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

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An Introduction to Koranic and Classical Arabic
An Elementary Grammar of the Language
by Wheeler M. Thackston


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Preface

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, Minaeae, 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 'Uthmān ibn 'Affān (644–56). More than any other source, the Koran formed the basis of life, law and language for the Muslim community; and a knowledge of it is indispensable for anyone who pretends to familiarity with the Islamic world—past or present.

More importantly for our purposes, the Koran established an unchanging norm for the Arabic language. There are, of course, certain lexical and syntactic features of Koranic Arabic that became obsolete in time, and the standardization of the language at the hands of the philologists of the eighth and ninth centuries emphasized certain extra-Koranic features of the old Arabian poetic kāna 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”
- s as in “sun”
- n as in “noon”
- t as in “ten”
- z as in “zoo”
- w as in “wet”
- d as in “den”
- j as in “judge”
- y as in “yet”
- k as in “kit”
- h as in “hat”
- m as in “moon”

The following special symbols also have exact English counterparts:

- the glottal stop: this sound occurs in English dialect pronunciations of “li’t” (for “little”) and “bo’l” (for “bottle”); it also occurs in words such as “uh-oh.”
- θ the th in “thin”
- ð the th in “then.” Although these two sounds are spelled alike in English, they are quite distinct.
- s the sh in “ship”

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

- t a velarized t, pronounced like t, but the tongue is raised high against the velar ridge. Pronunciation of all the velarized consonants is accompanied by pharyngealization, or constriction in the back of the throat, which produces a t-like sound with a heavy, thudding overcast, the effect of which is most clearly heard in the following vowel.
- 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 θ. 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.
- ɣ 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.
the voiced pharyngeal fricative, the most characteristic sound of Arabic, but by far the most difficult for learners to produce. As with h, the throat muscles are highly constricted with the vocal cords vibrating to produce a sound close to a gag.

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

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

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

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

â (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.”

î (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.

û (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’alutu > ja’al-tu I made/put
ba’âthani > ba’â-tha-ni he sent me
nabiyunâ > na-bi-yu-nâ our prophet
yaktubûnahâ > yak-tu-bû-na-hâ they write it
walâkinannahuna > wa-lâ-kin-na-hun-na but they (fern.)

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

bismi llâhi > bis-mil-lâhi in the name of God
li-mra’atin > lim-ra’-a-tin for a woman
mina l’ardi > mi-nal’-ar-di from the earth
fi l’ardi > 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 consonants are also long but are said to be closed. Closed syllables with long vowels are rare in Arabic.

3 Stress. There are two simple rules for determining the placement of stress (accent) in Arabic:
INTRODUCTION TO KORANIC ARABIC

(1) The final syllable (ultima) never receives stress.

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

\[ \text{darabatnä} \quad \Rightarrow \quad \text{da-ra'-bat-nä} (-\text{bat-} \text{is closed}) \]
\[ \text{yaqulannaka} \quad \Rightarrow \quad \text{yaq-tu-'lan-na-ka} (-\text{lan-} \text{is closed}) \]
\[ \text{yaqulunl} \quad \Rightarrow \quad \text{yaq-tu-'lu-nl} (-\text{lu-} \text{is long}) \]
\[ \text{madinatì} \quad \Rightarrow \quad \text{ma-'di-na-tì} (-\text{di-} \text{is long}) \]

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.

\[ \text{darabahum} \quad \Rightarrow \quad \text{'da-ra-ba-hum} \]
\[ \text{yaqtulunl} \quad \Rightarrow \quad \text{'yaq-tu-lu-nl} \]
\[ \text{madinatuhum} \quad \Rightarrow \quad \text{ma-'di-na-tu-hum} \]

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

\[ \text{darabahum} \quad \Rightarrow \quad \text{da-'ra-ba-hum} \]
\[ \text{yaqtulunl} \quad \Rightarrow \quad \text{yaq-'tu-lu-nl} \]
\[ \text{madinatuhum} \quad \Rightarrow \quad \text{ma-dl-'na-tu-hum} \]

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>MEDIAL FORM</th>
<th>INITIAL FORM</th>
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<td>*'alif</td>
<td>١</td>
<td>١</td>
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<tr>
<td>ba'</td>
<td>ب</td>
<td>ب</td>
<td>ب</td>
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</tr>
<tr>
<td>ta'</td>
<td>ت</td>
<td>ت</td>
<td>ت</td>
<td>t</td>
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<tr>
<td>thà'</td>
<td>ث</td>
<td>ث</td>
<td>ث</td>
<td>θ</td>
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<tr>
<td>jîm</td>
<td>ج</td>
<td>ج</td>
<td>ج</td>
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<tr>
<td>ha'</td>
<td>ه</td>
<td>ه</td>
<td>ه</td>
<td>h</td>
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<tr>
<td>xa'</td>
<td>خ</td>
<td>خ</td>
<td>خ</td>
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</tr>
<tr>
<td>*dál</td>
<td>د</td>
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<td>*bdál</td>
<td>ذ</td>
<td>ذ</td>
<td>ذ</td>
<td>ð</td>
</tr>
<tr>
<td>*râ'</td>
<td>ر</td>
<td>ر</td>
<td>ر</td>
<td>r</td>
</tr>
<tr>
<td>*zây</td>
<td>ز</td>
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<table>
<thead>
<tr>
<th>Letter</th>
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<tr>
<td>sin</td>
<td>س</td>
<td>s</td>
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<tr>
<td>šin</td>
<td>ش</td>
<td>sh</td>
</tr>
<tr>
<td>sād</td>
<td>ض</td>
<td>d</td>
</tr>
<tr>
<td>qād</td>
<td>ق</td>
<td>q</td>
</tr>
<tr>
<td>tā'</td>
<td>ت</td>
<td>t</td>
</tr>
<tr>
<td>zā'</td>
<td>ز</td>
<td>z</td>
</tr>
<tr>
<td>'ayn</td>
<td>ع</td>
<td>g</td>
</tr>
<tr>
<td>ḍā'</td>
<td>ف</td>
<td>f</td>
</tr>
<tr>
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</tr>
<tr>
<td>kāf</td>
<td>ك</td>
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</tr>
<tr>
<td>lām</td>
<td>ل</td>
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</tr>
<tr>
<td>mim</td>
<td>م</td>
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<tr>
<td>nūn</td>
<td>ن</td>
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<tr>
<td>hā'</td>
<td>ح</td>
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</tr>
<tr>
<td>*wāw</td>
<td>و</td>
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</tr>
<tr>
<td>yā'</td>
<td>ي</td>
<td>y</td>
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Additional Combinations and Signs

<table>
<thead>
<tr>
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<th>Transliteration</th>
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<tr>
<td>*lām-‘alif</td>
<td>لا ل</td>
</tr>
<tr>
<td>tā' marbiṭa</td>
<td>ت م ر م ب ت</td>
</tr>
<tr>
<td>šadda</td>
<td>ص د</td>
</tr>
<tr>
<td>‘alif-madda</td>
<td>ع م د م د ع</td>
</tr>
</tbody>
</table>

The only two-letter combination to have a separate form in the alphabet is the combination *lām* + ‘*alif*. The initial *lām+mim* combination is conventionally written ۱ and should not be confused with *mim+lam* (لام).

### PRELIMINARY MATTERS

#### Numerals

Compound numerals are written, like English, from left to right (365 = ۳۶۵).

<table>
<thead>
<tr>
<th>Arabic</th>
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<td>3</td>
</tr>
<tr>
<td>۴</td>
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<td>۹</td>
<td>9</td>
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<td>۰</td>
<td>0</td>
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</tbody>
</table>

#### 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 خَرَأَ jāraja.

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

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

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

6.2 The long vowel signs are as follows:

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

Note that *a* is often, especially in the Koran, written defectively as “dagger *alif*” above the consonant, as in الله allāh and إِبْرَاهِيمَ ibrāhimu

2. *i* is indicated by *kasra* plus *yā’,* as in كَبِيرَ kabir and دِينَ din.

3. *ū* is indicated by *damma* plus *wāw*, as in رَسُولُ rasūlu and ذُوُومُ Thūm.

6.3 The diphthong signs are a combination of the short vowel *a* and consonant:
INTRODUCTION TO KORANIC ARABIC

1. ay is indicated by *fatha* plus yā’, as in ‘ayna

2. aw is indicated by *fatha* plus wāw, as in دْوُرُ dawr.

6.4 *Otiose 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 maqṣura.* The alif maqṣura, also called *alif bi-surati l-ya* (alif masquerading as yā’), occurs word-finally only. Written like a yā’, it is pronounced exactly like a lengthening alif as in al-ma’nā and ramā. When any enclitic suffix is added to alif bi-surati l-ya it becomes “tall” alif, as in مَعَاهُ ma’ah-hu and رَمَاهُ ramā-hu.

7 Additional Orthographic Signs.

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

But when the vowel is i, the hamza is commonly written beneath the alif, as in إِنْسَانْ ‘insān- and إِنْ ‘in.

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

(1) alif, as in سَالْ sa’āla
(2) wāw, as in سَوَال su’āl-
(3) yā’ without dots, as in رَئْيِسْ ra’īs-
(4) nothing, as in نَسَاء nisā’-

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, الْأَرْضُ ‘al-’ardū, but في اَلْأَرْضِ fi l-’ardi.

In the vocabularies, words that begin with *hamza* non-elidible will be indicated by the apostrophe (glottal stop), as *‘ard- and ‘insān-. Words beginning with elidible vowels will be indicated by the absence of the apostrophe, as *imra’at-* and ibn-, the initial vowel of which is elided, as in *mini mra’at-* 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 (‘) followed by ā. Word-initially ā is written with alif-madda in order to avoid the conjunction of two alifs, a situation that is not ordinarily permitted orthographically.

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

7.6 Omission of Orthographic Signs. The following orthographic signs are omitted from Arabic texts as they are normally printed (other
INTRODUCTION TO KORANIC ARABIC

than the Koran, which is always fully vocalized, and poetry, which is generally heavily vocalized);

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

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

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

rajulan  madina'tun
baytun  imra'atun

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

rajulin  madinatin
baytin  imra'atin

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

rajulan  madinatan
baytan  ma'nān

PRELIMINARY MATTERS

8.4 Nouns that end in alif maqṣūra 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-ma'نا (definite)  ma'nā (indefinite)

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

dunyā (all cases, all states)  'ulyā (all cases, all states)

A few of these show state like the previous class:

al-'āṣā (definite)  'āṣān (indefinite)
The Grammar of Koranic and Classical Arabic
Ic...wolde þas lytlan boc awendan to Engliscum gereorde of þæm stæftcraeft þe is gehatten *grammatica*...for þæm þe stæftcraeft is seo cæg þe þara boca and-giet unlycþ.

(I wanted to translate this little book on the art of letters called *grammatica* into the language of the English, for that art is the key that unlocks the sense of books.)

—Aelfric’s preface to his Latin grammar

---

Lesson One

1 The Definite Article. The Arabic definite article, which corresponds roughly to the English article ‘the,’ is invariably written as *alif-lam* 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 *lám* with no marking at all and by placing a *sadda* over the initial consonant of the word, as shown by the first two examples.

| NON-ASSIMILATING CONSONANTS | ASSIMILATING CONSONANTS
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>`א</td>
<td>al-^arda</td>
</tr>
<tr>
<td>ב</td>
<td>al-baytu</td>
</tr>
<tr>
<td>ג</td>
<td>al-jannatu</td>
</tr>
<tr>
<td>ה</td>
<td>al-^alimu</td>
</tr>
<tr>
<td>ו</td>
<td>al-xabaru</td>
</tr>
</tbody>
</table>
2 Case and State of the Noun. Arabic nouns are subject to desinential inflection, that is, endings are added to the base of the noun to indicate what grammatical function the noun serves in the phrase in which it occurs.

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

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

<table>
<thead>
<tr>
<th>CASE</th>
<th>INDEFINITE ENDING EXAMPLE</th>
<th>DEFINITE ENDING EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>-un rajulun</td>
<td>-u ar-rajulu</td>
</tr>
<tr>
<td>gen.</td>
<td>-in rajulin</td>
<td>-i ar-ra'juli</td>
</tr>
<tr>
<td>acc.</td>
<td>-an rajulan</td>
<td>-a 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 classed as diptotes are diptote in the indefinite state only; ALL NOUNS ARE INFLECTED AS TRIPTOTES WHEN DEFINITE.

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

الله خلق الرحمن
God created.

الملك دخل رجل
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 الله
Muhammad is an apostle.

المرجع مؤمن
The man is a believer.

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

في مدينة al-madinatun
in a city

في المدينة fi l-madinat
in the city

من مؤمن min mu'iminun
from a believer

من المؤمن mina l-mu'minin
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 xalaqua l-arda
He created the earth.

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

Jio daxala madlnatan

He entered a city.

kāna rasūlan

He was an apostle.

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

ان محمد رسول

Muhammad is an apostle.

The man is a believer.

(3) for adverbial expressions of time.

اليوم al-yawm

today

الليلة al-laylata
	onight

ليلًا laylan

at night, by night

Vocabulary

Note: All triptote nouns will be indicated in the vocabularies by a hyphen; dipotope 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

الله allāhu God (declined with definite case endings)

ارض 'ard- (fem.) earth

جنة jannat- garden; paradise

رجل rajul- man, male human being

رسول rasūl- messenger, apostle

مدينة madinat- city, town

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

نبي nabī- prophet

OTHERS

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

اين 'ayna where?

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

في fi (+ gen.) in2

و wa- (proclitic) and

PROPER NAMES3

احمد 'ahmadu Ahmad

محمد muhammad- Muhammad

موسى müsā (invariable) Moses

Exercises

(a) Vocalize, then read and translate:

(1) دخل الرجل في المدينة

ان الرجل في المدينة

(2) خرج الناس من المدينة

إن كان أحمد

(3) الرجل في الجنة

الرسول في الجنة

(4) كان الرجل نبيا

ان محمد وموسي

(b) Give the Arabic for the following:

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

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

Note that proper names may be dipotope (’ahmadu), triptote (muhammadun) or invariable (müsä). Triptote proper names, like muhammadun, behave grammatically like indefinite nouns; semantically, however, they are definite.
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1. a city, the city, in the city, from the city
2. a man, the man, from a man, from the man
3. a garden, the garden, in the garden, from a garden
4. a man entered, the man entered, the believer entered
5. a messenger left, the messenger left, Ahmad left, Moses left

(c) Translate into Arabic:

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

Lesson Two

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

(1) nouns referring to intrinsically female beings, like 'umm- 'mother,' 'uxt- 'sister,' and bint- 'daughter.'
(2) names of towns and cities (Baghdād 'Baghdad'), countries (Miṣr 'Egypt'), tribes, etc.
(3) parts of the body that occur in pairs, like 'ayn- 'eye,' 'uḏn- 'ear,' yad- 'hand,' etc.
(4) most, but not all, singular nouns ending in essage, 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.

\[ \text{ملك كبير} \quad \text{malikun kablrun} \quad \text{a great king} \]

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

\[ \text{ملك الكبير} \quad \text{al-maliku l-kabiru} \quad \text{the great king} \]
\[ \text{من الملك الكبير} \quad \text{mina l-maliki l-kabiri} \quad \text{from the great king} \]

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

\[ \text{مدينة كبيرة} \quad \text{madintun kablratun} \quad \text{a great city} \]
\[ \text{المدينة الكبيرة} \quad \text{al-madintu l-kabiratu} \quad \text{the great city} \]
\[ \text{في مدينة صغيرة} \quad \text{fi madintatin saqiratin} \quad \text{in a small city} \]
\[ \text{في المدينة الصغيرة} \quad \text{fi l-madinati s-saqirati} \quad \text{in the small city} \]

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

\[ \text{ملك كبير} \quad \text{al-maliku / kabirun} \quad \text{The king is great.} \]
\[ \text{أن المدينة كبيرة} \quad \text{‘inna l-madintat / kabiratun} \quad \text{The city is large.} \]
\[ \text{كان الملك كبيرا} \quad \text{kāna l-maliku kabir} \quad \text{The king was great.} \]

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

\[ \text{في المدينة رجل} \quad \text{fi l-madinati rajulun} \quad \text{There is a man in the city.} \]

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

\[ \text{في المدينة نبياً كبيراً} \quad \text{‘inna fi l-madinti nabiyan kablir} \quad \text{There is a great prophet in the city.} \]
\[ \text{في البيت امرأة كبيرة} \quad \text{‘inna fi l-bayti mrah’atan kabiratan} \quad \text{There is an old woman in the house.} \]

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

\[ \text{لرجل} \quad \text{li-rajul} \quad \text{to/for a man} \]

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

\[ \text{إمرأة} \quad \text{li-mrah’atin} \quad \text{to/for a woman} \]

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

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

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

\[ \text{ليلة (الليلة)} \quad \text{li-laylatin} \quad \text{for a night} \]
\[ \text{ليلة (الليلة)} \quad \text{li-laylati} \quad \text{for the night} \]

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

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

\[\text{'inna l'-arḍa li-l-lāhī} \quad \text{The earth is God's.} \]
\[\text{'inna l'-ḥadīqatā lil-mar'ātī} \quad \text{The garden belongs to the woman.} \]

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

\[\text{للرجل بنت lir-rajuli bintun} \quad \text{The man has a daughter.} \]
\[\text{ان للمرأة وَلْ đaً 'inna lil-mar'ātī waladan} \quad \text{The woman has a child.} \]

Vocabulary

NOUNS

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

لِهَا hundā (invariable) here

لِ (proclitic + genitive) to, for

Exercise

(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 الصغيرة قريبة من المرأة.
3. خرج الولد الصغير من المدينة اليوم.
4. إن الحديقة صغيرة قريبة من هنا.
5. إن في الحديقة كبيرة جداً صغيرة.
6. للرجل الصغير بنت صغيرة.

7. There is a spring in the city.
8. The woman has a small garden.

ADJECTIVES

صغير sāgīr- small, little; young

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

كبير kabīr- big, large; old; great

Note 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.\(^1\)

\[
\begin{align*}
\text{كتاب الرسول} & \text{ the book of the apostle} \\
\text{بيت المرأة} & \text{the house of the woman}
\end{align*}
\]

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

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.

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.

\[
\begin{align*}
\text{بيت الرجل صغير} & \text{ The man’s house is small.} \\
\text{دخل بيت الرجل} & \text{He entered the man’s house.} \\
\text{خرج من بيت الرجل} & \text{He went out from the man’s house}
\end{align*}
\]

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

\[
\begin{align*}
\text{بيت المرأة شيخ المدينة} & \text{the city elder’s wife’s house} \\
\text{المدينة الرسول الكبيرة} & \text{the apostle’s great city}
\end{align*}
\]

\(^1\) Another, but rare, possibility for reading this string is \text{بيت المالك الكبير} meaning ‘king-house, royal residence’ and modified by the indefinite adjective \text{kabirun}. Such “compound nouns” are exceedingly rare in Arabic.
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If the first member is in the genitive case and both members are of the same gender, ambiguity can arise. Context and/or sense, however, should indicate which noun the adjective is modifying.

في بيت الملك الكبير لـ \( f\) بـ \( l\) -maliki \( l\) - kabiri

in the king’s great house or in the great king’s house

Vocabulary

VERBS

ذهب \( \delta ahaba \) he went
وجد \( wajada \) he found

NOUNS

ابن \( \text{ibn} \) son
اسم \( \text{ism} \) name (the alif of \( \text{ism} \) is dropped in the phrase
بـ \( \text{bi-smi lillahi} \) ‘in the name of God’; elsewhere the alif is retained)
بيت \( \text{bayt} \) house, dwelling
رب \( \text{rabb} \) lord, master
شيخ \( \text{sayx} \) old man, elder, chief
كتاب \( \text{kitab} \) book
ملك \( \text{malik} \) king
مکة \( \text{makkatu} \) Mecca
يوم \( \text{yawm} \) day; \( \text{al-yawma} \) today

ADJECTIVES

جميل \( \text{jamil} \) handsome, beautiful
عظيم \( \text{‘azim} \) great, huge, magnificent

OTHERS

إلى \( \text{‘ilâ} \) (genitive) to (generally implies motion or direction toward)

LESSON THREE

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

Exercises

(a) Read and translate:

1. 4 بيت ملك
2. 7 شيخ المدينة
3. 5 راب البيت
4. في جنة الله
5. 6 ولد امرأة

(b) Give the Arabic:

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

(c) Translate into English:

1. خرج شيخ المدينة الكبيرة من بيت المرأة الجميلة.
2. ذهب ذهب ابن الرجل إلى حديقة الملك العظيمة اليوم.
3. كان كتاب الرسول في بيت الملك.
4. وجد الشيخ الكبير كتاب الولد الصغير في البيت.
5. كان اسم ابن الرجل الأيمن محمدًا.
6. دخل الرجل بيت ابن الملك.
7. ذهب إلى بيت المرأة العظيمة النبيلة.
8. إن كتاب الرسول للمؤمن.
9. وجد النبي امرأة جميلة قريبة من العين.

(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.
Lesson Four

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

| NOMINATIVE | -āni   |
| OBLIQUE   | -ayni  |

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

rajul- > rajulānī two men (nom.)
al-mar'at > al-mar'atānī the two women (nom.)

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

min rajulaynī from two men
wajada mra'ataynī 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 -ā of the nominative is pronounced short before an elidable alif. A prosthetic -i usually occurs with the oblique before an elidable alif.

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

\[ \text{rajulání kabirání} \]

two great men (nom.)

\[ \text{min rajulayni kabirayni} \]

from two great men

\[ \text{wajada mra’atayni jamilatayni} \]

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.

<table>
<thead>
<tr>
<th>CASE</th>
<th>SUFFIX</th>
<th>INDEFINITE</th>
<th>DEFINITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>-ńa</td>
<td>mu’minäna</td>
<td>al-mu’minäna</td>
</tr>
<tr>
<td>obl.</td>
<td>-ina</td>
<td>mu’minina</td>
<td>al-mu’minina</td>
</tr>
</tbody>
</table>

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

\[ \text{mu’minū makkata} \]

the believers of Mecca

\[ \text{mu’minu l-madinati} \]

the believers of the city

\[ \text{li-mu’minī makkata} \]

for the believers of Mecca

\[ \text{li-mu’minī l-madinati} \]

for the believers of the city

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

<table>
<thead>
<tr>
<th>STATE</th>
<th>CASE</th>
<th>SUFFIX</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>indefinite</td>
<td>nominative</td>
<td>-ätun</td>
<td>جنات jannātuun</td>
</tr>
<tr>
<td></td>
<td>oblique</td>
<td>-ät</td>
<td>جنات jannātin</td>
</tr>
<tr>
<td>definite</td>
<td>nominative</td>
<td>-ātu</td>
<td>الجادات al-jannātu</td>
</tr>
<tr>
<td></td>
<td>oblique</td>
<td>-āt</td>
<td>الجادات al-jannāti</td>
</tr>
</tbody>
</table>

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

\[ \text{mu’minat l-madinati} \]

the faithful women of the city

\[ \text{fi jannati l’ardi} \]

in the gardens of the earth

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:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>رجل rajul-</td>
<td>رجال rijāl-</td>
</tr>
<tr>
<td>رسول rasūl-</td>
<td>رسول rusul-</td>
</tr>
<tr>
<td>مدينة madinan-</td>
<td>مدن mudun-</td>
</tr>
<tr>
<td>كتاب kitāb-</td>
<td>كتب kutub-</td>
</tr>
<tr>
<td>عين ’ayn-</td>
<td>عيون ’uyān-</td>
</tr>
<tr>
<td>ربة rabb-</td>
<td>إبوب ’arbāb-</td>
</tr>
<tr>
<td>ملك malik-</td>
<td>ملوك mulāk-</td>
</tr>
<tr>
<td>شيخ šayx-</td>
<td>شيوخ šuyāx-</td>
</tr>
<tr>
<td>كبير kabir-</td>
<td>كبير kibår-</td>
</tr>
<tr>
<td>ولد walad-</td>
<td>ولد اولاد ’awlād-</td>
</tr>
</tbody>
</table>

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

The vocalic pattern of *malikun* can then be said to be a short *a* after the first radical consonant and a short *i* after the second radical consonant, with the case ending (triptote) following the third radical consonant. A shorthand way of expressing the same thing would be to give the vocalic pattern as *CiaC2iC3un*, 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 *mulukun* 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*, *'anbiyd'u*, is on the pattern 'AFILA'U, a diptote pattern; this means that all plurals on this pattern are diptote, as *waliyyun* 'friend' with its plural *'awliyya'U*.

**Vocabulary**

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

---

1. Nouns 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.'
2. This form falls into a pattern not yet introduced, as do the plurals of *ism-*,*laylat-* and *yad-* that end in -*in.*
3. Note that the combination -*nb-* is pronounced “-*mb-*” wherever it occurs; *nabiyy- also forms a sound masculine plural, *nabiyya'na.*
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سماء/سموات samā’- (masc. and fem.) pl samāwāt- sky, heaven (usually occurs in the def. pl.)
عباد/عباد ‘abd- pl ‘ibād- slave, servant (of God)
muxlis- pl -ūna 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:
1. ملوك المدينة الكبیر
2. عباد الله الخلفون
3. شيوخ المدينة الكبیر
4. ابن الملک الصغران
5. في حديث بيوت الرجال
6. في حديثة بيت المراثين
7. ولدات المرأة
8. نسبة اللؤمینة
9. الشیخ مكة الكبیرین
10. ولدات المراثین

(c) Vocalize, read and translate:
1. ان الله اكبر
2. وجد موسی مهد من عباد الله الخلفون
3. ان الله مهد من خيراء
4. خلق الله السماوات والأرض، وفي ذلك آية للذين آمنوا

(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.

\[ \text{جَرِيرُونَةُ مُخْلِصُة} \] a sincere man
\[ 
\text{إِمْرَاتُ مُخْلِصَة} \] a sincere woman

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

\[ \text{جَرِيرَانَةُ مُخْلِصَانَة} \] two sincere men
\[ 
\text{إِمْرَاتُ مُخْلِصَانَة} \] two sincere women

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

\[ \text{جَرِيرُونَةُ مُخْلِصَانَة} \] sincere men
\[ 
\text{إِمْرَاتُ مُخْلِصَانَة} \] sincere women

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

\[ 
\text{سُيُعْيَنُونَةُ مُخْلِصَانَة} \] great elders
\[ 
\text{سُيُعْيَنُونَةُ مُخْلِصَانَة} \] sincere elders

Plurals referring to female persons take sound feminine plurals.

\[ \text{بَانَاتُ كِبْرَاتٍ} \] big girls
\[ 
\text{نِسَاءُ مُخْلِصَاتٍ} \] sincere women

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

\[ \text{آيَاتُ بِنَاتٍ} \] evident signs
\[ 
\text{جَنَاتُ مَمْرَضَاتٍ} \] trellised gardens

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

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

\[ \text{مَدْنَةُ كِبْرَةٍ} \] large cities
\[ 
\text{بَيْعَتُ صِفَةٍ} \] 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>rajulun kabirun</td>
</tr>
<tr>
<td>dual</td>
<td>masc. dual</td>
<td>strict</td>
<td>rajulun kabirani</td>
</tr>
<tr>
<td>sound masc. pl</td>
<td>sound masc. pl.</td>
<td>strict²</td>
<td>mu'mina mukhsana</td>
</tr>
<tr>
<td>”</td>
<td>broken pl.</td>
<td>by sense</td>
<td>mu'mina kibaran²</td>
</tr>
<tr>
<td>broken pl.</td>
<td>sound masc. pl.⁴</td>
<td>by sense</td>
<td>rijalun kibaran⁴</td>
</tr>
</tbody>
</table>

¹A broken plural adjective or a feminine plural adjective may also be found with a broken plural noun, i.e., *mu'dunun kibaran* and *mu'dunun 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 *kibar l-mu'minina* would be preferred.

