An Introduction to Koranic and Classical Arabic
An Elementary Grammar of the Language

Wheeler M. Thackston

IBEX Publishers
Bethesda, Maryland
Contents

Preface x

Preliminary Matters xiii

§1 The Sounds of Arabic §2 Syllabification §3 Stress §4 The Arabic Script §5 The Alphabet §6 The Vowel Signs §7 Additional Orthographic Signs §8 Orthography of the Indefinite Endings

Lesson One 3

§1 The Definite Article §2 Case and State of the Noun

Lesson Two 9

§3 Gender of the Noun §4 Adjectives and Adjectival Agreement §5 Predication of Existence §6 The Preposition li-

Lesson Three 14

§7 The Construct State

Lesson Four 19

§8 The Dual Number §9 The Plural Number: Sound Plurals §10 Broken Plurals: Triliteral Roots

Lesson Five 26

§11 Adjectives and Adjectival Agreement (Strict and Deflected Agreement) §12 Pronouns
Preface

ARABIC, a member of the large and widespread Semitic language family, is one of the latest of these languages to be literarily attested. Although this obviously does not mean that Arabic is not at least as ancient as Babylonian or Ugaritic—indeed it is the closest of all its akin languages to reconstructed proto-Semitic and has presumably been spoken in the heartland of the Arabian peninsula from time immemorial—there is no literary evidence of Arabic until well into the Christian era.

The languages to which Arabic is related are (1) Northeast Semitic: Babylonian and Assyrian (Akkadian), (2) Southeast Semitic: Ancient South Arabian (Sabaean, Minaean, Qatabanian, Hadramitic) and Ethiopian (Ge’ez), (3) Northwest Semitic: Canaanite (Ugaritic, Phoenician, Hebrew) and Aramaean (Babylonian Aramaic, Palestinian Aramaic, Syriac, Samaritan), and (4) Southwest Semitic: Arabic (old Arabian dialects, classical Arabic, medieval and modern Arabic dialects).

Scattered fragments and lapidary inscriptions have been found in Arabic from around the fourth century A.D., but Arabic gained universal prominence as the language par excellence of Islam, which was born in the Hejaz in Arabia in the seventh century. Wherever Islam afterwards spread, Arabic was taken; and although it never displaced a language to which it was not related, it became for centuries the medium of education and culture for all Muslims and was one of the most important unifying factors in Islamic civilization. In the non-Arab parts of the Muslim world Arabic gradually gave way after around the year 1000 to Persian as the language of high culture, but it remains to this day the
ecumenical language of religion and is cultivated to some extent by all Muslims.

In the Semitic-speaking regions Arabic rapidly became the dominant tongue, gradually displacing all other Semitic languages with which it came in contact, and gave rise to the regional dialects as we know them today. Although there has naturally been great change in the various spoken idioms over the centuries, written Arabic has changed all but imperceptibly from the seventh century.

The first book written down in Arabic, and the one that has been responsible not only for establishing Arabic as an important written language but also for maintaining the language and isolating it from external impetus to change, was the Koran, which Muslims hold to be the Word of God revealed to the Prophet Muhammad. Islamic tradition holds that the Koran was written fragmentarily during the Prophet’s lifetime (d. 632) and that the recension that exists today was compiled and standardized during the caliphate of ‘Uthmān ibn ‘Affān (644–56). More than any other source, the Koran formed the basis of life, law and language for the Muslim community; and a knowledge of it is indispensable for anyone who pretends to familiarity with the Islamic world—past or present.

More importantly for our purposes, the Koran established an unchanging norm for the Arabic language. There are, of course, certain lexical and syntactic features of Koranic Arabic that became obsolete in time, and the standardization of the language at the hands of the philologists of the eighth and ninth centuries emphasized certain extra-Koranic features of the old Arabian poetic kouns while downplaying other, Koranic usages; yet by and large not only the grammar but even the vocabulary of a modern newspaper article display only slight variation from the established norm of classicized Koranic Arabic.

It is the grammar of that classicized Koranic Arabic that is presented to the student in this book. With very few exceptions (and those in the initial lessons only), all examples and readings have been taken directly from the text of the Koran and the body of hadith, the reports of Muhammad’s sayings, and supplemented with extracts from other classical sources. Every effort has been made to limit the vocabulary to which the student is exposed to common lexical items: obscure and highly idiosyncratic words have been avoided as unsuitable for an elementary grammar. By the end of the forty lessons, which are designed to cover a normal academic year, the student will have an active basic vocabulary of over 450 words and/or productive roots (from which many times that number of individual lexical items can be regularly and predictably formed); and in the course of readings, passive exposure is given to more than 400 additional items of vocabulary. Items intended for active acquisition are intentionally repeated as often as possible in the exercises for reinforcement.

From the very beginning of this book Arabic is presented in its normal state, i.e., unvocalized. Most grammars of Arabic accustom the student to reading Arabic fully vocalized and then gradually eliminate the vowels in an effort to wean the learner from them. However, no matter how gradual the withdrawal process may be, when the final inflectional vowels are removed, most students panic at the sight of a “naked” Arabic word. It is felt to be preferable to train the learner from the beginning to recognize words as they will be seen ever afterwards. It is true, of course, that the Koran is always fully vocalized; but a student who can read Koranic text unvocalized as an exercise can cope with any other text he is likely to encounter later.
Preliminary Matters

1 The Sounds of Arabic. A discussion of the sounds not found in English is given below, but the student should imitate the instructor or a native speaker of Arabic to acquire correct pronunciation.

1.1 CONSONANTS. The following sounds are quite similar to their English counterparts and hence need no special explanation:

\[
\begin{align*}
 b & \text{ as in “bit”} \\
 t & \text{ as in “ten”} \\
 d & \text{ as in “den”} \\
 k & \text{ as in “kit”} \\
 f & \text{ as in “fan”} \\
 s & \text{ as in “sun”} \\
 z & \text{ as in “zoo”} \\
 j & \text{ as in “judge”} \\
 h & \text{ as in “hat”} \\
 m & \text{ as in “moon”} \\
 n & \text{ as in “noon”} \\
 w & \text{ as in “wet”} \\
 y & \text{ as in “yet”}
\end{align*}
\]

The following special symbols also have exact English counterparts:

\[
\begin{align*}
' & \text{ the glottal stop: this sound occurs in English dialect pronunciations of “li’l” (for “little”) and “bo’l” (for “bottle”); it also occurs in words such as “uh-oh.”} \\
\theta & \text{ the th in “thin”} \\
\delta & \text{ the th in “then.” Although these two sounds are spelled alike in English, they are quite distinct.} \\
\$ & \text{ the sh in “ship”}
\end{align*}
\]

The following sounds require explanation, as they have no counterparts in English:

\begin{itemize}
\item $t$ a velarized $t$, pronounced like $t$, but the tongue is raised high against the velar ridge. Pronunciation of all the velarized consonants is accompanied by pharyngealization, or constriction in the back of the throat, which produces a $t$-like sound with a heavy, thudding overcast, the effect of which is most clearly heard in the following vowel.
\item $d$ the voiced counterpart to $t$. This is the $d$-sound produced in the same manner as $t$.
\item $s$ a velarized $s$, similar to $s$ but produced by elevating the tongue toward the velar ridge. This sound, like all the velarized consonants, imparts a “cloudy” quality to surrounding vowels as a secondary articulation.
\item $\zeta$ this is pronounced either (1) as the voiced counterpart to $s$ or (2) as the velarized counterpart to $\delta$. Most modern pronunciations favor the former, although the choice among speakers of modern Arabic is conditioned largely by dialectal considerations.
\item $q$ a uvular plosive stop, pronounced like $k$ but further back in the throat. The correct point of articulation is against the soft palate.
\item $x$ the voiceless velar fricative, a scrape in the back of the throat as in the German Bach and Scottish loch.
\item $\ddot{g}$ the voiced velar fricative, the “gargling” sound similar to but stronger than the Parisian French and German $r$. It is the voiced counterpart to $x$ and is produced in exactly the same manner but with the addition of voice.
\item $h$ the voiceless pharyngeal fricative, produced like an $h$ but further forward in the throat. A constriction in the pharynx produces a low, hissing sound with no trace of scraping. In learning this sound care must be taken to distinguish it properly from $x$ on the one hand and from $h$ on the other.
\end{itemize}
the voiced pharyngeal fricative, the most characteristic sound of Arabic, but by far the most difficult for learners to produce. As with h, the throat muscles are highly constricted with the vocal cords vibrating to produce a sound close to a gag.

l
the clear l of French and Italian, not the “dull” l of English, except in the word allâh- (‘God’) when it is preceded by the vowel a or u.

r
an alveolar flap as in Italian or Spanish—never the constriction of American English. Doubled rr is a roll like the rr of Spanish.

1.2 VOWELS. Arabic has only three vowels, a, i and u. They occur, however, as long and short and contrast vividly with each other. The consonantal environment also has an effect on the quality of each of the vowels.

a
(short a) in an ordinary (front) environment pronounced similarly to the a in “cat”; in a velar or back environment, i.e., when in the same syllable as any of the velarized consonants (d, t, s, z), r or any of the guttural consonants (h, x, q, ɣ, ʃ), short a is more like the o in “cop.”

ā
(long a) in ordinary environments pronounced like short a but held for a much longer duration, something like the a in “cab” but even longer; in velar and back environments it is like the a in “calm” but longer.

i
(short i) pronounced like the i in “bit” in nonvelarized environments; in the vicinity of a velarized consonant it is closer to the i of “bill.”

ī
(long i) similar to the ea of “bead”; in velarized environments the quality is significantly “clouded”—rather like the ea of “peal.”

u
(short u) between the oo of “boot” and the u of “put”; being a back vowel, it is only marginally affected by velarization but is slightly fronted.

ā
(long u) like the oo of “moon”; in velar and back environments it is slightly fronted.

ay
is pronounced like the i in “bite”

aw
is pronounced like the ow in “cow”

2 Syllabification. Every syllable in Arabic begins with a single consonant and is followed by a vowel (short or long). Thus, wherever two consonants occur together, including doubled consonants, the syllabic division falls between them. Examples:

ja‘altu > ja‘-al-tu I made/put
ba‘aθani > ba‘-a-θa-ni he sent me
nabiyyâd > na-bi-yu-na our prophet
yaktübânahâ > yak-tu-bû-na-hâ they write it
wâldâkinâhuna > wa-lâ-kin-na-hun-na but they (fem.)

When initial vowels are dropped, resulting phrases should be divided syllabically as isolated words are:

bismî llâhi > bis-mîl-lâ-hi in the name of God
li-mra‘atîn > lim-ra‘-a-tîn for a woman
mina l-‘ardî > mi-nal-‘ar-dî from the earth
fi l-‘ardî > fil-‘ar-dî on the earth

Clusters of more than two consonants do not occur in classical Arabic.

A syllable that ends in a short vowel is a short syllable; a syllable that ends in a long vowel is a long syllable. Syllables that end in a consonants are also long but are said to be closed. Closed syllables with long vowels are rare in Arabic.

3 Stress. There are two simple rules for determining the placement of stress (accent) in Arabic:
(1) The final syllable (ultima) never receives stress.

(2) Not counting the final syllable, the first syllable from the end of the word that is long or closed receives stress.

\[
\begin{align*}
\text{darabatnā} & \rightarrow \text{ḍa-ra-ʾbat-nā} (-\text{bat} - \text{is closed}) \\
\text{yaqulannaka} & \rightarrow \text{yaq-tu-ʾlan-na-ka} (-\text{lan} - \text{is closed}) \\
\text{yaqulnū} & \rightarrow \text{yaq-tu-ʾlā-nū} (-\text{lā} - \text{is long}) \\
\text{madināt} & \rightarrow \text{ma-ʾdi-na-t} (-\text{di} - \text{is long})
\end{align*}
\]

As to how far back stress may recede, there are two schools of practice.

(a) One school allows stress to recede indefinitely until a stressable syllable is found, or to the first syllable of the word.

\[
\begin{align*}
\text{darabahum} & \rightarrow \text{ḍa-ra-ba-hum} \\
\text{yaqulnū} & \rightarrow \text{yaq-tu-lū-nū} \\
\text{madinātuhum} & \rightarrow \text{ma-ʾdi-na-tu-hum}
\end{align*}
\]

(b) The other school does not allow stress to recede farther back than the third syllable from the end (the antepenult).

\[
\begin{align*}
\text{darabahum} & \rightarrow \text{ḍa-ʾra-ba-hum} \\
\text{yaqulnū} & \rightarrow \text{yaq-ṭu-lū-nū} \\
\text{madinātuhum} & \rightarrow \text{ma-ʾdi-ṭa-tu-hum}
\end{align*}
\]

Native speakers of Arabic normally impose the stress patterns of their own dialects upon Classical Arabic. This will account for the wide variety the student may encounter from native speakers.

4 The Arabic Script. Arabic is written in letters related to the Aramaic and Syriac and known as the Arabic alphabet. This alphabet, which is written from right to left, has a total of twenty-eight characters, all but one of which represent consonants. The Arabic script does not normally represent the short vowels; only the long vowels and diphthongs have graphic representations as the script is usually employed.

This alphabet is a “script” in that most letters must be connected one to another. There are no separate letter forms corresponding to the “printing” of the Latin alphabet. Because the letter shapes vary slightly depending upon their position in a word, all letters have at least two forms and at most four.

Most letters connect on both sides (i.e., from the right and to the left) and have four forms: (1) the “initial” form, used as the first letter in a word or when following a nonconnecting letter and followed by any other letter; (2) the “medial” form, used when the letter is both preceded and followed by other connecting letters; (3) the “final” form, used when the letter is preceded by a connecting letter and is also the last letter in the word; and (4) the “alone” form, used only when the letter is the last letter in a word and is preceded by a nonconnecting letter.

Those letters that do not connect forward (i.e., to the left) have only two forms: (1) the “initial-alone” form, used (a) when the letter is the first letter in a word and (b) when it is preceded by a nonconnecting letter; (2) the “medial-final” form, used when preceded by a connecting letter. The six nonconnecting letters are marked by asterisks in the chart below.

5 The Alphabet.
Numerals. Compound numerals are written, like English, from left to right (365 = ٣٦٥).

6 The Vowel Signs.

6.1 The short vowels and the sign of quiescence:

(1) *fatha*, the sign for a, is a short diagonal stroke placed over the consonant it follows in pronunciation, as in kataba and خَرَاجَة xaraja.

(2) *kasra*, the sign for i, is the same diagonal stroke placed under the consonant it follows in pronunciation, as in *mina* and *bihi*.

(3) *damma*, the sign for u, is a small wāw placed over the consonant it follows in pronunciation, as in *kutubu* and رَجُلُ rajulu.

(4) In fully vocalized texts such as the Koran, every consonant must be marked, hence the existence of *sukūn*, the sign for no vowel at all (quiescence), usually written as a small circle above the consonant, as in كتابت katabtu and من min.

6.2 The long vowel signs are as follows:

(1) ُ is indicated by *fatha* plus *alif*, as in كَتَبَ kataba and ْقَامَ qāma. Note that ُ is often, especially in the Koran, written defectively as “dagger *alif*” above the consonant, as in الله llāh and إِبْرَاهِيمٍ ibrāhimu.

(2) َ is indicated by *kasra* plus *ya*, as in ْكَبْرِيَّة kibēriyya and دِينُ din-

(3) ِ is indicated by *damma* plus *waaw*, as in رَسُولُ rasūlu and ُدِينُ din-

6.3 The diphthong signs are a combination of the short vowel a and consonant:

The only two-letter combination to have a separate form in the alphabet is the combination َلَمْ + َعَلِّيَّة. The initial َلَمْ + َمَمْ combination is conventionally written ١ and should not be confused with َمَمْ + َلَم (من).
INTRODUCTION TO KORANIC ARABIC

(1) ay is indicated by fathā plus yā’, as in لَمْ يَأْنَ ٌأَيْنَا ُأيْنَا

(2) aw is indicated by fathā plus wāw, as in دُوْرِ دَوْرُ

6.4 Otiote alif. In certain conjugational forms an alif is appended to a lengthening wāw, as in كَتَبَ كَتَبَ. This alif is not pronounced and serves merely to indicate the verbal form. It owes its existence to early orthographic conventions.

6.5 Alif maqṣūra. The alif maqṣūra, also called alif bi-ṣūrat i-yā’ (alif masquerading as yā’), occurs word-finally only. Written like a yā’, it is pronounced exactly like a lengthening alif, as in المَعْنَى al-ma’na and رَمَيٰ ramī. When any enclitic suffix is added to alif bi-ṣūrat i-yā’ it becomes “tall” alif, as in وَسَّأْ-تا ma’na-hu and رَمَيٰ-ى ramī-hu.

7 Additional Orthographic Signs.

7.1 Hamza, the sign of the glottal stop (‘). Word-initially it is invariably written on alif. When the vowel of the hamza is a or u, the hamza is commonly written above the alif, as in اَرْدَ ُاَرْدُ and اَنْ ُاَنُ.

But when the vowel is i, the hamza is commonly written beneath the alif, as in اَنْ ُاَنُ and اَنْ ُاَنُ.

Non-initially the “bearer” of the hamza may be:

(1) alif, as in سَأَلَ sa’al
(2) wāw, as in سَأَلَ su’al
(3) yā’ without dots, as in رَأْسِ ra’is
(4) nothing, as in نِسَء nis’a

For a full treatment of the orthography of the hamza, see Appendix G.

7.2 Wasla, a small initial sād, is the sign of elision. Many initial vowels, notably the vowel of the definite article, are elided when not in sentence-initial position. When such elision occurs, the wasla sign is placed over the alif. E.g., when sentence initial, الأرض اَلْ-ٌاَرْدُ fi l-‘ardī.

In the vocabularies, words that begin with hamza non-eligible will be indicated by the apostrophe (glottal stop), as ‘a’r-d- and ‘a’ns-n-. Words beginning with eligible vowels will be indicated by the absence of the apostrophe, as imra’at- and ibn-, the initial vowel of which is elided, as in mīn ma’ra’at- and li-bn-.

7.3 Šadda, the sign of gemination. Doubled consonants are never written twice in Arabic but are indicated by placing the sign šadda over the doubled consonant. In unvocalized texts the šadda may be indicated sporadically, but it is not normally given.

<table>
<thead>
<tr>
<th>جَنَّةٌ</th>
<th>مَكْتَبٌ</th>
</tr>
</thead>
<tbody>
<tr>
<td>jannat-</td>
<td>makkat-</td>
</tr>
<tr>
<td>زَيْدٌ</td>
<td>نَابِيٌّ</td>
</tr>
<tr>
<td>sayyid-</td>
<td>nabiyy-</td>
</tr>
<tr>
<td>رَدْ</td>
<td>نُبِعْوَاتٌ</td>
</tr>
<tr>
<td>radda</td>
<td>nubuwwat-</td>
</tr>
</tbody>
</table>

7.4 Alif-madda, the sign of glottal stop (‘) followed by a. Word-initially ‘a is written with alif-madda in order to avoid the conjunction of two alifs, a situation that is not ordinarily permitted orthographically.

<table>
<thead>
<tr>
<th>أُمَانَ</th>
<th>الْأَيَّةٌ</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘aman-</td>
<td>al-‘ayat</td>
</tr>
</tbody>
</table>

7.5 Tá’ marbūta occurs word-finally only. It is written like a ha’ with two dots above. Invariably preceded by the vowel a (long or short), it is pronounced exactly like a t except in pausal form (for which see Appendix F). The tá’ marbūta is generally a sign of feminization, although not all words that end in it are feminine by any means. Since tá’ marbūta occurs word-finally only, when any suffix is added to it the tá’ marbūta is written as an ordinary tā’. Thus:

<table>
<thead>
<tr>
<th>مَدِينَةٌ</th>
<th>حَيَاتِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>madinatu</td>
<td>hayāti</td>
</tr>
<tr>
<td>مَدِينَتَنِا</td>
<td>حَيَاتَهُم</td>
</tr>
<tr>
<td>madinatuna</td>
<td>hayāthum</td>
</tr>
</tbody>
</table>

7.6 Omission of Orthographic Signs. The following orthographic signs are omitted from Arabic texts as they are normally printed (other
than the Koran, which is always fully vocalized, and poetry, which is generally heavily vocalized);

(1) all vowels and sukūn. An occasional vowel may be supplied to avoid ambiguity;
(2) initial hamza. Internal and final hamzas are fairly consistently given;
(3) waṣla. This sign almost never appears in ordinary texts;
(4) madda, seldom omitted from careful texts;
(5) the dagger alif, normally omitted from the few words in which it occurs. It is seldom omitted from the word allāh- ('God'), for which a special symbol exists in most type fonts;
(6) ṣadda, occasionally given where ambiguity might otherwise arise.

8 Orthography of the Indefinite Inflectional Endings (numation). The grammar involved in these endings will be taken up in Lesson One. For now, simply learn the orthography.

8.1 The indefinite nominative ending -un is written by doubling the dāmma of the definite ending, conventionally written ʿ-

rajulun  ⟷  مَدِينَتِهِ  madinatun
baytun  ⟷  اَمِرَأَتِهِ  imraʿatun

8.2 The indefinite genitive ending -in is written by doubling the kasra of the definite:

rajulin  ⟷  مَدِينَتِهِ  madinatin
baytín  ⟷  اَمِرَأَتِهِ  imraʿatin

8.3 The indefinite accusative ending -an is written by doubling the fāṭha of the definite ending and adding alif to all words except those that end in tāʾ marbūta, alif maṣṣūra and alif-hamza (-āʾ-). The double fāṭha is conventionally placed on top of the alif.

rajulān  ⟷  مَدِينَتَهُ  madinatan
baytan  ⟷  مَعْنَتَهُ  maʾnān

8.4 Nouns that end in alif maṣṣūra are indeclinable, but many of them show state by suffixing the -n termination of the indefinite, which has the secondary effect of shortening the long ā.

al-maʾnā (definite)  ⟷  مَعْنَتِي  maʾnān (indefinite)

dunyā (all cases, all states)  ⟷  عَلَى ʿulā (all cases, all states)

A few of these show state like the previous class:

al-ʿaṣā (definite)  ⟷  عَصَّا ʿasān (indefinite)
The Grammar of Koranic and Classical Arabic
Lesson One

1 The Definite Article. The Arabic definite article, which corresponds roughly to the English article 'the,' is invariably written as *alif-lām* attached to the noun. When the article is the initial element in a sentence or phrase, which does not occur frequently, it is pronounced *al-*; in any other position the article is necessarily preceded by a vowel, in which case the *a* vowel of the article is elided. The *-l-* of the article is pronounced as *-l-* when followed by any of the consonants in the left-hand column below; when followed by any of the consonants in the right-hand column, the *-l-* assimilates to the consonant, which is then doubled in pronunciation. This assimilation is indicated in vocalized texts by leaving the *lām* with no marking at all and by placing a *ṣadda* over the initial consonant of the word, as shown by the first two examples.

<table>
<thead>
<tr>
<th>NON-ASSIMILATING CONSONANTS</th>
<th>ASSIMILATING CONSONANTS1</th>
</tr>
</thead>
<tbody>
<tr>
<td>'</td>
<td>أَرْضٌ</td>
</tr>
<tr>
<td>b</td>
<td>أَبْيَتٌ</td>
</tr>
<tr>
<td>j</td>
<td>الجَنَّة</td>
</tr>
<tr>
<td>h</td>
<td>الحَلِيمٌ</td>
</tr>
<tr>
<td>x</td>
<td>الْخَبِيرُ</td>
</tr>
</tbody>
</table>

1 It may be helpful when learning the assimilating consonants to note that they consist of all the "dentals" (all *t's, d's* and *th*), all the sibilants (all *s's* and *z's*) and the "liquids" (*r, l, n*).
2 Case and State of the Noun. Arabic nouns are subject to desinential inflection, that is, endings are added to the base of the noun to indicate what grammatical function the noun serves in the phrase in which it occurs.

2.1 The states are two, definite and indefinite. The definite corresponds generally to the English noun with the definite article “the” and also to generic uses. The indefinite corresponds generally to the English noun with the indefinite article “a” (plural “some”). Nouns are grammatically definite if they are (1) preceded by the definite article, or (2) the first member of a construct state (this will be introduced in §7). A noun that does not meet one of these two criteria is grammatically indefinite.

2.2 The cases are three, nominative, genitive and accusative. Fully inflected nouns, or noun that have different endings for each of the three cases in both states, are called triptotes. The triptote endings are:

<table>
<thead>
<tr>
<th>CASE</th>
<th>INDEFINITE ENDING</th>
<th>EXAMPLE</th>
<th>DEFINITE ENDING</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>-un</td>
<td>رجل</td>
<td>rajun</td>
<td>-u</td>
</tr>
<tr>
<td>gen.</td>
<td>-in</td>
<td>رجل</td>
<td>rajlin</td>
<td>-i</td>
</tr>
<tr>
<td>acc.</td>
<td>-an</td>
<td>رجل</td>
<td>rajulan</td>
<td>-a</td>
</tr>
</tbody>
</table>

2.3 A second class of inflected nouns is called diptote. Diptotes never have the -n termination of the indefinite state, and the genitive and accusative cases are identical. Where the genitive and accusative cases share the same inflectional ending, it will be referred to as the oblique case. Nouns classed as diptotes are diptote in the indefinite state only; all nouns are inflected as triptotes when definite. The diptote endings are:

<table>
<thead>
<tr>
<th>CASE</th>
<th>INDEFINITE ENDING</th>
<th>EXAMPLE</th>
<th>DEFINITE ENDING</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>-u</td>
<td>انبیاء</td>
<td>'anbiyā'u</td>
<td>-u</td>
</tr>
<tr>
<td>gen.</td>
<td>-a</td>
<td>انبیاء</td>
<td>'anbiyā'a</td>
<td>-i</td>
</tr>
<tr>
<td>acc.</td>
<td>-a</td>
<td>انبیاء</td>
<td>'anbiyā'a</td>
<td>-a</td>
</tr>
</tbody>
</table>

2.4 The nominative case is used (1) for the subject of a verb, which normally follows the verb directly.

لا خلق الله xalaqa llāhu God created.

دخل رجل daxala rajulun A man entered.

(2) for both subject and predicate of nonverbal, equational sentences (Arabic has no verb ‘to be’ in the present tense).

محمد رسول muhammadun rasūlun Muhammad is an apostle.

الرجل مؤمن ar-rajulun mu'minun The man is a believer.

2.5 The genitive case is used (1) for complements of all prepositions.

في مدينة fl madinatin in a city

في المدينة fl l-madinati in the city

من مؤمن min mu'min from a believer

من المؤمن mina l-mu'mini from the believer

(2) for the second member of a construct state (see §7).

2.6 The accusative case is used (1) for all verbal complements and direct objects.

خلق الأرض xalaqa l-`arḍa He created the earth.

دخل الجنة daxala l-jannata He entered the garden.
INTRODUCTION TO KORANIC ARABIC

(2) following the sentence-head particle 'inna.

an 'inna muhammadan rasūlan
The man is a believer.

an 'inna r-rajula mu'minun
Muhammad is an apostle.

(3) for adverbial expressions of time.

اليوم al-yawma
today

الليلة al-laylata
tonight

ليلًا laylan
at night, by night

Vocabulary

Note: All triptote nouns will be indicated in the vocabularies by a hyphen; diphtote nouns will be given in full with the -u ending. Prepositions that belong idiomatically with verbs will be indicated in the vocabularies, and they should be learned along with the verb.

VERBS

خرج xaraja he went out (min of), he left (min someplace)

خلق xalaqa he created

دخل daxala he entered

كان kāna he was (takes complement in the accusative)

NOUNS

الله allāhu God (declined with definite case endings)

ارض 'ard- (fem.) earth

جنة jannat- garden; paradise

رجل rajul- man, male human being

رسول rasūl- messenger, apostle

مدينة madinat- city, town

مؤمن mu'min- believer (in the religious sense)

نبي nabi- prophet

OTHERS

ان 'inna (+ acc.) this word, a sentence-head particle, must be followed by a noun or enclitic pronoun (see §15), introduces a nominal clause; it is usually best left untranslated

ايnan 'ayna where?

من min(a)1 (+ gen.) from, among, of (in a partitive sense)

في fi (+ gen.) in2

و wa- (proclitic) and

PROPER NAMES3

امحمد 'ahmadu Ahmad

محمد muhammad- Muhammad

موسى mūsā (invariable) Moses

Exercises

(a) Vocalize, then read and translate:

1 دخل الرجل في المدينة
2 خرج النبي من المدينة
3 إن كان أحمد
4 الرسول في الجنة
5 إن محمد في المدينة
6 إن محمد وموسي

(b) Give the Arabic for the following:

1 The prosthetic vowel that consonant-final words acquire when followed by an edible alif will be so indicated in the vocabularies.
2 When fi is followed by an edible alif, it is pronounced with a short vowel, fi.
3 Note that proper names may be diphtote ('ahmadu), triptote (muhammadun) or invariable (mūsā). Triptote proper names, like muhammadun, behave grammatically like indefinite nouns; semantically, however, they are definite.
1. a city, the city, in the city, from the city
2. a man, the man, from a man, from the man
3. a garden, the garden, in the garden, from a garden
4. a man entered, the man entered, the believer entered
5. a messenger left, the messenger left, Ahmad left, Moses left

(c) Translate into Arabic:
1. God created the earth.
2. The prophet entered the city.
3. Where are the apostle and the prophet?
4. Ahmad was in the garden.
5. The believer went out of the city.
6. Muhammad is in the city.

Lesson Two

3 Gender of the Noun. Arabic has two grammatical genders, masculine and feminine. These tend to follow natural gender, as naturally male persons and things are usually masculine, and naturally feminine persons and things are usually feminine; but it does not necessarily follow that all grammatically feminine nouns refer exclusively to females, as there are many examples to the contrary. The following types of nouns may be classed as feminine:

(1) nouns referring to intrinsically female beings, like 'umm- 'mother,' 'uxt- 'sister,' and bint- 'daughter.'
(2) names of towns and cities (Bağdādu 'Baghdad'), countries (Mişru 'Egypt'), tribes, etc.
(3) parts of the body that occur in pairs, like 'ayn- 'eye,' 'udn- 'ear,' yad- 'hand,' etc.
(4) most, but not all, singular nouns ending in ی, like madinat- 'city,' laylar- 'night,' etc.
(5) collective nouns, like 'arab- 'Arabs,' as well as many plurals when treated as collective.

In general, nouns that do not fall into one of these categories are masculine—with the exception of a very few nouns with no external indication of grammatical femininity that are feminine by convention, such as 'ard- 'earth' and šams- 'sun.' Such words will be marked in the vocabularies.

4 Adjectives and Adjectival Agreement. The distinction between noun and adjective in Arabic is basically one of usage, that is, the function of a given word in a sentence determines whether it is a noun or
adjective. All adjectives may be used as nouns (but not necessarily vice versa).

4.1 Attributive adjectives invariably follow the nouns they modify and agree completely in (1) case, (2) number, (3) gender, and (4) determination (state). Thus, an indefinite masculine singular noun in the nominative case must be modified by a similar adjective.

\[ \text{Malikun kabirun} \quad \text{a great king} \]

If the noun is definite, the adjective must also be definite:

\[ \text{Al-maliku l-kabiru} \quad \text{the great king} \]
\[ \text{Min al-maliku l-kabiru} \quad \text{from the great king} \]

4.2 Feminine singular adjectives are formed by adding \( tā' \) marbhūtā (-at-) to the masculine base (the word without its inflectional endings).

\[ \text{Madinatun kabiratun} \quad \text{a great city} \]
\[ \text{Al-madinatu l-kabiratu} \quad \text{the great city} \]
\[ \text{Fi madinatin saqiratun} \quad \text{in a small city} \]
\[ \text{Fi l-madinati š-saqirati} \quad \text{in the small city} \]

4.3 Predicate adjectives and verbal complements agree with their subjects in gender and number. They occur in the indefinite state and hence do not agree in determination (state). The case of the predicate adjective is determined by the syntax of the sentence.

\[ \text{Al-maliku / kabirun} \quad \text{The king is great.} \]
\[ \text{Inna l-madinata / kabiratun} \quad \text{The city is large.} \]
\[ \text{Kana l-maliku kabirun} \quad \text{The king was great.} \]

5 Predication of Existence. Existential predication (English “there is, there are”) is accomplished by reversing the normal order of a sentence, that is, by placing the subject (necessarily indefinite) after the predicate.

\[ \text{Fi l-madinati rajulun} \quad \text{There is a man in the city.} \]

Such sentences are almost always introduced by the sentence-head particle \( 'inna \), which will put the subject into the accusative case.

\[ \text{'Inna fi l-madinati nabiyan kabirun} \quad \text{There is a great prophet in the city.} \]
\[ \text{'Inna fi l-bayti mra'atun kabiratan} \quad \text{There is an old woman in the house.} \]

6 The Preposition \( li- \). The preposition \( li- \) (‘to, for’) is proclitic, i.e., it is attached directly to the following word. Like all prepositions it takes the genitive case.

\[ \text{Li-rajulin} \quad \text{to/for a man} \]

Words that begin with elidable alif lose their initial vowels in favor of the vowel of \( li- \). The alif is retained orthographically.

\[ \text{Li-mra'atin} \quad \text{to/for a woman} \]

When \( li- \) is followed by the definite article, however, the alif of the article is dropped and the \( l- \) of the preposition is added to the remaining \( l- \) of the article.

\[ \text{Li-binti} \quad \text{to/for the girl} \]

When \( li- \) is added to words that begin with \( l \) and that already have the definite article, such as \( al-laylat- \), giving \( lil-laylati \), only two \( lāms \) are written, the second and third coalescing with \( sadda \). In an unvocalized text the definite and indefinite of \( li- + l- \) initial words are written the same (i.e., \( li-l- \) and \( lil-l- \) are written identically with two \( lāms \)).

\[ \text{Li-laylatin} \quad \text{for a night} \]
\[ \text{Li-laylati} \quad \text{for the night} \]

When the word \( allāhu \) is preceded by \( li- \), it is treated similarly.

\[ \text{Li-llāhi} \quad \text{to/for God} \]
6.1 As Arabic has no verb ‘to have,’ li- is commonly used to express possession in the following manner:

\[
\text{ان الأرض لله} \quad '\text{inna l-\ 'ar\^ada li-\ llahi} \\
\text{الحديدة للمرأة} \quad '\text{inna l-\ had\^iqa lill-mar'\^ati}
\]

The earth is God’s.
The garden belongs to the woman.

In such constructions the li- phrase precedes an indefinite noun (see §5).

\[
\text{الرجل بنت} \quad lir-rajuli\ bintun \\
\text{المرأة ولد} \quad '\text{inna lil-mar'\^ati waladan}
\]

The man has a daughter.
The woman has a child.

**Vocabulary**

**Nouns**

\[
\begin{align*}
\text{أمرأة} \quad \text{imra'\^at- woman; wife} & \quad \text{(with the definite article this word becomes al-mara'at-)} \\
\text{بنت} \quad \text{bint- (f.) girl; daughter} \\
\text{حديدة} \quad \text{had\^iqa- garden} \\
\text{عين} \quad \text{\ 'ayn- (f.) eye; spring} \\
\text{ليلة} \quad \text{layl- night (time); laylat- night (one night); al-laylata tonight} \\
\text{ولد} \quad \text{walad- boy, child} \\
\text{يد} \quad \text{yad- (f.) hand, arm}
\end{align*}
\]

**Adjectives**

\[
\begin{align*}
\text{صغير} \quad \text{sa\^igir- small, little; young} \\
\text{ قريب (من)} \quad \text{qarib- close, near, nearby (+ min to)} \\
\text{كبير} \quad \text{kabir- big, large; old; great}
\end{align*}
\]

1 Note that the change in the word occurs only when the definite article is attached to the word.

**Others**

\[
\text{hana} \quad \text{(invariable) here} \\
\text{li- (proclitic + genitive) to, for}
\]

**Exercises**

(a) Give the Arabic for the following:

1. a small boy, the small boy, from the small boy, for a small boy
2. an old woman, the old woman, from an old woman, to an old woman
3. a small hand, the small hand, in the small hand
4. a large garden, the large garden, in the large garden, in a large garden
5. a great prophet, the great prophet, for a great prophet, for the great prophet
6. a nearby city, the nearby city, from the nearby city, for the nearby city

(b) Vocalize, then read and translate:

\[
\begin{align*}
1 & \text{العين} \quad \text{البنت} \quad \text{البنت} \quad \text{قليلة} \quad \text{في} \quad \text{مدينة} \\
2 & \text{البنت} \quad \text{الأرض} \quad \text{قليلة} \quad \text{في} \quad \text{مدينة} \\
3 & \text{خرج} \quad \text{الولد} \quad \text{قليلة} \quad \text{في} \quad \text{يوم} \\
4 & \text{المرأة} \quad \text{قليلة} \quad \text{في} \quad \text{مدينة} \\
5 & \text{ان} \quad \text{الحديدة} \quad \text{قليلة} \quad \text{من} \quad \text{المرأة} \\
6 & \text{الرجل} \quad \text{البنت} \quad \text{قليلة} \quad \text{من} \quad \text{مدينة} \\
\end{align*}
\]

(c) Translate into Arabic:

1. The small boy was here
2. The large city is close to a spring.
3. The old man was a believer.
4. Ahmad went out from the garden near the city.
5. The city has a great prophet.
6. The small girl is a believer.
7. There is a spring in the city.
8. The woman has a small garden.
Lesson Three

7 The Construct State. This characteristic feature of Semitic languages has no true parallel in Indo-European tongues. Stated simply, the construct state, or "chain," consists of two nouns and indicates a possessive or limiting relationship between the two.

7.1 The first member of the construct, the thing possessed or limited, may never have the definite article; it is, however, **grammatically definite by definition** in a formal sense by virtue of its position in the construct: it is ordinarily declined with the definite case endings. The second member of the construct, the possessor or limiter, is in the genitive case and may be definite or indefinite. With the sole exception of the demonstrative adjective (to be introduced in §17), **nothing may intervene between two members of a construct**.

When the second member of the construct is indefinite, the entire construct has an indefinite sense.¹

<table>
<thead>
<tr>
<th>دالة الرسول</th>
<th>كتب</th>
<th>an apostle’s book</th>
</tr>
</thead>
<tbody>
<tr>
<td>دالة المرأة</td>
<td>بيت</td>
<td>a woman’s house</td>
</tr>
</tbody>
</table>

When the second member of the construct is definite, the entire construct has a definite sense.

<table>
<thead>
<tr>
<th>دالة الرسول</th>
<th>كتاب</th>
<th>the book of the apostle</th>
</tr>
</thead>
<tbody>
<tr>
<td>دالة المرأة</td>
<td>البيت</td>
<td>the house of the woman</td>
</tr>
</tbody>
</table>

The case of the first member is in no way affected by the construct state. The first member takes normal definite case endings according to the syntax of the sentence.

<table>
<thead>
<tr>
<th>دالة الرجل</th>
<th>دخل</th>
<th>He entered the man’s house</th>
</tr>
</thead>
<tbody>
<tr>
<td>دالة الرجل</td>
<td>خرج من</td>
<td>He went out from the man’s house</td>
</tr>
</tbody>
</table>

The construct chain may be extended indefinitely by making the second member of one construct the first member of a second, etc.

| دالة المرأة | شيخ المدينة | the city elder’s wife’s house |

7.2 Adjectives with the construct. Since nothing can intervene between the members of a construct, all attributive adjectives describing either member must follow the construct. Case and/or gender agreement usually makes it clear which of the two members a given adjective is modifying.

<table>
<thead>
<tr>
<th>دالة الملك الكبير</th>
<th>the king’s great house</th>
</tr>
</thead>
<tbody>
<tr>
<td>دالة الملك الكبير</td>
<td>the great king’s house</td>
</tr>
</tbody>
</table>

¹Another, but rare, possibility for reading this string is baytu malikin kabirun, where baytu malikin is taken as an indefinite construct forming a "compound noun" meaning ‘king-house, royal residence’ and modified by the indefinite adjective kabirun. Such “compound nouns” are exceedingly rare in Arabic.
INTRODUCTION TO KORANIC ARABIC

If the first member is in the genitive case and both members are of the same gender, ambiguity can arise. Context and/or sense, however, should indicate which noun the adjective is modifying.

في بيت الملك الكبير fl bayt l-maliki l-kabri in the king’s great house or in the great king’s house

Vocabulary

VERBS

ذهب dhaba he went
وجد wajada he found

NOUNS

ابن ibn - son
اسم ism - name (the alif of ism - is dropped in the phrase بسم الله bi-smi llahi ‘in the name of God’; elsewhere the alif is retained)
بيت bayt - house, dwelling
رب rabb - lord, master
شيخ šayx - old man, elder, chief
كتاب kitāb - book
ملك malik - king
مكة makkatu Mecca
يوم yawm - day; al-yawma today

ADJECTIVES

جميل jamīl - handsome, beautiful
عظيم ‘āzīlm - great, huge, magnificent

OTHERS

إلى ‘ilā (+ genitive) to (generally implies motion or direction toward)

LESSON THREE

بـ bi- (proclitic + genitive) in, by (instrumental), with, for (this preposition is highly idiomatic; usages will be indicated in the vocabularies)

Exercises

(a) Read and translate:

1. عين البلد
2. ملك الأرض
3. البنت
4. البيت
5. كتاب
6. ابن الرجل
7. نبات
8. البيت
9. عبد الامام
10. ابن الملك

(b) Give the Arabic:

1. God’s earth
2. a prophet’s city
3. the apostle’s book
4. Muhammad’s child
5. for the king’s wife
6. from the man’s garden
7. the woman’s daughter
8. the old man’s master
9. Ahmad’s son
10. the lord’s house

(c) Translate into English:

1. خرج الشيخ المدينة الكبرى من بيت المرأة الجميلة.
2. ذهب ابن الرجل إلى حديقة الملك العظيمة اليوم.
3. كان كتاب الرسول في بيت الملك.
4. وجد الشيخ الكبير كتاب الولد الصغير في البيت.
5. كان اسم ابن الرجل الأم من محمد.
6. دخل الرجل بيت ابن الملك.
7. ذهب إلى بيت المرأة الزوجة الليلة.
8. إن كتاب الرسول للؤلؤ.
9. وجد النبي امرأة جميلة قريبة من العين.
10. ابن الملك

(d) Translate into Arabic:

1. The child’s lord’s house is near here.
2. The apostle of God went to the city of the great king.
3. The man’s son found a big book in the house.
4. The beautiful garden is for the king’s wife.
5. The prophet’s city is near Mecca.
6. The woman’s child is a believer in (bi-) the Apostle of God.

Lesson Four

8 The Dual Number. For two of anything Arabic employs the dual number, which is completely regular in its formation.

<table>
<thead>
<tr>
<th>NOMINATIVE</th>
<th>-âni</th>
</tr>
</thead>
<tbody>
<tr>
<td>OBLIQUE</td>
<td>-ayni</td>
</tr>
</tbody>
</table>

8.1 The dual nominative suffix, which is added to the base of the noun (i.e., the noun without its inflectional endings), is -âni.

| جن > جلن | rajul- > rajulâni | two men (nom.) |
| بنت > الملاتن | al-mar’at- > al-mar’atâni | the two women (nom.) |

The dual oblique (genitive and accusative) suffix is -ayni.

| كن > كلني | min rajulayni | from two men |
| بنت > امراتين | wajada mra’atayni | He found two women |

8.2 When a dual noun is first member of a construct, the -ni ending is dropped from all cases. The resulting -â of the nominative is pronounced short before an eligible alif. A prosthetic -i usually occurs with the oblique before an eligible alif.

| امراتا الملك | imra’atâ l-maliki | the king’s two wives (nom.) |
| لامراتي احمد | l-mra’atay ’ahmada | for Ahmad’s two wives |
| لامراتي الملك | l-mra’atayi l-maliki | for the king’s two wives |
8.3 Adjectival agreement with the dual is formed completely according to the rule for adjectives.

\[
\begin{align*}
\text{rajulānī kābrānī} & \quad \text{two great men (nom.)} \\
\text{min rajulaynī} & \quad \text{from two great men} \\
\text{wajada mra'ataynī} & \quad \text{He found two beautiful women.} \\
\text{jamla'ataynī} & \quad \text{from two beautiful women.}
\end{align*}
\]

9 The Plural Number: Sound Plurals. The “sound,” or regular, plural is formed by adding a suffix to the base of the noun.

9.1 The base of the masculine noun is formed, as was the dual, by dropping the inflectional endings. The sound masculine plural suffix that is then added serves both the indefinite and definite states. Like the dual suffix, it has only nominative and oblique forms.

<table>
<thead>
<tr>
<th>CASE</th>
<th>SUFFIX</th>
<th>INDEFINITE</th>
<th>DEFINITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>-āna</td>
<td>mu'ānānā</td>
<td>al-mu'ānānā</td>
</tr>
<tr>
<td>obl.</td>
<td>-inā</td>
<td>mu'āninā</td>
<td>al-mu'āninā</td>
</tr>
</tbody>
</table>

9.2 When the first member of a construct, the masculine plural ending drops the -na termination of both -āna and -inā. The resulting final vowels, though written long, are shortened in pronunciation when followed by elidable alif.

\[
\begin{align*}
\text{mu'ānā makka} & \quad \text{the believers of Mecca} \\
\text{mu'ānā l-madina} & \quad \text{the believers of the city} \\
\text{li-mu'ānī makka} & \quad \text{for the believers of Mecca} \\
\text{li-mu'ānī l-madina} & \quad \text{for the believers of the city}
\end{align*}
\]

9.3 The sound feminine plural is formed by dropping the -ar-ending of words that end in tā' marbūta and adding the plural suffix. For nouns that do not end in -ar-, the plural suffix is added to the base. Like the masculine plural, the feminine plural has only nominative and oblique forms. Unlike the masculine plural, it shows definite and indefinite states.

<table>
<thead>
<tr>
<th>STATE</th>
<th>CASE</th>
<th>SUFFIX</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>indefinite</td>
<td>nominative</td>
<td>-ātun</td>
<td>جنات jannātun</td>
</tr>
<tr>
<td></td>
<td>oblique</td>
<td>-ātun</td>
<td>جنات jannān</td>
</tr>
<tr>
<td>definite</td>
<td>nominative</td>
<td>-ātu</td>
<td>الجنات al-jannātu</td>
</tr>
<tr>
<td></td>
<td>oblique</td>
<td>-ātu</td>
<td>الجنات al-jannātu</td>
</tr>
</tbody>
</table>

Note that the sound feminine plural suffix never takes -a as an inflectional vowel. As expected, feminine plurals as first member of the construct use the definite plural forms.

| ممتوت مدينية | mu'ānāt l-madina | the faithful women of the city |
| في جنات الأرض | fi jannātī l-'ardi | in the gardens of the earth |

10 Broken Plurals; Trilateral Roots. In addition to the sound plurals formed by suffixing regular endings onto the singular base, Arabic has the so-called “broken,” or internal, plural, formed by a rearrangement of the vowel pattern around the trilateral root of the singular base. Study the plurals of the following nouns:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>رجل</td>
<td>rijāl</td>
</tr>
<tr>
<td>رسول</td>
<td>rusul</td>
</tr>
<tr>
<td>مدينة</td>
<td>madinat</td>
</tr>
<tr>
<td>كتاب</td>
<td>kutub</td>
</tr>
<tr>
<td>'عين</td>
<td>'uyān</td>
</tr>
<tr>
<td>راب</td>
<td>'arbāb</td>
</tr>
<tr>
<td>ملك</td>
<td>mulāk</td>
</tr>
<tr>
<td>شيخ</td>
<td>šuyūx</td>
</tr>
<tr>
<td>كبير</td>
<td>kibār</td>
</tr>
<tr>
<td>ولد</td>
<td>'awlād</td>
</tr>
</tbody>
</table>

If we group these plurals according to vocalic pattern, we can easily distinguish several categories:
INTRODUCTION TO KORANIC ARABIC

<table>
<thead>
<tr>
<th>XiXaX</th>
<th>XuXuX</th>
<th>XuXuX</th>
<th>'aXXaX</th>
</tr>
</thead>
<tbody>
<tr>
<td>rijd-al-</td>
<td>mudun-</td>
<td>suyuk-</td>
<td>'arbab-</td>
</tr>
<tr>
<td>kibar-</td>
<td>kutub-</td>
<td>yuyn-</td>
<td>'awlad-</td>
</tr>
</tbody>
</table>

Notice that there is no predictable correspondence between the vocalic pattern of the singular and that of the plural. What remains stable in each word is the succession of three consonants. The tri-consonantal, or triliteral, root system is the distinguishing characteristic of Semitic languages in general and of Arabic in particular. Nouns and verbs in Arabic behave in predictable fashions according to set patterns of vowels superimposed onto the triliteral roots. Thus, extracting the consonants from malik- as m-l-k, one can say that the word belongs to the triliteral radical √MLK, all of the derivatives of which share in some sense the basic meaning of the radical, which in the case of √MLK has to do with rule and possession. Other words produced from this root are mulk- ‘kingship,’ milk- ‘property,’ mamlakat- ‘kingdom,’ malaka ‘to rule,’ and a host of other predictable derived forms.

The vocalic pattern of malikun can then be said to be a short a after the first radical consonant and a short i after the second radical consonant, with the case ending (triptote) following the third radical consonant. A shorthand way of expressing the same thing would be to give the vocalic pattern as C₁aC₂iC₃un, where C₁ stands for any first radical, C₂ for the second, and C₃ for the third. This device is convenient and will be used occasionally in this book; unfortunately it cannot be pronounced. In order to have a “dummy” root to stand for any series of three consonants, the Arabic grammarians settled upon the root F’L, meaning ‘to do;’ thus, malikun is said to be on the pattern FA‘ILUN, and its plural maliktun on the pattern FU‘ULUN.

The four plural patterns introduced in this lesson are (1) F₁L₂‘UN, (2) FU‘ULUN, (3) FU‘ULUN, and (4) ‘AF₂L₂‘UN. The triptote ending of these four tells us that any and all plurals on these patterns are triptote. The plural of nabiyun, ‘anbiya‘u, is on the pattern ‘AF₁L₂‘A‘U, a diptote pattern; this means that all plurals on this pattern are diptote, as waliyun ‘friend’ with its plural ‘awliya‘u.

LESSON FOUR

Learn the plurals of these nouns, which have already been introduced in the singular. Note that some nouns have more than one plural.¹

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>این</td>
<td>بنون banūn</td>
</tr>
</tbody>
</table>
| ابیائے | عظام ‘izām-
| ازب | عظام ‘uzama‘u |
| اراضی | این | عایین ‘uyūn-
| اسم | اسم ‘asmā‘- |
| اسم | اسم ‘asāmin |
| امراء | نساء nisā‘- |
| بنات | بنات banāt |
| بیوت | بیوت buyūt |
| جنات | جنات jannāt |
| حدائق | حدائق hadā‘īqu |
| رب | رب ‘arbāb- |
| رجل | رجل riyāl- |
| رسول | رسول rūsul- |
| شیخ | شیخ suyūx- |
| صغار | صغار siğār- |
| بیت | ملک | ملک mulk- |
| دو | دو | دو | mu‘mināna |

Vocabulary

آیه/آیات | ‘ayat- pl ‘ayāt- sign, token; verse of the Koran
ذک | دالکا (invariable) that (masc. sing. demonstrative)
خیر | xayr- good, a good thing

¹Nouns with more than one connotation usually have different plurals for the different meanings, as is the case with the plurals of ibn-: banūn is used almost exclusively for the names of tribes and clans, and ‘abnā‘- serves all other uses of ‘sons.’

²This form falls into a pattern not yet introduced, as do the plurals of ism-, laylat- and yad- that end in -in.

³Note that the combination -mb- is pronounced “-mбы” wherever it occurs; nabi- also forms a sound masculine plural, nablyāna.
INTRODUCTION TO KORANIC ARABIC

سما / سموم maed. and fem. pl samawat- sky, heaven (usually occurs in the def. pl.)

عباد / مخلص abd pl 'ibad- slave, servant (of God) muxlis pl -iinaa sincere, devoted (ii to)

Exercises

(a) Give the Arabic:

1. the names of the prophets
2. the small (ones) of the city
3. the kings of the earth
4. the adults (big ones) of the house
5. the sincere believers of Mecca
6. the sons of elders
7. a man’s two children
8. the men of the two cities
9. the masters of books
10. the woman’s two small daughters

(b) Vocalize, then read and translate:

1. درس الله العالم
10. بمثابة الدنيا الكبيرة
11. عباد اللهم المخلصون
12. لابن عبد الله المخلص
13. شيخ الدفنة الكبرى
14. في دفنين بمثابة الدنيا
15. في حديث يوم القيامة
16. في حديث يوم القدر
17. في حديث يوم القدر
18. في حديث يوم القدر

(c) Vocalize, read and translate:

1. إن الله رب السموم والأرض.
2. وجد موسى بذلا من عباد الله المخلصين.
3. إن لله مؤمن خيراً.
4. خلق الله السموم والأرض، وفي ذلك آية للمؤمنين.

LESSON FOUR

ف إن المؤمنين عباد الله.
6. ذلك كتاب كبير لمبدين من عباد الله.
7. للمرأة بنتان كفرتان وأبان صغير.
8. موسى وحيد أسما نبيين مخلصين لله.
9. كان العبد مخلصا لرب البيت.
10. لأنبياء ثمان مؤمنات وأولاد مؤمنون.

(d) Translate into Arabic:

1. The man is devoted to God, the Lord of heaven and earth.
2. That was in the books of the apostles.
3. The man’s two children were (kana) in the king’s garden.
4. The large spring is near the city gardens.
5. A prophet’s book is a good thing for the believers.
6. The cities of kings (use def. art.) are here on earth, and God’s paradise is in heaven.
Lesson Five

11 Adjectives and Adjectival Agreement (Strict and Deflected Agreement). As has been seen, attributive adjectives agree with the nouns they modify in determination, case, gender, and number. Of gender/number agreement there are two types, (1) strict and (2) deflected.

