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

Wheeler M. Thackston

IBEX Publishers
Bethesda, Maryland
An Introduction to Koranic and Classical Arabic
An Elementary Grammar of the Language
by Wheeler M. Thackston

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Manufactured in the United States of America


IBEX Publishers, Inc.
Post Office Box 30087
Bethesda, Maryland 20824 USA
Telephone: 301-718-8188
Facsimile: 301-907-8707
www.ibexpub.com

Key to Exercises is available (ISBN 0-936347-51-1)

Library of Congress Cataloging-in-Publication Data

Thackston, W.M. (Wheeler McIntosh), 1944-
Includes bibliographical references and index.
ISBN 0-936347-40-6 (alk.)
I. Title.
Pj6307 1994
492'.782421--dc20 94-1289
CIP
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ARABIC, a member of the large and widespread Semitic language family, is one of the latest of these languages to be literally attested. Although this obviously does not mean that Arabic is not at least as ancient as Babylonian or Ugaritic—indeed it is the closest of all its akin languages to reconstructed proto-Semitic and has presumably been spoken in the heartland of the Arabian peninsula from time immemorial—there is no literary evidence of Arabic until well into the Christian era.

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

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

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

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

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

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

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

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

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

- \( b \) as in “bit”
- \( t \) as in “ten”
- \( d \) as in “den”
- \( k \) as in “kit”
- \( f \) as in “fan”
- \( s \) as in “sun”
- \( z \) as in “zoo”
- \( j \) as in “judge”
- \( h \) as in “hat”
- \( m \) as in “moon”
- \( n \) as in “noon”
- \( w \) as in “wet”
- \( y \) as in “yet”

The following special symbols also have exact English counterparts:

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

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

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

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

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

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

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

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

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

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

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

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

$ay$ is pronounced like the $i$ in “bite”

$aw$ is pronounced like the $ow$ in “cow”

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

$ja'alu > ja'-al-tu$ I made/put
$ba'athani > ba'-a-tha-ni$ he sent me
$nabīyunā > na-bi-yu-nā$ our prophet
$yaktubūnahā > yak-tu-bū-na-hā$ they write it
$waldīnnahuna > wa-lā-kin-na-hun-na$ but they (fem.)

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

$biṣmi llāhi > biṣ-mi-l-lā-hi$ in the name of God
$li-mra'atīn > lim-ra'-a-tīn$ for a woman
$minā l'-ar-dī > mi-nal'-ar-di$ from the earth
$fi l'-ar-dī > fil'-ar-di$ on the earth

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

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

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

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

\[ \begin{align*}
\text{darabatnā} & \rightarrow \text{da-ra-\textquoteleft \textquoteleft bat-nā} (-\text{bat-} \text{is closed}) \\
yaqulananka & \rightarrow \text{yaq-tu-\textquoteleft \textquoteleft lan-na-ka} (-\text{lan-} \text{is closed}) \\
yaqulanī & \rightarrow \text{yaq-tu-\textquoteleft \textquoteleft lā-\textquoteleft \textquoteleft ni} (-\text{li-} \text{is long}) \\
madinātā & \rightarrow \text{ma\textquoteright \textquoteleft \textquoteleft di-na-tā} (-\text{di-} \text{is long})
\end{align*} \]

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

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

\[ \begin{align*}
\text{darabahum} & \rightarrow \text{'da-ra-ba-hum} \\
yaqulunī & \rightarrow \text{yaq-tu-\textquoteleft \textquoteleft nu-nī} \\
madinatuhum & \rightarrow \text{ma\textquoteright \textquoteleft \textquoteleft di-\textquoteleft \textquoteleft na-tu-hum}
\end{align*} \]

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

\[ \begin{align*}
\text{darabahum} & \rightarrow \text{da\textquoteright \textquoteleft \textquoteleft ru-ba-hum} \\
yaqulunī & \rightarrow \text{yaq-tu-\textquoteleft \textquoteleft nu-nī} \\
madinatuhum & \rightarrow \text{ma\textquoteright \textquoteleft \textquoteleft di-\textquoteleft \textquoteleft na-tu-hum}
\end{align*} \]

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

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

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

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

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

5 The Alphabet.

<table>
<thead>
<tr>
<th>NAME OF LETTER</th>
<th>ALONE FORM</th>
<th>FINAL FORM</th>
<th>MEDIAL FORM</th>
<th>INITIAL FORM</th>
<th>TRANSCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>*'aļīf</td>
<td>١</td>
<td>١</td>
<td>١</td>
<td>١</td>
<td>١</td>
</tr>
<tr>
<td>bā</td>
<td>ب</td>
<td>ب</td>
<td>ب</td>
<td>ب</td>
<td>٣</td>
</tr>
<tr>
<td>tā</td>
<td>ت</td>
<td>ت</td>
<td>ت</td>
<td>ت</td>
<td>٣</td>
</tr>
<tr>
<td>dāl</td>
<td>د</td>
<td>د</td>
<td>د</td>
<td>د</td>
<td>٣</td>
</tr>
<tr>
<td>*rā</td>
<td>ر</td>
<td>ر</td>
<td>ر</td>
<td>ر</td>
<td>٣</td>
</tr>
<tr>
<td>zāy</td>
<td>ز</td>
<td>ز</td>
<td>ز</td>
<td>ز</td>
<td>٣</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

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

```
1 2 3 4 5 6 7 8 9 10
```

6 The Vowel Signs.

6.1 The short vowels and the sign of quiescence:

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

2. *kasra*, the sign for *i*, is the same diagonal stroke placed under the consonant it follows in pronunciation, as in ُّمِنَ min and ُّبَيِّ bihi.

3. *damma*, the sign for *u*, is a small wāw placed over the consonant it follows in pronunciation, as in ُّكَتَبَُّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّبَََّb.

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

6.2 The long vowel signs are as follows:

1. *ā* is indicated by *fatha* plus *alif*, as in ُّكَتَبَ kataba and ُّقَامَ qāma.

Note that *ā* is often, especially in the Koran, written defectively as “dagger *alif*” above the consonant, as in ُّإِلَّاهُ=allāhu and ُّإِبْرَاهِيمُ ِi*brahīmu*.

2. *i* is indicated by *kasra* plus *ā’,* as in ُّكَبِّرَ kabīr- and ُّدَيْنَ din-

3. *u* is indicated by *damma* plus wāw, as in ُّرَسُولُ rasūl- and ُّدُومُ dīm-

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

The only two-letter combination to have a separate form in the alphabet is the combination َلَمْ + ْاَلْي ف. The initial َلْاَمْ+مَی مُمْ mūm combination is conventionally written َلْا and should not be confused with مَی مُمْ mūm (ム).
PRELIMINARY MATTERS

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

6.5 Alif maqṣūra. The alif maqṣūra, also called alif bi-ṣūrati l-yaʾ (alif masquerading as yaʾ), occurs word-finally only. Written like a yaʾ, it is pronounced exactly like a lengthening alif, as in al-maʾnā and ṭamā. When any enclitic suffix is added to alif bi-ṣūrati l-yaʾ it becomes “tall” alif, as in maʾnā-hu and ṭamā-hu.

7 Additional Orthographic Signs.

7.1 Hamza, the sign of the glottal stop (ʾ). Word-initially it is invariably written on alif. When the vowel of the hamza is a or u, the hamza is commonly written above the alif, as in ārds- and ṣin-.

But when the vowel is i, the hamza is commonly written beneath the alif, as in ḥins- and ʾin.

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

(1) alif, as in ʾala
(2) wāw, as in suʾāl
(3) yaʾ without dots, as in raʾis
(4) nothing, as in nisāʾ.

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

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

In the vocabularies, words that begin with hamza non-elidible will be indicated by the apostrophe (glottal stop), as ʾard- and ṣin-. Words beginning with elidable vowels will be indicated by the absence of the apostrophe, as imraʾat- and ibn-, the initial vowel of which is elided, as in mini mraʾat- and li-bn-.

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

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

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

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

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

8 Orthography of the Indefinite Inflectional Endings (nuna-
tion). The grammar involved in these endings will be taken up in Les-
son One. For now, simply learn the orthography.

8.1 The indefinite nominative ending -un is written by doubling the
ḍamma of the definite ending, conventionally written ʾ-:

rajulun  madinatun
biṭ baytun  amratun

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

rajin  madinatin
biṭin baytin  imratin

8.3 The indefinite accusative ending -an is written by doubling the
fatḥa of the definite ending and adding alif to all words except those
that end in ṭā’ marbūṭa, alif maṣṣūra and alif-ḥamza (-a‘-). The double
fatḥa is conventionally placed on top of the alif.

rajlan  madinatan
biṭa ma’nān

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

al-му (definite)  ma’nān (indefinite)

8.5 Most nouns that end in “tall” alif are invariable: they show
neither case nor state.

dunyā (all cases, all states)  ‘uliyā (all cases, all states)

A few of these show state like the previous class:

al-‘ašā (definite)  ‘ašān (indefinite)
The Grammar of Koranic and Classical Arabic
Lesson One

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

<table>
<thead>
<tr>
<th>NON-ASSIMILATING CONSONANTS</th>
<th>ASSIMILATING CONSONANTS¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>′</td>
<td>al-′ardu</td>
</tr>
<tr>
<td>b</td>
<td>al-baytu</td>
</tr>
<tr>
<td>j</td>
<td>al-jannatu</td>
</tr>
<tr>
<td>h</td>
<td>al-ḥalimu</td>
</tr>
<tr>
<td>x</td>
<td>al-xabaru</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>CASE</th>
<th>INDEFINITE ENDING</th>
<th>EXAMPLE</th>
<th>DEFINITE ENDING</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>-un</td>
<td>'rajulun</td>
<td>-u</td>
<td>'ar-rajulu</td>
</tr>
<tr>
<td>gen.</td>
<td>-in</td>
<td>'rajulin</td>
<td>-i</td>
<td>'ar-rajuli</td>
</tr>
<tr>
<td>acc.</td>
<td>-an</td>
<td>'rajulan</td>
<td>-a</td>
<td>'ar-rajula</td>
</tr>
</tbody>
</table>

2.3 A second class of inflected nouns is called diptote. Diptotes never have the -n termination of the indefinite state, and the genitive and accusative cases are identical. Where the genitive and accusative cases share the same inflectional ending, it will be referred to as the oblique case. Nouns classified as diptotes are diptote in the indefinite state only; ALL NOUNS ARE INFLECTED AS TRIPOTES WHEN DEFINITE.

The diptote endings are:

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

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

خُلُقَ اللَّهُ جَنَّةً il-lāhy God created.

دخل رجل daxala rajulun A man entered.

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

محمد رسول muhammadun rasūlun Muhammad is an apostle.

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

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

في مدينة fl madinatin in a city
في المدينة fl-l-madinatin in the city
من مؤمن min mu’minin from a believer
من المؤمن mina l-mu’minī from the believer

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

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

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

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

He entered a city.

He was an apostle.

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

Muhammad is an apostle.

The man is a believer.

(3) for adverbial expressions of time.

today

tonight

at night, by night

Vocabulary

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

VERBS

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

xalaqa he created

daxala he entered

kāna he was (takes complement in the accusative)

NOUNS

allāhu God (declined with definite case endings)

'ard- (fem.) earth

jannat- garden; paradise

rajul- man, male human being

rasūl- messenger, apostle

madinat- city, town

mu'mīn- believer (in the religious sense)

nābi- prophet

OTHERS

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

āyn 'ayna where?

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

fi (+ gen.) in2

ra- wa- (proclitic) and

PROPER NAMES3

'ahmadu Ahmad

muhammad- Muhammad

mūsā (invariable) Moses

Exercises

(a) Vocalize, then read and translate:

1 Dhal al-rasil fî madīnata

2 Kān mu'mīn fî al-jannat

3 Xaraja fi madīnata

4 Xalaq fi jinnat

5 Daxala fi madīnata

6 Kāna fi jinnat

(b) Give the Arabic for the following:

1 Dhal al-rasil fî madīnata

2 Kān mu'mīn fî al-jinnat

3 Xaraja fi madīnata

4 Xalaq fi jinnat

5 Daxala fi madīnata

6 Kāna fi jinnat

1The prosthetic vowel that consonant-final words acquire when followed by an elidible alif will be so indicated in the vocabularies.

2When fi is followed by an elidible alif, it is pronounced with a short vowel, fi.

3Note that proper names may be diptote ('ahmadu), triptote (muhammadun) or invariable (mūsā). Triptote proper names, like muhammadun, behave grammatically like indefinite nouns; semantically, however, they are definite.
INTRODUCTION TO KORANIC ARABIC

1. a city, the city, in the city, from the city
2. a man, the man, from a man, the man
3. a garden, the garden, in the garden, from a garden
4. a man entered, the man entered, the believer entered
5. a messenger left, the messenger left, Ahmad left, Moses left

(c) Translate into Arabic:

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

Lesson Two

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

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

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

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

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

ما لكير malikun kabirun a great king

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

الملك الكبير al-maliku l-kabiru the great king

4.2 Feminine singular adjectives are formed by adding ta‘ marbūta (-at-) to the masculine base (the word without its inflectional endings).

مدينة كبيرة madinatun kabiratun a great city

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

الملك كبير al-maliku / kabirun The king is great.

ان المدينة كبيرة ‘inna l-madinata / kabiratun The city is large.

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

في المدينة رجل fi l-madinati rajulun There is a man in the city.

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

في المدينة نبياً كبيراً ‘inna fi l-madinati nabīyan kabirun There is a great prophet in the city.

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

لرجل li-rajulun to/a man

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

لأميرة li-mra‘atin to/a woman

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

للبنين lil-binti to/a girl

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

لليلة الليلة li-laylati for a night

لليلة الليلة lil-laylati for the night

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

لله llāhi to/God
INTRODUCTION TO KORANIC ARABIC

6.1 As Arabic has no verb ‘to have,’ li- is commonly used to express possession in the following manner:

'înna l'-arḍa li-llāhī
The earth is God’s.

'înna l-hadīqata lil-mar‘atī
The garden belongs to the woman.

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

| لرل بنت | li-rājuli bintun | The man has a daughter. |
| لرل بندر | inna lil-mar‘atī walad | The woman has a child. |

Vocabulary

**NOUNS**

امرأة (المَرَأة) imra‘at- woman; wife (with the definite article this word becomes al-mar‘at-)

بنت bint- (f.) girl; daughter

حديقة hadiqat- garden

عين ‘ayn- (f.) eye; spring

ليل/ليلة layl- night(time); laylat- night (one night); al-laylatā tonight

ولد walad- boy, child

يد yad- (f.) hand, arm

**ADJECTIVES**

صغير saqīr- small, little; young

قريب (من) qarīb- close, near, nearby (+ min to)

كبير kabīr- big, large; old; great

OTHERS

* hāna (invariable) here

1 li- (proclitic + genitive) to, for

Exercises

(a) Give the Arabic for the following:

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

(b) Vocalize, then read and translate:

1. العين الكبيرة قريبة من المدينة.
2. البنت الصغرى قريبة من المرأة.
3. خرج الولد الصغير من المدينة اليوم.
4. للرجل الكبير بندا صغرى.
5. في الحديقة الصغرى عينًا صغيرة.

(c) Translate into Arabic:

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

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

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

7.1 The first member of the construct, the thing possessed or limited, may never have the definite article; it is, however, grammatically definite by definition in a formal sense by virtue of its position in the construct: it is ordinarily declined with the definite case endings. The second member of the construct, the possessor or limiter, is in the genitive case and may be definite or indefinite. With the sole exception of the demonstrative adjective (to be introduced in §17), NOTHING MAY INTERVENE BETWEEN TWO MEMBERS OF A CONSTRUCT.

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

كتاب رسول kitāбу rasūlī
بيت امرأة baytu l-mar’āti

an apostle’s book
a woman’s house

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

كتاب الرسول kitābu r-rasūlī
بيت المرأة baytu l-mar’āti

the book of the apostle / the apostle’s book
the house of the woman / the woman’s house

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

baytu r-rajuli ṣaǧīrun
The man’s house is small.
Daxala bayta r-rasuli
He entered the man’s house.
xaraja mīn baytī r-rajuli
He went out from the man’s house

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

bayt mar’āti ḥayxī
the city elder’s wife’s house

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

bayt l-malikī l-kabīrī
the king’s great house
bayt l-malikī l-kabīrī
the great king’s house

مدينة الرسول الكبيرة madīnātu r-rasūlī l-kabīratu
the apostle’s great city

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

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

Vocabulary

VERBS
- dāhaba he went
- wajada he found

NOUNS
- ibn- son
- rabb- lord, master
- šayx- old man, elder, chief
- kitāb- book
- makkatu Mecca
- yawm- day; al-yawma today

ADJECTIVES
- jamīl- handsome, beautiful
- ‘azīm- great, huge, magnificent

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

Exercises
(a) Read and translate:
- 1. God’s earth
- 2. a prophet’s city
- 3. the apostle’s book
- 4. Muhammad’s child
- 5. for the king’s wife

(b) Give the Arabic:
- 1. God’s earth
- 2. a prophet’s city
- 3. the apostle’s book
- 4. Muhammad’s child
- 5. for the king’s wife

(c) Translate into English:
- The child’s lord’s house is near here.
- The apostle of God went to the city of the great king.
- The man’s son found a big book in the house.
- The beautiful garden is for the king’s wife.

LESSON THREE

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

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

Exercises
(a) Read and translate:
- 1. God’s earth
- 2. a prophet’s city
- 3. the apostle’s book
- 4. Muhammad’s child
- 5. for the king’s wife

(b) Give the Arabic:
- 1. God’s earth
- 2. a prophet’s city
- 3. the apostle’s book
- 4. Muhammad’s child
- 5. for the king’s wife

(c) Translate into English:
- The child’s lord’s house is near here.
- The apostle of God went to the city of the great king.
- The man’s son found a big book in the house.
- The beautiful garden is for the king’s wife.

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

Lesson Four

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

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

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

rajul > rajulâni two men (nom.)
al-mar’at > al-mar’atâni the two women (nom.)

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

min rajulayni from two men
wajada mra’atayni He found two women.

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

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

- rajulāni kabirān  two great men (nom.)
- min rajulaynī  from two great men
- wajada mara’ataynī  He found two beautiful women.

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

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

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

- mu’minānā  the believers of Mecca
- li-mu’minānā  for the believers of Mecca

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

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

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

LESSON FOUR

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>'arabāb-</td>
<td>'awliya'</td>
</tr>
<tr>
<td>'izām-</td>
<td>'uzamād'-</td>
</tr>
<tr>
<td>'abnā'-</td>
<td>'uyān-</td>
</tr>
<tr>
<td>'asāmin</td>
<td>'kibār-</td>
</tr>
<tr>
<td>nisā'-</td>
<td>layālin</td>
</tr>
<tr>
<td>banā'-</td>
<td>mudun-</td>
</tr>
<tr>
<td>buyūt-</td>
<td>mulūk-</td>
</tr>
<tr>
<td>'ambīyā'</td>
<td>'ayād-</td>
</tr>
<tr>
<td>alā'-</td>
<td>'ayūm</td>
</tr>
<tr>
<td>'ayād-</td>
<td>'ayām</td>
</tr>
</tbody>
</table>

Vocabulary

- 'āyat- pl 'āyāt- sign, token; verse of the Koran
- dālika (invariable) that (masc. sing. demonstrative)
- xayr- good, a good thing

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

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

³Note that the combination -mb- is pronounced "-mb-" wherever it occurs; nabīy- also forms a sound masculine plural, nabīyāna.

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

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

The four plural patterns introduced in this lesson are (1) Fi’ALUN, (2) FU’ULUN, (3) FU’ULUN, and (4) ‘AF’ALUN. The triptote ending of these four tells us that any and all plurals on these patterns are triptote. The plural of nabiyyun, ‘nabiyyā’u, is on the pattern ‘AF’ILAT’U, a diptote pattern; this means that all plurals on this pattern are diptote, as waliyyun ‘friend’ with its plural ‘awliyā’u.
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sa'ma'- (masc. and fem.) pl sa'mawāt- sky, heaven
(usually occurs in the def. pl.)
'abd- pl 'ibād- slave, servant (of God)
muxlis- pl -iīna sincere, devoted (li- to)

Exercises

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

(b) Vocalize, then read and translate:

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

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

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

\[ \text{rajulun muxlis} \quad \text{a sincere man} \]
\[ \text{imra'atun muxlisatun} \quad \text{a sincere woman} \]

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

\[ \text{rajulání muxlisâni} \quad \text{two sincere men} \]
\[ \text{imra'atání muxlisatâni} \quad \text{two sincere women} \]

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

\[ \text{suykun kibârun} \quad \text{suykun muxlisâna} \quad \text{great elders} \]
\[ \text{nisâ'un muxlisâna} \quad \text{sincere elders} \]

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

\[ \text{kibârun} \quad \text{sound masc. pl.} \]
\[ \text{muxlisâna} \quad \text{sound masc. pl.} \]

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

\[ \text{mudunun kâbiratun} \quad \text{large cities} \]
\[ \text{bûyütun şâgiratun} \quad \text{small houses} \]

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

<table>
<thead>
<tr>
<th>NOUN</th>
<th>ADJECTIVE</th>
<th>AGREEMENT</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>FOR PERSONS</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>masc. sing.</td>
<td>masc. sing.</td>
<td>strict</td>
<td>rajâlun kâbirun</td>
</tr>
<tr>
<td>dual</td>
<td>masc. dual</td>
<td>strict</td>
<td>rajâlání kâbirâni</td>
</tr>
<tr>
<td>sound masc. pl.</td>
<td>sound masc. pl.</td>
<td>strict</td>
<td>mu'minâna muxlisâna</td>
</tr>
<tr>
<td>broken pl.</td>
<td>broken pl.</td>
<td>by sense</td>
<td>mu'minâna kibârun</td>
</tr>
<tr>
<td>broken pl.</td>
<td>sound masc. pl.</td>
<td>strict</td>
<td>rijâlun kibârun</td>
</tr>
<tr>
<td>broken pl.</td>
<td>sound masc. pl.</td>
<td>by sense</td>
<td>rijâlun muxlisâna</td>
</tr>
</tbody>
</table>

1A broken plural adjective or a feminine plural adjective may also be found with a broken plural noun, i.e., mudunun kâbirun and mudunun kabiratun are both possible, though uncommon, constructions.

2When neither noun nor adjective has a broken plural.

3Such a combination is exceedingly rare. Stylistically the construct phrase kibârun l-mu'minâna would be preferred.

4Only where a broken plural of the adjective does not exist.
The vowels given in parentheses for the 3rd masc. pl. and the 2nd masc. pl. are for use when the pronoun is followed by an elidable alif.

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

Anna šayxu l-madinati  I am the city elder.

Huswa waldun  sağagun  He is a small boy.

Hum mina l-madinati  They are from the city.

Humu š-wuyxu  They are the elders.

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

Inna 'abda llahi  The servant of God is

Huwa l-muxlisu  the sincere one.

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

Vocabulary

VERBS

Sajada  he prostrated himself, fell/bowed down (li- before)

Nazala  he came/went down, descended, stopped; he brought (bi- something)

NOUNS

‘Isba’-  (masc. and fem., usually fem.) pl. ‘asabī’u finger

‘Amr- pl ‘awāmiru  order, command; bi-‘amri (+ construct) at the order of

‘Insān-  (no plural) human being, person, man

‘Ar-rāhmān-  The Merciful (attribute of God)

‘Tīn-  mud, clay

‘Adāw- pl ‘a’dā’-  enemy
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qalb- pl qulūb- heart
malak- pl mālā’ikat/-mālā’iku angel

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

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

PROPER NAMES
'ādamu Adam
'īblīsu Iblis, the Islamic proper name for Satan

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

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

(b) Vocalize, read and translate:

1. خلق الله آدم من طين الأرض
2. سجد الملائكة! آدم الا أبلس وهو الإنسان عدو
3. أن قلب المؤمن بين اصابع الرحمن
4. أهو من المؤمنين برسول الله

(c) Translate into Arabic:

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

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

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

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

دُخِلَ الْبيتُ دَخَلَ الْبَيْتُ He entered (has entered) the house.

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

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

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


<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>-a</td>
<td>-ā</td>
<td>-ū</td>
</tr>
<tr>
<td>f</td>
<td>-at</td>
<td>-atā</td>
<td>-na</td>
</tr>
<tr>
<td>2 m</td>
<td>-ta</td>
<td>-tumā</td>
<td>-tum(u)</td>
</tr>
<tr>
<td>f</td>
<td>-ti</td>
<td>-tumā</td>
<td>-tunna</td>
</tr>
</tbody>
</table>

Remarks:

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

2. The only endings that are consonant-final and thus require prothetic vowels before elidible alif are the 3rd fem. sing. and 2nd masc. pl., as in دَخَلَتْ الْبَيْتُ "she entered the house" and دَخَلَتْ الْبَيْتُ "you (pl) entered the house."

3. When followed by an enclitic pronoun, the 2nd masc. pl. ending -tum becomes -tumū, as in دَخَلَتْ الْبَيْتُ "you (pi) entered the house" (see §15).

4. The 2nd dual is of common gender; there is no 1st dual—the plural is used instead.
13.2 The negative perfect is made by prefacing the negative particle mā. Although translational values are conditioned to a large extent by context, it is helpful to think of the Arabic negative perfect as equivalent to the English negative present perfect.\footnote{The negative past definite is expressed differently, to be introduced in §46.}

\begin{align*}
\text{mdāsamī'a} & \quad \text{He has not heard.} \\
\text{mdāxalnā} & \quad \text{We have not entered.}
\end{align*}

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

\begin{align*}
\text{qad dāxala l-baytā} & \quad \text{He did enter / has entered.} \\
\text{la-qad dābabā} & \quad \text{He did go / has really gone.}
\end{align*}

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

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

\begin{align*}
\text{bāhaba r-rajulu} & \quad \text{The man went.} \\
\text{bāhaba r-rajulu} & \quad \text{The men went.} \\
\text{xarajāti l-mar'atu} & \quad \text{The woman went out.} \\
\text{xarajāti n-nisā'u} & \quad \text{The women went out.}
\end{align*}

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

\begin{align*}
\text{inna l-r-rajula dhābabā} & \quad \text{The men went.} \\
\text{inna l-r-rajulayni dhābabā} & \quad \text{The men went.} \\
\text{inna l-mar'ata dhāhabat} & \quad \text{The two women went.} \\
\text{inna l-mar'ataayni dhāhabatā} & \quad \text{The two women went.}
\end{align*}

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

\begin{align*}
\text{inna l-hadd'at al-kātār} & \quad \text{The gardens were near here.}
\end{align*}

\textbf{Vocabulary}

\textbf{VERBS}
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Exercise:
(a) Give the Arabic orally, then give the negative:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>we heard</td>
<td>مدخل النداء</td>
</tr>
<tr>
<td>they (2 f) were</td>
<td>منعوا مدخل النداء</td>
</tr>
<tr>
<td>you (f pl) went down</td>
<td>لمدخل النداء</td>
</tr>
<tr>
<td>you (m pl) created</td>
<td>لمدخل النداء</td>
</tr>
<tr>
<td>they (f) found</td>
<td>لمدخل النداء</td>
</tr>
<tr>
<td>they bowed down</td>
<td>لمدخل النداء</td>
</tr>
</tbody>
</table>

(b) Read aloud and translate; then reverse the order to make nominal sentences with ‘inna, making necessary changes in the verb:

1. خرج الأُلاد 6. دخل الفقراء
2. ذهب الرجلان 7. جعل الرجال
3. كانت المرأة 8. ما السماح
4. كان الفقراء 9. قال الشيخ
5. نزل الساحرون 10. كان المؤمنون
6. سجدت الساحرات 11. كان المؤمنون

(c) Vocalize, read and translate:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
</table>
| منَعْتُمّ الْمُرَافِقِينَ مِنِ بِيْتِ اللَّهِ | We have not bowed down before a human being.
| خَرجَت الْمَرَأَةِ عَلَى رَجُلِ الْمَدِينَةِ فَقَالَتْ قَدْ خَرَجَتْ مِنْ دِينِ اللَّهِ | The women heard the prophet’s words and then left the city.
| خَرجَتْ الْمَرَأَةِ عَلَى رَجُلِ الْمَدِينَةِ فَقَالَتْ قَدْ خَرَجَتْ مِنْ دِينِ اللَّهِ | The pious poor (men) went to the king’s house.
| كَانَ أَبِيْسَ عَدْوًا لَّهُ وَالْمَلَائِكَةِ وَالرَّسُولِ وَجَبَرِيلَ فَإِنَّ اللَّهَ عَدِدَ لِكَافِيِنَ | Is the rich (man)’s house better than the poor (man)’s house?

(d) Translate into Arabic:

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

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

Lesson Seven

15 The Attached (Enclitic) Pronouns.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>-hul-</td>
<td>-humā/-himā</td>
</tr>
<tr>
<td>f.</td>
<td>-hā</td>
<td>-humā/-himā</td>
</tr>
<tr>
<td>2 m.</td>
<td>-ka</td>
<td>-kumā</td>
</tr>
<tr>
<td>f.</td>
<td>-ki</td>
<td>-kumā</td>
</tr>
<tr>
<td>1 c.</td>
<td>-ll/lyal-ya</td>
<td>-nā</td>
</tr>
</tbody>
</table>

Uses of the enclitic pronouns:

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

- kitābu-hu his book
- kitābu-hā her book
- kitābu-ka your (m s) book
- kitābu-ki your (f s) book
- kitāb-ī my book
- kitābu-humā their (dual) book
- kitābu-kumā your (dual) book
- kitābu-hum their (m pl) book
- kitābu-hunna their (f pl) book
- kitābu-kum your (m pl) book
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REMARKS:

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

-مَكَانُكُنَّا kitābu-kunna your (f pl) book
-مَكَانُكّا kitābu-nā our book

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

-مَكِهِم الكِبَرُ baytuhumu l-kabīru their big house
-مَكِهِم الكِبَرُ baytukumu l-kabīru your big house

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

-مَكِهِيْ يَا kitābā-ya my two books (nom.)
-مَكِهِيْ يَا kitābay-ya my two books (obl.)

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

-مَكِهِيْيِب الكِبَرُ baytī kабīrīn My house is large.
-مَكِهِيْيِب الكِبَرُ baytīya (or baytī) l-kabīru my large house

(2) as sentence subjects after the head-particle 'inna. When 'inna is followed by the 1st-person enclitic -i, it produces alternative forms, اِنّ: 'inna and اِنّنِي. Similarly, when the 1st-person plural enclitic -nā follows 'inna, it gives bi 'inna and اِنّمَنِا. All others are predictably formed.

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

-مَكُرَيْيَوْهَيْكُنَّا 'amaru-nī he ordered me
-مَكُرَيْيَوْهُوْكَ 'amarū-ka they ordered you
-مَكُرَيْيَوْهُ 'amarū-ki I ordered you (f)
-مَكُرَيْيَوْهُ 'amarnā-hu we ordered him

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

-مَكُرَيْيَوْهُ 'amartu-nd you (pl) ordered me

Remember that the otiose alif of the 3rd masc. pl. verb is dropped before the addition of any enclitic (‘امرأة > امرأة’/1). All others remain the same.

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

-مَكِيْيِمَيْنِ 'annī fi 'iya 'ī bi
-مَكِيْيِمَيْنِ 'annī bi 'fihi, fi 'bihī
-مَكِيْيِمَيْنِ 'annī bi 'bihā

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

 alguns  'alayya li, liya
-مَكِيْيِمَيْنِ 'alayka lī lāka
-مَكِيْيِمَيْنِ 'alayhi lī lāhu
-مَكِيْيِمَيْنِ 'alayhā lī lāhā
16 Kull-. The noun kull- ('totality, whole') functions as "every" and "all." When followed by an indefinite singular noun in construct, it means "every."

Kull- is often set in apposition to the noun it modifies, in which case it takes a resumptive pronoun and means "all."

Vocabulary

VERBS

'amara order, command (acc., someone; bi- to do something)
ja'ala make, put
kataba write; prescribe (acc. something; 'alâ for someone)
kafara be ungrateful; disbelieve (bi- in), perform an act of infidelity
la'ana curse (acc., someone; bi-illi- for something)

NOUNS

'adn/azân (f) pl ʻādân- ear
'anf pl ʻânât/- unîf/- nose

LESSON SEVEN

روح/أرواح  rûh- (m & f) pl 'arwâh- spirit
زوج/أزواج  zawj- pl 'azwâj- mate, spouse
سن/سنن  sinâ pl 'asînân- tooth; age
شيء/أشياء  šay'- pl 'ašyâ' (diptote!) thing
كل kull- all, every, whole
المن/المنات  la'nat- pl la'anât- curse
نار/ النار  nâr- (f) pl nîrân- fire
نفس/نفس  nafs- (f) pl 'anfusus- self (reflexive pronoun); 1 pl nufús- soul
واحد  wâhid- one (adj.)

OTHERS

lâmâ when (+ perf.)
ma' (prep.) with
'an (prep.) away from, out of (the various meanings of this highly idiomatic preposition are best learned along with the nouns and verbs with which it occurs)

Exercises

(a) Read and translate:

(b) Give the Arabic:

\[\text{\ldots}\]

1The enclitics are not used as reflexive direct objects ("he saw himself"). For such constructions nafs-'anfusus- is generally used as the reflexive direct object along with the appropriate enclitic, e.g., samî'a nafsahu "he heard himself," samî'â 'anfusahum "they heard themselves" (cf. samî'ahu "he heard him," i.e., someone else). The enclitics do sometimes occur as reflexives as prepositional complements.
INTRODUCTION TO KORANIC ARABIC

1. my two hands 7. our messengers
2. their (m) prophets 8. in their (f) city
3. in your (m s) garden 9. your (m pl) houses
4. your (f pl) daughters 10. her slave
5. their (2) eyes 11. his wife
6. your (f s) child 12. for his wife

(c) Read and translate the following verb + object forms:

1. لعنتمي منه ۱۲ ما كنت لكا
   2. اموركم ۱۰ لعنتا
   3. كنتهم ۱۱ امرتبا
   4. جعلتبا ۱۵ وجدوهام
   5. ما سمعهن ۸ دختههم
   6. أوهلم ۱۶ امرتني

(d) Vocalize, read and translate:

1. ان ريم خلفكم من نفس واحدة وجعل منها زوجها
   2. كنيتا عليهم ان النفس بالنفس والعين بالعين والأنف بالأنف والاذن
   ۳. جعل الكثر اصابهم في آذانهم
   ۴. قال ابني عبد الله رأته جلعمي نيا
   ۵. انا كنت عليه ذلك فدخلوا النار الى آخر ايامهم
   ۶. ان الله جعل لكم من انفسكم ازواجا
   ۷. ولقد امركم بذلك الله ربنا وريكم

(e) Translate into Arabic:

1. The poor (man) cursed all the rich (men) until the end of their days.
2. When God created everything on the earth, he said, “The earth is for humankind, and the heavens are for the angels.”
3. They cursed Lot and his wife, and so they left the city with their children.
4. The two women barred the men from their spring and said, “We are two poor (women), and the spring is ours.”
5. I put my hands over my ears and so did not hear his words.
6. The angels brought down the spirit at God’s command.
7. The last day will be [use perfect] a great thing.

Lesson Eight

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

17.1 The near demonstratives are:

<table>
<thead>
<tr>
<th>SING</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. nom.</td>
<td>hābā</td>
<td>hābānī</td>
</tr>
<tr>
<td></td>
<td>hābīnī</td>
<td></td>
</tr>
<tr>
<td>obl.</td>
<td>hābāyīn</td>
<td></td>
</tr>
<tr>
<td></td>
<td>hābūlā'ī</td>
<td></td>
</tr>
<tr>
<td>fem. nom.</td>
<td>hābīhī</td>
<td>hātānī</td>
</tr>
<tr>
<td></td>
<td>hātūnī</td>
<td></td>
</tr>
<tr>
<td>obl.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The far demonstratives are:

<table>
<thead>
<tr>
<th>SING</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. nom.</td>
<td>dālika</td>
<td>dānīka</td>
</tr>
<tr>
<td></td>
<td>dānīyī</td>
<td></td>
</tr>
<tr>
<td>obl.</td>
<td>dānīyī</td>
<td></td>
</tr>
<tr>
<td></td>
<td>dānīyī</td>
<td></td>
</tr>
<tr>
<td>fem. nom.</td>
<td>tilka</td>
<td>tānīka</td>
</tr>
<tr>
<td></td>
<td>tānīyī</td>
<td></td>
</tr>
<tr>
<td>obl.</td>
<td>tānīyī</td>
<td></td>
</tr>
</tbody>
</table>

REMARKS:

(1) Only the dual forms are subject to inflection; all others are indeclinable.
(2) The wāw in ‘ulā’īka is otiose and does not indicate a long ʿ.
17.2 As pronouns, the demonstratives agree in gender and number by deflected agreement with the words to which they refer.

<table>
<thead>
<tr>
<th>Demonstrative</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>qāma</td>
<td>qāmat</td>
<td>qāmatā</td>
</tr>
<tr>
<td>f</td>
<td>qumta</td>
<td>qumtum</td>
<td>qumtumā</td>
</tr>
</tbody>
</table>

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

- In this city: fi madinatī l-madinatī (in this city of these men)
- In this day: hādī l-yawmu (this day)

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

- In this city of ours: fi madinatī n-nabīyī (in this city of the prophet)
- In this city of ours: ʿulāʾika humu l-muʾminūn (those signs)

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

18 The “Hollow” Verb: Perfect Inflection. Verbs whose second radical consonant is w or y (C2w/y) have slightly altered base forms in the perfect inflection. For V-endings, C2 is replaced with alif, which lengthens the vowel of C1 to ā. Thus, from QWM:

- 3 m | qāma | qāmat | qāmatā | Qumta | Qumtum | Qumtumā
- 2 m | Sirta | Sirta | Sirta | Qumta | Qumtum | Qumtumā
- 1 c | Sirta | Sirta | Sirta | Qumta | Qumtum | Qumtumā

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

- 3 f | qumna
- 2 m | qumta | Qumtum | Qumtumā
- 1 c | qumta | Qumtum | Qumtumā

And from SYR:

- 3 f | Sirna
- 2 m | Sirta | Sirta | Sirta | Qumta | Qumtum | Qumtumā
- 1 c | Sirta | Sirta | Sirta | Qumta | Qumtum | Qumtumā

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

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

- 3 m | jāʿa | jāʿā | jāʿā | Sirta | Sirta | Sirta
- 2 m | jīʿa | jīʿat | jīʿatā | Qumta | Qumtum | Qumtumā
- 1 c | jīʿa | jīʿat | jīʿatā | Qumta | Qumtum | Qumtumā
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In Koranic orthography the otiose alif of the 3rd masc. pl. is regularly omitted.

Note that when the third radical consonant and the consonant of the personal ending coincide, they are written together with Sadda, as in منت mittu ("I died"), ك kunna ("they [f] were"), and ك kunnā ("we were").

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

Laysa takes its complement either (1) as a predicative in the accusative case

لاست مومناَّ lasta mu' минan You are not a believer.

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

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

Vocabulary

VERBS

ja'a (ji'-) come, come to (+ acc., someone, some place); to bring (bi- something) to someone (acc.)
qala (qul-) say
qāma (qum-) rise up, arise ('ilā for, alā against); go ('ilā to); undertake (bi- something); qāma 1-layla stay up at night (all night)

LESSON EIGHT

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

NOUNS AND ADJECTIVES

الآخرة al-āxrāt- the next world, the life to come
الذين 'ulā'ika those (pl.)
tīlka that (fem. sing.)
حياة hayāt- life
الدنيا ad-dunyā (f., noun and adj., indeclinable) this world, this life; al-hayātū d-dunyā this-worldly life, the life of this world
ذلك bālika that (masc. sing.)
صلاة صلاوات salāt- pl. salawāt- prayer, ritual prayer
قليل qālib- little (bit); slight, few
كثير kaṭir- many, much
ماثا/مثات matā'- pl. 'amūr- goods, wares, chattel
مثا/مثات maqām- pl. -āt- place, location, position
هذا hādā this (masc. sing.)
هذه hādihi this (fem. sing.)
هؤلاء hā'ulā' these (pl.)

Exercises

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

الروح 1 the spirit
الحياة 6 the life
الكباب 3 the restaurant
الطبخ 14 the kitchen
السفر 18 the travel
التعليم 12 the teaching
الابناء 13 the sons
الآباء 16 the fathers

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

قال (atā) ١ جاء (انت) ٢ قام (انت)
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Lesson Nine

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

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>da’ā</td>
<td>da’āwā</td>
</tr>
<tr>
<td>3 f</td>
<td>da’at</td>
<td>da’atā</td>
</tr>
<tr>
<td>2 m</td>
<td>da’awta</td>
<td>da’awtumā</td>
</tr>
<tr>
<td>2 f</td>
<td>da’awti</td>
<td>da’awtumā</td>
</tr>
<tr>
<td>1 c</td>
<td>da’awtu</td>
<td>--</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>ramā</td>
<td>ramayā</td>
</tr>
<tr>
<td>3 f</td>
<td>ramat</td>
<td>ramatā</td>
</tr>
<tr>
<td>2 m</td>
<td>ramayta</td>
<td>ramaytumā</td>
</tr>
</tbody>
</table>

1 Staraw “they purchased X (dir. obj.) at the price of (bi-)."
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2 f رمطى رمطتى رمطتى رمطتى رمطتى رمطتى رمطتى رمطتى
1 c رمطى رمطتى رمطتى رمطتى رمطتى رمطتى رمطتى رمطتى

Note that throughout the inflection of both *fa'awa and *fa'aya base verbs, C bajo has the vowel a.