⁴Only where a broken plural of the adjective does not exist.
INTRODUCTION TO KORANIC ARABIC

12 Pronouns. There are two sets of pronouns in Arabic, independent and attached.

12.1 The independent pronouns are:4

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>هو</td>
<td>هام</td>
</tr>
<tr>
<td>f</td>
<td>هي</td>
<td>هام</td>
</tr>
<tr>
<td>2 m</td>
<td>أنت</td>
<td>انتما</td>
</tr>
<tr>
<td>f</td>
<td>أنت</td>
<td>انتما</td>
</tr>
<tr>
<td>1 c5</td>
<td>أنا</td>
<td>-</td>
</tr>
</tbody>
</table>

1 Note that for things the gender of the singular has no relevance to how the plural is construed.
2 There are many nouns that are masculine in the singular but take the sound feminine plural.
3 Rare outside of Koranic Arabic.
4 For those who have studied Indo-European languages, this paradigm will appear upside-down. In Semitic languages, however, it is convenient to begin paradigms with the 3rd masc. sing. form, the reason for which will become apparent when the verbal structure is presented.
5 The first person is of common gender.
6 The final alif of 'انا is otiose, i.e., it is merely a spelling device and does not indicate a long vowel.

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 elidible alif.

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

I am the city elder.
He is a small boy.
They are from the city.
They are the elders.

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

The servant of God is the sincere one.

Such a construction, literally “the servant of God, he is the sincere one,” avoids the ambiguity of 'inna 'abda llahi l-muxlisu ('the devoted servant of God'), where l-muxlisu 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. 'asabi'u finger
'am- pl 'awamiru order, command; bi-'anmi (+ construct) at the order of
insan- (no plural) human being, person, man
ar-rahman- The Merciful (attribute of God)
fin- mud, clay
ad- pl 'ad- enemy
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قلب/قلب qalb- pl qulub- heart
ملائكة/ملائكة (ملائكة) malak- pl malā’ikat-/malā’iku angel

PREPOSITIONS

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

OTHERS

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

PROPER NAMES

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

(b) Vocalize, read and translate:

الله مُرَضُيُّ الْإِنْسَانِ
الإِبْلِيسُ يَوْمَ الْقِيَامَةِ
الإِبْلِيسُ يَوْمَ الْقِيَامَةِ
الإِبْلِيسُ يَوْمَ الْقِيَامَةِ
الإِبْلِيسُ يَوْمَ الْقِيَامَةِ
الإِبْلِيسُ يَوْمَ الْقِيَامَةِ
الإِبْلِيسُ يَوْمَ الْقِيَامَةِ
الإِبْلِيسُ يَوْمَ الْقِيَامَةِ
الإِبْلِيسُ يَوْمَ الْقِيَامَةِ
الإِبْلِيسُ يَوْمَ الْقِيَامَةِ

(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.

د خ ال ب ي t daxala l-bayta 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- ila- ila-. 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>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td>-a</td>
<td>-ā</td>
</tr>
<tr>
<td>f</td>
<td>-at</td>
<td>-atā</td>
</tr>
<tr>
<td>2m</td>
<td>-ta</td>
<td>-tumā</td>
</tr>
<tr>
<td>f</td>
<td>-ti</td>
<td>-tumā</td>
</tr>
</tbody>
</table>

REMARKS:

(1) The 3rd masc. pl. ending -ū is spelled with 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 prosthetic vowels before elidible a / j / are the 3rd fem. pl. and 2nd masc. pl., as in daxalāti l-bayta “she entered the house” and daxalātum l-bayta “you (pl) entered the house.”

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

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

\[
\begin{align*}
\text{He has not heard.} & \quad \text{mā samī'a} \\
\text{We have not entered.} & \quad \text{mā dāxalnā}
\end{align*}
\]

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.

\[
\begin{align*}
\text{He did enter} & \quad \text{la-qad dāxala l-bayt} \\
\text{He did go} & \quad \text{la-qad bāhaba}
\end{align*}
\]

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

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

\[
\begin{align*}
\text{The man went.} & \quad \text{dāhaba} & \quad \text{r-rajul} \\
\text{The two men went.} & \quad \text{dāhaba} & \quad \text{r-rajulayn} \\
\text{The woman went out.} & \quad \text{xarajati} & \quad \text{l-mar'atu} \\
\text{The women went out.} & \quad \text{xarajati} & \quad \text{n-nisā'ū}
\end{align*}
\]

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.

\(\text{1The negative past definite is expressed differently, to be introduced in §46.}\)
INTRODUCTION TO KORANIC ARABIC

NOUNS AND ADJECTIVES

آخر 'axir- last, final; end
خير xayr- better (min than), occurs in this meaning almost exclusively as a predicate, never as an attributive adjective; xayr- is a noun and does not agree in gender and number as an adjective would
دين/اديان din/adiyan- religion; yawmu d-dini day of judgment, doomsday
صالح šālih- pl -īna pious
غني/اغنياء gant- pl 'ağniyā' u rich
فقر/فقراء faqir- pl fuqarā' u poor
قول/ألواح qawl- pl 'aqwal- voice, words, speech
كافر kafir- pl -ūna/kuffār- unbeliever, infidel

OTHERS

اذ 'iḍ when (conjunction + perfect verb)
ف fa- (proclitic) and then, and so (sequential conjunction)
قد qadd(i) a particle that emphasizes the perfective aspect of a perfect verb (not usually translated)

PROPER NAMES

جبريل jibrilu Gabriel
لوط lūṭ- Lot
نوح nūh- Noah

Exercises

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

1. we heard
2. they (2 f) were
3. you (f pl) went down
4. you (m pl) created
5. they (f) found
6. they bowed down
7. they (2 m) heard
8. you (m s) left
9. she said
10. I went
11. you (2 m) entered
12. you (f s) left

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

1. خرج الإسلام 6. دخل الفقراء
2. ذهب الرجلان 7. كانوا الرجال
3. قال الشيخن 8. كان المؤمنون
4. سجدت الصالحات 9. كان المؤمنين
5. ذهب المرك 10. دخل البيتان

(c) Vocalize, read and translate:

1. منعت المعاد السالحين من بيت الله
2. خرجت المرأة على رجال المدينة فقالوا قد خرجت من دين الله
3. قد سمع الله قول الكافر وهم قالوا أن الله فقيه ونحن أغنى
4. أتمنى أنين سيئين آيت الله
5. هم مهتمون بالنبي والملائكة واليوم الآخر وكتب الرسل
6. كان ابليس عدوا للملائكة ولرسل ولجبريل فإن الله عدو للكافرن
7. نزل أمر الله على قلب أبي أموم
8. إن امرأة نوح وأمرأة لوط كانتا لعباد الله صالحين
9. دخل النبي على الفقراء المؤمنين

(d) Translate into Arabic:

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

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

Lesson Seven

15 The Attached (Enclitic) Pronouns.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m.</td>
<td>-hu/-hi</td>
<td>-hum/-him</td>
</tr>
<tr>
<td>f.</td>
<td>-hā</td>
<td>-hum/-him</td>
</tr>
<tr>
<td>2 m.</td>
<td>-ka</td>
<td>-kum</td>
</tr>
<tr>
<td>f.</td>
<td>-ki</td>
<td>-kunna</td>
</tr>
<tr>
<td>1 c.</td>
<td>-al</td>
<td></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
- kitābu-λ: my book
- kitābu-hum: their (dual) book
- kitābu-kum: your (dual) book
- kitābu-hum: their (m pl) book
- kitābu-hinna: their (f pl) book
- kitābu-kum: your (m pl) book
INTRODUCTION TO KORANIC ARABIC

kitābu-kunna  your (f pl) book

kitābu-nā  our book

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.

kitābu-hu  his book (nom.)

kitābu-hu  his book (acc.)

kitābihi  his book (gen.)

kitābuhi  his book (nom.)

Zu kitābuhi  his book (acc.)

'all  kitābihi  his book (gen.)

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

baytu humu l-kabiru  their big house

baytukumu l-kabiru  your big house

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

kitābā-ya  my two books (nom.)

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.

bayti kabirun  My house is large.

baytiya  I my large house

(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.

minni  me

finni  to me

'annī  we

'ayni  to us

minka  you

'minka  to you

'anka  your

'aykha  to your

minhu  him

'minhū  to him

'minhā  her

'minhā  to her

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.

'illā  on

'ayli  to on

'illā  for

'ayli  to for

'illā  at

'ayli  to at

'illā  at

'ayli  to at

Remember that the otiose alif of the 3rd masc. pl. verb is dropped before the addition of any enclitic ( 'amaru > 'amarūnī).

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

'inni  and 'innanī. Similarly, when the 1st-person plural enclitic -nā follows 'inn, it gives bi 'innanā and nā 'innanā. All others are predictably formed.

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

'amara-nti  he ordered me

'amāra-ki  they ordered you

'amārū-ka  he ordered you (f)

'amartu-ki  I ordered you (f)

'amarnā-hu  we ordered him

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

'amartumūnī  you (pl) ordered me

LESSON SEVEN
16 **Kull**-. The noun *kull*-'(totality, whole') functions as “every” and “all.” When followed by an indefinite singular noun in construct, it means “every.”

- *kulu nafsin* every soul
- *min kulli madinatin* from every city

When followed by a definite noun in construct, it means “all.”

- *kullu l-madinati* all (of) the city
- *li kulli l-awladî* for all (of) the children

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

- *sajada kullu l-malâ‘ ikati* or *sajada l-malâ‘ ikatu* kulluhum All the angels fell prostrate.
- *wajada kulla l-fuqarâ‘i* or *wajada l-fuqarâ‘a kullahum* He found all the poor people.

**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-lli- for something*)

**NOUNS**

- *‘ud(u)n*-(f) pl *‘âdân- ear*
- *anf* pl *‘ânaf-‘unîf- nose*
- *nafs*-(f) pl *‘anfus- self (reflexive pronoun);* pl *nufus- soul*
- *wâhid*-(adj.) one

**OTHERS**

- *lammâ* when (+ perf.)
- *ma‘a* (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:

1. في ناره... 4 عدوكم 7 أزواج
2. أسئله... 5 بناتهم 8 إغناهم
3. من أمرهم... 6 فرقتنا 11 لنسائمك
4. وجد أربعهم به... 12 نسائمكم

(b) Give the Arabic:

1. The enclitics are not used as reflexive direct objects (“he saw himself”). For such constructions *nafs-i ‘anfus- is generally used as the reflexive direct object along with the appropriate enclitic, e.g., *sami‘a nafshahu “he heard himself,” *sami‘a ‘anfusahu “they heard themselves” (cf. *sami‘ahu “he heard him,” i.e., someone else). The enclitics do sometimes occur as reflexives as prepositional complements.
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 pi) houses
4. your (f pi) 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:

(d) Vocalize, read and translate:

(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>SINGER</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. nom.</td>
<td>hādā</td>
<td>hādāni</td>
</tr>
<tr>
<td>obl.</td>
<td>hādaynī</td>
<td>hātdaynī</td>
</tr>
<tr>
<td>fem. nom.</td>
<td>hābihi</td>
<td>hātāni</td>
</tr>
</tbody>
</table>

The far demonstratives are:

<table>
<thead>
<tr>
<th>SINGER</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. nom.</td>
<td>dālika</td>
<td>dānika</td>
</tr>
<tr>
<td>obl.</td>
<td>dānaynikā</td>
<td>dānaynikā</td>
</tr>
<tr>
<td>fem. nom.</td>
<td>tilka</td>
<td>tānika</td>
</tr>
<tr>
<td>obl.</td>
<td>tānaynikā</td>
<td>tānaynikā</td>
</tr>
</tbody>
</table>

REMARKS:

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

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.

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

18 The “Hollow” Verb: Perfect Inflection. Verbs whose second
radical consonant is w or y (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:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m qāma</td>
<td>qāma</td>
<td>qāma</td>
</tr>
<tr>
<td>2 m jā’ā</td>
<td>jā’ā</td>
<td>jā’ā</td>
</tr>
<tr>
<td>1 c jā’ta</td>
<td>jā’ta</td>
<td>jā’ta</td>
</tr>
<tr>
<td>3 m jī’ta</td>
<td>jī’ta</td>
<td>jī’ta</td>
</tr>
<tr>
<td>2 m jī’ta</td>
<td>jī’ta</td>
<td>jī’ta</td>
</tr>
<tr>
<td>1 c jī’ta</td>
<td>jī’ta</td>
<td>jī’ta</td>
</tr>
</tbody>
</table>

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/qu’ and
kāna/kān):

| 3 m sāra | sāra | sāra |
| 2 m sārat | sārat | sārat |
| 1 c sārat | sārat | sārat |

And from √SYR:

| 3 m sirra | sirra | sirra |
| 2 m sirta | sirta | sirta |
| 1 c sirta | sirta | sirta |

There are a few exceptional base formations, notably √NWM (nāma
“to sleep”), √MWT (māta “to die”), and √XWF (xāfa “to fear”). The under-
lying forms are *nawima, *mawita and *xawifa, as opposed to the under-
lying forms of qāma and sāra, which are *qawama and *sayara.
The bases for C-endings of these verbs are nīm-, mit- and xīf-.

The common verb jā’a (‘to come’) is regularly inflected on the
model of sāra; however, because its third radical is hamza, the orthog-
raphy of which is rather complicated (see Appendix G), the paradigm is
given here in full.
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 sidda, as in mittu (“I died”), kunna (“they [f] were”), and kunna (“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

لا تؤمن أنت You are not a believer.

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

لا تؤمن أنت bi-rab’ikum Is not God your lord?

Vocabulary

VERBS

جاء jā’ (jī’) come, come to (+ acc., someone, someplace); to bring (bi- something) to someone (acc.)

قال qāla (qu-l-) say

قُام qāma (qum-) rise up, arise (’ilā for; ’alā against); go (’ilā to); undertake (bi- something); qāma l-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

الآخِرَة al-’āxirat- the next world, the life to come

أولئك ’ulā’ika those (pl.)

ذلك tilka that (fem. sing.)

حياة hayāt- life

الدنيا ad-dunyā (f., noun and adj., indeclinable) this world, this life; al-hayātu d-dunyā this-worldly life, the life of this world

ذلك dālika that (masc. sing.)

صلاة صلوات salāt- pl salawāt- prayer, ritual prayer

قليل qallī: little (bit); slight, few

كثير kāthir- many, much

مقتومات matāt- pl ’amti’at- goods, wares, chattel

مواقع maqām- pl -āt- place, location, position

هذا hādā this (masc. sing.)

هُؤلاء hā’ulā’i these (pl.)

Exercises

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

بُنِي عددٍ bi‘l-ahā bi-rab’ikum

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

قال (للمكت) 2 جاء (انت) 2 قام (انت)
Lesson Nine

20 The “Weak-lâm” Verb (C₃w/y): Perfect Inflection. Verbs whose third radical is w or y are known as “weak-lâm” 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 -ū is diphthongized as -w, and (3) recover the original w with -a-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>دعا</td>
<td>دعا</td>
</tr>
<tr>
<td>3 f</td>
<td>دعت</td>
<td>دعت</td>
</tr>
<tr>
<td>2 m</td>
<td>دعوتا</td>
<td>دعوتا</td>
</tr>
<tr>
<td>2 f</td>
<td>دعوت</td>
<td>دعوت</td>
</tr>
<tr>
<td>1 c</td>
<td>دعوتو</td>
<td>دعوتو</td>
</tr>
</tbody>
</table>

20.2 Verbs with an underlying *fa’a’ya base (1) change C₃ to alif maqsūra 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 -a-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>رما</td>
<td>رما</td>
</tr>
<tr>
<td>3 f</td>
<td>رمتا</td>
<td>رمتا</td>
</tr>
<tr>
<td>2 m</td>
<td>رميتا</td>
<td>رميتا</td>
</tr>
</tbody>
</table>
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2 f رسم التا ramayti رمتا ramaytunna
1 c رسم التا ramaytu رمتا ramaytna

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

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

3 m لُقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ لَقْيَ LusJ
2 m *رَجَيْ لَقْيَتَ لَقْيَتَ لَقْيَتَ لَقْيَتَ لَقْيَتَ LJS
2 f لَقْيَتَا لَقْيَتَا لَقْيَتَا لَقْيَتَا LzJ
1 c لَقْيَتَ LzJ

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>allâbi</td>
<td>allâbîni</td>
</tr>
<tr>
<td>fem. nom.</td>
<td>allât</td>
<td>allâtâni</td>
</tr>
<tr>
<td>obl.</td>
<td>allayni</td>
<td>allatayni</td>
</tr>
</tbody>
</table>

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

2The feminine plural relative has alternative forms: لَقْيَتَا and لَقْيَتَا.
21.2 Nominalization of the relative pronouns ("he who, the one which") is very common.

سياحة لمبليا لتأمرا

He who (the one who) heard the command bowed down.

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

قد جاء رسول منكم من دونا إلى الله

There came from among you apostles who summoned us to God.

يل ولد اسم موسى

I have a child whose name is Musa.

في المدينة حديثة فيها

There is a garden in the city in which there is a spring.

Vocabulary

VERBS

'atd come (+ acc., to someone or someplace); bring

də'd call, call upon, call out to, summon ('ilî to)

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

ra'ā see, consider

'afā pardon ('an someone or something)
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 \\

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>dalla</td>
<td>dala</td>
</tr>
<tr>
<td>3 f</td>
<td>dallat</td>
<td>dallat</td>
</tr>
<tr>
<td>2 m</td>
<td>dalalt</td>
<td>dalalt</td>
</tr>
<tr>
<td>2 f</td>
<td>dalath</td>
<td>dalalt</td>
</tr>
<tr>
<td>1 c</td>
<td>dala</td>
<td>—</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 Fā'il-, which makes its feminine, dual and plurals with regular adjectival endings. An example, from daxala:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>daxilun</td>
<td>daxilānī</td>
</tr>
<tr>
<td>fem.</td>
<td>daxilatun</td>
<td>daxilatānī</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.

\[ \text{huwa sājidun li-l-lāhi} \]
He is bowing down to God.

The active participle as complement to \( kānā \) in the perfect gives the past progressive:

\[ \text{kānā sājidan li-l-lāhi} \]
He was bowing down to God.

Contrast this use of the durative participle with the finite perfect, \( sajada \), 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 \( kātib- \) (from \( kataba \) “to write”) may mean not only “writing, going to write, one who is writing,” but also, as a noun, “writer, scribe.”

\[ \text{kānā 'ahmadu kātīban} \]
Ahmad was writing or Ahmad was a scribe.

\[ \text{Allāhu xāliqu kulli say'īn} \]
God is the creator of everything.

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

\[ \text{Allāhu xāliqu bašaran} \]
I am going to create a human being.

\[ \text{'innī bā’īthun min ba’dīka nabiyyan} \]
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, \( huwa sājidun \), only context can determine whether the meaning is present progressive (“he is bowing down”) or future (“he is going to bow down”).

### Lesson Ten

#### 24 The Passive Participle

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>fem.</td>
<td></td>
</tr>
<tr>
<td>mawjudun</td>
<td>mawjudān</td>
<td>mawjudān</td>
</tr>
<tr>
<td>mawjuđdaun</td>
<td>mawjuđdaun</td>
<td>mawjuđdaun</td>
</tr>
</tbody>
</table>

The passive participle is used in the following ways:

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

\[ \text{Say'un maxlāqu} \]
a created thing

\[ \text{ar-raju lu mal'anun} \]
The man is cursed.

\[ \text{kānā l-kitābu} \]
The book was written.

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

\[ \text{Say'un madkūrun} \]
a thing worth mentioning / a mentionable thing

\[ \text{Qawlun masmū'un} \]
words that are/ought to be heard

3. substantively:

\[ \text{al-mal'ūnā} \]
those who are cursed, accursed ones

\[ \text{al-makūrūn min qablu} \]
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.”

\[ \text{Qala qā'īlun} \]
Somebody has said...

\[ \text{Qala qā'ilūn} \]
Some people have said...
INTRODUCTION TO KORANIC ARABIC

The definite cognate subject necessarily refers to a subject already introduced:

فقال القائل fa-qāla l-qā‘īlu

and then the 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.

مات مخلصاً لربه mâta mûxlisan li-rabbihī

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

خرج على النبي كافراً xaraja ‘alā n-nabīyi kāfran

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).

واجبهم خرجين من البيت wajādnāhum sājidina li-rabbihīm

We found them bowing down to their master.

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

26.2 The circumstantial wa-. The use of a parallel clause introduced by wa + pronoun (or noun) indicates 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.

راوتي وقد خرج من بيته ra‘āni wa-qad xaraja min baytihi

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

Vocabulary

VERBS

sent, send forth; resurrect
mention, make mention of, recollect
* go astray, get lost
* do
lead, lead aright
human being, mankind
water

OTHERS

ba‘da (+ gen., temporal preposition) after; also min ba‘di + gen.; note especially the adverbial min ba‘du afterwards
* with, in the possession of, in the opinion of, in/at the house of (like the French chez, Latin apud); min ‘indi (+ gen.) from among, from the presence/possession of
* (+ gen., temporal preposition) before; also min qabli + gen.; (adverbial) min qablu beforehand
**INTRODUCTION TO KORANIC ARABIC**

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 laysa, with bi-

**PROPER NAMES**

الإنجيل \* al-'injilu the Gospel, the Evangel

التوراة \* at-tawrātu the Torah, the Pentateuch

**Exercises**

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

<table>
<thead>
<tr>
<th>نااصع</th>
<th>ينعت</th>
<th>ملأع</th>
<th>ينعت</th>
<th>ملأع</th>
</tr>
</thead>
<tbody>
<tr>
<td>علم</td>
<td>خلق</td>
<td>12</td>
<td>لمن</td>
<td>9</td>
</tr>
<tr>
<td>بعد</td>
<td>دخل</td>
<td>14</td>
<td>منع</td>
<td>10</td>
</tr>
<tr>
<td>فعل</td>
<td>ذكر</td>
<td>11</td>
<td>كتب</td>
<td>15</td>
</tr>
<tr>
<td>جمل</td>
<td>ذهب</td>
<td>12</td>
<td>كفر</td>
<td>16</td>
</tr>
<tr>
<td>خرج</td>
<td>رح</td>
<td>8</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(b) Vocalize, read and translate:

1. دخلوا النار بامر الله وما هم بخارجين منها
2. قال النبي انى كنت نبى والآدم بين الماء والطين
3. وكان أمر الله مفعولا
4. والذي كفر بعد ذلك بالله وملائكته وكتب ورسله واليوم الآخر فقد ضل
5. هذا هو السور النبى الذي وجدوه مكتوباً عندهم في التوراة والإنجيل
6. قال ربك للملائكة إنى خلق بهما من طين
7. ان الله في قلوب عباده الخصمين
8. انى ذاهب الى ربي
9. ولم كان الملائكة ساجدين لأدم قال ابلس إخلتني لهذا انى له لمدر
10. المؤمنون كرجل واحد
11. كان الرجل فداه الى العدو فاتاه رسول يأمر الشيخ
12. ليس هذا مذكرى في الكتب التي رايتها
13. بعضه عند الأكفار، فهدىهم
14. أولئك هم الرجال الذين هدنا الى الماء، ونحن قد ضلنا
15. والله هو الذي خلق من الماء بشرا

(c) Translate into Arabic:

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

---

1 Use circumstantial wa-

2 Because proper names are semantically definite, they require the relative pronoun.
Lesson Eleven

27 Active and Passive Participles (cont.).

27.1 For hollow verbs (C\textw/y), the active participial pattern is FẮIL-, with hamza taking the place of C\text in all cases.

\begin{itemize}
  \item qāma (\textw) > qā'im-
  \item sāra (\texty) > sā'ir-
\end{itemize}

27.2 For weak-/Jm verbs (C\textw/y) the pattern is FA'IN, the inflection of which demands special treatment. An example is hādin, from \textHDY:

<table>
<thead>
<tr>
<th>INDEFINITE</th>
<th>DEFINITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom. &amp; gen.</td>
<td>hādin al-hādī</td>
</tr>
<tr>
<td>acc.</td>
<td>hādiyan al-hādiya</td>
</tr>
</tbody>
</table>

In both the definite and indefinite states, the nominative and genitive cases are identical. Only the accusative case actually shows its case ending. This results from an internal collapse due to weakness: *hādiyana \to hādin and *hādiyin \to 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 C\textw as well as for C\texty roots: hādiyat- pl hādiyāt-.

The masculine plurals suffer the same collapse as the singular: *hādiyuna \to hāduna and *hādiyina \to hādina.

The inflectional patterns of hādin are not limited to active participles but occur with many broken plurals of C\textw/y roots and also certain anomalous plurals such as 'arādīn, 'asāmin, and 'ayādin.1

27.3 Doubled verbs undergo the same loss of weak vowel as in the verbal inflection. The pattern for the active participle is FALL- (< *fālit-).

\text{\textdalla} > *dālil- > dāl-

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

1 The indefinite accusative of 'arādin, 'asāmin, and 'ayādin are without nuna-
tion: 'arādiya, 'asāmiya and 'ayādiya (see Appendix A §10e). The indefinite accusa-
tive of 'ayādin has nuna-: 'aydiyan (see Appendix A §1d).
28 Verbal Nouns. Every verb in Arabic has at least one verbal noun, known as a *masdar-*., 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>Subject</th>
<th>Verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>'amr-</td>
<td>ra’y-</td>
<td>qawl-</td>
</tr>
<tr>
<td>ba’θ-</td>
<td>ramy-</td>
<td>la’n-</td>
</tr>
<tr>
<td>jayl-</td>
<td>‘afw-</td>
<td>*man’-</td>
</tr>
<tr>
<td>xalq-</td>
<td>fa’l-</td>
<td><em>mawt</em></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>xuraj-</td>
<td>sujad-</td>
<td>wujud-</td>
</tr>
<tr>
<td>duxul-</td>
<td>nuzul-</td>
<td></td>
</tr>
</tbody>
</table>

(3) FI’L-,

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>dikr-</td>
<td>flm-</td>
<td>fi’l-</td>
</tr>
</tbody>
</table>

(4) FU’L(AT)-

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>ru’yat-</td>
<td>kufr-</td>
<td></td>
</tr>
</tbody>
</table>

(5) FA’AL(AT)-

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>dahab-</td>
<td>samah</td>
<td>dalal(at)-</td>
</tr>
</tbody>
</table>

1 Of the two senses of *ra’a*, “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.”

(6) FI’AL(AT)-

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>qiyam-</td>
<td>kitab-</td>
<td>hidayat-</td>
</tr>
</tbody>
</table>

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

*He prevented him from entering.*

*We called upon them to leave.*

*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>Subject</th>
<th>Verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>xalqu llahi</td>
<td></td>
<td>God’s creating (creation)</td>
</tr>
<tr>
<td>duxulu r-rijali</td>
<td></td>
<td>the men’s entering</td>
</tr>
<tr>
<td>ba’θu l-maliki</td>
<td></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>Subject</th>
<th>Verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>xalqu l-arda</td>
<td>creating the earth</td>
<td></td>
</tr>
<tr>
<td>duxulu l-bayti</td>
<td>entering the house</td>
<td></td>
</tr>
<tr>
<td>ba’θu rasulin</td>
<td>sending a messenger</td>
<td></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>Subject</th>
<th>Verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>xalqu llahi l-arda</td>
<td>God’s creating the earth</td>
<td></td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

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

They recollected God much/often.