11.1 Strict Agreement. (1) Strict agreement applies to all singular nouns, i.e., a masculine singular noun is modified by a masculine singular adjective, and a feminine singular noun is modified by a feminine singular adjective.

<table>
<thead>
<tr>
<th>نساء مخلصات</th>
<th>nisā‘un muḫlisatun</th>
<th>sincere women</th>
</tr>
</thead>
<tbody>
<tr>
<td>رجل مخلص</td>
<td>rajulun muḫlisun</td>
<td>a sincere man</td>
</tr>
<tr>
<td>امرأة مخلصة</td>
<td>imra‘atun muḫlisatun</td>
<td>a sincere woman</td>
</tr>
</tbody>
</table>

(2) Strict agreement also applies to all duals without exception.

<table>
<thead>
<tr>
<th>نساء مخلصتان</th>
<th>nisā‘un muḫlisatān</th>
<th>sincere women</th>
</tr>
</thead>
<tbody>
<tr>
<td>رجال مخلصان</td>
<td>rajulānī muḫlisānī</td>
<td>two sincere men</td>
</tr>
<tr>
<td>امرأة مخلصتان</td>
<td>imra‘atānī muḫlisatānī</td>
<td>two sincere women</td>
</tr>
</tbody>
</table>

(3) Strict agreement also applies to the plurals of words referring to people, but not to things.

<table>
<thead>
<tr>
<th>نساء مخلصون</th>
<th>nisā‘un muḫlisānun</th>
<th>sincere women</th>
</tr>
</thead>
<tbody>
<tr>
<td>رجال مخلصون</td>
<td>rajālun muḫlisānun</td>
<td>sincere men</td>
</tr>
</tbody>
</table>

A broken plural referring to people takes a broken plural adjective if one exists; otherwise, the adjective is sound plural.

<table>
<thead>
<tr>
<th>شيوخ كبار</th>
<th>šuyūxun kibārun</th>
<th>great elders</th>
</tr>
</thead>
<tbody>
<tr>
<td>شيوخ مخلصون</td>
<td>šuyūxun muḫlisānun</td>
<td>sincere elders</td>
</tr>
</tbody>
</table>

(4) In Koranic Arabic all sound feminine plurals, even of inanimate objects, tend to take strict adjectival agreement.

<table>
<thead>
<tr>
<th>جهات بعض</th>
<th>jannātun ma‘rāṣatun</th>
<th>trellised gardens</th>
</tr>
</thead>
<tbody>
<tr>
<td>آيات بينات</td>
<td>ʿayātun bayyinātun</td>
<td>evident signs</td>
</tr>
</tbody>
</table>

In post-Koranic classical Arabic, however, feminine plurals referring to things (not people) tend to take deflected agreement (see below).

11.2 Broken plurals of nouns referring to other than people take deflected agreement, that is, the adjective is feminine singular.

<table>
<thead>
<tr>
<th>مدینات كبيرة</th>
<th>mudunun kabiṭratun</th>
<th>large cities</th>
</tr>
</thead>
<tbody>
<tr>
<td>بيوت صغيرة</td>
<td>buyūṭun şaṭratun</td>
<td>small houses</td>
</tr>
</tbody>
</table>

11.3 The chart below describes the range of gender/number agreement of adjectives.

<table>
<thead>
<tr>
<th>NOUN</th>
<th>ADJECTIVE AGREEMENT</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>FOR PERSONS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>masc. sing.</td>
<td>masc. sing.</td>
<td>strict</td>
</tr>
<tr>
<td>dual</td>
<td>masc. dual</td>
<td>strict</td>
</tr>
<tr>
<td>sound masc. pl</td>
<td>sound masc. pl</td>
<td>strict²</td>
</tr>
<tr>
<td>&quot; broken pl.</td>
<td>broken pl.</td>
<td>by sense</td>
</tr>
<tr>
<td>broken pl.</td>
<td>sound masc. pl.⁴</td>
<td>strict</td>
</tr>
<tr>
<td>&quot;</td>
<td>sound masc. pl.</td>
<td>by sense</td>
</tr>
</tbody>
</table>

¹ A broken plural adjective or a feminine plural adjective may also be found with a broken plural noun, i.e., mudunun kibārun and mudunun kabiṭratun are both possible, though uncommon, constructions.
² When neither noun nor adjective has a broken plural.
³ Such a combination is exceedingly rare. Stylistically the construct phrase kibārun l-mu‘mināna would be preferred.
⁴ Only where a broken plural of the adjective does not exist.
LESSON FIVE

The vowels given in parentheses for the 3rd masc. pl. and the 2nd masc. pl. are for use when the pronoun is followed by an elidable alif.

12.2 These pronouns are used (1) as independent subjects of non-verbal sentences.

ان شيخ المدينة 'ana šāxyu l-madīnati I am the city elder.
هو ولد صغير huwa waladun saqīrīn
هم من المدينة hum mina l-madīnati They are from the city.
هم الشيخ humu š-šuyūxu They are the elders.

(2) to divide subject from predicate in non-verbal sentences when the predicate has the definite article.

ان عبد الله هو الخلاص 'inna 'abda llāhi huwa l-muxlisu The servant of God is the sincere one.

Such a construction, literally “the servant of God, he is the sincere one,” avoids the ambiguity of ‘inna 'abda llāhi l-muxlisu (‘the devoted servant of God’), where l-muxlisu would be an attributive adjective agreeing with ‘abda llāhi.

Vocabulary

VERBS

sajada he prostrated himself, fell/bowed down (li- before)
nazala he came/went down, descended, stopped; he brought (bi- something)

NOUNS

اصبع اسماء (masc. masc., and fem., usually fem.) pl. ‘āsābi’u finger
امر أوامر ‘amr pl ‘awāmiru order, command; bi- ‘amr (+ construct) at the order of
إنسان (no plural) human being, person, man
الرحمن ar-rahmān- The Merciful (attribute of God)
طين (mud, clay)
عدو/عذاء ‘adūw- pl ‘a’dā- enemy
INTRODUCTION TO KORANIC ARABIC

qalb- pl qulûb- heart
malak- pl malâ‘ikat-/malâ‘iku angel

PREPOSITIONS

bayna (+ gen.) between, among (note the construction bayna X wa-bayna Y ‘between X and Y’)
alâ‘ (+ gen.) on, onto; against; over

OTHERS

‘a- (proclitic) an interrogative particle, not generally used before the definite article
‘illâ (+ acc.) except for

PROPER NAMES

‘âdâmu Adam
‘iblîsu Iblis, the Islamic proper name for Satan

Exercises

(a) Give the Arabic for the following noun-adjective combinations in the singular, dual and plural (nominative):

1. beautiful name
2. beautiful finger
3. huge house
4. small girl
5. large spring
6. nearby city
7. imminent (near) sign
8. small boy
9. devoted servant
10. large hand (sing. & dual only)

(b) Vocalize, read and translate:

١ خلق الله آدم من طين الأرض
٢ سجد الملكة: لأدم الا إپليس وهو للانسان عدو
٣ أن قلب المؤمن بين أصبع الرحمن
٤ أهو من المؤمنين برسول الله

LESSON FIVE

６ قلب المؤمن يبت الله
٧ نزل الملكة من السموات بأمر الرب على قلب النبي
٨ سجد العبد الخالص الله
٩ سجد الله العبد الخالص

١٠ ذلك من أمر الله وهو خير للمؤمنين

(c) Translate into Arabic:

1. Iblis was an enemy to Adam and Adam’s wife.
2. The king’s son went to the small cities.
3. That was at the order of the king of the city.
4. The men’s young wives have little children.
5. The girl’s (two) hands are small.
6. The angel brought down the book from heaven.
7. They are old men, and we are young.
8. She is the king’s daughter, and I am an enemy to the king.
9. Are you from among (use the partitive min) the men of the cities near here?
10. The elder of the city has two beautiful, large gardens.¹

¹Adjectival order in Arabic is of little importance. As a rule of thumb, the adjectives closer to the noun in English should be retained as the closer to the noun in Arabic.

¹Here and in sentence 6 of this exercise, a singular verb is followed by a plural subject. This construction will be taken up in the next lesson.
Lesson Six

13 Verbal Inflection: The Perfect Active. The Arabic perfect generally translates into an English simple past or present perfect tense.

He entered (has entered) the house.

The perfect has other translational values that are contextually conditioned. These will be noted as encountered.

The perfect, or suffix, inflection is formed by adding personal endings to the stem of the verb. Since there is no infinitive in Arabic, verbs are quoted by convention in their simplest form, the third-person masculine singular perfect, which is one of the following patterns: FA'ALA, FA'ILA, or FA'ULA.

13.1 To form the perfect inflectional stem, the final -ā is removed from the 3rd masc sing form to give a stem of fa'āl-/fa'il-/fa'ul-. To this stem are added the personal endings. It will be convenient when dealing later with several classes of verbs to distinguish personal endings that begin with vowels ("V-endings") from personal endings that begin with consonants ("C-endings"). Note in the list of endings below that all 3rd-person endings except the 3rd fem. pl. begin with vowels; all the endings of other persons begin with consonants.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>-a</td>
<td>-ā</td>
</tr>
<tr>
<td>f</td>
<td>-at</td>
<td>-atā</td>
</tr>
<tr>
<td>2 m</td>
<td>-ta</td>
<td>-tumā</td>
</tr>
<tr>
<td>f</td>
<td>-ti</td>
<td>-tumā</td>
</tr>
</tbody>
</table>

Remarks:

(1) The 3rd masc. pl. ending -ū is spelled with 'a', which is purely an orthographic device and is dropped when any enclitic ending is added.

(2) The only endings that are consonant-final and thus require prosthetic vowels before elidable 'a' are the 3rd fem sing and 2nd masc. pl., as in daxalai i-bayta “she entered the house” and daxalatumbu i-bayta “you (pl) entered the house.”

(3) When followed by an enclitic pronoun, the 2nd masc. pl. ending -tum becomes -tumū, as in daxalatumūbu “you entered it” (see §15).

(4) The 2nd dual is of common gender; there is no 1st dual—the plural is used instead.
13.2 The negative perfect is made by prefacing the negative particle mā. Although translational values are conditioned to a large extent by context, it is helpful to think of the Arabic negative perfect as equivalent to the English negative present perfect.¹

\[
\begin{align*}
\text{ما سمع} & \quad \text{He has not heard.} \\
\text{ما دخلنا} & \quad \text{We have not entered.}
\end{align*}
\]

13.3 For added emphasis on the completeness or finality of an affirmative perfect verb, the particle qad may precede. Qad may be further strengthened by the addition of the emphatic particle la-. The Arabic perfect has several different uses, but the affirmative perfect preceded by qad is exclusively past perfective (past definite) in meaning.

\[
\begin{align*}
\text{قد دخل البيت} & \quad \text{He did enter / has entered.} \\
\text{قد ذهب} & \quad \text{He did go / has really gone.}
\end{align*}
\]

14 Verb-Subject Agreement. All verbs agree with their subjects in gender, either strictly or by deflection. Number agreement depends upon the position of the subject in relation to the verb.

14.1 When the subject of a verb follows the verb—the normal order for rhetorically unmarked sentences—the verb agrees with its subject in gender but remains singular regardless of the number of the subject.

\[
\begin{align*}
\text{ذَهَبَ الرِّجَالِ} & \quad \text{The man went.} \\
\text{ذَهَبَ الرِّجَالِ} & \quad \text{The men went.} \\
\text{خَرَجَتْ الْمَرَأة} & \quad \text{The woman went out.} \\
\text{خَرَجَتْ النَّسَاء} & \quad \text{The women went out.}
\end{align*}
\]

If the subject is grammatically but not intrinsically feminine, the placement of any word other than an enclitic object between the verb and subject is liable to nullify verb-subject gender agreement, and the verb remains masculine singular.

There was a sign for you.

As previously stated (§3(5)), tribes, classes, peoples and broken plurals that can be construed as collective tend to be considered feminine.

The Children of Israel believed in him.

Apostles before you have been called liars.

Sentences or clauses of the above type, where the verb is the first element, are called verbal sentences or clauses.

14.2 When the subject precedes the verb, the verb agrees with its subject in both gender and number.

\[
\begin{align*}
\text{إن الرجل ذهب} & \quad \text{The man went.} \\
\text{إن الرجلين ذهبا} & \quad \text{The two men went.} \\
\text{إن الرجلين ذهبا} & \quad \text{The men went.} \\
\text{إن المرأة ذهبت} & \quad \text{The woman went.} \\
\text{إن المرأة ذهبت} & \quad \text{The two women went.} \\
\text{إن النساء ذهبن} & \quad \text{The women went.}
\end{align*}
\]

As in adjectival agreement, plural things are usually construed as feminine singular for purposes of verbal agreement. The chart given on p. 20f. shows the gender/number agreement applicable between verbs and preceding subjects.

The gardens were near here.

Vocabulary

VERBS
INTRODUCTION TO KORANIC ARABIC

1. we heard
2. they (2 m) heard
3. you (f) were
4. you (m pl) created
5. they (f) found
6. you bowed down
(b) Read aloud and translate; then reverse the order to make nominal sentences with 'inna, making necessary changes in the verb:

1. خرج للأولاد
2. ذهب الرجل
3. كان الرجال
4. قال الشيَّوخ
5. كان المؤمنون
6. دخل الابناء

(c) Vocalize, read and translate:

1. منعم العباد الصالحين من بيت الله
2. خرجت المرأة على رجال المدينة فقالوا قد خرجت من دين الله
3. قد سمع الله قول الكافر هم كانوا أن الله فقير ونحنا أغنى
4. أتمنى أن سمحت آيات الله
5. هم مؤمنون بالله والملائكة والرسول الآخر وكتب الرسل
6. كان ابليس عدو الله والملائكة والرسول وخرج على الله عدو الكافرين
7. نزل أمر الله على قوم بني آدم
8. ان امرأة نوح وامرأة لوط كانتا لعبيد الله صالحين
9. دخل النبي على الفقراء المؤمنين

(d) Translate into Arabic:
1. We have not bowed down before a human being.
2. The women heard the prophet’s words and then left the city.
3. The pious poor (men) went to the king’s house.
4. Is the rich (man)’s house better than the poor (man)’s house?

Exercise
(a) Give the Arabic orally, then give the negative:

PROPER NAMES

jibrīlu Gabriel
lūf- Lot
nūh- Noah

A rhetorical order often found in Koranic Arabic with the partitive min; normal order would be لعبيد صالحين من عبيد الله.
5. Gabriel came down to (on) the earth at God's command for (some) clay.
6. When they heard the signs of God, they went out and fell down before the apostle.
7. God said, "I created Adam from clay."
8. The pious woman prevented the children from disbelieving [use the def. art.].

Lesson Seven

15 The Attached (Enclitic) Pronouns.

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>-hu/-hi</td>
<td>-humal/-him</td>
<td>-hum(u)/-him(u)</td>
</tr>
<tr>
<td>f.</td>
<td>-ha</td>
<td>-humal/-him</td>
<td>-hunna/-hinn</td>
</tr>
<tr>
<td>2 m.</td>
<td>-ka</td>
<td>-kum</td>
<td>-kum(u)</td>
</tr>
<tr>
<td>f.</td>
<td>-ki</td>
<td>-kum</td>
<td>-kunna</td>
</tr>
<tr>
<td>1 c.</td>
<td>-l/-iya/-ya</td>
<td>-na</td>
<td>-na</td>
</tr>
</tbody>
</table>

Uses of the enclitic pronouns:

(1) as possessive pronouns, which form a construct with the noun modified.

- كتاهه kitābu-hu his book
- كتاهه kitābu-ha her book
- كتاهه kitābu-ka your (m s) book
- كتاهه kitābu-ki your (f s) book
- كتاهه kitāb-l my book
- كتاهه kitābu-humā their (dual) book
- كتاهه kitābu-kum your (dual) book
- كتاهه kitābu-hum their (m pl) book
- كتاهه kitābu-hun their (f pl) book
- كتاهه kitābu-kum your (m pl) book
INRODUCTION TO KORANIC ARABIC

Remarks:

(1) The 3rd-person enclitics, with the exception of the 3rd fem. sing. -hā, harmonize with the vowel that precedes immediately. When the immediately preceding vowel is u or a, the vowel of the enclitic is u; when immediately preceded by i or ay, the vowel of the enclitic is i.

| کتابکین | kitābu-kunna | your (f pl) book |
| کتابن | kitābu-nā | our book |

(2) The 2nd and 3rd masc. forms -kum and -hum add a prosthetic -u when followed by an elidable alif.

| بیتكم الكبير | baytuhumu l-kabiru | their big house |
| بیتكم الكبير | baytukumu l-kabiru | your big house |

(3) The 1st-person sing. enclitic -i supersedes all short inflectional vowels. Kitābi (‘my book’) thus serves all cases. When the 1st sing. enclitic is preceded by a long vowel or diphthong, it is -ya.

| کتابی | kitāb-ya | my two books (nom.) |
| کتابی | kitābay-ya | my two books (obl.) |

When preceded by a consonant, the enclitic ending is -i; when followed by an elidable alif, the enclitic may become -iya.

| بیتی کیسر | bayti kabirun | My house is large. |
| بیتی کیسر | baytiya (or bayti) l-kabiru | my large house |

(2) as sentence subjects after the head-particle ‘inna. When ‘inna is followed by the 1st-person enclitic -i, it produces alternative forms, اتی

‘inna and اتی’innanā. Similarly, when the 1st-person plural enclitic -nā follows ‘inna, it gives اتی ‘innā and اتینا’innanā. All others are predictably formed.

(3) as direct objects of verbs. In this case the 1st-person singular enclitic is not -i but -ni. All others remain the same.

| امرئی | ‘amara-ni | he ordered me |
| امرک | ‘amarū-ka | they ordered you |
| امرئک | ‘amartu-ki | I ordered you (f) |
| امرئا | ‘amarnā-hu | we ordered him |

Pronominal objects are added directly to the verbs as they appear in the paradigm—with the exception of the 2nd masc. pl., which becomes -tumū- before any pronominal enclitic, as

امروئن | ‘amarūmānt | you (pl) ordered me |

Remember that the otiose alif of the 3rd masc. pl. verb is dropped before the addition of any enclitic ( ‘امروئن | امرئی > امروئن | ‘amarūa).

(4) as complements of prepositions. Two prepositions, min and ‘an, double the n before the 1st sing. enclitic (see below). The prepositions fi and bi- predictably take the i-forms of the 3rd-person enclitics.

| منی | minnī | ‘annya | ‘annya | fiya | bi-
| منی | minhū | ‘anhu | ‘annya | fihi | bihi|

Prepositions ending in alif maqṣura, like ‘alā and ‘ilā, recover the y inherent in the base before adding the enclitics. The preposition li- changes to la- when followed by any enclitic other than the 1st sing., which is regularly formed.

| علیاً | ‘alayya | لی | li, liya |
| علیک | ‘alayka | لک | laka |
| علیه | ‘alayhi | له | lahu |
| علیها | ‘alayhā | لها | lāhā |
LESSON SEVEN

رواح/أرواح rūḥ- (m & f) pl ‘ārwāḥ- spirit
زوج/زوجات zawj- pl ‘ażwāj- mate, spouse
سن/سنن sinān- pl ‘asnān- tooth; age
شيء/أشياء šay’- pl ‘āšyā’u (diptote!) thing
كل kull- all, every, whole
اليمة من الماء la’nat- pl la’anāt- curse
نار/نيران nār- (f) pl nīrān- fire
نفس/نفسان nafs- (f) pl ‘anfūs- -self (reflexive pronoun);1 pl nufūs- soul
واحد wāhid- one (adj.)

OTHERS
لا lammā when (+ perf.)
مع ma‘a (prep.) with
عن ‘an (prep.) away from, out of (the various meanings of this highly idiomatic preposition are best learned along with the nouns and verbs with which it occurs)

Exercises
(a) Read and translate:

(b) Give the Arabic:

1The enclitics are not used as reflexive direct objects ("he saw himself"). For such constructions nafs- ‘anfūs- is generally used as the reflexive direct object along with the appropriate enclitic, e.g., samī’ā nafsahu “he heard himself," sami‘ā ‘anfusahum “they heard themselves” (cf. samī’ahu “he heard him,” i.e., someone else). The enclitics do sometimes occur as reflexives as prepositional complements.
Lesson Eight

17 Demonstratives. There are two sets of demonstratives in Arabic, near ("this, these") and far ("that, those"). The same words serve as both adjectives and pronouns.

17.1 The near demonstratives are:

<table>
<thead>
<tr>
<th>SING</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. nom.</td>
<td>ħāda</td>
<td>ħādāni</td>
</tr>
<tr>
<td>obl.</td>
<td>ħādi</td>
<td>ħādāni</td>
</tr>
<tr>
<td>fem. nom.</td>
<td>ħādihi</td>
<td>ħātāni</td>
</tr>
<tr>
<td>obl.</td>
<td>ħāti</td>
<td>ħātāni</td>
</tr>
</tbody>
</table>

The far demonstratives are:

<table>
<thead>
<tr>
<th>SING</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. nom.</td>
<td>ḍaliqa</td>
<td>ḍāniqa</td>
</tr>
<tr>
<td>obl.</td>
<td>ḍiniq</td>
<td>ḍāniq</td>
</tr>
<tr>
<td>fem. nom.</td>
<td>ūlā'ika</td>
<td>ūlā'ika</td>
</tr>
<tr>
<td>obl.</td>
<td>ūlā'ika</td>
<td>ūlā'ika</td>
</tr>
</tbody>
</table>

REMARKS:

1. Only the dual forms are subject to inflection; all others are indeclinable.
2. The ʔaw in 'ulā'ika is otiose and does not indicate a long ʔ.
17.2 As pronouns, the demonstratives agree in gender and number 
by deflected agreement with the words to which they refer.

This is the prophet.
Those are God’s signs.
Those are the believers.

17.3 When the demonstratives are used as adjectives, they usually 
precede the nouns they modify. The noun, however, must have the 
definite article for the demonstrative to precede.

As the demonstrative is the only thing that can intervene in the con-
struct, it may be helpful to think of the demonstrative as actually an 
extension of the definite article.

17.4 When a noun modified by a demonstrative is the first member 
of a construct or has a pronominal enclitic ending, by virtue of which it 
cannot have the definite article, the demonstrative follows the whole 
construct, agreeing with the noun it modifies as an appositive.

18 The “Hollow” Verb: Perfect Inflection. Verbs whose second 
radical consonant is w or y (Cw/y) have slightly altered base forms 
in the perfect inflection. For V-endings, C2 is replaced with alif, which 
lengthens the vowel of C1 to ā. Thus, from ₉QWM:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m qāma</td>
<td>qāmā</td>
<td>qāmā</td>
</tr>
</tbody>
</table>

LESSON EIGHT

f qāmat qāmatā

and from ₉SYR:

3 m sāra sārā
f sārat sārātā

When the C-endings are added, the base collapses and the weak radical 
normally appears as the short vowel associated with the original conso-
nant, i.e., u for w, and i for y. From ₉QWM (and so also qālal/qul- 
and kāna/kun-):

And from ₉SYR:

There are a few exceptional base formations, notably ₉NWM (nāma 
“to sleep”), ₉MWT (māta “to die”), and ₉XWF (xāfa “to fear”). The un-
derlying forms are *nawima, *mawita and *xawiṣa, as opposed to the 
underlying forms of qāma and sāra, which are *qawama and *sayara. 
The bases for C-endings of these verbs are nim-, mit- and xif-.

The common verb jā’a (“to come”) is regularly inflected on the 
model of sāra; however, because its third radical is hamza, the ortho-
graphy of which is rather complicated (see Appendix G), the paradigm is 
given here in full.

3 m jā’a jā’ā
f jā’at jā’ata jā’ātā
2 m jī’ta jī’umā jī’tumā
f jī’ti jī’tunā jī’tunā
INTRODUCTION TO KORANIC ARABIC

1 c جنت جنّت ji'tu

In Koranic orthography the otiose alif of the 3rd masc. pl. is regularly omitted.

Note that when the third radical consonant and the consonant of the personal ending coincide, they are written together with sadda, as in مات "I died", كن kunna "they [f] were", and كننا kunnā "we were".

19 The Defective Verb Laysa. As has been seen, Arabic has no verb "to be" in the present tense. "Not to be" in the negative present is expressed by the defective verb laysa. This quasi-verb is inflected on the pattern of the perfect but is present in meaning. The inflection is similar to that of hollow verbs.

3 m ليس laysa ليسا laysā
f ليت laysat لست lasna
2 m لست lasta لستا lastumān
f لستا lasti لستا lastunna
1 c لست lastu لستا lasnā

Laysa takes its complement either (1) as a predicative in the accusative case لست مؤمناً lasta mu'minan You are not a believer.

or (2) as a complement to the preposition bi- in the genitive case.

الله بريكم 'a-laysa llāhu bi-rab-bikum Is not God your lord?

Vocabulary

VERBS

ja'ā (ji'-') come, come to (+ acc., someone, some place); to bring (bi- something) to someone (acc.)
qāla (qul-) say
qāma (qum-) rise up, arise (ilā for; 'alā against); go (ilā to); undertake (bi- something); qāma ḥayāt layla stay up at night (all night)

LESSON EIGHT

laysa (las-) not to be (conjugated like a perfect verb, meaning present)
māta (mit-) die

NOUNS AND ADJECTIVES

الآخرة al-'âxirat- the next world, the life to come
'ulâ 'ulâka those (pl.)
tilka that (fem. sing.)
حياة hayāt- life
الدنيا ad-dunyā (f., noun and adj., indeclinable) this world, this life; al-ḥayātū d-dunyā this-worldly life, the life of this world
ذلka that (masc. sing.)
صلوات salāt- pl. salawāt- prayer, ritual prayer
قليل qallīt- little (bit); slight, few
كثير ka'bīr- many, much
ممتاع ma'tā- pl. amīţ'at- goods, wares, chattel
مواقع maqâm- pl. ât- place, location, position
هذا this (masc. sing.)
هدي this (fem. sing.)
هؤلاء hā'ulā'ī these (pl.)

Exercises

(a) Give the correct form of both demonstratives with the following words:

(1) الروح 5 الحياة 5 الجيلان 12 الشتاء 17 الكتب
(2) الكتابان 6 الدنيا 10 الشهرين 14 النوم
(3) المولد 7 العظيمة 11 الأذان 16 النفس
(4) الأرياف 8 الرومان 12 الزوجين 16 البقر
(5) 4 قال (أتتم) 2 جاء (أتت) 10 قام (أتت)

(b) Give the form of the verb appropriate to the pronoun in parentheses:

1 قال (أتتم) 2 جاء (أتت) 3 قام (أتت)
Lesson Nine

20 The “Weak-lām” Verb (C₃w/y): Perfect Inflection. Verbs whose third radical is w or y are known as “weak-lām” verbs. They exhibit the following peculiarities in the perfect inflection:

20.1 Verbs with an underlying *fa‘awa base (1) change C₃ to alif in the 3rd masc. sing., (2) drop C₃ altogether in the 3rd fem. sing. and dual and in the 3rd masc. pl., where -u is diphthongized as -w, and (3) recover the original w with C-endings and the 3rd masc. dual. Thus, from √D’W, with underlying perfect *da‘awa:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>da‘a</td>
<td>دعو</td>
<td>دعو</td>
</tr>
<tr>
<td>3 f</td>
<td>da‘at</td>
<td>دعت</td>
<td>دعت</td>
</tr>
<tr>
<td>2 m</td>
<td>da‘awa</td>
<td>دعوة</td>
<td>دعوة</td>
</tr>
<tr>
<td>2 f</td>
<td>da‘awti</td>
<td>دعوتو</td>
<td>دعوتو</td>
</tr>
<tr>
<td>1 c</td>
<td>da‘awtu</td>
<td>دعوتو</td>
<td>دعوتو</td>
</tr>
</tbody>
</table>

20.2 Verbs with an underlying *fa‘aya base (1) change C₃ to alif maqṣūra in the 3rd masc. sing., (2) drop C₃ altogether in the 3rd fem. sing. and dual and 3rd masc. pl., and (3) recover the original y with C-endings and the 3rd masc. dual. Thus, from √RMY, with underlying perfect *ramaya:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>ramā</td>
<td>رميا</td>
<td>رميا</td>
</tr>
<tr>
<td>3 f</td>
<td>ramat</td>
<td>رمات</td>
<td>رمات</td>
</tr>
<tr>
<td>2 m</td>
<td>ramayta</td>
<td>رميا</td>
<td>رميا</td>
</tr>
</tbody>
</table>

---

1Istaraw “they purchased X (dir. obj.) at the price of (bi-).”
INTRODUCTION TO KORANIC ARABIC

2 f رمات ramayti رمات م ramaytumā رمات ت ramaytunna
1 c رمات ramaytu — — — ramaytna

Note that throughout the inflection of both *fa’awa and *fa’aya base verbs, C₂ has the vowel a.

20.3 Verbs with an underlying base *fa’iwa (as from √RDW, perfect *radiwa) become fa’iya, changing the w to y, and are thus identical to base fa’iya verbs in the perfect inflection. The only peculiarity of this type in the perfect is the 3rd masc. pl., which drops C₃ along with the preceding vowel when the ending -ū is added. All other forms are predictable from the regular paradigm. Example, from √LQY, base laqiya:

3 m لقية laqiya لقية لقية laqiya
3 f لقية laqiya لقية لقية laqiya
2 m لقية laqiya لقية لقية laqiya
2 f لقية laqiya لقية لقية laqiyan
1 c لقية laqiya لقية لقية laqiyan

For purposes of pronunciation, -iy = -i (laqiya = laqita).

21 Relative Pronouns and Relative Clauses. Arabic distinguishes two types of relative clause, definite and indefinite.

21.1 The definite relative clause, or clause referring to an antecedent that is grammatically or semantically definite, uses the relative pronouns, which are:¹

<table>
<thead>
<tr>
<th>SING</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. nom.</td>
<td>الله ذي</td>
<td>الله ذي</td>
</tr>
<tr>
<td>oblique</td>
<td>الله ذا ك</td>
<td>الله ذا ك</td>
</tr>
<tr>
<td>fem. nom.</td>
<td>الاتي</td>
<td>الاتي</td>
</tr>
<tr>
<td>oblique</td>
<td>الاتي</td>
<td>الاتي</td>
</tr>
</tbody>
</table>

¹Note that the three most common forms, masc. sing., fem. sing. and masc. pl., are spelled with one lām; all other forms have two lāms.

²The feminine plural relative has alternative forms: الاتي al-āt and الاتي al-ādī.

LESSON NINE

The Arabic relative pronoun always stands at the head of the relative clause and as close as possible to its antecedent. Relative clauses in which the relative pronoun is the subject of the clause pose no special problem. The verb must of course agree in number and gender with the relative pronoun and its antecedent.

ابن الرجل الذي كان هنا

‘ayna r-rajiulu llaḏi 'a-hā‘ul‘i hunna n-nisa‘u līḏū bāhabna

Where is the man who was here?
Where is the man who came today?

They are the men who heard our words.

Are these the women who went?

When the relative pronoun is the logical direct object of the verb in the relative clause, it may be so indicated by a resumptive pronoun. This is not obligatory.

هذا هو النسي الذي وجدوا (ووجدوه) في كتابهم

hāḍā huwa n-nabiyyu llaḏi wajadā(hu) fi kitābīhim

This is the prophet whom they found in their book.

The resumptive pronoun is often omitted in the direct object position in the relative clause. It cannot be omitted, however, when the relative is the complement of a preposition ("with whom, from which," etc.) or possessive ("whose").

النسمات اللاتي دخلت على

an-nisa‘u lāṭt daxalta ‘alayhinna

The women to whom you went

ما هذه الأشياء التي جاءوا بها

mā hādhihi l-‘aṣyā‘u lāṭt jē‘ā bihā

What are these things which they have brought?¹

المقام الذي كان فيه

al-maqāmu llaḏi kānā fihi

the place in which he was

¹Lit., "things with which they came."
INTRODUCTION TO KORANIC ARABIC

21.2 Nominalization of the relative pronouns ("he who, the one which") is very common.

سجد الذي سع الأمر sajada llaḏī samīʿa l-ʿamra He who (the one who) heard the command bowed down.

ان الذين سمعوا قول النبي هم الصالحون ʿinna llaḏīna samīʿa qawla n-nabiyyi humu ʿs-sāliḥūn Those (the ones who heard the prophet's words are the pious.

21.3 The second type of relative clause, the indefinite or asyndetic, the type which has an indefinite antecedent, is unmarked by a relative pronoun. Asyndetic relative clauses look exactly like independent sentences; and in the absence of punctuation, confusion can arise, but context usually makes it clear that it is a relative clause.

قد جاء رسول منكم qad jāʿa rusulun minkum daʿawnā īlā lāḥī There came from among you apostles who summoned us to God.

ولد اسمه موسى lī waladun ʿmuhu mūsā I have a child whose name is Musa.

في المدينة حديقة فيها fi l-madīnahu ḥadīqatun ḥāfī ʿayynun There is a garden in the city in which there is a spring.

Vocabulary

VERBS

اِتْتَأُ (bi- something) at (acc.)

daʿā call, call upon, call out to, summon (ʿilā to)

ramū pelt (someone, acc., bi- with something); cast (bi- something) at (acc.)

raʿa see, consider

ʿafā pardon (ʿan someone or something)

LESSON NINE

NOUN

qawm- pl ʿaqwām- people, nation, tribe

OTHERS

allatt fem. sing. relative pronoun

al-ḍīr allādī masc. sing. relative pronoun

al-ṭūn allādīna masc. pl. relative pronoun

ক ka- (proclitic + noun in the gen.; does not take pro-nominal enclitics) like

ka-bālika thus, likewise

ما mā (invariable) what? (interrogative pronoun)

وَلَكَ wa-lākinna (+ noun in acc. or enclitic pronoun) but, rather; (when followed by a verb, wa-lākin)

يَا yā O (vocative particle followed by the nominative case of noun without nunciation, as yā rasūlu “O apostle”; followed by accusative if in construct, as yā rasūlu lāḥī “O Apostle of God”)

PROPER NAMES

Maryam ʿIsā (invariable) Jesus

مريم maryamu Mary, Miriam

Exercises

(a) Give the Arabic:

1. the two women who came
2. a man you saw
3. the girl who called me
4. the king for whom you rose
5. you (m pl) who have died
6. the sign that I saw
7. the place from which you (f s) arose
8. you (f pl) who have heard
9. the thing they brought
10. (some) things they brought
11. those who saw
12. I who called them
13. words [indef.] you (m pl) heard
14. the women whom you saw
15. I who heard you
16. you (f pl) whom you saw
17. (some) things you brought
18. whom you will call
19. whom you have called
20. whom we will have called

(b) Vocalize, read and translate:

1. لقد عرفنا الله عن ذلك
Lesson Ten

22 Geminate (Doubled) Verbs: Perfect Inflection. Verbs whose second and third radical consonants are identical are known as “doubled” or “geminate” verbs. They exhibit the following peculiarity in conjugation: with the V-endings the second and third radicals fall together as a doubled consonant. Otherwise the inflection of the perfect is regular. An example, from \( \sqrt{D\ell\ell} \), underlying perfect *dalala > dalla (“to guide”):

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>( \text{dalla} )</td>
<td>( \text{dall})</td>
</tr>
<tr>
<td>3 f</td>
<td>( \text{dallat} )</td>
<td>( \text{dallat})</td>
</tr>
<tr>
<td>2 m</td>
<td>( \text{dalal})</td>
<td>( \text{dalal})</td>
</tr>
<tr>
<td>2 f</td>
<td>( \text{dalati} )</td>
<td>( \text{dalati} )</td>
</tr>
<tr>
<td>1 c</td>
<td>( \text{dalaltu} )</td>
<td>( \text{dalaltu} )</td>
</tr>
</tbody>
</table>

23 Active Particles. The active participle, which can be formed from all verbs, transitive and intransitive, is made on the pattern \( \text{Fā’il-} \), which makes its feminine, dual and plurals with regular adjectival endings. An example, from \( \text{daxala} \):

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>( \text{daxilun} )</td>
<td>( \text{daxilani} )</td>
</tr>
<tr>
<td>fem.</td>
<td>( \text{daxilatu} )</td>
<td>( \text{daxilatani} )</td>
</tr>
</tbody>
</table>

---

1 Assume normal word order.
2 Rimah- pl. of rumah- spear.
3 Use indefinite accusative.
4 In Arabic the full verb must be used.
The active participle often functions, like the English present active participle in “-ing,” as a verbal adjective for on-going action, or the durative aspect.

هو ساجد الله 

huwa sājidun li-llāhi He is bowing down to 

God.

The active participle as complement to kāna in the perfect gives the past progressive:

كان ساجدا لله 

kāna sājidan l-llāhi He was bowing down to 

God.

Contrast this use of the durative participle with the finite perfect, sajadah, which is temporal and may mean, according to context, “he bowed down, he did bow down, he had bowed down, he will bow down.”

The active participle is also substantivized and used as an agent noun, so that kātib- (from kataba “to write”) may mean not only “writing, going to write, one who is writing,” but also, as a noun, “writer, scribe.”

كان أحمد كتابا 

kāna ‘ahmadu kātīban Ahmad was writing 

or Ahmad was a 

scribe.

الله خالق كل شيء 

Allāhu xāliqu kulli šay’in God is the creator of 

everything.

However, when the participle retains verbal force, the participial object is in the accusative.

الله خالق بشراً 

Allāhu xāliqu bašara God is going to create 

a human being.

أني بآت من بعدك نبياً 

‘inni ba’īthun min ba’dika nabīya I am going to send, 

after you, a prophet.

Note, as in the above examples, that the active participle in the predicate position very often has a future signification (“going to...”) when it is not substantivized. When a transitive active participle has its object in the accusative, it is clear that the participle is used verbally, and it almost always has a future sense; when the participle is in construct, it is generally substantivized. Otherwise, as in the first example above, huwa sājidun, only context can determine whether the meaning is present

progressive (“he is bowing down”) or future (“he is going to bow down”).

24 The Passive Participle. The passive participle of all transitive verbs is formed on the pattern MAFUL-. Feminines, duals and plurals are formed like regular adjectives, as from wajada (“to find”):

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. mawjūdun</td>
<td>mawjūdana</td>
</tr>
<tr>
<td>fem. mawjūdatun</td>
<td>mawjūdatan</td>
</tr>
</tbody>
</table>

The passive participle is used in the following ways:

1. purely adjectivally, like the English past passive participle:

شيء مخلوق 

šay‘un maxlaqun a created thing

الرجل ملعون 

ar-raju l-mal‘ānun The man is cursed.

كأن الكتاب مكتوبًا 

kāna l-kitābu maktāban The book was written.

2. that which can be, ought to be, is worth doing or liable to be:

شيء مذكور 

šay‘un ma’dkūrun a thing worth mentioning / a mentionable thing

قول مسموع 

qawlun masmā‘un words that are/ought 

to be heard

3. substantively:

الملعون 

al-mal‘ūna those who are cursed, 

accursed ones

المذكور من قبل 

al-madkūru min qa‘lu that which has been 

mentioned before

25 Cognate Subjects. The active participle is often used as a cognate subject (i.e., the active participle of a given verb as subject of that same verb) in the indeterminate sense of “someone, some people, somebody or other.”

قال قال 

qāla qā‘ilun Somebody has said...

قائلون 

qāla qā‘ilāna Some people have said...
The definite cognate subject necessarily refers to a subject already introduced.

26 Circumstantial Constructions. Circumstantial constructions indicate circumstances contemporaneous with or prior to the action/state of the verb.

26.1 The indefinite accusative of nouns, adjectives and especially participles occurs in an adverbial sense to modify the circumstance or to indicate the manner of the verb.

This construction rarely poses any special difficulty for comprehension or translation. It should be noted that the word in the accusative may modify the object as well as the subject of the verb (gender/number considerations usually eliminate confusion).

This last construction is really an objective complement where, as expected, an adjective or participle modifying the direct object is in the accusative case.

26.2 The circumstantial wa-. The use of a parallel clause introduced by wa + pronoun (or noun) indicates circumstance, or what pertains concurrently to the action/state of the verb.

ra'aythum xārijīna min l-baytī
I saw them leaving the house.

wajadnāhum sājidīna li-rabbihim
We found them bowing down to their master.

Vocabulary

VERBS

ba'atha send, send forth; resurrect
bakaara mention, make mention of, recollect
daalla (*daala) go astray, get lost
fa'ala do
hadī lead, lead aright

NOUNS

بشـ
bašar- human being, mankind
ماء/مياه
mā- pl miyāh- water

OTHERS

ba'da (+ gen., temporal preposition) after; also min ba'di + gen.; note especially the adverbial min ba'du afterwards

‘inda (+ gen.) with, in the possession of, in the opinion of, in the presence of, in/at the house of (like the French chez, Latin apud); min ‘indi (+ gen.) from among, from the presence/possession of

qabla (+ gen., temporal preposition) before; also min qabli + gen.; (adverbial) min qablū beforehand
PROPER NAMES

الإنجيل al-injilu the Gospel, the Evangel
التوراة at-tawrātu the Torah, the Pentateuch

Exercises

(a) Give the active and passive (if possible) participles:

1. أمر
2. بدأ
3. جعل
4. خرج
5. خلق
6. سع
7. عمل
8. ذهب
9. تنزل
10. فل
11. دخل
12. لم
13. منع
14. س

(b) Vocalize, read and translate:

1. دخلوا النار بامر الله وما هم بخارجين منها
2. قال النبي أي كنت نبيا وأدم بين الماء والطين
3. وكان امر الله مفعولا
4. والذي كفر بعد ذلك بالله وكلماته كتبه ورسله واليوم الآخر فقد ضل
5. هذا هو الرسول النبي الذي وجدوه مكتوبا عندهم في التوراة والإنجيل
6. قال ربك للملك ولا خلق بشرا من طين
7. ان الله في قرب عياده الخمسين
8. اني ذاته الى ربي
9. ولا كان الملكة ساجدين لآدم قال ابيس اغلقتني لهذا اني له تقدر
10. المؤمنون كرجل واحد
11. كان الرجل نازعا الى العدو فاتاه رسول بأمر الشيخ
12. ليس هذا مذكرا في الكتب التي رايتها
13. بعثه عند الكفار فهداه
14. أولئك هم الرجال الذين هدوءا الى الماء، ونحن قد ضلنا
15. والله هو الذي خلق من الماء بشرا

(c) Translate into Arabic:

1. We were sent, and so we have come to you.
2. Thus it was written in the Torah of Moses and the Gospel of Jesus.
3. The words of mankind are heard in God’s presence.
4. You brought the king’s orders, but the men of the city left before you.
5. After that, they saw a woman going down to the spring for water.
6. Was it mentioned thus in the books that are in your possession?
7. I saw him with his finger over his heart, and that was for me like the king’s command.
8. You saw all my children except for Muhammad, who was not near our house on (fi) that day.

1Use circumstantial wa-
2Because proper names are semantically definite, they require the relative pronoun.
Lesson Eleven

27 Active and Passive Participles (cont.).

27.1 For hollow verbs (C₂w/y), the active participial pattern is FĂ‘IL-, with hamza taking the place of C₂ in all cases.

قائم qāma (\(\sqrt{QWM}\)) > qā‘im-

سار sār (\(\sqrt{SYR}\)) > sā‘ir-

27.2 For weak-lâm verbs (C₃w/y) the pattern is FĂ‘IN, the inflection of which demands special treatment. An example is hādīn, from \(\sqrt{HDY}\):

<table>
<thead>
<tr>
<th>INDEFINITE</th>
<th>DEFINITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>هادی hādīn</td>
<td>الهادی al-hādīl</td>
</tr>
<tr>
<td>هادیا hādiya</td>
<td>الهادیا al-hādiya</td>
</tr>
</tbody>
</table>

In both the definite and indefinite states, the nominative and genitive cases are identical. Only the accusative case actually shows its case ending. This results from an internal collapse due to weakness: *hādiyūn → hādīn and *hādiyīn → hādīn, where the “weak” vowels \(u\) and \(i\) cannot maintain a weak consonant between them; the “strong” vowel \(a\) does support a weak consonant, so hādiyan and al-hādiya do not suffer collapse.

The feminines are regularly formed, with -y- for C₃w as well as for C₃y roots: hādiyat- pl hādiyat-. The masculine plurals suffer the same collapse as the singular: *hādiyūna → hādīna and *hādiyīna → hādīna.

The inflectional patterns of hādīn are not limited to active participles but occur with many broken plurals of C₂w/y roots and also certain anomalous plurals such as اَرَاضٍ، اَسْم. pl اَرَادِين، اسم ism pl اَرَادْن، اسم pl اَسْمِ، and اسم pl اَسْم. ।

27.3 Doubled verbs undergo the same loss of weak vowel as in the verbal inflection. The pattern for the active participle is FALL- (< \(\sqrt{fālīt}\)-).

"دَلَّ dāl-

27.4 Passive participles of hollow, weak-lâm and doubled verbs.

(1) The contracted pattern MAF‘UL- is used for C₂w roots (*mawfūl- \(\rightarrow\) mawfūl-).

قال qāla (\(\sqrt{QWL}\)) > mawqūl-

لَمْ lāma (\(\sqrt{LM}\)) > małowm-

The patterns MAF‘IL- and MAFYUL- (regular) are attested for most C₃y roots.

باع bā‘a (‘sell’) (\(\sqrt{BY}\)) > mabū‘-/mabī‘-

مکیول، مکیول makūl-/makūl-

(2a) Weak-lâm roots: C₃w produces a regular passive participle on the pattern MAF‘UW-.

مَدْعَوَنَ da‘ā (\(\sqrt{D’w}\)) > mad‘ūw-

(2b) C₃y roots give a passive participle on the pattern MAF‘IY-.

مَهْدَى hadā (\(\sqrt{HDI}\)) > mahdiy-

(3) The formation of passive participles from doubled roots is perfectly regular.

"دَلَّ dalla (\(\sqrt{DLL}\)) > maddūl-

---

1The indefinite accusative of اَرَادِن، اَسْمِن، and اَيَادِن are without nuna-
tion: اَرَادْن، اَسْمِن، and اَيَدِن (see Appendix A §10e). The indefinite accusa-
tive of اَيَدِن has nunaion: اَيَدْن، (see Appendix A §1d).
28 Verbal Nouns. Every verb in Arabic has at least one verbal noun, known as a maṣdar-, the usage of which is roughly equivalent to the English infinitive or gerund in ‘-ing.’ Many verbal nouns have a concrete meaning as a noun as well as the verbal sense, as xalq- (< xalaqaq), which means “creation” as well as “(the act of) creating.” Verbal nouns of the base form of the verb (the only one introduced so far) are not predictable and must be learned as a “principal part” for each and every verb.

28.1 Following are the verbal nouns, by pattern, for the verbs that have been seen so far (note that some verbs have more than one verbal noun in common use, often reflecting different senses of the verb).

(1) FA’L-, the most common pattern for verbal nouns, generally for transitive verbs of the fa’ala and fa’ila types.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>'amr-</td>
<td>ra’y-1</td>
</tr>
<tr>
<td>ba’θ-</td>
<td>ramy-</td>
</tr>
<tr>
<td>jāl-</td>
<td>‘afw-</td>
</tr>
<tr>
<td>xalq-</td>
<td>mawt-</td>
</tr>
<tr>
<td>qawl-</td>
<td>-</td>
</tr>
<tr>
<td>la’n-</td>
<td>-</td>
</tr>
<tr>
<td>man’-</td>
<td>-</td>
</tr>
</tbody>
</table>

(2) FU’IL-, mainly for intransitive fa’ala verbs.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>xurāj-</td>
<td>-</td>
</tr>
<tr>
<td>duxūl-</td>
<td>-</td>
</tr>
<tr>
<td>sujād-</td>
<td>-</td>
</tr>
<tr>
<td>wujād-</td>
<td>-</td>
</tr>
<tr>
<td>nuzūl-</td>
<td>-</td>
</tr>
</tbody>
</table>

(3) FI’L-

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>dīkr-</td>
<td>-</td>
</tr>
<tr>
<td>fi’l-</td>
<td>-</td>
</tr>
</tbody>
</table>

(4) FU’L(AT)-

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ru’yat-</td>
<td>-</td>
</tr>
<tr>
<td>kufr-</td>
<td>-</td>
</tr>
</tbody>
</table>

(5) FA’AL(AT)-

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>dḥāḥab-</td>
<td>-</td>
</tr>
<tr>
<td>samā’-</td>
<td>-</td>
</tr>
</tbody>
</table>

(6) FI’AL(AT)-

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>qiyām-</td>
<td>-</td>
</tr>
<tr>
<td>kitābat-</td>
<td>-</td>
</tr>
<tr>
<td>hidāyat-</td>
<td>-</td>
</tr>
</tbody>
</table>

The verbal noun is extensively used as a verbal complement, especially with verbs that take their complements through prepositions, for example:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mana’ahu mina d-</td>
<td>He prevented him from entering</td>
</tr>
<tr>
<td>duxūl-</td>
<td>We called upon them to leave.</td>
</tr>
<tr>
<td>da’awnāhum</td>
<td>They ordered us to hear.</td>
</tr>
<tr>
<td>ilā l-</td>
<td></td>
</tr>
<tr>
<td>xurāj-</td>
<td></td>
</tr>
<tr>
<td>‘amarūnā bīs-samā’i</td>
<td></td>
</tr>
</tbody>
</table>

Where the Arabic verbal noun corresponds to an English infinitive or gerund, it is almost always definite (as in the above examples).

28.2 Subjective and Objective Genitives. When only the doer of the action (subject) occurs with a verbal noun, it is put into construct with the noun as a subjective genitive.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>xalq l-llāhī</td>
<td>God’s creating (creation)</td>
</tr>
<tr>
<td>duxūl r-rijāl</td>
<td>the men’s entering</td>
</tr>
<tr>
<td>ba’θu l-malik</td>
<td>the king’s sending</td>
</tr>
</tbody>
</table>

When only the object of a verbal noun occurs, it is in construct as an objective genitive.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>xalq l-’ardā</td>
<td>creating the earth</td>
</tr>
<tr>
<td>duxūl l-bayt</td>
<td>entering the house</td>
</tr>
<tr>
<td>ba’θu rasūlin</td>
<td>sending a messenger</td>
</tr>
</tbody>
</table>

When both the subject and the object occur with a verbal noun, the subject is in construct in the genitive and the object follows in the accusative.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>xalq l-llāhī l-’ardā</td>
<td>God’s creating the earth</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

29 The Cognate Accusative. One of the most common uses of the verbal noun is as a cognate accusative. This typically Semitic construction gives added emphasis to the verb.

ذكروا الله ذكراً  They recollected God.

When the cognate accusative is modified, it usually translates adverbially.

ذكروا الله ذكراً كثيراً They recollected God much/often.

خرج خروج عبد He went out servilely.

Vocabulary

VERBS

اتهذ 'axaḍa 'axd.3 take, seize; take hold (bi- of)
سال sa'ala su'dal- ask ('an about)
عبد 'abada 'ibādat- worship

NOUNS/ADJECTIVES

اثنان/اثنان iθnānī (m), iθnātāni (f) two; yawmu l-iθnayni Monday
آخر/آخر أخر 'axarī (m), 'uxrā (f), 'uxaru (pl) other
أحد/إحدى 'ahad- (m), 'iθdā (f) one (pronoun, used either with partitive min or with construct, e.g., 'ahadun min-hum or 'ahaduhum 'one of them'); (+ neg.) no one, nobody; yawmu l'-iθahdi Sunday

LESSON ELEVEN

تراب turbat- and turāb- dust, earth, ground
جبال jibal- pl jibāl- mountain
جديد/جدد jaddī- pl juddū- new
خلق xalq- creation, created beings, people
رحمة rahmat- mercy
رحيم rahim- merciful, compassionate
سبت sabt- Sabbath; yawmu s-sabti Saturday1
يهود, يهودي yahūd- (collective) Jews; yahūdiyy- (sing.)2 Jew, Jewish

OTHERS

ما mā that which, what (relative); kullu mā everything that, all that which
من man(i) who? (interrogative pronoun); he who, whoever (relative pronoun); kullu man everyone who, all who
سما minmā = min + mā
ممن minman = min + man

Exercises

(a) Give the active participle, masc. and fem. sing., def. and indef.: 11 تاء 3 تاء 9 خاء 9 تاء 11 رمي 2 دعاء 4 سال 9 كان 8 أمر 10 قام 12 أكل

(b) Give the passive participle of as many verbs as possible from the list in (a).

(c) Read and translate:

1 أن اليهود أتت النبي نسائه عن خلق السماوات والأرض فقال خلق الله

1 For the other days of the week, see Appendix H.
2 This represents a large class of words for peoples, nations and groups, where the unit singular is formed by adding -iy- to the collective, e.g., 'afiran- 'Franks, Europeans,'روم 'Greek Orthodox, Byzantines,'زان 'Ethiopians,' بيزنطة 'Persians,'عرب 'Arabs,' يانان 'Greeks, Hellenes.'

1Lit., "they recollected God a recollecting."
2Lit., "he went out the going out of a slave, as a slave would."
3The verbal noun will be so listed with every new verb henceforth.
Lesson Twelve

30 Verbal Inflection: Imperfect Indicative. The Arabic imperfect is basically the imperfective, or durative, aspect of the verb for habitual or on-going action and contrasts with the perfect, the perfective or punctual aspect of the verb, which signals actions and changes of state that happen at one temporal point, usually but not necessarily past.

30.1 The imperfect indicative inflection is formed by adding personal prefixes (preformatives) and suffixes (postformatives) to the imperfect base of the verb. The imperfect base may be on any one of the following patterns: (1) -f’al-, (2) -f’il-, or (3) -f’ul-. Whereas the vowel of C₂ is not predictable, either from the perfect base or from the radicals, and must be learned as a “principal part” of the verb, the following guidelines are offered:

(1) Verbs of the fa’ala type generally have an imperfect base in -f’ul- or -f’il-, except verbs whose second or third radical is guttural (‘, ‘, h, b, x, g), which tends to produce -a- in the imperfect base, as la’ana gives an imperfect base of -l’an- and bahaba gives an imperfect base of -bhab-.

