A NEW
ARABIC GRAMMAR
OF THE
WRITTEN LANGUAGE

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

LUND HUMPHRIES
LONDON
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ABBREVIATIONS

CHAPTER

1 The Arabic Language. Orthography. Phonetics. Punctuation
2 The Article. The Simple Nominal Sentence
3 Gender. The Feminine
4 Declension of Nouns. The Three Cases
5 Number. The Sound Masculine and Feminine Plurals. Some Simple Verb Forms
6 The Broken Plural
7 The Broken Plural (continued)
8 The Genitive (I'dāfa)
9 The Attached Pronouns
10 Demonstrative Pronouns
11 Adjectives
12 The Verb
13 The Verb with Pronominal Object. The Verb "to be"
14 The Imperfect
15 Moods of the Imperfect. The subjunctive
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17 The Imperative
18 The Passive Verb
19 Derived Forms of the Triliteral Verb. General Introduction
20 Derived Forms of the Triliteral Verb, II, III, and IV
21 Forms V and VI
22 Forms VII and VIII
23 Forms IX, X and XI
24 Irregular Verbs. The Doubled Verb
25 Hamzated Verbs. Hamza as Initial Radical
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 cooperation 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.

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. Saddiç for his assistance in proof reading. Finally Mrs H. M. Nahmad has given invaluable help in preparing the typescript for the printers.
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 infixes. 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'an 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 Tāhā Ḥusain and Taufiq 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'an, 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 التسمية or naskh التسمية, normally used in print, and the ruq كتابات رقية.* The beginner is advised to use the naskh as exemplified in this book.

The alphabet (عاجج hijā') consists of 28 letters (حرف ḥaraf, pl. حروف 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.

<table>
<thead>
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<th>Names of the letters</th>
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**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:

- **bā** (ba), **ṭa** (ta), **tha** (thā') (and, except when final, **nūn** and **ya**)
- **ji** (jīm), **ḥa** (ḥā'ı).
- **dāl**, **qāl**.
- **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.
- **ṣīn** and **ṣīn**.
- **sād** and **ṣād**. (Note that, when initial or medial, a small but distinct inverted "v" follows the loop before the next letter is begun.)
- **tā**, **ẓā**.
- **āin**, **ghain**. Note the flattening in the medial position, **ā** which distinguishes these two letters from the two following ones.
- **qāf**, **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 tā' 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: ﻛُ ﻲ. It is termed tā' marbūta. 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'ı". Consequently, in this book, we speak about "hamza", not "hamzat" or "hamzah".

**Note 3.** In the Maghrib (North-west Africa), tā' is written ﺔ and qāf ﺔ. (Note that, when initial or medial, a small but distinct inverted "v" follows the loop before the next letter is begun.)

**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** : **ch** : **g**. In Egypt and Syria **w** 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 । ﺞ ﻲ. 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 ﺞ ﻲ, 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):

- bā'hā'
- bā'ya'
- ūm-hā'
- ūm-mīm-hā'
- ūm-mīm
- ūm-

(ūm joined to preceding letter)

§ 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:

- bā't= b. tā' = t. ūm = j (or the soft g as in "gem").
- dāl = d. rā' = r. ūm = s, as in "sin". ūm = sh as in "shot". ūm = k. ūm = l. ūm = m.

Care should be taken to distinguish ūm ṭ̱a', which is the th as in "think" and ūm ḍhāl, 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 hamza thus ی. 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 ūm āin: hence its shape, which is the top portion of the ūm āin in miniature.

For the various ways of writing hamza, see below.

- ūm ṭ̱a', which is the guttural ḍh as in the Scottish "loch" and the German "Aachen".
- ūm dād, ūm ṭ̱a', and ūm ṭ̱a', form a group of emphatic sounds corresponding with s, d, t, and z. In pronouncing them, the tongue is pressed against the edge of the upper teeth, and then withdrawn forcefully.

- ūm āin 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.

- ūm ghain is the sound made in gargling, or like the French "r" grassé with a little more of the g in it.

- ūm 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

- āshkal, pl. of šakl.

There are 6 vowels, 3 short, 3 long; and two diphthongs in Arabic: namely, ū, a, i; ū, a, i; au (aw) and ai (ay).
While the letters س و وَ وَ and يَ يَ 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, fatha is indicated by a small diagonal stroke above the consonant, as ُد. This vowel is the neutral a sound as in “Frenchman”, or like the u in “sun”. On no account should it be pronounced as the a in “man”.

i, kasra, is a similar stroke under the letter, as َد. Its approximate sound is the i in “did”.

u, damma, is written like a miniature waw above the letter, as ُد. This is pronounced like the u in “bull”, not like that in “bun”.

The absence of a vowel is indicated by a small circle over the letter, thus ِ, and is termed sukun, or jazma, e.g. ُك 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 ص ص the fatha appears to take on something of the o sound. For example, ضرب, he struck, seems to sound like doraba. After the guttural letters, the fatha seems to lose its neutrality and have more of the English a sound about it, e.g. عَرَب, Arabs. Again, the fatha seems to partake of the nature of the letter a when associated with the lam. For example, ملِك (king) sounds like melik: َكَلَب (dog) sounds like kelh; َقَلْب (heart) sounds like qelb.

To lengthen these three short vowels, they are followed by the letters َلَف, يَلَف and وَلَف, as in مَال, wealth, فِل, elephant, and ٌهُدَد, frontiers.

There are two diphthongs, ai (ay) as in بَن, house, and au (aw) as in يَوم, day. The previous consonant has fatha, and the yَلَف and وَلَف must have sukun. In Classical Arabic, the two component parts of these diphthongs are not thoroughly coalesced. But in modern spoken Arabic this coalescence takes place, and بَن and يَوم may sound like “beet” and “yom” (as in main and home as pronounced in the north of England).

Sometimes a long َلَف at the end of a word, called َلَف مُقَصْرَة, is written as a َلَف, as عَلَّل on, and إِلَّا to.

§5

NUNATION

At the ends of nouns and adjectives, when indefinite, the vowel signs are written double, thus: ُن. This means that they are to be pronounced with a final “n”, un, an, in.

This is called تنوين or nunation, e.g. بَاب عَلَى بَاب bābun, bāhan, bāhin, a door. Note that with the fatha, the letter َلَف is added. But if the word ends in َلَفَّ, the َلَف is not added, as خَلَّة khalifstan, caliph.

§6

DOUBLED LETTERS

A doubled letter is not written twice, unless separated by an intermediate vowel. Instead, the sign َت (called تَشْدِيد tashdid,
or 

(a) Initial hamza is always written on or under 'alif. e.g. 

(b) There is, however, a type of initial hamza called, the hamza of connection, written thus (as opposed to the ordinary 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-wasl occurs in the definite article, certain nouns such as 'ibnun son, and also in certain verb forms as it broke (inkasara), e.g. (al-baitu hunāka) the house is there, BUT 

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

§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 'alif. e.g. 

(b) There is, however, a type of initial hamza called, the hamza of connection, written thus (as opposed to the ordinary 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-wasl occurs in the definite article, certain nouns such as 'ibnun son, and also in certain verb forms as it broke (inkasara), e.g. (al-baitu hunāka) the house is there, BUT 

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

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

(c) In the middle of a word hamza may be written over wāw, ya (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.
§ 8

MADDA

If a hamza with fatha is followed by the long vowel, alif, the hamza and fatha are dropped in writing, and the long vowel 'alif is written over the 'alif horizontally thus: یًۢاً، for یًۢاً. This sign is called یًۢ madda. This occurs chiefly at the beginning of a word, as یًۢاً یًۢاً یًۢاً یًۢاً, he believed. It does, however, occur sometimes in the middle of a word, as یًۢاً یًۢاً یًۢاً, Koran, and یًۢاً یًۢاً, he saw him, for یًۢاً یًۢاً یًۢاً.

§ 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 یًۢاً یًۢاً یًۢاً, 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 unwovelled letter. This may be

(i) Either a consonant with vowel, followed by a long vowel (which is, in effect, an unwovelled letter), as the first syllable of یًۢاً یًۢاً یًۢاً, he corresponded with, or the second syllable of یًۢاً یًۢاً یًۢاً, big

(ii) or a vowelled consonant followed by a truly consonantal second letter with sukūn, as the first syllable of یًۢاً یًۢاً یًۢاً, his dog.

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

No syllable can begin with an unwovelled 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-wasl, as یًۢاً یًۢاً یًۢاً, he received.

No syllable should close with two unwovelled consonants though this may occur reading aloud in pause, at the end of a sentence. Thus یًۢاً یًۢاً یًۢاً qalbun, heart, could be read یًۢاً یًۢاً یًۢاً qalb, without the case-ending, in pause. In certain forms from the doubled verb, however, we do encounter a syllable ending on two unwovelled letters, the first being the long vowel 'alif, e.g. یًۢاً یًۢاً یًۢاً یًۢاً 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. یًۢاً یًۢاً یًۢاً یًۢاً یًۢاً باب الصلاة حديثي أحمد 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.
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. 

<table>
<thead>
<tr>
<th>Commas</th>
<th>Semi-colon</th>
<th>Colon</th>
<th>Full-stop</th>
<th>Quotation Marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Comma</td>
<td>Semi-colon</td>
<td>Colon</td>
<td>Full-stop</td>
<td>Quotation Marks</td>
</tr>
</tbody>
</table>

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. لله for الله “God” (literally “to its end”).

The following abbreviations are in common use after the names of certain persons:

١. السَّلَمُ لِلَّدَى

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 الأحْرفَةُ الْأَبْجِدَيِّهَا.

1. ١٠٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

This order is given in the following line:

§13

EXERCISES IN READING

I

بِلِّ ٣٠ ٣٠ ٣٠ ٣٠ ٣٠ ٣٠ ٣٠ ٣٠ ٣٠ ٣٠

11

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 الأحْرفَةُ الْأَبْجِدَيِّهَا.

1. ١٠٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

This order is given in the following line:
II

كتب قليلًا في حسن سبب، فل قرأ
فارحن قاتلن شربًا حسانًا فاريها قاتلها كتاب
حسن في حسن طال على ضرب حبل إليل

"بيلون حبلن داربن شرفًا طال حسانان حسانان
نور في فيه جاور موت قمت خفيف رأس
رار سفتي قمة ماتن جاربان فلت_sh المسمى ماسته جغرافيًا أريانيًا
الب ميل مريغ وما مسانته الناس في 90 ألف ميل مريح بها

III

كتب كتاب كتاب كتاب كتاب كتاب كتاب كتاب كتاب كتاب
هاربن نفسن شارب كتابن كتابن كتاب

كتاب تمام تضرب أقل قليل قليل أس أس كتب
كتابكم هامًا عندما حفظ كتابه مسلمًا كتب
مكتبون شعلذك كتبكك تكتب عنك تكتب عنك

النفاذ جالس سرسان تسأل يهتم تخلفًا

اختلافًا إجتتنا إنجتمام إجتمعنا إجتمعنا
تدارك إجمالية إجتتنا إجتمعنا إجتمعنا

تداركا إجمالية إجتتنا إجتمعنا إجتمعنا

IV

النظر المصري يكتبون الراوية الشمالية الشرقية من
الأوقية ويقال له أيضًا وادي الزبائل لأن قسمًا الجغرافي وقع بين
بيرق جبال وعرة تنازل تنازل العظم مساحة جغرافيًا أريانيًا
النبر ميل مريج ومسانته الناس في 90 ألف ميل مريح بها

وقد هذا النظر بين الشمال البحر المتوسط وبين الشرق
عندما كان بوس على البحر المتوسط إلى البحر على البحر
الأزهر البحر الأزهر عن الجنوب بلاد النوبة عن البحر بلاد

وأيضا نظر راجع النظر المصري من الجنوب إلى الشمال فإذا
وصل إلى قرب القارة أقسم إلى فرعي يسير أحدهما مائلًا إلى
الشرق حي يصب إلى البحر المتوسط عند مدينة دمياط والأخر يسير
ميلًا إلى الغرب حي يصب إلى ذلك البحر عند نهر شديد

ويقسم النظر المصري بهذا الأطيار إلى قسمين جنوبي وشمالي
أو قلي وجري فقسم القليل ويقال له الصيد أو فير الالي عند
The land the Egyptian forms the angle of Africa and it is called also valley of the Nile because its part lies between two chains of mountains, and cuts through it the river of Nile mighty. Its area (is) geographically 400,000 miles square and as for its area the measured, it (is) 65,000 square miles, of which 5,736,000 miles are agricultural.

And the Nile (is) a river (which) cuts through the land the Egyptian in this way into two parts, a southern and a northern, or the frontier of Rosetta.

And is divided the land the Egyptian in this way into two parts, a southern and a northern, or the Mediterranean to Suez on the sea the Red; and the sea the Red; and on the South the land of Nubia; and on the West the district of Barqa.

And bounds this land on the North the sea the Mediterranean and on the East a line which extends from Khan Yunus on the sea the Mediterranean to Suez on the sea the Red, and the sea the Red; and on the South the land of Nubia; and on the West the district of Barqa.
qibliyin wa bahriyin fa l- qaṣmu l-qibliyu a southern and a sea-coast, and the part the southern, wa yuqā‘lu lahu 造船 au miṣru l- ṣūfī yamtaddu and it is called the Sa‘īd or Egypt the upper, extends min ākhirī ḥudūdi miṣra janūban ‘īla from the end of the limits of Egypt (on the) South to nuqṭati tafarru‘i n-nillī wa l-bahriyu the point of the branchings of the Nile; and the sea-coast, wa yuqā‘lu lahu miṣru a-ṣudā yamtaddu min nuqṭati and it is called Egypt the lower, extends from the point tafarru‘i n-nillī ‘īla l-bahri l-mutawassiti. of the branchings of the Nile to the sea the Mediterranean.

wa yuqṣamu l-wajhu l-bahriyu ‘īla And is divided the portion the sea-coastal into thalāthati ‘aqsāmin mutawassītin wahuwa l-wāqi’u baina three divisions, a middle, and it lies between far‘ayi n-nillī wa qad summīya two branches of the Nile, and it has been named li dhālika rauḍatu ... l-bahrainī on account of that garden of the two rivers wa yuqā‘lu lahu a‘ḍānī dh-dhali’ī li muṣa‘ī and it is called also the Delta on account of its bahatihi bi ḥarfi dh-dhali’ī ānda l-yūnāniyya resemblance to the letter dhal among the Greeks, wa sharqiyin wahuwa l-wāqi’u ’ila sharqiyi dh-dhali’ī and an eastern, and it lies to the East of the Delta wa yuqā‘lu lahu l-ha‘ufu sh-sharqiyu wa gharbīyin and is called the border the eastern, and a western wa huwa l-wāqi’u ’īla gharbīyihā wa yuqā‘lu lahu and it lies to the West of it, and is called l-ha‘ufu l-gharbīyu. hādihi hiya ‘aqsāmu the border the western. These are the divisions of the land the Egyptian the natural. As for its divisions l-‘idāriyyatu fa takhtalifu bi khtilāfī the administrative, they differ with the differing l-‘azmāni.
CHAPTER TWO
(Al-babu th-thani)

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 indefiniteness. Thus "ba'tun means a house, "raju'ul, a man.

2. The definite article is "al, the, which is prefixed to, and attached to, its noun, e.g. "ba'tu the house, "al-babu, the door. The noun, being definite, loses its nunation.

The hamza of the definite article is hamzatu 1-wasl (See Chap. One, Sect. 7). Consequently it disappears when it follows another word, and in pronunciation the "1" follows immediately after the final vowel of the preceding word, e.g. "ali al-waladu wa 1-bintu, the boy and the girl.

(Note: w 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 (al-"urufu al-shamsiya), the "1" of the article changes to the initial letters in question. The fourteen Sun-letters are: al-shamsu (pronounced ash-shamsu), the sun; al-rajulu (pronounced ar-raju'ul) the man. In such a case, no sukun is placed over the 1 "1", but a tashdid 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. Ba'tun saghirun, a small house, but al-baitu s-saghiru, the small house. Note that al-baitu saghirun 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. Ba'tun jamilun jadidun, a fine new house; al-baitu jamilu jadidu, 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. Ba'tun jil"ul jadidun, 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. al-baitu qadimun, 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:

  * Ana, I
  * Anta, you (thou) masculine
  * Anti, you (thou) feminine
  * Huwa, he, it
  * Biya, she, it

These pronouns are indeclinable. Ho and bi 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
babun

a house
baitun

a man
rajulun

a boy, son
waladun

a river
nahrun

a sea
bahrun

a book
kitabun

a street
shari'un

a chair
kursiyun

tea
shayun

coffee
qahwatun

a cup
finjanun

the Nile
an-Nilu

big, great, old
kabirun

small, young
sgahirun

old
qadimun

new
jadidun

long, tall
jawilun

short
qasirun

beautiful, fine
jamilun

handsome, good
hasanun,

Hassan (pr. noun m.)
Hasanun

broken
maksurun

broad, wide
wasi'un

narrow
dayyiqun

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


TRANSCRIPTION


EXERCISE 2


CHAPTER THREE

(Al-bābu al-thāliṯu)

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. ʿummun, mother, bintun, daughter, arūsun, bride.

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

- khādimun, servant; khādimatun, female servant
- ibnun, son; ibnatiun, daughter
- kabirun, big, old; fem. kabīratun
- jadidun, new; fem. jadidatun

Words ending in tāʾ marbūta should be assumed to be feminine, unless known to be otherwise, e.g. kībatun, writing. But khālifatun, Caliph, is masculine, being a male human being.

There are a few other feminine word forms, besides the tāʾ marbūta, 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. ْمَيْسُرَّة Egypt; دَمَشْقُ Damascus.

(ii) Parts of the body which occur in pairs are almost all feminine, e.g. ُعَينَة eye; يَدَ يَدَن hand; ْرِجْلِيُّ foot.

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

  ْأَرْدُنَّ, earth ْدَأْرَنَّ, house, home
  ْشَمْسُنَّ, sun ْنَارَنَّ, fire
  ْنَافِسُنَّ, 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.

  ْحَارَطَنَّ, road, way ْحَالِنَّ, condition, or state.

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

2. The adjective must agree with the noun which it qualifies, e.g. ْرِجْلُ َسَعْيِرَتَنَّ, a small foot; ْأَبْنَتِي ُلُبَتَا ُلِبَتَانِ, the big (old) daughter; ْأَبْنَتِي ُلُبَتَيْنِ, the new caliph; ْدَأْرُ ُنِسْمَة ُنِسْمَيْنَ, an old house.

Similarly, the adjective must agree with the noun to which it is the predicate in the nominal sentence, e.g. ْشاَرِيْنَ, the sun is hot; ْعَنْتَ ُسَعْيِرَتَيْنَ, you (fem.) are present, but ْعَنْتَ ُسَعْيِرَتَيْنَ, 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. ْحُجَّرُنَّ, rocks; ْشَجَرُنَّ, trees; ْبَقَارُنَّ, cows. To indicate a single object or animal, the feminine ْتَمْرَتَةَ ending is added: ْحَجَّرَتَنَّ, a rock; ْشَجَرَتَنَّ, a tree; ْبَقَارَتَنَّ, a cow.

THE INTERROGATIVE PARTICLE*

4. In the written language, questions are introduced by either of the particles ُهَلْ ْهَلْ, or ْأَيْ. The latter is written as if it were part of the word which follows it, e.g. ْأَيْ ْعَمَلَتْ ُعَمَلَتْ؟ ْأَيْ ْعَمَلَتْ ُعَمَلَتْ؟ ْأَيْ ْعَمَلَتْ ُعَمَلَتْ؟, 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 ْأَمْمِمُ ْأَمْمِمُ
girl, daughter ْبَنْتُ ْبَنْتُ
daughter ُلُبَتِنَّ ُلُبَتِنَّ
son ْبَنُنَ ْبَنُنَ

* See also Appendix C, §2.
bride
Caliph
Egypt (Cairo)
Damascus
eye
hand
foot (anatomical)
house
home, homeland
hot
earth, land
sun
present, ready
stone(s) (coll.)
tree(s) (coll.)
cow(s), oxen (coll.)
distant, far
garden, orchard
king
queen
a place
a man, human being

Gender: the Feminine

yes!
no!
grandfather,
grandmother
ugly, nasty
hour, watch, clock, time
strong, violent
doctor, physician
clean
dead
fire

Exercise 3

1. مَعْلُوْمُ لَهُ أَنَّهُ كَبِيرٌ 2. أَهِيَ سَاعَةٌ كِبِيرَة؟

EXERCISE 4
1. You (fern, 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
(الباب الرابع
Al-babu r-rabi'u)
Declension of Nouns.
The Three Cases
1. There are three cases in Arabic, and these are indicated merely by changing the vowing 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) ^raf (nominative, vowed with damma)
e.g. *al-baitun, a house; *al-baitu, the house.

(b) ^nasb (accusative, vowed with fat ha)
e.g. *al-baitan, in a house; *al-baita.

(c) ^jarr (genitive, vowed with kasra)
e.g. *fi baitin, in a house; *fi 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 fatha; 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, na sb should be employed in Arabic. As a rough guide, the student would do well, at this stage, to think of na sb as adverbial as well as objective. For example, *halun, at present, at once, is really the accusative indefinite of *halun, a state, or condition. Jarr, the genitive, is used for posses-
sion or after prepositions. While ٍعَبَأ, 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 ٍعَبَبٍ, and words fully declined are said to be ٍمَعَقَبٍ. However, certain classes of noun are not fully declined, and are termed ٍعَدَبَبٍ (other than ٍمَعَقَبٍ). European grammarians sometimes call these diptotes as opposed to the regular triptotes. Diptotes are declined as follows:

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ٍعَقَبٍ اَلَأَبَلَُ اَنْضَرَبَ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ٍعَقَبٍ اَلَأَبَلَُ اَنْضَرَبَ</td>
</tr>
<tr>
<td>Gen.</td>
<td>ٍعَقَبٍ اَلَأَبَلَُ اَنْضَرَبَ</td>
</tr>
</tbody>
</table>

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 fatha.

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 (ٍحَرَفَ ٍهَلَبٍ) takes its following noun in the genitive, e.g.

ٍعَبَبٍ في بَسَنَةٍ, in a garden.

ٍعَبَبٍ في ٍبَيٍّ, in the house.

ٍعَبَبٍ في مَصَرٍ (diptote), in Egypt.

ٍعَبَبٍ من ٍعَلَدٍ, min kalada, from a boy.

*Modern usage. In older Arabic it means “in agony”.

NOT

ٍعَبَبٍ في بَسَنَةٍ, in a garden.

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

(ٍتَبَعَ ٍعَلَبَا)

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.

ٍعَبَبٍ في بَسَنَةٍ ٍعَلَبَا, an ugly man is in the garden.

NOT

ٍعَبَبٍ في بَسَنَةٍ ٍعَلَبَا, an ugly man is in the garden.

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.”

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

*With the definite article it is written ٍعَلَبَا, e.g., 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 \( \text{بَيْتُ الرَّجُلِ} \) \( \text{بَيْتُ مُحَمَّدٍ} \) means the house of the man; \( \text{بَيْتُ مُحَمَّدِ}\) 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 \( \text{بَيْتُ لِمُحَمَّدٍ} \) \( \text{بَيْتُ لِمُحَمَّدِ} \), literally, a house to or of the man. Similarly, \( \text{بَيْتُ لِمُحَمَّدِ} \) \( \text{بَيْتُ مُحَمَّدِ} \), a house of Muhammad’s.

7. It is a rule of idāfa 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.

\[
\begin{align*}
\text{بَيْتُ مُحَمَّدِ} & \text{اً} \text{لَكْبِرَر} \quad \text{بَيْتُ رَجُلِ} & \text{اً} \text{لَقَدِمُ} \\
\text{baitu Muhammadin l-kabiru, Muhammadan's big house.} & \text{baitu r-rajuli l-qadimu, the man's old house.}
\end{align*}
\]

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

\[
\begin{align*}
\text{بَيْتُ مُحَمَّدِ} & \text{اً} \text{لَكْبِرَر} \\
\text{baitu Muhammadin l-kabiri, the house of the great Muhammad.} & \text{baitu r-rajuli l-kabir} \\
\text{baitu r-rajuli l-kabir} & \text{baitu r-rajuli l-kabir} \\
\text{the house of the old man.} & \text{the house of the old man.}
\end{align*}
\]

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

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

(without a qualifying adjective)
\[
\text{فَنِجَانُ عَالَمُ} \\
\text{finjanu qahwatin, a cup of coffee.}
\]

(with a qualifying adjective)
\[
\text{فَنِجَانُ عَالَمُ} \\
\text{finjanu qahwatin kabirun, a large cup of coffee.}
\]

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

\[
\begin{align*}
\text{بَيْتُ مُحَمَّدِ} & \text{اً} \text{لَكْبِرَر} \\
\text{baitu Muhammadin kabirun} & \text{baitun kabirun li-Muhammadin}
\end{align*}
\]

with the meaning of “a large house of Muhammad's”.

**VOCABULARY**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{زَعَالَن} )</td>
<td>angry</td>
</tr>
<tr>
<td>( \text{كَحْبَزَن} )</td>
<td>khubzun</td>
</tr>
<tr>
<td>( \text{لَهَمَن} )</td>
<td>meat</td>
</tr>
<tr>
<td>( \text{ذَكْرَن} )</td>
<td>good, nice</td>
</tr>
<tr>
<td>( \text{سَيَأَبَن} )</td>
<td>satisfactory</td>
</tr>
<tr>
<td>( \text{ذَكْرَن} )</td>
<td>just</td>
</tr>
<tr>
<td>( \text{ذَكْرَن} )</td>
<td>honest, upright</td>
</tr>
<tr>
<td>( \text{ذَكْرَن} )</td>
<td>truthful, honest</td>
</tr>
<tr>
<td>( \text{ذَكْرَن} )</td>
<td>Mecca</td>
</tr>
<tr>
<td>( \text{ذَكْرَن} )</td>
<td>market (m. or f.)</td>
</tr>
<tr>
<td>( \text{ذَكْرَن} )</td>
<td>table</td>
</tr>
<tr>
<td>( \text{ذَكْرَن} )</td>
<td>fork</td>
</tr>
<tr>
<td>( \text{ذَكْرَن} )</td>
<td>spoon</td>
</tr>
<tr>
<td>( \text{ذَكْرَن} )</td>
<td>in</td>
</tr>
<tr>
<td>( \text{ذَكْرَن} )</td>
<td>to</td>
</tr>
</tbody>
</table>
from - من

to, for, belonging to - ل

on, upon - عل

with - مع

minister (political) - وازير

stale, old - بايت

EXERCISE 5

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

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 (fern.).
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
(Al-babu l-khamisu)

Number. The Sound Masculine and Feminine Plurals. Personal Pronouns.

Some simple Verb Forms

1. There are three numbers in Arabic: Singular (تفرد, mufrad), Dual (دبت, muthannan), and Plural (جمع, jamu).

The Dual is formed by adding the termination ُا in the Nominative and ُا in the other cases. (The latter, which we may term the oblique case, is the only form used in the colloquial, and becomes اث.)

e.g. ملك, a king; مالك, Malik, Malik, two kings.

ملك, the king; ملك, al-maliku, al-malik, al-malik, two kings.

When the noun ends in ت marbuta, this changes to an ordinary ت before any suffix is joined to it, consequently ملكت, a queen, forms the dual ملكت, Malikat, two queens.

ملك, the queen, ملكت, al-maliku, al-malikat, the two queens.

2. There are two types of plural in Arabic:

(i) The Sound Plural (جمع السالم, al-jamu s-salim)

which has different masculine and feminine forms. This is formed by adding certain endings to nouns.

(ii) The Broken Plural (جمع المكسر, al-jamu l-mukas-sar or جمع التكسير, jamu l-taksir), 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 ُا to the Nominative, and ُا to the Oblique, e.g. معلم, a teacher, pl. معلم, معلم, معلم, a tailor, pl. معلم, معلم, معلم, حسن, good, nice, pl. حسن, حسن, حسن.

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 خياط, khayyāt, a tailor, and خبز, khabbaz, a baker. In these latter the middle radical consonant is doubled and is followed by an 'alif 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:
年 sanatun, year, plural 年 sanawatun.
地球 arḍun, earth, plural 地 aradin.

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

6. The Sound Feminine Plural is formed by adding 阳 atun in the Nominative, and 阳 ātin in the Oblique. The final "n" is treated as a nunation, and therefore disappears when the word is definite, e.g. 动物 hayawanun, animal; pl. 集会 ātun, meeting; pl. 动物 ātun.

Where the noun in the singular has the tā' marbūṭa feminine ending, this is removed before the sound feminine plural ending is added, e.g. 王 malikatun, queen, pl. 王 malikatun, malikātin. 多数 kathiratun, much, many (feminine), pl. 多数 kathiratun, a maidservant, pl. 多数 kathiratun. When definite, 王 malikatun, al-malikatu; pl. 王 malikatun, 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 tā' 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 年 sanatun, year, which has already been given. Conversely, some masculine nouns take the feminine plural, as 动物 hayawanun, 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 chapter.
(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. 美丽 hayawanatun wāshhatun, wild animals; 美丽 khādimatun jamīlatun, beautiful maidservants ( preferable, especially in modern Arabic).

Examples of regular agreement:

khādimun ghā'ībun, an absent servant.
khādimānī ghā'ībānī, two absent servants.
khādimānī ghā'ībun, absent servants.
khādimatun ghā'ībatun, an absent maidservant.
khādimatānī ghā'ībatānī, two absent maidservants.
khādimātun ghā'ībatun, absent maidservants.
9. The personal pronouns are:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>$\text{līnā', I}$</td>
<td>$\text{nlānnu, we}$</td>
<td>$\text{nthnu, they}$</td>
</tr>
<tr>
<td>thou (you)</td>
<td>$\text{nta', thou (you)}$</td>
<td>$\text{ntum', you (two)}$</td>
<td>$\text{ntum', you (masc.)}$</td>
</tr>
<tr>
<td>feminine</td>
<td>$\text{ntuna', you (fem.)}$</td>
<td>$\text{ntuna', you (fem.)}$</td>
<td>$\text{ntum', you (fem.)}$</td>
</tr>
<tr>
<td>huma, they</td>
<td>$\text{hum', they (two)}$</td>
<td>$\text{hum', they (masc.)}$</td>
<td>$\text{hum', they (masc.)}$</td>
</tr>
<tr>
<td>hiya, she</td>
<td>$\text{hiy', she}$</td>
<td>$\text{hiy', she}$</td>
<td>$\text{hiy', she}$</td>
</tr>
</tbody>
</table>

(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 $\text{hum', not hunna}$, would be used. This would be the case even if the pronoun referred to "two women and one man".

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. $\text{wāsala', he arrived, or he has arrived.}$

$\text{talaba', he demanded, requested, or he has demanded, etc.}$

$\text{kāna', he was.}$

$\text{hadara', be attended, was present, etc.}$

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

We have already pointed out that the ta', in the form of the ta' marbūta, is a feminine ending. The third person Perfect of the verb may be made feminine merely by adding a ta', but in this case it is the ordinary ta', not the marbūta. Thus from $\text{wāsala}$ we have $\text{wāsala}$, she arrived. From $\text{kāna}$ we have $\text{kāna}$, she was. From $\text{kataba}$, he wrote, we have $\text{kataba}$, she wrote.

We have noticed that the sound masculine plural is characterised by the waw with a nun added, thus $\text{mu'allimun, schoolmaster, plural mu'allimūn}$.

Similarly, with the Perfect of the verb we add the wāw to make it masculine plural. In this case, however, there is no nun. Thus: $\text{kataba, katabu, they (masc.) wrote.}$

We have noticed that the sound masculine plural is characterised by the waw with a nun added, thus $\text{mu'allimun, schoolmaster, plural mu'allimūn}$.

Similarly, with the Perfect of the verb we add the wāw to make it masculine plural. In this case, however, there is no nun. Thus: $\text{kataba, katabu, they (masc.) wrote.}$

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

e.g. $\text{haḍara Hasanuni l-ijtima'ā, Hassan attended the meeting yesterday.}$

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

kataba l-waladānī, the two boys wrote.

كَثَبَ الْعَلِيمُونَ
kataba l-mu'allimūn, the teachers wrote.

كَثَبَتِ الْعَلِيمَاتُ
katabatī l-mu'allimatānī, the two teachers (fem.) (or schoolmistresses) 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. حَضَرُ الْعَلِيمُونَ وَلْبُطَّلَ خَبَرًا

badara l-mu'allimūn wa ṭalabū khubzan, the teachers arrived (were present) and demanded bread. Here the second verb (بَلْبُطَّلَ) is in the plural because the subject in the plural (الْعَلِيمُونَ) has been mentioned in the previous sentence. The verb حَضَرُ is in the singular because it comes before its subject (الْعَلِيمُونَ).

VOCABULARY

- food: مَأْكُولٍ
- a cook: طَباَخٌ
- a baker: خَازِرٌ
- a tailor: خَياَطٌ
- a teacher: مُعَلِّمٌ
- animal: حَيَأَنٌ
- year: سَنَةٌ
- a meeting: جَمَاعٌ
- much, many: كَثِيرٌ
- wild (beast): وَحْشٌ
- ill, sick: مَرْضٌ
- hard, difficult: صَعِبٌ
- easy: سَهِيلٌ
- weak: ضَعِيفٌ
- present, found: مُوجُودٍ
- absent: غَابِبٌ
- day: يَوْمٌ
- today: الْيَوْمُ
- yesterday: اَمْسِ
- to arrive: وَصَلَ (lit. "he arrived")
Exercise 7

1. في العالم لغات كثيرة. 2. هما ميظاعة. 3. كان حبازان في البيت. 4. المعلمون موجودون. 5. في كتاب حسن كتاب كبير. صعب. 6. الميمونين غاليون اليوم. 7. كانوا في الشارع أمس، واليوم هم في البيت. 8. وصلت السنة الجديدة، في البيت شباكان. 9. طلب أكلا من الطباخين. 10. كتب الخليفة للصبيان في دمشق. 11. طلب حيوانا ووصل زوج. 12. حضر الوزير المريض الإجتمع. 13. الكتاب سهل لطبيب. 14. في بستان المعلم حيوان ومش. 15. طلب من الطباخين خيزة وزبدة ومايا ولحميا. 16. في بصر مسلمون كثيرون. 17. وفي بستان الصبيان. 18. كان الكتاب.

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 (المسلمين) 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 (ما فحصته الحيوانات).
CHAPTER SIX
(Al-babu 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 trilateral, 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 fa-alun (to do). The أ represents the first radical, the ج the second, and the ل the third. Thus of words already given, حسانا(un) is of the form fa-alun; بيتا(un) (baytun) is of the form fa-alun; كبرا(un) of the form fa-alun 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) افاف اتاعلا، e.g. وِلادُنا (’awladun) pl. of ولادُنا، ‘awladun; مِطرُنا، pl. of مطرُنا، ‘amtarun, pl. of مطرُنا، ‘amtarun, rain; وُقُتُنا، pl. of وُقُتُنا، ‘awqatun, pl. of وُقُتُنا، ‘awqatun, time.

(b) فِعَلْ أَفِعَلْ أَفِعَلْ، e.g. مَلِكُنا، pl. of مَلِكُنا، ‘malikun, king; هَرُفُنا، pl. of هَرُفُنا، ‘harfun, letter; قَالُونَا، pl. of قَالُونَا، ‘qalbun, heart; سُيفُنا، pl. of سُيفُنا، ‘suyfun, pl. of سُيفُنا، ‘suyfun, sword;
علمْنَا، pl. of علمْنَا، ‘ilmun, knowledge, science, study; دَوْرُنا، pl. of دَوْرُنا، ‘doursun, lesson.

(c) وَالْ دِينْ أَفِعَلْ، e.g. كَلِبُنا، pl. of كَلِبُنا، ‘kalbun, dog; رِجَالُنا، pl. of رِجَالُنا، ‘rajulun, man; جِبَالُنا، pl. of جِبَالُنا، ‘jibalun, mountain; among adjectives we find طولُنا، pl. of طولُنا، ‘tawilun, tall; كَبُرُنا، pl. of كَبُرُنا، ‘kabirun, big, old; صَعِابُنا، pl. of صَعِابُنا، ‘sibubun, difficult.

(d) أَفِعَلْ أَفِعَلْ أَفِعَلْ، e.g. كِتابُنا، pl. of كِتابُنا، ‘kitabun, book; مدِينَنا، pl. of مدِينَنا، ‘madinatun, city;
سُفْنَنا، pl. of سُفْنَنا، ‘safinatun, a (large) ship; جِدْدُنا، pl. of جِدْدُنا، ‘jadidun, new.

(e) أَفِعَلْ أَفِعَلْ أَفِعَلْ، e.g. نَاحِرُنا، pl. of نَاحِرُنا، ‘nahrun, river; شَهْرُنا، pl. of شَهْرُنا، ‘shahrun, month; رِجْلُنا، pl. of رِجْلُنا، ‘rijulun, 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. مَجْالِدُونَ al-żejālun tawilun, tall men. Otherwise, broken plurals are usually considered to be feminine singular for the purpose of agreement; e.g. مَطْلَبُونَ mutallabun kabiratun, large cities; دَرُوسُ ُعَبُّاتُونَ durūsun ša'ubatun, difficult lessons. المَدْنَّةُونَ al-mudunu kabiratun, 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. عُلُومُونَ si'abun, difficult sciences (instead of ša'ubatun); سَفُنُ طَوالُونَ sufunun tiwālun (for šāwilatun), 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 khādimūna kibārun, old servants. The dictionary will show us that the adjective كَبِيرَنَ kabīrun does not form the sound masculine kabirūn; consequently the broken plural, kibārun, has to do duty for it.

5. Some words have more than one broken plural; e.g. طَالِبُونَ and طَالِبُونَ تُلُبَّونَ, plurals of طَالِبُونَ tālibun, student. In some cases, this involves difference of meaning, e.g., بَيْتُونَ bātun means either a house or a verse of poetry. In the former, and commoner meaning, the plural is usually بَيْوتُونَ buyūtun. In the latter meaning, the plural آيَاتُونَ ayyātun is more common. Again, some words may take both the sound masculine plural and the broken plural, e.g. خَادِمُونَ khādimūna and خَادِمَاتُونَ khadamatun, plurals of خَادِمُونَ khādimun, servant.

### Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَطْرُونَ</td>
<td>pl. maṭarun</td>
</tr>
<tr>
<td>وَقُتُونَ</td>
<td>pl. waqtun</td>
</tr>
<tr>
<td>حَرَفُونَ</td>
<td>pl. ḥarfun, pl. ḥurūfun</td>
</tr>
<tr>
<td>قَلْبُونَ</td>
<td>pl. qalbun, pl. qulūbun</td>
</tr>
<tr>
<td>سَيْفُونَ</td>
<td>pl. saifun, pl. suyūfun</td>
</tr>
<tr>
<td>عَلَمُونَ</td>
<td>pl. ʿilmun, pl. ʿulūmun</td>
</tr>
<tr>
<td>دَارُونَ</td>
<td>pl. darun, pl. durūsun</td>
</tr>
<tr>
<td>كَلَبُونَ</td>
<td>pl. kalbun, pl. kilābun</td>
</tr>
<tr>
<td>جَبَلُونَ</td>
<td>pl. jabalun, pl. jibālun</td>
</tr>
<tr>
<td>مَدَنُونَ</td>
<td>pl. madīnatun, pl. mudunun</td>
</tr>
<tr>
<td>سَفَنُونَ</td>
<td>pl. saflnatun, pl. sufunun</td>
</tr>
<tr>
<td>شَهُرُونَ</td>
<td>pl. shahrun, pl. shuhūrun</td>
</tr>
<tr>
<td>تَلِيْبُونَ</td>
<td>pl. ṭalibun, pl. pullabun</td>
</tr>
<tr>
<td>كَتَالُونَ</td>
<td>فَتَلاَتُونَ qatala</td>
</tr>
<tr>
<td>خَيْرُونَ</td>
<td>pl. ḥarja (min)</td>
</tr>
<tr>
<td>وَجَدُونَ</td>
<td>wajada</td>
</tr>
</tbody>
</table>
before (prep. of time) qabla
after (prep. of time) ba'da
then thumma

Arabic, Arabian, عرب (عربية) عربين, pl. عربان an Arab

English, انگیزی, pl. انگیزین Englishman

profitable, useful نافع
watchful, guarding حاریس
fast, swift سریع

cutting قاطع

a little, a few قليل, pl. قليلین, pl. قليلین

Alexandria (city) العلاقات, pl. العلاقات London

EXERCISE 9

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 (الکاپو اعیسی)
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 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 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 are Arab cities. 20. The large new ships arrived in Alexandria from London two days ago.

CHAPTER SEVEN
(The Broken Plural (continued))

1. Further forms of the broken plural are:

(f) fa’alā’u (diptote), e.g. wuzārā’u, pl. of wazirun, a minister (political); ‘umārā’u, pl. of ‘umār, a prince, commander; sufara’u, pl. of safirun, an ambassador.

(g) af ila’u (diptote), e.g. ʿaṣdiqā’u, pl. of ʿaṣdiqun, a friend; anbiyā’u, pl. of anbiyān, a relative; qaribā’u, pl. of qaribun, a relative; ʿaghniyā’u, pl. of ʿaghniyun, rich, rich man.

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

(h) fa’alānun, e.g. buldān, a district, country, town; quḍīnun, pl. of quḍībun, a rod, sceptre, line (of railway track, modern usage). Care should be taken in identifying this form by checking that the final nun is a letter of increase, not a radical. There must be three radical consonants before the ending an un, otherwise the nun 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) fa'alilu (diptote), plural of fa'alalun, etc.

\[\text{e.g. jawahiru, pl. of jauharun, a jewel.}\]

(ii) tajaribu, pl. of tajribatun, an experiment, trial.

\[\text{e.g. majalisu, pl. of majlisun, a council.}\]

\[\text{manazilu, pl. of manzilun, a house, lodging, dwelling.}\]

\[\text{maktabun, an office; a school (obscure meaning), }\]

\[\text{maktabibu, pl. of maktabatun, a library, a desk.}\]

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

(j) fa'alilu (diptote), e.g.

\[\text{salatifun, pl. of sultanun, a sultan.}\]

\[\text{makatibu, pl. of maktubun, a letter.}\]

\[\text{sanadiku, pl. of sandiquun, a chest, case, box.}\]

\[\text{fanajinu, pl. of finjanun, a cup.}\]

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) fa'alilu 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 ta' marbu'a. On the other hand, where the singular has a long vowel after the third consonant in the singular, whether it be 3, 1 or 0 (see above examples), plural form (j) is usual.

(k) Certain nouns which would otherwise have form (j) take the plural fa'alilatun, e.g.

\[\text{talimdidhatun, pl. of tilmidhun, a scholar; }\]

\[\text{talimdidhu (j) also occurs.}\]

This form is used for a small number of Arabicised foreign words, of which tilmidhun is one. Similarly 'asatidhun (from the Persian), a teacher, professor, also a courtesy title, and it has the plural 'asatidhatun as well as 'asatidhu. Sometimes the singular does not have the long vowel after the third consonant, e.g.

\[\text{usqifatun, pl. of usqufun, a bishop, from the Greek episkopos.}\]

\[\text{sayadilatun, pl. of saidaliyun, a chemist.}\]

3. The following words deserve special notice:

\[\text{ibnun, a son, plural banuna, banina (sound masc. pl.) or abna'un.}\]

\[\text{ibnatin or bintun, daughter, pl. bat banatun.}\]
'akhun, brother, pl. 'akhirun or 'akhirūn.
'ikhwun, brother, pl. 'ikhwātun.
'lukhtun, sister, pl. 'alqīsamūn or 'alqīsamūtun.
'abun, father, pl. 'a'bā'ūn.
'ummun, mother, pl. 'ummatun, or 'ummahātun (not commonly used).

When the word 'īn ibnun, son, forms part of a proper name, and has a name before it as well as after it, the initial 'alif is not written; e.g. 'īn al-Qisimu bnu Sallāmin, al-Qasim son of Sallām. When, however, this man is merely referred to as "son of Sallām" it is written 'īn Ibn Sallām (cf. Uj-xU Ibn Khaldūn, etc.). This form is also used at the beginning of a line. The 'alif in 'īn has hamzatu l-wasl.

VOCABULARY

near adj. qaribun
school (pl. madrasatun or madārisu)
to take 'akhadha
to mention dhakara
to reach, arrive burghayib

to know 'aru'afa

or 'au

Tanta (town in Egypt) Tantā

(Other words in the accompanying chapter.)

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 (ن) 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 (بلعهم) 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

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 is ipso facto definite, and that a noun with idāfa always loses its nunation.

2. In the dual, and the sound masculine plural, the final nun and its vowel are omitted. Thus ʾān and ʾān (ānī and ānī) become ṣ and Ṣ (ṣ and ū); ʾtān and ʾtān (ūna and īna) become ṭ and ṭū (ū and ū).

e.g.

bītā r-rajuli, the two houses of the man.

bītā Muḥammadin, the two houses of Muhammad.

bābā bātay l-rajuli, the two doors of the two houses of the man.

ibnātā l-wazirī, the two daughters of the minister.

muʿallimū l-waladī, the teachers of the boy (the boy’s teachers).

kataba li muʿallimī l-madrasatī, 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-
- brother
- mouth
- law

<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>father</td>
<td>abu</td>
<td>aba</td>
<td>abii</td>
</tr>
<tr>
<td>law</td>
<td>hamu</td>
<td>hamu</td>
<td>hamu</td>
</tr>
</tbody>
</table>

Nom. -'abu  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  ḥamū  Ṣā'ītu r-raji'I l-qādimatu, the man's old watch (clock).

4. It is a rule of 'idāfa 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.

---

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).

6. In the case of parts of the body of which there are two, the dual, not the plural, should be used, e.g.

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

---

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

---

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

---

10. Although the genitive is primarily for possession, it is also used partitively.
In such cases, the 'idāfa may be replaced by the preposition 'min, followed by a genitive. When this happens, of course, the noun, being indefinite, and having no 'idāfa retains its nunation.

E.g. qitātun min laḥmin (or better, qitātun min la-ḥ̱mi).

kursiyun min khashabin (or al-khashabi).

The optional (but more usual) use of the article in the above examples with 'min and ' 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.

qalīlu ʿaqāli, little of understanding, stupid.

kāhiru l-māli, abundant of wealth, rich.

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:

dāwū (already mentioned), dual masc. dāwā, plural dhawā, plural dūdā, dual dūtā, pl. dūtātu. ḍabū; ṣummū; ḍabū sāhību.

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.
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>lahmun</td>
<td>meat</td>
</tr>
<tr>
<td>khashabun</td>
<td>wood</td>
</tr>
<tr>
<td>saqiu, pl.</td>
<td>mind, intellect, intelligence</td>
</tr>
<tr>
<td>malun, pl.</td>
<td>wealth, property</td>
</tr>
<tr>
<td>wajhu, pl.</td>
<td>face</td>
</tr>
<tr>
<td>sahibun, pl.</td>
<td>friend, companion, master</td>
</tr>
<tr>
<td>lisamun, pl.</td>
<td>tongue</td>
</tr>
<tr>
<td>qablatun, pl.</td>
<td>tribe</td>
</tr>
<tr>
<td>luqmatun, pl.</td>
<td>a morsel, bit</td>
</tr>
<tr>
<td>hadidun</td>
<td>iron</td>
</tr>
<tr>
<td>shaikhu, pl.</td>
<td>sheikh, old man, elder, tribal leader</td>
</tr>
<tr>
<td>hujratun, pl.</td>
<td>room</td>
</tr>
<tr>
<td>matbakhun, pl.</td>
<td>kitchen</td>
</tr>
<tr>
<td>nasun</td>
<td>people, men</td>
</tr>
<tr>
<td>nista'un</td>
<td>women</td>
</tr>
<tr>
<td>tajirun, pl.</td>
<td>merchant</td>
</tr>
</tbody>
</table>

**VERBS**

- waqa'a: to fail, befall, happen
- wada'a: to place, put
- hamala: to carry, bear
- nazara: to see
- nazara ila: to look at

**ADJECTIVES**

- jadda: very (after adj.)
  - e.g. jadda, very good

**EXERCISE 13**

Iraq: Al-iraq
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

The Attached Pronouns

1. In addition to the detached pronouns (ضَمَّارَ مُنْفَصِلَة) given in Chapters Two and Five, Arabic has also attached pronouns (ضَمَّارَ مُتَفَصِّلَة). They are:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person Masc.</td>
<td>-n</td>
<td>-n</td>
<td>-ná</td>
</tr>
<tr>
<td>1st Person Fem.</td>
<td>-ki</td>
<td>-kum</td>
<td>-kunna</td>
</tr>
<tr>
<td>2nd Person Masc.</td>
<td>-ka</td>
<td>-kum</td>
<td>-kum</td>
</tr>
<tr>
<td>2nd Person Fem.</td>
<td>-ki</td>
<td>-kum</td>
<td>-kunna</td>
</tr>
<tr>
<td>3rd Person Masc.</td>
<td>-hu</td>
<td>-hum</td>
<td>-hum (him)</td>
</tr>
<tr>
<td>3rd Person Fem.</td>
<td>-ha</td>
<td>-hunna</td>
<td>-hunna (hinna)</td>
</tr>
</tbody>
</table>

2. They are used in the following ways:

(a) Attached to the verb as direct object:

- فَتَأَهَّلَ الْبَابُ, he opened the door.
- فَتَأَهَّلَهُ, he opened it.
- قَفَاتَتَ شُبَبَكَانَ (modern usage), she closed a window.
qafalathu, she closed it.

darabuní, they hit me.

(b) Attached to a preposition:
wasalú min Baghdáda (diptote), they arrived from Baghdad.
wasalú mínbihá, they arrived from it (i.e. from there).

(qala ì-maliku lakum, the king said to you.

Note that the preposition ì-Í, to, changes its vowel to fatha (ì-Ia) before the attached pronouns, except with the 1st person, ì-I, to me.

(c) Attached to a noun to indicate possession.
kitábi, my book.

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

min haíti, from my house.
baituhu, his house.

The attached pronoun is, in fact, a genitive of 'ídáfa, and therefore makes its noun definite. Thus, ì-ihaítiu 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 ì-íhai lahu (lit. a house to him), or ì-íhai min báitúhi, a house from his houses.

(d) After the particles ì-inna, ì-an 'anná, etc. (See Chapter Eighteen).

3. The attached pronouns, ì-hu, ì-huma, ì-hum, hunna, take the kasra in place of the damma (as shown in

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

e.g. ì-iláihí, to him, it; ì-aláihí, on him, it;
ì-íkiv'yyíhí, to his chair, ì-fihíma, in them (dual); ì-íláníma, he said to his servant.

4. The suffixes ì-kum and ì-hum become ì-kumu and ì-humu, when followed by hamzatul-ì-wasíl, or in poetry, where the metre demands an extra syllable.

wajadáhumu l-yaúma, he found them today.

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

(a) the final nun of ì-min, from, is doubled: ì-níminí, from me.

(b) the pronoun becomes ì-íya, instead of ì-í, after an unvowelled ì, ì, ì.

e.g. ì-iláyya, to me; ì-dínya, my world.

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

ì-al-ì-mu'álimúna, the teachers.
ì-al-mu'álimúna, the teachers.
ì-mu'álimúka, your teachers.
ì-mu'álimúnuma, from the teachers.
ì-mu'álimúnuma, from my teachers.
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: ma,a, l, and in da; e.g. \\

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 

Note:
The practice in Classical Arabic verb tables is to begin with the 3rd person. This is followed in later chapters of this book.
to open (trans.)  
- to close (trans.)  
- to strike, hit  
- to enter (with direct object or  
- to say  
- to ride  
- to leave, abandon  
- enemy  
world  
- pound, guinea  
by, with, in possession of, at  
- between  
- paper  
a piece of paper  
- pen  
- ink  
- silver  
- gold  
- name  
- donkey  
- horse  
- slave  
- noon, midday  
- head  
- cbeat  
- shop  
- roof, ceiling  
- wall  
- motor-car  
- bicycle  
- minute (of time)  
- what?  
- why?  
- soldier  
- sad  
- in, at  
by, with, in  
- Abu Bakr (pr. n. masc.)  
- Zaid (pr. n. masc.)  
- dirty  
- pound, guinea  
- by, with, in possession of, at  
- name  
- donkey  
- horse  
- slave  
- noon, midday  
- head  
- cbeat  
- shop  
- roof, ceiling  
- wall  
- motor-car  
- bicycle  
- minute (of time)  
- what?  
- why?  
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- by, with, in possession of, at  
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- shop  
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- Abu Bakr (pr. n. masc.)  
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- by, with, in possession of, at  
- name  
- donkey  
- horse  
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- noon, midday  
- head  
- cbeat  
- shop  
- roof, ceiling  
- wall  
- motor-car  
- bicycle  
- minute (of time)  
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- why?  
- soldier  
- sad  
- in, at  
by, with, in  
- Abu Bakr (pr. n. masc.)  
- Zaid (pr. n. masc.)  
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- by, with, in possession of, at  
- name  
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- motor-car  
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- minute (of time)  
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- why?  
- soldier  
- sad  
- in, at  
by, with, in  
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- Zaid (pr. n. masc.)  
- dirty  
- pound, guinea  
- by, with, in possession of, at  
- name  
- donkey  
- horse  
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- Zaid (pr. n. masc.)  
- dirty  
- pound, guinea  
- by, with, in possession of, at  
- name  
- donkey  
- horse  
- slave  
- noon, midday  
- head  
- cbeat  
- shop  
- roof, ceiling  
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- motor-car  
- bicycle  
- minute (of time)  
- what?  
- why?  
- soldier  
- sad  
- in, at  
by, with, in  
- Abu Bakr (pr. n. masc.)  
- Zaid (pr. n. masc.)  
- dirty  
- pound, guinea  
- by, with, in possession of, at  
- name  
- donkey  
- horse  
- slave  
- noon, midday  
- head  
- cbeat  
- shop  
- roof, ceiling  
- wall  
- motor-car  
- bicycle  
- minute (of time)  
- what?  
- why?  
- soldier  
- sad  
- in, at  
by, with, in  
- Abu Bakr (pr. n. masc.)  
- Zaid (pr. n. masc.)  
- dirty
EXERCISE 15

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 (عن) you reached me yesterday.

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 (عن) you reached me yesterday.
CHAPTER TEN

Demonstrative Pronouns

1. The Demonstrative Pronoun (اسم الإشارة ismu-l'ishara) as normally used is as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular, all cases</td>
<td><em>hādha</em></td>
<td><em>hādhihi</em></td>
</tr>
<tr>
<td>Dual Nominative</td>
<td><em>hādhāni</em></td>
<td><em>hātāni</em></td>
</tr>
<tr>
<td>Accusative and Genitive</td>
<td><em>hādhaini</em></td>
<td><em>hātaini</em></td>
</tr>
</tbody>
</table>

| Plural, all cases, masc. and fem. | *hā'lāli* |

It will be noted that the 'alif of the long َ after the initial ُ 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 لْاٰ.

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td><em>dhan</em></td>
<td><em>dhihi</em></td>
</tr>
<tr>
<td>Dual Nom.</td>
<td><em>dhanika</em></td>
<td><em>tani</em></td>
</tr>
<tr>
<td>Gen. and Acc.</td>
<td><em>dhanika</em></td>
<td><em>tani</em></td>
</tr>
</tbody>
</table>

2. That, those.

These are based on the forms already given with the addition of the suffix لَ ظَ ка, which implies distance, but without the preliminary ْا. In some examples a * is interpolated.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>دَالَكَ</td>
<td>تَلَكَ</td>
</tr>
<tr>
<td>Dual Nom.</td>
<td>دَالَيكَ</td>
<td>تَلَكَ</td>
</tr>
<tr>
<td>Gen. and Acc.</td>
<td>دَالَيكَ</td>
<td>تَلَكَ</td>
</tr>
</tbody>
</table>

3. If the demonstrative qualifies a simple noun, it precedes it and the noun takes the article, e.g. هَذَا النَّ كَ تَ، this book.

But if the noun is defined by a following genitive or a pronominal suffix the demonstrative is placed after these, e.g. ابن الملك هَذَا هذِهَ كتابكُمْ هذَا الكتاب، this book of yours.

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. هذَا الكتاب هذَا الكتاب، 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. ُهَا هوُ أَوْلَدَ bādha 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. هِذَا مَسْكُونٌ this is your book.

5. The Interrogative pronouns (اسمَ الْسَّؤْلُ) are: ٌمَا man, who? ٍمَا what? (sometimes ْسَأْلاَدا ٍمَذْهَب) ٍأُيُّ, fem. ٍأَيْجُل, which? ٍكَمُّ, how much? how many?

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

ٍمَا is also indeclinable. After some prepositions it is sometimes written ْلُمَّ as ْلُمَّa, for what? why? (for ْلُمَّا or ْلُمَّا). ٍأَيْجُل fem. ٍأَيْجُل is declinable and is treated as a noun, so takes following noun in the genitive, e.g. ٍأَيْجُلُ ٍأَيْجُلُ ِمَسْكُونَ, which man? ٍأَيْجُلُ ٍأَيْجُلُ, which girl?