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

<table>
<thead>
<tr>
<th>SING</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. nom.</td>
<td>laqiya</td>
<td>laqiya</td>
</tr>
<tr>
<td>fem. nom.</td>
<td>laqiya</td>
<td>laqiya</td>
</tr>
<tr>
<td>obl.</td>
<td>laqiya</td>
<td>laqiya</td>
</tr>
<tr>
<td>3 m</td>
<td>laqiya</td>
<td>laqiya</td>
</tr>
<tr>
<td>3 f</td>
<td>laqiya</td>
<td>laqiya</td>
</tr>
<tr>
<td>2 m</td>
<td>laqiya</td>
<td>laqiya</td>
</tr>
<tr>
<td>2 f</td>
<td>laqiya</td>
<td>laqiya</td>
</tr>
<tr>
<td>1 c</td>
<td>laqiya</td>
<td>laqiya</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>SING</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. nom.</td>
<td>alladâl the man</td>
<td>alladâl the men</td>
</tr>
<tr>
<td>fem. nom.</td>
<td>alladâl the woman</td>
<td>alladâl the women</td>
</tr>
<tr>
<td>obl.</td>
<td>alladâl the child</td>
<td>alladâl the children</td>
</tr>
</tbody>
</table>

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

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

The women to whom you went

What are these things which they have brought?

The place in which he was

This is the prophet whom they found in their book.

Where is the man who was here?

She is the woman who came today.

They are the men who heard our words.

Are these the women who went?

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

VERBS

'atā come (+ acc., to someone or someplace); bring
(da- something) to (someone/someplace, acc.)
dā' da call, call upon, call out to, summon ('ilā to)
ramā pelt (someone, acc., bi- with something); cast
(ra- something) at (acc.)
ra'ī see, consider
'afā pardon ('an someone or something)

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

sajada llaḥī samī‘a l- ‘amra
He who (the one who) heard the command bowed down.

'innā llaḥīna samī‘u
Those (the ones) who heard the prophet’s words are the pious.

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

NOUN

qawm- pl ’aqwām- people, nation, tribe

OTHERS

allātī fem. sing. relative pronoun
allātī masc. sing. relative pronoun
allāḥīn masc. pl. relative pronoun
ka- (proclitic + noun in the gen.; does not take nominal enclitics) like
ka-bālika thus, likewise
mā (invariable) what? (interrogative pronoun)
wa-lākinna (+ noun in acc. or enclitic pronoun) but, rather, (when followed by a verb, wa-lākin)
yā O (vocative particle followed by the nominative case of noun without nunciation, as yā rasūlu “O apostle”; followed by accusative if in construct, as yā rasūla lāhi “O Apostle of God”)

PROPER NAMES

Maryamu Mary, Miriam

Exercises

(a) Give the Arabic:

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

(b) Vocalize, read and translate:

ا لقد عفنا الله عن ذلك
Lesson Ten

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

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>dál-á</td>
<td>dál-lá</td>
<td>dál-lá</td>
</tr>
<tr>
<td>3 f</td>
<td>dál-á</td>
<td>dál-látá</td>
<td>dál-látá</td>
</tr>
<tr>
<td>2 m</td>
<td>dál-lát</td>
<td>dál-látum</td>
<td>dál-látum</td>
</tr>
<tr>
<td>2 f</td>
<td>dál-látí</td>
<td>dál-látum</td>
<td>dál-látum</td>
</tr>
<tr>
<td>1 c</td>
<td>dál-látu</td>
<td>—</td>
<td>dál-látu</td>
</tr>
</tbody>
</table>

23 Active Participles. The active participle, which can be formed from all verbs, transitive and intransitive, is made on the pattern \(\text{FÁ'IL-}\), which makes its feminine, dual and plurals with regular adjectival endings. An example, from dás-al-la:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>dáx-ilun</td>
<td>dáx-ilání</td>
<td>dáx-ilání</td>
</tr>
<tr>
<td>fem.</td>
<td>dáx-ilatun</td>
<td>dáx-ilatání</td>
<td>dáx-ilatání</td>
</tr>
</tbody>
</table>
The active participle often functions, like the English present active participle in "-ing," as a verbal adjective for on-going action, or the durative aspect.

هو ساجد لله  

\textit{huwa sājidun li-lāhi}  

He is bowing down to God.

The active participle as complement to \textit{kāna} in the perfect gives the past progressive:

كان ساجدا لله  

\textit{kāna sājidan li-lāhi}  

He was bowing down to God.

Contrast this use of the durative participle with the finite perfect, \textit{sajada}, which is temporal and may mean, according to context, "he bowed down, he did bow down, he had bowed down, he will bow down."

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

كان أحدهم كاتبًا  

\textit{kāna 'ahmadu kātiban}  

Ahmad was writing or Ahmad was a scribe.

الله خالق كل شيء  

\textit{allāhu xāliqu kulli 'sayin}  

God is the creator of everything.

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

الله خالق بشأ  

\textit{allāhu xāliqu bašaran}  

God is going to create a human being.

أني باعث من بعدك نبياً  

\textit{'inni bā'ithun min ba'dika nabiyyan}  

I am going to send, after you, a prophet.

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

24 The Passive Participle. The passive participle of all transitive verbs is formed on the pattern \textit{MAF'ūl-ū}. Feminines, duals and plurals are formed like regular adjectives, as from \textit{wajada} ("to find"):  

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. \textit{mawjūdun}</td>
<td>\textit{mawjūdun}</td>
<td>\textit{mawjūdun}</td>
</tr>
<tr>
<td>fem. \textit{mawjūdatun}</td>
<td>\textit{mawjūdatun}</td>
<td>\textit{mawjūdatun}</td>
</tr>
</tbody>
</table>

The passive participle is used in the following ways:

(1) purely adjectively, like the English past passive participle:

شيء مخلوق  

\textit{shay'un maxla'qun}  

a created thing

الرجل ملحم  

\textit{ar-rajulu mal'ānun}  

The man is cursed.

كان الكتاب مكتوباً  

\textit{kāna l-kitābū maktāban}  

The book was written.

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

شيء مذكور  

\textit{shay'un ma'dkūrūn}  

a thing worth mentioning / a mentionable thing

قول مسموع  

\textit{qawlun masmā'ūn}  

words that are/ought to be heard.

(3) substantively:

المؤمنون  

\textit{al-mālūnān}  

those who are cursed, accursed ones

المذكور ممن قبل  

\textit{al-mādkūru min qabil}  

that which has been mentioned before.

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

قال قال  

\textit{qāla qā'īlun}  

Somebody has said...

قال قالون  

\textit{qāla qā'lūna}  

Some people have said...
The definite cognate subject necessarily refers to a subject already introduced.

The next one who was speaking went on to say...

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

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

He died devoted ("as a devoted one") to his lord.

He went out against the prophet as an infidel ("in the manner of an infidel").

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

I saw them leaving the house.

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

We found them bowing down to their master.

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

I saw him as he was coming down from the city.

I called out to you as you were coming out of your house.

I called out to you as I was coming out of my house.

Circumstantial wa- + qad + a perfect verb indicates circumstantiality prior to the main verb.

He saw me after he had come out of his house.

Vocabulary

VERBS

ba‘atha send, send forth; resurrect
bakara mention, make mention of, recollect
dalla (*dalala) go astray, get lost
fa‘ala do
hadē lead, lead a right

NOUNS

bašar- human being, mankind
mā‘- pl miyāh- water

OTHERS

ba‘da (+ gen., temporal preposition) after; also min ba‘di + gen.; note especially the adverbial min ba‘dū afterwards
‘inda (+ gen.) with, in the possession of, in the opinion of, in the presence of, in/at the house of (like the French chez, Latin apud); min ‘indi (+ gen.) from among, from the presence/possession of
qabla (+ gen., temporal preposition) before; also min qabli + gen.; (adverbial) min qablu beforehand
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Ja- (proclitic) "really," an emphasizing particle that affects no case; it often marks the predicate of an 'inna-clause and is usually best left untranslated

mā (negative particle) not, takes its complement in the nominative or, like layṣa, with bi-

PROPER NAMES

الإنجيل al-ʾinjīl the Gospel, the Evangel
التوراة at-tawrātū the Torah, the Pentateuch

Exercises

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

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>لمن</td>
<td>خلق</td>
<td>سع</td>
<td>مئ</td>
<td>14</td>
<td>6</td>
<td>9</td>
<td>11</td>
</tr>
<tr>
<td>12</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>8</td>
<td>12</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>12</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>8</td>
<td>12</td>
<td>12</td>
<td>11</td>
</tr>
</tbody>
</table>

(b) Vocalize, read and translate:

1. دخلوا النار بامر الله وما هو بخارجين منها
2. قال النبي ابني كنت نبيا وآدم بين الماء والطين
3. وكان أرر الله مغطرضا
4. والذي كفر بعد ذلك بالله وملائه وكتب ورسله وليلهم الآخر فقد ضل
5. هذا هو الرسول النبي الذي وجدوه مكثوا عندهم في التوراة والإنجيل
6. قال رجل للملكة ابني خلقت بشرا من طين
7. أيها الله في قرب عبادة المسلمين
8. أي ذاهب الي ربي
9. وما كان الملكة ساجدين لأدم قال ابيس فلختني لهذا ابني له لمدر
10. المؤمنون كرجل واحد
11. كان الرجل نازل إلى الماء فقاته رسول بأوامر الشيخ
12. ليس هذا مذكرا في الكتب التي رأتها
13. بعده عند الكفار فهدأ
14. أوائل هم الرجال الذين هدوءا إلى الماء، ونحن قد ضلنا
15. والله هو الذي خلق من الماء بشرا

(c) Translate into Arabic:

1. We were sent, and so we have come to you.
2. Thus it was written in the Torah of Moses and the Gospel of Jesus.
3. The words of mankind are heard in God's presence.
4. You brought the king's orders, but the men of the city left before you.
5. After that, they saw a woman going down to the spring for water.
6. Was it mentioned thus in the books that are in your possession?
7. I saw him with1 his finger over his heart, and that was for me like the king's command.
8. You saw all my children except for Muhammad, who2 was not near our house on (fi) that day.

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

27 Active and Passive Participles (cont.).

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

الاسم المبتدأ: qāma (NQWM) 

الاسم المبتدأ: qā'im-

الجنس المبتدأ: sāra (NSYR) 

الجنس المبتدأ: sā'ir-

27.2 For weak-lām verbs (C3w/y) the pattern is FĀ‘IN, the inflection of which demands special treatment. An example is hādin, from ^HĐY:

<table>
<thead>
<tr>
<th>INDEFINITE</th>
<th>DEFINITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>habil</td>
<td>habil</td>
</tr>
<tr>
<td>habilīyān</td>
<td>habilīya</td>
</tr>
</tbody>
</table>

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

The feminines are regularly formed, with -y- for C3w as well as for C3y roots: hādiyat- pl hādiyāt-.

The masculine plurals suffer the same collapse as the singular: *hādiyūna → hādūna and *hādiyīna → hādīna.

The inflectional patterns of hādin are not limited to active participles but occur with many broken plurals of C2w/y roots and also certain anomalous plurals such as ʾarādin, ʾasāmin, and ʾayādin.1

27.3 Doubled verbs undergo the same loss of weak vowel as in the verbal inflection. The pattern for the active participle is FĀ‘IL- (< *fā'il-).

<table>
<thead>
<tr>
<th>ness</th>
<th>root</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dāl</td>
<td>*dāl-</td>
</tr>
<tr>
<td>Dāl</td>
<td>Dāl-</td>
</tr>
</tbody>
</table>

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

(1) The contracted pattern MAFUL- is used for C2w roots (*mafwūl- → mafūl-).

الاسم المبتدأ: qa'la (NQWL) 

الاسم المبتدأ: maqāwul-

الاسم المبتدأ: lamā (NLM) 

الاسم المبتدأ: malwūm-

The patterns MAFIL- and MAFYUL- (regular) are attested for most C2y roots.

باع bā'ā (v'ayā') 

بيع mubāy-/mabl-

مكيل kāla (v'ayā') 

مكيل makyūl-/məkl-

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

الاسم المبتدأ: dā'ā (NDW) 

الاسم المبتدأ: mad'ūw-

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

الاسم المبتدأ: hadā (NDHY) 

الاسم المبتدأ: māhdy-

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

الاسم المبتدأ: dāll 

الاسم المبتدأ: madlūl-

---

1The indefinite accusative of ʾarādin, ʾasāmin, and ʾayādin are without nunciation: ʾarādiya, ʾasāmiya and ʾayādiya (see Appendix A §10e). The indefinite accusative of ʾayādin has nunciation: ʾaydiyan (see Appendix A §1d).
28 Verbal Nouns. Every verb in Arabic has at least one verbal noun, known as a *maṣdar*, the usage of which is roughly equivalent to the English infinitive or gerund in 'ing.' Many verbal nouns have a concrete meaning as a noun as well as the verbal sense, as *xalq* (< *xalaqa*), which means “creation” as well as “(the act of) creating.” Verbal nouns of the base form of the verb (the only one introduced so far) are not predictable and must be learned as a “principal part” for each and every verb.

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

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

<table>
<thead>
<tr>
<th>Action</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>'amr</em></td>
<td>ra’y-(^1)</td>
</tr>
<tr>
<td><em>ba’t</em></td>
<td><em>ra’y</em></td>
</tr>
<tr>
<td><em>ja’l</em></td>
<td><em>bikr</em></td>
</tr>
<tr>
<td><em>xalq</em></td>
<td><em>mawt</em></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Action</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>xurūj</em></td>
<td><em>sujūd</em></td>
</tr>
<tr>
<td><em>duxūl</em></td>
<td><em>nuzūl</em></td>
</tr>
</tbody>
</table>

(3) **FL-**, for *fi’l*.

<table>
<thead>
<tr>
<th>Action</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>dikr</em></td>
<td><em>fi’l</em></td>
</tr>
</tbody>
</table>

(4) **FU’IL(AT)**, for *ru’yat*.

<table>
<thead>
<tr>
<th>Action</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kufr</em></td>
<td></td>
</tr>
</tbody>
</table>

(5) **FA’IL(AT)**, for *dahāb*.

<table>
<thead>
<tr>
<th>Action</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>samā’</em></td>
<td><em>adal(at)</em></td>
</tr>
</tbody>
</table>

---

\(^1\) Of the two senses of *ra’d*, “to see” and “to consider,” *ra’y-* is the verbal noun for “considering, notion, view” and *ru’yat-* is the verbal noun for “seeing, vision.”

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

- *man* *a* *t* *d* *-duxūli* He prevented him from entering
- *da’aw* *m* *a* *h* *b* *-il-\*urūj* We called upon them to leave.
- *b* *a’u* *l-\*r* *-malikī* They ordered us to hear.

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

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

<table>
<thead>
<tr>
<th>Subjective Genitive</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>xalq</em> <em>llāhī</em></td>
<td>God’s creating (creation)</td>
</tr>
<tr>
<td><em>duxūl</em> <em>r-</em> <em>rijāl</em></td>
<td>the men’s entering</td>
</tr>
<tr>
<td><em>ba’u</em> <em>l-</em> <em>malikī</em></td>
<td>the king’s sending</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Objective Genitive</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>xalq</em> <em>l-’ardī</em></td>
<td>creating the earth</td>
</tr>
<tr>
<td><em>duxūl</em> <em>l-</em> <em>bayt</em></td>
<td>entering the house</td>
</tr>
<tr>
<td><em>ba’u</em> <em>r</em> <em>rasūl</em></td>
<td>sending a messenger</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Subject</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>xalq</em> <em>llāhī</em></td>
<td><em>l-</em> <em>’ardā</em></td>
<td>God’s creating the earth</td>
</tr>
</tbody>
</table>
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The men’s entering the house duxālu r-rijāli l-bayt
the king’s sending a messenger ba’θu l-maliki rasālan

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

ذكروا الله ذكراً They recollected God.

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

ذكروا الله ذكراً كثيراً They recollected God

خرج خروج عبد He went out

Vocabulary

VERBS

اخذ 'axaba 'axḏ- take, seize; take hold (bi- of)
سأل sa’ala su’al- ask (‘an about)
عبد ‘abada ‘ibda‘- worship

NOUNS/ADJECTIVES

اثنان/اثنتان iθnān (m), iθnätān (f) two; yawmu l-iθnayni Monday
آخر/أخرى/آخر اθnd/ام/أثند, 'iθdā (f) one (pronoun, used either with partitive min or with construct, e.g., ‘aθdun min-hum or ‘aθdudhim ‘one of them’); (+ neg.) no one, nobody; yawmu l-‘aθdād Sunday

LESSON ELEVEN

turba‘- and turāb- dust, earth, ground
jabal- pl jibāl- mountain
jadid- pl jadid- new
xalq- creation, created beings, people
rahmat- mercy
rahīm- merciful, compassionate
sabr- Sabbath; yawmu s-sabti Saturday
yahud- (collective) Jews; yahūdyy- (sing.) Jew, Jewish

OTHERS

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

Exercises

(a) Give the active participle, masc. and fem. sing., def. and indef.:

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

(c) Read and translate:

“An the Jews, Ate the night of the Lord thereon first, the first day of the week, then the other days of the week, see Appendix H.

1 For the other days of the week, see Appendix H.

2 This represents a large class of words for peoples, nations and groups, where the unit singular is formed by adding -iyy- to the collective, e.g., ‘ifrānj- ‘Franks, Europeans,’ rūm- ‘Greek Orthodox, Byzantines,’ zanj- ‘Black, Ethiopians,’ yānd- ‘Greeks, Hellenes.’

Lit., “they recollected God a recollecting.”

Lit., “he went out the going out of a slave, as a slave would.”

The verbal noun will be so listed with every new verb henceforth.
Lesson Twelve

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

30.1 The imperfect indicative inflection is formed by adding personal prefixes (preformatives) and suffixes (postformatives) to the imperfect base of the verb. The imperfect base may be on any one of the following patterns: (1) 

- 

- 

- 

Whereas the vowel of C2 is not predictable, either from the perfect base or from the radicals, and must be learned as a “principal part” of the verb, the following guidelines are offered:

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

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

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

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

### Example: kataba 'write,' imperfect base -ktub-:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>ya-CCvC-u</td>
<td>ya-CCvC-dni</td>
</tr>
<tr>
<td>f</td>
<td>ta-CCvC-u</td>
<td>ta-CCvC-dni</td>
</tr>
<tr>
<td>2 m</td>
<td>ta-CCvC-u</td>
<td>ta-CCvC-dni</td>
</tr>
<tr>
<td>f</td>
<td>ta-CCvC-inu</td>
<td>ta-CCvC-dni</td>
</tr>
<tr>
<td>1 c</td>
<td>'a-CCvC-u</td>
<td>—</td>
</tr>
</tbody>
</table>

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

30.4 Independent uses of the imperfect indicative:

1. general present: yadu 'he enters/does enter/is entering.'
2. durative (no specific tense): yahabu “he was/is/will be going”
3. habitual (no specific tense): ya'amu “he orders (as a matter of habit), he will order/will be ordering (habitually)”
4. simple future: yaktabu “he will write/will be writing.”

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

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

30.5 Dependent uses of the imperfect:

1. as complement to the subject:

   (1) jā' a 'ahlu l-madīnati, yas'alīnā, dzēbī ṭabalīn yaktabuhu The people of the city came asking.

   (2) as complement to the object:

   wađadihum, yābudūn lāhā I found them worshipping God (habitually).

   (3) as circumstantial, usually with wa- + pronoun:

   ra'itē hārī l-muqaddim ra'ayū bhīnā yālānū 'adāwūhū I saw him (while he was) cursing his enemy.

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

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

(1) imperfect in -u-:

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>yāxaba</td>
<td>yaddūnu</td>
</tr>
<tr>
<td>yūxub</td>
<td>yaddūnu</td>
</tr>
<tr>
<td>yūxub</td>
<td>yaddūnu</td>
</tr>
</tbody>
</table>

(2) imperfect in -a-:

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>biyad</td>
<td>yaddūnu</td>
</tr>
<tr>
<td>biyadd</td>
<td>yaddūnu</td>
</tr>
<tr>
<td>biyadd</td>
<td>yaddūnu</td>
</tr>
</tbody>
</table>

(3) imperfect in -i-:

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>biyad</td>
<td>yaddūnu</td>
</tr>
<tr>
<td>biyadd</td>
<td>yaddūnu</td>
</tr>
<tr>
<td>biyadd</td>
<td>yaddūnu</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

Vocabulary

VERBS

'akala (u) 'akl- eat, consume

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

sadaqa (u) sidq- tell the truth to (+ acc.), be truthful

'alin (a) 'ilm- know, learn (bi- about); realize

šar (u) šurūr- delude, deceive

kašaba (i) kibb-kašib- lie, tell a lie (acc. or 'alā, to someone)

nazara (u) nær- look, regard

NOUNS/ADJECTIVES

'ahl- pl 'ahālīn'ahlīna people; family; 'ahlu madinatin the people, inhabitants of a city; 'ahlu l-kitāb Christians and Jews, people possessed of scripture

Šams- (i) sun

'ilm- pl 'ulūm- knowledge (bi- of), learning

fākha- pl fākhiu fruit

karim- pl kirām-lkurāmā'u noble, generous, honorable

naba'- pl 'amā'- news

yaqtn- certainty; 'ilmu l-yaqtni certain knowledge

OTHERS

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

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

sawfa (+ imperfect) particle for the future explicit

li-mall- māli-mādā why?

mādā what?

PROPER NAMES

saba' Sheba

sulaymān Solomon

Exercises

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

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

(c) Read and translate:

1. The characteristic vowel of the imperfect will be so indicated in the vocabularies.
INTRODUCTION TO KORANIC ARABIC

LESSON TWELVE


Solomon and Sheba

قال [الله وله سلام] جئتكم من سبأ بن بئس (٢٣) إني وجدت امروة تملؤكم ٣ وله عرشٌ عظيمٌ (٢٢)
وجدتها وقومها يسجدون لله من دونه ٤ اللہ (٢٤)
لا يسجدون اللہ الذي ... يعلم كل شيء (٢٥)
قال [سليمان] سنظر أصدقت أم كنت من الكاذبين (٢٧)
اذهب ٦ يكتبني هذا ... فانظر ٦ مادا [يفة] (٢٨)
قالت يا أُنْسَى إني [أتاني] كتاب كريمٌ (٢٩)
إني من سليمان وإنه باسم الله الرحمن الرحيم (٣٠)

(d) Translate into Arabic:
1. You deceived us with (bi-) your lying.
2. On that great day hell will consume them all.
3. I will not testify against her, she being truthful.
4. The inhabitants of the city have certain knowledge that one of them took the fruits from their garden.
5. We asked the other woman from where she heard this news.
6. The angels will seize those who disbelieved and put their souls in hell.
7. I shall write a book for my sons, and in it I shall put all of my knowledge.
8. I do not eat from that which those eat.
9. The king takes everything from his people.
10. We looked and saw him prostrate (use participle) in the dust of the earth.
11. Thus it is written: an eye for an eye, and a tooth for a tooth.

1Hudhud- the hoopoe-bird, Solomon’s scout.
2Arṣ- throne.
3Malaka (i) to rule.
4Min dānī to the exclusion of.
5Am or (in an interrogative).
6Fa-nwūr (imperative) and see!
7Iḥhab (imperative) go!
8Maṣla’- council of chieftains.
9Ya’ allah (vocative particle + nom.) O.
Lesson Thirteen

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

<table>
<thead>
<tr>
<th>NOMINATIVE</th>
<th>GENITIVE</th>
<th>ACCUSATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ab-</td>
<td>ḍū=</td>
<td>'ab=</td>
</tr>
<tr>
<td>'ax-</td>
<td>ḍū=</td>
<td>'ax=</td>
</tr>
<tr>
<td>ham-</td>
<td>ḍū=</td>
<td>ham=</td>
</tr>
<tr>
<td>ḍū=</td>
<td>ḍū=</td>
<td>ḍū=</td>
</tr>
<tr>
<td>fam-</td>
<td>ḍū=</td>
<td>fā=</td>
</tr>
</tbody>
</table>

The addition of the 1st-sing. possessive enclitic to the first three nouns results in regular forms based on the indefinite: 'abl “my father,” 'axl “my brother,” &c. With other pronominal enclitics the construct forms given above are used: 'abūhl ‘abthil ‘abdāhu “his father,” &c. Fiya serves as “my mouth” for all cases. The word ḍū does not take pronominal enclitics. With pronominals both fam- and the construct forms are used: famuhufamihil famahu and fāhu, fihi and fāhu.

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

<table>
<thead>
<tr>
<th>INDEFINITE</th>
<th>DEFINITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>NOM.</td>
<td>Imru’un</td>
</tr>
<tr>
<td>GEN.</td>
<td>Imri’in</td>
</tr>
<tr>
<td>ACC.</td>
<td>Imra’an</td>
</tr>
</tbody>
</table>

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

mā jā’a ‘illā l-waladu

No one came but the boy (only the boy came).

mā nazala l-kitābu

The book descended only as a reminder to you.

‘illā is commonly followed by a purpose clause or prepositional phrase.

mā ‘amarahum ‘illā bi-‘ibādati llahi

He did not order them (to do anything) except to worship God.1

In affirmative sentences, ‘illā takes the accusative.

qāma l-qawmu ‘illā rajulan wāhidan

The people stood up—all but one man.

---

1 Or, “he ordered them only to worship God.”
34 Categoric Negation. The negative particle lá followed by an indefinite noun with a definite accusative ending (-a) gives the sense of total negation of the category to which the noun belongs.1 This construction is the negation of the predication of existence (§5).

lā naba'a lanā (There is) no news to us (we have no news).

There are no men in the city.

The categoric negative lá is often found in combination with 'illā.

lā 'ilāha 'illā lāhu There is no god but God (the only god there is God).

Vocabulary

VERB

wahaba give

NOUNS

'ab- pl 'ābā' (construct nom. 'ābū=) father, progenitor; dual 'abawānī parents

'ābāt (anomalous form) “my dear father”

'ax- pl 'ixwat- 'ixwānī (construct nom. 'axū=, dual 'axawānī) brother

'uxt- pl 'axawāt- sister

'ilāh- pl 'ālihat- god, deity

'ulu l- 'amr (nom.), 'uli l- 'amr (obl.) those in authority

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

OTHERS

'dū'= possessor of, owner of

sanam- pl 'asnām- idol

EXCEPT, EXCEPT FOR (particle of exception)

'illā except, except for (particle of exception)

'alā = 'an + lá that...not, that...no

'aw(i) or

bal(i) on the contrary, but rather

hal(i) interrogative particle

PROPER NAMES

hārānu Aaron

fir'awnu Pharaoh

mīṣru (f) Egypt

Exercises

(a) Read and translate:

1. What is the meaning of 'in not (invariable negative particle)

2. Let the admirers thereof bear witness to me

3. You have no brother.

1All forms given here for reference; note especially the suppletion forms for the masc. pl., 'ulā=/'ulī=, the wāw of which is otiose.

- The categoric negative of the Five Nouns introduced in §31 shows long -ā, as in lá 'axā laka “you have no brother.”
(b) Translate into Arabic:

1. After that Moses left the land of Egypt and went to another land.
2. The news has come to us today that many of (min) the inhabitants of the city have died.
3. Did you lie to us when you testified against your brother?
4. There is no pious one except him who worships God with (bi-) all his heart and with certain knowledge.
5. There is no fruit in my father’s garden, so we will eat but little tonight.
6. He, his father and brother all rose for the prayer, and afterwards they came to our house.

Lesson Fourteen

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yadullu</td>
<td>yadullāni</td>
</tr>
<tr>
<td>f</td>
<td>yadlūlu</td>
<td>yadlūlni</td>
</tr>
<tr>
<td>2 m</td>
<td>dadullu</td>
<td>dadullāni</td>
</tr>
<tr>
<td>f</td>
<td>dadulltna</td>
<td>dadullāni</td>
</tr>
<tr>
<td>1 c</td>
<td>dadullu</td>
<td>—</td>
</tr>
</tbody>
</table>

36 Elative Pattern: ’AF’ALU.

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>f’ālu</td>
<td>f’ālāni</td>
</tr>
<tr>
<td>fem.</td>
<td>fu’lā</td>
<td>fu’layāni</td>
</tr>
</tbody>
</table>

From an adjective like kabir-, the elatives are:
masc. اكبر 'akbaru أكبر 'akbarâni
فem. أكبر 'akbarâni أكبر 'akbarânu

36.2 Patterns for weak radicals.

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


tabb - طبب Tâyib - أطيب more pleasant

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

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

- 'al'ly - أللي higher

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

- 'al'ly - ألي higher
- ditto - دتلي lower

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

(3) The broken plural patterns 'AF' ÂN and FU'AL - become 'AF' ÂN and FU'Â with collapse of C₃. Thus, 'al'lâ - اللى, 'al'âlin (a diptote pattern, see §27.2, note 1 for declension), and 'al'yâ - عليه, 'al'yâ - عليه, 'al'yâ - عليه higher

(4) Doubled roots geminate C₂ and C₃ and throw the vowel back onto C₁ in the 'AF' ALU pattern as 'AF'ALU (i.e., *'aflâlu→'aflâlu).

- جد حديد أجد ajadd- - أتاجد newer

All other patterns from doubled roots are regularly formed.

36.3 Comparative Usages. As an adjective in the comparative degree, the masculine singular elative form is used regardless of the gen-

\[ \text{der and number of the referent.} \]

When the preposition for “than,” min, occurs, the elative is explicitly comparative.

- 'ana 'al'amu minka I am more learned than you.
- hiya 'akramu minhu She is more generous than he.
- hum 'aqwâ minnâ They are stronger than we.

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

- الله أكبر allâhu 'akbaru God is greatest/very great.
- الله أعلم allâhu 'a'lamu God knows best/most/is all knowing.

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

36.4 Superlative Usages. A definite elative is explicitly superlative.

The superlative may be an attributive or predicative, and in both cases it agrees in number and gender with the noun it modifies.

- 'ana rabbukumu l-'alâ I am your highest lord.
- la-qad ra'â min 'ayâti He saw some of his lord's greatest signs.
- rabbâhu l-kubrâ He created the earth and the highest heavens.
- xalaqa l-'arda was- God's word is the highest.
- kalimatu lâhi hiya l-'ulyâ They are the noblest.
The elative, generally the masculine singular form,\(^1\) may also be in construct with a definite plural noun or pronoun (or noun or pronoun that indicates plurality, although the form may not be plural) for a superlative.

\[
\begin{align*}
\text{الرجل} & \quad \text{'aqwā r-rijāli} & \text{the strongest of the} \\
\text{النساء} & \quad \text{'akramu n-nisā‘i} & \text{men} \\
\text{أكثرهم} & \quad \text{'akdaruhum} & \text{the noblest of women} \\
\text{أولاده} & \quad \text{'akbaru 'awldādihi} & \text{most of them} \\
\text{الرجال} & \quad \text{'aqwā rajulin} & \text{the eldest of his children} \\
\text{أمامة} & \quad \text{'akramu mra‘atīn} & \text{his eldest child (the} \\
\text{أكثره} & \quad \text{'akdaru waladīn lahu} & \text{eldest child of his)}
\end{align*}
\]

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

\[
\begin{align*}
\text{الرجل} & \quad \text{'aqwā rajulin} & \text{the strongest man} \\
\text{أمامة} & \quad \text{'akramu mra‘atīn} & \text{the noblest woman} \\
\text{أكثره} & \quad \text{'akdaru waladīn lahu} & \text{his eldest child (the} \\
\text{أولاده} & \quad \text{'aqwā rajulin} & \text{eldest child of his)}
\end{align*}
\]

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

\[
\begin{align*}
\text{الرجل} & \quad \text{ما رأيته} \quad \text{'aqwā rajulin} & \text{I ever saw} \\
\text{أكثره} & \quad \text{ما رأيته} \quad \text{ra‘ayahu}
\end{align*}
\]

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

\[
\begin{align*}
\text{خير منه} & \quad \text{'ana xayrun minhu} & \text{I am better than he is.} \\
\text{شر متكب} & \quad \text{hum šarrun minkum} & \text{They are worse than you.}
\end{align*}
\]

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

\[\text{The feminine singular elative is found, but it is of rare occurrence.}\]

---

**LESSON FOURTEEN**

<table>
<thead>
<tr>
<th>You were the best nation.</th>
<th>(\text{kuntum xayr} \quad \text{qawmin})</th>
</tr>
</thead>
<tbody>
<tr>
<td>He is the worst unbeliever.</td>
<td>(\text{huwa šarru l-kāfirina})</td>
</tr>
</tbody>
</table>

36.6 The accusative of respect/specification. A noun in the indefinite accusative case follows the elative form to indicate the basis of comparison, or in what respect a thing is comparative or superlative. This construction is extensively used in combination with the elatives ‘\(\text{ašaddu}\) (“stronger”), ‘\(\text{aqallu}\) (“more”), and ‘\(\text{ašaddu}\) (“less”) for the comparative and superlative of words that either cannot or idiomatically do not occur in the elative pattern.

\[
\begin{align*}
\text{كأننا أشد منكم قوة} & \quad \text{كانا اشذ منكم قوة} \quad \text{'ašadda minkum} & \text{They were mightier} \\
\text{مايل} & \quad \text{ماليان} & \text{"stronger in might") than you were.} \\
\text{هي أكثرهم علماء} & \quad \text{هي اكترهم علاء} \quad \text{'ak∂aruhum} & \text{I have more wealth} \\
\text{دقيقة} & \quad \text{سديقان} & \text{"more with respect to wealth") than you.} \\
\text{هو أكل منها صدقًا} & \quad \text{هو أكل منها صدقًا} \quad \text{huwa 'agallu minhā} & \text{She is the most} \\
\text{مطلق} & \quad \text{مطلق} & \text{knowledgeable} \\
\text{هناك} & \quad \text{عنك} & \text{"most in knowledge") of them.} \\
\text{عالم} & \quad \text{غًك} & \text{He is less truthful} \\
\text{هو أقل منها صدقًا} & \quad \text{هو أقل منها صدقًا} \quad \text{huwa 'agallu minhā} & \text{"less with respect to truth") than she.}
\end{align*}
\]

**Vocabulary**

**VERBS**

\[
\begin{align*}
\text{فر} & \quad \text{farra (i) fīrār-} & \text{flee} \\
\text{مر} & \quad \text{marra (u) mūrūr-} & \text{pass (‘alā over), (bi-) by} \\
\text{ضلل} & \quad \text{dalla (i) dālāl(ī)-} & \text{go astray, get lost}
\end{align*}
\]

**NOUNS**

\[
\begin{align*}
\text{تَقَيّدّ} & \quad \text{taqiy- pl 'atqiyá‘u} & \text{devout, God-fearing} \\
\text{شديد} & \quad \text{šādid- pl 'ašiddā‘u} & \text{forceful, violent}
\end{align*}
\]

---

\[\text{\textsuperscript{1}The feminine singular elative is found, but it is of rare occurrence.}\]
INTRODUCTION TO KORANIC ARABIC

LESSON FOURTEEN

شَرَّ - evil, bad(ness); (+ min) worse than; (+ construct) worst
عَدْدٌ/عَدَدٌ - number
قُوَّةٌ/قُوَّاتٍ - strength, force, might
قَوَلُ-قَوُالٍ - strong, powerful
مَالٌ/مَؤْلُ - property, possession, wealth
نَاسٌ - (pl, no singular) people

Exercises

(a) Read and translate:

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

(b) Give the Arabic:

1. اصغر الدن
2. أقصى الأفقي
3. أكثر قوة
4. أكبر أولادي
5. أثري الناس
6. الأثريون مالا
7. المرأة العليا مقاما
8. أكبر منا
9. أموراً أولاً
10. أشدهم كنروا

(c) Read and translate:

1. أن أكرم عند الله اتقاكم
2. كانوا أشدّ منكم قوة وأكثر أموالاً وأولاداً
3. لا قوة إلا بالله
4. إن المدر الدلّ منا عدداً
5. خلق السموات والأرض أكثراً من خلق الناس ولكن أكثر الناس لا يعلمون
6. كتب في مال كثير وأنه كرمهم واصليهم
7. قد رأينا من آيات الله العذري قدعونا الناس ولكنهم شر قوم
8. قال الله لقد خلقنا الإنسان ونحن أقرب له من حبل الورد.

(d) Translate into Arabic:

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

1 حابئ الواردي jugular vein.
Lesson Fifteen

37 Imperfect Indicative: C2w/y Verbs. Verbs whose middle radical is w or y show the weakness in the imperfect with the long vowel corresponding to the original weak radical, i.e., -ā- for w, and -ī- for y. Example: √QWM > *yaqwumu → yaqūmu.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yaqūmu</td>
<td>yaqūmāni</td>
</tr>
<tr>
<td></td>
<td>yaqūmu</td>
<td>yaqūmāni</td>
</tr>
<tr>
<td></td>
<td>yaqūmu</td>
<td>yaqūmāni</td>
</tr>
<tr>
<td></td>
<td>yaqūmu</td>
<td>yaqūmāni</td>
</tr>
</tbody>
</table>

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

37.1 A few C2w verbs, such as nāma 'to sleep' and xāfa 'to fear,' with underlying imperfects in *yafwalu have -ā- as the vowel of the imperfect, shortened to -ā- in the feminine plurals.

3 m  yānaru  yānānī  yānānīn
f  tanaru  tanānī  tanānīn
& c.

37.2 Almost all C2y verbs show -i- as the vowel of the imperfect, with shortening to -ī- in the feminine plurals, as √SYR sāra:

3 m  yasīru  yasīrīnī  yasīrīna

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

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>wāhid- one</td>
<td>sitt- six</td>
</tr>
<tr>
<td>2</td>
<td>bint- two</td>
<td>sam‘- seven</td>
</tr>
<tr>
<td>3</td>
<td>bint- three</td>
<td>tālaq- three</td>
</tr>
<tr>
<td>4</td>
<td>bint- four</td>
<td>tān- four</td>
</tr>
<tr>
<td>5</td>
<td>bint- five</td>
<td>xams- five</td>
</tr>
<tr>
<td>6</td>
<td>bint- six</td>
<td>tān- six</td>
</tr>
<tr>
<td>7</td>
<td>bint- seven</td>
<td>tān- seven</td>
</tr>
<tr>
<td>8</td>
<td>bint- eight</td>
<td>tān- eight</td>
</tr>
<tr>
<td>9</td>
<td>bint- nine</td>
<td>tān- nine</td>
</tr>
<tr>
<td>10</td>
<td>bint- ten</td>
<td>tān- ten</td>
</tr>
</tbody>
</table>

REMARKS:

1. The number ‘one,’ wāhid(at)-, functions as a regular adjective:
   - wāladun wāhidun one child
   - bintun wāhidun one girl

2. The number ‘two,’ as a pronoun or when needed to emphasize the dual—which is all that is normally necessary for ‘two’—also functions as a regular dual adjective.
   - wašdadāni bāna two children (nom.)
   - wašdadayni bāna two children (obl.)
   - bintun wāhidānī two girls (nom.)
   - bintun wāhidāni two girls (obl.)

3. The number ‘eight,’ tāmānīn, is inflected like hādin (see §27.2).

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

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>tālaqatu buyyūn three houses</td>
<td></td>
</tr>
</tbody>
</table>

The singular of buyyūt-, bayt-, is masculine, hence a feminine-appearing number with the plural.
The singular of *mudun-*, *madinat-*, is feminine, hence a masculine appearing number.

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

<table>
<thead>
<tr>
<th>Number</th>
<th>SINGULAR MASCULINE</th>
<th>SINGULAR FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>walad- wahid-</em></td>
<td><em>bint- wāḥidat-</em></td>
</tr>
<tr>
<td>2</td>
<td><em>waladāni ṣnāni</em></td>
<td><em>bintān ṣnātān</em></td>
</tr>
<tr>
<td>3</td>
<td><em>ṭalāḥatu `awlādīn</em></td>
<td><em>Ṭalāḥu banātīn</em></td>
</tr>
<tr>
<td>4</td>
<td><em>ʿarbaʿatu `awlādīn</em></td>
<td><em>ʿArbaʿu banātīn</em></td>
</tr>
<tr>
<td>5</td>
<td><em>xamsatu `awlādīn</em></td>
<td><em>Xamsu banātīn</em></td>
</tr>
<tr>
<td>6</td>
<td><em>sittatu `awlādīn</em></td>
<td><em>Sittu banātīn</em></td>
</tr>
<tr>
<td>7</td>
<td><em>sabʿatu `awlādīn</em></td>
<td><em>Sabʿu banātīn</em></td>
</tr>
<tr>
<td>8</td>
<td><em>ṭamāniyatū `awlādīn</em></td>
<td><em>Ṭamānī banātīn</em></td>
</tr>
<tr>
<td>9</td>
<td><em>tisʿatu `awlādīn</em></td>
<td><em>Tisʿu banātīn</em></td>
</tr>
<tr>
<td>10</td>
<td><em>ʿaṣharatu `awlādīn</em></td>
<td><em>ʿAṣṣaru banātīn</em></td>
</tr>
</tbody>
</table>

Note especially the masculine and feminine forms of ‘ten.’