(2) Verbs of the fa’ila type—with very few exceptions—have imperfect bases in -f’al-, as fahima (‘understand’) gives an imperfect of -f’ham-.

(3) Verbs of the fa’ula type, all of which are stative or qualitative in meaning, have imperfect bases in -f’ul-, as kabura (‘to be big’) has an imperfect of -kbur-.

30.2 The personal prefixes and suffixes added to the imperfect base are as follows:

(d) Translate into Arabic:

1. He who heard Gabriel’s voice was a leader for humankind.
2. I prevented him from going against his people and from sending the messenger to them.
3. On the last day the rich will be (kāna) poor because of their disbelief.
4. She is sending to us one of her sons with his daughter.
5. The last of the infidels said to me, “Your religion is not better than our religion, but it is not forbidden here.”
6. Did you hear the summoner who called the nation and said, “The day of judgment is coming”?
7. The women are bringing water from the spring.
8. That which they seized was not theirs.
9. This is one of the things seized from the possession of (man und) the poor.
10. The mountains are created from the dust of the earth.
LESSON TWELVE

The people of the city came asking.
He went off looking for it.

(2) as complement to the object:

The people of the city came asking.
He went off looking for it.

The following is a list of the sound verbs introduced so far, arranged by the characteristic vowel of the second radical in the imperfect:

(1) imperfect in -u-

(2) imperfect in -a-

(3) imperfect in -i-

30.4 Independent uses of the imperfect indicative:

(1) general present: yadwulu “he enters/does enter/is entering.”

(2) durative (no specific tense): yadhabu “he was/is/will be going”

(3) habitual (no specific tense): ya’muru “he orders (as a matter of habit), he will order/will be ordering (habitually)”

(4) simple future: yaktubu “he will write/will be writing.”

Tense for the durative and habitual aspects of the imperfect is usually gained from context, although it may be made explicit by combination with various verbs, especially the perfect of kāna for the past habitual: kāna yaktubu “he used to write.”

The affirmative future may be made explicit by prefixing the proclitic sa- or the separate particle sawfa: sa-yaktubu or sawfa yaktubu “he will write, he will be writing.” These particles do not occur with the negative (for the negative future explicit see §44.2[2]).

30.5 Dependent uses of the imperfect:

(1) as complement to the subject:

30.3 The negative particle for the imperfect is generally lā prefixed to the verb: lā yaktubu, lā taktabu, &c.

30.6 Imperfect of C1’ verbs. Verbs whose first radical is /’/ are regularly inflected in the imperfect, with the exception of the 1st-person singular, where the expected initial */’a-’ becomes ‘ā- to avoid two adjacent glottal stops.

'aḫd < āḫd
‘akhala > *’aklu → ‘ākulu

30.7 The following is a list of the sound verbs introduced so far, arranged by the characteristic vowel of the second radical in the imperfect:

The people of the city came asking.
He went off looking for it.

The following is a list of the sound verbs introduced so far, arranged by the characteristic vowel of the second radical in the imperfect:

(1) imperfect in -u-:

(2) imperfect in -a-:

(3) imperfect in -i-:
INTRODUCTION TO KORANIC ARABIC

LESSON TWELVE

Vocabulary

VERBS

اكل 'akāla (u) 1 'akl- eat, consume

شهد šahīda (a) šuhūd- šahādat- bear witness, testify ('alā against); followed by 'inna to introduce direct quotation; followed by 'anna to introduce indirect quotation

صدق šadāqa (u) šidq- tell the truth to (+ acc.), be truthful

علم 'alīna (a) 'îlm- know, learn (bi- about); realize

غر غر่า (u) ḡurar- delude, deceive

كذب kaddab (i) kīdhab- kaddiab- lie, tell a lie (acc. or 'alā, to someone)

نظر naẓara (u) naẓar- look, regard

OTHERS

'an ( + acc.) that (subordinating conjunction, follows verbs of perception; like 'inna, must be followed by noun in the accusative or enclitic pronoun)

sa- (proclitic + imperfect) particle for the future explicit

سوف sawfa (+ imperfect) particle for the future explicit

li-mallī-mallī-mādā why?

مذا ماذا mādā what?

PROPER NAMES

سبا sabā- Sheba

سليمان sulaymānu Solomon

Exercises

(a) Give the imperfect of each of the following (retain the number, gender and person):

1 خرجوا 5 بعثت 9 دخلت 12 سالمت 17 عبدالله

2 كفروا 6 نزلت 10 أخذت 14 جهلت

3 سجنتما 7 فعلت 11 أتتوا 15 أمروا 18 خلقتما

4 دهبت 8 سمت 12 كتب 16 منع 20 علم

(b) Give the imperfect of each of the following (retain the number, gender and person of the verb; also retain the pronoun object):

1 أخذتمو 2 معتملي 5 لعنتهم 7 عبدتهم 9 فلأتيها

2 سمتهما 4 سلأه فيهم 8 ذكرتهم 10 حلقكم

(c) Read and translate:

1 والله يشهد انهم كاذبون

2 يا اهل الكتاب لم تكفرون بآيات الله واتم تعهدون

3 أولئك الذين يكذبون على ربهم فدمهم في النار

4 فقال ايا لأسد من الكاذبين واتي أعلم ما لا تعلمون

1The characteristic vowel of the imperfect will be so indicated in the vocabularies.

Solomon and Sheba

[قال (لي نجل سليمان) اجتذبت من سبأ بن بكر (٢٢)]
إني وجدت امرأة تملؤ شتى لها عرشٌ عظيمٌ (٢٣)
وجدتها وقعتها يسجدون لِلنَّبِيِّ وَلَهُمْ عِلْمٌ (٢٤)
لا يسجدون لله الذي يعلم كل شيء (٢٥)

قال (سليمان) سنظرت صدقته ام كنت من الكاذبين (٢٦)
اذهب ٢ بكتابي هذا ... فانظر ماذا [يفعلون] (٢٨)
قالت يا أيها الملائكة إننيأتاني كتاب كريمٍ (٢٩)
إنه من سليمان وإنه باسم الله الرحمن الرحيم (٣٠)

1. Ḥudhud - the hoopoe-bird, Solomon's scout.
2. ʿArš - throne.
3. Ṭalāka (i) to rule.
4. Min dāni to the exclusion of.
5. Am ْوَأَمِّ (in an interrogative).
6. Fa-nzur (imperative) and see!
7. ʿIḥhab (imperative) go!
8. Ṭalā - council of chieftains.
9. Ya ʿayyuh (vocative particle + nom.) O.
Lesson Thirteen

31 The Five Nouns. There are five nouns in Arabic that behave in an unusual way when they are first members of a construct. Instead of the normal short case-ending vowel, these five nouns show the case-ending as long. Of the five, 'ab- ('father'), 'ax- ('brother'), and ham- ('father-in-law') behave as regular nouns when not in construct. The fourth, ḏū ('possessed of/possessing'), occurs only as first member of a construct and has no indefinite form at all. The fifth, fam- ('mouth'), is a regular noun when not in construct but becomes fi- (nom.) when in construct. The double hyphen (=) indicates forms that occur only as first member of a construct:

<table>
<thead>
<tr>
<th>NOMINATIVE</th>
<th>GENITIVE</th>
<th>ACCUSATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ab-</td>
<td>'abâ=</td>
<td>'abî=</td>
</tr>
<tr>
<td>'aḫ-</td>
<td>'aḫâ=</td>
<td>'aḫî=</td>
</tr>
<tr>
<td>ham-</td>
<td>hamâ=</td>
<td>hamî=</td>
</tr>
<tr>
<td>ḏū=</td>
<td>ḏî=</td>
<td>fî=</td>
</tr>
<tr>
<td>fam-</td>
<td>fî=</td>
<td>fî=</td>
</tr>
</tbody>
</table>

The addition of the 1st-sing. possessive enclitic to the first three nouns results in regular forms based on the indefinite: 'abî ‘my father,” ‘aḫî “my brother,” &c. With other pronominal enclitics the construct forms given above are used: 'abûhi/abîhi/abûhu “his father,” &c. Fīya serves as “my mouth” for all cases. The word ḏû does not take pronominal enclitics. With pronomininals both fam- and the construct forms are used: famuhulfamihî/famahu and fîhu, fihi and fâhu.

32 Imru’un. The noun imru- ('man, male human being’), like its feminine counterpart imra-‘at-, begins with elided alif. The declensional peculiarity of this noun lies in the fact that the vowel after the r harmonizes with the declensional vowel in all three cases. This is turn affects the bearer of the hamza (see Appendix G).

<table>
<thead>
<tr>
<th>INDEFINITE</th>
<th>DEFINITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>NOM.</td>
<td>&quot;imru’ân&quot;</td>
</tr>
<tr>
<td>GEN.</td>
<td>&quot;imri‘în&quot;</td>
</tr>
<tr>
<td>ACC.</td>
<td>&quot;imra‘ân&quot;</td>
</tr>
</tbody>
</table>

33 Exception. The common particle of exception is ‘illâ. When it occurs in a negative clause to mean “(no one, nothing) but/except,” it does not affect the case of the following noun. That is, the syntax remains as it would be if both the negative and ‘illâ were removed.

ما جاء الاولد mā jā‘a ‘illâ l-waladu No one came but the boy (only the boy came).

لكم ‘illâ bikran lakum The book descended only as a reminder to you.

The particle ‘illâ is commonly followed by a purpose clause or prepositional phrase.

ما أمرهم الا بعبادتا mā ‘amaruhum ‘illâ bi–‘ibādati llâhī He did not order them (to do anything) except to worship God.¹

In affirmative sentences, ‘illâ takes the accusative.

قامت القوم الا رجلًا واحدا qāma l-qawmu ‘illâ rajulun wāhidan The people stood up—all but one man.

¹Or, “he ordered them only to worship God.”
INTRODUCTION TO KORANIC ARABIC

34 Categoric Negation. The negative particle *lā* followed by an indefinite noun with a definite accusative ending (-a) gives the sense of total negation of the category to which the noun belongs.1 This construction is the negation of the predication of existence ($§$5).

(There is) no news to us (we have no news).

There are no men in the city.

The categoric negative *lā* is often found in combination with *‘illā*.

There is no god but God (the only god there is is God).

Vocabulary

VERB

*wasaba* give

NOUNS

*’ab-*pl.*’abā‘-* (construct nom.*’abū‘=) father, progenitor; dual *’abwānī* parents

*’abā‘* (anomalous form) “my dear father”

*’ax-*pl.*’ixwat-*’ixwān-* (construct nom.*’axū‘=, dual *’axawānī*) brother

*’uxt-*pl.*’axwāt-* sister

*’ilāh-* pl.*’ālihat-* god, deity

*’ulā l-*’amr (nom.), *’ult l-*’amr (obl.) those in authority

*imru‘-* (no plural) man, male (with the definite article, the male *al-mar‘-*)

LESSON THIRTEEN

*dhū* posessor of, owner of

*ṣanām-* pl.*’aṣnām-* idol

OTHERS

*‘in* not (invariable negative particle)

*‘ilā‘ except, except for (particle of exception)

*‘allā = ‘an + lā* that...not, that...no

*‘al*I or

*bāl*I on the contrary, but rather

*hal*I interrogative particle

PROPER NAMES

*ḥārūnu* Aaron

*fi‘r‘awnu* Pharaoh

*mīṣru* (f) Egypt

Exercises

(a) Read and translate:

1 مات المرء ولا وُلَد له فاصل أخوة كل ما كان عنده

2 لقد ردَّ أباهم يبتدؤن الأناضمهم وأباهم وأخواتهم

3 يا اخت هرون، ما كان ابوبك أمرا سوءَ?

1 All forms given here for reference; note especially the suppletion forms for the masc. pl., *’ulā‘=’ul=*, the wāw of which is otiose.

<table>
<thead>
<tr>
<th>NOMINATIVE</th>
<th>GENITIVE</th>
<th>ACCUSATIVE</th>
</tr>
</thead>
</table>
| masc. sing. | *dhū* = *dī* = *dī* | *dhū* =*dā* = *dā* = *dā*
| fem. sing. | *dātu* = *dāti* = *dāta* | *dātu* = *dāti* = *dāta* |
| masc. dual | *dāwā= dāwā= dāwā= | *dāwā= dāwā= dāwā= |
| fem. dual | *dāwāt= dāwāt= dāwāt= | *dāwāt= dāwāt= dāwāt= |
| masc. pl. | *’ulā‘=’ul=’ul= | *’ulā‘=’ul=’ul=
| fem. pl. | *dāwātu* = *dāwi* = *dāwāti* = | *dāwātu* = *dāwi* = *dāwāti* = |

1The categoric negative of the Five Nouns introduced in §31 shows long -ā, as in *lā’*axā laka “you have no brother.”

2Saw*- evil (noun, not adjective).
Lesson Fourteen

35 Doubled Verbs: Imperfect Indicative. Doubled verbs in the imperfect inflection combine C2 and C3, throwing the vowel of C2 back onto C1 in all persons except the feminine plural forms, the only imperfect suffixes that begin with consonants. Example: dalla “to guide” > *yadullu > yadullu.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يدللا يدلل يدللا</td>
<td>يدللا يدللا</td>
</tr>
<tr>
<td>f</td>
<td>يدلل تدلل تدلل</td>
<td>يدلل تدلل</td>
</tr>
<tr>
<td>2 m</td>
<td>تدلل تدلل تدلل</td>
<td>تدلل تدلل</td>
</tr>
<tr>
<td>f</td>
<td>تدلل تدلل تدلل</td>
<td>تدلل تدلل</td>
</tr>
<tr>
<td>1 c</td>
<td>طبل للابل للابل</td>
<td>طبل للابل</td>
</tr>
</tbody>
</table>

36 Elative Pattern: ‘Af’Alu.

36.1 The patterns for the elatives, which are formed from adjectives and fā’il- participles, are as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>افعل انفعل انفعل (1) ‘af’alāna (2) ‘af’ālū</td>
<td>انفعل انفعل</td>
</tr>
<tr>
<td>fem.</td>
<td>فعل فعليمان فعل فعليمان (1) fu’layān (2) fu’al-</td>
<td></td>
</tr>
</tbody>
</table>

From an adjective like kabīr-, the elatives are:
INTRODUCTION TO KORANIC ARABIC

masc. اكبر 'akbaru
fem. كبرى kubrā

36.2 Patterns for weak radicals.

(1) C2y roots become fūlā in the feminine singular fūlā pattern:

طيب > تطيب fayyib- > tūbā more pleasant

All other C2y forms are regular. All C2w forms are perfectly regular.

(2) C3w/y roots become 'AF 'A with alif maqṣūra in the 'AF 'ALU pattern.

على > ’alā higher

The feminine singular FU'LĀ pattern becomes FU'YĀ, with y for C3.

علي > ʿulā higher

دنى > دنيا danīyā lower

Note that FU'YĀ is spelled with tall alif, not alif maqṣūra. The formative
principle is that alif maqṣūra may not follow the letter ya’.

(3) The broken plural patterns 'AF 'AĻU and FU'AL- become 'AF 'AŇ and FU'Ā with collapse of C3. Thus, ʿalā, ʿalālīn (a diptote pattern, see §27.2, note 1 for declension), and ʿulāyā.

(4) Doubled roots geminate C2 and C3 and throw the vowel back onto C1 in the 'AF 'ALU pattern as 'AFALLU (i.e., aflatul > aflatull).

جدد > جدد jadīd- > ajaddū newer

All other patterns from doubled roots are regularly formed.

36.3 Comparative Usages. As an adjective in the comparative degree, the masculine singular elative form is used regardless of the gen-
der and number of the referent. When the preposition for “than,” min, occurs, the elative is explicitly comparative.

انا اعلم منك 'ana ʿa'lamu minka I am more learned than you.

هي أكبر منه hiya’akramu minhu She is more generous than he.

هم أقوى منا hum ’aqwā minnā They are stronger than we.

When the elative form occurs as an indefinite predicate adjective without a min-comparison, there is no essential difference between the com-
parative and superlative degrees. Such an elative should generally be
considered emphatic or superlative in meaning.

الله أكبر allâhu akbaru God is greatest/very great.

الله أعلم allâhu ʿa’lamu God knows best/most/is all knowing.

Only when the preposition min accompanies the elative is it explicitly comparative.

36.4 Superlative Usages. A definite elative is explicitly superlative.
The superlative may be an attributive or predicative, and in both cases it
agrees in number and gender with the noun it modifies.

اتا ريكم الاعلى 'ana rabbukumu l-’a’lā

لقد رأى من آيات ربه la-qad ra’ā min ʿayātī

الكبرى rabbihi l-kubrā

خلق الأرض والسموات xalaqa l-ʿarda was-

العالم samāwātī l-ʿulā

كلمة الله هي العليا kalimatu illāhi ʿulāyā

هم الأكرمون humu l-‘akramūna

I am your highest lord.

He saw some of his lord’s greatest signs.

He created the earth and the highest heavens.

God’s word is the highest.

They are the noblest.
The elative, generally the masculine singular form, may also be in construct with a definite plural noun or pronoun (or noun or pronoun that indicates plurality, although the form may not be plural) for a superlative.

\[\text{اقرأ الرجال} \quad \text{اْثْرَرُ u-r-rjālī} \quad \text{the strongest of the men}\]
\[\text{أكرم النساء} \quad \text{اْثْرَرُ n-nisā‘i} \quad \text{the noblest of women}\]
\[\text{أكثرهم} \quad \text{اْثْرَرُ a-kbaruhum} \quad \text{most of them}\]
\[\text{أكبر أولاده} \quad \text{اْثْرَرُ a-kbaru ‘awlādīhi} \quad \text{the eldest of his children}\]

Superlatives are also made by placing the masculine singular elative in construct with an indefinite singular noun.

\[\text{اقرأ رجل} \quad \text{اْثْرَرُ a-qawā rajulī} \quad \text{the strongest man}\]
\[\text{أكرم امرأة} \quad \text{اْثْرَرُ a-kramu m>r>atīn} \quad \text{the noblest woman}\]
\[\text{أكبر ولد} \quad \text{اْثْرَرُ a-kbaru waladin lāhu} \quad \text{his eldest child (the eldest child of his)}\]

Note that the noun in this construction is grammatically indefinite; therefore, when it is the antecedent of a relative clause, the asyndetic-type clause (see §21.3) is used.

\[\text{اقرأ رجل رأيته} \quad \text{اْثْرَرُ a-qawā rajulī rā’aythu} \quad \text{the strongest man I (ever) saw}\]

36.5 Two suppletion forms should be mentioned here: xayr- “good” and šarr- “evil.” These two are nouns, not adjectives, and hence do not agree adjectively. When followed by min they are used for “better” and “worse.”

\[\text{أنا خير منه} \quad \text{اْثْرَرُ a-ya<yr run minhu} \quad \text{I am better than he is.}\]
\[\text{هم شر متكم} \quad \text{aْثْرَرُ šarrun minkum} \quad \text{They are worse than you}\]

When followed in construct by the indefinite singular or the definite plural, xayr- and šarr- are superlative in meaning.

Vocabulary

VERBS
\[\text{فَرَنَ} \quad \text{farr} (i) \text{ firār- flee}\]
\[\text{مَرَ} \quad \text{marra} (u) \text{ murūr- pass (‘alā over), (bi- by)}\]
\[\text{ذَلَلَ} \quad \text{dalla} (i) \text{ dalāl(at)- go astray, get lost}\]

NOUNS
\[\text{تَقَيَ} \text{ pl ‘atqiyyā‘u devout, God-fearing}\]
\[\text{شَدِيد} \text{ pl ‘ašiddā‘u forceful, violent}\]
LESSON FOURTEEN

9 ان اكرمكم عند الله اتقاكم

(d) Translate into Arabic:

1. My daughter is younger than my two sons.
2. Why do you flee from those men, who are ("they being," circumstantial) God’s devout servants.
3. My brother is more powerful than those who are possessed of much might.
4. When I passed by his father’s house, I saw the two of them bowing down (use participle) before an idol.
5. Moses and his people fled from the land after the passage of the angel of God over the houses of Egypt.
6. His sister is more learned [do two ways] than his brother.
7. My sisters have much property, but my brothers have more than they do.
8. Most of the people will go astray (future explicit), and there is no one for leading them aright.
9. Before today you have not mentioned what you saw in the mountains.
10. Pharaoh considered himself the greatest god of Egypt.

---

Exercises

(a) Read and translate:

1. أصغر المدن
2. أكثرهم قوة
3. اكبر اولادي
4. المرأة العليا ماما
5. أغنى الأغنياء
6. أعلى الله الحلف
7. هناك أكباه سناء
8. أكثر من ملك
9. أكبر عبادة
10. هم أكثر من حلما

(b) Give the Arabic:

1. the most noble kings
2. the nearest city
3. newer than that
4. fewer in number
5. the biggest city
6. the highest heavens
7. the poorest woman
8. the strongest men
9. less strong than them
10. the most devout believer

(c) Read and translate:

1. إنه لقول رسول كريم ذي قوة
2. كانوا أشد منكم قوة وأكثر أمولا وأولادا
3. لا قوة إلا بالله
4. إن العدين أقل من عدداً
5. اخلق السموات والأرض أكبر من خلق الناس ولكن أكثر الناس لا يعلمون
6. اوفكم ذر مال كثير رانه أكرم قومه وأصلحهم
7. قد رأينا من آيات الله العظيمة فدعنا الناس ولكنهم شر قوم
8. قال الله لقد خلقنا الإنسان ونحن أقرب إليه من حلب الوريد

1 Hablu l-wardi jugular vein.
### Lesson Fifteen

#### 37 Imperfect Indicative: C₂w/y Verbs. Verbs whose middle radical is \(w\) or \(y\) show the weakness in the imperfect with the long vowel corresponding to the original weak radical, i.e., \(-u\) for \(w\), and \(-i\) for \(y\). Example: \(\sqrt{QWM} \to *yaqwumu \to yaqūmu\).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>قوم</td>
<td>يقوم</td>
</tr>
<tr>
<td>f</td>
<td>تاقم</td>
<td>تاقم</td>
</tr>
<tr>
<td>2 m</td>
<td>تاقم</td>
<td>تاقم</td>
</tr>
<tr>
<td>f</td>
<td>تتقوم</td>
<td>تتقومان</td>
</tr>
<tr>
<td>1 c</td>
<td>تاقم</td>
<td>تاقم</td>
</tr>
</tbody>
</table>

The only forms that require special attention are the feminine plurals, where the long vowel has been shortened to accommodate the addition of the consonant-initial ending (*yaqūmn + na → yaqūmna*).

#### 38 Cardinal Numbers: 1–10. The cardinal numbers from one to ten are:

- \(\text{wāhid-} \) one
- \(\text{iḥnāni} \) two
- \(\text{θalād-} \) three
- \(\text{’arba’-} \) four
- \(\text{xams-} \) five
- \(\text{sitt-} \) six
- \(\text{sab’-} \) seven
- \(\text{θamānin} \) eight
- \(\text{tis’-} \) nine
- \(\text{’āsr-} \) ten

**REMARKS:**

1. The number ‘one,’ \(\text{wāhid(at)-} \), functions as a regular adjective:
   - ولد واحد \(\text{waladun wāhidun} \) one child
   - بنت واحدة \(\text{bintun wāhidatun} \) one girl

2. The number ‘two,’ as a pronoun or when needed to emphasize the dual—which is all that is normally necessary for ‘two’—also functions as a regular dual adjective.
   - ولدان اثنان \(\text{waladāni ʿtnāni} \) two children (nom.)
   - ولدين اثنتين \(\text{waladayni ʿtnayni} \) two children (obl.)
   - بنتان اثنتان \(\text{bintār ʿtnatār} \) two girls (nom.)
   - بنتين اثنتين \(\text{bintayni ʿtnatayni} \) two girls (obl.)

3. The number ‘eight,’ \(\text{θamānin} \), is inflected like \(\text{ḥādin} \) (see §27.2).

4. The numbers from three through ten exhibit a phenomenon called *chiastic concord*: if the singular of the noun being counted is masculine, the number appears feminine with \(\text{tā marbūta} \); if the singular is feminine, the number appears masculine with no \(\text{tā marbūta} \). The numbers from three through ten form *constructs* with the *genitive plural* of the noun counted.

- ثلاثة بيوت \(\text{θalādatu bayūt} \) three houses

The singular of \(\text{buyūt-} ,\) \(\text{bayt-} \), is masculine, hence a feminine-appearing number with the plural.
INTRODUCTION TO KORANIC ARABIC

The singular of mudun-, madin-, is feminine, hence a masculine-ap-] 

The following chart gives the numbers from one through ten using the examples wàlad- for a masculine singular and bint- for a feminine singular.

### SINGULAR MASCULINE

<table>
<thead>
<tr>
<th>Zahl Wadjad</th>
<th>Bint- Wadjidat-</th>
</tr>
</thead>
<tbody>
<tr>
<td>ولد واحدا</td>
<td>بنت واحدة</td>
</tr>
<tr>
<td>ولدان اثنان</td>
<td>بنتان اثنتان</td>
</tr>
<tr>
<td>ثلاث بنات</td>
<td>ثلاث بنات</td>
</tr>
<tr>
<td>اربع بنات</td>
<td>اربع بنات</td>
</tr>
<tr>
<td>خمس بنات</td>
<td>خمس بنات</td>
</tr>
<tr>
<td>ست بنات</td>
<td>ست بنات</td>
</tr>
<tr>
<td>سبع بنات</td>
<td>سبع بنات</td>
</tr>
<tr>
<td>ثمان بنات</td>
<td>ثمان بنات</td>
</tr>
<tr>
<td>تسع بنات</td>
<td>تسع بنات</td>
</tr>
<tr>
<td>عشر بنات</td>
<td>عشر بنات</td>
</tr>
</tbody>
</table>

### SINGULAR FEMININE

<table>
<thead>
<tr>
<th>Zahl Wadjad</th>
<th>Bint- Wadjidat-</th>
</tr>
</thead>
<tbody>
<tr>
<td>ولد واحدا</td>
<td>بنت واحدة</td>
</tr>
<tr>
<td>ولدان اثنان</td>
<td>بنتان اثنتان</td>
</tr>
<tr>
<td>ثلاث بنات</td>
<td>ثلاث بنات</td>
</tr>
<tr>
<td>اربع بنات</td>
<td>اربع بنات</td>
</tr>
<tr>
<td>خمس بنات</td>
<td>خمس بنات</td>
</tr>
<tr>
<td>ست بنات</td>
<td>ست بنات</td>
</tr>
<tr>
<td>سبع بنات</td>
<td>سبع بنات</td>
</tr>
<tr>
<td>ثمان بنات</td>
<td>ثمان بنات</td>
</tr>
<tr>
<td>تسع بنات</td>
<td>تسع بنات</td>
</tr>
<tr>
<td>عشر بنات</td>
<td>عشر بنات</td>
</tr>
</tbody>
</table>

Note especially the masculine and feminine forms of 'ten.'

38.1 For the definite, (1) the number may follow the definite noun adjectively but still with chiastic agreement, or (2) the article may be put on the noun, or (3) the article may be on both the noun and the number.

<table>
<thead>
<tr>
<th>Zahl Wadjad</th>
<th>Bint- Wadjidat-</th>
</tr>
</thead>
<tbody>
<tr>
<td>الدن الست</td>
<td>الست الدن</td>
</tr>
<tr>
<td>al-mudunu s-situ</td>
<td>sittu l-muduni</td>
</tr>
<tr>
<td>the six cities</td>
<td>the six cities</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Zahl Wadjad</th>
<th>Bint- Wadjidat-</th>
</tr>
</thead>
<tbody>
<tr>
<td>الدن الست</td>
<td>الست الدن</td>
</tr>
<tr>
<td>as-situ l-muduni</td>
<td>as-situ l-muduni</td>
</tr>
</tbody>
</table>

### Vocabulary

#### VERBS

| Xafà (xif-) (d) xawf- | fear, be afraid (+ acc. or min of), ('âlâ for, on behalf of) |

### LESSON FIFTEEN

| Sàra (i) sayr- | travel, set out, depart |
| Zalàma (i) zulm- | wrong, treat unjustly, oppress |
| Ámila (a) 'amal- | do, perform |
| Nàma (nim-) (d) nàwm- | sleep |

### NOUNS

| Sàlihàt | good works, good deeds |
| Zulm- | injustice, tyranny |
| 'Ałam- pl 'awālimul-úna | world, pl. universe |
| 'Abāb- pl 'a'bābat- | torment |
| Amal- pl 'amāl- | deed, job, chore, work |
| Mīth- pl 'amīth- | likeness, similarity; mīth (gen.) like (preposition) |

### CONJUNCTION

| Yawma (v) | on the day when |

### Exercises

(a) Give the Arabic for the following:

1. in five cities 5. in two houses 9. ten books
2. eight men 6. three prophets 10. one son
3. from two gardens 7. six days 11. seven heavens
4. one woman 8. for eight girls 12. ten fingers

(b) Read and translate:

1. ان التوام اخ ورث ولا يتموت اهل الجنة
2. يوم تسير الجبال سيراً لا يخوفون كلهم
3. ان نساء قومنا لا يخفن من العدو شيئاً
4. بختنا اليمين اثنين يقومان بمنعكم من الظلم
5. لا يبني اربعة ابناء وثلاث بنات هل كذلك اخوان واخت واحدة
6. ساقوم للسير الى اهل ولا اخار من احد وهم معي
7. اكم لتقولون قول عظيمًا
8 ولا أقول لكم عندي خزائن الله ولا أعلم الغيب ولا أقول لكم أي ملك
9 إنني آخاف عليكم عذاب يوم عظيم
10 ومن يعمل من الصالحين وهو مؤمن فلا يخف فلا ظلم
11 الله الذي خلق سبع سماوات ومن الأرض مثلهن
12 إن الله لا يظلم الناس شيئا ولكن الناس أنفسهم يظلمون

(c) Translate into Arabic:
1. On that nearby day (the) man will flee from his brother and father.
2. The angel of death, from whom you (m pl) flee, will pass over those who are more powerful than you.
3. God made only one heart in the children of Adam, and in it he placed the spirit.
4. When I called them, they put their fingers in their ears, for they were not God-fearing.
5. Humankind is a noble creation.
6. We mentioned to the king that the enemy sent a large number of (min) their violent ones, who seized our possessions.
7. When you went astray I sent a messenger to you, and he led you aright.
8. Is one religion better than two?
9. I ordered him to depart, but he did nothing.

Lesson Sixteen

39 Imperfect Indicative Inflection: C₁w/y Verbs. Weakness (w or y) in the third radical consonant (C₃) appears in the imperfect indicative as (1) -ā, (2) -i, or (3) -ā. In no case does the normal -u ending of the indicative show up.

39.1 Imperfect in -ā. Example laqiya (_buckets) > imperfect yalqā:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يلقتْ yalqā</td>
<td>يلقونون yalqayāni</td>
<td>يلقونون yalqawna</td>
</tr>
</tbody>
</table>
| f    | تلقَ talqā   | تلقيان talqayāni | يلقُون yalqaya |}
| 2 m  | تلقَ talqā   | تلقيان talqayāni | تلقتون talqawna |
| f    | تلقَ talqayna | تلقيان talqayāni | تلقُون talqayna |
| 1 c  | تلقَ 'alqā   | —      | تلقَ nalqā     |

REMARKS:

(1) The alif maqṣūra becomes consonantal -y- in the dual and feminine plurals.

(2) The masc. pl. ending -āna becomes -wna to form a diphthong (*-ayūna [= ayuwna] → -awna, with loss of weak -yu-).

(3) The 2nd fem. sing. undergoes a similar diphthongization (*-ayīna [= ayīna] → -aya, with loss of weak -yi-).

(4) The -ā- vowel of C₂ remains stable throughout.

39.2 Imperfect in -l. Example ramā (_buckets) > imperfect yarmī:
3 m يَرْمَيْنُ yarmīnī yarmīnī yarmīnī
f تَرْمَيْنُ tarmīnī tarmīnī tarmīnī
2 m تَرْمَيْنُ tarmīnī tarmīnī tarmīnī
f تَرْمَيْنُ tarmīnī tarmīnī tarmīnī
1 c أَرْمَيْنُ 'armīnī 'armīnī 'armīnī

REMARKS:
(1) The vowel -i- splits into its component parts as -iy- with the dual endings.
(2) The 2nd fem. sing. *-iyīna becomes -ina with internal collapse (*-iyīna [= -iyīnā] → -inya, -ina).
(3) Masc. pl. forms in *-iyāna suffer a familiar collapse to -ūna (see §27.2).

Inflected like rāmā are ‘atā‘ya‘ti and haddā‘yahu.

39.3 Imperfect in -ā. Example da‘ḥ (‘D’W) > imperfect yad‘ū:

3 m يَدْوَنُ yad‘ūn yad‘uwānī yad‘uwānī
f تَدْوَنُ tad‘ūn tad‘uwānī tad‘uwānī
2 m تَدْوَنُ tad‘ūn tad‘uwānī tad‘uwānī
f تَدْوَنُ tad‘ūn tad‘uwānī tad‘uwānī
1 c أَدْوَنُ ‘ad‘ūn ‘ad‘uwānī ‘ad‘uwānī

REMARKS:
(1) The vowel -ū- splits into -uw- with the dual endings.
(2) The 2nd fem. sing. *-uwīna collapses to -ina.
(3) The masc. pl. *-uwāna collapses to -ūna.

Inflected like da‘ḥ is ‘afā‘iya‘fū.

40 Common Broken Plural Patterns. Although no hard and fast rules can be given for what broken plural pattern or patterns will emerge from a given singular, a few general observations can be made on the FA‘IL- and FA‘IL- patterns.

40.1 The FA‘IL- pattern:

(1) FA‘IL- as a noun pattern (not adjectival) generally produces a diptote plural pattern FU‘AL-’U:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>شريك</td>
<td>partner</td>
</tr>
<tr>
<td>علماء</td>
<td>learned (person)</td>
</tr>
<tr>
<td>فقراء</td>
<td>poor (person)</td>
</tr>
<tr>
<td>كرام</td>
<td>noble (person)</td>
</tr>
</tbody>
</table>

(2) FA‘IL- as an adjective pattern usually gives a plural on the pattern FI‘AL-:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كبير</td>
<td>big, great</td>
</tr>
<tr>
<td>كرام</td>
<td>noble</td>
</tr>
<tr>
<td>صغير</td>
<td>small</td>
</tr>
</tbody>
</table>

(2a) The subgroup of FA‘IL- for C3w/y nouns and adjectives (FA‘IY-) gives a diptote plural on the pattern ‘AF‘IY’U:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نبي</td>
<td>prophet</td>
</tr>
<tr>
<td>غني</td>
<td>rich</td>
</tr>
<tr>
<td>قوي</td>
<td>strong</td>
</tr>
</tbody>
</table>

(2b) The subgroup of FA‘IL- for doubled roots (FALIL-) gives a diptote plural on the pattern ‘AF‘ILL’U:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>شديد</td>
<td>mighty</td>
</tr>
<tr>
<td>حبيب</td>
<td>beloved</td>
</tr>
</tbody>
</table>

40.2 FA‘IL- as a concrete noun—not with participial force—commonly gives a plural on the pattern FU‘U‘AL-, with an alternate on FA‘ALAT-. Although both plurals are potential, only one of the two may be in actual or common use.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural I</th>
<th>Plural II</th>
</tr>
</thead>
<tbody>
<tr>
<td>كتاب</td>
<td>katabat-</td>
<td></td>
</tr>
<tr>
<td>حاكم</td>
<td>hakamat-</td>
<td></td>
</tr>
<tr>
<td>ظالم</td>
<td>zalamat-</td>
<td></td>
</tr>
<tr>
<td>كافر</td>
<td>kafarat-</td>
<td></td>
</tr>
<tr>
<td>كاتب</td>
<td>kutab-</td>
<td></td>
</tr>
<tr>
<td>حاكم</td>
<td>hukkam-</td>
<td></td>
</tr>
<tr>
<td>ظالم</td>
<td>zilam-</td>
<td></td>
</tr>
<tr>
<td>كافر</td>
<td>kafir-</td>
<td></td>
</tr>
<tr>
<td>حكم</td>
<td>hakam-</td>
<td></td>
</tr>
<tr>
<td>ظلة</td>
<td>zilam-</td>
<td></td>
</tr>
<tr>
<td>كفر</td>
<td>kafir-</td>
<td></td>
</tr>
</tbody>
</table>

96

LESSON SIXTEEN
INTRODUCTION TO KORANIC ARABIC

An important subgroup of this type for C3w/y nouns is FÄ‘IN (see §27.2 for inflection), with a plural on the pattern FU‘AT-

\[ \sqrt{MY} > rāmin \text{ pl} \] archer, bowman
\[ \sqrt{RMY} > rāmin \] rāmin-
\[ \sqrt{D’W} > dā’in \text{ pl} \] summoner
\[ \sqrt{DU’AT} > dā’in \] du‘āt-
\[ \sqrt{QDY} > qādin \text{ pl} \] judge
\[ \sqrt{QUD} > qādin \] qudāt-

See Appendix A for all plural patterns that occur in this book.

Vocabulary

VERBS

بنى (ن) binā’-l-bunyān- build
دري (ن) dirāyat- know, comprehend something (acc.);
be aware (bi- of)
رضي (ن) raḍāya (ā) ṭādawān-ridan (\(\sqrt{RDW}\)) find something
(acc.) acceptable; be pleased/content (‘an with)
شاء/بطة šā’a (š‘-) (ā) maš‘at- will, want
ضر darra (u) darar- injure, harm
عصي ‘āsā (ı) mašiyat-l’isyyān- disobey
لقي laqiya (ā) liqā- meet, encounter
نسي nasiya (ā) nisīyān-nsasy- forget

NOUNS

إبَنَةَ (ن) ibnā’- faith, believing (bi- in)
زكاة zakāt- alms, almsgiving
نور/أنوار nūr- pl ‘anwār- light

OTHERS

اذا ‘iḍā (+ perfect verb) when
إن ‘īn if
إي ‘aay- (+ construct with indef. sing. or def. pl.) which?,
what kind of?

PROPER NAMES

אישראל, אִשְׁרָיִלְהוּ Israel
אַסְמִירָי, אִשְׁמָיְרִי Ishmael

Exercises

(a) Vocalize, read and translate:

1 אדרי 4 יונים 7 יוגונים
2 ירושם 5 תאות 8 תירונות
3 ימיעש 6 ידועים 12 ידוענים

(b) Read and translate, then give the imperfect in the same person and number:

1 אית 4 הديث 7 סכין
2 רשי 5 רמיה 8 רמי
3 עמי 6 דרוי 12 דרים

(c) Read and translate:

1. ابن اسرائيل ذكر في الكتاب وكان رسولًا نبيًا وكان يأتي أهل بالصلاة
2. ما كنت تدري ما الكتاب ولا الإيمان ولنكا جعلنا نورا تنهي به من نشاء
3. وما تدري نفس بأي أرض تموت
4. الدنيا والآخرة ضرائ 3 تقدر ما 3 ترضي إحداهما تخطئا الأخرى
5. ان سلمكم من خلق السوات والأرض ليطولون خلفهم الله
6. تنام عينًا ولا ينام قلبًا
7. ولقد جاءهم رسول منهم فكذبوه 4 فأخذهم المذاب ثم ظالون
8. فإذ جعل السامرئ عجلأ 5 لبني اسرائيل قال هذا الهكم والله موسي زعده

\[1\] Saxīla (a) be angry.
\[2\] Bi-qadri mā “to the extent that.”
\[3\] Darra- wife (the relationship wives in a polygamous relationship have one to
the other).
\[4\] Qaddāba call (acc., someone) a liar.
\[5\] Sāmīryy- Samaritan; ‘īl- calf.
INTRODUCTION TO KORANIC ARABIC

د فاعذا جاء موسى قال يا هرون ما منعت إذ رأيتهم ضلوا إلا تبعني
10 100 يهدي الله لئنوره من يشاء
11 110 إنما أخاف ان عصيتربي عذاب يوم عظيم
(d) Translate into Arabic:
1. We arose and travelled and did not sleep while travelling [use circumstantial + active participle].
2. We are rich, and they are poor; but we have not oppressed them.
3. I saw a light in the house, but when I looked (in) I did not see anyone.
4. They do (‘amila) good works, and that is better for them than tyranny.
5. When the Children of Israel disobeyed Moses and forgot their faith, he cursed them violently (see §29).
6. Have you ever heard the likes of this?
7. I do not know which of the unbelievers is the most disobedient (§36.6).

Reading Selection: Sūrat al-Shu‘ārā’ (26): 70–78

Abraham and the Idols
اذ قال ابراهيم لأبيه وقومه ما تعبدون (70)
قالا نعبد اصناما (71)
قال هل يسمعونك اذ تدعون (72)
أو ينفونك أو يضرون (73)
قالوا بل وجدنا آباءنا كذلك يفعلون (74)
قال أفرايتم ما كنتم تعبدون (75)

1. Allā tatta‘ bi‘ anī “from following me.”
2. Generic sense. Use definite article.
3. Na‘a‘ (a) profit.

1. Aqdamu (< qadim- ancient, fore-).
Lesson Seventeen

41 Imperfect Indicative: $C_{1w}$ and $C_{2w}C_{3y}$ Verbs.

41.1 $C_{1w}$ verbs, which exhibit no peculiarity of inflection in the perfect, drop the initial $w$ altogether in the imperfect. Otherwise the inflection is absolutely regular. An example is wajada ($\text{NWJD}$) > imperfect yajidu:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yajidu</td>
<td>yajidāni</td>
</tr>
<tr>
<td>f</td>
<td>tajidu</td>
<td>tajidāni</td>
</tr>
</tbody>
</table>

The doubled verb wadda ‘to wish’ does not drop the initial $w$ in the imperfect but forms a regular paradigm on the pattern of doubled verbs (yawaddu, tawaddu, &c.).

A verb like waqā ($\text{NWQY}$), imperfect yaqi ‘ward off’ combines the predictable loss of the initial $w$-radical common to $C_{1w}$ verbs and the inflectional patterns of a $C_{3y}$ verb:

| 3 m | yaqi | yaqiyyāni | yaqūna |
| f | taqī | taqīyyāni | yaqīna &c. |

41.1 The so-called doubly weak verbs, i.e., whose second radical is $w$ and third $y$ (as $\text{} WRY$), are not doubly weak at all. The $C_{2w}$ functions throughout the inflection as a regular “sound” consonant, and the inflection follows that of $C_{3wy}$ verbs. Example: rawā ($\text{} WRY$) > yarwi “to relate, tell.”

| 3 m | yarwi | yarwiyyāni | yarwūna |

42 Raḍ’a. The common verb raḍ’a ‘to see,’ which is regularly inflected as a $C_{3y}$ verb in the perfect, has an anomalous imperfect. From the expected *yarḍ’a, the *’ is dropped, giving yarḍa. Aside from this, the imperfect inflection is like that of yalqūd ($\S$39.1).

| 3 m | yarḍa | yarḍayāni | yarḍawna |
| f | tarḍa | tarḍayāni | yarḍyna &c. |

43 The Optative with Wadda. The verb wadda/yawaddu “to wish” is normally followed by the optative particle law and the imperfect indicative (for wishes posterior to the main verb) or the perfect (for unfulfilled wishes anterior to the main verb).

اود لو بوت I wish he would die.

Those who disbelieved wish they had been Muslims.

For non-verbal complements to wadda, law ‘anna is used.

تود لو ان بينها وبينه She wishes there were a great distance between her and him.

Vocabulary

VERBS

| ردد raḍḍa (u) raḍḍ- make...again; send/bring/take back; reply (*’al to) |
| صبر šabarā (i) šabr- be patient, have patience |
| وجد wajada (i) wujād- find |
| ورد wadda (*wadda) (a) wudd-mawaddat- wish |
| ورث warīthā (i) ‘irθ-/wirāθat- inherit from (acc.), be the heir of (acc.) |
| وسع was‘a (a) sa‘at- contain, hold, have the capacity for (acc.) |
INTRODUCTION TO KORANIC ARABIC

 وعد wa`ada (i) wa`d- promise someone (acc.) something (acc. or bi-); threaten someone (acc.) with (bi-)
ولد walada (i) wilâdat- give birth to, beget
وهب wahaba (a) wahb- give, bestow

NOUNS
بعض ba`d- (+ construct) some of; ba`du (+ noun/pronoun in construct)... ba`d-an/-in (indef., appropriate case) each other, as in ra`aw ba`duhum ba`dan “they saw each other”
بينة bayyinat- pl.-ät- indisputable evidence, proof
والد wâlid- pl.-üna father, progenitor; wâlidat- pl.-ät- mother; wâlidâni (dual) parents

Others
ام `am(i) or? (continues alternatives in an interrogative)
 دون dûna, min dûni (+ construct) below; to the exclusion of, disregarding, up to but not including

Exercises

(a) Read and translate:

1. قال الله لا إغنى سبيلي ولا أرضي وسعني قلب عبد المؤمن
2. سبئي الله عملكم ورسله ودين الذين ظلموا أذ برون الحذاب، ان الله
3. ود كثير من أهل الكتاب ولم يردوكم من بعد ايمانكم كافروا أ
4. انا نحن نرث الأرض ومن عليها و قال الله أن الأرض يرثها عبدي الصالحين
5. أنا يتيم شركاءكم الذين تدعون من دون الله! ماذا خلقوا من الأرض!؟ لم لهم

(b) Translate into Arabic:

1. Witnesses will testify (see §25) against you, and hell will consume you all.
2. When you disobeyed his orders, he was not pleased with you.
3. I do not know which fruit is best for eating.
4. The alms they brought were more than the alms prescribed for them.
5. She looked and saw that he had told the truth.
6. They lied to each other when they said they would be their fathers’ heirs.
7. Have you forgotten that the light of faith is from the heart?
8. I am not aware of anyone more truthful than him.
9. They are deluded in that which they say, and we see them lying.
10. I wish we were mightier than our enemy.
Lesson Eighteen

44 The Subjunctive. The inflection of the subjunctive is based on that of the indicative with changes in the endings.

44.1 The inflection of the subjunctive is as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يدخل</td>
<td>يدخل</td>
</tr>
<tr>
<td></td>
<td>yaddulq</td>
<td>yaddulq</td>
</tr>
<tr>
<td>f</td>
<td>تدخل</td>
<td>تدخل</td>
</tr>
<tr>
<td></td>
<td>taddula</td>
<td>taddula</td>
</tr>
<tr>
<td>2 m</td>
<td>تدخل</td>
<td>تدخل</td>
</tr>
<tr>
<td></td>
<td>taddulq</td>
<td>taddulq</td>
</tr>
<tr>
<td>f</td>
<td>تدخل</td>
<td>تدخل</td>
</tr>
<tr>
<td></td>
<td>taddula</td>
<td>taddula</td>
</tr>
<tr>
<td>1 c</td>
<td>أدخل</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td>'addula</td>
<td>—</td>
</tr>
</tbody>
</table>

REMARKS:
(1) The short -u termination of the indicative is changed to -a wherever it occurs.
(2) The -nal-ni termination of indicative forms are dropped: the 2nd fem. sing. thus ends in -i; the 3rd and 2nd masc. plurals end in -a, to which ioiose alif is added, as in the perfect; the duals all end in -a.
(3) The feminine plural forms remain unchanged from the indicative.

44.2 Uses of the subjunctive. The subjunctive must be preceded by a subjunctiviing particle; there is no “free” occurrence of the subjunctive in Arabic. It occurs

(1) after any of the particles of purpose, li-, kay, li-kay, or hattā, which have no marked distinction in meaning among them.
قالوا أجننتنا لنعبد الله qulā 'a-ji tanā li- na'buda llāha They said, “Have you come to us that we should worship God?”
(2) after the particle lan to express explicit negative future.
lan yaddulq l-jannata He will not enter paradise.
(3) after hattā when it means “until” with reference to the future.
أنا لن ندخلها حتى 너خوا منها innā lan naddulâhā hattā yaxrūjū minhâ We shall not enter it until they leave.
(4) after complementary constructions with 'an (‘that’) or any of its variants (li-an ‘in order that,’ ‘allâ [for ‘an là] ‘that...not,’ and li’ in order...not’).
نخاف أن يفر النافذ ‘an wayfîra We fear that he may flee.
يفو أن تقول شيئا امرؤون الال تقول شيئا‘amarūk ‘allā taqâla They ordered you not to say (“that you not say”) anything.
(5) after the hypothetical consequential fa- preceded by a prohibition, negative command, wish, hope (or something to this effect, provided it have a negative import), which means “as a consequence of which” or “lest” (this should not be confused with the consecutive fa-, which does not affect verbal moods or cases).
نهائي عن ذلك فكون ‘an bâlika fa- takâna zâliman He forbade me that lest I be unjust.
لا تفعل كنتم lâ taf'al fa-tandama Do not do it lest you regret.

45 The Subjunctive of Weak-Lam Verbs. Since weak-lâm verbs do not have the -u termination of the indicative, their subjunctive forms differ only slightly from the regular paradigm.
45.1 For verbs that end in -a in the indicative, the only change for the subjunctive is the dropping of the -nal/-ni terminations of the 2nd fem. sing., duals and masc. plurals. All other forms are identical to the indicative.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يلقى</td>
<td>يلقوا</td>
</tr>
<tr>
<td>f</td>
<td>تلقى</td>
<td>تلقوا</td>
</tr>
<tr>
<td>2 m</td>
<td>تلقى</td>
<td>تلقوا</td>
</tr>
<tr>
<td>f</td>
<td>تلقى</td>
<td>تلقوا</td>
</tr>
<tr>
<td>1 c</td>
<td>إلى</td>
<td>إلى</td>
</tr>
</tbody>
</table>

45.2 Verbs that end in -t and -a in the indicative drop the -nal/-ni terminations and also add the subjunctive -a to the remaining indicative forms.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يرمى</td>
<td>يرموا</td>
</tr>
<tr>
<td>f</td>
<td>ترمى</td>
<td>ترمى</td>
</tr>
<tr>
<td>2 m</td>
<td>ترمى</td>
<td>ترمى</td>
</tr>
<tr>
<td>f</td>
<td>ترمى</td>
<td>ترمى</td>
</tr>
<tr>
<td>1 c</td>
<td>إلى</td>
<td>إلى</td>
</tr>
</tbody>
</table>

3 m يدعو | يدعوا | يدعوا | yad'uwâ | yad'âuwa & c.
| f        | تدعو | تدعو  | تدعو | tad'uwâ | yad'ûna & c.

Vocabulary

VERBS

قريب qarîba (a) qurb- draw near to, approach
نهي nahlâ (â) nahl- forbid someone (acc.) (‘an something)

NOUNS

اذن 'idn- permission
شجر/أشجار šajîr- (collective) pl šajîṁ- šajîrat-
(ɹunit) pl šâr- tree
دemon, devil

OTHERS

حتى hattâ (+ subj.) so that, in order that; (+ subj. with reference to the future; + perfect with reference to the past) until
قبل أن qablâ ‘an (+ subj. with reference to the future; + perfect with reference to the past) before (conjunction)

IDiom

ما كان لدآن mā kâna li- ‘an it was not possible (li- for someone) (‘an + subj., to do something)

SUBJUNCTIVIZING PARTICLES

لا ‘allâ that...not
ان ‘an that
حتى hattâ in order that, until
كم/لك kayli-kay in order that
لى li- in order that
لان lan “will not” (negative future)

Exercises

(a) Give the subjunctive of the following verb forms:

1 يأتي 6 يجدون 11 ينعي 21 ناكل
2 يخلقن 7 تذكرون 12 يخافون 22 أرى
3 تسخون 8 تكونون 13 يضلون 23 تهدى
4 أخذ 9 تجعلون 14 يعرون 24 يخرج
5 تدخلا 10 يذهبون 15 يرضى 25 ينسون

(b) Read and translate:

1 قال له النبي ﷺ يا امرئي به قبلك أن تقوم من مقامك
2 ما كان لنفس ان تموت إلا بذاذن الله
3 فقال الملك لرجل يسلم رائحة لك ولدأ...
Lesson Nineteen

46 The Jussive. Like the subjunctive, the jussive mood is based on the indicative with changes in the terminations.

46.1 The inflection of the jussive is as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yadṣūl</td>
<td>ṣadṣūla</td>
<td>ṣadṣūla</td>
</tr>
<tr>
<td>f</td>
<td>tādṣūl</td>
<td>ṣadṣūla</td>
<td>ṣadṣūlana</td>
</tr>
<tr>
<td>2 m</td>
<td>tādṣūl</td>
<td>ṣadṣūla</td>
<td>ṣadṣūlā</td>
</tr>
<tr>
<td>f</td>
<td>tādṣūlīl</td>
<td>ṣadṣūla</td>
<td>ṣadṣūlana</td>
</tr>
<tr>
<td>1 c</td>
<td>'adṣul</td>
<td>—</td>
<td>nadjul</td>
</tr>
</tbody>
</table>

REMARKS:

(1) The short -u termination of the indicative is dropped and replaced by sukūn wherever it occurs.

(2) Feminine plurals remain unchanged from the indicative; all other forms ending in -nāl-ni drop that termination, resulting in forms identical to those of the subjunctive.

(3) When the jussive forms that end in an unvocalized consonant are followed by elidable alif, they are given a prothetic vowel -i (*yadṣul l-bayta → yadṣulī l-bayta).

46.2 Uses of the jussive:
(1) following proclitic li- in the 1st and 3rd persons as a cohortative/hortatory ("let me/us/him/her/Them"): 

لا يأخذها

li-na’xudhā

Let’s take it.

ليشهد عذابهم

li-yāshad ‘adābahum

Let him witness their torment.

When this li- is preceded by wa- or fa-, it loses its vowel and becomes wa-l- and fa-l-.

فلا يأخذها

fa-l-na’xudhā

So let’s take it.

وليشهد عذابهم

wa-l-yāshad ‘adābahum

And let him witness their torment.

