A NEW
ARABIC GRAMMAR
OF THE
WRITTEN LANGUAGE

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LUND HUMPHRIES
LONDON
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 understanding of and love for Arabic culture.

PREFACE TO THE FIRST EDITION

The Arabic language has increased in importance since the Second World War. With the attainment 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 the same 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. Sadić for his assistance in proof reading. Finally Mrs H. M. Nahmad has given invaluable help in preparing the typescript for the printers.
ABBREVIATIONS

a.o. = any one
abbr. = abbreviated
acc(us). = accusative
act. = active
adj. = adjective
adv. = adverb
antiq. = antique, antiquated usage
art. = article
class. = classical
coll. = collective
colloq. = colloquial
comm. = commerce, commercial
conj. = conjunction
d. = dual
dim. = diminutive
dipl. = diplomatic
dip. = diphtote
Egyptian
Eur. = Europe
fem. = feminine
fig. = figure, figurative
Fr. = French
gen. = genitive
geog. = geographical
gram. = grammar, grammatical
indo-europian
imp. = imperative
imperf. = imperfect
intransitive
juss. = jussive
Leban. = Lebanese
lit. = literal
m. = masculine
Magh. = Maghribi usage
math. = mathematical
mil. = military
mod. = modern
n. = noun, name
neg. = negative
nom. = nominative
opp. = opposite
part. = participle
partic. = particle
pass. = passive
pl. = plural
pl. pl. = plural of plural
poet. = poetry, poetical
pol. = political
pr. n. = proper noun, name
prep. = preposition
pron. = pronoun
quad. = quadrilateral
relig. = religious
s. = singular
subj. = subjunctive
Syr. = Syria
transitive
trip. = triptote
Turk. = Turkish
un. = unitary
verb
v. = verb
v.n. = verbal noun
v.g. = vegetable
voc. = vocative

CHAPTER ONE
Al-babu l-awwalu

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 voweiling of the simple root, and secondly by the addition of prefixes, suffixes, and in-fixes. Thus, from the root salima, to be safe (literally, he was safe) we derive sallama, to deliver; astama, to submit (also, to turn Muslim); istalam, to receive; istasalama, to surrender; salâmum, peace; salâmum, safety, well-being; and mustilmum, 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 Khaldun, and others. The modern literary language is exemplified by writers like Taha Husain and Taufiq al-Hakim, 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 or naskhī, normally used in print, and the ruqūʾī. The beginner is advised to use the naskh as exemplified in this book.

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

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

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

THE ARABIC ALPHABET

<table>
<thead>
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<th>Names of the letters</th>
<th>Isolated form</th>
<th>Preceding letter</th>
<th>Preceding and succeeding letters</th>
<th>Succeeding letter only</th>
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### A New Arabic Grammar

#### The Arabic Language

<table>
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**Notes**

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:
   - ال, ط, ث (and, except when final, ن and ي)
   - جم, حم, كم
   - دال, غل.

2. سَر, زَر. This pair differ from the preceding pair in (a) having an obtuse angle, and (b) being written mostly below the line. They resemble the و in general curve.

3. سل and خل. (Note that, when initial or medial, a small but distinct inverted "v" follows the loop before the next letter is begun.)

4. رَم, غم. Note the flattening in the medial position, which distinguishes these two letters from the two following ones.

5. فَي, قَي. See preceding note. Note also that, when final, the قَي has a deep loop going well below the line, while the loop of the فَي is flat.

6. When the letter سَل is used as a feminine ending, it is written as a حا, with, however, the two dots of the سَل over it thus: (س). It is termed سَل marbūta. This سَل is not pronounced in modern Arabic except when followed by a word beginning with a vowel. In Classical Arabic it was not pronounced "in pause", that is, at the end of a sentence, and became merely the short vowel "a". Consequently, in this book, we speak about "hamza", not "hamzar" or "hamzah".

7. In the Maghrib (North-west Africa), فَي is written في and قَي في.

8. 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: پ چ گ. In Egypt and Syria في is sometimes used for في.

9. 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 /و and ز. 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 زل, داس, house, in which case all the letters concerned are detached from each other.
hamza thus ﹃. 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 (coopt), and similar changes take place to the hamza in colloquial Arabic. The hamza is, in fact, rather like a very weak ١ ain: hence its shape, which is the top portion of the ١ ain in miniature.

For the various ways of writing hamza, see below.

١ ha‘ is a strongly guttural h produced by a strong expulsion of air from the chest. It should not be confused with:
١ khâ‘, which is the guttural ck as in the Scottish “lock” and the German “Aachen”.

١ sad, ١ dâd, ١ tâ‘, and ١ dâ‘, form a group of emphatic sounds corresponding with ١ s, ١ d, ١ t, and ١ z. In pronouncing them, the tongue is pressed against the edge of the upper teeth, and then withdrawn forcefully.

١ gha‘ 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.

١ ghain is the sound made in gargling, or like the French “r” grasseyé with a little more of the g in it.

١ qaf is an 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

١ ١ ashkâl, pl. of ١ ١ shakl.

There are 6 vowels, 3 short, 3 long; and two diphthongs in Arabic: namely, ١, ١, ١; ١, ١; ١ au (aw) and ١ ai (ay).
While the letters و wāw, 'alif, and ي ya' 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, fathā١٧ is indicated by a small diagonal stroke above the consonant, as ١٧. 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 ١٧, is a similar stroke under the letter, as ١٧. Its approximate sound is the i in "dil".

u, dammā١٧, is written like a miniature wāw above the letter, as ١٧. 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 ١٧, and is termed sukūn ١٧, or jazm١٧, e.g. ١٧ 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 ١٧, ١٧, the fathā appears to take on something of the o sound. For example, ١٧ ١٧, he struck, seems to sound like doraba. After the guttural letters, the fathā seems to lose its neutrality and have more of the English a sound about it, e.g. ١٧ arab, Arabs. Again, the fathā seems to partake of the nature of the letter ١٧ when associated with the ١٧. For example, ١٧ Malik (king) sounds like melik: ١٧ kālb (dog) sounds like kelb; ١٧ qalb (heart) sounds like qelb.

To lengthen these three short vowels, they are followed by the letters ١٧, ١٧, and wāw, as in ١٧, wealth, ١٧, elephant, and ١٧, hudūd, frontiers.

There are two diphthongs, ١٧ (ay) as in ١٧, baet (approximately the i in site), house, and ١٧ (uw) as in ١٧, day. The previous consonant has fathā, and the ١٧ and wāw must have sukūn. In Classical Arabic, the two component parts of these diphthongs are not thoroughly coalesced. But in modern spoken Arabic this coalescence takes place, and ١٧ and ١٧ may sound like "bet" and "yom" (as in main and home as pronounced in the north of England).

Sometimes a long ١٧ or ١٧ at the end of a word, called ١٧ مقصورة alif maqṣūra or shortened ١٧, is written as a ya', as on ala, and to it.

§ 5

**NUNATION.**

At the ends of nouns and adjectives, when indefinite, the vowel signs are written double, thus: ١٧. This means that they are to be pronounced with a final "n", un, an, in. This is called ١٧ tanwin or nunation, e.g. ١٧ باب bāb, bāhan, bāhin, a door. Note that with the fathā, the letter ١٧ is added. But if the word ends in ١٧ ١٧, it is not added, as ١٧ خليفة khalīfstan, caliph.

§ 6

**DOUBLED LETTERS.**

A doubled letter is not written twice, unless separated by an intermediate vowel. Instead, the sign ١٧ (called ١٧ tashdīd
or َّشدة (shadda) is written over the letter, e.g. َّمُ marra, be passed; َّقُ qaddim, bring (also written َّنَّ قُ).  

§ 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 َّال. e.g. َّئا, َّؤو, َّئي.

(b) There is, however, a type of initial hamza called َّضمة الواصل, the hamza of connection, written thus َّل (as opposed to the ordinary َّضمة القطع hamzatu l-qat), of (a) above). This hamza is only actually pronounced at the beginning of a sentence. At other times, it is remerged into the final vowel of the previous word; or if the final letter of the previous word has no vowel, it is given a vowel. The hamzatu l-waṣl occurs in the definite article, َّءال, certain nouns such as َّبَن ibnun son, and also in certain verb forms as َّنكس it broke (inkasara).

\[
\begin{align*}
\text{e.g.} & \quad \text{البيت هناك (al-baitu hunāka)} \\
& \quad \text{the house is there, BUT} \\
& \quad \text{وَجدَ البيت هناك (wajada l-baita hunāka)} \\
& \quad \text{he found the house there.} \\
& \quad \text{يَبْنُ ذَلَى الملك حاضر (ibnu l-maliki ḥādirun)} \\
& \quad \text{the king’s son is present, BUT} \\
\end{align*}
\]

(wajadu bna l-maliki)  
I found the king’s son.

(inkasara finjānun)  
a cup broke, BUT

(wan kasara finjānun)  
and a cup broke.

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

(c) In the middle of a word hamza may be written over َّوْ (without the two dots) or َّل; 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.

\[
\begin{align*}
\text{آَعْلَا} & \quad \text{قرَّ} \quad \text{qāra'a} \\
\text{مَسْالَة} & \quad \text{وزْرَة} \quad \text{wuzarā'u} \\
\text{بِرَ} & \quad \text{أَسْلَة} \quad \text{as'ilatun} \\
\text{شَأْنُ} & \quad \text{يَجِي} \quad \text{yajī'u} \quad \text{yaji'} \\
\text{بِسَرُ} & \quad \text{سُل} \quad \text{su'ila} \\
\text{جِرْعُ} & \quad \text{ضَوْء} \quad \text{dau'un} \\
\text{مَجِرْعُ} & \quad \text{مَجِرْعُ} \quad \text{majrū'un}
\end{align*}
\]
§ 8

MADDA

If a hamza with fatha is followed by the long vowel, alif, the bəmza and fatḥa are dropped in writing, and the long vowel ʿālif is written over the ʿālif horizontally thus: ٍِّا, for ٍِّ. This sign is called ٌّّّّ madda. This occurs chiefly at the beginning of a word, as ٍّّّّّ ʿamanā, he believed. It does, however, occur sometimes in the middle of a word, as ٍّّّّّ ʿqurʾānun, Koran, and ٍّّّّّ ʿraʾāhu, he saw him, for ٍّّّّّ ʿqurʾān and ٍّّّّّ ʿraʾā."
\section{Abbreviations}

A stroke resembling \( s \) madda is generally (though not always) put above abbreviations, e.g. \( \\text{الله} \\text{على} \\text{النوم} \\text{أي} \\text{لل} \) for \( \text{الله} \\text{على} \text{النوم} \) “and so forth” (literally “to its end”).

The following abbreviations are in common use after the names of certain persons: \( \\text{الله} \\text{على} \\text{النوم} \) \( \\text{شالله} \\text{على} \\text{النوم} \) “God bless him and give him peace” used after the name of Mohammed.

\( \\text{الله} \\text{على} \\text{النوم} \) “Upon him be peace” used after the names of other prophets.

\section{Exercises in Reading}

\text{بَّلْ مَا بَيْنَ الْأَيْنِ وَ الْخَلَّةِ تَنَزَّلُ مَعَهُ قَالَ كَانَ تَبَّ عِندَ الْأَمْيَلِ يَدُّ عَلَى الْأَمْيَلِ}
wa yahuddu hadha l-quṭra mina sh-shamāli l-baḥru
And bounds this land on the North the sea
l-mutawassiṭu wa mina sh-sharqi khaṭṭun yamtaṭaddu the Mediterranean and on the East a line which extends
min khān yūnuma ala l-baḥri l-mutawassiṭu 'ilā from Khan Yunus on the sea the Mediterranean to
a-suwaṣai ala l-baḥri l-ahmarī, wa l-baḥru l-ahmaru Suez on the sea the Red, and the sea the Red;
wa mina l-janūbi bilādu n-nūbatī wa mina and on the South the land of Nubia; and on
l-gharbi bilādu barqata. the West the district of Barqa.

wa n-nilu nahrūn yakhtariqu And the Nile (is) a river (which) cuts through
l-quṭra l-misriyya mina l-janūbi 'ilā sh-shamāli the land the Egyptian from the South to the North
fa 'idhā waṣala 'ilā qurbi l-ghīrātīrī and when it comes to the neighbourhood of Cairo,
maṣṣama 'ilā far-żani yaṣiru aḥadhumā mā'īlan it divides into two branches, goes one of them tending
'ilā sh-sharqi ḥattā yaṣubba 'ilā l-baḥri l-mutawassiṭu to the East until it flows into the sea the Mediterranean
inda madinati dimyṭa wa l-ākharu yaṣiru mā'īlan at the city of Damietta and the other goes tending
'ilā l-gharbi ḥattā yaṣubba 'ilā dhallīl l-baḥri ġinda to the West until it flows into that sea at
ṣaghrī rashīda. the frontier of Rosetta.

wa yanqaṣimu l-quṭra l-misriyyu bi hadha And is divided the land the Egyptian in this
l-quṭra the land the Egyptian
bi hadha wa n-nilu nahrūn yakhtariqu way into two parts, a southern and a northern, or
l-misriyya mina l-janūbi 'ilā sh-shamāli the land the Egyptian from the South to the North
and cuts through the river of Nile the mighty.
masahatuhu jighrafiyya 'arba 'u mi'sti al-fī milin Its area (is) 400,000
miles murabbā-in wa 'ammā masahatuhu l-muqāṣatu square and as for its area the measured,
sahiyā 65 'alīfā milin murabbā-in minūhā 5,736,000 it (is) 65,000 square miles, of which 5,736,000
faddānīn 'ardān zarā'īyyatun.
faddan (are) ground agricultural.
qibliyn wa bahr'iyin fa l-qismu l-qibliyu a southern and a sea-coast, and the part the southern, wa yuqalu lahu sa'adu au misru l-ugulya yamtauddu and it ia called the Sai'd or Egypt the upper, extends min akhiri haduddi misra janaiban ila from the end of the limits of Egypt (on the) South to nuqtati tafarruqei n-nilwi wa bahr'iyu the point of the branching of the Nile; and the sea-coast, wa yuqalu lahu misru a-ausla yamtauddu min nuqtati and it is called Egypt the lower, extends from the point tafarruqei n-nilwi ila bahr'iyu l-mutawassiti of the branching of the Nile to the sea the Mediterranean.

wa yuqasu l-wajhu l-bahr'iyu ila And is divided the portion the sea-coastal intothalathati 'aqadmin mutawassiti wahuwa l-waqie eu baina three divisions, a middle, and it lies betweenfarqayi n-nilwi wa qad summuya two branches of the Nile, and it has been namedli dhaliqa ruqatu l-bahraini on account of that garden of the two rivers wa yuqalu lahu aqadi dh-dhalt lishment and it ia called also the Delta on account of its bahatih bi hafr dh-dhali zinda l-yinaniyina resemblance to the letter dhal among the Greeks, wa sharqiyin wahuwa l-waqie eu ila sharqiyi l-dhal and an eastern, and it lies to the East of the Delta wa yuqalu lahu l-haufu sh-sharqiyu wa gharbiyin and is called the border the eastern, and a westernwa huwa l-waqie eu ila gharbiiyaha wa yuqalu lahu and it lies to the West of it, and is calledl-haufu l-gharbiiyu, haddhidi hiya 'aqadmu the border the western. These are the divisions

l-qusri l-misr yi r-tahbiyyatu 'amma 'aqadmu of the land the Egyptian the natural. As for its divisionsl-iddariyyatu fa takhtalis bi khti f the administrative, they differ with the differingl-azmani.
CHAPTER TWO
(الباب الثانِي Al-bābu th-thānī)

The Article. The Simple Nominal Sentence

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

2. The definite article is ال al, the, which is prefixed to, and attached to, its noun, e.g. البيتُ al-baitu the house, البابُ al-bābu, the door. The noun, being definite, loses its nunation.

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

3. When the word to which the article is attached begins with certain letters termed Sun-letters (الأحرف السِتْمِية al-ḥurūf al-shamsiya), the "l" of the article changes to the initial letters in question. The fourteen Sun-letters are ن, ل، ظ، ض، ص، ش، س، ز، ر، ذ، د، ث، ت، شامس (prounced ash-shamsu), the sun; الرجل al-rajulu (pronounced ar-rajulu) the man. In such a case, no sukūn is placed over the ل "l", but a tashdīd is written over the first letter of the word, as shown.

4. Adjectives as attributes are placed after the nouns they qualify. If the noun has the article, the adjective also must have it, e.g. البيتُ صغيرُ al-baitu ṣ-saghīru, the small house. Note that البيتُ صغيرُ al-baitu ṣ-saghīru 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. بيتُ جميلٌ جديّ變 al-baitu jamīlun jadidun, a fine new house; البيتُ جميلٌ جديّ變 al-baitu l-jamīlun l-jadīdu, the fine new house. But if the two adjectives form the predicate (copula) of a nominal sentence it is usual to insert "and".

e.g. البيتُ جميلٌ جديّ 변 al-baitu jamīlun wa 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. البيتُ قدِيمٌ al-baitu qadīmun, the house (is) old. Such a sentence is termed a nominal sentence as opposed to a verbal sentence.

6. The personal pronouns of the singular are:

أَناَ anā, I

أَنتَ anta, you (thou) masculine

أَنتِ anti, you (thou) feminine

هوُ huwa, be, it

هيُhiya, she, it

These pronouns are indeclinable. هوُ and هيُ 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    باب  bābun
a house           بيت  bāitun
a man             رجل  rajulun
a boy, son        وُلد  waladun
a river           نهر  nahrun
a sea             بحر  bahrun
a book            كتاب  kitābun
a street          شارع  shāri' un
a chair           كرسى  kurslyun
tea               شاي  šayun
coffee            قهوة  qahwatun
a cup             فنجان  finjānun
the Nile          النيل  an-Nīlū
big, great, old   كبير  kabīrun
small, young      صغير  sağhirun
old               قديم  qadīmūn
new               جديد  jadīdūn
long, tall        طويل  ta'wilūn
short             قصير  qašfrūn
beautiful, fine   جميل  jamīlūn

handsome, good    حسن  ḥasun
Hassan (pr. noun m.) حسان
broken            مكسور  maksūrūn
broad, wide       واسع  wāsi' un
narrow            ضيق  ḍayyiqūn

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

1- أنا كبير وانت كبير. 2- أنت رجل طويل. 3- الشارع واسع. 4- النيل طويل. 5- نهر كبير. 6- الباب قديم.
7- البيت جيد. 8- البحر الطيق. 9- وُلد حسن.
10- النيل واسع. 11- الشارع واقترك. 12- أنا رجل وانت ولد.

13- الكرسى صغير. 14- اللفن جيد. 15- الباب تكسور. 16- وُلد جيد.
17- أنا وس. 18- أنا ونس. 19- الشارع الطيق.

TRANSCRIPTION


EXERCISE 2


CHAPTER THREE

(Al-bābu th-thāli'hu)

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. 'ummun, mother, bintun, daughter, arūsūn, bride.

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

مُتَّخَدُمُنَّ, servant; مُتَّخَدِمَاتُنَّ, female servant
بِنَنَ, son; بِنَاتُنَّ, daughter
كَبِيرُ, big, old; fem. كَبِيرَاتُ, big
جَدَدُ, new; fem. جَدَدَاتُ, new.

Words ending in ta’ marbūta should be assumed to be feminine, unless known to be otherwise, e.g. كتابة, writing. But خَلِيفة, Caliph, is masculine, being a male human being.

There are a few other feminine word forms, besides the ta’ 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. ﻤﻴﺮ ﻦﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴёр ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴﺮ ﻢﻴ Ronaldo
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</tr>
<tr>
<td>مصري</td>
<td>Egypt (Cairo)</td>
</tr>
<tr>
<td>دمشق</td>
<td>Damascus</td>
</tr>
<tr>
<td>عين</td>
<td>eye</td>
</tr>
<tr>
<td>يد</td>
<td>hand</td>
</tr>
<tr>
<td>رجل</td>
<td>foot (anatomical)</td>
</tr>
<tr>
<td>دار</td>
<td>home, homeland, house</td>
</tr>
<tr>
<td>حرрин، حارون</td>
<td>hot</td>
</tr>
<tr>
<td>أرض</td>
<td>earth, land</td>
</tr>
<tr>
<td>شمسون</td>
<td>sun</td>
</tr>
<tr>
<td>حاضر</td>
<td>present, ready</td>
</tr>
<tr>
<td>حجر</td>
<td>stone (s) (coll.)</td>
</tr>
<tr>
<td>شجرة</td>
<td>tree(s) (coll.)</td>
</tr>
<tr>
<td>بقار</td>
<td>cow(s), oxen (coll.)</td>
</tr>
<tr>
<td>بعيد</td>
<td>distant, far</td>
</tr>
<tr>
<td>بستان</td>
<td>garden, orchard</td>
</tr>
<tr>
<td>ملك</td>
<td>king</td>
</tr>
<tr>
<td>ملكة</td>
<td>queen</td>
</tr>
<tr>
<td>محل</td>
<td>a place</td>
</tr>
<tr>
<td>إنسان</td>
<td>a man, human being</td>
</tr>
</tbody>
</table>

EXERCISE 3

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بناية جليلة</td>
<td>building</td>
</tr>
<tr>
<td>إنسان جميل</td>
<td>man, human being</td>
</tr>
</tbody>
</table>

Gender: The Feminine

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نعم</td>
<td>yes!</td>
</tr>
<tr>
<td>لا</td>
<td>no!</td>
</tr>
<tr>
<td>جديداً</td>
<td>grandfather, grandmother</td>
</tr>
<tr>
<td>كحديم</td>
<td>servant</td>
</tr>
<tr>
<td>جميل</td>
<td>hour, watch, clock, time</td>
</tr>
<tr>
<td>طبيب</td>
<td>doctor, physician</td>
</tr>
<tr>
<td>نظيف</td>
<td>clean</td>
</tr>
<tr>
<td>ميت</td>
<td>dead</td>
</tr>
<tr>
<td>نار</td>
<td>fire</td>
</tr>
</tbody>
</table>

EXERCISE 3

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>الساغة الجليلة</td>
<td>building</td>
</tr>
<tr>
<td>إنسان جليل</td>
<td>man, human being</td>
</tr>
</tbody>
</table>
CHAPTER FOUR
(الباب الرابع)

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) nominative, voweled with damma

\[ \text{e.g. } \text{بيت} \text{ (baitun, a house); } \text{البيت} \text{ (al-baitu, the house).} \]

(b) accusative, voweled with fatha

\[ \text{e.g. } \text{بيت} \text{ (baitan, the house).} \]

(c) genitive, voweled with kasra

\[ \text{e.g. } \text{بيت} \text{ (fi bai'tin, in a house); } \text{في البيت} \text{ (fi l-baiti, in the house).} \]

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, nasb should be employed in Arabic. As a rough guide, the student would do well, at this stage, to think of nasb as adverbial as well as objective. For example, حالاُ، at present, at once, is really the accusative indefinite of حال، a state, or condition. Jarr, the genitive, is used for posses-
sion or after prepositions. While ra's, 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, and words fully declined are said to be munṣarif. However, certain classes of noun are not fully declined, and are termed ghair munṣarif (other than munṣarif). European grammarians sometimes call these diptotes as opposed to the regular triptotes. Diptotes are declined as follows:

Indefinite

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>za-alla wāli</td>
<td>za-alla wāli</td>
</tr>
<tr>
<td>Acc.</td>
<td>za-alla</td>
<td>za-alla</td>
</tr>
<tr>
<td>Gen.</td>
<td>za-alla</td>
<td>za-alla</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 (harf jarr ḥarf jarr) takes its following noun in the genitive, e.g.

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Noun Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>fi, in</td>
<td>fi bustānim, in a garden.</td>
</tr>
<tr>
<td></td>
<td>fi l-baiti, in the house.</td>
</tr>
<tr>
<td></td>
<td>fi Miṣra (diptote), in Egypt.</td>
</tr>
<tr>
<td>min, from</td>
<td>min walādin, from a boy.</td>
</tr>
</tbody>
</table>

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

في البستان رجل قبيح | fi l-bustāni rajul qabīh, an ugly man is in the garden.

NOT

رجل قبيح في البستان | rajul qabīh fi l-bustāni.

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

THE GENITIVE OF POSSESSION

(إيذاء, idāfa)

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

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

*With the definite article it is written ل، e.g. لرجل to or for the man.
matically loses its nunciation. 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 بيئة الرجلي means the house of the man; بيئة محمد 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 بيئة الرجلي, literally, a house to or of the man. Similarly, بيئة محمد, a house of Muhammad’s.

7. It is a rule of ابدًا 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.

بيته الكبير, Muhammad’s big house.

بيتهم القديم, the man’s old house.

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

بيتهم الكبير, the house of the great Muhammad.

بيتهم الكبير, the house of the old man.

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

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

(without a qualifying adjective)

فنجان قهوة, a cup of coffee.

(with a qualifying adjective)

فنجان قهوة كبير, a large cup of coffee.

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

بيتهم الكبير, Muhammad’s big house.

بيتهم الكبير, the house of the great Muhammad.

VOCABULARY

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>angry</td>
<td>غضب (lit. in agony)</td>
</tr>
<tr>
<td>bread</td>
<td>صبغ</td>
</tr>
<tr>
<td>meat</td>
<td>لحم</td>
</tr>
<tr>
<td>good, nice,</td>
<td>عذب</td>
</tr>
<tr>
<td>satisfactory</td>
<td>ناشف</td>
</tr>
<tr>
<td>just</td>
<td>عاشق</td>
</tr>
<tr>
<td>milk</td>
<td>حليب</td>
</tr>
<tr>
<td>honest,</td>
<td>سلطان</td>
</tr>
<tr>
<td>upright</td>
<td>سلاء</td>
</tr>
<tr>
<td>plate</td>
<td>شاة</td>
</tr>
<tr>
<td>truthful,</td>
<td>سكين</td>
</tr>
<tr>
<td>honest</td>
<td>سكين</td>
</tr>
<tr>
<td>Mecca</td>
<td>مكة</td>
</tr>
<tr>
<td>fork</td>
<td>ملعقة</td>
</tr>
<tr>
<td>spoon</td>
<td>مبرد</td>
</tr>
<tr>
<td>table</td>
<td>مائدة</td>
</tr>
</tbody>
</table>
from

min

to, for, belonging to

لَلِّي

on, upon

على

with

مع

minister (political)

وزیر

stale, old

بَانِت

Exercise 5

1. عَلَى الْمَائَة قَمنَ وَبَكَّنَ. 2. بَلْ فِي الْوَلَد الْمُطْيِّفَة. 3. الْحَلِيب طَيْبٌ. 4. فِي السَّوق الكَرْمِي. 5. سَوْيَة مَكْتَب. 6. ابْنُ هَمَّام. 7. حَسَنَ وَلَدُ صَالِحَ. 8. ابْنُ مُحَمَّد. 9. مَكْصُور مَكْتَب عَادِل. 10. هُوَ ابْنُ المَلِك الْمُزْلِم. 11. زَلَالُ مِن حَسَنٍ وَهُوَ طَيْبٌ. 12. الْخَيْرِ بَاتَ وَالْثَّمَن شَدِيدٌ. 13. الْزَّلَالُ مِن حَلِيب (الْبَيْن) بِقَرْبِ مَعَدَة. 14. شَوَابُ أَوْلِيْاءٍ عَلَى الْمَائَة الْصَّغِيرَةٍ. 15. مَكْتَب عَلَى حَسَنٍ. 16. ابْنُ إِبْنِ حَسَنٍ حَسَنٌ. 17. الْمَائَةُ فِي بَيْتٍ لِبَحْمَة. 18. النَّخْيرُ عَلَى الصَّنْح الْجَدِيدِ، هُوَ مِن الْزَّلَالِ. 19. الْمَائَةُ، هُوَ بَاتَ وَالْثَّمَن شَدِيدٌ. 20. أَبْتُ فِي بَيْتِ الْمَلِك. 21. شَيْاء الْوَلَد فِي الْفَتْنَان الكَبِير.

Exercise 6

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

Transcription

1. عَلَى الْمَائَة قَمنَ وَبَكَّنَ. 2. مَكْصُور مَكْتَب. 3. بَلْ فِي الْوَلَد الْمُطْيِّفَة. 4. طَيْبٌ. 5. سَوْيَة مَكْتَب. 6. ابْنُ هَمَّام. 7. حَسَنَ وَلَدُ صَالِحَ. 8. ابْنُ مُحَمَّد. 9. مَكْصُور مَكْتَب عَادِل. 10. هُوَ ابْنُ المَلِك الْمُزْلِم. 11. زَلَالُ مِن حَسَنٍ وَهُوَ طَيْبٌ. 12. الْخَيْرِ بَاتَ وَالْثَّمَن شَدِيدٌ. 13. الْزَّلَالُ مِن حَلِيب (الْبَيْن) بِقَرْبِ مَعَدَة. 14. شَوَابُ أَوْلِيْاءٍ عَلَى الْمَائَة الْصَّغِيرَةٍ. 15. مَكْتَب عَلَى حَسَنٍ حَسَنٌ. 16. ابْنُ إِبْنِ حَسَنٍ حَسَنٌ. 17. الْمَائَةُ فِي بَيْتٍ لِبَحْمَة. 18. النَّخْيرُ عَلَى الصَّنْح الْجَدِيدِ، هُوَ مِن الْزَّلَالِ. 19. الْمَائَةُ، هُوَ بَاتَ وَالْثَّمَن شَدِيدٌ. 20. أَبْتُ فِي بَيْتِ الْمَلِك. 21. شَيْاء الْوَلَد فِي الْفَتْنَان الكَبِير.
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 (مفرد), Dual (متبوع المثابان), and Plural (جمع).

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

E.g. Malikun, a king; malikani, malikaini, two kings.

Al-maliku, the king; al-malikani, al-malikaini, the two kings.

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

Malikutun, a queen, forms the dual malikati, two queens.

Al-malikutu, the queen, al-malikatani, the two queens.

2. There are two types of plural in Arabic:

(i) The Sound Plural (الجمع السالم) which has different masculine and feminine forms. This is formed by adding certain endings to nouns.

(ii) The Broken Plural (الجمع المكسور or الجمع المكسور t-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 to the Nominative, and to the Oblique, e.g. mualimun, a teacher, pl. mualimiton, mualimuna, mualimina. Khayytron, a tailor, pl. khayytrun, khayytrina. Hasanun, good, nice, pl. haston, hastina.

Kathirun, much, many, pl. kathiruna.

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 , a tailor, and khabuzun, 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:

\( مَنَاتُ, \text{year, plural } مَنَاتُنَّ }\) sinūna or sinun.

\( أَرْضُ, \text{earth, plural } أَرْضُنَّ }\) aradun or 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 ِتَةُ to the Nominative, and ِتَةُ in the Oblique. The final “n” is treated as a nunciation, and therefore disappears when the word is definite, e.g. جَيْبُونَ, animal; pl. جَيْبَاتُنَّ, meeting; pl. جَيْبَاتِ. جَيْبَاتُنَّ.

Where the noun in the singular has the تَةُ marbūta feminine ending, this is removed before the sound feminine plural ending is added, e.g. مَلْكُونَ, queen; pl. مَلْكَاتُ, malikatun, maliktin.

كِتَابُونَ, many, many (feminine); pl. كِتَابَاتُ, kathiratun, a maid-servant, pl. خَامِسَاتُ, khamisatun. When definite, مَلْكَةٍ al-malikatu; pl. مَلْكَاتُ, al-malikatun, al-malikati, 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 تَةُ marbūta 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 مَنَاتُ, year, which has already been given. Conversely, some masculine nouns take the feminine plural, as جَيْبُونَ 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. جَيْبُونَاتُ, wild animals; خَامِسَاتُ جَيْبُونَاتُ, beautiful maid-servants (خَامِسَاتُ جَيْبُونَاتُ jamilatun is preferable, especially in modern Arabic).

Examples of regular agreement:

خَادِمٌ غَلِيبٌ, an absent servant.

خَادِمٌ غَلِيبِانَ, two absent servants.

خَادِمٌ غَلِيبٍ, an absent servants.

خَادِمِنَ غَلِيبِانِي, two absent maidservants.

خَادِمِنَ غَلِيبِانِ, an absent maidservant.

خَادِمِنَ غَلِيبِانِي, two absent maidservants.

خَادِمِنَ غَلِيبِانِي, two absent maidservants.
We have already pointed out that the tā', in the form of the tā' marbūta, is a feminine ending. The third person Perfect of the verb may be made feminine merely by adding a tā', but in this case it is the ordinary tā', not the marbūta. Thus from ḡasala we have ḡasalat, she arrived. From kān we have kānat, she was. From kataba, he wrote, we have katabat, she wrote.

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

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

- kataba, they (two) wrote.
- katabata, they (two) wrote (fem.).

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

e.g. ḡasara Hasanūni l-jītimā ʿum ʿamsī, 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. كتب وَلَدَيْنِ، the two boys wrote.
كتابَة وَلَدَيْنِ، the two teachers wrote.
كتابِي هِلَمْتَيْنِ، the teachers (fem.) wrote.
كتابِي هِلَمْتَيْنِ، the teachers (fem.) wrote.

Should the subject have already been mentioned, however, in the previous sentence the verb agrees with it in number as well as in gender, e.g. حضر المعلمون وطلبا حبا باً حضر المعلمون وطلبا حبا باً bađara l-mu'allimūna wa ẗalabū ḫubzan, the teachers arrived (were present) and demanded bread. Here the second verb (طلبا) is in the plural because the subject in the plural (المعلمون) has been mentioned in the previous sentence. The verb حضر is in the singular because it comes before its subject (المعلمون).

**VOCABULARY**

- language لغة (للغات) lughatun pl. lughātun
- world عالم عالم
- word كلمة (كلمات) kalimatun, pl. kalimātun
- window شباك شباك, نافذة subbākun, nafidhatun
- a Muslim مسلم Muslimun
- a believer مومن muʾminun

food اكل 'aklun
a cook طبخ ṭabḵun
a baker خبز khabbūzun
a tailor خياط khayyatun
a teacher معلم mu'allimun
animal حيوان ḥayawanun
year سنة sanatun
a meeting اجتماع ijtimāʿun
much, many كثير kāthirun
wild (beast) وجَح وَحَش wahshun
ill, sick مريض mariḍun
hard, difficult صعب saʿabun
easy سهل sahilun
weak ضعيف daʾeffun
present, found موجود maujūdun
absent غائب ḡā'ibun
day يوم yaumun
today يوم الياوم al-yauma
yesterday أمس 'amai
to arrive وصل wasāla
(lit. “he arrived”)
to demand, request from 

طَلَبَ talaba

to be (lit. "he was")

كَانَ kana

to attend, be present 

حضر hadara

to write (to)

كَتَبَ kataba (li)

**EXERCISE 7**

1. 1- في العالم لغات كثيرة. 2- حما خيالان. 3- كان خيالان في البيت. 4- الملازمون موجودون. 5- في كتاب خيالان. 6- كتاب خيالان في البيت. 7- اليوم هم في البيت. 8- في البيت السيدة الجديدة. 9- في البيت خيالان. 10- كتاب خيالان. 11- كتاب خيالان في دنيا. 12- تعلم أكلا من الطفليين. 13- تعلم الطفليين في دنيا. 14- تعلم أكلا من الطفليين. 15- في البيت خيالان. 16- كتاب خيالان. 17- اليوم هم في البيت.

**TRANSCRIPTION**

1. Fi l-غلاليم lughātun kathiratun. 2. Humā khayyātāni.
5. Fi kitāb Ḥasanin kalimātun kathiratun sabātan.
6. Al-mu'minīna ghā'ilūna l-yauma. 7. Kāna fi shāhīr āl-


**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 (اللَّدَمْسُ) 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 Muslima. 17. They are schoolmistresses in Damascus. 18. Many years. 19. Two days. 20. You and I are good doctors. He is an animal doctor (١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠).
CHAPTER SIX
(Al-bābu s-sādīsu)

The Broken Plural

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

The Arab grammarians expressed the various word patterns by using the root تأ في (fa'ala) (to do). The ف represents the first radical, the غ the second, and the ل the third. Thus of words already given, حسانين is of the form تأ في (fa'alun); hijos (baitun) is of the form fa'alun; كبير (kabirun) of the form تأ في (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) تأ (fa'alun), e.g. أُورا (awladun) pl. of ولد (waladun); امْتَرَ (amtarun), pl. of ماء (matarun), rain; أوقات (awqatun), pl. of وقت (waqtun), time.

(b) تأ (fa'alun), e.g. مُلْك (muljkin), pl. of ملك (malikun), king; حرف (harfun), letter; قلب (qulubun), pl. of قلب (qalbun), heart; سيف (suyfun), pl. of سيف (saifun), sword; علم (ilmun), pl. of علم (ilm), science, study; دروس (durusun), pl. of درس (dars), lesson.

(c) تأ (fa'alun), e.g. كلب (kalbun), pl. of كلب (kalb), dog; رجل (rajulun), man; جبل (jibalun), pl. of جبل (jabalun), mountain; among adjectiva we find طويل (tiwalun), pl. of طويل (tawlun), tall; كبير (kabirun), pl. of كبير (kabarun), big, old; صعب (sibabun), pl. of صعب (sa'abun), difficult.

(d) تأ (fa'alun), e.g. كتاب (kutubun), pl. of كتاب (kitab), book; مدائن (madinatun), city; سفن (safinatun), pl. of سفينة (safinatun), a (large) ship; جديد (jadidun), pl. of جديد (jadid), new.

(e) تأ (fa'alun), e.g. نهر (nahrun), pl. of نهر (nahr), river; شهير (shahrun), month; رد (rajulun), pl. of رد (rajul), 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. ِرِجْلُونَ ُطَالِّبٌون, tall men. Otherwise, broken plurals are usually considered to be feminine singular for the purpose of agreement; e.g. ُمُدُنٌ ُكِبْرَةٌ, large cities; ُدُرُسٌ ُعَبَّاتٌ, difficult lessons. ُعَلْوَمٌ ُكَبْرُون, 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. ُعَلْوَمٌ ُكَبْرَةٌ, difficult sciences (instead of ُعَبَّاتٌ); ُسَفْنٌ ُطَالِّبٌ, 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. ِخَامِسُونَ ُكِبْرَو, old servants. The dictionary will show us that the adjective ُكِبْرَو does not form the sound masculine ُكُبْرُون; consequently the broken plural, ُكُبْرُون, has to do duty for it.

5. Some words have more than one broken plural; e.g. ُتَالِبٌون and ُتَالِبٌون, plurals of ُتَالِبٌ, student. In some cases, this involves difference of meaning, e.g., ُهَيْدَةٌ, a house or a verse of poetry. In the former, and commoner meaning, the plural is usually ُتَوْتَبٌ. In the latter meaning, the plural ُأَيْتَبٌ.
before (prep. of time) قبلا
after (prep. of time) بعدها
then ثم
Arabic, Arabian, عرب, عربان, إفتري (Arabic)
English, Englishman, انكليزيون, انكليز
profitable, useful نافع
watchful, guarding حارس
fast, swift سريع
a little, a few قليل
Alexandria (city) الإسكندرية
London لندن

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 (الله)
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 (ب) 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 (ل) 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 (む) are Arab cities. 20. The large new ships arrived in Alexandria from London two days ago.

CHAPTER SEVEN
(الْحَِبُّ أَلْهَالْيَّ) Al-bābu s-sābi'ū

The Broken Plural (continued)

1. Further forms of the broken plural are:

(f) fu'alā'u (diptote), e.g. زَوْرَاءَ wuzārā'u, pl. of وَزِيرُ wazirun, a minister (political); أُسَرَاءَ 'umārā'u, pl. of أُمِّ إِمَامٍ 'amirun, a prince, commander; سَفَرَاءَ sufarā'u, pl. of سَفِيرُ safirun, a/for ambassador.

(g) af'ila'u (diptote), e.g. أُقْدَاقَةَ 'aqdiqā'u, pl. of إِلَيْكَ 'adilīqun, a friend; أَنْبَيْحَ مَدْيَنَ مَدْيَنِي 'anbiyā'u, pl. of نَباِيُونَ, nabi'ūn, a prophet; أَقْرَبْ قَرِيبٌ qarībā'u, pl. of قَرِيبُ qaribun, a relative; أَغْنِيَاءَ 'aghniyā'u, pl. of غَنِيّ ghanīyun, rich, rich man.

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

(h) fu'lānun, e.g. بُدْنَانُ حُرَّانَ buldānun, pl. of بُلدَانُ, a district, country, town; قُضِيبٌ quḍībun, pl. of قُضِيبُ qaḍībun, 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 أَنَانُ, 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) 

\[ 
\text{fā'ālīlū (diptote), plural of fā'ālalun, fā'ālun, fā'ālalatun, etc.} 
\]

\[ 
\text{e.g. jāwāhiru, pl. of jāwāhirun, a jewel.} 
\]

\[ 
\text{tājāribu, pl. of tājribatun, an experiment, trial.} 
\]

\[ 
\text{majālisu, pl. of majlisun, a council.} 
\]

\[ 
\text{mānāžilu, pl. of mānżilun, a house, lodging, dwelling.} 
\]

\[ 
\begin{align*} 
\text{maktabu, pl. of maktabun, an office; a school (obsolete meaning), and maktabatun, a library, a desk.} 
\end{align*} 
\]

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

(j) 

\[ 
\text{fā'ālīlū (diptote), e.g.} 
\]

\[ 
\text{salāţīnu, pl. of salāţānun, a sultan.} 
\]

\[ 
\text{mākātību, pl. of māktubun, a letter.} 
\]

\[ 
\text{ṣanādiqū, pl. ofṣandūququn, a chest, case, box.} 
\]

\[ 
\text{fanāţīnu, pl. of fanāţānun, a cup.} 
\]

\[ 
\text{mandilun, pl. of mandilun, a napkin, veil, towel (handkerchief in modern Arabic).} 
\]

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

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

\[ 
\text{talmīdhatun, pl. of tilmīdun, a scholar;} 
\]

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

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

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

\[ 
\text{ṣayādilatun, pl. ofṣayādīlyun, a chemist.} 
\]

3. The following words deserve special notice:

\[ 
\text{ibnun, a son, plural ibnun, bānūna, bānīna} 
\]

\[ 
\text{(sound masc. pl.) or} 
\]

\[ 
\text{ābānun, bītnun, daughter, pl. bītānun.} 
\]
EXERCISE 11

- كان قضيب في يدي الملك قبل ساعة. 2 - ذكر اسم السر
- الإنجليزي الأخير الطب في السفن. 3 - أبداء حسن الأثواب
- الموجودة في البيت مع أثواب الأمير العربي. 4 - أخذت أثوب
- جواهر جزيرة من الوزير. 5 - محمد ابن العزيز. 6 - هم في ملك
- الملك اليوم. 7 - حضروا المجال في منزل الأمير. 8 - وجدت
- جميزة كبيرة جنباً في منادق تلي. 9 - القاهر والوقدية
- وطبياً بلداً كبيرة في مصر. 10 - أحمد السفير نجات شاي في
- مكتب الوزير. 11 - وجد الرجل الماكسيم على فقهية الجديدة
- بلغ الأخبار من الوزير من الملك. 12 - وصل الثلاثاء
- إلى المدينة. 13 - سادل العلمي تفتيحة اليوم. 14 - معارج
- الأسدية نافرة. 15 - ابن السفير وأخذ أمير صيفان. 16
- هل عرفت أم السلطان أخبار اليوم؟ 17 - لا، هي خبرت من
- المدينة قبل يومين. 18 - أتم الأثواب. 20 - ذكر كتب الأخباء.

VOCABULARY

near adj. قرب qaribun

school مدرسة (pl. مدارس) madrasatun, pl. madarisu

to take أخذ akhadha

to mention ذكر dhakara

to reach, arrive بلغ بلغ

to know عرف عرف garafa

to إلى ilā

about, concerning عن عن an

or أو 'au

Tanta (town in Egypt) طنطا Tantā

(Other words in the accompanying chapter.)
CHAPTER EIGHT

(الابن الجاني)

The Genitive

(‘Idafa)

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 مَلَكَتُهُ is ipso facto definite, and that a noun with ‘Idafa always loses its münation.

2. In the dual, and the sound masculine plural, the final nūn and its vowel are omitted. Thus ًن (‘Ini and aín) become ٰ (‘In and aí); ً (‘ína and ín) become ٰ (‘í and í).

E.g.

بيتَ الرجلُ baitā r-rajuli, the two houses of the man.

بيتَ عَمَّهُ baitā Muḥammadin, the two houses of Muḥammad.

بابَ بَيْتِي الْرَجُلِ bābā baitayi r-rajuli, the two doors of the two houses of the man.

ابنَاتَ الوزيرِ ibnātā l-wazīrī, the two daughters of the minister.

معلمُ الولدِ mu‘allimū l-walādi, the teachers of the boy (the boy’s teachers).

كتبَ لِمَعْلُومِ الْمَدرَسةَ kataba li mu‘allimī l-madrasati, he wrote to the teachers of the school.

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 ( بلغتهم) the news about the sultan’s letters. 11. He is with Hassan’s friend in the office. 12. They are in the garden of Muḥammad’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?
3. Certain words, when followed by a genitive, have long vowels as their case endings, viz.:

father  father-in-  brother  mouth  law  
Nom.  -ū  'abū  ʾhamū  ḥakā  ḥakū  fū  
Acc.  -ā  ʾabā  ʾhamā  ʾakhā  ēn  ēn  
Gen.  -i  ʾabi  ʾhami  ʾakhī  ʾihī  ʾin  ēn

Normal form  ʾabun  ēn  ḥamun  ʾakhun  ḥumun
without gen.  ēn  ēn  ēn

The last named is particularly irregular.

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

Nom.  ʾdū  ʾdū  Acc.  ʾdā  ʾdā  Gen.  ʾdī  ʾdī

e.g.  ʾas-sala  ʾabū  Muḥammadin, the father of Muhammad arrived.
qatālū  ʾabī  Muḥammadin, they killed Muhammad's father.

katabat li  ʾabi  Muḥammadin, she wrote to Muhammad's father.

kāna rajulun  ʾdū  mālin  kahīrin  fi  qaṣrī  s-suṣānī, a rich man was in  
the aultan's palace (a man, possessor of much wealth).

4. It is a rule of ʿidāfa 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.

3a.  ṣātu r-rajuli  l-qadīmatu, the  
man's old watch (clock).

baitū Muḥammadīni l-kāfīru, Muḥammad's large house.

fi  baitī Muḥammadīni l-kāfīru, in  
Muḥammad's large house.

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

5. If the genitive refers to two nouns, it must follow the  
first, while the second takes the suffix of the personal pro-
noun (see Chapter Nine).  
baṭu l-waṣīfī wa  
bustānūhu, the minister's house and garden (literally "and  
his garden").

6. In the case of parts of the body of which there are two,  
the dual, not the plural, should be used, e.g.
ayānū l-bīti, not ṣawūrū l-bīti, the  
girl's (two) eyes.

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

e.g.  qīṭ  ṣātu laḥmīn, a piece of meat or flesh.
finājūn qabwətīn, a cup of coffee.

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

e.g.  kūsirī khashabīn, a chair (made) of  
wood, a wooden chair.
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 nunciation.

E.g. *qitātun min lāhmin* (or better, *qitātun minna l-lahmi*).

*Kursiyun min khashabin* (or al-khashabi).

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

*Qāliyu l-aqli*, little of understanding, stupid.

*Kahīru l-māli*, abundant of wealth, rich.

*Hasanu 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:


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.*

---

**VOCABULARY**

father  
(π.)*'Abun ('abū)*  
(pl.)*'Ābā'Un*  
father-in-law  
(π.)*'Ammun (hamū)*  
(pl.)*'Aḥma'Un*  
brother  
(π.)*'Akahun ('akhū)*  
(pl.)*'Ikhwānun*  
mouth  
(π.)*Famun (fū)*  
(pl.)*'Afwa'Un*  
possessor of  
(π.)*Du*  
palace, castle  
(π.)*Qasr*  
(pl.)*Qusūr*  
a piece  
(π.)*Qitāt*  
(pl.)*Qitā'Un*  
woman  
(π.)*Ibrā'ahīm*  
(pl.)*'Imrā'atun, mar'
meat  laḥmun
wood  khāṣhabun
mind, intellect, intelligence  maqṣūn, pl. muqālun
wealth, property  mālun, pl. amāwlun
face  wajhun, pl. wujhun
friend, companion, master  shāhibun, pl. shāhibun


tongue  litānun, pl. līsānātun
tribe  qablatun, pl. qabā'ilīn
a morsel, bit  luqmatun, pl. luqamun
iron  hadīdun
sheikh, old man, elder, tribal leader  shaikhun, pl. sha'yūkhun
room  hūjrutun, pl. hujārun
kitchen  matbakhun, pl. matbākhun
people, men  nāsun
women  nisā'un
merchant  tājirun, pl. tujjārun

to fail, befall, happen  waqāa

to place, put  waḍa'a

to carry, bear  ḥamala

to see  nazara

to look at  nazara 'ilā

very (after adj.)  jidda
(e.g.  jidda, very good)

Iraq  Al-īrāqu

EXERCISE 13
CHAPTER NINE

(الباب التاسع)

The Attached Pronouns

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person Masc. and Fem.</td>
<td>(as plural)</td>
<td>-nā</td>
</tr>
<tr>
<td>(ني when attached to a verb)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2nd Person

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ك-ka</td>
<td>ك-ki</td>
</tr>
<tr>
<td>ك-kum</td>
<td>ك-kunna</td>
</tr>
</tbody>
</table>

3rd Person

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ه-hu</td>
<td>ه-ha</td>
</tr>
<tr>
<td>ه-hum (ه-him)</td>
<td>ه-hunna (ه-himna)</td>
</tr>
</tbody>
</table>

2. They are used in the following ways:

(a) Attached to the verb as direct object:

- فتح الباب, he opened the door.

- فتحه, he opened it.

- قفلت شباك, qafalat shubbakan (modern usage), she closed a window.
qafalathu, she closed it.

darabûni, they hit me.

(b) Attached to a preposition:

wašalû min Baghdáda (diptote), they arrived from Baghdad.

wašalû minhâ, they arrived from it (i.e. from there).

qâla l-maliku lakum, the king said to you.

Note that the preposition ل, to, changes its vowel to fatha (ل la) before the attached pronouns, except with the 1st person, ل II, to me.

c) Attached to a noun to indicate possession.

kitâbi, my book.

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

min haiti, from my house.

baituhi, his house.

The attached pronoun is, in fact, a genitive of َأَثَأَف, and therefore makes its noun definite. Thus, َأَثَأَف haituhi 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 َأَثَأَف َأَثَأَف haitun lahu (lit. a house to him), or َأَثَأَف َأَثَأَف min haitun min huyûthi, a house from his houses.

d) After the particles ِإِن ِأُن, ِإِن ِأُنna, etc. (See Chapter Eighteen).

3. The attached pronouns, ُهُو, ُهُم hum, ُهُم huma, take the kasra in place of the damma (as shown in

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

e.g. إليه ilâhi, to him, it;

لا يلي alaâhi, on him, it;

لى kursiyâhi, to his chair, lîmâ fihimâ, in them (dual);

казал lâhâmî, he said to his servant.

4. The suffixes ُكُم, ُهُم hum and ُكُم kumu and ُهُم humu, when followed by hamzatu َأَل, or in poetry, where the metre demands an extra syllable.

وَجَدَهُم َأَل wajadahu l-yaum, he found them today.

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

(a) the final ُن of ُن min, from, is doubled: ُن, minnî, from me.

(b) the pronoun becomes َأَي َأَي ya, instead of َأَي َأَي, after an

unvowelled ِل, ِل, ِل.

e.g. ِلِلَّا hûya, to me; ِلِلَّا dunyâya, my world.

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

عَلَمَوُونَ mu allîmûna, teachers.

عَلَمَوُونَ mu allîmûna, the teachers.

عَلَمَوُونَ mu allîmûka, your teachers.

مَعَ إلى min mu allîmîya, 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, l, and inda; e.g.

لَدَيْكَ (لَدَيْهِ) كُتُبُ كَبِيرَةٌ

Zaid (or he) has many books.

The sentence literally means: to Zaid many books (“are” being understood). It is thus a nominal sentence, “many books” being the subject, and “to Zaid” the predicate. Therefore كُتَّبُ كَبِيرَةٌ katubun kathiratun is in the nominative.

معَ الأَوْلَادِ جَنِينَانِ ma'a l-'auladi junaihan, the boys have two pounds (lit. “with the boys”, etc.).

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

عَنْدَ الشَّيْخِ عَدَدٌ مِنَ الخَادِمِينَ inda sh-shaikh adadun mina l-khadimina, the sheikh has a number of servants.

Although عَنْدَ inda is used with the mere meaning of possession, and is particularly common with this implication in modern written and spoken Arabic, in Classical Arabic it frequently means “at or in the house of”. Thus عندَ حَسَنِ indi Hasanun means “Hassan is (staying) at my house”.

Note also its use for time and place, as:

عَنْدَ الفَجْرِ inda la-fajri, at dawn, daybreak.

عَنْدَ بابِ المُدِينَةِ inda babi l-madinati, at the city gate.

**VOCABULARY**

here هُنَا hunā

there هُنَّاكِ (هُنَاكْ) hunāka (hunālika)
to open (trans.)  فتاحة
- to close (trans.)  قفالة
- to strike, hit  ضرب
- to enter (with direct object or ي)  دخل
- to say  قالة
- to ride  ركيب
- to leave, abandon  ترك
- enemy (مِن) (عاء) عدوان, pl. عدوان
world (fem.)  دنيا
pound, guinea (مِن) (عينات) جنّية, pl. جنّية
by, with, in possession of, at  بـ
between  بين
paper (مِن) (ورق) ورقة, pl. ورقات
a piece of paper  ورقة
pen (مِن) (قلم) قلم, pl. قلم
ink  حبر
silver حطّة
gold  ذهب
name (مِن) (اسم) اسم, pl. اسم
- donkey (مِن) (جمال) جمال, pl. جمال
- horse (مِن) (حوض) حوض, pl. حوض
- slave  عبد, pl. عبد
- noon, midday  ظهر
- head  رأس, pl. رأس
- cbeat  صدر, pl. صدر
- shop  دكان, pl. دكان
- roof, ceiling  سقف, pl. سقف
- wall  حائط, pl. حائط
- motor-car  سيارة
- bicycle  الدراج
- minute (of time)  دقيقة
- what?  ما، ماذا
- why?  لماذا
- soldier  جندي, جنود, pl. جنود, جنود
- sad حزن
- in, at  في
- by, with, in  بـ

Abu Bakr (pr. n. masc.)  أبو بكر
Zaid (pr. n. masc.)  زيد
- dirty  وسخ (from previous entry)
Exercise 15

1. Why did you open your windows? 2. Why did you close your door? 3. What did you do before you went to bed? 4. What did you do after you got up? 5. Why did you go to school? 6. What did you do at school? 7. Why did you go to school? 8. The enemy is there at the gate of the city. 9. I have two pounds with me today, and he has a pound. 10. The mother is present here, and her many sons are at school (lit. in the school). 11. The schoolmistresses went out of the school and closed its doors. 12. Why have you ridden your donkeys from your homes to the city? 13. What have you written with (ب) your pen on the paper? 14. He said to the women: You arrived a moment ago (before a minute). 15. His head is big and his feet are small. 16. The wall and ceiling of the room are dirty. 17. The girls are in their father's shop in the market. 18. I entered her house and she struck me. 19. I left her in the street far (بعدا) from her house. 20. There are many beautiful cities in Egypt. They have wide streets.

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’ishāra) as normally used is as follows:

   This, these.  
<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhā</td>
<td>tikā</td>
</tr>
</tbody>
</table>

   Singular, all cases  
   | hādhā | hādhīhi |

   Dual Nominative  
   | hādhāni | hātani |

   Accusative and Genitive  
   | hādhaini | hātaini |

   Plural, all cases, masc. and fem.  
   | hā’ulā’i |

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

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

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhī (or  dhihi)</td>
<td></td>
</tr>
</tbody>
</table>

   Singular  
   | dhāni | tāni |

   Acc., Gen.  
   | dhaini | taini |

   Plural all cases, masc. and fem.  
   | ūlā or  ūlā’i |

2. That, those.

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

<table>
<thead>
<tr>
<th>Masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhāka</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>tikā</td>
</tr>
</tbody>
</table>

   or  
   | dhillīka |

   (very rarely  tāka,  tānikā  tānikā (more common)  tīk tīk  tīk)

   Dual Nom.  
   | dhāniqa |

   Gen. and Acc.  
   | dhainika |

   Plural, all cases,  
   | ūlā’ika masc. and fem.  
   | ūlā’ika or ūlā’ika |

   (very rarely  ʿulā’ika or ʿulā’ika)

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

   But if the noun is defined by a following genitive or a pronominal suffix the demonstrative is placed after these, e.g.  ibnu l-maliki hādhā this son of the king;  kitabakum hādhā, this book of yours.  

   These have the meaning of "these" and "those" respectively when used with broken plurals of insinmate objects, e.g.  hādhīhi l-kutubu, these books;  tilka l-ayyāmu, those days.

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

   (a) If the predicate is an indefinite noun, no copula is necessary, e.g.  hādhā kitābun, this is a book.
(b) If the predicate is defined by the article the 3rd pers. pron. is used as a copula to prevent the demonstrative from being taken adjectively (as in 3), e.g. هُذَا هوُ الْوَلَدُ bādhā 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. هُذَا كِتَابُكُمُ this is your book.

5. The Interrogative pronouns (اسم الاستفسار) ismu li-stifām) are من man, who? لَا mā, what? (sometimes لَا يَا mādha); أيَّ ayyun, fem. أيَّة ayyatun, which? كَمَّ kam, how much? كَمَّ كَمَّ which ayyatun, how many?

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

is also indeclinable. After some prepositions it is sometimes written لَمَّa līm, for what? لِمَا? (لِمَا لِمَا).

is declinable and is treated as a noun, so takes a following noun in the genitive, e.g. رَجُلُ ayyu rajulun, which man? بَتِينَ ayyatu bintin, which girl?

takes the following noun in the accusative singular, e.g. كَمُمَّ كُمَّ and ladda, how many boys?

VOCABULARY

a person, individual (الْإِسْخَاصَ) shakhsun, shakhsun pl. tashkhasun
shade َنَزْلَ zillun
famous مشهور mashhuran
not (with perfect of verb) لَا mā

to return (intrans.) رَجَعَ raja u
until, up to (with genitive) حَتَّى hattā
reason, cause سِبْبِ السَّبَب sababun, pl. asbabun
misfortune مُسْبِتَبَةٌ (مُسْبِتَبَةٌ) mubtibun, pl. masā'ibu
neglect, carelessness غَفَلَة ghalratun
woman اِمْرأة ir̲rā'atun
to study دِرس darasa
agriculture زِرَاعَة zirā'atun
mosque جَامِعَةٌ (جَامِعَةٌ) jami'atun, pl. jami'atu
university جَامِعَةٌ (جَامِعَةٌ) jami'atun, pl. jami'atu
each, all, everybody، كُلُّ kul

E.g. every man كُلُّ رَجُلٌ kul rujul
the East الشَّرْقِ الشَّرْقِ al-sharqu
the West الغَرْبِ الغَرْبِ al-gharbu
inhabitant سَكَانُون السَّكَانِ (سَكَانُون السَّكَانِ) sakinun, pl. sukkānun
village قَرَى (قَرَى) qaryatun, pl. quran
dirty وَسِخُو wasikhun (delele)
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. ما وصل هذا الكتاب إلى المنزل حتى الساعة. 
2. هذا كتاب بصعب.
3. دخل الطالب وقال للطفل من الطلاب: كتب هذه وعدها هذا.
4. وجدت الحين الطالب في تلك الدار.
5. أحضروا ذلك الرجل سي؟ 
6. هؤلاء الأشخاص قتلوا أولاد هذا الرجل.
7. أجل الشجرة ذات النسيج.
8. أولئك الرجال ذهباً درعاً.
9. خرج ذلك الرجل المشهور من المدينة وما رجع حتى اليوم.
10. قالت الناس بسبب هذه الصمغية قفية أبويهم.
11. مصيكم هذين من تسب يعلمنكم.
12. هذه الآسيرة من هن من الغابات.
13. تركت المعلمون كم وادأ في المدرسة. بعد الفروض?
14. أية الآسيرة موجودة في ذلك الدكان؟
15. من ركب حصان وسوف أقبل الباب.
16. دار الزراعه في جامع القاهرة.
17. هذا الجامع مشهور
18. في الشرق وغرب.
19. طلب سكان هذه القرية يبوني جدلاً
20. ودراسته كبيرة.
21. لماذا أنت مفضلون وهم غانبون؟

**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
(الباب الحادي عشر)

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) فاعل (properly the active participle) e.g. صادق, upright; دليل, just; جالس, ignorant.

(b) فاعل, e.g. سعيد, happy; كبير, great; كثير, much, many.

(c) فاعل, denoting intensity, e.g. جهل, very ignorant; كسل, very lazy.

(d) فاعل (without nuation), e.g. غضب, angry.

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

خبار, baker. خياط, tailor.

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 افعل, and the feminine singular in فعل (both diptotes). The plural, فعل, is a triptote, and is used for both genders.

Here are typical examples.