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

<table>
<thead>
<tr>
<th>Number</th>
<th>SINGULAR MASCULINE</th>
<th>SINGULAR FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>al-mudunun `s-sittu</td>
<td>sittu l-mudun</td>
</tr>
<tr>
<td>6</td>
<td>as-sittu l-mudun</td>
<td></td>
</tr>
</tbody>
</table>

Vocabulary

**VERBS**

- خاف xafa (xif-) (ā) xawf- fear, be afraid (+ acc. or mīn of), ('ʿalā for, on behalf of)
(c) Translate into Arabic:

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

Lesson Sixteen

39 Imperfect Indicative Inflection: C3w/y Verbs. Weakness (w or y) in the third radical consonant (C3) appears in the imperfect indicative as (1) -d, (2) -i, or (3) -u. In no case does the normal -u ending of the indicative show up.

39.1 Imperfect in -d. Example laqiya (لْلَقْيَة) > imperfect yalqā:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>m</td>
<td>يَلْقَأ</td>
<td>يَلْقُيَان</td>
<td>يَلْقَوْنَا</td>
</tr>
<tr>
<td>f</td>
<td>تَلْقَأ</td>
<td>تَلْقُيَان</td>
<td>تَلْقَوْنَا</td>
</tr>
<tr>
<td>m</td>
<td>تَلْقَأ</td>
<td>تَلْقُيَان</td>
<td>تَلْقَوْنَا</td>
</tr>
<tr>
<td>f</td>
<td>تَلْقَيْنَان</td>
<td>تَلْقَيْنَان</td>
<td>تَلْقَيْنَان</td>
</tr>
<tr>
<td>c</td>
<td>'اَلْقَأ</td>
<td>-</td>
<td>نَالْقَأ</td>
</tr>
</tbody>
</table>

REMARKS:

(1) The alif maqṣūra becomes consonantal -y- in the dual and feminine plurals.
(2) The masc. pl. ending -ûna becomes -wna to form a diphthong (*-ayûna [= ayuwna] → -awna, with loss of weak -yu-).
(3) The 2nd fem. sing. undergoes a similar diphthongization (*-ayîna [= ayyina] → -ayna, with loss of weak -yi-).
(4) The -a- vowel of C2 remains stable throughout.

39.2 Imperfect in -l. Example ramā (رَمْيَة) > imperfect yarmī:
INTRODUCTION TO KORANIC ARABIC

3 m يرمي yarmī يرميّان yarmīyānī يرمون yarmūnā
f يرمي tarmī يرميّان tarmīyānī يرمون tarmūnā

2 m ترمي tarmī ترميّان tarmīyānī ترمون tarmūnā
f ترمي tarmīnā ترميّان tarmīyānī ترمون tarmūnā

1 c أرمي ’armī أرميّان ’armīyānī أرمون ’armūnā

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

Inflected like ramā are ’atā’ya’tī and hadā’yahdī.

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

3 m يدعو yad’ū يدعوان yad’uwānī يدعو yad’ūnā
f يدعو tadd’ū يدعوان tadd’uwānī يدعو tadd’ūnā

2 m تدعو tad’ū تدعوان tad’uwānī تدعو tad’ūnā
f تدعو tadd’ūnā تدعوان tadd’uwānī تدعو tadd’ūnā

1 c أدعو ’adī’ū أدعوان ’adī’uwānī أدعو ’adī’ūnā

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

Inflected like da’ā is ʿafā’ya’fū.

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

40.1 The FA’IL- pattern:

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL I</th>
<th>PLURAL II</th>
</tr>
</thead>
<tbody>
<tr>
<td>kātib- ʼscribe’ &gt;</td>
<td>kuttāb-</td>
<td>katabat-</td>
</tr>
<tr>
<td>ḥākim- ʼruler’ &gt;</td>
<td>ḥakkām-</td>
<td>hakamat-</td>
</tr>
<tr>
<td>zālīm- ʼtyrant’ &gt;</td>
<td>zullām-</td>
<td>zalamat-</td>
</tr>
<tr>
<td>kāfīr- ʼinfidel’ &gt;</td>
<td>kuffār-</td>
<td>kafarat-</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL I</th>
<th>PLURAL II</th>
</tr>
</thead>
<tbody>
<tr>
<td>kabīr- ʼbig, great’ &gt;</td>
<td>kibār-</td>
<td>big, great</td>
</tr>
<tr>
<td>kārim- ʼnoble’ &gt;</td>
<td>kirām-</td>
<td>noble</td>
</tr>
<tr>
<td>ṣāgīr- ʼsmall’ &gt;</td>
<td>ṣīgār-</td>
<td>small</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL I</th>
<th>PLURAL II</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣanā’iyā- ʼprophet’ &gt;</td>
<td>ṣanīyyā-</td>
<td>rich</td>
</tr>
<tr>
<td>tāl- ʼbeloved’ &gt;</td>
<td>ṣabīb-</td>
<td>beloved</td>
</tr>
</tbody>
</table>

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

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

LESSON SIXTEEN

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

Inflected like ramā are ’atā’ya’tī and hadā’yahdī.

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

3 m يدعو yad’ū يدعوان yad’uwānī يدعو yad’ūnā
f يدعو tadd’ū يدعوان tadd’uwānī يدعو tadd’ūnā

2 m تدعو tad’ū تدعوان tad’uwānī تدعو tad’ūnā
f تدعو tadd’ūnā تدعوان tadd’uwānī تدعو tadd’ūnā

1 c أدعو ’adī’ū أدعوان ’adī’uwānī أدعو ’adī’ūnā

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

Inflected like da’ā is ʿafā’ya’fū.

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

40.1 The FA’IL- pattern:

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</tr>
</thead>
<tbody>
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<td>kuttāb-</td>
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</tr>
<tr>
<td>ḥākim- ʼruler’ &gt;</td>
<td>ḥakkām-</td>
<td>hakamat-</td>
</tr>
<tr>
<td>zālīm- ʼtyrant’ &gt;</td>
<td>zullām-</td>
<td>zalamat-</td>
</tr>
<tr>
<td>kāfīr- ʼinfidel’ &gt;</td>
<td>kuffār-</td>
<td>kafarat-</td>
</tr>
</tbody>
</table>
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An important subgroup of this type for Cw/y nouns is FÃ‘IN (see §27.2 for inflection), with a plural on the pattern FU’AT-

Vocabulary

VERBS

بنى (1) banã (1) binâ-/bunyân- build
درى darâ (1) dirâyat- know, comprehend something (acc.);
بى (1) -bar (1) darar- injure, harm
رضى 'asâ (1) ma'âsîyat-/-îsîyân- disobey
لاقيا (1) laqi'a- meet, encounter
نسى (1) nasiyân/-nasy- forget

NOUNS

يمان 'imân- faith, believing (bi- in)
زکاة zakât- alms, almsgiving
نور/انوار nur- pl 'anwâr- light

OTHERS

اذ ي 'idâ (+ perfect verb) when
ان 'in if
اي 'aay- (+ construct with indef. sing. or def. pl.) which?, what kind of?

PROPER NAMES

'isra’îlu Israel
'ismâ’îlu Ishmael

Exercises

(a) Vocalize, read and translate:

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>أدرى</td>
<td>ببنون</td>
<td>4 بينون</td>
</tr>
<tr>
<td>ببرضون</td>
<td>5 بينين</td>
<td>6 بينين</td>
</tr>
<tr>
<td>نييسن</td>
<td>7 يدعون</td>
<td>8 يدعون</td>
</tr>
</tbody>
</table>

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

1 أبت 4 نينت
2 رضى 5 رمي
3 عيسى 6 ديتم

(c) Read and translate:

أنا اسعيل مذكور في الكتاب وكان رسولًا نبيًا وكان يأمرنا بالصلاة
ما كتب تدري ما الكتاب ولا الإيمان ولكننا نعلم أن نذكى نتائجهم من نشار
ما تدري نفس بأي أرض تموت
الذين بالدنى والانتماء ضرّان 3 أبدع ما 3 ترضي أحادها تخطّ المدربون
إنا سأتم من خلق السواس والأرض ليقولون خلفن الله
تتلم عينان ولا يلام قلبي
ولقد جاءهم رسول منهم فكذبوه 4 فخذهم العذاب وهم طالبوه
والذ جعل السامرئي عجلًا 5 لنبي اسرائيل قال هذا الهكم والموسي فعدواه
وينص الله

1Saxâja (a) be angry.
2Bi-qadri ma “to the extent that.”
3Darra- wife (the relationship wives in a polygamous relationship have one to the other).
4Kaddaba call (acc., someone) a liar.
5Sâmiriyâ- Samaritan; 'ilî- calf.
1. We arose and travelled and did not sleep while travelling [use circumstantial + active participle].
2. We are rich, and they are poor; but we have not oppressed them.
3. I saw a light in the house, but when I looked (in) I did not see anyone.
4. They do ('amila) good works, and that is better for them than tyranny.
5. When the Children of Israel disobeyed Moses and forgot their faith, he cursed them violently (see §29).
6. Have you ever heard the likes of this?
7. I do not know which of the unbelievers is the most disobedient (§36.6).

Reading Selection: Sūrat al-Shu‘arā' (26): 70–78

Abraham and the Idols

اذ قال ابرهم لأبيه وقومه ما تعبدون (70)
قالوا نعبد اصنااماً (71)
قال هل يسمعونكم اذ تدعون (72)
أو يفهمونكم أو يضرون (73)
قالوا بل وجدنا آباءنا كذلك يفعلون (74)
قال أفرأيت ما كنت تعبدون (75)

1. Allā `uttabi'āni “from following me.”
2. Generic sense. Use definite article.
3. Nafa’ā (a) profit.

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

41 Imperfect Indicative: C₁w and C₂wC₃y Verbs.

41.1 C₁w verbs, which exhibit no peculiarity of inflection in the perfect, drop the initial w altogether in the imperfect. Otherwise the inflection is absolutely regular. An example is wajada (NwJD) > imperfect yajidu:

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

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

A verb like waqā (NwQY), imperfect yaqī ‘ward off’ combines the predictable loss of the initial w-radical common to C₁w verbs and the inflectional patterns of a C₃y verb:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yaqī</td>
<td>yaqiyāni</td>
</tr>
<tr>
<td>f</td>
<td>taqī</td>
<td>taqiyāni</td>
</tr>
</tbody>
</table>

41.1 The so-called doubly weak verbs, i.e., whose second radical is w and third y (as NwHY), are not doubly weak at all. The C₂w functions throughout the inflection as a regular “sound” consonant, and the inflection follows that of C₃w/y verbs. Example: rawā (NwHY) > yarwī “to relate, tell.”

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yarwī</td>
<td>yarwīyāni</td>
</tr>
<tr>
<td>f</td>
<td>tārī</td>
<td>tārīyāni</td>
</tr>
</tbody>
</table>

42 Ra’d. The common verb ra’d ‘to see,’ which is regularly inflected as a C₃y verb in the perfect, has an anomalous imperfect. From the expected *yar’d, the ’l’ is dropped, giving yarā. Aside from this, the imperfect inflection is like that of yalqā (§39.1).

3 m yarā | yarayāni | yarawīnā
f tārā | tarayāni | yaraynā &c.

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

I wish he would die.

Those who disbelieved wish they had been Muslims.

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

She wishes there were a great distance between her and him.

Vocabulary

VERBS

- ra’d (u) radd- make...again; send/bring/take back; reply (‘a’d to)
- sabara (i) sab- be patient, have patience
- wajada (i) wujūd- find
- wadda (*wadda) (a) wudd-mawaddat- wish
- wariθa (i) ‘irθ-/wirθat- inherit from (acc.), be the heir of (acc.)
- wasti’a (a) sa’at- contain, hold, have the capacity for
INTRODUCTION TO KORANIC ARABIC

NOUNS

wa'ada (i) wa'ad- promise someone (acc.) something (acc. or bi-); threaten someone (acc.) with (bi-)

wali'da (i) wali'dat- give birth to, beget

wahaba (a) wahb- give, bestow

OTHERS

'am(i) or? (continues alternatives in an interrogative)
duna, min duni (+ construct) below; to the exclusion of, disregarding, up to but not including

Exercises

(a) Read and translate:

1. قال الله لا يسمعني سامئ ولا ارضي ووعني قلب عبدي المؤمن

2. سبى لله عمكم ورسله وربى الذين ظلموا، اذ يقولون المذاب، أن القوة لله

3. ود كثير من اهل الكتاب لم يردواكم من بعد اياكم كفاراً

4. ان تحن نرى الأرض ومن عليها وقال الله ان الأرض يرثها عبدي المصلحين

5. أراهما شركاء كذين تدعون من دون الله! ماذا خلقه من الأرض؟ ام لهم شركاً في السوات؟ ام اتاه كتاب... بل إن بعد الطالبون بعضهم بعضنا إلا غرباً

6. وبسطونا اليكم اديهم ويودون لو تكفرون

7. فلئنا قال الذين كفروا من قومنا ما ترك إلا بشراً مغلاً

8. قال ستجدنا إن شاء الله صابراً ولا عصى لله أمراً

(b) Translate into Arabic:

1. Witnesses will testify (see §25) against you, and hell will consume you all.

2. When you disobeyed his orders, he was not pleased with you.

3. I do not know which fruit is best for eating.

4. The alms they brought were more than the alms prescribed for them.

5. She looked and saw that he had told the truth.

6. They lied to each other when they said they would be their fathers' heirs.

7. Have you forgotten that the light of faith is from the heart?

8. I am not aware of anyone more truthful than him.

9. They are deluded in that which they say, and we see them lying.

10. I wish we were mightier than our enemy.
Lesson Eighteen

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

44.1 The inflection of the subjunctive is as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يدخل</td>
<td>يدخل</td>
</tr>
<tr>
<td>f</td>
<td>تدخل</td>
<td>تدخل</td>
</tr>
<tr>
<td>2 m</td>
<td>تدخل</td>
<td>تدخل</td>
</tr>
<tr>
<td>f</td>
<td>تدخل</td>
<td>تدخل</td>
</tr>
<tr>
<td>1 c</td>
<td>ادخل</td>
<td>ادخل</td>
</tr>
</tbody>
</table>

REMARKS:

(1) The short -u termination of the indicative is changed to -a wherever it occurs.

(2) The -na/-ni termination of indicative forms are dropped: the 2nd fem. sing. thus ends in -i; the 3rd and 2nd masc. plurals end in -a, to which otiose alif is added, as in the perfect; the duals all end in -a.

(3) The feminine plural forms remain unchanged from the indicative.

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

(1) after any of the particles of purpose, li-, kai, li-kaiy, or hattå, which have no marked distinction in meaning among them.

قالوا أجتتنا لنعبد الله qâlû 'a-jĩ' tanâ li- inbûda Ilâha They said, “Have you come to us that we should worship God?”

(2) after the particle lan to express explicit negative future.

lan yadrûla l-jannatâ He will not enter paradise.

(3) after hattâ when it means “until” with reference to the future.

أنا لن ندخلها حتى hattâ yâvrûla minhâ We shall not enter it until they leave.

(4) after complementary constructions with 'an ('that') or any of its variants (li-an ‘in order that,’ 'alâ [for 'an lî] 'that...not,’ and li'allâ ‘in order that...not’).

ناصر ان يفرّ naxâfu 'an yâfira We fear that he may flee.

امرك الا تكون شيئاً 'amarûka 'allâ taqûla say'an They ordered you not to say (“that you not say”) anything.

(5) after the hypothetical consequential fa- preceded by a prohibition, negative command, wish, hope (or something to this effect, provided it have a negative import), which means “as a consequence of which” or “lest” (this should not be confused with the consecutive fa-, which does not affect verbal moods or cases).

نهائي عن ذلك فاكون nahâni 'an ðâlikâ fa-' akûna zalîman He forbade me that lest I be unjust.

لا تفعل فتندم lâ tafa'al fa-tandama Do not do it lest you regret.

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m لَيْتَ</td>
<td>لَيْتْ</td>
<td>يَلْتُوا</td>
</tr>
<tr>
<td>f لَتْ</td>
<td>لَتْ</td>
<td>يَلْتِنَّا</td>
</tr>
<tr>
<td>2 m لَتْ</td>
<td>لَتْ</td>
<td>يَلْتَوا</td>
</tr>
<tr>
<td>f لَتْ</td>
<td>لَتْ</td>
<td>يَلْتِنَّا</td>
</tr>
<tr>
<td>1 c لَتْ</td>
<td>لَتْ</td>
<td>يَلْتَ</td>
</tr>
</tbody>
</table>

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

| 3 m يَرَمِيْا | يَرَمِيْا | يَرَمَيْا |
| f تَرَمِيْا | تَرَمِيْا | تَرَمَيْا |
| 2 m تَرَمِيْا | تَرَمِيْا | تَرَمَيْا |
| f تَرَمِيْا | تَرَمِيْا | تَرَمَيْا |
| 1 c أَرَمِيْا | أَرَمِيْا | أَرَمَيْا |

Vocabulary

VERBS

cارِبَأ (أ) qarib- draw near to, approach

نَهْنَ (أ) nahy- forbid someone (acc.) (‘an something)

NOUNS

إِذْن ‘idn- permission

سَجَرَ- (collective) pl ‘aṣhār-; شَجَرَاتُ شُجُرَاتِ (unit) pl -ār- tree

شَيْطَانُ pl Shayṭānu demon, devil

OTHERS

حَتَّى hattā (+ subj.) so that, in order that; (+ subj. with reference to the future; + perfect with reference to the past) until

قبل ان qabla ḍan (+ subj. with reference to the future; + perfect with reference to the past) before (conjunction)

IDiom

ما كَانَ لَدَ أَن mā kāna li- ‘an it was not possible (li- for someone) (‘an + subj., to do something)

SUBJUNCTIVIZING PARTICLES

إِلَّا ‘allā that...not

أن ‘an that

حَتَّى hattā in order that, until

كَيْ/كِرَ kayli-kay in order that

لِ لِ- in order that

لَن lan “will not” (negative future)

Exercises

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

١ يَأْتُون ١١ يَجْدِين ١٦ يَنْهِي ٢١ تَأْكُل

٢ يَخْلُون ٧ يَذَكُرون ١٢ يَقْفُون ١٧ يَنْذِرُون ٢٢ أَرْي

٣ تَسَيْرُون ٨ يَكُونُون ١٣ يَضْلُون ١٨ يَتَرْكُون ٢٣ أَهْدِي

٤ يَخْرُون ٦ يَتَعِلُون ١٤ يَأْمُرُون ١٩ يَتَرْكُون ٢٤ يَدْعُون

٥ يَتَخَلُوحون ١٥ يَنْمِي ٢٥ يَحْسِبُون

(b) Read and translate:

١ قَالَ لَهُ اَلَّيْ أَتَرٔکُ أَنْ يَقْرُوتُ أَنْ تَقُومُ مِنْ مَقَامِكُ

٢ مَا كَانَ لَنَفْسِّنَ أَنْ تَثْبَتَ أَلَا بَاِذْنَ اللَّهُ

٣ قَالَ الْمَلَكُ لِرَبِيِّنَا رَسُوْلُ رَبِّيُّ لَهُ أَلْهَ لَدَأً
INTRODUCTION TO KORANIC ARABIC

Lesson Nineteen

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

46.1 The inflection of the jussive is as follows:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>ʿadkul</td>
<td>ʿadkuł</td>
<td>ʿadkułā</td>
</tr>
<tr>
<td></td>
<td>ʿadkul</td>
<td>ʿadkuł</td>
<td>ʿadkułna</td>
</tr>
<tr>
<td>f</td>
<td>ʿadkul</td>
<td>ʿadkuł</td>
<td>ʿadkułna</td>
</tr>
<tr>
<td>2 m</td>
<td>ʿadkul</td>
<td>ʿadkuł</td>
<td>ʿadkułna</td>
</tr>
<tr>
<td>f</td>
<td>ʿadkul</td>
<td>ʿadkuł</td>
<td>ʿadkułna</td>
</tr>
<tr>
<td>1 c</td>
<td>ʿadkul</td>
<td>—</td>
<td>nāṣul</td>
</tr>
</tbody>
</table>

REMARKS:

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

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

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

46.2 Uses of the jussive:

(c) Translate into Arabic.

1. I have brought proof (of the fact) that I am my father's son in order that I may be his heir.
2. The people of this city will never know why the demons did not approach them.
3. It was not possible for you (f s) to summon your brother.
4. We approached the man in order to hear his words.
5. I wish they were here to guide us, for we are lost.
6. He forbids you to enter his house.
7. Will you eat something before you leave?

1Naxil- dates; ʿaʾnāb- grapes.
2Taʾām- food.
3The 'anna clause will be in construct with the noun, bi-bayyinat biʾanni...
(1) following proclitic li- in the 1st and 3rd persons as a cohortative/hortatory ("let me/us/ him/her/them"):  


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


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


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


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


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


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


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

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

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


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

2 m  

| 2  | m  |  | d | q | d | a | l | d | l | a | d | l | a | d | l | a
|----|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 2  | f  |  | d | q | d | a | l | d | l | a | l | d | u | l | n | a

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

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| a | x | a | d | a | > | x | u | d |

Take!

- 2 f  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| a | k | a | l | > | k | u | l |

Eat!

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| a | m | a | r | a | > | m | u | r |

Command!

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

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| i | d | h | a | b | w | a | ' | m | r | h | w | m |

Go and command them!

- 2 f  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| x | u | d | d | w | a | k | u | l |

Take and eat!

Other C₁ imperatives are regularly formed.

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| a | d | l | a | > | i | d | a | n |

Permit!

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| a | t | a | > | i | i | b | h | i |

Bring it!

Proclitic *fa-* or *wa-* will change the seat of the *hamza* (see Appendix G), although the form is quite regular.¹

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| f | a | ' | b | h | a |

...so bring it!

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| w | a | ' | d | a | n | l | a | h | u | m |

...and permit them!

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

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

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| y | a | m | h | a | m | d | u | d |

O Muhammad!

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| y | a | r | s | ī | l | u |

O apostle!

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

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| y | a | r | s | ī | l | a | l | ā | h | i |

O Apostle of God!

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| y | a | ' | ā | l | q | l | ' | i | r | ā | q | i |

O people of Iraq!

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| y | a | ' | ī | l | ā | h | a | n | ā |

O our God!

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

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

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| y | a | ' | a | y | y | u | h | ā | r | r | a | s | ī | l | u |

O apostle!

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| y | a | ' | a | y | y | u | h | ā | n | n | ā | s | u |

O people!

- 2 m  

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| y | a | ' | a | y | y | u | a | hā | l | m | a | r | ā | t | u |

O woman!

**Vocabulary**

**VERBS**

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| d | a | l | (u) | d | a | l | ā | t | - | lead, guide, show (‘ilā i ‘alā to)
| r | h | i | m | (a) | r | a | h | m | - | - | be merciful toward, have mercy on (acc.)
| s | k | a | n | (u) | s | k | a | n | - | s | k | n | inhabit, dwell in
| g | f | a | r | (i) | ma | g | f | r | - | g | f | r | - | forgive (li- somebody)
| n | a | s | h | (a) | n | a | s | h | ā | s | h | ā | advise, give good advice to; take good care of
NOUNS AND ADJECTIVES

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hin-</td>
<td>pl 'ahyān- time; hina (+ imperfect) at the time when, (+ gen.) at the time of</td>
</tr>
<tr>
<td>qaryat-</td>
<td>pl quran village</td>
</tr>
<tr>
<td>mubin-</td>
<td>clear, obvious</td>
</tr>
<tr>
<td>waraq-</td>
<td>(collective) pl 'awrdq-; waraqat- (unit) pl -dī- leaf (of a tree), folio, sheet (of paper)</td>
</tr>
<tr>
<td>haydu</td>
<td>(invariable) where, wherever (conjunction commonly followed by perf. or imperf. ind.)</td>
</tr>
<tr>
<td>lam</td>
<td>(+ jussive) negative past definite particle</td>
</tr>
</tbody>
</table>

OTHERS

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>zulaykhā</td>
<td>Zuleikha, wife of the Biblical Potiphar, Pharaoh's officer who bought Joseph from the Ishmaelites</td>
</tr>
<tr>
<td>yūsufu</td>
<td>Joseph</td>
</tr>
</tbody>
</table>

PROPER NAMES

Exercises

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Jussive Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>اخذ 2.</td>
</tr>
<tr>
<td>يأخذ</td>
<td>أخذ</td>
</tr>
<tr>
<td>تأكدون</td>
<td>أدرك</td>
</tr>
<tr>
<td>يُلقي</td>
<td>يُلقي</td>
</tr>
<tr>
<td>يَفْخَض</td>
<td>يَفْخَض</td>
</tr>
<tr>
<td>يَتَسْعينَ</td>
<td>يَتَسْعينَ</td>
</tr>
<tr>
<td>يُتَظِّلنَ</td>
<td>يُتَظِّلنَ</td>
</tr>
</tbody>
</table>

(b) Give the imperatives of the following verbs:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Imperative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>اخذ 2.</td>
</tr>
<tr>
<td>اخذ</td>
<td>اخذ</td>
</tr>
<tr>
<td>أخذ</td>
<td>أخذ</td>
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<td>أخذ</td>
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<td>أخذ</td>
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<tr>
<td>أخذ</td>
<td>أخذ</td>
</tr>
</tbody>
</table>

(c) Read and translate:

1. وَقَلَنَا لِهِمْ أَسْكَنَّا هَذِهِ الْقَرَى وَكَلَّمْنَا هَٰذِهِ شَمْنَتٌ

(d) Translate into Arabic:

1. The enemy has drawn near, so let us flee.
2. They forbade me to guide you to the garden in which they are.
3. I have no strength to lead you (m pl) aright when you are lost.
4. He will advise her to invite ("that she invite") all those who inhabit the city, and their number is great.
5. It was not possible for me to forgive them, so I had no mercy (past definite) on them.
6. Dwell (m s) here and eat of the fruits of these trees, but (wa-) do not approach that nation lest hell-fire consume you.
7. O my son, take this property of mine and be merciful toward those who have less wealth than you.

---

1Naḍir- wamer.
2Saqafa (u) fall.
Lesson Twenty

51 The Jussive of Hollow and Weak-\(\text{\textl{m}\text{\textl{m}}}\) Verbs.

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يتم qum</td>
<td>يتم qumna</td>
</tr>
<tr>
<td>f</td>
<td>يتم</td>
<td>يتم qumna</td>
</tr>
<tr>
<td>2 m</td>
<td>يتم taqum</td>
<td>يتم taqumna</td>
</tr>
<tr>
<td>f</td>
<td>يتم</td>
<td>يتم taqumna</td>
</tr>
<tr>
<td>1 c</td>
<td>يتم 'aqum</td>
<td>يتم naqum</td>
</tr>
</tbody>
</table>

All C\(2\)w/y verbs behave in a similar fashion.

51.2 Weak-\(\text{\textl{m}\text{\textl{m}}}\) verbs in the jussive: apocopated forms. All weak-\(\text{\textl{m}\text{\textl{m}}}\) verbs end in a long vowel in the indicative (see §39). The jussive is formed by shortening the long vowel of the indicative. Orthographically this results in dropping the alif-maqsura, \(y\d\) or \(\text{\textw}w\) of the indicative. Forms with -\(n\text{-}\text{n}\) terminations in the indicative have jussive forms identical to the subjunctive (see §45).

| 3 m | يتم yalqa | يتم yalqay \(\text{\textw}w\) | يتم yalqaw |
| f  | يتم talqa | يتم talqay \(\text{\textw}w\) | يتم yalqawna |
| 3 m | يتم yarmi | يتم yarmiya | يتم yar\(m\) |
| f  | يتم tarmi | يتم tarmiya | يتم yar\(m\) |
| 3 m | يتم yad'\(u\) | يتم yad'\(w\) \(\text{\textw}w\) | يتم yad'\(a\) |
| f  | يتم td'\(u\) | يتم td'\(w\) \(\text{\textw}w\) | يتم yad'\(\text{\textn}n\) |

52 The Imperative of Hollow and Weak-\(\text{\textl{m}\text{\textl{m}}}\) Verbs.

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

| 3 m | يتم qum | يتم qumna |
| f  | يتم qumna |

52.2 Weak-\(\text{\textl{m}\text{\textl{m}}}\) verbs form the imperative quite regularly from the jussive.

| 3 m | يتم ilqa | يتم ilqay \(\text{\textw}w\) | يتم ilqaw |
| f  | يتم ilqay | يتم ilqay \(\text{\textw}w\) | يتم ilqawna |
| 3 m | يتم irmi | يتم irmiy\(a\) | يتم ir\(m\) |
| f  | يتم irmi | يتم irmiy\(a\) | يتم ir\(m\) |
| 3 m | يتم ud'\(u\) | يتم ud'\(w\) \(\text{\textw}w\) | يتم ud'\(a\) |
| f  | يتم ud'\(i\) | يتم ud'\(w\) \(\text{\textw}w\) | يتم ud'\(\text{\textn}n\) |
INTRODUCTION TO KORANIC ARABIC

Vocabulary

VERBS

بدأ (بُدِّبَ) budāw- seem, appear
خسر xasira (أ) xasār/-xusrān- lose, suffer loss, forfeit; go astray, perish
خالد xalada (ع) xulūd- last forever, be immortal
ذاق qaṣa (ع) qaṣas- narrate, tell ('alā to)
هبط habaṭa (ع) hubūt- go down, descend, collapse

NOUNS

'ummāt- pl. 'umam- community (usually in the sense of a religious community, community of the faithful)
حديث/حاديث hadīth- pl. ʿahādīth talk, conversation; report, account;
حديث نبوي hadīth- nabawī- narrative relating an utterance of the Prophet Muhammad;
حديث قدسي hadīth- qudst- a narrative in which God speaks in the first person
خالد xulūd- eternity, immortality
عذرا 'addawat- pl. ʿādāt- enmity, hostility
قائمة qiṣāmat- pl. ʿāt- resurrection
نبوی nabawī (adj) prophetic, relating to a prophet

OTHERS

انما 'innama (conj.) only, specifically; (after a negative clause) however, rather
كان ka- ʿanna (+ acc. or pron. encl.) as though
كيف kāifa how?
فوق fawqa above, over

PROPER NAME

يعقوب yaʾqūb Jacob

Exercises

(a) Vocalize, read and translate:

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

(c) Read and translate:

1 قال ابيس يا آدم هل أدرك على شجرة الخلد
2 قل فهم من مقام وليد الطالبين لينصحوه

3 يا ابني أي قد جانبي من العلم لم يأتك
4 أن امتى أمة مرحومة ليس عليها في الآخرة عذاب انا عذابها في الدنيا

(حديث نبوي)

6 إلهم باذن ذين من قبلك من قوم نوح
7 يا ربي اهد قومي فإنهم لا يسلمون
8 إلهم فهم من مقام وليد الطالبين لينصحوه

9 فما جاءه وقص عليه القصص قال لا تخف
10 فما تكن من الذين خسرها من عذاب الدنيا

11 إنك منذن بك ومد يبتسم ويتخذ العدالة
12 قال يعقوب لبوس فواللها يا ابني لا تقتسم رؤيتك 1 على اختلك
13 إنك تفظف فعند ذلك القوم
14 إنك تسير في الأرض فينظر كيف كن عاقبة الذين من قبلكم وكنوا

15 إلهم أمي اليسو في السماء فوقهم كيف بنيها

16 إلهم أمي اليسو في السماء فوقهم كيف بنيها

1Ruʾyā vision.
2ʿAqībat- end.
17 أن الخاسرين الذين خسروا أنفسهم وإيهم يوم القيامة. الا ذلك هو الخسران البعين

(d) Translate into Arabic
1. Let him taste the fruits of his good deeds.
2. Let us not fear those who travel on the earth oppressing the people.
3. It appears to me as though you did not sleep.
4. Do not be unjust and be not ungrateful lest you be among those who perish.
5. Do you know the number of the leaves of the trees?
6. Did the prophet not bring you clear signs from his Lord?
7. Let him call upon me at the time when he has gone astray; I shall not come to him, and I shall not guide him aright.

Lesson Twenty-One

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

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

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td>خلق xuliqa</td>
<td>خلقًا xuliqā</td>
</tr>
<tr>
<td>f</td>
<td>خلقت xuliqat</td>
<td>خلقتا xuliqatā</td>
</tr>
</tbody>
</table>

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

Was it not said to you?  "a-mā qṭla lakum  'a-mā qṭla lakum"
INTRODUCTION TO KORANIC ARABIC

53.3 All weak-lām verbs become FU’IYA in the passive, with all weak C3 changed to -y- by the preceding -i-. The inflection follows the model of laqiya (§20.3).

\[ \text{da’ā > du’iya} \quad \text{he was summoned/called} \]
\[ \text{nahā > nuhiya} \quad \text{he was forbidden} \]

53.4 Doubled verbs drop the vowel of C2 with V-endings, giving a base FULL-. The inflection is regular with C-endings.

\[ \text{dalla > dulla} \quad \text{he was guided} \]
\[ \text{dalatta > dulita} \quad \text{you were guided} \]

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

\[ \text{ja’ala lāhu l’arda} \quad \text{The earth was made a habitation for Adam.} \]
\[ \text{maskanān li-’ādama} \quad \text{God made the earth a habitation for Adam.} \]
\[ \text{ru’iyya l’malikā} \quad \text{The king was considered a tyrant of his people.} \]
\[ \text{zálimān li-qawmihi} \quad \text{They considered the king a tyrant of his people.} \]

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

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

1Note the change in hamza-seat for the passive vocalic pattern.

scured by the time of Koranic Arabic, for the two appear to occur with no significant distinction in meaning. The verb of the apodosis (the result clause) is also commonly perfect or jussive but may also be imperfect, imperative or non-verbal (see below). A negative apodosis is usually lam + the jussive. Since the verbs of the Arabic conditional are dictated by the form, they are basically “tenseless.” The proper tense for translation can be gained only from context.

<table>
<thead>
<tr>
<th>If they did / do that,</th>
<th>If they did not / do not do that…</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘in fa’alā / yaf’alā</td>
<td>‘in lam yaf’alā</td>
</tr>
<tr>
<td>ḍalīka, zalāmū /</td>
<td>ḍalīka...</td>
</tr>
<tr>
<td>ẓulmū / istillāmu</td>
<td></td>
</tr>
</tbody>
</table>

54.2 Real conditionals are also introduced in the protasis by ’īdā, which may mean ‘if’ or ‘when.’ (This is the conditional, hypothetical ‘if and when,’ not the temporal ‘when’ of lammā and ’īd.) The verb of an affirmative protasis introduced by ’īdā is commonly perfect, almost never jussive, though a negative protasis may be jussive. As in the ‘in-conditional, proper tense for translation depends upon context and/or sense.

\[ \text{‘īdā minā wa-kunnā} \quad \text{When we are dead and dust and bones,} \]
\[ \text{turāban wa-’izāman} \quad \text{are we really going to be resurrected?} \]
\[ \text{‘a’-inna la-mab’ūtna?} \quad \text{If/when they saw them, they said,} \]
\[ \text{‘īdā ra’awhum, qālū} \quad \text{“These are gone astray.”} \]
\[ \text{‘inna hā’ulā i-ladālīna} \quad \text{If/when a worshipper says, “Praise God,”} \]
\[ \text{la-mahdūdū, mana’ a nūruhu l-ar’da} \]
\[ \text{his light fills the earth.} \]
\[ \text{‘īdā ma’ta bnu} \quad \text{When a human being dies, his labor is finished.} \]
\[ \text{‘ādama, yanqatī} \quad \text{If/when water} \]
\[ \text{’amaluhu} \quad \text{amounts to two jug-} \]
\[ \text{‘īdā balağa l-mā’u} \quad \text{fuls, it does not carry filth.} \]
\[ \text{qullatayn, lam} \]
\[ \text{yalānī l-xabādha} \]
LESSON TWENTY-ONE

54.3 Another, very common and important type of conditional consists of an imperative in the protasis followed by the jussive in the apodosis. Since English has no exact parallel, translations will vary.

\[ \text{إرجم ترحم } \text{irham, turham} \]
Have mercy, and you will be shown mercy.

\[ \text{اذكروني أذكرون} \text{u'dkurün, a'dkurkum} \]
(If you) remember me, I will remember you.

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

(1) when the apodosis is a nominal sentence:

\[ \text{إن فلئت ذلك فالله } \text{ان فيفاالة بالك, fa-} \]
\[ \text{انتا ماليم} \]
If you do that, you are unjust.

(2) when the apodosis is imperative or hortatory:

\[ \text{إن فعل ذلك فاخرج من المدينة} \text{in taf'al بالك, fa-} \]
\[ \text{xruj mina l-madinati} \]
If you do / have done that, then leave the city.

\[ \text{إن فعل ذلك فلاخرج من المدينة} \text{in yaf'al بالك, fa-} \]
\[ \text{yaxruj mina l-madinati} \]
If he does / has done that, then let him leave the city.

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

\[ \text{إن تكفرنا فستاخلكم النار} \text{in takfurā, fa-sa-} \]
\[ \text{ta'kulakumu n-nāru} \]
If you disbelieve, hellfire will consume you.

\[ \text{إن تفعل ذلك فإن يغفر الله ذلك} \text{in taf'al بالك, fa-lan} \]
\[ \text{ya'firra llāhu laka} \]
If you do that, God will never forgive you.

\[ \text{إن لم يكن صلحاً فقد كان أبوه طالماً من قبله} \text{in lam yakun šālihan, fa-qad kāna 'abūhu} \]
\[ \text{zāliman min qablihi} \]
If he is not pious, (it is because) his father was a tyrant before him.

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

\[ \text{من كان الله } \text{من كان الله} \]
\[ \text{kāna lāhu lāhu} \]
Whoever is for God, God is for him.

\[ \text{قد يقتلكم الناس} \text{in kuny qad fa'alta} \]
\[ \text{باليكا, fa-țalma} \]
If you did do that, you were unjust (unambiguously past).

\[ \text{قد كان قد فجع من قبل فقد قصدت} \text{in kāna qamšu} \]
\[ \text{qudda min qubuln} \]
\[ \text{fa-ṣadaqat} \]
If his shirt has been torn from the front, then she has told the truth.

Real conditional types can be summarized as follows:

<table>
<thead>
<tr>
<th>PROTASIS</th>
<th>APODOSIS</th>
</tr>
</thead>
<tbody>
<tr>
<td>'in' i'dā +</td>
<td>perfect →</td>
</tr>
<tr>
<td>perfect or</td>
<td>jussive →</td>
</tr>
<tr>
<td>jussive</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PROTASIS</th>
<th>APODOSIS</th>
</tr>
</thead>
<tbody>
<tr>
<td>'in' i'dā +</td>
<td>fa-</td>
</tr>
<tr>
<td>perfect or</td>
<td>imperitive,</td>
</tr>
<tr>
<td>jussive</td>
<td>l- + jussive,</td>
</tr>
<tr>
<td></td>
<td>sa-, sawfa,</td>
</tr>
<tr>
<td></td>
<td>qad, or lan</td>
</tr>
</tbody>
</table>

(4) when a perfect in the apodosis is meant explicitly to retain the past signification of the perfect. Here the perfect of \( kāna \) is used as an auxiliary to the perfect of the protasis, often with \( qad \). The construction occurs often enough in the Koran, but in post-Koranic classical Arabic the apodosis too is usually marked with \( qad \), in which case it falls into category (3) above.

1This use of \( man \) contrasts with the non-conditional use as 'he who, the one who' with no special verb tense or mood.
LESSON TWENTY-ONE

NOUNS AND ADJECTIVES

In Arabic:
- 'awwalu (masc.), 'ilā (fem.) first (occurs either as a regular attributive adjective or as first member of construct, like the superlative, see §36.4(2))
- bart - pl. 'abriyyāʾu free (min of blemish, guilt, &c.)
- fulān - (masc.), fulānatu (fem.) so-and-so (dummy name)
- marid - pl. marāḍ- sick, ill

OTHERS
- 'idā (+ perf. or jussive) if (possible conditional), when
- law - (+ noun in nom., pron. encl. or independent pron.) were it not for
- kamā as, just as (conj.)