(2) with lā as negative imperative in all persons:

لا تكونوا

lā takfurā

Be not ungrateful!

لا أظلمهم

lā ‘azālimhum

May I not oppress them!

لا يخرج

lā yaxraj

May he not go out. / Let him not go out.

(3) preceded by lam to indicate negative past definite.

لمدخل

lam ‘adxl

I did not enter

لم تأمرني

‘a-lam ‘a ‘murnī

Didn’t you command me?

(4) in conditionals of all types (conditionals will be discussed in §54).

إني فيدخل يجدني

‘in yadxl, yajidnī

If he enters, he will find me.

47 The Imperative. The imperative occurs in the affirmative second persons only. It is formed by removing the personal prefixes from the jussives. In sound verbs of the fa’ala type, this results in an initial cluster of two consonants (e.g., jussive tadxul > -dxul). When the imperative is not preceded by a vowel, a prosthetic vowel must be supplied: if the stem vowel is -a- or -i-, prosthetic l- is added. If the stem vowel is -u-, prosthetic u- is added. Orthographically an elidable alif is written in all cases.

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>JUSSIVE</th>
<th>IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>taktubu &gt;</td>
<td>taktub &gt;</td>
<td>-ktub &gt; uktub</td>
</tr>
<tr>
<td>tādhabu &gt;</td>
<td>tādhab &gt;</td>
<td>-dhab &gt; iḍhab</td>
</tr>
<tr>
<td>tanzilu &gt;</td>
<td>tanzil &gt;</td>
<td>-nzil &gt; inzil</td>
</tr>
</tbody>
</table>

The imperative occurs in all the second persons; the endings are like those of the jussive.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>m udxul</td>
<td>udxlā</td>
<td>udxulā</td>
</tr>
<tr>
<td>f udxuli</td>
<td>udxlā</td>
<td>udxulna</td>
</tr>
</tbody>
</table>

For the negative imperative, the jussive is used, see §46.2(2).

48 Imperative and Jussive of Doubled Verbs. In doubled verbs the removal of the -u termination of the indicative would result in the impossible form *yafill (a doubled consonant may not be unvocalized). Such forms are therefore either given an ancillary vowel, -a or -i, or else replaced by a regular formation, yafill. Although both the doubled and regular forms occur in more or less free variation, the latter is slightly more common with enclitic pronouns.

The jussive forms of dallas/yadullu ‘to guide’ are:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m yadulla(i)</td>
<td>yadlā</td>
<td>yadulā</td>
</tr>
<tr>
<td>3 f yadulla(i)</td>
<td>yadlā</td>
<td>yadlunā</td>
</tr>
<tr>
<td>2 m yadulla(i)</td>
<td>yadlā</td>
<td>yadlulā</td>
</tr>
<tr>
<td>2 f yadulli</td>
<td>yadlā</td>
<td>yadlulna</td>
</tr>
<tr>
<td>1 c yadulla(i)</td>
<td>yadlā</td>
<td>yadulla(i)</td>
</tr>
<tr>
<td>1 c yadlul</td>
<td>yadlā</td>
<td>yadullul</td>
</tr>
</tbody>
</table>

\(^1\) Not “let him” in the sense of “allow him,” but in the sense of “may he.”
The only form affected in the imperative is the masc. sing., which is formed on the same principles:

2m دل dula(i) دلَا دلارا dula
2f دل ulnul dula دل دلارا ulnulna

49 Imperative of Hamza-Initial Verbs. In the imperative of three common C1 verbs, the glottal stop is dropped:

اذاخ atha > xud Take!
اكل akal > kul Eat!
امر ama > mur Command!

Alone of the three, mur may regain its glottal stop when preceded by wa- or fa-.

اذهب وامره ا ذهب wa:- murhum Go and command them!
خذ وكولوا xudū wa-kulū Take and eat!

Other C1 imperatives are regularly formed.

اذن ithi > i dan Permit!
اى tā > i ti bihi Bring it!

Proclitic fa- or wa- will change the seat of the hamza (see Appendix G), although the form is quite regular.

فت بها fa'-ti bihā ...so bring it!
راذن لكم wa-`dan lahun ...and permit them!

50 The Vocative. Direct address is indicated by the use of the vocative particles yā and yā 'ayyuhā.

50.1 Yā is never followed by the definite article. When the noun following yā is not in construct, it takes the nominative case without nunation, regardless of whether the noun is diploite or triproite.

يا محمد yā muhammadu O Muhammad!
يا رسول yā rasūlu O apostle!

But if the noun following yā is the first member of a construct, it is in the accusative.

يا رسول الله yā rasūla llahi O Apostle of God!
يا اهل العراق yā 'ahla l-`irāqi O people of Iraq!
يا الهنا yā ilāhāna O our God!

In the construction yā rabbi "O my lord," the i is usually written defectively (يا ربي).

50.2 The other vocative particle, yā 'ayyuhā (optional feminine yā 'ayyatuhā) must be followed by the definite article, and the noun is in the nominative case.

يا اياها الرسول yā 'ayyuhā r-rasūlu O Apostle!
يا اياها الناس yā 'ayyuhā n-nāsu O people!
يا اياها المرأة yā ay(ah)ahā l-mar'atu O woman!

Vocabulary

VERBS
dalla (u) dalālat- lead, guide, show (IL / tāl to)
rahima (a) rahmat- marhumah- be merciful toward, have mercy on (acc.)
sakana (u) sakan-l sukna- inhabit, dwell in
ghafara (i) mağfarat- ığfran- forgive (li- somebody) something (acc.)
nasaha (u) nüşh/-nasahat- advise, give good advice to; take good care of
LESSON NINETEEN

NOUNS AND ADJECTIVES

حین/حیان hín- pl 'ahyān- time; hína (+ imperfect) at the time when, (+ gen.) at the time of
قریة/قرى qaryat- pl qurān village
مبين mubin- clear, obvious
ورقة/وراق waraq- (collective) pl 'awrāq-; waraqat- (unit) pl -ät- leaf (of a tree), folio, sheet (of paper)

OTHERS

حيث haythu (invariable) where, wherever (conjunction commonly followed by perf. or imperf. ind.)
لم lam (+ jussive) negative past definite particle

PROPER NAMES

زليخا zulayxā Zuleikha, wife of the Biblical Potiphar, Pharaoh’s officer who bought Joseph from the Ishmaelites
 يوسف yúsufu Joseph

Exercises

(a) Give the jussive of the following verb forms:

1 یاخذ یائد یسل
2 یعبدو یکل
3 یفرح یئل
4 یطاق یئل
5 یمک یئل
6 ینزی یئل
7 ینحی یئل
8 ینعم یئل
9 ینم یئل
10 ینظر یئل

(b) Give the imperatives of the following verbs:

1 اخذ یادر
2 كاش یاذ
3 نفر
4 نسر
5 نظر
6 نیفر
7 نیسر
8 ننظر

(c) Read and translate:

وقينا لهم آسكنوا هذه القرية وكلوا منها حيث شنتم

1 Naḍr- wamer.
2 Saqata (u) fall.
Lesson Twenty

51 The Jussive of Hollow and Weak-Lām Verbs.

51.1 Hollow verbs in the jussive. When the -u termination of the indicative is dropped for the jussive of a hollow verb like yaqūmu, the impossible form *yaqūm results. Since the phonetic laws of Arabic do not allow a long vowel to be followed by an unvocalized consonant, the anomalous form is resolved by shortening the long vowel, as was done in the feminine plural forms of the indicative (see §37). Persons that have vowel-initial suffixes (2nd fem. sing., all duals, masc. plurals) do not require shortening of the imperfect vowel for obvious reasons.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يتم</td>
<td>يتمًا</td>
</tr>
<tr>
<td>f</td>
<td>تتم</td>
<td>تتمًا</td>
</tr>
<tr>
<td>2 m</td>
<td>تتم</td>
<td>تتمًا</td>
</tr>
<tr>
<td>f</td>
<td>تتم</td>
<td>تتمًا</td>
</tr>
<tr>
<td>1 c</td>
<td>يتم</td>
<td>يتمًا</td>
</tr>
</tbody>
</table>

All C₂w/y verbs behave in a similar fashion.

51.2 Weak-lām verbs in the jussive: apocopated forms. All weak-lām verbs end in a long vowel in the indicative (see §39). The jussive is formed by shortening the long vowel of the indicative. Orthographically this results in dropping the alif-maṣūra, yaʾ or wāw of the indicative. Forms with -nal-ni terminations in the indicative have jussive forms identical to the subjunctive (see §45).

3 m يتم  yalqa يتمًا  yallqa يتمًا  يلق  yalqa
f تتم  talqa تتمًا  talqayn تتمًا  يتل  yalqayn

3 m يتم  yarmi يتمًا  yarmiy  يتمًا  يرم  yarmi
f تتم  tarmi تتمًا  tarmiya تتمًا  يترم  yarmina

3 m يتم  yad'u يتمًا  yad'ūw  يتمًا  يدع  yad'ū
f تتم  tad'u تتمًا  tad'ūw تتمًا  يتدع  yad'ūn

52 The Imperative of Hollow and Weak-Lām Verbs.

52.1 When the personal prefix is dropped from the jussive of hollow verbs, an initial consonant cluster does not result; therefore the prosthetic vowel and alif of the imperative of sound verbs are not necessary.

| m | يتم  qum | يتمًا  qumma | يتمًا  qum |
| f | تتم  qum | تتمًا  qumma | تتمًا  qumna |

52.2 Weak-lām verbs form the imperative quite regularly from the jussive.

m يتم  ilqa يتمًا  ilqa يتمًا  القأ  ilqaw
f تتم  ilqay يتمًا  ilqay يتمًا  القأ  ilqayn

m يتم  irmi يتمًا  irmi يتمًا  الأرم  irmu
f تتم  irmi يتمًا  irmi يتمًا  الأرم  irmna

m يتم  ud'u يتمًا  ud'ūw يتمًا  الأدم  ud'ū
f تتم  ud't يتمًا  ud'ūw يتمًا  الأدم  ud'ūn

118 119
Vocabulary

VERBS

بدأ bādā (ā) budāw- seem, appear
خسر xasār (a) xasār/-xusrān- lose, suffer loss, forfeit; go astray, perish
خلد xalada (u) xulād- last forever, be immortal
ذاق ḍaqā (duq-) (ū) ḍawq- taste
قسم qaṣṣa (u) qaṣṣas- narrate, tell (‘alā to)
هبط habaṭa (i) hubāf- go down, descend, collapse

NOUNS

عمة/أمم ’ummat- pl ’umam- community (usually in the sense of a religious community, community of the faithful)
حديث/حاديث hadīth- pl ahādīθa talk, conversation; report, account; حديث نبوي hadīth- nabawī- narrative relating an utterance of the Prophet Muhammad; حديث قديم hadīth- qudiṣṭī- a narrative in which God speaks in the first person
خلد xulād- eternity, immortality
عدارة ’adāwāt- pl -āt- enmity, hostility
قيامة qiyyāmat- pl -āt- resurrection
نبوئي nabawī- (adj) prophetic, relating to a prophet

OTHERS

اذا ’innamā (conj.) only, specifically; (after a negative clause) however, rather
كان ka’-anna (+ acc. or pron. encl.) as though
كيف kayfa how?
 فوق fawqa above, over

PROPER NAME

يعقوب ya’qūbu Jacob

Exercises

(a) Vocalize, read and translate:

1 ليت لا يخف ١٠ ار ١٢ لست ١٧ لم يقل
٢ لم يديد ٢٠ وديم ١٤ لم تقم ١٨ لم نتم
٣ لم آت ١٥ لم نذق ١١ لأسر ١٦ لم يكن
٤ ليهد ٠ لم ندر ١٣ لانت ١٩ لم سأ
٢٠ ليرض

(b) Vocalize, read and translate; then give the masc. pl. imperatives:

١٠ اتم ٣ أهذ ٥ تتم ٧ ارم ١١ اقل
٢ أعد ٤ كن ٦ ذق ٨ خف ١٠ اسر ١٢ انت

(c) Read and translate:

١ قال ابيس يا آدم هل أدرك على شجرة الخلد
٢ فليم من معاه ولبد الطالبين لينصحوه
٣ اعبد الله كاذب تراه
٤ يا ابني أي قد جاءني من العلم ما لم ياكد
٥ أن أمتي امة مرموقة ليس عليها في الآخرة عذاب انا عذابها في الدنيا

٦ ام ياهنه نا الذين من قبلهم من قوم نوح
٧ يا ذوي أهذ قوم فاهمه لا يسلمون
٨ ما لدتهم ولا همهم إذ بدأ كل آنهم قد ضلوا
٩ فلا جاءه وقص علي الخبر قال لا تخف
١٠ لمن الذين خسروا مات عدنا
١١ كفروا بك وليدا بيننا وليتم الادعاء

١٢ قال يعقوب لي يوسف قال يا ابني لا تقصص رؤيتك ١ على اخوتك
١٣ الام ير كيف فهل ربك بذلك القوم
١٤ ألم يسيروا في الأرض فيظنوا كيف كان عاقبة الذين من قبلهم وكانوا
١٥ اهد منهم قرة
١٦ لم تدع مع الله اباؤه ان تكون من الكافرين

١Ru’yā vision.
٢’Aqibat- end.
Lesson Twenty-One

53 The Passive Voice: Perfect. The passive voice of the perfect is formed by replacing the internal vowels of the active inflection with the invariable pattern FU‘ILA, i.e., -u- on C₁ and -i- on C₂. Generally speaking, only transitive verbs can be made passive (an important exception for impersonal passives will be treated in §88); intransitives such as dalla ‘go astray’ and kabura ‘get big’ have no passive forms.

Arabic has no device for expressing personal passive agents. In English we have both the active “he found you” and the passive “you were found by him,” but in Arabic the passive verb cannot be used with agents, i.e., wujidta “you were found” is a viable passive form, but the agent “by him” cannot be expressed. Passive constructions with agents must be rendered in the active voice, i.e., wajadaka “he found you / you were found by him.”

53.1 As the third radical of sound verbs is not affected by the vocalic pattern of the passive, the inflection is unchanged.

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>خلقتا</td>
<td>خلقنا</td>
<td>خلقنا</td>
</tr>
<tr>
<td>f</td>
<td>خلتا</td>
<td>خلتا</td>
<td>خلتنا</td>
</tr>
<tr>
<td></td>
<td>xuliqa</td>
<td>xuliqa</td>
<td>xuliqa</td>
</tr>
<tr>
<td>&amp;c.</td>
<td></td>
<td></td>
<td>xuliqa,</td>
</tr>
</tbody>
</table>

53.2 The passive of the few transitive hollow verbs is on the pattern FILA (fil-).

أما أثقل لكم ‘a-mā qila lakum  Was it not said to you?
53.3 All weak-\textit{lām} verbs become FU'IYA in the passive, with all weak C\textit{3} changed to \textit{-y}- by the preceding \textit{-i}-. The inflection follows the model of \textit{laqiya} ($\S$20.3).

\begin{tabular}{lll}
\textit{da'ā} & \textit{du'īya} & he was summoned\textbackslash called \\
\textit{nahu} & \textit{nūhiya} & he was forbidden
\end{tabular}

53.4 Doubled verbs drop the vowel of C\textit{2} with V-endings, giving a base FULL-. The inflection is regular with C-endings.

\begin{tabular}{lll}
\textit{dalla} & \textit{dulla} & he was guided \\
\textit{dālta} & \textit{dulīta} & you were guided
\end{tabular}

53.5 Verbs that are doubly transitive, or that take a complement in the accusative in addition to a direct object, retain the accusative second object or complement in the passive voice.

\begin{tabular}{ll}
\textit{jala} l-lāhu l-\textit{ard} & \textit{maskan} li-\textit{ādama} \\
God made the earth a habitation for Adam.
\end{tabular}

\begin{tabular}{ll}
\textit{ju'llati} l-\textit{ardu} & \textit{maskan} li-\textit{ādama} \\
The earth was made a habitation for Adam.
\end{tabular}

\begin{tabular}{ll}
\textit{ra'aw} l-\textit{malika} & \textit{zālim} li-qawmīhi \\
They considered the king a tyrant of his people.
\end{tabular}

\begin{tabular}{ll}
\textit{ru'\textit{i}ya\textit{l}} l-\textit{malika} & \textit{zālim} li-qawmīhi \\
The king was considered a tyrant of his people.
\end{tabular}

54 Conditional Sentences. Arabic conditionals are divided into (1) real and (2) impossible conditionals.

54.1 Real conditionals, or those that are fulfillable, are introduced in the protasis (the "if" clause) by \textit{in}. The verb of an affirmative protasis introduced by \textit{in} may be either perfect or jussive; \textit{lām} + jussive is almost always used for the negative. If there was ever a meaningful distinction between the perfect and the jussive in the conditional, it was ob-

\textsuperscript{1}Note the change in \textit{hamza}-seat for the passive vocalic pattern.
54.3 Another, very common and important type of conditional consists of an imperative in the protasis followed by the jussive in the apodosis. Since English has no exact parallel, translations will vary.

ارحم ترحم  
irham, turham  
Have mercy, and you will be shown mercy.
(If you) remember me, I will remember you.

54.4 The apodosis is introduced by fa- under the following conditions:

(1) when the apodosis is a nominal sentence:

ان فعلت ذلك فات ظالم  
in fa'altađālika, fa-
'anta zālimun  
If you do that, you are unjust.

(2) when the apodosis is imperative or hortatory:

ان فعلت ذلك فاختر جم من  
in taf'al đālika, fa-
xrūj mina l-madinati  
If you do / have done that, then leave the city.

ان فعلت ذلك فاختر جم من  
in yaf'al đālika, fa-
yaxrūj mina l-
madinati  
If he does / has done that, then let him leave the city.

(3) when an initial verb in the apodosis is preceded by sa-, sawfā, qad, or any negative particle other than lam and mā. Verbs preceded by sa-, sawfā and lan of course have explicitly future signification, and verbs preceded by qad have explicitly past signification.

ان كفرت فستأكلكم  
in takfurā, fa-sa-
ta'kulukumu n-nāru  
If you disbelieve, hellfire will consume you.

ان فعلت ذلك فلن يغفر الله لك  
in taf'al đālika, fa-lan  
yāgīfira llāhu laka  
If you do that, God will never forgive you.

ان لم يكن صالحة فقد كان أبوه ظالماً من قبله  
in lam yakun zālihan, fa-qad kāna 'abūhū  
zāliman min qaiblihi  
If he is not pious, (it is because) his father was a tyrant before him.

54.5 The verbs in sentences with man (‘whoever, anyone who’\(^1\)) follow all the principles of the conditional, though the perfect tends to predominate in affirmative clauses and lam + jussive in negative clauses.

من كان الله له  
man kāna li-llāhi,  
kāna llāhu lāhu  
Whoever is for God,

If you did do that, you were unjust (unambiguously past).
If his shirt has been torn from the front, then she has told the truth.

Real conditional types can be summarized as follows:

<table>
<thead>
<tr>
<th>PROTASIS</th>
<th>APODOSIS</th>
</tr>
</thead>
</table>
| 'in' idā + | perfect →
| perfect | jussive |

<table>
<thead>
<tr>
<th>PROTASIS</th>
<th>APODOSIS</th>
</tr>
</thead>
</table>
| 'in' idā + | perfect or
| jussive | fa- +
| nominal clause, imperative,
| l- + jussive, sa-, sawfā, qad, or lan |

---

\(^1\)This use of man contrasts with the non-conditional use as ‘he who, the one who’ with no special verb tense or mood.
INTRODUCTION TO KORANIC ARABIC

54.6 Impossible, or irrealis/contrafactual, conditionals are introduced by law. The apodosis is commonly but not consistently introduced by la-. Verbs in both parts of the conditional are perfect (even the negative, with mā). Again, correct tense for translation can be gained only from context.

Vocabulary

bakā' (I) bukā' - cry, weep (‘ālā over)

حكم hakama (u) hukm - pass judgment (bi- of) (‘ālā on)

LESSON TWENTY-ONE

ضحك dāhika (a) dāhk - laugh (li-, bi-, ‘alā at)
جاد ‘āda (u) ‘iyādat- visit the sick
جاد ‘āda (a) ‘awd-ima‘ād- return
مرض maridā (a) marad - fall ill, be sick

NOUNS AND ADJECTIVES

أوول, أول 'awwalu (masc.), ‘alā (fem.) first (occurs either as a regular attributive adjective or as first member of construct, like the superlative, see §36.4(2))
براء/إبء bāt' - pl ‘abriyā’u free (min of blemish, guilt, &c.)
فلان, فاتة fulān- (masc.), fulānatu (fem.) so-and-so (dummy name)
مرض/مرضي marid- pl mardā sick, ill

OTHERS

إذا ‘iđā (+ perf. or jussive) if (possible conditional), when
ل او law (+ perf.) if (contrary to fact)
لا law-lā (+ noun in nom., pron. encl. or independent pron.) were it not for
كما kāmā as, just as (conj.)

Exercises

(a) Give the passive (e.g., katabahā “he wrote it (f)” > kutibat “it (f) was written”)

(b) Read and translate (beginning here, punctuation is given in the Arabic):

1- 2- 3- 4- 5-
1- 2- 3- 4- 5-
7. If you had been invited, you would not have been questioned.
8. If they know what we know, let them laugh little and weep much.


Adam and Eve

يا آدم اسمك انت وزوجك الجنة، فما كان من حيث شنتما ولا تقربا هذه

الشجرة فتكونا من الناظرين

فوسوس لها الشيطان ليُبدي لها ما دُورِّيَّ منها من سوَّاتهاما

وقال: "ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملّكين

أو تكونا من الخالدين" (130)

وقاسهما: "إني لأسألكما من الناصحين" (212)

فدَلَأها بغورُ فِلما ذَاقَت الشجرة بدت لهما سوَّاتهاما وَطلُقا

يُخْصُفان عليهما من ورق الجنة وَتَداهَا ربيعًا "لَم أَنْهَاكما عن تلكا";

الشجرة وأتلونا لْكما إن الشيطان لما عَدْرَ مَبِينَ؟ (224)

قالا: "بِنَا ظلّننا أنفسنا وإن لم تغني لنا وترحمنا لكوننَا من

الخالدين" (232)

قال: "اهبطوا بعضكم لبعض، عدو ولفكم في الأرض مستقر ومُغَدِّع"

---

(c) Translate into Arabic:

1. Before the prophet other deities were worshipped.
2. If you disbelieve after (having) faith, you will taste the torment.
3. When judgment was passed on her, she wept.
4. I was told ("it was said to me") if I brought the alms they would forgive me.
5. If you were pleased with the goods, why did not say (so)?
6. If you fall ill I will visit you.

---

1Waswasa whisper; li-yubâdiya “in order that he reveal; warîya “was kept secret”; saw’â- shame, private parts.
2Qasama swear to.
3The pronouns bâlika and tilka are sometimes attracted into a curious accord with the 2nd persons addressed: fem. sing. bâlîkî & tilkî; dual bâlikumâ & tilkumâ; plural bâlikumâbâlkunna & tilkumâtilkunna. I.e., the -ka ending of bâlîka and tilka are construed as the 2nd-person masculine enclitic.
4Dâlî lead on; tâfiq yaxaṣafání “they began to pile on”; naddâ call out to.
5Nakunanna “we shall surely be.”
Lesson Twenty-Two

55 The Passive Voice: Imperfect. Like the perfect passive, the imperfect passive is formed through internal vocalic change. The pattern for the imperfect passive is YUF'ALU, with -u- on the prefix consonant and -a- on the middle radical.

55.1 The personal and modal inflection of sound verbs is unaffected by the passive vocalization.

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>INDICATIVE</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td>يقتلن</td>
<td>يقتلان</td>
<td>يقتلان</td>
</tr>
<tr>
<td>f</td>
<td>تقتل</td>
<td>تقتل</td>
<td>تقتل</td>
</tr>
<tr>
<td></td>
<td>يقتلن</td>
<td>يقتلان</td>
<td>يقتلان</td>
</tr>
<tr>
<td></td>
<td>تقتل</td>
<td>تقتل</td>
<td>تقتل</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td>يقتلن</td>
<td>يقتلان</td>
<td>يقتلان</td>
</tr>
<tr>
<td>f</td>
<td>تقتل</td>
<td>تقتل</td>
<td>تقتل</td>
</tr>
<tr>
<td></td>
<td>يقتلن</td>
<td>يقتلان</td>
<td>يقتلان</td>
</tr>
<tr>
<td></td>
<td>تقتل</td>
<td>تقتل</td>
<td>تقتل</td>
</tr>
<tr>
<td>JUSITIVE</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td>يقتلن</td>
<td>يقتلان</td>
<td>يقتلان</td>
</tr>
<tr>
<td>f</td>
<td>تقتل</td>
<td>تقتل</td>
<td>تقتل</td>
</tr>
<tr>
<td></td>
<td>يقتلن</td>
<td>يقتلان</td>
<td>يقتلان</td>
</tr>
<tr>
<td></td>
<td>تقتل</td>
<td>تقتل</td>
<td>تقتل</td>
</tr>
</tbody>
</table>

55.2 With C₁w verbs the initial radical w is restored in the passive (YUW'ALU).

1Mustaqarr- habitation, resting-place.
2Tahyawa “you will live”; tawrajına “you will be taken out.”
55.3 In hollow verbs the middle radical appears as long *alif* in all cases (Yūfālu).

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>IMPERF. ACTIVE</th>
<th>IMPERF. PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>قال qāla</td>
<td>يتول yaqūlu</td>
<td>يتال yaquūlu</td>
</tr>
<tr>
<td>بع bā'ā</td>
<td>يبيع yabī'u</td>
<td>يباع yabū'a</td>
</tr>
</tbody>
</table>

55.4 In weak-*lām* verbs the vocalic pattern of the passive takes precedence over the original weak letter, which becomes *alif maqṣūra* in all cases (pattern: Yūfā'). The inflection is identical to that of *yalqā* (see §39.1 for the indicative, §45.1 for the subjunctive, §51.2 for the jussive).

| رمي rāmā | يرمي yarmā | يرمي yarāmā |
| نه ني nāhā | ينني yanhā | ينني yanāhā |
| دعا da'ā | يدعو yadū | يدعو yadū |

55.5 The inflection of doubled roots is unaffected by the passive.

| صب sabbā | يصب yusabbu | يصب yuṣabbu |

The jussive passive is *yuṣabba*, *yuṣabbi* or *yuṣbab*.

55.6 Like the passive participle, the imperfect passive is often used in the sense of what "can be, should be, might be, is to be done."

*أَجَنَّا مِنْ دُونِ الْرَجَسِ 'a-ja'ālnā min dānī r-rahmānī 'ālihan yu'badānə*  
*لا يُتَال ذلك lā yuqālu bālika*  

Have we made, other than the Merciful, gods to be worshipped?  
That is not said / should not be said / is not to be said / cannot be said.

56 The Energetic Mood. The energetic mood, used for emotionally charged and rhetorical statements, is formed by suffixing -naa to the subjunctive forms that end in -a. The -t of the 2nd fem. sing. is shortened to -t-nna; the dual forms become -ānna; masc. plurals shorten the -ū of the jussive to -unna; feminine plurals in -na become -nānī.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يقتلن yaqtulanna</td>
<td>يقتلن yaqtulunna</td>
</tr>
<tr>
<td>f</td>
<td>تقتلن taqtlanna</td>
<td>تقتلن taqtlunna</td>
</tr>
<tr>
<td>2 m</td>
<td>تقتلن taqtlanna</td>
<td>تقتلن taqtlunna</td>
</tr>
<tr>
<td>f</td>
<td>تقتلن taqtlunna</td>
<td>تقتلن taqtlunna</td>
</tr>
<tr>
<td>1 c</td>
<td>اقتلن 'aqulanna</td>
<td>اقتلن naqulanna</td>
</tr>
</tbody>
</table>

The most common uses of the energetic mood are (1) with *la-* to indicate absolute determination

لاِ أقتَلِيد la-qaṭulannaka  
I shall kill you!!

and (2) with *lā* to indicate a forceful negative jussive.

لا يفَرِكَمْ السِّيِطَانِ lā yaġurrannakumun s-saytānu  
By no means let the devil deceive you!

56.1 The apocopated form of the energetic is formed by deleting the final -na syllable from the energetic. The inflection is defective in that forms ending in -ānī in the regular paradigm are not apocopated.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يقتل yaqtulan</td>
<td>يقتل yaqtulun</td>
</tr>
<tr>
<td>f</td>
<td>تقتل taqtlan</td>
<td>تقتل taqtlun</td>
</tr>
<tr>
<td>2 m</td>
<td>تقتل taqtlun</td>
<td>تقتل taqtlun</td>
</tr>
<tr>
<td>f</td>
<td>تقتل taqtlun</td>
<td>تقتل taqtlun</td>
</tr>
<tr>
<td>1 c</td>
<td>اقتل 'aqulun</td>
<td>اقتل naqulun</td>
</tr>
</tbody>
</table>

Koranic orthography sometimes writes the apocopated energetic as though it were the indefinite accusative ending.

لاَ يَكُونَ كَذَلِكَ la-yaqānañ ka-šdlika  
It will surely be thus.

Vocabulary

بدأ bada'ā (a) bad'- begin, start (*bi-* with)
خفي xafā'ā (i) xafā'- hide, conceal (*'alā from)
عاش 'āšā (i) 'ayš- live
INTRODUCTION TO KORANIC ARABIC

NOUNS AND ADJECTIVES

باب/ أبواب bāb- pl ‘abwāb- gate, door
بعد ba‘id- far, distant
 سبيل/ سبيل sabīl- (masc. & fem.) pl subul- way, path; fi sabīlī lāhī in God’s cause
كنز/كنوز kanz- pl kunūz- treasure
مثل/مثل ma‘bal- pl ‘amādīd- likeness, parable, simile; ma‘balū X ka-ma‘bali Y “X is like Y”
مطر/مطر mātār- pl ‘amātār- rain
موت/موت mayyīt- pl ‘ānāl‘ anūwāt/-mawtā dead

OTHER

على ما عليه ‘alā mā‘alayhi according to how

Exercises

(a) Give the passive of the following verb forms:

1. يأخذ 6 تعلين 10 تغلب
2. ينسل 7 تأكلان 12 يفسرون
3. خلقين 8 يقول 13 تتأكركن
4. يكتب 9 يتجادان 14 يفعلون
5. يرون 10 يتنعن 15 يغلب
6. يعت كل عبد على ما مات عليه.
7. ي يأتي أنف ابوب الجنة فيقولون "لم بعدنا رينا أن نرد النار؟" فيقال

(b) Read and translate:

1. يأخذ كل عبد على ما مات عليه.
2. ينسل كل عبد إلى الجنة فيقولون "لم تعرفوا رينا أن نرد النار؟" فيقال

LESSON TWENTY-TWO

مرتم عليها وهي خامدة.1
4. مثل أختي كمل المطر - لا يدري أحد خبر أم آخرين.
7. كما تعمون كذلك توتمون كذلك تتمرون.
9. قال كذلك آتاك آيتكا فنتسيك وكذلك اليوم تنسي.
6. كنت كبراً مخيفاً واحسبت أن أعرف نفصلت الخلقت لكى أعرف (حدث
قدسي).

من عرف نفسه فقد عرف يه.2
8. لا تقولوا لن يقتل في سبيل الله وأموت.
9. إن أدرى أقرب ما بينك ديل.
10. لا تصرفكم الحياة الدنيا ولا يصرفكم الله الغور.
11. إن الله لا يعمن الله ما اسمه ويفعلون ما يворотون.
12. من فعل ذلك فقد ظلم نفسه.
13. بنى الإسلام على خمس.
14. وكان رسول الله إذا ذكر أحداً بدعاه بما يبغضه.

(c) Translate into Arabic:

1. It cannot be concealed from us that judgment was passed upon the innocent.
2. When we visited the sick, we wept over them.
3. Can the knowledge of the prophets be inherited?
4. If the lying infidel had come in God’s cause, he would wish to be recognized.
5. If the people of the city are deceived, will they testify truthfully?
6. The first one who ('awwala man) laughed was Adam.
7. I shall most certainly bring indisputable evidence, and I shall assuredly testify that you killed your brother.

---

1Xamada go out, die down (fire).
2Hašara (u) hašr- resurrect.
3Abhaba “I wanted.”
4This refers to the five fundamental principals of Islam: profession of faith, prayer, alms, fasting, pilgrimage to Mecca.
Lesson Twenty-Three

57 A Preface to the Increased Forms of the Verb. All verbs introduced so far belong to the unaugmented, or base, form of the Arabic conjugational system. That is, each consists of a simple stem with personal prefixes and/or suffixes in conformity with the inflectional patterns. According to set patterns, other verbs can be made from the simple stem, or radical, by means of prefixes, infixes and changes in the radical itself. The verbs so produced are known as the increased conjugational forms, of which there are nine in common use. Few base radicals are actually increased to more than a few of the potentially available forms.

The nine increased forms were named by Arabic grammarians after the patterns that would be assumed by the root √F‘L; western lexicographers of Arabic have numbered these forms according to the traditional order (not the order in which they will be introduced in this book), which is:

I فعل FA‘ALA VI فعل TAFÂ‘ALA
II فعال FA‘AL‘A VII فعل NIFÂ‘ALA
III فعال FÂ‘ALA VIII فعل IFTÂ‘ALA
IV فعال ‘AFÂ‘ALA IX فعال IFÂ‘ALA
V فعل TÂ‘ALA X فعل ISTAFÂ‘ALA

Form I is the base, or ground, form of the verb and will be referred to henceforth as the “G-form,” the Semitic designation, from Grundstamm (‘base stem’).

58 Medio-Passive Verbs: Form VII. Characteristic of the medio-passive Form VII is the prefix √N to the radical consonants. The base form is INFA‘ALA.

58.1 Synopsis of Form VII, with example from √QT:

| Perfect     | انفعل infa‘ala               | انقطع inqaṭa‘a               |
| IMPERFECT   | ينفعل yanfa‘ila              | ينقطع yanqaṭi‘u              |
| SUBJUNCTIVE | ينفعل yanfa‘ila              | ينقطع yanqaṭi‘a              |
| JUSSIVE     | ينفعل yanfa‘ili              | ينقطع yanqaṭi‘                |
| PARTICIPLE  | مفعل munfa‘il-              | مقطع munqaṭi‘-               |
| VERBAL NOUN | انفعال infi‘al-              | انقطع inqaṭa‘-               |

Since the intrinsic meaning of Form VII is the medio-passive of the G-form, there are no passive forms within the class. All patterns are active in form but middle, or medio-passive, in meaning. The medio-passive Form VII differs in signification from the true passive (ًF‘ILA/YUF‘ALA) in that the agency of the action is completely disregarded in the medio-passive. It is true that personal agents cannot be expressed in the true passive—nor, for that matter, with Form VII; nonetheless, the fact of there being an agent is inherent in the true passive. In a sentence such as

قشع رأسه quṭi‘a ra‘suḥu    His head was cut off.

the agency of an executioner—or at least an instrument such as a sword—is very much in the mind of the speaker, while in the medio-passive construction

انقطع رأسه inqaṭa‘a ra‘suḥu   His head got cut off.

the activity/passivity of the verbal notion does not pertain. What is of importance is the result, the fact that a head was severed from a body. Another illustration of the distinction between the G-form passive and
the Form VII medio-passive is in the two senses of the English verb "to break," which functions as both active ("to break something") and middle ("for something to break"). The G-form active construction

\[
\text{CAS \ l-ka'sa} \quad \text{He broke the goblet.}
\]
gives a G-form passive of

\[
\text{CAS \ l-ka'su} \quad \text{The goblet was broken.}
\]
implying that it was broken by somebody. The Form-VII construction

\[
\text{inkasara \ l-ka'su} \quad \text{The goblet broke.}
\]
implies that the goblet got broken somehow, regardless of agency, at some point in the past and is still broken, so a translation of "the goblet is broken" would fit some contexts better than "the goblet broke" or "the goblet was broken."

**SUMMARY OF PASSIVE FORMS:**

<table>
<thead>
<tr>
<th>G-FORM PERFECT PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kusira \ l-ka'su</em></td>
</tr>
<tr>
<td>The goblet was broken (by someone at some point in the past)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MEDIO-PASSIVE PERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>inkasara \ l-ka'su</em></td>
</tr>
<tr>
<td>The goblet broke / got broken (at some point in the past, agency irrelevant) / is (now in a state of having been) broken.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>G-FORM IMPERFECT PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>yuksara \ l-ka'su</em></td>
</tr>
<tr>
<td>The goblet can be broken.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MEDIO-PASSIVE IMPERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>yankasiru \ l-ka'su</em></td>
</tr>
<tr>
<td>(As a general rule,) the goblet will break (if you drop it).</td>
</tr>
</tbody>
</table>

**LESSON TWENTY-THREE**

**G-FORM PASSIVE PARTICIPLE**

\[
\text{`inna \ l-ka'sa \ maksarun} \quad \text{The goblet is broken (it was broken by someone in the past and it is now broken).}
\]

**MEDIO-PASSIVE PARTICIPLE**

\[
\text{`inna \ l-ka'sa \ munkasirun} \quad \text{The goblet is breakable / is liable to be broken.}
\]

A significant distinction between the G-form and Form VII lies in the verbal noun. The verbal noun of the G-form can be either active or passive in signification, depending upon the sense and context, while the verbal noun of Form VII is passive only. For example, *hazmuhu* (< *hazama* 'to rout, defeat') can mean either "his defeat (of someone else)" or "his defeat (by someone else)"; the Form VII verbal noun, *inhizama* can only mean "his defeat" in the passive sense of "his having been defeated" by someone.

58.2 Form VII: Doubled Verbs. The second and third radicals of doubled verbs fall together in what should be a familiar pattern. Example from \(\sqrt{\text{SQQ}}\) 'to split':

<table>
<thead>
<tr>
<th>PERFECT</th>
<th><em>infalla</em></th>
<th><em>inšaqqa</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERFECT</td>
<td><em>yanfallu</em></td>
<td><em>yanšaqqu</em></td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td><em>yanfalla</em></td>
<td><em>yanšaqqa</em></td>
</tr>
<tr>
<td>JUSSIVE</td>
<td><em>yanfallai</em></td>
<td><em>yanšaqqai</em></td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>*munfall-</td>
<td>*munšaqq-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>*infilal-</td>
<td>*inšiqaq-</td>
</tr>
</tbody>
</table>

**Vocabulary**

*inšalaqa* depart, go on, proceed on one's way, move freely

*šaqqa* (u) *šaqqa-* split, cleave; *inšaqqa* be split apart, cloven asunder

*ḏafala* (u) *ḏafal-* neglect, be unmindful ('an of)
INTRODUCTION TO KORANIC ARABIC

NOUNS

qatala (a) qat- cut; VII ingata'a get cut off
qalab (i) qalb- turn around, turn upside down; VII ingalaba return, turn back, be changed
wada' (a) wad- put down, lay aside

OTHERS

la 'alla (+ noun in the acc. or encl. pron.) perhaps
warā' and min warā' i (+ gen.) behind, beyond, the other (far) side of

IDIOM

Inqala ba ala 'aqibayhi he turned back on his heels, retraced his steps, went back to where he came from

LESSON TWENTY-THREE

ولياخذوا حذرهم واسلمتكم, ودَأ السين كنروا ورَبَنَاء أن تستغلو نفولكم
واستحلتم, ولا جالب علىكم, إن كان لكم أشد من المطر أو كتمى مرضي,
فإن تضموا للسلطة وخذوا حذركم.

2 قال النبي صلى الله عليه وسلم: إن أموت في منزلك هذا العلم.

3 قد انطلق الرجل واجهه حتى قرآ شجرة وضعا مثناها قريبًا منها.

4 إذا استقلت السما, كان اليوم الآخر قريبًا.

6 إن الذي في النار ياته الموت من كل مكان, وما هو ببيت, ومن رواته

7 الذين اتاه الفك وربموها كما يعرفون ابناء.

8 قال يوسف لرجله: اجعلوا بضاعة اخونكم في رحالهم. اللهم يعينهم

9 الملكة في الجنة يدخلن على الصالحين من كل باب.

10 من يعمل مثقال ذرة خيرًا بيده, ومن يعمل مثقال ذرة شرًا يره.

(c) Translate into Arabic:

1. When they recognized him they forbade him to proceed on his way to the distant city of his brothers.
2. It was not possible for me to retrace my steps, so I laid down my arms until they should come to me.
3. The idol your fathers worshipped does not harm anyone, but if you do not put it aside you will be among the cursed.
4. If a band of the enemy approaches us, let us kill them.
5. If you do not depart, you will be cut off from (‘an) the land of your people.
6. Let them live in a distant land, and let them not come to our gates.

(a) Give the perfect and imperfect (3rd masc. sing.), participle and verbal noun of Form VII for the following roots. Also give the meaning of each.

1. قطع 'cut'
2. كسر 'break'
3. تغلب 'prostrate'
4. دفع 'push'
5. شق 'split'
6. حط 'lower'
7. مقد 'tie up'
8. بسط 'spread'
9. فجر 'burst'
10. خط

(b) Read and translate:

1. وما محمد إلا رسول الله من قبل الرسالة, إن كان من قبل من ألقامكم على اعتقالكم؟
2. وإذا كنت في الكافرين قلت إلى الصلاة فإنمل طاقة من المؤمنين ممدد

(c) Translate into Arabic:

1. عدن annoyance.
2. Ribāl saddles.
Lesson Twenty-Four

59 Reflexive/Medio-Passive Verbs: Form VIII. Characteristic of the reflexive/medio-passive Form VIII is the infixation of -t- between C₁ and C₂. The base pattern is IFTA’ALA.

Form VIII is properly the reflexive medio-passive of the G-form. In this case the reflexive consonant t, which will be met in other reflexive forms, is infixed between C₁ and C₂. Examples of the normal connotive range of this form are: mala’a ‘fill’ (transitive) > intal’a ‘fill (middle, intransitive), get filled up’; nafa’a ‘avail’ (transitive) > intaf’a ‘avail oneself’ (reflexive). The reflexive sense of Form VIII often results in intransitive verbs that require prepositions for complements, whereas the G-forms take accusative complements, e.g., sami’a ‘hear’ > istama’a lillā ‘hear (for oneself), listen to’; qariba ‘approach’ > iqtaraba ‘ilā ‘draw near to.’ A good many verbs of this form, especially those with a reflexive connotation, remain transitive and hence may occur in the passive, as naṭara ‘look’ > inṭaṣara ‘expect’ and aṣaḍa ‘take’ > intaṣaḍa ‘take unto oneself, adopt.’

59.1 Synopsis of Form VIII.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>افتَمَل</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يَا فَتْمَل</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يَا فَتْمَل</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يَا فَتْمَل</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>يَا فَتْمَل</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مُفَتْمَل</td>
</tr>
</tbody>
</table>

Example from ñNZR:

PERFECT intażara
IMPERFECT yantaźīru
SUBJUNCTIVE yantaẓīr
JUSSIVE yantaḥr
PARTICIPLE muntażīr
VERBAL NOUN افتَمَل

Note that all initial alifs produced in this form are elidable.

59.2 Assimilation of C₁ to the t-infinit. The consonants listed below assimilate or are assimilated to the t-infinit of Form VIII:

1. C₁t is quite regular in its formation, but the resulting doubled -tt- is written with ṣadda:

جَنَّةٌ > جَنَّة١

2. C₁w assimilates to the t-infinit, giving -tt- in all patterns of the form:

وحدة > واحد

3. C₁t, C₁d and C₁z all assimilate the t-infinit to themselves:

تَلْوٍ > تَلَو١ (for *ṭalā’)
ذَالْوٍ > ذَال١ (for *ṭalā’)
ذَلَم > ذَل١ (for *ṭalā’)

4. C₁b is changed to d, which then assimilates the t-infinit:

ذَكَرٍ > ذَكَر١ (for *ṭakara)
ذَخَرٍ > ذَخَر١ (for *ṭakara)

5. C₁s and d velarize the t-infinit to t:

صَبُّ > صَب١ (for *ṭahaba)
ضَرْ > ضَر١ (for *ṭtarra)

6. C₁z voices the t-infinit to d:

سَلَّ > سَل١ (for *ṭtarra)
INTRODUCTION TO KORANIC ARABIC

\( \sqrt{ZHR} > izdahara \) (for *iztahara)

59.3 A few C₁’ roots behave as though they were C₁w in the production of Form VIII, notably

\( \sqrt{X\delta} > ittaxada \) (for *i’taxada)

Most C₁’ roots give quite regular forms, as

\( \sqrt{MR} > i’tamara \)
\( \sqrt{LF} > i’talafa \)

Vocabulary

\( \text{اذخ} \) VIII ittaxada adopt
\( \text{تبع} \) tabi’a (a) taba’-/taba’at- follow; VIII ittaba’a follow, heed, pursue
\( \text{ترك} \) taraka (u) tark- leave, abandon
\( \text{قرب} \) VIII iqtabara draw near (’ilā to)
\( \text{مشي} \) mašā (l) mašy- walk, go on foot
\( \text{ملأ} \) mal’a (a) mal’- fill; VIII imtala’a be filled, full (min or bi- of)
\( \text{نفع} \) naf’a (a) naf’- be of benefit to (acc.), avail; VIII intafa’a make use, avail oneself (min or bi- of)

Nouns

\( \text{جامع} \) total, whole, entirety
\( \text{سلام} \) peace, well-being
\( \text{عجل/عجلة} \) pl ‘ujul- ‘ujlal- calf
\( \text{ملام} \) mal‘- pl ‘amlā- crowd, assembly, council of notables
\( \text{نهار} \) nahār- day (as contrasted to night)

Others

\( \text{اذن} \) ‘idān then, therefore
\( \text{عسى} \) ‘asā ‘an (+ subj.) perhaps

PROPER NAME

\( \text{jahannamu} \) (fem) Gehenna, Hell

Exercises

(a) Produce the forms requested for Form VIII:

<table>
<thead>
<tr>
<th>ROOT</th>
<th>FORM VIII</th>
<th>MEANING</th>
<th>FORM TO PRODUCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذكر</td>
<td>‘remember’</td>
<td>verbal noun</td>
<td></td>
</tr>
<tr>
<td>عرف</td>
<td>‘confess’</td>
<td>act. part.</td>
<td></td>
</tr>
<tr>
<td>نظر</td>
<td>‘expect’</td>
<td>3 masc. pl. imperf. act.</td>
<td></td>
</tr>
<tr>
<td>وسع</td>
<td>‘expand’</td>
<td>2 masc. sing. juss. act.</td>
<td></td>
</tr>
<tr>
<td>اتخذ</td>
<td>‘adopt’</td>
<td>pass. part.</td>
<td></td>
</tr>
<tr>
<td>ضرب</td>
<td>‘compel’</td>
<td>1 sing. perf. pass.</td>
<td></td>
</tr>
<tr>
<td>تبع</td>
<td>‘follow’</td>
<td>act. part.</td>
<td></td>
</tr>
<tr>
<td>جمع</td>
<td>‘be gathered’</td>
<td>verbal noun</td>
<td></td>
</tr>
<tr>
<td>قرب</td>
<td>‘draw near’</td>
<td>3 fem. sing. perf. act.</td>
<td></td>
</tr>
<tr>
<td>سمع</td>
<td>‘listen’</td>
<td>3 masc. sing. imperfect act.</td>
<td></td>
</tr>
<tr>
<td>نفع</td>
<td>‘make use’</td>
<td>verbal noun</td>
<td></td>
</tr>
<tr>
<td>منع</td>
<td>‘refrain’</td>
<td>1 pl. perf. act.</td>
<td></td>
</tr>
<tr>
<td>صحب</td>
<td>‘accompany’</td>
<td>masc. pl. imperative</td>
<td></td>
</tr>
<tr>
<td>امر</td>
<td>‘conspire’</td>
<td>act. part.</td>
<td></td>
</tr>
<tr>
<td>زحم</td>
<td>‘be crowded’</td>
<td>verbal noun</td>
<td></td>
</tr>
</tbody>
</table>

(b) Read and translate:

1 أنا مع عدي حين يذكرني فان ذكرني في نفسه ذكرته في نفس مان ذكرني في ملأ ذكرته في ملأ فه منهم وإن أقرب إلى شبرأ أتكرت إليه ذراعاً...
2 وإن أقرب إلى ذراعاً أتكرت إليه باعاً فإن اثاني يسيّي اثنيّة هرولة.

1 For the seat of the hamsa see Appendix G.
2 Šibr- span; birā’- cubit; bd‘- fathom; harwalat- running.
(e) Translate into Arabic:

1. A band of strong nobles passed by a city on the people of which the enemy had had no mercy; and when they looked and saw, they wept.

2. The devout (man)'s house was filled with the light of faith.

3. Be not unmindful of God's mercy lest you dwell in Gehenna until the end of your days.

4. If flight will not avail you, it is no sin for you to lay down your arms.

5. At the time when I advised him, I did not know that he would make use of my words to harm me.

6. Let him turn back on his heels; perhaps we may follow him and find his tribe.

7. Before the prophet, the idols of Mecca had been adopted as gods.
Lesson Twenty-Five

60 Forms VII and VIII: Hollow and Weak-Lām Verbs. In Forms VII and VIII of both hollow and weak-lām verbs the distinction between w and y in the root is obscured in that the two weak letters behave in exactly the same manner. This is the case in almost all increased forms; the few exceptions will be duly noted.

60.1 Synopsis of the hollow verb (C2w/y), Form VII, example √swq:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ِنَتَال</td>
<td>انقال</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ينقال</td>
<td>ينقال</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>ِنَتَال</td>
<td>ينقال</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>ِنَتَال</td>
<td>ِنَتَال</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ِنَتَال</td>
<td>ِنَتَال</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>ِنَتَال</td>
<td>ِنَتَال</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>ِنَتَال</td>
<td>ِنَتَال</td>
</tr>
</tbody>
</table>

60.2 Synopsis of the hollow verb (C2w/y), Form VIII:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ِفَلَ</td>
<td>ِفَلَ</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ِفَلَ</td>
<td>ِفَلَ</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>ِفَلَ</td>
<td>ِفَلَ</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>ِفَلَ</td>
<td>ِفَلَ</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ِفَلَ</td>
<td>ِفَلَ</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>ِفَلَ</td>
<td>ِفَلَ</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>ِفَلَ</td>
<td>ِفَلَ</td>
</tr>
</tbody>
</table>

60.3 Synopsis of the weak-lām verb, Form VII, example √bgY:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ِنَعُ</td>
<td>ِنَعُ</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ِنَعُ</td>
<td>ِنَعُ</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>ِنَعُ</td>
<td>ِنَعُ</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>ِنَعُ</td>
<td>ِنَعُ</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ِنَعُ</td>
<td>ِنَعُ</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>ِنَعُ</td>
<td>ِنَعُ</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>ِنَعُ</td>
<td>ِنَعُ</td>
</tr>
</tbody>
</table>

Example from √xYR:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ِخَتَر</td>
<td>ِخَتَر</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ِخَتَر</td>
<td>ِخَتَر</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>ِخَتَر</td>
<td>ِخَتَر</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>ِخَتَر</td>
<td>ِخَتَر</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ِخَتَر</td>
<td>ِخَتَر</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>ِخَتَر</td>
<td>ِخَتَر</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>ِخَتَر</td>
<td>ِخَتَر</td>
</tr>
</tbody>
</table>

REMARKS:

(1) In both the perfect and imperfect of hollow verbs, weakness results in compensatory lengthening to -d- wherever possible. Inflection follows the model of nāma (see §18 for the perfect, §37.1 for the imperfect). Note that the perfect stem for C-endings is infal- and iftal-, with shortening of the perfect vowel—there is no reversion to an “original” vowel in the increased forms as there is in the G-form.

(2) Forms VII and VIII produce only one participle each. Since Form VII is always intransitive, no passive participle can be made. Form VIII is often transitive, but the distinction between the active and passive participles is obscured (*muftayil → muťal-; *muftayyal → muťal-).

(3) In the verbal noun of both VII and VIII the weak middle radical becomes y; original w is changed to y by the preceding i-vowel (VII *iniswal- → isiyyal-; VIII *iftiwal- → isiyyal-).
60.4 Synopsis of the weak-لَام verb, Form VIII:

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>انتهى انتهى</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ينتهى</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>ينتهى</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>ينتهى</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>انتهى</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>منفعت</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>اعتفاء</td>
</tr>
</tbody>
</table>

Example from لَقِّي:  

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>انتهى</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ينتهى</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>ينتهى</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>ينتهى</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>انتهى</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>منفعت</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>اعتفاء</td>
</tr>
</tbody>
</table>

REMARKS:

1. The inflection of VII and VIII weak-لَام verbs in both the perfect and imperfect follows the model of ramā (see Appendix B).

2. The active participles in -in are inflected on the model of hādin (see §27.2).

3. The passive participles are inflected as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>MASCULINE</td>
<td>mufi‘an</td>
<td>Mufi‘aynī</td>
</tr>
</tbody>
</table>

definite | متعمّن | mufi‘a’ | ممتعمّن | mufi‘aynī | متعمّن | mufi‘aynīn |

oblique | متعمّن | mufi‘a’ | ممتعمّن | mufi‘aynī | متعمّن | mufi‘aynīn |

FEMININE | متعمّم | mufi‘at’ | ممتعمّم | mufi‘atnī | متعمّم | mufi‘atnīn |

（4）In the verbal noun the weakness of the third radical shows up as glottal stop (hamza); otherwise formation is regular.

（5）The passive inflection, both perfect and imperfect, follows the model of laqiya (see Appendix B).