Vocabulary

VERBS

'axaba 'axb- take, seize; take hold (bi- of)
sa'ala su'dl- ask ('an about)
'abada 'ibddat- worship

NOUNS/ADJECTIVES

iθnān (m), iθnatān (f) two; yawmu l-θnayni Monday
'axar (m), 'uxrā (f), 'uxaru (pl) other
'ahad (m), 'ihdā (f) one (pronoun, used either with partitive min or with construct, e.g., 'ahadun min-hum or 'ahaduhum 'one of them'); (+ neg.) no one, nobody; yawmu l-'ahadi Sunday

LESSON ELEVEN

turbat- and turāb- dust, earth, ground
jabal- pl jibāl- mountain
jadīd- pl juddah- new
xalq- creation, created beings, people
raḥmat- mercy
raḥim- merciful, compassionate
sabt- Sabbath; yawmu s-sabti Saturday
yahūd- (collective) Jews; yahūdíyy- (sing.)2 Jew, Jewish

OTHERS

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

Exercises

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

1 Lit., "they recollected God a recollecting."
2 Lit., "he went out the going out of a slave, as a slave would."
3 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) -fal-, (2) -ful-, or (3) -il-. 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 -ful- or -il-, except verbs whose second or third radical is guttural (‘, ‘, ‘, ‘, ‘, ‘, ‘, ‘), 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 -fal-, as fahima (‘understand’) gives an imperfect of -fham-.
3. Verbs of the fa’ula type, all of which are stative or qualitative in meaning, have imperfect bases in -ful-, 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:

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

(d) Translate into Arabic:

1. He who heard Gabriel’s voice was a leader for humankind.
2. I prevented him from going against his people and from sending the messenger to them.
3. On the last day the rich will be (kāna) poor because of their disbelief.
4. She is sending to us one of her sons with his daughter.
5. The last of the infidels said to me, “Your religion is not better than our religion, but it is not forbidden here.”
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INTRODUCTION TO KORANIC ARABIC

<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-ānī</td>
</tr>
<tr>
<td>2 m</td>
<td>ta-CCvC-u</td>
<td>ta-CCvC-ānī</td>
</tr>
<tr>
<td>1 c</td>
<td>'a-CCvC-i</td>
<td>—</td>
</tr>
</tbody>
</table>

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

3.4 Independent uses of the imperfect indicative:

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

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

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

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

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

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

3.5 Dependent uses of the imperfect:

(1) as complement to the subject:

Example: kataba ‘write,’ imperfect base -ktub-:

| 3 m | ya-CCvC-u | ya-CCvC-ānī | ya-CCvC-ūnā |
| 2 m | ta-CCvC-u | ta-CCvC-ānī | ta-CCvC-ūnā |
| 1 c | 'a-CCvC-i |  —       | na-CCvC-u |

3.6 Imperfect of Cj verbs. Verbs whose first radical is /7 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.

3.7 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-:

(2) imperfect in -a-:

(3) imperfect in -i-:

The people of the city came asking.

The people of the city came asking.

He went off looking for it.

(2) as complement to the object:

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

I found them worshipping God (habitually).

I found them worshipping God (habitually).

I saw him (while he was) cursing his enemy.

The people of the city came asking.

He went off looking for it.

(2) as complement to the object:

(3) as circumstantial, usually with wa- + pronoun:
INTRODUCTION TO KORANIC ARABIC

Vocabulary

VERBS

"akala (u) "akl- eat, consume
"ahdi (a) "ahd- bear witness, testify ("alâ against); followed by "inna to introduce direct quotation; followed by "anna to introduce indirect quotation
"addq (u) "addq- tell the truth to (+ acc.), be truthful
"alma (a) "alm- know, learn (bi- about); realize
"arri (u) "arr- delude, deceive
"kabala (i) "kab- lie, tell a lie (acc. or "alâ to someone)
"naza (u) "naza- look, regard

NOUNS/ADJECTIVES

"ahl- pl "ahl-"ahl- people; family; "ahlu madinatin the people, inhabitants of a city; "ahlu l-"ahlu l-kitâb Christians and Jews, people possessed of scripture
"sam- (f) sun
"ilm- pl "ilâm- knowledge (bi- of), learning
"fersâmat- pl "fersâmat fruit
"karâm- pl "karam-"karam noble, generous, honorable
"naba- pl "nabâ- news
"yaqîn- certainty; "ilmu l-yaqîn 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
"sofu savfa (+ imperfect) particle for the future explicit
"li-mallî- mallî-"mallî why?
"mada what?

PROPER NAMES

"Saba' Sheba
"Sulayman Solomon

Exercises

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

1. "Xrjau 5 bi"nt 9 d"xla 12 sa"ma"n 17 "bida"n
2. 4 k"frit 7 t"zama"n 14 ju"mle"n 18 d"zribat
3. 2 sa"dita"n 7 fl"jita"n 11 l"tuna 15 "arâma"n 16 fl"jita"n
4. 4 db"n 8 "s"m"n 12 k"b"ta"n 16 l"m"n 20 "l"m"n

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

1. 1 a"xdtu"m 3 m"n"nta"n 5 l"m"nta"n 7 "bida"n 6 fl"jita"n
2. 2 s"m"nta"n 4 "s"l"r 6 d"zribat 8 fl"jita"n 10 k"l"m

(c) Read and translate:

1. wâllahu yish'dh "ilmukâdhibin
2. yâ "ahlul k"tub l-m"ktûrûn bây'at alla"ha wâmt t"shhidun
3. wâlla"l k"n"t"kun on rib"m fiq"m"m"m in al"la
4. f"qal a"n"n l"l"sdcq w"l"sdcq kâdhibin a"n"n "ilmu l-n"tulûn

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


Solomon and Sheba

[قال اللهدا لسليمان] جئتكم من سيا بنيا يقبلين (72) 
إلي وجدت امرأة تنكلتم ... ولها عرش 2 عظيم (43) 
وجدتها وقومها يسجرون للخمس من دون الله (44) 
لا يسجرون الله الذي ... يعلم أكل شيء (25) 
قال سليمان] سئننت أمرأة قبلت 5 كنت من الكاذبين (27) 
اذهب 7 بكتابي هذا ... فانظر 6 ماذا [يفعلون (38) 
قالت يا بنيا男人] إتي [التاني] كتاب كريم (41) 
إني من سليمان وإني باسم الله الرحمن الرحيم (20)

1 Hudhud - the hoopoe-bird, Solomon’s scout.
2 Aras- throne.
3 Malaka (i) to rule.
4 Min dön to the exclusion of.
5 Am or (in an interrogative).
6 Fa-nzur (imperative) and see!
7 Ihhab (imperative) go!
8 Malai - council of chieftains.
9 Yada’ ayyuhd (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, "bu- ('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 "fā- (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- 'abū</td>
<td>'abl= 'abl=</td>
<td>'abā= 'abā=</td>
</tr>
<tr>
<td>'ax- 'axū</td>
<td>'axī= 'axī=</td>
<td>'axā= 'axā=</td>
</tr>
<tr>
<td>&quot;ham- &quot;hamū</td>
<td>&quot;hamī= &quot;hamī=</td>
<td>&quot;hamā= &quot;hamā=</td>
</tr>
<tr>
<td>&quot;dū= &quot;dū=</td>
<td>&quot;dī= &quot;dī=</td>
<td>&quot;dā= &quot;dā=</td>
</tr>
<tr>
<td>&quot;fam- &quot;fāhu</td>
<td>&quot;fī= &quot;fī=</td>
<td>&quot;fā= &quot;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,” "axī “my brother,” &c. With other pronominal enclitics the construct forms given above are used: "abūhū 'abihī 'abāhu “his father,” &c. Fiya serves as "my mouth" for all cases. The word "dū does not take pronominal enclitics. With pronominals both "fam- and the construct forms are used: "famuhū 'famīhi 'famahu and "fāhu, "fīhi and Fāhah "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>GEN.</td>
</tr>
<tr>
<td>imru‘un</td>
<td>imru‘un</td>
</tr>
<tr>
<td>imri‘in</td>
<td>imri‘in</td>
</tr>
<tr>
<td>imra‘an</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.

ما جاء إلا الولد mā jā‘a 'illā l-waladu No one came but the boy (only the boy came).

ما نزل الكتاب إلا ذكرًا mā nazala l-kitābu 'illā bikran lakum The book descended only as a reminder to you.

The particle "'illā is commonly followed by a purpose clause or prepositional phrase.

ما أمرهم إلا بعبادة الله mā 'amarahum 'illā bi- 'ibādati l-lahī He did not order them (to do anything) except to worship God.¹

In affirmative sentences, "'illā takes the accusative.

قامت القوم إلا رجلًا واحدًا qāma l-qawmu 'illā rajulan wāhidan The people stood up—all but one man.

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

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

There are no men in the city.

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

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

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

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

There are no men in the city.

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

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

Vocabulary

**VERB**

وَهِبَ wahaba give

**NOUNS**

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

'abāt (anomalous form) “my dear father”

'ax- pl 'ixwat-l'ixwān- (construct nom. 'āxū=, dual 'axawānī) brother

'uxt- pl 'axawāt- sister

'ilāh- pl 'ālihat- god, deity

'ulā l-'amr (nom.), 'ulī l-'amr (obl.) those in authority

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

**OTHERS**

'in not (invariable negative particle)

'al' except, except for (particle of exception)

'alā = 'an + lā that...not, that...no

'alā'aw(i) or

'alā bal(i) on the contrary, but rather

'alā hal(i) interrogative particle

**PROPER NAMES**

hārānu Aaron

fir'awnu Pharaoh

mišru (f) Egypt

Exercises

(a) Read and translate:

1. مات المرء ولا ولد له فاكél احترمه كل ما كان عنده
2. لقد رأيناهم يعيدون الأصنام هم وآباؤهم واخوائهما واخواتهم
3. يا اخت هرون، ما كان أبوك أمرًا سويرًا?

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

NOMINATIVE GENITIVE ACCUSATIVE

masc. sing. دُّ = ذَ دَ = دَ الذَّ = ذَ

fem. sing. ذات دَاذُ ذات دَا ذات دِتَا

masc. dual دَاوِ ذَرَ ذَاوِ دَاوِ ذَاوِ دَاوِ

fem. dual دَاوِ ذَرَ ذَاوِ دَاوِ ذَاوِ دَاوِ

masc. pl. دَاوِ ذَرَ ذَاوِ دَاوِ ذَاوِ دَاوِ

fem. pl. دَاوِ ذَرَ ذَاوِ دَاوِ ذَاوِ دَاوِ

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

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

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td><em>yadullu</em></td>
<td><em>yadullu</em></td>
</tr>
<tr>
<td>2 m</td>
<td><em>tadullu</em></td>
<td><em>tadullu</em></td>
</tr>
<tr>
<td>1 c</td>
<td><em>'adultu</em></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'īl* - participles, are as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>ُ'af'alūn</td>
<td>ُ'af'alūn</td>
</tr>
<tr>
<td>fem.</td>
<td>ُ'alān</td>
<td>ُ'alān</td>
</tr>
</tbody>
</table>

From an adjective like *kabīr*- , the elatives are:
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mas. 'akbaru
fem. kubra

36.2 Patterns for weak radicals.

(1) C2y roots become fula in the feminine singular fu’la pattern:

\[
\begin{align*}
\text{\textit{tayyib}} & \rightarrow \text{\textit{tubd}} \\
\text{more pleasant}
\end{align*}
\]

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

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

\[
\begin{align*}
\text{\textit{alldhu ‘akbaru}} & \rightarrow \text{\textit{alldhu ‘a’lamu}} \\
\text{God is greatest/very great} \\
\text{God knows best/most/is all knowing.}
\end{align*}
\]

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.

\[
\begin{align*}
\text{\textit{ana rabbukumu}} & \rightarrow \text{\textit{la-qad ra’a min ‘dyati}} \\
\text{I am your highest lord.} \\
\text{He saw some of his lord’s greatest signs.} \\
\text{He created the earth} \\
\text{and the highest heavens.} \\
\text{God’s word is the highest.} \\
\text{They are the noblest.}
\end{align*}
\]

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

\[
\begin{align*}
\text{\textit{ana ‘a’lamu minka}} & \rightarrow \text{\textit{la-qad ra’a min ‘dyati}} \\
\text{I am more learned than you.} \\
\text{She is more generous than he.} \\
\text{They are stronger than we.}
\end{align*}
\]

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.

\[
\begin{align*}
\text{\textit{alldhu ‘akbaru}} & \rightarrow \text{\textit{alldhu ‘a’lamu}} \\
\text{God is greatest/very great.} \\
\text{God knows best/most/is all knowing.}
\end{align*}
\]
The dative, generally the maculine singular form, may also be in construct with a definite plural noun or pronoun (or noun or pronoun that indicates plurality, although the form may not be plural) for a superlative.

\[
\begin{align*}
\text{'aqwā r-rijālī} & \quad \text{the strongest of the men} \\
\text{'akramu n-nisā‘i} & \quad \text{the noblest of women} \\
\text{'akθaruhum} & \quad \text{most of them} \\
\text{'akbaru 'awlādīhi} & \quad \text{the eldest of his children}
\end{align*}
\]

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

\[
\begin{align*}
\text{'aqwā rajulin} & \quad \text{the strongest man} \\
\text{'akramu mra‘atīn} & \quad \text{the noblest woman} \\
\text{'akbaru waladin lahu} & \quad \text{his eldest child (the eldest child of his)}
\end{align*}
\]

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.

\[
\begin{align*}
\text{I ever saw} \quad \text{'aqwā rajulin ra‘ayuhi} & \quad \text{the strongest man (ever) saw}
\end{align*}
\]

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

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

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

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 *ašaddu* (‘stronger’), *'akθaru* (‘more’), and *'aqallu* (‘less’) for the comparative and superlative of words that either cannot or idiomatically do not occur in the elative pattern.

\[
\begin{align*}
\text{They were mightier ("stronger in might") than you were.} \quad \text{kānā 'ašadda minkum quwwatan} \\
\text{I have more wealth ("more with respect to wealth") than you.} \quad \text{ana 'akθaru minka mālan} \\
\text{She is the most knowledgeable ("most in knowledge") of them.} \quad \text{hiya 'akθaruhum ilman} \\
\text{He is less truthful ("less with respect to truth") than she.} \quad \text{huwa 'aqallu minhā sidqan}
\end{align*}
\]

Vocabulary

**VERBS**

- *farr* (i) *firār*- flee
- *marra* (u) *murūr*- pass (‘alā over), (bi- by)
- *dalla* (i) *dālā‘at*- go astray, get lost

**NOUNS**

- *taqiy*- pl *'atqiya‘u* devout, God-fearing
- *śadid*- pl *'ašiddā‘u* forceful, violent
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شر šarr- evil, bad(iness); (+ min) worse than; (+ construct) worst
عدد/اعداد 'adad- pl 'a'dād- number
قوة/قوى quwwat- pl quwan strength, force, might
قوي/قوي qawiy- pl 'aqwiyyā'u strong, powerful
مال/ممال māl- pl 'amwāl- property, possession, wealth
ناس nās- (pl, no singular) people

Exercises

(a) Read and translate:
1. ātā' al-a'niya
2. hām aṭā' mākum 'alā
3. bi-nātta 'arbīr
4. aṭā' tā'la āmānā

(b) Give the Arabic:
1. the most noble kings
2. the nearest city
3. newer than that
4. fewer in number
5. the biggest city
6. the most devout believer
7. the poorest woman
8. the strongest men
9. less strong than them
10. most of the people will go astray

(c) Read and translate:
1. Ann ākīmam 'indī Allāh
2. 'āqīmam tā'la wāla wāla wa lāqīmam Allāh
3. Ann āqūmam 'indī Allāh
4. 'āqīmam tā'la wāla wāla wa lāqīmam Allāh
5. Ann āqīmam tā'la wāla wāla wa lāqīmam Allāh
6. Ann āqīmam tā'la wāla wāla wa lāqīmam Allāh
7. Ann āqīmam tā'la wāla wāla wa lāqīmam Allāh
8. Ann āqīmam tā'la wāla wāla wa lāqīmam Allāh

(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. Pharoah considered himself the greatest god of Egypt.

1 Hablu i-wartī jugular vein.
Lesson Fifteen

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td>yaqumu</td>
<td>yaqumni</td>
</tr>
<tr>
<td></td>
<td>yaqumni</td>
<td>yaqumuna</td>
</tr>
<tr>
<td>f</td>
<td>taqumu</td>
<td>taqumni</td>
</tr>
<tr>
<td></td>
<td>taqumni</td>
<td>taqumna</td>
</tr>
<tr>
<td>2m</td>
<td>taqumu</td>
<td>taqumni</td>
</tr>
<tr>
<td></td>
<td>taqumni</td>
<td>taqumna</td>
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<tr>
<td>f</td>
<td>taqumni</td>
<td>taqumna</td>
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<tr>
<td>1c</td>
<td>'aqumu</td>
<td>—</td>
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</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-final ending (*yaqum+na → yaqumna).

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td>yanamu</td>
<td>yanamáni</td>
</tr>
<tr>
<td></td>
<td>yanamáni</td>
<td>yanamána</td>
</tr>
<tr>
<td>f</td>
<td>tanamu</td>
<td>tanamáni</td>
</tr>
<tr>
<td></td>
<td>tanamáni</td>
<td>yanamna</td>
</tr>
</tbody>
</table>

&c.

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m</td>
<td>yasiru</td>
<td>yasirání</td>
</tr>
<tr>
<td></td>
<td>yasirání</td>
<td>yasirána</td>
</tr>
</tbody>
</table>

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

- One wáhid- one
- Two x̌birdani two
- Three x̌alád- three
- Four 'arba'- four
- Five x̌ams- five
- Six sitt- six
- Seven sab'- seven
- Eight x̌amánin eight
- Nine tis'- nine
- Ten 'āsr- ten

REMARKS:

1. The number 'one,' wáhid(āt)-, functions as a regular adjective:
   - ولد واحد, wáladun wáhidun, one child
   - بنت واحدة, bintun wáhidatu, one girl

2. The number 'two,' as a pronoun or when needed to emphasize the dual—which is all that is normally necessary for 'two'—also functions as a regular dual adjective:
   - ولدان اثنان, wáladánín 'ánání, two children (nom.)
   - ولدين اثنين, wáladayni nayni, two children (obl.)
   - بنات اثنان, bintání nata'áni, two girls (nom.)
   - بناتي اثنين, bintayni nata'áni, two girls (obl.)

3. The number 'eight,' x̌amánin, is inflected like hádin (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 marbuta; if the singular is feminine, the number appears masculine with no tā marbuta. The numbers from three through ten form constructs with the genitive plural of the noun counted.

   - ثلاثة بيوت, x̌aládatu buyūin, three houses

The singular of buyūt-, bayt-, is masculine, hence a feminine-appearing number with the plural.
INTRODUCTION TO KORANIC ARABIC

The singular of *mudun-*-, *madīn-*-, 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>SINGULAR MASCULINE</th>
<th>SINGULAR FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ولد واحد</td>
<td>بنت واحدة</td>
</tr>
<tr>
<td>ولدان اثنان</td>
<td>بنتان اثنان</td>
</tr>
<tr>
<td>شесть وأولاد</td>
<td>نفس بنات</td>
</tr>
<tr>
<td>سبع بنات</td>
<td>سبع بنات</td>
</tr>
<tr>
<td>ثمانية بنات</td>
<td>ثمانية بنات</td>
</tr>
<tr>
<td>ناسداعع أواسلم</td>
<td>تساطعا اوسلم</td>
</tr>
<tr>
<td>عشرة أولاد</td>
<td>عشرة بنات</td>
</tr>
</tbody>
</table>

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

Exercises

(a) Give the Arabic for the following:

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

(b) Read and translate:

اًلا بِلِّ يُؤْلِفُ اللَّهُ الأُمُورَ وَيُؤْلِفُ أَحَدًا

Vocabulary

VERBS

خاف *xaya (xif-)* (ā) *xawf-* fear, be afraid (+ acc. or min of),
(‘ālād for, on behalf of)
INTRODUCTION TO KORANIC ARABIC

8. ولا أقول لكم عندي خزائن الله ولا أعلم الغيب ولا أقول لكم ما لدك

9. إنني أخف عليكم عذاب يوم عظيم

10. ومن يعمل من الصالحين وهو مؤمن فلا يخف ظلماً

11. الله الذي خلق سبع سواحل ومن الأرض ملتهن

12. إن الله لا يظلم الناس شيئاً ولكن الناس أنفسهم يظلمون

(c) Translate into Arabic:

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

Lesson Sixteen

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

39.1 Imperfect in -ā. Example laqiya (la'QY) > imperfect yalqā:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yalqā</td>
<td>yalqayāni</td>
<td>yalqawna</td>
</tr>
<tr>
<td></td>
<td>تلقى</td>
<td>تقين</td>
<td>تلقو</td>
</tr>
<tr>
<td></td>
<td>CALQAYNA</td>
<td>CALQAYNI</td>
<td>YALQAYNA</td>
</tr>
<tr>
<td>f</td>
<td>talqā</td>
<td>talqayāni</td>
<td>talqawna</td>
</tr>
<tr>
<td></td>
<td>تلقى</td>
<td>تقين</td>
<td>تلقو</td>
</tr>
<tr>
<td></td>
<td>TALQAYNI</td>
<td>TALQAYNA</td>
<td>TALQAYNA</td>
</tr>
<tr>
<td>2 m</td>
<td>talqā</td>
<td>talqayāni</td>
<td>talqawna</td>
</tr>
<tr>
<td></td>
<td>تلقى</td>
<td>تقين</td>
<td>تلقو</td>
</tr>
<tr>
<td></td>
<td>TALQAYNI</td>
<td>TALQAYNA</td>
<td>TALQAYNA</td>
</tr>
<tr>
<td>f</td>
<td>talqayna</td>
<td>talqayāni</td>
<td>talqawna</td>
</tr>
<tr>
<td></td>
<td>تلقين</td>
<td>تلقين</td>
<td>تلقوين</td>
</tr>
<tr>
<td></td>
<td>TALQAYNI</td>
<td>TALQAYNA</td>
<td>TALQAYNA</td>
</tr>
<tr>
<td>1 c</td>
<td>'alqā</td>
<td>-</td>
<td>nalqā</td>
</tr>
<tr>
<td></td>
<td>تلقى</td>
<td>-</td>
<td>TALQIQ</td>
</tr>
</tbody>
</table>

REMARKS:

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

(2) The masc. pl. ending -uṇa becomes -wna to form a diphthong (*-awna -> -awna, with loss of weak -yu-).

(3) The 2nd fem. sing. undergoes a similar diphthongization (*-ayina -> -ayna, with loss of weak -yi-).

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

39.2 Imperfect in -i. Example ramā (ra'MY) > imperfect yarmī:
INTRODUCTION TO KORANIC ARABIC

3 m يرمي yarmi يرميّان yarmiyān يرمون yarmūna
f ترمي tarmī f ترميّان tarmiyān يرمين yarmi
2 m ترمي tarmī f ترميّان tarmiyān يرمون tarmūn
f ترميّ f ترميّان tarmiyān يرمون tarmūn
1 c ارمي ً tarmī f ترميّ tarmiyān يرمون tarmūn

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 [- iyinya] → iyna, -ina).
(3) Masc. pl. forms in *-iyuna suffer a familiar collapse to -una (see §27.2).

Inflected like ٍرامَة are ٍةاتِي and ٍحادِياتِ.

39.3 Imperfect in -ā. Example ٍداَّ (ٍذِّ) > imperfect ٍيادُ:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL I</th>
<th>PLURAL II</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m ٍيادُ</td>
<td>ٍيادٍ</td>
<td>ٍيادٍ</td>
</tr>
<tr>
<td>f ٍيادٍ</td>
<td>ٍيادٍ</td>
<td>ٍيادٍ</td>
</tr>
<tr>
<td>2 m ٍيادٍ</td>
<td>ٍيادٍ</td>
<td>ٍيادٍ</td>
</tr>
<tr>
<td>f ٍيادٍ</td>
<td>ٍيادٍ</td>
<td>ٍيادٍ</td>
</tr>
<tr>
<td>1 c ٍيادٍ</td>
<td>ٍيادٍ</td>
<td>ٍيادٍ</td>
</tr>
</tbody>
</table>

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. *-uwīna collapses to -ina.

Inflected like ٍداَّ is ٍعاتِي and ٍحادِياتِ.

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’ALA’U:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| شريك > شركاء ٍسارِك | ٍسارِكَّ | partner
| علماء > علم ٍالِم | ٍالِمُّ | learned (person)
| فقراء > فقر ٍفاَقِر | ٍفاَقِرُ | poor (person)
| كريم > كرام ٍكارِم | ٍكارِمٌ | noble (person)

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

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Plural</th>
</tr>
</thead>
</table>
| كبير > كبار ٍكِبَرِي | ٍكِبَرٌ | big, great
| كريم > كرام ٍكِرَمِي | ٍكِرَمٌ | noble
| صغير > صغار ٍصِغَّارِي | ٍصِغَّارٌ | small

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

<table>
<thead>
<tr>
<th>Noun/Adjective</th>
<th>Plural</th>
</tr>
</thead>
</table>
| نبي > أنباء ٍنَبِيِ | ٍنَبِيعاً | prophet
| غني > أغنى ٍغَنِيِ | ٍغَنِيعاً | rich
| قوي > أقوى ٍقَوِيِ | ٍقَوِيعاً | strong

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

<table>
<thead>
<tr>
<th>Noun/Adjective</th>
<th>Plural</th>
</tr>
</thead>
</table>
| شديد > أشداء ٍشَدِيدُ | ٍشَدِيدةً | mighty
| حبيب > أحباء ٍحَبِيبُ | ٍحَبِيبٍ | beloved

40.2 FA’IL- as a concrete noun—not with participial force—commonly gives a plural on the pattern FU’IL-‘AL-, with an alternate on FA’ALAT-. Although both plurals are potential, only one of the two may be in actual or common use.
An important subgroup of this type for $C_3w/y$ nouns is $F_A \in$ (see §27.2 for inflection), with a plural on the pattern $F_U \tilde{A}T$-

\begin{itemize}
  \item $\sqrt{RMY} \rightarrow \text{rāmin pl}}$
    \begin{itemize}
      \item archer, bowman
    \end{itemize}
  \item $\sqrt{D'W} \rightarrow \text{dā'in pl}}$
    \begin{itemize}
      \item summoner
    \end{itemize}
  \item $\sqrt{QDY} \rightarrow \text{qādīn pl}}$
    \begin{itemize}
      \item judge
    \end{itemize}
\end{itemize}

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

Vocabulary

**VERBS**

- **banā (i)**  binā-/bunyān- build
- **darā (i)**  dirāyat- know, comprehend something (acc.);
  be aware (bi-of)
- **radiya (ā)**  riḍwān-ridān ($\sqrt{RDW}$) find something
  (acc.) acceptable; be pleased/content (‘an with)
- **šā’a (š‘-) (ā) maš‘at-**  will, want
- **darra (u)**  darar- injure, harm
- **‘asā (i)**  ma‘ṣiyat-‘isyān- disobey
- **laqiya (ā)**  liqā‘- meet, encounter
- **nasiya (ā)**  nisyān-nisyā- forget

**NOUNS**

- **‘imān**  faith, believing (bi-in)
- **zakāt**  alms, almsgiving
- **nūr**  pl ‘anwār- light

**OTHERS**

- **‘iḍā**  (+ perfect verb) when
- **in if
- **‘ayy- (+ construct with indef. sing. or def. pl.) which? written, what kind of?**

1. **Saxīla (a)** be angry.
2. **Bi-qadri ma** “to the extent that.”
3. **Darra** wife (the relationship wives in a polygamous relationship have one to the other).
4. **Kaddaba call (acc., someone) a liar.
5. **Sāmiriya** Samaritan; ‘ijil- calf.