Exercises

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

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

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


Adam and Eve

يا آدم اسكن انت وزوجتك الجنة، فكن من حيث شئتكم ولا تقربا هذه
الشجرة فتكونا من الظالمين! (١)لَوْ لَمْ يُرِيدُ مِنكُمَا رَبُّكُمَا
وقال: ‟ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين
أو تكونا من الخالدين!” (٢)وقالوا: ‟إِنِّي لَكَا لِنَاصِحِينَا” (٣)
فدلاءها يغورُ فلما ذاقا الشجرة بدت لها سوءائهما وطفقاً
يُخْلُصَا عَلَيْهِمَا مِن وَرْقِ الجَنَّةِ وَنَادَاهَا رَبُّهُمَا ﴿مَا أَنْهَاكُمَا عَنّكَا؟” (٤)٤
الشجرة وأقاً لَكَا إِنَّ الشَّيْطَانَ لَكَا عَدْرُ مَبْينٌ؟” (٢٢)٤
قالا: ‟رَبِّنَا ظَلَّنَا أَنفَسَنَا وَأَنَّا لَمْ نَتَعَلَّمَنَا لَنْتَحْكُمُونَ مِن
الخالدين.” (٢٠)

8. If they know what we know, let them laugh little and weep much.

(c) Translate into Arabic:

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

1Waswasa whisper; li-yubdiya “in order that he reveal; wāriya “was kept
   secret”; saw’a- shame, private parts
2Qasama swear to.
3The pronouns dālika and tilka are sometimes attracted into a curious accord
   with the 2nd persons addressed: fem. sing. dāliki & tilki; dual dālikum & tilkum; plural
dālikum/dālikunna & tilkum/tilkunna. I.e., the -ka ending of dālika and tilka
   are construed as the 2nd-person masculine enclitic.
4Dallā lead on; ṣafqu yasafašānī “they began to pile on”; nādā call out to.
5Naktānna “we shall surely be.”
Lesson Twenty-Two

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

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

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>INDICATIVE</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td>yuqtalu</td>
<td>yuqtalani</td>
<td>yuqtaluna</td>
</tr>
<tr>
<td>f</td>
<td>tuqalal</td>
<td>tuqalani</td>
<td>yuqtalna</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td>yuqatala</td>
<td>yuqatala</td>
<td>yuqatala</td>
</tr>
<tr>
<td>f</td>
<td>tuqatala</td>
<td>tuqatala</td>
<td>yuqatala</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td>yuqal</td>
<td>yuqal</td>
<td>yuqal</td>
</tr>
<tr>
<td>f</td>
<td>tuqal</td>
<td>tuqal</td>
<td>yuqal</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>PERFECT</th>
<th>IMPERF. ACTIVE</th>
<th>IMPERF. PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>yuqal</td>
<td>wajada</td>
<td>yajidu</td>
<td>yujadu</td>
</tr>
<tr>
<td>yuqal</td>
<td>jayada</td>
<td>yajidu</td>
<td>yujadu</td>
</tr>
</tbody>
</table>

1Mustaqarr - habitation, resting-place.
2Takyawna "you will live"; turajuna "you will be taken out."
LESSON TWENTY-TWO

LESSON

55.3 In hollow verbs the middle radical appears as long alif in all cases (YUFALU).

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>IMPERF. ACTIVE</th>
<th>IMPERF. PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>قال qāla</td>
<td>يتول yaqūlu</td>
<td>يتول yaqūlu</td>
</tr>
<tr>
<td>باب bā'a</td>
<td>يتعين yābi'u</td>
<td>يتعين yūbā'u</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>رى rāmā</th>
<th>يرئ yarmā</th>
<th>يرئ yarmā</th>
</tr>
</thead>
<tbody>
<tr>
<td>نغى nāhā</td>
<td>ينغي yanhā</td>
<td>ينغي yanhā</td>
</tr>
<tr>
<td>دعا da'ā</td>
<td>يدعو yad'ū</td>
<td>يدعو yūd'ā</td>
</tr>
</tbody>
</table>

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

سقب sabba | يسب yusabbu | يسب yusabbu

The jussive passive is yuṣabbu, Yuṣabbi or yuṣabba.

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

أجمنا من دون الرحمن 'a-ja'ālnā min dānī r-rahmānī 'alihatun yu'badūn

لا يقال ذلك lā yuquālu bālika

Have we made, other than the Merciful, gods to be worshipped?

That is not said / should not be said / is not to be said / cannot be said.

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يقتل yaqtulanna</td>
<td>يقتل yaqtulanni</td>
</tr>
<tr>
<td>3 f</td>
<td>تقتل taqtulanna</td>
<td>تقتل taqtulanni</td>
</tr>
<tr>
<td>2 m</td>
<td>تقتل taqtulanna</td>
<td>تقتل taqtulanni</td>
</tr>
<tr>
<td>2 f</td>
<td>تقتل taqtulinnā</td>
<td>تقتل taqtulinnā</td>
</tr>
<tr>
<td>1 c</td>
<td>اقتل 'aqulanna</td>
<td>اقتل naqulanna</td>
</tr>
</tbody>
</table>

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

لا أقتلك la-'aqtulannaka I shall kill you!!

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

لا يفرتكم السيطان lā yaqurtannakum s-sayyātu By no means let the devil deceive you!

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

| 3 m       | يقتل yaqtulanna | يقتل yaqtulun |
| 3 f       | تقتل taqtulanna | تقتل taqtulun |
| 2 m       | تقتل taqtulanna | تقتل taqtulun |
| 2 f       | تقتل taqtulinnā | تقتل taqtulinnā |
| 1 c       | اقتل 'aqulanna | اقتل naqulanna |

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

لا يكرأ كذاك lā-yakā'na ka-bālika It will surely be thus.

Vocabulary

 بدا bada' (a) bad' - begin, start (bi- with)
ختي xafā (i) xafā - hide, conceal ('alā from)
عاش 'āša (i) 'ayš - live
INTRODUCTION TO KORANIC ARABIC

NOUNS AND ADJECTIVES

باب/ أبواب bāb- pl 'abwāb- gate, door
بعد ba'id- far, distant
 سبيل/ سبيل sabīl- (masc. & fem.) pl subul- way, path; fi sabili llāhī in God’s cause
كنز/ كنز kunūz- treasure
مثل/ مثال mabāl- pl 'ambāl- likeness, parable, simile; mabālu X
ka-mabāli Y “X is like Y”
مطر/ أمطار matār- pl 'amṭār- rain
موت/ موتī mayyī- pl 'ūnal' amwāt-/mawāt dead

OTHER

على م/ عليه 'alā mā...'alayhi according to how

Exercises

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

1. ياخذ 6 تدل 16 تال 21 أغرب
2. يسبين 7 تاكا 12 يخولن 17 يقل
3. تحلفن 8 يقول 12 تله 18 تام
4. يكتبون 24 يدعون
5. يصوم 10 ينمن 15 يعده 20 يقم

(b) Read and translate:

1. يبعث كل عبد على ما مات عليه.
2. يأتى اقوام أبواب الجنة فيقولون لم يعدنا رينا أن نرد النار، يقال

(c) Translate into Arabic:

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

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

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

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

I  فعال Fa’ALa  VI  تفاعل TAFa’ALa
II  فعل Fa’ALa  VII  انفعل INFa’ALa
III  فاعل FA’ALa  VIII  افعل IFTA’ALa
IV  افعل ‘Af’ALa  IX  انفعل IFa’ALa
V  تعمل TaF’ALa  X  استعمل ISTaF’ALa

Form I is the base, or ground, form of the verb and will be referred to henceforth as the "G-form," the Semitic designation, from Grund- stamm ('base stem').

58 Medio-Passive Verbs: Form VII. Characteristic of the medio- passive Form VII is the prefix n to the radical consonants. The base form is INFa’ALa.

58.1 Synopsis of Form VII, with example from ꞌVT':

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Subjunctive</th>
<th>Jussive</th>
<th>Participle</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>انفعل</td>
<td>ينفعال</td>
<td>ينفعل</td>
<td>ينفعل</td>
<td>مفعل</td>
<td>انفعل</td>
</tr>
<tr>
<td>VII</td>
<td>inFa’ALa</td>
<td>yanFa’IlLu</td>
<td>yanFa’Ila</td>
<td>yanFa’Il</td>
<td>munFa’Il-</td>
<td>inFi’AL-</td>
</tr>
<tr>
<td></td>
<td>انفعل</td>
<td>ينفعل</td>
<td>ينفعل</td>
<td>ينفعل</td>
<td>مفعل</td>
<td>انفعل</td>
</tr>
</tbody>
</table>
|            | inqA’tA’a | yaNqa’I’u | yaNqa’I’a | yaNqa’I’a | muNqa’I’- | inqA’tA’-

Since the intrinsic meaning of Form VII is the medio-passive of the G-form, there are no passive forms within the class. All patterns are active in form but middle, or medio-passive, in meaning. The medio- passive Form VII differs in signification from the true passive (FU’ILA/ YUF’ALa) in that the agency of the action is completely disregarded in the medio-passive. It is true that personal agents cannot be expressed in the true passive—nor, for that matter, with Form VII; nonetheless, the fact of there being an agent is inherent in the true passive. In a sentence such as

قَطَعَ راَسَهُ quṭi’a ra’suHu  His head was cut off.

the agency of an executioner—or at least an instrument such as a sword—is very much in the mind of the speaker, while in the medio- passive construction

انقطع راَسَهُ inqa’ta’a ra’suHu  His head got cut off.

the activity/passivity of the verbal notion does not pertain. What is of importance is the result, the fact that a head was severed from a body. Another illustration of the distinction between the G-form passive and
the Form VII medio-passive is in the two senses of the English verb "to break," which functions as both active ("to break something") and middle ("for something to break"). The G-form active construction

\[ \text{kasara l-ka'sa} \quad \text{He broke the goblet.} \]

gives a G-form passive of

\[ \text{kusira l-ka'su} \quad \text{The goblet was broken.} \]

implying that it was broken by somebody. The Form-VII construction

\[ \text{inkasara l-ka'su} \quad \text{The goblet broke.} \]

implies that the goblet got broken somehow, regardless of agency, at some point in the past and is still broken, so a translation of "the goblet is broken" would fit some contexts better than "the goblet broke" or "the goblet was broken."

### SUMMARY OF PASSIVE FORMS:

#### G-FORM PERFECT PASSIVE

\[ \text{kusira l-ka'su} \quad \text{The goblet was broken (by someone at some point in the past)} \]

#### MEDIO-PASSIVE PERFECT

\[ \text{inkasara l-ka'su} \quad \text{The goblet broke / got broken (at some point in the past, agency irrelevant) / is (now in a state of having been broken).} \]

#### G-FORM IMPERFECT PASSIVE

\[ \text{yaksara l-ka'su} \quad \text{The goblet can be broken.} \]

#### MEDIO-PASSIVE IMPERFECT

\[ \text{yanksira l-ka'su} \quad \text{(As a general rule,) the goblet will break (if you drop it).} \]

### LESSON TWENTY-THREE

#### G-FORM PASSIVE PARTICIPLE

\[ \text{'inna l-ka'sa maksūrun} \quad \text{The goblet is broken (it was broken by someone in the past and it is now broken).} \]

#### MEDIO-PASSIVE PARTICIPLE

\[ \text{'inna l-ka'sa munkastrun} \quad \text{The goblet is breakable / is liable to be broken.} \]

A significant distinction between the G-form and Form VII lies in the verbal noun. The verbal noun of the G-form can be either active or passive in signification, depending upon the sense and context, while the verbal noun of Form VII is passive only. For example, hazmu (hazama 'to rout, defeat') can mean either "his defeat (of someone else)" or "his defeat (by someone else)"; the Form VII verbal noun, inhizd-mu (inhiz-do) can only mean "his defeat" in the passive sense of "his having been defeated" by someone.

58.2 Form VII: Doubled Verbs. The second and third radicals of doubled verbs fall together in what should be a familiar pattern. Example from VSQQ 'to split':

<table>
<thead>
<tr>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>infalla</td>
<td>yafallu</td>
<td>yafalla</td>
<td>yafallali</td>
<td>yafallil</td>
<td>mufallal</td>
</tr>
<tr>
<td>inšaqqa</td>
<td>yanšaqqu</td>
<td>yanšaqqa</td>
<td>yanšaqqa</td>
<td>yanšaqqal</td>
<td>munšaqqal</td>
</tr>
<tr>
<td>inšiqqa</td>
<td>(\text{(an)})</td>
<td>(\text{inšila}-(\text{a}))</td>
<td>(\text{inšiq}-(\text{a}))</td>
<td>(\text{inšiq}-(\text{a}))</td>
<td>(\text{inšiq}-(\text{a}))</td>
</tr>
</tbody>
</table>

**Vocabulary**

- 71 inšalaqa depart, go on, proceed on one's way, move freely
- šaqqa (u) šaqq- split, cleave; VII inšaqqa be split apart, cloven asunder
- gafala (u) gflat- neglect, be unmindful ('an of)
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qata’a (a) qat’- cut; VII inqata’a get cut off
qalaba (i) qalb- turn around, turn upside down; VII inqalaba return, turn back, be changed
wada’a (a) wad’- put down, lay aside

qalaba (i) qalb- turn around, turn upside down; VII inqalaba return, turn back, be changed

qalaba (i) qalb- turn around, turn upside down; VII inqalaba return, turn back, be changed

wada’a (a) wad’- put down, lay aside

NOUNS

jundh- a sīn (‘aid) for someone (‘an + subj.) to do something

qalaba (i) qalb- turn around, turn upside down; VII inqalaba return, turn back, be changed

wada’a (a) wad’- put down, lay aside

OTHERS

l’a’alla (+ noun in the acc. or encl. pron.) perhaps
warā’a and min war’di (+ gen.) behind, beyond, the other (far) side of

IDIOM

inqalaba ‘alā ‘aqibayhi he turned back on his heels, retraced his steps, went back to where he came from

Exercises

(a) Give the perfect and imperfect (3rd masc. sing.), participle and verbal noun of Form VII for the following roots. Also give the meaning of each.

1. ‘cut’ 4. ‘push’ 7. ‘tied up’
2. ‘break’ 5. ‘split’ 8. ‘spread’
3. ‘uproot’ 6. ‘lower’ 9. ‘burst’

(b) Read and translate:

1. When they recognized him they forbade him to proceed on his way to the distant city of his brothers.
2. It was not possible for me to retrace my steps, so I laid down my arms until they should come to me.
3. The idol your fathers worshipped does not harm anyone, but if you do not put it aside you will be among the cursed.
4. If a band of the enemy approaches us, let us kill them.
5. If you do not depart, you will be cut off from (‘an) the land of your people.
6. Let them live in a distant land, and let them not come to our gates.

(c) Translate into Arabic:

1. When they recognized him they forbade him to proceed on his way to the distant city of his brothers.
2. It was not possible for me to retrace my steps, so I laid down my arms until they should come to me.
3. The idol your fathers worshipped does not harm anyone, but if you do not put it aside you will be among the cursed.
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5. If you do not depart, you will be cut off from (‘an) the land of your people.
6. Let them live in a distant land, and let them not come to our gates.

1. ‘Aadan annoyance.
2. Rihāl- saddlebags.
Lesson Twenty-Four

59 Reflexive/Medio-Passive Verbs: Form VIII. Characteristic of the reflexive/medio-passive Form VIII is the infixation of -t- between C₁ and C₂. The base pattern is IFTA’ALA.

Form VIII is properly the reflexive medio-passive of the G-form. In this case the reflexive consonant t, which will be met in other reflexive forms, is infixed between C₁ and C₂. Examples of the normal connotive range of this form are: mala’ ‘fill’ (transitive) > intala’a ‘fill (middle, intransitive), get filled up’; nafa’a ‘avail’ (transitive) > intafa’a ‘avail oneself’ (reflexive). The reflexive sense of Form VIII often results in intransitive verbs that require prepositions for complements, whereas the G-forms take accusative complements, e.g., sami’a ‘hear’ > istama’a ‘therein (for oneself), listen to’; qariba ‘approach’ > iqtaraba ‘draw near with.’ A good many verbs of this form, especially those with a reflexive connotation, remain transitive and hence may occur in the passive, as nazara ‘look’ > intazara ‘expect’ and ‘axaba ‘take’ > ittaxaba ‘take unto oneself, adopt.’

59.1 Synopsis of Form VIII.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>افتح</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يفتح</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يفتح</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يفتح</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>يفتح</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مفتنم</td>
</tr>
</tbody>
</table>

Note that all initial alifs produced in this form are elidable.

59.2 Assimilation of C₁ to the t-infix. The consonants listed below assimilate or are assimilated to the t-infix of Form VIII:

1. C₁t is quite regular in its formation, but the resulting doubled -tt- is written with sādda:

2. C₁w assimilates to the t-infix, giving -tt- in all patterns of the form:

3. C₁r, C₁d and C₁z all assimilate the t-infix to themselves:

4. C₁d is changed to d, which then assimilates the t-infix:

5. C₁ś and d velarize the t-infix to t:

6. C₁z voices the t-infix to d:
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59.3 A few C₁ roots behave as though they were C₁w in the production of Form VIII, notably

\[ \sqrt{ZHR} > izdahara \text{ (for } *iztahara) \]

\[ \sqrt{\text{i}XH} > ittaxada \text{ (for } *i'taxada) \]

Most C₁ roots give quite regular forms, as

\[ \sqrt{\text{i}MR} > i'tamara \]
\[ \sqrt{\text{i}LF} > i'talafa \]

Vocabulary

A few C₁ roots behave as though they were C₁w in the production of Form VIII, notably

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\[ \sqrt{\text{i}LF} > i'talafa \]

Vocabulary

A few C₁ roots behave as though they were C₁w in the production of Form VIII, notably

\[ \sqrt{\text{i}XH} > ittaxada \text{ (for } *i'taxada) \]

A few C₁ roots behave as though they were C₁w in the production of Form VIII, notably

\[ \sqrt{\text{i}XH} > ittaxada \text{ (for } *i'taxada) \]

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\[ \sqrt{\text{i}XH} > ittaxada \text{ (for } *i'taxada) \]

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\[ \sqrt{\text{i}XH} > ittaxada \text{ (for } *i'taxada) \]

A few C₁ roots behave as though they were C₁w in the production of Form VIII, notably

\[ \sqrt{\text{i}XH} > ittaxada \text{ (for } *i'taxada) \]
INTRODUCTION TO KORANIC ARABIC

LESSON TWENTY-FOUR

(c) Translate into Arabic:

1. A band of strong nobles passed by a city on the people of which the enemy had had no mercy; and when they looked and saw, they wept.

2. The devout (man)’s house was filled with the light of faith.

3. Be not unmindful of God’s mercy lest you dwell in Gehenna until the end of your days.

4. If flight will not avail you, it is no sin for you to lay down your arms.

5. At the time when I advised him, I did not know that he would make use of my words to harm me.

6. Let him turn back on his heels; perhaps we may follow him and find his tribe.

7. Before the prophet, the idols of Mecca had been adopted as gods.

---

1’Ajma’ina “altogether.”

2Subula is a complement of yahdi, “he leads...on the paths...”

3A preposed accusative direct object is very unusual. The resumptive pronoun -hu on the following verb clarifies its function in the sentence.

4Kulla-mā whenever.
Lesson Twenty-Five

60 Forms VII and VIII: Hollow and Weak-Lâm Verbs. In Forms VII and VIII of both hollow and weak-lâm verbs the distinction between w and y in the root is obscured in that the two weak letters behave in exactly the same manner. This is the case in almost all increased forms; the few exceptions will be duly noted.

60.1 Synopsis of the hollow verb (C₂w/y), Form VII, example ُسبق:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ينفَل insâqa</td>
<td>انفق insâqa</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ينفَلل yansâqu</td>
<td>يناسق yansâqu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>ينفَل yansâqa</td>
<td>ينسق yansaq</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>ينفَل yansâq</td>
<td>ينسق yansaq</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ينفَي infal</td>
<td>ينساق insâq</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>منفَل munsâq</td>
<td>منساق munsâq</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>ينفَيل insiyâl</td>
<td>ينسياق insiyâq</td>
</tr>
</tbody>
</table>

60.2 Synopsis of the hollow verb (C₂w/y), Form VIII:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ينفَل iftal</td>
<td>انفق iftal</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ينفَلل yufîl</td>
<td>يناسق yufîl</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>ينفَل yufîla</td>
<td>ينسق yufîla</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>ينفَل yufîl</td>
<td>ينسق yufîl</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ينفَي iftal</td>
<td>ينساق iftal</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>منفَل mufîl</td>
<td>منساق mufîl</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>ينفَيل iftiyâl</td>
<td>ينسياق iftiyâl</td>
</tr>
</tbody>
</table>

60.3 Synopsis of the weak-lâm verb, Form VII, example ُصبغ:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ينفَي infâa</td>
<td>ابتني imbagâ</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ينفَي infâi</td>
<td>ينفَي imbagât</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>ينفَي infâiya</td>
<td>ينفِي imbagâya</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>ينفَي infâi'ya</td>
<td>ينفِي imbagâgi</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ينفَي iftal</td>
<td>ينساق iftal</td>
</tr>
</tbody>
</table>

REMARKS:

(1) In both the perfect and imperfect of hollow verbs, weakness results in compensatory lengthening to -d- wherever possible. Inflection follows the model of ndma (see §18 for the perfect, §37.1 for the imperfect). Note that the perfect stem for C-endings is infal- and iftal-, with shortening of the perfect vowel—there is no reversion to an “original” vowel in the increased forms as there is in the G-form.

(2) Forms VII and VIII produce only one participle each. Since Form VII is always intransitive, no passive participle can be made. Form VIII is often transitive, but the distinction between the active and passive participles is obscured (*muftayil → mufîl-; *muftayal → mufîl-).

(3) In the verbal noun of both VII and VIII the weak middle radical becomes y; original w is changed to y by the preceding i-vowel (VII *infiwâl → infiyâl; VIII *ifiwâl → iftiyâl).
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IMPERATIVE

inf'a'i

imbaği

PARTICIPLE

munfa'in

mumbağin

VERBAL NOUN

infi'a'-

imbiga'-

VERBAL NOUN

extraordinary

infa'i

imbagi

PARTICIPLE

munfa'in

mumbağin

VERBAL NOUN

infi'a'-

imbiga'-

60.4 Synopsis of the weak-lâm verb, Form VIII:

ACTIVE

PASSIVE

PERFECT

ifta'd

urftu'ya

IMPERFECT

yabta'î

yubta'â

SUBJUNCTIVE

yabta'iyâ

yubta'â

JUSSIVE

yabta'î

yubta'â

IMPERATIVE

yabta'i

yubta'a

PARTICIPLE

mubta'în

mubta'an

VERBAL NOUN

mubta'-

mubtağan

REMARKS:

(1) The inflection of VII and VIII weak-lâm verbs in both the perfect and imperfect follows the model of ramâ (see Appendix B).

(2) The active participles in -in are inflected on the model of hâdîn (see §27.2).

(3) The passive participles are inflected as follows:

SINGULAR

DUAL

PLURAL

MASCULINE

infa'ān

mufa'ān

mufa'āyânî

mufa'awa'nâ

DEF INITIVE

FEMININE

mufta'â

mufta'âyânî

mufta'awa'nâ

OBLIQUE

mufta'â

mufta'âyânî

mufta'awa'nâ

NOUNS

sâhib

pl 'âshâb- companion, friend; master

najm

pl nujûm- star

hawan

pl 'ahwâ'- lust, passion

OTHERS

ba'da-mâ (min ba'di-mâ) after (conj.)

gayr- (+ construct) other than, non-

PROPER NAMES

kinânu the Kinana tribe, which, together with Tamim and Qays, formed Mudar, one of the two great divisions of the northern Arabs
INTRODUCTION TO KORANIC ARABIC

quraysh - the Quraysh, the leading tribe of Mecca and subgroup of Kinana

hāšim - Hashim (ibn 'Abd-Manaf, great-grandfather of Muhammad)

Exercises

(a) Produce the forms requested for Forms VII or VIII:

<table>
<thead>
<tr>
<th>ROOT</th>
<th>FORM</th>
<th>MEANING</th>
<th>FORM TO PRODUCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>دعو</td>
<td>VIII</td>
<td>'claim'</td>
<td>act. part.</td>
</tr>
<tr>
<td>شوق</td>
<td>VIII</td>
<td>'yearn'</td>
<td>act. part.</td>
</tr>
<tr>
<td>نهى</td>
<td>VIII</td>
<td>'be finished'</td>
<td>pass. part.</td>
</tr>
<tr>
<td>تقر</td>
<td>VIII</td>
<td>'emulate'</td>
<td>verbal noun</td>
</tr>
<tr>
<td>ميز</td>
<td>VIII</td>
<td>'excel'</td>
<td>act. part.</td>
</tr>
<tr>
<td>شرى</td>
<td>VIII</td>
<td>'buy'</td>
<td>1st sing. subj.</td>
</tr>
<tr>
<td>قضى</td>
<td>VII</td>
<td>'cease'</td>
<td>3 masc. pl. juss.</td>
</tr>
<tr>
<td>صفر</td>
<td>VIII</td>
<td>'choose'</td>
<td>pass. part.</td>
</tr>
<tr>
<td>عود</td>
<td>VIII</td>
<td>'be accustomed'</td>
<td>3 masc. sing. juss.</td>
</tr>
<tr>
<td>خفى</td>
<td>VIII</td>
<td>'vanish'</td>
<td>masc. sing. imperative</td>
</tr>
<tr>
<td>حنٰى</td>
<td>VII</td>
<td>'be bent'</td>
<td>act. part.</td>
</tr>
<tr>
<td>رضا</td>
<td>VIII</td>
<td>'be pleased with'</td>
<td>pass. part.</td>
</tr>
<tr>
<td>رقى</td>
<td>VIII</td>
<td>'be devout'</td>
<td>act. part.</td>
</tr>
<tr>
<td>سوق</td>
<td>VII</td>
<td>'be driven'</td>
<td>1 pl. perfect</td>
</tr>
</tbody>
</table>

(b) Read and translate:

1. اصحابي كالانجليز فبأيهم اقتديتم (حديث نبوي).
2. إن الله أصطفى من ولدة آدم إبراهيم وأصطفى من ولد إبراهيم أسمائهم وأصطفى من ولد اسمائهم بنى كتابة أصطفى من بنى كتابة قريش (حديث نبوي).

(c) Translate into Arabic:

1. We shall relate to you the news of those who travelled the earth.
2. I am not afraid of suffering loss when my companions are with me.
3. O oppressors who do not fear the torment, hell will be filled with the likes of you.
4. It is necessary that we not sleep in order to be on our guard.
5. When they drew near me I feared they would seize my goods and then (consequential) I would be among the losers.
6. If they had followed the way of the rightly-guided (one), they would have been shown the right way; but his words availed them not, and so they descended into the fire.


Doomsday

يوم نحشر المتّقين الى الرحمن ونقدًا (٨٥)
وتسوع الجرميين الى جهنم وردًا (٨٦)

1 Subhāna glory be to.
2 Ḥašara (u)I gather; wajf- herd.
3 Sāqa (a) drive; mujrim- criminal; wird- thirsty herd.
Lesson Twenty-Six

61 Optative Constructions. Wishes contrary to fact are normally expressed by (yā) layta, which is followed by the pronominal enclitics (first person singular takes -nī) or a noun in the accusative. In verbal clauses the verb is generally in the perfect for the affirmative and lam + jussive for the negative.

layti kuntu tayran fa-'aṭtra
I wish I were a bird so that I could fly.
yā layta rabbahu lam yaxluqhu
Would that his Lord had not created him!

62 Diminutive Pattern: FU‘AYL-. The diminutive pattern to which every triliteral noun is theoretically susceptible is FU‘AYL-. Feminine nouns add the feminine ending (FU‘AYLAT-) even when the base noun does not have the -ar- ending. The diminutive pattern is used for endearment as well as for denigration.

jabal- > jubayl-
little mountain, hillock
abd- > 'ubayd-
little / dear servant
qabla > qubayla
a little before (prep.)

Csw/y and biliteral roots substitute y for the third consonant of the pattern.

ibn- > bunayy-
dear / little son
'ab- > 'ubayy-
dear father

With the addition of the first-person singular enclitic, these words become bunayya and 'ubayya; otherwise they are regular ('ubayyuka, bunayyuhu, &c.).
Other, less common diminutive patterns are fu’ayyil- and fuway’il-.

63 Cardinal Numbers: 11–19. Review the numbers from 1–10 in §38. In the numbers from 11 through 19, the units of 11 and 12 continue to be regular adjectives, while the units from 3 through 9 conform to the rule of chiastic concord given in §38(4). The tens do not exhibit chiastic concord. With the exception of the dual ending in 12, all numbers from 11 through 19 are indeclinable in -a. Things numbered are in the accusative singular following the number.

<table>
<thead>
<tr>
<th>SINGULAR MASCUINE</th>
<th>SINGULAR FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>احده عشر بنتاً</td>
<td>'ahada 'ašara bātyan</td>
</tr>
<tr>
<td>إثنين عشر بنتاً</td>
<td>'ithnā 'ašara bātyan (nom.)</td>
</tr>
<tr>
<td>إثنتي عشر بنتاً</td>
<td>'ithnay 'ašara bātyan (obl.)</td>
</tr>
<tr>
<td>ثلاثة عشر بنتاً</td>
<td>ṭalātha 'ašara bātyan</td>
</tr>
<tr>
<td>أربع عشر بنتاً</td>
<td>'arbā'ata 'ašara bātyan</td>
</tr>
<tr>
<td>خمسة عشر بنتاً</td>
<td>xamsa 'ašara bātyan</td>
</tr>
<tr>
<td>ستة عشر بنتاً</td>
<td>sita 'ašara bātyan</td>
</tr>
<tr>
<td>سبع عشر بنتاً</td>
<td>sab'a 'ašara bātyan</td>
</tr>
<tr>
<td>ثمانية عشر بنتاً</td>
<td>ṭamāniyata 'ašara bātyan</td>
</tr>
<tr>
<td>نINETEEN Boys / Babies</td>
<td></td>
</tr>
<tr>
<td>إحدى عشر بنتاً</td>
<td>'ihdā 'ašrata bintan</td>
</tr>
<tr>
<td>إثنين عشرون بنتاً</td>
<td>'ithnā 'ašrata bintan</td>
</tr>
<tr>
<td>إثنتي عشرون بنتاً</td>
<td>'ithnay 'ašrata bintan</td>
</tr>
<tr>
<td>ثلاثة عشرون بنتاً</td>
<td>ṭalātha 'ašrata bintan</td>
</tr>
<tr>
<td>أربع عشرون بنتاً</td>
<td>'arbā'ata 'ašrata bintan</td>
</tr>
<tr>
<td>خمسة عشرون بنتاً</td>
<td>xamsa 'ašrata bintan</td>
</tr>
<tr>
<td>ستة عشرون بنتاً</td>
<td>sita 'ašrata bintan</td>
</tr>
<tr>
<td>سبع عشرون بنتاً</td>
<td>sab'a 'ašrata bintan</td>
</tr>
<tr>
<td>ثمانية عشرون بنتاً</td>
<td>ṭamāniyata 'ašrata bintan</td>
</tr>
</tbody>
</table>

For the definite, either (1) the article precedes the entire construction

الاثناء عشر ولداً | Al-'ahada 'ašara wal-adan

or (2) the indeclinable number follows the plural.

الاثناء عشر وصل | Al-'awlād- l-'ahada

Vocabulary

جرى | jarā (I) jary-ljarayān- flow (water), blow (wind); happen, come to pass
ضرب | daraba (I) darb- strike, hit, smite; VIII iṣ'araba clash, be upset

KAD | kāda (I) ḫayd- plot for the downfall of, conspire (lit. against)

NOUNS

حجر/حجراء حجار/حجراء | ḥajar- pl ḥajār-/ḥijārat- stone, rock
روي/روية | tayr- pl tuyūr- bird (singular sometimes used as collective)
عمى/عمية | 'aṣan (fem) pl 'uṣṣīy-/iṣṣīy- rod, staff
مقى | 'uqba end, final outcome
قر/قارة | qamar- pl 'aqmar- moon
كوكب/كوكب | kawkab- pl kawkābiu heavenly body, star
نهر/نهر | nahr- pl 'anhr-/ānhr- river, stream

OTHER

تحت | taḥta, min taḥta (+ gen.) beneath, below
اذ | 'iṣā (+ noun or pronoun) lo and behold

IDIOM

ضرب مثلاً | daraba maθalān he gave as an example

Exercises

(a) Give the Arabic:

1. 11 stars
2. 16 other mountains
3. 19 rich (men)
4. 15 sick women
5. 18 new houses
6. 14 worshipped idols

(b) Give the Arabic:

1. would that we had heard
2. I wish I hadn’t said that
3. would that he had chosen me
4. would that she had protected me
5. would that he hadn’t forgotten
6. would that they (m pl) had not prevented us

(c) Read and translate:
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(c) Read and translate:

1. The people of the city called upon the pious (men) to pass judgment between them and the unbelievers.
2. Oh, would that we had not been foolish and struck our friend with a stone!
3. God was pleased with the alms of the poor.
4. Whoever disobeys will see his deeds on the day of judgment.
5. It came to pass just as they had said.

(d) Translate into Arabic:

6. Would that I had chosen a guide other than you, for then I would be on the right track.
7. Had I followed the stars and the sun and moon and not followed you, we would have found a river in which there flows much water.

1*Infajara* gush forth.
2*Sāqq* - harsh.
3*Xāna* (it) betray.
Lesson Twenty-Seven

64 Factitive Verbs: Form II. Characteristic of the factitive Form II is the doubling of the second radical consonant. The base pattern is FA"ALA.

64.1 The normal connotive range of meaning of Form II falls into three broad categories:

(1) The increase of a stative or intransitive G-form into Form II gives the verb a factitive sense, as kabura ‘to get big / great’ > II kabbara ‘to make great, magnify’; nazala ‘to go down’ > II nazzala ‘to make (someone) go down, send / bring / take down.’

(2) For G-form verbs that are transitive, Form II makes factitive, intensifies, or specializes the meaning, as ḍakara ‘to recall’ > II ḍakkara ‘to make (someone) recall, remind’; ṭabaḥa ‘to lie’ > II ṭababa ‘to call (someone) a liar), consider (something) false.’ Transitive G-forms may also become factitive with two objects, as ‘alima ‘to know’ > II ‘allama ‘to make (someone) know (something), to teach.’

(3) Many denominative verbs, or verbs derived from nouns, do not have G-forms. Instead, they enter the verbal system as transitive at Form II, as ‘adāb- ‘torment’ > II ‘adāba ‘to torment’ and nūr- ‘light’ > II nawwara ‘to make light, illuminate.’ Other denominatives have G-forms, but Form II has a different signification, as qiṭfat- ‘piece, fragment’ > II qaṭṭa‘a ‘to cut to pieces, hack off / up’ (cf. G-form qaṭṭa‘a ‘to cut’).

64.2 Synopsis of Form II:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>fa‘ala</td>
<td>fu‘ila</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yu‘ila</td>
<td>yu‘ila</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yu‘ila</td>
<td>yu‘ila</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yu‘ila</td>
<td>yu‘ila</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>fa‘il</td>
<td>—</td>
</tr>
<tr>
<td>PARTICLE</td>
<td>mufa‘il</td>
<td>mufa‘il</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>(1) taf‘il</td>
<td>Taf‘il</td>
</tr>
<tr>
<td></td>
<td>(2) ta‘filat</td>
<td></td>
</tr>
</tbody>
</table>

Example from √KBR:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ḥakbara</td>
<td>kubbira</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yu‘ab attended</td>
<td>yu‘ab attended</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yu‘ab attended</td>
<td>yu‘ab attended</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yu‘ab attended</td>
<td>yu‘ab attended</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ku‘b</td>
<td>—</td>
</tr>
<tr>
<td>PARTICLE</td>
<td>muku‘b</td>
<td>muku‘b</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>ta‘kib</td>
<td>TAKBIR</td>
</tr>
</tbody>
</table>

REMARKS:

(1) The characteristic vowel of the personal prefixes in the imperfect and all moods built upon the imperfect for Form II (as well as Forms III and IV, to be introduced later) is u, not a as in the G-form and Forms VII and VIII.

(2) All passive forms are made in absolute conformity to the rules given in §53 and §55. Since the vowel of the prefixes in the imperfect active of this form is u, the only distinction between the active and passive of the imperfect is the vowel on the doubled second radical.

(3) In the imperative there is no necessity for a prosthetic alif since the removal of the personal prefix does not result in a consonant cluster.
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(4) As in Form VIII—as in all increased forms—the characteristic vowel of participles is -i- on the second radical for the active and -a- for the passive.

(5) The normal verbal noun of Form II is TAF'IL-. The second verbal noun (TAF'ILAT-) is reserved mainly for weak-lām (√WLY wallā > tawliyat-, §65) and C3 verbs ( √BR barra’a > tabri‘at-); it is rarely used with other roots.

64.3 Weakness in Form II. The only “weakness” that needs to be treated as such in Form II is the weak-lām verb, which will be given in §65. All other “weak” radicals, i.e., C1w/y and C2w/y, are retained in their original form, as √WS’ > II wass’a/ yuwassi’u, √XWF > xawwafa / yuxwifinu, √SYR > sayyara / yusayyiru.

64.4 Here follows a selective list of verbs / roots already introduced that commonly produce a factitive Form II verb:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَرَأْ</td>
<td>make whole, exculpate</td>
</tr>
<tr>
<td>حَرَفْ</td>
<td>cause to fear, scare</td>
</tr>
<tr>
<td>سَلَمْ</td>
<td>greet (‘alā)</td>
</tr>
<tr>
<td>سَرِّرْ</td>
<td>set in motion, make go</td>
</tr>
<tr>
<td>دِبَقْ</td>
<td>accept / declare as true</td>
</tr>
<tr>
<td>طَلُقْ</td>
<td>divorce</td>
</tr>
<tr>
<td>مُلِمْ</td>
<td>teach</td>
</tr>
<tr>
<td>عِدْبُ</td>
<td>torment, punish</td>
</tr>
<tr>
<td>قَرُبْ</td>
<td>allow near, bring / take near</td>
</tr>
<tr>
<td>قَلَبُ</td>
<td>turn over (trs.)</td>
</tr>
<tr>
<td>كَذِبْ</td>
<td>call a liar, consider false</td>
</tr>
<tr>
<td>كَبِرْ</td>
<td>magnify</td>
</tr>
<tr>
<td>كِرْرْ</td>
<td>increase</td>
</tr>
<tr>
<td>كَرَمْ</td>
<td>ennoble</td>
</tr>
<tr>
<td>حَبْيْ</td>
<td>inform (bi- of / about)</td>
</tr>
<tr>
<td>نُزْلُ</td>
<td>send / bring / take down</td>
</tr>
<tr>
<td>نُورُ</td>
<td>illuminate, make light</td>
</tr>
<tr>
<td>وُسُعْ</td>
<td>expand</td>
</tr>
</tbody>
</table>

Vocabulary

VERBS

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘a’dīna (a)</td>
<td>‘ibn- permit (li-) someone (bi-) to do something; II ‘addāna give the call to prayer</td>
</tr>
<tr>
<td>سَخَرَ</td>
<td>saxxara subjugate</td>
</tr>
<tr>
<td>قَرَأْ</td>
<td>qarā‘a (a) qir‘at- recite, read aloud (‘alā to)</td>
</tr>
<tr>
<td>مَسْ</td>
<td>massa (*masisa) (a) mass-/māsts- touch</td>
</tr>
</tbody>
</table>

LESSON TWENTY-SEVEN

ملک malaka (i) mīlk- possess, rule, reign; II mallaka put in possession of, make king (‘alā over)
هاد hāda (ā) hawd- be Jewish, practice Judaism; II hawwada Judaize

NOUNS

حسن haṣṣan- good, beautiful
حسنات haṣṣanat- pl -āt- good deed
حمد hamd- praise; al-hamdu lillāhi praise (be to) God
القرآن al-qur’ān- the Koran
شريك/ شركاء šarīk- pl šurākā‘u partner
وَل/ أوَلِاء walty- pl ’awliyā‘u friend, helper, supporter
مجوس، مجوسي majūs- (collective), majūsiyy- (sing.) Magian, adherent of Mazdaism
نصراة/ نصارى nasrāniyy- pl nasārā Christian, follower of the Nazarene

Exercises

(a) Vocalize, read and translate:

1. لا يَأْتِيَنَّ أَيْدِيكَ 5 الدَّلْنَ السَّخِرَة مَكَّة
2. المَلَكِ 6 اِنْتَفَعَتْ النُّورُ
3. الكُتُبُ 10 كُتُبٌ مَسِيَّرة
4. قَرِينُي إِلَيْهِ تَتَرَبَّى 7 كُتُبٌ مَنْ مَسَاء
5. دُرَّتَ الْبِيْتُ 8 مَيْسَانَا مَكَّرِينَ

(b) Read and translate:

وَلَنَ سَلَنَّهُم مِّن خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَسَخَرَ الشَّمَسَ وَالْقَمَرَ لِيَفْتَنُونَنَا ۚ إِنَّمَا يَسْكُنُونَ اللَّهُ

١ مَا بَرَوْا لِلَّهِ الْطَّيِّبَاتُ فِي جَوْهَرِ السَّمَاءِ ۚ مَا يَسْكُنُونَ إِلَّا اللَّهُ
٢ ذَلِكَ يَخْفُوهُ اللَّهُ بِيَدَيهُ وَيُحَيِّي وَيُؤُوْجُ وَيُمَكِّنُ ۚ إِنَّمَا تَسْتَوْهُنَّ
٣ لَكُمْ إِنَّمَا تَقَلُّبُ الْتَأْثِيرِ ۚ مَا لِيُقْتَلُنَّ
٤ هُنَّ لِذَٰلِكَ أَشْهَرَ أَشْهَرًا لَا يَعْلُمُونَ

٥١ Jahlw- air; yumsiku “he holds.”
٥٢ Ma “so long as.”
INTRODUCTION TO KORANIC ARABIC

If you (m pl) worship, to the exclusion of God, a stone that possesses for you neither benefit nor harm?
2. Teach us of that which you have been taught.
3. He who does a good deed, the angels record ("write") for him ten like it.
4. When the messenger took the king's order down to the city, the people conspired against him, struck him and killed him, and he had no helper.
5. He scares us when he recites to us the final end of this world, when God will set the mountains in motion.
6. We have been promised beautiful gardens beneath which flow rivers.
7. I wish your father would allow you near, but he calls you a liar and you will never inherit from him.