Vocabulary

بَهِي | VII imbağā be proper, seemingly (li-for), be necessary (li-‘alā for); VIII ibtağā (+ acc.) strive for, aspire to, desire
jahila | VIII ixtāra choose, select (something, acc., ‘alā over something else)
ja‘il | VIII ihda‘ā be rightly guided, be shown the right way
waqā | VII it-taqā beware, be on one’s guard, fear (God)

Nouns

صحاب/أصحاب | sāhib- pl ’asḥāb- companion, friend; master
نجم/نجوم | najm- pl nujām- star
هَوْى/اهوأ | hawan pl ’ahwā’ - lust, passion

Others

بعدما | ba‘da-mā (min ba‘di-mā) after (conj.)
غير | gayr- (+ construct) other than, non-, un-

Proper Names

كَانَةُ | kinānuṭu the Kinana tribe, which, together with Tamim and Qays, formed Mudar, one of the two great divisions of the northern Arabs
INTRODUCTION TO KORANIC ARABIC

Exercise

(a) Produce the forms requested for Forms VII or VIII:

<table>
<thead>
<tr>
<th>ROOT</th>
<th>FORM</th>
<th>MEANING</th>
<th>FORM TO PRODUCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>دع</td>
<td>VIII</td>
<td>'claim'</td>
<td>act. part.</td>
</tr>
<tr>
<td>شر</td>
<td>VIII</td>
<td>'yearn'</td>
<td>act. part.</td>
</tr>
<tr>
<td>نم</td>
<td>VIII</td>
<td>'be finished'</td>
<td>pass. part.</td>
</tr>
<tr>
<td>قدر</td>
<td>VIII</td>
<td>'emulate'</td>
<td>verbal noun</td>
</tr>
<tr>
<td>ميز</td>
<td>VIII</td>
<td>'excel'</td>
<td>act. part.</td>
</tr>
<tr>
<td>شری</td>
<td>VIII</td>
<td>'buy'</td>
<td>1st sing. subj.</td>
</tr>
<tr>
<td>قضی</td>
<td>VII</td>
<td>'cease'</td>
<td>3 masc. pl. juss.</td>
</tr>
<tr>
<td>صفر</td>
<td>VIII</td>
<td>'choose'</td>
<td>pass. part.</td>
</tr>
<tr>
<td>عود</td>
<td>VIII</td>
<td>'be accustomed'</td>
<td>3 masc. sing. juss.</td>
</tr>
<tr>
<td>خفی</td>
<td>VIII</td>
<td>'vanish'</td>
<td>masc. sing. imperative</td>
</tr>
<tr>
<td>حنی</td>
<td>VII</td>
<td>'be bent'</td>
<td>act. part.</td>
</tr>
<tr>
<td>رضی</td>
<td>VIII</td>
<td>'be pleased with'</td>
<td>pass. part.</td>
</tr>
<tr>
<td>رتی</td>
<td>VIII</td>
<td>'be devout'</td>
<td>act. part.</td>
</tr>
<tr>
<td>سوق</td>
<td>VII</td>
<td>'be driven'</td>
<td>1 pl. perfect</td>
</tr>
</tbody>
</table>

(b) Read and translate:

1. إصحياء كأن يجوبهم أنت يوم القيامة، (حديث نوي).
2. إمام الرسول صلى الله عليه وسلم الذي يتدريب الإنسان، (حديث نوي).

(c) Translate into Arabic:

1. We shall relate to you the news of those who travelled the earth.
2. I am not afraid of suffering loss when my companions are with me.
3. O oppressors who do not fear the torment, hell will be filled with the likes of you.
4. It is necessary that we not sleep in order to be on our guard.
5. When they drew near me I feared they would seize my goods and then (consequential) I would be among the losers.
6. If they had followed the way of the rightly-guided (one), they would have been shown the right way; but his words availed them not, and so they descended into the fire.


Doomsday

يوم نحش رجاء، (85) ونسوق الجرماء إلى جهنم وفداً (86)
Lesson Twenty-Six

61 Optative Constructions. Wishes contrary to fact are normally expressed by (ya) layta, which is followed by the pronominal enclitics (first person singular takes -ni) or a noun in the accusative. In verbal clauses the verb is generally in the perfect for the affirmative and lam + jussive for the negative.

ليتني كنت طيراً فأطير layant kunu ʕayran fa'-atra I wish I were a bird so that I could fly.

يا ليت ربه لم يخلقه ya layta rabbahu lam yaxluquhu Would that his Lord had not created him!

62 Diminutive Pattern: FU’AYL-. The diminutive pattern to which every triliteral noun is theoretically susceptible is FU’AYL-. Feminine nouns add the feminine ending (FU’AYLAT-) even when the base noun does not have the -at- ending. The diminutive pattern is used for endearment as well as for denigration.

جبل < جبل jabal- > jubayl- little mountain, hillock
عبد < عبد ‘abd- > ‘ubayd- little / dear servant
قيل < قيل qabla > qubayla a little before (prep.)

C3w/y and biliteral roots substitute y for the third consonant of the pattern.

ابن < بني ibn- > bunayya- dear / little son
اب < أبي ‘ab- > ’ubayy- dear father

With the addition of the first-person singular enclitic, these words become bunayya and ’ubayya; otherwise they are regular (’ubayyuka, bunayyyu, &c.).
Other, less common diminutive patterns are fa‘ayil- and fa‘wayil-.

63 Cardinal Numbers: 11–19. Review the numbers from 1–10 in §38. In the numbers from 11 through 19, the units of 11 and 12 continue to be regular adjectives, while the units from 3 through 9 conform to the rule of chiastic concord given in §38(4). The tens do not exhibit chiastic concord. With the exception of the dual ending in 12, all numbers from 11 through 19 are indeclinable in -a. Things numbered are in the accusative singular following the number.

<table>
<thead>
<tr>
<th>SINGULAR MASCULINE</th>
<th>SINGULAR FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ahada 'ašara baytan</td>
<td>'iḥdā 'ašrata bintan</td>
</tr>
<tr>
<td>'en miḥrī bintan</td>
<td>'iḥdā 'ašrata bintan</td>
</tr>
<tr>
<td>'iḥnay 'ašra baytan (obl.)</td>
<td>'iḥnay 'ašrata bintan</td>
</tr>
<tr>
<td>'alā 'ašara baytan</td>
<td>'ašrata bintan</td>
</tr>
<tr>
<td>'arba'a 'ašara baytan</td>
<td>'ašrata bintan</td>
</tr>
<tr>
<td>'amsa 'ašra baytan</td>
<td>'ašrata bintan</td>
</tr>
<tr>
<td>sittā 'ašara baytan</td>
<td>'ašrata bintan</td>
</tr>
<tr>
<td>sab 'ašara baytan</td>
<td>'ašrata bintan</td>
</tr>
<tr>
<td>tis 'ašara baytan</td>
<td>'ašrata bintan</td>
</tr>
</tbody>
</table>

For the definite, either (1) the article precedes the entire construction

الإحد عشر وتد:  ألفا ‘ahada 'ašara waš- ‘الإائدة عشر وتد:  ألفا ‘awlād- l-‘ahada 'ašara

or (2) the indeclinable number follows the plural.

Vocabulary

<table>
<thead>
<tr>
<th>جرى</th>
<th>daraba (i) darb- strike, hit, smite; VIII idtaraba clash, be upset</th>
</tr>
</thead>
<tbody>
<tr>
<td>حجري</td>
<td>fa‘ayil-</td>
</tr>
</tbody>
</table>

EXERCISES

(a) Give the Arabic:

1. 11 stars
2. 16 other mountains
3. 19 rich (men)
4. 15 sick women
5. 18 new houses
6. 14 worshipped idols

(b) Give the Arabic:

1. would that we had heard
2. I wish I hadn’t said that
3. would that he had chosen me
4. would that she had protected me
5. would that he hadn’t forgotten
6. would that they (f pl) had not prevented us

(c) Read and translate:
c) Read and translate:

6. Would that I had chosen a guide other than you, for then I would be on the right track.
7. Had I followed the stars and the sun and moon and not followed you, we would have found a river in which there flows much water.

(d) Translate into Arabic:

1. The people of the city called upon the pious (men) to pass judgment between them and the unbelievers.
2. Oh, would that we had not been foolish and struck our friend with a stone!
3. God was pleased with the alms of the poor.
4. Whoever disobeys will see his deeds on the day of judgment.
5. It came to pass just as they had said.

---

1. *Infajara* gush forth.
2. *Sāqq* harsh.
3. *Xāna* (a) betray.
Lesson Twenty-Seven

64 Factitive Verbs: Form II. Characteristic of the factitive Form II is the doubling of the second radical consonant. The base pattern is FA’-ALA.

64.1 The normal connotative range of meaning of Form II falls into three broad categories:

(1) The increase of a stative or intransitive G-form into Form II gives the verb a factitive sense, as kabura ‘to get big / great’ > II kabbara ‘to make great, magnify’; nazala ‘to go down’ > II nazzala ‘to make (someone / something) go down, send / bring / take down.’

(2) For G-form verbs that are transitive, Form II makes factitive, intensifies, or specializes the meaning, as dakara ‘to recall’ > II dakkara ‘to make (someone) recall, remind’;  sadaba ‘to lie’ > II kadzaba ‘to call (someone) a liar), consider (something) false.’ Transitive G-forms may also become factitive with two objects, as alima ‘to know’ > II allama ‘to make (someone) know (something), to teach.’

(3) Many denominative verbs, or verbs derived from nouns, do not have G-forms. Instead, they enter the verbal system as transitive at Form II, as ađâb- ‘torment’ > II ađđaba ‘to torment’ and nûr- ‘light’ > II nawwarâ ‘to make light, illuminate.’ Other denominatives have G-forms, but Form II has a different signification, as qit’at- ‘piece, fragment’ > II qat’ta’a ‘to cut to pieces, hack off / up’ (cf. G-form qaṭṭa’a ‘to cut’).

64.2 Synopsis of Form II:

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>fa’al</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yufa’il</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yufa’il</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yufa’il</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>fu’al</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>muʃa’il</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>(1) taf’il</td>
</tr>
</tbody>
</table>

Example from ʃKBR:

| PERFECT | kuṭaṭa | kuṭbira |
| IMPERFECT | yuṭṭa | yuṭṭbaru |
| SUBJUNCTIVE | yuṭṭbira | yuṭṭbara |
| JUSSIVE | yuṭṭbir | yuṭṭbar |
| IMPERATIVE | kuṭṭir | — |
| PARTICIPLE | mukuṭṭbir | mukuṭṭbaru |
| VERBAL NOUN | takbira |

REMARKS:

(1) The characteristic vowel of the personal prefixes in the imperfect and all moods built upon the imperfect for Form II (as well as Forms III and IV, to be introduced later) is u, not a as in the G-form and Forms VII and VIII.

(2) All passive forms are made in absolute conformity to the rules given in §53 and §55. Since the vowel of the prefixes in the imperfect active of this form is u, the only distinction between the active and passive of the imperfect is the vowel on the doubled second radical.

(3) In the imperative there is no necessity for a prosthetic alif since the removal of the personal prefix does not result in a consonant cluster.
INTRODUCTION TO KORANIC ARABIC

(4) As in Form VIII—as in all increased forms—the characteristic vowel of participles is -i- on the second radical for the active and -a- for the passive.

(5) The normal verbal noun of Form II is TAF’IL-. The second verbal noun (TAF’ILAT-) is reserved mainly for weak-lām (\(\sqrt{wlY} \) wālā > tawliyat-, §65) and Cg’ verbs (\(\sqrt{br} \) barā’a > tabri’at-); it is rarely used with other roots.

64.3 Weakness in Form II. The only “weakness” that needs to be treated as such in Form II is the weak-lām verb, which will be given in §65. All other “weak” radicals, i.e., C1w/y and C2w/y, are retained in their original form, as \(\sqrt{ws}’ > \sqrt{wsa}’a / yuwašši’u, \sqrt{xwF} > xawwaFa / yuwašši’u, \sqrt{SYR} > sayyara / yuseyiru.

64.4 Here follows a selective list of verbs/roots already introduced that commonly produce a factitive Form II verb:

<table>
<thead>
<tr>
<th>بَرَأ</th>
<th>make whole, exculpate</th>
<th>مُلِّبِنَةٍ</th>
<th>turn over (trs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَوْفَ</td>
<td>cause to fear, scare</td>
<td>كَذَّبَ</td>
<td>call a liar, consider false</td>
</tr>
<tr>
<td>سَلَمُ</td>
<td>greet (’alā)</td>
<td>كَرَمُ</td>
<td>magnify</td>
</tr>
<tr>
<td>سَرَأَ</td>
<td>set in motion, make go</td>
<td>كَرَرُ</td>
<td>increase</td>
</tr>
<tr>
<td>صَدِقُ</td>
<td>accept/declare as true</td>
<td>كَمِرُ</td>
<td>enable</td>
</tr>
<tr>
<td>طَلَقُ</td>
<td>divorce</td>
<td>يَنْبُأَ</td>
<td>inform (bi- of about)</td>
</tr>
<tr>
<td>طَمُرُ</td>
<td>teach</td>
<td>نُزُأَ</td>
<td>send / bring / take down</td>
</tr>
<tr>
<td>مُذَبِّرُ</td>
<td>torment, punish</td>
<td>نُورُ</td>
<td>illuminate, make light</td>
</tr>
<tr>
<td>قُرْبُ</td>
<td>allow near, bring / take near</td>
<td>وَسَعَ</td>
<td>expand</td>
</tr>
</tbody>
</table>

Vocabulary

VERBS

\(\sqrt{add} \) (a) ‘idd- permit (li-) someone (bi-) to do something; II ’addana give the call to prayer

\(\sqrt{sax} \) saxara subjugate

\(\sqrt{qa} \) qara’a (a) qirā’at- recite, read aloud (’alā to)

مس massa (*masisa) (a) mass-/masts- touch

LESSON TWENTY-SEVEN

ملك malaka (i) mulk- possess, rule, reign; II mallaka put in possession of, make king (’alā over

هاد hāda (i) hawd- be Jewish, practice Judaism; II hawwada Judaize

NOUNS

حسن ḥasan- good, beautiful

حسنات ḥasanāt- pl -āt- good deed

حمد hamd- praise; al-hamdu lillāhi praise (be to) God

القرآن al-qur’ān- the Koran

شركاء šark- pl šurakā’u partner

والي/أولياء wally- pl ‘awliyā’u friend, helper, supporter

مجوس، مجدوس majūs- (collective), majūsyy- (sing.) Magian, adherent of Mazdaism

نصراني، نصارى naṣrāniyy- pl naṣārā Christian, follower of the Nazarene

Exercises

(a) Vocalize, read and translate:

لا أقبطُ أديكَم | 5 | المدينة المنورة | 6 | المدن السخراة |

المطقات | 2 | كثر العدد | 10 | كواكب مسيرة |

قَرَأْتُ الْهَيْلَةَ تَقْرِيبًا | 7 | كتاب من السماوات |

ثَنُورُ البيت | 8 | عشتنا مكرَّمين |

(b) Read and translate:

ولكن سألتهم من خلق السموات والأرض وشرك الشمس والقمر ولقولنَ "لا لإن رَبُّكَ ضَنَّكَ".

1 Jawn- air, yunsiku “he holds.”

2 Ma “so long as.”
Lesson Twenty-Eight

65 Form II: Weak-Lām Verbs. The weak-lām verb (C₃w/y) is the only type to be treated as weak in Form II. The synopsis given below will reveal patterns of weakness familiar from Forms VII and VIII.

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>fa‘‘ā</td>
<td>fa‘‘iya</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yuفا‘‘i</td>
<td>yuفا‘‘a</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yuفا‘‘iya</td>
<td>yuفا‘‘a</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yuفا‘‘i</td>
<td>yuفا‘‘a</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>fa‘‘i</td>
<td>—</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mufa‘‘in</td>
<td>mufa‘‘an</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>تفعية</td>
<td>taf‘iyat-</td>
</tr>
</tbody>
</table>

Example from  않을:  

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>wallā</td>
<td>wulliya</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yuwallīt</td>
<td>yuwallā</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yuwalliya</td>
<td>yuwallā</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yuwallīt</td>
<td>yuwallā</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>wallī</td>
<td>—</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>muwallīn</td>
<td>muwallan</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>تولية</td>
<td>tawliyat-</td>
</tr>
</tbody>
</table>

---

1. Ayyan-ma “whichever” (acc.); lá tajhar “don’t raise your voice”; lá tuṣafū `don’t mumble”; Sull- baseness.
2. Yamin-/aymān- right hand; “what their right hands possess” refers to slaves.
3. Fitrat- “innate disposition,” interpreted as an innate disposition to Islam.
REMARKS:

(1) The perfect active is inflected like *ramā*; the perfect passive is inflected like *laqiya* (see Appendix B).

(2) The imperfect active is inflected on the model of *yarma*; the passive on the model of *yaqlā* (see Appendix B).

(3) The subjunctive and jussive are formed exactly like those of Form VIII, as are the imperative and participles.

(4) Weak-*lām* verbs use the second verbal noun. Note that the *y* is not doubled.

(5) As in Forms VII and VIII, the distinction between original *y* and *w* in *C₃* is entirely obscured.

66 The Pronominal Enclitic Carrier; Double Pronominal Objects.

66.1 Certain verbs, such as “to give” and “to teach,” take two objects (in English they are called direct and indirect objects, but in Arabic the distinction is not relevant). In Koranic Arabic, when the two objects are different persons and pronominal, both pronominal enclitic objects may be added to the verb, in which case the first-person pronoun precedes the second, which precedes the third. For example:

*علَكَهُ he taught it to you
ناَسِنَهَا he made me forget it

In post-Koranic Arabic the use of the double-enclitic object was replaced by and large with the pronominal carrier *iyyā*- a particle that supports the second of two pronominal enclitic objects, e.g.

*علَكُمَا *iyyā*-hu he taught it to you
نَاَسِنَتْ *iyyā*-hā he made me forget it

66.2 *Iyyā*-occurs in Koranic Arabic primarily as a pronominal carrier for pronouns that have been separated from the verb for rhetorical force.

*Iyyā*-ka *na*budu Thee do we worship.

LESSON TWENTY-EIGHT

ُمَا أَكْتَنْذُ أَنْتُنَا fa-'iyyā*ka la- 'aqulannaka
You, then—I shall certainly slay you!

*Iyyā*- also supports enclitic pronouns that for some reason cannot be attached to the verb. In the following example the carrier is used because, whereas the independent subject pronouns occur after *i'llā*, the enclitic pronouns do not, and the pronoun here is direct object of the verb, hence necessarily enclitic:

ضَلُّ مِنْ تَدْعُونَ الَّذِينَ *dalla* man tadh‘ūna 'i'llā *iyyā*hu
All those whom you invoke besides Him are lost.

In the following example the carrier is used because the independent pronoun cannot occur as a complement of *inna*:

أَنْتِ أَيَّامَ أَوْلَاءَ بَعْضًا *innani wa-*iyyā*ka 'awliyā*ya* ba'd*unā li-ba‘*d*in
You and I are supporters of each other.

Vocabulary

VERBS

بَسَط basa*ta* (u) bas*th- spread, stretch out (trs)
رِجُع raj*a* (i) ruj*u*- return
زِنَى zan*a* (i) zinani/zinā*- fornicate, commit adultery
سِمَى II samm*a* name, stipulate (denominative from *ism*)
صُلِب II *sallā* pray ('alā for), perform the ritual prayer
طْلَع tala’*a* (u) tul*ā*- rise (sun, moon, &c.); VIII *ijla*’a* be informed ('alā of), observe ('alā) something closely
زَوْجَة II wajah*a* make someone/thing (acc.) face/turn (li-’ilā toward); VIII itta*jah*a* turn towards, set out ('ilā for)
وَلَّدَ II *wallā* turn aside/away (min’an from); put someone (acc.) in charge of (acc.)

NOUNS

أَجِلُ أَجَالُ 'ajal- pl. 'ājāl- term, appointed time, instant of death

1Note that this usage of *wallā* is intransitive, a rare occurrence in Form II.
INTRODUCTION TO KORANIC ARABIC

al-‘islām- Islam
haqq- pl huqūq- right, truth
ra’s- pl ru’ūs- head
šīmāl- north; (fem) left (hand)
ɡarīb- pl ɡarābā’u strange, foreign
waṭj- pl wujāh- face
yāmīn- pl ‘aymān- oath; (fem) right (hand)

OTHERS
 ‘ayna-mā (+ perf. or juss. as conditional type) wherever
θamma there, in that place
θamma then, next, afterwards
ṭābā li- blessed be

Exercises

(a) Produce the following forms for Form II.

1. ِ‘ṣma(y) (1) masc. sing. act. part. (3) 1 sing. juss.
   (2) verbal noun (4) masc. pl. pass. part.
2. ِ‘aṣṣma(y) (1) fem. sing. pass. part. (3) masc. pl. act. part.
   (2) 3 fem. pl. imperf. (4) 3 masc. pl. pass. subj.
3. ِ‘aṣ‘āy(a) (1) masc. sing. imperative (3) fem. sing. act. part.
   (2) fem. pl. pass. part. (4) 3 fem. sing. perf.

(b) Read and translate:

1. سَخَرَ الْخَمْسُ وَالْقُمَرُ كُلُّ يَجْرِى إِلَى اِجْلٍ مَّسِئٍ. كَذَٰلِكَ سَخَّرَهَا لِكَمْ
   لِتَكْبِرُوا اللَّهَ عَلَى مَا هَادِكُمْ.
2. وَقَالُوا لِلْمُؤْمِنِينَ وَذُولَاتِ الْشَّمْسِ وَكِيلِيْمَا بَاسْطَ ذَرَاعِيْهِ بِالْوَصِيدِ. لَوْ أَلْتَمَتْ
   عَلَيْهِمْ لَوَلَّتْنَا مِنْهُمْ فَرَااً وَلَلَّهُ مَعَهُمْ رَبّيَا.
3. ِاللَّهُ الْمَشْرَقُ وَالْمَغْرِبُ فَأَيْنَ تَوَلَّا فَمُرِّجَ اللَّهُ

(c) Translate into Arabic:

1. If she turns away from us, we will forbid her to retrace her steps.
2. They departed and turned toward the north, they and their partners, unmindful of the plotting of the devil.
3. It is not for us to draw near or to touch the fruit of that tree, for if you observe closely you will see that there is evil in it.
4. After he had performed the prayer, he spread out his arms and called upon his Lord.
5. He laid down the earth and spread it out for men to dwell on.


Abraham Overturns His People’s Idols

ولاَدَ أَنْ قَوْمُهُ اسْتُرِيقَ لَهُمُ الْبَزَّارُ وَكانُوا بِخَطَّاهُ مُعَالِمًا (٥١)
إِذَا قَالُ لَهُمْ وَقُومُهُ: “أَيَنَا هَذِهِ الْتَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَالِمُونَ؟” (٥٢)

1 َاْخَٰمَا ُنَوْهُ عَلَى كَلْبِ ُبَدَرُ ُضَ ُتْطَ وَذِلَّةُ الْوَصِيدِ ُعَلَيْهِمْ فَرَااً وَلَلَّهُ مَعَهُمْ رَبُّيَا.
2 ِاللَّهُ الْمَشْرَقُ وَالْمَغْرِبُ فَأَيْنَ تَوَلَّا فَمُرِّجَ اللَّهُ

1ُدَتَا ُنَوْهُ عَلَى كَلْبِ ُبَدَرُ ُضَ ُتْطَ وَذِلَّةُ الْوَصِيدِ ُعَلَيْهِمْ فَرَااً وَلَلَّهُ مَعَهُمْ رَبُّيَا.
2ُدَتَا ُنَوْهُ عَلَى كَلْبِ ُبَدَرُ ُضَ ُتْطَ وَذِلَّةُ الْوَصِيدِ ُعَلَيْهِمْ فَرَااً وَلَلَّهُ مَعَهُمْ رَبُّيَا.

1 َاْخَٰمَا ُنَوْهُ عَلَى كَلْبِ ُبَدَرُ ُضَ ُتْطَ وَذِلَّةُ الْوَصِيدِ ُعَلَيْهِمْ فَرَااً وَلَلَّهُ مَعَهُمْ رَبُّيَا.
2ُدَتَا ُنَوْهُ عَلَى كَلْبِ ُبَدَرُ ُضَ ُتْطَ وَذِلَّةُ الْوَصِيدِ ُعَلَيْهِمْ فَرَااً وَلَلَّهُ مَعَهُمْ رَبُّيَا.

1ُدَتَا ُنَوْهُ عَلَى كَلْبِ ُبَدَرُ ُضَ ُتْطَ وَذِلَّةُ الْوَصِيدِ ُعَلَيْهِمْ فَرَااً وَلَلَّهُ مَعَهُمْ رَبُّيَا.
2ُدَتَا ُنَوْهُ عَلَى كَلْبِ ُبَدَرُ ُضَ ُتْطَ وَذِلَّةُ الْوَصِيدِ ُعَلَيْهِمْ فَرَااً وَلَلَّهُ مَعَهُمْ رَبُّيَا.

1 َاْخَٰمَا ُنَوْهُ عَلَى كَلْبِ ُبَدَرُ ُضَ ُتْطَ وَذِلَّةُ الْوَصِيدِ ُعَلَيْهِمْ فَرَااً وَلَلَّهُ مَعَهُمْ رَبُّيَا.
2ُدَتَا ُنَوْهُ عَلَى كَلْبِ ُبَدَرُ ُضَ ُتْطَ وَذِلَّةُ الْوَصِيدِ ُعَلَيْهِمْ فَرَااً وَلَلَّهُ مَعَهُمْ رَبُّيَا.

1ُدَتَا ُنَوْهُ عَلَى كَلْبِ ُبَدَرُ ُضَ ُتْطَ وَذِلَّةُ الْوَصِيدِ ُعَلَيْهِمْ فَرَااً وَلَلَّهُ مَعَهُمْ رَبُّيَا.
2ُدَتَا ُنَوْهُ عَلَى كَلْبِ ُبَدَرُ ُضَ ُتْطَ وَذِلَّةُ الْوَصِيدِ ُعَلَيْهِمْ فَرَااً وَلَلَّهُ مَعَهُمْ رَبُّيَا.

1ُدَتَا ُنَوْهُ عَلَى كَلْبِ ُبَدَرُ ُضَ ُتْطَ وَذِلَّةُ الْوَصِيدِ ُعَلَيْهِمْ فَرَااً وَلَلَّهُ مَعَهُمْ رَبُّيَا.
2ُدَتَا ُنَوْهُ عَلَى كَلْبِ ُبَدَرُ ُضَ ُتْطَ وَذِلَّةُ الْوَصِيدِ ُعَلَيْهِمْ فَرَااً وَلَلَّهُ مَعَهُمْ R
قد أرسل لابن عامر لها عابدين (52)
قال "لقد كنت أنت وآياكم في ضلال مبين" (54)
قالنا "اجتمنا بالحق، لم أنت من اللاعبين؟" (55)
قال "بل ركث رب السموات والأرض الذي فطرهن، أنت على ذلك من
الشاهدين" (56)

ولله لا كيدن إنا إنهم بعد أن ترآوا مدبرين" (57)
فجعلهم جذازاً إلا كبيراً لهم لعلهم يرجعون (58)
قالوا "من فعل هذا بالهتنا؟ إنه للطالبين" (59)
قالنا "سمعنا فتى يذكروه يقال له ابرهيم" (60)
قالوا "ناطوا به على عين الناس لعلهم يكلدون" (61)
قالنا "آتى فعله هذا بالهتنا يا ابرهيم؟" (62)
قال "بل فعله كبيرم هذا فسالوه إن كانوا ينطقون" (63)
فرجعوا إلى أنفسهم فسأموا "أنتم انتان الطالبون" (64)
ثم نكسوا على رؤوسهم. "لقد علمت ما هؤلاء ينطقون" (65)
قال "أنت تكون من دون الله ما لا ينفعكم ولا يضركم؟" (66)

1 La'iba (a) jest.
2 fatara (u) create; dâlikum see p. 103, note 3.
3 Ta-llâhi "by God"; mudbir- turning away.
4 jubââ- fragments.
5 Fatân youth, lad.
6 A'yun-pl of 'ayn-eye.
7 Na'âqa (i) speak.
8 Raja'â ilâ 'anfushim "they conferred apart."
9 Nukâsâ 'alâ ru'âshahim "they were confounded."

1 'Uffin li- fie on; 'aqala (i) be reasonable, have sense.
2 Harraga burn (trs); nasara (u) support
3 Bard- coolness.
4 Arâda want.
Lesson Twenty-Nine

67 Reflexive/Medio-Passive Verbs: Form V. Form V is the reflexive/medio-passive of Form II, as Form VIII is of the G-form. Characteristic of Form V is the prefix ta- (rather than the infix met in Form VIII). The base form is Tafa‘ul.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>tafa‘ala</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yatafa‘alu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yatafa‘ala</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yatafa‘al</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>tafa‘al</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mutaфа‘il</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>Tafa‘ul</td>
</tr>
</tbody>
</table>

Example from √LM:

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ta’allama</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yata‘allamu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yata‘allama</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yata‘allam</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ta‘allam</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>muta‘allam-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>ta‘allam-</td>
</tr>
</tbody>
</table>

Remarks:

1. Unlike Form II, the imperfect vowel of C₂ is -a-, not -i-.

2. In the perfect passive, the vowel of the t-prefix harmonizes with the passive C₁ vowel -u-. In the imperfect passive, the personal prefix only, and not the ta-prefix, is given the passive vowel -u-, according to rule.

3. As in Forms II and VIII, the distinctive C₂ vowel of the participles is -i- for the active and -a- for the passive.

4. Note especially the pattern for the verbal noun, with -u- on C₂, tafa‘ul.

67.2 As the reflexive/medio-passive of Form II, Form V denotes the state the object of the action of Form II is brought into. Form II verbs that take only one object become intransitive in Form V, as II nazzala ‘to send / bring / take down’ > V tanazzala ‘to be / get sent / brought / taken down’; II kabbara ‘to magnify, make great’ > V takabbara ‘to magnify oneself, be proud, haughty.’

Doubly transitive Form II verbs are singly transitive in Form V, as II ‘allama ‘to teach (someone something)’ > V ta‘allama ‘to get / be taught, learn (something).’

67.3 Occasional assimilations in Form V (and VI, to be introduced in §79). Sporadic assimilation of the t-prefix of Form V to an initial ḍh, t, or d is not uncommon, as in ḍthayara (for ḍthayara) ‘augur ill,’ tṣṣaddaqa (for ṣṣaddaqa) ‘give alms,’ ḍḥḍqala (for ḍḥḍqala) ‘be sluggish,’ and ḍḥdakara (for ḍḥḏakara) ‘remember.’ The assimilation may affect any word within the form, e.g., ḍṭṭḥir (for ḍṭṭṭḥir) ‘purified’

67.4 Occasional contractions of imperfect forms in ta-. Imperfect forms in ta-, such as tatafa‘alu, may contract to tafa‘alu, as in tanazzala (for tatannazzala).

If the initial radical is also t, the contraction is almost certain to take place, as in taṭṭba‘u (for taṭṭṭba‘u)
68 Adjectival Pattern: FA‘IL-. When derived from stative G-form verbs, the common adjectival pattern FA‘IL- indicates that which exhibits the quality of the verb.

- xafiya ‘be hidden’ > xafiy- ‘hidden’
- rahima ‘be merciful’ > rahim- ‘merciful’
- sawiya ‘be equal’ > sawiy- ‘equal’
- qadira ‘be powerful’ > qadir- ‘potent’
- qaruba ‘be near’ > qarib- ‘near’
- marida ‘fall ill’ > marid- ‘sick, ill’
- wasi’a ‘be vast’ > wasi- ‘vast’

Although there are many important exceptions, such as rahim- and qadir-, stative verbs tend on the whole not to form active participles but to form a FA‘IL- adjective instead.

Some transitive G-form verbs also form FA‘IL-adjectives to indicate possession of a quality, e.g.:

- sami’a > samt- ‘(all-)hearing’
- alima > alim- ‘(all-)knowing’
- amara > amir- ‘commander’

Generally, however, FA‘IL- words from transitive G-forms have a passive-participial sense, as in Aramaic-Syriac ܘܕܐ.:

- qatala > qattul- ‘slain’
- ‘axada > ‘axd- ‘taken, held (captive)’

Vocabulary

VERBS

- talâ (û) tilâwât- read, recite (out loud)

NOUNS

-qiblat- direction of prayer, direction toward Mecca
-qurbâ- pl qarabûnûs sacrifice
-kalim- (collective), kalimat- (unit) pl -ât- word
-mawlân pl mawlûn master, patron
-hay’at- pl -ât- form, shape

Exercises

(a) Read and translate:

(b) Read and translate:

1. The lahirun praise the Lord, they praise the Lord with all their hearts.
2. Praise the Lord, all you sons, let all the people say praise to the Lord.
3. Do not bow down their necks to the oppressor, do not give up your rights.
4. Give me a sign of your faith, and do not let me be held captive by the people.
Lesson Thirty

69 Form V: Weak-lām Verbs. As in Form II, the only weakness that needs to be dealt with as such in Form V is the weak-lām verb (C3w/y).

69.1 Synopsis of Form V weak-lām verbs, example from √wfy:

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>تاواضف</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يتاواضف</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يتاواضف</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يتاواضف</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>تاواضف</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>متاواضفان</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>تاواضف</td>
</tr>
</tbody>
</table>

REMARKS:

1. The perfect active is inflected on the model of ramā (see Appendix B); the perfect passive is inflected on the model of laqiya (see Appendix B).

2. The imperfect—active and passive—is inflected on the model of yalqā (see Appendix B).

3. The formation of the subjunctive, jussive, active and passive participles should be familiar by now. Formative principles are like those of the Form VIII weak-lām (see §60.2).
(4) The verbal noun deserves special attention. The character-
isticic C₂ vowel -u- of the sound form is lost, and the noun is
inflected exactly like the active participle.

70 Intensive Noun Pattern: FA‘AL-. The noun/adjective pattern
FA‘AL- indicates someone intensely engaged in an activity or some-
thing that exhibits the quality intensely. Note that a weak third radical
shows up as hamza, whereas weak second radicals take their original
form, y or w.

Akāla > aḵāl- ‘glutton’
Amr > ammār- ‘imperious’
Baqwa > bakkā- ‘weeper’
Dalla > dallāl- ‘guide’
Sara > sayyār- ‘wanderer, planet’
Gfar > gaffār- ‘prone to forgive’
Kadab > kabbāb- ‘inveterate liar’

This is also the pattern par excellence for trades and crafts.

Bāb > bawwāb- ‘gatekeeper’
Waraq > warrāq- ‘manuscript copier’
Xabaza > xabāz- ‘baker’
Tabaxa > tabāx- ‘cook’

71 The Arabic Personal Name.

71.1 In its simplest form the personal name consists of (1) the given
name (ism-) and (2) the patronymic, i.e., the father’s name preceded by
ibn-. When the patronymic follows the given name, (a) the nunation is
removed from triptote given names and (b) the alif of ibn- is dropped.
Since -bn- is in apposition to the given name, it is in whatever case the
given name is. The father’s name is, of course, in construct with -bn-.

Muhammad son of Abdullah
Ali son of Abu-

71.2 To the given name and patronymic may be added the “filio-
nymic” (kunyat-), the name of a man’s eldest son, with ‘abū. The filio-
nymic usually precedes the given name.

Abu l-Hasan Ali b.
Abu-Talib

71.3 To the given name, patronymic and filionymic may be added the
agnomen (laqaba-), an honorific or nickname. It may also be an occu-
pational name.

Abu l-Mughith al-

Abu-Nasr Bishr b.
Abu-Bakr “the
Abu Hurayra
Abu-Hurayra
Abu l-Faraj (“father
and
of joy”)

In later Islamic times laqabs in ad-din- became common as part of the
given name.
71.4 The final part of the name, the attributive (nisbat-) in -iyy- may indicate (1) tribal or dynastic affiliation

ابره على الزبير بن بكار
ب. Bakkar al-Qurashi ("of Quraysh")

or (2) place of origin.

ابره جعفر محمد بن جرير
ب. Jarir b.

The attributive may properly belong either to the individual, in which case it follows the case of the given name, or to the father or grandfather’s name, in which case it is in the genitive.

71.5 An individual may be known by any one or more of his names. For instance,

ابره الفرج محمد بن أبي
يعقوب بن اسمح الدليم

GIVEN NAME: Muḥammad

FATHER’S NAME: Abu-Ya‘qūb

GRANDFATHER’S NAME: Ishāq

AGNOMEN: Abu’l-Faraj

Either his father or grandfather (likely the former) was a nadin-, a “boon companion,” probably to a caliph.

He himself was a copier of manuscripts (warrāq-) and was a native of Baghdad.

He is known historically (his ṣuhrat-) as Ibn al-Nadim.

Vocabulary

VERBS

باشـار announce (bi- something) as good news to (acc.)
حـرم haruma (u) harām- be forbidden; ḫarrama make unlawful, proscribe (‘alā for)
خـبر xabur(a) (u) xibr-/-xibrat- know thoroughly, be fully acquainted (bi/-hu with)
رزق razaqa (i) rizq- provide with sustenance, means of subsistence
قـضى qadā (i) qadā’- decide, foreordain; VII inqadā be completed, concluded
تماـنأ tamannā wish for, desire; make a wish for
وـفى waffā give (-hu someone) full due; give a full share of; V tawaffā take / get one’s full share of, receive fully; V passive tuwaffiya die, pass on (euphemistic)

NOUNS

أم/أمهات ‘umm- pl ‘ummahāt- mother
بشرى buṣrā (fem.) good news
خـبر/أخلاق xabar- pl ‘axbār- news, piece of information
سوء sū’- evil, ill

OTHERS

ثَنَى ‘annā how? (Koranic)
كلنا kullamā whenever (+ conditional type)
نعم na’am(i) yes

PROPER NAMES

‘ishāq Isaac
زكريا(اء) zakariyyā(‘u) Zacharias
مسيح masiḥ- Messiah

Exercises

(a) Read and translate:
1. It appears to us that you (pl) have aspired to a way that has been made unlawful to you.

2. When the Children of Israel said to Moses, “Make us a god like the gods of Egypt,” he said to them, “You are a people who are ignorant.”

3. Those who follow their lusts as itinerants follow the stars will not be shown the right way.

4. Umm-'Ali passed away, and her children wept much over her.

5. The Merciful does not accept the sacrifice of him who wishes for other than the truth in his heart.

---

1 'Adnā maq'ad- “the lowest seat.”
2 'Arūz- throne.
3 ḥl- hand- roasted calf.
4 Ṭabāraka “blessed be”; furgān- the meaning of this word is not fully understood; it is often equated with the Koran and may possibly be borrowed from the Aramaic ḫur- “chapter, division (of a book)”; nābir- warner.
5 Dābbat- pl dawābbu beast.
ان الله ربي وربكم فاعبدوه. هذا صراط مستقيم (۱)١}

The Annunciation

اذ قالت الملائكة: "يا مريم إن الله يبشرك بكلمة منه اسمه المسيح عيسى

ابن مريم وجيها في الدنيا والآخرة ومن الفقراء (۵۴)٢

ويكلم الناس في المهد وكهذا ومن السالحين (۵۶)

قالت "ريبي أي يكون لي ولد ولم يمسني بشيء، قال "كذلك الله يخلق ما يشاء": إذا قضى أمرًا فإنما يقول له كن فيكون" (۴۷)

ويعلمه الكتاب والحكمة والشريعة والإنجيل (۴۸)٣

ورسله إلى بني إسرائيل أن يجتنبهم بآية من ربك، أن أخلق لكم من الطنين كهيئة الطير فإنه فيكون طيرا بإذن الله

وأبتر الأم والأب والأميرة والموت بإذن الله

وأجتنبكم بما تأكلون وما تدخرون في بيوتكم. إن في ذلك لائة لكم

إذ كنتم مؤمنين (۴۹)٤

ومصداقهما لما بين يدي من التوراة ولاحل لكم بعض الذين حرموا عليكم.

وأجتنبهم آية من ربك فاتقوا الله واطيعوني (۵۰)٥

---

١Wajih- eminent, illustrious.
٢Mahd- cradle; kahl- man of mature age.
٣Hikmat- wisdom.
٤Assume an elipsed verb, "and he will make him…"
٥'Anni introduces direct quotation, translate as "saying"; nafaxa (u) blow; 'akmahu born blind; 'abraṣu leprous; 'ubyl "I will bring to life"; iddxara store up.
٦A subjective complement for ji'tukum in verse 49.
٧Li-'ubilla "in order that I make lawful"; 'at'tâ "obey" (pl. imperative).
Lesson Thirty-One

72 The Construct of Qualification; The Adjectival Relative Phrase.

72.1 The construct of qualification, also known as the “improper construct,” consists of an adjective followed in construct by a noun qualifying the adjective, e.g.

رجل حسن الوجه  rajulun hasanu l-wa'ji
امرأة طاهرة القلب  imra'atun tahiratu l-qalbi

a man handsome
of/in face
a woman pure of
heart

The adjective agrees in case, number and gender with the preceding noun, as any attributive adjective would. The adjective also has the definite article or not according to the state of the modified noun. However, since the adjective is in construct with the following noun (which is usually definite), its inflectional ending is always definite. The reason this construction is called “improper” is because what appears to be a first member of a construct state may take the definite article.

ar-rajulu l-hasanu l-wa'ji
al-mar'atun t-tahiratu l-qalbi
al-mulâku l-kâbirû l-mâlî

the man handsome
of face
the woman pure of
heart
the kings with much
wealth

The construction may be summarized by the following scheme:

<table>
<thead>
<tr>
<th>NOUN</th>
<th>ADJECTIVE</th>
<th>NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>rajulun</td>
<td>karimu</td>
<td>n-nafsi</td>
</tr>
<tr>
<td>ar-rajulu</td>
<td>l-karimu</td>
<td>n-nafsi</td>
</tr>
</tbody>
</table>

72.2 The Adjectival Relative Clause. In this adjectival relative type of clause, a noun is followed by an adjective that agrees with the preceding noun in case only; in number and gender the adjective agrees with a noun that follows in the nominative case.\(^1\)

١为了 the woman
لغير أباها
لمن الله المسورة كلماته

من الذي مات والدة模拟

\(^1\) In this construction the definite article on the adjective is equivalent to the relative pronoun; the two examples are equivalent to the phrases للنكرة التي مات والدة模拟

73 Uses of Mâ.

73.1 The particle mâ followed by the affirmative perfect gives the equivalent of the English “as / so long as.” Followed by lam + jussive, mâ means “so long as...not” or “until.”
As long as you disobey me, I will punish you.
We do not fear so long as you are with us.
It is no sin for you if you divorce women so long as you have not touched them.

73.2 The enclitic particle -mā combines with the interrogatives to give the indefinite relatives 'ayna-mā 'wherever,' 'i'dā-mā 'whenever,' miθla-mā 'however,' kullā-mā 'whenever, as often as.' The indefinite relative 'whatever' is an anomalous form, maθmā. These are commonly followed by the perfect or jussive as conditional types.

He is with you wherever you are (may be).
Wherever you may be, death will reach you.
Whenever I entered, I found them speaking.
Whatever sign you may bring us, we will not believe in you.

73.3 A similar -mā may be added to any indefinite noun to heighten the sense of indefiniteness or nonspecificity.

We went out one day.

74 Auxiliary Verbs. Arabic has very few verbs that can be classed as auxiliary, but the following three are worth noting:

(1) kāda / yakādu, followed by the imperfect indicative, gives the sense of 'almost, scarcely' to the following verb.

The people almost killed me.
He found a people who could scarcely understand a word.

(2) mā zāla / lā yazālu followed by the imperfect indicative means 'to keep on, to be still' doing something.

They will keep on (are still) saying the same thing.

(3) ja'ala (and in post-Koranic 'axaḍa) + imperfect indicative means 'to begin to.'

The earth began to sway.

Vocabulary

tamma (i) be completed, finished, fulfilled
hasiba (a) hisbān- reckon, consider someone (acc.) as (acc.); hasaba (u) hisāb- figure, make an account
xalafa (u) come after, take the place of, lag ('an behind); xalāfah appoint as successor; xītalafa differ ('an from), dispute (ft over), frequent ('ilā a place)
zāla (zul-)(ā) zawāl- pass away, come to an end; (negative) continue, abide
mā zāla (mā zil-) (lā yazālu, lam yazal) (occurs in the negative + imperf. ind. or act. part.) keep on, be still (doing something)
sarū'a (u) sur'at- be quick, fast
kasara (i) kasr- break; kassara smash, break to pieces; inkasara get broken
kāda (kid-)(ā) (+ imperf. ind.) almost, scarcely
INTRODUCTION TO KORANIC ARABIC

Exercise (a) Vocalize, read and translate:

1. The earth that is covered with ice
2. The sky that is covered with clouds
3. The day that is covered with fog
4. The night that is covered with darkness
5. The evening that is covered with darkness
6. The morning that is covered with darkness

(b) Give the Arabic for the following:
1. a man with a beard
2. a woman with a beard
3. a boy with a beard
4. a girl with a beard
5. a man with a mustache
6. a woman with a mustache
7. a man with a moustache
8. a woman with a moustache
9. a boy with a moustache
10. a girl with a moustache

(c) Read and translate:

1. And the day will come when the earth will be covered with ice, and the sky will be covered with clouds, and the day will be covered with fog, and the night will be covered with darkness, and the evening will be covered with darkness, and the morning will be covered with darkness.
2. The sky will be covered with ice, and the earth will be covered with clouds, and the day will be covered with fog, and the night will be covered with darkness, and the evening will be covered with darkness, and the morning will be covered with darkness.
3. The earth will be covered with ice, and the sky will be covered with clouds, and the day will be covered with fog, and the night will be covered with darkness, and the evening will be covered with darkness, and the morning will be covered with darkness.
4. The day will come when the earth will be covered with ice, and the sky will be covered with clouds, and the day will be covered with fog, and the night will be covered with darkness, and the evening will be covered with darkness, and the morning will be covered with darkness.

LESSON THIRTY-ONE

5. قُلْ فَأَنْتَ بِاللَّهِ تُلْبِسُوهُمْ مَا أَنتَ بِهِ بِلَاءً.
6. وَأَنَا لَمْ أَقَمْ عِبَادَةً لِلَّهِ يَدْعُوهُ رَبَّهُ كَذَٰلِكَ الْقُومُ يَتَلَّوْنَ عَنِّهِ.
7. قَالَ اللَّهُ: «إِنَّمَا أُنْزِلَ الْمَكْتُوبُ مِنِّي أَلَّا تَحْفَظْ.»
8. فَقَالَ الْمَرَأَةُ: «أَنَا لُعْبَ مَئَةَ لَيْثَ عَلَى مَرَضِي بِنْشَرِي.»
9. فَكَفَّرَ اللَّهُ عَنْهَا فَلَاتَ مِنْ تَحْفَظِي وَأَنَا مُسْتَطِيعُ بِيَدِي.»
10. فَبَدْخُلُونَ الْجَنَّةَ يَبْرَزُونَ فِيهَا بِفِرْضٍ حَسَابٍ.
11. أَنَا أَمْرَتُ آبُوا أَنْ أَكُنَّ أَرْوَى مَنْ حَكِمَ بَلْ هَذَا فِي الدُّنِيَا.

(d) Translate into Arabic:

1. It is not possible for you to exculpate yourself, for what you did was made unlawful beforehand.
2. They will keep on visiting the sick until they are free of their illness.
3. Moses struck the stone, and many springs flowed from it.
4. The two girls beautiful of face guided him to their father.
5. When I saw the old man with his face concealed entering the woman's house, I almost laughed.
6. The heavenly bodies—the sun, moon and stars—will all bow down before those who are pious in heart.

---

1. Sarāb- mirage; qī‘āt- desert; ṣam‘ānu thirsty
Dhū'l-Qarnayn

ويسالونك عن ذي القرنين. قل سأتوكل عليك من ذكر (83)

إنا مكننا له في الأرض وآتيناه من كل شيء سبيباً (84)

فانتبع سبيباً (85)

حتى إذا بلغ مغرب الشمس وجدوا تغرب في عين حتمة ووجد

عندها قوماً. قلنا ى ذا القرنين إنا أن تعدل وما أن تتخذ

فيهم حسننا (86)

قال أمما من ظلم فسوف نذبح ثم يرده إلى ربه فيعدبه

عذاباً نكرأ (87)

وأمما من آمن وعمل صالحاً فله جزاء الحسن والسنن له من اممنا

يسراً (88)

ثم اتبع سبيباً (89)

حتى إذا بلغ مطلع الشمس وجدوا تطلع على قوم لم نجعل

لهم من دونها سناً (90)

---

1Dhū'l-Qarnayn is a Koranic figure usually identified with Alexander the Great.
2Qarn- horn.
3Makkana establish, make firm; atā give to; sabab- road, way.
4A'ba'a sababat take one’s way.
5Balāqa reach; maṣīt- setting place (of the sun); garaba (u) set (sun); hāmī'- muddy; inmā... inmā either... or; husn- favor, kindness.
6Nukr- awful.
7Āmana believe; jazā an “as a reward”; yusr- ease.
8Maš'a- rising place (of the sun); min dānihā “beneath it (the sun)”; sihr- covering, shelter.

---

1Sadd- mountain; faqiha (a) understand.
2Yāṣījū wa-mājījū Gog and Magog; mufsid- corrupting; xarj- tribute; alā ‘an on condition that; sadd- barrier.
3Makkanni for makkanan see note 3 above; a'īnā help (masc. pl. imperative); radm- dam, dike.
Lesson Thirty-Two

75 Causative Verbs: Form IV. Characteristic of the causative Form IV is prefixed 'a- in the perfect and the vowel -u- on the personal prefixes of the imperfect. The base pattern is 'AF'ALA.

75.1 As a causative / factitive verb, Form IV is—with few exceptions—necessarily transitive.

زئل < أزئل nazala > IV 'anzala 'cause someone (acc.) to go / come down'

خرج < أخرج xaraja > IV 'axraja 'cause someone (acc.) to go out, expel'

Form IV verbs from transitive G-forms often become doubly transitive.

سمع < اسمع sami'a > IV 'asma'a 'cause someone (acc.) to hear something (acc.)'

ورث < أورث wartha > IV 'awatha 'make someone (acc.) heir to something (acc.)'

Stative G-forms tend to be factitive in Form IV.

كبر < أكبر kabura > IV 'akbara 'make important, praise'

Since both Form II and Form IV give factitive connotations, the question arises as to the difference in meaning between the two. In general, the two forms take different connotations of the base idea into the factitive. For example, hasuna means both 'to be good' and 'to be beautiful': Form II kassana has the meaning of 'to make beautiful, make better,' while Form IV 'aksana generally means 'to do a good deed, to do (something) well.' G-form karuna means both 'to be noble' and 'to be hospitable': Form II karrama generally means 'to make noble, exalt,' while Form IV 'akrama means 'to treat with hospitality, honor.' On the other hand, many verbs that produce both Form II and Form IV show little or no appreciable difference in meaning between the two.

Form II, to a much greater extent than Form IV, makes denominate verbs, so that Form II may make a verb from a noun with a root identical with—but unrelated to—a G-form causative in Form IV, e.g., IV 'adhaba 'to make go away' is derived from dhaba 'to go (away),' while II dahhaba is derived from the noun dahab- 'gold' and means 'to gild.'

75.2 Synopsis of Form IV:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>'af'ala</td>
<td>'af'ila</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yuf'ila</td>
<td>yuf'ala</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yuf'ila</td>
<td>yuf'ala</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yuf'il</td>
<td>yuf'al</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>'af'il</td>
<td>—</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>muf'il</td>
<td>muf'al</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>Ef'mal</td>
<td>'if' al</td>
</tr>
</tbody>
</table>

Example from √nzl:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>anzala</td>
<td>'anzila</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ynzil</td>
<td>ynzila</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>ynzila</td>
<td>ynzila</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>ynzil</td>
<td>ynzal</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>'anzil</td>
<td>—</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mznzil</td>
<td>mznzal</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>'inzal</td>
<td>'inzal</td>
</tr>
</tbody>
</table>

REMARKS:

(1) The hamzas of the perfect, imperative and verbal nouns are true hamzas and not elidable.
(2) The imperfect passive is identical to the imperfect passive of the G-form.

75.3 Synopsis of Form IV Doubled Verbs. The patterns to which the doubled verb conforms in Form IV should be familiar and predictable by now. Example from \( \sqrt{tMM} \):

- **Perfect**: ُاتمَّة ُتَتَمَّة
- **Imperfect**: ُيَتَتَمَّة ُيَتَتَمَّة
- **Subjunctive**: ُيَتَتَمُّة ُيَتَتَمُّة
- **Jussive**: ُيَتَتَمْلا ُيَتَتَمْلا
- **Imperative**: ُاتَتَمَّ ُاتَتَمَّ
- **Participle**: ُمَتَتَمَّ ُمَتَتَمَّ

**VERBAL NOUN**

- ُتَتَمَّ

75.4 Synopsis of Form IV C1’ Verbs. Example from \( \sqrt{mN} \):

- **Perfect**: َاَمْنَأ َأَمْنَأ
- **Imperfect**: ُيَمُنُّا ُيَمُنُّا
- **Subjunctive**: َيُمُنُّا َيُمُنُّا
- **Jussive**: َيُمُنُّا َيُمُنُّا
- **Imperative**: َأَمْنَ َأَمْنَ
- **Participle**: َمُؤُنُّا َمُؤُنُّا

**VERBAL NOUN**

- َأَمْنَ

REMARKS: *Hamza-initial verbs are regular in Form IV except where the pattern would result in two adjacent hamzas:

1. In the perfect active and passive, the *hamza* of the radical is lost; compensation is effected by lengthening the preceding vowel.
2. The imperfect is regular with the notable exception of the first-person singular, *\( *u’mu’nu \rightarrow ‘a’mi努 *\). The same compensatory lengthening is seen in the imperative: *\( *a’mi努 \rightarrow ‘a’mi努 *\).

(3) The verbal noun undergoes the same loss of the radical *hamza* with compensatory lengthening of the preceding vowel: *\( *i’n\rightarrow ‘i’n*.

75.5 Synopsis of Form IV C1w/y verbs. Both \( w \) and \( y \) are unaffected and remain as sound consonants when preceded in the pattern by the vowel *-a-. When preceded by *-u-, they both assimilate to \( w (*uw = \ddot{a}, *uy = \ddot{a}) \); when preceded by *-i-, they both assimilate to \( y (*iw = i, *iy = i) \) to form long vowels in both cases.

