A new Arabic grammar

of the written language

J A haywood | H M Nahmad

Lund Humphries London

This is a revised second edition of A New Arabic Grammar of the Written Language first published in 1962. It is based on and replaces Thatcher's Arabic Grammar and has a vocabulary of over 4,000 words, almost twice as many as in the old Thatcher, while the number of chapters has been increased from forty-nine to fifty-two.

The Supplement contains a number of new features. Apart from selections from the Qur'ān, fables, stories, newspaper extracts, advertisements and letters, additional material in the form of extracts from classical and modern Arabic writings and proverbs is included. Appendix A provides a useful introduction to the main colloquial Arabic dialects, Appendix B, a useful reading guide, and Appendix C, further grammatical information not supplied in the first edition.

This book will serve as a basis for a further and deeper study of the classical language and literature and at the same time form a good foundation for those who wish to concentrate on the modern written language of literature and the daily press. The authors have been careful to indicate which usages are current in modern Arabic, and which are antique or antiquated. The vocabulary also is both classical and modern.

This is above all a practical grammar, not an advanced reference grammar like Wright's. It is meant for the beginner who is not familiar with the peculiarities of Semitic languages. Nevertheless it is comprehensive enough, the authors believe, for most students' needs in the first two or three years of their study.

ISBN 0-85331-585-X

90000 >

9 780853 315858

A NEW ARABIC GRAMMAR

A NEW
ARABIC GRAMMAR
OF THE
WRITTEN LANGUAGE

By J. A. HAYWOOD and
H. M. NAHMAD

LUND HUMPHRIES
LONDON

Published by
Lund Humphries Publishers Ltd
Park House, 1 Russell Gardens
London NW11 9NN

First edition 1962
Second edition 1965
Reprinted 1970, 1976, 1979, 1982, 1984
Reprinted in large-format paperback 1990, 1993

ISBN 0 85331 585 X

Printed and bound in Great Britain
by Biddles Limited, Guildford, Surrey

TABLE OF CONTENTS

PREFACE TO SECOND EDITION

The authors are taking advantage of a second edition to incorporate certain amendments, improvements and additions. Care has been taken, however, to include them in such a way that first and second editions can be used side by side. For this reason the more important additions have been printed as a separate Appendix C. It should be stressed that the exercises for translation, which form such an important part of the grammar, are unchanged, except for the correction of a few errors which inevitably crept into the text.

In the Preface to the first edition the authors pointed out that in a major undertaking of this kind they would be more than human if no errors crept in, and they invited suggestions for any future reprints. The authors would like to thank all those who have suggested amendments whether in correspondence, conversation or in learned reviews.

Whilst, as was stressed when the first edition was published, this grammar is intended as a teaching grammar and not as a reference grammar or a 'teach-yourself' work, a key* has been prepared and published separately for the benefit of those students who are using the grammar to learn Arabic without a teacher. This key is suitable for use with either edition of the grammar. The treatment of certain grammatical points in an order which could not be justified logically in a reference grammar is intended to facilitate the use of the grammar in association with courses under qualified teachers of Arabic.

The authors again have to thank the publishers for their co-operation and understanding. It is sad to have to mention the passing of Dr B. Schindler, a distinguished scholar and a fine man, who did so much to shepherd the first edition through the press.

The authors hope that in its modified form this grammar will prove a boon to many students and that it will contribute to the main cause they have in mind, the stimulation of an understanding of and love for Arabic culture.

* J. A. Haywood and H. M. Nahmad, *Key to a New Arabic Grammar of the Written Language*, Lund Humphries, 1964.

PREFACE TO THE FIRST EDITION

The Arabic language has increased in importance since the Second World War. With the attaining of independence by the Arab countries, and the growing importance of the Near East in international affairs, there is a pressing need in the West for people familiar with the language. At the same time, newly-independent countries in Asia and Africa are turning increasingly to the language of their faith – sometimes by way of European text-books.

There is a widespread demand for a new Arabic grammar, even though some praiseworthy efforts have been made recently in both Britain and America. During the last fifty years it is probable that more people have learned Arabic through the Rev. G. W. Thatcher's Grammar than through any other comparable work; but times change, and that work now requires radical revision. The present book, then, is intended to replace Thatcher. It retains all that is still valid in the old work, but recasts the rest to suit modern requirements and the background of the average modern student. In writing it the authors have kept a number of factors in mind.

For instance, the modern student does not have that grasp of grammatical concepts which his parents and grandparents had. This is due partly to the decline of Latin and Greek studies, partly to new methods in modern language teaching. Therefore an attempt has been made to explain grammatical rules in clear and simple language.

There is an increasing demand for modern literary Arabic; but on the other hand there are still many who wish to study classical Arabic, whether to enjoy the literature or to gain a deeper insight into Islamic institutions and history. The authors of this grammar believe that it is possible for one and the same grammar to serve both types of student. They have therefore used both classical and modern Arabic in the illustrative examples, vocabularies, and exercises; at the same time they have tried to indicate which constructions and idioms are obsolete or obsolescent, and which are still widely used. The beginner usually takes some time to master the Arabic script; therefore

in the first thirteen chapters all Arabic words have been transliterated according to a simple recognized system.

One of the hardest tasks for the student is to acquire a useful vocabulary speedily. To facilitate this a basic vocabulary of about 4,000 words has been specially selected by the authors from both classical and modern sources. Where rare words are used this is either to illustrate grammatical points, or in actual extracts from literature. Each chapter has its own vocabulary, and there is a consolidated vocabulary at the end of the book. Sentences used to illustrate grammatical points, or in the exercises for translation, have been prepared on the basis of their usefulness in teaching, not for literary merit. On the other hand, there is a substantial Supplement of extracts from literature, both classical and modern, and a few literary extracts have also been used as translation exercises in some of the later chapters.

The beginner does not require a reference grammar which deals exhaustively with each grammatical subject in turn; in fact, to state all the rules at once often confuses and discourages him. Consequently, although within the pages of this book reference is made to all but the very rarest usages, the order in which they occur is often dictated rather by the learner's convenience than by strict logic. Moreover, the space devoted to individual grammatical points varies according to the needs of the average student as observed by the authors in their own teaching. It is hoped that the translation exercises which follow the chapters will be sufficiently comprehensive to meet the needs of both teacher and student.

The compilation of a grammar of this scope is a major undertaking, and the authors would be more than human if no errors crept in; again, there will always be differences of opinion as to the best means of dealing with various points. The authors ask the reader's indulgence for any shortcomings, and would indeed welcome suggestions for any future reprinting.

They are grateful for help received. The publishers deserve thanks and above all Dr B. Schindler, at the request of whom the work was undertaken and who has given us specially valuable advice throughout.

The authors would also like to thank Dr S. M. Saddiq for his assistance in proof reading. Finally Mrs H. M. Nahmad has given invaluable help in preparing the typescript for the printers.

ABBREVIATIONS

a.o. = any one
abbr. = abbreviated
acc(us). = accusative
act. = active
adj. = adjective
adv. = adverb
antiq. = antique, antiquated usage
art. = article

class. = classical
coll. = collective
colloq. = colloquial
comm. = commerce, commercial
conj. = conjunction

d. = dual
dim. = diminutive
dipl. = diplomatic
dip. = diptote

Eg. = Egypt(ian)
elat. = elative
Eur. = Europe(an)

f., fem. = feminine
fig. = figure, figurative
Fr. = French

gen. = genitive
geog. = geographical
gram. = grammar, grammatical

indic. = indicative
imper. = imperative
imperf. = imperfect
intr(ans). = intransitive

juss. = jussive

Leb. = Lebanese
lit. = literal(ly)

m., masc. = masculine
Magh. = Maghribi usage
math. = mathematical
mil. = military
mod. = modern

n. = noun, name
neg. = negative
nom. = nominative

opp. = opposite

part. = participle
partic. = particle
pass. = passive
pl. = plural
pl. pl. = plural of plural
poet. = poetry, poetical
pol. = political
pr. n. = proper noun, name
prep. = preposition
pron. = pronoun

quad. = quadriliteral

relig. = religious

s., sing. = singular
subj. = subjunctive
Syr. = Syria(n)

tr(ans). = transitive
trip. = triptote
Turk. = Turkish

un. = unitary (single)

v. = verb
v.n. = verbal noun
veg. = vegetable
voc. = vocative

CHAPTER ONE

(اَلْبَابُ الْأَوَّلُ Al-bābu l-ʾawwalu)

The Arabic Language. Orthography. Phonetics. Punctuation

§ 1

THE ARABIC LANGUAGE

Arabic belongs to the Semitic group of languages. Other living languages of this group are Modern Hebrew (as spoken and written in Israel), Amharic, and other spoken languages of Ethiopia, Aramaic dialects current in parts of Syria and Iraq, and Maltese. Among dead languages of this group the most important is Biblical Hebrew; others include Akkadian (Babylonian and Assyrian), Syriac, and Ethiopian.

The characteristic feature of Semitic languages is their basis of consonantal roots, mostly triliteral (three-lettered). Variations in shade of meaning are obtained, first by varying the vowelling of the simple root, and secondly by the addition of prefixes, suffixes, and in-fixes. Thus, from the root *salima*, to be safe (literally, he was safe) we derive *sallama*, to deliver; *aslama*, to submit (also, to turn Muslim); *istalama*, to receive; *istaslama*, to surrender; *salāmun*, peace; *salāmatun*, safety, well-being; and *muslimun*, a Muslim. Word forms derived from the triliteral roots, and retaining the three basic consonants, are associated with meaning patterns. This is a help in the acquisition of vocabulary and partly compensates for difficulties arising from the lack of correlation between Arabic words and European roots.

Arabic is usually classified as (a) Classical Arabic, (b) Modern Literary Arabic, and (c) Modern Spoken or Colloquial Arabic.* Classical Arabic dates from the 6th century

* For further details of (c) see Appendix A.

A.D., if not earlier. It is the language of the Qur'ān and of the great writers and poets such as al-Mutanabbi and Ibn Khaldūn, and others. The modern literary language is exemplified by writers like Ṭāhā Ḥusain and Taufīq al-Ḥakīm, and newspapers and the radio. It varies in idiom and vocabulary from the Classical, but the differences are infinitesimal compared with the changes in the European languages over the same period – e.g. the difference between Chaucer's English and Kipling's. This is because Classical Arabic was hallowed as the vehicle of God's Revelation in the Qur'ān, and was therefore not permitted to change to any marked extent. Consequently, though some usages have become obsolete, the grammar of 6th century Arabic still applies largely to modern written Arabic. This makes it possible to compile a grammar which is suitable as a basis for further study of all written Arabic, whether Classical or Modern. The present grammar has been written with this aim in view.

§2

THE ALPHABET

Arabic is written from right to left. The script, which has been adopted and adapted for many languages spoken by Muslim nations, is cursive, and there is no separate printed form of the letters as there is in European languages. Two methods of writing are common: the naskh نَسْخ or naskhī نَسْخِي, normally used in print, and the ruq'a رُقْعَة.* The beginner is advised to use the naskh as exemplified in this book.

The alphabet (هِجَاء hijā') consists of 28 letters (حَرْف ḥarf, pl. حُرُوف ḥurūf) (29 if hamza is counted as a separate letter), which are all consonants; three of them, however, 'alif, wāw, and yā', are also used as long vowels or diphthongs. The following table shows the various forms of the letters. While

* See Mitchell, *Writing Arabic*, Oxford University Press, 1953.

this indicates variant forms according to whether the letter is isolated, initial, medial, or final, it should be noted that in practically every case the letter has a simple basic form. When final, or isolated, however, many letters have a final flourish or hook added to the basic form.

THE ARABIC ALPHABET

Names of the letters	Isolated form	Form when joined to			Transcription
		Preceding letter	Preceding and Succeeding letters	Succeeding letter only	
أَلِف ʾalif	ا	ـا	—	—	ā
بَاء bāʾ	ب	ـبـ	ـبـ	بـ	b
تَاء tāʾ	ت	ـتـ	ـتـ	تـ	t
ثَاء thāʾ	ث	ـثـ	ـثـ	ثـ	th
جِيم jīm	ج	ـجـ	ـجـ	جـ	j
حَاء ḥāʾ	ح	ـحـ	ـحـ	حـ	ḥ
خَاء khāʾ	خ	ـخـ	ـخـ	خـ	kh
دَال dāl	د	ـد	—	—	d
ذَال dhāl	ذ	ـذ	—	—	dh
رَاء rāʾ	ر	ـر	—	—	r
زَاي zāy	ز	ـز	—	—	z
سِين sīn	س	ـسـ	ـسـ	سـ	s
شِين shīn	ش	ـشـ	ـشـ	شـ	sh

Names of the letters	Isolated form	Form when joined to			Transcription
		Preceding letter	Preceding and Succeeding letters	Succeeding letter only	
صَادٌ ṣād	ص	ص	ـصـ	ـص	ṣ
ضَادٌ ḍād	ض	ض	ـضـ	ـض	ḍ
طَاءٌ ṭā'	ط	ط	ـطـ	ـط	ṭ
ظَاءٌ ẓā'	ظ	ظ	ـظـ	ـظ	ẓ
عَيْنٌ ع ain	ع	ع	ـعـ	ـع	ع, ‘
غَيْنٌ ghain	غ	غ	ـغـ	ـغ	gh
فَاءٌ fā'	ف	ف	ـفـ	ـف	f
قَافٌ qāf	ق	ق	ـقـ	ـق	q
كَافٌ kāf	ك	ك	ـكـ ـكـ	ـك ـك	k
لَامٌ lām	ل	ل	ـلـ	ـل	l
مِيمٌ mīm	م	م	ـمـ ـمـ	ـم	m
نُونٌ nūn	ن	ن	ـنـ	ـن	n
هَاءٌ hā'	ه	ه	ـهـ ـهـ	ـه	h
وَاوٌ wāw	و	و	—	—	w (ū, aw, au)
يَاءٌ yā'	ى	ى	ـيـ	ـي	y (ī, ay, ai)
هَمْزَةٌ hamza	ء	أ	ـئـ	ـؤ	’
	أُ إِ أَ	ؤ			

NOTE 1. Care should be taken to distinguish letters which are similar to each other in form. Note especially the following groups of letters which only differ in the diacritical points or dots:

ب ت ث ن ي bā', tā', thā' (and, except when final, nūn and yā')

ج ح خ jīm, ḥā', khā'.

د ذ dāl, dhāl.

ر ز rā', zāy. This pair differ from the preceding pair in (a) having an obtuse angle, and (b) being written mostly below the line. They resemble the wāw in general curve.

س ش sīn and shīn.

ص ض sād and ḍād. (Note that, when initial or medial, a small but distinct inverted "v" follows the loop before the next letter is begun.)

ط ظ ṭā', ẓā'.

ع غ ain, ghain. Note the flattening in the medial position, ـغـ which distinguishes these two letters from the two following ones.

ف ق fā', qāf. See preceding note. Note also that, when final, the qāf has a deep loop going well below the line, while the loop of the fā' is flat.

NOTE 2. When the letter tā' is used as a feminine ending, it is written as a hā', with, however, the two dots of the tā' over it thus: ة (ه). It is termed tā' marbūṭa تاء مربوطة. This tā' is not pronounced in modern Arabic except when followed by a word beginning with a vowel. In Classical Arabic it was not pronounced "in pause", that is, at the end of a sentence, and became merely the short vowel "a". Consequently, in this book, we speak about "hamza", not "hamzat" or "hamzah".

NOTE 3. In the Maghrib (North-west Africa), fā' is written ڢ and qāf ڧ.

NOTE 4. Sounds not found in Arabic are represented in other languages which have adopted that script, by modifications of the letters – usually by the addition of diacritical points. Such letters may occasionally be met with in Arabic in the transliteration of foreign words. The most common are the following Persian letters: p پ: ch چ: hard g گ. In Egypt and Syria ڤ is sometimes used for v.

NOTE 5. It will be noted that in the table of the alphabet given above the following six letters are shown as capable of being joined to a preceding letter only ا د ذ ر ز و. Under no circumstances can they be joined to a succeeding letter. Sometimes two or more of these letters succeed one another in the same word, as دار dār, house: in which case all the letters concerned are detached from each other.

NOTE 6. Among the combinations of letters used in Arabic writing are the following (usually referred to as ligatures):

بـ bā'-ḥā'	حـجـ ḥā'-jīm-jīm	لـ lām-ḥā'
بي bā'-yā'	سـ sīn-ḥā'	لـ lam-mīm
تـ tā'-ḥā'	صـ ṣād-ḥā'	لـمـ lām-mīm-ḥā'
جـ jīm-ḥā'	عـ ain-jīm	مـ mīm-ḥā'
حـ ḥā'-jīm	فـ fā'-ḥā'	هـ ḥā'-mīm
نى nūn-yā'	فى fā'-yā'	يـ yā'-ḥā'
مـ hā'-mīm	يـ yā'-mīm	عـ ain-mīm

لا lām-'alif (joined to preceding letter ا)

§ 3

PRONUNCIATION OF THE CONSONANTS*

Those wishing to make a detailed study of the phonetics of Arabic, whether Classical or Colloquial, should consult the works mentioned in the bibliography given in Appendix A. The following notes give only practical approximations, to serve the needs of students beginning the study of the written language.

The following letters are pronounced more or less like their English equivalents:

ب bā'=b. ت tā'=t. ج jīm=j (or the *soft g* as in "*gem*"). د dāl=d. ر rā'=r. ز zāy=z. س sīn=s, as in "*sin*". ش shīn= sh as in "*shot*". ف fā'=f. ك kāf=k. ل lām=l. م mīm=m. ن nūn=n. ه hā'=h. *Consonantal* و wāw=w. *Consonantal* ى yā'=y.

Care should be taken to distinguish ث thā', which is the *th* as in "*think*" and

ذ dhāl, which is the *th* as in "*this*".

The hamza, the glottal stop, or spiritus lenis (light breathing) of Greek, may be described in practical terms as the act of breathing which is necessary in English to begin a word with a vowel at the opening of a sentence: as, for example, when one says "*Is* that so?" in reply to a statement. The word "is" would be transliterated into Arabic with an initial

* For more notes on the phonology of Classical Arabic, in amplification of this and the following sections, see Appendix C, §1.

hamza thus إِزْ. In the middle of a word it involves a short pause, such as is occasionally heard in English in words like "co-opt". This pause is often changed to a w in English speech (cowopt), and similar changes take place to the hamza in colloquial Arabic. The hamza is, in fact, rather like a very weak ع ain: hence its shape, which is the top portion of the ع ain in miniature.

For the various ways of writing hamza, see below.

ح ḥā' is a strongly guttural *h* produced by a strong expulsion of air from the chest. It should not be confused with:

خ kh̲ā', which is the guttural *ch* as in the Scottish "*loch*" and the German "*Aachen*".

ص ṣād, ض ḍād, ط ṭā', and ظ ẓā', form a group of emphatic sounds corresponding with س s, د d, ت t, and ز z. In pronouncing them, the tongue is pressed against the edge of the upper teeth, and then withdrawn forcefully.

ع ain is a very strong guttural produced by compression of the throat and expulsion of breath. This and the four emphatic letters just given are rarely well-pronounced by non-Arabs, and they are best learned from an Arab.

غ gh̲ain is the sound made in gargling, or like the French "r" *grasséyé* with a little more of the *g* in it.

ق qāf is a *k* sound produced from the back of the throat. In modern Arabic in some areas, it is often pronounced as the hard *g* in "*go*", and this was a recognised alternative pronunciation as far back as the 9th century. In the colloquial of Lower Egypt (Cairo Arabic) and certain parts of the Levant, it can be heard as a hamza; but this is inadmissible in correct reading aloud.

§ 4

VOWELS

أَشْكَال 'a*sh*kāl, *pl.* of شَكْل *sh*akl.

There are 6 vowels, 3 short, 3 long; and two diphthongs in Arabic: namely, u, a, i; ū, ā, ī; au (aw) and ai (ay).

While the letters و wāw, ا 'alif, and ى yā' have to do duty as long vowels, short vowels are indicated by signs above or below the consonants carrying them. Unfortunately in most modern written and printed Arabic no vowel signs are given, and the reader has to deduce them.

Short vowels.

a, fatḥa فَتحَة, is indicated by a small diagonal stroke above the consonant, as دَ da. This vowel is the neutral *a* sound as in "Frenchm*a*n", or like the *u* in "n*u*n". On no account should it be pronounced as the *a* in "m*a*n".

i kasra كَسرَة, is a similar stroke under the letter, as دِ di. Its approximate sound is the *i* in "d*i*d".

u, ḍamma ضَمَّة, is written like a miniature wāw above the letter, as دُ du. This is pronounced like the *u* in "b*u*ll", not like that in "bun".

The absence of a vowel is indicated by a small circle over the letter, thus ـْ, and is termed sukūn سُكُون, or jazma جَزمَة, e.g. كُنْ kun. It cannot follow the long vowels, except, rarely, in certain forms from the *doubled verb*, as will be explained later.

The three short vowel signs given above do not really represent all the sounds heard. For example, after the emphatic letters ص, ض, ط, ظ the fatḥa appears to take on something of the *o* sound. For example, ضَرَبَ ḍaraba, he struck, seems to sound like d*o*raba. After the guttural letters, the fatḥa seems to lose its neutrality and have more of the English *a* sound about it, e.g. عَرَب عarab, Arabs. Again, the fatḥa seems to partake of the nature of the letter *e* when associated with the lām. For example, مَلِك malik (king) sounds like m*e*lik: k كَلْب kalb (dog) sounds like k*e*lb; قَلْب qalb (heart) sounds like q*e*lb.

To lengthen these three short vowels, they are followed by the letters 'alif, yā' and wāw, as in مَالٌ māl, wealth, فِيلٌ fīl, elephant, and حُدُودٌ ḥudūd, frontiers.

There are two diphthongs, ai (ay) as in بَيْتٌ bait (approximately the *i* in *site*), house, and au (aw) as in يَوْمٌ yaum (*ow* in *how*), day. The previous consonant has fatḥa, and the yā' and wāw must have sukūn. In Classical Arabic, the two component parts of these diphthongs are not thoroughly coalesced. But in modern spoken Arabic this coalescence takes place, and بَيْتٌ and يَوْمٌ may sound like "bēt" and "yōm" (as in *main* and *home* as pronounced in the north of England).

Sometimes a long ā or 'alif at the end of a word, called أَلِفٌ مَقْصُورَةٌ 'alif maqṣūra or shortened 'alif, is written as a yā', as عَلَى ʿalā on, and إِلَى 'ilā to.

§ 5

NUNATION

At the ends of nouns and adjectives, when indefinite, the vowel signs are written double, thus: —ً —ٌ —ٍ. This means that they are to be pronounced with a final "n", un, an, in. This is called تَنْوِينٌ tanwīn or nunation, e.g. بَابٌ بَابًا بَابٍ bābun, bāban, bābin, a door. Note that with the fatḥa, the letter 'alif is added. But if the word ends in tā' marbūṭa, the 'alif is not added, as خَلِيفَةً khalīfatan, caliph.

§ 6

DOUBLED LETTERS

A doubled letter is not written twice, unless separated by an intermediate vowel. Instead, the sign ّ (called تَشْدِيدٌ tashdīd

or شَدَّةٌ shadda) is written over the letter, e.g. مَرَّ marra, he passed; قَدِّمْ qaddim, bring (also written قَدِّمْ).

§ 7

HAMZA

The rules for the writing of hamza are complicated, and, in a few instances, alternative usages exist. Consequently, the student will not be burdened with involved rules at this stage. But explanations will be given as required, when words with hamza are introduced. Here, a few guiding points only will be mentioned:

(*a*) Initial hamza is always written on or under ʾalif. e.g. أَ ʾa, أُ ʾu, إِ ʾi.

(*b*) There is, however, a type of initial hamza called هَمْزَةُ الْوَصْلِ hamzatu l-waṣl, the hamza of connection, written thus ٱ (as opposed to the ordinary هَمْزَةُ الْقَطْعِ hamzatu l-qaṭʿ of (*a*) above). This hamza is only actually pronounced at the beginning of a sentence. At other times, it is merged into the final vowel of the previous word; or if the final letter of the previous word has no vowel, it is given a vowel. The hamzatu l-waṣl occurs in the definite article, أَلْ al, certain nouns such as اِبْنٌ ibnun son, and also in certain verb forms as اِنْكَسَرَ inkasara it broke.

e.g. اَلْبَيْتُ هُنَاكَ (al-baitu hunāka)
the house is there, BUT

وَجَدَ الْبَيْتَ هُنَاكَ (wajada l-baita hunāka)
he found the house there.

اِبْنُ الْمَلِكِ حَاضِرٌ (ibnu l-maliki ḥaḍirun)
the king's son is present, BUT

وَجَدْتُ ٱبْنَ ٱلْمَلِكِ (wajadtu bna l-maliki)
I found the king's son.

إِنْكَسَرَ فِنْجَانٌ (inkasara finjānun)
a cup broke, BUT

وَٱنْكَسَرَ فِنْجَانٌ (wa nkasara finjānun)
and a cup broke.

It should be noted that when a sentence begins with a word with hamzatu l-waṣl, the hamza should, strictly speaking, be written, as أَلْبَيْتُ al-baitu, the house. In practice, however, it is often omitted and the vowel sign only left, thus اَلْبَيْتُ, of which examples are given in the exercises.

(*c*) In the middle of a word hamza may be written over wāw, yā' (without the two dots) or 'alif; and at the end of a word it may also be written on the line, that is, not on a letter but roughly level with the lower part of the other letters of the word concerned. The following are examples with pronunciation. Further explanations will come later in the grammar.

سَأَلَ sa'ala قَرَأَ qara'a

مَسْأَلَةٌ mas'alatun وُزَرَاءُ wuzarā'u

بِئْرٌ bi'run أَسْئِلَةٌ as'ilatun

شَيْءٌ shai'un يَجِيءُ yajī'u يَجِئُ yaji'

بُؤْسٌ bu'sun سُئِلَ su'ila

جَرُؤَ jaru'a ضَوْءٌ ḍau'un

مَجْرُوءٌ majrū'un

§ 8

MADDA

If a hamza with fatḥa is followed by the long vowel, alif, the hamza and fatḥa are dropped in writing, and the long vowel ʾalif is written over the ʾalif horizontally thus: آ ʾā, for أَا. This sign is called مَدَّة madda. This occurs chiefly at the beginning of a word, as آمَنَ ʾāmana, he believed. It does, however, occur sometimes in the middle of a word, as قُرْآنٌ qurʾānun, Koran, and رَآهُ raʾāhu, he saw him, for قُرْأَانٌ and رَأَاهُ.

§ 9

STRESS. THE SYLLABLE

Written Arabic is a language of syllable length, rather than accent or stress. When read aloud all syllables should be given their full length, without slurring any letter, but no effort should be made to emphasise any syllable at the expense of another. The resultant reading may sound as if some syllables are stronger than others, but this will in reality be because of their length.

There are two kinds of syllable, short and long.

(*a*) The short syllable consists of a consonant with a short vowel, like the three syllables in كَتَبَ *ka-ta-ba*, he wrote. In this word the three syllables should be even and equal.

(*b*) The long syllable consists of a vowelled consonant followed by an unvowelled letter. This may be

(i) *Either* a consonant with vowel, followed by a long vowel (which is, in effect, an unvowelled letter), as the first syllable of كَاتَبَ *kā-ta-ba*, he corresponded with, or the second syllable of كَبِيرٌ *ka-bī-run*, big

(ii) *or* a vowelled consonant followed by a truly consonantal second letter with sukūn, as the first syllable of كَلْبُهُ *kal-bu-hu*, his dog.

Thus the word كَتَبْتُمْ *ka-tab-tum*, you (pl.) wrote, is one short syllable followed by two long. كِتَابٌ, *kitābun*, a book, is one short followed by two long.

No syllable can begin with an unvowelled letter: consequently no word may begin with two consonants unless a vowel intervenes. This explains why certain verb forms begin with an extra 'alif with hamzatu l-waṣl, as اِسْتَلَمَ istalama, he received.

No syllable should close with two unvowelled consonants though this may occur reading aloud in pause, at the end of a sentence. Thus قَلْبٌ qalbun, heart, could be read قَلْبْ *qalb*, without the case-ending, in pause. In certain forms from the doubled verb, however, we do encounter a syllable ending on two unvowelled letters, the first being the long vowel 'alif, e.g. شَابٌّ *shāb-bun*, a youth.

§ 10

PUNCTUATION

Punctuation was not considered important in early Arabic manuscripts. Even paragraphing was ignored. But the start of a new section was sometimes indicated by putting the heading in a different-coloured ink, e.g. red, instead of black. Again, section headings were sometimes indicated by a line over the words.

E.g. باب الصلاة حدثنى احمد بن حسين . . .

Here باب الصلاة (Chapter of Prayer) is the heading of a new section.

In medieval times, a single point, usually diamond shaped, because of the reed-pen used, came to be employed.

E.g. وَكَانَ صَاحِبَ نَوَادِرَ وَكَتَبَ كُتُبًا كَثِيرَةً .

Sometimes three inverted commas, thus ‘‘‘ were used.

In modern times, the Arabs have imitated European punctuation, usually – though not always – putting them upside-down.

E.g. ، comma
؛ semi-colon
: colon
. full-stop
« » quotation marks
( ) sometimes replaced by brackets, though this practice is dying out.

؟ or ? question mark.

The exclamation mark and dash are also used.

It is now normal to divide prose passages into paragraphs, as in Europe. Large type is used for headings, and, although italics do not exist, there is a wide variety of ornamental scripts which facilitate clear setting-out.

§ 11

ABBREVIATIONS

A stroke resembling a madda is generally (though not always) put above abbreviations, e.g., الخ for إِلَى آخِرِهِ ʾilā ʾākhirihi "and so forth" (literally "to its end").

The following abbreviations are in common use after the names of certain persons: صلعم = صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ṣalla llāhu ʿalaihi wasallama "God bless him and give him peace" used after the name of Mohammed.

عم = عَلَيْهِ السَّلَامُ ʿalaihi s-salāmu "Upon him be peace" used after the names of other prophets.

§ 12

THE ALPHABET AS NUMERALS

This is little used today except for numbering paragraphs, items, etc. in the manner of the English *a*, *b*, *c*, and so on. In this case the order of the letters is that of the old Semitic alphabet. This is called حُرُوفُ ٱلأَبْجَدِ ḥurūfu l-ʾabjad.

1.	ا	20.	ك	200.	ر
2.	ب	30.	ل	300.	ش
3.	ج	40.	م	400.	ت
4.	د	50.	ن	500.	ث
5.	ه	60.	س	600.	خ
6.	و	70.	ع	700.	ذ
7.	ز	80.	ف	800.	ض
8.	ح	90.	ص	900.	ظ
9.	ط	100.	ق	1000.	غ
10.	ى				

This order is given in the following line:

أَبْجَدْ هَوَّزَ حُطِّيَ كَلَمَنْ سَعْفَصْ قُرِشَتْ ثَخِذْ ضَظِغْ

§ 13

EXERCISES IN READING

I

بِ تَ لِ وَ أَبٌ بَلْ قُلْ حَمْ قُمْ كُلْ طِبْ

ṭib kul qum ḥamun qul bal ʾabun wa li ta bi

سِرْ لَا مَا لَمْ عَنْ خُذْ ذُو نَمْ فِي دُمْ كَيْ يَدْ

yadun kai dum fī nam dhū khudh ʿan lam mā lā sir

وَيْ لُبٌّ مَدَّ طِبٌّ دَلَّ كُلٌّ

kullun dalla ṭibbun madda lubbun wai

II

كَتَبَ قَتَلَ فَرِحَ حَسُنَ شَرِبَ قَتْلٌ فَرَحٌ

faraḥun qatlun shariba ḥasuna fariḥa qatala kataba

حَسَنٌ حُسْنٌ طَالَ خَافَ ضَرْبٌ حَبْلٌ إِبِلٌ

'ibilun ḥablun ḍarbun khāfa ṭāla ḥusnun ḥasanun

نُورٌ فِيلٌ بَيْتٌ جَارٌ مَوْتٌ قُمْتَ خِفْتِ رَأْسٌ

ra'sun khifti qumta mautun jārun baitun fīlun nūrun

ذَاهِرٍ بُخْلٌ بَحْرٍ نَهْرٍ بِكْرٍ أَكَلَ جَرَى

jarā 'akala bikrin nahrin baḥrin bukhlun ẓahrin

III

كَتَبْتُ كَتَبْتُ كِتَابٌ كَاتِبٌ قُلْنَا نَفْسًا هَارِبٌ

hāribun nafsan qulnā kātibun kitābun katabtu katabat

يَكْتُبُ تَضْرِبُ أَقْتُلُ فَتَّشَ فَتِّشْ أَسَاسٌ كَتَبْتُمْ

katabtum 'asāsun fattish fattasha 'aqtulu taḍribu yaktubu

فَرِحْنَا بَعَثُوا تَخْرُجُ كِتَابُهُ شُغْلُكُمْ مَكْتُوبٌ

maktūbun shughlukum kitābuhu takhruju baعathū fariḥnā

مِفْتَاحٌ جَالِسًا سَرَطَانٌ تَعْبَانُ طَرِيقُكُمْ تَخْتَلِفُوا

takhtalifū ṭarīqukum taعbānu saraṭānun jālisan miftāḥun

اِخْتِلَافٌ اِجْتَمَعْنَا اِتَّخَذْتُمْ اِحْمَرَّتْ تَدَارَكَ

tadāraka iḥmarrat ittakhadhtum ijtamaعnā ikhtilāfun

اِضْطَرَبَتْ تَتَذَكَّرُ مُؤْمِنٌ آكِلٌ آخِذٌ إِلَى عَلَى

عalā'ilā 'ākhidhun 'ākilun mu'minun tatadhakkaru iḍṭarabat

مُوسَى	اِسْتِئْنَاسٌ	اِسْتَحْلِفِينِي	مُؤَاخَذَةٌ	مُؤَلِّفُونَ
mūsā	isti'nāsun	istaḥlifīnī	mu'ākhadhatun	mu'allifūna

تَأْلِيفًا
ta'līfan

IV

أَلْقُطْرُ ٱلْمِصْرِيُّ يُكَوِّنُ ٱلزَّاوِيَةَ ٱلشَّمَالِيَّةَ ٱلشَّرْقِيَّةَ مِنْ أَفْرِيقِيَةَ وَيُقَالُ لَهُ أَيْضًا وَادِي ٱلنِّيلِ لِأَنَّ قِسْمَهُ ٱلْجَنُوبِيَّ وَاقِعٌ بَيْنَ سِلْسِلَتَيْ جِبَالٍ وَيَخْتَرِقُهُ نَهْرُ ٱلنِّيلِ ٱلْعَظِيمُ مَسَاحَتُهُ جِغْرَافِيًّا أَرْبَعُمِائَةِ أَلْفِ مِيلٍ مُرَبَّعٍ وَأَمَّا مَسَاحَتُهُ ٱلْمَقَاسَةُ فَهِيَ ٦٥ أَلْفَ مِيلٍ مُرَبَّعٍ مِنْهَا ٥٧٣٦ . . . فَدَّانٍ أَرْضًا زِرَاعِيَّةً.

وَيَحُدُّ هٰذَا ٱلْقُطْرَ مِنَ ٱلشَّمَالِ ٱلْبَحْرُ ٱلْمُتَوَسِّطُ وَمِنَ ٱلشَّرْقِ خَطٌّ يَمْتَدُّ مِنْ خَانِ يُونُسَ عَلَى ٱلْبَحْرِ ٱلْمُتَوَسِّطِ إِلَى ٱلسُّوَيْسِ عَلَى ٱلْبَحْرِ ٱلْأَحْمَرِ وَٱلْبَحْرُ ٱلْأَحْمَرُ وَمِنَ ٱلْجَنُوبِ بِلَادُ ٱلنُّوبَةِ وَمِنَ ٱلْغَرْبِ بِلَادُ بَرْقَةَ.

وَٱلنِّيلُ نَهْرٌ يَخْتَرِقُ ٱلْقُطْرَ ٱلْمِصْرِيَّ مِنَ ٱلْجَنُوبِ إِلَى ٱلشَّمَالِ فَإِذَا وَصَلَ إِلَى قُرْبِ ٱلْقَاهِرَةِ ٱنْقَسَمَ إِلَى فَرْعَيْنِ يَسِيرُ أَحَدُهُمَا مَائِلًا إِلَى ٱلشَّرْقِ حَتَّى يَصُبَّ إِلَى ٱلْبَحْرِ ٱلْمُتَوَسِّطِ عِنْدَ مَدِينَةِ دِمْيَاطَ وَٱلْآخَرُ يَسِيرُ مَائِلًا إِلَى ٱلْغَرْبِ حَتَّى يَصُبَّ إِلَى ذٰلِكَ ٱلْبَحْرِ عِنْدَ ثَغْرِ رَشِيدَ.

وَيَنْقَسِمُ ٱلْقُطْرُ ٱلْمِصْرِيُّ بِهٰذَا ٱلِاعْتِبَارِ إِلَى قِسْمَيْنِ جَنُوبِيٍّ وَشَمَالِيٍّ أَوْ قِبْلِيٍّ وَبَحْرِيٍّ فَٱلْقِسْمُ ٱلْقِبْلِيُّ وَيُقَالُ لَهُ ٱلصَّعِيدُ أَوْ مِصْرُ ٱلْعُلْيَا يَمْتَدُّ

مِنْ آخِرِ حُدُودِ مِصْرَ جَنُوباً إِلَى نُقْطَةِ تَفَرُّعِ ٱلنِّيلِ وَٱلْبَحْرِيُّ وَيُقَالُ لَهُ مِصْرُ ٱلسُّفْلَى يَمْتَدُّ مِنْ نُقْطَةِ تَفَرُّعِ ٱلنِّيلِ إِلَى ٱلْبَحْرِ ٱلْمُتَوَسِّطِ.

وَيُقْسَمُ ٱلْوَجْهُ ٱلْبَحْرِيُّ إِلَى ثَلَاثَةِ أَقْسَامٍ مُتَوَسِّطٍ وَهُوَ ٱلْوَاقِعُ بَيْنَ فَرْعَيِ ٱلنِّيلِ وَقَدْ سُمِّيَ لِذٰلِكَ رَوْضَةَ ٱلْبَحْرَيْنِ وَيُقَالُ لَهُ أَيْضاً ٱلدِّلْتَا لِمُشَابَهَتِهِ بِحَرْفِ ٱلذَّالِ عِنْدَ ٱلْيُونَانِيِّينَ وَشَرْقِيٍّ وَهُوَ ٱلْوَاقِعُ إِلَى شَرْقِيِّ ٱلدِّلْتَا وَيُقَالُ لَهُ ٱلْحَوْفُ ٱلشَّرْقِيُّ وَغَرْبِيٍّ وَهُوَ ٱلْوَاقِعُ إِلَى غَرْبِيِّهَا وَيُقَالُ لَهُ ٱلْحَوْفُ ٱلْغَرْبِيُّ هٰذِهِ هِيَ أَقْسَامُ ٱلْقُطْرِ ٱلْمِصْرِيِّ ٱلطَّبِيعِيَّةُ أَمَّا أَقْسَامُهُ ٱلْإِدَارِيَّةُ فَتَخْتَلِفُ بِٱخْتِلَافِ ٱلْأَزْمَانِ.

TRANSCRIPTION AND LITERAL TRANSLATION

al-quṭru l-miṣrīyu yukawwinu z-zāwiyata
The land the Egyptian forms the angle
sh-shamālīyata sh-sharqīyata min afrīqiyata wa yuqālu
the northern the eastern of Africa and it is
lahu aiḍan wādia n-nīli li'anna qismahu
called also valley of the Nile because its part
l-janūbīya wāqiʿun baina silsilatai jibālin
the southern lies between two chains of mountains,
wa yakhtariquhu nahru n-nīli l-ʿaẓīmu.
and cuts through it the river of Nile the mighty.
masāḥatuhu jighrāfīyan ʾarbaʿu mi'ati ʾalfi mīlin
Its area (is) geographically 400,000 miles
murabbaʿin wa ʾammā masāḥatuhu l-muqāsatu
square and as for its area the measured,
fa hiya 65 ʾalfa mīlin murabbaʿin minhā 5,736,000
it (is) 65,000 square miles, of which 5,736,000
faddānin ʾarḍan zarāʿīyatan.
faddans (are) ground agricultural.

wa yaḥuddu hādha l-qutra mina sh-shamāli l-baḥru
And bounds this land on the North the sea

l-mutawassiṭu wa mina sh-sharqi khaṭṭun yamtaddu
the Mediterranean and on the East a line which extends

min khāni yūnusa ʿala l-baḥri l-mutawassiṭi 'ila
from Khan Yunus on the sea the Mediterranean to

s-suwaisi ʿala l-baḥri l-'aḥmari, wa l-baḥru l-'aḥmaru
Suez on the sea the Red, and the sea the Red;

wa mina l-janūbi bilādu n-nūbati wa mina
and on the South the land of Nubia; and on

l-gharbi bilādu barqata.
the West the district of Barqa.

wa n-nīlu nahrun yakhtariqu
And the Nile (is) a river (which) cuts through

l-quṭra l-miṣrīya mina l-janūbi 'ila sh-shamāli
the land the Egyptian from the South to the North

fa 'idhā waṣala 'ilā qurbi l-qāhirati
and when it comes to the neighbourhood of Cairo,

nqasama 'ilā farʿaini yasīru aḥaduhuma mā'ilan
it divides into two branches, goes one of them tending

'ila sh-sharqi ḥatta yaṣubba 'ila l-baḥri l-mutawassiṭi
to the East until it flows into the sea the Mediterranean

ʿinda madīnati dimyāṭa wa l-'ākharu yasīru mā'ilan
at the city of Damietta and the other goes tending

'ila l-gharbi ḥattā yaṣubba 'ila dhālika l-baḥri ʿinda
to the West until it flows into that sea at

thaghri rashīda.
the frontier of Rosetta.

wa yanqasimu l-quṭru l-miṣrīyu bi hādha
And is divided the land the Egyptian in this

liʿtibāri 'ilā qismaini janūbīyin wa shamālīyin au
way into two parts, a southern and a northern, or

qiblīyin wa baḥrīyin fa l-qiṣmu l-qiblīyu
a southern and a sea-coast, and the part the southern,
wa yuqālu lahu ṣ-ṣaʿīdu au miṣru l-ʿulyā yamtaddu
and it is called the Sa'id or Egypt the upper, extends
min ākhiri ḥudūdi miṣra janūban 'ilā
from the end of the limits of Egypt (on the) South to
nuqṭati tafarruʿi n-nīli wa l-baḥrīyu
the point of the branching of the Nile; and the sea-coast,
wa yuqālu lahu mīṣru s-suflā yamtaddu min nuqṭati
and it is called Egypt the lower, extends from the point
tafarruʿi n-nīli 'ila l-baḥri l-mutawassiṭi.
of the branching of the Nile to the sea the Mediterranean.

wa yuqsamu l-wajhu l-baḥrīyu 'ila
And is divided the portion the sea-coastal into
thalāthati 'aqsāmin mutawassiṭin wahuwa l-wāqiʿu baina
three divisions, a middle, and it lies between
farʿayi n-nīli wa qad summiya
two branches of the Nile, and it has been named
li dhālika rauḍatu l-baḥraini
on account of that garden of the two rivers
wa yuqālu lahu aiḍani dh-dhaltā li mushā-
and it is called also the Delta on account of its
bahatihi bi ḥarfi dh-dhāli ʿinda l-yūnānīyīna
resemblance to the letter dhal among the Greeks,
wa sharqīyin wahuwa l-wāqiʿu 'ila sharqīyi dh-dhaltā
and an eastern, and it lies to the East of the Delta
wa yuqālu lahu l-ḥaufu sh-sharqīyu wa gharbīyin
and is called the border the eastern, and a western
wa huwa l-wāqiʿu 'ilā gharbīyiha wa yuqālu lahu
and it lies to the West of it, and is called
l-ḥaufu l-gharbīyu. hādhihi hiya 'aqsāmu
the border the western. These are the divisions

l-quṭri l-miṣrīyi ṭ-ṭabīʿīyatu ʾammā ʾaqsāmuhu
of the land the Egyptian the natural. As for its divisions

l-ʾidārīyatu fa takẖtalifu bi kẖtilāfi
the administrative, they differ with the differing

l-ʾazmāni.
of the times.

CHAPTER TWO

(اَلْبَابُ اَلثَّانِي Al-bābu th-thānī)

The Article. The Simple Nominal Sentence

1. There is no *indefinite* article in Arabic, but the presence of nunation at the end of a noun (see Chap. One, Sect. 5) indicates indefinite-ness. Thus بَيْتٌ baitun means a house, رَجُلٌ rajulun, a man.

2. The *definite* article is اَلْ al, the, which is prefixed to, and attached to, its noun, e.g. اَلْبَيْتُ al-baitu the house, اَلْبَابُ al-bābu, the door. The noun, being definite, loses its nunation.

The hamza of the definite article is hamzatu l-waṣl (See Chap. One, Sect. 7). Consequently it disappears when it follows another word, and in pronunciation the ل "l" follows immediately after the final vowel of the preceding word, e.g. اَلْوَلَدُ وَالْبِنْتُ al-waladu wa l-bintu, the boy and the girl. (Note: وَ wa meaning "and" is written as part of the following word.)

3. When the word to which the article is attached begins with certain letters termed *Sun-letters* (اَلْحُرُوفُ اَلشَّمْسِيَّةُ al-ḥurūfu sh-shamsīya), the "l" of the article changes to the initial letters in question. The fourteen Sun-letters are ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ل, ن, e.g. اَلشَّمْسُ al-shamsu (pronounced ash-shamsu), the sun; اَلرَّجُلُ al-rajulu (pronounced ar-rajulu) the man. In such a case, no sukūn is placed over the ل "l", but a tashdīd is written over the first letter of the word, as shown.

4. *Adjectives* as attributes are placed after the nouns they qualify. If the noun has the article, the adjective also must have it, e.g. بَيْتٌ صَغِيرٌ baitun ṣaghīrun, a small house, but اَلْبَيْتُ اَلصَّغِيرُ al-baitu ṣ-ṣaghīru, the small house. Note that اَلْبَيْتُ صَغِيرٌ al-baitu ṣaghīrun can only mean "the house is small".

Where two or more adjectives qualify the same noun it is not necessary to put "and" between them.

e.g. بَيْتٌ جَمِيلٌ جَدِيدٌ baitun jamīlun jadīdun, a fine new house; اَلْبَيْتُ اَلْجَمِيلُ اَلْجَدِيدُ al-baitu l-jamīlu l-jadīdu, the fine new house. But if the two adjectives form the predicate (copula) of a nominal sentence it is usual to insert "and", e.g. اَلْبَيْتُ جَمِيلٌ وَجَدِيدٌ al-baitu jamīlun wa jadīdun, the house is fine and new.

5. The verb "to be" is omitted in Arabic when it has a present indicative meaning, as the English "is" or "are", e.g. اَلْبَيْتُ قَدِيمٌ al-baitu qadīmun, the house (is) old. Such a sentence is termed a nominal sentence as opposed to a verbal sentence.

6. The *personal pronouns* of the singular are:

أَنَا ʾanā, I

أَنْتَ ʾanta, you (thou) masculine

أَنْتِ ʾanti, you (thou) feminine

هُوَ huwa, he, it

هِيَ hiya, she, it

These pronouns are indeclinable. هُوَ and هِيَ are used to mean "it", according to the gender of the thing to which they refer, there being no neuter in Arabic.

VOCABULARY

a door, chapter	بَابٌ	bābun
a house	بَيْتٌ	baitun
a man	رَجُلٌ	rajulun
a boy, son	وَلَدٌ	waladun
a river	نَهْرٌ	nahrun
a sea	بَحْرٌ	baḥrun
a book	كِتَابٌ	kitābun
a street	شَارِعٌ	shāriʿun
a chair	كُرْسِيٌّ	kursīyun
tea	شَايٌ	shāyun
coffee	قَهْوَةٌ	qahwatun
a cup	فِنْجَانٌ	finjānun
the Nile	اَلنِّيلُ	an-Nīlu
big, great, old	كَبِيرٌ	kabīrun
small, young	صَغِيرٌ	ṣaghīrun
old	قَدِيمٌ	qadīmun
new	جَدِيدٌ	jadīdun
long, tall	طَوِيلٌ	ṭawīlun
short	قَصِيرٌ	qaṣīrun
beautiful, fine	جَمِيلٌ	jamīlun

handsome, good Hassan (pr. noun m.)	حَسَنٌ	ḥasanun, Ḥasanun
broken	مَكْسُورٌ	maksūrun
broad, wide	وَاسِعٌ	wāsiʿun
narrow	ضَيِّقٌ	ḍayyiqun

NOTE: In the English exercises words in parentheses ( ) indicate the rendering in Arabic. Words in square brackets [ ] are not translated. Exercises are for translation from Arabic to English or *vice versa*.

EXERCISE 1

١—أَنَا صَغِيرٌ وَأَنْتَ كَبِيرٌ. ٢—أَنْتَ رَجُلٌ طَوِيلٌ. ٣—اَلشَّارِعُ وَاسِعٌ وَطَوِيلٌ. ٤—اَلنِّيلُ نَهْرٌ، هُوَ نَهْرٌ كَبِيرٌ. ٥—اَلْبَابُ قَدِيمٌ. ٦—اَلْبَيْتُ جَمِيلٌ. ٧—نَهْرٌ قَصِيرٌ. ٨—اَلْبَحْرُ اَلضَّيِّقُ. ٩—وَلَدٌ حَسَنٌ. ١٠—شَايٌ وَقَهْوَةٌ. ١١—اَلشَّايُ وَالْقَهْوَةُ. ١٢—أَنَا رَجُلٌ وَأَنْتَ وَلَدٌ. ١٣—اَلْكُرْسِيُّ صَغِيرٌ. ١٤—اَلْفِنْجَانُ قَدِيمٌ، هُوَ مَكْسُورٌ. ١٥—اَلْكِتَابُ جَمِيلٌ، هُوَ جَدِيدٌ. ١٦—اَلْبَابُ مَكْسُورٌ. ١٧—رَجُلٌ وَوَلَدٌ وَبِنْتٌ. ١٨—أَنَا وَهِيَ. ١٩—أَنْتَ وَهُوَ. ٢٠—اَلشَّارِعُ اَلضَّيِّقُ.

TRANSCRIPTION

1. ʾAnā ṣaghīrun wa ʾanta kabīrun. 2. ʾAnta rajulun ṭawīlun. 3. Ash-shāriʿu wāsiʿun wa ṭawīlun. 4. An-nīlu nahrun, huwa nahrun kabīrun. 5. Al-bābu qadīmun. 6. Al-baitu jamīlun. 7. Nahrun qaṣīrun. 8. Al-baḥru ḍ-ḍayyiqu. 9. Waladun ḥasanun. 10. Shāyun wa qahwatun. 11. Ash-shāyu wa l-qahwatu. 12. ʾAnā rajulun wa ʾanta waladun. 13. Al-kursīyu ṣaghīrun. 14. Al-finjānu qadīmun, huwa

maksūrun. 15. Al-kītabu jamīlun, huwa jadīdun. 16. Al-bābu maksūrun. 17. Rajulun wa waladun wa bintun. 18. ʾAnā wa hiya. 19. ʾAnta wa huwa. 20. Ash-shāriʿu ḍ-ḍayyiqu.

EXERCISE 2

1. The house is large. 2. A large house. 3. A tall man and a short boy. 4. Hassan is a young (small) boy. 5. The river is narrow. 6. A wide street. 7. He is a new boy. 8. An old broken door. 9. The Nile is a long wide river. 10. The book is new. 11. A new book. 12. The sea is beautiful. 13. An old chair. 14. Nice tea. 15. Old coffee. 16. The cup is small. 17. A man and a boy. 18. You are a tall man, and I am short. 19. A small new book. 20. The long street.

CHAPTER THREE

(اَلْبَابُ اَلثَّالِثُ Al-bābu th-thālithu)

Gender. The Feminine

1. There are only two *genders* in Arabic, *masculine* and *feminine*. Generally speaking, there is no special sign of the masculine, and words should be assumed to be masculine unless they belong to one of the following categories:

(a) Words feminine by meaning, female human beings or animals, e.g. أُمٌّ 'ummun, mother, بِنْتٌ bintun, daughter, عَرُوسٌ arūsun, bride.

(b) Words feminine by form. The principal feminine form is the ṭā' marbūṭa ـَةٌ atun (see Chap. One, Sect. 2, note 2) which is the usual feminine ending. The ṭā' marbūṭa is added to masculine nouns and adjectives (though not invariably) to make them feminine, e.g.

خَادِمٌ khādimun, servant; خَادِمَةٌ khādimatun, female servant

اِبْنٌ ibnun, son; اِبْنَةٌ ibnatun, daughter

كَبِيرٌ kabīrun, big, old; fem. كَبِيرَةٌ kabīratun

جَدِيدٌ jadīdun, new; fem. جَدِيدَةٌ jadīdatun

Words ending in ṭā' marbūṭa should be assumed to be feminine, unless known to be otherwise, e.g. كِتَابَةٌ kitābatun, writing. But خَلِيفَةٌ khalīfatun, Caliph, is masculine, being a male human being.

There are a few other feminine word forms, besides the tā' marbūṭa, but these will be explained later (see Chapter Eleven).

(c) Words feminine by convention. The following categories apply:

(i) Geographical names, that is, towns, villages, countries, etc., e.g. مِصْرُ miṣru, Egypt; دِمَشْقُ dimashqu, Damascus.

(ii) Parts of the body which occur in pairs are almost all feminine, e.g. عَيْنٌ ainun, eye; يَدٌ yadun, hand; رِجْلٌ rijlun, foot.

(iii) Certain other nouns are feminine for no apparent reason. Among the common ones are:

أَرْضٌ 'arḍun, earth — دَارٌ dārun, house, home

شَمْسٌ shamsun, sun — نَارٌ nārun, fire

نَفْسٌ nafsun, soul, self.

In this category are a few words which may be either feminine or masculine, though in Classical Arabic the feminine was preferred, e.g.

طَرِيقٌ ṭarīqun, road, way — حَالٌ ḥālun, condition, or state.

The latter word also occurs with the feminine ending, حَالَةٌ ḥālatun, condition or state.

2. The adjective must agree with the noun which it qualifies, e.g. رِجْلٌ صَغِيرَةٌ rijlun ṣaghīratun, a small foot; اَلْبِنْتُ اَلْكَبِيرَةُ al-bintu l-kabīratu, the big (old) daughter; اَلْخَلِيفَةُ اَلْجَدِيدُ al-khalīfatu l-jadīdu, the new caliph; دَارٌ قَدِيمَةٌ dārun qadīmatun, an old house.

Similarly, the adjective must agree with the noun to which it is the predicate in the nominal sentence, e.g. اَلشَّمْسُ حَرَّةٌ

ash-shamsu ḥarratun, the sun is hot; أَنْتِ حَاضِرَةٌ ʾanti ḥāḍiratun, you (fem.) are present, but أَنْتَ حَاضِرٌ ʾanta ḥāḍirun, you (masc.) are present.

COLLECTIVE NOUNS

3. Many words have a collective meaning in their singular form. This applies especially to natural features and animals, e.g. حَجَرٌ ḥajarun, rocks; شَجَرٌ shajarun, trees; بَقَرٌ baqarun, cows. To indicate a single object or animal, the feminine tāʾ marbūṭa ending is added: حَجَرَةٌ ḥajaratun, a rock; شَجَرَةٌ shajaratun, a tree; بَقَرَةٌ baqaratun, a cow.

THE INTERROGATIVE PARTICLE *

4. In the written language, questions are introduced by either of the particles هَلْ hal, or أَ ʾa. The latter is written as if it were part of the word which follows it, e.g. ؟ هَلْ مِصْرُ بَعِيدَةٌ hal miṣru baʿīdatun, or ؟ أَمِصْرُ بَعِيدَةٌ ʾa-miṣru baʿīdatun, is Egypt distant, far? The European *interrogative* sign is written in modern Arabic either in its normal form or reversed (؟ or ?). In spoken Arabic, these interrogative particles are almost never used, the interrogation being indicated by the tone of voice.

VOCABULARY

mother	أُمٌّ ʾummun
girl, daughter	بِنْتٌ bintun
daughter	اِبْنَةٌ ibnatun
son	اِبْنٌ ibnun

* See also Appendix C, §2.

bride		(*f.*) عَرُوسٌ	ʿarūsun
Caliph		(*m.*) خَلِيفَةٌ	Khalīfatun
Egypt (Cairo)		(*f.*) مِصْرُ	Miṣru
Damascus		(*f.*) دِمَشْقُ	Dimashqu
eye		(*f.*) عَيْنٌ	ʿainun
hand		(*f.*) يَدٌ	yadun
foot (anatomical)		(*f.*) رِجْلٌ	rijlun
home, homeland, house		(*f.*) دَارٌ	dārun
hot		حَارٌّ، حُرٌّ	ḥārrun, ḥarrun
earth, land		(*f.*) أَرْضٌ	ʾarḍun
sun		(*f.*) شَمْسٌ	shamsun
present, ready		حَاضِرٌ	ḥāḍirun
stone (s)	(*coll.*)	حَجَرٌ	ḥajarun
tree(s)	(*coll.*)	شَجَرٌ	shajarun
cow(s), oxen	(*coll.*)	بَقَرٌ	baqarun
distant, far		بَعِيدٌ	baʿīdun
garden, orchard		بُسْتَانٌ	bustānun
king		مَلِكٌ	malikun
queen		مَلِكَةٌ	malikatun
a place		مَحَلٌّ	maḥallun
a man, human being		إِنْسَانٌ	insānun

yes!	نَعَمْ	naʿam
no!	لَا	lā
grandfather, grandmother	جَدٌّ ، جَدَّةٌ	jaddun, jaddatun
servant	خَادِمٌ (*m.*)، خَادِمَةٌ (*f.*)	khādimun, khādimatun
ugly, nasty	قَبِيحٌ	qabīḥun
hour, watch, clock, time	سَاعَةٌ	sāʿatun
strong, violent	شَدِيدٌ	shadīdun
doctor, physician	طَبِيبٌ	ṭabībun
clean	نَظِيفٌ	naẓīfun
dead	مَيِّتٌ	mayyitun
fire	(*f.*) نَارٌ	nārun

EXERCISE 3

١ — اَلسَّاعَةُ اَلْجَدِيدَةُ اَلْجَمِيلَةُ مَكْسُورَةٌ. ٢ — أَهِيَ سَاعَةٌ كَبِيرَةٌ؟
٣ — لَا، هِيَ صَغِيرَةٌ. ٤ — اَلْأُمُّ حَاضِرَةٌ. ٥ — اَلْعَرُوسُ بِنْتٌ جَمِيلَةٌ.
٦ — كِتَابَةٌ قَبِيحَةٌ. ٧ — خَلِيفَةٌ جَدِيدٌ. ٨ — هَلِ اَلْبِنْتُ جَمِيلَةٌ؟ نَعَمْ!
٩ — رَجُلٌ نَظِيفٌ. ١٠ — اَلْأَرْضُ وَاسِعَةٌ. ١١ — دِمَشْقُ مَحَلٌّ حَارٌّ.
١٢ — اَلدَّارُ بَعِيدَةٌ وَالشَّمْسُ شَدِيدَةٌ. ١٣ — أَجَدٌّ مَيِّتٌ. ١٤ — اَلْخَادِمَةُ
حَاضِرَةٌ. ١٥ — شَجَرَةٌ طَوِيلَةٌ. ١٦ — حَسَنٌ إِنْسَانٌ جَمِيلٌ، هُوَ طَبِيبٌ.
١٧ — اَلْبُسْتَانُ بَعِيدٌ. ١٨ — مَلِكٌ كَبِيرٌ. ١٩ — مَلِكَةٌ جَمِيلَةٌ. ٢٠ —
اَلْمَلِكَةُ جَمِيلَةٌ.

TRANSCRIPTION

1. As-sāʿatu l-jadīdatu l-jamīlatu maksūratun. 2. ʾA-hiya sāʿatun kabīratun? 3. Lā! hiya saghīratun. 4. Al-ʾummu ḥāḍiratun. 5. Al-ʿarūsu bintun jamīlatun. 6. Kitābatun qabīḥatun. 7. Khalīfatun jadīdun. 8. Hali l-bintu jamīlatun? Naʿam! 9. Rijlun naẓīfatun. 10. Al-ʾarḍu wāsiʿatun. 11. Dimashqu maḥallun ḥārrun. 12. Ad-dāru baʿīdatun wa sh-shamsu shadīdatun. 13. Al-jaddu mayyitun. 14. Al-khādimatu hāḍiratun. 15. Sharajatun ṭawīlatun. 16. Ḥasanun ʾinsānun jamīlun. Huwa ṭabībun. 17. Al-bustānu baʿīdun. 18. Malikun kabīrun. 19. Malikatun jamīlatun. 20. Al-malikatu jamīlatun.

EXERCISE 4

1. You (fem. sing.) are beautiful. 2. The tall tree is dead. 3. The mother is present. 4. Is the bride ready? No! 5. The dead Caliph. 6. The Caliph is dead. 7. A long foot. 8. Extensive (wide) land. 9. Damascus is distant. 10. The old watch is broken. 11. She is an ugly girl. 12. You are the queen. 13. The king is a fine man. 14. Are you the grandmother? No, I am the mother. 15. Awful (ugly) handwriting. 16. A large foot. 17. Is the garden clean? Yes, it is clean. 18. He is a doctor. 19. A long wide road. 20. The new house is small.

CHAPTER FOUR

(أَلْبَابُ ٱلرَّابِعُ Al-bābu r-rābiعu)

Declension of Nouns. The Three Cases

1. There are *three cases* in Arabic, and these are indicated merely by changing the vowelling of the final consonant (except in the dual and sound masculine plural endings). The "n" sound of nunation occurs after the final vowel in all three cases where required. The cases are:

(a) رَفْع rafع (*nominative*, vowelled with ḍamma)

e.g. بَيْتٌ baitun, a house; اَلْبَيْتُ al-baitu, the house.

(b) نَصْبٌ naṣb (*accusative*, vowelled with fatḥa)

e.g. بَيْتًا baitan, اَلْبَيْتَ al-baita.

(c) جَرّ jarr (*genitive*, vowelled with kasra)

e.g. فِي بَيْتٍ fī baitin, in a house; فِي ٱلْبَيْتِ fī l-baiti, in the house.

Note that in the accusative, the letter 'alif is added to the indefinite noun, but this does not lengthen the fatḥa; it is merely a convention of spelling.

2. The English translation of case names given above is sometimes misleading, and it would be a great mistake for students to assume that where, for instance, a word would be considered accusative in English, or any other language, naṣb should be employed in Arabic. As a rough guide, the student would do well, at this stage, to think of naṣb as adverbial as well as objective. For example, حَالًا ḥālan, at present, at once, is really the *accusative indefinite* of ḥālun, a state, or condition. Jarr, the genitive, is used for posses-

sion or after prepositions. While rafʿ, the nominative, is used as the subject of a sentence, we have also seen (Chap. Two) that it is used for the predicate of a nominal sentence.

3. The Arabs call *declension* إِعْرَابٌ iʿrāb, and words fully declined are said to be مُنْصَرِفٌ munṣarif. However, certain classes of noun are not fully declined, and are termed غَيْرُ مُنْصَرِفٍ ghair munsarif (other than munṣarif). European grammarians sometimes call these diptotes as opposed to the regular triptotes. Diptotes are declined as follows:

	Indefinite		Definite	
Nominative	زَعْلَانُ	zaʿlānu* angry	اَلزَّعْلَانُ	az-zaʿlānū
Acc.	زَعْلَانَ	zaʿlāna	اَلزَّعْلَانَ	az-zaʿlāna
Gen.	زَعْلَانَ	zaʿlāna	اَلزَّعْلَانِ	az-zaʿlāni

It will be noted from the above that diptotes are quite normal when definite. When indefinite, they differ from triptotes in two respects. *First*, there is no nunation; *second*, there are only two different vowel endings, the accusative and genitive both having fatḥa.

For the present, the student should find out from the vocabularies or from a dictionary which words are diptotes.

THE GENITIVE WITH PREPOSITIONS

4. Every Arabic preposition (ḥarf jarr حَرْفُ جَرٍّ) takes its following noun in the genitive, e.g.

فِي fī, in	فِي بُسْتَانٍ	fī bustānin, in a garden.
	فِي اَلْبَيْتِ	fi l-baiti, in the house.
	فِي مِصْرَ	fī Miṣra (diptote), in Egypt.
مِنْ min, from	مِنْ وَلَدٍ	min waladin, from a boy.

* Modern usage. In older Arabic it means "in agony".

مِنَ ٱلْوَلَدِ ٱلطَّيِّبِ mina l-waladi ṭ-ṭayyibi, from the nice boy.

مِنْ وَلَدٍ زَعْلَانَ min waladin zaعlāna, from an angry boy.

مِنَ ٱلْوَلَدِ ٱلزَّعْلَانِ mina l-waladi z-zaعlāni, from the angry boy.

*لِ li, to, for, belonging to لِرَجُلٍ li rajulin, to a man.

إِلَى ilā, to إِلَى ٱلسُّوقِ ila s-sūqi, to the market.

إِلَى مَكَّةَ ilā Makkata (diptote), to Mecca.

عَلَى ealā, on عَلَى ٱلْمَائِدَةِ عala l-mā'idati, on the table.

5. Where a nominal sentence has a prepositional phrase as its predicate, and the subject is indefinite, it is usual not to put the subject first, e.g.

فِي ٱلْبُسْتَانِ رَجُلٌ قَبِيحٌ fi l-bustāni rajulun qabīḥun, an ugly man is in the garden.

NOT

رَجُلٌ قَبِيحٌ فِي ٱلْبُسْتَانِ rajulun qabīḥun fi l-bustāni.

In such sentences the verb "to be" understood can be translated by the English impersonal verb, "there is" or "there are", e.g. the sentence above: "There is an ugly man in the garden."

THE GENITIVE OF POSSESSION

(إِضَافَةٌ 'iḍāfa)

6. A noun followed by another noun in the genitive auto-

*With the definite article it is written لِلْ, e.g., لِلرَّجُلِ to or for the man.

matically loses its nunation. Moreover, where – as in the majority of instances – the following genitive noun is definite, the first noun also is automatically definite. A NOUN FOLLOWED BY A GENITIVE MUST NOT TAKE THE ARTICLE.

Thus بَيْتُ ٱلرَّجُلِ baitu r-rajuli means *the* house of the man; بَيْتُ مُحَمَّدٍ baitu Muḥammadin means *the* house of Muhammad, or Muhammad's house.

In the first example, if it is intended that "house" should be indefinite, with the meaning *a* house of the man's, and implying that he has other houses also, then another idiom must be used, as بَيْتٌ لِلرَّجُلِ baitun li r-rajuli, literally, a house to or of the man. Similarly, بَيْتٌ لِمُحَمَّدٍ baitun li Muḥammadin, a house of Muhammad's.

7. It is a rule of ʾiḍāfa that nothing must interpose between the noun and its following genitive. Consequently, if the noun is to be qualified with an adjective, the latter must come AFTER the genitive, e.g.

بَيْتُ مُحَمَّدٍ ٱلْكَبِيرُ baitu Muḥammadini l-kabīru, Muhammad's big house.

بَيْتُ ٱلرَّجُلِ ٱلْقَدِيمُ baitu r-rajuli l-qadīmu, the man's old house.

Note that by altering the vowelling of the adjectives above, quite different meanings are given, e.g.

بَيْتُ مُحَمَّدٍ ٱلْكَبِيرِ baitu Muḥammadini l-kabīri, the house of the great Muhammad.

بَيْتُ ٱلرَّجُلِ ٱلْكَبِيرِ baitu r-rajuli l-kabīri, the house of the old man.

As will be seen, the adjective of the noun made definite by iḍāfa takes the article.

It is possible for a noun to form iḍāfa with a following *indefinite* genitive. In such cases, that noun still remains indefinite, even though it loses its nunation, as the following example shows:

(without a qualifying adjective)

فِنْجَانُ قَهْوَةٍ finjānu qahwatin, a cup of coffee.

(with a qualifying adjective)

فِنْجَانُ قَهْوَةٍ كَبِيرٌ finjānu qahwatin kabīrun, a large cup of coffee.

Such instances are less frequent than the definite iḍāfa, except, perhaps, in Classical poetry. In modern prose, for instance, one would not expect to encounter

بَيْتُ مُحَمَّدٍ كَبِيرٌ baitu Muḥammadin kabīrun

instead of بَيْتٌ كَبِيرٌ لِمُحَمَّدٍ baitun kabīrun li-Muḥammadin

with the meaning of "a large house of Muḥammad's".

VOCABULARY

angry (lit. in agony)	زَعْلَانُ	za'lānu	bread	خُبْزٌ	khubzun
good, nice, satisfactory	طَيِّبٌ	ṭayyibun	meat	لَحْمٌ	laḥmun
just	عَادِلٌ	'ādilun	butter	زُبْدَةٌ ، زُبْدٌ	zubdatun, zubdun
honest, upright	صَالِحٌ	ṣāliḥun	milk	حَلِيبٌ ، لَبَنٌ	ḥalībun, labanun
truthful, honest	صَادِقٌ	ṣādiqun	plate	صَحْنٌ	ṣaḥnun
Mecca	مَكَّةُ	Makkatu	knife	سِكِّينٌ	sikkīnun
market (*m.* or *f.*)	سُوقٌ	sūqun	fork	شَوْكَةٌ	shaukatun
table	مَائِدَةٌ	mā'idatun	spoon	مِلْعَقَةٌ	mil'aqatun
			in	فِي	fī

from	مِنْ	min
to, for, belonging to	لِ	li
on, upon	عَلَى	ʿalā
with	مَعَ	maʿa
minister (political)	وَزِيرٌ	wazīrun
stale, old	بَائِتٌ	bā'itun

EXERCISE 5

١ — عَلَى ٱلْمَائِدَةِ صَحْنٌ وَسِكِّينٌ . ٢ — مِلْعَقَةُ ٱلْوَلَدِ ٱلنَّظِيفَةُ . ٣ — ٱلْحَلِيبُ طَيِّبٌ . ٤ — مِنَ ٱلسُّوقِ ٱلْقَدِيمِ . ٥ — لِسُوقِ مَكَّةَ . ٦ — ٱبْنُ حَسَنٍ وَلَدٌ صَالِحٌ . ٧ — ٱبْنَةُ مُحَمَّدٍ (هِيَ) فِي بُسْتَانِ حَسَنٍ ٱلصَّادِقِ . ٨ — مَلِكُ مِصْرَ مَلِكٌ عَادِلٌ . ٩ — هُوَ ٱبْنُ ٱلْمَلِكِ ٱلزَّعْلَانِ . ١٠ — أَنْتَ زَعْلَانُ مِنْ حَسَنٍ وَهُوَ وَلَدٌ طَيِّبٌ . ١١ — ٱلْخُبْزُ بَائِتٌ وَٱللَّحْمُ شَدِيدٌ . ١٢ — ٱلزُّبْدُ مِنْ حَلِيبِ (لَبَنِ) بَقَرَةِ مُحَمَّدٍ . ١٣ — شَوْكَةُ أُمِّ ٱلْخَلِيفَةِ عَلَى ٱلْمَائِدَةِ ٱلصَّغِيرَةِ . ١٤ — مَكَّةُ مَحَلٌّ حَسَنٌ . ١٥ — أَنْتَ فِي بُسْتَانِ حَسَنٍ ٱلْجَمِيلِ . ١٦ — ٱلْمَائِدَةُ فِي بَيْتِ لِمُحَمَّدٍ . ١٧ — ٱلْخُبْزُ عَلَى ٱلصَّحْنِ ٱلْجَدِيدِ ، هُوَ مَعَ ٱلزُّبْدَةِ . ١٨ — هَلِ ٱللَّبَنُ جَدِيدٌ؟ لَا ، هُوَ قَدِيمٌ . ١٩ — أَنْتِ فِي بُسْتَانِ ٱلْمَلِكِ . ٢٠ — شَايُ ٱلْوَلَدِ فِي ٱلْفِنْجَانِ ٱلْكَبِيرِ .

TRANSCRIPTION

1. ʿala l-mā'idati ṣaḥnun wa sikkīnun. 2. Milʿaqatu l-walādi n-naẓīfatu. 3. Al-ḥalību ṭayyibun. 4. Mina s-sūqi l-qadīmi. 5. Li-sūqi Makkata. 6. Ibnu Ḥasanin waladun

ṣāliḥun. 7. Ibnatu Muḥammadin (hiya) fī bustāni Ḥasanini ṣ-ṣādiqi. 8. Maliku Miṣra malikun ʿādilun. 9. Huwa bnu l-maliki z-zaʿlāni. 10. 'Anta zaʿlānu min Ḥasanin, wa huwa waladun ṭayyibun. 11. Al-khubzu qadīmun wa l-laḥmu shadīdun. 12. Az-zubdu min ḥalībi (labani) baqarati Muḥammadin. 13. Shaukatu 'ummi l-khalīfati ʿala l-mā'idati ṣ-ṣaghīrati. 14. Makkatu maḥallun ḥasanun. 15. 'Anta fī bustāni Ḥasanini l-jamīli. 16. Al-mā'idatu fī baitin li-Muḥammadin. 17. Al-khubzu ʿala ṣ-ṣaḥni l-jadīdi. Huwa maʿa z-zubdati. 18. Hali l-labanu jadīdun? Lā, huwa qadīmun. 19. 'Anti fī bustāni l-maliki. 20. Shāyu l-waladi fi l-finjāni l-kabīri.

EXERCISE 6

1. The king is angry with the new minister. 2. There is a beautiful new table in Hassan's house. 3. On the table are a knife, fork and spoon. 4. The milk is with the bread and butter. 5. The new market of Damascus is in a long, narrow street. 6. The meat is on the plate. 7. He is a good and just man from Mecca. 8. The king's young son is in one of the minister's houses (lit. a house to the minister). 9. The Caliph's grandmother is dead. 10. Hassan's beautiful mother is a doctor (fem.). 11. Is there a fire in the house? 12. Is there a strong chair in the man's house? 13. Is there fresh (new) coffee in the large cup? 14. The knife and fork belong to the minister. 15. I am a just man, and you are a reliable servant. 16. I am from Egypt. 17. Damascus is beautiful. 18. The King of Egypt is a just man. 19. Yes, he is a short man. 20. The doctor's old broken watch is with the book on the table.

CHAPTER FIVE

(اَلْبَابُ اَلْخَامِسُ Al-bābu l-khāmisu)

Number. The Sound Masculine and Feminine Plurals. Personal Pronouns. Some simple Verb Forms

1. There are *three numbers* in Arabic: Singular (مُفْرَدٌ mufrad), Dual (مُثَنًّى muthannan), and Plural (جَمْعٌ jam ع).

The *Dual* is formed by adding the termination اِنْ āni in the Nominative and يْنِ aini in the other cases. (The latter, which we may term the oblique case, is the only form used in the colloquial, and becomes ain.)

e.g. مَلِكٌ malikun, a king; مَلِكَيْنِ مَلِكَانِ malikāni, malikaini, two kings.

اَلْمَلِكُ al-maliku, the king; اَلْمَلِكَانِ اَلْمَلِكَيْنِ al-malikāni, al-malikaini, the two kings.

When the noun ends in tā' marbūṭa, this changes to an ordinary tā' before any suffix is joined to it, consequently

مَلِكَةٌ malikatun, a queen, forms the dual مَلِكَتَانِ malikatāni, two queens.

اَلْمَلِكَةُ al-malikatu, the queen, اَلْمَلِكَتَانِ al-malikatāni, the two queens.

2. There are two types of plural in Arabic:

(i) The *Sound Plural* (اَلْجَمْعُ اَلسَّالِمُ al-jamʿu s-sālim) which has different masculine and feminine forms. This is formed by adding certain endings to nouns.

(ii) The *Broken Plural* (الجمع المكسّر al-jamʿu l-mukassar or جمع التكسير jamʿu t-taksīr), formed by internal changes, sometimes with the addition of prefixes and suffixes (see Chaps. Six and Seven).

3. The Sound Masculine Plural of nouns and adjectives is formed by adding ـُونَ ūna to the Nominative, and ـِينَ īna to the Oblique, e.g. مُعَلِّمٌ muʿallimun, a teacher, pl. مُعَلِّمُونَ, مُعَلِّمِينَ muʿallimūna, muʿallimīna. خَيَّاطٌ khayyāṭun, a tailor, pl. خَيَّاطُونَ ، خَيَّاطِينَ khayyāṭūna, khayyāṭīnā. حَسَنٌ ḥasanun, good, nice, pl. حَسَنُونَ ḥasanūna. كَثِيرٌ kathīrun, much, many, pl. كَثِيرُونَ kathīrūna.

4. Many nouns and adjectives cannot form the sound masculine plural, and for them the broken plural (see succeeding chapters) is used as the masculine plural. Similarly, some nouns and adjectives cannot form the broken plural, and must invariably take the sound plural.

When the dictionary does not give the plural of a noun or adjective, this usually means that it takes the sound masculine plural. Among the common types of noun to take the sound masculine plural are participles of verbs, and also nouns of profession or occupation like خَيَّاطٌ, khayyāṭun, a tailor, and خَبَّازٌ khabbāzun, a baker. In these latter the middle radical consonant is doubled and is followed by an ʾalif of prolongation.

5. Apart from a very few exceptions, two of which are given below, the sound masculine plural can only be used of male human beings. Names of animals, inanimate objects, and abstract nouns which have no broken plural should take the sound feminine plural given below.

Exceptions:

سَنَةٌ sanatun, year, plural سِنُونَ sinūna or سَنَوَاتٌ sanawātun.

أَرْضٌ ʾarḍun, earth, plural أَرَضُونَ ʾaraḍūna or أَرَاضٍ ʾarāḍin.

Even these two exceptions have, it will be seen, alternative plural forms, and أَرَضُونَ is seldom encountered in prose.

6. The Sound Feminine Plural is formed by adding اتٌ ātun in the nominative, and ات ātin in the oblique. The final "n" is treated as a nunation, and therefore disappears when the word is definite, e.g. حَيَوَانٌ ḥayawānun, animal; pl. حَيَوَانَاتٌ. اِجْتِمَاعٌ ijtimāʿun, meeting; pl. اِجْتِمَاعَاتٌ

Where the noun in the singular has the tāʾ marbūṭa feminine ending, this is removed before the sound feminine plural ending is added, e.g. مَلِكَةٌ malikatun, queen, pl. مَلِكَاتٌ مَلِكَاتٍ malikātun, malikātin. كَثِيرَةٌ kathīratun, much, many (feminine), pl. كَثِيرَاتٌ, kathīrātun. خَادِمَةٌ khādimatun, a maid-servant, pl. خَادِمَاتٌ khādimātun. When definite, اَلْمَلِكَةُ al-malikatu; pl. اَلْمَلِكَاتُ ، اَلْمَلِكَاتِ al-malikātu, al-malikāti, the queens.

The sound feminine plural is not confined to female human beings, but is used with many abstract nouns, infinitives, and other forms. It does not follow, either, that a feminine noun ending in tāʾ marbūṭa will take the sound feminine plural. In fact, the whole question of the plural in Arabic is complicated to the beginner. He will ultimately learn to associate certain singular forms with certain plural forms, but there will be many instances when the dictionary is the only guide. It should be stressed that the plural of a word should be learned with its singular.

7. A few feminine nouns take the sound masculine plural. The commonest is سَنَةٌ sanatun, year, which has already been given. Conversely, some masculine nouns take the feminine plural, as حَيَوَانٌ ḥayawānun, animal, already noted.

AGREEMENT OF ADJECTIVES

8. Adjectives agree with their nouns in gender, case, and number, with certain exceptions:

(a) For the agreement of the broken plural see the next chapters.

(b) The sound feminine plural noun usually has its adjective in the feminine singular. This is occasionally so even when female human beings are concerned.

e.g. حَيَوَانَاتٌ وَحْشَةٌ ḥayawānātun waḥshatun, wild animals; خَادِمَاتٌ جَمِيلَةٌ khādimātun jamīlatun, beautiful maidservants (خَادِمَاتٌ جَمِيلَاتٌ khādimātun jamīlātun is preferable, especially in modern Arabic).

Examples of regular agreement:

خَادِمٌ غَائِبٌ khādimun ghā'ibun, an absent servant.

خَادِمَانِ غَائِبَانِ khādimāni ghā'ibāni, two absent servants.

خَادِمُونَ غَائِبُونَ khādimūna ghā'ibūna, absent servants.

خَادِمَةٌ غَائِبَةٌ khādimatun ghā'ibatun, an absent maidservant.

خَادِمَتَانِ غَائِبَتَانِ khādimatāni ghā'ibatāni, two absent maidservants.

خَادِمَاتٌ غَائِبَاتٌ khādimātun ghā'ibātun
or
خَادِمَاتٌ غَائِبَةٌ khādimātun ghā'ibatun
} absent maidservants.

9. The personal pronouns are:

Singular	Dual	Plural
أَنَا ʾanā, I		نَحْنُ naḥnu, we
أَنْتَ ʾanta, thou (you) masc.	أَنْتُمَا ʾantumā, you (two) m. & f.	أَنْتُمْ ʾantum, you (masc.)
أَنْتِ ʾanti, thou (you) feminine		أَنْتُنَّ ʾantunna, you (fem.)
هُوَ huwa, he	هُمَا humā, they (two) m. & f.	هُمْ hum, they (masc.)
هِيَ hiya, she		هُنَّ hunna, they (fem.)

(Attached pronouns will be explained later.)

NOTE: Where only one form is shown above, there is no distinction between masculine and feminine forms. Where dual or plural pronouns refer to mixed sexes, the masculine predominates and the masculine form of the pronoun is used. Thus if the pronoun "they" refers to "men and women" previously mentioned in the passage concerned, the form هُمْ hum, not هُنَّ hunna, would be used. This would be the case even if the pronoun referred to "two women and one man".

SOME SIMPLE VERB FORMS

10. Verbs will be dealt with in detail from Chapter Twelve onwards. However, to make more realistic sentences possible for translation a few forms will be introduced here.

The simplest form of any Arabic verb is the third person masculine singular of the Perfect which usually has a past meaning.

e.g. وَصَلَ waṣala, he arrived, or he has arrived.

طَلَبَ ṭalaba, he demanded, requested, or he has demanded, etc.

كَانَ kāna, he was.

حَضَرَ ḥaḍara, he attended, was present, etc.

This part of the verb invariably ends with the vowel fatḥa.

We have already pointed out that the tā', in the form of the tā' marbūṭa, is a feminine ending. The third person Perfect of the verb may be made feminine merely by adding a tā', but in this case it is the ordinary tā', not the marbūṭa. Thus from وَصَلَ waṣala we have وَصَلَتْ waṣalat, she arrived. From كَانَ kāna we have كَانَتْ kānat, she was. From كَتَبَ kataba, he wrote, we have كَتَبَتْ katabat, she wrote.

We have noticed that the sound masculine plural is characterised by the wāw with a nūn added, thus مُعَلِّمٌ mu'allimun, schoolmaster, plural مُعَلِّمُونَ mu'allimūna. Similarly, with the Perfect of the verb we add the wāw to make it masculine plural. In this case, however, there is no nūn. Thus: كَتَبَ kataba, كَتَبُوا katabū, they (masc.) wrote. كَانَ kāna, كَانُوا kānū, they were. It should be pointed out that in the Arabic spelling an 'alif is written after the wāw; but this is merely a convention of orthography, and the 'alif is not pronounced. Its existence, in certain cases, prevents ambiguity, such as the wāw's being read at the beginning of the next word as "and".

The dual of parts of the verb in the Perfect are formed by adding the 'alif, which we have already seen in the dual noun ending, انِ āni, to the singular, e.g.

كَتَبَا katabā, they (two) wrote.

كَتَبَتَا katabatā, they (two) wrote (fem.).

11. The normal sentence order is: VERB – SUBJECT – OBJECT – ADVERBIALS.

e.g. حَضَرَ حَسَنٌ الْاِجْتِمَاعَ أَمْسِ ḥaḍara Ḥasanuni l-ijtimā'a 'amsi, Hassan attended the meeting yesterday.

12. When the verb in the third person comes first it is *always singular*, though it agrees with its subject in gender.

e.g. كَتَبَ الْوَلَدَانِ kataba l-waladāni, the two boys wrote.

كَتَبَ الْمُعَلِّمُونَ kataba l-muعallimūna, the teachers wrote.

كَتَبَتِ الْمُعَلِّمَتَانِ katabati l-muعallimatāni, the two teachers (fem.) (or schoolmistresses) wrote.

كَتَبَتِ الْمُعَلِّمَاتُ katabati l-muعallimātu, the teachers (fem.) wrote.

Should the subject have already been mentioned, however, in the previous sentence the verb agrees with it in number as well as in gender, e.g. حَضَرَ الْمُعَلِّمُونَ وَطَلَبُوا خُبْزًا ḥaḍara l-muعallimūna wa ṭalabū khubzan, the teachers arrived (were present) and demanded bread. Here the second verb (طَلَبُوا) is in the plural because the subject in the plural (الْمُعَلِّمُونَ) has been mentioned in the previous sentence: The verb حضر is in the singular because it comes before its subject (الْمُعَلِّمُونَ).

VOCABULARY

language	لُغَةٌ (*pl.* لُغَاتٌ)	lughatun *pl.* lughātun
world	عَالَمٌ	عālamun
word	كَلِمَةٌ (*pl.* كَلِمَاتٌ)	kalimatun, *pl.* kalimātun
window	شُبَّاكٌ ، نَافِذَةٌ	shubbākun, nāfidhatun
a Muslim	مُسْلِمٌ	Muslimun
a believer	مُؤْمِنٌ	mu'minun

food	أُكْلٌ	ʾaklun
a cook	طَبَّاخٌ	ṭabbākhun
a baker	خَبَّازٌ	khabbāzun
a tailor	خَيَّاطٌ	khayyāṭun
a teacher	مُعَلِّمٌ	muʿallimun
animal	حَيَوَانٌ	ḥayawānun
year	سَنَةٌ	sanatun
a meeting	اِجْتِمَاعٌ	ijtimāʿun
much, many	كَثِيرٌ	kathīrun
wild (beast)	وَحْشٌ	waḥshun
ill, sick	مَرِيضٌ	marīḍun
hard, difficult	صَعْبٌ	ṣaʿbun
easy	سَهْلٌ	sahlun
weak	ضَعِيفٌ	ḍaʿīfun
present, found	مَوْجُودٌ	maujūdun
absent	غَائِبٌ	ghāʾibun
day	يَوْمٌ	yaumun
today	اَلْيَوْمَ	al-yauma
yesterday	أَمْسِ	ʾamsi
to arrive (lit. "he arrived")	وَصَلَ	waṣala

to demand, request from	طَلَبَ	ṭalaba
to be (lit. "he was")	كَانَ	kāna
to attend, be present	حَضَرَ	ḥaḍara
to write (to)	كَتَبَ (لِ)	kataba (li)

EXERCISE 7

١ — فِي ٱلْعَالَمِ لُغَاتٌ كَثِيرَةٌ. ٢ — هُمَا خَيَّاطَانِ. ٣ — كَانَ خَبَّازَانِ فِي ٱلْبَيْتِ. ٤ — ٱلْمُعَلِّمُونَ مَوْجُودُونَ. ٥ — فِي كِتَابِ حَسَنٍ كَلِمَاتٌ كَثِيرَةٌ صَعْبَةٌ. ٦ — ٱلْمُؤْمِنُونَ غَائِبُونَ ٱلْيَوْمَ. ٧ — كَانُوا فِي ٱلشَّارِعِ أَمْسِ، وَٱلْيَوْمَ هُمْ فِي ٱلْبَيْتِ. ٨ — وَصَلَتِ ٱلسَّنَةُ ٱلْجَدِيدَةُ. ٩ — فِي ٱلْبَيْتِ شُبَّاكَانِ (نَافِذَتَانِ). ١٠ — طَلَبَ أَكْلاً مِنَ ٱلطَّبَّاخَيْنِ. ١١ — كَتَبَ ٱلْخَلِيفَةُ لِلْمُؤْمِنِينَ فِي دِمَشْقَ. ١٢ — طَلَبَ حَيَوَاناً وَوَصَلَ رَجُلٌ. ١٣ — حَضَرَ ٱلْوَزِيرُ ٱلْمَرِيضُ ٱلِٱجْتِمَاعَ. ١٤ — ٱلْكِتَابُ سَهْلٌ لِلطَّبِيبِ. ١٥ — أَفِي بُسْتَانِ ٱلْمُعَلِّمِ حَيَوَانٌ وَحْشٌ؟ ١٦ — طَلَبْتُ مِنَ ٱلْخَادِمَيْنِ خُبْزًا وَزُبْدًا وَشَايًا وَحَلِيبًا. ١٧ — فِي مِصْرَ مُسْلِمُونَ كَثِيرُونَ. ١٨ — أَهُنَّ مُسْلِمَاتٌ؟ ١٩ — لِبُسْتَانِ ٱلْحَسَنَيْنِ بَابَانِ. ٢٠ — كَانَ ٱلْكِتَابَانِ عَلَى ٱلْمَائِدَةِ أَمْسِ. ٱلْيَوْمَ هُمَا فِي بَيْتِ ٱلطَّبِيبِ.

TRANSCRIPTION

1. Fī l-ʿālami lughātun kathīratun. 2. Humā khayyāṭāni. 3. Kāna khabbāzāni fi l-baiti. 4. Al-muʿallimūn maujūdūna. 5. Fī kitābi Ḥasanin kalimātun kathīratun ṣaʿbatun. 6. Al-mu'minūna gha'ibūna l-yauma. 7. Kānū fi sh-shāriʿi

'amsi, wa l-yauma hum fi l-baiti. 8. Waṣalati s-sanatu l-jadīdatu. 9. Fi l-baiti shubbākāni (nāfidhatāni). 10. Ṭalaba 'akalan min aṭ-ṭabbākhaini. 11. Kataba l-khalīfatu lil-mu'minīna fī Dimashqa. 12. Ṭalaba ḥayawānan wa waṣala rajulun. 13. Ḥaḍara l-wazīru l-marīḍu lijtimā'a. 14. Al-kitābu sahlun li ṭ-ṭabībi. 15. 'A-fī bustāni l-mu'allimi ḥayawānun waḥshun? 16. Ṭalabat min al-khādimīna khubzan wa zubdan wa shāyan wa ḥalīban. 17. Fī Miṣra Muslimūna kathīrūna. 18. 'A-hunna Muslimātun? 19. Li-bustāni l-Ḥasanaini bābāni. 20. Kāna l-kitābāni 'ala l-mā'idati 'amsi. Al-yauma humā fī baiti ṭ-ṭabībi.

EXERCISE 8

1. Two difficult languages. 2. He wrote two easy books for the boy. 3. The bread arrived from the baker yesterday. 4. The food of the two cooks [who are] present (الحاضرين) today is beautiful. 5. The Muslim teachers are absent today. 6. It was a house belonging to (ل) two believers. 7. Hassan's house has (ل) two windows, two doors, and a large garden. 8. They (dual) are sick, weak men. 9. There are many wild animals in the world. 10. They attended many meetings. 11. They asked for (demanded) good tailors. 12. Two little words. 13. In the book are many difficult words. 14. They (dual) arrived from Egypt yesterday. 15. You (dual) are teachers. 16. We are upright Muslims. 17. They are schoolmistresses in Damascus. 18. Many years. 19. Two days. 20. You and I are good doctors. He is an animal doctor (a doctor of the animals).

CHAPTER SIX

(أَلْبَابُ ٱلسَّادِسُ Al-bābu s-sādisu)

The Broken Plural

1. Before dealing with broken plurals, it is necessary for the student to appreciate the importance of word forms, or patterns, in Arabic. The great majority of Arabic roots are *triliteral*, that is, they consist of three radical letters or consonants. The combination of these letters gives a basic meaning. By modifying the root, by the addition of prefixes and suffixes, and by changing the vowels, whether long or short, a large number of word patterns can be formed from each root. Many of these word patterns are associated with a meaning pattern. This is a great help in vocabulary acquisition.

The Arab grammarians expressed the various word patterns by using the root فعل fa ع ala (to do). The ف represents the first radical, the ع the second, and the ل the third. Thus of words already given, حسن ḥasanun is of the form فعل fa ع alun; بيت baitun (baytun) is of the form fa ع lun; كبير kabīrun of the form فعيل fa ع īlun and so on.

2. For a large number of Arabic nouns the sound plural does not exist at all. The broken plural must be used.

Unfortunately, many different word patterns are used for the broken plural, and although certain of them are mostly associated with specific singular forms, this is not an invariable rule, and is of little help to the beginner. Consequently the plural of a new word should be learned from the dictionary at the same time as its singular. For this reason, the student should have an Arabic-English dictionary which gives plurals. Some dictionaries, being designed for Arabs learning English, do not give plurals.

3. The following are among the commoner patterns of the broken plural:

(a) أَفْعَالٌ ʾafعālun, e.g. أَوْلَادٌ ʾaulādun (ʾawlādun) pl. of وَلَدٌ waladun; أَمْطَارٌ ʾamṭārun, pl. of مَطَرٌ maṭarun, rain; أَوْقَاتٌ ʾawqātun, pl. of وَقْتٌ waqtun, time.

(b) فُعُولٌ fuعūlun, e.g. مُلُوكٌ mulūkun, pl. of مَلِكٌ malikun, king; حُرُوفٌ ḥurūfun, pl. of حَرْفٌ ḥarfun, letter; قُلُوبٌ qulūbun, pl. of قَلْبٌ qalbun, heart; سُيُوفٌ suyūfun, pl. of سَيْفٌ saifun, sword; عُلُومٌ عulūmun, pl. of عِلْمٌ عilmun, knowledge, science, study; دُرُوسٌ durūsun, pl. of دَرْسٌ darsun, lesson.

(c) فِعَالٌ fiعālun, e.g. كِلَابٌ kilābun, pl. of كَلْبٌ kalbun, dog; رِجَالٌ rijālun, pl. of رَجُلٌ rajulun, man; جِبَالٌ jibālun, pl. of جَبَلٌ jabalun, mountain; among adjectives we find طِوَالٌ ṭiwalun, pl. of طَوِيلٌ ṭawīlun, tall; كِبَارٌ kibārun, pl. of كَبِيرٌ kabīrun, big, old; صِعَابٌ ṣiعābun, pl. of صَعْبٌ ṣa'bun, difficult.

(d) فُعُلٌ fuعulun, e.g. كُتُبٌ kutubun, pl. of كِتَابٌ kitābun, book; مُدُنٌ mudunun, pl. of مَدِينَةٌ madīnatun, city; سُفُنٌ sufunun, pl. of سَفِينَةٌ safīnatun, a (large) ship; جُدُدٌ jududun, pl. of جَدِيدٌ jadīdun, new.

(e) أَفْعُلٌ afعulun, e.g. أَنْهُرٌ ʾanhurun, pl. of نَهْرٌ nahrun, river; أَشْهُرٌ ashhurun, pl. of شَهْرٌ shahrun, month; أَرْجُلٌ ʾarjulun, pl. of رِجْلٌ rijlun, foot.

4. It will be noticed that adjectives as well as nouns may

have broken plurals. These plurals are used in place of the sound masculine plural, and normally refer to male human beings, e.g. رِجَالٌ طِوَالٌ rijālun ṭiwālun, tall men. Otherwise, broken plurals are usually considered to be feminine singular for the purpose of agreement: e.g. مُدُنٌ كَبِيرَةٌ mudunun kabīratun, large cities; دُرُوسٌ صَعْبَةٌ durūsun ṣaʿbatun, difficult lessons. اَلْمُدُنُ كَبِيرَةٌ al-mudunu kabīratun, the cities are large.

However, in older Classical Arabic, especially poetry, as well as late Classical and Modern Prose of a rhetorical or studied nature, broken plural adjectives may be found with broken plural nouns even when these do not refer to male human beings.

e.g. عُلُومٌ صِعَابٌ ʿulūmun ṣiʿābun, difficult sciences (instead of ṣaʿbatun); سُفُنٌ طِوَالٌ sufunun ṭiwālun (for ṭawīlatun), long ships. The beginner is advised, nevertheless when writing Arabic, to treat broken plurals as feminine singular unless they refer to male human beings.

Broken plural adjectives are frequently used with nouns in the sound masculine plural, e.g. خَادِمُونَ كِبَارٌ khādimūna kibārun, old servants. The dictionary will show us that the adjective كَبِيرٌ kabīrun does not form the sound masculine kabīrūna; consequently the broken plural, kibārun, has to do duty for it.

5. Some words have more than one broken plural; e.g. طَلَبَةٌ ṭalabatun and طُلَّابٌ ṭullābun, plurals of طَالِبٌ ṭālibun, student. In some cases, this involves difference of meaning, e.g., بَيْتٌ baitun means either a house or a verse of poetry. In the former, and commoner meaning, the plural is usually بُيُوتٌ buyūtun. In the latter meaning, the plural أَبْيَاتٌ

'abyātun is more common. Again, some words may take both the sound masculine plural and the broken plural, e.g. خَادِمُونَ khādimūna and خَدَمَةٌ khadamatun, plurals of خَادِمٌ khādimun, servant.

VOCABULARY

rain	مَطَرٌ (*pl.* أَمْطَارٌ)	maṭarun, *pl.* 'amṭārun
time	وَقْتٌ (*pl.* أَوْقَاتٌ)	waqtun, *pl.* 'auqātun
letter (of the alphabet)	حَرْفٌ (*pl.* حُرُوفٌ)	ḥarfun, *pl.* ḥurūfun
heart	قَلْبٌ (*pl.* قُلُوبٌ)	qalbun, *pl.* qulūbun
sword	سَيْفٌ (*pl.* سُيُوفٌ)	saifun, *pl.* suyūfun
knowledge, science, study	عِلْمٌ (*pl.* عُلُومٌ)	ʿilmun, *pl.* ʿulūmun
lesson	دَرْسٌ (*pl.* دُرُوسٌ)	darsun, *pl.* durūsun
dog	كَلْبٌ (*pl.* كِلَابٌ)	kalbun, *pl.* kilābun
mountain	جَبَلٌ (*pl.* جِبَالٌ)	jabalun, *pl.* jibālun
city, town	مَدِينَةٌ (*pl.* مُدُنٌ)	madīnatun, *pl.* mudunun
(large) ship	سَفِينَةٌ (*pl.* سُفُنٌ)	safīnatun, *pl.* sufunun
month	شَهْرٌ (*pl.* شُهُورٌ)	shahrun, *pl.* shuhūrun
student	طَالِبٌ (*pl.* طُلَّابٌ)	ṭālibun, *pl.* ṭullābun
to go (lit. he went)	ذَهَبَ	dhahaba
to go out (from)	خَرَجَ (مِنْ)	kharaja (min)
to kill	قَتَلَ	qatala
to find	وَجَدَ	wajada

before (*prep.* of time)	قَبْلَ	qabla
after (*prep.* of time)	بَعْدَ	baعda
then	ثُمَّ	thumma
Arabic, Arabian, an Arab	عَرَبِيٌّ (*pl.* عَرَبٌ)	عarabīyun, *pl.* عarabun
English, Englishman	إِنْكِلِيزِيٌّ (*pl.* إِنْكِلِيزٌ)	'inkilīzīyun, *pl.* 'inkilīzun
profitable, useful	نَافِعٌ	nāfiعun
watchful, guarding	حَارِسٌ	ḥārisun
fast, swift	سَرِيعٌ	sarīعun
cutting	قَاطِعٌ	qāṭiعun
a little, a few	قَلِيلٌ (pl. قَلِيلُونَ)	qalīlun, *pl.* qalīlūna
Alexandria (city)	اَلْإِسْكَنْدَرِيَّةُ	Al-'iskandarīyatu
London	لُنْدُنُ	Lundunu

EXERCISE 9

١ — وَجَدُوا كِلَاباً كَثِيرَةً فِى ٱلسُّوقِ أَمْسِ. ٢ — كَتَبَتِ ٱلْبِنْتُ ٱلْعَرَبِيَّةُ حُرُوفاً إِنْكِلِيزِيَّةً جَمِيلَةً. ٣ — قَتَلْتَ (2nd pers. masc. sing.) رَجُلَيْنِ بِٱلسَّيْفِ قَبْلَ شَهْرَيْنِ. ٤ — خَرَجَتْ سُفُنٌ كَثِيرَةٌ طَوِيلَةٌ مِنَ ٱلسُّوَيْسِ (Suez). ٥ — اَلدُّرُوسُ ٱلْعَرَبِيَّةُ نَافِعَةٌ لِلطُّلَّابِ. ٦ — اَلْكَلْبُ حَيَوَانٌ حَارِسٌ. ٧ — كَانَ ٱلطُّلَّابُ فِى ٱلْقَاهِرَةِ قَبْلَ شُهُورٍ قَلِيلَةٍ. ٨ — ثُمَّ ذَهَبُوا إِلَى دِمَشْقَ. ٩ — لِلْوَزِيرِ خَادِمٌ سَرِيعٌ. ١٠ — أَوْقَاتُ ٱلْأَمْطَارِ طَوِيلَةٌ فِى

ٱلْهِنْد (India). ١١ — خَرَجَ ٱلطُّلَّابُ مِنَ ٱلدُّرُوسِ قَبْلَ سَاعَةٍ. ١٢ — هِيَ عُلُومٌ صَعْبَةٌ. ١٣ — وَجَدَا جِبَالاً جَمِيلَةً بَعِيدَةً مِنَ ٱلْمَدِينَةِ. ١٤ — هَلِ ٱلسُّيُوفُ نَافِعَةٌ؟ ١٥ — لَا، ٱلْكُتُبُ نَافِعَةٌ. ١٦ — لِمُحَمَّدٍ سَيْفٌ قَاطِعٌ وَلِحَسَنٍ قَلْبٌ صَالِحٌ. ١٧ — هُمُ ٱلرِّجَالُ ٱلْكِبَارُ وَنَحْنُ ٱلْأَوْلَادُ ٱلصِّغَارُ. ١٨ — هُوَ نَهْرٌ صَعْبٌ لِلسُّفُنِ ٱلْكَبِيرَةِ. ١٩ — وَصَلَتْ بِنْتَانِ وَطَلَبَتَا خُبْزًا وَلَبَنًا مِنَ ٱلْخَدَمَةِ. ٢٠ — نَحْنُ رِجَالٌ صِعَابٌ.

TRANSCRIPTION

1. Wajadū kilāban kathīratan fī s-sūqi 'amsi. 2. Katabati l-bintu l-ʿarabīyatu ḥurūfan inkilīzīyatan jamīlatan. 3. Qatalta rajulaini bi s-saifi qabla shahraini. 4. Kharajat sufunun kathīratun ṭawīlatun mina s-suwaisi. 5. Ad-durūsu l-ʿarabīyatu nāfiʿatun li ṭ-ṭullābi. 6. Al-kalbu ḥayawānun ḥārisun. 7. Kāna ṭ-ṭullābu fi l-qāhirati qabla shuhūrin qalīlatin. 8. Thumma dhahabū 'ilā Dimashqa. 9. Li l-wazīri khādimun sariʿun. 10. 'Auqātu l-'amṭāri ṭawīlatun fi l-Hindi. 11. Kharaja ṭ-ṭullābu mina d-durūsi qabla sāʿatin. 12. Hiya ʿulūmun ṣaʿbatun. 13. Wajadā jibālan jamīlatan baʿīdatan mina l-madīnati. 14. Hali s-suyūfu nāfiʿatun? 15. La, al-kutubu nāfiʿatun. 16. Li Muḥammadin saifun qāṭiʿun wa li Ḥasanin qalbun ṣāliḥun. 17. Humu r-rijālu l-kibāru wa naḥnu l-'aulādu ṣ-ṣighāru. 18. Huwa nahrun ṣaʿbun li s-ṣufuni l-kabīrati. 19. Waṣalat bintāni wa ṭalabatā khubzan wa-labanan mina l-khadamati. 20. Naḥnu rijālun ṣiʿābun.

EXERCISE 10

1. The students went to the teachers' houses. 2. They came out of the lessons two hours ago (lit. before two hours). 3. After a long time the new teachers arrived. 4. They (هِيَ)

are swift rivers. 5. A few English boys arrived today in the large ship. 6. They are from many cities. 7. The king killed the minister with (بِ) the sword, then went out to the mountain. 8. There is a watchful dog in Muhammad's house. 9. They found the Arab boy an hour ago (before one hour). 10. Hassan's books are easy. 11. The students attended the lessons yesterday. 12. Long months. 13. The cow has (لَ) a big heart. 14. The time of the rains has gone. 15. The boys' Arabic letters are ugly. 16. There was a cutting sword in the tall man's hand. 17. They sought learning in Egypt. 18. Cairo and Damascus are great cities. 19. They (هُمَا) are Arab cities. 20. The large new ships arrived in Alexandria from London two days ago.

CHAPTER SEVEN

(أَلْبَابُ ٱلسَّابِعُ Al-bābu s-sābiʿu)

The Broken Plural (*continued*)

1. Further forms of the broken plural are:

(f) فُعَلَاءُ fuʿalā'u (diptote), e.g. وُزَرَاءُ wuzarā'u, pl. of وَزِيرٌ wazīrun, a minister (political); أُمَرَاءُ 'umarā'u, pl. of أَمِيرٌ 'amīrun, a prince, commander; سُفَرَاءُ sufarā'u, pl. of سَفِيرٌ safīrun, an ambassador.

(g) أَفْعِلَاءُ 'afʿilā'u (diptote), e.g. أَصْدِقَاءُ 'aṣdiqā'u, pl. of صَدِيقٌ ṣadīqun, a friend; أَنْبِيَاءُ 'anbiyā'u, pl. of نَبِيٌّ nabīyun, نَبِيءٌ nabī'un a prophet; أَقْرِبَاءُ 'aqribā'u, pl. of قَرِيبٌ qarībun, a relative أَغْنِيَاءُ 'aghniyā'u, pl. of غَنِيٌّ ghanīyun, rich, rich man.

The above two plural forms are common for nouns and adjectives of the form فَعِيلٌ, when they denote human beings.

(h) فُعْلَانٌ fuʿlānun, e.g. بُلْدَانٌ buldānun, pl. of بَلَدٌ baladun, a district, country, town; قُضْبَانٌ quḍbānun, pl. of قَضِيبٌ qaḍībun, a rod, sceptre, line (of railway track, modern usage). Care should be taken in identifying this form by checking that the final nūn is a letter of increase, not a radical. There must be three radical consonants before the ending انٌ ānun, otherwise the nūn is likely to be a radical letter.

2. While it is difficult, and often impossible, to guess the broken plural of a triliteral (three radical) noun and vice-versa, the case is otherwise with quadriliteral (four consonant) nouns. Here the plural can frequently be deduced from the singular and vice-versa. The following forms are encountered:

(i) فَعَالِلُ fa ع ālilu (diptote), plural of فَعْلَلٌ fa ع lalun, فَعْلِلٌ fa ع lilun, فَعْلَلَةٌ fa ع lalatun, etc.

e.g. جَوَاهِرُ jawāhiru, pl. of جَوْهَرٌ jauharun, a jewel.

تَجَارِبُ tajāribu, pl. of تَجْرِبَةٌ tajribatun, an experiment, trial.

مَجَالِسُ majālisu, pl. of مَجْلِسٌ majlisun, a council.

مَنَازِلُ manāzilu, pl. of مَنْزِلٌ manzilun, a house, lodging, dwelling.

مَكَاتِبُ makātibu, pl. of { مَكْتَبٌ maktabun, an office; a school (obsolete meaning), and مَكْتَبَةٌ maktabatun, a library, a desk.

(though in the latter word, the sound feminine plural, مَكْتَبَاتٌ maktabātun is also used.)

(j) فَعَالِيلُ fa'ālīlu (diptote), e.g.

سَلَاطِينُ salāṭīnu, pl. of سُلْطَانٌ sulṭānun, a sultan.

مَكَاتِيبُ makātību, pl. of مَكْتُوبٌ maktūbun, a letter.

صَنَادِيقُ ṣanādīqu, pl. of صُنْدُوقٌ ṣundūqun, a chest, case, box.

فَنَاجِينُ fanājīnu, pl. of فِنْجَانٌ finjānun, a cup.

مَنَادِيلُ manādīlu, pl. of مِنْدِيلٌ mandīlun, a napkin, veil, towel (handkerchief in modern Arabic).

NOTE: The student must be able to distinguish which of these two plural forms is apt for each four-consonant word. This depends on a very simple rule. In almost every case, plural form (i) فَعَالِلُ faʿālilu is used for nouns which have no long vowel in the singular, but merely short vowels after the first and third consonants. It does not matter what these short vowels are and there may be a feminine ending of tā' marbūṭa. On the other hand, where the singular has a long vowel after the third consonant in the singular, whether it be ā, ī or ū (see above examples), plural form (j) is usual.

(k) Certain nouns which would otherwise have form (j) take the plural فَعَالِلَةٌ faʿālilatun, e.g.

تَلَامِذَةٌ talāmidhatun, pl. of تِلْمِيذٌ tilmīdhun, a scholar; (تَلَامِيذُ talāmīdhu (j) also occurs).

This form is used for a small number of Arabicised foreign words, of which tilmīdhun is one. Similarly أُسْتَاذٌ ʾustādhun (from the Persian), a teacher, professor, also a courtesy title, and it has the plural أَسَاتِذَةٌ ʾasātidhatun as well as أَسَاتِيذُ ʾasātīdhu. Sometimes the singular does not have the long vowel after the third consonant, e.g.

أَسَاقِفَةٌ ʾasāqifatun, pl. of أُسْقُفٌ ʾusqufun, a bishop, from the Greek *episkopos*.

صَيَادِلَةٌ ṣayādilatun, pl. of صَيْدَلِيٌّ ṣaidalīyun, a chemist.

3. The following words deserve special notice:

ابْنٌ ibnun, a son, plural بَنُونَ banūna, banīna (sound masc. pl.) or أَبْنَاءٌ ʾabnāʾun.

ابْنَةٌ ibnatun or بِنْتٌ bintun, daughter, pl. بَنَاتٌ banātun.

أَخٌ ʾakhun, brother, pl. إِخْوَانٌ ʾikhwānun or إِخْوَةٌ ʾikhwatun.

أُخْتٌ ʾukhtun, sister, pl. أَخَوَاتٌ ʾakhawātun.

أَبٌ ʾabun, father, pl. آبَاءٌ ʾābāʾun.

أُمٌّ ʾummun, mother, pl. أُمَّهَاتٌ ʾummahātun, or أُمَّاتٌ ʾummātun (not commonly used).

When the word اِبْنٌ ibnun, son, forms part of a proper name, and has a name before it as well as after it, the initial *ʾalif* is not written; e.g. اَلْقَاسِمُ بْنُ سَلَّامٍ al-Qāsimu bnu Sallāmin, al-Qāsim son of Sallām. When, however, this man is merely referred to as "son of Sallam" it is written اِبْنُ سَلَّامٍ, Ibn Sallām (cf. ابن خلدون Ibn Khaldūn, etc.). This form is also used at the beginning of a line. The *ʾalif* in ابن has hamzatu l-waṣl.

VOCABULARY

near *adj.*	قَرِيبٌ	qarībun
school (مَدَارِسُ *pl.*)	مَدْرَسَةٌ	madrasatun, *pl.* madārisu
to take	أَخَذَ	ʾakhadha
to mention	ذَكَرَ	dhakara
to know	عَرَفَ	ʿarafa
to	إِلَى	ʾilā
about, concerning	عَنْ	ʿan
or	أَوْ	ʾau
Ṭanta (town in Egypt)	طَنْطَا	Ṭanṭā

(Other words in the accompanying chapter.)

EXERCISE 11

١ — كَانَ قَضِيبٌ فِى يَدِ ٱلْمَلِكِ قَبْلَ سَاعَةٍ. ٢ — ذَكَرَ ٱلسَّفِيرُ ٱلْإِنْكِلِيزِىُّ ٱلْأَخْبَارَ ٱلطَّيِّبَةَ عَنِ ٱلسُّفُنِ. ٣ — أَصْدِقَاءُ حَسَنٍ ٱلْأَغْنِيَاءُ مَوْجُودُونَ فِى ٱلْبَيْتِ مَعَ أُقْرِبَاءِ ٱلْأَمِيرِ ٱلْعَرَبِىِّ. ٤ — أَخَذَتِ ٱلْبِنْتُ جَوَاهِرَ جَمِيلَةً مِنَ ٱلْوَزِيرِ. ٥ — مُحَمَّدٌ نَبِىُّ ٱلْعَرَبِ. ٦ — هُمْ فِى مَجْلِسِ ٱلسُّلْطَانِ ٱلْيَوْمَ. ٧ — حَضَرُوا ٱلْمَجْلِسَ فِى مَنْزِلِ ٱلْأَمِيرِ. ٨ — وَجَدَتْ كُتُبًا كَثِيرَةً جَمِيلَةً فِى صَنَادِيقَ قَدِيمَةٍ. ٩ — ٱلْقَاهِرَةُ وَٱلْإِسْكَنْدَرِيَّةُ وَطَنْطَا بُلْدَانٌ كَبِيرَةٌ فِى مِصْرَ. ١٠ — أَخَذَ ٱلسَّفِيرُ فِنْجَانَ شَايٍ فِى مَكْتَبِ ٱلْوَزِيرِ. ١١ — وَجَدَ ٱلرَّجُلُ ٱلْمَكَاتِيبَ عَلَى ٱلْمَكْتَبَةِ ٱلْجَدِيدَةِ. ١٢ — بَلَغَتِ ٱلْأَخْبَارُ مِنَ ٱلْوَزِيرِ أَوْ مِنَ ٱلْمَلِكِ. ١٣ — وَصَلَ ٱلتَّلَامِذَةُ إِلَى ٱلْمَدْرَسَةِ. ١٤ — مَنَادِيلُ ٱلتَّلَامِيذِ نَظِيفَةٌ ٱلْيَوْمَ. ١٥ — تَجَارِبُ ٱلْأَسَاتِذَةِ نَافِعَةٌ. ١٦ — ٱبْنُ ٱلسَّفِيرِ وَأُخْتُ ٱلْأَمِيرِ صَدِيقَانِ. ١٧ — هَلْ عَرَفَتْ أُمُّ ٱلسُّلْطَانِ أَخْبَارَ ٱلْيَوْمِ؟ ١٨ — لَا، هِىَ خَرَجَتْ مِنَ ٱلْمَدِينَةِ قَبْلَ يَوْمَيْنِ. ١٩ — أَنْتُمُ ٱلْأَغْنِيَاءُ. ٢٠ — ذَكَرَ كُتُبَ ٱلْأَنْبِيَاءِ.

TRANSCRIPTION

1. Kāna qaḍībun fi yadi l-maliki qabla sāعatin. 2. Dhakara s-safīru l-'inkilīziyu l-'akhbāra ṭ-ṭayyiba عani s-sufuni. 3. 'Aṣdiqā'u Ḥasanini l-'aghniyā'u maujūdūna fi l-baiti, maعa 'aqribā'i l-'amīri l-عarabīyi. 4. 'Akhadhati l-bintu jawāhira jamīlatan mina l-wazīri. 5. Muḥammadun nabīyu l-عarabi. 6. Hum fī majlisi s-sulṭāni l-yauma. 7. Ḥaḍarū l-majlisa fī manzili l-'amīri. 8. Wajadat kutuban kathīratan jamīlatan fī ṣanādīqa qadīmatin. 9. Al-Qāhiratu wa l-'Iskandarīyatu wa Ṭanṭā buldānun kabīratun fī Misra. 10. 'Akhadha s-safīru

finjāna shāyin fī maktabi l-wazīri. 11. Wajada r-rajulu l-makātība ʿala l-maktabati l-jadīdati. 12. Balaghati l-ʾakhbāru mina l-wazīri ʾau mina l-maliki. 13. Waṣalū t-talāmidhatu ʾila l-madrasati. 14. Manādilu t-talāmīdhi naẓīfatuni l-yauma. 15. Tajāribu l-ʾasātidhati nāfiʿatun. 16. Ibnu s-safīri wa ʾukhtu l-ʾamīri ṣadīqāni. 17. Hal ʿarafat ʾummu s-sulṭāni ʾakhbāra l-yaumi? 18. Lā, hiya kharajat mina l-madīnati qabla yaumaini. 19. ʾAntumu l-ʾaghniyāʾu. 20. Dhakara kutuba l-ʾanbiyāʾi.

EXERCISE 12

1. News about the experiments reached the council of ministers yesterday. 2. They are upright princes. 3. The new ambassador is the friend of (the) rich men. 4. He is near to (مِنْ) the town. 5. There were jewels in the old chests. 6. The king's son mentioned the good news in the council today. 7. The clean cups are in the big boxes. 8. The professor took the king's sons to (the) school. 9. The mothers of the pupils attended with the teachers. 10. They learned (بلغتهم lit. "reached them") the news about the sultan's letters. 11. He is with Hassan's friend in the office. 12. They are in the garden of Muhammad's house. 13. They went to Cairo or Damascus two months ago. 14. She is the daughter of the king and the sister of the prince. 15. The relatives killed the ambassador and left the house. 16. She found old cups in the house. 17. They are old handkerchiefs. 18. He asked for tea in a clean cup. 19. The rich men are present. 20. Are you prophets?

CHAPTER EIGHT

(اَلْبَابُ اَلثَّامِنُ)

The Genitive

(ʾIḍāfa إِضَافَةٌ)

1. Declension of nouns has been dealt with in Chapter Four. The purpose of this chapter is to explain the genitive further. We have already mentioned that the noun with a following *definite* genitive or iḍāfa is *ipso facto* definite, and that a noun with iḍāfa always loses its nūnation.

2. In the dual, and the sound masculine plural, the final nūn and its vowel are omitted. Thus انِ and يْنِ (āni and aini) become اَ and ىْ (ā and ai); ونَ and ينَ (ūna and īna) become وُ and ىِ (ū and ī).

e.g.

بَيْتَا اَلرَّجُلِ baitā r-rajuli, the two houses of the man.

بَيْتَا مُحَمَّدٍ baitā Muḥammadin, the two houses of Muhammad.

بَابَا بَيْتَيِ اَلرَّجُلِ bābā baitayi r-rajuli, the two doors of the two houses of the man.

اِبْنَتَا اَلْوَزِيرِ ibnatā l-wazīri, the two daughters of the minister.

مُعَلِّمُو اَلْوَلَدِ muعallimū l-waladi, the teachers of the boy (the boy's teachers).

كَتَبَ لِمُعَلِّمِي اَلْمَدْرَسَةِ kataba li muعallimī l-madrasati, he wrote to the teachers of the school.

3. Certain words, *when followed by a genitive*, have long vowels as their case endings, viz.:

	father	father-in-law	brother	mouth
Nom. و -ū	أَبُو ʾabū	حَمُو ḥamū	أَخُو ʾakhū	فُو fū
Acc. ا -ā	أَبَا ʾabā	حَمَا ḥamā	أَخَا ʾakhā	فَا fā
Gen. ى -ī	أَبِي ʾabī	حَمِي ḥamī	أَخِي ʾakhī	فِي fī
Normal form without gen.	أَبٌ ʾabun	حَمٌ ḥamun	أَخٌ ʾakhun	فَمٌ famun

The last named is particularly irregular.

To these should be added the word ذُو dhū (possessor, master, of) which is only used with a following genitive:

Nom. ذُو dhū Acc. ذَا dhā Gen. ذِي dhī

e.g. وَصَلَ أَبُو مُحَمَّدٍ waṣala ʾabū Muḥammadin, the father of Muhammad arrived.

قَتَلُوا أَبَا مُحَمَّدٍ qatalū ʾabā Muḥammadin, they killed Muhammad's father.

كَتَبَتْ لِأَبِي مُحَمَّدٍ katabat li ʾabī Muḥammadin, she wrote to Muhammad's father.

كَانَ رَجُلٌ ذُو مَالٍ كَثِيرٍ فِي قَصْرِ السُّلْطَانِ kāna rajulun dhū mālin kathīrin fī qaṣri s-sulṭāni, a rich man was in the sultan's palace (a man, possessor of much wealth).

4. It is a rule of ʾiḍāfa that a noun cannot be separated from its following genitive. If, therefore, it is qualified by an adjective, the adjective must come after the genitive.

e.g. سَاعَةُ الرَّجُلِ الْقَدِيمَةُ sāʿatu r-rajuli l-qadīmatu, the man's old watch (clock).

بَيْتُ مُحَمَّدٍ الْكَبِيرُ baitu Muḥammadini l-kabīru, Muhammad's large house.

فِي بَيْتِ مُحَمَّدٍ الْكَبِيرِ fī baiti Muḥammadini l-kabīri, in Muhammad's large house.

It should be noted that here the adjective takes the definite article, because when a noun is qualified by a *definite* genitive it automatically becomes definite. بَيْتُ مُحَمَّدٍ كَبِيرٌ baitu Muḥammadin kabīrun could only mean "Muhammad's house is big". On the other hand the third sentence above is ambiguous, since it could mean "in old (big) Muhammad's house".

5. If the genitive refers to two nouns, it must follow the first, while the second takes the suffix of the personal pronoun (see Chapter Nine). بَيْتُ الْوَزِيرِ وَبُسْتَانُهُ baitu l-wazīri wa bustānuhu, the minister's house and garden (literally "and his garden").

6. In the case of parts of the body of which there are two, the dual, not the plural, should be used, e.g.
عَيْنَا الْبِنْتِ ʿainā l-binti, not عُيُونُ الْبِنْتِ ʿuyūnu l-binti, the girl's (two) eyes.

7. Although the genitive is primarily for possession, it is also used partitively.

e.g. قِطْعَةُ لَحْمٍ qiṭʿatu laḥmin, a piece of meat or flesh.

فِنْجَانُ قَهْوَةٍ finjānu qahwatin, a cup of coffee.

In addition, it may be used to denote the material of which something is composed:

e.g. كُرْسِيٌّ خَشَبٍ kursīyu khashabin, a chair (made) of wood, a wooden chair.

In such cases, the ʾiḍāfa may be replaced by the preposition مِنْ min, followed by a genitive. When this happens, of course, the noun, being indefinite, and having no iḍāfa retains its nunation.

e.g. قِطْعَةٌ مِنْ لَحْمٍ (اللَّحْمِ) qiṭʿatun min laḥmin (or better, qiṭʿatun mina l-laḥmi).

كُرْسِيٌّ مِنْ خَشَبٍ (الْخَشَبِ) kursīyun min khashabin (or al-khashabi).

The optional (but more usual) use of the article in the above examples with لحم and خشب should be noted. When a noun is used in a general sense, not to denote a single unit, the article is more often than not employed.

8. The genitive often occurs after an adjective to define or limit its application; e.g.

قَلِيلُ الْعَقْلِ qalīlu l-ʿaqli, little of understanding, stupid.

كَثِيرُ الْمَالِ kathīru l-māli, abundant of wealth, rich.

حَسَنُ الْوَجْهِ ḥasanu l-wajhi, handsome of face.*

9. Some nouns in Arabic are used with a following genitive noun to denote a quality which, in English, would normally be expressed simply by an adjective. These include:

ذُو dhū (already mentioned), dual masc. ذَوَا dhawā, plural ذَوُو dhawū, fem. sing. ذَاتُ dhātu, dual ذَاتَا dhātā, pl. ذَوَاتُ dhawātu. أَبُو ʾabū; أُمُّ ʾummu; اِبْنُ ibnu; صَاحِبُ ṣāḥibu.

These words are, of course, un-nunated because of the following genitive, and they all mean, in a loose sort of sense, master of, endowed with, possessor of. They are not so common in modern Arabic.

* See also Appendix C, §3.

e.g.

صَاحِبُ عِلْمٍ ṣāḥibu ʿilmin, "master of learning", learned.

ذَاتُ حُسْنٍ dhātu ḥusnin (fem.), "possessor of beauty", beautiful.

أَبُو لِسَانَيْنِ ʾabū lisānaini, "father of two tongues", dissembling.

ابْنُ خَمْسِينَ سَنَةً ibnu khamsīna sanatan, "son of 50 years", 50 years old.

These expressions can nearly always be replaced by simple adjectives. For example, the adjective (fem.) جَمِيلَةٌ jamīlatun could replace ذَاتُ حُسْنٍ dhātu ḥusnin. The indiscriminate use of the above compound expressions in modern Arabic would be considered an affected mannerism.

VOCABULARY

father	(آبَاءٌ *pl.*)	أَبٌ (أَبُو)	ʾabun (ʾabū), *pl.* ʾābāʾun
father-in-law	(أَحْمَاءٌ *pl.*)	حَمٌ (حَمُو)	ḥamun (ḥamū), *pl.* ʾaḥmāʾun
brother	(إِخْوَانٌ *pl.*)	أَخٌ (أَخُو)	ʾakhun (ʾakhū), *pl.* ʾikhwānun
mouth	(أَفْوَاهٌ *pl.*)	فَمٌ (فُو)	famun (fū), *pl.* ʾafwāhun
possessor of		ذُو	dhū
palace, castle	(قُصُورٌ *pl.*)	قَصْرٌ	qaṣrun, *pl.* quṣūrun
a piece	(قِطَعٌ *pl.*)	قِطْعَةٌ	qiṭʿatun, *pl.* qiṭaʿun

meat		لَحْمٌ	laḥmun
wood		خَشَبٌ	khashabun
mind, intellect, intelligence	(عُقُولٌ *pl.*)	عَقْلٌ	ʿaqlun, *pl.* ʿuqūlun
wealth, property	(أَمْوَالٌ *pl.*)	مَالٌ	mālun, *pl.* ʾamwālun
face	(وُجُوهٌ *pl.*)	وَجْهٌ	wajhun, *pl.* wujūhun
friend, companion, master	(أَصْحَابٌ *pl.*)	صَاحِبٌ	ṣāḥibun, *pl.* ʾaṣḥābun
tongue	(أَلْسِنَةٌ *pl.*)	لِسَانٌ	lisānun, *pl.* ʾalsinatun
tribe	(قَبَائِلُ *pl.*)	قَبِيلَةٌ	qabīlatun, *pl.* qabāʾilu
a morsel, bit	(لُقَمٌ *pl.*)	لُقْمَةٌ	luqmatun, *pl.* luqamun
iron		حَدِيدٌ	ḥadīdun
sheikh, old man, elder, tribal leader	(شُيُوخٌ *pl.*)	شَيْخٌ	shaikhun, *pl.* shuyūkhun
room	(حُجَرٌ *pl.*)	حُجْرَةٌ	ḥujratun, *pl.* ḥujarun
kitchen	(مَطَابِخُ *pl.*)	مَطْبَخٌ	maṭbakhun, *pl.* maṭābikhu
people, men		نَاسٌ	nāsun
women		نِسَاءٌ	nisāʾun
merchant	(تُجَّارٌ *pl.*)	تَاجِرٌ	tājirun, *pl.* tujjārun

to fall, befall, happen	وَقَعَ	waqaʿa
to place, put	وَضَعَ	waḍaʿa
to carry, bear	حَمَلَ	ḥamala
to see	نَظَرَ	naẓara
to look at	نَظَرَ إِلَى	naẓara ʾilā
very (after *adj.*) (e.g. حَسَنٌ جِدًّا, very good)	جِدًّا	jiddan
Iraq	اَلْعِرَاقُ	Al-ʿirāqu

EXERCISE 13

١ — وَقَعَ اِبْنُ اَلْمُعَلِّمِ اَلصَّغِيرُ عَلَى اَلْأَرْضِ. ٢ — حَمَلَ اَلتَّاجِرُ اَلْكُتُبَ اَلْجَدِيدَةَ وَذَهَبَ لِلْمَدْرَسَةِ. ٣ — نَظَرَتِ اَلنِّسَاءُ مُعَلِّمِي اَلْأَبْنَاءِ فِي شَارِعِ اَلْمَدِينَةِ. ٤ — هُوَ رَجُلٌ ذُو مَالٍ كَثِيرٍ وَهُوَ قَلِيلُ اَلْعَقْلِ. ٥ — هُنَّ طَبَّاخَاتٌ فِي مَطْبَخِ اَلْمَلِكِ. ٦ — وَضَعَتِ اَلْأُمُّ لُقْمَةَ لَحْمٍ وَقِطْعَةَ خُبْزٍ عَلَى اَلْمَائِدَةِ. ٧ — نَظَرُوا أَبَا مُحَمَّدٍ اَلْكَثِيرَ اَلْمَالِ. ٨ — وَجَدَ اَلْأَمِيرُ وَلَدَيِ اَلْوَزِيرِ فِي حُجْرَةٍ صَغِيرَةٍ فِي اَلْقَصْرِ. ٩ — عَبْنَا اَلْأَمِيرَةِ جَمِيلَتَانِ جِدًّا. ١٠ — خَيَّاطُو دِمَشْقَ طَيِّبُونَ. ١١ — كَانَ صُنْدُوقُ خَشَبٍ وَصُنْدُوقُ حَدِيدٍ فِي بَيْتِ اَلشَّيْخِ. ١٢ — هِيَ مَعَ أَخِي حَسَنٍ. ١٣ — نَظَرَا وَجْهَ صَاحِبِ اَلْبَيْتِ ثُمَّ ذَهَبَا. ١٤ — هُمَا قَبِيلَتَا اَلْعِرَاقِ. ١٥ — مُعَلِّمُو اَلْأَوْلَادِ نَاسٌ طَيِّبُونَ. ١٦ — قَتَلَ اَلْوَزِيرُ اِبْنَيِ اَلْمَلِكِ أَمْسِ.

١٧ — هِيَ ذَاتُ فَمٍ كَبِيرٍ. ١٨ — نَظَرُوا شُبَّاكَ (نَافِذَةَ) ٱلْبَيْتِ مِنْ بَعِيدٍ. ١٩ — ٱلنِّسَاءُ هُنَّ ٱلطَّبَّاخَاتُ فِي بُيُوتِ ٱلْعَرَبِ. ٢٠ — طَلَبَ ٱلْمُعَلِّمُ سَاعَتَيْ وَلَدَيْنِ لِتَجْرِبَةٍ نَافِعَةٍ.

EXERCISE 14

1. There are many pieces of wood in the dirty garden of the Sheikh. 2. Two morsels of meat fell on the ground from the table. 3. The teachers of the big new school are good. 4. He is a man of wealth. 5. You are of small intelligence. 6. The Sheikhs of Cairo are learned (lit. "masters of learning"). 7. The woman demanded bread of the merchant. 8. There is an iron chest in the man's room. 9. He placed the Sultan's two old books on the large table. 10. He found a man of learning from Damascus in the market. 11. News of the two sons of the minister arrived yesterday from the city. 12. The two men wrote to the merchant and asked for wood for the kitchen. 13. The cow's tongue is long. 14. The boy saw Muhammad's father's face in the window of the house. 15. The master of the house arrived and killed the Sheikh's two dogs. 16. The bread of the Cairo bakers is beautiful. 17. They are beautiful women. 18. Hassan's teachers have arrived today. 19. The man wrote two long letters to the minister. 20. There were two useful experiments in the school today.

CHAPTER NINE
(أَلْبَابُ ٱلتَّاسِعُ)

The Attached Pronouns

1. In addition to the *detached pronouns* (ضَمَائِرُ مُنْفَصِلَةٌ ḍamā'ir munfaṣila) given in Chapters Two and Five, Arabic has also *attached pronouns* (ضَمَائِرُ مُتَّصِلَةٌ ḍamā'ir muttaṣila). They are:

	Singular	Dual	Plural
1st Person Masc. and Fem.	ـِي -ī	(as plural)	نَا -nā

(نِي -nī when attached to a verb)

2nd Person

Masc.	كَ -ka	كُمَا -kumā	كُمْ -kum
Fem.	كِ -ki		كُنَّ -kunna

3rd Person

Masc.	هُ -hu (هِ-hi)	هُمَا -humā (هِمَا -himā)	هُمْ -hum (هِمْ him)
Fem.	هَا -hā		هُنَّ -hunna (هِنَّ -hinna)

2. They are used in the following ways:

(a) Attached to the verb as direct object:

فَتَحَ ٱلْبَابَ fataḥa l-bāba, he opened the door.

فَتَحَهُ fataḥahu, he opened it.

قَفَلَتْ شُبَّاكًا qafalat shubbākan (modern usage), she closed a window.

قَفَلَتْهُ qafalathu, she closed it.

ضَرَبُونِي ḍarabūnī, they hit me.

(b) Attached to a preposition:

وَصَلُوا مِنْ بَغْدَادَ waṣalū min Baghdāda (diptote), they arrived from Baghdad.

وَصَلُوا مِنْهَا waṣalū minhā, they arrived from it (i.e. from there).

قَالَ ٱلْمَلِكُ لَكُمْ qāla l-maliku lakum, the king said to you.

Note that the preposition لِ li, to, changes its vowel to fatḥa (لَ la) before the attached pronouns, except with the 1st person, لِي lī, to me.

(c) Attached to a noun to indicate possession.

كِتَابِي kitābī, my book.

(Note that the final vowel disappears with this particular suffix, consequently there is no distinction of case.)

مِنْ بَيْتِي min baitī, from my house.

بَيْتُهُ baituhu, his house.

The attached pronoun is, in fact, a genitive of ʾiḍāfa, and therefore makes its noun definite. Thus, بَيْتُهُ baituhu tends to imply that he had only one house. If you wish to say "a house of his, one of his houses", you must use some such expression as بَيْتٌ لَهُ baitun lahu (lit. a house to him), or بَيْتٌ مِنْ بُيُوتِهِ baitun min buyūtihi, a house from his houses.

(d) After the particles إِنَّ ʾinna, أَنَّ ʾanna, etc. (See Chapter Eighteen).

3. The attached pronouns, هُ hu, هُمَا huma, هُمْ hum, هُنَّ hunna, take the **kasra** in place of the damma (as shown in

the above table) when preceded by a kasra or yā', whether long vowel or diphthong. Students should realise that this change of vowel is purely euphonic and has no connection with declension.

e.g. إِلَيْهِ ilaihi, to him, it, عَلَيْهِ ʿalaihi, on him, it; لِكُرْسِيِّهِ li kursīyihi, to his chair, فِيهِمَا fīhimā, in them (dual); قَالَ لِخَادِمِهِ qāla li khādimihi, he said to his servant.

4. The suffixes كُمْ kum and هُمْ hum become كُمُ kumu and هُمُ humu, when followed by hamzatu l-waṣl, or in poetry, where the metre demands an extra syllable.

وَجَدَهُمُ الْيَوْمَ wajadahumu l-yauma, he found them today.

5. The following anomalies occur with the first person singular suffix:

(a) the final nūn of مِنْ min, from, is doubled: مِنِّي minnī, from me.

(b) the pronoun becomes ـيَ -ya, instead of ـِي -ī, after an unvowelled ا, و, ى.

e.g. إِلَيَّ 'ilayya, to me; دُنْيَايَ dunyāya, my world.

6. As already stated, these pronouns form an 'iḍāfa, and when attached to a noun, they make it definite. For this reason, the final nūn of the sound masculine and the dual endings is removed.

مُعَلِّمُونَ muʿallimūna, teachers.

اَلْمُعَلِّمُونَ al-muʿallimūna, the teachers.

مُعَلِّمُوكَ muʿallimūka, your teachers.

مِنَ الْمُعَلِّمِينَ mina-l-muʿallimīna, from the teachers.

مِنْ مُعَلِّمِيَّ min muʿallimīya, from my teachers.

اَلرِّجْلَانِ ar-rijlāni, اَلرِّجْلَيْنِ ar-rijlaini, the (two) feet.

رِجْلَايَ طَوِيلَتَانِ rijlāya ṭawīlatāni, my (two) feet are long.

ضَرَبُوا رِجْلَيَّ ḍarabū rijlayya, they struck my (two) feet.

NOTE: "my teachers" (*nom.*) is مُعَلِّمِيَّ instead of مُعَلِّمُوَيَ, the و being replaced by ى which is then doubled يّ.

7. When a pronoun is attached to the third person masculine plural of the perfect verb, the conventional and unpronounced final ʾalif of the verb is removed.

e.g. ضَرَبُوا اَلْعَدُوَّ darabū l-ʿadūwa, they struck the enemy,
but ضَرَبُوهُ ḍarabūhu, they struck him.

8. Certain forms of the *Perfect Verb* have been given in Chapter Five. Here are the remaining forms, with فَتْح fataḥa, to open:

فَتَحْتُ fataḥtu, I opened.

فَتَحْتَ fataḥta, you (masc. sing., thou) opened.

فَتَحْتِ fataḥti, you (fem. sing., thou) opened.

فَتَحْنَا fataḥnā, we opened (note this is the same ending as the attached pronoun).

فَتَحْتُمْ fataḥtum, you (masc. pl.) opened.

فَتَحْتُنَّ fataḥtunna, you (fem. pl.) opened.

فَتَحُوا fataḥū, they (masc.) opened.

فَتَحْنَ fataḥna, they (fem.) opened.

(For full tables see Chapter Twelve.)

NOTE: The practice in Classical Arabic verb tables is to begin with the 3rd person. This is followed in later chapters of this book.

9. Although Arabic has verbs meaning to possess, these are not usually used where in English the verb "to have" would be used. Instead, phrases introduced by the following prepositions are used: مَعَ ma ع, لِ li, and عِنْدَ ع inda; e.g. لِزَيْدٍ (لَهُ) كُتُبٌ كَثِيرَةٌ li zaidin (or lahu) kutubun kathīratun, Zaid (or he) has many books.

The sentence literally means: to Zaid many books ("are" being understood). It is thus a nominal sentence, "many books" being the subject, and "to Zaid" the predicate. Therefore كُتُبٌ كَثِيرَةٌ kutubun kathīratun is in the nominative.

مَعَ الْأَوْلَادِ جُنَيْهَانِ ma ع a l-'aulādi junaihāni, the boys have two pounds (lit. "with the boys", etc.).

The preposition مَعَ usually implies not merely possession, but having the thing possessed actually with one.

عِنْدَ الشَّيْخِ عَدَدٌ مِنَ الْخَادِمِينَ ع inda sh-shaikhi ع adadun mina l-khādimīna, the sheikh has a number of servants.

Although عِنْدَ ع inda is used with the mere meaning of possession, and is particularly common with this implication in modern written and spoken Arabic, in Classical Arabic it frequently means "at or in the house of". Thus عِنْدِي حَسَنٌ ع indī Ḥasanun means "Hassan is (staying) at my house".

Note also its use for time and place, as:

عِنْدَ الْفَجْرِ ع inda l-fajri, at dawn, daybreak.

عِنْدَ بَابِ الْمَدِينَةِ ع inda bābi l-madīnati, at the city gate.

VOCABULARY

here	هُنَا hunā
there	هُنَاكَ (هُنَالِكَ) hunāka (hunālika)

to open (*trans.*)	فَتَحَ	fataḥa
to close (*trans.*)	قَفَلَ	qafala
to strike, hit	ضَرَبَ	ḍaraba
to enter (with direct object or فِي)	دَخَلَ	dakhala
to say	قَالَ	qāla
to ride	رَكِبَ	rakiba
to leave, abandon	تَرَكَ	taraka
enemy	عَدُوٌّ (*pl.* أَعْدَاءٌ)	ʿadūwun, *pl.* ʾaʿdāʾun
world	دُنْيَا (*fem.*)	dunyā (indeclinable)
pound, guinea	جُنَيْهٌ (*pl.* جُنَيْهَاتٌ)	junaihun, *pl.* junaihātun
by, with, in possession of, at	عِنْدَ	ʿinda
between	بَيْنَ	bain
paper	وَرَقٌ (*pl.* أَوْرَاقٌ)	waraqun, *pl.* ʾaurāqun
a piece of paper	وَرَقَةٌ	waraqatun
pen	قَلَمٌ (*pl.* أَقْلَامٌ)	qalamun, *pl.* ʾaqlamūn
ink	حِبْرٌ	ḥibrun
silver	فِضَّةٌ	fiḍḍatun
gold	ذَهَبٌ	dhahabun
name	اِسْمٌ (*pl.* أَسْمَاءٌ)	ismun, *pl.* ʾasmāʾun
donkey	حِمَارٌ (*pl.* حَمِيرٌ)	ḥimārun, *pl.* ḥamīrun
horse	حِصَانٌ (*pl.* أَحْصِنَةٌ، حُصُنٌ)	ḥiṣānun, *pl.* ʾaḥṣinatun, ḥuṣunun

slave	عَبْدٌ (*pl.* عَبِيدٌ)	ع abdun, *pl.* ع abīdun
noon, midday	ظُهْرٌ	ẓuhrun
head	رَأْسٌ (*pl.* رُؤُوسٌ)	ra'sun, *pl.* ru'ūsun
chest	صَدْرٌ (*pl.* صُدُورٌ)	ṣadrun, *pl.* ṣudūrun
shop	دُكَّانٌ (*pl.* دَكَاكِينُ)	dukkānun, *pl.* dakākīnu
roof, ceiling	سَقْفٌ (*pl.* سُقُوفٌ)	saqfun, *pl.* suqūfun
wall	حَائِطٌ (*pl.* حِيطَانٌ)	ḥā'iṭun, *pl.* ḥiṭānun
motor-car	سَيَّارَةٌ / عَرَبَةٌ	sayyāratun / ع arabatun
bicycle	عَجَلَةٌ / دَرَّاجَةٌ	ع ajalatun / darrājatun
minute (of time)	دَقِيقَةٌ (*pl.* دَقَائِقُ)	daqīqatun, *pl.* daqā'iqu
what?	مَا ، مَاذَا	mā, mādhā
why?	لِمَاذَا	limādhā
soldier	جُنْدِيٌّ (*pl.* جُنْدٌ ، جُنُودٌ)	jundīyun, *pl.* jundun, junūdun
sad	حَزِينٌ	ḥazinun
in, at	فِي	fī
by, with, in	بِ	bi
Abu Bakr (*pr. n. masc.*)	أَبُو بَكْرٍ	'Abū Bakrin
Zaid (*pr. n. masc.*)	زَيْدٌ	Zaidun
dirty	وَسِخٌ	wasikhun

EXERCISE 15

١ — أَفَتَحَتِ ٱلْأَبْوَابَ هُنَاكَ؟ ٢ — نَعَمْ، فَتَحْتُهَا قَبْلَ سَاعَاتٍ، ثُمَّ قَفَلْتُهَا مِنْ جَدِيدٍ (afresh, again) قَبْلَ دَقِيقَتَيْنِ. ٣ — دَخَلَتِ ٱلنِّسَاءُ وَوَجَدْنَ أَوْلَادَهُنَّ. ٤ — وَجَدْنَا كُتُبًا كَثِيرَةً جَدِيدَةً فِى دُكَّانِ أَبِى بَكْرٍ. ٥ — مَاذَا ٱسْمُكَ؟ ٱسْمِى حَسَنٌ وَٱسْمُ أَبِى مُحَمَّدٌ. ٦ — رَكِبَتْ بَنَاتُ ٱلْمَدْرَسَةِ عَجَلَاتِهِنَّ (دَرَّاجَاتِهِنَّ) مِنْ بُيُوتِهِنَّ إِلَى ٱلسُّوقِ. ٧ — وَصَلَ ٱلْمَلِكُ مِنَ ٱلْقَصْرِ بِسَيَّارَتِهِ (بِعَرَبَتِهِ). ٨ — رَكِبَ ٱلشُّيُوخُ حَمِيرَهُمْ وَخُصُنَهُمْ. ٩ — كَتَبَ ٱلْوَلَدُ مَكْتُوبًا طَوِيلًا بِقَلَمِهِ وَحِبْرِهِ عَلَى وَرَقِ أَخِيهِ. ١٠ — وَجَدَ جُنُودُ ٱلْمَلِكِ ذَهَبًا وَفِضَّةً فِى بَيْتِ ٱلْوَزِيرِ وَقَتَلُوا عَبْدَهُ. ١١ — وَجَدُونِى بَيْنَ عَدُوِّى وَصَدِيقِى. ١٢ — لِى جَنِيهَاتٌ كَثِيرَةٌ فِى ٱلْبَيْتِ. ١٣ — عِنْدِى خَادِمَانِ وَخَادِمَةٌ. ١٤ — ضَرَبْتُ رَأْسَهُ أَمْسِ. ١٥ — لِمَاذَا تَرَكْتَ بَيْتَكَ؟ حِيطَانُهُ وَسِخَةٌ. ١٦ — أَنْتُمْ حَزِينُونَ. مَاذَا فِى صُدُورِكُمْ؟ ١٧ — ضَرَبَ ٱلْأَوْلَادُ ٱلصِّغَارُ سَقْفَ ٱلْبَيْتِ بِٱلْحَجَرِ. ١٨ — ٱلدُّنْيَا صَعْبَةٌ ٱلْيَوْمَ. ١٩ — كَانَ زَيْدٌ هُنَا أَمْسِ مَعَ أَبْنَائِهِ. ٢٠ — قَفَلَ أَصْحَابُ ٱلدَّكَاكِينِ دَكَاكِينَهُمْ عِنْدَ ٱلظُّهْرِ.

EXERCISE 16

1. Your friend opened the windows and closed the door an hour ago (before an hour). 2. My teachers found me in the street with my father's horse. 3. He hit me on my head. 4. My car is very fast. 5. The room is small and its ceiling is old and dirty. 6. Why did you ride your bicycles to school today? 7. The news about (عَنْ) you reached me yesterday.

8. The enemy is there at the gate of the city. 9. I have two pounds with me today, and he has a pound. 10. The mother is present here, and her many sons are at school (lit. in the school). 11. The schoolmistresses went out of the school and closed its doors. 12. Why have you ridden your donkeys from your homes to the city? 13. What have you written with (بِ) your pen on the paper? 14. He said to the women: You arrived a moment ago (before a minute). 15. His head is big and his feet are small. 16. The wall and ceiling of the room are dirty. 17. The girls are in their father's shop in the market. 18. I entered her house and she struck me. 19. I left her in the street far (بَعِيدَةً) from her house. 20. There are many beautiful cities in Egypt. They have wide streets.

CHAPTER TEN
(اَلْبَابُ اَلْعَاشِرُ)

Demonstrative Pronouns

1. The *Demonstrative Pronoun* (اِسْمُ اَلْإِشَارَةِ ismu-l'ishāra) as normally used is as follows:

This, these.	Masculine	Feminine
Singular, all cases	هٰذَا hādhā	هٰذِهِ hādhihi
Dual Nominative	هٰذَانِ hādhāni	هَتَانِ hātāni
Accusative and Genitive	هٰذَيْنِ hādhaini	هَتَيْنِ hātaini
Plural, all cases, masc. and fem.	هٰؤُلَاءِ hā'ulā'i	

It will be noted that the 'alif of the long ā after the initial ه of all these forms is written as a short vertical stroke above the letter. In unpointed Arabic, this 'alif is not normally shown. It is *incorrect* to write an ordinary 'alif, thus هاذا.

There are really two elements in the above forms, the ذا which is the basis, and the preceding ها, which reinforces it. Sometimes, though infrequently in modern *written* Arabic, the hā' is omitted, and the following forms result:

	Masc.	Fem.
Singular	ذَا dhā	ذِى *dhī (or ذِهِ dhihi)
Dual Nom.	ذَانِ dhāni	تَانِ tāni
Acc., Gen.	ذَيْنِ dhaini	تَيْنِ taini
Plural all cases, masc. and fem.	أُولَى 'ūlā or أُولَاءِ 'ūlā'i	

* NOTE: In the full form, هٰذِى hādhī sometimes occurs for هٰذِهِ hādhihi.

2. That, those.

These are based on the forms already given with the addition of the suffix كَ ka, which implies distance, but without the preliminary هَا. In some examples a لَ is interpolated.

	Masc.	Fem.
Singular	ذَاكَ dhāka	تِلْكَ tilka
	or	
	ذٰلِكَ dhālika	تَاكَ tāka (very rarely)
	(more common)	تِيكَ tīka (very rarely)
Dual Nom.	ذَانِكَ dhānika	تَانِكَ tānika
Gen. and Acc.	ذَيْنِكَ dhainika	تَيْنِكَ tainika

Plural, all cases, أُولَائِكَ ʾūlāʾika masc. and fem.

(very rarely أُولَالِكَ ʾūlālika or أُولَاكَ ʾūlāka)

3. If the demonstrative qualifies a simple noun, it precedes it and the noun takes the article, e.g. هٰذَا الْكِتَابُ hādhā l-kitābu, this book.

But if the noun is defined by a following genitive or a pronominal suffix the demonstrative is placed after these, e.g. اِبْنُ الْمَلِكِ هٰذَا ibnu l-maliki hādhā this son of the king; كِتَابُكُمْ هٰذَا kitābukum hādhā, this book of yours. هٰذِهِ and تِلْكَ have the meaning of "these" and "those" respectively when used with broken plurals of inanimate objects, e.g. هٰذِهِ الْكُتُبُ hādhihi l-kutubu, these books; تِلْكَ الْأَيَّامُ tilka l-ʾayyāmu, those days.

4. If the demonstrative is used pronominally and as subject of a nominal sentence, then:

(a) If the predicate is an indefinite noun, no copula is necessary, e.g. هٰذَا كِتَابٌ hādhā kitābun, this is a book.

(b) If the predicate is defined by the article the 3rd pers. pron. is used as a copula to prevent the demonstrative from being taken adjectivally (as in 3), e.g. هٰذَا هُوَ ٱلْوَلَدُ hādhā huwa l-waladu, this is the boy.

(c) If the predicate is defined by a following genitive or a pronominal suffix, the demonstrative is put first and no copula is needed, e.g. هٰذَا كِتَابُكُمْ this is your book.

5. The Interrogative pronouns (ٱسْمُ ٱلاِسْتِفْهَامِ ismu li -stifhām) are مَنْ man, who?; مَا mā, what? (sometimes مَاذَا mādhā); أَيٌّ ʾayyun, fem. أَيَّةٌ ʾayyatun, which?; كَمْ kam, how much? how many?

مَنْ is indeclinable (مَبْنِيٌّ mabnī). The genitive relation is expressed by placing it after a noun, e.g. كِتَابُ مَنْ kitābu man, whose book?

مَا is also indeclinable. After some prepositions it is sometimes written م as لِمَ lima, for what? why? (for لِمَا or لِمَاذَا).

أَيٌّ, fem. أَيَّةٌ is declinable and is treated as a noun, so takes a following noun in the genitive, e.g. أَيُّ رَجُلٍ ʾayyu rajulin, which man? أَيَّةُ بِنْتٍ ʾayyatu bintin, which girl?

كَمْ takes the following noun in the accusative singular, e.g. كَمْ وَلَدًا kam waladan, how many boys?

VOCABULARY

a person, individual (أَشْخَاصٌ *pl.*)	شَخْصٌ	shakhṣun, *pl.* ʾashkhāṣun
shade	ظِلٌّ	ẓillun
famous	مَشْهُورٌ	mashhūrun
not (with perfect of verb)	مَا	mā

to return (*intrans.*)		رَجَعَ	raja ع a
until, up to (with genitive)		حَتَّى	ḥattā
reason, cause	(*pl.* أَسْبَابٌ)	سَبَبٌ	sababun, *pl.* 'asbābun
calamity, great misfortune	(*pl.* مَصَائِبُ)	مُصِيبَةٌ	muṣībatun, *pl.* maṣā'ibu
neglect, carelessness		غَفْلَةٌ	ghaflatun
woman		اِمْرَأَةٌ	imra'atun
to study		دَرَسَ	darasa
agriculture		زِرَاعَةٌ	zirā ع atun
mosque	(*pl.* جَوَامِعُ)	جَامِعٌ	jāmi ع un, *pl.* jawāmi ع u
university	(*pl.* جَامِعَاتٌ)	جَامِعَةٌ	jāmi ع atun *pl.* jāmi ع ātun
each, all, everybody,		كُلٌّ	
e.g. every man		كُلُّ رَجُلٍ	
the East		اَلشَّرْقُ	ash-sharqu
the West		اَلْغَرْبُ	al-gharbu
inhabitant	(*pl.* سُكَّانٌ)	سَاكِنٌ	sākinun, *pl.* sukkānun
village	(*pl.* قُرًى)	قَرْيَةٌ	qaryatun, *pl.* quran
dirty		وَسِخٌ	wasikhun

فَ fa

and, so (implying a close connection or suggestion of cause and effect between the two sentences joined).