(c) Translate into Arabic:

1. Do you (m pl) worship, to the exclusion of God, a stone that possesses for you neither benefit nor harm?
2. Teach us of that which you have been taught.
3. He who does a good deed, the angels record ("write") for him ten like it.
4. When the messenger took the king's order down to the city, the people conspired against him, struck him and killed him, and he had no helper.
5. He scares us when he recites to us the final end of this world, when God will set the mountains in motion.
6. We have been promised beautiful gardens beneath which flow rivers.
7. I wish your father would allow you near, but he calls you a liar and you will never inherit from him.

Lesson Twenty-Eight

65 Form II: Weak-Lām Verbs. The weak-lām verb (C3w/y) is the only type to be treated as weak in Form II. The synopsis given below will reveal patterns of weakness familiar from Forms VII and VIII.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>fa&quot;i</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yufa&quot;i</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yufa&quot;iya</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yufa&quot;i</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>fa&quot;</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mufa&quot;iyya</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>—</td>
</tr>
</tbody>
</table>

Example from ӀWLY:

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>wall</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yuwall</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yuwalliya</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yuwall</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>walli</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>muwallin</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>—</td>
</tr>
</tbody>
</table>

1. Ayyan-mā "whichever" (acc.); lā tajhar "don't raise your voice"; lā tuxāfat "don't mumble"; dull- baseness.
2. Yamin-l' ayman- right hand; "what their right hands possess" refers to slaves.
LESSON TWENTY-EIGHT

Vous, then—I shall certainly slay you!

Iyyá- also supports enclitic pronouns that for some reason cannot be attached to the verb. In the following example the carrier is used because, whereas the independent subject pronouns occur after ‘illá, the enclitic pronouns do not, and the pronoun here is direct object of the verb, hence necessarily enclitic:

All those whom you invoke besides Him are lost.

In the following example the carrier is used because the independent pronoun cannot occur as a complement of ‘inna:

You and I are supporters of each other.

Vocabulary

VERBS

- basaṭa (u) basṭ- spread, stretch out (trs)
- raja’d (i) ruji’- return
- zani’ (i) zinān/ziná’- fornicate, commit adultery
- samu’d name, stipulate (denominative from ism-)
- ʃall- pray (‘alā for), perform the ritual prayer
- ʃala’ (u) fuli’- rise (sun, moon, &c.); VIII ifala’a be informed (‘alā of), observe (‘alā) something closely
- wajahā make someone/thing (acc.) face/turn (li-‘illā toward); VIII ittajahā turn towards, set out (‘ilā for)

NOUNS

’ajal- pl ’ajāl- term, appointed time, instant of death

1Note that this usage of wālā is intransitive, a rare occurrence in Form II.
INTRODUCTION TO KORANIC ARABIC

al-'islām- Islam
haqq- pl. huqūq- right, truth
ra's- pl. ru'ās- head
shāl- north, (fem) left (hand)
gharb- pl. gurābā'ū- strange, foreign
wajh- pl. wujāh- face
yāmin- pl. 'aymān- oath; (fem) right (hand)

OTHERS
'ayna-mā- (+ perf. or juss. as conditional type) wherever
θamma there, in that place
θamma then, next, afterwards
ṭāba-li- blessed be

Exercises
(a) Produce the following forms for Form III.

1. √šMY (1) masc. sing. act. part.
(2) verbal noun
(3) 1 sing. juss.
(4) masc. pl. pass. part.

2. √wLY (1) fem. sing. pass. part.
(2) 3 fem. act. part.
(3) masc. pl. act. part.
(4) 3 masc. pl. pass. subj.

3. √šLW (1) masc. sing. imperative
(2) fem. pl. pass. part.
(3) fem. sing. act. part.
(4) 3 fem. sing. perf.

(b) Read and translate:

1. ܐܟܪܢ ܐܠܗܐ ܫܡܢܐ ܒܵܩܠ ܟܠ ܝܓܪܝ ܐܠ ܐܐܠܗܝ ܠܐ ܠܫܢܐ ܠܟ

LESSON TWENTY-EIGHT

4. ܐܢ ܠܗܐ ܘܡܠܢܛܐ ܝܫܠܘܢ ܐل ܬܢܝ ܝܐ ܝܝܐ ܠܡܐܢܛܢ ܫܠܘܢ ܐܠܗܝ ܘܫܠܘܢ

5. ܡܬ ܡܡܕܒܢ ܡܢ ܕܘܢܐ ܐܠܠܫܡܐ ܫܡܐ ܒܒܐ ܒܡܐ ܒܡܐ.

6. ܒܝܩܘܠ ܠܠܫܡܐ ܠܠܫܡܐ ܐܒܘܠܘ ܐܒܘܠܘ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ.

7. ܝܐ ܥܒܕܐ ܒܢ ܪܒ ܘܒܒܒ ܒܡܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ.

8. ܐܢ ܐܢܝܐ ܐܠܡܢܛ ܐܠܝܢ ܠܐ ܠܫܢܐ ܠܟ ܠܫܢܐ ܠܟ ܠܫܢܐ ܠܟ ܠܫܢܐ ܠܟ ܠܫܢܐ ܠܢܝAceptar.

9. ܠܐ ܠܝܛܢܐ ܒܢ ܡܠܢܛܢ ܐܠܗܡ ܒܒܒܢ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒܒ ܒܒܒibase.

(c) Translate into Arabic:

1. ܐܬܠܒܘ ܥܠܒܕ ܩܠܝܢܛ ܫܠܢܘ ܐܠܗܛ ܠܡܐܢܛܢ ܫܠܢܘ ܐܠܗܝ ܘܫܠܢ

2. ܒܝܩܘܠ ܐܠܠܝܢܛ ܐܠܝܢ ܠܠܫܡܐ ܠܠܫܡܐ ܐܒܘܠܘ ܐܒܘܠܘ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒܒܐ ܒベース.


Abraham Overturns His People’s Idols

ولقد أتينا ابراهيم رضي الله عنه بعائشة بعائشة

إذ قال لبيبه وقومه ما هي هذه التماثيل التي أتمنى لها عاقل؟” (59)4

1 A’jamu non-Arab, usually applied specifically to Persians.
2 The meaning of this dictum is obscure; however, the grammar and literal meaning should be clear.
3 Akaynā “we gave”; ruṣd- guidance.
4 Timāl- pl. tamālīta image; ‘akafa li- be devoted to.
INTRODUCTION TO KORANIC ARABIC

قالوا "وجدنا آباءنا لها عابدين" (65)
قال "لقد كنتم اتم وآباكم في ضلال مبين" (66)
قالوا "أجتنبنا بالحق ام انت من اللاعبين" (67)
قال "بل ركع رب السماوات والأرض الذي فطرن، ونا على ذلک من الشاهدين" (68)

وأنت الله لا كيدن اسناكم بعد أن تقولوا مدبرين" (69)
فجعلهم جدًا إلا كبيرًا لهم لعلهم يرجعون (70)
قالوا "من فعل هذا باللهتنا؟ انه لمن الطالين" (71)
قالوا "سمعنا فتى يذكرهم يقول له إبرهم" (72)
قالوا "أنت فعلته هذا باللهتنا يا إبرهم؟" (73)
قال "بل فعله كبيرم هذا فاسالكم ان كننا ينطقون" (74)
فرجعوا إلى انفسهم فقالوا "انكم اتم اللاعبين" (75)
ثم تكسوا على رؤوسهم. "لقد علمت ما هؤلاء ينطقون" (76)
قال "أنتم عبدون من دون الله ما لا ينفعكم ولا يضركم؟" (77)

1 La'i'ba (a) jest.
2 Fatara (u) create; dâlikum see p. 103, note 3.
3 Ta-llâhi "by God"; mudbir- turning away.
4 Yubâd- fragments.
5 Fatan youth, lad.
6 'A'yun- pl of 'ayn- eye.
7 Najat (i) speak.
8 Raja' â'îlâ 'anfusihim "they conferred apart."
9 Nukása 'alâ râ'âsîhîm "they were confounded."

LESSON TWENTY-EIGHT

اف لكم ولا تعبدون من دون الله. أفلا تعقلون؟ (65)
قالوا "حرقوه وانصروا الهтекم إن كنتم فاعلين" (66)
قلنا "يا نار، كوني وقفا وسلاما على إبرهم" (67)
وارادوا به كيدا فجعلناهم الأشخرين (68)

1 'Uffin li- fie on; 'aqala (i) be reasonable, have sense.
2 Harraqa burn (trs); nasara (u) support.
3 Bard- coolness.
4 Arâda want.
Lesson Twenty-Nine

67 Reflexive/Medio-Passive Verbs: Form V. Form V is the reflexive/medio-passive of Form II, as Form VIII is of the G-form. Characteristic of Form V is the prefix ta- (rather than the infix met in Form VIII). The base form is TAF′ ALA.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>tafa′ ala</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yatafa′ alu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yatafa′ ala</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yatafa′ al</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ta′ al</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mutafa′ il′</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>tafo′ ul′</td>
</tr>
</tbody>
</table>

Example from √LM:

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ta′ allama</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yata′ allamu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yata′ allama</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yata′ allam</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ta′ allam</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>muta′ allim′</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>ta′ allum′</td>
</tr>
</tbody>
</table>

Remarks:

(1) Unlike Form II, the imperfect vowel of C2 is -a-, not -i-.

(2) In the perfect passive, the vowel of the r-prefix harmonizes with the passive C1 vowel -u-. In the imperfect passive, the personal prefix only, and not the ta-prefix, is given the passive vowel -u-, according to rule.

(3) As in Forms II and VIII, the distinctive C2 vowel of the participles is -i- for the active and -a- for the passive.

(4) Note especially the pattern for the verbal noun, with -u- on C2, tafa′ ul′.

67.2 As the reflexive/medio-passive of Form II, Form V denotes the state the object of the action of Form II is brought into. Form II verbs that take only one object become intransitive in Form V, as II nazza′ la′ ‘to send / bring / take down’ > V tanazza′ lala′ ‘to be / get sent / brought / taken down’; II kabbara′ ‘to magnify, make great’ > V takabba′ rara′ ‘to magnify oneself, be proud, haughty.’

Doubly transitive Form II verbs are singly transitive in Form V, as II allama′ ‘to teach (someone something)’ > V ta′ allama′ ‘to get / be taught, learn (something).’

67.3 Occasional assimilations in Form V (and VI, to be introduced in §79). Sporadic assimilation of the r-prefix of Form V to an initial C1 is common, as in itayyara (for tatayyara) ‘augur ill,’ ʿissaddaqa (for tasaddaqa) ‘give alms,’ ʿiddaqa (for taddaqa) ‘be sluggish,’ and ʿiddakkara (for tadak- kara) ‘remember.’ The assimilation may affect any word within the form, e.g., mutaffhir′ (for mutaffhir′) ‘purified’

67.4 Occasional contractions of imperfect forms in ta-. Imperfect forms in ta′-, such as tafa′ alu′, may contract to tafa′ alu′, as in tanazza′ lala′ (for tatana′ zazala′).

If the initial radical is also t, the contraction is almost certain to take place, as in ta′ ttabba′ u′ (for tata′ tabba′ u′)
68 Adjectival Pattern: FA‘IL-. When derived from stative G-form verbs, the common adjectival pattern FA‘IL- indicates that which exhibits the quality of the verb.

\[
\begin{align*}
xafiya 'be hidden' > xafly- 'hidden' 
rahima 'be merciful' > rahlm- 'merciful'
sawiya 'be equal' > sawly- 'equal'
qadira 'be powerful' > qadir- 'potent'
quaruba 'be near' > qarlb- 'near'
mariqa 'fall ill' > marld- 'sick, ill'
wasiya 'be vast' > wasi'- 'vast'
\end{align*}
\]

Although there are many important exceptions, such as rāhim- and qādir-, stative verbs tend on the whole not to form active participles but to form a FA‘IL-adjective instead.

Some transitive G-form verbs also form FA‘IL-adjectives to indicate possession of a quality, e.g.,

\[
\begin{align*}
sami'a > sami'-'(all-)hearing' 
alima > 'alim- 'all-knowing' 
amira > 'amir- 'commander' 
\end{align*}
\]

Generally, however, FA‘IL- words from transitive G-forms have a passive-participial sense, as in Aramaeo-Syriac ܠܹܐ: ܕܼܝܼ ܕܼܐ. ܩܼܒܼܠܼ.

\[
\begin{align*}
qatala > qattl- 'slain' 
axada > 'axd- 'taken, held (captive)'
\end{align*}
\]

Vocabulary

VERBS

\[\text{tālā (ā) tilāwat- read, recite (out loud)}\]
Lesson Thirty

69 Form V: Weak-\lamm Verbs. As in Form II, the only weakness that needs to be dealt with as such in Form V is the weak-\lamm verb (\cswy).

69.1 Synopsis of Form V weak-\lamm verbs, example from \n\n|                | ACTIVE | PASSIVE |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>tawaffa</td>
<td>tawaffya</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yatawaffa</td>
<td>yutawaffa</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yatawaffa</td>
<td>yutawaffa</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yatawaffa</td>
<td>yutawaffa</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>tawaffa</td>
<td></td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mutawaffin</td>
<td>mutawaffan</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>mutawaffin</td>
<td>tawaffin</td>
</tr>
</tbody>
</table>

REMARKS:

1. The perfect active is inflected on the model of \ram\ (see Appendix B); the perfect passive is inflected on the model of \laqiya (see Appendix B).

2. The imperfect—active and passive—is inflected on the model of \yalq\ (see Appendix B).

3. The formation of the subjunctive, jussive, active and passive participles should be familiar by now. Formative principles are like those of the Form VIII weak-\lamm (see §60.2).
(4) The verbal noun deserves special attention. The character-
isitic C₂ vowel -w- of the sound form is lost, and the noun is
inflected exactly like the active participle.

70 Intensive Noun Pattern: FA"AL-. The noun/adjective pattern
FA"AL- indicates someone intensely engaged in an activity or some-
thing that exhibits the quality intensely. Note that a weak third radical
shows up as hamza, whereas weak second radicals take their original
form, y or w.

\[
\begin{align*}
\text{akala} & \rightarrow \text{akkál-} \text{ 'glutton'} \\
\text{amara} & \rightarrow \text{ammár-} \text{ 'imperious'} \\
\text{baká} & \rightarrow \text{bakká-} \text{ 'weeper'} \\
\text{dalla} & \rightarrow \text{dallál-} \text{ 'guide'} \\
\text{sayyár} & \rightarrow \text{sayyár-} \text{ 'wanderer, planet'} \\
\text{gaffár} & \rightarrow \text{gaffár-} \text{ 'prone to forgive'} \\
\text{kábbá} & \rightarrow \text{kABBá-} \text{ 'inveterate liar'}
\end{align*}
\]

This is also the pattern par excellence for trades and crafts.

\[
\begin{align*}
\text{bab} & \rightarrow \text{bawwáb-} \text{ 'gatekeeper'} \\
\text{waraq} & \rightarrow \text{warrâq-} \text{ 'manuscript copier'} \\
\text{xabaza} & \rightarrow \text{xbbáx-} \text{ 'baker'} \\
\text{tabaxa} & \rightarrow \text{tábáx-} \text{ 'cook'}
\end{align*}
\]

71 The Arabic Personal Name.

71.1 In its simplest form the personal name consists of (1) the given
name (ism-) and (2) the patronymic, i.e., the father’s name preceded by
'bn-. When the patronymic follows the given name, (a) the nunation is
removed from tripotive given names and (b) the alif of ibn- is dropped.
Since -bn- is in apposition to the given name, it is in whatever case the
given name is. The father’s name is, of course, in construct with -bn-.

\[
\begin{align*}
\text{muhammad} & \text{ bnu 'abdi} \text{ lähí} \quad \text{Muhammad son of} \\
\text{aliyu} & \text{ bnu 'abdi tälíbin} \quad \text{Ali son of Abu-}
\text{Talib}
\end{align*}
\]

Patronymics carried back to the fourth or fifth generation are not un-
common.

\[
\begin{align*}
\text{ja'far b} & \text{ Muhammad} \quad \text{Ja'far b. Muhammad} \\
\text{aliyu bni 'abdi tälíbin} & \quad \text{Ali b. Muhammad}
\end{align*}
\]

For women the patronymic is introduced by bint- or ibn-.

\[
\begin{align*}
\text{fâtima bintu} & \text{ (bnatu)} \quad \text{Fatima daughter of} \\
\text{muhammad} & \quad \text{Muhammad}
\end{align*}
\]

71.2 To the given name and patronymic may be added the “filio-
nymic” (kunya-), the name of a man’s eldest son, with ‘abü. The filio-
nymic usually precedes the given name.

\[
\begin{align*}
\text{abu l-hasani 'aliyu bnu} & \quad \text{Abu'l-Hasan} \\
\text{abu l-tälíbin} & \quad \text{Ali b.}
\end{align*}
\]

71.3 To the given name, patronymic and filionymic may be added
the agnomen (laqab-), an honorific or nickname. It may also be an oc-
cupational name.

\[
\begin{align*}
\text{abu našrin bîru bnu l-} & \text{Abu-Nasr Bishr b.} \\
\text{hariči l-haft} & \text{al-Harith “the} \\
\text{barefoot”} & \text{Bakr “the} \\
\text{siddiqu} & \text{Righteous} \\
\text{b.} & \text{Abu’l-Mugith al-} \\
\text{manṣûrin l-} & \text{a.} \\
\text{hallsjû} & \text{Man-} \\
\text{sur “the} \\
\text{Cotton-} & \text{carder”}
\end{align*}
\]

Agnomens may also be nicknames with ‘abü.

\[
\begin{align*}
\text{abu hurayrata} & \quad \text{Abu-Hurayra} \\
\text{b.} & \text{“father of a little} \\
\text{cat”} & \text{Abu'l-Faraj (“father} \\
\text{of joy”)}
\end{align*}
\]

In later Islamic times laqabs in ad-din- became common as part of the
given name.
INTRODUCTION TO KORANIC ARABIC

71.4 The final part of the name, the attributive (nisbat-) in -iyy- may indicate (1) tribal or dynastic affiliation

اَبِي عَلَيْ عَلَيِّ بْنٍ بَكْرٍ الْقُرَشِي
Abu Ali al-Zubayr b. Bakkar al-Qurashi

or (2) place of origin.

اَبِي جَفَر مُحَمَّد بْن جَرِير
Abu-Ja'far Muhammad b. Jarir

The attributive may properly belong either to the individual, in which case it follows the case of the given name, or to the father or grandfather’s name, in which case it is in the genitive.

71.5 An individual may be known by any one or more of his names. For instance,

اَبِي الْفَرَج مُحَمَّد بْنِ أَبِي
Abu'l-Faraj Muhammad b. Abi

He himself was a copier of manuscripts (warrāq-) and was a native of Baghdad.

He is known historically (his šuhrat-) as Ibn al-Nadim.

Vocabulary

VERBS

II bašṣara announce (bi- something) as good news to (acc.)

حَرَمَ ُ حَرَام- be forbidden; II ħarrama make unlawful, proscribe ('al- for)

خَبَرَ ُ خَبِير- know thoroughly, be fully acquainted (bi-/hu with)

ئَرَأَ ُ نَاظِر- provide with sustenance, means of subsistence

مُثَقَّلَ ُ نَاثِر- decide, foreordain;

V inqadd be completed, concluded

V tamannā wish for, desire; make a wish for

مضى ُ مُضْطَلِع- give (-hu someone) full due; give a full share of;

V tawaffā take / get one’s full share of, receive fully;

V passive tuwuffiya die, pass on (euphemistic)

NOUNS

اَم ُ اَمَة- mother

بَشَرَ ُ بَشَر- (fem.) good news

خَبَرَ ُ نَاطِر- news, piece of information

سوء ُ سُوء- evil, ill

OTHERS

اَيُّا ُ كَمِلْ- how? (Koranic)

كُثْمَ ُ كَثِبَم- whenever (+ conditional type)

نَعَم ُ نَعْمَ- yes

PROPER NAMES

اِسْحَاق ُ اِسْحَاق- Isaac

زَكَرْيَا ُ زَكَرْيَا- Zacharias

مَسِيح ُ مَسِيح- Messiah

Exercises

(a) Read and translate:
INTRODUCTION TO KORANIC ARABIC

1. It appears to us that you (pl) have aspired to a way that has been made unlawful to you.
2. When the Children of Israel said to Moses, “Make us a god like the gods of Egypt,” he said to them, “You are a people who are ignorant.”
3. Those who follow their lusts as itinerants follow the stars will not be shown the right way.
4. Umm-'Ali passed away, and her children wept much over her.
5. The Merciful does not accept the sacrifice of him who wishes for other than the truth in his heart.

Translation:

1. Translate into Arabic:
   (b) Translate into Arabic:
   1. It appears to us that you (pl) have aspired to a way that has been made unlawful to you.
   2. When the Children of Israel said to Moses, “Make us a god like the gods of Egypt,” he said to them, “You are a people who are ignorant.”
   3. Those who follow their lusts as itinerants follow the stars will not be shown the right way.
   4. Umm-'Ali passed away, and her children wept much over her.
   5. The Merciful does not accept the sacrifice of him who wishes for other than the truth in his heart.

---

1. 'Adnā maq'ad- “the lowest seat.”
2. 'Arš- throne.
3. 'Iljī- hanīd- roasted calf.
4. 'Tabāraka “blessed be”; furgān- the meaning of this word is not fully understood; it is often equated with the Koran and may possibly be borrowed from the Aramaic ʿnār “chapter, division (of a book)”; nabīr- warner.
5. Dābbat- pl dawābbu beast.

The Annunciation

اذ قالت الملائكة يا مريم إن الله يبشرك بكلمة منه اسمه المسيح عيسى ابن مريم وجيها في الدنيا والاخرة ومن القرّين (45)

ويكلم الناس في المهد وكهلا ومن الصالحين (46)

قالت ريبي آتي يكون لي ولد ولم يمسني بشيء كالذي الله يخلق ما يشاء; إذا قضى أمرا، فإنا يقول له كن فيكون (47)

ويعلمه الكتاب والحكمة والتوراة والإنجيل (48)

ورسله إلى بني إسرائيل أن يجتنب بناءً من ريكم، أن يخلق لكم من الطين كهيئة الطير فافنخ فيه فتكون طيراً بذن الله

وأجرأ الله الأب والابن والحميدة الموتى بإذن الله

ولتبثكم بما تأكلون وما تدخرون فيه بيوتكم. إن في ذلك لاية لكم

إن كنتم مؤمنين (49)

ومصدقاً لما بين يدي من التوراة ولاحل لكم بعض الذي حرم عليكم.

وتجتنب بناءً من ريكم فأتقوا الله وأطيعون (50)

1Wajih- eminent, illustrious.
2Mahd- cradle; kahl- man of mature age.
3Hikmat- wisdom.
4Assume an elipsed verb, “and he will make him...”
5ʿAnni introduces direct quotation, translate as “saying”; nafaxa (u) blow; ʿakmahu born blind; ʿabraṣu leprous; ʿuhyi “I will bring to life”; ʿiddaxara store up.
6A subjective complement for jiʿtakum in verse 49.
7Liʿubilla “in order that I make lawful”; ʿattá “obey” (pl. imperative).

1Sīrāt- mustaqīm- straight path.
Lesson Thirty-One

72 The Construct of Qualification; The Adjectival Relative Phrase.

72.1 The construct of qualification, also known as the "improper construct," consists of an adjective followed in construct by a noun qualifying the adjective, e.g.

rajulun hasanul-wajhi a man handsome of/in face
imra'atun tahiratul-l-qalbi a woman pure of heart

The adjective agrees in case, number and gender with the preceding noun, as any attributive adjective would. The adjective also has the definite article or not according to the state of the modified noun. However, since the adjective is in construct with the following noun (which is usually definite), its inflectional ending is always definite. The reason this construction is called "improper" is because what appears to be a first member of a construct state may take the definite article.

rajulun hasanul-wajhi ar-rajulul-hasanul-wajhi al-mar'atul-tahiratul-l-qalbi al-mulaku takdirul-l-mali

The construction may be summarized by the following scheme:

<table>
<thead>
<tr>
<th>NOUN</th>
<th>ADJECTIVE</th>
<th>NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>rajulun</td>
<td>karimu</td>
<td>n-nafsi</td>
</tr>
<tr>
<td>ar-rajulul</td>
<td>l-karimu</td>
<td>n-nafsi</td>
</tr>
</tbody>
</table>

72.2 The Adjectival Relative Clause. In this adjectival/relative type of clause, a noun is followed by an adjective that agrees with the preceding noun in case only; in number and gender the adjective agrees with a noun that follows in the nominative case.1

lil-mar'ati l-maqti'ati 'abuh-ha
for the woman whose father is / was killed from the prophet whose words are / were heard

l-mar'atul-masmu'ati kalimi'atu
for the woman whose father is / was killed from the prophet whose words are / were heard

73 Uses of Mā.

73.1 The particle mā followed by the affirmative perfect gives the equivalent of the English "as / so long as." Followed by lam + jussive, mā means "so long as...not" or "until.

1In this construction the definite article on the adjective is equivalent to the relative pronoun; the two examples are equivalent to the phrases للمرأة التي مقتول ابوبها من النبي الذي سمى كلمة له and he who heard the words of the prophet whose father was killed. 
The enlitic particle -mā combines with the interrogatives to give the indefinite relatives 'aynā-mā 'wherever,' 'īdā-mā 'whenever,' mīthlā-mā 'however,' kulla-mā 'whenever, as often as.' The indefinite relative 'whatever' is an anomalous form, mahmā. These are commonly followed by the perfect or jussive as conditional types.

He is with you wherever you are (may be).

Wherever you may be, death will reach you.

Whenever I entered, I found them speaking.

Whatever sign you may bring us, we will not believe in you.

A similar -mā may be added to any indefinite noun to heighten the sense of indefiniteness or nonspecificity.

We went out one day.

### 74 Auxiliary Verbs

Arabic has very few verbs that can be classed as auxiliary, but the following three are worth noting:

1. **kāda / yakādu**, followed by the imperfect indicative, gives the sense of 'almost, scarcely' to the following verb.

   The people almost killed me.

2. **mā zāla / lā yazālu** followed by the imperfect indicative means 'to keep on, to be still' doing something.

   They will keep on (are still) saying the same thing.

3. **ja'ala** (and in post-Koranic 'axāda) + imperfect indicative means 'to begin to.'

   The earth began to sway.

### Vocabulary

- **tamma** (i) be completed, finished, fulfilled
- **ḥasiba** (a) hisbān- reckon, consider someone (acc.) as (acc.); hasaba (u) hisbā- figure, make an account
- **ḥalf** xalaḥa (u) come after, take the place of, lag ('an behind); II xallafa appoint as successor; VIII ixtalafa differ ('an from), dispute (fi over), frequent ('ilā a place)
- **zāl** zāla (zul-) (ā) zawāl- pass away, come to an end; (negative) continue, abide
- **mā zāla** (mā zil-) (lā yazālu, lam yazal) (occurs in the negative + imperf. ind. or act. part.) keep on, be still (doing something)
- **sur'ā** (u) sur'at- be quick, fast
- **kasara** (i) kāsr- break; II kassara smash, break to pieces; VII inkasara get broken
- **kāda** (kid-) (ā) (+ imperf. ind.) almost, scarcely
INTRODUCTION TO KORANIC ARABIC

تَهِرُ (u) تَهِرَتْ- be pure, clean; II تَهَرَة purify; V تَتَهَرَّار/يِتَتَهَرَّرَانِيَة cleanse oneself, perform ablutions
لامَ لَامَ- blame, reproach (‘ālā for)

NOUNS
أجْل / جن النجِّ- sake; منْلِ/’اجْلِ (+ const.) for the sake of
جِنن- (collective), جَيْنِي- (unit sing.) Pl جَيْنَ- genie, the djinn, invisible beings who interfere in men’s lives
سيَسْيِ- evil
سيَعْيَ/- evil deed

Exercises
(a) Vocalize, read and translate:

1. The body of the punishment is 7 (the) words of the words of the punishment
2. There are many springs flowing from it
3. The two girls beautiful of face guided him to their father
4. When I saw the old man with his face concealed entering the woman’s house, I almost laughed.
5. The heavenly bodies—the sun, moon and stars—will all bow down before those who are pious in heart.

(b) Give the Arabic for the following:
1. a woman pure of heart
2. the women pure of heart
3. a man handsome of face
4. two men handsome of face
5. a boy with a broken arm
6. the boys with broken arm(s)
7. a genie with a big head
8. a tree with many leaves
9. a band few in number
10. a woman of much learning

(c) Read and translate:

1. And those who conceal their evil: He will drink them until they see what they did not see.
2. And if you are righteous on the day of judgment, it is for your own good.
3. If you forgive and make it easy, it is better for you. For Allah loves the just doers.
4. And if you bow (your head) in repentance, your case will be settled. Then turn not to the Zāmidūn (polytheists) after this; and know that Allah is Almighty, and the One who knows all things.

(1) Sarāb- mirage; qī‘at- desert; ẓam‘ānū thirsty

LESSON THIRTY-ONE

5 فِتْرَةً عَنْهُمْ فَلَا أَنتَ بِهِمْ.

6 وَأَنَّهُ الَّذِي قَامَ عِنْدَ اللَّهِ يَدْعُو رَبَّهُ كَذَٰلَكَ الْقُرْآنُ يَتَّلَوُّونَ عَنْهُ.

7 قَالَ اللَّهُ: «أَنَّا عَنْدَ النُّكْرَةِ قَلْبِهِمْ مِنْ أَجْلٍِ.

8 فَانَفِكَ بِالْمُلْكِ وَأَنَّ فَوْقَانِي مُحَفَّظَةً.»

9 فَكُنْتُمْ نَجُومًا مِّنَ الْكَوْنِ لَيْتَمُّ الْمُكَيْدُونَ عَنْهَمْ.

10 وَهُوَ الَّذِي صُبُّ عَنْهَا فِي وَجْهِهَا وَهُوَ مَجْنُونٌ فَارْسِقُوهَا.

11 إِنَّ يَا أُمَّمِ الْأُولِى مِنْ حُكْمِكُمْ هَذَا فِي الدُّنْيَا.

(d) Translate into Arabic:

1. It is not possible for you to exculpate yourself, for what you did was made unlawful beforehand.
2. They will keep on visiting the sick until they are free of their illness.
3. Moses struck the stone, and many springs flowed from it.
4. The two girls beautiful of face guided him to their father.
5. When I saw the old man with his face concealed entering the woman’s house, I almost laughed.
6. The heavenly bodies—the sun, moon and stars—will all bow down before those who are pious in heart.

1Yujra “he is rewarded.”

Dhu‘l-Qarnayn

ويسالونك عن ذي القرنين. قال ساتلو علبه منه ذكرتأ (42)

إذا مكنتا له في الأرض وآتيناه من كل شيء سبيباً (44)

فاتبع سبيباً (45)

حتى اذا بلغ مغرب الشمس وجدوا تغرب في عين حمراء ووجد

عندها قوماً. قالنا يا ذا القرنين إنا أما أن تعذب واما أن نتخد

فيهم حسناءً (46)

قال "أنا من ظلم فسوف نعذبه ثم أيرد إلينا ربه فيعد به

عذاباً نكرأ (47)

وأنا من آمن وعمل صالحاً فلجه جزاء الحسنى وسنقول له من امرنا

يمسراً (48)

ثم أتبع سبيباً (49)

حتى اذا بلغ مطلع الشمس وجدوا تطلع على قوم لم نجعل

لهمن دونها سيراً (50)

---

1Dhū‘l-Qarnayn is a Koranic figure usually identified with Alexander the Great.
2Qarn- horn.
3Makkana establish, make firm; ‘ad give to; sabab- road, way.
4Aiba’ sababan take one’s way.
5Balaga reach; maqrib- setting place (of the sun); garaba (u) set (sun); kami’- muddy; ‘immá...‘immá either...or; husn- favor, kindness.
6Nukr- awful.
7‘Amana believe; jaz’ an “as a reward”; yusr- ease.
8Ma’la‘- rising place (of the sun); min dāniḥa “beneath it (the sun)”; sitr- covering, shelter.

---

1Sadd- mountain; faqīha (a) understand.
2Yāji‘u wa-majjāju Gog and Magog; mufsid- corrupting; xarj- tribute; ‘alā ‘an on condition that; sadd- barrier.
3Makkani for mukkanani see note 3 above; ‘a’inā help (masc. pl. imperative); radmu‘ dam, dike.
Lesson Thirty-Two

75 Causative Verbs: Form IV. Characteristic of the causative Form IV is prefixed 'a-' in the perfect and the vowel -u- on the personal prefixes of the imperfect. The base pattern is 'AF'ALA.

75.1 As a causative / factitive verb, Form IV is—with few exceptions—necessarily transitive.

نزال (نزال) > IV 'anzala 'cause someone (acc.) to go / come down'
خرج (خرج) > IV 'axraj 'cause someone (acc.) to go out, expel'

Form IV verbs from transitive G-forms often become doubly transitive.

سِع (سِع) > IV 'asma 'cause someone (acc.) to hear something (acc.)'
ورث (ورث) > IV 'awratha 'make someone (acc.) heir to something (acc.)'

Stative G-forms tend to be factitive in Form IV.

كَبْر (كَبْر) > IV 'akbara 'make important, praise'

Since both Form II and Form IV give factitive connotations, the question arises as to the difference in meaning between the two. In general, the two forms take different connotations of the base idea into the factitive. For example, hasuna means both 'to be good' and 'to be beautiful'; Form II hassana has the meaning of 'to make beautiful, make better,' while Form IV 'ahsana generally means 'to do a good deed, to

do (something) well.' G-form karuma means both 'to be noble' and 'to be hospitable'; Form II karrama generally means 'to make noble, exalt,' while Form IV 'akrama means 'to treat with hospitality, honor.' On the other hand, many verbs that produce both Form II and Form IV show little or no appreciable difference in meaning between the two.

Form II, to a much greater extent than Form IV, makes denominative verbs, so that Form II may make a verb from a noun with a root identical with—but unrelated to—a G-form causative in Form IV, e.g., IV 'adhaba 'to make go away' is derived from dahaba 'to go (away),' while II izza is derived from the noun izza—not and means 'to gild.'

75.2 Synopsis of Form IV:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>انمل (انمل)</td>
<td>'af'ala</td>
<td>انمل (انمل)</td>
</tr>
<tr>
<td>انمل (انمل)</td>
<td>yuf'al</td>
<td>انمل (انمل)</td>
</tr>
<tr>
<td>انمل (انمل)</td>
<td>yuf'il</td>
<td>انمل (انمل)</td>
</tr>
<tr>
<td>انمل (انمل)</td>
<td>muf'ila</td>
<td>انمل (انمل)</td>
</tr>
</tbody>
</table>

Example from \NZL:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>انزل (انزل)</td>
<td>'anzala</td>
<td>انزل (انزل)</td>
</tr>
<tr>
<td>انزل (انزل)</td>
<td>yunzila</td>
<td>انزل (انزل)</td>
</tr>
<tr>
<td>انزل (انزل)</td>
<td>yunzila</td>
<td>انزل (انزل)</td>
</tr>
<tr>
<td>انزل (انزل)</td>
<td>mznzila</td>
<td>انزل (انزل)</td>
</tr>
</tbody>
</table>

Remarks:

(1) The hamzahs of the perfect, imperative and verbal nouns are true hamzahs and not elidible.
INTRODUCTION TO KORANIC ARABIC

THIRTY-TWO

The imperfect passive is identical to the imperfect passive of the G-form.

75.3 Synopsis of Form IV Doubled Verbs. The patterns to which the doubled verb conforms in Form IV should be familiar and predictable by now. Example from جيم:\n
<table>
<thead>
<tr>
<th>PERFECT</th>
<th>اتامما</th>
<th>اتامما</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERFECT</td>
<td>يتيمما</td>
<td>يتيمما</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يتيمما</td>
<td>يتيمما</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يتيمما</td>
<td>يتيمما</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>أم</td>
<td>أم</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>متمم-</td>
<td>متمم-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>إتمام</td>
<td></td>
</tr>
</tbody>
</table>

75.4 Synopsis of Form IV Cl’ Verbs. Example from جين:\n
<table>
<thead>
<tr>
<th>PERFECT</th>
<th>امانا</th>
<th>امینا</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERFECT</td>
<td>يمينا</td>
<td>يمينا</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يمينا</td>
<td>يمينا</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يمينا</td>
<td>يمينا</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>أم</td>
<td>أم</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>ممين</td>
<td>ممين</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>إمان</td>
<td></td>
</tr>
</tbody>
</table>

REMARKS: Hamza-initial verbs are regular in Form IV except where the pattern would result in two adjacent hamzas:

(1) In the perfect active and passive, the hamza of the radical is lost; compensation is effected by lengthening the preceding vowel.

(2) The imperfect is regular with the notable exception of the first-person singular, *wu’minu → ‘uminu. The same compensatory lengthening is seen in the imperative: *‘a’mīn → ‘āmin.

75.5 Synopsis of Form IV C1w/y verbs. Both w and y are unaffected and remain as sound consonants when preceded in the pattern by the vowel -a-. When preceded by -u-, they both assimilate to w (*wu = ʷ, *uy = ʷ); when preceded by -i-, they both assimilate to y (*yi = ʸ) to form long vowels in both cases.

Example from جرب:\n
<table>
<thead>
<tr>
<th>PERFECT</th>
<th>أورث</th>
<th>أورث</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERFECT</td>
<td>يورث</td>
<td>يورث</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>أورث</td>
<td>أورث</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>موثر</td>
<td>موثر</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>إثر</td>
<td></td>
</tr>
</tbody>
</table>

Example from جقن:\n
<table>
<thead>
<tr>
<th>PERFECT</th>
<th>الأقنا</th>
<th>الأقنا</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERFECT</td>
<td>يوقن</td>
<td>يوقن</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>أقين</td>
<td>أقين</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>موشن</td>
<td>موشن</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>إقان</td>
<td></td>
</tr>
</tbody>
</table>

75.6 Here follow Form IV verbs from radicals previously introduced:

ابرأ heal, make free  
ابعد banish, exile  
امتم finish, fulfill  
اجع make a consensus  
إحس do good, do well  
أخطر expel, turn out  
أخلف go back on one’s word  
اضمر compel, coerce  

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Vocabulary

VERBS

<table>
<thead>
<tr>
<th>Am</th>
<th>'amina (a)</th>
<th>'amn-/-'amān- be / feel safe, trust ('alā with); IV 'āmana believe (bi- in)</th>
</tr>
</thead>
<tbody>
<tr>
<td>حب</td>
<td>IV 'ahabba love, like, want (hubb- and mahabbat- are used as verbal nouns, not the predictable formation from the pattern)</td>
<td></td>
</tr>
<tr>
<td>دير</td>
<td>IV 'adbara turn one’s back (‘an/alā on), go back, flee, run away</td>
<td></td>
</tr>
<tr>
<td>سلم</td>
<td>salama keep from harm, hand over intact; II sal-lama submit, surrender</td>
<td></td>
</tr>
<tr>
<td>عقل</td>
<td>'aqala (i)</td>
<td>'aql- be reasonable, be endowed with reason; II 'aqqala make reasonable, bring to reason</td>
</tr>
<tr>
<td>قبل</td>
<td>IV 'aqbala come / go forward, advance (‘alā on / to)</td>
<td></td>
</tr>
</tbody>
</table>

NOUNS

<table>
<thead>
<tr>
<th>دиру/داهار</th>
<th>dub(u)r- pl ‘adbār- the back / rear side of anything</th>
</tr>
</thead>
<tbody>
<tr>
<td>سلطان/سلطانين</td>
<td>sulṭān- pl sulṭāna power, authority</td>
</tr>
<tr>
<td>عقول</td>
<td>'aql- pl 'uqūl- reason, rationality; intellect, mind</td>
</tr>
<tr>
<td>كف/أكب</td>
<td>qub(u)- pl 'aqbāl- the fore / front side of anything</td>
</tr>
</tbody>
</table>

OTHER

| و | wa- (+ gen.) by (used in oaths, as wa-llāhi “by God”) |

IDIOM

| ول دباه | wallā dub(u)rahu “he turned and ran away” |

Exercises

(a) Read and translate:

1. اجاع 5 نورهم ایها 8 أخرينناهم 12 لم يسمعوا

2. أسكنه 6 كتب منزلة 10 يخرجنون 14 لى مرسل

3. المشروكن به 7 لم تسمح 11 إطلاق عبد 15 لم أضاقت

4. أحبك 8 محسن 12 ليعلمنا 16 يحب المتينون

(b) Read and translate:

1. وقال الشيطان لما قضى الامر ألا الله ومككم وعد الحق ووعدكم فاستجبتم

إلي فلا تلوموني ولوموا أنفسكم. ما أنا بصرخكم وما اتم بصرخي. إني
كفرت بما أشركم بي من قبل. إن الظالمين لهم عذاب أليم.1

2. وكيف أخف ما أشركم ولا تخافون أنكم أشركم بالله ما لم ينزل به ملككم

سلطاً؟

3. ثم أرثنا الكتاب الذين أصطفينا من عبادنا.