---

**LESSON SIXTEEN**

**PROPER NAMES**

- 'isrā’īlu Israel
- ‘ismā’īlu Ishmael

**Exercises**

(a) Vocalize, read and translate:

1. אדרי 4 ימין 7 יבון
2. בריסיון 5 ת買い 8 תריסין
3. יעיסין 6 ידועה 12 תודין

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

1. אית 4 חכמה 7 ניקום
2. רשי 5 רמא 8 אתי
3. עיסין 6 דּזְרָה 12 דּרַת

(c) Read and translate:

1. אמן איסخيل מздравיו בכרונת וואק רסום נביא וואק יאמר אלוהים
2. אילן אסרגו מילדת וואק מלת לא אימן ולא לתוכו נבוא נביא
3. מִלְפַּד איכרה אסרגו 3 נמרד מִלְפַּד אתא אסרגו 3
4. וואץ משך מלקד תואים והלאה והלאה חלוף אלוהים
5. קְנִית אימני וואק קְנִית
6. וואק גבсистемות ונברועה וואק גב시스템 וואק גבсистемות
7. וואק גב시스템 וואק גב시스템 וואק גב시스템 וואק גב시스템
INTRODUCTION TO KORANIC ARABIC

LESSON SIXTEEN

أتم وآباؤكم الاقتدام١ (٧٦)
فإنهم عدو لي الآب العالٍ (٧٧)
ذلك خلقني فهٍ يهدينِ١ (٧٨)

\[ \text{Translate into Arabic:} \]

1. We arose and travelled and did not sleep while travelling [use circumstantial + active participle).
2. We are rich, and they are poor, but we have not oppressed them.
3. I saw a light in the house, but when I looked (in) I did not see anyone.
4. They do (‘amila) good works, and that is better for them than tyranny.
5. When the Children of Israel disobeyed Moses and forgot their faith, he cursed them violently (see §29).
6. Have you ever heard the likes of this?
7. I do not know which of the unbelievers is the most disobedient (§36.6).

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

Abraham and the Idols

اذ قال إبرهيم لأبيه وقومه ما تعبدون (٧٠)
قالوا نعبد اصنااماً (٧١)
قال هل يسمعونك إذ تدعون (٧٢)
أو ينفونك ٣ أو يضرون (٧٣)
قالوا بل وجدنا آباءنا كذلك يفعلون (٧٤)
قال أفرأيت ما كنت تعبدون (٧٥)

---

١Allā tattabi‘an “from following me.”

٢Generic sense. Use definite article.

٣Nafa‘a (a) profit.
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 (￼WJD) > 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></td>
<td>yajidun</td>
<td>yajidāna</td>
</tr>
<tr>
<td>3 f</td>
<td>tajidu</td>
<td>tajidāni</td>
</tr>
<tr>
<td></td>
<td>tajidun</td>
<td>yajidna &amp;c.</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 (￼WQY), imperfect yaqī ‘ward off’ combines the predictable loss of the initial w-radical common to C₁w verbs and the inflectional patterns of a C₃ₗ verb:

<table>
<thead>
<tr>
<th>3 m</th>
<th>yaqī</th>
<th>yaqiyāni</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 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 ￼WY), 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 (￼WRY) > yarwī ‘to relate, tell.’

| 3 m | yarwī | yarwiyāni |

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).

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

I wish he would die.

Those who disbelieved wish they had been Muslims.

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

Vocabulary

VERBS

<table>
<thead>
<tr>
<th>3 m</th>
<th>yarā</th>
<th>yarayāni</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 f</td>
<td>tarā</td>
<td>tarayāni</td>
</tr>
</tbody>
</table>

f yarwī | yarwiyāni | yarwūna &c.
active part.
rāwin
passive part.
mawly-

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 | yarawna

f tarā | tarayāni | yarayna &c.

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

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

<table>
<thead>
<tr>
<th>3 m</th>
<th>yarā</th>
<th>yarayāni</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 f</td>
<td>tarā</td>
<td>tarayāni</td>
</tr>
</tbody>
</table>

f yarwī | yarwiyāni | yarwūna &c.
active part.
rāwin
passive part.
mawly-

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 | yarawna

f tarā | tarayāni | yarayna &c.

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

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

<table>
<thead>
<tr>
<th>3 m</th>
<th>yarā</th>
<th>yarayāni</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 f</td>
<td>tarā</td>
<td>tarayāni</td>
</tr>
</tbody>
</table>

f yarwī | yarwiyāni | yarwūna &c.
active part.
rāwin
passive part.
mawly-

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</tr>
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</table>

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3 m yarā | yarayāni | yarawna

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

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.
INTRODUCTION TO KORANIC ARABIC

1. wa‘ada (i) wa‘d- promise someone (acc.) something (acc. or bi-); threaten someone (acc.) with (bi-)
2. wa‘ada (i) wilādat- give birth to, beget
3. wahaba (a) wahb- give, bestow

NOUNS

بعض ba’d- (+ construct) some of; ba’du (+ noun/pronoun in construct) ... ba’d-an/-in (indef., appropriate case) each other, as in ra’aw ba’duhum ba’dan “they saw each other”
bayyinat- pl -ār- indisputable evidence, proof
walādat- pl -ūnā father, progenitor; walādat- pl -āt- mother; walādāni (dual) parents

OTHERS

’am(i) or? (continues alternatives in an interrogative)

Exercises

(a) Read and translate:

١. قَالَ اللَّهُ ﷺ لَا يَسَعِينَ سُبُلَيْنِ وَلَا اسْتَعَنَّا بِلَبِنَاءِ الْمُؤْمِنِينَ

٢. سَبَرَ اللَّهُ عَلَيْهِ وَرَسُولُهُ وَبَيْنَ الَّذينِ ظَلَّلَهُمْ اذْبَرُوا لِيُحْزَنَ النَّافِئُ ﷺ

٣. وَدَكَّ كَثِيرًا مِن اهْلَ الكَتَابِ لَوْ تَرَكُونَ مِن بَعْدِ ياَمِنَكَ كَفَاً

٤. أَتَأَهْلُ لَنَوْتُ الأَرْضَ وَمِنْهَا وَقَالَ اللَّهُ ﷺ لَنَأْتِ يَا أَرْضَيْنِ إِنَّمَا أُخْلِفْتُكُمْ عَلَى الْأَرْضِ ائْتُوا وَأَنَّىَكُمْ فِي السَّوَاتِ امَّا أَنْ تَهْيَا كَتَابٌ... بَلْ إِنَّ بَعْضَ الْطَّالِبِينَ بَعْضَهُم مِّن بَعْضٍ إِلاَّ نُفَرَّةٌ

٥. عِسْدُونُو ٢ الْيَكَمَ عِيدُهُمْ وَيَبُروُونَ لَوْ تَفَكُّرُونَ

٦. فَلَتَنَاسُ قَالَ الَّذينَ كَفَرْوُا مِن قَوْمِهَ مَا نَزَكَّ اكْبَرَ بَشَاهُمْ

٧. قَالَ سَجَدَتْنِي أَن شاءَ اللَّهُ صَدَاً وَلا أَعَصُ اللَّدِ امَّرَأٌ

(b) Translate into Arabic:

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

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

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

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

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

٦. They lied to each other when they said they would be their fathers’ heirs.

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

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

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

٨. I wish we were mightier than our enemy.

\(^1\text{Sirk- portion.} \quad ^2\text{Basata (u) spread.}\)
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></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يدخل</td>
<td>يدخل يدخلوا</td>
<td>يدخلوا</td>
</tr>
<tr>
<td>f</td>
<td>تدخل</td>
<td>تدخل تدخلوا</td>
<td>تدخلوا</td>
</tr>
<tr>
<td>2 m</td>
<td>تدخل</td>
<td>تدخل تدخلوا</td>
<td>تدخلوا</td>
</tr>
<tr>
<td>f</td>
<td>تدخل</td>
<td>تدخل تدخلوا</td>
<td>تدخلوا</td>
</tr>
<tr>
<td>1 c</td>
<td>أدخل</td>
<td>—</td>
<td>ندخل ندخلوا</td>
</tr>
</tbody>
</table>

REMARKS:

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

(2) The -nal-ni termination of indicative forms are dropped: the 2nd fem. sing. thus ends in -i; the 3rd and 2nd masc. plurals end in -a, to which 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-, kay, li-kay, or ُّهَّ، which have no marked distinction in meaning among them.

قالوا أجتننا لنعبد الله (li-na'huda lāhā) They said, “Have you come to us that we should worship God?”

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

لن يدخل الجنة (lan yadrula l-jannata) He will not enter paradise.

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

ُّهَّ أن ندخلها حتى يخرجوا منها (yadrulna la-tan tanyaluna) 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,’ ُّلا (for ‘an lā) ‘that...not,’ and ُّلا (‘in order that...not’).

نخاف أن يفرّ (naxūfu 'an yafirra) We fear that he may flee.

أمركوا لا تقول شيئاً (alamka 'allā taqulā '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 (nahāni 'an dalīka fa-'akāna) He forbade me that lest I be unjust.

لا تفعل فتندمو (lā ta'afal fa-tandama) Do not do it lest you regret.

45 The Subjunctive of Weak-Lam Verbs. Since weak-lām verbs do not have the -u termination of the indicative, their subjunctive forms differ only slightly from the regular paradigm.
INTRODUCTION TO KORANIC ARABIC

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</td>
<td>3 f</td>
<td>2 m</td>
</tr>
<tr>
<td>يتلى</td>
<td>يتلى</td>
<td>يتلى</td>
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<tr>
<td>يتلى</td>
<td>يتلى</td>
<td>يتلى</td>
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<tr>
<td>يتلى</td>
<td>يتلى</td>
<td>يتلى</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>3 m</th>
<th>3 f</th>
<th>2 m</th>
<th>2 f</th>
<th>1 c</th>
</tr>
</thead>
<tbody>
<tr>
<td>يرمى</td>
<td>يرمى</td>
<td>يرمى</td>
<td>يرمى</td>
<td>يرمى</td>
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<td>يرمى</td>
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<td>يرمى</td>
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<td>يرمى</td>
<td>يرمى</td>
<td>يرمى</td>
</tr>
</tbody>
</table>

Vocabulary

VERBS

- qariba (a) qurb- draw near to, approach
- nahā (ā) nahy- forbid someone (acc.) ('an something)

NOUNS

- 'idn- permission
- šajar- (collective) pl 'ašjār-; šajarat- (unit) pl -ār- tree
- šayṭān- pl šayṭānu demon, devil

OTHERS

- hattā (+ subj.) so that, in order that; (+ subj. with reference to the future; + perfect with reference to the past) until
- qabla 'an (+ subj. with reference to the future; + perfect with reference to the past) before (conjunction)

IDIOM

- ma kāna li- 'an it was not possible (li- for someone) ('an + subj., to do something)

SUBJUNCTIVIZING PARTICLES

- 'allā that...not
- 'an that
- hattā in order that, until
- kayli-kay in order that
- li- in order that
- lan “will not” (negative future)

Exercises

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

<table>
<thead>
<tr>
<th>3 m</th>
<th>3 f</th>
<th>2 m</th>
<th>2 f</th>
<th>1 c</th>
</tr>
</thead>
<tbody>
<tr>
<td>يدعو</td>
<td>يدعو</td>
<td>يدعو</td>
<td>يدعو</td>
<td>يدعو</td>
</tr>
<tr>
<td>يدعو</td>
<td>يدعو</td>
<td>يدعو</td>
<td>يدعو</td>
<td>يدعو</td>
</tr>
</tbody>
</table>

(b) Read and translate:

1. قال له النبي ﷺ: لقد ذكرت أن تقوم من مقابلك ما كان لنفسك أن تموت إلا بالذّن الله
2. فقال الملك لمريم ﷺ: يا رسول ربّي لأحب لك ولداً
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>يدخل</td>
<td>يدخلوا</td>
<td>يدخلون</td>
</tr>
<tr>
<td>f</td>
<td>تدخل</td>
<td>تدخلوا</td>
<td>تدخلنا</td>
</tr>
<tr>
<td>2 m</td>
<td>تدخل</td>
<td>تدخلوا</td>
<td>تدخلنا</td>
</tr>
<tr>
<td>f</td>
<td>تدخل</td>
<td>تدخلوا</td>
<td>تدخلنا</td>
</tr>
<tr>
<td>1 c</td>
<td>ادخل</td>
<td>ادخل</td>
<td>ندخل</td>
</tr>
</tbody>
</table>

REMARKS:

1. The short -u termination of the indicative is dropped and replaced by sukūn wherever it occurs.
2. Feminine plurals remain unchanged from the indicative; all other forms ending in -nāl-nī 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 (*yadxul l-bayta → yadxuli l-bayta).

46.2 Uses of the jussive:

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. He forbids you to enter his house.
6. Will you eat something before you leave?

(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. He forbids you to enter his house.
6. Will you eat something before you leave?

1Naxil- dates; ‘a’nāb- grapes.
2T’ā ‘ām- food.
3The ‘anna clause will be in construct with the noun, bi-bayyināt ‘anni...
(1) following proclitic li- in the 1st and 3rd persons as a cohortative/hortatory ("let me/us/ him/her/them"):

Let’s take it.

Let him witness their torment.

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

So let’s take it.

And let him witness their torment.

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

Be not ungrateful!

May I not oppress them!

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

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

I did not enter

Didn’t you command me?

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

If he enters, he will find me.

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

<table>
<thead>
<tr>
<th>INDIFFERENT</th>
<th>JUSIVE</th>
<th>IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>taktub &gt;</td>
<td>taktub</td>
<td>-ktub</td>
</tr>
<tr>
<td>tadbhab &gt;</td>
<td>-dbhab</td>
<td>idhab</td>
</tr>
<tr>
<td>tanzil &gt;</td>
<td>-nzil</td>
<td>inzil</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>m</td>
<td>udxul</td>
<td>udxul</td>
</tr>
<tr>
<td>f</td>
<td>udxul</td>
<td>udxul</td>
</tr>
</tbody>
</table>

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

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

The jussive forms of dalla/yadulla ‘to guide’ are:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
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</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yadulla(i)</td>
<td>yadulla</td>
</tr>
<tr>
<td>3 f</td>
<td>tadulla(i)</td>
<td>tadulla</td>
</tr>
<tr>
<td>2 m</td>
<td>tadulla(i)</td>
<td>tadulla</td>
</tr>
<tr>
<td>2 f</td>
<td>tadullu</td>
<td>tadullu</td>
</tr>
<tr>
<td>1 c</td>
<td>adulla(i)</td>
<td>adullu</td>
</tr>
</tbody>
</table>
The only form affected in the imperative is the masc. sing., which is formed on the same principles:

2 m  

\[ \text{dulla(i) dullā dulla} \]

2 f  

\[ \text{udlī udlā udlulna} \]

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

\[ \text{'axāda > xūd} \quad \text{Take!} \]
\[ \text{'akala > kul} \quad \text{Eat!} \]
\[ \text{'amara > mur} \quad \text{Command!} \]

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

\[ \text{िdhab wa-'murhum} \quad \text{Go and command them!} \]
\[ \text{xūdā wa-kulū} \quad \text{Take and eat!} \]

Other C1 imperatives are regularly formed.

\[ \text{a'dina > i'dan} \quad \text{Permit!} \]
\[ \text{'atā > i'bihi} \quad \text{Bring it!} \]

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

\[ \text{fa-'ibihā} \quad \text{...so bring it!} \]
\[ \text{wa-'ban lahū} \quad \text{...and permit them!} \]

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

\[ \text{yā rabi 'llahī} \quad \text{O Apostle of God!} \]
\[ \text{yā 'ālah l-'irāqi} \quad \text{O people of Iraq!} \]
\[ \text{yā 'ilāhanā} \quad \text{O our God!} \]

In the construction yā rabi "O my lord," the i is usually written defectionly (ب ر ن) (yā 'abī).

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

\[ \text{yā 'ayyuhā r-rasūlu} \quad \text{O Apostle!} \]
\[ \text{yā 'ayyuhā n-nāsu} \quad \text{O people!} \]
\[ \text{yā 'ayyuhā ha'at} \quad \text{O woman!} \]

Vocabulary

VERBS

\[ \text{dalla(u) dalālat- lead, guide, show ('ilā / 'alā to)} \]
\[ \text{rahima(a) rahmat-imarhamat- be merciful toward, have mercy on (acc.)} \]
\[ \text{sakana(u) sakan-ısukna inhabit, dwell in} \]
\[ \text{gafara(i) mağfirat-ıgfrân- forgive (li- somebody) something (acc.)} \]
\[ \text{nafṣaha(a) nüşh-nasāhat- advise, give good advice to; take good care of} \]

\(^1\)In the rare instance when such forms stand first in a sentence, the prosthetic i- is given a glottal stop and the glottal stop of the verb is changed to -y- to avoid two adjacent hamsas (*i'dan → i'den, 'ibihā "Permit!" and *i'iti → i'ti, as in 'iti bihi "Bring it!").
INTRODUCTION TO KORANIC ARABIC

NOUNS AND ADJECTIVES

حین/عیانة ُ حین- pl 'ahyān- time; حینا (+ imperfect) at the time when, (+ gen.) at the time of
قریه/قریة qaryat- pl qurān village
میان mubin- clear, obvious
ورق/وراق waraq- (collective) pl 'awrdq-; waraqat- (unit) pl -āt- leaf (of a tree), folio, sheet (of paper)

OTHERS

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

PROPER NAMES

زليخا zulayxā Zuleikha, wife of the Biblical Potiphar, Pharaoh's officer who bought Joseph from the Ishmaelites
یوسف yūsufu Joseph

Exercises

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

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Jussive Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>اذکر</td>
<td>اذکر</td>
</tr>
<tr>
<td>تصدعون</td>
<td>تصدعون</td>
</tr>
<tr>
<td>تکلیف</td>
<td>تکلیف</td>
</tr>
<tr>
<td>تهر</td>
<td>تهر</td>
</tr>
<tr>
<td>تسکن</td>
<td>تسکن</td>
</tr>
<tr>
<td>تسخیص</td>
<td>تسخیص</td>
</tr>
<tr>
<td>تسهیل</td>
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<tr>
<td>تحمیل</td>
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<tr>
<td>تحمیل</td>
<td>تحمیل</td>
</tr>
</tbody>
</table>

(b) Give the imperatives of the following verbs:

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Imperative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>اذکر</td>
<td>اذکر</td>
</tr>
<tr>
<td>تصدعون</td>
<td>تصدعون</td>
</tr>
<tr>
<td>تکلیف</td>
<td>تکلیف</td>
</tr>
<tr>
<td>تهر</td>
<td>تهر</td>
</tr>
<tr>
<td>تسکن</td>
<td>تسکن</td>
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<tr>
<td>تسخیص</td>
<td>تسخیص</td>
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<td>تسهیل</td>
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<tr>
<td>تحمیل</td>
<td>تحمیل</td>
</tr>
</tbody>
</table>

(c) Read and translate:

1. وقلاهم لهم أسكنوا هذه القرية وكلها منا حيث سنتم

(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 pi) 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.

---

1Naḍīr- warmer.
2Saqata (u) fall.
Lesson Twenty

51 The Jussive of Hollow and Weak-Lâm 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 yaqûmu, the impossible form *yaqûm results. Since the phonetic laws of Arabic do not allow a long vowel to be followed by an unvocalized consonant, the anomalous form is resolved by shortening the long vowel, as was done in the feminine plural forms of the indicative (see §37). Persons that have vowel-initial suffixes (2nd fem. sing., all duals, masc. plurals) do not require shortening of the imperfect vowel for obvious reasons.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>r-yaqûm</td>
<td>yaqûm</td>
</tr>
<tr>
<td>f</td>
<td>r-taqûm</td>
<td>taqûm</td>
</tr>
<tr>
<td>2 m</td>
<td>r-taqûm</td>
<td>taqûm</td>
</tr>
<tr>
<td>f</td>
<td>r-taqûm</td>
<td>taqûm</td>
</tr>
<tr>
<td>lc</td>
<td>'aqûm</td>
<td>naqûm</td>
</tr>
</tbody>
</table>

All C2w/y verbs behave in a similar fashion.

51.2 Weak-lâm verbs in the jussive: apocopated forms. All weak-lâm 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-maqsûra, ya' or wâw of the indicative. Forms with -nal-ni terminations in the indicative have jussive forms identical to the subjunctive (see §45).

3 m       | r-yalqa | yalqayûm | r-yalqaw  |
|           | r-talqa | talqayûm | r-yalqawya'  |
| 3 m       | r-yarmû | yarmiyûm | r-yrmini  |
| f         | r-tarmû | tarmiyûm | r-yrмини  |
| 3 m       | r-yad'u | yad'uwû | r-yad'û  |
| f         | r-tad'u | tad'uwû | r-yad'ûna |

52 The Imperative of Hollow and Weak-Lâm Verbs.

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

m        | r-qûm | qûm | qûmna |
| f        | r-qûm | qûm | qûmna |

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

m        | r-ilqa | ilqayûm | r-ilqaw  |
| f        | r-ilqayûm  | r-ilqawya'  |
| m        | r-irmû | irmiyûm | r-irmûna |
| f        | r-irmû | irmiyûm | r-irmûna |
| m        | r-adûd | ud'uwû | r-adû  |
| f        | r-adûd | ud'uwû | r-adûna |
Vocabulary

VERBS

بدأ (ُأ) budāw- seem, appear
خسر xasār- xasār/-xusrān- lose, suffer loss, forfeit; go astray, perish
خلد xalada (ِّع) xulūd- last forever, be immortal
ذاق ḍaqa (buq-) (ِّع) ḍawq- taste
قس qāṣa (ِّع) qasas- narrate, tell (‘alā to)
هبط habāt(a) (ِّع) hubūt- go down, descend, collapse

NOUNS

عَمَّام (ِّع) 'ummat- pl 'umam- community (usually in the sense of a religious community, community of the faithful)
حَدَيْث/حَادِيث (ِّع) hadith- pl 'ahādiṭu talk, conversation; report, account; حديث نبوي hadith- nabawiy- narrative relating an utterance of the Prophet Muhammad; حديث قديسي hadith- qudsiy- a narrative in which God speaks in the first person
خلد xuld- eternity, immortality
عُدْو (ِّع) 'addwat- pl -āt- enmity, hostility
قِيَام (ِّع) qiyāmat- pl -āt- resurrection
نباوي nabawiy- (adj) prophetic, relating to a prophet

OTHERS

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

PROPER NAME

يعقوب ya'qūb Jacob

Exercises

(a) Vocalize, read and translate:

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

(c) Read and translate:

1 قال آليسيا يا آدم هل أدرك على شجرة الخلد
2 قيلم من مكانه وليد الطالبين لينصحوا
3 أعبده الله كاذب تراه
4 يا أبيني أي قد جاءني من العلم ما لم يطلك
5 كأن إنم مرحومة ليس عليها في الآخرة عذاب أني مذابها في الدنيا
6 لم يتأم نبا الذين من قبلهم من قرم نوح
7 يا ربي أهد قومي فأنهم لا يعسلون
8 لم إلهم وهم تدهم إذناً كأنهم قد ضلوا
9 فلما جاءه وقص عليه القسم قال لذهن
10 لم يكن من الذين خسروا متع الدنيا
11 فكرنا بك وفداً بيننا وبيتكم المداورة
12 قال يعقوب ليسف قال يا أني لا تقصص رؤيتك 1 على اختيك
13 إثم تر كيف فعل ربك ذلك القوم
14 إثم يسيروا في الأرض فنظرنا كيف كان عاقبة الذين من قبلهم وهم
15 أشد منهم قوة
16 لم ينظروا إلى السما فقوم كيف يبينها

1Ru’yā vision.
2Aqībat- end.
(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 FU‘ILA, i.e., -u- on C1 and -i- on C2. Generally speaking, only transitive verbs can be made passive (an important exception for impersonal passives will be treated in §88); intransitives such as dalla ‘go astray’ and kabura ‘get big’ have no passive forms.

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

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>خلقت</td>
<td>خلقتا</td>
</tr>
<tr>
<td></td>
<td>خلقتا</td>
<td>xuliqat</td>
</tr>
<tr>
<td></td>
<td>خلقت</td>
<td>xuliqa</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-ma qaṭla lakum
53.3 All weak-\lamm\v{} 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).

\( \text{da‘ā > du‘iya} \) he was summoned/called
\( \text{nahā > nuhiya} \) 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.

\( \text{dalla > dulla} \) he was guided
\( \text{dalal} > \text{dul} \text{la} \) 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.

\( \text{ja‘ala llāhu l-‘arda maskanān li-‘ādama} \) God made the earth a habitation for Adam.
\( \text{ju‘ilat l-‘ardu maskanān li-‘ādama} \) The earth was made a habitation for Adam.
\( \text{ra‘aw l-malika zāliman li-qawmihi} \) They considered the king a tyrant of his people.
\( \text{ru‘iya l-malika zāliman li-qawmihi} \) The king was considered 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 ‘\( \text{in} \). The verb of an affirmative protasis introduced by ‘\( \text{in} \) may be either perfect or jussive; \( \text{lam} \) + 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-

\( \text{in fi‘alā / yaf‘alā} \) If they did / did that, they were / will be unjust.
\( \text{in lam yaf‘alā} \) If they did not / do not do that...

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

\( \text{idā minā wa-kunnā turāban wa-‘izāman} \) When we are dead and dust and bones, are we really going to be resurrected?
\( \text{idā ra‘awhum, qālū ‘inna hā‘ulā’i la-dāllūna} \) If/when they saw them, they said, “These are gone astray.”

\( \text{idā qāla l-‘abdul-} \) \( \text{hamdulillāhi} \), \( \text{mala‘a nuruhi l-} \) \( \text{‘arda} \)

\( \text{idā māta bnu ‘adama, yanqaqi} \) \( \text{‘amaluhu} \)
\( \text{idā balāgat l-mā’ u qullaytn, lam ya‘mil l-xabada} \) When a human being dies, his labor is finished. If/when water amounts to two jugfuls, it does not carry filth.
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.

`irham, turham` Have mercy, and you will be shown mercy.

`udkurumi, 'adkurkum` (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:

`'in fa'alal dâlika, fa-'anta zalimun` If you do that, you are unjust.

(2) when the apodosis is imperative or hortatory:

`'in taf'al dâlika, fa-xurj mina l-madinati` If you do / have done that, then leave the city.