Sing. Masc. Fem. Plural

اسود, black سوداء, black سود, black سود من
أبيض, white بيضاء, white بيض, white بيد من
أحمر, red حمراء, red حمر من
أزرق, blue زرقاء, blue زرق من
أخضر, green خضراء, green خضر من
أصفر, yellow صفراء, yellow صفر من
أصفر, yellow صفراء, yellow صفر من
أزرق, blue زرقاء, blue زرق من
أخضر, green خضراء, green خضر من
أحمر, red حمراء, red حمر من
أبيض, white بيضاء, white بيض, white بيد من
أحمر, red حمراء, red حمر من
أبيض, white بيضاء, white بيض, white بيد من
أحمر, red حمراء, red حمر من
أبيض, white بيضاء, white بيض, white بيد من
أحمر, red حمراء, red حمر من
أبيض, white بيضاء, white بيض, white بيد من
أحمر, red حمراء, red حمر من
أبيض, white بيضاء, white بيض, white بيد من
أحمر, red حمراء, red حمر من
أبيض, white بيضاء, white بيض, white بيد من
أحمر, red حمراء, red حمر من
أبيض, white بيضاء, white بيض, white بيد من
أحمر, red حمراء, red حمر من
5. If the root has a doubled consonant, as جدديد jadidun, new, the superlative form is جدديد ajaddu, instead of جدديد ajaddu. From قليل qalilun, little, few, comes أقل aqallu, less, fewer (instead of aqlahu) and so on.

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

e.g. حسن أكبر من أخته Hasanun asgharu min ’ukhrîhi, Hasan is smaller (younger) than his sister.

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 أكبر رجل في المدينة huwa ’akbaru rajulun fi l-madînati, he is the greatest man in the city,

instead of

هو الرجل الأكبر في المدينة huwa l-rajulu l-’akbaru fi l-madînati,

though the latter is permissible.*

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

حية آسَرُو زوجة

...she is the most patient wife.

النساء أسرُو نساء

...the women are the most patient inhabitants.

8. The substantives خير khairun, good, and شر sharrun, evil, are used as Elatives with the meanings "better" and "worse", e.g. هو خير منك هو كحير منك, he is better than you.

**VOCABULARY**

<table>
<thead>
<tr>
<th>Term</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>colour</td>
<td>لون (ون) pl.</td>
<td>launun, pl. 'afwanun</td>
</tr>
<tr>
<td>hair</td>
<td>شعر</td>
<td>sharrun</td>
</tr>
<tr>
<td>yesterday</td>
<td>الأربعة</td>
<td>al-barihah</td>
</tr>
<tr>
<td>origin</td>
<td>أصل (ون) pl. حدوه</td>
<td>'asulun, pl. 'usulun</td>
</tr>
<tr>
<td>boundary, limit</td>
<td>حدود (ون) pl. حدوه</td>
<td>'hadun, pl. haddun</td>
</tr>
<tr>
<td>a beggar</td>
<td>سأيل</td>
<td>sa'ilun</td>
</tr>
<tr>
<td>North</td>
<td>شمال</td>
<td>shamalun</td>
</tr>
<tr>
<td>South</td>
<td>جنوب</td>
<td>janubun</td>
</tr>
<tr>
<td>army</td>
<td>جيش (ون)</td>
<td>jaishun, pl. juyushun</td>
</tr>
<tr>
<td>pleasant</td>
<td>لطيف (ون) لطيف</td>
<td>latifun, pl. lu'tafu, li'tafun</td>
</tr>
<tr>
<td>to stop, stand up</td>
<td>وقت</td>
<td>waqafa</td>
</tr>
</tbody>
</table>

**EXERCISE 19**

<table>
<thead>
<tr>
<th>Term</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>history, date</td>
<td>تاريخ (ون) تاريخ</td>
<td>ta'rikhun, pl. tawarikhu</td>
</tr>
<tr>
<td>better, best</td>
<td>أحسن (ون) أحسن</td>
<td>'ahsanu</td>
</tr>
<tr>
<td>Syria (Damascus)</td>
<td>الشام, الشام</td>
<td>ash-shamu, ash-sham</td>
</tr>
<tr>
<td>camel</td>
<td>جَال (ون)</td>
<td>jamalun, pl. jimalun</td>
</tr>
<tr>
<td>desert</td>
<td>صحرا (ون) صحرا</td>
<td>sahara', pl. sahara</td>
</tr>
</tbody>
</table>

هذه الليلة الجميلة وصلت من بغداد قبل أن شروت. هي أجمل

...in that city is famous. 2 — You are also a thief. 3 — Is he

the black man in the black robe? 4 — Call the people. 5 — What

will you do for the blacksmith's? 6 — In the shadow and went down

street and many. 7 — This is an army and a beggar, and is Moslem

woman. 8 — The king's, if the sky is not an Arab. 9 — At

the time of the nation's day, and the black man's in the city's

of the day. 10 — Leave the school's new students in the middle of the

day. 11 — Leave the school's new students in the middle of the

day. 12 — Leave the school's new students in the middle of the

day. 13 — Leave the school's new students in the middle of the

day. 14 — Leave the school's new students in the middle of the

This road's man, and the sky's 'Alid. 15 — This is the Arab. 16 —
1. أصعب مـِن ذلك هو أصعب طريـَة الشـَّام. 15. الـِيلان الأبيض والازرق أصلـَة النـَّيل الكبير، وهو نهر مصر. 17. ذهب البنـاء.
13. خروج السـلاف البـعيدة. 18. حـَبـَر أدرار الناس الدنيا.
19. عينـَة الأسرى السوداء كهيرتاني جدًا. 20. أبحث عبر مـِن
الصحان لـِسـَكـَان الصحراء.

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 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 (من) them. 8. The blind hump-backed beggar demanded food of (من) 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 bit 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 مـِن ذهب) 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

The Verb

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 g-t-l. As has been stated, the simplest form of a verb is the third person masculine singular of the Perfect. For example, كتب kataba means, he wrote, he has written, and قتلت qatala means, he killed. In an Arabic dictionary, all words derived from triliteral roots are entered under this part of the verb. Thus, مكتبة maktaba, meaning an office, or the place where one writes, is derived from كتب kataba, and will be found in the dictionary under this root. There are also derived verb forms, in which additions to the triliteral root give different shades of meaning; these will be dealt with from Chapter Nineteen onwards.

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

   e.g. فتحا qatḥa, to open, conquer (literally, he opened, he has opened).
   حزين hazina, to be sad (literally, he was or became sad).
   كبير kabura, 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. MARRA for ماررا, marara, to pass (by, ب bi),
   جار جار Jarra, for جرارا, jarara, to drag, draw.
   حاج حاج Hajja, for حاجا, hajaja, to make the pilgrimage.
   فككا Fakka, for فككا, fakaka, to loosen.

Note: Arab grammarians and lexicographers differed in their attitude to these roots, which Europeans call “doubled”. Some considered them bilateral, others triliteral. Their place in dictionaries therefore varies. For example, مار marra may be placed before all other roots beginning with م and ر; or, it may occur among them, after مرمر مر. 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. قال qala, to say (he said); رام 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 داحرا daḥraja to roll (transitive). These also may have derived forms.

TENSES

6. Arabic, in common with other Semitic languages, is deficient in tenses, and this does make for ease in learning. Moreover, the tenses do not have accurate time-significances as
in Indo-European languages. There are two main tenses, the Perfect, 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>m.f.</td>
<td>2. masc.</td>
</tr>
<tr>
<td>2. fem.</td>
<td>m.f.</td>
<td>2. fem.</td>
</tr>
<tr>
<td>1. m.f.</td>
<td></td>
<td>1. m.f.</td>
</tr>
</tbody>
</table>

E.g.

Sing. 3. masc.  كتب kataba he has written, (or he wrote).

"  3. fem.  كتبت katabat, she has written.

"  2. masc.  كتب katabta, you (man) have written.

"  2. fem.  كتب katabti, you (woman) have written.

"  1. masc. & fem.  كتب katabtu, I have written.

Dual 3. masc.  كتب kataba, they two (men) have written.

"  3. fem.  كتب katabata, they two (women) have written.

THE VERB

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 وصل Zaidun, Zaid arrived. Here Zaid is the subject. But if we merely say وصل, this is still a complete sentence, meaning "he arrived". The final fatha of the verb is really a pronominal suffix meaning "he".

E.g. ضرب الاب ولد حلال. Daraba l-abu waladahu halan.

Verb Subj. Obj. Adverbial

The father beat his son at once.
When the verb in the 3rd person comes before the subject it is always in the singular.

e.g. كَتَبَ الْمَلِكُ ّكَتَبَ ّكَتَبَ іلْمَعَّ, the teacher wrote.

کَتَبَ الْمَلِكَوُنَّ, the two teachers wrote.

کَتَبَ الْمَلِكَوُنَّ, the teachers wrote.

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

کَبْرُ الْوَلْدُ, the boy grew.

کَبْرُ الْبَنَّةُ, the girl grew.

کَبْرُ الْبَنَّةُ, the girls grew.

کَبْرُ الْبَنَّةُ, the (two) girls grew.

Note: the kasra added to "kaburat" is due to the hamzaat یل which follows.

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

e.g. زَهْرَةُ النَّجْوَنُ, the stars appeared.

(Pl. of زَهْرٍ: najmûn.)

But زَهْرَةَ الْرِّجَالِ, the men appeared.

However, in Classical Arabic, a feminine verb will often be found with a broken plural, even referring to male human beings. زَهْرَةُ الْرِّجَالِ. 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 خَلِیفةُ الْخَلیفَةِ, Caliph, is masculine, though it has a feminine ending.

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. دَخَلُوُنَّ, they went, have gone.

(b) The subject may be placed first for stress or emphasis, e.g. لَمَّا وَضَعَتُ الْبَنَّاتُ الْوَلْدُ ّلَمَّا وَضَعَتُ الْبَنَّاتُ الْوَلْدُ خَرَجُوُنَّ, the boys went out.

Similarly, سُنْحَا, one plural of سنة, 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. الْبَنَّاتُ دَخَلُوُنَّ, the girls entered.

al-banātu dakhlan, the girls entered.

When the sentence begins with a verb it is known as a verbal sentence (ٍجملةَ فِعْلِيَّة), e.g. خَرَجُ الْوَلْدُ, the boy went out. A sentence introduced by the subject is called a nominal sentence (جملةً نَسْمَعَى) whether or not the subject is followed by a verb,

e.g. الْوَلْدُ مَعْنُوُنُ, al-waladu sahīrun, the boy is small.

خَرَجُ الْوَلْدُ خَرَجُوُنَّ, the boy went out.
l-auladu kharajū, when the girls arrived, the boys went out.

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

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

e.g. wašalatī l-bānātu wa jālaṇa ʿī l-fasāli, the girls arrived and sat down in the class(room).

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

e.g. ʿad l-wašalī, 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

٣٤٠٠ to understand ٣٤١٠ to intend, to travel towards
٣٤٢٠ speech ٣٤٣٠ a traveller, tourist
٣٤٤٠ to rise (of the sun); ascend; go out ٣٤٥٠ to descend, alight, stay (at a place)
٣٤٦٠ عِبرِية to set (of the sun) ٣٤٧٠ عِبرِية water

THE VERB
towards, in the direction of; about
courtyard, enclosure a half
day, daytime pl. غَنَى rich
hunt, hunting pl. غَنَى rich
to accept, receive to rejoice
to break pl. غَنَى a youth
to sit glass (drinking), tumbler
to appear to send
pl. غَنَى peasant, pl. غَنَى night, night time
cultivator pl. غَنَى governor, ruler
a (single) night
pl. غَنَى to be distant (from) subject (matter)

EXERCISE 21
CHAPTER THIRTEEN
(آباب الآلال عشر)
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 ني -ni is used, not ى-ى. ى

\[\text{e.g. ضربني darabani, he struck me.}\]

2. In the third person masculine plural verb, such as وجدوا wajadā, they found, from وجد wajada, the final ُ-ālif is omitted when a pronoun is attached.

\[\text{e.g. وجدوه wajaduhu, they found him (it).}\]

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

\[\text{وجدكم wajadtumuni, you have found me.}\]

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. حسبتuhو jahilan:

\[\text{I considered him ignorant.}\]

5. The verb “to be” كان kāna (lit. he was) is a weak (متعتلم) verb, and will be treated in full in Chapter
Twenty-eight, where it is included among the bollow verbs. As it is used so often, however, its Perfect is given here.

Sing. 3. masc. َكَانَانَ kāna, he was.

3. fem. َكَانتُا kānata, she was.

2. masc. kunta, you (m.) were.

2. fem. kunti, you (f.) were.

1. masc. & fem. kuntu, I was.

Dual 3. masc. َكَانُانُ kānān, they two (m.) were.

3. fem. َكَانَتُانَ kānata, they two (f.) were.

2. masc. & fem. kuntumā, you two were.

Plur. 3. masc. َكَانُنَا kānun, they (m.) were.

3. fem. kunna, they (f.) were.

2. masc. kuntum, you (m.) were.

2. fem. kuntunna, you (f.) were.

1. masc. & fem. kunna, we were.

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

e.g. َكَانَ زَادُ Zaidun kataba, Zaid had written.

Note that, where the subject is plural, referring to human beings, َكَانَ will be in the singular, according to the rule of the preceding verb: but the second verb, its subject having been mentioned already, must agree with it in number.

e.g. َكَانَ الرَّجَالُ شَرِيبُا the men had drunk.

The interpolation of َكَانَ also occurs,

VERB WITH PRONOMINAL OBJECT. THE VERB "TO BE" 105 e.g. َكَانَ الرَّجَالُ قد شَرِيبُا, with the same meaning.

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

e.g. َكَانَ زَادُ وَلَدًا kāna Zaidun waldan, Zaid was a boy.

اَكَانَ فَاطِمَة بْنَتْ یَمِلِکَ kān Fātimatu bnsa l-malikī, Fatima was the King’s daughter.

َكَانَ َلُسْنُ كَبِيرًا kāna l-bustānu kabiran, 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 لُسْنُ فِ ِّالْبَيْت kāna lassun fi l-baitī. Consequently, in such sentences the verb َكَانَ may be feminine, if the subject demands this.

e.g. َكَانَتْ قَلْمَة فِ تُوحِيدٍ في ِّالْبَيْت kānat qālum faqqa l-jabali. There was a fort on top of the hill.

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

ALL, EACH, EVERY.

9. َكُلَ 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. َكُلُ وَلَدَ every, or each boy arrived.

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

The interpolation of َكَانَ also occurs,
e.g. حضر كل الوزراء all the ministers attended.
حضر كل وزراء الحكومة all the ministers of the government attended the meeting.

In the latter case, if it is the subject of a following verb, the verb will be in the plural, when referring to human beings, e.g. وصل كل الوزراء وجلسوا all the ministers arrived and sat down.

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

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

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

I hit them, all of them.

(جماع is in the accusative here).

VOCABULARY

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>حزن</td>
<td>to be or become sad</td>
</tr>
<tr>
<td>علي</td>
<td>Ali pr. n. masc.</td>
</tr>
<tr>
<td>حزن</td>
<td>sadness</td>
</tr>
<tr>
<td>قلعة</td>
<td>fortress, citadel</td>
</tr>
<tr>
<td>تاجر</td>
<td>merchant</td>
</tr>
<tr>
<td>سم</td>
<td>to hear</td>
</tr>
<tr>
<td>أسر</td>
<td>to take prisoner</td>
</tr>
</tbody>
</table>

EXERCISE 23
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.

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

*See pp. 114, 115 on the orthography of final hamsa.
CHAPTER FOURTEEN
(الباب الرابع عشر)

The Imperfect

1. The Imperfect tense (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:

3. masc. ّتكتب 3. masc. يكتبان 3. masc. يكتب
3. fem. ّكتب 3. fem. يكتب 3. fem. يكتبين
2. masc. ّكتبو 2. m. & f. يكتبان 2. masc. يكتبون
2. fem. ّكتبت 2. fem. يكتبت
1. m. & f. ّكتب 1. m. & f. يكتبا

Full form of Imperfect Indicative of ّكتب

Sing. 3. masc. يكتب, he writes (or will write)
3. fem. يكتب, she writes.
2. masc. يكتب, you (masc.) write.

Dual 3. masc. يكتبان, they two (masc.) write.
3. fem. يكتبت, they two (fem.) write.
2. masc. & fem. يكتبان, you two write.

Plur. 3. masc. يكتبون, they (masc.) write.
3. fem. يكتبت, they (fem.) write.
2. masc. يكتبون, you (masc.) write.
2. fem. يكتبت, you (fem.) write.
1. masc. & fem. يكتب, we write.

3. It will be noted that after the pronominal prefix the first radical or consonant of the verb has sukān (the ّ in this case). The second radical (ت) has dāamma. 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, dāamma, 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. خ خ خ خ خ خ خ خ خ خ خ) take a e.g. ّفتح to open, Imperfect ّفتح; ّفتح to hinder, Imperfect ّفتح. There are, however, many
exceptions as 

\[\text{ملاءة to enter, Imperfect يدخل, to reach,}\]

\[\text{Imperfect يرجع, to return, Imperfect يرجع.}\]

(b) Verbs of the form 

\[\text{شرب to drink; Imperfect يشرب; exceptions, however, occur as حسب to esteem; Imperfect يحسب (حسب to reckon, makes).}\]

(c) Verbs of the form 

\[\text{كَيْرُم to be noble, Imperfect يَكْرُم.}\]

4. The Imperfect in itself denotes only unfinished action, but it may be made to indicate the future by putting the independent word 

\[\text{سُوق before it or prefixing the contraction - e.g. يَكُبُت or يَكُبُت (يَكُبُت he will write.}\]

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

\[\text{ذَهَبْ أَلِيْحَ وَذَهَبْ عَدَا أَنْشَأ He went yesterday and will go tomorrow also.}\]

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.

\[\text{(Continuous) يَدِهِبُ أَلْتَن He is (actually) going now.}\]

\[\text{(Habitual) يَدِهِبْ كَلِّ يَوْمَ He goes every day.}\]

(Note َكِل accus. here)

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

(Continuous) When he passed by my house, he was going to the market.

(Habitual) He used to go to the market every morning.

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

\begin{align*}
\text{Sing. 3. masc.} & \quad \text{يُكَونُ yakûnu, he will be.} \\
\text{3. fem.} & \quad \text{تَكُونُ takûnu, she will be.} \\
\text{Sing. 2. masc.} & \quad \text{تَكُون takûnu, you (m.) will be.} \\
\text{2. fem.} & \quad \text{تَكُون} \quad \text{تَكُون you (f.) will be.} \\
\text{I. masc & fem.} & \quad \text{تَكُون takûnu, I shall be.} \\
\text{Dual 3. masc.} & \quad \text{يَكُونُ yakûnîni, they two (m.) will be.} \\
\text{3. fem.} & \quad \text{تَكُون takûnîni, they two (f.) will be.} \\
\text{2. masc. & fem.} & \quad \text{تَكُون takûnîni, you two will be.} \\
\text{Plur. 3. masc.} & \quad \text{يَكُونُ yakûnûna, they (m.) will be.} \\
\text{3. fem.} & \quad \text{تَكُون} \quad \text{يَكُون} \quad \text{يَكُون you (f.) will be.} \\
\text{2. masc.} & \quad \text{تَكُون takûnûna, you (m.) will be.}
\end{align*}
Plur. 2. fem. 

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

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

e.g. Zaid will have written.

Frequently, the particle كَذَلِكَ is inserted:

The Orthography of Final Hamza

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

A. 

With pronominal suffix

Nom. جَزَة (a part) جَزَة (hia or its part)

Accus. جَزَة

Gen. جَزَة

beginning, and burden, may be written in the same way (but the accusative of عَبَّد with attached pronoun is عَبَّد, etc.). Note that final hamza, when preceded by an unwounded 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 (غ for damma, and ى, without dots, for kasra) except in the accusative,

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

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

e.g.

B.

With pronominal suffix

Nom. ضوء ְضوء its (fem.) light

Acc. ضوء ضوء

Gen. ضوء ضوء

C.

Nom. وزراء (diptote) وزراء their ministers

Acc. وزراء وزراء

Gen. وزراء وزراء (defined as diptote)

In the latter type, however, when ُا preceding final hamza in a diptote the indefinite accusative is not written with ُا (as in ُا a house), to avoid two ُا’s coming together.

e.g.

D.

Nom. بِئْر building بِئْر hia building

Acc. بِئْر بِئْر

Gen. بِئْر بِئْر

E.

Nom. نبي a prophet نبيهم their prophet

Acc. نبي نبيهم
The orthography of the hamza in شيء, thing, is similar to that in شيء. 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.

- متى (عَن) to hinder حسب (أَب) to estimate
- ذهب (أَب) to go بلغ (أَب) to reach
- جمع (أَب) to gather حضر (أَب) to attend
- قطع (أَب) to cut دخل (أَب) to enter
- رفع (أَب) to raise, lift درس (أَب) to study
- سكن (أَب) to live, dwell, inhabit (with في or direct object)
- طلب (أَب) to demand, request
- عمل (أَب) to work, do
- حمل (أَب) to carry
- جذب (أَب) to sit
- غسل (أَب) to wash trans.
- كسر (أَب) to break

A burden حمال a porter
light, brightness حمل a load
beginning (in) the afternoon
in accordance with in the morning
Sabah, in the morning
God الله (Allah) (Pl. of كسر) a part

EXERCISE 25

- ماذا نقلك عن ذلك بعد الظهر؟ هل تحب جزءاً من ذلك؟
- أم لا؟ - قال الام لابنها الصغير: أي شيء كسرت الآن؟
- قتل الوالد. كتب 일이 في الحجرة ووقع شيء (something) في الحائط. ما سوف يفعل الوزير أسبوعاً (for a week) بناء على قول الرئيس. يغلب الأمرية ثياها في الظهر صباحاً. يحب أخوال كسانى (Pl. of كسانى) كرام. كان محمد نباً (Pl. of كسانى) كرام. كان ضوء النسيم نسبيا بعد الظهر. - 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 (على) us. 9. She will be in Damascus in two weeks' time (after two weeks). 10. She used to smoke a lot, but her father prevented her a year ago. 11. We have many ancient (old) rights, and the government knows them. 12. My
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 ḍamma in the singular number. Thus َّيكتب يكتُب, he writes. For the subjunctive, this ǧamma is changed to fathā, َّيكتب يكتب, yaktuba; while, for the Jussive, it is replaced by sukūn, َّيكتب يكتب, yaktub. In addition, those parts which, in the indicative, end in a nūn following a long vowel lose the nūn in both Subjunctive and Jussive, which are then identical, e.g. َّيكتُبون يكتُبون yaktubūna becomes َّيكتبون يكتبون yaktubūn (as in the Perfect third person plural, the final ʾalif here is merely a spelling convention).

َّيكتُبًا يكتبًا yaktubān becomes َّيكتب يكتب yaktubā.

َّيكتبين taktubān becomes َّيكتب taktubi.

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

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>َّيكتب يكتب</td>
<td>َّيكتب يكتب</td>
</tr>
<tr>
<td>3. fem.</td>
<td>َّيكتبًا يكتبًا</td>
<td>َّيكتبًا يكتبًا</td>
</tr>
<tr>
<td>2. masc.</td>
<td>َّيكتب taktuba</td>
<td>َّيكتب taktuba</td>
</tr>
<tr>
<td>2. fem.</td>
<td>َّيكتب taktubi</td>
<td>َّيكتب taktubi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>َّيكتبون yaktubūn</td>
</tr>
<tr>
<td>3. fem.</td>
<td>َّيكتبين yaktubin</td>
</tr>
<tr>
<td>2. masc.</td>
<td>َّيكتبون taktubūn</td>
</tr>
<tr>
<td>2. fem.</td>
<td>َّيكتب taktubini</td>
</tr>
</tbody>
</table>

1. m. & f. َّيكتب aktuba.

Note. The Imperfect Subjunctive of َّأكتب is declined like the indicative subject to the same changes in the endinga as in the verb above.

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

ِّأن ُّان, that. َّألا ُّلا (for ُّان لَّا) that not.

ِّل ُّل, in order to. َّليلًا ُّلِلَّا, in order not to.

ِّكِلَّا ُّكِلَّا, in order to. َّكِلَّا كِلَّا, in order not to.

ِّلَّن ُّلَّن in order to.

ِّمِّهِكَ, so that.

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

e.g. َّقَلَ لَّهُ أَنْ يَذْهَبَ حَالًا 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 "أو, ف", or "أو".

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

The rest are synonymous. But it may be said that "ل" 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 "ل" 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. ضبة حتى صرخ He beat him till he cried out.

VOCABULARY

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أمر أومر</td>
<td>command</td>
</tr>
<tr>
<td>أمر أومر</td>
<td>order</td>
</tr>
<tr>
<td>أمر أومر</td>
<td>affair, matter</td>
</tr>
<tr>
<td>أمر أومر</td>
<td>to command (with acc. of the person and ب of thing)</td>
</tr>
<tr>
<td>لعصر رأى</td>
<td>to allow (with ل for the person and ب for the thing)</td>
</tr>
<tr>
<td>غرفة غرفة</td>
<td>pl. room</td>
</tr>
<tr>
<td>صرف صرف</td>
<td>to spend</td>
</tr>
<tr>
<td>غرف غرفة</td>
<td>pl. room</td>
</tr>
<tr>
<td>عضو عضو</td>
<td>pl. - duty</td>
</tr>
<tr>
<td>عضو عضو</td>
<td>to advance intrans., to come forward</td>
</tr>
<tr>
<td>عضو عضو</td>
<td>(أ) to send</td>
</tr>
<tr>
<td>عضو عضو</td>
<td>ليات委员会, commission</td>
</tr>
<tr>
<td>عضو عضو</td>
<td>pl. ليات, imperf. يسأل to ask</td>
</tr>
<tr>
<td>عضو عضو</td>
<td>عضو عضو عضو عضو عضو عضو</td>
</tr>
</tbody>
</table>

Europe

bond
A NEW ARABIC GRAMMAR

EXERCISE 27

1. The governor decided to send a number of workers to the market. 2. The workers decided to send a number of workers to the market. 3. The workers decided to send a number of workers to the market. 4. The workers decided to send a number of workers to the market. 5. The workers decided to send a number of workers to the market. 6. The workers decided to send a number of workers to the market. 7. The workers decided to send a number of workers to the market. 8. The workers decided to send a number of workers to the market. 9. The workers decided to send a number of workers to the market. 10. The workers decided to send a number of workers to the market. 11. The workers decided to send a number of workers to the market. 12. The workers decided to send a number of workers to the market. 13. The workers decided to send a number of workers to the market. 14. The workers decided to send a number of workers to the market. 15. The workers decided to send a number of workers to the market. 16. The workers decided to send a number of workers to the market. 17. The workers decided to send a number of workers to the market. 18. The workers decided to send a number of workers to the market. 19. The workers decided to send a number of workers to the market. 20. The workers decided to send a number of workers to the market. 21. The workers decided to send a number of workers to the market. 22. The workers decided to send a number of workers to the market. 23. The workers decided to send a number of workers to the market. 24. The workers decided to send a number of workers to the market. 25. The workers decided to send a number of workers to the market. 26. The workers decided to send a number of workers to the market. 27. The workers decided to send a number of workers to the market. 28. The workers decided to send a number of workers to the market. 29. The workers decided to send a number of workers to the market. 30. The workers decided to send a number of workers to the market. 31. The workers decided to send a number of workers to the market. 32. The workers decided to send a number of workers to the market. 33. The workers decided to send a number of workers to the market. 34. The workers decided to send a number of workers to the market. 35. The workers decided to send a number of workers to the market. 36. The workers decided to send a number of workers to the market. 37. The workers decided to send a number of workers to the market. 38. The workers decided to send a number of workers to the market. 39. The workers decided to send a number of workers to the market. 40. The workers decided to send a number of workers to the market. 41. The workers decided to send a number of workers to the market. 42. The workers decided to send a number of workers to the market. 43. The workers decided to send a number of workers to the market. 44. The workers decided to send a number of workers to the market. 45. The workers decided to send a number of workers to the market. 46. The workers decided to send a number of workers to the market. 47. The workers decided to send a number of workers to the market. 48. The workers decided to send a number of workers to the market. 49. The workers decided to send a number of workers to the market. 50. The workers decided to send a number of workers to the market.

EXERCISE 28

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 (م. sing.) doing. 4. I have commanded the servant to appear (be present) before me. 5. I have promised him that that shall be a secret between me and (between) him. 6. Will (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 (of) you yesterday. 8. It is required of the watchmen that they leave their work to attend a meeting of the Labour Party (the party of the workers) to hear the news of the chairman’s visit to Britain and Italy. 9. The ambassador came from Europe two months ago, to ask about the truth of the matter. 10. It is for you to (عليك أن) or (do your duty. 11. The
intelligent man should (لِ...) know the truths from the lies in the newspapers. 12. The men asked their wives to be in their houses in the afternoon, and this was difficult for (عَلَى) them. 13. Why are you lying on your bed? Is your body weak, or are you lazy? 14. The governor and the Director of Works (إِشْتَالَ) attended the committee meeting to hear the government's orders. 15. These apples have the colour of blood; (هَيْ) 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
(الْبَابُ الْسَادِسِ عَشْرٍ)

The Moods of the Imperfect
The Jussive

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

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

Plural

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

2. The verb نَنْبَ 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. نَكُنَ</td>
<td>3. masc. نَكُنَ</td>
</tr>
<tr>
<td>3. masc. نَكُنَ</td>
<td>3. masc. نَكُنَ</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. ٌ أَذْهَبْ لِلسَّوقَ 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 (he must) wear clean clothes.

In this sense it is generally reinforced by the particle ٌ لِ

(b) After certain particles.

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

e.g. َّذِكْرَ do not write.

َّذِكْرَ َّذِكْرَ don't be a liar.

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

e.g. َّذِكْرَ َّذِكْرَ he did not write.

An extension of َّذِكْرَ لَمْ َّذِكْرَ means "not yet".

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

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

Modus energeticus I

Sing. 3. masc. َّذِكْرَ َّذِكْرَ yakubanna َّذِكْرَ َّذِكْرَ yakuban.

he shall write
Sing. 3. fem. ﺗُكتبُ ﻟَاءَ ﺗكتبُ ﺗكتبُ ﺗكتبُ
,, 2. masc. ﺗكتبُ ﻟَاءَ ﺗكتبُ ﺗكتبُ ﺗكتبُ
,, 2. fem. ﺗكتبُ ﻟَاءَ ﺗكتبُ ﺗكتبُ ﺗكتبُ
,, 1. m. & f. ﺗكتبُ ﻟَاءَ ﺗكتبُ ﺗكتبُ ﺗكتبُ
Dual 3. masc. ﻧَكتبُ ﻟَاءَ ﻧَكتبُ ﻧَكتبُ ﻧَكتبُ
,, 3. fem. ﻧَكتبُ ﻟَاءَ ﻧَكتبُ ﻧَكتبُ ﻧَكتبُ
,, 2. masc. ﻧَكتبُ ﻟَاءَ ﻧَكتبُ ﻧَكتبُ ﻧَكتبُ
,, 2. fem. ﻧَكتبُ ﻟَاءَ ﻧَكتبُ ﻧَكتبُ ﻧَكتبُ
Plur. 3. masc. ﻧَكتبُ ﻟَاءَ ﻧَكتبُ ﻧَكتبُ ﻧَكتبُ
,, 3. fem. ﻧَكتبُ ﻟَاءَ ﻧَكتبُ ﻧَكتبُ ﻧَكتبُ
,, 2. masc. ﻧَكتبُ ﻟَاءَ ﻧَكتبُ ﻧَكتبُ ﻧَكتبُ
,, 2. fem. ﻧَكتبُ ﻟَاءَ ﻧَكتبُ ﻧَكتبُ ﻧَكتبُ
,, 1. m. & f. ﻧَكتبُ ﻟَاءَ ﻧَكتبُ ﻧَكتبُ ﻧَكتبُ

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 لَاءَ لَاءَ لَاءَ لَاءَ
e.g. ﻟَاءَ ﺗكتبُ ﻟَاءَ ﺗكتبُ ﻟَاءَ ﺗكتبُ

With the negative particle ﻭَاءَ ﻭَاءَ ﻭَاءَ ﻭَاءَ they give the meaning of "thou shalt not!"

 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

VAOCABULARY

- جوانبُ side
- غريبُ coming, next, approaching
- عدلُ learned (man)
- مكانتُ, أبكنَةُ, أساكنَ place
- سفرُ journey, travel, travelling
- قدرُ تَأَثَرَ - to be able, can
- غيرُ, غيرُ, غيرُ, غريبُ other than (with genitive)
- غيرُ, غيرُ, غيرُ, غريبُ another (other than he)
- غيرُ طيبٍ not good
- كتبُ, كتبُ, كتبُ, كتبُ to lie, to tell lies
- ضيقُ, ضيقُ, ضيقُ, ضيقُ need
- دخلُ, دخلُ, دخلُ, دخلُ entering n.
- كاتبُ, كاتبُ, كاتبُ, كاتبُ clerk
or pronoun, it means “to say to”, “to tell”.

Exercise 29

1. I did not (لا) 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 (كما) and did not do their duty.
4. They heard your speech and did not understand it.
5. Do not leave your friends in (the) anxiety. 6. Do not prevent me from going.
7. Let us drink (the) coffee.
8. The father and his son were not able to return to their house (. . . that they should return.)
9. Let me be (jussive) at your side among (هن) 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.
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 (الابة) 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.

   كتب to write; Jussive, 씨다let him write.

   Imperative, 씨다 write!

   This 'alif may be voweled with damma or kasra.

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

   (i) see 씨다 above.

   (ii) 씨다 to be distant, Jussive, 씨다let him keep at a distance,

   Imperative, 씨다 keep at a 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) 씨다 to strike; Jussive 씨다let him strike.

   Imperative, 씨다 strike! 씨다 strike him!

   (ii) 씨다 to prevent; Jussive 씨다let him prevent.

   Imperative, 씨다 prevent! 씨다 prevent him!

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

2. The 'alif of the Imperative, perhaps, originally served to prevent the word beginning with an unwoweled consonant, e.g. "ktub". This is borne out by the fact that the 'alif carries hamzatu I-waš, and could be also written ٠. 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.

   إذْهب إلى الباب والفتحة go to the door, and open it.

   أجلس وأكتب sit down and write.

   But

   ثم قال الوزير هذا القول أكتب مكتوبًا طويلًا 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. 씨디uktub
   " 2. fem. 씨디uktubi
   Dual 2. masc. & fem. 씨디uktubā
   Plur. 2. masc. 씨디uktūn
   " 2. fem. 씨디uktūna.

   The Imperative of َكان is:

   Sing. 2. masc. َكَنْ kun
   " 2. fem. َكَنْ kunī
   Dual 2. masc. & fem. َكُنَا kunā
   Plur. 2. masc. َكُنُنْ kunū
   " 2. fem. َكَنْ kunna.

   4. As stated in the previous chapter, the negative Imperative is expressed by the Jussive preceded by لا, e.g. لا تكتب, do not write.
THE VOCATIVE

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

يا ابا نمو Oh Abu Bakr

يا عبد المتيم Oh Abdullah

يا عبد الخميدي Oh Abdul Hamid

But it may also occur with ordinary ِيداؤ, e.g.

يا كاتب المحكمة Oh clerk of the court!

Another vocative particle, ابُه, fem. يا ابها, is used only when the following noun has the definite article.

ابها البنت Oh scholar

ابها الطالب Oh girl!

It may be preceded by يا, e.g. يا ابها الوزير Oh minister!

Note that the noun after يا 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 ُنَّاَلُ for the simple triliteral verb, e.g.

كَاتِبُ writing; طَالِبُ demanding.

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

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

كان يمرج من بيته for he was going out of his house.

كَانَ يمرج من بيته he will be staying with me.

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

هو راكب حصانًا he is riding a horse.

كان راكب حصانًا he was riding a horse.

هم قاتلون أعداءهم they are killing their foes.

كانتوا قاتلين أعداءهم they were killing their foes.
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. كُتْل the act of killing
- فرح to rejoice فرحة rejoicing
- دخل to enter دخول entering
- خرج to go out خروج going out
- نزل to descend، نزول 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.

فَ قَتَلَهُ، 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. ضربه صريحا شديدًا I struck him hard (lit. a hard or strong striking).

This usage is termed the Absolute Object المفعول المطلق (the مفعول المطلق).
body was extremely cold. 15. The cold is extreme (شديد) 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.

**Exercise 32**

1. See, O boys, what you have done. 2. O friend, enter and sit by my side. 3. O scholar, open the door of the room. 4. I was going to the city. 5. Where is Mr. Hassan living? 6. He is living in the middle of the city. 7. I was writing a letter, when (ت) our friend entered. 8. Do not prevent me from entrance to (على) 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 (من) 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
CHAPTER EIGHTEEN
(الباب الثامن عشر)

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 dama over the first syllable, so that in unwalled Arabic, when it is desired to draw the reader's attention to the fact that a verb is passive, the placing of dama over the first syllable is usually considered sufficient to indicate this. However, after the initial dama, kasra follows in the Perfect, and fatha in the Imperfect, e.g.

**ACTIVE**  
Perfect  
كتب he wrote.  َكتِبْ it was written.  
كتب خطابa he wrote a letter.  َكتِبَ خطَّابًا a letter was written.  
ضربني he struck me.  ضربَتْ I was struck.  
Imperfect  
يكتب he writes.  يكتبَ it is (being) written.  
يضربك he strikes (or will strike) you  يُضربْكَ you are (will be) struck

**PASSIVE**

Sing. 3. masc.  َسُرِبَ he was struck.  
.. 3. fem.  سُرِبتَ she was struck.  
.. 2. masc.  ضرِبتَ you (m.) were struck.  
.. 2. fem.  ضرِبتْ you (f.) were struck.  
.. 1. m. & f.  ضرِبتْtu I was struck.  etc.

**IMPERFECT**

Sing. 3. masc.  يُضربَ he is struck.  
.. 3. fem.  يُضربَتَ she is struck.  
.. 2. masc.  يُضربِي you (m.) are struck.  
.. 2. fem.  يُضربِتَ you (f.) are struck.  
.. 1. m. & f.  يُضربَ tu 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 حسن (who) ضرب حسن or ضرب زيد حسنa

This rule is not broken by such sentences as "فَلَيْسَ الْمَلَك "he was killed by the sword".

Here,  introduces the instrument, not the actual killer of the person concerned. At times in modern Arabic, especially journalese, the rule may appear to be circumvented, if not
3. The Passive is sometimes used in what appears to be an impersonal manner, e.g. كُنَّى "it has been mentioned". (See below under إن). 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 مفعل for the simple triliteral verb, e.g. معروف "struck"; معروف "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 مفاعل, e.g.

from كتب to write مكتوب, pl. معتوب
سنبح to imprison سجن, pl. نسجون
يني to make mad منبوس, pl. منبون

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.

لأن because

إن 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
(verbatim) 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 إن, e.g. إنك متفائل 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 phrase, e.g.

إنك يا سليمان، لرجل فظيم
(verbatim) 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.

e.g. "يَتَّبِعُ" or "يَتَّبِعُ"
"يَتَّبِعُ" or "يَتَّبِعُ"

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

e.g. "قَالَ سَلِيمَانَ أَنْ دَأَوْدَ حَمَّارٍ" Solomon said that David (was) present.

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

lit. "أَنْ زَيَّدَ عَالِمًا" (I have heard that Zaid is intelligent, it has come to my notice that Zaid is intelligent).

Note that here the verb "أَنْ" is not impersonal; its subject is the whole clause introduced by "أُنْ".

"ذَكَرَ" أَنْ اَلْمَلَكَ سَرِيْرًا It has been mentioned (it is said) that the king is ill.

"أَنْ زَيْدَ يَمْتَعُ" I know that Zaid will be present.

and "لَكِنْ أَنْ لاَنْ" and similarly introduce nominal sentences.

"وَلَكِنْ أَنْ" is often prefixed with "لَكِنْ أَنْ".

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

"إِنَّ الْخَوْفَ قَدْ غَلَبَهُ" (verily) fear had overcome him.

I was angry because my servant did not wash my clothes.

Perhaps joy killed him.

The Jews attended, but the Arabs stayed away.

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

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

**VOCABULARY**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;خَطَاب&quot;</td>
<td>letter (mod.)</td>
</tr>
<tr>
<td>&quot;يُهُودَ&quot;</td>
<td>a Jew, Jewish</td>
</tr>
<tr>
<td>&quot;لاَبِ&quot;</td>
<td>speech, discourse (class.)</td>
</tr>
<tr>
<td>&quot;مَوْلاَ&quot;</td>
<td>historian</td>
</tr>
<tr>
<td>&quot;نَائِب&quot;</td>
<td>deputy, representative, M.P.</td>
</tr>
<tr>
<td>&quot;تَأْيِد&quot;</td>
<td>history, date</td>
</tr>
<tr>
<td>&quot;مَرْضَى&quot;</td>
<td>sick, ill</td>
</tr>
<tr>
<td>&quot;شَجاعة&quot;</td>
<td>bravery, courage</td>
</tr>
<tr>
<td>&quot;حَلْبُ&quot; (-) to conquer, defeat, overcome (with direct obj. or with &quot;على&quot;)</td>
<td></td>
</tr>
<tr>
<td>&quot;خَوْف&quot;</td>
<td>fear n.</td>
</tr>
<tr>
<td>&quot;خَيْفَة&quot; (-) to be, become, angry (with &quot;على&quot;)</td>
<td></td>
</tr>
</tbody>
</table>

...
EXERCISE 33

EXERCISE 34

1. The doors of the house were opened, and the present was received with joy. 2. I did not know that you were killed. 3. I know that the Arians are the conquerors and the enemies the conquered. 4. The man mentioned are some of my friends. 5. His courage has been mentioned in the history books. 6. He was killed with the sword because he was a man of the great in the books of the historian. 7. You have been here a long time. (period) perhaps you will go now. 8. The sick are not able to leave their positions. 9. Courage is better than fear. 10. He said that all the wood had been put on fire. 11. Look at the substance in the stars. 12. Many soldiers crossed the river, but the wounded were not able to leave their positions. 13. There are many valuable substances in the stars. 14. His honour the M.P. lost the key of the door.
his car, so he returned home (to his house) in his friend's old car. 15. I heard that (أَن) 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 (سَيْد) the poor. 20. The teacher said that Solomon was king of the Jews.

CHAPTER NINETEEN

(١٩)

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 "الفعل المجرد" (the "stripped" or "naked" verb), while the derived forms are said to be "مؤيدة" ("increased"). Derived forms are made by adding letters before or between the three radicals. Thus "كتبت" means "to write", "كتب" "to write to", "correspond with"; and "كتب" "to write to each other", "to correspond with each other". "قتل" means "to kill"; "قتل" "to massacre". "كسر" "to break" (trans.); and "كسر" "to be broken", "to break" (intrans.).

2. Beginners often consider these forms a bugbear. But once their peculiarities are grasped, and it is realised that each derived form is associated with certain meaning patterns, they become a great help to the speedy acquisition of vocabulary. As we have said, the acquisition of an understanding of word patterns is of prime importance in learning Arabic.

3. The derived forms are generally numbered by Europeans from II upwards, I being the root form. The exact number of derived forms is open to dispute: fourteen (Nos.II–XV) could be given, but this number would increase if one took into account a number of quasi-quadriliteral
### Form No. Perfect | Imperfect
--- | ---
II | (3rd pers. sing. m.)  
| fa'ala | yufa'alu
(e.g. علم to know; علم to teach)
III |  
| fa'ala | yufa'alu
(e.g. كُتِب to write; كُتِب to write to)
IV |  
| 'afala | yufala
(e.g. علم to know; علم to inform)
V |  
| tafa'ala | yatafala
(e.g. كُسُر to break; كُسُر to be broken)
VI |  
| tafa'ala | yatafala
(e.g. كُتِب to write to one another)
VII |  
| infa'ala | yanfa'alu
(e.g. كُسُر to break intr.
VIII |  
| ifta'ala | yafs'alu
(e.g. to profit, benefit trans.; to profit by
IX |  
| if'ala | yaf'salu
(e.g. كُر to become red)
X |  
| istaf'ala | yastaf'alu
(e.g. حسن to be good; حسن to think good, admire)
XI |  
| if'ala | yaf'salu
XII |  
| if'ala | yaf'salu
XIII |  
| if'ala | yaf'salu
XIV |  
| if'ala | yaf'salu
XV |  
| if'ala | yaf'salu

### Verbal Noun | Meaning Patterns
--- | ---
taf'alaun | Strengthening or intensifying of meaning. Applying act to a more general object. Causative. Transitive of intransitive roots.
fi'alaun | Relation of the action to another person. Attempting the act.
multi'alaun | Transitive of intransitive verbs. Causative of transitive verbs. Also for "stative verbs" derived from nouns.
rafil | 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.
infal | Reflexive of III, often implying the mutual application of the action.
infal | Passive sense (perhaps originally reflexive).
ifal | Reflexive of I, but used for varied twists of meanings from the root idea.
if'al | The possession or acquisition of colours or defects.
if'al | 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.
ifal | Similar to IX, perhaps intensive.
ifal | Very rare, with specialised meanings.
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 dama followed by kasra.
(b) V and VI which have fatha throughout.
(c) VII, VIII and X which have kasra on the middle radical (or ayn), but fathas on preceding vowelled letters.

(Note: IX may be considered to have had this form, ya'salun, 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. 

\[ \text{v.n. منصب (منصب VIII), to choose, elect.} \]

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

9. The Participles are easily grasped, as for all forms they are prefixed with mim voweled with dama (a). The middle radical (or ayn) is voweled 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>فَتَأَعَالا</td>
<td>مُعَلَّم</td>
<td>مُعَلَّم</td>
</tr>
<tr>
<td>III</td>
<td>فَعَالا</td>
<td>مُعَلَّم</td>
<td>مُعَلَّم</td>
</tr>
<tr>
<td>IV</td>
<td>تَأَلَّفَالا</td>
<td>مُعَلَّم</td>
<td>مُعَلَّم</td>
</tr>
<tr>
<td>V</td>
<td>تَأَعَالا</td>
<td>مُعَلَّم</td>
<td>مُعَلَّم</td>
</tr>
<tr>
<td>VI</td>
<td>تَأَعَالا</td>
<td>مُعَلَّم</td>
<td>مُعَلَّم</td>
</tr>
<tr>
<td>VII</td>
<td>إِنَفَالا</td>
<td>مُعَلَّم</td>
<td>مُعَلَّم</td>
</tr>
<tr>
<td>VIII</td>
<td>عَفَالا</td>
<td>مُعَلَّم</td>
<td>مُعَلَّم</td>
</tr>
<tr>
<td>IX</td>
<td>عَفَالا</td>
<td>مُعَلَّم</td>
<td>مُعَلَّم</td>
</tr>
<tr>
<td>X</td>
<td>عَفَالا</td>
<td>مُعَلَّم</td>
<td>مُعَلَّم</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.

**English**

- **fixed, firm**
- **autumn**
- **light (in weight)**
- **private**
- **pl. forehead**
- **especially**
- **pl. drām**
- **beauty**
- **foreign(er)**
- **unknown**
- **reply, answer**
- **neighbour**
- **liberty, freedom**
- **guard, sentry**
- **Hussein (pr. n. masc.)**
- **season**
- **spring**
- **Lebanon**

**Arabic**

- **ثابت**
- **أَلْمَيْنَاء**
- **خفيف**
- **جُوُابُ كَلُّمْا**
- **تَجْلِيْنَةً**
- **سَبْعَةً**
- **جْلَسَةً**
- **جمّال**
- **جَارٍْنَار**
- **حَرَاسٍ**
- **كَسَم**
- **فَصُول**
- **فُصُولَ الرَّبيع**
- **لَبنَان**

**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 بِذَهْبٍ).
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

(ألباب العضون)

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.

   e.g. from منّي, to know.

   II يُلَمِّ عَلَمَ, to teach; بُلِّمُ YU-عَ-أ-LI-mu

   III عَلَمَ, to learn; بُلِّمُ YU-عَ-أ-LI-mu.

   IV عَلَمَ, to inform; يُلَمِّ YU-عَ-أ-LI-mu.

   FORM II

2. Conjugation of كَسَرُ II, كَسَرَ to break in pieces, smash.

   Imperf.

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<tbody>
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<td>يُكْسَرْ</td>
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<td>يَكْسَرْ</td>
<td>يُكْسَرْ</td>
<td>يَكْسَرْ</td>
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<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
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</tbody>
</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.

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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:

- mase. sing. َكُرْ
- fem. sing. َكُرْ
- dual َكُرُّا
- masc. pl. َكُرُّ
- fem. pl. َكُرُّ

4. The participles are as follows: Active, َكُرْ

Passive, َكُرْ

5. The normal form for the Verbal Noun is َكُرْ. An alternative form occasionally met with is َكُرْ, e.g. َنَكُرْ from َجُرْ to try, experiment. This form will be found to be usual with irregular verbs with wāw, yā' or hamza as final radical (see Chapters Twenty-six and Twenty-nine). Even rarer is َكُرْ, e.g. َرَكُرُّ from َحَرْ to welcome.

6. The Passive is: Perfect Imperfect

- َكُرْ
- etc. etc.

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

- َكُرْ to be near.
- َكُرْ to make near, bring someone or something near.
- َكُرْ to be numerous.
- َكُرْ to make numerous.

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

- َكُرْ to know or learn; َكُرْ to teach.
- َكُرْ to roentgen, remember; َكُرْ to remind.

(c) The meaning of the root form is strengthened, either by making the set rooree final, or making it more intense and wider in application, e.g.

- َكُرْ to break; َكُرْ to smash, break in pieces.
- َكُرْ to cut; َكُرْ to cut in pieces.
- َكُرْ to kill; َكُرْ to massacre.

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

- َكُرْ to be sincere; َكُرْ to believe, consider sincere.
- َكُرْ to lie; َكُرْ 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.

- َكُرْ type, kind; َكُرْ to compose, assort.
- َكُرْ skin, leather; volume. َكُرْ to skin, bind.
- َكُرْ soldiers, army; َكُرْ to levy troops.
8. Conjugation of كتَب to write to, correspond with.

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<tr>
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<tbody>
<tr>
<td>كتَب</td>
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<td>كاتِب</td>
<td>كتبُ</td>
</tr>
<tr>
<td>كتب</td>
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<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

**Imperative**

- Part. Active: كتَب
- Part. Passive: كتب

**Verbal noun** كتب, more usually كتبة

**Passive, Perf.** كتب

**Imperf. Indic.** كتب

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, كتبة is the usual Verbal Noun, signifying the act of writing to, or corresponding with, anyone. Its plural, كتُب 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.

<table>
<thead>
<tr>
<th>كتَب to write; كتبَ to write to.</th>
</tr>
</thead>
<tbody>
<tr>
<td>جلس to sit; جلسَ to sit with.</td>
</tr>
<tr>
<td>شرب to drink; شربَ to drink with.</td>
</tr>
</tbody>
</table>

Note also:

- عمل to do; عملَ to treat anyone, to behave to someone, deal with.

**Verbal Noun**, مسألة treatment, dealing.

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

<table>
<thead>
<tr>
<th>قتل to kill; قتلَ to try to kill (therefore, normally) to fight against.</th>
</tr>
</thead>
<tbody>
<tr>
<td>سبق to precede; سبقَ to try to precede, (therefore, normally) to compete with, race against (سباق, a race).</td>
</tr>
</tbody>
</table>

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 ia, of course, transitive, and it takes the accusative of the person, e.g.

- كان السَّنَّانُ يَزُّولُونَ the poet used to sit with the sultan.
- كتب he wrote to him.
- قاتَل العرب أعدِهم كَالْيَلِدًا the Arabs fought their foes fiercely.
**FORM IV**

12. Conjugation of ِلِسِل ِلِسِل to make to sit, seat.

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<tbody>
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<td>أَلِسَ</td>
<td>أَلِسَ</td>
<td>أَلِسَ</td>
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<tr>
<td>أَلِسَتْ</td>
<td>أَلِسَتْ</td>
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<td>أَلِسَ</td>
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<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
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</tbody>
</table>

**Imperative**

<table>
<thead>
<tr>
<th>Part. Active</th>
<th>Part. Passive</th>
</tr>
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<tbody>
<tr>
<td>أَلِسَ</td>
<td>أَلِسَ</td>
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<td>أَلِسَ</td>
<td>أَلِسَ</td>
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<tr>
<td>أَلِسَ</td>
<td>أَلِسَ</td>
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<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

**Verbal noun**

| إِلِسِل إِلِسِل |

**Passive, Perf.**

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

**MEANING PATTERNS**

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

- أَلِسَ to be present; أَلِسَ to cause to be present, bring.
- أَلِسَ to sit; أَلِسَ to seat.

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

**VOCABULARY**

- كَلَك like, as (preposition attached to nouns only, not pronouns)
- فِي pl. أَفْيَم horizon
- بَعْدَ pl. أَفْيَم distance
- سَلَمِ pl. أَفْيَم (على) peace, greeting (to, upon).
- الرَّجُل pl. أَفْيَم father (lit. begetter)
- الْمَأْمَأ pl. أَفْيَم mother
- بَدْوَةَ pl. أَفْيَم Bedouin
- بُدَوِّيَةَ pl. أَفْيَم around prep.
- لَتْ pl. أَفْيَم- مَرَأَةَ time (occasion)
VERBS OF FORM II

- نُشَيَعُ to deliver
- نَستَعِيُ to greet
- كُلُبُ to speak to, address;
  - ذَرُ to take good news to
- تُلُبُ to kiss
- قُدُمُ to bring
- تُلُجُ to convey, inform
- تُنُفُّ to inspect

VERBS OF FORM III

- تَنُفُّ to disobey, go against,
  - رَابُطُ to watch, supervise,
  - فُرُطُ to oversee
- سَفَرُ to travel
- تُجُرُ to be neighbour to,
  - قُلُعُ to be adjacent to
- حَاجُمُ to attack

VERBS OF FORM IV

- أَنْسُ to send
- أَنْصُمُ to be or become dark
- أَنْصُرُ to bring forward,
  - أُمَلُ to be fond of
- أَنْستُ to treat anyone kindly,
  - أَنْستُ to do anything well
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 dis obeyed my orders many times. 6. Bring in the doctor so that we can consult him about the prince's condition. 7. God brings you good news about a son, whose name is (his name is) Jesus (يَسُوعُ). 8. Attack (the attack) is the best way of defence. 9. Do not mix with the people next door (lit. in the neighbouring house). 10. The government inspectors travelled to the village, greeted the sheikh, and witnessed the horse races. Then they inspected the new house. 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 (نَبِلُ) month. 15. He was big like his father, but his sister was small like her mother. 16. He was speaking to his wife, but she cut him short. 17. The horizon was dark, but the bedouin mounted his camel and left the village. 18. My son did his studies well, and his teacher treated him kindly (use مُلَفَّ). 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 ا. Moreover, they are both vowelled entirely by fathā in the imperfect, but take damma on the middle radical in the verbal noun.

FORM V

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<tbody>
<tr>
<td>ﻣُتْ آر</td>
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</tbody>
</table>

2. Conjugation of ﻣُتْ آر (to take over, receive):

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<tbody>
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<td>ﻣُتْ آر</td>
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</tbody>
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Imperative

<table>
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<tr>
<th>ﻣُتْ آر</th>
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<th>ﻣُتْ آر</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻣُتْ آر</td>
<td>Part. Passive</td>
<td>ﻣُتْ آر</td>
</tr>
</tbody>
</table>

Verbal noun ﻣُتْ آر

Passive, Perf. ﻣُتْ آر | Imperf. Indic. ﻣُتْ آر
MEANING PATTERNS

3. (a) This is most frequently the reflexive of II.

 Kısa to separate; $\text{ذَيِّر}$ (to separate oneself), to scatter.

 $\text{عَلَّم}$ to teach; $\text{أَلَّم}$ (to teach oneself), to learn.

 $\text{ذُكَر}$ to remind; $\text{ذَكَر}$ (to be reminded), to remember.

(b) It is also used to form verbs from nouns, especially nouns of quality or status, e.g.

from $\text{عَلَّم}$ a Christian; $\text{ذَكَر}$ to become a Christian.

$\text{بِهِرِي}$ a Jew; $\text{تَوَهِي}$ 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.

$\text{كُبْرِي}$ great; $\text{كُبْرِي}$ to think oneself great, to be proud.

$\text{يُبِي}$ prophet; $\text{نَبِي}$ to represent oneself to be a prophet.

FORM VI تَقَافَل

4. This only differs from V in having the $\text{ل}$ after the first radical. It is conjugated as follows:

Conjugation of $\text{قَافِل}$ to fight with one another:

<table>
<thead>
<tr>
<th>Perf.</th>
</tr>
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<tbody>
<tr>
<td>$\text{قَفَل}$</td>
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<td>$\text{قَفَل}$</td>
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<td>$\text{قَفَل}$</td>
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<td>$\text{قَفَل}$</td>
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<tr>
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<td>etc.</td>
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<table>
<thead>
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<td>$\text{قَفَل}$</td>
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<tr>
<td>$\text{قَفَل}$</td>
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<tr>
<td>etc.</td>
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<table>
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<td>$\text{قَفَل}$</td>
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<td>$\text{قَفَل}$</td>
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<td>etc.</td>
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<td>$\text{قَفَل}$</td>
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<td>etc.</td>
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</tbody>
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5. (a) The reflexive of III, e.g.

$\text{قَافِل}$ to fight; $\text{قَافِل}$ to fight each other.

$\text{جَارِي}$ to fight; $\text{جَارِي}$ to fight each other.

$\text{وَاحِد}$ to co-operate with; $\text{وَاحِد}$ to co-operate together.

$\text{مَالِي}$ to agree with; $\text{مَالِي}$ 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.

$\text{تَقَافَلَان}$ the two parties agreed with each other.

$\text{تَقَافَلَان}$ the two armies fought each other.

But the subject is sometimes a collective word such as $\text{صَمْان}$ or $\text{قُم}$ people.

$\text{تَقَافَلَان}$ 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.

$\text{أَجَال}$ ignorant; $\text{أَجَال}$ to affect ignorance.

$\text{مَسْطُور}$ busy; $\text{مَسْطُور}$ to pretend to be busy.

$\text{فَيْهِر}$ clear (from $\text{شَهِر}$ to appear); $\text{فَيْهِر}$ to feign.
VOCABULARY

**pl.** أثار trace, footstep
(in pl. also means "antiquities")

شجاع pl. شجاع brave

جهة pl. آت - side, point of view

كذكّ in the same way
likewise, moreover

شدة strength, severity, violence

بُدْلًا violently, strongly

**pl.** أطفال children, baby

بُعْك to laugh (at)

تمارى نصارى Christian

قوٍ قوى, قوة power, strength, force

ذراع (pl.) أذرع arm, forearm

سلاح pl. سلاح weapon, arm

VERBS OF FORM V

tَكُم to speak (may be transitive)

تَتَمَّع to go slowly, to be slow

تَتَمَّم to wonder, be astonished

تَتَنَّمَم to learn

تَتَرَقْبَ to have the honour, be honoured

تَتَرَكْبَ to expect

VERBS OF FORM VI

حُدَّثَ to converse together

تَتَرَقْبَ to disperse

تَتَرَقْبَ to agree together

تَتَرَقْبَ to meet each other

تَتَرَقْبَ to co-operate together

تَتَرَقْبَ to fight each other

تَتَرَقْبَ to agree together

تَتَرَقْبَ to feign, shew, demonstrate

EXERCISE 39

1. هل تتكلم اللغة العربية؟ نعم، يا سيدي، أتكلمها قليلاً.
2. الأمير وأخوه جلساً يتحدثان في تلك الأسور. لا - ناقة
3. مع الإجالة ذلك، فقدوا جميعاً إلى جهه. لا - هل تذكر ما أرسل لي عمان؟ - تعبين من قوة العدو، وشدة القتال في ذلك اليوم المشهور.
4. مصباح الطفل على جبل لتمهله لما عبر الشارع. إنّنا نتمنا سكراً في سيف وتمهّف به. لا - تقولوا يا أتدقوا، بل (but) تظاهروا النواكح.

EXERCISE 40

1. We conversed about this affair yesterday morning, but did not agree. 2. The Muslims and Christians fought each other a long time (use مدة 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 (البيبط) used to laugh at her. 7. Let us agree and co-operate; let us learn our new and important work, and be strong in everything. 8. Moreover, let us follow the road of duty. 9. Hassan and Zaid fought violently, but Hassan's arm broke, and his sword fell to the ground. 10. Strength is more important than weapons to the brave. 11. The travellers separated in the desert and were killed by the Bedouins. 12. I do not understand you. Speak Arabic! 13. I am a foreigner. Can you go slowly in your speech; then perhaps I will understand you? 14. You are feigning ignorance, sir. You know our language. 15. We met in Damascus two years ago. 16. The king was astonished at the bravery of his young soldiers. 17. I am going to the university to meet a professor. 18. We co-operated during the war, then separated after it. 19. The learned man used to feign ignorance, and the people did not hear his words. 20. It was anticipated (بين المتناع) 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 hamzatu l-wasl, but which takes a 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'au. 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.

etc.

etc.

etc.
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 اجتمع to assemble.