4. هل التم أصلتم عبادي هؤلاء أم هم ظلوا سبيل؟

5. وإنزلنا من السماوات واسكتنا في الأرض ورأيتا على ذهاب بهقادرون.

6. وبالمجلس أرسلنا ونازل ظن وما أرسلنا إلا شاهداً مباشراً.

7. يقولون ‘زيننا أنتم لنا توردو واغفر لنا إله على كل شيء، قديره.

8. هو الذي أنزل السكينة في قلوب المؤمنين ليزدادوا إيماناً مع إيمانهم ليدخل

المؤمنين والمؤمنات جنتاً جبارة من تحته الإلهان خالدين فيها.3

9. ومن يشرك بالله فقد ضل ضلالاً بعيداً.

10. أيذرتين من أجل الله؟ ومن يحق للله فإن تجد له سبيل، وذؤد لا تكفرن

11. كأن كبروا فتغضبون سوءا، فلا تخذلو هم أولياء حتى يهاجرنا ففي سبيل

الله فإن تولوا خذلهم واتقنهم حيث جدموه ولا تتخذوا منهم ولايا.

12. في ركض يحيون أن يظهروا والله يحب المطيبين.

1. Istajabum “you responded”

2. 'Asrāzah help

3. Sakinat- tranquility; iṣdāda increase (int.).

4. Ḥājaralyuhāfīrū migrate.
Translate into Arabic:

1. I have been commanded to be the first to submit ("the first who submitted") to the Lord of the Universe.
2. We told them to advance on the enemy and to be quick, but they lagged behind the others and so were killed.
3. And he smashed the stones on which had been written the king's orders.
4. We shall never believe in the prophet so long as he does not bring us evidence.
5. Those who love the truth are kept safe from the evil of the devil.
6. If they turned and ran away, they should not be blamed for that.


The Prophet Salih and the Tribe of Thamud

وَلَى شُعُودِ (السَّلِيْحَا) أخاهم صالحاً قال: "يا قوم أعبدوا الله! ما لكم من الله غيره؟ قد جاءتكم بيئة من ربك: هذا ثانى الله لكم آيةٌ فذروها تأكل في أرض الله ولا تسوسوا به فباذكم عذاب اليمَّ... (70)"

قال الملأ الذين استكبروا من قومه للذين استضعفوا لآن منهم *أتعلمون أن صالحاً مرسل من ربه? قالوا "إتا بما أرسل به" مؤمنون* (75)

قال الذين استكبروا "إتا بالذى آمنت به كافرون" (76)

---

1ثامُود- Thamud, a north Arabian tribe; سَلِيْح- Salih, prophet to Thamud;
نَاغَة- she-camel; دَارُحَة (+ imperf. ind.) “let her.”
2عَذَابُ الْيَمَّا: tremor; طَعْبُهُ (u) be/become in the morning; دَارُ- abode; جَاهِمُ (u/i) lie prone.
3َأَبَلَغَة deliver; رِسَالَتُ- message.
Lesson Thirty-Three

76 Form IV: Weak Verbs.

76.1 Synopsis of Form IV weak-\(\text{-lamm}\) verbs. Example from \(\text{\textit{LQY}}\):

- **PERFECT**
  - ألق\(\text{a}\) 'alqā
  - علقيا\(\text{a}\) 'ulqiya

- **IMPERFECT**
  - يلق\(\text{a}\) yulqi
  - يلق\(\text{a}\) yulqā

- **SUBJUNCTIVE**
  - يلق\(\text{a}\) yulqiya
  - يلق\(\text{a}\) yulqā

- **JUSSIVE**
  - يلق\(\text{a}\) yulqi
  - يلق\(\text{a}\) yulqa

- **IMPERATIVE**
  - ألق\(\text{a}\) 'alqi
  - علقا\(\text{a}\) yulqa

- **PARTICIPLE**
  - ملق\(\text{a}\) mulqīn
  - ملق\(\text{a}\) mulqān

**VERBAL NOUN**

\(\text{ایقاء 'ilqā'}\)

**REMARKS:** The forms of these verbs should be perfectly familiar by now.

1. Note that in the verbal noun \(C_3\) appears as hamza after the -\(\text{d}\)-, as in Forms VII and VIII.
2. The vowel of the hamza-prefix in the imperative is -\(\text{a}\)-.

76.2 Synopsis of Form IV hollow verbs. Example from \(\text{\textit{MWT}}\):

- **PERFECT**
  - أمات\(\text{a}\) 'amāta
  - أميت\(\text{a}\) 'umīta

- **IMPERFECT**
  - يميت\(\text{a}\) yumīta
  - يميت\(\text{a}\) yumāt

- **SUBJUNCTIVE**
  - يميت\(\text{a}\) yumīta
  - يميت\(\text{a}\) yumāt

- **JUSSIVE**
  - يميت\(\text{a}\) yumīt
  - يميت\(\text{a}\) yumat

- **IMPERATIVE**
  - أمت\(\text{a}\) 'amit
  - أمت\(\text{a}\) 'amat

**VERBAL NOUN**

\(\text{اردة 'ird'at}^\text{-}\)

76.3 Here follows a list of Form IV verbs from radicals already introduced:

- اتي\(\text{a}\) 'etī make give ("make come to")
- ادري\(\text{a}\) 'adāri make know
- ادري\(\text{a}\) 'adāri make apparent
- ادري\(\text{a}\) 'adāri make taste
- اكي\(\text{a}\) 'akī make cry
- ادري\(\text{a}\) 'adāri make satisfied
- ان\(\text{a}\) 'an make clear
- ارجي\(\text{a}\) 'arji make flow
- ارجي\(\text{a}\) 'arji make fear
- ارجي\(\text{a}\) 'arji make pass away
- اثني\(\text{a}\) 'athni cast, throw
- اثني\(\text{a}\) 'athni perform
- اتا\(\text{a}\) 'ata make die

76.4 Form IV of ra'd, 'arā 'to cause to see, to show.' As in the G-form imperfect, ra'd loses its middle radical glottal stop. As the synopsis below shows, it becomes basically a weak-\(\text{-lamm}\) verb with a few characteristics of the hollow verb too.

- **PERFECT**
  - اراً 'arā
  - اري\(\text{a}\) 'arī

- **IMPERFECT**
  - يري\(\text{a}\) yirī
  - بري\(\text{a}\) yirī

- **SUBJUNCTIVE**
  - بري\(\text{a}\) yirī
  - بري\(\text{a}\) yirī

- **JUSSIVE**
  - يري\(\text{a}\) yirī
  - بري\(\text{a}\) yirī

- **IMPERATIVE**
  - بري\(\text{a}\) yirī
  - بري\(\text{a}\) yirī

- **PARTICIPLE**
  - مري\(\text{a}\) mirīn
  - مري\(\text{a}\) mirīn

- **VERBAL NOUN**
  - إرادة 'ird'at-
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Vocabulary

II baddala substitute something (acc.) (bi- for something else); IV tabaddala change, exchange (bi-something) for something else (acc.)

balağa (u) bulâğ- reach, attain, amount to; IV 'ablağa make someone / thing (acc.) reach; announce, inform

hayya / yahya and yahayyu live, be alive; IV 'ayahya (note spelling) bring to life, revivify

qayt'a (a) qat'a - be mistaken, make a mistake, sin; IV 'axta'a err, miss, be off target

IV bardda want

IV 'asdba hit the mark, afflict; (passive 'ustba) be stricken, afflicted

IV 'a'taba obey

IV 'atd'a obey

IV 'awhd inspire ('ild someone) {bi- or acc., with something) {an that)

NOUNS

hayy- pl 'ahya- - alive

zulmat- pl zulumät- - darkness

OTHERS

'abadan ever; (+ negative) never

alā 'an (+ subjunctive) on condition that

IDIOM

balağa 'asuddahu "he reached maturity"

Exercises

(a) Read and translate orally:

1. Andara warn.
2. Haqtâ- worthy.
5. Arjâ put off.
6. Hâtar- announcer, herald.
7. Galaba win.
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(c) Translate into Arabic:

1. When you have reached (the end of) your stipulated term, perhaps you will want to be reasonable and submit yourself.

2. When we advanced upon the band of the enemy, they drew back, then laid down their arms and turned and ran away, retracing their steps.

3. God inspires the prophets with his commands for the people, and the people believe and obey.

4. God said, “Whoever loves me, I keep on drawing near him until I am his eye, his ear and his hand.”

5. I wanted to depart for the prayer, but I was unmindful of what had happened.

6. If you (m pl) had not mistaken the way, you would not have gotten lost in the darkness.

Reading Selection: Sūrat al-Ma‘ida (5):20–25

Moses and the Israelites at the Holy Land

واذ قال موسى لقومه: “اذكروا نعمة الله عليكم إذ جعل فيكم انباء وجعلكم ملكا وآتاكما ما لم يؤت أحداً من العالمين.”

قالوا: “يا موسى إن فيها قوماً جبارين وان لن ندخلها”

1Jabbár- giant.
2An’ama ‘alá show favor to; galaba (i) vanquish; tawakkala ‘alá rely on.
3Dáma (u) remain; qátalayuqtilu fight; hâhuná right here; qa’ada (u) sit.
4Faraqa (u) distinguish; fasaqa (uli) be dissolve; arba’ina sanaitan “for forty years”; tâha (i) wander; ‘asiya (d) grieve.
Lesson Thirty-Four

77 Reflexive/Medio-Passive Verbs: Form X. Characteristic of Form X is prefixed st-. The base pattern is ISTAF'ALA. This form is assumed to be the reflexive of an unused *SAF'ALA causative form, a few examples of which are to be met with in the Hebrew and Aramaeo-Syriac shaph'el (שָׁפֶל) pattern, as שָׁבֵד (ša’bed) 'to enslave' and its reflexive/medio-passive妆語性 (išṭa’bad). Causatives in ša- are quite regular in Akkadian.

77.1 Form X in Arabic has three major connotations:

1. Reflexive/medio-passive of factitive Form IV, as IV 'astāma 'to turn over, submit' > X istāslama 'to turn oneself over, give up,' and IV 'aṣrāja 'to make (someone / something) go / come out' > X istāxraja 'to get (something) out for oneself, extract.'

2. From stative G-forms, Form X denotes thinking that a thing has the quality of the G-form, sometimes with reference to oneself, as hasuna 'to be good' > X istahsana 'to think / consider (something) good, to approve,' and kabura 'to be big, great' > X istakbara 'to consider (someone / something or oneself) great, important.'

3. Form X quite commonly denotes seeking or asking for what is meant by the G-form, as 'alimā 'to know' > X ista’lāmā 'to seek to know, inquire,' and ta’ám 'food' > X ista’lāma 'to ask for food.'

77.2 Synopsis of Form X:

PERFECT استفعل استفعل استفعل
IMPERFECT يستفعل يستفعل يستفعل
SUBJUNCTIVE يستفعل يستفعل يستفعل

77.3 Form X of the doubled verb. Example from √DLL:

PERFECT استدل استدل استدل
IMPERFECT يستدل يستدل يستدل
VERBAL NOUN استدل استدل استدل

77.4 Form X of C1wy verbs. The only patterns affected are the verbal noun, which becomes ISTF'AĻ-, and the perfect passive, which is USTU'ILA. All other forms retain the w or y as a sound consonant. Example from √YQN:

PERFECT استقِن استقِن استقِن
IMPERFECT يستقِن يستقِن يستقِن
VERBAL NOUN استقِن الاستقِن

Example from √WQF:

PERFECT استوقف استوقف استوقف
IMPERFECT يستوقف يستوقف يستوقف
VERBAL NOUN استوقف الاستوقف

77.5 Form X of weak-lām verbs. Example from √SQY:

PERFECT استقَّن استقَّن استقَّن
IMPERFECT يستقَّن يستقَّن يستقَّن
SUBJUNCTIVE يستقَّن يستقَّن يستقَّن
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JUSSIVE  
\(\text{yastasqi}\)  
\(\text{yustasqa}\)

IMPERATIVE  
\(\text{istasqi}\)  
\(\text{mustasqin}\)

PARTICIPLE  
\(\text{mustasqin}^*\)  
\(\text{mustasqan}\)

VERBAL NOUN  
\(\text{rientation}\)  
\(\text{istisqâ'}\)

All patterns conform to the principles given for weak-\(\text{lâm}\) verbs in Forms VII and VIII (see §60.2).

77.6 Form X of hollow verbs. Example from \(\text{QWM}\):

PERFECT  
\(\text{istaqdma}\)  
\(\text{ustuqlma}\)

IMPERFECT  
\(\text{yastaqimu}\)  
\(\text{yustaqdmu}\)

SUBJUNCTIVE  
\(\text{yastaqim}\)  
\(\text{yustaqdma}\)

JUSSIVE  
\(\text{yastaqim}\)  
\(\text{yustaqam}\)

IMPERATIVE  
\(\text{istaqim}\)  
\(\text{mustaqdm-}\)

PARTICIPLE  
\(\text{mustaqdm-}\)

VERBAL NOUN  
\(\text{nuqdm-}\)

See remarks on the synopsis of Form IV hollow verbs (§76.2).

77.7 A selective list of familiar roots in Form X:

\text{I}  
\(\text{I}\)  
\(\text{I}\)


divide by (a)

\text{II}

\text{II}

\text{II}

\text{II}

\text{I}

\text{I}

\text{I}

\text{I}

Exercises

(a) Read and translate:

1. \(\text{qam}^*\)

2. \(\text{qam}^*\)

3. \(\text{qam}^*\)

4. \(\text{qam}^*\)

5. \(\text{qam}^*\)

6. \(\text{qam}^*\)

7. \(\text{qam}^*\)

8. \(\text{qam}^*\)

9. \(\text{qam}^*\)

10. \(\text{qam}^*\)

11. \(\text{qam}^*\)

12. \(\text{qam}^*\)

Vocabulary

\(\text{saqâ}^*\) (I)  
\(\text{saqy-\text{g}}\)  
\(\text{give water to, give to drink; IV 'asqâ}^*\)  
\(\text{X istasqâ ask for water}\)

\(\text{t̡asaddaqa}\)  
\(\text{give alms}\)

\(\text{istaqâ'\text{a}}\)  
\(\text{have the endurance / capability for, be able / capable of}\)

\(\text{t̡a'ama}\)  
\(\text{feed; X ista'ama ask for food}\)

\(\text{aja}\) (a)  
\(\text{aja\text{al(at)}-\ hury, hasten (intr.); II ja\text{la} hasten (trs.); V ta'ajala = G, be ahead of, precede; X ista'ala be in a hurry, rush}\)

\(\text{matta'a}\)  
\(\text{enable someone (acc.) to enjoy (bi-) something; equip; V tamatta'a enjoy (bi-) something; X istamta'a enjoy, relish (bi-) something}\)

\(\text{našara (u) našr-\ help, assist (alâ\ against); VIII intašara be victorious, triumph (alâ\ over), take revenge (min on); X ištanšara ask for assistance}\)

NOUNS

\(\text{hadid-}\)  
\(\text{iron}\)

\(\text{rijh/riyâh, râyâh}\)  
\(\text{wind}\)

\(\text{t̡a'âm / t̡a'imat}\)  
\(\text{food, victuals}\)

\(\text{yatim-\ pl 'at̡immat-\ yat̡am\ or orphan}\)

OTHERS

\(\text{mâti}\)  
\(\text{when?}\)

\(\text{b̃udma}\)  
\(\text{after (conj.)}\)
(b) Read and translate:

1. يا أبا آدم استعملوا فلم تطمعتم ؟ قال يا رب كيف أعمل وات ترب العالمين ؟ قال أما علتيك استعملت مدي فلم تطمع ؟ اما عملت الله لطمعت ذلك مدي؟ يا أبا آدم استيقظت فلم تستق ؟ قال يا رب كيف أعمل وات ترب العالمين ؟ قال استقال مدي فلن فلم تستق. اما عملت الله لسبيت لوجدت ذلك مدي؟
2. لا تتخذوا آباءكم واخوكم أولاء إن استحبوا الكفر.
3. اراد ربك ان يبلغ اليتيمان اشدها ويسخرها كنذرها.
4. انظر كيف ضربوا لك الأمثال فضلوا فلا يستطيعون سبيلاً.
5. أما الهوى انها واحد فاستقيموا اذه واستفرروه.
6. إذا استذاروك للخروج فقل لن تخرجوا عي ابداً.
7. لا تحسن الذين كتبت في سبيل الله امواً بل أحياء عند ربي برزق.
8. الله وإلي الذين أمنوا - يخرجهم من الاظلمات الى النور، والذين كفروا أؤلوههم الطاغوت - يخرجونهم من النور الى الاظلمات. أولئك اصحاب النار هم فيها خالدون.
9. خلق الإنسان من عجل. سأريكم آيأتى فلا تعمجلو ويجولون متي هذا الوعد إن كنت مصدقين ؟
10. الذين من قبلكم كانوا أشد منكم قوة وأكثر امواً راولداً فاستمروا بخلافهم فاستمرون بالهوى، كما استمع الذين من قبلكم.
11. إن لم تأتمهم يقولون ما لا يفلمن إلا الذين آمنوا وعملوا الصالحات وذكروا الله.

(c) Translate into Arabic:

1. Ask (fem. sing.) forgiveness, for you have sinned greatly.
2. Not everyone who casts hits the mark.
3. When Adam’s two sons made a sacrifice in obedience to God, it was accepted from one of them and not from the other.
4. If they follow that which avails them not, their hearts will be filled with the darkness of unbelief.
5. God inspired the prophet with the word of truth.
6. Are the women able to go on foot?

---

1. تَغَارْتُ - false gods.
2. خَلَأَتْ - lot.

---

1. مَدَأَ (s) sway; ‘اَجِبَةَ (a) wonder, be astonished; سَيْدَةَ - might.
Lesson Thirty-Five

78 Effective Verbs: Form III. Characteristic of the effective Form III is a lengthening of the vowel of C₁. The base pattern is FĂ‘ALA.

78.1 Since the basic notion of Form III is the qualitative or active effect one person has upon another, the form is necessarily transitive. There are three common connotations of Form III:

1. From stative and qualitative G-forms, Form III indicates that the subject employs that quality towards the object, as hasuna ‘to be good’ > III hăsana ‘to treat (someone) kindly, well.’

2. When the G-form denotes an act, the receiver of which is indicated through a preposition, Form III takes the receiver of the action as a direct object, sometimes with reciprocal overtones, as qāma ‘ilā ‘to rise up against’ > III qāwama ‘to resist, oppose’; šārika ‘to participate’ > III šāraka ‘to enter into partnership with’; xalaṭa ‘to lag behind, stay away’ > III xālaṭa ‘to be at variance with, differ from.’

3. When the G-form immediately affects an object, Form III denotes an attempt to perform that act upon the object, often with the idea of competition, as qatāla ‘to kill’ > III qatāla ‘to attempt to kill, fight with’; šara‘a ‘to throw down’ > III šāra‘a ‘to wrestle with.’

78.2 Synopsis of Form III.

<table>
<thead>
<tr>
<th>VERBAL NOUN</th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>فَلَا</td>
<td>فُلَأَلْ</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يُفَّلِع</td>
<td>يُفَّلَع</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يُفَّلِع</td>
<td>يُفَّلَع</td>
</tr>
</tbody>
</table>

Example from √ṣHĐ:

| JUSSIVE | يَفْعَل | يَفْعَل |
| IMPERATIVE | فَلَأ | فَلَأ |
| PARTICIPLE | مَفَّلِع | مَفَّلِع |
| VERBAL NOUN | مَفَّلَع | مَفَّلَع |

(REMARKS:

1. The basic lengthening of the C₁ vowel characteristic of this form applies to the perfect passive as well as the active.

2. The pronominal prefix vowel of the imperfect is -폭-. Form III completes the set of forms that take this characteristic vowel in the imperfect: Forms II, III & IV.

3. Form III alone of all increased forms regularly produces two verbal nouns. With some roots usage is the sole criterion as to which of the two is produced. Where both are in use, it can be said generally that MUFĂ‘ALAT- retains more of the verbal sense, while FĂ‘AL- tends to be slightly more nominalized, as from √qīṭl, muqāṭalat- ‘fighting, doing battle’ and qīṭl- ‘battle, combat.’

78.3 Synopsis of Form III doubled verbs. Example from √dRrü:

<table>
<thead>
<tr>
<th>VERBAL NOUN</th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ضَرْرُ</td>
<td>ضَرْرُ</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يُضَرْرُ</td>
<td>يُضَرْرُ</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يُضَرْرُ</td>
<td>يُضَرْرُ</td>
</tr>
</tbody>
</table>

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REMARKS:

(1) This is the only verbal form in Arabic to produce regularly a long vowel followed by a doubled consonant, but only long -d- followed by a doubled consonant is tolerated phonetically.

(2) The vocalic structure of the perfect passive overrides the tendency of the two like consonants to coalesce, hence dārira. In all other forms, except the second jussive, the distinction between the active and passive is obscured.

78.4 Synopsis of Form III weak-lām verbs. Example from ʿNDW:

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>مَنَدَ</th>
<th>نُدَيْدَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERFECT</td>
<td>مِنَانِدَيْنَ</td>
<td>يُنَانِدَيْنَ</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>عَمَانِدَيْنَ</td>
<td>عَمَانِدَيْنَ</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>مَنَانِدَيْنَ</td>
<td>يُنَانِدَيْنَ</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>مَنَانِدَيْنَ</td>
<td>يُنَانِدَيْنَ</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مَنَاذِدَيْنَ</td>
<td>مَنَاذِدَيْنَ</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>مَنَاذِدَيْنَ</td>
<td>مَنَاذِدَيْنَ</td>
</tr>
</tbody>
</table>

By this time these forms should not need explanation. Note especially that C3wly → glottal stop after -d- in the second noun.

79 Reciprocal Verbs: Form VI. Characteristic of the reflexive pattern of the reciprocal Form VI is the prefixed ta- of Form V. Form VI thus stands in relation to Form III exactly as Form V does to Form II. The basic pattern for Form VI is TAFAʾALA.

79.1 Form VI does not give a reflexive connotation so much as the sense of mutuality and reciprocity with regards to the signification of

\[ \text{LESSON THIRTY-FIVE} \]

Form III. Being mutual, or reciprocal, Form VI of necessity involves more than one person, and there is commonly no passive. Examples: radiya 'to be satisfied' > III rādā 'to try to please, conciliate' > VI tarādā 'to come to mutually satisfactory terms'; III xālaJa 'to differ with' > VI taxālaJa 'to be at odds one with another.'

A second—and fairly common—connotation of Form VI is the pretense of a quality, as jahila 'not to know' > VI jālahā 'to feign ignorance'; mariqa 'to be ill' > VI tamādradā 'to feign illness'; nasiya 'to forget' > VI tanāsā 'to pretend to forget.'

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE (rare)</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>تُفَاحًا</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يُفَاحًا</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يُفَاحًا</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يُفَاحًا</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>تُفَاحًا</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مُفَاحَتَلًا</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>تُفَاحًا</td>
</tr>
</tbody>
</table>

See remarks (1) and (4) for Form V (§67.1).

79.3 Synopsis of Form VI for weak-lām verbs. Example from ʿNsY:

| PERFECT | مَنَتَسَأَ          |
| IMPERFECT | يَمَنَتَسَأَ   |
| SUBJUNCTIVE | يَمَنَتَسَأَ   |
| JUSSIVE | يَمَنَتَسَأَ   |
| IMPERATIVE | يَمَنَتَسا   |
| PARTICIPLE | مُمَتَسِسَينَ |
| VERBAL NOUN | يَمَنَتَسَأَ |

See remarks on Form V weak-lām verbs (§69.1).

79.4 A selective list of familiar roots in Forms III and VI:
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FORM III

آخذ take to task (bi- for)
رواد entice
سام make peace
شاهد witness
عامل trade, do business with
دليل confront, stand opposite
قادر fight with
كاتب write to
كاتب outnumeber
كالم speak with
نادر blame each other
نائل resemble
نمان put up resistance to
ناظر argue, debate

Vocabulary

'anisa (a) / 'anusa (u) 'uns- be friendly, on intimate terms (bi-l'ilâ with); perceive; II 'annasa put at ease, tame; III 'ânasa be friendly, cordial to; IV 'ânasa keep company, observe, espy; X ista'nasa be sociable, on familiar terms with
أوا 'awâ (i) seek shelter, refuge; IV 'awâ take refuge ('ilâ at), give shelter to
براك III bâraka bless (fl) someone/thing; VI tabâraka be blessed

FORM VI

تاء make peace
تام be reconciled
تامل trade, do business with each other
تقابل be face to face, get together
تمقاوم resist each other
تكتب correspond with each other
تكاثر band together
تلازم resemble each other, be alike
تمارس pretend to be sick
تتاقد pretend to forget
تتفاوض dispute with one another
تتّى love one another

LESSON THIRTY-FIVE

III jähada endeavor, strive; VIII ijåhada work hard, be industrious
جع jâ'a (â) jaw'- be hungry
علو 'ulâ (â) 'ulâw- be high, tall, rise ('an above); VI ta'âlâ be exalted ('an over), be sublime; VI imperative ta'âla come on!; X ista'lâ rise, tower ('âlâ over), be master ('âlâ of)
ندد naddâ call / cry out to, proclaim
تمتتفاف nafâqa be hypocritical, dissimulate; IV 'anfaqa spend, expend
هجر hajara (i) hajr-/hijrân- part company with, be separated from; III hâjara migrate; VI tahâjara desert each other, break up

NOUNS

'ins- humanity (as opposed to beasts, djinn, &c.)
بركة/بركات barakat- pl âr- blessing
ذنب/ذنبث damb- pl dunub- sin
قبر/قرر qabr- pl qubûr- grave

OTHER

سبحان subhâna (+ construct) “glory be to"

Exercises

(a) Read and translate:

الله

إنهما يحتابان
لا يؤمنون

(b) Read and translate:

بسم الله الرحمن الرحيم

الله

مجرد في سبيل الله

2 الم نزل إلى الذي حاج إبراهيم في ربه بعد أن آتاه الله الملك إذ قال إبراهيم ربي الذي يحيي ويميت، قال َّا أخي وأم ميتي، قال إبراهيم وإن الله يأتي
INTRODUCTION TO KORANIC ARABIC

LESSON THIRTY-FIVE

1. It is not seemly for you to rush to the spring. Ask me for water and I will give you to drink of what I have.

2. Let them enjoy their triumph over those who have oppressed the orphans of their people.

3. A proclaimer called out to the people of the city, saying, “Let the women and children take refuge at the mountain, and let the men strive until the fighting is concluded.”

4. The hypocrites say that they have spent much to feed the poor, but they have spent nothing and the poor have not been provided with sustenance.

5. The messenger was sent but was killed on his way, and so he was not able to give them the good news.

(c) Translate into Arabic:

1. حربية dispute with; مشرق- east; مغرب- west; بحيرة be flabbergasted.
2. ولد يأ filmed friendship; ميثاق- pact.
3. سبب- qabas- borrowed flame; حولa around.
4. قانون followed by the imperf. ind. gives the sense of “if only.”
5. دافع (a) repel; يوكلت ibin “on that day”; فم- pl `afwâh- mouth; الكتام (u) conceal.
6. أريأ be naked; كش (i) clothe.
7. حافرة (i) dig.
8. See §67.4.
Lesson Thirty-Six

80 The Adjectival Pattern of Colors and Characteristics: 'AF'ALU. Adjectives of colors and characteristics (generally physical defects) have special patterns that differ from the regular adjectival patterns encountered so far.

MASC. SING. FEM. SING. COMMON PL.
افال 'af'alu فلا'lu فعل fu'l-

The plural of this pattern is used with all plurals, including inanimate things. Examples are:

'green' أخضر axdaru خضر xuđr-
'yellow' أسفر asfaru صفر suf-
'mute' الصمت abkamu بكم bukm-

80.2 C2w roots are perfectly regular in formation.

'black' أسود aswadu سود sud-
'one-eyed' اعور a'waru عور 'ar-

80.3 The only exception in the formation of C2y roots is the harmonization of the vowel of the plural to the y radical (*uy → i).

'white' أبيض abyadu بيضاء bayđ-

80.4 The weakness of C2w/y roots appears as alif maqṣara in the masculine singular and -y- in the feminine and plural.

'blind' أمي a'mâ عمي 'emy-

80.5 In the masculine singular of doubled roots, the vowel that would have separated C2 and C3 is thrown back onto the first consonant. The feminine and plural patterns are unaffected.

'deaf' اصمّ الصامت sammatu سمّsam-

81 Verbs of Colors and Characteristics: Form IX and Form XI. Characteristic of the verb of colors and (physical) characteristics, Form IX, is the doubling of C3. The base pattern is IF'ALLA. There is no passive of this form.

81.1 Synopsis of Form IX. Example from صداد I'swadda:

PERFECT انفعل if'alla
IMPERFECT يفعل yaf'alu
SUBJUNCTIVE يفعل yaf'alla
JUSSIVE يفعل yaf'allai
PARTICIPLE يفعل muswadd-
VERBAL NOUN انفعال اسوداد iswadd-

81.2 The verbs of this form are virtually limited to roots of color and physical characteristics, as 'aswadu 'black' > IX iswadda 'to become black, be blackened'; 'asfaru 'yellow' > IX ifgarra 'to turn yellow, become jaundiced'; 'a'warfu 'crooked' > IX i'warja 'to be bent, crooked.'

81.3 Form XI (IF'ALLA) is characterized by lengthening the vowel before the doubled C3 of Form IX. Form XI is quite rare and is indistinguishable from Form IX in meaning.

82 Other Verbal Forms: XII–XV. The remaining increased forms of the verb are too rare to deserve more than a passing listing. Almost all known examples of these are stative or qualitative and hence have no passive.

XII IF'AW'ALA
XIII IF'AWWALA
XIV IF'ANLALA
XV IF'ANLÂ
INTRODUCTION TO KORANIC ARABIC

Vocabulary

basura (u) / bašira (a) bašar- + bi- look, see, understand; II bašara make see, enlighten; IV 'abśara see, behold; V tabasšara reflect (bi-lift on); X istabšara be able to see

basira (I) basira- 

basar- / bi- look, see, understand; II bašara make see, enlighten; IV 'abśara see, behold; V tabasšara reflect (bi-lift on); X istabšara be able to see

isbasira (II) isbašara- 

isbašar- / bi- look, see, understand; II bašara make see, enlighten; IV 'abśara see, behold; V tabasšara reflect (bi-lift on); X istabšara be able to see

faraqa (u) faraq- separate, part (int.), distinguish (bayna between / among); II faraqa part, separate (trs.); III fāraqa disengage oneself from, part with, quit; V tafaraqa be separated, divided, scattered; VIII ifaraqa = V

bassara (II) bassara- 

make see, enlighten;

isbassara (II) isbassara- 

understand;

isbasira (II) isbasira- 

understand;

isbasra (III) isbasra- 

understand;

isbasra (III) isbasra- 

understand;

isbasra (III) isbasra- 

understand;

isbasra (III) isbasra- 

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understand;

isbasra (III) isbasra- 

understand;

isbasra (III) isbasra- 

understand;

isbasra (III) isbasra- 

understand;

isbasra (III) isbasra- 

understand;

isbasra (III) isbasra- 

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isbasra (III) isbasra- 

understand;

isbasra (III) isbasra- 

understand;

isbasra (III) isbasra- 

understand;

isbasra (III) isbasra- 

understand;

isbasra (III) isbasra- 

understand;

isbasra (III) isbasra- 

understand;

isbasra (III) isbasra- 

understand;
(c) Translate into Arabic:

1. He almost appointed the worst of men as his successor, but a voice cried out from heaven, saying, "Your deeds will be reckoned."

2. As for those who disobey God's commands, the judge issued an opinion that they be killed.

3. At the end of this world God's promise will be fulfilled, and everything—the sun, the moon and the stars, the stones and rivers of the earth, and the birds and beasts, and humankind and the djinn—will pass away; but God will abide.

4. Solomon was blessed by God as a prophet and king, and the djinn were tamed for him in order to break the stones for God's house.

5. When they arose in the morning they beheld a green genie entering the city on a white beast.

6. The man pure of heart disengaged himself from his people in order to strive to draw near to God.

7. The hypocrites said, "Give us refuge from our enemy." But when they entered among us they laid a plot to strike the black stone so that it would be broken.

Lesson Thirty-Seven

83 The Pattern of the Noun of Place: MAF'AL-. The pattern for the place where an activity takes place is MAF'AL-

83.1 G-form verbs that have -a- or -u- as the characteristic vowel of C₂ in the imperfect usually form the noun of place of the pattern MAF'AL(AT)-, the presence or absence of the feminine sign not being predictable. Verbs with -i- as the imperfect vowel form the noun of place on the pattern MAF'IL(AT)-. The plural of both MAF'AL(AT)- and MAF'IL(AT)- is MAFÁ'ILU.

Here follows a list of nouns of place derived from familiar roots:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مأب</td>
<td>safe place</td>
</tr>
<tr>
<td>مأ Argentine</td>
<td>shelter</td>
</tr>
<tr>
<td>مأ</td>
<td>river-/watercourse</td>
</tr>
<tr>
<td>مأ</td>
<td>quarry</td>
</tr>
<tr>
<td>مأ</td>
<td>court</td>
</tr>
<tr>
<td>مأ</td>
<td>exit</td>
</tr>
<tr>
<td>مأ</td>
<td>entrance</td>
</tr>
<tr>
<td>مأ</td>
<td>way, route</td>
</tr>
<tr>
<td>مأ</td>
<td>mosque</td>
</tr>
<tr>
<td>مأ</td>
<td>dwelling</td>
</tr>
<tr>
<td>مأ</td>
<td>itinerary</td>
</tr>
<tr>
<td>مأ</td>
<td>point of ascent (sun, star)</td>
</tr>
<tr>
<td>مأ</td>
<td>workshop</td>
</tr>
<tr>
<td>مأ</td>
<td>junction, intersection</td>
</tr>
<tr>
<td>مأ</td>
<td>mortal spot</td>
</tr>
<tr>
<td>مأ</td>
<td>place, position</td>
</tr>
<tr>
<td>مأ</td>
<td>school</td>
</tr>
<tr>
<td>مأ</td>
<td>place</td>
</tr>
<tr>
<td>مأ</td>
<td>kingdom</td>
</tr>
<tr>
<td>مأ</td>
<td>lighthouse</td>
</tr>
<tr>
<td>مأ</td>
<td>halting-place, stage</td>
</tr>
<tr>
<td>مأ</td>
<td>watchtower</td>
</tr>
<tr>
<td>مأ</td>
<td>place of emigration</td>
</tr>
<tr>
<td>مأ</td>
<td>position, place</td>
</tr>
</tbody>
</table>

1Zuhūr- loins;  الدَّرْيَة - progeny;  ان here, "lest";  اَهْلَكَ destroy;  اَبْتَلَأ talk idly.
Note in this list that the third radical of C₁w/y roots is replaced by alif maqṣūra. Since the alif maqṣūra takes the place of a radical consonant, the indefinite tripotential ending is retained, i.e., they end in -an in the indefinite and -ā in the definite.

83.2 The noun of place for the increased forms is identical to the masculine-singular passive participle. Plurals are in -ār-. Examples of such relatively rare nouns of place are:

| مجامع/مجمعاً | meeting-place, communal gathering |
| مكتاب/مكتبات | cushion, couch (< ittaka'a to lean, recline) |
| مصل/ملصات | place of prayer, oratory |
| ملتقى/ملتقيات | meeting place, rendezvous, battlefield |

84 The Pattern of the Noun of Instrumentality: MIF'AL-.

The pattern of nouns indicating implements and instruments is MIF'AL-. The vowel between C₂ and C₃ may be long, giving MIF'AL-. The plural of MIF'AL- is MAFA'ILU; the plural of MIF'AL- is MAFA'ILU. Examples of these patterns are:

| مكتاب/مكتبات | implement for eating (< 'akala to eat) |
| مبرد/مباوض | file (< barada to file) |
| مثال/مثال | mithcal, a unit of weight (< θaqua to be heavy) |
| مجو/مجمار | brazier (< jamr- embers) |
| مرآة/مرآة | mirror (< ra'ā to see) |
| مصباح/مصباح | lantern, light (< sabuka to be radiant) |
| مصباح/مصباح | plectrum (< daraba to strike) |

85 The Patterns of Nouns of Instance (FA‘LAT-) and Manner (FI‘LAT-).

85.1 The noun of instance, i.e., the noun that indicates the action or state of the verb done once, is on the pattern FA‘LAT-. These nouns are used almost exclusively as cognate accusatives (see §29). Whereas the normal cognate accusative with the verbal noun may either strengthen or intensify the connotation of the verb or serve as a “dummy” carrier for an adjective used adverbially, the noun of instance as cognate accusative means “once,” “one time.” For instance, in the construction

ضربني ضرباً شديدًا | He struck me sharply.
darabanti darban sadidan | the cognate verbal noun may be replaced by the noun of instance:

ضربني ضرباً | He struck me once.
darabanti darbatain | He struck me twice.

The noun of instance may also be modified like any cognate accusative.

ضربني ضربة شديدة | He gave me a sharp blow.
darabanti darbatan sadidatan | He gave me two sharp blows.
darabanti darbatayni sadidatayni |

85.2 The noun of manner, which indicates the manner in which something is done, is on the pattern FI‘LAT-, e.g.:

| ضحك < ضحكة | manner of laughing |
| دحك < دحكه | dispositions |
| خلة < خلة | manner of walking, gait |

maşā > mişyat-

Theoretically all G-form verbs are susceptible to these two patterns; however, only a limited number of the potentially available ones are in actual use.

86 Optative and Assertory Uses of the Perfect. The verb in the perfect (negative with lā) is used to assert what is assumed or hoped to be a fact. This occurs in wishes, prayers, curses, &c. Such phrases commonly follow proper names.

| النبى محمد صلى الله | The Prophet Muhammad—may God pray for him and grant him peace! |
| an-nabiyyu muham-madun sallā lāhu ‘alayhi wa-sallama |
| أبو بكر الصديق رضي الله عنه | Abu-Bakr the Righteous—may God be pleased with him. |
| abū-bakrīn s-siddiqu radiya lāhu ‘anhu |
INTRODUCTION TO KORANIC ARABIC

So-and-So son of So-and-So—may God have mercy upon him.

Shaykh So-and-So—may God ennoble his countenance.

Iblis—may God curse him!

Sultan So-and-So—may his kingdom endure forever!

The standard phrases tabraka and ta'dal, which follow the name of God, may be translated as optatives, although it should be realized that they are clearly assertory in nature.

God—blessed and exalted is (be) He!

Vocabulary

VERBS

jaz (i) jaz= requite, reward, punish (bi-l'alā for); III jāz = G

bhadra (a) bhad= preserve, protect, memorize; III bhadra watch out (alā for), be mindful (alā of); VIII ibhadra + bi- guard, maintain; X istibhadra commit something (acc.) to the charge of (acc.)

aḥaṣa (i) aḥaṣ= surround (bi-l-hu) someone (bi-l-hu with);

VIII ḫabta be careful, on one’s guard

saraga (i) sarigat= steal, rob; VII insaraqa be/ get stolen; VIII istaraqa filch, pilfer

fasada (u) fasād= rot, decay, be wicked, vain; IV fāsada spoil, corrupt, act wickedly

nakira (a) not to know / recognize, deny, disown; IV 'ankara refuse to acknowledge, disavow, disclaim

wakala (i) wakl-/wukul= entrust (ilā to); II wakala authorize, put in charge (bi- of); V twakala 'ilā rely on, depend upon, put one’s confidence in; VIII ittakala = V

NOUNS

biddat= wares, merchandise

sibhab= flame, shooting star

māf= small weight

ma'rūf= act of favor / kindness, good deed (opposite of munkar)

marj= refuge, recourse, retreat

munkar= abomination, objectionable act

IDIOM

istaraqa s-sam'a “he eavesdropped”

Exercises

(a) Read and translate:

N 1. Ya' bin Adam, ayn al-salam 'alā 'amrun wa 'anā yuqah 'alā 'ad abiyyun la yiṣūn fīhā al-waqt al-a'wilā wa qabā 'alā al-ğajib!