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

VOCABULARY

a person, individual (الْحَسَسُ) shakhṣun, pl. tashkhāsun

shade ُظلَ zillun

famous ُمَشْهُورُ mashhūrun

not (with perfect of verb) ٍمَا
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**

1. What is written on this book? It is written at the hour.
2. Distinguish between the teacher and the pupil.
3. This knowledge is important.
4. This book is famous. It is written by a famous author.
5. What did you find in that room? A famous man.
6. What is written in your book? This is written at the hour.

**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 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

Adjectives

1. Some of the commonest forms of adjectives (اسم صفة) 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) fa-ilun (properly the active participle) e.g. sadiqun, upright; sadilun, just; jahilun, ignorant.

(b) fa-ilun, e.g. sa-eidun, happy; kabirun, great; kathirun, much, many.

(c) fa-ilun denoting intensity, e.g. jahulun, very ignorant; kasulun, very lazy.

(d) fa-ilunu (without nunciation), e.g. ghadbunu, angry.

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

khabbazun, baker. khayyatun, tailor.

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. tabbakhuna, cooks. They add ta marbuta to form the feminine, and also take the sound feminine plural, e.g. khayyatun, pl. khayyatun, tailorwoman.

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 'afalu, and the feminine singular in fa-ilu (both diptotes). The plural, fu-ilun, is a triptote, and is used for both genders.

Here are typical examples.

<table>
<thead>
<tr>
<th>Sing. Masc.</th>
<th>Fem.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>aswadu, black</td>
<td>saudahir</td>
<td>soudun</td>
</tr>
<tr>
<td>abyadu, white</td>
<td>baidahir</td>
<td>bidun</td>
</tr>
<tr>
<td>ahmaru, red</td>
<td>hamrahir</td>
<td>humrun</td>
</tr>
<tr>
<td>azraqu, blue</td>
<td>zarquhir</td>
<td>zurqun</td>
</tr>
<tr>
<td>akhdaru, green</td>
<td>khadrahir</td>
<td>khudrun</td>
</tr>
<tr>
<td>asfaru, yellow</td>
<td>safrahir</td>
<td>sufrun</td>
</tr>
<tr>
<td>atrashu, deaf</td>
<td>tarsahir</td>
<td>tushrun</td>
</tr>
<tr>
<td>akhrasu, dumb</td>
<td>khaaris</td>
<td>khusun</td>
</tr>
<tr>
<td>aemā, blind</td>
<td>amayahr</td>
<td>umyun</td>
</tr>
<tr>
<td>aeraju, lame</td>
<td>erahir</td>
<td>urjun</td>
</tr>
</tbody>
</table>
5. If the root has a doubled consonant, as جديد jādidun, new, the superlative form is أجد أجد jādjidun, instead of أجد أجد ajaddu, from أجد أجد ajadun. From أقلُ أقلُ qālīlun, little, few, comes أقلُ أقلُ 'aqallu, less, fewer (instead of 'aqallu) and so on.

6. The Arabic preposition for "than" in such English phrases as "smaller than" is من min (from), e.g. من من 'asgharu min.

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 كبر and the wāw in صبور.

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. هو أكبار الرجل في المدينة huwa 'akbaru rajulin fi l-madinati, he is the greatest man in the city,

instead of

هو الرجل الأكبر في المدينة huwa ir-rajulu l-'akbaru fi l-madinati,

though the latter is permissible.*

* See Appendix C, §4 (b).
In this case, there is no need to put the Elative in the feminine or plural, e.g.

hiya 'ašbaru zaujatin, she is the most patient wife.

an-nisā'u 'ašbaru aukkānin, the women are the most patient inhabitants.

8. The substantives خير khairun, good, and شر شارون, evil, are used as Elatives with the meanings “better” and “worse”, e.g. هو خير منك huwa khairun minka, he is better than you.

VOCABULARY

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لون</td>
<td>colour pl.</td>
</tr>
<tr>
<td>شعر</td>
<td>hair</td>
</tr>
<tr>
<td>البارح</td>
<td>yesterday</td>
</tr>
<tr>
<td>الأصل</td>
<td>origin</td>
</tr>
<tr>
<td>حدود</td>
<td>boundary, limit</td>
</tr>
<tr>
<td>سائل</td>
<td>a beggar</td>
</tr>
<tr>
<td>الشمال</td>
<td>North</td>
</tr>
<tr>
<td>الجنوب</td>
<td>South</td>
</tr>
<tr>
<td>جيش</td>
<td>army</td>
</tr>
<tr>
<td>لطيف</td>
<td>pleasant</td>
</tr>
<tr>
<td>وقف</td>
<td>to stop, stand up</td>
</tr>
</tbody>
</table>

EXERCISE 19

1. هذه النسخ الجميلة وصلت من بيضدة قبل أشهر قليلاً. هي أجمل نسخ في تلك المدينة المشهورة. 2. قالت وجيهاً أبيض. 3. كان العيد الأسود في الخصر الزرقاء. 4. قال الامام ليلمذته. ماذا كتبتم دروسكم بالجير الأخضر؟ 5. في قرى الشرق وجدت نساء طريماً ورجالاً خرساً! 6. هذا السائل ألم وأعرف وهو أصير الألون. 7. الملك أعلم، قالسكننا عنده من أببنهم. 8. هي الأبو مصيبة في تاريخ العالم، اليوم، 9. ألب الصور أحسن من الأبو الفضبان. 10. عزج التلميذ العبان من الدريس وهو أجل ولد في المدينة. 11. ترك التلميذ الجديد الولد الأسول في المدرسة بعد الدروس. 12. دخل جيش الإمام المدينة من الشمال فخرج جنوده من الجنوب، وتركوا السكان لي سوف الأعداء. 13. نظر الرجل أجمل نسخ في أعلى شارع في المدينة، فقى حالاً. 14. شعر هذا الرجل الأسود أجمل من شعر الأبيض. 15. هذا الطريق...
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 (ٖ) them. 8. The blind hump-backed beggar demanded food of (ٖ) 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 ٖ) 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 bookshop (lit, shop of the books).
CHAPTER TWELVE
(الباب الثاني عشر)

The Verb
(فعل)

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, kataba means, he wrote, he has written, and qatala means, he killed. In an Arabic dictionary, all words derived from triliteral roots are entered under this part of the verb. Thus, maktabun, meaning an office, or the place where one writes, is derived from 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 fatha; but the second radical may be vowelled with fatha, kasra, or damma. e.g. قَفَحَ, to open, conquer (literally, he opened, he has opened).

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

كَبَرَ, he was, or became, big or old.

Verbs having kasra or damma 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. جَرَّ marra, for جَرْتَ marara, to pass (by, بـ bi),

جارِة, for جَرْتَ jarara, to drag, draw.

حَاجَة, for حَجَتْ الحَاجَة, to make the pilgrimage.

فَكَا, for فَكَتْ 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, جَرَّ marra may be placed before all other roots beginning with جـ and جـ; or, it may occur among them, after جـ. 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 qala, 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 دَاحِرَة, 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, denoting actions completed at the time to which reference is being made; and the Imperfect, for incompletely actions. There is also an Imperative, 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:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>3. masc.</td>
<td>3. masc.</td>
</tr>
<tr>
<td>3. fem.</td>
<td>3. fem.</td>
<td>3. fem.</td>
</tr>
<tr>
<td>2. masc.</td>
<td>2. masc. &amp; f.</td>
<td>2. masc.</td>
</tr>
<tr>
<td>2. fem.</td>
<td>2. fem.</td>
<td>2. fem.</td>
</tr>
<tr>
<td>1. masc. &amp; fem.</td>
<td>1. masc. &amp; fem.</td>
<td>1. masc. &amp; fem.</td>
</tr>
</tbody>
</table>

e.g.
Sing. 3. masc. 

3. fem.

2. masc.

2. fem.

1. masc. & fem.

Dual 3. masc.

3. fem.

kataba, he has written, (or he wrote).

katabat, she has written.

katabta, you (man) have written.

katabti, you (woman) have written.

katabtu, I have written.

katabba, they two (men) have written.

katabban, they two (women) have written.

In the same way from verbs of the forms , we have: 

she drank, etc.: from , he 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 ُنَتَةَ Zaid, Zaid arrived. Here Zaid is the subject. But if we merely say ُنَتَةَ, this is still a complete sentence, meaning “he arrived”. The final fathe of the verb is really a pronominal suffix meaning “he”.

e.g. ُلَبَعَ الْأَبَ وَلَدَهُ حَالًا

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. 

كتاب اسم المعلم, the teacher wrote.
كتاب اسم المعلمان, the two teachers wrote.
كتاب اسم المعلمين, the teachers wrote.

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

الولد, the boy grew.
أختِّبَت ويت, the girl grew.
أختِّبَت البنات, the girls grew.
أختِّبَت البنتان, the (two) girls grew.

Note: the kasra added to "أختِّبَت" 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. أزْهِرت النجوم, the stars appeared.

(Pl. of أسماء, "najmūn.")

But

أزَهَرت الرجال, the men appeared.

However, in Classical Arabic, a feminine verb will often be found with a broken plural, even referring to male human beings. أزْهِرت الرجال. 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 خليفة الخلافة, Caliph, is masculine, though it has a feminine ending.

Similarly, سَيْنُمَا, one plural of سنة sanātun, 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. الأولاد أنثنوا إهلًا, the boys opened the door.

البنات دخلن, the girls entered.

When the sentence begins with a verb it is known as a verbal sentence (جملة فعلية), e.g. خرج الوَلَد, the boy went out. A sentence introduced by the subject is called a nominal sentence (جملة اسمية) whether or not the subject is followed by a verb,

e.g. الأولاد صغيرون, the boy is small.

الولد خرج الولد, 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. دُهِ走出来, they went, have gone.

(b) The subject may be placed first for stress or emphasis, e.g. لما وصلت البنات الأولاد خرجوا lamma waṣsalati l-banātu
l-auladu kharaju, when the girls arrived, the boys went out.

Here the juxtaposition of al-auladu and the girls and the boys gives stress to the latter.

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

e.g. wa salahati l-banatu wa jalaana fi l-fasli, the girls arrived and sat down in the class.

10. The Perfect may be translated by the Historic Past or the Past Perfect, e.g. wasala, "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 ٤٥٦ qad is sometimes placed before the Perfect verb. It is a confirmatory particle, which may make the verb definitely Past Perfect,

e.g. ٤٥٦ qad wasala, 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**

- to understand
- to intend, to travel towards
- speech
- to rise (of the sun); ascend; go out
- to descend, slight, stay (at a place)
- to set (of the sun)
- moon
- water
- towards, in the direction of, about
- courtyard, enclosure
- day, daytime
- hunt, hunting
- to accept, receive
- food
- to break
- glass (drinking), tumbler
- to sit
- to appear
- to send
- to drink
- peasant, cultivator
- governor, ruler
- to be distant (from)
- subject (matter)
- a (single) night
- pl. theme, theme
- pl. a youth
- pl. a half
- pl. rich
- pl. a youth
- a youth
- food
- break
- to sit
- to appear
- to send
- to drink
- peasant, cultivator
- governor, ruler
- to be distant (from)
- subject (matter)
CHAPTER THIRTEEN

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 يَنَا is used, not يَنَا -يَنَا.

e.g. ضَرَّي, he struck me.

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

e.g. وَجَدَهُ wajaduhu, they found him (it).

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

وَجَدَكُمْ wajadtumūhā, 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 يَهُلَان hasibtuhu jahilan:

I considered him ignorant.

5. The verb “to be” كان kāna (lit. he was) is a weak (مُعتَل) 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.  
كانَّ kānā, he was.
,
3. fem.  
كانت kānat, she was.
,
2. masc.  
kunta, you (m.) were.
,
2. fem.  
kunti, you (f.) were.
,
1. masc. & fem.  
kuntu, I was.

Dual 3. masc.  
kānā, they two (m.) were.
,
3. fem.  
kānatā, they two (f.) were.
,
2. masc. & fem.  
kuntumā, you two were.

Plur. 3. masc.  
kānu, they (m.) were.
,
3. fem.  
kūna, they (f.) were.
,
2. masc.  
kuntum, you (m.) were.
,
2. fem.  
kuntunna, you (f.) were.
,
1. masc. & fem.  
kūnna, we were.

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

e.g. َكانَ Zaidun kataba, Zaid had written.

Note that, where the subject is plural, referring to human beings, َكانَ 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 r-rijālu qad sharībū, the men had drunk.

The interpolation of ِقَدَ also occurs,

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

e.g. َكَانَ Zaidun waladan, Zaid was a boy.

كَانَت فاطمٌ bnsa l-maliki, Fatima was the King’s daughter.

كَانَ الْيَسَانُ كَبْرًا kāna l-bustānū 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 lassūn fi l-baitī. Consequently, in such sentences the verb َكانَ may be feminine, if the subject demands this,

e.g. َكَانَت قَلَّة نَفْوُ قَلَل فِي الجَبَلِ. There was a fort on top of the hill.

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

9. َكُل 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. َكَانَ r-rijālu sharibū, the men had drunk.

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

All. Each. Every.

e.g. َكَتَب كل وَلَد ُوَلَد every, or each boy arrived.
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. all the ministers arrived and sat down.

Jaμμα also is used to mean "all". Like كل it is a noun and is followed by a genitive, e.g. all the ministers attended.

Both these words may take a plural attached pronoun as their genitive, e.g. all of them.

They may occur in apposition to the nouns to which they refer, e.g. The men arrived, all of them.

I hit them, all of them.

(جمع is in the accusative here).

**VOCABULARY**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>حزن</td>
<td>to be or become sad</td>
</tr>
<tr>
<td>حزن</td>
<td>sadness</td>
</tr>
<tr>
<td>حزْن</td>
<td>to hear</td>
</tr>
<tr>
<td>حزْن</td>
<td>important</td>
</tr>
</tbody>
</table>

**EXERCISE 23**

مدّت لِتَناسبِ السّمْعِ عَنْ وَسْطِ رَئيِسِ الوزَراءِ فَلِيّ يِنَبَّى

السوداد وَجُزَّ (حزُن كِرَابِي). ۳ - وَكَانَ حَزْنُ التجُّارِ كِرَابِيًا أَيْضاً. ۴ - كَانَ عُلَى أُخْدِي لِلْمَدِينةِ، وَقَرَأَ فِي نُورٍ نُهْالَكِ فِي قَلَّةٍ مِنْ
VERB WITH PRONOMINAL OBJECT. THE VERB "TO BE" 109

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 (أعداؤُنا).*

*See pp. 114, 115 on the orthography of final hamsa.
CHAPTER FOURTEEN

The Imperfect

1. The Imperfect tense (المضارع المضارع) 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:

- masc. 
- fem. 
- 2. masc. 
- 2. fem. 
- 1. m. & f.

Full form of Imperfect Indicative of 

Sing. 3. masc. 
yaktubu, he writes (or will write)

" 3. fem. 
taktubu, she writes.

" 2. masc. 
taktubu, you (masc.) write.

Dual 3. masc. 
yaktubani, they two (masc.) write.

" 3. fem. 
taktubani, they two (fem.) write.

" 2. masc. & fem. 
taktubani, you two write.

Plur. 3. masc. 
yaktubana, they (masc.) write.

" 3. fem. 
taktubana, they (fem.) write.

" 2. masc. 
taktubana, you (masc.) write.

" 2. fem. 
taktubana, you (fem.) write.

" 1. masc. & fem. 
taktub, we write.

3. It will be noted that after the pronominal prefix the first radical or consonant of the verb has sukun (the \( \partial \) in this case). The second radical (ت) has damma. But this is not always so, for the vowelling of the second radical in the Imperfect, no less than in the Perfect, may be fatha, damma, 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. قاع) take a e.g. to open, Imperfect 

to hinder, Imperfect . There are, however, many
exceptions as َدْخُلُ to enter, Imperfect يَدْخُلَ, to reach, Imperfect يَرْجَعُ, to return, Imperfect يَرْجَعَ.

(b) Verbs of the form َشَيْبُ generally take — as َذَاشْبُو, to drink; Imperfect َذَاشْبَعُ; exceptions, however, occur as َذَاشْبُحُ to esteem; Imperfect َذَاشْبِحُ (َذَاشْبَحُ) to reckon, makes َذَاشْبِحُ.

(c) Verbs of the form َقُلُ may only take — as َقُرُومُ to be noble, Imperfect َقُرُومُ.

4. The Imperfect in itself denotes only unfinished action, but it may be made to indicate the future by putting the independent word َسُوْفُ before it or prefixing the contraction َسُوْفُ or َسُوْفُ َيْكُبُ 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. َذَهَبُ َئِلَٰهُ وَذَهَبُ َعَدَا أَلِي. 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) َذَاشْبَعُ َأَلِي. He is (actually) going now.

(Habitual) َذَاشْبُبُ ِلَيْلُ. He goes every day.

(Note َلُفُ accus. here)

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

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. َيْكُونُ yakûnu, he will be.

,, 3. fem. َتَكُونُ takûnu, she will be.

Sing. 2. masc. َتَكُونُ takûnu, you (m.) will be.

,, 2. fem. َتَكُونُ takûnu, you (f.) will be.

,, 1. masc & fem. َيْكُونُ yakûnu, I shall be.

Dual 3. masc. َيْكُونُ takû́nání, they two (m.) will be.

,, 3. fem. َتَكُونُ takû́nání, they two (f.) will be.

,, 2. masc. & fem. َتَكُونُ takû́nání, you two will be.

Plur. 3. masc. َيْكُونُ takû́nuna, they (m.) will be.

,, 3. fem. َيْكُونُ takû́nuna, they (f.) will be.

,, 2. masc. َتَكُونُ takû́nuna, you (m.) will be.
6. The *Future Perfect* is expressed by using the Imperfect of *jakan* with the Perfect of the verb concerned, e.g., *jakan takunna* Zaid will have written.

Frequently, the particle *d*n is inserted:

\[ \text{d} \text{jikan \quad \text{d} \text{takunna}} \]

**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:

<table>
<thead>
<tr>
<th>A. With pronominal suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
</tr>
</tbody>
</table>

\[ \text{beginning, and \quad \text{burden, may be written in the same way (but the accusative of} \quad \text{with attached pronoun is }} \text{جَزْءً}, \text{etc.}. \]

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 ( for damma, and for kasra) except in the accusative.

**B. With pronominal suffix**

| **Nom.** | ضوء | its (fem.) light |
| **Acc.** | ضوء |
| **Gen.** | ضوء |

C.

| **Nom.** | وزراء (diptote) |
| **Acc.** | وزراء |
| **Gen.** | وزراء (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 a house), to avoid two *alifs* coming together.

E.g.

**D.**

| **Nom.** | بناية building |
| **Acc.** | بناية |
| **Gen.** | بناية |

**E.**

| **Nom.** | نبي a prophet |
| **Acc.** | نبي |

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

Similar rules apply when a long vowel or diphthong, with or or ی precede the final hamza, since from the Arab viewpoint these, too, are unvowelled letters.
The orthography of the hamza in ١١١٦٠١, thing, is similar to that in ١١١٦٠٢.

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.

- (ـ) to hinder
- (ـ) to go
- (ـ) to gather
- (ـ) to cut
- (ـ) to raise, lift
- (ـ) to hear
- (ـ) to play
- (ـ) to work, do
- (ـ) to carry
- (ـ) to sit
- (ـ) to wash trans.
- (ـ) to break

---

- حسب (ـ) to estimate
- بلغ (ـ) to reach
- حضر (ـ) to attend
- دخل (ـ) to enter
- دشر (ـ) to study
- سكن (ـ) to live, dwell, inhabit (with ﯾ or direct object)
- طلب (ـ) to demand, request
- كر (ـ) to be or become noble
- كبر (ـ) to be or become big, old
- شبكة (ـ) to be or become thing
- كسر (ـ) to break

---

**IMPERFECT**

- جمع a burden
- حمال a porter
- ضوء light, brightness
- حمل a load
- بدأ beginning
- بعد الظهر (in) the afternoon
- بعد السحّاح in the evening
- ـاء، في الصباح in the morning
- الله (Allah) God
- أم ... or (in a double question, the first of which is preceded by ﯾ or ﯾ)
- أمس week
- أب or not?
- دخان smoke, tobacco
- سبب to smoke
- غدا tomorrow
- لَم (with perfect only), when

---

**EXERCISE 25**

- ـأذا كنت عن ذلك بعد الظهر ؟— هل تحمل جزءًا من ذلك أم لا؟— نأتي الأم لأبيها الصغير : أي شيء كسرت الآن؟
- ـقال الولد : كنت ألعب في الحيرة ووقع شيء (something) بناء على قول الرئيسي. ـغسلت الأميرة ثيابها في النهر صباحًا. ـ حسبت الجامالين كسان (Kol) كلهام. ـكان محمد نبي لئلا) كبيرا. وـ يكون ضوء النسيم شديدًا بعد الظهر. ـ كان
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.

**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 (من) the wall, and went out of the fortress. 8. This thing will be a big burden to (علي) vs. 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
CHAPTER FIFTEEN

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 ُdamma in the singular number. Thus ُپُکْتُبُ he writes. For the subjunctive, this ُدَامْمَة is changed to ُفَثَة, ُپُکْتُبُa; while, for the Jussive, it is replaced by ُسُكُن, ُپُکْتُب. In addition, those parts which, in the indicative, end in a ُنَن following a long vowel lose the ُنَن in both Subjunctive and Jussive, which are then identical, e.g. ُپُکْتُبُا becomes ُپُکْتُبُ (as in the Perfect third person plural, the final ُالْيَلْه here is merely a spelling convention).

ُپُکْتُبُا becomes ُپُکْتُبَ.

ُتُکْتُبُا becomes ُتُکْتُبَ.

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

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc. ُپُکْتُبُا</td>
<td>3. masc. ُپُکْتُبَا</td>
</tr>
<tr>
<td>3. fem. ُپُکْتُبَا</td>
<td>3. fem. ُپُکْتُبَا</td>
</tr>
<tr>
<td>2. masc. ُپُکْتُبَا</td>
<td>2. m. &amp; f. ُپُکْتُبَا</td>
</tr>
<tr>
<td>2. fem. ُپُکْتُبَا</td>
<td></td>
</tr>
<tr>
<td>1. m. &amp; f. ُپُکْتُبَ</td>
<td></td>
</tr>
</tbody>
</table>

Note. The Imperfect Subjuctive of ُکُن 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):

ُلُي, in order to. ُلِيَالَلَل، in order not to.

ُكَلِ، in order to. ُكَلِل، in order not to.

ُلُيُلًِس، in order to.

ُلُيُلًِسُحُس، so that.

ُلُيُلَمُم، shall not (used as a strong negation of the future).

e.g. ُقَالُ ُلُيُلَمُمُهُ ُخَالَلُ he told him to go at once.
he ordered him not to attend.

Muhammad advanced to do his duty.

the watchman opened the door to see (so that he could see) the state of the house.

the minister left the palace so that he should not see the king.

I shall (certainly) not do that.

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 

e.g.

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. 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. has some sense of finality about it; it tends to mean the ultimate aim.

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

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

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

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. He beat him till he cried out.

VOCABULARY

command

affair, matter

to command (with acc. of the person and of thing)
to allow (with for the person and for the thing)
s secret

room

to spend
bed, bedding
watchman, caretaker
Europe
bond

to sleep, lie down

intelligent

before (of place)
to promise (with acc. of the person and of thing)

a secret

demand, desire, requirement

duty

to advance intrans.

come forward

to send

committee, commission

to ask
EXERCISE 27

1. I sent a boy with him to see what (ما) he would do.
2. Muhammad and his servant intended to go to (إلى) the market.
3. I shall return to the house to see what you are (ما) doing.
4. I have commanded the servant to appear ( أمام) before me.
5. I have promised him that that shall be a secret between me and (ب) him.
6. Will (أ) 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 (ما) you yesterday.
8. It is required of the watchmen that they leave their work to attend a meeting of the Labour Party (الحزب الشيوعي) 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 (أليك أن) do your duty.
intelligent man should (أن) 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 (على) 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 (اشتقال) attended the committee meeting to hear the government’s orders. 15. These apples have the colour of blood; (هي) 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
(الباب السادس عشر)
The Moods of the Imperfect
The Jussive

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>يَتَرَبَّكُ</td>
</tr>
<tr>
<td>3. fem.</td>
<td>تَكَتَّبَ</td>
</tr>
<tr>
<td>2. masc.</td>
<td>يَكَتَّبَ</td>
</tr>
<tr>
<td>2. fem.</td>
<td>تَكَتَّبَ</td>
</tr>
<tr>
<td>1. m. &amp; f.</td>
<td>أَكَتَّبَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
</tr>
<tr>
<td>3. fem.</td>
</tr>
<tr>
<td>2. masc.</td>
</tr>
<tr>
<td>2. fem.</td>
</tr>
<tr>
<td>1. m. &amp; f.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>يَكَنُ</td>
</tr>
<tr>
<td>3. fem.</td>
<td>يَكَنُنِا</td>
</tr>
<tr>
<td>2. masc.</td>
<td>يَكَنُنِا</td>
</tr>
<tr>
<td>2. fem.</td>
<td>يَكَنُنِا</td>
</tr>
<tr>
<td>1. m. &amp; f.</td>
<td>يَكُنُنِا</td>
</tr>
</tbody>
</table>
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. 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. 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.

when he attends, let him 

(his must) wear clean clothes.

In this sense it is generally reinforced by the particle ل which is preceded by the conjunction ل when there is a close connection with the previous sentence. In this case, ل loses its vowel, e.g.

when he attends, then 

let him wear his white clothes.

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

then let him wear the new clothes.

(b) After certain particles.

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

e.g. don't be a liar.

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

e.g. he did not write.

An extension of ل means "not yet".

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

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

Modus energicus I Modus energicus II

Sing. 3. masc. يكتب ان يكتب

he shall write
Sing. 3. fem. تکتبانانة taktubanna taktuban.

" 2. masc. تکتبانة taktubanna taktuban.

" 2. fem. تکتبانة taktubinna taktubin.

" 1. m. & f. تکتبانة aktubanna aktuban.

Dual 3. masc. يکتبانة yaktubanni.

" 3. fem. يکتبانة taktubanni.

" 2. m. & f. يکتبانة taktubanni.

Plur. 3. masc. يکتبانة yaktubunna yaktubun.

" 3. fem. يکتبانة yaktubanni.

" 2. masc. يکتبانة taktubunna taktubun.

" 2. fem. يکتبانة taktubanni.

Note that certain forms are missing in Energetic Form II. The Energetic Moods are not much used, especially in modern Arabic. In the Qur’an, 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 ل لتکتبانة let him surely write.

e.g. يکتبانة O Hassan!

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

ل or ل تکتبانة 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

VOCABULARY

جواب pl. جانب going n.

سرج pl. غريب strange, stranger

مكانة سَرْج place

مکاتب، مکاتب، مکاتب man pl. سَرْج learned (man)

سفر pl. سفر journey, travel, travelling

قدر (ـ) to be able, can

غير un-, non-, another, other than (with genitive)

آبeman pl. أبًا home, homeland, country, fatherland

جيد excellent

كِتَاب to lie, to tell lies

مکاتب pl. كِتَاب poor (man)

مکاتب pl. كِتَاب clerk
or pronoun, it means “to say to”, “to tell”.

EXERCISE 29

1. I did not (ما) know the affair and did not (لم) understand it. 2. O boys, do not open the door. O girl, do not lie. 3. The pupils were idle (كسائي) 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 (ال) coffee. 8. The father and his son were not able to return to their house (.. . that they should return.) 9. Let me be (كل) at your side among (بين) 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, worker! 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

The Imperative

1. The Imperative (عَلِي) 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.

Jussive, يُكتب let him write.

Imperative, أكتب write!

This 'alif may be vowelled with damma or kasra.

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

(i) see above.

(ii) to be distant, Jussive, يبتعد let him keep at a distance,

Imperative, أبتعد keep at s distance!

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

(i) to strike; Jussive يضرب let him strike.

Imperative, ضرب strike! ضربه strike him!

(ii) to prevent; Jussive يمنع let him prevent.

Imperative, يمنع أمنة prevent! أمنة 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 2-wasl, and could be also written 1. 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.

إذهب للباب وأفتح! go to the door, and open it.

جلس وأكتب sit down and write.

But

ثم قال الوزير هذا القول أكتب مكتوابة طويلة لأخي 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. أكتب uktub

" 2. fem. أكتب uktubī

Dual 2. masc. & fem. أكتب uktubā

Plur. 2. masc. أكتب uktubu

" 2. fem. أكتب uktubna.

The Imperative of كن is:

Sing. 2. masc. كن kun

" 2. fem. كن kunī

Dual 2. masc. & fem. كن kūnā

Plur. 2. masc. كن kūnū

" 2. fem. كن kunna.

4. As stated in the previous chapter, the negative Imperative is expressed by the Jussive preceded by ل, e.g. لا تكتب, do not write.
5. The use of the Vocative with يَّ has been mentioned in the previous chapter. When the noun after يَّ has a following Genitive it is in the Accusative instead of the Nominative. This commonly occurs in certain proper names which consist of أبو plus a Genitive or عَبَد followed by one of the ninety-nine names of God, e.g.

- يا أبا يا عبد الله! Oh Abu Bakr!
- يا عبد الحميد! Oh Abdul Hamid!

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

- يا كاتب المحكمة! Oh clerk of the court!

Another vocative particle، يا fem. أَيْبَّا is used only when the following noun has the definite article.

- يا أبنت! Ob girl!

It may be preceded by يَا، e.g. يا أبا الوزير! Oh minister!

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

THE ACTIVE PARTICIPLE

6. The Active Participle (اسم الفاعل), which is better so called than by the European term “Present Participle”, is of the form نَأَلَلْ for the simple triliteral verb, e.g.

- كاتِبُ أَكثَبَ writing; طَالِبُ أَدِمَ demanding.

7. The Active Participle is also used as a noun with what might be termed a technical meaning. Thus، كاتِبُ writing, has come to mean a clerk; طَالِبُ demanding, has come to mean a student (originally طَالِبُ عَلَمُ “seeker of learning”);
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 مصادر, literally, "source".

Here are a few examples:

- قتل to kill v.n. قتل the act of killing
- فرح to rejoice فرح rejoicing
- دخول to enter دخول entering
- خروج to go out خروج going out
- هجر to descend هجر 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.

فتنة قتله, 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. صدقي I struck him hard (lit. a hard or strong striking).

This usage is termed the Absolute Object (المفعول المطلق).
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. Hassan living? 6. He is living in the middle of the city. 7. I was writing a letter, when our friend entered. 8. Do not prevent me from entrance to 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 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 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

The Passive Verb

1. The Active voice of the verb is called in Arabic "known"), whereas the Passive is termed ("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**

**PERFECT**

he wrote. كتب

he wrote a letter. كتب خطابًا

he struck me. ضربت

**IMPERFECT**

he writes. كتب

he strikes (or will strike) you ضرب

The following tables will illustrate the vowelling:

**PASSIVE**

**PERFECT**

Sing. 3. masc. ضربا he was struck.

.. 3. fem. ضربت she was struck.

.. 2. masc. ضربت you (m.) were struck.

.. 2. fem. ضربت you (f.) were struck.

.. 1. m. & f. ضربت I was struck.

etc.

**IMPERFECT**

Sing. 3. masc. ضرَبَ he is struck.

.. 3. fem. ضرَبَ she is struck.

.. 2. masc. ضرَبَ you (m.) are struck.

.. 2. fem. ضرَبَ you (f.) are struck.

.. 1. m. & f. ضرَبَ 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.

كان زيد الذي ضرب حسنًا (who) ضرب حسنًا or ضرب زيد حسنًا

This rule is not broken by such sentences as كل ب السيف, "he was killed by the sword".

Here, ب introduces the instrument, not the actual killer of the person concerned. At times in modern Arabic, especially journaelese, 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. دُرَّ "it has been mentioned". (See below under أن). 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 فاعل, as this means literally "doer"; they call it, instead، نائب الفاعل "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 مَعْلُوم for the simple triliteral verb, e.g. لَمْتَوْيَ "struck"; نَمْتَيَ "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 مَعْلُوم، e.g.

from كَتَب to write مَكْتُوب a letter, pl. مِكْتَابيـن
سَجَّن to imprison مَسْجِنَمْ impressed, pl. مَسْجِنْين
جَنَّ to make mad مَغْتَنْدْنِمْ, madman, pl. مَغْتَنْدْنِمْين

THE PARTICLE إن ٰ 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 نون. They are as follows:

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

إن that

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

لإن because

علل 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. إن حسنًا موجود

(veryl) Hassan is present.

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

After إن the predicate is sometimes strengthened by ل.

e.g. إنك لعال١٣ you are intelligent.

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

إنك يا سليمان لرجل عظيم (veryl) you, O Solomon, are a great man.

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.

\[
\text{e.g. } '\text{innā} \text{ or } '\text{inni}
\]

9. \(\text{Jl}\) is used to introduce speech after the verb \(\text{tāll}\) to say, as well as to begin an ordinary nominal sentence.

\[
\text{e.g. } \text{Jl} \text{ Jli } \text{Solomon said that David (was) present.}
\]

10. \(\text{Jl}\) is used for indirect speech after verbs other than \(\text{tāll}\), 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.

\[
\text{Jl } \text{lit. } "\text{that Zaid is intelligent has reached me}" (I have heard that Zaid is intelligent, it has come to my notice that Zaid is intelligent).
\]

Note that here the verb \(\text{Jl}\) is not impersonal; its subject is the whole clause introduced by \(\text{Jl}\).

\[
\text{Jl } \text{It has been mentioned (it is said) that the king is ill.}
\]

\[
\text{Jl } \text{I know that Zaid will be present.}
\]

and similarly introduce nominal sentences.

\[
\text{Jl } \text{is often prefixed with } \text{Jl} \text{.}
\]

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

\[
\text{Jl } \text{(verily) fear had overcome him.}
\]

\[
\text{Jl } \text{I was angry because my servant did not wash my clothes.}
\]

\[
\text{Jl } \text{perhaps joy killed him.}
\]

\[
\text{Jl } \text{the Jews attended, but the Arabs stayed away.}
\]

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 \(\text{hāna}" \text{ "here" or } \text{hānā" \text{ "there".}

This prepositional phrase then comes after the particle, e.g.

\[
\text{Jl } \text{in the street is a man.}
\]

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

VOCABULARY

- \text{pl. } \text{a letter (mod.),}
- \text{pl. } \text{a Jew, Jewish speech, discourse (class.)}
- \text{pl. } \text{a historian}
- \text{pl. } \text{a deputy, representative, M.P.}
- \text{pl. } \text{history, date}
- \text{pl. } \text{a sick, ill}
- \text{pl. } \text{a bravery, courage}
- \text{pl. } \text{a to conquer, defeat, overcome (with direct obj. or with } \text{Jl})
- \text{pl. } \text{a fear}
- \text{pl. } \text{a loss}

- \text{pl. } \text{a life, biography, manner of living}
A NEW ARABIC GRAMMAR

EXERCISE 33

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. (إن) 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 (لكن) the wounded were not able to leave their positions (places), so they were killed. 13. There are (begin with (إن) many valuable substances in the stars. 14. His honour (إن) 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 (ذَلِكُمُ) the merchants' losses have been
very great this year. 16. The reason for that is the danger of
war. 17. (إِن) 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 (ذَلِكُمُ)
the poor. 20. The teacher said that Solomon was king of the
Jews.

CHAPTER NINETEEN
(الباب التاسع عشر)

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 الفَعَلُ العَرْضِى (the "stripped"
or "naked" verb), while the derived forms are said to
be مُؤَكَّتُهُ ("increased"). Derived forms are made by adding
letters before or between the three radicals. Thus كَتَب
means "to write"; كَتَبَ "to write to", "correspond with";
and كَتَبَ "to write to each other", "to correspond with
each other". قَتَلَ means "to kill"; قَتَلَ "to massacre".
كَسِرَ "to break" (trans.); كَسِرَ "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 vocabu¬
larv. 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 Euro¬
peans 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

<table>
<thead>
<tr>
<th>Verbal Noun</th>
<th>Meaning Patterns</th>
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<tbody>
<tr>
<td>taf'alun</td>
<td>Strengthening or intensifying of meaning. Applying act to a more general object. Causative. Transitive of intransitive roots.</td>
</tr>
<tr>
<td>tadjelatun</td>
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<tr>
<td>tadjalun</td>
<td></td>
</tr>
<tr>
<td>(rare)</td>
<td></td>
</tr>
<tr>
<td>fu'alun</td>
<td>Relation of the action to another person. Attempting the act.</td>
</tr>
<tr>
<td>mutant</td>
<td>Transitive of intransitive verbs. Causative of transitive verbs. Also for &quot;stative verbs&quot; derived from nouns.</td>
</tr>
<tr>
<td>tafa'alun</td>
<td>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.</td>
</tr>
<tr>
<td>yatafa'alun</td>
<td>Reflexive of III, often implying the mutual application of the action.</td>
</tr>
<tr>
<td>mufta'alatun</td>
<td></td>
</tr>
<tr>
<td>infu'alun</td>
<td>Passive sense (perhaps originally reflexive).</td>
</tr>
<tr>
<td>ifti'alun</td>
<td>Reflexive of I, but used for varied twists of meanings from the root idea.</td>
</tr>
<tr>
<td>tawafa'alun</td>
<td>The possession or acquisition of colours or defects.</td>
</tr>
<tr>
<td>yastafa'alun</td>
<td>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.</td>
</tr>
<tr>
<td>yastif'alun</td>
<td>Similar to IX, perhaps intensive.</td>
</tr>
<tr>
<td>ifin'ialun</td>
<td>Very rare, with specialised meanings.</td>
</tr>
</tbody>
</table>
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 quadrilateral 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 damma followed by kasra.

(b) V and VI which have fatha throughout.

(c) VII, VIII and X which have kasra on the middle radical (or "gutrain"), but fathas on preceding vowelled letters.

(Note: IX may be considered to have had this form, yaff alalu, originally, but to have lost the kasra when the two lamms were written together with tashdid.)

7. The verbal nouns of all the forms except II, V, VI and sometimes III, have a long a between the last two radicals.

8. Verbal nouns regularly take the sound feminine plural, e.g. انتخب (VIII), to choose, elect.

v.n. انتخبات pl. انتخاب elections.

Some verbal nouns of form II also take a broken plural (in addition to the sound feminine) of the pattern انتخاب

9. The Participles are easily grasped, as for all forms they are prefixed with mim vowelled with damma (ि). The middle radical (or "gutrain") is vowelled with kasra for the Active and fatha for the Passive, except for form IX where, in any case, there is only an active participle.

<table>
<thead>
<tr>
<th>No. of Form</th>
<th>Perfect</th>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>جلَّل distraught</td>
<td>مفعول</td>
<td>مفعول</td>
</tr>
<tr>
<td>III</td>
<td>جلَّل distraught</td>
<td>مفعول</td>
<td>مفعول</td>
</tr>
<tr>
<td>IV</td>
<td>جلَّل distraught</td>
<td>مفعول</td>
<td>مفعول</td>
</tr>
<tr>
<td>V</td>
<td>تفطَّل distraught</td>
<td>مفعول</td>
<td>مفعول</td>
</tr>
<tr>
<td>VI</td>
<td>تفطَّل distraught</td>
<td>مفعول</td>
<td>مفعول</td>
</tr>
<tr>
<td>VII</td>
<td>يفطَّل distraught</td>
<td>مفعول</td>
<td>مفعول</td>
</tr>
<tr>
<td>VIII</td>
<td>يفطَّل distraught</td>
<td>مفعول</td>
<td>مفعول</td>
</tr>
<tr>
<td>IX</td>
<td>يفطَّل distraught</td>
<td>مفعول</td>
<td>مفعول</td>
</tr>
<tr>
<td>X</td>
<td>يفطَّل distraught</td>
<td>مفعول</td>
<td>مفعول</td>
</tr>
</tbody>
</table>
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.

- تَأَتّث fixed, firm
- ثَقُلٌ heavy
- خَفِيفٌ light (in weight)
- جَيْبُ pl. جُيُوبُ forehead
- أُجُوُعُ pl. أُجُوُعُ pain n.
- جُلُّـسَاتُ pl. جُلُّـسَاتُ session, sitting
- جَـمـالُ beauty
- أجَانِبُ pl. أجَانِبُ foreign(er)
- لاِسْتَمْعَنَّهُ pl. لاِسْتَمْعَنَّهُ reply, answer
- جَارٍ pl. جِئْرَانِ neighbour
- حرِيَّةَ liberty, freedom
- حَمَاسَةُ pl. حَمَاسَاتِ guard, sentry
- حِسَنُ Hussein (pr. n. masc.)
- فَصُولًا pl. فَصُولًا season
- الرَّيْعُ or فَصُولُ الرَّيْعِ spring
- لِبَانُ Lebanon

EXERCISE 35

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 دَخَّلَ بِهِ).
IIC GRAMMAR

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

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 damma for the prefix and kasra for the middle radical in the Imperfect.

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<thead>
<tr>
<th>1.</th>
<th>II</th>
<th>III</th>
<th>IV</th>
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</thead>
<tbody>
<tr>
<td>Perf.</td>
<td>VI</td>
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<tr>
<td>Indic.</td>
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<td>Subj.</td>
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<tr>
<td>Juss.</td>
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</tbody>
</table>

2. Conjugation of كسر II, كسر to break in pieces, smash. 

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<tr>
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</thead>
<tbody>
<tr>
<td>كسر</td>
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<td>كسرن</td>
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<td>كسرت</td>
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<td>كسرتم</td>
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<td>كسرتو</td>
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<td>كسرتم</td>
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<tr>
<td>كسرتكم</td>
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</table>

* 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 'alif, and is as follows:

masc. sing. ُبَسَّر
fem. sing. ُبَسَّر

fem. pl. ُبَسَّر

masc. pl. ُبَسَّر

Dual ُبَسَّر

4. The participles are as follows: Active, ُبَسَّر

Passive, ُبَسَّر

5. The normal form for the Verbal Noun is ُبَسَّر. An alternative form occasionally met with is ُبَسَّر, e.g. جَبَر to try, experiment. This form will be found to be usual with irregular verbs with waw, ya’ or hamza as final radical (see Chapters Twenty-six and Twenty-nine). Even rarer is ُبَسَّر, e.g. جَبَر to welcome.

6. The Passive is: Perfect ُبَسَّر

Imperfect ُبَسَّر

etc. etc.

7. (a) Stative or intransitive verbs are made transitive, e.g.

ُبَسَّر to be near.

ُبَسَّر to make near, bring someone or something near.

ُبَسَّر to be numerous.

ُبَسَّر to make numerous.

(b) Transitive verbs are made causative or doubly transitive, e.g.

ُبَسَّر to know or learn; ُبَسَّر to teach.

ُبَسَّر to roentgen, remember; ُبَسَّر 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.

ُبَسَّر to break; ُبَسَّر to smash, break in pieces.

ُبَسَّر to cut; ُبَسَّر to cut in pieces.

ُبَسَّر to kill; ُبَسَّر to massacre.

(d) Sometimes it has an estimative meaning, where the root verb is intransitive, e.g.

ُبَسَّر to be sincere; ُبَسَّر to believe, consider sincere.

ُبَسَّر to lie; ُبَسَّر 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.

ُبَسَّر type, kind; ُبَسَّر to compose, assort.

ُبَسَّر skin, leather; volume. ُبَسَّر to skin, bind.

ُبَسَّر soldiers, army; ُبَسَّر to levy troops.
8. Conjugation of كاتب to write to, correspond with.

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</tbody>
</table>

... etc.

Imperative

Part. Active

ماكتاب

ماكتاب etc.

Part. Passive

ماكتاب

ماكتاب etc.

Verbal noun, more usually مكتبة, treatment, dealing.

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, مكتبة is the usual Verbal Noun, signifying the act of writing to, or corresponding with, anyone. Its plural, مكتبات means "correspondence". The other form, كتاب is used as a simple noun to mean "a book", though in older Arabic it may mean "a letter".

10. (a) Normally this form expresses the relation or application of the act of the root form to another person, e.g.

- كتب to write; كاتب to write to.
- جلس to sit; جالس to sit with.
- شرب to drink; شارب to drink with.

Note also:

عَدَّلَ to do; عامل to treat anyone, to behave to someone, deal with.

Verbal Noun, مكتبة treatment, dealing.

(b) It also often expresses the meaning of attempting to do something, e.g.

- قتل to kill; قاتل to try to kill (therefore, normally) to fight against.
- سبق to precede; سابق to try to precede, (therefore, normally) to compete with, race against (سباق, a race).

Note that the verb حاول to try, attempt, is of this form.
(The waw 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.

- كان الشاعر يجالس السلطان the poet used to sit with the sultan.
- كتب he wrote to him.
- قاتل العرب أعدَّهم شداً the Arabs fought their foes fiercely.
12. Conjugation of *العَسِيَلََل* to make to sit, seat.

<table>
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<tbody>
<tr>
<td>أَكُنْتَ</td>
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</tbody>
</table>

Imperative: *أَكُنْتِِِْل* Part. Active: *أَكِنْتِِِْل* Part. Passive: *أَكِنْتِِِْل*

Verbal noun: *العَسِيَلََل* Passive, Perf. Indic.: *أَكِنْتِِِْل*

As a doubly transitive verb, a Form IV Verb may have two direct objects in the accusative, e.g.

*أَخْبَرْتُ حَسَنًا الْخِبَرُ* I informed Hassan of the news.

(c) More rarely, Form IV verbs may be formed from nouns, e.g.

*أَصَحَ أَصَحَ أَصَحَ* to do in the morning

from *أَصَحَ صَباحًا* morning. This verb is commonly used meaning "to become".

(d) There are a few intransitive verbs of this form, e.g.

*أَكُنْتِ أَلْبِل* to approach.

MEANING PATTERNS

13. (a) The Fourth Form is Causative. It makes intransitive verbs transitive, and transitive verbs doubly transitive, e.g.

*أَخْبَرْتُ* to be present; *أَخْبَرْتُ* to cause to be present, bring.

*أَكُسِعْتُ* to sit; *أَكُسِعْتُ* to seat.

(b) Often forms II and IV have the same meaning, with perhaps a slight difference, e.g.
VERBS OF FORM II

- سَلَمَ to deliver
- سَلَمَ عَلَى to search for
- كَمَ to inspect
- كَيَلَ to deliver
- جَلَّ to greet
- جَلَّ لَيْلَةً to tell (+ subjunctive)
- حَذَبَ to take good news to
- دَرَبَ to propose, manage
- ذَفَ to determine, estimate value,
- دَرَبَ to believe
- كَيَلَ لَالْعَشِيَّةِ to bring
- جَلَّ لِلْعَشِيَّةِ to convey, inform
- دَرَبَ لِلْعَشِيَّةِ to inspect

VERBS OF FORM III

- قَالَ لَأَبٍ لَأَبَتِهِ السَّفِيرَةُ to disobey, go against, contravene
- قَالَ لَأَبَتِهِ السَّفِيرَةُ to consult, ask advice of
- مَهَدَ لَأَبَتِهِ السَّفِيرَةُ to witness, see
- شَاهِدَ لِلْعَشِيَّةِ to mix with, have intercourse with
- شَاهِدَ لِلْعَشِيَّةِ to travel
- جَلَّ لِلْعَشِيَّةِ to defend
- جَلَّ لِلْعَشِيَّةِ to interrupt
- دَرَبَ لِلْعَشِيَّةِ to attack
- جَلَّ لِلْعَشِيَّةِ to be neighbour to, adjacent to
- جَلَّ لِلْعَشِيَّةِ neighbourhood

VERBS OF FORM IV

- أَسْلَنَ to send
- أَقْلَمَ to be or become dark
- أَصْحَبَ to be fond of
- أَخْبَرَ to inform (with acc. of person and of thing)
- أَخْبَرَ to inform
- أَخْبَرَ لَالْعَشِيَّةِ to be fond of
- أَخْبَرَ لَالْعَشِيَّةِ to treat anyone kindly, to do anything well

EXERCISE 37

1. كَمَتْ أنْ أَرْسِلَ لَسَنَرَى لَسْراَرَ الْبَيْدِ. 2. تَعَلَّمُوا الأَعْضَاءَ، يَا جُنُودُ. 3. قَالَ الْأَبُ لَأَبِيِّهِ السَّفِيرَةُ: كَيْلَ. 4. شَاهِدَ مَعْلُوفُ الْأَمْرِ أَمَلِ الْأَوْلَادَ عَنْ يَدَهُ. 5. كَانَ الْجَمْهُورُ يَكُونُونَ ذِكْرَاءً. 6. أَرْسِلُوا الشَّيْخَ أَنْ يَدْخُلُوا حَالًا لِلْبَيْتِ الأُمْرِ. 7. طَلَبَ زَيْدُ أنْ يَخْبَرُوا أَيْهاَ الْأَمْرَ، جَلَّ لِلْعَشِيَّةِ. 8. عَرَفَ الشَّيْخُ أَنْ فَتَىَ خَالِقُ الْبَيْدِ. 9. الإِنْسَانُ بِاللَّهِ يَقُدُّرُ (proverb). 10. - نُرِسُ لَهُ مِنْ يَمْهَرِ بِهِ. 11. - أَخْرَغَهُ عَنْ أَمْكِكَ. 12. - سَلَّمَ عَلَى وَالِدَيْهَا بِالْطَّرِيقَةِ العَرَبِيَّةِ، وَهَا: "السَّلَّامُ عَلَيْكَ. 13. - إنْ وَالِدَيْكَ أَنْ تَسْقُدُ أَمْرَكَهَا وَأنْ تَذَاخُعُ عَنْهُمْ. 14. - يُهْيَى هَذَا الْكِتَابُ عَلَى فِي النَّفَтьِ، وَبَعْلُ إِخوَانِهِ سَلَطُ، قَاتِلِ أَبَيْ رَجُلٍ فِي الْكِتَابِ. 15. gow. e. © . 16. - أَخْبَرَ الْجَمْهُورُ عَنْ الْأَيَّامِ فِي الْبَيْدِ. 17. gow. e. © .
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 (يسوع). 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. II. We saw the bedouins round the well, from a distance, during the journey. 12. He kissed her hands and informed her that he (الله) had become prime minister. 13. They are fond of travel. 14. I will inform you during the coming (مابل) 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 (عجل). 19. Where is peace in this world of ours? 20. They are the new inspectors of agriculture.

CHAPTER TWENTY-ONE

 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 د. Moreover, they are both vowelled entirely by fatha in the imperfect, but take damma on the middle radical in the verbal noun.

FORM V

2. Conjugation of تَسْمَى to take over, receive:

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Imperative

etc. | Part. Active | etc. |

Passive, Perf.

Imperf. Indic. تسلم

169
3. (a) This is most frequently the reflexive of III.
- to separate; 
- (to separate oneself), to scatter.
- to teach; 
- (to teach oneself), to learn.
- to remind; 
- (to be reminded), to remember.

(b) It is also used to form verbs from nouns, especially nouns of quality or status, e.g.
- from 
- to become a Christian.
- 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.
- great; 
- to think oneself great, to be proud.
- prophet; 
- to represent oneself to be a prophet.

**FORM VI**

4. This only differs from V in having the 'alif after the first radical. It is conjugated as follows:

Conjugation of 

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

**MEANING PATTERNS**

5. (a) The reflexive of III, e.g.
- to fight; 
- to fight each other.
- to co-operate with; 
- to co-operate together.
- to agree with; 
- 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.

- the two parties agreed with each other.
- the two armies fought each other.

But the subject is sometimes a collective word such as or 
- 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.
- ignorant; 
- to affect ignorance.
- busy; 
- to pretend to be busy.
- clear (from to appear); 
- to feign.
Vocabulary

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>trace, footprint</td>
<td>تَأْثِر</td>
</tr>
<tr>
<td>&quot;antiquities&quot;</td>
<td>pl. أَثْرَانُ</td>
</tr>
<tr>
<td>brave</td>
<td>شجاع</td>
</tr>
<tr>
<td>side, point of view</td>
<td>أَثْرَ مُهِحْ</td>
</tr>
<tr>
<td>in the same way</td>
<td>كَذَا</td>
</tr>
<tr>
<td>likewise, moreover</td>
<td>كَذَاً</td>
</tr>
<tr>
<td>strength, severity, violence</td>
<td>شجاعة</td>
</tr>
<tr>
<td>violently, strongly</td>
<td>شجاعة</td>
</tr>
<tr>
<td>pl. أَثْرَةٌ</td>
<td>أَثْرِّةٌ</td>
</tr>
<tr>
<td>Christian</td>
<td>مُسْلِمٌ</td>
</tr>
<tr>
<td>power, strength, force</td>
<td>قُوَّةٌ</td>
</tr>
<tr>
<td>arm, forearm</td>
<td>أَرْمَامُ</td>
</tr>
<tr>
<td>weapon, arm</td>
<td>أَعْصَامُ</td>
</tr>
</tbody>
</table>

Verbs of Form V

- to speak (may be transitive) | تَدْبِّرُ | تَدْبِّرَتْ |
- to follow | تَتَمَّمُ | تَتَمَّمَتْ |
- to come forward | تَتَمَّمُ | تَتَمَّمَتْ |
- to separate, one from another | تَتَمَّمُ | تَتَمَّمَتْ |
- to be grateful | تَتَمَّمُ | تَتَمَّمَتْ |
- to remember | تَتَمَّمُ | تَتَمَّمَتْ |

Verbs of Form VI

- to converse together | تَتَمَّمُ | تَتَمَّمَتْ |
- to disperse | تَتَمَّمُ | تَتَمَّمَتْ |
- to meet each other | تَتَمَّمُ | تَتَمَّمَتْ |
- to co-operate together | تَتَمَّمُ | تَتَمَّمَتْ |

Exercise 39

1. We conversed about this affair yesterday morning, but did not agree. 2. The Muslims and Christians fought each other a long time (use مَدَة) 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 (الله) 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 stranger. 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 (الله) that the session would be long, because the subject was difficult and important.

CHAPTER TWENTY-TWO

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 'alif, which has hamzatul-wasl, but which takes kasra when beginning a statement. (They should be distinguished in this respect from Form IV, in which the additional 'alif has the proper hamza, or hamzatu l-qat' ع). Moreover, in the Imperfect, all except IX take a kasra on the Middle Radical, after previous fathas. 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

2. Conjugation of إنكسر to break (intransitive):

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</tbody>
</table>

etc.  

175
NEW ARABIC GRAMMAR

Imperative

Part. Active

Part. Passive

Verbal noun

(Passive, Perf. (rare) Imperf. Indic.

MEANING PATTERN

3. Though originally the Reflexive of the root form, it is, to all intents and purposes, a Passive now, e.g.

to uncover; to be uncovered.

to break (tr.); to break (intr.).

to hold (mod., of meetings, conferences); to be held.

to overturn; to be overturned or reversed.

Note, however, 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 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 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, ya', ra', lam, and nun. (See below, Form VIII).

FORM VIII

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-wasl.

Conjugation of جَمِيعُ to assemble.

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<td>جَمِيعُ</td>
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</tbody>
</table>

Imperative

Part. Active

Part. Passive

Verbal noun


6. The tā' introduced after the first radical undergoes certain changes:

(a) If the first radical is one of the emphatic letters س, ص, ش, or ڑ, the tā' is changed into a ٛ; this is assimilated to a ٛ or ڦ which is then written with tashdid e.g. جَمِيعُ "to make" forms جَمِيعُ "to atake" forms جَمِيعُ "to rise" forms جَمِيعُ "to be dark" forms جَمِيعُ and
(b) If the first radical is ج، ض، or س، the ا، is softened to س، which is then written with tashdid; e.g. درك، يدله، يدرك، يدرك، يدرک، يدرک، يدرك، يدرک، يدرك.

(c) If the first radical is ث، it sometimes assimilates the ب، e.g. بث، بث، بث، بث.

**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.

- يدرب: to strike; يدرب: to be disturbed, shaken.
- يحمل: to carry; يحمل: to bear, in the sense of endure, to be probable.
- يحرم: to forbid; يحرم: to respect.

It often has the same meaning as the root form, e.g.

- يصمي: to smile; يصمي: (same meaning).

(b) Like VII, it can be the reflexive of the Simple Verb, e.g. جمع to collect; جمع to collect themselves, assemble.

(hence جماع meeting)

- يسمع: to hear; يسمع: to listen (to).
- يشغيل: to occupy, keep busy; يشغيل: to be busy, to work.

(c) It also has the sense of doing something for oneself:

- يكسب: to acquire; يكسب: to gain.
- يكشف: to uncover; يكشف: to discover.
- يبتدئ: to initiate; يبتدئ: to invent.

(d) There is occasionally a reflexive meaning such as one might expect of Form VI, to strive; to strive with one another; III شارك to take part with; شارك to contribute towards, participate.

(شركة = a commercial firm or company)

8. Some triliteral verbs have ث as final radical. In the Perfect, where the pronominal suffix of the person has vowelled ث، the two letters are assimilated, and may be written as one, with tashdid, e.g. لاقث VIII، لاقث to turn towards, pay attention to.

- لاقث I turned towards.
- لاقث you (masc. sing.) turned towards.
- لاقث you (fem. sing.) turned towards.
- لاقث you (masc. pl.) turned towards.