`'in yaf'al dâlika, fa-yaxrj 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 `ma`. Verbs preceded by `sa-`, `sawfa` and `lan` of course have explicitly future signification, and verbs preceded by `qad` have explicitly past signification.

`'in takfurâ, fa-sa-ta'kuluku nu-nâru` If you disbelieve, hellfire will consume you.

`'in taf'al dâlika, fa-lan yagfira ilahu laka` If you do that, God will never forgive you.

`'in lam yakun sâlihan, fa-qad kâna 'abûhu zâliman 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’\(^1\)) follow all the principles of the conditional, though the perfect tends to predominate in affirmative clauses and `lam` + jussive in negative clauses.

`man kâna li-lâhî, kâna lâhu lahu` Whoever is for God, God is for him.

---

\(^1\)This use of `man` contrasts with the non-conditional use as ‘he who, the one who’ with no special verb tense or mood.
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Anyone who says, "There is no god but God," will enter paradise.

Whoever has no master, his master is the devil.

Anyone who changes his religion—kill him!

Let anyone who wants to gaze upon a dead man walking upon the earth look at Ibn Abi-Quhafa.

Whoever believes in the stars has become an infidel.

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

<table>
<thead>
<tr>
<th>لوحوا ذلك لكانوا من الطالبين</th>
<th>If they had done / were to do that, they would have been / would be unjust.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>law fa‘alā dālika, la-kāna mina z-žallīmina</em></td>
<td>If our Lord had so willed, he would not have created us.</td>
</tr>
<tr>
<td><em>law ša‘a rabbunā, la-mā xalaqanā</em></td>
<td>If we had heard, we wouldn’t be like this.</td>
</tr>
</tbody>
</table>

Vocabulary

- *bakā (i) bukā‘* - cry, weep (*alā over*)
- *hakama (u) huk* - pass judgment (*bi-* of) (*alā on*)

LESSON TWENTY-ONE

<table>
<thead>
<tr>
<th>سحلك</th>
<th><em>dahlka (a) dahl</em> - laugh (*li-, bi-, <em>alā at</em>)</th>
</tr>
</thead>
<tbody>
<tr>
<td>عاد</td>
<td><em>‘āda (ū) ‘iyādat</em> - visit the sick</td>
</tr>
<tr>
<td>عاد</td>
<td><em>‘āda (ū) ‘awd-‘ma‘ad</em> - return</td>
</tr>
<tr>
<td>مرض</td>
<td><em>marīda (a) mara‘d</em> - fall ill, be sick</td>
</tr>
</tbody>
</table>

Nouns and Adjectives

- *’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))
- *bar* - pl. *‘abriyā‘u* free (*min of blemish, guilt, &c.*)
- *fulūn* (masc.), *fulānatu* (fem.) so-and-so (dummy name)
- *marid* - pl. *mardā* sick, ill

Others

- *‘īdā* (+ perf. or jussive) if (possible conditional), when
- *law* (+ perf.) if (contrary to fact)
- *law-lā* (+ 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 (f)” > *kutibat* “it (f) was written”)

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

(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. If judgment was passed on her, she wept.
4. If I were 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 not say (so)?
6. If you fall ill I will visit you.

1. Waswasa whisper; li-yubdiya “in order that he reveal; wuriya “was kept secret”; sawa’d shame, private parts
2. Qasama swear to.
3. The pronouns bdlika and tilka are sometimes attracted into a curious accord with the 2nd persons addressed: fem. sing. bdliki & tilki; dual bdlikum & tilkum; plural bdlikum/bdlikunna & tilkum/tilkunna. I.e., the -ka ending of bdlika and tilka are construed as the 2nd-person masculine enclitic.
4. Dalla lead on; taqqid yasasafani “they began to pile on”; nadda call out to.
5. Nakunanna “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>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>INDICATIVE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td>يقتنل counterpart</td>
<td>يقتنل counterpart</td>
</tr>
<tr>
<td></td>
<td>يقتنل counterpart</td>
<td>يقتنل counterpart</td>
</tr>
<tr>
<td></td>
<td>tuqtalu</td>
<td>tuqtalāni</td>
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<td>tuqtal</td>
<td>tuqtalā</td>
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<td>tuqtal</td>
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<td></td>
<td>tuqtal</td>
<td>tuqtalā</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td>يقتنل counterpart</td>
<td>يقتنل counterpart</td>
</tr>
<tr>
<td></td>
<td>tuqtalu</td>
<td>tuqtalāni</td>
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<td></td>
<td>tuqtal</td>
<td>tuqtalā</td>
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<td></td>
<td>tuqtal</td>
<td>tuqtalā</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m</td>
<td>يقتنل counterpart</td>
<td>يقتنل counterpart</td>
</tr>
<tr>
<td></td>
<td>tuqtalu</td>
<td>tuqtalāni</td>
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<td></td>
<td>tuqtal</td>
<td>tuqtalā</td>
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<tr>
<td></td>
<td>tuqtal</td>
<td>tuqtalā</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>IMPERF. ACTIVE</th>
<th>IMPERF. PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>wajada</td>
<td>يجد counterpart</td>
<td>يجد counterpart</td>
</tr>
<tr>
<td>yajidu</td>
<td>يجد counterpart</td>
<td>يجد counterpart</td>
</tr>
<tr>
<td>yiğadu</td>
<td>يجد counterpart</td>
<td>يجد counterpart</td>
</tr>
<tr>
<td>walada</td>
<td>يجد counterpart</td>
<td>يجد counterpart</td>
</tr>
<tr>
<td>yalidu</td>
<td>يجد counterpart</td>
<td>يجد counterpart</td>
</tr>
<tr>
<td>yalađu</td>
<td>يجد counterpart</td>
<td>يجد counterpart</td>
</tr>
</tbody>
</table>
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>يقول yaqūlu</td>
<td>يقال yuqālu</td>
</tr>
<tr>
<td>بع bā‘a</td>
<td>يبيع yabī‘u</td>
<td>يبع yubā‘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 maqṣūra in all cases (pattern: YUF‘A). The inflection is identical to that of yalaqā (see §39.1 for the indicative, §45.1 for the subjunctive, §51.2 for the jussive).

reme ramā | يرمي yarmā |
| bend naḥā | ينحني yanḥā |
| don da‘ā | يدعي yad‘ā |

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

sabba | يسابب yasabba |

The jussive passive is yusabba, yusabbi or yusbab.

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.”

اجملنا من دون الرحمن 'a-ja‘alnā min dānī r-raḥmānī ’ālihatan yu‘badīna
| 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 -nna 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 -ū of the jussive to -unna; feminine plurals in -na become -nānī.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يقتلُ yaqūlan</td>
<td>يقتلُ yaqūlān</td>
</tr>
<tr>
<td>f</td>
<td>يقتل تاqtulan</td>
<td>يقتل تاqtulān</td>
</tr>
<tr>
<td>2 m</td>
<td>يقتل تاqtulanan</td>
<td>يقتل تاqtulān</td>
</tr>
<tr>
<td>f</td>
<td>يقتل تاqtulīnna</td>
<td>يقتل تاqtulān</td>
</tr>
<tr>
<td>1 c</td>
<td>يقتل تاqtulanā</td>
<td>يقتل تاqtulān</td>
</tr>
</tbody>
</table>

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

لاقتَنَا la‘aqulannaka | I shall kill you!!

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

لا يفرتك الشيطان lā ya‘gurrannakumu | By no means let the devil deceive you!

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>يقتلُ yaqūlan</td>
<td>—</td>
</tr>
<tr>
<td>f</td>
<td>يقتل تاqtulan</td>
<td>—</td>
</tr>
<tr>
<td>2 m</td>
<td>يقتل تاqtulanan</td>
<td>—</td>
</tr>
<tr>
<td>f</td>
<td>يقتل تاqtulīnna</td>
<td>—</td>
</tr>
<tr>
<td>1 c</td>
<td>يقتل تاqtulanā</td>
<td>—</td>
</tr>
</tbody>
</table>

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

لكروا كذلك la-yakāna ka-ḥālka | It will surely be thus.

Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بدا</td>
<td>bada‘a (a) bad‘ - begin, start (bi- with)</td>
</tr>
<tr>
<td>خفني</td>
<td>xaflā (i) xafla‘ - hide, conceal (‘alā from)</td>
</tr>
<tr>
<td>عاش</td>
<td>‘āša (i) ‘ayš - live</td>
</tr>
</tbody>
</table>
Introduction to Koranic Arabic

‘arafa (i) ma’rifat- know (connaître), recognize
qatal (u) qatl- kill
warada (i) wurud- reach, arrive at (+ acc.); appear, show up

Nouns and Adjectives
bab/abwāb- gate, door
ba’id- far, distant
sabil- (masc. & fem.) pl subul- way, path; fi sabili llāhi in God’s cause
kanz- pl kunūz- treasure
mabāl- pl ‘amfīl- likeness, parable, simile; mabālu X ka-mabali Y “X is like Y”
matar- pl ‘amlār- rain
mayyī- pl -‘anāl/amwāt-/mawtā dead

Other
‘alā mā...‘alayhi according to how

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

(b) Read and translate:

(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 (‘awwalu 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).
2Haṣara (u) baṣr- resurrect.
3Abbabu “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 VF'L; western lexicographers of Arabic have numbered these forms according to the traditional order (not the order in which they will be introduced in this book), which is:

| I | FA'ALA | VI | TAF'ALA |
| II | FA'ILA | VII | INFA'ILA |
| III | FA'ALA | VIII | IFTA'ALA |
| IV | AF'ALA | IX | IF'ALA |
| V | TAF'ALA | X | 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 Grundstamm (‘base stem’).

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

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

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>infa'ala</td>
<td>inqa'a</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yanfa'ila</td>
<td>yanqa'iu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yanfa'il</td>
<td>yanqa'i</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yanfa'il</td>
<td>yanqa'i</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>munfa'ila</td>
<td>munqa'i'</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>infa'al</td>
<td>inqi'a'</td>
</tr>
</tbody>
</table>

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'ALU) 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 رَأْسَهُ قُقِّيَّا الرَّاسُهُ

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

إِنْقَطَعَ رَأْسَهُ

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

\[ \text{كسر الكأس} \quad \text{kasara l-ka'\text{s}a} \]

He broke the goblet.

Gives a G-form passive of

\[ \text{كسر الكأس} \quad \text{kusira l-ka'\text{s}u} \]

The goblet was broken.

Implying that it was broken by somebody. The Form-VII construction

\[ \text{كسر الكأس} \quad \text{inkasara l-ka'\text{s}u} \]

The goblet broke.

1. \text{implying that the goblet got broken somehow, regardless of agency, at some point in the past and is still broken, so a translation of “the goblet is broken” would fit some contexts better than “the goblet broke” or “the goblet was broken.”}

**SUMMARY OF PASSIVE FORMS:**

<table>
<thead>
<tr>
<th>G-FORM PERFECT PASSIVE</th>
<th>MEDIO-PASSIVE PERFECT</th>
<th>G-FORM IMPERFECT PASSIVE</th>
<th>MEDIO-PASSIVE IMPERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ \text{kusira l-ka'\text{s}u} ]</td>
<td>[ \text{inkasara l-ka'\text{s}u} ]</td>
<td>[ \text{yuksaru l-ka'\text{s}u} ]</td>
<td>[ \text{yankasiru l-ka'\text{s}u} ]</td>
</tr>
<tr>
<td>The goblet was broken (by someone at some point in the past)</td>
<td>The goblet broke / got broken (at some point in the past, agency irrelevant) / is (now in a state of having been broken)</td>
<td>The goblet can be broken.</td>
<td>(As a general rule,) the goblet will break (if you drop it).</td>
</tr>
</tbody>
</table>

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, \text{hazmuhu (} < \text{hazama 'to rout, defeat')} can mean either “his defeat (of someone else)” or “his defeat (by someone else)”; the Form VII verbal noun, \text{inhizamuhu} can only mean “his defeat” in the passive sense of “his having been defeated” by someone.

\[ \text{VII in\text{\textdollar}alaqa} \quad \text{in\text{\textdollar}alaqa} \quad \text{in\text{\textdollar}alaqa} \quad \text{in\text{\textdollar}alaqa} \]

**Vocabulary**

- \text{\textdollar}alaqa depart, go on, proceed on one’s way, move freely
- \text{\textdollar}aqqa (u) \text{\textdollar}aqqa- split, cleave; VII \text{\textdollar}aqqa be split apart, cloven asunder
- \text{gala} (u) \text{gala-} neglect, be unmindful (‘an of)
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NOUNS

junāḥ- a sin (‘alā) for someone (‘an + subj.) to do something

NOUNS

qata‘a (a) qat‘- cut; VII inqata‘a get cut off
qalb- turn around, turn upside down; VII inqalaba return, turn back, be changed
wada‘a (a) wad‘- put down, lay aside

OTHERS

la‘alla (+ noun in the acc. or encl. pron.) perhaps
warā‘a and min ward‘i (+ 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. ‘tie 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.
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.

1. ‘Ādan annoyance.
2. ‘Rihāl saddlebags.
3. ‘Bida‘at merchandise.
4. ‘Midqādū barratin + acc. “an atom’s weight of.”
Lesson Twenty-Four

59 Reflexive/Medio-Passive Verbs: Form VIII. Characteristic of the reflexive/medio-passive Form VIII is the infixation of -r- between C₁ and C₂. The base pattern is IFTA'ALA.

Form VIII is properly the reflexive medio-passive of the G-form. In this case the reflexive consonant t, which will be met in other reflexive forms, is infixed between C₁ and C₂. Examples of the normal connotive range of this form are: mala’a ‘fill’ (transitive) > imtala’a ‘fill (middle, intransitive), get filled up’; naʃa’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 il-‘ilā ‘hear (for oneself), listen to’; qariba ‘approach’ > iqtaraba ‘ild ‘draw near to.’ A good many verbs of this form, especially those with a reflexive connotation, remain transitive and hence may occur in the passive, as naʃara ‘look’ > intazara ‘expect’ and ‘axaba ‘take’ > it-taxaba ‘take unto oneself, adopt.’

59.1 Synopsis of Form VIII.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
<th>SUBJECTIVE</th>
<th>IMPERATIVE</th>
<th>PARTICIPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IMPERFECT</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note that all initial alifs produced in this form are elidible.

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 šadda:
   intazara intazara
   yantaziru yuntazaru
   yantazira yuntazara
   yantazir yuntazar
   muntazir muntazar
   intizar

2. C₁w assimilates to the t-infix, giving -tt- in all patterns of the form:
   intahada (for *iwthada)
   yantaziru yuntazaru
   yantazira yuntazara
   yantazir yuntazar
   muntazir muntazar
   intizar

3. C₁f, C₁t and C₁z all assimilate the t-infix to themselves:
   intala’a (for *ittala’a)
   idthara (for *idtarra)
   idthara (for *idtarra)
   intizar
   yantazir yuntazar
   muntazir muntazar
   intizar

4. C₁d is changed to d, which then assimilates the t-infix:
   iddakara (for *ibtakara)
   iddaxara (for *idtarra)
   iddaxara (for *idtarra)

5. C₁s and d velarize the t-infix to t:
   istahaba (for *istahaba)
   idtarra (for *idtarra)
   idtarra (for *idtarra)

6. C₁z voices the t-infix to d:
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59.3 A few Ci' roots behave as though they were C1w in the production of Form VIII, notably

\[ j^3 \]\( ^ZHR \) > izdahara (for \( *iztahara \))

Most Ci' roots give quite regular forms, as

\[ j^3 \]\( ^M'R \) > i'tamara
\[ j^3 \]\( ^L'F \) > i'talafa

Vocabulary

<table>
<thead>
<tr>
<th>Root</th>
<th>Form VIII</th>
<th>Meaning</th>
<th>Form to Produce</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذكر</td>
<td>rememoer</td>
<td>'remember'</td>
<td>verbal noun</td>
</tr>
<tr>
<td>عرف</td>
<td>veroai</td>
<td>'confess'</td>
<td>act. part.</td>
</tr>
<tr>
<td>نظر</td>
<td>Viewer</td>
<td>'expect'</td>
<td>3 masc. pl. imperf. act.</td>
</tr>
<tr>
<td>وسع</td>
<td>rater</td>
<td>'expand'</td>
<td>2 masc. sing. juss. act.</td>
</tr>
<tr>
<td>ادخ</td>
<td>Adopt</td>
<td>'adopt'</td>
<td>pass. part.</td>
</tr>
<tr>
<td>ضر</td>
<td>Prase</td>
<td>'compel'</td>
<td>1 sing. perf. pass.</td>
</tr>
<tr>
<td>تبع</td>
<td>Follow</td>
<td>'follow'</td>
<td>act. part.</td>
</tr>
<tr>
<td>جمع</td>
<td>Gatter</td>
<td>'be gathered'</td>
<td>verbal noun</td>
</tr>
<tr>
<td>جمع</td>
<td>Gatter</td>
<td>'draw gathered'</td>
<td>verbal noun</td>
</tr>
<tr>
<td>جمع</td>
<td>Gatter</td>
<td>'draw near'</td>
<td>3 fem. sing. perf. act.</td>
</tr>
<tr>
<td>جمع</td>
<td>Gatter</td>
<td>'listen'</td>
<td>3 masc. sing. imperf. act.</td>
</tr>
<tr>
<td>جمع</td>
<td>Gatter</td>
<td>'make use'</td>
<td>verbal noun</td>
</tr>
<tr>
<td>جمع</td>
<td>Gatter</td>
<td>'refrain'</td>
<td>1 pl. perf. act.</td>
</tr>
<tr>
<td>مت</td>
<td>Acopoye</td>
<td>'accompany'</td>
<td>masc. pl. imperative</td>
</tr>
<tr>
<td>امر</td>
<td>Charge</td>
<td>'conspire'</td>
<td>act. part.</td>
</tr>
<tr>
<td>زحم</td>
<td>Crowded</td>
<td>'be crowded'</td>
<td>verbal noun</td>
</tr>
</tbody>
</table>

OTHERS

\[ i'dan \] (a) then, therefore
\[ as'dan \] an (+ subj.) perhaps

PROPER NAME

\( jahannamu \) (fem) Gehenna, Hell

Exercises

(a) Produce the forms requested for Form VIII:

(b) Read and translate:

1 For the seat of the hamza see Appendix G.
2 Sibr- span; birâ'- cubit; bâ'- fathom; harwalat- running.
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(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."

2'Subula is a complement of yahdī, "he leads...on the paths..."

3A preposed accusative direct object is very unusual. The resumptive pronoun -

4Kulla-mā whenever.
Lesson Twenty-Five

60 Forms VII and VIII: Hollow and Weak-Lām Verbs. In Forms VII and VIII of both hollow and weak-lām verbs the distinction between \( w \) and \( y \) in the root is obscured in that the two weak letters behave in exactly the same manner. This is the case in almost all increased forms; the few exceptions will be duly noted.

60.1 Synopsis of the hollow verb (C\( _2w/y \)), Form VII, example \( ^{\text{SWQ}} \):

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>IMPERFECT</th>
<th>SUBJUNCTIVE</th>
<th>IMPERATIVE</th>
<th>PARTICIPLE</th>
<th>VERBAL NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>infāla</td>
<td>yānfi( l )a</td>
<td>yānsāqa</td>
<td>infāl</td>
<td>munsāq</td>
<td>insāqa</td>
</tr>
</tbody>
</table>

60.2 Synopsis of the hollow verb (C\( _2w/y \)), Form VIII:

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>( ^{\text{SWQ}} )</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>IMPERFECT</th>
<th>SUBJUNCTIVE</th>
<th>IMPERATIVE</th>
<th>PARTICIPLE</th>
<th>VERBAL NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>iftāl</td>
<td>yafifāl</td>
<td>yafīl</td>
<td>iftal</td>
<td>mufīl</td>
<td>iftiyāl</td>
</tr>
</tbody>
</table>

60.3 Synopsis of the weak-lām verb, Form VII, example \( ^{\text{BGY}} \):

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>IMPERFECT</th>
<th>SUBJUNCTIVE</th>
<th>JUSSIVE</th>
<th>IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>infa( ˈ )a</td>
<td>yafifā( ˈ )i</td>
<td>yafī( ˈ )a</td>
<td>yafifā( ˈ )a</td>
<td>iftal</td>
</tr>
</tbody>
</table>

REMARKS:

1. In both the perfect and imperfect of hollow verbs, weakness results in compensatory lengthening to -a- wherever possible. Inflection follows the model of \( nāmā \) (see §18 for the perfect, §37.1 for the imperfect). Note that the perfect stem for C-endings is infāl- 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 (*muftayal - of muftāl-; *muftayal - of muftāl-).

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 *infiwāl - of infīyāl-; VIII *ifiwāl - of iftiyāl-).
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IMPERATIVE

PARTICIPLE

VERBAL NOUN

imbaği
munfa'în
mumbaği

infâ'i
munfa'în
mumbaği

infâ'i
infâ'i
imbiği

60.4 Synopsis of the weak-lâm verb, Form VIII:

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>å¥</td>
<td>å¥</td>
</tr>
<tr>
<td>å¥</td>
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<td>å¥</td>
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<td>å¥</td>
<td>å¥</td>
</tr>
</tbody>
</table>

Example from ïBGY:

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ibtaga</td>
<td>ubtagiya</td>
</tr>
<tr>
<td>yabtagi</td>
<td>yubtaga</td>
</tr>
<tr>
<td>yabtagiya</td>
<td>yubtaga</td>
</tr>
<tr>
<td>yabtagi</td>
<td>yubtaga</td>
</tr>
<tr>
<td>ibtagi</td>
<td>-</td>
</tr>
<tr>
<td>mubtagin</td>
<td>mubtagan</td>
</tr>
</tbody>
</table>

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 hådin (see §27.2).

(3) The passive participles are inflected as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>MASCULINE</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| indefinite | mufta'an | mufta'ayâni | mufta'awa

(4) In the verbal noun the weakness of the third radical shows up as glottal stop (hamza); otherwise formation is regular.

(5) The passive inflection, both perfect and imperfect, follows the model of laqiya (see Appendix B).

Vocabulary

| VII imbâgâ | be proper, seemly (li- for), be necessary (li-l'âlat for); VIII ibtagâ (+ acc.) strive for, aspire to, desire |
| jahila (a) jahl | be ignorant, not know, be foolish |
| VIII ixâra | choose, select (something, acc., 'âlâ over something else) |
| helti | VIII ihaddâ be rightly guided, be shown the right way |
| waqâ (yaqi) | waqâya- ward off, protect, guard someone/thing (acc.) from someone/thing (acc.); VIII it-taqa beware, be on one's guard, fear (God) |

NOUNS

| pl | 'ashâb- companion, friend; master |
| pl | najm- star |
| pl | 'ahwâ- lust, passion |

OTHERS

| ba'da-mâ (min ba'di-mâ) after (conj.) |
| ( + construct) other than, non-, un- |

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

qurayš- 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>نهي</td>
<td>VIII</td>
<td>'be finished'</td>
<td>pass. part.</td>
</tr>
<tr>
<td>قدر</td>
<td>VIII</td>
<td>'emulate'</td>
<td>verbal noun</td>
</tr>
<tr>
<td>ميز</td>
<td>VIII</td>
<td>'excel'</td>
<td>act. part.</td>
</tr>
<tr>
<td>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>صفى</td>
<td>VIII</td>
<td>'choose'</td>
<td>pass. part.</td>
</tr>
<tr>
<td>عدو</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>حنى</td>
<td>VII</td>
<td>'be bent'</td>
<td>act. part.</td>
</tr>
<tr>
<td>رضى</td>
<td>VIII</td>
<td>'be pleased with'</td>
<td>pass. part.</td>
</tr>
<tr>
<td>رقي</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. 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.

(c) Translate into Arabic:
1. نَا يَتَّبِعُونَا هَوَاهُمْ، وَمِنْ أَشْرَى مِنْ أَتَبَعَهُمْ غَيْرَ هَذِيَ السَّيَّارِ?
2. يَا رَبِّ افْغِرْ لَنِّيْنَ آتِيَهُمْ وَقَدْ عَلَى الْيَوْمِ العَظِيمِ.
3. قُلُوا شَهِيدُوُا هُمْ أَشْبَاهُنَّكُم، سُلَّمُ عَلَيْكُمْ نَبِيُّ الَّذِينَ جَاهَلُوا.
4. ۚ يَا إِبَاهُ الْعُلَمَاءِ اسْمَعُوا رُيْكَ الذَّا خِلَافَةَ نَا ۚ ذَٰلِكَ عَلَى نَفْسٍ وَاحِدَةٍ وَإِنَّكُمْ يَدُّوْنَ الْعُمَّ.
5. قُلُوا سَيَحَادُنَا ۖ مَا كَانَ يَثْنَا لَنَا إِلَّا ۚ أَنْ نَتَخَذَ نَمَّى مِنْ دُرْكَهُ مِنْ آلدَةٍ.
6. إِذَا إِبَاهُ المُؤْمِنِينَ اسْمَعُوا اللَّهَ يَجْعَلُ لَكُمْ نُورًا وَتَشَرَّبَ بِهِ وَيُفَرَّكَ.
7. يَقُولُنَّ هَذَا هُوَ الْمَذَّابُ فَذَآفِوَتْ فَذَآفِوَتْ إِبَاهُ جَهَّامُ خَلِيدُ إِنَّهُ.
8. اسْتَخْرِجُوا الْمَلِكَ مِعْبَودًا مِنْ بَعْدَ أَنْ جَاهَلُوا بِهِ.


Doomsday

1 Subḥāna glory be to.
2 Ḥṣārā (u/i) gather; ṭawfī herd.
3 Sāqa (u) drive; mujrim- criminal; wīrd- 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 -ni) or a noun in the accusative. In verbal clauses the verb is generally in the perfect for the affirmative and lam jussive for the negative.

أني كنت طيراً فاطير
layant kuntu ṣayran
I wish I were a bird

فأفعل
fa-‘attra
so that I could fly.

ُأليك أهله لم خلقه
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 -at- ending. The diminutive pattern is used for endearment as well as for denigration.

جبيل < جبل
jabal- > jubayl-
little mountain, hillock

عبد < عبيد
‘abd- > ‘ubayd-
little / dear servant

قبل < قبيل
qabla > qubayla
a little before (prep.)

C3w/y and biliteral roots substitute y for the third consonant of the pattern.