N 2. Ya' bi'ina 'in ta'stul 'ilmu ma ḥanifun fī dhāri ḥanifun li yuṣūn fīhā al-waqt al-a'wilā?

N 3. Wālīkum al-faludhum, la kuna wa lā yuṣūn fīhā al-waqt al-a'wilā!

N 4. Wālīkum al-faludhum. la kuna la yuṣūn fīhā al-waqt al-a'wilā!

N 5. Wālīkum al-faludhum. la kuna la yuṣūn fīhā al-waqt al-a'wilā!

N 6. Ya' bi'ina 'in ta'stul 'ilmu ma ḥanifun fī dhāri ḥanifun li yuṣūn fīhā al-waqt al-a'wilā!

N 7. Ya' bi'ina 'in ta'stul 'ilmu ma ḥanifun fī dhāri ḥanifun li yuṣūn fīhā al-waqt al-a'wilā!

1. Jahām= hell.

2. 'Aflaha= successful.

3. Burj= pl buruj= constellation; zayyana decorate, embellish.
Lesson Thirty-Eight

87 Quadriliteral and Reduplicative Verbs. There are many roots that are composed of four consonants instead of the normal three. These fall into two categories: they are either (1) of four different radicals, FA’LALA, or (2) of two radical consonants reduplicated, FALFALA.

The majority of quadriliterals appear to be extensions in some fashion of existing triliteral roots, as dahrā‘a ‘to roll (trs.)’ from darrā‘a ‘to roll up.’ Others are clearly denominative, as tarjama ‘to translate’ from tarjamat- ‘translation.’

Reduplicative verbs are almost all onomatopoeic in nature, as waswasa ‘to whisper,’ xaṣṣaṣa ‘to rustle,’ and qa’qa’a ‘to clank, clatter.’

The base form of the quadriliterals and reduplicatives conforms to Form II of the triliteral in vocalic patterning and participial formation. An example is tarjama ‘to translate.’

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ترجم tarjama</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>ترجم yutarjimu</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ترجم tarjim</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مترجم mutarjim-</td>
</tr>
</tbody>
</table>

The verbal noun of G-form quadriliterals, though not predictable, tends to one of the patterns FA’LALAT- (as here, tarjamat-) or FI’LAL-.”

---

1 Qa‘a’a ’amran make a final decision; ‘azīz- pl ‘a’izzat- powerful; dhālīt- pl ‘a’dīkāt- base; hadīyar- pl hadīyā gift.
2 Asrāfa squander.
87.1 Form II of the quadrilateral, Tafa‘lala, corresponds in both form and meaning to Form V of the trilateral, as tadaqraja ‘to roll along (int.)’ and tašayjana ‘to act like a devil’ (<šašayn- ‘devil’).

PERFECT tadaqraja
IMPERFECT yadadahraju
PARTICIPLE mutadahrij-
VERBAL NOUN tadaqra-

87.2 Form III of the quadrilateral—quite rare—corresponds formally to Form VII of the trilateral. The -n- is infixed between C2 and C3, however, rather than prefixed to the radical, IF‘ANLALA. An example is islantaha ‘to be broad, to be laid down flat.’

87.3 Form IV of the quadrilateral corresponds formally to Form IX of the trilateral. The pattern is IF‘ANLALLA. Examples are irma‘anna ‘to be calm, assured,’ iqša‘arra ‘to be horrified,’ and išma‘azza ‘to be disgusted.’

PERFECT irma‘anna
IMPERFECT yašma‘innu
PARTICIPLE mušma‘in-
VERBAL NOUN irma‘anna

88 Impersonal Passives. Verbs such as gadiba ‘alā ‘to be angry with’ and rağiba fi ‘to be desirous of’—or almost any intransitive verb that takes a semantic object through a preposition—may form an impersonal passive construction. In the passive, the verb (or participle) is impersonal in the third-person masculine singular, and the semantic object of the active voice remains the prepositional complement in the passive.

I got angry with them.
They suffered wrath.
those who are the object of (someone’s)
wrath

LESSON THIRTY-EIGHT

They bowed down to the idols.
The idols were bowed down to.
the idols that were bowed down to
They desired her.
She was desired.
the one (fem.) who is desired

He pointed to the woman.
The woman was pointed to.
the woman who is was pointed to

Whereas verbs that are wholly intransitive (like gadiba ‘to get angry’) or complete transitive in and of themselves (like ‘ašăra ‘to make an indication’) form impersonal passives only, transitive verbs like ba‘āda and quasi-transitives like ‘atā bi- form both personal and impersonal passives. In the personal passive the direct object (or, in the case of quasi-transitives like ‘atā that take an accusative of motion, the accusative) of the active becomes the subject of the passive, and the prepositional complement remains as in the active.

They sent you to me.
You were sent to me.
You brought me the book.
I was brought the book.

In the impersonal passive the verb is 3rd-person masculine singular, and the complement of the preposition remains as in the active.

I was sent to (for).
The book was brought.

89 The مَ...مْن Clause. The use of the indefinite relative pronoun مَ ‘that which’ followed by the partitive-مْن construction will be frequently encountered. Although the construction is not difficult, it differs enough from the English mode of expression sometimes to cause problems in translation. Example:

ما تفقوا من خير
فانفسكم
wa-mā tunfiqū min xayrin fa-li-‘anfusikum

Whatever good you spend, it is for yourselves.

The example would be literally translated, “what you spend of good...” By and large, the most successful method of dealing with the مَ...مْن construction is to translate what follows مْن first and then what follows مَ as an English relative clause.1

ما يفتح الله الناس من رحمة فلا مساعدة لها
مَ مَ afāhi llāhu in-nāsi min rahmatin fa-lā mansika lahā

No one can withhold the mercy God opens to people.

مَا عَفَا هُمَّهُ مَا تقدموه من ذنبه
وُمَ تأخَّر
mā qa'āh ma lahu mā taqaddama min dambihī wa-mā ta'axara

He forgave him his sins past and future.

Vocabulary

VERBS

radda (u) radd- send / bring / take back, ward off, return; reply (‘alā to); V taraddada be reflected, recur; waver, be uncertain, hesitate; VIII itradda go back, revert, apostasize (‘an from); X istaradda reclaim, get back

hazina (a) huzn- be sad, grieved

طمن IV ijmā‘ansa/yatma’innu be tranquil, at peace, assured

LESSON THIRTY-EIGHT

عود ‘āda (ā) ma’ād- seek protection (bi- with) (min from); II ‘awwada place someone (acc.) under the protection (bi- of) (min against); X ista’āda = G

غاب gāba (i) gīyāb- be absent, vanish

قَر qarr (a/i) qarr- be cool; qarrat ‘aynuhu he was glad, delighted (bi-fi in)

هاًلaka (i) halāk- perish, die; IV ‘ahlaka destroy, cause to perish; X istahlaka exhaust oneself

الدā (i) alād- work, bring; V alādha destroy, cause to work; VIII yustālādha exhaust oneself

:\n
NOUNS

حزن/حزان huzn- pl ‘ahzān- sorrow, grief

صدقة صدقات sadaqa- pl -āt- alms, charity

غيب/غيب gīyāb- pl gīyāb- that which is invisible, the transcendental / supernatural (realm)

قُرْرائُ l-ayni joy, delight

OTHER

لا ولا lā... wa-lā neither... nor (in such constructions lā functions as an ordinary negative, affecting no case)

Exercises

(a) Read and translate:

1. يا أيها النفس المطمئنة ارجعي إلى ريك راضية مرضية فانغم في عمادى وداد خلي جنتي.
2. إلا أن أجلت الله ل خروف عليهم ولا ميم هززونن الذين آمنوا وكانوا يتقون لهم البشري في الحياة الدنيا وفي الآخرة.
3. ولا يزالون يفتشونكم حتى يرزّكم عن دينكم إن استطاعوا، ومن يردد منكم من دينه فليس قاكر.
4. اتفقوا م ما رزتناكم من قبل أن يأتي أحدكم البيت فقولهم لولا

1For a مَ...مْن clause with mahmā, see p. 190, §73.2, last example.
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5. O you (m s) who pray, turn your face toward Mecca.
6. You (m pl) who have been put in charge of these orphans, when they have reached maturity give them their due.
7. The poor woman had despaired of life when a pious man passed by her dwelling and gave her alms.

(b) Translate into Arabic:

1. When a man’s appointed time has come, he gives up hope of life and is made to perish; but they sorrow not over him, for he will be sent forth at the day of resurrection.

2. Iblis disobeyed God’s command to bow down to Adam, and so God punished him, and he was cast from heaven into the darkness.

3. We have been surrounded and are not able to go back, so let us seek refuge with those who will watch out for us.

4. All Muslims memorize verses from the Koran and recite them while they pray.

---

1. Law-là here introduces a question of rebuke, “Why did you not...?” In a conditional-type sentence with a following jussive, as here, it is best translated as an affirmative modal, “If you would only...”; ʾāxara reprieve, postpone.

2. Rajim- stoned, accursed.

3. Arda’a’ suckle; yamm- sea.
Lesson Thirty-Nine

90 Higher Numbers. The tens of numbers above 19 are formed as masculine plurals of the units—except for 20, which is formed from the root of 10.

20 عشرون 'išrûna
30 ثلاثون thalâthûna
40 إربعون 'arba'ûna
50 خمسون xamsûna

As sound masculine plurals, these numbers take genitive and accusative endings in -ina.

Compound numbers are formed from the declined units followed by wa- and the tens:

احد وعشرون 'ahadun wa-'išrûna
اثناء وعشرون 'înânî wa-'išrûna
ثلاثة وعشرون thalâthatun wa-'išrûna

Note that the 'one' in 'twenty-one' &c. is 'ahad- (fem. 'ihdâ), as in 'eleven' (see §63).

90.1 From 11 through 99, things counted are normally in the accusative singular following the number.

ثلاثون يومًا thalâthûna yâwmân thirty days

Occasionally other cases and the plural number will be found after the numbers from 11 through 99.

90.2 ‘Hundred’ is mi‘at- (note irregular spelling). The hundreds are quite regularly formed as follows:

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>COUNTED NOUN</th>
<th>CONCORD</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>mi‘at-</td>
<td></td>
</tr>
<tr>
<td>200</td>
<td>mi‘atûn</td>
<td></td>
</tr>
<tr>
<td>300</td>
<td>thalâthûn</td>
<td></td>
</tr>
<tr>
<td>400</td>
<td>'arba’ûtûn</td>
<td></td>
</tr>
<tr>
<td>500</td>
<td>xamsûnûn</td>
<td></td>
</tr>
<tr>
<td>600</td>
<td>sittûnûn</td>
<td></td>
</tr>
<tr>
<td>700</td>
<td>sab‘u-mi‘atûn</td>
<td></td>
</tr>
<tr>
<td>800</td>
<td>'amdnûnûn</td>
<td></td>
</tr>
<tr>
<td>900</td>
<td>tis‘u-mi‘atûn</td>
<td></td>
</tr>
</tbody>
</table>

The hundreds are normally followed in construct by the genitive singular of the thing counted.

حصانة سنة mi‘ata sanatin for a hundred years
قبل مائتين سنة qabla mi‘atay sanatin two hundred years ago

The hundreds are also occasionally followed by the accusative plural as an accusative of respect.

90.3 ‘Thousand’ is 'alf- (pl. 'alâf- and 'ulûf-). It is counted like any regular masculine noun and is followed by the thing counted in the genitive singular in construct or with the partitive-min construction.

الف سنة 'alfu sanatin a thousand years
ثلاثة آلاف من الملائكة thalâthûn 'alâfin mina l-malâ‘ikati three thousand (of the angels)

90.4 Synopsis of the case and number governance of numbers.
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2 ibn(at)dnil-ayni follows the dual as a regular attributive adjective
3–10 genitive plural chiastic concord applies to units 3–9; ‘ten’ in teens takes normal concord; tens from 20 on unaffected
11–99 accusative singular chiastic concord applies
100–999 gen. sing. in construct; occasionally acc. pi. chiastic concord applied to units 3–9 only
1000+ gen. sing. in construct; or min + plural chiastic concord applies to or min + plural units 3–9 only

90.5 Mixed numbers are generally read in the following order: thousands, hundreds, units, tens. The last element read determines the number and case of the thing counted.

91 Numerals and the Abjad System. The numerals in common use in Arabic for the last millennium or so, the immediate source of our own “Arabic” numerals, were borrowed by Islamic civilization from the Indian subcontinent.

VERBS
tāba (ū) tawbat- turn away (‘an from), renounce, relent, repent (‘ilā towards)
šāma (ū) šiyām-šawm- fast
‘adda (ū) ‘add- count, number
⁸galaba (i) galabat- subdue, vanquish
⁸nakha (i) nikāh- marry
⁸tawdā’a be humble

NOUNS AND ADJECTIVES
⁸alf- pl ‘alāf- ‘ulāf- thousand
⁸sanat- pl sinānā / sanawāt- year
⁸sahr- pl šuhūr- ‘ašur- month

Semitic languages, was used. In this system each letter of the alphabet stands for a number, the order of which preserves the ancient Semitic alphabetical order that was discarded by the Arabic philologists in favor of the order by shape common today.

These numbers are indicated in the manuscript tradition by a madda or line placed over the numerical letters, e.g. ٣٦٥ = 365.

Vocabulary

1 20 300
2 30 400
3 40 500
4 50 600
5 60 700
6 70 800
7 80 900
8 90 1000
9 100
10 200

Arabic Thousands:
اربعه آلاف وخمسة
٤٥٠٦ leagues
West Farsakh
الف وثمانية عشر فرسخاً
٢٠١٧ leagues
الثنان وسبعة عشر فرسخاً
الثنا عشر فرسخاً
١٢٠٠ leagues

Arabic Months:
Saints:
سهر  شهور
‘alf- pl ‘alāf- ‘ulāf- thousand
Sanat- pl sinānā / sanawāt- year
Sahr- pl šuhūr- ‘ašur- month
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Exercises
(a) Read and translate

1. افترضت اليهود على اثنتين وسبعين فئة وترتديا نقاشا على اثنتين وسبعين فئة وستنتمى أثنتين في ثلاثة وسبعين مئة كلها في النار الواحدة. (حديث نبوي)

2. يا يا نبي وحش! المؤمنين على التقال - إن يكن منكم عشرون صابرًا يطيبوا مائتين. وإن يكن منكم مائة يطيبوا الفلا. وإن يكن منكم ألف يطيبوا الفين ياذن الله والله مع الصابرين.

3. استعفروا لهم أو لا تستعفروا لهم - إن تستعفروا لهم سبعين مرة فإن يغفر الله لهم، وذلك بأنهم كفروا لله ورسوله وليهدي القوم الفاسقين.

4. فمن لم يستطع ذلك فأعيد بشرين متناوبين فلم يستطع فاطلم ستين مسكيتاً.

5. الزانية والزانية فأناجروا كل واحد منها مائة جادة ولا تأخذوا بها راحة ففي دين الله إن كنت تزمنين بالله واليوم الآخر وليشهد عدابها طاعة من المؤمنين، الزانية لا ينكح الزانية أو مشتراة أو البائسة لا ينكحها إلا زان أو مشركة وحمر ذلك على المؤمنين، وألفين راضون عن ذلك على المؤمنين، والذين يرمون الحج Gatam. ثم لم يأتوا بأ maggah. شهداء فأناجروا بشرين جادة ولا تقبلوا لهم شهادة أبدا وأولئك هم الفاؤون لا الذين تابوا من بعد ذلك وأصلحوا فإن الله غفور رحيم.

6. إن الله خلق الأرواح قبل الإجماع 3 باليغ ستة.

7. إن الله ينظر في كل يوم وليلة ثلاثين وستين نظرة إلى قلب المؤمن.

1 Harrada encourage.
2 Jalada (i) flag; jildat- lash; ra'fat- pity; ramâ here means "cast aspersions, accuse"; muhsanat- chaste woman; 'aslaha reform.
3 Jism- pl 'ajsâm- body.

LESSON THIRTY-NINE

8. خيرت بين ان يكون نبيًا ملكًا أو يكون نبيًا يبداٍ فأشار إلى جبريل عليه السلام. ان تواضع ألقته بِلْ أكن نبيًا يبدا - أشيع يومًا واجوج يومًا. ان عدة الشهر عند الله اثنا عشر شهراً في كتاب الله يوم خلق السماوات والأرض.

9. وما كان لمؤمن أن يقتل مؤمنًا الا خطأ، ومن قتل مؤمنًا خطأ فتحرير رقبة مؤمنة رديفة إلى الله إلا ما يصدروا فإن كان من قوم عدو لكم وهو مؤمن فتحرير رقبة مؤمنة وإن كان من قوم بينكم وبينهم مقاط فدية سملة إلى الله وتحرير رقبة مؤمنة فمن لم يجد فسيام شهرين متتاليين توبة من الله وكان الله علما حكماً. 2

1 Xayyara give a choice; sabi'a be satiated, full.
2 Harrara manumit, set free; raqabat- slave; diyat- bloodmoney; tatâba'a be consecutive.
Lesson Forty

92 Ordinal Numbers. The ordinal numbers are formed from the radicals of the cardinal numbers on the active-participial pattern FĀ‘IL-, which is in every respect a regular adjectival pattern. The chiastic concord of the cardinals does not apply to the ordinals. The only irregularly formed ordinals are 'awwal- ‘first’ (fem. ‘ālā), a suppletion form that does not derive from the number ‘one,’ and sādis- ‘sixth,’ which reflects the original radicals of ‘six,’ which have fallen together as -tā- in the cardinal number.

1st al-'awwalu (m) 2nd al-Ḏāannī(m) 3rd al-rābī‘u
2nd al-‘ālā (f) 3rd al-Ẓāli‘u
3rd as-sābi‘u 4th al-’āsiru

92.1 From ‘11th’ through ‘19th,’ the ordinals are indeclinable in -a. Both parts of the number agree in gender with the noun described.

<table>
<thead>
<tr>
<th>MODIFYING MASCUINE NOUNS</th>
<th>MODIFYING FEMININE NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-ḥādiya ‘aṣara</td>
<td>al-ḥādiyyata ‘aṣrata</td>
</tr>
<tr>
<td>al-Ẓāli‘u</td>
<td>al-Ẓāli‘atata ‘aṣrata</td>
</tr>
<tr>
<td>al-rābī‘u</td>
<td>ar-rābī’ata ‘aṣrata</td>
</tr>
</tbody>
</table>

and so on.

92.2 The ordinals from ‘1st’ through ‘10th’ may be (1) the first member of a construct phrase followed by a plural, as

huwa rābī‘u r-rijāli He is the fourth of the
hiya xāmisatu’lhuuna She is the fifth of them.

or (2) a regular attributive adjective following the modified noun.

al-juz‘u s-sābi‘u the seventh section
fi l-juz‘ayni r-rābī‘u iwal-xāmisisi in the fourth and fifth sections

92.3 From ‘11th’ on, the ordinals must follow the nouns they modify as attributive adjectives. From ‘11th’ through ‘19th,’ the ordinals are indeclinable. From ‘20th’ on, the units are fully declinable and the tens are identical to the cardinal tens.

al-juz‘u r-rābī‘a the 14th section
fi l-juz‘ayni r-rābī‘u the 21st section

93 Fractions. From ‘a third’ through ‘a tenth,’ the fractions are formed on the pattern FU‘UL- (exclusively in Koranic Arabic) or FU‘L- (more common in post-Koranic). The plural of both is on the pattern ‘AF’AL-. As in most languages, ‘half’ is a suppletion form and has nothing to do with the number ‘two.’

\[
\begin{align*}
1/2 & \quad \text{al-ḥādiyya ‘aṣara} \\
1/3 & \quad \text{al-Ẓāli‘u} \\
2/3 & \quad \text{al-rābī‘u} \\
3/4 & \quad \text{al-ḥādiyyata ‘aṣrata} \\
5/6 & \quad \text{xamsatu ’asdāsin} \\
7/10 & \quad \text{Sab‘atu’ ašārīn} \\
\end{align*}
\]

and the inhabited quarter
rub‘u l-ardī l-maskānu of the earth.
INTRODUCTION TO KORANIC ARABIC

Above 'a tenth,' fractions must be expressed periphrastically.

fractions must be expressed periphrastically.

\[ \text{wa-za amū 'anna jirma l-qamari} \]
\[ \text{juz'an min tis'atin wa-θalātina juz'an} \]
\[ \text{wa-rub'i juz'in min jirmi l-'ardī} \]

And they have asserted that the mass of the moon is one part of 39\( \frac{1}{4} \) parts of the earth's mass.

94 Distributives. The distributive numbers from 'three by three' up to 'ten by ten' are formed on the diptote pattern FU'ALU. 'Two by two' is an exceptional form, maṭnā.

\[ \text{fa-daxalā maṭnā wa-} \]
\[ \text{ṭulābā wa-rubā'ā} \]

And they entered two by two, three by three, and four by four.

95 The Islamic Calendar. The Hegira Era begins with the migration (hijrat-) of the Prophet Muhammad from Mecca to Medina in A.D. 622. The Islamic year is based on the old Arabian succession of twelve lunar months, which are:

- muḥarram-
- ša'ban-
- ṣafar-
- ṣawwāl-
- rabi‘u l-‘awwalu-
- rabi‘u t-θānī-
- jumāda l-‘ūlā-
- jumāda l-‘akhiratu-
- ṣa‘bānu-
- ṣawdānu-
- ṣawwāl-

Since the year is lunar, it bears no readily discernable relation to the solar year and falls 11\( \frac{1}{4} \) days short of the solar year annually. The formulae for conversion are:

\[ \text{A.D.} = (\text{A.H.} \times 0.970225) + 621.54 \]
\[ \text{A.H.} = (\text{A.D.} - 621.54) + 0.970225 \]

LESSON FORTY

For the Syro-Mesopotamian months and the days of the week, see Appendix H.

Vocabulary

VERBS

- hajj (u) hajj- make the pilgrimage to Mecca
- daf‘a (a) daf‘- push away, repel
- ṣayyada increase (int.); II ṣayyada increase (trs.); VIII izdāda grow, multiply
- tāba (I) tibat- be good, pleasant
- wasī charge (bi- with), recommend; bequeath (bi-) something (li-to)
- waqa‘a (a) waqū‘- befall, occur, fall down

NOUNS

- ‘unūṭī female
- juz‘- pl ‘ajzā‘- part, section
- ṣafar- male
- ṣawwāl- perfume, pleasant aroma
- ṣawdānī half
- ṣawwāl- perfume, pleasant aroma

Exercises

(a) Read and translate:

1. وَلَمَّا قَالَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ،
2. فَقَالَ الْبَنِي مَحْرَبٍ لِّي مِن دَنْيَاكُم ثَلَاثٌ،
3. الطَّيِّبُ وَالنَّاسُ رَجَعُوا جَرَّةَ عَيْنِي
4. فَأَنَّكُمَا أَلْقَتَانِي فِي الْبَيْتَيْنِ فَانْجَرِفْتَا مَا طَارِبُ لَكُم مِن الْمَلَامَةِ
5. وَلَا تَرْبَعُوا أَنْ يَخْلِفَ اللَّهُ رَمَعَهُ وَإِنْ يَوْمًا عَنَّاهُمَا رَكِيفٌ كَالْفَلِكِ

\footnote{Aqsa‘a fi be equitable to.}
Supplementary Readings from the Hadith Literature

(Glossed words marked with asterisks)

I. The First Three Sent to Hell

"Say: I ascend and ascend (u) in a hadith indicates a transmitter a hadith (u) bend the knee
jādī (a) ascend; muhl- molten metal; 'ihn- tufts of wool.
na-ma l-qur'd na memorize the
Koran
fīma = fl mā with regards to that which
'and'a throughout
bāka variant of bālika
wada'a (a) let (+ imperf. ind.)
al-that'ā ilā be in need of
wasala (i) r-rahimā maintain family ties
jawād- generous

نة وما تَمْدُّونَ.

5 سلا سائل بمداب واقع الكافرين - ليس له دافع من الله الذي يخرج
اللائكة والروح إليه في يوم كان مقدره خمسين ألف سنة قابض
صبرًا جميلاً إنهم بروءا بيداً ونذاه قريبًا - يوم تكون السماء كالمهل وتكون
الجبال كالهيم.

1 يوصيكم الله في الأذكار - للذكر مثل حظ الأنبياء. فإن كنت نساء فرق
الائتنين فلزم ثلثا ما ترك. وإن كانت واحدة فإذ الفئاد. ولا شيء لكل واحد
منهما السدس ما ترك إن كان له ولد. فإن لم يكن له ولد وورثه إباء فله
الثلث. فإن كان له أخوة فلله السدس من بعد وصية يوصى بها ودين.

7 ولقد نص ما ترك ازواجه إن لم يكن له ولد. فإن كان له ولد فكلم
الربع مما ترك من بعد وصية يوصي بها أو دين. ولله العين ما تركت إن لم
يكن له ولد. فإن كان له ولد فله الثامن ما ترك من بعد وصية
توصى بها أو دين. وإن كان رجل يرث كلائة أو أرضاً وأرخ أو اختن
فتلك واحد منها السدس. فإن كانت أكثر من ذلك فهم شركاء في الثلث
من بعد وصية يوصي بها ودين غير مضار - وصية من الله والله علم حكم.

* an in a hadith indicates a transmitter
* jābī (a) bend the knee
* jama'a (a) l-qur'd na memorize the
* Koran
* fīma = fl mā with regards to that which
* 'and'a throughout

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INTRODUCTION TO KORANIC ARABIC

II. Intercession on Judgment Day

عن آنس (رضي الله عنه) عن النبي (صلى الله عليه وسلم) قال:

يجمع المؤمنون يوم القيامة فيقولون: "استطفنا، رينا" فأتاه آدم فيقولون: "اتركوا أهل الأرض، فانطلقوا فانطلقوا بحناكم. فذكر ذنب فيستحيي فيقول: "أجروا حناكم". فانطلقوا أرجوا أن يفتح الله عجزكم، فانطلقوا حناكم. فذكرنكم فيستحيي فيقول: "لست هماكم". فذكر نفسي فيستحيي فيقول: "لست هماكم". فذكر قتلة النفس بغير نفسي فيستحيي من ربه فيقوله: "أجروا حناكم. فانطلقوا بحناكم. أرجوا أن يفتح الله عجزكم، فانطلقوا حناكم. فذكرنكم فيستحيي فيقوله: "لست هماكم". فذكرنكم فيستحيي

ijtama’a be gathered
law (optative) “if only we could”
ista’fā’u ‘ilā seek intercession with
ṣafa’a (a) intercede
‘arāba relieve
lastu hunākum “I’m not in a position to help you” (for the -kum ending on hunākum “there,” see p. 110, note 3)

istahyā’ be ashamed
xaṭṭī- friend (Xaltitu Ṭaḥthis Abraham’s epithet)
qaṭla n-nafsi bi-ğayri nafsin “to take a life other than in compensation for another” (for the circumstances of Moses’ murder of an Egyptian, see Kor. 28:15-19)

SUPPLEMENTARY READINGS

mā taqaddama min ‘ambīhi wa-mā ta’āxara “his sins past and future” (see §89)
yā’tūnati the Prophet is speaking here
waqā’ a (a) fall down
wadda’ (a) allow
rāf’a (a) raise
sal (alternative imperative of sa’ala).

The three constructions that follow are conditionals in which the protasis is imperative.
hamida (a) praise; ḥammada extol
ḥadda (a) hadā- limit
baqīya (a) remain
ḥabasa (i) confine, keep back
wajaba (i) ‘alā be incumbent upon

III. The Prophet’s Ascension to Heaven

حدثنا شعبان بن فرخج. حدثنا حماد بن سلمة. حدثنا ثابت

البنائ عن آنس بن مالك أن رسول الله ﷺ صلى الله عليه وسلم قال: “أنيت بالبراق، وهو دابة يابسة طويلة. فوق الحمار، دون البنغال. يضع حافره عند منتهي طرفه. قال: فركبتة. حتى أتيت

burāq- Buraq, the mythical animal on which the Prophet ascended into heaven; it is often depicted as a winged horse with head of a human female
tawīl- tall
bimār- donkey

bağl- mule
ḥāf- hoof
yāda’u ḥāfrahū ‘inda munṭahā ṣarfī “which in one step could go as far as it could see”
räkba (a) ride, mount
INTRODUCTION TO KORANIC ARABIC

Supplementary Readings

SUPPLEMENTARY READINGS

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INTRODUCTION TO KORANIC ARABIC

Appendix A

BROKEN PLURAL TYPES
Classed by Singular (See Locator Index, p. 263)

1. Singular FA‘L-

<table>
<thead>
<tr>
<th>1a. plural ‘AF‘AL-</th>
<th>1b. plural FU‘UL-</th>
<th>1c. plural FI‘AL-</th>
<th>1d. plural ‘AF‘UL-</th>
<th>1e. plural FAWA‘ILU</th>
</tr>
</thead>
<tbody>
<tr>
<td>انف/آنف</td>
<td>امر/امور</td>
<td>عيد/عيد</td>
<td>شهر/شهر</td>
<td>امر/امور</td>
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<td>نهر/نهر</td>
<td>شهر/شهر</td>
<td>عين/عين</td>
<td>نجم/نجم</td>
<td>عين/عين</td>
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<td>قرؤل/أئر</td>
<td>بيت/بيت</td>
<td>نفس/نفس</td>
<td>نجم/نجم</td>
<td>عين/عين</td>
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<td>تر/تر</td>
<td>بيت/بيت</td>
<td>نفس/نفس</td>
<td>نجم/نجم</td>
<td>عين/عين</td>
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<td>حي/حي</td>
<td>عين/عين</td>
<td>نفس/نفس</td>
<td>نجم/نجم</td>
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<td>كنزة/كنزة</td>
<td>عجل/عجل</td>
<td>جلب/جلب</td>
<td>قلب/قلب</td>
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<td>موت/موت</td>
<td>حقوق/حقوق</td>
<td>سنغ/سنغ</td>
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<td>نقش/نقش</td>
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<td>‘أتلا/‘أتلا</td>
<td>بيت/بيت</td>
<td>شَقَّين/شَقَّين</td>
<td>قلب/قلب</td>
<td>عين/عين</td>
</tr>
</tbody>
</table>

2. Singular FA‘AL- (FA‘IL-/FA‘UL-/FU‘UL-; FAL- for C2w)

<table>
<thead>
<tr>
<th>2a. plural ‘AF‘AL-</th>
<th>2a. plural ‘AF‘AL- ('A‘AL- for C1’)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ارن/آرن</td>
<td>ارن/آرن</td>
</tr>
<tr>
<td>باب/باب</td>
<td>باب/باب</td>
</tr>
</tbody>
</table>

*balā (a) put to the test
hatta (u) decrease, reduce
kamua (u) bi- intend

intahā ‘ilā reach
istahydh be ashamed
INTRODUCTION TO KORANIC ARABIC

APPENDIX A: BROKEN-PLURAL TYPES

1. Singular FU‘UL- (FU‘IL-)
1a. plural FU‘IL- (FU‘IL-)
2a. plural FU‘IL-
3a. plural FU‘IL-
4a. plural FU‘IL-
5a. plural FU‘IL-
6a. plural FU‘IL-
7a. plural FU‘IL-

2. plural Fl‘AL-
3. plural Fl‘AL-
4. plural Fl‘AL-
5. plural Fl‘AL-
6. plural Fl‘AL-
7. plural Fl‘AL-

3b. plural 'AF‘AL-
4b. plural 'AF‘AL-
5b. plural 'AF‘IL-A‘U
6b. plural FA‘IL-
7b. plural FU‘UL-

4b. plural FU‘IL-
5b. plural FU‘IL-
6b. plural FA‘IL-
7b. plural FU‘UL-

5b. plural FU‘IL-

6b. plural FA‘IL-

7b. plural FU‘UL-

5a. plural FU‘IL-

8b. plural FU‘IL-

9b. plural FU‘IL-

10b. plural FU‘IL-

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APPENDIX A: BROKEN-PLURAL TYPES

12. Plural FA‘ALILU / MAFA‘ILU, for all quadriliteral singulars with long vowel between C3 and C4.

Locator Index for Broken-Plural Types

I. Triptote Types

<table>
<thead>
<tr>
<th></th>
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<td>1a, 2a</td>
<td>3b, 4c</td>
<td>5h, 7a</td>
<td>9e</td>
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II. Diptote Types

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<td>FA‘ALU</td>
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III. Indeclinable Types

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</table>

Quadriliteral Types


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</thead>
</table>

8. Singular 'AF‘ALU (m), FA‘LĀ’U (f), pl FU‘L- for colors/defects

<table>
<thead>
<tr>
<th>الفعال</th>
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9. Singular 'AF‘ALU (m), FU‘LĀ (f) for all elatives

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10. Anomalous noun types

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9a. masc. plural 'AF‘ALILU and/or 'AF‘ALUNA

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9b. fem. plural FU‘AL- and/or FU‘LAYAT-

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10a. apparently biliteral in singular, C3 obscured in plural 'AF‘Ā‘.

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10b. apparently biliteral in singular, FI‘LAT- in plural

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<td>نادر/نيران</td>
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10c. plural FI‘LAN-

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10d. anomalous feminine plurals in -Ā‘- 

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10e. anomalous plurals in 'AF‘Ā‘IN / FA‘ALIN

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10f. C3 obscured in singular, plural FA‘AWĀT-

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INTRODUCTION TO KORANIC ARABIC
### Appendix B

#### The Inflection of Weak- lám, Hollow and Geminate Verbs

<table>
<thead>
<tr>
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<th>Weak-lám</th>
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<td>1 c</td>
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**Appendix B: Weak- lám, Hollow and Doubled Verbs**

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### INTRODUCTION TO KORANIC ARABIC

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### Imperative

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### Active Participles

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### Passive Participles

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### Appendix B: Weak Lam, Hollow and Doubled Verbs

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## Appendix C: Synopses of the Increased Forms

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<th>2. Initial Hamza</th>
<th>3. Initial Waw (C 1w)</th>
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INTRODUCTION TO KORANIC ARABIC

4. Medial wāw (C₂w)

perf. act.

imperf. act.

juss. act.

imperf. pass.

act. part.

pass. part.

noun

5. Medial yā' (C₂y)

perf. act.

perf. pass.

imperf. act.

imperf. pass.

juss. act.

act. part.

pass. part.

noun

6. Final Weakness (C₃w/y)

perf. act.

imperf. —

juss. —

act. part.

pass. part.

noun —
impf. act.  يُستَفِق* — يَتَلَقِّي  يَلَقِّي  يَلَقِّي  يَلَقِّي
subj. act.  يُستَفِق* — يَتَلَقِّي  يَتَلَقِّي  يَتَلَقِّي  يَلَقِّي
juss. act.  يَلَقِّي  يَلَقِّي  يَتَلَقِّي  يَتَلَقِّي
impt.  يَلَقِّي  يَتَلَقِّي  يَتَلَقِّي  يَتَلَقِّي
act. part.  مُسْتَفِق* — مُتَلَقِّي  مُتَلَقِّي  مُتَلَقِّي  مُتَلَقِّي
pass. part.  مُسْتَفِق* — مُتَلَقِّي  مُتَلَقِّي  مُتَلَقِّي  مُتَلَقِّي
noun

7. Geminate roots

perf. act.  يَسْتَفِق* — يَسْتَفِق* يَقُوب* يَقُوب* يَقُوب* يَقُوب*
impf. act.  يَسْتَفِق* — يَسْتَفِق* يَقُوب* يَقُوب* يَقُوب* يَقُوب*
juss act.  يَقُوب* يَقُوب* يَقُوب* يَقُوب* يَقُوب* يَقُوب*

impt.  يَقُوب* يَقُوب* يَقُوب* يَقُوب* يَقُوب* يَقُوب*
act. part.  مُسْتَفِق* — مُتَلَقِّي  مُتَلَقِّي  مُتَلَقِّي  مُتَلَقِّي
pass. part.  مُسْتَفِق* — مُتَلَقِّي  مُتَلَقِّي  مُتَلَقِّي  مُتَلَقِّي
noun

8. Quadrilateral roots

<table>
<thead>
<tr>
<th>Quad. I</th>
<th>Quad. II</th>
<th>Quad. III</th>
<th>Quad. IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>perf. act.  سَلَطَنُ</td>
<td>إسْلَطَنَ</td>
<td>إسْلَطَنَ</td>
<td>إسْلَطَنَ</td>
</tr>
<tr>
<td>impf. act.  يُسَلَطَنُ</td>
<td>يُسَلَطَنُ</td>
<td>يُسَلَطَنُ</td>
<td>يُسَلَطَنُ</td>
</tr>
<tr>
<td>act. part.  مُسَلَطَنَ</td>
<td>مُسَلَطَنَ</td>
<td>مُسَلَطَنَ</td>
<td>مُسَلَطَنَ</td>
</tr>
<tr>
<td>noun (unpredictable)</td>
<td>سَلَطَنُ</td>
<td>إسْلَطَنَ</td>
<td>إسْلَطَنَ</td>
</tr>
</tbody>
</table>
Appendix D

KORANIC ORTHOGRAPHY

The orthography of Arabic presented in this book is normalized Arabic orthography as established over a millennium ago. The standard orthography of the Koran, however, differs slightly from normalized writing since it antedates the philological normalization. Basically the differences lie in the spelling of internal -ā- and the perennially troublesome hamza.

The Koran was originally written down in old Arabic letters, which had neither the vowel markings nor the dots for distinguishing the various letters that share a given shape. First developed were signs for the vowels, initially a system of dots above and below the consonants, rather like the Eastern Aramaic system of vocalic points common in Nestorian Syriac. Later, when the dots were invented to distinguish the various consonants, the vowel signs that are current today took the place of the vocalic dots.

In consonance with Aramaic usage, whereas ṭ and ā are consistently indicated by the y and w and final ā is indicated by alif; internal ā is not normally indicated at all. Thus, for kitāb- (normalized as كتاب) early Koranic orthography has كتب, reflecting the Aramaeo-Syriac prototype كتب (katābā).

By the time of vocalization and dotting, the text of the Koran as it stood had obviously already developed a quasi-sacrosanctity that prevented the philologists from inserting into the text any such additional letter as a lengthening alif, so the dagger-alif was placed over the letter in order not to interfere with the word as it stood, much as the Masoretic pointing was inserted into and around the Hebrew text of the Old Testament without changing or adding to the consonantal skeleton.

Koranic orthography reflects the dialect of Mecca, which differs in small detail from the pronunciation that was later regarded as standard. Notably, the dialect of Mecca had lost internal and final glottal stops. Since the glottal stop was not pronounced, there was no reason to provide it with a consonantal letter. For example, sa'ala was pronounced something like saala (with an intervocalic glide) and spelled with alif: yas'ala was pronounced yasala and so written without alif, then standardized as سل and finally normalized as سل. Su‘āl- and bari’- would have been pronounced Su‘āl- and bari’- and so spelled. The philologists, based on their analysis of other dialects, “restored” the glottal stop where they determined it should have been, thus the Koranic standardized and normalized Su‘āl and بري. This “restoration” accounts for the seemingly random seats of the hamza (see Appendix G), a sign invented from an initial ‘ayn because of the close proximity of the two sounds in the throat.

The alif bi-sūrāt al-yā’ is another remnant of Meccan dialect and indicates what must have been a vowel something like -ē- (as ma’nē for مان géné and waffē for waffā). In Koranic orthography the alif bi-sūrāt al-yā’ is maintained as a yā’ (without dots) even when enclitics are added, as في سبيل (”he made you”), reflecting a Meccan pronunciation of سل. This dialectal variant is preserved in one phrase, لببكة (reflecting Meccan labbēka for normalized labbēka [‘abduka] (”[your servant] has responded to you”), a phrase used in the pilgrimage rites.

Other aspects of Koranic orthography that differ from normalized Arabic orthography are:

1) Otiose letters are indicated by a small circle. This should not be confused with the sukūn, which is written as a small initial j (without dot) and stands for jazm, another word for sukūn.

2) Madda indicates abnormal lengthening of a vowel, not ‘ā- as in normalized orthography. The glottal stop is indicated by hamza everywhere, as الفيني آذانهم for normalized رفيح آذانهم.
(3) Final -\( \imath \), especially the first-person singular objective enclitic -\( n\imath \), is often written defectively, e.g. رَبُّ رَبِّي for normalized رَبُّ رَبِّي and -\( \dot{n}l\) للإِنْبَاتِ for normalized للإِنْبَاتِ.

It should be noted that Koranic orthography is maintained only in the Koranic text itself. When quotations were taken from the Koran in the post-normalization period, they were often written in standard orthography.