Similar assimilation may take place where the final radical is ج، ح، and even د، ض، ش، and م. In these instances, however, the two letters are written separately, but the ث of the suffix may have tashdid, e.g.

- لاقث to tie, hold (a meeting);
- لاقث I tied.

(بسط (من) to be pleased, VII of بسط to spread out:

- بسط you (masc. sing.) were pleased.
- بسط to send; بسط I sent.
- بسط to grasp, arrest (with direct object or على) بسط I grasped.
VOCABULARY

<table>
<thead>
<tr>
<th>Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَبْنَانُ</td>
<td>youth, young man</td>
</tr>
<tr>
<td>فرنسا</td>
<td>France</td>
</tr>
<tr>
<td>بريطانيا</td>
<td>Britain</td>
</tr>
<tr>
<td>ألمانيا</td>
<td>Germany</td>
</tr>
<tr>
<td>مسكن</td>
<td>possible (Act. Part. of مسكن)</td>
</tr>
<tr>
<td>راكب</td>
<td>passenger (rider)</td>
</tr>
<tr>
<td>العمال</td>
<td>labourer, worker</td>
</tr>
<tr>
<td>المستشفى</td>
<td>hospital</td>
</tr>
</tbody>
</table>

VERBS OF FORM VII

| تولاَتْ | to be pleased (with) |
| تولاَتْ | to be defeated |
| تولاَتْ | to depart, go away |
| تولاَتْ | to be broken |
| تولاَتْ | to be disclosed |
| تولاَتْ | to think |

Note: (من) تولاَت في Form II, to think about

VERBS OF FORM VIII

| تولاَتْ | to approach (with) |
| تولاَتْ | to be disturbed, excited |
| تولاَتْ | to be held (meeting) |
| تولاَتْ | to be overturned, reversed |
| تولاَتْ | to be recognized, confess |
| تولاَتْ | to be victorious (over) (lit. to be helped) |

EXERCISE 41

1. أُدّى البسطة من اكتشاف هذه الدراهم في المجتمعاً 2. أُدّى البسطة من اكتشاف هذه الدراهم في المجتمعاً 3. أُدّى البسطة من اكتشاف هذه الدراهم في المجتمعاً 4. أُدّى البسطة من اكتشاف هذه الدراهم في المجتمعاً 5. أُدّى البسطة من اكتشاف هذه الدراهم في المجتمعاً 6. أُدّى البسطة من اكتشاف هذه الدراهم في المجتمعاً 7. أُدّى البسطة من اكتشاف هذه الدراهم في المجتمعاً 8. أُدّى البسطة من اكتشاف هذه الدراهم في المجتمعاً 9. أُدّى البسطة من اكتشاف هذه الدراهم في المجتمعاً 10. أُدّى البسطة من اكتشاف هذه الدراهم في المجتمعاً
CHAPTER TWENTY-THREE

(الباب الثالث والآسيئون)

Derived Forms of the Triliteral Verb:
Forms IX, X, and XI

1. Form IX, ٌةَلُف 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 and Imperative in the following table.

Conjugation of َيَجِرُ to be or become red:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>ٌةَلُف ٌةَلُف</td>
<td>ٌةَلُف ٌةَلُف</td>
<td>ٌةَلُف ٌةَلُف</td>
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<tr>
<td>3.</td>
<td>ٌةَلُف ٌةَلُف ٌةَلُف ٌةَلُف</td>
<td>ٌةَلُف ٌةَلُف</td>
<td>ٌةَلُف ٌةَلُف</td>
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<tr>
<td>2.</td>
<td>ٌةَلُف ٌةَلُف ٌةَلُف ٌةَلُف</td>
<td>ٌةَلُف ٌةَلُف ٌةَلُف ٌةَلُف</td>
<td>ٌةَلُف ٌةَلُف ٌةَلُف ٌةَلُف</td>
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<tr>
<td>1.</td>
<td>ٌةَلُف ٌةَلُف ٌةَلُف ٌةَلُف</td>
<td>ٌةَلُف ٌةَلُف ٌةَلُف ٌةَلُف</td>
<td>ٌةَلُف ٌةَلُف ٌةَلُف ٌةَلُف</td>
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<th>Sing.</th>
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<tr>
<td>3.</td>
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<td>ٌةَلُف ٌةَلُف</td>
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<td>ٌةَلُف ٌةَلُف</td>
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<td>2.</td>
<td>ٌةَلُف ٌةَلُف</td>
<td>ٌةَلُف ٌةَلُف</td>
<td>ٌةَلُف ٌةَلُف</td>
</tr>
</tbody>
</table>

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 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.
--- | --- | ---
Sing. 2., f. | احمر تخریب | احمر تخریب | احمر تخریب
" 1., f. | احمر احمر | احمر احمر | احمر
Dual 3., m. | احمر تخریب | احمر تخریب | احمر
" 3., f. | احمر تخریب | احمر تخریب | احمر
Plur. 3., m. | احمر تخریب | احمر تخریب | احمر
" 3., f. | احمر تخریب | احمر تخریب | احمر
Plur. 2., m. | احمر تخریب | احمر تخریب | احمر
" 2., f. | احمر تخریب | احمر تخریب | احمر
" 1., f. | احمر تخریب | احمر تخریب | احمر

Imperative

Sing. 2. m. احمر احمر | Dual. 2. احمر | Plur. 2. m. احمر
" 2. f. احمر | " 2. f. احمر

Part. Active
Part. Passive not used.

Verbal noun احمرار
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.

إحمرارا, he became red. BUT
إحمرارنا, we became red.
إحمر, become red! (Imperative masc. sing.)
BUT
إحمرري, 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 'alif 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 نفائر (see Chapter Eleven).

e.g. أسود black. to be or become black.

4. Form XI, إنسحاب 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 'alif comes before the last (doubled) radical. See the table in Chapter Nineteen.

FORM X

5. This is an extremely common form.

Conjugation of إحسان to think beautiful, and, more commonly, to consider preferable or desirable, to admire.

Imperfect

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<tbody>
<tr>
<td>إحسان</td>
<td>إحسان</td>
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<td>إحسان</td>
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<tr>
<td>إحسنت</td>
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<td>إحسنت</td>
<td>إحسنت</td>
<td>إحسنت</td>
<td>إحسنت</td>
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</tbody>
</table>

A NEW ARABIC GRAMMAR
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. حضر to attend; استحضر to summon (to ask for the attendance of).

علم to know; استعلم to ask for information, to inquire about.

أذن to permit; يستحسن to ask for permission (to ask leave to depart).

غفر to forgive; يستحسن to ask forgiveness.

(b) Equally common is the estimative significance. This is usually from intransitive verbs.

e.g. حسن to be beautiful; يستحسن to find beautiful, to consider preferable.

ُجع to be ugly; يستحسن to loathe, find ugly.

(c) Causative.

خدم to serve; يستخدم to employ (cause to serve).

شاهد to witness; يستشهد 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. عمل to do; يستعمل to use.

حق to be or become true or certain;

قُبِل to receive, accept; يستقبل to welcome or receive a person.

VOCABULARY
VERBS OF FORM X

<table>
<thead>
<tr>
<th>Arabic Verb</th>
<th>English Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>استفسهم</td>
<td>to enquire</td>
</tr>
<tr>
<td>استقبلهم</td>
<td>to receive, entertain</td>
</tr>
<tr>
<td>استخدمهم</td>
<td>to employ</td>
</tr>
<tr>
<td>استعملهم</td>
<td>to use</td>
</tr>
<tr>
<td>استحسنهم</td>
<td>to approve, think</td>
</tr>
</tbody>
</table>

EXERCISE 43

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) 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.
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. (إن) His story is very strange. 12. He used to be (كان) 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 أن with the subjunctive). 15. A bomb fell on the Minister's car and killed him. 16. They used (ال) 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 (نَصْصَر) the great. Remember the story of David (داود). 19. I drew a sketch of this picture, but people thought it ugly. 20. What is your opinion of (ال) these Italian pictures? Do you find them good or not?

CHAPTER TWENTY-FOUR

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 philologists classed the hamza as a weak letter with the ḫ and ی, 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.

\[
\text{أَبْنَاءُ} \quad \text{أَبْنَاءٌ}
\]

The Arabs divide verbs into two classes:

(a) **Sound** (تَعْلَمَ سَالِم).

(b) **Unsound** (تَعْلَمَ غَيْرُ سَالِم).

These latter are further divided into:

(i) **تَعْلَمُ صَحِيح**,

   (1) The doubled verb. (2) The hamzated verb.

(ii) The weak verb تَعْلَمُ مَعْتَل in which one of the radicals is wāw or yā'.

Note: مَعْتَل = sick
THE DOUBLED VERB

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.

\[ \text{door (from h.w.b.), and } \text{馽稍} \text{ to be restless, disturbed.} \]

But it is almost unknown for the first and second radicals to be the same. An exception is `ビゲア parrot.

3. The rules affecting the doubled verb have already been touched upon in explaining form IX of the triliteral verb.

(a) Assimilation ( إذ عام) takes place, and the two identical radicals are written as one with tashdid, when the third radical carries a vowel.

\[ \text{e.g. } (\text{ restructuring, to reply (to); } \text{ restructuring; } \text{ restructuring.} \]  

In the Imperfect, this necessitates shifting the vowel forward from the second radical:

\[ \text{bridge, he restores, for } \text{ bridge yardudu, } \]

Exception: the Passive Perfect of III is `罗德 stared.

(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. ` الاست from ` است.

radical has sukun. This, of course, applies especially to the Imperative and Jussive, as well as certain other forms.

\[ \text{e.g. } \text{ to restore, to reply (to); } \text{ they (fem.) restored.} \]  

\[ \text{to restore (Jussive).} \]  

\[ \text{we restore! (Imperative).} \]

Note: Thus verbs of the form to be distinguished from those of in the uncontracted forms, e.g. ` to be bored.

(c) Where the second radical is separated from the third by a long vowel no assimilation can take place.

\[ \text{e.g. } \text{ Passive Participle, I.} \]  

\[ \text{Verbal Nouns, IV.} \]

4. Conjugation of रू to show:

Perfect

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 3. m.</td>
<td>रू दल</td>
<td>दल</td>
</tr>
<tr>
<td>3. f.</td>
<td>दल</td>
<td>दल</td>
</tr>
<tr>
<td>2. m.</td>
<td>दल</td>
<td>दल</td>
</tr>
<tr>
<td>2. f.</td>
<td>दल</td>
<td>दल</td>
</tr>
<tr>
<td>1.</td>
<td>दल</td>
<td>दल</td>
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</table>


| रु | रु | रु | रु |
|──|──|──|──|
| रु | रु | रु | रु |
| रु | रु | रु | रु |
| रु | रु | रु | रु |
| रु | रु | रु | रु |

When we discuss quadriliteral roots, we shall find that sometimes the biliteral root is doubled, e.g. ` است from ` است.
It will be noted that in the Imperative and Jussive the rule may be broken and the two repeated radicals may be written with tashdid. In this case, the third radical is vowelled, usually with fatha, but occasionally with damma or kasra.
VOCABULARY

custom, habit
problem, question, matter
official n.
Syria
Syrian

pl. people
pl. hope
pl. heat
pl. story
pl. quickly, with speed
pl. better (than), preferable (to)

Doubled Verbs

(ة) to stretch out tr.
(ة) IV to help
(ة) VIII to stretch intr.
(ة) to narrate, recount, tell
(ة) to collect tr.
(ة) VII to join, adhere
(ة) to count, consider
(ة) IV to prepare tr.
(ة) to prepare oneself, be prepared
(ة) to be settled

II to lay down, ordain, decide
pl. pl. report
decision, determination

uncle (paternal)

aunt (paternal)

VIII to be concerned about, bother about, be interested in
(ة) to think, consider
(ة) IV to love, like
(ة) to injure

VIII to compel

EXERCISE 45
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 (يَأْنِی) 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 (عَلَی) 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

Hamzated Verbs. Hamza as Initial Radical

1. The main trouble with hamzated verbs is orthography, since the hamza may be written on the 'alif (I a, or I u), under the 'alif (I 1), on the wāw (j) or on the yā (3) 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 جس to eat, and أُخْلِدَ to take; the middle or second radical, as in سَأَلَ to ask; سُعْدَ to be brave; سُفْهَ to be disgusted at; and the final or third radical as قَرَأَ to read; يَعْنَى to transgress; and بَطُورَ 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 'alif (except in certain Quranic usages),

   e.g. أَخَذَ he took; أُخَذَ he or it was taken;
   یَنْصُقَ Ishāq (Isaac); یَنْصُرَ a warning.

(b) When this initial hamza is followed by an 'alif of prolongation (long vowel 3), the latter is replaced by a madda over the initial 'alif.

   e.g. عَلَّطَ أَخَذَ 'Akhdhun, for عَلَّطَ أَخَذَ, Active Participle of أَخَذَ.
Otherwise, the hamza tends to be written over the semi-
consonant corresponding to the vowel of the preceding letter.

\[\text{e.g. } \text{ya'khudhu, he takes.} \]
\[\text{yu'khadhu, he or it is taken.} \]
\[\text{sulun, a question.} \]
\[\text{isti'nafun, Verbal Noun of } \text{X, to appeal.} \]

Where the previous consonant has sukun, the hamza tends to be written over the semi-
consonant coinciding with its own vowel.

\[\text{e.g. mas'ulun, asked, responsible, passive participle of } \text{S} \text{al to ask.} \]
\[\text{as'ilatun, questions, pi. of } \text{S} \text{al.} \]
\[\text{yay'asu, he despairs, Imperf. of } \text{yns} \text{.} \]

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 \(\text{y} \text{s} \text{u} \text{ss} \text{a} \text{ma} \text{a} \text{m} \text{i} \text{n} \text{, to be disgusted with, is written } \text{y} \text{y} \text{a} \text{m} \text{s} \text{u} \text{l} \text{a} \text{a} \text{m} \text{i} \text{.} \]

In the Perfect of the Passive Verb, the hamza of the middle radical is always written on kasra, \(\text{s} \text{al} \text{, he asked; } \text{s} \text{ul} \text{, he was asked.} \)

In Form VIII of the verb, however, two variations occur. For \(\text{a} \text{f} \text{a} \text{k} \text{t} \text{a} \text{a} \text{m} \text{k} \text{a} \text{m} \text{a} \text{a} \text{m} \text{i} \text{.} \) to be familiar with (\(\text{al} \text{b} \text{a} \text{b} \text{a} \) VIII), in addition to the regular form, we find \(\text{b} \text{a} \text{r} \text{a} \text{a} \text{m} \text{k} \text{a} \text{a} \text{m} \text{i} \text{.} \) the \(\text{y} \text{a} \text{a} \) replacing the hamza. Moreover, in some verbs instead of this hamza we find the \(\text{t} \text{a} \text{a} \text{m} \text{a} \text{a} \text{m} \text{i} \text{.} \) doubled,

\[\text{e.g. from } \text{a} \text{f} \text{a} \text{k} \text{t} \text{a} \text{a} \text{m} \text{k} \text{a} \text{a} \text{m} \text{i} \text{.} \] for \(\text{a} \text{f} \text{a} \text{k} \text{t} \text{a} \text{a} \text{m} \text{k} \text{a} \text{a} \text{m} \text{i} \text{.} \) 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 \(\text{y} \text{a} \text{a} \) will therefore appear merely as a proper \(\text{y} \text{a} \text{a} \) with the two dots, e.g.

\[\text{for } \text{y} \text{a} \text{a} \text{m} \text{a} \text{a} \text{m} \text{i} \text{.} \]

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, waw or ya', the written form would still be correct. Thus, \(\text{m} \text{a} \text{l} \text{l} \text{i} \text{f} \text{a} \text{m} \text{k} \text{a} \text{a} \text{m} \text{i} \text{.} \) with the hamza would be pronounced \(\text{m} \text{a} \text{l} \text{l} \text{i} \text{f} \text{a} \text{m} \text{k} \text{a} \text{a} \text{m} \text{i} \text{.} \) without the hamza, it would be \(\text{m} \text{u} \text{l} \text{l} \text{i} \text{k} \text{a} \text{m} \text{k} \text{a} \text{a} \text{m} \text{i} \text{.} \)

\[\text{with hamza would be } \text{y} \text{a} \text{a} \text{k} \text{h} \text{u} \text{d} \text{h} \text{u} \text{, without hamza, } \text{y} \text{a} \text{a} \text{k} \text{h} \text{u} \text{d} \text{h} \text{u} \text{;} \]
\[\text{jarayidu, without hamza, jarayidu, and so on. This fact may help the student to write the hamza correctly.} \]

5. The following idiosyncrasies of individual verbs may be noted here.

\[\text{Ail to take; } \text{A} \text{m} \text{k} \text{a} \text{a} \text{m} \text{k} \text{i} \text{.} \) to command; \(\text{A} \text{l} \text{l} \text{a} \text{l} \text{i} \text{k} \text{a} \text{m} \text{k} \text{i} \text{.} \) to eat, the initial hamza is dropped in the Imperative, and we have:

\[\begin{array}{lll}
\text{Verb} & \text{m. sing.} & \text{f. sing.} & \text{dual, etc.} \\
\text{a} \text{f} \text{a} \text{k} & \text{a} \text{f} & \text{a} \text{f} & \text{a} \text{f} \\
\text{a} \text{m} \text{k} & \text{a} \text{m} & \text{a} \text{m} & \text{a} \text{m} \\
\text{a} \text{l} & \text{a} \text{l} & \text{a} \text{l} & \text{a} \text{l} \\
\end{array}\]
(b) The verb سأَلُّ to ask, is sometimes written in the Imperfect as if there were no hamza, and it were a biliteral verb.

I ask. تَسُلُّ you ask (m.a.) etc.

In the Imperative, we also find تَسُلُّ for سأَلُّ etc.

6. Conjugation of ﷽ُلُّ to get, be, accustomed to:

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</table>

Imperative

﷽ُلُّ Part. Active ﷽ُلُّ etc.

Part Passive ﷽ُلُّ etc.

Passive Perf. ﷽ُلُّ Imperf. Indic. ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ etc. etc. etc. etc.

Imperative

﷽ُلُّ Part. Active ﷽ُلُّ etc.

Part Passive ﷽ُلُّ etc.

Passive Perf. ﷽ُلُّ Imperf. Indic. ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ etc. etc. etc. etc.

Imperative

﷽ُلُّ Part. Active ﷽ُلُّ etc.

Part Passive ﷽ُلُّ etc.

Passive Perf. ﷽ُلُّ Imperf. Indic. ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ etc. etc. etc. etc.

Imperative

﷽ُلُّ Part. Active ﷽ُلُّ etc.

Part Passive ﷽ُلُّ etc.

Passive Perf. ﷽ُلُّ Imperf. Indic. ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ etc. etc. etc. etc.

Imperative

﷽ُلُّ Part. Active ﷽ُلُّ etc.

Part Passive ﷽ُلُّ etc.

Passive Perf. ﷽ُلُّ Imperf. Indic. ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ etc. etc. etc. etc.

Imperative

﷽ُلُّ Part. Active ﷽ُلُّ etc.

Part Passive ﷽ُلُّ etc.

Passive Perf. ﷽ُلُّ Imperf. Indic. ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ etc. etc. etc. etc.

7. Conjugation of ﷽ُلُّ to get, be, accustomed to:

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III to hope: Imperf. Indic. ﷽ُلُّ Imper. ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ etc. etc. etc. etc.

III to quote: Imperf. Indic. ﷽ُلُّ Imper. ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ ﷽ُلُّ etc. etc. etc. etc.

DERIVED FORMS

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<td>﷽ُلُّ</td>
<td>﷽ُلُّ</td>
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</tbody>
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Vocabulary

IV to show ﷽ُلُّ pl. ﷽ُلُّ angel

Forbidden ﷽ُلُّ pl. ﷽ُلُّ apostle

Resurrection ﷽ُلُّ pl. ﷽ُلُّ pig, pork

Religious ﷽ُلُّ pl. ﷽ُلُّ movement

Invitation ﷽ُلُّ pl. ﷽ُلُّ word

Dictionary ﷽ُلُّ pl. ﷽ُلُّ name, title, nickname

Life ﷽ُلُّ pl. ﷽ُلُّ

Hamzated Verbs and Their Derivatives

IV to believe in ﷽ُلُّ (religious) ﷽ُلُّ (religious)

VIII to take to oneself, adopt 

III to blame 

V to observe, look at
I. 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
(Hamzated Verbs. Hamza as Middle and Final Radical)

1. The Verb with Hamza as Middle Radical:
The Middle Radical may be vowelled with fatha, damma, or kasra. As explained in rule (d) of Hamza orthography in the previous chapter, this means that the hamza may be written over 'alif, waw, or ya'.

2. Conjugation of سأل to ask:

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>سأل</td>
<td>(also written يسأل)</td>
<td>يسأل</td>
</tr>
<tr>
<td>سأنت</td>
<td></td>
<td></td>
</tr>
<tr>
<td>سأل</td>
<td></td>
<td></td>
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<tr>
<td>سأل</td>
<td></td>
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</tr>
<tr>
<td>سأل</td>
<td></td>
<td></td>
</tr>
<tr>
<td>إسأل</td>
<td></td>
<td></td>
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<tr>
<td>إسأل</td>
<td></td>
<td></td>
</tr>
<tr>
<td>إسأل</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Jussive

<table>
<thead>
<tr>
<th>Perf.</th>
<th>Imperf. Indic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>سأل</td>
<td>(also written يسأل)</td>
</tr>
<tr>
<td>سأل</td>
<td></td>
</tr>
<tr>
<td>إسأل</td>
<td></td>
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<td>إسأل</td>
<td></td>
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<tr>
<td>إسأل</td>
<td></td>
</tr>
<tr>
<td>إسأل</td>
<td></td>
</tr>
</tbody>
</table>

3. Example of the form كتب to be cast down.

<table>
<thead>
<tr>
<th>Imperf. Indic.</th>
<th>Imper.</th>
</tr>
</thead>
<tbody>
<tr>
<td>كتب</td>
<td>كتب</td>
</tr>
</tbody>
</table>

4. Example of the form يَوْسُ to be brave.

<table>
<thead>
<tr>
<th>Imperf. Indic.</th>
<th>Imper.</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَوْسُ</td>
<td>يَوْسُ</td>
</tr>
</tbody>
</table>

DERIVED FORMS


II. سأْنَ | سأْنَ | سأْنَ | سأْنَ |

III. سأْنَ | سأْنَ | سأْنَ | سأْنَ |

IV. سأْنَ | سأْنَ | سأْنَ | سأْنَ |

V. سأْنَ | سأْنَ | سأْنَ | سأْنَ |

VI. سأْنَ | سأْنَ | سأْنَ | سأْنَ |

VII. سأْنَ | سأْنَ | سأْنَ | سأْنَ |
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.

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</thead>
<tbody>
<tr>
<td>to read</td>
<td>قرأ</td>
<td>قرأوا</td>
<td>قرأنا</td>
<td>قرأنا</td>
<td>etc.</td>
</tr>
<tr>
<td>3 Masc. Pl. Perf.</td>
<td>قرأوا</td>
<td>قرأوا</td>
<td>قرأنا</td>
<td>قرأنا</td>
<td>etc.</td>
</tr>
</tbody>
</table>

**6. Example of verb, whose third radical is hamza:**

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>قرأ</td>
<td>قرأوا</td>
<td>قرأنا</td>
<td>قرأنا</td>
</tr>
</tbody>
</table>

**7. Conjugation of verbs which take kasra in the Imperf.:**

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>إلى</td>
<td>هو</td>
<td>هو</td>
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</table>

**8. Conjugation of verbs of the form نُمَّلِكُ to sin.**

<table>
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<tr>
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<tbody>
<tr>
<td>نُعْطِنَ</td>
<td>نُعْطْنَا</td>
<td>نُعْطَانَا</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>
### Conjugation of verbs of the form \( \text{بتل} \) to be slow.

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<tbody>
<tr>
<td>بطل</td>
<td>ابتل</td>
<td>تبتل</td>
</tr>
<tr>
<td>بطل</td>
<td>ابتل</td>
<td>تبتل</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
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</tbody>
</table>

### Derived Forms

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<tbody>
<tr>
<td>II.</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
</tr>
<tr>
<td>III.</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
</tr>
<tr>
<td>IV.</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
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<tr>
<td>V.</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
</tr>
<tr>
<td>VI.</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
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<tr>
<td>VII.</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
</tr>
<tr>
<td>VIII.</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
<td>قَرَأ</td>
</tr>
</tbody>
</table>

IX. Does not occur.

X. Не occurs.

**Verbal Noun**

<table>
<thead>
<tr>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
<th>V.</th>
<th>VI.</th>
<th>VII.</th>
<th>VIII.</th>
<th>IX.</th>
<th>X.</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِتْرَأَ</td>
<td>إِتْرَأَ</td>
<td>إِتْرَأَ</td>
<td>إِتْرَأَ</td>
<td>إِتْرَأَ</td>
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<td>إِتْرَأَ</td>
<td>إِتْرَأَ</td>
<td>إِتْرَأَ</td>
</tr>
</tbody>
</table>

**Vocabulary**

- **delegation** (pl. جُدَرَان جِدَار)
- **to declare, permit** (حَرَادَت حَاتِح)
- **event** (جِدَار)
- **to carry out, execute** (جِدَار)
- **executive adj.** (جِدَار)
- **path, road, method** (جِدَار)
- **(with following gen.) in the way of, in aid of, towards** (جِدَار)
- **relationship(s), relation(s)** (جِدَار)
- **arrangement, system, discipline** (جِدَار)
- **administration, management** (جِدَار)
- **people, nation** (جِدَار)
- **independence** (جِدَار)
- **dream** (جِدَار)
- **return** (جِدَار)
- **price** (جِدَار)

- **wall** (جِدَار)
- **need, in ... of ...** (جِدَار)
- **barrel, cask, vat, drum** (جِدَار)
- **oil, naphtha, tar** (جِدَار)
- **olive (زَيْتُونَة) an olive** (جِدَار)
- **to make, do, manufacture** (جِدَار)
- **craft, industry** (جِدَار)
- **factory, workshop** (جِدَار)
- **arising VIII to rise, to be raised** (جِدَار)
- **prison** (جِدَار)
- **result** (جِدَار)
- **examination** (جِدَار)
- **success** (جِدَار)
- **time** (جِدَار)
- **axe** (جِدَار)
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VERBS WITH MEDIAL HAMZA

V to loathe, be disgusted with

VI to draw a good omen from, bode well of

VIII to draw ill luck upon, bode ill for

VERBS WITH FINAL HAMZA

II to begin trans.

VII to begin intrans.

III to read

IV to fill

V to grow intrans.

VI to inform

VIII to take refuge

pl. أجراء جريمة pl. أجراء جريمة

I نجى إلى أرجاء pl. أجراء جريمة

II (with acc.) to inform

with

EXERCISE 49

1. The government congratulated the delegation on their success in the way of improvog 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 من) 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

EXERCISE 50

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1 Also أدار (see Chapter 36)
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 (بدادج). 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

Weak Verbs. The Assimilated Verb

1. The Weak Verbs (أَنْفَلْ مَمْتُلا) are those in which one radical is one of the two semi-vowels or semi-consonants, waw and ya'. They are of three classes:

A. Those with a weak Initial Radical (تُمَلَل), sometimes called in English the Assimilated Verb.

B. Those with weak Middle Radical, the Hollow Verb (نُمَلَل أَجْوَبَت).

C. Those with weak Final Radical (نُمَلَل أَقْصُ), 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 "a" or 'alif,
   e.g. Root Q-W-L. قَوْلَ he said, for قَوْل.

(b) It may change to a long "u" (waw) or "i" (ya'),
   e.g. يُقُولُ he says, for قَوْل.

(c) It may disappear entirely,
   e.g. يُقُولُ it was said, for قَوْل.

(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. لَقَالَ for قَالَ, Active Participle of قَالَ to say, لَقَالَ for لَقَالَ, Verbal Noun of لَقَالَ to meet. 

(f) In compensation for the change of the weak radical to 'alif, we sometimes find the feminine ending • added, e.g. جاَبَ جاَبَ and جاَبَةَ Verbal Nouns of جاَبَ 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. تَفَصَّلُ quality, a verbal noun of تَفَصَّلُ 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 ya' 

3. The initial may be waw or ya', but the latter, being easier—and also rarer—will be dealt with first. Such verbs are regular, the ya' always appearing like any other radical, except in the following isolated parts:

(a) In the Imperfect Passive, ya' turns to waw.

(b) A similar change occurs in the Imperfect and the Participles of Form IV.

(c) The ya' 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 یً to be dry.


<table>
<thead>
<tr>
<th>Perf</th>
<th>Imperf Indic</th>
<th>Subj</th>
<th>Juss</th>
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DERIVED FORMS

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<td>VIII</td>
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</table>

IX. Does not occur.

X. نَسِيبُ نَسِيبُ نَسِيبُ إِسْتَسِيَتَ إِسْتَسِيَتَ

Verbal Noun
Although there are few very common verbs beginning with ya', whether root or derived, there are a few which deserve mention.

e.g. (cr*) (—) to despair (of).

awan IV to drive anyone to despair.

( — ) to become dry, wither (given above).

II to dry anything.

( — ) to be or become easy.

II to facilitate.

(—) ( ) to wake up.

II, ayan IV to awaken (trans.)

V, iṣṣaṣṭa 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. كَتَّبَ to arrive, to link; Imperfect, كُتِبَ to describe; صَفَ to describe!

( — ) to place, put; ضَعَ put!

(b) Lose both this wāw and the preceding 'alif (which would normally be found) in the Imperative.

& صَلَى to place, put; ضَعَ put!

Imperative

Part. Act. صَلِّ etc.

Part. Pass. صَلِّ etc.

Verbal Noun or جَمَعَ or جَمَعَ or جَمَعَ

Pass. Perf. صَلِّ Imperf. Indic. يَصَلِّ

5. We pointed out in Chapter Fourteen that verbs of the form جَمَعَ are rare in Arabic. Many of them have initial wāw, e.g.

( — ) to trust; Imperf. جُمِعَ to inherit; Imperf. جُمِعَ to swell; Imperf.

6. Of those few verbs which retain the wāw in the Imperfect, the least uncommon is جَمَعَ to be afraid.
7. Doubled verbs having initial wāw retain it in the Imperfect, and merely follow the rules already given for the Doubled Verb, e.g. َوَدُّ التَّوَقُّلَة. Imperfect َوَدُّ التَّوَقُّلَة, Imperative َوَدُّ التَّوَقُّلَة.

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. Verbal Nouns of IV and X.

    to find IV أَوجَدْ to create, v.n. إِيَّاد.

    to let, allow; X إِسْتَوْدُعْ to let, deposit; v.n. إِسْتَوْدُعْ.

Table of Derived Forms

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VOCABULARY

| A. (—) to be difficult | عَصِر (—) to be difficult |
| A. IV to drive to despair | عَصِر II to make difficult |
| B. (—) to be, become, dry | سَعَد III to help |
| B. (—) to be, become, easy | غَضَب II to dry |
| B. (—) to be, easy | سَيْر II to facilitate |
| A. IV to wake anyone up | إِسْتَيْضَفَتْ X to wake up, awaken |
| A. III to face, stand up to, encounter | إِسْتَيْضَفَتْ IV to wake anyone up |
| A. VIII to turn towards | إِسْتَيْضَفَتْ VIII to turn towards |
| (—) to be incumbent on, the duty of | إِسْتَيْضَفَتْ VIII to turn towards |
| A. III to agree with | إِسْتَيْضَفَتْ VIII to turn towards |
| A. VIII to agree together; to happen | إِسْتَيْضَفَتْ VIII to turn towards |
| (—) to arrive; to come to water (of animal) | إِسْتَيْضَفَتْ VIII to turn towards |
| (—) to describe | إِسْتَيْضَفَتْ VIII to turn towards |
| A. (—) to move trans. | II to move trans. |
| A. V to move intrans. | مَحْرِك |
| (—) to be easy | مَحْرِك |
| (—) to move | مَحْرِك |
| (—) to describe | pl. مَوَقِف situation; |
| A. (—) to be difficult | pl. مَوَقِف situation; |
| (—) to move | pl. مَوَقِف situation; |
| (—) to describe | pl. مَوَقِف situation; |
| A. (—) to move | pl. مَوَقِف situation; |
| A. (—) to describe | pl. مَوَقِف situation; |
| A. (—) to move | pl. مَوَقِف situation; |
| A. (—) to describe | pl. مَوَقِف situation; |
WEAK VERBS. THE ASSIMILATED VERB

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 (تون) from our vehicles. 8. This agreement between two enemies is remarkable. It is [one] of (عَنْ) 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 (فَضْلًا) 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

The Hollow Verb

1. Hollow verbs are those in which the middle radical is جـ or ىـ. They are conjugated according to the following rules:

(a) In the Perfect if the final radical is vowelled, the weak letter (i.e. جـ or ىـ) changes to the long vowel 'alif.

  e.g. كَانَ for كُونَ, he was.
  قَامَ for قُومَ, she stood up.
  بَاعَ for بِيعَ, they sold.

(b) In the Imperfect if the final radical is vowelled, the weak middle radical is changed to جـ, ىـ or ىـ, in accordance with the vowelling of the particular verb, as shown in the dictionary.

  خَافَ to fear; Imperative قُلْ (m. s.) I fear.
  قَامَ to stand up; Imperative قُولِي (f. s.) we stand up.
  بَاعَ to sell; Imperative بَيِّنُونَ (m. s.) 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 sukun 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.

  كُانَ (ـ) to be; Imperative كُلُّ (m. s.) I was.
  قُامَ (ـ) to stand up; Imperative قُلِّي (f. s.) they (f. pl.) stood up.
  بَاعَ (ـ) to sell; Imperative بَيِّنُ (m. s.) let us sell (Jussive).}

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 جُنُب and the final radical، has sukun. According to rule (c), therefore, the middle radical, the sukun of كَانَ must be removed, and we have كُلُّ. Most verbs of the form of كُلُّ have a damaa in the Perfect when the middle radical is elided, e.g.

  كُلُّ (ـ) to fast; Imperative كُلُّ (m. s.) I fasted

Most having the form بَعَ also take kasra in the Perfect when there is no middle radical. بَعَ I sold. The common exceptions are:

  يَتَلُلُ (m. s.) to obtain, Imperative يَتَلُلُ (f. s.) I obtained; with Imperfect يَتَلُلُ (m. s.) I slept; with Imperfect يَتَلُلُ (f. s.)

(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 قُلِّي (m. s.) but قُولِي (f. s.)
  بَعَ to sell; Imperative بَيِّنُ (f. pl.) but بَيِّنَ (m. pl.)

(e) In the root form the weak medial is changed to hamza in the Active Participle:

  بَعَ (ـ) вَعَ (ـ) Bَعَ (ـ) to say

(f) For verbs with kasra in the Imperfect, the Passive Participle is of the pattern بَعَ, sold. Otherwise, it is as مَعَ, said; خَفَ, feared.
2. Conjugation of the verb َتَأْمُرُ (for تَأْمُرُ), to rise, set out; (with ب) to carry out, undertake.

### Perfect

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<th>Sing. 2. m.</th>
<th>Dual 2. m.</th>
<th>Plural 2. m.</th>
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### Imperfect

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3. Conjugation of verb, whose middle radical is َصَأَرُ (for َصَأَرُ) to become.

### Perfect

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<th>Plural 3. m.</th>
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### Imperfect

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### Passive

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### Conjugation of the form فعل خَافَ (for خَوَفَ) to fear

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### Imperative

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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 قال with ود and those like باع with يا. 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 ود:

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<td>II.</td>
<td>قوم</td>
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<tr>
<td>III.</td>
<td>قوم</td>
<td>متيه</td>
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<tr>
<td>IV.</td>
<td>أتمه</td>
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<tr>
<td>V.</td>
<td>قوم</td>
<td>متيه</td>
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<tr>
<td>VI.</td>
<td>قوم</td>
<td>متيه</td>
<td>متيه</td>
<td>متيه</td>
<td>متيه</td>
<td>متيه</td>
</tr>
<tr>
<td>VII.</td>
<td>إقامة</td>
<td>إقامة</td>
<td>إقامة</td>
<td>إقامة</td>
<td>إقامة</td>
<td>إقامة</td>
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<tr>
<td>VIII.</td>
<td>إقامة</td>
<td>إقامة</td>
<td>إقامة</td>
<td>إقامة</td>
<td>إقامة</td>
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<tr>
<td>IX.</td>
<td>إسود</td>
<td>إسود</td>
<td>إسود</td>
<td>إسود</td>
<td>إسود</td>
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<tr>
<td>X.</td>
<td>استمرار</td>
<td>استمرار</td>
<td>استمرار</td>
<td>استمرار</td>
<td>استمرار</td>
<td>استمرار</td>
</tr>
</tbody>
</table>

Verbal Noun:

II. إقامة
III. متيه
IV. أتمه
V. قوم
VI. إسود
VII. إقامة
VIII. إستمرار
IX. إسود
X. استمرار

VOCABULARY

- إقامة (f) to set, set up, place
- مات (f) to die
- قال (f) to take a siesta
- أتمه (f) to be long
- خوف (f) IV to terrify
- إسود (f) rest, case
- إستراحة (f) rest-house
- إسود (f) IV to lengthen
- قال (f) to go, journey
- أطال (f) to make long; to take a long time
(2) to return

(3) to repeat, bring back

(8) to be accustomed to

(4) to hit the mark, afflict, attack

(6) to hand over (with double accusative)

authority, rule, control

the authorities

ease, easiness

health, soundness

(5) to wish, want

(1) to visit

(9) to increase

intrans.

(1) to obey

X to be able (with object in accus., or subjunctive preceded by (أَن))

(to) investigate

(to) protect

protection, conservation

soil, earth

to flee, run away

(a) with object: to make
(b) with imperfect verb: to begin doing anything

husband, one of a pair

bullet

(a) with object: to make
(b) with imperfect verb: to begin doing anything

(something)

(2) to cry out

sleep

to fly

(a) at

pl. airfield, airport

aviator, pilot

military department (of government), interest (e.g. in his interests)

health, soundness

protection, conservation

protection, conservation

protection, conservation
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 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 in the rest house. 15. I am glad that the authorities have extended your stay here. 16. Take it easy, and have another look at these papers. 17. Perhaps you will find in them something which 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? 20. Our relations with his government frightened his enemies greatly.

CHAPTER TWENTY-NINE

(�ب أمانة وملوثون)

The Verb with Weak Final Radical

(Defective Verb)

1. The verb with weak final radical is called فعل ناقص in Arabic, and, sometimes, in English, by the somewhat ambiguous term Defective. The weak radical may be considered to have been originally either وَاء or َاء, but it may be written also as ُAleph, according to the following rules:

(a) When the Perfect has 1, the Imperfect must have َاء.

   E.g. قد to call; Imperfect قدَّ</p>

(b) When the Perfect has َاء, the Imperfect also must have َاء. This occurs in the following types:

   (i) faحَلَأ, yafحَلُأ َاء to throw.

   (ii) faحَلَأ, yafحَلُأ َاء to meet.

   (iii) The passive of all forms.

   E.g. ُحَلَأ, ُحَلُأ َاء to be called.

   ُحَلَأ, ُحَلُأ َاء to be thrown.

   ُحَلَأ, ُحَلُأ َاء to be met.

Note that the final َاء in some instances is ُAleph maqsura, and is pronounced like ُAleph.

(c) There is also a rare form which has وَاء in Perfect and Imperfect. These are verbs of the form faحَلَأ, yafحَلُأ. An example is ُحَلَأ 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.

- to meet (للتّي VIII),
- to call one another (دعا 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 يرر throw!
- دعا call!
- للتّي meet! (I).
- للتّي meet! (VIII)

(b) In the Verbal Noun of derived forms III (type ﭼم), IV, VII, VIII, IX and X, the weak radical, when occurring after 'alif, is changed to hamza:

From ﭼم III v.n. لنة

- للتّي IV
- للتّي VII
- للتّي VIII
- للتّي IX

3. Conjugation of دعا to call (of the form مَنَلُ_added to the root دعا).

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Perfect</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>دَعَوَ ٰ</td>
<td>دَعَوَ ٰ</td>
<td>3. masc.</td>
<td>دَعَوَ</td>
</tr>
<tr>
<td>3. fem.</td>
<td>دَعَتْ</td>
<td>دَعَتْ</td>
<td>3. fem.</td>
<td>دَعَتْ</td>
</tr>
<tr>
<td>2. masc.</td>
<td>دَعَوَ ٰ</td>
<td>دَعَوَ ٰ</td>
<td>2. masc.</td>
<td>دَعَوَ ٰ</td>
</tr>
<tr>
<td>2. fem.</td>
<td>دَعَوَ ٰ</td>
<td>دَعَوَ ٰ</td>
<td>2. fem.</td>
<td>دَعَوَ ٰ</td>
</tr>
<tr>
<td>1.</td>
<td>دَعَوَ ٰ</td>
<td>دَعَوَ ٰ</td>
<td>1.</td>
<td>دَعَوَ ٰ</td>
</tr>
</tbody>
</table>

**Imperfect**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 3. masc</td>
<td>يدَعَوُ</td>
<td>يدَعُو</td>
<td>يدَعُو</td>
</tr>
<tr>
<td>3. fem.</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
</tr>
<tr>
<td>2. masc.</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
</tr>
<tr>
<td>2. fem.</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
</tr>
<tr>
<td>1.</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
</tr>
<tr>
<td>Dual 3. masc.</td>
<td>يدَعُو</td>
<td>يدَعُو</td>
<td>يدَعُو</td>
</tr>
<tr>
<td>3. fem.</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
</tr>
<tr>
<td>2.</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
</tr>
<tr>
<td>Plur. 3. masc.</td>
<td>يدَعُو</td>
<td>يدَعُو</td>
<td>يدَعُو</td>
</tr>
<tr>
<td>3. fem.</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
</tr>
<tr>
<td>2. masc.</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
</tr>
<tr>
<td>2. fem.</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
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<tr>
<td>1.</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
<td>تدَعُو</td>
</tr>
</tbody>
</table>
Imperative

Sing. masc.  أذَعُوا
Dual  أذَعُوا
Plur. masc.  أذَعُوا
fem.  أذَعُْا

Part. Active

Sing. nom. masc.  دَاعِيّ (الدَّاعِي) fem.  دَاعِيّ (الدَّاعِي)
accus.  دَاعِيّ (الدَّاعِي)
gen.  دَاعِيّ (الدَّاعِي)

Dual nom. masc.  دَاعيَان fem.  دَاعيَان
accus.  دَاعيَان
gen.  دَاعيَان

Plur. nom.  دَعُون fem.  دَاعيَات
accus.  دَاعيَات

Part. Pass.

Passive Perfect

Sing. 3. masc.  دَعَوٌ
Dual  دَعَوٌ
Plur.  دَعَوٌ

Juss.


Sing. 3. masc.  يُدُعَ
3. fem.  يُدُعَ
2. masc.  يُدُعَ
2. fem.  يُدُعَ
1.  يُدُعَ

Dual 3. masc.  يُدُعِيْان fem.  يُدُعِيْان
3. fem.  يُدُعِيْان
2.  يُدُعِيْان

Plur. 3. masc.  يُدُعُون fem.  يُدُعُون
3. fem.  يُدُعُون
2. masc.  يُدُعُون
2. fem.  يُدُعُون
1.  يُدُعَ

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:

داَعِ، for دَا عَوَ، دَا عَوَث.

(b) Active Imperfect: Note the elision of the weak waw 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. داع a judge; داع muezzin. Used thus, with technical meanings, these Active Participles take broken plurals of the form داع داع, داع 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 (عَرِضَ) to be pleased (with)

(Of the form نِعَلُ)

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<tr>
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</thead>
<tbody>
<tr>
<td>Dual</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. masc.</td>
<td>یرضیاً</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. fem.</td>
<td>یرضیاً</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. masc.</td>
<td>یرضیاً</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. fem.</td>
<td>یرضیاً</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>یرضیاً</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Imperfect

Sing. 3. masc. یرضیاً Dual یرضیاً Plur. یرضیاً
" 3. fem. یرضیاً " 3. fem. یرضیاً
" 2. masc. یرضیاً " 2. masc. یرضیاً
" 2. fem. یرضیاً " 2. fem. یرضیاً
" 1. یرضیاً " 1. یرضیاً

Passive

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 (عَرَضَ) to throw (of the form فعل).

Perfect

Sing. 3. masc. یرُضِي Dual یرُضِي Plur. یرُضِي
" 3. fem. یرُضِي " 3. fem. یرُضِي
" 2. masc. یرُضِي " 2. masc. یرُضِي
" 2. fem. یرُضِي " 2. fem. یرُضِي
" 1. یرُضِي " 1. یرُضِي
6. Derived Forms are standard, whatever the vowelling of the root, and the final radical invariably appears as ya'.
definite, e.g.  مُحِمَّرَةٌ throwing, a thrower (from مُحِمِّرَةٌ IV); the thrower; مُحِمِّرَةٌ 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. ﺪٍلُّ سُمَّيُّ, The feminine is سُمَّيُّ, سُمَّيُّ.

(d) Verbal Nouns: Note that in Form II these verbs always have the form يُرِيُّ, not ﺪٍلُّ. 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 dama of the middle radical of the regular verb to kasra. The ya'd reappears when the word is definite. Finally, the verbal nouns in forms III (second type), IV, VII, VIII, IX and X have a final hamzah 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 ya'd. From ﺪٍلُّ to be or become blind, we also have ﺪٍلُّ اسْمَى with the same meaning. The Xth Form also occurs, and in it the ya'd is doubled, as it should be, e.g. اسْمَى, 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. ﺪٍلُّ he threw him or it. ﺪٍلُّ he met; ﺪٍلُّ he meets him. ﺪٍلُّ لَقِتَ he encountered; ﺪٍلُّ لَقِتَ he encountered you.

But note that the ya'd, if preceded by kasra, is no longer an 'alif maqṣūra.

e.g. be met; ﺪٍلُّ be met him.

The same change to 'alif occurs also in nouns.

e.g. ﺪٍلُّ consent; ﺪٍلُّ her consent. ﺪٍلُّ دون ﺪٍلُّ her consent. ﺪٍلُّ without her consent.

This rule does not apply to the prepositions ﺪٍلُّ "on" and ﺪٍلُّ "to", which, as already shown, become diphthongs when a pronoun is attached, e.g. ﺪٍلُّ on her, it; ﺪٍلُّ 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 ﺪٍلُ لِّمْ. Here it would be difficult to tell whether the verb is:

from a hollow verb ﺪٍلُ or ﺪٍلُ or ﺪٍلُ.

The root of the verb in the phrase ﺪٍلُ لِّمْ could be either ﺪٍلُ or ﺪٍلُ or ﺪٍلُ. 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

- ﺪٍلُ (ٍلُ) to hope for, request دَما (ٍلُ) to call, pray for, (acc. of person or thing) invite
- ﺪٍلُ (ٍلُ) hope إِدْعَى VII to claim
- ﺪٍلُ (ٍلُ) to read, recite إِدْعَى X to summon
A NEW ARABIC GRAMMAR

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WEAK FINAL RADICAL

EXERCISE 55

1. أرجو أن لا (آذآ) تدعو ذلك الرجل لأنه يدعي أنه اشتبه في جيش أبيه المؤمنين. - أسعى صاحب الثائر وسأله بما (بما) يمشى. - لنناد الناج السجود وقل له: "إني تد عترن عنك. "- دنا الجداعة وبنوا القران بصوت عال. - فكلما أحببوا في فقدوا بان الشكوك. - بكت زوجة الحليفة السوف ثم قيلت دعواكهم. - أما أغلبية المشاً عيانهم، وهكذا إلى ميل في (in which) ساعة وأكر. - تدعي في تأكديد أن تعني عيني. - أعطي خيراً ومبدأ حي لا أموت.
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 (سورة) 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 (اَكْفَرُوكَ) 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
(الباب الثالثون)

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 (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 \(\text{w}d\text{w}\) and \(\text{y}\)'\(\text{d}\) as 2nd and 3rd radicals respectively. These must be conjugated as Deficient verbs, the Medial \(\text{w}d\text{w}\) remaining in all parts. Consequently there is no need to give any tables, e.g.

\[\text{روى بروى} \quad \text{to recount, transmit},\]

(hence "رواية" a story or play).

Imperative, \\

The derived forms present no problems.

3. Doubled verbs with \(\text{y}\)'\(\text{d}\) as Medial and Final Radicals. Conjugation of \(\text{حَيَّ} \quad \text{also written} \quad \text{حَيَّ} \quad \text{(for} \quad \text{حَيَّ} \quad \text{to live).}

Perf. \quad \text{Imperf. Indic.}

\[\text{حَيَّ} \quad \text{(also written} \quad \text{حَيَّ)}\]

etc.

In the derived forms, the second \(\text{y}\)'\(\text{d}\) is changed to \(\text{'alif}, \) e.g. in Form IV حَيّ \(\text{to resuscitate, revive}\)

In X the forms حَيّ and حَيّ \(\text{to spare alive, to feel ashamed}\) are encountered. The second \(\text{y}\)'\(\text{d}\) of this root appears to have been originally a \(\text{s}d\text{w}\), as is seen in the word حَيّ \(\text{animal}\).

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. وَقَ to guard: Imperf. Indic. يَقَ \(\text{Juss. يَقَ.}\)

Imper. Masc. Sing. يَقَ; Fem. Sing. يَقَ; Plur. يَقَ.

Part. Act. وَقَ \(\text{(with Article} \quad \text{الرَّاضِي)}\).

VIII. form حَيّ to fear (God).

Perf. وَقَ to be complete, fulfil (a promise).

IV. form حَيّ to fulfil a vow; Imperf. Indic. بَيَّ؛

Imper. حَيّ; Verbal Noun حَيّ.

Perf. وَقَ to be near, follow; Imperf. Indic. بَيَّ؛ Juss. بَيَّ;

Imper. حَيّ.

5. Verbs with \(\text{s}d\text{w}\) or \(\text{y}\)'\(\text{d}\) for all three radicals. Only حَيّ is encountered, and that only in II حَيّ, to write, a beautiful \(\text{y}\)'\(\text{d}\).

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. m. حَيّ</td>
<td>حَيّ</td>
<td>حَيّ</td>
</tr>
<tr>
<td>3. f. حَيّ</td>
<td>حَيّ</td>
<td>حَيّ</td>
</tr>
<tr>
<td>2. m. حَيّ</td>
<td>حَيّ</td>
<td>حَيّ</td>
</tr>
</tbody>
</table>

6. Doubled Verbs with Initial hamza, e.g.

(\(\text{جَ} \quad \text{to burn} \quad \text{\(\text{م} \quad \text{to direct one's steps towards.}

\[\text{جَ} \quad \text{اجّ} \quad \text{etc.} \]

\[\text{م} \quad \text{امّ} \quad \text{etc.} \]

\[\text{م} \quad \text{etc.} \]

\[\text{م} \quad \text{etc.} \]
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 ُهَدَأَّ).

Conjugation

| Sing. 3. m. | Perf. َحَدَأَّ | Imperfect َحَدَأَّ | Jussive َحَدَأَّ |
| 3. f. | َحَدَأَّ | َحَدَأَّ | َحَدَأَّ |
| 2. m. | َحَدَأَّ | َحَدَأَّ | َحَدَأَّ |
| 2. f. | َحَدَأَّ | َحَدَأَّ | َحَدَأَّ |
| 1. | َحَدَأَّ | َحَدَأَّ | َحَدَأَّ |

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:

- Imperf. Indic. َحَدَأَّ (also written َحَدَأَّ)
- Juss. َحَدَأَّ
- etc.

So too the rarer verbs:

- َحَدَأَّ (for َحَدَأَّ), to injure.
- َحَدَأَّ (for َحَدَأَّ), to come, return.
- َحَدَأَّ (for َحَدَأَّ), to be strong. II َحَدَأَّ to strengthen.

8. Verbs with Medial hamza and Initial wāw or yā?

These are very rare, but the following are the most common.
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 ب, mean to bring or take;

<table>
<thead>
<tr>
<th>e.g.</th>
<th>دَحُبُ</th>
<th>to bring.</th>
<th>دَحُبُ</th>
<th>to take (away).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perf.</td>
<td>أملاك</td>
<td>Juss.</td>
<td>دَحُوْلُ</td>
<td>سَوَى</td>
</tr>
<tr>
<td>Imperf.</td>
<td>Indie.</td>
<td>Juss.</td>
<td>دَحُوْلُ</td>
<td>سَوَى</td>
</tr>
<tr>
<td>Imper.</td>
<td>Verbal Noun</td>
<td>دَحُوْلُ</td>
<td>سَوَى</td>
<td>to be bad.</td>
</tr>
<tr>
<td>Part. Active</td>
<td>دَحُوْلُ</td>
<td>سَوَى</td>
<td>to be bad.</td>
<td></td>
</tr>
<tr>
<td>Pass. Perf.</td>
<td>Imperf. Indie.</td>
<td>دَحُوْلُ</td>
<td>سَوَى</td>
<td>to be bad.</td>
</tr>
</tbody>
</table>

Of the Derived forms is IV جَيَأْ to make bad; Imperf. Indie. دَهْلًا; Imper. دَهْلًا; Verbal Noun دَهْلًا; Part. Act. دَهْلًا.

### Conjugation of جَيَأْ (for رَأَيْ) to wish.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>دَهْلًا</td>
<td>دَهْلًا</td>
<td>دَهْلًا</td>
</tr>
<tr>
<td>دَهْلُ</td>
<td>دَهْلُ</td>
<td>دَهْلُ</td>
</tr>
<tr>
<td>دَهْلُ</td>
<td>دَهْلُ</td>
<td>دَهْلُ</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Sing. 3. masc.</th>
<th>دَهْلًا</th>
<th>Dual</th>
<th>دَلُأْ</th>
<th>Plur.</th>
<th>دَلُأْ</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. fem.</td>
<td>دَهْلًا</td>
<td>3. fem.</td>
<td>دَهْلًا</td>
<td>3. fem.</td>
<td>دَهْلًا</td>
</tr>
<tr>
<td>2. masc.</td>
<td>دَهْلًا</td>
<td>2. masc.</td>
<td>دَهْلًا</td>
<td>2. masc.</td>
<td>دَهْلًا</td>
</tr>
<tr>
<td>2. fem.</td>
<td>دَهْلًا</td>
<td>2. fem.</td>
<td>دَهْلًا</td>
<td>2. fem.</td>
<td>دَهْلًا</td>
</tr>
<tr>
<td>1.</td>
<td>دَهْلًا</td>
<td>1.</td>
<td>دَهْلًا</td>
<td>1.</td>
<td>دَهْلًا</td>
</tr>
</tbody>
</table>

### Dual 3. masc. دَهْلًا | Dual 3. masc. | دَهْلًا | 3. fem. | دَهْلًا | 3. fem. | دَهْلًا |
| 2. masc. | دَهْلًا | 2. masc. | دَهْلًا | 2. masc. | دَهْلًا |
| 2. fem. | دَهْلًا | 2. fem. | دَهْلًا | 2. fem. | دَهْلًا |
| 1. | دَهْلًا | 1. | دَهْلًا | 1. | دَهْلًا |

### Plur. 3. masc. دَهْلًا | Plur. 3. masc. | دَهْلًا | 3. fem. | دَهْلًا | 3. fem. | دَهْلًا |
| 3. fem. | دَهْلًا | 3. fem. | دَهْلًا | 3. fem. | دَهْلًا |
| 2. masc. | دَهْلًا | 2. masc. | دَهْلًا | 2. masc. | دَهْلًا |
| 2. fem. | دَهْلًا | 2. fem. | دَهْلًا | 2. fem. | دَهْلًا |
| 1. | دَهْلًا | 1. | دَهْلًا | 1. | دَهْلًا |
Imperative

Sing.  

Dual  

Plur.  

Verbal Noun  

Part. Active  

Pass. Perf.  

Imperf. Indic.  

When united with a suffix the forms used are  

he saw him;  

he sees her, etc.

Of the Derived Forms the following occur:

III.  

to dissemble; Imperf. Indic.  

Verbal Noun  

IV.  

to show; Imperf. Indic.  

Juss.  

Imper.  

Verbal Noun  

VI.  

to look at one another.

VIII.  

to think.

11. Verbs with Initial  

These include the extremely common verb  

to come;  

(also, with or without  

to bring.  

to deny, refuse.  

These verbs are conjugated as Defective Verbs, the  

being always retained.

Perf.  

Imperf. Indic.  

Subj.  

Juss.  

12. Verbs with Final  

These may occur with different vowellings. For example,  

there is  

to level; but the only verb likely to be  

is  

to tread. It is conjugated according  
to the rules of the verb with final  
and the assimilated verb, e.g. Imperative,  

13. Trebly weak verbs. The doubled verb with initial  

has already been mentioned. There are also  

to promise, threaten; and  

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!  

The few derived forms which may be encountered can be easily worked out by the student himself.