ابن < بني
ibn- > bunayy-
dear / little son

اب < أب
‘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 MASCHULINE</th>
<th>SINGULAR FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ahada 'ašara baytan</td>
<td>'ihdā 'ašrāta bintan</td>
</tr>
<tr>
<td>ithnā 'ašara baytan (nom.)</td>
<td>ithnāt 'ašrāta bintan</td>
</tr>
<tr>
<td>ithnay 'ašara baytan (obl.)</td>
<td>ithnayt 'ašrāta bintan</td>
</tr>
<tr>
<td>thalāṭata 'ašara baytan</td>
<td>thalāṭa 'ašrāta bintan</td>
</tr>
<tr>
<td>'arba'ata 'ašara baytan</td>
<td>'arba'a 'ašrāta bintan</td>
</tr>
<tr>
<td>Xamsata 'ašara baytan</td>
<td>Xamsa 'ašrāta bintan</td>
</tr>
<tr>
<td>Sītata 'ašara baytan</td>
<td>Sītā 'ašrāta bintan</td>
</tr>
<tr>
<td>Siba'ta 'ašara baytan</td>
<td>Siba'a 'ašrāta bintan</td>
</tr>
<tr>
<td>Thamāniyata 'ašara baytan</td>
<td>Thamāniya 'ašrāta bintan</td>
</tr>
<tr>
<td>Tis'ta 'ašara baytan</td>
<td>Tis'ta 'ašrāta bintan</td>
</tr>
</tbody>
</table>

For the definite, either (1) the article precedes the entire construction

al-'ahada 'ašara wal-'adan

the eleven boys

or (2) the indeclinable number follows the plural.

al-'awlād- l-'ahada the eleven boys

'ašara

**Vocabulary**

| جرى | *jārā* (i) jary- ljaryān-* | flow (water), blow (wind); happen, come to pass |
| حرب | *darāba* (i) darb-* | strike, hit, smite; VII idtaraba clash, be upset |

**Exercise**

(a) Give the Arabic:

1. 11 stars
2. 16 other mountains
3. 19 rich (men)
4. 15 sick women
5. 18 new houses
6. 14 worshipped idols

(b) Give the Arabic:

1. would that we had heard
2. I wish I hadn’t said that
3. would that he had chosen me
4. would that she had protected me
5. would that he hadn’t forgotten
6. would that they (f pl) had not prevented us

(c) Read and translate:

**LESSON TWENTY-SIX**

For the definite, either (1) the article precedes the entire construction

al-'ahada 'ašara wal-'adan

the eleven boys

or (2) the indeclinable number follows the plural.

al-'awlād- l-'ahada the eleven boys

'ašara

**Vocabulary**

| حجر | *hajar-* | stone, rock |
| رؤيا/ رؤي | *ru'yā* (fem) pl *ru'ān* | vision |
| طيارة/ طيور | *tayr-* | bird (singular sometimes used as collective) |
| عصا/عصي | 'asān (fem) pl 'usīy-/ 'išīy-* | rod, staff |
| مقص | *uqāba* | end, final outcome |
| قمر/قمر | *qamar-* | moon |
| كوكب/كوكب | *kawkab-* | heavenly body, star |
| نهر/نهر | *nahr-* | river, stream |
| تحت | tahta, min tahti (+ gen.) | beneath, below |
| اذا | 'iddā (+ noun or pronoun) | lo and behold |

**IDiom**

| ضرب مثالا | *daraba maθal* | he gave as an example |
(c) Read and translate:

1. ذَٰلِكَ جَوَابٌ لِّيْلِيَةٍ بَيْنِيَّ وَأَبِيِّنَا، أَنَّيْ رَأَيتُهُ احْدِثُ عَشَرَ كَوْكَبٍ وَالْحَشَّةَ وَقَلْنَ. قَالَ لا تَذْغَبُوا كَيْفَ مَا أَخْتَطَّ تَأْكُذُونَ. إِنَّ الشَّيْطَانَ لَلَّذِينَ يُؤْمِنُونَ عَدَّةٌ منْهُمُ.

2. فَقُلْنَا لِؤُوْسِيَّا جَنَّةٌ مَّعَ صَدْقِهِ لَا يُؤْتِهِ عُقْدَةٌ عَشَرَةً. إِنَّمَا هُمْ مِنْ اللَّهِ مَقْدِرًا يَتَّخَذُونَ الْجَحَّاَمَةَ عَرْضًا آخِرَةً.

3. وَمَا لَهُ مِنُ الْحَيَاةِ الدَّيْنِيَّةِ وَمَا لَهُ مِنْ أَيَّامِ الْآخِرَةِ.

4. وَمَا لَهُ مِنُ الْحَيَاةِ الدَّيْنِيَّةِ وَمَا لَهُ مِنْ أَيَّامِ الْآخِرَةِ.

5. يَا لَيْتَى مَنْ قَالَ هَذَا وَكَتَبَ مَنْسِبًا.

6. صَرَبَ اللَّهُ مَنْ تَذْكَرُونَ امْرَأَتَيْنَ وَرَجَاءَانَ.

(d) Translate into Arabic:

1. الاَّلَهُ يُصْنَفُونَهَا رَمَٰلٌ مِّنَ النَّاسِ وَيُعْلِمُ مَا بَيْنَهُمَا.

2. قَالَ اَلَّذِي نُبِيْتُهُ أَنَّ اللَّهَ يُدْخِلُهُ الْجَهَّاَمَةَ عَرْضًا.

3. فَإِذَا جَاءَ مَوْسِعُ بِتَوْهِمٍ بَيْنَهُمَا أَذَٰلِكَ أُحَدِّتَهُ وَذَٰلِكَ أُجَلَّهُ.

4. وَمَا لَهُ مِنُ الْحَيَاةِ الدَّيْنِيَّةِ وَمَا لَهُ مِنْ أَيَّامِ الْآخِرَةِ.

5. لَوْ افْتَقَرَّ مِنَ اللَّهِ أَسْتَطِفَأْنَا عَلَى نَارٍ مَا أَمْرَاءَ。

6. وَلَوْ أَفْتَقَرَّ مِنَ اللَّهِ أَسْتَطِفَأْنَا عَلَى نَارٍ مَا أَمْرَاءَ.

7. صَرَبَ اللَّهُ مَنْ تَذْكَرُونَ امْرَأَتَيْنَ وَرَجَاءَانَ.

8. أَلَا إِنَّ اللَّهَ يُحْبِبُ الْزَّكَاةَ عَلَى الْمُؤْمِنِينَ وَعَلَى الْمُؤْمِنَاتِ.

9. وَمَا لَهُ مِنُ الْحَيَاةِ الدَّيْنِيَّةِ وَمَا لَهُ مِنْ أَيَّامِ الْآخِرَةِ.

10. فَإِذَا جَآَهُ مَا عَلَى نَارٍ مَا لَهُ مِنُ الْحَيَاةِ الدَّيْنِيَّةِ وَمَا لَهُ مِنْ أَيَّامِ الْآخِرَةِ.

(d) Translate into Arabic:

1. The people of the city called upon the pious (men) to pass judgment between them and the unbelievers.

2. Oh, would that we had not been foolish and struck our friend with a stone!

3. God was pleased with the alms of the poor.

4. Whoever disobeys will see his deeds on the day of judgment.

5. It came to pass just as they had said.

---

1ِInfajara gush forth.
2ِSāqq- harsh.
3ِXdna (ع) betray.
Lesson Twenty-Seven

64 Factitive Verbs: Form II. Characteristic of the factitive Form II is the doubling of the second radical consonant. The base pattern is FA‘‘ALA.

64.1 The normal connotative range of meaning of Form II falls into three broad categories:

(1) The increase of a stative or intransitive G-form into Form II gives the verb a factitive sense, as kabura ‘to get big / great’ > II kabbara ‘to make great, magnify’; nazala ‘to go down’ > II nazzala ‘to make (someone / something) go down, send / bring / take down.’

(2) For G-form verbs that are transitive, Form II makes factitive, intensifies, or specializes the meaning, as dakara ‘to recall’ > II dakkara ‘to make (someone) recall, remind’; kadaba ‘to lie’ > II kadaba ‘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 ‘adab ‘to torment’ > II ‘addaba ‘to torment’ and nur ‘light’ > II nawwara ‘to make light, illuminate.’ Other denominatives have G-forms, but Form II has a different signification, as qiṣ‘at ‘piece, fragment’ > II qaṭṭa ‘to cut to pieces, hack off / up’ (cf. G-form qaṭṭa ‘to cut’).

64.2 Synopsis of Form II:

<table>
<thead>
<tr>
<th>Mood</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>yufa‘‘ilu</td>
<td>yufa‘‘alu</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>yufa‘‘ila</td>
<td>yufa‘‘ala</td>
</tr>
<tr>
<td>Jussive</td>
<td>yufa‘‘il</td>
<td>yufa‘‘al</td>
</tr>
<tr>
<td>Imperative</td>
<td>fa‘‘il</td>
<td>—</td>
</tr>
<tr>
<td>Participle</td>
<td>mufa‘‘il-</td>
<td>mufa‘‘al-</td>
</tr>
<tr>
<td>Verbal Noun</td>
<td>(1) taf‘il-</td>
<td>—</td>
</tr>
<tr>
<td>Verbal Noun</td>
<td>(2) taf‘ilat-</td>
<td>—</td>
</tr>
</tbody>
</table>

Example from /KBR:

<table>
<thead>
<tr>
<th>Mood</th>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>kabbara</td>
<td>kubbira</td>
</tr>
<tr>
<td>Imperfect</td>
<td>yukabbiru</td>
<td>yukabbaru</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>yubabirra</td>
<td>yubabara</td>
</tr>
<tr>
<td>Jussive</td>
<td>yubabir</td>
<td>yubabar</td>
</tr>
<tr>
<td>Imperative</td>
<td>kabbir</td>
<td>—</td>
</tr>
<tr>
<td>Participle</td>
<td>mukabbir-</td>
<td>mukabbar-</td>
</tr>
<tr>
<td>Verbal Noun</td>
<td>takbir-</td>
<td>—</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 (VWLTY wālāl > tawliyat-, §65) and C3’ verbs (lBR‘ barra’a > tabr’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 wassa’a / yuwassi’u, √XWY > xawwafa / yuxawwifu, √SYR > sayyara / yusayyiru.

64.4 Here follows a selective list of verbs/roots already introduced that commonly produce a factitive Form II verb:

Verbs

| 
| make whole, exculpate |
| cause to fear, scare |
| greet (‘alā) |
| set in motion, make go |
| accept / declare as true |
| divorce |
| teach |
| torment, punish |
| allow near, bring / take near |

Vocabulary

**Verbs**

| a’dina (a) ‘ibn- permit (li-) someone (bi-) to do something; II ‘addana give the call to prayer |
| saxxara subjugate |
| qará’ (a) qirá’at- recite, read aloud (‘alā to) |
| massa (*masisa) (a) mass-/masts- touch |

Nouns

| hasan- good, beautiful |
| hasanat-pl-āt- good deed |
| hamd- praise; al-hamdu lillāhi praise (be to) God |
| al-qur’ān- the Koran |
| šarīk- pl šurakā’u partner |
| wa‘l- one, a’la’ |
| majūs- (collective), majūsiyy- (sing.) Magian, adherent of Mazdaism |
| nasrāniyy- pl našārā Christian, follower of the Nazarenes |

Exercises

(a) Vocalize, read and translate:

(b) Read and translate:

Verbs

| 1. اقتَطْنَنْ ادْيِكَمْ | الدَّمِينَ السَّخْرَةَ | المدينة المنورة |
| 2. المَلَقِّطَاتِ | كُرْرْ | كُرْلْ | الكوُكَبِ مسِيْرَة |
| 3. قَرْنٍ يَغَيْرَ | كَبْرٍ مَنِ السَّمَاءِ | كَبْرٍ مَنِ السَّمَاءِ |
| 4. نُورَتِ الْبِتِّ | عَشَّانَا مَكْرُونِين | "اللّهُ"

1. جَعَوْنَا لِلَّيْلِ الْعَصْرَاتِ فِي جَوَّ السَّمَاءِ مَا يَمْكَنُهُ الَّذِينَ لاَ يَعْبَدُونَ اللهَ. |
| 2. ذَلِكَ يَخْوَفُ اللَّهُ بِيَدَهُ. يَا عِبَادِي، فَاقْفُنِّ. |
| 3. لَا جَحِّي عَلَيْكَ إِنْ طَلَّتْ السَّمَاءُ مَا لَ تَسْخَرْهُ. |
| 4. هَٰنِئَ لَذْوُ عَلَمَ لَا عُلُوْيَّةٌ وَلَكَ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ. |

---

1. Jyww- air; yumsiku “he holds.”
2. Md “so long as.”

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6. 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.

(c) Translate into Arabic:

1. أينما "whichever" (acc.); لاتِ التِّحِج "don't raise your voice"; لاتِ التُّخَافِ "don't mumble"; بُلُدُ "baseness.

2. يُمِينِ "right hand"; "what their right hands possess" refers to slaves.

3. Fi( )"innate disposition," interpreted as an innate disposition to Islam.

Lesson Twenty-Eight

65 Form II: Weak-لَم Verbs. The weak-لَم verb (C_3w/y) is the only type to be treated as weak in Form II. The synopsis given below will reveal patterns of weakness familiar from Forms VII and VIII.

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
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</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>فَعَلَ fa“ā</td>
<td>فَعَلَ يَدَبَّ fa“iyan</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يَفْعَلِ اليَدَ فَعَلَ يَدَبَّ</td>
<td>yufa“i yufa“iyan</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يَفْعَلِ اليَدَ فَعَلَ يَدَبَّ</td>
<td>yufa“iya yufa“iyan</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>يَفْعَلِ اليَدَ فَعَلَ يَدَبَّ</td>
<td>yufa“i yufa“iyan</td>
</tr>
</tbody>
</table>
| IMPERATIVE| فَعَلَ fa“i | فَعَلَ 
| PARTICIPLE| مُفَعَّل يَدَبَّ | مُفَعَّل يَدَبَّ |
| VERBAL NOUN| تِفْعِيل taf‘iyan | تِفْعِيل taf‘iyan |

Example from نَفْلَة: 

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>ولَ wallā</td>
<td>ولمَ wulliya</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>يَوْلَ يَوْلَ</td>
<td>yuwallā yuwallā</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>يَوْلَ يَوْلَ</td>
<td>yuwalliya yuwalliya</td>
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<td>JUSSIVE</td>
<td>يَوْلَ يَوْلَ</td>
<td>yuwallā yuwalla</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>ولَ wallī</td>
<td>ولمَ</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>مُوَلَّ يَوْلَ</td>
<td>موَلَّا</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>تَوْلِيَة tawliyat-</td>
<td>تَوْلِيَة tawliyat-</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

REMARKS:

(1) The perfect active is inflected like ramā; the perfect passive is inflected like laqiya (see Appendix B).

(2) The imperfect active is inflected on the model of yarmī; the passive on the model of yalqā (see Appendix B).

(3) The subjunctive and jussive are formed exactly like those of Form VIII, as are the imperative and participles.

(4) Weak-lām verbs use the second verbal noun. Note that the y is not doubled.

(5) As in Forms VII and VIII, the distinction between original y and w in C3 is entirely obscured.

66 The Pronominal Enclitic Carrier; Double Pronominal Objects.

66.1 Certain verbs, such as “to give” and “to teach,” take two objects (in English they are called direct and indirect objects, but in Arabic the distinction is not relevant). In Koranic Arabic, when the two objects are different persons and pronominal, both pronominal enclitic objects may be added to the verb, in which case the first-person pronoun precedes the second, which precedes the third. For example:

'āllama-ka-hu he taught it to you
ansā-ni-hā he made me forget it

In post-Koranic Arabic the use of the double-enclitic object was replaced by and large with the pronominal carrier ʿiyyād-, a particle that supports the second of two pronominal enclitic objects, e.g.

'āllamaka ʿiyyād-hu he taught it to you
ansāni ʿiyyād-hā he made me forget it

66.2 ʿIyyād- occurs in Koranic Arabic primarily as a pronominal carrier for pronouns that have been separated from the verb for rhetorical force.

ʿiyyākana naʾbudu Thee do we worship.

Vocabulary

VERBS

basāta (u) bast- spread, stretch out (trs)
rajaʿa (i) ruju- return
zānā (i) zinan/zinād- fornicate, commit adultery
samād name, stipulate (denominative from ism-)
sall pray (ʿalā for), perform the ritual prayer
tulaʿa (u) tulii- rise (sun, moon, &c.); VIII ittalāʿa be informed (ʿalā of), observe (ʿalā of) something closely
waṭṭaha make someone/thing (acc.) face/turn (li-lʿilā toward); VIII ittajahā turn towards, set out (ʿilā for)
wālā turn aside/away (minʿan from)1; put someone (acc.) in charge of (acc.)

NOUNS

ʿajal / ājāl- term, appointed time, instant of death

LESSON TWENTY-EIGHT

faʿiyyāka laʾaquṭulannaka You, then—I shall certainly slay you!

ʿIyyād- 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 ʿillā, the enclitic pronouns do not, and the pronoun here is direct object of the verb, hence necessarily enclitic:

ḍālla man taddʿīna ʿillā ʿiyyād-hu All those whom you invoke besides Him are lost.

In the following example the carrier is used because the independent pronoun cannot occur as a complement of ʿinna:

ʿinna wālā ʿiyyādka You and I are supporters of each other.

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‘ūs- head
šām- north; (fem) left (hand)
ğarb- pl ğurābā’u strange, foreign
waṭh- pl wujāḥ- face
yamin- pl ‘aymān- oath; (fem) right (hand)

al-’ islam-
Islam
haqq-
right, truth
ra’s-
head
šām-
north; (fem) left (hand)
ğarb-
strange, foreign
waṭh-
face
yamin-

OTHERS
ainama- ‘ayna-mā (+ perf. or juss. as conditional type) wherever
θamma there, in that place
θamma then, next, afterwards
ṭubā l- blessed be

Exercises

(a) Produce the following forms for Form II.

1. ð̄MÝ (1) masc. sing. act. part. (3) 1 sing. juss.
   (2) verbal noun (4) masc. pi. pass. part.
2. ð̄WÝ (1) fem. sing. pass. part. (3) masc. pl. act. part.
   (2) 3 fem. pi. imperf. (4) 3 masc. pi. pass. subj.
3. ð̄SLW (1) masc. sing, imperative (3) fem. sing. act. part.
   (2) fem. pl. pass. part.

(b) Read and translate:

1. If she turns away from us, we will forbid her to retrace her steps.
2. They departed and turned toward the north, they and their partners, unmindful of the plotting of the devil.
3. It is not for us to draw near or to touch the fruit of that tree, for if you observe closely you will see that there is evil in it.
4. After he had performed the prayer, he spread out his arms and called upon his Lord.
5. He laid down the earth and spread it out for men to dwell on.


Abraham Overturns His People’s Idols

ولد آباه أبراهيم رضه من قبل وكتب به عالين
اذ قل لابيه وقومه ما هذه التماثيل التي انت لها عافون؟

æ‘jama 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 Ḧayyâ “we gave”; ruṣd- guidance.
4 Tamāl- pl tamālītu image; ‘akafa li- be devoted to.
INTRODUCTION TO KORANIC ARABIC

قالوا «وجدنا آباءنا لها عابدين» (52)
قال «لقد كنتم أتتم وآياؤكم في ضلال مبين» (53)
قالوا «أجتمتنا بالحقّ» لم أت من اللاعبين (55)
قال «بل رأكم رب السماوات والأرض الذي فطره، ونا على ذلك من الشهدين» (56)
وَتَقَلِّدُواُ اسْتِأْنَامَكُمْ بَعْدَ أَنْ تَكُونُوا مَدْبِرِينَ (57)
فَجَمَلْهُمْ جُدَادًا إِلَّا كِبْرًا لَنِمْ لِلْمَلَأِ يَرْجِعُونَ (58)
قالوا «من فعل هذا باللهتنا؟ إنه لم الطالبين» (59)
قالوا «سمعنا فتى يذكرون يقال له ابرهيم» (60)
قالوا «فأتوا به على أعين الناس لعلهم يشهدون» (61)
قالوا «أنت فعلت هذا باللهتنا يا ابرهيم؟» (62)
قال «بل فعله كبيرم هذا فاسالوه إن كانوا ينطقون» (63)
فرجعوا إلى أنفسهم فقالوا «انكم انكم الطالبون» (64)
ثم نكسوا على رؤوسهم. «لقد علما ما هؤلاء ينطقون» (65)
قال «افتدبون من دون الله ما لا يضركم؟» (66)

1La'iba (a) jest.
2Fatara (u) create; dâlikum see p. 103, note 3.
3Ta-lâhi “by God” ; mudbir- turning away.
4Jubâd- fragments.
5Fatan youth, lad.
6A’yun- pl of ’ayn- eye.
7Naja’a (i) speak.
8Râja’ â’ilâ ‘anfushîm “they conferred apart.”
9Nûkisâ ‘âld ru’ûshîm “they were confounded.”

LESSON TWENTY-EIGHT

أَفْ لَكُمْ وَلَا تَعْبَدُونَ مِنْ دُونِ اللَّهِ أَفْلاَ تَعْقَلُونَ؟ (٤٦)
قالوا «حرّقوه واصروا آلهم إن كنتم فاعلين» (٤٨)
قلنا يا نار، كوني بردا وسلاماً على ابرهيم» (٤٩)
وآرادوا به كيداً فجعلناهم الأخسرين (٥٠)
Lesson Twenty-Nine

67 Reflexive/Medio-Passive Verbs: Form V. Form V is the reflexive/medio-passive of Form II, as Form VIII is of the G-form. Characteristic of Form V is the prefix ta- (rather than the infix met in Form VIII). The base form is Tafa‘ala.

<table>
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<tr>
<td>PERFECT</td>
<td>Tafa‘ala</td>
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<td>Yatafa‘alu</td>
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<td>Yuatafa‘ala</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>Yatafa‘al</td>
<td>Yuatafa‘al</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>Tafa‘al</td>
<td>—</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>Mutafa‘il</td>
<td>Mutafa‘al</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>Tafa‘ul-</td>
<td>—</td>
</tr>
</tbody>
</table>

Example from √LM:

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<th></th>
<th>ACTIVE</th>
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</tr>
</thead>
<tbody>
<tr>
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<td>Tu‘ullima</td>
</tr>
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<td>Yata‘allamu</td>
<td>Yuata‘allamu</td>
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<td>Yata‘allam</td>
<td>Yuata‘allam</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>Ta‘allam</td>
<td>—</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>Mutata‘allim-</td>
<td>Mutata‘allam-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>Ta‘allam-</td>
<td>—</td>
</tr>
</tbody>
</table>

REMARKS:

1. Unlike Form II, the imperfect vowel of C2 is -a-, not -i-.

2. In the perfect passive, the vowel of the t-prefix harmonizes with the passive C1 vowel -u-. In the imperfect passive, the personal prefix only, and not the ta-prefix, is given the passive vowel -u-, according to rule.

3. As in Forms II and VIII, the distinctive C2 vowel of the participles is -i- for the active and -a- for the passive.

4. Note especially the pattern for the verbal noun, with -u- on C2, Tafa‘ul-.

67.2 As the reflexive/medio-passive of Form II, Form V denotes the state the object of the action of Form II is brought into. Form II verbs that take only one object become intransitive in Form V, as II nazza‘ala ‘to send / bring / take down’ > V tanazza‘ala ‘to be / get sent / brought / taken down’; II kabbara ‘to magnify, make great’ > V takabbara ‘to magnify oneself, be proud, haughty.’

Doubly transitive Form II verbs are singly transitive in Form V, as II ‘allama ‘to teach (someone something)’ > V ta‘allama ‘to get / be taught, learn (something).’

67.3 Occasional assimilations in Form V (and VI, to be introduced in §79). Sporadic assimilation of the t-prefix of Form V to an initial C1 tlat is not uncommon, as in itta‘yyara (for tatayyara) ‘augur ill,’ issaddaqa (for tasaddaqa) ‘give alms,’ idhå‘ala (for tabå‘ala) ‘be sluggish,’ and idåkkara (for tabåkkara) ‘remember.’ The assimilation may affect any word within the form, e.g., mutå‘hhir- (for mutata‘hhir-) ‘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‘alu (for tatana‘zalu).

If the initial radical is also t, the contraction is almost certain to take place, as in tatabbâ‘u (for tatatâbbâ‘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.

\[ ^\text{xafiya} 'be hidden'} > xafiy- 'hidden'
\[ ^\text{rahima} 'be merciful'} > rahim- 'merciful'
\[ ^\text{sawiya} 'be equal'} > sawiy- 'equal'
\[ ^\text{qadira} 'be powerful'} > qadir- 'potent'
\[ ^\text{qaruba} 'be near'} > qarib- 'near'
\[ ^\text{marida} 'fall ill'} > marid- 'sick, ill'
\[ ^\text{wasi'a} 'be vast'} > wasi'- 'vast'

Although there are many important exceptions, such as rahim- and qadir-, stative verbs tend on the whole not to form active participles but to form a FA'IL-adjective instead.

Some transitive G-form verbs also form FA'IL-adjectives to indicate possession of a quality, e.g.:

\[ ^\text{sami'a} > sami'- '(all-)hearing'
\[ ^\text{alima} > 'alim- '(all-)knowing'
\[ ^\text{amara} > 'amir- 'commander'

Generally, however, FA'IL- words from transitive G-forms have a passive-participial sense, as in Aramaic-Syriac: "qatala > qatil- 'slain'."

\[ ^\text{hayya'a} 'prepare, make ready'} \quad ^\text{tahayya'a} be prepared, in readiness, get ready

\[ ^\text{qiblat-} 'direction of prayer, direction toward Mecca'

\[ ^\text{qurbdn- pl qurbdnu sacrifice}

\[ ^\text{kallama} 'speak to, address'} \quad ^\text{takallama speak (ma'a with)'

\[ ^\text{hay'at- pl -ät- form, shape'

Exercises

(a) Read and translate:

\[ ^\text{tollat (u) tildwat- read, recite (out loud)'}

(b) Read and translate:

\[ ^\text{talâ (â) tilâwat} 'read, recite (out loud)'

1. The ransomers ransom the ransom. They ransom the ransom the ransom...
Lesson Thirty

69 Form V: Weak-\( l_{\text{am}} \) Verbs. As in Form II, the only weakness that needs to be dealt with as such in Form V is the weak-\( l_{\text{am}} \) verb (\( C_{3w/y} \)).

69.1 Synopsis of Form V weak-\( l_{\text{am}} \) verbs, example from \( \sqrt{WFY} \):

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
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<td>twaffiya</td>
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<tr>
<td>IMPERFECT</td>
<td>yatawaffa</td>
<td>yutawaffa</td>
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<tr>
<td>SUBJUNCTIVE</td>
<td>yatawaffa</td>
<td>yutawaffa</td>
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<td>JUSSIVE</td>
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<tr>
<td>IMPERATIVE</td>
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<td>—</td>
</tr>
<tr>
<td>PARTICIPLE</td>
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<td>mutawaffan</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>—</td>
<td>tawaffin</td>
</tr>
</tbody>
</table>

REMARKS:

1. The perfect active is inflected on the model of \( r\text{am} \) (see Appendix B); the perfect passive is inflected on the model of \( l\text{aqiya} \) (see Appendix B).
2. The imperfect—active and passive—is inflected on the model of \( y\text{alq} \) (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-\( l_{\text{am}} \) (see §60.2).
(4) The verbal noun deserves special attention. The characteristic C2 vowel -u- of the sound form is lost, and the noun is inflected exactly like the active participle.