It is written as part of the word it precedes.

EXERCISE 17

١ — مَا وَصَلَ هٰذَا ٱلْكِتَابُ ٱلنَّافِعُ حَتَّى ٱلسَّاعَةِ. ٢ — هٰذَا كِتَابٌ صَعْبٌ. ٣ — دَخَلَ ٱلْمُعَلِّمُ وَقَالَ لِتِلْمِيذٍ مِنَ ٱلتَّلَامِذَةِ : كُتُبُكَ هٰذِهِ وَسِخَةٌ جِدًّا. ٤ — وَجَدْتُ هٰتَيْنِ ٱلْبِنْتَيْنِ فِي تِلْكَ ٱلدَّارِ. ٥ — أَحَضَرْتُمْ ذٰلِكَ ٱلْمَجْلِسَ أَمْسِ؟ ٦ — هٰؤُلَاءِ ٱلْأَشْخَاصُ قَتَلُوا أَوْلَادَهُ ٱلصِّغَارَ ٧ — تِلْكَ ٱلشَّجَرَةُ ذَاتُ ظِلٍّ. ٨ — أُولَائِكَ ٱلرِّجَالُ ذَوُو عِلْمٍ. ٩ — خَرَجَ ذَاكَ ٱلرَّجُلُ ٱلْمَشْهُورُ مِنَ ٱلْمَدِينَةِ وَمَا رَجَعَ حَتَّى ٱلْيَوْمِ. ١٠ — عَرَفَ ٱلنَّاسُ سَبَبَ هٰذِهِ ٱلْمُصِيبَةِ فَقَفَلُوا أَبْوَابَهُمْ. ١١ — مُصِيبَتُكُمْ هٰذِهِ مِنْ سَبَبِ غَفْلَتِكُمْ. ١٢ — هٰذِهِ ٱلْإِمْرَأَةُ مَنْ؟ هِيَ مِنَ ٱلْغَائِبَاتِ. ١٣ — تَرَكَ ٱلْمُعَلِّمُونَ كَمْ وَلَدًا فِي ٱلْمَدْرَسَةِ بَعْدَ ٱلدُّرُوسِ؟ ١٤ — أَيَّةُ ٱمْرَأَةٍ مَوْجُودَةٌ فِي ذٰلِكَ ٱلدُّكَّانِ؟ ١٥ — مَنْ رَكِبَ حِصَانِي وَمَا قَفَلَ ٱلْبَابَ؟ ١٦ — دَرَسَ ٱلزِّرَاعَةَ فِي جَامِعَةِ ٱلْقَاهِرَةِ. ١٨ — هٰذَا ٱلْجَامِعُ مَشْهُورٌ فِي ٱلشَّرْقِ وَٱلْغَرْبِ. ١٩ — طَلَبَ سُكَّانُ هٰذِهِ ٱلْقَرْيَةِ بُيُوتًا جَدِيدَةً وَمَدْرَسَةً كَبِيرَةً. ٢٠ — لِمَا أَنْتُمْ حَاضِرُونَ وَهُمْ غَائِبُونَ؟

EXERCISE 18

1. Did you know that famous man? No, I knew his elder (big) brother. 2. This is a good man, and that (fem.) is a bad woman. 3. This tree has good shade. 4. These Arabs are nice persons. 5. Those men have not arrived so far (until the hour). 6. This woman returned from Cairo yesterday. 7. Which man did you find in that room? 8. Which woman killed the minister's father? 9. How many persons attended that meeting of the council yesterday? 10. What did you demand of (من) your students in the university? 11. This is the great (big) mosque of the city. 12. I found these books in Muhammad's shop in the little market. 13. This is a great calamity to the inhabitants of my village. 14. All this has two reasons, the sword of the foe and the neglect of the prince. 15. Whose son is Hassan? He is the minister's son. 16. These two men are friends, and those two are enemies. 17. That daughter of the sheikh is beautiful of face. 18. The two men mounted (rode) their horses and left (went out of) the city. 19. This is a new English car. 20. We have studied agriculture from these two new books.

CHAPTER ELEVEN

(أَلْبَابُ الْحَادِي عَشَر)

Adjectives

1. Some of the commonest forms of *adjectives* (اسمُ صِفَة ism ṣifa) are given below. Of these, the first is the *active participle*; the rest are forms which give the meaning of the active participle, with, at any rate originally, some intensification in meaning. They are derived from what might be termed 'stative' verbs, that is, verbs which denote a state or condition rather than an act. They are not normally derived from transitive verbs.

(a) فَاعِلٌ fāعilun (properly the active participle) e.g. صَادِقٌ ṣādiqun, upright; عَادِلٌ عādilun, just, جَاهِلٌ jāhilun, ignorant.

(b) فَعِيلٌ faعīlun, e.g. سَعِيدٌ saعīdun, happy; كَبِيرٌ kabīrun, great; كَثِيرٌ kathīrun, much, many.

(c) فَعُولٌ faعūlun denoting intensity, e.g. جَهُولٌ jahūlun, very ignorant; كَسُولٌ kasūlun, very lazy.

(d) فَعْلَانُ faعlānu (without nunation), e.g. غَضْبَانُ ghaḍbānu, angry.

2. Another intensive form of the active participle is faععālun; but these words are nouns rather than adjectives. They are used to denote occupations, e.g.

خَبَّازٌ khabbāzun, baker. خَيَّاطٌ khayyāṭun, tailor.

طَبَّاخٌ ṭabbākhun, cook. جَزَّارٌ jazzārun, butcher.

بَقَّالٌ baqqālun, greengrocer.

Unlike the adjectives mentioned in paragraph 1, nouns of this form are usually derived from transitive, not stative, verbs. They form the sound masculine plural, e.g. طَبَّاخُونَ ṭabbākhūna, cooks. They add tā' marbūta to form the feminine, and also take the sound feminine plural, e.g. خَيَّاطَةٌ khayyāṭun, pl. خَيَّاطَاتٌ khayyāṭātun, tailoress, needlewoman.

3. Another common form of adjective expressing the meaning of the active participles of stative verbs is that used for colours or defects. They have the masculine singular in أَفْعَلُ 'afعalu, and the feminine singular in فَعْلَاءُ faعlā'u (both diptotes). The plural, فُعْلٌ fuعlun, is a triptote, and is used for both genders.

Here are typical examples.

Sing. Masc.		*Fem.*		*Plural*	
أَسْوَدُ	'aswadu, black	سَوْدَاءُ	saudā'u	سُودٌ	sūdun
أَبْيَضُ	'abyaḍu, white	بَيْضَاءُ	baiḍā'u	بِيضٌ	bīḍun
أَحْمَرُ	'aḥmaru, red	حَمْرَاءُ	ḥamrā'u	حُمْرٌ	ḥumrun
أَزْرَقُ	'azraqu, blue	زَرْقَاءُ	zarqā'u	زُرْقٌ	zurqun
أَخْضَرُ	'akẖḍaru, green	خَضْرَاءُ	kẖaḍrā'u	خُضْرٌ	kẖuḍrun
أَصْفَرُ	'aṣfaru, yellow	صَفْرَاءُ	ṣafrā'u	صُفْرٌ	ṣufrun
أَطْرَشُ	'aṭrashu, deaf	طَرْشَاءُ	ṭarshā'u	طُرْشٌ	ṭurshun
أَخْرَسُ	'akẖrasu, dumb	خَرْسَاءُ	kẖarsā'u	خُرْسٌ	kẖursun
أَعْمَى	'aعmā, blind	عَمْيَاءُ	عamyā'u	عُمْيٌ	عumyun
أَعْرَجُ	'aعraju, lame	عَرْجَاءُ	عarjā'u	عُرْجٌ	عurjun

أَحْدَبُ { ʾaḥdabu, humpbacked حَدْبَاءُ ḥadbâʾu حُدْبٌ ḥudbun

NOTE: The fem. of the dual changes hamza into و e.g. سَوْدَاوَانِ saudāwāni.

4. For the *comparative* and *superlative* of adjectives, (اِسْمُ التَّفْضِيلِ ismu t-tafḍīl), sometimes termed the Elative, the same form as that for colours and defects, though only in the masculine singular, is employed: أَفْعَلُ ʾafʿalu.

The feminine is فُعْلَى fuʿlā. But though the Arab grammarians imply that this form exists for all elatives, in practice it is only encountered with a few words, except in ancient poetry. The masculine plural is أَفَاعِلُ ʾafāʿilu, the feminine plural is فُعْلَيَاتٌ fuʿlayātun and فُعَّلٌ. But students will have little use for anything but the masculine singular, because this should always be used when the meaning is comparative. And even when the meaning is superlative, the masculine singular can be used except when the adjective has the definite article اَلْ (This will be dealt with in greater detail in Chapter 40).

e.g. أَكْبَرُ ʾakbaru, greater, fem. كُبْرَى kubrā, from كَبِيرٌ kabīrun, big.

أَسْهَلُ ʾashalu, easier, fem. سُهْلَى suhlā, from سَهْلٌ sahlun, easy.

أَصْبَرُ ʾaṣbaru, more patient, from صَبُورٌ ṣabūrun.

أَجْهَلُ ʾajhalu, more ignorant, from جَاهِلٌ jāhilun.

It will be seen that, to form the elative from any adjective, the three radical consonants only should be taken, then prefixed with a hamza. Long vowels must be removed, like the yā' in كَبِيرٌ and the wāw in صَبُورٌ.

5. If the root has a doubled consonant, as جَدِيدٌ jadīdun, new, the superlative form is أَجَدُّ ʾajaddu, instead of أَجْدَدُ ʾajdadu. From قَلِيلٌ qalīlun, little, few, comes أَقَلُّ ʾaqallu, less, fewer (instead of ʾaqlalu) and so on.

6. The Arabic preposition for "than" in such English phrases as "smaller than" is مِنْ min (from), e.g. أَصْغَرُ مِنْ ʾaṣgharu min.

e.g. حَسَنٌ أَصْغَرُ مِنْ أُخْتِهِ Ḥasanun ʾaṣgharu min ʾukhtihi, Hasan is smaller (younger) than his sister.

هِيَ أَكْبَرُ مِنْهُ hiya ʾakbaru minhu, she is bigger than him.

اَلتِّلَامِذَةُ أَجْهَلُ مِنْ إِخْوَانِهِمْ فِي مَدْرَسَةِ اَلْقَاهِرَةِ at-talāmidhatu ajhalu min ikhwānihim fī madrasati l-Qāhirati, the pupils are more ignorant than their brethren (fellows) in the Cairo school.
Note the use of the plural of أَخٌ ʾakhun here.

اَلْمُعَلِّمَاتُ أَجَدُّ مِنَ اَلْمُعَلِّمِينَ al-muʿallimātu ʾajaddu mina l-muʿallimīna, the schoolmistresses are newer than the schoolmasters.

7. In the Superlative, the Arabs prefer to use the Elative as a noun, followed by a genitive, rather than as an adjective;

e.g. هُوَ أَكْبَرُ رَجُلٍ فِي اَلْمَدِينَةِ huwa ʾakbaru rajulin fi l-madīnati, he is the greatest man in the city,

instead of

هُوَ اَلرَّجُلُ اَلْأَكْبَرُ فِي اَلْمَدِينَةِ huwa ar-rajulu l-ʾakbaru fi l-madīnati,

though the latter is permissible.*

* See Appendix C, §4 (a).

In this case, there is no need to put the Elative in the feminine or plural, e.g.

هِيَ أَصْبَرُ زَوْجَةٍ hiya ʾaṣbaru zaujatin, she is the most patient wife.

اَلنِّسَاءُ أَصْبَرُ سُكَّانٍ an-nisāʾu ʾaṣbaru sukkānin, the women are the most patient inhabitants.

8. The substantives خَيْرٌ khairun, good, and شَرٌّ sharrun, evil, are used as Elatives with the meanings "better" and "worse", e.g. هُوَ خَيْرٌ مِنْكَ huwa khairun minka, he is better than you.

VOCABULARY

colour	لَوْنٌ (*pl.* أَلْوَانٌ)	launun, *pl.* ʾalwānun
hair	شَعْرٌ	shaعrun
yesterday	اَلْبَارِحَ	al-bāriḥa
origin	أَصْلٌ (*pl.* أُصُولٌ)	ʾaṣlun, *pl.* ʾuṣūlun
boundary, limit	حَدٌّ (*pl.* حُدُودٌ)	haddun, *pl.* ḥudūdun
a beggar	سَائِلٌ	sāʾilun
North	شَمَالٌ	shamālun
South	جَنُوبٌ	janūbun
army	جَيْشٌ (*pl.* جُيُوشٌ)	jaishun, *pl.* juyūshun
pleasant	لَطِيفٌ (*pl.* لُطَفَاءُ ، لِطَافٌ)	laṭīfun, *pl.* luṭafāʾu, liṭāfun
to stop, stand up	وَقَفَ	waqafa

history, date	تَارِيخٌ (*pl.* تَوَارِيخُ)	ta'rīkhun, *pl.* tawarīkhu
better, best	أَحْسَنُ	'aḥsanu
Syria (Damascus)	اَلشَّأْمُ ، اَلشَّامُ	ash-sha'mu, ash-shāmu
camel	جَمَلٌ (*pl.* جِمَالٌ)	jamalun, *pl.* jimālun
desert	صَحْرَاءُ (*pl.* صَحَارَى)	ṣaḥrā'u, *pl.* ṣaḥārā

EXERCISE 19

١ — هٰذِهِ اَلْبِنْتُ اَلْجَمِيلَةُ وَصَلَتْ مِنْ بَغْدَادَ قَبْلَ أَشْهُرٍ قَلِيلَةٍ. هِيَ أَجْمَلُ بِنْتٍ فِي تِلْكَ اَلْمَدِينَةِ اَلْمَشْهُورَةِ. ٢ — لَوْنُ وَجْهِهَا أَبْيَضُ. ٣ — كَانَ اَلْعَبْدُ اَلْأَسْوَدُ فِي اَلْحُجْرَةِ اَلزَّرْقَاءِ. ٤ — قَالَ اَلْمُعَلِّمُ لِتَلَامِذَتِهِ : لِمَاذَا كَتَبْتُمْ دُرُوسَكُمْ بِالْحِبْرِ اَلْأَخْضَرِ؟ ٥ — فِي قُرَى اَلشَّرْقِ وَجَدْتُ نِسَاءً طُرْشًا وَرِجَالًا خُرْسًا ! ٦ — هٰذَا اَلسَّائِلُ أَعْمَى وَأَعْرَجُ وَهُوَ أَصْفَرُ اَللَّوْنِ. ٧ — اَلْمَلِكُ أَعْدَلُ ، فَالسُّكَّانُ أَسْعَدُ مِنْ آبَائِهِمْ. ٨ — هِيَ أَكْبَرُ مُصِيبَةٍ فِي تَارِيخِ اَلْعَالَمِ حَتَّى اَلْيَوْمِ. ٩ — اَلْأَبُ اَلصَّبُورُ أَحْسَنُ مِنَ اَلْأَبِ اَلْغَضْبَانِ. ١٠ — خَرَجَ اَلتِّلْمِيذُ اَلتَّعْبَانُ مِنَ اَلدَّرْسِ وَهُوَ أَجْهَلُ وَلَدٍ فِي اَلْمَدْرَسَةِ. ١١ — تَرَكَ اَلْمُعَلِّمُ اَلْجَدِيدُ اَلْوَلَدَ اَلْكَسُولَ فِي اَلْمَدْرَسَةِ بَعْدَ اَلدُّرُوسِ. ١٢ — دَخَلَ جَيْشُ اَلْأَمِيرِ اَلْمَدِينَةَ مِنَ اَلشَّمَالِ فَخَرَجَ جُنُودُ اَلْمَلِكِ مِنَ اَلْجَنُوبِ ، وَتَرَكُوا اَلسُّكَّانَ لِسُيُوفِ اَلْأَعْدَاءِ. ١٣ — نَظَرَ اَلرَّجُلُ أَجْمَلَ بِنْتٍ فِي أَطْوَلِ شَارِعٍ فِي اَلْمَدِينَةِ ، فَوَقَفَ حَالًا. ١٤ — شَعْرُ هٰذَا اَلرَّجُلِ اَلْأَسْوَدُ أَجْمَلُ مِنْ شَعْرِكَ اَلْأَبْيَضِ. ١٥ — هٰذَا اَلطَّرِيقُ

أَصْعَبُ مِنْ ذٰلِكَ، هُوَ أَصْعَبُ طُرُقِ ٱلشَّامِ. ١٦ — ٱلنِّيلَانِ ٱلْأَبْيَضُ وَٱلْأَزْرَقُ أَصْلَا ٱلنِّيلِ ٱلْكَبِيرِ وَهُوَ نَهْرُ مِصْرَ. ١٧ — ذَهَبَتِ ٱلنِّسَاءُ لِحُدُودِ ٱلْبِلَادِ ٱلْبَعِيدَةِ. ١٨ — حَضَرَ أَكْثَرُ ٱلنَّاسِ ٱلْاِجْتِمَاعَ ٱلْبَارِحَ. ١٩ — عَيْنَا ٱلْاِمْرَأَةِ ٱلسَّوْدَاوَانِ كَبِيرَتَانِ جِدًّا. ٢٠ — ٱلْجَمَلُ خَيْرٌ مِنَ ٱلْحِصَانِ لِسُكَّانِ ٱلصَّحْرَاءِ.

EXERCISE 20

1. He is worse than his father, and his grandfather is the worst man in the village. 2. My mother's eyes are blue, and mine (my eyes) are green. 3. The Red Sea is the boundary of Arabia in the West and the South. 4. I have found a book better than that in the city library. 5. My house is more spacious (wider) than yours (your house): it is the most spacious house in Baghdad. 6. The deaf (*plural*) stood up in the meeting, and said: "We are happier than you (*plural*)". 7. This boy is very ignorant, and that [one] is very lazy. Their teacher is angry with (مِنْ) them. 8. The blind hump-backed beggar demanded food of (مِنْ) the women. 9. He arrived from the far (most distant) South yesterday and entered Damascus. 10. I rode my brown (red) horse, and the sheikh rode a white camel. 11. The army of Egypt halted (stopped) in the North of the deserts of Arabia. 12. Men are stronger than women. 13. Hassan has the longest hair of the students. 14. My father hit the biggest boy and left the two smaller [ones]. 15. The students studied the easiest of the books about the origin of (the) animals, in the university. 16. Who closed the newest window in the house? 17. He opened the door, entered the room, and took

(use ذَهَبَ بِ) the newest plate and the best spoon from the table. 18. This milk is older than that. 19. The two tallest soldiers returned, and mounted the biggest horses. 20. These two ignoramuses have asked for the best books in the book-shop (lit. shop of the books).

CHAPTER TWELVE

(اَلْبَابُ اَلثَّانِى عَشَر)

The Verb

(fi عْلٌ فِ)

1. Arabic *verbs* are mostly *triliteral*, that is, they are based on roots of three consonants. Thus, the basic meaning of *writing* is given by the three consonants *k-t-b*. The basic meaning of *killing* is expressed by the consonants *q-t-l*. As has been stated, the simplest form of a verb is the third person masculine singular of the Perfect. For example, كَتَبَ kataba means, he wrote, he has written, and قَتَلَ qatala means, he killed. In an Arabic dictionary, all words derived from triliteral roots are entered under this part of the verb. Thus, مَكْتَبٌ maktabun, meaning an office, or the place where one writes, is derived from كَتَبَ kataba, and will be found in the dictionary under this root. There are also derived verb forms, in which additions to the triliteral root give different shades of meaning; these will be dealt with from Chapter Nineteen onwards.

2. In the simple triliteral verb, the first and third root consonants (or radicals) are vowelled with fatḥa; but the second radical may be vowelled with fatḥa, kasra, or damma.

e.g. فَتَحَ fataḥa, to open, conquer (literally, he opened, he has opened).

حَزِنَ ḥazina, to be sad (literally, he was or became sad).

كَبُرَ kabura, he was, or became, big or old.

Verbs having kasra or ḍamma generally denote a state, or the entering of a state: to be or become the basic meaning.

Kasra frequently denotes a temporary state, damma a more permanent one. But this can only be taken as a general guide.

3. Some verbs, though often classed as triliteral, have the same letter as the second and third radical. In this case, the second radical has shadda, and the verb has the appearance of being biliteral.

e.g. مَرَّ marra, for مَرَرَ marara, to pass (by, بِ bi),

جَرَّ jarra, for جَرَرَ jarara, to drag, draw.

حَجَّ ḥajja, for حَجَجَ ḥajaja, to make the pilgrimage.

فَكَّ fakka, for فَكَكَ fakaka, to loosen.

NOTE: Arab grammarians and lexicographers differed in their attitude to these roots, which Europeans call "doubled". Some considered them biliteral, others triliteral. Their place in dictionaries therefore varies. For example, مَرَّ marra may be placed before all other roots beginning with م and ر; or, it may occur among them, after مرد but before مرز. Doubled verbs will be dealt with in Chapter Twenty-four.

4. By reason of the presence of one of the semi-vowels among the three radicals, some roots may appear to be biliteral, e.g. قَالَ qāla, to say (he said); رَمَى ramā, to throw, he threw. But these are in reality triliteral, and will be explained among the irregular verbs in Chapters Twenty-seven to Twenty-nine.

5. There is a comparatively small number of quadriliteral verbs, with four radicals. Very few occur among the 5,000 commonest words in the language. They will be discussed in Chapter Thirty-one. An example is دَحْرَجَ daḥraja to roll (transitive). These also may have derived forms.

TENSES

6. Arabic, in common with other Semitic languages, is deficient in tenses, and this does make for ease in learning. Moreover, the tenses do not have accurate time-significances as

in Indo-European languages. There are two main tenses, the Perfect الماضي al-māḍī, denoting actions completed at the time to which reference is being made; and the Imperfect المضارع al-muḍāri ع, for incompleted actions. There is also an Imperative, الأمر al-'amr, which may be considered a modification of the Imperfect.

7. The Perfect Stem is obtained by cutting off the last vowel of the 3rd singular masculine perfect, and the perfect is declined by adding to this stem the following endings:

Singular		*Dual*		*Plural*	
3. masc.	ـَـa	3. masc.	ـَـا a	3. masc.	ـُـوا ū
3. fem.	ـَـتْ at	3. fem.	ـَـتَا ata	3. fem.	ـْـنَ na
2. masc.	ـْـتَ ta	2. m. & f.	ـْـتُمَا tumā	2. masc.	ـْـتُمْ tum
2. fem.	ـْـتِ ti			2. fem.	ـْـتُنَّ tunna
1. m. & f.	ـْـتُ tu			1. m. & f.	ـْـنَا nā

e.g.

Sing.	3. masc.	كَتَبَ	kataba he has written, (or he wrote).
„	3. fem.	كَتَبَتْ	katabat, she has written.
„	2. masc.	كَتَبْتَ	katabta, you (man) have written.
„	2. fem.	كَتَبْتِ	katabti, you (woman) have written.
„	1. masc. & fem.	كَتَبْتُ	katabtu, I have written.
Dual	3. masc.	كَتَبَا	katabā, they two (men) have written.
„	3. fem.	كَتَبَتَا	katabatā, they two (women) have written.

Dual	2. masc. & fem.	كَتَبْتُمَا	katabtumā, you two have written.
Plural	3. masc.	كَتَبُوا	katabū, they (men) have written.
,,	3. fem.	كَتَبْنَ	katabna, they (women) have written.
,,	2. masc.	كَتَبْتُمْ	katabtum you (men) have written.
,,	2. fem.	كَتَبْتُنَّ	katabtunna, you (women) have written.
,,	1. masc. & fem.	كَتَبْنَا	katabnā, we have written.

In the same way from verbs of the forms فَعِلَ faʿila and فَعُلَ faʿula we have: شَرِبَ shariba, he drank, شَرِبَتْ sharibat, she drank, etc.: from كَرُمَ karuma, he was noble, كَرُمْتُ karumtu, I was noble, etc.

AGREEMENT OF THE VERB WITH ITS SUBJECT

8. The normal order in an Arabic *verbal sentence* is *Verb – Subject – Direct Object – Adverbial and other matter.* Even if the subject is not mentioned separately, it is already implicit in the verb as a pronoun. For example, we may say وَصَلَ زَيْدٌ waṣala Zaidun, Zaid arrived. Here Zaid is the subject. But if we merely say وَصَلَ waṣala, this is still a complete sentence meaning "he arrived". The final fatḥa of the verb is really a pronominal suffix meaning "he".

e.g. ضَرَبَ الْأَبُ وَلَدَهُ حَالاً ḍaraba l-ʾabu waladahu ḥālan.

Verb Subj. Obj. Adverbial

The father beat his son at once.

When the verb in the 3rd person comes before the subject it is always in the singular.

e.g. كَتَبَ ٱلْمُعَلِّمُ kataba l-muعallimu, the teacher wrote.

كَتَبَ ٱلْمُعَلِّمَانِ kataba l-muعallimāni, the two teachers wrote.

كَتَبَ ٱلْمُعَلِّمُونَ kataba l-muعallimūna, the teachers wrote.

The verb preceding its subject, however, will agree with it in gender.

كَبُرَ ٱلْوَلَدُ kabura l-waladu, the boy grew.

كَبُرَتِ ٱلْبِنْتُ kaburati l-bintu, the girl grew.

كَبُرَتِ ٱلْبَنَاتُ kaburati l-banātu, the girls grew.

كَبُرَتِ ٱلْبِنْتَانِ kaburati-l-bintāni, the (two) girls grew.

NOTE: the kasra added to "kaburat" is due to the hamzatu l-waṣl which follows.

For this purpose, broken plurals are considered to be feminine, unless they refer to male human beings.

e.g. ظَهَرَتِ ٱلنُّجُومُ ẓaharati n-nujūmu, the stars appeared. (pl. of نَجْمٌ najmun.)

But

ظَهَرَ ٱلرِّجَالُ ẓahara r-rijālu, the men appeared.

However, in Classical Arabic, a feminine verb will often be found with a broken plural, even referring to male human beings, ظَهَرَتِ ٱلرِّجَالُ ẓaharati r-rijālu. The student is not recommended to imitate this which is unusual in modern Arabic, even in literature.

Note that it is the actual gender which counts, not the form of the word. Thus خَلِيفَةٌ khalīfatun, Caliph, is masculine, though it has a feminine ending.

قَتَلَ ٱلْخَلِيفَةُ ٱلْوَزِيرَ qatala l-khalīfatu l-wazīra
(*Not* قَتَلَتْ qatalat).

Similarly, سِنُونَ sinūna, one plural of سَنَةٌ sanatun, year, though in the form of the sound masculine plural, would count as a broken plural and take the feminine singular verb.

When the verb follows the subject it agrees with it in number and gender (the rule of the broken plural given above, however, still applies).

e.g. ٱلْأَوْلَادُ فَتَحُوا ٱلْبَابَ al-'aulādu fataḥū l-bāba, the boys opened the door.

ٱلْبَنَاتُ دَخَلْنَ al-banātu dakhalna, the girls entered.

When the sentence *begins* with a verb it is known as a verbal sentence (جُمْلَةٌ فِعْلِيَّةٌ jumla fi'līya), e.g. خَرَجَ ٱلْوَلَدُ kharaja l-waladu, the boy went out. A sentence introduced by *the subject* is called a nominal sentence (جُمْلَةٌ اسْمِيَّةٌ jumla ismīya) whether or not the subject is followed by a verb,

e.g. ٱلْوَلَدُ صَغِيرٌ al-waladu ṣaghīrun, the boy is small.

ٱلْوَلَدُ خَرَجَ al-waladu kharaja, the boy went out.

9. Since, as we have already noted, the normal sentence order in Arabic is for the verb (in the singular) to come first, the question of when the 3rd person plural verb is used arises. There are three situations in which it is required:

(a) The subject may not be mentioned by name, e.g.

ذَهَبُوا dhahabū, they went, have gone.

(b) The subject may be placed first for stress or emphasis, e.g. لَمَّا وَصَلَتِ ٱلْبَنَاتُ ٱلْأَوْلَادُ خَرَجُوا lamma wasalati l-banātu

l-'aulādu kharajū, when the girls arrived, the boys went out.

Here the juxtaposition of البنات and الاولاد gives stress to the latter.

(c) The subject may already have been mentioned in the preceding sentence,

e.g. وَصَلَتِ ٱلْبَنَاتُ وَجَلَسْنَ فِى ٱلْفَصْلِ waṣalati l-banātu wa jalasna fī l-faṣli, the girls arrived and sat down in the class(room).

10. The *Perfect* may be translated by the *Historic Past* or the *Past Perfect*, e.g. وَصَلَ waṣala, "he arrived" (at some time in the past) or he has arrived (in the recent past). When translating, the student will often only have the context and common-sense to guide him. However, the particle قَدْ qad is sometimes placed before the Perfect verb. It is a confirmatory particle, which may make the verb definitely Past Perfect,

e.g. قَدْ وَصَلَ qad waṣala, he has arrived (not "he arrived").

However, this particle may also make the verb Pluperfect, so that the verb given might also mean "he had arrived", according to the context.

VOCABULARY

فَهِمَ to understand	قَصَدَ to intend, to travel towards
قَوْلٌ speech	سَائِحٌ a traveller, tourist
طَلَعَ to rise (of the sun); ascend; go out	نَزَلَ to descend, alight, stay (at a place)
غَرَبَ to set (of the sun)	مَاءٌ water
قَمَرٌ moon	

خَمْرٌ *fem.*, wine

حَوْشٌ courtyard, enclosure

نَهَارٌ day, daytime

صَيْدٌ hunt, hunting

قَبِلَ to accept, receive

ضَيْفٌ *pl.* ضُيُوفٌ guest

كَسَرَ to break

كُبَّايَةٌ *pl.* كُبَّايَاتٌ glass (drinking), tumbler

بَعَثَ to send

فَلَّاحٌ *pl.* فَلَّاحُونَ peasant, cultivator

حَاكِمٌ *pl.* حُكَّامٌ governor, ruler

بَعُدَ (عَنْ) to be distant (from)

نَحْوَ towards, in the direction of, about

نِصْفٌ a half

غَنِيٌّ *pl.* أَغْنِيَاءُ rich

فَرِحَ to rejoice

صَبِيٌّ *pl.* صِبْيَانٌ a youth

طَعَامٌ food

جَلَسَ to sit

ظَهَرَ to appear

شَرِبَ to drink

لَيْلٌ *pl.* لَيَالٍ night, night time

لَيْلَةٌ a (single) night

مَوْضُوعٌ *pl.* مَوَاضِيعُ، مَوْضُوعَاتٌ subject (matter)

EXERCISE 21

١ — أَكَتَبْتَ ٱلْمَكْتُوبَ؟ ٢ — لَا مَا كَتَبْتُ ٱلْمَكْتُوبَ. ٣ — هَلْ فَهِمْتُمْ قَوْلَنَا. ٤ — نَعَمْ فَهِمْنَا قَوْلَكُمْ. ٥ — طَلَعَتِ ٱلشَّمْسُ. ٦ — غَرَبَ ٱلْقَمَرُ. ٧ — قَصَدَ ٱلشَّامَ ٱلسَّائِحُ وَخَادِمُهُ وَدَخَلَا ٱلْمَدِينَةَ. ٨ — خَرَجْنَا مِنْ بَابِ ٱلْمَدِينَةِ. ٩ — طَلَعَ ٱلرِّجَالُ ٱلْجَبَلَ وَنَزَلُوا. ١٠ — هَلْ شَرِبْتُمُ ٱلْمَاءَ؟ ١١ — لَا مَا شَرِبْنَا ٱلْمَاءَ شَرِبْنَا ٱلْخَمْرَ. ١٢ — أَكَسَرْتُمَا كُبَّايَةَ ٱلْمَاءِ أَنْتِ وَأُخْتُكِ؟ ١٣ — لَا مَا كَسَرْنَا كُبَّايَةَ ٱلْمَاءِ. ١٤ — بَعَثْتُ هَؤُلَاءِ

ٱلْفَلَّاحِينَ إِلَى بَيْتِ ٱلْحَاكِمِ. ١٥ — رَجَعْتَ إِلَى بَيْتِ أَبِيكَ. ١٦ — بَعُدَتِ ٱلدَّارُ نَحْوَ نِصْفِ سَاعَةٍ. ١٧ — قَصَدْتُ (قَصَدْتُ for) هٰذِهِ ٱلدَّارَ وَوَجَدْتُ (وَجَدْتُ for) أَصْحَابَهَا مِنَ ٱلْأَغْنِيَاءِ. ١٨ — فَتَحَ لَهُ صَاحِبُ ٱلدَّارِ بَابَ ٱلْحَوْشِ. ١٩ — خَرَجْتُ فِي هٰذَا ٱلنَّهَارِ إِلَى ٱلصَّيْدِ. ٢٠ — قَبِلُوا ٱلضَّيْفَ عِنْدَهُمْ هٰذِهِ ٱللَّيْلَةَ. ٢١ — فَرِحَ ٱلصَّبِيُّ وَطَلَبَ مِنَ ٱلرَّجُلِ ٱلطَّعَامَ.

EXERCISE 22

1. Have you written your letters to your friends today? 2. Yes, we have written them (كَتَبْنَاهَا) and put them on that big table. 3. The beggar sought food from me. 4. The maid opened the door of the house, and they entered. 5. Have you been out hunting (to the hunt) today? No, I did not go out hunting, I went to the city, to the market. 6. The sun has set, and the moon has risen. 7. Muhammad and his son went into the city, and came out of it (use خَرَجَ) an hour later (lit., after an hour). 8. He struck me two minutes ago (lit. before two minutes). 9. The men sat down and drank tea with the sheikh. 10. We returned from the hunt with the minister, then attended the council meeting. 11. They drank (the) coffee with the women. 12. I received the guests at my house (عِنْدِي) and my wife received the female guests. 13. I stayed (use نَزَلَ) with (عِنْدَ) Hassan and his brother Muhammad. 14. Have you understood what I said (lit. my speech)? 15. He said this an hour ago, and you knew it from his books. 16. Why have you (fem. sing.) closed the door and opened the window? 17. The wind is from the North today. 18. You studied this subject months ago (lit. before months). 19. They mounted their horses and made for Damascus, and arrived there two days later. 20. The girls went to (the) school, and asked for the new books.

CHAPTER THIRTEEN
(اَلْبَابُ الثَّالِثَ عَشَرَ)

The Verb with Pronominal Object
The Verb "To Be"

1. The use of the *attached pronouns* as direct object to the verb has been illustrated in Chapter Nine. Here it should again be stressed that, for the first person singular pronoun, the form نِي -nī is used, *not* ي, -ī.

e.g. ضَرَبَنِي darabanī, he struck me.

2. In the third person masculine plural verb, such as وَجَدُوا wajadū, they found, from وَجَدَ wajada, the final 'alif is omitted when a pronoun is attached.

e.g. وَجَدُوهُ wajadūhu, they found him (it).

3. In the second person masculine plural, such as وَجَدْتُمْ wajadtum, you found, a wāw is added to the verb before the pronoun, e.g. وَجَدْتُمُوهَا wajadtumūhā, you found her (it), them (with broken plural non-human objects)

وَجَدْتُمُونِي wajadtumūnī, you have found me.

4. Some verbs in Arabic are doubly transitive, and take two direct objects where we would expect one direct and one indirect object. These will be dealt with in greater detail in Chapter 45, 3(a), and they include verbs of giving, seeing and thinking, e.g. حَسِبْتُهُ جَاهِلًا ḥasibtuhu jāhilan·

I considered him ignorant.

5. The verb "to be" كَانَ kāna (lit. he was) is a *weak* (مُعْتَلّ mu'tall) *verb*, and will be treated in full in Chapter

Twenty-eight, where it is included among the hollow verbs. As it is used so often, however, its Perfect is given here.

Sing.	3. masc.	كَانَ	kāna, he was.
,,	3. fem.	كَانَتْ	kānat, she was.
,,	2. masc.	كُنْتَ	kunta, you (m.) were.
,,	2. fem.	كُنْتِ	kunti, you (f.) were.
,,	1. masc. & fem.	كُنْتُ	kuntu, I was.
Dual	3. masc.	كَانَا	kānā, they two (m.) were.
,,	3. fem.	كَانَتَا	kānatā, they two (f.) were.
,,	2. masc. & fem.	كُنْتُمَا	kuntumā, you two were.
Plur.	3. masc.	كَانُوا	kānū, they (m.) were.
,,	3. fem.	كُنَّ	kunna, they (f.) were.
,,	2. masc.	كُنْتُمْ	kuntum, you (m.) were.
,,	2. fem.	كُنْتُنَّ	kuntunna, you (f.) were.
,,	1. masc. & fem.	كُنَّا	kunnā, we were.

6. The Perfect كَانَ is used with the Perfect of another verb to express the Pluperfect, the subject being normally placed between the two verbs.

e.g. كَانَ زَيْدٌ كَتَبَ kānā Zaidun kataba, Zaid had written. Note that, where the subject is plural, referring to human beings, كَانَ will be in the singular, according to the rule of the preceding verb: but the second verb, its subject having been mentioned already, must agree with it in number.

e.g. كَانَ ٱلرِّجَالُ شَرِبُوا kāna r-rijālu sharibū, the men had drunk.

The interpolation of قَدْ qad also occurs,

e.g. كَانَ اَلرِّجَالُ قَدْ شَرِبُوا kāna r-rijālu qad sharibū, with the same meaning.

7. When كَانَ is used as a copula, its predicate (خَبَرٌ khabar) is put in the accusative as if it were a direct object.

e.g. كَانَ زَيْدٌ وَلَداً kāna Zaidun waladan, Zaid was a boy.

كَانَتْ فَاطِمَةُ اِبْنَةَ اَلْمَلِكِ kānat Fāṭimatu bnata l-maliki, Fatima was the King's daughter.

كَانَ اَلْبُسْتَانُ كَبِيرًا kāna l-bustānu kabīran, the garden was large.

8. The verb "to be" cannot be used impersonally in Arabic, as in English, e.g. "there was a thief in the house". In Arabic, we say "a thief was in the house" (the verb, of course, usually being placed first). كَانَ لَصٌّ فِي اَلْبَيْتِ kāna laṣṣun fi l-baiti. Consequently, in such sentences the verb كَانَ may be feminine, if the subject demands this,

e.g. كَانَتْ قَلْعَةٌ فَوْقَ اَلْجَبَلِ kānat qal'atun fauqa l-jabali. There was a fort on top of the hill.

Beginners tend to translate such sentences treating the subject of كَانَ as its object, as if the Arabic read "it was a fort on top of the hill"; putting قَلْعَةً in the accusative. They should carefully avoid this common error, which is made even by Arab schoolchildren.

ALL. EACH. EVERY.

9. كُلٌّ kullun is used to mean "all", "each", or "every". When followed by an indefinite noun in the genitive singular, it means "each" or "every",

e.g. وَصَلَ كُلُّ وَلَدٍ every, or each boy arrived.

When followed by a definite noun in the genitive plural, it means "all",

e.g. حَضَرَ كُلُّ ٱلْوُزَرَاءِ all the ministers attended.

حَضَرَ كُلُّ وُزَرَاءِ ٱلْحُكُومَةِ ٱلْاِجْتِمَاعَ all the ministers of the government attended the meeting.

In the latter case, if it is the subject of a following verb, the verb will be in the plural, when referring to human beings,

e.g. وَصَلَ كُلُّ ٱلْوُزَرَاءِ وَجَلَسُوا all the ministers arrived and sat down.

جَمِيعٌ jamīʿun also is used to mean "all". Like كُلٌّ it is a noun and is followed by a genitive,

e.g. حَضَرَ جَمِيعُ ٱلْوُزَرَاءِ all the ministers attended.

Both these words may take a plural attached pronoun as their genitive,

e.g. كُلُّهُمْ all of them.

جَمِيعُكُمْ all of you.

They may occur in apposition to the nouns to which they refer,

e.g. وَصَلَ ٱلرِّجَالُ كُلُّهُمْ The men arrived, all of them.

ضَرَبْتُهُمْ جَمِيعَهُمْ I hit them, all of them.

(جَمِيعٌ is in the accusative here).

VOCABULARY

حَزِنَ to be or become sad

حُزْنٌ sadness

تَاجِرٌ *pl.* تُجَّارٌ merchant

مُهِمٌّ important

عَلِيٌّ Ali *pr. n. masc.*

قَلْعَةٌ *pl.* قِلَاعٌ fortress, citadel

سَمِعَ to hear

أَسَرَ to take prisoner

رَئِيسُ ٱلْوُزَرَاء Prime Minister

حُكُومَةٌ *pl.* ـَاتٌ government

سِيَاسَةٌ *pl.* ـَاتٌ policy, politics

دَوْلَةٌ *pl.* دُوَلٌ state, power

مُنْذُ since *prep.*

ٱلْآنَ now

أَيْضًا also

كَثِيرًا *adv.* greatly, much, a lot

تُفَّاحٌ apple, apples

تُفَّاحَةٌ an apple

تَمْرٌ (*collective*), dates

عَمِلَ to do

عَمَلٌ *pl.* أَعْمَالٌ work, deed, doing

إِيطَالِيَا Italy

بِضَاعَةٌ *pl.* بَضَائِعُ goods, merchandise

نُورٌ *pl.* أَنْوَارٌ light *n.*

سُكَّرٌ sugar

فَاكِهَةٌ *pl.* فَوَاكِهُ fruit

ثَوْبٌ *pl.* ثِيَابٌ garment

لَبِسَ to wear, put on

جُنَيْنَةٌ *pl.* جَنَائِنُ garden

قُمَاشٌ *pl.* أَقْمِشَةٌ cloth

خَيْلٌ *pl.* خُيُولٌ horses (*collective* and *plural*)

خَرُوفٌ *pl.* خِرْفَانٌ sheep, lamb

سَمَكٌ *pl.* أَسْمَاكٌ fish

رَئِيسٌ *pl.* رُؤَسَاءُ chairman, president, head

وِزَارَةٌ ministry, cabinet

أَخَذَ (ـُ) to take

EXERCISE 23

١ — سَمِعَتِ ٱلنِّسَاءُ ٱلْخَبَرَ عَنْ مَوْتِ رَئِيسِ ٱلْوُزَرَاء فَلَبِسْنَ ثِيَابَهُنَّ ٱلسَّوْدَاءَ وَحَزِنَّ (حَزِنْنَ for) كَثِيرًا. ٢ — وَكَانَ حُزْنُ ٱلتُّجَّارِ كَثِيرًا أَيْضًا. ٣ — كَانَ عَلَيَّ أَخْذُنِي لِلْمَدِينَةِ، وَنَظَرْتُ نُورًا هُنَاكَ فِي قَلْعَةٍ مِنْ

قِلَاعِ ٱلْمُلْكِ. ٤ — قد بَلَغَتْنَا أَخْبَارٌ مُهِمَّةٌ عَنْ سِيَاسَةِ ٱلْحُكُومَةِ ٱلْجَدِيدَةِ. ٥ — كَانَتْ إِيطَالِيَا مِنَ (among) ٱلدُّوَلِ ٱلْكُبْرَى. ٦ — كُنَّا حَزِينِينَ لَمَّا أَسَرَ ٱلْأَعْدَاءُ كَثِيرِينَ مِنْ جُنُودِنَا قَبْلَ سَنَةٍ. ٧ — كَانَتْ عِنْدِي فَوَاكِهُ كَثِيرَةٌ فِي جُنَيْنَتِي، مِنْهَا (among them, including) ٱلتُّفَّاحُ وَٱلتَّمْرُ. ٨ — ذَكَرَ أُسْتَاذُ ٱلْجَامِعَةِ ٱلْحَيَوَانَاتِ ٱلْمُهِمَّةَ، مِنْهَا ٱلْخَيْلَ وَٱلْخِرْفَانَ، وَذَكَرَ ٱلْأَسْمَاكَ أَيْضًا. ٩ — قَالَ لَهُمْ: لِمَاذَا أَخَذْتُمُ ٱبْنِي وَضَرَبْتُمُوهُ؟ ١٠ — وَجَدَ ٱلْأَوْلَادُ قُمَاشًا فِي ٱلشَّارِعِ وَأَخَذُوهُ. ١١ — وَضَعَتْ أُمِّي ٱلسُّكَّرَ عَلَى ٱلْمَائِدَةِ. ١٢ — هٰذِهِ ٱلْوِزَارَةُ كَانَتْ قَدْ عَمِلَتْ ذٰلِكَ مُنْذُ سِنِينَ كَثِيرَةٍ. ١٣ — وِزَارَتُكُمْ ضَعِيفَةٌ جِدًّا ٱلْآنَ. ١٤ — أَيَّةُ بَضَائِعَ عِنْدَ ذٰلِكَ ٱلتَّاجِرِ ٱلْغَنِيِّ؟ ١٥ — عِنْدَهُ أَقْمِشَةٌ مِنْ جَمِيعِ ٱلْأَلْوَانِ. ١٦ — اَلسُّكَّرُ أَهَمُّ بَضَائِعِ بِلَادِنَا ٱلْيَوْمَ. ١٧ — وَصَلَ ٱلْوُزَرَاءُ كُلُّهُمْ وَدَخَلُوا ٱلْقَصْرَ وَجَلَسُوا عَلَى كَرَاسِيهِمْ، ثُمَّ وَصَلَ ٱلرَّئِيسُ. ١٨ — كَانَ ٱجْتِمَاعٌ مُهِمٌّ لِلْوِزَارَةِ ٱلْجَدِيدَةِ قَبْلَ يَوْمَيْنِ. ١٩ — طَلَبَ ٱلْعَرَبُ جِمَالَهُمْ فَرَكِبُوهَا (them). ٢٠ — كَانَ جَمَلُ ٱلشَّيْخِ أَسْرَعَ مِنْ خَيْلِنَا كُلِّهَا ٱلْبَارِحَ.

EXERCISE 24

1. Has this news reached you about the death of many of our soldiers? 2. No, and our sorrow is very great now. 3. The Prime Minister said: These merchants have many goods important to our country. 4. He also mentioned the new policy of the government. 5. Ali said: There were many fine fruits in my garden, but the boys of the village have

entered it in the night and taken them. 6. They became sad when they heard what he said (his speech). 7. The cloth of these garments is very old. It is my grandmother's cloth. 8. The soldiers found the enemy and took them prisoner. 9. The women wore their white clothes when the men returned. 10. Cairo is the largest city in the Arab East. 11. These sheep have been mine since the days of your father. 12. Each scholar took an apple and two dates from the fruits of the school garden. 13. What have you done to this fish? 14. The soldiers rode their horses to the fortress, (and) captured it, and took prisoner the inhabitants. 15. They killed the old and left the young, all of them. 16. There were lights from the windows of my friend's house. 17. That merchant has all the sugar in the market. 18. The wives had demanded a great deal of work from their servants, (fem.) so the latter (these) left the food on the table and went out. 19. We have attended every meeting of the council. 20. You were our friends, and now you are our enemies (أَعْدَاؤُنَا)•

• See pp. 114, 115 on the orthography of final *hamza*.

CHAPTER FOURTEEN

(اَلْبَابُ اَلرَّابِعَ عَشَرَ)

The Imperfect

1. The *Imperfect tense* (اَلْمُضَارِعُ) expresses an action still unfinished at the time to which reference is being made. It is most frequently translated into English by the Present or the Future.

2. Whereas in the Perfect, as we have seen, the different persons were expressed by suffixes, the Imperfect has prefixes. It also has some suffixes to denote number and gender.

The prefixes and suffixes are as follows:

3. masc. يَـــُـ	3. masc. يَـــَـانِ	3. masc. يَـــُـونَ
3. fem. تَـــُـ	3. fem. تَـــَـانِ	3. fem. يَـــْـنَ
2. masc. تَـــُـ	2. m. & f. تَـــَـانِ	2. masc. تَـــُـونَ
2. fem. تَـــِـينَ		2. fem. تَـــْـنَ
1. m. & f. أَـــُـ		1. m. & f. نَـــُـ

Full form of Imperfect Indicative of كَتَبَ

Sing. 3. masc.	يَكْتُبُ	yaktubu, he writes (or will write)
,, 3. fem.	تَكْتُبُ	taktubu, she writes.
,, 2. masc.	تَكْتُبُ	taktubu, you (masc.) write.

Sing.	2. fem.	تَكْتُبِينَ	taktubīna, you (fem.) write.
,,	1. masc. & fem.	أَكْتُبُ	ʾaktubu, I write.
Dual	3. masc.	يَكْتُبَانِ	yaktubāni, they two (masc.) write.
,,	3. fem.	تَكْتُبَانِ	taktubāni, they two (fem.) write.
,,	2. masc. & fem.	تَكْتُبَانِ	taktubāni, you two write.
Plur.	3. masc.	يَكْتُبُونَ	yaktubūna, they (masc.) write.
,,	3. fem.	يَكْتُبْنَ	yaktubna, they (fem.) write.
,,	2. masc.	تَكْتُبُونَ	taktubūna, you (masc.) write.
,,	2. fem	تَكْتُبْنَ	taktubna, you (fem.) write.
,,	1. masc. & fem.	نَكْتُبُ	naktubu, we write.

3. It will be noted that after the pronominal prefix the first radical or consonant of the verb has sukūn (the ك in this case). The second radical (ت) has ḍamma. But this is not always so, for the vowelling of the second radical in the Imperfect, no less than in the Perfect, may be fatḥa, ḍamma, or kasra, and in the majority of verbs only the dictionary will show which vowelling is used with any particular verb.

The following points may, however, give some guidance:

(a) Most verbs whose second or third radical is a guttural (i.e. ء ه غ ع خ ح) take a ـَ e.g. فَتَحَ to open, Imperfect يَفْتَحُ; مَنَعَ, to hinder, Imperfect يَمْنَعُ. There are, however, many

exceptions as دَخَلَ to enter, Imperfect يَدْخُلُ; بَلَغَ, to reach, Imperfect يَبْلُغُ; رَجَعَ to return, Imperfect يَرْجِعُ.

(b) Verbs of the form فَعِلَ generally take — as شَرِبَ to drink; Imperfect يَشْرَبُ; exceptions, however, occur as حَسِبَ to esteem; Imperfect يَحْسَبُ (حَسَبَ to reckon, makes يَحْسُبُ).

(c) Verbs of the form فَعُلَ may only take — as كَرُمَ to be noble, Imperfect يَكْرُمُ.

4. The Imperfect in itself denotes only unfinished action, but it may be made to indicate the future by putting the independent word سَوْفَ before it or prefixing the contraction سَـ, e.g. سَوْفَ يَكْتُبُ or سَيَكْتُبُ he will write.

But where it is clear from the context that the Imperfect has a Future meaning, these particles need not be inserted.

e.g. ذَهَبَ ٱلْبَارِحَ وَيَذْهَبُ غَداً أَيْضاً He went yesterday and will go tomorrow also.

Here the use of the word "tomorrow" makes it clear that the verb refers to future time.

5. When used with a Present significance, the Imperfect may give the meaning of the *Continuous Present* or the *Habitual Present*, e.g.

(Continuous) يَذْهَبُ ٱلْآنَ He is (actually) going now.

(Habitual) يَذْهَبُ كُلَّ يَوْمٍ He goes every day.
(Note كُلَّ accus. here)

The Past Continuous and Habitual are expressed by the Perfect of كَانَ followed by the Imperfect of the verb concerned, e.g.

(Continuous) لَمَّا مَرَّ بِبَيْتِي كَانَ يَذْهَبُ لِلسُّوقِ When he passed by my house, he was going to the market.

(Habitual) كَانَ يَذْهَبُ لِلسُّوقِ كُلَّ صَبَاحٍ He used to go to the market every morning.

6. As we have seen, the verb "to be" is not used in Arabic to express the *Present Indicative*. A *Nominal Sentence* is used instead. Consequently, when the Imperfect of كَانَ is used, it must have some other meaning. The Imperfect of كَانَ is given below. (A fuller explanation of this type of verb will be given under the "Hollow Verb" in Chapter Twenty-eight.)

Sing.	3. masc.	يَكُونُ	yakūnu, he will be.
,,	3. fem.	تَكُونُ	takūnu, she will be.
Sing.	2. masc.	تَكُونُ	takūnu, you (m.) will be.
,,	2. fem.	تَكُونِينَ	takūnīna, you (f.) will be.
,,	1. masc & fem.	أَكُونُ	'akūnu, I shall be.
Dual	3. masc.	يَكُونَانِ	yakūnāni, they two (m.) will be.
,,	3. fem.	تَكُونَانِ	takūnāni, they two (f.) will be.
,,	2. masc. & fem.	تَكُونَانِ	takūnāni, you two will be.
Plur.	3. masc.	يَكُونُونَ	yakūnūna, they (m.) will be.
,,	3. fem.	يَكُنَّ	yakunna, they (f.) will be.
,,	2. masc.	تَكُونُونَ	takūnūna, you (m.) will be.

Plur. 2. fem. تَكُنَّ takunna, you (f.) will be.

,, 1. masc. & fem. نَكُونُ nakūnu, we shall be.

6. The *Future Perfect* is expressed by using the Imperfect of كَانَ with the Perfect of the verb concerned,

e.g. يَكُونُ زَيْدٌ كَتَبَ Zaid will have written.

Frequently, the particle قَدْ is inserted:

يَكُونُ زَيْدٌ قَدْ كَتَبَ

THE ORTHOGRAPHY OF FINAL HAMZA

7. In Chapter One no attempt was made to give exhaustive rules for writing the *hamza* in order to avoid confusing the beginner. However, the final hamza may have already caused some confusion, and a few rules will now be given. It should be mentioned, though, that they do not cover the writing of hamza as a final radical for a verb. First, the student should study the following table:

A.		*With pronominal suffix*
Nom.	جُزْءٌ (a part)	جُزْؤُهُ (his or its part)
Accus.	جُزْءًا	جُزْءَهُ
Gen.	جُزْءٍ	جُزْئِهِ

بَدْءٌ beginning, and عِبْءٌ burden, may be written in the same way (but the accusative of عِبْءٌ with attached pronoun is عِبْئَهُ, etc.). Note that final hamza, when preceded by an unvowelled letter, is written "on the line", as the Arabs put it; that is, alone. When, however, a pronominal suffix is added, the hamza is no longer final, and is written on the semi-vowel appropriate to its own vowelling (و for ḍamma, and ى, without dots, for kasra) except in the accusative,

when it is written on ى if the previous letter is one which connects, or otherwise "on the line".

Similar rules apply when a long vowel or diphthong, with ا or و or ى precede the final hamza, since from the Arab viewpoint these, too, are unvowelled letters.

e.g.

B.		*With pronominal suffix*
Nom.	ضَوْءٌ light	ضَوْؤُهَا its (fem.) light
Acc.	ضَوْءًا	ضَوْءَهُ
Gen.	ضَوْءٍ	ضَوْئِهِ

C.		
Nom.	وُزَرَاءُ (diptote) ministers	وُزَرَاؤُهُمْ their ministers
Acc.	وُزَرَاءَ	وُزَرَاءَهُمْ
Gen.	وُزَرَاءَ	وُزَرَائِهِمْ (defined as triptote)

In the latter type, however, when 'alif precedes final hamza in a triptote the indefinite accusative is not written with 'alif (as in بَيْتًا a house), to avoid two 'alifs coming together.

e.g.

D.		
Nom.	بِنَاءٌ building	بِنَاؤُهُ his building
Acc.	بِنَاءً	بِنَاءَهُ
Gen.	بِنَاءٍ	بِنَائِهِ

E.		
Nom.	نَبِيٌّ a prophet	نَبِيُّهُمْ their prophet
Acc.	نَبِيًّا	نَبِيَّهُمْ

Gen. نَبِيءٍ نَبِيئِهِمْ

The orthography of the *hamza* in شَيْءٌ, thing, is similar to that in نَبِيءٌ.

In table E, note the difference in the writing of hamza in the indefinite accusative.

VOCABULARY

NOTE: Verbs marked with an asterisk have been given before but are repeated here to show the vowelling of the Imperfect, indicated in brackets beside the verb in Arabic.

منع (ـَ) to hinder (عَنْ) (from)

*ذهب (ـَ) to go

جمع (ـَ) to gather

قطع (ـَ) to cut

رفع (ـَ) to raise, lift

*سمع (ـَ) to hear

لعب (ـَ) to play

*عمل (ـَ) to work, do

حمل (ـِ) to carry

*جلس (ـِ) to sit

غسل (ـِ) to wash *trans.*

*كسر (ـِ) to break

حسب (ـِ) to estimate

*بلغ (ـُ) to reach

*حضر (ـُ) to attend

*دخل (ـُ) to enter

*درس (ـُ) to study

سكن (ـُ) to live, dwell, inhabit (with فِي or direct object)

*طلب (ـُ) to demand, request

كرم (ـُ) to be or become noble

كبر (ـُ) to be or become big, old

شَيْءٌ *pl.* أَشْيَاءُ thing

جُزْءٌ *pl.* أَجْزَاءُ a part

حَمَّالٌ a porter

أَحْمَالٌ *pl.* حِمْلٌ a load

بَعْدَ ٱلظُّهْرِ (in) the afternoon

صَبَاحًا ، فِى ٱلصَّبَاحِ in the morning

مَسَاءً ، فِى ٱلْمَسَاءِ in the evening

لَيْلاً ، فِى ٱللَّيْلِ at night

أَسَابِيعُ *pl.* أُسْبُوعٌ week

أَعْوَامٌ *pl.* عَامٌ year

حِبَالٌ *pl.* حَبْلٌ rope

حِينَ , حِينَمَا when

لَمَّا (with perfect only), when

عِبْءٌ *pl.* أَعْبَاءٌ a burden

ضَوْءٌ *pl.* أَضْوَاءٌ light, brightness

بَدْءٌ beginning

بِنَاءً عَلَى in accordance with

أَللّٰهُ (Allāhu) God

أَمْ . . . ؟ . . . or (in a double question, the first of which is preceded by أَ or هَلْ)

أَمْ لَا ؟ or not?

دُخَانٌ smoke, tobacco

شَرِبَ دُخَانًا to smoke

غَدًا tomorrow

حَقٌّ *pl.* حُقُوقٌ a right

EXERCISE 25

١ — مَاذَا يَمْنَعُكَ عَنْ ذٰلِكَ بَعْدَ ٱلظُّهْرِ؟ ٢ — هَلْ تَحْمِلُ جُزْءًا مِنْ ذٰلِكَ أَمْ لَا؟ ٣ — قَالَتِ ٱلْأُمُّ لِٱبْنِهَا ٱلصَّغِيرِ : أَىُّ شَىْءٍ كَسَرْتَ ٱلْآنَ؟ ٤ — فَقَالَ ٱلْوَلَدُ : كُنْتُ أَلْعَبُ فِى ٱلْحُجْرَةِ وَوَقَعَ شَىْءٌ (something) مِنَ ٱلْمَائِدَةِ. ٥ — سَوْفَ يَجْلِسُ ٱلْوُزَرَاءُ أُسْبُوعًا (for a week) بِنَاءً عَلَى قَوْلِ ٱلرَّئِيسِ. ٦ — غَسَلَتِ ٱلْإِمْرَأَةُ ثِيَابَهَا فِى ٱلنَّهْرِ صَبَاحًا. ٧ — حَسِبْتُ ٱلْحَمَّالِينَ كَسَالَى (كَسْلَانُ pl. of) كُلَّهُمْ. ٨ — كَانَ مُحَمَّدٌ نَبِيًّا (نَبِيًّا) كَبِيرًا. ٩ — يَكُونُ ضَوْءُ ٱلشَّمْسِ شَدِيدًا بَعْدَ ٱلظُّهْرِ. ١٠ — كَانَ

ٱلتَّلَامِذَةُ يَشْرَبُونَ ٱلدُّخَانَ فِى ٱلْبَدْءِ وَكَانَ ذٰلِكَ عَيْبًا كَبِيرًا عَلَى ٱلْمُعَلِّمِ. ١١ — جَمَعَ ٱلْجَيْشَ وَقَالَ لِلْجُنُودِ : ٱللّٰهُ أَكْبَرُ. ١٢ — أَتَعْمَلُ هٰذَا ٱلْعَمَلَ فِى ٱللَّيْلِ أَمْ غَدًا؟ ١٣ — سَوْفَ نَسْمَعُ ٱلْأَخْبَارَ مِنْ مِصْرَ فِى ٱلْمَسَاءِ. ١٤ — ٱلسُّكَّانُ طَيِّبُونَ وَوُزَرَاؤُهُمْ مِنْ أَحْسَنِ ٱلنَّاسِ. ١٥ — سَتَدْخُلُ ٱلنِّسَاءُ بُيُوتَهُنَّ وَيَسْكُنَّ (يَسْكُنْنَ for) فِيهَا حَتَّى بَدْءِ ٱلْعَامِ ٱلْجَدِيدِ. ١٦ — حِينَ يَكْبُرُ هٰذَا ٱلْوَلَدُ يَكُونُ مِنْ أَطْيَبِ ٱلرِّجَالِ. ١٧ — قَطَعَ ٱلْحَمَّالُونَ حِبَالَ أَحْمَالِهِمْ وَرَفَعُوهَا مِنْ حَمِيرِهِمْ. ١٨ — بَعْدَ هٰذِهِ ٱلْأَعْمَالِ سَوْفَ يَكْرُمُ ٱسْمُكَ بَيْنَ إِخْوَانِكَ وَأَخَوَاتِكَ. ١٩ — تَكُونُ ٱبْنَتِى هٰذِهِ قَدْ حَضَرَتْ دُرُوسَ ٱلْمَدْرَسَةِ مُنْذُ بَدْءِ ٱلسَّنَةِ وَدَرَسَتِ ٱلْمَوْضُوعَ كَثِيرًا فَلِمَاذَا لَا تَسْمَعُونَ قَوْلَهَا؟ ٢٠ — حِينَ تَبْلُغُ مَنْزِلَ ٱلشَّيْخِ تَطْلُبُ مِنْهُ ٱلشَّايَ.

EXERCISE 26

1. We are students, and we seek learning. 2. At the start (in the beginning) the women saw the light of the sun, and they will also see it in the afternoon. 3. The porters will carry all the loads from the house to the car. 4. Were you (plural) collecting the boxes in the morning or not? 5. The Prophet of God will have gone to Mecca tomorrow evening. 6. The people will hear the news and will kill their ministers. 7. Ali cut the rope from his friend's hands during the night (by night), and they broke a part of (مِنْ) the wall, and went out of the fortress. 8. This thing will be a big burden to (عَلَى) us. 9. She will be in Damascus in two weeks' time (after two weeks). 10. She used to smoke a lot, but her father prevented her a year ago. 11. We have many ancient (old) rights, and the government knows them. 12. My

father used to raise great stones from the ground and carry them from our garden to Hassan's (garden). 13. The clean boy washes his face and hands every day in the morning and evening. 14. What are you doing now? Are you studying your lessons? 15. He has broken everything in the room. 16. The Arabs were noble and used to live in the desert. 17. I considered (حسب) him better than me in this work. 18. In accordance with the president's speech, we attended the meeting. 19. The minister has grown old – he is the oldest minister in the Arab world today. 20. The news will reach you tomorrow when you are in the council.

CHAPTER FIFTEEN

(اَلْبَابُ اَلْخَامِسَ عَشَرَ)

Moods of the Imperfect
The Subjunctive

1. So far we have given only the *Imperfect Indicative*, the Imperfect which makes a plain statement, whether applicable to the present or the future. But the Imperfect, by slight changes, may be in the *Subjunctive* or *Jussive moods*, the former implying wish, purpose (or command in indirect speech), and the latter command (or, with the negative, prohibition). The reader will have noted that in the Indicative the final vowel of the Imperfect is ḍamma in the singular number. Thus يَكْتُبُ yaktubu, he writes. For the subjunctive, this ḍamma is changed to fatḥa, يَكْتُبَ yaktuba; while, for the Jussive, it is replaced by sukūn, يَكْتُبْ yaktub. In addition, those parts which, in the indicative, end in a nūn following a long vowel lose the nūn in both Subjunctive and Jussive, which are then identical, e.g. يَكْتُبُونَ yaktubūna becomes يَكْتُبُوا yaktubū (as in the Perfect third person plural, the final ʾalif here is merely a spelling convention).

يَكْتُبَانِ yaktubāni becomes يَكْتُبَا yaktubā.

تَكْتُبِينَ taktubīna becomes تَكْتُبِي taktubī.

But those feminine plural forms which end in the suffix نَ na do not change, and are therefore the same for all three moods.

2. Here is the complete table for the Subjunctive (اَلْمُضَارِعُ اَلْمَنْصُوبُ) :

Singular		*Dual*	
3. masc.	يَكْتُبَ yaktuba	3. masc.	يَكْتُبَا yaktubā.
3. fem.	تَكْتُبَ taktuba.	3. fem.	تَكْتُبَا taktubā.
2. masc.	تَكْتُبَ taktuba.	2. m. & f.	تَكْتُبَا taktubā.
2. fem.	تَكْتُبِى taktubī.		
1. m. & f.	أَكْتُبَ aktuba.		

Plural

3. masc.	يَكْتُبُوا yaktubū.
3. fem.	يَكْتُبْنَ yaktubna.
2. masc.	تَكْتُبُوا taktubū.
2. fem.	تَكْتُبْنَ taktubna.
1. m. & f.	نَكْتُبَ naktuba.

NOTE. The Imperfect Subjuctive of كَانَ is declined like the indicative subject to the same changes in the endings as in the verb above.

3. The Subjunctive can only be used after certain particles (conjunctions):

أَنْ 'an, that. أَلَّا 'allā (for 'an lā) that not.

لِ li, in order to. لِئَلَّا li'allā, in order not to.

كَيْ kai, in order to. كَيْلَا kailā, in order not to.

لِأَنْ li'an in order to.

حَتَّى ḥattā, so that.

لَنْ lan, shall not (used as a strong negation of the future).

e.g. قَالَ لَهُ أَنْ يَذْهَبَ حَالاً he told him to go at once.

أَمَرَهُ أَلَّا (أَنْ لَا) يَحْضُرَ he ordered him not to attend.

قَدِمَ مُحَمَّدٌ لِيَعْمَلَ وَاجِبَهُ (or لِأَنْ) Muhammad advanced to do his duty.

فَتَحَ ٱلْغَفِيرُ ٱلْبَابَ لِكَيْ يَنْظُرَ حَالَ ٱلْبَيْتِ the watchman opened the door to see (so that he could see) the state of the house.

تَرَكَ ٱلْوَزِيرُ ٱلْقَصْرَ كَيْلَا يَنْظُرَ ٱلْمَلِكَ the minister left the palace so that he should not see the king.

لَنْ أَفْعَلَ ذٰلِكَ I shall (certainly) not do that.

لَنْ تَهْرُبَ مِنَ ٱلْقِتَالِ you shall not flee from the fight.

It is not necessary to repeat the particle where two subjunctive sentences follow each other linked by a conjunction such as فَ, وَ, or أَوْ.

e.g.

فَتَحَ ٱلْغَفِيرُ ٱلْبَابَ لِيَدْخُلَ ٱلْبَيْتَ وَيَنْظُرَ حَالَ ٱلْأَثَاثِ The watchman opened the door to enter the house and see the condition of the furniture.

4. It is difficult to specify which of the above particles should be used in any given context. لَنْ is restricted to the denial of the future, and is a fairly strong particle, often carrying the force of 'you shall not', 'they shall not at all' and similar expressions in English. It is common in classical literature. The student who wishes to write modern Arabic should use it sparingly. حَتَّى has some sense of finality about it; it tends to mean the ultimate aim.

The rest are synonymous.* But it may be said that لِكَيْ and

* But see Appendix C, §5 for further details, which to some extent replace the following explanation.

كَيْ are the least frequently used.

5. The student should distinguish between the use of لِ as a preposition followed by a noun in the genitive and as a particle introducing the Subjunctive.

حَتَّى does not necessarily take the subjunctive. For example, it may take a genitive noun (but not a pronoun) with the meaning of "up to", "until", "as far as" or "even" ("including").

It may also take a Perfect verb, with the meaning of "until", e.g. ضَرَبَهُ حَتَّى صَرَخَ He beat him till he cried out.

VOCABULARY

أَمْرٌ *pl.* أَوَامِرُ command

أَمْرٌ *pl.* أُمُورٌ affair, matter

أَمَرَ (ـُ) to command (with *acc.* of the person and بِ of thing)

سَمَحَ (ـَ) to allow (with لِ for the person and بِ for the thing)

غُرْفَةٌ *pl.* غُرَفٌ room

صَرَفَ (ـِ) to spend

فِرَاشٌ bed, bedding

غَفِيرٌ *pl.* غَفَرَانٌ watchman, caretaker

أُورُبَّا Europe

قَيْدٌ *pl.* قُيُودٌ bond

رَقَدَ (ـُ) to sleep, lie down

عَاقِلٌ intelligent

أَمَامَ before (of place)

وَعَدَ to promise (with *acc.* of the person and بِ of thing)

سِرٌّ *pl.* أَسْرَارٌ a secret

مَطْلُوبٌ *pl.* مَطَالِيبُ demand, desire, requirement

وَاجِبٌ *pl.* ـَاتٌ — duty

قَدَمَ (ـَ) to advance *intrans.*, come forward

بَعَثَ (ـَ) to send

لَجْنَةٌ *pl.* لِجَانٌ committee, commission

سَأَلَ, *imperf.* يَسْأَلُ to ask

زِيَارَةٌ *pl.* ـَاتٌ — a visit

بِرِيطَانِيَا Britain

كِذْبٌ *pl.* أَكْذَابٌ a lie

حَقِيقَةٌ *pl.* حَقَائِقُ truth, reality

جَرِيدَةٌ *pl.* جَرَائِدُ newspaper

مُدِيرٌ *pl.* ـُونَ — director, governor

جِسْمٌ *pl.* أَجْسَامٌ body

دَمٌ *pl.* دِمَاءٌ blood

يَدَوِيٌّ manual

اَلْأَعْمَالُ اَلْيَدَوِيَّةُ manual labour

عَامِلٌ *pl.* عُمَّالٌ a labourer, worker

حِزْبٌ *pl.* أَحْزَابٌ party (political)

EXERCISE 27

١ — طَلَبَ اَلْمُدِيرُ مِنْكُمْ أَنْ تَحْضُرُوا عِنْدَهُ . ٢ — أَمَرْتُهُمَا أَنْ يَجْلِسَا.
٣ — حَضَرَ اَلتَّاجِرُ عِنْدِى لِيَطْلُبَ اَلْبَضَائِعَ . ٤ — هَلْ فَتَحْتَ لَهُمُ
اَلْبَابَ لِيَدْخُلُوا عِنْدَنَا؟ سَأَفْتَحُ اَلْبَابَ لَهُمْ حَالاً . ٥ — خَرَجَ اَلرِّجَالُ
لِيَذْهَبُوا إِلَى اَلصَّيْدِ. ٦ — طَلَبَ اَلصَّبِيُّ مِنَ اَلرَّجُلِ أَنْ يَسْمَحَ لَهُ
بِغُرْفَةٍ نَظِيفَةٍ لِيَصْرِفَ لَيْلَتَهُ فِيهَا. ٧ — فَتَحْتُ اَلْبَابَ حَتَّى أَدْخُلَ
اَلْغُرْفَةَ. ٨ — كَانَتْ أَوَامِرُ اَلسُّلْطَانِ أَنْ يَرْجِعَ اَلْحَاكِمُ مِنْ زِيَارَتِهِ
لِبِرِيطَانِيَا لِيَعْمَلَ وَاجِبَهُ فِى بِلَادِهِ. ٩ — قَالَ اَلرَّجُلُ هٰذِهِ اَلْأَكْذَابَ
لِيَكُونَ مَشْهُورًا فِى جَمِيعِ أُورُبَّا. ١٠ — أَمَرَ اَلْمَلِكُ جُنُودَهُ أَنْ يَقْطَعُوا
قُيُودَ اَلْغَفِيرِ اَلْكَسْلَانِ لِكَيْ يَرْجِعَ لِعَمَلِهِ اَلْمُهِمِّ. ١١ — اَلْمَطْلُوبُ مِنَ
اَلْعُمَّالِ أَلَّا يَتْرُكُوا أَعْمَالَهُمُ اَلْيَدَوِيَّةَ حَتَّى يَأْمُرَهُمُ اَلْحِزْبُ بِذٰلِكَ.

١٢ — قَالَ ٱلرَّئِيسُ فِى ٱللَّجْنَةِ : مِنْ وَاجِبَاتِ ٱلْجَرَائِدِ أَنْ تَكْتُبَ ٱلْحَقِيقَةَ. ١٣ — لَنْ تَرْقُدَ عَلَى فِرَاشِكَ أَمَامَ عَيْنَىَّ! ١٤ — وَعَدَ ٱلْوَلَدُ ٱلْعَاقِلُ أَنْ يَعْمَلَ مَا (that which) فِى كِتَابِ ٱللهِ وَقَوْلِ ٱلنَّبِىِّ ١٥ — لِلنَّاسِ ٱلْبَيْضِ وَٱلسُّودِ دَمٌ أَحْمَرُ فِى أَجْسَامِهِمْ. ١٦ — بَعَثَ ٱلشَّيْخُ ٱبْنَهُ ٱلْكَبِيرَ لِيَطْلُبَ ٱلْعِلْمَ هُنَاكَ. ١٧ — قَدِمَ ٱلضَّيْفُ حَتَّى وَصَلَ إِلَى بَابِ ٱلْقَصْرِ فَطَلَبَ مِنَ ٱلْجُنْدِىِّ أَنْ يَفْتَحَهُ. ١٨ — مَاذَا تَقْصِدُ مِنْ هٰذَا ٱلشَّرِّ؟ ١٩ — سَأَلْتُهُ عَنْ هٰذِهِ ٱلْأُمُورِ ٱلْبَارِحَ وَهُوَ طَلَبَ وَقْتاً لِيَدْرُسَهَا. ٢٠ — قَالَ لَهُ أَنْ يَأْخُذَ أَقْدَمَ كِتَابٍ مِنَ ٱلْمَكْتَبَةِ كَىْ يَنْظُرَهُ ذَوُو ٱلْعِلْمِ.

EXERCISE 28

1. I sent a boy with him to see what (مَا) he would do. 2. Muhammad and his servant intended to go to (إِلَى) the market. 3. I shall return to the house to see what you are (m.sing.) doing. 4. I have commanded the servant to appear (be present) before me. 5. I have promised him that that shall be a secret between me and (between) him. 6. Will (أَ) you permit me to leave these things in front of you until the evening? 7. The teacher has ordered that you spend the day, all of it, in the classroom, to do what he asked (of) you yesterday. 8. It is required of the watchmen that they leave their work to attend a meeting of the Labour Party (the party of the workers) to hear the news of the chairman's visit to Britain and Italy. 9. The ambassador came from Europe two months ago, to ask about the truth of the matter. 10. It is for you to (عَلَيْكَ أَنْ or لَكَ أَنْ) do your duty. 11. The

intelligent man should (لِ . . . . أَنْ) know the truths from the lies in the newspapers. 12. The men asked their wives to be in their houses in the afternoon, and this was difficult for (عَلَى) them. 13. Why are you lying on your bed? Is your body weak, or are you lazy? 14. The governor and the Director of Works (أَشْغَال) attended the committee meeting to hear the government's orders. 15. These apples have the colour of blood; (هِيَ) they are among (from) the finest fruit in your garden. 16. They opened the windows of the room, so that their relatives should see the sun in the morning. 17. The moonlight (light of the moon) is beautiful tonight. 18. The governor ordered his men to cut Hassan's bonds, so that he could return to his mother. 19. They told the two boys to open the door so that the women could come in. 20. Thou shalt not break anything (a thing) in this house!

CHAPTER SIXTEEN

(اَلْبَابُ السَّادِسَ عَشَرَ)

The Moods of the Imperfect
The Jussive

1. The Jussive Mood (اَلْمُضَارِعُ الْمَجْزُوْمُ) has the same forms as the Subjunctive except that where the third radical is the last letter, it takes jazma (sukūn) e.g.

	Singular			*Dual*	
3. masc.	يَكْتُبْ	yaktub.	3. masc.	يَكْتُبَا	yaktubā.
3. fem.	تَكْتُبْ	taktub.	3. fem.	تَكْتُبَا	taktubā.
2. masc.	تَكْتُبْ	taktub.	2. masc.	تَكْتُبَا	taktubā.
2. fem.	تَكْتُبِى	taktubī.			
1. m. & f.	أَكْتُبْ	aktub.			

Plural

3. masc.	يَكْتُبُوا	yaktubū.
3. fem.	يَكْتُبْنَ	yaktubna.
2. masc.	تَكْتُبُوا	taktubū.
2. fem.	تَكْتُبْنَ	taktubna.
1. m. & f.	نَكْتُبْ	naktub.

2. The verb كَانَ in the Jussive loses its و (see Chapter Twenty-eight) when the last radical is vowelless, e.g.

	Singular			*Dual*	
3. masc.	يَكُنْ	yakun.	3. masc.	يَكُونَا	yakūnā.

3. fem.	تَكُنْ takun.	3. fem.	تَكُونَا takūnā.
2. masc.	تَكُنْ takun.	2. m. & f.	تَكُونَا takūnā.
2. fem.	تَكُونِي takūnī.		
1. m. & f.	أَكُنْ akun.		

Plural

3. masc.	يَكُونُوا yakūnū.
3. fem.	يَكُنَّ yakunna.
2. masc.	تَكُونُوا takūnū.
2. fem.	تَكُنَّ takunna.
1. m. & f.	نَكُنْ nakun.

3. The Jussive may be used (a) alone; (b) after certain particles, and (c) in conditional sentences. (This last usage will be dealt with in Chapter 35).

(a) Used alone, its purpose is to express a command. In the second person it would have the same meaning as the Imperative (see Chapter Seventeen), and it is not so used, except, rarely, for the sake of politeness. تَكْتُبْ would resemble the English "you write!" instead of the peremptory command "write!". Used with the first and third persons, it can often be translated as "let me" or "let him". The first person is comparatively infrequent, e.g. أَذْهَبْ لِلسُّوقِ let me go to the market, a sort of command to oneself, implying certainty or definite intention.

It is commonly used with the third person, e.g.

حِينَ (عِنْدَمَا) يَحْضُرُ يَلْبَسْ ثِيَابًا نَظِيفَةً when he attends, let him (he must) wear clean clothes.

In this sense it is generally reinforced by the particle لِ

حِينَ (عِنْدَمَا) يَحْضُرُ لِيَلْبَسْ ثِيَابَهُ الْبَيْضَاءَ when he attends, (then) let him wear his white clothes.

This لِ is preceded by the conjunction فَ when there is a close connection with the previous sentence. In this case, لِ loses its vowel, e.g.

حِينَ (عِنْدَمَا) يَحْضُرُ فَلْيَلْبَسْ ثِيَابًا جَدِيدَةً when he attends, then let him wear new clothes.

The sukūn of the Jussive is changed to kasra when followed by hamzatu l-waṣl; (for example, with the Definite Article).

فَلْيَلْبَسِ الثِّيَابَ الْجَدِيدَةَ then let him wear the new clothes.

(b) After certain particles.

(i) After لَا with prohibitions. There is no negative Imperative in Arabic. Consequently, لَا must be used with the Jussive in its place,

e.g. لَا تَكْتُبْ do not write.

لَا تَكُنْ كَذَّابًا don't be a liar.

(ii) After لَمْ to deny a statement. When so used it gives the verb the meaning of the Perfect,

e.g. لَمْ يَكْتُبْ = مَا كَتَبَ he did not write.

An extension of لَمْ, لَمَّا means "not yet".

e.g. أَمَرْتُهُ وَلَمَّا يَذْهَبْ I ordered him, and he has not yet gone.

4. The Jussive may be rendered more emphatic by adding نْ an or نَّ anna, thus forming the two Energetic Forms (Modus energicus).

	Modus energicus I		*Modus energicus II*	
Sing. 3. masc.	يَكْتُبَنَّ	yaktubanna he shall write	يَكْتُبَنْ	yaktuban.

Sing.	3. fem.	تَكْتُبَنَّ	taktubanna	تَكْتُبَنْ taktuban
„	2. masc.	تَكْتُبَنَّ	taktubanna	تَكْتُبَنْ taktuban.
„	2. fem.	تَكْتُبِنَّ	taktubinna	تَكْتُبِنْ taktubin.
„	1. m. & f.	أَكْتُبَنَّ	aktubanna	أَكْتُبَنْ aktuban.
Dual	3. masc.	يَكْتُبَانِّ	yaktubānni.	
„	3. fem.	تَكْتُبَانِّ	taktubānni.	
„	2. m. & f.	تَكْتُبَانِّ	taktubānni.	
Plur.	3. masc.	يَكْتُبُنَّ	yaktubunna	يَكْتُبُنْ yaktubun.
„	3. fem.	يَكْتُبْنَانِّ	yaktubnānni.	
„	2. masc.	تَكْتُبُنَّ	taktubunna	تَكْتُبُنْ taktubun.
„	2. fem.	تَكْتُبْنَانِّ	taktubnānni.	
„	1. m. & f.	نَكْتُبَنَّ	naktubanna	نَكْتُبَنْ naktuban.

Note that certain forms are missing in Energetic Form II. The Energetic Moods are not much used, especially in modern Arabic. In the Qur'ān, Sermons, and other rhetorical literature, they are employed for exhortation. They tend to give an antique flavour to the language.

They may be strengthened by prefixing the particle لَ

e.g. لَيَكْتُبَنَّ let him surely write.

With the negative particle لَا they give the meaning of "thou shalt not".

لَا تَقْتُلَنَّ or لَا تَقْتُلَنْ thou shalt not kill.

The beginner is advised not to spend too much time over the energetic moods in the earlier stages of his studies.

5. The commonest particle of the Vocative in Arabic is

يَا . Though sometimes translated by "O", "Oh" in modern idiomatic English, there is frequently no need to translate it at all. It is not used when the following noun has the definite article. It is followed by the nominative without nunation, when the noun is not followed by 'iḍāfa (a genitive), or by any predicate, whether in the form of a prepositional phrase or a direct object. These latter eventualities will be dealt with in the following chapter.

e.g. يَاحَسَنُ O Hassan!

يَا وَلَدُ Oh! boy (in address).

VOCABULARY

جَانِبٌ *pl.* جَوَانِبُ side

غَرِيبٌ *pl.* غُرَبَاءُ strange, stranger

مَوْضِعٌ *pl.* مَوَاضِعُ place

مَكَانٌ *pl.* مَكَانَاتٌ ، أَمْكِنَةٌ ، أَمَاكِنُ place

قَدَرَ (ـِـ) to be able, can

غَيْرُ un-, non-, another, other than (with *genitive*)

غَيْرُهُ another (other than he)

غَيْرُ طَيِّبٍ not good

كَذَبَ (ـِـ) to lie, to tell lies

ضِيقٌ need

دُخُولٌ entering *n.*

ذَهَابٌ going *n.*

قَادِمٌ coming, next, approaching

عَالِمٌ *pl.* عُلَمَاءُ learned (man)

سَفَرٌ *pl.* أَسْفَارٌ journey, travel, travelling

سِفَارَةٌ *pl.* اتٌ — embassy

طَرِيقَةٌ *pl.* طَرَائِقُ manner, way

وَطَنٌ *pl.* أَوْطَانٌ home, homeland, country, fatherland

جَيِّدٌ excellent

جَزِيرَةٌ *pl.* جَزَائِرُ ، جُزُرٌ island

فَقِيرٌ *pl.* فُقَرَاءُ poor (man)

كَاتِبٌ *pl.* كَتَبَةٌ clerk

كَاتِبٌ *pl.* كُتَّابٌ writer

مَقَالَةٌ *pl.* ـاتٌ — article, essay

بَحَثَ عَنْ (ـَ) to search for

بَحَثَ فِي (ـَ) to study, investigate, discuss

خِدْمَةٌ *pl.* خَدَمَاتٌ service

نَشَرَ (ـُ) to publish, spread

قَالَ to say, conjugated like كَانَ
Followed by لِ with noun or pronoun, it means "to say to", "to tell"

لٰكِنْ (lākin), but

بَعْضٌ some, one of (with *genitive*)

تَحْتَ under

بِلَادُ ٱلْعَرَبِ Arabia

مَالِطَا, مَالِطَةُ Malta

EXERCISE 29

١ — لَمْ يَكُنْ يَسْمَحُ ٱلْوَزِيرُ أَنْ يَجْلِسَ رَجُلٌ فِي جَانِبِهِ. ٢ — لَا تَتْرُكْ صَدِيقَكَ فِي ٱلضِّيقِ. ٣ — عَرَفَهُ ٱلرِّجَالُ وَلَمْ يَمْنَعُوهُ مِنَ ٱلدُّخُولِ فَدَخَلَ. ٤ — قَلْبُهَا لَمْ يَكُنْ يَفْرَحُ لِشَيْءٍ. ٥ — يَا بِنْتُ لَا تَفْتَحِي ٱلْبَابَ لِلْغُرَبَاءِ. ٦ — لَا تَحْزَنُوا يَا أَوْلَادُ. ٧ — نَحْنُ تَعْبَانُونَ فَلْنَجْلِسْ دَقِيقَةً فِي هٰذَا ٱلْمَكَانِ. ٨ — لَمْ يَقْدِرُوا أَنْ يَرْجِعُوا إِلَى ٱلْمَدِينَةِ. ٩ — نَظَرَ ٱلْوَلَدُ دَارًا وَلَمْ يَكُنْ غَيْرُهَا فِي ذٰلِكَ ٱلْمَكَانِ. ١٠ — قَالَ ٱللّٰهُ لِيَكُنْ نُورٌ فَكَانَ نُورٌ. ١١ — لِيَكُنْ سَفَرُنَا لِوَطَنِنَا فِي ٱلشَّهْرِ ٱلْقَادِمِ لٰكِنْ لَا تَكْذِبْ بِهٰذِهِ ٱلطَّرِيقَةِ، يَا كَاتِبُ! ١٢ — بَحَثَ كَاتِبٌ مِنَ ٱلْكُتَّابِ ٱلْعَرَبِ عَنْ حَالَةِ بِلَادِ ٱلْعَرَبِ وَقَالَ فِي مَقَالَةٍ فِي جَرِيدَةِ ٱلْيَوْمِ: هُنَاكَ فُقَرَاءُ كَثِيرُونَ وَأَغْنِيَاءُ قَلِيلُونَ. ١٣ — قَدْ كَانَتْ خَدَمَاتُ هٰذَا ٱلْعَالِمِ جَيِّدَةً جِدًّا. ١٤ — ٱلشَّمْسُ شَدِيدَةٌ هُنَا، فَلْنَنْزِلْ هُنَا فِي هٰذَا ٱلْمَوْضِعِ ٱلْكَثِيرِ ٱلظِّلِّ.

١٥ — نَشَرَ بَعْضُ ٱلْجَرَائِدِ تِلْكَ ٱلْأَخْبَارَ تَحْتَ ٱسْمِ رَئِيسِ ٱلْوِزَارَةِ.
١٦ — لا تَدْخُلْ دَارَ سِفَارَةِ مِصْرَ بَعْدَ هٰذَا يا كَذَّابُ. ١٧ — لِأَكُنْ
أَنَا صَدِيقَكَ. ١٨ — لا تَنْشُرُنَّ هذه ٱلْمَقَالَةَ. ١٩ — أَمَرَتْهُ ٱلْحُكُومَةُ أَنْ
يَنْشُرَ ٱلْحَقَائِقَ. ٢٠ — تَذْهَبِي لِلسُّوقِ، يا ٱبْنَتِي.

EXERCISE 30

1. I did not (مَا) know the affair and did not (لَمْ) understand it. 2. O boys, do not open the door. O girl, do not lie. 3. The pupils were idle (كَسَالَى *pl.* of كَسْلَانُ) and did not do their duty. 4. They heard your speech and did not understand it. 5. Do not leave your friends in (the) anxiety. 6. Do not prevent me from going. 7. Let us drink (the) coffee. 8. The father and his son were not able to return to their house (. . . that they should return.) 9. Let me be (*jussive*) at your side among (بَيْنَ) these strange people in this strange place. 10. Oh Muhammad, I told Hassan to come in, but someone else (other than he) entered. 11. In the coming week a famous scholar will come to the embassy to discuss the state of the schools in our homeland. 12. The poor clerks shall not work every day in the service of this government. 13. Let the newspapers publish the good news, so that the people may know it at once. 14. I told him to go but he did not go. 15. Malta is a small island, and travelling to it is very nice. 16. One of the writers wrote an excellent article on this subject. 17. Do not work in this manner, workman! 18. Let Baghdad be the most beautiful city under the sun, workers; so you must do your duties. 19. He has left our country, so let him not return. 20. This is the truth; let her mention it in her speech!

CHAPTER SEVENTEEN

(اَلْبَابُ السَّابِعَ عَشَرَ)

The Imperative

1. The *Imperative* (فِعْلُ أَمْر) is formed from the Jussive, of which it may be considered a modification, by taking away the pronominal prefix, and replacing it by an 'alif, e.g.

كَتَبَ to write; Jussive, يَكْتُبْ let him write.

Imperative, اُكْتُبْ write!

This 'alif may be vowelled with damma or kasra.

(a) Verbs having ḍamma on the middle radical in the Imperfect take ḍamma also on the 'alif of the Imperative, e.g.

(i) see كَتَبَ above.

(ii) بَعُدَ to be distant, Jussive, يَبْعُدْ let him keep at a distance, Imperative, اُبْعُدْ keep at a distance!

(b) All other verbs (i.e. those taking fatḥa or kasra on the middle radical of the Imperfect) take kasra with the initial 'alif of the Imperative, e.g.

(i) ضَرَبَ to strike; Jussive يَضْرِبْ let him strike.

Imperative, اِضْرِبْ strike! اِضْرِبْهُ strike him!

(ii) مَنَعَ to prevent; Jussive يَمْنَعْ let him prevent.

Imperative, اِمْنَعْ prevent! اِمْنَعْهُ prevent him!

Note that with a pronominal suffix as direct object, the verb still takes sukūn.

2. The 'alif of the Imperative, perhaps, originally served to prevent the word beginning with an unvowelled consonant, e.g. "ktub". This is borne out by the fact that the 'alif carries

hamzatu l-waṣl, and could be also written إ, أ. Consequently, the above vowellings only apply at the beginning of a statement, or of direct speech (in Modern Arabic usage). Otherwise, this 'alif takes the vowel of the end of the previous word, e.g.

إِذْهَبْ لِلْبَابِ وَافْتَحْهُ go to the door, and open it.

إِجْلِسْ وَاكْتُبْ sit down and write.

But

ثُمَّ قَالَ الْوَزِيرُ هٰذَا الْقَوْلَ : اُكْتُبْ مَكْتُوبًا طَوِيلًا لِأَخِي Then the minister made this statement: "Write a long letter to my brother".

3. The parts of the Imperative, naturally all second person, are as follows:

Sing. 2. masc.	اُكْتُبْ	uktub
,, 2. fem.	اُكْتُبِي	uktubī
Dual 2. masc. & fem.	اُكْتُبَا	uktubā
Plur. 2. masc.	اُكْتُبُوا	uktubū
,, 2. fem.	اُكْتُبْنَ	uktubna.

The Imperative of كَانَ is:

Sing. 2. masc.	كُنْ	kun
,, 2. fem.	كُونِي	kūnī
Dual 2. masc. & fem.	كُونَا	kūnā
Plur. 2. masc.	كُونُوا	kūnū
,, 2. fem.	كُنَّ	kunna.

4. As stated in the previous chapter, the negative Imperative is expressed by the Jussive preceded by لَا,

e.g. لَا تَكْتُبْ, do not write.

THE VOCATIVE

5. The use of the *Vocative* with يَا has been mentioned in the previous chapter. When the noun after يَا has a following Genitive it is in the Accusative instead of the Nominative. This commonly occurs in certain proper names which consist of أَبُو plus a Genitive or عَبْد followed by one of the ninety-nine names of God, e.g.

يَا أَبَا بَكْرٍ Oh Abu Bakr! يَا عَبْدَ ٱللّٰه Oh Abdullah!

يَا عَبْدَ ٱلْحَمِيد Oh Abdul Hamid!

But it may also occur with ordinary 'iḍāfa, e.g.

يَا كَاتِبَ ٱلْمَحْكَمَة Oh clerk of the court!

Another vocative particle, أَيُّهَا fem. أَيَّتُهَا is used only when the following noun has the definite article.

أَيُّهَا ٱلتِّلْمِيذُ Oh scholar! أَيَّتُهَا ٱلْبِنْتُ Oh girl!

It may be preceded by يَا, e.g يَا أَيُّهَا ٱلْوَزِيرُ Oh minister!

Note that the noun after أَيُّهَا must be in the Nominative.

THE ACTIVE PARTICIPLE

6. *The Active Participle* (ٱسْمُ ٱلْفَاعِل), which is better so called than by the European term "Present Participle", is of the form فَاعِلٌ for the simple triliteral verb, e.g.

كَاتِبٌ writing; طَالِبٌ demanding.

7. The Active Participle is also used as a noun with what might be termed a technical meaning. Thus, كَاتِبٌ writing, has come to mean a clerk; طَالِبٌ demanding, has come to mean a student (originally طَالِبُ عِلْمٍ "seeker of learning");

فَارِسٌ riding, a horseman or knight. In such instances, the participle takes one of several broken plural forms, e.g.

كَاتِبٌ clerk, pl. كَتَبَةٌ

كَاتِبٌ writer, pl. كُتَّابٌ

طَالِبٌ student, pl. طَلَبَةٌ or طُلَّابٌ

فَارِسٌ knight, pl. فَوَارِسُ

These plurals should not be employed when the participle has a verbal force, e.g.

هُمْ كَاتِبُو هٰذِهِ ٱلْمَكَاتِيبِ they are the writers of these letters.

أَنَا كَاتِبٌ مَكْتُوباً I am writing a letter.

8. When used with كَانَ, the Active Participle gives the meaning of the Past or Future Continuous, and as such, may replace the Imperfect, e.g.

كَانَ خَارِجاً مِنْ بَيْتِهِ for كَانَ يَخْرُجُ مِنْ بَيْتِهِ he was going out of his house.

يَكُونُ نَازِلاً عِنْدِي for يَكُونُ يَنْزِلُ عِنْدِي he will be staying with me.

9. The Active Participle, when used verbally, may take a direct object, and in these circumstances it retains its nunations, as the object, being in the Accusative, is *not* an ʾiḍāfa, e.g.

هُوَ رَاكِبٌ حِصَاناً he is riding a horse.

كَانَ رَاكِباً حِصَاناً he was riding a horse.

هُمْ قَاتِلُونَ أَعْدَاءَهُمْ they are killing their foes.

كَانُوا قَاتِلِينَ أَعْدَاءَهُمْ they were killing their foes.

THE VERBAL NOUN (INFINITIVE) OF THE SIMPLE TRILITERAL VERB

10. There is no set form for the *Infinitive* or, more properly, *Verbal Noun*, of the triliteral verb in its root form. Instead there is a large number of noun forms (three or four dozen), any one of which may be used for any particular verb. Indeed, only the dictionary will show what form of Verbal Noun is used with any particular verb. The Arabs call the Verbal Noun the مَصْدَر, literally, "source".

Here are a few examples:

قَتَلَ	to kill	v.n. قَتْلٌ	the act of killing
فَرِحَ	to rejoice	,, فَرَحٌ	rejoicing
دَخَلَ	to enter	,, دُخُولٌ	entering
خَرَجَ	to go out	,, خُرُوجٌ	going out
نَزَلَ	to descend, alight, stay (in a place)	,, نُزُولٌ	descending, staying.

The Verbal Noun is sometimes placed in the accusative after its own verb, as a sort of adverb or object, with little or no addition to the meaning.

قَتَلَهُ قَتْلًا, he killed him.

With some authors this may become a mannerism; though at times it may serve either to balance the sentence from the musical point of view, to add a sense of finality, or to give some stress. On the other hand, when the Verbal Noun so used is qualified by an adjective, it then describes the manner of the action. In this connection it must be remembered that Arabic has no adverbs.

e.g. ضَرَبْتُهُ ضَرْبًا شَدِيدًا I struck him hard (lit. a hard or strong striking).

This usage is termed the Absolute Object (اَلْمَفْعُولُ لِلْمُطْلَقِ).

VOCABULARY

صَدَقَ (ـُـ) to tell the truth

سَكَتَ (ـُـ) to be or remain silent

سَيِّدٌ *pl.* سَادَةٌ lord, master (term of respect), Mr. (*mod.*)

سَيِّدَةٌ *pl.* ـَاتٌ lady, mistress (term of respect), Mrs. (*mod.*)

فَعَلَ (ـَـ) to do

وَسْطٌ *pl.* أَوْسَاطٌ middle, centre

ظَرِيفٌ *pl.* ظُرَفَاءُ witty (witty person), amusing, agreeable

مَحْكَمَةٌ *pl.* مَحَاكِمُ court, law court

شَاهِدٌ *pl.* شُهُودٌ witness

كَافِرٌ *pl.* كُفَّارٌ unbeliever, infidel

دِينٌ *pl.* أَدْيَانٌ religion

اَلْإِسْلَامُ Islam (religion)

سَارِقٌ *pl.* سَرَقَةٌ a thief

بِئْرٌ (*f.*) *pl.* آبَارٌ a well

بَخِيلٌ *pl.* بُخَلَاءُ a miser, avaricious

بَدَنٌ *pl.* أَبْدَانٌ body

بَرْدٌ cold *n.*

بَارِدٌ cold *adj.*

بَرٌّ land (as opposed to بَحْر sea)

بَرًّا by land, on land

بَيْرُوتُ Beirut

تَبِعَ (ـَـ) to follow

تُرْكِيَا Turkey

تُرْكٌ، أَتْرَاكٌ *pl.* تُرْكِيٌّ Turkish, a Turk

قِتَالٌ fighting, battle

EXERCISE 31

١ — إِفْتَحِي اَلْبَابَ يَا أُمِّي. ٢ — يَا أَوْلَادُ لَا تَدْخُلُوا. ٣ — أُصْدُقُوا يَا تَلَامِذَةُ وَلَا تَكْذِبُوا. ٤ — اُسْكُتْ يَا أَيُّهَا اَلتِّلْمِيذُ وَاجْلِسْ عَلَى مَكَانِكَ. ٥ — يَا عَبْدَ اَللهِ اِفْتَحْ بَابَ اَلدَّارِ. ٦ — يَا أَيُّهَا اَلرِّجَالُ اِمْنَعُوهُمْ مِنَ اَلدُّخُولِ عَلَيْنَا. ٧ — اُنْظُرِي أَيَّتُهَا اَلسَّيِّدَةُ مَا (what) فَعَلْتِ.

٨ — وَجَدُوا ٱمْرَأَةً جَالِسَةً فِي غُرْفَةٍ صَغِيرَةٍ. ٩ — إِتْبَعُوا دِينَ ٱلْإِسْلَامِ يَا أَيُّهَا ٱلْكُفَّارُ. ١٠ — يَا بِنْتُ، ٱسْمَعِي كَلَامَ ٱلشُّهُودِ فِي ٱلْمَحْكَمَةِ. ١١ — وَجَدتُّ (وَجَدْتُ for) ٱلسَّارِقَ قَرِيباً مِنَ ٱلْبِئْرِ مَعَ قَبِيلَةٍ تُرْكِيَّةٍ. ١٢ — فِي جِبَالِ تُرْكِيَا بَرْدٌ شَدِيدٌ. ١٣ — أَيَّتُهَا ٱلسَّيِّدَةُ، لَا تَفْعَلِي ذٰلِكَ. ١٤ — نَحْنُ فِي وَسْطِ ٱلْجَزْءِ ٱلْبَارِدِ مِنْ بِلَادِ تُرْكِيَا. ١٥ — ذَهَبُوا لِيَرْوُوا عَلَى ٱلْبَرِّ وَنَحْنُ ذَهَبْنَا بِٱلْبَحْرِ. ١٦ — لَا تَكُنْ بَخِيلاً، يَا ٱبْنِي. ١٧ — نَظَرْنَا أَبْدَانَ ٱلْأَمْوَاتِ (مَيِّتٌ pl. of) فِي ٱلصَّحْرَاءِ لَمَّا ذَهَبْنَا لِدِمَشْقَ. ١٨ — كُنْ صَادِقًا يَا عَبْدَ ٱللّٰهِ، فَذٰلِكَ شَيْءٌ مُهِمٌّ فِي دِينِ ٱلْإِسْلَامِ. ١٩ — نَحْنُ تَابِعُونَ ٱلْجَيْشَ لِلْقِتَالِ. ٢٠ — لَا تَكُونُوا مِنَ ٱلْكَذَّابِينَ.

EXERCISE 32

1. See, O boys, what you have done. 2. O friend, enter and sit by my side. 3. O scholar, open the door of the room. 4. I was going to the city. 5. Where is Mr. (السَّيِّدُ) Hassan living? 6. He is living in the middle of the city. 7. I was writing a letter, when (ف) our friend entered. 8. Do not prevent me from entrance to (عَلَى) you. 9. They are famous thieves. I have seen them in the court when I was a witness. 10. Lady, do not be one of (مِنْ) the unbelievers; follow the religion of Islam. 11. The miserly Turk returned to his fatherland by land. 12. The sultan said to the Arabs: "Be silent, you witty men!" 13. Tell the truth, women! Have the men of the village gone to the fight or not? 14. The dead man's

body was extremely cold. 15. The cold is extreme (شَدِيدٌ) in the mountains of Turkey. 16. The Arabs were riding their camels to the nearby well. 17. There are many clerks in the government offices in Cairo. 18. Go to school (the school), boys, and learn your lessons. 19. The students of Damascus University have arrived in Cairo for an important meeting with their Egyptian brethren (brothers.) 20. Leave this work to the women.

CHAPTER EIGHTEEN

(اَلْبَابُ الثَّامِنَ عَشَرَ)

The Passive Verb

1. The Active voice of the verb is called in Arabic مَعْلُومٌ ("known"), whereas the *Passive* is termed مَجْهُولٌ ("unknown") The Passive is formed by merely changing the vowelling of the Active, and is standard for all verbs, irrespective of the varied vowelling of the Active. It is characterised by damma on the first syllable, so that in unvowelled Arabic, when it is desired to draw the reader's attention to the fact that a verb is passive, the placing of damma over the first syllable is usually considered sufficient to indicate this. However, after the initial damma, kasra follows in the Perfect, and fatha in the Imperfect, e.g.

ACTIVE		PASSIVE	
Perfect			
كَتَبَ	he wrote.	كُتِبَ	it was written.
كَتَبَ خِطَابًا	he wrote a letter.	كُتِبَ خِطَابٌ	a letter was written.
ضَرَبَنِي	he struck me.	ضُرِبْتُ	I was struck.
Imperfect			
يَكْتُبُ	he writes.	يُكْتَبُ	it is (being) written.
يَضْرِبُكَ	he strikes (or will strike) you	تُضْرَبُ	you are (will be) struck

The following tables will illustrate the vowelling:

PERFECT

Sing.	3. masc.	ضُرِبَ	ḍuriba he was struck.
,,	3. fem.	ضُرِبَتْ	ḍuribat she was struck.
,,	2. masc.	ضُرِبْتَ	ḍuribta you (m.) were struck.
,,	2. fem.	ضُرِبْتِ	ḍuribti you (f.) were struck.
,,	1. m. & f.	ضُرِبْتُ	ḍuribtu I was struck.

etc.

IMPERFECT

Sing.	3. masc.	يُضْرَبُ	yuḍrabu he is struck.
,,	3. fem.	تُضْرَبُ	tuḍrabu she is struck.
,,	2. masc.	تُضْرَبُ	tuḍrabu you (m.) are struck.
,,	2. fem.	تُضْرَبِينَ	tuḍrabīna you (f.) are struck.
,,	1. m. & f.	أُضْرَبُ	uḍrabu I am struck.

etc.

Similarly, the Imperfect Subjunctive and Jussive may be made Passive by a change in the vowelling.

2. Unlike the practice in English and other Indo-European languages, it is not correct to use the Passive in Arabic when the doer of the act is mentioned particularly if a *human being* is mentioned in this capacity. Thus, "Hassan was struck by Zaid" must be turned into "Zaid struck Hassan", or "Zaid was the one who struck Hassan", e.g.

كَانَ زَيْدٌ الَّذِى (who) ضَرَبَ حَسَنًا or ضَرَبَ زَيْدٌ حَسَنًا

This rule is not broken by such sentences as قُتِلَ بِالسَّيْفِ, "he was killed by the sword".

Here, بِ introduces the instrument, not the actual killer of the person concerned. At times in modern Arabic, especially journalese, the rule may appear to be circumvented, if not

broken, and this is often due to the literal translation of European phraseology. The student will notice these instances in the course of his reading.

3. The Passive is sometimes used in what appears to be an impersonal manner, e.g. ذُكِرَ "it has been mentioned". (See below under أَنَّ). But in such cases, what follows the verb is really its subject, even though it may be a whole sentence.

4. The Arabs do not term the subject of a Passive Verb its فَاعِلٌ, as this means literally "doer"; they call it, instead, نَائِبُ ٱلْفَاعِلِ "the deputy or representative of the doer".

PASSIVE PARTICIPLE

5. *The Passive Participle* (the term "Past Participle" is not recommended) is formed on the measure مَفْعُولٌ for the simple triliteral verb, e.g. مَضْرُوبٌ struck; مَفْتُوحٌ opened. It is declined like other nouns, and takes the Sound Plural

6. But, as is the case with the Active Participle, it sometimes acquires a technical meaning and is used as a noun in its own right. It then usually takes a broken plural of the measure مَفَاعِيلُ e.g.

from كَتَبَ to write	مَكْتُوبٌ	written, a letter, pl.	مَكَاتِيبُ
سَجَنَ to imprison	مَسْجُونٌ	imprisoned, a prisoner, pl.	مَسَاجِينُ
جَنَّ to make mad	مَجْنُونٌ	mad, madman, pl.	مَجَانِينُ

THE PARTICLE إِنَّ AND ITS SISTERS

7. There is a type of *nominal sentence* in Arabic which is introduced by one of certain particles, all of which are

characterised by a doubled final letter, usually nūn. They are as follows:

إِنَّ usually not translated, though old grammars translate it by the Biblical "verily".

أَنَّ that

لٰكِنَّ but, like لٰكِنْ but the latter should be followed by a verb.

لِأَنَّ because

لَعَلَّ perhaps – comparatively rare in modern Arabic.

All these participles resemble verbs, in that they must be followed either by a noun in the accusative, or by an attached pronoun which is grammatically considered to be in the accusative. After them the verb "to be" is understood, therefore a predicate may follow in the nominative.

e.g. إِنَّ حَسَنًا مَوْجُودٌ
(verily) Hassan is present.

(It is not necessary for إِنَّ to be translated by "verily" except in ancient or religious literature.)

After إِنَّ the predicate is sometimes strengthened by لَ,

e.g. إِنَّكَ لَعَاقِلٌ you are intelligent.

This is more often the case when some phrase interposes between the subject and predicate, or when the subject after إِنَّ is a long sentence or phase, e.g.

إِنَّكَ ، يَا سُلَيْمَانُ ، لَرَجُلٌ عَظِيمٌ (verily) you, O Solomon, are a great man.

إِنَّ الرَّجُلَ الْمَوْجُودَ فِى بَيْتِى لَصَدِيقُ أَخِى The man present in my house is my brother's friend.

8. When the subject after these particles is an attached pronoun in the First Person Singular or Plural, there are alternative orthographical variants.

e.g. إِنَّنِي ʾinnanī or إِنِّي ʾinnī

إِنَّنَا ʾinnanā or إِنَّا ʾinnā

9. إِنَّ is used to introduce speech after the verb قَالَ to say, as well as to begin an ordinary nominal sentence.

e.g. قَالَ سُلَيْمَانُ إِنَّ دَاوُدَ حَاضِرٌ Solomon said that David (was) present.

10. أَنَّ is used for indirect speech after verbs other than قَالَ, or in what resembles indirect speech or thought. It is also used to introduce a sentence which occupies the place of the subject or object of a sentence.

بَلَغَنِي أَنَّ زَيْدًا عَاقِلٌ lit. "that Zaid is intelligent has reached me" (I have heard that Zaid is intelligent, it has come to my notice that Zaid is intelligent).

Note that here the verb بَلَغَ is *not* impersonal; its subject is the whole clause introduced by أَنَّ.

ذُكِرَ أَنَّ ٱلْمَلِكَ مَرِيضٌ It has been mentioned (it is said) that the king is ill.

أَعْلَمُ أَنَّ زَيْدًا يَحْضُرُ I know that Zaid will be present.

لٰكِنَّ and لَعَلَّ, لِأَنَّ similarly introduce nominal sentences. لٰكِنَّ is often prefixed with وَ, وَلٰكِنَّ.

11. All these particles may have a verb in their predicates, provided that their own accusative noun or pronoun comes first, e.g.

إِنَّ ٱلْخَوْفَ قَدْ غَلَبَهُ (verily) fear had overcome him.

غَضِبْتُ لِأَنَّ خَادِمِي لَمْ يَغْسِلْ ثِيَابِي I was angry because my servant did not wash my clothes.

لَعَلَّ ٱلسُّرُورَ قَتَلَهُ perhaps joy killed him.

حَضَرَ ٱلْيَهُودُ لٰكِنَّ ٱلْعَرَبَ غَابُوا the Jews attended, but the Arabs stayed away.

The only circumstance in which anything is allowed to interpose between these particles and their accusative is when that accusative is an indefinite noun, and the predicate is a prepositional phrase, or هُنَا "here" or هُنَاكَ "there". This prepositional phrase then comes after the particle, e.g.

إِنَّ فِى ٱلشَّارِعِ رَجُلًا in the street is a man.

Further details on the use of these particles will be found later in this grammar.

VOCABULARY

خِطَابٌ *pl.* اتٌ — letter (*mod.*), speech, discourse (*class.*)

نَائِبٌ *pl.* نُوَّابٌ deputy, representative, M.P.

مَرِيضٌ *pl.* مَرْضَى sick, ill

غَلَبَ (ـِـ) to conquer, defeat, overcome (with direct obj. or with عَلَى)

خَوْفٌ fear *n.*

غَضِبَ (ـَـ) to be, become, angry (with عَلَى)

يَهُودٌ *pl.* يَهُودِىٌّ a Jew, Jewish

مُؤَرِّخٌ *pl.* ـُـونَ historian

تَارِيخٌ *pl.* تَوَارِيخُ history, date

شَجَاعَةٌ bravery, courage

مَشْغُولٌ busy, occupied

خَطَرٌ *pl.* أَخْطَارٌ danger

سِيرٌ *pl.* سِيرَةٌ life, biography, manner of living

خَسَارَةٌ loss

نَجْم *pl.* نُجُوم star

عَظِيم *pl.* عِظَام ، عُظَمَاء great, powerful

سُرُور joy, pleasure

هَدِيَّة *pl.* هَدَايَا gift, present

نَفِيس precious, valuable

مَجْرُوح *pl.* مَجَارِيح ، مَجْرُوحُونَ wounded, wounded man

مِفْتَاح *pl.* مَفَاتِيح key

أُمَّة *pl.* أُمَم nation, people

عَبَرَ (ـُ) to cross, cross over

مُدَّة *pl.* مُدَد period (of time)

مَادَّة *pl.* مَوَادّ substance, matter

حَرْب *f.* *pl.* حُرُوب war

حَضْرَة a term of respect, his honour, etc. (lit. presence)

فَقَدَ (ـُ) to lose, miss

سَمَاء *pl.* سَمَوَات sky, heaven

EXERCISE 33

١ — ذُكِرَ ٱسْمُ حَسَنٍ لِشَجَاعَتِه ، وَلِأَنَّهُ كَانَ مِنَ ٱلْمَجَارِيح . ٢ — إِنَّ زَيْدًا ٱلضَّارِبُ وعُمَرُ هُوَ ٱلْمَضْرُوبُ . ٣ — عَرَفْنَا مِنْ كُتُبِ ٱلتَّارِيخِ وَمِنْ سِيرَةِ ٱلنَّبِيِّ أَنَّ جَيْشَهُ غُلِبَ فِى هٰذَا ٱلْيَوْمِ ، لٰكِنَّهُ غَلَبَ عَلَى أَعْدَائِه بَعْدَ ذٰلِكَ . ٤ — وَصَلَنَا (reached us) ٱلْخَبَرُ مِنْ حَضْرَةِ ٱلنَّائِبِ أَنَّهُ مَشْغُولٌ . ٥ — كَتَبْنَا خِطَابًا لَهُ قَبْلَ شَهْرَيْنِ وَلَمْ نَسْمَعْ أَخْبَارَهُ . لَعَلَّهُ قَدْ غَضِبَ عَلَيْنَا . ٦ — إِنَّ فِى ٱلسَّمَاءِ ضَوْءًا عَظِيمًا مِنْ تِلْكَ ٱلنُّجُومِ ٱللَّيْلَةَ . ٧ — قَالَ هٰذَا ٱلطَّبِيبُ ٱلْمَشْهُورُ إِنَّ خَوْفَ ٱلْمَوْتِ أَكْبَرُ خَطَرٍ لِلْمَرِيضِ . ٨ — أَمَرَ ٱلْيَهُودِىُّ أَنْ يَقْدَمَ لِلْوَزِيرِ وَأَنْ يَحْمِلَ مَعَهُ هَدَايَا نَفِيسَةً . ٩ — إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (Qur'ān, Sūra 2, 151) . ١٠ — إِنَّ هٰذَا ٱلْمُؤَرِّخَ مَعْرُوفٌ بَيْنَ ٱلْعُلَمَاء . ١١ — كُسِرَ سَيْفُ ٱلْجُنْدِىِّ

فَكَبَّرَ سُرُورُ ٱلْمَسَاجِينِ. ١٢ — بَلَغَنَا فِى أَخْبَارِ ٱلْجَرَائِدِ ٱلْيَوْمَ أَنَّ خَسَارَةَ هٰذَا ٱلتَّاجِرِ ٱلْغَنِىِّ كَبِيرَةٌ جِدًّا. ١٣ — إِنَّ ٱلْخَشَبَ مَادَّةٌ مُهِمَّةٌ. ١٤ — لَمْ تَدْخُلِ ٱلْبِنْتُ ٱلْبَيْتَ لِأَنَّ ٱلْمِفْتَاحَ فُقِدَ. ١٥ — إِنَّ هٰذِهِ ٱلْمُدَّةَ طَوِيلَةٌ لِعَمَلِكَ ٱلصَّغِيرِ. ١٦ — كُتِبَ فِى ٱلتَّارِيخِ أَنَّ ٱلْجَيْشَ عَبَرَ ٱلنَّهْرَ وَوَصَلَ إِلَى بَغْدَادَ بَعْدَ سَاعَتَيْنِ. ١٧ — يَا أَحْمَدُ، مَاذَا دَرَسْتَ عَنْ أُمَمِ ٱلدُّنْيَا ٱلْكَثِيرَةِ؟ إِنَّكَ جَاهِلٌ. ١٨ — إِرْجِعِي لِمَكَانِكِ، أَيَّتُهَا ٱلْبِنْتُ. لَعَلَّكِ تَكُونِينَ عَاقِلَةً بَعْدَ هٰذَا. ١٩ — قَالَ لِلنِّسَاءِ ٱرْكَبْنَ فَرَكِبْنَ خَيْرَهُنَّ. ٢٠ — ٱقْتُلُوا أَعْدَاءَكُمْ يَا جُنُودُ. إِنَّ ذٰلِكَ مِنْ وَاجِبَاتِكُمْ.

EXERCISE 34

1. The doors of the house were opened, and the presents were received with (ب) joy. 2. I did not know that you were (are) busy today. 3. I know that the Arabs are the conquerors and the enemies the conquered. 4. The men mentioned are [some] of (من) my friends. 5. His courage has been mentioned in the history books. 6. He was killed with the sword because the madmen were angry with him. 7. You have been here a long time (period), perhaps you will go now. 8. The sick M.P.s attended this meeting, because the nation demanded that of them. 9. (إِنَّ) Courage is better than fear. 10. He said that all the wood had been put on the fire. 11. Look at the lives of (the) great men in the books of the historians. 12. Many soldiers crossed the river, but (لٰكِنَّ) the wounded were not able to leave their positions (places), so they were killed. 13. There are (begin with (إِنَّ) many valuable substances in the stars. 14. His honour the M.P. lost the key of

his car, so he returned home (to his house) in his friend's old car. 15. I heard that (أَنَّ) the merchants' losses have been very great this year. 16. The reason for that is the danger of war. 17. (إِنَّ) The Jews are a very old nation in the history of the world. 18. Verily the fear of God is in your hearts. Let it open the gates of heaven to you! 19. Oh Hassan, you are a great man today. A year ago you were [one] of (مِنَ) the poor. 20. The teacher said that Solomon was king of the Jews.

CHAPTER NINETEEN

(اَلْبَابُ التَّاسِعَ عَشَرَ)

Derived Forms of the Triliteral Verb

General Introduction

1. Although Arabic is poor in verb tenses, it is rich in *derived* verb forms which extend or modify the meaning of the root form of the verb, giving many exact shades of meaning. This is a common feature of Semitic languages, though it perhaps reaches its greatest extent in Arabic. The simple or root form of the verb is called اَلْفِعْلُ اَلْمُجَرَّدُ (the "stripped" or "naked" verb), while the derived forms are said to be مَزِيدٌ ("increased"). Derived forms are made by adding letters before or between the three radicals. Thus كَتَبَ means "to write"; كَاتَبَ "to write to", "correspond with"; and تَكَاتَبَ "to write to each other", "to correspond with each other". قَتَلَ means "to kill"; قَتَّلَ "to massacre". كَسَرَ "to break" (trans.); تَكَسَّرَ and اِنْكَسَرَ "to be broken", "to break" (intrans.).

2. Beginners often consider these forms a bugbear. But once their peculiarities are grasped, and it is realised that each derived form is associated with certain meaning patterns, they become a great help to the speedy acquisition of vocabulary. As we have said, the acquisition of an understanding of word patterns is of prime importance in learning Arabic.

3. The derived forms are generally numbered by Europeans from II upwards, I being the root form. The exact number of derived forms is open to dispute: fourteen (Nos.II–XV) could be given, but this number would increase if one took into account a number of quasi-quadriliteral

Form No.	Perfect	Imperfect
II	(3rd pers. sing. m.) فَعَّلَ fa ع ع ala (e.g. عَلِمَ to know; عَلَّمَ to teach)	(3rd pers. sing. m.) يُفَعِّلُ yufa ع ع ilu
III	فَاعَلَ fā ع ala (e.g. كَتَبَ to write; كَاتَبَ to write to)	يُفَاعِلُ yufā ع ilu
IV	أَفْعَلَ 'af ع ala (e.g. عَلِمَ to know; أَعْلَمَ to inform)	يُفْعِلُ yuf ع ilu
V	تَفَعَّلَ tafa ع ع ala (e.g. كَسَرَ to break; تَكَسَّرَ to be broken)	يَتَفَعَّلُ yatafa ع ع alu
VI	تَفَاعَلَ tafā ع ala (e.g. تَكَاتَبَ to write to one another)	يَتَفَاعَلُ yatafā ع alu
VII	اِنْفَعَلَ infa ع ala (e.g. اِنْكَسَرَ to break *intrans.*)	يَنْفَعِلُ yanfa ع ilu
VIII	اِفْتَعَلَ ifta ع ala (e.g. نَفَعَ to profit, benefit *trans.*; اِنْتَفَعَ بِ to profit by)	يَفْتَعِلُ yafta ع ilu (note insertion of ت after first radical)
IX	اِفْعَلَّ if ع alla (e.g. اِحْمَرَّ to become red)	يَفْعَلُّ yaf ع allu
X	اِسْتَفْعَلَ istaf ع ala (e.g. حَسُنَ to be good; اِسْتَحْسَنَ to think good, admire)	يَسْتَفْعِلُ yastaf ع ilu
XI	اِفْعَالَّ if ع ālla	يَفْعَالُّ yaf ع āllu
XII	اِفْعَوْعَلَ if ع au ع ala	يَفْعَوْعِلُ yaf ع au ع alu
XIII	اِفْعَوَّلَ if ع awwala	يَفْعَوِّلُ yaf ع awwilu
XIV	اِفْعَنْلَلَ if ع anlala	يَفْعَنْلِلُ yaf ع anlilu
XV	اِفْعَنْلَى if ع anlā	يَفْعَنْلِى yaf ع anlā

Verbal Noun	Meaning Patterns
تَفْعِيلٌ taf ع īlun تَفْعِلَةٌ taf ع ilatun تَفْعَالٌ taf ع ālun (rare)	Strengthening or intensifying of meaning. Applying act to a more general object. Causative. Transitive of intransitive roots.
فِعَالٌ fi ع ālun مُفَاعَلَةٌ mufā ع alatun	Relation of the action to another person. Attempting the act.
إِفْعَالٌ if ع ālun	Transitive of intransitive verbs. Causative of transitive verbs. Also for "stative verbs" derived from nouns.
تَفَعْلُلٌ tafa ع ulun	Reflexive of II (or sometimes of I). Verbs derived from nouns of quality or status. To consider or represent oneself as having a quality expressed in the root meaning.
تَفَاعُلٌ tafā ع ulun	Reflexive of III, often implying the mutual application of the action.
اِنْفِعَالٌ infi ع ālun	Passive sense (perhaps originally reflexive).
اِفْتِعَالٌ ifti ع ālun	Reflexive of I, but used for varied twists of meanings from the root idea.
اِفْعِلَالٌ if ع ilālun	The possession or acquisition of colours or defects.
اِسْتِفْعَالٌ istif ع ālun	Asking for the act or quality of the root. Esteeming or thinking someone or thing to have the quality of the root. Originally, perhaps, a reflexive of IV.
اِفْعِيلَالٌ if ع īlālun	Similar to IX, perhaps intensive.
اِفْعِيعَالٌ if ع ī ع ālun	Very rare, with specialised meanings.
اِفْعِوَّالٌ if ع īwwālun	
اِفْعِنْلَالٌ if ع inlālun	
اِفْعِنْلَاءٌ if ع inlā'un	

forms listed by Lane on page xxviii of Vol. One of his "Arabic Lexicon". However, the beginner will only be concerned with forms II to X: the remaining rare forms, if ever encountered at all, will be easily understood by the more experienced scholar.

(There are also three derived forms of the quadriliteral verb which will be dealt with in their appropriate place.)

4. Even leaving out of account the very rare derived forms from number XI upwards, very few verb roots have all the other derived forms from II to X; some have only one or two, while four or five is a good average. Despite this, there is often a good deal of overlapping of meaning between the forms. On the other hand, we sometimes find that the root form is no longer in use, whereas the derived forms are. It is the presence of available, but neglected, derived forms which makes Arabic potentially one of the very richest of languages, able to coin new words to meet modern requirements without necessarily adopting foreign words. This fact has been exploited by linguistic academies in centres like Cairo and Damascus in their efforts to abolish non-Arabic words.

5. In this chapter the common derived forms will be listed, together with their meaning patterns, for reference only. (They should not be learned by heart at this stage.) The various forms will be dealt with in detail in later chapters.

6. It may be noticed that, in respect of their vowelling (in the Imperfect), the derived forms II to X fall into three classes:

(a) II, III and IV, which have ḍamma followed by kasra.

(b) V and VI which have fatḥa throughout.

(c) VII, VIII and X which have kasra on the middle radical (or ʿain), but fathas on preceding *vowelled* letters.

(NOTE: IX may be considered to have had this form, yafʿalilu, originally, but to have lost the kasra when the two lāms were written together with tashdīd.)

7. The verbal nouns of all the forms except II, V, VI and sometimes III, have a long ā between the last two radicals.

8. Verbal nouns regularly take the sound feminine plural, e.g. انْتَخَبَ (نَخَبَ VIII), to choose, elect.

v.n. انْتِخَابٌ pl. انْتِخَابَاتٌ elections.

Some verbal nouns of form II also take a broken plural (in addition to the sound feminine) of the pattern تَفَاعِيلُ.

9. The Participles are easily grasped, as for all forms they are prefixed with mīm vowelled with ḍamma (مُ). The middle radical (or ع ain) is vowelled with kasra for the Active and fatḥa for the Passive, except for form IX where, in any case, there is only an active participle.

No. of Form	Perfect	Participles	
		Active	Passive
I	فَعَلَ fa ع ع ala	مُفَعِّلٌ mufa ع ع ilun	مُفَعَّلٌ mufa ع ع alun
II	فَاعَلَ fā ع ala	مُفَاعِلٌ mufā ع ilun	مُفَاعَلٌ mufā ع alun
V	أَفْعَلَ 'af ع ala	مُفْعِلٌ muf ع ilun	مُفْعَلٌ muf ع alun
	تَفَعَّلَ tafa ع ع ala	مُتَفَعِّلٌ mutafa ع ع ilun	مُتَفَعَّلٌ mutafa ع ع alun
VI	تَفَاعَلَ tafā ع ala	مُتَفَاعِلٌ mutafā ع ilun	مُتَفَاعَلٌ mutafā ع alun
VII	انْفَعَلَ infa ع ala	مُنْفَعِلٌ munfa ع ilun	مُنْفَعَلٌ munfa ع alun
VIII	افْتَعَلَ ifta ع ala	مُفْتَعِلٌ mufta ع ilun	مُفْتَعَلٌ mufta ع alun
X	اِفْعَلَّ if ع alla	مُفْعَلٌّ muf ع allun	—
X	اسْتَفْعَلَ istaf ع ala	مُسْتَفْعِلٌ mustaf ع ilun	مُسْتَفْعَلٌ mustaf ع alun

VOCABULARY

NOTE: The following additional vocabulary is not based specifically on the preceding chapter. The two exercises which follow it may be regarded as partly for grammatical revision.

ثَابِتٌ fixed, firm

ثَقِيلٌ heavy

خَفِيفٌ light (in weight)

جَبِينٌ *pl.* جُبُنٌ forehead

وَجَعٌ *pl.* أَوْجَاعٌ pain *n.*

جَلْسَةٌ *pl.* جَلَسَاتٌ session, sitting

جَمَالٌ beauty

أَجْنَبِيٌّ *pl.* أَجَانِبُ foreign(er)

مَجْهُولٌ unknown

جَوَابٌ *pl.* أَجْوِبَةٌ reply, answer

جَارٌ *pl.* جِيرَانٌ neighbour

حُرِّيَّةٌ liberty, freedom

حَارِسٌ *pl.* حُرَّاسٌ guard, sentry

حُسَيْنٌ Hussein (pr. n. masc.)

اَلرَّبِيعُ or فَصْلُ اَلرَّبِيعِ spring

اَلصَّيْفُ summer

اَلْخَرِيفُ autumn

اَلشِّتَاءُ winter

خُصُوصِيٌّ private

خُصُوصًا especially

دِرْهَمٌ *pl.* دَرَاهِمُ dirhem (coin or weight) (in the plural, also money)

دَفَعَ (ـَ) to push, pay

دُوَلِيٌّ international

اِنْتِخَابَاتٌ elections (political, etc.)

بِدُونِ ، بِلَا without (with genitive)

جِسْمٌ *pl.* أَجْسَامٌ body (anatomical)

فَصْلٌ *pl.* فُصُولٌ season

لُبْنَانُ Lebanon

EXERCISE 35

١ — هٰذِهِ ٱلْحَجَرَةُ ثَابِتَةٌ فِى ٱلْحَائِطِ وَهِىَ ثَقِيلَةٌ جِدًّا. ٢ — لِى وَجَعٌ شَدِيدٌ فِى جَبِينِى يَا وَلَدُ. ٣ — سَتَكُونُ ٱلْجَلْسَةُ ٱلْجَدِيدَةُ لِلَّجْنَةِ ٱلدُّوَلِيَّةِ فِى مِصْرَ. ٤ — وَسَوْفَ يَحْضُرُهَا بَعْضُ ٱلْأَجَانِبِ. ٥ — وَإِنَّ سَبَبَ ٱلِٱجْتِمَاعِ وَمَوْضُوعَهُ ٱلْحُرِّيَّةُ. ٦ — كَتَبْتُ لِحُسَيْنٍ فِى ٱلرَّبِيعِ وَوَصَلَنِى جَوَابُهُ فِى ٱلْخَرِيفِ. ٧ — وُجِدَ جِسْمُهُ فِى بَيْتِ جَارِهِ، وَهُوَ مَيِّتٌ، وَقَاتِلُهُ مَجْهُولٌ. ٨ — تَرَكُوا أَبْوَابَ ٱلْمَدِينَةِ بِدُونِ حَارِسٍ لِأَنَّهُمْ قَدْ ذَهَبُوا كُلُّهُمْ لِلِٱنْتِخَابِ. ٩ — إِنَّ جَمَالَ لُبْنَانَ فِى ٱلصَّيْفِ مَشْهُورٌ بَيْنَ ٱلْأَجَانِبِ، لٰكِنَّهَا أَجْمَلُ بِكَثِيرٍ فِى ٱلشِّتَاءِ. ١٠ — كَانَ ٱلْمَطَرُ خَفِيفًا وَخُصُوصًا فِى ٱلرَّبِيعِ. ١١ — قَدْ دَفَعْتُ ٱلْجُنَيْهَيْنِ مِنْ دَرَاهِمِى ٱلْخُصُوصِيَّةِ. ١٢ — فَلِذٰلِكَ إِنِّى غَضِبْتُ عَلَيْكَ. ١٣ — أَيْنَ كِتَابُ هٰذَا ٱلْكَاتِبِ ٱلْكَبِيرِ، فِى ٱلْمَكْتَبَةِ؟ ١٤ — قَفَلْتُ ٱلشَّبَابِيكَ (ٱلنَّوَافِذَ) قُفُولًا وَجَلَسْتُ بِجَانِبِ ٱلنَّارِ ٱلْخَفِيفَةِ. ١٥ — تُرِكَ ٱلْوَلَدُ ٱلصَّغِيرُ بِلَا أَبٍ وَلَا أُمٍّ. ١٦ — كَمْ دِرْهَمًا مَعَكَ؟ ١٧ — لَا تَكُنْ مِنَ ٱلْكَاذِبِينَ. كُنْ صَالِحًا. ١٨ — إِنَّ كِتَابَ سِيرَةِ ٱلنَّبِىِّ نَافِعٌ جِدًّا لِلْمُسْلِمِينَ. ١٩ — أُطْلُبْ مِنْ صَدِيقِكَ أَنْ يَعْبُرَ ٱلشَّارِعَ وَيَذْهَبَ لِدُكَّانِ ٱلْخَبَّازِ فِى ٱلسُّوقِ ٱلْقَدِيمِ. ٢٠ — إِنَّ ٱلْوَاجِبَ عَلَيْكَ أَنْ تَسْمَعَ قَوْلَ ٱلْأَقْرِبَاءِ.

EXERCISE 36

1. The elections are near and I am without my car. 2. Pay the two dirhems and go back to your house, you thief! 3. This is my private book, so do not take it away (use ذَهَبَ بِ).

4. International meetings are important, especially in this period of danger. 5. Hussein is the father of Hassan and the brother of Muhammad. He is the tallest man in the room, and the newest M.P. in the Lebanon. 6. I have heard that you have a pain in the head. 7. Why don't you ask for the doctor? 8. The foreigner said to the girl that he had heard about her beauty from his neighbour. 9. This is a heavy book – that light one is better for a small boy. 10. Liberty (the liberty) was unknown among the Egyptians before the days of Islam. 11. What is your reply to the sentry's words? 12. I saw Hussein in the spring, then I did not see him until the new year. 13. Summer is better than winter in our country, but autumn is the best season. 14. This session is very important to the Arabs. 15. Will you be at school (in the school) this evening after lessons? 16. I asked you not to return without your sister. So where is she? 17. Let her go to her grandmother's (house). 18. You are worse than him. 19. The minister has been struck in the streets, and his assailants (strikers) are unknown. 20. Ask of the prisoners, perhaps they know.

CHAPTER TWENTY

(أَلْبَابُ ٱلْعِشْرُونَ)

Derived Forms of the Triliteral Verb: II, III and IV

1. It will help the student to consider Derived Forms II, III and IV as one group, since they all have the vowel pattern of ḍamma for the prefix and kasra for the middle radical in the Imperfect.

e.g. from عَلِمَ ʿalima, to know.

II عَلَّمَ ʿallama, to teach; يُعَلِّمُ YU-ʿal-LI-mu

III عَالَمَ* ʿālama, to vie in learning with; يُعَالِمُ YU-ʿā-LI-mu.

IV أَعْلَمَ ʾaʿlama, to inform; يُعْلِمُ YUʿ-LI-mu.

FORM II فَعَّلَ

2. Conjugation of كَسَرَ II, كَسَّرَ to break in pieces, smash.

	Imperf.		
Perf.	Indic.	Subj.	Juss.
كَسَّرَ	يُكَسِّرُ	يُكَسِّرَ	يُكَسِّرْ
كَسَّرَتْ	تُكَسِّرُ	تُكَسِّرَ	تُكَسِّرْ
كَسَّرَتَ	تُكَسِّرُ	تُكَسِّرَ	تُكَسِّرْ
كَسَّرْتَ	تُكَسِّرِينَ	تُكَسِّرِي	تُكَسِّرِي
كَسَّرْتُ	أُكَسِّرُ	أُكَسِّرَ	أُكَسِّرْ
etc.	etc.	etc.	etc.

* NOTE: This is not a very common verb, but is used so as to show the three forms from a single root. This illustrates the difficulty of finding a root with *commonly used* verbs from a number of derived forms.

It will be seen that the prefixes and suffixes used to specify person, gender and number are exactly the same as in the root form of the verb. There are no different conjugations in Arabic in the sense in which they are encountered in languages like Greek, Latin and French. Consequently, in explaining derived forms, the conjugation table or paradigm will only be shown for the singular: the student will be able to work out the dual and plural for himself.

3. The Imperative does not have the prefixed ʾalif, and is as follows:

masc. sing.	كَسِّرْ
fem. sing.	كَسِّرِي
dual	كَسِّرَا
masc. pl.	كَسِّرُوا
fem. pl.	كَسِّرْنَ

4. The participles are as follows: Active, مُكَسِّرٌ

Passive, مُكَسَّرٌ

5. The normal form for the Verbal Noun is تَفْعِيلٌ, e.g. تَكْسِيرٌ. An alternative form occasionally met with is تَفْعَلَةٌ, e.g. تَجْرِبَةٌ from جَرَّبَ to try, experiment. This form will be found to be usual with irregular verbs with wāw, yāʾ or hamza as final radical (see Chapters Twenty-six and Twenty-nine). Even rarer is تَفْعَالٌ, e.g. تَرْحَابٌ from رَحَّبَ to welcome.

6. The Passive is:

Perfect	Imperfect
كُسِّرَ	يُكَسَّرُ
etc.	etc.

MEANING PATTERNS

7. (a) *Stative* or *intransitive* verbs are made *transitive*, e.g.

قَرُبَ to be near.

قَرَّبَ to make near, bring someone or something near.

كَثُرَ to be numerous.

كَثَّرَ to make numerous.

(b) *Transitive* verbs are made *causative* or *doubly transitive*, e.g. عَلِمَ to know or learn; عَلَّمَ to teach.

ذَكَرَ to mention, remember; ذَكَّرَ to remind.

(c) The meaning of the root form is strengthened, either by making the act more final, or making it more intense and wider in application, e.g.

كَسَرَ to break; كَسَّرَ to smash, break in pieces.

قَطَعَ to cut; قَطَّعَ to cut in pieces.

قَتَلَ to kill; قَتَّلَ to massacre.

(d) Sometimes it has an *estimative* meaning, where the root verb is intransitive, e.g.

صَدَقَ to be sincere; صَدَّقَ to believe, consider sincere.

كَذَبَ to lie; كَذَّبَ to consider a liar, accuse of lying.

(e) This form is also found in *denominal* verbs, that is, verbs derived from nouns, giving the meaning of making, dealing with, or collecting, e.g.

from نَوْعٌ type, kind; نَوَّعَ to compose, assort.

جِلْدٌ skin, leather; volume. جَلَّدَ to skin, bind.

جُنْدٌ soldiers, army; جَنَّدَ to levy troops.

FORM III فَاعَلَ

8. Conjugation of كَاتَبَ to write to, correspond with.

	Imperf.		
Perf.	Indic.	Subj.	Juss.
كَاتَبَ	يُكَاتِبُ	يُكَاتِبَ	يُكَاتِبْ
كَاتَبَتْ	تُكَاتِبُ	تُكَاتِبَ	تُكَاتِبْ
كَاتَبْتَ	تُكَاتِبُ	تُكَاتِبَ	تُكَاتِبْ
كَاتَبْتِ	تُكَاتِبِينَ	تُكَاتِبِي	تُكَاتِبِي
كَاتَبْتُ	أُكَاتِبُ	أُكَاتِبَ	أُكَاتِبْ
etc.	etc.	etc.	etc.

Imperative

كَاتِبْ Part. Active مُكَاتِبٌ

كَاتِبِي etc. Part. Passive مُكَاتَبٌ

Verbal noun كِتَابٌ, more usually مُكَاتَبَةٌ

Passive, Perf. كُوتِبَ Imperf. Indic. يُكَاتَبُ

9. The Verbal Noun has two alternative forms. The dictionary will show which one is normally used, though often both are possible. Where this is so, there may be different shades of meaning. Thus, in the verb given above, مُكَاتَبَةٌ is the usual Verbal Noun, signifying the act of writing to, or corresponding with, anyone. Its plural, مُكَاتَبَاتٌ means "correspondence". The other form, كِتَابٌ, is used as a simple noun to mean "a book", though in older Arabic it may mean "a letter".

MEANING PATTERNS

10. (a) Normally this form expresses the relation or application of the act of the root form to another person, e.g.

كَتَبَ to write; كَاتَبَ to write to.

جَلَسَ to sit; جَالَسَ to sit with.

شَرِبَ to drink; شَارَبَ to drink with.

Note also:

عَمِلَ to do; عَامَلَ to treat anyone, to behave to someone, deal with.

Verbal Noun, مُعَامَلَةٌ treatment, dealing.

(b) It also often expresses the meaning of attempting to do something, e.g.

قَتَلَ to kill; قَاتَلَ to try to kill (therefore, normally) to fight against.

سَبَقَ to precede; سَابَقَ to try to precede, (therefore, normally) to compete with, race against (سِبَاقٌ, a race).

Note that the verb حَاوَلَ to try, attempt, is of this form. (The wāw is radical; see Chapter Twenty-eight on the Hollow Verb.)

11. This verbal form is, of course, transitive, and it takes the accusative of the person, e.g.

كَانَ ٱلشَّاعِرُ يُجَالِسُ ٱلسُّلْطَانَ the poet used to sit with the sultan.

كَاتَبَهُ he wrote to him.

قَاتَلَ ٱلْعَرَبُ أَعْدَاءَهُمْ قِتَالاً شَدِيداً the Arabs fought their foes fiercely.

FORM IV أَفْعَلَ

12. Conjugation of أَجْلَسَ to make to sit, seat.

	Imperf.		
Perf.	Indic.	Subj.	Juss.
أَجْلَسَ	يُجْلِسُ	يُجْلِسَ	يُجْلِسْ
أَجْلَسَتْ	تُجْلِسُ	تُجْلِسَ	تُجْلِسْ
أَجْلَسْتَ	تُجْلِسُ	تُجْلِسَ	تُجْلِسْ
أَجْلَسْتِ	تُجْلِسِينَ	تُجْلِسِي	تُجْلِسِي
أَجْلَسْتُ	أُجْلِسُ	أُجْلِسَ	أُجْلِسْ
etc.	etc.	etc.	etc.

Imperative

أَجْلِسْ

أَجْلِسِي etc.

Part. Active مُجْلِسٌ

Part. Passive مُجْلَسٌ

Verbal noun إِجْلَاسٌ

Passive, Perf. أُجْلِسَ Imperf. Indic. يُجْلَسُ

MEANING PATTERNS

13. (a) The Fourth Form is Causative. It makes intransitive verbs transitive, and transitive verbs doubly transitive, e.g.

حَضَرَ to be present; أَحْضَرَ to cause to be present, bring.

جَلَسَ to sit; أَجْلَسَ to seat.

(b) Often forms II and IV have the same meaning, with perhaps a slight difference, e.g.

خَبَّرَ and أَخْبَرَ both mean to inform, give news.

صَلَّحَ to repair; أَصْلَحَ to rectify, reform.

عَلَّمَ to teach; أَعْلَمَ to inform.

As a doubly transitive verb, a Form IV Verb may have two direct objects in the accusative, e.g.

أَخْبَرْتُ حَسَنًا الْخَبَرَ I informed Hassan of the news.

(more often بِالْخَبَرِ).

(c) More rarely, Form IV verbs may be formed from nouns, e.g.

أَصْبَحَ to do in the morning

from صَبَاحٌ morning. This verb is commonly used meaning "to become".

(d) There are a few intransitive verbs of this form, e.g.

أَسْلَمَ to become a Muslim.

أَقْبَلَ to approach.

VOCABULARY

كَ like, as (preposition attached to nouns only, not pronouns)

سَلَامٌ (عَلَى) peace, greeting (to, upon).

لُطْفٌ friendliness, kindness

بَدْوٌ، بَادِيَةٌ desert

بَدَوِيٌّ *pl.* بَدْوٌ Bedouin

حَوْلَ around *prep.*

آفَاقٌ *pl.* أُفُقٌ horizon

بُعْدٌ distance

عَنْ from, concerning

وَالِدٌ father
وَالِدَةٌ mother
(lit. begetter)

أَثْنَاءَ، فِي أَثْنَاءِ during

مَرَّةٌ *pl.* —َاتٌ time (occasion)

VERBS OF FORM II

سَلَّمَ to deliver

سَلَّمَ عَلَى to greet

كَلَّمَ to speak to, address; to tell (+ subjunctive)

قَبَّلَ to kiss

قَدَّمَ to bring

بَلَّغَ to convey, inform

فَتَّشَ to inspect

فَتَّشَ عَنْ to search for

مُفَتِّشٌ inspector

بَشَّرَ to take good news to

دَبَّرَ to propose, manage

قَدَّرَ to determine, estimate value,

صَدَّقَ to believe

VERBS OF FORM III

خَالَفَ to disobey, go against, contravene

شَاوَرَ to consult, ask advice of

شَاهَدَ to witness, see

دَافَعَ عَنْ to defend

قَاطَعَ to interrupt

هَاجَمَ to attack

رَاقَبَ to watch, supervise, oversee

خَالَطَ to mix with, have intercourse with

سَافَرَ to travel

جَاوَرَ to be neighbour to, adjacent to

جِوَارٌ neighbourhood

VERBS OF FORM IV

أَرْسَلَ to send

أَصْبَحَ to become

أَخْبَرَ to inform (with acc. of person and بِ of thing)

أَعْلَمَ to inform

أَظْلَمَ to be or become dark

أَحْضَرَ to bring forward, present

أَغْرَمَ بِ to be fond of

أَحْسَنَ to treat anyone kindly to do anything well

EXERCISE 37

١ — كَلَّمْتُهُ أَنْ يُرْسِلَ مُفَتِّشًا لِيُشَاوِرَ ٱلْبَدْوَ. ٢ — قَتَّلُوا ٱلْأَعْدَاءَ، يَا جُنُودُ. ٣ — قَالَ ٱلْأَبُ لِابْنَتِهِ ٱلصَّغِيرَةِ: قَبِّلِي أُمَّكِ. ٤ — شَاهَدَ مُفَتِّشُو ٱلْوِزَارَةِ أَعْمَالَ ٱلْأَوْلَادِ عَنْ بُعْدٍ. ٥ — إِنَّ ٱلرِّجَالَ فَتَّشُوا ذٰلِكَ ٱلْجِوَارَ وَبَعْدَ ٱلتَّفْتِيشِ رَجَعُوا. ٦ — أَمَرَهُمُ ٱلشَّيْخُ أَنْ يَذْهَبُوا حَالًا لِتَبْشِيرِ ٱلْأَمِيرِ. ٧ — طَلَبَ زَيْدٌ أَنْ يُخْبِرُوا أَبَاهُ أَنَّهُ وَجَدَ ٱبْنَهُ وَأَنَّهُ سَيَكُونُ عِنْدَهُ غَداً. ٨ — عَرَفَ ٱلشَّيْخُ أَنَّ ضَيْفَهُ خَالَطَ ٱلْبَدْوَ. ٩ — ٱلْإِنْسَانُ يُدَبِّرُ وَٱللّٰهُ يُقَدِّرُ (proverb). ١٠ — نُرْسِلُ لَهُ مَنْ يُخْبِرُهُ بِذٰلِكَ. ١١ — أَخْبِرْنَا عَنِ ٱسْمِكَ. ١٢ — سَلَّمْتُ عَلَى وَالِدِي بِٱلطَّرِيقَةِ ٱلْعَرَبِيَّةِ، وَهِيَ: «ٱلسَّلَامُ عَلَيْكَ». ١٣ — إِنَّ وَاجِبَكَ أَنْ تُصَدِّقَ أَصْدِقَاءَكَ وَأَنْ تُدَافِعَ عَنْهُمْ. ١٤ — يُحْسِنُ هٰذَا ٱلْكَاتِبُ عَمَلَهُ فِي ٱلْمَكْتَبِ، وَيُعَامِلُ إِخْوَانَهُ بِلُطْفٍ، فَأَصْبَحَ أَطْيَبَ رَجُلٍ فِي ٱلْمَكْتَبِ وَمَكَانُهُ هُنَاكَ كَمَكَانِ ٱلْأَبِ فِي ٱلْبَيْتِ أَوِ ٱلْمَلِكِ فِي ٱلْبِلَادِ. ١٥ — سَافَرْتُمْ إِلَى أَبْعَدِ آفَاقِ ٱلدُّنْيَا، لِأَنَّكُمْ مُغْرَمُونَ بِٱلسَّفَرِ. ١٦ — نَظَرْتُ جَيْشَ ٱلْعَدُوِّ حَوْلَ ٱلْمَدِينَةِ، فَدَخَلْتُ قَلْعَةَ ٱلْحَاكِمِ وَأَعْلَمْتُهُ بِذٰلِكَ، لٰكِنَّهُ قَاطَعَنِي فِي كَلَامِي. ١٧ — ثُمَّ هَاجَمَ ٱلْأَعْدَاءُ ٱلْمَدِينَةَ أَثْنَاءَ ٱللَّيْلِ، وَفَتَحُوهَا بِدُونِ قِتَالٍ. ١٨ — فِي ذٰلِكَ ٱلْيَوْمِ ٱلْمُظْلِمِ، أَحْضَرَ ٱلْحَارِسُ جُنْدِيًّا، وَبَلَّغَ هٰذَا (the latter) ٱلْمَلِكَ أَنَّ وَالِدَتَهُ قَدْ قُتِلَتْ فِي ٱلْمَدِينَةِ ٱلْمُجَاوِرَةِ. ١٩ — قَدِّمْنَ ٱلْقَهْوَةَ يَا نِسَاءُ. ٢٠ — طَلَبَ ٱلرَّجُلُ مِنْ صَاحِبِ ٱلدُّكَّانِ أَنْ يُجَلِّدَ ٱلْكِتَابَ.

EXERCISE 38

1. Servant, bring us fresh (new) coffee at once from the kitchen. 2. The minister commanded them to bring forward the robber. 3. I ordered them to tell their friends about this affair, but they did not believe me. 4. Man proposes, but God disposes. 5. Send that man to me, so that I may supervise his work. He has disobeyed my orders many times. 6. Bring in the doctor so that we can consult him about the prince's condition. 7. God brings you good news about a son, whose name is (his name is) Jesus (يَسُوعُ). 8. Attack (the attack) is the best way of defence. 9. Do not mix with the people next door (lit. in the neighbouring house). 10. The government inspectors travelled to the village, greeted the sheikh, and witnessed the horse races. Then they inspected the new houses. 11. We saw the bedouins round the well, from a distance, during the journey. 12. He kissed her hands and informed her that he (أَنَّهُ) had become prime minister. 13. They are fond of travel. 14. I will inform you during the coming (مُقْبِلٍ) month. 15. He was big like his father, but his sister was small like her mother. 16. He was speaking to his wife, but she cut him short. 17. The horizon was dark, but the bedouin mounted his camel and left the village. 18. My son did his studies well, and his teacher treated him kindly (use بِلُطْفٍ). 19. Where is peace in this world of ours? 20. They are the new inspectors of agriculture.

CHAPTER TWENTY-ONE

(اَلْبَابُ اَلْحَادِى وَالْعِشْرُونَ)

Derived Forms of the Triliteral Verb: Forms V and VI

1. Derived Forms V and VI form a pair. They tend to be Reflexives of Forms II and III, from which they are formed by prefixing تَ. Moreover, they are both vowelled entirely by fatḥa in the imperfect, but take damma on the middle radical in the verbal noun.

FORM V تَفَعَّلَ

2. Conjugation of تَسَلَّمَ to take over, receive:

	Imperf.		
Perf.	Indic.	Subj.	Juss.
تَسَلَّمَ	يَتَسَلَّمُ	يَتَسَلَّمَ	يَتَسَلَّمْ
تَسَلَّمْتُ	تَتَسَلَّمُ	تَتَسَلَّمَ	تَتَسَلَّمْ
تَسَلَّمْتَ	تَتَسَلَّمُ	تَتَسَلَّمَ	تَتَسَلَّمْ
تَسَلَّمْتِ	تَتَسَلَّمِينَ	تَتَسَلَّمِى	تَتَسَلَّمِى
تَسَلَّمْتُمْ	أَتَسَلَّمُ	أَتَسَلَّمَ	أَتَسَلَّمْ
etc.	etc.	etc.	etc.

Imperative

تَسَلَّمْ

تَسَلَّمِى etc.

Part. Active مُتَسَلِّمٌ

Part. Passive مُتَسَلَّمٌ

Verbal noun تَسَلُّمٌ

Passive, Perf. تُسُلِّمَ

Imperf. Indic. يُتَسَلَّمُ

MEANING PATTERNS

3. (a) This is most frequently the reflexive of II.

فَرَّقَ to separate; تَفَرَّقَ (to separate oneself), to scatter.

عَلَّمَ to teach; تَعَلَّمَ (to teach oneself), to learn.

ذَكَّرَ to remind; تَذَكَّرَ (to be reminded), to remember.

(b) It is also used to form verbs from nouns, especially nouns of quality or status, e.g.

from نَصْرَانِيٌّ a Christian; تَنَصَّرَ to become a Christian.

يَهُودِيٌّ a Jew; تَهَوَّدَ to become a Jew.

(c) Closely related to meaning (b) is that of thinking or representing oneself to have a certain quality or status, e.g.

كَبِيرٌ great; تَكَبَّرَ to think oneself great, to be proud.

نَبِيٌّ prophet; تَنَبَّأَ to represent oneself to be a prophet.