**Cross-Word Assimilations**

Assimilations across word boundaries are indicated in Koranic orthography as follows:

<table>
<thead>
<tr>
<th>WRITTEN</th>
<th>READ AS</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>-( t)d-</td>
<td>-( d)d-</td>
<td>إِجَيَّتُ دَعْوَتُكُمَا 'ujībad da'watukūmā</td>
</tr>
<tr>
<td>-( n)b-</td>
<td>-( m)b-</td>
<td>مِنْ بَعْدِ mīm ba'dī</td>
</tr>
<tr>
<td>-( n)l-</td>
<td>-( l)l-</td>
<td>شِفَاءُ لِلنَّاسِ šifā'ul lin-nāsí</td>
</tr>
<tr>
<td>-( n)m-</td>
<td>-( m)m-</td>
<td>سَارَتِي مَسْتَقِيمَ ّ sirātim mustaqīmin</td>
</tr>
<tr>
<td>-( n)r-</td>
<td>-( r)r-</td>
<td>غُفْوُا رَحْمَ ّa ḍafūrar rahīmā</td>
</tr>
<tr>
<td>-( n)w-</td>
<td>-( w)w-</td>
<td>'abadaw wa-lan maw wa'adamī</td>
</tr>
<tr>
<td>-( n)y-</td>
<td>-( y)y-</td>
<td>أَنْ بُدْدُهُمْ 'ay yu'addibahum</td>
</tr>
</tbody>
</table>

The internal assimilation of -\( d\)- to -\( t\)- is similarly indicated:

\[ \text{APPENDIX D} \]

\[ \text{wa'attum} \quad \text{-dt-} \quad \text{-u-} \]

The 3rd-person masculine singular enclitic pronoun, -\( hu\)\( l\)-\( hi\), is read with short \( \dot{u} \) and \( i \) when the preceding syllable contains a long vowel or diphthong. When -\( hu\)\( l\)-\( hi\) follows a syllable containing a short vowel, however, it is read as -\( hū\)-\( hi\), with long vowels, indicated in the Koran by a small \( w\)\( w\) or \( y\)\( d\)' under the \( h\) of the enclitic. This variation in length is of no consequence in the normal reading of prose, since it always falls in an unstressable position, but the long-short variation is of importance in the scansion of poetry (i.e., \( f\)\( ti\)h is scanned \( f\)\( l\)-\( hi\), but \( b\)\( i\)-\( hi\) is scanned \( b\)\( l\)-\( hi\).
Appendix E

KORANIC MARKS OF PERIODIZATION

Arabic only recently—and in imitation of European languages—developed punctuation marks. The late development can be partially explained by the abundance of particles that serve as interrogatives, coordinators and sequentializers, thereby making an elaborate system of periodic marks unnecessary. In the Koran, however, there are numerous passages where incorrect periodization can have disastrous effects on the meaning. In order to prevent such misreadings, a system of markings for pause (waqf) is commonly included in Koranic texts.

The marks used in the standard Egyptian Koran are as follows:

1. \( \text{ما} \) necessary pause: no syntactic connection between what precedes the mark and what follows, e.g.
   
   
   انا يستجيب الذين يسمعون والوئي بيمنهم الله
   
   Only those who hear respond—and the dead, God will resurrect them.

   This prevents the non-sensical reading

   
   انا يستجيب الذين يسمعون والوئي
   
   Only those who hear and the dead respond—God will resurrect them.

2. \( \text{لا} \) no pause: what follows the mark belongs syntactically to what precedes, e.g.

   
   الذين يئفون الملكة طيبين لا يقولون السلام عليكم ادخلوا الجنة بما كنتم تعملون
   
   To those whom the angels cause to die [when they are] good, they say, "Peace be unto you. Enter the garden because of what you used to do."

(3) \( \text{ج} \) indifferent as to pause: preceding word may be taken syntactically as belonging to preceding or following phrase, e.g.

   
  نحن نقص عليك نباهم بالحق لاهم فتية
   
   We recite to you their news in truth—they are youths who believed in their Lord or We recite to you their news—in truth they are youths who believed in their Lord.

(4) \( \text{سلا} \) pause permissible but no pause preferable.

(5) \( \text{قى} \) pause permissible and preferable; no pause also permissible.

(6) \( \text{و} \) pause at either place but not both, e.g.

   
   ذلك الكتاب لا ريب فيه هدى
   
   That is the book, no doubt—in it is guidance for the pious or That book, in which there is no doubt, is guidance for the pious.
Appendix F
PAUSAL FORMS

The following rules for pronunciation should be observed for pausal forms, i.e., words that fall before a natural pausal point or at the end of a phrase or sentence. Isolated words are also generally pronounced in pausal form.

(1) final short vowels are quiesced (even when written):

\[ \text{إذًا} \] read as: \( \text{'innaka 'idan la-mina z-zālimin} \):

\[ \text{قد ظلم نفسه} \] read as: \( \text{fa-qad zalama nafsah} \):

(2) the indefinite endings -un and -in are quiesced:

\[ \text{ويونا شيخ كبير} \] read as: \( \text{wa-'abūnā šayxun kabīr} \):

\[ \text{فنا له من نور} \] read as: \( \text{fa-mā lahu min nūr} \):

(3) the indefinite ending -an is read as -d:

\[ \text{وامطرنا عليهم مطرًا} \] read as: \( \text{wa-'amṭarnā 'alayhim maṭārah} \):

(4) the inflectional ending and the -i- of the tā' marbūta are quiesced, giving an ending in -a:

\[ \text{وآية لهم الأرض الميتة} \] read as: \( \text{wa-'ayatun lahumu l'-ardu l-mayta} \):

Appendix G
SEATS OF THE HAMZA

I. Initial Hamza. The seat for all initial hamzas is alif.

When the vowel of the hamza is -a- or -u-, the hamza is commonly written above the alif, as in امر 'amr- and انس 'uns-.

When the vowel of the hamza is -i-, the hamza is commonly written beneath the alif, as in انس 'ins- and ايمان 'imān-.

When the vowel of the hamza is -â-, the alif carries madda, as in آية 'ayat- and آمن 'āmān.

II. Internal Hamza.

(1) If internal hamza is (a) preceded by a short vowel and followed by sukūn, or (b) preceded by sukūn, or (c) both preceded and followed by the same vowel, the seats are:

- Alif for -a- and -a’-, as in رأس ra’s- and مسالة mas’alat-
- مدّد for -â-, as in قرآن Qur’an- and تامّر ta’amāra;
- Dotless ya’ for -i- and -i’, as in ذات ذئب, -ع- and -i’-, as in -ع- and -i’-, as in ذات ذئب, -ع-
- واء for -u- and -u’, as in وع su‘l- and καινού takāfu’ uhu.

(2) If preceded by a short vowel and followed by a different vowel (long or short), the seats are, in order of preference: (a) i—dotless ya’, (b) u—wāw, (c) a—alif.
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(3) If preceded by a long vowel or diphthong and
   (a) followed by -a', the seat is nothing, i.e., the hamza “sits” on the line, as in abnā‘ahu, say'an, xaf'at-, daw'ahu, and murū'at-.
   (b) followed by -i', the seat is wāw, as in abnā'ihi, barīhi, and sū'ila.
   (c) followed by -u', the seat is wāw, as in abnā'ahu and barīhu.

III. Final Hamza. Final hamza (exclusive of inflectional vowels) takes the following seats:

   (1) If preceded by a short vowel, the seats are:
      (a) alif for -a', as in naba'.
      (b) dotless yā' for -i', as in qārī'.
      (c) wāw for -u', as in takāfu'-

   1The combination -a'ū- is also written with the hamza on the line (رووف).

   2With the addition of the alif for the -an termination, hamza is no longer reckoned final. This combination is also commonly written with the dotless yā' (شيء), especially in type.

   3The combination -i'ā- is also normalized with the hamza on a dotless yā' (شيء), especially in type.

   4The indefinite accusative alif is not added to words ending in -a' or -a'-, such as naba'an and abnā'an.
Appendix H

The Syro-Mesopotamian Months and Days of the Week

The following months were used in Syria and Mesopotamia for fiscal administration throughout the Islamic period. The names are derived from older Semitic usage, and the months are solar (Julian).

<table>
<thead>
<tr>
<th>Month</th>
<th>Syrian</th>
<th>Mesopotamian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nisan</td>
<td>تشرين الأول</td>
<td>7th month</td>
<td>April</td>
</tr>
<tr>
<td>Emar</td>
<td>تشرين الثاني</td>
<td>8th month</td>
<td>May</td>
</tr>
<tr>
<td>Haziran</td>
<td>كانون الأول</td>
<td>9th month</td>
<td>June</td>
</tr>
<tr>
<td>Qomuz</td>
<td>كانون الثاني</td>
<td>10th month</td>
<td>July</td>
</tr>
<tr>
<td>Aab</td>
<td>شباط</td>
<td>February</td>
<td>March</td>
</tr>
<tr>
<td>'Aylu'</td>
<td>آذار</td>
<td>March</td>
<td>April</td>
</tr>
</tbody>
</table>

Days of the week:

<table>
<thead>
<tr>
<th>Day</th>
<th>Syrian</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yawm l-'ahdi</td>
<td>يوم الاله</td>
<td>Sunday</td>
</tr>
<tr>
<td>Yawm l-iθnayni</td>
<td>يوم الاثنين</td>
<td>Monday</td>
</tr>
<tr>
<td>Yawm l-θulāb'āi</td>
<td>يوم الثلاثاء</td>
<td>Tuesday</td>
</tr>
<tr>
<td>Yawm l-arba'a'i</td>
<td>يوم الأربعاء</td>
<td>Wednesday</td>
</tr>
<tr>
<td>Yawm l-xamisi</td>
<td>يوم الخميس</td>
<td>Thursday</td>
</tr>
<tr>
<td>Yawm l-jum'at</td>
<td>يوم الجمعة</td>
<td>Friday</td>
</tr>
<tr>
<td>Yawm s-sabti</td>
<td>يوم السبت</td>
<td>Saturday</td>
</tr>
</tbody>
</table>

Appendix I

SUMMARY OF VERBAL SYNTAX

### The Perfect

| 2. Past definite | qad darabtuhu | I did hit him. |
| 3. Negative perfect (+ mā) | mā darabtuhu | I haven’t hit him. |
| 4. Future perfective | kāna l-yawmu qariban | The day will be soon. |
| 5. Contrafactual conditionals | law darabani, la-māta | If he had hit me, he would have died / If he were to hit me he would die. |
| 6. Gnomic (atemporal) | kāna llāhu 'allman | God is omniscient. |

### Imperfect Indicative

| 1. Present habitual / present progressive | yadribuni | He hits / is hitting me. |
| 2. Future | (sawfa/sa)yadribuni | He will hit me. |
| 3. Past habitual / progressive (+ perfect of kāna) | kāna yadribuni | He used to hit me. |
| 4. + qad for “may, might” | qad yadribuni | He might hit me. |

### Subjunctive

| 1. after 'an | 'axāfu 'an yadribani | I fear he’ll hit me. |
| 2. with li- for purpose | 'atā li-yadribani | He came to hit me. |
| 3. with lan for neg. future | lan yadribani | He will not hit me. |

---

1Affirmative explicit with sawfa or sa-.
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4. with fa- after prohibition, wishes, requests, &c.

lā yaḡdab fa-yaḍribānī

Let him not get angry lest he hit me.

Jussive

1. with lam for neg. past def.
lam yaḍribnī

He did not hit me.

2. with li- for hortatory
li-yadrībānī

Let him hit me.

3. with lā for neg. imperative
lā yaḍribnī

Let him not hit me.

4. possible conditionals
'in yaḍribnī yamūt

If he hits me, he'll die.

man yaḍribnī yamūt

Whoever hits me will die

iḍribnī tamūt

Hit me and you die.

Appendix J

MANDATORY PHONETIC CHANGES

Following are the mandatory phonetic changes that occur with the “weak” consonants w and y. The vertical line indicates a syllabic division. The basic rule throughout is as follows: any weak consonant surrounded by short vowels is dropped along with the following vowel, and the preceding vowel is lengthened in compensation if possible (if the syllable is closed, the vowel cannot be lengthened).

*-awal → -ā/ (*qawala → qāla §60.2)

-*iyil → -i/ (*hādiyīna → hādin §27.2)

-*iyīl → -ū/ (*hādiyūna → hādūna §27.2, §39.2)

-*iyīl → -ā/ (*hādiyāna → hādanā §27.2, §39.2)

-*iyll → -ā/ (*hādiyuna → hādūna §27.2, §39.2)

-*iyll → -i/ (*hādiyun → hādin §27.2)

-*iyll → -ū/ (*hādiyūna → hādūna §27.2, §39.2)

-*iyll → -i/ (*hādiyuna → hādūna §27.2, §39.2)

-*iyll → -ū/ (*hādiyūna → hādūna §27.2, §39.2)

-*iyll → -i/ (*hādiyuna → hādūna §27.2, §39.2)
**English-Arabic Vocabulary**

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>abide, be</td>
<td>مازال</td>
</tr>
<tr>
<td>able</td>
<td>قدر</td>
</tr>
<tr>
<td>abomination</td>
<td>منكر</td>
</tr>
<tr>
<td>absent, be</td>
<td>غاب</td>
</tr>
<tr>
<td>accept</td>
<td>تقبل</td>
</tr>
<tr>
<td>acknowledge, refuse to</td>
<td>اتكر</td>
</tr>
<tr>
<td>Adam</td>
<td>آدم</td>
</tr>
<tr>
<td>adopt</td>
<td>اتبخذ</td>
</tr>
<tr>
<td>adultery, commit</td>
<td>زنى</td>
</tr>
<tr>
<td>advance</td>
<td>اقبل</td>
</tr>
<tr>
<td>advise</td>
<td>نصح</td>
</tr>
<tr>
<td>afflict</td>
<td>اصاب</td>
</tr>
<tr>
<td>after (conj.)</td>
<td>بعد ان</td>
</tr>
<tr>
<td>after (prep.)</td>
<td>بعد</td>
</tr>
<tr>
<td>afterwards (adv.)</td>
<td>من بعد</td>
</tr>
<tr>
<td>against</td>
<td>على</td>
</tr>
<tr>
<td>age</td>
<td>سن</td>
</tr>
<tr>
<td>alive</td>
<td>حي</td>
</tr>
<tr>
<td>all</td>
<td>كل</td>
</tr>
<tr>
<td>almost</td>
<td>كاذ</td>
</tr>
<tr>
<td>alms</td>
<td>زكاة</td>
</tr>
<tr>
<td>alms, give</td>
<td>تصدق</td>
</tr>
<tr>
<td>alms, give</td>
<td>من، بين</td>
</tr>
<tr>
<td>able</td>
<td>قدر</td>
</tr>
<tr>
<td>angel</td>
<td>ملك</td>
</tr>
<tr>
<td>announce</td>
<td>يبشر</td>
</tr>
<tr>
<td>anyone</td>
<td>أحد</td>
</tr>
<tr>
<td>anything</td>
<td>شيء</td>
</tr>
<tr>
<td>apostle</td>
<td>رسول</td>
</tr>
<tr>
<td>appear</td>
<td>بدا</td>
</tr>
<tr>
<td>appoint as successor</td>
<td>خلف</td>
</tr>
<tr>
<td>approach</td>
<td>قرب</td>
</tr>
<tr>
<td>arms</td>
<td>سلاح</td>
</tr>
<tr>
<td>as</td>
<td>كما</td>
</tr>
<tr>
<td>as for</td>
<td>اما</td>
</tr>
<tr>
<td>ask</td>
<td>سال</td>
</tr>
<tr>
<td>aspire to</td>
<td>ابتنى</td>
</tr>
<tr>
<td>stray, go</td>
<td>ضل</td>
</tr>
<tr>
<td>avail</td>
<td>فع</td>
</tr>
<tr>
<td>aware, be</td>
<td>دري</td>
</tr>
<tr>
<td>away, turn</td>
<td>ولي</td>
</tr>
<tr>
<td>back, go</td>
<td>ارتد</td>
</tr>
</tbody>
</table>

---

1 Except in the elative 'AF'ALU pattern, as ṣa'yib- > 'a'iyabu, and qawl- > 'aqwamu.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>رددُ</td>
<td>back, send/bring</td>
</tr>
<tr>
<td>طائفة</td>
<td>band</td>
</tr>
<tr>
<td>منع</td>
<td>bar</td>
</tr>
<tr>
<td>كان</td>
<td>be</td>
</tr>
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faith
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far from
fast (v.i.)
fast, be
S荪
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feed
female
few
fight
fill (v.i.)
filled, be
find
fear (v.i.)
finished, be
fire
first
flee
flow
follow
teach, آتّ
foolish, be
for
forbid

English-Arabic vocabulary

house
how
however
human
humble, be
hypocrite
Iblis
idol
if
ignorant, be
ill, fall
in
increase (v.i.)
indicate
infidel
infidelity
inform
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inherit
injure
innocent
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judgment, pass
kill
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<tr>
<td>rush (v.i.)</td>
<td>استعجل</td>
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<td>sabbath</td>
<td>سبت</td>
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<td>sacrifice (n.)</td>
<td>قربان</td>
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<tr>
<td>sacrifice (v.t.)</td>
<td>قرب</td>
</tr>
<tr>
<td>sad, be</td>
<td>حزن</td>
</tr>
<tr>
<td>safe, be/feel</td>
<td>آمن</td>
</tr>
<tr>
<td>safe, keep</td>
<td>حفظ</td>
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<tr>
<td>sake of, for the</td>
<td>ل أجل</td>
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<tr>
<td>say</td>
<td>قال</td>
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<td>scare</td>
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<td>servant</td>
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<td>subjugate</td>
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<td>sustenance</td>
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<td>term</td>
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<td>testify</td>
<td>شهد</td>
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<tr>
<td>that (adj., pron.)</td>
<td>ذلك</td>
</tr>
<tr>
<td>that (conj.)</td>
<td>أن</td>
</tr>
<tr>
<td>that (rel. pron.)</td>
<td>الذي</td>
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<tr>
<td>then</td>
<td>ف، ثم</td>
</tr>
<tr>
<td>there</td>
<td>هناك</td>
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<tr>
<td>English</td>
<td>Arabic</td>
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<td>---------</td>
<td>--------</td>
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<tr>
<td>thing, this</td>
<td>شيء، هذا</td>
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<tr>
<td>though, as</td>
<td>كأن</td>
</tr>
<tr>
<td>throw</td>
<td>رمي، التicer</td>
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<tr>
<td>thus</td>
<td>كذلك</td>
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<tr>
<td>time</td>
<td>حین، م́راة</td>
</tr>
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<td>today</td>
<td>اليوم</td>
</tr>
<tr>
<td>tonight</td>
<td>الليلة</td>
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<td>Torah</td>
<td>التوراة</td>
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<td>torment</td>
<td>عذاب</td>
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<td>touch</td>
<td>مس</td>
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<td>travel</td>
<td>سار</td>
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<tr>
<td>tree</td>
<td>شجر</td>
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<tr>
<td>tribe</td>
<td>قوم</td>
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<tr>
<td>triumph</td>
<td>نصر</td>
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<tr>
<td>truth</td>
<td>حق</td>
</tr>
<tr>
<td>truth, tell the</td>
<td>صدق</td>
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<tr>
<td>turn (v.t.)</td>
<td>وُجَبَ</td>
</tr>
<tr>
<td>turn away from</td>
<td>ول، ادر عن</td>
</tr>
<tr>
<td>turn towards (v.i.)</td>
<td>اتجّه الي</td>
</tr>
<tr>
<td>two</td>
<td>اثنان</td>
</tr>
<tr>
<td>tyranny</td>
<td>ظلم</td>
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<td>unbeliever</td>
<td>كافر</td>
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<tr>
<td>unfortunate</td>
<td>مسكيين</td>
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<tr>
<td>ungrateful for, be</td>
<td>كفر ب</td>
</tr>
<tr>
<td>universe</td>
<td>العالم، العالم</td>
</tr>
<tr>
<td>unlawful, make</td>
<td>حَرَمَ، عَن</td>
</tr>
<tr>
<td>unmindful of, be</td>
<td>غفل عن</td>
</tr>
<tr>
<td>use of, make</td>
<td>اتتغ من</td>
</tr>
<tr>
<td>vanquish</td>
<td>غلب</td>
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<tr>
<td>verse</td>
<td>آية</td>
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<tr>
<td>village</td>
<td>قرية</td>
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<tr>
<td>violent</td>
<td>شديد</td>
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<tr>
<td>visit the sick</td>
<td>عاد</td>
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<tr>
<td>walk</td>
<td>مشي</td>
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<tr>
<td>want</td>
<td>اراد</td>
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<td>wares</td>
<td>متاء</td>
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<tr>
<td>watch out for</td>
<td>حافظ على</td>
</tr>
<tr>
<td>water</td>
<td>ماء</td>
</tr>
<tr>
<td>water, ask for</td>
<td>استغني</td>
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<tr>
<td>water, give</td>
<td>سقي</td>
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<tr>
<td>way</td>
<td>سبيل</td>
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<tr>
<td>weep</td>
<td>بكي</td>
</tr>
<tr>
<td>what?</td>
<td>ما</td>
</tr>
<tr>
<td>when (conj.)</td>
<td>إذا، لمما</td>
</tr>
<tr>
<td>when?</td>
<td>متى</td>
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<tr>
<td>whenever</td>
<td>كلما</td>
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<tr>
<td>where?</td>
<td>أين</td>
</tr>
<tr>
<td>wherever</td>
<td>ايننا</td>
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<tr>
<td>which (rel. pron.)</td>
<td>الذي</td>
</tr>
<tr>
<td>which?</td>
<td>أي</td>
</tr>
<tr>
<td>white</td>
<td>أبيض</td>
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<tr>
<td>who (rel. pron.)</td>
<td>الذي</td>
</tr>
<tr>
<td>who?</td>
<td>من</td>
</tr>
<tr>
<td>whole</td>
<td>كل، جميع</td>
</tr>
<tr>
<td>why?</td>
<td>لم لا</td>
</tr>
<tr>
<td>wife</td>
<td>امرأة، زوجة</td>
</tr>
</tbody>
</table>

world, the next | الآخرة |
| world, this | الدنيا |
| worse | شر |
| worship | عبد |
| write | كتب |
| year | سنة، عام |
| young | صغير |

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Arabic-English Vocabulary

Words are arranged by root, real or apparent. The number following "A" after nouns refers to the section in Appendix A where the broken-plural type is found. SFP = sound feminine plural; SMP = sound masculine plural; s.o. = someone; s.th. = something

ابن (A10a) father
ابن (A10a, banūna) son
أبي (A10c) brother; أخت (A10d) sister
أخت (A10a) (A10c) (A10d) (A10e) adopt
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جن</td>
<td>jinn- (coll.), jinniyy- (sing.), pl jann- djinn, genie; jannat- (SFP) garden, paradise</td>
</tr>
<tr>
<td>حجر</td>
<td>hajar- (A2a, hijarat-) stone, rock</td>
</tr>
<tr>
<td>حدث</td>
<td>hadath- (A5i) event, report, transmitted narration; II haddab transmit a narrative account to ('an on the authority of)</td>
</tr>
<tr>
<td>حدود</td>
<td>hadd- (A1b) border, limit</td>
</tr>
<tr>
<td>حاضر</td>
<td>haddiqat- (A5e) garden</td>
</tr>
<tr>
<td>X</td>
<td>harrara set free</td>
</tr>
<tr>
<td>حاضر</td>
<td>ii harrada encourage</td>
</tr>
<tr>
<td>حرق</td>
<td>ii harraga burn</td>
</tr>
<tr>
<td>حرام (u)</td>
<td>haruma (u) be forbidden; ii harrama make unlawful, proscribe ('ala for); hurum- (pl) sacred things</td>
</tr>
<tr>
<td>حازم (a)</td>
<td>hazina (a) be sad, grieve; hazin- (A3b) grief</td>
</tr>
<tr>
<td>حسر</td>
<td>hasaba (u) hisban- reckon, consider; hasaba (u) hishab make an account, figure; III hasaba call to account</td>
</tr>
<tr>
<td>حسان (a)</td>
<td>hasan- beautiful, good; hasanat- (SFP) good deed; husn- beauty, kindness, favor; II hassana improve, make good; IV 'ahsana do good, do well</td>
</tr>
<tr>
<td>حارثة</td>
<td>harsa (u); hahr- gather together (a herd); hahir- announcer, herald</td>
</tr>
<tr>
<td>متسامات</td>
<td>huhsanat- (SFP) chaste woman</td>
</tr>
<tr>
<td>حاضر</td>
<td>IV 'ahsad to count, enumerate</td>
</tr>
<tr>
<td>حاضر</td>
<td>hatta (u) decrease, reduce</td>
</tr>
<tr>
<td>حاضر</td>
<td>haaffa (i) hafir- dig; hafir- hoof</td>
</tr>
<tr>
<td>حاضر</td>
<td>hafta (a) hifta- preserve, protect, memorize; III hafta make out for, be mindful of; VIII ihtafat bi-maintain, guard; X istahafta commit ('ala) s.th. to the charge of (acc.)</td>
</tr>
<tr>
<td>حاضر</td>
<td>haqq- (A1b) truth, reality; right, due; haqiq- worthy</td>
</tr>
<tr>
<td>حاضر</td>
<td>hakama (u) hakm- pass judgment (bi- of, 'ala on); hakm- (A3b) judgment, order, decree; hakim- (A4a) ruler, governor; hikmat- wisdom; hakim- (A5b) wise</td>
</tr>
<tr>
<td>حاضر</td>
<td>halqat- (u) ring, hitching ring</td>
</tr>
<tr>
<td>حاضر</td>
<td>halq- ring, hitching ring</td>
</tr>
<tr>
<td>حاضر</td>
<td>hamda (a) hamd- praise; II hammad- extol</td>
</tr>
<tr>
<td>حاضر</td>
<td>hammaru (A8) red; himar- pl hamir- donkey, ass</td>
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<tr>
<td>حاضر</td>
<td>hanid- roasted</td>
</tr>
<tr>
<td>حاضر</td>
<td>hitha (A8) be in need of</td>
</tr>
<tr>
<td>حاضر</td>
<td>hawla (A8) time; hina at the time when</td>
</tr>
</tbody>
</table>

**ARABIC-ENGLISH VOCABULARY**

- حاير | hayya | yahayyuyahyed live, be alive; IV 'ahyd bring to life, revivify; X istahyed be ashamed; hayy- (A1a) alive; hayd- life
- حاضر | xabura (u) xubr- /xibrat- know thoroughly, be fully acquainted (bi-l-hu) with; xabar- (A2a) news, piece of news
- حاضر | xaraja (u) xuruj- min go out of, leave; go out ('ala against); IV 'axraja make go out, expel, bring/take out; xistaxraja get out, extract; xarj- tribute
- حاضر | xardal- mustard
- حاضر | xarra (i) xurur- fall down prostrate
- حاضر | xazana (u) xazn- to store up, accumulate; xazinat- storehouse, treasury
- حاضر | xasira (a) xusrdn- suffer loss, go astray, perish
- حاضر | xasifa (a) xasf- to pile on, stick (leaves) onto oneself
- حاضر | xazdaru (A8) green, verdant; IX xdarra turn green, be verdant
- حاضر | xafta (a) xafta- be mistaken, make a mistake, sin; IV 'axta' err, miss, be off target; xafta' (A5g) mistake, error, sin
- حاضر | xazara (i/u) xatir- 'ala occur to
- حاضر | xatara (i/u) xatir- 'ala occur to
- حاضر | xatara (i/u) xatir- 'ala occur to
INTRODUCTION TO ARABIC

ARABIC-ENGLISH VOCABULARY

rabjama (u) {rajm-} stone, cast a stone; rabjama bil-ğabi guess; rajm- stoned, accursed

raji (A1c) saddlebag

rahima (a) rahmat-marhamati have mercy on, be merciful; rahim- merciful; ar-rahamanu The Merciful, epithet of God; rahim- kinship, womb; wasala rrahima maintain family ties, take care of those to whom one is tied by family relationship

radda (u) radd- send/bring back, ward off, return; reply ('ala to); V taraddada be reflected, recur, waver, be uncertain, hesitate; VIII irtadda go back, revert, apostasize, refrain ('an from); X istaradda reclaim, get back

radd- dam, dike

razzaqa (i) rizq- provide with sustenance; rizq- sustenance

rasil- (A7b) messenger, apostle; risāla- (A6b) message; IV 'arsala send forth

ruṣd- guidance

IV 'arda'a suckle
INTRODUCTION TO ARABIC

sarik- (A5b) partner; III šaraka go into partnership with; IV 'ašraka bi- ascribe a partner to; Sirk- portion; mušrik- polytheist, heathen 
VIII īstārā to buy, purchase s.th. (bi- at the price of) 
šatr- half 
ša'fa- (A4c) intercede (li- on someone's behalf); X īstāšfa- 'a 'ilā seek intercession with
šaqqa- (u) šaqq- cleave, split; VII īnsaqqā be split apart, cloven asunder; šagq- harsh 
sams- (f) (A1b) sun 
šimāl- north; (f) left hand 
šihāb- (A6c) shooting star 
šahida- (A) šahūd-Šahādāt- witness, testify ('alā against); III Šāhada witness; IV īšaṭāda cause to witness; X īstaṭhāda produce as witness; Šahādat- testimony, testimonial (of faith); Šahid- (A5b) witness 
šahr- (A1b/d) month 
IV 'ašrā make a sign, indicate ('ilā) 
šā- (šā-) (A) maš- 'at- will, want; šā'y- (A1a) thing, something, anything 
šayx- (A1b) elder, old man, leader, chief 
šayyān- (A12) devil, demon 
šāh- (A) šabāh- dawn, morning; IV 'ašbāha become (in the morning), get up, wake up 
sābara- (i) šabr- be patient 
sāhib- (A4c) companion, master; VIII īṣṭāhaba accompany 
sāx- (A1b) rock; sāxrat- rock 
sādaqa- (u) šidq- speak the truth, be truthful; II sādaqa declare as true, affirm; sāداqa- (SFP) alms; V tasaddaqā give alms, be charitable ('alā to) 
IV 'ašrāxa help 
sirāt- path, road 
sagīr- (A5a/e) small, young; II šagīqara make small, belittle 
VIII īṣṭāfā choose, select 
sālih- (SMP) good, right, proper, pious, devout; (SFP) good deeds, good works; II sālihā a put in order; IV 'ašlaha promote good, make peace, reform 
salāt- (A10f) prayer, ritual prayer; II sallā 'alād pray for 
sa'ammu- (A8) deaf 
šanam- (A2a) idol 
šāb- (A) šāba hit the mark; 'uṣiba (pass.) be stricken, afflicted 
sāma- (ii) šiyām-/šawm- fast

ARABIC-ENGLISH VOCABULARY

dāhika- (a) dāhk- laugh 
daraba- (i) darb- strike, smite, hit; daraba mašāla give as an example; VII īḍāraba clash, be upset 
dārra- (ii) darr- harm, hurt; III dārra = G; VIII īḍārara force, compel; dārra- wife (relationship of multiple wives one to the other) 
x īstād-āfa despise, belittle 
dālla- (i) dālāl- (at)- go astray, get lost; IV 'aḍalla cause to go astray

tażama (i) žulm- wrong, oppress, treat unjustly; VIII īṭžalamā be unjust; žulm- injustice, tyranny; žulmat- (SFP) darkness 
żama- (A4b) thristy 
zahr- back; žuhār- loins 
ʿabada- (A) ʿibādat- worship; ʿabd- (A1c) servant, slave 
ʿatā (ii) ʿutūw- 'an be inso-lent toward 
ajīfa (a) wonder, marvel 
ajīla (a) ʿajāl- (at)- hurry, hasten; II ʿājīla hurry (trs.); V taʾājīla hurry, be ahead of, precede; X īṣṭā- jala be in a hurry, rush; ʿijl- (A3b) ʿijālat- calf
INTRODUCTION TO ARABIC

ARABIC-ENGLISH VOCABULARY

qalaba (i) qalb- turn over, around (int.); II qalaba turn over (trs.); V taqalaba be overturned, vanquished; VII inqalaba be overturned, changed; qalb- (A1b) heart
qallit- (A5a/d/e) little, few, slight; IV 'aqalla make few, qullat- pl qyllā- jug
qamar- (A2a) moon
qit- desert
qāla (ū) qawl- say, uphold, maintain (bi-); qawl- (A1a) words, speech
qāmā (ū) qiyyām- rise up ('lād for) ('ālā against), go ('lād to), undertake (bi-); II qawwama make straight; III qawwama oppose, resist; IV 'aqāmā perform; X istaqāmā stand erect, straight; qiyyāmāt- resurrection; qayyim- straight, right; maqām- (SFP) place, position; qawm- (A1a) people, nation, tribe; mustaqim-straight
qawtī- (A5d) powerful, forceful; qwawwat- (A3a/ SFP) might, strength

κ ka- (proclitic + gen.) like (prep.); ka-bāilikā thus, likewise; ka-anna(mā) as though

fard- (A1a) individual
farr- (i) firār- flee
farada (i) fard- ordain, assign
faraqa (u) farq- separate, part, distinguish (bayna between); II farraqa part, separate; III faraqa disembangle oneself from, part with; V taqarraqa be separated, split, divided; VIII if-faraqa = V; firqat- (A3a) division; mutafarriq- miscellaneous; furdān- epiteth of the Koran
fasada (u) fasād- rot, decay, be wicked, vain; IV 'afsada work corruption, spoil, act wickedly
fasaq (u) fisq- be dissolute
faqara (u) farq- create; V tafaṣṣara be torn; fīrat- innate disposition, natural inclination
fa’ala (a) fa’līn-’līn- do
faqr- (A5b) poor
faqiha (a) fiqh- understand, comprehend
faqih- (A4b) fruit
fakh- (A1a) celestial sphere; fulk-ark
fulān- (m), fulānatu (f) So-and-So
fum- pl ‘afwāb- mouth
fawqa (+ gen.) above
fi- (+ gen.) in
fil- (coll.) elephants; filat- elephant
qabila (a) qabil- accept; III qābala confront, meet; IV ‘aqbala come/go forward, advance (‘ālā toward, on); V taqabbala accept, receive; qabla (+ gen.) before (prep.); min qablu beforehand (adv.); qabla ‘an before (conj.); qub(u)l-(A3b) fore, front part
qarība (a) qur- draw near, approach; II qarrība allow near, let approach; sacrifice; V taqarrība min approach, come close to; VII iqṭarāba ‘lād draw near to; qarīb- near (min to), (A5d/e) relative, kinsman; qur-bān- (A12) sacrifice
qarrā (alī) qarr- be cool; qarrat ‘aynuhu he was happy; qurrat l-‘ayni delight, joy; mustaqarr- habitation, dwelling place
qarn- (A1b) horn; ḫū l-qarn- the Great
qaryat- (A3a) village, town
qāf(u)l fi be fair to
qāṣama to swear to
qāṣa (u) qasas- narrate, tell (‘ālā to); qiṣṣat- (A3a) story, tale
qāda (i) qādā- decide, foreordain; VII inqāda be concluded, completed
qāṭa’ (a) qāṭ- cut, be decisive; qata’ a’ anram make a final decision; II qata’a cut, hack to shreds; VII inqaṭa’a get cut off
qā’dā (u) qu’ūd- sit down; maq’ad- (A11) seat
INTRODUCTION TO ARABIC

ARABIC-ENGLISH VOCABULARY
INTRODUCTION TO ARABIC

ARABIC-ENGLISH VOCABULARY

malaka (i) mulk- possess, rule, reign ('alā over); II malaka put in possession of, make king; malik- (A2d) king; malikat- (SFP) queen; mamlikat- (A11) kingdom; malak- see ëL'K millat- (A3a) community, sect

min = min mâ

min min man

min (+ gen.) from, of, among (partitive); man who?, he who, they who, whoever

manā'a (a) man'- hinder access (min to), prevent (min from); III mānā'a put up resistance to

mātā (mit-) (ā) mawt- die; IV 'āmātā cause to die; mawt- (A1a) death; mayyit- (A5f/1a/ SMP) dead

māl- (A2a) property, possessions

mu'min- see ëV'MN IV

mītāq- see ëW8Q

mīdā (i) sway

nār- (f) (A10c) fire

nās- people, humans

nabā'- (A2a) news; II nabba'a bi- inform of

nabī- (SMP, A2a) prophet; nabawiy- of or pertaining to the prophet

najm- (A2b/d) star

naxil- dates

nā'ata (a) describe

nadd call, cry out to, proclaim

nafta (i) naft- blow, puff

nafs- (f) (A1b) soul; (A1d) self

naffa'a (a) naft- be of benefit to, avail; III naffa'a benefit; VIII inaffa'a avail oneself (bi-min of)

nafaqa be hypocritical, dissimulate; IV 'anfaqa expend

nakaha (i) nikāh- marry

nakira (a) not recognize, not know, deny, disown; IV 'anarka refuse to acknowledge, disavow, disclaim; munkar- (SFP) objectionable act, abomination; nukr- awful

nakasa (u) naks- turn over, turn upside down; nukṣa 'alā ra'isi he was confounded

nahār- (A1a/d) river; nahār- daytime

nahā (ā) nahy- forbid someone ('an s.th.); VIII inahā 'ilā reach, end up at

nūr- (A3b) light; II nawaara, IV 'anāra make light, illuminate

nagāt- pl nūq-, nīyaq-, nūqāt- she-camel

nāma (nim-) (ā) nām- sleep; manām- dream

habāta (i) hubār- go down

hajara (i) hajr-ḥijrān- part company with, be separated from; III hājara migrate; VI tahājara desert one another

hadda (i) hadd- be decrepit, in ruins

hudud- hoopoe-bird

haddā (i) hiddāt- lead, guide aright; VIII iḥtādā be led, guided, shown the right way; ḥudrān right guidance; ḥadīyat- (A5g) gift

haḍā this (demonstrative, §17.1)

harwa (Q1) harwal- run, walk fast

hali' (i) interrogative particle

halaka (i) halāk- perish, die; IV 'ahlākā destroy, ruin; X istahlākā exhaust oneself

hamma (u) bi- intend

hānāh here; hunākā there

hāda (ā) hawdā be, become Jewish, practise Judaism; II hawwādā make Jewish

hawan (A2a) lust, passion

hayya (a) hayy- a preparing, make ready; V tahayya'a be prepared, in readiness; hayy- (SFP) form, shape

miṣūq- covenant

wajaba (i) wujūb- be necessary, incumbent (li-, 'alā for)
INTRODUCTION TO ARABIC

ARABIC-ENGLISH VOCABULARY

waqada (i) wujd- find, wujida (pass.) exist; IV 'awjada bring into existence
wajh (A1b) face; II wajjaha make face, turn (li-, 'ilâ toward); VIII ittaqjaha turn towards, set out ('ilâ for); wajjh- eminent, illustrious
waqîd- one (adj.)
waqy- inspiration; IV 'awhâ inspire ('ilâ someone) (bi-with)
wadâ (wadjid-) (a) wuddl/mawadjat- wish
wada'a (a) let, allow (+ imperf. ind.)
yadaru (no perf., imperf. only + imperf. ind.) let
warân (a + gen.) beyond, behind
warîth(i) wirâdat- inherit from, be the heir of; IV 'awrajâ make heir
warada (i) wurât- reach (water); wîrât- thirsty herd
warâq- (A2a), waraqat- (SFP) leaf
warâd (a) wurd- to conceal, keep secret
wasit'a (a) sa'at- contain, hold, have the capacity for; II wassâ'a expand; wasit'- vast
waswasa (Q1) waswas- to whisper
wastîd- threshold

wa$tîyat- (A5g) bequest, legacy, directive, commandment; II wassâ, IV 'awgâ recommend, charge (bi- with), bequeath
wada'a (a) wad'- put down, lay aside; VI tawâdâ'a be humble
wa'dâ (i) wa'd- promise
wa'd- (A1b) herd
II wa'fâ give full due, give full share of; V tawaffâ take, get one's full share of, receive fully, tuwûfiya (pass.) die
waqa'a (a) wuqâ'- fall, befall, occur
waqâ (i) wiqâyat- ward off; VIII itraqâ beware, be on one's guard, fear (God)
wakala (i) wâkl/huwâl- entrust ('ilâ to); II wakkala authorize, put in charge (bi-of); V tawakkala 'alâ rely, depend on; VIII itakala = V; wakîl- (A5b) warden, guardian
walada (i) wilâdat- beget, give birth, wulida (pass.) be born; walad- (A2a) child, son; wul- progeny; wâlîd- (SFP) father, progenitor; wâlidâni parents
walâkma (+ acc.), walâkin (+ vb.) but

yâl d- friend, helper, supporter; II wallâ turn aside ('an, min from), put in charge of; V tawallâ turn away; mawlan (A11) master, patron; walâyat- friendship
wahaba (a) wabh- give
yâ O, vocative particle
yâjju wa-majju Gog and Magog
yâs yâ'isa (a) ya's- despair, give up hope (min of); IV 'ay'asa deprive of hope; X istây'asa be despondent
yâtim- (A5g/h) orphan
yad (f) (A1d/10e) hand
yusr- ease, leisure
yaqîn- certainty
yamm- sea, river
yamin- (f) (A5h) right hand, oath
yâhd-, yâhûdiyy- Jew, Jewish; see also jHWD
yawm- (A1a) day; al-yawma today; yawma on the day when; yawma'idîn on that day
yûnân- Greeks, Ionians; yûnâniyy- Greek
Index of Fā'L Patterns

Arranged in Arabic alphabetical order. For broken-plural patterns see Appendix A.

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