70 Intensive Noun Pattern: FA‘AL-. The noun/adjective pattern FA‘AL- indicates someone intensely engaged in an activity or something 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.

\[ \text{akala} > 'akkāl- 'glutton' \]
\[ \text{amara} > 'ammār- 'imperious' \]
\[ \text{baka} > bakkār- 'weeper' \]
\[ \text{dalla} > dallār- 'guide' \]
\[ \text{sāra} > sayyār- 'wanderer, planet' \]
\[ \text{gafara} > gaffār- 'prone to forgive' \]
\[ \text{kadaba} > kaddāb- 'inveterate liar' \]

This is also the pattern par excellence for trades and crafts.

\[ \text{bāb- 'gate' > bawwāb- 'gatekeeper' \]
\[ \text{warq- 'leaf, folio' > warrāq- 'manuscript copier' \]
\[ \text{xabaza 'bake' > xabbāz- 'baker' \]
\[ \text{tabaxa 'cook' > tabbāx- 'cook' \]

71 The Arabic Personal Name.

71.1 In its simplest form the personal name consists of (1) the given name (ism-) and (2) the patronymic, i.e., the father’s name preceded by ibn-. When the patronymic follows the given name, (a) the nunation is removed from triptote given names and (b) the alif of ibn- is dropped. Since -bn- is in apposition to the given name, it is in whatever case the given name is. The father’s name is, of course, in construct with -bn-.

\[ \text{muhammadu bnu 'abdi lāhi} \]
\[ \text{aliyu bnu 'abi tālibin} \]

Patronymics carried back to the fourth or fifth generation are not uncommon.

\[ \text{Jayfar b. Muhammad} \]
\[ \text{bni 'allyi bni Hasan} \]
\[ \text{bni 'allyin} \]

For women the patronymic is introduced by bint- or ibnāt-.

\[ \text{Fatīmatu bintu (bnatu) Muhammad} \]

71.2 To the given name and patronymic may be added the “filionymic” (kunyat-), the name of a man’s eldest son, with 'abū. The filionymic usually precedes the given name.

\[ \text{Abu l-hasani 'allyu bnu abi tālib} \]

71.3 To the given name, patronymic and filionymic may be added the agnomen (laqab-), an honorific or nickname. It may also be an occupational name.

\[ \text{Abu-Nasr Bishr b. al-Harith “the Barefoot”} \]
\[ \text{Abu-Bakr “the Righteous”} \]
\[ \text{Abu'l-Mughith al-Husayn b. Mansur “the Cotton-carder”} \]

Agnomens may also be nicknames with 'abū.

\[ \text{Abu Hurayra} \]
\[ \text{Abu'l-Faraj (“father of joy”)} \]

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

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘abū ‘alīyin z-zubayry bnu bakkārin l-quraiyyu</td>
<td>Abu Ali al-Zubayr b. Bakkar al-Qurashi (&quot;of Quraysh&quot;)</td>
</tr>
</tbody>
</table>

or (2) place of origin.

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>’abū ja’farin muhammadu bnu jariri bni yazida t-tabariyyu</td>
<td>Abu-Ja’far Muhammad b. Jarir b. Yazid al-Tabari (&quot;of Tabaristan&quot;)</td>
</tr>
</tbody>
</table>

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,

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
</table>

Given Name: Muhammad
Father’s Name: Abu-Ya’qūb
Grandfather’s Name: Ishāq
Agnomen: Abu’l-Faraj

Either his father or grandfather (likely the former) was a *nadim*-, a "boon companion," probably to a caliph.

He himself was a copier of manuscripts (*warrāq*) and was a native of Baghdad.

He is known historically (his *suhrat*) as Ibn al-Nadim.

---

### Exercises

(a) Read and translate:
INTRODUCTION TO KORANIC ARABIC

1. وقال رسول الله ﷺ: "إن ذكرت معداً أحدكم من الجنة، إن هُنَّ له، أن يقال له: "فَقَانَ كَلِّ ما تُقَدِّمُ وَمَثَّلُكَ مِنْهَا".

2. الذي خلق السماوات والأرض وما بينهما في ستة أيام ثم استوى على العرش؟ الرحمن فعال به خيراً.

3. ما أخبرت نفسك. أن النفس لأمارة بأمر تامة ما رحم يد.

4. ولقد جاءت رسالتنا إبراهيم بالبشرى وقالوا: "كسألس". قال "سءل". فجاء بعجل حنيف فلما رأى هؤلاء خفف. قالوا: "لا تخف". إن رسل الله لقوم لوط وامرأته قائمة فضحت. فبشرها بالساقط ومن كل اسحق. يعقول.

5. لا تقتلون النفس التي حرم الله إلا بالحق.

6. لما ولدت مريم قالت إما: "ربا أم سميتك مريم وانا لك تقبلها، ربي أتي رجاءً يقبل حسن. فكلها دخل عليها زكريا وجد منها رقفاً. قال: "يا مريم أتي لك هذا؟ قال: "هُو من عند الله. أن الله يرزق من يشاء"

7. وقضي ركماً لا عيدوا إلا اياه.

8. من يتخذ الشيطان ولياً من دون الله فقد خسر خسرًا من بينا.

9. كل نفس ذات الغيرة، ثم النيا ترجون.

10. لو أن قرآناً سُنِيت به الجبال أو قُنعت به الأرض أو كُلُّ به الموتى بل الله الامر جميعاً.

11. تبارك الذي نزل القرآن على عبده ليكون للهامين نذيراً - الذي له ملك السماوات والأرض ولم يتخذ ولياً ولم يكن له شريك في الملك وخلق كل شيء، فقدره تقديراً - واتخذوا من دونه آلهة لا يخلقون شيئاً وهم يخلقون ولا يمكن لأفسهم ضراً ولا نفعاً ولا يكونون موتاً ولا حياً.

12. إن لم تر أن الله يسجد له في السماوات وفي الأرض والشمس والقمر والنجوم والجبال والشجر والدروابٌ وكثير من الناس.

---

LESSON THIRTY

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.

(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.

---

1Adnā maq`ad- "the lowest seat."
2Arās- throne.
3Hārij- roasted calf.
4Tabāraka "blessed be"; furqān- the meaning of this word is not fully understood; it is often equated with the Koran and may possibly be borrowed from the Aramaic ḫırā 'chapter, division (of a book)'; nabdīr- warner.
5Dabbāt- pl. dawdabu beast.
Reading Selection: Sūrat Al-‘Imrān (3):45-51.

The Annunciation

ان الله يمـبِعكم فاعِددوه. هذا سرّاط مستقيم (50)

اذ قالت الملائكة يا مريم إن الله يبشرك بكلمة منه اسمه المسيح عيسى ابن مريم ووجيهًا في الدنيا والآخرة ومن المرسلين (45)

وهيكل الناس في المهبل وكهلاً ومن الصالحين (46)

قالت يدي آني يكون لي ولد ولم يمسني بشيء قال كذلـك الله يخلق ما يشاء: اذا قضى امرأ فانـا يقول له كن فيكون® (47)

ويعلّمه الكتاب والحكمة والتواراة والانجيل (48)

ورسله الى بني اسرائيل أي أن يجتثكم بآية من ربك، أي أخلص لكم من الطين كهيئة الطير فانفخ فيه فيكون طيراً بإذن الله

وأبّنكم بما تأكلون وما تدخرون في بيوتكم. إن في ذلك لآية لكم

إن كنتم مؤمنين (49)

ومصدقاً لما بين يدي من التوارية ولأهل لكم بعض الذي حرم عليكم.

وجتثكم بآية من ربك فأتقوا الله وأطيعوني (50)

1 Wajih- eminent, illustrious.

2 Mahd- cradle; kahl- man of mature age.

3 Hikmat- wisdom.

4 Assume an elipsed verb, “and he will make him…”

5 Anni introduces direct quotation, translate as “saying”; nafaxa (u) blow; "akmahu born blind; 'abra$u leprous; 'uhyi “I will bring to life”; iddaxara store up.

6 A subjective complement for ji’tukum in verse 49.

7 Li- 'ubilla “in order that I make lawful”; 'att’a “obey” (pl. imperative).
Lesson Thirty-One

72 The Construct of Qualification; The Adjectival Relative Phrase.

72.1 The construct of qualification, also known as the “improper construct,” consists of an adjective followed in construct by a noun qualifying the adjective, e.g.

\[ \text{rajulun hasanu l-wajhi} \] a man handsome of/in face
\[ \text{imra'atun tahiratu l-qalbi} \] 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.

\[ \text{ar-rajulu l-karimu n-nafsi} \] the man of noble soul

The construction may be summarized by the following scheme:

<table>
<thead>
<tr>
<th>NOUN</th>
<th>ADJECTIVE</th>
<th>NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>rajulun</td>
<td>karimu</td>
<td>n-nafsi</td>
</tr>
<tr>
<td>ar-rajulu</td>
<td>l-karimu</td>
<td>n-nafsi</td>
</tr>
</tbody>
</table>

72.2 The Adjectival Relative Clause. In this adjectival/relative type of clause, a noun is followed by an adjective that agrees with the preceding noun in case only; in number and gender the adjective agrees with a noun that follows in the nominative case.\(^1\)

\[ \text{lil-mar'ati l-maqti li-} \] for the woman whose father is / was killed from the prophet
\[ \text{abuhd} \] whose words are / were heard

\[ \text{min n-nabiyi l-masmu'ati kalimatu-hu} \]

The construction may be summarized by the following scheme:

<table>
<thead>
<tr>
<th>NOUN I</th>
<th>ADJECTIVE</th>
<th>NOUN II</th>
</tr>
</thead>
<tbody>
<tr>
<td>l-mar'ati</td>
<td>l-maqti</td>
<td>'abuhd</td>
</tr>
<tr>
<td>n-nabiyi</td>
<td>l-masmu'ati</td>
<td>kalimatu-hu</td>
</tr>
</tbody>
</table>

73 Uses of Ma.

73.1 The particle ma followed by the affirmative perfect gives the equivalent of the English “as / so long as.” Followed by lam + jussive, ma means “so long as...not” or “until.”

\[^1\text{In this construction the definite article on the adjective is equivalent to the relative pronoun; the two examples are equivalent to the phrases }\]

\[^2\text{للمرأة التي مقتول ابؤها} \text{ من النبي الذي مسومة كتباته.} \]
As long as you disobey me, I will punish you. We do not fear so long as you are with us. It is no sin for you if you divorce women so long as you have not touched them.

73.2 The enitic particle -mā combines with the interrogatives to give the indefinite relatives 'ayna-mā 'wherever,' 'ibd-mā 'whenever,' miḥla-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.

73.3 A similar -mā may be added to any indefinite noun to heighten the sense of indefiniteness or nonspecificity.

We went out one day.

74 Auxiliary Verbs. Arabic has very few verbs that can be classed as auxiliary, but the following three are worth noting:

(1) kāda / yakādu, followed by the imperfect indicative, gives the sense of 'almost, scarcely' to the following verb.

The people almost killed me. He found a people who could scarcely understand a word.

(2) mā zāla / lā yazālu followed by the imperfect indicative means 'to keep on, to be still' doing something.

They will keep on (are still) saying the same thing.

(3) ja'ala (and in post-Koranic 'axaba) + imperfect indicative means 'to begin to.'

The earth began to sway.

Vocabulary

- tamā (i) be completed, finished, fulfilled
- ḥasiba (a) ḥisbān- reckon, consider someone (acc.) as (acc.); hasaba (u) ḥisāb- figure, make an account
- ḥalf xalaşa (u) come after, take the place of, lag ('an behind); II xallaşa appoint as successor; VIII ixtalāfa differ ('an from), dispute (fi over), frequent ('ilā a place)
- zāla (zul-) (ā) zawāl- pass away, come to an end; (negative) continue, abide
- mā zāla (mā zil-) (lā yazālu, lam yazal) (occurs in the negative + imperf. ind. or act. part.) keep on, be still (doing something)
- saru'a (u) sur'at- be quick, fast
- kasara (i) kasr- break; II kassara smash, break to pieces; VII inkasara get broken
- kāda (kid-) (ā) (+ imperf. ind.) almost, scarcely
INTRODUCTION TO KORANIC ARABIC

NOUNS


Exercises

(a) Vocalize, read and translate:

(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:

(d) Translate into Arabic:

1. It is not possible for you to exculpate yourself, for what you did was made unlawful beforehand.
2. They will keep on visiting the sick until they are free of their illness.
3. Moses struck the stone, and many springs flowed from it.
4. The two girls beautiful of face guided him to their father.
5. When I saw the old man with his face concealed entering the woman's house, I almost laughed.
6. The heavenly bodies—the sun, moon and stars—will all bow down before those who are pious in heart.

1 Sarāb- mirage; qi‘at- desert; zam‘ānu thirsty

1 Ya‘fā“he is rewarded.”

Dhu’l-Qarnayn

ويسأبلك عن ذي القرنين. قل ساطول عليك منه ذكرأ (282)

إذا مكنّا إلا في الأرض وآتيناه من كل شيء سبباً (284)

فأتبع سبباً (285)

حتى إذا بلغ مغرب الشمس وجدنا تغرب في عين حمية وجد

عندها قوما. قلنا "يا ذا القرنين إنا أن تعدّب واما أن نتتخذ

فيهم حسنة" (286)

قال "أَمَا مِن ظُلْمٍ فَسَفَعْهُ ثَمَّ يُرِدْ إِلَى رَيْهُ فِي ذٰلِكَ

عذاباً نكرأ (287)

واما من آمن وعمل صالحا في جزاء الحسنني وسنقول له من امرنا

يسرأ (288)

ثم أتبع سبباً (289)

حتى إذا بلغ مطلع الشمس وجدنا تطلع فوق قوما لم نجعل

لهم من دونها سترأ (301)

---

1. Dhu’l-Qarnayn is a Koranic figure usually identified with Alexander the Great.
2. Qarn- horn.
3. Makkana establish, make firm; ‘ātâ give to; sabab- road, way.
4. ‘Abā’a sababan take one’s way.
5. Balâga reach; mağrib- setting place (of the sun); ġaraba (u) set (sun); ḥamî- muddy; ‘imâ...’imma either...or; ḥusn- favor, kindness.
7. Amana believe; jazâ an “as a reward”; yusr- ease.
8. Mâla’- rising place (of the sun); min dâniḥâ “beneath it (the sun)”; siti-covering, shelter.

---

1. Sadd- mountain; faqiha (a) understand.
2. Yâjûj wa-mûjâjû Gog and Magog; mufsid- corrupting; xarj- tribute; ‘alâ an on condition that; sadd- barrier.
3. Makkani for makkani see note 3 above; ‘a’înâ help (masc. pl. imperative); radma’ 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.

Form IV verbs from transitive G-forms often become doubly transitive.

Stative G-forms tend to be factitive in Form IV.

Since both Form II and Form IV give factitive connotations, the question arises as to the difference in meaning between the two. In general, the two forms take different connotations of the base idea into the factitive. For example, hasuna means both 'to be good' and 'to be beautiful': Form II kassana 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 dhaba 'to go (away),' while II dhababa is derived from the noun dhab- 'gold' and means 'to gild.'

75.2 Synopsis of Form IV:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>'af'ala</td>
<td>'uf'ila</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yuf'ilu</td>
<td>yuf'alu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yuf'ila</td>
<td>yuf'ala</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yuf'il</td>
<td>yuf'al</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>'af'il</td>
<td>— —</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>muf'il-</td>
<td>muf'al-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>'af'al-</td>
<td>— —</td>
</tr>
</tbody>
</table>

Example from 'ANZL:

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>'anzala</td>
<td>'unzila</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yunzilu</td>
<td>yunzala</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yunzila</td>
<td>yunzala</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yunzil</td>
<td>yunzal</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>'anzil</td>
<td>— —</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>munzil-</td>
<td>munzal-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>'inzal-</td>
<td>— —</td>
</tr>
</tbody>
</table>

REMARKS:

1. The hamzas of the perfect, imperative and verbal nouns are true hamzas and not elidable.
(2) The imperfect passive is identical to the imperfect passive of the G-form.

75.3 Synopsis of Form IV Doubled Verbs. The patterns to which the doubled verb conforms in Form IV should be familiar and predictable by now. Example from √ṭmm:

<table>
<thead>
<tr>
<th>Form</th>
<th>Example</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>'atamma</td>
<td>'utimma</td>
</tr>
<tr>
<td>Imperfect</td>
<td>yutimmu</td>
<td>yutammu</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>yutimma</td>
<td>yutamma</td>
</tr>
<tr>
<td>Jussive</td>
<td>yutmali</td>
<td>yutmali</td>
</tr>
<tr>
<td>Imperative</td>
<td>'atimmali</td>
<td>yutmam</td>
</tr>
<tr>
<td>Participle</td>
<td>mutimm-</td>
<td>mutamm-</td>
</tr>
<tr>
<td>Verbal Noun</td>
<td>'itmad-</td>
<td>'itmad-</td>
</tr>
</tbody>
</table>

75.4 Synopsis of Form IV 1-w/y Verbs. Both w and y are unaffected and remain as sound consonants when preceded in the pattern by the vowel -a-. When preceded by -u-, they both assimilate to w (*uw = ū, *uy = ā); when preceded by -i-, they both assimilate to y (*iw = ī, *iy = ī) to form long vowels in both cases.

Example from √wrθ:

<table>
<thead>
<tr>
<th>Form</th>
<th>Example</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>‘awrada</td>
<td>'ūrida</td>
</tr>
<tr>
<td>Imperfect</td>
<td>yūridu</td>
<td>yūradu</td>
</tr>
<tr>
<td>Imperative</td>
<td>‘awrith</td>
<td>yūrst</td>
</tr>
<tr>
<td>Participle</td>
<td>mūrid-</td>
<td>mūrad-</td>
</tr>
<tr>
<td>Verbal Noun</td>
<td>‘īrth-</td>
<td>‘īrth-</td>
</tr>
</tbody>
</table>

Example from √yqn:

<table>
<thead>
<tr>
<th>Form</th>
<th>Example</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>‘ayqana</td>
<td>‘ūqina</td>
</tr>
<tr>
<td>Imperfect</td>
<td>yūqanu</td>
<td>yūqunu</td>
</tr>
<tr>
<td>Imperative</td>
<td>‘ayqin</td>
<td>‘ūqin</td>
</tr>
<tr>
<td>Participle</td>
<td>mūqin-</td>
<td>mūqan-</td>
</tr>
<tr>
<td>Verbal Noun</td>
<td>‘iqān-</td>
<td>‘iqān-</td>
</tr>
</tbody>
</table>

75.6 Here follow Form IV verbs from radicals previously introduced:

- اَيْنَاء heal, make free
- اَيْنَاء admit to, allow in
- اَيْنَاء banish, exile
- اَيْنَاء make go away
- اَيْنَاء finish, fulfill
- اَيْنَاء send, dispatch
- اَيْنَاء make a consensus
- اَيْنَاء settle, make dwell
- اَيْنَاء do good, do well
- اَيْنَاء make hear
- اَيْنَاء expel, turn out
- اَيْنَاء ascribe as partner (bi- to)
- اَيْنَاء go back on one's word
- اَيْنَاء compel, coerce

REMARKS: Hamza-initial verbs are regular in Form IV except where the pattern would result in two adjacent hamzas:

(1) In the perfect active and passive, the hamza of the radical is lost; compensation is effected by lengthening the preceding vowel.

(2) The imperfect is regular with the notable exception of the first-person singular, *u'minu -> 'āminu. The same compensatory lengthening is seen in the imperative: *'a'min -> 'āmin.
INTRODUCTION TO KORANIC ARABIC

Vocabulary

VERBS

- amna (a) 'amn- / amn- be / feel safe, trust ('alâ with); IV 'âmana believe (bi-in)
- ëhâbba love, like, want (hubb- and mahabbat- are used as verbal nouns, not the predictable formation from the pattern)
- adbara turn one's back ('ani'lâ on), go back, flee, run away
- salima (a) salâmät- be safe and sound, intact; II sal-lama keep from harm, hand over intact; IV 'aslama submit, surrender
- 'aqala (i) 'aql- be reasonable, be endowed with reason; II 'aqala make reasonable, bring to reason
- qub(u)l- pl 'aqbâla come / go forward, advance ('alâ on / to)

NOUNS

- dub(u)r- pl 'adbâr- the back / rear side of anything
- saltân- pl salatînî power, authority
- 'aql- pl 'uqul- reason, rationality; intellect, mind
- qub(u)- pl 'aqbâl- the fore / front side of anything

OTHER

- wa- (+ gen.) by (used in oaths, as wa-lâlîhî “by God”)

IDIOM

walâ lub(u)rah “he turned and ran away”

LESSON THIRTY-TWO

Exercises

(a) Read and translate:

1 اجعجع 5 نورهم اياها 9 أخرونهم 
12 لم يبصموا
2 استكاههم 6 كتاب منزلة 10 يخرجون
14 نبي مرس
2 لشيء 11 إطلاع عند 15 لم أضلك
4 أمهك 8 محسن 16 ليعلمنا

(b) Read and translate:

1 وقال الشيطان لما قضى الامر ﷺ إن الله وعدكم وعد الحق ووعدكم فاستجبتم
2 إلى لطومتمي ولوموا انفسكم. ما أذا بصرختكم وما اتم بمصرخى. إن كفرت بأشركم وساتكم من قبل. إن الناظرين لهم عذاب أليم. "أي كلا ما أشركم ولا تخافوه. إنما أشركم بإيمان جنبكم الله ما من ينزل به عذاب أليم

2 ثم اورثنا الكتاب الذين أصلحتم من عبادنا
3 فأتم Platt عباد: هؤلاء إم هل هم ضل السبيل؟
4 وإزالنا من السماوات ما أسكنها في الأرض وآن على ذاباب به لقادرون
5 وبالحق انزلنا وبالحق نزل وما استسلمان الا شاهداً مباشاً
6 يقولون: ونبا أتم لنا بشرى وهو على كل شيء قدره
7 هو الذي أرسل السكينة في قلوب المؤمنين ليدعوهم إيماناً مع إيمانهم ليدخل
8 المؤمنين والمؤمنات جنت تجري من تحتها الازهار خالدين فيها
9 ومن يشرك بالله فقد ضل ضلالاً بعيداً
10 أهديري من أجل الله ومن يرضي الله فإن تجد له سبيلها. وذل لا كفرت
11 كيف كفرت بهم؟ فلا تتخذهوا منهم نجاة حتى يهاجموا في سبيل
12 الله فإن تولوا خذوهما واتقونهم حيث وجدوكهما ولا تتخذهوا منهم نجاة
13 فيه رجال يحبون أن يتظهروا والله يحب المطيعين.
14 كان الناس أمة واحدة فيبت الله لبيبهم مبيتين ونزل معهم الكتاب

1Istajabum “you responded”
2'asrâxa help; 'alîm- painful
3Sakînât- tranquility; izâdâa increase (int.)
4Hâjara/yuhâjiru migrate
(c) Translate into Arabic:

1. I have been commanded to be the first to submit ("the first who submitted") to the Lord of the Universe.
2. We told them to advance on the enemy and to be quick, but they lagged behind the others and so were killed.
3. And he smashed the stones on which had been written the king's orders.
4. We shall never believe in the prophet so long as he does not bring us evidence.
5. Those who love the truth are kept safe from the evil of the devil.
6. If they turned and ran away, they should not be blamed for that.

Reading Selection: Sūrat al-A'raf (7):73–79.

The Prophet Salih and the Tribe of Thamud

وَإِلَى شَمَوْدَ (الرَّسُولُ) أَخَاهُ صَالِحًا قَالَ يَا قُوَّمِ اعْبِدُوا اللَّهَ مَا لَكُمْ مِنَ الْمَيْدَانِ؟! قَدْ جَاءَتَكُم بَيْنَتَهُ مِن رَّبِّكُمْ هَذَا فَقِيْهُ اللَّهُ مَيْدَانَ أَيَّةَ فَذُوْرُوا تَأَكَّلَ فِي أَرْضِ اللَّهِ لَا تَسْمَىُهَا بِعَدُوْدَ فِى اْبْحَرَمِ الْيَمِّ... (۷۲) ۱

قال المَلَأُ الَّذِينَ أَسْتَكْبَرُوا مِن قُوَّمِهِ الدَّيْنِ اسْتَضُفُّوا لِنَآمِنْ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِهِ أَرْسَلْنَاهُ مَوْمُونِينَ (۷۵) ۲

قال المَلَأُ الَّذِينَ أَسْتَكْبَرُوا إِنَّا بِالْذِّي أَمْنَمْتُ به كَافِرُونَ (۷۶) ۱

---

1 Thamūd - Thamud, a north Arabian tribe; Šālih - Salih, prophet to Thamud; nāqat - she-camel; darūhā (+ imperf. ind.) “let her.”
2 Istakbara be scornful; ustudīfā “they were despised.”

---

1 'Agara (i) hamstring; 'aḍā (i) be insolent (‘an toward)
2 Ra'fat- tremor; 'asbaḥa be/become in the morning; dār- abode; jaḥama (wā) lie prone.
3'Ablaġa deliver; risalat- message.
Lesson Thirty-Three

76 Form IV: Weak Verbs.

76.1 Synopsis of Form IV weak-\(\text{-lām}\) verbs. Example from \(\text{LQY}^{*}\):

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Subjunctive</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Participle</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>'alqā</td>
<td>yulqi</td>
<td>yulqiya</td>
<td>yulqi</td>
<td>yulqi</td>
<td>mulqan</td>
<td>'ilqā'</td>
</tr>
</tbody>
</table>

Remarks: The forms of these verbs should be perfectly familiar by now.

(1) Note that in the verbal noun C3 appears as hamza after the -\(\text{-ā}\), as in Forms VII and VIII.

(2) The vowel of the hamza-prefix in the imperative is -\(\text{-ā}\).

76.2 Synopsis of Form IV hollow verbs. Example from \(\text{MWT}^{*}\):

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Subjunctive</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Participle</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>'amāt</td>
<td>yumīt</td>
<td>yumīta</td>
<td>yumīt</td>
<td>yumīt</td>
<td>murin</td>
<td>'irāt'</td>
</tr>
</tbody>
</table>

Remarks:

(1) Here, throughout, the vowel that would have been on C2 in the sound pattern is thrown back to C1 and lengthened in compensation.

(2) In the verbal noun the vowel on C2 is long and cannot be further lengthened for compensation; hence, the pattern receives a \(\text{ta'}\) marbūta in compensation for the loss of C2.

76.3 Here follows a list of Form IV verbs from radicals already introduced:

- آئي give ("make come to")
- أئى make know
- إئى make apparent
- ائوى make apparent
- ائى make cry
- ائى make taste
- ائى make satisfied
- ائى make clear
- ائى make satisfied
- ائى make clear
- ائى make flow
- ائى make fear
- ائى make pass away
- ائى perform
- ائى cast, throw
- ائى make die

76.4 Form IV of ra'ā, 'arā 'to cause to see, to show.' As in the G-form imperfect, ra'ā loses its middle radical glottal stop. As the synopsis below shows, it becomes basically a weak-\(\text{-lām}\) verb with a few characteristics of the hollow verb too.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Subjunctive</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Participle</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>'arā</td>
<td>yuri</td>
<td>yuriyah</td>
<td>yuri</td>
<td>yurah</td>
<td>murin</td>
<td>'irāt'</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

Vocabulary

baddala substitute something (acc.) (bi- for something else); tabaddala change, exchange (bi-something) for something else (acc.)

balaqa (u) bula - reach, attain, amount to; tabalaqa make someone / thing (acc.) reach; announce, inform

hayya / yahya and yahayyu live, be alive; tabalaqa change, exchange

xat'a (a) xata' be mistaken, make a mistake, sin; tabalaqa make someone / thing (acc.) reach; announce, inform

arada want

asaba hit the mark, afflict; (passive 'ustba) be stricken, afflicted

afa obey

tabalaqa give someone (acc.) something (acc.)