FORM VI تَفَاعَلَ

4. This only differs from V in having the ʾalif after the first radical. It is conjugated as follows:

Conjugation of تَقَاتَلَ to fight with one another:

	Imperf.		
Perf.	Indic.	Subj.	Juss.
تَقَاتَلَ	يَتَقَاتَلُ	يَتَقَاتَلَ	يَتَقَاتَلْ
تَقَاتَلَتْ	تَتَقَاتَلُ	تَتَقَاتَلَ	تَتَقَاتَلْ
تَقَاتَلَتَا	تَتَقَاتَلُ	تَتَقَاتَلَ	تَتَقَاتَلْ
تَقَاتَلْتَ	تَتَقَاتَلُونَ	تَتَقَاتَلُوا	تَتَقَاتَلُوا
تَقَاتَلْتِ	تَتَقَاتَلِينَ	تَتَقَاتَلِي	تَتَقَاتَلِي
تَقَاتَلْتُ	أَتَقَاتَلُ	أَتَقَاتَلَ	أَتَقَاتَلْ
etc.	etc.	etc.	etc.

Imperative تَقَاتَلْ

Part. Active مُتَقَاتِلٌ

تَقَاتَلِي etc. Part. Passive مُتَقَاتَلٌ

Verbal noun تَقَاتُلٌ

Passive, Perf. تُقُوتِلَ Imperf. Indic. يُتَقَاتَلُ

MEANING PATTERNS

5. (a) The reflexive of III, e.g.

قَاتَلَ to fight; تَقَاتَلَ to fight each other.

حَارَبَ to fight; تَحَارَبَ to fight each other.

عَاوَنَ to co-operate with; تَعَاوَنَ to co-operate together.

وَافَقَ to agree with; تَوَافَقَ to agree together.

In this sense, this form of verb must always have a dual or plural subject, though, of course, when the *third person* verb comes first it will always be in the singular.

تَوَافَقَ ٱلْحِزْبَانِ the two parties agreed with each other.

تَقَاتَلَ ٱلْجَيْشَانِ the two armies fought each other.

But the subject is sometimes a collective word such as نَاسٌ or قَوْمٌ people.

تَعَاوَنَ ٱلْقَوْمُ the people co-operated (together).

(b) Even more than Form V, Form VI is used with the meaning of simulating a state or status, or representing oneself to have it, e.g.

جَاهِلٌ ignorant; تَجَاهَلَ to affect ignorance.

مَشْغُولٌ busy; تَشَاغَلَ to pretend to be busy.

ظَاهِرٌ clear (from ظَهَرَ to appear); تَظَاهَرَ to feign.

VOCABULARY

أَثَرٌ *pl.* آثَارٌ trace, footstep (in *pl.* also means "antiquities")

شُجَاعٌ *pl.* شُجْعَانٌ brave

جِهَةٌ *pl.* ـَاتٌ — side, point of view

كَذٰلِكَ in the same way likewise, moreover

شِدَّةٌ strength, severity, violence

بِشِدَّةٍ violently, strongly

طِفْلٌ *pl.* أَطْفَالٌ child, baby

ضَحِكَ (ـَـ) to laugh (at عَلَى)

نَصْرَانِيٌّ *pl.* نَصَارَى Christian

قَوِيٌّ *pl.* أَقْوِيَاءُ strong

قُوَّةٌ *pl.* قُوَّاتٌ ، قُوًى power, strength, force

ذِرَاعٌ (*f.*) *pl.* أَذْرُعٌ arm, forearm

سِلَاحٌ *pl.* أَسْلِحَةٌ weapon; arm

VERBS OF FORM V

تَكَلَّمَ to speak (may be *transitive*)

تَتَبَّعَ to follow

تَقَدَّمَ to come forward

تَفَرَّقَ to separate, one from another

تَشَكَّرَ to be grateful

تَذَكَّرَ to remember

تَمَهَّلَ to go slowly, to be slow

تَعَجَّبَ to wonder, be astonished

تَعَلَّمَ to learn

تَشَرَّفَ to have the honour, be honoured

تَوَقَّعَ to expect

VERBS OF FORM VI

تَحَادَثَ to converse together

تَفَارَقَ to disperse

تَقَابَلَ to meet each other

تَعَاوَنَ to co-operate together

تَقَاتَلَ to fight each other

تَوَافَقَ to agree together

تَظَاهَرَ to feign, show, demonstrate

EXERCISE 39

١ — هَلْ تَتَكَلَّمُ ٱللُّغَةَ ٱلْعَرَبِيَّةَ؟ نَعَمْ، يا سَيِّدى، أَتَكَلَّمُهَا قَلِيلاً. ٢ — ٱلْأَمِيرُ وَأَخُوهُ جَلَسَا يَتَحَادَثَانِ فى (about) تِلْكَ ٱلْأُمُورِ. ٣ — لَمَّا سَمِعَ ٱلرِّجَالُ ذٰلِكَ، تَقَدَّمُوا جَمِيعًا إِلَى جِهَتِهِ. ٤ — هَلْ تَتَذَكَّرِينَ مَا أَمَرْتُكِ يا خَادِمَةُ؟ ٥ — تَعَجَّبْنَا مِنْ قُوَّةِ ٱلْعَدُوِّ وَشِدَّةِ ٱلْقِتَالِ فى ذٰلِكَ ٱلْيَوْمِ ٱلْمَشْهُورِ. ٦ — ضَحِكَ ٱلطِّفْلُ عَلَى جَدِّهِ لِتَمَهُّلِهِ لَمَّا عَبَرَ ٱلشَّارِعَ. ٧ — إِنَّ ٱلتَّعَاوُنَ مَعَكُمْ شَىْءٌ مُهِمٌّ وَنَتَشَرَّفُ بِهِ. ٨ — لَا تَتَقَاتَلُوا يَا أَصْدِقَاءُ، بَلْ (but) تَظَاهَرُوا ٱلتَّرَافُقَ. ٩ — تَفَارَقَ ٱلْعَرَبِيُّ وَٱلْإِنْكِلِيزِىُّ وَلَمْ يَتَقَابَلَا حَتَّى هٰذَا ٱلْوَقْتِ. ١٠ — إِنِّى مُتَشَكِّرٌ لَكَ لِأَنَّكَ عَلَّمْتَنِى كَثِيرًا مِنْ لُغَتِكَ ٱلصَّعْبَةِ. ١١ — ٱلذِّرَاعُ ٱلطَّوِيلَةُ أَهَمُّ (more important) مِنَ ٱلسِّلَاحِ ٱلْجَمِيلِ لِلْجُنْدِىِّ ٱلْقَوِىِّ. ١٢ — تَتَبَعُوا آثَارَ أَعْدَائِهِمِ ٱلشُّجْعَانِ، ثُمَّ تَفَرَّقُوا بَعْدَ ذٰلِكَ. ١٣ — قَالَ أَبِى: ٱلْأَمْرُ كَذٰلِكَ، فَلَا تَتَوَقَّعْ حُضُورِى بَيْنَ مُوَافِقِيكَ. ١٤ — تَرَكْنَاهُمْ يَتَحَادَثُونَ. ١٥ — هَلْ مِنْ وَاجِبِى أَنْ أَتَنَصَّرَ لِأَنَّكَ زَوْجَتِى وَقَدْ تَنَصَّرْتِ أَنْتِ؟ ١٦ — ذَكَّرْتُهُ لٰكِنَّهُ لَمْ يَتَذَكَّرْ. ١٧ — لَا تُعَاوِنْ ذَاكَ ٱلرَّجُلَ ٱلْمُتَكَبِّرَ. ١٨ — نَتَوَقَّعُ كَمْ ضَيْفًا ٱللَّيْلَةَ؟ ١٩ — إِنَّهُ مِنَ ٱلْمُتَوَقَّعِ أَنْ يَذْهَبَ ٱلْمَلِكُ لِمَكَّةَ. ٢٠ — نَتَسَلَّمُ ٱلْبَضَائِعَ غَدًا.

EXERCISE 40

1. We conversed about this affair yesterday morning, but did not agree. 2. The Muslims and Christians fought each other a long time (use مُدَّةٌ) ago, but they agree today in

many things. 3. The learned men were talking together about the antiquities of Egypt. 4. We expect the enemies' advance from this side. 5. The children were grateful to their grandmother, and kissed her; she was astonished at this. 6. She remembered that they (انهم) used to laugh at her. 7. Let us agree and co-operate; let us learn our new and important work, and be strong in everything. 8. Moreover, let us follow the road of duty. 9. Hassan and Zaid fought violently, but Hassan's arm broke, and his sword fell to the ground. 10. Strength is more important than weapons to the brave. 11. The travellers separated in the desert and were killed by the Bedouins. 12. I do not understand you. Speak Arabic! 13. I am a foreigner. Can you go slowly in your speech; then perhaps I will understand you? 14. You are feigning ignorance, sir. You know our language. 15. We met in Damascus two years ago. 16. The king was astonished at the bravery of his young soldiers. 17. I am going to the university to meet a professor. 18. We co-operated during the war, then separated after it. 19. The learned man used to feign ignorance, and the people did not hear his words. 20. It was anticipated (من المتوقع) that the session would be long, because the subject was difficult and important.

CHAPTER TWENTY-TWO

(اَلْبَابُ الثَّانِي وَالْعِشْرُونَ)

Derived Forms of the Triliteral Verb: Forms VII and VIII

1. Derived forms VII, VIII, IX and X, as already stated, really form a group. They all begin with ʾalif, which has hamzatu l-waṣl, but which takes kasra when beginning a statement. (They should be distinguished in this respect from Form IV, in which the additional ʾalif has the proper hamza, or hamzatu l-qaṭ ع). Moreover, in the Imperfect, all except IX take a kasra on the Middle Radical, after previous fatḥas. In Form IX we may imagine that there was originally a kasra but with the telescoping of the doubled final radical, it disappeared.

FORM VII اِنْفَعَلَ

2. Conjugation of اِنْكَسَرَ to break (intransitive):

	Imperf.		
Perf.	Indic.	Subj.	Juss.
اِنْكَسَرَ	يَنْكَسِرُ	يَنْكَسِرَ	يَنْكَسِرْ
اِنْكَسَرَتْ	تَنْكَسِرُ	تَنْكَسِرَ	تَنْكَسِرْ
اِنْكَسَرْتَ	تَنْكَسِرُ	تَنْكَسِرَ	تَنْكَسِرْ
اِنْكَسَرْتِ	تَنْكَسِرِينَ	تَنْكَسِرِي	تَنْكَسِرِي
اِنْكَسَرْتُ	أَنْكَسِرُ	أَنْكَسِرَ	أَنْكَسِرْ
etc.	etc.	etc.	etc.

Imperative	
اِنْكَسِرْ	Part. Active مُنْكَسِرٌ
اِنْكَسِرِي etc.	Part. Passive مُنْكَسَرٌ
Verbal noun اِنْكِسَارٌ	
(Passive, Perf. اُنْكُسِرَ (rare)	Imperf. Indic. يُنْكَسَرُ)

MEANING PATTERN

3. Though originally the Reflexive of the root form, it is, to all intents and purposes, a Passive now, e.g.

كَشَفَ to uncover; اِنْكَشَفَ to be uncovered.

كَسَرَ to break (tr.); اِنْكَسَرَ to break (intr.).

عَقَدَ to hold (*mod.*, of meetings, conferences); اِنْعَقَدَ to be held.

قَلَبَ to overturn; اِنْقَلَبَ to be overturned or reversed.

Note, however, اِنْصَرَفَ to go off, depart.

The use of this form as a pure Passive has become very widespread in colloquial language. In Classical Arabic it might be argued that there is a subtle difference between the Passive of Form I and Form VII. If one says كُسِرَ ٱلشُّبَّاكُ the window was broken, one ought to imply, theoretically at any rate, that the agent is discoverable; whereas if one uses the VII form and says اِنْكَسَرَ ٱلشُّبَّاكُ one ought, again theoretically, to suggest that the human agency, if any, is undiscoverable!

4. Form VII is not found in verbs beginning with hamza, yā', rā', lām, and nūn. (See below, Form VIII).

FORM VIII اِفْتَعَلَ

5. This may present some difficulty at first, because a tā' is inserted between the first and second radicals, in addition to the prefixing of 'alif with hamzatu l-waṣl.

Conjugation of اِجْتَمَعَ to assemble.

	Imperf.		
Perf.	Indic.	Subj.	Juss.
اِجْتَمَعَ	يَجْتَمِعُ	يَجْتَمِعَ	يَجْتَمِعْ
اِجْتَمَعَتْ	تَجْتَمِعُ	تَجْتَمِعَ	تَجْتَمِعْ
اِجْتَمَعْتَ	تَجْتَمِعُ	تَجْتَمِعَ	تَجْتَمِعْ
اِجْتَمَعْتِ	تَجْتَمِعِينَ	تَجْتَمِعِي	تَجْتَمِعِي
اِجْتَمَعْتُ	أَجْتَمِعُ	أَجْتَمِعَ	أَجْتَمِعْ
etc.	etc.	etc.	etc.

Imperative

اِجْتَمِعْ

اِجْتَمِعِي etc.

Part. Active مُجْتَمِعٌ

Part. Passive مُجْتَمَعٌ

Verbal noun اِجْتِمَاعٌ

Passive, Perf. اُجْتُمِعَ

Imperf. Indic. يُجْتَمَعُ

6. The tā' introduced after the first radical undergoes certain changes:

(a) If the first radical is one of the emphatic letters ص, ض, ط, ظ, the tā' is changed into a ط; this is assimilated to a ط or ظ which is then written with tashdīd e.g. صَنَعَ "to make" forms اِصْطَنَعَ; ضَرَبَ "to strike" forms اِضْطَرَبَ; طَلَعَ "to rise" forms اِطَّلَعَ; ظَلَمَ "to be dark" forms اِظَّلَمَ and اِطَّلَمَ.

(b) If the first radical is د, ذ or ز, the tā' is softened to د; this is assimilated to a ذ, which is then written with tashdīd e.g. دَرَكَ forms اِدَّرَكَ; زَحَمَ forms اِزْدَحَمَ; ذَخَرَ forms اِدَّخَرَ and اِذَّخَرَ.

(c) If the first radical is ث, it sometimes assimilates the ت e.g. ثَبَتَ forms اِثَّبَتَ or اِثَّبَتَ.

MEANING PATTERNS

7. (a) Form VIII is the most elusive from this point of view, and is difficult to pin-point. Indeed, it seems to be reserved for odd by-ways of meaning, e.g.

ضَرَبَ to strike; اِضْطَرَبَ to be disturbed, shaken.

حَمَلَ to carry; اِحْتَمَلَ to bear, in the sense of endure, to be probable.

حَرَمَ to forbid; اِحْتَرَمَ to respect.

It often has the same meaning as the root form, e.g.

بَسَمَ to smile; اِبْتَسَمَ (same meaning).

(b) Like VII, it can be the reflexive of the Simple Verb, e.g. جَمَعَ to collect; اِجْتَمَعَ to collect themselves, assemble. (hence اِجْتِمَاعٌ meeting)

سَمِعَ to hear; (لِ) اِسْتَمَعَ to listen (to).

شَغَلَ to occupy, keep busy; اِشْتَغَلَ to be busy, to work.

(c) It also has the sense of doing something for oneself:

كَسَبَ to acquire; اِكْتَسَبَ to gain.

كَشَفَ to uncover; اِكْتَشَفَ to discover.

بَدَعَ to initiate; اِبْتَدَعَ to invent.

(d) There is occasionally a reflexive meaning such as one might expect of Form VI, خصم to strive; اِختصم to strive with one another; III شارك to take part with; اِشترك to contribute towards, participate.

(شَرِكَةٌ = a commercial firm or company)

8. Some triliteral verbs have ت as final radical. In the Perfect, where the pronominal suffix of the person has vowelled ت, the two letters are assimilated, and may be written as one, with tashdīd, e.g. لفت VIII, اِلتفت to turn towards, pay attention to.

اِلتفتُّ I turned towards.

اِلتفتَّ you (masc. sing.) turned towards.

اِلتفتِّ you (fem. sing.) turned towards.

اِلتفتُّم you (masc. pl.) turned towards.

Similar assimilation may take place where the final radical is د and ط, and even ذ, ض, ظ and ث. In these instances, however, the two letters are written separately, but the ت of the suffix may have tashdīd, e.g.

عقد to tie, hold (a meeting);

عقدتُ I tied.

(من) اِنبسط to be pleased, VII of بسط to spread out:

اِنبسطتَّ you (masc. sing.) were pleased.

بعث to send; بعثتُ I sent.

قبض to grasp, arrest (with direct object or على)

قبضتُ I grasped.

VOCABULARY

قَسَمَ (ـِ) to divide

قِسْمٌ *pl.* أَقْسَامٌ division, part

إِذَا ، إِذَا بِـ behold! see!

إِذَنْ ، إِذًا therefore, then

قَدَمٌ *pl.* أَقْدَامٌ foot (part of body, or measurement)

شَابٌّ *pl.* شُبَّانٌ youth, young man

مِثْلٌ *pl.* أَمْثَالٌ like (this word is a noun and takes a following *genitive*; it does not change for the *feminine*)

أَخِيرٌ last, recent

أَخِيرًا recently, finally

سِيَاسِيٌّ (*pl. of noun* سَاسَةٌ and *sound plural*); political politician

فَرَنْسَا France

فَرَنْسِيٌّ ، فَرَنْسَاوِيٌّ French

بِرِيطَانِيَا Britain

أَلْمَانِيَا Germany

مُمْكِنٌ possible (*Act. Part.* of أَمْكَنَ)

رَاكِبٌ *pl.* رُكَّابٌ passenger (rider)

عَدَدٌ *pl.* أَعْدَادٌ number, amount

عَدَمٌ lack

عَامِلٌ *pl.* عُمَّالٌ labourer, worker

مُسْتَشْفًى hospital

VERBS OF FORM VII

(مِنْ) اِنْبَسَطَ to be pleased (with)

اِنْصَرَفَ to depart, go away

اِنْكَسَرَ to be broken

اِنْكَشَفَ to be disclosed

اِنْهَزَمَ to be defeated

اِنْعَقَدَ to be tied, to be held (meeting)

اِنْقَلَبَ to be overturned, reversed

VERBS OF FORM VIII

اِفْتَكَرَ to think

Note: فَكَّرَ فِي Form II, to think about)

اِقْتَرَبَ to approach (with مِنْ)

(إِلَى) اِلْتَفَتَ to turn (to), pay attention (to)

اِضْطَرَبَ to be disturbed, excited	اِحْتَرَمَ to respect
اِنْتَظَرَ to await, expect	اِشْتَغَلَ to be busy, occupied, to work
اِعْتَرَفَ (بِ) to recognize, confess	اِجْتَمَعَ to gather together, assemble
اِنْتَصَرَ (عَلَى) to be victorious (over) (lit. to be helped)	اَلْمُجْتَمَعُ (hence, society in the general sense)

EXERCISE 41

١ — قَدِ ٱنْبَسَطْنَا مِنَ ٱنْكِشَافِ هٰذِهِ ٱلدَّرَاهِمِ فِى ٱلْجَنِينَةِ. ٢ — اِنْقَلَبَتْ سَيَّارَةٌ فِى شَارِعٍ رَئِيسِىٍّ وَٱفْتَكَرُ أَنَّ رَاكِبَيْنِ مِنَ ٱلرُّكَّابِ حُمِلَا إِلَى ٱلْمُسْتَشْفَى. ٣ — لِمَاذَا ٱنْهَزَمْتُمْ؟ إِنَّكُمْ كَثِيرُونَ وَٱلْأَعْدَاءُ قَلِيلُو ٱلْعَدَدِ. ٤ — قَالَتِ ٱلْخَادِمَةُ: يَا سَيِّدِى، ٱنْكَسَرَ ٱلْفِنْجَانُ، وَمَا كَسَرْتُهُ أَنَا. ٥ — اِنْعَقَدَ أَمْسِ ٱجْتِمَاعٌ بَيْنَ سُفَرَاءِ بِرِيطَانِيَا وَفَرَنْسَا وَأَلْمَانِيَا، وَبَعْدَ سَاعَةٍ ٱنْصَرَفَ ٱلسَّفِيرُ ٱلْفَرَنْسِىُّ. ٦ — فَكِّرْ فِى هٰذَا ٱلْأَمْرِ مُدَّةً طَوِيلَةً. ٧ — أَفْتَكِرُ أَنَّ ٱلِاضْطِرَابَ ٱلسِّيَاسِىَّ سَبَبُهُ عَدَمُ ٱلْحُرِّيَّةِ. ٨ — أَيْنَ ٱحْتِرَامُ ٱلْآبَاءِ وَٱلْأُمَّهَاتِ فِى ٱلْمُجْتَمَعِ ٱلْيَوْمَ؟ ٩ — اِلْتَفِتْ إِلَىَّ يَا وَلَدُ، كَيْفَ تَشْتَغِلُ؟ ١٠ — مِثْلُ هٰذَا ٱلْعَمَلِ غَيْرُ مُمْكِنٍ فِى ٱلْمُجْتَمَعِ ٱلْعَرَبِىِّ. ١١ — لَمَّا ٱقْتَرَبَ مِنَّا كُنَّا فِى ٱنْتِظَارِهِ. ١٢ — اِعْتَرَفَتِ ٱلْحُكُومَةُ أَخِيرًا بِحُقُوقِ ٱلشُّبَّانِ. ١٣ — اِقْسِمِ ٱلتُّفَّاحَ قِسْمَيْنِ. ١٤ — اِنْتَصَرَتْ بِرِيطَانِيَا عَلَى أَلْمَانِيَا وَإِيطَالِيَا فِى ٱلْحَرْبِ ٱلْأَخِيرَةِ. ١٥ — اِنْتَظَرْنَا وَإِذَا بِجُنْدِىٍّ مِصْرِىٍّ يُقْبِلُ عَلَيْنَا. ١٦ — لَنَا سُيُوفٌ

قَاطِعَةٌ، إِذًا لَا تَقْتَرِبُوا مِنَّا. ١٧ — ذَهَبْتُ عَلَى قَدَمَيَّ وَزَوْجَتِي رَكِبَتْ جَمَلِي. ١٨ — أَكْتُبُ هٰذَا ٱلْخِطَابَ بِكُلِّ ٱحْتِرَامٍ. ١٩ — ٱلْأَوْلَادُ غَائِبُونَ. إِذَنْ نَنْصَرِفُ وَنَرْجِعُ بَعْدَ ٱلظُّهْرِ. ٢٠ — ٱلتَّفْكِيرُ قَبْلَ ٱلْعَمَلِ!

EXERCISE 42

1. The Labour Party (lit. party of the workers) was victorious in the recent elections. 2. How many hours have you been waiting for us? 3. I turned to him respectfully (with respect), greeted him, then went off. 4. You will be pleased with your large shares. 5. I told the politicians recently to recognize the rights of the Arabs. 6. They said that is not possible now. 7. Do you think that Germany was not defeated in the recent war? Then who was victorious? 8. A meeting was held between the Prime Ministers, and it was attended by (use *Active*) a number of Arab ministers. 9. The state of the world has become disturbed, and we do not know the reasons. 10. Why do you not think about the matter? Perhaps the truth will be revealed to you. 11. The vehicle turned over and the merchandise was broken. 12. Lo and behold [there was] a man riding a white horse. 13. The young men divided everything (translate literally). 14. Men like these (the likes of these men) do not recognize the truth, even (حَتَّى) when they hear it. 15. Go away, girl, and occupy yourself in the kitchen. That is your duty. 16. I told you to approach me. Why do you not do so (that)? 17. There is a political disturbance in the streets today. 18. I was angry at the breaking of the two plates. 19. My grandmother thinks that the youth of today are lazy. 20. She is not pleased with them.

CHAPTER TWENTY-THREE

(أَلْبَابُ ٱلثَّالِثُ وَٱلْعِشْرُونَ)

Derived Forms of the Triliteral Verb: Forms IX, X, and XI

1. Form IX, اِفْعَلَّ is characterised by a prefixed 'alif with hamzatu l-waṣl and the doubling of the final radical. In certain parts, however, the doubled letter is written as two separate letters; in which case, the first of these two has kasra in some instances, thus bringing it into line, as regards vowelling, with forms VII, VIII and X. In this connection note especially the Jussive aud Imperative in the following table.

Conjugation of اِحْمَرَّ to be or become red:

Perfect

	Sing.	Dual	Plur.
3. p. m.	اِحْمَرَّ	اِحْمَرَّا	اِحْمَرُّوا
3. ,, f.	اِحْمَرَّتْ	اِحْمَرَّتَا	اِحْمَرَرْنَ
2. ,, m.	اِحْمَرَرْتَ	اِحْمَرَرْتُمَا	اِحْمَرَرْتُمْ
2. ,, f.	اِحْمَرَرْتِ		اِحْمَرَرْتُنَّ
1. ,,	اِحْمَرَرْتُ		اِحْمَرَرْنَا

	Imperfect Indic.	Subj.	Juss.
Sing. 3. p. m.	يَحْمَرُّ	يَحْمَرَّ	يَحْمَرِرْ
,, 3. ,, f.	تَحْمَرُّ	تَحْمَرَّ	تَحْمَرِرْ
,, 2. ,, m.	تَحْمَرُّ	تَحْمَرَّ	تَحْمَرِرْ

	Imperfect Indic.	Subj.	Juss.
Sing. 2. ,, f.	تَحْمَرِّينَ	تَحْمَرِّي	تَحْمَرِّي
,, 1. ,,	أَحْمَرُّ	أَحْمَرَّ	أَحْمَرْ
Dual 3. ,, m.	يَحْمَرَّانِ	يَحْمَرَّا	يَحْمَرَّا
,, 3. ,, f.	تَحْمَرَّانِ	تَحْمَرَّا	تَحْمَرَّا
,, 2. ,,	تَحْمَرَّانِ	تَحْمَرَّا	تَحْمَرَّا
Plur. 3. ,, m.	يَحْمَرُّونَ	يَحْمَرُّوا	يَحْمَرُّوا
,, 3. ,, f.	يَحْمَرْرْنَ	يَحْمَرْرْنَ	يَحْمَرْرْنَ
Plur. 2. ,, m.	تَحْمَرُّونَ	تَحْمَرُّوا	تَحْمَرُّوا
,, 2. ,, f.	تَحْمَرْرْنَ	تَحْمَرْرْنَ	تَحْمَرْرْنَ
,, 1. ,,	نَحْمَرُّ	نَحْمَرَّ	نَحْمَرْ

Imperative

Sing. 2. m. اِحْمَرْ Dual. 2. اِحْمَرَّا Plur. 2. m. اِحْمَرُّوا

,, 2. f. اِحْمَرِّي ,, 2. f. اِحْمَرِرْنَ

Part. Active مُحْمَرٌّ

Part. Passive not used.

Verbal noun اِحْمِرَارٌ

Passive tenses not in use.

2. The rule as to when the final doubled radical is to be written as one letter with tashdīd, and when as two separate letters, is the same as the rule that will be given in the next chapter for the Doubled Verb. It is quite simple:

(a) When the final letter has sukūn, either because of the suffix, or because it is Jussive or Imperative, the two letters must be written separately, e.g.

اِحمرّ iḥmarra, he became red. BUT

اِحمررنا iḥmararnā, we became red.

اِحمرِر iḥmarir, become red! (Imperative masc. sing.)
BUT

اِحمرّي iḥmarrī, become red! (Imperative fem. sing.)

(b) When the final letter is vowelled, the two are coalesced. This does not, of course, apply to the verbal noun, where the long ʾalif interposes between the two final letters.

3. Form IX is only used for colours and defects, and therefore the corresponding adjectives will also be found of the measure أَفْعَل (see Chapter Eleven).

e.g. أَسْوَد black. اِسْوَدّ to be or become black.

4. Form XI, اِفْعَالّ is rarely found except in poetry. Some Arab grammarians describe it as stronger, others as weaker than IX. But the truth may well be that it is used, either for the exigencies of metre, or for the musical effect. It is conjugated exactly the same, save that the ʾalif comes before the last (doubled) radical. See the table in Chapter Nineteen.

FORM X اِسْتَفْعَل

5. This is an extremely common form.

Conjugation of اِسْتَحْسَن to think beautiful, and, more commonly, to consider preferable or desirable, to admire.

	Imperfect		
Perfect	Indic.	Subj.	Juss.
اِسْتَحْسَن	يَسْتَحْسِن	يَسْتَحْسِن	يَسْتَحْسِن
اِسْتَحْسَنَتْ	تَسْتَحْسِن	تَسْتَحْسِن	تَسْتَحْسِن
اِسْتَحْسَنَتْ	تَسْتَحْسِن	تَسْتَحْسِن	تَسْتَحْسِن

Perfect	Indic.	Subj.	Juss.
اِسْتَحْسَنْتِ	تَسْتَحْسِنِينَ	تَسْتَحْسِنِي	تَسْتَحْسِنِي
اِسْتَحْسَنْتُ	أَسْتَحْسِنُ	أَسْتَحْسِنَ	أَسْتَحْسِنْ
etc.	etc.	etc.	etc.

Imperative

اِسْتَحْسِنْ

اِسْتَحْسِنِي etc.

Part. Active مُسْتَحْسِنٌ

Part. Passive مُسْتَحْسَنٌ

Verbal noun اِسْتِحْسَانٌ

Passive, Perf. اُسْتُحْسِنَ Imperf. Indic. يُسْتَحْسَنُ

MEANING PATTERNS OF FORM X

6. (a) There are two common meanings. The first is to desire or ask for oneself the action or state of the root verb.

e.g. حَضَرَ to attend; اِسْتَحْضَرَ to summon (to ask for the attendance of).

عَلِمَ to know; اِسْتَعْلَمَ to ask for information, to inquire about.

أَذِنَ to permit; اِسْتَأْذَنَ to ask for permission (to ask leave to depart).

غَفَرَ to forgive; اِسْتَغْفَرَ to ask forgiveness.

(b) Equally common is the estimative significance. This is usually from intransitive verbs.

e.g. حَسُنَ to be beautiful; اِسْتَحْسَنَ to find beautiful, to consider preferable.

قَبُحَ to be ugly; اِسْتَقْبَحَ to loathe, find ugly.

(c) Causative.

خَدَمَ to serve; اِسْتَخْدَمَ to employ (cause to serve).

شَهِدَ to witness; اِسْتَشْهَدَ to call to witness (cause to witness).

(d) This form is particularly rich in various extensions of meaning from the root, which cannot be classified.

e.g. عَمِلَ to do; اِسْتَعْمَلَ to use.

حَقَّ to be or become true or certain;
اِسْتَحَقَّ to deserve, merit.

قَبِلَ to receive, accept; اِسْتَقْبَلَ to welcome or receive a person.

VOCABULARY

اَلْمُسْتَقْبَلُ the future
رَأْيٌ *pl.* آرَاءٌ opinion
وَاقِعَةٌ *pl.* وَقَائِعُ event
قَلَمُ رَصَاصٍ pencil
وَطَنِيٌّ national, nationalist *mod.*
رَسَمَ (ـُـ) to draw, sketch
رَسْمٌ *pl.* رُسُومٌ sketch, drawing
رَسْمِيٌّ *adj.* official
عُضْوٌ *pl.* أَعْضَاءٌ member
قُنْبُلَةٌ *pl.* قَنَابِلُ bomb
ذَرِّيٌّ atomic

اَلْيَابَانُ Japan
يَابَانِيٌّ Japanese
رُوسِيَّا Russia
رُوسِيٌّ *pl.* رُوسٌ Russian
إِنْكِلْتَرَا England
أَمْرِيكَا ، أَمِيرِكَا America
أَمْرِيكِيٌّ American
ضِدَّ *prep.* against
أُورُبَّا ، أُورُوبَّا Europe
قَانُونٌ *pl.* قَوَانِينُ law (cf. canon)

شَأْنٌ *pl.* شُؤُونٌ matter, affair

رِئَاسَةٌ leadership, chairmanship, presidency

فَارِسٌ *pl.* فُرْسَانٌ، فَوَارِسُ horseman, knight

قِصَّةٌ *pl.* قِصَصٌ story

صُورَةٌ *pl.* صُوَرٌ picture

اَلصَّحَافَةُ the press (newspapers)

أَمَّا . . . فَ . . . as for . . .

ضَرُورِيٌّ necessary, essential

VERBS OF FORM X

اِسْتَفْهَمَ to enquire

اِسْتَقْبَلَ to receive, entertain

اِسْتَخْدَمَ to employ

اِسْتَعْمَلَ to use

اِسْتَحْسَنَ to approve, think best, admire

اِسْتَكْبَرَ to consider great

اِسْتَعْجَلَ to hasten, be in a hurry

اِسْتَعْلَمَ to ask anyone for information about something

EXERCISE 43

١ — نَظَرَ ٱلْمَلِكُ أَحْرَارَ ٱبْنَتِهِ حِينَمَا قَابَلَتِ ٱلْأَمِيرَ ٱلْأَجْنَبِيَّ. ٢ — اِبْيَضَّ وَجْهُ ٱلْفَارِسِ لَمَّا أَقْبَلَ ٱلْأَعْدَاءُ عَلَيْهِ. ٣ — لَا تَحْمَرَّ يَا وَلَدُ، إِنِّي لَا أُكَلِّمُ أَبَاكَ عَمَّا (عَنْمَا for) فَعَلْتَ ٱلْبَارِحَ. ٤ — اِسْتَعْمِلْ قَلَمَ رَصَاصٍ لِرَسْمِكَ. ٥ — نَسْتَحْسِنُ أَنْ يَحْضُرَ كُلُّ ٱلْأَعْضَاءِ ٱلْجُدُدِ لِيَسْمَعُوا كَلَامَ ٱلرُّوسِيِّ وَٱلْأَمْرِيكِيِّ عَنْ (فِي) هٰذِهِ ٱلشُّؤُونِ ٱلْمُهِمَّةِ. ٦ — كَانَ ٱلِاسْتِعْجَالُ سَبَبَ تِلْكَ ٱلْوَاقِعَةِ. ٧ — اِسْتَخْدَمَتِ ٱلشَّرِكَةُ عُمَّالًا أَجَانِبَ كَثِيرِينَ قَبْلَ ٱلْقَانُونِ ٱلْأَخِيرِ. ٨ — اِسْتَعْمَلَتْ أَمْرِيكَا ٱلْقُنْبُلَةَ ٱلذَّرِيَّةَ ضِدَّ

ٱلْيَابَانَ فِى ٱلْحَرْبِ. ٩ — سَوْفَ لَا نَسْمَعُ إِلَى آرَائِكُمْ فِى ٱلْمُسْتَقْبَلِ. ١٠ — ٱسْتَقْبَلَ رَئِيسُ ٱلْوُزَرَاءِ ٱلْيَابَانِىُّ سُفَرَاءَ دُوَلِ أُورُبَّا ٱسْتِقْبَالًا رَسْمِيًّا وَتَكَلَّمُوا عَنْ سِيَاسَةٍ رُوسِيَّا. ١١ — جَلَسُوا تَحْتَ رِئَاسَةِ رَئِيسِ وُزَرَاءِ إِنْكِلْتَرَّا. ١٢ — يَا بَنَاتُ، ٱرْسُمْنَ صُوَرًا لِهٰذِهِ ٱلْقِصَّةِ ٱلْعَرَبِيَّةِ ٱلْقَدِيمَةِ ٱلْمَشْهُورَةِ. ١٣ — «هَلْ» حَرْفُ ٱسْتِفْهَامٍ (particle) فِى ٱللُّغَةِ ٱلْعَرَبِيَّةِ. ١٤ — لَا نَعْرِفُ شَيْئًا عَنْ ذٰلِكَ، فَلْنَسْتَفْهِمِ ٱلْأُسْتَاذَ. ١٥ — إِنَّ ٱلصَّحَافَةَ ٱلْعَرَبِيَّةَ ضَعِيفَةٌ جِدًّا. أَمَّا ٱلصَّحَافَةُ ٱلْإِنْكِلِيزِيَّةُ فَنَسْتَكْبِرُهَا. ١٦ — لَا يَسْتَحْسِنُونَ سِيَاسَةَ ٱلْحِزْبِ ٱلْوَطَنِىِّ. ١٧ — إِسْتَعْجَلَ ٱلْفَارِسُ فَوَقَعَ مِنْ حِصَانِهِ. ١٨ — ٱسْتُعْمِلَتِ ٱلْقَنَابِلُ فِى ٱلْحُرُوبِ مُنْذُ سِنِينَ كَثِيرَةٍ جِدًّا. ١٩ — إِخْضَرَّ ٱلْبَحْرُ وَكَبُرَ خَوْفُ رُكَّابِ ٱلسَّفِينَةِ. ٢٠ — يَزْرَقُّ ٱلنِّيلُ (Nile) ٱلْأَبْيَضُ، فَمَا هُوَ سَبَبُ ٱسْمِهِ ٱلْغَرِيبِ؟ ٢١ — إِنِّى لَمْ أَسْمَعْ تِلْكَ ٱلْقِصَّةَ.

EXERCISE 44

1. What have you done girl? Why did you blush (become red)? 2. The garden will become green in the summer after the rains of spring. 3. I do not think much of (use إِسْتَحْسَنَ) the English press today. 4. We expect reform in the future; for that is the reason for the new law. 5. The official view is that haste is necessary to these two states, because the enemy have used these weapons for (since) many years. 6. Enquire of the inspector about the employment of Japanese workers in agriculture. 7. I fought against the enemy in Europe. 8. The king received the members of the council in his palace. 9. That was the work of the nationalists. 10. They

are under the leadership of Hassan Abdullah. 11. (إِنَّ) His story is very strange. 12. He used to be (كَانَ) a teacher in Cairo University. 13. My friend was employed in a foreign embassy for a long period. 14. But he was not happy there, so he thought best to leave his work (use أَنْ with the subjunctive). 15. A bomb fell on the Minister's car and killed him. 16. They used (the) atomic power. 17. Two atomic bombs fell on Japan during the late war. 18. Do not think much of the small; but do not also belittle (إِسْتَصْغَرَ) the great. Remember the story of David (دَاوُدَ). 19. I drew a sketch of this picture, but people thought it ugly. 20. What is your opinion of (فِي) these Italian pictures? Do you find them good or not?

CHAPTER TWENTY-FOUR

(اَلْبَابُ اَلرَّابِعُ وَالْعِشْرُونَ)

Irregular Verbs. The Doubled Verb

1. The term "*irregular*" is, perhaps, inaccurate with regard to Arabic Verbs, if by "irregular" we mean isolated idiosyncrasies. Yet there are whole classes of verbs in which certain changes or deviations take place owing to the laws of contraction and assimilation. There are three causes:

(a) Where one of the three radicals is a weak letter, that is, a wāw or a yā'.

(b) Where one of the three radicals is a hamza. Early Arab philologers classed the hamza as a weak letter with the و and ى, but in fact the main trouble is in rules of orthography, rather than in actual changes.

(c) Where the second and third radical are identical, i.e. the doubled verb. We have already encountered nouns and adjectives from these verbs, e.g.

جَدٌّ a grandfather; جَدِيدٌ new.

The Arabs divide verbs into two classes:

(a) *Sound* (فِعْلٌ سَالِمٌ).

(b) *Unsound* (فِعْلٌ غَيْرُ سَالِمٍ).

These latter are further divided into:

(i) فِعْلٌ صَحِيحٌ, comprising

(1) *The doubled verb.* (2) *The hamzated verb.*

(ii) The weak verb فِعْلٌ مُعْتَلٌّ in which one of the radicals is wāw or yā'.

Note: مُعْتَلٌّ = sick

THE DOUBLED VERB فعّل مُضاعَف

2. It has been argued that the Semitic languages were originally bi-literal rather than triliteral, thus bringing them into line with, and postulating common ancestry with, Hamitic languages. However this may be, we do find a large number of roots in Arabic in which there are only two radicals, but (except in a few particles), the second radical has been doubled, thus moulding the root into triliteral form.* Apart from this, the three radicals of a root are practically always different. We have odd cases of the first and third radical being identical, e.g.

بَابٌ door (from *b.w.b.*), and قَلِقَ to be restless, disturbed.

But it is almost unknown for the first and second radicals to be the same. An exception is بَبَّغَاءُ parrot.

3. The rules affecting the doubled verb have already been touched upon in explaining form IX of the triliteral verb.

(a) *Assimilation* (إِدْغَامٌ) takes place, and the two identical radicals are written as one with tashdīd, when the third radical carries a vowel.

e.g. (عَلَى) رَدَّ to restore, to reply (to); رَدَّ he replied; رَدُّوا they replied.

In the Imperfect, this necessitates shifting the vowel forward from the second radical:

يَرُدُّ yaruddu, he restores, for يَرْدُدُ yardudu.

Exception: the Passive Perfect of III is رُوْدِدَ rūdida.

(b) Assimilation does not take place where the third

* When we discuss quadriliteral roots, we shall find that sometimes the biliteral root is doubled, e.g. سَلْسَلَ from سَلَّ.

radical has sukūn. This, of course, applies especially to the Imperative and Jussive, as well as certain other forms.

e.g. رَدَدْنَا we restored.

رَدَدْنَ they (fem.) restored.

يَرْدُدْنَ they (fem.) restore.

نَرْدُدْ we restore (Jussive).

اُرْدُدْ restore! (Imperative).

NOTE: Thus verbs of the form فَعِلَ and فَعُلَ are only distinguished from those of فَعَلَ in the uncontracted forms, e.g. مَلَّ to be bored with; مَلِلْتُ I was bored.

(c) Where the second radical is separated from the third by a long vowel no assimilation can take place.

e.g. مَرْدُودٌ Passive Participle, I.

إِرْدَادٌ Verbal Noun, IV.

4. Conjugation of دَلَّ to show:

		Perfect			
Sing. 3. m.	دَلَّ	Dual	دَلَّا	Plur.	دَلُّوا
,, 3. f.	دَلَّتْ	,,	دَلَّتَا	,,	دَلَلْنَ
,, 2. m	دَلَلْتَ	,,	دَلَلْتُمَا	,,	دَلَلْتُمْ
,, 2. f.	دَلَلْتِ			,,	دَلَلْتُنَّ
,, 1.	دَلَلْتُ			,,	دَلَلْنَا

Imperfect Indic.	Subj.	Juss.
يَدُلُّ	يَدُلَّ	يَدْلُلْ, also يَدُلَّ or يَدُلِّ
تَدُلُّ	تَدُلَّ	تَدْلُلْ or يَدُلُّ

Imperfect Indic.	Subj.	Juss.
تَدُلُّ	تَدُلَّ	تَدْلُلْ
تَدُلِّينَ	تَدُلِّي	تَدُلِّي
أَدُلُّ	أَدُلَّ	أَدْلُلْ
يَدُلَّانِ	يَدُلَّا	يَدُلَّا
تَدُلَّانِ	تَدُلَّا	تَدُلَّا
تَدُلَّانِ	تَدُلَّا	تَدُلَّا
يَدُلُّونَ	يَدُلُّوا	يَدُلُّوا
يَدْلُلْنَ	يَدْلُلْنَ	يَدْلُلْنَ
تَدُلُّونَ	تَدُلُّوا	تَدُلُّوا
تَدْلُلْنَ	تَدْلُلْنَ	تَدْلُلْنَ
نَدُلُّ	نَدُلَّ	نَدْلُلْ

Imperative

دُلَّ دُلِّ دُلُّ or دُلَّ أُدْلُلْ

دُلِّي or أُدْلُلِي

دُلَّا or أُدْلُلَا

دُلُّوا or أُدْلُلُوا

أُدْلُلْنَ

Part. Active دَالٌّ Part. Passive مَدْلُولٌ

It will be noted that in the Imperative and Jussive the rule may be broken and the two repeated radicals may be written with tashdīd. In this case, the third radical is vowelled, usually with fatḥa, but occasionally with ḍamma or kasra.

5. **Passive.**

Perf.	Imperf. Indic.	Juss.
دُلَّ	يُدَلُّ	يُدْلَلْ
دُلَّتْ	تُدَلُّ	تُدْلَلْ
دُلِلْتَ	تُدَلُّ	تُدْلَلْ
دُلِلْتِ	تُدَلِّينَ	تُدَلِّي
دُلِلْتُ	أُدَلُّ	أُدْلَلْ
etc.	etc.	etc.

DERIVED FORMS

6.	Perf.	Imperf.	Imper.	Part. Act.	Verbal Noun
II	دَلَّلَ	يُدَلِّلُ	دَلِّلْ	مُدَلِّلٌ	تَدْلِيلٌ
III	دَالَّ	يُدَالُّ	دَالِلْ	مُدَالٌّ	دِلَالٌ
(Passive	دُولِلَ	يُدَالُّ)			
IV	أَدَلَّ	يُدِلُّ	أَدْلِلْ	مُدِلٌّ	إِدْلَالٌ
V	تَدَلَّلَ	يَتَدَلَّلُ	تَدَلَّلْ	مُتَدَلِّلٌ	تَدَلُّلٌ
VI	تَدَالَّ	يَتَدَالُّ	تَدَالَلْ	مُتَدَالٌّ	تَدَالٌّ
VII	اِنْدَلَّ	يَنْدَلُّ	اِنْدَلِلْ	مُنْدَلٌّ	اِنْدِلَالٌ
VIII	اِمْتَدَّ	يَمْتَدُّ	اِمْتَدِدْ	مُمْتَدٌّ	اِمْتِدَادٌ

(The VIII form of مَدَّ to stretch out, is given here, because in the VIII form of دَلَّ there is assimilation = اِدَّلَّ).

IX Seldom occurs.

X	اِسْتَدَلَّ	يَسْتَدِلُّ	اِسْتَدْلِلْ	مُسْتَدِلٌّ	اِسْتِدْلَالٌ

VOCABULARY

عَادَةٌ *pl.* ـَات custom, habit

مَسْأَلَةٌ *pl.* مَسَائِلُ problem, question, matter

مُوَظَّفٌ *pl.* ـُونَ official *n.*

سُورِيَا Syria

سُورِيٌّ Syrian

مَشْرُوعٌ *pl.* ـَات، مَشَارِيعُ scheme, project

أَهْلٌ *pl.* أَهَالٍ people

أَمَلٌ *pl.* آمَالٌ hope

حَرٌّ، حَرَارَةٌ heat

حَارٌّ hot

حِكَايَةٌ *pl.* ـَات story

بِسُرْعَةٍ quickly, with speed

أَفْضَلُ (مِنْ) better (than), preferable (to)

DOUBLED VERBS

مَدَّ (ـُ) to stretch out *tr.*

أَمَدَّ IV to help

اِمْتَدَّ VIII to stretch *intr.*

قَصَّ (ـُ) to narrate, recount, tell

ضَمَّ (ـُ) to collect *tr.*

اِنْضَمَّ مَعَ، إِلَى VII to join, adhere

عَدَّ (ـُ) to count, consider

أَعَدَّ IV to prepare *tr.*

اِسْتَعَدَّ X to prepare oneself, be prepared

قَرَّ (ـِ) to be settled

قَرَّرَ II to lay down, ordain, decide

تَقْرِيرٌ *pl.* تَقَارِيرُ report

قَرَارٌ decision, determination

عَمٌّ uncle (paternal)

عَمَّةٌ aunt (paternal)

اِهْتَمَّ بِ VIII to be concerned about, bother about, be interested in

ظَنَّ (ـُ) to think, consider

أَحَبَّ IV to love, like

ضَرَّ (ـُ) to injure

اِضْطَرَّ VIII to compel

سَرَّ (ـُ) to rejoice *tr.*, make glad

جَدَّ (ـُ) to be new

تَجَدَّدَ V to be renewed

أَحَسَّ بِ IV to feel, be aware of

جُنَّ (ـُ) to be or go mad

مَرَّ بِ، عَلَى (ـُ) to pass (by)

تَمَّ (ـِ) to be completed

أَتَمَّ IV to complete

اسْتَحَقَّ X to deserve, merit

EXERCISE 45

١ — مَدَّتِ ٱلْأَمِيرَةُ يَدَهَا إِلَى ٱلْأَمِيرِ ٱلسُّورِيِّ كَعَادَتِهَا فَقَبَّلَهَا. ٢ — كَانَتِ ٱلطَّرِيقُ ٱلطَّوِيلَةُ تَمْتَدُّ أَمَامَنَا فَٱسْتَعْدَدْنَا لِلسَّفَرِ، وَأَحْسَسْنَا بِسُرُورٍ فِي قُلُوبِنَا. ٣ — إِنَّ ٱلنِّسَاءَ جُنَّ حِينَمَا نَظَرْنَ هٰذَا ٱلْمَشْرُوعَ، لٰكِنَّ رِجَالَهُنَّ لَمْ يَهْتَمُّوا بِهِ. ٤ — كَانَ عَمِّي رَجُلاً ظَامِئًا يُحِبُّ ٱلْكُتُبَ وَٱلدُّرُوسَ. ٥ — قَدْ قُرِّرَ هٰذَا ٱلْكِتَابُ لِلْمَدَارِسِ ٱلْمِصْرِيَّةِ كُلِّهَا. ٦ — مَا هِيَ حِكَايَةُ ذٰلِكَ ٱلْمُوَظَّفِ؟ ٱقْصُصْهَا عَلَيَّ مِنْ فَضْلِكَ (please). ٧ — أَعَدَّ ٱلْمُسَافِرُونَ ٱلْخَيْلَ لِسَفَرِهِمْ لِسُورِيَّا. ٨ — لِلشَّرِكَاتِ ٱلدُّوَلِيَّةِ أَنْ تُتِمَّ ٱلْمَشْرُوعَ. ٩ — عَلَى كُلِّ حَالٍ (in any case) هِيَ ٱضْطُرَّتْ إِلَى ٱلتَّعَاوُنِ مَعَ ٱلْحُكُومَةِ. ١٠ — كَتَبَ ٱلرَّئِيسُ فِي (concerning) ٱلْمَسْأَلَةِ فِي جَرِيدَةٍ مِنَ ٱلْجَرَائِدِ. ١١ — سَرَّنِي أَنَّ ٱسْتِحْقَاقَاتِكَ مَذْكُورَةٌ فِي ٱلتَّقْرِيرِ. ١٢ — ٱنْضَمَّ جَيْشُ سُورِيَّا مَعَ جَيْشِ مِصْرَ لِيُمِدَّهُ فِي تِلْكَ ٱلْأَيَّامِ ٱلصَّعْبَةِ. ١٣ — تَجَدَّدَ تَجْلِيدُ ٱلْكِتَابِ. ١٤ — أَمَرَرْتُمْ بِأَهْلِ ٱلْقَرْيَةِ بِٱلْقُرْبِ مِنَ ٱلْبِئْرِ؟ ١٥ — ضُمَّ ٱلْجُنُودَ وَعُدَّهُمْ حَالاً. ١٦ — إِنَّ هٰذَا ٱلْقَرَارَ صَعْبٌ جِدًّا فِي أَوْقَاتِ ٱلْبَرْدِ ٱلشَّدِيدِ. ١٧ — تَظُنُّ عَمَّتِي ٱلْحَرَّ

أَفْضَلَ مِنَ ٱلْبَرْدِ. ١٨ — ٱلْأَمَلُ يُسِرُّ ٱلْإِنْسَانَ. ١٩ — حَائِطُ ٱلْبَيْتِ بَارِدٌ جِدًّا وَكَانَ حَارًّا قَبْلَ سَاعَاتٍ. ٢٠ — تَمَّ سُرُورُنَا لَمَّا أَمَرَنَا ٱلْمَلِكُ أَنْ نَنْسَحِبَ.

EXERCISE 46

1. The minister has written long reports on this matter, so the government has been compelled to do something (literally: a thing) for the deserving officials. 2. Syria asks for an international scheme for the renewal of the people's hopes, and the completion of their happiness. 3. Help your friends in times of anxiety, as is (like) the custom of the Christians, Muslims and Jews. 4. I realized that he (بِأَنَّهُ) had gone mad through (from) the heat. 5. I passed many fine buildings during my visit to the West. 6. Affairs have settled down in the foreign companies. 7. The government has laid it down that the people should be ready to fight, all of them, and to join the army at all times. 8. Tell me (عَلَيَّ) the story, for I like it greatly. 9. The English like horse racing in the cold season. 10. Do you think he is pleased? (translate: do you think him pleased?) 11. He is angry at the government's decision. 12. I am not bothered about the Syrian question. 13. Hope is preferable to fear. 14. The cultivation (agriculture) stretches from here to Damascus. 15. My work will be complete in a week's time. 16. Go quickly, and tell that passing man to wait a minute. 17. May you deserve what I have done for you and your brother. 18. Work does not harm. 19. Be ready in front of the door and wait for me. 20. It is your duty to be concerned with the future of your country.

CHAPTER TWENTY-FIVE

(أَلْبَابُ الْخَامِسُ وَالْعِشْرُونَ)

Hamzated Verbs. Hamza as Initial Radical

1. The main trouble with hamzated verbs is orthography, since the hamza may be written on the ʾalif (أَ a, or أُ u), under the ʾalif (إِ i), on the wāw (ؤ) or on the yā (ئ) which then loses its two dots – or even unsupported by another letter (except at the beginning of a word). In addition, there is some irregularity in Form VIII of the verb.

2. The hamza is a consonant, and, as such, may be the initial or first radical, as in أَكَلَ to eat, and أَخَذَ to take; the middle or second radical, as in سَأَلَ to ask; بَؤُسَ to be brave; سَئِمَ to be disgusted at; and the final or third radical as in قَرَأَ to read; خَطِئَ to transgress; and بَطُؤَ to be slow.

3. The whole question of the orthography of hamza, especially with verbs, is very confused, and, in some cases, alternative usages will be encountered. The following rules are only general guides, and should be taken in conjunction with the verb tables in this chapter and the next:

(a) At the beginning of a word hamza is invariably written over or under ʾalif (except in certain Quranic usages),

e.g. أَخَذَ he took; أُخِذَ he or it was taken;

إِسْحَاقُ Isḥāq (Isaac); إِنْذَارٌ a warning.

(b) When this initial hamza is followed by an ʾalif of prolongation (long vowel ā), the latter is replaced by a madda over the initial ʾalif.

e.g. آخِذٌ ʾākhidhun, for أَاخِذٌ, Active Participle of أَخَذَ.

(c) Otherwise, the hamza tends to be written over the semi-consonant corresponding to the vowel of the preceding letter.

e.g. يَأْخُذُ ya'khudhu, he takes.

يُؤْخَذُ yu'khadhu, he or it is taken.

سُؤَالٌ su'ālun, a question.

اِسْتِئْنَافٌ isti'nāfun, Verbal Noun of اِسْتَأْنَفَ X, to appeal.

(d) Where the previous consonant has sukūn, the hamza tends to be written over the semi-consonant coinciding with its own vowel.

e.g. مَسْؤُولٌ mas'ūlun, asked, responsible, passive participle of سَأَلَ to ask.

أَسْئِلَةٌ 'as'ilatun, questions, pl. of سُؤَالٌ

يَيْأَسُ yay'asu, he despairs, Imperf. of يَئِسَ

In the Perfect of verbs with medial hamza, this rule is applied instead of (c) above, even though the previous radical is vowelled, because otherwise there would be no visible difference between the varied vowellings of the middle radical. Thus, ba'usa, to be brave, is written بَؤُسَ; sa'ima min, to be disgusted with, is written سَئِمَ مِنْ.

In the Perfect of the Passive Verb, the hamza of the middle radical is always written on kasra, سُئِلَ he asked; سُئِلَ he was asked.

(e) In Form VIII of the verb, however, two variations occur. For اِئْتَلَفَ بِ to be familiar with (أَلِفَ VIII), in addition to the regular form, we find اِيْتَلَفَ, the yā' replacing the hamza. Moreover, in some verbs instead of this hamza we find the tā' of Form VIII doubled,

e.g. from أَخَذَ, اِتَّخَذَ for اِئْتَخَذَ to take, adopt.

4. The reader may find books printed in France and North Africa, as well as in India, Pakistan and Persia – especially older editions – in which hamza is not shown, and the hamza over yā' will therefore appear merely as a proper yā' with the two dots, e.g.

جرايد for جَرَائِدُ, pl. of جَرِيدَةٌ newspaper.

This calls to mind the fact that in Classical Spoken Arabic only certain tribes actually pronounced non-initial hamza. Indeed, such hamzas are almost unknown even in modern spoken Arabic. In the recension of the Quran, the hamza was introduced into the standard dialect of Arabic – the literary language – and the orthography was such that, if the hamza were not pronounced but replaced by the weak letters 'alif, wāw or yā', the written form would still be correct. Thus مُؤَلِّفٌ with the hamza would be pronounced mu'allifun; without the hamza, it would be muwallifun. يَأْخُذُ with hamza would be ya'khudhu, without hamza, yākhudhu; جَرَائِدُ with hamza jarā'idu, without hamza, jarāyidu, and so on. This fact may help the student to write the hamza correctly.

5. The following idiosyncrasies of individual verbs may be noted here.

(a) In certain verbs: أَخَذَ to take; أَمَرَ to command; أَكَلَ to eat, the initial hamza is dropped in the Imperative, and we have:

Verb	Imperative		
	m. sing.	f. sing.	dual, etc.
أَخَذَ	خُذْ	خُذِي	خُذَا
أَمَرَ	مُرْ	مُرِي	مُرَا
أَكَلَ	كُلْ	كُلِي	كُلَا

(b) The verb سَأَلَ to ask, is sometimes written in the Imperfect as if there were no hamza, and it were a biliteral verb.

أَسَلُ I ask. تَسَلُ you ask (m.s.) etc.

In the Imperative, we also find سَلْ for اِسْأَلْ etc.

6. Conjugation of أَلِفَ to get, be, accustomed to:

Perf.	Imperf. Indic.	Subj.	Juss.
أَلِفَ	يَأْلَفُ	يَأْلَفَ	يَأْلَفْ
أَلِفَتْ	تَأْلَفُ	تَأْلَفَ	تَأْلَفْ
أَلِفْتَ	تَأْلَفُ	تَأْلَفَ	تَأْلَفْ
أَلِفْتِ	تَأْلَفِينَ	تَأْلَفِي	تَأْلَفِي
أَلِفْتُ	آلَفُ	آلَفَ	آلَفْ
etc.	etc.	etc.	etc.

Imperative

اِيلَفْ

اِيلَفِي etc.

Part. Active آلِفٌ

Part Passive مَأْلُوفٌ

Passive Perf. أُلِفَ Imperf. Indic. يُؤْلَفُ

أَمَلَ to hope: Imperf. Indic. يَأْمَلُ Imper. أُومَلْ

أَثَرَ to quote: Imperf. Indic. يَأْثُرُ Imper. اِيثِرْ

DERIVED FORMS

7.

	Perf.	Imperf. Indic.	Imper.	Part. Act.	Verbal Noun
II	أَلَّفَ	يُؤَلِّفُ	أَلِّفْ	مُؤَلِّفٌ	تَأْلِيفٌ
III	آلَفَ	يُؤَالِفُ	آلِفْ	مُؤَالِفٌ	إِلَافٌ or مُؤَالَفَةٌ

IV	آلَفَ	يُؤْلِفُ	آلِفْ	مُؤْلِفٌ	إِيلَافٌ
V	تَآلَّفَ	يَتَآلَّفُ	تَآلَّفْ	مُتَآلِّفٌ	تَآلُّفٌ
VI	تَآلَفَ	يَتَآلَفُ	تَآلَفْ	مُتَآلِفٌ	تَآلُفٌ

VII Wanting in all verbs beginning with hamza wāw, yā', rā', lām, nūn.

VIII	اِئْتَلَفَ	يَأْتَلِفُ	اِئْتَلِفْ	مُؤْتَلِفٌ	اِئْتِلَافٌ

IX Wanting.

X	اِسْتَآلَفَ	يَسْتَآلِفُ	اِسْتَآلِفْ	مُسْتَآلِفٌ	اِسْتِئْلَافٌ

VOCABULARY

أَظْهَرَ IV to show

مَلَكٌ، مَلْأَكٌ *pl.* مَلَائِكَةٌ angel

رَسُولٌ *pl.* رُسُلٌ apostle

قِيَامَةٌ Resurrection

دِينِيٌّ religious

حَرَكَةٌ *pl.* ـَاتٌ movement

دَعْوَةٌ invitation

كَلِمَةٌ *pl.* ـَاتٌ word

قَامُوسٌ *pl.* قَوَامِيسُ dictionary

قَتْلٌ murder, killing

مَمْنُوعٌ forbidden

غِرْشٌ، قِرْشٌ *pl.* غُرُوشٌ، قُرُوشٌ piastre

(ب) مُضِرٌّ harmful (to)

خِنْزِيرٌ *pl.* خَنَازِيرُ pig, pork

لَقَّبَ II to name, nickname

لَقَبٌ *pl.* أَلْقَابٌ name, title, nickname

حَيَاةٌ life

HAMZATED VERBS AND THEIR DERIVATIVES

أَمِنَ (ـَ) to be secure

آمَنَ بِ IV to believe in (religious)

آخَذَ III to blame

اِتَّخَذَ VIII to take to oneself, adopt

أَمَلَ (ـُ) to hope

تَأَمَّلَ (فِي) V to observe, look at

أَثَّرَ (فى ، على) II to make an impression (on), influence

تَأَثَّرَ V to be influenced, impressed

تَأَخَّرَ V to be late

أَذِنَ ب (ـَ) to allow

إِسْتَأْذَنَ X to ask permission (beg leave)

أَكَّدَ II to assure, confirm

تَأَكَّدَ V to be sure (of)

آجَرَ IV to let (for hire)

إِسْتَاجَرَ X to hire, rent

آلَفَ III to be intimate with

أَلَّفَ II to compile, write, compose

مُؤَلِّف compiler, writer, author

أَدَّبَ II to discipline

أَدَب *pl.* آدَاب courtesy; literature

EXERCISE 47

١ — لُقِّبَ ٱلْخَلِيفَةُ بِلَقَبِ « أَمِيرِ ٱلْمُؤْمِنِينَ » لِرِئَاسَتِهِ ٱلدِّينِيَّةِ. ٢ — يُؤْمِنُ ٱلْمُسْلِمُ بِٱللّٰهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَكُتُبِهِ وَيَوْمِ ٱلْقِيَامَةِ. ٣ — إِنَّ فِى ٱلْقَوَامِيسِ ٱلْعَرَبِيَّةِ كَلِمَاتٍ كَثِيرَةً دِينِيَّةً. ٤ — إِنَّ دِينَنَا لَا يَأْذَنُ بِٱلْقَتْلِ. ٥ — إِسْتَأْذَنَ ٱلضُّيُوفُ فَٱنْصَرَفُوا فِى عَرَبَةٍ مُسْتَأْجَرَةٍ. وَكَانَتِ ٱلْأُجْرَةُ عِشْرِينَ (قِرْشًا) مِصْرِيًّا. ٦ — كُلُّ ٱلْأَجَانِبِ يَتَّخِذُونَ هٰذِهِ ٱلْعَادَةَ ٱلْقَبِيحَةَ ، وَأَمَلُ أَلَّا تَتَّخِذَهَا أَنْتَ يَا ٱبْنِى. ٧ — أَثَّرَتْ حَيَاةُ رَسُولِ ٱللّٰهِ فِى ٱلْمُسْلِمِينَ جَمِيعِهِمْ. ٨ — أَنْتَ مُسْلِمٌ فَلَا تَأْكُلْ لَحْمَ ٱلْخِنْزِيرِ : إِنَّ ذٰلِكَ مَمْنُوعٌ فِى دِينِنَا. ٩ — لَا تَتَأَخَّرْ لِدَعْوَتِى. ١٠ — أَنَا مُتَأَكِّدٌ مِنْ أَنَّ حَرَكَاتِ ٱلْمُدُنِ مُضِرَّةٌ بِٱلْإِنْسَانِ. ١١ — يَظْهَرُ أَنَّ تَأْلِيفَ ٱلْكُتُبِ غَيْرُ نَافِعٍ فِى هٰذِهِ ٱلْأَيَّامِ. ١٢ — ذَهَبَ مَالُهُ كُلُّهُ ، لِذٰلِكَ يُؤَاخِذُهُ أَبُوهُ. ١٣ — تَأَمَّلْ تِلْكَ ٱلْبِنْتَ ٱلْمُحْمَرَّةَ. ١٤ — إِنَّ

ٱلتَّأْكِيدَ غَيْرُ مُمْكِنٍ لِمُؤَلِّفِي كُتُبِ ٱلتَّارِيخِ. ١٥ — أَظْهِرْ أَدَبَكَ لِلضُّيُوفِ، يَا وَلَدُ. ١٦ — إِنَّنَا نَتَأَثَّرُ مِنْ أَعْمَالِ أَجْدَادِنَا (ancestors). ١٧ — أَفِي ٱلشَّارِعِ سَيَّارَةٌ لِلْإِيجَارِ؟ ١٨ — كَانَتْ ظُنُونُهُمْ كَظُنُونِ ٱلْجَمِيعِ. ١٩ — إِنَّ ٱلْمُعَلِّمَ ٱلطَّيِّبَ يُؤَدِّبُ ٱلتَّلَامِذَةَ وَلَا يُؤَالِفُهُمْ. ٢٠ — إِنَّ حَرَارَةَ ٱلشَّمْسِ مُضِرَّةٌ فِي ٱلشَّرْقِ.

EXERCISE 48

1. The pig was eaten in the Christian's house. 2. How did the Muslims name their Caliph? 3. They named him with the title of "Prince of the Faithful". 4. The affairs of the state became secure after the murder of the author of that harmful book. 5. Look at the influence of religious opinions on the history of the world. 6. Religion is an important matter, more important than wealth. 7. I accept your kind invitation, and I will try not to be late. 8. But I am very busy, so I will hire a car. 9. Arab thought and literature deserve long study. 10. Muhammad blamed the Christians and the Jews because they went against his religion. 11. Yet they believed in the Day of Resurrection. 12. Wine drinking is forbidden to the Muslim. 13. This author has many famous compilations. 14. It appears that you have disciplined your sons, yet they blame you. 15. The angels and the apostles are servants of God. 16. I am certain that this word is [to be] found in the dictionary. 17. Show your two piastres to the owner of the horse, perhaps he will hire it to you. 18. There is much traffic (movement) in the streets of Baghdad. 19. The heat was the cause of his sickness. 20. Do not be influenced by my opinions. Think about the matter.

CHAPTER TWENTY-SIX

(أَلْبَابُ ٱلسَّادِسُ وَٱلْعِشْرُونَ)

Hamzated Verbs. Hamza as Middle and Final Radical

1. The Verb with Hamza as Middle Radical:

The Middle Radical may be vowelled with fatḥa, ḍamma, or kasra. As explained in rule (d) of Hamza orthography in the previous chapter, this means that the hamza may be written over 'alif, wāw, or yā'.

2. Conjugation of سَأَلَ to ask:

Perf.	Imperf. Indic.		Subj.	
سَأَلَ	يَسْأَلُ	(also written يَسْـَلُ)	يَسْأَلَ	(يَسْـَلَ)
سَأَلَتْ	تَسْأَلُ		تَسْأَلَ	
سَأَلْتَ	تَسْأَلُ		تَسْأَلَ	
سَأَلْتِ	تَسْأَلِينَ		تَسْأَلِي	
سَأَلْتُ	أَسْأَلُ		أَسْأَلَ	
etc.	etc.		etc.	

Jussive

يَسْأَلْ	(يَسْـَلْ)	or	يَسَلْ
تَسْأَلْ		,,	تَسَلْ
تَسْأَلْ		,,	تَسَلْ
تَسْأَلِي		,,	تَسَلِي
أَسْأَلْ		,,	أَسَلْ
etc.			etc.

Imperative

سَلْ or (إِسْأَلْ also written) إِسْأَلْ

سَلِي ,, (إِسْأَلِي ,, ,,) إِسْأَلِي

etc. etc.

Part. Act. سَائِلٌ

Part. Pass. مَسْؤُولٌ (also written مَسْئُولٌ or مَسْئُولٌ)

Passive Perf. سُئِلَ, Imperf. Indic. يُسْأَلُ (also written يُسْئَلُ).

3. Example of the form فَعِلَ : كَئِبَ to be cast down.

Imperf. Indic. يَكْأَبُ (also written يَكْئَبُ).

Imper. اِكْأَبْ (,, ,, اِكْئَبْ).

4. Example of the form فَعُلَ : بَؤُسَ to be brave.

Imperf. Indic. يَبْؤُسُ

Imper. اُبْؤُسْ

DERIVED FORMS

5.	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II.	سَأَّلَ	يُسَئِّلُ	سَئِّلْ	مُسَئِّلٌ	مُسَأَّلٌ
III.	سَاءَلَ	يُسَائِلُ	سَائِلْ	مُسَائِلٌ	مُسَاءَلٌ
IV.	أَسْأَلَ	يُسْئِلُ	أَسْئِلْ	مُسْئِلٌ	مُسْأَلٌ
V.	تَسَأَّلَ	يَتَسَأَّلُ	تَسَأَّلْ	مُتَسَئِّلٌ	مُتَسَأَّلٌ
VI.	تَسَاءَلَ	يَتَسَاءَلُ	تَسَاءَلْ	مُتَسَائِلٌ	مُتَسَاءَلٌ
VII.	اِنْسَأَلَ	يَنْسَئِلُ	اِنْسَئِلْ	مُنْسَئِلٌ	مُنْسَأَلٌ

	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
VIII.	اِلْتَأَمَ	يَلْتَئِمُ	اِلْتَئِمْ	مُلْتَئِمٌ	مُلْتَأَمٌ

(from لَأْمٌ to bind up a wound, as this form of سَأَلَ does not occur).

IX. does not occur.

X.	اِسْتَلْأَمَ	يَسْتَلْئِمُ	اِسْتَلْئِمْ	مُسْتَلْئِمٌ	مُسْتَلْأَمٌ

Verbal Noun

II.	تَسْئِيلٌ	IV.	إِسْآلٌ	VI.	تَسَاؤُلٌ	VIII.	اِلْتِئَامٌ
III.	مُسَاءَلَةٌ	V.	تَسَؤُّلٌ	VII.	اِنْسِئَالٌ	X.	اِسْتِلْآمٌ

6. Example of verb, whose third radical is hamza:
قَرَأَ to read.

Perf.	Imperf. Indic.	Subj.	Juss.
قَرَأَ	يَقْرَأُ	يَقْرَأَ	يَقْرَأْ
قَرَأَتْ	تَقْرَأُ	تَقْرَأَ	تَقْرَأْ
قَرَأْتَ	تَقْرَأُ	تَقْرَأَ	تَقْرَأْ
قَرَأْتِ	تَقْرَئِينَ	تَقْرَئِي	تَقْرَئِي
قَرَأْتُ	أَقْرَأُ	أَقْرَأَ	أَقْرَأْ
etc.	etc.	etc.	etc.

Imperative

اِقْرَأْ

اِقْرَئِي etc.

Part. Active قَارِئٌ

Part. Passive مَقْرُوءٌ

Pass. Perf. قُرِئَ

قُرِئَتْ etc.

Imperf. Indic. يُقْرَأُ

Note the orthography of the hamza in the following examples. They represent the usual modern practice, though the student should not be surprised if he encounter other minor variants from time to time.

3 Masc. Pl. Perf.		قَرَؤُوا , قَرَؤُوا , قَرَأُوا they read, have read
,, ,,	Imperf. Indic.	يَقْرَؤُنَ , يَقْرَؤُونَ , يَقْرَأُونَ they read
3 Masc. Sing.	Imperf. Indic. with Pronominal suffix	يَقْرَؤُهُ } he reads it
,, ,,	Subjunctive	يَقْرَأَهُ }
3 Masc. Dual	Perf.	قَرَأَا they (two) read, have read
,, ,,	Imperf. Indic.	يَقْرَآنِ they (two) read

7. Conjugation of verbs which take kasra in the Imperf.: هَنِئَ to be healthy, Imperf. Indic. يَهْنَأُ Imperative اِهْنَأْ.

8. Conjugation of verbs of the form فَعِلَ : خَطِئَ to sin.

Perf.	Imperf. Indic.	Imper.
خَطِئَ	يَخْطَأُ	اِخْطَأْ
خَطِئَتْ	تَخْطَأُ	اِخْطَئِي
خَطِئْتَ	تَخْطَأُ	etc.
خَطِئْتِ	تَخْطَئِينَ	
خَطِئْتُ	أَخْطَأُ	
etc.	etc.	

9. Conjugation of verbs of the form فَعُلَ : بَطُؤَ to be slow.

Perf.	Imperf. Indic.	Imper.
بَطُؤَ	يَبْطُؤُ	اُبْطُؤْ
بَطُؤَتْ	تَبْطُؤُ	اُبْطُؤِي
بَطُؤْتَ	تَبْطُؤُ	etc.
etc.	etc.	

DERIVED FORMS

10.	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II.	قَرَّأَ	يُقَرِّئُ	قَرِّئْ	مُقَرِّئٌ	مُقَرَّأٌ
III.	قَارَأَ	يُقَارِئُ	قَارِئْ	مُقَارِئٌ	مُقَارَأٌ
IV.	أَقْرَأَ	يُقْرِئُ	أَقْرِئْ	مُقْرِئٌ	مُقْرَأٌ
V.	تَقَرَّأَ	يَتَقَرَّأُ	تَقَرَّأْ	مُتَقَرِّئٌ	مُتَقَرَّأٌ
VI.	تَقَارَأَ	يَتَقَارَأُ	تَقَارَأْ	مُتَقَارِئٌ	مُتَقَارَأٌ
VII.	اِنْقَرَأَ	يَنْقَرِئُ	اِنْقَرِئْ	مُنْقَرِئٌ	مُنْقَرَأٌ
VIII.	اِقْتَرَأَ	يَقْتَرِئُ	اِقْتَرِئْ	مُقْتَرِئٌ	مُقْتَرَأٌ

IX. Does not occur.

X. اِسْتَقْرَأَ	يَسْتَقْرِئُ	اِسْتَقْرِئْ	مُسْتَقْرِئٌ	مُسْتَقْرَأٌ

Verbal Noun

II. تَقْرِئَةٌ	IV. إِقْرَاءٌ	VI. تَقَارُؤٌ	VIII. اِقْتِرَاءٌ
III. مُقَارَأَةٌ	V. تَقَرُّؤٌ	VII. اِنْقِرَاءٌ	X. اِسْتِقْرَاءٌ

VOCABULARY

وَفْدٌ *pl.* وُفُودٌ delegation

صَرَّحَ II to declare, permit *mod.*

حَادِثٌ *pl.* حَوَادِثُ event *mod.*

نَفَّذَ II to carry out, execute

تَنْفِيذٌ execution

تَنْفِيذِيٌّ executive *adj.*

سَبِيلٌ *pl.* سُبُلٌ path, road, method

فِي سَبِيلِ (with following *gen.*) in the way of, in aid of, towards

عَلَاقَةٌ *pl.* ـَاتٌ relationship(s), relation(s)

نِظَامٌ *pl.* أَنْظِمَةٌ arrangement, system, discipline

إِدَارَةٌ administration, management

شَعْبٌ *pl.* شُعُوبٌ people, nation

اِسْتِقْلَالٌ independence

حُلْمٌ *pl.* أَحْلَامٌ dream

رُجُوعٌ return

ثَمَنٌ *pl.* أَثْمَانٌ price

جِدَارٌ *pl.* جُدْرَانٌ wall

حَاجَةٌ *pl.* ـَاتٌ, ... إِلَى ... فِي ... need, in ... of ...

مُرُورٌ passing *n.*

بِرْمِيلٌ *pl.* بَرَامِيلُ barrel, cask, vat, drum

نَفْطٌ ، نِفْطٌ oil, naphtha, tar

زَيْتٌ oil

زَيْتُونٌ olive (زَيْتُونَةٌ an olive)

صَنَعَ (ـَ) to make, do, manufacture

صِنَاعَةٌ *pl.* صَنَائِعُ craft, industry

مَصْنَعٌ *pl.* مَصَانِعُ factory, workshop

اِرْتَفَعَ VIII to rise, to be raised

سِجْنٌ *pl.* سُجُونٌ prison

نَتِيجَةٌ *pl.* نَتَائِجُ result

اِمْتِحَانٌ *pl.* ـَاتٌ examination

نَجَاحٌ success

زَمَنٌ ، زَمَانٌ *pl.* أَزْمِنَةٌ time

فَأْسٌ (*f.*) *pl.* فُؤُوسٌ axe

VERBS WITH MEDIAL HAMZA

سَئِمَ (مِنْ) (ـَـ) to loathe, be disgusted with	تَفَأَّلَ V	ب	to draw a good omen from, bode well of
شَأَمَ (ـَـ) (with عَلَى) to draw ill luck upon, bode ill for	تَفَاءَلَ VI		
	إِفْتَأَلَ VIII		

VERBS WITH FINAL HAMZA

بَدَأَ (ـَـ) to begin *trans.*	هَنَّأَ II to congratulate
إِبْتَدَأَ VIII to begin *intrans.*	مَلَأَ (ـَـ) to fill
قَرَأَ (ـَـ) to read	نَشَأَ (ـَـ) to grow *intrans.*
اَلْقُرْآنُ the Qur'ān (Koran)	أَنْشَأَ IV to establish, set up
نَبَّأَ II (with *acc.*) ب to inform ... of ...	جرؤ (ـُـ) to dare, be brave
إِلْتَجَأَ إِلَى VIII to take refuge (with)	جَرِيءٌ *pl.* أَجْرَاءُ bold, brave

EXERCISE 49

١ — سَئِمَ اَلْوَفْدُ اَلْمِصْرِيُّ مِنَ اَلْحَوَادِثِ اَلْأَخِيرَةِ. ٢ — نَسْأَلُ اَللّٰهَ أَنْ يُمِدَّنَا فِي تَنْفِيذِ اَلْمَشْرُوعِ. ٣ — لِمَاذَا تَتَفَأَّلُونَ بِرُجُوعِ اَلْمَلِكِ وَقَدْ صَرَّحَ مُتَكَلِّمٌ بِاسْمِ اَلْحُكُومَةِ أَنَّ اَلْمُشْكِلَةَ اِنْحَلَّتْ؟ ٤ — اِفْتَأَلَتْ زَوْجَةُ قَيْصَرَ (Caesar) مِنْ حُلْمِهِ فِي شَهْرِ مَارِسَ (March)[1]. ٥ — اِبْتَدَأْتُ فِي قِرَاءَةِ اَلْقُرْآنِ قَبْلَ شَهْرَيْنِ وَأَتْمَمْتُهَا أَثْنَاءَ شَهْرٍ كَامِلٍ. ٦ — نَفَّذَتِ اَلسُّلْطَةُ اَلتَّنْفِيذِيَّةُ هٰذَا اَلْقَانُونَ فِي سَبِيلِ اَلْإِصْلَاحِ. ٧ — نَبَّأَتْ شَرِكَةُ نَفْطِ

[1] Also آذَارُ (see Chapter 36)

اَلْعِرَاقِ اَلْحُكُومَةَ اَلْعِرَاقِيَّةَ بِأَنَّ ثَمَنَ اَلزَّيْتِ سَوْفَ يَرْتَفِعُ إِلَى جُنَيْهَيْنِ لِلْبِرْمِيلِ فِى اَلسَّنَةِ اَلْجَدِيدَةِ. ٨ — أَنْشَأَتِ اَلْحُكُومَةُ صِنَاعَاتٍ خَفِيفَةً. ٩ — اِتْبَعِ اَلنِّظَامَ اَلْمَعْرُوفَ وَامْلَأْ بِرْمِيلَكَ بِالزَّيْتُونِ. ١٠ — أُهَنِّئُ هٰذِهِ اَلشَّرِكَةَ لِأَنَّ عَلَاقَاتِ اَلْإِدَارَةِ مَعَ اَلْعُمَّالِ حَسَنَةٌ جِدًّا. ١١ — نَحْنُ فِى حَاجَةٍ كَبِيرَةٍ إِلَى اَلْاِسْتِقْلَالِ، فَلْنَدْفَعْ ثَمَنَهُ. ١٢ — هَرَبَ اَلْقَاتِلُ مِنَ اَلسِّجْنِ وَالْتَجَأَ فِى بَيْتٍ مِنْ بُيُوتِ اَلْقَرْيَةِ. ١٣ — وَجَدَ فَأْسًا هُنَاكَ لٰكِنَّهُ لَمْ يَجْرُؤْ عَلَى أَنْ يَسْتَعْمِلَهَا. ١٤ — نَشَأَ فِى بَيْتٍ صَغِيرٍ قَرِيبٍ مِنْ بَابِ اَلْمَدِينَةِ. ١٥ — اِبْدَأُوا تَصْلِيحَ اَلْجِدَارِ يَا عُمَّالُ. ١٦ — صَنَعَ سُيُوفًا لِلرِّجَالِ اَلْأَجْرَاءِ فِى مَصْنَعٍ لَهُ. ١٧ — بَعْدَ مُرُورِ اَلزَّمَانِ رَجَعَ اَلْمُسَافِرُ لِوَطَنِهِ وَاسْتَقَرَّ هُنَاكَ. ١٨ — لَا تَقْرَئِى هٰذَا اَلْكِتَابَ يَا اِبْنَتِى. ١٩ — سَلُوا مُعَلِّمِيكُمْ عَنْ نَتَائِجِ اِمْتِحَانَاتِكُمْ. ٢٠ — إِنَّ وَاجِبَ اَلشَّعْبِ أَنْ يُهَنِّئَ رَئِيسَ اَلْوُزَرَاءِ عَلَى نَجَاحِ اَلْمَشْرُوعِ.

EXERCISE 50

1. The government congratulated the delegation on their success in the way of improving the relations between the people and the administration. 2. A government spokesman announced the return of the price of oil to what it was before the war. 3. Life is our prison, and we take refuge in dreams. 4. Events have deprived (use منع) us of liberty since the war, and we are in need of it. 5. The wall of this room has become dirty with the passage of time. 6. This executive arrangement began a week ago. 7. A cask of olives reached me yesterday. 8. The servants cut the wood with their axes, then

informed their master of the completion of the work. 10. I have read the whole of the Quran. 11. Do you draw a good omen from the establishment of these factories? 12. No, it bodes ill to me (lit. I draw a bad omen from it). 13. I filled the guests' cups with coffee, and they drank it. 14. This writer grew up in the city of Baghdad (بَغْدَادُ). 15. He was ill, yet he began his examination. 16. The result is not known, because it is in God's hands. 17. Ask the scholars about that great man. He became disgusted with city life (the life of cities). 18. What have you made today? 19. Don't ask me about that. It is my secret. 20. Market prices have gone up in recent days.

CHAPTER TWENTY-SEVEN

(اَلْبَابُ السَّابِعُ وَالْعِشْرُونَ)

Weak Verbs. The Assimilated Verb

1. The *Weak Verbs* (أَفْعَالٌ مُعْتَلَّةٌ) are those in which one radical is one of the two semi-vowels or semi-consonants, wāw and yā'. They are of three classes:

A. Those with a weak *Initial Radical* (فِعْلٌ مِثَالٌ), sometimes called in English the Assimilated Verb.

B. Those with weak *Middle Radical*, the Hollow Verb (فِعْلٌ أَجْوَفُ).

C. Those with weak *Final Radical* (فِعْلٌ نَاقِصٌ), sometimes called the Defective Verb in English.

2. The weak radical in these verbs may undergo, according to certain rules, any one of the following changes:

(a) It may change to a long "ā" or 'alif,

e.g. Root Q-W-L. قَالَ he said, for قَوَلَ.

(b) It may change to a long "ū" (wāw) or "ī" (yā'),

e.g. يَقُولُ he says, for يَقْوُلُ.

قِيلَ it was said, for قُوِلَ.

(c) It may disappear entirely,

e.g. يَقُلْ let him say (Jussive) for يَقْوُلْ.

قِفْ stop! Imperative of وَقَفَ.

يَصِلُ he arrives, for يَوْصِلُ.

(d) In some cases, in disappearing the weak letter leaves some vestige in the shape of a short vowel (see the first example in (c) above).

(e) In certain parts it may be replaced by hamza, which early Arabic lexicographers therefore classed as a weak letter, e.g. قَائِلٌ for قَاوِلٌ, Active Participle of قَالَ to say. لِقَاءٌ for لِقَايٌ, Verbal Noun of لَاقَى, to meet. (لَقِيَ III).

(f) In compensation for the change of the weak radical to ʾalif, we sometimes find the feminine ending ة added, e.g. إِقَامَةٌ and إِسْتِقَامَةٌ Verbal Nouns of قَامَ IV and X respectively. Similarly, certain Verbal Nouns with the feminine ending occur in the assimilated verb, the weak initial radical being omitted, e.g. صِفَةٌ quality, a verbal noun of وَصَفَ to describe.

A grasp of the above principles will assist the student to recognise weak verbs when he encounters them in reading.

The Assimilated Verb. A. With yā'

3. The initial may be wāw or yā', but the latter, being easier—and also rarer—will be dealt with first. Such verbs are regular, the yā' always appearing like any other radical, except in the following isolated parts:

(a) In the Imperfect Passive, yā' turns to wāw.

(b) A similar change occurs in the Imperfect and the Participles of Form IV.

(c) The yā' is changed to a tā' in Form VIII.

See the following tables where the above are underlined.

Conjugation of the verbs, whose first radical is ى: يَبِسَ to be dry.

Perf.	Imperf. Indic.	Subj.	Juss.
يَبِسَ	يَيْبَسُ	يَيْبَسَ	يَيْبَسْ
يَبِسَتْ	تَيْبَسُ	تَيْبَسَ	تَيْبَسْ
يَبِسَتَا	تَيْبَسَانِ	تَيْبَسَا	تَيْبَسَا
يَبِسَا	يَيْبَسَانِ	يَيْبَسَا	يَيْبَسَا
يَبِسُوا	يَيْبَسُونَ	يَيْبَسُوا	يَيْبَسُوا
يَبِسْنَ	يَيْبَسْنَ	يَيْبَسْنَ	يَيْبَسْنَ

Perf.	Imperf. Indic.	Subj.	Juss.
يَبِسْتَ	تَيْبَسِينَ	تَيْبَسِي	تَيْبَسِي
يَبِسْتَ	أَيْبَسُ	أَيْبَسَ	أَيْبَسْ
etc.	etc.	etc.	etc.

Imperative

اِيْبَسْ

اِيْبَسِي etc.

Part. Act. يَابِسٌ

Part. Pass. مَيْبُوسٌ

Verbal Noun يَبْسٌ

Pass. Perf. يُبِسَ

Imperf. Indic. يُوْبَسُ

DERIVED FORMS

	Perf.	Imperf. Indic.	Imper.	Part Act.	Part. Pass.
II.	يَبَّسَ	يُيَبِّسُ	يَبِّسْ	مُيَبِّسٌ	مُيَبَّسٌ
III.	يَابَسَ	يُيَابِسُ	يَابِسْ	مُيَابِسٌ	مُيَابَسٌ
IV.	أَيْبَسَ	يُوْبِسُ	أَيْبِسْ	مُوْبِسٌ	مُوْبَسٌ
V.	تَيَبَّسَ	يَتَيَبَّسُ	تَيَبَّسْ	مُتَيَبِّسٌ	مُتَيَبَّسٌ
VI.	تَيَابَسَ	يَتَيَابَسُ	تَيَابَسْ	مُتَيَابِسٌ	مُتَيَابَسٌ
VII.	اِنْيَبَسَ	يَنْيَبِسُ	اِنْيَبِسْ	مُنْيَبِسٌ	مُنْيَبَسٌ
VIII.	اِتَّبَسَ	يَتَّبِسُ	اِتَّبِسْ	مُتَّبِسٌ	مُتَّبَسٌ

IX. Does not occur.

X.	اِسْتَيْبَسَ	يَسْتَيْبِسُ	اِسْتَيْبِسْ	مُسْتَيْبِسٌ	مُسْتَيْبَسٌ

Verbal Noun

II.	تَيْبِيسٌ	IV.	إِيْبَاسٌ	VI.	تَيَابُسٌ	VIII.	تَبَاسٌ
III.	مُيَابَسَةٌ	V.	تَيَبُّسٌ	VII.	اِنْيِبَاسٌ	X.	اِسْتِيْبَاسٌ

Although there are few very common verbs beginning with yā', whether root or derived, there are a few which deserve mention.

e.g. يَئِسَ (مِنْ) (ـَ) to despair (of).

أَيْأَسَ IV to drive anyone to despair.

يَبِسَ (ـَ) to become dry, wither (given above).

يَبَّسَ II to dry anything.

يَسِرَ (ـَ) to be or become easy.

يَسَّرَ II to facilitate.

يَقِظَ (ـَ) to wake up.

يَقَّظَ II, أَيْقَظَ IV to awaken (trans.)

تَيَقَّظَ V, اِسْتَيْقَظَ X same meaning as root form.

The Assimilated Verb. B. With wāw

4. In the root form practically all these verbs except the doubled ones, and all the commonly-used ones:

(a) Lose the wāw in the Imperfect,

e.g. وَصَلَ to arrive, to link; Imperfect, يَصِلُ

but it is reinstated in the Passive, يُوصَلُ.

(b) Lose both this wāw and the preceding 'alif (which would normally be found) in the Imperative.

وَصَفَ to describe; صِفْ describe!

وَضَعَ to place, put; ضَعْ put!

Conjugation of وَصَلَ.

Perf.	Imperf. Indic.	Subj.	Juss.
وَصَلَ	يَصِلُ	يَصِلَ	يَصِلْ
وَصَلَتْ	تَصِلُ	تَصِلَ	تَصِلْ
وَصَلْتَ	تَصِلُ	تَصِلَ	تَصِلْ
وَصَلْتِ	تَصِلِينَ	تَصِلِي	تَصِلِي
وَصَلْتُ	أَصِلُ	أَصِلَ	أَصِلْ
etc.	etc.	etc.	etc.

Imperative

صِلْ — Part. Act. وَاصِلٌ

صِلِي etc. — Part. Pass. مَوْصُولٌ

Verbal Noun وَصْلٌ or وُصُولٌ or صِلَةٌ

Pass. Perf. وُصِلَ — Imperf. Indic. يُوصَلُ

5. We pointed out in Chapter Fourteen that verbs of the form فَعَلَ, يَفْعِلُ are rare in Arabic. Many of them have initial wāw, e.g.

وَثِقَ (ب), to trust; Imperf. يَثِقُ; Imperative ثِقْ

وَرِثَ, to inherit; Imperf. يَرِثُ; Imperative رِثْ

وَرِمَ, to swell; Imperf. يَرِمُ; Imperative رِمْ

6. Of those few verbs which retain the wāw in the Imperfect, the least uncommon is وَجِلَ to be afraid.

يَوْجَلُ Imperf. اِيْجَلْ Imperative (for اِوْجَلْ)

7. Doubled verbs having initial wāw retain it in the Imperfect, and merely follow the rules already given for the Doubled Verb, e.g. وَدَّ to love.

Imperfect يَوَدُّ; Imperative وَدَّ.

8. Derived Forms. These are regular, except for the following points:

(a) In VIII, the wāw changes to tā' and appears in the doubling of the tā' of increase,

e.g. from وَضَحَ to be clear اِتَّضَحَ (same meaning).

(b) Where the wāw has sukūn and is preceded by **kasra**, it changes to yā',

e.g. Verbal Nouns of IV and X.

وَجَدَ to find IV أَوْجَدَ to create, v.n. إِيجَادٌ.

وَدَعَ to let, allow; X اِسْتَوْدَعَ to let, deposit; v.n. اِسْتِيدَاعٌ.

Table of Derived Forms

	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II.	وَصَّلَ	يُوَصِّلُ	وَصِّلْ	مُوَصِّلٌ	مُوَصَّلٌ
III.	وَاصَلَ	يُوَاصِلُ	وَاصِلْ	مُوَاصِلٌ	مُوَاصَلٌ
IV.	أَوْصَلَ	يُوصِلُ	أَوْصِلْ	مُوصِلٌ	مُوصَلٌ
V.	تَوَصَّلَ	يَتَوَصَّلُ	تَوَصَّلْ	مُتَوَصِّلٌ	مُتَوَصَّلٌ
VI.	تَوَاصَلَ	يَتَوَاصَلُ	تَوَاصَلْ	مُتَوَاصِلٌ	مُتَوَاصَلٌ
VIII.	اِتَّصَلَ	يَتَّصِلُ	اِتَّصِلْ	مُتَّصِلٌ	مُتَّصَلٌ
X.	اِسْتَوْصَلَ	يَسْتَوْصِلُ	اِسْتَوْصِلْ	مُسْتَوْصِلٌ	مُسْتَوْصَلٌ

Verbal Noun

II. تَوْصِيلٌ IV. إِيصَالٌ VI. تَوَاصُلٌ VIII. اِتِّصَالٌ

III. وِصَالٌ or مُوَاصَلَةٌ V. تَوَصُّلٌ X. اِسْتِيصَالٌ

Forms VII and IX do not occur.

VOCABULARY

يَئِسَ (مِنْ) (ـَـ) to despair (of)

أَيْأَسَ IV to drive to despair

يَبِسَ (ـَـ) to be, become, dry

يَبَّسَ II to dry

يَسَرَ (ـَـ) to be, become, easy

يَسَّرَ II to facilitate

اِسْتَيْقَظَ X to wake up, awaken

أَيْقَظَ IV to wake anyone up

وَاجَهَ III to face, stand up to, encounter

اِتَّجَهَ VIII to turn towards

وَجَبَ عَلَى (ـِـ) to be incumbent on, the duty of

وَافَقَ III to agree with

اِتَّفَقَ VIII to agree together; to happen

وَرَدَ (ـِـ) to arrive; to come to water (of animal)

وَصَفَ (ـِـ) to describe

سَرِيرٌ *pl.* أَسِرَّةٌ bed

عَسُرَ (ـُـ) to be difficult

عَسَّرَ II to make difficult

سَاعَدَ III to help

غَضَبٌ anger

يَأْسٌ despair

رِسَالَةٌ *pl.* رَسَائِلُ essay, letter, message

خَطِرٌ، مُخْطِرٌ dangerous

تَقْوَى piety, fear of God

حَبِيبٌ *pl.* أَحِبَّاءُ، أَحْبَابٌ loved one, friend

عَجِيبَةٌ *pl.* عَجَائِبُ marvel, wonder

عَجِيبٌ wonderful

حَرَّكَ II to move *trans.*

تَحَرَّكَ V to move *intrans.*

يَسِيرٌ easy

مَوْقِفٌ *pl.* مَوَاقِفُ situation; park for vehicles *mod.*

وُصُولٌ arrival

صِلَةٌ link, connection

إِتِّفَاقِيَّةٌ ,إِتِّفَاقٌ agreement (political, commercial, and otherwise)

وَارِدَاتٌ imports

صَادِرَاتٌ exports

وَعْدٌ *pl.* وُعُودٌ promise

وَصْفٌ *pl.* أَوْصَافٌ description

صِفَةٌ quality

عَسِيرٌ difficult

فَشِلَ (ـَ) to fail

دِقَّةٌ exactitude, accuracy

بِدِقَّةٍ exactly

اَلَّذِي which (*masc.* relative pronoun) (see Ch. 34)

نَشَّفَ to dry

EXERCISE 51

١ — حَتَّى وُصُولِ اَلْمُسَاعَدَةِ بَئِسَ اَلْجُنُودُ مِنْ نَتِيجَةِ اَلْقِتَالِ، لِأَنَّ مَوْقِفَهُمْ قَدْ عَسُرَ. ٢ — وَصَلْنَا إِلَى مَوْقِفِ اَلْعَرَبَاتِ، وَتَرَكْنَا سَيَّارَتَنَا فِيهِ. ٣ — بَشَّرَتِ اَلْحُكُومَةُ بِالْاِتِّفَاقِيَّةِ اَلْإِنْكِلِيزِيَّةِ اَلْمِصْرِيَّةِ اَلْجَدِيدَةِ. ٤ — أَصْبَحَتِ اَلْأَرْضُ يَابِسَةً، وَفَشِلَتِ اَلزِّرَاعَةُ فَكَانَتِ اَلْوَارِدَاتُ أَكْثَرَ مِنَ اَلصَّادِرَاتِ. ٥ — عَلَى اَلْمَسَاجِينَ أَنْ يَسْتَيْقِظُوا حَالًا وَيَقِفُوا فِي حُجُرِهِمْ لِتَفْتِيشِ اَلْمُدِيرِ. ٦ — لَا تَضَعْ يَدَيْكَ عَلَى اَلْمَائِدَةِ. ٧ — وَاجَهَ حَسَنٌ عَدُوَّهُ وَفِي قَلْبِهِ غَضَبٌ وَيَأْسٌ. ٨ — وَرَدَتْ رِسَالَةٌ مُهِمَّةٌ مِنْهُ فِيهَا وَعْدُ اَلْمُسَاعَدَةِ. ٩ — وَصَفَ اَلْمُؤَلِّفُ عَجَائِبَ اَلدُّنْيَا فِي كِتَابٍ عَجِيبٍ. ١٠ — إِنَّ اَلتَّقْوَى مِنْ صِفَاتِ اَلْمُؤْمِنِ. ١١ — يَا طَبَّاخَاتُ، لَا تُعَسِّرْنَ اَلْيَسِيرَ، بَلِ اِعْمَلْنَ أَعْمَالَكُنَّ حَتَّى يَيْسُرَ اَلْعَسِيرُ. ١٢ — لَا تَتَحَرَّكْ يَا أَسِيرُ وَصِفْ لِي صِلَتَكَ بِهَؤُلَاءِ اَلرِّجَالِ. ١٣ — يَجِبُ عَلَيْكُمْ

أَنْ تَتَوافَقُوا فى هٰذه ٱلْأُمُور. ١٤ — وَبَيْنَما كَانَ رَاقِدًا عَلَى سَرِيرِه، ٱتَّفَقَ أَنَّ رَجُلًا غَيْرَ مَعْرُوفٍ أَيْقَظَهُ. ١٥ — نَشَّفَتِ ٱلنِّسَاءُ مَلَابِسَهُنَّ وَلَبِسْنَهَا وَٱتَّجَهْنَ إِلَى ٱلْجُنُود. ١٦ — مَاذَا وَعَدتَّ؟ أَوَافَقْتَهُمْ؟ إِذَنْ أَيَاسْتَنِي. ١٧ — حَرِّكُوا أَيْدِيكُمْ. ١٨ — نَحْنُ مُوافِقُونَ لِذٰلِكَ فى أَوْقَاتِ ٱلشِّدَّة هٰذه. ١٩ — ضَعُوا أَقْلَامَكُمْ عَلَى مَوَائِدِكُمْ. ٢٠ — وَرَدَ ٱلْجَمَلُ ٱلْمَاءَ وَشَرِبَ كَثِيرًا وَلَمْ يَقِفْ حَتَّى وُصُولِى.

EXERCISE 52

1. Quickness to anger is a bad quality. 2. How many apples have you promised? It is your duty to bring more than that. 3. We have described all these events to you so that you may know that piety is preferable to despair, and we have put our ideas in our many letters to you during a period of two years. 4. The situation of our loved ones is perilous. They face difficulties from every side. 5. He had despaired of life before your arrival. 6. My wife drives me to despair, as she wakes me up every day in the morning. 7. We stopped in the car park and alighted (نزل) from our vehicles. 8. This agreement between two enemies is remarkable. It is [one] of (use مِنْ) the wonders of the world. 9. Speech is easy, but deeds are hard. 10. He has described the qualities of the Arabs exactly. 11. Dry that book which has fallen into the water, so that you can use it again for your lessons. 12. The pupil turned towards his teacher and his tongue became dry from fear. 13. By chance (اِتِّفَاقًا) the animal came to the water, and the trees moved. 14. I attempted a description of that animal, but failed because of its quickness. 15. Let us agree together and facilitate matters. 16. Your anger has made them difficult. 17. We will arrive in two hours time, since the road has become hard. 18. Wake up, women, and do your duty in the kitchen. 19. My work has become easy. 20. I don't agree with you.

CHAPTER TWENTY-EIGHT

(اَلْبَابُ اَلثَّامِنُ وَالْعِشْرُونَ)

The Hollow Verb

1. *Hollow verbs* (فِعْلٌ أَجْوَفُ) are those in which the middle radical is و or ى. They are conjugated according to the following rules:

(a) In the Perfect if the final radical is vowelled, the weak letter (i.e. و or ى) changes to the long vowel *'alif*.

e.g. كَانَ for كَوَنَ, he was.

قَامَتْ for قَوَمَتْ she stood up.

بَاعُوا for بَيَعُوا they sold.

(b) In the Imperfect if the final radical is vowelled, the weak middle radical is changed to و, ى or ا, in accordance with the vowelling of the particular verb, as shown in the dictionary.

خَافَ to fear; أَخَافُ I fear.

قَامَ to stand up; نَقُومُ we stand up.

بَاعَ to sell; تَبِيعُونَ you (*pl.*) sell.

(c) If the final radical is unvowelled (e.g. in the Jussive, Imperative, or other parts in which the final radical regularly has *sukūn* before its pronominal suffix) the weak middle radical disappears, but the preceding initial radical takes the short vowel appropriate to the vowelling of the particular verb.

كَانَ (ـُـ) to be; كُنْتُ I was.

قَامَ (ـُـ) to stand up; قُمْنَ they (*f. pl.*) stood up.

بَاعَ (ـَـ) to sell; نَبِعْ let us sell (Jussive). بِعْتُ I sold.

نَامَ (ـُ) to sleep; يَنَمْنَ they (*f. pl.*) sleep.

NOTE: In applying the above three rules the beginner is advised to compare with some simple regular verb. For example, if he has to write "I was", he may take "I opened" as a model. This is فَتَحْتُ and the final radical, ح has *sukūn*. According to rule (c), therefore, the middle radical, the *wāw* of كَانَ must be removed, and we have كُنْتُ. Most verbs of the form كَانَ، يَكُونُ have a *ḍamma* in the Perfect when the middle radical is elided, e.g.

صَامَ (ـُ) to fast; صُمْتُ I fasted

Most having the form بَاعَ، يَبِيعُ also take *kasra* in the Perfect when there is no middle radical. بِعْتُ I sold. The common exceptions are:

نَالَ to obtain, نِلْتُ I obtained; with Imperfect يَنَالُ.

نَامَ to sleep, نِمْتُ I slept; with Imperfect يَنَامُ.

(d) In the Imperative, not only does the middle radical disappear when the final radical is unvowelled (as in the Jussive), but in addition, the prefixed *'alif* of the regular Imperative is omitted, e.g.

قَالَ to say; Imperative قُلْ (*m. s.*)

but قُولِي (*f. s.*)

بَاعَ to sell; Imperative بِعْنَ (*f. pl.*)

but بِيعُوا (*m. pl.*).

(e) In the root form the weak medial is changed to *hamza* in the Active Participle:

بَائِعٌ بَاعَ قَائِلٌ قَالَ

(f) For verbs with *kasra* in the Imperfect, the Passive Participle is of the pattern مَبِيعٌ, sold. Otherwise, it is as مَقُولٌ. said; مَخُوفٌ, feared.

2. Conjugation of قَامَ (ـُ) (for قَوَمَ), to rise, set out; (with بِ) to carry out, undertake.

Perfect

Sing.	قَامَ		Dual	قَامَا	Plural قَامُوا
,,	قَامَتْ		,,	قَامَتَا	,, قُمْنَ
,,	قُمْتَ		,,	قُمْتُمَا	,, قُمْتُمْ
,,	قُمْتِ				,, قُمْتُنَّ
,,	قُمْتُ				,, قُمْنَا

Imperfect

		Indic.	Subj.	Juss.
Sing.	3. m.	يَقُومُ	يَقُومَ	يَقُمْ
,,	3. f.	تَقُومُ	تَقُومَ	تَقُمْ
,,	2. m.	تَقُومُ	تَقُومَ	تَقُمْ
,,	2. f.	تَقُومِينَ	تَقُومِي	تَقُومِي
,,	1.	أَقُومُ	أَقُومَ	أَقُمْ
Dual	3. m.	يَقُومَانِ	يَقُومَا	يَقُومَا
,,	3. f.	تَقُومَانِ	تَقُومَا	تَقُومَا
,,	2.	تَقُومَانِ	تَقُومَا	تَقُومَا
Plur.	3. m.	يَقُومُونَ	يَقُومُوا	يَقُومُوا
,,	3. f.	يَقُمْنَ	يَقُمْنَ	يَقُمْنَ
Plur.	2. m.	تَقُومُونَ	تَقُومُوا	تَقُومُوا
,,	2. f.	تَقُمْنَ	تَقُمْنَ	تَقُمْنَ
,,	1.	نَقُومُ	نَقُومَ	نَقُمْ

Imperative

S. 2. m.	قُمْ		
,, 2. f.	قُومِى	Part. Act.	قَائِمٌ
D. 2.	قُومَا	Part. Pass.	مَقُومٌ
Pl. 2. m.	قُومُوا		
,, 2. f.	قُمْنَ		

Passive

Perf.	Imperf. Indic.	Subj.	Juss.
قِيمَ	يُقَامُ	يُقَامَ	يُقَمْ
قِيمَتْ	تُقَامُ	تُقَامَ	تُقَمْ
قِمْتَ	تُقَامُ	تُقَامَ	تُقَمْ
قِمْتِ	تُقَامِينَ	تُقَامِى	تُقَامِى
قِمْتُ	أُقَامُ	أُقَامَ	أُقَمْ
etc.	etc.	etc.	etc.

3. Conjugation of verb, whose middle radical is ى : صَارَ (for صَيَرَ) to become.

Perfect

Sing. 3. m.	صَارَ	Dual	صَارَا	Plural	صَارُوا
,, 3. f.	صَارَتْ	,,	صَارَتَا	,,	صِرْنَ
,, 2. m.	صِرْتَ	,,	صِرْتُمَا	,,	صِرْتُمْ
,, 2. f.	صِرْتِ			,,	صِرْتُنَّ
,, 1.	صِرْتُ			,,	صِرْنَا

Imperfect

		Indic.	Subj.	Juss.
Sing.	3. m.	يَصِيرُ	يَصِيرَ	يَصِرْ
,,	3. f.	تَصِيرُ	تَصِيرَ	تَصِرْ
,,	2. m.	تَصِيرُ	تَصِيرَ	تَصِرْ
,,	2. f.	تَصِيرِينَ	تَصِيرِي	تَصِيرِي
,,	1.	أَصِيرُ	أَصِيرَ	أَصِرْ
Dual	3. m.	يَصِيرَانِ	يَصِيرَا	يَصِيرَا
,,	3. f.	تَصِيرَانِ	تَصِيرَا	تَصِيرَا
,,	2.	تَصِيرَانِ	تَصِيرَا	تَصِيرَا
Plur.	3. m.	يَصِيرُونَ	يَصِيرُوا	يَصِيرُوا
,,	3. f.	يَصِرْنَ	يَصِرْنَ	يَصِرْنَ
,,	2. m.	تَصِيرُونَ	تَصِيرُوا	تَصِيرُوا
,,	2. f.	تَصِرْنَ	تَصِرْنَ	تَصِرْنَ
,,	1.	نَصِيرُ	نَصِيرَ	نَصِرْ

Imperative

صِرْ

صِيرِي

صِيرَا

صِيرُوا

صِرْنَ

Part. Act. صَائِرٌ

Part. Pass. مَصِيرٌ

Passive

Perf.	Imperf. Indic.	Subj.	Juss.
صِيرَ	يُصَارُ	يُصَارَ	يُصَرْ
صِيرَتْ	تُصَارُ	تُصَارَ	تُصَرْ
صِرْتَ	تُصَارُ	تُصَارَ	تُصَرْ
etc.	etc.	etc.	etc.

4. Conjugation of the form فَعِلَ.

خَافَ (for خَوِفَ) to fear

Perf.	Imperf. Indic.	Subj.	Juss.
خَافَ	يَخَافُ	يَخَافَ	يَخَفْ
خَافَتْ	تَخَافُ	تَخَافَ	تَخَفْ
خِفْتَ	تَخَافُ	تَخَافَ	تَخَفْ
خِفْتِ	تَخَافِينَ	تَخَافِي	تَخَافِي
خِفْتُ	أَخَافُ	أَخَافَ	أَخَفْ
etc.	etc.	etc.	

Imperative

خَفْ

خَافِي etc.

Part. Act. خَائِفٌ

Part. Pass. مَخُوفٌ

Passive

Perf.	Imperf. Indic.	Subj.	Juss.
خِيفَ	يُخَافُ	يُخَافَ	يُخَفْ
خِيفَتْ	تُخَافُ	تُخَافَ	تُخَفْ
خِفْتَ etc.	etc.	etc.	etc.

DERIVED FORMS

5. In forms II, III, V, VI, and IX, the weak medial is treated as if it were a normal sound letter, and therefore irregularity does not occur. In the following tables, therefore, students should observe carefully forms IV, VII, VIII and X, where the hollowness still remains. They should also note that in these forms there is no distinction of vowelling between verbs like قَالَ with *wāw* and those like بَاعَ with *yā'*. Note the compensatory feminine ending of the verbal nouns in IV and X. Note that the weak radical becomes *'alif* in both Perfect and Imperfect in VII and VIII. Special attention should be paid to IV, which is tricky to the beginner.

6. Derived Forms of the Hollow Verb with Medial *wāw*:

	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II.	قَوَّمَ	يُقَوِّمُ	قَوِّمْ	مُقَوِّمٌ	مُقَوَّمٌ
III.	قَاوَمَ	يُقَاوِمُ	قَاوِمْ	مُقَاوِمٌ	مُقَاوَمٌ
IV.	أَقَامَ	يُقِيمُ	أَقِمْ	مُقِيمٌ	مُقَامٌ
V.	تَقَوَّمَ	يَتَقَوَّمُ	تَقَوَّمْ	مُتَقَوِّمٌ	مُتَقَوَّمٌ
VI.	تَقَاوَمَ	يَتَقَاوَمُ	تَقَاوَمْ	مُتَقَاوِمٌ	مُتَقَاوَمٌ
VII.	اِنْقَامَ	يَنْقَامُ	اِنْقَمْ	مُنْقَامٌ	مُنْقَامٌ
VIII.	اِقْتَامَ	يَقْتَامُ	اِقْتَمْ	مُقْتَامٌ	مُقْتَامٌ
IX.	اِسْوَدَّ	يَسْوَدُّ	اِسْوَدَّ	مُسْوَدٌّ	wanting.
X.	اِسْتَقَامَ	يَسْتَقِيمُ	اِسْتَقِمْ	مُسْتَقِيمٌ	مُسْتَقَامٌ

Verbal Noun

II.	تَقْوِيمٌ	V.	تَقَوُّمٌ	VIII.	اِقْتِيَامٌ
III.	مُقَاوَمَةٌ	VI.	تَقَاوُمٌ	IX.	اِسْوِدَادٌ
IV.	إِقَامَةٌ	VII.	اِنْقِيَامٌ	X.	اِسْتِقَامَةٌ

7. Derived forms of the Hollow Verb with Medial *yā'*:

	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II.	صَيَّرَ	يُصَيِّرُ	صَيِّرْ	مُصَيِّرٌ	مُصَيَّرٌ
III.	صَايَرَ	يُصَايِرُ	صَايِرْ	مُصَايِرٌ	مُصَايَرٌ
IV.	أَصَارَ	يُصِيرُ	أَصِرْ	مُصِيرٌ	مُصَارٌ
V.	تَصَيَّرَ	يَتَصَيَّرُ	تَصَيَّرْ	مُتَصَيِّرٌ	مُتَصَيَّرٌ
VI.	تَصَايَرَ	يَتَصَايَرُ	تَصَايَرْ	مُتَصَايِرٌ	مُتَصَايَرٌ
VII.	اِنْصَارَ	يَنْصَارُ	اِنْصَرْ	مُنْصَارٌ	مُنْصَارٌ
VIII.	اِصْطَارَ	يَصْطَارُ	اِصْطَرْ	مُصْطَارٌ	مُصْطَارٌ
IX.	اِبْيَضَّ	يَبْيَضُّ	اِبْيَضَّ	مُبْيَضٌّ	wanting.
X.	اِسْتَصَارَ	يَسْتَصِيرُ	اِسْتَصِرْ	مُسْتَصِيرٌ	مُسْتَصَارٌ

Verbal Noun.

II. تَصْيِيرٌ	V. تَصَيُّرٌ	VIII. اِصْطِيَارٌ
III. مُصَايَرَةٌ	VI. تَصَايُرٌ	IX. اِبْيِضَاضٌ
IV. إِصَارَةٌ	VII. اِنْصِيَارٌ	X. اِسْتِصَارَةٌ

VOCABULARY

أَقَامَ IV to set, set up, place; (with فِي) to settle, stay (in a place)

خَوَّفَ II ; أَخَافَ IV to terrify

اِسْتَرَاحَ X to rest

رَاحَةٌ rest, ease

اِسْتِرَاحَةٌ rest-house

مَاتَ (يَمُوتُ) to die

قَالَ (يَقِيلُ) to take a siesta

طَالَ (يَطُولُ) to be long

طَوَّلَ II to make long; to take a long time

أَطَالَ IV to lengthen

سَارَ (يَسِيرُ) to go, journey

عَادَ (ـُـ) to return

أَعَادَ IV to repeat, bring back

اِعْتَادَ VIII to be accustomed to

أَصَابَ IV to hit the mark, afflict, attack

نَاوَلَ III to hand over (with double *accusative*)

سُلْطَةٌ authority, rule, control

اَلسُّلْطَاتُ the authorities

سُهُولَةٌ ease, easiness

صِحَّةٌ health, soundness

أَرَادَ IV to wish, want

زَارَ (ـُـ) to visit

اِزْدَادَ VIII to increase *intrans.*

أَطَاعَ IV to obey

اِسْتَطَاعَ X to be able (with object in *accus.*, or *subjunctive* preceded by أَنْ)

بَحَثَ (ـَـ) to investigate

صَانَ (ـُـ) to protect

صِيَانَةٌ protection, conservation

تُرَابٌ soil, earth

فَرَّ (ـِـ) to flee, run away

جَعَلَ (a) with *object*: to make
(b) with *imperfect* verb: to begin doing anything

زَوْجٌ *pl.* أَزْوَاجٌ husband, one of a pair

رَصَاصَةٌ bullet

بُنْدُقِيَّةٌ *pl.* بَنَادِقُ rifle, gun

صَاحَ (ـِـ) to cry out

نَوْمٌ sleep

طَارَ (ـِـ) to fly

طَائِرَةٌ *pl.* ـَـ اتٌ aeroplane

طَيَّارٌ aviator, pilot

مَطَارٌ *pl.* ـَـ اتٌ airfield, airport

مَصْلَحَةٌ *pl.* مَصَالِحُ department (of government), interest (e.g. in his interests)

EXERCISE 53

١ — أَقَامَ ٱلْعَرَبُ فى بَعْضِ مُدُنِ سُورِيَّا لٰكِنَّهُمْ لَمْ يَفْرَحُوا فِيهَا.
٢ — طِرْنَا لِمَحَلٍّ بَعِيدٍ فى الصَّحْرَاءِ، وَنَزَلْنَا فى الاِسْتِرَاحَةِ الْحُكُومِيَّةِ.
٣ — كَانَ الْمَطَارُ هُنَاكَ صَغِيرًا جِدًّا، وَلٰكِنَّ الطَّيَّارَ يَعْرِفُهُ مِنْ زَمَانٍ (for some time). ٤ — كُنَّا فى طَائِرَةٍ إِنْكِلِيزِيَّةٍ، وَنِمْتُ أَنَا فِيهَا أَثْنَاءَ السَّفَرِ كَعَادَتِى فى الْبَيْتِ. ٥ — لٰكِنْ صَحِبَنَا سَائِحَانِ فَرَنْسِيَّانِ لَمْ يَزُورَا الْبِلَادَ مِنْ قَبْلُ. فَلَمْ يَسْتَطِيعَا النَّوْمَ. ٦ — أَصْبَحَتْ صِيَانَةُ التُّرَابِ مِنْ أَهَمِّ الْحَاجَاتِ فى الشَّرْقِ. ٧ — أَصَابَتْ حُسَيْنًا رَصَاصَةٌ مِنْ بُنْدُقِيَّةٍ، وَالْفَاعِلُ مَجْهُولٌ، وَالْمُصَابُ (victim) زَوْجُ أُخْتِى. ٨ — لَا تَصِحْ حِينَمَا تَفِرُّ، حَتَّى لَا يَعْرِفَ الْعَدُوُّ شَيْئًا (anything) عَنْ حَرَكَاتِكَ. ٩ — أَرَدْتُ أَنْ أَزُورَ الْبِلَادَ الشَّمَالِيَّ، لٰكِنِّى ٱنْتَظَرْتُ وُصُولَ الرَّبِيعِ لِشِدَّةِ الشِّتَاءِ هُنَاكَ وَٱزْدِيَادِ الْبَرْدِ فى ذٰلِكَ الْفَصْلِ. ١٠ — يَا سَيِّدِى الْمُحْتَرَمَ، أُخْبِرُكَ بِأَنِّى أَسْتَطِيعُ أَنْ أَسِيرَ لِدِمَشْقَ وَأَنْ أَعُودَ مِنْهَا بَعْدَ يَوْمَىْ رَاحَةٍ، كَمَا (as) قُلْتَ لِى. خَادِمُكَ الْمُطِيعُ، حَسَنٌ.
١١ — الدُّنْيَا (here, meaning 'weather') حَارَّةٌ ٱلْآنَ، فَلْنَسْتَرِحْ هُنَا سَاعَةً حَتَّى نُعِيدَ قُوَّتَنَا وَنَصُونَ صِحَّتَنَا. ١٢ — لِمَاذَا طَوَّلْتِ فى السُّوقِ، يَا زَوْجَتِى لَعَلَّ التُّجَّارَ قَدْ بَاعُوا جَمِيعَ بَضَائِعِهِمْ لَكِ. ١٣ — أَنْتَ أَصْبَحْتَ ضَعِيفًا مِنْ ذٰلِكَ الْعَمَلِ، أَمَّا أَنَا فَإِنِّى أَعْتَادُهُ. ١٤ — نَاوِلْنِى فِنْجَانَ شَايٍ جَدِيدٍ. ١٥ — أَخُوكَ خَائِفٌ. هَلْ خَوَّفْتَهُ؟ ١٦ — لَا، هُوَ يُخَافُ بِسُهُولَةٍ. ١٧ — أَطَالَ (may . . . prolong) ٱللّٰهُ حَيَاتَكَ

١٨ — طَالَ مَرَضُ النِّسَاءِ لٰكِنَّهُنَّ مُتْنَ أَخِيرًا (*Perfect* used for pious wish). ١٩ — اُبْعُدْ مِنِّي، (عَنِّي) لَعَلَّكَ تُصَابُ بِهٰذَا المَرَضِ الخَطِرِ. ٢٠ — صُنْ سِرَّكَ وعَلَى أَيِّ حَالٍ لا تَتَكَلَّمْ عَنْهُ لِلنِّسَاءِ والأَطْفَالِ (in the end).

EXERCISE 54

1. An inspector of the Soil Conservation Department flew from the city to investigate the problem. 2. He returned and handed over his report to the Minister. 3. The latter put it on his desk, but was unable to do anything (شَيْءٌ) because his wife began to visit him in his office every afternoon (every day after noon), and he left most of his work to a clerk. 4. We wish to write about this because difficulties have increased in the government recently. 5. Every official must do his duty and obey orders. 6. The sentry's sleeping was the cause of his being hit by a bullet. 7. Preserve your rifles, soldiers, and do not flee before the enemy. 8. How many times have I said that to you, but you have not listened. 9. We must not take the siesta in times of war. 10. They arrived by aeroplane and settled in a place near the airfield. 11. Their habit was to emerge every evening and terrify the inhabitants. 12. I think it best that you travel by air like the other tourists. 13. Hassan was a brave airman and died in his plane. 14. Take your ease (*translate literally*) in the rest house. 15. I am glad that the authorities have extended your stay here. 16. Take it easy, and have another look (lit. return the look) at these papers. 17. Perhaps you will find in them something which (مَا) will not please you. 18. Your visit has lasted a long time. I think it best that you set out at once, and return to your people, your relations, and your country. 19. Are you accustomed to my ideas or not (أَمْ لَا)? 20. Our relations with his government frightened his enemies greatly.

CHAPTER TWENTY-NINE
(اَلْبَابُ التَّاسِعُ وَالْعِشْرُونَ)

The Verb with Weak Final Radical
(*Defective Verb*)

1. The verb with weak final radical is called فِعْلٌ نَاقِصٌ in Arabic, and, sometimes, in English, by the somewhat ambiguous term *Defective*. The weak radical may be considered to have been originally either *wāw* or *yā'*, but it may be written also as *'alif*, according to the following rules:

(a) When the Perfect has ا, the Imperfect *must* have و.

e.g. دَعَا to call; Imperfect يَدْعُو

(b) When the Perfect has *yā'*, the Imperfect also *must* have *yā'*. This occurs in the following types:

(i) faعala, yafعilu رَمَى, يَرْمِي to throw.

(ii) faعila, yafعalu لَقِيَ, يَلْقَى to meet.

(iii) *The passive of all forms.*

e.g. دُعِيَ يُدْعَى to be called.

رُمِيَ يُرْمَى to be thrown.

لُقِيَ يُلْقَى to be met.

Note that the final *yā'* in some instances is *'alif maqṣūra*, and is pronounced like *'alif*.

(c) There is also a rare form which has *wāw* in Perfect and Imperfect. These are verbs of the form faعula, yafعulu. An example is سَرُوَ يَسْرُوُ to be noble; but the beginner is unlikely to encounter this type.

(d) In the derived forms the weak final is always written as *yā'* in both tenses, whatever the root form may be, e.g.

اِلْتَقَى to meet (لَقِيَ VIII),

تَدَاعَى to call one another (دَعَا VI).

2. Rules for the elision of the weak radical.

(a) Complicated rules will not be given. It is better to see from the tables. Nevertheless, it is important to note that in the verb when the weak radical is the last letter of the word it is removed in those parts where it should be unvowelled. This applies to the Jussive and Imperative.

e.g. from	رَمَى	اِرْمِ	throw!
	دَعَا	اُدْعُ	call!
	لَقِيَ	اِلْقَ	meet! (I).
	اِلْتَقَى	اِلْتَقِ	meet! (VIII)

(b) In the Verbal Noun of derived forms III (type فِعَالٌ), IV, VII, VIII, IX and X, the weak radical, when occurring after *'alif*, is changed to *hamza*:

From	لَاقَى III	v.n.	لِقَاءٌ
,,	أَلْقَى IV	,,	إِلْقَاءٌ
,,	اِنْلَقَى VII	,,	اِنْلِقَاءٌ
,,	اِلْتَقَى VIII	,,	اِلْتِقَاءٌ
,,	اِعْمَايَ IX	,,	اِعْمِيَاءٌ
,,	اِسْتَلْقَى X	,,	اِسْتِلْقَاءٌ

3. Conjugation of دَعَا to call (of the form فَعَلَ).

Perfect

Singular		Dual		Plural	
3. masc.	دَعَا	3. masc.	دَعَوَا	3. masc.	دَعَوْا
3. fem.	دَعَتْ	3. fem.	دَعَتَا	3. fem.	دَعَوْنَ
2. masc.	دَعَوْتَ	2.	دَعَوْتُمَا	2. masc.	دَعَوْتُمْ
2. fem.	دَعَوْتِ			2. fem.	دَعَوْتُنَّ
1.	دَعَوْتُ			1.	دَعَوْنَا

Imperfect

		Indic.	Subj.	Juss.
Sing.	3. masc	يَدْعُو	يَدْعُوَ	يَدْعُ
,,	3. fem.	تَدْعُو	تَدْعُوَ	تَدْعُ
,,	2. masc.	تَدْعُو	تَدْعُوَ	تَدْعُ
,,	2. fem.	تَدْعِينَ	تَدْعِي	تَدْعِي
,,	1.	أَدْعُو	أَدْعُوَ	أَدْعُ
Dual	3. masc.	يَدْعُوَانِ	يَدْعُوَا	يَدْعُوَا
,,	3. fem.	تَدْعُوَانِ	تَدْعُوَا	تَدْعُوَا
,,	2.	تَدْعُوَانِ	تَدْعُوَا	تَدْعُوَا
Plur.	3. masc.	يَدْعُونَ	يَدْعُوا	يَدْعُوا
,,	3. fem.	يَدْعُونَ	يَدْعُونَ	يَدْعُونَ
,,	2. masc.	تَدْعُونَ	تَدْعُوا	تَدْعُوا
,,	2. fem.	تَدْعُونَ	تَدْعُونَ	تَدْعُونَ
,,	1.	نَدْعُو	نَدْعُوَ	نَدْعُ

Imperative

Sing. masc.	اُدْعُ	Dual	اُدْعُوَا	Plur. masc.	اُدْعُوا
,, fem.	اُدْعِي			,, fem.	اُدْعُونَ

Part. Active

Sing. nom. masc.	دَاعٍ	(with Art.)	(اَلدَّاعِي)	fem.	دَاعِيَةٌ
,, accus. ,,	دَاعِيًا	(,, ,,	(اَلدَّاعِيَ	,,	دَاعِيَةً
,, gen. ,,	دَاعٍ	(,, ,,	(اَلدَّاعِي	,,	دَاعِيَةٍ
Dual nom. masc.	دَاعِيَانِ			fem.	دَاعِيَتَانِ
,, gen. accus. ,,	دَاعِيَيْنِ			,,	دَاعِيَتَيْنِ
Plur. nom. ,,	دَاعُونَ			,,	دَاعِيَاتٌ
,, gen. accus. ,,	دَاعِينَ			,,	دَاعِيَاتٍ

Part. Pass. مَدْعُوٌّ

Passive Perfect

Sing. 3. masc.	دُعِيَ	Dual	دُعِيَا	Plur.	دُعُوا
,, 3. fem.	دُعِيَتْ	,,	دُعِيَتَا	,,	دُعِينَ
,, 2. masc.	دُعِيتَ	,,	دُعِيتُمَا	,,	دُعِيتُمْ
,, 2. fem.	دُعِيتِ			,,	دُعِيتُنَّ
,, 1.	دُعِيتُ			,,	دُعِينَا

		Pass. Imperf. Indic.	Subj.	Juss.
Sing.	3. masc.	يُدْعَى	يُدْعَى	يُدْعَ
,,	3. fem.	تُدْعَى	تُدْعَى	تُدْعَ
,,	2. masc.	تُدْعَى	تُدْعَى	تُدْعَ
,,	2. fem.	تُدْعَيْنَ	تُدْعَيْ	تُدْعَيْ
,,	1.	أُدْعَى	أُدْعَى	أُدْعَ
Dual	3. masc.	يُدْعَيَانِ	يُدْعَيَا	يُدْعَيَا
,,	3. fem.	تُدْعَيَانِ	تُدْعَيَا	تُدْعَيَا
,,	2.	تُدْعَيَانِ	تُدْعَيَا	تُدْعَيَا
Plur.	3. masc.	يُدْعَوْنَ	يُدْعَوْا	يُدْعَوْا
,,	3. fem.	يُدْعَيْنَ	يُدْعَيْنَ	يُدْعَيْنَ
,,	2. masc.	تُدْعَوْنَ	تُدْعَوْا	تُدْعَوْا
,,	2. fem.	تُدْعَيْنَ	تُدْعَيْنَ	تُدْعَيْنَ
,,	1.	نُدْعَى	نُدْعَى	نُدْعَ

The following points should be particularly noted in the above tables:

(a) Active Perfect: The final radical disappears in the 3rd Person Fem. Sing. and Dual. In the 3rd Pers. Masc. Plural also it disappears, but the previous radical has a diphthong to compensate it:

دَعَوْا *da ع aw*, for دَعَوُوا *da ع awū*.

(b) Active Imperfect: Note the elision of the weak *wāw* in the 2nd P. Fem. Sing., and the 2nd and 3rd P. Masc. Plur. in both Indicative and Subjunctive. In the Jussive it also

disappears in all parts in which it would otherwise be the final letter. The same applies to the Imperative.

(c) The complicated forms of the Active Participle should be especially noted, as some of these participles are of frequent use as nouns, e.g. قَاضٍ a judge; دَاعٍ muezzin. Used thus, with technical meanings, these Active Participles take broken plurals of the form قُضَاةٌ, دُعَاةٌ when applied to human beings.

(d) The Passive table above can be taken as a model for all *Defective Verbs* whatever the vowelling of the Active may be.

4. Conjugation of the verb رَضِيَ (عَنْ) to be pleased (with)

(Of the form فَعِلَ)

Perfect

Sing.	3. masc.	رَضِيَ		Dual	رَضِيَا	Plur.	رَضُوا
,,	3. fem.	رَضِيَتْ		,,	رَضِيَتَا	,,	رَضِينَ
,,	2. masc.	رَضِيتَ		,,	رَضِيتُمَا	,,	رَضِيتُمْ
,,	2. fem.	رَضِيتِ				,,	رَضِيتُنَّ
,,	1.	رَضِيتُ				,,	رَضِينَا

		Imperf. Indic.	Subj.	Juss.
Sing.	3. masc.	يَرْضَى	يَرْضَى	يَرْضَ
,,	3. fem.	تَرْضَى	تَرْضَى	تَرْضَ
,,	2. masc.	تَرْضَى	تَرْضَى	تَرْضَ
,,	2. fem.	تَرْضَيْنَ	تَرْضَيْ	تَرْضَيْ
,,	1.	أَرْضَى	أَرْضَى	أَرْضَ

	Imperf. Indic.	Subj.	Juss.
Dual 3. masc.	يَرْضَيَانِ	يَرْضَيَا	يَرْضَيَا
,, 3. fem.	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا
,, 2.	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا
Plur. 3. masc.	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا
,, 3. fem.	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ
,, 2. masc.	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا
,, 2. fem.	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ
,, 1.	نَرْضَى	نَرْضَى	نَرْضَ

Imperative

Sing. masc. اِرْضَ Dual اِرْضَيَا Plur. masc. اِرْضَوْا

,, fem. اِرْضَى ,, fem. اِرْضَيْنَ

Part. Act. رَاضٍ (with article اَلرَّاضِي) Part. Pass. مَرْضِيٌّ

Pass. Perf. رُضِيَ (see دُعِيَ) Imperf. Indic. يُرْضَى (see يُدْعَى)

The Passive of this measure is exactly the same as the Active, but for the change of the vowelling of the initial radical.

5. Conjugation of رَمَى to throw (of the form فَعَلَ).

Perfect

Sing. 3. masc.	رَمَى	Dual	رَمَيَا	Plur.	رَمَوْا
,, 3. fem.	رَمَتْ	,,	رَمَتَا	,,	رَمَيْنَ
,, 2. masc.	رَمَيْتَ	,,	رَمَيْتُمَا	,,	رَمَيْتُمْ
,, 2. fem.	رَمَيْتِ			,,	رَمَيْتُنَّ
,, 1.	رَمَيْتُ			,,	رَمَيْنَا

		Imperf. Indic.	Subj.	Juss.
Sing.	3. masc.	يَرْمِي	يَرْمِيَ	يَرْمِ
,,	3. fem.	تَرْمِي	تَرْمِيَ	تَرْمِ
,,	2. masc.	تَرْمِي	تَرْمِيَ	تَرْمِ
,,	2. fem.	تَرْمِينَ	تَرْمِي	تَرْمِي
,,	1.	أَرْمِي	أَرْمِيَ	أَرْمِ
Dual	3. masc.	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا
,,	3. fem.	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا
,,	2.	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا
Plur.	3. masc.	يَرْمُونَ	يَرْمُوا	يَرْمُوا
,,	3. fem.	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ
,,	2. masc.	تَرْمُونَ	تَرْمُوا	تَرْمُوا
,,	2. fem.	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ
,,	1.	نَرْمِي	نَرْمِيَ	نَرْمِ

Imperative

Sing. masc. اِرْمِ Dual اِرْمِيَا Plur. masc. اِرْمُوا

,, fem. اِرْمِي ,, fem. اِرْمِينَ

Verbal Noun رَمْيٌ

Part. Act. رَامٍ (with article اَلرَّامِي) Part. Pass. مَرْمِيٌّ

Pass. Perf. رُمِيَ Imperf. Indic. يُرْمَى

رُمِيَتْ etc. تُرْمَى etc.

6. Derived Forms are standard, whatever the vowelling of the root, and the final radical invariably appears as *yā'*.

Conjugation of the Derived forms of all Defective verbs.

	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II	لَقَّى	يُلَقِّي	لَقِّ	مُلَقٍّ	مُلَقًّى
III	لَاقَى	يُلَاقِي	لَاقِ	مُلَاقٍ	مُلَاقًى
IV	أَلْقَى	يُلْقِي	أَلْقِ	مُلْقٍ	مُلْقًى
V	تَلَقَّى	يَتَلَقَّى	تَلَقَّ	مُتَلَقٍّ	مُتَلَقًّى
VI	تَلَاقَى	يَتَلَاقَى	تَلَاقَ	مُتَلَاقٍ	مُتَلَاقًى
VII	اِنْلَقَى	يَنْلَقِي	اِنْلَقِ	مُنْلَقٍ	مُنْلَقًى
VIII	اِلْتَقَى	يَلْتَقِي	اِلْتَقِ	مُلْتَقٍ	مُلْتَقًى
IX	Very rare				
X	اِسْتَلْقَى	يَسْتَلْقِي	اِسْتَلْقِ	مُسْتَلْقٍ	مُسْتَلْقًى

Verbal Noun

II تَلْقِيَةٌ	V تَلَقٍّ	VIII اِلْتِقَاءٌ
III مُلَاقَاةٌ and لِقَاءٌ	VI تَلَاقٍ	IX Very rare
IV إِلْقَاءٌ	VII اِنْلِقَاءٌ	X اِسْتِلْقَاءٌ

The following points should be noted:

(a) The elision of the final radical in the Active Participle of the simple verb. These words are declined like دَاعٍ, already given in full.

(b) The nunation (with *kasra*) of the Active Participle in the derived forms of the verb is changed to ـِـيْ in the

definite, e.g. مُرْمٍ throwing, a thrower (from أَرْمَى IV); اَلْمُرْمِي, the thrower; مُرْمِي الْحَجَرَةِ, the thrower of the stone.

(c) The *'alif maqṣūra* of the Passive Participle in the derived forms loses its nunation when the word is definite, e.g. مُلْقًى, اَلْمُلْقَى. The feminine is مُلْقَاةٌ, اَلْمُلْقَاةُ.

(d) Verbal Nouns: Note that in Form II these verbs always have the form تَفْعِلَةٌ, not تَفْعِيلٌ. In III the first form of the verbal noun has an *'alif* in place of the weak radical, before the feminine ending. Forms V and VI elide the final radical when indefinite and they change the *ḍamma* of the middle radical of the regular verb to *kasra*. The *yā'* reappears when the word is definite. Finally, the verbal nouns in forms III (second type), IV, VII, VIII, IX and X have a final *hamza* in place of the weak radical.

(e) Form IX is extremely rare in this type of verb, but when it occurs, the doubled final radical appears as an 'alif followed by a *yā'*. From عَمِيَ to be or become blind, we also have اِعْمَايَ with the same meaning. The XIth Form also occurs, and in it the *yā'* is doubled, as it should be, e.g. اِعْمَايَّ, also with the same meaning.

7. When an attached pronoun is added to any word ending in *'alif maqṣūra*, the latter is written as an *'alif*, according to its actual sound. This applies to pronominal objects of defective verbs.

e.g. رَمَى he threw; رَمَاهُ he threw him or it.

يَلْقَى he meets; يَلْقَاهُمْ he meets them.

لَاقَى he encountered; لَاقَاكَ he encountered you.

But note that the *yā'*, if preceded by *kasra*, is no longer an *'alif maqṣūra*.

e.g. لَقِيَ he met; لَقِيَهُ he met him.

يَرْمِي he throws; يَرْمِيهِ he throws it.

The same change to *'alif* occurs also in nouns.

e.g. رِضًى consent; رِضَاهَا her consent. بِدُونِ رِضَاهَا without her consent.

This rule does not apply to the prepositions عَلَى "on" and إِلَى "to", which, as already shown, become diphthongs when a pronoun is attached, e.g. عَلَيْهَا on her, it; إِلَيْهِمْ to them, etc.

8. The Defective and Hollow Verbs can cause much difficulty for the beginner in one way or another. This is particularly so when he encounters certain forms of these verbs in unvowelled Arabic. Let us take as an example the phrase لم يقل. Here it would be difficult to tell whether the verb is:

from a hollow verb (ـُـ) قَالَ

,, ,, ,, ,, (ـِـ) قَالَ

,, ,, doubled ,, قَلَّ

,, ,, defective ,, قَلَا ، قَلَى

The root of the verb in the phrase لم يجد could be either وَجَدَ or جَادَ or جَدَّ. In most cases, of course, the context should prove a guide to the correct root. Where there is doubt the student may have to check several possible roots before finding the correct one.

VOCABULARY

رَجَا (ـُـ) to hope for, request (*acc.* of person or thing)

رَجَاء hope

17 تَلَا (ـُـ) to read, recite

دَعَا (ـُـ) to call, pray for, invite

اِدَّعَى VIII to claim

اِسْتَدْعَى X to summon

دَنَا مِنْ (ـُـ) to approach

شَكَا (مِن ، عَنْ) (ـُـ) to complain (about)

شَكْوَى *pl.* شَكَاوٍ complaint

نَادَى III to call

نَجَا (ـُـ) to escape

عَفَا (عن) (ـُـ) to forgive

صَفَا (ـُـ) to be pure, clear

صَافٍ pure, clear

سَمَّى II to name, call (doubly *trans.*; or second object with بِ)

بَكَى (ـِـ) to weep

جَرَى (ـِـ) to run, flow, happen

مَشَى (ـِـ) to walk, go

مُشَاةٌ infantry (*pl.* of Act. Part.)

مَوَاشٍ cattle *pl.* of مَاشِيَةٌ

تَغَدَّى V to lunch, have lunch

تَعَشَّى V to dine, have dinner, supper

أَعْطَى IV to give (doubly *trans.*)

مَضَى (ـِـ) to pass, go away

مَاضٍ (*with article* المَاضِي) past, last

قَضَى (ـِـ) to decide, judge

اقْتَضَى VIII to demand, require

قَاضٍ *pl.* قُضَاةٌ judge (Cadi)

بَنَى (ـِـ) to build

سَقَى (ـِـ) to water

غُشِيَ عَلَيْهِ *Pass.* he fainted

غُشِيَ عَلَيْهَا *Pass.* she fainted

تَمَنَّى V to wish, hope, beg

رَبَّى II to train, bring up, breed

تَرْبِيَةٌ education, upbringing

مَعْهَدٌ *pl.* مَعَاهِدُ institute

تُوُفِّيَ V *Pass.* to die

هَدَى (ـِـ) to guide

صِرَاطٌ road, path (Quranic)

مُسْتَقِيمٌ straight

رَضِيَ عَنْ (ـَـ) to be contented with, approve of

نَسِيَ (ـَـ) to forget

نِسْيَانٌ forgetfulness, forgetting

بَقِيَ (ـَـ) to remain

بَقَاءٌ remaining *n.*, existence

دَارُ البَقَاءِ the Hereafter, Heaven (lit. the House of Eternity)

لَقِيَ (ـَـ) to meet someone

لَاقَى III „ „ „

أَلْقَى IV to throw

اِلْتَقَى VIII to meet one another

مُرٌّ bitter

اِمْرُؤٌ, مَرْءٌ man

عَاقَبَ (III) to punish

جَوٌّ sky, air, atmosphere

جَوِّيٌّ air- *adj.*

بَرِيدٌ post, mail

خَلَقَ (ـُـ) to create

شَيْطَانٌ *pl.* شَيَاطِينُ Satan, devil

سَائِرٌ rest, remainder (with following *genitive*)

بَدَلاً عَنْ ، مِنْ instead of

عَالٍ *with article* العَالِي high

أَغْلَبِيَّةٌ majority

بَصٌّ ، بَاصٌّ *pl.* بَاصَاتٌ bus

عِيدُ المِيلَادِ Christmas

EXERCISE 55

١ — أَرْجُوكَ أَنْ لا (أَلَّا) تَدْعُوَ ذٰلِكَ الرَّجُلَ لِأَنَّهُ يَدَّعِي أَنَّهُ أَشْجَعُ جُنْدِيٍّ فِي جَيْشِ أَمِيرِ المُؤْمِنِينَ. ٢ — اِسْتَدْعِ صَاحِبَ الطَّائِرَةِ وَاسْأَلْهُ مِمَّا (مِنْ مَا for) يَشْكُو. ٣ — لِلْمُنَادِ التَّاجِرَ المَسْجُونَ وَقُلْ لَهُ إِنَّنَا قَدْ عَفَوْنَا عَنْهُ. ٤ — دَنَا الجَمَاعَةُ وَتَلَوا القُرْآنَ بِصَوْتٍ عَالٍ. ٥ — فَلْيَكُنِ الرَّجَاءُ فِي قَوْلِكَ بَدَلاً مِنَ الشَّكْوَى. ٦ — بَكَتْ زَوْجَةُ الخَلِيفَةِ المُتَوَفَّى ثُمَّ قَبِلَتْ دَعْوَتَهُمْ. ٧ — نَجَا أَغْلَبِيَّةُ المُشَاةِ بِحَيَاتِهِمْ وَهَدُوا إِلَى مَحَلٍّ فِيهِ (in which) مَاءٌ وَأَكْلٌ. ٨ — تَغَدَّيْنَا فِي بَيْتِكَ، فَأَسْتَحْسِنُ أَنْ تَتَعَشَّى عِنْدِي. ٩ — أَعْطِنِي خُبْزاً وَزُبْدًا حَتَّى لا أَمُوتَ.

١٠ — أَتَمَنَّى أَنْ يَكُونَ القَاضِي قَدْ لَاقَى عَمَّهُ فِي أَثْنَاءِ زِيَارَتِهِ لِعَدَنَ. ١١ — مَشَتِ البِنْتُ لِتَزُورَ عَمَّتَهَا لَكِنَّهَا رَجَعَتْ بِالْبَاصِ. ١٢ — لَا تَشْكُ لِمَا مَضَى : فَكِّرْ فِي المُسْتَقْبَلِ. ١٣ — بَنَى القَاضِي بَيْتًا جَدِيدًا فِي حَيِّ العَرَبِ، وَسَكَنَهُ فِي الشَّهْرِ المَاضِي. ١٤ — اِهْدِنَا الصِّرَاطَ المُسْتَقِيمَ (Quran, sura I). ١٥ — بَقُوا وَاقِفِينَ مُدَّةً طَوِيلَةً، ثُمَّ غُشِيَ عَلَى رَجُلَيْنِ مِنْهُمْ وَغَلَبَهُمَا النِّسْيَانُ. ١٦ — يَا خَادِمُ، أَلْقِ هٰذَا الخِطَابَ فِي الصُّنْدُوقِ الخَاصِّ بِالْبَرِيدِ الجَوِّيِّ لَعَلَّهُ يَصِلُ أَخِي فِي إِنْكِلْتَرَّا قَبْلَ عِيدِ المِيلَادِ. ١٧ — كَانَتِ الأَحْوَالُ تَقْتَضِي أَنْ نُرَبِّيَ أَوْلَادَنَا فِي مَعْهَدِ التَّرْبِيَةِ. ١٨ — خَلَقَنَا اللّٰهُ لِأَنْ نَرْجِعَ إِلَيْهِ بَعْدَ المَوْتِ. وَنَسْكُنَ دَارَ البَقَاءِ. ١٩ — هٰذَا المَرْءُ مِثْلُ شَيْطَانٍ لَا يَرْضَى عَنِ الصَّالِحَاتِ (righteous deeds). ٢٠ — تَذَكَّرَ زَيْدٌ مَا جَرَى لٰكِنْ نَسِيَهُ سَائِرُ الرِّجَالِ. ٢١ — سَقَيَا بُسْتَانَيْهِمَا بِالمَاءِ الصَّافِي. أَمَّا مَوَاشِيهِمَا فَأَشْرَبَاهَا مَاءً مُرًّا. ٢٢ — لَقِيتُ كَلْبًا فِي شَارِعِ « غُرْدُونَ » (Gordon) فَحَمَلْتُهُ إِلَى بَيْتِي وَسَمَّيْتُهُ بِغُرْدُونَ بَعْدَ ذٰلِكَ. ٢٣ — فَلْنَلْتَقِ فِي الجُنَيْنَةِ لِأَنَّ الجَوَّ جَمِيلٌ اليَوْمَ. ٢٤ — حَضَرَ السَّارِقُونَ المَحْكَمَةَ وَقُضِيَ (حُكِمَ or) عَلَيْهِمْ بِالسِّجْنِ.

EXERCISE 56

1. Abu Bakr (may God be pleased with him!) (Use Perfect, "God has been pleased with him", for a pious wish) was the first Caliph in the history of the Islamic State. 2. We read in the opening sura (سُورَةٌ) of the Quran: "Lead us in the straight path". 3. The foreign traveller mounted a swift

camel and escaped. For two months he drank camels' milk, and found it very bitter, because he was used to cow's milk. 4. They met in an elevated place, and the atmosphere was pure there. They had become disgusted with the smoke of cities. 5. Hassan will remain here instead of his father. As for the rest of those present, let them lunch with us, then we will give them the presents, and they can leave. 6. I used to meet him in the bus every day when I was studying in the Institute of Education. 7. We hope that the judge will treat these men as (كَمَا) they deserve when they appear before him. They stole many letters from the air mail, and opened them. Then, when they found no money in them, they threw them in the river. 8. Indeed, they are devils, and the majority of the inhabitants of this city fear them. 9. In the past many people complained about your friend's doings, but we forgave him. Now we shall weep, but we shall also punish him. 10. The teacher said to the girls: "Run", and to the boys, "Walk!". 11. Have you forgotten that your father died last week? 12. God created us that we might go to heaven. 13. I have called you, so approach me and tell me about your complaint. 14. The foreign commander did not know correct Arabic, so he called the infantry "cattle"! 15. Summon the man who (الَّذِي) claims that his son is a prophet. 16. You two have built a beautiful house, you have watered a beautiful garden, but you have not brought up your children; and this is the most important of your duties as parents and Muslims. 17. We hope that you will recite the Quran in the mosque tomorrow. You are the best reciter in the village. 18. Our hearts have become pure. 19. The ministers have invited me to dine with them. 20. This invitation was unexpected, and I cannot go as I am busy that night. 21. He greeted her, and passed on to his uncle's house, and remained there until sunset.

CHAPTER THIRTY

(أَلْبَابُ ٱلثَّلَاثُونَ)

The Doubly and Trebly Weak Verb

1. Taking the hamza as a weak consonant, it is possible for two, or even three, radicals of a triliteral verb to be weak. Such verbs were termed لَفِيف (*complicated, tangled*) by the philologers. They are, obviously, of rare occurrence, but they do include some common verbs, and, in any case, they must be given for completeness. The following types may be encountered:

2. Verbs with *wāw* and *yā'* as 2nd and 3rd radicals respectively. These must be conjugated as Deficient verbs, the Medial *wāw* remaining in all parts. Consequently there is no need to give any tables, e.g.

رَوَى يَرْوِي to recount, transmit,

(hence رِوَايَة a story or play).

Imperative, اِرْوِ

The derived forms present no problems.

3. Doubled verbs with *yā'* as Medial and Final Radicals. Conjugation of حَيِيَ also written حَيَّ (for حَيِوَ) to live.

Perf.	Imperf. Indic.
حَيِيَ	يَحْيَى (also written يَحْيَا)
حَيِيَتْ	
حَيِيَتْ etc.	

In the de. ved forms, the second *yā'* is changed to *'alif*, e.g. in Form IV أَحْيَا (to resuscitate, revive)

In X the forms اِسْتَحْيَا, اِسْتَحَى and اِسْتَحَى (to spare alive, to feel ashamed) are encountered. The second *yā'* of this root appears to have been originally a *wāw*, as is seen in the word حَيَوَانٌ animal.

4. Verbs in which the first and third radicals are weak letters. These follow the rules that govern the conjugation of the Assimilated and the Defective verbs; e.g.

Perf. وَقَى to guard: Imperf. Indic. يَقِي; Juss. يَقِ.

Imper. Masc. Sing. قِ; Fem. Sing. قِي; Plur. قُوا.

Part. Act. وَاقٍ (with Article اَلْوَاقِ).

VIII. form اِتَّقَى to fear (God).

Perf. وَفَى to be complete, fulfil (a promise).

IV. form أَوْفَى to fulfil a vow; Imperf. Indic. يُوفِي; Imper. أَوْفِ; Verbal Noun إِيفَاءٌ.

Perf. وَلِيَ to be near, follow; Imperf. Indic. يَلِي; Juss. يَلِ; Imper. لِ.

5. Verbs with *wāw* or *yā'* for all three radicals. Only يَيِيَ is encountered, and that only in II يَيَّا, to write, a beautiful *yā'*.

	Perfect	Imperfect	Jussive
3. m.	يَيَّا	يُيَيِّي	يُيَيِّ
3. f.	يَيَّتْ	etc.	
2. m.	يَيَّيْتَ	etc.	
	etc.		

6. Doubled Verbs with Initial *hamza*, e.g.

(ـُـ) أَجَّ to burn (ـُـ) أَمَّ to direct one's steps towards.

Such verbs must follow the rules of the doubled verb, and those of the Verb with initial *hamza*. Needless to say, the *hamza* cannot be removed (e.g. as the Imperative of أَخَذَ).

Conjugation أَجَّ	Perfect	Imperfect Indicative	Jussive
Sing. 3. m.	أَجَّ	يؤجّ	يؤجّ or يأجج
„ 3. f.	أَجَّتْ	تؤجّ	etc. etc.
„ 2. m.	أَجَجْتَ	تؤجّ	
„ 2. f.	أَجَجْتِ	تؤجّين	
„ 1.	أَجَجْتُ	أؤجّ	

7. Verbs with Initial *hamza* and Medial *wāw* or *yā'*:

These are conjugated like hollow verbs, save that the rules of orthography for the *hamza* must be followed:

e.g. آبَ for أَوَبَ to return.

Perf.	Imperf. Indic.	Juss.
آبَ	يؤوبُ (also written يُوبُ)	يؤبْ
آبَتْ	تؤوبُ	تؤبْ
آبَتْ etc.	تؤوبُ etc.	تؤبْ etc.

Imper. أُبْ

Part. Active آئِبٌ

Pass. Perf. أُوِبَ

So too the rarer verbs:

آفَ (for أَوِفَ), to injure.

آلَ (for أَوَلَ), to come, return.

آدَ (for أَيِدَ), to be strong. II أَيَّدَ to strengthen.

8. Verbs with Medial *hamza* and Initial *wāw* or *yā'*. These are very rare, but the following are the most common.

(ـَـ) يَئِسَ, to despair. As is usual with verbs with Initial *yā'* that letter is not elided. With *wāw* we find وَأَلَ ، يَئِلُ, to seek refuge; and the Quranic وَأَدَ ، يَئِدُ, to bury (a female child) alive. In these the *wāw* is elided according to the rules for the Assimilated Verb, and the orthography of the *hamza* follows the normal rules.

In the unlikely event of derived forms being encountered, they follow the normal rules; e.g. from وَأَدَ VIII اِتَّأَدَ to act slowly, Imperfect يَتَّئِدُ, Imperative اِتَّئِدْ. It should be noted that the *hamza* is a normal consonant, and may therefore be doubled; e.g. تَوَأَّدَ V; Imperfect يَتَوَأَّدُ; with the same meaning as VIII.

9. The Hollow Verb with final *hamza*. This is an extremely common class, and in many parts, the *hamza* is written, as the Arabs say, "on the line", that is, to our way of thinking, suspended in mid-air,

e.g. سَاءَ for سَوِأَ to be bad.

جَاءَ for جَيِأَ to come.

Conjugation of جَاءَ to come.

Perf.	Imperf. Indic.	Juss.
جَاءَ	يَجِيءُ	يَجِئْ
جَاءَتْ	تَجِيءُ	تَجِئْ
جِئْتَ etc.	تَجِيءُ etc.	تَجِئْ etc.

Imper.

جِئْ

جِيئِي etc.