Example from \( \sqrt{wrB} \):

- **Perfect**: ُأَوْرَثُ ُأَوْرَثُ
- **Imperfect**: ُيُأَرَثُ ُيُأَرَثُ
- **Imperative**: ُأَوْرَثُ ُأَوْرَثُ
- **Participle**: ُمُؤُرُثُ ُمُؤُرُثُ

**VERBAL NOUN**

- ُأَرَثُ

Example from \( \sqrt{yQn} \):

- **Perfect**: ُأَيْقَنُ ُأَيْقَنُ
- **Imperfect**: ُيُأَيْقَنُ ُيُأَيْقَنُ
- **Imperative**: ُأَيْقَنُ ُأَيْقَنُ
- **Participle**: ُمُؤُقُنُ ُمُؤُقُنُ

**VERBAL NOUN**

- ُأَيْقَنُ

75.6 Here follow Form IV verbs from radicals previously introduced:

- إِلاَّ heal, make free
- إِبْعَادَ banish, exile
- ُتُمَنُ finish, fulfill
- ُتَئْسَمَ make a consensus
- ُتُأَسَسَ do good, do well
- ُتَأْخِرَ expel, turn out
- ُتَأْخِفَ go back on one’s word
- أدْخِلَ admit to, allow in
- أَذْهَبَ make go away
- أَرْسلَ send, dispatch
- أَسْكَنَ settle, make dwell
- اَسْعَ make hear
- أَشَرَ ascribe as partner (bi- to)
- أَمَّرَ compel, coerce
INTRODUCTION TO KORANIC ARABIC

VERBS

أَمْنَ (a) 'aman- \- amān- be / feel safe, trust (\- alā with); IV 'āmana believe (bi- in)
حَبَّ 'ahabba love, like, want (hubb- and mahabbat- are used as verbal nouns, not the predictable formation from the pattern)
دِبْر IV 'adbāra turn one’s back (\- an\-lā on), go back, flee, run away
سَلِمَ (a) salāmat- be safe and sound, intact; II salama keep from harm, hand over intact; IV 'aslama submit, surrender
قَنُولَ 'aqala (i) 'aqal- be reasonable, be endowed with reason; II 'aqala make reasonable, bring to reason
كِيل IV 'aqābala come / go forward, advance (\- anā on / to)

NOUNS

dub(u)- pl 'adbār- the back / rear side of anything
سُلْطَانٌ pl salātīnū power, authority
قَنُولٌ 'aq̣al- reason, rationality; intellect, mind
قَبْلَ/عَلْوَاء qub(u)- pl 'aq̣abal- the fore / front side of anything

OTHER

وَ (+ gen.) by (used in oaths, as wa-llāhi “by God”)

IDIOM

وَلَّ دَبْرَهُ wallā dub(u)rahū “he turned and ran away”

LESSON THIRTY-TWO

Exercises

(a) Read and translate:

1. اجلاء نورهم أيها 9 أخرجناهم 12 لم يسمعوا
2. أسكناهم 6 كتب منزلة 10 يخرجون 14 نبي مرسل
3. المشركون به 7 لم تنمه 11 إطلق عبد 15 لم أضلك
4. أحبَّ 8 حسن 12 لعلنا 16 ِّỷبحَّ ِالجَيْبَون

(b) Read and translate:

1. وقال الشيطان لما فتحي الامر أن الله ومكتم ومكيره وردتكم فاستجبتم
2. وكيف أخف ما أشركتم ولا تخافون أكمن أشركتم والله ما ينزل به عليم سلطان؟
3. ثم أورثنا الكتاب الذين اصطفيننا من عبادنا
4. وأنت اختلف انتقد هؤلاء أم هم ضلوا سبيل؟
5. وأنت من الساء، فأنت في الإرض رأيت على ذهاب به لقادرين.
6. واحلق أنزله وانحل لنهز ما أرسلناه إلا شاهداً مباشراً
7. يقولون "ولنا نورا وغفر لنا. إله حق كله، قادر." هؤلاء الذين أرسلناهم ليزيدواهم إيماناً مع إياهم ليدخل
8. المؤمنين والمؤمنات جنات تجرب من تحتها الألهاء خالدين فيها.
9. ومن يشرك بالله فقد ضل فضلنا بعيداً.
10. نهدين من أجل الله؟ ومن يفعل الله فلن تجدي له سبيل، وذلما لا تكرمون
11. فلما كفرنا فكنا سواء، فلا تتزودوا منهم على شيء يحاجرون، ففي سبيل
12. الله فإن تقولوا نذارهم وأطمنهم حيث وجدتمهم ولا تتزودوا منهم ولاية.
13. فيه رجال يرون أن يظهروا وأنت يحب المعتدين.
14. كان الناس أمة واحدة فبعث الله النبيين مبشرين وانزل معهم الكتاب

1. 'Istajabrat “you responded”; 'asrāxa help; 'ālīm- painful.
2. 'Istafā chased.
3. Sākinat- tranquility; iṣdāda increase (int.).
4. Hājaralyuhājiru migrate.
(c) Translate into Arabic:

1. I have been commanded to be the first to submit ("the first who submitted") to the Lord of the Universe.
2. We told them to advance on the enemy and to be quick, but they lagged behind the others and so were killed.
3. And he smashed the stones on which had been written the king’s orders.
4. We shall never believe in the prophet so long as he does not bring us evidence.
5. Those who love the truth are kept safe from the evil of the devil.
6. If they turned and ran away, they should not be blamed for that.

Reading Selection: Sūrat al-A‘rāf (7):73–79.

The Prophet Salih and the Tribe of Thamud

وأى شهد (رسلنا) أخاه صالحاً قال: يا قوم اعيدوا الله! ما لكم من الله غيره؟ قد جاءكم بنتة من ركب: هذا ثقة الله لكم آية.

فذروا تأكل في أرض الله ولا تمسوا بها، فبذاذكم عذاب اليمين ... (73)

قال الملا الذين استكبروا من قومه للذين استضعفوا لآن منهم: "أتعلمون أن صالحاً مرسل من ربك؟ قالوا: "إنا بما أرسل به مؤمنون" (75)

قال الذين استكبروا "إنا بالذاتى آمنتم به كافرون": (76)

1Thamūd- Thamud, a north Arabian tribe; Šāliḥ- Salih, prophet to Thamud; nāqat- she-camel; darūhā (+ imperf. ind.) “let her.”
2Istakbara be scornful; uṣūd’ifā “they were despised.”

1’Aqara (i) hamstring; ‘ādā (ā) be insolent (‘an toward)
2Raṣīfat- tremor; ’asbaḥa be/become in the morning; dār- abode; jaḥama (wi) lie prone.
3’Ablağa deliver; risālāt- message.
Lesson Thirty-Three

76 Form IV: Weak Verbs.

76.1 Synopsis of Form IV weak-lām verbs. Example from √LQY:

| Participle | مامت | mumat |
| Verbal Noun | مبت | 'imāt- |

REMARKS:
(1) Here, throughout, the vowel that would have been on C₂ in the sound pattern is thrown back to C₁ and lengthened in compensation.
(2) In the verbal noun the vowel on C₂ is long and cannot be further lengthened for compensation; hence, the pattern receives a ta' marbūta in compensation for the loss of C₂.

76.3 Here follows a list of Form IV verbs from radicals already introduced:

<table>
<thead>
<tr>
<th>Latin</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>'āti</td>
<td>آتي</td>
<td>give (&quot;make come to&quot;)</td>
</tr>
<tr>
<td>'adri</td>
<td>ادري</td>
<td>make know</td>
</tr>
<tr>
<td>'īdī</td>
<td>ادي</td>
<td>make apparent</td>
</tr>
<tr>
<td>'ādī</td>
<td>ادي</td>
<td>make taste</td>
</tr>
<tr>
<td>'āki</td>
<td>اكي</td>
<td>make cry</td>
</tr>
<tr>
<td>'ārī</td>
<td>اري</td>
<td>make satisfied</td>
</tr>
<tr>
<td>'ībān</td>
<td>ايبان</td>
<td>make clear</td>
</tr>
<tr>
<td>'āzāl</td>
<td>ايازل</td>
<td>make pass away</td>
</tr>
<tr>
<td>'ājī</td>
<td>ااجي</td>
<td>make flow</td>
</tr>
<tr>
<td>'ājām</td>
<td>ااجام</td>
<td>perform</td>
</tr>
<tr>
<td>'a'hāf</td>
<td>ااحاف</td>
<td>make fear</td>
</tr>
<tr>
<td>'ā'am</td>
<td>اأم</td>
<td>cast, throw</td>
</tr>
<tr>
<td>'a'khī</td>
<td>اأخي</td>
<td>make die</td>
</tr>
</tbody>
</table>

76.4 Form IV of ra'ā, 'ārā 'to cause to see, to show.' As in the G-form imperfect, ra'ā loses its middle radical glottal stop. As the synopsis below shows, it becomes basically a weak-lām verb with a few characteristics of the hollow verb too.

| Perfect | اري | 'ari |
| Imperfect | يري | yirri |
| Subjunctive | يري | yirri |
| Jussive | يري | yirri |
| Imperative | اري | 'ari |
| Participle | مري | murin |
| Verbal Noun | اراءه | 'i'rāt- |
INTRODUCTION TO KORANIC ARABIC

Vocabulary

II baddala substitute something (acc.) (bi- for something else); IV tabaddala change, exchange (bi-something) for something else (acc.)

بلغ balaqa (u) bulaq- reach, attain, amount to; IV 'ablaqa make someone / thing (acc.) reach; announce, inform

أحيا/ يحيَّا / yahya and yahayyu live, be alive; IV 'ayhaya / yuhyi (note spelling) bring to life, revivify

خاطى/ يخطئَ / xa'a (a) xata’- be mistaken, make a mistake, sin; IV 'axta’a err, miss, be off target

رواد IV ‘arada want

صواب IV ‘asaba hit the mark, afflict; (passive ‘ustba) be stricken, afflicted

طلع IV ‘atla obey

عطر IV ‘a’ta give someone (acc.) something (acc.)

وجي IV ‘awwā INSPIRE (‘ilā someone) (bi- or acc., with something) or (‘an that)

NOUNS

أحياء hayy- pl ‘ahyaٍ - alive

ظلمات, ظلال zaumat- pl zuumātٍ - darkness

OTHERS

ابداً ‘abadan ever; (+ negative) never

على ألا ‘alā an (+ subjunctive) on condition that

IDIOM

بلغ أشده balaqa ‘a’suddahu “he reached maturity”

Exercises

(a) Read and translate orally:

1. أم مطاع 14 مصیب 14 مصیب امر مطاع
2. رام مفعَّل 16 محی الدین 14 متی احیاء
3. إحیاء الموتی 15 مغفی الله 15 مغفی الناس
4. إحیاء الموتی 14 مطاع الاوامر 16 مطاع الدین

(b) Read and translate:

١٧ يزیمهم ذیلیا ٨٩ آتیє أیا

١٧ إزاله الحياة يذیمهم ذیلیا ٨٩ آتیє أیا

١٢ أرثی الدنيا كما تیها صاحی عباده.

٢ قل إیا شیء أکیر شاهد؟ قل لله شهید بتین رینوک راوي أیا هذی القرآن لأنترکم! ب من بلغ آتیکم تشهاو أن مع الله آله أخرى? قل لا

٣ أشهد. قل آنا هو RNA واحد وانی برو، میا تشنوکن.

٤ وقال موسی: يا فروعن ای رسل من رب المانین حقیقًا على أن لا أقول على الله إلا الحق. قد جئتكم بیئة من ريك فارسل میا بنا اسریل.

٥ فقال: إن كنت جنت بآیة فات بها إن كنت من الصادقین. فاتی عصامًا فذاد

٦ هي ثعبان٤ مبین. فقال اللال من قوم فروعن إن هذا لساحر٣ علیم يريد أن يخریجكم من ارتضکم. فذاد آیات ٤، قالوا: «ارجعه!» وإبً ورضی رأینا.

٧ والذین حاضرین یاتوک بكل ساحر علیم. وفی السحر فروعن أن هنا لاعزی! إن إنك تذکر بالله: فاذ قالوا: «يا موسی إنا أن تذکر وآنا إن تذکر فين اللاقین؟» قال: «القور» فذادم

٨ سحروا أعين الناس وإبً ورضی علیم.

٩ يوم تقلب وجههم في النار يقولون: يا لیتتنا أطعنا اللال وآطعنا الرسول.

١٠ إملأ لن آمة لملعکم والإرث وما لكم من دون اللال من وی؟ إم تریدون أن تسالوا رسولکم كما تست موسی من قبل؟ ومن يتبدد

١١ الكفر باللآلین قد ضل سواء السبيل.

١٢ كيف تکفرون باللال وکم امراؤا فاحیاكم ثم ينتجكم ثم يحیككم?

١٣ وآنا موسی الجبل وكله ری قل راب آرثی انظر الیک. قال: «١١

١٤١ إداة. ١٢٤ Haqiq- worthy.

١٤٠ غاب- sorcerer.

١٤٠ باً- ث. ١٤٠ Tā- put off.

١٤٠ حارث- announcer, herald.

١٤٠ الجاب- win.

١٤٠ هر- reward.
LESSON THIRTY-THREE

(3) Translate into Arabic:

1. When you have reached (the end of) your stipulated term, perhaps you will want to be reasonable and submit yourself.

2. When we advanced upon the band of the enemy, they drew back, then laid down their arms and turned and ran away, retracing their steps.

3. God inspires the prophets with his commands for the people, and the people believe and obey.

4. God said, "Whoever loves me, I keep on drawing near him until I am his eye, his ear and his hand."

5. I wanted to depart for the prayer, but I was unmindful of what had happened.

6. If you (m pl) had not mistaken the way, you would not have gotten lost in the darkness.

Reading Selection: Sūrat al-Ma’īda (5):20–25

Moses and the Israelites at the Holy Land

وَإِذْ قَالَ مُوسَى لِقُوَّمِهِ اذْكُروُوا نَعْمَةَ اللَّهِ عَلَيْكُمْ إِذَا حَرَّمَ فِي كُنُونِ

أَنتُمْ وَأَيْتَامًا وَأَطْلَامًا لَا يَتَأَكُّمُ عَلَيْكُمْ مِنَ الْعَهْدِ (٢٠)١

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقْدَسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمَا لَا تَرْتَدُّوا عَلَى

أَدَبَارِكُم فَتَنْتَلِبُوا خَاسِرِينَ (٢١)٢

قالاIni موسى ان فيها قوما جبارين وآنا لن ندخلها

1ِاَبْدَارَ- giant.
2ِاَنْا مَا اَلَّى- show favor to; ُّاَبَابِ (٤) vanquish; ُّاَكَالَّا الْعَلَى- rely on.
3ِدَاَمَا (٤) remain; ُّاَتَالِبِ/ْيَغَالَلِ أَنْثى; ُّاَنْحَنُ (٤) right here; ُّاَدَا (٤) sit.
4ِفاَرَا (٤) distinguish; ُّاَرِقَ (٤) be dissolve; ُّارِبْنَا سَانَانَاتٌ- "for forty years"; ُّاَهَا (٤) wander; ُّاِسْيَ (٤) grieve.
Lesson Thirty-Four

77 Reflexive/Medio-Passive Verbs: Form X. Characteristic of Form X is prefixed st-. The base pattern is ISTAF'ALa. This form is assumed to be the reflexive of an unused *SAF'ALa causative form, a few examples of which are to be met with in the Hebrew and Aramaean-Syriac shaph'el (שָׁפֵל) pattern, as ša'bed ‘to enslave’ and its reflexive/medio-passive ša'bbad (išta'bad). Causatives in ša- are quite regular in Akkadian.

77.1 Form X in Arabic has three major connotations:

1. Reflexive/medio-passive of factitive Form IV, as IV 'aslama ‘to turn over, submit’ > X istaslama ‘to turn oneself over, give up,’ and IV 'axraja ‘to make (someone / something) go / come out’ > X istaxraja ‘to get (something) out for oneself, extract.’

2. From stative G-forms, Form X denotes thinking that a thing has the quality of the G-form, sometimes with reference to oneself, as hasuna ‘to be good’ > X istahsana ‘to think / consider (something) good, to approve,’ and kabura ‘to be big, great’ > X istakbara ‘to consider (someone / something or oneself) great, important.’

3. Form X quite commonly denotes seeking or asking for what is meant by the G-form, as 'alima ‘to know’ > X ista'lama ‘to seek to know, inquire,’ and ta'ām ‘food’ > X ista'tama ‘to ask for food.’

77.2 Synopsis of Form X:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>istaf'ala</td>
<td>use staf'ila</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yastaf'ila</td>
<td>use staf'ila</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yastaf'ila</td>
<td>use staf'ila</td>
</tr>
</tbody>
</table>

77.3 Form X of the doubled verb. Example from √DIL:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>istadalla</td>
<td>use studdalla</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ystadillu</td>
<td>use ystadillu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>ystadilla</td>
<td>use ystadilla</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>istadillu</td>
<td>use ystadillu</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mustadillu</td>
<td>use mustadillu</td>
</tr>
</tbody>
</table>

77.4 Form X of CW/y verbs. The only patterns affected are the verbal noun, which becomes ISTIF'AL-, and the perfect passive, which is USTU'ILA. All other forms retain the w or y as a sound consonant. Example from √YQN:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>istayqana</td>
<td>use ustujina</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yastayqunu</td>
<td>use yustayqunu</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>istayqun</td>
<td>use istayqun</td>
</tr>
</tbody>
</table>

Example from √WQF:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>istawqafa</td>
<td>use ustujafa</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ystawqifu</td>
<td>use yustawqifu</td>
</tr>
</tbody>
</table>

77.5 Form X of weak-lām verbs. Example from √SQQ:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>istasqā</td>
<td>use ustasqīya</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yistasqī</td>
<td>use yustasqī</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yistasqī</td>
<td>use yustasqī</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

77.6 Form X of hollow verbs. Example from √QWM:

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>استقما</th>
<th>استقم</th>
<th>استقم</th>
<th>استقم</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERFECT</td>
<td>يستقم</td>
<td>يستقم</td>
<td>يستقم</td>
<td>يستقم</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يستقم</td>
<td>يستقم</td>
<td>يستقم</td>
<td>يستقم</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يستقم</td>
<td>يستقم</td>
<td>يستقم</td>
<td>يستقم</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>يستقم</td>
<td>يستقم</td>
<td>يستقم</td>
<td>يستقم</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مستقيم</td>
<td>مستقيم</td>
<td>مستقيم</td>
<td>مستقيم</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>مستقيم</td>
<td>مستقيم</td>
<td>مستقيم</td>
<td>مستقيم</td>
</tr>
</tbody>
</table>

All patterns conform to the principles given for weak-lām verbs in Forms VII and VIII (see §60.2).

See remarks on the synopsis of Form IV hollow verbs (§76.2).

77.7 A selective list of familiar roots in Form X:

<table>
<thead>
<tr>
<th>استاذن</th>
<th>ask permission</th>
</tr>
</thead>
<tbody>
<tr>
<td>استحسن</td>
<td>consider good, prefer</td>
</tr>
<tr>
<td>استدل</td>
<td>ask to be shown ('alā over)</td>
</tr>
<tr>
<td>استشهد</td>
<td>something</td>
</tr>
<tr>
<td>استعمل</td>
<td>put to work, use, employ</td>
</tr>
<tr>
<td>استقام</td>
<td>stand erect, be straight, true, go straight to ('ilā)</td>
</tr>
<tr>
<td>استحب</td>
<td>prefer, consider good / better</td>
</tr>
<tr>
<td>استخرج</td>
<td>extract, take out for</td>
</tr>
<tr>
<td>استسلم</td>
<td>oneself</td>
</tr>
<tr>
<td>استلم</td>
<td>turn oneself over, submit</td>
</tr>
<tr>
<td>استعلم</td>
<td>seek to learn / know, request information</td>
</tr>
<tr>
<td>استكبر</td>
<td>be haughty, proud, consider something (acc.) great</td>
</tr>
</tbody>
</table>

LESSON THIRTY-FOUR

Vocabulary

saqā (I) saqy- give water to, give to drink; IV 'asqā = G; X istasqā ask for water

V tasaddaqa give alms

X istatā'a have the endurance / capability for, be able / capable of

IV 'aṭ'ama feed; X istat'ama ask for food

'ajila (a) 'ajal(at)- hurry, hasten (intr.); II 'ajjala hasten (trs.); V ta'ajjala = G, be ahead of, precede; X ista'jala be in a hurry, rush

Mount 'ajjala enable someone (acc.) to enjoy (bi-) something; equip; V tamatta'a enjoy (bi-) something; X istamta'a enjoy, relish (bi-) something

Nasara (u) nasr- help, assist ('alā against); VIII intašara be victorious, triumph ('alā over), take revenge (min on); X istašara ask for assistance

NOUNS

hadid- iron

rijh pl riyāh- l'aryāh- wind

ta'am- pl 'atimatu food, victuals

yatim- pl 'aytām- yatamā orphan

OTHERS

mati when?

ba'da-mā after (conj.)

Exercises

(a) Read and translate:

1. لم يُستعمل
2. لم يُستحم
3. استحسن
4. استتلم
5. معنى
6. استعمل
7. اقتيلا
8. استحصلا
9. هل استعملتموه؟
10. استعنوا
11. استداتتي في الخروج
12. لا تستكبروا في الأرض

212

213
(b) Read and translate:

1. ما اين أدم استطاع فلم تطمئن؟ قال يا ربي كيف استطعت وات ترب؟
   2. ما سبب امتلاء قلوبنا؟
  3. قالت يا ربي كيف استطعت وات ترب؟ قال يا ترب.
   4. فلم تطمئن؟ قال يا ربي كيف استطعت وات ترب؟ قال يا ترب.
  5. هاذا الحدث الذي يعتنأنا يسيراً.
  6. هاذا الحدث الذي يعتنأنا يسيراً.
  7. إذا استذنوك للاخرج فقل لا تخرجوا معي بدأ.
  8. تحسين الذين يتلون في سبيل الله إما ما بعلهم برقون.
  9. في سبيل الله إما ما بعلهم برقون.
  10. إن الذين آمنوا في سبيل الله إما ما بعلهم برقون.
   11. إن الذين آمنوا في سبيل الله إما ما بعلهم برقون.
  12. إن الذين آمنوا في سبيل الله إما ما بعلهم برقون.
   13. إن الذين آمنوا في سبيل الله إما ما بعلهم برقون.
  14. إن الذين آمنوا في سبيل الله إما ما بعلهم برقون.
   15. إن الذين آمنوا في سبيل الله إما ما بعلهم برقون.

(c) Translate into Arabic:

1. Ask (fem. sing.) forgiveness, for you have sinned greatly.
2. Not everyone who casts hits the mark.
3. When Adam’s two sons made a sacrifice in obedience to God, it was accepted from one of them and not from the other.
4. If they follow that which avails them not, their hearts will be filled with the darkness of unbelief.
5. God inspired the prophet with the word of truth.
6. Are the women able to go on foot?

---

1Tagāt- false gods.
2Xalāq- lot.
Lesson Thirty-Five

78 Effective Verbs: Form III. Characteristic of the effective Form III is a lengthening of the vowel of C₁. The base pattern is FĀ’ALA.

78.1 Since the basic notion of Form III is the qualitative or active effect one person has upon another, the form is necessarily transitive. There are three common connotations of Form III:

(1) From stative and qualitative G-forms, Form III indicates that the subject employs that quality towards the object, as hasuna ‘to be good’ > III hasana ‘to treat (someone) kindly, well.’

(2) When the G-form denotes an act, the receiver of which is indicated through a preposition, Form III takes the receiver of the action as a direct object, sometimes with reciprocal overtones, as qāma ‘ilā ‘to rise up against’ > III qāwama ‘to resist, oppose’; sharika ‘to participate’ > III šāraka ‘to enter into partnership with’; xalafu ‘to lag behind, stay away’ > III xalafa ‘to be at variance with, differ from.’

(3) When the G-form immediately affects an object, Form III denotes an attempt to perform that act upon the object, often with the idea of competition, as qatala ‘to kill’ > III qāatala ‘to attempt to kill, fight with’; sarā’a ‘to throw down’ > III sarā’a ‘to wrestle with.’

78.2 Synopsis of Form III.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>Fā'ala</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>Yufā'ilu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>Yufā'il</td>
</tr>
</tbody>
</table>

Example from ِṣīḥād:

| PERFECT | شاهد | شهد | ِṣīḥād-
| IMPERFECT | يشاهد | يشاهد | ِṣīḥād-
| SUBJUNCTIVE | يشاهد | يشاهد | ِṣīḥād-
| JUSSIVE | يشاهد | ِṣīḥād-
| IMPERATIVE | شاهد | شهد | ِṣīḥād-
| PARTICIPLE | مشاهد | مشاهد | ِṣīḥād-
| VERBAL NOUN | مشاهدة | مشاهدة | ِṣīḥād-

REMARKS:

(1) The basic lengthening of the C₁ vowel characteristic of this form applies to the perfect passive as well as the active.

(2) The pronominal prefix vowel of the imperfect is -u-. Form III completes the set of forms that take this characteristic vowel in the imperfect: Forms II, III & IV.

(3) Form III alone of all increased forms regularly produces two verbal nouns. With some roots usage is the sole criterion as to which of the two is produced. Where both are in use, it can be said generally that MUFA'ALAT- retains more of the verbal sense, while FI'AL- tends to be slightly more nominalized, as from ِṣīḥāṣ- muṣāṭal- ‘fighting, doing battle’, and qitāl- ‘battle, combat.’

78.3 Synopsis of Form III doubled verbs. Example from ِṣīḥārra:

| PERFECT | دارَر | دارَر | ِṣīḥārra-
| IMPERFECT | يضارُر | يضارُر | ِṣīḥārra-
| SUBJUNCTIVE | يضارُر | يضارُر | ِṣīḥārra-

216

217
Form III. Being mutual, or reciprocal, Form VI of necessity involves more than one person, and there is commonly no passive. Examples: *radīya* ‘to be satisfied’ > III *rādā* ‘to try to please, conciliate’ > VI *tarādā* ‘to come to mutually satisfactory terms’; III *xalāfa* ‘to differ with’ > VI *taxalāfa* ‘to be at odds one with another.’

A second—and fairly common—connotation of Form VI is the presence of a quality, as *jahila* ‘not to know’ > VI *tajāhala* ‘to feign ignorance’; *maridā* ‘to be ill’ > VI *tamāraṣda* ‘to feign illness’; *nasiya* ‘to forget’ > VI *tanāsā* ‘to pretend to forget.’

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE (rare)</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td></td>
</tr>
<tr>
<td>IMPERFECT</td>
<td></td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td></td>
</tr>
<tr>
<td>JUSSIVE</td>
<td></td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td></td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td></td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td></td>
</tr>
</tbody>
</table>

See remarks (1) and (4) for Form V (§67.1).

79.3 Synopsis of Form VI for weak-*lām* verbs. Example from *nnsy*:

| PERFECT          |             |
| IMPERFECT        |             |
| SUBJUNCTIVE      |             |
| JUSSIVE          |             |
| IMPERATIVE       |             |
| PARTICIPLE       |             |
| VERBAL NOUN      |             |

See remarks on Form V weak-*lām* verbs (§69.1).

97.4 A selective list of familiar roots in Forms III and VI:

**INTRODUCTION TO KORANIC ARABIC**

**JUSSIVE**

<table>
<thead>
<tr>
<th>yuḍārali</th>
<th>yuḍārali</th>
</tr>
</thead>
</table>

**PARTICLE**

<table>
<thead>
<tr>
<th>yuḍārir</th>
<th>yuḍār</th>
</tr>
</thead>
</table>

**VERBAL NOUN**

<table>
<thead>
<tr>
<th>muddārrat-</th>
<th>strarr-</th>
</tr>
</thead>
</table>

**REMARKS:**

1. This is the only verbal form in Arabic to produce regularly a long vowel followed by a doubled consonant, but only long -ā- followed by a doubled consonant is tolerated phonetically.

2. The vocalic structure of the perfect passive overrides the tendency of the two like consonants to coalesce, hence *dārira*. In all other forms, except the second jussive, the distinction between the active and passive is obscured.

78.4 Synopsis of Form III weak-*lām* verbs. Example from *ndw*:

| PERFECT          |             |
| IMPERFECT        |             |
| SUBJUNCTIVE      |             |
| JUSSIVE          |             |
| IMPERATIVE       |             |
| PARTICIPLE       |             |
| VERBAL NOUN      |             |

By this time these forms should not need explanation. Note especially that *Cwly* > glottal stop after -ā- in the second noun.

79 Reciprocal Verbs: Form VI. Characteristic of the reflexive pattern of the reciprocal Form VI is the prefixed *ta-* of Form V. Form VI thus stands in relation to Form III exactly as Form V does to Form II. The basic pattern for Form VI is *tafā‘ala*.

79.1 Form VI does not give a reflexive connotation so much as the sense of mutuality and reciprocity with regards to the signification of
### LESSON THIRTY-FIVE

<table>
<thead>
<tr>
<th>FORM III</th>
<th>FORM VI</th>
</tr>
</thead>
<tbody>
<tr>
<td>أحمد</td>
<td>أخذ</td>
</tr>
<tr>
<td>رأود (أ)</td>
<td>رأود</td>
</tr>
<tr>
<td>سالم</td>
<td>سلم</td>
</tr>
<tr>
<td>شاهد</td>
<td>شاهد</td>
</tr>
<tr>
<td>عامل</td>
<td>تام</td>
</tr>
<tr>
<td>قابل</td>
<td>تقابل</td>
</tr>
<tr>
<td>قوام (أ)</td>
<td>قوام</td>
</tr>
<tr>
<td>كاتب</td>
<td>كاتب</td>
</tr>
<tr>
<td>كاثر</td>
<td>كاثر</td>
</tr>
<tr>
<td>كلام</td>
<td>كلام</td>
</tr>
</tbody>
</table>

| مائل | مائل | resemble |
| منافق | منافق | put up resistance to |
| ناظر | ناظر | argue, debate |

- **VI**
  - جهاد (jihada) endeavor, strive; VIII jihada work hard, be industrious
  - جاذب (jā'a) (āj)‎- be hungry
  - عال (a'alāw) (a'alā)‎- be high, tall, rise ('an above); VI t'a'ālā be exalted ('an over), be sublime; (VI imperative) t'a'ālā come on!; X ista'lā rise, tower ('a'lā over), be master ('a'lā of)

---

**Nouns**

- إنس (ins)‎- humanity (as opposed to beasts, djinn, &c.)
- برکت/برکات (barakat- pl -āt)‎- blessing
- ذنب (dām)‎- sin
- قبر (qabr- pl qubūr- grave)

**Other**

- سبحان (subhān) (+ construct) “glory be to”

### Exercises

(a) Read and translate:

1. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
2. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
3. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
4. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
5. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
6. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
7. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
8. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
9. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
10. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
11. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
12. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
13. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
14. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
15. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
16. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)

(b) Read and translate:

1. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
2. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
3. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
4. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
5. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
6. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
7. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
8. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
9. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
10. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
11. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
12. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
13. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
14. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
15. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)
16. إنشاء فكرة (insa' fikra) (as opposed to beasts, djinn, &c.)

### Vocabulary

- انفس (anis) (a)‎- anis-‎ be friendly, on intimate terms (bi-lilā with); perceive; II annasa put at ease, tame; III 'ānasa be friendly, cordial to; IV 'ānasa keep company, observe, esp'y; X ista'nasa be sociable, on familiar terms with
- اردي (awd) (āwād) (āwād) seek shelter, refuge; IV 'āwād take refuge ('ilā at), give shelter to
- برك (bāraka) (b)‎- bless someone/thing; VI tabāraka be blessed
بالنسبة من الشakers تأتي بها من المغرب، فيت ذلك الذي كفر ولادة لا يهدى
القوم الطالبين.

إذ الذين آمنوا وهاجموا واجهوا بآمنة وفاضله في سبيل الله والذين
آوروا ونصروا أولئك بعضهم ببعض، والذين آمنوا ولم يهاجموا كم من
ولايهم من شيء. حتى هاجروا، وإن استنصركم في الذين فلثكم النصر إلا
على قوم يهود ودينهم يهود وبيتان وبيتان. والله بما تعملون بصبر.

4 تبارك الذي بعهد الله وهو على كل شيء قادر.

5 إذ قال موسى لأهله: إن أي نست تاراً سأتمكم منها يخبر أو أتمكم بشهاد
قبس، فإننا جاءنا نودي أن برك من في النار وحولنا، وسبحان الله
رب العالمين. إنه أنا الله العزيز الحكيم.

6 وهذا كتاب أنزلناه مبارك فات義務و وثبت علما كرعمون.

7 وما أصابكم فإن الله وليكم المؤمنين وليكم الذين نتفاولو وقيل لهم
تعالوا نأتي في سبيل الله أو ادعوا تعالوا: 4 نعلم تألاء لأتبعناكم. 6 ثم
للكفر يومئذ أقرب منهم لله. يقولون بأفواهم ما ليس في قلوبهم والله
علم بما يختمون.

8 فأتلب بعضهم على بعض يتلونون.

9 قال الله تعالى: يا عبادي أي جربت الظلم على نفسك وجعلت بينكم
محزناً فلا تظلاوا. يا عبادي كنكم ضالاً في هديته فاستهدوني أهديكم. يا
عبادي كنكم جائعلاً من طعمته فاستطغولي طعمكم. يا عبادي كنكم مر
لا من سماك فأمتكم أكسكم. يا عبادي إنك تخطتون بالليل والنهار
وإنا أغفر الذنوب جميعاً فاستغفروني أغفر لكم.

10 لا تعارضوا ولا تحفرو قبوركم فتموتوا.

(c) Translate into Arabic:

1 حمـب dispute with; maqrit- east; maqrit- west; buhita be flabbergasted.
2 Wataiir- friendship; miibad- pact.
3 Siibat- qabas- borrowed flame; hawla around.
4 Law followed by the imperf. ind. gives the sense of "if only."
5 Daafa'a (a) repel; yawma'idin "on that day"; fum- pl afwah- mouth; katam
u conceal.
6 Ariya be naked; kasada (a) clothe.
7 Hafara (i) dig.
8 See §67.4.
Lesson Thirty-Six

80 The Adjectival Pattern of Colors and Characteristics: 'AF'ALU. Adjectives of colors and characteristics (generally physical defects) have special patterns that differ from the regular adjectival patterns encountered so far.

MASC. SING. FEM. SING. COMMON PL.
أصل العل "af'al- fa'lā'u فعال fu'l-

The plural of this pattern is used with all plurals, including inanimate things. Examples are:

'green' أخضر axdaru خضر xa'drā'u خضر xadr-
'yellow' أصفر 'asfaru صفر safrā'u صفر sufr-
'mute' أبكم 'abkamu بكم bkm bkm-

80.2 C2w roots are perfectly regular in formation.

'black' أسود aswadu سود sawdā'u سود sud-
'one-eyed' أعور a'waru عور awrdā'u عور 'ur-

80.3 The only exception in the formation of C2y roots is the harmonization of the vowel of the plural to the y radical (*uy → i).

'white' أبيض abyadhu بيضاء baydā'u بيضاء bīd-

80.4 The weakness of C2w/y roots appears as alif maṣūra in the masculine singular and -y- in the feminine and plural.

'blind' عمي 'a'mā عمي 'amyā'u عمي 'umy-

80.5 In the masculine singular of doubled roots, the vowel that would have separated C2 and C3 is thrown back onto the first consonant. The feminine and plural patterns are unaffected.

‘deaf’ اصمَّصَّ "asmãm ãmmãm-

81 Verbs of Colors and Characteristics: Form IX and Form XI. Characteristic of the verb of colors and (physical) characteristics, Form IX, is the doubling of C3. The base pattern is IF'ALLA. There is no passive of this form.

81.1 Synopsis of Form IX. Example from √SWD:

PERFECT if'al- افعلُ iswadda
IMPERFECT yaf'al- يفعلُ yaswadda
SUBJUNCTIVE yaf'al- يفعلُ yaswadda
JUSSIVE yaf'al-i يفعلُ yaswaddali
PARTICIPLE yaf'al-il يفعلُ yaswaddid
VERBAL NOUN iš'īl- افعلُ اسواد iswadd-

81.2 The verbs of this form are virtually limited to roots of color and physical characteristics, as 'aswadu 'black' > IX iswadda 'to become black, be blackened'; 'asfaru 'yellow' > IX isfarra 'to turn yellow, become jaundiced'; 'a'waru 'crooked' > IX i'warra 'to be bent, crooked.'

81.3 Form XI (IF'ALLA) is characterized by lengthening the vowel before the doubled C3 of Form IX. Form XI is quite rare and is indistinguishable from Form IX in meaning.

82 Other Verbal Forms: XII–XV. The remaining increased forms of the verb are too rare to deserve more than a passing listing. Almost all known examples of these are stative or qualitative and hence have no passive.

II XII IF'AW'ALA
III アフوْلアル XIII IF'AW'ALA
VII افحلان XIV IF'ANLALA
IX افحلان XV IF'ANLĀ
Vocabulary

بصر
basūra (u) / bāṣira (a)  
basar- + bi- look, see, understand; II baṣṣara make see, enlighten; IV ʿabṣara see, behold; V tabaṣṣara reflect (bi-ifi on); X istaṣṣara be able to see

صالح
IV ʿasbaha become (in the morning); get / wake up in the morning

فاصل
IV ʿaṣfātī give / issue a (legal) opinion / counsel; X istaṣfātī seek opinion / counsel from someone (acc.) (from concerning)

فرق
faraqa (u) farq- separate, part (int.), distinguish (bayna between / among); II faraqa part, separate (tr.); III fāraqa disengage oneself from, part with, quit; V taʃaʃaqa be separated, divided, scattered; VIII ifaʃaqa = v

NOUNS AND ADJECTIVES

أيمن
ʿabkamū mute, dumb

بيض
ʿabyādu white

أحمر
ʿabmaru red

أخضر
ʿaxḍaru green

آزرق
ʿaʃraqu blue

أسود
ʿaswadu black

اصفر
ʿaʃaru yellow

اسمع
ʿaʃamû deaf

أعمي
ʿaʾmā blind

بصار
basar- pl ʿabsār- vision, sight, insight

dābba- (usually masc.) pl dawābbu beast, (riding) animal

fatwā pl fatāwin / fatāwā (legal) opinion, counsel

subh- / sabāḥ- morning, dawn, daybreak

OTHERS

اِمَّام
ʿammā as for (topicalizer, with main clause introduced by fa-)

LESSON THIRTY-SIX

لل
balā yes (affirmative response to a negative question, like si in French)

وأن
wa-ʾin even if

Exercises

(a) Give the Arabic:

1. red stones
2. black kings
3. a green tree
4. a blind hypocrite
5. a black book
6. yellow houses
7. a one-eyed devil
8. white queens
9. green trees
10. deaf mutes
11. a black calf
12. blue birds

(b) Read and translate:

1. استقبل فإن أنتاك المتنين.

2. لا تسم الهم الداء اذًا ولا مدرين.

3. يوم تسبح وتسود وجه فأذن الذين أسودت وجههم أكترتم بعد

4. اينكم ؟ فذكووا العباد بما كنتم تكفرن. واما الذين ابيضت وجههم

5. فلي رحمة الله هم فيها خالدون.

6. ام تر أن الله أذِز من السماوات والارض ؟ فقل ـ الله باختذ ممن دونه أولياء لا

7. يمكنون لانفسهم نفأ و لولا ؟ فقل هؤلاء الاستم و التصبر أم هل

8. تستوى الظلمات والثور ام جعلوا الله شركاء خلقنا كخلقهم ؟ فقل ـ الله خالق

9. كل شيء، وهو الواحد.

10. فلا تطبع الكافرون و هاجمه جهاداً كبيراً.

11. يا أباها الذين أمنوا لا تدخلوا بيوتاً غير بيوتكم حتى تستاذوا و تسألوا على

12. أهلاً. ذلك خير لكم ل عكم تذكورون.

13. اذا جاد المناتفين فالأم شهيد ألم ارسل الله والله يعلم ان له رسوله والله

14. يشهد ان المناتفين كاذبين.

15. قل لن اجتمعت الام والنجل على ان بانوا ببعض هذا التقران لا بانو ببعضه.

16. واؤذ اختر ربك من بين آدم من ظهره دينهم و أشهد هم على انهم

17. لا تسم بزيم ؟ قالوا ـ بالله شهدنا ان تقولوا يوم القيامة ـ انا كنا من هذا

18. فللمالكين او تقولوا ـ اننا أشرك آبائنا من قبل و كنا ذريه من بعدهم آتاهكنا
(c) Translate into Arabic:

1. He almost appointed the worst of men as his successor, but a voice cried out from heaven, saying, “Your deeds will be reckoned.”
2. As for those who disobey God’s commands, the judge issued an opinion that they be killed.
3. At the end of this world God’s promise will be fulfilled, and everything—the sun, the moon and the stars, the stones and rivers of the earth, and the birds and beasts, and humankind and the djinn—will pass away; but God will abide.
4. Solomon was blessed by God as a prophet and king, and the djinn were tamed for him in order to break the stones for God’s house.
5. When they arose in the morning they beheld a green genie entering the city on a white beast.
6. The man pure of heart disengaged himself from his people in order to strive to draw near to God.
7. The hypocrites said, “Give us refuge from our enemy.” But when they entered among us they laid a plot to strike the black stone so that it would be broken.

Lesson Thirty-Seven

83 The Pattern of the Noun of Place: MAF‘AL-. The pattern for the place where an activity takes place is MAF‘AL-.

83.1 G-form verbs that have -a- or -u- as the characteristic vowel of C2 in the imperfect usually form the noun of place of the pattern MAF‘AL(AT)-, the presence or absence of the feminine sign not being predictable. Verbs with -i- as the imperfect vowel form the noun of place on the pattern MAF‘IL(AT)-. The plural of both MAF‘AL(AT)- and MAF‘IL(AT)- is MAF‘ILU.

Here follows a list of nouns of place derived from familiar roots:

<table>
<thead>
<tr>
<th>عمان</th>
<th>مسجد</th>
<th>مهجر</th>
<th>مطلك</th>
</tr>
</thead>
<tbody>
<tr>
<td>safe place</td>
<td>mosque</td>
<td>point of ascent (sun, star)</td>
<td>place of emigration</td>
</tr>
<tr>
<td>مأوى</td>
<td>مجرى</td>
<td>مجزر</td>
<td>مدخّل</td>
</tr>
<tr>
<td>shelter</td>
<td>watercourse</td>
<td>quarry</td>
<td>entrance</td>
</tr>
<tr>
<td>مكة</td>
<td>مسجد</td>
<td>مهجر</td>
<td>مدخّل</td>
</tr>
<tr>
<td>court</td>
<td>mosque</td>
<td>itinerary</td>
<td>entrance</td>
</tr>
<tr>
<td>مكة</td>
<td>مسجد</td>
<td>مهجر</td>
<td>مدخّل</td>
</tr>
<tr>
<td>مكة</td>
<td>مسجد</td>
<td>مهجر</td>
<td>مدخّل</td>
</tr>
<tr>
<td>مكة</td>
<td>مسجد</td>
<td>مهجر</td>
<td>مدخّل</td>
</tr>
</tbody>
</table>

1Zuhūr- loins; ُسُرُيِّتِ- progeny; ‘an here, “lest”; ‘ahlaka destroy; ‘ابْتَالَا talk idly.
Note in this list that the third radical of C\text{sw}y roots is replaced by \textit{alif maqṣūra}. Since the \textit{alif maqṣūra} takes the place of a radical consonant, the indefinite triptote ending is retained, i.e., they end in -\textit{an} in the indefinite and -\textit{ā} in the definite.

83.2 The noun of place for the increased forms is identical to the masculine-singular passive participle. Plurals are in -\textit{ār}. Examples of such relatively rare nouns of place are:

- جمعت/مجتمع: meeting-place, communal gathering
- مكثة/مكت: cushion, couch (<\textit{ittaka}'a to lean, recline)
- مصل/ملصا: place of prayer, oratory
- ملتقية/ملتقا: meeting place, rendezvous, battlefield

84 The Pattern of the Noun of Instrumentality: MIF\textsuperscript{4}AL-. The pattern of nouns indicating implements and instruments is MIF\textsuperscript{4}AL-. The vowel between C\text{2} and C\text{3} may be long, giving MIF\textsuperscript{4}AL-. The plural of MIF\textsuperscript{4}AL- is MAF\textsuperscript{4}ILU; the plural of MIF\textsuperscript{4}AL- is MAF\textsuperscript{4}ILU. Examples of these patterns are:

- مكلاج/مكلَ: implement for eating (<\textit{`akala to eat})
- مبردة/مباردة: file (<\textit{barada to file})
- مثقال/مثقلَ: mithcal, a unit of weight (<\textit{\texttheta aqula to be heavy})
- مجمر/مجامر: brazier (<\textit{jamr- embers})
- مرآة/مرآية: mirror (<\textit{ra'd to see})
- مصباح/مصباح: lantern, light (<\textit{sabuha to be radiant})
- مضارب/مضايرب: plectrum (<\textit{daraba to strike})
- مفتاح/مافتح: opener, key (<\textit{fataha to open})

85 The Patterns of Nouns of Instance (FA\textsuperscript{LAT}-) and Manner (FI\textsuperscript{LAT}-)

85.1 The noun of instance, i.e., the noun that indicates the action or state of the verb done once, is on the pattern FA\textsuperscript{LAT}- . These nouns are used almost exclusively as cognate accusatives (see §29). Whereas the normal cognate accusative with the verbal noun may either strengthen or intensify the connotation of the verb or serve as a "dummy" carrier for an adjective used adverbially, the noun of instance as cognate accusative means "once," "one time." For instance, in the construction

\begin{align*}
\text{ضرني ضريأ شديدة} & \quad \text{darabani darban} \\
\text{sadidan} & \quad \text{He struck me sharply.}
\end{align*}

the cognate verbal noun may be replaced by the noun of instance:

\begin{align*}
\text{ضرني ضريأ} & \quad \text{darabani darban} \\
\text{sadidan} & \quad \text{He struck me once.}
\end{align*}

\begin{align*}
\text{ضرني ضريأين} & \quad \text{darabani darbatayn} \\
\text{sadidan} & \quad \text{He struck me twice.}
\end{align*}

The noun of instance may also be modified like any cognate accusative.

\begin{align*}
\text{ضرني ضريأ شديدة} & \quad \text{darabani darban} \\
\text{sadidatan} & \quad \text{He gave me a sharp blow.}
\end{align*}

\begin{align*}
\text{ضرني ضريأين} & \quad \text{darabani darbatayn} \\
\text{sadidatayn} & \quad \text{He gave me two sharp blows.}
\end{align*}

85.2 The noun of manner, which indicates the manner in which something is done, is on the pattern FI\textsuperscript{LAT}- , e.g.:  

\begin{align*}
\text{ضحك} & \quad \text{dahika > dihkat-} \\
\text{خرقة} & \quad \text{xalaqa > xilqat-} \\
\text{مشي} & \quad \text{maṣā > miṣyat-}
\end{align*}

manner of laughing
manner of walking,
gait

Theoretically all G-form verbs are susceptible to these two patterns; however, only a limited number of the potentially available ones are in actual use.

86 Optative and Assertory Uses of the Perfect. The verb in the perfect (negative with ṽa) is used to assert what is assumed or hoped to be a fact. This occurs in wishes, prayers, curses, &c. Such phrases commonly follow proper names.

\begin{align*}
\text{النبي محمد صلى الله} & \quad \text{an-nabiyyu muhammaddun sallā llāhū} \\
\text{ عليه وسلم} & \quad \text{‘alayhi wa-sallama} \\
\text{The Prophet Muhammad—may God} & \quad \text{pray for him and grant him peace!}
\end{align*}

\begin{align*}
\text{ابوب بكر الصديق رضي} & \quad \text{abū-'bakrīn s-sādīqu} \\
\text{الله عنه} & \quad \text{radiya llāhū ‘anhu} \\
\text{Abu-Bakr the Righteous—may God be} & \quad \text{pleased with him.}
\end{align*}
INTRODUCTION TO KORANIC ARABIC

fulānu bnu fulānin rahimahu llāhu

So-and-So son of So-and-So—may God have mercy upon him.

Shaykh So-and-So—may God ennable his countenance.

Iblis—may God curse him!

Sultan So-and-So—may his kingdom endure forever!

The standard phrases tabāraka and taʕalā, which follow the name of God, may be translated as optatives, although it should be realized that they are clearly assertory in nature.

God—blessed and exalted is (be) He!

Vocabulary

VERBS

jazā (1) jazā‘ - require, reward, punish (bi-lʕalā for); III jazā = G

hafiza (a) hifz- - preserve, protect, memorize; III hāfiza watch out (ʕalā for), be mindful (ʕalā of); VIII ihfāza + bi- guard, maintain; X istahfāza commit something (acc.) to the charge of (acc.)

IV ʕahāta surround (bi-l-hu) someone (bi-l-hu with); VIII ihāta be careful, on one’s guard

saraqa (i) sariqat- - steal, rob; VII insaraqa be / get stolen; VIII istaraqa filch, pilfer

fasada (a) fasād- - rot, decay, be wicked, vain; IV ʕafasda spoil, corrupt, act wickedly

nakira (a) not to know / recognize, deny, disown; IV ʕankara refuse to acknowledge, disavow, disclaim

wakala (i) wakl- - entrust (ʕilā to); II wakkala authorize, put in charge (bi- of); V tawakkala ʕalā rely on, depend upon, put one’s confidence in; VIII ittakala = V

LESSON THIRTY-SEVEN

NOUNS

bidā‘at- pl badā‘i‘u wares, merchandise
shihāb- pl shuhāb- flame, shooting star
miṣqāl- pl maṣqālu small weight
marji‘- pl marraj‘i‘u refuge, recourse, retreat
munkar- abomination, objectionable act

IDIOM

استرق السع istaraqa s-sam‘a “he eavesdropped”

Exercises

(a) Read and translate:

1. يا ابن آدم اسم السلاة وأمر بالمعروف وأن تكن مكر وصبر على ما أصابك.

2. إن التقوى في مقام أمن في جنات ودين لا يذوقون فيها الموت إلا المرة الأولى - وقاهر علم الحج.

3. يا بوتي إنك مثلك حبة من خردل تكن في صخرة أو في السواح.

4. إن في الأرض يأتى الله، إن الخير.

5. ولتكن مثلك أمة يدعون إلى الخير ويقومون بالمعروف وينهون عن المكر.

6. ولتكن أمة أخليت من المعروف.

7. ولتكن أمة أخليت من المعروف.

8. ولتكن أمة أخليت من المعروف.

9. ولتكن أمة أخليت من المعروف.

10. ولتكن أمة أخليت من المعروف.


2. takn- apocopated form of takun.

3. ḫaba‘- seed; xardal- mustard; šaxra‘- rock.

4. Afāke be successful.

5. Burj- pl burāj- constellation; zayyana decorate, embellish.
Lesson Thirty-Eight

87 Quadriliteral and Replicative Verbs. There are many roots that are composed of four consonants instead of the normal three. These fall into two categories: they are either (1) of four different radicals, FA’LALA, or (2) of two radical consonants reduplicated, FALFALA.

The majority of quadrilaterals appear to be extensions in some fashion of existing triliteral roots, as dahrajna ‘to roll (trs.)’ from daraja ‘to roll up.’ Others are clearly denominative, as tarjama ‘to translate’ from tarjunat- ‘translation.’

Reduplicative verbs are almost all onomatopoic in nature, as waswasa ‘to whisper,’ xa’xasa ‘to rustle,’ and qa’qa’a ‘to clank, clatter.’

The base form of the quadrilaterals and reduplicatives conforms to Form II of the triliteral in vocalic patterning and participial formation. An example is tarjama ‘to translate.’

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>tarjama</td>
</tr>
<tr>
<td></td>
<td>turjima</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yutarjim</td>
</tr>
<tr>
<td></td>
<td>yutarjamu</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>tarjim</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mutarjim</td>
</tr>
<tr>
<td></td>
<td>mutarjam</td>
</tr>
</tbody>
</table>

The verbal noun of G-form quadrilaterals, though not predictable, tends to one of the patterns FA’LALAT- (as here, tarjamat-) or FI’LAL-.
87.1 Form II of the quadriliteral, TAFALALA, corresponds in both form and meaning to Form V of the triliteral, as tadahraja ‘to roll along (int.)’ and tašayyana ‘to act like a devil’ (<šayyān- ‘devil’).

PERFECT تدحرج tadahraja
IMPERFECT يتدحرج yatadahraju
PARTICIPLE مدحرج mutadahrij-
VERBAL NOUN تدحرج tašayyana

87.2 Form III of the quadriliteral—quite rare—corresponds formally to Form VII of the triliteral. The -n- is infix ed between C2 and C3, however, rather than prefixed to the radical, IF’ANLALA. An example is VSLTH islāntaḥa ‘to be broad, to be laid down flat.’

87.3 Form IV of the quadriliteral corresponds formally to Form IX of the triliteral. The pattern is IF’ALALLA. Examples are ʾima’anna ‘to be calm, assured,’ iqša’arra ‘to be horrified,’ and išma’azza ‘to be disgusted.’

PERFECT الإطمأنة ʾima’anna
IMPERFECT يطمتن yašma’innu
PARTICIPLE مطمتن mušma’inn-
VERBAL NOUN الإطمتن ʾima’anan-

88 Impersonal Passives. Verbs such as ʾadiba ‘alā ‘to be angry with’ and raqiba fi ‘to be desirous of’—or almost any intransitive verb that takes a semantic object through a preposition—may form an impersonal passive construction. In the passive, the verb (or participle) is impersonal in the third-person masculine singular, and the semantic object of the active voice remains the prepositional complement in the passive.