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<tr>
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<td>اجتمعهم</td>
<td>جتمعهم</td>
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</tbody>
</table>

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

(a) If the first radical is one of the emphatic letters ﻞ، ﻕ، ﻝ، etc., the tā' is changed into a ﺔ; this is assimilated to a ﺔ or ﺔ which is then written with tashdid e.g. اطبل to make forms اطبلط to strike forms اطبلط to rise forms اطبلط to be dark forms اطبلط and
(b) If the first radical is ُّن or َّن, the tā’ is softened to َّن; this is assimilated to َّن, which is then written with tashdīd; e.g. َّنَر forms ٍنَر; َّنَر forms َّنَر, and َّنَر.

(c) If the first radical is ُّم, it sometimes assimilates the ُّم, e.g. َّمَب forms َّمَب (always in the singular or dual). ُّمَب forms َّمَب (always in the singular or dual).

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.

- َّنَبَب to strike; َّنَبَب to be disturbed, shaken.
- َّنَبَب to carry; َّنَبَب to hear, in the sense of endure, to be probable.
- َّنَبَب to forbid; َّنَبَب to respect.

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

- َّمَب to smile; َّمَب (same meaning).

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

(hence َّمَب جَمَب meeting)

- َّمَب to hear; َّمَب to listen (to).
- َّمَب to occupy, keep busy; َّمَب to be busy, to work.

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

- َّمَب to acquire; َّمَب to gain.
- َّمَب to uncover; َّمَب to discover.
- َّمَب to initiate; َّمَب to invent.

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

(َّمَب = a commercial firm or company)

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

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

Similar assimilation may take place where the final radical is ُّن and َّن, and even ُّن, َّن, and َّن. In these instances, however, the two letters are written separately, but the ُّن of the suffix may have tashdīd, e.g.

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

(َّنَن to be pleased, VII of َّنَن to spread out:)

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


to divide (تَفْنَى) فَنِيَّ
division, part

France

British

Germany

possible (Act. Part. of أَمْكَنْ)

youth, young man

like (this word is a noun and takes a following genitive; it does not change for the feminine)

last, recent

recently, finally

pl. of noun and sound plural; political politician

VERBS OF FORM VII

to be pleased (with) 

to be defeated

to depart, go away

to be broken

to be disclosed

VERBS OF FORM VIII

to think

Note: (تَكُرّر) to approach (with

to think about)

to turn (to), pay attention (to)

to be disturbed, excited

to respect

to await, expect

to gather together, assemble

to recognize, confess

to be victorious (over) (lit. to be helped)

(hence, society in the general sense)

EXERCISE 41

- إنْتُبِعْتُمْ من أَكْشَفْتُ هَذَهُ الدَّرَاهُمْ فِي النَّجَاحِ. ٢ - سَجَّرَتْ سَيَّةُ فِي شَجَعَ رَمَّي وَأَنْتُكُمْ أَنَّ رَكَابَيْنِ من الرِّكَابِ حَلَّوَ إِلَى النَّسَبِيْنِ. ٣ - لَمَّا أَنْزَلَتْهُمْ ؟ إِنْ كُنْتُمْ كِرَّيْنَوْنَ وَالْأَعْمَلَيْنَ تَلْبِيْنَ العَدْدَ.

٤ - قَاتَلَ النَّاصِرُ : فَبَيْنِي، أَكْرَرَ النَّفَّازِ، وَمَا كَسَتْهُ أَنَا.

٥ - اقْتُلُ أَنَّ اقْتُلُ أَقْتُلُ، إِنِّي أَقْتُلُ بِنِسِمَةٍ فِي بَرْطَانِيَا وَفِرْنَا وَالأَلْمَانِيَا، وْيَكْبُرْ أَنْفُسُكُمْ فِي هَذَا اَلْأَمْرُ مَّعَ تَحْتِكُمْ طَوْيَةٍ.

٦ - أَتَكُرَّ بِأَنَّ الأَسْطُرَادَ السَّيِّدِ الْفَرْنَسيُّ؟ ٧ - أَنْتُكُمْ أَنَّ الأَسْطُرَادَ السَّيِّدِ الْفَرْنَسيُّ. ٨ - أَنْتُكُمْ أَنَّ الأَسْطُرَادَ السَّيِّدِ الْفَرْنَسيُّ أَنَّهُ عَدُمُ النَّجَاحِ. ٩ - أَنْتُكُمْ أَنَّ الأَسْطُرَادَ السَّيِّدِ الْفَرْنَسيُّ. ١٠ - أَنْتُكُمْ أَنَّ الأَسْطُرَادَ السَّيِّدِ الْفَرْنَسيُّ. ١١ - اَلْتَحْمَرَ أَلْبَاءُ النَّفَّازِ، وَالْأَعْمَلَيْنَ فِي النَّجَاحِ. ١٢ - إِنَّ أَنْتُكُمْ أَنَّ أَسْطُرَادَ الْفَرْنَسيُّ. ١٣ - أَقْيَمُ النَّفَّازِ قَبْسِمَ. ١٤ - اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ أَنَّ اَلْتَحْمَرَ A NEW ARABIC GRAMMAR
CHAPTER TWENTY-THREE
(الباب الثالث والثامرون)

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

1. Form IX,  الماضي، 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 kāna 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  الماضي to be or become red:

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<thead>
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<th></th>
<th>Sing.</th>
<th>Dual</th>
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<td>1. m.</td>
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<td>2. f.</td>
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<td>مهرما</td>
<td>مهرم</td>
</tr>
</tbody>
</table>


Sing. 3. p. m. مهرب جرب مهرب
3. " f. مهرب مهرب مهرب
2. " m. مهرب مهرب مهرب

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 مهرب 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.    أَحْمَرَ النَّاسِ    أَحْمَرَ النَّاسِ    أَحْمَرَ النَّاسِ
" 1. f.    أَحْمَرَ النَّاسِ
Dual 3. f.    أَحْمَرَنَا    أَحْمَرَنَا    أَحْمَرَنَا
" 3. f.    أَحْمَرَنَا
" 2. f.    أَحْمَرَنَا
Plur. 3. m.    أَحْمِرْنَا    أَحْمِرْنَا    أَحْمِرْنَا
" 3. f.    أَحْمِرْنَا
" 2. f.    أَحْمِرْنَا
" 1. m.    أَحْمِرْنَا

Imperative
Sing. 2. m.    أَحْمِرْ    أَحْمِرْ    أَحْمِرْ
Dual 2. f.    أَحْمِرْ    أَحْمِرْ    أَحْمِرْ
Part. Active    أَحْمِرْ
Part. Passive not used.
Verbal noun    أَحْمِرْ
Passive tenses not in use.

2. The rule as to when the final doubled radical is to be written as one letter with tashdid, 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.

(b) When the final letter is vowelled, the two are coalesced. This does not, of course, apply to the verbal noun, where the long َālif 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 أَفْلَمْ (see Chapter Eleven).

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

4. Form XI, أَتَفَعَّلْ, 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 َālif comes before the last (doubled) radical. See the table in Chapter Nineteen.

**Form X أَتَفَعَّلْ**

5. This is an extremely common form.

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

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(c) Causative.

- **خدم** to serve; **تُستحسن** to employ (cause to serve).
- **شهد** to witness; **تُستشهد** 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.

- **عمل** to do; **تُستعمل** to use.
- **حق** to be or become true or certain; **تُستحق** to deserve, merit.
- **قبل** to receive, accept; **تُستقبل** to welcome or receive a person.

**VOCABULARY**

- **未来发展** the future
- **رأي** opinion
- **رأي** pl. **رأي** pl. event
- **روسي** Russia
- **قلم رصاص** pencil
- **روسي** Russian
- **وطني** national, nationalist
- **إنجلترا** England
- **رسم** (to draw, sketch
- **رسم** pl. **رسم** drawing
- **أمريكي** American
- **ضد** prep. against
- **عضو** pl. **عضو** member
- **قنبلة** bomb
- **ذري** atomic
- **قانون** pl. **قانون** law (cf. canon)
VERBS OF FORM X

استمهم to enquire
استكمبر to consider great
استقبل to receive, entertain
استعمل to hasten, be in a hurry
استخدم to employ
استعمل to use
استحسن to ask anyone for information about something
أعجب, admire

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 (عَن) the English press today. 4. We expect reform in the future; for that is the reason for the new law. 5. The official view is that haste is necessary to these two states, because the enemy have used these weapons for (since) many years. 6. Enquire of the inspector about the employment of Japanese workers in agriculture. 7. I fought against the enemy in Europe. 8. The king received the members of the council in his palace. 9. That was the work of the nationalists. 10. They
are under the leadership of Hassan Abdullah. 11. (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 إن with the subjunctive). 15. A bomb fell on the Minister's car and killed him. 16. They used (the) atomic power. 17. Two atomic bombs fell on Japan during the late war. 18. Do not think much of the small; but do not also belittle (لا تقترض) 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 (في) 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 philologers classed the hamza as a weak letter with the و and س, 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.

١٢٥ a grandfather; ١٥٩ new.

The Arabs divide verbs into two classes:

(a) Sound (فعل سالم).

(b) Unsound (فعل غير سالم).

These latter are further divided into:

(i) فعل صحيح, comprising

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

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

Note: معتل = 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.

باب door (from b.w.b.), and ثلاث to be restless, disturbed.

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

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

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

e.g. رَدَّ to restore, to reply (to); رَدَّ he replied;

رَدُوا they replied.

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

رَدُّ he restores, for رَدُّ yaruddu, he restores, for رَدُّ yardudu.

Exception: the Passive Perfect of III is رُكَدُّa.

(b) Assimilation does not take place where the third radical has sukūn. This, of course, applies especially to the Imperative and Jussive, as well as certain other forms.

e.g. رَدَّا we restored.

رَدَّنَ they (fem.) restored.

رَدَّنَ they (fem.) restore.

تَرَدَّا we restore (Jussive).

تَرَدَّا restore! (Imperative).

Note: Thus verbs of the form لَّا and لَّا are only distinguished from those of لَّا in the uncontracted forms, e.g. لَّا to be bored with; لَّا I was bored.

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

e.g. رَدَّ Passive Participle, I.

رَدِّا Verbal Noun, IV.

4. Conjugation of دُلُّ to show:

Perfect

Sing. 3. m. دُلُّ Dual دُوْلُ Plur. دُوْلُوا

" 3. f. دُلَّتَ " دُوْلَتَ " دُوْلَتَا

" 2. m. دُلْتَ " دُوْلَتُ " دُوْلَتَا

" 2. f. دُلَّتَ " دُوْلَتُ " دُوْلَتَا

" 1. دُلْتَ " دُوْلَتُ " دُوْلَتَا


" 3. m. يَدُلُّ " يَدُلُّ " يَدُلُّ or يَدُلْ " يَدُلُّ " يَدُلُّ"
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**Imperative**

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**Passive**

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**Derived Forms**

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**IX** Seldom occurs.

 peru*t*dal al masdul l伊斯نل lýd.ایسنل lイスنل
VOCABULARY

custom, habit

people

problem, question, matter

hope

heat

official n.

Syria

Syrian

quickly, with speed

better (than), preferable (to)

scheme, project

DOUBLED VERBS

II to lay down, ordain, decide

pl. report

decision, determination

uncle (paternal)

aunt (paternal)

VIII to be concerned about, bother about, be interested in

to think, consider

IV to love, like

IV to injure

VIII to compel

EXERCISE 45

...
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 (ا, or ا), under the ‘alif (ا), on the wāw (و) or on the yā (ی) 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 اكل to eat, and اخذ to take; the middle or second radical, as in سأَلَل to ask; يُعِبَر to be brave; اذْعَمَت to be digested at; and the final or third radical as فيْمْ to read; يَفْتَنْ to transgress; and بَطُور to be slow.

3. The whole question of the orthography of hamzah, 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. اخذ he took; اخذ he or it was taken;

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

e.g. اخذ, Active Participle of اخذ.
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 \( y\) will therefore appear merely as a proper \( y\) with the two dots, e.g.

\[ \text{جرائد} \] for \( \text{نشرة} \), pl. of \( \text{جريدة} \) newspaper.

This calls to mind the fact that in Classical Spoken Arabic only certain tribes actually pronounced non-initial hamza. Indeed, such hamzas are almost unknown even in modern spoken Arabic. In the recension of the Quran, the hamza was introduced into the standard dialect of Arabic—the literary language—and the orthography was such that, if the hamza were not pronounced but replaced by the weak letters 'alif, waw or yā', the written form would still be correct. Thus, with the hamza would be pronounced \( \text{مألف} \), without the hamza, it would be \( \text{مءلف} \). With hamza would be \( \text{ياً} \), without hamza, \( \text{يا} \); with hamza \( \text{عجود} \), without hamza, \( \text{عجد} \), and so on. This fact may help the student to write the hamza correctly.

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

(a) In certain verbs: \( \text{أخذ} \) to take; \( \text{أمر} \) to command; \( \text{أكل} \) to eat, the initial hamza is dropped in the Imperative, and we have:

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<th>m. sing.</th>
<th>f. sing.</th>
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(c) Otherwise, the hamza tends to be written over the semi-consonant corresponding to the vowel of the preceding letter.

\[ \text{يُأخذ} \text{, he takes.} \]

\[ \text{يُؤخذ} \text{, he or it is taken.} \]

\[ \text{سأَلُون} \text{, a question.} \]

\[ \text{إِسْتَفاَنَ} \text{, Verbal Noun of} \text{ إِسْتَفَاتُ X, to appeal.} \]

(d) Where the previous consonant has suku\(n\), the hamza tends to be written over the semi-consonant coinciding with its own vowel.

\[ \text{مَسَأَلُون} \text{, asked, responsible, passive participle of} \text{ مَّسَأَلَ to ask.} \]

\[ \text{يَسِئُون} \text{, he desairs, Imperf. of} \text{ يَسَى} \text{.} \]

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 vowelings of the middle radical. Thus, \( \text{بُعْسَ} \), to be brave, is written \( \text{بُوْسُ} \); \( \text{عَمْاَمَ} \), to be disgusted with, is written \( \text{عَمْاَمُ مَن} \).

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

(e) In Form VIII of the verb, however, two variations occur. For \( \text{أَفْتَتُ في} \) to be familiar with (\( \\text{الْبُتَت} \) VIII), in addition to the regular form, we find \( \text{يَتَتْفِي} \), the yā' replacing the hamza. Moreover, in some verbs instead of this hamza we find the ta' of Form VIII doubled,

\[ \text{فِي} \text{, for} \text{ أَفْتَخَدُ to take, adopt.} \]
(b) The verb سأل to ask, is sometimes written in the Imperfect as if there were no hamza, and it was a bilateral verb.

I ask.

In the Imperative, we also find سأل for سأل etc.

6. Conjugation of الف to get, be, accustomed to:

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</table>

<table>
<thead>
<tr>
<th>Imperative</th>
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<tbody>
<tr>
<td>إِلىْ</td>
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</table>

<table>
<thead>
<tr>
<th>Part. Active</th>
</tr>
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<tbody>
<tr>
<td>الف</td>
</tr>
<tr>
<td>إِلىْ etc.</td>
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<table>
<thead>
<tr>
<th>Part Passive</th>
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<tbody>
<tr>
<td>ملْف</td>
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<table>
<thead>
<tr>
<th>Passive Perf.</th>
<th>Imperf.</th>
<th>Indic.</th>
<th>ُولف</th>
<th>الف</th>
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<tbody>
<tr>
<td>أَسل</td>
<td>پالم</td>
<td>تألف</td>
<td>دئش</td>
<td>تألف</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>to hope: Imperf.</th>
<th>Indic.</th>
<th>Imper.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَسل</td>
<td>پالم</td>
<td>تألف</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>to quote: Imperf.</th>
<th>Indic.</th>
<th>Imper.</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِلىْ</td>
<td>پالم</td>
<td>تألف</td>
</tr>
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</table>

7. Derived forms

<table>
<thead>
<tr>
<th>Imperf.</th>
<th>Verbal</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>تألف</td>
</tr>
<tr>
<td>III</td>
<td>مولف</td>
</tr>
</tbody>
</table>

8. Vocabulary

<table>
<thead>
<tr>
<th>IV to show</th>
<th>قتل murder, killing</th>
</tr>
</thead>
<tbody>
<tr>
<td>VII to give</td>
<td>مالك prohibited</td>
</tr>
<tr>
<td>VIII to rule</td>
<td>ملك pl. angel</td>
</tr>
<tr>
<td>IX to lead</td>
<td>رسول pl. apostle</td>
</tr>
<tr>
<td>X to control</td>
<td>صدر pl. chest</td>
</tr>
<tr>
<td>XI to be religious</td>
<td>قيامة Resurrection</td>
</tr>
<tr>
<td>XII to be harmful (to)</td>
<td>ضرير (ب)</td>
</tr>
<tr>
<td>XIII to be religious</td>
<td>ضرير pl. pig, pork</td>
</tr>
<tr>
<td>XIV to be movement</td>
<td>حررة pl. movement</td>
</tr>
<tr>
<td>XV to be movement</td>
<td>دعوة invitation</td>
</tr>
<tr>
<td>XVI to be movement</td>
<td>قلب pl. heart</td>
</tr>
<tr>
<td>XVII to be movement</td>
<td>كلمة pl. word</td>
</tr>
<tr>
<td>XVIII to be movement</td>
<td>قاموس dictionary</td>
</tr>
<tr>
<td>XIX to be movement</td>
<td>حياة life</td>
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</tbody>
</table>

9. Hamzated verbs and their derivatives

<table>
<thead>
<tr>
<th>to be secure</th>
<th>أَلسَن VII to take to oneself, adopt</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV to believe in</td>
<td>أَلسَن pl. (religious)</td>
</tr>
<tr>
<td>III to blame</td>
<td>أَلسَن III to blame</td>
</tr>
<tr>
<td>V to observe, look at</td>
<td>أَلسَن (ق)</td>
</tr>
</tbody>
</table>
1. The pig was eaten in the Christian's house. 2. How did the Muslims name their Caliph? 3. They named him with the title of "Prince of the Faithful". 4. The affairs of the state became secure after the murder of the author of that harmful book. 5. Look at the influence of religious opinions on the history of the world. 6. Religion is an important matter, more important than wealth. 7. I accept your kind invitation, and I will try not to be late. 8. But I am very busy, so I will hire a car. 9. Arab thought and literature deserve long study. 10. Muhammad blamed the Christians and the Jews because they went against his religion. 11. Yet they believed in the Day of Resurrection. 12. Wine drinking is forbidden to the Muslim. 13. This author has many famous compilations. 14. It appears that you have disciplined your sons, yet they blame you. 15. The angels and the apostles are servants of God. 16. I am certain that this word is [to be] found in the dictionary. 17. Show your two priests 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 سال to ask:

   Perf.  Imperf. Indic.
   - (also written يسال)
   - سال
   - سال
   - سال
   - سال
   - سال
   etc.  etc.

   Subj.

   Imperf. Indic.
   - (also written يسال)
   - يسال
   - يسال
   - يسال
   - يسال
   etc.  etc.

   Imperative
   - (also written يسال)
   - يسال
   - يسال
   etc.

   Part. Act. سائل

   Part. Pass. (also written يسول)
   Passive Perf. سائل, Imperf. Indic. سائل (also written بمثل).

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

   Imperf. Indic. كتب
   Imper. كتب

4. Example of the form يوس to be brave.

   Imperf. Indic. يوس
   Imper. يوس

DERIVED FORMS


   II. سال  سائل  سائل  يسال  يسال
   III. سائل  سائل  يسال  يسال
   IV. يسال  يسال  يسال  يسال
   V. يسال  يسال  يسال
   VI. يسال  يسال
   VII. يسال  يسال

   etc.  etc.
Note the orthography of the hamza in the following examples. They represent the usual modern practice, though the student should not be surprised if he encounter other minor variants from time to time.

3 Masc. Pl. Perf.  قرأوا, قرأوا they read, have read

\[ \text{Imperf. Indic.} \quad قرأون, قرأون \]

3 Masc. Sing. Imperf. Indic.  قرأه he reads it

\[ \text{Singular} \quad قرأه } \]

3 Masc. Subjunctive

\[ \text{they (two) read, have read} \]

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

8. Conjugation of verbs of the form نَفَّتَ to sin.
9. Conjugation of verbs of the form  بطر to be slow.

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<tbody>
<tr>
<td>بطر</td>
<td>بطر</td>
<td>ضرّ</td>
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<tr>
<td>بطر</td>
<td>تطر</td>
<td>ضر</td>
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<tr>
<td>بطر</td>
<td>بطر</td>
<td>شر</td>
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</table>

etc. etc.

**Derived Forms**

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<td>IV.</td>
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<td>V.</td>
<td>مقرأ</td>
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<td>VI.</td>
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<td>VII.</td>
<td>مقرأ</td>
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<tr>
<td>VIII.</td>
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<td>مقرأ</td>
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</tbody>
</table>

IX. Does not occur.

X. في الطرق إجراً

**Verbal Noun**

II. III. IV. V. VI. VII. VIII. إنقرأ

**Vocabulary**

- 
- pl. جدار wall
- 
- pl. صرح II to declare, permit
- 
- pl. حادث event mod.
- 
- pl. مرسوم passing n.
- 
- pl. برأيم barrel, cask, vat, drum
- 
- نفط oil, naphtha, tar
- 
- زيت oil
- 
- زيتون olive (زيتونة an olive)
- 
- في سبيل (with following gen.) in the way of, in aid of, towards
- 
- في سبيل صناعة pl. صناعة craft, industry
- 
- أغلبة relationship(s), relation(a)
- 
- نظام pl. نظام arrangement, system, discipline
- 
- إدارة administration, management
- 
- شعب pl. شعب people, nation
- 
- استقلال pl. استقلال independence
- 
- حلم pl. حلم dream
- 
- رجوع return
- 
- سبأ pl. سبأ price
- 
- فأس (f.) pl. فأس axe
1. The government congratulated the delegation on their success in the way of improving the relations between the people and the administration. 2. A government spokesman announced the return of the price of oil to what it was before the war. 3. Life is our prison, and we take refuge in dreams. 4. Events have deprived (use 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
CHAPTER TWENTY-SEVEN

Weak Verbs. The Assimilated Verb

1. The Weak Verbs (فعل مُتَحَلَّل) are those in which one radical is one of the two semi-vowels or semi-consonants, wāw and yā'. They are of three classes:

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

B. Those with weak Middle Radical, the Hollow Verb (فعل مُتَحَلَّل).

C. Those with weak Final Radical (فعل مُتَصَلَّح), 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 قُولَ.

   (b) It may change to a long "i" (wāw) or "ii" (yā'),

      e.g. يَقُولُ he says, for قُولَ.

      قَالَ it was said, for قُولَ.

   (c) It may disappear entirely,

      e.g. يَقُولُ let him say (Jussive) for قُولَ.

      تَفَعَّل Imperative of قُولَ.

      يَقُولُ he arrives, for قُولَ.

   (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).
(c) In certain parts it may be replaced by hamza, which early Arabic lexicographers therefore classed as a weak letter, e.g. قأ ر for رأ ل، Active Participle of لَغَبَأ لَغَبَأ to say, لَغَبَأ لَغَبَأ for لَغَبَأ لَغَبَأ. Verbal Noun of لَغَبَأ لَغَبَأ, to meet. (نَقِي III).

(f) In compensation for the change of the weak radical to لَغَبَأ لَغَبَأ, we sometimes find the feminine ending أ added, e.g. أَبَأ أَبَأ and أَبَأ أَبَأ Verbal Nouns of أَبَأ أَبَأ 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. أَبَأ أَبَأ quality, a verbal noun of أَبَأ أَبَأ 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 يَأ

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

(a) In the Imperfect Passive, يَأ turns to وَأ.

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

(c) The يَأ is changed to a تَأ in Form VIII.

See the following tables where the above are underlined.

Conjugation of the verbs, whose first radical is أَبَأ أَبَأ to be dry.

**Perf.**  **Imperf. Indic.**  **Subj.**  **Juss.**

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<tbody>
<tr>
<td>أَبَأ أَبَأ</td>
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**Imperative**

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<td>أَبَأ أَبَأ</td>
<td>أَبَأ أَبَأ</td>
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**Part. Act.**

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<tbody>
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**Part. Pass.**

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**Verbal Noun**

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<tbody>
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**Pass. Perf.**

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**Imperf. Indic.**

<p>| |</p>
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<tr>
<td>أَبَأ أَبَأ</td>
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**DERIVED FORMS**

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<td>III.</td>
<td>أَبَأ أَبَأ</td>
<td>أَبَأ أَبَأ</td>
<td>أَبَأ أَبَأ</td>
<td>أَبَأ أَبَأ</td>
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<td>أَبَأ أَبَأ</td>
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<td>V.</td>
<td>أَبَأ أَبَأ</td>
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<td>أَبَأ أَبَأ</td>
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<td>VII.</td>
<td>أَبَأ أَبَأ</td>
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<tr>
<td>VIII.</td>
<td>أَبَأ أَبَأ</td>
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<td>أَبَأ أَبَأ</td>
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</tbody>
</table>

**IX.** Does not occur.

**X.** أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَبَأ أَب*
Although there are few very common verbs beginning with ya', whether root or derived, there are a few which deserve mention.

e.g. ( ﺗُذَész) to despair (of).

أَيْس أَيْس IV to drive anyone to despair.

أَيْس أَيْس IV to drive anyone to despair.

أَيْس أَيْس II to dry anything.

أَيْس أَيْس II to dry anything.

أَيْس أَيْس II to facilitate.

أَيْس أَيْس II to facilitate.

أَيْس أَيْس II, أَيْس أَيْس IV to awaken (trans.)

أَيْس أَيْس IV to awaken (trans.)

أَيْس أَيْس V, أَيْس أَيْس 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. وُصلُ to arrive, to link; Imperfect, صَلَى.  
but it is reinstated in the Passive, صَلَى.

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

صَلِّ to describe; صَلِّ describe!

صَلِّ to place, put; صَلِّ put!

Conjugation of  وُصلُ.

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Imperative

Part. Act.  وَصَلُأ  Part. Pass.  وَصَلُأ  

Verbal Noun صَلَى or صَلَى or صَلَى etc.

Pass. Perf.  وُصلُ Imperf. Indic.  يُوصِلُ

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

(بَ) to trust; Imperf.  يَنْبِئُ; Imperative يَنْبِئُ  

ورَثُ to inherit; Imperf.  يَرَثُ; Imperative يَرَثُ  

ورَثُ to swell; Imperf.  يَرُثُ; Imperative يَرُثُ

6. Of those few verbs which retain the wāw in the Imperfect, the least uncommon is  وَجَلُ to be afraid.

يَوجَلُ Imperf.  يَوجَلُ Imperative (for  يَوجَلُ)
7. Doubled verbs having initial wāw retain it in the Imperfect, and merely follow the rules already given for the Doubled Verb, e.g. ِدَلَّ وَدَلَّ to love.
Imperfect: ِدَلَّ; Imperative: ِدَلَّ.

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. ِعَلَى ِبَعْتُ to be clear ِعَلَى ِبَعْتُ (same meaning).

(b) Where the wāw has sukūn and is preceded by kasra, it changes to yā',
e.g. Verbal Nouns of IV and X.
ِعَلَى ِبَعْتُ to find IV ِعَلَى ِبَعْتُ to create, v.n. ِعَلَى ِبَعْتُ.
ِعَلَى ِبَعْتُ to let, allow; X ِعَلَى ِبَعْتُ to let, deposit; v.n. ِعَلَى ِبَعْتُ.

Table of Derived Forms

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Verbal Noun

II. مَعْلَمْ VIII. مَعْلَمْ
IV. رَكَّة VI. رَكَّة
III. مَعْلَمْ or مَعْلَمْ V. مَعْلَمْ
Forms VII and IX do not occur.

Vocabulary

- عَفْر (م) to despair of (of)
- عُسْر (م) to be difficult
- أَعْسَر IV to drive to despair
- سَاعَد III to help
- يِبِس to be, become, dry
- غَضْب anger
- يِبِس II to dry
- يِبِس (م) to be, become, easy
- يِبِس II to facilitate
- إِبْلُخْبُ X to wake up, awaken
- إِبْلُخْبُ IV to wake anyone up
- وَلَدْ III to face, stand up to,
- إِبْلُخْبُ encounter
- أَعْيَنَة VIII to turn towards
- إِبْلُخْبُ (م) to be incumbent on, the duty of
- وَلَدْ III to agree with
- إِبْلُخْبُ VIII to agree together;
- إِبْلُخْبُ to happen
- دَعْبُ (م) to arrive; to come to
- دَعْبُ water (of animal)
- دَعْبُ (م) to describe
- دَعْبُ pl. دَعْبُ, bed
- دَعْبُ pl. دَعْبُ, situation;
- دَعْبُ pl. دَعْبُ, bed
- دَعْبُ pl. دَعْبُ, park for vehicles mod.
EXERCISE 81

1. حَتَّى وْصَولِ المَسْاعِدَةُ بِشَكْرٍ مِّن نُيَّةِ الدُّلَّ، لَنَّ مَؤُوقْهُمُ قدْ عُسِرَ. 2. وَسَلَى إِلَى مَؤُوقِ الْعُرَبَةِ، وَتَرَكْنَ قَبْسَتَكَا فِيهِ. 3. بُسْرَتُ الْحُكْمَةَ بِالْإِلَتِّبَاةِ الإِلْكَيْبِيَّةِ المِصْرِيَّةِ الْحَدِيدَةِ. 4. أُصْحِبَ الأَرْضُ بَيْاضةً، وَفَضِلَ الزَّرَاعَةَ فَكَبَّرَ الْبِرَادَاتُ أَكْثَرَ مِنَ الصَّدَّارَاتِ. 5. عَلَى المَسْجِيِينَ أَنْ يَسْقُطُوا قَالاً، وَيَقْبَلُوا أَجْمَاَمْهُمْ لِتَفْتِيَبُ الدِّيْرِ. 6. لَتَضْغَطُ يِدْهُ القَائِدَةُ. 7. وَاجْتَهَمَ عَدُوُّهُ وَقَلِيِّهُ عَضْبٌ وَيِتْسُ. 8. وَوَرَدَتْ سَاغَةُ مَهْرَاتُهَا مَهْرَاتُهَا. 9. وُلِّدَتْ مَسْاعِدَةُ مِنْ أَشْعَرِ. 10. وَضَمَّ المَؤْلِفُ تَجَالَبُ اللَّدَّةِ فِي كَتَابِ عَجَمٍ. 11. أَنْ التَّقُوَّيَ بِمَنْصَبَاتِ الْمُؤْمِنِينَ. 12. سَيَّ طَبَّاخَةٌ، لا تَعْصُرُنَّ الْبِسْرَيْنِ، بِلَاءٌ أَعْلَمَكَ حَتَّى يِسْرُ العُسْرِ. 13. لَا يَتْحَمُّ وَلَا يَنْبُتُ بِصَلَبِ بُنَالَةِ الرَّجَالِ. 14. أَسْرُ وَفِي مَكَّةِ. 15. عَلِيَّهُمْ

EXERCISE 82

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 (انزل) from our vehicles. 8. This agreement between two enemies is remarkable. It is [one] of 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 (انطلق) 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 (فعل أجوف) are those in which the middle radical is و or ی. They are conjugated according to the following rules:

(a) In the Perfect if the final radical is vowelled, the weak letter (i.e., و or ی) changes to the long vowel ُالیف.

Example:

كُون (کون) for كُون (كون), he was.
قُسَ (قاست) for قُست (قست), she stood up.
بُنُ (بيعوا) for بُنُ (بيعوا), they sold.

(b) In the Imperfect if the final radical is vowelled, the weak middle radical is changed to و, ی or ل, in accordance with the vowelising of the particular verb, as shown in the dictionary.

Example:

خُفُ (خاف) to fear; خَافُ (خاف) I fear.
قُمُ (قم) to stand up; قُمُ (قم) we stand up.
بُعُ (بيع) to sell; بُعُ (بيع) you (pl.) sell.

(c) If the final radical is unvowelled (e.g., in the Jussive, Imperative, or other parts in which the final radical regularly has sukūn before its pronominal suffix) the weak middle radical disappears, but the preceding initial radical takes the short vowel appropriate to the vowelising of the particular verb.

Example:

کُانُ (کان) to be; كُنتُ (کنت) I was.
قُمُ (قم) to stand up; قَسُن (قسَن) they (f. pl.) stood up.
بُعُ (بيع) to sell; بَعُ (بيع) let us sell (Jussive). بَعُ (بيع) I sold.

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 the final radical, كُون (كون) has sukūn. According to rule (c), therefore, the middle radical, the و of كُان (کان) must be removed, and we have كُنتُ (کنت). Most verbs of the form كُون (کون) have a dammus in the Perfect when the middle radical is elided, e.g.

كُنتُ (کنت) to fast; كُنتُ (کنت) I fasted.

Most having the form بَعُ (بيع) also take kāra in the Perfect when there is no middle radical. بَعُ (بيع) I sold. The common exceptions are:

يَنَالُ (ینال) to obtain, يَنَالُ (ینال) I obtained; with Imperfect يَنَالُ (ینال), يَنَالُ (ینال).
يَنَامُ (ینام) to sleep, يَنَامُ (ینام) I slept; with Imperfect يَنَامُ (ینام).

(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 ُالیف of the regular Imperative is omitted, e.g.

قلُ (قل) to say; Imperative قُلُ (قل) (m. s.)
قلٍ (قل) but Vowelised قُلُ (قل) (f. s.)
بَعُ (بيع) to sell; Imperative بَعُ (بيع) (f. pl.)
بَعُ (بيع) but Vowelised بَعُ (بيع) (m. pl.)

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

يَبْعُ (یبيع) بَعُ (بيع) أَبَلَ (ابلأ) to say.

(f) For verbs with kāra in the Imperfect, the Passive Participle is of the pattern يَنَالُ (ینال), sold. Otherwise, it is as مُفَعَّل, said; مُحَفَّظ, feared.
2. Conjugation of verb, whose middle radical is ٌ (for ٌ) to become.

### Imperative

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

### Perfect

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4. Conjugation of the form **خَافَ** (for **خَوَبَ** to fear)

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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>تَصِرُ</td>
<td>تَصِرُ</td>
</tr>
<tr>
<td>2 f.</td>
<td>تَصِرْنَ</td>
<td>تَصِرْنَ</td>
</tr>
<tr>
<td>2 m.</td>
<td>تَصِرُونَ</td>
<td>تَصِرُونَ</td>
</tr>
</tbody>
</table>

### Part. Act.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2 f.</td>
<td>صَيَرْ</td>
</tr>
</tbody>
</table>

### Part. Pass.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2 m.</td>
<td>صَيَرَ</td>
</tr>
<tr>
<td>2 f.</td>
<td>صَيْرْ</td>
</tr>
</tbody>
</table>

### Passive

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>خَفَتْ</td>
<td>خَفَأَتْ</td>
<td>خَفَتْ</td>
<td></td>
</tr>
<tr>
<td>خَفَتْ</td>
<td>خَفَأَتْ</td>
<td>خَفَتْ</td>
<td></td>
</tr>
<tr>
<td>خَفَتْ</td>
<td>خَفَأَتْ</td>
<td>خَفَتْ</td>
<td></td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>
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 vowel-length between verbs like قال with وام and those like بُقِيَ with ياء. Note the compensatory feminine ending of the verbal nouns in IV and X. Note that the weak radical becomes ال 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 وام:

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

Verbal Noun.

VOCABULARY

- IV to set, set up, place; to die (with في) to settle, stay (in a place)
- شاحن (شاحن) to take a siesta
- IV to be long
- IV to make long; to take a long time
- إنجاز rest, case
eستراحه rest-house
- IV to lengthen
- إستراحه to go, journey
A NEW ARABIC GRAMMAR

EXERCISE 23

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

- أقام الصبر في بعض مدن سوريا لكنهم لم يقرعوا فيها.
- طُنِرَ لمحٌ يعُد في الصحراء، ونزلت في الاستراحة المكروبة.
- كان المطار هناك صغيرا جداً، ولكن الطيار يعرفه من رأسان.
- كننا في طائرة إكيرية، ونعيش أنا فيها أثناء (for some time)

3 - السفر أعادني في البيت.
- لكن صباحا ساعدان فرسيان لم يزروا البلاد من قبل. قمت بستمرار النوم.
- أصبحت صيحة التراب من أهم الحاجات في الشرق.
- أما صيحة رصاصة من بندقية، والفاعل جهول، والمصاب (victim) لا أعرف أخلي.
- لا تعرف اليتيم من شيء شيئا.

- أدركت أن أزور البلاد الشمالية، لكي ألتزم وصول

3 - الربيع لضعفند الشتاء هناك، وازداد البرد في ذلك الفصل.
- يا سيدى الحرم، أخبركم بأني استطيع أن أسير لدقيقتين وأن أعود بها

11 - الدنيا (الحياة) "ما (here, meaning 'weather')

3 - ساعتها حتى تعود قوننا ونصب صقحت.

3 - لماذا طلعت في السوق.

11 - والله، فلم تضع

3 - جاهد.

- أخوف حالف.

- هل طوفت؟ لا، هو

3 - آطال (الحياة)
CHAPTER TWENTY-NINE
(البَابَا أَثْنَأَعِىٰ وَالْمُشْرَوْنَ)

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 wāw or ya, but it may be written also as ‘alif, according to the following rules:

(a) When the Perfect has l, the Imperfect must have ى. 
   e.g. ﺎَلِهى to call; Imperfect ﺎْلِهى

(b) When the Perfect has ya, the Imperfect also must have ya. This occurs in the following types:
   (i) faعلا, yafعlu to throw.
   (ii) faعلا, yafعlu to meet.
   (iii) The passive of all forms.
   e.g. ﺎَلِهى to be called.
   ﺎَلِهى to be thrown.
   ﺎَلِهى to be met.

Note that the final ya in some instances is ‘alif maqṣūra, and is pronounced like ‘alif.

(c) There is also a rare form which has wāw in Perfect and Imperfect. These are verbs of the form faعلا, yafعlu. An example is ﺎَلِهى to be noble; but the beginner is unlikely to encounter this type.

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 (ٍشٍئٍ) because his wife began to visit him in his office every afternoon (every day after noon), and he left most of his work to a clerk. 4. We wish to write about this because difficulties have increased in the government recently. 5. Every official must do his duty and obey orders. 6. The sentry's sleeping was the cause of his being hit by a bullet. 7. Preserve your rifles, soldiers, and do not flee before the enemy. 8. How many times have I said that to you, but you have not listened. 9. We must not take the siesta in times of war. 10. They arrived by aeroplane and settled in a place near the airfield. 11. Their habit was to emerge every evening and terrify the inhabitants. 12. I think it best that you travel by air like the other tourists. 13. Hassan was a brave airman and died in his plane. 14. Take your ease (translate literally) in the rest house. 15. I am glad that the authorities have extended your stay here. 16. Take it easy, and have another look (lit. return the look) at these papers. 17. Perhaps you will find in them something which (ٍ) 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 (ٍشٍئٍ)? 20. Our relations with his government frightened his enemies greatly.
(d) In the derived forms the weak final is always written as ُدُعَأ in both tenses, whatever the root form may be, e.g.

- **إِلَّاَّ** دعأ to meet (لَتَيُّ VIII),
- **إِلَّاَّ** دعأ to call one another (دَعَأ 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 ِقِرْبَى throw!

- دعأ ِأَذَخُم call!
- دعأ ِإِلَّاَّ to meet! (I).
- دعأ ِإِلَّاَّ to meet! (VIII)

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

<table>
<thead>
<tr>
<th>From</th>
<th>III V.n.</th>
<th>IV</th>
<th>VII</th>
<th>VIII</th>
<th>IX</th>
<th>X</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>لَّاَلَف</td>
<td>إِلَّاَّ</td>
<td>إِلَّاَّ</td>
<td>إِلَّاَّ</td>
<td>إِلَّاَّ</td>
<td>إِلَّاَّ</td>
</tr>
</tbody>
</table>

3. Conjugation of دعأ to call (of the form ُدُعْلَأ).

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Conjugation</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. masc.</td>
<td>دعأ 2. masc.</td>
<td>دعأ 2. masc.</td>
<td>دعأ 2. masc.</td>
</tr>
<tr>
<td>2. fem.</td>
<td>دعأ 2. fem.</td>
<td>دعأ 2. fem.</td>
<td>دعأ 2. fem.</td>
</tr>
<tr>
<td>1.</td>
<td>دعأ 1.</td>
<td>دعأ 1.</td>
<td>دعأ 1.</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>دعأ 3. masc.</td>
<td>دعأ 3. masc.</td>
<td>دعأ 3. masc.</td>
</tr>
<tr>
<td>2. masc.</td>
<td>دعأ 2. masc.</td>
<td>دعأ 2. masc.</td>
<td>دعأ 2. masc.</td>
</tr>
<tr>
<td>2. fem.</td>
<td>دعأ 2. fem.</td>
<td>دعأ 2. fem.</td>
<td>دعأ 2. fem.</td>
</tr>
<tr>
<td>1.</td>
<td>دعأ 1.</td>
<td>دعأ 1.</td>
<td>دعأ 1.</td>
</tr>
</tbody>
</table>

**Dual 3. masc.**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>دعأ 2.</td>
<td>دعأ 2.</td>
<td>دعأ 2.</td>
</tr>
</tbody>
</table>

**Plur. 3. masc.**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2. masc.</td>
<td>دعأ 2. masc.</td>
<td>دعأ 2. masc.</td>
<td>دعأ 2. masc.</td>
</tr>
<tr>
<td>2. fem.</td>
<td>دعأ 2. fem.</td>
<td>دعأ 2. fem.</td>
<td>دعأ 2. fem.</td>
</tr>
<tr>
<td>1.</td>
<td>دعأ 1.</td>
<td>دعأ 1.</td>
<td>دعأ 1.</td>
</tr>
</tbody>
</table>
### Imperative

<table>
<thead>
<tr>
<th>Sing. masc.</th>
<th>دعُوا</th>
<th>Dual</th>
<th>دعَا</th>
<th>Plur. masc.</th>
<th>دعُوا</th>
</tr>
</thead>
<tbody>
<tr>
<td>fem.</td>
<td>دعُي</td>
<td>fem.</td>
<td>دعُي</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Part. Active

<table>
<thead>
<tr>
<th>Sing. nom. masc.</th>
<th>دعِ (الداعي) fem.</th>
<th>دعِ (الداعي) fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>accus.</td>
<td>دعِ (الداعي) fem.</td>
<td></td>
</tr>
<tr>
<td>gen.</td>
<td>دعِ (الداعي) fem.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual nom. masc.</th>
<th>دعِان</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>gen. accus.</td>
<td>دعِان</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur. nom.</th>
<th>دعُون</th>
</tr>
</thead>
<tbody>
<tr>
<td>gen. accus.</td>
<td>دعُون</td>
</tr>
</tbody>
</table>

### Pass. Imperf. Indic.

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

Dual 3. masc. دعِان

| 3. fem. | دعِان |
| 2. | دعِان |

### Plur. 3. masc.

| 3. fem. | دعِون |
| 2. masc. | دعِون |
| 2. fem. | دعِون |
| 1. | دعِون |

### Juss.

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:

**دعوا** دعِا, for **دعوا** دعِا.

(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. داعٍ a judge; داعٍ muezzin.

Used thus, with technical meanings, these Active Participles take broken plurals of the form دعاً 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 (عَذَّرَ) to be pleased (with)

(Of the form نَعَلَ)

Perfect

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 3. masc.</td>
<td>٣ََٰٓٓ</td>
<td>٣ََٰٓٓ</td>
<td>٣ََٰٓٓ</td>
</tr>
<tr>
<td>&quot; 3. fem.</td>
<td>&quot; ٣ََٰٓٓ</td>
<td>&quot; ٣ََٰٓٓ</td>
<td>&quot; ٣ََٰٓٓ</td>
</tr>
<tr>
<td>&quot; 2. masc.</td>
<td>&quot; ٣ََٰٓٓ</td>
<td>&quot; ٣ََٰٓٓ</td>
<td>&quot; ٣ََٰٓٓ</td>
</tr>
<tr>
<td>&quot; 2. fem.</td>
<td>&quot; ٣ََٰٓٓ</td>
<td>&quot; ٣ََٰٓٓ</td>
<td>&quot; ٣ََٰٓٓ</td>
</tr>
<tr>
<td>1.</td>
<td>٣ََٰٓٓ</td>
<td>٣ََٰٓٓ</td>
<td>٣ََٰٓٓ</td>
</tr>
</tbody>
</table>

Imperative

Sing. masc. ٣ََٰٓٓ | Dual ٣ََٰٓٓ | Plur. masc. ٣ََٰٓٓ
| fem. ٣ََٰٓٓ | ٣ََٰٓٓ | ٣ََٰٓٓ |
| Part. Act. ٣ََٰٓٓ (with article) | Part. Pass. ٣ََٰٓٓ |
| Pass. Perf. ٣ََٰٓٓ (see) | Imperf. Indic. ٣ََٰٓٓ (see) |

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 ٣ََٰٓٓ to throw (of the form ٣ََٰٓٓ).

Perfect

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 3. masc.</td>
<td>٣ََٰٓٓ</td>
<td>٣ََٰٓٓ</td>
<td>٣ََٰٓٓ</td>
</tr>
<tr>
<td>&quot; 3. fem.</td>
<td>&quot; ٣ََٰٓٓ</td>
<td>&quot; ٣ََٰٓٓ</td>
<td>&quot; ٣ََٰٓٓ</td>
</tr>
<tr>
<td>&quot; 2. masc.</td>
<td>&quot; ٣ََٰٓٓ</td>
<td>&quot; ٣ََٰٓٓ</td>
<td>&quot; ٣ََٰٓٓ</td>
</tr>
<tr>
<td>&quot; 2. fem.</td>
<td>&quot; ٣ََٰٓٓ</td>
<td>&quot; ٣ََٰٓٓ</td>
<td>&quot; ٣ََٰٓٓ</td>
</tr>
<tr>
<td>1.</td>
<td>٣ََٰٓٓ</td>
<td>٣ََٰٓٓ</td>
<td>٣ََٰٓٓ</td>
</tr>
</tbody>
</table>
6. Derived Forms are standard, whatever the vowelling of the root, and the final radical invariably appears as یاء.

Conjugation of the Derived forms of all Defective verbs.


II

III

IV

V

VI

VII

VIII

IX Very rare

Verbal Noun

II

V

VIII

Verbal Noun

III

VI

IX Very rare

IV

VII

X

The following points should be noted:

(a) The elision of the final radical in the Active Participle of the simple verb. These words are declined like یاء, already given in full.

(b) The nounation (with kasra) of the Active Participle in the derived forms of the verb is changed to یاء in the
The 'alif maqṣūra of the Passive Participle in the derived forms loses its nuance when the word is definite, e.g. 

The feminine is 

(d) Verbal Nouns: Note that in Form II these verbs always have the form 

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 damma of the middle radical of the regular verb to kasra. The ya? reappears when the word is definite. Finally, the verbal nouns in forms III (second type), IV, VII, VIII, IX and X have a final hamza in place of the weak radical.

e) Form IX is extremely rare in this type of verb, but when it occurs, the doubled final radical appears as an 'alif followed by a ya?. From عَصَى to be or become blind, we also have عَصَى with the same meaning. The XIth Form also occurs, and in it the ya? is doubled, as it should be, e.g.

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. 

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

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 unwavelled Arabic. Let us take as an example the phrase 

The root of the verb in the phrase could be either 

or 

or 

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

- (٧) to hope for, request
- (٧) to call, pray for,
  (acc. of person or thing)
- (٧) to invite
- (٧) hope
- (٧) VIII to claim
- (٧) to read, recite
- (٧) X to summon
to approach (with article) past, last

(complain (about) VIII to demand, require

to decide, judge pl. قاض ج (Cadi)

to build (to) to water غُنِي علیه Pass. he fainted

II to name, call (doubly trans.; or second object with)

(III) to trained, keep, rear تربیه education, upbringing

pl. مسعود institute

Pass. to die عدی (to) to guide

Pass. she fainted مسعود road, path (Quranic)

V to wish, hope, beg

II to train, bring up, breed

بَهْر education, upbringing

(III) to punish عاقب

forgotten, forgetting

(III) to remain باقی

remaining, existence

the Hereafter, Heaven (lit. the House of Eternity)

(III) to create pl. شيطان Satan, devil

(III) to meet someone

الاثر rest, remainder (with following genitive)

III instead of

the world with article عالی high

bitter

man

Christmas

EXERCISE 55

السَّرْيُر: (لا) تَدْعَوْنَكَ الْرَّجُلَ لِيُدْعِيْكَ أَنْ لَمْ يَدْعُ نَفْسَهُ. 2. لَيْسَ وَأَسْلَّهُ مَا (فِي مَا) يَشْكُو. 3. لَنْتَادُ النَّافِرِ السَّيْفَ وَقَلْ لَهُ إِنَّا تَدْعُونَا عَنْهَ. 4. دَنَّا الْنمَّاءَ وَتَلَوْا الْقَرَانَ بِصُوتِ عَالٍ. 5. تَفْلِكُنَّ الْرِّجَالَ فِي وَقَتَلِهَا بَالْنَّفْسِ. 6. بَكَّرَ زَوْجَةُ الْخَلْقِ الْمَنْصُوقَةِ، ثُمَّ قَبْلَ دُعُوَّةِهَا. 7. سَمَا، أَعْلَىِّ الْمَشْاعَلِ عِينَهُمْ. 8. وَهُمْ إلى مَعْلَ مَعْلَ فيُدْعِيْنَهُمْ (in which) مَأْوَى وَأَكْل. 9. أَعْطِهِ بِذَرَّةٍ وَرِبَّتْهَا حَتَّى لا أَمُوت.
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 (کَانَ) 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 (الذَّي) 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.

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

\[
\begin{align*}
\text{روى} & \quad \text{to recount, transmit,} \\
\text{رواية} & \quad \text{a story or play.}
\end{align*}
\]

Imperative, \\
\text{إروى}

The derived forms present no problems.

3. Doubled verbs with \(\text{ya}^2\) as Medial and Final Radicals. Conjugation of \(\text{حَيٰ}^2\) also written \(\text{حَيٰ}^2\) (for \(\text{حَيٰ}^2\)) to live.

<table>
<thead>
<tr>
<th>Perf.</th>
<th>Imperf. Indic.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>(also written (\text{حَيٰ}^2))</td>
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<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>etc.</td>
<td></td>
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<td></td>
<td></td>
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<td>etc.</td>
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5. Verbs with \(\text{saww}^2\) or \(\text{ya}^2\) for all three radicals. Only \(\text{حَيٰ}^2\) is encountered, and that only in II, to write, a beautiful \(\text{ya}^2\).

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. m.</td>
<td>(\text{حَيٰ}^2)</td>
<td>etc.</td>
</tr>
<tr>
<td>3. f.</td>
<td>(\text{حَيٰ}^2)</td>
<td>etc.</td>
</tr>
<tr>
<td>2. m.</td>
<td>(\text{حَيٰ}^2)</td>
<td>etc.</td>
</tr>
</tbody>
</table>

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

\[
\begin{align*}
\text{إ} & \quad \text{أَحُ (to burn)} \\
\text{أَمُ (to direct one's steps towards).}
\end{align*}
\]

In the derived forms, the second \(\text{ya}^2\) is changed to \(\text{alif}\), e.g. in Form IV \(\text{حَيٰ}^2\) (to resuscitate, revive).

In X the forms \(\text{حَيٰ}^2\) and \(\text{حَيٰ}^2\) (to spare alive, to feel ashamed) are encountered. The second \(\text{ya}^2\) of this root appears to have been originally a \(\text{saww}\), as is seen in the word \(\text{حَيٰ}^2\) 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. \(\text{وَقَ}^2\) to guard: Imperf. Indic. \\
<table>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>َأَا</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Part. Act. (\text{وَقَ}^2) (with Article (\text{الْرَأِيَ}^2)).</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

VIII. form \(\text{حَيٰ}^2\) to fear (God).

Perf. \(\text{وَقَ}^2\) to be complete, fulfil (a promise).

IV. form \(\text{حَيٰ}^2\) to fulfil a vow; Imperf. Indic. \\
Imper. \\
Verbal Noun \\
Imper. \\
Imper. \\
Imper. \\
Imper.

| 
| 
| 
| 
| 
| 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 اَنْخَذَ).

Conjugation

Sing. 3. m.  
أَتَجَّحَ أَتَجَّحَ أَتَجَّحَ أَتَجَّحَ

" 3. f.  
أَتَجَّحَ أَتَجَّحَ أَتَجَّحَ أَتَجَّحَ

" 2. m.  
أَتَجَّحَ أَتَجَّحَ أَتَجَّحَ أَتَجَّحَ

" 2. f.  
أَتَجَّحَ أَتَجَّحَ أَتَجَّحَ أَتَجَّحَ

1.  
أَتَجَّحَ أَتَجَّحَ أَتَجَّحَ أَتَجَّحَ

7. Verbs with Initial hamza and Medial wāw or yā?:
These are conjugated like hollow verbs, save that the rules of orthography for the hamza must be followed:

e.g. ُبُأَيْ لَإِلَى to return.

أَبُوبُ (also written بُوُبُ) بُوُبُ بُوُبُ

أَنَوُبُ تُوُبُ تُوُبُ

أَبُوُبُ etc. تُوُبُ etc. تُوُبُ etc.

Imper.
أَبُوُبُ Part. Active بُوُبُ

أَكُوُبُ Pass. Perf. بُوُبُ

So too the rarer verbs:

أَبُوُبُ (for أُبُوُبُ), to injure.

أَبُوُبُ (for أُبُوُبُ), to come, return.

أَبُوُبُ (for أُبُوُبُ), to be strong. II ُأَيَّ بُوُبُ to strengthen.

8. Verbs with Medial hamza and Initial wāw or yā?.
These are very rare, but the following are the most common.

9. The Hollow Verb with final hamza. This is an extremely common class, and in many parts, the hamza is written, as the Arabs say, "on the line", that is, to our way of thinking, suspended in mid-air,

e.g. ُسَأُلَ to be bad.

جةُ for جِاجُ to come.

Conjugation of جِاجُ to come.

جِاجُ جِاجُ جِاجُ

جِاجُ جِاجُ جِاجُ etc. جِاجُ etc. جِاجُ etc.

Imper.
جِاجُ Verbal Noun جِاجُ etc.

جِاجُ etc. Part. Active جِاجُ (with Article جِاجُ)

Pass. Perf. جِاجُ Imperf. جِاجُ
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 to mean to bring or take:

\[\text{e.g. } \text{داًب to bring. دَحَب to go; دَحَب to take (away).}\]

\[\text{سُم (for سَوأ) to be bad.}\]

**Perf.**  
Imperf. Indic.  
Juss.

---

**Imper.**  
Verbal Noun  
Part. Active سَوأ (with Article السَّي)  
Pass. Perf. سَي Imperf. Indic. سَي

Of the Derived forms is IV اَسأ to make bad; Imperf. Indic. اَسأ; Imperf. اَسأ; Verbal Noun اَسأ; Part. Act. اَسأ.

**Conjugation of اًت (for اًت) to wish.**

**Perf.**  
Imperf. Indic.  
Juss.

---

**Imper.**  
Verbal Noun اًت  
Part. Act. اًت (with Article السَّي).  
Pass. Perf. اًت
### Imperative

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِرُوا َا</td>
<td>ِروأ َا</td>
</tr>
<tr>
<td>ِرُوا َا</td>
<td>ِروأ َا</td>
</tr>
</tbody>
</table>

**Verbal Noun** رُوا َا

**Part. Active** (with Article الْرَأُّامِيِّ)

**Part. Pass.** رُوا َا

**Pass. Perf.** رُوا َا

**Imperf. Indic.** رُوا َا

When united with a suffix the forms used are رُوا َا: he saw him; رُوا َا: he sees her, etc.

Of the Derived Forms the following occur:

**III. رَأَا**
- to dissemble; Imperf. Indic. رُوا َا; Verbal Noun رُوا َا, رُوا َا or رُوا َا.

**IV. أَرِي**
- to show; Imperf. Indic. أَرِي; Juss. أَرِي; Imper. أَرِي;

**Verbal Noun** أَرِي or أَرِي.

**VI. تَرَايَ**
- to look at one another.

**VIII. إِنْرَايَ**
- to think.

### 12. Verbs with Final hamza and Initial wāw (or ya’).

These may occur with different vowellings. For example, there is رُدا، أَرَدا to level; but the only verb likely to be encountered is إِنْرَايُ to tread. It is conjugated according to the rules of the verb with final hamza and the assimilated verb, e.g. Imperative, إِنْرَايُ tread.

### 13. Trebly weak verbs. The doubled verb with initial hamza has already been mentioned. There are also أَيْلُ، وُلَأُ to promise, threaten; and أَبَأٍ أَوَى (إِل) 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 إِنْ "i" fem sing. إِنْ; masc. pl. أَرَى.

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

### Vocabulary

- رُوا (أَو) to recount, tell IV to resuscitate, revive
- رُوا pl. رواة a recount, transmitter
- تَأْيِج V to burn, be aflame
- حُيُي (أَب) to live (أَب) to return
EXERCISE 57

1. ـ يوم رأى من الرواة أن سكان مرو (Merv) اجتمعوا حول
والهم وصاحوا: ـ يا حاكمة الكرم. ـ أي كن أن احتر هذه
القضية الخاصة؟ ـ لم تستدع من زيارتك للسوق، لأنك معت
البيض مسست الدراهم. ـ زوج تأجَّر غني بثقة البيئة بشباط
من ضياء الجيش العراقي. ـ وقيل هذا كان سائق ذلك القباض
وهو نقوش الجيش. ـ بارغ أن يزودها لكن أباها أبي. ـ أخبر
حسن مساعدًا للمدير العام، ـ رأوا مدينة كبيرة في بعد
نمشى نحو بابها ودخلوها وأوروا إلى حاكمها. ـ كان شاريش
يسوق سبارة القائد. ـ عمل كم سنة: 9، ـ من يلب ويزيراء،
ويتم مقاطعًا إلى رجل قوي. ـ قادمة تتبعة؟ ـ عُنت سما
ستة ولم تقدم شتاتا. ـ نادي المعلم اسم يزو وأجاب مديحة: "يَا
غاليه". ـ كان يامج عين الله، ولذا كاد ـ يرج
للدين. ـ لما آتانا أولادنا بعد غيابي (متوسطًا) طولًا حرونًا
(خزًا) من سوء حالهم. ـ ـ قل لنا ما تشام. ـ ـ وطاف
تلك الأرض الغريبة ولم أجده من (يرويني). ـ أب
ولذي من المدرسة واجه بروية سيدة. ـ ـ سوف تبني بعد يومين
وترى بسببك كل شيء. ـ لم نر مثل هذا المنهور في
الحرب العالمية الكبرى.
1. It is recounted that the general led his army in[to] the inferno of the fighting, and returned defeated (accusative), and took refuge with the inhabitants of Merv. 2. We cannot attend this case in the court, because the victim is our friend. 3. The officer appointed an army private as my special driver. 4. The transmitters have brought back to life the history of Islam, and we see the past in their stories. 5. Long live the king. (lit. may the king live). 6. I have chosen a sergeant because the officers have gone absent, all of them. 7. The servant lost the food, so I took advantage of the food of his neighbour's cook. 8. I have long lived in the desert, so I don't need anything. 9. They have not trodden on the soil of their native land for (since) two years, but they will return to it in a month's time. 10. I came, I saw, I conquered. 11. I complained of the badness of my condition, so I got married. 12. My father married me (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 (عند أجمع). 18. Go towards the city, and stop at the bridge. 19. Bring me flesh and bring me wine! 20. There is (نجد) 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, دتان, including, in their pure form, particles like و and غ; but also, the doubled verb, though the latter was moulded into triliteral form.

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

(c) Quadriliteral, دربعي, comprising many roots, but few derivations and comparatively few common words. Among the nouns are words like غرب scorpion; بستان garden; يرمان proof.

(d) Quinquilateral, خليبي, 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 quinquilateral words are عنكبوت a spider, and عندليب 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. دحرج to roll (transitive), compared with علم II, علم to teach.
origin, as لم to make a disciple; and تَرَجَمَ to translate; in both of which the ج is a radical; and عَسَرَ to camp, or levy troops.

The Arab philologers noted the frequent presence of the letters ل and ر in quadrilateral and quinquilateral 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 bilateral root, sometimes with a suggestion of onomatopoeia, e.g. تَنَأَمَ to stammer; تَرَجَمَ to gurgle; سَلَلَ 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 ٌبَيِّنَ اللَّهِ to say بَيِّنَ اللَّهِ; ٍمَُلَحَّلَةَ to say مَُلَحَّلَة.

DERIVED FORMS

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

II. تَنَأَمَ; III. إِتْمَالِ; IV. إِتْمَالِ.

The following are examples:

II. تَدَحَرْجَ to roll (intrans.)

Imperf. Indic. تَدَحَرْجَ Imperative تَدَحَرْجَ Active Participle تَدَحَرْجَ Verbal Noun تَدَحَرْجَ

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

III. إِخْرَتْمَتِ to raise the nose, be proud.

Imperf. Indic. إِخْرَتْمَتِ Imperative إِخْرَتْمَتِ Active Participle إِخْرَتْمَتِ Verbal Noun إِخْرَتْمَتِ
IV. إِسْتَنَالٌ to be tranquil.