Verbal Noun مَجِيءٌ

Part. Active جَاءٍ (with Article اَلْجَائِي)

Pass. Perf. جِيءَ Imperf. يُجَاءُ

The student may wonder how such a verb can have a Passive. But verbs in Arabic may be transitive through a preposition, and this especially applies to verbs of motion which, with بِ, mean to bring or take;

e.g. جَاءَ بِ to bring. ذَهَبَ to go; ذَهَبَ بِ to take (away).

سَاءَ (for سَوِأَ) to be bad.

Perf.	Imperf. Indic.	Juss.
سَاءَ	يَسُوءُ	يَسُؤْ
سَاءَتْ	تَسُوءُ	تَسُؤْ
سُؤْتَ	تَسُوءُ	تَسُؤْ
etc.	etc.	etc.

Imper. سُؤْ

Verbal Noun سَوْءٌ

Part. Active سَاءٍ (with Article اَلسَّائِي) سُوئِى

Pass. Perf. سِيءَ Imperf. Indic. يُسَاءُ

Of the Derived forms is IV أَسَاءَ to make bad; Imperf. Indic. يُسِيءُ; Imper. أَسِئْ; Verbal Noun إِسَاءَةٌ; Part. Act. مُسِيءٌ.

Conjugation of شَاءَ (for شَيِءَ) to wish.

Perf.	Imperf. Indic.	Juss.
شَاءَ	يَشَاءُ	يَشَأْ
شَاءَتْ	تَشَاءُ	تَشَأْ
شِئْتَ etc.	تَشَاءُ etc.	تَشَأْ etc.

Imper. شَأْ

Verbal Noun شَيْءٌ and مَشِيئَةٌ

Pass. Perf. شِيءَ

Part. Act. شَاءٍ (with Article اَلشَّائِي).

10. Verbs with Medial *hamza* and Final *yā'*. These include the common verb رَأَى to see, which also has certain irregularities of its own, in that the *hamza* is dropped in the Imperfect and Imperative, and in Form IV.

Perfect.

Sing.	3. masc.	رَأَى	Dual	رَأَيَا	Plur. رَأَوْا
,,	3. fem.	رَأَتْ	,,	رَأَتَا	,, رَأَيْنَ
,,	2. masc.	رَأَيْتَ	,,	رَأَيْتُمَا	,, رَأَيْتُمْ
,,	2. fem.	رَأَيْتِ			,, رَأَيْتُنَّ
,,	1.	رَأَيْتُ			,, رَأَيْنَا

		Imperfect Indic.	Subj.	Juss.
Sing.	3. masc.	يَرَى	يَرَى	يَرَ
,,	3. fem.	تَرَى	تَرَى	تَرَ
,,	2. masc.	تَرَى	تَرَى	تَرَ
,,	2. fem.	تَرَيْنَ	تَرَيْ	تَرَيْ
,,	1.	أَرَى	أَرَى	أَرَ
Dual	3. masc.	يَرَيَانِ	يَرَيَا	يَرَيَا
,,	3 fem.	تَرَيَانِ	تَرَيَا	تَرَيَا
,,	2.	تَرَيَانِ	تَرَيَا	تَرَيَا
Plur.	3. masc.	يَرَوْنَ	يَرَوْا	يَرَوْا
,,	3. fem.	يَرَيْنَ	يَرَيْنَ	يَرَيْنَ
,,	2. masc.	تَرَوْنَ	تَرَوْا	تَرَوْا
,,	2 fem.	تَرَيْنَ	تَرَيْنَ	تَرَيْنَ
,,	1.	نَرَى	نَرَى	نَرَ

Imperative

Sing. رَ	Dual رَيَا	Plur. رَوْا
,, رَيْ		,, رَيْنَ

Verbal Noun رَأْيٌ

Part. Active رَاءٍ (with Article اَلرَّائِي)

Part. Pass. مَرْئِيٌّ

Pass. Perf. رُئِيَ Imperf. Indic. يُرَى

When united with a suffix the forms used are رَآهُ he saw him; يَرَاهَا he sees her, etc.

Of the Derived Forms the following occur:

III. رَاءَى, to dissemble; Imperf. Indic. يُرَائِي; Verbal Noun مُرَاءَةٌ or رِئَاءٌ.

IV. أَرَى to show; Imperf. Indic. يُرِي; Juss. يُرِ; Imper. أَرِ; Verbal Noun إِرَاءٌ or إِرَاءَةٌ.

VI. تَرَاءَى to look at one another.

VIII. اِرْتَأَى to think.

11. Verbs with Initial *hamza* and Final *yā'* or, rarely, *wāw*. These include the extremely common verb (ـِ) أَتَى, to come; (also, with or without بِ) to bring. (ـِ) أَبَى to deny, refuse. These verbs are conjugated as Defective Verbs, the *hamza* being always retained.

Perf.	Imperf. Indic.	Subj.	Juss.
أَتَى	يَأْتِي	يَأْتِيَ	يَأْتِ
أَتَتْ	تَأْتِي	تَأْتِيَ	تَأْتِ
أَتَيْتَ etc.	تَأْتِي etc.	تَأْتِيَ etc.	تَأْتِ etc.

Imper. { إيت (from ائْت) also shortened ت
إيتي etc.

Part. Active آت (with Article الْآتي)

Pass. Perf. أُتِيَ Imperf. Indic. يُؤْتَى.

Of this verb the IV form is آتَى "to bring"; Imperf. Indic. يُؤْتِي; Juss. يُؤْتِ; Imper. آتِ; Pass. Perf أُوتِيَ.

12. Verbs with Final *hamza* and Initial *wāw* (or *yā'*). These may occur with different vowellings. For example, there is بَدَأَ, وَدَأَ to level; but the only verb likely to be encountered is وَطِئَ, يَطَأُ to tread. It is conjugated according to the rules of the verb with final *hamza* and the assimilated verb, e.g. Imperative, طَأْ tread.

13. Trebly weak verbs. The doubled verb with initial *hamza* has already been mentioned. There are also وَأَى, يَئِي, to promise, threaten; and (إِلَى) أَوَى يَأْوِي to take refuge (with), the second named being quite common.

The student can work the first out for himself, with the aid of the dictionary, noting that the Imperative masculine singular is just إِ "i"! fem sing. إِي; masc. pl. أُوا.

The few derived forms which may be encountered can be easily worked out by the student himself.

VOCABULARY

رَوَى (ـِـ) to recount, tell
راوٍ *pl.* رُوَاة a recounter, transmitter
حَيِيَ (ـَـ) to live
أَحْيَا IV to resuscitate, revive
تَأَجَّجَ V to burn, be aflame
آبَ (ـُـ) to return

سُوء ، سُوْء *n.*, evil (badness)

سَيِّئ evil *adj.*

أَتَى (ـِ) to come

ب — to bring

جَاءَ (ـِ) to come

شَاءَ (ـَ) to wish

رَأَى (يَرَى) to see

رِوَايَة *pl.* ات — story, account, play

وَطِئَ (ـَ) to tread

أَوَى (ـِ) إِلَى to take refuge with

آوَى IV to harbour, provide refuge, shelter, lodging

عُمْر life, age

عَيَّنَ II to appoint

زَوَّجَ II to marry (someone to somebody)

تَزَوَّجَ V to marry (someone)

اِخْتَارَ VIII to choose

أَجَابَ عَلَى IV to reply to

ضَابِط *pl.* ضُبَّاط officer

نَفَر *pl.* أَنْفَار private (mil.)

شَاوِيش ، جَاوِيش (*Turk.*) sergeant

سَاقَ (ـُ) to drive

سَائِق ، سَوَّاق driver

اِحْتَاجَ إِلَى VIII to need

عَاشَ (ـِ) to live

أَضَاعَ IV to lose

أَفَادَ IV to benefit *trans.*

فَائِدَة *pl.* فَوَائِد benefit, profit, interest

اِسْتَفَادَ مِنْ X to benefit from

نَحْو in the direction of, towards *prep.*

غَابَ (ـِ) to be absent, go absent

بَيْضَة *un.* بَيْض eggs

عَامّ general *adj.*, public

أَمْكَنَ IV to be possible (for)

خَاصّ special

قَضِيَّة *pl.* قَضَايَا case (legal)

قَادَ (ـُ) to lead

قَائِد leader, general

أَنْقَذَ IV to save, deliver

EXERCISE 57

١ — يَرْوِى رَاوٍ مِن الرُّوَاةِ أَنَّ سُكَّانَ مَرْوَ (Merv) اجْتَمَعُوا حَوْلَ وَالِيهِمْ وصَاحُوا : يَحْيَى حَاكِمُنَا الكَرِيمُ. ٢ — أَيُمْكِنُنِي أَنْ أَحْضُرَ هٰذِهِ القَضِيَّةَ الخَاصَّةَ؟ ٣ — لَمْ تَسْتَفِدْ مِنْ زِيَارَتِكَ للسُّوقِ، لِأَنَّكَ بِعْتَ البَيْضَ ثُمَّ أَضَعْتَ الدَّرَاهِمَ. ٤ — زَوَّجَ تَاجِرٌ غَنِيٌّ بِنْتَهُ الجَمِيلَةَ بِضَابِطٍ مِنْ ضُبَّاطِ الجَيْشِ العِرَاقِيِّ. ٥ — وقَبْلَ هٰذَا كَانَ سَائِقُ ذٰلِكَ الضَّابِطِ — وهُوَ نَفَرٌ فِى الجَيْشِ — يُرِيدُ أَنْ يَتَزَوَّجَهَا لٰكِنَّ أَبَاهَا أَبَى. ٦ — اخْتِيرَ حَسَنٌ مُسَاعِدًا للمُدِيرِ العَامِّ. ٧ — رَأَوْا مَدِينَةً كَبِيرَةً فِى البُعْدِ فَمَشَوْا نَحْوَ بَابِهَا ودَخَلُوهَا وأَوَوْا إِلَى حَاكِمِهَا. ٨ — كَانَ شَاوِيشٌ يَسُوقُ سَيَّارَةَ القَائِدِ. ٩ — عُمْرُكَ كَمْ سَنَةً؟ ١٠ — عُيِّنَ شَابٌّ وَزِيرًا، ونَحْنُ مُحْتَاجُونَ إِلَى رَجُلٍ قَوِيٍّ. فَمَا فَائِدَةُ تَعْيِينِهِ؟ ١١ — عِشْتَ مَعَنَا سَنَةً ولَمْ تُفِدْنَا شَيْئًا. ١٢ — نَادَى المُعَلِّمُ اسْمَ زَيْدٍ وأَجَابَ صَدِيقُهُ : « غَائِبٌ ». ١٣ — كَانَ يَتَأَجَّجُ بِحُبِّ اللّٰهِ ولِذٰلِكَ كَادَ يَحْيَا للدِينِ. ١٤ — لَمَّا أَتَانَا أَوْلَادُنَا بَعْدَ غِيَابٍ (v.n.) طَوِيلٍ حَزِنَّا (حَزِنَّا for) مِنْ سُوءِ حَالِهِمْ. ١٦ — قُلْ لَنَا ما تَشَاءُ. ١٧ — وَطِئْتُ تِلْكَ الأَرْضَ الغَرِيبَةَ ولَمْ أَجِدْ مَنْ (anyone who) يُؤْوِينِي. ١٨ — آبَ وَلَدِى مِنَ المَدْرَسَةِ وجَاءَ بِرِوَايَةٍ سَيِّئَةٍ. ١٩ — سَوْفَ تَجِيءُ بَعْدَ يَوْمَيْنِ وتَرَى سَبَبَ كُلِّ شَيْءٍ. ٢٠ — لَمْ نَرَ مِثْلَ هٰذَا المَشْهُورِ فِى الحَرْبِ العَالَمِيَّةِ الكُبْرَى.

EXERCISE 58

1. It is recounted that the general led his army in[to] the inferno of the fighting, and returned defeated (*accusative*), and took refuge with the inhabitants of Merv. 2. We cannot attend this case in the court, because the victim is our friend. 3. The officer appointed an army private as my special driver. 4. The transmitters have brought back to life the history of Islam, and we see the past in their stories. 5. Long live the king. (lit. may the king live). 6. I have chosen a sergeant because the officers have gone absent, all of them. 7. The servant lost the food, so I took advantage of the food of his neighbour's cook. 8. I have long lived in the desert, so I don't need anything. 9. They have not trodden on the soil of their native land for (since) two years, but they will return to it in a month's time. 10. I came, I saw, I conquered. 11. I complained of the badness of my condition, so I got married. 12. My father married me (بِـ) to an ugly woman; her name was Hind (هِنْد). 13. She provided shelter for me, but did not benefit me. 14. Do not drive my car, you are a bad driver. 15. Bring me those eggs and put them on the table. 16. I said to the beggar: What do you want of (from) me? He replied: I don't want anything of a man like you. 17. The benefits of this good government are known to all (عِنْدَ الْجَمِيعِ). 18. Go towards the city, and stop at the bridge. 19. Bring me flesh and bring me wine! 20. There is (يُوجَد) a green hill far away, and they recount that Our Lord (سَيِّد) died there to save us all.

CHAPTER THIRTY-ONE
(اَلْبَابُ اَلْحَادِى وَالثَّلَاثُونَ)

The Quadriliteral Verb

1. As far back as the 9th century, Arabic grammarians and philologers had classified Arabic roots as:

(a) *Biliteral*, ثُنَائِىٌّ, including, in their pure form, particles like قَدْ and عَنْ; but also, the doubled verb, though the latter was moulded into triliteral form.

(b) *Triliteral*, ثُلَاثِىٌّ, by far the largest part of the language.

(c) *Quadriliteral*, رُبَاعِىٌّ, comprising many roots, but few derivations and comparatively few common words. Among the nouns are words like عَقْرَبٌ scorpion; بُسْتَانٌ garden; بُرْهَانٌ proof.

(d) *Quinquiliteral*, خُمَاسِىٌّ, a very small section of the vocabulary, and confined to nouns. No verb can have more than four radicals, when the letters of increase are stripped away. Among common quinquiliteral words are عَنْكَبُوتٌ a spider, and عَنْدَلِيبٌ nightingale.

2. Here we are concerned with the quadriliteral; more particularly, its verbs. It has a root form and three derived forms.

The Root Form corresponds in form and vowelling to Form II of the triliteral, e.g. دَحْرَجَ to roll (transitive), compared with عَلِمَ II, عَلَّمَ to teach.

		دحرج	علّم
Perfect	3. m.	دحرج	علّم
	3. f.	دحرجت	علّمت
	2. m.	دحرجت	علّمت
	2. f.	دحرجتِ	علّمتِ
		etc.	etc.
Imperfect (Indicative)			
	3. m.	يدحرِج	يعلّم
		etc.	etc.
Imperative			
	m.s.	دحرِج	علّم
		etc.	etc.
Participles			
Active		مدحرِج	معلّم
Passive		مدحرَج	معلّم
Verbal Noun		دحرجة or دحراج	no comparison.
Passive			
Perf.	3 m.	دُحرِج	عُلّم
Imperf.	3 m.	يُدحرَج	يعلّم

Note that the doubled ل of علّم corresponds to the unvowelled ح followed by the ر in دحرج.

3. Quadriliteral verbal roots are of three types:

(a) Those of genuine four-radical origin, or at least thought to be, e.g. دحرج. Sometimes these were of foreign

origin, as تَلْمَذَ to make a disciple; and تَرْجَمَ to translate; in both of which the *tā'* is a radical; and عَسْكَرَ to camp, or levy troops.

The Arab philologers noted the frequent presence of the letters ل and ر in quadriliteral and quinquiliteral roots. The term "genuine four-radical" is open to suspicion in many cases, but those wishing to pursue the subject may check Lane's lists of *Quasi-quadriliteral* measures in page xxviii of Vol. I of his Lexicon.

(b) Verbs formed by the doubling of a biliteral root, sometimes with a suggestion of onomatopoeia, e.g. تَمْتَمَ to stammer; غَرْغَرَ to gargle; سَلْسَلَ to form a chain or sequence.

(c) Composite roots taken from a familiar phrase or combination of roots. These are rare, but we may note حَمْدَلَ to say الحَمْدُلله; بَسْمَلَ to say بِسْمِ اللهِ.

DERIVED FORMS

4. The root form is expressed in Arabic as فَعْلَلَ, with the derived forms:

II تَفَعْلَلَ; III اِفْعَنْلَلَ; IV اِفْعَلَلَّ.

The following are examples:

II. تَدَحْرَجَ to roll (intrans.)

Imperf. Indic.	يَتَدَحْرَجُ	Imperative	تَدَحْرَجْ
Active Participle	مُتَدَحْرِجٌ	Verbal Noun	تَدَحْرُجٌ

Other verbs of this form are: تَزَلْزَلَ to be shaken; تَمَذْهَبَ to follow a sect.

III. اِخْرَنْطَمَ to raise the nose, be proud.

Imperf. Indic.	يَخْرَنْطِمُ	Imperative	اِخْرَنْطِمْ
Active Participle	مُخْرَنْطِمٌ	Verbal Noun	اِخْرَنْطَامٌ

IV. اِطْمَأَنَّ to be tranquil.

Imperf. Indic.	يَطْمَئِنُّ	Imperative	اِطْمَأْنِنْ
Active Participle	مُطْمَئِنٌّ	Verbal Noun	اِطْمِئْنَانٌ

Other verbs of this form are: اِضْمَحَلَّ to dwindle away; اِقْشَعَرَّ to shudder.

5. Of these only II is fairly common, and it is often passive or stative where I is active or causative. It is also customary to form verbs of this sort from nouns, as in the example given تَمَذْهَبَ; from مَذْهَبٌ a noun from ذَهَبَ to go, which has the specialized meaning of a religious way or sect. Other examples are تَمَسْلَمَ to become a Muslim; تَفَلْسَفَ to philosophize from فَيْلَسُوفٌ a philosopher. Many such verbs are to be found in Modern Arabic such as تَسَوْدَنَ to become (like a) Sudanese; تَأَمْرَكَ to be like (or become) an American.

VOCABULARY

زَخْرَفَ to adorn, embellish

زَخْرَفَةٌ *pl.* زَخَارِفُ adornment

زَلْزَلَ to shake *tr.*, frighten

تَزَلْزَلَ II to shake *intr.*, tremble, quake

غَرْغَرَ to gargle

حَلْقٌ throat

عُنُقٌ ، عُنْقٌ neck

تَرْجَمَ to translate, interpret

مُتَرْجِمٌ translator

تُرْجُمَانٌ interpreter, dragoman, guide

تَمْتَمَ to stammer

دَحْرَجَ to roll *tr.*

تَدَحْرَجَ II to roll *intr.*

هَنْدَسَ to sketch, make a plan

مُهَنْدِسٌ engineer

وَسْوَسَ to whisper, suggest evil (of Satan)

تَفَلْسَفَ II to philosophize

فَلْسَفَةٌ philosophy

فَيْلَسُوفٌ *pl.* فَلَاسِفَةٌ philosopher

تَقَهْقَرَ II to be repulsed, driven back

تَمَذْهَبَ II to follow a sect (مَذْهَبٌ)

صُوفِيٌّ *pl.* صُوفِيَّةٌ Sufi

صُوفٌ wool

اِخْرَنْطَمَ III to be proud

الخَرْطُومُ Khartoum

خُرْطُومٌ elephant's trunk; hose

فِيلٌ *pl.* أَفْيَالٌ elephant

اِضْمَحَلَّ IV to fade away, dwindle

اِطْمَأَنَّ IV to be tranquil, calm

اِقْشَعَرَّ IV to shudder with horror

بَيْطَرَ to practise veterinary surgery

بَيْطَارٌ *pl.* بَيَاطِرَةٌ veterinary surgeon

اِمْتِيَازٌ *pl.* اتٌ — privilege, concession (*modern commercial*)

مَرْكَزٌ centre, headquarters

مَرْكَزِيٌّ central

مَحَلِّيٌّ local

أَشَارَ إِلَى IV to point at, refer to

أَذَاعَ IV to broadcast

مَبْلَغٌ extent; sum (of money)

عَاصِمَةٌ *pl.* عَوَاصِمُ capital (city)

أُذُنٌ *pl.* آذَانٌ ear

عِيدٌ *pl.* أَعْيَادٌ festival, holiday

EXERCISE 59

١ — تَمَذْهَبُوا مَذْهَبَ الصُّوفِيَّةِ فَلَبِسُوا مَلَابِسَ مِنَ الصُّوفِ.
٢ — سَمِعْنَا مِنْ إِذَاعَةِ الخَرْطُومِ أَنَّ عَدَدًا كَبِيرًا مِنَ الأَفْيَالِ نُظِرَتْ فِي جَنُوبِ السُّودَانِ. ٣ — لِذَلِكَ سَافَرَ رَئِيسُ بَيَاطِرَةِ الحُكُومَةِ المَرْكَزِيَّةِ مِنَ العَاصِمَةِ لِيَرَى حَالَ الحَيَوَانَاتِ. ٤ — كَانَ ذَلِكَ الرَّجُلُ فَيْلَسُوفًا، وَفِي فَلْسَفَتِهِ أَنَّ زَخَارِفَ الدُّنْيَا مِنْ وَسَاوِسِ شَيْطَانٍ. ٥ — لِلْمُهَنْدِسِينَ

اِمْتِيَازَاتٌ خَاصَّةٌ فى البِلادِ الشَّرْقِيَّةِ. ٦ — شَعَرْتُ بِأَلَمٍ فى العُنُقِ والحَلْقِ فَغَرْغَرْتُ. ٧ — هذا المُتَرْجِمُ يُتَمْتِمُ دائِمًا فى قَوْلِهِ لٰكِنَّ تَرْجَمَتَهُ جَمِيلَةٌ جِدًّا. ٨ — إِنَّهُ قَدْ تَرْجَمَ القُرْآنَ إِلى اللُّغَةِ الفارِسِيَّةِ (Persian). ٩ — يا مُخَرْنِطُمُ إِنَّ شَأْنَكَ سَوْفَ يَضْمَحِلُّ فى المُسْتَقْبَلِ. ١٠ — دَحْرَجَ ولَدٌ حَجَرَةً مِن سَقْفِ البَيْتِ فَوَقَعَتْ على رَأْسِ عَمِّهِ. ١١ — زَلْزَلَ الولدُ شَجَرَةَ التُّفّاحِ ووَقَعَ تُفّاحٌ كثيرٌ مِنها. ١٢ — تَقَهْقَرَ جَيْشُ العَدُوِّ، فَسَوْفَ يَطْمَئِنُّ أَمْرُنا. ١٣ — لَمّا أَشارَ الحاكِمُ إِلَيْنا اِقْشَعْرَرْنا وتَزَلْزَلْنا. ١٤ — إِنَّ مَرْكَزَ الاِدارَةِ هو الخَرْطُومُ. ١٥ — دَفَعَتِ الحُكومَةُ المَحَلِّيَّةُ مَبْلَغًا كبيرًا لِإِصْلاحِ الإِدارَةِ. ١٦ — أَرانِي التُّرْجُمانُ مَناظِرَ القاهِرَةِ المَشْهُورَةَ. ١٧ — زَخْرِفُوا قُلُوبَكُمْ بِالتَّقْوى، يا مُؤْمِنونَ. ١٨ — هذا الرَّجُلُ يَتَفَلْسَفُ، لٰكِنَّهُ لا يَعْرِفُ شَيْئًا عن الفَلْسَفَةِ. ١٩ — تَكَلَّمْ كَلامًا واضِحًا ولا تُتَمْتِمْ. ٢٠ — كان الرِجالُ يُشِيرُونَ إِلى رَئِيسِ الإِدارَةِ.

EXERCISE 60

1. It has been broadcast in the capital that the sum needed is two pounds per (for each) inhabitant. 2. I refer to the local order about the appointment of veterinary surgeons. 3. This is a matter for the central government. 4. The government has given special privileges to the wool merchants. 5. Why do you follow the Christian way, and you a philosopher? 6. Religion is better than philosophy, for the latter (هذه) will dwindle away. 7. We shuddered with horror when we saw the elephants' trunks. 8. Be tranquil, and do not think about worldly adornments (the adornments of the world).

9. Satan has whispered these thoughts in your ears. 10. The earth trembled, the rocks were rolled from the mountains and the people stammered in their speech. 11. My throat was constricted (closed), I had a pain in my neck, so I gargled with hot water. 12. We have translated this book that you might know and believe. 13. He used to practise veterinary surgery, but now he is a translator in a government office. 14. The women adorned their faces for the holiday. 15. The engineer became famous, so he became proud. 16. Roll that big stone from the door. 17. Why do you always philosophize in times of trouble? 18. They attacked the frontiers but were driven back and defeated. 19. What do you think about the Sufis? 20. I don't know anything (a thing) about them.

CHAPTER THIRTY-TWO

(أَلْبَابُ ٱلثَّانِي وَٱلثَّلَاثُونَ)

Various Unorthodox Verbs

1. The Verb لَيْسَ not to be.

		Perfect			
Sing.	3. masc.	لَيْسَ	Dual	لَيْسَا	Plur. لَيْسُوا
,,	3. fem.	لَيْسَتْ	,,	لَيْسَتَا	,, لَسْنَ
,,	2. masc.	لَسْتَ	,,	لَسْتُمَا	,, لَسْتُمْ
,,	2. fem.	لَسْتِ			,, لَسْتُنَّ
,,	1.	لَسْتُ			,, لَسْنَا

This is all that exists of the verb. Only the Perfect occurs, and when used *it has the meaning of the Imperfect*. Like كَانَ it may take a predicate in the accusative: لَسْتُ عَرَبِيًّا I am not an Arab. It is also used with ب: لَسْتُ بِعَرَبِيٍّ. Note that, unlike other hollow verbs its middle radical does not change to *'alif*.

2. The Verbs نِعْمَ and بِئْسَ are Verbs of *Praise* and *Blame* (أَفْعَالُ ٱلْمَدْحِ وَٱلذَّمِّ). These, like لَيْسَ, only occur in the Perfect, and have the Imperfect meaning. They are only found in the 3rd Person, e.g. نِعْمَ fem. نِعْمَتْ.

Examples of use:

نِعْمَ زَيْدٌ Zaid is good.

نِعْمَ زَيْدٌ مُعَلِّمًا ,, ,, ,, as a teacher.

نِعْمَتْ فَاطِمَةُ Fatima is good.

نِعْمَتْ فَاطِمَةُ زَوْجَةً ,, ,, ,, as a wife.

Or نِعْمَ فَاطِمَةُ, since the verb is sometimes put in the masculine even with a feminine subject, because the Arabs were not certain that these were verbs at all.

THE VERB عَسَى

3. This is one way of saying "perhaps" or "it may be" in Arabic. It is almost never used except in the 3rd Person of the Perfect, and it gives a *Present* or *Future* meaning. It is followed by a sentence in the *Subjunctive* introduced by أَنْ the subject of which is also the subject of عَسَى:

عَسَى زَيْدٌ أَنْ يَقُومَ
عَسَى أَنْ يَقُومَ زَيْدٌ

perhaps Zaid is standing, or will stand (difference of emphasis in the two forms). The first sentence suggests "perhaps it is Zaid who will stand".

This verb gives the sense of nearness, and in the rare instances in which it occurs in 1st or 2nd Persons it means "nearly".

عَسَيْتُ أَنْ أَفْعَلَ ذٰلِكَ I am nearly doing that.

THE VERB OF WONDER (أَفْعَالُ التَّعَجُّبِ)

4. The verb of Wonder is formed on the measure of Derived Form IV (with a prefixed *hamza*) from any adjective.

From	حَسَنٌ	good	أَحْسَنَ
	طَيِّبٌ	good	أَطْيَبَ
	سَهْلٌ	easy	أَسْهَلَ

From	كَرِيم	noble	أَكْرَم
	جَدِيد	new	أَجَدّ
	جَيِّد	excellent	أَجْوَد

Note that in hollow roots the correct radical appears. In the doubled root, the doubled radical is written with *tashdīd*. They are used as follows:

(a) مَا أَحْسَنَ زَيْدًا how good is Zaid!

مَا أَحْسَنَ فَاطِمَةَ ,, ,, ,, Fatima!

مَا أَحْسَنَ بَيْتَنَا ,, ,, ,, our house!

مَا أَكْرَمَ الرِّجَالَ ,, noble are the men!

مَا أَطْيَبَ الْمُعَلِّمَاتِ ,, good are the teachers (fem.)!

Note that we have here a *verb*, not an adjective. It must always have *fatha* at the end, and the noun at which wonder is expressed is its object, and is therefore in the accusative. The verb itself is always masculine singular, and we may, perhaps, imagine مَا to be its subject; "what has made Zaid good?" or "that which . . .!"

(b) A much rarer form, found in the Qur'ān and early poetry in particular, uses the Singular Masculine Imperative of Form IV, and prefixes the Preposition بِ to the object (thing or person).

e.g. أَحْسِنْ بِزَيْدٍ how good is Zaid!

أَحْسِنْ بِفَاطِمَةَ ,, ,, ,, Fatima, etc.

A pronominal object may be used with either form.

أَحْسِنْ بِهِ or مَا أَحْسَنَهُ how good he is!

If two such verbs apply to one object, the second one must take a pronominal termination referring to the object already mentioned.

مَا أَجْمَلَ فَاطِمَةَ وَمَا أَطْوَلَهَا how beautiful is Fatima and how tall.

WISHES (THE OPTATIVE)

5. In Classical Arabic it was customary to express wishes, especially pious wishes in which the name of God was mentioned, in the *Perfect*, as if the wish had already been fulfilled, e.g.

رَحِمَهُ اللهُ May God have mercy on him (literally, God has had mercy on him)

Certain formulae of this kind are used in old literature whenever the name of the Prophet Muhammad or the early saints of Islam are mentioned.

e.g. For the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ May God bless him and save him (abbreviated to صلعم).

For the early Khalifas, Companions of the Prophet, etc., رَضِيَ اللهُ عَنْهُ may God be pleased with him (abbreviated to رضه).

This Perfect may be preceded by the negative لا,

e.g. لا شُلَّتْ يَدَاكَ, May thy hands not grow dry!

Later, especially in speech and popular language, the *Imperfect* came to be used in this context, e.g. يرحمه الله or يرحمه الله God have mercy on him! (of the dead).

THE VERB زَالَ

6. The verb زَالَ Imperf. يَزَالُ to cease is used preceded by the negative particles ما, لا, or لَمْ, and followed either by an Imperfect Verb, or a participle or other adjective in the accusative, to mean that the action is still continuing.

مَا زَالَ / لَمْ يَزَلْ ... حسن ذَاهِباً / يَذْهَبُ — Hassan is still going. (lit. did not cease to go).

مَا زَالُوا يُقَاتِلُونَ / لَمْ يَزَالُوا مُقَاتِلِينَ — they still fought.

لا يَزَالُ حَيًّا — he is still alive.

Sometimes the *Predicate* after زَالَ may take the form of a *prepositional* phrase:

اَلْأُمُورُ عَلَى تِلْكَ الْحَالِ مَا زَالَتْ / لَمْ يَزَلْ — matters were still in that condition.

THE VERB عَادَ

7. The verb عَادَ, Imperfect يَعُودُ, which is used in the normal manner to mean "to return", has also a special usage in which it means "to do again". Like the previous verb, it may be followed by an Imperfect Verb or an accusative. It occurs sometimes in the *positive*, as well as the *negative*.

مَا عَادَ يَرْجِعُ — he did not return again.

لَمْ نَعُدْ نَرْجِعُ — we did not return again.

لا تَعُدْ تَفْعَلُ كَذٰلِكَ — do not do so again.

لا أَعُودُ أَفْعَلُهُ — I will not do it again.

لَمْ يَعُدِ الْمَسِيرُ مُمْكِنًا — the journey was no longer possible.

ضَرَبَهُ وَعَادَ يَضْرِبُهُ — he hit him again, went on hitting him.

ضَرَبَهُ ثُمَّ عَادَ — he hit him, then did it again.

THE VERB كَادَ

8. The Verb كَادَ means literally "to be on the point of", but it is used to mean "nearly" or "almost", followed by the Imperfect Indicative, or, occasionally, by أَنْ plus the Subjunctive:

كَادَ أَنْ يَفْعَلَ ذٰلِكَ or كَادَ يَفْعَلُ ذٰلِكَ he nearly did that.

كِدْتُ أَمُوتُ I almost died.

When used in the negative it means "scarcely".

مَا كَادَ يَنْظُرُ إِلَيَّ he scarcely looked at me.

لَمْ يَكَدِ العَرَبُ يَقِفُونَ فِي تَقَدُّمِهِمْ the Arabs scarcely halted in their advance.

THE VERB دَامَ

9. The Verb دَامَ, to continue, preceded by the *Conjunction* مَا "as long as" and followed by a verb in the Imperfect, or an Accusative is used to express "as long as, while", e.g.

مَا دَامَ يَقُومُ / مَا دَامَ قَائِمًا } as long as he stands.

مَا دُمْتُ أَقُومُ / مَا دُمْتُ قَائِمًا } as long as I stand.

THE VERBS قَلَّ AND طَالَ

10. The Verb قَلَّ, to be little or rare, is used in the phrase قَلَّ مَا (also written قَلَّمَا) to express "seldom",

e.g. قَلَّ مَا (قَلَّمَا) جِئْتَنَا you have seldom come to us.

The verb طَالَ, Imperf. يَطُولُ, to be long, is used in the phrase طَالَ مَا (also generally written طَالَمَا) to express "for a long time".

e.g. طَالَمَا (طَالَ مَا) شَرَّفْتَنَا long have you honoured us.

THE VERB كَانَ AND ITS SISTERS

11. As already stated, كَانَ may take a *predicate* in the Accusative, e.g. كَانَ مُحَمَّدٌ تَاجِرًا Muhammad was a merchant.

Certain other verbs, termed its "sisters" (أَخَوَاتُ كَانَ) do the same. لَيْسَ has been referred to earlier.

The following are the principal verbs of this group:

بَقِيَ to remain.

دَامَ to last, continue (see para. 9).

زَالَ to cease (see para. 6).

صَارَ (—) to become.

أَصْبَحَ IV to become; also, to enter upon the morning, or to do in the morning.

أَمْسَى IV to become; also, to do in the evening, etc

بَاتَ (—) to become; also, to spend the night.

e.g. بَقِيتُ وَاقِفًا I remained standing.

أَصْبَحَ الْجُنُودُ تَعْبَانِينَ the soldiers became tired.

12. The verbs صَارَ to become; أَخَذَ to take; جَعَلَ to make or do or put, also mean "to begin" when followed by a verb in the Imperfect:

صَارُوا / أَخَذُوا / جَعَلُوا يَبْكُونَ they began to weep.

Note also use with Verbal Noun with فِي or بِ,

e.g. أَخَذْنَا بِالْمَسِيرِ we began to travel.

VOCABULARY

بُولِيسٌ ، شُرْطَةٌ police

مُسْتَعْمَرَةٌ colony

اَلاِسْتِعْمَارُ colonisation; imperialism

سَقَطَ (ـُ) to fall

هَبَطَ (ـُ) to fall, descend, land

أَعْلَنَ IV to notify, advertise, announce

إِعْلَانٌ *pl.* اتٌ — advertisement, announcement

عَسْكَرِيٌّ *pl.* عَسَاكِرُ soldier, policeman

مُعَسْكَرٌ *pl.* اتٌ — camp

حَفْلَةٌ *pl.* اتٌ — celebration, party

دَائِرَةٌ *pl.* دَوَائِرُ circle; office

عِنْدَمَا when (*relative*)

عَرَضَ (ـِ) to display, show

مَعْرِضٌ *pl.* مَعَارِضُ show, exhibition

اِتَّصَلَ بِ VIII to link with, get in touch with

خِلَالَ during

اِقْتِصَادٌ economy, economics

اِقْتِصَادِيٌّ economic

مِنْطَقَةٌ *pl.* مَنَاطِقُ region, zone

حَدَثَ (ـُ) to happen; to be new, young

حَدِيثٌ *pl.* أَحَادِيثُ Hadith, tradition of the Prophet

مُحَدِّثٌ a recounter of Hadith

لَدَى with, at

حَلَّ مَحَلَّ . . . (ـِ) to take the place of, fill the position of

أَسَاسٌ *pl.* أُسُسٌ basis, foundation

أَسَّسَ II to found, establish

ثَارَ (ـُ) to rebel

دِعَايَةٌ propaganda

اِنْتَهَى VIII to come to an end

أَدَّى II to perform

أَدَّى إِلَى II to lead to

مَحَطَّةٌ *pl.* اتٌ — station

قِطَارٌ *pl.* اتٌ — train

ضَعُفَ (ـُ) to become weak	تَذْكِرَةٌ *pl.* تَذَاكِرُ ticket
تَوَّجَ II to crown	اشْتَرَى VIII to buy
تَاجٌ *pl.* تِيجَانٌ crown	صَوْتٌ *pl.* أَصْوَاتٌ voice

EXERCISE 61

١ — حَدَثَ ذٰلِكَ خِلَالَ يَوْمَيِ العِيدِ. ٢ — صَارَ النَّاسُ يَبْكُونَ عِنْدَمَا أُعْلِنَ انْتِهَاءُ المَعْرِضِ. ٣ — أَخَذَتِ النِّسَاءُ يَصِحْنَ: فَلْيَسْقُطِ الاِسْتِعْمَارُ، وَعُدْنَ يَصِحْنَ حَتَّى ضَعُفَتْ أَصْوَاتُهُنَّ. ٤ — هَبَطَتِ الطَّائِرَةُ عَلَى المَطَارِ وَخَرَجَ الرُّكَّابُ مِنْهَا، وَجَعَلُوا يَجُرُّونَ إِلَى مَكْتَبِ المُدِيرِ. ٥ — رَأَيْتُ صُورَةَ أَخِي الغَائِبِ فِي جَرِيدَةِ البُولِيسِ (الشُّرْطَةِ). ٦ — إِنَّ رَأْيَ الدَّوَائِرِ الرَّسْمِيَّةِ أَنَّ حَالَةَ مِنْطَقَتِنَا الاِقْتِصَادِيَّةَ مَا كَادَتْ تَتَحَسَّنُ مُنْذُ ابْتِدَاءِ السَّنَةِ، وَلَيْسَ ذٰلِكَ بِدِعَايَةٍ. ٧ — ذَهَبَ حَسَنٌ إِلَى المَحَطَّةِ وَاشْتَرَى تَذْكِرَةً لِلخُرْطُومِ، ثُمَّ رَكِبَ القِطَارَ. ٨ — عَسَى حَسَنٌ أَلَّا يَرْجِعَ إِلَيْنَا. ٩ — نِعْمَ البُخَارِيُّ (Al-Bukhārī) مُحَدِّثًا: إِنَّهُ أَحْسَنُ كَاتِبِ الأَحَادِيثِ: رَحِمَهُ اللّٰهُ. ١٠ — مَا أَفْضَلَ المَلِكَةَ وَمَا أَجْمَلَهَا: إِنَّنَا لَمْ نَزَلْ نُحْتَرِمُهَا مُنْذُ يَوْمِ تَتْوِيجِهَا. ١١ — بَدَأَ التُّجَّارُ يَعْرِضُونَ بَضَائِعَهُمْ لِلبَيْعِ. ١٢ — دَخَلْتُ بَيْتَهُ، وَهُوَ يَبْقَى جَالِسًا لَا يَسْتَطِيعُ أَنْ يَقُومَ لِأَنَّهُ مَا كَانَ أَكَلَ شَيْئًا مُدَّةَ أُسْبُوعٍ، وَلَيْسَ لَدَيْهِ دَرَاهِمُ يَشْتَرِي بِهَا (with it) طَعَامًا. ١٣ — مَنْ يَحُلُّ مَحَلَّ مُؤَسِّسِ هٰذِهِ المَدْرَسَةِ؟ ١٤ — حَضَرْنَا حَفْلَةَ شَايٍ فِي المُعَسْكَرِ وَقَابَلْنَا عَسَاكِرَ كَثِيرِينَ هُنَاكَ. ١٥ — اِتَّصَلَ الوَزِيرُ بِأَصْحَابِ الجَرَائِدِ، فَأَدَّى

ذلك إلى تحسين العلاقات بين الصحافة والحكومة. ١٦ — قلّما ثار الإنكليز أثناء تاريخهم الطويل. ١٧ — طالما غبت، فأصبحت كغريب أو أجنبي. ١٨ — افتتح النادي على أساس جديد، وهو دفع جنيه للسنة. ١٩ — كان محمّد (صلّى الله عليه وسلّم) رسول الله وأبو بكر (رضي الله عنه) خليفته.

EXERCISE 62

1. How excellent is this exhibition; the club will benefit greatly from it. 2. When I attended the party of the circle of authors, a strange thing happened to me. 3. A police 'askari came in searching for the revolutionaries. 4. That station used to broadcast a great deal of propaganda under the name of "Voice of Freedom". 5. The science of the *hadith* is very important for the believers. 6. The war had scarcely ended when a new war began, so the great powers fought again. 7. The basis of the new economic policy is not sound. 8. Hassan is still filling the place of the governor of the region. 9. Muhammad (may God bless him and save him!) was a good prophet. 10. Rarely have I read an advertisement like that during my whole life. 11. My father got in touch with his brother, and they began a policy of strict economy. 12. He told the merchants to display their wares in the camp, so that the soldiers would buy them. 13. Down with colonization, for it is not the basis of sound government. 14. The times of trains are advertised in the daily papers. 15. So long as the tickets are dear, I shall travel by donkey. 16. He began to weaken after his coronation; God rest his soul! He is in a better place now! 17. Two stones fell from the wall, but I did not think about them. Then a month later the whole wall broke and fell. 18. The crown became important. 19. He read the whole of the Quran, then read it again. 20. That is the duty of every Muslim.

CHAPTER THIRTY-THREE
(اَلْبَابُ اَلثَّالِثُ وَالثَّلَاثُونَ)

How To Use an Arabic Dictionary

1. It is unfortunately true that only when one has a grasp of the structure of the language, and, in particular, when one knows the various derived forms of the verbs, both strong and weak, is one competent to use an Arabic dictionary with ease. There are two reasons for this. First, practically all Arabic dictionaries enter words under their *roots*. Only the roots are in alphabetical order. Secondly, unless one is familiar with the changes which take place in irregular verbs one has difficulty in deciding under which root to look up many words.

2. Taking the first point, the following words would all appear under عَلِمَ *to know* or *get to know:* عَلَّمَ *to teach;* أَعْلَمَ *to inform;* تَعَلَّمَ *to learn;* اِسْتَعْلَمَ *to ask information;* عَلَّامٌ *a learned person;* عَالَمٌ *world;* مُعَلِّمٌ *teacher;* عَلَمٌ *a sign, token, flag, or milestone.* Therefore, on encountering a strange word the student must first sort out the root letters (usually three) from the letters of increase. He must note, for example, that the *mīm* of مَجْلِسٌ *council* is a letter of increase, and that the root is جَلَسَ *to sit.* Once the root has been found in the dictionary the student will be faced with a whole series of derivations, often numbering between 30 and 50. The problem is how to find the required derivation quickly. In modern dictionaries the root form of the verb comes first, followed by the various derived forms in numerical order, as given in this grammar. After the verbs come the nouns (and adjectives), beginning with the simplest, that is, those with no letter of increase; then those merely increased by a long vowel; and so on to the derived nouns with the prefixed *mīm.*

3. The second point, however, concerns "*irregular*" roots, where the beginner may have difficulty in deciding which the root letters are. The following points should be noted, but even so the beginner must be prepared to spend some time looking up a given word under alternative possible roots:

(a) Letters of increase, even those used in pronominal prefixes and suffixes, may also be radicals. For example, the student may think that the verb تَرَكَ (if it is unvowelled in the text) *to leave*, is a doubled verb, and the *tā'* the pronominal prefix of the second person. Again, اِلْتَفَتَ *he glanced* might be اِلْتَفَّتْ *she wrapped herself* from لَفَّ VIII. An initial *'alif* with *hamza* may be a letter of increase, or it may be a radical. أَسَرَ *he imprisoned* might be أَسَّرَ (سَرَّ IV).

(b) Care must be taken in recognizing those verbs which lose a weak radical in certain parts: the Hollow and Defective Verbs in particular, and also the Assimilated Verb. It must be mentioned that the weak letter may be *wāw* or *yā'*, and this will affect the position of the root in the dictionary. True, in many cases the two alternatives do not occur; but we have, for example, both قَالَ (ـُ) *to say*, and قَالَ (ـِ) *to spend the heat of the day in siesta*. The following phrase ما قال, unvowelled, might therefore mean either *he did not say*, or *he did not spend the heat of the day in sleep*.

(c) Certain derivations which are formed in regular manner are not shown in dictionaries. For example, the participles are not given unless they also have a technical nominal meaning. We do not find, for instance, ذَاهِبٌ *going;* but we find مُعَلِّمٌ *a teacher*, Active Participle of عَلَّمَ ; كَاتِبٌ *a clerk;* مَكْتُوبٌ *a letter*, respectively Active and Passive Participles of كَتَبَ. In such cases these nouns are entered among

the nouns, not with the verbs. The *verb of wonder* is not given, and the comparative-superlative is rarely shown. Noun entries are given under their singular, but good dictionaries designed for Europeans add the plural(s) afterwards, often with the Arabic letter ج meaning جمع *plural*. When no broken plural is given, the word must be assumed to have the sound plural, masculine or feminine as the case may be.

4. The student requires a dictionary which shows the following:

(i) Broken plurals, where applicable.

(ii) Full vowelling of the Verb, including the vital vowelling of the Imperfect.

(iii) Verbal Nouns, which are generally given in the accusative (as if they were absolute objects) after their verbs. But with derived forms, where there is only one form of Verbal Noun, it is not given. Where a Verbal Noun has a technical meaning and takes a broken plural, it is entered separately under the noun also, e.g. تَجْرِبَة pl. تَجَارِب *experiment*, Verbal Noun of جَرَّبَ *to try, test*.

Unfortunately certain dictionaries, although otherwise good, do not provide this information because they are designed for Arabs learning English, not vice-versa. The reader is assumed, not always correctly, to know these details. Some words have more than one meaning, especially verbs, and these should be noted. Again, certain verbs take a preposition instead of, or even as an alternative to, a direct object. This is given after the verb in the dictionary. Thus رَغِبَ فِي *to love*. This must be used with all parts of the verb where the action is carried on, e.g. الْمَرْغُوبُ فِيهَا *beloved (girl.)* Where a verb takes a direct object this is often indicated by the letters ه or ـه, the former being used for animate beings and the latter for inanimate objects.

5. In order to illustrate the use of a dictionary, the following passage from Ibn Baṭṭūṭa (إبن بطوطة) will be explained:

كُنْتُ اردت الدخول الى ارض الظلمة والدخول اليها من بُلْغار (Bulgaria). وبينهما مسيرة اربعين يوماً. ثم أضربت عن ذلك لعظم المؤونة فيه وقلة الجدوى. والسفر اليها لا يكون إلا فى عجلات صغار تجرها كلاب كبار. فإن تلك المفازة فيها الجليد. فلا تثبت قدم الآدمى ولا حافر الدابة فيها. والكلاب لها الأظفار فتثبت اقدامها فى الجليد. ولا يدخلها إلا الأقوياء من التجار الذين يكون لأحدهم مائة عجلة أو نحوها موقرة بطعامه وشرابه وحطبه. فإنها لا شجر فيها ولا حجر ولا مدر. والدليل بتلك الأرض هو الكلب الذى قد سار فيها مراراً كثيرة وتنتهى قيمته إلى الف دينار ونحوها. وتربط العربة إلى عنقه. ويُقرن معه ثلاثة من الكلاب ويكون هو المقدّم. وتتبعه سائر الكلاب بالعربات فإذا وقف وقفت.

أَرَدتُّ I formed the desire or wish (رود IV).

مَسِيرَةٌ journey, from سَارَ, يَسِيرُ to go, journey.

مَؤُونَةٌ trouble, from مَانَ to supply. (مَؤُونَةٌ also means "provisions")

جَدْوَى gift; advantage, profit, from جَدَا, يَجْدُو to make a gift.

تَجُرُّهَا draw them, from جَرَّ to draw, drag.

مَفَازَةٌ desert steppe, from root (من) فَازَ, يَفُوزُ escape (from).

دَابَّةٌ beast of burden, Act. Part. (*f*). of دَبَّ to walk slowly (of an animal).

تُجَّارٌ merchants, pl. of تَاجِرٌ

مُدُنٌ villages, towns. The root here is مَدَنَ

VOCABULARY

ظُلْمَةٌ darkness

مَسِيرَةٌ journey (distance)

أَرْبَعِينَ يَوْمًا forty days

قِلَّةٌ lack, smallness

عَجَلَةٌ *pl.* اتٌ — wheel (sledge)

جَرَّ (ـُـ) to draw, drag

جَلِيدٌ snow, ice

مَفَازَةٌ desert

ثَبُتَ (ـُـ) to be firm, to grip

آدَمِيٌّ man (from آدَمُ Adam)

حَافِرٌ *pl.* حَوَافِرُ hoof

دَابَّةٌ *pl.* دَوَابُّ beast (of burden)

أَحَدٌ one (of + *gen.*)

ظُفْرٌ *pl.* أَظْفَارٌ claw, talon; finger-nail

مِائَةٌ ، مِئَةٌ a hundred

أَلْفٌ a thousand

أَوْقَرَ IV to load

حَطَبٌ wood, firewood

دَلِيلٌ *pl.* أَدِلَّاءُ guide

اَلَّذِي *pl.* اَلَّذِينَ *m.*, which, who (*relative*)

قِيمَةٌ *pl.* قِيَمٌ price, value

رَبَطَ (ـُـ) to tie, connect, link

ثَلَاثَةٌ three

إِذَا if, when

قَرَنَ (ـَـ) to join, couple

قَرْنٌ *pl.* قُرُونٌ horn; century

ثَوْرٌ *pl.* ثِيرَانٌ bull

أَضْرَبَ عَنْ to leave, forsake a thing, desist from

إِلَّا except, if not

مَرَّةٌ *pl.* مِرَارٌ ، اتٌ — time, turn

مُقَدَّمٌ chief

عُظْمٌ magnitude, greatness

دِينَارٌ Dinar (a coin)

EXERCISE 63

Translate the passage from Ibn Battuta given above in this chapter.

EXERCISE 64

1. I entered the house, and was afraid of the darkness in it. 2. London (لُنْدُنُ) is a distance of 40 miles (مِيل) from my house; consequently I go there to buy most of my requirements. 3. A car (the car) has four wheels (أَرْبَع عَجَلات). 4. Do not drag these things in the snow. 5. I was afraid of the lack of provisions in the desert. 6. We need wood for the fire, for winter has begun. 7. The donkey is a useful beast of burden. 8. Load two camels with water. 9. Hassan was one of our guides. 10. The claws of wild animals grip (lit. are firm in) the ground. 11. The price of meat has become high (great) since the war. 12. Tie your horse to that tree. 13. This animal has two long horns. 14. This is the century of progress. 15. We have many bulls, but we need more cows. 16. The hooves of the camel are firm in the desert. 17. In the severe English winter there is much snow, especially in the North. 18. What is the value of this gold? 19. It is worth two pounds. 20. You are few, and we are a hundred.

CHAPTER THIRTY-FOUR

(اَلْبَابُ الرَّابِعُ وَالثَّلَاثُونَ)

Relative Sentences

1. The *Relative Pronoun* (اَلْاِسْمُ الْمَوْصُولُ) is expressed by:

(a) اَلَّذِى, which is declined as follows:

		Sing.	Dual	Plural
Masc.	Nom.	اَلَّذِى	اَللَّذَانِ	اَلَّذِينَ
	Acc., Gen.	اَلَّذِى	اَللَّذَيْنِ	اَلَّذِينَ
Fem.	Nom.	اَلَّتِى	اَللَّتَانِ	اَللَّوَاتِى or اَللَّاتِى
	Acc., Gen.	اَلَّتِى	اَللَّتَيْنِ	اَللَّوَاتِى or اَللَّاتِى

This pronoun is a combination of the definite article اَلْ (hence the *'alif* has *hamzatu l-waṣl*), the particle, لَ and the demonstrative ذَا, ذِى. Note those parts in which two *lāms* are written, namely the dual, and also the feminine plural.

(b) مَنْ he who, whomsoever; and مَا that which, whatsoever.

(c) أَىٌّ fem: أَيَّةٌ, which is followed by a Genitive, with the meanings, whichever and whatever. It is compounded as أَيُّمَنْ, whosoever; and أَيُّمَا whatsoever.

2. The words مَنْ and مَا are always treated as nouns, whereas اَلَّذِى is usually treated as an adjective governing a noun which has already been mentioned. It is, however, sometimes used as a noun, in which case it is synonymous with مَنْ and مَا.

3. The Relative Pronoun is called اَلاِسْمُ الْمَوْصُولُ, and the Relative sentence which follows اَلصِّلَةُ. When the relative pronoun refers to any part of the relative sentence which follows except the subject, it must be repeated by an attached pronoun, known as the عَائِدٌ or رَاجِعٌ, *returner*, e.g.

اَلرَّجُلُ اَلَّذِى ذَهَبَ	the man who went.
اَلرَّجُلُ اَلَّذِى رَأَيْتُهُ	the man whom I saw (lit. the man who I saw him).
اَلرَّجُلُ اَلَّذِى مَرَرْتُ بِهِ فِى اَلشَّارِعِ	the man whom I passed in the street.
اَلرَّجُلُ اَلَّذِى كَتَبْتُ لَهُ خِطَابًا	the man to whom I wrote a letter (lit. the man who I wrote to him a letter).
اَلرَّجُلُ اَلَّذِى قَابَلْتُ اِبْنَهُ	the man whose son I met (lit. the man who I met his son).

The عَائِدٌ may be omitted, especially in modern Arabic, where the meaning is clear. In Classical Arabic it is frequently omitted after مَنْ and مَا, e.g.

عَجِبْتُ مِمَّا (مِن مَا) رَأَيْتَ	I was astonished at what I saw.
أُحِبُّ مَنْ رَأَيْتَ	I loved the man (lit. whom) I saw.

4. *The relative pronoun is always omitted when it refers to an indefinite noun.* This is especially difficult for Europeans to appreciate: e.g.

رَأَيْتُ اَلْوَلَدَ اَلَّذِى تَرَكَ أَبَاهُ	I saw the boy who had left his father; *but*
رَأَيْتُ وَلَدًا قَدْ تَرَكَ أَبَاهُ	I saw a boy who had left his father.

In such cases the relative sentence is itself called a صِفَةٌ, or adjective; e.g.

دِمَشْقُ مَدِينَةٌ فِيهَا عَجَائِبُ كَثِيرَةٌ Damascus is a city in which are many marvels.

5. Certain constructions with the Passive Participle may be construed as shortened Relative Sentences.

اَلشُّهُودُ اَلْمَذْكُورَةُ أَسْمَاؤُهُمْ أَدْنَاهُ the witnesses, whose names are mentioned below.

The Article here may be regarded as a shortened Relative pronoun, the following clause as a whole depending on it, e.g. "The witnesses, who (mentioned are their names)". The following phrases of a similar nature are much used:

اَلْمُومَأُ إِلَيْهِ or اَلْمُشَارُ إِلَيْهِ the above-mentioned.

اَلرَّجُلُ اَلْمُشَارُ إِلَيْهِ
اَلرَّجُلُ اَلْمُومَأُ إِلَيْهِ } the man above-mentioned.

اَلْمَرْأَةُ اَلْمُشَارُ (اَلْمُومَأُ) إِلَيْهَا the woman above-mentioned.

اَلرِّجَالُ اَلْمُشَارُ (اَلْمُومَأُ) إِلَيْهِمْ the men above-mentioned.

VOCABULARY

(إِلَى) إِسْتَمَعَ VIII to listen (to)

كَمَا like, as

كَأَنَّ as, as if

(عَلَى) عَزَمَ (—) to determine (on)

زَيَّنَ II to adorn

لُؤْلُؤٌ *pl.* لَآلِئُ pearl

غِنَاءٌ song

غَنَّى II to sing

أَطْلَقَ اَلرَّصَاصَ (اَلنَّارَ) (عَلَى) IV to shoot (at)

كَمِّيَّةٌ quantity

أَوَّلُ أَمْسِ the day before yesterday

مَعْرَكَةٌ *pl.* مَعَارِكُ battle

دَمٌ *pl.* دِمَاءٌ blood

سَالَ (ـِـ) to flow

عَائِلَةٌ family

زَهْرٌ، زَهْرَةٌ *pl.* زُهُورٌ flower, flowers

وَرْدٌ، وَرْدَةٌ *pl.* وُرُودٌ rose, roses

تَمَتَّعَ بِ V to enjoy

اَلْبَحْرُ الْأَبْيَضُ الْمُتَوَسِّطُ the Mediterranean Sea

اَلْبَحْرُ الْأَحْمَرُ the Red Sea

اَلْخَلِيجُ الْفَارِسِيُّ the Persian Gulf

أَعْلَى higher, highest (*compar.-superl.*)

بَيَانٌ declaration, statement, announcement

آخَرُ *f.* أُخْرَى another

أَلْغَى IV to cancel, annul

تَسَلَّحَ V to arm oneself

رَغِبَ فِى (ـَـ) to desire, love

رَغْبَةٌ love, desire

تَدَابِيرُ measures, steps

لَازِمٌ necessary

خُطْبَةٌ *pl.* خُطَبٌ sermon (in the mosque)

حُكْمٌ rule

ذَاتِىٌّ self- (*adj.*)

وَزِيرُ الْخَارِجِيَّةِ foreign minister, foreign secretary

إِمْبِرَاطُورٌ *pl.* أَبَاطِرَةٌ emperor

إِمْبِرَاطُورِيَّةٌ empire

شَكٌّ *pl.* شُكُوكٌ doubt

شَكَّ (فِى) (ـُـ) to doubt

جَلَالَةٌ majesty (term of respect)

جَلِيلٌ exalted

مَجِيدٌ glorious

مَجْدٌ glory

مُشْكِلَةٌ *pl.* مَشَاكِلُ difficulty, problem

إِفْرِيقِيَا Africa

أَثَارَ IV to arouse, incite

عَاطِفَةٌ *pl.* عَوَاطِفُ emotion, feeling

فِلَسْطِينُ Palestine

عُثْمَانِىٌّ Ottoman

عَصْرٌ *pl.* عُصُورٌ age, era, epoch, afternoon

EXERCISE 65

١ — إِسْتَمِعْ إلى قَوْلٍ يَجِيءُ من القَلْبِ. ٢ — الجَوَابُ لهذا السُّؤالِ «لا» كَمَا قُلْتُ لكَ قَبْلًا. ٣ — عَزَمَ الرِّجَالُ على ذلك السَّبِيلِ كَأَنَّ الشَّيَاطِينَ قد أَقَامُوا فى قُلُوبِهِم. ٤ — لَمْ أَرَ المُغَنِّيَيْنِ ٱلَّذِينَ غَنَّوْا ذلك الغِنَاءَ. ٥ — كَانَتِ المَعْرَكَةُ ٱلَّتِي تَحَارَبَ فيها العَرَبُ والنَّصَارَى مِن أَهَمِّ مَعَارِكِ العُصُورِ الوُسْطَى. ٦ — نَحْنُ المُسَافِرَانِ ٱللَّذَانِ سَافَرَا فى البَحْرِ الأَبْيَضِ المُتَوَسِّطِ والبَحْرِ الأَحْمَرِ والخَلِيجِ الفَارِسِيِّ. ٧ — هذا جَبَلٌ عَالٍ، أَعْلَى مِن الجَبَلِ ٱلَّذِى وُصِفَ فى بَيَانِكَ. ٨ — إِنَّ شُعُوبَ إِفْرِيقِيَّا تَرْغَبُ فى الاسْتِقْلَالِ والحُكْمِ الذَاتِيِّ. ٩ — خُذِ التَدَابِيرَ اللَازِمَةَ. ١٠ — كَانَتْ مع اللِّصِّ ٱلَّذِى اطلق الرصاصة عَلَيْنَا أَوَّلَ أَمْسِ كَمِّيَّةٌ مِن اللآلِئِ. ١١ — قَالَ الخَلِيفَةُ فى خُطْبَتِهِ: لا تُزَيِّنُوا أَجْسَامَكُم بِالأَشْيَاءِ ٱلَّتِي لا يَتَمَتَّعُ بها الفُقَرَاءُ. ١٢ — تَسَلَّحَ عَائِلَتُنَا فَسَالَ دَمُهُم فى تلك الحَرْبِ. ١٣ — فى بُسْتَانِي زُهُورُ الوَرْدِ تُثِيرُ عَوَاطِفَنَا. ١٤ — رَغْبَتُنَا فى ذلك مَعْرُوفٌ عِنْدَ كُلِّكُم. ١٥ — لا نَشُكُّ فى أَنَّ خِطَابَ (speech) جَلَالَةِ المَلِكِ خِطَابٌ مَجِيدٌ يَسْتَحِقُّ الذِكْرَ. ١٦ — تَرْجِعُ مَشَاكِلُ وَزِيرِ الخَارِجِيَّةِ إلى أَيَّامِ الإِمْبَرَاطُورِيَّةِ العُثْمَانِيَّةِ. ١٧ — كَانَ لَدَيْنَا شَكٌّ كَبِيرٌ فى أَمْرِ الإِمْبَرَاطُورِ، مع أَنَّ مَجْدَهُ أَثَّرَ فى تَأْرِيخِ الشَّرْقِ والغَرْبِ. ١٨ — هو مَلِكٌ جَلِيلٌ لا يُنْسَى ٱسْمُهُ فى المُسْتَقْبَلِ. ١٩ — البِنْتَانِ ٱللَّتَانِ وَصَلَتَا مِن بَغْدَادَ فَقَدَتَا صُنْدُوقَيْهِمَا فى القِطَارِ. ٢٠ — لا تَسْتَمِعْ إلى دِعَايَةِ الأَجَانِبِ.

EXERCISE 66

1. The reply which you sent yesterday does not require (demand) any thought. 2. The sermon which we heard in the mosque was glorious, but it did not mention the blood which flowed in the Arabs' battles. 3. He determined to shoot my family, but did not succeed. 4. Hassan had a quantity of pearls which had been sent to him from Africa. 5. As you said the day before yesterday, the song of this singer referred to self-government. 6. Don't listen to those who adorn their houses with flowers. 7. We enjoy the benefits which the foreign minister mentioned, nevertheless (مع أن) we doubt the solving of the problem. 8. Our emotions have been aroused, but our doubts have increased since the departure of his majesty the king to visit the emperor. 9. Their empire has come to an end, but its glory remains. 10. Our doubt remains, as if we were still in times of darkness. 11. We have taken the necessary measures for the annulment of the new law. 12. Mount Sanin (جبل صنين) is higher than the mountains you have visited. It is the highest mountain in Lebanon. 13. Another statement has been broadcast. 14. We have crossed the Mediterranean twice. 15. The soldier whose name we have mentioned crossed the Persian gulf and visited Arabia. 16. The Red Sea is famous in the history of the Jews. 17. It is the sea which they crossed when they departed from Egypt and made for Palestine. 18. It is a high mountain. 19. The Egyptians armed themselves. 20. Our love for independence is what led to our departure from Egypt and our travelling to Palestine, for self government is better than good government.

CHAPTER THIRTY-FIVE

(اَلْبَابُ اَلْخَامِسُ وَالثَّلَاثُوْنَ)

Conditional Sentences

1. *Conditional sentences* consist of a *Protasis*, that is, a sentence containing the condition (شَرْطٌ), and an *Apodosis* (جَزَاءُ اَلشَّرْطِ or جَوَابُ اَلشَّرْطِ answer of the condition), which is the main sentence expressing what will result from the condition. In Arabic the Protasis usually, and the Apodosis frequently, in a Verbal Sentence, have the verb in the Perfect or Jussive, with no particular inherent temporal significance.

2. There are two types of condition, the *Likely* and the *Unlikely*. The Unlikely condition is introduced by the conjunction لَوْ with the Perfect (or, very occasionally, Imperfect Indicative).

e.g. لَوْ كُنْتُ مَلِكًا حَكَمْتُ بِعَدَالَةٍ if I were king (but I am not, and am not likely to be) I would rule with justice.

The unlikely nature of the لَوْ condition may be illustrated by the reversed condition, وَدَدْتُ لَوْ كَانَ اَلْمَوْقِفُ كَذٰلِكَ would that the situation were so! (lit. I wished that the situation were like that).

A more usual type is: لَوْ شَاءَ رَبُّكَ لَجَعَلَ اَلنَّاسَ أُمَّةً وَاحِدَةً if thy Lord had wished, He would have made men one people. (Qur'ān 11, 120.)

An unlikely negative condition is often expressed by لَوْ لَا with a nominal sentence, giving the sense of the English "were it not for" or "if it were not for", e.g. لَوْ لَا اَلْعَرَبُ اَلْطَفًا نُوْرُ اَلْحَضَارَةِ فِى اَلْعُصُوْرِ اَلْوُسْطَى if it were not for the Arabs, the

light of civilization would have been extinguished in the Middle Ages. Note the noun after لَوْ لاَ goes in the Nominative.

3. Sometimes we meet لَوْ أَنَّ, e.g.

لَوْ أَنَّكَ بَقِيتَ لَمَا جُرِحْتَ if only you had remained you would not have been wounded.

4. The Apodosis of the لَوْ condition may be introduced by the attached particle لَ, which adds nothing to the meaning. While this particle may occasionally be construed as giving stress, its function is really to warn the reader that the Apodosis is beginning; it is therefore almost compulsory where the Protasis is so complicated as to give a risk that the opening of the Apodosis may pass unnoticed.

لَوْ أَخَذْتَ ٱلْكِتَابَ ٱلَّذِى تَرَكْتُهُ عَلَى ٱلطَّاوِلَةِ وَقَرَأْتَهُ ، لَفَهِمْتَ آرَائِى فَهْمًا تَامًّا

if you had taken the book which I left on the table, and read it, you would have understood my ideas fully (lit. a complete understanding).

Nevertheless, with some writers the use of لَ almost becomes a mannerism.

5. The Likely (or possible) Condition is usually introduced by إِنْ or إِذَا. As stated, the Perfect or Jussive may be used in both Protasis and Apodosis. There are four possibilities:

(a) The perfect is used in both parts:

إِنْ ذَهَبَ زَيْدٌ ذَهَبْتُ مَعَهُ if Zaid goes I shall go with him.

(b) The Jussive is used in the Protasis, the Perfect in the Apodosis:

إِنْ يَذْهَبْ زَيْدٌ ذَهَبْتُ مَعَهُ

(c) The Perfect is used in the Protasis, the Jussive in the Apodosis:

إِنْ ذَهَبَ زَيْدٌ أَذْهَبْ مَعَهُ

(d) The Jussive is used in both parts:

إِنْ يَذْهَبْ زَيْدٌ أَذْهَبْ مَعَهُ

NOTE: The Jussive is fairly rare after إِذَا.

6. As explained, there is no particular temporal significance in the verbs of conditional sentences, and often the context is the only guide:

e.g.

لِكُلِّ قَافِلَةٍ قَائِدٌ، إِذَا وَقَفَ — *either*, each caravan had a leader, and when (if) he stopped, all his followers stopped.

وَقَفَ كُلُّ تَبَّاعِهِ — *or*, each caravan has a leader, and if (when) he stops, all his followers stop.

However, the sentence may be made definitely Perfect or Pluperfect, by prefacing either كَانَ or قَدْ to the verb:

إِنْ كَانَ قَامَ فَادْخُلْ بَيْتَهُ if he has departed, then enter his house.

إِنْ كَانَ قَدْ قَامَ دَخَلُوا بَيْتَهُ if he had departed, they entered his house.

Sometimes, the use of لَمْ with the Jussive gives a past significance, as in this passage from Ibn Baṭṭūṭa.

إِنْ لَمْ يُرْضِهِ تَرَكَهُ if it has not pleased him, he leaves it.

On the other hand, لَمْ is synonymous with لَا in most conditional propositions in Classical Arabic literature, implying no time definition.

7. If the Protasis begins with إِنْ, the Apodosis *must* be introduced by the attached particle فَ in certain circumstances. (This usage should be clearly distinguished from

that of لَ with Unlikely Conditions, which is purely optional.) These circumstances may really be summarized by the statement that *when the Apodosis is anything but a straightforward positive verbal sentence, without any introductory particle, then* فَ *must be used.* Here are the chief circumstances in which فَ is obligatory, with examples:

(a) When the Apodosis is a nominal sentence:

إِنْ أَرَادَ ذٰلِكَ فَالْأَمْرُ لَهُ — if he wishes that, it is his concern (lit. the matter is his).

(b) When the Apodosis is an Imperative.

إِنْ رَأَيْتَهُ فَأَخْبِرْهُ عَنْ حَالِي — if you see him, (then) acquaint him of my condition.

(c) When the Apodosis is negative.

إِنْ رَفَضُوا فَلَا يَنْجَحُونَ — if they refuse, they will not succeed.

(d) When the Apodosis is a future, expressed by the Imperfect Indicative with سَـ or سَوْفَ.

إِنْ قَرَأْتَ ٱلْقُرْآنَ فَسَوْفَ تَتَعَلَّمُ أَسْبَابَ ٱنْتِشَارِ ٱلْإِسْلَامِ — if you read the Qur'ān, you will learn the reasons for the spread of Islam.

Note that after سَـ or سَوْفَ the *Indicative* is used.

(e) When the Apodosis is introduced by قَدْ.

إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ — if he steals, one of his brothers has already stolen before him (Qur'ān 12, 77).

(f) When the Apodosis is introduced by لَنْ.

إِنْ خُنْتَنِي فَلَنْ تَنْجُوَ بِرَأْسِكَ — if you betray me, you shall not escape with your life (head).

Note that لَنْ must take the Subjunctive, in accordance with its rule.

(g) When the Apodosis is a nominal sentence beginning with إِنَّ:

إِنْ عَبَدَ الْأَصْنَامَ فَإِنَّهُ كَافِرٌ — if he worships idols, he is surely an infidel.

إِنْ فَعَلَ ذٰلِكَ فَإِنَّهُ قَدْ عَيَّبَ نَفْسَهُ أَيْضًا — if he has done that, then he has (surely) shamed himself also.

(h) When the Apodosis is introduced by an incomplete verb; لَيْسَ or the verb of Wonder or Admiration:

إِنْ يَقُلْ ذٰلِكَ فَلَيْسَ لَهُ بُرْهَانٌ — if he says that, there is no proof for it.

إِنْ حَضَرَتِ الْاِجْتِمَاعَ فَمَا أَكْرَمَهَا ! — if she attends the meeting, it is very kind of her (lit. then how kind she is!).

8. "If not" is expressed by إِلَّا (for إِنْ لَا), إِنْ لَمْ, لَوْلَا, لَوْلَمْ.

9. Conditional sentences may also be introduced by the following:

مَنْ he who, if anyone,

أَيُّ which, if any

أَيُّمَنْ whoever

مَا what, if anything

كُلُّمَنْ everyone who

كُلَّمَا whenever

حَيْثُ where

حَيْثُمَا wherever

مَهْمَا whatever

مَتَى when

مَتَامَا (مَتَى مَا) whenever

أَيْنَ where

أَيْنَمَا wherever

كَيْفَ how

كَيْفَمَا however

e.g. مَنْ حَاوَلَ نَجَحَ Whosoever tries succeeds.

مَنْ قَالَ ذٰلِكَ كَذَبَ Whoever (says / said) that lied.

مَا تَزْرَعْ تَحْصُدْهُ What you sow you will reap.

مَتَى مَا رَأَيْتَهُ وَجَدْتَهُ يَلْبَسُ ٱلْبَيَاضَ Whenever you see him, you will find him wearing white clothes.

حَيْثُمَا ذَهَبْتَ رَافَقْتُكَ Wherever you go, I will accompany you.

كَيْفَمَا ٱجْتَهَدْتَ لَنْ تَنْجَحَ However you strive, you will not succeed.

كُلُّ مَنْ يَقْرَأُ هٰذَا يَمُتْ Everyone who reads this will die.

كُلَّمَا وَصَلُوا إِلَى نَهْرٍ صَنَعُوا مَرَاكِبَ وَعَبَرُوهُ Whenever they reached a river, they built (made) boats and crossed it.

أَيُّ مَنْ جَاءَ قَاتِلْهُ Whoever comes, fight him.

أَيُّ وَاعِظٍ تَسْتَمِعْ إِلَيْهِ تَسْمَعْ نَفْسَ ٱلْكَلِمَاتِ. Whichever preacher you listen to, you hear the same words.

With all these particles, the Perfect or Jussive (occasionally Imperative) is normal for both Protasis and Apodosis; the meaning is usually present or future. Note, however, the use of كُلَّمَا as illustrated above. This often appears, to our way of thinking, to be followed by a plain fact; yet the conditional element is present, none the less.

10. Sometimes the Apodosis is omitted, and must be supplied from the context. إِنْ رَجَعْتَ عَنْ قَوْلِكَ وَإِلَّا أَمَرْتُ بِقَتْلِكَ if you go back on your word, (good); otherwise I command that you shall be killed.

11. The Imperative, being related to the Jussive, may be used in the Protasis, and in this case, the Jussive is normally in the Apodosis:

عِشْ قَنِعًا لَا تَشْعُرْ بِعَدَمِ ٱلثَّرْوَةِ. live contented (if you live contented), you will not feel the lack of riches

12. "Whatever the case may be" is used as a Protasis and is expressed by sentences such as مَهْمَا يَكُنْ مِنْ أَمْرٍ or مَهْمَا يَكُنِ ٱلْحَالُ. But مَهْمَا is also used to introduce an ordinary Protasis:

مَهْمَا حَصَلَ فَشِلْتَ whatever happens, you will fail.

13. We often meet what may be described as an "afterthought condition". A statement is made as if it were a fact, then a condition is added with the Jussive or Perfect; e.g.:

أَنَا رَئِيسُ ٱلْوُزَرَاءِ شِئْتُمْ أَمْ لَا I am Prime Minister, whether you wish or not.

قَالُوا إِنَّهُمْ نُبَلَاءُ وَإِنْ كَانُوا كُفَّارًا They said that they were noble, although they were infidels.

وَإِنْ is used where in English we would say "even though".

سَوْفَ أَسْتَمِرُّ وَإِنْ سَقَطَتِ ٱلسَّمَاءُ I will continue, even though the heavens were to fall.

14. The above may be considered as reversed conditions in which the Apodosis comes first, and these are not at all unusual in Arabic, e.g.

سَوْفَ أَجِدُكَ أَيْنَمَا تَكُنْ I will find you wherever you may be

for

أَيْنَمَا تَكُنْ سَوْفَ أَجِدُكَ wherever you may be, I will find you.

If this occurs, the rule about فَ with the Apodosis is not applied, e.g.

إِنْ مُتَّ فَسَوْفَ أَدْفِنُ جِسْمَكَ تَحْتَ كَرْمٍ — if you die, I will bury your body under a vine.

سَوْفَ أَدْفِنُ جِسْمَكَ تَحْتَ كَرْمٍ إِنْ مُتَّ — I will bury your body under a vine, if you die.

VOCABULARY

حَرِيقٌ *pl.* حَرْقَى fire, conflagration

أَنْطَفَأَ (ـَ) VII to go out, be extinguished

أَطْفَأَ IV to extinguish, put out

فِرْقَةُ ٱلْمَطَافِئِ fire brigade

صَلَّى II to pray

صَلَاةٌ prayer, praying

جَرِيحٌ *pl.* جَرْحَى wounded (man)

طَاوِلَةٌ *pl.* ـَاتٌ table (*Syr.* from *Ital.* "tavola"); backgammon

قَافِلَةٌ *pl.* قَوَافِلُ caravan

أَرْضَى IV to please (anyone)

خَانَ (ـُ) خِيَانَةٌ *v.n.* to betray

خَائِنٌ *pl.* خَوَنَةٌ ، خَانَةٌ ، خُوَّانٌ treacherous, traitor

صَنَمٌ *pl.* أَصْنَامٌ idol

عَبَدَ (ـُ) to worship

بُرْهَانٌ *pl.* بَرَاهِينُ proof

رَافَقَ III to accompany

رَفِيقٌ *pl.* رُفَقَاءُ companion

اِجْتَهَدَ VIII to strive, be diligent

نَجَحَ (ـَ) to succeed

زَرَعَ (ـَ) to sow (seeds)

حَصَدَ (ـِ) to reap

حَصَلَ (ـُ) to happen

حَصَلَ عَلَى to obtain

مَحْصُولٌ *pl.* ـَاتٌ ، مَحَاصِيلُ produce, crops, harvest

مَرْكَبٌ *pl.* مَرَاكِبُ small ship or boat (*mod.*)

وَعَظَ (يَعِظُ) to preach

وَاعِظٌ *pl.* وُعَّاظٌ preacher

دَفَنَ (ـِ) to bury

قَنِعَ بِ (ـَ) VIII اِقْتَنَعَ بِ to be contented with

II قَنَّعَ, IV أَقْنَعَ to satisfy, convince

قَنِعٌ *pl.* ـُونَ contented, satisfied

فِيمَا بَعْدُ later, in future

عَقْدٌ *pl.* عُقُودٌ knot, tie, contract

مُتَعَقِّدٌ contractor

بَالٌ mind, state

فَرِيقٌ *pl.* فُرُوقٌ party of men, group, section

دُولَابٌ *pl.* دَوَالِيبُ cupboard

رَدِيءٌ *pl.* أَرْدِيَاءُ، أَرْدِئَاءُ bad, evil, wicked

بَلِيغٌ *pl.* بُلَغَاءُ eloquent

بِوَاسِطَةِ through, by means of

بَاطِلٌ vain, useless

II دَفَّقَ to pour *trans.*

VII اِنْدَفَقَ to pour *intr.*, to be poured

غَلَطٌ *pl.* أَغْلَاطٌ error, fault, mistake

EXERCISE 67

١ — لَوْ وَصَلَتْ فِرْقَةُ المَطَافِئِ قَبْلَ سَاعَةٍ لَمَا اِنْتَشَرَ الحَرِيقُ لِلمَبَانِي المُجَاوِرَةِ. ٢ — لَوْ أَنَّكُم قد صَلَّيْتُمْ صَلَاةَ العَصْرِ كان يُمْكِنُنَا أَنْ نَقُومَ حالًا. ٣ — لَوْ لا هذا التَاجِرُ اِنْطَفَأَ الحَرِيقُ. ٤ — إِنْ مَاتَ الجَرْحَى فَأَنْتَ المَسْؤُولُ يا طَبِيبُ. ٥ — إِذَا تَضَعِ الزَوْجَةُ لَحْمًا على الطَاوِلَةِ أَكَلَهُ الكَلْبُ : لِهذا السَبَبِ إِنَّهَا كَانَتْ دَائِمًا تَضَعُهُ فِي الدُولَابِ. ٦ — كان هو المُقَدَّمَ، إِذَا وَقَفَ وَقَفَ البَاقُونَ كَالعَادَةِ فِي نِظَامِ القَوَافِلِ. ٧ — إِنْ كان خَانَ مَلِكَهُ كان أَرْدَأَ خَائِنٍ فِي تَارِيخِ بِلَادِنَا، وإِنْ لَمْ يَخُنْهُ، كَذَبَ المُؤَرِّخُونَ. ٨ — إِنْ بَعْبُدِ الأَصْنَامَ

فَهو مِن الكُفَّارِ. ٩ — إنْ طَلَبَ الوزيرُ بُرْهانًا فَأْرِهِ (رَأَى IV) هذا المَكْتُوبَ ٱلَّذى فيهِ ٱسْمُ رَفيقِكَ، وقُلْ لَهُ : ها هو (here is, this is) ٱسْمُ مَنْ رافَقَني فى سَفَرِى الطَويلِ، فَٱسْتَشِرْهُ، إنْ شِئْتَ. ١٠ — إنْ وَعَظَهُم واعِظٌ بَليغٌ فما ٱسْتَمَعُوا إلى خُطْبَتِهِ. ١١ — إنْ قُمْتَ بِهذا العَمَلِ بِواسِطَةِ مُتَعَقِّدٍ فَسَوْفَ تَنْجَحُ فيما بَعْدُ، وإلَّا (if not,) فَسَتَرَى ٱجْتِهادَكَ باطِلاً. ١٢ — إنْ دَفَنْتُ ٱبْني فَقَدْ دَفَنْتُ (otherwise) آمالى معهُ. ١٣ — إنْ أَعْطَيْتُكَ الشَّمْسَ والقَمَرَ فَلَنْ تَقْتَنِعَ بِهِما! ١٤ — إنْ وَجَدَا مَرْكَبًا فإنَّهُمَا عَبَرَا النَّهْرَ، هُما وفَريقُهُما. ١٥ — إنْ لَمْ تَزْرَعْ فَلَيْسَ لك مَحْصُولٌ تَحْصِدُهُ. ١٦ — كُلَّما وَجَدَ الجُنُودُ أَعْداءَهُم قَتَلُوهُم. ١٧ — مَهْما حَصَلَ مِن شَرٍّ عِشْ قَنِعًا. ١٨ — مَن يَنْسَ عُقُودَ الصَّداقَةِ لَيْسَ بِصَديقٍ. ١٩ — أَرْضِ أُمَّكَ تُرْضِ أَباكَ، لأَنَّهُ يُحِبُّها. ٢٠ — سَوْفَ تُطْفِئُ نارَ مَحَبَّتَنا إنْ دَقَقْتَ عَلَيْها ماءَ الشَّكِّ.

EXERCISE 68

1. If hot water pours into the cupboards, all the contractor's work will be [in] vain. 2. Were it not for this wicked and eloquent preacher the inhabitants of the village would have been contented with what they had. 3. If only (use لَوْ أَنَّ) you had helped the wounded they would not have fallen into the hands of that treacherous enemy. 4. If you had witnessed what happened to the unbelievers who worshipped idols, you would have buried your doubts and the words of the Prophet would have satisfied you. 5. If you say the

afternoon prayer at once we can leave with the Mecca (مَكَّةُ) caravan. 6. When you open the window the wind comes into the room; when you open the door the rain comes in. 7. If my daughter had asked for a proof, I would have told her what was preached in the sermon in the mosque yesterday. 8. If what was on the table has not pleased him he takes what is in the cupboards also. 9. If he acts (use عَمِلَ) through this group, the result is in their hands because he has no authority over them. 10. If you see a fire, call the fire brigade; they will come and put it out quickly. 11. If he has a companion he will not be afraid of the dangers. 12. If you don't work hard (strive) you will certainly not succeed. 13. Whatever the case may be, the crops are bad this year; the reason is the lack of water. 14. If you are absent from the house a long time the fires will go out. 15. What you sow you reap. 16. If you don't find a boat on the river, that is not (use لَيْسَ) my fault. 17. Whoever betrays his country deserves death. 18. Wherever you go, I will accompany you. 19. Whenever I see you I remember my mother. 20. Live contented in the future, [and] you will find the ties of friendship a great help, and you will obtain what is more valuable than wealth -- a tranquil mind.

CHAPTER THIRTY-SIX

(اَلْبَابُ اَلسَّادِسُ وَالثَّلَاثُونَ)

The Cardinal Numbers. Time. Dates

1. Although it is easy to learn the Arabic numerals for colloquial use, as they follow a simple general pattern, they are one of the trickiest features of written Arabic, particularly when fully vowelled, and the Arabs themselves frequently make errors in their use. It might be best to deal with them here in groups beginning with the numbers "one" and "two".

2. "One" masc. وَاحِدٌ / أَحَدٌ — وَاحِدَةٌ / fem. إِحْدَى — إِحْدَا with attached pronoun. Arabic sign ١

The first form is participal (Active Participle I), and is usually employed as an adjective after the noun:

وَصَلَ رَجُلٌ وَاحِدٌ one man (only) arrived.

قَرَأَ اَلْكِتَابَ مَرَّةً وَاحِدَةً he read the book once (one time).

It may also be used (and declined) as a noun, e.g. جَاءَ كَثِيرُونَ لَكِنْ بَقِيَ وَاحِدٌ فَقَطْ many came but only one remained; أَخَذْتُ وَاحِدًا, I took one. But it may not take an *'iḍāfa*. The meaning of the *'iḍāfa* may, however, be given by adding مِنْ, e.g. وَصَلَ وَاحِدٌ مِنْهُمْ one of them arrived.

The second form, أَحَدٌ, is usually used either with a negative, meaning no-one or none, or with a following *genitive* or *'iḍāfa* whether noun or pronoun, e.g.

لَمْ أَرَ أَحَدًا I did not see anyone.

وَصَلَتْ كُتُبٌ كَثِيرَةٌ لٰكِنِّي أَخَذْتُ أَحَدَهَا فَقَطْ — many books arrived but I took one of them only.

كَلَّمْنَا إِحْدَى ٱلنِّسَاءِ — we spoke to one of the women.

طَلَبْنَا جَرِيدَتَيْنِ لٰكِنَّ إِحْدَاهُمَا لَمْ تَصِلْ — we ordered two papers but one of them did not arrive.

NOTE: The singular noun in Arabic, when indefinite, means "one" or "a", so that the word for "one" is used much less frequently than in English, e.g. رَأَيْتُهُ مَرَّةً I saw him once.

أَعْطِنِي مِسْمَاراً ، سَآخُذُ آخَراً فِيمَا بَعْدُ — give me one nail; I will take another later.

3. "Two" masc. إِثْنَانِ; fem. إِثْنَتَانِ (nom.) ٢

إِثْنَيْنِ; fem. إِثْنَتَيْنِ (acc., gen.)

This number on the whole is seldom used, since the dual ending gives its meaning. Thus, بَيْتَانِ means "two houses"; if we write بَيْتَانِ ٱثْنَانِ, then some emphasis is implied on the word "two".

e.g. رَأَيْتُ رَاعِيَيْنِ ٱثْنَيْنِ فَقَطْ — I saw two shepherds only (implying that I expected to see more).

قِيلَ لِي إِنَّ هُنَاكَ رُعَاةً كَثِيرِينَ لٰكِنِّي لَاقَيْتُ رَجُلَيْنِ مُسِنَّيْنِ ٱثْنَيْنِ فَقَطْ — I was told that there were many shepherds there, but I met two old men only.

إِثْنَانِ is also used as a noun:

دَعَوْتُ جَمِيعَ أَقْرِبَائِي لٰكِنَّ ٱثْنَيْنِ غَابَا — I invited all my relatives but two (of them) stayed away.

4. 3 to 10.

3 masc.	ثَلَاثَةٌ (also written ثَلْثَةٌ)	fem. ثَلَاثٌ (also written ثَلْثٌ)	٣
4 ,,	أَرْبَعَةٌ	,, أَرْبَعٌ	٤

5	masc.	خَمْسَةٌ	fem.	خَمْسٌ	٥
6	,,	سِتَّةٌ	,,	سِتٌّ	٦
7	,,	سَبْعَةٌ	,,	سَبْعٌ	٧
8	,,	ثَمَانِيَةٌ (also written ثَمْنِيَةٌ)	,,	ثَمَانٍ (also written ثَمْنٍ)	٨
9	,,	تِسْعَةٌ	,,	تِسْعٌ	٩
10	,,	عَشَرَةٌ	,,	عَشْرٌ	١٠

(i) It will be noted that these numbers reverse the genders, adding the *tā' marbūṭa* for the *masculine* form.

(ii) ثَمَانٍ 8 is declined like قَاضٍ

(iii) They are all nouns, and, when not standing alone, take the nouns to which they refer as genitive plurals in *'iḍāfa*.

أُعْلِنَتْ ثَلَاثُ ثَلَّاجَاتٍ (بِرَّادَاتٍ) لِلْبَيْعِ فِي جَرِيدَةِ ٱلْيَوْمِ — three refrigerators were advertised for sale in today's paper.

عَدَدُ ٱلْغَائِبِينَ ثَمَانِيَةٌ — the number of absentees is eight.

لِي ثَمَانِيَةُ كُتُبٍ جَدِيدَةٍ — I have eight new books.

خُذْ عَشَرَةً مِنْ هٰذِهِ ٱلْكَرَاسِي وَٱتْرُكْ أَرْبَعَةً — take ten of these chairs, and leave four.

NOTE: The gender of the numeral depends on the singular of the noun, not its plural. For example, بَابٌ is masculine but its broken plural أَبْوَابٌ is, grammatically, feminine singular. Nevertheless, one writes أَرْبَعَةُ أَبْوَابٍ four doors, treating the noun as masculine. In the case of a broken plural of a feminine noun the numeral is put into the *feminine*.

5. 11 to 19.

11	masc.	أَحَدَ عَشَرَ	fem.	إِحْدَى عَشْرَةَ	١١
12	,,	اِثْنَا عَشَرَ	,,	اِثْنَتَا عَشْرَةَ	١٢
13	,,	ثَلَاثَةَ عَشَرَ	,,	ثَلَاثَ عَشْرَةَ	١٣
14	,,	أَرْبَعَةَ عَشَرَ	,,	أَرْبَعَ عَشْرَةَ	١٤
15	,,	خَمْسَةَ عَشَرَ	,,	خَمْسَ عَشْرَةَ	١٥
16	,,	سِتَّةَ عَشَرَ	,,	سِتَّ عَشْرَةَ	١٦
17	,,	سَبْعَةَ عَشَرَ	,,	سَبْعَ عَشْرَةَ	١٧
18	,,	ثَمَانِيَةَ عَشَرَ	,,	ثَمَانِي عَشْرَةَ	١٨
19	,,	تِسْعَةَ عَشَرَ	,,	تِسْعَ عَشْرَةَ	١٩

(i) All these are *indeclinable*, except Twelve.

(ii) They are followed by a *Singular* noun in the *Accusative*,

e.g. وَصَلَ سِتَّةَ عَشَرَ تِلْمِيذًا 16 pupils arrived.

مَرَرْتُ بِسَبْعَ عَشْرَةَ اِمْرَأَةً I passed 17 women.

أُرِيدُ تِسْعَةَ عَشَرَ I want nineteen.

لَكَ اِثْنَا عَشَرَ جُنَيْهًا you have twelve pounds (guineas).

قَدْ أَرْسَلَ لِي عَمِّي اِثْنَيْ عَشَرَ كِتَابًا فِي أَثْنَاءِ اَلسَّنَةِ اَلْمَاضِيَةِ. my uncle has sent me twelve letters during the last year.

6. 20 to 99.

20	عِشْرُونَ	masc. and fem.			٢٠
21	masc.	أَحَدٌ وَعِشْرُونَ	fem.	إِحْدَى وَعِشْرُونَ	٢١
22	,,	اِثْنَانِ وَعِشْرُونَ	,,	اِثْنَتَانِ وَعِشْرُونَ	٢٢

etc.

30	ثَلَاثُونَ	masc. and fem.	٣٠
40	أَرْبَعُونَ	,, ,, ,,	٤٠
50	خَمْسُونَ	,, ,, ,,	٥٠
60	سِتُّونَ	,, ,, ,,	٦٠
70	سَبْعُونَ	,, ,, ,,	٧٠
80	ثَمَانُونَ	,, ,, ,,	٨٠
90	تِسْعُونَ	,, ,, ,,	٩٠

(i) The tens from 20 to 90 are declined as nouns in the sound plural:

فِي هٰذَا ٱلشَّهْرِ ثَلٰثُونَ يَوْمًا there are 30 days in this month.

قَضَيْتُ أَرْبَعِينَ يَوْمًا فِي ٱلصَّحْرَاءِ I spent 40 days in the desert.

(ii) All these numbers from 20 to 99, like those from 11 to 19, are followed by a noun in the *Accusative Singular*. See the examples above.

7. From 100 upwards.

100	مِئَةٌ	{(also frequently written مِائَةٌ, but the *'alif* is not pronounced)}	١٠٠

From 200 upwards.

200	مِئَتَانِ (مِائَتَانِ)		٢٠٠
300	ثَلَاثُ مِئَةٍ	(also written ثَلَاثُمِئَةٍ or ثَلَاثُمِائَةٍ)	٣٠٠
400	أَرْبَعُ مِئَةٍ		٤٠٠
500	خَمْسُ مِئَةٍ		٥٠٠
600	سِتُّ مِئَةٍ		٦٠٠
700	سَبْعُ مِئَةٍ		٧٠٠

800	ثَمَانِي مِئَة	٨٠٠
900	تِسْعُ مِئَة	٩٠٠
1000	أَلْف	١٠٠٠
2000	أَلْفَان	٢٠٠٠
3000	ثَلَاثَةُ آلَاف	٣٠٠٠
	etc. to 10000.	
11000	أَحَدَ عَشَرَ أَلْفًا etc.	١١٠٠٠
100000	مِئَةُ أَلْف	١٠٠٠٠٠
1000000	أَلْفُ أَلْف or مَلْيُونٌ Plur. مَلَايِينُ	١٠٠٠٠٠٠

0 Zero, Nil صِفْر (hence "cypher").

(i) These numerals from 100 are nouns and take their following noun in the *Genitive Singular*. Note that as the word مِائَةٌ 100 is feminine the "three" in 300 has no *tā' marbūṭa*. As أَلْفٌ 1,000 is masculine the 3 of 3,000 has the *tā' marbūṭa* in accordance with the rule governing numbers 3 to 10.

(ii) In compound numerals over 100 the noun follows the rule governing its relation to the last element in the number. Thus in "103 men", the rule for 3 must be followed; therefore, the noun must be in the *Genitive Plural*.

e.g. مِائَةٌ وَثَلَاثَةُ أَوْلَاد a hundred and three boys.

In "123 men" the last element, 23, has an *Accusative Singular* noun, e.g. مِائَةٌ وَثَلَاثَةٌ وَعِشْرُونَ رَجُلًا

In "2,300 men" the last element, 300, takes the *Genitive Singular*, e.g. أَلْفَانِ وَثَلَاثُ مِائَةِ رَجُلٍ

(iii) Note the order of the various elements in the following: أَلْفٌ وَتِسْعُ مِائَةٍ وَتِسْعٌ وَثَلَاثُونَ سَنَةً 1939 years. An older form is تِسْعٌ وَثَلَاثُونَ وَتِسْعُ مِائَةٍ وَأَلْفُ سَنَةٍ which, however, is not used in modern Arabic. Note that each element is connected by وَ.

8. "Some" is expressed by بَعْضٌ. It is also used in Classical Arabic to mean "one of", "a certain", e.g. قَالَ بَعْضُ ٱلشُّعَرَاءِ one of the poets said (but this may also mean "some of").

"A few" is expressed by بِضْعٌ or بِضْعَةٌ, followed by the Genitive, e.g. بِضْعُ أَيَّامٍ a few days (presumed to be between three and ten).

An undefined number over ten is expressed by نَيِّفٌ, e.g. مِائَةٌ وَنَيِّفُ نَفْسٍ, مِائَةُ نَفْسٍ وَنَيِّفٌ a hundred or more souls, a hundred or so souls.

"Approximately, in the region of" is expressed by نَحْوٌ, literally "towards". It is a noun with the following word in the Genitive, e.g.

حَمَلَ عَلَيْنَا نَحْوُ أَلْفِ فَارِسٍ about 1,000 cavalry attacked us.

رَأَيْنَا نَحْوَ مِائَةِ جَمَلٍ we saw about 100 camels.

This word is also used as preposition in the sense of "direction", as: رَكِبْتُ نَحْوَ ٱلْمَدِينَةِ I rode towards the city.

9. When a number is required to be *definite*, e.g. "the nine books", it is placed *after* the noun to which it refers in apposition with the definite article, e.g.

رَجِّعْ لِي ٱلْكُتُبَ ٱلْعَشَرَةَ ٱلَّتِي ٱسْتَلَفْتَهَا return me the ten books which you borrowed.

أَعْطِنِي كُتُبَ حَسَنٍ ٱلتِّسْعَةَ give me Hassan's nine books.

In the first example, however, the reader may encounter اَلْعَشَرَة كُتُب in modern Arabic; this is the colloquial usage also.

TIME

10. Among the words used for *time* are وَقْتٌ pl. أَوْقَاتٌ used in the general sense (but not in asking and telling the time); زَمَنٌ or زَمَانٌ, pl. أَزْمِنَةٌ; عَصْرٌ pl. عُصُورٌ meaning "an age" or "era" (e.g. اَلْعُصُورُ الْوُسْطَى the Middle Ages), also "afternoon". قَرْنٌ pl. قُرُونٌ, "century"; سَنَةٌ or عَامٌ, pls. سِنُونَ سَنَوَاتٌ, أَعْوَامٌ, "year"; شَهْرٌ pl. شُهُورٌ, "month"; أُسْبُوعٌ, pl. أَسَابِيعُ, "week"; يَوْمٌ pl. أَيَّامٌ, "day"; سَاعَةٌ, pl. سَاعَاتٌ, "hour"; دَقِيقَةٌ, pl. دَقَائِقُ, "minute"; لَحْظَةٌ pl. لَحَظَاتٌ, "moment"; ثَانِيَةٌ, pl. ثَوَانٍ, "second". سَاعَةٌ also means a "watch" or "clock" and is used in telling the time:

اَلسَّاعَةُ كَمْ؟ what time is it?

اَلسَّاعَةُ ثَلَاثَةٌ it is 3 o'clock.*

(Note the use of the masculine here)

The *Ordinals* (see Ch. Thirty-seven) are also used for expressing the time of day, as: اَلسَّاعَةُ اَلرَّابِعَةُ four o'clock (the fourth hour).

11. The periods of the day are expressed by فِى, sometimes by عِنْدَ, or more commonly by the *Adverbial Accusative*, e.g.

صَبَاحًا or فِى اَلصَّبَاحِ in the morning.

عِنْدَ اَلظُّهْرِ at noon.

فِى اَلْعَصْرِ in the afternoon.

مَسَاءً or فِى اَلْمَسَاءِ in the evening.

* Numerals used in this way as abstract numbers are *diptote*.

فِى ٱللَّيْلِ or لَيْلًا at night.

فِى ٱلنَّهَارِ or نَهَارًا during the day.

نَهَارٌ means the daytime, whereas يَوْمٌ means the whole 24 hours. When a single night is specified, we say لَيْلَةٌ, e.g. لَيْلَةَ أَمْسِ last night.

12. The days of the week are:

يَوْمُ (نَهَارُ) ٱلْأَحَد	Sunday.
يَوْمُ (نَهَارُ) ٱلْاِثْنَيْن	Monday.
يَوْمُ (نَهَارُ) ٱلثَّلَاثَاء (ٱلتَّلْتَاء)	Tuesday.
يَوْمُ (نَهَارُ) ٱلْأَرْبِعَاء	Wednesday.
يَوْمُ (نَهَارُ) ٱلْخَمِيس	Thursday.
يَوْمُ (نَهَارُ) ٱلْجُمْعَة	Friday.
يَوْمُ (نَهَارُ) ٱلسَّبْت	Saturday.

The word يَوْمٌ or نَهَارٌ is often omitted, e.g. اَلثَّلَاثَاء. Tuesday. "The week" is اَلْجُمْعَةُ or اَلْأُسْبُوعُ (usually the latter).

MONTHS OF THE CHRISTIAN YEAR

13. The Christian year is called اَلسَّنَةُ ٱلْمِيلَادِيَّةُ the birth year, or اَلسَّنَةُ ٱلْمَسِيحِيَّةُ the Messiah year, or, occasionally, اَلسَّنَةُ ٱلشَّمْسِيَّةُ, the sun year. Dates B.C. are called قَبْلَ ٱلْمِيلَاد (abbreviated ق م); and A.D., بَعْدَ ٱلْمِيلَاد (abbreviated ب م or just م).

The names of the months have two alternative forms, the first being used primarily in Egypt and the Sudan, the second in the Levant and Iraq.

21

	(1)	(2)
January	يَنَايِرُ	كَانُونُ ٱلثَّانِي
February	فِبْرَايِرُ	شُبَاطُ
March	مَارِسُ	آذَارُ
April	أَبْرِيلُ	نِيسَانُ
May	مَايُو	أَيَّارُ، نُوَّارُ
June	يُونِيُو	حَزِيرَانُ
July	يُولِيُو	تَمُّوزُ
August	أُغُسْطُسُ	آبُ
September	سِبْتَمْبِرُ	أَيْلُولُ
October	أُكْتُوبِرُ	تِشْرِينُ ٱلْأَوَّلُ
November	نُوفَمْبِرُ	تِشْرِينُ ٱلثَّانِي
December	دِسَمْبِرُ	كَانُونُ ٱلْأَوَّلُ

THE MUSLIM YEAR

14. This is called ٱلسَّنَةُ ٱلْهِجْرِيَّةُ after the هِجْرَةٌ (Hegira) or Flight (properly, Emigration) of the Prophet from Mecca to Medina on 16th July, 622 A.D. Dates have the word هِجْرِيَّةٌ in brackets after them, or simply هـ. As the year has only 354 days, the Muslim year progressively outstrips the Christian year. A.H. (the European form of هـ) 1381 began on 4th June, 1961. Comparative calendars of the Muslim and Christian years are available.* In the modern Islamic world

* Wustenfeld: Vergleichungs-Tabellen der muhammedischen und christlichen Zeitrechnung, Leipzig, 1854, and later editions.
M. O. Jimenez, Tablas de Conversion de Datas Islamicas a Cristianas y Viceversa, Granada, 1946.

one seldom sees the Hijrīya date alone. Newspapers, for instance, always show the Christian date, which is also operative in commerce and official pronouncements.

The following are the Islamic months:

1.	اَلْمُحَرَّم	7.	رَجَب
2.	صَفَر	8.	شَعْبَان
3.	رَبِيع اَلْأَوَّل	9.	رَمَضَان (the month of fasting).
4.	رَبِيع اَلثَّانِي	10.	شَوَّال
5.	جُمَادَى اَلْأُولَى	11.	ذُو اَلْقَعْدَة
6.	جُمَادَى اَلْآخِرَة	12.	ذُو اَلْحِجَّة (month of the حَجّ).

Some names of these months are often used with special attributives, e.g.

صَفَر اَلْخَيْر مُحَرَّم اَلْحَرَام

شَعْبَان اَلْمُعَظَّم رَجَب اَلْفَرْد

رَمَضَان اَلْمُكَرَّم etc.

MUSLIM FEASTS (HOLIDAYS)

15. The general term for a festival is عِيد pl. أَعْيَاد. The chief ones are:

(a) أَوَّل اَلسَّنَة or رَأْس اَلسَّنَة New Year's day of the Islamic Calendar.

(b) اَلْمَوْلِد اَلنَّبَوِيّ The Birth of the Prophet.

(c) اَلْعِيد اَلصَّغِير "the small festival", at the beginning of the month of شَوَّال after the end of the fast of the month of رَمَضَان.

(d) اَلْعِيدُ اَلْكَبِيرُ "the great festival", also called عِيدُ اَلْأَضْحَى "the sacrificial festival", on the 10th of the month of ذُو اَلْحِجَّة when the pilgrims offer sacrifice in Mecca.

The commonest festival greeting is اَلْعِيدُ مُبَارَكٌ عَلَيْكَ the feast (is, or may be) blessed on you.

INDICATING DATES

16. To indicate the date, the Ordinal numbers are usually employed (see the following chapter). After the ordinal is put the name of the month, with or without the word شَهْر before it, and after that the number of the year, with or without the word سَنَة in the genitive or accusative.

e.g. فِي سَابِعِ (شَهْرِ) يَنَايِرَ (سَنَةَ) ١٩٥٦
(اَلْيَوْمُ) اَلسَّابِعُ مِنْ (شَهْرِ) يَنَايِرَ فِي سَنَةِ ١٩٥٦
} (On) the 7th January 1956

INDICATION OF AGE

17. How old are you? is expressed by عُمْرُكَ كَمْ سَنَةً (lit. your life is how many years?). An older form is اِبْنُ كَمْ سَنَةً أَنْتَ (lit. the son of how many years are you?) but this is rarely used now.

The answer to the above questions would be:

عُمْرِي عِشْرُونَ سَنَةً
أَنَا اِبْنُ عِشْرِينَ سَنَةً
} I am twenty years old.

VOCABULARY

فَقَطْ، فَقَطُّ only (at the end of the sentence or that part of the sentence to which it applies)

مِسْمَارٌ *pl.* مَسَامِيرُ nail

رَاعٍ *pl.* رُعَاةٌ shepherd

رَعِيَّةٌ *pl.* رَعَايَا flock, subjects (of a ruler)

مُسِنٌّ old, aged

بِمُنَاسَبَةَ with reference to, on the occasion of (+*gen.*) (*mod.*)

اِسْتَقَالَ X to resign

زَادَ (ـُ) to increase (*intrans.*)

زَيَّدَ II to increase (*trans.*)

زِيَادَةٌ increase, more, surplus

عَلَّقَ II to hang (*trans.*), suspend

تَعَلَّقَ بِ V to hang from, depend on, be attached to, appertain to

اَلْمُعَلَّقَاتُ Mu'allaqāt, the name given to 7 pre-Islamic odes said to have been hung from the Ka'ba in Mecca

قَصِيدَةٌ *pl.* قَصَائِدُ ode, poem

دُكْتُورٌ *pl.* دَكَاتِرَةٌ doctor (*mod.*)

آتٍ coming, next

مِينَاءٌ *pl.* مَوَانٍ, مَوَانِئُ port, harbour

أَلْمَانِيَا Germany

أَلْمَانِيٌّ German (اَلْأَلْمَانُ the Germans)

بَرَّادَةٌ refrigerator (*mod.*) (Syria, Lebanon)

ثَلَّاجَةٌ refrigerator (Egypt, Sudan)

ضَأْنٌ (*m.s.* ضَائِنٌ, *f.* ضَائِنَةٌ) sheep

غَنَمٌ sheep

مَعْزٌ (*sing.* مَاعِزٌ) goats

شَاةٌ *pl.* شَاءٌ ، شِيَاهٌ a single sheep

إِبِلٌ ، إِبْلٌ camels (*collective* no *singular*)

نَاقَةٌ *pl.* نُوقٌ she-camel

حَدِيقَةُ اَلْحَيَوَانَاتِ zoo, zoological gardens

حَمْلَةٌ attack

فِلَسْطِينِيٌّ Palestinian

لَاجِئٌ refugee

صَدَّرَ II to export

اِسْتَوْرَدَ X to import

تَصْرِيحٌ declaration (*mod.* permit, permission)

مُنَاسِبٌ suitable

مُنَاسَبَةٌ suitability

جُمْهُورٌ *pl.* جَمَاهِيرُ public, crowd, masses	شِعْرٌ *pl.* أَشْعَارٌ poetry
جُمْهُورِيَّةٌ republic	سَعَادَةٌ happiness, good fortune
مُتَكَلِّمٌ بِاسْمِ spokesman for	اَلصَّحْرَاءُ اَلْكُبْرَى the Sahara (desert)
جُمْهُورِيٌّ republican	

EXERCISE 69

١ — صَرَّحَ أَمْسِ مُتَكَلِّمٌ بِاسْمِ الحُكومَةِ بِأَنَّ أَحَدَ الوُزراءِ قد اسْتَقالَ ومِمَّا (مِن‌ما) يَزيدُ فى صُعُوبَةِ رئيسِ الوِزارَةِ أَنَّ سَبَبَ الاسْتِقالَةِ مَجْهُولٌ. ٢ — دَخَلَتِ المُعَلِّمَةُ الجَديدَةُ الفَصْلَ لِتُعَلِّمَ البَنَاتِ التَّأْريخَ لٰكِنَّها وَجَدَتْ إِحْداهُنَّ فَقَطْ وهى لَاجِئَةٌ. ٣ — أَعْطِنِي مِسْمَارَيْنِ اِثْنَيْنِ وَضَعِ المَسَامِيرَ البَاقِيَةَ فى ذلك الصُّنْدُوقِ الكبير. ٤ — خَرَجَ ثَلَاثَةُ رُعَاةٍ ومعهم تِسْعُ ضَأْنٍ وَخَمْسُ وعِشْرُونَ نَاقَةً وجَمَلَانِ. ٥ — أَزُرْتُمْ حَدِيقَةَ الحَيَوَانَاتِ بِبَيْرُوتَ؟ هُناك أَرْبَعَةُ أَفْيَالٍ صغيرةٍ وإِبِلٌ كثيرٌ. ٦ — اَلْمُعَلَّقَاتُ السَّبْعُ مِن أَشْهَرِ قَصَائِدِ الشِّعْرِ العَرَبِيِّ. ٧ — فى قَرْيَتِنَا دُكْتُورٌ وَاحِدٌ اَلْآنَ : كَانَ اِثْنَانِ قَبْلَ الحَرْبِ. ٨ — قَدِمَتْ ثَمَانِي نِسَاءٍ مِن بَابِ المَدِينَةِ بَعْدَ حَمْلَةِ اَلْأَلْمَانِ وكُنَّ يَحْمِلْنَ أَطْفَالَهُنَّ. ٩ — حَلِيبُ البَقَرِ أَحْسَنُ مِن حَلِيبِ المَعْزِ، خُصُوصاً إِذَا بَقِيَ بَارِدًا فى الثَّلَّاجَةِ : إِنِّي قُلْتُ لَكَ ذلك أَلْفَ مَرَّةٍ، فَلِمَاذَا تَشْتَرِي لَبَنَ المَعْزِ وتَتْرُكُهُ فى الشَّمْسِ؟ اِرْجِعْ لِعَقْلِكَ يا خادِمُ! ١٠ — نَتَعَلَّمُ كثيراً عن أَفْكَارِ رُعَايَا خُلَفَاءِ بَغْدَادَ من كِتَابِ « أَلْفِ لَيْلَةٍ ولَيْلَةٌ »، لٰكِنَّ هذه القِصَصَ غَيْرُ مُنَاسِبَةٍ لِلصِّبْيَانِ فى بَعْضِ الأَمَاكِنِ. ١١ — حِينَمَا كُنْتُ أَعْبُرُ الصَّحْرَاءَ

الكُبْرَى سَنَةَ أَلْفٍ وتِسْعِ مِائَةٍ وخَمْسٍ وعِشْرِينَ لَقِيتُ ستَّةَ شُيُوخٍ مُسِنِّينَ لَمْ يَرَوْا أَجْنَبِيًّا قَبْلَ ذلك اليوم، فَحَمَلُوا عَلَيَّ. ١٢ — ثُمَّ أَرَيْتُهُم تَصْرِيحِي مِن الحاكِمِ، لٰكِنْ زَيَّدَ ذلك شَكَّهُم فى أَمْرِى وخَوْفَهُم مِنِّي. ١٣ — اسْتَوْرَدَتْ لُبْنَانُ أَلْفَ بَرَّادَةٍ ونَيِّفًا فى السَّنَةِ الماضِيَةِ وسَوْفَ تَسْتَوْرِدُ أَكْثَرَ من هذا المِقْدَارِ (amount) فى السَّنَةِ الآتِيَةِ. ١٤ — وصَدَّرَتْ فَوَاكِهَ كثيرةً فى تِلْكَ المُدَّةِ من مِينَاءِ بَيْرُوتَ. ١٥ — مَضَى تِسْعَةَ عَشَرَ قَرْنًا مُنْذُ مِيلَادِ المَسِيحِ. ١٦ — كان حَسَنٌ يَسْتَيْقِظُ صَبَاحًا ويَسُوقُ غَنَمَ أَبِيهِ إِلى مَحَلٍّ بَعِيدٍ من البيت، ولَمْ يَكُنْ معهُ سَاعَةٌ، فَفِي المَسَاءِ كان يَسْأَلُ كُلَّ مَارٍّ: الساعةُ كَمْ يا سَيِّدِى؟ ١٧ — إِنَّ هذه البِلَادَ جُمْهُورِيَّةٌ مُنْذُ ثَلٰثَةِ أَعْوَامٍ وتُسِرُّ سِيَاسَةُ الحُكُومَةِ الجُمْهُورَ. ١٨ — وُلِدتُّ بِلُنْدُنَ (London) سَنَةَ ١٩١٤ م. ١٩ — عَلَّقَ الزَّائِرُ مَلَابِسَهُ الوَسِخَةَ بالشَّجَرَةِ الكبيرةِ يومَ الأَحدِ وقَامَ يومَ الأَرْبِعَاءِ، واليومَ يومُ السَّبْتِ ومَلَابِسُهُ لا تَزَالُ تَتَعَلَّقُ من الشَّجَرَةِ. ٢٠ — تَكَلَّمْتُ مع أَغْلَبِيَّةِ سُكَّانِ القَرْيَةِ بِمُنَاسَبَةِ إِضَاعَةِ شَاةِ الشَّيْخِ.

EXERCISE 70

Note: Numbers given in words should be translated in words.

1. My sister opened one of the boxes only; there are many long nails in the other, and she has not opened it since she came from Palestine with the refugees. 2. Why have you three refrigerators in your house, and you say that you are a poor shepherd? 3. One came, and one stayed away because he wanted to visit the zoo. There were two this year. I invited three last year, but one died in February. God have mercy

on his soul (use *Perfect*). 4. I am an old man now, but I cannot say that my happiness has increased since my youth. I have eight sons and three daughters, but all of them have got married and left home. 5. The minister explained in his statement with regard to the economic state of the republic that imports were more than exports. 6. The country had exported seventeen thousand cars in the previous year, but had imported commodities whose value was greater than that. 7. The future of this country depends on trade, and there are a hundred reasons for the present difficulties. "Still", he said, "I am the one responsible, and so I resign". 8. We read in the history of the Arabs that the seven poems known as the "Muʿallaqāt" were hung in Mecca. Some scholars say that there were ten (they were ten). 9. He is a Palestinian, but he studied in a university in Germany and became a doctor in Nineteen hundred and thirty-five. 10. Our country will have a new port in the coming year, and it will be suitable for the biggest ships. 11. September has thirty days, but October has thirty-one. February has only 28 or 29. 12. I worked with sheep and goats for a week (use the accusative) and then resigned. Now I am working with camels. But I really want to work with elephants. 13. This tribe attacked a caravan a few days ago, and killed about 100 men. This attack has increased the public's fear of the Arabs. 14. I do not know what time it is because I have no watch. 15. I lost it on Sunday night when I was going from my house to my friend's house. 16. I looked for it on Monday morning. 17. Those two boys were born in 1931 A.D. 18. I met him in Ramaḍān, 1370 A.H. 19. How old is your eldest daughter? She is seventeen, and my youngest son is three. 20. I spent the holiday in my garden. There are twelve apple trees in it, but my neighbour's sons have taken much of the fruit. 21. I heard that you have 50 or so cows. Why, then, do you buy milk in the market?

CHAPTER THIRTY-SEVEN

(أَلْبَابُ ٱلسَّابِعُ وَٱلثَلَاثُونَ)

The Ordinal Numbers. Fractions

1. The *Ordinals* from 1 to 10 are generally formed on the measure of the Active Participle, فَاعِلٌ, more or less from the Cardinals

اَلْأَوَّلُ	fem.	اَلْأُولَى	the first.
اَلثَّانِي	,,	اَلثَّانِيَةُ	the second.

(without article ثَانٍ)

اَلثَّالِثُ	,,	اَلثَّالِثَةُ	the third.
اَلرَّابِعُ	,,	اَلرَّابِعَةُ	the fourth.
اَلْخَامِسُ	,,	اَلْخَامِسَةُ	the fifth.
اَلسَّادِسُ	,,	اَلسَّادِسَةُ	the sixth.
اَلسَّابِعُ	,,	اَلسَّابِعَةُ	the seventh.
اَلثَّامِنُ	,,	اَلثَّامِنَةُ	the eighth.
اَلتَّاسِعُ	,,	اَلتَّاسِعَةُ	the ninth.
اَلْعَاشِرُ	,,	اَلْعَاشِرَةُ	the tenth.

All the above are declined fully.

2. After 10, the *Cardinal* Numbers are used as Ordinals, save in so far as the above numbers are included in them. Those from 11 to 19 are indeclinable.

اَلْحَادِى عَشَرَ	fem.	اَلْحَادِيَةَ عَشْرَةَ	the eleventh.
اَلثَّانِى عَشَرَ	,,	اَلثَّانِيَةَ عَشْرَةَ	the twelfth.
اَلثَّالِثَ عَشَرَ	,,	اَلثَّالِثَةَ عَشْرَةَ	the thirteenth.
اَلرَّابِعَ عَشَرَ	,,	اَلرَّابِعَةَ عَشْرَةَ	the fourteenth.

etc.

Higher numbers run as follows:

		Masc. and Fem.	
	twentieth	اَلْعِشْرُونَ	
اَلْحَادِى وَالْعِشْرُونَ	fem.	اَلْحَادِيَةُ وَالْعِشْرُونَ	the twenty-first.
اَلثَّانِى وَالْعِشْرُونَ	,,	اَلثَّانِيَةُ وَالْعِشْرُونَ	the twenty-second.
اَلثَّالِثُ وَالْعِشْرُونَ	,,	اَلثَّالِثَةُ وَالْعِشْرُونَ	the twenty-third.

etc.

اَلْمِئَةُ masc. and fem. the hundredth.

اَلْآخِرُ	fem.	اَلْآخِرَةُ	the last.
اَلْأَخِيرُ	,,	اَلْأَخِيرَةُ	

The Ordinals have the Sound Plurals, e.g.

اَلْأَوَّلُونَ	fem.	اَلْأَوَّلَاتُ
اَلثَّالِثُونَ	,,	اَلثَّالِثَاتُ

Note the following plurals:

اَلْأَوَّلُ the first;	أَوَائِلُ the early part;
اَلْأَوْسَطُ the middle;	أَوَاسِطُ the middle part;
اَلْآخِرُ the last;	أَوَاخِرُ the last part.

فِى أَوَائِلِ ٱلْقَرْنِ ٱلتَّاسِعَ عَشَرَ in the early 19th century.

فِى أَوَاسِطِ ٱلسَّنَةِ in the middle of the year.

نَحْوَ أَوَاخِرِ ٱلْأَمْرِ towards the end of the affair.

3. The *Numerical Adverbs*, "first", "secondly", "thirdly", may be expressed by the *Accusative Indefinite* of the Ordinal.

e.g. أَوَّلًا ، ثَانِيًا ، ثَالِثًا first, secondly, thirdly.

4. The Numerical Adverbs "once", "twice", "several times", may be expressed by the use of the noun مَرَّةٌ in the accusative,

e.g. مَرَّةً once

مَرَّتَيْنِ twice

مَرَّاتٍ or مِرَارًا several times.

Note مَرَّتَيْنِ أَوْ ثَلَاثَ, "two or three times".

"Thrice" (three times), "four times", etc. are expressed by the use of مَرَّةٌ as a genitive of *'iḍāfa* following the Cardinal Number in the Accusative,

e.g. ثَلَاثَ مَرَّاتٍ thrice; أَرْبَعَ مَرَّاتٍ four times.

قَدْ قَابَلْتُهُ خَمْسَ مَرَّاتٍ أَثْنَاءَ ٱلشَّهْرِ ٱلْمَاضِى I have met him five times during the past month.

"Once" used historically, "once upon a time", may be expressed in any of the following ways:

(a) يَوْمًا; (b) يَوْمًا مَا (on a certain day); (c) فِى يَوْمٍ مِنَ ٱلْأَيَّامِ (d) فِى ذَاتِ يَوْمٍ ، ذَاتَ يَوْمٍ

The occurrence of an action once or more times with the verb is often expressed by the Verbal Noun, with the

feminine ending added, known as the اِسْمُ الْمَرَّةِ. This is always of the measure فَعْلَةٌ with the root form of the verb. With derived forms the *tā' marbūṭa* is simply appended to the Verbal Noun:

نَظَرَ إِلَيَّ نَظْرَةً غَرِيبَةً — he gave me a strange glance.

اُفْتُتِحَتِ الْمَدْرَسَةُ الْجَدِيدَةُ افْتِتَاحَتَيْنِ رَسْمِيَّتَيْنِ — the new school was opened officially twice.

ضَرَبَهُ ثَلَاثَ ضَرَبَاتٍ — he hit him three times (lit. three blows).

5. The *Fractions* (with the exception of "a half") are of the type فُعْلٌ or فُعُلٌ with the Plural أَفْعَالٌ:

½	نِصْفٌ			Plur.	أَنْصَافٌ	½
⅓	ثُلُثٌ	or	ثُلْثٌ	,,	أَثْلَاثٌ	⅓
¼	رُبُعٌ	,,	رُبْعٌ	,,	أَرْبَاعٌ	¼
⅕	خُمُسٌ	,,	خُمْسٌ	,,	أَخْمَاسٌ	⅕
⅙	سُدُسٌ	,,	سُدْسٌ	,,	أَسْدَاسٌ	⅙
⅐	سُبُعٌ	,,	سُبْعٌ	,,	أَسْبَاعٌ	⅐
⅛	ثُمُنٌ	,,	ثُمْنٌ	,,	أَثْمَانٌ	⅛
⅑	تُسُعٌ	,,	تُسْعٌ	,,	أَتْسَاعٌ	⅑
1/10	عُشُرٌ	,,	عُشْرٌ	,,	أَعْشَارٌ	1/10

e.g. ثُلُثَانِ ⅔, ثَلَاثَةُ أَرْبَاعٍ ¾

If a whole and a fraction are united, they must be joined by وَ; e.g.

$4\frac{5}{6}$ = أَرْبَعَةٌ وَخَمْسَةُ أَسْدَاسٍ ; ٤ ٥/٦

% (per cent) = بِٱلْمِائَةِ ، فِى ٱلْمِائَةِ ٪

e.g. 20% عِشْرُونَ فِى ٱلْمِائَةِ ; ٪٢٠

percentage = مِئَوِيَّةٌ

6. The *Multiplicative Adjectives* are of the form مُفَعَّلٌ,

e.g. مُثَنًّى two-fold,

مُثَلَّثٌ three-fold (also means a triangle) pl. مُثَلَّثَاتٌ

مُرَبَّعٌ four-fold (also means a square) pl. مُرَبَّعَاتٌ

Single, simple, singular, is مُفْرَدٌ.

7. The *Distributive Adjectives*, 2 by 2, 3 by 3, etc., are expressed:

(a) By repeating the ordinal in the accusative.

دَخَلُوا ثَلَاثَةً ثَلَاثَةً they entered three by three, in threes.

(b) By the forms فُعَالُ or مَفْعَلُ;

e.g. جَاءُوا مَثْنَى or جَاءُوا ٱثْنَيْنِ ٱثْنَيْنِ they come two by two.

مَرَرْتُ بِقَوْمٍ مَثْنَى وَثُلَاثَ I passed by people (walking) in twos and threes.

8. The *Numerical Adjectives* expressing the composition of anything are of the measure فُعَالِىٌّ

e.g. ثُنَائِىٌّ twofold, biliteral.

ثُلَاثِىٌّ threefold, triliteral.

رُبَاعِىٌّ fourfold, quadriliteral or a quatrain in poetry, hence the "Rubāعiyyāt" (رُبَاعِيَّاتٌ) of عUmar Khayyām.

VOCABULARY

قَوْمِيٌّ national, nationalist

بَحْثٌ *pl.* أَبْحَاثٌ research, investigation

شَرْقِيٌّ Eastern, Oriental

قَابَلَ III to meet, to correspond to, be equivalent to

أَطْلَقَ IV to fire, throw

أَطْلَقَ اَلنَّارَ عَلَى to fire at

أَطْلَقَ كَلِمَةً عَلَى to use a word with a certain meaning

وَكِيلٌ *pl.* وُكَلَاءُ agent

وَكَالَةٌ agency

تَوَكَّلَ عَلَى V to entrust oneself to, rely on

سَابِقٌ former

سَابِقاً formerly

أَمْنٌ security

أَزْمَةٌ *pl.* إِزَمٌ dearth, scarcity; crisis (*mod.*)

مُنَاقَشَةٌ discussion (*mod.*)

بَرْلَمَانٌ *pl.* ـَاتٌ Parliament (*Fr.*)

بَرْنَامَجٌ *pl.* بَرَامِجُ scheme, programme

فَرْدٌ *pl.* أَفْرَادٌ individual *n.*

أَلْوِيَةٌ *pl.* لِوَاءٌ standard, flag; Brigade, major-general

مُرَاسِلٌ correspondent

أَسَاسِيٌّ fundamental(ist)

أَيْ that is to say, namely

قُنْصُلٌ *pl.* قَنَاصِلُ consul

شَرِيفٌ *pl.* أَشْرَافٌ noble (*n.* and *adj.*)

شَرَّفَ II to honour

إِشْتَمَلَ عَلَى VIII to comprise, include

فَرْعٌ *pl.* فُرُوعٌ branch

اَلْمَغْرِبُ N.W. Africa, the Maghrib (also used for Morocco) (lit. the West)

اَلْجَزَائِرُ Algeria, Algiers

مَرَّاكُشُ Morocco, Marrakesh

إِحْتَوَى عَلَى VIII to contain, comprise

حَوَى (ـِـ) to comprise, contain

مُحْتَوَيَاتٌ contents (of a book, etc.)

قَارَّة *pl.* ـات — continent

سُنَّة (سُنَن) Sunna, religious law in Islam

أَهْل السُّنَّة *sing.* سُنِّيّ the Sunnites

الشِّيعَة *sing.* شِيعِيّ the Shi'ites

أَشَاعَ IV to spread *trans.*, make known

شُيُوعِيّ Communist

الشُّيُوعِيَّة Communism

اِشْتِرَاكِيّ Socialist

الاِشْتِرَاكِيَّة Socialism

حِزْب العُمَّال the Labour Party

إِثْر، أَثَر following on, immediately after

فِي، عَلَى إِثْر or أَثَر (*same meaning*)

وَفَّقَ II to help, give success to (usually used of God)

تَوْفِيق success (due to God); proper name masc.

حَلَّ (ـُ) to resolve, solve

حَلّ solution, resolving *v.n.*

مَثَّلَ II to represent

صَلَحَ لِ (ـُ) to be suitable for

اخْتَلَفَ عَنْ VIII to differ from

تَقْرِيبًا almost, approximately

شَكْل *pl.* أَشْكَال shape, kind

EXERCISE 71

١ — يَقُولُ رَئِيسُ الحِزْبِ القَوْمِيِّ السَابِقُ إِنَّ أَبْحَاثَ العُلَمَاءِ أَكَّدَتْ أَنَّ هذه السَنَةَ هِيَ السنةُ السَابِعَةُ والثَمَانُونَ فِى تَأْرِيخِ الحِزْبِ، وهو أَقْدَمُ حِزْبٍ فِى بِلَادِنَا : هو أَقْدَمُ مِن الحِزْبِ الاِشْتِرَاكِيِّ — أَىْ حِزْبِ العُمَّالِ — والحِزْبِ الشُيُوعِيِّ بِكثِيرٍ. ٢ — اِسْمُ هذا الشَهْرِ ذُو القَعْدَةِ، وهو الشَهْرُ الحَادِى عَشَرَ. ٣ — نَرْجُوكُم أَنْ تُشَرِّفُونَا بِحُضُورِكُم عِنْدَنَا فِى اليومِ الأَوَّلِ مِن شَهْرِ يَنَايِرَ. ٤ — تَنْعَقِدُ الحَفْلَةُ فِى بَيْتِى الَّذِى

كان سابقًا بيتَ وَكِيلِ القُنْصُلِ فى مَرَّاكُش. ٥ — إنَّني ٱشْتَرَيْتُه منهُ حينَما ٱسْتَقالَ إثْرَ ٱبْتِداءِ الأَزْمَةِ وسافَرَ إلى المَغْرِب. ٦ — نَتَوَكَّلُ على اللهِ ٱلَّذى وَفَّقَ المُسْلِمينَ الأَوَّلِينَ فى أَوائِلِ القَرْنِ السابِعِ، فَإِنَّهُ سَوْفَ يُوَفِّقُ المُؤْمِنِينَ فى المُسْتَقْبَلِ، لأَنَّ التَّوْفِيقَ مِن اللهِ، ولا مِن غَيْرِه. ٧ — تُطْلَقُ كَلِمَةُ «مَجْلِس» عَلَى البَرْلَمانِ فى بَعْضِ الدُّوَلِ الشَّرْقِيَّة. ٨ — جَرَتْ مُناقَشَةٌ طَوِيلَةٌ فى مَجْلِسِ الأَمْنِ مِن هَيْئَةِ الأُمَمِ المُتَّحِدَةِ عَن مَشاكِلِ القارَّةِ الإفْرِيقِيَّة. وتَقَدَّمَ مُمَثِّلُو آسيا بِبَرْنامجٍ جديدٍ لِحَلِّ تِلْكَ المَشاكِلِ بِأَسْرَعِ مَا أَمْكَنَ (as quickly as possible). ٩ — طَلَبَ مِن الأُمَّةِ أَنْ تُحارِبَ كَمَا حارَبَتْ فى الماضى. ١٠ — تَعَلَّمْنا هذا مِن مُراسِلِى الجَرائِدِ الكُبْرَى الغَرْبِيَّة. ١١ —إنَّ فى هذا الكِتابِ مُحْتَوَياتٍ ذَاتَ فائِدَةٍ كبيرةٍ لأَهْلِ السُّنَّةِ وللشِيعَةِ أَيْضًا. ١٢ — قد شَرَّفْتُمُونى بِزِيارَتِكُم وأَرْجُوكُم أَنْ تَجِيئُوا مَرَّةً ثانِيَةً فى يومٍ مِن الأَيَّامِ. ١٣ — يَشْتَمِلُ قَصْرُ المَلِكِ على أَجْزاءٍ مُخْتَلِفَةٍ فالخُمْسُ مِنهُ تَقْرِيبًا بيتٌ خُصُوصِىٌّ للمَلِكِ وأَقارِبِه، وخُمْسٌ آخَرُ مَساكِنُ للخَدَمَةِ، والأَخْماسُ الثَّلاثَةُ البَاقِيَةُ تُسْتَعْمَلُ كَمَكاتِبَ للوُزَراءِ وأَعْضاءِ الحُكومة. ١٤ — كان الأَشْرافُ ثَلاثَةً فى المائَةِ مِن الرَعايَا، لَكِنْ مع ذلك كانوا يَمْلِكُونَ نِصْفَ الأَراضِى. ١٥ — فى اللُّغَةِ العَرَبِيَّةِ تُوجَدُ أَفْعالٌ ثُنائِيَّةٌ وثُلاثِيَّةٌ ورُباعِيَّةٌ. ١٦ — بُنِيَتِ القَلْعَةُ فى شَكْلٍ مُرَبَّعٍ

كبير. ١٧ — خَرَجَ المَسَاجِينُ اثْنَيْنِ اثْنَيْنِ. ١٨ — لِمَاذَا رَسَمْتَ مُثَلَّثًا وقُلْتَ: ارْسُمْ مُسَدَّسًا؟ ١٩ — كُنْتُ فِى الجَزَائِرِ السَّنَةَ الماضِيَةَ وقَابَلْتُ ابْنَ عَمِّى (cousin) ستَّ مَرَّاتٍ. ٢٠ — زُرْتُ بَيْرُوتَ لِلمَرَّةِ الثَّالِثَةِ فِى أَوَاسِطِ شَهْرِ أَيْلُولٍ.

EXERCISE 72

1. He founded the first national newspaper to appear (which appeared) in the Eastern world; it corresponds to *The Times* (التَايمْس) in Britain. 2. He fired at the former agent for (ل) the thirteenth time and wounded him. 3. The twenty-first chapter contains fundamental knowledge about the *sunna* and the views of the Shi'ites about it. 4. In the early part of the twentieth century the majority of people thought Socialism a branch of Communism, and this was one of the reasons for the Labour Party's lack of success in the elections for Parliament. 5. It is the duty of every individual first to believe as the Muslims believed formerly, secondly to say his prayers five times a day, and thirdly to trust in God, for success is from Him. 6. What is the use of long discussion in this crisis? You have seen the programme which was made known in the Security Council of the United Nations. 7. You are nobles, and we have been honoured by your visit. Indeed, you have paid us three honours: by your coming, your precious gifts, and your kind words. 8. The flag of independence was raised here yesterday for the first time since the middle of the century. 9. The women looked at the presents they had received from their husbands with the look of happy children. 10. The consul claims that this correspondent only sends half the news; but my view is that he sends no more than a quarter of it. 11. The reason is that he spends forty per cent of his time in private investigations,

and does not think about the contents of the paper for which he works. 12 *Shape* is a singular noun. 13. The solution to this problem is threefold. 14. I read my thousandth book following my admission (دُخُولٌ) to hospital. It was a book not suitable for children. 15. I scarcely noticed the difference in his appearance when he returned after an absence of 25 years. 16. He is about seventy now, but if you saw him you would think he was 50, no more. 17. A third of the representatives have resigned following the receipt of the recent petition. 18. But the real reason is the company's lack of capital. 19. They have been told five times so far that there is (هُنَاكَ) hope of an improvement in the situation, but they have despaired since the resignation of the director. 20. Once upon a time there rose a great man from among the people.

CHAPTER THIRTY-EIGHT

(اَلْبَابُ اَلثَّامِنُ وَالثَّلَاثُونَ)

The Structure of Arabic Noun Forms

1. There are *three parts of speech* in Arabic:

(a) Verb فِعْلٌ, pl. أَفْعَالٌ

(b) Noun اِسْمٌ pl. أَسْمَاءٌ. This includes what we would call adjectives.

(c) Particles حَرْفٌ pl. حُرُوفٌ. That is, prepositions, conjunctions and interjections.

2. We have seen that, although the Verbal Noun is termed the مَصْدَرٌ or source, it would seem that the actual root in Arabic consists usually of three consonants – occasionally two, the second being doubled; and, more rarely, four or even five consonants.

Arabic roots can be seen most clearly in the third person masculine singular of the Perfect of the simple verb; whereas the verbal noun not infrequently includes a letter of increase. For example, جُلُوسٌ is the Verbal Noun of جَلَسَ to sit. In such cases it might appear that the verb is the source of the noun, not vice versa. On the other hand, some roots appear to have been originally nouns, not verbs. When we look up the word رَأْسٌ head, in the dictionary, the first entry under the root is the simple verb رَأَسَ, Imperf. يَرْأُسُ, Verbal Noun رِئَاسَةٌ "to be chief (of a tribe)". But common sense tells us that really the noun رَأْسٌ is a primitive noun, and the verb was formed from that noun. The Medieval Arabic lexicographer would usually put the noun رأس first under this root, and the verb later. Modern dictionaries put the verb first in order to standardize the sequence of entries under all roots.

3. We find, then, that there are three types of nouns, having regard for their possible derivation:

(i) *Primitive Nouns*, such as أُذُنٌ ear; بَيْتٌ house (originally, tent), ثَوْرٌ ox; in fact, those simple nouns which describe everyday objects familiar in primitive society. With these we may also class nouns adopted from foreign languages, e.g. جِنْسٌ species, race, from the Greek *genos*; from which Verbs جَنَّسَ (II) to specify; جَانَسَ (III) to be of the same type as.

(ii) *De-verbal Nouns*. We have already seen numerous noun forms derived from verbs, e.g. قَتْلٌ killing, from قَتَلَ; مَجْلِسٌ session, council, from جَلَسَ to sit; كَبِيرٌ great, from كَبُرَ to be great.

(iii) *De-nominal Nouns*, that is, nouns derived from other nouns, e.g. وَطَنِيَّةٌ patriotism, from وَطَنٌ homeland جِنْسِيَّةٌ (mod.), nationality, from جِنْسٌ race. In modern Arabic we also have compound nouns such as الرَّأْسَمَالُ, or, more correctly, رَأْسُ الْمَالِ capital (head of wealth); عَرْضُحَالٍ (عَرْضُ الْحَالِ) petition (showing of state). We may mention also مَأْسَدَةٌ (pl. مَآسِدُ) a place abounding in lions, from أَسَدٌ lion.

DE-VERBAL NOUNS. THE مَصْدَرُ.

4. The Verbal Noun properly expresses the verbal idea in the form of a noun, but it sometimes has a remoter meaning and is then known as اِسْمُ مَصْدَرٍ. Some grammars attempt to associate various measures of the Verbal Noun with specific root verb vowellings. This is not, on the whole,

very helpful, and the student had best learn the Verbal Noun of any new verb from the dictionary.

It may be mentioned here, however, that we often encounter what is called the مَصْدَرٌ مِيمِيٌّ, the Verbal Noun beginning with the letter *mīm*, existing side by side with some other form of noun.

Such words are often identical with the *Noun of Place and Time* (see Chapter Thirty-nine); e.g. مَقْصِدٌ and قَصْدٌ from قَصَدَ, to intend; مَقْتَلٌ and قَتْلٌ, murder, from قَتَلَ. It must be pointed out also that some verbs have several Verbal Nouns, though often there is a distinction in meaning, e.g. وَصْفٌ description, صِفَةٌ quality, from وَصَفَ to describe.

5. The Verbal Nouns of Derived forms have already been given, although there are some alternative forms, particularly in II and III. Verbal Nouns of II sometimes take a broken plural when used technically, e.g. تَجْرِبَةٌ an experiment, pl. تَجَارِبُ or occasionally تَجْرِبَاتٌ, from جَرَّبَ to test, try; تَرْكِيبٌ v.n. of رَكَّبَ to set up, compose, may take the plural تَرَاكِيبُ when it has the meaning "a construction". But all Verbal Nouns may take the sound feminine plural:

تَصْلِيحٌ repair, v.n. of صَلَّحَ, pl. تَصْلِيحَاتٌ repairs.

تَنَقُّلٌ v.n. of تَنَقَّلَ to be transferred, transported, pl. تَنَقُّلَاتٌ transfers, postings.

The Passive Participle is sometimes used as an alternative Verbal Noun from Derived forms, e.g. مُقْتَضًى necessity, for اِقْتِضَاءٌ, from اِقْتَضَى, to demand, necessitate.

6. We may distinguish broadly two uses of the Verbal Noun, although there is much overlapping: (a) as a Noun, (b) as a Verb. To these should be added as a third usage the absolute object. While (a) is grammatically obvious, (b) is

not, at least to the beginner, because an Arabic verbal noun, used verbally, may have its own subject and object.

(a) As a Noun. In its most extreme form, this takes the form of the complete divorcing of any action from the meaning. Thus, كِتَابٌ a book, is really a verbal noun of كَتَبَ III. In modern Arabic we may speak about اِقْتِصَادٌ, economy or economics, but it is really the verbal noun of قَصَدَ VIII.

But there is also an in-between stage, in which the *maṣdar* acts grammatically exactly as a noun, although the verbal force is not absent:

اَلْقَتْلُ جَرِيمَةٌ عَظِيمَةٌ murder is a serious crime.

(Note the use of the article, because we are thinking of murder in general, not of any particular act of murder.)

Here, قَتْلٌ the Verbal Noun, is merely the subject of a Nominal Sentence of which جَرِيمَةٌ عَظِيمَةٌ is the Predicate.

عَجِبْتُ مِنْ قَتْلِ زَيْدٍ I was astounded at the murder of Zaid.

Here, قَتْلٌ has a verbal force. Indeed, we could say instead, عَجِبْتُ مِنْ أَنَّ زَيْدًا قَتَلَ. Zaid is, in effect, the object of قَتْلٌ, yet he appears as an ordinary *'iḍāfa* following a noun. In fact, apart from the context, or commonsense in some passages, we have no guarantee that the *'iḍāfa* after the Verbal Noun is its object: it *could* be its subject, and the sentence given might mean "I was astounded at Zaid's committing murder!"

(b) As a Verb. If we add another noun, and say:

عَجِبْتُ مِنْ قَتْلِ زَيْدٍ أَبَاهُ I was astounded at Zaid's killing his father.

the Verbal Noun now has both a subject زَيْدٍ and an object, أَبَاهُ. While the subject remains as an *'iḍāfa* in the Genitive, the object goes into the Accusative.

Thus we have a rule: *When the verbal noun is used with verbal force, and only the subject or the object is mentioned*, not both, *then that subject or object is treated as an* 'idāfa. *If, however, both the subject and the object are mentioned, the subject remains in the Genitive, but the object is put in the Accusative.*

The subject may be a pronoun, as in

عَجِبْتُ مِنْ ضَرْبِهِ مُحَمَّدًا I was astounded at his beating Muhammad.

If the object is a Pronoun, it must be appended to the word إِيَّا. Thus عَجِبْتُ مِنْ ضَرْبِ مُحَمَّدٍ إِيَّاهُمْ I was astounded at Muhammad's beating them.

The object may be replaced by a Genitive with لِ, e.g. مَحَبَّتِي لِبَلَدِي my love for my country, instead of مَحَبَّتِي بَلَدِي.

كَرِهَ لَوْمَ أَبِيهِ لَهُ he hated his father's blaming him.

The Preposition لِ is also used when the Verbal Noun is employed indefinitely with an adverbial meaning.

قُمْتُ إِكْرَامًا لَهُ I rose in honour of him.

The Arabs call this usage اَلْمَفْعُولُ لَهُ, as it gives the reason for لِ the action of the main Verb. In fact the Verbal Noun replaces the Subjunctive.

(c) As the Absolute Object (اَلْمَفْعُولُ اَلْمُطْلَقُ). This has already been touched on in Chapter Seventeen. The following methods of use may be distinguished:

(i) The Verbal Noun alone. فَرِحَ فَرَحًا he rejoiced. Here the Verbal Noun adds nothing, except possibly a little stress or a sense of finality.

(ii) Qualified with an Adjective, thus specifying the type of action (called in Arabic لِلتَّمْيِيزِ "for distinguishing"):

فَرِحَ فَرَحًا عَظِيمًا he rejoiced greatly.

This may also be used with the Passive, e.g.

ضُرِبَ زَيْدٌ ضَرْبًا شَدِيدًا Zaid was struck violently.

(iii) Qualified otherwise, e.g. by an *'iḍāfa*:

حَارَبَ مُحَارَبَةَ الْجُنُونِ (or الْمَجْنُونِ) he fought like a madman (the fighting of madness, or of a madman).

By a sentence: فَرِحَ فَرْحًا كَادَ يَسْتَطِيرُ بِهِ he rejoiced with a rejoicing which nearly made him fly.

By the demonstrative: ضَرَبْتُهُ هٰذَا الضَّرْبَ I struck him thus (this striking).

(iv) To describe the type of act. Here the Verbal Noun of the Simple Verb may take the form فَعْلَةٌ, and is called اسْمُ النَّوْعِ (the noun of kind).

هَرَبَ هَرْبَةَ الْجَبَانِ he fled like a coward (lit. the fleeing of the coward).

(v) To specify the number of times the act is committed. Here, the measure فَعْلَةٌ is used for the single act, and it takes the dual and the sound feminine plural. The name of this is اسْمُ الْمَرَّةِ (the noun of times).

ضَرَبْتُهُ ضَرْبَةً I struck him one blow.

ضَرَبْتُهُ ضَرْبَتَيْنِ I struck him twice.

ضَرَبْتُهُ ثَلَاثَ ضَرَبَاتٍ I struck him three blows.

Note: (a) Sometimes the Verbal Noun is omitted but its Adjective retained.

ضَرَبْتُهُ ضَرْبًا شَدِيدًا he hit him hard, for ضَرَبْتُهُ شَدِيدًا

This is more common in modern Arabic.

(b) The Verbal Noun of a different verb, but with a similar meaning, may be used:

قَعَدُوا جُلُوسًا they sat down.

where قعد and جلس both mean "to sit".

THE ACTIVE PARTICIPLE اسْمُ الْفَاعِلِ

7. Like the verbal noun, it may be used with greater or less verbal force.

(a) As a Noun. At one extreme, we find the noun acquiring a technical meaning as a noun. Thus, كَاتِبٌ a clerk, مُعَلِّمٌ a teacher. As we have pointed out, when this occurs with the Active Participle of the Simple Triliteral verb, it usually takes a broken plural, as كَتَبَةٌ and كُتَّابٌ, plurals of كَاتِبٌ. These broken plurals, however, are not used when the participle has an ordinary verbal sense, save in poetry.

(b) As a noun with vestiges of verbal force, as in expressions like ذَابِحُ الْأَطْفَالِ a massacrer of children. Although grammarians do mention the possibility of putting الأطفال in the accusative as an object thus, ذَابِحُ الْأَطْفَالَ, this is rare and not to be recommended. However, if it is made definite, and we say اَلذَّابِحُ الْأَطْفَالَ he who kills children, الْأَطْفَالَ must be in the accusative. Again, we may replace the object by ل + the Genitive. He who strives after knowledge, e.g. اَلطَّالِبُ لِلْعِلْمِ.

(c) As a Verb, capable of taking its own object:

هُوَ رَاكِبٌ he is riding.

هُوَ رَاكِبٌ حِصَانًا he is riding a horse.

هُمْ رَاكِبُونَ they are riding.

كَانُوا رَاكِبِينَ خُصُنًا they were riding horses.

Note that there is no *'iḍāfa* here, consequently رَاكِبٌ retains its

nunation. In all these sentences, the Active Participle could be replaced by the Imperfect Verb.

e.g. يَرْكَبُ (هُوَ) he is riding.

Sometimes the Active Participle is used with the meaning of the future, e.g. أَمَامَهُ أَجَلٌ لَا يَعْلَمُ مَا اللهُ فَاعِلٌ بِهِ, Before him is a period with which he does not know what God will do. This is common in modern colloquial.

VOCABULARY

وَحِيدٌ sole, only

أَضْرَبَ عَنْ IV to quit; to go on strike (*mod.*)

إِضْرَابٌ strike (*mod.*)

اشْتَرَكَ فِي VIII to take part in, subscribe to

شَرْطٌ *pl.* شُرُوطٌ condition (laid down)

بِشَرْطِ أَنْ + *subj.* on condition that

اتَّهَمَ . . . بِ VIII to accuse anyone of . . .

تُهْمَةٌ charge, accusation

أُسْطُولٌ *pl.* أَسَاطِيلُ fleet

خَطٌّ handwriting

خُطَّةٌ policy, line

عِدَّةٌ *pl.* عِدَدٌ a number, several (+*gen.*)

قِيَادَةٌ leadership

نَشَاطٌ energy, zeal, activity

بَذَلَ (ـُ) to give generously, squander

بَذَلَ جُهْدَهُ to do one's utmost

رَأْسٌ cape, headland

انْتَقَلَ V تَنَقَّلَ VIII to be moved transferred, posted

جِنْسٌ *pl.* أَجْنَاسٌ species, type, kind, class

جِنْسِيَّةٌ nationality (*mod.*)

زَادَ عَلَى (ـِ) to exceed, increase, add to

تَرْكِيبٌ composition, structure, syntax

جَرِيمَةٌ *pl.* جَرَائِمُ crime

عَجِبَ مِنْ (ـَ) to wonder at, be surprised at

بَحَّارٌ sailor	عَجَزَ عَنْ (ـِ) to be incapable of
سَائِلٌ *pl.* سَوَائِلُ liquid	كَرِهَ (ـَ) to hate
فَاتِرٌ luke-warm	كَرَاهِيَةٌ hatred
صَفْحَةٌ *pl.* صَفَحَاتٌ page (of book)	لَامَ (ـُ) to blame
خُلُقٌ *pl.* أَخْلَاقٌ moral character	جَبَانٌ coward
عَنْوَنَ to address a letter	هَرَبَ (ـُ) to flee, run away
عُنْوَانٌ address *pl.* عَنَاوِينُ	مَتَى when?
وَاضِحٌ clear	نَوْعٌ *pl.* أَنْوَاعٌ sort, type, kind
أَمَّا ... فَ as for, as to	رَأْسُمَالِيٌّ capitalist (*mod.*)

EXERCISE 73

١ — يَرْجِعُ تَارِيخُ الشِّيعَةِ إِلَى مَقْتَلِ عَلِيٍّ ٱلَّذِي كَانَ الخَلِيفَةَ الرَّابِعَ، فَكَانَ أَصْدِقَاؤُهُ وَمُسَاعِدُوهُ يَكْرَهُونَ النَّاسَ المَسْؤُولِينَ عَنْ هٰذِهِ الجَرِيمَةِ العَظِيمَةِ. ٢ — أَنْتَ الرَّجُلُ الوَحِيدُ ٱلَّذِي يَسْتَطِيعُ أَنْ يَقُومَ بِالتَّصْلِيحَاتِ اللَّازِمَةِ لِعَرَبَتِي لِطُولِ تَجَارِبِكَ فِي الأَعْمَالِ مِنْ هٰذَا النَّوْعِ. ٣ — زِدْ عَلَى ذٰلِكَ أَنَّ سَائِرَ العُمَّالِ قَدْ أَضْرَبُوا كَرَاهِيَةً لِلتَّنَقُّلَاتِ الأَخِيرَةِ. ٤ — وَلَا يَرْجِعُونَ لِعَمَلِهِمْ إِلَّا بِشَرْطٍ* أَنْ يَشْتَرِكُوا فِي تَدْبِيرِ الشَّرِكَةِ. ٥ — كَانَ البُؤْسُ يَمْلَأُ قُلُوبَ البَحَّارِينَ فِي الأَسَاطِيلِ الثَّلَاثَةِ لَمَّا جَاءَهُمُ الخَبَرُ عَنِ الخُطَّةِ الأَخِيرَةِ ٱلَّتِي أَدَّتْ إِلَى ٱسْتِقَالَةِ وَزِيرِ الحَرْبِيَّةِ (war minister). ٦ — أَعْجَبُ مِنْ قِرَاءَتِكَ هٰذَا الكِتَابَ

* Note that the whole sentence beginning with أَنْ takes the place of an iḍāfa, and بشرط, therefore loses its nunation.

الطَّويلَ بتِلْكَ السُّرْعَة. إنَّكَ بَذَلْتَ جُهْدَكَ. ٧ — أَمَّا أَنَا فَإِنِّي عَاجِزٌ عَن أَنْ أَقْرَأَ كَذٰلِكَ مَهْمَا كانتْ مُقْتَضَيَاتُ الأَحْوالِ، فَلا تَلُمْنِي. ٨ — لِمَاذَا تَهْرُبُ يا جَبَانُ؟ مَتَى تَعْتَرِفُ بِأَنَّ الأَمَلَ خَيْرٌ مِن اليَأْسِ؟ ٩ — تَعَجَّبَتِ الجَرَائِدُ هُنَا مِن اتِّخَاذِ رَأْسَمَالِيِّينَ أَجَانِبَ جِنْسِيَّةَ الجُمْهُورِيَّةِ الجَدِيدَة. ١٠ — مَتَى عَزَمْتَ على قِيَادَةِ الجَيْشِ لِمُقَاتَلَةِ العَدُوِّ؟ ١١ — أَلَمْ تَسْمَعْ أَنَّ مُعْظَمَ (أَغْلَبَ=) الأُسْطُولِ خَرَجَ مِن المِينَاءِ أَمْسِ وَانْكَسَرَ على رَأْسٍ صَخْرِيٍّ قَرِيبٍ من العَاصِمَة؟ ١٢ — قُلْتَ: سَأُقَدِّمُ لَكَ الشَّايَ تَقْدِيمًا، وَأَرَى أَنَّ كَلِمَةَ «الشَّايِ» وإِنْ دَخَلَتْ فى تَرْكِيبِ كَلَامِكَ لَمْ تَدْخُلْ قَطُّ (at all) فى تَرْكِيبِ هذا السَّائِلِ الضَّعِيفِ الفَاتِرِ! ١٣ — إِنَّ خَطَّكَ سَيِّئٌ. أَلا تَعْرِفُ أَشْكَالَ الحُرُوفِ العَرَبِيَّةِ المُخْتَلِفَةَ؟ مِن فَضْلِكَ اكْتُبْ هذه الصَّفْحَةَ كِتَابَةً جَيِّدَةً من جديد، والَّا فَلَنْ تَنْتَقِلَ إلى فَصْلٍ أَعْلَى! ١٤ — مَاتَ مَمَاتَ (مَوْتَ=) الفُقْرِ بَعْدَ نَشَاطِهِ المُسْتَمِرِّ. ١٥ — قَامَ المُتَّهَمُ فَقَالَ لِلقَاضِي: يا حَضْرَتَكَ، إِنَّ تُهْمَتِي مِن نَوْعٍ لَايُسْمَعُ عَنْهُ حَتَّى اليوم. ١٦ — حَصَلَ ثَلَاثَةُ إِضْرَابَاتٍ فى هذا العَام. ١٧ — زُرْتُهُ وهو مَرِيضٌ، يَرْقُدُ على سَرِيرِهِ رِقْدَةَ المَائِتِ. ١٨ — قَالَ الضَّيْفُ: أَنْتَ مُنَادِ خَادِمَكَ، أَلا تَتَذَكَّرُ أَنَّكَ أَرْسَلْتَهُ لِلسُّوقِ قَبْلَ سَاعَةٍ لِيَشْتَرِيَ احْتِيَاجَاتِ الحَفْلَةِ؟ ١٩ — انْظُرْ هٰذَيْنِ! الزَّوْجُ رَاكِبٌ جَمَلَهُ، وزَوْجَتُهُ مَاشِيَةٌ على جَنْبِهِ! ٢٠ — إِنَّا لِلّٰهِ وإِنَّا إِلَيْهِ رَاجِعُونَ.