VOCABULARY

( ) to recount, tell  

IV to resuscitate, revive

pl. a recounter, transmitter  

V to burn, be aflame

( ) to live  

( ) to return
evil (badness)  
adj.  
(to) to come  
(to) to bring  
(to) to wish  
(to) to see  
pl. story, account, play  
(to) to tread  
(to) to take refuge with  
IV to harbour, provide refuge, shelter, lodging  
life, age  
II to appoint  
II to marry (someone to somebody)  
V to marry (someone)  
VIII to choose  
IV to reply to  
pl. officer  
pl. officer private (mil.)  
(—) to drive  
driver  
VIII to need  
(to) to live  
IV to lose  
V to benefit trans.  
pl. benefit, profit, interest  
(to) to be absent, go absent  
un. eggs  
general adj., public  
IV to be possible (for)  
special  
pl. case (legal)  
IV to save, deliver  
III to appoint  
IV to marry (someone to somebody)  
V to marry (someone)  
VIII to choose  
IV to reply to  
pl. officer  
pl. officer private (mil.)
EXERCISE 52

1. It is recounted that the general led his army into 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 (ب) to an ugly woman; her name was Hind (هند).
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.
18. Go towards the city, and stop at the bridge.
19. Bring me flesh and bring me wine!
20. There is (نوع) a green hill far away, and they recount that Our Lord (سيد) died there to save us all.

CHAPTER THIRTY-ONE

The Quadriliteral Verb

1. As far back as the 9th century, Arabic grammarians and philologists had classified Arabic roots as:

(a) Biliteral, بث, including, in their pure form, particles like and but also, the doubled verb, though the latter was moulded into triliteral form.

(b) Triliteral, ثلاثي, by far the largest part of the language.

(c) Quadriliteral, رباعي, comprising many roots, but few derivations and comparatively few common words. Among the nouns are words like ُعَرَب scorpion; بَسْتَان garden; يرما proof.

(d) Quinquiliteral, خمسي, 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 a spider, and َعَنْدَلَب 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. دَخَرَح to roll (transitive), compared with علم II, علم to teach.
Perfect

3. m.

3. f.

2. m.

2. f.

Imperfect (Indicative)

3. m.

Imperative

m.s.

Participles

Active

Passive

Verbal Noun

Active

Passive

Perf. 3 m.

Imperf. 3 m.

Note that the doubled ل لم corresponds to the un-vowelled ح followed by the ر in دحرج.

3. Quadrilateral 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 تَلمَد to make a disciple; and تَرَجَم to translate; in both of which the تَ is a radical; and تَعَسَر to camp, or levy troops.

The Arab philologers noted the frequent presence of the letters ل and ر in quadrilateral 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-quadrilateral 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. تَثَمَّم to stammer; تَفَخَّر to gargoyle; تَسَسَل 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 تَسْمِع اللَّهِ to say تَسْمِع; تَسْمِع اللَّهِ to say تَسْمِع.

DERIVED FORMS

4. The root form is expressed in Arabic as  دحرج, with the derived forms:

II دحرج; III دحرج; IV دحرج.

The following are examples:

II. دحرج to roll (intrans.)

Imperf. Indic. دحرج

Active Participle دحرج

Verbal Noun دحرج

Other verbs of this form are: دحرج to be shaken; دحرج to follow a sect.

III. دحرج to raise the nose, be proud.

Imperf. Indic. دحرج

Active Participle دحرج

Verbal Noun دحرج
IV. إِسْتَنَانَ to be tranquil.

Imperf. Indic. إِسْتَنَانَ Imperative إِسْتَنَانَ

Active Participle مَتَنَانَ Verbal Noun مَتَنَانَ

Other verbs of this form are: إِقْسَاحُ to dwindle away; إِقْسَاحُ 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 إِسْمَحُ to go, which has the specialized meaning of a religious way or sect. Other examples are إِقْسَحُ to become a Muslim; إِقْسَحُ to philosophize from فَسْقُ a philosopher. Many such verbs are to be found in Modern Arabic such as إِسْمَحُ to become (like a) Sudanese; إِسْمَحُ to be like (or become) an American.

VOCABULARY

تَرَفَ to adorn, embellish

ترَفُّ pl. تَرَفَات adornment

تَرَفَلُ to shake tr., frighten

تَرَفَلُ II to shake intr., tremble, quake

تَرَفَلُ II to roll tr.

تَرَفَلُ II to roll intr.

تَرَفَلُ to stammer

تَرَفَلُ to roll tr.

تَرَفَلُ to stammer

تَرَفَلُ to roll intr.

تَرَفَلُ to sketch, make a plan

تَرَفَلُ to whisper, suggest evil (of Satan)

تَرَفَلُ II to philosophize

تَرَفَلُ to be repulsed, driven back

تَرَفَلُ II to follow a sect (تَرَفَلُ)

تَرَفَلُ pl. تَرَفَات Sufi

تَرَفَلُ pl. تَرَفَات wool

تَرَفَلُ II to be proud

تَرَفَلُ pl. تَرَفَات Khartoum

تَرَفَلُ pl. تَرَفَات elephant's trunk; hose

تَرَفَلُ pl. تَرَفَات elephant

تَرَفَلُ IV to fade away, dwindle

تَرَفَلُ IV to be tranquil, calm

تَرَفَلُ IV to shudder with horror

تَرَفَلُ IV to point at, refer to

تَرَفَلُ IV to broadcast

تَرَفَلُ pl. تَرَفَات extent; sum (of money)

تَرَفَلُ pl. تَرَفَات capital (city)

تَرَفَلُ pl. تَرَفَات ear

تَرَفَلُ pl. تَرَفَات festival, holiday

EXERCISE 59
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 (الله) 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

Various Unorthodox Verbs

1. The Verb not to be.

Perfect

Sing. 3. masc. لَيْسُ تَـُّسا تَـُّسا
" 3. fem. لَيْسَ " لَيْسَ " لَيْسَ " 
" 2. masc. لَيْسُ " لَيْسٌ " لَيْسُ " 
" 2. fem. لَيْسَ " لَيْسَ " لَيْسَ " 
" 1. لَيْسَ " لَيْسَ " لَيْسَ " 

This is all that exists of the verb. Only the Perfect occurs, and when used it has the meaning of the Imperfect. Like كان لست عربياً I am not an Arab. It is also used with لست يُعْرِي بث. Note that, unlike other hollow verbs its middle radical does not change to 'alif.

2. The Verbs تمّ and يتمّ are Verbs of Praise and Blame (التأمل المنون والدم). These, like لَيْسُ, only occur in the Perfect, and have the Imperfect meaning. They are only found in the 3rd Person, e.g. تمّ fem. تمّ.

Examples of use:

تمّ زيد Zaid is good.
تمّ زيد معلماً as a teacher.

Or 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.

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 أن because the subject of which is also the subject of:

تمّ زيد أن يقوم 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”.

تمّ أن أفعل ذلك I am nearly doing that.

4. The verb of Wonder is formed on the measure of Derived Form IV (with a prefixed hamza) from any adjective.

From

good

طيب

Easy

 أسهل

Fatima is good.
Fatima is a teacher.

as a wife.
From pj's noble f/l JuJ» new A*. I excellent Note that in hollow roots the correct radical appears. In the doubled root, the doubled radical is written with tashdid. They are used as follows:

(a) مَّا أَحْسَنَ زَيْداً how good is Zaid!

مَّا أَحْسَنَ فَاطِمَةٌ .. .. Fatima!

مَّا أَحْسَنَ يَيْتُا .. .. our house!

مَّا أَكْرَمَ الْجَبَالِ .. .. noble are the men!

مَّا أَكْرَمَ الْجَبَالِ .. .. 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 ل to be its subject; "what has made Zaid good?" or "that which . . .!"

(b) A much rarer form, found in the Qur'an and early poetry in particular, uses the Singular Masculine Imperative of Form IV, and prefixes the Preposition م to the object (thing or person).

e.g. مَّا أَحْسَنَ يَيْتُا how good is Zaid!

مَّا أَحْسَنَ فَاطِمَةٌ .. .. Fatima, etc.

A pronominal object may be used with either form.

مَّا أَحْسَنَ يَدُ .. .. 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.

مَّا أَخْلِقَ نَافِضًا وَمَا نَظُرَلَا 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.

ْرَحِمُ اللَّهِ مَعَكَ 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 صلى الله عليه وسلم May God bless him and save him (abbreviated to صلوا).

For the early Khalifas, Companions of the Prophet, etc., أَلَّهَ يُرِحَّمَهُ may God be pleased with him (abbreviated to رضى).

This Perfect may be preceded by the negative لا,

e.g. لا شَفَتْ 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. اللَّهَ يُرِحَّمَهُ or يُرِحَّمَهُ اللَّهَ God have mercy on him! (of the dead).

THE VERB زَالَ

6. The verb زَال Imperf. يُزَالَ to cease is used preceded by the negative particles لَا, مَا, 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.
Hassan is still going.
(lit. did not cease to go).

... they still fought.

he is still alive.

Sometimes the Predicate after ُلَمْ يَرَْالاَّ (also written ُلَمْ يَرَْالاَّ) may take the form of a prepositional phrase:

matters were still in that condition.

THE VERB

7. The verb ُعَادَ, Imperfect ُعِزَرَ, 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.

he did not return again.

we did not return again.

do not do so again.

I will not do it again.

the journey was no longer possible.

he hit him again, went on hitting him.

he hit him, then did it again.

THE VERB

8. The Verb ُكَادْ 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 ُلَمْ يَرَْالاَّ or ُلَمْ يَرَْالاَّ he nearly did that.

I almost died.

When used in the negative it means "scarcely".

he scarcely looked at me.

the Arabs scarcely halted in their advance.

THE VERB

9. The Verb ُدَامَ, to continue, preceded by the Conjunction ُلَمْ "as long as" and followed by a verb in the Imperfect, or an Accusative is used to express "as long as, while", e.g.

as long as

he stands.

I stand.

THE VERBS

10. The Verb ُقَلَّ, to be little or rare, is used in the phrase ُقَلَّا (also written ُقَلَّا) to express "seldom",

e.g. ُقَلَّا ُقَلَّا you have seldom come to us.

The verb ُقَلَّا, Imperf. ُقَلَّ، to be long, is used in the phrase ُقَلَّا ُقَلَّا (also generally written ُقَلَّا) to express "for a long time".

e.g. ُقَلَّا ُقَلَّا long have you honoured us.
11. As already stated, كَانَ ﺑِ(pub) may take a *predicate* in the Accusative, e.g. كَانَ ﺑِ(pub) ﻣَوَّدَ ﺗَأَجَرَأ Muhammad was a merchant.

 Certain other verbs, termed its “sisters” (أَخَوَاتُ كَانَ) do the same. نَأَسْسُ has been referred to earlier.

The following are the principal verbs of this group:

- to remain,
- to last, continue (see para. 9),
- to cease (see para. 6).

- (ـ) to become.

- IV to become; also, to enter upon the morning, or to do in the morning.

- IV to become; also, to do in the evening, etc.

- (ـ) to become; also, to spend the night.

  e.g. أُصِحَ I remained standing.
  أُصِحَ the soldiers became tired.

12. The verbs سَأَرَ to become; أَخَذَ to take; جَعَلَ to make or do or put, also mean “to begin” when followed by a verb in the Imperfect:

- (ـ) they began to weep.

Note also use with Verbal Noun with ﮔِ or ﮔِ،

  e.g. أُخِذَ أَلْسِيَرَ we began to travel.

VOCABULARY

- police
- colonisation; imperialism
- to fall
- to fall, descend, land
- pl. soldier, policeman
- pl. camp
- pl. celebration, party
- pl. circle; office
- when (relative)
- (ـ) to display, show
- pl. show, exhibition
- VIII to link with, get in touch with
- during
A NEW ARABIC GRAMMAR

EXERCISE 61

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
(*الَّذِيْنَِلْتَ لَهُمْ وَالْكِتَابُُْ)

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 علم * to know or get to know: علم * to teach; علم * to inform; علم * to learn; علم * to ask information; علم * a learned person; علم * world; علم * teacher; علم 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 mim of مجلس council is a letter of increase, and that the root is مجلس 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 siroplest, 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 mim.

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 ترك (if it is unvowelled in the text) to leave, is a doubled verb, and the ta' the pronominal prefix of the second person. Again, إنْتَ he glanced might be إنْتَ he wrapped herself from إنْتَ VIII. An initial * alif with hamza may be a letter of increase, or it may be a radical. إنْتَ he imprisoned might be إنْتَ (أسْمَ) 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 وَاَوْ or ياَ, 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 (3) (الْمَ) to say, and (3) (الْمَ) to spend the heat of the day in siesta. The following phrase ما قَالَ, 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, ذَهَبْ going; but we find مَعْلُوم a teacher, Active Participle of كَبْتْ a clerk; مَعْلُوم a letter, respectively Active and Passive Participles of كَبْتْ. 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 "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. "experiment", Verbal Noun of جرب "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 "любить" to love. This must be used with all parts of the verb where the action is carried on, e.g. "beloved (girl.)" Where a verb takes a direct object this is often indicated by the letters س or ا, 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 Battūta (إبن بطوطس) will be explained:

5. اردت المدخل الى ارض المغول والدخول إليها من النقار (Bulgar). وينتهي سيرتي اربعين يوما. ثم أمضيت في ذلك

لمعظم المؤذن فيه ونها الجدوى. والسفر إليها لا يكون إلا في عبالت صغار جربا كلاب كبار. فإن تلك المغارة فيها الجليل. فلا تثبت

قدم الدير ولا حائر الدابة فيها. والكلاب لها الأثمان تثبت

إداها في الجليل. ولا يدخلها إلا الأقوياء من التجار الذين يكون

لأحمد ساءة عجلة أو نحوها مؤقتةطماده وشراه وخطه. فإنها لا

جب فيها ولا حير ولا مدر. والدليل بذلك الأرض هو الكلاب الذي

قد ساوم فيها مرارًا كثيرا وتبنى قيمته إلى الف دينار وعودها.

وترتب العبرة إلى عقده. ونبرع معها ثلاثة من الكلاب ويكون هو

المقد. وتبعم سائر الكلاب بالعربات إذا وقف وقت.

أردت I formed the desire or wish (رود IV).

سيرة journey, from سار to go, journey.

موثمة trouble, from سان to supply. (مثوم also means "provisions")

جدوى gift; advantage, profit, from جدأ to make a gift.

يثر draw them, from جر to draw, drag.

مغارة desert steppe, from root (ي) مغاره, نازر (من) escape (from).

دببة beast of burden, Act. Part. (f), of دب to walk slowly

(of an animal).

تجار merchants, pl. of تاجر.

مديرة villages, towns. The root here is
VOCABULARY

darkness  حَطْبٌ
journey (distance) سَبِيرَة
fifty  أَرْبَعِينَ
forty days  أَرْبَعِينَ يَوْمًا
lack, smallness  الْمَنْكَبَة
wheel (sledge)  الدَّيْنَاءَةُ
to draw, drag  جَرُّ
snow, ice  دَرَتَة
desert  دَيْرَة
be firm, to grip  تَبَتَت
man (from ٌأَدْمَ آَدَم)
hoof  حَافِرٌ
beast (of burden)  دَوَابٌ
one (of + gen.) ٌأَحَد
claw, talon; finger-nail  أَطْفاَرٌ
a hundred ٌأَحْصَغُ
a thousand ٌأُفَّرَت
to load ٍأَفْرُت

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 (لَندَم) is a distance of 40 miles (مِيل) from my house; consequently I go there to buy most of my requirements. 3. A car (الْخَيْرَة) has four wheels (أَرْبَعِينَ جُبُلَات). 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

Relative Sentences

1. The Relative Pronoun (الاسم الموصول) is expressed by:

(a) يَتِي, which is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>يَتِي</td>
<td>يَتِينَ</td>
<td>يَتِينُ</td>
</tr>
<tr>
<td>Acc., Gen.</td>
<td>يَتِي</td>
<td>يَتِينَ</td>
<td>يَتِينُ</td>
</tr>
<tr>
<td>Fem.</td>
<td>يَتِي</td>
<td>يَتِينَ</td>
<td>يَتِينُ</td>
</tr>
<tr>
<td>Acc., Gen.</td>
<td>يَتِي</td>
<td>يَتِينَ</td>
<td>يَتِينُ</td>
</tr>
</tbody>
</table>

This pronoun is a combination of the definite article وَ (hence the 'alif has hamzatu ٌ), the particle, يَ and the demonstrative يَ. Note those parts in which two lāms are written, namely the dual, and also the feminine plural.

(b) يَن, he who, whomsoever; and يَن, that which, whatsoever.

(c) يَن, which is followed by a Genitive, with the meanings, whichever and whatever. It is compounded as يَن, whosoever; and يَن, whatsoever.

2. The words يَن and يَن are always treated as nouns, whereas يَن 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 يَن and يَن.

3. The Relative Pronoun is called يَن, and the Relative sentence which follows يَن. 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 يَن, returner, e.g.

الرجل الذي ذهب the man who went.

الرجل الذي رأيت the man whom I saw (lit. the man who I saw him).

الرجل الذي سربت به في الشارع the man whom I passed in the street.

الرجل الذي كتبت له خطاباً the man to whom I wrote a letter (lit. the man who I wrote to him a letter).

الرجل الذيقابلته أبتهة the man whose son I met (lit. the man who I met his son).

The يَن may be omitted, especially in modern Arabic, where the meaning is clear. In Classical Arabic it is frequently omitted after يَن and يَن, e.g.

أحببت وَاً I was astonished at what I saw.

أحببت ياً 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.

رأيت الذي ترك أباه I saw the boy who had left his father; but

رأيت وَلادة قد ترك أباه I saw a boy who had left his father.
In such cases the relative sentence is itself called a صفة or adjective; e.g.

Damascus is a city in which are many marvels.

5. Certain constructions with the Passive Participle may be construed as shortened Relative Sentences.

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:

- the man above-mentioned.
- the woman above-mentioned.
- the men above-mentioned.

**VOCABULARY**

- VIII to listen (to)
- II to sing
- like, as
- IV to cancel, annul
- to arm oneself
- to desire, love
- quantity
- measures, steps
- necessary
- to flow
- family
- flower, flowers
- rose, roses
- self- (adj.)
- foreign minister, foreign secretary
- emperor
- empire
- doubt
- to doubt
- majesty (term of respect)
- exalted
- glorious
- declaration, statement, announcement
- another
- IV to cancel, annul
- Africa
- IV to arouse, incite
- Palestine
- Ottoman
- age, era, epoch, afternoon
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 (بوع 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 (جبيل صبيين) 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
(الباب الثامن والثلاثون)

Conditional Sentences

1. Conditional sentences consist of a Protasis, that is, a sentence containing the condition (شروط), and an Apodosis (جزاء الشرط or جواب الشرط anawer 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 لاً with the Perfect (or, very occasionally, Imperfect Indicative).

   e.g. لو كنت ساكنا حكمت بمدائح if I were king (but I am not, and am not likely to be) I would rule with justice.

   The unlikely nature of the condition may be illustrated by the reversed condition, لو كنت الكاتب الذي تركه would that the situation were so! (lit. I wished that the situation were like that).

   A more usual type is: لو كان التوضيب، لو كنت السبب لجعل الناس أمة واعدة if thy Lord had wished, He would have made men one people. (Qur'an 11, 120.)

   An unlikely negative condition is often expressed by لو لاً with a nominal sentence, giving the sense of the English "were it not for" or "if it were not for", e.g. لو لا العربية أنطنا نور الحضارة في العصور الوسطى if it were not for the Arabs, the light of civilization would have been extinguished in the Middle Ages. Note the noun after لاً goes in the Nominative.

3. Sometimes we meet لو أن أب if only you had remained you would not have been wounded.

4. The Apodosis of the لو condition may be introduced by the attached particle ل، 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.

   لو أخذت الكتاب الذي تركته 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 لو almost becomes a mannerism.

5. The Likely (or possible) Condition is usually introduced by إن or إذاً. 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:

      إن ذهب زيد ذهب معاً if Zaid goes I shall go with him.

   (b) The Jussive is used in the Protasis, the Perfect in the Apodosis:

      إن يذهب زيد ذهب معاً
(c) The Perfect is used in the Protasis, the Jussive in the Apodosis:

\[ 
\begin{align*}
\text{إِنَّ ذَهَبَ} & \quad \text{إِنَّ ذَهَبَ} \\
\text{زاَدَ أَذْهَابَ مَعَ} & \quad \text{ذَا} \\
\end{align*}
\]

(d) The Jussive is used in both parts:

\[ 
\begin{align*}
\text{إِنَّ بَعْضَ} & \quad \text{إِنَّ بَعْضَ} \\
\text{بِذَا} & \quad \text{ذَا} \\
\end{align*}
\]

Note: The Jussive is fairly rare after َيَدُ.

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.

\[ 
\begin{align*}
\text{either, each caravan had a leader,} & \quad \text{and when (if) he stopped, all his followers stopped.}
\end{align*}
\]

\[ 
\begin{align*}
\text{or, each caravan has a leader, and} & \quad \text{if (when) he stops, all his followers stop.}
\end{align*}
\]

However, the sentence may be made definitely Perfect or Pluperfect, by prefacing either َعَدُّ or َتَتَسَاءَلَ to the verb:

\[ 
\begin{align*}
\text{إِنَّ قَامَ} & \quad \text{إِنَّ قَامَ} \\
\text{ذَا} & \quad \text{ذَا}
\end{align*}
\]

\[ 
\begin{align*}
\text{أَنَّ هُنَا} & \quad \text{أَنَّ هُنَا}
\end{align*}
\]

Sometimes, the use of َأَنَّ with the Jussive gives a past significance, as in this passage from Ibn Battuta.

\[ 
\begin{align*}
\text{إِنَّ يُرْجِعُ} & \quad \text{إِنَّ يُرْجِعُ}
\end{align*}
\]

If it has not pleased him, he leaves it.

On the other hand, َأَنَّ is synonymous with َيَعُ in most conditional propositions in Classical Arabic literature, implying no time definition.

7. If the Protasis begins with َأَنَّ, the Apodosis must be introduced by the attached particle َفِي in certain circumstances. (This usage should be clearly distinguished from that of َأَنَّ 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 َفِي must be used. Here are the chief circumstances in which َفِي is obligatory, with examples:

(a) When the Apodosis is a nominal sentence:

\[ 
\begin{align*}
\text{إِنَّ أَرَايَ} & \quad \text{إِنَّ أَرَايَ}
\end{align*}
\]

if he wishes that, it is his concern (lit. the matter is his).

(b) When the Apodosis is an Imperative.

\[ 
\begin{align*}
\text{إِنَّ رَأَيَ} & \quad \text{إِنَّ رَأَيَ}
\end{align*}
\]

if you see him, (then) acquaint him of my condition.

(c) When the Apodosis is negative.

\[ 
\begin{align*}
\text{إِنَّ رَأَيَ} & \quad \text{إِنَّ رَأَيَ}
\end{align*}
\]

if they refuse, they will not succeed.

(d) When the Apodosis is a future, expressed by the Imperfect Indicative with َأَنَّ or َأَنَّ.

\[ 
\begin{align*}
\text{إِنَّ قَامَ} & \quad \text{إِنَّ قَامَ}
\end{align*}
\]

if you read the Qur'an, you will learn the reasons for the spread of Islam.

Note that after َأَنَّ or َأَنَّ the Indicative is used.

(e) When the Apodosis is introduced by َأَنَّ.

\[ 
\begin{align*}
\text{إِنَّ يُرْجِعُ} & \quad \text{إِنَّ يُرْجِعُ}
\end{align*}
\]

if he steals, one of his brothers has already stolen before him (Qur'an 12, 77).

(f) When the Apodosis is introduced by َأَنَّ.

\[ 
\begin{align*}
\text{إِنَّ يُرْجِعُ} & \quad \text{إِنَّ يُرْجِعُ}
\end{align*}
\]

if you betray me, you shall not escape with your life (head).

Note that َأَنَّ must take the Subjunctive, in accordance with its rule.
(g) When the Apodosis is a nominal sentence beginning with \( 
\text{إِفْلَتَأْنَهُمُ الْيَدَ أَنَّهُمْ كَافِرُونَ }
\) if he worships idols, he is surely an infidel.

if he has done that, then he has (surely) shamed himself also.

(h) When the Apodosis is introduced by an incomplete verb; or the verb of Wonder or Admiration:

\( 
\text{إِنِّي حَسُبَ الْإِجْمَاعِ قَمَمًا }
\) if she attends the meeting, it is very kind of her (lit. then how kind she is!).

8. “If not” is expressed by \( 
\text{إِنْ لَمْ تَأْتِي }
\) for \( 
\text{إِنْ لَا }
\) (for \( 
\text{إِنْ }
\) \( 
\text{إِنْ لَا }
\) \( 
\text{إِنْ لَا }
\) \( 
\text{إِنْ لَا }
\).

9. Conditional sentences may also be introduced by the following:

he who, if anyone, wherever

which, if any whatever

whoever when

what, if anything whenever

everyone who \( 
\text{أَيْنُ }
\) where

whenever \( 
\text{أَيْنُ }
\) wherever

where \( 
\text{أَيْنُ }
\) however

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 \( 
\text{كَمَا }
\) 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. \( 
\text{إِنْ رَجَعَتْ عَنْ قُوَّتِهِ إِلَّا أَمَرْتُ بِذَكْرَكَ }
\) 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:

لا تشعر بالكفاية (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 

أيما أن تعبد أن يكون من أمر، or

أيما أن يكون من أمر. But it is also used to introduce an ordinary Protasis:

أيما حصل فشلت

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.:

أنا رئيس الوزراء، شئتم لم لا?

I am Prime Minister, whether you wish or not.

قالوا إنهم شبان وإن كانوا إن Они said that they were noble, although they were infidels.

إن وإن is used where in English we would say "even though".

سأكون أمشن وإن سقطت.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.

سأكون أمشن أيما تكن.

I will find you wherever you may be for

أيما تكن سأكون أمشن.

wherever you may be, I will find you.

If this occurs, the rule about 

if you die, I will bury your body under a vine.

I will bury your body under a vine, if you die.

VOCABULARY

\*ل. حريق fire, conflagration 

\*ل. انفجارة VII to go out, be extinguished 

\*ل. إطفاء IV to extinguish, put out 

\*ل. فرقة المطاف fire brigade 

\*ل. صلاة II to pray 

\*ل. صلاة, صلاة prayer, praying 

\*ل. جرح wounded (man) 

\*ل. جرح pl. جرح pl. جرح pl. جرح 

\*ل. طاولة VII to go out, be extinguished 

\*ل. إطفاء III to accompany 

\*ل. رفيق pl. رفيق companion 

\*ل. مجهود VIII to strive, be diligent 

\*ل. فيح (ت) to succeed 

\*ل. زرع (ت) to sow (seeds) 

\*ل. حصاد (ت) to reap 

\*ل. حصل (ت) to happen 

\*ل. حصل على to obtain 

\*ل. مأكولات, مأكولات pl. مأكولات pl. مأكولات small ship or boat (mod.)
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 6') 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 (مكة) 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 (عَمَّلَ) 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 (امتنع) 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 (أَنَّى) 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

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. Arabic sign

The first form is participal (Active Participle I), and is usually employed as an adjective after the noun:

١ man (only) arrived.

he read the book once (one time).

It may also be used (and declined) as a noun, e.g.

many came but only one remained;

I took one. But it may not take an 'idāfa. The meaning of the 'idāfa may, however, be given by adding مَن, e.g.

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 'idāfa whether noun or pronoun, e.g.

I did not see anyone.
many books arrived but I took one of them only.

we spoke to one of the women.

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.

I saw him once.

give me one nail; I will take another later.

3. "Two" masc. ِّيْبَّان (nom.) ّيْبَّان
   fem. ِّيْبَّان (acc., gen.) ّيْبَّان

This number on the whole is seldom used, since the dual ending gives its meaning. Thus, ِّيْبَّان means "two houses"; if we write ِّيْبَّان, then some emphasis is implied on the word "two".

I saw two shepherds only (implying that I expected to see more).

I was told that there were many shepherds there, but I met two old men only.

is also used as a noun:

I invited all my relatives but two (of them) stayed away.

4. 3 to 10.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>ِّيْبَّان</td>
<td>ِْبَّن</td>
</tr>
<tr>
<td>4</td>
<td>ِّيْبَّان</td>
<td>ِْبَّن</td>
</tr>
<tr>
<td>5</td>
<td>ِّيْبَّن</td>
<td>ِْبَّن</td>
</tr>
<tr>
<td>6</td>
<td>ِّيْبَّن</td>
<td>ِْبَّن</td>
</tr>
<tr>
<td>7</td>
<td>ِّيْبَّن</td>
<td>ِْبَّن</td>
</tr>
<tr>
<td>8</td>
<td>ِّيْبَّن</td>
<td>ِْبَّن</td>
</tr>
<tr>
<td>9</td>
<td>ِّيْبَّن</td>
<td>ِْبَّن</td>
</tr>
<tr>
<td>10</td>
<td>ِّيْبَّن</td>
<td>ِْبَّن</td>
</tr>
</tbody>
</table>

(i) It will be noted that these numbers reverse the genders, adding the ta’ marbūsa for the masculine form.

(ii) ِْبَّن 8 is declined like َقَاضَ.

(iii) They are all nouns, and, when not standing alone, take the nouns to which they refer as genitive plurals in 'idāsa.

three refrigerators were advertised for sale in today's paper.

the number of absentee is eight.

I have eight new books.

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, ِّبَّن is masculine but its broken plural ِّيْبَّن is, grammatically, feminine singular. Nevertheless, one writes 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. مائة عشرة
11 fem. مائة عشرة

12 " مائتين عشرة
12 " مائتين عشرة

13 " ثلاثمائة عشرة
13 " ثلاثمائة عشرة

14 " أربعمائتان عشرة
14 " أربعمائتان عشرة

15 " خمسمائة عشرة
15 " خمسمائة عشرة

16 " سبعمائتان عشرة
16 " سبعمائتان عشرة

17 " سبعمائة عشرة
17 " سبعمائة عشرة

18 " ثمانمائة عشرة
18 " ثمانمائة عشرة

19 " تسعمائات عشرة
19 " تسعمائات عشرة

(i) All these are indeclinable, except Twelve.

(ii) They are followed by a Singular noun in the Accusative,

e.g. " passed 16 pupils arrived.

I passed 17 women.

I want nineteen.

you have twelve pounds (guineas).

my uncle has sent me twelve letters during the last year.

6. 20 to 99.

20 يثرون masc. and fem.

21 " يثرون " إحدى وعشرون

22 " يثرون " أثنتين وعشرون

etc.

(i) The tens from 20 to 90 are declined as nouns in the sound plural:

there are 30 days in this month.

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 وَنَشْةٌ (also frequently written بانيّة, ) (but the 'alif is not pronounced) ١٠٠

From 200 upwards.

200 مائتان

300 ثلاثمائة (also written ثلاثمئة or ثلاثمئة) ٣٠٠

400 أربع مئة

500 خمس مئة

600 ست مئة

700 سبع مئة

etc.
(iii) Note the order of the various elements in the following:

الجواب: ١٩٣٩ سنوات. An older form is

١٩٣٩ سنة which, however, is not used in modern Arabic. Note that each element is
connected by 

8. "Some" is expressed by جمّ. It is also used in Classical Arabic to mean "one of", "a certain", e.g. قال بعض الشعراء one of the poets said (but this may also mean "some of").

"A few" is expressed by جمّ or جمّ, followed by the

Genitive, e.g. يضع آيام a few days (presumed to be between three and ten).

An undefined number over ten is expressed by جمّ, e.g.

جمّ وجمّ فسي مائة وجمّ وجمّ a hundred or more souls, a

hundred or so souls.

"Approximately, in the region of" is expressed by جمّ, literally "towards". It is a noun with the following word in the Genitive, e.g.

جمّ عدنا نحو ألف قارس about 1,000 cavalry attacked us.

راجينا نحو مائة جملى we saw about 100 camels.

This word is also used as preposition in the sense of "direction", as: جمّ نحو المدينة 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.

جمّ في الكتاب العشرين التي استقالها return me the ten books which you borrowed.

اجتني كتاب حسن السمعة give me Hassan's nine books.
In the first example, however, the reader may encounter في الموسَع "an age" or "era" (e.g. the Middle Ages), also "afternoon".

TIME

10. Among the words used for time are pl. ضُرْعُونَ "century"; pl. **"year"; "month"; pl. **"day"; pl. **"hour"; pl. "minute"; pl. "second". Also means a "watch" or "clock" and is used in telling the time:

ما هو الوقت؟

يكون الساعة ثلاثة.

(Note the use of the masculine here)

The Ordinals (see Ch. Thirty-seven) are also used for expressing the time of day, as: بُنْسُة الإِيَّام "four o'clock" (the fourth hour).

11. The periods of the day are expressed by في, sometimes by بعد or more commonly by the Adverbial Accusative, e.g. في الصَّبْعَة in the morning.

عند الظهر at noon.

في العاَم in the afternoon.

في السَّاء in the evening.

* Numerals used in this way as abstract numbers are diptote.

MONTHS OF THE CHRISTIAN YEAR

13. The Christian year is called the birth year, or the Messiah year, or, occasionally, the sun year. Dates B.C. are called (abbreviated م); and A.D., (abbreviated 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.
### THE MUSLIM YEAR

14. This is called after the Hijria or Flight (properly, Emigration) of the Prophet from Mecca to Medina on 16th July, 622 A.D. Dates have the word "هجرة" in brackets after them, or simply "هجرة". As the year has only 354 days, the Muslim year progressively outstrips the Christian year. A.H. (the European form of "هجرة") 1381 began on 4th June, 1961. Comparative calendars of the Muslim and Christian years are available.* In the modern Islamic world one seldom sees the Hijriya 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:

<table>
<thead>
<tr>
<th>Month</th>
<th>Islamic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>يناير</td>
<td>January</td>
</tr>
<tr>
<td>February</td>
<td>فبراير</td>
<td>February</td>
</tr>
<tr>
<td>March</td>
<td>مارس</td>
<td>March</td>
</tr>
<tr>
<td>April</td>
<td>نيسان</td>
<td>April</td>
</tr>
<tr>
<td>May</td>
<td>أيار</td>
<td>May</td>
</tr>
<tr>
<td>June</td>
<td>جون</td>
<td>June</td>
</tr>
<tr>
<td>July</td>
<td>جوليو</td>
<td>July</td>
</tr>
<tr>
<td>August</td>
<td>أغسطس</td>
<td>August</td>
</tr>
<tr>
<td>September</td>
<td>سبتمبر</td>
<td>September</td>
</tr>
<tr>
<td>October</td>
<td>أكتوبر</td>
<td>October</td>
</tr>
<tr>
<td>November</td>
<td>نوفمبر</td>
<td>November</td>
</tr>
<tr>
<td>December</td>
<td>ديسمبر</td>
<td>December</td>
</tr>
</tbody>
</table>

### MUSLIM FEASTS (HOLIDAYS)

15. The general term for a festival is "عيد" pl. "عشرات السنه". The chief ones are:

(a) "رأس السنة" or "رأس السنة أول السنة" (New Year's day of the Islamic Calendar).

(b) "الوليد النبوي" (The Birth of the Prophet).

(c) "العيد الصغير" "the small festival", at the beginning of the month of "شوال" after the end of the fast of the month of "رمضان".

M. O. Jimenez, Tablas de Conversion de Datos Islamicas a Cristianas y Viceversa, Granada, 1946.
"the great festival", also called "the sacrificial festival", on the 10th of the month of Zil-Hijjah when the pilgrims offer sacrifice in Mecca.

The commonest festival greeting is "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 before it, and after that the number of the year, with or without the word in the genitive or accusative.

   e.g. (On) the 7th January 1956

**INDICATION OF AGE**

17. How old are you? is expressed by (lit. your life is how many years?). An older form is (lit. the son of how many years are you?) but this is rarely used now.

The answer to the above questions would be:

   I am twenty years old.

**VOCABULARY**

only (at the end of the sentence or that part of the sentence to which it applies)

(of a ruler)

old, aged

refrigerator (mod.)
(Syria, Lebanon)
refrigerator (Egypt, Sudan)

sheep

(goats)

a single sheep

(pl. camels (collective no singular)

she-camel

zoo, zoological gardens

attack

Palestinian

refugee

II to export

X to import

trans.

(pl. declaration (mod. permit, permission)

suitable

suitability

with reference to, on the occasion of (+ gen.)

X to resign

(-) to increase (intrans.)

II to increase (trans.)

increase, more, surplus

II to hang (trans.), suspend

V to hang from, depend on, be attached to, appertain to

Mu'allaqat, the name given to 7 pre-Islamic odes said to have been hung from the Ka'ba in Mecca

pl. ode, poem

(pl. doctor (mod.)

coming, next

pl. port, harbour

Germany

the Germans)
EXERCISE 69

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.

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 "Mu'allaqat" 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 Ramadan, 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
(الباب الثامن والتسعون)

The Ordinal Numbers. Fractions

1. The Ordinals from 1 to 10 are generally formed on the measure of the Active Participle, *فاعل*, more or less from the Cardinals

<table>
<thead>
<tr>
<th>Ordinal</th>
<th>Female</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>الاول</td>
<td>لأول</td>
<td>الرأي</td>
<td>the first.</td>
</tr>
<tr>
<td>الثاني</td>
<td>لاثني</td>
<td>الرأي</td>
<td>the second.</td>
</tr>
<tr>
<td>الثالث</td>
<td>لثالث</td>
<td>الرأي</td>
<td>the third.</td>
</tr>
<tr>
<td>الرابع</td>
<td>لرابع</td>
<td>الرأي</td>
<td>the fourth.</td>
</tr>
<tr>
<td>الخامس</td>
<td>لخامس</td>
<td>الرأي</td>
<td>the fifth.</td>
</tr>
<tr>
<td>السادس</td>
<td>لسادس</td>
<td>الرأي</td>
<td>the sixth.</td>
</tr>
<tr>
<td>السابع</td>
<td>لسابع</td>
<td>الرأي</td>
<td>the seventh.</td>
</tr>
<tr>
<td>الثامن</td>
<td>لثامن</td>
<td>الرأي</td>
<td>the eighth.</td>
</tr>
<tr>
<td>التاسع</td>
<td>لثالث</td>
<td>الرأي</td>
<td>the ninth.</td>
</tr>
<tr>
<td>العاشر</td>
<td>لعاشر</td>
<td>الرأي</td>
<td>the tenth.</td>
</tr>
</tbody>
</table>

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.
Higher numbers run as follows:

Masc. and Fem.

<table>
<thead>
<tr>
<th>Number</th>
<th>Male Form</th>
<th>Female Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>twentieth</td>
<td>التاسع عشر</td>
<td>التاسعة عشر</td>
</tr>
<tr>
<td>twenty-first</td>
<td>the twenty-first</td>
<td>the twenty-first</td>
</tr>
<tr>
<td>twenty-second</td>
<td>the twenty-second</td>
<td>the twenty-second</td>
</tr>
<tr>
<td>twenty-third</td>
<td>the twenty-third</td>
<td>the twenty-third</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Ordinals have the Sound Plurals, e.g.

- masc. and fem. التاسع عشر
- masc. and fem. the hundredth
- masc. and fem. the last

Note the following plurals:

- the first: الأول
- the early part: أولاء
- the middle: الأوسط
- the middle part: الأوسط
- the last: الآخر
- the last part: الآخر

The Numerical Adverbs, "first", "secondly", "thirdly", may be expressed by the Accusative Indefinite of the Ordinal.

- e.g. "first, second, third".

4. The Numerical Adverbs "once", "twice", "several times", may be expressed by the use of the noun سر in the accusative.

- e.g. Once 
- twice 
- several times.

Note: "two or three times".

"Thrice" (three times), "four times", etc. are expressed by the use of سر as a genitive of ِيداَعَ after the Cardinal Number in the Accusative.

- e.g. thrice 
- four times.

"Once" used historically, "once upon a time", may be expressed in any of the following ways:

- (a) في يوم من الأيام (on a certain day); (b) يومًا (a day); (c) في ذات يوم, ذات يوم (on a certain day); (d) في الأول (first day)

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 أسم ةمرمة. This is always of the measure ُنَمَة with the root form of the verb. With derived forms the ُتَّمَرْبَة is simply appended to the Verbal Noun:

he gave me a strange glance.

the new school was opened officially twice.

he hit him three times (lit. three blows).

5. The Fractions (with the exception of "a half") are of the type ُنَمَة or ُنَمَة with the Plural:

<table>
<thead>
<tr>
<th>Fracture</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>أَنْصَاف</td>
</tr>
<tr>
<td>1/2</td>
<td>أَنْصَافُ</td>
</tr>
<tr>
<td>1/3</td>
<td>أَنْصَافُ</td>
</tr>
<tr>
<td>1/4</td>
<td>أَنْصَافُ</td>
</tr>
<tr>
<td>1/5</td>
<td>أَنْصَافُ</td>
</tr>
<tr>
<td>1/6</td>
<td>أَنْصَافُ</td>
</tr>
<tr>
<td>1/7</td>
<td>أَنْصَافُ</td>
</tr>
<tr>
<td>1/8</td>
<td>أَنْصَافُ</td>
</tr>
<tr>
<td>1/9</td>
<td>أَنْصَافُ</td>
</tr>
<tr>
<td>1/10</td>
<td>أَنْصَافُ</td>
</tr>
</tbody>
</table>

If a whole and a fraction are united, they must be joined by ٨; e.g.

6. The Multiplicative Adjectives are of the form ُنَمَة,

e.g. ٨٨٨٨ two-fold,

three-fold (also means a triangle) pl. ٨٨٨٨

four-fold (also means a square) pl. ٨٨٨٨

Single, simple, singular, is ُنَمَة.

7. The Distributive Adjectives, 2 by 2, 3 by 3, etc., are expressed:

(a) By repeating the ordinal in the accusative.

they entered three by three, in threes.

(b) By the forms ُنَمَة or ُنَمَة;

they come two by two.

I passed by people (walking) in twos and threes.

8. The Numerical Adjectives expressing the composition of anything are of the measure ُنَمَة

e.g. ٨٨٨٨ twofold, biliteral.

threefold, trilateral.

fourfold, quadrilateral or a quatrain in poetry,

hence the "Ruba'iyyat" (رُبَعَيْات) of عُمَار Khayyám.
VOCABULARY

national, nationalist

research, investigation

Eastern, Oriental

to meet, to correspond to, be equivalent to

to fire, throw

to use a word with a certain meaning

agent

agency

to entrust oneself to, rely on

former

formerly

security

dearth, scarcity; crisis (mod.)
discussion (mod.)

Parliament (Fr.)
scheme, programme

continent

Sunna, religious law in Islam

the Sunnis

the Shi'ites

Communist

Communism

Socialist

Socialism

the Labour Party

shape, kind

following on, immediately after

(same meaning)

to help, give success to (usually used of God)
success (due to God); proper name masc.
to resolve, solve

solution, resolving v.n.
to represent

to be suitable for

differ from

almost, approximately

the Labour Party

contents (of a book, etc.)

EXERCISE 71
1. He founded the first national newspaper to appear (which appeared) in the Eastern world; it corresponds to *The Times* (الْمُتَّقَدَّمُ) in Britain. 2. He fired at the former agent for 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 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 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

The Structure of Arabic Noun Forms

1. There are three parts of speech in Arabic:
   (a) Verb أَمْثَلُ, pl. أَمْثَلْ
   (b) Noun أَنْسَمُ, pl. أَنْسَمَاء. This includes what we would call adjectives.
   (c) Particles حَرَفُ, pl. حَرَفْوُن. That is, prepositions, conjunctions and interjections.

2. We have seen that, although the Verbal Noun is termed the مصدر 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, جَلَّسُ is the Verbal Noun of جَلَسُ 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 رأس head, in the dictionary, the first entry under the root is the simple verb رأس, Imperf. يُرْسَمْ, Verbal Noun رَكَّزَةُ, “to be chief (of a tribe)”. But common sense tells us that really the noun رأس 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 ُنُفَط ear; ُنَفْس house (originally, tent); ُنَر 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. ُنَفْسُ جنس species, race, from the Greek genos; from which Verbs جنس (II) to specify; جنس (III) to be of the same type as.

(ii) **De-Verbal Nouns**. We have already seen numerous noun forms derived from verbs, e.g. ُنَفْس killing, from to kill; جنس session, council, from جنس to sit; جنس great, from جنس to be great.

(iii) **De-nominal Nouns**, that is, nouns derived from other nouns, e.g. ُنَفْس patriotism, from homeland جنس (mod.), nationality, from جنس race. In modern Arabic we also have compound nouns such as رأس المال capital (head of wealth); جنس (عَرَضُ المال) عرض من المال petition (showing of state). We may mention also جنس (ماد) a place abounding in lions, from جنس lion.

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 جنس. 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 جنس، the Verbal Noun beginning with the letter جنس, existing side by side with some other form of noun.

Such words are often identical with the جنس of Place and Time (see Chapter Thirty-nine); e.g. جنس and جنس from جنس, to intend; جنس and جنس, murder, from جنس. It must be pointed out also that some verbs have several Verbal Nouns, though often there is a distinction in meaning, e.g. جنس description, جنس quality, from جنس 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. جنس an experiment, pl. جنس or occasionally جنس from جنس to test, try; جنس v.n. of جنس to set up, compose, may take the plural جنس when it has the meaning "a construction!". But all Verbal Nouns may take the sound feminine plural:

جنس repair, v.n. of جنس, pl. جنس repairs.

جنس v.n. of جنس to be transferred, transported, pl. جنس transfers, postings.

The Passive Participle is sometimes used as an alternative Verbal Noun from Derived forms, e.g. جنس necessity, for جنس, from جنس 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, كتب a book, is really a verbal noun of كتب III. In modern Arabic we may speak about اقتصاد economy or economics, but it is really the verbal noun of تقد III.

But there is also an in-between stage, in which the masdar acts grammatically exactly as a noun, although the verbal force is not absent:

(Note the use of the article, because we are thinking of murder in general, not of any particular act of murder.)

Here, كتب the Verbal Noun, is merely the subject of a Nominal Sentence of which جريمة عظيمة is the Predicate.

I was astounded at the murder of Zaid.

Here, كتب has a verbal force. Indeed, we could say instead, عجبت من قتل زايد. Zaid is, in effect, the object of قتل, yet he appears as an ordinary idafa following a noun. In fact, apart from the context, or commonsense in some passages, we have no guarantee that the idafa 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:

I was astounded at Zaid's killing his father.

the Verbal Noun now has both a subject زايد and an object أهله. While the subject remains as an idafa 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 idafa. 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

I was astounded at his beating Muhammad.

If the object is a Pronoun, it must be appended to the word مهتم. Thus I was astounded at Muhammad's beating them.

The object may be replaced by a Genitive with مهتم, e.g.

I was astounded at my love for my country, instead of مهتم بلدي.

he hated his father's blaming him.

The Preposition ل is also used when the Verbal Noun is employed indefinitely with an adverbial meaning.

I rose in honour of him.

The Arabs call this usage المعلومة له, as it gives the reason for the action of the main Verb. In fact, the Verbal Noun replaces the Subjunctive.

(c) As the Absolute Object (المعلومة المطلق). This has already been touched on in Chapter Seventeen. The following methods of use may be distinguished:

(i) The Verbal Noun alone. فرحة فرحة. 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 لأتي "for distinguishing"):

be rejoiced greatly.
This may also be used with the Passive, e.g.

\[ \text{ضرب زيد ضربًا شديدًا} \]  
Zaid was struck violently.

(iii) Qualified otherwise, e.g. by an 'idāfā:

(Perhaps) he fought like a madman
(the fighting of madness, or of a madman).

By a sentence: 

\[ \text{وبرأنا كاذب يستطير} \]  
he rejoiced with 
a rejoicing which nearly made him fly.

By the demonstrative: 

\[ \text{ضربه هذا الضرب} \]  
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، لمة، and is called

اسم التمّ (the noun of kind).

\[ \text{ضربه هرب هرباً} \]  
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 لمة is used for the single act, and it 
takes the dual and the sounds feminine plural. The name 
of this is اسم الموعد التمّ (the noun of times).

\[ \text{ضربت ضربتي} \]  
I struck him one blow.

\[ \text{ضربت ضربتي} \]  
I struck him twice.

\[ \text{ضربت ثلاثة ضربات} \]  
I struck him three blows.

Note: (a) Sometimes the Verbal Noun is omitted but its 
Adjective retained.

\[ \text{ضربه عرفيًا شديدًا} \]  
he hit him hard, for

This is more common in modern Arabic.

(b) The Verbal Noun of a different verb, but with a 
similar meaning, may be used:

\[ \text{قُدِموا جلسة} \]  
they sat down.

where 

both mean “to sit”.

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، كتب a clerk، عُلم a 
teacher. As we have pointed out, when this occurs with the 
Active Participle of the Simple Trilateral verb, it usually 
takes a broken plural، and plurals of

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 expres¬
sions like ـُدِحَ الْإِفْتِمَال a massacrer of children. Although 
grammarians do mention the possibility of putting 

in the accusative as an object thus، ـُدِحَ الْإِفْتِمَال، this is rare 
and not to be recommended. However, if it is made definite, 
and we say ـُدِحَ الْإِفْتِمَال he who kills children، ـُدِحَ الْإِفْتِمَال must 
be in the accusative. Again, we may replace the object by

he who strives after knowledge, e.g.

(c) As a Verb, capable of taking its own object:

\[ \text{هو راكب} \]  
he is riding.

\[ \text{هو راكب حصانًا} \]  
he is riding a horse.

\[ \text{هم راكبون} \]  
they are riding.

\[ \text{كانوا راكبين حصانًا} \]  
they were riding horses.

Note that there is no 'idāfā here, consequently راكب retains its
nunciation. In all these sentences, the Active Participle could be replaced by the Imperfect Verb.

e.g. ُهُنُسُرُبُمُ (ُهُسُرُبُمُ) he is riding.

Sometimes the Active Participle is used with the meaning of the future, e.g. ُسُوُبُمُسُرُبُمُ. Before him is a period with which he does not know what God will do. This is common in modern colloquial.

**VOCABULARY**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُوُسُكُمُ</td>
<td>sole, only</td>
</tr>
<tr>
<td>ُتُوُسُكُمُ</td>
<td>energy, zeal, activity</td>
</tr>
<tr>
<td>ُتُوُسُكُمُ</td>
<td>strike (mod.)</td>
</tr>
<tr>
<td>ُوُسُكُمُ</td>
<td>strike (mod.)</td>
</tr>
<tr>
<td>ُتُوُسُكُمُ</td>
<td>to do one's utmost</td>
</tr>
<tr>
<td>ُتُوُسُكُمُ</td>
<td>to quit; to go on</td>
</tr>
<tr>
<td>ُتُوُسُكُمُ</td>
<td>to give generously, squander</td>
</tr>
<tr>
<td>ُتُوُسُكُمُ</td>
<td>to take part in, subscribe to</td>
</tr>
<tr>
<td>ُتُوُسُكُمُ</td>
<td>condition (laid down)</td>
</tr>
<tr>
<td>ُتُوُسُكُمُ</td>
<td>to exceed, increase, add to</td>
</tr>
<tr>
<td>ُتُوُسُكُمُ</td>
<td>fleet</td>
</tr>
<tr>
<td>ُتُوُسُكُمُ</td>
<td>handwriting</td>
</tr>
<tr>
<td>ُتُوُسُكُمُ</td>
<td>policy, line</td>
</tr>
<tr>
<td>ُتُوُسُكُمُ</td>
<td>a number, several</td>
</tr>
</tbody>
</table>

*Note that the whole sentence beginning with ُبُسُكُمُ takes the place of an idafa, and ُسُكُمُ therefore loses its nunciation.*
EXERCISE 74

1. Necessity is the sole teacher of the man who squanders his money. 2. We know that special instructions (تِمْلِيَات) 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

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 mim to the triliteral root, e.g. an office, from جلسه council from جلسه. These two nouns belong to the category known as the Noun of Place and Time (إسم المكان والزمان). 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 مفعول or مفعول, e.g.

- ملجأ a house or lodging; from نزل to alight.
- مجلس a council; from جلس to sit.
- شرق East; from شرق to rise.
- غرب West; from غرب to set.
- مسجد mosque; from سجد to prostrate oneself.
- نزل a store; from خزن to store.
- مأوى a lodging, refuge; from أوى إلى to resort to.
- موعد an appointment; from وعد to promise.
- مرعي pasture; from رعي to tend cattle.
- موقع place; from وقع to place.
- موقف a situation; from وقف to stop, stand.

The plural form is مفعول. Sometimes the feminine ending is added to the singular: مكتب desk, library, bookshop; from كتب to write.

- مítica a cemetery; from دنت to bury.

Note from the above last form that the Middle Radical sometimes has دامما.

Very occasionally, especially from roots with initial و or ي، we find the form مفعول, which, as we shall see, is the form of the Noun of Instrument, e.g.

- موعد (for an appointment; from وعد to promise.
- ميلاد (سولادة) birth; from ولد to give birth to.

For the Derived Verbs, the Passive Participle takes the place of the Noun of Place and Time:

- مئلى place of prayer; from صلى (II) to pray.
- مئلى a meeting place; from التم (VIII) to meet.

2. Note the following modifications from the various classes of Weak verb.

(i) Doubled verb.

- مقر abode; from قر to settle.
- ممل place
- معل city-quarter

from حان to alight.
(ii) Hollow verb.

**مَقَام** place; from **قَام** to rise.

**مَقَاة** cave; from **خَرَّ** to sink in the earth

**مَقَال** an article, essay; from **قَال** to say.

Here the correct forms would be **مَقْعَلَة, مِغْوَرة, فَقُوم**.

THE NOUN OF INSTRUMENT

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 **مِم** but this letter is vowelled with **كَسْر** instead of **فَثْقَة**. The commonest form is **مِمَّال**:

- e.g. **مِنْقِأَع** a key; from **نَفَح** to open.
- **بْيْزَان** balance, scales; froom **وَزْن** to weigh.

The second form is **مْلَعْة**:

- e.g. **مِكَّسْهُه** broom; from **مِكَّس** to sweep.
- **مِرْوَة** fan; from **رََّح** to blow.

Thirdly, we find **مْفَّعَة**:

- e.g. **مِبْرَد** a file; from **مِبْرَد** to file.
- **بَصُر** scissors; from **قَص** to cut.
- **مَكْوَى** iron; from **مِكْرَى** to iron.

Occasionally, we find **دَمْمَا** as in **مَّدِّي** a hammer; from **دَّي** to pound (also **مُدِّي** and **مُمَّدِّي**).

NOUN FORMS

For the first form, we have the plural **مَفَاعِلْ** and **مَفَاعِيْل**.

For the rest, we have **مَفَاعِلْ**, as **مَفَاعِيْل** (for **مَفِعْلَة**).

THE DIMINUTIVE

4. The Diminutive (**إِلْمُ التَّضِيقِرِّي** (الْتَضِيقِرِّي)) can be formed from any noun. If there are three consonants in the noun, the Diminutive is **تَضِيقِرِّي**. If there are four or more, the form is **تَضِيقِرِّي**.

(a) Three consonants.

- **مْيَخْر** sea, becomes **مْيَخْرُّه** (note fem. ending) lake
- **مِلْبَمْ** dog, becomes **مِلْبَمْبَمْ**
- **مِبْاب** door, becomes **مِبْابُه**
- **مُثْلَِل** shadow, becomes **مُثْلِلُه**
- **مُشْنِب** youth, becomes **مُشْنِبُه**

The **تَضِيقِرِّي** of **مَيْكَّاب** a book, is **مِيْكَّابُه**.

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 **مِبْابُه**, the **وَبَب** having been changed to **عَلِف** in **مَيْكَّابُه**.

The feminine ending is retained in words like **قَذَّة** fort, from which the diminutive is **قَذَّةٌ** a tree, from which we have **قَذَّةٌ** a bush; from **مَدِّي** a period.

In feminine nouns which have not the feminine ending, this occurs in the diminutive:

- **مَتْسَة** (f.) sun.
- **مِدْنَة** (f.) house.
- **حَوْلِة** (f.) state, condition.
(b) Four consonants: here the form is ج.لُ.مُ.

Note the following:
- a sparrow, ج.تا
- a sultan, ج.ملاّ
- red (fem.), ج.أ.

(c) Five consonants: here one consonant, usually the last, must be removed to form the Diminutive:

- nightingale, بيجذ
- quince, ج.ف
- Emperor, ج.م.

Note the following forms:
- thing (used in colloquial to mean "a little", "slightly").

5. Note the following forms:
- father; د.مُ.
- brother
- sister
- son
- daughter

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,

- Husain, د.م. of حسن
- عبید, د.م. of عبید
- عبید الله, د.م. of عبید

(b) With a specialised meaning,

- lake, د.م. of ج.ر
- booklet, د.م. of ج.و
- puppy, د.م. of ج.ب

(c) For endearment,

- ب.ذ.ي., regularly used by a father to his son.

(d) To express contempt,

- a grown man were termed د.ي.

7. The Diminutive is sometimes used also with triliteral prepositions,

- before dawn.
- a little before dawn.
- a little after noon.

An even rarer usage is with the Verb of Wonder:

- from how handsome he is!
- with the same meaning.
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-Idrisi (12th century A.D.)