Imperf. Indic. Imperative إِسْتَنَالُ إِسْتَنَالًا إِسْتَنَالٌ

Active Participle مَلَعْضُ مَلَعْضًا Verbal Noun إِسْتَنَالٌ إِسْتَنَالًا إِسْتَنَالٌ

Other verbs of this form are: إِسْتَقْلُلٌ to dwindle away; إِقْشَرٌ 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 II ذَهَبْ to go, which has the specialized meaning of a religious way or sect. Other examples are embedded to become a Muslim; كَفَّرَ to philosophize from كَفَّرٌ a philosopher. Many such verbs are to be found in Modern Arabic such as كَوْنَ to become (like a) Sudanese; كَأْسَلُ to be like (or become) an American.

**VOCABULARY**

ٍثَرْفَ to adorn, embellish، son، guide

ٍثَرْفَةٌ، مَلَعْضٌ adornment

ٍثَرْفُ to shake tr., frighten

ٍثَرْفُ to shake intr., tremble, quake

ٍثَرْفُ to gargle

ٍثَرْفُ to stammer

ٍثَرْفُ to roll tr.

ٍثَرْفُ to roll intr.

ٍثَرْفُ to sketch, make a plan

ٍثَرْفُ to translate, interpret

**EXERCISE 59**

ٍثَرْفُ to translate, interpret

ٍثَرْفُ to philosophize

ٍثَرْفُ to practise veterinary surgery

ٍثَرْفُ to translate veterinary surgeon

ٍثَرْفُ privilege, concession (modern commercial)

ٍثَرْفُ centre, headquarters

ٍثَرْفُ central

ٍثَرْفُ local

ٍثَرْفُ IV to point at, refer to

ٍثَرْفُ IV to broadcast

ٍثَرْفُ extent; sum (of money)

ٍثَرْفُ capital (city)

ٍثَرْفُ ear

ٍثَرْفُ pl. أَلَانَ pl. أَلَانَ ear

ٍثَرْفُ، مَلَعْضٌ، مَلَعْضٌ، مَلَعْضٌ festival, holiday

ٍثَرْفُ، مَلَعْضٌ، مَلَعْضٌ، مَلَعْضٌ
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.

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 (هد) 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).
CHAPTER THIRTY-TWO

Various Unorthodox Verbs

1. The Verb لَسْنَ is not to be.

Perfect

Sing. 3. masc. لَسْنَ
,, 3. fem. لَسْنَ
,, 2. masc. لَسْنَ
,, 2. fem. لَسْنَ
,, 1. لَسْنَ

This is all that exists of the verb. Only the Perfect occurs, and when used it has the meaning of the Imperfect. Like كَانَ it may take a predicate in the accusative: لَسْتُ عَرَبَ. I am not an Arab. It is also used with لَسْتُ بِهِ بِنَبَاتَ. Note that, unlike other hollow verbs, its middle radical does not change to 'alif.

2. The Verbs لَنَمَ and لَنَسَ are Verbs of Praise and Blame (الْفَتْحَةُ). These, like لَسْنَ, only occur in the Perfect, and have the Imperfect meaning. They are only found in the 3rd Person, e.g. لَنَمَ fem.

Examples of use:

لَنَمَ زَيْدَ Zaid is good.
لَنَمَ زَيْدَ عَالِمًا as a teacher.

3. This is one way of saying “perhaps” or “it may be” in Arabic. It is almost never used except in the 3rd Person of the Perfect, and it gives a Present or Future meaning. It is followed by a sentence in the Subjunctive introduced by أَنْ the subject of which is also the subject of أَنْ:

أَنْ يَقُومُ زَيْدٌ perhaps Zaid is standing, or will stand (difference of emphasis in the two forms). The first sentence suggests “perhaps it is Zaid who will stand”.

This verb gives the sense of nearness, and in the rare instances in which it occurs in 1st or 2nd Persons it means “nearly”.

أَنْ أَنْفُمُ ذَلِكَ I am nearly doing that.

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

From حَسنَ good
بَيِّنَ good
أَنْبَثِيِّنَ easy
سَهْلَ
If two such verbs apply to one object, the second one must take a pronominal termination referring to the object already mentioned.


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.

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 May God bleas him and save him (abbreviated to صلوا عليه وسلم).

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

This Perfect may be preceded by the negative ل،

e.g. لامشنت يداك, May thy hands not grow dry!

Later, especially in speech and popular language, the Imperfect came to be used in this context, e.g. or God have mercy on him! (of the dead).

THE VERB

6. The verb ي رح الله to cease is used preceded by the negative particles لا، or لم, and followed either by an Imperfect Verb, or a participle or other adjective in the accusative, to mean that the action is still continuing.
THE VERB ка̀د

8. The Verb َكَاد 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 the Subjunctive:

َكَادَ أن يَفْعَلْ ذَلِكَ or َكَادَ يَفْعَلْ ذَلِكَ he nearly did that.

كَبَرَ أَمًّا I almost died.

When used in the negative it means "scarcely".

لا يَكُونُ عَنْي َكَبَرَ أَمًّا he scarcely looked at me.

لا يَكُونُ عَنْي َكَبَرَ أَمًّا the Arabs scarcely halted in their advance.

THE VERB ُعَاد

7. The verb َعَادَ, Imperfect َعَارَ, 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.

ما عَادَ َرَجُعَ he did not return again.

لا تَرَجِعَ َرَجُعَ we did not return again.

لا تَرَجِعَ َرَجُعَ do not do so again.

لا أَعْودُ َرَجُعَ I will not do it again.

لا أَعْودُ َرَجُعَ the journey was no longer possible.

ضَربَهُ وَعَادَ َرَجُعَ he hit him again, went on hitting him.

ضَربَهُ وَعَادَ َرَجُعَ he hit him, then did it again.

THE VERB ُدَام

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

ما ُدَامَ يَقُوم َبَقِيَ as long as ُدَامَ I stand.

THE VERBS ِقَلَّ AND ُطَالَ

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

ِقَلَّ (ُقَلَّا) ِقَلَّ (ُقَلَّا) you have seldom come to us.

The verb ُطَالَ, Imperf. ُطَالَهُ, to be long, is used in the phrase ُطَالَ (also generally written ُطَلَّا) to express "for a long time".

ِقَلَّ (ُقَلَّا) ِقَلَّ (ُقَلَّا) long have you honoured us.
11. As already stated, كأن may take a predicate in the Accusative, e.g. كان تعبدو ناجراً. Muhammad was a merchant.

Certain other verbs, termed its "sisters" (أخوات كأن) do the same. يلي has been referred to earlier.

The following are the principal verbs of this group:

- **بَقِيَ** to remain.
- **حَدَّثْ** to last, continue (see para. 9).
- **عَزَّلَ** to cease (see para. 6).
- **أَصْحَبَ** to become.
- **أَصْحَبَ IV** to become; also, to enter upon the morning, or to do in the morning.
- **أَنْسَ** IV to become; also, to do in the evening, etc.
- **بَاتَ** to become; also, to spend the night.

**Examples**:

- بَقَىَّ وأَنْتَا I remained standing.
- أَصْحَبُ الْجُنُودُ بَعْضَانِ the soldiers became tired.

12. The verbs صار to become; أخذ to take; جعل to make or do or put, also mean "to begin" when followed by a verb in the Imperfect:

- **صَارُوا** they began to weep.
- **جَعَلُوا**

Note also use with Verbal Noun with في or ب, e.g. أخذنا السفيرة we began to travel.

**Vocabulary**

- **نيس** police
- **مستمرة** colony
- **الاستعمار** colonisation; imperialism
- **سقط (ست) to fall**
- **سقط (ست) to fall, descend, land**
- **أُنْذِرْ IV** to notify, advertise, announce
- **إِلَّا** pl. اِلَّاَتْ advertisement, announcement
- **عَسَّاكُ** pl. عَسَّاكُेँ soldier, policeman
- **مَسْتَكْرِي** pl. مَسْتَكْرِيَة camp
- **فَتْحَة (فتته) pl. فتحات celebration, party**
- **دِوَارَة (دوار) pl. دوارات circle; office**
- **عَنَّا** when (relative)
- **عَرَضَ (عرض) to display, show**
- **مَصَارِفْ عَرَض** show, exhibition
- **تَلْبَسْ (تلبس) VIII to link with, get in touch with**
- **خلال during**
- **اقتصاد** economy, economics
- **اقتصادي** economic
- **منطقة** region, zone
- **حدث (حدث) to happen; to be new, young**
- **حديث** Hadith, tradition of the Prophet
- **حدثت** a recount of Hadith
- **لَدَى** with, at
- **حَلَّ (حل) to take the place of, fill the position of**
- **أساس** pl. أساس basis, foundation
- **أُسَّات** II to found, establish
- **تاَر (تار) to rebel**
- **دعاية** propaganda
- **اتَى** VIII to come to an end
- **أَدَى** II to perform
- **أَدَى** II to lead to
- **حَمَّامْ (حمام) pl. حمامات station**
- **تَطَافُر (تَطَافُر) train**
EXERCISE 81

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

(الباب الثالث والثلاثون)

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 جلسة "council is a letter of increase, and that the root is جلس "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 siraolest, 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 "to leave, is a doubled verb, and the تر 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 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 الواو or يا, 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 مال (م) "to say, and مال (م) "to spend the heat of the day in siesta. The following phrase ما قال 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, "going; but we find "a teacher, Active Participle of "a clerk; "a letter, respectively Active and Passive Participles of " 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(a) after-
wards, 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 accusa-
tive (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. pl. كَأْس خَبْر experiment, Verbal Noun of جرب 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
لَعَبَ في to love. This must be used with all parts of the verb
where the action is carried on, e.g. المرْحَبُ فيها beloved (girl.)

Where a verb takes a direct object this is often indicated
by the letters ئ or ؤ, the former being used for animate
beings and the latter for inanimate objects.

5. In order to illustrate the use of a dictionary, the follow-
ing passage from Ibn Battuta (Ibn بوطوطة) will be explained:

I formed the desire or wish ( رود IV).

سيرة journey, from سار to go, journey.

Trouble, from ستان to supply. (also means provisions)

جذوى gift; advantage, profit, from جدَّاو جذَّاو to make a gift.

جرَّ draw them, from جر to draw, drag.

فَرَرَ to escape (from).

Desert steppe, from root فَرَرَ (من) escape (from).

دةِ دية beast of burden, Act. Part. (ت) of كَبَبَ to walk slowly
(of an animal).

طِيْبْر merchants, pl. of تَجَْرَ.

مُدَّر villages, towns. The root here is

دَر
1. I entered the house, and was afraid of the darkness in it.
2. London (لندن) is a distance of 40 miles (ميل) from my house; consequently I go there to buy most of my requirements.
3. A car (السيارة) has four wheels (الأربعة بطلقات). 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 (البتة) the ground. 11. The price of meat has become high (الغريب) 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

(الباب الرابع والتلتون)

Relative Sentences

1. The Relative Pronoun (الاسم الموصول) is expressed by:
   (أ) الَّذِي, which is declined as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas. Nom.</td>
<td>مَنْ</td>
<td>مَنْ</td>
</tr>
<tr>
<td>Acc., Gen.</td>
<td>مَنْ</td>
<td>مَنْ</td>
</tr>
<tr>
<td>Fem. Nom.</td>
<td>مَنْ</td>
<td>مَنْ</td>
</tr>
<tr>
<td>Acc., Gen.</td>
<td>مَنْ</td>
<td>مَنْ</td>
</tr>
</tbody>
</table>

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

   (ب) مَنْ he who, whomsoever; and مَلْ that which, whatsoever.

   (ج) مَنْ fem. مَلْ, which is followed by a Genitive, with the meanings, whichever and whatever. It is compounded as مَنْ, whosoever; and مَلْ, whatsoever.

2. The words مَنْ and مَلْ are always treated as nouns, whereas مَنْ is usually treated as an adjective governing a noun which has already been mentioned. It is, however, sometimes used as a noun, in which case it is synonymous with مَنْ and مَلْ.

3. The Relative Pronoun is called الاسم الموصول, and the Relative sentence which follows الاسم الموصول. 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 رأَيَة or رأَيَة, returner, e.g.

   الَّذِي ذُهِبَ the man who went.
   الَّذِي رَأَيْتُ the man whom I saw (lit. the man who I saw him).
   الَّذِي سَرَّتُ يِنْفِقُ فِي الْشَّارِع the man whom I passed in the street.
   الَّذِي كَتِبْتُ لَهُ خِطَايَا the man to whom I wrote a letter (lit. the man who I wrote to him a letter).
   الَّذِي فَقَلْتَ أَبَاهُ the man whose son I met (lit. the man who I met his son).

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

   مَحْبُبُ مَا (مِنْ) رأَيْتُ I was astonished at what I saw.
   أَحْبَبْتُ مِنْ رأَيْتُ 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.

   رأَيْتُ الْأَوْلِيَّة الَّذِي تَرَكَ أَبَاهُ I saw the boy who had left his father; but
   رأَيْتُ وَيَدَوْدَ أَنْ تَرَكَ أَبَاهُ I saw a boy who had left his father.
In such cases the relative sentence is itself called a صفة or adjective; e.g.

Derāsق مدينة فيها عجائب كثيرة Damascus is a city in which are many marvels.

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

الشهود المذكورون اسماء أدناها the witnesses, whose names are mentioned below.

The Article here may be regarded as a shortened Relative pronoun, the following clause as a whole depending on it; e.g. "The witnesses, who (mentioned are their names)". The following phrases of a similar nature are much used:

بأخير (الاسم) the above-mentioned.

الرجل المذكور إليه the man above-mentioned.

المرأة المذكورة إليه the woman above-mentioned.

الرجال المذكورين إليه the men above-mentioned.

VOCABULARY

(الاسم) to listen (to)

II to sing

كما like, as

I to shoot (at)

كما as, as if

كمية quantity

الأول أمس the day before yesterday

II to adorn

pearl

song

pl. معارك معركة battle

pl. دماء دم blood

(الاسم) to flow

family

زهور زهرة, زهور flowers

زور من وردة, وردة roses

V to enjoy

البحر الأبيض المتوسط the Mediterranean Sea

البحر الأخر the Red Sea

البحر الفارسي the Persian Gulf

أعلى higher, highest (compar. superl.)

宣言 declaration, statement, announcement

آخر another

أخرى f. أخر another

IV to cancel, annul

Africa

V to arm oneself

IV to arouse, incite

�ب ن (الاسم) to desire, love

pl. عاطفة emotion, feeling

روبة love, desire

م� تدابير measures, steps

أزم لازم necessary

فلسطين Palestine

عملی عثماني Ottoman

خطب pl. خطبة sermon (in the mosque)

عصر عصر 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 (بع 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 صنين) is higher than the mountains you have visited. It is the highest mountain in Lebanon. 13. Another statement has been broadcast. 14. We have crossed the Mediterranean twice. 15. The soldier whose name we have mentioned crossed the Persian gulf and visited Arabia. 16. The Red Sea is famous in the history of the Jews. 17. It is the sea which they crossed when they departed from Egypt and made for Palestine. 18. It is a high mountain. 19. The Egyptians armed themselves. 20. Our love for independence is what led to our departure from Egypt and our travelling to Palestine, for self government is better than good government.
CHAPTER THIRTY-FIVE

Conditional Sentences

1. Conditional sentences consist of a Protasis, that is, a sentence containing the condition (شرط), and an Apodosis (إجراء الشرط or جواب الشرط an answer of the condition), which is the main sentence expressing what will result from the condition. In Arabic the Protasis usually, and the Apodosis frequently, in a Verbal Sentence, have the verb in the Perfect or Jussive, with no particular inherent temporal significance.

2. There are two types of condition, the Likely and the Unlikely. The Unlikely condition is introduced by the conjunction لو with the Perfect (or, very occasionally, Imperfect Indicative).

   e.g. لو كنت سماحا حكمت بمدالة if I were king (but I am not, and am not likely to be) I would rule with justice.

   The unlikely nature of the لو condition may be illustrated by the reversed condition, لو كنت كان الموت قد ذهب would that the situation were so (lit. I wished that the situation were like that).

   A more usual type is: لو شاء ربك فعل الناس أمة واحدة 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 not with a nominal sentence, giving the sense of the English “were it not for” or “if it were not for”, e.g. لو ل العرب أنظما 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 لو does go in the Nominative.

3. Sometimes we meet لو أن 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 أحذت الكتب الذي تركته على الطاولة وقرأتها لفهمت آرائي مما أتاني if you had taken the hook 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 ل almost becomes a mannerism.

5. The Likely (or possible) Condition is usually introduced by إن or إذا. 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 معه 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 معه
(c) The Perfect is used in the Protasis, the Jussive in the Apodosis:

\[
\text{إِنْ ذَهَبَ زِدَتْ أُذُنَّبَ مَعَهُ}
\]

(d) The Jussive is used in both parts:

\[
\text{إِنْ بَدَّهُ زِدَتْ أُذُنَّبَ مَعَهُ}
\]

Note: The Jussive is fairly rare after اذ.

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., either, each caravan bad a leader, and when (if) he stopped, all his followers stopped.
or, each caravan has a leader, and if (when) he stops, all his followers stop.

However, the sentence may be made definitely Perfect or Pluperfect, by prefacing either كان or عرف to the verb:

\[
\text{إِنْ كَانَ قَامَ فَخُلَّلَ يَتَّهُ}
\]

if he has departed, then enter his house.

\[
\text{إِنْ كَانَ قَامَ دَخَلَوْا يَتَّهُ}
\]

if he had departed, they entered his house.

Sometimes, the use of لم with the Jussive gives a past significance, as in this passage from Ibn Battūta.

\[
\text{إِنْ لَمْ يَرَى تَرَكَة}
\]

if it has not pleased him, he leaves it.

On the other hand, لم is synonymous with لا in most conditional propositions in Classical Arabic literature, implying no time definition.

7. If the Protasis begins with إن, the Apodosis must be introduced by the attached particle في in certain circumstances. (This usage should be clearly distinguished from that of لم 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 في must be used. Here are the chief circumstances in which في is obligatory, with examples:

(a) When the Apodosis is a nominal sentence:

\[
\text{إِنْ أُرِىذَ ذِيّلَةَ الَّذِيّلُ}
\]

if he wishes that, it is his concern (lit. the matter is his).

(b) When the Apodosis is an Imperative.

\[
\text{إِنْ رَأَيْتُهُ تَأْسِيَّرَ عَنَّ خَالِي}
\]

if you see him (then) acquaint him of my condition.

(c) When the Apodosis is negative.

\[
\text{إِنْ رَفَضْتُو فَلا كَبْجُوْنُ}
\]

if they refuse, they will not succeed.

(d) When the Apodosis is a future, expressed by the Imperfect Indicative with سوف or سوف.

\[
\text{إِنْ تُمْلَأَ الْقُرْآنُ سَفَوْنَ تِعَلْمُ}
\]

if you read the Qur'an, you will learn the reasons for the spread of Islam.

Note that after سوف or سوف the Indicative is used.

(e) When the Apodosis is introduced by قد.

\[
\text{إِنْ يَسْرُقُ فَقَدْ سَرَقَ أَخُ لَهُ لَمْ يَنْبُلُ}
\]

if he steals, one of his brothers has already stolen before him (Qur'an 12, 77).

(f) When the Apodosis is introduced by كان.

\[
\text{إِنْ كُفْتَدْ فَلَنَّ تَنْجَوْ فَرَأْسُكَ}
\]

if you betray me, you shall not escape with your life (head).

Note that كان must take the Subjunctive, in accordance with its rule.
(g) When the Apodosis is a nominal sentence beginning with إن: 
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; ليس or the verb of Wonder or Admiration:

if he says that, there is no proof for it.

if she attends the meeting, it is very kind of her (lit. then how kind she is!).

8. "If not" is expressed by إلا (for إِلا لَمْ, إِن لَمْ, إِن لَمْ يَوْمَ، إِن لَمْ يَأْتِ، إِن لَمْ يُنْبِئَ، إِن لَمْ يَكُنْ أو إِن لَمْ يَكُنْ أَخْبَارِهَا أَرْضًا). 

9. Conditional sentences may also be introduced by the following:

he who, if anyone, حيثما wherever

which, if any مهما whatever

whoever متى when

what, if anything متى (متًا) whenever

everyone who متى إنEveryone who whenever

where متى whenever

where متى whenever

how كيفa how

however كيفما however

e.g. من حاول فتح

Whoever tries succeeds.

من قال ذلك كتب

Whoever (said) that lied.

أ نَزُرَ عَلَيْه

What you sow you will reap.

صَلَأْتَ فَبَدَأْتَ

Whenever you see him, you will find him wearing white clothes.

وهينما ذهب رأفتوك

Wherever you go, I will accompany you.

كيفما أجهدته أن ننجح

However you strive, you will not succeed.

كُلَّمَةً مَّا يَمَتَّع

Everyone who reads this will die.

فَكَمْ يَرَوْا هَذَا يَمَتَّع

Whenever they reached a river, they built (made) boats and crossed it.

أي من جاء قاتلة

Whoever comes, fight him.

أي وفاطم تَسْتَعْيَ إليه

Whichever preacher you listen to, you hear the same words.

With all these particles, the Perfect or Jussive (occasionally Imperative) is normal for both Protasis and Apodosis; the meaning is usually present or future. Note, however, the use of كُلَّمَةً 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. 

إِن رَجعَتْ عَنْ قَوْلِكَ إِلاَّ أَمَرَتْ بِتَفْتَكَر

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:

live contented (if you live contented), you will not feel the lack of riches

12. "Whatever the case may be" is used as a Protasis and is expressed by sentences such as if you die, I will bury your body under a vine. But is also used to introduce an ordinary Protasis:

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.:

I am Prime Minister, whether you wish or not.

They said that they were noble, although they were infidels.

is used where in English we would say "even though".

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.

I will find you wherever you may be

for wherever you may be, I will find you.

If this occurs, the rule about if with the Apodosis is not applied, e.g.

if you die, I will bury your body under a vine.

I will bury your body under a vine, if you die.

VOCABULARY

- حريق fire, conflagration
- أضخم pl. idol
- مصباح pl. to worship
- إنْ تَنْغَلْ VII to go out, be extinguished
- برهان pl. proof
- أطْلَقَاتَ إلى VII to extinguish, put out
- رافقَاتٌ VII to accompany
- حمزة pl. Fire brigade
- سمي II to pray
- صلاة prayer, praying
- جريحّ pl. wounded (man)
- طاولة pl. Table (Syr., from Ital. "tavola"); backgammon
- مرآب pl. caravan
- أرضي IV to please (anyone)
- عتب v.n. to betray
- حصاد (تَحَصَّد) to reap
- حصل (تَحَصَّل) to happen
- حصل على to obtain
- محصول pl. Harvest, produce, crops, harvest
- مركب pl. 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 ان) 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
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 trickest 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. 

\[
\begin{align*}
\text{أَحَدُ} & \quad \text{مَذَةً} \\
\text{أَحَدٌ} & \quad \text{مَذَةٍ}
\end{align*}
\]

Arabic sign

fem. 

\[
\begin{align*}
\text{أَحَدٌ} & \quad \text{هُدٌ} \\
\text{أَحَدٌ} & \quad \text{هُدٌ}
\end{align*}
\]

with attached pronoun.

The first form is participal (Active Participle I), and is usually employed as an adjective after the noun:

\[
\begin{align*}
\text{وَلَى رَجْلٍ وَاحِدٍ} & \quad \text{one man (only) arrived.} \\
\text{قَرَأَ الْكِتَابَ مَرَةٌ وَاحِدَة} & \quad \text{he read the book once (one time).}
\end{align*}
\]

It may also be used (and declined) as a noun, e.g.

\[
\text{جَاءَ كَثِيرًا لَكُنَّ تَوْلِيدًٰ وَاحِدًا} \quad \text{many came but only one remained;}
\]

\[
\text{أَحَدَتْ وَاحِدًا} \quad \text{I took one. But it may not take an 'idāfa}. \text{The meaning of the 'idāfa may, however, be given by adding مَن, e.g.}
\]

\[
\text{وُسِلَ وَاحِدٌ مِنْهُمْ} \quad \text{one of them arrived.}
\]

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.

\[
\text{أَلَّم أَحَدٌ} \quad \text{I did not see anyone.}
\]
many books arrived but I took
three 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. إناث (nom.) ٢
   fem. إناث (acc., gen.) ٢
   This number on the whole is seldom used, since the dual
ending gives its meaning. Thus, يناث means "two houses";
if we write يناث إناث, 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.

إناث is also used as a noun:

I invited all my relatives but
two (of them) stayed away.

4. 3 to 10.

also (written) ٣
also (written) ٣

4 "أربعة" ٤

(i) It will be noted that these numbers reverse the genders, adding the ta marbūsa for the masculine form.

(ii) ثمانية ٨ is declined like قاض.

(iii) They are all nouns, and, when not standing alone, take
the nouns to which they refer as genitive plurals in
idāsa.

أهملت ثلاث لائات (برادات)

three refrigerators were advertised for sale in today's paper.

عند القليلين ثمانية

the number of absentees is

eight.

لقد غنمو من هذه الكرايين وأترك

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, أبو is masculine but its broken plural
 أبواب is, grammatically, feminine singular. Nevertheless, one writes
أربعة أبواب 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. اَحَدُ عِشْرَةٍ fem. اَحَدُ عِشْرَةٍ
12 " " اَثَانِيَ عِشْرَةٍ " " اَثَانِيَ عِشْرَةٍ
13 " " اَرْبَعِيَ عِشْرَةٍ " " اَرْبَعِيَ عِشْرَةٍ
14 " " اِثْلَاثِ عِشْرَةٍ " " اِثْلَاثِ عِشْرَةٍ
15 " " خَمْسَةِ عِشْرَةٍ " " خَمْسَةِ عِشْرَةٍ
16 " " سَتَةِ عِشْرَةٍ " " سَتَةِ عِشْرَةٍ
17 " " سَبِعَةِ عِشْرَةٍ " " سَبِعَةِ عِشْرَةٍ
18 " " ثَلَاثَا عِشْرَةٍ " " ثَلَاثَا عِشْرَةٍ
19 " " نَِّمَةِ عِشْرَةٍ " " نَِّمَةِ عِشْرَةٍ

(i) All these are indeclinable, except Twelve.

(ii) They are followed by a *Singular* noun in the *Accusative*,

*E.g.* وُلِّدَ يَثْلِيدًا 16 pupils arrived.

مرَوَّتِي بِهِ لَمْ يَلَّمَ 17 women.

أَرْبَعِي نَِّمَةِ عِشْرَةٍ I want nineteen.

ثَلَاثَا عِشْرَةٍ you have twelve pounds (guineas).

(Also frequently written بَيْعَةٌ; but the ‘alif is not pronounced)

my uncle has sent me twelve
letters during the last year.

6. 20 to 99.

20 عُشَرُون masc. and fem.

21 masc. اَحِدُ وَعِشْرَةٍ fem. اَحِدُ وَعِشْرَةٍ

22 اِثْلَاثُون وَعِشْرَون etc.

(i) The tens from 20 to 90 are declined as nouns in the sound plural:

في هِذَا الْبَيْتِ تَنَٰمُ يَوْمًا there are 30 days in this month.

فَمَا أَلَمَتْ أَرْبَعَينَ بُوعَيْنَ في الصَّحرَاء 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 Singulat*.

See the examples above.

7. From 100 upwards.

100 (also frequently written بَيْعَةٌ)

From 200 upwards.

200 (بَيْعَةٌ) مِثْانٌ

300 (also written ثلاث مئة, or ثلاثين مئة)

400 مِثْانٌ

500 مِثْانٌ

600 مِثْانٌ

700 مِثْانٌ
(iii) Note the order of the various elements in the following: 

1,939 years. An older form is 

تسعون وثلاثون سنة which, however, is not used in modern Arabic. Note that each element is connected by ية.

8. "Some" is expressed by ما يُفعَ. 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 بلعَ or بلعَة, followed by the Genitive, e.g. بلعَ أيام a few days (presumed to be between three and ten).

An undefined number over ten is expressed by مئات, e.g. مئات وخمسين نسمة a hundred or more souls, a hundred or so souls.

"Approximately, in the region of" is expressed by نحو, literally "towards". It is a noun with the following word in the Genitive, e.g.

حوْل عامِلنا نحو ألف قارِس about 1,000 cavalry attacked us.

رأيت نحو عشرة جُنًّا we saw about 100 camels.

This word is also used as preposition in the sense of "direction", as: ركبت 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.

أعطي كتاب العشرة التي استقلتها return me the ten books which you borrowed.

أعطى كتاب حسن السعة give me Hassan’s nine books.
In the first example, however, the reader may encounter في الليل Liyāla at night.
في النهار during the day.

means the daytime, whereas يوم المّ يمّ means the whole 24 hours. When a single night is specified, we say ليلة one ليلة, e.g. ليلة أمس last night.

12. The days of the week are:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>يوم (تّمّور)</td>
<td>Sunday</td>
</tr>
<tr>
<td>يوم (تّمّور)</td>
<td>Monday</td>
</tr>
<tr>
<td>يوم (تّمّور)</td>
<td>Tuesday</td>
</tr>
<tr>
<td>يوم (تّمّور)</td>
<td>Wednesday</td>
</tr>
<tr>
<td>يوم (تّمّور)</td>
<td>Thursday</td>
</tr>
<tr>
<td>يوم (تّمّور)</td>
<td>Friday</td>
</tr>
<tr>
<td>يوم (تّمّور)</td>
<td>Saturday</td>
</tr>
</tbody>
</table>

The word يوم is often omitted, e.g. الثلاثاء. Tuesday.

"The week" is usually the latter.

MONTHS OF THE CHRISTIAN YEAR

13. The Christian year is called السنة الميلادية the birth year, or السنة الصعبة the Messiah year, or, occasionally, السنة النبوية the sun year. Dates B.C. are called قبل الميلاد (abbreviated ضمّ); and A.D., بعد الميلاد (abbreviated مقّ 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.

Numerals used in this way as abstract numbers are ديناميك.
THE CARDINAL NUMBERS. TIME. DATES

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:

1. رجب
2. صفر
3. ربيع الأول
4. ربيع الثاني
5. جمادى الأولى
6. جمادى الآخرة
7. المحرم
8. محرم
9. رمضان (the month of fasting).
10. شوال
11. ذو القعدة
12. ذو الحجة (month of the Hajj).

Some names of these months are often used with special attributives, e.g.

- محرم الحرام
- رجب الفرد
- رمضان المبارك
- etc.

MUSLIM FEASTS (HOLIDAYS)

15. The general term for a festival is "عيد" pl. أعياد. The chief ones are:

(a) رأس السنة أو أول السنة (New Year's day of the Islamic Calendar.

(b) المولد النبوى (The Birth of the Prophet.

(c) "the small festival", at the beginning of the month of شوال after the end of the fast of the month of رمضان.

THE MUSLIM YEAR

14. This is called هجرة after the هجرة (Hegira) 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 ه. As the year has only 354 days, the Muslim year progressively outstrips the Christian year. A.H. (the European form of ه) 1381 began on 4th June, 1961. Comparative calendars of the Muslim and Christian years are available.* In the modern Islamic world

M. O. Jimenez, Tablas de Conversion de Datos Islamicas a Cristianas y Viceversa, Granada, 1946.
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 شهر before it, and after that the number of the year, with or without the word سنة in the genitive or accusative.

ق. (On) the 7th January 1956

INDICATION OF AGE

17. How old are you? is expressed by عمرك سنتان (lit. your life is how many years?). An older form is ابنك سنتان (lit. the son of how many years are you?) but this is rarely used now.

The answer to the above questions would be:

أنا أربعون سنة.

I am twenty years old.

VOCABULARY

only (at the end of the sentence or that part of the sentence to which it applies)

suitable, permisibility

suitable, permit, permission

suitable
A NEW ARABIC GRAMMAR

EXERCISE 59

1. صرح أسم ملكمة سماً الحكومة بأن أحد الوزراء قد استقال ومما.

2. دخلت المملكة الحديدة الفصل لتعليم البنات التاريخ، لكنها وجدت إحدى نفخ وهي لازجة.

3. أعطىمسيّرين أميران تبعاً ومع المسافرين اليابانيّة في ذلك المنطوق الكبير.

4. ذرح ثلاثة يوم.

5. أُزعم حديثة الحوارات بيروت، هناك أربعة أثاث صينية وإلّٰ كتب.

6. النظارات الساحّ من أمير قصائد الشعر العربي.

7. في قريناً دكّن واحد الآن: كان أناثان جاهز الحرب.

8. دُفنت مئات نساء من باب المدينة بعد هجالة الألمان.

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 Ramadān, 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 السابع والثلاثون)

The Ordinal Numbers. Fractions

1. The Ordinals from 1 to 10 are generally formed on the measure of the Active Participle, قاعل, more or less from the Cardinals

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>الأول</td>
<td>the first</td>
</tr>
<tr>
<td>الثاني</td>
<td>the second</td>
</tr>
<tr>
<td>الثالث</td>
<td>the third</td>
</tr>
<tr>
<td>الرابع</td>
<td>the fourth</td>
</tr>
<tr>
<td>الخامس</td>
<td>the fifth</td>
</tr>
<tr>
<td>السادس</td>
<td>the sixth</td>
</tr>
<tr>
<td>السابع</td>
<td>the seventh</td>
</tr>
<tr>
<td>الثامن</td>
<td>the eighth</td>
</tr>
<tr>
<td>التاسع</td>
<td>the ninth</td>
</tr>
<tr>
<td>العاشر</td>
<td>the tenth</td>
</tr>
</tbody>
</table>

(without article أن)

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.


equal to the hundredth.

The Ordinals have the Sound Plurals, e.g.

Note the following plurals:

the first; the early part;

the middle; the middle part;

the last; the last part.

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 اسم النكرة. This is always of the measure مثيلة with the root form of the verb. With derived forms the تَمْربِعَة is simply appended to the Verbal Noun:


ta' marbūta

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 

\[
\begin{array}{c|c|c}
\text{Nom.} & \text{Acc.} & \text{Plur.} \\
\hline
\frac{1}{2} & \frac{1}{2} & \frac{1}{2} \\
\frac{1}{3} & \frac{1}{3} & \frac{1}{3} \\
\frac{1}{4} & \frac{1}{4} & \frac{1}{4} \\
\frac{1}{5} & \frac{1}{5} & \frac{1}{5} \\
\frac{1}{6} & \frac{1}{6} & \frac{1}{6} \\
\frac{1}{7} & \frac{1}{7} & \frac{1}{7} \\
\frac{1}{8} & \frac{1}{8} & \frac{1}{8} \\
\frac{1}{9} & \frac{1}{9} & \frac{1}{9} \\
\frac{1}{10} & \frac{1}{10} & \frac{1}{10} \\
\end{array}
\]

Plur.

or

\[
\begin{array}{c|c|c}
\text{Nom.} & \text{Acc.} & \text{Plur.} \\
\hline
\frac{1}{3} & \frac{1}{3} & \frac{1}{3} \\
\frac{1}{4} & \frac{1}{4} & \frac{1}{4} \\
\frac{1}{5} & \frac{1}{5} & \frac{1}{5} \\
\frac{1}{6} & \frac{1}{6} & \frac{1}{6} \\
\frac{1}{7} & \frac{1}{7} & \frac{1}{7} \\
\frac{1}{8} & \frac{1}{8} & \frac{1}{8} \\
\frac{1}{9} & \frac{1}{9} & \frac{1}{9} \\
\frac{1}{10} & \frac{1}{10} & \frac{1}{10} \\
\end{array}
\]

6. The Multiplicative Adjectives are of the form متَمْعَل,

\[
\begin{array}{c|c|c}
\text{Sing.} & \text{Pl.} \\
\hline
% (per cent) = \frac{1}{2} & \frac{1}{2} \\
20\% = \frac{2}{2} & \frac{2}{2} \\
\end{array}
\]

percentage = 

\[
\begin{array}{c|c|c}
\text{Sing.} & \text{Pl.} \\
\hline
\text{two-fold,} & \text{three-fold (also means a triangle)} & \text{four-fold (also means a square)} \\
\end{array}
\]

Single, simple, singular, is متَمْعَل.

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 متَمْعَل or متَمْعَل;

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 متَمْعَل

\[
\begin{array}{c|c|c|c}
\text{Nom.} & \text{Acc.} & \text{Plur.} \\
\hline
\frac{1}{2} & \frac{1}{2} & \frac{1}{2} \\
\frac{1}{3} & \frac{1}{3} & \frac{1}{3} \\
\frac{1}{4} & \frac{1}{4} & \frac{1}{4} \\
\frac{1}{5} & \frac{1}{5} & \frac{1}{5} \\
\frac{1}{6} & \frac{1}{6} & \frac{1}{6} \\
\frac{1}{7} & \frac{1}{7} & \frac{1}{7} \\
\frac{1}{8} & \frac{1}{8} & \frac{1}{8} \\
\frac{1}{9} & \frac{1}{9} & \frac{1}{9} \\
\end{array}
\]

e.g. متَمْعَل متَمْعَل متَمْعَل

e.g. متَمْعَل متَمْعَل متَمْعَل

e.g. متَمْعَل متَمْعَل متَمْعَل

If a whole and a fraction are united, they must be joined by و; e.g.

hence the "Rubā’iyāt (رباعيات) of Umar Khayyām."
VOCABULARY

national, nationalist

research, investigation

Eastern, Oriental

III to meet, to correspond to, be equivalent to

IV to fire, throw

to fire at

to use a word with a certain meaning

agent

agency

III to honour

V to entrust oneself to, rely on

former

formerly

security

dearth, scarcity; crisis

crisis (mod.)

discussion (mod.)

Parliament (Fr.)

scheme, programme

continent

Sunna, religious law in Islam

the Sunnites

the Shi'ites

Communist

Communism

Socialist

Socialism

the Labour Party

shape, kind

following on, immediately after

or (same meaning)

II to help, give success to (usually used of God)

to resolve, solve
solution, resolving n.

II to represent

to be suitable for

VIII to differ from

almost, approximately

EXERCISE 71
1. He founded the first national newspaper to appear (which appeared) in the Eastern world; it corresponds to The Times (الشمسية) 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 (دُخُول) 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 70, 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 (مَُهَاكَه) 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

(الباب التاسع والثلاثون)

The Structure of Arabic Noun Forms

1. There are three parts of speech in Arabic:
   (a) Verb فعل, pl. أفعال
   (b) Noun اسم, pl. أسماء. This includes what we would call adjectives.
   (c) Particles حرف, pl. حروف. 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, جُلُوس is the Verbal Noun of جَلَس 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 رَئَاسَة head, in the dictionary, the first entry under the root is the simple verb رَئَاسَ, Imperf. رَئَسْ, Verbal Noun رَئَاسَة “to be chief (of a tribe)”. But common sense tells us that really the noun رَئَاسَ is a primitive noun, and the verb was formed from that noun. The Medieval Arabic lexicographer would usually put the noun رَئَاسَ 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 َذَٰنَةَ ear; َبَسَٰطَ house (originally, tent), َمْئَالَ 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. َجَنَّاتُ species, race, from the Greek *genos*; from which Verbs َجَنَّاتُ (II) to specify; َبَسََلِ (III) to be of the same type as.

(ii) **De-verbal Nouns.** We have already seen numerous noun forms derived from verbs, e.g. َكَبِِئَةَ killing, from َكَبِيَةَ; َسَجَلْسَةَ session, council, from َسَجَلْسَةَ to sit; َكِبَٰرَ great, from َكِبَٰرَ to be great.

(iii) **De-nominal Nouns,** that is, nouns derived from other nouns, e.g. َمَلْكَةَ patriotism, from َمَلْكَةَ homeland َجَسَالَةَ (mod.), nationality, from َجَسَالَةَ race. In modern Arabic we also have compound nouns such as َرَائِسَ َجَسَالَةَ, esipital (head of wealth); َعَرَضَ َبَلَدَ petition (showing of state). We may mention also َمَسْنَدَ (pl. َمَسْنَدَ) a place abounding in lions, from َمَسْنَدَ lion.

**DE-VERBAL NOUNS.**

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 َعَنْدَاءَ. 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 َمَسْتَعْبَ, the Verbal Noun beginning with the letter َمَسْتَعْبَ, existing side by side with some other form of noun.

Such words are often identical with the Noun of Place and Time (see Chapter Thirty-nine); e.g. َمَسْتَعْبَ and from َمَسْتَعْبَ, to intend; َمَسْتَعْبَ and َمَسْتَعْبَ, murder, from َمَسْتَعْبَ. It must be pointed out also that some verbs have several Verbal Nouns, though often there is a distinction in meaning, e.g. َبَنَى description, َبَنَى quality, from َبَنَى 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. َمَعَامَة an experiment, pl. or occasionally َمَعَاطِن from َمَعَاطِن to test, try; َمَعَمَزَ v.n. of َمَعَمَزَ to set up, compose, may take the plural َمَعَمَزَ when it has the meaning “a construction”. But all Verbal Nouns may take the sound feminine plural:

َصِلَبَ v.n. of َصِلَبَ, pl. َصِلَبَاتَ repairs.

َتَعْلَيْلَ v.n. of َتَعْلَيْلَ to be transferred, transported, pl. َتَعْلَيْلَاتَ transfers, postings.

The Passive Participle is sometimes used as an alternative Verbal Noun from Derived forms, e.g. َمَعَمَزَ necessity, for َمَعَمَزَ, 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 كتاب III. In modern Arabic we may speak about اقتصاد economy or economics, but it is really the verbal noun of نص VIII.

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:

محمد I was astounded at his beating Muhammad.

(Note the use of the article, because we are thinking of murder in general, not of any particular act of murder.)

Here, تقتل the Verbal Noun, is merely the subject of a Nominal Sentence of which جريمة عظيمة is the Predicate.

عربية I was astounded at the murder of Zaid.

Here, تقتل has a verbal force. Indeed, we could say instead، قتل من أن زيدا تقتل. Zaid is, in effect, the object of تقتل، 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:

تحت من قتل زيد أبا I was astounded at Zaid’s killing his father.

the Verbal Noun now has both a subject زيد and an object، أبا. 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

Would من قتل محمد I was astounded at his beating Muhammad.

If the object is a Pronoun, it must be appended to the word ना. Thus تقتل من قتل محمد إذاً I was astounded at Muhammad’s beating them.

The object may be replaced by a Genitive with ل, e.g. بروح قتله I rose in honour of him.

The Preposition ل is also used when the Verbal Noun is employed indefinitely with an adverbial meaning.

قلت قتلاً لته I rose in honour of him.

The Arabs call this usage the منفعون له, as it gives the reason for ل the action of the main Verb. In fact the Verbal Noun replaces the Subjunctive.

(c) As the Absolute Object (الفعول التي). This has already been touched on in Chapter Seventeen. The following methods of use may be distinguished:

(i) The Verbal Noun alone. قترح قتلاً be rejoiced. Here the Verbal Noun adds nothing, except possibly a little stress or a sense of finality.

(ii) Qualified with an Adjective, thus specifying the type of action (called in Arabic "for distinguishing"):

قترح قترحاً حسباً be rejoiced greatly.
This may also be used with the Passive, e.g.

\[ \text{ضَرِّبَ زِيدَ ضَرِّبَةُ شَدِيدًا} \]

Zaid was struck violently.

(iii) Qualified otherwise, e.g. by an 'idāfa:

\[ \text{حَارَبُ مَخَابِرَةَ الْجَلْدِينَ (الْجَلْدِينَ)} \]

he fought like a madman

the fighting of madness, or of a madman.

By a sentence: \[ \text{تُقْرِبُ ْنَصَى كَأَنْ يُسْتَطِيرُ يْهُ} \]

he rejoiced with a rejoicing which nearly made him fly.

By the demonstrative: \[ 
\text{ضْرِّبُهُ هَذَا الْقَرَبَ} \]

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 \[ 
\text{نَعَلَةً} \]

(\text{the noun of kind}).

\[ \text{هَرَبَ هَرَبَةُ الْيَتْبَانَ} \]

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 \[ 
\text{نَعَلَةً} \]

is used for the single act, and it takes the dual and the sound feminine plural. The name of this is \[ 
\text{إِسْمُ الْنَّوْعَ} \]

(\text{the noun of times}).

\[ 
\text{ضْرِّبُهُ ضْرِّبَةَ} \]

I struck him one blow.

\[ 
\text{ضْرِّبُهُ ضْرِّبَةَ} \]

I struck him twice.

\[ 
\text{ضْرِّبُهُ قَاتِلَ ضُرَّبَةَ} \]

I struck him three blows.

Note: (a) Sometimes the Verbal Noun is omitted but its Adjective retained.

\[ \text{ضَرِّبَةُ شَدِيدًا} \]

he hit him hard, for \[ 
\text{ضَرِّبَةُ شَدِيدًا} \]

This is more common in modern Arabic.

(b) The Verbal Noun of a different verb, but with a similar meaning, may be used:

\[ \text{قُدِّسُوا جُلُوسًا} \]

they sat down.

where \[ \text{قُدِّسُوا} \] and \[ \text{جُلُوسًا} \] both mean "to sit".

THE ACTIVE PARTICIPLE

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, \[ \text{كَانَبُ} \] a clerk, \[ \text{مَعَالَمُ} \] a teacher. As we have pointed out, when this occurs with the Active Participle of the Simple Triliteral verb, it usually takes a broken plural, as \[ 
\text{كَانِبٌ} \]

and \[ 
\text{كَانَبٌ} \], plurals of \[ 
\text{كَانِبٌ} \].

These broken plurals, however, are not used when the participle has an ordinary verbal sense, save in poetry.

(b) As a noun with vestiges of verbal force, as in expressions like \[ 
\text{ذَابِحُ الْأَطْفَالِ} \]

a massacrer of children. Although grammarians do mention the possibility of putting in the accusative as an object thus, \[ 
\text{ذَابِحُ الْأَطْفَالِ} \] this is rare and not to be recommended. However, if it is made definite, and we say \[ 
\text{ذَابِحُ الْأَطْفَالِ} \]

he who kills children, \[ 
\text{ذَابِحُ الْأَطْفَالِ} \] must be in the accusative. Again, we may replace the object by \[ 
\text{ذَابِحُ الْأَطْفَالِ} \] the Genitive. He who strives after knowledge, e.g.

\[ \text{ذَابِحُ الْأَطْفَالِ} \]

(c) As a Verb, capable of taking its own object:

\[ \text{هوُ رَكَّبَ} \]

he is riding.

\[ \text{هوُ رَكَّبَ حَصانًا} \]

he is riding a horse.

\[ \text{خَمْسُ رَكَّبَانُ} \]

they are riding.

\[ \text{كَانُوا رَكَّبَانِ حَصَانَات} \]

they were riding horses.

Note that there is no 'idāfa here, consequently \[ 
\text{رَكَّبُ} \]

retains its
nunciation. In all these sentences, the Active Participle could be replaced by the Imperfect Verb.

e.g. 

Sometimes the Active Participle is used with the meaning of the future, e.g. 

Before him is a period with which he does not know what God will do. This is common in modern colloquial.

VOCABULARY

sole, only

IV to quit; to go on strike (mod.)

strike (mod.)

VIII to take part in, subscribe to

condition (laid down) pl. condition (laid down)

+ subj. on condition that

VIII to accuse anyone of...

charge, accusation pl. accusations, fleet

handwriting

polity, line

a number, several (+ gen.)

(to) to be incapable of

sailor pl. sailors liquid

(to) to hate hatred

(to) to blame page (of book)

coward pl. cowards immoral character

(to) to flee, run away on to address a letter

when?

address pl. add

pl. sorts, type, kind

capitalist (mod.)

as for, as to

Exercise 73

1. الأندلس، ومن ساعد، يكره الناس المسلمين عن هذه الجمعية الخفيفة. 2. ما الذي يستطيع أن يقوم بتصليحات الكلاسيكية لرقمية لطروفتها في الأعمال إذا هذا النوع.

3. رد على ذلك أن سائر المال قد أُفرَجَ كراهية للتقلات الأخيرة. 4. ولا يُجَهِنون لعلمهم إلا يشركون في تدير الشركة. 5. كان النساء طلباً حجارين في الأساطير الثلاثة لما جاءهم الحبيب عن الحالة الأخيرة التي أهدى إلى السلطان وزير الحربية (war minister).

* Note that the whole sentence beginning with أن takes the place of an idâfa, and therefore loses its nunciation.
1. Necessity is the sole teacher of the man who squanders his money. 2. We know that special instructions (تَعْمِيَّات) 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. "مكتب" an office, from "مجلس" council from "مكتب". These two nouns belong to the category known as the Noun of Place and Time (اسم 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 "منقل" or "منقل", e.g.

- "نزل" a house or lodging; from "نزل" to alight.
- "جلس" a council; from "جلس" to sit.
- "شرق" East; from "شرق" to rise.
- "غرب" West; from "غرب" to set.
- "مسجد" mosque; from "مسجد" to prostrate oneself.
- "خنزير" a store; from "خنزير" to store.
- "مأوى" a lodging, refuge; from "أوِى إِلَى" to resort to.
- "وعد" an appointment; from "وعد" to promise.
- "مراعي" pasture; from "مراعي" to tend cattle.
- "وضع" place; from "وضع" to place.
- "وقت" a situation; from "وقت" to stop, stand.

The plural form is as "مكاتب", "مكاتب", "مكاتب". Sometimes the feminine ending is added to the singular:

- "مكتبة" desk, library, bookshop; from "كتب" to write.
- "مكتبة" a cemetery; from "دفن" to bury.
- "مكتبة" a desert; place of destruction; from "هلك" to perish.

Note from the above last form that the Middle Radical sometimes has "damma".

Very occasionally, especially from roots with initial "ود" or "ود", we find the form "سُمَعَ", which, as we shall see, is the form of the Noun of Instrument, e.g.

- "وعد" (for "سُمَعَ") an appointment; from "وعد" to promise.
- "سُمَعَ" (for "سُمَعَ") birth; from "ولد" to give birth to.

For the Derived Verbs, the Passive Participle takes the place of the Noun of Place and Time:

- e.g. "سُنَتُ" place of prayer; from "صلِّ" (II) to pray.
- "سُنَتُ" a meeting place; from "لتُلِّ" (VIII) to meet.

2. Note the following modifications from the various classes of Weak verb.

(i) Doubled verb.

- "مقر" abode; from "قر" to settle.
- "مل" place
- "مل" and
- "مل" city-quarter
(ii) Hollow verb.

place; from َلاَمَ to rise.

cave; from ُجَعَرَ to sink in the earth

an article, essay; fromُقَالَ to say.

Here the correct forms would be مَضْعَة, مَضْعُورة, مَضْعُوم.

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 َمِمَلَ, but this letter is vowelled with َكَسْرَa instead of َفَاثَا. The commonest form is بمَعَالَ.

e.g. مَنَطَق a key; from َفَتَحَ to open.

مَيِانَ balance, scales; fromُرَوَنَ to weigh.

The second form is بمَعَلَة.

e.g. مَكِسَة broom; from ُكَسَ to sweep.

مُرَوَة fan; fromُرَاحَ to blow.

Thirdly, we find بمَعَل.

e.g. مَيِّرَدٍ a file; fromُرَدَ to file.

مَيِّصَ scissors; fromُقَصَ to cut.

مَيِّكَوَى iron; fromُكَوَى to iron.

Occasionally, we find ُدَمَمَa, as in ُدَمَمُ a hammer; fromُدَمَاَتَ to pound (also مَدَمَ and مَدَمُ).

For the first form, we have the plural َمَعَال* and مَعَالَة. For the rest, we have مَعَال, مَعَالِد, مَكَانَ* (for مَكَانَ.

THE DIMINUTIVE

4. The Diminutive (نَصِمَ) can be formed from any noun. If there are three consonants in the noun, the Diminutive is ُذَفَعَ. If there are four or roore, the form is ُذَفَعَ.

(a) Three consonants.

بَضَرَ sea, becoroes بَضَرَة (note fem. ending) lake

بَضَرَ dog, becomes بَضَرَة

بَضَرَ door, becomes بَضَرَة

بَضَرَ shadow, becomes بَضَرَة

بَضَرَ youth, becomes بَضَرَة

The ُذَفَعَ of كتاب a book, is بَضَرَة

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 بَضَرَ, the َوَاء having been changed to ُلَف in بَضَرَ.

The feminine ending is retained in words like قَثَمَ a fort, from which the diminutive is قَثَمَة; ُذَفَعَة a tree, from which we have ُذَفَعَة a bush. ُذَفَعَة from ُذَفَعَ a period.

In feminine nouns which have not the feminine ending, this occurs in the diminutive:

شَتَمَ from َشَتَمَ (f.) sun.

دَوَرَة from َدَوَرَة (f.) house.

حَوْيَة from حَوْيَة (f.) state, condition.
(b) Four consonants: here the form is مَعْنَاءٌ.

E.g. عَرَبَةٌ a scorpion
     مُسْلِمٌ Muslim.
     مَسْلَحةٌ (fem.) مَسْلِحَةٌ

Note the following:

أَسْفَرْ يْ أَ شْرُفُ a sparrow,
     سُلْطَانِ a sultan,
     حَرَاءٍ red (fem.) حَرَاءٌ

(c) Five consonants: here one consonant, usually the last, must be removed to form the Diminutive:

E.g. عَطَبَلُ nightingale, dim. عَطَبَلٌ
     سَفْرْجَلُ quince, dim. سَفْرْجَلٌ
     إِبْرَاطُor اِبْرَاطُor Emperor, dim. إِبْرَاطٌ

(Note the broken plural: إِبْرَاطُor إِبْرَاطُor)

But where the fifth consonant is the ُنَ of the suffix ُن this may be retained, as زَعْقَرُan saffron; the diminutive being زَعْقَرُانُ.

5. Note the following forms:

أَبٌ father, dim. أَبٌ
     أَخٌbrother, dim. أَخٌ
     أَخَةٌ sister, dim. أَخَةٌ
     بْنٌ son, dim. بْنٌ
     بْنَةٌ daughter, dim. بْنَةٌ

thing (used in colloquial to mean "a little", "slightly").

6. The student will probably have little cause to use these forms; the important thing is for him to recognise them. They are used as follows:

(a) In proper names,

E.g. عُسْدُنُ Husain, dim. عُسْدُنُ
     عُبَيْدُ Ubaid, dim. عُبَيْدُ
     عُبَيْدُ اللهٌ Ubaidullah.

(b) With a specialised meaning,

E.g. جَبَالٌ lake, from جَبَالٌ
     كِتَابٌ booklet, from كِتَابٌ
     كُلِبٌ puppy, from كُلِبٌ

(c) For endearment,

E.g. يَا بْنِيً regularly used by a father to his son.

(d) To express contempt,

E.g. if a grown man were termed رَجُلٌ.

7. The Diminutive is sometimes used also with triliteral prepositions,

E.g. قَبْلَ الْفَجْرِ before dawn.
     قَبْلَ التَّفْجُرِ a little before dawn.
     بَعْدَ الْفَجْرِ a little after noon.

An even rarer usage is with the Verb of Wonder:

E.g. مَا أَحْسَنَةٌ how handsome he is!
     مَا أَلِفَةٌ with the same meaning.
### Vocabulary

(excluding words occurring in the body of the chapter)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بيت حلب</td>
<td>(diptote) Bethlehem</td>
</tr>
<tr>
<td>بيت القدس</td>
<td>Jerusalem</td>
</tr>
<tr>
<td>نس</td>
<td>(to be holy)</td>
</tr>
<tr>
<td>أسر</td>
<td>(to make holy, sanctify)</td>
</tr>
<tr>
<td>عين словان</td>
<td>Ain Sulwan (place-name) (سعلوم = solace, comfort)</td>
</tr>
<tr>
<td>عين</td>
<td>spring, stream</td>
</tr>
<tr>
<td>أب</td>
<td>IV to cure</td>
</tr>
<tr>
<td>مبارح</td>
<td>blind</td>
</tr>
<tr>
<td>كسر</td>
<td>(to hollow out, pierce, peck)</td>
</tr>
<tr>
<td>نفطار</td>
<td>beak, bill (of bird)</td>
</tr>
<tr>
<td>حبس</td>
<td>(to imprison, shut up)</td>
</tr>
<tr>
<td>ذات نفس</td>
<td>self, same</td>
</tr>
<tr>
<td>نفسه</td>
<td>himself, herself, etc.</td>
</tr>
<tr>
<td>عبادة</td>
<td>worship, piety</td>
</tr>
<tr>
<td>يلد</td>
<td>(to bear a child, beget</td>
</tr>
<tr>
<td>أميال</td>
<td>mile</td>
</tr>
<tr>
<td>قبر</td>
<td>tomb, grave</td>
</tr>
<tr>
<td>عّدس</td>
<td>(diptote) Jacob</td>
</tr>
</tbody>
</table>

### 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.)

(بيت لحم) سوق من بيت المقدس إلى مدينة بيت لحم فوجدت على طريق عين словان. وهي العين التي أثرأ فيها السيد المسيح في الضرير الأيمن. ولم تكن له تلك عينان. وفُضّح نبوة كثيرة متفرقة في الصحراء. وفيها رجال حسب أنفسهم فيها عبادة. وأنا بيت لحم وهو الوضع الذي ولد فيه السيد المسيح في بيت لحم وفي القداسة ستة أميال. وفي وسط الطريق فير ولفيف يعقوب وهو يخرج علية الله عشر حجرا. ووقعة فتية ممقورة بالصحراء وبيت لحم هناك. وفيها كنيسة حسنة البيضاء مربعة الى أبعد غابة حتى أنهما ما تذكر في جميع الكتناس بسحابين يدها. وهي في وطن من الأرض,

- The student should notice this use of the vague attached pronoun which refers back to nothing in particular. The particles أَن and أَنَّ 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 أَن etc. When, however, no such noun is available, the neutral pronoun أَن is used merely to satisfy grammatical requirements. It is not, of course, translated.
16. Shortly after mid-day, my son, we will meet in Husain’s garden. In it are many different kinds of fruit, including \(\text{سَفَنَة} (\text{سنها})\) 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 \(\text{نَرْسِن (نرسين)}\) 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.

**EXERCISE 76**

1. My brother was accused of worshipping idols outside the Mosque of Omar \(\text{عُمر} (ومر)\). 2. These birds have long beaks. 3. We saw a spring of pure flowing \(\text{نَهْي} (نحية)\) water outside the cave. 4. The tomb of these men is at \(\text{عَلِي} (علي)\) 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 \(\text{دَأْبَ} (دحب)\) 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 \(\text{فَضَاتَر} (فضتر)\) use \(\text{بَسُور} (بسور)\) part. pf are three marble pillars. 8. The women saw a vaulted dome in the middle \(\text{يَقَم} (يقم)\) 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 \(\text{يَعْدُد} (يعد)\) (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 \(\text{جَعَل} (جعل)\) a market in which merchandise is bought and sold. 12. You have swept the room with a new broom, and you have ironed my clothes with a new iron, yet all your work is bad. 13. Our \(\text{حَدِيث} (حدث)\) appointment was for five o’clock. Why did you not arrive until seven o’clock? 14. London \(\text{لَندَن} (لندين)\) is a meeting place for students from every nation. 15. Outside my office is a bush in which there is a nightingale’s nest.
CHAPTER FORTY

The Relative Noun and Adjective
Various Adjectival Forms

1. The Relative Adjective (اسم النسبة) is formed by adding ﻋَ ﺱَ 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 ﻋَ ﺱَ this must be dropped before adding ﻋَ ﺱَ.

Arabs (collective); ﻢِ smuggling; Mecca; ﻧَ nature; ﻛَ science; ﻟَ culture; صَ art, craft, industry; ﻲَ iron; ﺱِ day; ﺼِ city;

Arabic, Arab. ﻢِ ﻢِ, an Egyptian. ﻤِ Meccan. ﻨِ natural. ﻢِ scientific. ﻉِ cultural. ﻨِ artificial, industrial. ﻖِ iron. ﺱِ daily.

2. Sometimes the final ُاءَ occurring in a foreign name is retained with a following ُاءَ added, or replaced by a ُاءَ, although this is frowned upon by purists, e.g.: ﻢِ of France. ﻢِ or ﻢِ for ﻢِ, of or from Dongola (a Sudanese province).

Note also the following:

England; ﻢِ ﻢِ English. ﻢِ Britain; ﻢِ ﻢِ British. ﻢِ Italy; ﻢِ ﻢِ Italian. ﻢِ Yemen; ﻢِ ﻢِ (antiq.) Yemeni, ﻢِ Yemenite. ﻢِ of Herat. ﻢِ of Merv. ﻢِ of Rai.

3. The words ُأَ father, and ُأَ brother, take back their original ُاءَ and form ُأَ fatherly; ُأَ brotherly.

If a noun ends in ُأَ, ُ, ُ, this is changed to ُاءَ before the ending, e.g. ُاءَ abstract, from ُاءَ meaning; ُاءَ worldly, from ُاءَ world.
but we find اقل with the meaning "minority", from أقل less, least; and أكبر "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. إنفاق, v.n. of VIII, 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 َائِ. From روح, spirit, we have روحاني spiritual, and روحيَة spirituality. From جسم body; جسائي bodily, corporeal.

Note also the Alexandria from الإسكندرية Alexandria (in Egypt); لألبان of or from اللاذقية Latakia (a town in Syria).

ADJECTIVAL FORMS

7. The student has now encountered nearly all the Adjectival forms (اسم صفقة). Most of them resemble in meaning the Active Participle of the Simple Verb and are termed in Arabic الأسم المشاهية لاسم الفاعل. They include the following:

(i) الفاعل, the Active Participle itself.
referring to males, e.g. علامة very learned, a very learned man; مقاتلة very brave.