EXERCISE 74

1. Necessity is the sole teacher of the man who squanders his money. 2. We know that special instructions (تَعْلِيمَات) arrived a number of days before the recent strike. 3. The moving of the capital will necessitate also a number of postings of officials from one place to another. 4. Your hatred of that man is a question of race, and I blame you for it. Nevertheless I agree with you that he is a man of bad character. 5. I was sorry for his death because I knew that the accusation was not true. 6. When will the capitalists realize that the payment of high rents is among the most important causes of lack of confidence among the workers? 7. His crime was the opening of letters, addressed to his uncle in clear handwriting. 8. I wondered at his leadership of the fleet and his energy in everything he did during the war. 9. Your giving him this sum was one of the conditions of your appointment. 10. Quit your work for a short period and take part in our festival out of respect for our customs. 11. You have constructed the sentence well (*use absolute object*). 12. What sort of man is this? He fled like a coward, and then returned as if he were a victorious sailor. 13. When will you realize that we are incapable of hating anybody properly? (*absolute obj.*). 14. The (female) servants came quickly to my table and placed on it three glasses of a green lukewarm liquid. 15. It was of a type which scarcely anyone drinks here except ignorant foreigners. 16. I will accept this line on condition that you make three announcements of it; one today, another tomorrow, and a third in a week's time 17. He walked like an old man. 18. I am going out because I don't like your talk. 19. I am telling you this so that you won't blame me later. 20. I saw your children throwing stones and breaking the windows of my neighbour's house.

CHAPTER THIRTY-NINE
(أَلْبَابُ ٱلتَّاسِعُ وَٱلثَّلَاثُونَ)

Noun Forms. The Noun of Place and Time. The Noun of Instrument. The Diminutive

1. Students will have noticed in previous chapters a number of nouns formed by the prefixing of *mīm* to the triliteral root, e.g. مَكْتَبٌ an office, from كَتَبَ; مَجْلِسٌ council from جَلَسَ. These two nouns belong to the category known as the *Noun of Place and Time* (اِسْمُ ٱلْمَكَانِ وَٱلزَّمَانِ). It expresses the place where the action of the verb is committed, or the time or occasion of that action. Such nouns are nearly always of the measure مَفْعَلٌ or مَفْعِلٌ, e.g.

مَنْزِلٌ a house or lodging; from نَزَلَ to alight.

مَجْلِسٌ a council; from جَلَسَ to sit.

مَشْرِقٌ East; from شَرَقَ to rise.

مَغْرِبٌ West; from غَرَبَ to set.

مَسْجِدٌ mosque; from سَجَدَ to prostrate oneself.

مَخْزَنٌ a store; from خَزَنَ to store.

مَأْوًى a lodging, refuge; from أَوَى إِلَى to resort to.

مَوْعِدٌ an appointment; from وَعَدَ to promise.

مَرْعًى pasture; from رَعَى to tend cattle.

مَوْضِعٌ place; from وَضَعَ to place.

مَوْقِفٌ a situation; from وَقَفَ to stop, stand.

The plural form is مَفَاعِلُ as مَنَازِلُ, مَجَالِسُ

Sometimes the feminine ending is added to the singular:

مَكْتَبَةٌ desk, library, bookshop; from كَتَبَ to write.

مَدْفَنَةٌ a cemetery; from دَفَنَ to bury.

مَهْلَكٌ
مَهْلِكٌ
مَهْلَكَةٌ
مَهْلِكَةٌ
مَهْلُكَةٌ
} a desert; place of destruction; from هَلَكَ to perish.

Note from the above last form that the Middle Radical sometimes has *ḍamma.*

Very occasionally, especially from roots with initial *wāw* or *yā'*, we find the form مِفْعَالٌ, which, as we shall see, is the form of the *Noun of Instrument*, e.g.

مِيعَادٌ (for مِوْعَادٌ) an appointment; from وَعَدَ to promise.

مِيلَادٌ (for مِوْلَادٌ) birth; from وَلَدَ to give birth to.

For the *Derived Verbs*, the Passive Participle takes the place of the Noun of Place and Time:

e.g. مُصَلًّى place of prayer; from صَلَّى (II) to pray.

مُلْتَقًى a meeting place; from اِلْتَقَى (VIII) to meet.

2. Note the following modifications from the various classes of *Weak verb.*

(i) Doubled verb.

مَقَرٌّ abode; from قَرَّ to settle.

مَحَلٌّ place
and
مَحَلَّةٌ city-quarter
} from حَلَّ to alight.

(ii) Hollow verb.

مَقَامٌ place; from قَامَ to rise.

مَغَارَةٌ cave; from غَارَ to sink in the earth

مَقَالَةٌ an article, essay; from قَالَ to say.

Here the correct forms would be مَقْوَمٌ, مَغْوَرَةٌ, مَقْوَلَةٌ.

THE NOUN OF INSTRUMENT (اسْمُ الْآلَةِ)

3. This describes the *instrument* with which the action of the verb is carried out. It resembles the Noun of Place and Time, beginning with the *mīm*, but this letter is vowelled with *kasra* instead of *fatḥa*. The commonest form is مِفْعَالٌ:

e.g. مِفْتَاحٌ a key; from فَتَحَ to open.

مِيزَانٌ balance, scales; from وَزَنَ to weigh.

The second form is مِفْعَلَةٌ,

e.g. مِكْنَسَةٌ broom; from كَنَسَ to sweep.

مِرْوَحَةٌ fan; from رَاحَ to blow.

Thirdly, we find مِفْعَلٌ,

e.g. مِبْرَدٌ a file; from بَرَدَ to file.

مِقَصٌّ scissors; from قَصَّ to cut.

مِكْوًى iron; from كَوَى to iron.

Occasionally, we find *ḍamma*, as in مُدُقٌّ a hammer; from دَقَّ to pound (also مِدَقٌّ and مِدَقَّةٌ).

For the first form, we have the plural مَفَاعِيلُ as مَفَاتِيحُ and مَوَازِينُ. For the rest, we have مَفَاعِلُ, as مَكَانِسُ, مَبَارِدُ, مَقَاصُّ (for مَقَاصِصُ).

THE DIMINUTIVE

4. *The Diminutive* (إِسْمُ ٱلتَّصْغِيرِ) can be formed from any noun. If there are three consonants in the noun, the Diminutive is فُعَيْلٌ. If there are four or more, the form is فُعَيْلِلٌ.

(a) Three consonants.

بَحْرٌ sea, becomes بُحَيْرَةٌ (note fem. ending) lake

كَلْبٌ dog, becomes كُلَيْبٌ

بَابٌ door, becomes بُوَيْبٌ

ظِلٌّ shadow, becomes ظُلَيْلٌ

شَابٌّ youth, becomes شُبَيِّبٌ

The *dim.* of كِتَابٌ a book, is كُتَيِّبٌ

Note that the full form returns in the doubled verb, as in the last two examples above. Where there are weak radicals which have changed, they must be reinstated, as in بُوَيْبٌ, the *wāw* having been changed to *'alif* in باب.

The feminine ending is retained in words like قَلْعَةٌ fort, from which the diminutive is قُلَيْعَةٌ; شَجَرَةٌ a tree, from which we have شُجَيْرَةٌ a bush; مُدَيْدَةٌ from مُدَّةٌ a period.

In feminine nouns which have not the feminine ending, this occurs in the diminutive:

شُمَيْسَةٌ from شَمْسٌ (f.) sun.

دُوَيْرَةٌ from دَارٌ (f.) house.

حُوَيْلَةٌ from حَالٌ (f.) state, condition.

(b) Four consonants: here the form is فُعَيْلٌ.

e.g. عَقْرَبٌ a scorpion عُقَيْرِبٌ

مُسْلِمٌ Muslim. مُسَيْلِمٌ

مُسْلِمَةٌ ,, (fem.) مُسَيْلِمَةٌ

Note the following:

عُصْفُورٌ a sparrow, عُصَيْفِيرٌ

سُلْطَانٌ a sultan, سُلَيْطِينٌ

حَمْرَاءُ red (fem.) حُمَيْرَاءُ

(c) Five consonants: here one consonant, usually the last, must be removed to form the Diminutive:

e.g. عَنْدَلِيبٌ nightingale, *dim.* عُنَيْدِلٌ

سَفَرْجَلٌ quince, سُفَيْرِجٌ

إِمْبَرَاطُورٌ Emperor, أُبَيْطِرٌ

(note the broken plural: أَبَاطِرَةٌ)

But where the fifth consonant is the *nūn* of the suffix انٌ this may be retained, as زَعْفَرَانٌ saffron; the diminutive being زُعَيْفَرَانٌ.

5. Note the following forms:

أَبٌ father; *dim.* أُبَيٌّ

أَخٌ brother أُخَيٌّ

أُخْتٌ sister أُخَيَّةٌ

اِبْنٌ son بُنَيٌّ

بِنْتٌ، اِبْنَةٌ daughter بُنَيَّةٌ

شَيْءٌ thing شُوَيَّةٌ، شُوَيٌّ (used in colloquial to mean "a little", "slightly").

USE OF THE DIMINUTIVE

6. The student will probably have little cause to use these forms; the important thing is for him to recognise them. They are used as follows:

(a) In proper names,

e.g. حُسَيْنٌ Ḥusain, *dim.* of حَسَنٌ

عُبَيْدٌ ع Ubaid, *dim.* of عَبْدٌ

in عُبَيْدُ اللهِ ع Ubaidullāh.

(b) With a specialised meaning,

e.g. بُحَيْرَةٌ lake, from بَحْرٌ

كُتَيِّبٌ booklet, from كِتَابٌ

كُلَيْبٌ puppy, from كَلْبٌ

(c) For endearment,

e.g. يَا بُنَيَّ, regularly used by a father to his son.

(d) To express contempt,

e.g. if a grown man were termed رُجَيْلٌ.

7. The Diminutive is sometimes used also with triliteral prepositions,

e.g. قَبْلَ الْفَجْرِ before dawn.

قُبَيْلَ الْفَجْرِ a little before dawn.

بُعَيْدَ الظُّهْرِ a little after noon.

An even rarer usage is with the Verb of Wonder:

e.g. مَا أُحَيْسِنَهُ from مَا أَحْسَنَهُ how handsome he is!

مَا أُمَيْلِحَهُ from مَا أَمْلَحَهُ with the same meaning.

VOCABULARY

(excluding words occurring in the body of the chapter)

بَيْتُ لَحْمٍ (*diptote*) Bethlehem

بَيْتُ ٱلْمَقْدِسِ Jerusalem

قَدُسَ (ـُ) to be holy

قَدَّسَ II to make holy, sanctify

عَيْنُ سُلْوَانَ Ain Sulwan (place-name) (سُلْوَانُ = solace, comfort)

عَيْنٌ *pl.* أَعْيُنٌ ، عُيُونٌ spring,* stream

أَبْرَأَ IV to cure

ضَرِيرٌ *pl.* أَضْرَارٌ blind

نَقَرَ (ـُ) to hollow out, pierce, peck

مِنْقَارٌ *pl.* مَنَاقِيرُ beak, bill (of bird)

حَبَسَ (ـِ) to imprison, shut up

نَفْسٌ *pl.* أَنْفُسٌ self, same

نَفْسُهُ ، نَفْسُهَا himself, herself, etc.

عِبَادَةٌ worship, piety

وَلَدَ (يَلِدُ) to bear a child, beget

مِيلٌ *pl.* أَمْيَالٌ mile

قَبْرٌ *pl.* قُبُورٌ tomb, grave

يَعْقُوبُ (*diptote*) Jacob

قُبَّةٌ *pl.* قِبَبٌ dome

مَعْقُودٌ arched, vaulted (in this context)

كَنِيسَةٌ *pl.* كَنَائِسُ church

غَايَةٌ limit, extreme

أَبْصَرَ IV to see

وَطَاءٌ depression (of land)

عَمُودٌ *pl.* أَعْمِدَةٌ pillar, column

رُخَامٌ marble

مَلِيحَةٌ beautiful thing, attractive thing

رُكْنٌ *pl.* أَرْكَانٌ ، رُكُونٌ corner

هَيْكَلٌ *pl.* هَيَاكِلُ temple, shrine, statue, altar

دَاخِلَ inside *prep.*

خَارِجَ outside *prep.*

مَذْوَدٌ *pl.* مَذَاوِدُ manger

طَيْرٌ *pl.* طُيُورٌ bird

مَسَافَةٌ *pl.* ـَاتٌ — distance

قِطٌّ *pl.* قُطُوطٌ cat

عُشٌّ *pl.* عُشَشٌ nest (of bird)

عَضَّ (ـُ) to bite

---

* NOTE: A little later in the following extract عَيْنٌ is also used with the common meaning of "eye".

EXERCISE 75

NOTES:

(a) This exercise is not intended to test the accompanying chapter which is largely concerned with word structure rather than syntax or grammar.

(b) The student will have observed that in previous exercises some vowel points from common words and particles have been gradually dropped. From now onwards non-essential vowels will be omitted. The same applies to orthographical signs.

From a description of the Holy Land by the geographer al-Idrīsī (12th century A.D.)

(بَيْتُ لَحْمٍ) سِرْتُ من بيتِ المَقْدِسِ إلى مدينة بَيْتَ لَحْمَ فوجدتُ على طريقى عَيْنَ سُلْوَانَ. وهى العين التى أَبْرَأَ فيها السيدُ المَسيح (Christ) الضَرِيرَ الأَعْمَى. ولَمْ تَكُنْ له قَبْلَ ذلك عينان. وبِقُرْبِهَا بُيُوتٌ كثيرة مَنْقُورَةٌ فى الصخر. وفيها رجالٌ حَبَسُوا أَنْفُسَهُم فيها عِبَادَةً. وأَمَّا بيت لحم — وهو الموضعُ الذى وُلِدَ فيه السيدُ المسيحُ — فَبَيْنَهُ وبَيْنَ المَقْدِسِ ستةُ أَمْيَالٍ. وفى وَسَطِ الطريق قَبْرُ وَلَدَىْ يَعْقُوبَ. وهو قَبْرٌ عَلَيْهِ اثنا عشر حَجَرًا. وفَوْقَهُ قُبَّةٌ مَعْقُودَةٌ بالصخر وبيت لحم هُنَاكَ. وفيها كَنِيسَةٌ حسنة البِنَاء مُزَيَّنَةٌ الى أَبْعَدِ غَايَةٍ حتى أَنَّهُ* ما أُبْصِرَ فى جميع الكنائس مِثْلُهَا بِنَاءً. وهى فى وَطَاءٍ مِنَ الأَرْضِ،

* The student should notice this use of the vague attached pronoun ـهُ, which refers back to nothing in particular. The particles أَنَّ and إِنَّ etc. *must* be followed by an accusative, and if no noun is available, a pronoun must be used. This pronoun normally refers back to some noun in the previous sentence which also plays a part in the sentence after أَنَّ etc. When, however, no such noun is available, the neutral pronoun ـهُ is used merely to satisfy grammatical requirements. It is not, of course, translated.

ولَها بابٌ من جِهَةِ المغرب، وبها من اعمدة الرُخام كُلٌّ مَليحَة وفى رُكْنِ الهَيْكَلِ فى جهة الشمالِ المغارةُ التى وُلِدَ بها السيد المسيح، وهى تَحْتَ الهيكل وداخِلَ المغارة المِذْوَدُ الذى وُجِدَ به. وإذا خَرَجْتَ من بيت لحم نَظَرْتَ فى الشرق كَنيسَةَ المَلائِكَة الذين بَشَّروا الرُعاةَ بِمَوْلِدِ السيدِ المسيح.

EXERCISE 76

1. My brother was accused of worshipping idols outside the Mosque of Omar (عُمَر). 2. These birds have long beaks. 3. We saw a spring of pure flowing (running) water outside the cave. 4. The tomb of these men is at (على) a distance of four miles from the place in which they were imprisoned. 5. If you ask the director of stores, he will issue you with three files, one [pair of] scissors, and two hammers; one big, one small. 6. My black cat gave birth to seven kittens, one of them black, three grey, two white and one brown. 7. In one of the corners of this consecrated temple (use *pass. part.* pf قدس II) are three marble pillars. 8. The women saw a vaulted dome in the middle (وَسَطٌ) of the pasture-land, near the lake, and they realised that it was the tomb of Jacob. 9. I was extremely afraid of the situation (lit. I feared the extremity of fear). 10. His name will become holy a little after his death. 11. My house is a place of prayer, and you have made it (use جعل) a market in which merchandise is bought and sold. 12. You have swept the room with a new broom, and you have ironed my clothes with a new iron, yet all your work is bad. 13. Our appointment was for five o'clock. Why did you not arrive until seven o'clock? 14. London (لُنْدُنُ) is a meeting place for students from every nation. 15. Outside my office is a bush in which there is a nightingale's nest.

16. Shortly after mid-day, my son, we will meet in Husain's garden. In it are many different kinds of fruit, including (سفرجل) quince and apple, and I prefer quince. 17. I opened his desk with the key, and found his new article on Arab independence in it and it was in excellent handwriting. 18. The sparrow is a small bird [well-]known in England. 19. A little scorpion bit him while he was repairing the fan in my brother's room. 20. Weigh everything on the official scales in the market; I have no confidence in the merchants' scales.

CHAPTER FORTY
(اَلْبَابُ اَلْأَرْبَعُونَ)

The Relative Noun and Adjective
Various Adjectival Forms

1. The *Relative Adjective* (اِسْمُ اَلنِّسْبَةِ) is formed by adding يٌّ ـِـ to a Noun, and denotes that the person or thing governed is related to or connected with the original noun. It is most frequently formed from geographical and other proper names, names of occupation, tribe, land, city, and the like. If the noun has the feminine ending ة this must be dropped before adding ى.

عَرَبٌ Arabs (collective);	عَرَبِيٌّ Arabic, Arab.
مِصْرُ Egypt;	مِصْرِيٌّ Egyptian, an Egyptian.
مَكَّةُ Mecca;	مَكِّيٌّ Meccan.
طَبِيعَةٌ nature;	طَبِيعِيٌّ natural.
عِلْمٌ science;	عِلْمِيٌّ scientific.
ثَقَافَةٌ culture;	ثَقَافِيٌّ cultural.
صِنَاعَةٌ art, craft, industry;	صِنَاعِيٌّ artificial, industrial.
حَدِيدٌ iron;	حَدِيدِيٌّ iron.
يَوْمٌ day;	يَوْمِيٌّ daily.

Non-radical letters in the noun, particularly long vowels

or diphthongs, are sometimes dropped, as in the following examples:

مَدِينَةٌ city;	مَدَنِيٌّ civil, civilian.
قُرَيْشٌ Quraish (a tribe);	قُرَشِيٌّ Quraishi, Quraishite.
ثَقِيفٌ Thaqīf (a tribe);	ثَقَفِيٌّ Thaqifite.

2. Sometimes the final *'alif* occurring in a foreign name is retained with a following *wāw* added, or replaced by a *wāw*, although this is frowned upon by purists, e.g.:

فَرَنْسَاوِيٌّ or فَرَنْسَوِيٌّ for فَرَنْسِيٌّ, from فَرَنْسَا France.

دُنْقُلَاوِيٌّ for دُنْقُلِيٌّ, of or from Dongola (a Sudanese province).

Note also the following:

إِنْجِلْتَرَا England;	إِنْكِلِيزِيٌّ English.
بِرِيطَانِيَا Britain;	بِرِيطَانِيٌّ British.
إِيطَالِيَا Italy;	إِيطَالِيٌّ Italian.
اَلْيَمَنُ Yemen;	يَمَنِيٌّ (يَمَانٍ *antiq.*) Yemeni, Yemenite.
هَرَاةُ Herat;	هَرَوِيٌّ of Herat.
مَرْوُ Merv;	مَرْوَزِيٌّ of Merv.
اَلرَّيُّ Rai;	رَازِيٌّ of Rai.

3. The words أَبٌ father, and أَخٌ brother, take back their original *wāw* and form أَبَوِيٌّ fatherly; أَخَوِيٌّ brotherly.

If a noun ends in ا, اً, ى, ىً, this is changed to *wāw* before the ending, e.g. مَعْنَوِيٌّ abstract, from مَعْنًى meaning; دُنْيَوِيٌّ worldly, from دُنْيَا world.

Note also نَبَوِيٌّ, from نَبِيءٌ or نَبِيٌّ prophet; ثَانَوِيٌّ secondary, from ثَانٍ (مَدْرَسَةٌ ثَانَوِيَّةٌ secondary school); سَنَوِيٌّ annual, from سَنَةٌ a year.

The same is the case with the *hamza* in the ending اءٌ, اءُ, e.g. سَمَاءٌ heaven, سَمَاوِيٌّ heavenly. But شِتَاءٌ winter, becomes شَتَوِيٌّ wintry (without the *'alif*). Note also that the word قَرْيَةٌ village, forms قَرَوِيٌّ villager.

. These adjectives usually take the sound plural, e.g. مِصْرِيٌّ Egyptian; pl. مِصْرِيُّونَ. There are some exceptions to this rule, such as: عَرَبِيٌّ pl. عَرَبٌ, e.g. كَاتِبٌ عَرَبِيٌّ an Arab writer; كُتَّابٌ عَرَبٌ Arab writers; بَغْدَادِيٌّ pl. بَغَادِدَةٌ Baghdadi.

It must be remembered that in Arabic many of these adjectives are also used as nouns.

THE RELATIVE NOUN

5. The Feminine Singular of the Relative Adjective forms the *Relative Noun* which frequently has a specialised meaning, abstract or concrete, e.g.

إِنْسَانٌ man;	إِنْسَانِيٌّ human;	إِنْسَانِيَّةٌ humanity.
إِلٰهٌ God;	إِلٰهِيٌّ divine;	إِلٰهِيَّةٌ divinity.
شَهْرٌ month;	شَهْرِيٌّ monthly;	شَهْرِيَّةٌ monthly salary.
يَوْمٌ day;	يَوْمِيٌّ daily;	يَوْمِيَّةٌ diary, journal.

In some cases this form exists where the Relative Adjective does not, or is seldom seen. Thus, for example, the Relative Adjective is rarely formed from the so-called Elative form

but we find أَقَلِّيَّةٌ with the meaning "minority", from أَقَلُّ less, least; and أَكْثَرِيَّةٌ "majority", from أَكْثَرُ more, most.

All these nouns have the Feminine Sound Plural.

Some Verbal Nouns form the Relative Noun with a special meaning, e.g. إِتِّفَاقٌ, v.n. of وفق VIII, with the meaning "agreement" forms إِتِّفَاقِيَّةٌ which is used today to mean an agreement of an official, political, commercial, or international nature, or a treaty. This is typical of the great extension in the use of the Relative Noun and Adjective in modern Arabic, so much so, that it is almost permissible to make them up for oneself. Such phrases as اَلسَّنَةُ اَلْمَدْرَسِيَّةُ "the school year", the Relative Adjective being formed from the Noun of Place and Time of دَرَسَ "to study", are characteristic of the modern idiom.

6. A rare form of Relative Adjective ends in ـَـ انِيٌّ. From رُوحٌ spirit, we have رُوحَانِيٌّ spiritual, and رُوحَانِيَّةٌ spirituality. From جِسْمٌ body; جِسْمَانِيٌّ bodily, corporeal.

Note also إِسْكَنْدَرَانِيٌّ Alexandrian, from اَلْإِسْكَنْدَرِيَّةُ Alexandria (in Egypt); لَاذِقَانِيٌّ of or from اَللَّاذِقِيَّةُ Latakia (a town in Syria).

ADJECTIVAL FORMS

7. The student has now encountered nearly all the Adjectival forms (اِسْمُ صِفَةٍ). Most of them resemble in meaning the Active Participle of the Simple Verb and are termed in Arabic اَلْأَسْمَاءُ اَلْمُشَابِهَةُ لِاسْمِ اَلْفَاعِلِ. They include the following:

(i) فَاعِلٌ, the Active Participle itself.

(ii) فَعِيلٌ, e.g. كَبِيرٌ, from كَبُرَ; etc. This form sometimes has the meaning of the Passive Participle, in which case the Plural is usually of the measure فَعْلَى, e.g. جَرِيحٌ pl. جَرْحَى wounded, from جَرَحَ; قَتِيلٌ, murdered, pl. قَتْلَى from قَتَلَ.

(iii) فَعُولٌ, e.g. صَبُورٌ patient, from صَبَرَ.

(iv) فَعْلَانُ, e.g. كَسْلَانُ lazy, from كَسِلَ.

(v) فَعْلَانٌ, e.g. فَرْحَانٌ glad, joyful; from فَرِحَ.

(vi) أَفْعَلُ, for Colours and Defects.

(vii) فَعْلٌ, e.g. صَعْبٌ difficult, from صَعُبَ.

(viii) فَعَلٌ, e.g. حَسَنٌ good, beautiful, from حَسُنَ.

(ix) فَعِلٌ, e.g. فَرِحٌ joyful, from فَرِحَ.

The following have intensive meanings:

(x) فَعَّالٌ, e.g. كَذَّابٌ a liar, addicted to lying; from كَذَبَ. عَلَّامٌ, a savant, learned man; from عَلِمَ.

This form is also used for professions and occupations, etc., e.g. نَجَّارٌ a carpenter; خَيَّاطٌ a tailor.

(xi) فَعِّيلٌ, e.g. صِدِّيقٌ righteous, very trustworthy.

(xii) مِفْعِيلٌ, e.g. مِسْكِينٌ poor, unfortunate, wretched.

(xiii) مِفْعَالٌ, e.g. مِقْدَامٌ brave.

Some of these forms may be given an even more intensive meaning by the addition of the Feminine ending, even when

referring to males, e.g. عَلَّامَةٌ very learned, a very learned man; مِقْدَامَةٌ very brave.

FURTHER NOTES ON THE ELATIVE (اِسْمُ ٱلتَّفْضِيلِ)

8. The *Elative* (see Chapter Eleven) is always formed from the three radicals. Thus from حَبِيبٌ beloved, is formed أَحَبُّ (for أَحْبَبُ) more beloved, dearer. In the case of Participles of the Derived forms, words with more than three consonants, and words of the form أَفْعَلُ, the Elative is formed by using either أَكْثَرُ or أَشَدُّ followed by a noun in the accusative (a Verbal Noun, as a rule), e.g. مُجْتَهِدٌ diligent; أَكْثَرُ ٱجْتِهَادًا more diligent (lit. "more as to diligence"). أَسْوَدُ black; أَشَدُّ سَوَادًا blacker (lit. "stronger as to blackness").*

9. If the second part of the comparison is not a noun but a whole sentence or an adverbial determination, it is preceded by مِمَّا (for مِنْ مَا) with a Verb or the Preposition مِنْ with an attached Pronoun, e.g.

أَلْطَفُ ٱلْيَوْمَ (or الطَّقْسُ) ٱلْهَوَاءُ مِنْهُ أَمْسِ. the weather is pleasanter today than it was yesterday (lit. "than it yesterday").

OR

ٱلْهَوَاءُ أَلْطَفُ ٱلْيَوْمَ مِمَّا كَانَ أَمْسِ. (lit. "than it *was* yesterday")

Metaphorical expressions such as "as quick as lightning", "as sweet as sugar" are usually put into the comparative in Arabic, as a literal translation is not possible, e.g.

أَسْرَعُ مِنَ ٱلْبَرْقِ lit. "quicker than lightning".

أَحْلَى مِنَ ٱلسُّكَّرِ lit. "sweeter than sugar".

* See Appendix C, §4 (c).

Another method of rendering it would be سَرِيعٌ كَالْبَرْقِ lit. "quick like lightning".

(كَ "like as" is an attached Preposition taking, of course, the Genitive.)

VOCABULARY

(excluding words occurring in the body of the chapter)

عَوْنٌ *pl.* أَعْوَانٌ helper, attendant

يُقَالُ لَهُ he is called

بَيْنَ يَدَيْهِ in front of him

لِ belonging to, to

أَزَالَ IV to put an end to, remove

سَمْعاً وَطَاعَةً I hear and obey (lit. hearing and obeying)

هَلَكَ (ـِـ) هَلَكَ (ـُـ) to perish

أَهْلَكَ IV to ruin, destroy

تَعَلُّقَاتٌ property

مَلَكَ (ـِـ) to possess

غَالٍ expensive

رَخِيصٌ cheap

حِيلَةٌ *pl.* حِيَلٌ stratagem, trick

خَلَّصَ II to save

تَخَلَّصَ V to be saved

مِنْ فَضْلِكَ please! (lit. from your kindness)

وَدَّعَ II to take leave of, say goodbye to

أَوْصَى بِ IV to make recommendation, recommend

ضَجِيجٌ clamour

عَلَا (ـُـ) to rise, be or become high

صِيَاحٌ shouting

اسْتَغَاثَ بِ X to ask help of

تَعَالَى may He (God) be exalted (lit. He has become exalted)

أَخْطَأَ IV to make a mistake, err

غَفَرَ لِ (ـِـ) to forgive

فَحْمٌ charcoal, coal

خَلٌّ vinegar

أَمَّمَ II to nationalise (from أُمَّةٌ nation)

وَاللهِ oath on the name of God

عَبْقَرِيَّةٌ genius

EXERCISE 77

NOTE: The following exercise is not specially connected with the contents of the chapter.

حُكِيَ أنَّ هارونَ الرشيدَ استدعى رجلاً من اعوانه يُقالُ لَهُ صَالِحٌ ، فلمّا حضر بين يَدَيْه قال له : « يا صالح سِرْ الى منصور وقُلْ له : إنَّ لنا عندك أَلْفَ أَلْفِ دِرْهَمٍ ، والرأى قد اقتضى انك تحمل ذلك المبلغ لنا فى هذه الساعة ، وقد امرتُك يا صالح أَنَّهُ إنْ لَمْ يَحْصُلْ لك ذلك المبلغ من هذه الساعة الى قبل المغرب أَنْ تُزيلَ رَأْسَهُ عن جسدِه و تَأْتِيَنا به ». فقال صالح : سَمْعًا وطاعةً.

ثم سار الى منصور وأَخْبَرَهُ بِما ذَكَرَ اميرُ المؤمنين . فقال منصور : « قد هلكتُ ، واللّٰه إنَّ تَعَلُّقَاتى وما تَمْلِكُهُ يدى اذا بيعَتْ بِأَغْلَى قيمةٍ لا يزيدُ ثَمَنُهَا على مائةِ الف ، فمِن أَيْنَ أَقْدِرُ يا صالح على التسعمائة أَلْفِ دِرْهَمٍ الباقيَة؟ » فقال له صالح : « دَبِّرْ لك حِيلَةً تَتَخَلَّصُ بِها عاجلاً وإلّا هلكتَ ، فإنّى لا أَقْدِرُ أَنْ أُتَمَهَّلَ عليك لحظةً بعد المدة التى عَيَّنَها لى الخليفةُ فَأَسْرِعْ بِحِيلةٍ ». فقال المنصور : « يا صالح ، أَسْأَلُك أَنْ تحملَنى ، من فَضْلِكَ ، الى بيتى لِأُوَدِّعَ أولادى ، وأهلى ، وأُوصِىَ لأقاربى ». قال صالح : « فَمضيتُ معه الى بيته فجعل يودّع اهلَه ، وارتفعَ الضجيجُ فى منزله وعَلا البُكاءُ والصياحُ والاسْتِغَاثَةُ باللّٰه تَعَالَى ».

(From الف ليلة وليلة, *The Thousand and One Nights*).

EXERCISE 78

1. Among his helpers were an Egyptian, two Italians and three old Meccans whom he had met on the pilgrimage a year previously. 2. This region is called the light industries region: it was established by the government after the war had put an end to the former industries of our country. 3. I read in his diary how he saved himself and all he possessed by a stratagem. 4. Please show me the way to the civil airport. 5. Everything was expensive in England after the war. 6. Education is cheap in the French government secondary schools. 7. The majority recommended the nationalisation of all foreign commercial companies, so a cry and clamour arose from the minority. 8. My husband has said farewell to me for the last time, so I ask help of God most high in my difficult problems. 9. To err is human, to forgive is divine. 10. The workers' monthly pay was increased by an agreement between them and the employers. 11. Spiritual health is more important than bodily health. 12. I am a patient man and am not quick to anger. 13. I met a beggar in the streets – and he had been a carpenter formerly: "I am a poor unfortunate", he said, "give me something" (a thing). 14. "I have no money with me", I said, "ask help of God most high". 15. He was a very learned man, and was more diligent than other scholars. 16. Your face is blacker than coal, my son. Where have you been? 17. The university is bigger today than it was formerly. 18. They are better in work than they are in words. 19. Her words were as sweet as sugar, but her thoughts were as bitter as vinegar. 20. You are very worldly men. 21. The genius of Omar is famous in the history of the caliphs.

CHAPTER FORTY-ONE
(أَلْبَابُ ٱلْحَادِى وَٱلْأَرْبَعُونَ)

Abstract Nouns. Proper Names

1. Nouns may be classified according to their meanings as

(a) Names of *Classes* or *Species*, (إِسْمُ ٱلْجِنْسِ)

(b) *Proper Names* (إِسْمُ عَلَمٍ).

2. The first type may be subdivided into:

(a) *Concrete* إِسْمُ عَيْنٍ whether Nouns such as رَجُلٌ man; فَرَسٌ horse, or Adjectives such as رَاكِبٌ riding; جَالِسٌ sitting.

(b) *Abstract* إِسْمُ مَعْنًى, whether nouns such as عِلْمٌ science, learning, جَهْلٌ ignorance; or adjectives such as مَفْهُومٌ understood.

3. When *Abstract Nouns* are used in a general sense and without further determination they always take the Article,

e.g. اَلشَّجَاعَةُ فَضِيلَةٌ bravery is a virtue.

But the same rule applies to all nouns used in a general or generalizing sense, as in the names of materials,

e.g. اَلذَّهَبُ وَٱلْفِضَّةُ مَعْدَنَانِ gold and silver are (two) metals.

We do, however, have such renderings as: صُنْدُوقُ ذَهَبٍ, gold box; صُنْدُوقٌ مِنْ ذَهَبٍ, (lit. a box from gold) instead of صُنْدُوقٌ مِنَ ٱلذَّهَبِ.

The same rule is applied to people and animals, as in the following examples: لَنْ يَدْخُلَ ٱلْكَذَّابُونَ ٱلْجَنَّةَ liars shall not

enter heaven; اَلْحِصَانُ حَيَوَانٌ كَرِيمٌ would translate "horses are noble animals" as well as, "the horse is a noble animal".

In a sentence like هٰذَا ٱلْبَيْتُ غَيْرُ مُلَائِمٍ لِلْأَثَاثَاتِ ٱلثَّقِيلَةِ, this house is not suitable for heavy furniture, the indefinite can also be used, as لِأَثَاثَاتٍ ثَقِيلَةٍ.

4. Proper names are always definite and so can be the subject of a Nominal Sentence,

e.g. حُسَيْنٌ مُعَلِّمٌ Hussein is a teacher.

بَغْدَادُ مَدِينَةٌ جَمِيلَةٌ Baghdad is a beautiful city.

Note, however, that some proper names include the article,

e.g. Khartoum is اَلْخَرْطُومُ; Cairo is اَلْقَاهِرَةُ.

5. Many names take the form of a noun followed by a Genitive in *'iḍāfa*,

e.g. عَبْدُ ٱللّٰهِ Abdullah (or Abdullahi)

أَبُو بَكْرٍ Abu Bakr.

In such names, the first part is declined, but the genitive naturally cannot change,

e.g. جَاءَ أَبُو بَكْرٍ Abu Bakr came.

رَأَيْتُ أَبَا بَكْرٍ I saw Abu Bakr.

مَرَرْنَا بِأَبِي بَكْرٍ We passed Abu Bakr.

أَيْنَ عَبْدُ ٱللّٰهِ Where is Abdullah?

نَادِ عَبْدَ ٱللّٰهِ Call Abdullah!

Note: In modern Arabic place names consisting of أَبُو plus

a Genitive, sometimes the nominative form is used in all cases in unvowelled writing or print,

e.g. أَبُو حَمَد Abu Hamad (a town in the Sudan)

نَزَلَ بِأَبُو حمد He alighted at Abu Hamad.

for بأبى حمد

زار أبو حمد He visited Abu Hamad.

for زار أبا حمد

6. Classical Arabic proper names are a difficult subject, and often a source of trouble when one tries to look them up in the index of a book. They include these elements:

(a) The Name Proper, e.g. زَيْدٌ Zaid; جَعْفَرٌ Ja'far; سُلَيْمَانُ Sulaimān (Solomon) اَلْخَلِيلُ al-Khalīl.

(b) The *Kunya* (كُنْيَةٌ), containing a term of relationship such as "father", "mother", "brother", "son", "sister",

e.g. ابن بطّوطة Ibn Baṭṭūṭa.

ابن احمد Ibn Aḥmad.

أُمّ كُلثوم Umm Kulthūm.

أخو هٰرونَ Akhū Hārūn.

(c) The *Nickname* (لَقَبٌ), usually given to a grown man, referring to some quality for which he is famous (أبو بكر الصّدّيق Abū Bakr aṣ-Ṣiddīq i.e. "the righteous"), to some event with which he is associated (تَأَبَّطَ شَرًّا Ta'abbaṭa Sharran, given to the poet who, as the name signifies, carried evil, in his case a ghoul, under his arm!) or to a place of origin or residence, or a tribe, e.g. اَلْخَلِيلُ بْنُ أَحْمَدَ الفَرَاهِيدِىّ al-Khalīl ibn Aḥmad al-Farāhīdī (tribe); أَبُو عَمْرٍو الشَّيْبَانِىّ, Abū 'Amr ash-Shaibānī

(tribe); الهَرَوِيّ, al-Harawī (of the town of Herat); الأَنْدَلُسِيّ al-Andalusī (the Andalusian); البَغْدادِيّ, al-Baghdādī (of Baghdad).

Note that some compound names are indeclinable, e.g تَأَبَّطَ شَرًّا given above, which is really a verb with its object, in fact. a complete sentence.

In the case of authors and other famous historical characters, the name by which a man is popularly known may be any one of the above three elements, e.g. (a) الخليل بن احمد is known as الخليل; (b) أبو الحُسَيْن محمد بن جُبَيْر is known as اِبن جُبَيْر; (c) محمد بن جرير الطَبَرِيّ is known as الطبرى from Tabaristan, his place of birth.

Older writers in giving a person's proper name will often include a whole pedigree after the Kunya and two or more names and أَلْقَابٌ (pl. of لَقَبٌ).

7. The two names عUmar (Omar) and عAmr (Amr). عُمَرُ is a diptote. عُمْرٌ is a triptote and is declined as follows: Nom. عمرو عamrun; Acc. عَمْرًا عamran; Gen. عَمْرٍو عamrin. This is purely a convention of spelling and does not affect the pronunciation. The otiose و distinguishes the two names in unvowelled script.

8. For the rule of when بن is used for اِبن ibn, see Chapter Seven, sec. 3.

VOCABULARY

ثِقَةٌ confidence, trust (in passage (A) Ex. 79 a reliable scholar, authority)

نَحْوِيٌّ grammarian

مَعْرُوفٌ بِ known as

أَخَذَ عَنْ to study under, learn from (*antique usage*)

خِلَافَةٌ caliphate (office; or period of reign)

مَعْنًى *pl.* مَعَانٍ meaning

بُخْل greed, avarice, stinginess

رَذِيلَة *pl.* رَذَائِل vice, a vice

فَضِيلَة *pl.* فَضَائِل virtue, a virtue

مَعْدِن *pl.* مَعَادِن mine, metal

إِبْط *m.* or *f.*, *pl.* آبَاط armpit

غُول *pl.* أَغْوَال ، غِيلَان demon (ghoul)

شَبَح *pl.* أَشْبَاح phantom, ghost

أُسْطُورَة *pl.* أَسَاطِير legend

حَيْثُ where, since

فَاوَضَ III to negotiate with

مُفَاوَضَات negotiations

بَلَاغ *pl.* ـَاتٌ message, announcement; communiqué (*mod.*)

قَارِئ *pl.* قُرَّاء reader

فَن *pl.* فُنُون art *n.*

فَنِّي artistic, technical

فَنَّان artist

بَرْقِيَّة / تِلِغْرَاف } telegram

إِجْرَاءَات measures, steps

نُفُوذ influence

نَافِذَة *pl.* نَوَافِذ window

فُرْصَة *pl.* فُرَص chance, opportunity

بَخْت fortune, good luck

بَخِيت fortunate, lucky

كَفَى (ـِ) to suffice, be sufficient for

كِفَايَة a sufficiency, enough (*mod.*)

وُجْهَة نَظَر point of view (*mod.*)

زَعَمَ (ـَ) to claim, assert

زَعِيم *pl.* زُعَمَاء leader, spokesman

تَضَمَّنَ V to include, contain

أَهَمِّيَّة importance

مَبْدَأ *pl.* مَبَادِئ principle, element

تَوَلَّى V to take upon oneself, be entrusted with

وِلَايَة *pl.* ـَاتٌ province

مُبَاحَثَة discussion

عُلُوّ height

عَكْس the opposite of anything

بِالْعَكْسِ on the contrary

عَلَى السَّوَاء equally, alike

بَشَر man, mankind

EXERCISE 79

A

(From Ibn al-Anbārī, 13th century A.D., نُزْهَةُ ٱلْأَلِبَّاء, a collection of biographies of Lexicographers. The following piece is about al-Qirmīsīnī who was so called because he came from Qirmīsīn, a village in N. Iraq.)

وأمّا (as for) « أبو الحسن بن هارون بنُ نَصْر » المعروف « بالقِرْمِيسِينِيّ » النَحوِيّ ، فإنّهُ أخذ عن « عَلِي بن سليمان الأَخْفَشِيّ » وأخذَ عنهُ عبدُ السَلام بن حُسَيْن البَصْرِيّ قال « ابْنُ أَبِي الفَوَارِس » : تُوُفِّيَ عَلِي بن هارون القرميسيني النحوى فى جمادى الآخرة سَنَةَ إِحْدَى وسبعين وثلاثمائة فى خلافة « الطائع » قال : وكَانَ عِنْدَهُ[1] من أبي حسن الأخفش أشياءُ كثيرةٌ وسمعتُ منه يقولُ كَانَ ثقةً جَمِيلَ الأَمْرِ[2] وكان مولدُهُ سنةَ تسعين ومائتين .

B

١ — ما هو معنى البخل والكرم؟ إنَّ الاوّلَ عكسُ الثانى ، فذاك (the former) رَذِيلةٌ وهذا فضيلةٌ ، حَيْثُ أنَّ دِينَي الاسلام والمَسِيحِيّة يَطْلُبَانِ من الانسان الإعْطاءَ. وللبخيل الذى له اكثرُ مِمَّا يكفيه أنْ يَهْتَمَّ بالمَساكِين وأنْ يُعْطِيهم ما (that which) يَعيشون به. هذا مَبْدأٌ فى كِلا الدِينَيْن ذو اهمية كبيرة ولهذا المبدإ الأساسى نفوذٌ

[1] عند is used in the sense "to have".

[2] جميل الأمر The word أمر adds nothing to the meaning here.

عَظيمٌ فى تأريخ البَشَر. ٢ — فى اثناء تلك المباحثة زَعَمَ أحدُ الاعضاء أنَّ البرقيةَ تَتَضَمَّنُ خبراً مهماً عن المفاوضات الأخيرة. ٣ — لُقِّبَ هذا الشاعرُ بَتَأَبَّطَ شرًّا لأَنَّهُ كان يحمل غولاً تحت إبطه فى يومٍ من الايام. أمّا أنا، فاعتبرُ هذه القصَّةَ أُسْطُورَةً كاذبةً لا تَسْتَحِقُّ اهتمامَ القارئ. ٤ — إنَّ الشِعْرَ فَنٌّ والشاعرَ فَنَّانٌ بالكلمات، والشعر فى رأى العرب اكبر فنٍّ ادبيٍّ. ٥ — ما هى وجهةُ نظرِ الزعيمِ فى الإجراءات اللازمة؟ ألَمْ يُجِبْ على التلغراف؟ مَتَى يصدر بلاغٌ عن المسألة؟ ٦ — كان لى اكبرُ بَخْتٍ حَيْثُ أنّى اكتشفتُ فِضَّةً ومعادنَ اخرى فى الولاية الجنوبية. ٧ — تكونُ لك فرصةُ نظرِ البنتِ من جديدٍ من تلك النافذة العالية، وذلك كفايةٌ لشابٍّ مِثْلِكَ.

EXERCISE 80

A

The meaning of greed is that a man (the man) wants to take everything for himself, and does not like to give to others (use غيره). It is one of the greatest vices in Islam and Christianity alike. Its opposite is generosity, which was the greatest virtue of the desert Arabs in the Days of Ignorance. There is a famous Arabic book about greed called كتاب البخلاء. It is by al-Jāḥiẓ, who lived in the Ninth Century. I hope that you will have the chance to read it, as it is a book of considerable importance in the history of Arabic literature. It is a great book even from the Europeans' point of view, and those who do not know Arabic can read it in a good French translation. It contains stories of many mean men in the various provinces of the Islamic Empire.

B

Perhaps, reader (use يَا), you are among those lucky students who are concerned with Arabic poetry. Now poetry is the oldest art of the Arabs, and its principles have scarcely changed during a period of thirteen hundred years. The ancient Arabs told many stories about their poets. There is a remarkable legend about Ta'abbaṭa Sharran, the famous poet. It is said that one day he went out into the desert, where he met a ghoul – that is, a species of ghost. The poet carried it home under his arm(pit), and scared his relations. After this incident, he was nicknamed Ta'abbaṭa Sharran.

C

1. Gold and silver are precious metals. Much of our gold comes from South Africa. 2. An announcement has been heard that the negotiations between the two sides have succeeded. 3. I replied to him by telegram that I would take the necessary steps. 4. During the discussions he mentioned that two windows were not enough even (حَتَّى) for the smallest room in the house. 5. Their leader complained of the height of the chair on which the president was sitting. "He sits like an oriental prince", he said. 6. This is a matter of (ذُو) great importance to the government.

CHAPTER FORTY-TWO
(اَلْبَابُ الثَّانِي وَالْأَرْبَعُونَ)

The Feminine

1. The *Feminine* has been dealt with briefly in Chapter Three. The commonest Feminine ending is, of course, the *tā' marbūṭa*. Two other Feminine forms were described in Chapter Eleven: the Feminine of the Colour and Defect Adjectives, and the Feminine of the Elative.

2. There are a number of nouns which are of the form of the Colour-Defect Adjectives, and they too are Feminine. In many cases they may originally have been Feminine adjectives, but were so often used with some common Feminine nouns, such as أَرْضٌ "earth", that the noun was omitted, and the Adjective used alone as a Noun, e.g.

صَحْرَاءُ desert, pl. صَحْرَاوَاتٌ ، صَحَارَى

بَطْحَاءُ a wide river bed, pl. بَطْحَاوَاتٌ بِطَاحٌ

Some Feminine Nouns of this type diverge from the normal measure, e.g. كِبْرِيَاءُ pride.

The *'alif mamdūda* is recognized by the Arab grammarians as being a Feminine ending. But there are many words with this ending which are Masculine. The student must be guided by the dictionary in this matter.

3. Similarly there are many nouns of the Feminine Elative measure which are Feminine, though here again, the dictionary should be consulted. We may say that the *'alif maqṣūra* MAY BE a Feminine ending, e.g. دُنْيَا "world" (Feminine of أَدْنَى "lower", Elative of دَنِيٌّ "low".). The regular spelling would be دُنْيَى but the *'alif maqṣūra* is

written as *'alif* instead of *yā'* to avoid possible confusion with two successive *yā'*s. The "present world", or the "lower world", was originally termed الدُّنْيَا (or الحياة) اَلدَّارُ, دَارٌ being Feminine. Then the noun was omitted. In contrast, the "future world" (or hereafter) is termed اَلدَّارُ اَلْآخِرَةُ or اَلْأُخْرَى. So we may speak of الأُخْرَى or الآخِرَةُ omitting دار.

In some words there is a modification of vowelling, as in ذِكْرَى (fem.) "remembrance".

4. Some words may be spelt with final *'alif maqṣūra* or *mamdūda* at will, e.g. فَوْضَى, فَوْضَاءُ "anarchy", used classically in the expression قَوْمٌ فَوْضَاءُ (people without a chief); and ضَوْضَى, ضَوْضَاءُ "clamour, uproar"; used today by schoolmasters of an unruly class! Note that the latter has *nunation* when *maqṣūra*. Both words are, however, Masculine.

5. The addition of *tā' marbūṭa* to a Collective Noun to form the Noun of Unity has been noted in Chapter Three. Such collectives may be Masculine or Feminine, e.g. نَحْلَةٌ "a bee"; نَحْلٌ كَثِيرٌ or نحل كَثِيرَةٌ "many bees".

6. There are some Collectives, however, from which no Noun of Unity, or Singular, can be formed:

e.g. خَيْلٌ horses. إِبِلٌ camels.
قَوْمٌ people (or a people). نِسَاءٌ women.
نَاسٌ people (the form أُنَاسٌ also exists).

The last two are of disputed derivation, but may be considered broken plurals. Note إِنْسَانٌ "human being", generally shown in dictionaries under أَنِسَ as well as (نسو) نَسَا.

We may divide such words, as to gender, into two groups.

(a) Those referring to irrational beings are usually Feminine: e.g.

خَيْلٌ كَرِيمَةٌ fine (noble) horses.

إِبِلٌ كَثِيرَةٌ many camels.

(b) Those referring to human beings are usually considered to be Plurals, and are Masculine or Feminine according to significance, e.g.:

نَاسٌ كِرَامٌ noble people.

نساء كَرِيمَةٌ or نساء كَرِيمَاتٌ noble women.

جَاءَ نَاسٌ كَثِيرُونَ وَحَضَرُوا ٱلْمَعْرِضَ many people came and attended the exhibition.

7. The following should be noted:

Masc. ٱلْأَوَّلُ; Fem. ٱلْأُولَى the first

Masc. ٱلْآخَرُ; Fem. ٱلْأُخْرَى the other.

No Masc. Fem. حُبْلَى pregnant.

8. Some words which cannot, for obvious reasons, refer to the male, retain a Masculine form:

e.g. حَامِلٌ pregnant (lit. carrying).

عَاقِرٌ barren, sterile (woman).

عَجُوزٌ senile woman (uncomplimentary when applied to a man).

8. Certain adjectives have no separate form for the feminine.

(a) Those of the form فَعِيلٌ when they have the meaning of the Passive Participle, e.g.:

قَتِيلٌ slain; *synonym* مَقْتُولٌ killed.

كَانَتِ ٱلْقَتِيلُ جَمِيلَةً the slain girl was beautiful.

(b) Those of the form فَعُولٌ with the meaning of the Active Participle, e.g. صَبُورٌ patient. كَانَتْ بِنْتًا صَبُورًا she was a patient girl.

9. Adjectives of the form فَعْلَانُ, without *nunation*, take their feminine form in فَعْلَى, e.g. غَضْبَانُ angry; fem. غَضْبَى. Note, however, with *nunation*, the *tā' marbūṭa* is added, e.g. نَدْمَانٌ repentant; fem. نَدْمَانَةٌ.

10. In Chapter Three we pointed out that some words were feminine for no apparent reason, while others could be of either gender, again with no apparent explanation. Some dictionaries list these, as Hava's Arabic-English Dictionary (in the explanatory remarks of the preface). The following feminine words should be added to those given in Chapter Three; they are only the commoner ones:

بِئْرٌ	well.	حَرْبٌ	war.	رِيحٌ	wind.
عَصًا	staff, stick.	فَأْسٌ	axe.	كَأْسٌ	cup, glass.
نَعْلٌ	sandal, horseshoe.	قَوْسٌ	bow (weapon).		

11. The following should be added to the words given in Chapter Three which may be masculine or feminine at will; the letters of the alphabet, e.g. أَلِفٌ مَقْصُورٌ or مَقْصُورَةٌ (although they are usually feminine),

إِصْبَعٌ	finger.	سُلَّمٌ	ladder.
جَنَاحٌ	wing (usually masc.).	سَمَاءٌ	heaven.
حَانُوتٌ	shop, stall.	فِرْدَوْسٌ	paradise, garden.
خَمْرٌ	wine (usually fem.).	فَرَسٌ	horse.
رُوحٌ	spirit.	قَفًا	neck.

سِكِّينٌ knife.

سِلْمٌ peace.

كَبِدٌ liver.

لِسَانٌ tongue.

مُوسَى razor.

VOCABULARY

صَيَّرَ II to put, place (in Ex. 81), lit. to cause to become

عَجَلَةٌ carriage (in Ex. 81)

مُؤَخَّرٌ ، مُؤَخَّرَةٌ the rear of anything

اِسْتَلْقَى X to lie down, throw oneself down

ظَهْرٌ *pl.* ظُهُورٌ the back (anatomical)

حَثَا (ـُـ) to pour dust (upon)

نَفَذَ (ـُـ) to pierce, penetrate, be effective

اِغْتَرَّ VIII to be deceived, beguiled

غَرَّ (ـُـ) to deceive, beguile

صَنْدَلٌ sandalwood

كَافُورٌ camphor

رَمَادٌ ashes

اَلْهِنْدُ India, or the Indians

مَنْظَرٌ *pl.* مَنَاظِرُ sight, view

هِنْدِيٌّ *pl.* هُنُودٌ Indian

رُبَّمَا perhaps, sometimes, it may be

أَحْرَقَ IV to burn *tr.*

اِحْتَرَقَ VIII to be burned, to burn *intr.*

كِبْرِيَاءُ *f.* pride

فَوْضَاءُ ، فَوْضَى anarchy

ضَوْضَاءُ ، ضَوْضَى noise, clamour

عَمَّ (ـُـ) to be, or become, general or widespread

كَسَبَ (ـِـ) to win, gain

اَلطِّبُّ ، عِلْمُ اَلطِّبِّ medicine (the study, science or profession)

دَاءٌ *pl.* أَدْوَاءٌ sickness, disease

دَوَاءٌ *pl.* أَدْوِيَةٌ medicine

اَلدُّوَلِيَّةُ internationalism

EXERCISE 81

(From the Travels of Ibn Baṭṭūṭa, 14th Cent., A.D.)

مَوْتُ مُلوكِ سَرَنْديبَ (Ceylon)

اذا مات الملكُ ببلاد سَرَنْديبَ ، صُيِّرَ عَلَى عَجَلَةٍ قريباً من الأرض وعُلِّقَ فى مُؤَخَّرِها مُسْتَلْقِياً على ظَهْرِهِ يَجُرُّ شَعَرُ رَأْسِهِ التُرابَ عن الأرض. وَٱمْرَأَةٌ بِيَدِها مكنسةٌ تحثو التُرابَ على رأسه وتُنَادى : أيها الناس ، هذا مَلِكُكُم بِالْأَمْسِ قد مَلَكَكُم وكان أَمْرُهُ نَافِذاً فيكم. وقد صار إلى ما تَرَوْنَ من تَرْكِ الدُنيا. وأَخَذَ روحَه مَلَكُ الموت. فلا تَغْتَرُّوا بالحياة بَعْدَهُ. وكلامٌ نَحْوُ هذا[1] ثلاثةَ أيام. ثُمَّ يُهَيَّأُ له الصَنْدَلُ والكَافُورُ والزَعْفَرَانُ فَيُحْرَقُ به ثُمَّ يُرْمَى بِرَمَادِهِ فى الريح. والهِنْدُ كُلُّهُم يُحْرِقُونَ مَوْتَاهُمْ[2] بالنار. وسرنديبُ آخِرُ الجَزائِرِ وهى من بلاد الهِنْد وربَّما أُحْرِقَ الملكُ فَتَدْخُلُ نِسَاؤُهُ النارَ فَتَحْرِقْنَ معه :

EXERCISE 82

A

The people have been deceived by pride, so anarchy has become general. Every day we hear a clamour in the streets of the capital. The youth drink wine, get drunk, then run from shop to shop. They have already burnt more than a hundred shops. One boy, perhaps his age was about ten, broke the windows of a number of shops with a small axe. If this is the new spirit of nationalism, then I prefer internationalism.

---

[1] "is" or "there is" understood here.

[2] ى of مَوْتَى becomes ا with pron. suffix.

B

India beguiled me during the late World War. I served in the Indian Army with Indian troops, but I also saw many of the remarkable sights (مناظر) of that beautiful country. Some parts of it are like paradise to whomsoever loves colour and brightness. But it has too many inhabitants, many of whom are very poor. The new national government is fighting poverty with great energy, and I hope that it will succeed.

C

The Prime Minister's house caught fire this afternoon, and the fire brigade did not arrive until four hours later. This was because their vehicles were in a bad condition. Two of them had broken down (use كسر VII) and were awaiting repair. Among those who died in the fire were the Prime Minister's old mother, and his pregnant second wife.

D

I found a thief in the house during the night. I had no rifle or other weapon with me, so I hit him on the neck with a silver cup which I had won when I rode in horse races. When the doctor saw the tnief, he said that he had become unhappy because his wife was barren, and that was the reason for his resorting to a life of crime. My wife is a very patient woman, but she does not believe all these new ideas which have come into medicine. "This man is not sick", she says, "he is a criminal. But that is a nasty word, and people don't like nasty words these days, even when they are the truth. This man's sickness is thieving, and the suitable medicine is prison."

CHAPTER FORTY-THREE
(اَلْبَابُ اَلثَّالِثُ وَالْأَرْبَعُونَ)

Number

1. For the three numbers: Singular (مُفْرَدٌ), Dual (مُثَنًّى) and Plural (جَمْعٌ), see Chapters Five, Six and Seven.

2. The Sound Masculine Plural is used for:

(a) *Masculine Proper Names*, except those which end in ة, e.g. زَيْدٌ Zaid; pl. زَيْدُونَ; مُحَمَّدٌ Muhammad; pl. مُحَمَّدُونَ

قَرَأْتُ سَبْعَةَ مُحَمَّدِينَ فِي كَشْفِ اَلطَّلَبَةِ I read seven Muhammads among the list of students.

(b) *Diminutives* of *Proper Names* and of *Class Names* which indicate rational beings, e.g.

عُمَيْرٌ dim. of عُمَرُ 'Umar; pl. عُمَيْرُونَ.

رُجَيْلٌ little man, pl. رُجَيْلُونَ.

(c) *Participles*, when they refer to male human beings, e.g. مُؤْمِنٌ believer; pl. مُؤْمِنُونَ.

But note the use of broken plural outlined in Chapter Seventeen, when the *Active Participle* has acquired a technical nominal significance, e.g.

كَاتِبٌ writing, clerk, writer; pl. كَتَبَةٌ، كُتَّابٌ

The sound masculine plural may, however, often also be used: كَاتِبُونَ writers.

(d) Nouns of the form فَعَّالٌ which denote occupations and professions: نَجَّارٌ carpenter; pl. نَجَّارُونَ.

(e) Relative adjectives: مِصْرِيٌّ Egyptian; pl. مِصْرِيُّونَ.

Note, however, such exceptions as:

عَرَبِيٌّ Arab, pl. عَرَبٌ; أَجْنَبِيٌّ, foreign, pl. أَجَانِبُ.

يَهُودِيٌّ Jew, Jewish, pl. يَهُودٌ.

(f) Adjectives of the form أَفْعَلُ denoting Elatives, e.g. أَكْثَرُ; pl. اَلْأَكْثَرُونَ. (Note also the Broken Plural, e.g. اَلْأَكْبَرُ, "the greatest" pl. اَلْأَكَابِرُ; اَلْأَعْظَمُ; pl. اَلْأَعَاظِمُ).

(g) The following sound masculine plurals should be noted:

اِبْنٌ	son (for بَنُو);	Plur. بَنُونَ	(also أَبْنَاءٌ)
عَالَمٌ	world;	,, عَالَمُونَ	
أَرْضٌ	earth;	,, أَرْضُونَ*	(also أَرَاضٍ)
أَهْلٌ	family;	,, أَهْلُونَ	(also أَهَالٍ)
إِوَزٌّ	goose;	,, إِوَزُّونَ	
ذُو	master;	,, ذَوُونَ	

Also the Fem. سَنَةٌ "year"; Plur. سِنُونَ (as well as سَنَوَاتٌ).

3. The Sound Feminine Plural is used for:

(a) Feminine proper names, e.g. هِنْدٌ Hind; pl. هِنْدَاتٌ.

(b) Masculine proper names ending in ة; طَرَفَةُ; pl. طَرَفَاتٌ.

(c) Many class names ending in ة, e.g. حَارَةٌ city quarter; pl. حَارَاتٌ.

*Rare

(d) The Feminines of adjectives whose Masculine take the Sound Masculine Plurals,

e.g. كَاتِبَاتٌ female writers.

خَيَّاطَاتٌ tailoresses.

مِصْرِيَّاتٌ Egyptian women.

(e) The Feminine adjectives which end in ى — *'alif maqṣūra* or اء — *'alif mamdūda*:

e.g. كُبْرَى greatest (f.); pl. كُبْرَيَاتٌ (rare).

حَمْرَاءُ red (f.); pl. حَمْرَاوَاتٌ.

(f) Such words sometimes take the sound feminine plural when they are used as nouns,

e.g. خَضْرَاوَاتٌ vegetables (lit. "greens"), صَحْرَاوَاتٌ deserts (alternative pls. صَحَارَى, etc.).

(g) Names of the letters of the Alphabet and the months:

e.g. كَتَبْتُ ثَلَاثَ طَاءَاتٍ I wrote three *tā*'s.

قَضَيْتُ مُحَرَّمَاتِ ٱلثَّلَاثِ سَنَوَاتِ ٱلْمَاضِيَةِ فِى ٱلْقَاهِرَةِ. I have spent the Muharrams of the last three years in Cairo.

(h) Verbal nouns of the derived forms:

e.g. تَصَرُّفٌ disposal; pl. تَصَرُّفَاتٌ

إِسْتِعْمَالٌ use; pl. إِسْتِعْمَالَاتٌ

Note, however, that Verbal Nouns of II and IV sometimes also have broken plurals:

II تَصْوِيرٌ picture; pl. تَصَاوِيرُ or تَصْوِيرَاتٌ

تَجْرِبَةٌ experiment; pl. تَجَارِبُ or تَجْرِبَاتٌ

IV إِرْجَافٌ false news; pl. أَرَاجِيفُ or إِرْجَافَاتٌ

(i) Diminutives of words denoting things and irrational beings:

كُلَيْبٌ little dog, pup; pl. كُلَيْبَاتٌ

شُمَيْسَةٌ little sun; pl. شُمَيْسَاتٌ

كُتَيِّبٌ booklet; pl. كُتَيِّبَاتٌ

Note also وُلَيْدَاتٌ meaning "children" irrespective of sex.

(j) Foreign words, unless properly Arabicized,

e.g. بَارَاشُوطٌ parachute; pl. بَارَاشُوطَاتٌ

This applies to some words which denote male human beings, especially titles.

e.g. بَاشَا (Turkish) Pasha; pl. بَاشَوَاتٌ

آغَا (Turkish) Aga; pl. آغَوَاتٌ, آغَاوَاتٌ

خَوَاجَا, خَوَاجَةٌ (Persian) Sir, Mr; pl. خَوَاجَاتٌ

بِيك, بَكْ (Turkish) Bey, Beg; pl. بَكَوَاتٌ

• We may note here that there has been a move in the modern Arab world against the use of foreign words, and language academies have busied themselves substituting words from old Arabic roots:

e.g. اَلْأَشِعَّةُ النَّافِذَةُ (lit. the piercing rays) for إِكْسَرَاىٰ

pl. إِكْسَرَايَاتٌ X-rays.

Nevertheless, foreign words continue to be used, especially in common speech. Often, a broken plural is formed, where the foreign words lend themselves to this,

e.g. سِيكَارَةٌ (سيجارة), cigarette; pl. سَكَائِرُ, سَكَايِرُ; دُونْكِي (Sudan) donkey engine, and, by extension, deep bore well with pumping engine; pl. دَوَانِكُ.

The sound Feminine plural دُونْكِيَاتٌ would be more orthodox.

• See also Appendix C, §7.

FURTHER MEASURES OF THE BROKEN PLURAL

4. A number of measures have been included in Chapters Six and Seven of the Broken Plural; again when referring to the Colour Defect Adjectives and the Elative (Chapter Eleven), and the Active Participle (Chapter Seventeen). A few further measures are given here, but a more complete list will be found in Wright's Arabic Grammar, Part I, paras. 304/5.

(a) فِعَلٌ pl. of فِعْلَةٌ, e.g. قِطْعَةٌ a piece; pl. قِطَعٌ;

سِيرَةٌ life, biography; pl. سِيَرٌ.

(b) فُعَلٌ often pl. of فُعْلَةٌ

e.g. قُبَّةٌ dome; pl. قُبَبٌ;

صُورَةٌ form, picture; pl. صُوَرٌ

This is also an alternative plural to the Feminine Elative,

e.g. اَلْكُبْرَى the greatest, fem; pl. اَلْكُبَرُ

(c) فَعِيلٌ e.g. عَبْدٌ slave; pl. عَبِيدٌ; حِمَارٌ donkey, ass; pl. حَمِيرٌ

(d) فُعَّلٌ an alternative to فُعَّالٌ, when used as the plural of the Active Participle. Its use is largely poetical, and is not recommended to students:

e.g. حَاضِرٌ present, attendant; pl. حُضَّرٌ or حُضَّارٌ

(e) فُعَلَةٌ. This is commonly found as the plural of the technically used Active Participle of Simple Verbs endings in و or ى,

e.g. قَاضٍ (Act. Part. of قَضَى) judge; pl. قُضَاةٌ

وَالٍ (,, ,, ,, وَلِيَ) governor; pl. وُلَاةٌ

(f) فَعْلَى This is fairly often met as the plural of فَعِيلٌ with a Passive sense:

e.g. قَتْلَى (from قَتِيلٌ), slain, victim;

مَوْتَى (from مَيِّتٌ for مَوِيتٌ) dead.

(g) فُعْلَانٌ

بَلَدٌ district, country; pl. بُلْدَانٌ

فَارِسٌ rider; pl. فُرْسَانٌ

شَابٌّ (for شَابِبٌ) youth; pl. شُبَّانٌ

شُجَاعٌ brave; pl. شُجْعَانٌ

(h) فَعَائِلُ

جَزِيرَةٌ island; pl. جَزَائِرُ (also جُزُرٌ)

جَرِيدَةٌ newspaper; pl. جَرَائِدُ

رِسَالَةٌ letter; pl. رَسَائِلُ

عَجِيبَةٌ wonder; pl. عَجَائِبُ

عَجُوزٌ old woman; pl. عَجَائِزُ

ضَمِيرٌ pronoun, conscience; pl. ضَمَائِرُ

(i) فَعَالٍ, (فَعَالَى when definite).

عَذْرَاءُ virgin; pl. عَذَارٍ

فَتْوَى Mufti's legal decision; pl. فَتَاوٍ

Note also لَيْلٌ night; pl. لَيَالٍ

أَهْلٌ people, family; pl. أَهَالٍ

أَرْضٌ land, earth; pl. أَرَاضٍ

(j) فَعَالَى as an alternative to (i), e.g. عَذَارَى virgins; from فُعْلَى when *not* Superlative (fem.), e.g. حُبْلَى pregnant; pl. حَبَالَى.

From فَعْلَانُ, e.g. كَسْلَانُ lazy; pl. كَسَالَى.

From فَعِيلَةٌ with Weak final radical:

e.g. هَدِيَّةٌ present, gift; pl. هَدَايَا.

رَعِيَّةٌ flock; pl. رَعَايَا. مَنِيَّةٌ fate, death; pl. مَنَايَا.

5. Where a Noun has more than four radicals their number must be reduced to four to form a Broken Plural:

e.g. عَنْكَبُوتٌ spider; pl. عَنَاكِبُ

إِمْبَرَاطُورٌ emperor; pl. أَبَاطِرَةٌ.

عَنْدَلِيبٌ nightingale; pl. عَنَادِلُ

This rule may be ignored in colloquial speech:

e.g. عَنْقَرِيب wooden bed (Egypt); pl. عَنَاقِرِب

تَرْجُمَانٌ dragoman, guide, interpreter; pl. تَرَاجِمَان

But no purist would allow these plurals in print.

6. Where a Noun has two or more Plurals, these may be used for different meanings:

e.g. عَيْنٌ eye; pl. عُيُونٌ etc.

عَيْنٌ notable; pl. أَعْيَانٌ

عَبْدٌ slave; pl. عَبِيدٌ

عَبْدٌ worshipper (of God); pl. عِبَادٌ

7. Sometimes a further Plural may be formed from a Plural. It may be Sound Fem. or Broken, and is used to give a more extensive meaning:

حَرْبٌ war; pl. حُرُوبٌ pl.pl. حُرُوبَاتٌ campaigns.

فَتْحٌ conquest; pl. فُتُوحٌ pl.pl. فُتُوحَاتٌ

طَرِيقٌ road, way; pl. طُرُقٌ pl.pl. طُرُقَاتٌ

يَدٌ hand; pl. أَيْدٍ pl.pl. أَيَادٍ

إِنَاءٌ vessel; pl. آنِيَةٌ pl.pl. أَوَانٍ

8. The Feminine ending ة may be used as a kind of Collective Plural for the following two categories of nouns:

(a) فَعَّالٌ

e.g. قَوَّاسٌ bowman; pl. قَوَّاسَةٌ

(b) The relative adjective:

e.g. سُودَانِيٌّ Sudanese; pl. سُودَانِيَّةٌ (or سُودَانِيُّونَ)

صُوفِيٌّ Sufi (mystic); pl. صُوفِيَّةٌ (or صُوفِيُّونَ)

9. The following irregular plurals should be noted:

أُمٌّ mother; Plur. أُمَّهَاتٌ and أُمَّاتٌ

فَمٌ mouth; Plur. أَفْوَاهٌ

مَاءٌ water (for مَاهٌ for مَوَهٌ); Plur. أَمْوَاهٌ and مِيَاهٌ (for مِوَاهٌ)

شَفَةٌ lip (for شَفْهَةٌ); Plur. شِفَاهٌ (also شَفَوَاتٌ and شَفَهَاتٌ)

شَاةٌ sheep (for شَوَهَةٌ); Plur. شَاهٌ and شِيَاهٌ

أَمَةٌ maid-servant; Plur. إِمَاءٌ and أَمَوَاتٌ.

اِمْرَأَةٌ woman; Plur. نِسَاءٌ and نِسْوَةٌ and نِسْوَانٌ

إِنْسَانٌ man; Plur. أُنَاسٌ usually نَاسٌ

قَوْسٌ bow; Plur. قِسِيٌّ and قُسِيٌّ

VOCABULARY

اِقْتَرَفَ VIII to commit (a sin or crime)

نَدِمَ عَلَى (ـَ) to repent, regret

قَصَّرَ II to fall short, be remiss

تَلَهَّفَ V to regret something missed

اَلْمَصِيرُ the future, result, issue

تَقْرِيرُ الْمَصِيرِ self-determination (*mod.*)

بَصَّرَ II to open anyone's eyes, enlighten

هَجَرَ (ـُ) to forsake, abandon

إِنَّمَا a strong affirmative particle; indeed, in truth, only

بَادَرَ III to hasten

نَهَبَ (ـَ) to plunder, carry off

اِغْتَنَمَ VIII to seize (plunder, or opportunity)

فَاتَ (ـُ) to elapse (of time); to pass (*intr.*)

فَاتَ to escape, miss (*tr.*)

فَوْتٌ *v.n.* of فَاتَ

هُدًى guidance

شَفَةٌ *pl.* شَفَاهٌ، شَفَوَاتٌ، شِفَهَاتٌ lip

إِنَاءٌ *pl.* آنِيَةٌ vessel, pot

مَسَكَ (ـِ) to seize, hold

قَبَضَ (ـِ) to seize, grasp

قَبَضَ عَلَى to seize, arrest

سِنٌّ *pl.* أَسْنَانٌ tooth, age

نَوَى (ـِ) to intend

نِيَّةٌ *pl.* ـَاتٌ — intention

رِحْلَةٌ *pl.* رِحَالٌ journey

سَعَى (ـِ) to exert oneself, make an effort

مَسْعًى *pl.* مَسَاعٍ effort

مُسْتَوًى *pl.* مُسْتَوَيَاتٌ standard

دَرَجَةٌ *pl.* ـَاتٌ — degree, step

آلَةٌ *pl.* ـَاتٌ — tool, instrument

فَضْلًا عَنْ apart from, not to mention, in addition to

وُضُوحٌ clarity

قَصْدًا intentionally, deliberately, on purpose

EXERCISE 83

A

(Extract from a sermon by Ibn al-Jauzi, 12th cent. A.D.)

[1]إِخْوانِي، ٱعلموا أنَّ مَنْ عَمِلَ فى الأيام خيراً حُمِدَ أَمْرُهُ. ومَنِ ٱقْتَرَفَ فيها شرًّا أَضاعَ عُمْرَهُ. سَيَنْدَمُ غَداً مَنْ قَصَّرَ، على تَقْصيرِه. ويَتَلَهَّفُ مَنْ تَرَكَ العَمَلَ لِقَصيرِه. ويَبْكِي هاجِرُ الهُدَى بعد تَبْصيرِه. إِنَّما هِيَ أَوْقاتُ مُبادَرَةٍ تَذْهَبُ، وٱغْتِنامُ أيامٍ تُنْهَبُ، فَبادِرْ بِعُمْرِكَ قَبْلَ الفَوْتِ. وٱغْتَنِمْ حَياتَكَ قبل المَوْتِ.

B

أولائك الناسُ لا تكفيهم حكومةٌ عادلةٌ، إِنَّمَا يُبَادِرُونَ الى تقديرِ المصيرِ والحُكْمِ الذاتِي كَمَا فَعَلَ سائرُ أُمَمِ هذه القارةِ ونِيَّتُهُم ألّا تَفُوتَهُمُ الفُرْصةُ. نَعَمْ، إِنّهم يَغْتَنِمُونَ الفُرصةَ ويَسْعَونَ لِيَسْتَحِقُّوا الاِسْتِقْلالَ.

C

١ — اِفتح شَفَتَيْكَ كَيْ أرى أسنانَكَ. ٢ — كَيْفَ ٱنكسَرَ الإِناء وكان فى يَدَيْكَ قبل دقيقة؟ امْسِكْ هذه الآنيةَ مَسْكًا قويًا لعلَّها لا تَقَعُ من يَدِكَ. ٣ — رِحْلَةُ ٱبْنِ بَطُّوطَةَ من الهند للصين مَشْهُورَةٌ. ففي أوائلِها قَبَضَهُ الكُفّارُ ولكنه نَجَا منهم. واخيرًا وَصَلَ الى الصين بعد مَسَاعٍ شديدة. ٤ — رُفِعَ مُسْتَوَى الحياةِ (العيشة) فى أوربا لدَرَجَةٍ غيرِ

[1] يا is here omitted.

[2] "they", i.e. the days of one's life.

متوقعة. ٥ — الحَمْدُ لله ربِّ العٰلَمِينَ (Qur'ān, I). ٦ — لى صعوبةٌ كبيرة مع أسماء المسلمين، فأجِدُ نِصْفَهم مُحَمَّدِينَ! ٧ — لاقوا أَرْبَعَ نِسَاءٍ بَيْضَاوَات ذوات حُسْنٍ وجَمالٍ. ٨ — لهذه الآلة استعمالاتٌ كثيرة مختلفة. ٩ — أَخَذَت المَنِيَّةُ وَالِى الولاية الشمالية، وتَرَكَ ثلاثة أولاد وأربع بنات. ١٠ — رَأَيْتُ عَنَاكِبَ كثيرة فى حُجَرَات الباشوات والبكوات، فأكنسى كلَّ الحجرات مِن جديد.

EXERCISE 84

A

The three Muhammads co-operated in the committing of this crime; then the first two repented of it. I forgave them, but as for the third, I don't know what the outcome will be. He is not the son of poor parents: indeed, his father and his uncle are wealthy, and give him everything he asks for. But it seems that he reads the crime stories of modern European authors, and takes every opportunity to thieve and fight. The whole town is afraid of him, and his father can do nothing with him. The police have arrested him seven times during the last seven months. I hope that in the future we will find good uses for his exertions and that he will become a useful member of (the) society.

B

These girls scarcely open their mouths when they speak. Has it escaped them that clarity is the most important thing in speech? They are all Hinds, and they all want to be writers; they are exerting themselves a great deal to reach a high level in their studies. Apart from their speech, they have been very successful in their work.

C

1. What is your intention in this long and difficult journey? There is not (لَيْسَ) a place in the world which some traveller has not visited, and you are old (كَبِيرُ ٱلسِّنِّ). I think it best for you to remain at home and leave all these exertions to someone else. 2. He seized the vessels and placed them all on the floor, then broke them deliberately with a strange, heavy instrument. 3. You are all Aghas and Beys in the view of the republicans; whatever you were formerly, peasant or princes.

CHAPTER FORTY-FOUR

(اَلْبَابُ الرَّابِعُ وَالْأَرْبَعُونَ)

Declension of the Noun

1. *Declension* was dealt with briefly in Chapter Four. The Arabic for declining a word is إِعْرَابٌ, v.n. of عَرَبَ IV. A Noun declined is said to be مُعْرَبٌ (Passive Part.). But this term is also used of conjugating a verb, especially with reference to the Imperfect, whose three moods are considered to correspond roughly to the three cases, with their change of final vowels. A word whose final vowel is static is said to be مَبْنِيٌّ *indeclineable*, but this term is used almost solely of unchanging verbal forms (e.g. the Perfect) and of Particles like قَدْ, مِنْ. A few isolated Nouns may be considered مَبْنِيٌّ, such as حَذَارِ "caution"; and قَطَامِ, a woman's name.

2. Words ending in the *'alif maqṣūra* are not مَبْنِيٌّ, but declined by تَقْدِيرٌ, that is, notionally, e.g.

(i) كُبْرَى fem. Elative of كَبِيرٌ

(ii) دُنْيَا world.

(iii) ذِكْرَى remembrance.

(iv) هُدًى guidance.

(v) مُصْطَفًى Mustafa (proper name),

(vi) عَصًا a stick.

Of the above, nos. (i) to (iii) have no Nunation. They are therefore Diptotes, or غَيْرُ مُنْصَرِفٍ (see Chapter Four). They

are the same for all cases. However, (i) and (iii) would change to *'alif* if a Pronoun were attached:

e.g. لِي ذِكْرَى حَزِينَةٌ I have a sad remembrance (nom. indef.)

ذِكْرَى ٱلْمَاضِي بَاطِلَةٌ Remembrance of the past is vain (nom.def.).

ذِكْرَاهُ بَاطِلَةٌ Its remembrance is vain (nom. with attached pronoun).

حَزِنْتُ مِنْ ذِكْرَى ٱلْمَاضِي I became sad at the remembrance of the past (gen. def.).

حَزِنْتُ مِنْ ذِكْرَاهُ I became sad at the remembrance of it (gen. with attached pronoun).

ٱلدُّنْيَا مَكَانٌ حَزِينٌ The world is a sad place (nom. def.).

تَرَكَ ٱلدُّنْيَا He left the world (acc.def.).

تَعِبْتُ مِنْ هٰذِهِ ٱلدُّنْيَا I tired of this world (gen. def.).

3. Nouns (iv), (v) and (vi) are Triptotes or مُنْصَرِفٌ. They have *Nunation*, but this is removed when they are Definite. Again final *yā'* changes to *'alif*, when a Pronoun is attached:

e.g. لَيْسَ لِي هُدًى I have no guidance (nom.indef.).

لِي عَصًا طَوِيلَةٌ I have a long stick (nom.indef.).

ٱلْهُدَى ضَرُورِيٌّ Guidance is necessary (nom.def.).

ٱلْعَصَا مَكْسُورَةٌ The stick is broken (nom.def.).

عَصَا أَبِي مَكْسُورَةٌ My father's stick is broken (nom.def. with *'iḍāfa*).

عَصَاهُ ٱنْكَسَرَتْ His stick broke (nom.def. with attached pronoun).

أَعْطِنِي هُدًى بَيِّنًا Give me clear guidance (acc.indef.).

أَعْطِنِي عَصًا جَدِيدَةً Give me a new stick (acc.indef.).

أَعْطِنِي عَصَا أَبِي Give me my father's stick (acc.def. with *'iḍāfa*).

أَعْطِنِي عَصَاهُ Give me his stick (acc.def. with attached pronoun).

خِفْتُ مِنَ الْعَصَا I was afraid of the stick (gen.def.).

خِفْتُ مِنْ عَصَا أَبِي I was afraid of my father's stick (gen. def. with *'iḍāfa*).

خِفْتُ مِنْ عَصَاهُ I was afraid of his stick (gen.def. with attached pronoun).

4. The following types of Noun are Diptotes:

(a) Broken Plurals of the following forms:

e.g.	فُعَلَاءُ	وُزَرَاءُ	ministers; pl. of	وَزِيرٌ
	فَعْلَى	مَرْضَى	sick people; pl. of	مَرِيضٌ
	فَعَائِلُ	مَدَائِنُ	cities; pl. of	مَدِينَةٌ
	فَعَالَى	يَتَامَى	orphans; pl. of	يَتِيمٌ
	فَعَالِلُ	دَرَاهِمُ	dirhems (silver coins); money; pl. of	دِرْهَمٌ
	فَعَالِيلُ	خَنَازِيرُ	pigs; pl. of	خِنْزِيرٌ

Also the following plurals:

أُوَلُ (from أَوَّلٌ first)

أُخَرُ (from آخَرُ other)

أَشْيَاءُ (from شَيْءٌ thing)

(b) The following feminine forms:

e.g. سَوْدَاءُ black

غَضْبَى angry

ذِكْرَى remembrance

كُبْرَى greatest

(c) The Masculine Singular Elative and Colour-Defect Nouns of the form أَفْعَلُ,

e.g. أَطْوَلُ longer, longest.

أَشْهَبُ grey.

Among the rare exceptions is أَرْمَلٌ widower, whose fem. is أَرْمَلَةٌ.

(d) Adjectives of the form فَعْلَانُ whose fem. is فَعْلَى.

(Note, however, نَدْمَانٌ boon companion; fem. نَدْمَانَةٌ).

(e) The numerals which end in ة when they stand alone as pure numbers, e.g. ثَلَاثَةُ نِصْفُ سِتَّةَ three is half of six.

(f) Most proper names, whether personal or geographical,

e.g. طَرَفَةُ Ṭarafa (masc.)

سُلَيْمَانُ Sulaimān (Solomon)

فَارِسُ Persia (Fars province)

أَحْمَدُ Aḥmad (as an Elative this is bound to be diptote)

يَحْيَى Yaḥyā
يَزِيدُ Yazīd
} Names beginning with a *yā' of increase*, resembling the 3rd Person Sing. of the Imperfect must be Diptotes.

It may be mentioned that names of foreign origin are almost invariably Diptotes, e.g. لُنْدُنُ London; بَارِيسُ Paris.

On the other hand, there are many Triptote Personal Names. The chief guide here is the dictionary, e.g. زَيْدٌ Zaid. عَمْرٌو ʿAmr. هِنْدٌ Hind (a woman's name, sometimes a Diptote). جَعْفَرٌ Jaʿfar. They include many names either of participal form, e.g. مُحَمَّدٌ Muḥammad; مَحْمُودٌ Maḥmūd, or from the class of Adjectives resembling the Active Participle in meaning, e.g. حَسَنٌ Ḥasan (lit. "beautiful"), سَعِيدٌ Saʿīd (lit. "happy").

5. As already stated, Diptotes are treated as Triptotes when they are made *definite* in any way, e.g. by the Article, by an attached Pronoun or an *ʾiḍāfa*:

e.g. Nom. مَدَائِنُ cities; اَلْمَدَائِنُ the cities.

Acc. مَدَائِنَ cities; مَدَائِنَهُمْ their cities.

Gen. مَدَائِنَ cities; مِنْ مَدَائِنِ from the cities بِلَادِ اَلْعَرَبِ of Arabia.

6. Nouns ending in ـٍ *in* have been dealt with when occuring as Active Participles of the Defective Verb, e.g. قَاضٍ, نَادٍ (see Chapter Twenty-nine). A similar phenomenon takes place in the case of some Broken Plurals derived from triliteral roots with the third radical *wāw* or *yāʾ*,

e.g. جَارِيَةٌ slave-girl; فَتْوَى mufti's ruling.

Nom. and Gen. فَتَاوٍ; جَوَارٍ

Accus. فَتَاوَى; جَوَارِيَ

With Article, Nom. and Gen. اَلْفَتَاوَى; اَلْجَوَارِي

With Article, Accus. اَلْفَتَاوَى; اَلْجَوَارِيَ

The *yāʾ* is similarly written when such words are made definite by *iḍāfa*.

VOCABULARY

يَتِيمٌ *pl.* أَيْتَامٌ ، يَتَامَى orphan

خِنْزِيرٌ *pl.* خَنَازِيرُ pig

جَارِيَةٌ *pl.* جَوَارٍ slave-girl, servant-girl

أَرْمَلٌ widower

مِيزَانِيَّةٌ budget

اَلْبُرْتُغَالُ ، اَلْبُرْتُقَالُ Portugal

بُرْتُقَالٌ oranges

جَبْهَةٌ *pl.* جَبَهَاتٌ forehead, front

اِسْتَعْمَرَ X to colonize

رُوسِيَا Russia

إِذْنٌ permission

اِقْتَرَحَ (ب) VIII to recommend, suggest

حِمَايَةٌ protection

غَادَرَ III to desert, leave

تَلَا (ـُ) to follow

وَسِيلَةٌ *pl.* وَسَائِلُ mean

اِعْتَقَلَ VIII to intern, arrest

أَعْدَمَ IV to execute (put to death)

رَمْلٌ sand

عَرَقٌ perspiration, sweat

فَجْأَةً suddenly

تَوَقَّفَ V to hesitate, stop

آسِيَا Asia

EXERCISE 85

A

كان العَرَقُ يسيل على جَبهَةِ الرجل حِينَما رأى الخِنْزِيرَ الوَحْشِيَّ. فما كان له أَيَّةُ حماية. وفى تلك اللحظة فكَّر فى ولده الصغير الذى يصير يتيماً إن مات هو، وفى زوجته التى تُصْبِح أرملةً باكيةً. وفَجْأَةً تَوَقَّفَ الخنزيرُ، فأخذَ الرجلُ يَجْرِى عَبْرَ الرملِ، فغادَر المكانَ باسرع ما أَمْكَنَ حتَّى وصل إلى بيتٍ ودَخَلَهُ.

B

١ — اِسْتَعْمَرَتْ روسيا مُعْظَم آسيا الشمالية أثْناء القَرن التاسع عشر.

٢ — وَجَدتُ جَارِيَتِي قد أَكَلَتْ جَمِيعَ البُرْتُقَالِ ولَمْ أَرَ وسيلةً إلى شِرَاءِ فَواكِهَ أُخرى. ٣ — قَرَأَ الوزيرُ ميزانيةَ السنة التالية ولم يَرْضَ عنها. ٤ — أُعتقل المجرمُ واقترح الناسُ كُلّهم بإعدامه.

EXERCISE 86

1. My world came to an end when I became a widow, for, when I was eleven, my father died, and my mother had died three years previously. 2. We see in Russia's budget large sums for the defence of her borders. 3. The helping and guidance of widows is among the duties recommended to believers. 4. He had many pigs, apart from his cows and sheep. 5. He met a black girl, so he took her into employment [as] a servant girl in his house in Baghdad. But she deserted him suddenly without permission two days later. 6. They followed the enemy and found them hesitating in the sand, so they destroyed them straight away. 7. Portugal had many colonies in the past, and her sailors were famous. 8. I knew from the perspiration flowing on his forehead that his endeavours had tired him, but this was my only means of finishing the work at the appointed time. 9. I saw Muḥammad on my right and Aḥmad on my left. As for the boastful Ṭarafa, I did not see him at all. He had deserted me in my time of difficulty. 10. I met a lame man and a tall negro (black) in the street, and I did not know whence they had come.

CHAPTER FORTY-FIVE

(اَلْبَابُ اَلْخَامِسُ وَالْأَرْبَعُونَ)

The Use of the Cases

1. As already stated, the Arab grammarians used case terminology for the Verb in the Imperfect as well as for Nouns:

Noun	Nominative ـُ	Imperfect	Indicative ـُ
	Accusative ـَ		Subjunctive ـَ
	Genitive ـِ		Jussive ـْ

The Jussive may be approximated to the Genitive since the *sukūn* changes to *kasra* when *hamzatu l-waṣl* follows, e.g. إِنْ يَتَكَلَّمْ if he speak; إِنْ يَتَكَلَّمِ الْحَقَّ if he speak the truth. Here, however, we are only concerned with *Noun* cases, and the English grammatical terms, though inadequate as will be seen, must be used.

2. The *Nominative* (رَفْع) is used:

(a) For the *Subject* (فَاعِلٌ) of a *Verbal* sentence, e.g. وَصَلَتِ الْجَرَائِدُ الْيَوْمَ صَبَاحًا the newspapers arrived this morning.

(b) For the *Subject* (termed مُبْتَدَأٌ "beginning") of a *Nominal* sentence, e.g. اَلْوَلَدُ مَجْرُوحٌ the boy is wounded.

(c) As the *Predicate* (خَبَرٌ "information") of a *Nominal* sentence. مَجْرُوحٌ is the *Predicate* of the above sentence.

(d) As the *Predicate* of إِنَّ, أَنَّ, etc., e.g.

إِنَّ رَبَّكُمْ رَحِيمٌ verily your Lord is merciful.

غَضِبْتُ مِنْ أَنَّ الْبَيْضَةَ مَكْسُورَةٌ I was angry that the egg (was) broken.

(e) After the *Vocative* Particle أَيُّهَا (always used with the

Article), e.g. أَيُّهَا ٱلْمُسْلِمُونَ O Muslims! Also after يَا, in the Singular without *nunation*, e.g. يَا وَلَدُ O boy! يَا مُحَمَّدُ O Muhammad!

(f) For the *Adjective of*, or a *Noun in apposition to*, another *Nominative*, e.g.

جَاءَ ٱلرَّجُلُ ٱلنَّبِيلُ the noble man came;

قَامَ ٱلرَّجُلُ وَأَبُوهُ the man and his father rose.

3. The *Accusative* (نَصْبٌ) is used:

(a) As the *Object* (مَفْعُولٌ بِهِ) of a Verb, e.g.

قَابَلْتُ خَدَّامَةً فِي بَيْتِهِ I met a servant-girl in his house.

Some Verbs take *two* Objects, e.g. *

أَعْطَيْتُ حَسَنًا كِتَابًا I gave Hassan a book.

حَسِبْتُ مُحَمَّدًا كَذَّابًا I considered Muhammad a liar.

Occasionally there may be *three* Objects, e.g.

أَخْبَرْتُ حَسَنًا مُحَمَّدًا كَاذِبًا I informed Hassan that Muhammad was lying.

Some Verbs which in English take direct Objects are said in Arabic to be transitive by means of a Preposition. A good dictionary will always give the appropriate Preposition. Below are some examples:

فَازَ عَلَى to surpass, beat (someone); مَرَّ بِ to pass (someone); رَغِبَ فِي to desire.

Some Verbs may take either a direct Object or a Preposition. This is especially true of *Verbs of Motion*, thus we have:

ذَهَبَ ٱلسُّوقَ he went to the market; or ذَهَبَ لِلسُّوقِ. The second version is the more usual.

جَاءَ لِي or جَاءَنِي he came to me.

* See Appendix C, §6 for further notes on Doubly Transitive Verbs with special reference to VERBS OF THE HEART (أَفْعَالُ ٱلْقَلْبِ)

Here the first version is more customary in writing.

When used with ب such Verbs mean "to bring" or "take away", e.g.

ذَهَبَ بِدَرَاهِمِي he went off with my money;

جَاءَ بِمُجَلَّدَيْنِ he brought two volumes;

أَتَانِي بِمُجَلَّدَيْنِ he brought me two volumes.

The *Transitive Verb* is termed مُتَعَدٍّ and the Intransitive (لَازِمٌ or غَيْرُ مُتَعَدٍّ).

(b) As the *Absolute Object* (اَلْمَفْعُولُ اَلْمُطْلَقُ) (see pp. 331 *ff*)

e.g. قَلِقْتُ قَلَقًا I was disturbed, upset.

(c) *Adverbially* for *Time and Place* (ظَرْفٌ; اَلْمَفْعُولُ فِيهِ), e.g.

لَبِثْتُ عِنْدَهُمْ سَنَةً كَامِلَةً I stayed with them a whole year.

تَنَبَّهْتُ صَبَاحًا I awoke in the morning.

اِلْتَفَتَ يَمِينًا وَيَسَارًا he looked right and left.

سَافَرَ بَرًّا وَبَحْرًا he travelled by land and sea.

Such Accusatives may be replaced by Prepositional phrases, often with فِي, hence the grammatical term المفعول فيه.

تَنَبَّهْتُ فِي اَلصَّبَاحِ I awoke in the morning.

اِلْتَفَتَ إِلَى اَلْيَمِينِ وَالْيَسَارِ he looked to the right and left.

قَامَ عِنْدَ اَلْفَجْرِ he arose (or, set out) at dawn.

Many so-called Particles or Prepositions are really *Adverbial Accusatives* of Nouns, at least in origin, e.g.

خَلْفَ behind; فَوْقَ above; تَحْتَ beneath, under; نَحْوَ towards; قَبْلَ before; بَعْدَ after.

All these words will be found under their triliteral roots in the dictionary.

(d) To express *Aim or Purpose* (اَلْمَفْعُولُ لَهُ) This is expressed by a Verbal Noun in the Accusative, e.g.

قُمْتُ إِكْرَامًا لَهُ I rose to honour him.

صَمَتُّ اِحْتِرَامًا لَهُ I kept silent out of respect for him.

The Arabic terminology indicates that this Accusative could be replaced by a *Subjunctive* Verb or a Verbal Noun introduced by لِ. Thus the above two examples might be rendered as قُمْتُ لِأُكْرِمَهُ and صَمَتُّ لِأَحْتَرِمَهُ.

(e) To determine *Ḥāl*. This is a peculiarly Arabic construction which is used to describe the *Condition* or *Circumstance* obtaining at the time when the action of the main Verb takes place. The term "condition" may lead to confusion since the sort of condition in a conditional sentence is termed شَرْطٌ, and the sentence جُمْلَةٌ شَرْطِيَّةٌ *Ḥāl*, however, is *condition* in the sense of *state*. It may be expressed by an Accusative or by a Finite verb, e.g.

جَاءَ حَسَنٌ رَاكِبًا or جَاءَ حَسَنٌ يَرْكَبُ Hassan came riding.

Such a *Ḥāl* Accusative may take its own direct object, e.g.

جَاءَ رَاكِبًا حِمَارًا أَبْيَضَ he came riding a white donkey.

وَصَلُوا رَاكِبِينَ حَمِيرًا they arrived riding donkeys.

The *Ḥāl* usually refers to the subject of the sentence, as to Hassan in the first example; but it could refer to the object or even to some Genitive, e.g.

رَأَيْتُ حَسَنًا يَرْكَبُ or رَأَيْتُ حَسَنًا رَاكِبًا I saw Hassan riding.

مَرَرْنَا بِالنِّسَاءِ مَاشِيَاتٍ (يَمْشِينَ) جَنْبَ جِمَالِهِنَّ we passed the women walking beside their camels.

The Accusative *Ḥāl* is nearly always an Active Participle. It may also be a Passive Participle, e.g.

رَأَيْتُ حَسَنًا مَقْتُولًا I saw Hassan slain.

تَرَكَ ٱلْبِلَادَ مَنْفِيًا he left the country, exiled.

Occasionally, a Verbal Noun may replace the Active Participle:

اِسْتَقْبَلُوهُ جُلُوسًا they received him seated.

for جَالِسِينَ

The verbal *Ḥāl* occasionally refers not to any specific part of the previous sentence (i.e. Subject, Object, etc.), but to the whole statement.

شَتَمَهُمْ وَٱلْقَاضِي يَبْقَى صَامِتًا he insulted them, while the judge remained (*lit.* remains) silent.

Even a nominal sentence could be used here وَٱلْقَاضِي صَامِتٌ. In such sentences the و which introduces the *Ḥāl* might be translated "while".

(f) For *Specification* (تَمْيِيزٌ), with the meaning of "in regard to", e.g.

زَيْدٌ أَكْثَرُ عِلْمًا مِنْ حَسَنٍ Zaid is greater in knowledge than Hassan.

طِبْ نَفْسًا be good in regard to soul (i.e. rejoice heartily).

Such is the construction after كَمْ how much, how many, e.g.

كَمْ تُفَّاحًا فِي ٱلْمَطْبَخِ how many apples are there in the kitchen?: (as also after the numbers 11 to 99).

(g) The *Predicate* of كَانَ and its sisters (Chapter Thirty-two), e.g.

كَانَتْ مَدِينَةُ بَغْدَادَ مَشْهُورَةً فِي ٱلْعُصُورِ ٱلْوُسْطَى the city of Baghdad was famous in the Middle Ages.

(h) For the *Subject of* إِنَّ *and its sisters*, e.g.

إِنَّ زَيْدًا قَائِمٌ (truly) Zaid is standing.

Note that nothing should interpose between such Particles and their Accusative, the only normal exception being the Predicate, when it consists of a prepositional phrase, e.g.

قَالَ إِنَّ فِي ٱلْبُسْتَانِ رَجُلًا غَرِيبًا he said that in the garden (was) a strange man.

This is most likely to happen when the Accusative after the Particle is indefinite, and the sentence can be translated as "there is, are", "there was, were", e.g. the example above "he said that there was a strange man in the garden". هُنَاكَ "there" is sometimes interposed.

(i) In the construction of لَا لِنَفْيِ ٱلْجِنْسِ, that is, after the لَا which denies absolutely the class or species in the place or circumstances defined in the sentence. This Accusative has no nunation, e.g.

لَا رَجُلَ فِي ٱلْبَيْتِ there is not a man in the house.

Note the following expressions:

لَا مَفَرَّ مِنْ ذٰلِكَ there is no escape from that.

لَا شَكَّ مِنْ (أَنْ ، أَنَّ) there is no doubt.

لَا بُدَّ مِنْ (أَنْ ، أَنَّ) it is inevitable (stronger than the above).

The following sentences illustrate the use of the last two:

لا شَكَّ مِنْ أَنَّ الْعَرَبَ غَلَبُوا	There is no doubt that the Arabs won.
لا شَكَّ مِنْ ذٰلِكَ	There is no doubt about that.
وُصُولُ الْعَرَبِ، ولا شَكَّ، أَنْقَذَ الْمُحَاصَرِينَ	The arrival of the Arabs without doubt saved the besieged.
لا بُدَّ مِنْ أَنْ نُقَاوِمَهُمْ (— مِنْ مُقَاوَمَتِهِمْ)	We must definitely resist them.
إِنْتِشَارُ التَّعْلِيمِ، ولا بُدَّ، سَوْفَ يُؤَدِّي إِلَى رَفْعِ مُسْتَوَى الْعِيشَةِ فِي الشَّرْقِ الأَوْسَطِ.	The spread of education will lead, inevitably, to the raising of the standard of life in the Middle East.

(j) After إِلَّا (see Chapter Fifty-one).

(k) When the Noun after the *Vocative Particle* (يَا) is defined by a *Genitive*, e.g.

يَا أَبَا بَكْرٍ O Abu Bakr!;	يَا أَمِيرَ الْمُؤْمِنِينَ O Prince of the Believers (Caliph)!

(l) With الْمَفْعُولُ مَعَهُ, a comparatively rare construction in which the Accusative is used to mean "with", "by", or "during", e.g.

سِرْتُ وَالنِّيلَ	I travelled along the Nile.
سَافَرْتُ وَاللَّيْلَ	I travelled during the night.
سَافَرَ زَيْدٌ وَأَخَاهُ	Zaid travelled along with his brother.

This usage is rather antique, it is found in poetry and the Quran, and is not recommended to the student for general use.

(m) For any *Adjective governing an Accusative Noun*, or any *Noun in apposition to another Accusative Noun*, e.g.

رَأَيْتُ مَنْظَراً جَمِيلاً I saw a beautiful scene.

رَأَيْتُ أَسَداً وَفِيلاً I saw a lion and elephant.

(n) In certain *Exclamations*, the usual explanation being that there is a suppressed verb (فِعْلٌ مَحْذُوفٌ), e.g.

مَرْحَباً بِكَ welcome to you (أُرْحِّبُ بِكَ understood).

مَهْلاً slowly! (أَمْهِلْ understood).

وَالنَّجَاةَ النَّجَاةَ escape! escape!

The و here, sometimes written with *'alif* وا introduces several such expressions. Sometimes اه is added to the noun: وَاحَسْرَتَاهْ woe! alas! (lit. sigh). Note also وَيْلَكَ ، وَيْحَكَ ، وَيْبَكَ woe to you!

4. The *Genitive* (جَرّ) is used:

(a) For إِضَافَة, that is, after a Noun (see Chapters Seven and Eight).

(b) *After a Preposition* (حَرْفُ جَرّ see Chapter Four) Arabic grammarians say that the إضافة has the force of one of the Prepositions, and indeed it may be replaced by this construction, e.g. ثَوْبٌ مِنْ حَرِيرٍ or ثَوْبُ حَرِيرٍ a garment of silk; صَلَاةُ ٱلْمَغْرِب or الصلاةُ عِنْدَ المغرب the prayer of sunset; قَصْرُ دِمَشْقَ ٱلْمَلَكِيُّ or القصرُ الملكيُّ بِدِمَشْقَ the royal palace in Damascus.

(c) For *Adjectives agreeing with*, or *Nouns in apposition to*, other Genitive Nouns.

(d) In the following common constructions:

(i) After كُلٌّ, each, every, all. كُلَّ يَوْمٍ every day; كلّ واحد every one; كُلَّ المدينَة the whole city; كُلَّ الناسِ (or الناسُ كُلُّهُمْ) all the people.

(ii) جَمِيعٌ and كَافَّةٌ which may replace كل; e.g. جَمِيعَ المُسْلِمِينَ or كَافَّةَ المسلمين all the Muslims.

(iii) بَعْضٌ some, or one of, e.g. بَعْضَ الشُّعَرَاءِ one of the poets, a certain poet, some poets; قَالَ بَعْضٌ someone said; أَكَلْتُ بَعْضَ الطَّعَامِ وتَرَكْتُ البَاقِي I ate some of the food and left the rest.

(iv) مِثْلٌ likeness. This is used where the English would have "like" or "as", but is a noun, e.g. حَسَنٌ مِثْلُ زَيْدٍ Hassan is like Zaid; كَانَ حسنٌ مِثْلَ زَيْدٍ Hassan was like Zaid; أَعْطَى جُنَيْهًا وأَعْطَيْتُ مِثْلَهُ he gave a pound and I gave the same.

مِثْلٌ forms the Plural أَمْثَالٌ, but it has no Feminine, e.g.

لا تَسْتَمِعْ إِلَى أَمْثَالِهِمْ	do not listen to men like them (lit. "their likenesses").
لا تَزُرْ نِسَاءً أَمْثَالَهُنَّ	do not visit women like them.
بِنْتٌ مِثْلُهَا لاتَسْتَحِقُّ احْتِرَامَنَا	a girl like her does not merit our respect.

(v) سِوًى properly "another", means also "except". It is a noun, e.g.

مَرَرْتُ بِرَجُلٍ سِوَاكَ — I passed by a man other than you.

كُنْتُ أَنْتَظِرُكَ لٰكِنْ جَاءَ سِوَاكَ — I expected you but someone else came.

كُنْتُ بَارِعًا فِي كُلِّ مَوْضُوعٍ سِوَى ٱلْعُلُومِ — I was expert in every subject except science.

(vi) غَيْرٌ, also a Noun, means "another", but often corresponds to the prefixes non-, un-, im-, etc., e.g. غَيْرُ مُمْكِنٍ "impossible". It cannot form the Feminine or Plural, e.g.

هٰذَا الْكِتَابُ غَيْرُ صَالِحٍ لِلْأَطْفَالِ — this book is unsuitable for children.

دَعَوْتُ أُخْتَهُ لٰكِنْ جَاءَتْ غَيْرُهَا — I invited his sister but someone else came (fem.).

رَأَيْتُ نَاسًا غَيْرَ سُكَّانِ مَكَّةَ — I saw people who were not the inhabitants of Mecca.

(vii) كِلَانِ "both", normally used without *nunation* with a following Genitive, e.g. جَاءَ كِلَا الرَّجُلَيْنِ both men came; مَرَرْتُ بِكِلَا الرَّجُلَيْنِ I saw both the men; رَأَيْتُ كِلَا الرَّجُلَيْنِ I passed by both the men. Its Feminine is كِلْتَانِ, e.g.

تَكَلَّمَتْ كِلْتَا الْبِنْتَيْنِ both the girls spoke;

لَقِينَا كِلْتَا الْبِنْتَيْنِ we met both the girls.

When the following Genitive is an attached Pronoun, *and only then*, the forms كِلَيْ masc. and كِلْتَيْ fem. are

used in the Accusative and Genitive, e.g. جَاءَ كِلَاهُمَا both of them came; رَأَيْتُ كِلَيْهِمَا I saw both of them; مَرَرْتُ بِكِلَيْهِمَا I passed both of them.

(viii) رُبَّ "many a" is followed by an Indefinite Noun, e.g.

رُبَّ رَجُلٍ كَرِيمٍ قَابَلْتُ many a noble man have I met.

رُبَّ جُنْدِيٍّ مَاتَ فِى تِلْكَ الْمَعْرَكَةِ many a soldier died in that battle.

Note that رُبَّمَا means "perhaps" and is followed by a verbal sentence, e.g. رُبَّمَا يَجِيءُ perhaps he will come.

VOCABULARY

طَافَ (ـُ) to wander, go round

خَرَاجٌ poll-tax

نَقَّاشٌ engraver, painter, sculptor

حَدَّادٌ blacksmith, ironworker

رَحًى *f.*, *pl.* أَرْحَاءٌ mill

طَحَنَ (ـَ) to grind, mill

آنِفًا previously (in a document ="above", "aforesaid")

كَعْبُ الْأَحْبَارِ Ka'b al-'Aḥbār, name of a Jewish divine (Ex. 87)

حِبْرٌ *pl.* أَحْبَارٌ a Jewish divine

دَرَى (ـِ) to know

أَدْرَى IV to inform

اَلتَّوْرَاةُ the Pentateuch, Torah (loosely, the Old Testament)

فَنِىَ (ـَ) to perish, come to an end

أَجَلٌ the (fixed) term of one's life

نَصَابٌ *pl.* نُصُبٌ handle

سُرَّةٌ the navel

طَرِيحٌ (= مَطْرُوحٌ) prostrate, thrown on the ground, lying on the ground

تَوَعَّدَ V to threaten, warn

خَنْجَرٌ *pl.* خَنَاجِرُ dagger

أَيْشَ what (Ex. 87)

EXERCISE 87

The Death of the Second Caliph, ʿUmar ibn al-Khaṭṭāb. (From the Annals of aṭ-Ṭabarī, 838–923 A.D.)

خَرَجَ عمرُ بن الخطاب يَوْماً يطُوفُ فى السوقِ فَلَقِيَهُ أبو لُؤْلُؤَة ، وكان نَصْرانِيًّا ، فقال : يا أميرَ المؤمنين إنّ عَلَىَّ خَرَاجًا كثيراً . قال : وكم خراجك؟ قال : درهمان فى كل يوم ، وقال : أَيْش (أَىُّ شَىْءٍ) صِنَاعَتُكَ؟ قال : نَجَّارٌ ونَقَّاشٌ وحَدَّادٌ . قال (عمر) : فما أرى خراجَك بكثيرٍ على (according to) ما تَصْنَعُ من الأعمال . قد بَلَغَنِي أنّك تقول : لو أردتُ ان اعمل رَحًى تَطْحَنُ بالريح فَعَلْتُ . قال : نعم . قال : فاعملْ لى رحًى . قال : لَئِنْ سَلِمْتَ لأَعْمَلَنَّ لك رحًى يَتَحَدَّثُ بها (عَنْها =) مَن بالمشرق والمغرب . ثُمَّ آنصرفَ عنه . فقال عمر : لَقَدْ تَوَعَّدَنى العبدُ آنفًا . ثم انصرف عمر إلى منزله ، فلما كان من الغد (لما كان الغدُ =) جَاءَهُ كَعْبُ الأحبار فقال : يا امير المؤمنين إنّك مَيِّتٌ فى ثلاثة أيام . قال : وما يُدْرِيكَ؟ قال : أَجِدُهُ فى كتابِ اللهِ التَّوْراةِ . قال عمر : اللهَ (fear God!) إنّك لَتَجِدُ عمر بن الخطاب فى التوراة؟ قال : لا ولكنّى أجدُ صِفَتَكَ وانّه قد فنى أَجَلُكَ . وعمر لا يُحِسُّ وجعاً ولا ألَمًا . فلما كان الغَدُ جَاءَهُ كَعْبٌ فقال : يا امير المؤمنين ، ذهب يومٌ وبقى يومان . ثم جاءه من غدِ الغد ، فقال : ذهب يومان وبقى يومٌ وليلةٌ فلما كان الصُبْحُ خَرَجَ عمر الى الصلاة ودخل أبو لؤلؤة فى الناس ، فى يَدِه خنجرٌ لَهُ رَأْسانِ ، نِصَابُهُ فى

وَسْطه ، فضرب عمر ستّ ضَرَبَات ، إحْدَاهُنّ تحت سُرّته وهى التى قتلته وقتل معه كُلَيْب بن ابى ألبُكَيْر اللَّيْثِيّ وكان خَلْفَهُ ، فلمّا وجد عمر حَرّ السلاح سَقَطَ وقال : أفى الناس عَبْدُ الرَّحْمَانِ بن عَوْف؟ قالوا : نعم يا امير المؤمنين ، هو ذا (there he is, that is he). قال : تَقَدَّمْ فَصَلِّ بالناس. فصلّى عبدُ الرحمان بن عوف ، وعمرُ طَرِيحٌ ثم أُدْخِلَ داره.

EXERCISE 88

No translation from English to Arabic is given here. Instead, it is recommended that the student re-read the passage in the previous exercise, noting the various grammatical and syntactical features, and then REWRITE THE WHOLE PASSAGE WITH FULL VOWELLING AND ORTHOGRAPHICAL SIGNS.

The following points should help the student:

كم خراجك Grammatically كم is the Predicate, and is said to be مُقَدَّمٌ "brought forward". خراجك is the subject of this nominal sentence.

ما أرى خراجك بكثير Verbs of thought and estimation are doubly transitive. The first object of ارى here is خراجك. The second, which should have been كثيراً, is replaced by a genitive after a preposition (ب).

لئن سلمت فاعملنّ The لَ before إن adds nothing to the meaning. This is a conditional, and the apodosis has the Energetic form of the Jussive for stress.

إنّك ميّتٌ Here ميت which resembles the Active Participle مائتٌ "dying", in meaning, is used with a future sense.

وإنّهُ قد فَنِيَ أجلُك The pronoun ـهُ after إنَّ refers to nothing previously mentioned, as would normally be the case. It is a Neutral Pronoun, not translated, which merely serves to satisfy the grammatical requirement of an Accusative after إنَّ. The Arab grammarians call this ضَمِيرُ ٱلشَّأْنِ (pronoun of circumstance).

من غدِ الغَدِ On the day after the following day, i.e. two days later.

فى يدِه خَنْجَرٌ A nominal *Ḥāl* sentence referring to ابو لؤلؤة.

إحْدَاهُنَّ The Feminine إحْدَى refers to ضَرْبَةٌ "a blow". هُنَّ is Feminine Plural, according to antique usage, referring to ضربات. Modern Arabic would normally have إحْدَاهَا.

أُدْخِلَ دَارَهُ The Verb أَدْخَلَ is doubly transitive, e.g. أَدْخَلَ عُمَرَ دَارَهُ "he took 'Umar into his house". When the Verb is Passive the first Object takes the place of the Subject, but the second Object دار still remains in the Accusative. In either case we could write فى دَارِهِ as an alternative.

CHAPTER FORTY-SIX

(أَلْبَابُ ٱلسَّادِسُ وَٱلْأَرْبَعُونَ)

The Permutative

(ٱلْبَدَلُ the substitution)

1. The Permutative must follow immediately the word for which it is substituted (ٱلْمُبْدَلُ مِنْهُ).

There are four kinds of substitution:

(a) The substitution of the whole for the whole (بَدَلُ ٱلْكُلِّ مِنَ ٱلْكُلِّ) i.e. where the Permutative is exactly equivalent to the word for which it is substituted, e.g.

جَاءَ زَيْدٌ أَخُوكَ Zaid, thy brother came.

جَاءَنِي قَوْمُ ٱلْمَدِينَةِ كِبَارُهُمْ وَصِغَارُهُمْ the people of the city, the great and the small, came to me.

(b) The part is substituted for the whole (بَدَلُ ٱلْبَعْضِ مِنَ ٱلْكُلِّ) e.g.

قَبَّلْتُهُ ٱلْيَدَ kiss him the hand, i.e. kiss his hand; أَكَلَ ٱلرَّغِيفَ نِصْفَهُ he ate the loaf, half of it, i.e. he ate the half of the loaf.

(c) A possession or quality is substituted for the name (بَدَلُ ٱلِٱشْتِمَالِ i.e. Permutative of inclusion), e.g. أَعْجَبَنِي زَيْدٌ ثَوْبُهُ Zaid, his garment pleased me, i.e. Zaid's garment pleased me; مَدَحْتُ زَيْدًا حُسْنَهُ I praised Zaid, his beauty, i.e. I praised Zaid's beauty.

(d) A word is used to correct the previous one (بَدَلُ ٱلْغَلَطِ the Permutative of error), e.g. مَرَرْتُ بِكَلْبٍ فَرَسٍ I passed by a dog (no, I mean) a horse. This usage is very rare.

PRONOUNS. EMPHASIS

2. The *Personal Pronoun* (ضَمِيرٌ) may be either *Separate* or *Attached.*

The Separate Pronoun is always Nominative, except when used for stress in apposition to a Noun or an Attached Pronoun, e.g. ضَرَبَنِي أَنَا he struck *me* (accus.).

مَرَرْتُ بِكَ أَنْتَ I passed by you (gen.).

But the *Emphasis* is more often achieved by the use of نَفْسٌ pl. أَنْفُسٌ meaning "myself", "yourself", etc., e.g.

كَتَبَ ٱلْمُعَلِّمُ الكِتَابَ نَفْسَهُ the teacher wrote the book himself.

كَلَّمْتُهُمْ أَنْفُسَهُمْ I spoke to them themselves.

Occasionally, this word is placed in the Genitive after بِ, e.g.

زَيْدٌ نَفْسُهُ or زَيْدٌ بِنَفْسِهِ Zaid himself.

Used similarly, though less frequently, and for things rather than people generally, is عَيْنٌ (pl. أَعْيُنٌ) e.g. الأَمْرُ عَيْنُهُ the matter itself.

The *Reflexive Pronoun* in the Accusative is also expressed by these three words with pronominal suffixes, e.g.

قَتَلَ نَفْسَهُ he killed himself.

If the Pronoun depends on a Preposition, it is enough to use the pronominal suffix, e.g.

أَخَذْتُ لِي شَيْئًا (NOT لِي نَفْسِي) I took something for myself.

It should be noted that نفس and عين may be used as independent Nouns with a following Genitive, e.g. قَابَلْتُ نَفْسَ الرَّجُلِ I met the same man (for نَفْسَهُ الرَّجُلَ or بِنَفْسِهِ الرَّجُلَ). أَعْطَانِي عَيْنَ هَدِيَّةِ أَبِي She gave me the self-same present as my father.

NOTE: When نَفْسٌ means "soul", it takes the Plural نُفُوسٌ and is Feminine.

3. The Attached Pronoun may be either Accusative or Genitive, but not Nominative. It may be attached to the form إِيَّا to form a Detached Accusative Pronoun as follows:

3. Masc.	إِيَّاهُ	him.	إِيَّاهُمَا	them both	إِيَّاهُمْ them.
3. Fem.	إِيَّاهَا	her.			إِيَّاهُنَّ ,,
2. Masc.	إِيَّاكَ	you.	إِيَّاكُمَا	you both	إِيَّاكُمْ you.
2. Fem.	إِيَّاكِ	,,			إِيَّاكُنَّ ,,
1.	إِيَّايَ	me.			إِيَّانَا us.

It is used as follows:

(a) To carry the Object of a singly transitive Verb. In this case, stress is implied, and this may be further heightened by reversing the sentence order and putting the Object first, e.g. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ Thee do we worship and Thee do we ask for help (Qur'ān I).

(b) To carry the second Object of a doubly transitive Verb, when that Object is a Pronoun, e.g.

أَعْطَانِي إِيَّاهُ (إِيَّاهَا) he gave me it.

But أَعْطَانِيهِ is equally common. Nevertheless, when a doubly transitive Verb has a Noun as first Object and a Pronoun as the second, the second must have إِيَّا, e.g. أَعْطَى حَسَنًا إِيَّاهُ he gave it to Hassan. Again, if both Objects are Pronouns, the second must have إِيَّا if it is not of a later person than the first:

i.e. أَعْطَانِيكَ he gave me you.

أَعْطَانِيهِ he gave me it.

أَعْطَاكَهُ he gave you it.

but أَعْطَاكَ إِيَّاىَ he gave you me.

أَعْطَاهُ إِيَّاكَ he gave him you.

أَعْطَاهُ إِيَّاهُ he gave him it.

(c) It is also used independently as a warning, e.g.

إِيَّاكَ take care!; إِيَّاكَ وَٱلنَّارَ be careful of the fire.

4. If the Conjunctions وَ, فَ, "and", "so" and لَ "verily" are prefixed to the Pronouns هُوَ and هِيَ, the ه usually loses its vowel, e.g. وَهْوَ for وَهُوَ; فَهِيَ for فَهِيَ.

5. The first Person Singular attached Pronoun ي is often omitted and replaced by a *kasra* in cries and commands, chiefly in the Quran, e.g. رَبِّ for رَبِّي my Lord!

اِتَّقِنِ for اِتَّقِنِي fear me!

6. The attached Pronoun هُ is often used after إِنَّ and its sisters in a vague general sense, referring to a whole sentence or the general situation. This is merely a device to provide an Accusative after the Particle, since the Arabs like to use this particle. It is termed ضَمِيرُ ٱلشَّأْنِ, e.g.

ظَهَرَ لِلْقَائِدِ أَنَّهُ لَا مَفَرَّ مِنَ الْمُحَارَبَةِ it appeared to the general that there was no escape from fighting.

Here the sentence after أَنَّ is introduced by the لَا of *Denial of the Species*, which does not therefore provide a Noun to serve as Accusative after أَنَّ. An alternative way of writing this, though less idiomatic, would be . . . أَنْ لَا مَفَرَّ . . .

7. The *Reciprocal Pronoun* "one another" is expressed by the use of بَعْضٌ "one, some", e.g. قَدْ سَاعَدْنَا بَعْضُنَا بَعْضًا we have helped one another (or بَعْضُنَا ٱلْبَعْضَ)

With Prepositions the بعض is often not repeated, e.g.

دَنَا العَسَاكِرُ مِنْ بَعْضِهِمْ the soldiers approached one another.

VOCABULARY

رَغِمَ (ـَ) to dislike	اِسْتَلَفَ VIII to borrow
أَرْغَمَ, رغم IV to compel	اِنْتَبَهَ VIII to pay attention
عَلَى ٱلرَّغْمِ مِنْ (أن);	طَقْسٌ climate, weather
بِٱلرَّغْمِ من (أن) despite, in spite of (the fact that)	رَفَضَ (ـُ) to refuse, reject
حِرْفَةٌ *pl.* حِرَفٌ profession, trade	دَهَّشَ II to surprise
شَبَابٌ youth (*abstract*)	أَدْهَشَ IV ,, ,,
لَهَا (يَلْهُو) to play	دَهِشَ, دُهِشَ (*pass.*) مِنْ (ـَ) to be surprised by
سَكْرَانُ *pl.* سَكَارَى drunk	طُفُولِيَّةٌ childhood
فَشَلٌ sluggishness; failure (*mod.*)	مُفْلِسٌ bankrupt
مُؤَهِّلَاتٌ qualifications (*mod.*)	أَفْلَسَ IV to go bankrupt
نَصِيحَةٌ advice	إِفْلَاسٌ bankruptcy

EXERCISE 89

A

قد اتخذ حَسَنٌ حِرْفَةَ الكِتَابَةِ منذ شبابه حينما خرج من المدرسة المُتوسّطة (Intermediate) لكنه لا مُؤَلَّفَاتَ له بالمَعْنَى الصحيح ، وهو بلغ الستين من عمْره الآن وسببُ ذلك كسله لانه بذل وقته شارباً وآكلاً ولاهياً . فقد أَلّف عدداً من الكُتَيِّبَات ومقالات الجرائد اليومية ، وقالَ لى بنَفْسه ، وهو سكران ، اِنّه لم يُحَقِّقْ آمالَ أَبَوَيْه

ومعلميه، وانه حَزِنَ كثيرًا من فشله أوّلَ الأمر، ثُمَّ اعتاد اليه. وجميعنا قد رَأَيْنَا رجالاً امثالَه فَشِلوا فى أعمالهم على الرغم من مُؤَهِّلَاتِهِم البالغة، بل رُبَّمَا أعطيناهم نصيحة صالحة مُفيدة ولم يَستمعوا إليها.

B

١ — اذهبْ لحجرتى وآتنى بالكتاب الذى استلفتُهُ من المكتبة أوّلَ أمسِ. ٢ — قِفْ خَلْفَهُ وَانْتَبِهْ اكرامًا للواعظ! ٣ — إنّ الطقسَ فى البَحْرَيْنِ (Bahrain) أشدُّ حَرًّا منه فى سوريا، وذلك، ولا شكّ، يزيدُ صعوبة الحياة فى تلك الجزيرة. ٤ — إنّ حياتَنا قصيرة ولا بُدَّ من الموت فى النهاية، فَلْنَقُمْ باعمال يرضى عنها الله لنستحقَّ البقاء فى الحياة الآخرة. ٥ — نَظَرْتُ كِلَيْهِما قادمَين وقد ناديتُ خادمَين غَيْرَهما.

C

١ — كان زيدٌ أخوك نفسهُ الذى انصرف عند وصول الأمير. ٢ — طَلَبُوا أكلاً فأعْطَيْتُهُم إيَّاهُ، ثم رَجَعوا فى اليوم التالى بعين الطلبِ فَرَفضتُ. ٣ — رأيتُ ولداً عابراً الشارع وفيه حَرَكَاتٌ (traffic) كثيرة، فَصِحْتُ: إيَّاكَ والعربات! فهو جَعَلَ يجرى حتى وصل الى الجنب الآخر. ٤ — دُهِشْتُ من أنّهُ لا بُدّ من الْالتجاء إلى عرب الصحراء. ٥ — تَكَاتَبْنَا بَعْضُنَا البعضَ مُدَّةَ خمسين سنة. ٦ — مررت بحيواناتٍ جِمالٍ وهن من قافلةٍ واقفة تحت الأشجار.

EXERCISE 90

1. Despite what the unbelievers say, the souls of the righteous are in the hands of God. 2. I was surprised that there was nothing in the cupboard after the party. There is no doubt that the servants have eaten all that remained. But what can I do? This is a general custom among the servants of government officials, and it is inevitable (.. لا بُدَّ). 3. If I go to the palace to present my petition in the morning, they say "The king is still sleeping"; if I go in the afternoon, they say he is out hunting; and if I go in the evening, they say he is receiving guests from among the ambassadors and other important foreigners. There is no benefit from this type of rule. 4. He surprised me, because he was reading weighty volumes, and he was still in his youth. 5. *Him* I praise, but *you* I ask for help, because you have been my friend since childhood. 6. I refused to visit him, saying that the weather was bad, but he was too intelligent to believe me. The real reason was that he had refused to take *my* advice. 7. His qualifications were not adequate (sufficient) for a profession of this sort (*use* مثل). We were both in the same class in school, and the teacher expected great things of both of us. But he used to play while I worked, and he rarely paid attention to what the teacher said in lessons. You may (قد) say: "Many a man has succeeded in life without great qualifications". But how many have succeeded without work? 8. How much money did you lend him? I saw him drunk five minutes ago, yet he is bankrupt. 9. They spoke to one another, and after a short time had elapsed they were fighting each other. 10. I passed you walking with my sister last night. Does my father know, and is it your intention to propose to her? I fear very much that there is no hope for you. My father will certainly refuse to marry her to you, because a poor man like you cannot give her the things she is used to. My advice to you is to work hard to become rich, perhaps you will then gain my father's consent (موافقة) to the marriage.

CHAPTER FORTY-SEVEN
(اَلْبَابُ اَلسَّابِعُ وَالْأَرْبَعُونَ)

Particles. Prepositions

1. The Arab grammarians call the *Particle* حَرْفٌ pl. حُرُوفٌ (which also means "letter"). They are used in place of what we should call *Prepositions*, *Conjunctions* and *Interjections*, and, sometimes, *Adverbs*.

2. The Preposition is called حَرْفُ اَلْجَرِّ, the word governed by a preposition is مَجْرُورٌ, and the preposition with its noun is اَلْجَارُّ وَالْمَجْرُورُ.

3. Prepositions are: A. *Inseparable*, consisting of one letter always attached to the following word; B. *Separate*, which stand alone and are either true particles or nouns in the Accusative.

A. INSEPARABLE PREPOSITIONS

(1) بِ "in, by, with" etc.

Verbs denoting "to adhere", "attach", "seize", "begin", are construed with بِ e.g. عَلِقَ "to hang on", بَدَأَ "to begin with".

"To believe in" is آمَنَ بِ, e.g. آمَنْتُ بِاللهِ I believe in God.

"To swear by" is أَقْسَمَ بِ, e.g. أُقْسِمُ بِرَأْسِي I swear by my head. Sometimes the verb is omitted.

After إِذَا "See! Behold!" بِ is used (but the noun alone in the Nom. may be used), e.g. إِذَا بِرَجُلٍ قَدْ أَتَى Behold a man came (or إِذَا رَجُلٌ).

In negative sentences if the predicate is a noun, بِ is often, prefixed to it, e.g.

لَيْسَ هُوَ بِفَارِسٍ he is not a rider (or لَيْسَ فَارِسًا)

مَا هُمْ بِعَالِمِينَ they are not aware (or مَا هُمْ عَالِمُونَ)

Many intransitive verbs of motion become transitive when they are followed by بِ, e.g. أَتَى بِشَيْءٍ he came with a thing, i.e. he brought it. (This بِ is called بَاءُ ٱلتَّعْدِيَةِ).

NOTE: The expression بِأَبِي أَنْتَ means "at the price of my father thou art to be redeemed", i.e. "thou art so dear to me, that I would redeem thee at the price of my father". (This is called بَاءُ ٱلتَّفْدِيَةِ, the *bā'* of redemption.)

Prepositions are sometimes described by the Arabs as being interchangeable (مُتَبَادِلَةٌ) and this is true in some instances. Thus, while geographically we more often use بِ of a town or village (بِلُنْدُنَ "in London") and فِي of an area or country (فِي فَرَنْسَا "in France"); we also find فِي لندن and بفرنسا.

(2) and (3) تَ and وَ "by" in an oath, e.g. تَٱللَّهِ and وَٱللَّهِ "by God". (تَ occurs only in this expression, and is rare and antique – not to be used by students.) If, however, a verb is used in the oath, بِ must be used.

(4) لِ "for, to, because of".

لِ is used to express the Dative and denotes possession (= "have").

As a Conjunction (with the Subjunctive of the verb) it denotes "in order that, so that".

It denotes the English "of", when it follows an indeterminate noun, e.g. كِتَابٌ لِزَيْدٍ a book of (belonging to) Zaid; صَاحِبٌ لِي a friend of me, i.e. one of my friends.

It is used especially for the editor of a book, e.g.

قَصَصُ ٱلْأَنْبِيَاءِ لِلثَّعْلَبِيِّ The Stories of the Prophets of (i.e. written by) Thaعlabī.

لِ also denotes "for the benefit of" (opposite of عَلَى) and so denotes a creditor (عَلَى the debtor), e.g.

لِي عَلَيْكَ أَلْفُ دِرْهَمٍ you owe me a thousand dirhams.

It is also used to denote the Purpose and the Cause, e.g.

قُمْتُ لِمُعَاوَنَتِهِ I rose to help him.

لِهٰذَا / لِذٰلِكَ } for this reason, therefore

NOTE 1: قَالَ لِ "to say to" often means, especially in the Passive, "to call, name", e.g. قِيلَ (يُقَالُ) لَهُ he was (is) called.

NOTE 2: لِ is changed to لَ before Pronominal suffixes (except with the 1st Person), e.g. لَهُ, لَهَا etc. It is also changed to لَ after the particle of address يَا, e.g. يَا لَلْعَجَبِ "O wonder", يَا لَزَيْدٍ "O Zaid!" (i.e. come and help O Zaid!).

(5) كَ "as, like" is usually counted among the prepositions, although it is really a noun meaning "similarity", e.g. كَزَيْدٍ like Zaid.

It is *not* used with Pronominal suffixes.

B. SEPARATE PREPOSITIONS

(1) إِلَى "to, unto, until".

Is nearly related in meaning to لِ and serves to express motion towards a place, e.g.

جَاءَ إِلَى ٱلْمَدِينَةِ he came to the city.

In relation to time it expresses continuance up to a certain point of time, e.g.

مِنَ ٱلٱبْتِدَاء إِلَى ٱلٱنْتِهَاء from beginning to end.

Notice specially إِلَى آخِرِهِ (abbreviated اَلخ) "and so forth", "et cetera".

With suffixes: إِلَيْهِ "to him", إِلَيَّ "to me", etc.

(2) حَتَّى "up to, as far as".

Is not used with suffixes.

It is sometimes used to mean "even" and then exercises no influence on the case of the following word, e.g.

أَكَلْتُ ٱلسَّمَكَةَ حَتَّى رَأْسَهَا I ate the fish, even its head.

(3) عَلَى "over, on, against".

With suffixes: عَلَيْهِ "on him"; عَلَيَّ "on me" etc.

Used of place. عَلَى ٱلطَّرِيقِ on the way.

جَلَسَ عَلَى ٱلْمَائِدَةِ he sat at table.

مَدِينَةٌ عَلَى نَهْرٍ a city on a river.

Notice specially:

تَفَرَّجَ عَلَى شَيْءٍ to look (with pleasure) at a thing.

اِطَّلَعَ عَلَى شَيْءٍ
وَقَفَ عَلَى شَيْءٍ } to examine into a thing.

غُشِيَ (or أُغْمِيَ) عَلَيْهِ he fainted (lit. it was made dark upon him).

اَلسَّلَامُ عَلَيْكُمْ Peace be on you! (the greeting of Moslems to one another, the answer being وَعَلَيْكُمُ ٱلسَّلَامُ).

رَحْمَةُ ٱللهِ عَلَيْهِ God's mercy be upon him.

صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ God give him blessing and peace.

Used in a hostile sense:

خَرَجَ عَلَيْهِ he went out (to war) against him.

So with verbs denoting anger:

غَضِبْتُ عَلَيْكَ I was angry with thee.

Used with Adjectives:

ذٰلِكَ صَعْبٌ (سَهْلٌ) عَلَيَّ that is too hard (easy) for me.

"To incite to" حَثَّ عَلَى; "to induce to" حَمَلَ عَلَى, e.g.

حَمَلْتُهُ عَلَى شَيْءٍ I have induced him to (do) something.

عَلَى is also used to indicate that a burden, duty or debt lies on one, e.g.

فَرْضٌ عَلَى إِنْسَانٍ a duty incumbent on a man.

يَجِبُ عَلَى فُلَانٍ it is the duty of such and such a one.

هٰذَا لِي عَلَيْكَ you owe me this (see A, 4).

فَضْلٌ عَلَى a preference over.

Common expressions with على are:

بِنَاءً عَلَى according to.

عَلَى أَنْ on the supposition that.

عَلَى قَدْرِ ٱلْإِمْكَانِ so far as possible.

عَلَيَّ بِهِ bring him here to me.

عَلَى ٱلرَّأْسِ وَٱلْعَيْنِ { (lit. on the head and eye) willingly, with pleasure.

بِٱللّٰهِ عَلَيْكَ I conjure thee by God.

(4) عَنْ "from, about, concerning".

With suffixes: عَنْهُ "from him", عَنِّي "from me", عَنَّا "from us", etc.

Used of place=away from, and so is used with verbs denoting "to flee", "avoid", "restrain oneself", "forbid", "hinder", "defend" (with many of these verbs مِنْ can be used), e.g.

مَنَعَ عَنْ (or مِنْ) to prevent from . . .

اِجْتَنَبَ عَنْ (or مِنْ) to avoid . . .

دَافَعَ عَنْ شَخْصٍ أَوْ شَيْءٍ to defend someone or something.

It is also used with verbs meaning to "uncover", "reveal", "open" and "ask", e.g.

كَشَفَ عَنْ شَيْءٍ to uncover something.

سَأَلَ عَنْ شَخْصٍ أَوْ شَيْءٍ to ask about someone or something.

In the sense of the Latin *de* "concerning", e.g.

حُكِيَ عَنْ سُلَيْمَانَ it is told concerning Solomon.

To indicate the source of information, e.g.

حُكِيَ عَنِ ٱلشَّافِعِيِّ it is told on the authority of ash-Shāfiʿī.

It is sometimes used of time, e.g. عَنْ قَرِيبٍ "shortly, soon".

Notice specially:

رَضِيَ ٱللهُ عَنْهُ May God be pleased with him.

فَضْلاً عَنْ apart from.

The following usages should also be noted:

(a) In signing a letter, عَنْ means "for", "on behalf of" e.g. عَنْ مُدِيرِ ٱلْأَعْمَالِ for the Director of Works.

(b) In asking leave of a host, one may say عَنْ إِذْنِكَ "by your leave", "by your permission".

(5) فِي "in".

With suffixes: فِيهِ in him, فِيَّ in me, etc.

It expresses rest in place or time and answers the questions "where?" and "when?", e.g. فِي ٱلدَّارِ in the house, فِي هٰذِهِ ٱلسَّنَةِ in this year.

Sometimes it expresses motion to a place, e.g. وَقَعَ فِي ٱلْجُبِّ he fell into the cistern.

It also denotes "among", e.g. مَنْ فِينَا who among us.

It is used with verbs of speaking and thinking:

تَكَلَّمَ فِي to speak about . . .

اِفْتَكَرَ فِي to think over . . .

تَأَمَّلَ فِي شَيْءٍ to consider something.

Also after the verbs of desiring: رَغِبَ فِي to wish for something; طَمِعَ فِي to yearn after.

"To multiply by" is ضَرَبَ فِي e.g.

اِضْرِبْ ثَلَاثَةً فِي سَبْعَةٍ multiply three by seven.

(6) لَدَى, لَدُنْ, لَدَا "with" (Latin "apud").

With suffixes لَدُنْهُ with him, لَدُنِّي with me etc.; لَدَيْهِ with him, لَدَيَّ with me. Rarer than عِنْدَ.

(7) مَعَ (rarely مَعْ) "with".

With suffixes مَعَهُ with him, مَعِي with me, etc.

It denotes association in place or connection in time, e.g.

سَارَ مَعِي he travelled with me.

جِئْتُكَ مَعَ طُلُوعِ ٱلشَّمْسِ I came to you at sunrise.

It often means "to have something with one", e.g.

مَعِي سَاعَةٌ I have a watch with me.

It also translates the English "besides", e.g.

مَعَ كَوْنِهِ غَرِيبًا besides his being a stranger.

Notice specially:

مَعَ ذٰلِكَ in spite of that.

مَعَ أَنْ (or أَنَّ) in spite of the fact that, although.

(8) مِنْ "from".

With suffixes مِنْهُ from him, مِنَّا from us, etc.

Used of place (often interchangeable with عَنْ):

خَرَجَ مِنَ ٱلْخَيْمَةِ he went out from the tent.

It is used with verbs denoting "to go out", "to free", "to forbid":

أَعُوذُ بِٱللهِ مِنَ ٱلشَّرِّ I take refuge in God (to free me) from evil.

Used of time:

مِنَ ٱلصَّبَاحِ إِلَى ٱلْمَسَاءِ from morning to evening.

Sometimes used (like مُنْذُ) to mean "since".

مِنْ سَنَتَيْنِ i.e. two years ago.

It is also employed with verbs and nouns denoting nearness, as قَرُبَ, دَنَا e.g.

دَنَوْتُ مِنَ ٱلْعَدُوِّ I approached the enemy.

قَرِيبٌ مِنَّا near us.

Notice specially:

عَجِبَ (تَعَجَّبَ) مِنْ شَيْءٍ to wonder at something;

so with other verbs of feeling:

فَرِحَ مِنْ to rejoice at . . .

مَبْسُوطٌ مِنْ pleased at . . .

The word "than" after a Comparative is expressed by مِنْ, e.g. أَسْرَعُ مِنَ ٱلْكَلْبِ swifter than the dog.

"A certain" is often expressed by مِنْ preceded by a word indefinite in the Sing. and followed by the same word definite in the Plur., e.g.

تَاجِرٌ مِنَ ٱلتُّجَّارِ a certain merchant.

It is also used partitively (لِلتَّبْعِيضِ) followed by a definite noun in the Plur. to indicate an indefinite number or quantity, e.g.

قَدْ أَرَاكُمْ مِنْ آيَاتِهِ he has already shown you some of his signs; and to indicate material, e.g.

كُرْسِيٌّ مِنْ خَشَبٍ a chair of wood.

It is very often used after مَا to explain (لِلتَّبْيِينِ) what is intended by the particle, e.g.

مَا كَانَ عِنْدِي مِنَ ٱلْمَالِ what was with me in the way of wealth, i.e. the wealth, which I had.

مَا عَمِلْتُمُوهُ بِنَا مِنَ ٱلْمَعْرُوفِ what you have done to us in the way of kindness, i.e. the kindness, which you have done us.

(9) مُنْذُ, مُذْ "since" (for مِنْ ذُو).

Is not used with suffixes.

It is sometimes followed by the Nominative, e.g.

مَا رَأَيْتُكَ مُنْذُ (مُذْ) يَوْمِ ٱلْأَحَدِ
مَا رَأَيْتُكَ مُنْذُ (مُذْ) يَوْمُ ٱلْأَحَدِ
} I have not seen you since Sunday.

NOUNS USED AS PREPOSITIONS

4. Of the Prepositions which are really nouns in the Accusative (ظَرْف) the following are the most common:

(1) أَمَامَ "before, opposite" (of place):

أَمَامَ ٱلْقَصْرِ before, opposite the castle.

أَمَامَ ٱلْقَاضِي before the judge.

(2) بَعْدَ "after" of time or rank (opposite of قَبْلَ):

بَعْدَ ٱلْمِيلَادِ after the birth (of Christ).

(3) بَيْنَ "between".

When two words are dependent on بَيْنَ, then if both are substantives the بَيْنَ need not be repeated, but if one (or both) is a pronoun it is always repeated, e.g.

بَيْنَ زَيْدٍ وعَمْرٍو between Zaid and 'Amr.

بَيْنَكَ وبَيْنَ أَخِيكَ between thee and thy brother.

بَيْنِي وبَيْنَكَ between me and thee.

مَا بَيْنَ and فِيمَا بَيْنَ are often used with the same meaning as بَيْنَ.

مَا بَيْنَ and بَيْنَ sometimes mean "both – and" or "partly – partly":

جَاءَنَا مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ both poor and rich came to us.

(4) تُجَاهَ, تِجَاهَ
(5) تِلْقَاءَ
} "opposite" (= حِذَاءَ).

(6) تَحْتَ "under, below" of place or rank (opposite to فَوْقَ).

تَحْتَ شَجَرَةٍ under a tree.

تَحْتَ ٱلْمَلِكِ below the king (in rank).

(7) حِذَاءَ "opposite":

حِذَاءَ ٱلدَّارِ opposite the house.

(8) حَوْلَ "round about".

حَوْلَ ٱلْمَدِينَةِ round about the city.

(9) خَلْفَ "behind":

خَلْفَ ظَهْرِي behind my back.

(10) دُونَ "on this side of, under, without":

دُونَ ٱلنَّهْرِ on this side of the river.

دُونَ قَدَمِكَ خَدُّ عَدُوِّكَ may the cheek of the enemy be under thy feet.

With the meaning "without" بِدُونِ or مِنْ دُونِ may be used instead of دُونَ:

دُونَ ذٰلِكَ (or مِنْ دُونِ or بِدُونِ) without that.

(11) عِنْدَ "with, at":

Used of place:

جَلَسْتُ عِنْدَهُ I sat with (beside) him.

Used of time:

جَاءَ عِنْدَ طُلُوعِ ٱلشَّمْسِ he came at sunrise.

It is often used with the meaning "to have".

عِنْدِى (or مَعِى or لِى) مَالٌ I have wealth.

NOTE. عِنْدِى كَذَا means "according to my opinion it is so".

(12) عِوَضَ (or عِوَضًا عَنْ) "instead of, in place of":

أَخَذْتُ هٰذَا عِوَضَ ذٰلِكَ I took this in place of that.

(13) فَوْقَ "on, over, above": of place and rank (opposite of تَحْتَ):

فَوْقَ ٱلشَّجَرَةِ on (or above) the tree.

فَوْقَ ٱلْمَلِكِ above the king (in rank).

(14) قَبْلَ "before" of time (opposite of بَعْدَ):

قَبْلَ ٱلْمِيلَادِ before the birth (of Christ).

(15) قُدَّامَ "before" of place (more often أَمَامَ):

قُدَّامَ ٱلدَّارِ before the house.

(16) نَحْوَ "towards":

نَحْوَ ٱلْغَرْبِ towards the West.

(17) وَرَاءَ "behind, on the far side of":

وَرَاءَهُمْ behind them.

وَرَاءَ ٱلْجِبَالِ behind (on the far side of) the mountains.

5. Two prepositions often occur together. In this case, if the second was originally a noun, it must be put in the Genitive, e.g.

مِنْ بَيْنِهِمْ from between them, i.e. from the midst of them.

مِنْ فَوْقِ from over, i.e. above.

مِنْ تَحْتِ from under, i.e. underneath.

مِنْ عِنْدِ from with.

مِنْ عَلَى from on i.e. down from.

مِنْ دُونِ or بِدُونِ without

مِنْ قَبْلِ before.

مِنْ بَعْدِ after.

VOCABULARY

طَبَقٌ *pl.* أَطْبَاقٌ large meat tray or dish; plate

زُقَاقٌ *pl.* أَزِقَّةٌ lane, side street

بِالْكُلِّيَّةِ altogether

حَيْرَةٌ perplexity

رِبْحٌ *pl.* أَرْبَاحٌ gain, profit

إِخْتَفَى VIII to hide, disappear

EXERCISE 91

NOTE: This exercise is not specifically concerned with the grammatical matter in this chapter. It is partly a test in reading unvowelled Arabic.

قيلَ إنَّ لصَّين سرقا حماراً ومضى احدهما ليبيعه. فقابَلَهُ رجل معه طبقٌ فيه سمك فقال له: أتبيع هذا الحمار؟ قال: نعم، قال: امسك هذا الطبق حتى أركبه واجربه، فإن اعجبنى اشتريته بثمن

يعجبك. فأمسك اللص الطبق وركب الرجل الحمار وأخذ يُجْرِيه ذهابًا وأيابًا حتى ابتعد عن اللص كثيرا. فدخل بعض الأزقة واختفى عنه بِالْكُلِّيَّة. وأخذت اللص الحيرة من ذلك وعرف أخيرًا أنّها حيلة عليه. فرجع بالطبق فالتقاه رفيقه. فقال: ما فعلت بالحمار؟ هل بعته؟ قال: نعم. قال: بِكم؟ قال: برأس ماله. وهذا الطبق رِبْح!

EXERCISE 92

Rewrite the above passage with full vowelling and other orthographical signs.

The following notes may help:

قال In old Arabic, where two people are conversing, frequently the words of both speakers are introduced by "he said", where we might write: "the first said . . . the second said", or "the former said . . . then the latter replied". The sense of the passage shows who is speaking.

حتى This introduces the Subjunctive of purpose. Note later in this passage we have a different use of this particle, introducing a statement of fact in the Perfect.

اعجبنى Literally, "it aroused my admiration": here it means simply "if I like it". This is a Conditional.

إِيَابًا Verbal Noun of آبَ, يَؤُوبُ to return.

برأس ماله ، وهذا الطبق رِبْح "For its capital, i.e. what we paid for it (=nothing!) and this tray (is) profit." A joke, of course, as the thieves paid nothing for the donkey!

CHAPTER FORTY-EIGHT
(أَلْبَابُ الثَّامِنُ وَالْأَرْبَعُونَ)

Adverbial Usages. Including Miscellaneous Quasi-adverbial Particles

1. Arabic has no *Adverbs*, properly speaking, but this lack is hardly felt owing to the inherent flexibility and expressiveness of the language. Only occasionally, in translating, does one feel a certain awkwardness which is unusual in a language potentially so succinct (and almost telegraphic) as Arabic. There are a number of ways of expressing what would necessitate Adverbs in English, and they could be summarized as follows:

(a) By *Prepositional* Phrases, e.g.

جَاءَ بِسُرْعَةٍ he came *quickly* (with speed).

(b) By the use of certain *Verbs*, e.g.

كَادَ : مَا كِدْتُ أَرَاهُ I *scarcely* saw him.

أَحْسَنَ to do *well*: أَحْسَنَ كِتَابَتَهُ he wrote *well*.

(c) By a number of uses of the *Accusative*. Indeed, this is the chief means employed; so much so that the Accusative in Arabic may also be described as an Adverbial case. The simplest use of the Accusative Noun is in words such as:

أَحْيَانًا "sometimes"; تَقْرِيبًا "approximately";

فَجْأَةً "suddenly".

(d) Into the above category should really go numerous *Prepositions* which end in the *un-nunated* Accusative; *un-nunated* because they have a following Genitive, e.g. بَعْدَ

"after"; بَعْدَ يَوْمَيْنِ "after two days". Of course we have أَيْنَ "where" and ثُمَّ "then", which are *un-nunated* though no Genitive follows.

(e) An extension of the above is found in such expressions as قَلِيلاً مَا "little"; كَثِيرًا مَا "often"; سُرْعَانَ مَا "quickly".

(f) The *Absolute Object* also comes under this heading, especially when qualified, e.g. ضَرَبْتُهُ ضَرْبًا شَدِيدًا I hit him *hard*.

(g) The *Ḥāl* construction also takes the place of Adverbs, e.g. جَاءَ مُسْرِعًا He came quickly.

(h) There are a few particles ending in the *un-nunated Nominative*, which, though obviously Nouns in origin, are the nearest approach to the true Adverb in Arabic, e.g.

قَبْلُ "before", "previously"; بَعْدُ "after", "later".

(i) Finally, there are some particles ending in *sukūn* which play the part of Adverbs, e.g. فَقَطْ "only".

The following is a fairly comprehensive list of various Adverbial or Quasi-adverbial usages. Many have already been mentioned in this grammar, and are given again for completeness.

INSEPARABLE PARTICLES

2. (a) أَ a particle used to indicate a question (= هَلْ see Chapter Three, 4) (called the حَرْفُ الاِسْتِفْهَامِ); but only when no Interrogative pronoun occurs in the sentence, e.g.

أَفَعَلْتَ (or هَلْ فَعَلْتَ) هٰذَا have you done this?

but مَنْ فَعَلَ هٰذَا who has done this?

أَمْ — أَ in a double question; see أَمْ.

(b) سَ a particle used to give a Future meaning to the Imperfect. It is a shortened form of سَوْفَ "at the end."

سَأَفْعَلُهُ (سَوْفَ أَفْعَلُهُ) I shall do it.

(c) لَ a particle used for Emphasis, "certainly, truly", often omitted in translation, e.g.

لَفَعَلْتُهُ truly, I have done it.

Especially with the Modus Energicus:

لَأَضْرِبَنَّكَ I shall certainly strike thee.

Also in an Oath:

لَعَمْرُكَ by thy life.

لَ is often used before the Predicate of a Nominal sentence, which begins with إِنَّ (see below 3e).

It is often used to introduce the apodosis of a conditional sentence beginning with لَوْ.

SEPARATE ADVERBIAL PARTICLES

3. The most important separate particles are:

(a) إِذَنْ and إِذًا (related to إِذَا) "in that case, then", e.g.:

نَرُوحُ إِذًا let us go then.

(b) أَلَا (for أَ and لَا) "not" in an Interrogative sentence:

أَلَا أَفْعَلُهُ shall I not do it?

So أَلَمْ for أَ and لَمْ.

(c) أَمْ "or" in a double question:

أَأَفْعَلُهُ أَمْ لَا shall I do it or not?

(d) أَمَا (for أَ and مَا) "not" in an Interrogative sentence:

أَمَا فَعَلْتَهُ have you not done it?

(e) إِنَّ "truly, certainly".

إِنَّ introduces Nominal sentences, the subject following in the Accusative, the Predicate often strengthened by لَ (see above 2c) following in the Noun, e.g.:

إِنَّ زَيْدًا عَاقِلٌ
إِنَّ زَيْدًا لَعَاقِلٌ
} verily, Zaid is intelligent.

It may be used with Pronominal suffixes, the pronoun then being a subject, e.g. إِنَّهُ verily he, إِنِّي and إِنَّنِي verily I, إِنَّا and إِنَّنَا verily we.

(f) إِنَّمَا (for إِنَّ and مَا) is always at the beginning of a sentence and limits the word or clause at the end of it by its meaning "only", e.g.:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ the alms are for the poor only.

(g) أَيْ "i.e., that is" (= يَعْنِي).

(h) أَيْنَ "where?"

مِنْ أَيْنَ "whence?"

إِلَى أَيْنَ "whither?"

أَيْنَمَا "wherever".

(i) بَلْ "but rather, no on the contrary, but, but indeed".

(j) بَلَى "yes certainly" as answer to negative sentences.

(k) ثَمَّ "there".

(l) قَدْ before the Perfect expresses the completion or certainty of the action and can sometimes be translated "already", but is often to be left untranslated. It may also change the meaning of the Perfect to the Pluperfect.

With the Imperfect it means "sometimes", "may".

(m) فَقَطْ "only", always placed after the word it modifies.

(n) قَطُّ "never", follows a verb in the Perfect with a negative, e.g.:

مَا رَأَيْتُهُ قَطُّ I have never seen him.

(o) كَلَّا "not at all, by no means".

(p) لَا "not, no".

(1) As particle of Denial (لَا لِلنَّفْيِ) before the Imperf. Indic. with Present and Future meaning:

لَا أَفْعَلُهُ I do it not (or I shall not do it).

(2) As particle of Prohibition (لَا لِلنَّهْيِ) followed by the Jussive with the meaning of the Imperative:

لَا تَفْعَلْهُ do it not.