The student should notice this use of the vague attached pronoun which refers back to nothing in particular. The particles 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 etc. When, however, no such noun is available, the neutral pronoun * is used merely to satisfy grammatical requirements. It is not, of course, translated.
EXERCISE 76

1. My brother was accused of worshipping idols outside the Mosque of Omar (عُمَّر).* 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 (علي) 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 لِدُس) are three marble pillars. 8. The women saw a vaulted dome in the middle (يوس) 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 (عَجَلَ) 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 (لندن) 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 (سنَّه) 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

The Relative Noun and Adjective
Various Adjectival Forms

1. The *Relative Adjective* (اسم النسبية) is formed by adding ی 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 ی this must be dropped before adding ی.

- Arabs (collective); Arabic, Arab.
- Egypt; Egyptian, an Egyptian.
- Mecca; Meccan.
- nature; natural.
- science; scientific.
- culture; cultural.
- art, craft, industry; artificial, industrial.
- iron; iron.
- day; daily.

Non-radical letters in the noun, particularly long vowels or diphthongs, are sometimes dropped, as in the following examples:

- city; civil, civilian.
- Quraish (a tribe); Quraishi, Quraishite.
- Thaqif (a tribe); Thaqifite.

2. Sometimes the final ی occurring in a foreign name is retained with a following ی added, or replaced by a ی, although this is frowned upon by purists, e.g.:

- France.
- Dongola (a Sudanese province).

Note also the following:

- England; English.
- Britain; British.
- Italy; Italian.
- Yemen; (antiqu.) Yemeni, Yemenite.
- of Harat.
- of Merv.
- of Rai.

3. The words ی father, and ی brother, take back their original ی and form ی fatherly; ی brotherly.

If a noun ends in ی, ی, ی, ی, this is changed to ی before the ending, e.g. abstract, from ی meaning; worldly, from ی world.
Note also from جهنم, prophet; from مدرسة ثانوية, (secondary school); سنوية, annually, from سنة, a year.

The same is the case with the hamza in the ending ائ, e.g. جهنم, heaven; سماوي, heavenly. But winter, becomes شتوي, (without the 'alif). Note also that the word قرية, village, forms قروي, villager.

These adjectives usually take the sound plural, e.g. مصري, Egyptian; مصريون, Egyptians. There are some exceptions to this rule, such as: كتب عربي an Arab writer, كتبة, 'Arabic writing'; بعثة, pl. pl. بعثادي, Baghdadii.

It must be remembered that in Arabic many of these adjectives are also used as nouns.

5. The Feminine Singular of the Relative Adjective forms the Relative Noun which frequently has a specialised meaning, abstract or concrete, e.g.

إنسان, man; إنسانية, humanity.

الله, God; إلهية, divine; دينية, divinity.

شهر, month; شهرية, monthly; شهري, monthly salary.

يوم, day; يومية, daily; يومية, 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 اقلية, with the meaning "minority", from أقل, less, least; and اكترية, "majority", from أكثر, more, most.

All these nouns have the Feminine Sound Plural.

Some Verbal Nouns form the Relative Noun with a special meaning, e.g. إتفاق, v.n. of تواقيف, with the meaning "agreement" forms إتفاقية, 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 السنة المدرسية, "the school year", the Relative Adjective being formed from the Noun of Place and Time of درس "to study", are characteristic of the modern idiom.

6. A rare form of Relative Adjective ends in جس, From روح, we have روحاني, spiritual, and روحانية, spirituality.

From جسم, body; جسمنى, bodily, corporeal.

Note also Alexandrian, from الإسكندرية, Alexandria (in Egypt); لاذكية, Latakia (a town in Syria).

ADJECTIVAL FORMS

7. The student has now encountered nearly all the Adjectival forms (اسم مطلق). Most of them resemble in meaning the Active Participle of the Simple Verb and are termed in Arabic الأسماء المشاهية لاسم الفاعل. They include the following:

(i) الفاعل, the Active Participle itself.
referring to males, e.g. علّة very learned, a very learned man; بقادة very brave.

**FURTHER NOTES ON THE ELATIVE**

8. The Elative (see Chapter Eleven) is always formed from the three radicals. Thus from حبيب beloved, is formed أحب more beloved, dearer. In the case of Participles of the Derived forms, words with more than three consonants, and words of the form أبل, the Elative is formed by using either أب or أت followed by a noun in the accusative (a Verbal Noun, as a rule), e.g. أكثر أجندها more diligent; أت أشد سوادا black; أت أشد سوادا 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 سا (for سام) with a Verb or the Preposition ب with an attached Pronoun, e.g.

| The weather is pleasanter today than it was yesterday |
| (lit. "than it yesterday") |

**OR**

| the weather is pleasanter today than it was yesterday |
| (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.

| أسرع من الدرى lit. "quicker than lightning". |
| أشقر من السكر lit. "sweeter than sugar". |

See Appendix C, §4 (c).
Another method of rendering it would be سريعاً كأَلَجَر, lit. "quick like lightning". (ك "like as" is an attached Preposition taking, of course, the Genitive.)

**VOCABULARY**

(excluding words occurring in the body of the chapter)

أُمان helper, attendant

وَتَّعَ IV to take leave of, say goodbye to

أُوَيَّ بَ IV to make recommendation, recommend

نضَجَج clamour

عَلَا (% to rise, be or become high

صَبَح shouting

بَلَأَتُ بَ X to ask help of

ثُمَّ لَمْ يَكُن أُمَثَلَ "may He(God) be exalted (lit. He has become exalted)

أَخَطَ IV to make a mistake, err

غَفْر لَ (ـ) to forgive

أَهْل حالة, coal

حَل خَم charcoal, coal

نِكَة vinegar

أَمَم II to nationalise (from أم nation)

وَاللَّهَ oath on the name of God

عُفْرِية genius

**EXERCISE 77**

Note: The following exercise is not specially connected with the contents of the chapter.

[(From the Thousand and One Nights).]
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

Abstract Nouns. Proper Names

1. Nouns may be classified according to their meanings as
   (a) Names of Classes or Species, (اسم الاصلي)
   (b) Proper Names (اسم اسم).

2. The first type may be subdivided into:
   (a) Concrete whether Nouns such as رجل man; 
   (b) Abstract whether nouns such as علم science, 

3. When Abstract Nouns are used in a general sense and without further determination they always take the Article, 
e.g. النجاعة 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. الذهب والفضة are (two) metals.

We do, however, have such renderings as: صندوق من الذهب, gold box; صندوق دّهم, (lit. a box from gold) instead of صندوق من دّهم.

The same rule is applied to people and animals, as in the following examples: لن يدخل الكذابون الجنة liars shall not
enter heaven; 
would translate “horses are noble animals” as well as, “the horse is a noble animal”.

In a sentence like 
this house is not suitable for heavy furniture, the indefinite can also be used, as 

4. Proper names are always definite and so can be the subject of a Nominal Sentence,

e.g. 
Hussein is a teacher.

Baghdad is a beautiful city.

Note, however, that some proper names include the article,

e.g. 
Khartoum is the capital; Cairo is the capital.

5. Many names take the form of a noun followed by a Genitive in 'itfaa,

e.g. 
Abdullah (or Abdullahi)

In such names, the first part is declined, but the genitive naturally cannot change,

e.g. 
Abu Bakr came.

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:

(s) The Name Proper, e.g. 
Yezid; Ja’far; Sulaiman (Solomon) al-Khalil.

(b) The Kunya (الكنية), containing a term of relationship such as “father”, “mother”, “brother”, “son”, “sister”,

e.g. 
Ibn Batuta.

Ibn Ahmad.

Umm Kulthum.

(e) The Nickname (اللقب), usually given to a grown man, referring to some quality for which he is famous (أبو بكر الصديق Abū Bakr as-Siddiq i.e. “the righteous”), to some event with which he is associated (تارح ميد Ta’abbata 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. 

Note: In modern Arabic place names consisting of + 

Note that some compound names are indeclinable, e.g. 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) is known as; (b) is known as; (c) is known as 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 (pl. of لقب).

7. The two names عُمر (Omar) and عَمَر (Amr). is a diptote. is a triptote and is declined as follows:

Nom. عُمَر; Acc. عِمَرة; Gen. عَمَر. This is purely a convention of spelling and does not affect the pronunciation. The otiose ج distinguishes the two names in unvowelled script.

8. For the rule of when is used for ابن, see Chapter Seven, sec. 3.

VOCABULARY

آخذ to study under, learn (antique usage)

مَهْدَة confidence, trust (in passage (A) Ex. 79 a reliable scholar, authority)

خَلَال caliphate (office; or period of reign)

عَلْمَيْن known as pl. معاني meaning

 telegraph

أَرْضِيَات إجَرَأَات measures, steps

إِفْعَالْ ثمَّة influence

نوُنَاءَتْ نُوَنَاء window
EXERCISE 79

A

(From Ibn al-Anbārī, 13th century A.D., al-Za'īqa, a collection of biographies of Lexicographers. The following piece is about al-Qirmisīnī who was so called because he came from Qirmisīn, a village in N. Iraq.)

... (as for) "Abī al-Husayn b. Ḥārūn b. 'Āṭir al-Murūf" (by the Mālisiyyīn) the ṭawḥīdī, for he has said on "‘Allī b. Sallām al-‘īdariyyīn..."

EXERCISE 80

A

The meaning of greed is that a man wants to take everything for himself, and does not like to give to others (use). 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... (by al-Jāhīz, 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.
Perhaps, reader (use ﺟ), 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'abbaja 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'abbafa Sharran.

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 (ح) 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 (ذ) great importance to the government.

CHAPTER FORTY-TWO
(الباب الثالث والاربعون)

The Feminine

1. The Feminine has been dealt with briefly in Chapter Three. The commonest Feminine ending is, of course, the tā' marbūta. 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 أرض “earth”, that the noun was omitted, and the Adjective used alone as a Noun, e.g.

\[سَحَّرَاءٌ، سَحَّرَاءَاتٌ، سَحَّرَاءٌ
 \text{desert, pl.}
\]

\[فَطَرَةٌ، فَطَرَاتٌ، فَطَرَةٌ
 \text{a wide river bed, pl.}
\]

Some Feminine Nouns of this type diverge from the normal measure, e.g. كَرِيْبَةٌ “pride.”

The 'alif lamādūda 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 دُنْيَةٍ “lower”, Elative of دُنْيَةٍ “low”). The regular spelling would be دُنْيَةٍ but the 'alif maqṣūra is
written as ‘alif instead of ya’ to avoid possible confusion with two successive ya’s. The "present world", or the "lower world", was originally termed 

\[ \text{الدار} \ (الحياة) \ (الدنيا) \ (الدبر) \ \text{ارد} \ \text{دار being Feminine. Then the noun was omitted. In contrast, the "future world" (or hereafter) is termed } \text{الدار} \ \text{الاخرة or } \text{الاخرة} \ \text{دار. So we may speak of or } \text{دار } \text{omitting.}

In some words there is a modification of vowelling, as in ‘ذکرى (fem.) “remembrance”.

4. Some words may be spelt with final ‘alif maqṣūra or 

\[ \text{mamāṣa} \ \text{at will, e.g. } \text{نوناء} \ \text{فويش} \ \text{"anarchy", used classically in the expression } \text{فويش} \ \text{فويش} \ \text{(people without a chief); and } \text{فويش} \ \text{فويش} \ \text{"clamour, uproar"; used today by schoolmasters of an unruly class! Note that the latter has nunation when } \text{ماقورة. Both words are, however, Masculine.}

5. The addition of tā‘ marbūta 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.

\[ \text{"bee"; } \text{"or } \text{"many bees".}

6. There are some Collectives, however, from which no Noun of Unity, or Singular, can be formed:

\[ \text{e.g. } \text{"horses. } \text{"camels.}

\[ \text{"people (or } s \text{. people). } \text{"women.}

\[ \text{"people (the form } \text{ا} \text{. } \text{ا} \text{. also exists).}

The last two are of disputed derivation, but may be considered broken plurals. Note ُ(tā‘) ُ(الناس) "human being", generally shown in dictionaries under ُ(الناس) (ناس) as well as ُ(الناس) (ناس). We may divide such words, as to gender, into two groups.

(a) Those referring to irrational beings are usually Feminine: e.g.

\[ \text{"fine (noble) horses.}

\[ \text{"many camels.}

(b) Those referring to human beings are usually considered to be Plurals, and are Masculine or Feminine according to significance, e.g.

\[ \text{"noble people.}

\[ \text{"noble women.}

\[ \text{"many people came and attended the exhibition.}

7. The following should be noted:

Masc. ُ(اَلْأَوْلى) ُ(اَلْأَوْلى) the first
Masc. ُ(اَلْأَخَرِ) ُ(اَلْأَخَرِ) the other.
No Masc. ُ(الْخَلِّي) ُ(الْخَلِّي) pregnant.

8. Some words which cannot, for obvious reasons, refer to the male, retain a Masculine form:

\[ \text{e.g. } \text{"pregnant (lit. carrying).}

\[ \text{"barren, sterile (woman).}

\[ \text{"senile woman (uncomplimentary when applied to a man).}

8. Certain adjectives have no separate form for the feminine.

(a) Those of the form ُ(يَجْعَل) when they have the meaning of the Passive Participle, e.g.: ُ(نَفَّذ) ُ(نَفَّذ) ُ(نَفَّذ) "killed. ُ(يَجْعَل) ُ(يَجْعَل) ُ(يَجْعَل) the slain girl was beautiful.
(b) Those of the form ِفِلَّتِ with the meaning of the Active Participle, e.g. َكُفَنَتْ صَبْورًا she was a patient girl.

9. Adjectives of the form ِفِلَّتِ, without nunation, take their feminine form in ِنُمَلْلًا, e.g. َعَضْبَانِ angry; fem. َعَضْبَة. Note, however, with nunation, the ِتُمَارْبَة is added, e.g. َفِلَّتِهِ أَمْسَى repentant; fem. َفِلَّة.

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'a 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:

- ُحَرْب war.
- ُرَبَة knife.
- ُمَلَث staff, stick.
- ُمَلَث axe.
- ُمَأَلَث cup, glass.
- ُمَلَث sandal, ُمَث bow (weapon).
- ُمَأَلَث horseshoe.
- ُمَأَلَث well.
- ُمَأَلَث wind.
- ُمَأَلَث staff, stick.
- ُمَأَلَث axe.
- ُمَأَلَث cup, glass.
- ُمَأَلَث sandal, ُمَث bow (weapon).
- ُمَأَلَث horseshoe.

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. ُمَلَث or ُمَلَث (although they are usually feminine),

- مَلَث finger.
- مَلَث ladder.
- مَلَث wing (usually masc.).
- مَلَث shop, stall.
- مَلَث wine (usually fem.).
- مَلَث spirit.

VOCABULARY

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THE FEMININE

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EXERCISE 81

(From the Travels of Ibn Batūta, 14th Cent., A.D.)

(Ceylon)

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 (بَصَائِر) 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.

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 كَسْر VII) and were awaiting repair. Among those who died in the fire were the Prime Minister's old mother, and his pregnant second wife.

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.

B

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 كَسْر 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 thief, 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

Number

1. For the three numbers: Singular (مُفرد), Dual (قطبي) and Plural (تعدد), see Chapters Five, Six and Seven.

2. The Sound Masculine Plural is used for:
   (a) Masculine Proper Names, except those which end in ء, e.g. زيد; pl. محمد; pl. جد.

   I read seven Muhammads among the list of students.
   (b) Diminutives of Proper Names and of Class Names which indicate rational beings, e.g.

   لرجل. little man, pl. جلد.
   (c) Participles, when they refer to male human beings, e.g.

   believer; pl. مصربون.

   But note the use of broken plural outlined in Chapter Seventeen, when the Active Participle has acquired a technical nominal significance, e.g.

   writing, clerk, writer; pl. كتاب.

   The sound masculine plural may, however, often also be used: كاتبون writers.
   (d) Nouns of the form مُعال which denote occupations and professions: مُهندس carpenter; pl. مهندسون.

   (e) Relative adjectives: مصري Egyptian; pl. مصريون.

   Note, however, such exceptions as:
   (f) Adjectives of the form أَنْسَل denoting Elatives, e.g. أَنْسَل أَفْكَر; pl. أَنْسَل أَفْكَر. (Note also the Broken Plural, e.g. أَفْكَر, “the greatest” pl. أَفْكَر.

   (g) The following sound masculine plurals should be noted:

   son (for بن); Plur. بن (also بن)
   (h) Masculine proper names, e.g. مصري; pl. مصريون.

   (b) Masculine proper names ending in ء; pl. هند.

   (c) Many class names ending in ء, e.g. حارة city quarter; pl. حارات.

   Also the Fem. سنة “year”; Plur. سنة (as well as سنوات).

3. The Sound Feminine Plural is used for:

   (a) Feminine proper names, e.g. مصري; pl. مصري.

   (b) Masculine proper names ending in ء; pl. مصري.

   (c) Many class names ending in ء, e.g. حارة city quarter; pl. حارات.

   *Rare
(d) The Feminines of adjectives whose Masculine take the Sound Masculine Plurals,

- female writers.
- tailoresses.
- Egyptian women.

(e) The Feminine adjectives which end in ی - "الَّاسْمَة" or ی - "الَّاسْمَة":

- greatest (f.); pl. كُبْرَاتٌ (rare).
- red (f.); pl. خَمَراً.

(f) Such words sometimes take the sound feminine plural when they are used as nouns,

- vegetables (lit. "greens"), deserts (alternative pl. خَمَرَة، etc.).

(g) Names of the letters of the Alphabet and the months:

- I wrote three التفّاوت.
- I have spent the Muharrams of the last three years in Cairo.

(h) Verbal nouns of the derived forms:

- disposal; pl. إِسكَرَات
- use; pl. إِسكَرَات

Note, however, that Verbal Nouns of II and IV sometimes also have broken plurals:

- II تصوير picture; pl. تصوير or تعُوُّر.
- تجربة experiment; pl. تجربة or تجربة.
- IV دَوَائِنَات false news; pl. دَوَائِنَات or دَوَائِنَات.

(i) Diminutives of words denoting things and irrational beings:

- little dog, pup; pl. كُلَّبَات
- little sun; pl. شَمْسٌ
- good book; pl. كُتَبٌ

Note also ولدات meaning "children" irrespective of sex.

(j) Foreign words, unless properly Arabicized,

- parachute; pl. بَارَاشِوْط

This applies to some words which denote male human beings, especially titles.

- (Turkish) Pasha; pl. بَارَاشِوْط
- (Turkish) Aga; pl. أَغا
- (Persian) Sir, Mr; pl. خَوَاجَة
- (Turkish) Bey, Beg; pl. بَكْرَات

* 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:

- (lit. the piercing rays) for 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,

- (Sudan) donkey engine, and, by extension, deep bore well with pumping engine; pl. دَوَائِنَات.

The sound Feminine plural دَوَائِنَات 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) طَعَّنَتُ، pl. of طَعْنَة، e.g. a piece; pl. قَطُّ.

This is also an alternative plural to the Feminine Elative,

For e.g. أَكْبَرُ.

(b) يُرِدُتُ، often pl. of يَرِدُتُ، e.g. dome; pl. بَيْبَ.

(c) مَعَّالَة، e.g. slave; pl. مَحْزَارٌ، donkey, ass; pl. مُخْرِ.

(d) يُرِدُتُ، an alternative to يُرِدُتُ, when used as the plural of the Active Participle. Its use is largely poetical, and is not recommended to students:

For e.g. حُضَارِ مُحْثرٍ or حُضَارِ مُحْضرٍ.

(e) مَتْنَة. This is commonly found as the plural of the technically used Active Participle of Simple Verbs endings in و or ي,

For e.g. قَاضِ (Act. Part. of قَضِي) judge; pl. قَضِاءٌ.

(f) يُنَّمَيْنِ. This is fairly often met as the plural of يُنَّمِيَ with a Passive sense:

For e.g. مَتْنَيْ (from مُنَّمَيْنَ), slain, victim;

مُتْنَيْ (from مُتْنَيْنَ), dead.

(g) بَلْدَة، district, country; pl. بَلَدَانُ.

لَما، rider; pl. لَما،

يُقَابِلَ (for يُقَابِلَ), youth; pl. يُقَابِلِ.

هَجَاع، brave; pl. هَجَاعُن.

(h) كَنْكَانَ، island; pl. كَنْكَانِ.

الْمَرْجِ، newspaper; pl. الْمَرْجَانِ.

رَأْيَة، letter; pl. رَأْيَة،

مَجْهَبَة، wonder; pl. مَجْهَبِ.

جَالِزُو، old woman; pl. جَالِزَن.

مُحْيَزُر، pronoun, conscience; pl. مُحْيَزِن.

(i) فَهْلِ، فَهْلَ (when definite).

عَدْرَة، virgin; pl. عَدْرَة،

فَرُى، Mufti's legal decision; pl. فَرُى.

Note also

جَلِّ، night; pl. جَلِّ.

أَهَلُ، people, family; pl. أَهَلٌ.

أَرْضٌ, land, earth; pl. أَرْضٌ.
as an alternative to (i), e.g. عذاراء virgins; from when not Superlative (fem.), e.g. حامل pregnant; pl. حُمِّل.
From e.g. ضَالٍ lazy; pl. ضَالٌ.
From e.g. مُغْيّ مادة مادة fate, death; pl. مُغْيّ.

From with Weak final radical:

e.g. هذّةٌ present, gift; pl. هذّةٌ.

flock; pl. مَعْلِمة مادة مادة fate, death; pl. مَعْلِمة.

5. Where a Noun has more than four radicals their number must be reduced to four to form a Broken Plural:

e.g. عنْاقِرُ spider; pl. عنْاقِرُ.

مُبْيِّن emperor; pl. مُبْيِّن.

عَنْدِلَّة nightingale; pl. عَنْدِلَّة.

This rule may be ignored in colloquial speech:

c.g. عَتْاَب wooden bed (Egypt); pl. عَتْاَب.

تَرْجَمَان dragoman, guide, interpreter; pl. تَرْجَمَان.

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. عَيْن eye; pl. عَيْن etc.

آتِیاَن notable; pl. آتِیاَن.

عبد slave; pl. عبد.

عبد worshipper (of God); pl. عبد.

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:

8. The Feminine ending ُ may be used as a kind of Collective Plural for the following two categories of nouns:

(a) قَالٌ

e.g. قُوَاس bowman; pl. قُوَاس.

(b) The relative adjective:

e.g. سُودَانِي Sudanese; pl. سُودَانِي (or يُسُودَانِي).

صوفي Sufi (mystic); pl. صوفي (or يُصَفَّي).

9. The following irregular plurals should be noted:

مَّأِم mother; Plur. مَّأِم and مَّأِم

مَّأِم mouth; Plur. مَّأِم.

مَاء water (for مَاء لَوْلَي); Plur. مَاء and مَاء (for مَاء لَوْلَي)

مَاء lip (for مَاء بَلَوْلَي); Plur. مَاء (also مَاء and مَاء)

مَاء sheep (for مَاء بَلَوْلَي); Plur. مَاء and مَاء.

مَأِم maid-servant; Plur. مَأِم.

مَأِم woman; Plur. مَأِم and مَأِم

مَأِم man; Plur. مَأِم usually مَأِم

مَأِم bow; Plur. مَأِم and مَأِم
**VOCABULARY**

- **إَخْطَرَ** VIII to commit (a sin or crime)
- **تَفْنَّىٰ** to repent, regret
- **قَرِّرتُ** to fall short, be remiss
- **يَطْبَّقُ** V to regret something missed
- **التَّمْرُّرُ** the future, result, issue
- **تَحْرِيرُ المُسْرِر** self-determination (mod.)
- **بَصّرُ** II to open anyone's eyes, enlighten
- **تَغْرَرُّ** to forsake, abandon
- **أَرْجِعُ** a strong affirmative particle; indeed, in truth, only
- **بَادُرُ** III to hasten
- **يَصُبُّ** (VIII) to plunder, carry off
- **إِخْتُمَرُّ** VIII to seize (plunder, or opportunity)
- **قَتَّلُ** (II) to elapse (of time); to pass (intr.)
- **نَفَّذُ** to escape, miss (tr.)
- **نَمَأٰ** v.s. of َفَوْتُ
- **هُدَى** guidance

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**EXERCISE 83**

(Extract from a sermon by Ibn al-Jauzi, 12th cent. A.D.)

A

- أَنْ أَعْلَمُ أَنَّ شَيْءًا عَلَيْنَا. وَأَنْ أَنْفِقَنَا مَالًا. أَنْ أَعْلَمُ أَنَّ شَيْءًا عَلَيْنَا. وَأَنْ أَنْفِقَنَا مَالًا.

B

- أَوَلَأَنَّكُمَا لَا تَكْفُفُونِ حُكُومَةً عَادِلَةً، إِنَّمَا يَبْدِؤُونَ لِلْإِسْتِعْلَامِ، إِنَّمَا يَبْدِؤُونَ لِلْإِسْتِعْلَامِ.

C

- إِنْ تَفْعَلْنَ لَا تَفْتَنُّوا لَهُمْ. إِنْ تَفْعَلْنَ لَا تَفْتَنُّوا لَهُمْ. إِنْ تَفْعَلْنَ لَا تَفْتَنُّوا لَهُمْ.

---

1١ يَا is here omitted.
2١ "they", i.e. the days of one's life.
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 (ليست) a place in the world which some traveller has not visited, and you are old (ليس). 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
Declension of the Noun

1. Declension was dealt with briefly in Chapter Four. The Arabic for declining a word is "إعراب" (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 "مميزة" (Passive Part.), but this term is used almost solely of unchanging verbal forms (e.g. the Perfect) and of particles like "من". A few isolated nouns may be considered "مميزة", such as "ךקיא", "ךקיא" (see Chapter Four). They are the same for all cases. However, (i) and (ii) would change to "'אָלִי" if a pronoun were attached:

   e.g. "ךקיא" I have a sad remembrance (nom. indef.)

   Remembrance of the past is vain (nom. indef.)

   "ךקיא" Its remembrance is vain (nom. with attached pronoun).

2. Words ending in the "'אָלִי" maqṣūra are not "ממיزة", but declined by "ךקיא". That is, notionally, e.g.

   (i) "ךקיא" fem. elative of "ךקיא" (passive part.)

   (ii) "ךקיא" world.

   (iii) "ךקיא" remembrance.

   (iv) "ךקיא" guidance.

   (v) "ךקיא" Mustafa (proper name).

   (vi) "ךקיא" a stick.

   Of the above, nos. (i) to (iii) have no Nunation. They are therefore Diptotes, or "ךקיא" (see Chapter Four). They
Give me clear guidance (acc.indef.).

Give me a new stick (acc.indef.).

Give me my father's stick (acc.def. with 'idafa).

Give me his stick (acc.def. with attached pronoun).

I was afraid of the stick (gen.def.).

I was afraid of my father's stick (gen. def. with 'idafa).

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:

- ministers; pl. of فلائل
- sick people; pl. of مرضى
- cities; pl. of مدن
- orphans; pl. of قلائل
- dirhems (silver coins); pl. of درهم
- pigs; pl. of عين

Also the following plurals:

- (from أول first)
- (from آخر other)
- (from شيء thing)

(b) The following feminine forms:

- black
- angry
- remembrance
- greatest

(c) The Masculine Singular Elative and Colour-Defect Nouns of the form أطول,

- longer, longest.

- grey.

Among the rare exceptions is أرسل widower, whose fem. is أملة.

(d) Adjectives of the form تملن whose fem. is تملت.

(Note, however, مثال boon companion; fem. تمثال).

(e) The numerals which end in ئ when they stand alone as pure numbers, e.g. كلا ثلاثة نصف سّة three is half of six.

(f) Most proper names, whether personal or geographical,

- طاسا (masc.)
- سلیمان (Solomon)
- فارس (Fars province)
- أحمد (as an Elative this is bound to be diptote)

Names beginning with a ياء of increase, resembling the 3rd Person Sing. of the Imperfect must be Diptotes.

- يهی یهی Names beginning with a ياء of increase.
- لندن London
- بارس Paris

It may be mentioned that names of foreign origin are almost invariably Diptotes, e.g. لندن London, بارس Paris.
On the other hand, there are many Triptote Personal Names. The chief guide here is the dictionary, e.g. لاَأد* Zaid. 

Ar. هَنَّ Hind (a woman's name, sometimes a Diptote). 

They include many names either of participal form, e.g. مَعْمَر Muhammad; مَعْمَر Mahmud, or from the class of Adjectives resembling the Active Participle in meaning, e.g. ٌ حَسَن Hasan (lit. "beautiful”), سعيد Sa' id (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 ‘idāfa:

   e.g. Nom. مَدَانُ cities; مَدَانُ the cities.

   Acc. مَدَانُ cities; مَدَانُ their cities.

   Gen. مَدَانُ cities; مَدَانُ من مَدَانُ from the cities

   بلاد العرب of Arabia.

6. Nouns ending in - in have been dealt with when occurring as Active Participles of the Defective Verb, e.g. تَأَمْل (see Chapter Twenty-nine). A similar phenomenon takes place in the case of some Broken Plurals derived from triliteral roots with the third radical وَأَر or يَأَر،

   e.g. جَرِّي slave-girl; جَرِّي mufti's ruling.

Nom. and Gen. قَوِي جَوَائِر;

Accus. قَوِي جَوَائِر

With Article, Nom. and Gen. التَّوَارَى جَوَائِر

With Article, Accus. التَّوَارَى جَوَائِر

The yā' is similarly written when such words are made definite by ‘idāfa.

VOCABULARY

orphan
pig
slave-girl, servant-girl
widower
budget
of Arabia.

EXERCISE 85

A

كان المرق يسلي على جبهة الرجل حينما رأى المثير الوحشين. نما كان له آية جمالية. وفي تلك اللحظة نظر في واسع الصغير الذي بصر بسمة إن مات هو، وجزته التي تصبح أرسلة بأكملها. ونجلة توقف المثير، فأخذ الرجل يجري عبر الرمل، فغادر الككان

باسم ما أمكن حتى وصل إلى بيته ودخله.
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 Muhammad on my right and Ahmad on my left. As for the boastful Tarafa, 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

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:

<table>
<thead>
<tr>
<th>Case</th>
<th>Noun Nominative</th>
<th>Imperfect Indicative</th>
<th>Accusative</th>
<th>Subjunctive</th>
<th>Genitive</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic Grammarians</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Jussive may be approximated to the Genitive since the sukūn changes to kāsra when hamzatu l-wafl follows, e.g. 

\[\text{إِنْ يَكْبُرُ ٌفَتَقُ ٌإِنْ يُكْبَرُ} \]

if he speak; 

\[\text{إِنْ يَكْبُرُ ٌفَتَقُ ٌإِنْ يُكْبَرُ} \]

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 (النِّيَب) is used:

(a) For the Subject (الْعَلَى) of a Verbal sentence, e.g.

\[\text{الْبِكْرَةُ تَعْلَى} \]

the newspapers arrived this morning.

(b) For the Subject (termed "beginning") of a Nominal sentence, e.g.

\[\text{الْبِكْرَةُ تَعْلَى} \]

the boy is wounded.

(c) As the Predicate (خبر "information") of a Nominal sentence. 

\[\text{الْبِكْرَةُ تَعْلَى} \]

is the Predicate of the above sentence.

(d) As the Predicate of \[\text{إِنْ ۤأَنَّ ۤأَنَّ ۤأَنَّ ۤأَنَّ ۤأَلْلَّهُ ۤأَلْلَّهُ ۤأَلْلَّهُ ۤأَلْلَّهُ} \]

verily your Lord is merciful.

\[\text{إِنْ ۤأَنَّ ۤأَنَّ ۤأَنَّ ۤأَنَّ ۤأَلْلَّهُ ۤأَلْلَّهُ ۤأَلْلَّهُ ۤأَلْلَّهُ} \]

I was angry that the egg (was) broken.

(e) After the Vocative Particle (أَلْمَا) (always used with the
Article), e.g. اَلَّا الْعَلَّمُونَ O Muslims! Also after يا, in the Singular without nunation, e.g. يا وَلَدُ O Muhammad!

(f) For the Adjective of, or a Noun in apposition to, another Nominative, e.g.

(بَلْ) النَّجَاحُ التَّلِيبِ the noble man came;
قَامُ الرَّجُلُ وَأُنَّى the man and his father rose.

3. The Accusative (ناصِب) is used:

(a) As the Object (بَلْ) of a Verb, e.g.

أَعْطَىُ حَسَنًا كَابًا I gave Hassan a book.

حَسَنًا كَابًا أَخَذًا I considered Muhammad a liar.

Occasionally there may be three Objects, e.g.

أَخَذُتُ حَسَنًا كَابًا أَذَّنُتُ 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:

(1) قُلْتُ الْيَبِينِ لِلْقَلْبِ: 

قُلْتُ الْيَبِينِ لِلْقَلْبِ to surpass, beat (someone); مَرَبُّ to pass (someone); رَفُّ to desire.

Some Verbs may take either a direct Object or a Preposition. This is especially true of Verbs of Motion, thus we have:

ذَهَبُ الْمَارِكَ to go to the market; or ذَهَبُ الْمَارِكَ he went to the market; or ذَهَبُ الْمَارِكَ he went to the market.

The second version is the more usual.

جَاءَ فِي جَالِسٍ he came to me.

See Appendix C, §6 for further notes on Doubly Transitive Verbs, with special reference to VERBS OF THE HEART (انْفَذَ الْقَلْبُ).
All these words will be found under their triliteral roots in the dictionary.

(d) To express Aim or Purpose (السلام و الهدى) This is expressed by a Verbal Noun in the Accusative, e.g.

I rose to honour him.
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 ل. Thus the above two examples might be rendered as and

(e) To determine ِهال. 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 and the sentence ِهال, however, is condition in the sense of state. It may be expressed by an Accusative or by a Finite verb, e.g.

Hassan came riding.

Such a ِهال Accusative may take its own direct object, e.g.

he came riding a white donkey.

they arrived riding donkeys.

The ِهال 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.

I saw Hassan riding.

The Accusative ِهال is nearly always an Active Participle. It may also be a Passive Participle, e.g.

I saw Hassan slain.

be left the country, exiled.

Occasionally, a Verbal Noun may replace the Active Participle:

they received him seated.

for

The verbal ِهال occasionally refers not to any specific part of the previous sentence (i.e. Subject, Object, etc.), but to the whole statement.

be insulted them, while the judge remained (lit. remains) silent.

Even a nominal sentence could be used here. In such sentences the ِهال which introduces the ِهال might be translated “while”.

(f) For Specification (النميز), with the meaning of “in regard to”, e.g.

Zaid is greater in knowledge than Hassan.

be good in regard to soul (i.e. rejoice heartily).

Such is the construction after ِكم how much, how many, e.g.

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.

فِي العُصْرَ الْوَسْطَى

the city of Baghdad was famous in the Middle Ages.

(h) For the *Subject* of *إِنَّ* and its sisters, e.g.

إِنْ زَيْدًا كَامِمُ (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 إِنْ لَيْكَ فِي الْبَيْتِ 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". *هَناكَ* "there" is sometimes interposed.

(i) In the construction of *لا يَلْبَسُ فِي الْبَيْتِ* there is not a man in the house.

Note the following expressions:

لا يَمْضِفُ ذَيْلً* there is no escape from that.

لا شَكٌّ مِنْ أَنْ أَلْغَبُوا there is no doubt.

لا يَدَّهُ مِنْ أَنْ أَلْغَبُوا (آنَ، أنَّ) it is inevitable (stronger than the above).

The following sentences illustrate the use of the last two:

لا شَكُّ مِنْ أَنْ أَلْغَبُوا There is no doubt that the Arabs won.

لا شَكُّ مِنْ ذَكَّ There is no doubt about that.

وُصْلَ الْعَرَبِ، وَلا شَكَّ، أَقْتَلَ The arrival of the Arabs without doubt saved the besieged.

لا يَدَّهُ مِنْ أَنْ كَأْبُوا (منْ) We must definitely resist them.

لا يَدَّهُ مِنْ أَنْ كَأْبُوا (منْ) إِنِّي أَيْبُكُرْ 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* (يا) is defined by a *Genitive*, e.g.

يا أَمِيرُ الْمُؤْمِنِينَ O Abu Bakr!; b أَهْلَكُ أَبَا بَكْرَ O Prince of the Believers (Caliph)!

(l) With *الْمَنْفُولَ مَعَهُ* a comparatively rare construction in which the Accusative is used to mean "with", "by", or "during", e.g.

هَلَّ وَلَبِيلُ I travelled along the Nile.

هَلَّ وَلَبِيلُ I travelled during the night.

هَلَّ وَلَبِيلُ 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.

\[
\text{رأيت منظرًا جميلًا} \quad \text{I saw a beautiful scene.}
\]

\[
\text{رأيت أسدًا ونُبا} \quad \text{I saw a lion and elephant.}
\]

(n) In certain Exclamations, the usual explanation being that there is a suppressed verb (أَرْحَبْ بِكَ understood).

\[
\text{مرحباً بك!} \quad \text{welcome to you (understood).}
\]

\[
\text{سّلاا!} \quad \text{slowly! (I understood).}
\]

The ُ here, sometimes written with 'alif ً introduces several such expressions. Sometimes ً is added to the noun: ُوَبَكُّ, ُوَجَدَكُّ, ُوَلِكَ ُوَجَدَكُّ/woel alas! (lit. sigh). Note also ُوَجَدَتْنَا ُوَجَدَتْنَا ُوَجَدَتْنَا ُوَجَدَتْنَا woe to you!

4. The Genitive ُ(ج) is used:

(a) For إضافة, that is, after a Noun (see Chapters Seven and Eight).

(b) After a Preposition ُ(ح ف جر) 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. ُثُوبَ مِن حَرْبِي or ُثُوبَ حَرْبِي a garment of silk; ُصَلاةُ لِمَسْرَعِ or ُصَلاةُ لِمَسْرَعِ the prayer of sunset; ُقَصْرَ دِمْصَقِ المَلِكِ or ُقَصْرَ دِمْصَقِ المَلِكِ 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 all, each, every, all. ُكُلُّ يَومٌ كل يوم every day; ُكُلُّ وَاحَد كل واحد every one; ُكُلُّ المَدِينة كل المدينة the whole city; ُكُلُّ النَّاسِ كل الناس (or ُكُلُّ النَّاسِ كل الناس) all the people.

(ii) and which may replace ُكُلُّ كُلُّ. e.g. ُكُلُّ ُمُسْلِمَيْنَ all the Muslims.

(iii) some, or one of, e.g. ُتَعْفَضُ الْمَحْرَاءِ one of the poets, a certain poet, some poets; ُقَالُ ُتَعْفَضُ someone said; ُأَكَلَ ُتَعْفَضُ ُمَطْمَأَت يُمَنَّبَة I ate some of the food and left the rest.

(iv) ُمِثل likenesses. This is used where the English would have “like” or “as”, but is a noun, e.g. ُخَسَسَ ُمِثل زَيْد Hassan is like Zaid; ُكَانَ ُخَسَسَ ُمِثل زَيْد Hassan was like Zaid; ُأَعْطَى جَنِيَّةً وَأَعْطَيْتِ مَثْلَهُ he gave a pound and I gave the same.

ٍ ُمِثل forms the Plural ُأَمْتَالَ, but it has no Feminine, e.g.

\[
\text{لا تَسْتَمعُ إلى أمثالهم} \quad \text{do not listen to men like them (lit. "their likenesses").}
\]

\[
\text{لا تَزَوَّر نَساءَ أمثالهنَّ} \quad \text{do not visit women like them.}
\]

\[
\text{يَتْبِعُ مِثلِها لا تستحق أَحْمَرَانَا a girl like her does not merit our respect.}
\]
(v) سُوِيٕ proper "another", means also "except". It is a noun, e.g.

مرّت إِرْجَيْلَ رِيْلَ I passed by a man other than you.

كَتَبَ أَنَظَرْلَ لِكَنَّ يَا رِيْلَ I expected you but someone else came.

مرّت بِرَمْعَةَ فِي كُلِّ سَوْمُوجِ سُوَيٕ أَلْوَمَ I was expert in every subject except science.

(vi) غير, also a Noun, means "another", but often corresponds to the prefixes non-, un-, im-, etc., e.g. غير ممكن "impossible". It cannot form the Feminine or Plural, e.g.

هذَهِ الْكِتَابِ غَيْرٕ صَالِحٕ لِلَّأَلْوَلِّ I this book is unsuitable for children.

دَعْوَتُ أُنْحَأُهُ لِكَنَّ جَا رِيْلَ هُمَا I invited his sister but someone else came (fem.).

رَأَيْتُ أَنَا غَيْرِ سُكُنٖ مُكْتَبَة I saw people who were not the inhabitants of Mecca.

(vii) كَلاْن "both", normally used without nunation with a following Genitive, e.g. جَا رِيْلَ كَلاْ الرِّجَالِ both men came; رَأَيْتُ كَلاْ الرِّجَالِ I saw both the men; مرّت بِكَلاْ الرِّجَالِ I passed by both the men. Its Feminine is كَلاْن, e.g.

كَلُّ كَلاْ النِّسَآئِ both the girls spoke;

كُلَا كَلاْ النِّسَآئِ we met both the girls.

When the following Genitive is an attached Pronoun, and only then, the forms كَلاْ masc. and كَلاْ fem. are used in the Accusative and Genitive, e.g. جَا رِيْلَ كَلاْهُما both of them came; رَأَيْتُ كَلاْهُما I saw both of them; مرّت بِكَلاْهُما I passed both of them.

(viii) رَبّ "many a" is followed by an Indefinite Noun, e.g.

ربِّ رِيْلَ كَريِمٖ قَابِلُ many a noble man have I met.

ربِّ جَنِيدِي مآتُ فِي الْيَمِّ السَّمْرَة many a soldier died in that battle.

Note that ربما means "perhaps" and is followed by a verbal sentence, e.g. ربما تَقَرِيب perhaps he will come.

VOCABULARY

(ٍـ) to wander, go round
(ٍـ) to inform
الْخَرَاج poll-tax
الْعِبْرَة engraver, painter, sculptor
الْعُدُود blacksmith, ironworker
الْفَضْلُ f., pl. أَرْجَيْلَ a Jewish divine
الْفَضْلُ f. pl. جَمِيلُ handle
الْفَضْلُ f. pl. نَصِبُ the navel
الْفَضْلُ f. pl. خُنْفُ the (fixed) term of one's life
الْفَضْلُ f. pl. عَمْلُ handle
الْفَضْلُ f. pl. سَرْهُ the navel
الْفَضْلُ f. pl. سَرُوُّة prostrate, thrown on the ground, lying on the ground
الْفَضْلُ f. pl. تَوْعَد V to threaten, warn
الْفَضْلُ f. pl. خَنْفُ dagger
الْفَضْلُ f. pl. كَثِيرُ a Jewish divine
الْفَضْلُ f. pl. دَرْيُ (ٍـ) to know
الْفَضْلُ f. pl. أَيْشُ what (Ex. 87)
EXERCISE 87

The Death of the Second Caliph, 'Umar ibn al-Khattab.

(From the Annals of at-Tabari, 838–923 A.D.)

He left the camp two days later, followed by the army, and was considered a movement. As for the objections, he said: 'Amr ibn al-Ma‘awiya, who had weighed the matter, said: Does the army leave? Then: 'Abd al-Rahman ibn 'Abd al-Malik, who was his minister, said: None of them. And said: 'Abd al-Rahman ibn 'Abd al-Malik, who was his minister, said: None of them. And 'Abd al-Rahman ibn 'Abd al-Malik, who was his minister, said: None of them. And 'Abd al-Rahman ibn 'Abd al-Malik, who was his minister, said: None of them. And 'Abd al-Rahman ibn 'Abd al-Malik, who was his minister, said: None of them.

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:

- Grammatically is the Predicate, and is said to be "brought forward". is the subject of this nominal sentence.
- Verbs of thought and estimation are doubly transitive. The first object of here is . The second, which should have been replaced by a genitive after a preposition (ب).

Here adds nothing to the meaning. This is a conditional, and the apodosis has the Energetic form of the Jussive for stress.

Here which resembles the Active Participle "dying", in meaning, is used with a future sense.
The pronoun after إن 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 إن. The Arab grammarians call this ضمير الشاى (pronoun of circumstance).

The Feminine "ت" refers to "a blow". من is Feminine Plural, according to antique usage, referring to ضربات. Modern Arabic would normally have ضربًا.

The Verb أدخل is doubly transitive, e.g. أدخل عمر دار "he took 'Umar into his house". When the Verb is Passive the first Object takes the place of the Subject, but the second Object still remains in the Accusative. In either case we could write في دارك as an alternative.

1. The Permutative must follow immediately the word for which it is substituted (بدلاً من الكل). There are four kinds of substitution:

(a) The substitution of the whole for the whole (بدلاً من الكل) i.e. where the Permutative is exactly equivalent to the word for which it is substituted, e.g.

Zaid, thy brother came.

جاء زيد أخوك Zaid, thy brother came.

(b) The part is substituted for the whole (بدلاً من الكل) e.g.

بَلَى أَرْضَىَّ حَبَّ الْحَدَّةَ kiss him the hand, i.e. kiss his hand; حَبَّ الْحَدَّةَ

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 (بدلاً من الكل i.e. Permutative of inclusion), e.g.

Zaid, his garment pleased me, i.e. Zaid's garment pleased me; حَبَّ الْحَدَّةَ

Zaid's beauty.

(d) A word is used to correct the previous one (بدلاً من الكل i.e. Permutative of error), e.g. مرَّتُ بِكَبْرِ فَرْسَ I passed by a dog (no, I mean) a horse. This usage is very rare.
2. The Personal Pronoun (يَأْتِي) 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. َوَهَّبَتْهَا يَا أَبَيْهَا he struck me (accus.).

I passed by you (gen.).

But the Emphasis is more often achieved by the use of َأَنْفُسِهَا, َأَنْفُسُكُثْ, etc., e.g.

the teacher wrote the book himself.

I spoke to them by themselves.

Occasionally, this word is placed in the Genitive after َبَ, e.g.

Zaid himself.

Used similarly, though less frequently, and for things rather than people generally, is َعِينَ (أَعَينَ) e.g.

the matter itself.

The Reflexive Pronoun in the Accusative is also expressed by these three words with pronominal suffixes, e.g.

he killed himself.

If the Pronoun depends on a Preposition, it is enough to use the pronominal suffix, e.g.

I took something for myself.

It should be noted that َعِينَ and may be used as independent Nouns with a following Genitive, e.g.

I met the same man (for َأَعَينَهُ or َأَعَينَهُ the second must have َأَعَينَهُ if it is not of a later person than the first:

i.e. َأَعَطَيْكَ he gave me you.
but he gave you me.

he gave him you.

he gave it him.

(c) It is also used independently as a warning, e.g.

be careful of the fire.

4. If the Conjunctions and, so and verily are prefixed to the Pronouns, the usually loses its vowel, e.g. for and for for.

5. The first Person Singular attached Pronoun is often omitted and replaced by a kasra in cries and commands, chiefly in the Quran, e.g. for my Lord!

6. The attached Pronoun is often used after 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 it appeared to the general that there was no escape from fighting.

Here the sentence after is introduced by the of Denial of the Species, which does not therefore provide a Noun to serve as Accusative after . An alternative way of writing this, though less idiomatic, would be...

7. The Reciprocal Pronoun "one another" is expressed by the use of "one, some", e.g. we have helped one another (or )

VOCABULARY

(adm.) climate, weather

(pass.) to refuse, reject

II to surprise

pl. profession, trade

youth (abstract)

(pl.) to play

pl. drunk

sluggishness; failure

bankrupt

pl. qualifications (mod.)

to be surprised by

to dislike

to borrow

to compel

to pay attention

EXERCISE 89

A

قد اتخذ حسن حرف للكتابة منذ شبابه بينما خرج من المدرسة، لكنه لا مولفات له بالعربية الصحيحة.

وهو بلغ السبعين من عمره الآن وسبب ذلك كسبه لاذ بذل وتهذيباً وأكلاً ولاهياً. فقد ألف عدداً من الكتب والمق吊ات المربعة، وقال لي نفسه وهو شكره: إنه لم يحقق آمال أبويه.
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 (لَا يُضِبْ). 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 (عُسِّه مَثْلٍ). 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 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 (ذواقة) to the marriage.
CHAPTER FORTY-SEVEN
(البأب الساًي وآًاربًوً)

Particles. Prepositions

1. The Arab grammarians call the Particleحَرْفُ (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 calledحُرْفُ حِلْبَر, the word governed by a preposition isحُرْفُ حِلْبَر, and the preposition with its noun isحُرْفُ حِلْبَر.

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) ب "in, by, with" etc.

Verbs denoting "to adhere", "attach", "seize", "begin", are construed with ب e.g. عَلَى "to hang on", بلاد "to begin with".

"To believe in" isب أَمْنُ أَنْ, e.g. أَمْنَ أَنْ I believe in God.

"To swear by" isب أَسْمَ أَيْسُي, أَسْمَ أَيْسُي I swear by my head. Sometimes the verb is omitted.

After إذا "See! Behold!" ب is used (but the noun alone in the Nom. may be used), e.g. إذا وُجِلَ تَدْ أَنْ Bebold a man came (or إلاِّ وُجِلَ).

In negative sentences if the predicate is a noun, ب is often, prefixed to it, e.g.

لاَ يُصِّبُ يَنْبَرِي he is not a rider (or لاَ يُصِّبُ يَنْبَرِي)

لاَ هُمْ عَلّامُونَ they are not aware (or لاَ هُمْ عَلّامُونَ)

Many intransitive verbs of motion become transitive when they are followed by ب, e.g. أَيْلِ يَنْبَرِي he came with a thing, i.e. he brought it. (This ب is calledب إِلَى التَّعْدِيْة.)

Note: The expressionب أَيْلِ أَنَّ 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 calledب إِلَى التَّعْدِيْة, the لِّد of redemption.)

Prepositions are sometimes described by the Arabs as being interchangeable (ب إِلَى التَّعْدِيْة) and this is true in some instances. Thus, while geographically we more often use ب of a town or village (فُلْطِن "in London") and في of an area or country (فُرَنْسَا "in France"); we also find ب في لندن and ب في فرنسا.

(2) and (3) ب و and ب "by" in an oath, e.g. وَاللَّاهُ ابْنِي "by God". (ب 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, ب must be used.

(4) ل "for, to, because of". ل 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. كَبَيْتُ زَيْدِ "a book (belonging to) Zaid; صاحب "a friend of me, i.e. one of my friends."
It is used especially for the editor of a book, e.g. The Stories of the Prophets of (i.e. written by) Tha`labi.

Also denotes "for the benefit of" (opposite of عَلَى) and so denotes a creditor (على the debtor), e.g. لَيْكَ أنْ تَرَى دَرْمَكَ you owe me a thousand dirhams.

It is also used to denote the Purpose and the Cause, e.g. قُمْتُ مُعاوْنَتِهُ I rose to help him.

For this reason, therefore

Note 1: تَّقَل يُمْتَر "to say to" often means, especially in the Passive, "to call, name", e.g. لَهُ (قُلْ) لَهُ he was (is) called.

Note 2: لَيْكَ "to you" is changed to لَيْكَ before Pronominal suffixes (except with the 1st Person), e.g. لَهُ, لَمْ, لَها, etc. It is also changed to لَيْكَ after the particle of address بِ, e.g. بِاً لَعْجَبْ "O wonder"; بِاً لَعْجَبْ "O Zaid!" (i.e. come and help O Zaid!).

Note 3: لَعْجَب "as, like" is usually counted among the prepositions, although it is really a noun meaning "similarity", e.g. لَعْجَب لَايَدُ "like Zaid.

It is not used with Pronominal suffixes.

B. SEPARATE PREPOSITIONS

(1) إِلَيْ "to, unto, until".

Is nearly related in meaning to لَيْكَ and serves to express motion towards a place, e.g.

جَاءَ إِلَى الْمَدِينةَ he came to the city.

In relation to time it expresses continuance up to a certain point of time, e.g.

مِنِ الْاَبْدَاءِ إِلَى الْأَتْتِهَا from beginning to end.

Notice specially لَيْكَ (abbreviated لَيْكَ) "and so forth", "et cetera".

With suffixes: لَيْكَ "to him", لَيْكَ "to me", etc.

(2) لَا "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. أَكْتَبْ السَّمَكَةَ حَيْنَ رَأَسُهَا I ate the fish, even its head.

(3) عَلَى "over, on, against".

With suffixes: عَلَيْهِ "on him"; عَلَيْهِ "on me" etc.

Used of place. عَلَيْ الْطَرِيقِ on the way.

جَلَّلَ عَلَى الْآثَرَ he sat at table.

مَدِينةٌ عَلَى نَهْرٍ a city on a river.

Notice specially:

تَرَجَّحَ عَلَى شَيْءٍ to look (with pleasure) at a thing.

إِلَمْ عَلَى شَيْءٍ to examine into a thing.

وَقَدَ عَلَى شَيْءٍ (أَصْاحَيْهَا) he fainted (lit. it was made dark upon him).

سَلَامُ عَلَيْكَ Peace be on you! (the greeting of Moslems to one another, the answer being سَلَامُ عَلَيْكَ).

رَحْمَةُ اللَّهِ عَلَيْهِ God's mercy be upon him.
God give him blessing and peace.

Used in a hostile sense:

he went out (to war) against him.

So with verbs denoting anger:

I was angry with thee.

Used with Adjectives:

that is too hard (easy) for me.

"To incite to"; "to induce to"  

I have induced him to (do) something.

is also used to indicate that a burden, duty or debt lies on one, e.g.

a duty incumbent on a man.

it is the duty of such and such a one.

you owe me this (see A, 4).

a preference over.

Common expressions with are:

according to.

on the supposition that.

so far as possible.

bring him here to me.

(lit. on the head and eye)

willingly, with pleasure.

I conjure thee by God.

(4)  "from, about, concerning".

With suffixes:  "from him",  "from me",  "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  can be used), e.g.

(or  to prevent from . . .

(or  to avoid . . .

to defend someone or something.

It is also used with verbs meaning to "uncover", "reveal", "open" and "ask", e.g.

to uncover something.

to ask about someone or something.

In the sense of the Latin de "concerning", e.g.

it is told concerning Solomon.

To indicate the source of information, e.g.

it is told on the authority of ash-Shafi'i.

It is sometimes used of time, e.g.  "shortly, soon".

Notice specially:

May God be pleased with him.

apart from.

The following usages should also be noted:

(a) In signing a letter,  "for", "on behalf of", e.g.  for the Director of Works.
(b) In asking leave of a host, one may say "by your leave", "by your permission".

(5) في "in".

With suffixes: فيه in him, في في me, etc.

It expresses rest in place or time and answers the questions "where?" and "when?", e.g. في عهد this year.

Sometimes it expresses motion to a place, e.g. فق في the he fell into the cistern.

It also denotes "among", e.g. من سنا who among us.

It is used with verbs of speaking and thinking:

كلل to speak about...
فكر to think over...
تأمل في to consider something.

Also after the verbs of desiring: فَرَض في to wish for something; طعم في to yearn after.

"To multiply by" is ضرب في e.g. ضرب ثلاث في سبعة multiply three by seven.

(6) من "with" (Latin "apud").

With suffixes: لديه with him, لدينا with me etc.; لدى with him, لدينا with me. Rarer than عند.

(7) مع (rarely مع) "with".

With suffixes: معه with him, معي with me, etc.

It denotes association in place or connection in time, e.g. سارسي he travelled with me.

I came to you at sunrise.

It often means "to have something with one", e.g. ساعي I have a watch with me.

It also translates the English "besides", e.g. فب كونه غريب besides his being a stranger.

Notice specially:

مع ذلك in spite of that.

(8) من "from".

With suffixes: من from him, من من us, etc.

Used of place (often interchangeable with من): خرج من المخيمة he went out from the tent.

It is used with verbs denoting "to go out", "to free", "to forbid": أعود فالله من الشر I take refuge in God (to free me) from evil.

Used of time:

من الصباح إلى الظهر from morning to evening.

Sometimes used (like من) to mean "since": من سنين i.e. two years ago.
It is also employed with verbs and nouns denoting nearness, as

\( \text{\textsc{d}ررم من ألذآر}} \) I approached the enemy.

near us.

Notice specially:

\( \text{\textsc{عِجَب (تَعِجَب) من شَيء}} \) to wonder at something;

so with other verbs of feeling:

\( \text{فَرَح من} \) to rejoice at . . .

\( \text{مَسْوَد من} \) pleased at . . .

The word "than" after a Comparative is expressed by \( \text{ي} \), e.g.

\( \text{أَسرع من الكلب} \) swifter than the dog.

"A certain" is often expressed by \( \text{ي} \), preceded by a word indefinite in the Sing. and followed by the same word definite in the Plur., e.g.

\( \text{ي} \) َعَجْر من التجار a certain merchant.

It is also used partitively (\( \text{ي} \) َعَجْر) followed by a definite noun in the Plur. to indicate an indefinite number or quantity, e.g.

\( \text{ي} \) َعَجْر من أبائه he has already shown you some of his signs; and to indicate material, e.g.

\( \text{ي} \) َعَجْر من خشب a chair of wood.

It is very often used after \( \text{ل} \) to explain (\text{التَّعِجَب}) what is intended by the particle, e.g.

\( \text{ي} \) َعَجْر من أبائه what was with me in the way of wealth, i.e. the wealth, which I had.