FURTHER NOTES ON THE ELATIVE (اسم التنقيص)

8. The Elative (see Chapter Eleven) is always formed from the three radicals. Thus from حبيب beloved, is formed أحب (for أحب) more beloved, dearer. In the case of Participles of the Derived forms, words with more than three consonants, and words of the form أَنْتَلَفْ, the Elative is formed by using either أَنْتَلَفَ or أَنْتَلَف* followed by a noun in the accusative (a Verbal Noun, as a rule), e.g. أَنْتَلَفَ diligent; أَنْتَلَفَ more diligent (lit. "more as to diligence"). أسود black; أسودَة 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 أما (for من) with a Verb or the Preposition في with an attached Pronoun, e.g.

الله أحب (الله يحب) or (الله يحب) the weather is pleasanter today than it was yesterday (lit. "than it yesterday").

OR

(الله يحب) (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 الزرق lit. "quicker than lightning".

حلوى من السكر lit. "sweeter than sugar".

* See Appendix C, §4 (c).
Exercise 77

Note: The following exercise is not specially connected with the contents of the chapter.

Another method of rendering it would be سریع كا لحری, 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)

- Helper, attendant: وَّتَعَعْتُ II to take leave of, say goodbye to
- He is called: وَأَوَّيْبُ IV to make recommendation, recommend
- Shouting: وَأَوَّيْبُ IV to make recommendation, recommend
- To rise, be or become high: جَعَلَ X to ask help of
- Perish: وَأَوَّيْبُ IV to ruin, destroy
- Property: وَأَوَّيْبُ IV to ruin, destroy
- To possess: وَأَوَّيْبُ IV to ruin, destroy
- Expensive: وَأَوَّيْبُ IV to ruin, destroy
- Cheap: وَأَوَّيْبُ IV to ruin, destroy
- Stratagem, trick: وَأَوَّيْبُ IV to ruin, destroy
- To save: وَأَوَّيْبُ IV to ruin, destroy
- To be saved: وَأَوَّيْبُ IV to ruin, destroy
- Please (lit. from your kindness): وَأَوَّيْبُ IV to ruin, destroy
- Genius: وَأَوَّيْبُ IV to ruin, destroy

(From الف ليلة وليلة, The Thousand and One Nights).
CHAPTER FORTY-ONE

Abstract Nouns. Proper Names

1. Nouns may be classified according to their meanings as
   (a) Names of Classes or Species, (اسم أعظم،)
   (b) Proper Names (اسم عام).

2. The first type may be subdivided into:
   (a) Concrete اسم العلم، whether Nouns such as رجل man; كُرْس horse, or Adjectives such as راكب riding; جالس sitting.
   (b) Abstract اسم معمى علم science, learning, جهل ignorance; or adjectives such as مُفهوم understood.

3. When Abstract Nouns are used in a general sense and without further determination they always take the Article, e.g. أشجاعة فضيلة bravery is a virtue.

   But the same rule applies to all nouns used in a general or generalizing sense, as in the names of materials,
   e.g. الذهب والفضة معدنان gold and silver are (two) metals.

We do, however, have such renderings as: مَنْدُوق ذَهْب box; صَدْوِق مِنْ ذَهْب, (lit. a box from gold) instead of صَدْوِق من الْذهَب.

The same rule is applied to people and animals, as in the following examples: لَنَ يَخُذُ اللَّكَدِينَ أَلْبَسَةٌ 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 a beautiful city.

5. Many names take the form of a noun followed by a Genitive in 'iddafa,

e.g. Abdullah (or Abdullahi)

Abu Bakr.

In such names, the first part is declined, but the genitive naturally cannot change,

e.g. Abu Bakr came.

I saw Abu Bakr.

We passed Abu Bakr.

Where is Abdullah?

Call Abdullah!

Note: In modern Arabic place names consisting of 'Abd-
VOCABULARY

confidence, trust (in passage) 
AEx. 79 a reliable scholar, authority
أَخْدِ عَن غُرْبَة ُغُرْبَة)
caliphate (office; or period of reign)
أَخْدِ عَن غُرْبَة ُغُرْبَة)
known as
العَدِيدَة
meaning
pl. معْنَى meanings
pl. رَفْعُ window

Note that some compound names are indeclinable, e.g. أَحْزَنُ ُحَزْنَ , 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) الخَلَقَينَ ُحَزْنَ is known as: أَحْزَنُ ُحَزْنَ;
(c) المَعْلِمَينَ ُحَزْنَ is known as: أَحْزَنُ ُحَزْنَ;
(c) مَعْلِمَينَ ُحَزْنَ is known as: أَحْزَنُ ُحَزْنَ.

Older writers in giving a person’s proper name will often include a whole pedigree after the Kunya and two or more names and أَتْبَعُ (pl. آتْبَعُ) (see Chapter Seven, sec. 3).

7. The two names عُمَرُ (Omar) and عَمَرُ (Amr).

is a dipthote, and is declined as follows: Nom. عَمَرُ; Acc. عَمَرُ; Gen. عَمَرُ.
This is purely a convention of spelling and does not affect the pronunciation. The otiase و distinguishes the two names in unvowelled script.

8. For the rule of when عَلِي ben is used for عَلِي, see Chapter Seven, sec. 3.
A NEW ARABIC GRAMMAR

EXERCISE 79

A

(From Ibn al-Anbārī, 13th century A.D., al-Zuqāṭ al-aʿlā, a collection of biographies of Lexicographers. The following piece is about al-Qirimisī who was so called because he came from Qirimisān, a village in N. Iraq.)

وأمّا (as for) «أَبُو الطَّروِحَمِيْنِ بِنِ هَارُونِ بْنِ نَصِيرِ المَرْفَعُ» بالقربيسيّي النحويّ، فإنّهُ أخذ عن «عِليّ بن سليمان الأَفْضَلْي» وأخذ عنه عَبْدُ السَّلَامِ بْنِ حَسَنِ البَصَرِيّ قال: «أَبِيِّ الْفَوْارِسِ»: تُوْيِيْيَيْنِّ بَنِ هَارُونِ القربيسيّي النحويّ في جَانِدِ السُّنَّةِ، إذْ يُصْحِبَ وَعِبَاءَ وَثَلَاثَةَ مَنْخَالَةَ في خِلَاصِهِ النَّفْعِيّ، قال:

وَكَانَ عَنْهُ مِنْ أَبِي حَسِينِ الأَفْضَلِيِّ أَثْنَائُهُ كَثِيرَةَ، وَسُميًّا مِنْهُ يُقُولُ:

كَانَ ثَلَاثُ جَلِيلِهِ، كَانَ مِلْدَةُ سُنَّةِ تَسَعَ عَشَرَينَ وَبَالْثَمَنِينَ.

B

ما هو معنى البغل والكروم؟ إنَّ الطيّب الوعي الثاني، فذالِك طريقته وهذا فضيلة، حيثُ أنّ دينيَ الديانة والنسيجية يطلبُ من الإنسان الإعطاء، ولي_SIّبِيّهَيْنِ ثَلَاثَةَ: أن يَهْمَومُ الغايينين، وأن يَتَفْعَّلُونَ (that which) يُعْبَسُونَ به.

مِنْ أَدِيدِيّنِ ذوِّ أوَمِّينَ كَبِيرَةً، وَهَذَا الْبُلُومُ الأَسْئِلُ تَفْوَدُهُ بِعَدْنَ.

1 The word أمر ُأُمِّي يُشَبَّهُ مَعْنًى "لِيَحْلَى".

EXERCISE 26

A

The meaning of greed is that a man (the man) wants to take everything for himself, and does not like to give to others (use). It is one of the greatest vice in Islam and Christianity alike. Its opposite is generosity, which was the greatest virtue of the desert Arabs in the Days of Ignorance. There is a famous Arabic book about greed called كتاب البخلاء. It is by al-Jāḥīz, 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 ﺷ), 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’abbaṣa 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, and scared his relations. After this incident, he was nicknamed Ta’abbaṣa 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 (حَوْى) 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 (ذَو) great importance to the government.

**CHAPTER FORTY-TWO**

(اﻟْبَابُ الْأَثْنَى وَأَلْعِمَـٰنَ)

**The Feminine**

1. The Feminine has been dealt with briefly in Chapter Three. The commonest Feminine ending is, of course, the ِتَّمْرَبَبَسّ. 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 ﺼْحَراً "earth", that the noun was omitted, and the Adjective used alone as a Noun, e.g.

- ﺼْحَراً, ﺼْحَراً, ﺼْحَراً desert, pl.
- ﺼْحَراً, ﺼْحَراً, ﺼْحَراً a wide river bed, pl.

Some Feminine Nouns of this type diverge from the normal measure, e.g. ﺼْحَراً pride.

The ُمَنْدِدَة 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 ُمَأْسِرَة may be a Feminine ending, e.g. ﺸَرَى "world" (Feminine of ُمَأْسِرَة "lower", Elative of ﺸَرَى "low"). The regular spelling would be ﺸَرَى but the ُمَأْسِرَة is
written as 'alif instead of yāʾ to avoid possible confusion with two successive yāʾs. The "present world", or the "lower world", was originally termed الدار al-dār (life), the الدار al-dār (world), being Feminine. Then the noun was omitted. In contrast, the "future world" (or hereafter) is termed الآخر al-akhir, omitting الدار al-dār.

In some words there is a modification of vowelling, as in ذكرى (masc.) "remembrance".

4. Some words may be spelt with final 'alif maqṣūra or mādāda at will, e.g., "anarchy", used classically in the expression نوامس (people without a chief), and ضوضاء "clamour, uproar"; used today by schoolmasters of an unruly class! Note that the latter has nunation when maqṣūra. Both words are, however, Masculine.

5. The addition of tāʾ 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., "a bee"; خلّة "many bees".

6. There are some Collectives, however, from which no Noun of Unity, or Singular, cannot be formed:

e.g. خيل horses. إبل camels.

نَاسْ people (or s people). نساء women.

نَاسْ people (the form أُناس also exists).

The last two are of disputed derivation, but may be considered broken plurals. Note إنسان "human being", generally shown in dictionaries under نَسْمَة (lit. a woman).

We may divide such words, as to gender, into two groups.

(a) Those referring to irrational beings are usually Feminine: e.g.

عَمَّلَ كَرِيمَةٍ fine (noble) horses.

إِلَّا كُبْرَى many camels.

(b) Those referring to human beings are usually considered to be Plurals, and are Masculine or Feminine according to significance, e.g.:

تأس كرام noble people.

نساء كريمة or نساء كريبات noble women.

جاء الناس كبيرون وحضروا المعرض many people came and attended the exhibition.

7. The following should be noted:

Masc. الأول the first

Fem. الأَخْرَى the other.

No Masc. نَاسْ

Fem. حُبُّiٍّ pregnant.

8. Some words which cannot, for obvious reasons, refer to the male, retain a Masculine form:

e.g. حَالِسٰٰ pregnant (lit. carrying).

عَالِسٰٰ barren, sterile (woman).

تَمْهُرٰٰ senile woman (uncomplimentary when applied to a man).

8. Certain adjectives have no separate form for the feminine.

(a) Those of the form ضَلِّي when they have the meaning of the Passive Participle, e.g.:

ضَلِّي slain; synomous مقتول killed.

كَانَتْ أَلفَنْيل جَيْلَة the slain girl was beautiful.
(b) Those of the form ُنَمْلَةَ with the meaning of the Active Participle, e.g. ُمَنْعَبُورَ patient. ُكَاتِبَةَ she was a patient girl.

9. Adjectives of the form ُنَفَن لَةَ, without nunation, take their feminine form in ُنَفَن لَة, e.g. ُنَفَن لَةَ angry; fem. ُنَفَن لَةَ. Note, however, with nunation, the ُتَمَرَبَهَا is added, e.g. ُتَمَرَبَهَا repentant; fem. ُتَمَرَبَهَا.

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:

- well.
- ُتَرَبَهَا war.
- ُرَجَبَهَا wind.
- ُتَعَمَّلَةَ staff, stick.
- ُتَتَعَمَّلَةَ axe.
- ُتَتَعَمَّلَةَ cup, glass.
- ُتَتَعَمَّلَةَ sandal, ُتَتَعَمَّلَةَ bow (weapon).
- ُتَتَعَمَّلَةَ 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. ُعَدَبَةَ or ُمَعَدَبَةَ (although they are usually feminine),

- ُتَعَمَّلَةَ finger.
- ُتَعَمَّلَةَ ladder.
- ُتَعَمَّلَةَ wing (usually masc.).
- ُتَعَمَّلَةَ heaven.
- ُتَعَمَّلَةَ shop, stall.
- ُتَعَمَّلَةَ paradise, garden.
- ُتَعَمَّلَةَ wine (usually fem.).
- ُتَعَمَّلَةَ horse.
- ُتَعَمَّلَةَ spirit.
- ُتَعَمَّلَةَ neck.

THE FEMININE

knife, ُنَمْلَةَ
peace, ُنَمْلَةَ
liver, ُنَمْلَةَ
tongue, ُنَمْلَةَ
razor, ُنَمْلَةَ

VOCABULARY

- ُنَمْلَةَ II to put, place (in Ex. 81), lit. to cause to become
- ُنَمْلَةَ carriage (in Ex. 81)
- ُنَمْلَةَ the rear of anything
- ُنَمْلَةَ X to lie down, throw oneself down
- ُنَمْلَةَ the back (anatomical)
- ُنَمْلَةَ to pour dust (upon)
- ُنَمْلَةَ to pierce, penetrate, be effective
- ُنَمْلَةَ VIII to be deceived, beguiled
- ُنَمْلَةَ to decease, beguile
- ُنَمْلَةَ sandalwood
- ُنَمْلَةَ camphor
- ُنَمْلَةَ asbes
- ُنَمْلَةَ India, or the Indians
- ُنَمْلَةَ pl. ُنَمْلَةَ sight, view

Internationalism
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 (سُنَافِر) of that beautiful country. Some parts of it are like paradise to whomsoever loves colour and brightness. But it has too many inhabitants, many of whom are very poor. The new national government is fighting poverty with great energy, and I hope that it will succeed.

C

The Prime Minister's house caught fire this afternoon, and the fire brigade did not arrive until four hours later. This was because their vehicles were in a bad condition. Two of them had broken down (use 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 s 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."

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.

B

"is" or "there is" understood here.

١٠ مَعًى becomes I with pron. suffix.
CHAPTER FORTY-THREE

Number

1. For the three numbers: Singular (masculine), Dual (masculine) and Plural (masculine), see Chapters Five, Six and Seven.

2. The Sound Masculine Plural is used for:
   (a) Masculine Proper Names, except those which end in ّ, e.g. زيد Zaid, pl. زيدون زيدون; محمد Muhammad, pl. محمدون محمدون I read seven Muhammads among the list of students.

   (b) Diminutives of Proper Names and of Class Names which indicate rational beings, e.g.
       عمر عمر dim. of عمر Umar, pl. عمرون عمرون, جليل little man, pl. جهيلون جهيلون.

   (c) Participles, when they refer to male human beings, e.g. مذب "believer, pl. مذبون مذبون.

But note the use of broken plural outlined in Chapter Seventeen, when the Active Participle has acquired s technical nominal significance, e.g.

   كاتب, كاتبة, writing, clerk, writer, pl. كتابون كتابون.

The sound masculine plural may, however, often also be used: كتابون writers.

   (d) Nouns of the form "معلم" which denote occupations and professions: معلم Carpenter, pl. معلمون معلمون.

   (e) Relative adjectives: من عربي Egyptian, pl. من مصريين مصريين.

Note, however, such exceptions as:

   أجنبي, foreign, pl. أجنبيين أجنبيين.

   يهودي, Jew, Jewish, pl. يهود يهود.

   (f) Adjectives of the form "أكبر" denoting Elatives, e.g. الأكبر "the greatest", pl. الأكبرون الأكبرون. (Note also the Broken Plural, e.g. الأعظم "the greatest", pl. الأعظمون الأعظمون).

   (g) The following sound masculine plurals should be noted:

       ابن (for بَنِي); Plur. بَنُون (also بَنَوْن)

       عالم world; .. عالمون عالمون

       الأرض earth; .. أرضُون (also أرضُون)

       أهل family; .. أهلُون (also أهلُون)

       أوز family; .. أوزون أوزون

       دُو master; .. دُونون دُونون

       Also the Fem. سنة "year", Plur. سنوات سنوات (as well as سنوات سنوات).

3. The Sound Feminine Plural is used for:
   (a) Feminine proper names, e.g. هند Hind, pl. هندات هندات.

   (b) Masculine proper names ending in ّ, pl. نات نات.

   (c) Many class names ending in ّ, e.g. حارة city quarter;

       * Rare
(d) The Feminines of adjectives whose Masculine take the Sound Masculine Plurals,

\begin{itemize}
  \item female writers, كُنَّات
  \item tailoresses, خُيَّاتٍ
  \item Egyptian women, مِسْرِيَّات
\end{itemize}

(e) The Feminine adjectives which end in \( \text{\textit{ال}} \) – َالْمُسْتَعْطَرْتَ or \( \text{\textit{ال}} \) – َالْمَمِدَّدَ: \[\text{\textit{كُبَرَت}}\]

\begin{itemize}
  \item greatest (f.); pl. كُبرَت\textsuperscript{r} (rare).
  \item red (f.); pl. ٌحُمَرَت\textsuperscript{r}
\end{itemize}

(f) Such words sometimes take the sound feminine plural when they are used as nouns,

\begin{itemize}
  \item vegetables (lit. "greens"), كُمْرَات\textsuperscript{t}, etc.
  \item deserts (alternative pl. ٌسَرَت\textsuperscript{t}, etc.).
\end{itemize}

(g) Names of the letters of the Alphabet and the months:

\begin{itemize}
  \item I wrote three \( \text{\textit{تُيَّ}}\)\textsuperscript{t}.
  \item I have spent the Muharrams of the last three years in Cairo.
\end{itemize}

(h) Verbal nouns of the derived forms:

\begin{itemize}
  \item disposal; pl. تُصْحَب\textsuperscript{t} استعمال\textsuperscript{t}
\end{itemize}

Note, however, that Verbal Nouns of II and IV sometimes also have broken plurals:

\begin{itemize}
  \item II تصوير\textsuperscript{t} تصوير\textsuperscript{t}, or تُصِّيَر\textsuperscript{t} تصوير\textsuperscript{t}
  \item IV تجربة\textsuperscript{t} تجربة\textsuperscript{t}, or تجارب\textsuperscript{t} تجارب\textsuperscript{t}
\end{itemize}

(i) Diminutives of words denoting things and irrational beings:

\begin{itemize}
  \item little dog, pup; pl. كِبْبٌ
  \item little sun; pl. شمسيات\textsuperscript{t}
  \item booklet; pl. كِبْبٌ
\end{itemize}

Note also َولِدَات meaning "children" irrespective of sex.

(j) Foreign words, unless properly Arabicized,

\begin{itemize}
  \item parachute; pl. بَأَرة\textsuperscript{t}
\end{itemize}

This applies to some words which denote male human beings, especially titles.

\begin{itemize}
  \item (Turkish) Pasha; pl. بَأَرة\textsuperscript{t}
  \item (Turkish) Aga; pl. آغا\textsuperscript{t}
  \item (Persian) Sir, Mr; pl. خواجه\textsuperscript{t}, خواجه\textsuperscript{t}
  \item (Turkish) Bey, Beg; pl. بَكَرٌ\textsuperscript{t}
\end{itemize}

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:

\begin{itemize}
  \item (lit. the piercing rays) for إِكسَرَائِل\textsuperscript{t}.
  \item إكسِرايَات\textsuperscript{t} X-rays.
\end{itemize}

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.

\begin{itemize}
  \item (Sudan) donkey engine, and, by extension, deep bore well with pumping engine; pl. دوانات\textsuperscript{t}
\end{itemize}

The sound Feminine plural دُونَكِيَات\textsuperscript{t} 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) مَعْلُومٍ pl. of مَعْلُومٍ a piece; pl. مَعْلُومٍ life, biography; pl. مَعْلُومٍ

(b) مَعْلُومٍ often pl. of مَعْلُومٍ e.g. مَعْلُومٍ dome; pl. مَعْلُومٍ form, picture; pl. مَعْلُومٍ

This is also an alternative plural to the Feminine Elative,

e.g. الاكْبَرَ the greatest, fem; pl. الاكْبَرَ

(c) مَعْلُومٍ e.g. عَبْدٌ slave; pl. عَبْدٌ donkey, ass; pl. عَبْدٌ

(d) مَعْلُومٍ an alternative to مَعْلُومٍ, when used as the plural of the Active Participle. Its use is largely poetical, and is not recommended to students:

e.g. حَضَرٌ present, attendant; pl. حَضَرٌ or حُضَرٌ

(e) مَعْلُومٍ. This is commonly found as the plural of the technically used Active Participle of Simple Verbs endings in و or ي,

e.g. قَاضٍ (Act. Part. of قَضِي) judge; pl. قَاضٍ governor; pl. قَاضٍ

(f) مَعْلُومٍ This is fairly often met as the plural of مَعْلُومٍ with a Passive sense:

e.g. مَعْلُومٍ (from قَتِل) slain, victim;

(g) مَعْلُومٍ (from مَوْتِ) dead.

(h) مَعْلُومٍ island; pl. مَعْلُومٍ (also جَزَائِرٌ) island; pl. جَزَائِرٌ newspaper; pl. جَزَائِرٌ letter; pl. جَزَائِرٌ wonder; pl. جَزَائِرٌ old woman; pl. جَزَائِرٌ pronoun, conscience; pl. جَزَائِرٌ

(i) مَعْلُومٍ, when definite).

عَدَّرٌ virgin; pl. عَدَّرٌ مُقَرٍّ Mufti's legal decision; pl. مُقَرٍّ

Note also مَعْلُومٍ night; pl. مَعْلُومٍ people, family; pl. مَعْلُومٍ land, earth; pl. مَعْلُومٍ
(j) as an alternative to (i), e.g. عَدَّار virgin; from خَلَائِل when not Superlative (fem.), e.g. حَبّاء pregnant; pl. خَيْبَائِن.

From Curl, e.g. كُسْلَان lazy; pl. كُسّلَائِن.

From فَعْل with Weak final radical:

e.g. هَدّأ مت, gift; pl. هُدّاءات.

فَلْق pl. فَلْقَات. fate, death; pl. فَلْقَائِن.

5. Where a Noun has more than four radicals their number must be reduced to four to form a Broken Plural:

e.g. عَظْمَس spider; pl. عَظْمَات.

إِمبراطور emperor; pl. إِمبراطورات.

نَسْطَبَات nightingale; pl. نَسْطَبَائِن.

This rule may be ignored in colloquial speech:

e.g. عَظْمَب wooden bed (Egypt); pl. عَظْمَبَات.

6. Where a Noun has two or more Plurals, these may be used for different meanings:

e.g. عَيْن eye; pl. عَيْنَات etc.

نَوْف notable; pl. نَوْفَات.

عَبَد slave; pl. عَبْدَات.

عَبْد worshipper (of God); pl. عَبْدَات.

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:

NUMBER

war; pl. حَرُوب pl. حَرُوبَات campaigns.

قَصْب conquest; pl. قَصْبَات pl. قَصْبَات.

طُرُق road, way; pl. طُرُقات pl. طُرُقات.

يَد hand; pl. يَدَة pl. يَدَات.

إِبْنٌ vessels; pl. إِبْنٌات pl. إِبْنٌات.

8. The Feminine ending -ة may be used as a kind of Collective Plural for the following two categories of nouns:

(a) قَامَل

e.g. قَوس bowman; pl. قَوسَة.

(b) The relative adjective:

e.g. سُوَدَانِي Sudanese; pl. سُوَدَانِيّة (or سُوَدَانِيّات)

صُوفي Sufi (mystic); pl. صُوفِية (or صُوفِيةات).

9. The following irregular plurals should be noted:

أم mother; Plur. أَمَات and أَمْثَات.

فم mouth; Plur. فَمْ أَمْثَات.

ماء water (for مَاء); Plur. مَاء and مَاءات (for مَاء)

لث lip (for لِث); Plur. لِثُات (also شُفَات and شُفَات)

الب Sheep (for بَشْبَة); Plur. بَشَبْ أَمْثَات.

أُم maid-servant; Plur. أُمَات.

إِبْنٌ and إِبْنٌات.

نَسْهان woman; Plur. نَسَّات and نَسَّات and نَسْهَات.

إِبْنٌ man; Plur. إِبْنٌات.

تَأْسِ أَنْس usually

قُوس bow; Plur. قُوَسَة.
Vocabulary

1. إِقْتَرَف (VIII) to commit (a sin or crime)
2. نَقَضُ عَلَى (II) to repent, regret
3. قُصُرَ (II) to fall short, be remiss
4. تَلَفَ (V) to regret something missed
5. الْمُسْتَفْرَرِيَّة the future, result, issue
6. تَقْرِيرُ الْمُسْتَفْرَرِيَّة self-determination (mod.)
7. ظِلَّ (II) to open anyone's eyes, enlighten
8. جُرُ (II) to forsake, abandon
9. إِنَّا (a strong affirmative particle; indeed, in truth, only
10. بَذَّرَ (III) to hasten
11. نَمَّنُ (II) to plunder, carry off
12. إِعْتَمَدَ (VIII) to seize (plunder, or opportunity)
13. قَاتَ (II) to elapse (of time); to pass (intr.)
14. قُاتُ (II) to escape, miss (tr.)
15. نَهَى (v. a. of نَهَى guidance

Exercise 33

A

(Extract from a sermon by Ibn al-Jauzi, 12th cent. A.D.)

إِنَّا أَخَذْنَا أَنَّ نُسْقَ عَلِيٌّ فِي الْأَيَامِ خَيْرًا عَلَى أَمْرٍهُ وَنَسْقَ عَلِيٌّ نَسْقَ عَلِيٌّ نَسْقَ عَلِيٌّ

B

أُوَلَانِكُمُ النَّاسُ لَا تَكَفِّفُهمُ حَكْمَةً عَادِلَةً، إِنَّا بِأَيْدِينَ يَدُورُونَ الْإِقْتِدَار

C

إِنْ تُذْهِبَ قُلُوبُكُمُ كَأَيْنَ أَسْتَنَكَهَا. ٢ - كَيْفَ أُتَكَرَّرُ الأَنَا، وَكَيْفَ أَتَكَرَّرُ الأَنَا، وَكَيْفَ أَتَكَرَّرُ الأَنَا، وَكَيْفَ أَتَكَرَّرُ الأَنَا

1١ is here omitted.

2١ they", i.e. the days of one's life.
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 (السن). 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.

EXERCISE 24

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.
CHAPTER FORTY-FOUR

Declension of the Noun

1. Declension was dealt with briefly in Chapter Four. The Arabic for declining a word is "عَرَبَ إِعْرَاب" (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 "مُهِبَ" (muhif), such as "مُهِبَة" (muhaba, "caution"); and "مُعَمَّر" (mummar), a woman's name.

A few isolated Nouns may be considered "مُعْطَى" (muta'a), such as "مُعْطَى" (muta'a, "crime"); and "مُحَفَّظَة" (muhafaza, "custody").

2. Words ending in the 'alif maqṣūra are not "مُعْطَى" (muta'a), but declined by "مُعْطَى" (muhif), that is, notionally, e.g.

(i) ːمُعْطَى ːfem. Elative of "مُعْطَى" ːfem.
(ii) ːمُعْطَى ːworld.
(iii) ːمُعْطَى ːrememberance.
(iv) ːمُعْطَى ːguidance.
(v) ːمُعْطَى ːMustafa (proper name).
(vi) ːمُعْطَى ːa stick.

Of the above, nos. (i) to (iii) have no Nunation. They are therefore Diptotes, or "مُعْطَى" (muhif) (see Chapter Four). They are the same for all cases. However, (i) and (ii) would change to "مُعْطَى" (muhif) if a Pronoun were attached:

<table>
<thead>
<tr>
<th>Case</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>&quot;مُعْطَى&quot; (muhif)</td>
</tr>
<tr>
<td>Indef.</td>
<td>&quot;مُعْطَى&quot; (muhif)</td>
</tr>
</tbody>
</table>

Remembrance of the past is vain (nom.def.).

Its remembrance is vain (nom., with attached pronoun).

I became sad at the remembrance of the past (gen. def.).

I became sad at the remembrance of it (gen. with attached pronoun).

The world is a sad place (nom. def.).

He left the world (acc.def.).

I tired of this world (gen. def.).

3. Nouns (iv), (v) and (vi) are Triptotes or "مُعْطَى" (muhif). They have Nunation, but this is removed when they are Definite. Again final "مُعْطَى" (muhif) changes to "مُعْطَى" (muhif), when a Pronoun is attached:

<table>
<thead>
<tr>
<th>Case</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>&quot;مُعْطَى&quot; (muhif)</td>
</tr>
<tr>
<td>Indef.</td>
<td>&quot;مُعْطَى&quot; (muhif)</td>
</tr>
</tbody>
</table>

I have no guidance (nom.indef.).

I have a long stick (nom.indef.).

Guidance is necessary (nom.def.).

The stick is broken (nom.def.).

My father's stick is broken (nom.def. with 'idāfa).

His stick broke (nom.def. with attached pronoun).
Give me clear guidance (acc.indef.).
Give me a new stick (acc.indef.).
Give me my father's stick (acc.def. with 'ida fa).
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 'ida fa).
I was afraid of his stick (gen.def. with attached pronoun).

4. The following types of Noun are Diptotea:

(a) Broken Plurals of the following forms:

\[ \text{e.g.} \]

\[ \text{وزراء فقهاء} \text{ ministers; pl. of} \]
\[ \text{مرضى مريض} \text{ sick people; pl. of} \]
\[ \text{مدنان مدن} \text{ cities; pl. of} \]
\[ \text{بنياء بني} \text{ orphans; pl. of} \]
\[ \text{درهم دارهم} \text{ dirhems (silver coins);} \]
\[ \text{مال مال} \text{ money; pl. of} \]
\[ \text{فلاي فلال} \text{ pigs; pl. of} \]

Also the following plurals:

\[ \text{أول} \text{ first} \]
\[ \text{آخر} \text{ other} \]
\[ \text{أشياء} \text{ thing} \]

(b) The following feminine forms:

\[ \text{e.g.} \]
\[ \text{سوداء black} \]
\[ \text{مغضوب} \text{ angry} \]
\[ \text{ذكرى} \text{ remembrance} \]
\[ \text{كبرiest} \]

(c) The Masculine Singular Elative and Colour-Defect Nouns of the form 

\[ \text{أطول} \text{ longer, longest.} \]
\[ \text{أشهب} \text{ grey.} \]

Among the rare exceptions is 
\[ \text{أرمل} \text{ widower, whose fem. is} \]
\[ \text{أرملة.} \]

(d) Adjectives of the form 

\[ \text{نَمَّال} \text{ whose fem. is} \]

(Note, however, 
\[ \text{نَمَّال} \text{ boon companion; fem.} \]
\[ \text{نَمَّالة}. \]

(e) The numerals which end in 
\[ \text{when they stand alone as pure numbers, e.g.} \]
\[ \text{ثلثة} \text{ three is half of six.} \]

(f) Most proper names, whether personal or geographical,

\[ \text{e.g.} \]
\[ \text{ftarfa} \text{ (masc.)} \]
\[ \text{سلومن} \text{ Sulaiman (Solomon)} \]
\[ \text{فارس} \text{ Persia (Fars province)} \]
\[ \text{أحمد} \text{ (as an Elative this is bound to be diptote)} \]
\[ \text{ياهيا} \text{ Names beginning with a} \text{ resembling the 3rd Person Sing. of the} \]
\[ \text{يزيد} \text{ Imperfect must be Diptotes.} \]

It may be mentioned that names of foreign origin are almost invariably Diptotes, e.g. 
\[ \text{ليون} \text{ London;} \]
\[ \text{باريس} \text{ Paris}. \]
On the other hand, there are many Triptote Personal Names. The chief guide here is the dictionary, e.g. زيد Zaid. حمزة Hind (a woman's name, sometimes a Diptote). جعفر Ja'far. They include many names either of participal form, e.g. محمد Muhammad; محمود Ma'mūd, or from the class of Adjectives resembling the Active Participle in meaning, e.g. حسن 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 'idāsā:

   e.g. Nom. مدن the cities.
   Acc. مدن their cities.
   Gen. مدن from the cities
   بلاد العرب of Arabia.

6. Nouns ending in -n in have been dealt with when occurring as Active Particles of the Defective Verb, e.g. ناض ناد (see Chapter Twenty-nine). A similar phenomenon takes place in the case of some Broken Plurals derived from triliteral roots with the third radical wāw or yā.

   e.g. جارية slave-girl; قروي mufti's ruling.

Nom. and Gen. جوار
Accus. قروي
With Article, Nom. and Gen. من جوار
With Article, Accus. جوار

The yā' is similarly written when such words are made definite by 'idāsā.
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:

Noun Nominative Imperfect Indicative Subjunctive Jussive
Accusative
Genitive

The Jussive may be approximated to the Genitive since the sukūn changes to hamzah \textit{ fundamentally } and \textit{ hamzatu l-wasi' } follows, e.g. 

\begin{align*}
\text{"if he speaks; } & \\
\text{"if he speaks the truth. } & \\
\end{align*}

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 (حکم) is used:

(a) For the Subject (فاعل) of a Verbal sentence, e.g. 

\begin{align*}
\text{the newspapers arrived this morning. } & \\
\end{align*}

(b) For the Subject (termed "beginning") of a Nominal sentence, e.g. 

\begin{align*}
\text{the boy is wounded. } & \\
\end{align*}

(c) As the Predicate (خبر "information") of a Nominal sentence. 

(d) As the Predicate of 

\begin{align*}
\text{verily your Lord is merciful. } & \\
\end{align*}

\begin{align*}
\text{I was angry that the egg (was) broken. } & \\
\end{align*}

(e) After the Vocative Particle (always used with the
Here the first version is more customary in writing.

When used with the preposition, such Verbs mean “to bring” or “take away”, e.g.

- **ذهب بعد مالى** he went off with my money;
- **جبه إرسالين** he brought two volumes;
- **أتي إرسالين** he brought me two volumes.

The **Transitive Verb** is termed **مَتَاعُه** and the **Intransitive Verb** **لَا إَرَاءٌ or غير متاعة**.

(b) As the **Absolute Object** (المَفْعُولُ المَطلْقُ) (see pp. 331 ff), e.g.

- **فَقَطْتُ تقفاً** I was disturbed, upset.

(c) **Adverbially for Time and Place** (المَفْعُولُ فيِّبَعْرُ), e.g.

- **النفَتُ عَنْ دمِنَا كَلْمَةً** I stayed with them a whole year.
- **نَبَتْ رَاسِيَا** I awoke in the morning.
- **نَبَتْ رَاسِيَا وَساَرا** he looked right and left.

Such **Accusatives** may be replaced by Prepositional phrases, often with فيِّ, hence the grammatical term **الفعلِّ فيِّه**.

- **نَبَتْ فيِّ الصَّبح** I awoke in the morning.
- **نَبَتْ إلى اليمينِ واليسار** he looked to the right and left.

Many so-called Particles or Prepositions are really **Adverbial Accusatives** of Nouns, at least in origin, e.g.

- **فَقَطْتُ عَلَى** behind; **فَقَطْتُ فَوقٍ** above; **فَقَطْتُ بِنَفَذٍ** beneath, under; **فَقَطْتُ عَلَى** towards; **فَقَطْتُ بِنَفَذٍ** before; **فَقَطْتُ فَوقٍ** after.
All these words will be found under their triliteral roots in the dictionary.

(d) To express Aim or Purpose (المقصود). This is expressed by a Verbal Noun in the Accusative, e.g.

قعت اكراماً لته I rose to honour him.

قعت أكراماً لته 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 قعت لاحترمته and قعت لوقتته.

(e) To determine هال. This is 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 شرط, and the sentence جميع شرطه هال, however, is condition in the sense of state. It may be expressed by an Accusative or by a Finite verb, e.g.

بعت حسن يركب or بعت حسن راكب Hassan came riding.

Such a هال Accusative may take its own direct object, e.g.

بعت راكب جيبأ أو راكب جيبأ he came riding a white donkey.

وصلوا راكبين خربي 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.

ربت حسا يركب or ربت حسا راكب I saw Hassan riding.

مرنا بالنساء محشيات (بمسمى) بين جمالهن we passed the women walking beside their camels.

The Accusative هال is nearly always an Active Participle. It may also be a Passive Participle, e.g.

زرت حسنأ مقتولا I saw Hassan slain.

ترك البلاد مطولا be left the country, exiled.

Occasionally, a Verbal Noun may replace the Active Parti-

زمنأ جلضا they received him seated.

for جاليين

The verbal هال occasionally refers not to any specific part of the previous sentence (i.e. Subject, Object, etc.), but to the whole statement.

شيهم واضقأ يبتى ماذا be insulted them, while the judge remained (حات. remains) silent.

Even a nominal sentence could be used here، and the judge remained silent.

In such sentences the which introduces the هال might be translated “while”.

(f) For Specification (المعز), with the meaning of “in regard to”, e.g.

زياد أكثر علمًا من حسن Zaid is greater in knowledge than Hassan.

طب نسبًا be good in regard to soul (i.e. rejoice heartily).

Such is the construction after كم how much, how many, e.g.

كم ينحأ في المطبخ how many apples are there in the kitchen? (as also after the numbers 11 to 99).
(g) The **Predicate** of قُتِّيَ and its sisters (Chapter Thirty-two), e.g.

**قُتِّيَة** مِنْ فُرَّاءٍ

the city of Baghdad was famous in the Middle Ages.

(h) For the **Subject** of *إِن* and its sisters, e.g.

*إِنْ زَاَيْدُ* (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.

**قُلْ إِنْ في البَسْتَانَ جَالِسًا غَيْرًا**
h.e. 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". "there" is sometimes interposed.

(i) In the construction of *لا* **لا لِنَفْيِ الكُنْسِ**, that is, after the *لا* which denies absolutely the class or species in the place or circumstances defined in the sentence. This **Accusative** has no nunation, e.g.

**لا وَجْلُ في الحِبْر** there is not a man in the house.

Note the following expressions:

**لا مَلِيقَ مِن ذِلَّت** there is no escape from that.

**لا شَكِّ مِنْ أَنّا أَنَّا** there is no doubt.

**لا يَدْ مِنْ أَنّا أَنَّا** it is inevitable (stronger than the above).

The following sentences illustrate the use of the last two:

**لا شَكِّ مِنْ أَنّا أَنَّا** There is no doubt that the Arabs won.

**لا شَكِّ مِنْ ذِلَّت** There is no doubt about that.

**وَصُولُ الْأَرْبَعِ**، ولا شَكْ، أَقُلْتَ
The arrival of the Arabs without doubt saved the besieged.

**لا يَدْ مِنْ أَنّا أَنَّا** We must definitely resist them.

**قَاوِيْمِهِمْ**

The spread of education will lead, inevitably, to the raising of the standard of life in the Middle East.

(j) After *إِلَى* (see Chapter Fifty-one).

(k) When the **Noun** after the **Vocative Particle** (ِِوَا) is defined by a **Genitive**, e.g.

**يَا أَبَا بَكْرُ الرَّضُوْنُ مَمْعَةً**

O Abu Bakr! O Prince of the Believers (Caliph)!

(l) With **النَّمْوُلُ سَمَّى**, a comparatively rare construction in which the **Accusative** is used to mean "with", "by", or "during", e.g.

**يَرَى وَالْبَيْنِ** I travelled along the Nile.

**يَراَبِبَ وَالْبَيْنِ** I travelled during the night.

**يَرَى رَيْدًا وَأَخَاً** 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.

\[
\text{رَأَيْتُ مَنَّهَا جَيَالًا} \quad \text{I saw a beautiful scene.}
\]
\[
\text{رَأَيْتُ أَيْداً وَأَيْناً} \quad \text{I saw a lion and elephant.}
\]

(n) In certain Exclamations, the usual explanation being that there is a suppressed verb (فعل مخفف), e.g.

\[
\text{مرحبًا بك!} \quad \text{welcome to you (lit. understood).}
\]
\[
\text{خُطَّاء!} \quad \text{slowly! (lit. understood).}
\]

The و here, sometimes written with ‘alif وا, introduces several such expressions. Sometimes ا is added to the noun: وَأَحِسَّتُ اَنْتَ صَادِقًا (lit. sighed). Note also وَأَحِسَّتُ وَأَحِسَّتُ اَنْتَ وَأَحِسَّتُ اَنْتَ وَأَحِسَّتُ اَنْتَ woe to you!

4. The Genitive (جر) is used:

(a) For إضافة, that is, after a Noun (see Chapters Seven and Eight).

(b) After a Preposition (حرف الجر, 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.

- حُبُّ نَفْسِهِ or تَحْبُّ نَفْسِهِ a garment of silk;
- مِنْ النَّاسِ or بَيْنَ النَّاسِ the prayer of sunset;
- مِنْ الْعَرَبِ or بَيْنَ الْعَرَبِ 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 كل, each, every, all, كل يوم, every day, كل واحد, every one; كل المدينة, the whole city; كل الناس, كُلُ الناسِ, or كل الناسِ, all the people.

(ii) كُلُّ the Muslims.

(iii) بعض some, or one of, e.g. بعض الشعراء, one of the poets, a certain poet, some poets; قال بعض أكل بعض الطعام, I ate some of the food and left the rest.

(iv) مثَل likenesses. This is used where the English would have “like” or “as”, but is a Noun, e.g. حسن مثل رائد Hassan is like Zaid; كان حسن مثل رائد Hassan was like Zaid; أعطى جميلًا وأعطيت مثله he gave a pound and I gave the same.

\[
\text{لا تستمع إلى أمثالهم} \quad \text{do not listen to men like them (lit. “their likenesses”).}
\]
\[
\text{لا تزور نساء أمثالهن} \quad \text{do not visit women like them.}
\]

\[
\text{فتيّة مثلها لا تستحق أجرامنا} \quad \text{a girl like her does not merit our respect.}
\]
properly "another", means also "except". It is a noun, e.g.

I passed by a man other than you.

I expected you but someone else came.

I was expert in every subject except science.

also a Noun, means "another", but often corresponds to the prefixes non-, un-, im-, etc., e.g. "impossible". It cannot form the Feminine or Plural, e.g.

this book is unsuitable for children.

I invited his sister but someone else came (fem.).

I saw people who were not the inhabitants of Mecca.

"both", normally used without nunciation with a following Genitive, e.g.

I passed by both the men. Its Feminine is , e.g.

both the girls spoke;

we met both the girls.

When the following Genitive is an attached Pronoun, and only then, the forms masc. and fem. are

used in the Accusative and Genitive, e.g. both of them came; I saw both of them; I passed both of them.

"many a" is followed by an Indefinite Noun, e.g.

many a noble man have I met.

many a soldier died in that battle.

Note that "perhaps" and is followed by a verbal sentence, e.g. perhaps he will come.

VOCABULARY

(to wander, go round

the Pentateuch, Torah

(loosely, the Old Testament)

engraver, painter, sculptor

blacksmith, ironworker

f., pl. mill

to grind, mill

previously (in a document

== "above", "aforesaid")

Ka'b al-'Abbár,

name of a Jewish divine

(Ex. 87)

a Jewish divine

(Ex. 87)

IV to inform

to perish, come to an end

the (fixed) term of one's life

pl. handle

the navel

prostrate,

thrown on the ground,

lying on the ground

to threaten, warn

pl. dagger

what (Ex. 87)
EXERCISE 87

The Death of the Second Caliph, 'Umar ibn al-Khaṭṭāb.
(From the Annals of at-Ṭabari, 838-923 A.D.)

"خرج عمر بن الخطاب يومًا يطرف في السوق قلقية أبو لؤلؤة، وكان
نصرانيًا، فقال: يا أمير المؤمنين إن على خراجًا كثيفًا. قال: وكم
خراجك؟ قال: درمان في كل يوم، وقال: أبيض (أي شاام)
مناعته؟ قال: وفاه ونفاه ونفاه. قال (عمر): وما أرى
خراجك بكثير على (according to) ما تصنع من الأعمال. قد بلغي
أنك تقول: لو أردت أن أعمل ريحي تطير بالريح فلعلت. قال:
نعم. قال: فاستلم لي ريحي. قال: وأنت سلبت لأعمل لك ريحي
يتحدث بها (عنها) من بالمشرق والمغرب. ثم انصرف عنه. قال
عمر: لقد توعديي البعيد أنفا. ثم انصرف عمر إلى منزله، فلما كان
من الغد (لما كان الغد) جاءه كعب الأحبار فقال: يا أمير
المؤمنين إنك سبت في ثلاثة أيام. قال: وما يدريك؟ قال: أليست
في كتاب الله النورا. قال عمر: الله (fear God). إنك تطيب عمر بن
المتاج في النورا؟ قال: لا، ولكني أجد صفقة وأثنى قد في أجلك،
ومو نضيف وجمعة ولا أنى. فلما كان الغد جاءه كعب فقال: يا أمير
المؤمنين، ذهب يوم ويبي بوسان. ثم جاء بن غد الغد، فقال:
ذهب بوسان ويبي يوم وليلة لنما كان الصبي خرج عمر من الصلاة
ودخل أبو لؤلؤة في الناس، في بده خنجر له رأسان، نصبها في

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:

- حرام is the Predicate, and is said to be "brought forward". حرام is the subject of this nominal sentence.
- ما أرى خراجك بكثير Verbs of thought and estimation are doubly transitive. The first object of ما أرى here is خراجك. The second, which should have been كبارًا, is replaced by a genitive after a preposition (ب).
- لين سلمت فاعلم The ل before إن adds nothing to the meaning. This is a conditional, and the apodosis has the Energetic form of the Jussive for stress.
- إنك ميت Here ميت which resembles the Active Participle مات "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 الإنسان (pronoun of circumstance).

On the day after the following day, i.e. two days later.

A nominal حلف sentence referring to وَلَوْتَأ. The Feminine refers to “a blow”. Feminine Plural, according to antique usage, referring to ضربات. Modern Arabic would normally have إحدالتها.

The Verb أدّعُ دارَهُ is doubly transitive, e.g. أدّعُ عُمَرَ دارَهُ “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 داره as an alternative.

CHAPTER FORTY-SIX
(البديلة الدالة والتغير)

The Permutative
(البديل the substitution)

1. The Permutative must follow immediately the word for which it is substituted (البديل ينطأ).

There are four kinds of substitution:

(a) The substitution of the whole for the whole (بدل الكل من الكل) i.e. where the Permutative is exactly equivalent to the word for which it is substituted, e.g.

جاء زيد أخوتك Zaid, thy brother came.

(بِئْسُ تَمَيُّزُ الطَّيْفِ the people of the city, the great and the small, came to me.

(b) The part is substituted for the whole (بدل البقعي من الكل) e.g.

أَكَلَ الْخَفْرِ kiss him the hand, i.e. kiss his hand; نَفَّضَ نصفه 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 (بدل الامتثال i.e. Permutative of inclusion), e.g. أَجْهَزَ زِيدُ ثوبته Zaid, his garment pleased me, i.e. Zaid’s garment pleased me; مُلْحَثَ زِيدُ خصتة I praised Zaid, his beauty, i.e. I praised Zaid’s beauty.

(d) A word is used to correct the previous one (بدل الغلط the Permutative of error), e.g. مرَّتْ تَكْبِير فَرْس I passed by a dog (no, I mean) a horse. This usage is very rare.
3. The Attached Pronoun may be either Accusative or Genitive, but not Nominative. It may be attached to the form "يا" to form a Detached Accusative Pronoun as follows:

3. Fem.  "يَا" her.  "يَا" them both.
1.  "يا" me.  "يا" us.

It is used as follows:

(a) To carry the Object of a singly transitive Verb. In this case, stress is implied, and this may be further heightened by reversing the sentence order and putting the Object first, e.g.  "يَاكَا" يَعْبَرُ وَيَاكَا يَسُبُّ "Thee do we worship and Thee do we ask for help (Qur'an 1).

(b) To carry the second Object of a doubly transitive Verb, when that Object is a Pronoun, e.g.

"أَعْطَى" ("يَاها") he gave me it.

But "أَعْطَى" is equally common. Nevertheless, when a doubly transitive Verb has a Noun as first Object and a Pronoun as the second, the second must have  "يَا", e.g.  "أَعْطَى" حَسَبًا إِلَى "يَا" he gave it to Hassan. Again, if both Objects are Pronouns, the second must have  "يَا" if it is not of a later person than the first:

i.e.  "أَعْطَى" he gave me you.
"أَعْطَى" he gave me it.
"أَعْطَى" he gave you it.
but he gave you me.

I gave him you.

he gave him it.

(c) It is also used independently as a warning, e.g.

take care! be careful of the fire.

4. If the Conjunctions "and", "so" and ل "verily" are prefixed to the Pronouns ه و هی, the ه usually loses its vowel, e.g. ف و وهو for فی and وهو for فی.

5. The first Person Singular attached Pronoun تی is often omitted and replaced by a كر in cries and commands, chiefly in the Quran, e.g. رت for رت my Lord!

6. The attached Pronoun ت is often used after ان 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 Araba like to use this particle. It is termed ت the أَلْامَانَ it appeared to the general that there was no escape from fighting.

Here the sentence after ان is introduced by the د of Denial of the Species, which does not therefore provide a Noun to serve as Accusative after ان. An alternative way of writing this, though less idiomatic, would be ... ان لا مَرَّ ... 

7. The Reciprocal Pronoun "one another" is expressed by the use of "one, some", e.g. قد ساعدنا بعضنا بعضًا we have helped one another (or بعضًا البعض).
1. Despite what the unbelievers say, the souls of the righteous are in the hands of God. 2. I was surprised that there was nothing in the cupboard after the party. There is no doubt that the servants have eaten all that remained. But what can I do? This is a general custom among the servants of government officials, and it is inevitable (لا يَمْلَى). 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 (عِضْل ْمَثْل). 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 (لا) say: “Many a man has succeeded in life without great qualifications”. But how many have succeeded without work? 8. How much money did you lend him? I saw him drunk five minutes ago, yet he is bankrupt. 9. They spoke to one another, and after a short time had elapsed they were fighting each other. 10. I passed you walking with my sister last night. Does my father know, and is it your intention to propose to her? I fear very much that there is no hope for you. My father will certainly refuse to marry her to you, because a poor man like you cannot give her the things she is used to. My advice to you is to work hard to become rich, perhaps you will then gain my father’s consent (موافقة) to the marriage.
In negative sentences if the predicate is a noun, بَ is often, prefixed to it, e.g.

(ليِّ يِّ ُدِّ بِيِّ نِّ يِّ بِيِّ هِّ ُءِّ بِيِّ)  

he is not a rider (or

(يِّ بِيِّ هِّ ُءِّ بِيِّ نِّ يِّ بِيِّ)  

they are not aware (or

Many intransitive verbs of motion become transitive when they are followed by بَ, e.g. (يِّ بِيِّ هِّ ُءِّ بِيِّ نِّ يِّ بِيِّ)  

he came with a thing, i.e. he brought it. (This بَ is called بَاء التَّعْمَدِيَّة.)

Note: The expression (يِّ بِيِّ هِّ ُءِّ بِيِّ نِّ يِّ بِيِّ) 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 بَ is called بَاء التَّعْمَدِيَّة, the بَاء of redemption.)

Prepositions are sometimes described by the Arabs as being interchangeable (مُبَادِلَة) and this is true in some instances. Thus, while geographically we more often use بَ of a town or village (بَيْنُ “in London”) and بَ of an area or country (بَيْنُ “in France”); we also find بَ in London and بَ in France.

(2) and (3) بَ and بَ by in an oath, e.g. وَ (يِّ بِيِّ هِّ ُءِّ بِيِّ نِّ يِّ بِيِّ) and بَ by God. (بَ 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, بَ must be used.

(4) لُ “for, to, because of”.

لُ 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. لُ a book of (belonging to) Zaid;

لُ 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'alab.

Also denotes "for the benefit of" (opposite of على) and so denotes a creditor (على the debtor), e.g.

كُلَّهُمَا أَنْفُسُونَا دَرَّمًا you owe me a thousand dirhams.

It is also used to denote the Purpose and the Cause, e.g.

فِي مَهْلٍ تُمُشَّوْتِه for this reason, therefore

NOTE 1: قال "to say/to" often means, especially in the Passive, "to call, name", e.g. كَرَّرَ (لِهَا) نَعْمَهُ he was (is) called.

NOTE 2: كَالَّغ بِهَا before Pronominal suffixes (except with the 1st Person), e.g. كَلَّغَا لَهَا it's changed to كَالَّغ before the particle of address يا, e.g. يا لله! "O wonder", يا للطُّرمَ "O Zaid!" (i.e. come and help O Zaid).

(5) كَالَّغ "as, like" is usually counted among the prepositions, although it is really a noun meaning "similarity", e.g. كَالَّغ like Zaid.

It is not used with Pronominal suffixes.

B. SEPARATE PREPOSITIONS

(1) إلى "to, unto, until".

Is nearly related in meaning to إلى and serves to express motion towards a place, e.g.

فَأَجَلَّ إلى المدينة he came to the city.

In relation to time it expresses continuance up to a certain point of time, e.g.

من الإبتداء إلى الإنتهاء from beginning to end.

Notice specially (abbreviated إلى آخر) "and so forth", "et cetera".

With suffixes: إلى "to him", إلى "to me", etc.

(2) خِي "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.

أَكْلَتْ السَّمَكَةُ خِي رأسها I ate the fish, even its head.

(3) على "over, on, againat".

With suffixes: على "on him"; على "on me" etc.

Used of place. على الطرقُ on the way.

كَلَّمَهُ على النَّاَٰدة he sat at table.

سَمَّيَتْهُ على نَهْر a city on a river.

Notice specially:

ِيُتَأَرَّج على شيء to look (with pleasure) at a thing.

ِيُتَأَرَّج على شيء to examine into a thing.

ِيُتَأَرَّج على شيء he fainted (lit. it was, made dark upon him).

ِالسلام عليكم Peace be on you! (the greeting of Moslems to one another, the answer being وَعَلِيَّكَمُ الْسَلامُ)

ِرحمة الله عليه 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" e.g.

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" means "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* in me, etc.

It expresses rest in place or time and answers the questions "where?" and "when?", e.g. *في* the house, *في* this *سنة* in this year.

Sometimes it expresses motion to a place, e.g. *وقع* in the *بئس* he fell into the cistern.

It also denotes "among", e.g. *سَنَة* *فيَنَا* who among us.

It is used with verbs of speaking and thinking:

- *تكلم* in to speak about ...
- *فكر* in to think over ...
- *تأمل* in to consider something.

Also after the verbs of desiring: *رغب* in to wish for something; *طمع* in to yearn after.

"To multiply by" is *ضرب* in e.g. *ضرب* *ثلاثة* in *سعة* multiply three by seven.

(6) *لَدَى* *لَدَى* "with" (Latin "apud").

With suffixes: *لَدَى* with him, *لَدَى* with me, etc.; *لَدَى* with him, *لَدَى* with me. Rarer than *

(7) *بع* (rarely) "with".

With suffixes: *بع* with him, *بع* with me, etc.

It denotes association in place or connection in time, e.g. *سارَ معي* he travelled with me.

*جملت* "in the morning" *سَيَّة* I came to you at sunrise.

It often means "to have something with one", e.g. *حتى ساعِة* I have a watch with me.

It also translates the English "besides", e.g. *مع* *كُونهْ غريبًا* besides his being a stranger.

Notice specially:

*بَعِيدَ ذلِك* in spite of that.

(or *بَعِيدَ أنَّ* in spite of the fact that, although.

(8) *من* "from".

With suffixes: *من* from him, *من* from us, etc.

Used of place (often interchangeable with *عنَّا*):

*خرجَ من* the tent.

It is used with verbs denoting "to go out", "to free", "to forbid":

*أُرفِعَ رَبِّي من* the *شر* I take refuge in God (to free me) from evil.

Used of time:

*منَ الصَّباحِ إِلَى* the day from morning to evening.

Sometimes used (like *سنة*) to mean "since".

*منَ سنتين* i.e. two years ago.
It is also employed with verbs and nouns denoting nearness, as e.g. 

I approached the enemy.

Notice specially:

to wonder at something;

so with other verbs of feeling:

to rejoice at...

pleased at...

The word "than" after a Comparative is expressed by َنِبِئَ, e.g. َنِبِئَ أَضِرُّ مِنَ الْكُلْبِ swifter than the dog.

"A certain" is often expressed by َنِبِئَ preceded by a word indefinite in the Sing. and followed by the same word definite in the Plur., e.g.

أَنْ تَأْمَرُ مِنَ النَّجَارَ a certain merchant.

It is also used partitively (للتبقيض) followed by a definite noun in the Plur. to indicate an indefinite number or quantity, e.g.

he has already shown you some of his signs; and to indicate material, e.g.

a chair of wood.

It is very often used after َلِلَّا to explain (للتبقيض) what is intended by the particle, e.g.

what was with me in the way of wealth, i.e. the wealth, which I had.

what you have done to us in the way of kindness, i.e. the kindness, which you have done us.

Is not used with suffixes.

It is sometimes followed by the Nominative, e.g.

I have not seen you since Sunday.

NOUNS USED AS PREPOSITIONS

4. Of the Prepositions which are really nouns in the Accusative (ةَرَف* the following are the most common:

(1) َأَمَّا "before, opposite" (of place):

َأَمَّا َالْفَضْرَ before, opposite the castle.

َأَمَّا َالْقَصْرَ before the judge.

(2) َبَعْدَ "after" of time or rank (opposite of بَلِ): َبَعْدَ َالْمَيْلَادَ after the birth (of Christ).

(3) َبَيْنَ "between".

When two words are dependent on َبَيْنَ, then if both are substantives the َبَيْنَ need not be repeated, but if one (or both) is a pronoun it is always repeated, e.g.

between Zaid and 'Amr.

between thee and thy brother.

between me and thee.

and are often used with the same meaning as َبَيْنَ.
and sometimes mean "both - and" or "partly - partly":

(4) جَاهَةٌ جَاهَةٌ "opposite" (لَمْ يَلْتُ "opposite").

(5) تَلْقَاء

(6) "under, below" of place or rank (opposite to قُوَّة).

(7) "under, below" of place or rank (opposite to قُوَّة).

(8) "round about".

(9) "behind":

(10) "on this side of, under, without":

(11) "with, at":

Used of place:

جَلَّستُ عَنَّهُ I sat with (beside) him.

Used of time:

جَاهَةٌ عَندَهُ طَلَعَ الْزَّمْسَمِ he came at sunrise.

It is often used with the meaning "to have".

(12) "instead of, in place of":

أَعْتَدْتُ هَذَا عَرَضًا ذَلِكَ I took this in place of that.

(13) "on, over, above": of place and rank (opposite of قُوَّة):

(14) "before" of time (opposite of بَعْدَ):

قَبْلَ الْيَلَادَ before the birth (of Christ).

(15) "before" of place (more often أَنْبَامُ):

قَبْلَ الْبَيْتِ before the house.

(16) "towards":

جِعْرَ تَجَرَبَ towards the West.

(17) "behind, on the far side of":

"behind, on the far side of" the mountains.

With the meaning "without" دُونَ or بَعْدَ دُونَ may be used instead of دُونَ:

دُونَ or بَعْدَ دُونَ or بَعْدَ دُونَ without that.
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.

\[
\text{من بينهم} \\
\text{from between them, i.e. from the midst of them.}
\]

\[
\text{من فوق} \\
\text{from over, i.e. above.}
\]

\[
\text{من تحت} \\
\text{from under, i.e. underneath.}
\]

\[
\text{من عند} \\
\text{from with.}
\]

\[
\text{من بعده} \\
\text{from on i.e. down from.}
\]

\[
\text{من دون} \\
\text{or without}
\]

\[
\text{من قبل} \\
\text{before.}
\]

\[
\text{من بعد} \\
\text{after.}
\]

EXERCISE 92

Rewrite the above passage with full vowelling and other orthographical signs.

The following notes may help:

قال In old Arabic, where two people are conversing, frequently the words of both speakers are introduced by "he said", where we might write: "the first said ... the second said", or "the former said ... then the latter replied". The sense of the passage shows who is speaking.

\[\text{أجبني: VIII to hide, disappear}\]

EXERCISE 91

Note: This exercise is not specifically concerned with the grammatical matter in this chapter. It is partly a test in reading unwovelled Arabic.

\[\text{قبل إن لم يكن سرا حمارا ومغى أحدما ليبيعه. قال: رجل معه} \]


Literal, "it aroused my admiration": here it means simply "if I like it". This is a Conditional.

Verbal Noun of to 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.

\[ \text{ja'ama masūra} \]  
\[ \text{he came quickly (with speed).} \]

(b) By the use of certain Verbs, e.g.

\[ \text{ma kādta aro'ra' kād} \]  
\[ \text{scarcely saw him.} \]

\[ \text{ahsān tādīn kāna} \]  
\[ \text{he wrote well.} \]

(c) By a number of uses of the Accusative. Indeed, this is the chief means employed; so much so that the Accusative in Arabic may also be described as an Adverbial case. The simplest use of the Accusative Noun is in words such as:

\[ \text{āthāna} \]  
\[ \text{"sometimes";} \]

\[ \text{ta'ābīa} \]  
\[ \text{"approximately";} \]

\[ \text{najā} \]  
\[ \text{"suddenly";} \]

(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.

\[ \text{badd} \]  
\[ \text{"after";} \]

\[ \text{badd yūnis} \]  
\[ \text{"after two days". Of course we have} \]

\[ \text{an} \]  
\[ \text{"where";} \]

\[ \text{am} \]  
\[ \text{"then";} \]

which are un-nunated though no Genitive follows.