(3) As particle of Complete Denial (لَا لِنَفْيِ ٱلْجِنْسِ) (see Chapter Forty-five, 3 i)

(r) لَمَّا followed by the Jussive means "not yet".

(s) لَنْ "not" is followed by the Subjunctive, which then has the meaning of a Future:

لَنْ أَفْعَلَهُ I shall not do it.

(t) مَا "not" is followed by either Perfect or Imperfect, usually the former.

NOTE: For إِنْ as particle of Denial see Chapter Forty-Nine 3 (c) Note.

(u) مَتَى "when", also used as a Conjunction.

(v) نَعَمْ (rarely نَعِمْ) "yes", derived from نَعِمَ "(what you say) is agreeable".

(w) هَلْ Particle of Interrogation.

هَلْ فَعَلْتَهُ have you done it?

In an indirect question it denotes "whether", e.g.:

أَخْبِرْنِي هَلِ ٱنْتَظَرْتَنِي tell me whether you have expected me.

هَلَّا (for هَلْ and لَا) "not" in an Interrogative sentence.

(x) هُنَا "here", or in a strengthened form هَاهُنَا (sometimes written هٰهُنَا).

(y) هُنَالِكَ and هُنَالِكَ "there".

NOUNS USED AS ADVERBS

4. Several nouns are used as adverbs in the un-nunated *nominative*, and are, of course, indeclinable. Some of these words (those in the left-hand column below) are also used as prepositions, in which instance, as has been seen, they end in un-nunated fatḥa, e.g.:

بَعْدُ or مِنْ بَعْدُ "afterwards".	حَيْثُ "where".
بَعْدُ — مَا "not yet".	مِنْ حَيْثُ "whence".
قَبْلُ or مِنْ قَبْلُ "before".	إِلَى حَيْثُ "whither".
فَوْقُ ,, مِنْ فَوْقُ "above".	حَيْثُمَا "wherever".
تَحْتُ ,, مِنْ تَحْتُ "below".	غَيْرُ in the expression لَا غَيْرُ "nothing else, only this".

5. Most nouns used as Adverbs are employed in the Accusative:

قَلِيلاً "little".	دَاخِلاً "inside".
قَلِيلاً مَا "seldom", followed by verb.	خَارِجًا "outside".
كَثِيرًا "much, very".	مَعًا "together".
كَثِيرً مَا "often", followed by verb.	جَمِيعًا "altogether".
جِدًّا "very".	أَبَدًا "for ever" (with neg "never").
يَوْمًا يَوْمًا مَا ذَاتَ يَوْمٍ } "one day, once".	نَهَارًا "by day". يَمِينًا "on the right hand". شِمَالاً 'on the left hand".
اَلْيَوْمَ "today".	سَوْفَ (sign of Future tense).
غَدًا "tomorrow".	
دَائِمًا "always".	كَيْفَ "how".
لَيْلاً "by night".	رُبَّمَا "often". (later "perhaps").

لَا سِيَّمَا (for لَا سِيَّ مَا "there is nothing like") "especially".

حِينَ (from the noun حِينٌ "time") in حِينَئِذٍ "then, at that time", so also وَقْتَئِذٍ "at that time".

اَلْبَتَّةَ "altogether", "decidedly".

تَارَةً — وَتَارَةً
تَارَةً — وَطَوْرًا
تَارَةً — وَأَحْيَانًا } at one time – at another time.

وَحْدَ "alone" is used with suffixes, e.g. وَحْدِى I alone, وَحْدَهُ he alone, etc.

عَلَّ and لَعَلَّ "perhaps" are often used with suffixes, e.g. لَعَلَّهُ perhaps he, لَعَلِّى (rarely لَعَلَّنِى) perhaps I.

لَيْتَ "would that" with suffixes لَيْتَهُ would that he, لَيْتَنِى (rarely لَيْتِى) would that I.

VOCABULARY

شَهِىٌّ appetising	كَتِفٌ *pl.* أَكْتَافٌ shoulder
مَلِيحٌ *pl.* مِلَاحٌ pretty, tasty; good	اِنْتَحَرَ VIII to commit suicide
غِنًى sufficiency, wealth	عَبَسَ (ـِ) to frown
سَاحِلٌ *pl.* سَوَاحِلُ sea shore, coast	فُنْدُقٌ *pl.* فَنَادِقُ inn, hotel
شَاطِئٌ *pl.* شَوَاطِئُ river bank	لُوكَنْدَةٌ *pl.* ـَاتٌ (*Syr. Eg.*) inn, hotel
بَطْءٌ slowness	اِذْهَبْ فِى حَالِكَ mind your own business!
بِبُطْءٍ slowly	غَرِقَ (ـَ) to drown *intr.*
بَطِىءٌ slow	نَطَّ (ـِ) to jump
خُطْوَةٌ *pl.* خُطُوَاتٌ step, pace	نَطٌّ jumping (*v.n.* of above)

EXERCISE 93

From the *Kitāb al-Bukhalā'* of al-Jāḥiẓ

This is the story of a rich miser who would not invite his relatives to his house because of the cost of entertaining them. Finally, however, they prevail upon him to invite them and the following tells what happened:

فاتخذ لهم طعاما خفيفا شهيّا مليحا ، لا ثَمَنَ له ، فلما أكلوا وغسلوا أيديهم اقبل عليهم فقال : أَسْأَلُكم بالله الذى لا شئَ اعظم منه ، أنا

الساعةَ أَيْسَرُ وأغنى أو قبل أَنْ تاكلوا طعامى؟ قالوا : ما نشكّ انك حين كان الطعام فى ملكك أغنى وايسر. قال : فأنا الساعةَ أَقْرَبُ الى الفقر أَمْ تلك الساعة؟ قالوا : بَلْ انت الساعةَ اقربُ الى الفقر. قال : فَمَنْ يلومُنى على تَرْكِ دعوة قوم قَرَّبُونِى مِن الفقر، وبَاعَدُونى من الغِنَى؟ وكُلّما دعوتهم اكثرَ كنتُ من الفقر اقربَ ومن الغنى ابعدَ.

NOTES:

الساعةَ "now" (Adverbial Acc.)

أو قبل أن تأكلوا "or (was I) before you ate?"

كنت اقرب من الفقر = كنتُ من الفقر اقربَ

EXERCISE 94

I met him walking slowly by the river bank, taking short paces. Where has this strange man come from, I thought, and why does he walk sadly as if (كَأَنَّ) the cares of the whole world were on his shoulders? I will invite him to my house, as I am a rich man, and I will give him tasty appetizing food. Perhaps when he leaves my house he will be happier than he was previously!

I called him, but he did not hear me and made no reply. It seemed that his private thoughts were too important for him (مِنْ أَنْ with *subjunctive*) to heed a passer-by. I called him again in a loud voice, and he turned towards me frowning.

He hesitated a little, then said angrily: "Have I met you before? Do you know me?".

"No", I said, "but I thought that you were perhaps in some difficulty, and I wanted to help you. Will you come to my house, and stay a little while and eat and drink something with me?"

"They say that an Englishman's home is his castle", he replied, "but you want to make yours an hotel, poorhouse, or orphan's home. Do you think that a stranger like you can help me? Allow me to give you some advice; and even if you won't allow me, I will give it: mind your own business!"

Then he went off, and I continued on my way.

On the following day I read in the local paper that the body of an unknown man had been found in the river, that he had drowned, and that there was no apparent cause for that. And even now I do not know whether (أ) it was the man whom I had met who had drowned, or (أم) someone else. But I always imagine that the troubles of that poor unfortunate frowning man became too great for him to bear, and so he committed suicide by jumping into the river. And I still ask myself occasionally: Could I have saved him?

CHAPTER FORTY-NINE

(اَلْبَابُ التَّاسِعُ وَالْأَرْبَعُونَ)

Particles. Conjunctions

1. Whereas in English it is considered bad style to commence a sentence with "and", in Arabic it is the rule rather than the exception to do so. Sentences are continually linked by وَ, فَ and less frequently, by ثُمَّ "then". Only at the end of a paragraph, or where there is a definite change of topic, is the *Conjunction* omitted. It is true that under Western influence the Conjunction is more frequently omitted in modern literary Arabic; but even so the Western reader will at first be struck by the ubiquitous وَ. It is by far the commonest conjunction; فَ, as we have seen, has special implications. Doubtless, ثُمَّ, having the Accusative *un-nunated* ending, ought properly to be considered adverbial. As it often introduces sentences without a preliminary وَ or فَ, however, it may properly be mentioned here.

There are, of course, many other Particles which may be described more or less as Conjunctions. Some of them have already been discussed, but they are mentioned again here for completeness.

Conjunctions may be either *Inseparable* (that is, joined to the first word of the sentence they introduce) or *Separate*.

2. The Inseparables are:

(a) وَ. This may join Sentences or Nouns, e.g.

(i) دَخَلَ زَيْدٌ وَجَلَسَ عَلَى كُرْسِيٍّ Zaid entered and sat on a chair.

(ii) جَاءَ زَيْدٌ وَحَسَنٌ Zaid and Hassan came.

It is not usually used in Arabic to link two Adjectives governing the same Noun. Thus the sentence "a large and beautiful

city" would be مَدِينَةٌ كَبِيرَةٌ جَمِيلَةٌ rather than مَدِينَةٌ كَبِيرَةٌ وَجَمِيلَةٌ, though the latter is not grammatically incorrect, and may occasionally be encountered.

وَ between two sentences, of which the second is a Nominal sentence, often means "while". Such a sentence introduced by وَ is called a جُمْلَةٌ حَالِيَّةٌ "sentence of condition", e.g.:

قَامَ زَيْدٌ وَهُوَ بَاكٍ
قَامَ زَيْدٌ وَهُوَ يَبْكِي
} Zaid stood up, while he wept (Zaid stood up weeping).

also with change of Subject:

ذَهَبَ زَيْدٌ وَعَمْرٌو بَاقٍ
ذَهَبَ زَيْدٌ وَعَمْرٌو يَبْقَى
} Zaid went away and ʿAmr remained (while ʿAmr remained).

The وَ is usually dropped, when a Verbal *Ḥāl* sentence follows:

جَاءَ زَيْدٌ يَضْحَكُ Zaid came, while he laughed (laughing).

The *wāw* of *Ḥāl* (وَاوُ الْحَالِ) is sometimes used before a Nominal sentence which has no Participle or Imperfect:

جَاءَ زَيْدٌ وَبِيَدِهِ سَيْفٌ Zaid came, and in his hand a sword (with a sword in his hand).

(b) فَ differs essentially from وَ, although there are many contexts in which either would be acceptable. It implies a close connection between the sentences before and after it. This connection may be either definite *Cause* and *Effect*, or a natural sequence of event

(i) Cause and effect:

قَامَ الْوَزِيرُ فَقُمْتُ أَنَا أَيْضًا the minister stood up, so I stood up also.

تَقَدَّمَ الْعَدُوُّ نَحْوَهُمْ فَوَلَّوْا وَفَرُّوا مُسْرِعِينَ the enemy advanced towards them; so they turned and fled hurriedly.

Conditionals, already dealt with, come under this category. But, as has been seen, in the Conditional with إِنْ the Apodosis is introduced by فَ only in certain given circumstances.

(ii) Natural sequence:

قَامَ فَاسْتَلَّ سَيْفَهُ فَانْتَظَرَ الْعَدُوَّ He stood up, drew his sword, and waited for the enemy.

Here, both ف's could be replaced by و. ف is rarely used to join single words, but it may be so used when a closely connected sequence is intended, e.g.

أَدْخِلْ حَسَنًا فَمُحَمَّدًا فَزَيْدًا bring in Hassan, then Muhammad, then Zaid.

(here ثُمَّ could be used, or وَبَعْدَ ذٰلِكَ or وَبَعْدَهُ)

كَانَتْ حَيَاتُهُ دَائِرَةً مُسْتَمِرَّةً his life was a constant round: going to the inn, drinking, getting drunk, sleeping, then going to the inn.

اَلذَّهَابُ لِلْخَانِ فَشُرْبٌ فَسُكْرٌ فَنَوْمٌ فَالذَّهَابُ لِلْخَانِ

By its very nature, ف is precluded from joining two Adjectives governing the same Noun. Such a usage, if encountered, would be most unusual.

(c) لِ "so that" with following Subjunctive:

جَاءَنِي لِيَطْلُبَ الْمَالَ he came to me so that he might demand the wealth (to demand the wealth).

With the same meaning are used لِأَنْ, لِكَيْ; and negatively لِئَلَّا, لِكَيْلَا "so that not".

لِ with the Jussive (nearly always in the 3rd Person) expresses a demand:

لِيَكْتُبْ let him write!

3. The usual Separable Conjunctions are:

(a) إِذْ "when, since, after, because" with following Nominal or Verbal sentence.

(b) إِذَا "when, if" originally used of time, but often of condition. In direct questions = "whether".

إِذْ and إِذَا also mean "behold!", in which case the former is always followed by a Verbal sentence, the latter by a Nominal sentence in which the Subject is either in the Nominative or takes بِ:

إِذْ أَتَى رَجُلٌ
إِذَا رَجُلٌ (بِرَجُلٍ) قَدْ أَتَى } behold, a man came!

إِذَا مَا means "whenever".

(c) إِنْ "if, whether" introduces Conditional sentences or indirect Questions.

وَإِنْ means "and if, even if, although". لَئِنْ = "verily if".

NOTE: There is also a particle of Denial إِنْ e.g.:

إِنْ رَأَيْتُ مِنْهَا أَمْرًا أَغْمِصُهُ I have not seen anything of her, that I despise.

This usage, though common in the Quran, is rare elsewhere, and should not be used by students.

(d) إِلَّا used for Exception, see Chapter Fifty-one. Note, however, the following uses of this particle as a conjunction:

(i) كُنْتُ أُحِبُّهُ إِلَّا أَنَّهُ كَانَ دَائِمًا يَتَكَلَّمُ بِصَوْتٍ عَالٍ; إِلَّا أَنَّ I liked him, save that he always spoke in a loud voice.

(ii) قُمْ وَإِلَّا ضَرَبْتُكَ; وَإِلَّا Stand up, otherwise I will beat you. (Quasi-condition, or after-thought condition).

(e) أَمَّا "as for" with a following Nominative, the Predicate being always strengthened with a فَ, e.g.:

أَمَّا جَبَلُ ٱلشَّيْخِ فَهُوَ جَبَلٌ شَامِخٌ as for Mt. Hermon, it is a lofty mountain.

أَمَّا ٱلْكَلْبُ فَلَقِيتُهُ فِي ٱلطَّرِيقِ as for the dog, I met him on the road.

(According to Arabian grammarians ٱلْكَلْبُ is the Subject, all the rest is Predicate.)

(f) أَنْ "that" with following Verbal sentence, the verb being occasionally in the Perf., nearly always in the Imperf. Subjunctive.

كَأَنْ = "as though"; لِأَنْ = "because".

With Negative: أَلَّا (for أَنْ and لَا) "that not"; لِئَلَّا "so that not".

(g) أَنَّ "that" with a Nominal sentence.

In compounds:

كَأَنَّ / كَأَنَّمَا } "just as if", "it is as if".

لِأَنَّ "because".

إِلَّا أَنَّ, غَيْرَ أَنَّ "except that, yet".

(h) أَوْ "or"; إِمَّا — أَوْ "either – or".

With the Subjunctive أَوْ means "unless that, until that"

(i) بَيْنَمَا (more rarely بَيْنَا) "while".

(j) ثُمَّ "then, thereupon" often followed by إِنَّ.

(k) حَتَّى "until" (= إِلَى أَنْ); with a Nominal sentence often حَتَّى أَنَّ.

(l) كَيْ or لِكَيْ "in order that" with following Subjunctive.

With Negative كَيْلَا and لِكَيْلَا "in order that not".

(m) لٰكِنْ and لٰكِنَّ "but", the former being followed by a verb, the latter only by nouns in the Accusative, or Pronominal suffixes: لٰكِنَّهُ "but he".

(n) لَمَّا "when, after" with following Perfect to be translated usually by the Pluperfect.

(o) لَوْ "if" in Conditional sentences referring to a mere supposition.

(p) مَا "so long as" (مَا الدَّيْمُومَة "the مَا of continuance"), is often used in compound Conjunctions:

بَعْدَ مَا "after".

بَيْنَمَا and فِيمَا "while".

قَبْلَ مَا "before" (always with the Imperf.).

It is often used also to generalize, e.g.:

إِذْمَا } "whenever". مَتَى مَا "whenever".
إِذَامَا } "if ever". كُلَّمَا "as often as".

In these cases it is followed by the Perf. or the Juss. in the sense of the Present.

(q) مَتَى "when", مَتَى مَا "whenever".

(r) مُنْذُ or مُذْ "since".

VOCABULARY

وَلَّى II to turn round, back *intr.*	مُتَقَدِّمٌ ancient, an ancient (of historical personages)
اِسْتَلَّ سَيْفًا VIII to draw a sword	حَكِيمٌ *pl.* حُكَمَاءُ wise, wise man; doctor (popular)
خَانٌ *pl.* اتٌ — inn, khan	حِكْمَةٌ *pl.* حِكَمٌ wisdom, aphorism
اِسْتَدَارَ X to be round	اَلْيُونَانُ Greece, the Greeks
لَجَّ (ـِـ) to persevere, continue	يُونَانِيٌّ Greek, a Greek
اَلشَّرِيعَةُ the Shari'a, Muslim law	اِسْتَدَلَّ على . . . بِ X to prove . . . by . . .
سَحَابٌ cloud (*collective*)	ذَبَلَ (ـُـ) to wither, fade
شَرْعِيٌّ a legalist, lawyer, expert on the Shari'a; legal *adj.*	بُرْجٌ *pl.* بُرُوجٌ tower
شَامِخٌ *pl.* شَوَامِخُ lofty	مِعْمَارٌ architect

EXERCISE 95

The geographer, al-Mas'ūdī, writes about the roundness of the earth.

قد تُنُوزِعَ فى شكل البِحَارِ. فذهب الأكثرُ من الفلاسفة المتقدمين من الهند وحكماء اليونانيين ، الّا مَنْ خالفهم وذهب الى قول الشرعيين ، أنّ البحرَ مستديرٌ على مواضع من الأرض واستدلوا على صحّة ذلك بدلائل كثيرة ، منها اذا لَجَجْتَ فيه (among them, including) غابت عنك الارضُ والجبال شيئًا بعدَ شيءٍ حتى يغيب (i.e. the sea)

ذلك كله ، ولا ترى شيئًا من شوامخ الجبال ، واذا اقبلتَ أيضًا نحو الساحل ، ظهرتْ تلك الجبالُ شيئًا بعد شيء ، وظهرت الاشجارُ والارضُ .

NOTE: تُنُوزِعَ (Pass. Perf. of نزع VI) "was disputed".

EXERCISE 96

NOTE: It is not intended to test and practise by exercises the whole content of this chapter and similar chapters largely of a revisional nature. In any case, it is assumed that by this stage the student will already have commenced reading literature or magazines or newspapers, if rather laboriously.

1. Turn round and face me, for I have drawn my sword and do not wish to strike a man in the back. 2. He persevered in his study of the religious law in order to take it (use Form VIII) as a profession. 3. Give me a clean glass, otherwise I will go and drink in another inn. 4. I have a little round picture (use diminutive) of my mother, and it resembles her, save that the colours have faded. 5. The ancients used to build their palaces and castles with lofty towers, then after the passage of time, the custom changed; so that we rarely see towers in the buildings of modern architects. 6. Uneducated people today call the doctor "Hakim", since they consider wisdom one of his qualities. 7. As for the science of medicine, it began, perhaps, in Greece, a number of centuries before Christ. 8. Caesar (قَيْصَرُ) said: I came, I saw, I conquered – and that was when he returned to Italy from France with his army. 9. I used to eat at his house frequently, until he moved to another town; then I did not see him after that until the day of his death. 10. While we were watching, he was raised up to heaven in a cloud.

CHAPTER FIFTY

(أَلْبَابُ ٱلْخَمْسُونَ)

Particles. Interjections.

1. The Vocative (حَرْفُ ٱلنِّدَاءِ) is expressed by the particles يَا and أَيُّهَا Fem. أَيَّتُهَا (but the Masc. is often used for the Fem.) or يَا أَيُّهَا.

يَا أَيُّهَا and أَيُّهَا are followed by the noun in the Nominative with the Article:

يَا أَيُّهَا ٱلتِّلْمِيذُ O scholar!

يَا is followed by the noun in the Nominative without Article (and without Nunation in the Sing.) if the person addressed is present and the noun is not determined by any following words, e.g.

يَا وَلَدُ O boy! يَا مُحَمَّدُ O Mohammed!

يَا أَوْلَادُ O boys!

If the person addressed is absent or the noun is determined by some word or words after it, then the noun is put in the Accusative, e.g.:

يَا غَافِلًا O careless! (not addressed to any one particular person).

هَا See there!

هُوَ ذَا See there he is!

يَا طَالِعًا ٱلْجَبَلَ O thou, who climbest the mountain!

يَا عَبْدَ ٱللهِ O Abdullah!

NOTE 1: يَا is sometimes written without *'alif* when the following word begins with an *'alif*, e.g.:

يَأَخِي O my brother! يَأَهْلًا welcome!

Notice specially:

يَا أَبَتِ O my father! يَا أُمَّاهْ O mother!

يَا رَبِّ O my Lord!

NOTE 2: The noun that follows يَا often takes the Vocative ending اهْ ـَـ (see below on وَا).

2. Some of the commonest Interjections are:

أَوَاهْ, أَهْ, آهْ, آهِ, أَهْ, آ, أَ Ah!

وَا Oh! The following noun often has the ending ا ـَـ or اهْ ـَـ in pause, e.g.

وَا أَسَفَا or وَا أَسَفَاهْ O sorrow!

وَا حَسْرَتَا O grief!

وَيْ Alas! also with suffixes: وَيْكَ Alas for thee!

Also وَيْلَكَ, وَيْحَكَ. The most common is وَيْلَكَ.

هَيَّا Come! with the Preposition بِ: هَيَّا بِنَا Come, let us go!

هَيْهَاتَ Far from it!

أُفْ, أُفٍّ Fie!

بَخْ and بَخْ بَخْ Bravo!

طُوبَى (Fem. of the Elative أَطْيَبُ "best") Hail!

طُوبَى لَكَ or طُوبَاكَ Hail to thee!

هَلُمَّ, in the Plural هَلُمُّوا "Hither!"

هَاتِ (properly the Imper. IV of أَتَى "to come") "give, bring here!" also used in the Fem.

دُونَكَ and دُونَكُمْ "Beware!".

إِيَّاكَ and إِيَّاكُمْ "Beware!".

3. Certain nouns are used in the Accusative as Interjections.

أَهْلًا وَسَهْلًا Welcome!

عَجَبًا Strange!

مَهْلًا Slowly!

مَرْحَبًا Welcome!

مَرْحَبًا بِكَ Welcome to thee!

سَمْعًا وَطَاعَةً (lit. "hearing and obeying".) At your service!

تَبًّا لَكَ Alas for thee!

4. Many religious expressions are used interjectionally: e.g.

اَللّٰهْ or يَا اَللّٰهْ or very commonly اَللّٰهُمَّ O God!

وَاللّٰهِ بِاللّٰهِ تَاللّٰهِ By God!

اَلْحَمْدُ لِلّٰهِ Thanks to God!

إِنْ شَاءَ اَللّٰهُ If God will!

بِسْمِ اَللّٰهِ اَلرَّحْمٰنِ اَلرَّحِيمِ In the name of God the Compassionate, the Merciful!

مَعَاذَ اَللّٰهِ or أَعُوذُ بِاللّٰهِ God forbid it! (lit. "I take refuge in God").

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَظِيمِ — There is no might and no power, save in God the Mighty! (Expression of astonishment and alarm.)

مَا شَاءَ اللّٰهُ — What God will! (Astonishment.)

أَسْتَغْفِرُ اللّٰهَ — I ask pardon of God! (Used to decline a compliment.)

Praises constantly appended to the name of God:

تَعَالَى (Perf. IV of عَلَا) — He is exalted!

عَزَّ وَجَلَّ — He is powerful and glorified!

سُبْحَانَهُ — Praised be He!

There are no vocabulary or exercises for this chapter.

CHAPTER FIFTY-ONE
(اَلْبَابُ اَلْحَادِى وَالْخَمْسُونَ)

Exception

1. The commonest way of expressing *Exception* (اِسْتِثْنَاءٌ) is by the Particle إِلَّا (a modification of إِنْ لَا "if not"). This Particle takes the Accusative in its following Noun in most, but not all, circumstances. The following rules apply. For the purpose of explanation, we consider the situation of the two important elements involved, i.e. the thing (or person) *Excepted*, and the *Generality*. Thus, if I say: "The teachers came, apart from George", George is the Exception, and the teachers are the Generality. The following situations may occur in Arabic:

(a) The Generality *may not be mentioned at all.*

e.g.

مَا بَقِيَ إِلَّا حَسَنٌ only Hassan remained (lit. did not remain except Hassan).

مَا رَأَيْتُ إِلَّا حَسَنًا I saw only Hassan.

مَا رَضِيتُ إِلَّا عَنْ حَسَنٍ I was pleased only with Hassan.

Here, it will be noted that "Hassan", the Noun after إِلَّا, changes its case as if إِلَّا were not there,

e.g. بَقِيَ حَسَنٌ Hassan remained.

رَأَيْتُ حَسَنًا I saw Hassan, etc.

To put it another way, the noun after إِلَّا goes into the case in which the generality would have been, had it been mentioned. Note that this situation can only occur in a negative

sentence. The following are the rules, when the generality is mentioned:

(b) In *Positive Sentences* إِلَّا invariably takes the *Accusative*, e.g.

إِلَّا الْمَلِكَ قَامَ كُلُّ الْحَاضِرِينَ except the King, all present stood up (the *Excepted* coming first).

قَامَ الْجَمِيعُ إِلَّا الْمَلِكَ all stood up except the King.

(c) In *Negative Sentences* the Accusative may be used, but there are alternative usages as under:

(i) Where the Excepted comes *first*, it may be in the *Nominative*

مَا حَضَرَ إِلَّا حَسَنًا (حَسَنٌ or) except Hassan, the pupils did not attend. التَّلَامِذَةُ

(ii) Where the Generality comes *first*, the Excepted may be put in the same case as the Generality.

مَا حَضَرَ التَّلَامِذَةُ إِلَّا حَسَنًا (or حَسَنٌ) the pupils did not attend, except Hassan.

لَمْ يَمُرَّ بِالْجُنُودِ إِلَّا قَائِدَهُمْ (or بِقَائِدِهِمْ) he did not pass the soldiers, except their leader.

كَانَ يَكْرَهُ كُلَّ النَّاسِ إِلَّا أَبَاهُ he hated everybody except his father.

Note that in this eventuality, the Generality may be expressed by أَحَدٌ "one", e.g.

مَا جَاءَ أَحَدٌ إِلَّا حَسَنٌ (حَسَنًا) no one came except Hassan.

مَا ضَرَبْتُ أَحَدًا إِلَّا حَسَنًا I struck no one except Hassan.

مَا مَرَرْتُ بِأَحَدٍ إِلَّا حَسَنٍ (or حَسَنًا) I passed no one but Hassan.

2. The above rules may seem complicated, but it is best for the novice to use the Accusative in all circumstances where the Generality is mentioned. The following table, however, summarizes what has been said:

Table to show the cases to be used after إِلَّا:

Position of the Generality	*Positive Sentence*	*Negative Sentence*
Not mentioned	—	In the case in which the generality would have been, had it been mentioned.
First	Accusative	Accusative (or in the Case of the generality).
Last	Accusative	Accusative (or Nominative).

3. Other Exceptive Constructions are:

(a) غَيْر This is a Noun, as explained in Chapter Forty-five, 4 d (vi), and takes *'iḍāfa*. It is placed in the case in which the Noun after إِلَّا would have been placed, according to the above table, e.g.

مَا بَقِيَ غَيْرُ حَسَنٍ only Hassan remained.

مَا ضَرَبْتُ غَيْرَ حَسَنٍ I struck no one except Hassan.

غَيْرَ is also used in the *un-nunated* Accusative followed by a sentence with أَنَّ, e.g.

كَانَ مَسْرُورًا غَيْرَ أَنَّهُ يَخَافُ مِنْ غَضَبِ الْمَلِكِ — he was happy, except that he feared the King's wrath.

Here إِلَّا could replace غَيْرَ.

(b) مَا عَدَا and مَا خَلَا. These act as Verbs, and take an Accusative, e.g.

جَاءَ الْقَوْمُ مَا عَدَا (مَا خَلَا) حَسَنًا — The people came, apart from Hassan.

(c) These two words occasionally occur without مَا, and then take the Genitive, as Prepositions. The above sentence would then read:

جَاءَ الْقَوْمُ عَدَا (خَلَا) حَسَنٍ

But the use of خَلَا in this way was disputed by the grammarians.

4. Related to *Exception* is the use of لَا سِيَّمَا, "especially". It invariably takes the Nominative.

كَانُوا كُفَّارًا لَاسِيَّمَا كِبَارُهُمْ — they were infidels, especially their old men.

رَأَيْتُهُمْ كُلَّهُمْ لَا سِيَّمَا حَسَنٌ الَّذِي كَانَ فِي مُقَدِّمَتِهِمْ — I saw them all, especially Hassan, who was in their forefront.

غَضِبْتُ مِنْهُمْ لَا سِيَّمَا قَائِدُهُمْ — I was angry with them, especially their leader.

NOTE: For إِلَّا أَنَّ and وَإِلَّا see Chapter Forty-Nine, 3 (d).

VOCABULARY

عِيَادَةٌ (from عَادَ) doctor's surgery (*mod.*); out-patients' department (*mod.*)

نُسْخَةٌ *pl.* نُسَخٌ copy (of book, etc.)

مَاهِرٌ *pl.* مَهَرَةٌ clever, skilful, skilled

بَارِعٌ clever, accomplished

ذُو خِبْرَةٍ experienced

وَافِرٌ plentiful, abundant

اِحْتَضَرَ VIII to be on the point of death

بُرْهَةٌ *pl.* بُرَهٌ، — اتٌ a space of time (with or without مِنَ الزَّمَانِ)

فِئَةٌ *pl.* — اتٌ company, group, faction

نَتَجَ عَنْ (—) to result from

تَقْلِيدٌ *pl.* تَقَالِيدُ tradition (lit. imitation)

اَلصِّينُ China, the Chinese

صِينِيٌّ Chinese

ثَائِرٌ *pl.* ثُوَّارٌ a revolutionary, rebel

اَلْعَامَّةُ، عَامَّةُ النَّاسِ the common people, the masses

EXERCISE 97

A

لٰكِنَّ هناك فى الشرق الأوسط فئةً يكرهون تأثير الغرب، فيقولون: ما أعطانا هذا التأثيرُ الا عدم الايمان، وما نَتَجَ عنه الا إنكارُ تقاليدنا وعاداتنا وتأريخنا. وهذا ما يعتقدُهُ الكثير من سكان تلك البلاد. لكنهم ينسون حديث النبى (صلعم): «اُطلبِ العلم ولو من الصين».

B

استقال جميع اعضاء الحكومة ما عدا اثنين منهم، وهما وزير الخارجية ووزير الاقتصادية والتجارة: وهذان وغيرهما من المفكرين من بين سكان البلاد، يَرَوْنَ خَطَرًا كبيرًا فى مَطَالِبِ الثُوّار؛ فهى، ولا شك، تضرّ باقتصاد الدولة الا انها تُثِيرُ عواطف العامّة.

C

الا الأولاد والبنات ، خرج جميع ناس القرية للمزارع ، فهذا فصل الخريف ومحصولات هذه السنة وافرة جدًّا ، والسبب كثرة الامطار التى سقطت فى جميع الشهور تقريبا الا شهر آذار (مارس).

EXERCISE 98

Rewrite the whole of Exercise 97, with full vowelling and orthographical signs.

NOTE: In translating, the student is advised to follow the order of the English where possible, putting the Generality before the Exception, and vice versa, in the Arabic, according to the order in the English.

Further, الا, by far the commonest exceptive particle, should be used wherever admissible. ما عدا and ما خلا are not so common, and should be sparingly introduced.

EXERCISE 99

A

All the patients (the sick) waited for the doctor in his out-patients' department several hours, except one, and this man knew the doctor's habits. The reason for the doctor's delay was that, while returning from visiting a patient in his house, he stopped on his way home at an inn to have a drink (to drink something). He frequently did this, especially in the winter. Consequently, he had lost many patients. And he might have lost more, except that he was clever and experienced.

B

When I entered my friend's house, I only saw a ghost. I was only a youth, and that sight terrified me. Apart from my father, I had never seen a dying man before. No-one was with my friend, except his neglectful inexperienced servant, so I decided to remain with him for a time.

C

Hassan had wanted to read al-Jahiz's "Book of Misers", and told his father that. When his birthday arrived, he was expecting his father to give him a copy, but he gave him another book instead. He was very angry, for time, but when he read the book, he liked it very much.

D

No strangers have ever entered our city except ten travellers who had lost the way. All of them were killed, except two. We allowed them to survive because one of them was a blacksmith and the other a carpenter.

CHAPTER FIFTY-TWO
(اَلْبَابُ اَلثَّانِي وَاَلْخَمْسُونَ)

The Rules of Arabic Versification

NOTE: For a more complete account, Wright's Arabic Grammar should be consulted (Part IV. Prosody).

1. Whereas in most languages there are two genres or classes of writing, *Prose* and *Poetry*, in Arabic there are three:

(a) Prose (نَثْر)

(b) Poetry (شِعْر ; نَظْم)

(c) *Rhymed Prose* (سَجْع). This third genre is common in what might be termed "art prose", – that type of studied prose literature which used the devices of rhetoric (or بَلَاغَة) to a considerable degree. The language of the Qur'ān, however, is not allowed by Muslims to belong to any genre, although the early chapters or *sūras* (that is, early chronologically) do contain rhyme. Rhymed prose has not, of course, any regular metre, while poetry has both rhyme and metre.

2. Classical Arabic is a language of *syllable length* rather than *stress*; it is quantitative rather than qualitative: and this must be realized to understand the rules of Arabic poetry. The metres were codified in the 8th century by al-Khalīl ibn Aḥmad, and his codification has remained substantially unchanged.

Scanning Arabic poetry necessitates recognizing the *length* of syllable, which may be either *short* or *long*.

(a) The *short syllable* consists of a consonant with a short vowel, e.g. all three syllables in كَتَبَ *ka-ta-ba*, "he wrote".

(b) Long syllables consist of a vowelled letter followed by an unvowelled letter. The unvowelled letter may be

(i) A long vowel, as كَا kā, in كَاتَبَ *kā-ta-ba.*

(ii) A consonant with *sukūn*, as مَكْ *mak* in مَكْتُبْ *mak-ta-bun.* Note that it is the ACTUAL SOUND which counts. Thus the third syllable مَكْتُبْ is long (*bun*), because, although written as a single letter with nunation, it sounds as if the word were spelled مَكْتُبُنْ. Similarly, مَكْتَبَا, which is really مَكْتَبَنْ. Consequently an *'alif* with *hamzatu l-waṣl* does not count. Thus the words كَانَ اسْمُهُ حَسَنًا would be scanned as follows: *Kā nas mu hu ḥa sa nan.*

— — ⏑ ⏑ ⏑ ⏑ —

NOTE: The Pronominal suffix ه and the second syllable in أَنَا may be either long or short.

Two short syllables are considered equal to one long one, which often replaces them.

3. Arabic verse has both Rhyme (قَافِيَةٌ pl. قَوَافٍ) and Metre (وَزْنٌ or بَحْرٌ).

Every Verse or Line (بَيْتٌ pl. أَبْيَاتٌ) consists of two Half-Verses (شَطْرٌ or مِصْرَاعٌ)

At the end of the Verse i.e. in Pause (وَقْفٌ) the Nunation is dropped and sometimes the vowel is omitted altogether.

The vowel of the rhyme letter is usually considered long, as the metres almost always end with a long syllable.

In most older poetry, and much modern poetry, all lines are of the same length, and the same rhyme persists throughout the poem, which may contain up to 100 or more lines or verses. But later in the Medieval period varied rhyme schemes were introduced. For example, the two halves of each verse might rhyme together, especially in Rajaz metre (see below), and in didactic poetry. Again, complicated rhyme schemes were evolved such as: a a a a a, b b b, b a, c c c c a, d d d d a, etc., the unit concerned being the half-verse. The poem with the uniform rhyme and metre is the

قَصِيدَةٌ or ode *par excellence*. It is found in the famous pre-Islamic Seven Odes known as the Muʿallaqāt (اَلْمُعَلَّقَاتُ).

4. Al-Khalīl codified the Metres by expressing the various feet with the root فعل. He discovered the following different types of foot (تَفْعِيلٌ pl. تَفَاعِيلُ).

(a) فَعُولُنْ ◡ ـ ـ

(b) فَاعِلُنْ ـ ◡ ـ

(c) مُسْتَفْعِلُنْ ـ ـ ◡ ـ

(d) مَفَاعِيلُنْ ◡ ـ ـ ـ

(e) فَاعِلَاتُنْ ـ ◡ ـ ـ

(f) مَفْعُولَاتُ ـ ـ ـ ◡

(g) مُفَاعَلَتُنْ ◡ ـ ◡ ◡ ـ

(h) مُتَفَاعِلُنْ ◡ ◡ ـ ◡ ـ

These Feet are subject to certain changes, e.g.:

(a) فَعُولُنْ ◡ ـ ـ becomes فَعُولُ ◡ ـ ◡

(b) فَاعِلُنْ ـ ◡ ـ ,, فَعِلُنْ ◡ ◡ ـ

(c) مُسْتَفْعِلُنْ ـ ـ ◡ ـ becomes
- مُتَفْعِلُنْ ◡ ـ ◡ ـ
- مُفْتَعِلُنْ ـ ◡ ◡ ـ
- مُتَعِلُنْ ◡ ◡ ◡ ـ

(d) مَفَاعِيلُنْ ◡ ـ ـ ـ ,,
- مَفَاعِلُنْ ◡ ـ ◡ ـ
- مَفَاعِيلُ ◡ ـ ـ ◡

(e) فَاعِلَاتُنْ — ◡ — — becomes { فَاعِلَاتُ — ◡ — ◡ ; فَعِلَاتُنْ ◡ ◡ — — ; فَعِلَاتُ ◡ ◡ — ◡ }

(f) مَفْعُولَاتُ — — — ◡ ,, { مَفْعُلَاتُ — ◡ — ◡ ; فَعُولَاتُ ◡ — — ◡ }

(g) مُفَاعَلَتُنْ ◡ — ◡ ◡ — ,, { مُفَاعَلْتُنْ ◡ — — — ; مُفَاعَتُنْ ◡ — ◡ — (rare) }

(h) متفاعِلُنْ ◡ ◡ — ◡ — ,, مُتْفَاعِلُنْ — — ◡ —

Such changes may occur spasmodically within a single poem, save that the final (rhyme-) foot of each verse must be of the same pattern throughout a poem.

If Catalexis (rejection of the last syllable) occurs at the end of a verse, then ◡ — — is changed to ◡ —; — ◡ — to — — etc.

5. The principal metres are as follows:

(a) Ṭawīl اَلطَّوِيلُ:

فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ

فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ

مَفَاعِيلُنْ is frequently changed to مَفَاعِلُنْ, especially in the rhyme foot.

(b) Kāmil اَلْكَامِلُ

مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ

مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ

The two short syllables of each foot are often combined to form one long syllable in which case the foot might be scanned as مُتْفَاعِلْ (or مُسْتَفْعِلْ). The rhyme is frequently shortened to مُتَفَاعِلْ ⏑ ⏑ – – or مُتَفَا ⏑ ⏑ –.

(c) Wāfir اَلْوَافِرُ

مُفَاعَلَتُنْ مُفَاعَلَتُنْ فَعُولُنْ

مُفَاعَلَتُنْ مُفَاعَلَتُنْ فَعُولُنْ

مُفَاعَلَتُنْ often changes to مُفَاعَلْتُنْ or مَفَاعِيلُنْ.

(d) Rajaz اَلرَّجَزُ (especially in didactic poems; such a poem being called أُرْجُوزَةٌ):

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ

e.g.

قَالَ مُحَمَّدٌ هُوَ ٱبْنُ مَالِكْ

أَحْمَدُ رَبِّي ٱللَّهَ خَيْرَ مَالِكْ

"Said Muḥammad ibn Mālik: I praise my Lord God, the best Ruler."

(Beginning of the 'Alfīyā of Ibn Mālik.)

In this metre Catalexis of the last foot (change ⏑ ⏑ – to ⏑ – –) is very common.

(e) Hazaj اَلْهَزَجُ common in Persian and Urdu also in Rubāʿīyāt رُبَاعِيَّاتٌ (e.g. the Rubāʿīyāt of ʿUmar-i-Khayyām).

مَفَاعِيلُنْ مَفَاعِيلُنْ

مَفَاعِيلُنْ مَفَاعِيلُنْ

(f) Basīṭ اَلْبَسِيطُ

مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

مُسْتَفْعِلُنْ may change to مُتَفْعِلُنْ and فَاعِلُنْ to فَعِلُنْ and even فَعْلُنْ (⏑ ⏑ — or — —) especially in the rhyme foot.

(g) Khafīf اَلْخَفِيفُ

فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ

فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ

فَاعِلَاتُنْ may change to فَعِلَاتُنْ or فَعْلَاتُنْ (⏑ ⏑ — — or — — —) especially in the rhyme foot.

(h) Sarīع اَلسَّرِيعُ

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

مُسْتَفْعِلُنْ may change to مُتَفْعِلُنْ (⏑ — ⏑ —) and فَاعِلُنْ to فَعِلُنْ or فَعْلُنْ (⏑ ⏑ — or — —).

The other metres are much less frequently encountered in Classical Arabic.

RHYME

6. Rhyme in Arabic poetry consists essentially of a *Consonant*. This consonant may have *sukūn*, whether real or imposed, e.g. the poem by ʾAbū l-عAtāhīya:

مَا لَنَا لَا نَتَفَكَّرْ أَيْنَ كِسْرَى أَيْنَ قَيْصَرْ

What is (wrong) with us, that we do not think?
Where is Chosroes, where is Caesar?

Usually, however, the rhyme consonant has a vowel, which should be constant throughout the poem, or at least, with that rhyme. Thus كَتَبَ rhymes with عَرَبَ, the rhyme letter (رَوِيّ) having *fatḥa*. As already stated, the rhyme vowel is usually considered long, the above two words being considered "katabā" عarabā. كَلَّمُوا rhymes with سُلِّمَ. The nūnation is always removed for rhyme purposes. Sometimes a *kasra* rhyme may be varied with *ḍamma* or vice versa, but *fatḥa* must not be varied. *Kasra* and *ḍamma* are considered related sounds. If a long vowel occurs in the syllable previous to the rhyme, or the syllable before that, it should be constant, e.g. سَلَامٌ and كَلَامٌ; كَبِيرٌ and جَدِيرٌ; صَبُورٌ and شُهُورٌ; كَامِلًا and قَابِلٌ.

In this connection, the long vowel وُ ـُ is always considered equivalent to يِ ـِ; but *'alif* (اَ ـَ) cannot be varied (e.g. صَبُورٌ rhymes with كَبِيرٌ but not with كَبَارٌ).

7. Arabs tend to recognize the metres of their poetry rather by an innate sense of the rhythm of the language than by identifying the precise metre concerned. They have their own particular method of reciting poetry; and Arabic poetry needs to be declaimed to be appreciated. Only by listening to an Arab reading Arabic poetry can one acquire a feeling for it. Only then can a non-Arab appreciate the outstanding genius of Arabic poets such as al-Mutanabbī.

SUPPLEMENT

SELECTIONS

FROM THE QUR'ĀN

Sūra 1

سُورَةُ ٱلْفَاتِحَة

بِسْمِ ٱللهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلّٰهِ رَبِّ ٱلْعَالَمِينَ. ٱلرَّحْمٰنِ ٱلرَّحِيمِ. مَالِكِ يَوْمِ ٱلدِّينِ.
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. ٱهْدِنَا ٱلصِّرَاطَ ٱلْمُسْتَقِيمَ. صِرَاطَ ٱلَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ. غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّالِّينَ —

Sūra 112

سُورَةُ ٱلْإِخْلَاص

قُلْ هُوَ ٱللهُ أَحَدٌ. ٱللهُ ٱلصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ —

Sūra 113

سُورَةُ ٱلْفَلَق

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ. مِنْ شَرِّ مَا خَلَقَ. وَمِنْ شَرِّ غَاسِقٍ إِذَا
وَقَبَ. وَمِنْ شَرِّ ٱلنَّفَّاثَاتِ فِي ٱلْعُقَدِ. وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ —

Sūra 114

سُورَةُ ٱلنَّاسِ

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ. مَلِكِ ٱلنَّاسِ. إِلٰهِ ٱلنَّاسِ. مِنْ شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ. ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ. مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ —

Fables

From مجانى الأدب by لويس شَيْخو (A.D 1859 – A.D. 1927)

اَلنُّمُوسُ وَٱلدَّجَاجُ

بَلَغَ ٱلنُّمُوسَ أَنَّ ٱلدَّجَاجَ قَدْ مَرِضُوا فلَبِسُوا جُلُودَ طَوَاوِيسَ وَأَتَوْا لِيَزُورُوهُم فقالوا لهم السَّلَامُ عليكم أَيُّها الدَجاجُ كَيْفَ أَنْتُمْ وكَيْف أَحْوالكُم فقالوا إِنّا بِخَيْرٍ يَوْمَ لا نَرَى وُجُوهَكم (مَغْزاهُ) أَنَّ كَثِيرًا يُظْهِرُونَ المَحَبَّةَ ويُبْطِنُونَ البَغْضاءَ

قِطَّانِ وَقِرْدٌ

قِطَّانِ ٱخْتَطَفَتَا جُبْنَةً وذَهَبَتا بها إلى القِرْدِ لِكَيْ يَقْسِمَها بينهما فقَسَمَها إلى قِسْمَيْنِ أَحَدُهما أَكْبَرُ من الثاني ووضَعَهما فى مِيزانِه فرَجَحَ الأَكْبَرُ فأَخَذَ منه شَيْئًا بأَسْنانه وهو يُظْهِرُ أَنَّهُ يُرِيدُ مُساواتَهُ بالأَصغرِ ولكن إِذْ كان ما أَخَذَهُ منه هو أَكْثَرُ من اللازِم رَجَحَ الأَصْغَرُ ففَعَلَ بهذا ما فَعَلَه بذاكَ ثُمَّ فَعَلَ بذاك ما فعله بهذا وهٰكَذا حَتَّى كادَ يَذْهَبُ بالجُبْنَةِ فقالت له القِطَّانِ نَحْنُ رَضِينا بهذه القِسْمَةِ فأَعْطِنا

الجُبْنَةَ فقال إذا كُنْتُمَا أَنْتُمَا رَضِيتُمَا فإنَّ العَدْلَ لا يَرْضَى وما زالَ يَقْضَمُ القِسْمَ الراجحَ منها كَذٰلِكَ حتَّى أَتَى عليهما جميعًا فرَجَعَتِ القطّتانِ بِحُزْنٍ وخَيْبَةٍ وهما يقولانِ

وَمَا مِنْ يَدٍ إلَّا يَدُ ٱللهِ فَوْقَهَا وَلَا ظالِمٌ إلَّا سَيُبْلَى بِأَظْلَمِ

صَائِدٌ وَعُصْفُورٌ

كان صائدٌ يَصيدُ العَصافيرَ فى يَوْمٍ بارِدٍ فكان يَذْبَحُها والدُّمُوعُ تَسيلُ فقال عُصْفُورٌ لصاحبِه لا بَأْسَ عليك من الرَّجُلِ أَما تَراه يبْكى فقال له الآخَرُ لا تَنْظُرْ دُمُوعَهُ وٱنْظُرْ ما تَصْنَعُ يداهُ —

أَسْوَدُ

أَسْوَدُ فى فَصْلِ الشتاءِ أَقْبَلَ يَأْخُذُ الثَّلْجَ ويَفْرُكُ به بَدَنَهُ فقيلَ له لماذا ذلك فقال لَعَلِّى أَبْيَضُّ فقال له حَكِيمٌ يا هذا لا تُتْعِبْ نَفْسَكَ فرُبَّمَا ٱسْوَدَّ الثَّلْجُ من جِسْمِك وهو باقٍ على حالِه (مَغْزاهُ) أَنَّ الشَرِيرَ يَقْدِرُ أَنْ يُفْسِدَ الخَيْرَ وقَلِيلًا ما يُصْلِحُهُ الخَيْرُ

أَسَدٌ وثَعْلَبٌ وَذِئْبٌ

وَهُوَ مَثَلُ مَنِ ٱتَّعَظَ بِغَيْرِه وَٱعْتَبَرَ بِه

أَسَدٌ وَثَعْلَبٌ وذِئْبٌ ٱصْطَحَبُوا فَخَرَجُوا يَتَصَيَّدُونَ فصادوا حِمارًا وأَرْنَبًا وظَبْيًا فقال الأسدُ للذئبِ ٱقْسِمْ بيننا فقال الأَمْرُ بَيِّنٌ الحِمارُ للأَسدِ والأَرْنَبُ للثعلبِ والظبىُ لى فخَبَطَهُ الأسدُ فأَطارَ رَأْسَهُ ثُمَّ أَقْبَلَ على الثَّعْلَبِ وقال ما كان أَجْهَلَ صاحِبَك بالغَنِيمَةِ هاتِ أَنتَ

فقال يا أبا الحارث الأمر واضح الحمار لغدائك والظبي لعشائك تخلل بالأرنب فيما بين ذلك فقال له الأسد ما أقضاك من علمك هذا الفقه فقال رأس الذئب الطائر من جثته —

ثعلب وضبع

حكي أن الثعلب اطلع فى بئر وهو عاطش وعليها رشاء فى طرفيه دلوان فقعد فى الدلو العليا فانحدرت فشرب فجاءت الضبع فاطلعت فى البئر فأبصرت القمر فى الماء منتصفاً والثعلب قاعد فى قعر البئر فقالت له ما تصنع هنا فقال لها إني أكلت نصف هذه الجبنة وبقي نصفها لك فانزلى فكليها فقالت وكيف أنزل قال تقعدين فى الدلو فقعدت فيها فانحدرت وارتفع الثعلب فى الدلو الأخرى فلما التقيا فى وسط البئر قالت له ما هذا قال كذا التجار تختلف فضربت بهما العرب المثل فى المختلفين —

حكاية الحمار والثور مع صاحب الزرع

From ألف ليلة وليلة ("The Thousand and One Nights". Authors Unknown)

قال انه كان لبعض التجار أموال ومواش وكان له زوجة وأولاد وكان الله تعالى أعطاه معرفة ألسن الحيوانات والطير وكان مسكن ذلك التاجر الأرياف وكان عنده فى داره حمار وثور فأتى يوماً الثور الى مكان الحمار فوجده مكنوساً مرشوشاً وفى معلفه شعير مغربل وتبن مغربل وهو راقد مستريح وفى بعض الأوقات يركبه صاحبه

لحاجة تعرض له ويرجع على حاله فلمّا كان فى بعض الأيام سمع التاجر الثور وهو يقول للحمار هَنيئًا لك ذلك أنا تعبان وأنت مستريح تأكل الشعير مُغربلًا ويخدمونك وفى بعض الأوقات يركبك صاحبك ويرجع وأنا دائما للحرث والطحن فقال له الحمار إذا خرجت إلى الغيط ووضعوا على رقبتك الناف فارقد ولا تقم ولو ضربوك فإن قمت فارقد ثانيًا فإذا رجعوا بك ووضعوا لك الفول فلا تأكله كأنّك ضعيف وامتنع من الأكل والشرب يومًا أو يومين أو ثلاثة فإنّك تستريح من التعب والجهد وكان التاجر يسمع كلامهما فلمّا جاء السوّاق إلى الثور يعلفه أكل منه شيئًا يسيرًا فأصبح السوّاق يأخذ الثور إلى الحرث فوجده ضعيفا فقال له التاجر خذ الحمار وأحرثه مكانه اليوم كله فرجع الرجل وأخذ الحمار مكان الثور وأحرثه مكانه اليوم كله فلمّا رجع آخر النهار شكره الثور على تفضّلاته حيث أراحه من التعب فى ذلك اليوم فلم يرد عليه الحمار جوابًا وندم أشدّ الندامة فلمّا كان ثانى يوم جاء الزرّاع وأخذ الحمار وأحرثه إلى آخر النهار فلم يرجع الحمار إلّا مسلوخ الرقبة شديد الضعف فتأمّله الثور وشكره ومجّده فقال له الحمار كنت مقيمًا مستريحًا فما ضرّنى إلّا فضولى ثم قال اعلم أنّى لك ناصح وقد سمعت صاحبنا يقول إن لم يقم الثور من موضعه فأعطوه للجزّار ليذبحه ويعمل جلده نطعًا وأنا خائف عليك ونصحتك والسلام فلمّا سمع الثور كلام الحمار شكره وقال غد اسرح معهم ثم إن الثور أكل علفه بتمامه حتى لحس المذود بلسانه كل ذلك

وصاحبهما يسمع كلامهما فلمّا طلع النهار خرج التاجر وزوجته إلى دار البقر وجلسا فجاء السوّاق وأخذ الثور وخرج فلما رأى الثور صاحبه حرّك ذنبه وضرط وبرطع فضحك التاجر حتّى استلقى على قفاه فقالت له زوجته من أىّ شىء تضحك فقال لها شىء رأيته وسمعته ولا أقدر أن ابوح به فأموت فقالت له لا بدّ أن تخبرنى بذلك وما سبب ضحكك ولو كنت تموت فقال لها ما أقدر أن أبوح به خوفًا من الموت فقالت له أنت لم تضحك إلّا علىّ ثم إنّها لم تزل تلحّ عليه وتلج فى الكلام إلى أن غلبت عليه وتحيّر فأحضر أولاده وأرسل أحضر القاضى والشهود وأراد أن يوصى ثم يبوح لها بالسّر ويموت لأنّه كان يحبّها محبّة عظيمة لأنّها بنت عمّه وأمّ أولاده وكان قد عمر من العمر مائة وعشرين سنة ثم إنّه ارسل أحضر جميع أهلها وأهل حارته وقال لهم حكايته وأنّه متى قال لأحد على سرّه مات فقال لها جميع الناس ممّن حضرها بالله عليك اتركى هذا الأمر لئلا يموت زوجك أبو أولادك فقالت لهم لا أرجع عنه حتى يقول لى ولو يموت فسكتوا عنها ثم إنّ التاجر قام من عندهم وتوجه إلى دار الدواب ليتوضّأ ثم يرجع يقول لهم ويموت وكان عنده ديك تحته خمسون دجاجة وكان عنده كلب فسمع التاجر الكلب وهو ينادى الديك ويسمّيه ويقول له أنت فرحان وصاحبنا رائح يموت فقال الديك للكلب وكيف ذلك الأمر فأعاد الكلب عليه القصة فقال له الديك والله إن صاحبنا قليل العقل أنا لى خمسون زوجة أرضى هذه واغضب هذه وهو ما له الّا زوجة واحدة

ولا يعرف صلاح أمره معها فما له لا يأخذ لها بعضًا من عيدان التوت ثم يدخل إلى حجرتها ويضربها حتّى تموت أو تتوب ولا تعود تسأله عن شيء قال فلمّا سمع التاجر كلام الديك وهو يخاطب الكلب رجع إلى عقله وعزم على ضربها ودخل عليها الحجرة بعد أن قطع لها عيدان التوت وخبأها داخل الحجرة وقال لها تعالى[1] داخل الحجرة حتّى أقول لك ولا ينظرنى أحد ثم أموت فدخلت معه ثم إنّه قفل باب الحجرة عليهما ونزل عليها بالضرب إلى أن أُغمى عليها فقالت له تبت ثم إنّها قَبَّلَتْ يديه ورجليه وتابت وخرجت هى واياه وفرح الجماعة وأهلها وقعدوا فى أسرّ الأحوال إلى الممات.

From the Prolegomena (المُقَدِّمَة) of ابن خَلْدُون
(A.D. 1332 – A.D. 1406)
فى وجوه المعاش وأصنافه ومذاهبه

اعْلَمْ أنّ المعاش هو عبارةٌ عن ابتغاء الرزق والسعى فى تحصيله وهو مفعل من العيش كأنه لما كان العيش الذى هو الحياة لا يحصل الا بهذه جعلت موضوعًا له على طريق المبالغة ثم ان تحصيل الرزق وكسبهُ إما أن يكون بأخذه من يد الغير وانتزاعه بالاقتدار عليه على قانون متعارف ويسمّى مغرمًا وجباية وإما ان يكون من الحيوان الوحشى بافتراسه وأخذه برميه من البر أو البحر ويسمّى اصطيادًا وإما أن يكون من الحيوان الداجن باستخراج فضوله المنصرفة بين الناس فى منافعهم كاللبن من الانعام والحرير من دوده والعسل من نحله أو يكون من النبات فى الزرع والشجر بالقيام عليه واعداده

[1] Come!

لاستخراج ثمرته ويسمّى هذا كله فلحًا واما ان يكون الكسب من الاعمال الانسانية إما فى مواد معينة وتسمى الصنائع من كِتابة ونجارة وخياطة وحياكة وفروسية وامثال ذلك أو فى مواد غير معينة وهى جميع الامتهانات والتصرّفات واما ان يكون الكسب من البضائع واعدادها للاعواض اما بالتقلّب بها فى البلاد واحتكارها وارتقاب حوالة الاسواق فيها ويسمى هذا تجارة فهذه وجوه المعاش وأصنافه وهى معنى ما ذكره المحقّقون من اهل الأدب والحكمة كالحريرى وغيره فانهم قالوا المعاش امارة وتجارة وفلاحة وصناعة فأما الامارة فليست بمذهب طبيعى للمعاش فلا حاجة بنا الى ذكرها وقد تقدم شيء من احوال الجبايات السلطانية فى الفصل الثانى وأما الفلاحة و الصناعة والتجارة فهى وجوه طبيعية للمعاش أما الفلاحة فهى متقدمة عليها كلها بالذات إذ هى بسيطة وطبيعية فطرية لا تحتاج الى نظر ولا علم ولهذا تنسب فى الخليقة الى آدم ابى البشر وانه معلّمها والقائم عليها اشارةً الى أنها أقدمُ وجوه المعاش وأنسبُها الى الطبيعة وأما الصنائع فهى ثانيتها ومتأخرة عنها لأنها مركّبة وعلمية تصرف فيها الأفكار والأنظار ولهذا لا يوجد غالبًا الا فى أهل الحضر الذى هو متأخر عن البدو وثانٍ عنه ومن هذا المعنى نسبت الى إدريس الأب الثانى للخليقة فانه مستنبطها لِمَن بعده من البشر بالوحى من الله تعالى واما التجارة وإن كانت طبيعية فى الكسب فالأكثر من طرقها ومذاهبها انما هى تحيّلات فى الحصول على ما بين القيمتين فى الشراء والبيع لتحصل فائدة الكسب من تلك الفضلة ولذلك اباح الشرع فيه المكاسبة لما انه من باب المقامرة إلّا انه ليس أخذًا لمال الغير مجانًا فلهذا اختص بالمشروعية.

131

From the Cosmography of القَزْوِينى (A.D. 1203–A.D. 1283)

البصرة

البصرة هى المدينة المشهورة التى بناها المسلمون. قال الشعبى مصرت البصرة قبل الكوفة بسنة ونصف، وهى مدينة على قرب البحر، كثيرة النخيل والأشجار سبخة التربة، ملحة الماء لأن المدّ يأتى من البحر يمشى الى ما فوق البصرة بثلثة أيام. وماءُ دجلة والفُرات اذا انتهى الى البصرة خالطه ماءُ البحر يصير ملحا، وامّا نخيلها فكثير جدًّا. قال الأصمعى*: سمعت الرشيد يقول: نظرنا فاذا كلّ ذهب وفضّة على وجه الأرض لا يبلغ ثمن نخل البصرة. ومن عجائبها أمور ثلاثة، احدها انّ دجلة والفرات يجتمعان قربَ البصرة ويصيران نهرًا عظيمًا يجرى من ناحية الشمال الى الجنوب، فهذا يسمّونه جزرًا، ثم يرجع من الجنوب الى الشمال ويسمّونه مدًّا. يفعل ذلك فى كل يوم وليلة مرّتين، فاذا جزر، نقص نقصا كثيرا بحيث لو قيس لكان الذى ذهب مقدار ما بقى أو اكثر، وينتهى كل اول شهر فى الزيادة الى غايته، ويسقى المواضع العالية والأراضى القاصية. ثم يشرع فى الانتقاص، فهذا كل يوم وليلة انقص من الذى كان قبله الى آخر الاسبوع الاول من الشهر. ثم يشرع فى الزيادة فهذا كل يوم وليلة اكثر من الذى قبله الى نصف الشهر. ثم يأخذ فى النقص الى آخر الاسبوع، ثم فى الزيادة الى آخر الشهر، وهكذا أبدًا لاينحلّ هذا القانون ولا يتغير. وثانيها انك لو التمست ذبابة على رطبها على النخل او فى جواخينها او معاصرها ما وجدت الّا

* famous Arab philologist, eighth century A.D.

فى الفرط ولو ان معصرة دون الفيض او تمرة منبوذة دون المسناة لما استبنتها من كثرة الذبّان وذكروا ان ذلك لطلسم. وثالثها ان الغربان القواطع فى الخريف تسوّد جميع نخل البصرة واشجارها حتى لا يرى غصن الّا وعليه منها ولم يوجد فى جميع الدهر غراب ساقط على نخلة غير مصرومة ولو بقى عليها عذق واحد، ومناقير الغربان كالمعاول، والتمر فى ذلك الوقت على الأعذاق غير متماسك، فلو لا لطف الله تعالى لتساقطت كلها بنقر الغربان، ثم تنتظر صرامها فاذا تمّ الصرام رأيتها تخلّلت اصول الكرب فلا تدع حشفة الّا استخرجتها، فسبحان من قدر ذلك لطفاً بعباده.

From (Dictionary of إرشاد الأريب الى معرفة الأديب Learned Men) of ياقوت (A.D. 1179 – A.D. 1229)

إسحاق بن ابراهيم المَوْصِلى[1]

كنيته أبو محمد وكان الرشيد إذا أراد ان يولع به كناه أبا صُفيان، وموضوعه من العلم ومكانه من الأدب والشعر لو أردنا استيعابه طال الكتاب، وخرجنا من غرضنا من الاختصار ومن وقف على الأخبار وتتبع الآثار علم موضعه واما الغناء فكان اصغر علومه وادنى ما يوصف به، وان كان الغالب عليه لأنه كان له فى سائر علومه نظراء، ولم يكن له فى هذا نظير لحق فيه من مضى وسبق من بقى فهو إمام هذه الصناعة على أنه اكره الناس للغناء والتسمّى به ويقول: وددت انّى أُضْرب كلما أراد منى من يندبنى ان اغنّى وكلما قال قائل اسحاق الموصلى المغنّى عشر مقارع (لا أطيق اكثر من هذا) وأُعفى من الغناء والنسبة اليه. وكان المأمون[2] يقول: لولا ما سبق

[1] Celebrated musician at the court of Hārūn ar-Rashīd.
[2] Son of Hārūn.

لإسحاق على السنة الناس وشهر به من الغناء عندهم، لولّينه القضاء بحضرتي، فانه أولى به واحقّ واعفّ واصدق تديّناً وامانةً من هؤلاء القضاة. قال: بقيت زماناً من دهري اغلّس الى هُشَيْم،[1] فاسمع منه الحديث، ثم اصير الى الكسائي[1] فأقرأ عليه جزءًا من القرآن، وآتي الفرّاء[1] فأقرأ عليه جزءًا، ثم آتي منصور زلزل[2] فيضاربني طريقين أو ثلاثة، ثم عاتكة[1] بنت شهدة، فآخذ منها صوتًا أو صوتين، ثم آتي الأصمعي فأناشده، وآتي أبا عُبَيدة[1] فأذاكره، ثم الى أبي فاعلمه ما صنعت ومن لقيت وما اخذت، واتغدى معه، واذا كان العشاء رُحْت الى الرشيد. وقال الأصمعي: خرجت مع الرشيد فلقيت اسحاق الموصلي بها فقلت له: هل حملتَ شيئًا من كتابك؟ فقال: حملتُ ما خفّ. فقلت: كم مقداره؟ فقال: ثمانية عشر صندوقًا. فعجبتُ، وقلت: اذا كان ما خفّ فكم يكون ما ثقل؟ فقال: اضعاف ذلك.

From كتاب البخلاء of الجاحظ (d. *circa* A.D. 872)

كذب بكذب

ومثل هذا الحديث ما حدّثني به محمد بن يَسير عن والٍ كان بفارس، إما ان يكون خالداً[3] أخا مَهْرَوَيْه[3]، أو غيره. قال: بينا[4] هو يومًا في مجلس، وهو مشغول بحسابه وأمره، وقد احتجب جهده[5]،

---

[1] A contemporary of al-Mausilī.
[2] al-Mausilī's uncle.
[3] Name of person.
[4] بَيْنَمَا = بينما.
[5] اِحْتَجَبَ جُهْدَهُ, he concealed himself (from people) as much as he could.

اذ نجم شاعر من بين يديه، فأنشده شعرا مدحه فيه وقرّظه ومجّده. فلمّا فرغ قال: قد احسنت. ثم اقبل على كاتبه، فقال: أعطه عشرة آلاف درهم. ففرح الشاعر فرحا قد يستطار له.[1] فلمّا رأى حاله قال: وإنى لأرى هذا القول قد وقع منك هذا الموقع![2] اجعلها عشرين الف درهم. وكاد الشاعر يخرج من جلده. فلما رأى فرحه قد تضاعف، قال: وإنّ فرحك ليتضاعف على قدر تضاعُف القول! أعطه يا فلان اربعين الفًا. فكاد الفرح يقتله. فلما رجعتْ اليه نفسه، قال له: انت، جُعلتُ فداك، رجل كريم: وأنا اعلم انك كلما رأيتَنى قد ازددت فرحا، زدتَنى فى الجائزة. وقبول هذا منك لا يكون الّا من قلّة الشكر له. ثم دعا له وخرج.

قال:[3] فأقبل عليه كاتبه، فقال: سبحانَ الله! هذا كان يرضى منك باربعين درهما، تأمر له باربعين الف درهم! قال: ويلك! وتريد ان تعطيه شيئًا؟ قال: ومن انفاذ امرك بدّ؟ قال: يا احمق، انما هذا رجل سرَّنا بكلام، وسررناه بكلام! هو حين زعم أنى احسن من القمر واشدّ من الاسد، وأن لسانى اقطع من السيف، وأن امرى انفذُ من السِنان، جعل فى يدى من هذا شَيْئًا ارجع به الى شيء؟ ألسنا نعلم انه قد كذب؟ ولكنه قد سرّنا حين كذب لنا.[4] فنحن ايضا نسرّه بالقول، ونأمر له بالجوائز، وإن كان كذبًا: فيكون كذبٌ بكذب، وقولٌ بقول. فأمّا أن يكون كذب بصدق، وقول بفعل، فهذا هو الخُسران الذى ما سمعتُ به!

---

[1] قَدْ يُسْتَطَارُ لَهُ could have taken flight on account of it.
[2] This speech has moved you!
[3] I.e. the narrator.
[4] For us, for our sake.

From تحفة النظّار فى غرائب الامصار وعجائب الاسفار (Book of Travels) of ابن بطّوطة (A.D. 1304 – A.D. 1377)

I

ولما كان عند الظهر، سمعنا كلامًا عند الحوض، فظنوا انهم اصحابهم. فأشاروا إلىّ بالنزول معهم فنزلنا ووجدْنا قومًا آخرين فاشاروا عليهم ان يذهبوا فى صحبتهم فأبوا. وجلس ثلاثتهم أمامى، وأنا مواجه لهم. ووضعوا حبل قنّب كان معهم بالارض. وأنا انظر اليهم واقول فى نفسى: بهذا الحبل يربطوننى عند القتل. واقمت كذلك ساعة. ثم جاء ثلاثة من اصحابهم الذين أخذونى، فتكلموا معهم، وفهمت انهم قالوا لهم: لأى شىء ما قتلتموه؟ فاشار الشيخ الى الأسود كأنه اعتذر بمرضه. وكان احد هؤلاء الثلاثة شابًا حسن الوجه فقال لى: أتُريد ان اسرّحك؟ فقلت: نعم. فقال: اذهب! فأخذت الجبّة التى كانت علىّ فاعطيته اياها، واعطانى مُنَيَّرة[1] بالية عنده. وأرانى الطريق فذهبت. وخفت ان يبدو لهم فيدركونى، فدخلت غيضة قصب واختفيت فيها الى أن غابت الشمس ثم خرجت وسلكت الطريق التى أرانيها[2] الشاب فأفضَتْ بى الى ماء فشربت منه. وسرت الى ثلث الليل فوصلت الى جبل فنمت تحته. فلما أصبحت سلكت الطريق فوصلت ضحىً الى جبل من الصخر عالٍ، فيه شجر أُمّ غيلانَ والسِدْر. فكنت اجنى النَبْق فآكله حتى أثر الشوك فى ذراعى آثارًا هى باقية به حتى الآن.

II

فاذا تلك الطريق تفضى الى قرى الكفّار. فأتبعتُ طريقا أخرى فأفضت بى الى قرية خربة، ورأيت بها أسودَيْن عريانين فخفتهما،

---

[1] A blue cloak.
[2] = ارانى إياها

واقمت تحت اشجار هنالك. فلما كان الليل دخلت القرية ووجدت داراً، فى بيت من بيوتها شبه خابية كبيرة يصنعونها لاختزان الزرع، وفى اسفلها نقب يسع الرجل. فدخلتها ووجدت داخلها مفروشاً بالتبن، وفيه حجر جعلت رأسى عليه ونمت. وكان فوقها طائر يرفرف بجناحيه اكثر الليل، واظنه كان يخاف، فاجتمعنا خائفين. واقمت على تلك الحال سبعة أيام، من يوم أُسرت وهو يوم السبت.

From فتح الأندلس by جرجى زيدان (A.D. 1861 – A.D. 1914)

الأَنْدلُس والقُوط[1] وطُلَيْطُلَة[2]

الأندلس إحدى مقاطعات اسبانيا واسمها فى الأصل وندلوسيا نسبةً الى الوندال[3] أو الفندال وكانوا قد استوطنوها بعد الرومان فلما فتحها العرب سموها الاندلس ثم اطلقوا هذا الاسم على اسبانيا كلها.

وكانت اسبانيا فى جملة مملكة الرومان الغربية الى القرن الخامس للميلاد فسطا عليها القوط وهم من القبائل الجرمانية[4] الذين رحلوا من أعالى الهند الى أوربا طلبًا للمرعى والمعاش وأقاموا فى بوادى اوربا كما أقام العرب فى بوادى الشام والعراق. ثم سطا القوط على مملكة الرومان الغربية قبل سطو العرب على المملكة الشرقية ببضعة القرون وأنشأوا الممالك فى فرنسا والمانيا وانكلترا وغيرها وهى الدول الباقية فى اوربا الى الآن.

وكان فى جملة تلك القبائل قبيلة القوط الغربيين «ڤيسيقوط»[5] سطوا على اسبانيا فى القرن الخامس واستخرجوها من الرومانيين

---

[1] The Goths. [2] Toledo.
[3] The Vandals.
[4] Germanic.
[5] Visigoths.

وأنشأوا فيها دولة قوطية انتهت بالفتح الاسلامى سنة ٩٢ هـ (٧١١م) على يد طارق بن زياد القائد البربرى الشهير.

و كانت عاصمة مملكة القوط فى اسبانيا عامئذ مدينة طليطلة على ضفاف نهر التاج[1] فى أواسط اسبانيا. وكانت طليطلة فى ذلك العهد مدينة عامرة فيها الحصون والقلاع والقصور والكنائس والديور. وكانت مركز الدين والسياسة وفيها يجتمع مجمع الاساقفة كل عام ينظر فى الامور العامة.

وكان ملك الاسبان عام الفتح الملك رودريك[2] والعرب يسمونه « لذريق » وهو قوطى الأصل تولى الملك سنة ٧٠٩ م ولم يكن من العائلة المالكة ولكنه اختلس الملك اختلاساً وترك أبناء الملك السابق ناقمين عليه. وكانت اسبانيا تنقسم يومئذ الى ولايات أو دوقيات[3] يتولى كل دوقية منها حاكم يُسمَّى الدوق أو الكونت ويرجعون فى أحكامهم جميعًا الى الملك المقيم فى طليطلة.

وطليطلة واقعة على أكمة مؤلفة من أكمات يحيط بها نهر التاج من كل جهاتها إلا الشمال بما يشبه حدوة الفرس تمامًا. ووراء النهر من الشرق والغرب والجنوب جبال متسلسلة تحجب الأفق عن أهل المدينة وفيها مغارس الزيتون وكروم العنب وغابات السنديان والصنوبر. وفى منتصف المدينة الكنيسة الكبرى التى جعلها المسلمون بعد الفتح جامعًا وهى من الفخامة والمناعة على جانب عظيم.[4] وكان الناظر إذا ألقى نظره على أبنية طليطلة من شاهق تبين فيها من ضروب الأبنية مزيجًا من الطرز الرومانية والطرز القوطية وحول

[1] River Tagus.
[2] Roderic.
[3] Dukedoms.
[4] To a great extent.

المدينة من الشمال ووراء النهر من الجهات الأخرى مغارس الفاكهة والأثمار وسائر أصناف الأشجار إذا أطل الواقف من إحدى نوافذ منازلها أشرف عليها كلها.

From الأيام (Autobiography) by طه حسين (A.D. 1891 –)

I

لقد رأيتك (يا بنتى) ذات يوم جالسة على حجْر ابيك وهو يقصّ عليك قصة اديپ ملكا[1] وقد خرج من قصْره بعد أن فَقَأَ عينيه لا يدرى كيف يسير. واقبلت ابنته أنتيجون[2] فقادتْه وأرشدته. رأيتك ذلك اليوم تسمعين هذه القصة مبتهجة من أولها ثم أخذ لونك يتغير قليلاً قليلاً واخذتْ جبهتك السمْحة تربدّ شيئاً فشيئا وما هى إلّا ان اجهشت بالبكاء، وانكببْت على ابيك لثْمًا وتقبيلا. واقبلت أمك فانتزعتْك من بين ذراعيه، وما زالت بك حتى هدأ روعُك. وفهمتْ امك وفهم ابوك وفهمتُ أنا ايضاً انك إنما بكيت لانك رأيت اديپ الملك كأبيك مكفوفاً لا يبصر ولا يستطيع أن يهتدى وحْدَه. فبكيت لابيك كما بكيت لاديپ.

II

والنساء فى قرى مصر لا يحببن الصمت ولا يملن اليه، فاذا خلت إحداهن الى نفسها ولم تجد من تتحدث اليه، تحدثت الى نفسها ألوانًا من الحديث، فغنّت إن كانت فرحة، وعددت إن كانت محزونة، وكل امرأة فى مصر محزونة حين تريد، وأحبّ شيء الى نساء القرى إذا خلون الى انفسهن أن يذكرن آلامهن وموتاهن فيعددن،

[1] Oedipus Rex.
[2] Antigone.

وكثيرًا ما ينتهى هذا التعديد الى البكاء حقاً. وكان صاحبنا أسعد الناس بالاستماع الى أخواته وهن يتغنين والى امه وهى تعدد.

وكان غناء أخواته يغيظه ولا يترك فى نفسه أثراً، لانه كان يجده سخيفا لا يدل على شيء، بينما كان تعديد أمه يهزه هزاً عنيفاً وكثيراً ما كان يبكيه. وعلى هذا النحو حفظ صاحبنا كثيراً من الأغانى وكثيراً من التعديد وكثيرا من جد القصص وهزلها.

From يوميات نائب فى الأرياف by توفيق الحكيم (A.D. 1898 –)

أبصرتُ سائق السيارة مختفياً خلف جِذْع السَنْط شاحب الوجه، بارز العينين، يشاهد هذا المنظر ولا يملك نفسه:

– لا حَوْلَ ولا قوةَ الّا بالله! إنّا لله وانّا إليه راجعون! ولمحه الطبيب فانتهره وأمره بالابتعاد. وصحتُ أنا كذلك فى السائق صيحة انصرف بعدها الى سيارة وقبع فيها. ما الذى روّعه؟ أهو منظر العظام فى ذاتها، أم فكرة الموت الممثّلة فيها، ام المصير الآدمى وقد رآه أمامه رأى العين؟ ولماذا لم يَعُدْ منظر الجثث أو العظام يؤثّر فى مثلى وفى مثل الطبيب، وحتى فى مثل اللحّاد والحرّاس هذا التأثير؟ يخيَّل إلىّ ان هذه الجثث والعظام قد فقدتْ لدينا ما فيها من رموز. فهى لا تعدو فى نظرنا قِطع الأخشاب وعيدان الحطب وقوالب الطين والآجر. إنها اشياء تتداولها أيدينا فى عملنا اليومى. لقد انفصل عنها ذلك « الرمز » الذى هو كل قوتنا. نعم، وما يبقى من كل تلك الأشياء العظيمة المقدّسة التى لها فى حياتنا البشرية كل الخطر لو نزعنا عنها ذلك « الرمز » أيبقى منها أمام أبصارنا اللاهية، غير المكترثة، غير جسم مادى: حجر أو عَظْم، لا يساوى شيئًا ولا يعنى

شيئا. ما مصير البشرية وما قيمتها لو ذهب عنها « الرمز »؟ هو فى ذاته كائن لا وجود له. هو لا شئ، وهو مع ذلك كل شئ فى حياتنا الآدمية. هذا « اللاشىء » الذى نشيّد عليه حياتنا هو كل ما نملك من سمو نختال به ونمتاز على غيرنا من المخلوقات. هنا كل الفرق بين الحيوانات العليا والحيوانات الدنيا.

قطع الطبيب سلسلة تفكيرى بمقصّ طبّى فى يده ذات القُفّاز الجلدى الشفّاف يفحص به العظام...

From the novel سَارَةُ[1] by عباس محمود العقّاد
(A.D. 1889 – A.D. 1964)

اللقاء

ألفى همّام نفسه، وهو عائد الى منزله، على مقربة من مسكن صاحبه الأستاذ زاهر، وهو رجل ظريف طيب النحيزة. وكان يومئذ يسكن فى بيت من بيوت الحجرات المفروشة تُديره خائطة فرنسية كان اسمها ماريانا... فدلف همام الى المنزل يزور صاحبه ويقضى معه فترة يفقزان فيها بين معارض الحديث التى لا وصلة بينها، ويضحكان ضحكاً كثيرا، إن لم تكن فيه فكاهة عالية ففيه ولا شك تمرين نافع للرئتين.

ووجد ماريانا فى فناء الدار تُطعم الديكة الرومية التى لها صفحة من المكرونة البائتة، وعندها فتاة مليحة يصعب تقدير سنها، لأنها تصلح[2] للعشرين كما تصلح للخامسة والعشرين، وتُسمّى[3] آنسة كما تسمى سيدة، وهى مشغولة بكساء تقلّبه وتُمعن النظر فيه.

---

[1] Sarah.
[2] might be; *lit.* suitable for. [3] might well be called.

قال همام : أسعد الله الصباح ، اين زاهر يا مدام؟[1] فردت التحية بمثلها ، وقالت : أوَلا نراك إلا زائراً لزاهر؟ إنه خرج منذ هنيهة على أن يعود بعد قليل .

والتفت همام الى صفحة المكرونة قائلاً : أرى ان الديكة اليوم ايطالية وليست رومية ! فلم تجب ماريانا بغير ابتسامة عريضة ، وانما اجابت الفتاة قائلة : إن كان الجنس بالطعام فالديكة هنا عالمية لا تدين[2] بجنس من الاجناس : مصرية إن اكلت الفول المُدَمَّس[3] ، وانجليزية ان اكلت البطاطس ، وهندية إن صبرت على الصيام الطويل .

فنظرت اليها ماريانا نظرة العتب المصطنع ، واستظرف همام جوابها واستغرب مشاركتها فى الحديث فى وقت واحد[4] ، ورحب مع ذلك بهذه المشاركة التى احسّ لتَوّها[5] انها وافقت هواه ، وانه كان يسوق الحديث اليها إن أبطأ المساق[6] . قال همام : إن الآنسة تعرف كل شيء عن ديكة البيت وتذبُّبها فى الوطنية ، ولكنى لا اذكر اننى رأيتك هنا يا آنسة قبل الآن .

ماذا يقول؟ أيقول لا أذكر انى رأيتك؟ أكان من الجائز إذن ان يراها ويهملها وينسى انه رآها؟

أحس همام أيضاً ان الكلمة لم توافق هواها ، وسمعها تجيب بشيء من الامتعاض المكتوم كأنها تخاطب نفسها : ولماذا تدعونى يا آنسة ! أتستصغرنى؟ اننى ربة بيت ، وأم !

---

[1] Madame.
[2] دان ب belong to.
[3] boiled (Egypt).
[4] at the same time.
[5] at once (تَوّ).
[6] a *v.n.* of سَاقَ.

From خلاصة تأريخ تونس by حسن حُسْنى عبد الوَهّاب الصُمادحى (A.D. 1883 –)

افتكّ النصارى غَرْنَاطَة[1] سنه ٨٩٧ هجرية من ملوكها بنى الأحمر[2] على يد فَرْدِند الكاثوليكى[3] صاحب قشتالة[4]. فهاجر عندئذ خَلْق عظيم من مسلمى الأندلس الى المغرب والمشرق. وبقى كثير من ضعفاءهم بمواطنهم مُهانين فى اعتقادهم مضطهدين فى حقوقهم الى اوائل القرن الحادى عشر للهجرة إذ تكالب عليهم الاسْبان بتوحُّش وأخرجوهم من ديارهم جميعاً بعد ان ساموهم سوء العذاب وشرّدوهم كلَّ مُشرَّد. فنزل بعضهم بعد مشاقّ لا تُحصى بالمغرب الاقصى لقربه من بلادهم وقصد آخرون القطر التونسى لما كان يبلغهم عن كرم اهله وخِصْب تُرْبته. فوفدوا ملتجئين برقابهم ودينهم الى هذه الديار سنة ١٠١٦ وما بعدها وكان اوّل وُرودهم على عهد عثمان داى[5]. فاستبشر بقدوم هؤلاء المنكوبين وأنس غربتهم[6] وحثّ أهل الحاضرة على إكرامهم حتى أنساهم فَقْدَ وطنهم.

ثم إن هذا الداى أقطع مهاجرى الأندلس ما اختاروا من الاراضى ووزّع على محتاجيهم الاموالَ والنفقات فانتشروا فى اكناف البلاد يشيّدون القُرى وينشئون المزارع والبساتين حتى استأنف القُطرُ عُمرانَه المفقود وثروته الغابرة. فمن التى أسّسوها: سُلَيْمَان[7] وقُرْنَالِيَة والجَدِيْدَة وزَغْوَان وطِبْرْبة ومجاز الباب وتَسْتُور وقلعة الاندلس وغيرها.

---

[1] Granada. [2] بنو الأحمر last Muslim dynasty which ruled Granada A.D. 1239 to A.D. 1492.
[3] Ferdinand the Catholic. [4] Castile.
[5] ع Uthmān (Otman) Dey, Governor of Tunis, A.D. 1595 to A.D. 1610.
[6] Softened their exile.
[7] *et seq.* names of towns.

وعلاوةً على ذلك فقد استوطن منهم جانبٌ وافرٌ[1] حاضرةَ تونس واتخذوا بها حاراتٍ عُرفتْ بهم واسواقاً للصناعات التى جلبوها معهم كصناعة الشاشية[2] ونسْج الحرير ونقْش الرخام والجِبْس والزُلَيْج. وقد نقل اهل البلاد عنهم اصول تلك الحِرَف حتى اتقنوها. وبالجملة فقد حصل للقطر من هجرة الأندلسيين اليه ثروة واسعة وعمران دافق.

From الغربال by ميخائيل نُعَيْمَة (A.D. 1894 –)

الرواية التمثيلية ومسألة اللغات

اكبر عقبة صادفتها فى تأليف « الآباء والبنين »[3] هى اللغة العامية والمقام الذى يجب ان تُعطاه فى مثل هذه الروايات. فى عُرْفى — واظن الكثيرين يوافقوننى على ذلك — ان اشخاص الرواية يجب ان يخاطبونا باللغة التى تعوّدوا ان يعبّروا بها عن عواطفهم وافكارهم، وإن الكاتب الذى يحاول ان يجعل فلاحاً اميا يتكلم بلغة الدواوين الشعرية والمؤلفات اللغوية يظلم فلاحه ونفسه وقارئه وسامعه، لا بل يظهر اشخاصه فى مظهر الهزل حيث لا يقصد الهزل ويقترف جرماً ضد فن جماله فى تصوير الانسان حسبما نراه فى مشاهد الحياة الحقيقية.

هناك أمر آخر جدير بالاهتمام متعلق باللغة العامية — وهو أن هذه اللغة تستر تحت ثوبها الخشن كثيراً من فلسفة الشعب واختباراته فى الحياة وامثاله واعتقاداته التى لو حاولتَ ان تؤديها بلغة فصيحة

---

[1] جانب وافر a sufficient number.

[2] Sheshiya; red felt cap (similar to the tarbush) worn in North Africa.

[3] الآباء والبنون, a previous work of the author.

لكنتَ كن يترجم اشعاراً وامثالاً عن لغة اعجمية. وربما خالفنا فى ذلك بعض الذين تأبطوا القواميس وتسلّحوا بكتب الصرف والنحو كلها قائلين إن «كل الصيد فى جوف الفرإ» وأن لا بلاغة أو فصاحة أو طلاوة فى اللغة العامية لا تستطيع أن تأتى بمثلها بلغة فصحى. فلهؤلاء ننصح أن يدرسوا حياة الشعب ولغته بامعان وتدقيق.

الرواية التمثيلية، من بين كل الأساليب الأدبية، لا تستطيع ان يستغنى عن اللغة العامية. انما العقدة هى أننا لو اتبعنا هذه القاعدة لوجب أن نكتب كل رواياتنا باللغة العامية، إذ ليس بيننا من يتكلم عربية الجاهلية أو العصور الاسلامية الأولى، وذاك يعنى انقراض لغتنا الفصحى. ونحن بعيدون عن أن نبتغى هذه الملمة القومية فأين المخرج؟

عبثاً بحثت عن حل لهذا المشكل فهو اكبر من ان يحله عقل واحد. وجُلّ ما توصلت اليه بعد التفكير هو أن أجعل المتعلمين من اشخاص روايتى يتكلمون لغة معربة، والاميين اللغة العامية. لكنى اعترف بلخلاص أن هذا الأسلوب لا يحل العقدة الأساسية. فالمسألة لا تزال بحاجة الى اعتناء اكبر رجال اللغة وكُتّابها.

جبْران خليل جبران دمعة وابتسامة From
صوت الشاعر (A.D. 1883 – A.D. 1931)

احنُّ الى بلادي لجمالها واحب سكان بلادى لتعاستهم، ولكن اذا ما هبَّ قومي مدفوعين بما يدعونهُ وطنية وزحفوا عَلَى وطن قريبي وسلبوا امواله وقتلوا رجاله ويتموا اطفاله ورملوا نساءه وسقوا

ارضه دماء بنيه واشبعوا ضواريه لحوم فتيانه كرهت اذ ذاك بلادي وسكان بلادي.

اتشببُ بذكر مسقط رأسي واشتاق الى بيت ربيت فيه، ولكن اذا مرّ عابر طريق وطلب مأوى في ذلك البيت وقوتاً من سكانه ومُنع مطروداً استبدلت تشبيبي بالرثاء وشوقي بالسلو وقلت بذاتي: ان البيت الذي يضن بالخبز عَلَى محتاجه، وبالفراش على طالبه لهو احق البيوت بالهدم والخراب.

احب مسقط رأسي بعض محبتي لبلادي. واحب بلادي بقسم من محبتي للارض وطني. واحب الارض بكليتي لانها مرتع الانسانية روح الالوهية على الارض. الانسانية المقدسة روح الالوهية على الارض. تلك الانسانية الواقفة بين الخرائب، الساترة قامتها العارية بالاطمار البالية، الذارفة الدموع السخية على وجنتيها الذابلتين، المنادية ابناءها بصوت يملأ الاثير أنةً و عويلاً وابناؤها مشغولون عن ندائها باغاني العصبية، منصرفون عن دموعها بصقل السيوف. تلك الانسانية الجالسة وحدها تستغيث بالقوم وهم لا يسمعون، وان سمعها فرد واقترب منها ومسح دموعها و عزّاها في شدائدها قال القوم: اتركوه فالدموع لاتؤثر بغير الضعيف.

الانسانية روح الالوهية على الارض. تلك الالوهية السائرة بين الامم المتكلمة بالمحبة المشيرة الى سبل الحياة والناس يضحكون مستهزئين باقوالها وتعاليمها. تلك التي سمعها بالامس الناصري[1] فصلبوه، وسقراط[2] فسموه، والتي سمعها اليوم القائلون بالناصري و سقراط

[1] The Nazarene.
[2] Socrates.

وجاهروا باسمها امام الناس والناس لايقدرون على قتلهم ، لكنهم يسخرون بهم قائلين : السخرية اقسى من القتل وامرّ .

ولم تقوَ اورشليم[1] عَلَى قتل الناصرى ، فهو حيٌّ الى الابد. ولا آثينا[2] على اعدام سقراط ، فهو حيٌّ الى الابد. ولن تقوى السخرية على ساسعي الانسانية وتابعي اقدام الالوهية ، فسيحيون الى الابد — الى الابد.

Specimen of modern Arabic verse from الجداول of إيليا أبو ماضى (A.D. 1889 – A.D. 1957)

لستُ أدرى

جِئتُ لا أعلم من أين ولكنّى أتيتُ
ولقدْ أبصرتُ قُدّامى طريقًا فمشيتُ
وسأبقى سائرًا إن شئتُ هذا أم أبيتُ
كيف جئتُ؟ كيف أبصرتُ طريقى؟ . . .
لستُ أدرى

أجديد أم قديم أنا فى هذا الوجود
هل أنا حُرّ طليق أم أسير فى قيود
هل أنا قائد نفسى فى حياتى ام مَقُود
أتمنّى أنّنى أدرى ولكن . . . . . .
لستُ أدرى

---

[1] Jerusalem.
[2] Athens.

Proverbs and Aphorisms

(حِكَمٌ وَأَمْثَالٌ)

اَلْأَمْثَالُ مَصَابِيحُ اَلْأَقْوَالِ

اَلْعَجَلَةُ مِنَ اَلشَّيْطَانِ وَاَلتَّأَنِّي مِنَ اَلرَّحْمٰنِ

فِي اَلْإِعَادَةِ إِفَادَةٌ

قَدْ يَسُوءُ اَلصَّالِحُ

إِنَّ اَلْكَذُوبَ قَدْ يَصْدُقُ

رِسَالَةُ اَلسَّكْرَانِ تُقْرَأُ فِي اَلْخَمَّارَةِ

أَرْبَعُ نِسَاءٍ وَاَلْقِرْبَةُ يَابِسَةٌ !

اَلشَّبَابُ مَطِيَّةُ اَلْجَهْلِ

قَوْلُ اَلْحَقِّ لَمْ يَدَعْ لِي صَدِيقًا

كُلُّ فَتَاةٍ بِأَبِيهَا مُعْجَبَةٌ

كَلِّمِ اَلنَّاسَ عَلَى قَدْرِ عُقُولِهِمْ

كُلُّ غَرِيبٍ لِلْغَرِيبِ نَسِيبٌ

اَلْوَعْدُ سَحَابٌ وَاَلْفِعْلُ مَطَرٌ

اَلْعُذْرُ أَقْبَحُ مِنَ اَلذَّنْبِ

اَلْأَدَبُ يُزَيِّنُ اَلْغَنِيَّ وَيَسْتُرُ فَقْرَ اَلْفَقِيرِ

اَلْقُبْحُ حَارِسُ اَلْمَرْأَةِ

اَلرِّجَالُ قَوَالِبُ اَلْأَحْوَالِ

كُلُّ شَيْءٍ بِعَادَةٍ حَتَّى اَلْعِبَادَةُ

اَلشَّرُّ قَدِيمٌ

غَابَ عَنَّا فَفَرِحْنَا ، جَاءَنَا أَثْقَلُ مِنْهُ

لَا تَأْمَنِ ٱلْأَمِيرَ إِذَا غَشَّكَ ٱلْوَزِيرُ

عِشْ تَرَ

كَمْ قُبَّةٌ تُزَارُ وَصَاحِبُهَا فِي ٱلنَّارِ

إِنَّ ٱلْبَطَالَةَ وَٱلْكَسَلَ أَحْلَى مَذَاقًا مِنَ ٱلْعَسَلِ

اِحْفَظْ لِسَانَكَ ، إِنْ صُنْتَهُ صَانَكَ ، إِنْ خُنْتَهُ خَانَكَ

لَوْ لَا مُرَبِّي مَا عَرَفْتُ رَبِّي.

SELECTIONS FROM THE ARABIC PRESS

From الأهرام, daily newspaper, Cairo

فوزى يطير الى اكرا[1] لتنفيذ الميثاق الافريقى

٧ خبراء يطيرون لتأليف الجهاز الدائم لمؤتمر القمة

** تقرر ان يطير الدكتود محمود فوزى وزير الخارجية الى اكرا لحضور اجتماع وزراء الخارجية خلال هذا الاجتماع الذى سيعقد فى منتصف الشهر القادم ، تأليف الجهاز الدائم للميثاق الافريقى ، الذى وقعه الرئيس جمال عبد الناصر فى الدار البيضاء مع اقطاب الدولة الافريقية فى يناير الماضى.

سيطير خبراء من الدول الافريقية السبع التى اشتركت فى مؤتمر الدار البيضاء فى اوائل الشهر القادم الى اكرا لعقد اجتماع تحضيرى لوزراء الخارجية للاتفاق على تفاصيل تأليف اللجان السياسية والعسكرية والاقتصادية والثقافية والسكرتيرية الدائمة للميثاق

سيمثل الجمهورية العربية فى هذا الاجتماع سبعة من الخبراء العرب فى النواحى السياسية والعسكرية والاقتصادية والثقافية.

[1] Accra.

برئاسة الاستاذ محمود رياض مستشار رئيس الجمهورية. سيعقد هذا الاجتماع التحضيرى فى الاسبوع الاول من الشهر القادم ثم ينقلب فى نهايته الى مؤتمر على مستوى وزراء الخارجية.

التنظيم الجديد لوزارة الادارة المحلية
٥ مديرين عامين يرأسون الادارات الفنية

** تم وضع مشروع تنظيم وزارة الادارة المحلية ستتكون الوزارة من خمس ادارات، هى ادارات الشئون المالية والادارية والقانونية والعلاقات العامة والتفتيش الفنى. سيرأس هذه الادارات مدير عام او موظف من الدرجة الاولى. ستضم الوزارة اقساما فنية تختص ببحث المسائل التى يحيلها الى الوزارة مجلس الامة او الاتحاد القومى او الوزارات المختلفة.

لن تضم الوزارة ادارات تمثل المراقبات الفنية فى المحافظات. اذ سيبقى اشراف الوزارات التنفيذية المختلفة على النواحى الفنية فى المجالس المحلية بحيث يكون المحافظ فى حكم نائب الوزير لكل وزير يشرف فنيا على النواحى المتصلة بعمل الوزارة. ستزود الادارات والاقسام الفنية بحاجتها من الموظفين عن طريق موظفى الوحدات المجمعة وادارة البلديات وادارة المديريات التى ضمت لوزارة الادارة المحلية من الوزارات الاخرى.

From, أخبار اليوم, **Cairo**

سياسة التخطيط

هذا من ناحية، ومن ناحية أخرى فان الدولة التزمت سياسة التخطيط الاقتصادى والاجتماعى، ولم تعد الميزانية العامة فى ظل هذه السياسة الا مرحلة من مراحل الخطة الشاملة التى وضعتها الحكومة بكافة أجهزتها وناقشتها على مختلف المستويات واستصدرت قرارا جمهوريا باعتمادها، وأصبحت محددة فى دقة تامة وتفصيل دقيق، بحيث يصبح أى تعديل فى الميزانية خارج عنها، منافيا لمبدأ التخطيط ومتعارضا معه. وقد يكون معرقلا لسير الخطة التى تقوم على تفضيل الأهم على المهم وعلى توفير الامكانيات اللازمة

للتنفيذ على التوقيت الزمنى المتسلسل وذلك كله وفقا لمقتضيات التناسق بين المشروعات والاعمال وبين جوانب السياسة العامة للدولة ، وبين مختلف القطاعات.

ان هذه السياسة الجديدة التى يتبعها القيسونى[1] فى اعداد ميزانية الدولة تمنع الانحراف الذى حدث فى الماضى عندما كان مجلس النواب يزيد فى اعتمادات الميزانية دون طلب الحكومة.

ولكنها — السياسة الجديدة — لن تمنع مجلس الا ة من مناقشة الحكومة فيما يرى ادخاله من تعديل. فاذا وافقت عليه — فى نطاق الخطة الشاملة طبعا — امكن اجراؤه فى حدود الدستور.

ومن شأن هذا كله أن يجعل المناقشة فى مجلس الامة ايجابية ومجدية.[2]

From الحياة, daily newspaper, Beirut

لجنة الادارة تجتمع ظهر السبت للشروع فى درس مشروع الايجارات

لمندوب « الحياة » الخاص :

كان من المنتظر ان تجتمع لجنة الادارة والعدل ظهر هذا النهار الخميس للشروع فى درس مشروع قانون الايجارات الجديد ، غير ان هذا الاجتماع ارجىء الى ظهر يوم السبت المقبل.

وبرر الشيخ بهيج تقى الدين[1] رئيس اللجنة هذا التأجيل بقوله : ان الرغبة فى دعوة جميع ممثلى لجنة المستأجرين والنقابات والهيئات المعنية بهذه القضية ، والملاكين ، كل هذا اوجب تأجيل الموعد الى يوم السبت حتى يتسنى دعوتهم الى حضور الجلسة والوقوف على ارائهم.

وفى الواقع ، فأن قلم المجلس تولى امس توجيه الدعوة الى هؤلاء الممثلين مذكرا اياهم بوجوب اعداد ملاحظاتهم بشأن المطالب التى ينادون بها.

وقد اشرنا فى عدد امس الى ان النقابات العمالية اجتمعت وقررت بالاجماع رفض المشروع من اساسه.

---

[1] Name of person.

[2] أَجْدَى (جدو IV) to be useful.

اشتباك فى بعلبك[1] واعتقال الفاعلين

لخلاف على ضمان ارض فى حلبتا[2] (قضاء بعلبك) اقدم دعاس طعان دندش[3] وولده نوفل[4] وخليل سعيد علاء الدين[5] جميعهم من زبود على ضرب نايف ديب سيف الدين[6] الذى ادعى انهم اشهروا عليه اسلحة كانوا يحملونها. وبنفس اليوم وثأرا لنسيبهم نايف[7] المذكور تصدى محمد ديب سيف الدين[8] وعلى مهدى سيف الدين لدعاس[9] وولده، وقد قام درك بعلبك بالتحقيق واوقف خليل علاء الدين ومحمد سيف الدين ومهدى سيف الدين وفتشوا منازلهم فلم يعثر على شىء ممنوع، والتحريات ناشطة لتوقيف دعاس.

From العَلَم, daily newspaper, Rabat (Morocco)

سفير المغرب فى بغداد يشكر
الشعب العراق والحكومة العراقية

أصدر سعادة سفير المغرب فى بغداد يوم امس البيان التالى: يتقدم سفير المملكة المغربية فى العراق الى الشعب العراق النبيل والى صاحب السيادة رئيس مجلس السيادة العراق والى السادة الوزراء واعضاء الهيئات الديبلوماسية المنتدبة بالعراق واصحاب الفضيلة العلماء ورجال الدين وممثلى الهيئات والاحزاب السياسية وممثلى النقابات والمنظمات الاجتماعية ورجال الصحافة والمنظمات النسوية وكافة المعوزين بوفاة المغفور له الملك الراحل محمد الخامس سواء من تفضل منهم بزيارة دار السفارة أيام قراءة الفاتحة أو من عبروا عن مشاعرهم بالبرقيات والرسائل يتقدم اليهم جميعا بعميق شكره وبالغ تأثره لما عبروا عنه من العواطف ومشاعر الحزن على فقيد المغرب الراحل والتى كانت له ولاعضاء السفارة المغربية أكبر مواساة لهذا الخطب الجلل الذى حل بالشعب المغربى داعيا الى الله تعالى أن يحفظهم وان لايريهم بأسا ولا مكروها.

---

[1] Baalbek.
[2] Locality.
[3] *Et seq.*, names of persons.

From البرق, Arabic weekly, Paris

الاصلاح الزراعى فى الجزائر

دخل الإصلاح الزراعي في دوره الانشائي وذلك بعد احداث صندوق يساعد على امتلاك الاراضي الفلاحية. وتم تحويل ما يزيد عن الف هكتار كانت تابعة إما لأملاك الدولة وإما للشركات. فانتزع من الشركة الجزائرية ٦٦ الف هكتار ومن الشركة السويسرية بجنيف[1] ١٦ الف هكتار بحيث بلغ المجموع مائة الف هكتار ستوزع فى قطع ذات مساحات تتراوح بين ١٠ و ٢٥ هكتار.

وفى المناطق المتمتعة بالري سيجري الانتزاع على الاراضي التي تزيد مساحتها عن ٥٠ هكتاراً او فى حالة وجود اطفال لا تتجاوز ١٥٠ هكتاراً. اما العشرون الف هكتار المتحصل عليها فستوزع على قطع ذات خمسة هكتارات. وينخرط المحرزون على تلك القطع. فى تعاضدية وشركة فلاحية احتياطية. وليس من الضرورى ان يكونوا مسلمين

ADVERTISEMENTS AND ANNOUNCEMENTS

[1] Geneva.

إن التحسين الذى طرأ على إنتاج بطاريات « فيدور » يمهد الطريق إلى استئناف التجارة مع السوق العالمية. وفى إمكان هذه الشركة المشهورة أن تنتج بطاريات جافة تصلح لجميع الأغراض، وهى تنتج أنواعا كثيرة من أحدث أجهزة الراديو، ومجموعة كبيرة من المعدات الكهربائية المنزلية. ويسر شركة « فيدور » أن تمد عملاءها فيا وراء البحار بتفاصيل منتجاتها والشروط التجارية

مكتبة محمد على
لطبع وبيع الكتب الشرقية

لدينا مجموعة كبيرة من الكتب (جديدة ومستعملة) عن مصر وبلاد العرب وتركيا وايران والهند والصين الخ بكل اللغات.
سترسل الكتالوجات عند الطلب.
إلى المؤلفين والناشرين : الرجاء إعلامنا بمطبوعاتكم.
اخصائيون[1] فى الرسوم الدقيقة والمخطوطات والفخار وغيرها من منتجات الهند وايران.

شركة ذات شهرة عالمية

بحاجة الى مهندسين وكيماويين قديرين لهم رغبة فى اتخاذ الصناعة مهنة لهم. على الراغبين ان يكونوا مستعدين للعمل فى بيروت او فى جدة (المملكة العربية السعودية). يتلقى الفائزون التدريب اللازم براتب كامل قبل تسلمهم مهام العمل.
ترسل الطلبات الى صندوق البريد رقم ١٠٠١ بيروت قبل ١٥ آذار.

المملكة المغربية
وزارة الاقتصاد الوطنى
المكتب المغربى للمراقبة والتصدير
اعلان عن عرض اثمان

يتسلم المكتب المغربى للمراقبة والتصدير ٧٢ نهج محمد سميحة بالدار البيضاء حتى نهاية ١٨ مارس ١٩٦١ عروضا بشأن امداده ببذلات صالحة لشواش المكتب.
ويمكن الحصول على دفتر التكاليف وعلى المزيد من الارشادات لدى مصلحة الادوات التابعة للمكتب بالعنوان المذكور اعلاه.

[1] Specialists.

وينبغي ان ترسل العروض الى ادارة المكتب م. م. ت في ظرف مزدوج مختوم بالشمع مع البريد الموصى عليه وان يكتب على الظرف الخارجي الاسم التجاري لصاحب العرض مع عبارة « اعلان عن عرض اثمان بشان اللباس ».

اعلان

مطلوب لوزارة الداخلية — مصلحة تسجيل السيارات والآليات — سيارتان جيب[1] من صنع ١٩٦٠ او ١٩٦١.

تعينت الساعة العاشرة من يوم السبت في ٢٥ اذار سنة ١٩٦١ موعدا للتلزيم بطريقة المناقصة.

تقدم العروض الى مكتب ادارة المناقصات — بناية منصور سلامه — شارع شاتوبريان — قبل الساعة ١٢ من يوم الجمعة ٢٤ اذار سنة ١٩٦١.

يمكن الاطلاع على دفتر الشروط في محاسبة الداخلية.

اعلان

مطروح مجددا للبيع بالمزاد العلني كامل عقار الدولة رقم ٥٣٩ من منطقة برج الشمالي — صور،[2] المحتوى على ارض[3] بعل سليخ تزرع حبوب مساحته ٣٢٨٥ مترا مربعا.

تجرى المزايدة في صور لدى الحاكم المنفرد من الساعة التاسعة حتى الحادية عشرة من يوم الخميس الواقع في ٣٠ اذار سنة ١٩٦١.

يمكن الاطلاع على دفتر الشروط في مديرية الشؤون العقارية في بيروت دائرة املاك الدولة — بناية البرلمان — وفي امانة السجل العقاري في صيدا[4] وفي المكتب العقاري المعاون في صور خلال الدوام الرسمي.

فعلى الراغبين بالشراء الحضور في الوقت المعين مصحوبين بالتأمين المحدد في دفتر الشروط.

---

[1] Jeep.
[2] Tyre.
[3] "treeless watered (by natural sources)"
[4] Sidon.

عطاءات ومناقصات

مراقبة الشئون البلدية والقروية بمحافظة البحيرة[1] — تقبل عطاءات لغاية ظهر يوم الاثنين الموافق ١٩٦١/٣/٢٧ لعملية انشاء الوحدة الزراعية بناحية رشيد[1]— وتطلب المستندات من المراقبة بدمنهور[1] على ورقة دمغة فئة الخمسين مليما[2] نظير دفع مبلغ ٨٠٫٥٠٠ ج.م[3] يضاف اليها مبلغ ثلاثمائة مليم فى حالة طلب المستندات بالبريد — وكل عطاء غير مصحوب بتأمين موقت قدره ٢٪ (اثنان فى المائة) من قيمته او مخالف لنصوص المواصفات والشروط العمومية لن يلتفت اليه — ٥٢٦١.

CORRESPONDENCE

أيها الأخ المخلص السيد فلان

بعد السؤال عن خاطركم الأمل أن تكون بما يُرام من صحة وعافية على الدوام. ثم اننا نتقدم اليك بالتهنئة بمناسبة قدوم السنة الجديدة. هذا واننا مشتاقون كثيراً لرؤياك ومشاهدة عاصمة بلادكم الجميلة فى هذه الايام، أيام عيد الميلاد. وسأكتب لك خطاباً مطوّلا فى بحر هذا الأسبوع وسلّم لنا على جميع الاصدقاء، ومنى اليكم الف سلام.

المخلص لكم
فلان

حضرة الأخ الفاضل السيد فلان دام بقاؤه

بعد التحية والسلام والأمل ان تكونوا بغاية الصحة والسلامة لقد تشرفنا بورود تحريركم المؤرخ فى ١٤ الجارى ونشكر حضرتكم جزيل الشكر وما شرحتم به صار لدينا معلوماً. اما بخصوص البضائع التى توجد عندكم فى الوقت الحالى فكما سبق وعرّفناكم ان جميع الأصناف تهمنا وفى استطاعتنا عرضها على أسواق سوريا واستيرادها،

[1] In Egypt. [2] Egyptian coin. [3] جنيه مصرى

خاصّةً الاشياء التى تمّ اختراعها فى الآونة الأخيرة. وهنا نرجوكم ان كان فى استطاعتكم ان ترسلوا لنا عن طريق البريد هذه الطلبية الصغيرة، المبينة أدناه، فنرجوكم ان تعرّفونا عن السعر حتى نقدم لكم قيمتها على أحد مصارف طرفكم.

أخى سيحرر لكم اليوم وهو بصحة جيدة وجميعنا هنا نذكر حضرتكم بالثناء ونهديكم عاطر التحية. وختامًا تفضلوا بقبول ازكى سلامنا وشكرنا.

كاتبه
مخلصكم
فلان الفلانى

الى حضرة ابن عمنا العزيز السيد فلان المحترم

تحيةً وسلامًا، والرجاء ان تكونوا بكمال الصحة والسلامة. لقد ورد الينا بأحسن وقت كتابكم الكريم المؤرخ فى ٦ من الشهر الماضى وشكرناكم مزيد الشكر، أما الجرائد الانكليزية التى وعدتمونى بارسالها فلم تصل بعد فلا اعرف سبب التأخير. انى ذهبت اليوم الى دائرة البريد وهناك موظّف قال لى ان الطائرة من انكلترا متأخرة لسبب ضباب على مطار روما وليس لديهم خبر عن وصولها. وقد زارنا البارح صاحب الطرفين[1] محمود سليم على طريقه الى نيو يورك حيث سيحل محل أخيه فى القنصلية هناك، بقى عندنا حوالى ساعتين وسرّنا حضوره غاية السرور إذ لم نره من مدة طويلة ويعزّ علينا. رافقناه جميعًا الى المطار خارج المدينة.

هذا والرجاء ان تبقوا جميعًا على احسن حال واقبلوا منا أزكى السلام والتحية ودمتم.

مخلصكم
فلان

[1] Mutual friend.

APPENDIX A

Colloquial Arabic Dialects

1. A comprehensive and practical guide to spoken Arabic is well beyond the scope of this Grammar. The following notes are intended merely as a preliminary guide, a statement of broad principles in fact, with only sketchy details.

2. Whereas Latin developed into different languages, such as Italian, French, and Castilian (Spanish) in the course of the centuries, Arabic did not split up into separate languages over the same period and in a comparable geographical area. The reason was that Arabic was the language of a religion, Islam, as well as of government. This meant that in the first place the written language was shielded from the usual linguistic decay; and secondly, that the colloquial speech did not diverge as widely as might otherwise have been the case. As a consequence the spoken Arabic of countries as mutually remote as Iraq, the Sudan, Morocco, can be described as dialects rather than separate languages.

Colloquial Arabic is, for convenience, divided into geographical areas, each with its own general characteristics and peculiarities; but within each area there is considerable diversity in sub-dialects. Nevertheless, the main dialects all have certain features and tendencies in common and are seldom mutually completely unintelligible. In fact a person who is familiar with, say, the spoken Arabic of Egypt will soon understand a Lebanese or an Iraqi. Indeed, in some cases the difference between the colloquial as a whole and written Arabic is much greater than that between one colloquial dialect and another.

The main dialect areas are:

Egypt (Lower Egypt, the Cairene dialect). The Sudan

(and Upper Egypt). The Maghrib (Tunisia, Algeria, Morocco). The Levant Coast (Syria and Lebanon). Iraq. The Arabian Peninsula.

3. The differences between Classical and Colloquial Arabic may be analysed under three headings: Phonology, Grammar, and Vocabulary.

4. *Phonology*

In most of the dialects the pronunciation of certain letters of the alphabet differs to some extent from that of recognised classical usage. Generally speaking we may say that consonants difficult to pronounce (in the mouths of certain groups of peoples) are simplified. This simplification can often be parallelled in other Semitic languages such as Hebrew and Syriac.

The *hamza* goes frequently unpronounced except at the beginning of a word. Thus the word مَسْؤُولٌ "responsible" becomes something like *masūl*. سَأَلَ "he asked" becomes *sāl* as though written سَالَ; قَرَأَ "he read" becomes *qara*.

The consonant ث becomes either *tā'* or *sīn*. For example we have *talāta* for ثلاثة "three". For مَثَلاً we have both *masalan* and *matalan*, the latter being heard in some parts of the Levant. There seems to be no guiding rule in this matter. In Iraq and the Arabian Peninsula, however, the true pronunciation of ث is used.

ج becomes a hard *g* in Egyptian Arabic. Thus جَرْدَل "bucket" becomes *gardal*. Although this pronunciation of the ج can be heard elsewhere it is particularly associated with Egyptian Arabic.

ذ becomes *d* or *z* except in Iraq and the Arabian Peninsula. Thus we have *hāda* for هذا, and *kazālik* for كذلك.

ض is usually considered a peculiarly Arabic sound, hence the appellation لغة الضاد for the Arabic language. Yet it is frequently confused with ظ. In Iraq and areas in the

Arabian Peninsula both these letters have a sound similar to that of ذ. In Egypt and the Levant ظ is sometimes pronounced as a ض in addition to its own sound as ẓ. In both these areas, however, the word ضَابِط "officer" is pronounced *ẓābiṭ*. In Syria and Lebanon مَضْبُوط "correct" is heard as both *maẓbūṭ* and *maḍbūṭ*.

ق becomes a *hamza* in the dialects of Lower Egypt and the towns of Syria, Lebanon, Israel, and the western area of Jordan. Thus the word قَالَ "he said" becomes *'āl*. In other regions, particularly the Sudan, parts of Iraq and the Arabian Peninsula and the Maghrib the ق becomes a hard *g*, thus *gāl* for قال. This *g* pronunciation was recognised in Classical times as an alternative pronunciation; for example, in Ibn Duraid's introduction to his famous dictionary, the "Jamhara" (9th–10th Century). This pronunciation is that of the Persian گ *gāf*.

In the vowel sounds there is considerable divergence in the colloquials from the Classical. For example, *ḍamma* often becomes *kasra*. Thus the proper name حُسَيْن may be heard as *Ḥisain*. It is often omitted altogether in words like مُنَوَّر and مُبَارَك which are heard as *mnawwar* and *mbārak* (or even *embārak*). The *fatḥa* in words of the فَعِيل form is often not sounded and we have *khīr* for كَبِير. Diphthongs may become long vowels, and vice versa. In the Syrian dialect شَيْئ "thing" is heard as *shī* and كَيْفَ "how" as *kīf*.

Verb vowellings are also frequently varied. يَكْتُبُ "he writes" may be heard as *yiktob*, *yiktib*, or *yaktib*. كَبُرَ "he grew" as *kibir*.

5. *Grammar*

In grammar all the dialects resemble one another in that practically all final vowels disappear. This applies especially to those vowels indicating the cases of nouns and the moods

of verbs. Nunation disappears altogether except in a few isolated adverbial usages such as *ḥālan* "at once", *aḥyānan* "sometimes", and *taqrīban* "approximately".

بَيْت "house" is *bait* in all cases. كَتَبَ "he wrote" is pronounced as *katab*; يَكْتُبُ as *yaktub* (or one of the variations shown in Section 4). A final vowel may be used if the following word begins with a *hamzatu l-waṣl*, and this will be either *fatḥa* or *ḍamma* or *kasra*, e.g.

mā yaʿrifa l-walad, "he does not know the boy". *Iqlibi l-waraqa*, "turn the piece of paper over".

Even when the following word begins with a consonant vestiges of a final vowel are sometimes heard. Thus in Egypt *katabă gawāb* "he wrote a letter" is heard as well as *katab gawāb*.

The Demonstrative Pronouns are often simplified, shortened or otherwise modified in the different dialects. Thus the rendering for "this book" may be *il-kitáb-da* (or *ik-kitáb-da*) in Egypt and the Sudan, or *hal-kitāb*, *hel-kitāb* in Syria and the Lebanon and Iraq.

Conjunctive Particles are largely omitted. Thus the sentence أُرِيدُ أَنْ أَكْتُبَ لِأَخِي "I wish to write to my brother" would be rendered in colloquial speech as *ʾarīd ʾaktub li-ʾakhī*. The "doubled" Particles إِنَّ, أَنَّ, فَإِنَّ etc. are scarcely ever heard. فَ is even rarer.

In the Dual and the sound Masculine Plural, only the oblique forms are used. Thus رَجُلَانِ, oblique رَجُلَيْنِ, "two men" is *rajulain* in all cases (with the final *kasra* unpronounced). مُعَلِّمُونَ, oblique مُعَلِّمِينَ, "teachers", is *muʿallimīn* in all cases (with the *fatḥa* over the *nūn* unpronounced).

The verbal suffixes undergo some simplification. For example يَكْتُبُونَ "they write" becomes يَكْتُبُوا in most of the dialects, but not in Iraq and the Arabian Peninsula as a rule.

The Dual forms of the Perfect and Imperfect are not used in colloquial speech. One can hear يكتبون and يكتبوا for the Feminine, يَكْتُبْنَ; and even sometimes يَكْتُبُ for تَكْتُبُ (fem.).

In the dialects of Egypt and the Levant *b* or *be* is prefixed to the persons of the Imperfect to make it a Present Indicative. Thus *byiktub* means "he writes"; *betimshi* "she walks"; *baʿrif* "I know".

Various means are employed to indicate the Future tense of the Imperfect. In Egypt we may hear (*huwa*) *ḥa yimshi* for سَوْفَ يَمْشِي which in Syria (and Lebanon) would be expressed by *raḥ yimshi*. In Iraq *da* is placed before the Imperfect. Occasionally also the Active Participle will be used with a future meaning, e.g. *anā māshi as-sūq*, "I shall go to the market". A frequent use of the Active Participle, found in some areas, is to give it a meaning of the Perfect. Thus the phrase آخِذ بِنْت فُلَان can mean "he took (in marriage) the daughter of such-and-such a one".

To express possession the plain *ʾiḍāfa* is not exclusively used; instead, several words with the meaning of "property" are employed. In Egypt *betāʿ* (for *matāʿ*) is used; in the Maghrib *mtaʿ*; in Syria *tabaʿ*; in Iraq *māl. Ḥaqq* may also be heard. Thus كِتَابِي, "my book", is expressed by *al-kitāb betāʿi* or *mtaʿi* or *tabaʿi* or *māli* or *ḥaqqi* according to the dialect area.

In the negative, لا tends to be replaced by ما. In Egypt and parts of the Levant the word "not" is expressed by *mush*; in Iraq by *mū*, and in parts of Syria by *mo* and *mau*. These variations, however, are not usually used with the Perfect or Imperfect; *mā* is used in these cases. In Egypt and parts of the Levant the verb in the negative has *sh* as a suffix. Thus "he did not strike" would be *mā ḍarabsh*. "I did not see him" as *ma shuftūsh* (colloquial شَاف "to see"). This final *sh* is presumably شَيْ "thing" in origin and appears in

these cases as *shī* in the Maghrib. In colloquial Arabic لا tends to mean merely "no", though it is used in prohibition with the verb in some areas. Thus "do not go" may be *lā tamshī* (*timshi*) or *mā tamshī* (*sh*). In popular intercourse the word نعم "yes" is less common than such expressions as *eh*, *ay*, and *aiwa*. The last is used extensively in Egypt and the Levant.

The Relative Pronoun الّذى is rare. Instead we hear simplifications like *al* (the Article), *alli*, *illi*, *elli*, *halli* or *yalli*. Thus الكتاب الذى قرأتُه becomes *al-kitāb al*, *elli*, *halli*, etc. *qarētuh* (*garētuh*, etc.) *ē* or *ai* takes the place of the *hamza*.

The above are only a few of the grammatical variations of colloquial Arabic dialects and are not intended to be exhaustive for any dialect.

6. *Vocabulary*

Uniformity of vocabulary is, according to the philologists, the least important prerequisite for linguistic homogeneity. Languages of the same family and dialects of the same language may differ considerably in vocabulary. So it is with the various dialects of Arabic. We must not be surprised to find that a refrigerator is *barrāda* in the Lebanon and *tallāja* in the Sudan; or that a bedsheet is *sharshaf* in one country and *milāya* in another. Strangely enough, the commoner the word the more likely it is to differ from area to area. شِعر "poetry" is the same everywhere. It is the everyday things, especially modern or foreign importations, which show most variety.

Dialectical variations may be due to three causes: loan words, corruption of classical words, or selection from classical synonyms.

(*a*) *Loan words*. These are numerous and are employed to describe modern machines and techniques. Various learned
33 academies such as the Egyptian Academy have tried to

discourage the use of these by inventing suitable words from Arabic roots, a perfectly feasible procedure. But such fabrications do not easily gain ground among the masses. Thus we can hear *ōtō* or *ōtombīl* for a car, or *ʿarabīya* (Egypt) or *sayyāra*; the two latter are Arabic. A truck may be *lūrī* (i.e. "lorry") or *sayyārat naql*. Similarly, use of the word "telephone" (written in Arabic تلفون) is discouraged by the language reformers in favour of the word هاتف which might be translated as "an unseen man whose voice is heard".

To list the foreign vocabulary in Arabic would require a book. Some of this vocabulary is Turkish (dating back to the Ottoman Empire or even earlier) and Persian. Titles such as *bey* and *pasha* are Turkish. *Bāsh*, Turkish for "head" is used in compounds for "chief", as *bāshmufattish* "chief inspector", *bāshkātib* "chief clerk", *bāshmuhandis* "chief engineer". The Turkish word *dughri* is used for "straight on" or "straight ahead". The adoption of foreign words in Arabic goes back to pre-Islamic times. The Quran itself contains words of Persian, Greek, and Aramaic origin.

In adopting foreign words the Arabs try to give them Broken Plurals (or, in many cases, sound Feminine Plurals) wherever possible. Thus the plural of *tāks* or *tāksi*, "taxi" can be *tawākis* or *tawāks*; the plural of *lūrī* "lorry" *lawāri* or *lūrīyāt*. The plural of *film* "a film" is *ʾaflām*.

Foreign words may undergo considerable corruption. From the French "vapeur" we have *wābūr* or *bābūr* used in Egypt and the Sudan for a steamer or pumping engine. In Syria it has the former meaning.

(*b*) *Corruptions of Classical words.* The following are a few examples:

Zay, meaning "like" (بِثْل or لَك), from the classical زِيّ "a manner" or "fashion".

baṭṭāl "bad" from بَطَل "to be useless or corrupted".

badal safariya "travelling allowance", from بَدَلَ "to change" and سَفَر "travelling".

it'ashsha "to dine", for تَعَشَّى.

Such corruptions may affect either the actual form of the word or its meaning.

(*c*) *Selection from Classical synonyms.*

The Medieval Arabs boasted of the richness of their language and of the large number of مُتَرَادِفَاتٌ or synonyms. The student of this grammar will have encountered four words for "garden": بُسْتَانٌ, حَدِيقَةٌ, جَنِينَةٌ, جَنَّةٌ. The first three are all common in colloquial Arabic. There are also many words for animals, and natural phenomena such as clouds. The various names for the camel are legion. The student must not be surprised to find the word بَعِيرٌ *ba'īr* used in some localities almost exclusively for "camel" instead of the commoner جَمَلٌ. He may also find هُدُومٌ instead of مَلَابِسُ for "clothes". He will rarely hear the classical ذَهَبَ "to go"; instead it will be رَاحَ *rāḥ* or *mashā* (مَشَى lit. "to walk").

7. It is advisable for the student to begin by learning one single dialect, presumably one for which he has a practical need. He can later turn to other dialects and learn the various principles governing them and the characteristic differences which distinguish one from the other.

The following preliminary bibliography can be taken as a guide:

Egypt: W. H. T. Gairdner: *Egyptian Colloquial Arabic*, Cairo, 1944.

T. F. Mitchell: *An Introduction to Egyptian Colloquial Arabic*, Oxford, 1956.

Iraq: Van Ess: *The Spoken Arabic of Iraq*, 2nd edition, Oxford, 1938.

Haim Blanc: *Communal Dialects in Baghdad*, Harvard U.P., 1964.

Syria, Lebanon, Palestine: R. Nakhla: *Grammaire du Dialecte Libano-Syrien*. Beirut, 1937/8.

G. R. Driver: *A Grammar of the Colloquial Arabic of Syria and Palestine*, Probsthain & Co., London (Printed in Vienna), 1925.

A. Barthélemy: *Dictionnaire Arabe-Français* (5 fascicules), Paris, 1934–1954.

Rice and Sa'īd: *Eastern Arabic*, Beirut, 1961.

Cantineau and Helbaoui: *Arabe Orientale* (*Parler de Damas*), Paris, 1953.

M. Piamenta: *Tenses, Aspects, Moods in the Arabic dialect of Jerusalem*, Jerusalem, 1964.

South Arabia (Ḥaḍramawt): R. B. Serjeant, *Prose and Poetry from Ḥaḍramawt*, London, 1951.

Sudan: J. S. Trimingham: *Sudan Colloquial Arabic*, Second edition, Oxford, 1946.

The Maghrib: Gaudefroy-Demombynes & Mercier: *Manuel d'Arabe Marocain*, Paris, 1925.

Louis Brunot: *Introduction à l'arabe marocain*, Paris 1950.

J. Jourdain: *Cours pratique d'arabe dialectal* (Tunisian), 7th ed., Tunis, 1956.

Central and West Africa: G. J. Lethem: *Colloquial Arabic, Nigeria and Lake Chad*, London, 1920.

Arabic Phonetics: W. H. T. Gairdner: *The Phonetics of Arabic*, London, 1925.

Jean Cantineau: *Etudes de Linguistique Arabe*, Paris, 1960.

C. Rabin: *Ancient West Arabian*, London, 1951.

This list does not include popular primers for travellers.

APPENDIX B

Guide to Further Study

1. Many students will doubtless have used this grammar under a teacher's guidance; for them these notes will not be necessary. For those, however, who are studying without the aid of a teacher these brief remarks, we hope, will be of some assistance.

2. *Works of Reference. Dictionaries*

While this grammar contains a substantial vocabulary of over 4,000 words the student wishing to proceed further will certainly require dictionaries. Those by **Elias E. Elias,** *Arabic-English and English-Arabic*, published in Cairo in several editions, range from pocket dictionaries to larger volumes comprising over 60,000 words each. They suffer from the fact that they are compiled primarily for Arabs studying English. Consequently, they do not give broken plurals of nouns, the vowelling of verbs in the imperfect, or their verbal nouns. Moreover, the English-Arabic dictionaries do not always indicate sufficiently clearly which words under any given reference are commonest, which are antiquated rather than modern, nor what fine shades of meaning distinguish them. In spite of their manifold drawbacks, however, these dictionaries represent no mean achievement. In the field of Arabic-English dictionaries, that of **Hava** published by the Catholic Press of Beirut (in several editions) is an excellent short work. It gives the plurals, verb-vowelling, and verbal nouns. At the same time, for those engaged in a profound study of modern Arabic literature it has some gaps. The best modern Arabic-English dictionary is undoubtedly that of **Wehr** (translated by Cowan), *A Dictionary of Modern Written Arabic*, Wiesbaden, 1961.

In the field of large-scale dictionaries nothing complete and satisfactory exists. **Lane's** *Arabic-English Lexicon* (8 vols), recently reprinted, is a classic work, but it was never completed and ceases to be more than rough notes from the middle of the letter *qāf* onwards. This work is, however, being completed in **Jorg Kraemer's** *Wörterbuch der Klassischen Arabischen Sprache* (Wiesbaden, Harrassowitz, 1957 onwards).

Of Arabic-Arabic dictionaries the 15th century *Qāmūs* of al-Fīrūzābādī is the most comprehensive short work (4 vols.). Of the larger works Ibn Manẓūr's *Lisān al-ʿArab* (13th century) and Murtaḍā az-Zabīdī's *Tāj al-ʿArūs* (18th century) are the most famous. All these works, however, will be beyond the great majority of students at this stage. They have the disadvantage that they are arranged in the "rhyme order", that is, according to the last radical of the root.

A number of handy modern Arabic-Arabic dictionaries also exists, the most popular perhaps being the *al-Munjid* of **Louis Maʿluf** (New Edition, Beirut, 1956). There are also some specialised vocabularies such as *Dictionary of Sentences, English-Arabic* by **Ismail Mazhar** (Cairo, 1957), *Word-count of modern Arabic prose* by **J. M. Landau** (New York, 1959) with word frequencies but no translations, and *Manual of Diplomatic and Political Arabic* by **Bernard Lewis** (Luzac, London, 1947).

3. *Advanced Grammars*

The best advanced reference grammar is that by **William Wright,** first published in 1862 and recently reprinted (2 vols.). It uses the Latin grammatical terminology which may make difficulties for a large number of students who have no knowledge of Latin. Another excellent grammar is one by **Howell** published in Allahabad, India, 1883–1911, in seven volumes and based on the works of Arab grammarians. It is extremely full and prolix, and probably of less practical use for that reason. Good grammars have also been compiled in France and Germany notably the *Grammaire de l'arabe*

classique by **Gaudefroy-Demombynes** and **Blachère,** published in Paris, 1952.

4. *Further Prose Composition* (translation from English to Arabic).

Unfortunately there is no satisfactory material readily available for Arabic in the shape of selected passages for translation.

5. *Further Reading. Anthologies*

There is a number of literary anthologies which may be read by those students not wishing to embark on whole works. On the modern side **Chaim Rabin's** *Arabic Reader*,* published by Lund Humphries, London, 1962, is a useful collection. It enables the reader to find the vowelling, translation, and grammatical explanation of every word in the accompanying text without turning over the page. The extracts are all short but include well-known authors like Ṭāhā Ḥusain, Taufīq al-Ḥakīm, al-ʿAqqād.

On the classical side mention must be made of **Thornton and Nicholson's** *Elementary Arabic*, Vols. II, III, and IV (1st, 2nd and 3rd Reading Books), published in Cambridge, 1907–11, which have full vocabularies. Of works published in the Near East, **Cheikho's** *Majānī l-'Adab* in six volumes, published in Beirut during the last century, may still be found. **Fu'ād Afrām al-Bustānī's** *al-Majānī l-Ḥadīṯa* is, however, superior, having full footnotes explaining difficult words and sentences. This work is in five volumes published in Beirut in 1946. There is also **M. C. Lyons'** *An Elementary Classical Reader*, Cambridge, 1962.

Those students specialising in modern Arabic will wish to read the newspapers. A selection would be invidious, but *al-Ahram* (الأهرام) of Cairo and *al-Jarida* (الجريدة) and *al-Hayat* (الحياة) of Beirut may be recommended. There are also numerous journals and magazines, both learned and popular. The Iraq Petroleum Company and the Kuwait Oil Company publish excellent illustrated magazines, أهل النفط

* 2nd Revised Edition.

and اَلْكُوَيْتِيُّ respectively. Reading the captions of the illustrations is a useful aid to learning one type of modern Arabic.

For modern newspaper Arabic the publications of the Middle East Centre for Arabic Studies, Shemlan, Lebanon, deserve special mention. These include a reader, *The Way Prepared*, and *A Selected Word List of Modern Literary Arabic*.

6. *Modern Literature*

Some very good modern Arabic literature exists, its chief sources being the Lebanon and Egypt. There is also a new school of writers in Iraq which is showing much promise. Perhaps the best of the modern works to begin with is the autobiographical work (in novel form) الأيام of **Ṭāhā Ḥusain** (طه حسين). Another is the satirical and amusing novel يَوْمِيَّاتُ نَائِبٍ فِي اَلْأَرْيَافِ by **Taufīq al-Ḥakīm** (توفيق الحكيم) which depicts Egyptian rural officialdom of a generation ago. This author has written a number of fine plays of which أَهْلُ اَلْكَهْفِ and سُلَيْمَانُ اَلْحَكِيمُ, of the phantasy type, and رَصَاصَةٌ فِي اَلْقَلْبِ, with a modern environment, may be mentioned. Al-Ḥakīm has also many one-act plays which make interesting reading. For the short story **Maḥmūd Taimūr** (محمود تيمور) can be recommended both for his excellent style of writing and his art of story-telling.

Arabic poetry, whether modern or classical, is not an easy subject for study. For the student interested in modern Arabic poetry **Arberry's** *Modern Arabic Poetry* (Cambridge, 1950) can be recommended as an anthology, containing among other things some fine examples of verse by the modern Lebanese-American (or Syrian-American, as it is usually called) school, of whom an outstanding figure is Eliya Abū Māḍī (إيليا أبو ماضى). Of an older period are the Egyptians Ḥāfiẓ Ibrāhīm (حافظ إبراهيم), and Shauqī (شوقى), whose poems are not easy for Europeans. Shauqi's poetical dramas are good but may not have a ready appeal. Perhaps his مصرع كيوباترا (the Death of Cleopatra) may be of interest

to those acquainted with the works of Shakespeare.

During the last few years a number of younger writers have achieved prominence. Among those deserving mention are the Egyptians Nagib Maḥfūẓ, Yaḥyā Ḥaqqi and Al-Sharqāwi; the Lebanese woman writer, Laila Ba'labakki, and the young Iraqi poetess, Nāzik al-Malā'ika. A brief account of some of the chief writers of the older generation may be found in Khemiri and Kampffmeyer, *Leaders in Contemporary Arabic Literature*; Berlin–Dahlem, 1930.

7. *Classical Literature*

Classical Arabic literature is tremendously copious and covers a wide field in style and subject. Much of it is difficult and it is not easy to advise the student where to begin. All should read the Quran, however. Its language is by no means simple but many translations exist which will assist in its study. **Arberry's** *The Quran Interpreted* (London, 1955) may be recommended. Among older translations there is one by **Rodwell** (Everyman Edition) and an earlier translation by **Sale.** There is, of course, a very extensive literature on the Quran and the religion of Islam. In the latter field **Gibb's** *Muhammadanism* (Home University Library) is a good primer (4th impression, revised edition, 1928). For the *ḥadīth*, or Traditions of the Prophet Muhammad, there is a selection of the *Ṣaḥīḥ of al-Bukhārī* in the Semitic Study Series (Leyden, 1906). **Guillaume's** book *The Traditions of Islam* (Oxford, 1924) is still a classic. Books on Sufiism have been written by **Nicholson** (*The Mystics of Islam*, London, 1914) and **Arberry** (*Sufiism*, London, 1950). For works on *tafsir Baiḍāwi's Commentary on Sūrah 12 of the Qur'ān* by **A. F. L. Beeston** (Oxford and New York, 1963) can be recommended.

The study of classical Arabic poetry necessitates commentaries and preferably a teacher. A few lines of classical verse may take an hour or two to elucidate. Of all the poets perhaps **'Abu l-ʿatāhiya** (أبو العتاهية) is the easiest. Readers may, however, find that his theme – the vanity of the world and the reality and imminence of death – palls after a time. Of

the later poets **'Abu Nuwas** (أبو نُواس) may have a greater appeal. But the student will ultimately have to face pre-Islamic and early Islamic poetry. The short poems of chivalry in **'Abū Tammām's** (أبو تمّام) collection known as the *Ḥamāsa* (الحماسة) make a suitable beginning for study. Some of these poems were fairly effectively translated by **Lyall** in his *Translations of Ancient Arabic Poetry*, published in 1885. In the poetical sense, however, these poems are really untranslatable. The poems in the celebrated *Mu'allaqāt* (المُعلّقات) are an essential study, even though they may not at first have the same appeal as the *Ḥamāsa* to the non-Arab.

Of the later poets **'Abū Firās** (أبو فراس) will be enjoyed. His poems written during his captivity in Byzantium have a charm all their own, largely because of the genuineness of their emotions. **Al-Mutanabbi** (المتنبى), who has been called the Shakespeare of the Arabs, may at first repel Western readers, but the student is advised to persevere with him. In time a non-Arab may at least be able to appreciate why he is so admired in the East. Once the excessive pride of al-Mutanabbi is accepted, his real genius may be descried, however dimly.

Arabic prose ranges from the comparatively simple writing of biographers and historians to the poetical, artificial and brilliant and excessively difficult (even for Arabs) prose of the *Maqāmāt* (مَقامات) of **al-Ḥarīrī** (الحريرى) and **al-Hamadhāni** (الهمذانى). Probably the historical and geographical writers are the best to begin with. Among the best known of works in this category are the *Travels of Ibn Baṭṭūṭa* (ابن بطوطة). **Sir Hamilton Gibb** has already translated a selection of Ibn Baṭṭūṭa for the Broadway Travellers series (Routledge, London, 1929), and the first volume of his full translation appeared in 1958. Another travel author is **Ibn Jubair** (ابن جبير), whose works have been published in the Gibb Memorial series (ed. William Wright, 1907). The *Annals of Ṭabarī* (الطبرى) are the obvious choice for historical reading,

while at a later stage the student will be ready to apply himself to the celebrated *Muqaddima*, or Prolegomena, of **Ibn Khaldūn's** *History*, now available also in **Rosenthal's** excellent translation (3 vols., London, 1958). There is also **W. J. Fischel's** *Ibn Khaldun and Tamerlane* (Berkeley, 1952).

There is a large literature of collected biographies, the most famous work being the *Biographical Dictionary of Ibn Khallikān* (ابن خلّكان). There is a translation of this by **De Slane** (Paris, 1883, 6 vols.). Another work is **Yāqūt's** (ياقوت) *Dictionary of Learned Men.*

For literature of a less classifiable type the *Uyūn al-'akhbār* (عيون الأخبار) of **Ibn Qutaiba** (ابن قتيبة) deserves mention. His section on "sermons" contains examples of early preaching in Islam and will repay study.

The Medieval Arabs had a fine sense of humour. **Al-Jāḥiẓ's** (الجاحظ) *Book of Misers* (كتاب البخلاء), also available in French translation, is an outstanding collection of witty and satirical tales.

The celebrated **Alf Laila wa Laila** (الف ليلة وليلة), *Thousand and One Nights*, contains a rich store of legend, story, and anecdote in the original Arabic This work is of interest also for its language, and the student will encounter in it occasional grammatical errors and colloquialisms.

An important development in prose literature was the cultivation of rhymed prose (سَجْع) and other artificial devices collectively known as بَلَاغَة (rhetoric). This led to the use by authors of a *recherché* vocabulary, demanded partly by the exigencies of rhyme, but also out of a desire to display erudition. This culminated in the tenth century (A.D.) in the devising of the "maqāma" form in which an anecdote or a situation is used as an excuse for a linguistic *tour de force.* The leading writers of *Maqāmāt* were **Badīʿ az-zamān al-Hamadhānī** (d. 1008 A.D.) and **al-Ḥarīrī** (d. 1122 A.D.). These works will be beyond the grasp of the student for some time to come. They are, however, available in various translations.

APPENDIX C

Supplementary Grammatical Notes

§ 1

The Phonology of Arabic

(see pages 6 ff.)

1. At first sight, the lack of a scientific account of the phonology of Arabic in the body of this grammar might seem surprising. This omission has, however, been deliberate, and is based on the following considerations:

(a) We are concerned here only with the written language, not the spoken language.[1] As to how classical Arabic was spoken it is not possible, even now, to dogmatise in detail despite extensive Mediaeval grammatical and lexicographical Arabic literature, and accounts of the dialects of Arabia and of the various methods of Quranic reading.

(b) Written Arabic is only heard in reciting the Quran, verse, rhetorical utterances, oratory and the like, and also in broadcasts from the Arabic radio stations. This being so, one can hardly speak of the phonology of written Arabic in the same way as one could of a spoken dialect.

(c) Nevertheless, written Arabic must not be treated as a dead language, as if the written words were mere hieroglyphics. While to teach the beginner a scientific phonology of the language would be, in the opinion of the authors, of doubtful value and might only create an additional hurdle to the student, he certainly needs a rough guide to the sounds of the language. This is what has been provided in Chapter One, sections 3 and 4.

[1] See Appendix A.

(d) There are few students of Arabic today who will not wish sooner or later to visit an Arab country and perhaps pass from the classical to the colloquial language with a minimum of difficulty. Even for them – particularly in the early stages – a detailed study of phonology is of secondary consideration: a rough guide to pronunciation is their prime need.

Despite all these arguments, however, the authors of this grammar realise that further phonological notes may be desired by some students. To this end the following brief notes are intended to fill the gap in a very rudimentary way. To those who wish to undertake a more thorough study of the phonetics of Arabic the following two works can be consulted:

W. H. T. Gairdner, *The Phonetics of Arabic*, Oxford, 1925.
Jean Cantineau, *Etudes de Linguistique Arabe*, Paris, 1960.

The Consonants

2. ب b; م m; و w; ف f. These are pronounced more or less as their English equivalents. It should be observed, however, that و, when having a *sukūn* and ending a syllable, should still be pronounced as a consonant, with the lips rounded and protruding. (See reference to diphthongs, page 9.)

ت t and د d. These consonants are closer in pronunciation to the Italian dentals *t* and *d* than the English sound. They are uttered with the tip of the tongue against the upper teeth.

ل l. See Gairdner, pp. 17–19 for the two types of *l* sound.

ث th and ذ dh. As in the words think and that respectively. It should be noted that the Arabic pronunciation is more emphatic than the English. (See also Appendix A, page 497.)

س s and ز z. These are more sibilant than in English. In the former the "hiss" and in the latter the "buzz" are stronger and clearer in Arabic.

ص ṣ; ض ḍ; ط ṭ; ظ ẓ. These are pronounced by the point of the tongue with the teeth-ridge, while the back of the tongue

is raised towards the soft palate. More than one pronunciation of ظ (ẓ) is heard. In sound it is related rather to ذ (dh) than to ز (z). In Iraq and the Arabian Peninsula the three consonants ذ, ض, ظ, are pronounced practically the same, that is with a dh sound. (See also Appendix A, pp. 497–498).

ر r. The ر is rolled, similar to the Scottish *r* but not as emphatic or as prolonged. In some of the dialects there is more than one sound. Among most Jews and Christians of Baghdad and the people of Mosul district, for example, it has a sound rather like the French *r grasseye* (or like the غ).

ج j. The accepted sound of this consonant is the *j* in the word John. It is also pronounced as the hard *g*, as in the English word *gag*, and the French *j*, as in the word *jour*, over a large area of the Arabic-speaking world. The hard *g* is used all over Lower Egypt. Although this pronunciation can be heard elsewhere it is particularly associated with Egyptian usage. The French *j* pronunciation is used in the Lebanon, in Palestinian urban dialects (i.e. in Israel and Jordan on the Western Bank), and large areas of Syria. (In North Syria, however, it has the English sound.) Rarer dialectal pronunciations of ج are *gy*, *dy*, *dz*, *d* and *y*.

ى y. As with the و, care should be taken to retain the consonantal sound in diphthongs.

ق q. The student must take great care in distinguishing this sound from that of ك k. It can cause confusion in meaning if not properly pronounced. Thus قَلْبٌ heart; كَلْبٌ dog. (See also Appendix A, page 498.)

ح ḥ. Students tend to pronounce this consonant either as h or like خ kh. Care should be taken to avoid particularly the latter sound by eliminating any suspicion of what Gairdner calls "scrape".

For notes on the ع see Gairdner, pp. 28–29.

The Vowels and Dipnthongs

3. (a) The Classical Arab philologists unfortunately give us little guidance on the correct pronunciation of the vowels.

They usually content themselves with explaining the meanings of the words *fatḥa*, *ḍamma*, and *kasra*. They do, however, refer to a feature called *'imāla* (*v.n.* of the 4th form verb, أَمَالَ to cause to incline) whereby the ا ـَ (*ā*) in certain localities inclines from *ā* to *ē* (just as *fatḥa* does from *a* to *e*). This is heard in the Maghribi dialects, in the Lebanon and parts of Syria. Thus the word سَاكِن sākin (dwelling, inhabitant) is heard as sēkin. It has the sound of the *ai* in the French word *aigu*.

(b) The six vowels (three short and three long) and two diphthongs of written Arabic do not represent all the sounds heard in the colloquial – or even in Quranic reading. As stated on page 8 the proximity of certain consonants affects the vowel sounds. To appreciate this one need only note the difference in the sound of the *fatḥa* in دَرْبٌ (road, way) and ضَرْبٌ (striking, blow). Likewise, the difference in the sound of the long *ā* in اَلْحِسَابُ (the account) and اَلْمَاضِي (the past). The *ā* in the latter word is a "back vowel" and is heard almost as the *a* in the word father as pronounced in London and South-East England.

Reading aloud

4. There are basically two methods of reading aloud:

(a) As in Quranic reading, all the final vowel points being pronounced, except in pause, i.e. at the end of a sentence (in the English sense of that word).

(b) Omitting the final vowels of inflection. For example the following sentence – قَالَ لِي اَلْحَقِيقَةَ وَ مَا كَذَبَ would be read:

(a) qāla lī l-ḥaqīqata wa mā kadhab.

(b) qāl lī l-ḥaqīqa wa mā kadhab.

Note the disappearance of the tā 'marbūṭa in (b).

§ 2

The Interrogative Particle

(see Chapter 3, para. 4, page 29)

Students are at times in doubt as to which of the two particles أ and هَلْ to use. In many instances there is a free choice. The following points, however, should be noted:

(a) أ is the first word in a sentence and cannot be preceded even by the conjunction. Thus, while we can write وَهَلْ كَتَبْتَ, with أ the و must follow, as, أَوَكَتَبْتَ.

(b) أ may be followed by a word beginning with *hamza*, e.g. أَأَنْتَ فِي الْبَيْتِ, are you in the house? The purists, however, insisted in such cases the interrogative particle have *madda*, as ... آنْتَ. In writing modern Arabic it is recommended by some that هَلْ be used when a word beginning with a *hamza* follows the interrogative particle.

(c) It is better not to interpose the attached sign of the future, سَ, between أ and the verb. Thus, هَلْ سَتَكْتُبُ being preferable to أَسَتَكْتُبُ.

(d) Wright (*A Grammar of the Arabic Language, Vol. II, para.* 167) says that هَلْ "introduces questions of a more lively sort". This statement is plausible, though perhaps of dubious practical value.

§ 3

Improper Annexation

(see Chapter 8, on *'iḍāfa*, especially para. 8, pages 65–66)

The examples given in paragraph 8 are, contrary to the rules applied to "proper annexation", indefinite. In order to

define these expressions the article is added to the adjective, e.g. كَثِيرُ ٱلْمَالِ, rich (*lit.* much of wealth) ٱلرَّجُلُ ٱلْكَثِيرُ ٱلْمَالِ, *the* rich man.

§ 4

The Comparative and Superlative (Elative)

(see Chapter 11, para. 7, page 89)

(a) As stated in Chapter 11 it is preferable to use the Elative as the first element in an *'iḍāfa* construction, i.e. followed by a noun in the indefinite genitive, e.g. هُوَ أَطْوَلُ وَلَدٍ فِي ٱلْغُرْفَةِ, he is the tallest boy in the room. Note that this genitive noun is also commonly used in the definite plural as follows:—

هُوَ أَطْوَلُ ٱلْأَوْلَادِ, he is the tallest boy. The form هُوَ ٱلْوَلَدُ ٱلْأَطْوَلُ is rare.

(b) The Elative may be preceded by مِن to mean "one of the . . . est", "one of the most . . .", "among the most . . .", "among the . . . est", e.g.

هُوَ مِنْ أَكْرَمِ ٱلنَّاسِ he is one of the most generous people.

(c) (see Chapter 40, para. 8)

The student should note the frequent use of أَقَلُّ, elative of قَلِيلٌ, in modern politico-economic expressions such as أَقَلُّ تَقَدُّمًا with the meaning "under-developed" (*lit.* less advanced), e.g.

ٱلدُّوَلُ ٱلْأَقَلُّ تَقَدُّمًا the under-developed countries.

§ 5

Subjunctive Particles

(see Chapter 15, para. 4, page 122)

The remarks made in Chapter 15 on the choice of subjunctive particles require some amplifications and amendment.

(a) أَنْ follows verbs expressing desire, dislike, command, prohibition, duty, fear, necessity, and kindred notions, e.g.

أُرِيدُ أَنْ أَنْتَظِرَ I want to wait.

مِنْ وَاجِبِي أَنْ أَنْتَظِرَ it is my duty to wait.

خَافَ مِنْ أَنْ يَنْتَظِرَ he was afraid to wait.

(b) كَيْ، لِكَيْ، لِأَنْ، لِ indicate purpose, intention, object, and the like, e.g. اِنْتَظَرُوا لِيَرَوْهُ they waited to see him. Their negatives are كَيْلَا، لِكَيْلَا، لِئَلَّا.

(c) Some beginners tend to circumvent the subjunctive by using إِنَّ or أَنَّ instead of a subjunctive particle, e.g. قَالَ لَهُمْ أَنْ يَنْتَظِرُوا he told them to wait. قَالَ لَهُمْ إِنَّهُمْ يَنْتَظِرُونَ in error for خَشِيَ أَنْ يَمُوتُوا he was afraid that they would die. خَشِيَ أَنَّهُمْ يَمُوتُونَ in error for This mistake should be avoided.

(d) The use of the subjunctive may, however, often be avoided by the substitution of a verbal noun with the definite article, or in a prepositional phrase, or with the *mafʿūl lahu* expression in the accusative, e.g.

خَرَجُوا لِيَسْتَقْبِلُوا الْأَمِيرَ for خَرَجُوا لِاسْتِقْبَالِ الْأَمِيرِ

They went out to receive the prince.

قُمْتُ لِأُكْرِمَ الْوَزِيرَ for قُمْتُ إِكْرَامًا لِلْوَزِيرِ

I rose out of respect for the minister.

§ 6

Doubly Transitive Verbs

(see Chapter 45, para. 3, page 392)

Doubly transitive verbs are of three main types:

(a) Causative verbs, mostly of the second or fourth derived forms, where the root verb is transitive, e.g. عَلَّمَ II to teach, from عَلِمَ to know or learn.

(b) Verbs implying giving, or some similar notion, as filling, satisfying, allowing, appointing: also the reverse meanings of forbidding and depriving. To these should be added verbs of asking, entreating and the like; e.g.

أَعْطَى حَسَنٌ مُحَمَّدًا كِتَابَيْنِ Hasan gave Muhammad two books

مَلَأَ ٱلدَّلْوَ مَاءً he filled the bucket with water.

(modern Arabic usually replaces the second object مَاءً by a prepositional phrase بِمَاءٍ or بِٱلْمَاءِ).

أَنْشَدَ ٱلشَّاعِرُ ٱلنَّاسَ قَصِيدَةً the poet recited an ode to the people.

حَرَمَهُ ٱللهُ بَرَكَةً God has deprived him of a blessing.

أَسْأَلُ ٱللهَ ٱلْعَفْوَ I ask pardon of God.

(c) What the Arabs call "Verbs of the Heart" (أَفْعَالُ ٱلْقَلْبِ). These are sometimes called also verbs of certainty and doubt (أَفْعَالُ ٱلْيَقِينِ وَ ٱلشَّكِّ). These are at times what might be called "estimative" verbs, such as حَسِبَ to think, reckon. They include verbs of thinking, knowing, finding, and imagining, e.g.

أَظُنُّ حَسَنًا عَاقِلًا I think Hasan (is) intelligent.

وَجَدْتُ زَيْدًا قَائِدًا عَظِيمًا I found Zaid (to be) a great commander.

§ 7

Composite Words

Composite words in Arabic fall into three categories.

1. A word compounded of two foreign words, e.g. سِرْدَابٌ pl. سَرَادِبُ, underground vault, cellar. From two Persian words *sard* cold and *āb* water (because kept cool by means of cold water).

2. A word made up of one Arabic and one foreign word, e.g. بَاشْمُهَنْدِس *pl.* باشمهند سون chief engineer. From Arabic مهندس engineer, and Turkish *bāsh* head. كُتُبْخَانَة *pl.* كُتُبْخَانَات bookshop or library. From Arabic كُتُب books, and Persian *khāneh* house.

3. A compound of two Arabic words, e.g. from رَأْسُ ٱلْمَالِ, capital (finan.), we have, اَلرَّأْسَمَالِيَّةُ capitalism, الرأسماليون capitalists. بَرْمَائِيٌّ amphibious; from بَرٌّ land, and مَاءٌ water.