\( \text{ي} \) "since" (for \( \text{ي} \) َعَجْر).

Is not used with suffixes.

It is sometimes followed by the Nominative, e.g.

\( \text{ي} \) َعَجْر من (مل) I have not seen you since Sunday.

\( \text{ي} \) "between".

When two words are dependent on \( \text{ي} \), then if both are substantives the \( \text{ي} \) need not be repeated, but if one (or both) is a pronoun it is always repeated, e.g.

\( \text{ي} \) َعَجْر and \( \text{ي} \) َعَجْر between Zaid and 'Amr.

\( \text{ي} \) َعَجْر وبينك between thee and thy brother.

\( \text{ي} \) َعَجْر وبينك between me and thee.

\( \text{ي} \) َعَجْر and \( \text{ي} \) َعَجْر are often used with the same meaning as \( \text{ي} \).
and sometimes mean "both - and" or "partly - partly":

both poor and rich came to us.

"opposite" (مُضْرِبًا).

"under, below" of place or rank (opposite to فوق).

under a tree.

below the king (in rank).

"opposite":

opposite the house.

round about.

round about the city.

"behind":

behind my back.

"on this side of, under, without":

on this side of the river.

may the cheek of the enemy be under thy feet.

With the meaning "without" يَنِينَ or دونَ يَنِينَ or دونَ يَنِينَ may be used instead of دونَ or دونَ or دونَ: دونَ (يدونَ or يَنِينَ or دونَ) without that.

"with, at":

I sat with (beside) him.

"opposite":

he came at sunrise.

It is often used with the meaning "to have".

I have wealth.

Note. عندى كُلٌّ means "according to my opinion it is so".

(or (عوضًا عن) "instead of, in place of":

I took this in place of that.

"on, over, above": of place and rank (opposite of فوق):

on (or above) the tree.

above the king (in rank).

"before" of time (opposite of بعد):

before the birth (of Christ).

"before" of place (more often قَبْلَ):

before the house.

"towards":

towards the West.

"behind, on the far side of":

behind them.

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.

\[\text{من بينهم} \] from between them, i.e. from the midst of them.

\[\text{من فوق} \] from over, i.e. above.

\[\text{من تحت} \] from under, i.e. underneath.

\[\text{من عند} \] from with.

\[\text{من على} \] from on i.e. down from.

\[\text{من دون} \] or without

\[\text{من قبل} \] before.

\[\text{من بعد} \] after.

**VOCABULARY**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>طبق</td>
<td>large meat tray/perplexity or dish/plate</td>
</tr>
<tr>
<td>مائدة</td>
<td>table</td>
</tr>
<tr>
<td>مدراء</td>
<td>lane, side street</td>
</tr>
<tr>
<td>بﻛﺄن</td>
<td>altogether</td>
</tr>
</tbody>
</table>

**EXERCISE 91**

Note: This exercise is not specifically concerned with the grammatical matter in this chapter. It is partly a test in reading unwovelled Arabic.

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.

**EXERCISE 92**

Rewrite the above passage with full vowelling and other orthographical signs.

The following notes may help:

Present Perfect - "it aroused my admiration": here it means simply "if I like it". This is a Conditional.

Verbal Noun of return.

"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

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.

he came quickly (with speed).

(b) By the use of certain Verbs, e.g.

scarcely saw him.

(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:

sometimes; approximately; 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.

after; after two days. Of course we have where and then, which are un-nunated though no Genitive follows.

(e) An extension of the above is found in such expressions as little; often; quickly.

(f) The Absolute Object also comes under this heading, especially when qualified, e.g.

I hit him hard.

(g) The Ḥāl construction also takes the place of Adverbs, e.g.

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.

before, previously; after, later.

(i) Finally, there are some particles ending in which play the part of Adverbs, e.g. 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 particle used to indicate a question (= see Chapter Three, 4) (called the waw-alsamas). It occurs in the sentence, e.g.

have you done this?

but who has done this?

I in a double question; see .
(b) ـ a particle used to give a Future meaning to the Imperfect. It is a shortened form of ـ "at the end."

( ) shall I do it.

(c) ـ a particle used for Emphasis, "certainly, truly", often omitted in translation, e.g.

"truly, I have done it.

Especially with the Modus Energicus:

I shall certainly strike thee.

Also in an Oath:

by thy life.

is often used before the Predicate of a Nominal sentence, which begins with (see below 3e).

"truly" introduces Nominal sentences, the subject following in the Accusative, the Predicate often strengthened by ـ (see above 2c) following in the Noun, e.g.:

verily, Zaid is intelligent.

It may be used with Pronominal suffixes, the pronoun then being a subject, e.g. ـ verily he, ـ and ـ verily I, and ـ verily we.

(d) ـ (for ـ and ـ) "not" in an Interrogative sentence:

have you not done it?

(e) ـ "truly, certainly".

introduces Nominal sentences, the subject following in the Accusative, the Predicate often strengthened by ـ (see above 2c) following in the Noun, e.g.:

verily, Zaid is intelligent.

(f) ـ (for ـ and ـ) 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.:

the alms are for the poor only.

(g) ـ "i.e., that is" (=).
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(k) "there".

(l) 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) "only", always placed after the word it modifies.

(n) "never", follows a verb in the Perfect with a negative, e.g.: I have never seen him.

(o) "not at all, by no means".

(p) "not, no".

(1) As particle of Denial (before the Imperf. Indic. with Present and Future meaning:

(2) As particle of Prohibition (followed by the Jussive with the meaning of the Imperative:

(3) As particle of Complete Denial (see Chapter Forty-five, 3 i)

(r) followed by the Jussive means "not yet".

(s) "not" is followed by the Subjunctive, which then has the meaning of a Future:

(t) "not" is followed by either Perfect or Imperfect, usually the former.

Note: For as particle of Denial see Chapter Forty-Nine 3 (c) Note.

(u) "when", also used as a Conjunction.

(v) "yes", derived from "(what you say) is agreeable".

(w) Particle of Interrogation.

(x) "here", or in a strengthened form "nothing else, only this".

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 fatha, e.g.:

- "afterwards".
- "where".
- "not yet".
- "whence".
- "before".
- "whither".
- "above".
- "wherever".
- "below".
- "nothing else, only this".
5. Most nouns used as Adverbs are employed in the Accusative:

- "little".
- "seldom", followed by verb.
- "much, very".
- "often", followed by verb.
- "very".
- "one day, once".
- "today", "tomorrow".
- "always".
- "by night".

"alone" is used with suffixes, e.g. I alone, etc.

(and "perhaps" are often used with suffixes, e.g. perhaps he, (rarely perhaps I.

"would that" with suffixes would that he, (rarely would that I.

**VOCABULARY**

- **appetising**  
- **shoulder**  
- **pretty, tasty**  
- **to commit suicide**  
- **good**  
- **sufficiency, wealth**  
- **pl.**  
- **sea shore, coast**  
- **pl.**  
- **river bank**  
- **mind your own business!**  
- **slowness**  
- **slowly**  
- **slow**  
- **pl.**  
- **step, pace**  
- **jumping** (v.n. of above)

**EXERCISE 93**

From the *Kitāb al-Bukhārā* of al-Jāhiz

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:

From the *Kitāb al-Bukhārā* of al-Jāhiz
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 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 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 it was the man whom I had met who had drowned, or 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?
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 و، and less frequently, by فم "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 و. It is by far the commonest conjunction; و، as we have seen, has special implications.

Doubtless، فم، having the Accusative un-nunated ending, ought properly to be considered adverbial. As it often introduces sentences without a preliminary و or ف، 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) و، This may join Sentences or Nouns, e.g.
(i) دخلا زيد وجلس على كرسي Zaid entered and sat on a chair.
(ii) جاء زيد وحمص 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 مدينا حبيبة وجميلة rather than مدينا كبيرة وجميلة, though the latter is not grammatically incorrect, and may occasionally be encountered.

و، between two sentences, of which the second is a Nominal sentence, often means "while". Such a sentence introduced by و، is called a جملة حالية "sentence of condition", e.g.:

Zaid stood up, while he wept (Zaid stood up weeping).

also with change of Subject:

Zaid went away and 'Amr remained (while 'Amr remained).

The و، is usually dropped, when a Verbal حdal sentence follows:

Zaid came, while he laughed (laughing).

The و، of حdal (واحة الحلال) is sometimes used before a Nominal sentence which has no Participle or Imperfect:

Zaid came, and in his hand a sword (with a sword in his hand).

(b) ف، differs essentially from و، 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:

the minister stood up, so I stood up also.

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 الّ the Apodosis is introduced by كُلُ only in certain given circumstances.

(ii) Natural sequence:

He stood up, drew his sword, and waited for the enemy. Here, both كُلُ's could be replaced by كُلُ. كُلُ is rarely used to join single words, but it may be so used when a closely connected sequence is intended, e.g.

bring in Hassan, then Muhammad, then Zaid.

(here كُلُ could be used, or كُلُ or كُلُ)

his life was a constant round: going to the inn, drinking, getting drunk, sleeping, then going to the inn.

By its very nature, كُلُ is precluded from joining two Adjectives governing the same Noun. Such a usage, if encountered, would be most unusual.

(c) كُلُ "so that" with following Subjunctive:

be came to me so that he might demand the wealth (to demand the wealth).

With the same meaning are used كُلُ، كُلُ، and negatively كُلُ "so that not".

كُلُ with the Jussive (nearly always in the 3rd Person) expresses a demand:

let him write!

3. The usual Separable Conjunctions are:

(a) كُلُ "when, since, after, because" with following Nominal or Verbal sentence.

(b) كُلُ "when, if" originally used of time, but often of condition. In direct questions = "whether".

كُلُ and كُلُ also mean "behold!", in which case the former always followed by a Verbal sentence, the latter by a Nominal sentence in which the Subject is either in the Nominative or takes كُلُ:

behold, a man came!

كُلُ means "whenever".

(c) كُلُ "if, whether" introduces Conditional sentences or indirect Questions.

كُلُ means "and if, even if, although". كُلُ = "verily if".

Note: There is also a particle of Denial كُلُ e.g.:

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) كُلُ used for Exception, see Chapter Fifty-one. Note, however, the following uses of this particle as a conjunction:

(i) كُلُ كُلُ: كُلُ I liked him, save that he always spoke in a loud voice.

(ii) كُلُ كُلُ: كُلُ Stand up, otherwise I will beat you. (Quasi-condition, or after-thought condition).
(e) "as for" with a following Nominative, the Predicate being always strengthened with a ف، e.g.:

لمسجج السنج فهه جبل شامغ

as for Mt. Hermon, it is a lofty mountain.

لمسجج فقه في الطريق

as for the dog, I met him on the road.

(According to Arabian grammarians this is the Subject, all the rest is Predicate.)

(f) "that" with following Verbal sentence, the verb being occasionally in the Perf., nearly always in the Imperf. Subjunctive.

كان = "as though"; لان = "because".

With Negative: لسأ (for لحن and لد) "that not"; لحن "so that not".

(g) "that" with a Nominal sentence.

In compounds:

كن "just as if", "it is as if".

كن "because".

لحن "except that, yet".

(h) "or"; اما "either - or".

With the Subjunctive اما means "unless that, until that".

(i) (more rarely اما) "while".

(j) ثم "then, thereupon" often followed by إن.
VOCABULARY

II to turn round, back

VIII to draw a sword

X to be round

(--) to persevere, continue

the Shari'a, Muslim law

a legalist, lawyer, expert on the Shari'a; legal adj.

pl. lofty
tower

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 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

Particles. Interjections.

1. The Vocative (البَابَاتُ الْأَنْمِسَةُ) is expressed by the particles  ياُ and ياُ أَيَّةُ (but the Mas. is often used for the Fem.) or ياُ عَبْدُ للهِ.

 ياُ and ياُ أَيَّةُ are followed by the noun in the Nominative with the Article:

 ياُ أَيَّةُ أَنْمِسَةُ O scholar!

 ياُ 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.

 ياُ وَلَدُ O boy!

 ياُ أوَلَا 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.:

 ياُ أَخَّى O careless! (not addressed to any one particular person).

 ياُ عَبْدُ اللَّهِ See there!

 ياُ عَبْدُ اللَّهِ See there he is!

 ياُ عَبْدُ اللَّهِ O thou, who climbest the mountain!

 ياُ عَبْدُ اللَّهِ O Abdullah!

Note 1: ياُ is sometimes written without ‘الْيَلِف’ when the following word begins with an ‘الْيَلِف’, e.g.:

 ياُ أَخَّى O my brother!

 ياُ مَلاَكَ welcome!

Notice specially:

 ياُ أَمْ أَمْ O my father!

 ياُ أَمْ أَمْ O mother!

 ياُ أَمْ أَمْ O my Lord!

Note 2: The noun that follows ياُ often takes the Vocative ending ياُ (see below on ياُ).

2. Some of the commonest Interjections are:

 ياُ أَهْلُ البَارِقِ O sorrow!

 ياُ وَسَرَّبُ O grief!

 ياُ أَلَكَ for thee!

 ياُ أَلَكَ Alas! also with suffixes: ياُ أَلَكَ بَيْنَ جَمِيعٍ The most common is ياُ أَلَكَ.

 ياُ أَلَكَ Come! with the Preposition بِ Come, let us go!

 ياُ أَلَكَ هِيَأَ! Far from it!

 ياُ أَلَكَ Fie!

 ياُ أَلَكَ and ياُ أَلَكَ Bravo!

 ياُ أَلَكَ (Fem. of the Elative أَطَيْبُ “best”) Hail!

 ياُ أَلَكَ or ياُ أَلَكَ Hail to thee!

 ياُ أَلَكَ هِيَأَ! in the Plural "Hither!"
(properly the Imper. IV of ِِّیَف "to come") "give, bring here!" also used in the Fem.

ويليکم "Beware!".

وأيک "Beware!".

3. Certain nouns are used in the Accusative as Interjections.

أهلا وسهلا Welcome!

فخيا Strange!

سهلا Slowly!

مرحبأ Welcome!

مرحبأ بك Welcome to thee!

سمعًا وطاعة (lit. "hearing and obeying"). At your service!

بتاك Alas for thee!

4. Many religious expressions are used interjectionally:

e.g.

أَللَّهُ أَلَّهُ (or الله أَلَّهُ or very commonly الله O God!

وَاللَّهُ سَمَّى الله By God!

الحمد لله Thanks to God!

إِن شاء اللَّه If God will!

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ In the name of God the Compassionate, the Merciful!

مَعَاذُ اللَّهِ God forbid it! (lit. "I take refuge in God").
CHAPTER FIFTY-ONE

Exception

1. The commonest way of expressing Exception (ءَسِّيَّة) is by the Particle لا (a modification of لَنَّا "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.

ما رأيت إلا حسن
I saw only Hassan.
ما رأيت إلا حسن
I was pleased only with Hassan.

Here, it will be noted that "Hassan", the Noun after لا, changes its case as if لَنَّا were not there,

e.g.

هَمَّة حسن
Hassan remained.
رآيت حسن
I saw Hassan, etc.

To put it another way, the noun after لا 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 لَنَّا invariably takes the Accusative, e.g.

لا نَّا قام كل الناس
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

لا حسن except Hassan, the pupils did not attend.

(ii) Where the Generality comes first, the Excepted may be put in the same case as the Generality.

لا حسن the pupils did not attend, except Hassan.

كانت يكره كل الناس إلا أبوه
he hated everybody except his father.

Note that in this eventuality, the Generality may be expressed by أحد "one", e.g.

ما جاء أحد إلا حسن (حسنًا)
no one came except Hassan.
ما ضربت أحد إلا حسن
I struck no one except Hassan.
ما سرت أحد إلا حسن
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 ُلا:

<table>
<thead>
<tr>
<th>Position of the Generality</th>
<th>Positive Sentence</th>
<th>Negative Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not mentioned</td>
<td></td>
<td>In the case in which the generality would have been, had it been mentioned.</td>
</tr>
<tr>
<td>First</td>
<td>Accusative</td>
<td>Accusative (or in the Case of the generality).</td>
</tr>
<tr>
<td>Last</td>
<td>Accusative</td>
<td>Accusative (or Nominative).</td>
</tr>
</tbody>
</table>

3. Other Exceptive Constructions are:

(a) ُلا This is a Noun, as explained in Chapter Forty-five, 4 d (vi), and takes ُدفا. It is placed in the case in which the Noun after ُلا would have been placed, according to the above table, e.g.

\[ 
\text{ما بقي عسير حسن} 
\text{ما ضربت عسير حسن} 
\text{I struck no one except Hassan.} 
\]

4. Related to Exception is the use of ُلا "especially". It invariably takes the Nominative.

\[ 
\text{كانوا كفارا لسيما كبارهم} 
\text{they were infidels, especially their old men.} 
\]

Note: For ُلا and ُلا ان أَلَى see Chapter Forty-Nine, 3 (d).
VOCAULARY

...doctor's time (with or without...)

...company, group, faction

...to result from... tradition (lit. imitation)

...China, the Chinese

...Chinese

...a revolutionary, rebel

...the common people, the masses

EXCERCISE 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.
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 a time, but when he read the book, he liked it very much.

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

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 (نثر)

   (b) Poetry (نظم; شعر)

   (c) Rhymed Prose (سجع). 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 لغة) to a considerable degree. The language of the Qur’an, however, is not allowed by Muslims to belong to any genre, although the early chapters or suras (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-Khalil ibn Ahmad, 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 كتب ku-la-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 ڪُنْ ڪُنْ in ڪَتا-بَا.

(ii) A consonant with sukūn, as ڇٰٰ in ڇٰٰ-بَا-بَا.

Note that it is the ACTUAL SOUND which counts. Thus the third syllable ڇٰٰ is long (bun), because, although written as a single letter with nunation, it sounds as if the word were spelled ڇٰٰ. Similarly, ڇٰٰ, which is really ڇٰٰ. Consequently an 'alif with hamzatu l-wasl does not count. Thus the words ڪُنْ ڪُنْ ڪُنْ ڪُنْ would be scanned as follows: ڪَنَّ ڪَنَّ ڪَنَّ ڪَنَّ. ڪَنَّ ڪَنَّ ڪَنَّ ڪَنَّ.

Note: The Pronominal suffix ڪُنْ 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 (ْئَرْبِتْ pl. ْئَرْبِتْ) and Metre (ْئَرْبِتْ or ْئَرْبِتْ).

Every Verse or Line (ْئَرْبِتْ pl. ْئَرْبِتْ) consists of two Half-Verses (ْئَرْبِتْ or ْئَرْبِتْ).

At the end of the Verse i.e. in Pause (ْرَفْعُ) 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, b b b b, c c c c, d d d d, etc., the unit concerned being the half-verse. The poem with the uniform rhyme and metre is the Parliamentary or ode par excellence. It is found in the famous pre-Islamic Seven Odes known as the مُعَلَّقات (الْمَلْقَاتِ).

4. Al-Khallî codified the Metres by expressing the various feet with the root َلْلَّمْ. He discovered the following different types of foot (ْئَرْبِتْ pl. ْئَرْبِتْ).

(a) ْئَرْبِتْ

(b) ْئَرْبِتْ

(c) ْئَرْبِتْ

(d) ْئَرْبِتْ

(e) ْئَرْبِتْ

(f) ْئَرْبِتْ

(g) ْئَرْبِتْ

(h) ْئَرْبِتْ

These Feet are subject to certain changes, e.g.:

(a) ْئَرْبِتْ becomes ْئَرْبِتْ

(b) ْئَرْبِتْ

(c) ْئَرْبِتْ becomes ْئَرْبِتْ

(d) ْئَرْبِتْ

(e) ْئَرْبِتْ

(f) ْئَرْبِتْ

(g) ْئَرْبِتْ

(h) ْئَرْبِتْ
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 \( - - \) or \( - - - \) etc.

5. The principal metres are as follows:

(a) Tawil:

\[
\begin{align*}
\text{فَعَلٍُ} & \quad \text{فَعَلٍُ} \\
\text{فَعَلٍُ} & \quad \text{فَعَلٍُ} \\
\text{فَعَلٍُ} & \quad \text{فَعَلٍُ}
\end{align*}
\]

is frequently changed to \( مَفَعَالٍُ \), especially in the rhyme foot.

(b) Kāmil:

\[
\begin{align*}
\text{مَفَعَالٍُ} & \quad \text{مَفَعَالٍُ} \\
\text{مَفَعَالٍُ} & \quad \text{مَفَعَالٍُ} \\
\text{مَفَعَالٍُ} & \quad \text{مَفَعَالٍُ}
\end{align*}
\]

(c) Wāfir:

\[
\begin{align*}
\text{مَفَعَالٍُ} & \quad \text{مَفَعَالٍُ} \\
\text{مَفَعَالٍُ} & \quad \text{مَفَعَالٍُ} \\
\text{مَفَعَالٍُ} & \quad \text{مَفَعَالٍُ}
\end{align*}
\]

often changes to \( مَفَعَالٍُ \) or \( مَفَعَالٍُ \).

(d) Rajaz (especially in didactic poems; such a poem being called \( "أَرْجُوهُ" \)):

\[
\begin{align*}
\text{مَفَعَالٍُ} & \quad \text{مَفَعَالٍُ} \\
\text{مَفَعَالٍُ} & \quad \text{مَفَعَالٍُ} \\
\text{مَفَعَالٍُ} & \quad \text{مَفَعَالٍُ}
\end{align*}
\]

e.g.

"Said Muḥammad ibn Mālik: I praise my Lord God, the best Ruler."

(Beginning of the ʿAlfiya of Ibn Malik.)

In this metre Catalexis of the last foot (change \( -- \) to \( - - \)) is very common.

(e) Hazaj: common in Persian and Urdu also in Rubāʿiyāt (e.g. the Rubāʿiyāt of ʿUmar-i-Khayyām).
(f) Basît

may change to \( \text{فَعَّل} \) and even \( \text{فَعَّل} \) especially in the rhyme foot.

(g) Khafîf

may change to \( \text{فَعَّل} \) or \( \text{فَعَّل} \) especially in the rhyme foot.

(h) Sarîr

may change to \( \text{فَعَّل} \) and even \( \text{فَعَّل} \) especially in the rhyme foot.

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 sukûn, whether real or imposed, e.g. the poem by 'Abū l-Atâhiya:

\[
\text{ما لنا لا نتمكر أبن كسرى أبن فيصر}
\]

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 rhymes with َءَبَر, the rhyme letter (\( \text{لر} \)) having fathâ. As already stated, the rhyme vowel is usually considered long, the above two words being considered "katabâ" عَرَبَ. The nunation is always removed for rhyme purposes. Sometimes a kasra rhyme may be varied with damma or vice versa, but fathâ must not be varied. Kasra and damma 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. حُمْر and كَيْر and جُمْر and سَلَامُ and كَبِير and صَبُور and شُهُور.

In this connection, the long vowel \( \ddot{\text{i}} \) is always considered equivalent to \( \dot{\text{i}} \); but \( \text{عَلِي} \) (\( \text{l} \)) cannot be varied (e.g. صَبُور and केसर with but not with केसर).

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-Mutanabbi.
SUPPLEMENT

SELECTIONS FROM THE QUR'AN

Sūra 1

سورة الناس

سورة الناس

Fables

From Fables by Louis Sheikh (A.D. 1859 - A.D. 1927)

Sūra 114

سورة الناس

Sūra 112

سورة الإخلاص

Sūra 113

سورة الفلك٢
قال يا أبا الحارث الأمير واضح الحمار لعذائه والطيب لمشائه
عن الثاني فيما بين ذلك قال له الأسد ما أفتك من علمك
هذا الليلة قالت أن الذئب الطائر من جديد
طبع وضعت
حكي أن الشبل أطلع في بحر وهو عاطف والجاهز في طرفيه
ذوفان فقد في الدلول العليا فأخذت نشر فنجاء الجميل فأتلعت في
القمر فأبصرت القمر في النهار مستقيماً ولعلب قادم في قصر
قالت له ما تصنع هذا قالت لها إلى أكث نصف هذه الليلة وقى
صميها لك قالتي كتبها قالت وكيف أبتر قال تقدمن في الدلول
قعدت فيها فأخذت وأرفع العملي في الدلائل الأخرى فلما تقتبا في
وساط البتر قالت له ما هذا قال كما اتجاه تختلف تصرفت بهما
العرب النبل في المحتمين

حكاية الحمار والثور مع محبي الزرع

From ألف ليلة وليلة ("The Thousand and One Nights". Authors Unknown)

قال أنه كان لبعض التجار أموال ومعاش وكان له زوجه وأولاد
وكان الله تعالى أعطاه معرفة أحسن الخيوانات والطيور وكان مسكن
ذلك التجار الأرئيما وكان عده في داره حار وثور فأما يوما الثور
أو مكان الحمار فوجد مكتوبًا مرشوشًا في معلمه شعير مشير
وكان معرب وهو راقد مستريح وفي بعض الأوقات يركبه صاحبه
وصاحيما يسمع كلامهما فلمّا طلع النهار خرج الناجر وزوجه إليه دار البر وجلسا جان السوق وأخذ الثور وخرج فلما رأى الثور صاحبه حرك ذنه وضب وبرغ فضحك الناجر حتى استنفع على قلق فقال له زوجه من أي شيء تضحك فقال لها شني رأيتها وسمعته ولا أقدر أن أروح به وأموت فقال له لا بيد أن أخيري بذلك وسجب ضحك وكول كنت كمته فقال لها ما أقدر أن أروح به خوفاً من الموت فقال له نأتم لم تضحك إلّا أن إنها لم تزل تعلّ عليه ونبل في الكلام إلى أن غلبته عليه وخيري ناحض أولاده وأرسل أحضر الناس الناس والشهد أوأو أن يوصي أن يروح لها بالسر ويوت لانه كان يجيها عتبة عظيمة لأنها بيته عمة وأم أولاده وكان قد عمر من العمر مائتين وعشرين سنة ثم إنه أرسل أحضر جمع أهلها وأهل حارته وقال لهم كحليته وأنه متي قال لأحد على سرّ مات قال لها جميع الناس سنن حضرة بالله عليه اترك هذا الأمر لأنك يموت زوجه أبو أولادك فقال لهم لا أعين عني حتى يقول لي ولو يموت فسكت منها ثم إن الناجر قام من عندم وتوجه إلى دار الدواب ليبنيهما ثم يرفع بقول لهم ويوم وكان عندم ذهك تشهب عصون دابة وكانت عنده كتاب نسخ الناجر الكتب وهو ينادي الدوب ويسيع ويقول له أنت فرحان وصاحبا رأيني راح يموت قال قال دوب الكتب ويكيف ذلك الأمر فأعاد الكتاب عليه القصة قال له الذي والله إن صاحبا قليل العقل أما ن خمسون زوجة أرضي هذه واغضب هذه وهو ما له إلا زوجة واحدة
لا يعرف صلاح أمره معها فإنه لا يأخذ لها بعضًا من عيدان النور ثم يدخل إلى حجرتها ويبذعها حتى كموت أو تنبول ولا يعود تسائه عن شيء قال قلما سمع التجار كالعم الذي وهو يناظب الكلب رجع إلى عقله وعزم على ضربها ودخل عليها الحجرة بعد أن قطع لها عيدان النور وحبها داخل الحجرة وقال لها تعالى: داخل الحجرة حتى أقبل لك ولا ينظر أحد ثم أسوة قذفت مده مثناً فقل باب الحجرة عليها ونزل عليها بالضرب إلى أن أعى عليها فدعت له تبت ثم إنها فكنت بديهة ورجلية وثبت وخرجت هي وآية وفرح الجماعة وأهلها وتعدوا في أسر الأحوال إلى المات.

From the Prolegomena (القياسية) of ابن خلدون
(A.D. 1332 - A.D. 1406)

في وجوه العاش وأعماله وذاته

أعلم أن المعاش هو عبارة عن إتمام الرزق والسمي في قصصته وهو متعلق من الرجل كأنه ما كان الفنادق الذي هو الحياة لا يحمل إلا بهدف جملة موضوعة له على طريق المبالغة ثم أن تحصل الرزق وكسبه إذا أن يكون بأخذ منه من بد الغير وإسلامه بالاقتراع عليه على قانون معافر وسباقه وجاية وإذا أن يكون من الكلام الوعوني بالتنزه والإطراف وسباقه وراءهم من الفجر أو البحر وسباقه اصطيادًا وإذا أن يكون من الحيوان الداخلي استخراج فضوله المخزنة بين الناس في منازهم كالقلوب من الاعتقاد والخبر من دوته والعسل من نحله أو يكون من النبات في الزرع والشجر بالقيام عليه وإعداده.
From the Cosmography of (A.D. 1203–A.D. 1283)

البصرة

البصرة هي المدينة المشهورة التي تباها المسلمون. قال الشعبي مصمم البصرة قبل الكوفة سنة ونصف، وهي مدينة على قرب البحر، كثيرة الجمال والإجهاض بسيلة النهر: مملكة الماء لأن الدار بأن البحر يمشي إلى ما فوق البصرة بسيلة أتام. و بواسطة الوجبة والماء رأى الإنسان إلى البصرة. غالبًا ما البحر يعبر ملحاً، وأما تخفيفها فكثير جدًا. قال الأسمغر: سعت الرشيد يقول: نظرنا فإذا كل ذهب وقعت على وجه الأرض لا يبتين من نحل البصرة.

ومن عجائبها أسرة ثلاثة، احدها أن دجلة والفراش يتنامان قرب البصرة ويسيران بعرض عشرة جزيرة من ناحية الشمال إلى الجنوب، فهذا يسمونه جوزاً، ثم يرجع من الجنوب إلى الشمال ويسمونه مثلاً.

يفعل ذلك في كل يوم وليلة مرتين، فإذا جوز، نقص حلقا كبيرا حيث لو قيس لكان ذهب مثلاً ما بقي أو أكثر، بحيث كل من شر في الزيداد في غاية، ويسكن المواضع العالية والأراضي القاسية. ثم يشرح في الانتقاد، فهذا كل يوم وليلة تقضي مع الذي كان قبله إلى آخر الأسبوع الأول من الشهر. ثم يشرح في الزيداد فهذا كل يوم وليلة أكثر من الذي قبله إلى نصف الشهر. ثم يأخذ في المقص إلى آخر الأسبوع، ثم في الزيداد إلى آخر الشهر، وهكذا أبداً لا يتحلى هذا القانون ولا يغير. وثالثاً لذا لم تستذوبه على رشبها على الشغل أو في جواضيها أو معاصريها ما وجدت إلا

*famous Arab philologist, eighth century A.D.

Famous Arab philologist, eight century A.D.

Supplement

From (Dictionary of Learned Men) of (A.D. 1179 – A.D. 1229)

إسحاق بن إبراهيم الوصلي

كتبه أبو محمد وكان الرشيد إذا أراد أن يرجع به كتاب أبا صفيان، ووضعه من العلم وكانه من الأدب والشعر لو أردنا استعماله، طال الكتاب، وخرجنا من غزوة من الانتظار، وتم وقف

على الأداب وتتبع الآثار علمنا واما التنا لكان أصفر علونه وادنا ما يوصف به، وإن كان الغائب عليه لأنه كان له في سائر

علومه نظراء، ولم يكن له في هذا نظر لحق فيه من مضى ويبقى

من شيء فهو إمام هذه الصناعة على أنه أكره الناس لغتنا والنسج

به ويتولى: ودالة إلى أُثر كما أراد مني من ينديني أن أغني وكما

قال قائل إسحاق الوصلي الفنّي عشر مقال (لا أطبق أكثر من هذا)

وأغني من الغناء والنشهة إليه. وكان الأمون يقول: لا لما سبق

1 Celebrated musician at the court of Harun ar-Rashid.
2 Son of Harun.
From the bakhla (d. circa A.D. 872)

كتاب البخلاء

Kubbah Bakhtib

And this speech has moved you!

1 A contemporary of al-Mausili.
2 al-Mausili's uncle.
3 Name of person.
4 Could have taken flight on account of it.
5 This speech has moved you!
6 I.e. the narrator.
7 For us, for our sake.
From the *Travels* (Book of Travels) of Ibn Battuta (A.D. 1304 - A.D. 1377)

A blue cloak.

From the *Andalus* by *Zaydan* (A.D. 1861 - A.D. 1914)

The Goths. Toledo.

The Vandals.

Germanic.

Visigoths.
وأُنشئوا فيها دولة قوطية انتهت بالفتح الإسلامي سنة 922 هـ (1517 م).

وكان بالإضافة إلى ذلك عبد القادر الجبیر الشهير، وأُسس عليها مدينة طليطلة على ضفاف نهر النافاخ، وقُسمت إلى أجزاء في أواست إسبانيا، وكانت مدينة عاصمة إسبانيا عاصمة مدينة طليطلة، وكانت جيزة في ذلك العهد، وكان مركز الدين والسياسة فيها، وقد استمر المجمع الأساقفة كل عام ينظر في الأمور العامة.

وكان ملك الإسبانيا عام الفتح الملك رودريغو، IMDb: «البربر»، وهو قوط عن الألو. لم يتقدم إلى الملك سنة 919 م ولم يكن منها العاصمة الملكة ولكنه استلم الملك التماساً وترك أبناء الملك السابق نافعين عليه. وكانت إسبانيا تتقدم بيدت إلى ولايات أو دوليات تنتيجة كل دوقة منها حاكم يبقى الدوق أو الكونت ويرجعون في أهلهم جميعًا إلى الملك القيم في طليطلة.

وطلبت واتفقة على أكمل مؤسسة حيث أن يكون منها نهر النافاخ من كل جهاتها إلى الشمال بما يشبه عدوة القرون تماً، وهو نهر من الشرق والغرب والجرب جبال مسلسلة تنبغ البحر من أهل المدينة فيها محاور الزيون وكروم العنب وغابات السنديان والصحراء. وقُست الثقة في المدينة الكبيرة التي جعلها السلميون بعد الفتح جامعاً، وهي من الفناء والساحة على جانب عظيم. وكان الناس إذا أكلت تنظر إلى أمه طليطلة من شاهق تبين فيها من ضروب الأوبية مرتبًا من الطرز الرومانية والطرز القوطية حول المدينة من الشمال ووراء النهر من الجهات الأخرى مدارس العلماء والآباء وسائر الأساتذة إذا أطل الوافد من إحدى توافد منازعاتها أشرب عليها كلها.

From أُهِبَ الصُّدَم (Autobiography) by طه حسين (A.D. 1891 - )

I

وقد رأيت (بما بني) ذات يوم جالسة على حجر أليك وهو يفصّل عليه قصة أدب ملكها، وقد خرج من قصره بعد أن تلقى عينيه لا يرى كيف يسير. ولقيت ابنه أنتونين، فعادته، فأردته. وأدرك ذلك اليوم تسمين هذه القصة سببها من أولها ثم أخذ لونته تتغير قليلًا قليلًا واخذت جيزة السحرة تزداد شيئًا شيئًا وما هي إلا أن اجتهدت البكاء، وكتب على أليك نظرًا وتبيل، وافتقد أليك فاتزعتك، من بين ذراعيه، وما زالت بك حتى هذا روعك. وحسب أليك فهم ابنك وغارت أنا أيضًا ابنك إنما كتب لانك رأيت أدب الملك كأليك مكتوبًا لا يصير ولا يستطيع أن ينعت وَجَدَه، فبكيت لا يِبَكَ لا يِدَيِب.

II

والنساء في قري مصر لا يجيبن الصمت ولا يَعْلَن اله، فإذا خلت إحداهن إلى نفسها ولم تجد من تحدث إليها، فقدت إلى نفسها ألوانًا من الحب، فكانت فرحة، وكدت إن كانت مريضة، وكل أمرات في مصر مجوفة حين تريد، وأحبّ شيء إلى نساء القرى إذا خلون إلى النسيم، إن يذكرن أُلاسرين ومثناءين في سير،

1 River Tagus.
2 Roderic.
3 Dukedoms.
4 To a great extent.
5 Oedipus Rex.
6 Antigone.
وكتبنا ما ينتهي هذا التعديل إلى البكاء حقًا. وكان صاحباً أحد الناس بالاستماع إلى أقواله وتغتنم إلى اعترافه. وكان عدد، وكان عناء أقواله يتغير ولا يترك في نفسه أثرًا. لأنه كان يبدو سحيقاً لا يدل على شيء، بينما كان تعديل أمه يزجم طيباً غنياً وكبيراً ما كان يطيب. وعلى هذا النحو حفظ صاحباً كثيراً من الأدوات وكتبنا من التعديل وكثيراً من جد التصنيف وعزلها.

From the novel 1 سارة (A.D. 1889 – A.D. 1964) معبود المقداد

أثنى همام نفسه، وهو عائد إلى منزله، على مغربة سكن صاحبه الأساتذة زاهر، وهو وحيد طويل طيب التعبير. وكان يوجد يسكن في البيت من بيوت الحجريات الموفرة ثقته خائفة فرنسية كان اسمها ماريانا... قاد فهم إلى المنزل بзор ماجح وجفته معه فترة بفترة رضوانا بين معارض الحديث التي لا وصلة بينهما، ويمسكان مشكلاً كبيراً، إن لم تكون فيه ذاكية عالية نفيه ولا شك كمرين نافع للرتين.

ووجد ماريا نا في قناة الدار تضع المدينة الروحية التي لها صفحة من الكرونة البالغة، وعندها قناة مليئة بنبع تقدير سنها، لأنها تصلح للعشرين كما تصلح للخاصة والعشرين، ونساء ذات نهشةcomfortable، وهي مشغولة بكساء تقليع وصمت النظر فيه.

1 Sarah.
2 Might be, fit for.
3 Might well be called.
From حسن حسن عبد الوهاب الصمادى

By خلاصة تاريخ تونس

(A.D. 1883 – )

النضال النصاري عُرِنَتْ سنة ١٢٩١ هـ، قبليًا على يدُ قُرُوُنُ الدائمي. صاحب تشتالة. فهاجر عدٌ ذاتٌ خلق عظيم من مسلمي الأندلس إلى المغرب والشتر. وفي كثير من ضعفاء ملوثاتهم مُهاجرين في اعتقاد مضطربين في حقولهم إلى أواخر القرن الحادي عشر للجيرة إذ تكول عليهم الأسنان بتوهش وأcerrجهم من ديارهم جميعًا بعد أن ساموا سوء العباد وشرّدوهم كُلْ مُسرّب. نزل بعضهم بعد مشقٍ لا يُحصى بالغرب الأقصى لقبره من بلادهم وقيد أطراف القرن التوالي لما كان يبقونهم على كرم إله وخصوص نسيته. فندوا ملتقين بريقهم ودُعمهم إلى هذه الديار سنة ١٢٩١، وما بعدها وكان أول ودودهم على عبد عبان داين، تُسَبَّر بقدوم هؤلاء المتكؤى وأُسْمَواهم ومن أهل الحاضرة

على إكرامهم، حتى أنهم قدّط وظائفهم.

وَهَٰذَا الدّافِعُ سَهْجَرِي الأندلس ما اختاروا من الأراضي وُزِعَ على خيامهم الأموال والنقاط فافتتحوا في أكثِّر البلاد يشيِّدون القرى ويشتنون الزوار والبساتين حتى استفْتَفُّ القُلُوبُ مَنْ رأى من النقاد وروحيَّة الجَابِرَة. فمن في أتَّسوُوهُم: سُلَيمان، وزَرَبُّهَا، وجدَّدة، وجهَّار، وفُرَّى، واشِتَرُوا وفَّرَّوا، ودُنسَوْتُهم، وتَشُدُّوا وقَطْلُوا وتَمْشُوا وقَطْلُوا الأندلس وغيره.

1 Madame.
2 ٍbelong to.
3 boiled (Egypt).
4 at the same time.
5 at once (تَزَوَّجْ).
6 e. v. of سأَقِ.

---

1 Granada.  
2 last Muslim dynasty which ruled Granada  
3 A.D. 1239 to A.D. 1492.  
4 Ferdinand the Catholic.  
5 Castile.  
6 Uthman (Otman) Dey, Governor of Tunis, A.D. 1595 to A.D. 1610.  
7 Softened their exile.  
8 et seq. names of towns.
لكنت كنت يتحجج اشجاراً وامثالاً عن لغة العجمية، وربما خالقتنا في ذلك بعض الذين تأبطوا القومين وتسليحوا بكتاب الصرف وال نحو كما قالتن إن «كل الصيد في جوف الفرا» لأن لا بلاغة أو فصاحة أو طلالة في اللغة العامية لا تستطيع أن تأتي مثلي فصيحه. فلهؤلاء نصح أن يدرسوا حياة الشعب ولغته بسمع وتدقيق.

الرواية التمييزية، من بين كل الأساليب الأدبية، لا تستطيع أن يستنغي على اللغة العامية. واما العقدة فهي أثنا لأنتجت هذه القاعدة لوجب أن تكتب كل روايتنا باللغة العامية، إذ ليس بيننا من يتكلم عربي الجاهلية أو العصور الإسلامية الأولى، وذلك يعني اقتراح لغتنا الفصيحه. ومن بعيدون عن أن يبتني هذه اللغة القومية فابن المخرج؟

عندها بدأ عن حل لعدا المشكل فهو أكبر من أن يجلع عقل واحد، وجل ما توصلته إليه جد التفكير هو أن يجب التمرين من الناس لواجات تتكلم لغة معبرة، والآمنة اللغة العامية. لكي اعترف بالخلاص أن هذا الأسلوب لا يجل العقدة الأساسية.

فانسان لا نزال بحاجة إلى اعتناج أكبر رجال اللغة وكتابها.

From جبران خليل جبران by دموع وأبتسامة
(A.D. 1883 – A.D. 1931 ) صوت الشاعر
احن إلى بلادي لمجرعا وأحب سكان بلادي ليعلمنهم، ولكن إذا ما هب قدومي مدفوعين بما يدفعون ويلجأوقئ ورق هبوط وطرق قريبي وسلبوا أمواله وقتلوا رجاله وعماق أطفاله ورسلوا نساء وتقوا.

From ميخائيل تميه الغربان (A.D. 1894 – )
الرواية التمييزية وسيلة اللغات
أكبر عقيلة صادقتها في تلفظ «الآباء والبنين» هي اللغة العامية والقام الذي يجب أن يغطي في مثل هذه الروايات. في غاية ان اختلف الكتابين يوافقون على ذلك. أن الشخص الرواية يجب أن يطابقون باللغة التي تعودوا أن يعبروا بها عن عواطفهم والكارم، وإن الكتاب الذي يحاول أن يجعل فلاحه ما يتكلم بلغة الدواوين الشعرية والمؤلفات اللغوية يظلم فلاحه نفسه وقارنه واسمه، لا بل يظهر اشتعاله في مظلم الهزيل حيث لا يقصد الهزيل ويستقر جرباً ضد كل جالاه في تصور الإنسان حسبما نراه في مشاهد الحياة الحقيقية.

هناك أمر آخر جدير بالاهتمام متعلق باللغة العامية وهو أن هذه اللغة تسترخ خذ ثوابه الكثير من فلسفة الشعب وتجارته في الحياة وامثاله واعتقاداته التي لو حاولت أن تؤديها بلغة فصيحه a sufficient number.

Seshiya: red felt cap (similar to the tarbush) worn in North Africa.

Sheshiya: red felt cap (similar to the tarbush) worn in North Africa.

أبابً والبنون, a previous work of the author.
Specimen of modern Arabic verse from 
المداول (A.D. 1889 - A.D. 1957)

لست أدرى

َيْتْ لا أعلم من أين ولكنَّي أتيت
واقف أصبرُ تداني طريقُ فشيت
وأبي سائرًا إن شئت هذا أم أتيت
كيف جئتْ كيف أصبرُ طريقي؟

لست أدرى

أجديد أم قدِّم أنا في هذا الوجود
هل أنا حُرُطَ لام أسير في قبود
هل أنا قائد نَفَس في حياتي أصُدُّ
أني أنتِ أدرى ولكن

ُARING

---

1 The Nazarene.
2 Socrates.
Proverbs and Aphorisms

(SELECTIONS FROM THE ARABIC PRESS)

From |»lyj, daily newspaper, Cairo

وزي يثير الى أكرام لتنفيذ الميثاق الأفريقي

**؛ تقرر أن يجري الدكتور محمود وزير الخارجية الى أكرام

تحضر اجتماع وزراء الخارجية خلال هذا الاجتماع الذي سيتعقد في

مصطفى الشهر القادم، تأليف الجهاء الدائم للميثاق الأفريقي، الذي

وقعه الرئيس جمال عبد الناصر في الدار البيضاء مع أقطاب الدولة

الأفريقية في يناير الماضي.

سيطر خبراء من الدول الأفريقية السبع التي اشتركت في مؤتمر

الدار البيضاء في أواخر الشهر القادم الى أكرام لعقد اجتماع تحضيري

لوزراء الخارجية لالتقاط على تاعيل تأليف اللجنة السياسية

والعسكرية والاقتصادية والثقافية والسكرتارية الدائمة للميثاق

سيطر الجمهورية العربية في هذا الاجتماع سبعة من الخبراء

العرب في النواحي السياسية والعسكرية والاقتصادية والثقافية.

1 'Acrea.'
تلقيح على التوقيت الزمني التسلسل وذلك كله وفقاً لتقنيات التنشيط بين الشروط والأعمال وبين جوانب السياسة العامة لدولة، وبين مختلف القطاعات.

إن هذه السياسة الجديدة التي يعدها الفيصلي في اعداد سياسة الدولة تتمتع الاعتراف الذي حدث في الماضي عندما كان مجلس النواب يئة في اعتمادات السياسة دون طلب الحكومة، ولكنها - السياسة الجديدة - لن تتمتع مجلساً أمة من مناشقة الحكومة فيما يرى ادعائها من تعديل. فإذا وافقت عليه - في نطاق الخطة الشاملة طبعاً - أمكن إجراءه في حدود الخطور.

ومن شأن هذا كله أن يجعل المناقشة في مجلس الأمة إيجابية ومجدية.

From, daily newspaper, Beirut

لجنة الإدارة تتعجج ظهر السبت للشروط في درس مشروعي الإبجارات لمدرب "الحياة" الخاص:

كان من المعتاد أن تتعجج لجنة الإدارة والمدرب ظهر هذا النهار الخيمي للشروط في درس مشروعي الإبجارات الحديد، غير أن هذا الاجتماع أوجز الإصرار على يوم السبت المقبل.

وبرر الشيخ بثافة تكي الدين رئيس اللجنة هذا التأجيل بقوله:

أن الرغبة في دعوة جميع مستشارين النقاشهات والهيئات المعنية بهذه القضية، والملحقين، كل هذا أوجب تأجيل الموعد إلى يوم السبت حتى يتم دعوهم إلى حضور الجلسة والتوقيع على أراهم.

وفي الواقع، فإن لمجلس تولي اسست جزء الدعوة إلى هؤلاء الممثلين أبداً يوجب اعداد ملاحظاتهم بشأن المطالب التي يعدها.

وقد أشارت في عدد أسرى إلى أن التفاوض العملياً اجتمعت وقررت بالإجماع رفض المشروع من أساسه.

---

*Name of person.*

جدو (أيدي) IV (to be useful.)
ADVERTISEMENTS AND ANNOUNCEMENTS

From El seq., Arabic weekly, Paris

الإصلاح الزراعي في الجزائر

دخل الإصلاح الزراعي في دوره الافتتاحي وذلك بعد إصدار صفقة يساعد على أسلاك الأراضي الفلاحية. وتم تحويل ما يزيد عن ألف هكتار كانت تابعة إما لآنباك الدولة وإما لشركات. فانزع من الشركة الجزائرية ٣٠ ألف هكتار ومن الشركة السويسرية ١٠،٠٠٠ هكتار. فبذلك ألف هكتار يبلغ المجموع مائتان ألف هكتار وتوزع في عائلات مساواة بين ٥٠ و٣٠ هكتار.

وفي المناطق المشتركة بالرزي سيجري الأنتازع على الأراضي التي تزيد مساحتها عن ٥٠ هكتار أو في حالة وفود اتفاقيات لا تتجاوز ١٠٠ هكتار. أما المشروبين في هكثار المستحيل عليها فستوزع على قطع ذات خمسة هكتارات. ويتزامن الحجز على تلك القطع في تضامن وشركة تفاوض احترافية. وليس من الضرورة أن يكونوا مسلمين.

From al-ulum, daily newspaper, Rabat (Morocco)

سفير الغرب في بغداد يشك

الشعب العراقي والحكومة العراقية

أصدر سعادة سفير الغرب في بغداد يوم امس البيان التالي: يقدم سفير المملكة المتحدة في العراق إلى الشعب العراقي الطلب والمبادرة السياسية رئيس مجلس السيادة العراقى والسفارة العراقية وأعضاء الجالية الدبلوماسية النشطة بالعراق وأصحاب التقدم العلمي والدينى والمصالح السياسية والثقافية والجماعية والمنظمات الاجتماعية وانطلاقاً من هذه النشاط الذي اشترته أو أي استعمال عن أموار أخرى تتعلق بهذا النتاج الرماة إعلاماً.

قال:

لا يتفهم بأن صناعة جهاز المنقول من أي خلل أو عيب، وتتفاوت هذه الكفاءة الخفية عند وقوع أي خلل بها وذلك في حالة سوء استخدام الجهاز أو عدم الاعتناء به أو في حالة تصنيعه من قبل أي شخص ليس وكالة جهاز المنقول. أما هذه الشهادة تعتبر الكفاءة الوحيدة ويجب أن تتجاوز مع الجهاز في حالة طلب خدمة متكاملة له، إلا أن أي تصريح لا يعتبر جيداً.

1 Baalbek.
2 Locality.
3 Et seq., names of persons.
4 Geneva.
ينبغي أن ترسل العروض إلى الإدارة للمكتبة م. م. ت في ظروف محددة. يتوقع بالكثيفر السودان على أن يكون على الظرف الخارجي اسم التجاري لصاحب العرض مع عبارة «إعلان عن عرض أثمان بشأن الباس».

إعلان

مطلب لوزارة الداخلية - مصلحة تسجيل السيارات والآليات - سفارة لبنان من سن 1950 أو 1951.


يمكن الإطلاع على دفتر الشروط في مباني الداخلية.

إعلان

مطرق محددة لبيع الداfrican الدولي كامل عقار الدولة رقم 438 من منطقة برج الشمالي - موصى المحتوى على ارضي 8 جلة تزرع لا يصلح مثلاً متوسطاً 201 متراً مربعاً. تجري المزاد في صور لدى الحاكم المقيم من الساعة التاسعة حتى الحادية عشرة من يوم الخميس الواقع في 20 أذار سنة 1991. يمكن الإطلاع على دفتر الشروط في مدينة الشؤون العقارية في بيروت دائرة أملاك الدولة - بداية البلان - في أمانته السجل الجماعي في صيدا. في المكتب العقاري المعاون في صور خلال الدوام الرسمي.

فعل الراغبين في الشراء الخضور في الوقت المبين مصحوبين بالأمين المحدد في دفتر الشروط.

1 Jeep.
2 Tyre.
3 "treeless watered (by natural sources)"
4 Sidon.
الجواب المسبق

عادة الأسنان التي تم اعتراها في الآونة الأخيرة. وهنا نرجوكم أن يكونوا مهتمين. هذا السؤال تعرفا إلى طريق البريد هذه الطلبة الصغيرة، حيث أدعتمونا أن تعرفا على المسمار حتى تقدم لكم قيمته على أحد سفار المصرف.

أنا سيجر لكم اليوم وهو بفيحة جيدة وجعينا هذا نذكر هضومكم بالعهد. وناديكم عاطر الانخرا، ونعتم مشواً مشكلكم كأبناء

مختلفكم

فزكرنا.

 suppment 495

CORRESPONDENCE

أيها الأخ المخلص السيد نalan

بعد الشوقي عن خاطركم الأم، أمتنع بما يرجم من صحة وعافية على الدوام، فأنا تقدم الليك بالمهمة في زيارة السنة الجديدة. هذا ويأتي مشاركون كثيراً لرؤاكم ومشواهة عاصمة بلادكم الجميلة في هذا اليوم، أيام عبد السلام. وأنا لك خطياً طوالاً في بحر هذا الأسوأ وس мирنا على جميع الأصدقاء، وبي الليك الف

المخلص لكم

لالان

الحضاة المثلث السيد نلال دام يا بو

بعد التحية والسلام والامن، وبكم توركوا بفاتحة الصحة والسلامة. لند تشوفنا بورود غريكم المؤخر في مصورى، ونذكر محتركم جزيل الشكر وبما شرحت به صار لدينا معلوموم. إما بخصوص الانتشال، التي توجد عندكم في الوقت الحالي كما طبق وشتنكم أن جميع الأسنان تحما وعراقتنا عرضنا على أسواق سوريا واستيرادها،

1 In Egypt. 2 Egyptian coin. 3 جديه مصري

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

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 paralleled in other Semitic languages such as Hebrew and Syriac.

The hamza goes frequently unpronounced except at the beginning of a word. Thus the word مسؤول “responsible” becomes something like masūl. سأل “he asked” becomes sāl as though written سال; قرأ “he read” becomes qara.

The consonant ﺛ becomes either tā or sīn. For example we have tālā for “three”. For ﻣلا 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 جرّل “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 kazalik for كاذك.

خ is usually considered a peculiarly Arabic sound, hence the appellation لغة الضاد for the Arabic language. Yet it is frequently confused with ط. In Iraq and areas in the
In Egypt and the Levant 'i is sometimes pronounced as a ج in addition to its own sound as ی. In both these areas, however, the word ضِبّ "officer" is pronounced زَبِّ. In Syria and Lebanon "correct" is heard as both مَزِبَت and مَذِبَت.

ٍ becomes a حمزة in the dialects of Lower Egypt and the towns of Syria, Lebanon, Israel, and the western area of Jordan. Thus the word لُ "he said" becomes 'ال. In other regions, particularly the Sudan, parts of Iraq and the Arabian Peninsula and the Maghrib the ِ becomes a hard گ, thus گَال for ِال. This گ 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 گیف.

In the vowel sounds there is considerable divergence in the colloquials from the Classical. For example, دامَم often becomes كَسْرَة. Thus the proper name خسَن may be heard as حسَن. It is often omitted altogether in words like سَور و سَارَك which are heard as مَنْوَر and مَبارَك (or even بَمْرَك). The فَتَّا in words of the جَيْل form is often not sounded and we have كَبِير for كَبير. Diphthongs may become long vowels, and vice versa. In the Syrian dialect "thing" is heard as شَطْر and گَ ف "how" as كَف.

Verb vowellings are also frequently varied. كَبِت "be writes" may be heard as يَكتُب, يَكتِب, or يَكتُب. كَبِر "be grew" as كَبِر.

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 حَلَان "at once", أَكُن "sometimes", and تَقْريِب "approximately".

"house" is كَتَب in all cases. كَبِت "he wrote" is pronounced as كَاتِب; كَبِت as يَكتُب (or one of the variations shown in Section 4). A final vowel may be used if the following word begins with a كَالمُتُ "l-wasl, and this will be either فَتَّا or دِمَم or كَسْرَة, e.g.

مَعَى يَقْرِفَة كَتَابَ "he does not know the boy". إِلِيُبِ كَتَابُ "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 كَتَبَ گَاتَ "he wrote a letter" is heard as well as كَتاب گَاتَ.

The Demonstrative Pronouns are often simplified, shortened or otherwise modified in the different dialects. Thus the rendering for "this book" may be كَتَبَ دَا (or كَتَبَ دَا) in Egypt and the Sudan, or كَتَبَ دَا in Syria and the Lebanon and Iraq.

Conjunctive Particles are largely omitted. Thus the sentence أَرْبَعُ أَن أَكُبَ لَأَخَى "I wish to write to my brother" would be rendered in colloquial speech as كَتَبَ ىَكتُب كَتَابُ لِأَخَى. The "doubled" Particles كَبِر etc. are scarcely ever heard. كا is even rarer.

In the Dual and the sound Masculine Plural, only the oblique forms are used. Thus كَلَان, كَلَان, "twomen" is كَلَان in all cases (with the final كَسْرَة unpronounced). كَلَان, كَلَان, "teachers", is كَلَان in all cases (with the فَتَّا over the كَسْرَة unpronounced).

The verbal suffixes undergo some simplification. For example كَبِر "they write" becomes كَبِر 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 َبِكَبُونَْ for the Feminine, َبِكَبُونَْ; and even sometimes َبُكَبَْ for (fem.).

In the dialects of Egypt and the Levant َبْ or َبْ is prefixed to the persons of the Imperfect to make it a Present Indicative. Thus َبِيكَتِبُ means "he writes"; َبِتَيْمَشُ "she walks"; َبْاَئِفَ "I know".

Various means are employed to indicate the Future tense of the Imperfect. In Egypt we may hear (َبْاَعَ) َءِيَمَشُ for َءِيَمَشُ which in Syria (and Lebanon) would be expressed by َبِيَمَشُ. In Iraq َبْ is placed before the Imperfect. Occasionally also the Active Participle will be used with a future meaning, e.g. َبَاَمَكِيَشُ َءِيَمَشُ, "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 َبَاَمَكِيَتُ َءِنْ قُلَّانَ can mean "be took (in marriage) the daughter of such-and-such a one".