(e) An extension of the above is found in such expressions as:

\[ \text{sa'araan ma} \]  
\[ \text{"often";} \]

\[ \text{kibrā ma} \]  
\[ \text{"quickly";} \]

(f) The Absolute Object also comes under this heading, especially when qualified, e.g.

\[ \text{ṣūrītha sha'īdī} \]  
\[ \text{I hit him hard.} \]

(g) The Ḥāl construction also takes the place of Adverbs, e.g.

\[ \text{ja'āmas masūra} \]  
\[ \text{He came quickly.} \]

(h) There are a few particles ending in the un-nunated Nominative, which, though obviously Nouna in origin, are the nearest approach to the true Adverb in Arabic, e.g.

\[ \text{bi'll} \]  
\[ \text{"before", "previously";} \]

\[ \text{badd} \]  
\[ \text{"after", "later";} \]

(i) Finally, there are some particles ending in sukūn which play the part of Adverbs, e.g. \[ \text{ṣūl} \]  
["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) A particle used to indicate a question (= ُلَمْ hāl, see Chapter Three, 4) (called the حرف الاستفهام); but only when no Interrogative pronoun occurs in the sentence, e.g.

\[ \text{tālimta} \]  
\[ \text{(hāl tālimta)} \]

\[ \text{hadda} \]  
\[ \text{"have you done this?"} \]

\[ \text{but la san tālimta} \]  
\[ \text{"who has done this?"} \]

\[ \text{a'm} \]  
\[ \text{I in a double question; see} \]

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(b) ـ a particle used to give a Future meaning to the Imperfect. It is a shortened form of سوف "at the end."

(1) أَلَيْلَةَ I shall do it.

(c) ل a particle used for Emphasis, "certainly, truly", often omitted in translation, e.g. لَعَلَّيْنَا truly, I have done it.

Especially with the Modus Energicus:

لَعَلَّيْنَا I shall certainly strike thee.

Also in an Oath:

لَعَلَّيْنَا by thy life.

ل is often used before the Predicate of a Nominal sentence, which begins with اَلْبَيْنُ (see below 3c).

It is often used to introduce the apodosis of a conditional sentence beginning with َذَٰلِكَ.

SEPARATE ADVERBSIAL PARTICLES

3. The most important separate particles are:

(a) َذَٰلِكَ and َذَٰلِكَ (related to اَلْبَيْنُ) "in that case, then", e.g. َذَٰلِكَ َذَٰلِكَ let us go then.

(b) أَلَيْلَةَ (for َذَٰلِكَ and ل) "not" in an Interrogative sentence:

أَلَيْلَةَ أَلَيْلَةَ shall I not do it?

So أَلَى for َذَٰلِكَ and أَلَيْلَةَ.

(c) أَلَيْلَةَ "or" in a double question:

أَلَيْلَةَ أَلَيْلَةَ أَلَيْلَةَ أَلَيْلَةَ shall I do it or not?

(d) أَلَيْلَةَ (for َذَٰلِكَ and أَلَيْلَةَ) "not" in an Interrogative sentence:

أَلَيْلَةَ أَلَيْلَةَ have you not done it?

(e) أَلَيْلَةَ "truly, certainly".

أَلَيْلَةَ introduces Nominal sentences, the subject following in the Accusative, the Predicate often strengthened by ل (see above 2c) following in the Noun, e.g.:

أَلَيْلَةَ أَلَيْلَةَ أَلَيْلَةَ أَلَيْلَةَ verily, Zaid is intelligent.

It may be used with Pronominal suffixes, the pronoun then being a subject, e.g. َذَٰلِكَ أَلَيْلَةَ verily he, َذَٰلِكَ أَلَيْلَةَ and َذَٰلِكَ أَلَيْلَةَ verily I, َذَٰلِكَ أَلَيْلَةَ and َذَٰلِكَ أَلَيْلَةَ verily we.

(f) أَلَيْلَةَ (for َذَٰلِكَ and أَلَيْلَةَ) 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.:

أَلَيْلَةَ أَلَيْلَةَ أَلَيْلَةَ أَلَيْلَةَ the alms are for the poor only.

(g) أَلَيْلَةَ "i.e., that is" (ـَعِينَةَ).

(h) أَلَيْلَةَ "where?"

(i) أَلَيْلَةَ "whence?"

(j) أَلَيْلَةَ "whither?"

(k) أَلَيْلَةَ "wherever".

(l) أَلَيْلَةَ "but rather, no on the contrary, but, but indeed".

(m) أَلَيْلَةَ "yes certainly" as answer to negative sentences.
(k) "there".

(i)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 (لا not) before the Imperf. Indic. with Present and Future meaning:

لا أفعل I do not (or I shall not do it).

(2) As particle of Prohibition (لا not) followed by the Jussive with the meaning of the Imperative:

لا تعمل I shall not do it.

(3) As particle of Complete Denial (لا not) (see Chapter Forty-five, 3 i)

(4) "not", followed by the Jussive means "not yet".

(s) "not" is followed by the Subjunctive, which then has the meaning of a Future:

لا أفعل I shall not do it.

(t) "not" is followed by either Perfect or Imperfect, usually the former.

Note: For إن 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.

هل قمت have you done it?

In an indirect question it denotes "whether", e.g.:

أن تخبرني هل أنكرت tell me whether you have expected me.

(7) "not" in an Interrogative sentence.

(x) "here", or in a strengthened form "in here" (sometimes written "in here").

(y) "there".

Nouns used as adverbs

4. Several nouns are used as adverbs in the un-nunsted 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". (على "inside".
- "seldom", followed by verb.
- "much, very". "عا "together".
- "often". "لِعا "altogether".
- "very". "أي "for ever" (with neg. "never").
- "one day, once". "با "on the right band".
- "today", "tomorrow".
- "always". "كيف "how".
- "by night". "ثم "often" (later "perhaps").

(for "there is nothing like") "especially".

( từ "time") in "then, at that time", so also "at that time".

"altogether", "decidedly".

"at one time - at another time.

---

VOCABULARY

appetising كاف pl. كتاف shoulder
pretty, tasty; VIII to commit suicide
sufficientiy, wealth مراق pl. مراق pretty, tasty; VIII to commit suicide
good عيين (-) to frown
coast ماء pl. ماء sea shore,
inn, hotel ماء pl. ماء sea shore,
(Syr. Eg.) ماء pl. ماء sea shore,
in, hotel
river bank ماء pla ماء pla river bank
mind your own business!
slowness بطيء (-) to drown intr.
slow بطيء (-) to jump
step, pace خطوات pl. خطوات step, pace
jumping (v.m. of above)

EXERCISE 93

From the Kitāb al-Buhālār 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:

فَاتَّجهُمُ لَهُمْ طَعَامًا خَفِيفًا شَهيًا مِلِحًا، لَا كَمَّ لَهُ، فَلَمَّا أَكُلُوا وَغَسَلُوا

أَيْسَنَهُمْ أَقِيلُ فَالَّمِنْ عَلَيْهِمْ فَالَّمِنْ عَلَيْهِمْ فَالَّمِنْ عَلَيْهِمْ فَالَّمِنْ عَلَيْهِمْ فَالَّمِنْ عَلَيْهِمْ فَالَّمِنْ عَلَيْهِمْ
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 drowning 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?

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 with subjunctive) to heed a passer-by. I called him again in a loud voice, and he turned towards me frowning.

He hesitated a little, then said angrily: "Have I met you before? Do you know me?"

"No", I said, "but I thought that you were perhaps in some difficulty, and I wanted to help you. Will you come to my house, and stay a little while and eat and drink something with me?"
CHAPTER FORTY- NINE
(الباب التاسع والأربعون)

Particles. Conjunctions

1. Whereas in English it is considered bad style to commence a sentence with "and", in Arabic it is the rule rather than the exception to do so. Sentences are continually linked by و, and less frequently, by "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, 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) دخل زيد وهو وجلس على كرسي Zaid entered and sat on a chair.
(ii) جاء زيد وحسن 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 مدينة كبيرة وجميلة rather than مدينة زيد وهي جميلة, 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.:

قام زيد وهو يبكى Zaid stood up, while he wept
(Barakat: Zaid stood up weeping).

also with change of Subject:
ذهب زيد وعمرو باي Zaid went away and 'Amr
remained (while 'Amr remained).

The و is usually dropped, when a Verbal Hāl sentence follows:
 العاصمة زيد يضحكت Zaid came, while he laughed (laughing).

The was of Hāl (واو بالاذال) is sometimes used before a Nominal sentence which has no Participle or Imperfect:
جامع زيد وليدة سيف 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 events.

(i) Cause and effect:
قام الوزير فقعت أنت أيضا the minister stood up, so I
stood up also.

قدم العدو خومه فولوا ودرو the enemy advanced towards them; so they turned
and fled hurriedly.
3. The usual Separable Conjunctions are:

(a) ٌذ "when, since, after, because" with following Nominal or Verbal sentence.

(b) ٌذ "when, if" originally used of time, but often of condition. In direct questions = "whether".

ٌذ and ٌذ also mean "behold!", in which case the former is always followed by a Verbal sentence, the latter by a Nominal sentence in which the Subject is either in the Nominative or takes ٌ.

ٌذ به ع Ramsey, a man came!

ٌذ and ٌذ means "whenever".

(c) ٌذ "if, whether" introduce Conditional sentences or indirect Questions.

ٌذ and ٌذ means "and if, even if, although". ٌذ = "verify if".

Note: There is also a particle of Denial ٌذ e.g.:

ٌذ زأتي نه أقلي أفسد 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) ٌذ used for Exception, see Chapter Fifty-one. Note, however, the following uses of this particle as a conjunction:

(i) ٌذ ٌذ I liked him, save that he always spoke in a loud voice.

(ii) ٌذ ٌذ Stand up, otherwise I will beat you. (Quasi-condition, or after-thought condition).
(e) ḍaf “as for” with a following Nominative, the Predicate being always strengthened with ʿ inferred, e.g.:

أَماَّ جِبْلُ الْسَّلِيقَمْ فَهُوَ جِبْلٌ شَامِخٌ as for Mt. Hermon, it is a lofty mountain.

أَماَّ الْجِبْلُ فِي الرِّبْعِ = for the dog, I met him on the road.

(According to Arabian grammarians ʿ is the Subject, all the rest is Predicate.)

(f) أن “that” with following Verbal sentence, the verb being occasionally in the Perf., nearly always in the Imperf. Subjunctive.

كَانَ = “as though”; لَانَ = “because”.

With Negative: لَانَ أَلَّا (for أنَ and لَّا) “that not”; لَتُلَّا = “so that not”.

(g) أن “that” with a Nominal sentence.
In compounds:

كَانَ َّلَا "just as if", “it is as if”.

لَانَ "because".

لَانَ أَلَّا "except that, yet”.

(h) أَوُّ أَوُّ "or"; أَمَّأ أَمَّأ "either - or".
With the Subjunctive أَمَّأ means "unless that, until that”.

(i) بينَمَا (more rarely بينَمَا) “while”.

(j) ثم "then, thereupon" often followed by إنَ.”

(k) حَتَّى “until” (إِلَى أنَ); with a Nominal sentence often أَنَ حَتَّى.

(l) وَلَّا or وَلَّا "in order that” with following Subjunctive.

With Negative كَلْلا and كَلْلا “in order that not”.

(m) لَّا "but", the former being followed by a verb, the latter only by nouns in the Accusative, or Pronominal suffixes: لَّا للَّا “but he”.

(n) َّنَما "when, after" with following Perfect to be translated usually by the Pluperfect.

(o) لَّو "if" in Conditional sentences referring to a mere supposition.

(p) مَا "so long as" (مَا الدِّمُوَّةِ "the مَا of continuance"), is often used in compound Conjunctions:

بعد مَا "after".

ويَمَا "while".

قبل مَا "before" (always with the Imperf.).

It is often used also to generalize, e.g.:

إِذَا لَمْ "whenever". مَتَى مَا "whenever".

إِذَا لَمْ "if ever". مَتَى "as often as".

In these cases it is followed by the Perf. or the Juss. in the sense of the Present.

(q) مَتَى "when", مَتَى مَا "whenever".

(r) مَتَى or مَتَى "since".
VOCABULARY

II to turn round, back intro.

VIII to draw a sword pl. حكّام, حكّام: wise, wise man; doctor (popular)

استدار X to be round pl. حكّام: wisdom, aphorism

(أ) to persevere, continue الإبْينأت: Greece, the Greeks

الشريعة: the Shari'a, Muslim law

البَنّاتي: Greek, a Greek

_cloud (collective)_ يُستدل على X to prove...

... by...

شرعي a legalist, lawyer, expert (ن): to wither, fade

on the Shari'a; legal adj. pl. برج tower

شواهِد pl. شواهِد: lofty معمار architect

EXERCISE 95

The geographer, al-Mas'udi, writes about the roundness of the earth.

قد تَنَوَّعَ في شكل البحير. فذهب الأكبر من الفلسفاء المتصدبين من

المهندس وحكّام اليونانيين، فهم خالقهم وذهب إلى تول السرياريين،

أن البحير مستدير على مواضع من الأرض واستدلوا على جاهز ذلك

بخلال كثيرة، منها (among them, including) إذا خُلّفت فيه

غابته عن الأرض والجبال شيئاً بعد شيء حتى إن عليه (i.e. the sea)

EXERCISE 96

Note: It is not intended to test and practice 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 (الَّذِي 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

(الباب القصري)

Particles. Interjections.

1. The Vocative (حَرْفُ الْبِلَدَةِ) is expressed by the particles ياً وَأَبَاهَا and أَبِيَّنَهَا (but the Masc. is often used for the Fem.) or أَبُوَّة. أَيَّنَّهَا and أَبِيَّنَهَا are followed by the noun in the Nominative with the Article:

ياً وَأَبَاهَا أَنْتِمُ أَبَرَكْنُمُ O scholar!

ياً is followed by the noun in the Nominative without Article (and without Numention in the Sing.) if the person addressed is present and the noun is not determined by any following words, e.g.

ياً وَلَدُ O boy!

ياً وَلَدُمْ O Mohammed!

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.:

ياً عَجَلْيُ أَعْجَلَ أَهُمُ O careless! (not addressed to any one particular person).

ياً See there!

ياً هَوَّذَا See there he is!

ياً طَالِعًا أَنْجِيلُ O thou, who climbest the mountain!

ياً عبد اللَّهِ O Abdullah!

Note 1: ياً is sometimes written without 'alif when the following word begins with an 'alif, e.g.:

ياً مَلَأ O my brother!

ياً مَلَأ O welcome!

Notice specially:

ياً أَبَتُ O my father!

ياً أَمَّا O mother!

ياً وَبِنُهَا O my Lord!

Note 2: The noun that follows ياً often takes the Vocative ending مَلَأ (see below on ياً).

2. Some of the commonest Interjections are:

أَوَّلًا, أَأَوَّلًا, أَأَوَّل ـ Ah!

ياً Oh! The following noun often has the ending مَلَأ or مَلَأ in pause, e.g.

ياَ أَنْسُ أَنْسًا O sorrow!

ياَ عَسَمُ أَزَمَنًا O grief!

يا! Alas! also with suffixes: وَيْكَ Alas for thee!

Also وَيْكَ. The most common is وَيْكَ.

هَيْنَا بِكَ Come! with the Preposition بِ. Come, let us go!

هَيْنَا بِكَ Far from it!

أَفْ أَبَيْ Fie!

أَفْ بِهِ and بِهِ خَبَرُ Bravol

أَفْ قَلْبُ (Fem. of the Elative أَقْلَبُ “best”) Halil!

أَفْ قَلْبُ or أَفْ قَلْبَي Hail to thee!

أَفْ قَلْبُ, in the Plural “Hither!”
(properly the Imper. IV of َأَلَّإْ "to come") “give, bring here!” also used in the Fem.

ِدُوْنِكُمْ "Beware!".
ِدُوْنَكُمْ and ِدُوْنَكُمْ "Beware!".

3. Certain nouns are used in the Accusative as Interjections.

ِصَلَّى Welcome!
ِصَلَّى "Strange!"
ِصَلَّى Slowly!
ِصَلَّى Welcome!
ِصَلَّى Welcome to thee!
ِصَلَّى Welcome to thee!
ِصَلَّى (lit. “hearing and obeying”). At your service!
ِصَلَّى Alas for thee!

4. Many religious expressions are used interjectionally:
e.g.
ِبِنَبِيعَة or ُبِنَيَّ أَلَّإْ O God!
ِبِنَبِيعَة or ُبِنَيَّ أَلَّإْ! By God!
ِبِنَبِيعَة or ُبِنَيَّ أَلَّإْ! Thanks to God!
ِبِنَبِيعَة or ُبِنَيَّ أَلَّإْ! If God will!
ِبِنَبِيعَة or ُبِنَيَّ أَلَّإْ! In the name of God the Compassionate, the Merciful!
ِبِنَبِيعَة or ُبِنَيَّ أَلَّإْ God forbid it! (lit. "I take refuge in God").
CHAPTER FIFTY-ONE

Exception

1. The commonest way of expressing Exception (إِسْتِنَا) is by the Particle ُنِّ (a modification of لَنَّ "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. حَسَنَماً ُنِّ َ لَنَّ َ حَسَنَماً ُنِّ َ لَنَّ Hassan remained (lit. did not remain except Hassan).

* I saw only Hassan.

* I was pleased only with Hassan.

Here, it will be noted that "Hassan", the Noun after ُنِّ, changes its case as if لَنَّ were not there,

* e.g. مِنْ حَسَنَماً Hassan remained.

* رَأى حَسَنَماً I saw Hassan, etc.

To put it another way, the noun after لَنَّ 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 لَنَّ invariably takes the Accusative, e.g.

* لَنَّ َ حَسَنَماً ِبِإِلَّةِ ُنِّ all stood up except the King.

* لَنَّ ُنِّ َ حَسَنَماً except the King, all present stood up (the Excepted coming first).

(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

* لَنَّ ُنِّ حَسَنَماً 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.

* لَنَّ ُنِّ حَسَنَماً the pupils did not attend, except Hassan.

* لَنَّ ُنِّ حَسَنَماً he did not pass the soldiers, except their leader.

* لَنَّ ُنِّ حَسَنَماً he hated everybody except his father.

Note that in this eventuality, the Generality may be expressed by "حَدَّ " one", e.g.

* لَنَّ ُنِّ حَسَنَماً no one came except Hassan.

* لَنَّ ُنِّ حَسَنَماً I struck no one except Hassan.

* لَنَّ ُنِّ حَسَنَماً 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 ل:

<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 Exceptional Constructions are:

(a) غير This is a Noun, as explained in Chapter Forty-five, 4 d (vi), and takes idafa. It is placed in the case in which the Noun after لا ل would have been placed, according to the above table, e.g.

ما بقي غير حسن

I struck no one except Hassan.

is also used in the un-minated Accusative followed by a sentence with ل, e.g.

كان مسروراً غير أنه يعاني من غضب الملك

He was happy, except that he feared the King's wrath.

Here لا ل could replace غير.

(b) ولا and ما خلافا. These act as Verbs, and take an Accusative, e.g.

جاء القوم ولا عدا (ما خلافا) حسن

The people came, apart from Hassan.

(c) These two words occasionally occur without ل, and then take the Genitive, as Prepositions. The above sentence would then read:

جاء القوم عدا (خلافا) حسن

But the use of خلاف in this way was disputed by the grammarians.

4. Related to Exception is the use of لا ل سما, "especially". It invariably takes the Nominative.

كانوا إنما لسما كيارهم

they were infidels, especially their old men.

رأيتهم ككلم لسما خسن الذين

I saw them all, especially Hassan, who was in the forefront.

عشت بنهم لسما قادهم

I was angry with them, especially their leader.

Note: For ولا لا ل and لا ل ل and see Chapter Forty-Nine, 3 (d).
VOCABULARY

time (with or without من
الزمان)

pl. company, group, faction

pl. نعمة (ن) to result from تتم

pl. تقاليد tradition (lit. imitation)

pl. تأثير a revolutionary, rebel

v. نثار to stir

pl.中國 a space of 人民, the masses

EXERCISE 97

A

لكن هناك في الشرق الأوسط قيمة يكرهون تأثير الغرب، يقولون: ما أعطانا هذا التأثير إلا عدم الأمن، وما تهمه إلا إنكار تقاليدنا وعاداتنا وتاريخنا. وهذا ما يعتقد الكثير من سكان تلك البلاد. لكنهم ينسون حديث النبي (صلлатه): «أطلب العلم ولو من الصين».

B

استقال جميع أعضاء الحكومة ما عدا 세نيهم، كما وزير الخارجية ووزير الاقتصاد والتجارة، وموزودن وغيرهما من التكنولوجين من بين سكان البلاد، يرون خطرًا كبيرًا في مطالب الثورة؛ ففي ولا شك، تضرت اقتصاد الدولة إلا أنها كثيرة عواطف الحانية.

EXCEPTION

C

الأولاد والبنات خرج جميع ناس القرية للمزارع، فهذا فصل الخريف و عصولات هذه السنة وافرة جدًا، والسبب كثرة الأمطار التي سقطت في جميع الشهور تقريبًا إلا شهر آذار (مارس).

EXERCISE 98

Rewrite the whole of Exercise 97, with full vowelling and orthographical signs.

Note: In translating, the student is advised to follow the order of the English where possible, putting the Generality before the Exception, and vice versa, in the Arabic, according to the order in the English.

Further, لف, б, by far the commonest exception particle, should be used wherever admissible. ما خلأ, ما عدد, and ما خلأ are not so common, and should be sparingly introduced.

EXERCISE 99

A

All the patients (the sick) waited for the doctor in his outpatients' 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 was stopped on his way home at an inn to have a drink (to drink something). He frequently did this, especially in the winter. Consequently, he had lost many patients. And he might have lost more, except that he was clever and experienced.

B

When I entered my friend's house, I only saw a ghost. I was only a youth, and that sight terrified me. Apart from my father, I had never seen a dying man before. No-one was with my friend, except his neglectful inexperienced servant, so I decided to remain with him for a time.
C

Hassan had wanted to read al-Jahiz’s "Book of Misers", and told his father that. When his birthday arrived, he was expecting his father to give him a copy, but he gave him another book instead. He was very angry, for a time, but when he read the book, he liked it very much.

D

No strangers have ever entered our city except ten travellers who had lost the way. All of them were killed, except two. We allowed them to survive because one of them was a blacksmith and the other a carpenter.

CHAPTER FIFTY-TWO

(آلابه الکناني ونفسون)

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 (طَرَر)

(b) Poetry (تَمَُّرُ; شَعْرَ)

(c) Rhymed Prose (سَجْع). This third genre is common in what might be termed "art prose", that type of studied prose literature which used the devices of rhetoric (or بلاغة) 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 sūras (that is, early chronologically) do contain rhyme. Rhymed prose has not, of course, any regular metre, while poetry has both rhyme and metre.

2. Classical Arabic is a language of syllable length rather than stress; it is quantitative rather than qualitative: and this must be realized to understand the rules of Arabic poetry. The metres were codified in the 8th century by al-Khaṭṭār ibn Aḥmad, and his codification has remained substantially unchanged.

Scanning Arabic poetry necessitates recognizing the length of syllable, which may be either short or long.

(a) The short syllable consists of a consonant with a short vowel, e.g. all three syllables in كَتَبّ ku-la-ba, "he wrote".

(b) Long syllables consist of a vowelled letter followed by an unwovelled letter. The unwovelled letter may be
(i) A long vowel, as ُکَ, in ُکَ-تَا-بَا.  
(ii) A consonant with sukún, as ُعَمَك in ُعَمَّتَا-بَع.  
Note that it is the ACTUAL SOUND which counts. Thus the third syllable ُمَكْبَن is long (بَع), because, although written as a single letter with nunation, it sounds as if the word were spelled ُمَكْبَن. Similarly, ُمَكْبَن, which is really ُمَكْبَن. Consequently an 'alif with hamzatu ُلَا-مْل does not count. Thus the words ُكَانَ أَمْسَتْ حَسَنًا would be scanned as follows: ُكَانَ أَمْسَتْ حَسَنًا.  

Note: The Pronominal suffix -ُ and the second syllable in ُلَا 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 (ْرَمَاه) and Metre (ْرَمَاه).  
Every Verse or Line (ْلِيذ, pl. ُلِيذ) consists of two Half-Verses (ْرَمَاه).  
At the end of the Verse i.e. in Pause (ْرَمَاه) 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 a d d d d a, etc., the unit concerned being the half-verse. The poem with the uniform rhyme and metre is the  

4. Al-Khalīf codified the Metres by expressing the various feet with the root ُفَلَم. He discovered the following different types of foot (ْلِيذ, pl. ْلِيذ).  
(a) ُتَعَلْمُ  
(b) ُتَعَلْمُ  
(c) ُتَعَلْمُ  
(d) ُتَعَلْمُ  
(e) ُتَعَلْمُ  
(f) ُتَعَلْمُ  
(g) ُتَعَلْمُ  
(h) ُتَعَلْمُ  

These Feet are subject to certain changes, e.g.:  
(a) ُتَعَلْمُ  becomes ُتَعَلْمُ  
(b) ُتَعَلْمُ  
(c) ُتَعَلْمُ  becomes ُتَعَلْمُ  
(d) ُتَعَلْمُ  

or ode par excellence. It is found in the famous pre-Islamic Seven Odes known as the Mu'allaqāt (المعلقات).
The two short syllables of each foot are often combined to form one long syllable in which case the foot might be scanned as المِفْتَعِلُ (or مُفْتَعِلٌ). The rhyme is frequently shortened to بُكَّةً or بُكَّةٍ.

(c) Wāfr

(الوًانِ) مَفْتَعِلٌ مَفْتَعِلٌ فَوْلُ مَفْتَعِلٌ مَفْتَعِلٌ مَفْتَعِلٌ مَفْتَعِلٌ مَفْتَعِلٌ مَفْتَعِلٌ

 Sometimes changes to مَفْتَعِلٌ or مَفْتَعِلٌ (rare).

(d) Rajaz (الرَّجْز) (especially in didactic poems; such a poem being called إِرَاجْرَاء): مُفْتَعِلٌ مُفْتَعِلٌ مُفْتَعِلٌ

 e.g.

"Said Muhammad ibn Malik: I praise my Lord God, the best Ruler."

(Beginning of the ʿAlfiyya of Ibn Malik.)

In this metre Catalexis of the last foot (change بُكَّةٍ to بُكَّة *) is very common.

(c) Hazaj (الحَرِّج) common in Persian and Urdu also in Rubaʿiyyat (e.g. the Rubaʿiyyat of ʿUmar-i-Khayyam). مَفْتَعِلٌ مَفْتَعِلٌ مَفْتَعِلٌ مَفْتَعِلٌ
(f) Basit

may change to and even 

and especially in the rhyme foot.

(g) Khafif

may change to or especially in the rhyme foot.

(h) Sarīr

may change to ( or )

The other metres are much less frequently encountered in Classical Arabic.

**RHYME**

6. Rhyme in Arabic poetry consists essentially of a Consonant. This consonant may have sukūn, whether real or imposed, e.g. the poem by Ṣūfī-ʿAbū l-ʿAtāḥiya:

What is (wrong) with us, that we do not think?

Where is Chosrees, where is Caesar?
SUPPLEMENT

SELECTIONS
FROM THE QUR'AN

Sūra 1

سورة الناس

قُل أَعُوذُ بِرَبِّ النَّاسِ لِسَبِيلِ النَّاسِ إِنَّ رَبِّي إِلاَّ النَّاسِ مِنْ شَرِّ الْمَسْوَةِ النَّاسِ الَّذِي يُوسُفُ ۖ فِي صُورِ النَّاسِ مِنْ لَهْتِهِ وَالْبَاءِ

Fables

From by (A.D. 1859 – A.D. 1927)

Sūra 112

سورة الإخلاص

قَلْ هُوَ اللهُ أَحَدٌ اللهُ الْحَقُّ لَمْ يُؤْتِهِ وَلَمْ يَكُنِ أَحَدًا كَذَٰلِكَ كَفَرُوا أُمُّهُمْ

Sūra 113

سورة الفلك

قَلْ أَعُوذُ بِرَبِّ الفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبٌ وَمِنْ شَرِّ النَّفَاتِفِ فِي الْعَدُودِ وَمِنْ شَرِّ حَسَدِ إِذَا حَسَدٌ
قال يا أبا الحارث الأمير واعظ الخمار لعنينك والظبي لعنينك
فصل بالآخرين فيما بين ذلك قال له الآدم ما أفتاك من علمك
هذا الليئة قال فيذيب الطائر من جيد
" عليك وليع"  

كما أن نستل أطلت في بحر وهو عاطف وعليها رداء في طرقة
ذين فقد في الدلول العليلنا فأحترت فشريك فجاءت السحين فأتلئت في
البحر فأصر في الشم في الماء متصفا والتعليم قادم في قمر البحر
قالت له ما تعلمت هذا قال لها إلى أكلت نصف هذه اللبنة وبنى
فصلها فأتلئت فكما ختالها فالتية وأنزل العلبة في الدلول
فصلت فيها فأتلئت وأزال التعليم في الذلو الأخرى لنا التيفة في
وست البحر فالتية ما هذا قال كما التجار مختلف نفتلت يها
الرحب التين في المخالفين

حكاية الخمار والثور مع صاحب الأزرع

From "The Thousand and One Nights". Authors Unknown

قال أنه كان لبعض التجار أموال ومواس وكان له زوجة وأولاد
وكان الله تعالى أعطاه معرفة أسم الحيوانات والطيور. وكان مسكن
ذلك التجار الأرياف وكان عده في داره حمار وثور فأين يوماً الثور
إلى مكان الخمار فوجد مكتب مرسوماً ومعلمة شعير من خليل
وبين مغريل وهو رائد مستريح وفي بعض الأوقات يركب صاحبه
صاحبها يسمع كلامهما، فلما طلع النهار خرج الناجر وزوجته إلى دار البر وجعلما جاء السوق وأخذ الثور وخرجما رأى الثور صاحبه مركذ ذبه وضرب وبرغ فضحك الناجر حتى استيقى على قفا
نالت له زوجته من أي شيء، ضحكة فقال لها شيء، رأيتها وسمعت
ولا أقدر أن أفرح به تمام، فنقلت له لا بيد أن أخبرني بذلك، وسا
سبب ضحكه ولو كنت كمن يقول لها ما أقدر أن أفرح به خوفًا من
الموت نالت له أنت لم تضحك إلا على، ثم إنها لم تقول عليه
وتل في الكلام إلى أن غلبت عليه، ومغفرة أُحضر أولاده وأرسل أحضر
النافذة، وسهوه أراد أن يمسي، ثم يمسي لها بالسر، وممث لأنه كان
يعيش عظيمًا لأنها بنت عمته وأم أولاده، وكان قد عمر من العمر
سنتين عشرين سنة، ثم إنه ارسل أحضر جميع أهلها وأهل حارته وقال
تهم حكايته وأنه مات قال لأحد على سر سمات قال لها جميع الناس
من حضرها، والله عليه اتركي هذا الأمر، فلما يموت زوجك أبو
أولاده قالت لهم لا أفرح حتى يقول لي ولو يموت فسكانت عنها
ثم إن الناجر قام من عندم وتوجه إلى دار الدواب ليپنونًا ثم يرفع
بقول لهم، يا وحزة والوණ، وكان عندم ذلك يمسي، طالع باب، وكان عندم
فزعه، وصاحبنا راح يقول قائل للداب للكلب، وكيف ذلك الأمر فأعاد
الكلب عليه القصة نقل له الداب والله إننا نقدر أن نب، وأنا لا
خشون زوجة أرضي هذه ولاغضب هذه، وهو ما له إلا راحة واحدة،
لا يعرفصلاح أمره معها فإن لا يأخذ لها بعضًا من عيدان التوت ثم يدخل إلى فتحتها ويضربها حتى تكون وتوب ولا تعود تساؤله عن شيء قال انا سمع التجار كلام الذي وهو يخطب الكلب رجع إلى عقله وعزب على ضربه ودخل عليها الحجرة بعد أن قطع لها عيدان التوت ويثبأنها داخل الحجرة وقال لها تعالى: "دَخَلَ الْجَرْحَةُ حَتَّى أَقُولَ لَكَ وَلا يَنفَرَ أَحَدٌ" ثم أموت فدخلت معه ثم إنه نقل باب الحجرة عليها ونزل عليها بالضرب إلى أن أغصى عليها فقالت له تبت ثم إنها قبعت بديده ورجله وتابع وخرجت إلى واياه وفرح الجماعة وأهله وتعدوا في أسر الأحوال إلى المات.

From the Prolegomena (القيامة) of Ibn Khaldun (A.D. 1332 - A.D. 1406)

في وجوه العاش وأصابته ومذاهبه

أعلم أن المعاصي هو عبارة عن ابتعاد الرزق والسمى في تقصية وهو مقبل من الفحش كانه لا كان الفحش الذي هو الفحش لا يحمل إلا يجعل موضعًا له على طريق البالغة ثم أن تحسين الرزق وكمية إما أن يكون بأخذه من يد الغير وإننقاء علاج الأفكار والمنافع ويسنى مجموعة وجبية وإما أن يكون من الحيوان الوحشي إثارة وإنه ينبي من البر أو البحر ويسنى اصطلاحًا وإما أن يكون من الحيوان الداجن استخراج قشوله المتميزة بين الناس في مناسبة كالنبا من الاعتعاب والخرير من ذوي العمل من غله أو يكون من النبات في الزروع والسمور بالقيام عليه وإعداده

بالرغم من هذه القمية ولا يحبب إلى القسم إلا ما أنه من باب القامة إلا أنه ليس أخذًا لما الفي

جاكاً فلما هذا اختص بالشريعة.
فى الفرط ولو أن مصرة دون الفيض أو طيرة متبوعة دون السنة لما استعيشت من كررة الدبابات وذكرنا أن ذلك نظمهم. وثقتها أن الغربان القوام في الغريب قد جمع تعلل البصرة واجارها حتى لا يرى فيها إلا وليها ولا يملك في جمع الدكر غراب ساقط على تعلل غير مصورا ولو بقي عليها عديم وحد، وتنافس الغربان كلاما ونثر في ذلك الوقت على الأذواق غير متسامك، فلو لا لطف الله تعالى لتسامكت كنا نفط الغربان، فأن تنظر صرحاً فذالك نتم القرام وأنيبنا تعلل أصول الكراب فلا تدع حفصة إلا استغريجها، فسجح من قدر ذلك لطفاً بعيداً.

From the Cosmography of the عروني (A.D. 1203 – A.D. 1283)

البصرة

مصعورية البصرة قبل الكوفيـة بستة ونصف، وهي مدينة على قرب البحر، كثيرة الجبال والعجاع شبهة النير، مملحة الرمال لأن البحر يتألق من البحر يتباعد إلى ما فوق البصرة بملعقة أرام. وشاهد درجة والفرات إذا انتهى إلى البصرة، خالصة ماء البحر يصير ملحاً، وما دخله فكثير جداً. قال الأسَمي: سميت الرشيد يقول: نظرنا فإذا كل ذهب وفصة على وجه الأرض لا يبلغ من تعلل البصرة، ومن عجبنا أن يرور ثلاثة، عدنا أن دجلة والفرات يساهمان قلب البصرة ويصيران ملحاً علينا يجري من تاها الشمال إلى الجنوب، فهذا يسميت جوزاً، ثم يرجع من الجنوب إلى الشمالي ويسكن مداً. يفعل ذلك في كل يوم وليلة سريين، فإذا جوز، نقص نقص كثيراً بحيث لو قسيت لكل ذهاب متدار ما بقي أو أكثر، وبنبئ كل أول شهر في الزيادة إلى غاية، ويسكن المواقع الملحية والأراضي الفاسقة. ثم يشرع في الانتفاص، فهذا كل يوم وليلة تقطع من الذي كان قبله إلى آخر الأسبوع الأول من الشهر، ثم يشرع في الزيادة فهذا كل يوم وليلة أكثر من الذي قبله إلى نصف الشهر. ثم يأخذ في النقص إلى آخر الأسبوع، في الزيادة إلى آخر الشهر، وهكذا أبداً لا يحلق هذا القانون ولا ينغير. وثابتها أنه لو كانت ذياباً على رتبها على المنفل أو في جواحيها أو معاصريها ما وجدت إلا

* famous Arab philologist, eighth century A.D.

From the Dictionary of Learned Men (A.D. 1179 – A.D. 1229)

إحسان بن إبراهيم الموصلي

كتبه أبو محمد وكان الرشيد إذا أراد أن يعلج به كناء أبا صقيبه، و الموضوع من العلم ومن الأدب والشعر لو أردنا استيعابه من الكتاب، وخرجنا من غرفنا من الانتشار ومن وقت الأنصار وتبني الآثار علم موضوعه واما الغناء فكان أصفر علومه وادي ما يوصف به، وإن كان الغالب عليه لأنه كان في مأكول علومه نظراء، ولم يكن له في هذا نظر فتح فيه من مضى وسبق من يبى فهو إمام هذه الصناعة على أنه أرك الناس للغناء والنسيد ويبقى: ووجدت أن أُجري كل أراد من ينادى أن غني وكسال قائل إحسان الموصلي النقي عمار متاعب (لا أطبق أكثر من هذا) وأغي من الغناء والنسيد إليه. وكان الأموات يقول: لولا ما سبق

1 Celebrated musician at the court of Harun ar-Rashid.
2 Son of Harun.
لا يعاني على السنة الناس وشره به من الغنة عندهم، لولته القضاء بحضري، فانه أولى به واخ واعف وأصدق تدقيق وامانة من هؤلاء القضاء. قال: جئت زمانا من دهرى اغلى المهن، فسمعني منه الحديث، ثم اصير إلى الأسلاف، فأنا عليه جزء من القرآن، وأنا الزراء، أنقا عليه جزء، فاني منصور زلزال، فصبرني طريقين أو ثلاثة، فاقت زلفت، فأخذت منها صوبانا أو صوبين، ثم أني الأسماع فأناشدها، وأنا الإلهي، فأناذركوه، ثم إلى أي فاعله ما صمت ومن نقيت وما أخذت، وأتتني به، وإذا كان العشاء زفت إلى الرشد. وقال الأسماع: خرجت مع الرشيد فقيت احياء الموصل به فقتت له: هل حلت شيا من كتابك؟ فقال: حلت ما خفت، فقال: كم مقدرأة؟ فقال: سبعة عشر صندونا، فغيبت، وقلت: إذا كان ما خفت، كم يكون ما تقل؟ قال: اضاع ذلك.

From "الباب" of "الباب" of "المباحث" (d. circa A.D. 872)

كذب بكذب

وذكر هذا الحديث ما ذكرني به عميد بن يسبر عن والد كان يلافي، إذا ان يكون خالدا، ألا كما سمعوها، وأخرى، قال: بينهما هو يوما في مجلس، وهو مشغول بحياه وأمره، وقد احتسب جهده.

1 A contemporary of al-Mausili.
2 al-Mausili's uncle.
3 Name of person.
4 رجعت جهده, he concealed himself (from people) as much as he could.
أعتمد النظائر في غرب الأندلس (Book of Travels) of Ibn Battuta (A.D. 1304 – A.D. 1377)

وكان عند الظهيرة، نسيطنا كلاً عن الحرش، فظروا انهم اعداءهم. نشأتهم إلى بالنزل معهم فنزلنا ووجدنا قوماً آخرين فشاروا علينا ان يذهبوا في أحلائهم فأذوا. وسلم ثلاثة منهم أصلى، واذا مواجهة لهم ووضعوا حرب قبّ كان معهم بالبلاذر. واذا انظر اليهم واقول في نفسى : بهذا الحبل برى فتوتي واعد الانتقال، واتمكنا كذلك سعة. ثم جاء ثلاثة من اتباعهم الذين أخذونا، تكلموا معهم، وفهمت انهم قالوا لهم : لأي شيء ما تتمره؟ فتأثر الشيخ إلى الأسود كأنه اعتذر بمرضه. وكان أحد هؤلاء الثلاثة شاباً حين الوجه فقال لي : أريد أن استحك؟ فقلت : نعم. فقال : اذهب فأخذت الحبة التي كانت على فاعلية اباه، وإعطانه وصيرة، باليئ عنه. وأراى الطريق فذهبت. وخطت ان يبدو لهم نيدرون، فدخلت فيه قصب واختفت فيها إلى أن غابت الشمس ثم خرجت وسلكت الطريق إلى أرايا. الشاب فأذى بي الى ما عشت منه. وارت إلى ثلاثين دوست إلى جبل يفتض تحته. فلما أسمعت سلكت الطريق قضاء إلى جبل من الصخر عال، فيه عم diy ، ميلان والبيض. فكان الحبي البه، فأذى بي إلى أكبر الشوك في ذراعي أثناً هي باليئه به على الآن.

II

فذا تلك الطريق تفضي إلى قرى الكفراء. فأصدت طرفاً أخرى فأذى بي إلى قرية غربة، ورأيت بها أسود عربين فحشتهم.

1 A blue cloak.
2 أراى إياها =
I

لقد رأيت (ما بيني) ذات يوم جالسة على حجر ابكي وهو يضفي عليك قصة أدب سلكاً. وقد خرج من قصره بعد أن تلقى عينيه لا يدري كيف بسير. ولقيت بابي أن تأتيتي نفادوا وأردشانا. رأيت ذلك اليوم تسمين هذه القصة مبتهة من أولها ثم أخذ لونك يتغير تبليلاً قليلاً وأخذت جبهتك السحية تردد شياً ثمها وها هي إلا أن أجهشت بالبكاء، وأنتك klubت عليه ابكي ثمها وتهزها، وأنتمك ماقترعتك من بين ذراعيه، وما زالت بك حتى هذا روعك، وتسعت ابكي وعمن ابكي وقعت أنا أيضاً ابكي إذا كنت لاراك أدب الملك كأيك مكنوناً لا يصير ولا يستطيع أن يهدي وحده. فيكنت لاابكي كما بكيت لأديب.

II

والناس في ترى مصر لا يجيبون الصمت ولا يحلن اليه، فإذا خلت إحداهن إلى نفسها ولم تجديد من تحدث إليها، فقدت إلى نفسها أولاً من الحديث، فعندئذ إن كانت فرجة، وعندئذ إن كانت عزوزة، وكل أمراء في مصر حوزنة حين تزيد، وأحبب شيء إلى نساء القرى إذا خلون إلى أبنس، إن يذكرن الآسيين وموثاهن فيعدون.

From *الآيام (Autobiography)* by طه حسين (A.D. 1891 – )

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1 River *Tagus*.
2 *Roderic*.
3 *Dukedoms*.
4 *To a great extent.*
5 *Oedipus Rex*.
6 *Antigone*. 
كثيرًا ما ينتهي هذا التعديل إلى البقاء حقًا. وكان صاحبنا أسد الناس بالاستماع إلى أخواله وهم يغفرون وله، وبه تعود. وكان عناه أخواله يهينه ولا يترك في نفسه أمرًا، لانه كان يجهل صخفا لا يدل على شيء، بينما كان تعديل أمه يزدهر هذا عينًا وبكرًا ما كان يبكى. وعلى هذا النحو حفظ صاحبنا كثيرًا من الأغاني وكثيرًا من التعديل وكثيرا من جد القصص وعزلها.

From توابع الحكمي (A.D. 1898 - 1901) يوميات نائب في الأرياف

(1898) - أثرت سائق السيارة مهينًا خلف دفع السند شاحب الوجه، بارز العينين، يشاهد هذا النظر ولا يملك نفسه - لا حلف ولا قوة إلا بالله! إنا لله وإنا إليه راجعون! وللموضع الطبيب فانتهى وأمر بالاجتماع. وصحت أنا كذلک في السائق صيحة انصرف بعدها إلى السيرة وضع فيها. ما الذي روّج! هو منظر النظام في ذاتهم، أم فكرة الموقف الملمع فيهم، أم الصير الأدمي وقد رأى أمامه رأى العين؟ وإذا لم يُعدي منظر المحتش أو العظام يتبين في مثل وت مثل الطبيب، ونحى في مثل النظام والمراس هذا التأثير؟ يُلّى إلى أن هذه الحشة والطمع قد قطعت لدينا ما فيها من رسو. فهي لا تعدو في تفلت قطع الأشجار وعديان الخط وقواب الطين والأجر. إنه شيء تداوله أبدًا جدًا في عملنا اليومي.

From the novel سارة (A.D. 1889 - A.D. 1964)

اللغة

أنى همام نفسه، وهو عائد إلى منزله، على سكينة من سكن صاحب الأساتذة زاهر، وهو رجال لنفس الطبيب التعبير. وكان يومًا يسكن في بيت من بيوت الخبرات المفروشة تُشير، خانقة فرنسية كان اسمها ماريان. . . فقد كان هام إلى المنزل بзорبا صاحب ويبقى عنده فترة دفعت فيها بين معارض الحديث التي لا وصلة بينهما، وبيضحك ضحكةً كبيرة، إن لم تكن فيه نكهة عالية نفيه ولا شك كريم ناعم للرتينين.

ورب الساكنة في قطعة الدار تصف الديجة الرومي التي لنا صفحة من الورود، وعندها قصة مليحة يصعب تقدير سنه، لأنها تعصب للعشرين كما تصل للعشرين، وسألت أسنة كا

1 Sarah.
2 might be; Hr. suitable for.
3 might well be called.
From} حسن حسن: عبد الوهاب العمادى, خلاصة تاريخ تونس (A.D. 1883 – )

انتهى الصرار غرناطة سنة 899 هجرية من ملكها إلى الأهرام على يد قرينته الكاثوليكية صاحبة قشتالة. فهاجر عدداً خلق عظيم من مسلمي الأندلس إلى الغرب والشرق. و erb. كثير من ضعفاء بمواهبه تهاجم وامتزاحوا في اعتقادهم مضطدين في حقوقيهم. في أول القرن الحادي عشر للهجرة إذ تكاثر عليهم الأسبان بتوحشٍ وأخرجهم من ديارهم بفيفتم بعد أن سارمو سوء العذاب وشّدّدوا كُل سَمَّرٍ. فنزل بعضهم بعد مشاق لتعيش بالمغرب الآقلي. قربة من بلادهم وقصده آخرون القطر النروجي لما كان يبقهم عن كرم أهله، وخصب نُزته. فندوا ملتقين يراقبون ودتهم إلى هذه الديار سنة 1139 وما بعدها، وكانوا أول وفودهم على صيد عيان داي، تُبَّسَّر بقدوم هؤلاء المتكثرون وأس غريبهم، وفتح أهل الحاضرة على إِرَاسهم حتى أنهم أعداً وใตهم.

فإن هذا الدأب أقطع هenarios الأندلس ما اختاروا من الأراضي ووزَّع على معتاقهم الاموال والنفقات. فانشروا في أكثاب البلاد وشتّدوا القرى ونشفون الزوار والإباضة. حتى استنف القطر عُمانه المنقوذ ورثواته الغارية، فنالت أرضه: سلِّمان، قُرِبُات، والغذوة، وسُرُور، ودُرَبة، و admins الأندلس، وغيرهم.

1 Madame.
2 دان ب. ⇒ belong to.
3 * boiled (Egypt).
4 at the same time.
5 * at once (تَذَكَّر).
6 * s. v. of ساق.
7 * et seq. names of towns.
8 Granada. 
9 the last Muslim dynasty which ruled Granada A.D. 1239 to A.D. 1492.
10 Ferdinand the Catholic.
11 Castile.
12 Uthman (Ottman) Dey, Governor of Tunis, A.D. 1595 to A.D. 1610.
13 Softened their exile.
14 et seq. names of towns.
From يميخائيل تمسة the arabian (A.D. 1894 - )

الرواية التمييزية وسلاسة اللغات

أكبر عنقية صادقتها في تأليف «الأيام والبيتين» هي اللغة العربية، والقائمة التي يجيب أن نعتها في مثل هذه الروايات في قراءة واطالب الكثيرون يوافقون على ذلك - أن أشخاص الرواية يجب أن يظلبتونا اللغة التي تعودوا أن نعبروها بها عن عواطفهم وتجاربهم، وإن الكاتب الذي يحاول أن يجعل فلحاً بما يتكلم بلغة الدواوين الشعرية والمؤلفات اللغوية يظلم فلاحة نفسه وقراه و سبحانه، لأبلغ يظهر أشخاصه في مظهر الهزيل حيث لا يتخد الهزيل ويترف جرباً ضد فإن جاليس في تصوير الإنسان حسبما نراه في مشاهد الحياة الحقيقية.

هناك أمر آخر جدير بالاهتمام متعلق باللغة العربية وهو أن هذه اللغة تستمر تحت ثوابت كثيرة من قبسفة الشعب وتجاربها في الحياة واعتقاداتها التي لو حاولت أن تكونها بلغة فصيحة

جبران خليل جبران by دمعة وابتثامة (A.D. 1883 - A.D. 1931)

صوت الشاعر (A.D. 1883 - A.D. 1931)  

أحسى إلى بلادي جمالها واحب سكان بلادي لتعاليهم، ولكن إذا ما هب قمي مدقعين بما يدعونه وطينة وقفا على وطن قمي وسلبوا أمواله وقفا عليه وجعلوا يقللوا وروالا نساء وقوا
واشدآنا باسمها امام الناس والناس لا يقدرون على قتلهم، لكنهم يسخرون بهم قاتلين: السجناء أقصى من القتل وأمس.
ولم تقدم أورشليم على قتل الناصري، فهو حين الابد. ولا آتينا على اعدام سرطان، فهو حين الابد. ولن تتقرب السجناء على سامي الإنسانية وتبني اقدام الألوهية، فسيكون اللابد — اللابد.

المداول

Specimen of modern Arabic verse from المداول
(A.D. 1889 – A.D. 1957)

إيليا أبو ماضي

لست أدرى

جئت لا أعلم من أين ولكني أتيت
ولقد أبصرت تداسي طريفاً فشمت
وسأبي سأنا إن شئت هذا أم أبت
كيف جئت؟ كيف أبصرت طريقي؟...

لست أدرى

أجيد أم قدني أنا في هذا الوجود
هل أنا حذر طلبي أم أسر في قبود
هل أنا قائد نفس في حياتي أم سُنود
لست أتي أدرى ولكن .........

لمدة لحن

1 The Nazarene.
2 Socrates.
Proverbs and Aphorisms

(حكم وامثال)

المثالح مصاعب الأحوال
النعمة من السرية والتآكل من الزمن
في الإعادة إقامة
قد يسمى الصالح
إن الزور قد يصدق
رسالة السكان تقرأ في الحكمة
أروح نساء ولعبة باضاءة
 الشباب مثل النحل
قول الحكمة لم يدع لي صدرا
كل قلعة ببنىها مهيبة
كل آمن على قدر عمود
كل غريب للفرق نصيب
العدل عذاب والت محل مطر
المجد أفعى من الذنب
الأدب برينة الصياح ويسير قر الفيض
الله خمسة المرأة
الرجل قوابل الأحوال
كل شيء عادة حتى العادة

SELECTIONS FROM THE ARABIC PRESS

From الأهرام, daily newspaper, Cairo

وزير يطرح إلى أكا لتنفيذ ليثاق الأفرقي

** تقرر أن يطرد الدكتور محمود وزير الخارجية إلى أكا لحضور اجتماع وزراء الخارجية خلال هذا الاجتماع الذي سيقّد في متنجة الشهر القادم، تأليف الجهاء الدائم للميثاق الأفريقي، الذي وقعه الرئيس جمال عبد الناصر في الدار البيضاء مع أقطاب الدولة الأفريقي في يناير الماضي.

سيطر الخبراء من الدول الأفريقيّة السبع التي تتشكل في مؤتمر الدار البيضاء في أوائل الشهر القادم إلى أكا لعقد اجتماع تحضيري لوزراء الخارجية للالتقاء على تأويل تأليف النجان السياسية والعسكرية والاقتصادية والثقافية والسياسية الدائمة للميثاق سيطر الجمهور العربي في هذا الاجتماع سبعة من الخبراء العرب في النواحي السياسية والعسكرية والاجتماعية والثقافية.

1 Accra.
للتوضيح على التوقيت الزمني للنديب وذلك كله وفقًا لتشابهات التنازل بين الوعود والدعاية، وبين جوانب السياسة العامة.

** ثم وضع مشروع تنظيم وزارة الإدارة العامة ستكون الوزارة من خمسة أقسام، هي: أقسام الشؤون المالية والأدارية والقانونية، والعلاقات العامة والتخطيط الفني. سيراس هذه الادارات مديراً عاماً أو موقوفاً من الشرطة الأولى. ستتم الوزارة أساماً قادمة تختص ببحث المسائل التي يحملها إلى الوزارة مجلس الأمة أو الاتحاد.

** من شأن هذا كله أن يجعل المناقشة في مجلس الأمة إيجابية وجدية.

** من شأن هذا كله أن يجعل المناقشة في مجلس الأمة إيجابية وجدية.

** من شأن هذا كله أن يجعل المناقشة في مجلس الأمة إيجابية وجدية.

From, daily newspaper, Beirut

لجهة الإدارة تجتمع ظهر البيت لاجتماع للإيجابيات لندوب "الحياة" الخاص:

كان من المتوقع أن تجتمع لجهة الإدارة والعدل ظهر هذا البار في درس مشروع قانون الإيجابيات الجديد، غير أن هذا الاجتماع رأى أن الظهير يوم البيت القبل.

ووبر الشهير تهجتي الدين، رئيس الجهة هذا التأجيل يقول:

أن الرغبة في دعوة جميع مسؤوليات الاجتهادات والتفاوضات والهيئات العميقة بهذا القضاء، والملاكين، كل هذا أوجب تأجيل الموعد إلى يوم البيت حتى يتسنى دعوتهم إلى حضور الجلسة والتوقف على اثرهم.

وفي الواقع، فإن لمجلس توقف اهتمام دعوة إلى هؤلاء المستقلين وكتبت أباهم يوجب أعداد ملاحظاتهم بشأن المطالب التي ينادون بها.

وقد أشارت في عدد أسماء إلى ان النقابات العمالية اجتمعت وقررت بالاجتماع رفض المشروع من اساسه.

** Name of person.

*IV* (ع. ٦) (أ. ٦) (١٨٨٨)
الصلاح الزراعي في الجزائر

دخل الإصلاح الزراعي في دورة الإنشائي وذلك بعد إحداث صندوق يساعد على استناد الأراضي الفلاحية. وتتم تحويل ما يزيد عن الاف هكتار كانت تابعة إما لمالك الدولة إما للشركات. فانزع من الشركة الجزائرية 77 ألف هكتار من الشركة السويسرية ببيعها 100 ألف هكتار بقي المجموع مائة ألف هكتار ستوزع في قطع ذات مساحات تتجاوز 100 و50 هكتار.

وفي المناطق المنتمية إلى سقراي الإنتزاع على الأراضي التي تزيد مساحتها عن 50 هكتار في حالة وفود إطارات لا تتجاوز 100 هكتار. أما المرونة ألف هكتار المتحصل عليها ستوزع على قطع ذات مساحة هكتارات. وينتشر المعزون على تلك القطع في تعاونية وشركة فلاحة احتياطية، وليس من الضرورة أن يكونوا مسلمين.

**ADVERTISEMENTS AND ANNOUNCEMENTS**

مصانع "الملوية" لصاحبها عبد حسين العلوي

أن مصانع "الملوية" على استعداد لتقديم أي مساعدة تمثل بجهة "الملوية". إن كان لديك أية مشكلة أو أي فكرة أو شكاية عن هذا الإنتاج الذي استمتعت أو أي استعلام عن أمور أخرى تتعلق بهذا الإنتاج الرجاء إعلامنا.

خان

تشهد بأن صناعة جهاز الملونة مكثفة من أي خلل أو عيب، وتعتبر هذه الكفاءة ملسنة عند وقوع أي خلل به وذلك في حالة سوء استعمال الجهاز أو عدم الاعتناء به أو في حالة تصة من قبل أي شخص ليس وكيل لجهاز الملونة. إن هذه الشهادة تعتبر الكفاءة الوحيدة ويبعد أن تكون مع الملونة في حالة طلب خدمة مكثفة له.

---

1 Baalbek.
2 Locality.
3 Et seq., names of persons.
4 Geneva.
ينبغي أن يرسل العروض إلى إدارة المكتب م. ت. في طريق مزودع علامة بالك مع البريد الرسمي على وان يكتب على الطرف الخارجي الاسم التجاري لصاحب العرض مع عبارة "إعلان عن عرض اثنان بشأن النص".

إعلان


تقود العروض إلى مكتب إدارة الانتقادات - بداية منصور سلمان - شارع شاهيريان - قبل الساعة 10 من يوم الجمعة 4 اذار سنة 1951.

يمكن الاطلاع على دفتر الشروط في مكتبة الداخلية.

إعلان

طرح عبود لبيع بالزاد العالي كامل عقار الدولة رقم 36 من منطقة برخ الشمالي - مورة في حريت على ارض بين سهري توزع حسب سماحة 3285 مترًا مربعًا.

تتم البيع المزودة في يوم week يقع الواقف في 5 اذار سنة 1951. يمكن الاطلاع على دفتر الشروط في مديريات الأتمة والعقارية في بيوت دائرة أملاك الدولة - بداية 사람은 - وفي مكتب_cal الجملة في ميدان 3 في المكتب العقاري المعاون في بيوت خلال الأيام الرسمية.

على الواجب معرفة الشروط في الوقت المناسب مع المكتب المختار بالتأملين المحدد في دفتر الشروط.

1 Jeep.
2 Tyre.
3 "treeless watered (by natural sources)"
4 Sidon.
عتاء ومتناقصات

١٠١٢١

CORRESPONDENCE

أيها الأخ الخلفي السيد فلان
بعد السؤال عن خطركم الأسلم أن تكون بما يلزم من جهة وعافية على الدوام، ثم انا تقدم الليك بالتهيئة بمناسبة قدوم السنة الجديدة، هذا واننا مشانق كثيرة لرويتك ومشاهد عاصمة بلادكم الجميلة في هذه الأيام: أيام عبد البلد. وسأكتب لك خطاباً مطولاً في بحر هذا الأسبوع وسلم لنا على جميع الاصدقاء، ومي الليك الفسلام.

السلام
فلان

حضرة الأخ الفاضل السيد فلان دام ب-lat
بعد النهية السلام والأسلم أن تكون باقياً للصحة والسلام.
لقد تشتكنا بورود غريبكم المؤنخ في أيدينا وشكرنا ضيفكم جزيل الشكر وما شدتم به صبر لدينا سببًا. أما بخصوص البضائع التي توجد عندكم في الوقت الحالي فكما سبق وشكرنا أن جميع الأصناف تتما وفي استمتاعنا عرضنا على أسواق سورنا واستيرادها،

١ In Egypt. ٢ Egyptian coin. ٣ جنيه مصري.

السلام والتحية ودمتم.

ـ فلان

١ 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 مسئول “responsible” becomes something like masūl. سأل “he asked” becomes sāl as though written سأ “he read” becomes qara.

The consonant ث becomes either tāʾ or sin. For example we have talāṭa for “three”. For example 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 جرَّل “bucket” becomes gardal. Although this pronunciation of the ج can be heard elsewhere it is particularly associated with Egyptian Arabic.

ـ becomes d or z except in Iraq and the Arabian Peninsula. Thus we have ـ for هذا, and ـكذلك for كذلك.

ض is usually considered a peculiarly Arabic sound, hence the appellation لغة الضайд for the Arabic language. Yet it is frequently confused with r. In Iraq and areas in the
Arabian Peninsula both these letters have a sound similar to that of ٍ. In Egypt and the Levant ُ is sometimes pronounced as a ٰ in addition to its own sound as ُ. In both these areas, however, the word ُضُبِط "officer" is pronounced ُضُبِط. In Syria and Lebanon ُضُبِطي "correct" is heard as both ُضُبِطي and ُضُبِطي.

ق becomes a hamza in the dialects of Lower Egypt and the towns of Syria, Lebanon, Israel, and the western area of Jordan. Thus the word ﺔ "he said" becomes ء. In other regions, particularly the Sudan, parts of Iraq and the Arabian Peninsula and the Maghrib the ق becomes a hard ُ, thus ُل for ﺔ. This ُل pronunciation was recognised in Classical times as an alternative pronunciation; for example, in Ibn Dauraid’s introduction to his famous dictionary, the "Jambara" (9th–10th Century). This pronunciation is that of the Persian ك ُلاق.

In the vowel sounds there is considerable divergence in the colloquials from the Classical. For example, ُنما becomes ُنما. Thus the proper name ُنما may be heard as ﺔاين. It is often omitted altogether in words like ُنما and ُنما which are heard as ُنماwar and ُنمار (or even ُنمار). The ﺔ in words of the form is often not sounded and we have ُنما for ُنما. Diphthongs may become long vowels, and vice versa. In the Syrian dialect "thing" is heard as ُنما and ُنما "how" as ُنما.

Verb vowelings are also frequently varied. ُنما "be writes" may be heard as ُنما, ُنما, or ُنما. ُنما "be grew" as ُنما.

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. Nuation disappears altogether except in a few isolated adverbial usages such as ﺔا "at once", ُنما "sometimes", and ُنما "approximately".