Some of the Arabic–Turkish compounds are tending to disappear gradually, being replaced by wholly Arabic words. While on the other hand new compound words are being introduced to meet the needs of science and technology, like تربو نفّاث turbo-jet; مُحَرِّك تربومَرْوَحِيّ turbo-prop engine.

VOCABULARY

(1) The unvowelled words shown in brackets indicate the root letters. Some non-Arabic words (place names, etc.) are given under a root form whenever the construction of the word allows of this; otherwise they are placed in alphabetical order according to the initial letter of the word.

(2) A few words may be written with alternative vowelling. These are shown thus: لِصٌّ which means that this particular word may be spelled لَصٌّ, لُصٌّ, or لِصٌّ. Where this happens in the case of the vowelling of the second radical of the Imperfect it is indicated as follows: (ـُ), e.g. يَنْفُرُ or يَنْفِرُ.

ا

أَ *interrogation particle* (attached)

(ابد)

أَبَدًا ever (with *negative* = never)

إِلَى ٱلْأَبَدِ for ever

(ابط)

تَأَبَّطَ V to carry under the arm

إِبْطٌ *pl.* آبَاطٌ armpit

(ابل)

إِبْلٌ camels (*coll.*)

(ابو)

أَبٌ *pl.* آبَاءٌ father (*pl.* also, ancestors)

أَبُو... father of, possessor, owner of

أَبَوَانِ (*dual*) parents

(ابى)

أَبَى (ـَـ) to refuse, reject

(اتى)

أَتَى (ـِـ) to come

بِـ — to bring

آتٍ coming, following

(اثث)

أَثَاثٌ *pl.* اتٌ — furniture

(اثر)

أَثَّرَ II (*with* عَلَى or فِى) to influence, impress

تَأَثَّرَ V to be affected, influenced

أَثَرٌ *pl.* آثَارٌ trace, footstep (in *pl.* also antiquities)

أَثْرَ, إِثْرَ, فِي أَثَرِ, فِي إِثْرِ following on, immediately after

أَثِيرٌ ethereal atmosphere

تَأْثِيرٌ influence, impression

(اجج)

تَأَجَّجَ V to burn, be aflame

(اجر)

آجَرَ IV to rent, hire (to someone)

اِسْتَأْجَرَ X to rent, hire

أُجْرَةٌ *pl.* أُجَرٌ rent, reward, fee

آجُرٌّ baked bricks

(اجل)

أَجَّلَ II to postpone, delay (something)

أَجَلٌ *pl.* آجَالٌ the (fixed) term of one's life

لِأَجْلِ for the sake of, for

(اخذ)

أَخَذَ (ـُـ) *v.n.* أَخْذٌ to take; (+ *imperf.* to begin); to learn from, study under (*antiq.*)

آخَذَ III *v.n.* مُؤَاخَذَةٌ to blame

اِتَّخَذَ VIII to take for oneself, adopt

(اخر)

أَخَّرَ II to delay (someone, anything)

تَأَخَّرَ V to be late, delayed, behind

أَخِيرٌ last, recent

أَخِيرًا last, finally, recently

آخَرُ, أُخْرَى *f.* أُخَرُ *pl.* آخَرُونَ another, other

آخِرٌ *pl.* أَوَاخِرُ last, end (*pl.* = latter part)

(اَلْحَيَاةُ) اَلْآخِرَةُ; (اَلدَّارُ) اَلْآخِرَةُ the world to come, the Hereafter

مُؤَخَّرًا lately, recently

(اخو)

أَخٌ, أَخُو (with following *gen.*), *pl.* إِخْوَةٌ, إِخْوَانٌ brother

أُخْتٌ *pl.* أَخَوَاتٌ sister

(ادب)

أَدَّبَ II to discipline

أَدَبٌ *pl.* آدَابٌ literature, arts, politeness

أَدِيبٌ *pl.* أُدَبَاءُ cultured, educated man, literary figure

(ادم)

بَنُو آدَمَ; آدَم Adam; mankind

آدَمِيٌّ man

(ادو)

أَدَاةٌ *pl.* أَدَوَاتٌ tool, implement, instrument

(ادى)

أَدَّى II to perform; to lead to (*with* إِلَى)

(اذ)

إِذْ since

إِذَا if, when; behold (*with* بِ)

إِذًا, إِذَنْ therefore, so, then

(اذن)

أَذِنَ (ـَ) to permit

إِسْتَأْذَنَ X to ask permission

إِذْنٌ permission

أُذُنٌ *pl.* آذَانٌ ear

أَذَانٌ Moslem call to prayer

مُؤَذِّنٌ Muezzin (caller to prayer)

مَأْذَنَةٌ, مِئْذَنَةٌ *pl.* مَآذِنُ minaret

(ارب)

أَرِيبٌ clever, able

(ارخ)

أَرَّخَ II to date; write history

تَارِيخٌ, تَأْرِيخٌ *pl.* تَوَارِيخُ date; history

مُؤَرِّخٌ historian

(ارض)

أَرْضٌ (*f.*) *pl.* أَرَاضٍ, أَرَضُونَ earth, land

(ارنب)

أَرْنَبٌ *pl.* أَرَانِبُ rabbit, hare

(ازل)

أَزَلٌ, أَزَلِيَّةٌ eternity

(ازم)

أَزْمَةٌ *pl.* إِزَمٌ dearth, scarcity; crisis (*mod.*)

(اسس)

أَسَّسَ II to found, establish, build

أَسٌّ *pl.* أُسُسٌ, أَسَاسٌ foundation

أَسَاسِيٌّ fundamental(ist)

اَلْإِسْبَانُ, إِسْبَانِيَّةٌ, إِسْبَانِيَا; Spain; Spanish, the Spaniards

(استذ)

أُسْتَاذٌ *pl.* أَسَاتِيذُ, أَسَاتِذَةٌ professor, teacher

(اسد)

أَسَدٌ *pl.* أُسُودٌ, أُسْدٌ lion

(اسر)

أَسَرَ (ـُـ) to take prisoner, captive

أَسِيرٌ *pl.* أُسَرَاءُ captive, prisoner of war

أُسْطُولٌ *pl.* أَسَاطِيلُ fleet, flotilla

(اسو)

مُوَاسَاةٌ consolation; help

(أصل)

أَصْلٌ *pl.* أُصُولٌ origin, root, principle

إِفْرِيقِيَةُ, إِفْرِيقِيَا Africa

(افق)

أُفْقٌ *pl.* آفَاقٌ horizon

(اكد)

أَكَّدَ II to assure, confirm

تَأَكَّدَ (مِنْ) V to be assured (of)

أَكِيدٌ firm, certain

(اكل)

أَكَلَ (ـُـ) *v.n.* أَكْلٌ to eat

أَكْلٌ food

(اكم)

أَكَمَةٌ *pl.* ـَـاتٌ, آكَامٌ summit, hillock, rising ground

(ال)

أَلْ, اَلْ *definite article*

(الف)

أَلَّفَ II to compose, write, compile (a book, etc.)

آلَفَ III to be intimate with

أَلْفٌ *pl.* أُلُوفٌ, آلَافٌ thousand (1,000)

مَأْلُوفٌ customary, usual

مُؤَلِّفٌ composer, author

مُؤَلَّفَاتٌ (*pl.*) compositions, compilations

(الم)

آلَمَ III to pain

تَأَلَّمَ (مِنْ) VIII to suffer (from), be pained (by)

أَلَمٌ *pl.* آلَامٌ pain, grief

مُؤْلِمٌ painful

أَلْمَانِيَا Germany

أَلْمَانِيٌّ; اَلْأَلْمَانُ German, a German; the Germans

(اله)

إِلٰهٌ *pl.* آلِهَةٌ a god, divinity

اللّٰهُ God

أُلُوهِيَّة divineness

(الى)

إِلَى to

أَنْ — (*with verb*) until

(امم)

أَمَّمَ II to nationalise (*mod.*)

أُمّ *pl.* أُمَّات, أُمَّهَات mother

أَمَامَ in front of, before

إِمَام *pl.* أَئِمَّة, أَيِمَّة Imam, religious leader, leader of prayer, leader

أُمَّة *pl.* أُمَم nation

أُمِّيّ illiterate

أَمْ or

أَمَّا . . . فَ as for . . .

إِمَّا . . . وَإِمَّا; إِمَّا . . . أَوْ either . . . or

أَبَاطِرَة *pl.* إِمْبِرَاطُور Emperor

إِمْبِرَاطُورِيَّة empire

(امر)

أَمَرَ (ـُ) to command, order

أَمْر *pl.* أَوَامِر command, order

أَمْر *pl.* أُمُور thing, affair

إِمَارَة rule, power; princedom

أَمِير *pl.* أُمَرَاء prince, ruler, Emir

مَأْمُور *pl.* مَأْمُورُونَ, مَآمِير official, functionary; district officer (in some Arab countries)

مُؤْتَمَر *pl.* ـَات — conference

أَمِيرِكَا, إِمْرِيكَا America

إِمْرِيكِيّ American

(امل)

أَمَلَ (ـُ) to hope, hope for

تَأَمَّلَ V (also with فِي) to look at, observe, study

أَمَل *pl.* آمَال hope

(امن)

أَمِنَ (ـَ) to be secure

أَمَّنَ II to insure (*mod.*), assure

آمَنَ (بِ) IV to believe (in)

أَمَانَة faithfulness; security; a trust, secretariat.

أَمْن, أَمَان safety, protection, security

مَجْلِس الأَمْن Security Council

إِيمَان belief, faith

أَمِينٌ *pl.* أُمَنَاءُ faithful, trustworthy; pr. n. masc.

مُؤْمِنٌ believer, faithful (in religious sense), Moslem

(ان)

إِنْ if

إِلَّا (إِنْ لَا) if not; except

أَنْ (+*verb*) that *conj.*

أَنَّ (with *n.* or *pron.*) that *conj.*

إِنَّ verily, truly; that (after قَالَ)

إِنَّمَا indeed, in truth, only (*strong affirmative particle*)

(انن)

أَنَّةٌ moaning, lamenting *n.*

(انا)

أَنَا I

(انت)

أَنْتَ *m.* أَنْتِ *f.* أَنْتُمَا *dual* you

أَنْتُمْ *m.pl.* أَنْتُنَّ *f.pl.* you

الْأَنْدَلُسُ Andalusia, Spain

(انس)

أَنَّسَ II to render agreeable, to make friendly

إِنْسَانٌ man (human being)

إِنْسَانِيٌّ human *adj.*

أُنَاسٌ, نَاسٌ people, men (*pl.* of إِنْسَانٌ?)

نِسَاءٌ women

آنِسَةٌ young lady, miss (*mod.*)

(انف)

اِسْتَأْنَفَ X to appeal; begin anew

أَنْفٌ *pl.* أُنُوفٌ, آنَافٌ nose, forepart, point

آنِفًا formerly, before, above, aforesaid

إِنْجِلْتِرَا, إِنْكِلْتِرَا England

إِنْكِلِيزٌ *pl.* إِنْكِلِيزِيٌّ English(man)

(اني)

تَأَنَّى II to procrastinate, delay

(اهل)

أَهْلٌ *pl.* أَهَالٍ, أَهْلُونَ (*rare*) people, family

أَهْلًا وَسَهْلًا welcome!

مُؤَهِّلَاتٌ qualifications (*mod.*)

(او)

أَوْ or

(اوب)

آبَ (يَؤُوبُ) to return

أُورُبَّا Europe

أُورُبِّيّ European

(اول)

آلَةٌ *pl.* اتٌ — instrument, tool, machine

آلِيٌّ mechanic(al)

آلِيَّاتٌ machines, mechanical things

أَوَّلُ *fem.* أُولَى *pl.* أَوَائِلُ, أَوَّلُونَ first

أَوَّلاً first *adv.*

(اون)

آنٌ, أَوَانٌ *pl.* آوِنَةٌ time, moment, season

اَلآنَ now

(اوى)

أَوَى (إِلَى) (يَأْوِي) to take refuge (with)

آوَى (يُؤْوِي) IV to harbour, shelter

مَأْوًى shelter, refuge

(اى)

أَيْ that is to say, i.e.

أَيُّ *f.* أَيَّةٌ which? whichever, any

أَيَّتُهَا *f.* أَيَّتُهَا *vocative particle*, O, Oh

(ايا)

إِيَّاهُ, إِيَّاهَا him, her

(ايض)

أَيْضًا also

(اين)

أَيْنَ where?

مِنْ أَيْنَ whence?

ب

بِ (*attached*) in, by, with

(بأر)

بِئْرٌ *pl.* (*f.*) آبَارٌ well *n.*

(بأس)

بَئِسَ (ـَـ) to be afflicted

بَئُسَ to be bad

بَؤُسَ (ـُـ) to be brave

بَأْسٌ misfortune

لا — (مِنْ) never mind (about), no matter!

(بحث)

بَحَثَ (عَنْ) (ـَـ) to investigate, examine, search for

بَاحَثَ III to discuss with, hold a discussion with

بَحْثٌ *pl.* أَبْحَاثٌ examination, enquiry, research

مُبَاحَثَة discussion

(بحر)

بَحْر *pl.* بُحُور, أَبْحُر, بِحَار sea; course (of a week, etc.)

بُحَيْرَة *pl.* ـَات — lake

بَحَّار sailor

(بخت)

بَخْت luck, good fortune

بَخِيت *pl.* ـُون — lucky, fortunate

(بخر)

بَاخِرَة *pl.* بَوَاخِر steam-ship (*mod.*)

(بخل)

بُخْل greed, avarice

بَخِيل *pl.* بُخَلَاء greedy, avaricious

(بدد)

بُدّ escape

لَا بُدَّ; مِنْ — (+ أَن before *verb*) no doubt; it is inevitable

(بدأ)

بَدَأَ (ـَ) *v.n.* بَدْء to begin

اِبْتَدَأَ VIII to begin

اِبْتِدَاءً مِنْ beginning from

اِبْتِدَائِيّ elementary, primary

مَبْدَأ *pl.* مَبَادِئ principle, basis

(بدر)

بَادَرَ III to hasten

(بدل)

بَدَلَ (ـُ) to change, exchange *trans.*

اِسْتَبْدَلَ X to take in exchange

بَدِيل, بَدَل substitute

بَدَلاً عَنْ instead of

بَدْلَة suit of clothes (*mod.*)

(بدن)

بَدَن *pl.* أَبْدَان body

(بدو)

بَدَا (ـُ) to appear

بَادِيَة *pl.* بَوَادٍ desert

بَدْو Bedouin, Bedu (*coll.*)

بَدَوِيّ (a) Bedouin, nomad

(بذل)

بَذَلَ (ـُ) to give generously, squander

بَذَلَ جُهْدَه to do one's best, utmost

بِذْلَة *pl.* بَذَلَات everyday clothes

(برر)

بَرّ (*opp.* بَحْر) land

بَرًّا وبَحْرًا by land and sea

بَرْبَر Berbers

(برأ)

أَبْرَأَ IV to cure, make whole

بَرِيء *pl.* أَبْرِيَاء innocent, not guilty

بُرْتُقَال; اَلْبُرْتُقَال, اَلْبُرْتُغَال orange; Portugal

(برج)

بُرْج *pl.* بُرُوج tower, castle

(برح)

اَلْبَارِح yesterday

(برد)

بَرْد cold *n.*

بَرَّادَة refrigerator (*mod.*)

بَرِيد *pl.* بُرُد post, courier

بَارِد cold *adj.*

بَرْدَان cold *adj.* (used of human beings)

مِبْرَد *pl.* مَبَارِد file (instrument)

(برز)

بَارِز prominent, outstanding

(برطع)

بَرْطَعَ *quad.* to move about, be restless

(برع)

بَارِع excellent, distinguished, clever

(برق)

بَرْق *pl.* بُرُوق lightning

بَرْقِيَّة telegram, telegraph (*mod.*)

إِبْرِيق *pl.* أَبَارِيق pot, ewer

(برك)

بَارَكَ (فِ) III to bless

بَرَكَة *pl.* ـَات — blessing

بِرْكَة *pl.* بِرَك pool, pond, tank

مُبَارَك blessed; pr. n. masc.

بَرْلَمَان *pl.* ـَات — Parliament (*mod.*)

(برمج)

بَرْنَامَج *pl.* بَرَامِج scheme, programme

(برمل)

بِرْمِيل *pl.* بَرَامِيل barrel, vat, cask

(يره)

بُرْهَةٌ *pl.* بُرَهَاتٌ, بُرَهٌ a period of time

(برهن)

بُرْهَانٌ *pl.* بَرَاهِينُ proof

(بستن)

بُسْتَانٌ *pl.* بَسَاتِينُ garden

(بسط)

بَسَطَ (ـُـ) to spread out *trans.*; to please

اِنْبَسَطَ (مِنْ) VII to be pleased (at)

بِسَاطٌ *pl.* بُسُطٌ, أَبْسِطَةٌ carpet, rug

بَسِيطٌ *pl.* بُسَطَاءُ simple

مَبْسُوطٌ contented, happy, cheerful (*Syr.* and *Eg.*)

(بسل)

بَسَالَةٌ bravery, heroism

بَاسِلٌ *pl.* بُسَلَاءُ bold, brave, gallant

(بسم)

اِبْتَسَمَ VIII to smile

اِبْتِسَامٌ smile; pr. n.

بَاشَا *pl.* بَاشَاوَاتٌ, بَاشَوَاتٌ Pasha (title) (*Turk.*)

(بشر)

بَشَّرَ . . . بِ II to give (anyone) good news about (something)

بَاشَرَ III to be busy with, manage, direct, do directly (as opposed to indirectly)

اِسْتَبْشَرَ (بِ) X to rejoice at (good news)

بُشْرٌ good news

بَشَرِيَّةٌ, بَشَرٌ mankind, humanity

مُبَاشَرٌ direct

(بشع)

بَشِعٌ ugly, repulsive, deformed

(بصص)

بَاصٌّ *pl.* اتٌ — (*Eur.*) bus

(بصر)

بَصَّرَ II to open the eyes, enlighten anyone

أَبْصَرَ IV to see

اَلْبَصْرَةُ Basra

(بصق)

بَصَقَ (ـُـ) to spit

(بصل)

بَصَلٌ onion, bulb

(بضع)

بِضْعٌ, بِضْعَةٌ some (number between 3 and 10)

بِضَاعَةٌ *pl.* بَضَائِعُ goods, wares

(بطط)

بَطَّةٌ *pl.* بَطٌّ duck

بَطَا, بَطَاطَا طِسْ potatoes

(بَطَأَ)

بَطُؤَ (ـُ), أَبْطَأَ IV to be slow, go slowly

بُطْءٌ slowness

بَطِيءٌ slow, tardy

(بطح)

بَطْحَاءُ, بَطْحَةٌ *pl.* بِطَاحٌ, بَطْحَاوَاتٌ a wide valley; dry bed of torrent

(بطر)

بَيْطَرَ to practice veterinary surgery

بَيْطَارٌ *pl.* بَيَاطِرَةٌ veterinary surgeon

بَطَّارِيَّةٌ (*Eur.*) battery

(بطل)

بَطَالَةٌ idleness, uselessness

بَاطِلٌ vain, useless

بَطَلٌ *pl.* أَبْطَالٌ hero

(بطن)

بَطْنٌ *pl.* بُطُونٌ belly, abdomen

بَاطِنٌ *pl.* بَوَاطِنُ interior, hidden

(بعث)

بَعَثَ (ـَ) to send

بَاعِثٌ *pl.* بَوَاعِثُ cause, motive, reason

مَبْعُوثٌ envoy, delegate

(بعد)

بَعُدَ (عَنْ) (ـُ) to be far (from)

بَعَّدَ II to make distant

بَاعَدَ III to keep anybody away

أَبْعَدَ IV to remove *trans.*

اِبْتَعَدَ VIII to go far (from); part; quit

بُعْدٌ distance

بَعْدَ after *prep.*

بَعْدُ afterwards

بَعْدُ yet (with *neg.* = not yet)

بَعِيدٌ far, distant, remote

(بعض)

بَعْضٌ one of, some

بَغْدَادُ Baghdad

(بغض)

بَغْضَاءُ hatred, detestation

(بغل)

بَغْلٌ *pl.* أَبْغَالٌ, بِغَالٌ mule

(بغى)

اِبْتَغَى VIII to desire, wish for

(بقر)

بَقَرٌ *pl.* أَبْقَارٌ oxen, ox

(بقع)

بُقْعَةٌ *pl.* بُقَعٌ, بِقَاعٌ depression; plain in hilly country; valley

(بقل)

بَقْلٌ *pl.* بُقُولٌ vegetable, green

بَقَّالٌ greengrocer

(بقى)

بَقِيَ (ـَ) to remain, stay

بَقَاءٌ remaining, existence *v.n.*

دَارُ ٱلْبَقَاءِ Heaven

بَاقٍ, بَاقِيَةٌ remainder, rest

(بكر)

بَاكِرًا early, in the morning, tomorrow

(بكم)

بُكْمٌ *pl.* أَبْكَمُ dumb, mute

(بكى)

بَكَى (ـِ) to weep

أَبْكَى IV to cause to weep

بُكَاءٌ weeping, *v.n.*

(بل)

بَلْ but, nay rather

(بلل)

مَبْلُولٌ wet, moistened

(بلح)

بَلَحٌ dates (*coll.*)

(بلد)

بَلَادٌ *pl.* بُلْدَانٌ country

بَلَدٌ, بَلْدَةٌ *pl.* بِلَادٌ, بُلْدَانٌ town, district (also country)

بَلَدِيَّةٌ municipality

(بلس)

إِبْلِيسُ *pl.* أَبَالِسَةٌ devil, Satan, Iblis

بُولِيسٌ police

(بلع)

بَلَعَ (ـَـ) to swallow

(بلغ)

بَلَغَ (ـُـ) to reach

بَلَّغَ II to convey, inform

بالَغَ III to exaggerate, overreach

بَلَاغٌ *pl.* اتٌ — message, announcement, communiqué

بَلَاغَةٌ rhetoric

بَلِيغٌ *pl.* بُلَغَاءُ eloqu nt

مَبْلَغٌ *pl.* مَبَالِغُ sum (of money), amount

(بلو)

بَلَا (ـُ) to test, try, afflict

(بلى)

بَالٍ decayed, rotten, tattered

(بنن)

بُنٌّ coffee, coffee berries

بُنِّيٌّ coffee-coloured, brown

(بندق)

بُنْدُقِيَّةٌ rifle, gun

(بنى)

بَنَى (ـِـ) to build

بِنَاءٌ *pl.* أَبْنِيَةٌ building, *n.*

بِنَاءً عَلَى in accordance with

بِنَايَةٌ *pl.* اتٌ — edifice, building

اِبْنٌ *pl.* أَبْنَاءٌ, بَنُونَ son

بِنْتٌ, اِبْنَةٌ *pl.* بَنَاتٌ girl, daughter

بَنَّاءٌ *pl.* بَنَّاؤُونَ mason, builder

مَبْنًى *pl.* مَبَانٍ building, edifice

(بهج)

اِبْتَهَجَ VIII to rejoice

(بوب)

بَابٌ *pl.* أَبْوَابٌ door, gate; chapter; class

بَوَّابٌ doorkeeper

(بوح)

بَاحَ (ـُـ) to reveal

أَبَاحَ IV to permit

(بون)

بَوْنٌ interval; difference

(بيت)

بَاتَ (ـِـ) to pass the night, sojourn

بَيْتٌ *pl.* بُيُوتٌ house, tent

بَيْتٌ *pl.* أَبْيَاتٌ verse

بَائِتٌ stale, dry (bread, food)

بَيْرُوتُ Beirut

(بيض)

اِبْيَضَّ IX to be, or become white

بَيْضٌ, بَيْضَةٌ egg, eggs

أَبْيَضُ *f.* بَيْضَاءُ *pl.* بِيضٌ white

اَلدَّارُ اَلْبَيْضَاءُ Casablanca (in Morocco)

(بيع)

بَاعَ (ـِـ) to sell

بَائِعٌ *pl.* بَائِعَةٌ seller

بَيْعٌ, مَبِيعٌ sale

(بين)

بَيَّنَ II to make clear, explain

اِسْتَبَانَ X to be clear; recognize as evident

بَيْنَ between, among

بَيْنَا, بَيْنَمَا while, during

بَيَانٌ *pl.* اَتٌ — declaration, announcement, statement, explanation

ت

(تبن)

تِبْنٌ straw

(تبع)

تَبِعَ (ـَـ) to follow, belong to

تَتَبَّعَ V, اِتَّبَعَ VIII to follow

(تبغ)

تِبْغٌ tobacco

(تجر)

تَاجِرٌ *pl.* تُجَّارٌ merchant

تِجَارَةٌ commerce, trade

(تحت)

تَحْتَ under, below

(تحف)

تُحْفَةٌ *pl.* تُحَفٌ precious article, gift, masterpiece

مَتْحَفٌ *pl.* مَتَاحِفُ museum

(ترب)

تُرَابٌ *pl.* أَتْرِبَةٌ earth, dust

تُرْبَةٌ *pl.* تُرَبٌ soil, cemetery, tomb

(ترجم)

تَرْجَمَ to translate, interpret

تَرْجَمَةٌ *pl.* تَرَاجِمُ translation

مُتَرْجِمٌ translator, interpreter

مُتَرْجَمٌ translated

تَرْجُمَانٌ *pl.* تَرَاجِمَةٌ guide, dragoman

(ترع)

تُرْعَةٌ *pl.* تُرَعٌ channel, canal

(ترك)

تَرَكَ (ـُ) to leave, abandon

تُرْكِيَا Turkey

تُرْكِيٌّ *pl.* تُرْكٌ *pl. pl.* أَتْرَاكٌ Turk, Turkish

(تسع)

تِسْعٌ *f.* تِسْعَةٌ nine

تِسْعُونَ ninety

تَاسِعٌ ninth

تُسْعٌ *pl.* أَتْسَاعٌ a ninth (fraction)

(تعب)

أَتْعَبَ IV to make tired, tire

تَعْبٌ tiredness

تَعْبَانٌ tired

(تعس)

تَعَاسَةٌ misfortune

(تفح)

تُفَّاحٌ apples (*coll.*)

تُفَّاحَةٌ single apple

(تقن)

مُتْقَنٌ solid, strong, well-made

(تلل)

تَلٌّ *pl.* تِلَالٌ small hill, hillock

تِلِغْرَافٌ telegram, telegraph

(تلمذ)

تِلْمِيذٌ *pl.* تَلَامِذَةٌ, تَلَامِيذُ pupil, disciple

(تلو)

تَلَا (ـُ) to read, recite; follow

(تمم)

تَمَّ (ـِ) to be complete, completed, finished

أَتَمَّ IV to complete *trans.*

تَمَامٌ completion, end, perfection

تَمَامًا completely, exactly

تَامٌّ perfect, complete

تَمْتَمَ to stammer

(تمر)

تَمْرٌ dried dates

(تو)

تَوٌّ single, sole (*antiq.*); تَوًّا now, immediately

(توب)

تَابَ (ـُ) to repent

(توت)

تُوتٌ mulberry

(توج)

تَوَّجَ II to crown

تَاجٌ *pl.* تِيجَانٌ crown

(تور)

اَلتَّوْرَاةُ The Torah, Pentateuch (loosely, the Old Testament)

تُونُسُ Tunisia

(تين)

تِينٌ figs

ث

(ثأر)

ثَأْرٌ vengeance (bloodfeud)

(ثبت)

ثَبُتَ (ـُ) to be firm, sure

ثَابِتٌ firm, sure, established

(ثخن)

ثَخِينٌ thick, fat

(ثرو)

ثَرَاءٌ, ثَرْوَةٌ wealth, riches

مُثْرٍ wealthy, rich man

(ثعلب)

ثَعْلَبٌ *pl.* ثَعَالِبُ fox

(ثغر)

ثَغْرٌ *pl.* ثُغُورٌ frontier, mouth, boundary

(ثقف)

ثَقَافَةٌ education, culture

مُثَقَّفٌ educated, cultured

(ثقل)

ثَقُلَ (ـُ) to be heavy

ثَقِيلٌ heavy

(ثلث)

ثَلْثٌ, ثَلَاثٌ, ثَلْثَةٌ, ثَلَاثَةٌ *f.* three

ثَلْثُونَ, ثَلَاثُونَ thirty

ثَالِثٌ third (ordinal)

ثُلْثٌ a third (fraction)

مُثَلَّثٌ *pl.* ـَاتٌ — triangle

يَوْمُ الثَّلَاثَاءِ Tuesday

(ثلج)

ثَلْجٌ *pl.* ثُلُوجٌ snow, ice

ثَلَّاجَةٌ refrigerator (*mod.*)

(ثمم)

ثُمَّ then, moreover, thereupon

ثَمَّ there, yonder

(ثمر)

ثَمَرٌ *pl.* أَثْمَارٌ fruit, fruits

مُثْمِرٌ fruitful, productive

(ثمن)

ثَمَنٌ *pl.* أَثْمَانٌ price

ثَمِينٌ expensive, valuable

ثَمَانِيَةٌ *f.* ثَمَانٍ eight

ثَمَانُونَ eighty

ثَامِنٌ eighth (ordinal)

ثُمْنٌ *pl.* أَثْمَانٌ an eighth (fraction)

(ثنى)

اِسْتَثْنَى X to except, set aside, exclude

ثَنَاءٌ praise

أَثْنَاءَ, أَثْنَاءِ فِي during

اِثْنَانِ *f.* اِثْنَتَانِ two

يَوْمُ الاِثْنَيْنِ Monday

ثَانٍ *f.* ثَانِيَةٌ second (ordinal)

ثَانِيًا secondly

ثَانِيَةٌ *pl.* ثَوَانٍ second (unit of time)

(ثوب)

ثَوْبٌ *pl.* ثِيَابٌ garment

(ثور)

ثَارَ (ـُـ) to rise up, break out; revolt, rebel

أَثَارَ IV to arouse, incite

ثَائِرٌ *pl.* ثُوَّارٌ rebel, rebellious

ثَوْرَةٌ revolt, insurrection

ثَوْرٌ *pl.* أَثْوَارٌ, ثِيرَانٌ bull

(ثوم)

ثُومٌ garlic

ج

(جبب)

جُبَّةٌ *pl.* جُبَبٌ top-coat, long cloak

(جبر)

جَبَرَ (ـِـ), أَجْبَرَ IV (*with* عَلَى) to compel, oblige, force

إِجْبَارِيٌّ compulsory

جَبَّارٌ *pl.* جَبَابِرَةٌ mighty, powerful, giant

(جبس)

جِبْسٌ lime, gypsum, plaster

(جبل)

جَبَلٌ *pl.* جِبَالٌ mountain

(جبن)

جَبِينٌ *pl.* جُبُنٌ forehead, brow

جَبَانٌ *pl.* جُبَنَاءُ coward

جُبْنٌ, جُبْنَةٌ cheese

(جبه)

جَبْهَةٌ *pl.* جَبَهَاتٌ brow, forehead, front

(جبى)

جِبَايَةٌ tax, tribute

جَابٍ tax-collector

(جثث)

جُثَّةٌ *pl.* جُثَثٌ corpse, body

(جدد)

جَدَّ (ـُ) to be new; to be serious

جَدَّدَ II to renew

تَجَدَّدَ V to be renewed

جِدٌّ seriousness

جِدًّا very

جَدٌّ *pl.* أَجْدَادٌ grandfather, ancestor

جَدَّةٌ grandmother

جُدَّةُ Jidda (town in Arabia)

جَدِيدٌ *pl.* جُدُدٌ new

(جدر)

(بِ) جَدِيرٌ worthy (of)

جِدَارٌ *pl.* جُدْرٌ, جُدْرَانٌ wall

(جدل)

جَدْوَلٌ *pl.* جَدَاوِلُ brook; list, table

(جذب)

جَذَبَ (ـِ) to attract, draw

(جذع)

جَذْعٌ *pl.* جُذُوعٌ trunk (of tree, body); beam

(جرر)

جَرَّ (ـُ) to drag, draw

جَرَّةٌ *pl.* جِرَارٌ jar

(جرأ)

جَرُؤَ (ـُ) to be brave, dare

جَرِيءٌ *pl.* أَجْرَاءُ brave

(جرب)

جَرَّبَ II to try, put to test, tempt

تَجْرِبَةٌ *pl.* تَجَارِبُ trial, temptation, experiment

أَجْرِبَةٌ, ـَـاتٌ *pl.* جُرَابٌ sock, stocking

(جرح)

جَرَحَ (ـَـ) to wound, hurt, injure

جَرْح *pl.* جُرُوح wound, cut, injury

جِرَاحَة surgery (art of)

جَرَّاح surgeon

جَرِيح *m.* and *f.*, *pl.* جَرْحَى wounded man, or woman

مَجْرُوح *pl.* مَجَارِيح wounded (man)

(جرد)

جَرِيدَة *pl.* جَرَائِد newspaper, journal (*mod.*)

(جرم)

أَجْرَم IV to commit a crime

جُرْم *pl.* أَجْرَام crime, sin

جَرِيمَة *pl.* جَرَائِم crime

مُجْرِم criminal

(جرى)

جَرَى (ـِـ) to run, flow, happen

أَجْرَى IV to carry out, execute

جَارٍ running, current

جَارِيَة *pl.* جَوَارٍ slave-girl, servant-girl

إِجْرَاءَات steps, measures (*mod.*)

لَازِمَة — necessary steps

(جزأ)

جُزْء *pl.* أَجْزَاء part, portion

أَجْزَائِيّ chemist, druggist, apothecary

(جزر)

جَزَرَ (ـُـ) to ebb (sea)

جَزْر ebb

جَزَّار butcher, slaughterer

جَزِيرَة *pl.* جُزُر, جَزَائِر island

شِبْه جَزِيرَة peninsula

الْجَزَائِر Algeria, Algiers

(جزل)

جَزِيل abundant, much

(جزى)

جَازَى III to reward, requite, punish

جَزَاء, مُجَازَاة requittal, reward

جِزْيَة poll tax

(جسس)

جَاسُوس *pl.* جَوَاسِيس spy

(جسد)

جَسَد *pl.* أَجْسَاد body

(جسر)

جِسْر *pl.* جُسُور bridge

جَسَارَة courage, audacity

جَسُور bold, courageous

(جسم)

جِسْم *pl.* أَجْسَام body

(جعل)

جَعَلَ (ـَ) to place, put, make (+ *imperf.*, to begin to)

(جفف)

جَافّ dry, withered

(جفن)

جَفْن *pl.* أَجْفَان, جُفُون eye-lid

(جلل)

جُلّ main part of a thing; gist

جَلَالَة majesty

جَلَل serious, momentous

جَلِيل *pl.* أَجِلَّاء exalted, great; pr. n. masc.

الْجَلِيل Galilee

مَجَلَّة magazine, book, review (*mod.*)

(جلب)

جَلَبَ (ـُ) to gather, bring, import

(جلد)

جَلَّدَ II to bind (book); skin

جِلْد *pl.* جُلُود skin, hide, leather

مُجَلَّد *pl.* ـَات — volume, tome

جَلِيد snow, ice

(جلس)

جَلَسَ (ـِ) to sit

جَالَسَ III to sit with

أَجْلَسَ IV to seat, make one sit

جَلْسَة *pl.* جَلَسَات session, sitting

مَجْلِس *pl.* مَجَالِس council, assembly, parliament

(جمع)

جَمَعَ (ـَ) to gather, add

اِجْتَمَعَ VIII to gather together, assemble

ب — to meet (anyone)

يَوْم الْجُمُعَة Friday

جَمَاعَة party, community, group

جَمْعِيَّة society, league, association, (trade-) union

اِجْتِمَاع *pl.* ـَات — meeting, gathering, social life

اِجْتِمَاعِيٌّ social

جَامِعٌ comprehensive

جَامِعٌ *pl.* جَوَامِعُ mosque

جَامِعَةٌ university; league

جَمِيعٌ all

جَمِيعًا all together, *adv.*

أَجْمَعُ *pl.* أَجْمَعُونَ — whole, all

إِجْمَاعٌ unanimity, agreement on a matter

مَجْمُوعٌ *pl.* مَجَامِيعُ total; united

مَجْمُوعَةٌ collection

مَجْمَعٌ *pl.* مَجَامِعُ assembly, learned body

اَلْمُجْتَمَعُ socicty (as a whole)

(جمل)

جَمَلٌ *pl.* جِمَالٌ camel

جَمَالٌ beauty

جُمْلَةٌ *pl.* جُمَلٌ sum, total; sentence, phrase

بِالْجُمْلَةِ in the aggregate; wholesale (commerce)

إِجْمَالًا generally speaking, in general

جَمِيلٌ beautiful, handsome; good deed, kindness; pr. n. masc.

(جمهر)

جُمْهُورٌ *pl.* جَمَاهِيرُ public, crowd; the masses

جُمْهُورِيَّةٌ *pl.* ـَاتٌ — republic

جُمْهُورِيٌّ republican

(جنن)

جَنَّ (ـُ) to go mad

جُنُونٌ madness

جِنَّةٌ, جِنٌّ jinn, genii, demon

جَنَّةٌ garden, Paradise

جُنَيْنَةٌ *pl.* ـَاتٌ —, جَنَائِنُ (small) garden

مَجْنُونٌ *pl.* مَجَانِينُ madman, mad

(جنب)

جَانِبٌ *pl.* جَوَانِبُ side

بِجَنْبِ, بِجَانِبِ beside

جَنُوبٌ the south

جَنَابٌ polite form of address

أَجْنَبِيٌّ *pl.* أَجَانِبُ foreign, foreigner, strange, stranger

(جنح)

جَنَاحٌ *pl.* أَجْنِحَةٌ wing

(جند)

جَنَّدَ II to levy troops, conscript

جُنْدٌ *pl.* جُنُودٌ; جُنْدِيٌّ troop, army; soldier

(جنس)

جِنْسٌ *pl.* أَجْنَاسٌ kind, class, sex, species, genus

جِنْسِيَّةٌ nationality (*mod.*)

(جنى)

جَنَى (ـِـ) to gather (fruit, etc.)

جُنَيْهٌ *pl.* ـَاتٌ — pound, guinea

(جهد)

اِجْتَهَدَ VIII to strive, work hard, be diligent

جُهْدٌ *pl.* جُهُودٌ striving, zeal, effort

جِهَادٌ Jihad, holy war

مَجْهُودٌ *pl.* ـَاتٌ — effort

(جهر)

جَاهَرَ III to declare openly

(جهز)

جَهَّزَ II to equip, get ready, fit out, furnish

جِهَازٌ *pl.* أَجْهِزَةٌ apparatus, set, machine, outfit

جَاهِزٌ ready-made, fitted

(جهش)

أَجْهَشَ IV to burst into tears

(جهل)

جَهِلَ (ـَـ) to be ignorant, not to know

تَجَاهَلَ VI to feign ignorance

اَلْجَاهِلِيَّةُ the Days of Ignorance (period before Islam)

جَاهِلٌ *pl.* جُهَّالٌ ignorant

جَهُولٌ (very) ignorant

مَجْهُولٌ unknown

(جهنم)

جَهَنَّمُ hell

(جوّ)

جَوٌّ sky, atmosphere, air

جَوِّيٌّ air, *adj.*

(جوب)

أَجَابَ (عَلَى) IV to answer, reply to

جَوَابٌ *pl.* أَجْوِبَةٌ answer, reply

(جوخ)

جَوْخَانٌ *pl.* جَوَاخِينُ hearth, place for drying dates

(جود)

جَادَ (ـُ) to excel in, be good at

جَوْدَة goodness, excellence

جَوَاد generous

جَوَاد *pl.* جِيَاد swift horse, steed

جَيِّد good, excellent

جَيِّدًا well, *adj.*

(جور)

جَاوَرَ III to adjoin, be neighbour to

جِوَار; بِجِوَارِ neighbourhood; in the neighbourhood of, near, by

جَار *pl.* جِيرَان neighbour

مُجَاوِر neighbouring, next-door

(جوز)

جَازَ (ـُ) to pass, be allowable, be permitted

تَجَاوَزَ VI to exceed, go beyond

جَوْز nut

جَوَاز سَفَر *pl.* — جَوَازَات passport

إِجَازَة permission, licence, leave

جَائِز passing, lawful, permitted

جَائِزَة *pl.* جَوَائِز prize

(جول)

جَالَ (ـُ) to travel, roam

تَجَوَّلَ V to wander

(جوع)

جَائِع hungry

(جوف)

جَوْف *pl.* أَجْوَاف hollow *n.*, belly

(جوهر)

جَوْهَر *pl.* جَوَاهِر jewel, essence, nature

(جيأ)

جَاءَ (ـِ) to come

ب — to bring

(جيب)

جَيْب *pl.* جُيُوب pocket

(جيش)

جَيْش *pl.* جُيُوش army

(جيل)

جِيل *pl.* أَجْيَال generation, age

ح

(حبب)

أَحَبَّ IV to love, like

حُبّ, مَحَبَّة love

حَبِيبٌ *pl.* أَحْبَابٌ, أَحِبَّاءُ friend, beloved

مَحْبُوبٌ beloved

حَبٌّ *pl.* حُبُوبٌ grain, seed, pill, berry

(حبر)

حِبْرٌ *pl.* أَحْبَارٌ learned man, doctor, rabbi (*antiq.*)

حِبْرٌ ink

(حبس)

حَبَسَ (ـِـ) to imprison, shut up

(حبل)

حَبْلٌ *pl.* حِبَالٌ rope

حُبْلَى *pl.* حَبَالَى pregnant

(حتى)

حَتَّى until, even, so that

(حثو)

حَثَا (ـُـ) to pour (dust)

(حجج)

حَجَّ (ـُـ) to perform the pilgrimage (to Mecca)

حَجٌّ pilgrimage (to Mecca)

حَاجٌّ *pl.* حُجَّاجٌ pilgrim, Haji

(حجب)

حَجَبَ (ـُـ) to conceal, hide veil

اِحْتَجَبَ VIII to conceal oneself

حَاجِبٌ *pl.* حَوَاجِبُ eyebrow

— *pl.* حُجَّابٌ door-keeper, chamberlain

مَحْجُوبٌ concealed, veiled

(حجر)

حَجَرٌ, حَجَرَةٌ *pl.* أَحْجَارٌ stone

حُجْرَةٌ *pl.* حُجَرٌ, حُجَرَاتٌ room, chamber, quarter

حِجْرٌ lap, knees (*Eg.*)

(حدد)

حَدَّ (ـُـ) to limit

حَدَّدَ II to limit, confine; define; sharpen

حَدٌّ *pl.* حُدُودٌ boundary, limit, frontier

حَدِيدٌ *n.* iron

حَدَّادٌ blacksmith

(حدب)

أَحْدَبُ hunch-backed, humpbacked

(حدث)

حَدَثَ (ـُـ) to happen, occur

حَدَّثَ II to narrate to

أَحْدَثَ IV to cause to happen, bring into being

تَحَدَّثَ V to relate a thing, speak, converse

تَحَادَثَ VI to converse (with one another)

حَادِثٌ, حَادِثَةٌ *pl.* حَوَادِثُ event, accident; news

حَدِيثٌ *pl.* حِدَاثٌ new, recent

حَدِيثٌ *pl.* أَحَادِيثُ story, Hadith (tradition of the Prophet); talk, conversation

مُحَدِّثٌ relater of Tradition

(حدر)

اِنْحَدَرَ VII to come or go down, descend

(حدق)

حَدِيقَةٌ *pl.* حَدَائِقُ park, large garden

(حدو)

حَدْوَةٌ horseshoe

(حرر)

حَرَّرَ II to write, edit; liberate

حَرٌّ, حَرَارَةٌ heat

حُرِّيَّةٌ freedom, liberty

حَرِيرٌ *pl.* حَرَائِرُ silk

حُرٌّ *pl.* أَحْرَارٌ free, freeman

حَارٌّ hot

تَحْرِيرٌ *pl.* تَحَارِيرُ writing, editing letter; freedom, liberty

مُحَرِّرٌ editor

(حرب)

حَارَبَ III to go to war with, fight with

تَحَارَبَ VI to fight each other

حَرْبٌ (*f.*) *pl.* حُرُوبٌ war

مِحْرَابٌ *pl.* مَحَارِيبُ niche in mosque, direction of Mecca

(حرث)

حَرَثَ (يَحْرُثُ) *v.n.* حَرْثٌ to till the soil, plough

أَحْرَثَ IV to cause to plough

حَارِثٌ ploughman

أَبُو الْحَارِثِ name for a lion

مِحْرَاثٌ *pl.* مَحَارِيثُ plough

(حرز)

أَحْرَزَ IV to guard, look after, preserve; obtain

(حرس)

حَرَسَ (يَحْرُسُ) to guard, watch

حَارِس *pl.* حُرَّاس watchful, guard, sentry

(حرف)

(عَنْ) اِنْحَرَفَ VII to swerve, deviate (from)

حَرْف (*m.* or *f.*) *pl.* أَحْرُف, حُرُوف letter (of alphabet); particle (gram.)

حِرْفَة *pl.* حِرَف trade, craft

(حرق)

حَرَقَ (ـِ), أَحْرَقَ IV to burn *trans.*

اِحْتَرَقَ VIII to be burned

حَرِيق fire, conflagration

(حرك)

حَرَّكَ II to move *trans.*

تَحَرَّكَ V to move *intrans.*

حَرَكَة movement; vowel point; traffic (*mod.*)

مُحَرِّك *pl.* ات — engine (*mod.*)

(حرم)

حَرَمَ (ـِ) to refuse, forbid

حَرَّمَ II to forbid (in religion)

اِحْتَرَمَ VIII to venerate, honour, respect

حُرْمَة *pl.* حُرَم woman, wife (Moslem)

حَرَام unlawful (in religion); sacred

حَرَامِي *pl.* حَرَامِيَّة thief

(حرى)

تَحَرَّى V to inquire into, investigate

تَحَرٍّ *pl.* تَحَرِّيَات inquiry, investigation

(حزب)

حِزْب *pl.* أَحْزَاب party (political, etc.)

(حزن)

حَزِنَ (ـَ) to be sad

حُزْن *pl.* أَحْزَان sadness

مَحْزُون, حَزِين, حَزِين sad

(حسس)

أَحَسَّ بِ IV to feel; be concerned, aware of

(حسب)

حَسَبَ (ـُ); حَسِبَ (ـِ) to count, reckon, calculate; think, esteem

عَلَى حَسَبِ, حَسَبَ in accordance with

حِسَاب *pl.* ات — account, reckoning; regard, esteem

(حسد)

حَسَدَ (ـُـ) to envy, grudge

(حسن)

أَحْسَنَ IV to be good to, charitable towards; know a subject well, excel in, make well

إِسْتَحْسَنَ X to approve, admire, esteem good, think best, recommend

حُسْنٌ beauty

حَسَنٌ good, handsome; pr. n. m.

حُسَيْنٌ Hussein

أَحْسَنُ better, best

(حشف)

حَشَفٌ (*coll.*) bad dates

(حصص)

حِصَّةٌ *pl.* حِصَصٌ part, share, portion

(حصد)

حَصَدَ (ـُـ) to mow, reap

حَصَادٌ harvest, harvest-time

(حصل)

حَصَلَ (ـُـ) *v.n.* حُصُولٌ to happen; to acquire, obtain (*with* عَلَى)

حَصَّلَ II to attain, acquire, realise

تَحَصَّلَ V to result, be obtained, realised

حَاصِلٌ *pl.* حَوَاصِلُ, ـَاتٌ — result, product

مَحْصُولٌ *pl.* مَحَاصِيلُ, ـَاتٌ — produce

(حصن)

حِصْنٌ *pl.* حُصُونٌ fortress

حِصَانٌ *pl.* حُصُنٌ, أُحْصِنَةٌ horse

(حصو)

أَحْصَى IV to number, count, take census

(حضر)

حَضَرَ (ـُـ) to be present, attend

أَحْضَرَ IV to bring (a person, thing); to cause to attend

إِحْتَضَرَ VIII to be on the point of death

إِسْتَحْضَرَ X to summon; to get ready, prepare

حَضْرَةٌ *pl.* حَضَرَاتٌ presence, polite form of address

حُضُورٌ presence

حَاضِرٌ ready, present

حَاضِرَةٌ capital city

تَحْضِيرِيٌّ preparatory

(حطط)

حَطَّ (ـُ) to put, put down

مَحَطَّةٌ station (railway, etc.)

(حطب)

حَطَبٌ wood, firewood

(حظظ)

حَظٌّ *pl.* حُظُوظٌ happiness, luck

مَحْظُوظٌ happy, lucky

(حفد)

حَفِيدٌ *pl.* أَحْفَادٌ grandchild

(حفر)

حَفَرَ (ـُ) to dig

حَافِرٌ *pl.* حَوَافِرُ hoof

(حفظ)

حَفِظَ (ـَ) *v.n.* حِفْظٌ to keep, preserve, guard, retain; commit to memory, learn by heart

حَافِظٌ one who has learnt the Qur'ān by heart

مُحَافِظٌ guardian, keeper; governor (in some Arab countries)

مُحَافَظَةٌ governorate, district

(حفل)

حَفَلَ (ـَ) to gather, assemble, *intrans.*

ب — to celebrate (feast, etc.)

اِحْتَفَلَ ل VIII to receive with honour

حَفْلَةٌ crowd of people, celebration

اِحْتِفَالٌ *pl.* اتٌ — celebration, festivity, pomp

حَافِلٌ (ب) full (of, with)

مَحْفَلٌ *pl.* مَحَافِلُ celebration, party, gathering

(حقق)

حَقَّ (ـَ) to be true, right

حَقَّقَ II to verify, confirm

اِسْتَحَقَّ X to deserve, merit; to fall due (payment)

حَقٌّ *pl.* حُقُوقٌ right, truth, worth, law

حَقٌّ right, true, *adj.*; worthy of (*with* ب)

حَقًّا in reality, truly

حَقِيقَةٌ *pl.* حَقَائِقُ truth, reality

فِي الْحَقِيقَةِ, حَقِيقَةً truly, really

(حقر)

حَقِيرٌ humble, despised

(حقل)

حَقْلٌ *pl.* حُقُولٌ field

(حكر)

اِحْتَكَرَ VIII to buy up (especially grain); to withhold stocks against high price; to corner the market

(حكم)

حَكَمَ (ـُ) to rule; govern, judge

حُكْمٌ *pl.* أَحْكَامٌ rule, order, authority, law; sentence (judgement)

حِكْمَةٌ *pl.* حِكَمٌ wisdom, aphorism, witticism

حُكُومَةٌ government

حَاكِمٌ *pl.* حُكَّامٌ ruler, governor

حَكِيمٌ *pl.* حُكَمَاءُ wise (man), doctor

مَحْكَمَةٌ *pl.* مَحَاكِمُ tribunal, court of law

(حكى)

حَكَى (ـِ) to relate, speak

حِكَايَةٌ story

(حلل)

حَلَّ (ـُ) to solve (a problem); dissolve (a solid), loosen

— (ـِ) to alight, abide, settle

حَلَّ . . . — to fill the place of

حَلَّ (ـَ) to be lawful (in religion)

حَلَّلَ II to analyse

اِنْحَلَّ VII to be loosened, solved, cease

اِحْتَلَّ VIII to occupy (of a country)

حَلٌّ solving, dissolving, solution

حُلُولٌ coming (of time); alighting

حَلَالٌ (*opp.* حَرَامٌ) lawful, right, allowed (relig.)

مَحَلٌّ *pl.* — اَتٌ, مَحَالٌّ place

مَحَلَّةٌ quarter of a town

مَحَلِّيٌّ local

(حلب)

حَلِيبٌ milk

حَلَبُ Aleppo (in Syria)

(حلف)

حَلَفَ (ـَ) *v.n.* حَلْفٌ to swear (an oath)

إِسْتَحْلَفَ X to make swear, give an oath

حِلْفٌ *pl.* أَحْلَافٌ pact, alliance,

حَلِيفٌ *pl.* حُلَفَاءُ ally, confederate

(حلق)

حَلَقَ (ـِ) *v.n.* حِلَاقَةٌ to shave

حَلْقٌ *pl.* أَحْلَاقٌ throat

حَلْقَةٌ *pl.* حَلَقَاتٌ link, ring, circle

حَلَّاقٌ barber

(حلك)

حَالِكٌ dark, black

(حلم)

حَلَمَ (ـُ) to dream

حُلْمٌ *pl.* أَحْلَامٌ dream

حَلِيمٌ *pl.* حُلَمَاءُ gentle, forbearing, mild; pr. n. m.

(حلو)

حَلَاوَةٌ sweetness, sweetmeat

حَلْوَى, حَلَاوَى sweetmeat, halva

حُلْوٌ sweet, agreeable

(حمم)

حَمَّامٌ *pl.* اتٌ — bath

(حمد)

حَمِدَ (ـَ) *v.n.* حَمْدٌ to praise

مُحَمَّدٌ, أَحْمَدُ, مَحْمُودٌ Muhammad, Ahmad, Mahmud

(حمر)

إِحْمَرَّ IX to be, become, red

أَحْمَرُ *f.* حَمْرَاءُ *pl.* حُمْرٌ red

حِمَارٌ *pl.* حَمِيرٌ ass, donkey

(حمض)

حَامِضٌ sour, acid, *adj.*

(حمص)

حِمْصٌ Homs (in Syria)

(حمق)

حُمْقٌ stupidity

أَحْمَقُ *pl.* حُمْقٌ stupid, a fool

(حمل)

حَمَلَ (ـِ) to carry, bear; to attack, charge (*with* عَلَى); to induce to (*with* عَلَى)

إِحْتَمَلَ VIII to bear, suffer, endure; be probable or possible

حِمْلٌ *pl.* أَحْمَالٌ load, burden

حَمْلَةٌ attack, charge in battle

حَمَّالٌ porter, carrier

حَامِلٌ (*f.*) pregnant

مُحْتَمَل probable, possible, bearable

(حمو)

حَمٌ *pl.* أَحْمَاءٌ father-in-law (with following *gen.* حَمْوِ)

حَمَاةٌ *pl.* حَمَوَاتٌ mother-in-law; Hama (in Syria)

(حمى)

حَمَى (ـِـ) to defend, protect

حِمَايَةٌ protection, protegé

حَامٍ *pl.* حُمَاةٌ protector

حَامِيَةٌ guard, garrison

مُحَامٍ *pl.* مُحَامُونَ lawyer, solicitor

(حنن)

حَنَّ إِلَى (ـِـ) to yearn towards, have a longing for

(حنبل)

حَنْبَلِيٌّ Hanbalite, follower of the rite of Ḥanbal

(حنت)

حَانُوتٌ *pl.* حَوَانِيتُ shop, wine-shop

(حنط)

حِنْطَةٌ wheat

(حنف)

حَنَفِيٌّ Hanafite, follower of the rite of Abū Ḥanīfa

حَنَفِيَّةٌ water-tap (*mod.*)

(حوج)

إِحْتَاجَ إِلَى VIII to need

حَاجَةٌ *pl.* ـَـاتٌ, حَوَائِجُ need, necessity; object, thing

فِي حَاجَةٍ إِلَى, بِحَاجَةٍ إِلَى in need of

مُحْتَاجٌ needy one, needful

(حور)

مُحَاوَرَةٌ conversation, debate

(حوز)

حَازَ (ـُـ) to get, acquire, possess, win

حِيَازَةٌ possession

(حوش)

حَوْشٌ *pl.* أَحْوَاشٌ courtyard, enclosure

(حوض)

حَوْضٌ *pl.* حِيَاضٌ, أَحْوَاضٌ tank, pool

(حوط)

أَحَاطَ (ب) IV to surround

حَائِطٌ *pl.* حِيطَانٌ wall

إِحْتِيَاطٌ investment, security, reserve (commercial and financial)

(حوك)

حَاكَ (ـُ) *v.n.* حِيَاكَةٌ to weave

حَائِكٌ *pl.* حَاكَةٌ weaver

(حول)

حَوَّلَ II to change, alter, transfer

حَاوَلَ III to attempt, try

أَحَالَ IV to transmit, transfer

تَحَيَّلَ V to exercise cunning

حَالٌ (*m.* or *f.*) *pl.* أَحْوَالٌ, حَالَةٌ *pl.* ـَاتٌ — condition, state, case

حَالًا at once, immediately

حَالِيٌّ actual, present (time)

حَوْلٌ power, might

حَوْلَ, حَوَالَى about, approximately, around

حَوَالَةٌ draft, transfer document, bill (comm.)

اَلْأَسْوَاقِ — fluctuation of markets

حِيلَةٌ *pl.* حِيَلٌ trick, stratagem

تَحْوِيلٌ transfer, exchange (comm.)

مُحَالٌ impossible, absurd

مُحْتَالٌ cunning, sly, artful

(حوى)

حَوَى (ـِـ) to contain

إِحْتَوَى عَلَى VIII to comprise, contain

مُحْتَوَيَاتٌ (*pl.*) contents

(حيى)

حَيِيَ (يَحْيَا, يَحْيَى) to live

حَيَّا II to greet, salute

أَحْيَا IV to bring to life, make to live

حَيَاةٌ life

حَيٌّ *pl.* أَحْيَاءٌ alive; quarter of a town; settlement; section of tribe

حَيَّةٌ snake, viper

حَيَوَانٌ *pl.* ـَاتٌ — animal

تَحِيَّةٌ greeting, salutation

(حيث)

حَيْثُ where, since

حَيْثُمَا wherever

مِنْ حَيْثُ, in respect of, whence,

بِحَيْثُ so that

(حير)

حَيَّرَ II to confuse

تَحَيَّرَ V to be confused

حَيْرَةٌ perplexity

حَارَةٌ quarter of a city

(حين)

حِينٌ *pl.* أَحْيَانٌ time

أَحْيَانًا at times, sometimes, from time to time

حِينَئِذٍ then, at that time

حِينَ, حِينَمَا when, whenever

خ

(خبأ)

خَبَأَ (ـَ) to conceal, hide

خَابِئَةٌ *pl.* خَوَابٍ large jar, vat

(خبر)

خَبَّرَ II, أَخْبَرَ IV to inform

خَابَرَ III to negotiate with, get news from

اِسْتَخْبَرَ X to seek information, get to know

خِبْرَةٌ experience, knowledge, expertness

خَبَرٌ *pl.* أَخْبَارٌ news

خَبِيرٌ *pl.* خُبَرَاءُ expert, well-informed

مُخْتَبَرٌ experienced, expert

(خبز)

خُبْزٌ bread

خَبَّازٌ baker

(خبط)

خَبَطَ (ـِ) to strike, trample on

(خبى)

خَابِيَةٌ *pl.* خَوَابٍ large jar, vat

(ختم)

خَتَمَ (ـِ) to seal, close, conclude, stamp

خَتْمٌ *pl.* أَخْتَامٌ, خُتُومٌ seal

خَاتَمٌ *pl.* خَوَاتِمُ seal-ring, signet

خَاتِمَةٌ *pl.* خَوَاتِمُ; خُتْمٌ *pl.* خِتَامٌ end, conclusion

خِتَامًا finally, in conclusion

(خدد)

خَدٌّ *pl.* خُدُودٌ cheek

مِخَدَّةٌ cushion, pillow

(خدع)

خَدَعَ (ـُ) to deceive

(خدم)

خَدَمَ (ـُ) to serve

اِسْتَخْدَمَ X to employ

مُسْتَخْدِمٌ employer

مُسْتَخْدَمٌ employee, employed person

خِدْمَةٌ *pl.* خَدَمَاتٌ service

خَادِمٌ *pl.* خَدَمٌ, خُدَّامٌ, —ُونَ servant

خَدَمَةٌ

(خرب)

خَرَبَ (ـِ) to ruin, demolish

خَرِبَ (ـَ) to be ruined

خَرَّبَ II to lay waste, destroy, raze

خَرْبَةٌ *pl.* خِرَبٌ a ruin, waste

خَرَابٌ ruin, destruction

خَرِبٌ wasted, ruined

(خرج)

خَرَجَ (ـُ) *v.n.* خُرُوجٌ to go out

أَخْرَجَ IV to expel, take out

اِسْتَخْرَجَ X to extract, take or draw out

خَارِجٌ exterior, outside *n.*

خَارِجَ outside *prep.*

وَزِيرُ ٱلْخَارِجِيَّةِ Minister of Foreign Affairs

خَرَاجٌ poll tax levied on non-Muslims

مَخْرَجٌ outlet, issue, exit

(خردل)

خَرْدَلٌ mustard

(خرس)

أَخْرَسُ *f.* خَرْسَاءُ *pl.* خُرْسٌ dumb

(خرط)

اِنْخَرَطَ (فِي) VII to join, associate with

(خرطم)

اِخْرَنْطَمَ (*quad.*) III to be proud

خُرْطُومٌ *pl.* خَرَاطِيمُ elephant trunk

ٱلْخَرْطُومُ Khartum (in the Sudan)

(خرع)

اِخْتَرَعَ VIII to invent

اِخْتِرَاعٌ *pl.* اتٌ — invention

(خرف)

خَرُوفٌ *pl.* خِرْفَانٌ lamb

خَرِيفٌ autumn

(خزن)

اِخْتَزَنَ VIII to store, lay up

مَخْزَنٌ *pl.* مَخَازِنُ; store, shop

اَلْمَخْزَنُ the Government (in Morocco)

(خسس)

خَسٌّ lettuce

(خسر)

خَسِرَ (ـَـ) *v.n.* خُسْرٌ to lose, suffer loss or damage

خُسْرَانٌ, خَسَارَةٌ loss, damage

(خشب)

خَشَبٌ wood

(خشن)

خَشِنٌ *pl.* خُشَّانٌ rough, coarse, gross

(خشى)

خَشِيَ (ـَـ) to fear, dread

(خصص)

خَصَّ (ـُـ) to concern

اِخْتَصَّ VIII (*with* بِ) to be one's property; be special, peculiar, proper to

خَاصٌّ, خُصُوصِيٌّ special, private

فِي خُصُوصِ, بِخُصُوصِ with reference to, concerning

خَاصَّةً, خُصُوصًا especially, particularly

(خصب)

خِصْبٌ fertility

خَصِيبٌ, خَصِبٌ fertile

(خصر)

اِخْتَصَرَ VIII to shorten, abridge

مُخْتَصَرٌ shortened, abridged; summary, compendium (with *fem. pl.*)

(خصم)

خَصْمٌ *pl.* خُصُومٌ adversary, antagonist

خَصْمٌ discount, rebate (comm.)

(خضب)

خَضَّبَ II to dye

(خضر)

اِخْضَرَّ IX to be, become, green

أَخْضَرُ *f.* خَضْرَاءُ *pl.* خُضْرٌ green

خُضَارٌ vegetation, vegetables, greens

(خضع)

خَضَعَ (ـَـ) to submit (to), obey

(خطط)

خَطَّطَ II to plan

خَطٌّ *pl.* خُطُوطٌ line, handwriting

خُطَّةٌ *pl.* خُطَطٌ policy, line

(خطأ)

خَطِئَ (ـَـ) to err, sin

أَخْطَأَ IV to err, make a mistake; miss (the way, etc.)

خَطَأٌ *pl.* أَخْطَاءٌ error, sin, mistake

مُخْطِئٌ wrong, mistaken

(خطب)

خَطَبَ (ـُـ) to make a speech; to betroth, ask in marriage

خَاطَبَ III to address anyone, converse with

خَطْبٌ *pl.* خُطُوبٌ affair, matter, cause of an affair

خِطَابٌ *pl.* اتٌ — letter, speech, address

خُطْبَةٌ *pl.* خُطَبٌ sermon

(خطر)

خَطَرٌ *pl.* أَخْطَارٌ danger, risk

خَطِرٌ, مُخْطِرٌ dangerous

خَطِيرٌ great, important, momentous

خَاطِرٌ *pl.* خَوَاطِرُ thought, idea; heart (*fig.*), sake, mind

(خطف)

اِخْتَطَفَ VIII to snatch, grab for oneself

(خطو)

خَطَا (ـُ) to step, walk

خَطْوَةٌ *pl.* خَطَوَاتٌ *pl.* خُطُوَاتٌ step, pace

(خفف)

خَفَّ (ـَ) *v.n.* خِفَّةٌ to be light (in weight)

خَفِيفٌ *pl.* خِفَافٌ light

(خفى)

خَفِيَ (عَلَى) (ـَـ) to be hidden (from)

اِخْتَفَى VIII to disappear, hide

مَخْفِيٌّ hidden oncealed

(خلل)

تَخَلَّلَ V to mix in; penetrate, be pierced; use a toothpick

خَلٌّ vinegar

خِلَالَ during

خَلِيلٌ *pl.* أَخِلَّاءُ, خُلَّانٌ friend, companion; pr. n. m.

(خلج)

خَلِيجٌ *pl.* خُلُجٌ gulf, canal

(خلس)

اِخْتَلَسَ VIII to steal, cheat, swindle, seize by trickery, usurp

(خلص)

خَلَّصَ II to save

تَخَلَّصَ V to be saved

إِخْلَاصٌ sincerity, devotedness

خَالِصٌ pure, unmixed, free of

مُخْلِصٌ sincere, devoted

(خلط)

خَلَطَ (ـِـ) to mix, *trans.*

خَالَطَ III to mix with, have intercourse with

تَخَالَطَ VI to mix, mingle with one another

مُخْتَلَطٌ mixed

(خلف)

خَلَفَ (ـُـ) to succeed, replace

خَالَفَ III to oppose, disagree with, contravene

إِخْتَلَفَ (عَنْ) VIII to differ (from)

خَلْفَ behind, at the back of

خِلَافٌ disagreement, contravention; other than

خِلَافَةٌ succession, caliphate

خَلِيفَةٌ *pl.* خُلَفَاءُ successor, caliph

إِخْتِلَافٌ difference

مُخْتَلِفٌ varied, different

(خلق)

خَلَقَ (ـُـ) to create

خَلْقٌ creation, creatures, mankind, people

خُلُقٌ *pl.* أَخْلَاقٌ moral character

المَخْلُوقَاتُ created things

(خلو)

خَلَا (ـُـ) to be empty, vacant, alone

خَالٍ empty, vacant

(خمر)

خَمْرٌ *f.* wine

خَمَّارَةٌ tavern, inn

(خمس)

خَمْسٌ *f.* خَمْسَةٌ five

خُمْسٌ *pl.* أَخْمَاسٌ a fifth (fraction)

خَمْسُونَ fifty

خَامِسٌ fifth (ordinal)

يَوْمُ الخَمِيسِ Thursday

(خنجر)

خَنْجَرٌ *pl.* خَنَاجِرُ dagger

(خنزر)

خِنْزِيرٌ *pl.* خَنَازِيرُ pig, pork

(خنس)

الْخَنَّاسُ Satan (*lit.* he who holds back or hides)

(خوف)

خَافَ (ـَـ) to fear

خَوَّفَ II to terrify, cause to fear

أَخَافَ IV to frighten, terrify

خَوْفٌ *pl.* أَخْوَافٌ fear, fright

مَخَافَةٌ fear

(خول)

خَالٌ *pl.* أَخْوَالٌ maternal uncle

خَالَةٌ *pl.* اتٌ — maternal aunt

(خون)

خَانَ (ـُـ) to betray, act treacherously

خِيَانَةٌ treachery, betrayal

خَائِنٌ *pl.* خَوَّانٌ, خَانَةٌ, خَوَنَةٌ traitor, treacherous

خَانٌ *pl.* اتٌ — inn, shop, caravanserai

(خيب)

خَيْبَةٌ disappointment

(خير)

اِخْتَارَ VIII to choose, select

خَيْرٌ good, *n.* and *adj.*; prosperity

خَيْرٌ مِنْ better than

مُخْتَارٌ selection (with *fem. pl.*); mukhtar (village headman); pr. n. m.

اِخْتِيَارِيٌّ voluntary

(خيط)

خَاطَ (ـِـ) to sew

خَيْطٌ *pl.* خُيُوطٌ, خِيطَانٌ thread, string

خِيَاطَةٌ tailoring, sewing

خَيَّاطٌ tailor

خَائِطَةٌ needlewoman, seamstress

(خيل)

خُيِّلَ II *pass.* (with لِ or إِلَى) to seem to anyone, imagine a thing

تَخَيَّلَ V to imagine, fancy

اِخْتَالَ VIII to be haughty, conceited

خَيْلٌ *pl.* خُيُولٌ (*coll.*) horses

(خيم)

خَيْمَةٌ *pl.* خِيَامٌ tent

(دبب)

دُبٌّ *pl.* أَدْبَابٌ bear

دَابَّةٌ *pl.* دَوَابُّ animal, beast, beast of burden

(دبر)

دَبَّرَ II to arrange, plan, manage

تَدْبِيرٌ *pl.* تَدَابِيرُ arrangement, measure, step

(دجج)

دُجَاجَةٌ, دُجَاجٌ hen

(دجل)

دِجْلَةُ Tigris (river)

(دجن)

دَاجِنٌ *pl.* دَوَاجِنُ tame (animal)

(دحرج)

دَحْرَجَ (*quad.*) to roll, *trans.*

تَدَحْرَجَ II to roll, *intrans.*, be rolled

(دخل)

دَخَلَ (ـُـ) *v.n.* دُخُولٌ to enter

دَخْلٌ income, revenue

دَاخِلٌ inside, *n.*

دَاخِلَ inside, *prep.*

وِزَارَةُ الدَّاخِلِيَّةِ Ministry of Interior

دَخِيلٌ *pl.* دُخَلَاءُ guest, intruder

(دخن)

دُخَانٌ; شَرِبَ دُخَانًا smoke; to smoke (tobacco)

(درب)

دَرَّبَ II to train, exercise, drill

دَرْبٌ *pl.* دُرُوبٌ path, way, road

(درج)

دَرَجَةٌ *pl.* اتٌ — degree, step

دَارِجٌ common, current, in general use

لُغَةٌ دَارِجَةٌ common language, vulgar tongue

دَرَّاجَةٌ bicycle

(درس)

دَرَسَ (ـُـ) to study

دَرَّسَ II to teach, lecture

دَرْسٌ *pl.* دُرُوسٌ lesson, study

مَدْرَسَةٌ *pl.* مَدَارِسُ school

مُدَرِّسٌ teacher, lecturer

إِدْرِيسُ Idris, Enoch

(درك)

أَدْرَكَ IV to overtake, know, understand, grasp

دَرَكٌ police (*Syr.*, *Leb.*)

(درهم)

دِرْهَمٌ *pl.* دَرَاهِمُ dirham (coin or weight), drachma; (in *pl.*, money)

(درى)

دَرَى (ـِـ) to know

أَدْرَى IV to inform, teach

(دستر)

دُسْتُورٌ *pl.* دَسَاتِيرُ rule, regulation; political constitution (*mod.*)

(دعو)

دَعَا (ـُـ) to call, name, pray; pray for (*with* لِ)

اِدَّعَى VIII to claim

اِسْتَدْعَى X to summon

دُعَاءٌ *pl.* أَدْعِيَةٌ call, prayer

دَعْوَةٌ invitation

دَعْوَى *pl.* دَعَاوٍ claim, lawsuit

دِعَايَةٌ propaganda

دَاعٍ *pl.* دُعَاةٌ calling, one who prays

دَوَاعٍ, دَاعِيَةٌ *pl.* دَاعٍ cause, motive, reason

(دفتر)

دَفْتَرٌ *pl.* دَفَاتِرُ register, account book, note-book

(دفع)

دَفَعَ (ـَـ) to pay, push

دَافَعَ عَنْ III to defend

دِفَاعٌ defence

(دفق)

دَفَّقَ II to pour *trans.*; bestow profusely

اِنْدَفَقَ VII to be poured

دَافِقٌ profuse

(دفن)

دَفَنَ (ـِـ) to bury

(دقق)

دَقَّ (ـُـ) to knock; crush

دَقَّقَ II to examine minutely, in detail

دِقَّةٌ, تَدْقِيقٌ exactness, preciseness, minuteness

بِدِقَّةٍ in detail, exactly

دَقِيقٌ *pl.* أَدِقَّةٌ, دِقَاقٌ fine, thin, minute, exact; fine flour

دَقِيقَةٌ *pl.* دَقَائِقُ minute (of time)

مِدَقٌّ, مُدُقٌّ *pl.* مَدَاقُّ hammer, mallet, pestle

(دكتر)

دُكْتُورٌ *pl.* دَكَاتِرَةٌ doctor (*mod.*)

(دكن)

دُكَّانٌ *pl.* دَكَاكِينُ shop

(دلل)

دَلَّ (عَلَى) (ـُـ) to guide, show, prove, lead (to)

اِسْتَدَلَّ عَلَى . . . بِ X to prove . . . by . . .

دَلَّالٌ broker, auctioneer

دَلَالَةٌ pl. دَلَائِلُ guidance, guiding, indication, proof

دَلِيلٌ *pl.* أَدِلَّاءُ guide

(دلب)

دُولَابٌ *pl.* دَوَالِيبُ cupboard; wheel

(دلف)

دَلَفَ (ـِـ) to saunter along, move slowly

(دلو)

دَلْوٌ *pl.* دِلَاءٌ bucket

(دمر)

دَمَّرَ II to destroy, lay waste

(دمشق)

دِمَشْقُ Damascus

(دمع)

دَمْعٌ, دَمْعَةٌ *pl.* دُمُوعٌ tear

(دمغ)

دَمْغَةٌ stamp, seal

دِمَاغٌ *pl.* أَدْمِغَةٌ brain

(دمى)

دَمٌ *pl.* دِمَاءٌ blood

(دنر)

دِينَارٌ *pl.* دَنَانِيرُ dinar (gold coin); currency unit used in some modern Arab countries

(دنو)

دَنَا (مِنْ) (ـُـ) to approach, be near

دَنِيٌّ *pl.* أَدْنِيَاءُ bad, base, low; near

دُنْيَا *f.* world; lowest; nearest (*elat. f.*)

(دهر)

دَهْرٌ *pl.* دُهُورٌ time, fate, destiny

(دهش)

دَهَشَ (ـَ) to amaze, surprise

دُهِشَ مِنْ to be surprised by (*pass.*)

أَدْهَشَ IV to surprise, astonish

(دوأ)

دَاءٌ *pl.* أَدْوَاءٌ sickness, disease

(دود)

دُودَةٌ *pl.* دُودٌ, دِيدَانٌ worm

(دور)

دَارَ (ـُ) to revolve, turn, go round, circulate

أَدَارَ IV to direct, administer, manage

اِسْتَدَارَ X to be round

دَارٌ (*f.*) *pl.* دُورٌ, دِيَارٌ house, home, homeland, seat

دِيَارٌ country (*pl.* of دَارٌ)

دَوْرٌ *pl.* أَدْوَارٌ turn, age, period

دَائِرَةٌ *pl.* دَوَائِرُ circle; office

دَيْرٌ *pl.* دُيُورٌ, أَدْيِرَةٌ monastery

إِدَارَةٌ administration, management

مُدِيرٌ director, manager, governor

مُسْتَدِيرٌ round, circular

(دول)

تَدَاوَلَ VI to do by turns, negotiate with one another

دَوْلَةٌ *pl.* دُوَلٌ state, power, country

دُوَلِيٌّ international (*mod.*)

(دوم)

دَامَ (ـُ) to last, endure, continue

مَا دَامَ so long as, as long as

عَلَى ٱلدَّوَامِ continually

دَائِمٌ continuing, lasting, permanent

دَائِمًا always

(دون)

دُونَ before; without, short of, beyond

بِدُونِ without

دِيوَانٌ *pl.* دَوَاوِينُ diwan, collection of poetry; council of state

(دوى)

دَوَاءٌ *pl.* أَدْوِيَةٌ medicine

دَوَاةٌ *pl.* دَوًى inkstand

(ديك)

دِيكٌ cock

رُومِيٌّ — turkey

(دين)

دَانَ لِ (ـِ) to submit, yield to

تَدَيَّنَ بِ V to profess or follow a religion

دَيْنٌ *pl.* دُيُونٌ debt, loan

دِينٌ *pl.* أَدْيَانٌ; دِيَانَةٌ *pl.* ـَاتٌ religion

يَوْمُ الدِّينِ Day of Judgement

دِينِيٌّ religious, pertaining to religion

(ذا)

هٰذَا (ذَا) *f.* هٰذِهِ (هٰذِي) this

ذَاكَ, ذٰلِكَ *f.* تِلْكَ that

هٰكَذَا, كَذَا, كَذٰلِكَ likewise, thus

لِهٰذَا therefore

(ذأب)

ذِئْبٌ *pl.* ذِئَابٌ wolf

(ذبب)

ذُبَابٌ *pl.* ذِبَّانٌ flies

تَذَبْذُبٌ fickleness, wavering

(ذبح)

ذَبَحَ (ـَـ) to slay, slaughter

(ذبل)

ذَبَلَ (ـُـ) to wither, dry up, fade

(ذرر)

ذَرِّيٌّ atomic

(ذرع)

ذِرَاعٌ *pl.* أَذْرُعٌ arm

(ذرف)

ذَرَفَ (ـِ) to flow, shed tears

(ذقن)

ذَقْنٌ *pl.* ذُقُونٌ beard, chin

(ذكر)

ذَكَرَ (ـُ) *v.n.* ذِكْرٌ to mention, record, remember

ذَكَّرَ II, أَذْكَرَ IV to remind

ذَاكَرَ III to confer with

تَذَكَّرَ V to remember, recollect

ذِكْرٌ, ذِكْرَى *pl.* ذِكْرَيَاتٌ remembrance, recollection

ذَكَرٌ *pl.* ذُكُورٌ male, masculine

ذَاكِرَةٌ memory (faculty)

تَذْكِرَةٌ *pl.* تَذَاكِرُ ticket, note

مُذَكَّرٌ masculine

مُذَكِّرَةٌ note, memorandum, memoir

(ذكى)

ذَكَاءٌ intelligence, perception

ذَكِيٌّ *pl.* أَذْكِيَاءُ perceptive, intelligent, quick of understanding

(ذلل)

ذَلِيلٌ *pl.* أَذِلَّاءُ low, abject, wretched

(ذمم)

ذَمَّ (ـُـ) to blame, rebuke, censure

ذِمَّةٌ conscience, moral sense, honour

ذِمَّةٌ *pl.* ذِمَمٌ covenant, security, protection

أَهْلُ الذِّمَّةِ protected community, tributaries; Jews and Christians in Islam

(ذنب)

ذَنْبٌ *pl.* ذُنُوبٌ sin, fault, guilt

ذَنَبٌ *pl.* أَذْنَابٌ tail

مُذْنِبٌ guilty

(ذهب)

ذَهَبَ (ـَـ) *v.n.* ذَهَابٌ to go

ب — to take away

ذَهَبٌ gold *n.*

مَذْهَبٌ *pl.* مَذَاهِبُ sect, rite, tenet, school, way

تَمَذْهَبَ *quad.* II to follow a sect, rite; hold a belief

(ذهن)

ذِهْنٌ *pl.* أَذْهَانٌ mind, intellect

(ذو)

ذُو *f.* ذَاتُ master of, possessor of

ذَاتٌ self, person, self-same, essence

ذَاتَ يَوْمٍ one day

ذَاتِيٌّ *adj.* self-

(ذوب)

ذَابَ (ـُـ) to melt, dissolve *intrans.*

(ذود)

مِذْوَدٌ *pl.* مَذَاوِدُ manger

(ذوق)

ذَاقَ (ـُـ) to taste *trans.*

ذَوْقٌ *pl.* أَذْوَاقٌ; مَذَاقٌ taste-

(ذيع)

أَذَاعَ IV to make public (news); broadcast (*mod.*)

إِذَاعَةٌ publication (news), broadcast

مُذِيعٌ broadcaster, announcer

مِذْيَاعٌ *pl.* مَذَايِيعُ, ـَاتٌ — microphone

(ذيل)

ذَيْلٌ *pl.* ذُيُولٌ tail, appendix

ر

(رأس)

رَأَسَ (ـِ); رَؤُسَ (ـُ) to be chief of a tribe; be head of

رَأْسٌ *pl.* رُؤُوسٌ head (part of body); cape (*geog.*)

رَئِيسٌ *pl.* رُؤَسَاءُ head (chief, president, etc.), chairman

رِئَاسَةٌ leadership, headship, chairmanship, presidency

رَأْسُ مَالٍ, اَلرَّأْسُمَالُ capital (*mod.*)

رَأْسُمَالِيٌّ capitalist (*mod.*)

(رأى)

رَأَى (يَرَى) to see

أَرَى IV to show

رَأْيٌ *pl.* آرَاءٌ opinion

رُؤْيَةٌ vision, seeing, sight

رُؤْيَا vision, dream

مِرْآةٌ *pl.* مَرَايَا mirror

(ربب)

رَبٌّ *pl.* أَرْبَابٌ lord, master

رَبَّةُ بَيْتٍ housewife

رُبَّ + *gen.* many a

رُبَّمَا perhaps

(ربح)

رَبِحَ (ـَ) to gain, win

رِبْحٌ *pl.* أَرْبَاحٌ gain, profit

(ربد)

إِرْبَدَّ IX to alter (expression of face); be ash-coloured, pale

(ربط)

رَبَطَ (ـُ) to tie, bind

رَابِطَةٌ *pl.* رَوَابِطُ connection, bond, league (body binding together people)

(ربع)

رُبْعٌ *pl.* أَرْبَاعٌ a quarter (¼)

رَابِعٌ fourth (ordinal)

رَبِيعٌ spring, spring season

رَبِيعُ ٱلْأَوَّلُ Rabi' I (3rd month in Islamic Calendar)

رَبِيعُ ٱلثَّانِي (ٱلْآخَرُ) Rabi' II (4th month in Islamic Calendar)

أَرْبَعَةٌ *f.* أَرْبَعٌ four

أَرْبَعُونَ forty

يَوْمُ ٱلْأَرْبِعَاءِ Wednesday

مُرَبَّعٌ *pl.* ـَاتٌ — a square, four-sided

(ربو)

رَبَّى II to educate, bring up, breed

تَرْبِيَةٌ education, training

مُرَبٍّ educator, one who brings up

(رتب)

رَتَّبَ II to arrange, plan

رُتْبَةٌ *pl.* رُتَبٌ rank, position

رَاتِبٌ *pl.* رَوَاتِبُ salary, pension

(رتع)

مَرْتَعٌ *pl.* مَرَاتِعُ pasture ground

(رثو)

رِثَاءٌ elegy, lament for the dead

(رجأ)

أَرْجَأَ IV to put off, postpone

(رجب)

رَجَبٌ Rajab (7th month of Islamic Calendar)

(رجح)

رَجَحَ (ـَـ) to outweigh, weigh more than

(رجع)

رَجَعَ (ـِـ) *v.n.* رُجُوعٌ to return *intrans.*

رَجَّعَ II to return *trans.*

رَاجَعَ III to consult, review, revise

(رجف)

اِرْتَجَفَ VIII to tremble, shake *intrans.*

(رجل)

رِجْلٌ (*f.*) *pl.* أَرْجُلٌ foot

رَجُلٌ *pl.* رِجَالٌ man

(رجو)

رَجَا (ـُـ) to beg, hope, request

رَجَاءٌ hope, request

(رحب)

رَحَّبَ بِ II to welcome

تَرْحَابٌ welcome

مَرْحَبًا (ب) welcome (to)!

(رحل)

رَحَلَ (ـَ), اِرْتَحَلَ VIII to depart, migrate, travel, journey

رِحْلَةٌ *pl.* رِحَالٌ journey

رَاحِلٌ *pl.* رُحَّلٌ traveller; late, departed (deceased)

رَحَّالٌ, رَحَّالَةٌ great or eminent traveller

مَرْحَلَةٌ pl. مَرَاحِلُ stage, day's journey

(رحم)

الرَّحْمٰنُ, الرَّحِيمُ the Merciful, the Compassionate (attributes of God)

(رحى)

رَحًى *pl.* أَرْحَاءٌ mill

(رخص)

رُخْصَةٌ permit, licence (*mod.*)

رَخِيصٌ cheap

(رخم)

رُخَامٌ marble

(رخو)

رَخْوٌ lax, soft, loose

(ردد)

رَدَّ (ـُ) to give back, answer, retort

رَدٌّ repulse, return, reply (to عَلَى)

(ردأ)

رَدِيءٌ *pl.* أَرْدِيَاءُ, أَرْدِئَاءُ bad, *adj.*

(ردى)

اِرْتَدَى VIII to wear, put on (coat, etc.)

رِدَاءٌ *pl.* أَرْدِيَةٌ cloak, coat

(رذل)

رَذِيلَةٌ *pl.* رَذَائِلُ vice

(رزق)

رَزَقَ (ـُ) to grant, bestow (of God), sustain

رِزْقٌ *pl.* أَرْزَاقٌ sustinence, means of livelihood

(رزم)

رَزَمَ (ـُ) to pack up, wrap

رِزْمَةٌ *pl.* رِزَمٌ package, bale, ream

(رزن)

رَزِينٌ weighty, grave, calm

(رسل)

أَرْسَلَ IV to send

رِسَالَةٌ *pl.* ـَاتٌ, رَسَائِلُ letter, essay, message

رَسُولٌ *pl.* رُسُلٌ messenger, apostle

مُرَاسِلٌ (newspaper) correspondent (*mod.*)

(رسم)

رَسَمَ (ـُ) to trace, design, draw, sketch

رَسْمٌ *pl.* رُسُومٌ tracing, drawing, sketch; tax, duty, custom

رَسْمِيٌّ official, authoritative

(رشش)

رَشَّ (ـُ) to sprinkle

(رشد)

أَرْشَدَ IV to direct, guide

رُشْدٌ rectitude, maturity

سِنُّ الرُّشْدِ age of discretion, majority

رَشِيدٌ upright, righteous; pr. n. m.

(رشق)

رَشِيقٌ fine, elegant

(رشو)

رَشَا (ـُ) to bribe

رِشْوَةٌ *pl.* رِشًى bribe

رِشَاءٌ rope

(رصص)

رَصَاصٌ; قَلَمُ رَصَاصٍ lead; pencil

رَصَاصَةٌ *pl.* ـَاتٌ — bullet

(رضو)

رَضِيَ (ـَ) (*with* عَنْ, بِ or مِنْ) to be content, pleased, satisfied (with)

أَرْضَى IV to please

رَاضٍ *pl.* رَاضُونَ pleased, content, satisfied

مُرْضٍ satisfactory, pleasing

(رطب)

رَطْبٌ damp, moist

رُطَبٌ *pl.* أَرْطَابٌ ripe, fresh dates

رُطُوبَةٌ humidity, moisture, damp, *n.*

مُرَطَّبٌ cool, fresh, moist

(رعد)

رَعَدَ (ـُ) to thunder

رَعْدٌ *pl.* رُعُودٌ thunder

(رعى)

رَعَى (ـَ) to pasture, graze, tend (cattle)

رَعِيَّةٌ *pl.* رَعَايَا flock, subjects (of a ruler)

رَاعٍ *pl.* رُعَاةٌ shepherd

مَرْعًى *pl.* مَرَاعٍ pasturage, pasture

(رغب)

رَغِبَ (ـَ) (*with* فِي) to wish (for), desire, like

رَغْبَةٌ wish, desire

(رغف)

رَغِيفٌ *pl.* أَرْغِفَةٌ loaf

(رغم)

رَغَمَ (ـُ) to compel; dislike

أَرْغَمَ IV to compel

عَلَى الرَّغْمِ مِنْ, رَغْمًا عَنْ, بِالرَّغْمِ عَنْ despite (the fact that)

(رفف)

رَفْرَفَ to flutter

(رفأ)

مَرْفَأٌ *pl.* مَرَافِئُ harbour (for ships)

(رفض)

رَفَضَ (ـُ) to refuse, reject

(رفع)

رَفَعَ (ـَ) to raise, lift

اِرْتَفَعَ VIII to be raised, to rise

(رفق)

رَافَقَ III to accompany

رَفِيقٌ *pl.* رُفَقَاءُ companion

(رقق)

رِقٌّ slavery

رَقِيقٌ *pl.* رُقَّاقٌ slave

(رقب)

رَاقَبَ III to observe, watch, guard, oversee, supervise, control; to fear (God)

اِرْتَقَبَ VIII to wait for

رَقَبَةٌ *pl.* رِقَابٌ neck

مُرَاقَبَةٌ watching over, observation, surveillance, supervision

رَقِيبٌ *pl.* رُقَبَاءُ guardian, censor

مُرَاقِبٌ supervisor, foreman, controller

(رقد)

رَقَدَ (ـُ) to sleep, lie down

رُقَادٌ sleep

(رقص)

رَقَصَ (ـُ) to dance

(رقم)

رَقْم *pl.* أَرْقَام figure, number

(ركب)

رَكِبَ (ـَ) *v.n.* رُكُوب to ride

رَكَّبَ II to compose, form, construct

رُكْبَة *pl.* رُكَب knee

رَاكِب *pl.* رُكَّاب rider, passenger

تَرْكِيب composition, construction, structure

مَرْكَب *pl.* مَرَاكِب small ship, boat

(ركز)

مَرْكَز *pl.* مَرَاكِز centre

مَرْكَزِيّ central

(ركش)

مَرَّاكُش Morocco, Marrakesh

(ركض)

رَكَضَ (ـُ) to run

(ركن)

رُكْن *pl.* أَرْكَان, رُكُون corner; support

(رمد)

رَمَادِيّ grey (*lit.* ash coloured)

(رمز)

رَمْز *pl.* رُمُوز sign, symbol, allegory, type

(رمض)

رَمَضَان Ramadan (9th month in Islamic Calendar; month of fasting)

(رمل)

رَمَّلَ II to widow, make widowed

رَمْلَة, رَمْل sand, sandy ground

أَرْمَل *f.* أَرْمَلَة *pl.* أَرَامِل widower, widow

(رمن)

رُمَّان pomegranate (*coll.*)

(رمى)

رَمَى (ـِ) *v.n.* رَمْي to throw; subdue; accuse

(رهن)

رَهْن pledge, mortgage

(روح)

رَاحَ (ـُ) to depart, go

أَرَاحَ IV to permit, or cause, to rest

تَرَاوَحَ VI to alternate

اِرْتَاحَ VIII to rest, be comfortable, at ease

اِسْتَرَاحَ X to rest, sit down

رَاحَةٌ rest, ease, comfort

رُوحٌ (*f.*) *pl.* أَرْوَاحٌ soul, spirit, breath

طَوِيلُ الرُّوحِ long-suffering, patient

رِيحٌ (*f.*) *pl.* أَرْيَاحٌ wind

رَائِحَةٌ *pl.* رَوَائِحُ smell, odour

اِسْتِرَاحَةٌ a rest-house

مِرْوَحَةٌ *pl.* مَرَاوِحُ fan

(رود)

أَرَادَ IV to wish, want

إِرَادَةٌ will, wish

(روس)

رُوسِيَّا Russia

رُوسِيٌّ Russian

اَلرُّوسُ Russia, the Russians

(روض)

رَوْضَةٌ *pl.* رِيَاضٌ meadow, garden

اَلرِّيَاضُ Riyad (city in Arabia)

رِيَاضَةٌ exercise, sport

اَلْعُلُومُ الرِّيَاضِيَّةُ mathematics

(روع)

رَوَّعَ II to frighten, terrify

رَوْعٌ fear, fright

(روم)

رَامَ (يَـُ) to desire

رُومِيٌّ Greek, Byzantine

اَلرُّومَانُ the Romans

(روى)

رَوَى (يَـْ) to quote, narrate, report, relate a tradition

رَوِيَ (يَـَ) to be watered, irrigated

أَرْوَى IV to irrigate

اِرْتَوَى VIII to be watered, irrigated

رَيٌّ irrigation

رِوَايَةٌ narrative, narration, tale, play (theatre)

رُوَاةٌ *pl.* رَاوِيَةٌ, رَاوٍ narrator, story-teller, transmitter

(ريف)

رِيفٌ *pl.* أَرْيَافٌ cultivated land, land by river; countryside

ز

(زبن)

زَبُونٌ *pl.* زَبَائِنُ customer

(زبد)

زُبْدٌ, زُبْدَةٌ butter, cream

(زجج)

زُجَاجٌ; زُجَاجَةٌ glass, glass vessels; a glass vessel

(زحف)

زَحَفَ عَلَى (ـَـ) to march against

(زحم)

زَاحَمَ III to crowd, press

تَزَاحَمَ VI to crowd together

اِزْدَحَمَ VIII to be crowded

زَحْمَةٌ pressure, throng; trouble

اِزْدِحَامٌ *pl.* اتٌ — crowding, a crowd

(زخرف)

زَخْرَفَ (*quad.*) to adorn

زَخْرَفَةٌ *pl.* زَخَارِفُ adornment

(زرر)

زُرٌّ *pl.* أَزْرَارٌ button

(زرع)

زَرَعَ (ـَـ) to sow, plant, till the soil

زَرْعٌ plantation, farming, produce

زِرَاعَةٌ cultivation, agriculture

زَارِعٌ *pl.* زُرَّاعٌ cultivator

مِزْرَعٌ, مِزْرَاعٌ cultivator

مَزْرَعَةٌ *pl.* مَزَارِعُ (sown) field

(زرق)

اِزْرَقَّ IX to be(come) blue

أَزْرَقُ *f.* زَرْقَاءُ *pl.* زُرْقٌ blue

(زرى)

اِزْدَرَى VIII to scorn, despise

(زعج)

أَزْعَجَ IV to disturb, agitate

اِنْزَعَجَ VII to be disturbed, troubled, upset

زَعْجٌ agitation, disturbance

مُزْعِجٌ disturbing, upsetting

(زعل)

زَعِلَ (ـِـ) to be angry, sorry

زَعْلَانُ in agony; angry (*mod.*)

(زعم)

زَعَمَ (ـَـ) to claim, assert

زَعَامَةٌ leadership, authority

زَعِيمٌ *pl.* زُعَمَاءُ leader, spokesman

(زقق)

زُقَاقٌ *pl.* أَزِقَّةٌ lane, side-street, bye-way

(زكو)

زَكَاةٌ alms (in Islam)

زَكِيٌّ *pl.* أَزْكِيَاءُ pure, just

(زلل)

زَلْزَلَ to shake, *trans.*

تَزَلْزَلَ II to shake, *intrans.*, be shaken

زَلْزَلَةٌ earthquake

(زلج)

زُلَّيْجٌ coloured tiles and pottery (*Magh.*)

(زمل)

زَمِيلٌ *pl.* زُمَلَاءُ colleague, companion

(زمن)

زَمَنٌ, زَمَانٌ *pl.* أَزْمِنَةٌ, أَزْمَانٌ time

(زنج)

زِنْجٌ black, negro races

زِنْجِيٌّ *pl.* زُنُوجٌ negro, black

زِنْجِبَارُ Zanzibar

زَنْجَبِيلٌ ginger

(زهد)

زُهْدٌ abstinence; indifference (to worldly things)

زَاهِدٌ *pl.* زُهَّادٌ ascetic, abstainer, abstaining

زَهِيدٌ little, insignificant

(زهر)

زَهَرَ (ـُـ) to shine

اِزْدَهَرَ VIII to flourish

زَهْرٌ *pl.* زُهُورٌ, أَزْهَارٌ flower, blossom

زَاهِرٌ shining, flourishing; pr. n. m.

اَلْجَامِعُ اَلْأَزْهَرُ the Azhar University and Mosque (in Cairo)

مُزْدَهِرٌ flourishing

(زهى)

زُهَاءَ about (quantity, number)

(زوج)

زَوَّجَ II (*with* بِ or لِ) to marry (anyone to)

تَزَوَّجَ V to be married (to)

اِزْدَوَجَ VIII to be doubled

زَوْجٌ *pl.* أَزْوَاجٌ husband, couple, pair

زَوْجَةٌ *pl.* ـَاتٌ — wife

(زود)

زَوَّدَ II to provide, supply, equip

زَادٌ provisions

(زور)

زَارَ (ـُ) to visit

زَوَّرَ II to falsify, counterfeit

زِيَارَةٌ a visit

زَائِرٌ *pl.* زُوَّارٌ visitor

اَلزَّوْرَاءُ a name of Baghdad

(زول)

زَالَ (ـُ) to cease

أَزَالَ IV to abolish, remove

(زيت)

زَيْتٌ *pl.* زُيُوتٌ oil

زَيْتُونٌ (*coll.*) olive, olives

(زيد)

زَادَ (ـِ) to add, increase (*with* عَلَى, فِي)

زَيَّدَ II to increase (a thing), *trans.*

زَايَدَ III to outbid one another (in an auction)

أَزَادَ IV to increase, *trans.*

اِزْدَادَ VIII to be increased

زَيْدٌ Zaid (pr. n. m.)

زِيَادٌ Ziyād (pr. n. m.)

زِيَادَةٌ increase

زَائِدٌ exceeding, excessive

مَزَادٌ auction

مَزِيدٌ excess, extra

(زين)

زَيَّنَ II to adorn, beautify

مُزَيِّنٌ hairdresser

س

سَـ see سَوْفَ

(سار)

سَائِرٌ remainder, rest (see also سير)

(سأل)

سَأَلَ (ـَ) to ask

سُؤَالٌ *pl.* أَسْئِلَةٌ question

سَائِلٌ beggar (*lit.* asker)

مَسْأَلَةٌ *pl.* مَسَائِلُ matter, question, subject, problem

مَسْؤُولٌ responsible, in charge (for, of عَنْ)

(سأم)

سَئِمَ (مِنْ) to loathe, be disgusted (with)

(سبب)

سَبَّبَ II to cause

سَبَبٌ *pl.* أَسْبَابٌ cause, reason, occasion

(سبت)

سَبْتٌ *pl.* سُبُوتٌ Sabbath, Saturday

(سبح)

سَبَحَ (ـَـ) to swim, float

سَبَّحَ II to praise, magnify (God)

سُبْحَانَهُ (سُبْحَانَ ٱللهِ) Praised be He (God)

(سبخ)

سَبِخٌ saline (of soil)

(سبع)

سَبْعَةٌ *f.* سَبْعٌ seven

سُبْعٌ *pl.* أَسْبَاعٌ a seventh (fraction)

سَبْعُونَ seventy

سَابِعٌ seventh (ordinal)

أُسْبُوعٌ *pl.* أَسَابِيعُ week

(سبق)

سَبَقَ (ـُـ) to precede, go before

سَابَقَ III to vie with, compete with, try to precede

سَابِقٌ former, previous, forerunner

سَابِقًا formerly, earlier

مُسَابَقَةٌ; ـَـاتٌ *pl.* سِبَاقٌ race, contest

(سبل)

سَبِيلٌ *pl.* سُبُلٌ path, way, course

(ستت)

سِتَّةٌ *f.* سِتٌّ (see also سدس) six

سِتُّونَ sixty

سِتٌّ *pl.* سِتَّاتٌ (see also سود) lady, mistress

(ستر)

سَتَرَ (ـُـ) to cover, veil

سِتْرٌ *pl.* سُتُرٌ, سَتَائِرُ curtain

(سجد)

سَجَّادَةٌ; ـَـاتٌ *pl.* سَجَاجِيدُ prayer-carpet; carpet

مَسْجِدٌ *pl.* مَسَاجِدُ mosque

(سجع)

سَجْعٌ rhymed prose

(سجل)

سَجَّلَ II to register, record

(سجن)

سَجَنَ (ـُـ) to imprison

سِجْنٌ *pl.* سُجُونٌ prison

سَجِينٌ *pl.* سُجَنَاءُ prisoner

مَسْجُونٌ *pl.* مَسَاجِينُ prisoner

(سحب)

سَحَبَ (ـَـ) to drag, draw, withdraw

اِنْسَحَبَ VII to go off, withdraw, be withdrawn

سَحَابٌ cloud (*coll.*)

(سحق)

إِسْحَقُ, إِسْحَاقُ Isaac

(سحل)

سَاحِلٌ *pl.* سَوَاحِلُ bank, coast, shore

(سخر)

سَخَرَ (ـَـ) to mock, laugh at (*with* بِ or مِنْ)

سُخْرِيَّةٌ ridicule, derision

(سخف)

سَخِيفٌ silly

(سخن)

سُخُونَةٌ heat, fever

سُخْنٌ hot

(سخو)

سَخِيٌّ bountiful

(سدد)

سَدَّ (ـُـ) to close, stop (up), dam

سَدَّ حَاجَةً to fulfil a need

سَدٌّ *pl.* أَسْدَادٌ dam

(سدر)

سِدْرٌ species of lotus

(سدس)

سُدُسٌ *pl.* أَسْدَاسٌ (see also ستت) a sixth (fraction)

سَادِسٌ sixth (ordinal)

(سرر)

سَرَّ (ـُـ) to rejoice, *trans.*

سِرٌّ *pl.* أَسْرَارٌ secret *n.*

كَاتِمُ ٱلسِّرِّ (الأَسْرَارِ) secretary

سِرِّيّ secret *adj.*

سُرَّة the navel

سُرُور pleasure, joy

سَرِير *pl.* أَسِرَّة bed

مَسْرُور glad, pleased

(سرح)

سَرَحَ (ـَ) to pasture in the morning

سَرَّحَ II to send away, set free

أَطْلَقَ سَرَاحَهُ he set him free, let him go

(سرع)

سُرْعَة speed

سَرِيع *pl.* سُرْعَان speedy, fast

سَرِيعًا quickly

(سرق)

سَرَقَ (ـِ) to steal

سَرِقَة theft, robbery

سَارِق *pl.* سَرَقَة, سُرَّاق thief, robber

(سروال)

سِرْوَال *pl.* سَرَاوِيل trousers, pantaloons

(سطح)

سَطْح *pl.* سُطُوح roof, surface

(سطر)

سَطْر *pl.* سُطُور line

أُسْطُورَة *pl.* أَسَاطِير fable, legend

(سطل)

سَطْل *pl.* سُطُول pail, bucket

أُسْطُول navy, fleet

(سطو)

سَطَا عَلَى (ـُ) to assault, overpower

(سعد)

سَاعَدَ III to help, assist

أَسْعَدَ IV to make happy, fortunate

سَعَادَة happiness

سَاعِد *pl.* سَوَاعِد fore-arm

اَلْمَمْلَكَة اَلْعَرَبِيَّة اَلسُّعُودِيَّة kingdom of Saudi Arabia

سَعِيد *pl.* سُعَدَاء happy, fortunate; pr. n. m.

مُسَاعَدَة help, assistance

مُسَاعِد assistant

(سعر)

سِعْر *pl.* أَسْعَار price, rate, current price

(سعف)

أَسْعَفَ ب IV to help, aid

إِسْعَاف أَوَّلِيّ first aid (*mod.*)

(سعل)

سَعَلَ (ـُ) to cough

سُعَال cough

(سعى)

سَعَى (ـَ) *v.n.* سَعْي to exert oneself, make an effort

مَسْعًى *pl.* مَسَاعٍ effort, enterprise, endeavour

(سفر)

سَافَرَ III to travel

سَفَر *pl.* أَسْفَار journey, travel

سُفْرَة dining table, table cloth (dining room)

سَفِير *pl.* سُفَرَاء ambassador

سِفَارَة embassy

(سفرجل)

سَفَرْجَل *pl.* سَفَارِج quince (fruit)

(سفل)

أَسْفَل low, lower, bottom

(سفن)

سَفِينَة *pl.* سُفُن ship, vessel

(سقط)

سَقَطَ (ـُ) *v.n.* سُقُوط to fall

تَسَاقَطَ VI to fall one after another

مَسْقَط Muscat (in Arabia)

مَسْقَطُ الرَّأْسِ birthplace

(سقف)

سَقْف *pl.* سُقُوف roof, ceiling

أُسْقُف *pl.* أَسَاقِفَة bishop

(سقى)

سَقَى (ـِ) to water, give to drink

سَاقٍ cup-bearer (*class.*); waiter (*mod.*)

سَاقِيَة *pl.* سَوَاقٍ water wheel, irrigation canal

(سكك)

سِكَّة *pl.* سِكَك coin; way, route, road

سِكَّة حَدِيدِيَّة, سِكَّةُ الْحَدِيد railway

(سكت)

سَكَتَ (ـُ) *v.n.* سُكُوت to be silent

سَاكِت silent

(سكر)

سَكَرَ (ـَ) to be drunk

سُكَّرٌ sugar

سَكْرَانُ *pl.* سَكَارَى drunk

سِيكَارَةٌ *pl.* سَكَائِرُ cigarette

سِكْرِتِيرٌ (*Fr.*) secretary

(سكن)

سَكَنَ (ُ) to dwell, live, inhabit; be still, quiescent

سَاكِنٌ *pl.* سُكَّانٌ inhabitant; still, quiet

سِكِّينٌ *pl.* سَكَاكِينُ knife

اَلْمَسْكُونَةُ the world

مَسْكِنٌ *pl.* مَسَاكِنُ dwelling place

مِسْكِينٌ *pl.* مَسَاكِينُ poor, lowly, wretched

اَلْإِسْكَنْدَرِيَّةُ Alexandria

(سلل)

(سَيْفًا) اِسْتَلَّ VIII to draw (a sword)

دَاءُ اَلسَّلِّ consumption (disease), T.B.

سَلَّةٌ *pl.* سِلَالٌ basket

مَسْلُولٌ consumptive

سَلْسَلَ to chain, connect a thing with

سِلْسِلَةٌ *pl.* سَلَاسِلُ chain, series

مُتَسَلْسِلٌ consecutive, serial

(سلب)

سَلَبَ (ُ) to rob, seize, plunder

أُسْلُوبٌ *pl.* أَسَالِيبُ style, method

(سلح)

سَلَّحَ II to arm, *trans.*

تَسَلَّحَ V to arm oneself, be armed

سِلَاحٌ *pl.* أَسْلِحَةُ weapon, arm(s)

(سلخ)

سَلَخَ (ُ or ـَ) to flay, skin

(سلط)

تَسَلَّطَ (عَلَى) V to exercise power (over)

سُلْطَةٌ power, authority, rule

سُلْطَانٌ *pl.* سَلَاطِينُ sultan, ruler, authority

(سلع)

سِلْعَةٌ *pl.* سِلَعٌ article for sale, goods, belongings

(سلف)

إِسْتَلَفَ VIII to borrow

سَلَفٌ payment in advance

سَلَفٌ *pl.* أَسْلَافٌ predecessor, ancestor

سَالِفٌ predecessor, former

سَالِفُ الذِّكْرِ aforementioned, previously said

(سلق)

سَلَقَ (ـُـ) to boil (of an egg, meat, etc.)

(سلك)

سَلَكَ (ـُـ) *v.n.* سَلْكٌ to take a road, course; to behave

سِلْكٌ *pl.* أَسْلَاكٌ wire

لَا سِلْكِيَّةٌ wireless

سُلُوكٌ conduct, behaviour, manner

حُسْنُ السلوك good behaviour

حَسَنُ السلوك well-behaved, mannerly

(سلم)

سَلِمَ (ـَـ) to be safe, unharmed

سَلَّمَ ... إِلَى II to deliver something to

سَلَّمَ عَلَى II to greet

أَسْلَمَ IV to turn Muslim

تَسَلَّمَ V to take over, receive

سُلَّمٌ (*m.* or *f.*) *pl.* سَلَالِمُ ladder, steps

سَلَامٌ peace, greeting

اَلسَّلَامُ عَلَيْكُمْ (عَلَيْكَ) a greeting (*lit.* peace be upon you)

سَلَامَةٌ safety, health, well-being

اَلْإِسْلَامُ Islam

سُلَيْمَانُ Solomon

سَالِمٌ safe, sound, whole; pr. n. m.

سَلِيمٌ *pl.* سُلَمَاءُ sound, safe; pr. n. m.

مُسْلِمٌ a Muslim

(سلو)

سَلَّى II to divert, amuse, console, cheer

تَسَلَّى V to be diverted, cheered, amused

سَلْوٌ consolation, diversion

تَسْلِيَةٌ diversion, amusement

(سمم)

سَمَّ (ـُـ), سَمَّمَ II to poison

سَمٌّ *pl.* سُمُومٌ poison

سَامٌّ poisonous

(سمح)

سَمَحَ (ـَ) to permit, allow (*with* لـ for person, and بـ for thing)

سَامَحَ III to pardon, excuse

سَمْحٌ smooth, compliant

تَسَامُحٌ tolerance

(سمر)

سَامَرَ III to converse with, entertain

مِسْمَارٌ *pl.* مَسَامِيرُ nail

(سمط)

سِمَاطٌ *pl.* أَسْمِطَةٌ tablecloth

(سمع)

سَمِعَ (ـَ) to hear

اِسْتَمَعَ إِلَى VIII to listen to

سُمْعَةٌ fame, reputation, report

(سمك)

سَمَكٌ *pl.* أَسْمَاكٌ fish

(سمن)

سَمْنٌ fat, butter, rancid butter

سَمِينٌ *pl.* سِمَانٌ fat, *adj.*

(سمو)

سَمَّى II to name, call

سَامَى III to vie in glory with

تَسَمَّى V to be called, named; (*with* إِلَى or بِـ) to claim relationship to, with

سُمُوٌّ height, highness; title given to ruler, prince

سَمَاءٌ *pl.* سَمَوَاتٌ sky, heavens

اِسْمٌ *pl.* أَسْمَاءٌ, أَسَامٍ, أَسَامِيٌّ name

سَامٍ high, exalted

(سنن)

سِنٌّ *pl.* أَسْنَانٌ tooth, age

سُنَّةٌ *pl.* سُنَنٌ Sunna (in Islam), law, usage, tradition

سُنِّيٌّ Sunni, Sunnite (orthodox Muslim)

سِنَانٌ *pl.* أَسِنَّةٌ spear, spearhead

مُسِنٌّ old, of advanced age

(سند)

سَنَدَ إِلَى (ـُ) to lean upon

أَسْنَدَ إِلَى IV to ascribe to (a tradition, etc.)

إِسْتَنَدَ إِلَى VIII to lean upon; have recourse to (God)

سَنَدٌ *pl.* أَسْنَادٌ document, bill, deed (legal or comm.), support

إِسْنَادٌ ascribing of a tradition; isnād

مَسْنَدٌ *pl.* مَسَانِدُ cushion, pillow

سِنْدِيَانٌ evergreen oak, ilex

(سنط)

سَنْطٌ acacia tree

(سنو)

سَنَةٌ *pl.* سِنُونَ, سَنَوَاتٌ year

مَسْنَاةٌ *pl.* مَسَانٍ, مَسْنَوَاتٌ dam, dyke

(سنى)

تَسَنَّى V to be facilitated, made possible

(سهل)

سُهُولَةٌ; بِسُهُولَةٍ ease; easily

سَهْلٌ easy

سَهْلٌ *pl.* سُهُولٌ plain (*geog.*)

(سهم)

سَهْمٌ *pl.* سِهَامٌ arrow

سَهْمٌ *pl.* أَسْهُمٌ lot, share; share (in a company)

(سوأ)

سَاءَ (ـُـ) to be bad, evil

سَوْءٌ, سُوءٌ *pl.* أَسْوَاءٌ bad, evil *n.*

سُوءُ الْحَظِّ misfortune

سُوءُ التَّفَاهُمِ misunderstanding

سَيِّئٌ bad, evil, *adj.*

(سوح)

سَاحَةٌ square, place (piazza), court

(سود)

سَادَ (ـُـ) to rule, have dominion over

سَوَّدَ II to make black

اِسْوَدَّ IX to be, become, black

أَسْوَدُ *f.* سَوْدَاءُ *pl.* سُودٌ black

اَلسُّودَانُ the Sudan

سَيِّدٌ *pl.* سَادَةٌ Mr., gentleman, sir; descendant of the Prophet

سَيِّدَةٌ lady, mistress, Mrs., madam

سِيَادَةٌ authority, sovereignty, title

(سور)

سُورَةٌ *pl.* سُوَرٌ Sūra, verse of Qur'ān

سُورِيَّا Syria

سُورِيٌّ Syrian

(سوس)

سِيَاسَةٌ politics (*mod.*); government, administration (*class.*)

سِيَاسِيٌّ *pl.* (of *noun*) سَاسَةٌ political, politician

(سوع)

سَاعَةٌ hour, clock, watch, time

(سوف)

سَوْفَ (also سـ) *future particle* (before *imperf.*)

مَسَافَةٌ distance

(سوق)

سَاقَ (يَسُوقُ) *v.n.* مَسَاقٌ to drive, lead

سَاقٌ *pl.* سِيقَانٌ leg, stem (of a plant)

سُوقٌ (*m.* or *f.*) *pl.* أَسْوَاقٌ market

سَائِقٌ *pl.* سُوَّاقٌ; سَوَّاقُونَ *pl.* driver, chauffeur

(سوى)

سَوِيَ (يَسْوَى) to be worth

سَاوَى III to be equal, be equivalent to

سِوَى except, save

سَوَاءٌ equity, like, sameness

خَطُّ الاِسْتِوَاءِ Equator

مُسَاوَاةٌ equality

مُسَاوٍ equal

مُسْتَوًى *pl.* مُسْتَوَيَاتٌ standard, level *n.*

(سيح)

سَاحَ (يَسِيحُ) to travel, tour

سِيَاحَةٌ (long) journey; tourism (*mod.*)

سَائِحٌ *pl.* سُيَّاحٌ, سُوَّاحٌ traveller, tourist

مَسَاحَةٌ area, extent

(سير)

سَارَ (يَسِيرُ) to travel, go

مَسِيرٌ, سَيْرٌ way, journey

سِيرَةٌ manner, way of life, biography

مَسِيرَةٌ distance

سَائِرٌ remainder, rest (see also سأر)

سَيَّارَةٌ motor car

(سيطر)

سَيْطَرَ (على) to rule (over)

سَيْطَرَةٌ rule, domination

(سيف)

سَيْفٌ *pl.* سُيُوفٌ sword

(سيل)

سَالَ (ـِـ) to flow, become liquid

سَائِلٌ *pl.* سَوَائِلُ liquid

سَيَلَانٌ flowing, flood

ش

(شأم)

شَأَمَ (ـُـ) (with *accus.* or عَلَى) to draw ill-luck upon; bode ill for

شُؤْمٌ bad omen, ill luck

تَشَاؤُمٌ pessimism

مُتَشَائِمٌ pessimist

اَلشَّامُ, اَلشَّأْمُ Syria, Damascus

(شأن)

شَأْنٌ *pl.* شُؤُونٌ matter, affair, condition, thing, state, dignity

فِي شَأْنِ concerning

(شبب)

شَبَّبَ II to laud; rejuvenate

تَشَبَّبَ V to be rejuvenated

شَبَابٌ, شَبِيبَةٌ youth, the time of youth

(فِي شَبَابِهِ in his youth)

شَابٌّ *pl.* شُبَّانٌ, شَبَابٌ young man

(شبح)

شَبَحٌ *pl.* أَشْبَاحٌ ghost, apparition

(شبع)

شَبِعَ (ـَـ) to be satisfied, satiated

أَشْبَعَ IV to satisfy

شَبْعَانُ satisfied, satiated

(شبك)

اِشْتَبَكَ VIII to be entangled confused, ambushed

شُبَّاكٌ *pl.* شَبَابِيكُ window

(شبه)

شَابَهَ III, أَشْبَهَ IV to resemble

شِبْهٌ similarity, likeness

شِبْهُ جَزِيرَةٍ peninsula

(شتم)

شَتَمَ (ـُـ) to abuse

(شتو)

شِتَاءٌ winter

(شجر)

شَجَرَةٌ, شَجَرٌ (*coll.*), *pl.* أَشْجَارٌ tree

شُجَيْرَةٌ (*dim.*) bush

(شجع)

شَجَّعَ II to encourage

شَجَاعَةٌ courage

شُجَاعٌ *pl.* شُجْعَانٌ courageous, brave

(شحب)

شَاحِبٌ ghastly, drawn (of face)

(شخص)

شَخْصٌ *pl.* أَشْخَاصٌ person

(شدد)

شِدَّةٌ; بِشِدَّةٍ force, violence, strength; violently, strongly

شَدِيدٌ strong, violent, tough

(شذذ)

شَاذٌّ *pl.* شَوَاذُّ odd, strange, eccentric, rare

(شرر)

شَرٌّ badness, evil, *n.*

شَرٌّ bad, worse, worst, *elative*

شَرِيرٌ evil, bad, wicked

شَرَرٌ, شِرَارٌ, شَرَارَةٌ spark(s)

(شرب)

شَرِبَ (ـَـ) *v.n.* شُرْبٌ to drink

— دُخَانًا — to smoke

شَارَبَ III to drink with

(شرح)

شَرَحَ (ـَـ) to explain

شَرْحٌ *pl.* شُرُوحٌ explanation, commentary

اِنْشِرَاحٌ joy, happiness (*lit.* expansion)

(شرد)

شَرَّدَ II to drive into exile, disperse, *trans.*

(شرط)

شَرْطٌ *pl.* شُرُوطٌ condition, term, stipulation

بِشَرْطِ أَنْ on condition that

شُرْطَةٌ police

شُرْطِيٌّ policeman

(شرع)

شَرَعَ (ـَـ) to begin

شَرْعٌ divine, religious law (Islam)

شَرِيعَةٌ Shari'a, Moslem law, code

شَارِعٌ *pl.* شَوَارِعُ street

مَشْرُوعٌ *pl.* مَشْرُوعَاتٌ, مَشَارِيعُ scheme, project

مَشْرُوعِيَّةٌ undertaking

(شرف)

شَرَّفَ II to honour (anyone)

أَشْرَفَ IV to overlook, supervise (*with* عَلَى)

تَشَرَّفَ V to have the honour (to), be honoured (by) (*with* بِ)

شَرِيفٌ *pl.* أَشْرَافٌ noble, *n.* and *adj.*, exalted, Sherif (title)

(شرق)

شَرْقٌ east, *n.*, orient

شَرْقِيٌّ eastern, oriental

شُرُوقٌ sunrise

مَشْرِقٌ (the) east (place and time of sunrise)

(شرك)

شَارَكَ III to share with, participate

اِشْتَرَكَ فِي VIII to participate in; subscribe to

شَرِكَةٌ *pl.* اتٌ — company (commercial)

شَرَاكَةٌ partnership

اِشْتِرَاكٌ *pl.* اتٌ — participation, subscription

اِشْتِرَاكِيَّةٌ socialism

اِشْتِرَاكِيٌّ Socialist

شَرِيكٌ *pl.* شُرَكَاءُ partner

مُشْرِكٌ idolator, polytheist

مُشْتَرَكٌ joint, common; subscriber

(شرى)

شَرَى (ـِـ) *v.n.* شِرَاءٌ to buy

اِشْتَرَى VIII (*more commonly used*) to buy

شَارٍ; مُشْتَرٍ *pl.* شُرَاةٌ buyer

(شسع)

شَاسِعٌ extensive, remote

(شطط)

شَطٌّ *pl.* شُطُوطٌ shore, bank

(شطأ)

شَاطِئٌ *pl.* شَوَاطِئُ river bank, coast

(شطن)

شَيْطَانٌ *pl.* شَيَاطِينُ Devil, Satan

(شعب)

شَعْبٌ *pl.* شُعُوبٌ people, tribe

شَعْبَانُ 8th month in Islamic calendar

(شعر)

شَعَرَ (ـُ) *v.n.* شُعُورٌ to know; feel, perceive (*with* بِ)

شَعْرٌ hair

شِعْرٌ *pl.* أَشْعَارٌ poetry; feeling, knowledge, perception

لَيْتَ شِعْرِي would that I knew!

شَعِيرٌ barley

شَاعِرٌ *pl.* شُعَرَاءُ poet

مَشْعَرٌ *pl.* مَشَاعِرُ feeling, sense

(شعل)

شَعَلَ (ـُ) to kindle

(شغل)

تَشَاغَلَ VI to pretend to be busy

اِشْتَغَلَ VIII to be occupied, work

شُغْلٌ *pl.* أَشْغَالٌ work, business

مَشْغُولٌ busy, occupied

(شفف)

شَفَّافٌ transparent, very fine

(شفق)

شَفَقَ (ـَ) (*with* عَلَى) to pity

شَفَقَةٌ compassion, pity

(شفه)

شَفَةٌ, شِفَاهٌ, شَفَهَاتٌ, شَفَوَاتٌ *pl.* شَفَةٌ lip

(شفى)

شَفَى (ـِ) to heal, cure

شِفَاءٌ cure, recovery

مُسْتَشْفًى *pl.* مُسْتَشْفَيَاتٌ hospital

(شقق)

شَقَّ (ـُ) to split, cleave

شَاقٌّ hard, severe, troublesome

أَعْمَالٌ شَاقَّةٌ penal servitude

شَقِيقٌ *pl.* أَشِقَّاءُ blood brother

مَشَقَّةٌ *pl.* مَشَاقٌّ misfortune, hardship

مُشْتَقٌّ derived (a word)

(شقر)

أَشْقَرُ *f.* شَقْرَاءُ *pl.* شُقْرٌ reddish-coloured

(شقو)

شَقَاءٌ misery, destitution

شَقِيٌّ *pl.* أَشْقِيَاءُ miserable, abject

(شكك)

شَكَّ (ـُ) (*with* فِي) to doubt

شَكٌّ *pl.* شُكُوكٌ doubt

(شكر)

شَكَرَ (ـُ) *v.n.* شُكْرٌ to thank

تَشَكَّرَ V to be grateful, thankful

شَاكِرٌ thankful

(شكل)

شَكَّلَ II to form, fashion; to mark with vowel points

شَاكَلَ III to bear resemblance to, be like

شَكْلٌ *pl.* أَشْكَالٌ shape, form kind, sort; vowel point

مُشْكِلَةٌ *pl.* مَشَاكِلُ difficult matter, problem

(شكو)

شَكَا (ـُ) (مِنْ, عَنْ) to complain (of)

شَكْوَةٌ, شَكْوَى *pl.* شَكَاوٍ complaint

(شلح)

شَلَحَ (ـَ) to strip, undress, *intrans.*

شَلَّحَ II to rob, plunder, strip

(شمم)

شَمَّ (ـُ) to smell, *trans.*

(شمخ)

شَامِخٌ high, lofty

(شمس)

شَمْسٌ (*f.*) *pl.* شُمُوسٌ sun

(شمع)

شَمْعَةٌ wax candle

(شمل)

شَمَلَ (ـُ) to include, embrace

اِشْتَمَلَ عَلَى VIII to contain, comprise

شَمَالٌ north

شِمَالٌ left hand

شَامِلٌ comprehensive

(شنع)

شَنِيعٌ ugly, foul

(شهب)

شُهْبٌ *pl.* شَهْبَاءُ *f.* أَشْهَبُ grey

اَلشَّهْبَاءُ a name of Aleppo

(شهد)

شَهِدَ (ـَ) to witness, testify

شَاهَدَ III to see, witness

اِسْتَشْهَدَ X to call to witness

شَهَادَةٌ evidence, testimony; certificate, diploma; martyrdom

شَاهِدٌ witness

شَهِيدٌ *pl.* شُهَدَاءُ martyr

مَشْهَدٌ scene; place of martyrdom; town in Persia

(شهر)

شَهَرَ (ـُـ) (*with* بِ) to make public, divulge

أَشْهَرَ (عَلَى) IV to draw a weapon (against)

شَهْرٌ *pl.* أَشْهُرٌ, شُهُورٌ month

شَهِيرٌ, مَشْهُورٌ famous

(شهق)

شَاهِقٌ *pl.* شَوَاهِقُ high, lofty

(شهى)

اِشْتَهَى VIII to desire eagerly, covet

شَهْوَةٌ *pl.* شَهَوَاتٌ pleasure, indulgence

شَهِيٌّ longing for; appetising

(شور)

شَاوَرَ III to seek advice, consult

أَشَارَ إِلَى IV to indicate, refer to

أَشَارَ عَلَى IV to advise

اِسْتَشَارَ X see شَاوَرَ

مَجْلِسُ الشُّورَى council

إِشَارَةٌ indication, sign, signal, hint

إِشَارَةً إِلَى (لِ) with reference to

مُشَارٌ إِلَيْهِ (إِلَيْهَا etc.) aforesaid, referred to

مَشُورَةٌ advice, consultation, counsel

مُسْتَشَارٌ advisor

(شوش)

شُوَّاشٌ *pl.* شَاوُوشٌ, شَاوُشٌ commissionaire, messenger (*Magh.*)

شَاوِيشٌ *pl.* اتٌ — sergeant

(شوق)

اِشْتَاقَ إِلَى VIII to long for

شَوْقٌ *pl.* أَشْوَاقٌ longing, desire

(شوك)

شَوْكٌ *pl.* أَشْوَاكٌ thorn

شَوْكَةٌ fork, thorn

(شول)

شَوَّالٌ 10th month of Islamic calendar

(شوه)

شَاةٌ *pl.* شَاءٌ, شِيَاهٌ ewe, sheep

(شوى)

شَوَى (ـِ) to roast, *trans.*

شَايٌ tea

(شيأ)

شَاءَ (ـَ) to wish, will

إِنْ شَاءَ اللّٰهُ (also written . . . إِنْشَاءَ) if God wills! (D.V.)

شَيْءٌ *pl.* أَشْيَاءُ thing (with *neg.* = nothing)

مَشِيئَةٌ wish, will

(شيب)

مَشِيبٌ old age

شَائِبٌ old, white-haired

(شيخ)

شَيْخٌ *pl.* شُيُوخٌ, مَشَائِخُ sheikh, old man, tribal leader, title of respect

مَشِيخَةٌ sheikhdom

(شيد)

شَيَّدَ II to build up

(شيع)

شَاعَ (ـِ) to be spread abroad, published

أَشَاعَ IV to publish, disseminate news, make public

إِشَاعَةٌ widespread report, rumour

شَائِعٌ widespread, prevalent

شِيعَةٌ Shī'a sect of Islam; of the followers of Ali

شِيعِيٌّ Shī'ite, Shī'i, follower of the shī'a

شُيُوعِيَّةٌ communism

شُيُوعِيٌّ Communist

(شيل)

شَالَ (ـِ) to lift up, take away

ص

(صبب)

صَبَّ (ـُ) to pour out

(صبح)

أَصْبَحَ IV to become; (*lit.* to do in the morning; to enter upon the morning)

صَبَاحٌ, صُبْحٌ *pl.* أَصْبَاحٌ morning

صَبَاحُ الْخَيْرِ Good morning!

صَبِيحٌ beautiful, comely

مِصْبَاحٌ *pl.* مَصَابِيحُ lamp, torch

(صبر)

صَبَرَ (ـِـ) to be patient; to persevere in, bear patiently (with عَلَى)

صَبْرٌ patience

صَابِرٌ patient, *adj.*

صَبُورٌ (very) patient

(صبع)

أُصْبُعٌ, إِصْبَعٌ *pl.* أَصَابِعُ finger

(صبغ)

صَبَغَ (ـُـ) to dye, colour

صَبَّاغٌ dyer

(صبن)

صَابُونٌ soap

(صبو)

صَبِيٌّ *pl.* صِبْيَانٌ youth, boy

صَبِيَّةٌ *pl.* صَبَايَا young girl

(صحح)

صَحَّ (ـِـ) to be sound, true, correct; recover from an illness

يَصِحُّ الْقَوْلُ it is true to say

صَحَّحَ II to correct, make sound, valid

صِحَّةٌ health, validity, correctness

صَحِيحٌ correct, right, valid

إِصْحَاحٌ *pl.* ـَاتٌ chapter of a book (of Holy Scripture)

(صحب)

صَحِبَ (ـَـ), صَاحَبَ III to accompany, be the friend of

اِصْطَحَبَ VIII to keep company with one another

صُحْبَةٌ company (of friends)

صَحْبٌ, أَصْحَابٌ *pl.* صَاحِبٌ friend, companion; owner, possessor, master

اَلصَّحَابَةُ the companions of Muhammad

(صحر)

صَحْرَاءُ *pl.* صَحَارَى, صَحْرَاوَاتٌ desert

(صحف)

صَحِيفَةٌ *pl.* صُحُفٌ, صَحَائِفُ page (of a book)

صَحَافِيٌّ, صُحُفِيٌّ journalist (*mod.*)

صَحَافَةٌ journalism, the press (*mod.*)

مُصْحَفٌ *pl.* مَصَاحِفُ Qur'ān, prayer-book

(صحن)

صَحْنٌ *pl.* صُحُونٌ plate

صَحْنُ الدَّارِ courtyard of a house

(صحو)

صَحَا (ـُ) to be clear, bright (of sky, weather, etc.); to awake from sleep

صَاحٍ clear (day, sky, weather etc.); awake, conscious

(صخر)

صَخْرٌ rock

(صدد)

صَدَدٌ subject matter

بِصَدَدِ concerning, in the matter of

(صدأ)

صَدَأٌ rust

(صدر)

صَدَرَ (ـُ) to go out, issue *intrans.*

صَدَّرَ II to export (*mod.*)

أَصْدَرَ IV to issue, send forth

اِسْتَصْدَرَ X to issue

صَدْرٌ *pl.* صُدُورٌ chest (part of body)

صَادِرَاتٌ exports (*mod.*)

(صدع)

صُدَاعٌ headache

(صدغ)

صُدْغٌ *pl.* أَصْدَاغٌ temple (of forehead)

(صدف)

صَادَفَ III to encounter, come across, happen on

مُصَادَفَةٌ encounter, meeting

صُدْفَةٌ *pl.* صُدَفٌ chance, occurrence

صُدْفَةً, بِالصُّدْفَةِ by chance, coincidence

(صدق)

صَدَقَ (ـُ) to be true, right, sincere, tell the truth

صَدَّقَ II to believe, confirm

صِدْقٌ truth, veracity

صَدَقَةٌ *pl.* ـَاتٌ — alms, charity

صَدَاقَةٌ friendship, sincerity

صِدِّيقٌ trustworthy, faithful (title of the second Caliph, Abu Bakr)

صَدِيقٌ *pl.* أَصْدِقَاءُ, صِدْقَانٌ friend

(صدل)

صَيْدَلَةٌ pharmacy

صَيْدَلِيٌّ *pl.* صَيَادِلَةٌ chemist, druggist, pharmacist

(صدى)

تَصَدَّى لِ V to apply oneself to anything; to oppose

صَدًى *pl.* أَصْدَاءٌ sound, voice, echo

(صرر)

أَصَرَّ عَلَى IV to persist in

(صرح)

صَرَّحَ II to declare clearly; announce; permit

صَرَاحَةٌ clarity

صَرِيحٌ obvious, clear

تَصْرِيحٌ *pl.* ـَاتٌ declaration, permit

(صرخ)

صَرَخَ (ـُ) to cry out

صَرْخَةٌ, صُرَاخٌ a cry

صَارُوخٌ *pl.* صَوَارِيخُ rocket, meteor

(صرط)

صِرَاطٌ way, path (relig.)

(صرع)

صَارَعَ III to struggle, contend with; wrestle

(صرف)

صَرَفَ (ـِ) to spend, use (time), change (money)

تَصَرَّفَ V to carry out, dispose of

اِنْصَرَفَ VII to be removed; depart, go; be changed; be used

صَرْفٌ accidence (*grammar*)

صِرْفٌ pure, unmixed

صَرَّافٌ money-changer, banker, cashier

مَصْرِفٌ *pl.* مَصَارِفُ bank

مَصْرُوفٌ *pl.* مَصْرُوفَاتٌ, مَصَارِيفُ expense, expenditure

مُتَصَرِّفٌ Mutasarrif (governor in some Arab countries)

(صرم)

صَرَمَ (ـِ) to pluck

صِرَامٌ time of trimming palm trees

صَارِمٌ sharp, severe

(صعب)

صُعُوبَةٌ difficulty

صَعْبٌ *pl.* صِعَابٌ difficult, hard

(صعد)

صَعِدَ (ـَـ) *v.n.* صُعُودٌ to ascend

مِنَ الْآنَ فَصَاعِدًا from now onwards

اَلصَّعِيدُ Upper Egypt

(صغر)

صَغُرَ (ـُـ) to be, become, small

اِسْتَصْغَرَ X to belittle, think little of

صِغْرٌ smallness, youth

صَغِيرٌ *pl.* صِغَارٌ small, young

(صغو)

أَصْغَى IV to hearken, listen

(صفف)

صَفٌّ *pl.* صُفُوفٌ line, class, row

(صفح)

صَافَحَ III to shake hands (in greeting)

صَفْحَةٌ *pl.* صَفَحَاتٌ page (of a book); plate

(صفر)

اِصْفَرَّ IX to become yellow, pale

صِفْرٌ *pl.* أَصْفَارٌ zero

صَفَرٌ 2nd month of Islamic calendar

أَصْفَرُ *f.* صَفْرَاءُ *pl.* صُفْرٌ yellow, pale

(صفو)

صَفَا (ـُـ) to be clear, pure

اِصْطَفَى VIII to choose

صَفَاءٌ clearness, purity

صَافٍ pure, clear; net (weight etc.)

مُصْطَفَى Mustafa (*lit.* chosen), pr.n.m.

(صقر)

صَقْرٌ *pl.* صُقُورٌ, أَصْقُرٌ hawk

(صقع)

صَقِيعٌ frost

(صقل)

صَقَلَ (ـُـ) to polish

(صلب)

صَلَبَ (ـِـ) to crucify

صَلِيبٌ crucifix

صَلِيبِيٌّ crusader

(صلح)

صَلَحَ (ـُـ) to be sound, honest; to be suitable, good, fit for (*with* لِ)

صَلَّحَ II to repair

صَالَحَ III to make peace with, reconcile

أَصْلَحَ IV to improve, reform, repair

تَصَالَحَ VI to be reconciled, make peace one with the other

صُلْحٌ peace, reconciliation

صَلَاحٌ goodness; adjustment

إِصْلَاحٌ *pl.* ـَاتٌ reform, improvement

اِصْطِلَاحٌ *pl.* ـَاتٌ technical use, idiom

صَالِحٌ good, proper, honest; self-interest (*mod.*); pr. n. m.

مَصْلَحَةٌ *pl.* مَصَالِحُ interest, advantage, good; administrative department

مُصْطَلَحٌ *pl.* ـَاتٌ (see اِصْطِلَاحٌ)

(صلد)

صَلْدٌ hard, solid

(صلع)

أَصْلَعُ bald

(صلو)

صَلَّى II to pray

صَلَاةٌ, صَلْوَةٌ (*antiq.*) *pl.* صَلَوَاتٌ prayer

مُصَلًّى place of prayer

(صمم)

صَمَّمَ II to plan, design; (*with* عَلَى) to determine upon

تَصْمِيمٌ plan, design

صَمِيمٌ sincere, true

(صمت)

صَمَتَ (ـُ) to be silent

صَمْتٌ silence

صَامِتٌ silent

(صمد)

اَلصَّمَدُ the eternal (God)

(صنبر)

صَنَوْبَرٌ pine (tree)

(صندق)

صُنْدُوقٌ *pl.* صَنَادِيقُ box, chest; fund

(صنع)

صَنَعَ (ـَ) to make, do; manufacture (*mod.*)

اِصْطَنَعَ VIII to be artificial, contrived

صَنَائِعُ, ـَاتٌ *pl.* صِنَاعَةٌ art; industry (*mod.*)

مَصْنَعٌ *pl.* مَصَانِعُ factory

(صنف)

صِنْفٌ *pl.* أَصْنَافٌ, صُنُوفٌ class, category, brand

(صنم)

صَنَمٌ *pl.* أَصْنَامٌ idol

(صوب)

أَصَابَ IV to hit, afflict

مُصِيبَةٌ *pl.* مَصَائِبُ misfortune, calamity

(صوت)

صَوْتٌ *pl.* أَصْوَاتٌ voice, sound; vote (*mod.*)

(صور)

صَوَّرَ II to depict, make a picture

تَصَوَّرَ V to imagine

صُورَةٌ *pl.* صُوَرٌ picture, form, copy; manner

تَصْوِيرٌ *pl.* تَصَاوِيرُ picture

صُورُ Tyre (in Lebanon)

(صوف)

صُوفٌ *pl.* أَصْوَافٌ wool

صُوفِيٌّ Sufi, mystic

(صوم)

صَامَ (ـُ) to fast

صِيَامٌ, صَوْمٌ fasting, fast

صَائِمٌ *pl.* صُوَّامٌ one who fasts: fasting, *adj.*

(صون)

صَانَ (ـُ) to protect, preserve

صِيَانَةٌ preservation, protection, conservation

(صيح)

صَاحَ (ـَ) to cry out

صِيَاحٌ, صَيْحَةٌ cry, shout, shouting

(صيد)

صَادَ (ـِ), تَصَيَّدَ V, اِصْطَادَ VIII to hunt

صَيْدٌ hunt, hunting, *n.*

صَيَّادٌ, صَائِدٌ hunter

صَيْدَا Sidon (in Lebanon)

(صير)

صَارَ (ـِ) to become; (with *imperf.*) begin to, to go

مَصِيرٌ the future, result, outcome

تَقْرِيرُ الْمَصِيرِ self-determination (*mod.*)

(صيف)

صَيْفٌ *pl.* أَصْيَافٌ summer

(صين)

اَلصِّينُ China

صِينِيَّةٌ *pl.* صَوَانِي tray

ض

(ضأل)

ضَئِيلٌ *pl.* ضُؤَلَاءُ thin, small, insignificant

(ضأن)

ضَأْنٌ (*sing.* ضَائِنٌ) sheep (*coll.*)

(ضبب)

ضَبَابَةٌ *pl.* ضَبَابٌ mist (thin cloud)

(ضبط)

ضَبَطَ (ـُـ) to put right, correct, do a thing well, regulate

ضَبْطٌ exactness, correctness

بِالضَّبْطِ exactly

ضَابِطٌ *pl.* ضُبَّاطٌ officer (military)

مَضْبُوطٌ correct, right, well-regulated

(ضبع)

ضَبُعٌ *pl.* ضِبَاعٌ hyena

(ضجج)

ضَجَّةٌ, ضَجِيجٌ tumult, cry

(ضجر)

ضَجَرٌ unrest, disquiet

(ضجع)

ضَجَعَ (ـَـ) to lie, recline

مَضْجَعٌ *pl.* مَضَاجِعُ couch

(ضحك)

ضَحِكَ (ـَـ) *v.n.* ضَحْكٌ to laugh

مُضْحِكٌ funny, comic, laughable

(ضحو)

ضُحًى, ضَحَاءٌ forenoon

ضَحِيَّةٌ *pl.* ضَحَايَا sacrifice, victim

عِيدُ اَلْأَضْحَى Sacrificial Festival (Moslem Festival)

ضَاحِيَةٌ *pl.* ضَوَاحٍ outskirts, suburb of a town

(ضخخ)

مِضَخَّةٌ pump

(ضخم)

ضَخْمٌ *pl.* ضِخَامٌ large, heavy, bulky

(ضدد)

ضَادَّ III to oppose, go against

ضِدّ against, opposite, contrary to *prep.*

(ضرر)

ضَرَّ (ـُـ) to injure, harm

أَضَرَّ IV to injure, harm

اِضْطَرَّ VIII to compel

ضَرَّاء adversity

ضَرَرٌ harm, injury

ضَرِيرٌ *pl.* أَضِرَّاءُ, أَضْرَارٌ blind

ضَرُورِيٌّ necessary, essential

مُضِرٌّ harmful, injurious

(ضرب)

ضَرَبَ (ـِـ) *v.n.* ضَرْبٌ, ضَرْبَةٌ (a blow) to beat; strike a coin; play (a musical instrument)

ضَرَبَ مَثَلاً to quote a proverb, give a parable, example

ضَارَبَ III to fight; have traffic with; compete with

أَضْرَبَ عَنْ IV to quit, cease (work, etc.); to go on strike (*mod.*)

اِضْطَرَبَ VIII to be agitated, troubled, unsettled

ضَرْبٌ pl. ضُرُوبٌ kind, manner

إِضْرَابٌ *pl.* اتٌ — strike (*mod.*)

ضَرِيبَةٌ *pl.* ضَرَائِبُ tax, impost

اِضْطِرَابٌ *pl.* اتٌ — trouble, agitation (often used in political sense)

(ضرط)

ضَرَطَ (ـِـ) to fart, break wind

(ضرع)

ضَارَعَ III to resemble

تَضَرَّعَ (إِلَى) V to beseech

(ضرو)

ضَارٍ *f.* ضَارِيَةٌ *pl.* ضَوَارٍ voracious, carnivorous (beast)

(ضعف)

ضَعُفَ (ـُـ) to be, become, weak

تَضَاعَفَ VI to be doubled

ضُعْفٌ weakness

ضِعْفٌ *pl.* أَضْعَافٌ double

ضَعِيفٌ *pl.* ضُعَفَاءُ weak

(ضغط)

ضَغَطَ (ـِـ) to press, squeeze

ضَغْطٌ pressure, compulsion

(ضفف)

ضِفَّةٌ *pl.* ضِفَافٌ bank, side, of a river

(ضلل)

ضَلَّ (ـِـ) to err, wander; stray from path (relig.)

ضَالٌّ *pl.* ضَالُّونَ strayed, erring

(ضلع)

ضَلْعٌ *pl.* ضُلُوعٌ rib

(ضمم)

ضَمَّ (ـُـ) to collect, gather, amalgamate

اِنْضَمَّ (إِلَى, مَعَ) VII to join

(ضمحل)

اِضْمَحَلَّ (*quad.*) IV to vanish, disappear, grow faint, dwindle away

(ضمر)

ضَمِيرٌ *pl.* ضَمَائِرُ conscience; pronoun

(ضمن)

ضَمَّنَ (ـِـ) to include, guarantee

تَضَمَّنَ V to include, comprise

ضِمْنَ (with following *gen.*) within, inside, enclosed (*prep.*)

ضَمَانٌ guarantee

مَضْمُونٌ guaranteed

مَضْمُونٌ *pl.* اتٌ — contents (of a letter)

(ضنن)

ضَنَّ (ـِـ) بِ to withhold, keep back

(ضهد)

اِضْطَهَدَ VIII to persecute, maltreat

(ضهى)

ضَاهَى III to resemble (a person or thing)

(ضوأ)

أَضَاءَ IV to light, *trans.*

ضَوْءٌ *pl.* أَضْوَاءٌ light

(ضوض)

ضَوْضَاءُ, ضَوْضًى noise, uproar, clamour

(ضيع)

ضَاعَ (ـِـ) to be lost

أَضَاعَ IV to lose

ضَيْعَةٌ *pl.* ضِيَاعٌ village

(ضيف)

أَضَافَ IV to treat with hospitality

أَضَافَ (إِلَى) IV to add, join (to)

ضَيْفٌ *pl.* ضُيُوفٌ guest

إِضَافَةٌ addition, annexation, joining

إِضَافِيٌّ additional, auxiliary

(ضيق)

ضَايَقَ III to annoy, oppress

ضِيقٌ need, anxiety

ضَيِّقٌ narrow

ط

(طبب)

طِبٌّ medicine (the art of)

طَبِيبٌ *pl.* أَطِبَّاءُ physician

(طبخ)

طَبَخَ (ـُـ) *v.n.* طَبْخٌ to cook, *trans.*

طَبِيخٌ cooked food

طَبَّاخٌ a cook

مَطْبَخٌ *pl.* مَطَابِخُ kitchen

(طبع)

طَبَعَ (ـَـ) *v.n.* طَبَاعَةٌ, طَبْعٌ to print, stamp

طَبْعًا naturally

طَبِيعَةٌ *pl.* طَبَائِعُ nature

طَابِعٌ *pl.* طَوَابِعُ stamp, seal, signet

طَابِعُ بَرِيدٍ postage stamp

اِنْطِبَاعٌ *pl.* اتٌ — impression

مَطْبَعَةٌ *pl.* مَطَابِعُ printing press

(طبق)

طَابَقَ III to agree, conform with

طِبْقًا لِ in accordance with, conformance with

طَبَقٌ *pl.* أَطْبَاقٌ plate, tray

طَبَقَةٌ *pl.* اتٌ — grade, layer, stratum, class

طَابِقٌ pl. طَوَابِقُ floor, storey

(طحن)

طَحَنَ (ـُـ) *v.n.* طَحْنٌ to mill, grind (flour)

طَاحُونٌ *pl.* طَوَاحِينُ mill

(طرأ)

طَرَأَ عَلَى (ـُـ) to happen to, befall one suddenly

أَطْرَأَ IV to praise highly, overwhelm with praise

طَارِئَةٌ *pl.* طَوَارِئُ emergency, accident, mishap

(طرب)

طَرَّبَ II to sing, chant, trill

(طرح)

طَرَحَ (ـَـ) to throw, cast down; subtract (math.)

مَطْرَحٌ *pl.* مَطَارِحُ place (*Syr.* and *Eg.*)

طَرِيحٌ *pl.* طَرْحَى prostrate, thrown on the ground

(طرد)

طَرَدَ (ـُـ) to expel, drive away

اِسْتَطْرَدَ X to digress

طَرْدٌ *pl.* طُرُودٌ parcel, bale

طَرِيدٌ expelled, outcast

(طرز)

طَرْزٌ form, shape, manner, style

طِرَازٌ *pl.* طُرُزٌ model, style; embroidery

(طرش)

أَطْرَشُ *f.* طَرْشَاءُ, *pl.* طُرْشٌ deaf

(طرف)

طَرَفٌ *pl.* أَطْرَافٌ side, end, part

(طرق)

طَرَقَ (ـُـ) to strike, knock at

طَرِيقٌ (*m.* or *f.*) *pl.* طُرُقٌ road, way

طَرِيقَةٌ *pl.* طَرَائِقُ path, manner, fashion, method; order (relig.)

(طرو)

طَرِيٌّ fresh, tender, moist

(طعم)

طَعَّمَ II to graft; vaccinate

أَطْعَمَ IV to feed, *trans.*

طَعْمٌ taste, flavour

طَعَامٌ *pl.* أَطْعِمَةٌ food

مَطْعَمٌ *pl.* مَطَاعِمُ restaurant

(طفأ)

طَفِئَ (ـَـ) to go out, be extinguished

أَطْفَأَ IV to extinguish

اِنْطَفَأَ VII to be extinguished, go out

فِرْقَةُ ٱلْمَطَافِئِ fire brigade (*mod.*)

(طفل)

طِفْلٌ *pl.* أَطْفَالٌ child, baby

طُفُولَةٌ, طُفُولِيَّةٌ childhood

(طقس)

طَقْسٌ *pl.* طُقُوسٌ climate, weather; rite, liturgy

(طقم)

طَقْمٌ uniform (dress)

(طلب)

طَلَبَ (ـُ) *v.n.* طَلَبٌ to seek, ask

طَلَبِيَّةٌ order, demand, request

طَالِبٌ *pl.* طَلَبَةٌ, طُلَّابٌ student

مَطْلُوبٌ *pl.* مَطَالِيبُ demand, requirement

(طلسم)

طِلَسْمٌ *pl.* طَلَاسِمُ talisman

(طلع)

طَلَعَ (ـُ) طُلُوعٌ to ascend, go up; rise (of sun)

اِطَّلَعَ VIII to examine (*with* عَلَى)

(طلق)

طَلَّقَ II to divorce

أَطْلَقَ IV to set free, throw, cast

أَطْلَقَ . . . عَلَى to use a word to mean

أَطْلَقَ سَرَاحَهُ to set (him) free

أَطْلَقَ نَارًا ، رَصَاصًا to shoot, fire at (*with* عَلَى)

اِنْطَلَقَ VII to go, depart

طَلِيقٌ free, unfettered

طَلْقُ اللِّسَانِ eloquent of speech

اَلْيَدَيْنِ — liberal, open-handed

اَلْهَوَاءُ اَلطَّلْقُ the open air

طَلَاقٌ divorce

طَلَاقَةٌ fluency, volubility; openness

مُطْلَقًا, عَلَى اَلْاِطْلَاقِ absolutely

مُطْلَقٌ absolute, free, unrestricted

(طلو)

طَلَاوَةٌ beauty, elegance

(طمر)

طِمْرٌ *pl.* أَطْمَارٌ tatters, rags

(طمع)

طَمِعَ (ـَ) to covet, desire

طَمَعٌ greed, avidity

(طمن)

اِطْمَأَنَّ (*quad.*) IV to feel secure, tranquil, calm oneself

طُمَأْنِينَةٌ, اِطْمِئْنَانٌ tranquillity, reassurance, feeling of security

مُطْمَئِنٌّ tranquil, at ease

(طهر)

طَهُرَ (ـُ) to be clean, pure

طَهَّرَ II to purify, cleanse, circumcize

طُهُورٌ purity

طَاهِرٌ pure, clean

(طهو)

طَهَا (ـُ) to cook

طَاهٍ *pl.* طُهَاةٌ cook

(طور)

تَطَوَّرَ V to be developed, evolve through time, by stages

طَوْرٌ *pl.* أَطْوَارٌ stage, time, state

طَوْرًا بَعْدَ طَوْرٍ time after time

طُورٌ mountain; Mount Sinai

تَطَوُّرٌ *pl.* اتٌ — transition, development, evolving

(طوس)

طَاوُوسٌ *pl.* طَوَاوِيسُ peacock

(طوع)

أَطَاعَ IV to-obey

تَطَوَّعَ V to do voluntarily, volunteer

اِسْتَطَاعَ X to be able

طَاعَةٌ obedience

طَاعَةً, طَوْعًا voluntarily, willingly

سَمْعًا وَطَاعَةً at your service (*lit.* hearing and obeying)

تَطَوُّعًا voluntarily

اِسْتِطَاعَةٌ ability, power

مُطِيعٌ obedient

مُتَطَوِّعٌ volunteer

مُسْتَطَاعٌ possible

(طوف)

طَافَ (ـُ) to go round, circumambulate

طَوَافٌ Circumambulation ceremony (Pilgrimage to Mecca)

طُوفَانٌ flood, deluge

طَائِفَةٌ party, sect, community, denomination

مُطَوِّفٌ Mecca pilgrimage guide

(طوق)

أَطَاقَ IV to be able, bear, support

طَاقَةٌ ability, power; window

(طول)

طَالَ (ـُـ) to be long

طَالَمَا . . . (followed by *verb*) for a long time

طَوَّلَ II to make long; take a long time in (*with* فِي)

أَطَالَ IV to make long, lengthen, extend

طُولٌ length

طَائِلٌ advantage, benefit

طَاوِلَةٌ *pl.* اتٌ — table (*Syr.*); the game of backgammon

طَوِيلٌ *pl.* طِوَالٌ long, tall

(طوى)

طَوَى (ـِـ) to fold, fold up

فِي طَيِّهِ herewith, enclosed

(طيب)

طَابَ (ـِـ) to be good, calm oneself

طَابَتْ نَفْسُهُ to be cheerful

طَيَّبَ II to spice, perfume

طِيبٌ *pl.* أَطْيَابٌ spice, perfume

طَيِّبٌ good *adj.*

طَيِّبَةٌ *pl.* اتٌ — good thing

طُوبَى blessedness

(طير)

طَارَ (ـَـ) to fly

أَطَارَ IV to cause to fly

طَيْرٌ, طَائِرٌ *pl.* طُيُورٌ bird

طَيَرَانٌ flying, *n.*, flight of a bird; aviation (*mod.*)

طِيَرَةٌ portent, evil omen

طَيَّارٌ air pilot

طَائِرَةٌ, طَيَّارَةٌ aeroplane, aircraft

مَطَارٌ aerodrome, airport

(طين)

طِينٌ clay, mud, mortar

ظ

(ظبى)

ظَبْيٌ gazelle

(ظرف)

اِسْتَظْرَفَ X to find or consider clever or agreeable

ظَرْفٌ *pl.* ظُرُوفٌ vessel, receptacle, envelope; circumstance, space of time

ظَرْفُ فِنْجَانٍ saucer

ظَرِيفٌ *pl.* ظُرَفَاءُ witty person agreeable; pr. n. m.