To express possession the plain َبِدَبُا is not exclusively used; instead, several words with the meaning of "property" are employed. In Egypt َبَتَنَ (for َبَتَنَ) is used; in the Maghrib َبَتَنَ; in Syria َبَتَنَ; in Iraq َبَتَنَ. َبَتَنَ may also be heard. Thus "my book" is expressed by َبَتَنَ َبَتَنَ or َبَتَنَ or َبَتَنَ or َبَتَنَ or َبَتَنَ according to the dialect area.

In the negative, َبْ tends to be replaced by َب. In Egypt and parts of the Levant the word "not" is expressed by َبَيْلُ; in Iraq by َبَيْلُ, and in parts of Syria by َبَيْلُ and َبَيْلُ. These variations, however, are not usually used with the Perfect or Imperfect; َبَيْلُ is used in these cases. In Egypt and parts of the Levant the verb in the negative has َبُ as a suffix. Thus "he did not strike" would be َبَدَاطُ َرَبَبُ. "I did not see him" as َبَاَلَيْثُ (colloquial َبَاَلَيْثُ "to see"). This final َبُ is presumably َبُ "thing" in origin and appears in these cases as َبُ in the Maghrib. In colloquial Arabic َبُ tends to mean merely "no", though it is used in prohibition with the verb in some areas. Thua "do not go" may be َبَاَلَيْثُ (َبَاَلَيْثُ) or َبَاَلَيْثُ (َبَاَلَيْثُ). In popular intercourse the word َبَاَلَيْثُ "yes" is less common than such expressions as َبَاَلَيْثُ, َبَاَلَيْثُ, and َبَاَلَيْثُ. The last is used extensively in Egypt and the Levant.

The Relative Pronoun َبَاَلَيْثُ is rare. Instead we hear simplifications like َبَاَلَيْثُ (the Article), َبَاَلَيْثُ, َبَاَلَيْثُ, َبَاَلَيْثُ, َبَاَلَيْثُ, etc. َبَاَلَيْثُ in colloquial Arabic َبَاَلَيْثُ becomes َبَاَلَيْثُ (َبَاَلَيْثُ) َبَاَلَيْثُ (َبَاَلَيْثُ), etc. َبَاَلَيْثُ 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 َبَاَلَيْثُ in the Lebanon and َبَاَلَيْثُ in the Sudan; or that a bedsheet is َبَاَلَيْثُ in one country and َبَاَلَيْثُ in another. Strangely enough, the commoner the word the more likely it is to differ from area to area. َبَاَلَيْثُ "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 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 ātā or ātombil for a car, or Gharabiya (Egypt) or sayyāra; the two latter are Arabic. A truck may be lūri (i.e. "lorry") or sayyārat naqil. Similarly, use of the word "telephone" (written in Arabic تلدون) is discouraged by the language reformers in favour of the word هايف 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", bāshkhāši "chief clerk", bāshmuhandis "chief engineer". The Turkish word dūghri 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 tawdkis or tawdkr; the plural of lūri "lorry" lāwārī or lāriyāt. The plural of film "a film" is tawṣīm.

Foreign words may undergo considerable corruption. From the French "vapeur" we have wābur or bābār 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" (١ or ١١١), from the classical "s manner" or "fashion".

baffāl "bad" from بَصَل "to be useless or corrupted".

badal safarīya "travelling allowance", from بَدَل "to change" and سِفر "travelling".

il-fashka "to dine", for تَفَسَحَ.

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 مَثَارفات or synonyms. The student of this grammar will have encountered four words for "garden": ٱلْبَلَدَة, ٱلْجَنَّة, ٱلْحَدِيثةَ, ٱلْجَيْفَة. 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 دَبْرُeer used in some localities almost exclusively for "camel" instead of the commoner جُلْل. He may also find دَهْمُ instead of مَلْسَمُ for "clothes". He will rarely hear the classical دَهْبُ "to go"; instead it will be رَحُ or masha (نَصَتُ 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.

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 qaf 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 Qamis of al-Firuzabadi is the most comprehensive short work (4 vols.). Of the larger works Ibn Manzur’s *Lisan al-‘Arab* (13th century) and Murtada az-Zabidi’s *Taj al-‘Arus* (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 Ma’luf (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 Tahâ Husain, Taufiq al-‘Akâm, al-‘Aqqâd.

On the classical side mention must be made of Thornton and Nicholson’s *Elementary Arabic*, Vols. I, II, 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 *Majâni l-‘Adab* in six volumes, published in Beirut during the last century, may still be found. Fu’âd Afrâm al-Bustâni’s *al-Majâni l-Hadîthâ* 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. Lyona ‘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-‘Arâm* (المبَريدة) and *al-Hayat* (المحياة) 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_الْفَيْد.
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) of Tāḥā Husain (تَحَامِح) Another is the satirical and amusing novel by Taufiq al-Ḥakīm (تَأَفْقُ الْحَكِيم) which depicts Egyptian rural officialdom of a generation ago. This author has written a number of fine plays of which سَلُكُ الْحَكِيم, of the phantasy type, and رسَؤَعُ الْقُلُب, with a modern environment, may be mentioned. Al-Ḥakīm has also many one-act plays which make interesting reading. For the short story مَهْمُودُ تَالْمُور (محمد تمور) 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 Mādi (عَابِيَة أبو مامي). Of an older period are the Egyptians Ḥāfīẓ Ibrāhīm (حافظ إبراهيم), and Shauqi (شاوقي), whose poems are not easy for Europeans. Shauqi's poetical dramas are good but may not have a ready appeal. Perhaps his مَصْرَعُ كُوِتُبَاتِها (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 Nagīb Māḥfūẓ, Yahyā Ḥaqqī and Al-Sharqīwī; the Lebanese woman writer, Laila Baʿlabakki, and the young Iraqi poetess, Nāzīk al-Malāʾīkā. 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 Sufism have been written by Nicholson (The Mystics of Islam, London, 1914) and Arberry (Sufism, London, 1950). For works on tafsīr Baidawi's Commentary on Sūrah 12 of the Qurʾān 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-ṭāḥĪya (أبو العطاء) 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 نواس) 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 تمام) collection known as the Ḥamasa (الخمسة) 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 Muʻallaqat (المعلقات) are an essential study, even though they may not at first have the same appeal as the Ḥamasa 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 (المتنابي), 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 (الفتاوات) of al-Harīrī (الحاريري) and al-Hamadhānī (الهمدائي). 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 Baṭṭūta (أبي بطوطة). Sir Hamilton Gibb has already translated a selection of Ibn Baṭṭūta 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 Tabari (الطاربي) 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 خلكين). There is a translation of this by De Slane (Paris, 1883, 6 vols.). Another work is Yāqūt’s (باقوت) Dictionary of Learned Men.

For literature of a less classifiable type the Uyun al-’akhbār (عين النبوسي) 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-Jābih’s (الخليفة) 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 (رقم) and other artificial devices collectively known as بلاطة (rhetoric). This led to the use by authors of a recherche 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 Badī az-zamān al-Hamadhānī (d. 1008 A.D.) and al-Harīrī (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. 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.

(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:


The Consonants

2. 

2. ب; م; و; م. These are pronounced more or less as their English equivalents. It should be observed, however, that م, 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 and د. These consonants are closer in pronunciation to the Italian dentals տ and դ than the English sound. They are uttered with the tip of the tongue against the upper teeth.

ل. See Gairdner, pp. 17–19 for the two types of լ sound.

3. ث and ذ. 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 and ج. These are more sibilant than in English. In the former the "hiss" and in the latter the "buzz" are stronger and clearer in Arabic.

5. د; ط; ز. 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 \( z \) is heard. In sound it is related rather to \( dh \) than to \( z \). In Iraq and the Arabian Peninsula the three consonants \( s, f, t \) are pronounced practically the same, that is with a \( dh \) sound. (See also Appendix A, pp. 497-498).

\( r \). The \( r \) 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 \( g \)).

\( j \). 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 \( j \) are \( gy, dy, dz, d \) and \( y \).

\( y \). As with the \( j \), care should be taken to retain the consonantal sound in diphthongs.

\( q \). The student must take great care in distinguishing this sound from that of \( k \). It can cause confusion in meaning if not properly pronounced. Thus \( قلب \) heart; \( كتب \) dog. (See also Appendix A, page 498.)

\( h \). Students tend to pronounce this consonant either as \( h \) or like \( kh \). Care should be taken to avoid particularly the latter sound by eliminating any suspicion of what Gairdner calls “scrape”.

For notes on the \( خ \) see Gairdner, pp. 28-29.

The Vowels and Diphthongs

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 \( fatha, damma, \) and \( kasra \). They do, however, refer to a feature called \( 'imala \) (v.n. of the 4th form verb, \( َّلَّمَلَلَلَّلَلَلَّلَلَّلَلَّلَلَلَّلَلَلَّلَلَّلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل* to cause to incline) whereby the \( z \) (\( a \)) in certain localities inclines from \( a \) to \( e \) (just as \( fatha \) does from \( a \) to \( e \)). This is heard in the Maghribi dialects, in the Lebanon and parts of Syria. Thus the word \( ساكين \) (dwelling, inhabitant) is heard as \( سكين \). 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 \( fatha \) in \( ضّرٍّ (road, way) \) and \( ضّرٍّ (striking, blow) \). Likewise, the difference in the sound of the long \( a \) in \( الأسمى (the account) \) and \( الأمسى (the past) \). The \( a \) 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 - \( قال لِهَذِيفَةُ وَسُبْحَانَ كُبْرٍ \) would be read:

(a) \( قَالَ لَهُ ذَيَاقَةَ وَمَآ كَداَحَبَ.

(b) \( قَالَ لَهُ ذَيَاقَةَ وَمَآ كَداَحَبَ.

Note the disappearance of the \( tā 'marbūta \) 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 ِ and ِ to use. In many instances there is a free choice. The following points, however, should be noted:

(a) ِ is the first word in a sentence and cannot be preceded even by the conjunction. Thus, while we can write ِ ِ كتبت, with ِ the ِ must follow, as, ِ كتبت.

(b) ِ may be followed by a word beginning with hamza, e.g. ِ فِ الْيَتْ بَيْنَكَ, are you in the house? The purists, however, insisted in such cases the interrogative particle have madda, as ... ِ. In writing modern Arabic it is recommended by some that ِ 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, ِ, between ِ and the verb. Thus, ِ كتبت being preferable to ِ كتبت.

(d) Wright (A Grammar of the Arabic Language, Vol. II, para. 167) says that ِ "introduces questions of a more lively sort". This statement is plausible, though perhaps of dubious practical value.

§ 3

Improper Annexation
(see Chapter 8, on 'idâfa, 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. ُالرجل الكبیر الامام, rich (lit. much of wealth), 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 'itfâfa construction, i.e. followed by a noun in the indefinite genitive, e.g. ُهو أطول ولد في الفرقة, he is the tallest boy in the room. Note that this genitive noun is also commonly used in the definite plural as follows:

ِ هو أطول الولد... he is the tallest boy. The form ِ هو أطول الولد is rare.

(b) The Elative may be preceded by مثأر to mean "one of the . . . est", "one of the most . . .", "among the most . . .", "among the . . . est", e.g.

ِ هو من أكرم الناس... he is one of the most generous people.

(c) (see Chapter 40, para. 8)

The student should note the frequent use of ِ أقل, elative of ِ أقل, in modern politico-economic expressions such as ِ الدولة الأقل تقدما, 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) أنْ أَنْ يَتَنَظُّرُ means "He wants to wait."

(b) كَيْ Info serves to indicate purpose, intention, object, and the like, e.g. they waited to see him. Their negatives are كَيْلاً.

(c) Some beginners tend to circumvent the subjunctive by using إنْ instead of a subjunctive particle, e.g. he told them to wait. 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 maf'ūl lahu expression in the accusative, e.g.

They went out to receive the prince.

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 علم 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 حَسَنَ حَسَنًا كَيْ بَيْنَهُ Hasan gave Muhammad two books

(c) What the Arabs call "Verbs of the Heart" (أَنْفَامُ الْقُلُوبِ). These are sometimes called also verbs of certainty and doubt (أَنْفَامُ الْعَنْفُ وَ الْدَعْبَ). These are at times what might be called "estimative" verbs, such as حَسَبَ to think, reckon. They include verbs of thinking, finding, and imagining, e.g.

أَنْفِي حَسَبًا عَالِمًا I think Hasan (is) intelligent.

أَفْحَدَ رَبَّاً قَاَدِمًا عَلَيْهِ I found Zaid (to be) a great commander.
Composite words in Arabic fall into three categories.

1. A word compounded of two foreign words, e.g. بَرْدَابٍ pl. بَرَدَابٌ, underground vault, cellar. From two Persian words sard cold and ab water (because kept cool by means of cold water).

2. A word made up of one Arabic and one foreign word, e.g. بَشَمِينْدِس pl. بَشَمِينْدِس chief engineer. From Arabic مَهْنَدْس مهندس engineer, and Turkish baş head. بَشَمِينْدِس pl. بَشَمِينْدِس bookshop or library. From Arabic كَتَبْ books, and Persian خَانَه house.

3. A compound of two Arabic words, e.g. رَأسُ أَلْمَال capi (finan.), we have, الرَّأسَالِيْنَ الرأساليون capitalists. الْعَرْكِيُّونْ amphibious; from بَرَّمُْمُأَهْل 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 تَرَبوْجِيْ ثِروتوهجي turbo-jet; تَرَبوْجِيْ ثِروتوهجي 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: ٌّٙٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚٚ_|
II to date; write history

**Adam**; mankind

**man**

**tool, implement, instrument**

**Adam**

**man**

**perform; to lead to**

**since**

**if, when; behold (with ١)**

**therefore, so, then**

**to permit**

**X** to ask permission

**permission**

**ear**

**Moslem call to prayer**

**Muezzin** (caller to prayer)

**Minaret**

**clever, able**

**lion**

**definite article**

**compose, write, compile (a book, etc.)**

**be intimate with**

**thousand**

**customary, usual**

**composer, author**

**compositions, compilations**

**Africa**

**horizon**

**build**

**foundation**

**fundamental**

**Spain; Spanish, the Spaniards**

**professor, teacher**

**summit, hillock, rising ground**

**a god, divinity**

**divinity**

**Germany**

**German, the Germans**

**a god, divinity**

**God**
divineness

(with verb) until

II to nationalise (mod.)

mother

in front of, before

pl. nation

illiterate

or

as for...

or

pl. Emperor

empire

(verb) to command, order

command, order

pl. command, order

thing, affair

rule, power; principedom

pl. prince, ruler,

Emir

official, district officer

(pl. in some Arab countries)

— conference

America

American

(to hope, hope for

V (also with في) to look

at, observe, study

pl. hope

verily, truly; that (after

الله)

indeed, in truth, only

(strong affirmative particle)

if

if not; except

(—verb) that conj.

(with n. or pron.) that

conj.

II to insure (mod.),

assure

IV to believe (in)

faithfulness; security; a

trust, secretariat.

safety, protection,

security

Security Council

belief, faith

man (human being)

human adj.

people, men (pl. of

مَن)

women

young lady, miss (mod.)

wait

X to appeal; begin

a new

nose, forepart, point

formerly, before, above,

aforesaid

England

English(men)

moaning, lamenting n.

II to procrastinate, delay

(pl.)

people, family

welcome!

qualifications (mod.)

or
ARABIC GRAMMAR

v' (vJji) to return
Europe
European
instrument, tool, machine
mechanical
machines, mechanical things
fem. pl. first
first adv.
(pl. f.) well n.

( ) to be afflicted
to be bad
to be brave
misfortune
never mind (about), no matter!

( ) to investigate, examine, search for
III to discuss with, hold a discussion with
pl. examination, enquiry, research

discussion
luck, good fortune
pl. - lucky, fortunate
greed, avarice
pl. greedy, avaricious

IV to harbour, shelter

V to begin

III to hasten
(trans.)
to change, exchange

X to take in exchange
substitute
instead of
suit of clothes (mod.)

body

(to appear)

Bedouin, Bedu
Bedouin, nomad

(to give generously, squander

to do one's best, utmost

everyday clothes

(opp. جُرُرُ) land
by land and sea
Berbers
IV to cure, make whole

*brِرل* innocent, not guilty

orange; Portugal

tower, castle
eyesterday

cold n.
refrigerator (mod.)

post, courier
cold adj.

pl. *برِرل* prominent, outstanding
idleness, uselessness

vain, useless

hero

pl. belly, abdomen

interior, hidden

cause, motive, reason

envoy, delegate

go slowly

slowness

slow, tardy

duck

potatoes

IV to be slow, go slowly

to be far (from)

II to make distant

III to keep anybody away

IV to remove trans.

VIII to go far (from); part; quit

distance

after prep.

afterwards

yet (with neg. = not yet)

far, distant, remote

early, in the morning, tomorrow

dumb, mute

hatred, detestation

to weep

IV to cause to weep

weeping, v.n.

but, nay rather

wet, moistened

dates (coll.)
country

town, district (also country)
municipality

devil, Satan, Iblis

police

Vocabulary
(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) to swallow

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) to reach, arrive (p. 61)

II to convey, inform

III to exaggerate, overreach

بلَغَ pl. — message, announcement, communiqué

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) rhetoric

بلَغَ pl. — eloquent

بلَغَ pl. — sum (of money), amount

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) to test, try, afflict

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) decayed, rotten, tattered

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) coffee, coffee berries

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) coffee-coloured, brown

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) rifle, gun

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) to build

Beirut

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) IX to be, or become white

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) egg, eggs

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) white

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) Casablanca (in Morocco)

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) to sell

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) seller

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) sale

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) II to make clear, explain

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) X to be clear; recognize as evident

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) between, among

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) while, during

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) pl. — declaration, announcement, statement, explanation

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) to translate, interpret

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) translation

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) translator, interpreter

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) translated

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) guide, dragoman

(بَلْغَ) (بَلْغَ) (بَلْغَ) (بَلْغَ) straw
channel, canal

new pupil, disciple

telegram, telegraph

small hill, hillock

to leave, abandon

Turkey

Turk, Turkish

nine

ninth

a ninth

(fraction)

to read, recite; follow

complete, completed, finished

IV to complete trans.

completion, end, perfection

completely, exactly

perfect, complete

to stammer

dried dates

single, sole (antq.);

now, immediately

to repent

fox

frontier, mouth, boundary

education, culture

educated, cultured

to be heavy

heavy

three

thirty

third (ordinal)

a third (fraction)

triangle

Tuesday

snow, ice

refrigerator (mod.)

wealth, riches

wealthy, rich man

then, moreover, thereupon

there, yonder
529 VOCABULARY

(vow) نام m. fruit, fruits

(vow) نام pl. fruitful, productive

(vow) نام m. price

(vow) نام pl. expensive, valuable

(vow) نام m. eight

(vow) نام pl. eighty

(vow) نام m. an eighth (ordinal)

(vow) نام m. an eighth (fraction)

(vow) X to except, set aside, exclude

(vow) نام m. praise

(vow) نام m. during

(vow) نام m. two

(vow) نام m. Monday

(vow) نام m. second (ordinal)

(vow) نام m. second (unit of time)

(vow) نام m. garment

(vow) نام m. to rise up, break out; revolt, rebel

(vow) نام m. to arouse, incite

(vow) نام m. rebel, rebellious

(vow) نام m. revolt, insurrection

(vow) نام m. bull

(vow) نام m. garlic

(vow) نام m. top-coat, long cloak

(vow) نام m. tax, tribute

(vow) نام m. tax-collector

(vow) نام m. corpse, body

(vow) نام m. to be new; to be serious

(vow) نام m. to renew

(vow) نام m. to be renewed

(vow) نام m. seriousness

(vow) نام m. very

(vow) نام m. grandfather, ancestor

(vow) نام m. grandmother

(vow) نام m. Jidda (town in Arabia)

(vow) نام m. new

(vow) نام m. worthy (of)

(vow) نام m. wall

(vow) نام m. brook; list, table

(vow) نام m. trunk (of tree, body); beam

(vow) نام m. to drag, draw

(vow) نام m. jar

(vow) نام m. to be brave, dare

(vow) نام m. brave

(vow) نام m. to try, put to test, tempt

(vow) نام m. trial, temptation, experiment

(vow) نام m. sock, stocking

(vow) نام m. to wound, hurt, injure
530 A NEW ARABIC GRAMMAR

\[ \text{جراح} \] wound, cut, injury

\[ \text{جراحية} \] surgery (art of)

\[ \text{جراح} \] surgeon

\[ \text{جريح m. and f., pl. جراحين} \] wounded man, or woman

\[ \text{جريح pl. جرح} \] wounded (man)

\[ \text{جرم} \] to ebb (sea)

\[ \text{جرم} \] ebb

\[ \text{جريست} \] butcher, slaughterer

\[ \text{جزيرة pl. جزائر} \] island

\[ \text{جبل} \] peninsula

\[ \text{جزائر} \] Algeria, Algiers

\[ \text{جزيل} \] abundant, much

\[ \text{جزير} \] (mod.)

\[ \text{جزء} \] part, portion

\[ \text{جزء pl. جزائري} \] chemist, druggist, apothecary

\[ \text{جزء pl. جزء} \] body

\[ \text{جزء pl. جزء} \] body

\[ \text{جزء pl. جزء} \] part, portion

\[ \text{جزاء pl. جزاء} \] necessary steps

\[ \text{جزاء pl. جزاء} \] reward, requital, reward

\[ \text{جزاء pl. جزاء} \] poll tax

\[ \text{جزء pl. جزء} \] main part of a thing, gist

\[ \text{جزء pl. جزء} \] occupies, occupies

\[ \text{جزء pl. جزء} \] body

\[ \text{جزء pl. جر} \] steps, measures

\[ \text{جزء pl. جر} \] running, current

\[ \text{جزء pl. جر} \] slave-girl, servant-girl

\[ \text{جزء pl. جر} \] spy

\[ \text{جزء pl. جر} \] import

\[ \text{جزء pl. جر} \] to gather, bring, import

\[ \text{جزء pl. جر} \] to meet (anyone)

\[ \text{جزء pl. جر} \] meeting, gathering, social life
social comprehensive

جامعة university; league

all together, adv.

whole, all

unanimity, agreement on a matter

مجموع collection

مجموع assembly, learned body

المجمع society (as a whole)

جميل beautiful, handsome; good deed, kindness; pr. n. masc.

جميل II to levy troops, conscript

جمهور pl. جنود جندي troop, army; soldier

جمهور pl. جنود جندي kind, class, sex, species, genus

جمهورية nationality (mod.)

جمهور pl. جنود جندي —, جنود جندي whole, all
generation on a matter

generation united
generation collection
generation assembly, learned body
generation society (as a whole)

جمال beauty

جمال pl. جملة sum, total; sentence, phrase

جمالا in the aggregate; wholesale (commerce)

جمالا generally speaking, in general

جمالا III to declare openly

جمالا IV to answer, reply to

جمالا pl. جواب answer, reply

جمالا pl. جواب hearth, place for drying dates

جمالا pl. جواب apparatus, set, machine, outfit
VOCABULARY

friend, beloved
beloved
grain, seed, pill, berry

pl. learned man, doctor, rabbi (antiq.)

ink

pl. imprison, shut up

pl. to imprison, shut up

pl. to imprison, shut up

pl. pregnant

pl. rope

pl. languages

until, even, so that

pl. to pour (dust)

pl. to limit

pl. boundary, limit, frontier

n. iron

blacksmith

hunch-backed, hump-backed

pl. pilgrimage (to Mecca)

pl. pilgrim, Haji

(to conceal, hide, veil

VIII to conceal oneself

pl. eyebrow

pl. door-keeper, chamberlain

pl. concealed, veiled

pl. stone

pl. room, chamber, quarter

lap, knees (Eg.)

pl. to limit

pl. to limit, define; sharpen

pl. boundary, limit, frontier

n. iron

blacksmith

hunch-backed, hump-backed

pl. pilgrimage (to Mecca)

pl. pilgrim, Haji

(to happen, occur
II to narrate to
IV to cause to happen, bring into being
V to relate a thing, speak, converse
VI to converse (with one another)
pl. hadith, hadith, event, accident; news
pl. hadith new, recent
pl. hadith story, Hadith (tradition of the Prophet); talk, conversation
pl. hadith relater of Tradition

III to go to war with, fight with
VI to fight each other
pl. war
pl. ploughman
pl. name for a lion
pl. plough
pl. to guard, look after, preserve; obtain

pl. watchful, guard, sentry

unlawful (in religion); sacred
pl. thief

V to inquire into, investigate
pl. inquiry, investigation

pl. party (political, etc.)

to be sad
pl. sadness
sad

pl. woman, wife
Moslem

unlawful (in religion);
sacred
pl. thief

V to inquire into, investigate

pl. inquiry, investigation

pl. party (political, etc.)

to be sad
pl. sadness
sad

pl. woman, wife
Moslem

in accordance with
pl. account, reckoning; regard, esteem
A NEW ARABIC GRAMMAR

VOCABULARY

538

capital city

preparatory station (railway, etc.)

wood, firewood

grandchild

governorate, district

to be true, right

to verify, confirm

to deserve, merit; to fall due (payment)

governor (in some Arab countries)

to gather, assemble, intra.

to celebrate (feast, etc.)

crowd of people, celebration

full (of, with)

celebration, party, gathering

to verify, confirm

to be true, right

in reality, truly

be true, right, adj.; worthy of

be true, truly, really

be true, truth, reality

be true, reality

be true, truly, really

be true, right, adj.; worthy of

be true, really, truly

be true, truly, really

be true, right, adj.; worthy of

be true, really, truly

be true, truly, really

be true, right, adj.; worthy of

be true, really, truly

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be true, right, adj.; worthy of

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be true, right, adj.; worthy of

be true, really, truly

be true, truly, really

be true, right, adj.; worthy of

be true, really, truly

be true, truly, really
humble, despised

field

8 to buy up (especially grain); to withhold stocks against high price; to corner the market

8 to rule; govern, judge

rule, order, authority, law; sentence (judgement)

wisdom, aphorism, witticism

government

ruler, governor

wise (man), doctor

tribunal, court of law

8 to relate, speak

story

vocabulary

X to make swear, give an oath

pact, alliance, confederate

ally, confederate

II to analyse

VII to be loosened, solved, cease

VIII to occupy (of a country)

solving, dissolving, solution

coming (of time); enlightening

lawful, right, allowed (relig.)

place

quarter of a town

local

milk

Aleppo (in Syria)

sweetness, sweetmeat

sweet, agreeable

bath

— bath

load, burden

attack, charge in battle

porter, carrier

(f.) pregnant
probable, possible, bearable
father-in-law (pl. آؤ slamming ً حم
(with following gen. حم)
mother-in-law; Hama (in Syria)
father-in-law (pl. آؤ slamming ً حم
(with following gen. حم)

dispensable water-tap (mod.)
VIII to need
need, necessity; object, thing
in need of
needly one, needful

defend, protect, protege (pl. حم)
protector

guard, garrison
lawyer, solicitor

(لب) to defend, protect
defense, protege

defend
 protector


guard, garrison
lawyer, solicitor

(لب) to defend, protect
defense, protege

defend
 protector


guard, garrison
lawyer, solicitor

investment, security, reserve (commercial and financial)
reserves (comm.)
impossible, absurd

cunning, sly, artful

to contain

VIII to comprise, contain

(pl.) contents

(to live

life

alive; quarter of a town; settlement; section of tribe

snake, viper

animal

greeting, salutation

where, since

wherever

in respect of, whence,
so that

II to confuse

V to be confused

perplexity

quarter of a city

pl. news

expert, well-informed

experienced, expert

bread

baker

(to strike, trample on

large jar, vat

(to seal, close, conclude, stamp

seal

seal-ring, signet

end, conclusion

finally, in conclusion

pl. invention

IV to go out

pl. invention

IV to expel, take out

pl. lamb

pl. autumn

outside prep.
store, shop

the Government (in Morocco)

lettuce

wood

rough, coarse, gross

to fear, dread

to concern

VIII (with) to be one's property; be special, peculiar, proper to

special, private

with reference to, concerning especially, particularly

policy, line

fertility

fertile

error, sin

mistake

wrong, mistaken

adversary, antagonist

discount, rebate (comm.)

to make a speech; to betroth, ask in marriage

III to address anyone, converse with

affair, matter, cause of an affair

— letter, speech, address

sermon

danger, risk

dangerous

great, important, momentous

thought, idea; heart (fig.), sake, mind

VIII to snatch, grab for oneself

to step, walk

step, pace

to be light (in weight)

light

to be hidden (from)

hidden, concealed

V to mix in; penetrate, be pierced; use a toothpick

vinegar

during

friend, companion; pr. n. m.

gulf, canal

pl. Gulf

VIII to steal, cheat, swindle, seize by trickery, usurp
II to save

V to be saved

sincerity, devotedness

pure, unmixed, free of

sincere, devoted

(ll) to mix, trans.

III to mix with, have intercourse with

VI to mix, mingle with one another

mixed

(ll) to succeed, replace

III to oppose, disagree with, contravene

(VIII to differ (from)

behind, at the back of
disagreement, contravention; other than

succession, caliphate

successor, caliph

difference

varied, different

to create

creation, creatures, mankind, people

moral character

created things

to be empty, vacant, alone

empty, vacant

f. wine

tavern, inn

five

a fifth (fraction)
fifty

fifth (ordinal)

Thursday

dagger

dagger

pig, pork

good, n. and adj.; prosperity

better than

selection (with fem. pl.); mukhtar (village headman); pr. n. m.

voluntary

to sew

thread, string

tailoring, awing

tailor

needlewoman, seamstress

to betray, act treacherously

treachery, betrayal

traitor, treacherous

inn, shop, caravanserai

disappointment

pl. (coll.) horses

tent
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
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</thead>
<tbody>
<tr>
<td>دب (دب)</td>
<td>bear</td>
</tr>
<tr>
<td>عربة cargo</td>
<td>bear, beast, beast of burden</td>
</tr>
<tr>
<td>정부 (정부)</td>
<td>Ministry of Interior</td>
</tr>
<tr>
<td>دخان (دخان)</td>
<td>smoke, to smoke (tobacco)</td>
</tr>
<tr>
<td>جلاد (جلاد)</td>
<td>police (Syr., Leb.)</td>
</tr>
<tr>
<td>جمع (جمع)</td>
<td>pl. dirham (coin or weight), drachma; (in pl., money)</td>
</tr>
<tr>
<td>سجدة (سجدة)</td>
<td>pr. to know</td>
</tr>
<tr>
<td>قبضة (قبضة)</td>
<td>pl. to train, exercise, drill</td>
</tr>
<tr>
<td>مسار (مسار)</td>
<td>pl. path, way, road</td>
</tr>
<tr>
<td>نصف (نصف)</td>
<td>degree, step</td>
</tr>
<tr>
<td>مسيرة (مسيرة)</td>
<td>common, current, in general use</td>
</tr>
<tr>
<td>دارجة</td>
<td>common language, vulgar tongue</td>
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<tr>
<td>دراجة (دراجة)</td>
<td>bicycle</td>
</tr>
<tr>
<td>دفع (دفع)</td>
<td>to pay, push</td>
</tr>
<tr>
<td>دفاع (دفاع)</td>
<td>III to defend</td>
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<tr>
<td>دفاع (دفاع)</td>
<td>defence</td>
</tr>
<tr>
<td>دعاء (دعاء)</td>
<td>IV to inform, teach</td>
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<tr>
<td>دعوة (دعاء)</td>
<td>pl. rule, regulation; political constitution</td>
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<tr>
<td>دعوة (دعاء)</td>
<td>rule, regulation; political constitution (mod.)</td>
</tr>
<tr>
<td>دعوة (دعاء)</td>
<td>VII to be poured</td>
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<tr>
<td>دعوة (دعاء)</td>
<td>VII to be poured</td>
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<tr>
<td>دعوة (دعاء)</td>
<td>profuse</td>
</tr>
<tr>
<td>دعوة (دعاء)</td>
<td>to bury</td>
</tr>
<tr>
<td>دفع (دفع)</td>
<td>to knock, crush</td>
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<tr>
<td>تدقيق (تدقيق)</td>
<td>II to examine minutely, in detail</td>
</tr>
<tr>
<td>تدقيق (تدقيق)</td>
<td>exactness, preciseness, minuteness</td>
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<tr>
<td>تدقيق (تدقيق)</td>
<td>minute, exact; fine flour</td>
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<tr>
<td>دعوة (دعاء)</td>
<td>VIII to claim</td>
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<td>إصداع (إصداع)</td>
<td>X to summon</td>
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<tr>
<td>دعوة (دعاء)</td>
<td>call, prayer</td>
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<tr>
<td>دعوة (دعاء)</td>
<td>pl. call, prayer</td>
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<tr>
<td>دعوة (دعاء)</td>
<td>invitation</td>
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<tr>
<td>دعوة (دعاء)</td>
<td>claim, lawsuit</td>
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<tr>
<td>دعوة (دعاء)</td>
<td>propaganda</td>
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<tr>
<td>دعوة (دعاء)</td>
<td>calling, one who prays</td>
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<tr>
<td>دعوة (دعاء)</td>
<td>pl.calling, one who prays</td>
</tr>
<tr>
<td>دعوة (دعاء)</td>
<td>cause, motive, reason</td>
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<tr>
<td>دعوة (دعاء)</td>
<td>register, account book, note-book</td>
</tr>
<tr>
<td>دعوة (دعاء)</td>
<td>vulg. tongue</td>
</tr>
<tr>
<td>دعوة (دعاء)</td>
<td>bicycle</td>
</tr>
</tbody>
</table>
| دعوة (دعاء) | to roll, tr.
| دعوة (دعاء) | to roll, intrans., be rolled |
| دعوة (دعاء) | to enter |
| دعوة (دعاء) | income, revenue |
| دعوة (دعاء) | inside, prep. |
| دعوة (دعاء) | inside, n. |
minute (of time)
hammer, mallet, pestle
doctor (mod.)
shop
broker, auctioneer
guidance, guiding, indication, proof
guide
cupboard; wheel
(—) to saunter along, move slowly
bucket

II to destroy, lay waste
Damascus
tear
stamp, seal
brain
blood
direct, administer, manage
X to be round
house, home, homeland, seat
country (pl. of دِيْر)
turn, age, period
circle; office
monastery
administration, management
director, manager, governor

round, circular
VI to do by turns, negotiate with one another
state, power, country
international (mod.)
to last, endure, continue
so long as, as long as continually
always
before; without, short of, beyond
without
diwan, collection of poetry; council of state
medicine
inkstand
Vocabulary

- تذكرة ticket, note
- ذهب masculine
- ذهب note, memorandum, memoir
- ذهب to go
- ذهب - to take away
- ذهب gold n.
- ذهب pl. sect, rite, tenet, school, way
- ذهب quad. II to follow a sect, rite; hold a belief
- ذهب mind, intellect
- ذهاب ذهب pl. mind, intellect
- ذهب master of, possessor of
- ذهاب ذهب self, person, self-same, essence
- ذهاب ذهب one day
- ذهاب adj. self-
- ذهاب (ذهاب) to melt, dissolve
- ذهاب (ذهاب) to taste trans.
- ذهاب pl. manger
- ذهاب ذهب sin, fault, guilt
- ذهاب ذهب pl. male, masculine
- ذهاب ذهب guilty

Vocabulary

- ذهاب ذهب ticket, note
- ذهب ذهب masculine
- ذهب ذهب note, memorandum, memoir
- ذهب ذهب to go
- ذهب ذهب gold n.
- ذهب ذهب pl. sect, rite, tenet, school, way
- ذهب ذهب quad. II to follow a sect, rite; hold a belief
- ذهب ذهب mind, intellect
- ذهاب ذهب pl. mind, intellect
- ذهاب ذهب master of, possessor of
- ذهاب ذهب self, person, self-same, essence
- ذهاب ذهب one day
- ذهاب adj. self-
- ذهاب ذهاب (ذهاب) to melt, dissolve
- ذهاب ذهاب (ذهاب) to taste trans.
- ذهاب ذهاب pl. manger
- ذهاب ذهاب sin, fault, guilt
- ذهاب ذهاب pl. male, masculine
- ذهاب ذهاب guilty
IV to show
publication (news); broadcast (mod.)
broadcaster, announcer
microphone
pl. - tail, appendix

IV to make public
(cause); broadcast
broadcast
pl. - opinion
vision, seeing, sight
pl. - dream
pl. - mirror
pl. - lord, master
pl. - housewife
pl. - gen. many a
perhaps

IV to gain, win
pl. - gain, profit

IX to alter (expression of
face); be ash-coloured, pale

II to arrange, plan
pl. - rank, position
pl. - salary, pension

VIII to tremble, shake
intrans.

II to return trans.

I to educate, bring up,
breed
pl. - educator, one who
brings up

II to return

III to consult, review,
revise

to tie, bind
pl. - connection,
connection, bond, league (body binding
together people)

IV to gain profit

II to put off, postpone

to outweigh, weigh
more than

V to return intrans.

to give, hope, request

to welcome
welcome
(i_i) La.j.a welcome (to)!

(J~j)

(“j)

lMj pl- (J*-J traveller; late,
departed (deceased)

>)

ij I bad, adj.

»bj pi.
j-> stage, day’s

journey

the Merciful,

(tf-j)
y».j pi. »l»jl mill

(ji>)

ijjj (—) to grant, bestow (of
God), sustain

ivai-j permit, licence {mod.)

marble

(y-j)

3
official, authoritative

(-) («** a6.

or ^)

to be content, pleased,
satisfied (with)
IV to please

means of livelihood

•ujj p/. |.jj package, bale,
ream

U)
damp, moist

w>)

ojj pi. J'jj' sustinence,

<rJj)

pfpleased, con'tent, satisfied
O*/* satisfactory, pleasing

(.L) to sprinkle

J-ij I IV to direct, guide

j»jj (i.) to pack up, wrap

(l^j)

(*“J Pftracing, draw¬
ing, sketch; tax, duty, cus-

*L ij pi. Jj'ijj vice

the Compassionate (attri¬
butes of God)

U-ajij cheap

0>j)
design,

cloak, coat

(<3jj)
pa-Jjl,

lead", pencil

■L»Loj pi. ol — bullet

(rs)
I*-) (1.) to trace,
draw, sketch

VIII to wear, put on
(coat, etc.)

(j—j)
^Loj; .j^Loj

fa)
p/. *b3jl,

bribe

corres¬

pondent {mod.)

(<*•>.>)

Sj-ij pi.
*Lij rope

jj-g p/. J-.j messenger,
apostle
J-ljj (newspaper)

great or eminent

iUj-> pi.

essay, message

(_L) to give back, answer,

pi. (JU.j journey

SJUj,
traveller

ill-l pi. ol —, JiL-j letter,

3Jj repulse, return, reply (to

■>J (-).
VIII to
depart, migrate, travel,
journey

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VOCABULARY

ARABIC GRAMMAR

SS8

J-ij rectitude, maturity
.3 i
J-ijJI j- age of discretion,

•—~Lj p/. vllyl ripe, fresh
dates
*yly humidity, moisture,
damp, n.

majority

cool, fresh, moist

upright, righteous;
(•“a)
pr. n. m.

m

-Uj (_L) to thunder
p/.

thunder

fine, elegant

,jijj weighty, grave, calm

(^J)

(is)

(**j)

J-jl IV to send

Li| (_L) to bribe

(-) to pasture, graze,
tend (cattle)


<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَرْضَةٍ</td>
<td>flock, subject (of a ruler)</td>
</tr>
<tr>
<td>رَأْعٌ</td>
<td>shepherd</td>
</tr>
<tr>
<td>مَرْعاً</td>
<td>pasturage, pasture</td>
</tr>
<tr>
<td>رَبَّ</td>
<td>(with) to wish (for), desire, like</td>
</tr>
<tr>
<td>رَغْفٌ</td>
<td>wish, desire</td>
</tr>
<tr>
<td>مَلْحِبٍ</td>
<td>loaf</td>
</tr>
<tr>
<td>رَغُفٌ</td>
<td>to compel; dislike</td>
</tr>
<tr>
<td>رَغَّمٌ</td>
<td>IV to compel</td>
</tr>
<tr>
<td>عَلَى الْرَّجُمِ</td>
<td>despite (the fact that)</td>
</tr>
<tr>
<td>رَفَدُ</td>
<td>to flutter</td>
</tr>
<tr>
<td>رَفَدٌ</td>
<td>pl. رَفُدٌ</td>
</tr>
<tr>
<td>رَفَضٌ</td>
<td>to refuse, reject</td>
</tr>
<tr>
<td>رَفِّي</td>
<td>( - ) to raise, lift</td>
</tr>
<tr>
<td>مَرْكَبٌ</td>
<td>VIII to be raised, to rise</td>
</tr>
<tr>
<td>أَرْمَامٌ</td>
<td>figure, number</td>
</tr>
<tr>
<td>رَكْبٌ</td>
<td>III to accompany</td>
</tr>
<tr>
<td>رَكْبٌ</td>
<td>companion</td>
</tr>
<tr>
<td>رَكْبٌ</td>
<td>pl. رَكْبٌ</td>
</tr>
<tr>
<td>رَكْبٌ</td>
<td>rider, passenger</td>
</tr>
<tr>
<td>تَرْكِيِّبٌ</td>
<td>composition, construction, structure</td>
</tr>
<tr>
<td>مَرْكَبٌ</td>
<td>small ship, boat</td>
</tr>
<tr>
<td>مَرْكَبٌ</td>
<td>pl. مَرْكَبٌ</td>
</tr>
<tr>
<td>مَرْكَبٌ</td>
<td>central</td>
</tr>
<tr>
<td>مَرْكَبٌ</td>
<td>Morocco, Marrakesh</td>
</tr>
<tr>
<td>مَرْكَبٌ</td>
<td>pl. مَرْكَبٌ</td>
</tr>
<tr>
<td>مَرْكَبٌ</td>
<td>grey (lit. asb coloured)</td>
</tr>
<tr>
<td>مَرْكَبٌ</td>
<td>sign, symbol, allegory, type</td>
</tr>
<tr>
<td>رَمْذَانٌ</td>
<td>Ramadan (9th month in Islamic Calendar; month of fasting)</td>
</tr>
<tr>
<td>رَسْالَةٌ</td>
<td>II to widow, make widowed</td>
</tr>
<tr>
<td>مَسْتَنْجٌ</td>
<td>sand, sandy ground</td>
</tr>
<tr>
<td>مَشْدَرٍ</td>
<td>pl. مَشْدَرٍ</td>
</tr>
<tr>
<td>مَشْدَرٍ</td>
<td>pomegranate (coll.)</td>
</tr>
<tr>
<td>مَشْدُودٌ</td>
<td>to throw; subdue; accuse</td>
</tr>
<tr>
<td>مَشْدُودٌ</td>
<td>pledge, mortgage</td>
</tr>
<tr>
<td>مَشْدُودٌ</td>
<td>to run</td>
</tr>
<tr>
<td>مَشْدُودٌ</td>
<td>( - ) to stop</td>
</tr>
<tr>
<td>مَشْدُودٌ</td>
<td>to depart, go</td>
</tr>
<tr>
<td>مَشْدُودٌ</td>
<td>IV to permit, or cause, to rest</td>
</tr>
<tr>
<td>مَشْدُودٌ</td>
<td>VI to alternate</td>
</tr>
<tr>
<td>مَشْدُودٌ</td>
<td>VIII to rest, be comfortable, at ease</td>
</tr>
</tbody>
</table>
rest, sit down

rest, ease, comfort

أرواح (f.) pl. أرواح soul, spirit, breath

طويل الروح long-suffering, patient

ريح (f.) pl. رياح wind

ريب (f.) pl. ريب smell, odour

مبيحة a rest-house

مزرعة pl. مزرعة fan

رمود IV to wish, want

أراد will, wish

روس Russia

روسيا Russian

الروس Russia, the Russians

روض (f.) روض pl. روض meadow, garden

الرياض Riyadh (city in Arabia)

رياضة exercise, sport

العلوم الرياضية mathematics

روب (f.) روب II to frighten, terrify

روب (f.) روب fear, fright

روم (f.) روم (f.) روم to desire

رومة Greek, Byzantine

 городاء the Romans

روي (f.) روي (f.) روي to quote, narrate, report, relate a tradition

روي (f.) روي (f.) روي to be watered, irrigated

روى IV to irrigate

روى VIII to be watered, irrigated

ريت III to crowd, press

روى VII to crowd together

روى VIII to be crowded

ريما pressure, throng; trouble

زرع pl. زرع cropping, a crowd

زرع (quad.) to adorn

زرع pl. زرع adornment

زرع pl. زرع button

زرع (f.) زرع to sow, plant, till the soil

زرع plantation, farming, produce

زراعة cultivation, agriculture

زراع pl. زراع cultivator

زراعة pl. زراع (sown) field

زرق (f.) زرق IX to become) blue

زرقاء pl. زرق blue

زرق (f.) زرق VIII to scorn, despise

زرق (f.) زرق IV to disturb, agitate

زرق VII to be disturbed, troubled, upset

زرق agitation, disturbance

زرق disturbing, upsetting

زرع (f.) زرع to be angry, sorry

وزع (f.) وزع in agony; angry (mod.)

وزع (f.) وزع to claim, assert
leadership, authority
leader, spokesman

lane, side-street, bye-way

alma (in Islam)

pure, just

earthquake

coloured tiles and pottery (Magh.)

pl. colleague, companion

pl. time

black, negro races

ginger

Zanzibar

abstinence; indifference (to worldly things)
ascetic, abstainer, abstaining

little, insignificant

shining, flourishing;

pr. n. m.

the Azhar University and Mosque (in Cairo)

flourishing

about (quantity, number)

II (with ب or ل) to marry (anyone to)

V to be married (to)

VIII to be doubled

pl. husband, couple, pair

wife

II to provide, supply, equip

provisions

II to shake, trans.

II to shake, intrans., be shaken

II to shake, (in trans.)

II to falsify, counterfeit

a visit

pl. visitor

a name of Baghdad

II to cease

IV to abolish, remove

pl. oil

(coll.) olive, olives

II to add, increase

(with في)

beggar (lit. asker)
matter, question, subject, problem

responsible, in charge

(to loathe, be disgusted (with)

II to cause

Sabbath, Saturday

II to praise, magnify (God)

Praised be He (God)

saline (of soil)

seven

a seventh (fraction)

seventy

seventh (ordinal)

week

rhymed prose

silly

heat, fever

hot

bountiful

to close, stop (up), dam

to fulfil a need

dam

species of lotus

Issac

cloud (coll.)

sixth (fraction)

sixth (ordinal)

secret n.

secretary
secret adj.
the navel
pleasure, joy
bed
glad, pleased

(سرح) to pasture in the morning
he set him free, let him go

speed
speedy, fast
quickly

(سرق) to steal
theft, robbery
thief, robber
pantaloons

VOCABULARY

price, rate, current price
line
fable, legend
pail, bucket
navy, fleet
to assault, overpower

speed
III to help, assist
IV to make happy, fortunate
happiness
fore-arm
kingdom of Saudi Arabia
happy, fortunate
help, assistance

ship, vessel
to fall
first aid (mod.)
to cough
cough
v.n. to exert oneself, make an effort
III to travel
journey, travel
dining table, table cloth
(dining room)
ambassador
embassy
quince (fruit)
low, lower, bottom

Muscat (in Arabia)
birthplace
roof, ceiling
pl. roof, ceiling
bishop

cup-bearer (class.); waiter (mod.)
water wheel, irrigation canal
pl. water wheel,
road
railway

silent
(سكر) سكر (Fr.) sugar
(سكر) سكران pl. Sakers drunk
(سكر) سكارية pI. Sakerie cigarette
(سكر) سكرية pl. Sakeria (Fr.) secretary
(سكن) سكن to dwell, live, inhabit; be still, quiescent
(سكن) سكان pl. Saken inhabitants; still, quiet
(سكن) سكنين pl. Sakenin knife
(السكن) السكنون the world
(سكن) سكنون pl. Sakenon dwelling place
(سكن) سكين pl. Sakenin poor, lowly, wretched
(السكن) السكنية Alexandria
(سلم) سلم VIII to draw (a sword)
(سلم) سلف VIII to borrow
(سلم) سلم to chain, connect a thing with
(سلم) سلسلة chain, series
(سلم) سلسليس consecutive, serial
(سلم) سلسلة chain, series
(سلم) سلسلة V to arm oneself, be armed
(سلم) سلاح weapon, arm(s)
(سلم) سلح II to arm, trans.
(سلم) سلح pl. Sahlah style, method
(سلم) سلح V to arm oneself, be armed
(سلم) ساحة pl. Sahat place
(سلم) سالم, سلم pl. Salim, Salam peace, greeting
(سلم) سلام pl. Salam safety, health, well-being
(سلم) الإسلام Islam
(سلم) سليمان Solomon
(سلم) سليم سلم pl. Salim Salm safe, sound, whole; pr. n. m.
(سلم) سليم pl. Salim, Salam sound, safe; pr. n. m.
(سلم) سليم pl. Salim a Muslim
(سلم) سلم pl. Salam II to divert, amuse, console, cheer
(سلم) سلم pl. Salam V to be diverted, cheered, amused
(سلم) سلم consolatlon, diversion
(سلم) سلم pl. Salam II to poison
(سلم) سلم pl. Salam poison
(سلم) سلم V to take over, receive
(سلم) سلم (m. or f.) pl. سلم pl. ladder, steps
(سلم) سلم pl. Salam peace, greeting
(سلم) السلام علیكم (علیکم a greeting (lit. peace be upon you)
(سلم) سلام pl. Salam safety, health, well-being
(سلم) الإسلام Islam
(سلم) سليمان Solomon
(سلم) سليم pl. Salim Salm safe, sound, whole; pr. n. m.
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(سلم) سلم consolatlon, diversion
(سلم) سلم pl. Salam II to poison
(سلم) سلم pl. Salam poison
VOCABULARY

poisonous

to permit, allow

(smooth, compliant)
tolerance

to name, call

III to vie in glory with

height, highness; title given to ruler, prince

dam, dyke

to rule, have dominion over

to make black

IX to be, become, black

dam, dyke

Sura, verse of Qur'an

document, bill, support

ascribing of a tradition; isnad

cushion, pillow

evergreen oak, ilex

dam, dyke

square, place (piazza), court

to hear

fame, reputation, report

flying, Sudan

to lean upon; have recourse to (God)

pl. document, bill, deed (legal or comm.), support

pl. bad, evil n.

misfortune

misunderstanding

bad, evil, adj.

(smooth)

pl. tablecloth

pl. document, bill, deed (legal or comm.), support

yasir, Mr., gentleman, sir; descendant of the Prophet

sir; descendant of the Prophet

madam

authority, sovereignty, title

Sūra, verse of Qur'ān

pl. lot, share; share (in a company)
Syria

**Politics** (mod.); government, administration (class.)

**Politics**

(pl. of noun)

**Politics**

(political, politician)

**Hour, clock, watch, time**

**Future particle** (before imperfect.)

**Distance**

(to travel, tour)

**Long journey**;

**Tourism** (mod.)

(pl. of noun)

**Traveller, tourist**

**Area, extent**

**Liquid**

**Ghost, apparition**

**Bad omen, ill luck**

**Pessimism**

**Pessimist**

**Syria, Damascus**

**Manner, way of life, biography**

**Distance**

**Remainder, rest** (see also)

**Motor car**

**To laud; rejuvenate**

**To be rejuvenated**

**Youth, the time of youth**

**In his youth**

**Young man**

**Ghost, apparition**

**To be satisfied, satiated**

**Ill luck for**

**Bad omen, ill luck**

**Pl. of noun**

**Traveller, tourist**

**Window**

**To resemble**

**Similarity, likeness**

**Peninsula**

**Concerning**

**To abuse**

**Winter**
II to encourage courage
pl. courageous, brave

ghastly, drawn (of face)

pl. person

force, violence, strength; violently, strongly

strong, violent, tough

pl. odd, strange, eccentric, rare

badness, evil, n.

bad, worse, worst, relative

evil, bad, wicked
spark(s)
to drink
to smoke
III to drink with
pl. explanation, commentary
joy, happiness (lit. expansion)

II to drive into exile, disperse, trans.

condition, term, stipulation
on condition that
police
policeman

(pl. company (commercial)

partnership

pl. participation, subscription

socialism

Socialist

partner

idolator, polytheist

joint, common; subscriber

v.n. to buy (more commonly used)
to buy

pl. buyer

extensive, remote

pl. shore, bank

pl. river bank, coast

Devil, Satan
### Arabic Grammar

#### 8th month
- Calendar

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>شِهْبُ (شِهْبُ)</td>
<td>8th month in Islamic calendar</td>
</tr>
</tbody>
</table>

#### V圃|v.м.|to know; feel, perceive (with ب)
- شُعْرُ (شُعْرُ) | hair |
- شِعْرُ (شِعْرُ) | pl. الشعراء | poetry; feeling, knowledge, perception |
- لَيْتُ شُعْرًا | would that I knew |
- ذَبْجِي | barley |
- شَأَرُ (شَأَرُ) | poet |
- شَأَرُ (شَأَرُ) | pl. الشعراء | feeling, sense |

#### ئِلُمْ|v.t.|to kindle
- شَيْلِي (شَيْلِي) | VI to pretend to be busy |
- شَيْلِي (شَيْلِي) | VIII to be occupied, work |
- أَشْتَيْل (أَشْتَيْل) | pl. أَشْتَيْلاً | work, business |
- أَشْتَيْل (أَشْتَيْل) | pl. أَشْتَيْلاً | busy, occupied |

#### ئِنُفْ|v.n.|pl. أَنْفُكَ | transparent, very fine |
- أَنْفُكَ (أَنْفُكَ) | misery, destitution |

#### شَحَكْ|v.t.|pl. أَشْكَكْنَ | mischievous, (with د) to pity |
- أَشْكَكْنَ (أَشْكَكْنَ) | pl. أَشْكَكْكَمْ | compassion, pity |
- أَشْكَكْنَ (أَشْكَكْنَ) | pl. أَشْكَكْكُمْ | to know; (with َعِ) to pity |
- أَشْكَكْنَ (أَشْكَكْنَ) | iii-l | compassion, pity |
- أَشْكَكْنَ (أَشْكَكْنَ) | pl. أَشْكَكْكَ | feel, perceive (with ب) |
- أَشْكَكْنَ (أَشْكَكْنَ) | pl. أَشْكَكْكَ | poetry; feeling, knowledge, perception |

#### شَيْكْ|v.t.|pl. أَشْيَكْكَ | to heal, cure |
- أَشْيَكْكَ (أَشْيَكْكَ) | cure, recovery |
- أَشْيَكْكَ (أَشْيَكْكَ) | مستشفى | hospital |

#### شَكْ|v.t.|pl. أَشْكُكْ | to split, cleave |
- أَشْكُكْ (أَشْكُكْ) | hard, severe, troublesome |
- أَشْكُكْ (أَشْكُكْ) | أَسْتَفْنَاء | penal servitude |
- أَشْكُكْ (أَشْكُكْ) | أَشْكَنَاء | blood brother |
- أَشْكُكْ (أَشْكُكْ) | أَشْكَنَكَ | to mark with vowel points |
- أَشْكُكْ (أَشْكُكْ) | أَشْكُكْي | to include, embrace |
- أَشْكُكْ (أَشْكُكْ) | VIII to contain, comprise |
- أَشْكُكْ (أَشْكُكْ) | شَشَال | north |
- أَشْكُكْ (أَشْكُكْ) | شَشَال | left hand |
- أَشْكُكْ (أَشْكُكْ) | شَشَال | comprehensive |

#### نَشَجْ|v.t.|pl. أَنْشَجْكَ | to form, fashion; to include, embrace |
- أَنْشَجْكَ (أَنْشَجْكَ) | مَكْشُكَ | VIII to contain, comprise |
- أَنْشَجْكَ (أَنْشَجْكَ) | عَشَشُ | north |
- أَنْشَجْكَ (أَنْشَجْكَ) | شَشَال | left hand |
- أَنْشَجْكَ (أَنْشَجْكَ) | شَشَال | comprehensive |

#### نَشَجْ|v.t.|pl. أَنْشَجْكَ | to form, fashion; to include, embrace |
- أَنْشَجْكَ (أَنْشَجْكَ) | مَكْشُكَ | VIII to contain, comprise |
- أَنْشَجْكَ (أَنْشَجْكَ) | عَشَشُ | north |
- أَنْشَجْكَ (أَنْشَجْكَ) | شَشَال | left hand |
- أَنْشَجْكَ (أَنْشَجْكَ) | شَشَال | comprehensive |

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III to see, witness

Iاستشهد

III to call to witness

Iمستشهد

evidence, testimony; certificate, diploma; martyrdom

III Martyr

Iذاء

scene; place of martyrdom; town in Persia

شيء

VOCABULARY

10th month of Islamic calendar

شوال

IV to indicate, refer to

Iإشارة

 councillors

indication, sign, signal, hint

Iإشارة

with reference to

Iإشارة إلى (لا)

IV to advise

I совет

counsel

IV to advise

I совет

IV to advise

I совет

IV to advise

I совет

council

IV to publish, disseminate news, make public

IJتاعة widespread report, rumour

Iشيء widespread, prevalent

شيعة Shi'a sect of Islam; of the followers of Ali

Shi'ite, Shi'i, follower of the shia's

Communism

Iشي ت ع wish, will

Iشتم

thing (with neg. = nothing)

Iشتم

wish, will

Iشتم

old age

Iشتم

old, white-haired

Iشتم

sheikh, old man, tribal leader, title of respect

Iشتم

sheikhdom

II to build up

Iشيد

to be spread abroad, published

Iشيء IV to publish, disseminate news, make public

Iشيء widespread report, rumour

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Iشتم

sheikhdom

II to build up

Iشيد

to be spread abroad, published
Good morning!