ٍ "house" is ُنما in all cases. ُنما "he wrote" is pronounced as ُنما; ُنما as ُنما (or one of the variations shown in Section 4). A final vowel may be used if the following word begins with a ُنما ُنما, and this will be either ُنما or ُنما or ُنما, e.g.

ُنما ُنما ُنما, "he does not know the boy". ُنما ُنما ُنما, "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 ُنما ُنما "he wrote a letter" is heard as well as ُنما ُنما.

The Demonstrative Pronouns are often simplified, shortened or otherwise modified in the different dialects. Thus the rendering for "this book" may be ُنما ُنما (or ُنما ُنما) in Egypt and the Sudan, or ُنما ُنما, ُنما ُنما in Syria and the Lebanon and Iraq.

Conjunctive Particles are largely omitted. Thus the sentence ُنما ُنما ُنما "I wish to write to my brother" would be rendered in colloquial speech as ُنما ُنما ُنما ُنما.

The "doubled" Particles ُنما, ُنما, ُنما, etc. are scarcely ever heard. ُنما is even rarer.

In the Dual and the sound Masculine Plural, only the oblique forms are used. Thus ُنما, oblique ُنما, "two men" is ُنما in all cases (with the final ُنما unpronounced). ُنما, oblique ُنما, "teachers" is ُنما in all cases (with the fatha over the ُنما unpronounced).

The verbal suffixes undergo some simplification. For example ُنما ُنما "they write" becomes ُنما 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 bear العضبون and ًكبكوب for the Feminine، ًكبكوب and even sometimes ًكبكوب for (fem.).

In the dialects of Egypt and the Levant ٍ or ً is prefixed to the persons of the Imperfect to make it a Present Indicative. Thus ًنيكتوب means "he writes"；ًبيتيمشي "she walks"；ًباصرف "I know".

Various means are employed to indicate the Future tense of the Imperfect. In Egypt we may hear (حوا) ًنيمسي for ًنيمسي which in Syria (and Lebanon) would be expressed by ًرنيمسي. In Iraq ٍ is placed before the Imperfect. Occasionally also the Active Participle will be used with a future meaning, e.g. ًنأ ًم 설치 as ًسًج، "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 ًنيامس ًنان can mean "he took (in marriage) the daughter of such-and-such a one".

To express possession the plain ًنيدا is not exclusively used; instead, several words with the meaning of "property" are employed. In Egypt ًنأ (for ًمأ) is used; in the Maghrib ًمأ in Syria ًتاا in Iraq ًمأ. ًناق may also be heard. Thus ًنأ "my book", is expressed by ًنأ ًنيثت or ًمأ ًنيثت or ًتاا or ًنأ or ًناق according to the dialect area.

In the negative, ٍ tends to be replaced by ٍ in Egypt and parts of the Levant the word "not" is expressed by ًمأ in Iraq by ًمأ and in parts of Syria by ًمأ and ًمأ. These variations, however, are not usually used with the Perfect or Imperfect; ًمأ is used in these cases. In Egypt and parts of the Levant the verb in the negative has ًمأ as a suffix. Thus "he did not strike" would be ًمأ ًنارب. "I did not see him" as ًمأ ًنرفس "to see". This final ًمأ is presumably "thing" in origin and appears in these cases as ًمأ in the Maghrib. In colloquial Arabic ٍ tends to mean merely "no", though it is used in prohibition with the verb in some areas. Thus "do not go" may be ًلامش (ًمش) or ًلامش (ًمأ). In popular intercourse the word ًتيم "yes" is less common than such expressions as ًهأ، ًعأ, and ًأروأ. The last is used extensively in Egypt and the Levant.

The Relative Pronoun ًنو is rare. Instead we hear simplifications like ًنأ (the Article), ًنأ، ًنأ، ًنأ، ًنأ, ًنأ in the Levant becomes ًنأ ًنأ، ًنأ، ًنأ, etc. ًنأ (ًنأ, etc.) ٍ or ًنأ takes the place of the ًنأ.

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 ًثاردة in the Lebanon and ًثالدة in the Sudan; or that a bedsheets is ًارشاف in one country and ًالفافة in another. Strangely enough, the commoner the word the more likely it is to differ from area to area. ًشأ "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 ọtọ or ọtombil for a car, or ọkaribiya (Egypt) or sayyara, the two latter are Arabic. A truck may be lari (i.e. "lorry") or sayyara or naql. Similarly, use of the word "telephone" (written in Arabic تلفون) is discouraged by the language reformers in favour of the word هرليف 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. Bâsh, Turkish for "head" is used in compounds for "chief", as bâşmufatish "chief inspector", bâşkarsib "chief clerk", bâşmuhandis "chief engineer". The Turkish word dâghri 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 tâks or tâksi, "taxi" can be tawâkis or tawâks; the plural of lâri "lorry" lâwârî or lâriyat. The plural of film "a film" is tâflâm.

Foreign words may undergo considerable corruption. From the French "vapeur" we have wâbîs or bâbîs 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" (ذَٰي or ٰذَٰي), from the classical "s manner" or "fashion".

bâfîl "bad" from بَطَئ "to be useless or corrupted".

badal safariya "travelling allowance", from بدل "to change" and سفر "travelling".

If ashsha "to dine", for غش .

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 مَعَادَنَات or synonyms. The student of this grammar will have encountered four words for "garden": ٰجَنَّة, ٰجَنَّة, ٰجَنَّة, ٰجَنَّة, ٰجَنَّة. 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 بعث used in some localities almost exclusively for "camel" instead of the commoner بَعْث. He may also find ذَهَب instead of مَلَابس for "clothes". He will rarely hear the classical "to go"; instead it will be رَاه or masha (مشى 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.

Iraq:
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. Ellas, 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.

This list does not include popular primers for travellers.
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 Qāmūs of al-Firuzabādī is the most comprehensive short work (4 vols.). Of the larger works Ibn Manẓūr's Līsān al-ʿArab (13th century) and Muṟṭaḍā az-Zabīdī's Tāj al-ʿArūs (18th century) are the most famous. All these works, however, will be beyond the great majority of students at this stage. They have the disadvantage that they are arranged in the “rhyme order”, that is, according to the last radical of the root.

A number of handy modern Arabic-Arabic dictionaries also exists, the most popular perhaps being the al-Munjīd of Louis Ma’lluf (New Edition, Beirut, 1956). There are also some specialised vocabularies such as Dictionary of Sentences, English-Arabic by Immāl Mazhar (Cairo, 1957), Wordcount 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 vowel, 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 Tāhā Husain, Taufiq al-Ḥākim, al-ʿAqqād.

On the classical side mention must be made of Thornton and Nicholson's Elementary Arabic, Vols. II, III, and IV (1st, 2nd and 3rd Reading Books), published in Cambridge, 1907–11, which have full vocabularies. Of works published in the Near East, Cheikhū'a Majānī l-ʿAdab in six volumes, published in Beirut during the last century, may still be found. Fuʿād Afrīm al-Bustānī's al-Majānī l-Ḥadīthqa 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 (الأخبار) of Cairo and al-ṣāriṣa (المبردة) and al-Hayāt (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 الطاقة.
and respectively. Reading the captions of the illustrations is a useful aid to learning one type of modern Arabic.

For modern newspaper Arabic the publications of the Middle East Centre for Arabic Studies, Shemlan, Lebanon, deserve special mention. These include a reader, The Way Prepared, and A Selected Word List of Modern Literary Arabic.

6. Modern Literature

Some very good modern Arabic literature exists, its chief sources being the Lebanon and Egypt. There is also a new school of writers in Iraq which is showing much promise. Perhaps the best of the modern works to begin with is the autobiographical work (in novel form) of Tāḥā Ḥusain (تَحَبَّبَ). Another is the satirical and amusing novel by Taufiq al-Ḥakīm (تَوْفِيق الحكيم) which depicts Egyptian rural officialdom of a generation ago. This author has written a number of fine plays of which Ṣalāmat al-Ḥakīm (سلامة الحكيم), of the phantasy type, and Rasūma fi al-Qālī (رسالة في الفعال) with a modern environment, may be mentioned. Al-Ḥakīm has also many one-act plays which make interesting reading. For the short story Maḥmūd Talmūr (عَمْلُ مَنْ تُمْرَ) can be recommended both for his excellent style of writing and his art of story-telling.

Arabic poetry, whether modern or classical, is not an easy subject for study. For the student interested in modern Arabic poetry Arberry’s Modern Arabic Poetry (Cambridge, 1950) can be recommended as an anthology, containing among other things some fine examples of verse by the modern Lebanese-American (or Syrian-American, as it is usually called) school, of whom an outstanding figure is Eliya Abū Māḍī (أَبُو مَاذِي). Of an older period are the Egyptians Ḥaṭīẓ Ḥabrān (حاتِيق إبراهيم), and Shaqūq (شوق), whose poems are not easy for Europeans. Shaqūq’s poetical dramas are good but may not have a ready appeal. Perhaps his Māṣrouʿ Kībātartā (الموت كيبيتارتا) 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 Mahfūz, Yahya Hawari and al-Sharqawi; the Lebanese woman writer, Laila Ba’labaki, and the young Iraqi poetess, Nāzik al-Malā’ika. A brief account of some of the chief writers of the older generation may be found in Khemiri and Kampffmeyer, Leaders in Contemporary Arabic Literature; Berlin-Dahlem, 1930.

7. Classical Literature

Classical Arabic literature is tremendously copious and covers a wide field in style and subject. Much of it is difficult and it is not easy to advise the student where to begin. All should read the Quran, however. Its language is by no means simple but many translations exist which will assist in its study. Arberry’s The Quran Interpreted (London, 1955) may be recommended. Among older translations there is one by Rodwell (Everyman Edition) and an earlier translation by Sale. There is, of course, a very extensive literature on the Quran and the religion of Islam. In the latter field Gibb’s Muhammadanism (Home University Library) is a good primer (4th impression, revised edition, 1928). For the ḥadīth, or Traditions of the Prophet Muhammad, there is a selection of the Sahīḥ 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 tasfīr Baidāwī’s Commentary on Sūras 12 of the Qur’ān by A. F. L. Beeston (Oxford and New York, 1963) can be recommended.

The study of classical Arabic poetry necessitates commentaries and preferably a teacher. A few lines of classical verse may take an hour or two to elucidate. Of all the poets perhaps ‘Abu l-‘stāḥiya (أبو العطاشي) 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 ʿAbū Nuwās (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 ʿAbū Tammām’s (أبو تمام) collection known as the Ḥamāsā (الحساء) 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 Muqallāqāt (المقلقات) are an essential study, even though they may not at first have the same appeal as the Ḥamāsā to the non-Arab.

Of the later poets ʿAbū 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-Mutanābbi (المتنبئ), 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-Mutanābbi is accepted, his real genius may be described, 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 Maqāmat (قانونات) of al-Harīrī (الحريري) and al-Hamadhānī (الهمذاني). 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 Battūta (ابن بطوطة). Sir Hamilton Gibb has already translated a selection of Ibn Battūta 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 Taḥṣirāt (الطبري) 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 خليلان). There is a translation of this by De Slane (Paris, 1883, 6 vols.). Another work is Yāqūt’s (ياقوت) Dictionary of Learned Men.

For literature of a less classifiable type the Uyun al-ʿakhbār (عين الأخبار) of Ibn Qutayba (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-Jābīzī’s (الجابزي) 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 (المحفوظ) and other artificial devices collectively known as ṣawāqah (риторية). This led to the use by authors of a recherché vocabulary, demanded partly by the exigencies of rhyme, but also out of a desire to display erudition. This culminated in the tenth century (A.D.) in the devising of the “maqāma” form in which an anecdote or a situation is used as an excuse for a linguistic tour de force.

The leading writers of Maqāmāt were Badiʿ az-zaman 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 Medieval grammatical and lexicographical Arabic literature, and accounts of the dialects of Arabia and of the various methods of Quranic reading.

(b) Written Arabic is only heard in reciting the Quran, verse, rhetorical utterances, oratory and the like, and also in broadcasts from the Arabic radio stations. This being so, one can hardly speak of the phonology of written Arabic in the same way as one could of a spoken dialect.

(c) Nevertheless, written Arabic must not be treated as a dead language, as if the written words were mere hieroglyphics. While to teach the beginner a scientific phonology of the language would be, in the opinion of the authors, of doubtful value and might only create an additional hurdle to the student, he certainly needs a rough guide to the sounds of the language. This is what has been provided in Chapter One, sections 3 and 4.

1 See Appendix A.

(d) There are few students of Arabic today who will not wish sooner or later to visit an Arab country and perhaps pass from the classical to the colloquial language with a minimum of difficulty. Even for them—particularly in the early stages—a detailed study of phonology is of secondary consideration: a rough guide to pronunciation is their prime need.

Despite all these arguments, however, the authors of this grammar realise that further phonological notes may be desired by some students. To this end the following brief notes are intended to fill the gap in a very rudimentary way. To those who wish to undertake a more thorough study of the phonetics of Arabic the following two works can be consulted:


The Consonants

2. ب: م; و: د. These are pronounced more or less as their English equivalents. It should be observed, however, that د, when having a sukun 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 t and d 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 l sound. 

ث and ج. 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.

ض; ط: ژ. 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 ٠ (a). In Iraq and the Arabian Peninsula the three consonants ٠, ُ, ُ, are pronounced practically the same, that is with a dh sound. (See also Appendix A, pp. 497-498).

٠ r. The ٠ 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 grasse (or like the غ).

٠ j. The accepted sound of this consonant is the ٠ in the word John. It is also pronounced as the hard ُ, as in the English word gos, and the French َ, as in the word jour, over a large area of the Arabic-speaking world. The hard ُ is used all over Lower Egypt. Although this pronunciation can be heard elsewhere it is particularly associated with Egyptian usage. The French َ 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 ٠ are ٠, ٠, ٠, ٠ and ٠.

٠ y. As with the ٠, care should be taken to retain the consonantal sound in diphthongs.

٠ q. The student must take great care in distinguishing this sound from that of ٠. It can cause confusion in meaning if not properly pronounced. Thus ٠ heart; ٠ dog. (See also Appendix A, page 498.)

٠ h. Students tend to pronounce this consonant either as ٠ or like ٠. Care should be taken to avoid particularly the latter sound by eliminating any suspicion of what Gairdner calls "scrape".

For notes on the ٠ 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 'imāla (v.n. of the 4th form verb, لُم to cause to incline) whereby the ٠ (a) in certain localities inclines from ٠ to ِ (just as fatha does from ٠ to ِ). This is heard in the Maghrībi dialects, in the Lebanon and parts of Syria. Thus the word ٠ aśkin (dwellings, inhabitant) is heard as ٠. It has the sound of the ِ 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 ٠ (road, way) and ٠ (striking, blow). Likewise, the difference in the sound of the long ٠ in ٠ (the account) and ٠ (the past). The ٠ in the latter word is a "back vowel" and is heard almost as the ِ 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 - ٠ would be read:

(a) qala li l-ḥaqiqata wa mā kadhāb.

(b) qāl li l-ḥaqīqa wa mā kadhāb.

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 ḥal and ḥal to use. In many instances there is a free choice. The following points, however, should be noted:

(a) ḥal is the first word in a sentence and cannot be preceded even by the conjunction. Thus, while we can write وَهْل كَتِبَت, with ḥal the َ must follow, as, كَتِبَت.

(b) ḥal may be followed by a word beginning with hamza, e.g. قَتِبَتْ فِي الْبَيْت, are you in the house? The purists, however, insisted in such cases the interrogative particle have madda, as ... قَتِبَتْ. 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, اً, between ḥal and the verb. Thus, كَتِبَتْ اً كَتِب, being preferable to كَتِبَتْ اً كَتِب.

(d) Wright (A Grammar of the Arabic Language, Vol. II, para. 167) says that كَتِب, "introduces questions of a more lively sort". This statement is plausible, though perhaps of dubious practical value.

§ 3

Improper Annexation
(see Chapter 8, on ʿiḍafāʾ, 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. كَبِير الْحَال, 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 ʿiḍafāʾ construction, i.e. followed by a noun in the indefinite genitive, e.g. هوَ أَطْوَلُ وَلَدٍ فِي الْقَرْن, he is the tallest boy in the room. Note that this genitive noun is also commonly used in the definite plural as follows:

هوُ أَطْوَلُ الْأَوْلَاد, he is the tallest boy. The form هوُ أَطْوَلُ الْأَوْلَاد is rare.

(b) The Elative may be preceded by of to mean "one of the...est", "one of the most ...", "among the ...est", e.g.

هوُ من أَكْرِم النَّاس, he is one of the most generous people.

(c) (see Chapter 40, para. 8)

The student should note the frequent use of أَقل, elative of أَقل, in modern politico-economic expressions such as أَقل تَقْدِيمًا with the meaning "under-developed" (lit. less advanced), e.g.

الدول الأقل تقدِمًا the under-developed countries.
§ 5

Subjunctive Particles
(see Chapter 15, para. 4, page 122)

The remarks made in Chapter 15 on the choice of subjunctive particles require some amplifications and amendment.

(a) ٌأَنْ يَسْتَنْظِرَ I want to wait.

(b) ٌكَيْلَاءَ; لَكِ، لَنَّهُمْ, لَنْ, لَنَّهُمْ, لَنْ; لِيَكَيْلَاءَ, لِيَكَيْلَاءَ, لِيَكَيْلَاءَ; لِيَكَيْلَاءَ, لِيَكَيْلَاءَ, L. indicate purpose, intention, object, and the like, e.g. ٌإِنْ تَنْظِرُوا لِيَلَوْنُوا they waited to see him. Their negatives are مَكْلَاءَ; لِمِكْلَاءَ, لِمِكْلَاءَ; لِمِكْلَاءَ, لِمِكْلَاءَ.

(c) Some beginners tend to circumvent the subjunctive by using ٌأَنْ or ٌلَّا instead of a subjunctive particle, e.g. ٌقَالَ لَمْ يَسْتَنْظِرُوا قال, لَمْ يَسْتَنْظِرُوا he told them to wait. ٌخَشَى أَنْ يَنْظِرُوا خَشَى أَنْ يَنْظِرُوا ٌخَشَى أَنْ يَنْظِرُوا he was afraid that they would die. 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 lāhu expression in the accusative, e.g. ٌخُرْجُوا لِيَسْتَنْظِرُوا الأَمِيرَ They went out to receive the prince.

§ 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 ٌعَلَّمْ 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, entreatying and the like; e.g. ٌأَعْطِيْنُ حَسَبَ يَمِينًا كَبِيْرًا Hasan gave Muhammad two hooks ٌكَبَيْرًا; مَكْبِيْرًا, مُكْبِيْرًا he filled the bucket with water.

(modern Arabic usually replaces the second object مَكْبِيْرًا by a prepositional phrase ٌبِلَّاءَ or ٌبَلِّاءَ). ٌأَلْسَأَلُ إِلَى الْمَلَكَةِ the poet recited an ode to the people.

ٌكَرِّسَ الْأَمْامَةُ لِلَّهِ God has deprived him of a blessing.

ٌأَسْأَلُ اللَّهَ عَزَّ وَجَلَّ I ask pardon of God.

(c) What the Arabs call "Verbs of the Heart" (أَنْفَالُ الْقُلْبِ). These are sometimes called also verbs of certainty and doubt (أَنْفَالُ الْعِلْمَ وَ الْعُلْمَ). These are at times what might be called "estimative" verbs, such as حِسَبَ to think, reckon. They include verbs of thinking, knowing, finding, and imagining, e.g.

ٌأَمَّنْ حَسَبَ أَنْ عَجَّلَ I think Hasan (is) intelligent.

ٌوَجَدَ زِيدًا قَانُوًا عَزِيْزًا I found Zaid (to be) a great commander.
§ 7

Composite Words

Composite words in Arabic fall into three categories.

1. A word compounded of two foreign words, e.g. بَرَدْبَابُ pl. بَارَدَبَبُ, underground vault, cellar. From two Persian words sard cold and ṣab water (because kept cool by means of cold water).

2. A word made up of one Arabic and one foreign word, e.g. باش‌مند سون pl. باش‌مند‌سون chief engineer. From Arabic كتابات pl. كتابات bookshop or library. From Arabic كتاب books, and Persian خانه house.

3. A compound of two Arabic words, e.g. رأس الراسالين حذيفة; from بر land, and ماء 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 توربو توربيدي turbo-jet; توربو توربيديي 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: أَمْلَأٌ which means that this particular word may be spelled أَمْلَأٌ or أَمْلَأٌ. Where this happens in the case of the vowelling of the second radical of the Imperfect it is indicated as follows: (١٩٤٤٦٣) e.g. أَمْلَأٌ or أَمْلَأٌ.

father of, possessor, owner of

father (dual) parents

to refuse, reject

to come

to bring

coming, following

II (with or of) to influence, impress

V to be affected, influenced

pl. أَمْرَاتٍ trace, footprint (in pl. also antiquities)

following on, immediately after

ethe real atmosphere

influence, impression

(Aج) last, recent

last, finally, recently

another, other

IV to rent, hire (to someone)

X to rent, hire

rent, reward, fee

baked bricks

II to postpone, delay (something)

the (fixed) term of one's life

for the sake of, for

(v.inf. to take; (+ imperf. to begin); to learn from, study under (antiq.)

VIII to take for oneself, adopt

(أخ) last, end (pl. = latter part)

the world to come, the Hereafter

lately, recently

father

(pl. أَمْرَاتٍ) brother

sister

II to discipline

pl. أَدَابٍ literature, arts, politeness

cultured, educated man, literary figure
II to date; write history

(pl. تاریخ) تاریخ date; history

(pl. مورخ) historian

(ارض) أرض, أرضی pl. أرض land

(pl. أرنب) أرنب rabbit, hare

(الزمن) أزل pl. أزمن eternity

(المش) أزمة pl. أزمة dearness, scarcity; crisis (mod.)

(اساس) أسس II to found, establish, build

(pl. أسس) أسس foundation

(أساس) أساس fundamental

(الإسباني) إسبانية, إسباني Spain; Spanish, the Spaniards

(pl. أساتذة) أساتذة, أساتذ pl. أساتذة professor, teacher

(الم) أكمل to eat pl. أكل food

(كم) كم pl. كم summit, hillock, rising ground

(definite article)

(to take prisoner, captive)

(pl. أسیر) أسیر captive, prisoner of war

(pl. أسطول) أسطول fleet, flotilla

(صو) مواساة consolation; help

(pl. أصل) أصل origin, root, principle

(pl. مولا) مولا customary, usual

(pl. مؤلف) مؤلف composer, author

(pl. مؤلفات) مؤلفات compositions, compilations

(الالم) آلم pl. آلم pain, grief

(VIII to suffer (from), be pained (by)

(الألم) آلم pl. آلم pain, grief

(الم) آلم pain, grief

(ألمانيا) ألمانيا Germany

(الألمان; الألمان) ألمان, الألمان German, the Germans

(pl. الله) الله pl. الله a god, divinity

(الله) الله pl. الله a god, divinity

(الله) الله pl. الله a god, divinity
divineness

(to) — (with verb) until

(ام) II to nationalise (mod.)

mother

in front of, before

pl. أمة nation

illiterate

or

as for...

or

أمة, أمة America

American

(اس) to hope, hope for

تأمل V (also with في) to look at, observe, study

أمل, أمّ hope

(اس) to be secure

II to insure (mod.), assure

IV to believe (in)

faithfulness; security; a trust, secretariat.

Safety, protection, security

Security Council

belief, faith

pl. أمة men, people, family

people, men (pl. of أمة)

women

young lady, miss (mod.)

X to appeal; begin anew

نose, forepart, point

formerly, before, above, aforesaid

England

English (man)

II to procrastinate, delay

(أهل)

people, family

welcome

qualifications (mod.)

or
A New Arabic Grammar

Vocabulary

مباشرة discussion

(مابر) pl. ماء ماء water; ماء ماء sea;

(مابر) pl. ماء ماء course (of a week, etc.)

(مابر) pl. ماء ماء lake

(مابر) sailor

مباشر luck, good fortune

(مابر) pl. ماء ماء lucky, fortunate

(مابر) pl. ماء ماء steam-ship

(مابر) pl. ماء ماء body

(مابر) (مابر) (مابر) (مابر) (مابر)

(مابر) body

(مابر) (مابر) (مابر) (مابر) (مابر)

(مابر) (مابر) (مابر) (مابر) (مابر)

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(مابر) (مابر) (مابر) (مابر) (مابر)

(مابر) (مابر) (مابر) (مابر) (مابر)
by land and sea

Berbers

IV to cure, make whole

in innocent, not guilty

orange; Portugal

tower, castle

yesterday

cold n.

refrigerator (mod.)

post, courier

cold adj.

cold adj. (used of human beings)

file (instrument)

prominent, outstanding

quad. to move about, be restless

elegant, distinguished, clever

lightning

telegram, telegraph

pot, ewer

pl. III to bless

blessing

pl. pool, pond, tank

blessed; pr. n. masc.

Parliament (mod.)

pl. scheme, programme

pl. barrel, vat, cask

pl. Basha Pasha (title) (Turk.)

II to give (anyone)
good news about (something)

III to be busy with, manage, direct, do directly (as opposed to indirectly)

X to rejoice at

good news

mankind, humanity

direct

ugly, repulsive, deformed

pl. (Eur.)

II to open the eyes,

enlighten anyone

IV to see

Baara

VIII to smile

smile; pr. n.

(to spit)
(بصل) onion, bulb
(بضع) some (number between 3 and 10)
(بضعة) pl. goods, wares
(بطاطس) potato
(بطائر) duck
(بططس) pl. cause, motive, reason
(بطول) IV to be slow, go slowly
(بطولية) slowness
(بطيء) slow, tardy
(بطجل) to send
(بطغية) VIII to desire, wish for
(بطريرك) pl. oxen, ox
(بطريركية) pl. depression; plain in hilly country; valley
(بلد) pl. country
(بلدية) municipality
(بليس) pl. devil, Satan, Iblis
(بوليس) police
(ب) to swallow
(ب) to reach, arrive
(ب) to convey, inform
(ب) to exaggerate, over-reach
(ب) — message, announcement, communiqué
(ب) rhetoric
(ب) eloquent
(ب) sum (of money), amount
(ب) to test, try, afflict
(ب) decayed, rotten, tattered
(ب) coffee, coffee berries
(ب) coffee-coloured, brown
(ب) rifle, gun
(ب) to build

پر د Beirut
(پ) (پ) IX to be, or become white
(پ) egg, eggs
(پ) girl, daughter
(پ) boy, son
(پ) pl.ASON building, edifice
(پ) VIII to rejoice
(پ) pl. pl. pl. ASON door, gate; chapter; class
(پ) doorkeeper
(پ) to reveal
(پ) IV to permit
(پ) interval; difference
(پ) to pass the night, sojourn
(پ) house, tent
(پ) verse
(پ) stale, dry (bread, food)

(پ) to follow, belong to
(پ) ن VII, VIII to follow
(پ) tobacco
(پ) pl. pl. تاج merchant
(پ) pl. تاج commerce, trade
(پ) under, below
(پ) precious article, gift, masterpiece
(پ) museum
(پ) pl. تاج earth, dust
(پ) pl. تاج soil, cemetery, tomb
(پ) to translate, interpret
(پ) translation
(پ) translator, interpreter
(پ) translated
(پ) guide, dragoman
channel, canal
small hill, hillock
telegram, telegraph
pupil, disciple
Turk, Turkish
nine
ninety
ninth
a ninth
IV to make tired, tire
tiredness
tired
misfortune
dried dates
apples (coll.)
single apple
solid, strong, well-made
wire
pl. 
IV to complete trans.
completion, end, perfection
completely, exactly
perfect, complete
to stammer
pl. 
dried dates
pl. 
now, immediately
(Torah)
The Torah, Pentateuch (loosely, the Old Testament)
Tunisia
Tunisia
Tunisia
three
thirty
a third (fraction)
third (ordinal)
pl. 
triangle
Tuesday
pl. 
pl. 
snow, ice
refrigerator (mod.)
then, moreover, thereupon
there, yonder
VOCABULARY

ج (جب) to rise up, break out; revolt, rebel

ج (جب) to arouse, incite

ج (جب) pl. جببات brow, forehead, front

ج (جب) جبة tax, tribute
g (جب) جاب tax-collector

ج (جب) جثة corpse, body

ج (جب) جد to be new; to be serious

ج (جب) جد to renew

ج (جب) جد pl. جدد ر Jar

ج (جب) جرأ to be brave, dare

ج (جب) جرب II to try, put to test, tempt

ج (جب) جرب trial, temptation, experiment

ج (جب) جرب pl. جربات試 sock, stocking

ج (جب) جرب (ب) worthy (of)

ج (جب) جرب (ب) to wound, hurt, injure
wound, cut, injury

surgery (art of)

surgeon

wounded man, or woman

wounded (man)

newspaper, journal (mod.)

butcher, slaughterer

island

peninsula

Algeria, Algiers

abundant, much

reward, requital, reward

poll tax

magazine, book, review (mod.)

slave-girl, servant-girl

steps, measures (mod.)

bridge

courage, audacity

bold, courageous

body

to place, put, make

(+ imperf., to begin to)

dry, withered

eye-lid

main part of a thing

gist

majesty

serious, momentous

exalted, great;
pr. n. masc.

Galilee

meeting, assembly, parliament

to gather, add

VIII to gather together, assemble

to meet (anyone)

Friday

party, community, group

society, league, association, (trade-) union

meeting, gathering, social life
social

comprehensive

جامعة pl. جوامع mosque

university; league

all

all together, adv.

whole, all

unanimity, agreement

on a matter

تجمع pl. جماعات collection
tot al; united

tجميع جماعة assembly, learned body

society (as a whole)

جمال (جمل) camel

جمال beauty

جملة pl. جمل sum, total; sentence, phrase

اينما in the aggregate; wholesale (commerce)

generally speaking, in general

beaut if ul, handsome;
good deed, kindness; pr. n. masc.

جمال II to levy troops, conscript

جمال pl. جنود troop, army; soldier

جمال pl. جماعات public, crowd; the masses

(pl. جماعات republic

republican

جمال (جميل) to go mad

جمال madness

جميلة pl. جيال jinn, genii, demon

للجميلة pl. جنان garden, Paradise

جميل pl. جبال (small) garden

جميل pl. جلف جين madman, mad

جميل II to strive, work

hard, be diligent

جميل pl. جهوود striving, zeal, effort

جميل Jihad, holy war

جميل pl. جهود effort

جميل III to declare openly

جميل IV to answer, reply to

جميل pl. جواب answer, reply

جميل pl. جواب answer, reply

جميل pl. جواب answer, reply

جميل جهاز apparatus, set, machine, outfit

جميل جهاز hearth, place for drying dates
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَوَابُ (چواب)</td>
<td>prize</td>
</tr>
<tr>
<td>جَنْبُ (چنب)</td>
<td>beloved</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>to conceal, hide, veil</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>to wander</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>grain, seed, pill, berry</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>pl. door-keeper, chamberlain</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>oonealed, veiled</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>ink</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>to imprison, shut up</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>pt. rope</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>pregnant</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>until, even, so that</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>to pour (dust)</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>to perform the pilgrimage (to Mecca)</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>pilgrim, Haji</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>to happen, occur</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>to exceed, go beyond</td>
</tr>
<tr>
<td>حَجَبُ (چجب)</td>
<td>generation, age</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>to love, like</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>IV to love, like</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>well, adj.</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>to travel, roam</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>to join, be neighbour to</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>neighbourhood; in the neighbourhood of</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>to bring</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>pt. army</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>pt. passport</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>permission, licence, leave</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>passing, lawful, permitted</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>to pass, be allowable, be permitted</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>VI to exceed, go beyond</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>nut</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>neighbour</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>neighbouring, next-door</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>stone</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>room, chamber, quarter</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>lap, knees (Eng.)</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>II to limit, confine; define; sharpen</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>boundary, limit, frontier</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>n. iron</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>blackamith</td>
</tr>
<tr>
<td>جَذَابُ (چذاب)</td>
<td>hunch-backed, hump-backed</td>
</tr>
</tbody>
</table>
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. حادثة حدث pl. حادث حدث pl. حادث حدث event, accident; news

pl. حدث حدث new, recent

story, Hadith (tradition of the Prophet); talk, conversation relater of Tradition

(حدار)

VII to come or go down, descend

pl. حديقة حدائق pl. حديقة حدائق park, large garden

(حدو)

horseshoe

II to write, edit; liberate

heat

freedom, liberty

pl. حراس حارس watchful, guard, sentry

لم (حرف)

VII to swerve, deviate (from)

حرف (m. or f.) pl. حروف حروف letter (of alphabet), particle (gram.)

حرف حرف pl. حروف حروف trade, craft

حرف حرق IV to burn trans.

حرف حريق VIII to be burned fire, conflagration

حرف حرك II to move trans.

حرف حرك V to move intrans.

حركة movement; vowel point; traffic (mod.)

пл. حرك pl. حرك - engine (mod.)

حر (حزم)

II to forbid (in religion)

حر (حزم) to refuse, forbid

حر (حزم) to forbid (in religion)

حر (حزم) to guard, look after, preserve; obtain

حر (حزم) to guard, watch

حر (حزم) unlawful (in religion); sacred

حر (حزم) pl. حرائم حرام thief

حر (حزم) V to inquire into, investigate

حر (حزم) inquiry, investigation

حر (حزم) pl. حزاب حزب party (political, etc.)

حزن (حزن) to be sad

حزن pl. حززان حزن sadness

حزين حزن, حزين sad

حسب (حسب) IV to feel; be concerned, aware of

حسب (حسب) to count, reckon, calculate; think, esteem

حسب حسب in accordance with

حساب pl. حساب account, reckoning; regard, esteem


II to attain, acquire, realise

V to result, be obtained, realised

الخ \( pl. \) result, product

الخ \( pl. \) produce

الخ \( pl. \) fortress

الخ \( pl. \) horse

الخ \( pl. \) grandchild

II to do, dig

II to be present, attend

IV to bring (a person, thing); to cause to attend

VIII to be on the point of death

X to summon; to get ready, prepare

pl. presence, polite form of address

presence

ready, present

capital city

preparatory

\( \) to put, put down

station (railway, etc.)

wood, firewood

happiness, luck

happy, lucky

pl. celebration, festivity, pomp

full (of, with)

pl. celebration, party, gathering

II to verify, confirm

X to deserve, merit; to fall due (payment)

pl. right, truth, worth, law

right, true, adj.; worthy of (with ب)

in reality, truly

governor (in some Arab countries)
<table>
<thead>
<tr>
<th>Vocabulary</th>
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</thead>
<tbody>
<tr>
<td>humble, despised</td>
<td>حَكَّرَ (ة)</td>
</tr>
<tr>
<td>field</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>to buy up (especially grain); to withhold stocks against high price; to corner the market</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>to solve (a problem); dissolve (a solid), loosen</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>to light, abide, settle</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>to fill the place of</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>to be lawful (in religion)</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>to analyse</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>to be loosened, solved, cease</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>to occupy (of a country)</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>solving, dissolving, solution</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>coming (of time); alighting</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>(opp. حُراَّم) lawful, right, allowed (relig.)</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>quarter of a town</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>local</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>milk</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>Aleppo (in Syria)</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>to make swear, give an oath</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>pact, alliance,</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>ally, confederate</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>to shave</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>throat</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>link, ring, circle</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>barber</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>sour, acid, adj.</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>Homs (in Syria)</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>stupidity</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>stupid, a fool</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>to carry, bear; to attack, charge (with على); to induce to (with على)</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>to bear, suffer, endure; be probable or possible</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>load, burden</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>attack, charge in battle</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>porter, carrier</td>
<td>حَلَّلَ (ة)</td>
</tr>
<tr>
<td>(f.) pregnant</td>
<td>حَلَّلَ (ة)</td>
</tr>
</tbody>
</table>
probable, possible, bearable

Hanafite, follower of the rite of Abu Hanifa

water-tap (mod.)

father-in-law
(with following gen.

mother-in-law; Hama (in Syria)

(الحُوَّل) pl. حَوَّل to need

nee; necessity; object, thing

in need of a needy one, needful

protector

guard, garrison

lawyer, solicitor

(الحَوَّل) لَحَوَّل to get, acquire, possess, win

possession

Hanbalite, follower of the rite of Hanbal

pl. حَوَّل shop, wine-shop

(الحَوَّل) حَوَّل IV to surround

shop, wine-shop

pl. حَوَّل wall

investment, security, reserve (commercial and financial)

impossible, absurd

cunning, sly, artful

(الحَوَّل) pl. حَوَّل to contain

pl. حَوَّل VIII to comprise, contain

contents (pl.)

(pl.)

to live

II to greet, salute

IV to bring to life, make to live

life

alive; quarter of a town; settlement; section of tribe

snake, viper

animal

greeting, salutation

where, since

wherever

in respect of, whence,
store, shop

the Government (in Morocco)

lettuce

wood

rough, coarse

gross

II to dye

IX to be, become

green

f.  

green

vegetation, vegetables,
greens

IX to plan

line, handwriting

policy, line

fertile

err, sin

IV to err, make a mistake; miss (the way, etc.)

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

pl.  

letter, speech, address

sermon

danger, risk

dangerous

great, important, momentous

thought, idea; heart (fig.), sake, mind

VIII to snatch, grab for oneself

step, walk

step, pace

light

to be light (in weight)

hidden, concealed

V to mix in; penetrate, be pierced; use a toothpick

vaccine

during

friend, companion; pr. n. m.

gulf, canal

VIII to steal, cheat, swindle, seize by trickery, usurp
difference
varied, different

creation, creatures, mankind, people
moral character
created things

empty, vacant, alone
w. wine

tavern, inn

f. five

fifty
fifth (ordinal)
Thursday

dagger

pl. pig, pork

Satan (lit. he who holds back or hides)

II to be afraid

II to terrify, cause to fear

IV to frighten, terrify

fear, fright

VII pl. maternal uncle

— maternal aunt

to betray, act treacherously

treachery, betrayal

pl. traitor, treacherous

— inn, shop, caravanserai

disappointment

VIII to choose, select

good, n. and adj.; prosperity

better than

selection (with fem. pl.);
mukhtar (village headman);
pr. n. m.

voluntary

m. to sew

thread, string

tailoring, awing

tailor

needlewoman, seamstress

II pass. (with ل or ل)
to seem to anyone, imagine a thing

V to imagine, fancy

VIII to be haughty, conceited

pl. (coll.) horses
tent
دواع

دواع داع cause, motive, reason

deff

deff دفتر pl. دفتر register, account book, note-book

dرف

dرف رط داع to pay, push

dرف دفاع III to defend

dرف دفاع defence

dرف دفاع داع to pour trans.; bestow profusely

دفعت

dفعت داع VII to be poured

dفعت داع profit, plentiful

dفعت داع to bury

dفعت داع to knock; crush

dفعت داع II to examine minutely, in detail

دقيق دقيق exactness, preciseness, minuteness

دقيقة دقيق in detail, exactly

دقيقة دقيق دقيق fine, thin, minute, exact; fine flour

دواع داع داع cause, motive, reason
minute (of time)

hammer, mallet, pestle

Damasco

Damasco

tear

stamp, seal

brain

blood

dinar (gold coin); currency unit used in some modern Arab countries

word

to approach, be near

bad, base, low; near

world; lowest; nearest

time, fate, destiny

destroy, lay waste

to amaze, surprise

to be surprised by (pass.)

to surprise, astonish

disease

worm

to revolve, turn, go round, circulate

to direct, administer, manage

to be round

house, home, homeland, seat

country (pl. of ديار)

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

continuing, lasting, permanent

always

before; without, short of, beyond

without

diwān, collection of poetry; council of state

medicine

inkstand
fickleness, wavering
males
to slay, slaughter
to wither, dry up, fade
atomic
arm
flow, shed tears
beard, chin
mention, record, remember
II, IV to remind
II to confer with
V to remember, recollect
remembrance, recollection
male, masculine
memory (faculty)
ticket, note
note, memorandum, memoir
intelligence, perception
perceptive, intelligent, quick of understanding
low, abject, wretched
mind, intellect
master of, possessor of
self, person, self-same, essence
one day
adj. self-
to melt, dissolve
intrans.
manger
sin, fault, guilt
tail
guilty
to go
to take away
gold n.
sect, rite, tenet, school, way
quad. II to follow a sect, rite; hold a belief
mind, intellect
master of, possessor of
self, person, self-same, essence
one day
adj. self-
to melt, dissolve
intrans.
manger
sin, fault, guilt
tail
guilty
to taste trans.
spring, spring season

Rabi' I (3rd month in Islamic Calendar)

Rabi' II (4th month in Islamic Calendar)

four

forty

Wednesday

a square, four-sided

II to return

II to educate, bring up, breed

education, training

educator, one who brings up

II to arrange, plan

rank, position

salary, pension

pasture ground

II to welcome
welcome (to)
(دَرُّ) to give back, answer, retort
(قُلْ) repulse, return, reply (to)
(الْضَّمْعَةُ) great or eminent traveller
(سَرْحَةُ) stage, day's journey
(تُرَاحَةٌ) traveller; late, departed (deceased)
(الرَّحْلُ) VIII to wear, put on (coat, etc.)
(الرَّجُلُ) cloak, coat
(الرَّجُلُ) pl. رَجُلٌ pl. رَجُلٌ vice
(الرَّجُلُ) pl. رَجُلٌ pl. رَجُلٌ to sprinkle
(الرَّحْيَةُ) to grant, bestow (of God), sustain
(الرَّجَالُ) sustenance, means of livelihood
(الرَّجَالُ) pl. رَجَالٍ pl. رَجَالٍ to pack up, wrap
(الرَّجَالُ) pl. رَجَالٍ pl. رَجَالٍ package, bale, ream
(الزَّرَقَةُ) marble
(الزَّرَقَةُ) weighty, grave, calm
(القُرْنُ) lax, soft, loose
(القُرْنُ) IV to send
(القُرْنُ) pl. رَقْنٍ pl. رَقْنٍ letter, essay, message
(القُرْنُ) pl. رَقُّنٍ pl. رَقُّنٍ messenger, apostle
(القُرْنُ) pl. رَقُّنٍ pl. رَقُّنٍ (newspaper) correspondent (mod.)
(القُرْنُ) to trace, design, draw, sketch
(القُرْنُ) pl. رَقُّنٍ pl. رَقُّنٍ tracing, drawing, sketch; tax, duty, custom
(القُرْنُ) official, authoritative
(القُرْنُ) pl. رَقْنٍ pl. رَقْنٍ pleased, content, satisfied
(القُرْنُ) pl. رَقْنٍ pl. رَقْنٍ satisfactory, pleasing
(القُرْنُ) damp, moist
(القُرْنُ) pl. رَقْنٍ pl. رَقْنٍ ripe, fresh dates
(القُرْنُ) humidity, moisture, damp, n.
(القُرْنُ) cool, fresh, moist
(القُرْنُ) to thunder
(القُرْنُ) pl. رَقْنٍ pl. رَقْنٍ thunder
(القُرْنُ) pl. رَقْنٍ pl. رَقْنٍ to pasture, graze, tend (cattle)
flock, subject (of a ruler)

shepherd

pasturage, pasture

(pl. رايع pl. راعа) to wish (for), desire, like

wish, desire

(loaf)

(pl. رغيف رغيف) to compel; dislike

IV to compel

despite (the fact that)

(pl. رقبة) neck

watching over, observation, surveillance, supervision

guardian, censor

(pl. مراقب مراقب) supervisor, foreman, controller

to sleep, lie down

sleep

(pl. رقص رقص) (to dance)

grey (lit. asb coloured)
mathematics

II to frighten, terrify

fear, fright

Greek, Byzantine

the Romans

fan

to quote, narrate, report, relate a tradition

to be watered, irrigated

IV to irrigate

VIII to be watered, irrigated

irrigation

narrative, narration, tale, play (theatre)
narrator, story-teller, transmitter

meadow, garden

Riyad (city in Arabia)

exercise, sport

sow, plant, till the soil

plantation, farming, produce

cultivation, agriculture

cultivator

cultivator

(sown) field

IX to be (come) blue

blue

VIII to scorn, despise

disturb, agitate

VII to be disturbed, troubled, upset

agitation, disturbance

disturbing, upsetting

to be angry, sorry

in agony; angry (mod.)

button

claim, assert
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>زعامة</td>
<td>leadership, authority</td>
</tr>
<tr>
<td>زعيم</td>
<td>leader, spokesman</td>
</tr>
<tr>
<td>زقق</td>
<td>lane, side-street, bye-way</td>
</tr>
<tr>
<td>زكر</td>
<td>alma (in Islam)</td>
</tr>
<tr>
<td>زكي</td>
<td>pure, just</td>
</tr>
<tr>
<td>زال</td>
<td>to shake, trans.</td>
</tr>
<tr>
<td>زئون</td>
<td>II to shake, intrans., be shaken</td>
</tr>
<tr>
<td>زرارة</td>
<td>earthquake</td>
</tr>
<tr>
<td>زح</td>
<td>coloured tiles and pottery (Magh.)</td>
</tr>
<tr>
<td>زميل</td>
<td>colleague, companion</td>
</tr>
<tr>
<td>زمن</td>
<td>time</td>
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<tr>
<td>زيج</td>
<td>black, negro races</td>
</tr>
</tbody>
</table>

**Vocabulary**

<table>
<thead>
<tr>
<th>English Word</th>
<th>Arabic Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>V to be married (to)</td>
<td>زوج</td>
</tr>
<tr>
<td>VIII to be doubled</td>
<td>زوج</td>
</tr>
<tr>
<td>زوج</td>
<td>أزواج</td>
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<tr>
<td>زوجة</td>
<td>زوجات</td>
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<td>زود</td>
<td>زود</td>
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<td>زيد</td>
<td>زيد</td>
</tr>
<tr>
<td>زايد</td>
<td>زائد</td>
</tr>
<tr>
<td>زايد</td>
<td>III to outbid one another (in an auction)</td>
</tr>
<tr>
<td>زايد</td>
<td>IV to increase, trans.</td>
</tr>
<tr>
<td>زائد</td>
<td>VIII to be increased</td>
</tr>
<tr>
<td>زيد</td>
<td>Zaid (pr. n. m.)</td>
</tr>
<tr>
<td>زيد</td>
<td>Ziyad (pr. n. m.)</td>
</tr>
<tr>
<td>زيد</td>
<td>increase</td>
</tr>
<tr>
<td>زائد</td>
<td>exceeding, excessive</td>
</tr>
<tr>
<td>زائد</td>
<td>auction</td>
</tr>
<tr>
<td>زائد</td>
<td>excess, extra</td>
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<tr>
<td>زين</td>
<td>زين</td>
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<tr>
<td>زين</td>
<td>الزعفران</td>
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<tr>
<td>زين</td>
<td>to visit</td>
</tr>
<tr>
<td>زور</td>
<td>II to falsify, counterfeit</td>
</tr>
<tr>
<td>زاير</td>
<td>الزائر</td>
</tr>
<tr>
<td>زائر</td>
<td>pl. زائرون</td>
</tr>
<tr>
<td>ساوبر</td>
<td>سمير</td>
</tr>
<tr>
<td>ساوبر</td>
<td>زال</td>
</tr>
<tr>
<td>ساوبر</td>
<td>IV to abolish, remove</td>
</tr>
<tr>
<td>ساوبر</td>
<td>زيت</td>
</tr>
<tr>
<td>ساوبر</td>
<td>زيتون</td>
</tr>
<tr>
<td>زيد</td>
<td>II (with ب or ل) to marry (anyone to)</td>
</tr>
<tr>
<td>زائد</td>
<td>II (with ب or ل) to add, increase</td>
</tr>
<tr>
<td>سعوك</td>
<td>سائر</td>
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<tr>
<td>سعوك</td>
<td>سير</td>
</tr>
<tr>
<td>سعوك</td>
<td>سال</td>
</tr>
<tr>
<td>سعوك</td>
<td>سؤال</td>
</tr>
<tr>
<td>سعوك</td>
<td>سائل</td>
</tr>
</tbody>
</table>
matter, question, subject, problem

responsible, in charge
(for, of, of)

II to loathe, be dis-
gusted (with)

II to cause

pl. أسباب cause, reason, occasion

II to praise, magnify
(God)

Praised be He (God)

saline (of soil)

seven

a seventh
(fraction)

seventy

seventh (ordinal)

week

to precede, go before

III to vie with, compete with, try to precede

former, previous, forerunner

formerly, earlier

race, contest

pl. pth, way, course

VII to go off, withdraw, be withdrawn

cloud (coll.)

lady, mistress

pl. (see also سود) sixty

pl. (see also سود) a sixth (fraction)

a sixth (fraction)

bank, coast, shore

ptl. أساير secret n.

secretary
secret adj.
the navel
pleasure, joy
pl. أُسْتِرُ bed
pl. أُسْتِرُ (النَّارِ) glad, pleased
pl. أُسْتِرُ to pasture in the morning
II to send away, set free
he set him free, let him go
pl. أُسْتِرُ speed
pl. سَرِيعٌ speedy, fast
pl. سَرِيعًا quickly
pl. سَرِيعًا to steal
pl. سَرِيعًا theft, robbery
pl. سَرِيعًا thief, robber
pl. سَرِيعًا trousers, pantaloons
pl. سَرِيعًا roof, surface
pl. سَرِيعًا line
pl. سَرِيعًا fable, legend
pl. سَرِيعًا to assault, overpower
pl. سَرِيعًا III to help, assist
IV to make happy, fortunate
سَرِعَة happiness
pl. سَرِعَة fore-arm
pl. سَرِعَة kingdom of Saudi Arabia
pl. سَرِعَة happy, fortunate; pr. n. m.
pl. سَرِعَة help, assistance
pl. سَرِعَة assistant
pl. سَرِعَة price, rate, current price
pl. سَرِعَة to help, aid
IV to fall one after another
Muscat (in Arabia)
birthplace
pl. سَرِعَة roof, ceiling
pl. سَرِعَة bishop
pl. سَرِعَة cup-bearer (class);
waiter (mod.)
pl. سَرِعَة water wheel, irrigation canal
pl. سَرِعَة coin; way, route, road
pl. سَرِعَة railway
pl. سَرِعَة to be silent
pl. سَرِعَة silent
to be drunk
sugar
pl. cigarettes
secrétaire (Fr.) secretary

(سكن) to dwell, live, inhabit; be still, quiescent
pl. inhabitants
still, quiet
pl. knives
the world
pl. dwelling place
poor, lowly, wretched
Alexandria

to draw (a sword)

consumption
(disease), T.B.
pl. baskets

consumptive
to chain, connect a thing with
pl. chains, series
consecutive, serial

(سلب) to rob, seize, plunder
pl. styles, methods

II to arm, trans.
V to arm oneself, be armed
pl. weapons, arms

or to flay, skin

V to exercise power (over)
pl. power, authority, rule
sultans, rulers, authority

pl. sale of goods, belongings

VIII to borrow
payment in advance
predecessor, ancestor
predecessor, former
previously said

to boil (of an egg, meat, etc.)

v.n. to take a road, course; to behave
pl. wire

wireless
conduct, behaviour, manner
well-behaved, mannerly

V to be diverted, cheered, amused
consolation, diversion

II to poison
pl. poison
poisonous

to permit, allow (with ل for person, and لـ for thing)

III to pardon, excuse

smooth, compliant

tolerance

III to converse with, entertain

pl. مسامع ear, sense

high, exalted

pl. مسامع ear, sense

tooth, age

Sunna (in Islam), law, usage, tradition

Sunni, Sunnite (orthodox Muslim)

pl. مسامع ear, sense

pl. مسامع ear, sense

head

old, of advanced age

V to lean upon

pl. مسامع ear, sense

IV to ascribe to (a tradition, etc.)

VIII to lean upon; have recourse to (God)

pl. مسامع ear, sense

document, bill, deed (legal or comm.), support

ascribing of a tradition; isnad

pl. مسامع ear, sense

cushion, pillow

evergreen oak, ilex

scacia tree

pl. مسامع ear, sense

year

dam, dyke

V to be facilitated, made possible

ease; easily

easy

plain (geog.)

pl. مسامع ear, sense

arrow

pl. مسامع ear, sense

lot, share; share (in a company)

V to rule, have dominion over

II to make black

IX to be, become, black

pl. مسامع ear, sense

the Sudan

Mr., gentleman,
sir; descendant of the Prophet

Iady, mistress, Mrs., madam

authority, sovereignty,
title

Sūra, verse of Qur'ān
VOCABULARY

ṣūrah Shari'a, Moslem law, code
ṣūrah pl. ṣūrah street
ṣūrah pl. ṣūrah scheme, project
ṣūrah undertakings
ṣūrah socialist
ṣūrah Socialist
ṣūrah partner
ṣūrah ṣūrah idolator, polytheist
ṣūrah joint, common; subscriber
ṣūrah VIII (more commonly used) to buy
ṣūrah VIII to participate in; subscribe to
ṣūrah pl. ṣūrah buyer
ṣūrah east, n., orient
ṣūrah eastern, oriental
ṣūrah sunrise
ṣūrah (the) east (place and time of sunrise)
ṣūrah pl. ṣūrah shore, bank
ṣūrah river bank, coast
ṣūrah Devil, Satan
people, tribe
8th month in Islamic calendar
pl. شعب

to know; feel, perceive (with ب)

pl. شعر

poetry; feeling, knowledge, perception

would that I knew!

barley

pl. شاعر

feeling, sense

to kindle

VI to pretend to be busy

VIII to be occupied, work

work, business

busy, occupied

pl. شغل

transparent, very fine

pl. منى

miserable, abject

compassion, pity

(by) to doubt

pl. شكل

doubt

v. n. to thank

V to be grateful, thankful

thankful

pl. مستشفى

hospital

II to form, fashion; to mark with vowel points

III to bear resemblance to, be like

pl. شكل

shape, form, kind, sort; vowel point

pl. شكل

difficult matter, problem

to complain (of)

pl. شكوى

complaint

reddish-coloured

misery, destitution

II to rob, plunder, strip

to smell, trans.

high, lofty

sun

wax candle

to include, embrace

VIII to contain, comprise

north

left hand

comprehensive

ugly, foul

pl. شهاب

grey

a name of Aleppo

to witness, testify
III to see, witness

إِسْتِشْهَدَ X to call to witness

شهادة evidence, testimony; certificate, diploma;
martyrdom

مَا هُدَى witness

شُهَدَاءُ martyr

شُهَيْدَة* scene; place of martyrdom; town in Persia

(شير) (with ب to make public, divulge)

أَشْهَرَ (عَلى) IV to draw a weapon (against)

شَهْرَ month

فَسْهُورَ شهر famous

(شق) high, lofty

(شي) VIII to desire eagerly, covet

شَوَاقَاتْ pleasure, indulgence

شَوَاقْ longings for; appetising

شُور* 10th month of Islamic calendar

شَوَارِ عُلُوَّ pl. شَوَارِ عَلَى ewe, sheep

شُوَّتَ (→) to roast, trans.

شَايَ tea

شَيْأَ (شَيْءَ) to wish, will

إِلَّا شَاهٍ الله (also written إِلَّا شَاهَ الله) if God wills! (D.V.)

شَيْءَ pl. شَيْأَةُ thing (with neg. = nothing)

شَيْأُ wish, will

شَيْبَ old age

شَيْبُ old, white-haired

شَيْخَ pl. شَيْخُ sheikh, old man, tribal leader, title of respect

شُيْخَة sheikhdom

(شي) II to build up

شَهَأَ (→) to be spread abroad, published

إِشْعَاء IV to publish, disseminate news, make public

إِشْعَال widespread report, rumour

شَاهَ widespread, prevalent

شِيْعَة Shi's sect of Islam; of the followers of Ali

شِيْعِي Shi'i, follower of the shi'a

شِيْعَة communism

شِيْعَيِي Communist

شَلَ (→) to lift up, take away

شَيْب٢ to pour out

شَيْخَ IV to become; (lit. to do in the morning; to enter upon the morning)
A NEW ARABIC GRAMMAR

VOCABULARY

pl. صبح morning, it is true to say.

II to correct, make sound, valid

health, validity, correctness

correct, right, valid

pl. آت - chapter of a book (of Holy Scripture)

 عليه صحب 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

soap

pl. صبغ youth, boy

pl. صبيا young girl

(+) to be sound, true, correct; recover from an illness

pl. رواة desert

pl. كتاب, معلمة page (of a book)

journalist (mod.)

journalism, the press (mod.)

pl. صدور chest (part of body)

exports (mod.)

plate

الدار courtyard of a house

(+) to be clear, bright (of sky, weather, etc.); to awake from sleep

clear (day, sky, weather etc.); awake, conscious

rock

subject matter

concerning, in the matter of

ruat

pl. صدر - alms, charity

friendship, sincerity

trustworthy, faithful (title of the second Caliph, Abu Bakr)

friend
<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>صَدَرْ</td>
<td>to apply oneself to anything; to oppose</td>
</tr>
<tr>
<td>صَرَعْ</td>
<td>to struggle, contend with; wrestle</td>
</tr>
<tr>
<td>صَرْفْ</td>
<td>to spend, use (time), change (money)</td>
</tr>
<tr>
<td>صُرْفَةٌ</td>
<td>V to carry out, dispose of</td>
</tr>
<tr>
<td>صَرْفُ</td>
<td>VII to be removed; depart, go; be changed; be used</td>
</tr>
<tr>
<td>صَرْفٌ</td>
<td>accidence (grammar)</td>
</tr>
<tr>
<td>صَرْفٌ</td>
<td>pure, unmixed</td>
</tr>
<tr>
<td>صَرْفٌ</td>
<td>money-changer, banker, cashier</td>
</tr>
<tr>
<td>صَرْفُ</td>
<td>pl. صَرْفٌ bank</td>
</tr>
<tr>
<td>صِرْفٌ</td>
<td>pl. صِرْفٌ expense, expenditure</td>
</tr>
<tr>
<td>مُصَرِّفٌ</td>
<td>Mutassarif (governor in some Arab countries)</td>
</tr>
<tr>
<td>صَرْحٌ</td>
<td>II to declare clearly; announce; permit</td>
</tr>
<tr>
<td>صَرْحٌ</td>
<td>pl. صَرْحٌ declaration, permit</td>
</tr>
<tr>
<td>صَرْحٌ</td>
<td>(صَرْحُ) to cry out</td>
</tr>
<tr>
<td>صَرْحٌ</td>
<td>صَرْحٌ a cry</td>
</tr>
<tr>
<td>صَرْحٌ</td>
<td>صَرْحٌ rocket, meteor</td>
</tr>
<tr>
<td>صَرْحٌ</td>
<td>صَرْحٌ way, path (relig.)</td>
</tr>
<tr>
<td>صَرْحٌ</td>
<td>صَرْحٌ difficulty</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>صَفَرٌ</td>
<td>difficult, hard</td>
</tr>
<tr>
<td>صَفَرٌ</td>
<td>صَفَرٌ 2nd month of Islamic calendar</td>
</tr>
<tr>
<td>صَفِيرٌ</td>
<td>صَفِيرٌ pl. صَفِيرٌ yellow, pale</td>
</tr>
<tr>
<td>صَفِيرٌ</td>
<td>(صَفِيرٌ) to be clear, pure</td>
</tr>
<tr>
<td>صَفِيرٌ</td>
<td>صَفِيرٌ VIII to choose</td>
</tr>
<tr>
<td>صَفِيرٌ</td>
<td>صَفِيرٌ clearness, purity</td>
</tr>
<tr>
<td>صَفِيرٌ</td>
<td>صَفِيرٌ pure, clear; net (weight etc.)</td>
</tr>
<tr>
<td>صَفِيرٌ</td>
<td>(صَفِيرٌ) Mustafa (lit. chosen), pr.n.m.</td>
</tr>
<tr>
<td>صَفِيرٌ</td>
<td>صَفِيرٌ pl. صَفِيرٌ hawk</td>
</tr>
<tr>
<td>صَفِيرٌ</td>
<td>صَفِيرٌ pl. صَفِيرٌ frost</td>
</tr>
<tr>
<td>صَفِيرٌ</td>
<td>صَفِيرٌ to polish</td>
</tr>
<tr>
<td>صَفِيرٌ</td>
<td>(صَفِيرٌ) to crucify</td>
</tr>
<tr>
<td>صَفِيرٌ</td>
<td>صَفِيرٌ crucifix</td>
</tr>
<tr>
<td>صَفِيرٌ</td>
<td>صَفِيرٌ crusader</td>
</tr>
<tr>
<td>صَفِيرٌ</td>
<td>صَفِيرٌ to be sound, honest; to be suitable, good, fit for</td>
</tr>
</tbody>
</table>
| صَفَرٌ | صَفَرٌ (صَفَرٌ) with ْلَِّ}
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>صلح II</td>
<td>to repair</td>
</tr>
<tr>
<td>صلح IIIf</td>
<td>to make peace with, reconcile</td>
</tr>
<tr>
<td>صلح IV</td>
<td>to improve, reform, repair</td>
</tr>
<tr>
<td>صلح VI</td>
<td>to be reconciled, make peace one with the other</td>
</tr>
<tr>
<td>صلح</td>
<td>peace, reconciliation</td>
</tr>
<tr>
<td>صلحات</td>
<td>goodness; adjustment</td>
</tr>
<tr>
<td>صلحات pl.</td>
<td>reform, improvement</td>
</tr>
<tr>
<td>صلحات pl.</td>
<td>technical use, idiom</td>
</tr>
<tr>
<td>صلحات صلحات</td>
<td>good, proper, honest; self-interest (mod.); pr. n. m.</td>
</tr>
<tr>
<td>صلحات</td>
<td>interest, advantage, good; administrative department</td>
</tr>
<tr>
<td>صلحات صلحات</td>
<td>the eternal (God)</td>
</tr>
<tr>
<td>صلحات</td>
<td>to depict, make a picture</td>
</tr>
<tr>
<td>صلحات</td>
<td>V to imagine</td>
</tr>
<tr>
<td>صلحات صلحات</td>
<td>picture, form, copy; manner</td>
</tr>
<tr>
<td>صلحات صلحات صلحات</td>
<td>picture</td>
</tr>
<tr>
<td>صلحات صلحات صلحات صلحات</td>
<td>Tyre (in Lebanon)</td>
</tr>
<tr>
<td>صلحات صلحات صلحات</td>
<td>Sufi, mystic</td>
</tr>
<tr>
<td>صلحات صلحات صلحات</td>
<td>to fast</td>
</tr>
<tr>
<td>صلحات صلحات صلحات</td>
<td>fasting, fast</td>
</tr>
<tr>
<td>صلحات صلحات صلحات صلحات</td>
<td>one who fasts; fasting, adj.</td>
</tr>
<tr>
<td>صلحات صلحات صلحات صلحات صلحات</td>
<td>to protect, preserve</td>
</tr>
<tr>
<td>صلحات صلحات صلحات صلحات صلحات</td>
<td>preservation, protection, conservation</td>
</tr>
<tr>
<td>صلحات صلحات صلحات صلحات</td>
<td>to cry out</td>
</tr>
<tr>
<td>صلحات صلحات صلحات صلحات</td>
<td>cry, shout, shouting</td>
</tr>
<tr>
<td>صلحات صلحات صلحات</td>
<td>to hunt</td>
</tr>
<tr>
<td>صلحات صلحات صلحات</td>
<td>hunt, hunting, n.</td>
</tr>
<tr>
<td>صلحات صلحات صلحات</td>
<td>Sidon (in Lebanon)</td>
</tr>
<tr>
<td>صلحات صلحات صلحات</td>
<td>to become; (with imperf.) begin to, go</td>
</tr>
<tr>
<td>صلحات صلحات صلحات صلحات</td>
<td>the future, result, outcome</td>
</tr>
<tr>
<td>صلحات صلحات صلحات صلحات صلحات</td>
<td>self-determination (mod.)</td>
</tr>
</tbody>
</table>
vocabulary

III to oppose, go against
أَضُدْتُ III to oppose, go against, opposed
contrary to prep.