غضبت عليهم ʿadibu ’alāyhim (act.)
غضب عليهم ʿadiba ’alāyhim (pass.)
المغضوب عليهم al-maḍāšibu ’alāyhim (pass. part.)

They were angered by them.
They suffered wrath.
those who are the object of (someone’s) wrath

Whereas verbs that are wholly intransitive (like ʾadiba ‘to get angry’) or complete transitive in and of themselves (like ʾašāra ‘to make an indication’) form impersonal passives only, transitive verbs like baʿāb and quasi-transitives like ʿatā bi- form both personal and impersonal passives. In the personal passive the direct object (or, in the case of quasi-transitives like ʿatā that take an accusative of motion, the accusative) of the active becomes the subject of the passive, and the prepositional complement remains as is the active.

بعث إلى ʿaṭā bil-kitāb
بعث إلى ʿuṭṭu bil-kitāb

They sent you to me.
I was sent by the book.

In the impersonal passive the verb is 3rd-person masculine singular, and the complement of the preposition remains as in the active.

بعث إلى ʿuṭṭu bil-kitāb

I was sent to (for).
INTRODUCTION TO KORANIC ARABIC

The book was brought.

89 The مِن...MIN Clause. The use of the indefinite relative pronoun المِن that which’ followed by the partitive-من construction will be frequently encountered. Although the construction is not difficult, it differs enough from the English mode of expression sometimes to cause problems in translation. Example:

ما تنفقوا من خير
 فلا نفسكم
wa-مِن تنفقوا من خير
xayrin fa-li-
'anfusikun
Whatever good you spend, it is for yourselves.

The example would be literally translated, “what you spend of good...” By and large, the most successful method of dealing with the مِن...MIN construction is to translate what follows مِن first and then what follows مِن as an English relative clause.1

مِن يفتح الله الناس من
رحمة فلا مسمل لها
ما يفتح الله الناس من
رحمة فلا مسمل لها
mā yaftil lilāhu lin-
nāsī min rahmatin
fa-lā mumsikā lahā
ɡafara lahu mā
taqaddama min
bambihī wa-mā
ta‘axara
No one can withhold the mercy God opens to people. He forgave him his sins past and future.

Vocabulary

VERBS

رَدَدَ (u) radd- - send / bring / take back, ward off, return; reply (‘alā to); V taraddadā be reflected, recur; waver, be uncertain, hesitate; VIII irradda go back, revert, apostasize (‘an from); X istaradda reclaim, get back

حَزْنَ (a) huzn- be sad, grieved

طَمَنَ (IV) itma‘anna/ヤta‘ma‘innu be tranquil, at peace, assured

LESSON THIRTY-EIGHT

١ فِي ایتَها النفس المعطنة ارجع الى ركَّة راضیة منفیة فادخل في مبادئ وادخل جنتَه

٢ انا ان اولیاء الله لا خوف عليهم ولا م حزنزون الذين آمنوا وكانوا يتونون لهم البشریة في الحياة الدنيا وفي الآخرة.

٣ لا يزالون يفاغلونكم حتی يردودكم عن دينكم إن استطاعوا، ومن يرتدد منكم من دينه فيست وهو كافر.

٤ انفقوا من ما رزقتكم من قبل أن يأتي أحدكم الموت فيقولن ربّ لولا

1For a مِن...MIN clause with mahmā, see p. 190, §73.2, last example.
5. O you (m s) who pray, turn your face toward Mecca.
6. You (m pl) who have been put in charge of these orphans, when they have reached maturity give them their due.
7. The poor woman had despaired of life when a pious man passed by her dwelling and gave her alms.

(b) Translate into Arabic:

1. When a man’s appointed time has come, he gives up hope of life and is made to perish; but they sorrow not over him, for he will be sent forth at the day of resurrection.
2. Iblis disobeyed God’s command to bow down to Adam, and so God punished him, and he was cast from heaven into the darkness.
3. We have been surrounded and are not able to go back, so let us seek refuge with those who will watch out for us.
4. All Muslims memorize verses from the Koran and recite them while they pray.

1Law-lā here introduces a question of rebuke, “Why did you not...?” In a conditional-type sentence with a following jussive, as here, it is best translated as an affirmative modal, “If you would only...”;’axara reprieve, postpone.

2Rajim- stoned, accursed.

3Arda’a suckle; yamm- sea.
Lesson Thirty-Nine

**90 Higher Numbers.** The tens of numbers above 19 are formed as masculine plurals of the units—except for 20, which is formed from the root of 10.

20 عشرون 'išrūna
30 ثلاثون θalāŧūna
40 أربعون 'arba'ūna
50 خمسون xamsūna

Sixty sittūna
Seventy sab'ūna
Eighty θamānūna
Ninety tis'ūna

As sound masculine plurals, these numbers take genitive and accusative endings in -ina.

Compound numbers are formed from the declined units followed by wa- and the tens:

ان وعشرون 'ahadun wa-'išrūna twenty-one (masc. nom.)
اثنان وعشرون išnāni wa-'išrūna twenty-two (masc. nom.)
ثالثة وعشرون θalāŧatun wa-'išrūna twenty-three, &c.

Note that the one in 'twenty-one' &c. is 'ahad- (fem. 'ihdā), as in 'eleven' (see §63).

90.1 From 11 through 99, things counted are normally in the accusative singular following the number.

ثلاثون يوما θalāŧūna yawman thirty days

باغشار 'arba'īna sanatan he attained (the age of) forty years
تسعون وتسعمون اسمًا tis'atun wa-tis'ūna ninety-nine names

Occasionally other cases and the plural number will be found after the numbers from 11 through 99.

90.2 ‘Hundred’ is mi'at- (note irregular spelling). The hundreds are quite regularly formed as follows:

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>COUNTED NOUN</th>
<th>CONCORD</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>mi'at-</td>
<td>xamsu-mi'atun</td>
</tr>
<tr>
<td>200</td>
<td>mi'atāni (nom.)</td>
<td>situ-mi'atun</td>
</tr>
<tr>
<td></td>
<td>mi'atayni (obl.)</td>
<td>sab'ū-mi'atun</td>
</tr>
<tr>
<td>300</td>
<td>ðalāŧu-mi'atim</td>
<td>θamāni-mi'atim</td>
</tr>
<tr>
<td>400</td>
<td>'arba'ú-mi'atim</td>
<td>tis'ú-mi'atun</td>
</tr>
</tbody>
</table>

The hundreds are normally followed in construct by the genitive singular of the thing counted.

مئات سنة mi'ata sanatin for a hundred years
قبل مئات سنة qablā mi'atay sanatin two hundred years ago

The hundreds are also occasionally followed by the accusative plural as an accusative of respect.

90.3 ‘Thousand’ is 'alf- (pl. 'àlaf- and 'ulaf-). It is counted like any regular masculine noun and is followed by the thing counted in the genitive singular in construct or with the partitive-min construction.

الف سنة 'alfu sanatin a thousand years
ثلاثة آلاف من الثلاثة θalāŧatu 'àlafin mina l-malā'ikati three thousand (of the) angels

90.4 Synopsis of the case and number governance of numbers.
INTRODUCTION TO KORANIC ARABIC

2

iḫn( at )ānī/-aynī follows the dual as a regular attributive adjective

3–10

genitive plural

chiastic concord applies

11–99

accusative singular

chiastic concord applies to units 3–9; 'ten' in teens takes normal concord; tens from 20 on unaffected

100–999

gen. sing. in construct; occasionally acc. pl.

chiastic concord applied to units 3–9 only

1000+

gen. sing. in construct; or min + plural

chiastic concord applies to units 3–9 only

90.5 Mixed numbers are generally read in the following order: thousands, hundreds, units, tens. The last element read determines the number and case of the thing counted.

91 Numerals and the Abjad System. The numerals in common use in Arabic for the last millennium or so, the immediate source of our own “Arabic” numerals, were borrowed by Islamic civilization from the Indian subcontinent.

Compound numbers are written from left to right, exactly as our own numbers.

Except for mathematical calculation, the “Indian” numerals were not commonly used for numbering; instead, the *abjad* system, common to Semitic languages, was used. In this system each letter of the alphabet stands for a number, the order of which preserves the ancient Semitic alphabetical order that was discarded by the Arabic philologists in favor of the order by shape common today.

These numbers are indicated in the manuscript tradition by a madda or line placed over the numerical letters, e.g. شتّ 365.  

Vocabulary

VERBS

tāba (ū) tawbat- turn away (‘an from), renounce, repent (‘īlād towards)
shur IV ʾāšāra + ‘īlād make a sign, indicate
ṣāma (ū) šyiām-šawm- fast
ʿadda (u) ʿadd- count, number
šālaba (i) šalabat- subdue, vanquish
nakahā (i) nikāh- marry
wāṣṭa a be humble

NOUNS AND ADJECTIVES

 alf- pl ʾalāf-ʾulāf- thousand
sanat- pl sinīna / sanawāt- year
šahr- pl šuḥur-ʾašhur- month
LESSON THIRTY-NINE

8 خُرِطْتَ بين أن كون نبيّاً ملكاً أو كون نبيّاً عبداً فأثارلِ جبريل عليه السلام أن تواضع، فقلت: "هل كون نبيّاً عبداً - اشبع يوماً وجوع يوماً". 1
9 ان عدة الشهر عند الله أثنا عشر شهراً في كتاب الله يوم خلق السوات والارض.
10 وما كان لمؤمن أن يقتل مؤمناً إلا خطاً ومن قتل مؤمناً خطاً فتحرير رقبة مؤمنة ودية مسللة إلى اهل الاله إلا أن يصدّقوا إن كان من قوم عدو دك وله مؤمن فتحرير رقبة مؤمنة وإن كان من قوم بنيكم ويبههم مثاق فدية مسللة إلى اهل الاله وتحرير رقبة مؤمنة فمن لم يجد فسيام شهرين متابعين توبة من الله وكان الله علماً حكماً.2

Exercises
(a) Read and translate

1 افترقت اليهود على ثلاثة وسبعين فرقة وتفترقت النصارى على اثنتين وسبعين فرقة وستترتق متى على ثلاثة وسبعين ملة كلها في النار الا واحدة. (حديث نبوي)

2 يا يا النبي حرض المؤمنين على القتال - إن يكن منكم عشرون صابر يقبلوا مائتين. وإن يكن منكم مائتين يقبلوا ألفاً. وإن يكن منكم ألف يقبلوا الفين بذن الله والله مع الصابرين.

3 استمح لهم أو لا تستمح لهم - إن تستمح لهم سبعمية مرة فلن يفقر الله لهم. ذلك بأنهم كفرُوا بالله ورسوله والله لا يهدي القوم الفاسقين.

4 فمن لم يستطع ذلك فصيام شهرين متابعين فمن لم يستطع فاطمام ستين مسكيناً.

5 الزانية والزائنة فاجدلوا كل واحد منهما مائتين جلدة لا تأخذوا فيها رأفة في الدين الله إن كنتم تومنون بالله ولهم الآخر وليشهد عادها طائفة من المؤمنين. الزائنة لا ينكرها الزانية أو مشركة والزائنة لا ينكرها إلا زان أو مشرك وحَرَّم ذلك على المؤمنين. والذين يرموه الحباشة فلن يغفر لهم الله خلق الأرواح قبل الإجسام 3 بالغة سنة.

6 ان الله خلق الأرواح قبل الأجسام 3 بالغة سنة.

7 ان الله ينظر في كل يوم وليلة كثائرة وستين نظرة إلى قلب المؤمن.

---

1 *Harrada* encourage.
2 *Jalada* (i) flog; *jaldat*- lash; *ra'fat*- pity; *ramā* here means “cast aspersions, accuse”; *muhsanat* - chaste woman; *'aslah* reform.
3 *Jism* - pl 'ajsām - body.

---

1 *Xayyara* give a choice; *sabi'a* be satiated, full.
2 *Harrara* manumit, set free; *raqabat* - slave; *diyat* - bloodmoney; *tatāba'ā* be consecutive.
Lesson Forty

92 Ordinal Numbers. The ordinal numbers are formed from the radicals of the cardinal numbers on the active-participial pattern Fā‘IL-, which is in every respect a regular adjectival pattern. The chiascopic concord of the cardinals does not apply to the ordinals. The only irregularly formed ordinals are 'awwal- ‘first’ (fem. 'ulâ), a suppletion form that does not derive from the number ‘one,’ and sādis- ‘sixth,’ which reflects the original radicals of ‘six,’ which have fallen together as -tn- in the cardinal number.

<table>
<thead>
<tr>
<th>1st</th>
<th>al-‘awwalu (m)</th>
<th>2nd</th>
<th>a-θ-tâni (m)</th>
<th>3rd</th>
<th>a-θ-tâliθu</th>
<th>4th</th>
<th>ar-râbi′u</th>
</tr>
</thead>
<tbody>
<tr>
<td>5th</td>
<td>al-xâmisu</td>
<td>6th</td>
<td>as-sâdisu</td>
<td>7th</td>
<td>as-sâbi′u</td>
<td>8th</td>
<td>al-θâminu</td>
</tr>
<tr>
<td>9th</td>
<td>at-tâsî′u</td>
<td>10th</td>
<td>al-‘âsiru</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

92.1 From ‘11th’ through ‘19th,’ the ordinals are indeclinable in -a. Both parts of the number agree in gender with the noun described.

<table>
<thead>
<tr>
<th>MODIFYING MASCULINE NOUNS</th>
<th>MODIFYING FEMININE NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-ḥâdiya′ a′ṣâra</td>
<td>al-ḥâdiyata′ a′ṣrata</td>
</tr>
<tr>
<td>aθ-tâniya′ a′ṣâra</td>
<td>aθ-tâniyata′ a′ṣrata</td>
</tr>
<tr>
<td>aθ-tâliθa′ a′ṣâra</td>
<td>aθ-tâliθata′ a′ṣrata</td>
</tr>
<tr>
<td>ar-râbi′a′ a′ṣâra</td>
<td>ar-râbi′ata′ a′ṣrata</td>
</tr>
</tbody>
</table>

92.2 The ordinals from ‘1st’ through ‘10th’ may be (1) the first member of a construct phrase followed by a plural, as

هو رابع الرجال $huwa\ râbi′u\ r-rîjâli$  He is the fourth of the men.

هي خامسَه $hiya\ xâmisatuhunna$  She is the fifth of them.

or (2) a regular attributive adjective following the modified noun.

الجزء السابع $al-juz′u\ s-sâbi′u$  the seventh section

فِي جُزءِ الْرَّابِعِ $fi\ l-juz′ayni\ r-râbi′i$  in the fourth and fifth sections

والخامس $wal-xâmis$  the 14th section

92.3 From ‘11th’ on, the ordinals must follow the nouns they modify as attributive adjectives. From ‘11th’ through ‘19th,’ the ordinals are indeclinable. From ‘20th’ on, the units are fully declinable and the tens are identical to the cardinal tens.

الجزء التاسع عشر $al-juz′u\ r-râbi′a′ a′ṣâra$  on the 19th night

فِي الْبَلَدِ التَّاسِعَةُ عشرة $fi\ l-laylati\ t-tâsi′at\ a′ṣrata$  in the 29th section

الجزء الحادي والعشرون $al-juz′u\ l-hâdi\ wal-išrâna$  the 21st section

فِي الْجُزءِ التَّاسِعِ $fi\ l-juz′i\ t-tâsi′i$ wal-išrâna  in the 29th section

93 Fractions. From ‘a third’ through ‘a tenth,’ the fractions are formed on the pattern FUTUL- (exclusively in Koranic Arabic) or FU′L- (more common in post-Koranic). The plural of both is on the pattern ‘AFAL-. As in most languages, ‘half’ is a suppletion form and has nothing to do with the number ‘two.’

1/2 Nisf $\theta\alpha\lambda\delta\alpha\upsilon\ τ α\beta\alpha\iota\nu$  $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\beta\alpha\iota\nu\ θ\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$  the inhabited quarter of the earth

3/4 $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\beta\alpha\iota\nu$  $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\beta\alpha\iota\nu\ θ\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$  the inhabited quarter of the earth

3/5 $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\beta\alpha\iota\nu\ θ\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$  $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\beta\alpha\iota\nu\ θ\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$  the inhabited quarter of the earth

3/6 $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\beta\alpha\iota\nu\ θ\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$  $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\beta\alpha\iota\nu\ θ\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$  the inhabited quarter of the earth

3/7 $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\beta\alpha\iota\nu\ θ\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$  $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\beta\alpha\iota\nu\ θ\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$  the inhabited quarter of the earth

3/8 $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\beta\alpha\iota\nu\ θ\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$  $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\beta\alpha\iota\nu\ θ\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$  the inhabited quarter of the earth

3/9 $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\β\α\ι\nu$  $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\β\α\ι\nu\ θ\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$  the inhabited quarter of the earth

3/10 $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\β\α\ι\nu\ θ\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$  $\tau\alpha\lambda\delta\alpha\upsilon\ τ α\β\α\ι\nu\ θ\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$  the inhabited quarter of the earth

and so on.
INTRODUCTION TO KORANIC ARABIC

في ثلاثة الجزء

flul(w)lāyil-juzi'
in two thirds of the section

Above 'a tenth,' fractions must be expressed periphrastically.

وزوا انج جرم القمر

wa-z'a amā 'anna

jirma l-q'amari

juz'un min tis'ātīn

wa-thulthna juz'an

wa-rub'u juz'in min

jirmi l'-ardī

And they have

asserted that the

mass of the moon is

one part of 39\frac{1}{4} parts of the earth's

mass (i.e., \(\frac{1}{39.25}\) of the earth's mass).

94 Distributives. The distributive numbers from 'three by three' up
to 'ten by ten' are formed on the diptote pattern FUA'LU. 'Two by two'
is an exceptional form, maθnā.

فصدخلا مثنى وثلاث

and they entered two

by two, three by three,

and four by four.

95 The Islamic Calendar. The Hegira Era begins with the migration
(hijrat-) of the Prophet Muhammad from Mecca to Medina in A.D.
622. The Islamic year is based on the old Arabian succession of twelve
lunar months, which are:

muθāram-

rājab-

raβi' u l'-awwalu

raβi' u θ-θānti

jumāda l'-ūlā

jumāda l'-aḍīrātu

Cher

Sheba

Ramadān

Shawwāl

Du l'-qā'dati

Du l'-hijājīt

Since the year is lunar, it bears no readily discernable relation to the
solar year and falls 11\frac{1}{4} days short of the solar year annually. The for-
mlae for conversion are:

A.D. = (A.H. \times 0.970225) + 621.54

A.H. = (A.D. - 621.54) + 0.970225

For the Syro-Mesopotamian months and the days of the week, see
Appendix H.

Vocabulary

VERBS

hajja (u) hajj- make the pilgrimage to Mecca

daf'a (a) daf'- push away, repel

zāda (l) ziyādat- be more ('alā than), increase (int.); II

zayyada increase (trs.); VIII izdāda grow, multiply

tāba (l) tibar- be good, pleasant

wasāṣa & IV 'awṣa charge (bi- with); bequeath (bi-); something (lī- to)

waqa'a (a) wuqā'- befall, occur, fall down

NOUNS

'amīnī female

juz'- plural 'ajzā- part, section

dzāk- male

tayyib- good, pleasant, agreeable; ṭīb- perfume, pleasant

aroma

nisf- half

waṣṭyat- plural waṣāyā bequest, legacy; directive, commandment

Exercises

(a) Read and translate:

1. 4 - كُلُّ مَكْرٍ مَنَّاهُمَا مَنَّاهُمَا عَلَى اللَّهِ ثَالَثَينَ.

2. 4 - قَالَ الْحَمِّي بَالْبَلَدٍ مِنْ دَنيَاكُمَا ثَلَاثَ - الْطَّبِيعَ وَالنَّاسَ، وَجَعَلَ قَرَةَ عِئِينَى

فِي الْأَصِلَّةِ.

3. 4 - إِنْ كَفَّارَتَا الْهَجَمَاءَانَّ فَانْتَجَبُوا مَا طَابَ لَكُمْ مِنَ النَّاسِ مِثْلَهُ وَلَاتَانَدَرَ

وَلَا رَبِّيَ. 1

4. 4 - يَسْتَمَعُونَ بِالْمَعَذَّبِ وَلَا يَخْفِيفُ اللَّهُ رَمَذهَ وَإِنْ يَوْمًا عَندَ رَبِّكَ كَانَ فَالِئِلَّ.

1 Aqṣāta fī be equitable to.
Supplementary Readings from the Hadith Literature

(I. The First Three Sent to Hell)

"عن أبي هريرة (رضي الله عنه) عن النبي ﷺ (صل الله عليه وسلم) قال أن الله تبارك وتعالى إذا كان يوم القيامة ينزل إلى الجبال ليقضي بينهم وكلام جليل فأول من يدعونه رجل جمع القرآن ورجل قال في سبيل الله ورجل كبير المال. فقول الله للقارئ: "لأعلمك ما أنزلت على رسول؟ قال "بليا يا رب" قال "فماذا عملت فيما علمنتي؟ قال "كنت أقوم به آناء الليل وآناء النهار" فقلت للملائكة "كذبت" وقلت لله "بليا يا رب" فقال الله "أردت أن يقال إن فلما قرئ فقد قيل ذلك؟ فيؤتي بصاحب المال فقول الله لله "لم أوسع عليك حتى لم أدمعك تحتج إلى أحد؟ قال "بليا يا رب" قال "فما عملت فيما علمنتي؟ قال "كنت أصل الرحم وأتصدقي" فقال الله "كذبت" وقلت للملائكة "كذبت" وقلت لله "بليا يا رب" ان يقال فلما قرئ فقد قيل ذلك.

"an in a hadith indicates a transmitter
jadā (a) bend the knee
jama’a (a) l-qir‘a‘ ana memorize the Koran
fīmā = fī ma‘ with regards to that which
‘ānd a throughout
būka variant of būika
wada‘a (a) let (+ imperf. ind.)
iḥṣajja ‘īlā be in need of
wasala (i) r-rafīma maintain family ties
jawād- generous

1Ma‘raj-ima‘ārīju height; ‘araja (u) ascend; muhl- molten metal; ‘ihā- tufts of wool.
2Hazz- portion; dayn- debt.
3Kalālat- distant heir.
II. Intercession on Judgment Day

عن آتش (رضي الله عنه) عن النبي (صلى الله عليه وسلم) قال: يجتمع المؤمنون يوم القيامة فيقولون لمو، فاستشفناه نحن، فبيانهم آدم فقولون أنتَ ابن الناس، فخلق الله بيد جسدة لهملكه، ولكل شيء فشغله لنا عند ربنا حتى بريدنا من مكاننا هذا، يقول فليس هناكم، وذكر ذنبي في سبيل الله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسل بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوق آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناقة، يقوله فيقول فليس هناكم، وذكر ذنبي لله، يقول فأتوا نجحاً فانه يفوجئ آمنا أولاً ورسول بهذه الناق
ثم عرج إلى النساء الخامسة فاستفتح جبريل عليه السلام قيل "من هذا؟ قل "جبريل" قيل "وم من ملك؟" قال "محمد" قيل "وقد بعث اليه؟" قل «قد بعث اليه» ففتحت لنا فذ انا بموسى فرحب وداة

ثم عرج إلى النساء السادسة فاستفتح جبريل عليه السلام قيل "من هذا؟ قل "جبريل" قيل "وم من ملك؟" قال "محمد" قيل "وقد بعث اليه؟" قل «قد بعث اليه» ففتحت لنا فذ انا بموسى فرحب وداة

ثم حذب إلى النساء السادس المنتهية فاذ ورذها كانذا الفيلة. فاذ شربها كالقالاء. قال فذما غشيها من ان دفه ما غشي تغيرت. فذا احد من خلق الله يستطيع أن يئذ تذ من حسنها. فترى الله

صلى الله فعلى من فرحب ربك على سلالة قل "خمسين صلالة قل "راجع إلى ربك فناس الخطيث فإنا امتد لا يطوقون. "

bowyu l-maqdisi Jerusalem
rabha (i) tie
halqat- (hitching) ring
rak'at- kneeling
"inda- vessel
xamr- wine
laban- milk
firas- innate disposition (to Islam)
"araja (ii) ascend
istafiha ask for something to be
opened, request admittance
faiha (a) open
rahhaba bi- welcome
xalat- maternal aunt (according to legend, John's mother Elizabeth was Mary's aunt; John and Jesus were thus maternal cousins).
Yakya John
Sairu I-husn half of (all) beauty
'azza wa-jalla mighty and glorious is he
'asnada lean
zahr- back
al-bayyu l-ma'kara the prototype of the Ka'ba in heaven
as-sidrati l-muntaha the heavenly lote-tree
filat- elephant
qaal- fruit
qullat- pl qildal- jug
gatiya (a) cover
ta'fayyara change (int.)
n'a'a (a) describe
faraa (i) ordain, assign
xaffa tighten, reduce
'aataa bear, endure
Appendix A

BROKEN PLURAL TYPES

Classed by Singular (See Locator Index, p. 263)

1. Singular FA‘L-

1a. plural 'AF‘AL-

انف/آنف
نهير/نهار
حي/أحياء
يوم/أيام
خير/أخبار
شيء/أشياء
موت/أموات

1b. plural FU‘UL-

امور/أمر
عين/عيون
شهر/شهور
نفس/نفس
قلب/قلوب
وجه/وجه
عقل/عقل
كنز/كنوز

1c. plural FI‘AL-

عبيد/عباء
مرة/مرار
شهر/أشهر
نجم/أنجم
عين/أعين
يد/أيد

1d. plural ‘AF‘UL-

أذن/أذان
آذان/أذان
 واحد/أحاد

1e. plural FAWA‘ILU-


2. Singular FA‘L- (FA‘IL-/FA‘UL-/FU‘UL-; FAL- for C2w)

2a. plural ‘AF‘AL- (‘A‘AL- for C1)

اذن/آذان
باب/ابواب

258

259
INTRODUCTION TO KORANIC ARABIC

APPENDIX A: BROKEN-PLURAL TYPES

3. Singular FU’L/-FI’L/-FA’L-

3a. plural FU’AL/-FI’AL-

3b. plural ’AF’AL-

3c. plural FU’UL-

4. Singular FA’IL- (FA’IL-)

4a. plural FU’IL-

4b. plural FAWA’ILU

4c. plural ’AF’AL-

4d. plural FU’AT-

5. Singular FA’IL-

5a. plural FI’AL-

5b. plural FU’ALÀ’U

6. Singular FI’AL/-FA’AL/-FU’AL-

6a. plural ’AF’ALAT-

6b. plural FA’ILU

6c. plural FU’UL-

6d. plural ’AFÁ’ILU

7. Singular FA’UL-

7a. plural ’AFÁ’AL-

7b. plural FU’UL-

260

261
8. Singular *'AF'ALU* (m), FA'LĀ'U* (f), pl FU'L- for colors/defects

9. Singular *'AF'ALU* (m), FU'LĀ (f) for all elatives

9a. masc. plural *'AF'AILU* and/or *'AF'ALŪNA*

9b. fem. plural FU'AL- and/or FU'LAYAT-

10. Anomalous noun types

10a. apparently biliteral in singular, C3 obscured in plural *'AF'Ā*-

10b. apparently biliteral in singular, FI'LAT- in plural

10c. plural FI'LĀN-

10d. anomalous feminine plurals in -ĀT-

10e. anomalous plurals in *'AFĀ'IN* / FA'ĀLIN

Quadrilateral Types

11. Plural FA'ĀLILU / MAFĀ'ILU, for all quadrilateral singualrs with short vowel between C3 and C4.

LOCATOR INDEX FOR BROKEN-PLURAL TYPES

I. Triptote Types

1. AFÁL- 1a, 2a, 3b, 4c, 5h, 7a, 10e

2. AF'UL- 1d

3. AF'ILAT- 6a

4. AFILLAT- 5j

5. FA'AL- 1c, 2b, 5a

6. FU'TAL- 4a

7. FI'AL-/FU'AL- 3a, 9b

8. FU'L- 8

9. FI'LĀN- 5c, 6c, 7b

10. FI'LAT- 10b

II. Diptote Types

1. FA'AL- 1b, 2c, 3c

2. FA'LĀ- 5g

3. FA'LĀ- 5f

III. Indeclinable Types
### Appendix B

The Inflection of Weak-

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Singular</th>
<th>3 m</th>
<th>2 m</th>
<th>1 c</th>
<th>3 m</th>
<th>2 m</th>
<th>1 c</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>II</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>III</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>Infinitive</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>Plural</td>
<td>3 m</td>
<td>2 m</td>
<td>1 c</td>
<td>3 m</td>
<td>2 m</td>
<td>1 c</td>
<td></td>
</tr>
<tr>
<td>Singular</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td></td>
</tr>
<tr>
<td>2 m</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td></td>
</tr>
<tr>
<td>1 c</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td></td>
</tr>
</tbody>
</table>

### Subjunctive

<table>
<thead>
<tr>
<th>Singular</th>
<th>3 m</th>
<th>2 m</th>
<th>1 c</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>II</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>III</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>Dual</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>2 c</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>1 c</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
</tbody>
</table>

### Imperfect Indicative

<table>
<thead>
<tr>
<th>Singular</th>
<th>3 m</th>
<th>2 m</th>
<th>1 c</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>II</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>III</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>Dual</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>2 c</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>1 c</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
</tbody>
</table>

### Jussive

<table>
<thead>
<tr>
<th>Singular</th>
<th>3 m</th>
<th>2 m</th>
<th>1 c</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>II</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>III</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>Dual</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>2 c</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
<tr>
<td>1 c</td>
<td>다 달 다</td>
<td>다 달 다</td>
<td>다 달 다</td>
</tr>
</tbody>
</table>
### Imperative

<table>
<thead>
<tr>
<th>Gender</th>
<th>Person</th>
<th>Form 1</th>
<th>Form 2</th>
<th>Form 3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td>m</td>
<td>دُلِّيْ أَلْيَمُ</td>
<td>أَنْ ذُهِبْ</td>
<td>أَذْهَبْ</td>
</tr>
<tr>
<td>f</td>
<td>لاَ ذُهِبْ</td>
<td>أَذْهَبْ</td>
<td>أَذْهَبْ</td>
<td></td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
<td>لاَ ذُهِبْ</td>
<td>أَذْهَبْ</td>
<td>أَذْهَبْ</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td>m</td>
<td>أَذْهَبْ</td>
<td>أَذْهَبْ</td>
<td>أَذْهَبْ</td>
</tr>
<tr>
<td>f</td>
<td>أَذْهَبْ</td>
<td>أَذْهَبْ</td>
<td>أَذْهَبْ</td>
<td></td>
</tr>
</tbody>
</table>

### Passive

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form 1</th>
<th>Form 2</th>
<th>Form 3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Perf.</strong></td>
<td>دُلِّيْ أَلْيَمُ</td>
<td>أَنْ ذُهِبْ</td>
<td>أَذْهَبْ</td>
</tr>
<tr>
<td><strong>Impf.</strong></td>
<td>يُذْهِبْ</td>
<td>أَذْهَبْ</td>
<td>أَذْهَبْ</td>
</tr>
</tbody>
</table>

### Active Participles

<table>
<thead>
<tr>
<th>Gender</th>
<th>Person</th>
<th>Form 1</th>
<th>Form 2</th>
<th>Form 3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td>masc.</td>
<td>دَالْ</td>
<td>دَاعُ</td>
<td>دَايِعُ</td>
</tr>
<tr>
<td>fem.</td>
<td>دَلْ</td>
<td>دَعْ</td>
<td>دَايِعُ</td>
<td></td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
<td>دَايِعُ</td>
<td>رَايِعُ</td>
<td>رَايِعُ</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td>masc.</td>
<td>دَايِعُ</td>
<td>رَايِعُ</td>
<td>رَايِعُ</td>
</tr>
<tr>
<td>fem.</td>
<td>دَايِعُ</td>
<td>رَايِعُ</td>
<td>رَايِعُ</td>
<td></td>
</tr>
</tbody>
</table>

### Passive Participles

<table>
<thead>
<tr>
<th>Gender</th>
<th>Person</th>
<th>Form 1</th>
<th>Form 2</th>
<th>Form 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. sing.</td>
<td>مَدُعُوْنَ</td>
<td>مَدُعُوْنَ</td>
<td>مَدُعُوْنَ</td>
<td></td>
</tr>
<tr>
<td>fem. sing.</td>
<td>مَدُعُوْنَ</td>
<td>مَدُعُوْنَ</td>
<td>مَدُعُوْنَ</td>
<td></td>
</tr>
</tbody>
</table>
### 1. Sound Triliteral

<table>
<thead>
<tr>
<th>FORM II</th>
<th>FORM III</th>
<th>FORM IV</th>
<th>FORM V</th>
<th>FORM VI</th>
<th>FORM VII</th>
<th>FORM VIII</th>
<th>FORM IX</th>
<th>FORM X</th>
</tr>
</thead>
<tbody>
<tr>
<td>perf. act.</td>
<td>استفسل</td>
<td>اقتسل</td>
<td>اقتسل</td>
<td>اقتسل</td>
<td>قاتل</td>
<td>قاتل</td>
<td>قاتل</td>
<td>قاتل</td>
</tr>
<tr>
<td>perf. pass.</td>
<td>اقتسل</td>
<td>قاتل</td>
<td>قاتل</td>
<td>قاتل</td>
<td>قاتل</td>
<td>قاتل</td>
<td>قاتل</td>
<td>قاتل</td>
</tr>
<tr>
<td>impf. act.</td>
<td>قاتل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
</tr>
<tr>
<td>impf. pass.</td>
<td>قاتل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
</tr>
<tr>
<td>subj. act.</td>
<td>قاتل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
</tr>
<tr>
<td>juss. act.</td>
<td>قاتل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
<td>يقتسل</td>
</tr>
<tr>
<td>impt.</td>
<td>قاتل</td>
<td>مقتسل</td>
<td>مقتسل</td>
<td>مقتسل</td>
<td>مقتسل</td>
<td>مقتسل</td>
<td>مقتسل</td>
<td>مقتسل</td>
</tr>
<tr>
<td>act. part.</td>
<td>مقتسل</td>
<td>مقتسل</td>
<td>مقتسل</td>
<td>مقتسل</td>
<td>مقتسل</td>
<td>مقتسل</td>
<td>مقتسل</td>
<td>مقتسل</td>
</tr>
</tbody>
</table>

| pass. part. | مقتسل | مقتسل | مقتسل | مقتسل | مقتسل | مقتسل | مقتسل | مقتسل |
| noun | أفلال | أفلال | أفلال | أفلال | أفلال | أفلال | أفلال | أفلال |

### 2. Initial hamza

| perf. act. | اسن | اسن | اسن | اسن |
| impf. act. | يسن | يسن | يسن | يسن |
| impf. | يسن | يسن | يسن | يسن |
| act. part. | يسن | يسن | يسن | يسن |
| noun | انس | انس | انس | انس |

### 3. Initial waw (C₁w)

| perf. act. | افتق | افتق | افتق | افتق |
| impf. act. | يفتق | يفتق | يفتق | يفتق |

APPENDIX C: SYNOPTES OF THE INCREASED FORMS
4. Medial و (C₂w)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>اسماع</td>
<td>يسنم</td>
<td>يسنم</td>
<td>اسماع</td>
<td>اسماع</td>
<td>اسماع</td>
<td>اسماع</td>
</tr>
<tr>
<td>تقوم</td>
<td>يقوم</td>
<td>يقف</td>
<td>تقام</td>
<td>مقيم</td>
<td>مقام</td>
<td>بقائم</td>
</tr>
<tr>
<td>قام</td>
<td>يقم</td>
<td>يقم</td>
<td>قام</td>
<td>مقيم</td>
<td>مقيم</td>
<td>قائم</td>
</tr>
</tbody>
</table>

5. Medial ي (C₂y)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>اسماع</td>
<td>اسماع</td>
<td>يسنم</td>
<td>يسنم</td>
<td>اسماع</td>
<td>اسماع</td>
<td>اسماع</td>
<td>اسماع</td>
</tr>
<tr>
<td>غالب</td>
<td>غالب</td>
<td>يسنم</td>
<td>يسنم</td>
<td>غالب</td>
<td>غالب</td>
<td>غالب</td>
<td>غالب</td>
</tr>
<tr>
<td>يثبت</td>
<td>يثبت</td>
<td>يثبت</td>
<td>يثبت</td>
<td>يثبت</td>
<td>يثبت</td>
<td>يثبت</td>
<td>يثبت</td>
</tr>
</tbody>
</table>

6. Final Weakness (C₃w/y)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>اسماع</td>
<td>اسماع</td>
<td>اسماع</td>
<td>اسماع</td>
<td>اسماع</td>
<td>اسماع</td>
</tr>
<tr>
<td>يثبت</td>
<td>يثبت</td>
<td>يثبت</td>
<td>يثبت</td>
<td>يثبت</td>
<td>يثبت</td>
</tr>
<tr>
<td>مُنِبْعَ</td>
<td>مُنِبْعَ</td>
<td>مُنِبْعَ</td>
<td>مُنِبْعَ</td>
<td>مُنِبْعَ</td>
<td>مُنِبْعَ</td>
</tr>
</tbody>
</table>

Appendix C: Synopes of the Increased Forms
<table>
<thead>
<tr>
<th>7. Geminate roots</th>
<th>8. Quadrilateral roots</th>
</tr>
</thead>
<tbody>
<tr>
<td>impf. act.</td>
<td>perf. act.</td>
</tr>
<tr>
<td>subj. act.</td>
<td>act. part.</td>
</tr>
<tr>
<td>juss. act.</td>
<td>pass. part.</td>
</tr>
<tr>
<td>impf.</td>
<td>noun</td>
</tr>
<tr>
<td>act. part.</td>
<td></td>
</tr>
<tr>
<td>pass. part.</td>
<td></td>
</tr>
<tr>
<td>noun</td>
<td></td>
</tr>
</tbody>
</table>

APPENDIX C: SYNOPTIC TABLES OF THE INCREASED FORMS
Appendix D

KORANIC ORTHOGRAPHY

The orthography of Arabic presented in this book is normalized Arabic orthography as established over a millennium ago. The standard orthography of the Koran, however, differs slightly from normalized writing since it antedates the philological normalization. Basically the differences lie in the spelling of internal -ā- and the perennially troublesome hamzā.

The Koran was originally written down in old Arabic letters, which had neither the vowel markings nor the dots for distinguishing the various letters that share a given shape. First developed were signs for the vowels, initially a system of dots above and below the consonants, rather like the Eastern Aramaic system of vocalic points common in Nestorian Syriac. Later, when the dots were invented to distinguish the various consonants, the vowel signs that are current today took the place of the vocalic dots.

In consonance with Aramaic usage, whereas l and ā are consistently indicated by the y and w and final ā is indicated by alif; internal ā is not normally indicated at all. Thus, for kitāb- (normalized as كتاب) early Koranic orthography has كتاب, reflecting the Aramaic-Syriac prototype كتاب (kitābā).

By the time of vocalization and dotting, the text of the Koran as it stood had obviously already developed a quasi-sacrosanctity that prevented the philologists from inserting into the text any such additional letter as a lengthening alif, so the dagger-alif was placed over the letter in order not to interfere with the word as it stood, much as the Masoretic pointing was inserted into and around the Hebrew text of the Old Testament without changing or adding to the consonantal skeleton.

Koranic orthography reflects the dialect of Mecca, which differs in small detail from the pronunciation that was later regarded as standard. Notably, the dialect of Mecca had lost internal and final glottal stops. Since the glottal stop was not pronounced, there was no reason to provide it with a consonantal letter. For example, sa‘ala was pronounced something like sa‘ala (with an intervocalic glide) and spelled with alif; yas‘ala was pronounced yasala and so written without alif, then standardized as يسُأَل and finally normalized as يسأَل. Su‘āl- and barī‘ would have been pronounced su‘wāl- and barī‘ and so spelled. The philologists, based on their analysis of other dialects, “restored” the glottal stop where they determined it should have been, thus the Koranic standardized and normalized Su‘āl and Su‘wāl and بري‘ and سرائ. This “restoration” accounts for the seemingly random seats of the hamza (see Appendix G), a sign invented from an initial ‘ayn because of the close proximity of the two sounds in the throat.

The alif bi-sūrat al-yā‘ is another remnant of Meccan dialect and indicates what must have been a vowel something like -ē- (as mā‘ē for مَا ‘ē and waffē for waffā). In Koranic orthography the alif bi-sūrat al-yā‘ is maintained as a yā‘ (without dots) even when enclitics are added, as سوَء (savā’) (“he made you”), reflecting a Meccan pronunciation of sawwēkā. This dialectal variant is preserved in one phrase, لَبْسَ يَا لَبْسَ (labbās) which reflects the Meccan labbāka for normalized labbākā (‘abdūka) (“[your servant] has responded to you”), a phrase used in the pilgrimage rites.

Other aspects of Koranic orthography that differ from normalized Arabic orthography are:

1) Osiose letters are indicated by a small circle. This should not be confused with the sukūn, which is written as a small initial j (without dot) and stands for jazm, another word for sukūn.

2) Madda indicates abnormal lengthening of a vowel, not -ā- as in normalized orthography. The glottal stop is indicated by hamza everywhere, as وَقَعَتْ آذَانَهُمْ وَقَعَتْ آذَانَهُمْ for normalized وَقَعَتْ آذَانَهِمْ. 
(3) Final -i, especially the first-person singular objective enclitic -ni, is often written defectively, e.g., رَبِّ for normalized رَبِّ and for normalized فَارَسُلونِ.

It should be noted that Koranic orthography is maintained only in the Koranic text itself. When quotations were taken from the Koran in the post-normalization period, they were often written in standard orthography.

**Cross-Word Assimilations**

Assimilations across word boundaries are indicated in Koranic orthography as follows:

<table>
<thead>
<tr>
<th>WRITTEN</th>
<th>READ AS</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>-t d-</td>
<td>-d d-</td>
<td>تُعَبَّدُ دَعُوتُكَمَا  'ujībad da'watukumā</td>
</tr>
<tr>
<td>-n b-</td>
<td>-m b-</td>
<td>مِنْ بَعْدِ mīm ba'dī</td>
</tr>
<tr>
<td></td>
<td></td>
<td>عَدَوْتُ بَنْسَ 'adāwum bi'sa</td>
</tr>
<tr>
<td></td>
<td></td>
<td>زَكِيَّةُ بَغْرَي zaktyatam bi-ğayri</td>
</tr>
<tr>
<td></td>
<td></td>
<td>اَيْتِ وَبِنْتُتُ 'āyātim bayyinaṭin</td>
</tr>
<tr>
<td>-n l-</td>
<td>-l l-</td>
<td>شَفَأُ لِلنَّاسِ shifā'ul lin-nāsī</td>
</tr>
<tr>
<td>-n m-</td>
<td>-m m-</td>
<td>سِرَاطُ مُسْتَقَمَّ مَسْتَقَمَّ sirātim mustaqimin</td>
</tr>
<tr>
<td>-n r-</td>
<td>-r r-</td>
<td>ٱلْغُفُورُ رَحِيمًا  ɡafūrar rahman</td>
</tr>
<tr>
<td>-n w-</td>
<td>-w w-</td>
<td>اَبَادَا وَلِيّ  'abadaw wa-lan</td>
</tr>
<tr>
<td></td>
<td></td>
<td>مَنْ وَعَدْتُيّ maw wa'adānti</td>
</tr>
<tr>
<td>-n y-</td>
<td>-y y-</td>
<td>أَنْ يَعْدِهِمْ 'ay yu'addibahum</td>
</tr>
</tbody>
</table>

The internal assimilation of -d- to -t- is similarly indicated:
Appendix E

KORANIC MARKS OF PERIODIZATION

Arabic only recently—and in imitation of European languages—developed punctuation marks. The late development can be partially explained by the abundance of particles that serve as interrogatives, coordinators and sequentializers, thereby making an elaborate system of periodic marks unnecessary. In the Koran, however, there are numerous passages where incorrect periodization can have disastrous effects on the meaning. In order to prevent such misreadings, a system of markings for pause (waqf) is commonly included in Koranic texts.

The marks used in the standard Egyptian Koran are as follows:

(1) م necessary pause: no syntactic connection between what precedes the mark and what follows, e.g.

ا نا يستجيب الذين يسمعون و الوتى يبعثهم الله

Only those who hear respond—and the dead, God will resurrect them.

This prevents the non-sensical reading

ا نا يستجيب الذين يسمعون والوتي يبعثهم الله

Only those who hear and the dead respond—God will resurrect them.

(2) ل no pause: what follows the mark belongs syntactically to what precedes, e.g.

المتى هم الملائكة طيبين لا يقولون سلم عليكم ادخلوا الجنة بما كنتم تعملون

To those whom the angels cause to die [when they are] good, they say, “Peace be unto you. Enter the garden because of what you used to do.”

We recite to you their news in truth—they are youths who believed in their Lord or We recite to you their news—in truth they are youths who believed in their Lord.

(4) سل pause permissible but no pause preferable.

(5) قل pause permissible and preferable; no pause also permissible.

(6) * pause at either place but not both, e.g.

ذلك الكتاب لا ريب فيه هدى

That is the book, no doubt—in it is guidance for the pious or That book, in which there is no doubt, is guidance for the pious.
Appendix F

PAUSAL FORMS

The following rules for pronunciation should be observed for pausal forms, i.e., words that fall before a natural pausal point or at the end of a phrase or sentence. Isolated words are also generally pronounced in pausal form.

1. Final short vowels are quiesced (even when written):
   ُنَلَأ ْدَأ َلَنَ ِلَالَنْمَنَ فَقَدَ ظَلَمَ نَسَةَ ْدَأ يَنَاكِنَ َيِدَن َلَمْنَأ ْنُلَالَأَنَمَنَ:
   read as: fa-qad zalama nafsah:

2. The indefinite endings -un and -in are quiesced:
   ْرَبَّ ْيَنَلَأ ْيَنَيِّلَأَرَ ْلَأ ْيَنَيِّلَأَرَ ْلَأ
   read as: fa-mā lahu min nūr:

3. The indefinite ending -an is read as -ā:
   ْلَأ ْلَأ ْلَأ ْلَأ
   read as: wa-'amārnā 'alayhim maṭarā:

4. The inflectional ending and the -i- of the tā' marbūta are quiesced, giving an ending in -ā:
   ْلَأ ْلَأ ْلَأ ْلَأ
   read as: wa-ayatun lahumu l-ardu l-mayta:

Appendix G

SEATS OF THE HAMZA

I. Initial Hamza. The seat for all initial hamzas is alif.

When the vowel of the hamza is -a- or -u-, the hamza is commonly written above the alif, as in ٌأَلِمْ ٌأَلِمْ ٌأَلِمْ، ٌأَلِمْ ٌأَلِمْ ٌأَلِمْ،

When the vowel of the hamza is -i-, the hamza is commonly written beneath the alif, as in ٌأَلِمْ ٌأَلِمْ ٌأَلِمْ،

When the vowel of the hamza is -ā-, the alif carries madda, as in ٌأَلِمْ ٌأَلِمْ ٌأَلِمْ،

II. Internal Hamza.

1. If internal hamza is (a) preceded by a short vowel and followed by sukūn, or (b) preceded by sukūn, or (c) both preceded and followed by the same vowel, the seats are:
   • Alif for -a-, -a- and -a-, as in رَأَسِ، مَسَاالِ وَسَالِ sa’ala;
   • Madda for -ā-, as in قُرَآنَ، قُرَآنَ، قُرَآنَ، قُرَآنَ، ta’āmarā;
   • Dotless yā for -i-, -i- and -i-, as in ذِئبٌ، ذِئبٌ، ذِئبٌ، ذِئبٌ، ُوَسَالِ، ُوَسَالِ، ُوَسَالِ، ُوَسَالِ، ُوَسَالِ as’ilat- and takāfū’uḥu;
   • Wāw for -u-, -u- and -u-, as in سَوْلُ، سَوْلُ، سَوْلُ، سَوْلُ، mas‘āl-

2. If preceded by a short vowel and followed by a different vowel (long or short), the seats are, in order of preference: (a) i—dotless yā’,
   (b) u—wāw, (c) a—alif.
(2) If preceded by a long vowel, diphthong or sukūn, the hamza is on the line (no seat), as in 'abnā'-' جزء، jari'-مقرع، maqrū'-ضوء، daw'-شيء، say'-، and juz'-جزء.

(3) If preceded by a long vowel or diphthong and

(a) followed by -a-, the seat is nothing, i.e., the hamza "sits" on the line, as in 'abnā'ahu، شأ، خليفة، xat'at، مروة، murā'at.
(b) followed by -i-, the seat is ya', as in 'abnā'ihi، برئه، بريئة، سولل، su'ila.
(c) followed by -u-, the seat is wāw, as in 'abnā'ahu and 'abnā'u hu، بريوه، برئه، bart'iihi، سوئل، su'ila.

III. Final Hamza. Final hamza (exclusive of inflectional vowels) takes the following seats:

(1) If preceded by a short vowel, the seats are:

(a) alif for -a', as in نا، naba'.
(b) dotless ya' for -i', as in قارئ، qāri'.
(c) wāw for -u', as in كافئ، takāfu'.

---

1The combination -a'- is also written with the hamza on the line (رطوف).
2With the addition of the alif for the -an termination, hamza is no longer reckoned final. This combination is also commonly written with the dotless yā' (هيا)، especially in type.
3The combination -i'- is also normalized with the hamza on a dotless yā' (هيا)، especially in type.
4The indefinite accusative alif is not added to words ending in -a' or -a', such as نا، naba'an and 'abnā'an.
Appendix H

The Syro-Mesopotamian Months and Days of the Week

The following months were used in Syria and Mesopotamia for fiscal administration throughout the Islamic period. The names are derived from older Semitic usage, and the months are solar (Julian).

<table>
<thead>
<tr>
<th>Month</th>
<th>Syriac</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>April</td>
<td>ܢܫّܢܐ (nsānu)</td>
<td>نيسان (Nisān)</td>
</tr>
<tr>
<td>May</td>
<td>ܐܝܪܐ (ayārū)</td>
<td>أيار (Ayar)</td>
</tr>
<tr>
<td>June</td>
<td>ܚܢܝܐ (ḥoṣrānu)</td>
<td>حزيران (Ḥazīrān)</td>
</tr>
<tr>
<td>July</td>
<td>ܬܡܪܡܐ (tammāzu)</td>
<td>تموز (Tamuz)</td>
</tr>
<tr>
<td>August</td>
<td>ܢܒ (āb)</td>
<td>آب (Ab)</td>
</tr>
<tr>
<td>September</td>
<td>ܝܠܝܠ� (aylālu)</td>
<td>یا‎ل‎ (Yalul)</td>
</tr>
<tr>
<td>October</td>
<td>ܬܘܬܢܐ (tisrīnu l-`awwalu)</td>
<td>ظهیر (Ẓehir)</td>
</tr>
<tr>
<td>November</td>
<td>ܢܫّܢܐ (nsānu)</td>
<td>نيسان (Nisān)</td>
</tr>
<tr>
<td>December</td>
<td>ܒܣܢ (sbānu)</td>
<td>شباط (Sbāt)</td>
</tr>
</tbody>
</table>

Days of the week:

<table>
<thead>
<tr>
<th>Day</th>
<th>Syriac</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>ܝܝܡ ܠ-ܐܚܕ (yawmu l-`ahadi)</td>
<td>يوم الأحد (Yom haḥad)</td>
</tr>
<tr>
<td>Monday</td>
<td>ܝⵢܡ ܠ-ܝܛܢܝܝ (yawmu l-iṭnayni)</td>
<td>يوم الاثنين (Yom haṭnnayn)</td>
</tr>
<tr>
<td>Tuesday</td>
<td>ܝܝܡ ܬ-$ܬ-$ܠܐܒ (yawmu ʿ-ṭulābāʿi)</td>
<td>يوم الثلاثاء (Yom haṭulsat)</td>
</tr>
<tr>
<td>Wednesday</td>
<td>ܝܝܡ ܠ-ܬܪܒ (yawmu l-`arbaʿāʾi)</td>
<td>يوم الأربعاء (Yom haṭmrūb)</td>
</tr>
<tr>
<td>Thursday</td>
<td>ܝܝܡ ܠ-/xml (yawmu l-xamisi)</td>
<td>يوم الخميس (Yom haṭmūs)</td>
</tr>
<tr>
<td>Friday</td>
<td>ܝܝܡ ܠ-ܝܘܢ (yawmu l-jumʿatī)</td>
<td>يوم الجمعة (Yom haṭmā)</td>
</tr>
<tr>
<td>Saturday</td>
<td>ܝܝܡ ܣ-ܫܒ (yawmu s-sabti)</td>
<td>يوم السبت (Yom haṭmās)</td>
</tr>
</tbody>
</table>

Appendix I

SUMMARY OF VERBAL SYNTAX

The Perfect

1. Simple past   
   dašraḥu

2. Past definite 
   qad dašraḥu

3. Negative perfect (+ mā) 
   mā dašraḥu

4. Future perfective 
   kānā l-yawmu garišan

5. Contrafactual conditionals 
   law darabant, la-māta

6. Gnomic (atemporal) 
   kānā llāhu ʿallman

Imperfect Indicative

1. Present habitual / present progressive 
   yaḍribu

2. Future1 
   (sawfa/sa)yaḍribu

3. Past habitual / progressive (+ perfect of kānā) 
   kānā yaḍribu

4. + qad for "may, might" 
   qad yaḍribu

Subjunctive

1. after 'an 
   'axāfu 'an yaḍribu

2. with li- for purpose 
   aṭā li-yaḍribu

3. with lan for neg. future 
   lan yaḍribu

---

1 Affirmative explicit with sawfa or sa-.
INTRODUCTION TO KORANIC ARABIC

4. with fa- after prohibition, wishes, requests, &c.
   lâ yâgdâb fa-yâdribânî
   Let him not get angry lest he hit me.

Jussive

1. with lam for neg. past def.
   lam yâdribînî
   He did not hit me.

2. with li- for hortatory
   li-yâdribînî
   Let him hit me.

3. with lâ for neg. imperative
   lâ yâdribînî
   Let him not hit me.