Beautiful, comely

Morning

It is true to say:

Correct, make sound, valid

Health, validity, correctness

Correct, right, valid

Pl. - chapter of a book (of Holy Scripture)

Pl.

To be patient; to persevere in, bear patiently

Patience

Patient, adj.

Very patient

Finger

To dye, colour

Dyer

Soap

Youth, boy

Young girl

To be sound, true, correct; recover from an illness

Morning

Lamp, torch

Correct, right, valid

Correctness

To be patient; to persevere in, bear patiently

To accompany, be the friend of

VIII to keep company with one another

Company (of friends)

Friend, companion; owner, possessor, master

The companions of Muhammad

Desert

Pl.

Sky, weather, etc.; to awake from sleep

Clear (day, sky, weather, etc.); awake, conscious

Rock

Pl.

Subject matter

Concerning, in the matter of

Rust

Pl.

Alms, charity

To go out, issue

Intrans.

To export (mod.)

To issue, send forth

X to issue

Friend

Pl. chest (part of body)

Exports (mod.)

Headache

Pl.

Temple (of forehead)

III to encounter, come across, happen on

Encounter, meeting

Pl. chance, occurrence

By chance, coincidence

To be true, right, sincere, tell the truth

Believe, confirm

Truth, veracity

Pl. - alms, charity

Friendship, sincerity

Trustworthy, faithful

Pl. friend
2nd month of Islamic calendar
yellow, pale
be clear, pure
clearness, purity
pure, clear; net (weight etc.)
Mutasarrif (governor in some Arab countries)
hawk
crystallize, frost
polish
to crucify
crusader
be sound, honest; to be suitable, good, fit for
(del.)
to repair
reconcile
improve, reform, repair
be reconciled, make peace one with the other
peace, reconciliation
goodness; adjustment
contrast
reform, improvement
technical use, idiom
good, proper, honest; self-interest (mod.); pr. n. m.
interest, advantage, good; administrative department
self-determination (mod.)
hard, solid
bald
11 to pray
II to repair
II to make peace with, reconcile
IV to improve, reform, repair
VI to be reconciled, make peace one with the other
peace, reconciliation
goodness; adjustment
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interest, advantage, good; administrative department
self-determination (mod.)
hard, solid
bald
11 to pray
ARABIC CRAMMAR (-V)

i_i-*

pl.

summer

M

China

pi. J,
yp

g* pi.

^Ui hyena

id,
tumult, cry

O)

jd

unrest, diaquiet

(32

pl.

thin, small,

insignificant

(sing.

I.

sheep (coll.)

(stem) pl.

mist (thin cloud)

(stem) to put right, correct,
do a thing well, regulate

exactness, correctness

exactly

pl. officer
(military)

correct, right, well-regulated

VOCABULARY

III to oppose, go against

against, opposite, contrary to prep.

(ضر) (ضر) (ضر)

III to injure, harm

IV to injure, harm

VIII to compel

adversity

harm, injury

blind

necessary, essential

harmful, injurious

III to resemble

V to beseech

pl. voracious, carnivorous (beast)

VI to be doubled

weakness

pl. double

weak

(VI) to press, squeeze

pressure, compulsion
bank, side, of a river

strayed, erring

rib

collected, gathered, amalgamated

VII to join

III to resemble (a person or thing)

noise, uproar, clamour

pl. light

cooked food

a cook

pl. kitchen

print, stamp

naturally

pl. nature

stamp, seal, signet

postage stamp

impression

printing press

in accordance with, conformance with

plate, tray

grade, layer, stratum, class

floor, storey

nature

emergency, mishap
### NEW ARABIC GRAMMAR

#### VOCABULARY

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>طلب (طلب)</td>
<td>to seek, ask</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>to demand, request</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>student</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>demand, requirement</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>to grafted, vaccinate</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>to ascend, go up; rise (of sun)</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>to divorce</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>to set free, throw, cast</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>to use a word to mean</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>to set (him) free</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>to shoot, fire at (with)</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>absolute, free, unrestricted</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>beauty, elegance</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>tatters, rags</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>greed, avidity</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>feel secure, tranquil, calm oneself</td>
</tr>
<tr>
<td>طلب (طلب)</td>
<td>tranquillity, reassurance, feeling of security</td>
</tr>
</tbody>
</table>

#### Examples

- طلب (طلب) تأتي (طلب) تأتي (طلب) 
- طلب (طلب) تأتي (طلب) تأتي (طلب) 
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- طلب (طلب) تأتي (طلب) تأتي (طلب) 
- طلب (طلب) تأتي (طلب) تأتي (طلب)
tranquil, at ease

purity

pure, clean

purity

pilgrim

peacock

IV to do voluntarily, volunteer

vocabulary

IV to obey

IV to be able, bear, support

IV to cause to fly

bird

IV to make long; take a long time in (with)

IV to make long, lengthen, extend

length

advantage, benefit

pl. table (Syr.); the game of backgammon

pl. long, tall

to fold, fold up

pl. in flight, herewith, enclosed

gazelle

pl. vessel, receptacle, envelope; circumstance, space of time

saucer

witty person agreeable; pr. n. m.
(override) (v. n.) to conquer, overcome

success, victory
finger nail, claw

(to continue, remain)

to continue to do, act

shade

shady

(to oppress, wrong, harm)

IV to be, become, dark
oppression, ill-treatment
dark, n. darkness
pl. ظلم ظلماً ظلم ظلماً ظلم ظلماً ظلم ظلماً ظلم ظلماً ظلم ظلماً ظلم

oppressed; having a grievance (mod.)

(to be thirsty)

thirst

camel-bair cloak of Bedouin

pl. عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ عَرَبَةُ Unabridged Arabic English Dictionary | SCITOS.com
portable

to become dark

darkness

to stumble

portable

Othman, Uthman,

Ottoman, n. and adj.

the Ottoman Turks

to wonder

IV to admire, be

pleased with

wonderful, strange

a wonder

to be unable

helpless, impotent

cart-wheel; bicycle

soon, quickly

sooner or later

ame given to Persia by Arabs

foreign, non-Arab, Persian; obscure in language

to run; infect

lentils

IV to treat as an enemy

III to be equivalent to

VIII to be straight,

moderate

justice

moderation, equality,
equinox

just, upright, n. and adj.

average

temperate, moderate

to lack, want, cease

to exist

to deprive of, annihilate, execute

to lack of, non-existence

to be lacking, adj.

Aden

Paradise, Garden of Eden

metal, mine

to run; infect

IV to infect (with a disease)

III to be hostile towards

hostility, enmity

save, except, beside
600 A NEW ARABIC GRAMMAR

Grammar

عَدَوَ عَدَوٍ عَدَوٍ pl. عَدَوًا عَدَوً pl. عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَوٍ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَو٣ عَدَо
Jiyu (quad.) II to be confused, entangled, complicated
difficulties, complications

(عذر) III to be mighty, noble, dear
God, exalted and magnified (be his name)

(عذر) (أ) to be mighty, noble, dear

(عذر) III to be contemporary with

VOCABULARY

social intercourse

VOCABULARY
ARABIC GRAMMAR

**P time, age, epoch, afternoon**

**PL contemporary place where one presses fruit**

**JL** afternoon prayer (Muslim)

**Ye** contemporary

**JL-0** place

**II** to press fruit

**UU** hurricane, storm, tempest

**SM** sparrow, small bird

**SM** capital city

**SM** wrist

**SM** to rebel

**SM** stick, cane

**SM** disobedience

**SM** rebel, rebellious

**SM** (to bite

**SM** to aid, assist

**ML** co-operation

**ML** (to be idle, workless, spoiled, to be devoid of

**ML** to delay, hinder

**ML** vacant time, holiday

**ML** idle, void, devoid

**ML** unemployed

**ML** IV (with accus. of person and thing) to give

**ML** VI to engage in (business, commerce)

**ML** to beg

**ML** pl. gift; offer, tender

**ML** IV to exempt, excuse

**ML** pardon, amnesty

**ML** pl. good health

**ML** II to follow on behind

**ML** III to punish

**ML** pl. heel of foot

**ML** mountain road or pass, obstacle

**ML** difficulty, obstacle

**ML** kind, pity, feeling, emotion

**ML** muscle

**ML** pl. member, limb

**ML** sweet-smelling

**ML** grocer

**ML** (to sneeze

**ML** to scent, perfume

**ML** perfume, scent

**ML** pl. perfume, sweet-smelling

**ML** grocer

**ML** IV (with accus. of person and thing) to join one word to another by a conjunction

**ML** to be kind to, have feeling, or pity, for

**ML** VII to be bent, inclined

**ML** lane, side street, turning
punishment  عقاب
penalty, punishment  عقاب
end, result  عقاب
Jacob  جاك
(عند) (to tie, knot, bind, conclude, ratify; summon
III to make a contract with, enter into a compact with
VII to be convened, gather (a meeting)
VIII to believe, have a belief
binding, contract; knot; decade
necklace
article of faith, belief
contractor

drug, aromatic
barren
woman), unfruitful (land)
scorpion, hand of clock
intelligence, intellect, sense
interment
pl. rope, cord (of bedouin headcloth), tether
pl. intelligent
an initiate
among the Druzes
lady, wife
stronghold, fortress
— place of interment, concentration camp
intelligible, reasonable
treatment, remedy
sterilise, disinfect, render barren
sterile, barren, futile
reverse, invert
oppose, contradict
VII to reflect, be inverted
the opposite or contrary of anything
on the contrary
reversed
connection, relation, attachment, liaison
news commentary
mod.)
possessions, properties
and spoon
the Mu'allaqat
(famous pre-Islamic odes suspended in the Ka'ba in Mecca)
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
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<tbody>
<tr>
<td>معلِّم</td>
<td>teacher</td>
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<tr>
<td>عالم</td>
<td>knowledge, science</td>
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<td>عالم</td>
<td>world, universe</td>
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<tr>
<td>عالم</td>
<td>wise, learned man</td>
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<tr>
<td>عالم</td>
<td>educated, educated person</td>
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<tr>
<td>على</td>
<td>to open, manifest, public</td>
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</tbody>
</table>

**Vocabulary**

- أعمَّ أعمَّ عمَّ uncle
- عمَّ (the) public
- عمَّ عمَّ عمَّ general, adj.
- عمَّ عمَّ عمَّ the generality, the masses
- عمَّ عمَّ عمَّ colloquial language
- عمَّ عمَّ عمَّ to baptise
- عمَّ عمَّ عمَّ to depend upon, rely on
- عمَّ عمَّ عمَّ column, pillar
- عمَّ عمَّ عمَّ trust, confidence; credit (commercial)
- عمَّ عمَّ عمَّ to live long
- عمَّ عمَّ عمَّ to inhabit, be inhabited (by)
- عمَّ عمَّ عمَّ to build, construct
- عمَّ عمَّ عمَّ to develop (a country, etc.)
- عمَّ عمَّ عمَّ to colonize
- عمَّ عمَّ عمَّ life, age
- عمَّ عمَّ عمَّ Umar, Omar (pr. n. m.)
- عمَّ عمَّ عمَّ Amr (pr. n. m.)
- عمَّ عمَّ عمَّ Habib (pr. n. m.)
- عمَّ عمَّ عمَّ Habib (pr. n. m.)
- عمَّ عمَّ عمَّ Sabit (pr. n. m.)

- عمَّ عمَّ عمَّ edifice, building; fleet
- عمَّ عمَّ عمَّ inhabited, flourishing
- عمَّ عمَّ عمَّ prosperity of a land, civilisation
- عمَّ عمَّ عمَّ mason
- عمَّ عمَّ عمَّ inhabited
- عمَّ عمَّ عمَّ the world
- عمَّ عمَّ عمَّ colony
- عمَّ عمَّ عمَّ weak-sighted, half blind
- عمَّ عمَّ عمَّ depth
- عمَّ عمَّ عمَّ deep
- عمَّ عمَّ عمَّ to do, make, work
- عمَّ عمَّ عمَّ to treat, act towards, deal with
- عمَّ عمَّ عمَّ to use
- عمَّ عمَّ عمَّ action, deed, work
- عمَّ عمَّ عمَّ currency, money
- عمَّ عمَّ عمَّ worker, labourer; provincial governor (antiq.)
agent, representative (comm.)

the Labour Party (mod.)

treatment, dealings towards (in pl. business)

blind

from, away from, about, concerning

grape, vine

with, by, at, in possession of (to have)

then, at that time

stubborn, obstinate

nightingale

she-goat

element, origin, race

harshness, severity

prime of youth

harsh, severe

III to embrace

VI to embrace one another

neck

bunch of grapes

spider

to address a letter

title, address

that is to say, that means, i.e.

III to suffer, sustain

VIII to manage, take care of, pay attention to

toil, difficulty, trouble

care, solicitude, anxiety

meaning, sense

ideal, mental, abstract

fulfill (a promise)

to impose a condition; enjoin; know; enter an agreement with

to make a covenant or agreement (with anyone)

make mutual agreement

covenant, agreement; time, epoch

heir apparent

agreement, treaty

institute

crooked

return, to do again

to feast, keep a feast (day)

IV to restore, repeat

V to contract, undertake, agree, pledge; look after, take care of

VI to contract together, make mutual agreement

covenants, agreement; time, epoch

benefit, avail, use, return

to seek, take refuge in, with

asylum, refuge

God forbid!

borrow; use an expression metaphorically

borrowing, metaphor
one-eyed
borrowed, metaphorical
needy, wanting
destitute, bereaved
exchange, compensate
exchange, compensation, instead (of)
ingrant, stupid
lean, meagre
pool of water
pool of water
live, earning
life, living; bread
means of living, wage
cry out, shout
appoint, specify
survey, see
notable man
in kind
ill, sick
hane, pest, blight
blemish, fault, shame
family
wailing, lamenting
pickaxe
主管
year
that year
to give mutual aid, co-operate
mutual assistance, cooperation
assistant
help
aid, assistance
aider, assister, helper
to give in exchange, compensate
exchange, compensation, instead (of)
instead of
compensation
II to hinder, delay
II to support, nourish
IV to sustain a family
family
remaining, past
remaining, past
early morning
nourishment, food, aliment
nourishing, adj.
to nourish (of food)
nutriment, food, aliment
happiness, beatitude
heedlessness, ignorance, stupidity
set (of sun)
VIII to emigrate, live in a strange land

X to regard as strange, a stranger

West, n.

state of exile, strange land, strangeness

raven

sunset

a strange thing, a wonder

West, the Maghrib (North Africa)

Morocco

to be planted

pl. plantation, grove (olive, etc.)

pi. piastre

aim, object, wish

spun thread, yarn

amorous talk, erotic verses, love poetry

gazelle

to pay a fine, tax

IV to impose tax, fine

to be very fond of, in love with

love, passion, fondness

fine, indemnity, loss

debt, obligation

IV to incite, urge

no wonder!

to be copious, abundant

abundance

pl. abundant, copious

to spin (wool, etc.)

V to sing praises of, court (a woman)

spun thread, yarn

amorous talk, erotic verses, love poetry

gazelle

to raid, invade enemy country

raid, invasion

pl. incursion

warrior, invader, victorious

pl. branch, twig

sense, moral, meaning (of a story, discourse)

to be or become angry
NEW ARABIC GRAMMAR

**VOCABULARY**

- غضبٌ (I) IV to make angry
- غضبٌ (II) to cover up, conceal
- غضبٌ (V) to be covered up, concealed
- غُطِسْ (object of anger)
- غطٌ (pl. غطٌ) cover, covering, lid
- غُفَرْ (I) to forgive, pardon
- غفر (pl. غفِرْ) watchman
- غُفَرْ (pl. غفِرْ) a large crowd
- غفَرْ (majority)
- غَفِرْ (II) to journey, or do a thing before dawn
- غُفِرْ (I) IV to yield a crop, income
- غَفِرْ (II) to exploit, take the proceeds of
- غَفِرْ (pl. غِفْرً) thick, rough, coarse
- غُفْرَانِ (pl. غفْرانِ) envelope, wrapper
- غَفِرْ (I) IV to close, bolt (a door)
- غَفِرْ (I) to conquer, subdue
- غَفِرْ (pl. غِفْرً) to prevail over, overcome
- غَفِرْ (II) to be overcome, defeated
- غَفِرْ (V) to shut (the eyes)
- غَفِرْ (coll.) he fainted, swooned
- غَفِرْ (I) to plunder, obtain
- غَفِرْ (VIII) to seize as spoils
- غَفِرْ (II) IV to boil, trans.
- غَفِرْ (I) to make a mistake, be mistaken
- غَفِرْ (II) to be heedless of, neglect, disregard
- غَفِرْ (pl. غِفرْ) heedlessness, carelessness, disregard
- غَفِرْ (II) careless, neglectful
- غَفِرْ (I) IV to be covered up, concealed
II, V to sing, chant

جِهَلَةً to dispense with, be in no need of

الْحَابِثَةُ sufficiency, wealth, riches

اً نَكَّالٌ pl. -- song

الْحَارِثُ pl. -- rich, rich man, wealthy

الْجَاهِرَةُ singer

الْجَاهِرَةُ (م) -- pl. aid, succour

IV to aid, succour

إِسْتَمْتَمْ بَيْنَكُمْ X to seek aid, call for help

أُغِيَتْ pl. aid, succour

أَغِيَتْ (م) -- IV attack, raid

الْأَغَارُ pl. -- raid, incursion

الْأَغَارُ pl. -- cave

أَغْوَى (م) -- to plunge, dive

غَوَّالٌ diver

غَوَّالٌ (م) -- submarine (mod.)

غُوَّالٌ VIII to destroy, assassinate (kill secretly)

أَغْوَيْتَحُرَّتْ غَيْرَ، غَيْرَ غَيْرَ pl. -- assassination, murder

غُوَّالِيْنَ ghoul (see exercises 79-80)

جَبَبَ pl. -- pl. -- extremity, term, ultimate object, end, highest degree

جَبَبَ (م) -- to be absent, absent oneself, disappear

جَبَبُ pl. distant, hidden things

جَبَبُ (م) -- absent

جَبَبُ pl. -- forest

جَبَبُ (م) -- IV to change, trans.

جَبَبَ V to change, intrans., be changed

جَبَبَ (م) -- other, another

جَبَبَ (م) -- not, another, other than

جَبَبَ (م) -- impossible

جَبَبَ (م) -- without

جَبَبَ (م) -- jealousy, zeal

جَبَبَ (م) -- jealous

جَبَبَ (م) -- jeep (see exercises 79-80)

جَبَبَ (م) -- an optimist

جُبَّى (م) -- company, party, faction, group, band; rate, price

جُبَّى (م) -- to break, crush

جُبَّى (م) -- to open, conquer

جُبَّى VII to be opened, open, intrans.

جُبَّى VIII to open, inaugurate, commence, introduce

جُبَّى (م) -- opening, a., capture, conquest

جُبَّى the opening Sura of the Qur'an
opening, adj., introductory, leading (of a newspaper article)

key

open, adj., conquered (country)

lukewarm

II to examine, investigate, inspect; (with ـ) to seek, look for

search, inspection, examination

inspector, investigator

II to act violently, assault

violation

II to rouse to rebellion, incite; infatuate, charm

seduction, sedition

IV to give a legal decision or opinion (in Islamic law)

excessive, indecent, venal; exhorbitant (price); foul (language)

(v.n.) to examine, inspect, scrutinise

charcoal

thigh

VIII to be proud, glory, boast (of, in)

glory, excellence, honour

honorary

excellent, splendid, illustrious

pottery, earthenware

potter

III to surprise anyone, fall upon anyone suddenly

suddenly, unawares

VII to burst forth, explode

dawn, daybreak

calamity, misfortune, loss (of property or family)

calamitous

II to show honour to

honour, excellence (used in certain titles)

honoured

Feddan (field measure used in some Arab countries); yoke of oxen

to redeem, ransom

ransom, redemption

to flee, escape

flight, escape

escape, place of escape

wild ass

the river Euphrates

to look (with pleasure) at; "sight-see"

joy, comfort, relief

pl. joy, rejoicing
ARABIC GRAMMAR

ji, یل chicken

M to make single, set apart

j to be single, alone, isolated

j one, one of a pair, individual

j parcel, bale

j unique; pr. n. m.

j solitude, isolation, aloneness

j singular, single

j alone, isolated (from)

j Paradise, garden

j IV to make single, set apart

j VII to be single, alone, isolated

j pl. one, one of a pair, individual

j parcel, bale

j unique; pr. n. m.

j solitude, isolation, aloneness

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<th>Arabic</th>
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</thead>
<tbody>
<tr>
<td>إستفسَرُ</td>
<td>X to enquire, seek explanation</td>
</tr>
<tr>
<td>تَنِيبِي</td>
<td>explanation, interpretation, commentary</td>
</tr>
<tr>
<td>نشَلَ</td>
<td>to fail, lose heart</td>
</tr>
<tr>
<td>نشَلَ (ـ)</td>
<td>to separate, divide, sever</td>
</tr>
<tr>
<td>نشَلَ</td>
<td>to cut into parts, cut out (of cloth); isolate; detail</td>
</tr>
<tr>
<td>انْتَفَضَ</td>
<td>IV to lead anyone to a place (with ذاً of person and علىٌ of object)</td>
</tr>
<tr>
<td>انْتَفَضَ (ـ)</td>
<td>to lose, miss</td>
</tr>
<tr>
<td>انْتَفَضَ</td>
<td>lost, missed; lamented; deceased</td>
</tr>
<tr>
<td>نفسُ</td>
<td>IV to favour, make excellent</td>
</tr>
<tr>
<td>نفسُ</td>
<td>empty; free, idle (of time)</td>
</tr>
<tr>
<td>نفسُ (ـ)</td>
<td>to break, breakfast</td>
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<tr>
<td>نفَذُ</td>
<td>Muslim festival, at the end of Ramadan</td>
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<tr>
<td>نفَذُ</td>
<td>innate quality, religious feeling</td>
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<td>نفَذُ</td>
<td>breakfast</td>
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<tr>
<td>نفَذُ</td>
<td>to think (about)</td>
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<td>نفَذُ</td>
<td>VIII to think</td>
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<td>VIII to recover, trans., set free</td>
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<td>نفَذُ</td>
<td>jaw, jawbone</td>
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<td>نفَذُ</td>
<td>11 to think (about)</td>
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<td>11 to think</td>
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<tr>
<td>نفَذُ</td>
<td>VII to separate, detached (from)</td>
</tr>
<tr>
<td>نفَذُ</td>
<td>VII to be separate, detached (from)</td>
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<td>to loosen, untie, open, separate</td>
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</table>
humorous, funny
fruit
pepper
agriculture, husbandry
peasant, farmer
steel
IV to become bankrupt
pl. fils (small coin used in some Arab countries)
brankruptcy, insolvency
bankrupt, insolvent
Palestine
Palestinian
II (quad.) to philosophise, become a philosopher
philosophy
pl. philosophers
courtyard (of a house)
dawn
to understand
X to enquire
to elapse, pass by, enter, escape
immediately, at once
in, by, at, concerning
 IV to benefit anyone, acquaint a. o. with
acquire, win, succeed; (with X to benefit from
profit, benefit
useful
II to authorize
III to discuss, converse, negotiate with
anarchy
tribe, people, without a leader
discussion, talk, negotiation
X to awake
ARABIC GRAMMAR

1. A-i collar (of shirt, etc.)
2. Li cupola, dome, vault, alcove, saint’s tomb
3. B to find, consider, ugly or bad
4. Li ugliness
5. Bi bad, ugly
6. Bi to bury
7. Bi grave
8. Bi cemetery
9. Bi Cyprus
10. Bi VIII to quote, cite (from an author, book)
11. Bi VIII to shrink, contract, intr.

VOCABULARY

south, Qibla, direction of Mecca
southern
Upper Egypt
receiving n., acceptance
pl. qabil tribe
pl. qabil to be capable of, subject to the future

E to be able
II to value, estimate, assess, determine
VIII to be able to do something
able (to do a thing)
quantity, amount; degree, value; power, ability
fate, destiny; power
power, might
amount, quantity

VIII to approach (+ with object)
VIII to meet one another
X to receive (a person), welcome
before, adv., formerly
before, adv., formerly
before (of time) prep.
from, by, on the part of

pl. qabil to be or become holy
II to hallow, sanctify
Jerusalem
<table>
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<tr>
<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>مُقَدَّمَةٌ</td>
<td>to arrive, come, advance, approach</td>
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<tr>
<td>مُقَدَّمَةٌ</td>
<td>to present, bring, offer</td>
</tr>
<tr>
<td>مُقَدَّمَةٌ</td>
<td>to come forward, approach</td>
</tr>
<tr>
<td>مُقَدَّمَةٌ</td>
<td>foot (anatomical or measure)</td>
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<tr>
<td>مُقَدَّمَةٌ</td>
<td>in front of</td>
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<tr>
<td>مُقَدَّمَةٌ</td>
<td>approaching, coming, next</td>
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<tr>
<td>مُقَدَّمَةٌ</td>
<td>in the coming week, next week</td>
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<tr>
<td>مُقَدَّمَةٌ</td>
<td>old, ancient</td>
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<tr>
<td>مُقَدَّمَةٌ</td>
<td>chief, head</td>
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<td>مُقَدَّمَةٌ</td>
<td>ancient (of an historical character)</td>
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<td>قُرْءَاءٌ</td>
<td>to read, recite</td>
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<td>قُرْءَاءٌ</td>
<td>the Qur'an, Koran</td>
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<tr>
<td>قُرْءَاءٌ</td>
<td>to be near (to)</td>
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<tr>
<td>قُرْءَاءٌ</td>
<td>nearness, proximity</td>
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<tr>
<td>قُرْءَاءٌ</td>
<td>water-skin</td>
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<tr>
<td>قُرْءَاءٌ</td>
<td>near (to)</td>
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<tr>
<td>قُرْءَاءٌ</td>
<td>relation, relative</td>
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<tr>
<td>قُرْءَاءٌ</td>
<td>approximately, about, almost</td>
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<tr>
<td>تَرْجَحَةٌ</td>
<td>to be refreshed, consoled, content</td>
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<tr>
<td>تَرْجَحَةٌ</td>
<td>to settle, fix, establish, decide, prescribe</td>
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<tr>
<td>ثَقَالٌ</td>
<td>to be at rest, settle; (with) to dwell, inhabit</td>
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<td>ثَقَالٌ</td>
<td>decision, determination</td>
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<td>ثَقَالٌ</td>
<td>report</td>
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<td>ثَقَالٌ</td>
<td>continent</td>
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<td>ثَقَالٌ</td>
<td>residence, site, seat (of government or administration)</td>
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<tr>
<td>ثَقَالٌ</td>
<td>to suggest, propose</td>
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<tr>
<td>ثَقَالٌ</td>
<td>(tribe of) Quraish</td>
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<td>ثَقَالٌ</td>
<td>Quraishite</td>
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<td>ثَقَالٌ</td>
<td>(see also) pl. pl. ape</td>
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<td>ثَقَالٌ</td>
<td>pl. pl. loan</td>
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<tr>
<td>ثَقَالٌ</td>
<td>Cordova (in Spain)</td>
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<td>ثَقَالٌ</td>
<td>paper</td>
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<tr>
<td>ثَقَالٌ</td>
<td>to laud, eulogize</td>
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<tr>
<td>ثَقَالٌ</td>
<td>to knock, rap (on a door)</td>
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<tr>
<td>ثَقَالٌ</td>
<td>to divide, share</td>
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**Vocabulary**

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<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>قُرْءَاءٌ</td>
<td>bald, baldheaded</td>
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<tr>
<td>ثَقَالٌ</td>
<td>to join, couple</td>
</tr>
<tr>
<td>ثَقَالٌ</td>
<td>to marry, be joined (to)</td>
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<tr>
<td>ثَقَالٌ</td>
<td>century, horn</td>
</tr>
<tr>
<td>ثَقَالٌ</td>
<td>village</td>
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<td>ثَقَالٌ</td>
<td>villager, village adj.</td>
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<tr>
<td>ثَقَالٌ</td>
<td>glass, glassware</td>
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<tr>
<td>ثَقَالٌ</td>
<td>to pay by instalments</td>
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<td>ثَقَالٌ</td>
<td>payment (in part) by instalment</td>
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VII to be divided

part, department

(pl.)

oath

(pl.)

part, share, lot, portion,
Kismet

(v.n., II) partition

(pl.)

to intend, propose, make for, travel towards

purpose, aim

intentionally

(pl.) ode, poem, qasida

(pl.)

etymology, economics

cut

(pl.) palace, castle

(st.) short

(pl.)

arbitrator

(pl.)

necessity, necessitated, requirement

according to (mod.)

not at all, never (after the
Perfect)

only

(pl.)

cotton
to sit, reside, stay
11th month of
Islamic Calendar
rule, foundation, base
bottom (of sea, well)
desert
gloves
pl. caravan; convoy (mod.)
IV to shut, close, lock
pl. caravans
back of head, neck
pl. teeth
rarely
X to be independent

smallness, paucity, lack
few, little
(a) little, adv.

independence
to change, overturn, overthrow
V to be fickle, inconsistent, inconstant
VII to revolve, be overturned; (with) turn into
heart
vicissitudes
pl. moulds, casts
pl. mould

pl. lamps
pl. Consulate

to be content
pl. satisfied

pl. satisfied

pl. satisfied
pl. satisfied

pl. satisfied

pl. satisfied

rule, canon, law; stringed musical instrument

bemp, flax
bomb, shell
desert
pl. Consulate

leather
desert

independence

revolution

game of chance

tradition, imitation

 dictionaries

material

shirt

to conquer, subdue

 Cairo
III to resist
IV to set up, place, establish; stay, settle in (ق) a place
X to be straight, straightforward
figure, stature
people, nation, tribe
Resurrection
price, value
rank, place
قويض III to measure, compare
قائم III to measure; (with
سين to compare a thing with another
قياس pl. قام measure, rule, analogy
قياس pl. قام measuring instrument, scale (of map)
heat of summer, summer (drought)
take a siesta, rest in the afternoon
III V to suffer, endure
ة pl. قام liver, interior; heart (poet.)
(ك) to grow big, old
V to be proud, arrogant
X to esteem great, important
pride
pl. قام big, great, old
(of a person)
sulphur, matches
(ك) to press, squeeze
Vocabulary

(کی) (کی) to stumble, fall on face

(کی) pl. — tumbler, glass (for drinking)

(کی) u.s. to write

کتاب III to write to, correspond with

کتاب VI to write to each other, correspond

کتاب pl. — book; letter (in older language)

کتاب writing, handwriting

کتاب pl. — clerk, writer

کتاب pl. — office; school (antig.)

کتاب pl. — library, desk

کتاب pl. — correspondence

کتاب pl. — letter

کتاب (کی) pl. — shoulder

کتاب pl. — bloc (pol.)

کتاب (کی) to hide, conceal, trans.

کتاب pl. — secretary

کتاب (کی) to be much, many, numerous

کتاب II to make numerous, increase

کتاب abundance, great number

کتاب pl. — much, many

کتاب very, much, greatly, a lot

کتاب (before a verb) often, oft-times

کتاب thick, dense, compact

کتاب II to vex, trouble, grieve, upset

کتاب trouble, vexation

کتاب (کی) pl. — a lie

کتاب III to seek to gain, acquire for oneself

کتاب earnings, gain

کتاب III to earn, acquire, gain

کتاب pl. — pamphlet, exercise book

کتاب pl. — pamphlet, exercise book

کتاب pl. — chair

کتاب pl. — throne, chair

کتاب pl. —慷慨, honour, nobleness

کتاب pl. —慷慨, generous, noble, honourable

کتاب (کی) to hate, loathe

کتاب IV to force, compel

کتاب hatred, aversion

کتاب آمریکا most unwilling, disapproving, of people

کتاب adversity, misfortune

کتاب pl. — sphere, ball, globe

کتاب (کی) pl. —慷慨, gain

کتاب III to seek to gain, acquire for oneself

کتاب earnings, gain

کتاب III to earn, acquire, gain

کتاب慷慨, gain, profit

کتاب (کی) to break, trans.

کتاب II to amash

کتاب慷慨, a lie

کتاب慷慨, great liar

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کتاب慷
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Definition</th>
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</thead>
<tbody>
<tr>
<td>كَشَرُ (كشَر)</td>
<td>V to break, intrans. be broken</td>
</tr>
<tr>
<td>كَسْرُ (كسَر)</td>
<td>VII to break intrans.</td>
</tr>
<tr>
<td>كَلْتِ (كلت)</td>
<td>idleness</td>
</tr>
<tr>
<td>كَلْتِ (كلت)</td>
<td>lazy, idle</td>
</tr>
<tr>
<td>كَلْتَ (كلت)</td>
<td>(very) lazy</td>
</tr>
<tr>
<td>كَفْفُ (كَفْف)</td>
<td>VIII to be dressed, clothed, wear</td>
</tr>
<tr>
<td>كَفْفُ (كَفْف)</td>
<td>pl. أَبْسَةٍ</td>
</tr>
<tr>
<td>كَفْفُ (كَفْف)</td>
<td>v.n. كَفْفَ to uncover, examine, reveal</td>
</tr>
<tr>
<td>كَفْفُ (كَفْف)</td>
<td>VII to be uncovered, revealed</td>
</tr>
<tr>
<td>كَفْفُ (كَفْف)</td>
<td>VIII to discover, find out</td>
</tr>
<tr>
<td>كَفْفُ (كَفْف)</td>
<td>pl. أَتْبُعَاتُ</td>
</tr>
<tr>
<td>كَفْفُ (كَفْف)</td>
<td>كَفْفُ</td>
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<td>كَفْفُ</td>
</tr>
<tr>
<td>كَتَرُ (كَتَر)</td>
<td>V to speak</td>
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<tr>
<td>كَتَرُ (كَتَر)</td>
<td>III to converse with, address</td>
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<tr>
<td>كَتَرُ (كَتَر)</td>
<td>pl. أَتْبُعَاتُ</td>
</tr>
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<td>كَتَرُ (كَتَر)</td>
<td>كَتَرُ</td>
</tr>
<tr>
<td>كَتَرُ (كَتَر)</td>
<td>IV to help anyone</td>
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<tr>
<td>كَتَرُ (كَتَر)</td>
<td>كَتَرُ</td>
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</tbody>
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<tr>
<th>Arabic Word</th>
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<tr>
<td>كَبْنَ (كبَنَ)</td>
<td>(followed by gen.) all</td>
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<tr>
<td>كَبْنَ (كبَنَ)</td>
<td>all adj.</td>
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<tr>
<td>كَبْنَ (كبَنَ)</td>
<td>blind</td>
</tr>
<tr>
<td>كُلْ (كُل)</td>
<td>III to reward, remunerate, repay</td>
</tr>
<tr>
<td>كُلْ (كُل)</td>
<td>equality, likeness; competence, fitness, efficiency</td>
</tr>
<tr>
<td>كُتْبُ (كتَرب)</td>
<td>VII to attack as a mob</td>
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<tr>
<td>كُتْبُ (كتَرب)</td>
<td>pl. كُتْبُ</td>
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<tr>
<td>كُتْبُ (كتَرب)</td>
<td>كُتْبُ</td>
</tr>
</tbody>
</table>
substance, essence

surname, epiteth

electricity

cavern, cave

hut, cottage

pl. cavae

bag, purse, wallet

how, how?

II to measure, weigh

measure

chemistry

chemical

milk, sour milk

Lebanon

II to respond, answer (in the affirmative), obey

to persever in, persist

depth (of sea)

VIII to flee, take flight, take refuge (with, at)

refugee

pl. pl. pl.

commitee

IV to press, insist, urge, oppress

pl. pl. pl.

grave-digger

to lick

to regard, observe, remark
644 GRAMMI
observation, remark

(لبث) to follow, overtake; concern

IV to annex, join to, attach to

VIII to be annexed, joined to; reach

appurtenance pl. لواحي — appendix, supplement; dependency (of a country)

attaché (dipl.)

meat

melody, air, tone, chant

II to extract, summarize

summary, abstract

at, by, with, near

IV to make pleasant, sweet, agreeable

pleasure, delight

sweet, pleasant, delightful (to the senses)

III to treat with kindness, be friendly to

kindness, friendliness

friendly, pleasant

pl. لطيف — friendly, pleasant, kind; pr. u. m.

to play

perhaps (+ accus.)

spoon

language

riddle, enigma

pick up, catch, glean

linguistic, appertaining to language

abolish, render invalid, cancel, exclude

to throw, cast; to deliver (a speech, talk, etc.)

received, encounter

me to meet one another
### VOCABULARY

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<tr>
<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>لبج (لوبج)</td>
<td>tone, accent; dialect speech</td>
</tr>
<tr>
<td>لبج</td>
<td>VIII to regret having missed something</td>
</tr>
<tr>
<td>لبج</td>
<td>to play, divert oneself</td>
</tr>
<tr>
<td>لبج</td>
<td>to cause to shine; deal with, allude to (with)</td>
</tr>
<tr>
<td>لبج</td>
<td>shining, flashing, brilliant</td>
</tr>
<tr>
<td>لبج</td>
<td>to glimmer, appear, seem</td>
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<tr>
<td>لبج</td>
<td>pl. board, tablet, plate, plank</td>
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<tr>
<td>لبج</td>
<td>pl. appearance; regulation; schedule</td>
</tr>
<tr>
<td>لبج</td>
<td>to soften</td>
</tr>
<tr>
<td>لبج</td>
<td>to flame, blaze, be inflamed</td>
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<tr>
<td>لبج</td>
<td>knowledge, experience</td>
</tr>
<tr>
<td>لبج</td>
<td>knowledgeable, experienced, expert (in)</td>
</tr>
<tr>
<td>لبج</td>
<td>disaster, accident, stroke of misfortune</td>
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<tr>
<td>لبج</td>
<td>pl. colour; kind, sort</td>
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<tr>
<td>لبج</td>
<td>hotel (mod. Eg. and Syr.)</td>
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<tr>
<td>لبج</td>
<td>not (juss. negation of perf.)</td>
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<tr>
<td>لبج</td>
<td>not yet (jussive)</td>
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<tr>
<td>لبج</td>
<td>when</td>
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<tr>
<td>لبج</td>
<td>to collect, gather, amass</td>
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<tr>
<td>لبج</td>
<td>to be well acquainted with (a subject), know, experience</td>
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<tr>
<td>لبج</td>
<td>to be fitted, worthy, suitable</td>
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<tr>
<td>لبج</td>
<td>pl. night; a night</td>
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<tr>
<td>لبج</td>
<td>by night</td>
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<tr>
<td>لبج</td>
<td>pl. almond (tree and fruit)</td>
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<tr>
<td>لبج</td>
<td>to censure, blame</td>
</tr>
<tr>
<td>لبج</td>
<td>to be fitting, worthy, suitable</td>
</tr>
<tr>
<td>لبج</td>
<td>to be soft, tender, flexible, pliable</td>
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<tr>
<td>لبج</td>
<td>what</td>
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<tr>
<td>لبج</td>
<td>not</td>
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VOCABULARY

pl. مَدْرُودٍ tide, flux, flow

period (of time)

pl. مَوَأَدٍ material, matter, element; item, article

pl. مَدْدٍ long, prolonged, extended

pl. مَدَرَّةٍ several times, often

continuous, continual

II (quad.) to murmur

man

woman

pl. مَوَدَّرٍ meadow

V to rebel, revolt

II to practise, exercise (a profession, calling)

pl. مَرَضٍ illness

ill, sick

Marrakesh, Morocco

pl. مَارِقٍ ill, sick

Maronite

passage; traffic (mod.)

a time, once

to mix, trans.
( الترك) 1. to joke, jest
( الترك) 2. to wipe, clean, rub off; annoint; measure (a piece of land)
( الترك) 3. to tear, trans.

( سي) 1. area, surface, survey of land
( سي) 2. Christian

( مسك) 1. VI to seize, hold, comprehend
( مسك) 2. IV to hold back, restrain; abstain from
( مسك) 3. V to cling to, adhere to, hold fast to (a religion, faith, opinion, belief, etc.)

( مس) 1. past, last
( مس) 2. rain
( مس) 3. riding-beast

( أس) 1. yesterday, last night
( أس) 2. the day before yesterday

( سي) 1. u.n. to walk, go

( مس) 1. infantry (pl. مس) cattle
( مس) 2. II to build (a town)
( مس) 3. chief town of a country, boundaries of two countries

( مس) 1. Egypt, Cairo
( مس) 2. IV to sign; execute, accomplish
( مس) 3. course of time
( مس) 4. signature; execution, accomplishment

( مس) 1. to pass, go, depart
( مس) 2. IV to sign, execute, accomplish
( مس) 3. signature; execution, accomplishment

( مس) 1. pl. مس (sing. مس) goats
( مس) 2. anger, vexation, exasperation

( مس) 1. to fill, trans.
( مس) 2. salt, salty
( مس) 3. navigation

( مس) 1. sailor
( مس) 2. pl. مس good, handsome, pleasant, pretty
( مس) 3. a pleasant thing

( مس) 1. VIII to possess, own
( مس) 2. to give a. o. possession of
( مس) 3. pl. مس possession, property
( مس) 4. royal; civilian (opp. military)

( مس) 1. place, rank; influence, power
( مس) 2. pl. مس king

( مس) 1. Mecca (city of Arabia)
( مس) 2. sailor
( مس) 3. a pleasant thing

( مس) 1. to deceive, trick
( مس) 2. excise duty
( مس) 3. possession, property

( مس) 1. royal; civilian (opp. military)
queen
ruling, ruler, possessor, owner
owner of property
royal
kingdom
the United Kingdom
Mamluke, slave
million
who?, who
from, than
favour
death
since, prep.
preventing, forbids
refuse
strength of a position
forbidden things

V to wish
fate, death, destiny

II to level, prepare, make easy
cradle

dowry
seal, signet
skilful, skilled

V to be slow

II to distinguish, different, prefer
distinction, privilege, preference
distinguished, distinct, select

VIII to be distinguished, distinct

pl. port (sea)

pl. pipe, tube

II to inform (anyone) of (a thing)

V to make oneself out to be a prophet

news, information
prophecy
prophet
prophetic, pertaining to the prophet

to grow, sprout (of plant)

plant, vegetation

to bark (of dog)

to produce (date-)

banana (tree and fruit)
section, part; article (In newspaper), treatise

wine

pulpit, tribune; stage

to find out, contrive

to spring, gush (of water)

spring (of water)

source, origin

fountain

rise, appear, excel

distinguished (person)

lote tree and its fruit; wild apple, crab apple; mealy matter of palm pith

noble, excellent; pr. n. m.
Grammarian
side, direction; district; point of view; sphere
handkerchief
kerchief, handkerchief
to remove, take away; to spoil
repent
choose, elect
election
elector
palm tree
to weep, bewail, lament
associate, friend, confidant, boon companion; pr. n. m.
to repent, regret
repentance
pl. associate, friend, confidant, boon companion; pr. n. m.
to remove, take away, pull from, be snatched, pulled; be spoilt
choose, elect
election
pl. elector
pl. palms
vulgar
to be weep, bewail, lament
to remove, take away; to spoil
repent
choose, elect
election
elector
palm tree
to weep, bewail, lament
associate, friend, confidant, boon companion; pr. n. m.
to repent, regret
repentance
pl. associate, friend, confidant, boon companion; pr. n. m.
to remove, take away, pull from, be snatched, pulled; be spoilt
choose, elect
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to remove, take away, pull from, be snatched, pulled; be spoilt
to be rare, infrequent scarce
rare, rare thing, rarity
seldom, rarely
abject
relation, affinity
proportion
alluding to, referring to
in comparison with; in relation to
pl. kinsman
more fitted or suitable
suitable, convenient, proper, fit
suitability, appropriateness; connection
(+ gen.) in connection with; on the occasion of
weave
textile, fabric, tissue
textiles
weave
to copy, transcribe; abrogate, abolish
copy, manuscript
eagle, vulture

VOCABULARY
II to place in order, arrange symmetrically

أَرَاضٍ

III to grow up (child); originate, rise

أَرَاضٍ

IV to found, create, originate, establish

أَرَاضٍ

place of) origin; source

أَرَاضٍ

IV to quote, recite (verses, etc.)

أَرَاضٍ

v.n. to publish, spread abroad

أَرَاضٍ

III to divide into halves

أَرَاضٍ

to be active, energetic

أَرَاضٍ

energy, zeal, activity, liveliness

أَرَاضٍ

towel

أَرَاضٍ

take away, snatch, steal

أَرَاضٍ

to be or become dry

أَرَاضٍ

to be or become dry

أَرَاضٍ

advice

أَرَاضٍ

adviser

أَرَاضٍ

Christian (lit. Nazarene)

أَرَاضٍ

victory, triumph

أَرَاضٍ

conqueror (lit. the assisted of God); pr.n. m.
middle

forelock

cooked well, ripe, mature

struggle

leather mat

guard, keeper, overseer (esp. of garden, vineyard, etc.)

leather mat

leather mat

to speak, express

X to question, examine, interrogate (by a judge, etc.)

limit, boundary; zone, sphere

spokesman, speaker

logic

pl. zone

examining judge; interrogator

V to look (at), see, oversee

VIII to await, expect

pl. regard; theory

in regard to; in view of

glance, look

pl. inspector, overseer, minister; seer, beholder
glasses, spectacles

gleaf peer, corresponding to, equal, n.

pl. view, scene, scene of play

II to clean, trans.
cleanliness

pl. clean, adj.

v.n. to arrange; compose (verse)

II to put in order, arrange, regulate, organize

V, VIII to be arranged, regulated

pl. system, method, order; regulation, law

pl. regulation; arrangement, compilation, poetry writing

regularity, order

pl. sheep

pl. irrigating wheel, water wheel

pl. jet aircraft

II to blow

II to be exhausted, consumed; be out of print (book, etc.)

II to pierce, penetrate, be effective

II to execute, fulfil

V to carry out, execute

penetration; influence

influential; person of influence
execution; fulfilment

executive adj. (mod.)
effective (of an order or command)

window

to turn away, face, avoid

flight, aversion

person; a number of people; private (in armed forces)

breathe

soul, self; self-same

breath

precious

oil, petroleum

to be useful, profitable

use, benefit (from, by)

useful, profitable

expense, cost, expenditure, maintenance

hypocrite; deceiver

to expel, banish, exile; deny, exclude

III to contradict, be inconsistent with

exile, expulsion, banishment; denial

exiled, an exile

v.t. to hollow out, pierce, peck (of a bird)

beak, bill (of bird)

to paint, sculpture

III to argue with
discussion, argument

painter, sculptor, engraver

syndicate, corporation

trade union (mod.)

chief, head

II to revise, correct (book)

VIII to use, benefit (from, by)

VIII to criticize

criticism

cash, ready money

cash, ready money

pl. critic

pl. point, dot, spot; drop

penetrating, pervading; deadly (poison)

pl. marsh, swamp

v.t. to move, remove, transport, transfer; copy, translate, quote

V to be transferred, moved, posted

VIII to move, intrans., be transferred, removed, transported

— he died

to decrease, diminish, fall short

III to reduce (price, etc.)

tender (in commerce), public auction

defective, diminished, deficient, imperfect, wanting, lacking

ruins
### VOCABULARY

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VI to obtain, receive, take, partake

pr. n. f.

pl. loom

obtaining, attaining, n.

mode, manner, fashion

(حَمْطَة) (تَمَام) etc. to sleep

Fall, descent, land (aircraft)

fall, abatement

to call, shout

telephone (a lately introduced word and in use in some Arab countries. See also Appendix A, Sec. 6 (a)

III to attack

attack, assault

III to emigrate

flight, emigration, migration

The Hegira (emigration of the Prophet Muhammad from Mecca in 622 A.D.) Beginning of Muslim era.

emigrant, immigrant

term used for settlement of Arabic-speaking communities abroad (partic. the Americas in modern times)

unrest, disturbance, troubled thought

III to attack

attack, assault

II to threaten, menace

v. t. to be calm, quiet, tranquil

quiet, calm, tranquil

v. n. to destroy, raze

(pl.) clothes, garments

armistice, truce

to guide

IV to present, bestow (with double accus.)

VIII to guide oneself; be rightly guided

guidance, way of salvation

s present, gift

educated, refined, polished

cat

to flee, escape

II to smuggle; put to flight

pl. aim, target

pl. pyramid
Harun, Aaron

(هَزَعَ) to abase, stir, brandish

(هَزَعُ) watch or division of the night

(هَزَعُ) thinness

(هَزَعُ) thin, meagre, emaciated

(هَزَعُ) VII to be defeated, put to flight (of an army)

(هَزَعُ) to rain, send rain

(حَمَّامُ) temple, altar, statue, skeleton

New Arabic Grammar

Vocabulary

VIII to take pains in; to be interested in

to care, anxiety

to concern; energy

important

to care, effort, interest

important

important duties

important

to be important, to concern; (with ب) to intend;
(with إلى) to be anxious about

to become a Jew

See also (دا)

India

India

to sketch (in engineering, etc.), plan

eering, architecture, geometry

engineer

he, it; they (dual), they (pl.)

see! behold!
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<td>متزلف</td>
<td>to be or become easy</td>
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<tr>
<td>ختان</td>
<td>to offend, insult, despise</td>
</tr>
<tr>
<td>سهل</td>
<td>easy</td>
</tr>
<tr>
<td>هواء</td>
<td>air, atmosphere, weather</td>
</tr>
<tr>
<td>حب</td>
<td>passion</td>
</tr>
<tr>
<td>وَلَا</td>
<td>and; by (in an oath); with</td>
</tr>
<tr>
<td>أئمة</td>
<td>she, it; they (dual), they (pl.)</td>
</tr>
<tr>
<td>تجهيز</td>
<td>II to prepare (trans.)</td>
</tr>
<tr>
<td>إلى</td>
<td>V to be prepared for</td>
</tr>
<tr>
<td>كاتب</td>
<td>pl. form, aspect; body (i.e. aggregate of persons or things), corporation</td>
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<tr>
<td>يعترض</td>
<td>II to censure, rebuke, reprimand</td>
</tr>
<tr>
<td>وَبَعْضُ</td>
<td>and some; and; part of</td>
</tr>
<tr>
<td>أمراض</td>
<td>misfortune, evil consequences</td>
</tr>
<tr>
<td>نَبْتُ</td>
<td>tension, strain</td>
</tr>
<tr>
<td>دَبَقُ</td>
<td>to trust, have confidence in</td>
</tr>
<tr>
<td>دَبْعُ</td>
<td>II to make firm</td>
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<tr>
<td>مَثَلُ</td>
<td>trust, confidence, reliable, authority</td>
</tr>
<tr>
<td>فَذَكَرُ</td>
<td>trust, confidence</td>
</tr>
<tr>
<td>صغير</td>
<td>small, brief</td>
</tr>
<tr>
<td>وَجْه</td>
<td>pl. face, manner, surface, aspect</td>
</tr>
<tr>
<td>الوصف</td>
<td>description, characteristic</td>
</tr>
<tr>
<td>صَفْحَة</td>
<td>page</td>
</tr>
<tr>
<td>مَنْ عَرَضَ</td>
<td>to meet, confront</td>
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<tr>
<td>إلى</td>
<td>to go, make for, repair to</td>
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<tr>
<td>في</td>
<td>V to turn, intrans.</td>
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<tr>
<td>على</td>
<td>according to</td>
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<tr>
<td>في</td>
<td>to find</td>
</tr>
<tr>
<td>أنْتَخَذْ</td>
<td>(v.n.) existence</td>
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<tr>
<td>موجود</td>
<td>existing, present, found</td>
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<td>مَجْعَلُ</td>
<td>to be, make, necessary; (with على) to be incumbent upon</td>
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<td>يجعل</td>
<td>IV to cause; to make binding</td>
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<tr>
<td>يُحْصَرُ</td>
<td>X to deserve, be worthy of</td>
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<tr>
<td>وَجْهٌ</td>
<td>(a) necessity</td>
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<td>إِثَابَةٌ</td>
<td>affirmation</td>
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<td>إِثْبَاتٌ</td>
<td>affirmative, positive</td>
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<td>وَجْهٌ</td>
<td>pl. a duty; (with على) incumbent on</td>
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<tr>
<td>وَجْهٌ</td>
<td>according to</td>
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<tr>
<td>إِثْبَالٌ</td>
<td>point of view (mod.)</td>
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<tr>
<td>مَعْجِنَةٌ</td>
<td>point of view (mod.)</td>
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<tr>
<td>مَعْجِنَةٌ</td>
<td>direction, way</td>
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<tr>
<td>مَعْجِنَةٌ</td>
<td>opposite, in front, towards</td>
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<td>مَعْجِنَةٌ</td>
<td>pl. respected, distinguished person, chief, notable</td>
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<tr>
<td>مَعْجِنَةٌ</td>
<td>II to unify, unite</td>
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<tr>
<td>III</td>
<td>VIII to be united</td>
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by himself, alone
unity, oneness; solitude; unit
alone, single, unique, only; sole
wild (animal)
(divine) inspiration
to love, wish for
friendship, love; pr.n.f.
to lay down, leave, let (only in imperf. and imper.)
let him go
IV to take leave of, bid farewell to
IV to deposit, store
departure, bidding farewell
paper, foliage
leaf (of a tree), piece of paper, note, etc.
ministry, office of a vizier
pl. minister (political), vizier
Foreign minister
Prime Minister
Cabinet
II to distribute, share out, allot
II to weigh trans.
weight, measure; measure of a verse
scales, balance
budget
III to correspond to, be parallel with
width, extent, capacity; comfort
wide, spacious, extensive
ARABIC GRAMMAR

1. **أوكل** (j-j) 
   **towell** to get the means to; to implore, seek
   **WoLe** means

2. **أوكل** (j-j) 
   **towell** to be on the point of

3. **أوكل** (j-j) 
   **towell** to describe
   **WoLe** — attribute, quality
   **WoLe** description
   **WoLe** specifications

4. **أوكل** (j-j) 
   **towell** to arrive, reach (with direct obj. or إلى إلى); link, join
   **WoLe** IV to bring, conduct, deliver, cause to arrive
   **WoLe** III enter into relation with, be contiguous to, continue, persevere in
   **towell** V to reach

5. **أوكل** VIII (with إلى) to arrive at, reach; (with ب) to be in touch with, connected with
   **WoLe** union, connection

6. **أوكل**  
   **towell** arrival
   **WoLe** receipt
   **WoLe** connection
   **WoLe** joining, joint
   **WoLe** union, continuity, communication
   **Mosul** Mosul (in Iraq)
   **WoLe** to describe
   **WoLe** — attribute, quality
   **WoLe** description
   **WoLe** specifications

7. **أوكل** (j-j) 
   **towell** II to make a will, recommend, order
   **WoLe** IV to charge, command
   **WoLe** pl. — charge, will, command
   **WoLe** subject, subject-matter

8. **أوكل** (j-j) 
   **towell** X to live or settle in a place
   **WoLe** pl. home, homeland, native place
   **WoLe** n. and adj. indigenous native; national, nationalist, patriot(ic) (mod.)
   **WoLe** nationalism, patriotism (mod.)
   **WoLe** native land
   **WoLe** compatriot, fellow-countryman, citizen
   **WoLe** citizenship (mod.)

VOCABULARY

1. **أوكل** II to give office to, appoint
   **أوكل** V to be employed, appointed
   **أوكل** office, appointment, function
   **أوكل** official, functionary

2. **أوكل** (j-j) 
   **towell** to promise (with ace. of person and ب of thing)
   **أوكل** IV to threaten, promise
   **أوكل** V to threaten
   **أوكل** promise
   **أوكل** appointed time, appointment

3. **أوكل** (j-j) 
   **towell** X to absorb, study, exhaust (a subject)

4. **أوكل** (j-j) 
   **towell** to exhort, warn, preach
   **أوكل** VIII to be exhorted
   **أوكل** to reach, arrive, come to (إلى)
•Aylad IV to send
deputation, delegation

- Ayl III to economise, save
abundant

(A) jilj abundant

Ijij II to help, give success
(of God); to conciliate (two
parties); to match (two
things)

Ijij III to be suitable,
correspond to, suit, agree
with; (with َعَلَى) to agree to

(V) to fulfil

V (pass.) to die

fulfilment (of a promise);
payment (of a debt)

**VOCABULARY**

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<td>وَمَثَتْكَ</td>
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<td><strong>O, Oh (voc.)</strong></td>
<td>أَلَّاَلَّا</td>
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<tr>
<td><strong>to despair</strong></td>
<td>لاَّ إِنْهُمْ</td>
</tr>
<tr>
<td><strong>dry (land, etc.)</strong></td>
<td>خَشِيَةُ</td>
</tr>
<tr>
<td><strong>Japan, the Japanese</strong></td>
<td>اليابان</td>
</tr>
<tr>
<td><strong>certain belief, conviction</strong></td>
<td>أَيْدِيَةً</td>
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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.

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