(ظفر)

ظَفِرَ بِـ (ـَ) to conquer, overcome

ظَفْرٌ success, victory

ظُفْرٌ *pl.* أَظْفَارٌ, أَظَافِيرُ finger nail, claw

(ظلل)

ظَلَّ (ـَ) to continue, remain

ظَلَّ يَفْعَلُ to continue to do, act

ظِلٌّ shade

مُظَلَّلٌ shady

(ظلم)

ظَلَمَ (ـِ) to oppress, wrong, harm

أَظْلَمَ IV to be, become, dark

ظُلْمٌ oppression, ill-treatment

ظُلْمَةٌ, ظَلَامٌ dark, *n.* darkness

ظَالِمٌ *pl.* ـُونَ, ظَلَمَةٌ oppresser

مُظْلِمٌ dark, *adj.*

مَظْلُومٌ oppressed; having a grievance (*mod.*)

(ظمأ)

ظَمِئَ (ـَ) to be thirsty

ظَمْءٌ thirst

ظَمْآنُ, ظَمِيءٌ thirsty

(ظنن)

ظَنَّ (ـُ) to think

ظَنٌّ *pl.* ظُنُونٌ thought, supposition

(ظهر)

ظَهَرَ (ـَ) *v.n.* ظُهُورٌ to appear, seem

أَظْهَرَ IV to show

تَظَاهَرَ VI to feign, make a show of, demonstrate

ظَهْرٌ *pl.* ظُهُورٌ back (anatomical), reverse side

بَعْدَ الظُّهْرِ; ظُهْرٌ noon; afternoon

ظَاهِرٌ manifest, external

مَظْهَرٌ *pl.* مَظَاهِرُ appearance

مُظَاهَرَةٌ demonstration (*political, etc.*)

ع

(عبأ)

عِبْءٌ *pl.* أَعْبَاءٌ burden, load

عُبِّيٌّ, أُعْبِيَّةٌ *pl.* عَبَاءَةٌ, عَبَاءٌ camel-hair cloak of Bedouin

(عبث)

عَبَثًا to no purpose, in vain

(عبد)

عَبَدَ (ـُ) *v.n.* عِبَادَةٌ to worship

عَبَّدَ II to build, construct a road

اِسْتَعْبَدَ X to enslave

عِبَادَةٌ religious service, worship

عُبُودِيَّةٌ bondage, slavery

عَبْدٌ *pl.* عَبِيدٌ; عَبْدُ اللهِ servant, slave; Abdullah, Abdullahi, pr. n. m.

عَبْدٌ *pl.* عِبَادٌ worshipper

عَابِدٌ *pl.* عُبَّادٌ, عَبَدَةٌ, —ُونَ worshipper

مَعْبَدٌ *pl.* مَعَابِدُ temple, place of worship

(عبر)

عَبَرَ (ـُ) *v.n.* عُبُورٌ to pass, cross, cross over

عَبَّرَ (عَنْ) II to explain, express

اِعْتَبَرَ VIII to consider, esteem, reckon

عَبْرَ over, across (on the other side)

عَبْرَةٌ *pl.* —اتٌ tear

عِبْرَانِيٌّ, عِبْرِيٌّ Hebrew

عِبَارَةٌ expression, style, diction

هٰذَا عِبَارَةٌ عَنْ . . . that means

اِعْتِبَارًا مِنْ . . . effective from . . . . , in effect from . . . (*mod.*)

عَابِرُ السَّبِيلِ wayfarer

(عبس)

عَبَسَ (ـِ) to frown

عَبَّاسٌ Abbas, pr. n. m. (*lit.* lion)

بَنُو العَبَّاسِ the Abbasids

(عبو)

عَبَّى II to fill

عَبَّى جَيْشًا to mobilise army

(عتب)

عَاتَبَ III to blame, censure, reproach, reprove

عَتَبَةٌ *pl.* —اتٌ threshold

(عتق)

أَعْتَقَ IV to free, emancipate

عَاتِقٌ *pl.* عَوَاتِقُ shoulder

عَتِيقٌ *pl.* عُتُقٌ old, antiquated

(عتل)

عَتَّالٌ porter

(عتم)

عَتَمَ (ـِـ) to become dark

عَتْمَةٌ darkness

(عثر)

عَثَرَ عَلَى (ـُـ) to stumble (upon)

(عثم)

عُثْمَانُ Othman, Uthman, pr. n. m.

عُثْمَانِيٌّ Ottoman, *n.* and *adj.*

اَلْعُثْمَانِيُّونَ the Ottoman Turks

(عجب)

عَجِبَ (ـَـ) to wonder

أَعْجَبَ بِ IV to admire, be pleased with

تَعَجَّبَ (مِنْ) V to wonder, be surprised (at)

عَجِيبٌ wonderful, strange

عَجِيبَةٌ *pl.* عَجَائِبُ a wonder

(عجز)

عَجَزَ (عَنْ) (ـِـ) to be unable (to), helpless

عَاجِزٌ helpless, unable, impotent

عَجُوزٌ *pl.* عَجَائِزُ old (woman)

مُعْجِزَةٌ *pl.* ـَاتٌ — miracle

(عجل)

عَجِلَ (ـَـ), اِسْتَعْجَلَ X to hurry, hasten, be quick

عَجَلٌ, عَجَلَةٌ haste, hurry

عِجْلٌ *pl.* عُجُولٌ calf

عَجَلَةٌ cart-wheel; bicycle (*mod.*)

تَعْجِيلٌ (see عَجَلٌ)

عَاجِلاً soon, quickly

عَاجِلاً أَمْ آجِلاً sooner or later

(عجم)

بِلَادُ العجم, اَلْعَجَمُ name given to Persia by Arabs

أَعْجَمِيٌّ foreign, non-Arab, Persian; obscure in language

(عجن)

عَجَنَ (ـُـ) to knead

(عدد)

عَدَّ (ـُـ) to number, count, regard

عَدَّدَ II to keen, recount the praises of the dead

أَعَدَّ IV to prepare, make ready

تَعَدَّدَ V to be multiplied, numerous

اِسْتَعَدَّ X to be ready, prepare oneself

عَدَدٌ *pl.* أَعْدَادٌ number, *n.*

عِدَّةٌ *pl.* عِدَدٌ a number, several

تَعْدَادٌ enumeration

اِسْتِعْدَادٌ preparedness, readiness, ability, aptitude

عَدِيدٌ, مُتَعَدِّدٌ numerous

عُدَّةٌ (*sing.* عُدَّةٌ) equipment

مُسْتَعِدٌّ ready, prepared (of a person)

(عدس)

عَدَسٌ lentils

(عدل)

عَدَلَ (ـِ) to act justly

عَدَّلَ II to modify, adjust, straighten, make equal

عَادَلَ III to be equivalent to

اِعْتَدَلَ VIII to be straight, moderate

عَدْلٌ, عَدَالَةٌ justice

اِعْتِدَالٌ moderation, equality, equinox

عَادِلٌ just, upright, *n.* and *adj.*

مُعَدَّلٌ average

مُعْتَدِلٌ temperate, moderate

(عدم)

عَدِمَ (ـَ) to lack, want, cease to exist

أَعْدَمَ IV to deprive of, annihilate, execute

عَدَمٌ lack of, non-existence

عَدِيمٌ lacking, *adj.*

(عدن)

عَدَنُ Aden

جَنَّاتُ عَدْنٍ Paradise, Garden of Eden

مَعْدِنٌ *pl.* مَعَادِنُ mineral, metal, mine

(عدو)

عَدَا (ـُ) to run; infect

عَادَى III to treat as an enemy

أَعْدَى IV to infect (with a disease)

اِعْتَدَى عَلَى VIII to be hostile towards

عَدَاوَةٌ hostility, enmity

عَدَا عَنْ, مَا عَدَا save, except, beside

عَدُوٌّ *pl.* أَعْدَاءٌ enemy

(عذب)

عَذَّبَ II to torment, torture, make suffer

تَعَذَّبَ V to suffer, be punished

عَذَابٌ punishment, torment

عُذُوبَةٌ sweetness, agreeableness

عَذْبٌ sweet (water)

(عذر)

عَذَرَ (ـِ) to excuse

تَعَذَّرَ V, اِعْتَذَرَ IV to apologise; be effaced

تَعَذَّرَ عَلَى V to be impossible

عُذْرٌ *pl.* أَعْذَارٌ excuse, apology, plea

عَذْرَاءُ *pl.* عَذَارَى virgin

(عذق)

عَذْقٌ *pl.* أَعْذَاقٌ palm tree

(عرب)

عَرَّبَ II to Arabize (of a foreign word), translate, render, into Arabic

أَعْرَبَ IV to express clearly, parse, speak a good Arabic style

تَعَرَّبَ V, اِسْتَعْرَبَ X to become an Arab, adopt customs, etc. of the Arabs

عَرَبِيٌّ *pl.* عَرَبٌ, *pl. pl.* أَعْرَابٌ Arab, Arabic

أَعْرَابِيٌّ desert Arab, Bedouin

اَلْعَرَبُ اَلْعَرْبَاءُ the pure Arabs

تَعْرِيبٌ Arabicizing, rendering into Arabic

إِعْرَابٌ syntax, parsing

عَرَبَةٌ *pl.* اتٌ — cart, carriage, cab; motor car (Egypt and Sudan)

عُرُوبَةٌ quality or state of being an Arab; "Arabdom", Arabism (*mod.*)

عُرْبُونٌ *pl.* عَرَابِينُ pledge, earnest

مُعْرَبٌ declinable (word)

(عرج)

أَعْرَجُ *f.* عَرْجَاءُ *pl.* عُرْجٌ lame

(عرس)

عَرُوسٌ *pl.* عَرَائِسُ bride

عَرِيسٌ *pl.* عُرْسٌ bridegroom

(عرش)

عَرْشٌ *pl.* عُرُوشٌ throne

(عرض)

عَرَضَ (ـِ) to offer, present, happen to, befall, expose

عَرَّضَ II to widen; expose to (*with* لِ)

عَارَضَ III to oppose, contradict

تَعَرَّضَ لِ V to interfere in

اِعْتَرَضَ VIII to review (army, troop, etc.); (*with* عَلَى) to oppose, object to

عَرْضٌ *pl.* عُرُوضٌ breadth, width; exhibition, review; submission, presentation

يَوْمُ الْعَرْضِ Day of Judgment

عَرْضْحَالٌ *pl.* ـَات — (*mod.*) petition

عِرْضٌ honour, good repute

عَرَضًا by chance, accidentally

عَارِضٌ *pl.* عَوَارِضُ accident

عَرِيضٌ *pl.* عِرَاضٌ wide, broad

عَرِيضَةٌ petition

مَعْرِضٌ *pl.* مَعَارِضُ exhibition, exposition; topics of conversation (in *pl.*)

مَعْرُوضٌ petition, offered, presented

مُعَارَضَةٌ opposition

(عرف)

عَرَفَ (ـِ) to know, get to know

عَرَّفَ II to inform, make known, introduce (one person to another)

تَعَارَفَ VI to know each other

اِعْتَرَفَ (بِ) VIII to acknowledge, admit, confess

عُرْفٌ acknowledgment; common language, custom

فِي عُرْفِي in my opinion

مَعْرِفَةٌ *pl.* مَعَارِفُ knowledge, acquaintance

مَعْرُوفٌ favour, good deed (*lit.* known)

(عرق)

عَرِقَ (ـَ) to sweat, perspire

عَرَقٌ perspiration

عَرَقٌ arak, distilled spirit (dates, raisins, etc.)

عِرْقٌ *pl.* عُرُوقٌ vein, artery, root

عَرِيقٌ noble, rooted

اَلْعِرَاقُ Iraq

(عرقل)

تَعَرْقَلَ (*quad.*) II to be confused, entangled, complicated

عَرَاقِيلُ difficulties, complications

(عرك)

عَارَكَ III to fight

مَعْرَكَةٌ *pl.* مَعَارِكُ battle

(عرى)

عَارٍ *pl.* عُرَاةٌ naked, free (from)

عُرْيَانٌ *pl.* عُرْيَانُونَ naked

(عزز)

عَزَّ (ـِـ) to be mighty, noble, dear

عَزَّ وَجَلَّ (اللهُ) God, exalted and magnified (be his name)!

عِزَّةٌ power, might

عَزِيزٌ dear, powerful

(عزب)

أَعْزَبُ *f.* عَزْبَاءُ *pl.* عُزْبٌ unmarried, celibate

(عزف)

عَزَفَ (على) (ـِـ) to play upon a musical instrument

(عزل)

عَزَلَ (ـِـ) to remove, set apart, discharge, depose (from office); insulate (*mod.*)

اِعْتَزَلَ VIII to retire from, abdicate, isolate oneself

عَازِلٌ insulator (*mod.*)

مُعْتَزِلٌ Mu'tazilite, seceder (in Islam), dissenter

(عزم)

عَزَمَ (ـِـ) to invite; make a spell, recite charms

عَزَمَ عَلَى to determine upon, resolve to do

عَزْمٌ resolution, purpose

عَازِمٌ firm, resolute, determined

عَزِيمَةٌ invitation

(عزى)

عَزَّى II to comfort

(عسر)

عَسُرَ (على) (ـُـ) to be difficult (for)

عَسَّرَ II to make difficult

عُسْرٌ difficulty

عَسِيرٌ difficult

(عسكر)

عَسْكَرٌ pl. عَسَاكِرُ army, troops, soldiery

عَسْكَرِيٌّ soldier, military

عَسْكَرِيَّةٌ military service, the military

مُعَسْكَرٌ pl. ـاتٌ — army camp

(عسل)

عَسَلٌ honey

(عسى)

عَسَى it may be, perhaps

(عشش)

عُشٌّ pl. عِشَاشٌ nest (of bird)

(عشب)

عُشْبٌ pl. أَعْشَابٌ green herb, grass, pasturage, herbiage

(عشر)

عَاشَرَ III to associate with, be in company with

عُشْرٌ pl. أَعْشَارٌ tenth, tithe

عَشَرَةٌ f. عَشْرٌ ten

عِشْرُونَ twenty

عَاشِرٌ tenth (ordinal)

عَاشُورَاءُ 10th day of Muharram

عَشِيرَةٌ pl. عَشَائِرُ tribe, kinsfolk

مُعَاشَرَةٌ social intercourse

(عشق)

عَشِقَ (ـَ) to love, have passion for

عِشْقٌ love, passion

عَاشِقٌ pl. عُشَّاقٌ lover

مَعْشُوقٌ beloved one

(عشو)

تَعَشَّى V to sup, eat in the evening

عَشَاءٌ evening meal (time)

عَشِيَّةٌ pl. عَشَايَا evening

(عصب)

عَصَبٌ pl. أَعْصَابٌ nerve, sinew

عَصَبِيٌّ nervous, sinewy

عُصْبَةٌ pl. عُصَبٌ troop, band, group

تَعَصُّبٌ, عَصَبِيَّةٌ obstinacy, fanaticism, extremism, bigotry (in religion, politics, etc.)

مُتَعَصِّبٌ fanatical, fanatic, extremist

(عصر)

عَاصَرَ III to be contemporary with

عَصْرٌ *pl.* عُصُورٌ time, age, epoch, afternoon

صَلَاةُ ٱلْعَصْرِ afternoon prayer (Muslim)

مُعَاصِرٌ contemporary

مَعْصَرٌ, مَعْصَرَةٌ *pl.* مَعَاصِرُ place where one presses fruit

(عصف)

عَاصِفَةٌ *pl.* عَوَاصِفُ hurricane, storm, tempest

(عصفر)

عُصْفُورٌ *pl.* عَصَافِيرُ sparrow, small bird

(عصم)

عَاصِمَةٌ *pl.* عَوَاصِمُ capital city

مِعْصَمٌ *pl.* مَعَاصِمُ wrist

(عصى)

عَصَى (ـِ) to rebel

عَصًا *pl.* عِصِيٌّ stick, cane

عِصْيَانٌ disobedience

عَاصٍ *pl.* عُصَاةٌ rebel, rebellious

(عضض)

عَضَّ (ـُ) to bite

(عضد)

عَضَدَ (ـُ) to aid, assist

تَعَاضُدٌ co-operation

(عضل)

عَضَلٌ, ـ, اتٌ *pl.* عَضَلَةٌ muscle

(عضو)

عُضْوٌ *pl.* أَعْضَاءٌ member, limb

(عطر)

عَطَّرَ II to scent, perfume

عِطْرٌ *pl.* أَعْطَارٌ perfume, scent

عَاطِرٌ sweet-smelling

عَطَّارٌ grocer

(عطس)

عَطَسَ (ـُ) to sneeze

(عطش)

عَطْشَانُ *pl.* عَطْشَى, عَطَاشَى thirsty

عَاطِشٌ thirsty

(عطف)

عَطَفَ كَلِمَةً (ـِ) to join one word to another by a conjunction

عَطَفَ عَلَى to be kind to, have feeling, or pity, for

إِنْعَطَفَ VII to be bent, inclined

عَطْفَةٌ lane, side street, turning

عَاطِفَةٌ *pl.* عَوَاطِفُ kindness, pity, feeling, emotion

(عطل)

عَطَلَ (ـُ) to be idle, workless, spoiled; to be devoid of (*with* عَنْ)

عَطَّلَ II to delay, hinder

عُطْلَةٌ vacant time, holiday

عَاطِلٌ idle, void, devoid

مُعَطَّلٌ unemployed

(عطو)

أَعْطَى IV (with *accus.* of person and thing) to give

تَعَاطَى VI to engage in (business, commerce)

اِسْتَعْطَى X to beg

عَطَاءٌ *pl.* عَطَاءَاتٌ gift; offer, tender

(عظم)

عَظْمٌ *pl.* عِظَامٌ bone

عَظَمَةٌ greatness

عَظِيمٌ *pl.* عِظَامٌ, عُظَمَاءُ great, excellent

(عفف)

عَفِيفٌ *pl.* أَعِفَّاءُ virtuous, chaste

(عفر)

عَفَرٌ dust

(عفرت)

عِفْرِيتٌ *pl.* عَفَارِيتُ demon, devil

(عفش)

عَفْشٌ luggage, baggage (*mod. Eg.* and *Syr.*)

(عفن)

عَفِنٌ decayed, rotten

(عفو)

عَفَا (عَنْ) (ـُ) to pardon, forgive

عَافَى III to restore to health

أَعْفَى (عَنْ) IV to exempt, excuse

عَفْوٌ pardon, amnesty

عَافِيَةٌ *pl.* عَوَافٍ, عَافِيَاتٌ good health

(عقب)

عَقَّبَ II to follow on behind

عَاقَبَ III to punish

عَقْبٌ *pl.* أَعْقَابٌ heel of foot

عَقَبَةٌ *pl.* عِقَابٌ mountain road or pass, obstacle

عُقْبَةٌ difficulty, obstacle

عِقَابٌ, مُعَاقَبَةٌ punishment

عُقَابٌ *pl.* عِقْبَانٌ eagle

عُقُوبَةٌ penalty, punishment

عَاقِبَةٌ *pl.* عَوَاقِبُ end, result

يَعْقُوبُ Jacob

(عقد)

عَقَدَ (ـِـ) to tie, knot, bind, conclude, ratify; summon

عَاقَدَ III to make a contract with, enter into a compact with

اِنْعَقَدَ VII to be convened, gather (a meeting)

اِعْتَقَدَ VIII to believe, have a belief

عَقْدٌ *pl.* عُقُودٌ binding, contract; knot; decade

عِقْدٌ *pl.* عُقُودٌ necklace

عُقْدَةٌ *pl.* عُقَدٌ knot, joint; dilemma

عَقِيدَةٌ *pl.* عَقَائِدُ article of faith, belief

مُتَعَقِّدٌ contractor

(عقر)

عَقَارٌ *pl.* اتٌ — real estate, landed property

عَقَّارٌ *pl.* عَقَاقِيرُ drug, aromatic

عَاقِرٌ (*f.*) *pl.* عَوَاقِرُ barren (woman), unfruitful (land)

(عقرب)

عَقْرَبٌ *pl.* عَقَارِبُ scorpion, hand of clock

(عقل)

عَقَلَ (ـُـ) to bind, tie

اِعْتَقَلَ VIII to restrain, intern; confine (as a prisoner)

عَقْلٌ *pl.* عُقُولٌ intelligence, intellect, sense

اِعْتِقَالٌ interment

عِقَالٌ *pl.* عُقُلٌ rope, cord (of bedouin headcloth), tether

عَاقِلٌ *pl.* عُقَلَاءُ intelligent

عَاقِلٌ *pl.* عُقَّالٌ an initiate (among the Druzes)

عَتِيلَةٌ *pl.* اتٌ —, عَقَائِلُ lady, wife

مَعْقِلٌ *pl.* مَعَاقِلُ stronghold, fortress

مُعْتَقَلٌ *pl.* ات — place of interment, concentration camp

مَعْقُولٌ intelligible, reasonable

(عقم)

عَقَمَ (ـِ) to sterilise, disinfect, render barren

عَقِيمٌ sterile, barren, futile

(عكر)

عَكَّرَ II, أَعْكَرَ IV to make turbid, muddle, confuse

(عكس)

عَكَسَ (ـِ) to reverse, invert

عَاكَسَ III to oppose, contradict

اِنْعَكَسَ VII to reflect, be inverted

عَكْسٌ *pl.* أَعْكَاسٌ the opposite or contrary of anything

بِالْعَكْسِ on the contrary

(علل)

عَلَّ (see لَعَلَّ)

عِلَّةٌ *pl.* عِلَلٌ weakness, sickness, disease; cause, reason

عَلِيلٌ sick, weak, diseased, ill

(علب)

عُلْبَةٌ *pl.* عُلَبٌ small box

(علج)

عَالَجَ III to treat (an ill person), treat of (an affair), work at, exercise skill at

مُعَالَجَةٌ, عِلَاجٌ treatment, remedy

(علف)

عَلَفَ (ـِ) to feed (a beast)

عَلَفٌ fodder

مَعْلَفٌ *pl.* مَعَالِفُ manger

(علق)

عَلَّقَ II to hang (up), attach, suspend (on, to عَلَى, بِ)

عَلَّقَ فِي II to note down, comment on

تَعَلَّقَ بِ V to be attached to, appertain to, hang from, depend on

عَلَاقَةٌ *pl.* عَلَائِقُ, ـَاتٌ connection, relation, attachment, liaison

تَعْلِيقٌ news commentary (*mod.*)

تَعَلُّقَاتٌ possessions, properties

مِعْلَقَةٌ *pl.* مَعَالِقُ (for مِلْعَقَةٌ which see) spoon

اَلْمُعَلَّقَاتُ the Mu'allaqat (famous pre-Islamic odes suspended in the Ka'ba in Mecca)

مُعَلِّقٌ news commentator (*mod.*)

(علك)

عَلَكَ (ـُ) to chew

(علم)

عَلِمَ (ـَ) to know, get to know

عَلَّمَ II to teach

أَعْلَمَ IV to inform (doubly or trebly transitive)

تَعَلَّمَ V to learn

اِسْتَعْلَمَ X to ask for information

عِلْمٌ *pl.* عُلُومٌ knowledge, science

تَعْلِيمٌ *pl.* ـَاتٌ, تَعَالِيمُ education, instruction

عَالَمٌ *pl.* عَالَمُونَ world, universe

عَالِمٌ *pl.* عُلَمَاءُ wise, learned man

مُعَلِّمٌ teacher

مُتَعَلِّمٌ educated, educated person

(علن)

عَلَنَ (ـَ) to be open, manifest, public

أَعْلَنَ IV to publish, advertise, inform, declare

عَلَانِيَةً, عَلَنًا publicly, openly

عَلَنِيٌّ public, open

إِعْلَانٌ *pl.* ـَاتٌ — advertisement, announcement

(علو)

عَلَا (ـُ) to rise, be or become high

تَعَالَى VI to be exalted

عُلُوٌّ height

عَلَاوَةً عَلَى in addition to

عَلِيٌّ Ali (pr. n. m.)

عَالٍ high

أَعْلَى *f.* عُلْيَا *pl.* أَعَالٍ higher, highest, nobler; upper part

عَلَى on, upon, against

عَلَى أَنْ provided that; with the intention of

عَلَى يَدِ . . . through, by, at the hands of

(علون)

عُلْوَانٌ (see also عُنْوَانٌ) address, title

(عمم)

عَمَّ (ـُ) to be universal, widespread

عَمّ *pl.* عُمُومَة, أَعْمَام paternal uncle

عُمُوم (the) public

عُمُومًا, عَامَّةً generally

عُمُومِيّ, عَامّ public, general, *adj.*

عَامَّة *pl.* عَوَامّ the generality, the masses

لُغَة عَامِّيَّة colloquial language

(عمد)

عَمَّدَ II to baptise

اِعْتَمَدَ عَلَى VIII to depend upon, rely on

عَمُود *pl.* أَعْمِدَة column, pillar

اِعْتِمَاد trust, confidence; credit (commercial)

(عمر)

عَمَرَ (ـِـ) to live long

عَمَرَ (ـُـ) to inhabit, be inhabited (by بِ)

عَمَّرَ II to build, construct

أَعْمَرَ IV to develop (a country, etc.)

اِسْتَعْمَرَ X to colonize

عُمْر *pl.* أَعْمَار life, age

عُمَر ʿUmar, Omar (pr. n. m.)

عَمْرو ʿAmr (pr. n. m.)

عِمَارَة *pl.* ـَـات, عَمَائِر edifice, building; fleet

عَامِر inhabited, flourishing

عُمْرَان prosperity of a land, civilisation

مِعْمَارِيَّة *pl.* مِعْمَارِيّ, مِعْمَار mason

مَعْمُور inhabited

اَلْمَعْمُورَة the world

مُسْتَعْمَرَة colony

(عمش)

أَعْمَش weak-sighted, half blind

(عمق)

عُمْق *pl.* أَعْمَاق depth

عَمِيق *pl.* عُمُق deep

(عمل)

عَمِلَ (ـَـ) to do, make, work

عَامَلَ III to treat, act towards, deal with

اِسْتَعْمَلَ X to use

عَمَل *pl.* أَعْمَال action, deed, work

عُمْلَة currency, money

عَامِل *pl.* عُمَّال worker, labourer; provincial governor (*antiq.*)

عَمِيلٌ *pl.* عُمَلَاءُ agent, representative (comm.)

حِزْبُ الْعُمَّالِ the Labour Party (*mod.*)

مُعَامَلَةٌ treatment, dealings towards (in *pl.* business)

(عمى)

أَعْمَى *f.* عَمْيَاءُ *pl.* عُمْيٌ blind

(عن)

عَنْ from, away from, about, concerning

(عنب)

عِنَبٌ *pl.* أَعْنَابٌ grape, vine

(عند)

عِنْدَ with, by, at, in possession of (to have)

عِنْدَئِذٍ then, at that time

عَنِيدٌ *pl.* عُنُدٌ stubborn, obstinate

(عندلب)

عَنْدَلِيبٌ *pl.* عَنَادِلُ nightingale

(عنز)

عَنْ, عَنْزَةٌ she-goat

(عنصر)

عُنْصُرٌ *pl.* عَنَاصِرُ element, origin, race

(عنف)

عُنْفٌ harshness, severity

عُنْفُوَانُ الشَّبَابِ prime of youth

عَنِيفٌ harsh, severe

(عنق)

عَانَقَ III to embrace

تَعَانَقَ VI to embrace one another

عُنُقٌ *pl.* أَعْنَاقٌ neck

(عنقد)

عُنْقُودٌ *pl.* عَنَاقِيدُ bunch of grapes

(عنكب)

عَنْكَبُوتٌ *pl.* عَنَاكِبُ spider

(عنون)

عَنْوَنَ to address a letter

عُنْوَانٌ *pl.* عَنَاوِينُ title, address

(عنى)

عَنَى (ـِـ) to mean, intend, concern

يَعْنِي that is to say, that means, *i.e.*

عَانَى III to suffer, sustain

اِعْتَنَى بِ VIII to manage, take care of, pay attention to

عَنَاءٌ toil, difficulty, trouble

عَنَاءٌ, اِعْتِنَاءٌ care, solicitude, anxiety

مَعْنًى *pl.* مَعَانٍ meaning, sense

مَعْنَوِيٌّ ideal, mental, abstract

(عهد)

عَهِدَ (ـَ) to fulfil (a promise)

عَهِدَ (إِلَى) to impose a condition; enjoin; know; enter an agreement with

عَاهَدَ III to make a covenant or agreement (with anyone)

تَعَهَّدَ (بِ) V to contract, undertake, agree, pledge; look after, take care of

تَعَاهَدَ VI to contract together, make mutual agreement

عَهْدٌ *pl.* عُهُودٌ covenant, agreement; time, epoch

وَلِيُّ عَهْدٍ heir apparent

مُعَاهَدَةٌ agreement, treaty

مَعْهَدٌ *pl.* مَعَاهِدُ institute

(عوج)

أَعْوَجُ *f.* عَوْجَاءُ *pl.* عُوجٌ crooked

(عود)

عَادَ (ـُ) to return, to do again

عَيَّدَ II to feast, keep a feast (day)

أَعَادَ IV to restore, repeat

تَعَوَّدَ (بِ) V, اِعْتَادَ VIII to be accustomed (to)

عُودٌ *pl.* عِيدَانٌ lute, stick

عِيَادَةٌ surgery, doctor's out-patients' department

عِيدٌ *pl.* أَعْيَادٌ festival, feast day

عَادَةٌ *pl.* — اتٌ, عَوَائِدُ custom, habit

مُعْتَادٌ, اِعْتِيَادِيٌّ, عَادِيٌّ habitual, customary

عَائِدَةٌ *pl.* عَوَائِدُ benefit, avail, use, return

(عوذ)

عَاذَ بِ (ـُ) to seek, take refuge in, with

مَعَاذٌ, مَعَاذَةٌ asylum, refuge

مَعَاذَ اللهِ God forbid!

(عور)

أَعَارَ IV to lend

اِسْتَعَارَ X to borrow; use an expression metaphorically

اِسْتِعَارَةٌ borrowing, metaphor

أَعْوَرُ *f.* عَوْرَاءُ *pl.* عُورٌ one-eyed

مُسْتَعَارٌ borrowed, metaphorical

(عوز)

عَازَ (ـُـ) to need, want, lack

عَائِزٌ needy, wanting

مُعْوِزٌ destitute, bereaved

(عوض)

عَوَّضَ II to give in exchange, compensate

عِوَضٌ *pl.* أَعْوَاضٌ exchange, compensation, instead (of)

عِوَضًا عَنْ, بِدَلَ instead of

تَعْوِيضٌ compensation

(عوق)

عَوَّقَ II to hinder, delay

(عول)

عَالَ (ـُـ) to support, nourish

أَعَالَ IV to sustain a family

عَائِلَةٌ family

عَوِيلٌ wailing, lamenting

مِعْوَلٌ *pl.* مَعَاوِلُ pickaxe

(عوم)

عَامَ (ـُـ) to swim, float

عَامٌ *f.* ـَـةٌ, ـَـاتٌ أَعْوَامٌ year

عَامَئِذٍ (in) that year

(عون)

عَاوَنَ III, أَعَانَ IV to help

تَعَاوَنَ VI to give mutual aid, co-operate

اِسْتَعَانَ X to ask help of

عَوْنٌ, مَعُونَةٌ, إِعَانَةٌ aid, assistance

عَوْنٌ *pl.* أَعْوَانٌ aider, assister, helper

تَعَاوُنٌ mutual assistance, co-operation

مُعَاوِنٌ assistant

(عوه)

عَاهَةٌ bane, pest, blight

(عيب)

عَابَ (ـِـ) to be faulty

عَيْبٌ *pl.* عُيُوبٌ blemish, fault, shame

(عير)

عَارٌ disgrace, shame

عِيَارٌ standard, measure

(عيش)

عَاشَ (ـِـ) to live

تَعَيَّشَ V to earn a living

عَيْشَةٌ; عَيْشٌ life, living; bread (*Eg.*)

مَعَاشٌ, مَعَاشَةٌ livelihood, means of living, wage

(عيط)

عَيَّطَ II to cry out, shout

(عين)

عَيَّنَ II to appoint, specify

عَايَنَ III to survey, see

عَيْنٌ (*f.*) *pl.* عُيُونٌ, أَعْيُنٌ eye, self; spring, well, fountain

عَيْنٌ *pl.* أَعْيَانٌ notable man

عَيْنًا in kind

(عيى)

عَيَّانٌ ill, sick

غ

(غبب)

غَبَّ after

(غبر)

غُبَارٌ dust

غَابِرٌ going, passing away, remaining, past

(غبط)

غِبْطَةٌ happiness, beatitude

(غبو)

غَبَاوَةٌ heedlessness, ignorance, stupidity

غَبِيٌّ *pl.* أَغْبِيَاءُ ignorant, stupid

(غثث)

غَثٌّ lean, meagre

(غدر)

غَدَرَ (ـُـ) to deceive

غَادَرَ III to forsake, depart, leave, quit (a place)

غَدِيرٌ *pl.* غُدْرَانٌ pool of water

(غدو)

تَغَدَّى V to take a morning meal, lunch

غَدٌ the day after

غَدًا tomorrow

غَدَاءٌ morning meal, lunch

غَدْوٌ, غَدَاةٌ early morning

(غذى)

غَذَّى II to nourish (of food)

غِذَاءٌ nutriment, food, aliment

مُغَذٍّ nourishing, *adj.*

(غرر)

غَرْغَرَ (*quad.*) to gargle

(غرب)

غَرَبَ (ـُـ) to set (of sun)

اِغْتَرَبَ VIII to emigrate, live in a strange land

اِسْتَغْرَبَ X to regard as strange, a stranger

غَرْبٌ West, *n.*

اِغْتِرَابٌ, غُرْبَةٌ state of exile, strange land, strangeness

غُرَابٌ *pl.* غِرْبَانٌ raven

غُرُوبٌ sunset

غَرِيبٌ *pl.* غُرَبَاءُ strange, stranger

غَرِيبَةٌ *pl.* غَرَائِبُ a strange thing, a wonder

مَغْرِبٌ *pl.* مَغَارِبُ West, the Maghrib (North Africa)

اَلْمَغْرِبُ اَلْأَقْصَى; اَلْمَغْرِبُ Morocco

(غربل)

غَرْبَلَ (*quad.*) to sift, sieve

غِرْبَالٌ *pl.* غَرَابِيلُ sieve

(غرد)

غَرَّدَ II to warble, sing (of a bird)

(غرس)

غَرَسَ (ـِ) to plant

اِنْغَرَسَ VII to be planted

مَغْرِسٌ *pl.* مَغَارِسُ plantation, grove (olive, etc,)

(غرش)

غِرْشٌ *pl.* غُرُوشٌ piastre

(غرض)

غَرَضٌ *pl.* أَغْرَاضٌ aim, object, wish

(غرف)

غُرْفَةٌ *pl.* غُرَفٌ room

(غرق)

غَرِقَ (ـَ) to sink, be drowned

اِسْتَغْرَقَ X to absorb, take in, fill, comprise

(غرم)

غَرِمَ (ـَ) to pay a fine, tax

أَغْرَمَ IV to impose tax, fine

أَغْرَمَ بِ to be very fond of, in love with

غَرَامٌ love, passion, fondness

غَرَامَةٌ fine, indemnity, loss

مَغْرَمٌ *pl.* مَغَارِمُ debt, obligation

(غرو)

أَغْرَى IV to incite, urge

لَا غَرْوَ no wonder!

(غزر)

غَزُرَ (ـُ) to be copious, abundant

غَزَارَةٌ abundance

غَزِيرٌ *pl.* غِزَارٌ abundant, copious

(غزل)

غَزَلَ to spin (wool, etc.)

تَغَزَّلَ بِ V to sing praises of, court (a woman)

غَزْلٌ spun thread, yarn

غَزَلٌ amorous talk, erotic verses, love poetry

غَزَالٌ *pl.* غِزْلَانٌ gazelle

(غزو)

غَزَا (ـُ) to raid, invade enemy country

غَزْوٌ raid, invasion

غَزْوَةٌ *pl.* غَزَوَاتٌ incursion

غَازٍ *pl.* غُزَاةٌ warrior, invader, victorious

مَغْزَى (اَلْكَلَامِ) sense, moral, meaning (of a story, discourse)

(غسق)

غَسَقَ (ـِ) to become dark

(غسل)

غَسَلَ (ـِ) *v.n.* غَسْلٌ to wash, *intrans.*

غَسَّالٌ laundryman

(غشش)

غَشَّ (ـُ) to falsify, cheat, deceive

(غشى)

غَشِيَ (ـَ) to cover, conceal

غُشِيَ عَلَيْهِ he fainted, swooned

(غصب)

غَصَبَ, اِغْتَصَبَ VIII to take by violence, violate, usurp

غَصَبَ عَلَى (ـِ) to force, compel

غَصْبٌ force, compulsion

غَصْبًا by force, forcibly

غَصْبًا عَنْ in spite of

(غصن)

غُصْنٌ *pl.* غُصُونٌ branch, twig

(غضض)

غَضٌّ fresh, tender

(غضب)

غَضِبَ (ـَ) to be or become angry

أَغْضَبَ IV to make angry

غَضَبٌ anger

غَضْبَانُ angry

مَغْضُوبٌ عَلَيْهِ object of anger

(غطى)

غَطَّى II to cover up, conceal

تَغَطَّى V to be covered up, concealed

غِطَاءٌ *pl.* أَغْطِيَةٌ, غُطْيَانٌ cover, covering, lid

(غفر)

غَفَرَ لَ (ـِـ) to forgive, pardon

اِسْتَغْفَرَ X to ask pardon, forgiveness

غَفِيرٌ *pl.* غُفْرَانٌ watchman

جَمٌّ غَفِيرٌ a large crowd

مَغْفِرَةٌ forgiveness, pardon

(غفل)

غَفَلَ عَنْ (ـُـ) to be heedless of, neglect, disregard

غَفْلَةٌ heedlessness, carelessness, disregard

غَفْلَانُ careless, neglectful

(غلل)

غَلَّ (ـُـ) to fetter, shackle

أَغَلَّ, غَلَّ IV to yield a crop, income

اِسْتَغَلَّ X to exploit, take the proceeds of

اِسْتَغَلَّ مَالاً X to invest money

غَلَّةٌ *pl.* ـَـاتٌ, غِلَالٌ revenue from land; crops, yield

اِسْتِغْلَالٌ exploitation

(غلب)

غَلَبَ (ـِـ) to conquer, subdue

تَغَلَّبَ عَلَى V to prevail over, overcome

اِنْغَلَبَ VII to be overcome, defeated

غَلَبَةٌ victory, conquest

غَالِبٌ *pl.* غَلَبَةٌ victor, conqueror

فِي ٱلْغَالِبِ, غَالِبًا generally, usually

أَغْلَبِيَّةٌ majority

(غلس)

غَلَّسَ II to journey, or do a thing before dawn

(غلط)

غَلِطَ (ـِـ) to make a mistake, be mistaken

غَلَطٌ, غَلْطَةٌ *pl.* أَغْلَاطٌ mistake, error

غَالِطٌ, غَلْطَانٌ wrong, mistaken

(غلظ)

غَلِيظٌ *pl.* غِلَاظٌ thick, rough, coarse

(غلف)

غِلَافٌ cover (of a book); envelope

مُغَلَّفٌ *pl.* مُغَلَّفَاتٌ envelope, wrapper

(غلق)

أَغْلَقَ IV to close, bolt (a door)

(غلم)

غُلَامٌ *pl.* غِلْمَانٌ (a) youth

(غلو)

غَالَى III to exaggerate (in speech), overreach

غَالٍ expensive

مُغَالَاةٌ exaggeration

(غلى)

غَلَى (ـِـ) to boil (of pot, kettle, etc.)

غَلَّى II, أَغْلَى IV to boil, *trans.*

(غمم)

غَمَّ (ـُـ) to grieve

غَمٌّ *pl.* غُمُومٌ anxiety, grief, sorrow

مَغْمُومٌ anxious, troubled, grieved

(غمد)

غَمَدَ (ـُـ), أَغْمَدَ IV to sheathe (sword)

(غمر)

غَمَرَ (ـُـ) to submerge, overtake, cover; be abundant

(غمض)

غَمَّضَ II, أَغْمَضَ IV to shut (the eyes)

غَامِضٌ obscure

(غمى)

غَمِيَ عَلَيْهِ he fainted, swooned

(غنم)

غَنِمَ (ـَـ) to plunder, obtain

اِغْتَنَمَ VIII to sieze as spoils

اِسْتَغْنَمَ, اِغْتَنَمَ X (followed by الْفُرْصَةَ) to sieze the opportunity

غَنَمٌ (*coll.*) sheep

غَنِيمَةٌ *pl.* غَنَائِمُ plunder, booty

(غنى)

غَنِيَ بِ (ـَـ) to be content with

غَنَّى II, تَغَنَّى V to sing, chant

اِسْتَغْنَى عَنْ to dispense with, be in no need of

غِنًى, غَنَاءٌ sufficiency, wealth, riches

أُغْنِيَّةٌ, أَغَانٍ *pl.* أُغْنِيَّةٌ, غَنَاءٌ song

غَنِيٌّ *pl.* أَغْنِيَاءُ rich, rich man, wealthy

مُغَنٍّ singer

(غوث)

أَغَاثَ (ـُـ) IV to aid, succour

اِسْتَغَاثَ بِ X to seek aid, call for help

غَوْثٌ *pl.* إِغَاثَةٌ aid, succour

(غور)

أَغَارَ عَلَى IV attack, raid

غَارَةٌ *pl.* اتٌ — raid, incursion

مَغَارَةٌ *pl.* اتٌ — cave

(غوص)

غَاصَ (ـُـ) to plunge, dive

غَوَّاصٌ diver

غَوَّاصَةٌ submarine (*mod.*)

(غول)

اِغْتَالَ VIII to destroy, assassinate (kill secretly)

اِغْتِيَالٌ assassination, murder

غُولٌ ghoul (see exercises 79–80)

(غيى)

غَايَةٌ *pl.* اتٌ — extremity, term, ultimate object, end, highest degree

(غيب)

غَابَ (ـِـ) to be absent, absent oneself, disappear

غِيَابٌ absence

غَيْبٌ *pl.* غُيُوبٌ distant, hidden things

غَائِبٌ absent

غَابٌ, غَابَةٌ *pl.* اتٌ — forest

(غير)

غَارَ (ـِـ) to be jealous

غَيَّرَ II to change, *trans.*

تَغَيَّرَ V to change, *intrans.*, be changed

غَيْرٌ other, another

غَيْرُ (+*gen.*) not, another, other than

غَيْرُ مُمْكِنٍ impossible

مِنْ غَيْرِ without

غَيْرَةٌ jealousy, zeal

غَيُورٌ jealous

(غيض)

غَيْضَةٌ *pl.* غِيَاضٌ thicket

(غيط)

غَيْطٌ garden, field

غَيَّظَ II to annoy, anger

(غيظ)

اِغْتَاظَ VIII to become angry

غَيْظٌ anger, rage, wrath

(غيل)

أُمُّ غَيْلَانَ (or غِيلَانَ) sweet lote-tree

(غيم)

غَامَ (ـَ) to be cloudy

غَيْمٌ *pl.* غُيُومٌ cloud

ف

(ف)

فَ and, then

(فأد)

فُؤَادٌ *pl.* أَفْئِدَةٌ heart, soul, mind

(فأر)

فَأْرٌ *pl.* فِئْرَانٌ mouse

(فأس)

فَأْسٌ (*f.*) *pl.* فُؤُوسٌ axe, hatchet; Fez (city in Morocco)

(فأل)

تَفَاءَلَ (بِ) IV, تَفَأَّلَ V to draw a good omen (from)

فَأْلٌ, تَفَاؤُلٌ (good) omen, augury

تَفَاؤُلٌ optimism

مُتَفَائِلٌ an optimist

(فأى)

فِئَةٌ *pl.* فِئَاتٌ company, party, faction, group, band; rate, price

(فتت)

فَتَّتَ II to break, crush

(فتح)

فَتَحَ (ـَ) *v.n.* فَتْحٌ to open, conquer

اِنْفَتَحَ VII to be opened, open, *intrans.*

اِفْتَتَحَ VIII to open, inaugurate, commence, introduce

فُتُوحٌ *pl.* اتٌ — opening, *n.*, capture, conquest

اَلْفَاتِحَةُ the opening Sūra of the Qur'ān

إِفْتِتَاحِيٌّ opening, *adj.*, introductory, leading (of a newspaper article)

مِفْتَاحٌ pl. مَفَاتِيحُ key

مَفْتُوحٌ open, *adj.*, conquered (country)

(فتر)

فَاتِرٌ lukewarm

(فتش)

فَتَّشَ II to examine, investigate, inspect; (*with* عَلَى, عَنْ) to seek, look for

تَفْتِيشٌ search, inspection, examination

مُفَتِّشٌ inspector, investigator

(فتك)

فَتَكَ (ـُـ) to act violently, assault

فَتْكٌ violence

(فتن)

فَتَنَ (ـِـ) to rouse to rebellion, incite; infatuate, charm

فِتْنَةٌ seduction, sedition

(فتو)

أَفْتَى IV to give a legal decision or opinion (in Islamic law)

فُتُوَّةٌ youth, manliness, generosity

فَتًى *pl.* فِتْيَانٌ young man, youth

فَتَاةٌ *pl.* فَتَيَاتٌ young woman, girl

فَتْوًى *pl.* فَتَاوٍ Fatwa, edict, decision in sacred law

مُفْتٍ Mufti, doctor, expounder of sacred law

(فجأ)

فَاجَأَ III to surprise anyone, fall upon anyone suddenly

فَجْأَةً suddenly, unawares

(فجر)

اِنْفَجَرَ VII to burst forth, explode

فَجْرٌ dawn, daybreak

(فجع)

فَجِيعَةٌ *pl.* فَجَائِعُ calamity, misfortune, loss (of property or family)

فَاجِعٌ calamitous

(فحش)

فَحُشَ (ـُـ) to be excessive, immoderate, foul (in manner, language, etc.)

فَاحِشٌ excessive, indecent, venal; exhorbitant (price); foul (language)

(فحص)

فَحَصَ (ـَـ) *v.n.* فَحْصٌ to examine, inspect, scrutinise

(فحم)

فَحْمٌ charcoal

فَحْمُ حَجَرٍ coal

(فخذ)

فَخْذٌ *pl.* أَفْخَاذٌ thigh

(فخر)

فَخَرَ (ـُـ), اِفْتَخَرَ VIII to be proud, glory, boast (of, in ب)

فَخْرٌ glory, excellence, honour

فَخْرِيٌّ honorary

فَاخِرٌ, مُفْتَخِرٌ excellent, splendid, illustrious

فَخَّارٌ pottery, earthenware

فَاخُورِيٌّ potter

(فخم)

فَخَّمَ II to show honour to

فَخَامَةٌ honour, excellence (used in certain titles)

فَخِيمٌ honoured

(فدن)

فَدَّانٌ *pl.* فَدَادِينُ Feddan (field measure used in some Arab countries); yoke of oxen

(فدى)

فَدَى (ـِـ) to redeem, ransom

فِدًى, فِدَاءٌ ransom, redemption

(فرر)

فَرَّ (ـِـ) to flee, escape

فِرَارٌ flight, escape

مَفَرٌّ *pl.* مَفَارُّ escape, place of escape

(فرأ)

فَرَأٌ *pl.* أَفْرَاءٌ wild ass

(فرت)

اَلْفُرَاتُ the river Euphrates

(فرج)

تَفَرَّجَ (عَلَى) V to look (with pleasure) at; "sight-see"

فَرَجٌ joy, comfort, relief

(فرح)

فَرِحَ (ـَـ) to rejoice, be glad

فَرَحٌ *pl.* أَفْرَاحٌ joy, rejoicing

فَرْحَانُ, فَرِحٌ glad

(فرخ)

فَرْخَةٌ, أَفْرَاخٌ chicken

(فرد)

أَفْرَدَ IV to make single, set apart

اِنْفَرَدَ VII to be single, alone, isolated

فَرْدٌ *pl.* أَفْرَادٌ one, one of a pair, individual

فَرْدٌ, فَرْدَةٌ parcel, bale

فَرِيدٌ unique; pr. n. m.

اِنْفِرَادٌ solitude, isolation, aloneness

مُفْرَدٌ singular, single

مُنْفَرِدٌ (عَنْ) alone, isolated (from)

(فردس)

فِرْدَوْسٌ *pl.* فَرَادِيسُ Paradise, garden

(فرس)

اِفْتَرَسَ VIII to kill, as a wild animal its prey

بِلَادُ ٱلْفُرْسِ, بِلَادُ فَارِسَ Persia

فَارِسِيٌّ Persian, *n.* and *adj.*

ٱلْفَارِسِيَّةُ the Persian language

فَرَسٌ (*m.* and *f.*) *pl.* أَفْرَاسٌ horse, mare

فُرُوسِيَّةٌ horsemanship

فَارِسٌ *pl.* فَوَارِسُ, فُرْسَانٌ horseman, knight

(فرش)

فَرَشَ (ـُـ) to spread out, *trans.*; furnish (a house)

مَفْرُوشَاتٌ *pl.* مَفْرُوشٌ, فَرْشٌ house furniture

فُرْشَةٌ *pl.* فُرُشٌ brush

فُرُشٌ *pl.* أَفْرِشَةٌ, فَرْشَةٌ, فِرَاشٌ bed, bedding

(فرص)

فُرْصَةٌ *pl.* فُرَصٌ opportunity, chance, good occasion

(فرض)

فَرَضَ (ـَـ) to suppose, presume; (*with* عَلَى) to impose upon, make obligatory

أَفْرَضَ IV, اِفْتَرَضَ VIII (see فرض على)

فَرْضٌ *pl.* فُرُوضٌ supposition; duty

فَرِيضَةٌ *pl.* فَرَائِضُ duty, obligation, ordinance

مَفْرُوضٌ supposed; obligatory

(فرط)

فَرْطٌ excess

(فرع)

فَرْعٌ *pl.* فُرُوعٌ branch, tributary (of river, stream)

(فرغ)

فَرَغَ (ـُ) to be vacant, empty; (*with* مِنْ) finish

فَرَاغٌ emptiness, vacuum

وَقْتُ الْفَرَاغِ leisure time

فَارِغٌ empty, vacant

(فرق)

فَرَّقَ II to scatter, disperse, separate, grade, *trans.*

فَارَقَ III to leave, part from, separate from

تَفَرَّقَ V, اِفْتَرَقَ VIII to be separated

تَفَارَقَ VI to separate (from each other)

فَرْقٌ difference, distinction

اَلْفُرْقَانُ the Qur'ān

فِرْقَةٌ *pl.* فِرَقٌ party, group, company (military), team

فَرِيقٌ *pl.* أَفْرِقَاءُ, فُرُوقٌ party, division, general (military)

(فرك)

فَرَكَ (ـُ) to rub

(فرن)

فُرْنٌ *pl.* أَفْرَانٌ oven

(فرنج)

إِفْرَنْجِيٌّ *coll.* إِفْرَنْجٌ European (Frank)

فَرَنْسَا France

فَرَنْسَاوِيٌّ, فَرَنْسَوِيٌّ, فَرَنْسِيٌّ French, *adj.* and *n.*

(فزع)

فَزِعَ (ـَ) to fear, be afraid

فَزَعٌ fear, fright

(فسح)

فَسِيحٌ spacious, roomy, ample

(فسخ)

فَسَخَ (ـَ) to annul, abrogate

(فسد)

أَفْسَدَ IV to corrupt

فَسَادٌ corruption, decomposition, invalidity

فَاسِدٌ corrupt, bad, invalid

(فسر)

فَسَّرَ II to explain, interpret, make plain

إِسْتَفْسَرَ X to enquire, seek explanation

تَفْسِيرٌ *pl.* تَفَاسِيرُ explanation, interpretation, commentary

(فشل)

فَشِلَ (ـَـ) to fail, lose heart

فَشَلٌ failure

(فصح)

فِصْحٌ Passover, Easter

فَصَاحَةٌ eloquence, lucidity, literary style

فَصِيحٌ clear, eloquent, literary, classical (of language)

(فصل)

فَصَلَ (ـَـ) to separate, divide, sever

فَصَّلَ II to cut into parts, cut out (of cloth); isolate; detail

إِنْفَصَلَ (عَنْ) VII to be separate, detached (from)

فَصْلٌ *pl.* فُصُولٌ season, chapter, classroom, division

تَفْصِيلٌ *pl.* تَفَاصِيلُ detail, detailed statement

فَيْصَلٌ *pl.* فَيَاصِلُ judge, arbiter, referee; pr. n. m.

(فضض)

فِضَّةٌ silver, *n.*

(فضل)

فَضَّلَ II to prefer

أَفْضَلَ IV to favour, make excellent

تَفَضَّلَ V to show kindness, do a favour

تَفَضَّلْ (*Imperative* of V) please! welcome!

فَضْلٌ *pl.* فُضُولٌ excellence, virtue, merit, kindness

مِنْ فَضْلِكَ please!

فَضْلاً عَنْ besides, apart from, *a fortiori*

فَضْلَةٌ remainder, surplus, redundancy

فُضُولٌ intrusion, inquisitiveness, meddlesomeness

فَضِيلَةٌ *pl.* فَضَائِلُ virtue; a title of respect

تَفَضُّلٌ *pl.* ـاتٌ — kindness

فَاضِلٌ virtuous, superior; pr. n. m.

أَفْضَلُ preferable, better (than مِنْ)

اَلْأَفْضَلُ the best

(فضو)

أَفْضَى IV to lead anyone to a place (with بِ of person and عَلَى of object)

فَضَاءٌ open, wide, space

فَاضٍ empty; free, idle (of time)

(فطر)

فَطَرَ (ـُـ) to break, breakfast

عِيدُ ٱلْفِطْرِ Muslim festival at the end of Ramadan

فِطْرَةٌ *pl.* فِطَرٌ innate quality, religious feeling

فُطُورٌ breakfast

(فظع)

فَظِيعٌ hideous, repulsive, ugly, abominable

(فعل)

فَعَلَ (ـَـ) to do, make

فِعْلٌ *pl.* أَفْعَالٌ deed, verb

مَفْعَلٌ noun of place

(فعى)

أُفْعًى *pl.* أَفَاعٍ viper

(فقأ)

فَقَأَ (ـَـ) to put out an eye

(فقد)

فَقَدَ (ـِـ) *v.n.* فَقْدٌ, فُقْدَانٌ to lose, miss

فَقِيدٌ lost, missed; lamented; deceased

(فقر)

فَقْرٌ, فُقْرٌ poverty

فَقِيرٌ *pl.* فُقَرَاءُ poor, needy, poor man

(فقه)

فِقْهٌ Fiqh, jurisprudence

فَقِيهٌ *pl.* فُقَهَاءُ Faqih, jurisprudent

(فكك)

فَكَّ (ـُـ) to loosen, untie, open, separate

اِفْتَكَّ VIII to recover, *trans.*, set free

فَكٌّ *pl.* فُكُوكٌ jaw, jawbone

(فكر)

فَكَّرَ (فِي) II to think (about)

اِفْتَكَرَ VIII to think

فِكْرَةٌ *pl.* أَفْكَارٌ thought, *n.*

(فكه)

فُكَاهَةٌ jesting, joking, merriment

فُكَاهِيٌّ humorous, funny

فَاكِهَةٌ *pl.* فَوَاكِهُ fruit

(فلل)

فُلْفُلٌ, فِلْفِلٌ pepper

(فلح)

فَلَاحَةٌ, فَلْحٌ agriculture, husbandry

فَلَّاحٌ peasant, farmer

(فلذ)

فُولَاذٌ steel

(فلس)

أَفْلَسَ IV to become bankrupt

فَلْسٌ *pl.* فُلُوسٌ fils (small coin used in some Arab countries)

إِفْلَاسٌ bankruptcy, insolvency

مُفْلِسٌ bankrupt, insolvent

فَلَسْطِينُ Palestine

فَلَسْطِينِيٌّ Palestinian

(فلسف)

تَفَلْسَفَ II (*quad.*) to philosophise, become a philosopher

فَلْسَفَةٌ philosophy

فَيْلَسُوفٌ *pl.* فَلَاسِفَةٌ philosopher

(فلق)

فَلَقٌ dawn

(فلك)

فَلَكٌ *pl.* أَفْلَاكٌ celestial sphere, orbit, sky, heavens

عِلْمُ الْفَلَكِ astronomy

فَلَكِيٌّ astronomer

(فلن)

فُلَانٌ a certain (person), so-and-so

(فم)

فَمٌ see under (فوه)

(فنن)

فَنٌّ *pl.* فُنُونٌ art

فَنِّيٌّ technical, artistic

(فنجن)

فِنْجَانٌ *pl.* فَنَاجِينُ cup, coffee cup

(فندق)

فُنْدُقٌ *pl.* فَنَادِقُ inn, hotel

(فنر)

فَنَارٌ *pl.* اتٌ — lighthouse

(فنس)

فَانُوسٌ *pl.* فَوَانِيسُ lamp, lantern

(فنى)

فَنِيَ (ـَـ) to perish, be transitory

فِنَاءٌ courtyard (of a house)

(فهم)

فَهِمَ (ـَـ) to understand

اِسْتَفْهَمَ X to enquire

(فوت)

فَاتَ (ـُـ) *v.n.* فَوْتٌ to elapse, pass by, enter, escape

(فور)

عَلَى الْفَوْرِ, فَوْرًا immediately, at once

(فوز)

فَازَ (بِ) (ـُـ) *v.n.* فَوْزٌ to acquire, win, succeed; (*with* عَلَى) defeat

مَفَازَةٌ *pl.* اتٌ — desert

(فوض)

فَوَّضَ II to authorize

فَاوَضَ III to discuss, converse, negotiate with

فَوْضَى, فَوْضَاءُ anarchy

قَوْمٌ فَوْضَى tribe, people, without a leader

مُفَاوَضَةٌ discussion, talk, negotiation

(فوق)

اِسْتَفَاقَ X to awake

فَاقَةٌ poverty, want, need

فَوْقَ above, on

(فول)

فُولٌ beans (veg.)

(فوه)

فَمٌ *pl.* أَفْوَاهٌ mouth

فُوهَةٌ opening, mouth

(ف)

فِي in, by, at, concerning

(فيد)

أَفَادَ IV to benefit anyone, acquaint a. o. with

اِسْتَفَادَ مِنْ X to benefit from

فَائِدَةٌ *pl.* فَوَائِدُ profit, benefit

مُفِيدٌ useful

(فيض)

فَاضَ (ـِـ) to overflow, be abundant

أَفَاضَ IV to pour (water, etc.), fill

فَيْضٌ abundance

فَيَضَانٌ flood, innundation

فَائِضٌ interest (on money)

(فيل)

فِيلٌ *pl.* أَفْيَالٌ elephant

ق

(قبب)

قَبَّةٌ collar (of shirt, etc.)

قُبَّةٌ *pl.* قِبَبٌ cupola, dome, vault, alcove, saint's tomb

(قبح)

اِسْتَقْبَحَ X to find, consider, ugly or bad

قُبْحٌ ugliness

قَبِيحٌ *pl.* قِبَاحٌ bad, ugly

(قبر)

قَبَرَ (ـُ) to bury

قَبْرٌ *pl.* قُبُورٌ grave

مَقْبَرَةٌ *pl.* مَقَابِرُ cemetery

(قبرس)

قُبْرُصُ, قُبْرُسُ Cyprus

(قبس)

اِقْتَبَسَ (مِنْ) VIII to quote, cite (from an author, book)

(قبض)

قَبَضَ (ـِ) to seize, grasp; (*with* عَلَى) to arrest; receive money

اِنْقَبَضَ VII to shrink, contract, *intrans.*

قَبْضٌ seizure; receiving of money

قَبْضَةٌ handle, hilt

مَقْبِضٌ *pl.* مَقَابِضُ handle, hilt

(قبط)

قُبْطِيٌّ *coll.* قُبْطٌ *pl.* أَقْبَاطٌ Copt, Coptic

(قبع)

قَبَعَ (ـَ) to conceal oneself

قُبَّعَةٌ, قُبْعٌ hat (*mod.*)

(قبل)

قَبِلَ (ـَ) to accept, receive

قَبَّلَ II to kiss

قَابَلَ III to meet, correspond to

أَقْبَلَ IV to approach (+ عَلَى with object)

تَقَابَلَ VI to meet one another

اِسْتَقْبَلَ X to receive (a person), welcome

قَبْلُ before, *adv.*, formerly

قَبْلًا before, *adv.*, formerly

قَبْلَ before (of time) *prep.*

مِنْ قِبَلِ from, by, on the part of

قِبْلَةٌ south, Qibla, direction of Mecca

قِبْلِيٌّ southern

اَلْوَجْهُ اَلْقِبْلِيُّ Upper Egypt

قَبُولٌ receiving *n.*, acceptance

قَبِيلَةٌ *pl.* قَبَائِلُ tribe

قَابِلٌ لِ capable of, subject to

اَلْمُسْتَقْبَلُ the future

(قتل)

قَتَلَ (ـُ) *v.n.* قَتْلٌ to kill, murder

قَتَّلَ II to massacre

قَاتَلَ III to fight

تَقَاتَلَ VI to fight one another

قَتْلٌ murder, killing

قِتَالٌ (*v.n.*, III) battle, fighting

قَتِيلٌ killed, victim

(قتم)

قَاتِمٌ dark coloured

(قحط)

قَحْطٌ drought, famine

(قد)

قَدْ, (لَقَدْ with *Perfect* only) (*particle* of strengthening with *Perfect*, often making the *Perfect Pluperfect*) already; (with *Imperfect*) sometimes, may, might, probably

(قدر)

قَدَرَ (ـِ) to be able

قَدَّرَ II to value, estimate, assess, determine

اِقْتَدَرَ عَلَى VIII to be able to do something

قَادِرٌ (عَلَى) able (to do a thing)

قَدْرٌ *pl.* أَقْدَارٌ quantity, amount; degree, value; power, ability

قَدَرٌ fate, destiny; power

قُدْرَةٌ power, might

مِقْدَارٌ *pl.* مَقَادِيرُ amount, quantity

(قدس)

قَدُسَ (ـُ) to be or become holy

قَدَّسَ II to hallow, sanctify

بَيْتُ اَلْمَقْدِسِ, اَلْقُدْسُ (اَلشَّرِيفُ) Jerusalem

(قدم)

قَدِمَ (ـَ) *v.n.* قُدُومٌ to arrive, come, advance, approach

قَدَّمَ II to present, bring, offer

تَقَدَّمَ V to come forward, approach

قَدَمٌ *pl.* أَقْدَامٌ foot (anatomical or measure)

قُدَّامَ in front of

قَادِمٌ approaching, coming, next

فِي الْأُسْبُوعِ الْقَادِمِ in the coming week, next week

قَدِيمٌ *pl.* قُدَمَاءُ old, ancient

مُقَدَّمٌ chief, head

مُتَقَدِّمٌ ancient (of an historical character)

(قذر)

قَذِرٌ dirty, filthy, unclean

(قرر)

قَرَّ (ـِ) to stay, dwell, be rested, refreshed; (*with* عَلَى) to persist, persevere in

قَرَّ عَيْنًا to be refreshed, consoled, content

قَرَّرَ II to settle, fix, establish, decide, prescribe

أَقَرَّ IV to acknowledge, admit, confess

اِسْتَقَرَّ X to be at rest, settle; (*with* فِي) to dwell, inhabit

قَرَارٌ decision, determination

تَقْرِيرٌ *pl.* تَقَارِيرُ report

قَارَّةٌ continent

مَقَرٌّ *pl.* مَقَارُّ residence, site, seat (of government or administration)

(قرأ)

قَرَأَ (ـَ) *v.n.* قِرَاءَةٌ to read, recite

الْقُرْآنُ the Qur'ān, Koran

(قرب)

قَرُبَ (مِنْ) (ـُ) to be near (to)

اِقْتَرَبَ (مِنْ) VIII to approach

قُرْبٌ nearness, proximity

قِرْبَةٌ water-skin

قَرِيبٌ (مِنْ) near (to)

قَرِيبٌ *pl.* أَقَارِبُ, أَقْرِبَاءُ relation, relative

تَقْرِيبًا approximately, about, almost

عَلَى مَقْرَبَةٍ مِنْ near, in the neighbourhood of

(قرح)

اِقْتَرَحَ VIII to suggest, propose

(قرد)

قِرْدٌ *pl.* قُرُودٌ ape

(قرش)

قُرَيْشٌ (tribe of) Quraish

قُرَشِيٌّ Quraishite

قِرْشٌ *pl.* قُرُوشٌ (see also غرش) piastre

(قرض)

اِنْقَرَضَ VII to disappear, be cut off, become extinct

اِسْتَقْرَضَ X to borrow

قَرْضٌ *pl.* قُرُوضٌ loan

(قرطب)

قُرْطُبَةُ Cordova (in Spain)

(قرطس)

قِرْطَاسٌ *pl.* قَرَاطِيسُ paper

(قرظ)

قَرَّظَ II to laud, eulogize

(قرع)

قَرَعَ (ـَ) to knock, rap (on a door)

أَقْرَعُ bald, baldheaded

مِقْرَعَةٌ *pl.* مَقَارِعُ knocker, baton

(قرف)

اِقْتَرَفَ VIII to commit (crime, sin)

(قرن)

قَرَنَ (ـِ) to join, couple

قَارَنَ (بَيْنَ) III to compare (one thing with another)

اِقْتَرَنَ VIII to marry, be joined (to بِ)

قَرْنٌ *pl.* قُرُونٌ century, horn

قَرِينٌ *f.* قَرِينَةٌ spouse

(قرى)

قَرْيَةٌ *pl.* قُرًى village

قَرَوِيٌّ villager, village *adj.*

(قزز)

قَزَازٌ (*mod.* corruption of زُجَاجٌ) glass, glassware

(قسط)

قَسَّطَ II to pay by instalments

قِسْطٌ *pl.* أَقْسَاطٌ payment (in part) by instalment

(قسم)

قَسَمَ (ـِ) to divide, share

اِنْقَسَمَ VII to be divided

قِسْمٌ *pl.* أَقْسَامٌ part, department

قَسَمٌ *pl.* أَقْسَامٌ oath

قِسْمَةٌ part, share, lot, portion, Kismet

تَقْسِيمٌ (*v.n.*, II) partition

(قسو)

قَاسَى III to endure, suffer

قَسَاوَةٌ harshness, severity

قَاسٍ *pl.* قُسَاةٌ harsh, hard, severe

(قشعر)

اِقْشَعَرَّ (*quad.*) IV to shake with fear, have the hair standing on end, shudder

قَشْعَرِيرَةٌ shaking with fear, *n.*, gooseflesh

(قصص)

قَصَّ (ـُـ) to narrate, tell a tale (عَلَى to)

قَصَّ (ـُـ) to cut

قِصَّةٌ *pl.* قِصَصٌ story, tale

مِقَصٌّ *pl.* مَقَاصُّ scissors

(قصب)

قَصَبٌ cane, sugar cane

(قصد)

قَصَدَ (ـِـ) to intend, propose, make for, travel towards

قَصْدٌ purpose, aim

قَصْدًا intentionally

قَصِيدَةٌ *pl.* قَصِيدٌ, قَصَائِدُ ode, poem, qasida

اِقْتِصَادٌ economy, economics

اِقْتِصَادِيٌّ economic

مَقْصُودٌ, مَقْصِدٌ purpose, aim, intention

(قصر)

قَصَّرَ II to fall short

قَصْرٌ *pl.* قُصُورٌ palace, castle

قَصِيرٌ *pl.* قِصَارٌ short

(قصو)

اِسْتَقْصَى X *v.n.* اِسْتِقْصَاءٌ to investigate, explore, examine thoroughly

قَاصٍ far-off, distant

أَقْصَى *f.* قُصْوَى *pl.* أَقَاصٍ more distant, extreme

أَقَاصِي الْأَرْضِ uttermost ends of the earth

(قضب)

قَضِيبٌ *pl.* قُضْبَانٌ wand, sceptre

(قضم)

قَضَمَ (ـَـ) to crunch, nibble, gnaw

(قضى)

قَضَى (ـِـ) to decide, be judge; spend (time), complete, accomplish

اِنْقَضَى VII to pass away, cease, end

اِقْتَضَى VIII to desire, be required, necessitate

قَضَاءٌ decision, judgment, end, settlement, accomplishment; district (admin.)

قَضِيَّةٌ *pl.* قَضَايَا affair, case, matter

قَاضٍ *pl.* قُضَاةٌ, ـُـ وْنَ judge

قَضَّاءٌ arbitrator

مُقْتَضًى *pl.* مُقْتَضَيَاتٌ necessity, necessitated, requirement

بِمُقْتَضَى according to (*mod.*)

(قطط)

قَطُّ not at all, never (after the *Perfect*)

فَقَطْ, وَفَقَطْ only

قِطٌّ *pl.* قِطَاطٌ cat

(قطب)

قُطْبٌ *pl.* أَقْطَابٌ axis, pivot; distinguished person

(قطر)

قُطْرٌ *pl.* أَقْطَارٌ country

قِطَارٌ *pl.* ـَـ اتٌ (railway) train

(قطع)

قَطَعَ (ـَـ) to cut

قَطَّعَ II to smash, cut into small pieces

قَاطَعَ III to cut anyone short, interrupt; boycott (*mod.*)

أَقْطَعَ IV to assign land as fee

قِطْعَةٌ *pl.* قِطَعٌ piece

قُطَاعٌ *pl.* ـَـ اتٌ sector

قَطِيعٌ *pl.* قُطْعَانٌ flock, herd

قَاطِعَةٌ *pl.* قَوَاطِعُ bird of passage

تَقَاطُعٌ junction (on road or railway)

مُقَاطَعَةٌ province, county

(قطن)

قَطَنَ (ـُـ) to inhabit a place

قُطْنٌ *pl.* أَقْطَانٌ cotton

(قعد)

قَعَدَ (ـُ) to sit, reside, stay

ذُو ٱلْقَعْدَة 11th month of Islamic Calendar

قَاعِدَةٌ *pl.* قَوَاعِدُ rule, foundation, base

(قعر)

قَعْرٌ bottom (of sea, well)

(قفر)

قَفْرٌ *pl.* قِفَارٌ desert

(قفز)

قَفَزَ (ـِ) to jump, leap

قُفَّازٌ gloves

(قفل)

قَفَلَ (ـِ), أَقْفَلَ IV to shut, close, lock

قَافِلَةٌ *pl.* قَوَافِلُ caravan; convoy (*mod.*)

(قفو)

إِقْتَفَى VIII to follow, imitate

قَفًا *f.* back of head, neck

(قلل)

قَلَّ (ـِ) to be few, small, less

قَلَّمَا rarely

إِسْتَقَلَّ X to be independent

قِلَّةٌ smallness, paucity, lack

قَلِيلٌ *pl.* قَلِيلُونَ few, little

قَلِيلاً (a) little, *adv.*

إِسْتِقْلَالٌ independence

(قلب)

قَلَبَ (ـِ) to change, overturn, overthrow

تَقَلَّبَ V to be fickle, inconsistant, inconstant

إِنْقَلَبَ VII to revolve, be overturned; (*with* إِلَى) turn into

قَلْبٌ *pl.* قُلُوبٌ heart

تَقَلُّبَاتٌ vicissitudes

إِنْقِلَابٌ *pl.* اتٌ — revolution

قَالَبٌ *pl.* قَوَالِبُ mould, cast

(قلد)

قَلَّدَ II to imitate; gird

تَقْلِيدٌ *pl.* تَقَالِيدُ tradition, imitation

(قلع)

قَلْعَةٌ *pl.* قِلَاعٌ fortress, citadel

(قلق)

قَلِقَ (ـَ) to be disturbed, agitated

أَقْلَقَ IV to disturb, agitate

قَلَقٌ trouble, unrest

(قلم)

قَلَمٌ *pl.* أَقْلَامٌ pen; office

قَلَمُ رَصَاصٍ lead pencil

إِقْلِيمٌ *pl.* أَقَالِيمُ zone, province (of a country)

(قمم)

قِمَّةٌ *pl.* قِمَمٌ summit

(قمح)

قَمْحٌ wheat, grain

(قمر)

قَمَرٌ (*f.*) *pl.* أَقْمَارٌ moon

مُقَامَرَةٌ game of chance

(قمس)

قَامُوسٌ *pl.* قَوَامِيسُ dictionary

(قمش)

قُمَاشٌ *pl.* أَقْمِشَةٌ cloth, woven material

(قمص)

قَمِيصٌ *pl.* قُمْصَانٌ shirt

(قنن)

قَانُونٌ *pl.* قَوَانِينُ rule, canon, law; stringed musical instrument

(قنب)

قَنَّبٌ hemp, flax

(قنبل)

قُنْبُلَةٌ *pl.* قَنَابِلُ bomb, shell

(قندل)

قِنْدِيلٌ *pl.* قَنَادِيلُ lamp

(قنصل)

قُنْصُلٌ *pl.* قَنَاصِلُ Consul

قُنْصُلِيَّةٌ Consulate

(قنع)

قَنِعَ (بِ) (ـَـ) to be content (with)

قَنَّعَ II, أَقْنَعَ IV to convince, persuade, satisfy

إِقْتَنَعَ (بِ) VIII to be contented, satisfied (with)

قَنَاعَةٌ contentment

قَنِعٌ *pl.* ـُونَ — satisfied

(قنو)

قَنَاةٌ *pl.* قَنَوَاتٌ canal, conduit

(قهر)

قَهَرَ (ـَـ) to conquer, subdue

اَلْقَاهِرَةُ Cairo

(قهقر)

تَقَهْقَرَ (*quad.*) II to retreat, withdraw, go backwards

(قهو)

قَهْوَةٌ coffee

(قوت)

قُوتٌ *pl.* أَقْوَاتٌ provisions, food, victuals, sustinence

(قود)

قَادَ (ـُ) to lead, guide

قِيَادَةٌ guidance, leadership

قَائِدٌ *pl.* قَادَةٌ, قُوَّادٌ guide, leader; commander (military)

(قول)

قَالَ (ـُ) *v.n.* قَوْلٌ, مَقَالٌ to say

اِسْتَقَالَ X to resign

قَوْلٌ *pl.* أَقْوَالٌ speech

مَقَالَةٌ *pl.* ـَاتٌ — article (in newspaper, etc.)

(قوم)

قَامَ (ـُ) *v.n.* قِيَامٌ to rise, stand up, set out

قَامَ بِ to undertake, carry out

قَامَ عَلَى to rise against, revolt; carry out, manage

قَاوَمَ III to resist

أَقَامَ IV to set up, place, establish; stay, settle in (فِي) a place

اِسْتَقَامَ X to be straight, straightforward

قَامَةٌ figure, stature

قَوْمٌ *pl.* أَقْوَامٌ people, nation, tribe

قِيَامَةٌ Resurrection

قِيمَةٌ *pl.* قِيَمٌ price, value

مَقَامٌ *pl.* ـَاتٌ — rank, place

(قوى)

قَوِيَ (ـَ) to be, become, strong; (*with* عَلَى) prevail against

قُوَّةٌ *pl.* ـَاتٌ, قُوًى power, strength

قَوِيٌّ *pl.* أَقْوِيَاءُ strong, powerful

(قيد)

قَيَّدَ II to bind, limit, restrict; register

قَيْدٌ *pl.* قُيُودٌ fetter, chain, limit, stipulation, bond

عَلَى قَيْدِ الْحَيَاةِ alive, living

(قيس)

قَاسَ (ـِ) to measure, compare

قَايَسَ III to measure; (*with* بَيْنَ) to compare a thing with another

قِيَاسٌ *pl.* ـَاتٌ, أَقْيِسَةٌ measure, rule, analogy

مِقْيَاسٌ *pl.* مَقَايِيسُ measuring instrument, scale (of map)

(قيظ)

قَيْظٌ heat of summer, summer (drought)

(قيل)

قَالَ (ـُ) to take a siesta, rest in the afternoon

ك

(ك)

كَ like (attached preposition)

كَأَنَّمَا, كَأَنَّ, كَأَنْ as though, just as if

كَذَا (*see also* ذا) thus, so

كَذٰلِكَ (*see also* ذا) likewise, thus

كَمَا as, even as

(كأب)

كَئِبَ to grieve, be sad, cast down

كَآبَةٌ grief, sorrow, sadness

كَئِيبٌ sad, grieved

(كأس)

كَأْسٌ (*f.*) *pl.* كُؤُوسٌ cup

(كبب)

اِنْكَبَّ VII to fall prostrate

(كبد)

كَابَدَ III تَكَبَّدَ V to suffer, endure

كَبِدٌ *pl.* أَكْبَادٌ liver, interior; heart (poet.)

(كبر)

كَبُرَ (ـُ) to grow big, old

تَكَبَّرَ V to be proud, arrogant

اِسْتَكْبَرَ X to esteem great, important

كِبْرِيَاءُ, كِبْرٌ pride

كَبِيرٌ *pl.* كِبَارٌ big, great, old (of a person)

(كبرت)

كِبْرِيتٌ sulphur, matches

(كبس)

كَبَسَ (ـِ) to press, squeeze

(كبو)

كَبَا (ـُـ) to stumble, fall on face

كُبَّايَةٌ *pl.* اتٌ — tumbler, glass (for drinking)

(كتب)

كَتَبَ (ـُـ) *v.n.* كِتَابَةٌ to write

كَاتَبَ III to write to, correspond with

تَكَاتَبَ VI to write to each other, correspond

كِتَابٌ *pl.* كُتُبٌ book; letter (in older language)

كِتَابَةٌ writing, handwriting

كَاتِبٌ *pl.* كُتَّابٌ, كَتَبَةٌ clerk, writer

مَكْتَبٌ *pl.* مَكَاتِبُ office; school (*antiq.*)

مَكْتَبَةٌ *pl.* اتٌ — library, desk

مُكَاتَبَاتٌ correspondence

مَكْتُوبٌ *pl.* مَكَاتِيبُ letter

(كتف)

كَتِفٌ, كَتْفٌ *pl.* أَكْتَافٌ shoulder

(كتل)

كُتْلَةٌ *pl.* كُتَلٌ bloc (pol.)

(كتم)

كَتَمَ (ـُـ) to hide, conceal, *trans.*

كَاتِمُ السِّرِّ, الْأَسْرَارِ secretary

(كثر)

كَثُرَ (ـُـ) to be much, many, numerous

كَثَّرَ II to make numerous, increase

كَثْرَةٌ, كُثْرَةٌ abundance, great number

كَثِيرٌ *pl.* ـُـونَ, كُثَّارٌ much, many

كَثِيراً very, much, greatly, a lot

كَثِيراً مَا (before a *verb*) often, oft-times

(كثف)

كَثِيفٌ thick, dense, compact

(كدر)

كَدَّرَ II to vex, trouble, grieve, upset

كَدَرٌ trouble, vexation

(كذب)

كَذَبَ (ـِـ) to lie, tell falsehood

كِذْبٌ *pl.* أَكْذَابٌ a lie

كَذَّابٌ, كَاذِبٌ liar

كَذُّوبٌ great liar

(كرر)

كَرَّرَ II to repeat; purify, refine

كُرَّةٌ (for كُرَّةٌ) see under كرو

تَكْرَارًا repeatedly

(كرب)

كَرْبٌ grief, sorrow

كَرَبٌ stump of a palm branch

(كرث)

اِكْتَرَثَ VIII to mind, look after; heed

(كرد).

كُرْدِيٌّ *coll.* كُرْدٌ *pl.* أَكْرَادٌ Kurd, Kurdish

(كرس)

كُرَّاسَةٌ *pl.* كَرَارِيسُ pamphlet, exercise book

كُرْسِيٌّ *pl.* كَرَاسِيُّ, كَرَاس throne, chair

(كرم)

كَرُمَ (ـُ) to be noble, generous

أَكْرَمَ IV to honour

تَكَرَّمَ V to do a kindness, act generously

كَرَمٌ generosity, honour, nobleness

كَرْمٌ *pl.* كُرُومٌ vineyard

كَرِيمٌ *pl.* كِرَامٌ generous, noble, honourable

(كره)

كَرِهَ (ـَ) to hate, loathe

أَكْرَهَ IV to force, compel

كَرَاهِيَةٌ hatred, aversion

أَكْرَهُ النَّاسِ most unwilling, disapproving, of people

مَكْرُوهٌ adversity, misfortune

(كرو)

كُرَةٌ *pl.* ـاتٌ sphere, ball, globe

(كسب)

كَسَبَ (ـِ) to earn, acquire, gain

كَاسَبَ III to seek to gain, acquire for oneself

كَسْبٌ earnings, gain

مَكْسَبٌ gain, profit

(كسر)

كَسَرَ (ـِ) to break, *trans.*

كَسَّرَ II to smash

تَكَسَّرَ V to break, *intrans.* be broken

اِنْكَسَرَ VII to break *intrans.*

(كسل)

كَسَلٌ idleness

كَسْلَانُ *pl.* كَسَالَى lazy, idle

كَسُولٌ (very) lazy

(كسو)

اِكْتَسَى VIII to be dressed, clothed, wear

كِسَاءٌ *pl.* أَكْسِيَةٌ garment, dress

(كشف)

كَشَفَ (ـِ) *v.n.* كَشْفٌ to uncover, examine, reveal

اِنْكَشَفَ VII to be uncovered, revealed

اِكْتَشَفَ VIII to discover, find out

اِكْتِشَافٌ *pl.* اتٌ — discovery

(كعب)

كَعْبٌ *pl.* كُعُوبٌ ankle

(كفف)

كَفَّ (عَنْ) (ـُ) to cease (from)

كَفٌّ *pl.* كُفُوفٌ palm of the hand

كَافَّةٌ (followed by *gen.*) all

كَافَّةً all *adv.*

مَكْفُوفٌ blind

(كفأ)

كَافَأَ III to reward, recompense, remunerate, repay

كَفَاءَةٌ equality, likeness; competence, fitness, efficiency

كُفُوءٌ equal, like, *n.*

(كفح)

كَافَحَ III to struggle against

كِفَاحٌ, مُكَافَحَةٌ struggle, combat

(كفر)

كَفَرَ (ـُ) to become an infidel; (*with* ب) to renounce, deny (God)

كَافِرٌ *pl.* كُفَّارٌ infidel, unbeliever

(كفل)

كَفَلَ (ـِ) to guarantee, be responsible for, stand security

كَفَالَةٌ bail, security, guarantee

(كفى)

كَفَى (ـِ) to suffice, satisfy

كِفَايَةٌ satisfaction, sufficiency

كَافٍ sufficient, enough

(كلل)

كُلّ (followed by *gen.*) each, every, all, the whole

كِلَا *f.* كِلْتَا both

كُلَّمَا whenever, as often as

كُلِّيَّة *pl.* ـَات — college

(كلب)

تَكَالَبَ VI to attack as a mob

كَلْب *pl.* كِلَاب dog

(كلف)

كَلَّفَ II to cost; (*with* بِ) to charge one with an affair or matter

تَكْلِيف *pl.* تَكَالِيف trouble, ceremony, formality

(كلم)

كَلَّمَ II to speak to, tell

كَالَمَ III to converse with, address

تَكَلَّمَ V to speak

كَلِمَة *pl.* ـَات — word

كَلَام speech

(كم)

كَمْ how much? how many?

كَمِّيَّة quantity

(كمل)

كَمَلَ (ـُ), اِكْتَمَلَ VIII to be complete, finished

كَمَّلَ II, أَكْمَلَ IV to finish, complete

كَمَال perfection, completeness; pr. n. m.

كَامِل perfect, complete, entire; pr. n. m.

(كمن)

كَمَنَ (ـُ) to hide, conceal, secrete

(كنن)

كَنَّ (ـُ) to keep a secret, conceal

(كنس)

كَنَسَ (ـِ) to sweep

كَنِيس *pl.* كَنَائِس synagogue

كَنِيسَة *pl.* كَنَائِس church

مِكْنَسَة *pl.* مَكَانِس broom, besom

(كنز)

كَنْز *pl.* كُنُوز treasure

(كنف)

أَكْنَفَ IV to help anyone

كَنَف *pl.* أَكْنَاف refuge, shelter, protection

(كنه)

كُنْهٌ substance, essence

(كنى)

كَنَى (ـِ), كَنَّى بِ II to give a surname

كُنْيَةٌ surname, epithet

(كهرب)

كَهْرَبَاءُ, كَهْرَبَائِيَّةٌ electricity

(كهف)

كَهْفٌ *pl.* كُهُوفٌ cavern, cave

(كوخ)

كُوخٌ *pl.* أَكْوَاخٌ hut, cottage

(كود)

كَادَ (ـَ) to be on the point of, almost to do; (with *neg.*) hardly did

(كوع)

كُوعٌ *pl.* أَكْوَاعٌ elbow

(كوف)

اَلْكُوفَةُ Kufa (ancient city of Iraq)

(كون)

كَانَ (ـُ) to be

كَوَّنَ II to form, create

كَوْنٌ, كِيَانٌ existence, presence, nature, being

كَائِنٌ *pl.* كَائِنَاتٌ (a) being

مَكَانٌ *pl.* أَمَاكِنُ place

(كوى)

كَوَى (ـِ) to iron

مِكْوًى *pl.* مَكَاوٍ iron (for ironing)

(كى)

لِكَيْ, كَيْ so that, in order to (+ *subj.*)

(كيس)

كِيسٌ *pl.* أَكْيَاسٌ bag, purse, wallet

(كيف)

كَيْفَ how, how?

(كيل)

كَالَ (ـِ), كَيَّلَ II to measure, weigh

كَيْلٌ *pl.* أَكْيَالٌ measure

(كيم)

كِيمِيَاءُ, كِيمِيَا chemistry

كِيمَاوِيٌّ, كِيمِيٌّ chemical

ل

(ل)

لِ to, for, *prep.*; (+ *subj.*) so that, in order to

لَا no, not

بِلَا without (+ *gen.*)

لِأَنَّ because (+*accus.*)

لِكَيْ (see also كَيْ) so that (+ *subj.*)

لِمَاذَا, لِمَا, لِمَ why

(لأل)

لَآلِئُ *pl.* لُؤْلُؤٌ, لُؤْلُؤَةٌ pearl, pearls; pr. n. fem.

(لأم)

لَاءَمَ III to suit, agree with, be appropriate

مُلَائِمٌ convenient, suitable, fit

(لبث)

لَبِثَ (ـَ) to delay, tarry, stay

مَا لَبِثَ أَنْ فَعَلَ he did not delay to do, lost no time in doing

(لبس)

لَبِسَ (ـَ) *v.n.* لُبْسٌ to wear, dress

لِبَاسٌ *pl.* أَلْبِسَةٌ clothes; trousers, shorts, underpants (*mod.*)

مَلَابِسُ (*pl* of مَلْبَسٌ) clothes

(لبن)

لَبَنٌ milk, sour milk

لُبْنَانُ Lebanon

(لبى)

لَبَّى II to respond, answer (in the affirmative), obey

(لجج)

لَجَّ (ـِ) to persevere in, persist

لُجَّةٌ *pl.* لُجَجٌ depth (of sea)

(لجأ)

لَجَأَ (ـَ), اِلْتَجَأَ VIII to flee, take flight, take refuge (with, at إِلَى)

لَاجِئٌ *pl.* لَاجِئُونَ, مُلْتَجِئٌ *pl.* مُلْتَجِئُونَ refugee

(لجن)

لَجْنَةٌ *pl.* لِجَانٌ committee

(لحح)

أَلَحَّ عَلَى IV to press, insist, urge, oppress

(لحد)

لَاحِدٌ *pl.* لُحَّادٌ grave-digger

(لحس)

لَحَسَ (ـَ) to lick

(لحظ)

لَاحَظَ III to regard, observe, remark

لَحْظٌ glance

لَحْظَةٌ glance, moment

مُلَاحَظَةٌ observation, remark

(لحق)

لَحِقَ (ـَ) to follow, overtake; concern

أَلْحَقَ بِ IV to annexe, join to, attach to

اِلْتَحَقَ بِ VIII to be annexed, joined to; reach

لَاحِقَةٌ *pl.* لَوَاحِقُ appurtenance

مُلْحَقٌ *pl.* ـَاتٌ — appendix, supplement; dependency (of a country)

مُلْحَقٌ attaché (dipl.)

(لحم)

لَحْمٌ *pl.* لُحُومٌ meat

(لحن)

لَحْنٌ *pl.* أَلْحَانٌ melody, air, tone, chant

(لحى)

لِحْيَةٌ *pl.* لُحًى beard

(لخص)

لَخَّصَ II to extract, summarize sum up

مُلَخَّصٌ *pl.* ـَاتٌ — summary, abstract

(لدى)

لَدُنْ, لَدَى at, by, with, near

(لذذ)

أَلَذَّ IV to make pleasant, sweet, agreeable

لَذَّةٌ pleasure, delight

لَذِيذٌ sweet, pleasant, delightful (to the senses)

(لزم)

لَزِمَ (ـِ) *v.n.* لُزُومٌ to be necessary

اِلْتَزَمَ VIII to be obliged; undertake; monopolize; be held responsible for

لَازِمٌ necessary

لَازِمَةٌ *pl.* لَوَازِمُ need, necessity

(لسن)

لِسَانٌ (*m. and f.*) *pl.* أَلْسُنٌ, أَلْسِنَةٌ tongue, language

(لصص)

لِصٌّ *pl.* لُصُوصٌ robber

(لطف)

لَاطَفَ III to treat with kindness, be friendly to

لُطْفٌ kindness, friendliness

لَطِيفٌ *pl.* لِطَافٌ friendly, pleasant, kind; pr. n. m.

(لعب)

لَعِبَ (ـَ) to play

(لعل)

لَعَلَّ perhaps (+ *accus.*)

(لعق)

مِلْعَقَةٌ *pl.* مَلَاعِقُ spoon

(لعن)

لَعَنَ (ـَ) to curse

لَعْنَةٌ curse, imprecation

(لغز)

لُغْزٌ *pl.* أَلْغَازٌ riddle, enigma

(لغو)

لُغَةٌ *pl.* ـَاتٌ — language

لُغَوِيٌّ linguistic, appertaining to language

(لغى)

أَلْغَى IV to abolish, render invalid, cancel, exclude

(لفف)

لَفَّ (ـُ) to wrap, fold, roll up

لَفَّا included, within

(لفت)

اِلْتَفَتَ إِلَى VIII to turn to, consider, pay attention to

(لفظ)

لَفَظَ (ـِ) to pronounce, utter (a word)

لَفْظٌ *pl.* أَلْفَاظٌ utterance, word, pronunciation

(لفى)

أَلْفَى IV to find, notice

(لقب)

لَقَّبَ II to name, nickname, entitle, ***doubly transitive, or, more commonly, the second object with*** بِ

لَقَبٌ *pl.* أَلْقَابٌ surname, title, epithet

(لقط)

اِلْتَقَطَ VIII to pick up, catch, glean

(لقم)

لُقْمَةٌ *pl.* لُقَمٌ a morsel, bite

(لقى)

لَقِيَ (ـَ), لَاقَى III to meet, find

أَلْقَى IV to throw, cast; to deliver (a speech, talk, etc.)

تَلَقَّى V to receive, encounter

تَلَاقَى VI, اِلْتَقَى VIII to meet one another

اِلْتَقَى بِ VIII to meet with

اِسْتَلْقَى X to fall, lie on one's back

لِقَاءٌ, مُلَاقَاةٌ meeting, encounter

مُلْتَقًى meeting place

(لكك)

لَكٌّ gum, lac

(لكن)

لٰكِنْ, وَلٰكِنَّ but

لُوكَنْدَةٌ *pl.* اتٌ — hotel (*mod. Eg.* and *Syr.*)

(لم)

لَمْ not (+ *juss.* negation of *perf.*)

لَمَّا not yet (+ *jussive*)

لَمَّا when

(لمم)

لَمَّ (ـُ) to collect, gather, amass

أَلَمَّ بِ IV to be well acquainted with (a subject), know, experience

إِلْمَامٌ knowledge, experience

مُلِمٌّ (بِ) knowledgeable, experienced, expert (in)

مُلِمَّةٌ disaster, accident, stroke of misfortune

(لمح)

لَمَحَ (ـَ) to glance at

لَمْحَةٌ glance, brief glimpse

(لمس)

لَمَسَ (ـِ) to feel, touch

اِلْتَمَسَ (مِنْ) VIII to beseech, entreat, desire, request

(لمع)

لَمَعَ (ـَ) to flash, shine, *intrans.*

أَلْمَعَ IV to cause to shine; deal with, allude to (*with* إِلَى)

لَامِعٌ shining, flashing, brilliant

(لن)

لَنْ negation of *future* (+ *subj.*)

(لهب)

اِلْتَهَبَ VIII to flame, blaze, be inflamed

لَهِيبٌ flame

(لهت)

لَاهُوتٌ divinity

إِلَاهِيٌّ divine

أُلُوهِيَّةٌ divinity, divineness

(لهج)

لَهْجَةٌ tone, accent; dialect speech

(لهف)

تَلَهَّفَ V to regret having missed something

(لهو)

لَهَا (ـُ) to play, divert oneself

لَهْوٌ amusement, diversion

لَاهٍ *f.* لَاهِيَةٌ heedless, indifferent, forgetful

(لو)

لَوْ if (a supposition)

وَلَوْ although

لَوْ لَا were it not for

لَوْ لَمْ unless, if not

(لوح)

لَاحَ (ـُ) to glimmer, appear, seem

لَوْحٌ *pl.* أَلْوَاحٌ board, tablet, plate, plank

لَائِحَةٌ *pl.* لَوَائِحُ appearance; regulation; schedule

(لوز)

لَوْزٌ almond (tree and fruit)

(لوم)

لَامَ (ـُ) to censure, blame

لَوْمٌ blame, censure

(لون)

لَوْنٌ *pl.* أَلْوَانٌ colour; kind, sort

(لوى)

لِوَاءٌ *pl.* أَلْوِيَةٌ flag, district; (*mod.*) brigade, major-general

(ليت)

لَيْتَ would that!

(ليس)

لَيْسَ not, not to be

(ليق)

لَاقَ (ـِ) to be fitting, worthy, suitable

(ليل)

لَيْلٌ *pl.* لَيَالٍ; لَيْلَةٌ night; a night

لَيْلًا by night

(لين)

لَيَّنَ II to soften

لَيِّنٌ soft, tender, flexible, pliable

م

(ما)

مَا, مَاذَا what

مَا not

(مأن)

مَؤُونَةٌ *pl.* مُؤَنٌ provisions

(مأى)

مِئَةٌ, مِائَةٌ a hundred

(متر)

مِتْرٌ *pl.* أَمْتَارٌ metre (measure)

(متع)

تَمَتَّعَ بِ V, اِسْتَمْتَعَ X to enjoy

مَتَاعٌ *pl.* أَمْتِعَةٌ goods, effects, property

(متن)

مَتْنٌ text of a book

مَتِينٌ solid, strong, firm

(متى)

مَتَى when? when

(مثل)

مَثَّلَ II to represent, act

تَمَثَّلَ V to appear, make an appearance (before someone)

اِمْتَثَلَ VIII to obey

مَثَلٌ *pl.* أَمْثَالٌ parable, proverb

مِثْلٌ *pl.* أَمْثَالٌ as, like, likeness

مِثَالٌ *pl.* أَمْثِلَةٌ pattern, model

تِمْثَالٌ *pl.* تَمَاثِيلُ statue, figure, image

تَمْثِيلِيٌّ dramatic

(مجد)

مَجَّدَ II to praise, glorify, honour

مَجْدٌ glory

مَاجِدٌ, مَجِيدٌ noble, glorious; pr. n. m.

(مجن)

مَجَّانًا free, gratis

(محن)

اِمْتِحَانٌ *pl.* ـَاتٌ examination

(محو)

مَحَا (ـُ) to erase, blot out, efface

(مخخ)

مُخٌّ *pl.* مِخَاخٌ brain

(مدد)

مَدَّ (ـُ) to stretch, lengthen, spread, extend

أَمَدَّ IV to help, aid, reinforce

تَمَدَّدَ V to stretch oneself, be extended; rest

اِمْتَدَّ VIII to be stretched, prolonged; reach

مَدٌّ *pl.* مُدُودٌ tide, flux, flow

مُدَّةٌ period (of time)

مَادَّةٌ *pl.* مَوَادُّ material, matter, element; item, article

مَادِّيٌّ material, *adj.*

مَدِيدٌ long, prolonged, extended

(مدح)

مَدَحَ (ـَـ) to praise, extol, commend

(مدن)

مَدِينَةٌ *pl.* مُدُنٌ, مَدَائِنُ city

اَلْمَدِينَةُ Medina (city of Arabia)

مَدَنِيٌّ civil *adj.*

(مُذْ) see (مُنْذُ)

(مرر)

مَرَّ (بِ، عَلَى) to pass (by)

أَمَرَّ IV to make bitter, embitter

اِسْتَمَرَّ X to continue, last

مُرٌّ bitter

مُرُورٌ passing, passing by, passage; traffic (*mod.*)

مَرَّةٌ *pl.* ـَاتٌ, مِرَارٌ a time, once

مِرَارًا several times, often

مُسْتَمِرٌّ continuous, continual

تَمَرْمَرَ II (*quad.*) to murmur

(مرأ)

اِمْرُؤٌ, مَرْءٌ man

اِمْرَأَةٌ, مَرْأَةٌ *pl.* نِسْوَةٌ, نِسَاءُ woman

(مرج)

مَرْجٌ *pl.* مُرُوجٌ meadow

(مرد)

تَمَرَّدَ V to rebel, revolt

(مرس)

مَارَسَ II to practise, exercise (a profession, calling)

(مرض)

مَرِضَ (ـَـ) to be or fall sick, ill

مَرَضٌ *pl.* أَمْرَاضٌ illness

مَرْضَى *pl.* مَرِيضٌ ill, sick

(مركش)

مَرَّاكُشُ Marrakesh, Morocco

(مرن)

مَرَّنَ II to practise, exercise

مَارُونِيٌّ *pl.* مَوَارِنَةٌ Maronite

(مزج)

مَزَجَ (ـُـ) to mix, *trans.*

(مزح)

مَزَحَ (ـَـ) to joke, jest

(مزق)

مَزَّقَ II to tear, *trans.*

(مسح)

مَسَحَ (ـَـ) to wipe, clean, rub off; annoint; measure (a piece of land)

مَسَاحَةٌ area, surface, survey of land

مَسِيحِيٌّ Christian

(مسك)

مَسَكَ (ـِـ), تَمَاسَكَ VI to seize, hold, comprehend

أَمْسَكَ IV to hold back, restrain; abstain from (عَنْ)

تَمَسَّكَ بِ V to cling to, adhere to, hold fast to (a religion, faith, opinion, belief, etc.)

(مسى)

مَسَاءٌ evening, *n.*

أَمْسِ yesterday, last night

أَوَّلُ أَمْسِ the day before yesterday

(مشى)

مَشَى (ـِـ) *v.n.* مَشْيَةٌ to walk, go

مُشَاةٌ (*pl.* of مَاشٍ) infantry

مَوَاشٍ *pl.* مَاشِيَةٌ cattle

(مصر)

مَصَّرَ II to build (a town)

أَمْصَارٌ *pl.* مِصْرٌ chief town of a country, boundaries of two countries

مِصْرُ Egypt, Cairo

(مضى)

مَضَى (ـِـ) *v.n.* مُضِيٌّ to pass, go, depart

أَمْضَى IV to sign; execute, accomplish

مُضِيٌّ course of time

إِمْضَاءٌ signature; execution, accomplishment

مَاضٍ past, last

(مطر)

مَطَرٌ *pl.* أَمْطَارٌ rain

(مطو)

مَطِيَّةٌ riding-beast

(مع)

مَعَ, مَعْ with

مَعًا together, simultaneously

مَعَ أَنَّ although, in spite of

(معز)

مَعْزٌ, مَعَزٌ (*sing.* مَاعِزٌ) goats

(معض)

إِمْتِعَاضٌ anger, vexation, exasperation

(معن)

أَمْعَنَ IV to act rigorously, be zealous, consider

أَمْعَنَ النَّظَرَ to consider closely, think over

(مكك)

مَكَّةُ Mecca (city of Arabia)

(مكث)

مَكَثَ (ـُ) to stay, abide, dwell, tarry

(مكر)

مَكَرَ (ـُ) to deceive, trick

(مكس)

مَكْسٌ *pl.* مُكُوسٌ excise duty

(مكن)

أَمْكَنَ IV to enable, be possible

تَمَكَّنَ V to be enabled

مَكَانٌ (see كون)

مَكَانَةٌ place, rank; influence, power

مَكِينَةٌ machine

مُمْكِنٌ possible

(ملأ)

مَلَأَ (ـَ) to fill, *trans.*

(ملح)

مِلْحٌ salt, salty

مَلَاحَةٌ navigation

مَلَّاحٌ sailor

مَلِيحٌ *pl.* مِلَاحٌ good, handsome, pleasant, pretty

مَلِيحَةٌ *pl.* مَلَائِحُ a pleasant thing

(ملك)

مَلَكَ (ـِ), إِمْتَلَكَ VIII to possess, own

مَلَّكَ II to give a. o. possession of

مِلْكٌ *pl.* أَمْلَاكٌ possession, property

مُلْكٌ sovereignty, ownership

مُلْكِيٌّ royal; civilian (opp. military)

مَلَكٌ, مَلْأَكٌ, مَلَاكٌ *pl.* مَلَائِكَةٌ angel

مَلِكٌ *pl.* مُلُوكٌ king

مَلِكَةٌ *pl.* ـَاتٌ — queen

مَالِكٌ ruling, ruler, possessor, owner

مَلَّاكٌ owner of property

مَلَكِيٌّ, مُلُوكِيٌّ royal

مَمْلَكَةٌ *pl.* مَمَالِكُ kingdom

اَلْمَمْلَكَةُ الْمُتَّحِدَةُ the United Kingdom

مَمْلُوكٌ *pl.* مَمَالِيكُ Mamluke, slave

مِلْيُونٌ *pl.* مَلَايِينُ million

(من)

مَنْ who?, who

مِنْ from, than

(منن)

مَنٌّ favour

مَنُونٌ death

(منذ)

مُذْ, مُنْذُ since, *prep.*

(منع)

مَنَعَ (ـَ) to prevent, forbid

اِمْتَنَعَ VIII to refuse

مَنَاعَةٌ strength of a position

مَمْنُوعَاتٌ forbidden things

(منى)

تَمَنَّى V to wish

مَنِيَّةٌ fate, death, destiny

(مهد)

مَهَّدَ II to level, prepare, make easy

مَهْدٌ *pl.* مُهُودٌ cradle

(مهر)

مَهْرٌ *pl.* مُهُورٌ dowry

مُهْرٌ seal, signet

مَهَرَةٌ *pl.* مَاهِرٌ skilful, skilled

(مهل)

تَمَهَّلَ V to be slow

(مهن)

مِهْنَةٌ *pl.* مِهَنٌ profession, trade

اِمْتِهَانٌ service

(موت)

مَاتَ (ـُ) to die

مَمَاتٌ, مَوْتٌ death

مَيِّتٌ *pl.* أَمْوَاتٌ, مَوْتَى dead

(موج)

مَوْجٌ *pl.* أَمْوَاجٌ wave (sea, air)

(موز)

مَوْزٌ banana (tree and fruit)

(موس)

مُوسَى Moses

مُوسِيقَى music

(مول)

مَالٌ *pl.* أَمْوَالٌ wealth, property, goods, capital

(موه)

مَاءٌ *pl.* مِيَاهٌ water

(ميد)

مَائِدَةٌ *pl.* ـَاتٌ —, مَوَائِدُ table

مَيْدَانٌ *pl.* مَيَادِينُ arena, square, field; sphere; course (for racing)

(ميز)

مَيَّزَ II to distinguish, differentiate; prefer

اِمْتَازَ VIII to be distinguished, distinct

اِمْتِيَازٌ *pl.* ـَاتٌ — distinction, privilege, preference

مُمْتَازٌ distinguished, distinct, select

(ميل)

مَالَ (ـِ) to incline, bend

مَيْلٌ *pl.* مُيُولٌ inclination

مِيلٌ *pl.* أَمْيَالٌ mile

(مين)

مِينَاءٌ *pl.* (*fem.*) مَوَانِئُ port (sea)

ن

(نبب)

أُنْبُوبٌ *pl.* أَنَابِيبُ pipe, tube

(نبأ)

نَبَّأَ II to inform (anyone) of (a thing)

تَنَبَّأَ V to make oneself out to be a prophet

نَبَأٌ *pl.* أَنْبَاءٌ news, information

نُبُوَّةٌ, نُبُوءَةٌ prophecy

نَبِيٌّ, نَبِيءٌ *pl.* أَنْبِيَاءُ, ـُونَ prophet

نَبَوِيٌّ prophetic, pertaining to the prophet

(نبت)

نَبَتَ (ـُ) to grow, sprout (of plant)

نَبَاتٌ *pl.* ـَاتٌ — plant, vegetation

(نبح)

نَبَحَ (ـَ) to bark (of dog)

(نبذ)

نَبَذَ (ـِ) to produce (date-) wine

نَبِيذٌ *pl.* أَنْبِذَةٌ wine

نُبْذَةٌ *pl.* نُبَذٌ section, part; article (in newspaper), treatise

(نبر)

مِنْبَرٌ *pl.* مَنَابِرُ pulpit, tribune; stage

(نبط)

اِسْتَنْبَطَ X to find out, contrive

(نبع)

نَبَعَ (يَـ) to spring, gush (of water)

نَبْعٌ spring (of water)

مَنْبَعٌ *pl.* مَنَابِعُ source, origin

يَنْبُوعٌ *pl.* يَنَابِيعُ fountain

(نبغ)

نَبَغَ (يَـ) to rise, appear, excel

نَابِغَةٌ *pl.* نَوَابِغُ distinguished (person)

(نبق)

نَبْقٌ lote tree and its fruit; wild apple, crab apple; mealy matter of palm pith

(نبل)

نَبِيلٌ *pl.* نُبَلَاءُ، نِبَالٌ noble, sagacious; pr. n. m.

(نبه)

نَبَّهَ II to warn, inform

تَنَبَّهَ V to wake up, be alert

اِنْتَبَهَ VIII to pay attention, notice

تَنْبِيهٌ warning, notice

نَبِيهٌ awake, clever; pr.n. m.

(نتج)

أَنْتَجَ (يُـ) نَتَجَ IV to produce, bring forth

نَتَجَ عَنْ (يَـ) to arise, result from

نِتَاجٌ product

نَتِيجَةٌ *pl.* نَتَائِجُ result, conclusion, consequence

إِنْتَاجٌ production, producing

مُنْتَجَاتٌ, مَنْتُوجَاتٌ products

مُنْتِجٌ producer

(نثر)

نَثَرَ (يَـ) to scatter, disperse, sprinkle, *trans.*

نَثْرٌ, مَنْثُورٌ prose

(نجب)

نَجِيبٌ noble, excellent; pr. n. m.

(نجح)

نَجَحَ (ـَـ) to succeed, prosper

نَجَاحٌ success, prosperity

نَاجِحٌ successful, prosperous, thriving

(نجد)

نَجَدَ (ـُـ), أَنْجَدَ IV to help, aid

(نجر)

نِجَارَةٌ carpentry

نَجَّارٌ carpenter, joiner

(نجز)

أَنْجَزَ IV to complete, accomplish, achieve

(نجل)

نَجْلٌ *pl.* أَنْجَالٌ son, offspring

اَلْإِنْجِيلُ The Gospel

مِنْجَلٌ *pl.* مَنَاجِلُ sickle

(نجم)

نَجَمَ (ـُـ), أَنْجَمَ IV to appear, rise

نَجْمٌ *pl.* نُجُومٌ star

نَاجِمٌ clear

مَنْجَمٌ *pl.* مَنَاجِمُ mine; source

مُنَجِّمٌ astrologer

(نجو)

نَجَا (ـُـ) to escape, be delivered, saved

نَجَاةٌ escape, deliverance

(نحب)

نَحْبٌ death

قَضَى نَحْبَهُ he died

(نحر)

اِنْتَحَرَ VIII to commit suicide

(نحز)

نَحِيزَةٌ nature (of a person)

(نحس)

نُحَاسٌ copper

نَحَّاسٌ coppersmith

(نحل)

نَحْلٌ bees (*coll.*)

نَحِيلٌ thin, emaciated

(نحن)

نَحْنُ we

(نحو)

نَحْوَ towards, near, like, about

نَحْوٌ *pl.* أَنْحَاءٌ method, way; region; approximation

عِلْمُ اَلنَّحْوِ grammar (esp. syntax)

نَحْوِيٌّ *pl.* نُحَاةٌ, ـُونَ grammarian

نَاحِيَةٌ *pl.* نَوَاحٍ side, direction; district; point of view; sphere

(نخب)

نَخَبَ (ـُ), اِنْتَخَبَ VIII to choose, elect

اِنْتِخَابٌ *pl.* ـَاتٌ election

مُنْتَخِبٌ, نَاخِبٌ elector

(نخل)

نَخْلَةٌ, نُخَيْلٌ, نُخَيْلَةٌ palm tree

(ندب)

نَدَبَ (ـُ) to weep, bewail, lament

نَدَبَ (ـَ), اِنْتَدَبَ VIII to call, appoint, delegate, depute; invite or urge

اِنْتِدَابٌ mandate (*mod; pol.*)

مَنْدُوبٌ delegated, commissioner

(ندر)

نَدَرَ (ـُ) to be rare, infrequent scarce

نَادِرٌ *pl.* نَوَادِرُ rare, rare thing, rarity

نَادِرًا seldom, rarely

(ندل)

مَنْدِيلٌ *pl.* مَنَادِيلُ kerchief, handkerchief

(ندم)

نَدِمَ (ـَ) to repent, regret

نَدَامَةٌ repentance

نَدِيمٌ *pl.* نُدَمَاءُ associate, friend, confidant, boon companion; pr. n. m.

(ندو)

نَادَى III to call, summon, proclaim

مُنَادَاةٌ, نِدَاءٌ call

نَادٍ *pl.* أَنْدِيَةٌ club, place of assembly

نَدْوَةٌ assembly, forum

مُنْتَدًى assembly-hall

(نذر)

نَذَرَ (ـُ) to make a vow

أَنْذَرَ بِ IV to warn

نَذْرٌ *pl.* نُذُورٌ vow

إِنْذَارٌ warning

(نذل)

نَذْلٌ *pl.* أَنْذَالٌ vile, mean; simpleton

نَذِيلٌ abject

(نزع)

نَزَعَ (ـِ) to remove, take away; to spoil

نَازَعَ III to dispute with, fight

تَنَازَعَ VI to contend among themselves

اِنْتَزَعَ VIII to remove, take away, pull from, be snatched, pulled; be spoilt

(نزل)

نَزَلَ (ـِ) *v.n.* نُزُولٌ to alight, descend, lodge

أَنْزَلَ IV to cause to descend

نَزِيلٌ *pl.* نُزَلَاءُ guest

مَنْزِلٌ *pl.* مَنَازِلُ dwelling house

(نزه)

نُزْهَةٌ amusement, pleasure; pr. n. f.

(نسب)

نَسَبَ إِلَى (ـُ) to attribute to, ascribe (something) to

نَاسَبَ III to resemble; be appropriate, fit, suitable

تَنَاسَبَ VI to correspond with (each other)

نَسَبٌ *pl.* أَنْسَابٌ lineage

نِسْبَةٌ relation, affinity

تَنَاسُبٌ, نِسْبَةٌ proportion

نِسْبَةً إِلَى alluding to, referring to

بِالنِّسْبَةِ إِلَى in comparison with; in relation to

نَسِيبٌ *pl.* أَنْسِبَاءُ kinsman

أَنْسَبُ more fitted or suitable

مُنَاسِبٌ suitable, convenient, proper, fit

مُنَاسَبَةٌ suitability, appropriateness; connection

بِمُنَاسَبَةِ (+ *gen.*) in connection with; on the occasion of

(نسج)

نَسَجَ (ـُ) to weave

نَسِيجٌ *pl.* أَنْسِجَةٌ, نَسَائِجُ textile, fabric, tissue

مَنْسُوجَاتٌ textiles

(نسخ)

نَسَخَ (ـُ) to copy, transcribe; abrogate, abolish

نُسْخَةٌ *pl.* نُسَخٌ copy, manuscript

(نسر)

نَسْرٌ *pl.* نُسُورٌ eagle, vulture

(نسق)

نَسَّقَ II to place in order, arrange symmetrically

تَنَاسُقٌ arrangement, order

(نسك)

نَاسِكٌ *pl.* نُسَّاكٌ hermit, ascetic, recluse

(نسل)

نَسَلَ (ـُ) to beget

تَنَاسَلَ VI to multiply by generation, procreate

نَسْلٌ posterity, progeny

تَنَاسُلٌ descent by generation; procreation

(نسم)

نَسَمَةٌ *pl.* ـَاتٌ soul, person, breath of life

(نسو)

نِسْوَةٌ, نِسَاءٌ women

(نسى)

نَسِيَ (ـَ) to forget

أَنْسَى IV to cause to forget

تَنَاسَى VI to pretend to forget; feign forgetfulness

نِسْيَانٌ forgetfulness, forgetting

(نشأ)

نَشَأَ (ـَ) to grow up (child); originate, rise

أَنْشَأَ IV to found, create, originate, establish

إِنْشَاءٌ originating, founding, establishment; composition, style

مَنْشَأٌ (place of) origin; source

(نشب)

نَشَبَ (ـَ) to break out (war)

(نشد)

نَاشَدَ III to recite to anyone; to cause to swear, ask one to swear by (ب) God

أَنْشَدَ IV to quote, recite (verses, etc.)

(نشر)

نَشَرَ (ـُ) *v.n.* نَشْرٌ to publish, spread abroad

إِنْتَشَرَ VIII to be published; spread abroad

نَشْرَةٌ announcement, publication, bulletin

إِنْتِشَارٌ dissemination, spreading; circulation

نَاشِرٌ publisher

(نشط)

نَشَطَ (ـَ) to be active, energetic

نَشَاطٌ energy, zeal, activity, liveliness

نَشِيطٌ *pl.* نُشَّاطٌ active, energetic, lively

(نشف)

نَشَفَ (ـَ) to be or become dry

نَاشِفٌ dry

مِنْشَفَةٌ *pl.* مَنَاشِفُ towel

(نشل)

نَشَلَ (ـُ) to take away, snatch, steal

(نصص)

نَصٌّ *pl.* نُصُوصٌ text (of a book); definition; wording; stipulation

(نصب)

نِصَابٌ *pl.* نُصُبٌ handle (of weapon)

نَصِيبٌ fortune, lot

(نصت)

نَصَتَ إِلَى (ـِ) to listen to

(نصح)

نَصَحَ (ـَ) to advise, counsel

نَصِيحَةٌ *pl.* نَصَائِحُ advice

نَاصِحٌ adviser

(نصر)

نَصَرَ (ـُ) to assist, aid (give victory)

تَنَصَّرَ V to become a Christian

إِنْتَصَرَ عَلَى VIII to conquer, vanquish a.o.

نَصْرٌ aid, victory

نَصْرَانِيٌّ *pl.* نَصَارَى Christian (*lit.* Nazarene)

إِنْتِصَارٌ victory, triumph

نَاصِرٌ *pl.* أَنْصَارٌ helper

مَنْصُورٌ conqueror (lit. the assisted of God); pr.n. m.

(نصف)

نَاصَفَ III to divide into halves

أَنْصَفَ IV to act impartially

إِنْتَصَفَ VIII to be divided into halves

نِصْفٌ *pl.* أَنْصَافٌ a half, half

نِصْفُ اللَّيْلِ midnight

إِنْصَافٌ equity, justice, impartiality

مُنْتَصَفٌ middle

(نصو)

نَاصِيَةٌ *pl.* نَوَاصٍ forelock

(نضج)

نَاضِجٌ cooked well, ripe, mature

(نضل)

نِضَالٌ struggle

(نطط)

نَطَّ (ـِـ) *v.n.* نَطٌّ to leap, jump

(نطر)

نَاطُورٌ *pl.* نَوَاطِيرُ guard, keeper, overseer (esp. of garden, vineyard, etc.)

(نطع)

نَطْعٌ leather mat

(نطق)

نَطَقَ (ـُـ) to speak, express

اِسْتَنْطَقَ X to question, examine, interrogate (by a judge, etc.)

نِطَاقٌ limit, boundary; zone, sphere

نَاطِقٌ spokesman, speaker

مَنْطِقٌ logic

مِنْطَقَةٌ *pl.* مَنَاطِقُ zone

مُسْتَنْطِقٌ examining judge; interrogator

(نظر)

نَظَرَ (ـُـ) *v.n.* نَظَرٌ to look (at إِلَى), see, oversee

اِنْتَظَرَ VIII to await, expect

نَظَرٌ *pl.* أَنْظَارٌ regard; theory

نَظَرًا إِلَى in regard to; in view of

نَظْرَةٌ glance, look

نَاظِرٌ *pl.* نُظَّارٌ inspector, overseer, minister; seer, beholder

نَظَّارَاتٌ glasses, spectacles

نَظِيرٌ *pl.* نُظَرَاءُ peer, corresponding to, equal, *n.*

مَنْظَرٌ *pl.* مَنَاظِرُ view, scene, scene of play

(نظف)

نَظَّفَ II to clean, *trans.*

نَظَافَةٌ cleanliness

نَظِيفٌ *pl.* نُظَفَاءُ clean, *adj.*

(نظم)

نَظَمَ (ـِـ) *v.n.* نَظْمٌ to arrange; compose (verse)

نَظَّمَ II to put in order, arrange, regulate, organize

تَنَظَّمَ V, اِنْتَظَمَ VIII to be arranged, regulated

نِظَامٌ *pl.* أَنْظِمَةٌ system, method, order; regulation, law

تَنْظِيمٌ *pl.* اتٌ — regulation; arrangement, compilation, poetry writing

اِنْتِظَامٌ regularity, order

(نعج)

نَعْجَةٌ *pl.* نِعَاجٌ sheep

(نعر)

نَاعُورَةٌ *pl.* نَوَاعِيرُ irrigating wheel, water wheel

(نعس)

نَعَسَ (ـَـ) to be or become sleepy

(نعش)

مُنْعِشٌ refreshing

(نعم)

نَعِمَ (ـَـ) *v.n.* نَعْمَةٌ to live in ease

نَعُمَ to be good, excellent

أَنْعَمَ عَلَى IV to show favour to; be kind to

نَعَمْ yes

نَعَمٌ, أَنْعَامٌ cattle, cloven-hoofed

نِعْمَةٌ *pl.* نِعَمٌ favour, benefit

نَاعِمٌ soft, tender

نَعِيمٌ pleasant; pr. n. m.

(نغم)

نَغْمَةٌ *pl.* نَغَمَاتٌ melody, tune

(نفث)

نَفَّاثٌ *pl.* اتٌ — blower

طَائِرَةٌ نَفَّاثَةٌ jet aircraft

(نفخ)

نَفَخَ (ـُـ) to blow

(نفد)

نَفِدَ (ـَـ) to be exhausted, consumed; be out of print (book, etc.)

(نفذ)

نَفَذَ (ـُـ) to pierce, penetrate, be effective

نَفَّذَ II to execute, fulfil

أَنْفَذَ IV to carry out, execute

نُفُوذٌ penetration; influence

ذُو نُفُوذٍ influential; person of influence

تَنْفِيذٌ execution; fulfilment

تَنْفِيذِيٌّ executive *adj.* (*mod.*)

نَفِيذٌ effective (of an order or command)

نَافِذَةٌ *pl.* نَوَافِذُ window

(نفر)

نَفَرَ (ـُ) to turn away, flee, avoid

نُفُورٌ flight, aversion

نَفَرٌ *pl.* أَنْفَارٌ person; a number of people; private (in armed forces)

(نفس)

تَنَفَّسَ V to breathe

نَفْسٌ (*m.* and *f.*) *pl.* نُفُوسٌ, أَنْفُسٌ soul, self; self-same

نَفَسٌ *pl.* أَنْفَاسٌ breath

نَفِيسٌ precious

(نفط)

نَفْطٌ oil, petroleum

(نفع)

نَفَعَ (ـَ) to be useful, profitable

اِنْتَفَعَ (بِ، مِنْ) VIII to use, benefit (from, by)

مَنْفَعَةٌ; نَفْعٌ *pl.* مَنَافِعُ use, benefit

نَافِعٌ useful, profitable

(نفق)

نَفَقَةٌ *pl.* ـَاتٌ — expense, cost, expenditure, maintenance

مُنَافِقٌ hypocrite; deceiver

(نفى)

نَفَى (ـِ) to expel, banish, exile; deny, exclude

نَافَى III to contradict, be inconsistent with

نَفْيٌ exile, expulsion, banishment; denial

مَنْفِيٌّ exiled, an exile

(نقب)

نَقْبٌ *pl.* أَنْقَابٌ hole in a wall, breach, tunnel

نِقَابٌ *pl.* نُقُبٌ veil

نِقَابَةٌ *pl.* ـَاتٌ — syndicate, corporation

نِقَابَةُ ٱلْعُمَّالِ trade union (*mod.*)

نَقِيبٌ *pl.* نُقَبَاءُ chief, head

(نقح)

نَقَّحَ II to revise, correct (book)

(نقد)

نَقَدَ (ـُـ), اِنْتَقَدَ VIII to criticize

نَقْدٌ, اِنْتِقَادٌ criticism

نَقْدٌ *pl.* نُقُودٌ cash, ready money

نَاقِدٌ critic

(نقذ)

أَنْقَذَ IV to rescue, deliver, save

(نقر)

نَقَرَ (ـُـ) *v.n.* نَقْرٌ to hollow out, pierce, peck (of a bird)

مِنْقَارٌ *pl.* مَنَاقِيرُ beak, bill (of bird)

(نقش)

نَقَشَ (ـُـ) to paint, sculpture

نَاقَشَ III to argue with

مُنَاقَشَةٌ discussion, argument

نَقَّاشٌ painter, sculptor, engraver

(نقص)

نَقَصَ (ـُـ) *v.n.* نَقْصٌ to decrease, diminish, fall short

نَاقَصَ III to reduce (price, etc.)

اِنْتَقَصَ VIII to abate, diminish

مُنَاقَصَةٌ tender (in commerce), public auction

نَاقِصٌ defective, diminished, deficient, imperfect, wanting, lacking

(نقض)

نَاقَضَ III to contradict

نَقْضٌ *pl.* أَنْقَاضٌ ruins

(نقط)

نُقْطَةٌ *pl.* نُقَطٌ point, dot, spot; drop

(نقع)

نَاقِعٌ penetrating, pervading; deadly (poison)

مُسْتَنْقَعٌ *pl.* ـَاتٌ — marsh, swamp

(نقل)

نَقَلَ (ـُـ) *v.n.* نَقْلٌ to move, remove, transport, transfer; copy, translate, quote

تَنَقَّلَ V to be transferred, moved, posted

اِنْتَقَلَ VIII to move, *intrans.*, be transferred, removed, transported

إِلَى رَحْمَةِ اللّٰهِ — he died

(نقم)

اِنْتَقَمَ (مِنْ) VIII to take revenge (on)

اِنْتِقَامٌ, نِقْمَةٌ vengeance

(نقى)

نَقِيَ (ـَ) to be pure

اِنْتَقَى VIII to choose, select

نَقَاءٌ, نَقَاوَةٌ purity, innocence

نَقِيٌّ pure, clean, innocent

(نكب)

نَكَبَ (ـُ) to afflict

مَنْكُوبٌ victim

(نكت)

نُكْتَةٌ *pl.* نُكَتٌ witticism; speck, spot

(نكح)

نَكَحَ (ـَ) to marry

(نكد)

مَنْكُودُ ٱلْحَظِّ unhappy, unfortunate

(نكر)

أَنْكَرَ IV to deny

(نمذج)

نَمُوذَجٌ *pl.* اتٌ — sample, example

(نمر)

نَمِرٌ *pl.* نُمُورٌ, نُمُورَةٌ leopard, panther, tiger

نُمْرَةٌ *pl.* نُمَرٌ (*Eur.*) number

(نمس)

نَمْسٌ *pl.* نُمُوسٌ ichneumon, weasel

نَامُوسٌ *pl.* نَوَامِيسُ law, moral law; mosquito

(نمط)

نَمَطٌ *pl.* نِمَاطٌ fashion, way, manner

(نمل)

نَمْلٌ *pl.* نَمْلَةٌ ant

(نمو)

نَمَا (ـُ) to grow, develop, *intrans.*

نُمُوٌّ growth, development

(نمى)

اِنْتَمَى إِلَى VIII to trace one's origin to, go back to

(نهب)

نَهَبَ (ـُ) *v.n.* نَهْبٌ to plunder, pillage

(نهج)

نَهْجٌ way, road, street (current in Maghribi usage)

مَنْهَجٌ, مِنْهَاجٌ *pl.* مَنَاهِجُ way, method

(نهد)

تَنَهَّدَ V to sigh, groan

(نهر)

اِنْتَهَرَ VIII to drive, drive away roughly, upbraid, chide

نَهْرٌ *pl.* أَنْهُرٌ, أَنْهَارٌ river

نَهَارٌ day, daylight

نَهَارًا by day

(نهز)

اِنْتَهَزَ الْفُرْصَةَ VIII to seize the opportunity

(نهض)

نَهَضَ (ـُ) *v.n.* نُهُوضٌ to rise

اِسْتَنْهَضَ X to urge, incite, stir up

نَهْضَةٌ awakening, arising, revival, emancipation

(نهك)

أَنْهَكَ IV to weaken, enfeeble, overcome

(نهى)

اِنْتَهَى VIII to finish, conclude, end, *intrans.*

نِهَايَةٌ end, utmost, extremity

اِنْتِهَاءٌ end, termination, limit

مُنْتَهًى end

(نوب)

نَوْبَةٌ a time, turn, occasion; suite (in music)

بِالنِّيَابَةِ عَنْ on behalf of

نَائِبٌ *pl.* نُوَّابٌ deputy, representative, substitute

مَجْلِسُ النُّوَّابِ Parliament

(نوت)

نَوْتِيٌّ sailor

(نوخ)

مُنَاخٌ *pl.* اتٌ — climate

(نور)

نَارٌ (*f.*) *pl.* نِيرَانٌ fire, *n.*

نُورٌ *pl.* أَنْوَارٌ light, *n.*

(نوع)

نَوَّعَ II to assort, classify, compose

نَوْعٌ *pl.* أَنْوَاعٌ sort, kind

(نوف)

نَافَ (عَلَى) (ـُ) to be above, or more than

نَيِّفٌ more, upwards of

(نوق)

نَاقَةٌ *pl.* نُوقٌ she-camel

(نول)

نَالَ (ـُ) to attain, obtain

نَاوَلَ III to give, hand to

تَنَاوَلَ VI to obtain, receive, take, partake

نَوَالٌ attainment, attaining; pr. n. f.

نَوْلٌ *pl.* أَنْوَالٌ loom

نَيْلٌ obtaining, attaining, *n.*

مِنْوَالٌ mode, manner, fashion

(نوم)

نَامَ (ـَ) (نِمْتُ etc.) to sleep

نَوْمٌ, مَنَامٌ sleep

(نوى)

نَوَى (ـِ) to resolve, intend

نِيَّةٌ *pl.* اتٌ — intention

(نيف)

نَافٌ yoke

(نيل)

اَلنِّيلُ the (river) Nile

(ه)

هُ — (attached *pron.*) his, its, him, it

(ها)

هَا behold! here! here you are! take!

هَا — (attached *pron.*) her, its, it

(هات)

هَاتِ come! bring!

(هبب)

هَبَّ (ـُ) *v.n.* هُبُوبٌ to blow (of wind)

هَبَّ (ـُ) to awake (from sleep); begin, start (to do)

(هبط)

هَبَطَ (ـِ) to fall, descend, land (aircraft)

هُبُوطٌ fall, abatement

(هتف)

هَتَفَ (ـِ) to call, shout

هَاتِفٌ telephone (a lately introduced word and in use in some Arab countries. See also Appendix A, Sec. 6 (a)

(هجر)

هَجَرَ (ـُ) to forsake, abandon

هَاجَرَ III to emigrate

هِجْرَةٌ flight, emigration, migration

اَلْهِجْرَةُ The Hegira (emigration of the Prophet Muhammad from Mecca in 622 A.D.) Beginning of Muslim era.

مُهَاجِر emigrant, immigrant

مُهَجَّر term used for settlement of Arabic-speaking communities abroad (partic. the Americas in modern times)

(هجس)

هَاجِس *pl.* هَوَاجِس unrest, disturbance, troubled thought

(هجم)

هَجَمَ (عَلَى) (ـِـ) to attack, assault

هَاجَمَ III to attack

هُجُوم attack, assault

(هدد)

هَدَّدَ II to threaten, menace

(هدأ)

هَدَأَ (ـَـ) *v.n.* هُدُوء to be calm, quiet, tranquil

هَادِئ quiet, calm, tranquil

(هدر)

هَدِير murmur (of water), roaring (of sea and waves)

(هدف)

هَدَف *pl.* أَهْدَاف aim, target

(هدم)

هَدَمَ (ـِـ) *v.n.* هَدْم to destroy, raze

هُدُوم (*pl.*) clothes, garments

(هدن)

هُدْنَة armistice, truce

(هدى)

هَدَى (ـِـ) to guide

أَهْدَى IV to present, bestow (with double *accus.*)

اِهْتَدَى VIII to guide oneself; be rightly guided

هُدًى guidance, way of salvation

هَدِيَّة *pl.* هَدَايَا a present, gift

(هذب)

مُهَذَّب educated, refined, polished

(هرر)

هِرّ cat

(هرب)

هَرَبَ (ـُـ) *v.n.* هُرُوب to flee, escape

هَرَّبَ II to smuggle; put to flight

(هرم)

هَرَم *pl.* أَهْرَام pyramid

(هرن)

هَارُونُ Harun, Aaron

(هزز)

هَزَّ (ـُ) *v.n.* هَزٌّ to shake, stir, brandish

(هزأ)

هَزَأَ, اِسْتَهْزَأَ X to mock, scoff at, deride ب

(هزع)

هَزِيعٌ watch or division of the night

(هزل)

هَزَلَ (ـِ) *v.n.* هَزْلٌ to joke, jest

هُزَالٌ thinness

هَزِيلٌ thin, meagre, emaciated

(هزم)

اِنْهَزَمَ VII to be defeated, put to flight (of an army)

(هطل)

هَطَلَ (ـِ) to rain, send rain

(هكذا)

see under (ذا)

(هكل)

هَيْكَلٌ *pl.* هَيَاكِلُ temple, altar, statue, skeleton

(هل)

هَلْ *particle* of interrogation

(هلل)

اِسْتَهَلَّ X to appear first (of moon); begin

هِلَالٌ crescent, new moon

(هلك)

هَلَكَ (ـِ) to perish

أَهْلَكَ IV to ruin, destroy, lay waste

اِسْتَهْلَكَ X to consume, spend, exhaust

هَلَاكٌ destruction

اِسْتِهْلَاكٌ consumption

مَهْلَكٌ, مَهْلَكَةٌ place of destruction, desert

مُسْتَهْلِكٌ consumer

(هلم)

هَلُمَّ come here!

هَلُمَّ جَرًّا and so on; etcetera

(همم)

هَمَّ (ـِ) to be important, to concern; (*with* بِ) to intend; (*with* إِلَى) to be anxious about

إِهْتَمَّ ب VIII to take pains in; to be interested in

هَمٌّ *pl.* هُمُومٌ care, anxiety

هِمَّةٌ *pl.* هِمَمٌ concern; energy

أَهَمِّيَّةٌ importance

ذُو أَهَمِّيَّةٍ important, of importance

إِهْتِمَامٌ care, effort, interest

هَامٌّ important

هَمَّامٌ pr.n.m.

مُهِمٌّ *pl.* مِهَامُّ important

مِهَامُّ important duties

مَهْمُومٌ anxious

(همك)

(فِي) إِنْهَمَكَ VII to be engrossed (in), absorbed (in)

(همل)

أَهْمَلَ IV to neglect, ignore

إِهْمَالٌ neglect

(هنا)

هُنَا, هٰهُنَا here

هُنَاكَ, هُنَالِكَ there

(هنأ)

هَنِئَ (ـَـ) to be pleasant, enjoyable (food, etc.)

هَنَّأَ II to congratulate, felicitate

هَنَاءٌ pleasure, happiness, delight

هَنِيئًا good wish!

تَهْنِئَةٌ *pl.* تَهَانِئُ congratulation

هُنَيَّةٌ, هُنَيْهَةٌ, هُنَيْئَةٌ a little while, a moment

(هند)

اَلْهِنْدُ India

هِنْدِيٌّ *pl.* هِنْدٌ, هُنُودٌ Indian, an Indian

(هندس)

هَنْدَسَ to sketch (in engineering, etc.), plan

هَنْدَسَةٌ engineering, architecture, geometry

مُهَنْدِسٌ engineer

(هو)

هُوَ; هُمَا, هُمْ he, it; they (*dual*), they (*pl.*)

هُوَ ذَا see! behold!

(هود)

تَهَوَّدَ V to become a Jew

يَهُودِيٌّ *pl.* يَهُودُ Jew, Jewish

(هون)

هَانَ (ـُ) to be or become easy

أَهَانَ IV to offend, insult, despise

هَيِّنٌ easy

(هوى)

هَوَاءٌ *pl.* أَهْوِيَةٌ air, atmosphere, weather

هَوًى passion

(هى)

هِىَ; هُمَا, هُنَّ she, it; they (*dual*), they (*pl.*)

(هيأ)

هَيَّأَ II to prepare (*trans.*)

تَهَيَّأَ لِ V to be prepared for

هَيْئَةٌ *pl.* ـَاتٌ — form, aspect; body (*i.e.* aggregate of persons or things), corporation

(هيب)

هَابَ (ـَ) to fear, hold in awe

هَيْبَةٌ respect, awe, veneration

(هيج)

هَاجَ (ـِ) to stir up

(هيم)

هَامَ (ـِ) to love passionately

(هيى)

هَيَّا up!

هَيَّا بِنَا come, let us go!

و

(و)

وَ and; by (in an oath); with

(وا)

وَا oh! ah! alas!

(وبأ)

وَبَاءٌ *pl.* أَوْبِئَةٌ plague

(وبخ)

وَبَّخَ II to censure, rebuke, reprimand

(وبل)

وَبَالٌ misfortune, evil consequences

(وتر)

تَوَتُّرٌ tension, strain

(وثق)

وَثِقَ (يَثِقُ) بِ to trust, have confidence in

وَثَّقَ II to make firm

ثِقَةٌ *pl.* ـَاتٌ — trust, confidence, reliable, authority

وُثُوقٌ trust, confidence

وَثِيقَةٌ *pl.* وَثَائِقُ document, deed, certificate

مِيثَاقٌ covenant

(وجب)

وَجَبَ (يَجِبُ) to be, make, necessary; (*with* عَلَى) to be incumbent upon

أَوْجَبَ IV to cause; to make binding

اِسْتَوْجَبَ X to deserve, be worthy of

وُجُوبٌ (a) necessity

إِيجَابٌ affirmation

إِيجَابِيٌّ affirmative, positive

وَاجِبٌ *pl.* ـَاتٌ — a duty; (*with* عَلَى) incumbent on

بِمُوجِبِ according to

(وجد)

وَجَدَ (يَجِدُ) to find

وُجُودٌ (*v.n.*) existence

مَوْجُودٌ existing, present, found

(وجز)

وَجِيزٌ small, brief

(وجع)

وَجَعٌ *pl.* أَوْجَاعٌ pain

(وجن)

وَجْنَةٌ *pl.* وَجَنَاتٌ cheek

(وجه)

وَجَّهَ II to direct, *trans.*, turn (thing, person) towards

وَاجَهَ III to meet, confront

تَوَجَّهَ V to go, make for, repair to

اِتَّجَهَ VIII to turn, *intrans.*

وَجْهٌ *pl.* وُجُوهٌ face, manner, surface, aspect

جِهَةٌ *pl.* ـَاتٌ — side, direction, point of view, dimension, district

مِنْ جِهَةِ (with following *gen.*) concerning

وُجْهَةُ نَظَرٍ point of view (*mod.*)

اِتِّجَاهٌ direction, way

تُجَاهَ opposite, in front, towards

وَجِيهٌ *pl.* وُجَهَاءُ respected, distinguished person, chief, notable

(وحد)

وَحَّدَ II to unify, unite

اِتَّحَدَ VIII to be united

وَحْدَهُ by himself, alone

وَحْدَةٌ unity, oneness; solitude; unit

أَحَدٌ *f.* إِحْدَى *pl.* آحَادٌ one, anyone (with *neg.* no-one)

يَوْمُ الْأَحَدِ Monday

وَاحِدٌ *f.* وَاحِدَةٌ one, single

وَحِيدٌ alone, single, unique, only; sole

(وحش)

وَحْشٌ *pl.* وُحُوشٌ wild (animal)

(وحي)

وَحْيٌ (divine) inspiration

(ودد)

وَدَّ (ـُـ) to love, wish for

وِدَادٌ friendship, love; pr.n.f.

(ودع)

وَدَعَ (يَدَعُ) to lay down, leave, let (only in *imperf.* and *imper.*)

دَعْهُ يَذْهَبْ let him go

وَدَّعَ II, أَوْدَعَ IV to take leave of, bid farewell to

أَوْدَعَ IV, اِسْتَوْدَعَ X to deposit, store

وَدَاعٌ departure, bidding farewell

(ودى)

وَادٍ *pl.* أَوْدِيَةٌ valley

(وراء)

وَرَاءَ behind, beyond

(مَا) وَرَاءَ الْبِحَارِ overseas

(ورث)

وَرِثَ (يَرِثُ) to inherit

وَرَّثَ II, أَوْرَثَ IV to bequeath

وِرَاثَةٌ, إِرْثٌ inheritance

تُرَاثٌ legacy, heritage

تُرَاثُ الْإِسْلَامِ legacy of Islam

وَارِثٌ *pl.* وَرَثَةٌ heir

(ورد)

وَرَدَ (يَرِدُ) to arrive (lit. go down to water)

أَوْرَدَ IV to bring

اِسْتَوْرَدَ X to import

وَرْدٌ, وَرْدَةٌ *pl.* وُرُودٌ rose, blossom

وُرُودٌ arrival

وَارِدَاتٌ imports

إِيرَادَاتٌ revenues

(ورق)

وَرَق *pl.* أَوْرَاق paper, foliage

وَرَقَة leaf (of a tree), piece of paper, note, etc.

(وزر)

وِزَارَة ministry, office of a vizier

وَزِير *pl.* وُزَرَاء minister (political), vizier

وَزِيرُ الْخَارِجِيَّة Foreign minister

رَئِيسُ الْوُزَرَاء Prime Minister

هَيْئَةُ الْوُزَرَاء Cabinet

(وزع)

وَزَّعَ II to distribute, share out, allot

(وزن)

وَزَنَ (يَزِنُ) to weigh *trans.*

وَزْن *pl.* أَوْزَان weight, measure; measure of a verse

مِيزَان *pl.* مَوَازِين scales, balance

مِيزَانِيَّة budget

(وزى)

وَازَى III to correspond to, be parallel with

(وسس)

وَسْوَسَ to whisper, suggest

وَسْوَاس *pl.* وَسَاوِس whisperer, suggester (Satan)

(وسخ)

وَسِخ dirty

(وسط)

وَسْط (*m.* and *f.*) *pl.* أَوْسَاط middle, centre

وَاسِطَة *pl.* وَسَائِط means, instrument

بِوَاسِطَة (followed by *gen.*) by means of, through

وَسِيط *pl.* وُسَطَاء mediator, intermediary

أَوْسَط *f.* وُسْطَى *pl.* أَوَاسِط mean, middle, middle part

الشَّرْقُ الْأَوْسَط the Middle East

مُتَوَسِّط middle, medium

(وسع)

وَسِعَ (يَسَعُ) to hold, have capacity, be wide

سَعَة width, extent, capacity; comfort

وَاسِع wide, spacious, extensive

(وسل)

تَوَسَّلَ إِلَى V to get the means to; to implore, seek

وَسِيلَةٌ *pl.* وَسَائِلُ means

(وشك)

أَوْشَكَ أَنْ IV to be on the point of

(وصف)

وَصَفَ (يَصِفُ) to describe

صِفَةٌ *pl.* ـَاتٌ — attribute, quality

وَصْفٌ *pl.* أَوْصَافٌ description

مُوَاصَفَاتٌ specifications

(وصل)

وَصَلَ (يَصِلُ) *v.n.* وُصُولٌ to arrive, reach (with *direct obj.* or إِلَى); link, join

وَصَّلَ II, أَوْصَلَ IV to bring, conduct, deliver, cause to arrive

وَاصَلَ III enter into relation with, be contiguous, continue, persevere in

تَوَصَّلَ V to reach

اِتَّصَلَ VIII (*with* إِلَى) to arrive at, reach; (*with* بِ) to be in touch with, connected with

صِلَةٌ union, connection

وُصُولٌ arrival

وَصْلٌ receipt

وُصْلَةٌ connection

وَاصِلٌ joining, joint

مُوَاصَلَةٌ union, continuity, communication

اَلْمَوْصِلُ Mosul (in Iraq)

(وصى)

وَصَّى II to make a will, recommend, order

أَوْصَى IV to charge, commend

وَصِيَّةٌ *pl.* وَصَايَا charge, will, command

تَوْصِيَةٌ order, recommendation

وَصِيٌّ *pl.* أَوْصِيَاءُ testator, guardian, trustee

(وضأ)

تَوَضَّأَ V to perform religious ablutions

(وضح)

وُضُوحٌ clarity

وَاضِحٌ clear, obvious

(وضع)

وَضَعَ (يَضَعُ) to put, place, set down

وَضْعٌ *pl.* أَوْضَاعٌ situation, state of affairs, place

مَوْضِعٌ *pl.* مَوَاضِعُ place, site, spot

مَوْضُوعٌ *pl.* مَوَاضِيعُ, —ـَاتٌ subject, subject-matter

(وطأ)

وَطِئَ (يَطَأُ) to tread on, step on

وَطَاءٌ depression (of land)

تَوْطِئَةٌ foreword, preface (of book, etc.)

(وطن)

اِسْتَوْطَنَ X to live or settle in a place

وَطَنٌ *pl.* أَوْطَانٌ home, homeland, native place

وَطَنِيٌّ *n.* and *adj.* indigenous native; national, nationalist, patriot(ic) (*mod.*)

وَطَنِيَّةٌ nationalism, patriotism (*mod.*)

مَوْطِنٌ *pl.* مَوَاطِنُ native land

مُوَاطِنٌ compatriot, fellow-countryman, citizen

مُوَاطِنِيَّةٌ citizenship (*mod.*)

(وظف)

وَظَّفَ II to give office to, appoint

تَوَظَّفَ V to be employed, appointed

وَظِيفَةٌ *pl.* وَظَائِفُ office, appointment, function

مُوَظَّفٌ official, functionary

(وعد)

وَعَدَ (يَعِدُ) to promise (with *acc.* of person and بِ of thing)

أَوْعَدَ IV to threaten, promise

تَوَعَّدَ V to threaten

وَعْدٌ *pl.* وُعُودٌ promise

مِيعَادٌ *pl.* مَوَاعِيدُ appointed time, appointment

(وعب)

اِسْتَوْعَبَ X to absorb, study, exhaust (a subject)

(وعظ)

وَعَظَ (يَعِظُ) to exhort, warn preach

اِتَّعَظَ VIII to be exhorted

(وفد)

وَفَدَ (يَفِدُ) to reach, arrive, come to (إِلَى)

أَوْفَدَ IV to send

وَفْدٌ *pl.* وُفُودٌ deputation, delegation

(وفر)

وَفَّرَ II to economise, save

وَافِرٌ abundant

(وفق)

وَفَّقَ II to help, give success (of God); to conciliate (two parties); to match (two things)

وَافَقَ III to be suitable, correspond to, suit, agree with; (*with* عَلَى) to agree to

تَوَافَقَ VI to agree with each other

اِتَّفَقَ VIII to agree; happen

تَوْفِيقٌ success (from God); pr.n.m.

اِتِّفَاقٌ agreement

اِتِّفَاقِيَّةٌ agreement (political or commercial)

(وفى)

وَفَى بِ (يَفِى) to fulfil

تُوُفِّىَ V (*pass.*) to die

وَفَاءٌ fulfilment (of a promise); payment (of a debt)

وَفَاةٌ *pl.* وَفَيَاتٌ death

وَفِىٌّ perfect, complete

(وقب)

وَقَبَ (يَقِبُ) to be eclipsed (of the moon)

(وقت)

وَقَّتَ II to fix, appoint, determine a time

وَقْتٌ *pl.* أَوْقَاتٌ time

مُؤَقَّتٌ temporary; fixed (time)

(وقد)

أَوْقَدَ IV to kindle (fire)

وُقُودٌ fuel

(وقر)

وَقَّرَ II to honour, respect, venerate

أَوْقَرَ IV to load

وَقُورٌ venerable

(وقع)

وَقَعَ (يَقَعُ) *v.n.* وُقُوعٌ to fall, happen

وَقَّعَ II to sign (name)

تَوَقَّعَ V to expect

وَاقِعٌ situated; happening, actuality

وَاقِعَةٌ *pl.* وَقَائِعُ event, catastrophe

وَاقِعَةُ الْحَالِ state of affairs

مَوْقِعٌ *pl.* مَوَاقِعُ place; event

مَوْقِعَةٌ battle

(وقف)

وَقَفَ (يَقِفُ) *v.n.* وُقُوفٌ to stop, stand up; (*with* عَلَى) to ascertain, be acquainted with

وَقَّفَ II أَوْقَفَ IV to sieze, arrest, stop *trans.*

تَوَقَّفَ V to hesitate

وَقْفٌ *pl.* أَوْقَافٌ wakf, religious foundation (Muslim)

مَوْقِفٌ *pl.* مَوَاقِفُ situation, place, stand, attitude; stopping place; car-park (*mod.*)

(وق)

وَقَى (يَقِي) to guard, protect, preserve

اِتَّقَى (يَتَّقِي) VIII to fear (God)

وِقَايَةٌ protection, preservation

تَقْوَى fear of God, piety

تَقِيٌّ *pl.* أَتْقِيَاءُ God-fearing, pious

(وكأ)

اِتَّكَأَ VIII to support oneself

(وكب)

مَوْكِبٌ *pl.* مَوَاكِبُ procession

(وكل)

وَكَّلَ II to appoint as an agent, represent

تَوَكَّلَ (عَلَى) V, اِتَّكَلَ VIII to trust in, rely on

وَكَالَةٌ representation, agency

وَكِيلٌ *pl.* وُكَلَاءُ agent

(ولل)

وَلْوَلَ to howl, wail

(ولد)

وَلَدَ (يَلِدُ) to beget, bear

وَلَّدَ II to generate; act as midwife

وَلَدٌ *pl.* أَوْلَادٌ boy, son, child

وِلَادَةٌ birth

وَالِدٌ father

وَالِدَةٌ mother

مَوْلِدٌ birthplace, birthday

مِيلَادٌ time of birth, birth

عِيدُ الْمِيلَادِ Christmas

اَلسَّنَةُ الميلاديَّةُ (*abbr.* before dates م) Christian year (calendar)

مُوَلَّدٌ of mixed origin (properly: of an Arab father and foreign mother)

مُوَلَّدَةٌ post-classical (of Arabic words)

(ولع)

وَلِعَ بِ (يَوْلَعُ) to be attached to, be fond of, show affection for

(ولى)

وَلِيَ (يَلِي) to be near, follow

وَلَّى II to appoint (as governor), to set anyone over, entrust any one with an affair; to flee, turn one's back

تَوَلَّى V to take charge of, take in hand

تَوَالَى VI to follow one after another

اِسْتَوْلَى عَلَى X to master, control, overcome

وِلَايَةٌ province, state

اَلْوِلَايَاتُ اَلْمُتَّحِدَةُ the U.S.A.

وَلِيٌّ *pl.* أَوْلِيَاءُ master, saint (Muslim), lord, patron, guardian

وَالٍ *pl.* وُلَاةٌ Governor

أَوْلَى better, more suitable, fitter

مَوْلًى master, lord; ally, follower, client; freed slave

(وما)

مُومَأٌ إِلَيْهِ above-mentioned, aforesaid

(وى)

مَوَانِيُّ, مَوَانِئُ *pl.* مِينَا, مِينَاءٌ port (sea)

(وهب)

وَهَبَ (يَهَبُ) to present, give, grant

وَهَّابِيٌّ Wahhabite, Wahhabi

(وهم)

تَوَهَّمَ V to imagine, fancy

اِتَّهَمَ (. . . ب) VIII to accuse (anyone of something)

وَهْمٌ *pl.* أَوْهَامٌ imagination, prejudice

تُهْمَةٌ accusation

(ويب)

وَيْبَكَ woe to you!

(ويح)

وَاحَةٌ *pl.* ـاتٌ — oasis

وَيْحَكَ woe to you!

(ويل)

وَيْلَكَ woe to you!

وَيْلاهُ alas!

ى

(يا)

. . . يَا O, Oh (*voc.*)

(يأس)

(مِنْ) يَئِسَ (يَيْأَسُ) to despair (of)

أَيْأَسَ IV to drive to despair

يَأْسٌ despair

يَافَا Jaffa (port town in Israel)

(يبس)

يَبِسَ (ـَ) to be dry

يَبَّسَ II to dry (*trans.*)

يَبْسٌ dry (land, etc.)

(يبن)

اَلْيَابَانُ Japan, the Japanese

يَابَانِيٌّ Japanese, *n.* and *adj.*

(يتم)

يَتَّمَ II to bereave a child of its parents, orphan

يَتِيمٌ *pl.* أَيْتَامٌ, يَتَامَى orphan

(يدو)

يَدٌ (*f.*) *pl.* أَيْدٍ, أَيَادٍ hand

بَيْنَ يَدَيْهِ before him, in his presence

عَلَى يَدِ . . . by, at the hands of

يَدَوِيٌّ manual, hand- *adj.*

(يسر)

يَسَرَ (ـَ) to be easy

يَسَّرَ II to make easy

تَيَسَّرَ V to be made easy, possible

يَسَارٌ the left hand

يَسِيرٌ easy, small

(يقظ)

أَيْقَظَ IV to waken *trans.*

تَيَقَّظَ V to be awakened

اِسْتَيْقَظَ X to wake up

يَقْظَةٌ awakening, wakefulness, watchfulness, attention

يَقْظَانُ awake, watchful

(يقن)

يَقِنَ (ـَ) to be certain

تَيَقَّنَ V to convince oneself

يَقِينٌ certain belief, conviction

(يمن)

اَلْيَمَنُ the Yemen (S.W. Arabia), *Arabia Felix*

يَمَنِيٌّ, يَمَانٍ Yemenite, Yemeni

يَمِينٌ (*f.*) right hand, oath

(ينع)

يَانِعٌ ripe

يُوسُفُ Yusuf, Joseph

(يوم)

يَوْمٌ *pl.* أَيَّامٌ day

اَلْيَوْمَ today

ذَاتَ يَوْمٍ one day

يَوْمًا by day, one day

يَوْمًا فَيَوْمًا day by day

يَوْمِيٌّ daily, *adj.*

يَوْمِيًّا daily, *adv.*

يَوْمَئِذٍ then, at that time, on that day

يَوْمُ اَلدِّينِ Day of Judgement

(يون)

اَلْيُونَانُ Greece, the Greek nation

يُونَانِيٌّ Greek, a Greek

GRAMMATICAL INDEX

NOTE The main references to major points of grammar are indicated in the chapter titles, as listed in the "Table of Contents". This index is, however, more exhaustive. In general, English grammatical terminology is its basis, but some important Arabic grammatical terms are also given in transliteration, followed by the Arabic form in brackets.

A

B

C

D

E

F

G

H

I

J

K

L

M

N

O

P

Q

R

S

T

V

W

Z