ضر (ضر) - to injure, harm
ضر pl. ضَرْوُبَاتُ kind, manner
ضرープ - strike (mod.)
ضرَامْبَاتُ pl. ضُرَّوَبَاتُ tax, impost
ضرَاعُ pl. ضَرَّارِبَاتُ trouble, agitation (often used in political sense)

ضرَاعَ - to fart, break wind
ضرَاعَ to fart, break wind
ضرَاعَ III to resemble
ضرَاعَ to resemble
ضرَاعَ V to beseech
ضرَاعَ V to beseech
ضرَاعَ III to resemble
ضرَاعَ pl. ضَرَّارِبَاتُ voracious, carnivorous (beast)

ضرَع - to be, become, weak
ضرَع - to be, become, weak
ضرَع VI to be doubled
ضرَع weakness
ضرَع pl. ضَرَّعاتُ double
ضرَع pl. ضَرَّعاتُ double
ضرَع - to press, squeeze
ضرَع pressure, compulsion

ضَفَّط - to put right, correct,
do a thing well, regulate
ضَفَّط - to put right, correct,
do a thing well, regulate
ضَفَّط exactness, correctness
ضَفَّط exactly
ضَفَّط pl. ضَفَّطاتُ officer
(pl. ضَفَّطاتُ officer (military)
ضَفَّط correct, right, well-regulated
ضَفَّط large, heavy, bulky

ضَفَّط pl. ضَفَّطاتُ officer
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<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضيَّاق (quad.)</td>
<td>IV to vanish, disappear, grow faint, dwindle away</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>III to annoy, oppress</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>VII to join</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>to collect, gather, amalgamate</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>VIII to persecute, maltreat</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>to resemble (a person or thing)</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>IV to light, trans.</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>light</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>noise, uproar, clamour</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>to be lost</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>IV to lose</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>to include, guarantee</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>V to include, comprise</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>within, inside, enclosed (prep.)</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>IV to treat with hospitality</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>to add, join (to)</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>guest</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>contents (of a letter)</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>additional, auxiliary</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>need, anxiety</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>narrow</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>in accordance with, conformance with</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>plate, tray</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>medicine (the art of)</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>physician</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>to cook, trans.</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>cooked food</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>a cook</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>kitchen</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>to print, stamp</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>naturally</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>nature</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>stamp, seal, signet</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>postage stamp</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>impression</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>printing press</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>to agree, conform with</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>floor, storey</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>to happen to, befall one suddenly</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>IV to praise highly, overwhelm with praise</td>
</tr>
<tr>
<td>ضيَّاق (ئل)</td>
<td>emergency, accident, mishap</td>
</tr>
</tbody>
</table>
to sing, chant, trill

II to throw, cast down; subtract (math.)

pl. مَثَرْنَى place (Syr. and Eg.)

طَمَرْتَ prostrate, thrown on the ground

to expel, drive away

X to digress

pl. طَمَرْتُ parcel, bale

expelled, outcast

form, shape, manner, style

pl. طُمَرْتُ model, style; embroidery

f. طَرَشَ, طَرَشَة pl. طَرَشُ child, baby

pl. طَرْفُ side, end, part

II to strike, knock at

طَمَرْتَ مَتَّى road, way

طَمَرْتَ مَتَّى path, manner, fashion, method; order

طلَبَ to seek, ask

طلَبَ السَّبَبَ (عَلَى) VII to go, depart

طلَبَ free, unfettered

طلَبَ السَّبَبَ eloquent of speech

طلَبَ السَّبَبَ - liberal, open-handed

طلَبَ السَّبَبَ the open air

طلَبَ السَّبَبَ divorce

طلَبَ السَّبَبَ fluency, volubility; openness

طلَبَ السَّبَبَ absolutely

طلَبَ السَّبَبَ absolutely, free, unrestricted

طلَبَ السَّبَبَ beauty, elegance

اطَّلَعَ tatters, rags

طَنَعُ to ascend, go up; rise (of sun)

طلَعَ VIII to examine (with)

على

طلَطَ II to divorce

طلَطَ IV to set free, throw, cast

طلَطَ مَراجَة to use a word to mean

طلَطَ على... أَطْلَى... to set (him) free

طلَطَ مَراجَة to shoot, fire at (with)

طلَطَ على... رَسَامًا tranquility, reassurance, feeling of security

طلَطَ على... رَسَامًا
troublesome

tranquil, at ease  

طَلَقَ  (ٌ) to be clean, pure

طَأَرَ  (ٌ) to purify, cleanse, circumcize

purity

طَأَّرَ  (ٌ) to cook

طَأَّرُ  pl. طَأْرُ  cook

طُؤُرَ  V to be developed, evolve through time, by stages

طُؤُرَ pl. طُؤُرُ  stage, time, state

طُؤُرَ بعد طُؤُرَ time after time

طُوُرَ mountain; Mount Sinai

طُوُرَ pl. طُوُرُ  transition, development, evolving

طُوُرُ pl. طُوُرُ  peacock

طُوُرُ  (ٌ) to obey

طُوُرِ  IV to do voluntarily, volunteer

طول  to be able

طَوُلَةً  obedience

طَوُلَةً voluntarily, willingly

طَوُلَةً at your service  

(انتهات) طَوُلَةً voluntarily

طَوُلَة  ability, power

طَوُلاً obedient

طَوُلُ  volunteer

طَوُلُ  possible

طول  goes round, circumambulate

طَوُلُ  to go round, circumambulate

Circumambulation ceremony (Pilgrimage to Mecca)

طَوَّلَان  flood, deluge

طَوَّلَان  party, sect, community, denomination

طَوَّلَان  Mecca pilgrimage guide

طَوَّلَان  IV to obey

طَوَّلَان  IV to be able, bear, support

طَوَّلَان  ability, power; window

طول  to be long

طول  (followed by verb) for a long time

طول  II to make long; take a long time in (with ضم)

طول IV to make long, lengthen, extend

طول length

طول advantage, benefit

طول  pl. طُوُارُ  table (Syr.); the game of backgammon

طول  pl. طُوُرُ  long, tall

طِلَي  (ٌ) to fold, fold up

في طِلَي  herewith, enclosed

طِلَي  pl. طُوُيُ  clay, mud, mortar

طِلَي  gazelle

طِلَي  X to find or consider clever or agreeable

طِلَي  pl. طُوُيُ  vessel, receptacle, envelope; circumstance, space of time

طِلَي  saucer

طِلَي  pl. طُوُيُ  witty person agreeable; pr. n. m.
(غفر) (ت) to conquer, overcome

(SUCCESS, VICTORY) (ت) غفر

(ف) طين to think, thought, supposition

(ظاهرة (ت) appearance, seem

(ظاهرة (ت) IV to show

(ظاهرة VI to feign, make a show of, demonstrate

(ظاهرة (ت) IV to be, become, dark

(ظاهرة (ت) dark, adj.

(ظاهرة (ت) oppressed; having a grievance (mod.)

(شمع) (ت) to be thirsty

(شمع) (ت) thirst

يربى to no purpose, in vain

عبد v.n. عبادة to worship

عبد II to build, construct a road

عبد X to enslave

عبادة religions service, worship

عبادة (ت) bondage, slavery

عبد pl. عبد behaviors; Abdullab, Abdullahing,

عبد pr. n. m.

عبد pl. عبد worshipper

عبد pl. عبد noon; afternoon

عبد pl. عبد manifest, external appearance

عبد pl. عبد demonstration (political, etc.)

عب (ت) v.n. عب (ت) to pass, cross, cross over

عب II to explain, express

عب VIII to consider, esteem, reckon

عب over, across (on the other side)

عب pl. عب — tear

عبر pl. عب — threshold

عبر IV to free, emancipate

عبر pl. عب shoulder

عبر pl. عب old, antiquated

عبر Hebrew

عبر expression, style, dictation

عبر that means

عبر is effective from

عبر, in effect from...

عبر wayfarer

عب (ت) to frown

عب Abbas, pr. n. m. (lit. lion)

عب the Abbasids

عب II to fill

عب to mobilise army

عب pl. عب — threshold

عبر III to blame, censure, reprove

عبر pl. عب — threshold

عبر IV to free, emancipate

عبر pl. عب shoulder

عبر pl. عب old, antiquated
(عَلَى) porter
(عَلَى) to become dark
(عَمَلَ) darkness
(عَرَضَ) to stumble (upon)
(عَلَّمَ) Othman, Uthman, pr. n. m.
(عَمَّان) Ottoman, n. and adj.
(عَمَّانِيُون) the Ottoman Turks
(عَجَبَ) (عَجَبَ) to wonder
(عَجَبَ) IV to admire, be pleased with
(عَجَبَ) V to wonder, be surprised (at)
(عَجَبَ) wonderful, strange
(عَجَبَ) pl. عَجَبَ a wonder
(عَجَرَ) (عَجَرَ) to be unable (to), helpless
(عَجَرَ) helpless, unable, impotent

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تَعْدَّل V to be multiplied, numerous
تَعْدَّل X to be ready, prepare oneself
تَعْدَل أَعْدَد number, n.
تَعْدَل pl. أَعْدَد a number, several
تَعْدَل enumeration
تَعْدَل preparedness, readiness, ability, aptitude
تَعْدَل مُعدَّة, معدَّة (sing. معدَّة) equipment
تَعْدَل مُعدَّة ready, prepared (of a person)
(عَدَل) عَدَل lentils
(عَدَل) عَدَل (عَدَل) to act justly
(عَدَل) عَدَل II to modify, adjust, straighten, make equal
(عَدَل) عَدَل III to be equivalent to
(عَدَل) عَدَل VIII to be straight, moderate
(عَدَل) عَدَل justice
(عَدَل) عَدَل moderation, equality, equinox

---

just, upright, u. and adj.
average
temperate, moderate
(عَدَل) to lack, want, cease to exist
(عَدَل) IV to deprive of, annihilate, execute
lack of, non-existence
lacking, adj.
(عَدَل) عَدَل Aden
(عَدَل) عَدَل Paradise, Garden of Eden
(عَدَل) عَدَل pl. عَدَل mineral, metal, mine
(عَدَل) عَدَل (عَدَل) to run; infect
(عَدَل) عَدَل III to treat as an enemy
(عَدَل) عَدَل IV to infect (with a disease)
(عَدَل) عَدَل VIII to be hostile towards
(عَدَل) عَدَل hostility, enmity
(عَدَل) عَدَل save, except, beside
A NEW ARABIC GRAMMAR

VOCABULARY

petition, offered, presented

opposition

to know, get to know

to inform, make known, introduce (one person to another)

VI to know each other

VIII to acknowledge, admit, confess

acknowledgment; common language, custom

in my opinion

knowledge, acquaintance

favour, good deed (lit. known)

to sweat, perspire

perspiration

arak, distilled spirit (dates, raisins, etc.)

vein, artery, root

noble, rooted

Iraq

enemy

to torment, torture, make suffer

to suffer, be punished

punishment, torment

tsweetness, agreeableness

sweet (water)

to excuse, apology

to apologise; be effaced

to be impossible

excuse, apology, plea

virgin

palm tree

II to Arabize (of a foreign word), translate, render, into Arabic

IV to express clearly, parse, speak a good Arabic style

to become an Arab, adopt customs, etc. of the Arabs

definition Arab, Arabic

desert Arab, Bedouin

the pure Arabs

Arabicizing, rendering into Arabic

syntax, parsing

cart, carriage, cab; motor car (Egypt and Sudan)

quality or state of being an Arab; "Arabdom", Arabism (mod.)

pledge, earnest

declinable (word)

lame

bride

bridegroom

exposition; topics of conversation (in pl.)
(عذر) (ئعذر) (quad.) II to be confused, entangled, complicated

(عوز) عوز (ئعوز) difficulties, complications

(عزم) عزم III to fight

(عمر) عمار III to be mighty, noble, dear

(عند) عند God, exalted and magnified (be his name)

(عزة) عزة power, might, authority

(عزة) (ئعزة) II to comfort

(عصر) عصر pl. عصرا army, troops, soldiery

(عصر) عصر soldier, military

(عصر) عصر military service, the military

(عصر) عصر pl. عصرا army camp

(عسل) عسل honey

(عسى) عسى it may be, perhaps

(عشير) عشير pl. عشرا nest (of bird)

(عصب) عصب pl. عصابات green herb, grass, pasturage, herbiage

(عصر) عصر III to associate with, be in company with

(عصر) عصر tenth, tithe

(عصر) عصر twenty

(عصر) عصر tenth (ordinal)

(عصر) عصر 10th day of Muharram

(عشير) عشير tribe, kinsfolk

(عشير) عشير social intercourse

(عشق) عشق (ئعشق) to love, have passion for

(عشق) عشق love, passion

(عشق) عشق pl. عشاق lover

(عش) عش beloved one

(عش) عش V to sup, eat in the evening

(عش) عشاء evening meal (time)

(عش) عشاء pl. عشاءات evening

(عصب) عصب pl. عصبا nerve, sinew

(عصب) عصب nervous, sinewy

(عصب) عصب pl. عصبات troop, band, group

(عصب) عصب obstinacy, fanaticism, extremism, bigotry (in religion, politics, etc.)

(عصب) عصب fanatical, fanatic, extremist

(عصر) عصر III, to be contemporary with
time, age, epoch, afternoon
afternoon prayer (Muslim)
contemporary
place where one presses fruit
hurricane, storm, tempest
sparrow, small bird
capital city
twist, wrist
to rebel
stick, cane
disobedience
rebel, rebellious
to join one word to another by a conjunction
to be kind to, have feeling, or pity, for
VII to be bent, inclined
lane, side street, turning
kindness, pity, feeling, emotion
demon, devil
delay, hinder
vacant time, holiday
idle, void, devoid
unemployed
unscathed
IV (with accus. of person and thing) to give
VI to engage in (business, commerce)
X to beg
pl. gift; offer, tender
bone
greatness
great, excellent
mountain road or pass, obstacle
difficulty, obstacle
punishment
penalty, punishment
pl. عقوب end, result
pl. عقوبة Jacob

عاقب (-) to tie, knot, bind, conclude, ratify; summon
عاقب III to make a contract with, enter into a compact with
عاقب VII to be convened, gather (a meeting)
عاقب VIII to believe, have a belief
عاقب pl. عقود binding, contract; knot; decade
عاقب pl. عش necklace
عاقب pl. عقدة article of faith, belief
عاقب contractor

عاقب - real estate, landed property

طيف من عقاير drug, aromatic
عاقب (pl. عاقب) عاقب (f. عاقبة) barren
عاقب (woman), unfruitful (land)
عاقب عقرب scorpion, hand of clock
عاقب عقرب II عقرب IV to make turbid, muddle, confuse
عاقب عقرب pl. عقرب III to oppose, contradict
عاقب عقرب VII to reflect, be inverted
عاقب عقرب the opposite or contrary of anything
عاقب عقرب on the contrary
عاقب عقرب see
عاقب علاق - weakness, sickness, disease; cause, reason
عاقب علاق pl. علامة small box
عاقب علاق III to treat (an ill person), treat of (an affair), work at, exercise skill at
عاقب علاق treatment, remedy
عاقب علاق II to hang (up), attach, suspend (on, to ب) عاقب في علي II to note down, comment on
عاقب علاق V to be attached to, appertain to, hang from, depend on
عاقب علاق - connection, relation, attachment, liaison
عاقب علاق news commentary

عاقب علاق pl. علاق possessions, properties
عاقب علاق pl. علاق (for which ب) see spoon
عاقب علاق the Mu'allaqat (famous pre-Islamic odcs suspended in the Ka'ba in Mecca)
news commentator
(mod.)
علم
(علم) to know, get to know
علم II to teach
علم IV to inform (doubly or trebly transitive)
علم V to learn
علم X to ask for information
علم pl. عِلْم knowledge, science
علم pl. عِلْم education, instruction
عالم pl. عُلَم world, universe
علم pl. عِلْم wise, learned man
علم معلم educated, educated person
علم (علم) to be open, manifest, public
علم IV to publish, advertise, inform, declare
علم IV to be exalted
علم VI to be exalted
علم height
علم in addition to
علم Ali (pr. n. m.)
علم high
علم أَعْلَى أَعْلَى pl. عَلُوم higher, highest, nobler; upper part
علم on, upon, against
علم that; with the intention of
علم through, by, at the hands of
علم address, title
علم (علم) to be universal, widespread
علم IV to develop (a country, etc.)
علم X to colonize
علم life, age
علم Umar, Omar (pr. n. m.)
علم Amr (pr. n. m.)
علم public, open
علم generally
علم public, general, adj.
علم the generality, the masses
علم colloquial language
علم II to baptise
علم VIII to depend upon, rely on
علم pl. عُوْم column, pillar
علم trust, confidence; credit (commercial)
علم to live long
علم to inhabit, be inhabited (by
علم II to build, construct
علم IV to develop (a country, etc.)
علم X to colonize
علم life, age
علم Umar, Omar (pr. n. m.)
علم Amr (pr. n. m.)
علم pl. عَمَّ عُمَّ building; fleet
علم inhabited, flourishing
علم prosperity of a land, civilisation
علم مُعَمَّ عُمَّ mason
علم inhabited
علم the world
علم مستعمرة colony
علم weak-sighted, half blind
علم pl. عَمَّ عَمَّ depth
علم pl. عَمَّ عَمَّ deep
علم to do, make, work
علم III to treat, act towards, deal with
علم X to use
علم pl. عَمَّ عَمَّ action, deed, work
علم currency, money
علم pl. عَمَّ عَمَّ worker, labourer; provincial governor (antiq.)
agent, representative (comm.)
harshness, severity
prime of youth
harsh, severe
III to embrace
VI to embrace one another
neck
bunch of grapes
spider
address a letter
title, address
III to suffer, sustain
VIII to manage, take care of, pay attention to
toil, difficulty, trouble
care, solicitude, anxiety
meaning, sense
ideal, mental, abstract
to fulfil (a promise)
to impose a condition; enjoin; know; enter an agreement with
III to make a covenant or agreement (with anyone)
to contract together, make mutual agreement
covenant, agreement; time, epoch
heir apparent
agreement, treaty
institute
crooked
return, to do again
II 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
pl. benefit, avail, use, return

IV to lend
X to borrow; use an expression metaphorically
borrowing, metaphor
one-eyed
borrowed, metaphorical
to need, want, lack
needly, wanting
destitute, bereaved
to give in exchange, compensate
exchange, compensation, instead of
instead of compensation
to hinder, delay
to support, nourish to sustain a family
family
waiting, lamenting
pickaxe
V to earn a living
life, living, bread
liveliness, means of living, wage
to cry out, shout
to appoint, specify
to survey, see
notable man
in kind
ill, sick
hane, pest, blight
blemish, fault, shame
disgrace, shame
standard, measure
to live
V to earn a living
ignorant, stupid
lean, meagre
to deceive
III to forsake, depart, leave, quit (a place)
pool of water
V to take a morning meal, lunch
the day after
morning meal, lunch
carly morning
II to nourish (of food)
nutriment, food, aliment
nourishing, adj.
 BJP to gargle
(quad.) to 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
a strange, stranger
a strange thing, a wonder
West, the Maghrib (North Africa)
Morocco
(to sift, sieve
sieve
II to warble, sing (of a bird)
(to plant
Vocabulary

- غضب (Anger)
- غضب (IV to make angry)
- غضب (IV to yield a crop, income)
- غضب (to exploit, take the proceeds of)
- غضب (to invest money)
- غضب (from land; crops, yield)

- غلاف (Cover)
- غلاف (pl. غلافات, غلاف)
- غلاف (pl. غلافات, غلاف)
- غلاف (thick, rough, coarse)
- غلاف (cover (of a book); envelope)
- غلاف (pl. غلافات, غلاف)
- غلاف (envelope, wrapper)

- غضب (to submerge, overtake, cover; be abundant)
- غضب (to forgive, pardon)
- غضب (to ask pardon, forgiveness)
- غضب (pl. غضب)
- غضب (watchman)
- غضب (a large crowd)
- غضب (forgiveness, pardon)

- غضب (to be heedless of, neglect, disregard)
- غضب (heedlessness, carelessness, disregard)
- غضب (careless, neglectful)
- غضب (to fetter, shackle)

- غضب (error)
- غضب (wrong, mistaken)
- غضب (anxious, troubled, grieved)
- غضب (sword)

- غضب (IV to close, bolt (a door))
- غضب (a youth)
- غضب (pl. غضب)
- غضب (exaggerate (in speech), overreach)
- غضب (expensive)
- غضب (exaggeration)
- غضب (to boil (of pot, kettle, etc.))
- غضب (pl. غضب)
- غضب (plunder, booty)
- غضب (to be content with)
to sing, chant
assassination, murder
ghoul (see exercises
79-80)

extremity, term, ultimate object, end,
highest degree

absence

forest

cloud

impossible

jealousy, zeal

axe, hatchet; Fez (city in Morocco)

garden, field

angry, rage, wrath

an optimist

company, party, faction, group, band; rate, price

to open, conquer

inaugurate, commence, introduce

opening, capture, conquer

the opening Sūra of the Qur'ān
opening, adj., introductory, leading (of a newspaper article)
youth, manliness, generosity
young man, youth
young woman, girl
Fatwa, edict, decision in sacred law
Mutaffif, doctor, expounder of sacred law
III to examine, investigate, inspect; (with عَلَى) to seek, look for
search, inspection, examination
inspector, investigator
II to act violently, assault
violence
seduction, sedition
IV to give a legal decision or opinion (in Islamic law)
excessive, indecent, venal; exhorbitant (price); foul (language)
inspect, scrutinize
to examine,
charcoal
thigh
VIII to be proud, glory, boast (of, in
glory, excellence, honour
honorary
excellent, splendid, illustrious
pottery, earthenware
potter
II to show honour to
honour, excellence (used in certain titles)
bonoured
Feddan (field measure used in some Arab countries); yoke of oxen
to redeem, ransom
ransom, redemption
flee, escape
flight, escape
escape, place of escape
wild ass
the river Euphrates
V to look (with pleasure) at; "sight-see"
joy, comfort, relief
rejoice, be glad
joy, rejoicing
glad
(فرخ) (م. and f.) pl. فرس (horse, mare)

(فرص) فرصة (horsemanship)

(فرص) فرصة (branch, tributary (of river, stream))

(فرص) فرصة (to be vacant, empty; (with) finish)

(فرص) فرصة (emptiness, vacuum)

(فرص) فرصة (leisure time)

(فرش) فرش (empty, vacant)

(فرش) فرش (II to scatter, disperse, separate, grade, trans.)

(فرش) فرش (III to leave, part from, separate from)

(فرش) فرش (opportunity, chance, good occasion)

(فرض) فرض (to suppose, presume; (with على) to impose upon, make obligatory)

(فرض) فرض (IV, إفْرَضُ VII to be separated)

(فرض) فرض (VI to separate (from each other))

(فرض) فرض (V, إفْرَضُ VIII to be separated)

(فرض) فرض (difference, distinction)

(فرض) فرض (the Qur'an)

(فرض) فرض (party, group, company (military), team)

(فرض) فرض (division, general (military))

(فرض) فرض (to annul, abrogate)

(فرض) فرض (IV to corrupt)

(فرض) فرض (corruption, decomposition, invalidity)

(فرض) فرض (corrupt, bad, invalid)

(فرض) فرض (II to explain, interpret, make plain)
X to enquire, seek explanation

نيس

pl. نسائی explanation, interpretation, commentary

لاض

I to fail, lose heart

لاض

Passover, Easter

فاع

eloquence, lucidity, literary style

لاض

clear, eloquent, literary, classical (of language)

لاض

I to separate, divide, sever

لاض

II to cut into parts, cut out (of cloth); isolate; detail

لاض

VII to be separate, detached (from)

لاض

pl. فصل季节, chapter, classroom, division

لاض

tفاصیل detail, detailed statement

لاض

pl. نویس judge, arbiter, referee; pr. n. m.

لاض

silver, n.

لاض

II to prefer

لاض

IV to favour, make excellent

لاض

V to show kindness, do a favour

لاض

(Imperative of V) please, welcome!

لاض

pl. فضائل excellence, virtue, merit, kindness

لاض

please!

لاض

besides, apart from, a fortiori

لاض

remainder, surplus, redundancy

لاض

intrusion, inquisitiveness, meddlesomeness

لاض

pl. فضائل a title of respect

لاض

pl. فضائل kindness

لاض

FAZAIL, quábl!, FAZAIL, quábl! a title of virtue; a title of respect

لاض

pl. فضائل virtue; a title of respect

لاض

pl. فضائل deed, verb

لاض

noun of place

لاض

pl. فأفع ل viper

لاض

th to put out an eye

لاض

pl. ضیاء man

لاض

to lose, missing

لاض

lost, missed; lamented; deceased

لاض

poverty

لاض

pl. فقرار poor, needy, poor

لاض

Fiqh, jurisprudence

لاض

pl. قیامة Faqih, jurisprudent

لاض

to loosen, untie, open, separate

لاض

VIII to recover, trans., set free

لاض

pl. فکر jaw, jawbone

لاض

II to think (about)

لاض

VIII to think

لاض

pl. فکر thought, n.

لاض

jesting, joking, merriment
humorous, funny
pl. فواكة fruit
dawn
celestial sphere, orbit, sky, heavens
astronomy
astronomer
a certain (person), ao.
and-so
see under (قوط)
art
technical, artistic
cup, coffee cup
in, by, at, concerning
IV to become bankrupt
coin used in some Arab countries)
bankruptcy, insolvency
bankrupt, insolvent
Palestine
Palestinian
II (quad.) to philosophise, become a philosopher
philosophy
philosopher
pl. فلسوف

courtyard (of a house)

(قوط)
to understand

(-) إستفسهم X to enquire

(قوط)
قوط (ان) قات to elapse, pass by, enter, escape

(قوط)
على الفوز فورا immediately, at once

(فاز)
فاز (ب) to acquire, win, succeed; (with)
defeat
pl. ماء desert

(فصول)
فصول II to authorize

(فاز) to discuss, converse, negotiate with

(فوضى فوضى) anarchy

(قوم قوم) tribe, people, without a leader

discussion, talk, negotiation

فوك

إستفسهم X to awake

فوك poverty, want, need
above, on

(قوق)
beans (vag.)

(قوق)
مأواة pl. فمأواة mouth

(فم)
فم opening, mouth

في in, by, at

فولد IV to benefit anyone, acquaint a. o. with

إستفادة من X to benefit from

قولة pl. قواعد profit, benefit

مفيد useful

(فاض)
فاض (-) to overflow, be abundant

فัส IV to pour (water, etc.), fill

فياض abundance

فيض flood, inundation

فائض interest (on money)

(فيل)
فيل pl. فيل elephant
ق (cāb) collar (of shirt, etc.)

ق ت (qāb) cupola, dome, vault, alcove, saint's tomb

ق (qāb) to find, consider, ugly or bad

ق ت (qāb) ugliness

ق ت (qāb) bad, ugly

ق (qāb) to bury

ق ت (qāb) grave

ق ت (qāb) cemetery

ق ت (qāb) Cyprus

ق ت (qāb) VIII to quote, cite (from an author, book)

ق (qāb) VII to shrink, contract, intr.

ق ت (qāb) seize, grasp

ق ت (qāb) to arrest; receive money

ق ت (qāb) VII to shrink, contract, intr.

ق (qāb) seizure; receiving of money

ق (qāb) handle, hilt

ق ت (qāb) handle, hilt

ق ت (qāb) coll. ق ت (qāb) Coptic

ق ت (qāb) to conceal oneself

ق ت (qāb) hat (mod.)

ق ت (qāb) to accept, receive

ق ت (qāb) II to kiss

ق ت (qāb) III to meet, correspond to

ق ت (qāb) IV to approach (+ علی with object)

ق ت (qāb) VI to meet one another

ق ت (qāb) X to receive (a person), welcome

ق ت (qāb) before, adv., formerly

ق ت (qāb) before, adv., formerly

ق ت (qāb) before (of time) prep.

ق ت (qāb) من ق ت (qāb) from, by, on the part of

south, Qibla, direction of Mecca

ق ت (qāb) southern

ق ت (qāb) Upper Egypt

ق ت (qāb) receiving, acceptance

ق ت (qāb) tribe

ق ت (qāb) tribe

ق ت (qāb) capable of, subject to the future

ق ت (qāb) the future

ق ت (qāb) to be able

ق ت (qāb) to be able

ق ت (qāb) II to value, estimate, assess, determine

ق ت (qāb) VIII to be able to do something

ق ت (qāb) able (to do a thing)

ق ت (qāb) quantity, amount; degree, value; power, ability

ق ت (qāb) fate, destiny; power

ق ت (qāb) power, might

ق ت (qāb) amount, quantity

ق ت (qāb) to be or become holy

ق ت (qāb) II to hallow, sanctify

ق ت (qāb) Jerusalem
Vocabulary

بald, baldheaded
بَلَدَة pl. *بَلَدَات* knocker, baton

بَرْقَة VIII to commit (crime, sin)

بَرْقَة pl. *بَرْقَات* VIII to consent

بَرْقَة (tribe of) Quraish

بَرْقَة pl. *بَرْقَات* Quraishite

بَرْقَة pl. *بَرْقَات* (see also غُرَفَش) piastre

بَرْقَة VII to disappear, be cut off, become extinct

بَرْقَة pl. *بَرْقَات* to borrow

بَرْقَة pl. *بَرْقَات* loan

بَرْقَة pl. *بَرْقَات* Cordova (in Spain)

بَرْقَة pl. *بَرْقَات* paper

بَرْقَة pl. *بَرْقَات* II to laud, eulogize

بَرْقَة (Why?) to knock, rap (on a door)

بَرْقَة (Why?) to divide, share

بَرْقَة to stay, dwell, be rested, refreshed; (with الْعَيْن) to persist, persevere in

بَرْقَة (Why?) to be near (to)

بَرْقَة (Why?) VIII to approach nearness, proximity

بَرْقَة (Why?) water-skin

بَرْقَة (Why?) near (to)

بَرْقَة pl. *بَرْقَات* relation, relative

بَرْقَة (Why?) approximately, about, almost

بَرْقَة pl. *بَرْقَات* near, in the neighbourhood of

بَرْقَة to arrive, admit, confess

بَرْقَة V to come forward, approach

بَرْقَة II to present, bring, offer

بَرْقَة pl. *بَرْقَات* foot (anatomical or measure)

بَرْقَة in front of

بَرْقَة approaching, coming, next

بَرْقَة in the coming week, next week

بَرْقَة pl. *بَرْقَات* old, ancient

بَرْقَة chief, head

بَرْقَة ancient (of an historical character)

بَرْقَة dirty, filthy, unclean

بَرْقَة to stay, dwell, be rested, refreshed; (with الْعَيْن) to persist, persevere in

بَرْقَة pl. *بَرْقَات* relation, relative

بَرْقَة (Why?) approximately, about, almost

بَرْقَة pl. *بَرْقَات* near, in the neighbourhood of
VII to be divided
pl. قطاع part, department
part, share, lot, portion,
Kismet
تَقَسَمُ (v.n., II) partition
تَقَسَمُ (n.s.) to divide
III to endure, suffer
شدة harshness, severity
قَسَمَ pl. قَسَمَة harsh, hard, severe
ى (ع) (quad.) IV to shake
شَشَرُ with fear, have the hair
standing on end, shudder
شَشَرُشة shaking with fear, n.,
gooseflesh
(قسف) (ع) to narrate, tell a tale
(to على)
(قسف) (ع) to cut
pl. قِصْصَة story, tale
pl. مقصَصَة scissors
(قصف) (ع) cane, sugar cane
(قصف) (ع) to intend, propose,
make for, travel towards
(قصد) (ع) purpose, aim
(قصد) (ع) intentionally
pl. قصيدة ode, poem, qasida
قَصَيْدَة economic
cُقَسَيْدَة purpose, sim, intention
(قصر) (ع) II to fall short
مُقَصُّر pl. قصر palace, castle
مُقَصُّر short
(قصر) (ع) to decide, be judge;
spend (time), complete,
accomplish
فُقَرَة VII to pass away,
cease, end
فَقْرَة VIII to desire, be
required, necessitate
فَقْرَة decision, judgment,
end, settlement, accomplish-
ment; district (admin.)
فاقة pl. فَقَّاءُ affa, case, matter
(قطط) (ع) - to cut
مُقَطُّطَة II to smash, cut into
small pieces
مُقَطُّطَة III to cut anyone short,
interrupt; boycott (mod.)
مُقَطُّطَة IV to assign land as fee
قَطَّة pl. قط piece
قَطَّة pl. قاطان sector
قَطَّة pl. قاطان flock, herd
قَطَّة pl. قاطان bird of passage
مُقَطَّة junction (on road or
railway)
مُقَطَّة province, county
(قطن) (ع) to inhabit a place
مَقَطَّن pl. قطان cotton
wands, sceptre
axis, pivot;
distinguished person
قطر (railway) train
قطر (railway) train
A NEW ARABIC GRAMMAR

VOCABULARY

(تَمُدد) to sit, reside, stay

(تَمْتُ) 11th month of Islamic Calendar

(تَمْتَ) rule, foundation, base

(تَمْلَك) smallness, paucity, lack

(قَلْلُون) few, little

(قَلْلُ) (a) little, adv.

(قَلْلَة) independence

(قَلْب) to change, overturn, overthrow

(قَلْبُ III) to be fickle, inconsistent, inconstant

(قَلْبُ) to revolve, be overturned; (with إلى) turn into

(قَلْبٌ) heart

(قَلْبٌ) vicissitudes

(قَلْبٌ) revolution

(قَلْبُ) revolution

(قَلْبٌ) mould, cast

(قَلْبًا) to imitate; gird

(قَلْبًا) tradition, imitation

(قَلْبًا) to be satisfied

(قَلْبًا) cloth, woven material

(قَلْبًا) satisfied

(قَلْبًا) to be independent

(قَلْبًا) agitated

(قَلْبًا) to disturb, agitate

(قَلْبًا) trouble, unrest

(قَلْبًا) pen, office

(قَلْبًا) lead pencil

(قَلْبًا) zone, province

(قَلْبًا) (of a country)

(قَلْبًا) summit

(قَلْبًا) wheat, grain

(قَلْبًا) to jump, leap

(قَلْبًا) desert

(قَلْبًا) to be content

(قَلْبًا) (with)

(قَلْبًا) to be convinced, persuade, satisfy

(قَلْبًا) VIII to be contented, satisfied (with)

(قَلْبًا) contentment

(قَلْبًا) Cairo

(قَلْبًا) canal, conduit

(قَلْبًا) to conquer, subdue

(قَلْبًا) to conquer, subdue

(قَلْبًا) Cairo
to resist

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

to be, become, strong; (with على) prevail against

data, power, strength

strong, powerful

to rise, stand up, set out

to undertake, carry out

to rise against, revolt; carry out, manage

to measure, compare

with

to compare a thing with another

measure, rule, analogy

measuring instrument, scale (of map)

heat of summer, summer (drought)

to take a siesta, rest in the afternoon

like (attached preposition)

as though, just as if

(see also ذا) thus, so

(see also ذا) likewise, thus

as, even as

to press, squeeze
generosity, honour, nobleness

pl. كورم vineyard

pl. كورم generous, noble, honourable

(كرو) to hate, loathe

أكر IV to force, compel

كره hatred, aversion

كره أكر IV, most unwilling, disapproving, of people

كره adversity, misfortune

كره pl. كره sphere, ball, globe

(كسة) (−) to earn, acquire, gain

كمس III to seek to gain, acquire for oneself

كنس earnings, gain

كنس gain, profit

(كس) (−) to break, trans.

كس II to smash

Vocabulary
V to break, *intrans.*, be broken

إِنكُسرَ VII to break *intrans.*

(كس) كَسَلَ idleness

كسَلُ (كس) لَسْلَانَ lazy, idle

كسَلُ (كس) لَسْلَانَ (very) lazy

كسَلُ (كس) لَسْلَانَ VIII to be dressed, clothed, wear

أَشْمَلَهُ pl. أَشْمَلَهْنَأَ garment, dress

كسَلُ (كس) لَسْلَانَ VIII to be uncovered, revealed

إِنكُسرَ VIII to discover, find out

إِنكُسرَ (كس) لَسْلَانَ pl. إِنكُسرَاتُ discovery

كسَلُ (كس) لَسْلَانَ ankle

كسَلُ (كس) لَسْلَانَ (کُفَ) (کُفَ) to cease (from)

كسَلُ (كس) لَسْلَانَ pl. كَسَلَاتُ palm of the hand
A NEW ARABIC GRAMMAR

VOCABULARY

no, not

without (+ gen.)

because (+ accus.)

so that (+ subj.)

why

II to respond, answer

(in the affirmative), obey

to persevere in, persist

depth (of sea)

pl. pearl, pearls;

pr. n. fem.

to flee, take flight, take refuge (with, at)

III to suit, agree with;

be appropriate

convenient, suitable, fit

refugee

pl.

committee

IV to press, insist,

urge, oppress

pl.

grave-digger

to lick

III to regard, observe,

remark

(ل) 

milk, sour milk

Lebanon

II to give a

surname, epithet

II to form, create

existence, presence, nature, being

substance, essence

II to give a

surname, epithet

electricity

cavern, cave

hut, cottage

to be on the point of,

almost to do; (with neg.)

hardly did

elbow

Kufa (ancient city of

Iraq)

to be

II to form, create

existence, presence, nature, being

to, for, prep.; (+ subj.) so that, in order to
glance — summary, abstract
at, by, with, near
IV to make pleasant, sweet, agreeable
to, with
to; reached
appurtenance — appendix, supplement; dependency (of a country)
attache (dipl.)
meat
melody, air, tone, chant
beard

kindness, friendliness
friendly, pleasant
at, by, with, near
(verb)
to play
(perhaps (+ accus.))
spoon
(what)
to curse
curse, imprecation
riddle, enigma
language
linguistic, appertaining to language
IV to abolish, render invalid, cancel, exclude
(verb)
to wrap, fold, roll up
included, within
V to receive, encounter
VI, VIII to meet one another
VIII to meet with
X to fall, lie on one's back
meeting, encounter
meeting place

Limits (نک) gum, lac

but

hotel (mod. Eg. and Syr.)

not (+ juss. negation of perf.)
not yet (+ jussive)
when

negation of future (+ subj.)

IV to be well acquainted with (a subject), know, experience

knowledge, experience

knowledgeable, experienced, expert (in)

disaster, accident, stroke of misfortune

to collect, gather, amass

IV to cause to shine; deal with, allude to (with)

shining, flashing, brilliant

negation of future (+ subj.)

VIII to flame, blaze, be inflamed

flame

divinity

divine

divinity, divineness

flame, tone, accent; dialect speech

to regret having missed something

to play, divert oneself

amusement, diversion

f. heedless, indifferent, forgetful

if (a supposition)

although

were it not for

unless, if not

to glimmer, appear, seem

pl. board, tablet, plate, plank

appearance; regulation; schedule

almond (tree and fruit)

to censure, blame

vocabulary

blame, censure

tone, accent; dialect speech

pl. colour; kind, sort

flag, district; (mod.) brigade, major-general

would that!

not, not to be

to be fitting, worthy, suitable

pl. night; a night

by night

II to soften

soft, tender, flexible, pliable

what

not
pl. مدونة provisions

pl. مائة a hundred

pl. مترا metre (measure)

V, إستمتع to enjoy

pl. معنًا goods, effects, property

pr. n. m. مدعو

الدمج to praise, extol, commend

مدن city

 Médina Medina (city of Arabia)

civil adj.

see (بدأت)

to stretch, lengthen, spread, extend

مليوم IV to make bitter, embitter

معتبر VIII to obey

pl. مثال parable, proverb

pl. مثال as, like, likeness

pl. مثال pattern, model

pl. مذود tide, flux, flow

period (of time)

pl. مواد material, matter, element; item, article

pl. مذوى woman

pl. تمرير II (quad.) to murmur

مرأة woman

مرأة to mix, trans.
to joke, jest
(pl. of مشجر) infantry
مشجر (mashjar) cattle
مشجر (mashjar) to build (a town)
مشجر (mashjar) chief town of a country, boundaries of two countries
مشجر (mashjar) Egypt, Cairo
Christian
(Christian) v.n. to pass, go, depart
مشجر (mashjar) IV to sign; execute, accomplish
مشجر (mashjar) course of time
مشجر (mashjar) signature, execution, accomplishment
past, last
مشجر (mashjar) rain
مشجر (mashjar) riding-beast
مشجر (mashjar) excise duty
مشجر (mashjar) to deceive, trick
مشجر (mashjar) II to give a.o. possession of
مشجر (mashjar) possession, property
مشجر (mashjar) sovereignty, ownership
مشجر (mashjar) royal; civilian (opp. military)
مشجر (mashjar) angel
مشجر (mashjar) pl. of ملك king
possible
مال (mal) to fill, trans.
مال (mal) salt, salty
مال (mal) navigation
مال (mal) pl. a pleasant thing
مال (mal) Mecca (city of Arabia)
مال (mal) to stay, abide, dwell, tarry
مال (mal) the day before yesterday
مال (mal) evening, n.
مال (mal) yesterday, last night
مال (mal) pl. of ملك, ملكٍ king
مال (mal) place, rank; influence, power
مال (mal) anger, vexation, exasperation
مال (mal) IV to act rigorously, be zealous, consider
مال (mal) to consider closely, think over
queen
ruling, ruler, possessor, owner
owner of property
royal, royal
kingdom
the United Kingdom
Mamluke, slave
million

who?, who
from, than
favour
death

since, prep.

to prevent, forbid
refuse
strength of a position
forbidden things

wish
fate, death, destiny
make easy

cradle
dowry
seal, signet
skilful, skilled

be slow

profession, trade
service

to die
death
dead

wave (sea, air)

banana (tree and fruit)

Moses
music
wealth, property, goods, capital
water

II to inform (anyone) of a thing
V to make oneself out to be a prophet
news, information
prophecy
prophetic, pertaining to the prophet
to grow, sprout (of plant)
plant, vegetation
to bark (of dog)
to produce (date-) wine
wine

section, part; article (in newspaper), treatise

pulpit, tribune; stage

X to find out, contrive

(to spring, gush (of water)

spring (of water)

source, origin

fountain

to rise, appear, excel

distinguished (person)

lote tree and its fruit; wild apple, crab apple; mealy matter of palm pith

noble, sagacious; pr. n. m.

II to warn, inform

V to wake up, be alert

VIII to pay attention, notice

warning, notice

swake, clever; pr. n. m.

IV to produce, bring forth

IV to complete, accomplish, achieve

result, conclusion, consequence

production, producing

products

producer

(to scatter, disperse, sprinkle, trans.

nourish, near

nourish, mine; source

astrologer

(to succeed, prosper

success, prosperity

successful, prosperous, thriving

he died

to escape, be delivered, saved

despair, escape, deliverance

dead

death

nature (of a person)

copper

coppersmith

son, offspring

bees (coll.)

thin, emaciated

we

towards, near, like, about

method, way; region; approximation

grammar (esp. syntax)
abject

tozuz

to remove, take away; to spoil

fardz

to dispute with, fight

VI to contend among themselves

VIII to remove, take away, pull from, be snatched, pulled; be spoilt

faxz

to call, summon, proclaim
call

faxz

to cause to descend

dwelling house

amusement, pleasure;

pr. n. f.


to attribute to, ascribe (something) to

III to resemble; be appropriate, fit, suitable

VI to correspond with (each other)

lineage

pl. fadl

vile, mean;
simpleton

to weep, bewail, lament

VIII to call, appoint, delegate, depute; invite or urge

mandate

delegated, commissioner

to make a vow

IV to warn

warning

VIII to choose, elect

election

elector

palm tree

III to call, assemble

club, place of assembly

assembly, forum

assembly-hall

to make a vow

IV to warn

warning

to be rare, infrequent, scarce

rare, rare thing, rarity

seldom, rarely

relation, affinity

proportion

alluding to, referring to in comparison with; in relation to

kin

more fitted or suitable

suitable, convenient, proper, fit

suitability, appropriateness; connection

(+ gen.) in connection with; on the occasion of

to weave

textile, fabric, tissue

textiles

to copy, transcribe; abrogate, abolish

copy, manuscript

pl. serif

eagle, vulture
(نُشَط) (نشَط) to place in order, arrange symmetrically
(نشَط) (نشَط) to grow up (child); originate, rise
(نشَط) (نشَط) to found, create, originate, establish

(نشَش) (نشَش) originating, founding, establishment; composition, style

(نشَش) (نشَش) (place of) origin; source

(نشَش) (نشَش) to beget

(نشَش) (نشَش) VI to multiply by generation, procreate
(نشَش) (نشَش) posterity, progeny
(نشَش) (نشَش) descent by generation; procreation

(نشَش) (نشَش) pl. ؛ soul, person, breath of life

(نشَش) (نشَش) women

(نشَش) (نشَش) to forget

(نشَش) (نشَش) IV to cause to forget
(نشَش) (نشَش) VI to pretend to forget; feign forgetfulness
(نشَش) (نشَش) forgetfulness, forgetting

(نشَش) (نشَش) u.m. to publish, spread abroad
(نشَش) (نشَش) to be published; spread abroad

(نشَش) (نشَش) announcement, publication, bulletin

(نشَش) (نشَش) dissemination, spreading; circulation
(نشَش) (نشَش) publisher

(نشَش) (نشَش) advice
(نشَش) (نشَش) adviser
(نشَش) (نشَش) to assist, aid (give victory)
(نشَش) (نشَش) V to become a Christian
(نشَش) (نشَش) VIII to conquer, vanquish a.o.
(نشَش) (نشَش) aid, victory
(نشَش) (نشَش)Christian (lit. Nazarene)
(نشَش) (نشَش) victory, triumph
(نشَش) (نشَش) helper
(نشَش) (نشَش) conqueror (lit. the assisted of God); pr.n.m.

(نشَش) (نشَش) pl. text (of a book); definition; wording; stipulation
(نشَش) (نشَش) handle (of weapon)
(نشَش) (نشَش) fortune, lot
(نشَش) (نشَش) to listen to
(نشَش) (نشَش) to advise, counsel

(نشَش) (نشَش) IV to act impartially
(نشَش) (نشَش) VIII to be divided into halves
(نشَش) (نشَش) pl. a half, half
(نشَش) (نشَش) midnight
(نشَش) (نشَش) equity, justice, impartiality
middle

Forelock

cooked well, ripe, mature

struggle

leather mat

X to question, examine, interrogate (by a judge, etc.)

limit, boundary; zone, sphere

spokesman, speaker

logic

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

irrigating wheel, water wheel

to be or become sleepy

refreshing

to live in ease

to be good, excellent

IV to show favour to; be kind to

yes

cattle, cloven-hoofed

favour, benefit

soft, tender

pleasant; pr. n. m.

pl. melody, tune

pl. blower

jet aircraft

to blow

to be exhausted, consumed; be out of print (book, etc.)

to pierce, penetrate, be effective

II to execute, fulfil

IV to carry out, execute

penetration; influence

influential; person of influence
<table>
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<tr>
<th>arabic</th>
<th>translation</th>
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<td>تَقُبُّلُ (to be pure)</td>
<td>نُحُورُ</td>
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<td>نُحُورُ (pl. تَـنُحُورُ)</td>
<td>نَـسَمَنُ</td>
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<td>نَـفَذْ</td>
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<td>نَـفَذْ (v.a. نَـفَذْ to plunder, pilage)</td>
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<td>Nَـفَذْ (way, road, street)</td>
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</tbody>
</table>
| نَـفَذْ | نَـفَذْ | pl. نَـفَذْ | III to give, hand to


(هلل) هَلَلّ particle of interrogation

(هلل) هَلَلَ to appear first (of moon); begin

(هلل) هَلَلّ crescent, new moon

(هِلَكِ) هَلَكَ to perish

(هِلَكِ) هَلَكَ IV to ruin, destroy, lay waste

(هِلَكِ) هَلَكَ X to consume, spend, exhaunt

(هِلَكِ) هَلَكَ X to consume, spend, exhaunt

(هِلَكِ) هَلَكَ destruction

(هِلَكِ) هَلَكَ destruction

(هِلَكِ) هَلَكَ consumption

(هِلَكِ) هَلَكَ place of destruction, desert

(هِلَكِ) هَلَكَ consumer

(هِلَكِ) هَلَكَ IV to neglect, ignore

(هِلَكِ) هَلَكَ neglect

(هِلَكِ) هَلَكَ here

(هِلَكِ) هَلَكَ there

(هِلَكِ) هَلَكَ to be important, to concern; (with ب) to intend; (with إلى) to be anxious about

VIII to take pains in; to be interested in

(pl. هَلَكَ care, anxiety

(pl. هَلَكَ concern; energy

هَلَكِ importance

هَلَكِ important, of importance

هَلَكِ care, effort, interest

هَلَكِ important

هَلَكِ important

هَلَكِ important duties

هَلَكِ anxious

هَلَكِ VII to be engrossed (in), absorbed (in)

هَلَكِ IV to neglect, ignore

هَلَكِ neglect

هَلَكِ here

هَلَكِ there

هَلَكِ to be pleasant, enjoyable (food, etc.)

II to congratulate, felicitate

هَلَكِ pleasure, happiness, delight

هَلَكِ good wish!

هَلَكِ congratulation

هَلَكِ a little while, a moment

هند India

هند India

هند Indian, an Indian

هند to sketch (in engineering, etc.), plan

هند engineering, architecture, geometry

هند engineer

هو he, it; they (dual), they (pl.)

هو دَا see! behold!

هود V to become a Jew

هود pl. هُودُ Jew, Jewish
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>(هون) to be or become easy</td>
<td></td>
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<tr>
<td>(هون) come, let us go!</td>
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<tr>
<td>(هون) up!</td>
<td></td>
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<tr>
<td>(هون) easy</td>
<td></td>
</tr>
<tr>
<td>(هون) air, atmosphere, weather</td>
<td></td>
</tr>
<tr>
<td>(هون) passion</td>
<td></td>
</tr>
<tr>
<td>(هون) she, it, they (dual), they (pl.)</td>
<td></td>
</tr>
<tr>
<td>(هون) to prepare (trans.)</td>
<td></td>
</tr>
<tr>
<td>(هون) to be prepared for</td>
<td></td>
</tr>
<tr>
<td>(هون) form, aspect; body (i.e. aggregate of persons or things), corporation</td>
<td></td>
</tr>
<tr>
<td>(هون) to fear, hold in awe</td>
<td></td>
</tr>
<tr>
<td>(هون) respect, awe, veneration</td>
<td></td>
</tr>
<tr>
<td>(هون) to stir up</td>
<td></td>
</tr>
<tr>
<td>(هون) to love passionately</td>
<td></td>
</tr>
<tr>
<td>(هون) pl. document, deed, certificate</td>
<td></td>
</tr>
<tr>
<td>(هون) covenant</td>
<td></td>
</tr>
<tr>
<td>(هون) to be, make, necessary; (with علي) to be incumbent upon</td>
<td></td>
</tr>
<tr>
<td>(هون) IV to cause; to make binding</td>
<td></td>
</tr>
<tr>
<td>(هون) X to deserve, be worthy of</td>
<td></td>
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<tr>
<td>(هون) a necessity</td>
<td></td>
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<tr>
<td>(هون) affirmation</td>
<td></td>
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<tr>
<td>(هون) affirmative, positive</td>
<td></td>
</tr>
<tr>
<td>(هون) pl. a duty; (with علي) incumbent on</td>
<td></td>
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<tr>
<td>(هون) according to</td>
<td></td>
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<tr>
<td>(هون) to find</td>
<td></td>
</tr>
<tr>
<td>(هون) existence</td>
<td></td>
</tr>
<tr>
<td>(هون) existing, present, found</td>
<td></td>
</tr>
<tr>
<td>(هون) small, brief</td>
<td></td>
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<tr>
<td>(هون) pl. pain</td>
<td></td>
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<tr>
<td>(هون) check</td>
<td></td>
</tr>
<tr>
<td>(هون) II to direct, trans., turn (thing, person) towards</td>
<td></td>
</tr>
<tr>
<td>(هون) to meet, confront</td>
<td></td>
</tr>
<tr>
<td>(هون) V to go, make for, repair to</td>
<td></td>
</tr>
<tr>
<td>(هون) VIII to turn, intrans.</td>
<td></td>
</tr>
<tr>
<td>(هون) face, manner, surface, aspect</td>
<td></td>
</tr>
<tr>
<td>(هون) pl. aid, direction, point of view, dimension, district</td>
<td></td>
</tr>
<tr>
<td>(هون) with following gen. concerning</td>
<td></td>
</tr>
<tr>
<td>(هون) direction, way</td>
<td></td>
</tr>
<tr>
<td>(هون) opposite, in front, towards</td>
<td></td>
</tr>
<tr>
<td>(هون) pl. respected, distinguished person, chief, notable</td>
<td></td>
</tr>
<tr>
<td>(هون) II to unify, unite</td>
<td></td>
</tr>
<tr>
<td>(هون) VIII to be united</td>
<td></td>
</tr>
</tbody>
</table>
by himself, alone

unity, oneness; solitude; unit

أحد one, anyone (with neg. no-one)

Monday

alone, single

alone, single, unique, only; sole

wild (animal)

(divine) inspiration

to love, wish for

friendship, love; pr.n.f.

(bod) to lay down, leave, let (only in imperf. and imper.)

let him go

IV to take leave of, bid farewell to

X to deposit, store

departure, bidding farewell

pl.

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

wide, spacious, extensive
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>وصول</td>
<td>arrival</td>
</tr>
<tr>
<td>بثرة</td>
<td>receipt</td>
</tr>
<tr>
<td>وصلة</td>
<td>connection</td>
</tr>
<tr>
<td>وصلة</td>
<td>union, continuity, communication</td>
</tr>
<tr>
<td>أوصي IV</td>
<td>to charge, commend</td>
</tr>
<tr>
<td>موصل</td>
<td>charge, will, command</td>
</tr>
<tr>
<td>موصل</td>
<td>order, recommendation</td>
</tr>
<tr>
<td>موصل</td>
<td>testator, guardian, trustee</td>
</tr>
<tr>
<td>توصي V</td>
<td>to perform religious ablutions</td>
</tr>
<tr>
<td>واضح</td>
<td>clarity</td>
</tr>
<tr>
<td>واضح</td>
<td>clear, obvious</td>
</tr>
<tr>
<td>توصي</td>
<td>to put, place, set down</td>
</tr>
<tr>
<td>توفر</td>
<td>II to give office to, appoint</td>
</tr>
<tr>
<td>توظيف V</td>
<td>to be employed, appointed</td>
</tr>
<tr>
<td>موظيف</td>
<td>office, appointment, function</td>
</tr>
<tr>
<td>مطلقة</td>
<td>official, functionary</td>
</tr>
<tr>
<td>وطنا</td>
<td>to tread on, step on</td>
</tr>
<tr>
<td>وطن</td>
<td>depression (of land)</td>
</tr>
<tr>
<td>توضيح</td>
<td>foreword, preface (of book, etc.)</td>
</tr>
<tr>
<td>الوطن</td>
<td>X to live or settle in a place</td>
</tr>
<tr>
<td>الوطن</td>
<td>home, homeland, native place</td>
</tr>
<tr>
<td>وطني</td>
<td>pl. موطن native land</td>
</tr>
<tr>
<td>وطني</td>
<td>compatriot, fellow-countryman, citizen</td>
</tr>
<tr>
<td>وطني</td>
<td>citizenship (mod.)</td>
</tr>
</tbody>
</table>

**Vocabulary**

- موظف: official, functionary
- توصي: to put, place, set down
- وطن: home, homeland, native place
- موطن: native land
- وطن: compatriot, fellow-countryman, citizen
- وطن: citizenship (mod.)
A NEW ARABIC GRAMMAR

pl. ًةَلَنَةَمَةَ death ًةَلَنَةَمَةَ perfect, complete
(وق) (وق) (وق) (وق) (وق) (وق) (وق) (وق)
ًةَلَنَةَمَةَ to be eclipsed (of the moon)
(وق) (وق) (وق) (وق) (وق) (وق) (وق)
ًةَلَنَةَمَةَ II to fix, appoint,
determine a time
ًةَلَنَةَمَةَ time
ًةَلَنَةَمَةَ temporary; fixed (time)
(وق) (وق) (وق) (وق) (وق) (وق) (وق)
ًةَلَنَةَمَةَ IV to kindle (fire)
ًةَلَنَةَمَةَ fuel
(وق) (وق) (وق) (وق) (وق) (وق) (وق)
ًةَلَنَةَمَةَ II to honour, respect,
venerate
ًةَلَنَةَمَةَ IV to load
ًةَلَنَةَمَةَ venerable
(وق) (وق) (وق) (وق) (وق) (وق) (وق)
ًةَلَنَةَمَةَ v.n. ًةَلَنَةَمَةَ to fall, happen
ًةَلَنَةَمَةَ II to sign (name)
ًةَلَنَةَمَةَ V to expect
ًةَلَنَةَمَةَ situated; happening, actuality

VOCABULARY

pl. ًةَلَنَةَمَةَ event, catastrophe
ًةَلَنَةَمَةَ state of affairs
ًةَلَنَةَمَةَ place; event
ًةَلَنَةَمَةَ battle
(وق) (وق) (وق)
ًةَلَنَةَمَةَ II to appoint as an agent,
represent
ًةَلَنَةَمَةَ VIII to trust in, rely on
ًةَلَنَةَمَةَ representation, agency
ًةَلَنَةَمَةَ agent
(وق) (وق) (وق) (وق)
ًةَلَنَةَمَةَ V to hesitate
ًةَلَنَةَمَةَ pl. ًةَلَنَةَمَةَ wakf, religious
foundation (Muslim)
ًةَلَنَةَمَةَ situation,
place, stand, attitude; stopping place; car-park (mod.)
(وق) (وق) (وق) (وق) (وق) (وق) (وق)
ًةَلَنَةَمَةَ to guard, protect,
preserve
ًةَلَنَةَمَةَ VIII to fear (God)
ًةَلَنَةَمَةَ protection, preservation
ًةَلَنَةَمَةَ fear of God, piety
ًةَلَنَةَمَةَ God-fearing,
pious
ًةَلَنَةَمَةَ boy, son, child
ًةَلَنَةَمَةَ birth
ًةَلَنَةَمَةَ father
ًةَلَنَةَمَةَ mother
ًةَلَنَةَمَةَ birthplace, birthday
ًةَلَنَةَمَةَ time of birth, birth
ًةَلَنَةَمَةَ Christmas
woe to you!

Wil (Wil) pl. Wil hand

Wil before him, in his presence

... Wil by, at the handa of

Wil manual, hand- adj.

Ya (Ya) O, Oh (voc.)

Yas (Yas) II to be easy

Yas II to make easy

Yas V to be made easy, possible

Yasar the left hand

Yisir easy, small

Yaqut IV to wake trans.

Yaqut V to be awakened

Eistemata to wake up

Yaquta awakening, wakefulness, watchfulness, attention

Yaquta awake, watchful

Yaqut IV to be certain

Yaqut V to convince oneself

Yaqut certain belief, conviction
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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