4. possible conditionals
   'in yâdribînî yamût
   If he hits me, he'll die.
   man yâdribînî yamût
   Whoever hits me will die.
   idribînî tamût
   Hit me and you die.

Appendix J
MANDATORY PHONETIC CHANGES

Following are the mandatory phonetic changes that occur with the “weak” consonants w and y. The vertical line indicates a syllabic division. The basic rule throughout is as follows: any weak consonant surrounded by short vowels is dropped along with the following vowel, and the preceding vowel is lengthened in compensation if possible (if the syllable is closed, the vowel cannot be lengthened).

- *-awa* → -â/ (*qawâla → qaîla* §60.2)
- *-iyyâl* → -âl/ (*tâlqâyînâ → tâlqâyînâ* §39.1)
- *-awâC/ → -uC/ (*qawâlta → quâlta* §18)
- *-awi* → -â- (*mawîta → màta* §18)
- *-awîC/ → -iC/ (*mawîtta → mitta* §18)
- *-yawâC/ → -uC/ (*qawâlta → quâlta* §18)
- *-uau* → -â-/ (*yalqau → yalqâ* §39.1)
- *-awâ/ → -â/- (*qawâla → qaîla* §60.2)
- *-iyî* → -îl/ (*hâdiyînâ → hâdînâ* §27.2, *tarmiyînâ → tarmînâ* §39.2)
- *-iyâu* → -îâ/ (*hâdiyûnâ → hâdînâ* §27.2, *yarmiyûnâ → yarmînâ* §39.2)
- *-iyû/ → -ûl/ (*hâdiyûnâ → hâdînâ* §27.2, *yarmiyûnâ → yarmînâ* §39.2)
- *-iyyâl* → -âl/ (*tâlqâyînâ → tâlqâyînâ* §39.1)
- *-uwîl* → -îl/ (*tad’uwwînâ → tad’înâ* §39.3)
- *-uwâl* → -ûl/ (*tad’uwwûnâ → tad’ûnâ* §39.3)
- *iyîC/ → -îC/ (*hâdiyînâ → hâdîn* §27.1)
- *-uwîl* → -îl/ (*tad’uwwînâ → tad’înâ* §39.3)
- *-uwâl* → -ûl/ (*tad’uwwûnâ → tad’ûnâ* §39.3)
English-Arabic Vocabulary

abide مازال — alms, give تصدّق
able, be قادر — among بين
abomination مكر — angel ملك
absent, be غاب — announce يذكر
accept تقبل — anyone أحد
acknowledge, refuse to انكر — anything شيء
Adam آدم — apostle رسول
adopt اتخذ — appear بدا
adultery, commit زنى — appoint as successor خلف
advance اقبل — approach قرب
advise نصح — arise قام
afflict اصاب — arms سلاح
after (conj.) بعد أن — as كا
after (prep.) بعد — as for اما
afterwards (adv.) من بعد — ask سأل
against على — aspire to ابتغي
age سن — astray, go ضل
alive حي — avail فهم
all كل — aware, be دري
almost كاد — away, turn ولي
alms زكاة — back, go أردت

1 Except in the elative 'AF'ALU pattern, as ضييف > 'atayibu, and
qawim > 'aqwamun.
INTRODUCTION TO KORANIC ARABIC

back, send/bring
band طائفة
bar مع
be كان
beast دابة
beautiful جميل، حسن
become اصبح
before (adv.) من قبل
before (conj.) قبل أن
before (prep.) قبل
beget ولد
behind وراء
believe in آمن ب
believer مؤمن
beneath تحت
benefit, be of تفع
better خير
between بين
beware اتقي
big كبير
bird طائر
black أسود
blame لام
bless بارك
blessing بركة
blind اعمى
book كتاب
bow down to سجد
break كس
bring بِ
bring down نزل ب
broken, be/get تكسر
brother أخ
build بني
but ولكن
content, be رضي
create خلق
curse لعن
darkness ضيأة
daughter بنت
day يوم
dead ميت
death موت
deceive غرر
decide قضي
deed عمل
deity إله
delude غرر
deny تكر
depart، انطلق
descend نزل
disappear ينسى م
devil شيطان
devoted مخلص
devout صالح
die مات
differ خالف، اختالف
disbelieve in كفر
disease مرض
disengage oneself فارق
disobey عصي
distant بعيد
division فرقة
djinn جن
do فعل، عمل
down، come/go نزل
draw back أدير
draw near تقرب
drink شرب
drink، give to سقي
due، give full وفِي
dumb أبلام
dust تراب، تربة
dwell سكن
each other بعض
ear أذن
earth أرض
eat أكل
elder شيخ
encourage حَرَض
end آخر، عشي
endeavor جاهد
enemy عدٌ
enjoy تمتعم
enter دخل
entrust وكل
equal، be سوي
eternal خالد
every كل
evidence بَيِنَة
evil شر
evildoer مفسد
example، give as مثال
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>except</td>
<td>إلا</td>
</tr>
<tr>
<td>exclusion of</td>
<td>من دون</td>
</tr>
<tr>
<td>father</td>
<td>أبو</td>
</tr>
<tr>
<td>few</td>
<td>قليل</td>
</tr>
<tr>
<td>filled, be</td>
<td>ملأ</td>
</tr>
<tr>
<td>filled</td>
<td>مملوء</td>
</tr>
<tr>
<td>find</td>
<td>وجد</td>
</tr>
<tr>
<td>finger</td>
<td>إصبع</td>
</tr>
<tr>
<td>finished, be</td>
<td>تمّ</td>
</tr>
<tr>
<td>fire</td>
<td>النار</td>
</tr>
<tr>
<td>first</td>
<td>أول</td>
</tr>
<tr>
<td>flee</td>
<td>فرّ</td>
</tr>
<tr>
<td>flow</td>
<td>جرى</td>
</tr>
<tr>
<td>follow</td>
<td>تبع، أنتمّ</td>
</tr>
<tr>
<td>foolish, be</td>
<td>جهل</td>
</tr>
<tr>
<td>forbid</td>
<td>منع، نهى</td>
</tr>
<tr>
<td>goodness</td>
<td>خير</td>
</tr>
<tr>
<td>goods</td>
<td>منع</td>
</tr>
<tr>
<td>Gospel</td>
<td>الاتجيل</td>
</tr>
<tr>
<td>guard, be on</td>
<td>انقي</td>
</tr>
<tr>
<td>guide</td>
<td>دلّ</td>
</tr>
<tr>
<td>hand</td>
<td>يد</td>
</tr>
<tr>
<td>happen</td>
<td>جرى</td>
</tr>
<tr>
<td>heart</td>
<td>قلب</td>
</tr>
<tr>
<td>hear</td>
<td>سمع</td>
</tr>
<tr>
<td>hear to, be</td>
<td>ورث</td>
</tr>
<tr>
<td>help</td>
<td>نصِّر</td>
</tr>
<tr>
<td>helper</td>
<td>ولقّ</td>
</tr>
<tr>
<td>here</td>
<td>هنا</td>
</tr>
<tr>
<td>help</td>
<td>نصِّر</td>
</tr>
<tr>
<td>high, be</td>
<td>علا</td>
</tr>
<tr>
<td>hinder</td>
<td>منع</td>
</tr>
<tr>
<td>hit the mark</td>
<td>أصاب</td>
</tr>
<tr>
<td>house</td>
<td>بيت</td>
</tr>
<tr>
<td>how?</td>
<td>كيف؟</td>
</tr>
<tr>
<td>however</td>
<td>إنّا</td>
</tr>
<tr>
<td>humankind</td>
<td>بشير</td>
</tr>
<tr>
<td>humble, be</td>
<td>تواضع</td>
</tr>
<tr>
<td>hypocrite</td>
<td>منافق</td>
</tr>
<tr>
<td>Iblis</td>
<td>إبليس</td>
</tr>
<tr>
<td>idol</td>
<td>منمن</td>
</tr>
<tr>
<td>if, to, in</td>
<td>إذا، إن، لى، ف</td>
</tr>
<tr>
<td>ignorant, be</td>
<td>جهل</td>
</tr>
<tr>
<td>ill, fall, in</td>
<td>مرض, في</td>
</tr>
<tr>
<td>increase (v.i.)</td>
<td>زاد، ازداد (v.i)</td>
</tr>
<tr>
<td>indicate</td>
<td>إشارة</td>
</tr>
<tr>
<td>infidel</td>
<td>كافر</td>
</tr>
<tr>
<td>infidelity</td>
<td>كفاف</td>
</tr>
<tr>
<td>inform</td>
<td>نبّا</td>
</tr>
<tr>
<td>inhabit</td>
<td>سكن</td>
</tr>
<tr>
<td>inhabitants</td>
<td>أهلي</td>
</tr>
<tr>
<td>inherit</td>
<td>ورث</td>
</tr>
<tr>
<td>injustice</td>
<td>ظلم</td>
</tr>
<tr>
<td>innocent</td>
<td>برء</td>
</tr>
<tr>
<td>inspire</td>
<td>أرحي</td>
</tr>
<tr>
<td>invite</td>
<td>دعا</td>
</tr>
<tr>
<td>itinerant</td>
<td>سِيّر</td>
</tr>
<tr>
<td>judge</td>
<td>قاضٍ</td>
</tr>
<tr>
<td>judgment, day of</td>
<td>يوم الدين</td>
</tr>
<tr>
<td>judgment, pass</td>
<td>حكم</td>
</tr>
<tr>
<td>kill</td>
<td>قتل</td>
</tr>
</tbody>
</table>

292 293
love أحب
lust هوى
male ذكر
man رجل، بشر، إنسان
many كبير
marry تُزوج
master مول
mate الزوج
matter أمر
maturity، reach بلغ اشتهاء
meaning معنى
Mecca مكة
memorize حفظ
mention ذكر
merciful رحمن
mercy، have رحم
messenger رسول
might قوة
mighty قوي
mistake أخطاء
mistaken، be خطفي
month شهر
moon قمر
morning صباح، صبح
mother أم
motion، set in سير
mountain جبل
name اسم
name (v.t.) اسم
narrate قص
near to اقترب
near، draw من
necessary، be ابتداء
neglect غفل
never أبدا
new جديد
news نبأ، خبر
night ليل، ليلة
noble كريم
nobody أحد
north شمال
nose أنف
not ما، لا
number عدد
O يا، يا، يا يا
obedience اطاعة
obey اطاع
observe closely احذ
occur وقع
old man شيخ
on على
one (adj.) واحد
one (pron.) أحد
one-eyed أعين
opinion (legal) فتاوى
opinion، give an اقتـ
oppress ظلم
or يا، أم
order أمر
orphan يطيم
other آخر
other than غير
over prep.) على
over، turn قلب
overturned، تُقلب
paradise جنة
pardon عف
parents والد
part جزء
part company هجر
partner شريك
pass away (cease) زال
pass away (die) توفيت
pass by مر من
pass over مر على
patient، be صبر
peace سلام
people أهل
perform (prayer) اقام
perhaps لعل، مست
perish ملك، خسر
permit إذن
pilgrimage، make a حج
pious صالح، متقين
place مقام، مكان
pleasant، be طاب
pleased، be رضي
plot كاد
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
</table>
| ready, get (v.t.) | هيا (ام)
| reality | حق
| reason | عقل
| recite | قرأ
| reckon | حسب
| recognize | عرف
| refuge, take care of | آوى
| refuse to acknowledge | إنكر
| relate | قص
| religion | دين
| repel | دفع
| repent | تاب
| requisite | جزء
| resurrection | قيامة
| retrace one's steps | استقلب عليه أعقابه
| return | رجع، عاد
| reward | جزء
| rich | غنى
| right (hand) | يمين
| rise | يرفع
| rise up | قام
| river | نهر
| rock | حجر
| rule | ملك، سلطان
| rule (v.t.) | ملك
| rush (v.i.) | استعنجل
| sabbath | السبت
| sacrifice (n.) | قربان
| sacrifice (v.t.) | قرب
| sad, be | حزن
| safe, keep | أمن
| safe, be, feel | آمن
| safe, keep | أمن
| sake of, for the | لأجل
| say | قال
| scare | خوف، أخاف
| see | رأى
| seize | اخذ
| send | بعث، أرسل
| send forth | بعث
| separate | فرق
| servant | عبد
| sick | مريض
| sign | آية
| sin, sinning | جناح، خطيئة
| sin (v.i.) (v.t.) | خطى
| sincere | مخلص
| sister | اخت
| slave | عبد
| sleep | نام
| small | صغير
| smash | كسر
| so that | حتى
| so-and-so | فلان
| some | بعض
| someone | أحد
| something | شيء
| son | ابن
| sorrow | حزن
| soul | نفس
| speak to | كلم

<table>
<thead>
<tr>
<th>ENGLISH-ARABIC VOCABULARY</th>
</tr>
</thead>
</table>
| spend | أفق
| spirit | روح
| spread | بسط
| spring | صيف
| star | نجم، كوكب
| steal | سرق
| stone | حجر
| strength | قوة
| strike | ضرب
| strive | جاهد
| strive for | ابتغي
| strong | قوي
| subjugate | سلم
| submit | أسلم
| summon | دع
| sun | شمس
| surround | احاط
| sustenance | رزق
| take | اخذ
| tame | أس
| taste | ذاق
| teach | علم
| term | أجل
| testify | شهيد
| that (adj., pron.) | ذلك
| that (conj.) | أن
| that (rel. pron.) | الذي
| that which | ما، الذي
| then | ف، ثم، إذا
| there | هناك
thing, شيء
this, هذا
though, as, كان
throw, رمي, التي
thus, كذلك
time, حين, مرة
to, ل, إلى
today, اليوم
tonight, الليلة
tooth, سن
Torah, التوراة
torrent, عذاب
touch, مس
travel, سار
tree, شجر
tribe, قوم
triumph, نصر
truth, حق
courage, صدق
courage, when (conj.)
turn (v.t.), وجه
turn away from, ولأ, إدرب عن
turn towards (v.i.), اتجه الي
two, اثنان
tyranny, ظلم
unbeliever, كافر
unfortunate, مسيك
ungrateful for, be, كفر ب
universe, العالم, العالم
unlawful, make, حرم عن
unmindful of, be, غفل عن

use of, make
vanquish
verse
village
violent
visit the sick
walk
want
wares
watch out for
water
water, ask for
water, give
way
weep
what?
when (conj.)
when?
whenever
where?
wherever
which (rel. pron.)
which?
white
who (rel. pron.)
who?
whole
why?
wife

will (v.i.)
wisdom
wish
with
witness
woman
word
words
world
world, the next
world, this
dinia
worse
worship
write
year
young

ENGLISH-ARABIC VOCABULARY
Arabic-English Vocabulary

Words are arranged by root, real or apparent. The number following “A” after nouns refers to the section in Appendix A where the broken-plural type is found. SFP = sound feminine plural; SMP = sound masculine plural; s.o. = someone; s.th. = something

'ab (A10a) father
'abadan (+ neg.) never
'ibn- (A10a, banûna) son
'atî (t) 'ityân- come to, bring s.o. (bi- s.th.); IV give to
'aqr- reward
'ajal- (A2a) term, appointed time, instant of death; li- 'ajli- for the sake of
'ahad- (m) (A2a), 'ihdâ (f) one, someone, anyone; yawnu- 'ahādî Sunday
'ax- (A10b/c) brother; 'uxt- (A10d) sister
'axdâ (is) 'ard- take, seize, take hold (bi- of); III 'âçadâ take to task (bî-for); VIII itâxâda adopt

ًام

ًاني
ًان
ًان
ًام
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
ًان
°
INTRODUCTION TO ARABIC

jinn (coll.), jinniy- (sing.), pl. jānn- djinn, genie; jannat- (SFP) garden, paradise

III jāhada endeavor, strive; VIII jīthāda work hard, be industrious; jīhād- “holy war”

jahara (a) jahr- raise the voice

jāhila (a) jahl- be ignorant, not know

x īstājāba respond

jawād- generous

jā’ā (ū) jaw- be hungry

jāw- air, atmosphere

jā’ā (i) maj’- come to, bring s.o. (bi- s.th.)

hābbā make beloved; IV ’ahabba love, like, want (noum: hubb- mahfabbat-);
X īstāhabba consider desirable, preferable (ālā over); āhābī- (A5d) loved one; makhāb- beloved; āhābāt- seed, grain

hābr- (A3b) Jewish title of learning

habasa (i) āhs- confine, imprison, keep back

hablu l-wardī jugular vein

hattā (+ subj.) so that, until (with ref. to fut.); (+ gen.) until, up to

ḥajja (ū) ḥajj- make the pilgrimage to Mecca; III ḥajja dispute with

ḥajjar- (A2a, bījar- ) stone, rock

ḥaddā (A5i) event, report, transmitted narration; II ḥaddābā transmit a narrative account to (‘ān on the authority of)

ḥadd- (A1b) border, limit

ḥadīqat- (A5e) garden

Ḥarrara set free

ḥarrada encourage

Ḥarrqa burn

ḥaruma (ū) be forbidden; II ḥarrama make unlawful, proscribe (ālā for); ḥur-rum- (pl) sacred things

ḥazina (a) āhn- be sad, grieve; āhn- (A3b) grief

ḥasiba (ū) ḥisbān- reckon, consider; āhsaba (u) ḥis-sbā- make an account, figure; III āhsaba call to account

ḥasan- beautiful, good; ḥāsanat- (SFP) good deed; āhsn- beauty, kindness, favor; II āḥsana improve, make good; IV āḥsana do good, do well

ḥāṣara (u) ḥāṣir- gather together (a herd); āḥsar- announcer, herald

muhšanat- (SFP) chaste woman

IV āḥsā to count, enumerate

ḥāṭṭa (u) decrease, reduce

hāfr- dig; ḥāfr- hoof

hāfrā (i) ḥāfr- (A1b) portion

hājara (i) ḥāj- preserve, protect, memorize; III īhāfrā ṣā’ālā watch out for, be mindful of; VIII īḥāfrā bi- maintain, guard; X īstāfrā commit (ālā) s.th. to the charge of (acc.)

hāqq- (A1b) truth, reality; right, due; āḥqāq- worthy

hakama (u) hukm- pass judgment (bi- of, ālā on); āḥkām (A3b) judgment, order, decree; āḥkām- (A4a) ruler, governor; āḥkmat- wisdom; āḥkām- (A5b) wise

halaqt- ring, hitching ring

ḥāʾālā make lawful

ḥamidā (i) ḥamd- praise; II āḥmada extol

ḥāmār (A8) red; āḥmār- pl āḥmār- donkey, ass

ḥānd- roasted

ḥāṭā (i) īḥtā- ilā be in need of

ḥawla (+ gen.) around

ḥaythu where, wherever (conj.)

ḥin- (A3b) time; ḥina at the time when

ḥayya yahayyulahā live, be alive; IV īḥyā bring to life, revivify; X īstāḥyā be ashamed; āḥyā- (A1a) alive; āḥyā- life

xabar- (u) xubr- xibrat- know thoroughly, be fully acquainted (bi- i- hu) with; xabar- (A2a) news, piece of news

xarāja (u) xurūj- min go out of, leave; go out (ālā against); IV īxarāja make go out, expel, bring/take out; X īstāxraja get out, extract; xarj- tribute

xardal- mustard

xarrā (i) xurūr- fall down prostrate

xazāna (u) xazn- to store up, accumulate; xaznāt- storehouse, treasury

xasir (u) xūsān- suffer loss, go astray, perish

xasirā (a) xasf- to pile on, stick (leaves) onto oneself

xasā ṣā (a) xasf- to pile on, stick (leaves) onto oneself

xādaru (A8) green, verdant; IX īxādarra turn green, be verdant

xātī’ā (a) xāṭa- be mistaken, make a mistake, sin; IV īxāṭā’ ēr, miss, be off target; īxāṭā’ (A5g) mistake, error, sin

xāṭara (i) xūṭār- ālā occur to

xāṭā (i) xūṭā- ālā occur to

xāṭā (i) xūṭā- ālā occur to

xāṭā (i) xūṭā- ālā occur to

xāṭā (i) xūṭā- ālā occur to

xāṭā (i) xūṭā- ālā occur to
INTRODUCTION TO ARABIC

ARABIC-ENGLISH VOCABULARY
ARABIC-ENGLISH VOCABULARY

sanat- (SMP sinūna, A10f) year
sawda- (A8) black; IX iswādād turn black, be blackened
sawfa- (+ imperfect. ind.) future explicit particle
sāqa (ā) sawq- to drive
sā’a (ā) saw’- to be evil, bad; sā’- evil, ill (noun); sayyi’- evil, bad (adj.); sayyi’-at- (SFP) evil deed
sawiya (ā) sawa’- be equivalent, equal to; II sawā- equalize, put on the same level (bi- with); VIII istawā be even, on a par, stand upright, sit down (‘ālā on), be cooked, mature, ripe, be done right
sāra (l) šajra- set out, travel, depart; II sayyara make go
šibr- (A3b) span, handspan
šabi’ā (a) šab’- be satisfied, full, satiated
šajar- (A2a), ṣajarat- (SFP) tree
šadād- (A5a/d) forceful, violent; šiddat- might, violence; VIII īṣtadda be harsh
šarr- evil; (+ min) worse than; (+ construct) worst
maṣṭiq- east, orient, rising point of the sun

INTRODUCTION TO ARABIC

ra’d- thunder, awe
ra’afa (a) ra’- raise, erect
rajabat- slave
rakiba (a) rukāb- mount, ride; rukbat- knee
rakat’- kneeling, prostration
ramā (I) ramy- bi- pelt with, cast; accuse
IV ‘arāha relieve; rāh- (A3b) spirit
III rāwada entice; IV arāda want
ar-rūm- Byzantium, Byzantines, Greeks, Anatolians; rūmīyy- Byzantine, Greek, Anatolian
zakāt- (A10f) alms
zanj- (A1b) Blacks, Ethiopians; zanjīyy- Black, Negro
zanā (i) zinā‘-zinān commit adultery, fornicate
zawj- (A1a) mate, spouse
zāla (zul-) (a) zawāl- pass away; (neg.) continue, abide eternally; IV ‘azāda cause to pass away, take away
zāda (I) ziyyādat- be more (‘ālā than), increase; IV ‘azāda increase (trs.); VIII izdāda increase (int.)
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>شرك</td>
<td>partner; III šāraka/go into partnership with; IV 'ašraka bi-/ascribe a partner to; Sirk/-portion; mushrīk-/polytheist, heathen</td>
</tr>
<tr>
<td>شر</td>
<td>half</td>
</tr>
<tr>
<td>شفاع</td>
<td>intercede (li-/on someone's behalf); X istašfā'a/išā seek intercession with</td>
</tr>
<tr>
<td>شقق</td>
<td>split; VII inšāqqa be split apart, cloven asunder; šāqqa-/harsh</td>
</tr>
<tr>
<td>سمس</td>
<td>(f) (A1b) sun</td>
</tr>
<tr>
<td>صمائل</td>
<td>north; (f) left hand</td>
</tr>
<tr>
<td>شب</td>
<td>shooting star</td>
</tr>
<tr>
<td>شهد</td>
<td>witness; III šāhada against; III šāhada to witness; X istašhada produce as witness; šahādat-testimony, testimonial (of faith); šahīd-/A5b) witness</td>
</tr>
<tr>
<td>شهر</td>
<td>month</td>
</tr>
<tr>
<td>شور</td>
<td>make a sign, indicate ('ilā)</td>
</tr>
<tr>
<td>شَي {شُي}</td>
<td>(a) maši/ will, want; šay-/ (A1a) thing, something, anything</td>
</tr>
<tr>
<td>سياخ</td>
<td>(A1b) elder, old man, leader, chief</td>
</tr>
<tr>
<td>شيطان</td>
<td>(A12) devil, demon</td>
</tr>
<tr>
<td>صبح</td>
<td>dawn, morning; IV 'ašbaha become (in the morning), get up, wake up</td>
</tr>
<tr>
<td>صبار</td>
<td>be patient</td>
</tr>
<tr>
<td>صخر</td>
<td>rock; šaxrat-rock</td>
</tr>
<tr>
<td>صدقة</td>
<td>speak the truth, be truthful; II sadaqa declare as true, affirm; sadaqat-/SFP alms; V tašadaqa give alms, be charitable ('alā to</td>
</tr>
<tr>
<td>صم</td>
<td>help</td>
</tr>
<tr>
<td>صرخ</td>
<td>path, road</td>
</tr>
<tr>
<td>صغير</td>
<td>(A5a/e) small, young; II šāqgara make small, belittle</td>
</tr>
<tr>
<td>صل</td>
<td>V III istašfā choose, select</td>
</tr>
<tr>
<td>صلح</td>
<td>(SMP) good, right, proper, pious, devout (SFP) good deeds, good works; II šallaha put in order; IV 'ašlahna promote good, make peace, reform šalāt-/A10f) prayer, ritual prayer; II šullā 'alād pray for</td>
</tr>
<tr>
<td>صمم</td>
<td>(A8) deaf</td>
</tr>
<tr>
<td>صنم</td>
<td>(A2a) idol</td>
</tr>
<tr>
<td>صوب</td>
<td>hit the mark; 'ustba (pass.) be stricken, afflicted</td>
</tr>
<tr>
<td>صوم</td>
<td>šama/išyām-/sawm-/fast</td>
</tr>
<tr>
<td>ضحك</td>
<td>laugh</td>
</tr>
<tr>
<td>ضرب</td>
<td>strike, smite, hit; daraba mašabala give as an example; VIII idšaraba clash, be upset</td>
</tr>
<tr>
<td>ضرر</td>
<td>harm, hurt; III dārā = G; VIII idšarrā force, compel; darrat-/wife (relationship of multiple wives one to the other)</td>
</tr>
<tr>
<td>ضعف</td>
<td>pass, get lost; IV 'adalla cause to go astray</td>
</tr>
<tr>
<td>ضر</td>
<td>bear, endure</td>
</tr>
<tr>
<td>ضيى</td>
<td>long</td>
</tr>
<tr>
<td>ضعف</td>
<td>be good, pleasant; ṣayyib-/good, pleasant; šib-/perfume; ṣūd-/ blessed be</td>
</tr>
<tr>
<td>طير</td>
<td>bird</td>
</tr>
<tr>
<td>طين</td>
<td>clay, mud</td>
</tr>
<tr>
<td>طعم</td>
<td>food, victuals; IV 'at'a/-a feed; X istaš'a/-ama ask for food</td>
</tr>
<tr>
<td>طفن</td>
<td>false gods</td>
</tr>
<tr>
<td>طفاق</td>
<td>(A5a/-) (+ imperf. ind.) to begin to, start</td>
</tr>
<tr>
<td>طلال</td>
<td>rise (sun); IV 'ašla/-a cause to rise; VIII iššala/-a 'alā be informed of, observe closely; mašta/- (A11) rising place of the sun or heavenly body</td>
</tr>
<tr>
<td>تناق</td>
<td>divorce; II talaqa divorce; IV 'atlaqa set free; VII intalaqa depart, proceed, move freely</td>
</tr>
<tr>
<td>تناقت</td>
<td>QS IV ḍāima anna be calm, assured, secure, at peace, tranquil</td>
</tr>
<tr>
<td>تلم</td>
<td>be in a hurry, rush; 'išl-/ṭalal- calf</td>
</tr>
<tr>
<td>طلب</td>
<td>obey; X istaša/a have the endurance, capability for, be able to, capable of</td>
</tr>
<tr>
<td>طلخ</td>
<td>group, band, party</td>
</tr>
<tr>
<td>طوف</td>
<td>long</td>
</tr>
<tr>
<td>تابع</td>
<td>be good, pleasant; ṣayyib-good, pleasant; šib-/perfume; ṣūd-/ blessed be</td>
</tr>
<tr>
<td>تأرخ</td>
<td>bird</td>
</tr>
<tr>
<td>زالما</td>
<td>wrong, oppress, treat unjustly; VIII išzalama be unjust; zulm-/injustice, tyranny; zulmat-/SFP darkness</td>
</tr>
<tr>
<td>زامان</td>
<td>thirsty</td>
</tr>
<tr>
<td>ظلم</td>
<td>back; zahr/har-loins</td>
</tr>
<tr>
<td>ظلم</td>
<td>worship; 'abd-/A1c) servant, slave</td>
</tr>
<tr>
<td>عتب</td>
<td>be in insolent toward</td>
</tr>
<tr>
<td>عجيب</td>
<td>wonder, marvel</td>
</tr>
<tr>
<td>عجل</td>
<td>(a) ajalat-/hurry, hasten; II iššala hurry (trs.); V ta'iššala be ahead of, precede; X išša/-jala in a hurry, rush; 'išl-/ṭalal- calf</td>
</tr>
</tbody>
</table>
أعمالهُ
‘أجم- (A2a) Persians, non-Arabs; ’أجمُ- Persian, non-Arab; ’أجمُ (A9a) Persian, non-Arab
عدد
‘أدا (u) ‘أدا- count; ی ‘أدادا- number; IV ‘أدادا- prepare; ‘أداد- (A2a) number, ‘أداد- number
‘أدر- justice, equity
‘أدر- (A7a) enemy; III ‘أدر- be inimical to, aggress upon
‘أذب- (A6a) torment; II ‘أذب- (A6a) torture, torment
‘أرب- (A2a) Arabs; ’أربُ- Arabic, Arab; al-‘أربُ- Arabic language
‘أرج- (u) rise, ascend; ‘أرجُ- (A11) height
‘أرس- (A1b) throne
عرف
‘أرجُ (i) ‘أرجُ- know, recognize; VIII i ‘أرجُ- confess; ‘أرجُ- act of favor, kindness
‘أري (أ) ‘أري- be naked
‘أعز- (i) ‘أعز- be strong, powerful; ‘أعزُ- (A5d) potent, powerful; ‘أعزُ (SFP) power; VIII i ‘أعزُ- be powerful
‘أس- ‘أس- perhaps
‘أض- (i) ‘أضُ- disobey; ’أضُ- (A5a) disobedience
‘أض- (A5a) great, huge, magnificent
‘أفر (أ) ‘أفر- ‘an pardon
عمل
‘أمِل (a) ‘أمِل- do, perform; III ‘أمِل- (A2a) business, trade with; ’أمِل- (A2a) labor, deed
‘أمَّة (A8) blind
‘إناب- pl ‘إنابُ- grapes
‘إندا (أ) ‘إندا- possess, in the possession of, possess of
‘إندُ- tufts of wool
‘اندُ- (A2a) bandage, patch
‘اندُ (أ) ‘اندُ- visit the sick; ‘اندُ (أ) ‘اندُ- (A2a) bandage, patch
‘اندُ (أ) ‘اندُ- protect (bi- with); ‘اندُ (A2a) bandage, patch
‘اندُ (أ) ‘اندُ- year
‘اندُ (أ) ‘اندُ- help
‘اندُ (أ) ‘اندُ- live, ma‘tsat- living, livelihood
‘اندُ (أ) ‘اندُ- (A1b) eye; (A1b) spring
غر
‘أَرْب (A5) ‘أَرْب- set (sun); ‘أَرْب (A5b) foreign, foreigner, strange; ma‘rib-west, setting point of the sun
غر
‘أَرا (أ) ‘أَرا (A) ‘أَرا- delude, deceive; VIII i ‘أَرا- be deceived
غر
‘أَسْيُ (أ) ‘أَسْيُ (A) ‘أَسْيُ- cover
غر
‘أَفْرُ (أ) ‘أَفْرُ (A) ‘أَفْرُ- forgive; X ista‘fara seek forgiveness, ‘أَفْرُ (A) ‘أَفْرُ (A) ‘أَفْرُ- forgiving
غر
‘أَفا (أ) ‘أَفا (A) ‘أَفا- ‘an neglect, ignore; VI ‘اَفا (A) ‘أَفا- feign ignorance
غر
‘أَغْب (A) ‘أَغْب (A) ‘أَغْب- subdue, vanquish; VIII i ‘أَغْب (A) ‘أَغْب (A) ‘أَغْب- vanquish, gain dominion over
غر
‘أَجَنَّ (أ) ‘أَجَنَّ (A) ‘أَجَنَّ- enable someone (d.o.) to do without; X ista‘gnā (A) ‘ان- (dispense with, do without; ‘أَجَنَّ (A) ‘أَجَنَّ (A) ‘أَجَنَّ- rich
غر
‘أَبَا (أ) ‘أَبَا (A) ‘أَبَا- be absent, vanish; ‘أَبَا (A) ‘أَبَا (A) ‘أَبَا- that which is invisible, supernatural
غر
‘أَطْرُ (أ) ‘أَطْرُ (A) ‘أَطْرُ- change (int.); ‘أَطْرُ (A) ‘أَطْرُ (A) ‘أَطْرُ- (other) other than, non-, un-
غر
‘أَفْ (أ) ‘أَفْ (A) ‘أَفْ- and, then (sequential particle); (subj.) lest (hypothetical consequence)
غر
‘أَتَه (أ) ‘أَتَهُ- open, X ista‘faha ask for something to be opened, request admittance
غر
‘أَتَأ (أ) ‘أَتَأ- give a (legal) opinion, give counsel to; X ista‘faha seek counsel from; ‘أَتَأ (أ) ‘أَتَأ (A) ‘أَتَأ- legal opinion; fan pl ‘أَتَأ (A) ‘أَتَأ (A) ‘أَتَأ- youth, lad
غر
‘أَتَأ (أ) ‘أَتَأ (A) ‘أَتَأ- gush forth, explode
INTRODUCTION TO ARABIC

ARABIC-ENGLISH VOCABULARY

fard- (A1a) individual

farra (i) firār- flee

farada (i) fard- ordain, assign

faraqa (u) farq- separate, part, distinguish (bayna between); II farraqa part, separate; III faraqa disengage oneself from, part with; IV ta'farraqa be separated, split, divided; VIII if- faraqa = V; firqa- (A3a) division; mu'tafarriq- miscellaneous; furqān- epiph of the Koran

fasada (u) fāṣād- rot, decay, be wicked, vain; IV 'afsada work corruption, spoil, act wickedly

faska (u) fisq- be disso-lute

fatar (u) fat- create; V tafṣāṭṭa be torn; fīrāt- innate disposition, natural inclination

fa'ala (a) fa'la'- fi'la'- do

faqr- (A5b) poor

faqiha (a) fiqh- understand, comprehend

faıkhat- (A4b) fruit

falak- (A1a) celestial sphere; fulk- ark

fulān- (m), fulānati (f) So-and-So

fam- pl 'afwād- mouth

fawqa (+ gen.) above

fi (- gen.) in

fil- (coll.) elephants; filat- elephant

qabas- borrowed

qabila (a) qabil- accept; III qābila confront, meet; IV 'aqabala come/go forward, advance ('alā toward, on); V taqabblā accept, receive; qabila (+ gen.) before (prep.); min qablu beforehand (adv.); qabla 'an before (conj.); qub(u)l- (A3b) fore, front part

qatala (u) qatl- kill; III qātala fight with; qātīl- (A5f) slain

qad(i) (+ perf.) perfective particle; (+ imperf.) may, might

qadar (i) qadar- be capable ('alā of); II qaddara appoint, determine, predes-tine; qadīr- powerful, po-tent; qadr- amount; miq-dār- extent, amount

Il qaddasa bless, make sac-red; baytul maqdisi Jerusalem

V taqaddama to precede, go before; qadīm- (A5b) old, ancient

VIII iqtdā bi- emulate, follow

qara’a (a) qirā‘at- say aloud, recite, read; al-qur‘ān the Koran

qariba (a) qurb- draw near, approach; II qarraba allow near, let approach; sacrifice; V taqarraba min approach, come close to; VIII iqtarab ma ‘ilā draw near to; qarib- near (min to), (A5d/e) relative, kinsman; qurbān- (A12) sacrifice

qarr (a) qarr- be cool; qarrat ‘aynuhu he was happy; qurratu l-‘ayni delight, joy; mustaqarr- habitation, dwelling place

qarn- (A1b) horn; bī l-qarnayn epithet of Alexander the Great

qaryat- (A3a) village, town

IV 'aqṣata fi be fair to

III qāsama to swear to

qaṣṣa (u) qaṣas- narrate, tell ('alā to); qiṣṣat- (A3a) story, tale

qaḍā (l) qaḍā- decide, foreordain; VII inqaḍā be concluded, completed

qaṭa’a (a) qaṭ- cut, be decisi-ve; qaṭa’a ‘aman make a final decision; II qaṭa’a cut, hack to shreds; VII inqata’a get cut off

qa’ada (u) qu’ud- sit down; maq’ad- (A11) seat

qalaba (i) qalb- turn over, around (int.); II qallaba turn over (trs.); V taqallaba be overturned, vanquished; VII inqalaba be overturned, changed; qalb- (A1b) heart

qall- (A5d/e) little, few, slight; IV 'aqalla make few; qullat- pl qilāl- jug

qamar- (A2a) moon

qat- desert

qāla (u) qawl- say, uphold, maintain (bi-); qawl- (A1a) words, speech

qāmā (u) qyām- rise up ('ilā for) ('alā against), go ('ilā to), undertake (bi-); II qawwama make straight; III qāwama opposite, resist; IV 'aqāma perform; X istaqāma stand erect, straight; qiyyāmat- resurrection; qay-yim- straight, right; maqām- (SFP) place, position; qawm- (A1a) people, nation, tribe; mustaqim- straight

qawly- (A5d) powerful, forceful; qawwāl- (A3a/SFP) might, strength

ka-(proclitic + gen.) like (prep.); ka- balika thus, likewise; ka-‘anna(mā) as though
INTRODUCTION TO ARABIC

kura (u) kubr- be big, large; II kabbara make big, magnify; IV 'akbara loud, extol; V takabbara be haughty, scornful; X istakbara = V; kabir- (A5a/e) big, large, old
katata (u) kitabat- write, prescribe ('alā for); III kātaba write to; kitāb- (A6c) book
katama (u) kam-'ikmān- conceal
ka'bīr- (A5a/e, SFP/SMP) many, much; II kāthara increase, make many; III kāthara outnumber
ka'daba (i) kā dib- lie ('alā to); II kādāba call a liar, repudiate
karim- (A5a/b) noble, generous; II karrama ennable, revere; IV 'akrama honor
ka'sara (i) ka'sr- break; II kāsara smash, shatter; V takāsara get shattered, broken; VII inkarasa be, get broken
ka'sā (ā) clothe
ka'faru (u) kufr-.'kufrān- be ungrateful for, disbelieve in; kāfūr- (A4a/SMP) unbeliever, infidel
ka'fat- all
kalb- (A1c) dog
kall- all, every; kullamā whenever; kalālat- distant heir; kall- burden
kallama speak to, address; III kālamā speak with; V takallama speak (ma'a with); kalimat- (SFP) word
kana just as (conj.)
'aknahu born blind
kam- (A1b) treasure
khal- man of mature age
kāda (kid-) (ā) (+ imperf. ind.) be on the verge of, almost (do s.th.)
kawkab- (A11) star, heavenly body
kāna (ע) kawn- be; makān- (A6a/d) place
kādā (i) kāyāl- li- plot the downfall of, conspire against
kāfī how?
lā- (proclitic) really (emphatic particle); li- (proclitic + gen.) for, to, because of; (+ subj.) in order that
laban- milk
labība (a) lab' play, jest
lab'alla (+ acc.) perhaps
lab'ana (a) la'n- curse; la'nat- (SFP) curse
la‘qiya (ā) liqā‘ meet, encounter; III lāqā meet with, encounter; IV 'alqā throw, cast; VIII īlāqā bi- meet with
li- ma? why, what for?; lam (+ jussive) negative past definite particle
li-mā when (conj.); li-mā why?
law(i) if (contrary to fact); would that, if only (optative particle); law-lā were it not for
lāmā (ū) lawm-/lawmat blame, reproach; VI talawman blame, scold each other
laysa (las-) (defective) is not
layl- (A10e) nighttime; laylat- (SFP) night
mā what?; that which, whatever (relative); not; (+ perf.) as long as
mā‘- (A2b) water
mādā what?
mi'ta‘- (A6a) goods, chattel, wares; II māta‘ a equip, make enjoy (bi-); V tamatta‘ a bi- enjoy; X istama‘a bi- enjoy, relish
māta‘ when?
mīthi- (A3b) likeness, similarity; mithla (gen.) like (prep.); māthala- (A2a) likeness, parable, simile; timthāl- pi tamādīlī image, likeness; II māthala bi- make like; III māthala resemble; VI tamāthala resemble each other
masa‘ (masis-) (alū) mass/masts- touch
masā‘ (ū) amṣaka to hold fast, hold up
mašā‘ (i) mašy- walk, go on foot
mā‘a rain; IV ‘am‘ara rain down
ma‘a (+ gen.) with
makāna make firm, establish; IV ‘amkana be possible for; V tamakana min be able to; makān- (A6a/d) place (v. KVN)
mal‘a (a) mal‘- fill; VIII imtal‘a be filled, full; mala‘ council of notables, chiefs
mal‘ak- see v.L.K

ARABIC-ENGLISH VOCABULARY

mujās- magi; II majāsa make Mazdaean
muṣlis- see v.XLS
muḍān (A5c/e) city, town
imru‘- al-mar‘- man; imra‘at- al-mar‘at- woman
marra (i) murūr- al-dāl pass by, over; marrat- (SFP) time, instance
marṣā (a) marad- fall ill, be sick; marad- (A2a) sickness, disease; marid- (A5f) sick, ill, diseased
massa (masis-) (alū) mass/masts- touch
masā‘ (ū) amṣaka to hold fast, hold up
masak- (A12) poor, unfortunate
mašā‘ (i) mašy- walk, go on foot
ma‘a rain; IV ‘am‘ara rain down
ma‘a (+ gen.) with
makāna make firm, establish; IV ‘amkana be possible for; V tamakana min be able to; makān- (A6a/d) place (v. KVN)
mal‘a (a) mal‘- fill; VIII imtal‘a be filled, full; mala‘ council of notables, chiefs
mal‘ak- see v.L.K
wajada (i) wujād- find, wujida (pass.) exist; IV ʿawjāda bring into existence
wahj- (A1b) face; II wajjaha make face, turn (li-, ʿilā toward); VIII ʿitajaha turn towards, set out (ʿilā for); wahj- eminent, illustrious wahhid- one (adj.)

wahy- inspiration; IV ʿawḥā inspire (ʿilā someone) (bi-with)

wadda (wadid-) (a) wuddimawaddat- wish

yard (a) let, allow (+ imperf. ind.)

yarā (no perf., imperf. only + imperf. ind.) let

wara (a + gen.) beyond, behind

warba (i) wiraḥat- inherit from, be the heir of; IV ʿawraḥat make heir

warada (i) wurūd- reach (water); wīrd- thirsty herd

waraq- (A2a), waraqat- (SFP) leaf

warī III wārid to conceal, keep secret

wasī (a) saʿat- contain, hold, have the capacity for; II wasaʿa a expand; wasī'- vast

waswasa (Q1) waswās- to whisper

wasīd- threshold

wasīyat- (A5g) bequest, legacy, directive, commandment; II wasṣād, IV ʿawsā recommend, charge (bi-with), bequeath

waṣāa (a) waṣā- put down, lay aside; VI tawāṣa waṣa be humble

waṣāda (i) waṣā- promise

wafād- (A1b) herd

wafā I wafā give full due, give full share of; V tawafā take, get one's full share of, receive fully, tawufiya (pass.) die

waṣāa (a) waṣā- fall, befall, occur

wāqā (i) wiqāyat- ward off; VIII ʿitajāt beware, be on one's guard, fear (God)

wakala (i) wakīl- wukāl- entrust (ʿilā to); II wakkala authorize, put in charge (bi-of); V tawakkala ʿalā rely, depend on; VIII ʿitakala = V; wākīl- (A5b) warden, guardian

wālada (i) wilādat- beget, give birth, wulida (pass.) be born; wālād- (A2a) child, son; wulād- progeny; wālid- (SMP) father, progenitor; wālīdāni parents

walākinna (+ acc.), walākin (+ vb.) but

ARABIC-ENGLISH VOCABULARY

yaqin- certainty

yamm- sea, river

yamin- (f) (A5h) right hand, oath

yahād-, yahudiy- Jew, Jewish; see also ʿHWD

yawm- (A1a) day; al-yawma today; yawma on the day when; yawmaʾīdin on that day

yūnān- Greeks, Ionians; yūnāniyy- Greek

ya' O, vocative particle

yājū wa-mājūju Gog and Magog

Yaʾs yaʾsa (a) yaʾs- despair, give up hope (min of); IV ʿayʾasa deprive of hope; X ištayʾasa be despondent

yatīm- (A5g/h) orphan

yad- (f) (A1d/10e) hand

yusr- ease, leisure
Index of FāL Patterns

Arranged in Arabic alphabetical order. For broken-plural patterns see Appendix A.

اضعف

إفعل

إفعال

إفعال

إفعل

إفعل

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعل

إفعال

إفعال

إفعل

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعل

إفعال

إفعل

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعل

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعل

إفعال

إفعال

إفعال

إفعال

إفعال

إفعل

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعال

إفعل
General Index

All numbers refer to paragraphs.

Abjad 91
Adjectives: adjectival relative clause 72.2; agreement 4, 7.2, 11; colors/defects 80, comparative 36.3; construct of qualification 72.1; demonstrative 17.3, 17.4; elative 36; fa'il- 40.1(2), 68; superlative 36.4

Article, definite 1, 7.1
Calendar, Arabian/Islamic 95; Syro-Mesopotamian, App. H

Chiastic concord. See Numbers
Circumstantial constructions 26

Cognate subjects 25
Cognate accusative 29

Conditionals, impossible/counterfactual 54.6, jussive in 46.2(4), 54.1-3, real/possible 54.1-2
Consequential fa- 44.2(5)
Construct phrase 72.1
Construct state. See Noun, state of

Distributive numbers 94
dā 31
Exception 33

Fa- consequential 44.2(5), in conditionals 54.4

Fractions 93

Hamza, seats of, App. G
'Ibā in conditionals 54.2
'Illā 33
Imrū'un 32

'In 54.1

'Inna 2.6, 15.2(2)
'Iyyā 66

Kull- 16

Law 43, 54.6, p. 176 n. 3
Laysa 19
Layta 61
Li- 6

Má 73
Mā.: min clause 89

Masdar. See Verbal nouns

Names, proper 71

Negation, categoric 34, future emphatic 44.2(2), imperative 46.1(2), imperfect 30.3, jussive 56, laysa 19, past definite 46.1(3), perfect 13.2

Nouns

case, accusative 2.2, 2.6, 2.6(3) (time), 19, 29 (cognate), 36.6 (respect/specification); genitive 2.2, 2.5, 7.1 (construct); nominative 2.2, 2.4; oblique
2.3; vocative 50
relatives 36
inflections, diptote 2.3, in -ā
prelim. matters 8.5, in -an
60.4(3), in -in 27.2,
irregular 31, triptote 2.2
gender 3
number, broken plural 10, 40,
App. A; dual 8; sound
plural 9
state, construct of possession
7, of qualification 72.1;
definite 2.1, 7.1; indefinite
2.1, 7.1
types, anomalous 31, 32;
diminutive 62, diptote 2.3;
instance 85.1, instrument
84, intensive/occupational
70, manner 85.2, place 83,
triptote 2.2, verbal 28
Numbers, abjad 91, cardinal
(1–10) 38, (11–19) 63,
(20+) 90; distributives 94,
fractions 93, ordinal 92
Orthography, prelim. matters 4–
8, App. D
Participles, active 23, 27.1–3,
cognate subject 25, in -ān
60.4(3), in -in 27.2, passive
24, 27.4. See also increased
forms of various verbal
types
Periodizations, marks of, App.
E
Personal names 71
Phonetic changes, App. J
Phonology, prelim. matters 1
Possession. See Nouns, state,
construct, and Pronouns, attached
Predication 2.4, 5, 34
Prepositions 6, 15.2(4)
Pronominal carrier 66; enclitics, see Pronouns, attached
Pronouns, attached (enclitic) 15,
66.1; demonstrative 17;
indefinite relative
(“whoever”) 54.3,
(“wherever” etc.) 73.2;
independent 12; possessive
15, relative nominalization
of 21.2, with definite
antecedent 21.1, with
indefinite antecedent 21.3
Ra’ā 42, 76.4
Relative pronouns. See
Pronouns, relative
Relative clauses 21; adjectival
relative 72.2
Roots, quadriliteral 87,
reduplicative 87, trilateral 10
Sentence types, nominal 14.2,
verbal 14.1
Trilateral root system 10, 57
Verb-subject agreement 14
Verbal nouns 28, 29
Verbs:
aspect/tense, imperfect 30,
perfect 13
assertory 86
auxiliary 74
conjugations. See inflection
defective 19
gender 14.2
impersonal passives 88
increased forms 57, II 64, III
78, IV 75, V 67, VI 79, VII
58, VIII 59, IX 81, X 77, XI
81.3, XII–XV 82
infinitives/verbal nouns 28
inflections:
SOUND VERBS
increased forms II 64.2, III
78.2, IV 75.2, V 67.1, VI
79.2, VII 58.1, VIII 59.1,
IX 81, X 77.2, App. C
imperfect 47
imperfect active 30,
passive 55
jussive 46.1
perfect active 13.1,
passive 53
subjunctive 44.1
DOUBLED VERBS
increased forms III 78.4,
IV 75.3, VI 79.3, VII
58.2, VIII 59.3, X 77.3
imperfect 48
imperfect active 35,
passive 55.5
jussive 48
perfect active 22, passive
53.4
C1 verbs
increased forms IV 75.4
imperfect 49
imperfect active 30.6
C1w/y verbs
increased forms IV 75.5, X
77.4
imperfect active 41.1,
passive 55.2
C2w/y verbs
increased forms IV 76.2,
VII 60.1, VIII 60.1, X
77.6
imperfect 52.1
imperfect active 37,
passive 55.3
jussive 51.1
participles 27
perfect active 18, passive
53.2
subjunctive 44.1
C3w/y verbs
increased forms II 65, III
78.4, IV 76.1, V 69.1, VI
79.4, VII 60.2, X 77.5
imperfect 52.2
imperfect active 39,
passive 55.4
jussive 51.2
perfect active 20, passive
53.3
subjunctive 45
moods, energetic 56,
indicative 30, imperfect 47,
jussive 46, subjunctive 44
nouns, verbal 28, 29
number agreement 14.1
optatives 43, 61, 86
participles, as cognate subject
25, G-active 23, 27.1–3, G
passive 24, 27.4. See also
increased forms of various
verbal types
passive. See Verbs, voice
quadriliteral and reduplicative
87
tense. See Verbs, aspect/tense
voice, passive imperfect 35,
passive imperfect 88,
passive perfect 53
Vocative 50
Wā- circumstantial 26.2
Wadda 43
Ya‘ 50.1
Ya‘ ay(a)tuhā 50.2
OTHER TITLES OF INTEREST FROM IBEX PUBLISHES

INTRODUCTION TO SYRIAC / W. M. THACKSTON
Introductory grammar of Biblical language.
256 pages / softcover / 0-936347-98-8

AN ENGLISH-PERSIAN DICTIONARY / DARIUSH B. GILANI
Includes Persian equivalents and transliteration.
About 22,000 entries.
625 pages / 1999 / cloth / 0-936347-95-3

THE DIVAN-I HAFeZ / H. WILBERFORCE CLARKE TRANSLATOR
Complete literal translation of Hafez’s divan with copious notes.
1,180 pages / cloth / 0-936347-80-5

IN WINESELLER’S STREET / THOMAS RAIN CROWE, TRANS.
Renderings of Hafez by American poet.
88 pages / softcover / 0-936347-67-8

A LITERARY HISTORY OF PERSIA / EDWARD G. BROWNE
The classic history of Persian literature
2,323 pages / cloth / 0-936347-66-x

MILLENNIUM OF CLASSICAL PERSIAN POETRY / W. THACKSTON
A guide to the reading and understanding of Persian poetry from the
tenth to the twentieth century
212 pages / softcover / 0-936347-50-3

AN INTRODUCTION TO PERSIAN / W. M. THACKSTON
A comprehensive guide and grammar to the language
326 pages / softcover / 0-936347-29-5

THE EYE OF AN ANT: PERSIAN PROVERBS & POEMS / F. AKBAR
Persian wisdom rendered into English verse along with the original
104 pages / softcover / 0-936347-56-2

AN INTRODUCTION TO KORANIC ARABIC / W. M. THACKSTON
An elementary grammar of the language of the Koran
360 pages / softcover / 0-936347-40-6

AN IRANIAN IN NINETEENTH CENTURY EUROPE,
THE TRAVEL DIARIES OF HAJ SAYYAH, 1859-1877
Translated into English by the grand daughter of the
author with an introduction by Peter Avery.
379 pages / cloth / 0-936347-93-7

1001 PERSIAN-ENGLISH PROVERBS / SIMIN HABIBIAN
1001 Persian proverbs and idioms with corresponding English
proverb and a literal translation in English. Illustrated.
256 pages / softcover / 0-936347-92-9

THE LITTLE BLACK FISH / SAMAD BEHRANGI
Translation and Persian text of mahi siah kuchalu. Translated by
Hooshang Amuzegar. In English & Persian.
64 pages / softcover / 0-936347-78-3

PERSIAN STUDIES IN NORTH AMERICA / MEHDI MARASHI, ED.
32 articles by leading scholars on the state of the study of Persian
literature. Four of the articles are in Persian.
xx + 556 pages / cloth / 0-936347-35-X

PERSIAN COOKING: TABLE OF EXOTIC DELIGHTS / N. RAMAZANI
Comprehensive cookbook and guide to Persian cooking
xxii + 296 pages / softcover / 0-936347-77-5

MODERN PERSIAN PROSE LITERATURE / HASSAN KAMSHAD
Classic on the subject and Hedayat with new introduction.
xvi + 226 pages / softcover / 0-936347-72-4

To order the above books or to receive
our catalog, please contact
IBEX Publishers / Post Office Box 30087 / Bethesda, MD 20824
Phone 301 718-8188 / Fax 301 907-8707 / www.ibexpub.com