'awhâ inspire (ilâ someone) (bi- or acc., with something) or (an that)

NOUNS

hayy - pl 'ahyâ - alive

zulmat - pl zulumât - darkness

OTHERS

'abadan ever; (+ negative) never

alâ an (subjunctive) on condition that

IDIOM

balaqa 'asuddahu "he reached maturity"

Exercises

(a) Read and translate orally:

(b) Read and translate:

1. Alhumdulillah, I have overcome my fear, for I have read the Qur'an.

2. We are going to the mosque to pray and read the Qur'an.

3. I am going to the mosque to pray and read the Qur'an.

4. I am going to the mosque to pray and read the Qur'an.

5. I am going to the mosque to pray and read the Qur'an.

6. I am going to the mosque to pray and read the Qur'an.

7. I am going to the mosque to pray and read the Qur'an.

8. I am going to the mosque to pray and read the Qur'an.

9. I am going to the mosque to pray and read the Qur'an.

10. I am going to the mosque to pray and read the Qur'an.

11. I am going to the mosque to pray and read the Qur'an.

12. I am going to the mosque to pray and read the Qur'an.

13. I am going to the mosque to pray and read the Qur'an.

14. I am going to the mosque to pray and read the Qur'an.

15. I am going to the mosque to pray and read the Qur'an.

16. I am going to the mosque to pray and read the Qur'an.

17. I am going to the mosque to pray and read the Qur'an.

18. I am going to the mosque to pray and read the Qur'an.

19. I am going to the mosque to pray and read the Qur'an.

20. I am going to the mosque to pray and read the Qur'an.

21. I am going to the mosque to pray and read the Qur'an.

22. I am going to the mosque to pray and read the Qur'an.

23. I am going to the mosque to pray and read the Qur'an.

24. I am going to the mosque to pray and read the Qur'an.

25. I am going to the mosque to pray and read the Qur'an.

26. I am going to the mosque to pray and read the Qur'an.

27. I am going to the mosque to pray and read the Qur'an.

28. I am going to the mosque to pray and read the Qur'an.

29. I am going to the mosque to pray and read the Qur'an.

30. I am going to the mosque to pray and read the Qur'an.

31. I am going to the mosque to pray and read the Qur'an.

32. I am going to the mosque to pray and read the Qur'an.

33. I am going to the mosque to pray and read the Qur'an.

34. I am going to the mosque to pray and read the Qur'an.

35. I am going to the mosque to pray and read the Qur'an.

36. I am going to the mosque to pray and read the Qur'an.

37. I am going to the mosque to pray and read the Qur'an.

38. I am going to the mosque to pray and read the Qur'an.

39. I am going to the mosque to pray and read the Qur'an.

40. I am going to the mosque to pray and read the Qur'an.

41. I am going to the mosque to pray and read the Qur'an.

42. I am going to the mosque to pray and read the Qur'an.

43. I am going to the mosque to pray and read the Qur'an.

44. I am going to the mosque to pray and read the Qur'an.

45. I am going to the mosque to pray and read the Qur'an.

46. I am going to the mosque to pray and read the Qur'an.

47. I am going to the mosque to pray and read the Qur'an.

48. I am going to the mosque to pray and read the Qur'an.

49. I am going to the mosque to pray and read the Qur'an.

50. I am going to the mosque to pray and read the Qur'an.

1. Andara warn.

2. Haqiq - worthy.


5. Arjâ put off.


7. Galaba win.

INTRODUCTION TO KORANIC ARABIC

(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

وَذَٰلِكَ قَالَ مُوسَى لِقُوْمِهِ أَذِّنُوا لِللهِ وَكِتَابِهِ وَسَلَّمُوا الَّذِينَ مِنْ قَبْلِهِمْ فَإِذَا جَاءَ فِي كَمْ وَجَدُوا وَجَدُوا مَلَكًا وَأَمَاكَمْ أَنْ يَبْتَغُوا أَنْ تَفْتَرَسُوا عَلَيْهِمْ أَيْنَ أَنْ كَنِّذَّكَ لَّمْ يَأْتِكُمْ مِنْ مَجَالِدٍ (20) 1

يا قومي أدخلوا الأرض المقدسة التي كتب الله لكم ولا تترددوا على إدباركم فنتقلبوا حاسرين. (21) 2

قالوا يا موسى أن فيها قوماً جبارين وان لم ندخلها

1Jabbār- giant.
2Am'āma 'alā show favor to; galaba (i) vanquish; tawakkala 'alā rely on.
3Dāma (ū) remain; qātalaj'aqātilu fight; hākhā right here; qa'adda (u) sit.
4Farāqa (u) distinguish; fasāqa (u/i) be dissolute; 'arba'ina sanatān “for forty years”; tāha (l) 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 (שתף) pattern, as  ša’bed ‘to enslave’ and its reflexive/medio-passive  *ša’tašbad (išta’bad). Causatives in ša- are quite regular in Akkadian.

77.1 Form X in Arabic has three major connotations:

1. Reflexive/medio-passive of factitive Form IV, as IV  `asdana ‘to turn over, submit’ > X  istadlana ‘to turn oneself over, give up,’ and IV  `axrajja ‘to make (someone / something) go / come out’ > X  istaxrajja ‘to get (something) out for oneself, extract.’

2. From stative G-forms, Form X denotes thinking that a thing has the quality of the G-form, sometimes with reference to oneself, as  hasuna ‘to be good’ > X  istahsana ‘to think / consider (something) good, to approve,’ and  kabura ‘to be big, great’ > X  istakbara ‘to consider (someone / something or oneself) great, important.’

3. Form X quite commonly denotes seeking or asking for what is meant by the G-form, as  `alima ‘to know’ > X  ista’lama ‘to seek to know, inquire,’ and  ta’am ‘food’ > X  ista’ama ‘to ask for food.’

77.2 Synopsis of Form X:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Future Form</th>
<th>Perfect Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>JUSSIVE</td>
<td>yastaf’il</td>
<td>yustaf’al</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>istaf’il</td>
<td>—</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mustaf’il-</td>
<td>mustaf’al-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>istaf’al</td>
<td>—</td>
</tr>
</tbody>
</table>

77.3 Form X of the doubled verb. Example from VDLL:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Future Form</th>
<th>Perfect Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>istadalla</td>
<td>ustudialla</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yastaddilu</td>
<td>yustadallu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yastadilla</td>
<td>yustadalla</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yastaddilal</td>
<td>yustadallal</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>istadilal</td>
<td>—</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mustaddill-</td>
<td>mustaddall-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>istaddilal</td>
<td>—</td>
</tr>
</tbody>
</table>

77.4 Form X of C1w/y verbs. The only patterns affected are the verbal noun, which becomes ISTI’AL-, and the perfect passive, which is USTU’ILA. All other forms retain the w or y as a sound consonant. Example from VJQN:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Future Form</th>
<th>Perfect Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>istayqana</td>
<td>ustayqina</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yastayqinu</td>
<td>yustayqanu</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>istiqán-</td>
<td>—</td>
</tr>
</tbody>
</table>

Example from WQF:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Future Form</th>
<th>Perfect Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>istawqafa</td>
<td>ustawqafa</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yastawqifu</td>
<td>yustawqafu</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>istiqaf-</td>
<td>—</td>
</tr>
</tbody>
</table>

77.5 Form X of weak-šām verbs. Example from VSQY:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Future Form</th>
<th>Perfect Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>istasqā</td>
<td>ustasqāya</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yastasqī</td>
<td>yustasqā</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yastasqīya</td>
<td>yustasqā</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

JUSSIVE yastasqi yustasqa
IMPERATIVE istasqi -
PARTICIPLE mustasqin mustasqan
VERBAL NOUN istisqa'

All patterns conform to the principles given for weak-\lam verbs in Forms VII and VIII (see §60.2).

77.6 Form X of hollow verbs. Example from \lamWM:

PERFECT istaqa\ma ustuqa\ma
IMPERFECT yastaqimu yustaqa\mu
SUBJUNCTIVE yastaqima yustaqa\ma
JUSSIVE yastaqim yustaqa\m
IMPERATIVE istaqm
PARTICIPLE mustaqim- mustaqam-
VERBAL NOUN istiqamat-

See remarks on the synopsis of Form IV hollow verbs (§76.2).

77.7 A selective list of familiar roots in Form X:

استاذن ask permission
consider good, prefer ('al\aa over)
ask to be shown ('al\aa)
put to work, use, employ
stand erect, be straight, true, go straight to ('il\aa)

Vocabulary

saqa\ (i) saqy- give water to, give to drink; IV 'asqa\ = G; X istasqa\ ask for water

\lam Ta\mada\qa give alms
\lam Ta\tamaa have the endurance / capability for, be able / capable of
IV 'at\ama feed; X istat\ama ask for food

\lam Ajil\a (a) 'ajal\at- hurry, hasten (intr.); II 'ajjala hasten (trs.); V ta\ajjala = G, be ahead of, precede; X ista\jala be in a hurry, rush

\lam Matta\a enable someone (acc.) to enjoy (bi-) something; equip; V tamatta\a enjoy (bi-) something; X istamta\a enjoy, relish (bi-) something

\lam Nasa\ara (u) nasr- help, assist ('al\aa against); VIII inti\sara be victorious, triumph ('al\aa over), take revenge (min on); X istan\sara ask for assistance

NOUNS

hedid- iron
rih- pl riy\h- ary\h- wind
ta\'am- pl 'at\imat- food, victuals
yatim- pl 'ayt\am- yat\am\- orphan

OTHERS

mat\a when?
ba\da-m\aa after (conj.)

Exercises

(a) Read and translate:

1. لا تستمتع
2. لا تسمح
3. لا تقتبس
4. لا يستخرج
5. لا تستمتع
6. لا تستمتع
7. لا تستمتع
8. لا تستمتع
9. لا تستمتع
10. لا تستمتع
11. لا تستمتع
12. لا تستمتع

INTRODUCTION TO KORANIC ARABIC

(b) Read and translate:

1. Ask (fern, 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?

(c) Translate into Arabic:

1. Ask (fern, 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?

---

1Tailgat: false gods.
2Xalag: lot.
Lesson Thirty-Five

78 Effective Verbs: Form III. Characteristic of the effective Form III is a lengthening of the vowel of C1. The base pattern is FA'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 ḥasuna 'to be good' > III ḥadsana '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'; ṣarīka 'to participate' > III šāraka 'to enter into partnership with'; xalaʃa 'to lag behind, stay away' > III xalaʃa 'to be at variance with, differ from.'

(3) When the G-form immediately affects an object, Form III denotes an attempt to perform that act upon the object, often with the idea of competition, as qatala 'to kill' > III qdtala 'to attempt to kill, fight with'; ṣara'a 'to throw down' > III šārara'a 'to wrestle with.'

78.2 Synopsis of Form III.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>fā'ala</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yufā'ilu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yufā'il</td>
</tr>
</tbody>
</table>

78.3 Synopsis of Form III doubled verbs. Example from Dārra:

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضرور dārra</td>
<td>ضرور dāriru</td>
</tr>
<tr>
<td>ИМПЕРФЕКТ yudārru</td>
<td>ИМПЕРФЕКТ yudārra</td>
</tr>
<tr>
<td>СУБЪЕКТИВ yudārra</td>
<td>СУБЪЕКТИВ yudārra</td>
</tr>
</tbody>
</table>

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 -w-. Form III completes the set of forms that take this characteristic vowel in the imperfect: Forms II, III & IV.

(3) Form III alone of all increased forms regularly produces two verbal nouns. With some roots usage is the sole criterion as to which of the two is produced. Where both are in use, it can be said generally that MUFA'ALAT- retains more of the verbal sense, while FI'AL- tends to be slightly more nominalized, as from VQTL, muqdtalat- 'fighting, doing battle' and qitāl- 'battle, combat.'
INTRODUCTION TO KORANIC ARABIC

JUSSIVE

\( \text{yuddra} \) \text{yuddra}\)

PARTICLE

\( \text{muḍār} \) \text{mudār}\)

VERBAL NOUN

\( \text{muḍārrat} \) \text{mudārar} \( \text{dirā} \) \text{dirā}\)

REMARKS:

(1) This is the only verbal form in Arabic to produce regularly a long vowel followed by a doubled consonant, but only long -\( \text{a} \)-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 \( \text{dūrirling} \). In all other forms, except the second jussive, the distinction between the active and passive is obscured.

78.4 Synopsis of Form III weak-/\( \text{lām} \) verbs. Example from \( \text{NDW}: \)

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive (rare)</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>tafā'ala</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yatafā'alu</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yatafā'ala</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yatafā'al</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>tafā'al</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mutaʃa'il-</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>tafā'al</td>
</tr>
</tbody>
</table>

See remarks (1) and (4) for Form V (§67.1).

79 Reciprocal Verbs: Form VI. Characteristic of the reflexive pattern of the reciprocal Form VI is the prefixed \( \text{ta} \)- of Form V. Form VI thus stands in relation to Form III exactly as Form V does to Form II. The basic pattern for Form VI is TAFĀ'ALĀ.

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 Form III. Being mutual, or reciprocal, Form VI of necessity involves more than one person, and there is commonly no passive. Examples: \( \text{radiya} \) ‘to be satisfied’ > III \( \text{rādā} \) ‘to try to please, conciliate’ > VI \( \text{tarādā} \) ‘to come to mutually satisfactory terms’; III \( \text{xālafaa} \) ‘to differ with’ > VI \( \text{taxālafā} \) ‘to be at odds one with another.’

A second—and fairly common—connotation of Form VI is the presence of a quality, as \( \text{jahila} \) ‘not to know’ > VI \( \text{rājāhala} \) ‘to feign ignorance’; \( \text{marida} \) ‘to be ill’ > VI \( \text{tamāråda} \) ‘to feign illness’; \( \text{nasiya} \) ‘to forget’ > VI \( \text{tanāsā} \) ‘to pretend to forget.’

79.3 Synopsis of Form VI for weak-/\( \text{lām} \) verbs. Example from \( \text{NSY}: \)

See remarks on Form V weak-/\( \text{lām} \) verbs (§69.1).

79.4 A selective list of familiar roots in Forms III and VI:

<table>
<thead>
<tr>
<th>Active</th>
<th>PASSIVE (rare)</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERFECT</td>
<td>tansāsā</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td>yatanāsā</td>
</tr>
<tr>
<td>SUBJUNCTIVE</td>
<td>yatanāsā</td>
</tr>
<tr>
<td>JUSSIVE</td>
<td>yatanāsā</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>tanāsā</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td>mutanāsin</td>
</tr>
<tr>
<td>VERBAL NOUN</td>
<td>tanāsin</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

**FORM III**
- أخذ (Axh) take to task (bi- for)
- رواة (Rwāt) entice
- سلم (Salam) make peace
- شاهد (Shahid) witness
- عام (Umm) trade, do business with
- قاب (Qab) confront, stand opposite
- قارب (Qarb) oppose, resist
- كاتب (Kātib) write to
- كام (Kam) speak with
- مائل (Mai'l) resemble
- مائع (Mi'ay) put up resistance to
- ناظر (Nāzir) argue, debate

**Vocabulary**
- 'anisa (a) I 'anusa (u) 'uns- be friendly, on intimate terms (bi-l'ilā with); perceive; II 'annasa put at ease, tame; III 'ānasa be friendly, cordial to; IV 'ānasa keep company, observe, esp'y; X ista'nasa be sociable, on familiar terms with
- اوقي (Awā) I seek shelter, refuge; IV 'awā take refuge ('ilā at), give shelter to
- برك (Barka) bless (fl) someone/thing; VI tabāraka be blessed

**FORM VI**
- أخذ (Axh) be reconciled
- تعاامل (Tū'amal) trade, do business with each other
- تقابل (Tīqab) be face to face, get together
- تقاوم (Tīqām) resist each other
- تكتب (Tīkātib) correspond with each other
- تكاثر (Tīkāthār) band together
- تلزم (Tīlām) blame each other
- تتمثل (Tītīmelāţ) resemble each other, be alike
- تعارض (Tītīrāf) pretend to be sick
- تنسي (Tīnisī) pretend to forget
- تناطر (Tīnāṭir) dispute with one another
- تحب (Tīhāb) love one another

**LESSON THIRTY-FIVE**

- جهاد (Jāhada) endeavor, strive; VIII ijtahada work hard, be industrious
- جاع (Jā'ā) jā' (ā) jāw'- be hungry
- عل (Ulā) I 'ulūw- be high, tall, rise ('an above); VI ta'alā be exalted ('an over), be sublime; (VI imperative) ta'alā come on!; X ista'ilā rise ('alā over), be master ('alā of)
- كتدر (Kūdā) call / cry out to, proclaim
- هجر (Hajara) I hajr -hi'jrān- part company with, be separated from; III hajara migrate; VI tahajara desert each other, break up

**NOUNS**
- 'ins- humanity (as opposed to beasts, djinn, &c.)
- برك/بركات (Barakat- pl -ār- blessing)
- ذنب/ذنوب (Damb- pl dunūb- sin)
- قبر/قبور (Qabr- pl qubūr- grave)

**OTHER**
- سبحان (Subhāna) (+ construct) “glory be to”

**Exercises**

(a) Read and translate:

1. إنها يتجابآن
2. لم يواتونا في سبيل الله
3. في سبيل الله
4. إنها يتجابآن
5. فإن الذين ينشدون
6. فإن الذين ينشدون
7. فإن الذين ينشدون
8. فإن الذين ينشدون
9. فإن الذين ينشدون
10. إنها يتجابآن
11. إنها يتجابآن
12. إنها يتجابآن
13. إنها يتجابآن
14. إنها يتجابآن
15. إنها يتجابآن
16. إنها يتجابآن

1. يجاهدون في سبيل الله ولا يخافون لومة لام.
2. إنها يتجابآن
3. إنها يتجابآن
4. إنها يتجابآن
5. إنها يتجابآن
6. إنها يتجابآن
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12. إنها يتجابآن
13. إنها يتجابآن
14. إنها يتجابآن
15. إنها يتجابآن
16. إنها يتجابآن

(b) Read and translate:

1. إنها يتجابآن
2. إنها يتجابآن
3. إنها يتجابآن
4. إنها يتجابآن
5. إنها يتجابآن
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13. إنها يتجابآن
14. إنها يتجابآن
15. إنها يتجابآن
16. إنها يتجابآن

1. إنها يتجابآن
2. إنها يتجابآن
3. إنها يتجابآن
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14. إنها يتجابآن
15. إنها يتجابآن
16. إنها يتجابآن

1. إنها يتجابآن
2. إنها يتجابآن
3. إنها يتجابآن
4. إنها يتجابآن
5. إنها يتجابآن
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11. إنها يتجابآن
12. إنها يتجابآن
13. إنها يتجابآن
14. إنها يتجابآن
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. حايجة ت 까ış with; مشرق- cast; مغرب- west; بحيرة be flabbergasted.

2. ودلايا- friendship; ميثاق- pact.

3. Shayb- gabas- borrowed flame; حوارa around.

4. Law followed by the imperf. ind. gives the sense of “if only.”

5. دافع (a) repel; يَوْمَا‘ الدِّين “on that day”; فم- pl ‘افواه- mouth; كتامة (w) conceal.

6. أريمة be naked; كاسد (ح) clothe.

7. هافارا (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.

انقل 'af'alu  فنل fa'ld'u  فل fu'l-

The plural of this pattern is used with all plurals, including inanimate things. Examples are:

'green' أخضر axdaru خضراء xadr-أضر
'yellow' أصفر 'asfaru صفراء sufr-
'mute' أبكم 'abkamu بكاء bukm-

80.2 C2w roots are perfectly regular in formation.

'black' أسود aswadu سود sud-
'one-eyed' أعين 'awaru عور 'ur-

80.3 The only exception in the formation of C2y roots is the harmonization of the vowel of the plural to the y radical (*uy → i).

'white' أبيض abyadu بيضاء bayda'u بيض biḍ-

80.4 The weakness of C2w/y roots appears as alif maqṣūra in the masculine singular and -y- in the feminine and plural.

'blind' أمي 'amā عمي 'amyd'u عي 'umy-

80.5 In the masculine singular of doubled roots, the vowel that would have separated C2 and C3 is thrown back onto the first consonant. The feminine and plural patterns are unaffected.

81 Verbs of Colors and Characteristics: Form IX and Form XI.

Characteristic of the verb of colors and (physical) characteristics, Form IX, is the doubling of C3. The base pattern is IF'ALLA. There is no passive of this form.

81.1 Synopsis of Form IX. Example from √SWD:

PERFECT افعل if'al  اسم iswadda
IMPERFECT افعل يفعل yaf'al  اسم yaswadda
SUBJUNCTIVE افعل يفعل yaf'alla  اسم yaswaddali
JUSSIVE افعل يفعل yaf'allai  اسم yaswaddid
PARTICIPLE افعل يفعل muf'all- اسم muswadd-
VERBAL NOUN افعل اسم 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'waju 'crooked' > IX i'wajja '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.
INTRODUCTION TO KORANIC ARABIC

Vocabulary

basura (u) / basira (a) basar- + bi- look, see, understand; II baṣṣara make see, enlighten; IV abṣara see, behold; V tabaṣṣara reflect (bi-li on); X istabṣara be able to see

1. basura (u) basira (a) basar- look, see, understand
2. basara (u) basira (a) basar- reflect (bi-li on)
3. istabṣara (u) basira (a) basar- make see, enlighten
4. tabaṣṣara (u) basira (a) basar- reflect
5. abṣara (u) basira (a) basar- see, behold
6. istabṣara (u) basira (a) basar- be able to see

NOUNS AND ADJECTIVES

'abkamu mute, dumb
'abyadu white
'ahmaru red
'axdaru green
'azraqu blue
'aswadu black
'asfaru yellow
'asammu deaf
'a'ma blind
basar- pl 'absar- vision, sight, insight
dabbat- (usually masc.) pl dawdbbu beast, (riding) animal
fatwā pl fatūwin fatāwā (legal) opinion, counsel
subh- / sabāh- morning, dawn, daybreak

OTHERS

'ammā as for (topicalizer, with main clause introduced by fa-)

LESSON THIRTY-SIX

Exercises

(a) Give the Arabic:
1. red stones
2. black kings
3. a green tree
4. a blind hypocrite
5. a black book
6. yellow houses
7. a one-eyed devil
8. white queens
9. green trees
10. deaf mutes
11. a black calf
12. blue birds

(b) Read and translate:

1. استفت قلبي وإن أتاك المفتون.
2. لا تسمع السَّمَّ الداء إلا وَلَوْ مدْرِين.
3. يوم بَيْضَ وجهَ وَسوَدَ وجهَ فَامَ الذِين أَسوَدَت وجوهَهُم أَكَفَّرتُم بِهِ
4. أيئِنكم؟ ذَدِزُوا العَذَابَ باَت كنتم تَكُنون، وأَمَّ الذِين أَبْصَت وَجوهَهُم
5. فِي رَحْمَةٍ اللَّهُ هُمْ بهَا خَالِدُون.
6. إِنّ البَيْضَةَ إن اتَّبَعَت مَن السَّعَا، وَأَتَيْحَاء مَعَهَا الرَّضٍّ مَخْضَرٍ؟
7. قَلْ لِمَن رَبِّكُمْ وَالْأَرْضَ قَلْ أَلَّهَ أَفَاخَذَتْمُ مِن دُونِهِ أَوْلَاءِ لَا
8. يَمْكُون لَنْ أَنْفِضَ فَمَا وَلَدَ أَسْرُ ياَ أَهْلُ الْقُرْآنِ وَأَلْبِسَ اَنْفَقَاءَ مَجْهِلَاءً
9. تَسْتَرُّ الْظَّلَاءُ وَالَّذِينَ جَعَلَ عِجْمَةَ رَكَابَهُمْ كَلْفِهِمْ قَالَ اللَّهُ خَالِقُ
10. كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ
11. فَلا تَطَعُ الكَافِرِينَ وَجَاهِدُوهُمْ جَهَادًا كَبِيْراً
12. قَلْ إِنّ الذِينَ ذُنُوبَهُمْ مَن تَدْخُلُ بُيُوتاً غَيْرَ بَيْوتٍ غَيْرَ بِبَيْوتِكُمْ حَتَّى تَسْتَأْذَنُوا وَتَسْلُّوا عَلَيْهِمَا
13. ذَلِكَ خُلْقُ كَم لَّمْ يَمْكُون فَلَمْ يَعْدَلَوْن.
14. إِذَا قَالَ الْمَالِفُونَ قَالَ اللَّهُ كَفَاءَهُ أَدْرَسْلَ آخِرَةَ الْعُمَومِ، وَلَهُ يُعْلَمُ أَدْرَسْلُهُ وَاللَّهُ
15. يَشْهَدُ أَنَّ النَّافِقِينَ كَافِرِينَ.
16. قَلْ لَنَ اجْتَشِّمَ الرَّاسَ وَالجِنَّ علَى يَدَيْنَا بِيَوْمِ لَا يَجِبُونَ بَيْعَهُ
17. وَأَذَّنَ أَخْذُ نَفْضٍ من بَيْنِ أَدْمُم مِنْ أَظِرْهُمْ ذَرَّيْتُهُمْ وَأَهْشَمْهُمْ عَلَى أَنْفُسِهِمْ
18. قَالَ اللَّهُ لَمْ يَكُوْنَ لَهُ أَدْرَسْلٌ أَنْ تَقُولُوا لَوْ أَنْ تَقُولُوا لَمْ يَكُوْنَ لَهُ أَدْرَسْلٌ
19. وَأَذَّنَ أَخْذُ نَفْضٍ مِن بَيْنِ أَدْمُم مِنْ أَظِرْهُمْ ذَرَّيْتُهُمْ وَأَهْشَمْهُمْ عَلَى أَنْفُسِهِمْ
20. قَالَ اللَّهُ لَمْ يَكُوْنَ لَهُ أَدْرَسْلٌ أَنْ تَقُولُوا لَمْ يَكُوْنَ لَهُ أَدْرَسْلٌ
INTRODUCTION TO KORANIC ARABIC

1. He almost appointed the worst of men as his successor, but a voice cried out from heaven, saying, “Your deeds will be reckoned.”

2. As for those who disobey God’s commands, the judge issued an opinion that they be killed.

3. At the end of this world God’s promise will be fulfilled, and everything—the sun, the moon and the stars, the stones and rivers of the earth, and the birds and beasts, and humankind and the djinn—will pass away; but God will abide.

4. Solomon was blessed by God as a prophet and king, and the djinn were tamed for him in order to break the stones for God’s house.

5. When they arose in the morning they beheld a green genie entering the city on a white beast.

6. The man pure of heart disengaged himself from his people in order to strive to draw near to God.

7. The hypocrites said, “Give us refuge from our enemy.” But when they entered among us they laid a plot to strike the black stone so that it would be broken.

Lesson Thirty-Seven

83 The Pattern of the Noun of Place: MAF‘AL-. The pattern for the place where an activity takes place is MAF‘AL-.

83.1 G-form verbs that have -a- or -u- as the characteristic vowel of C2 in the imperfect usually form the noun of place of the pattern MAF‘AL(AT)-, the presence or absence of the feminine sign not being predictable. Verbs with -i- as the imperfect vowel form the noun of place on the pattern MAF‘IL(AT)-. The plural of both MAF‘AL(AT)- and MAF‘IL(AT)- is MAF‘ILU.

Here follows a list of nouns of place derived from familiar roots:

<table>
<thead>
<tr>
<th>ماّم</th>
<th>مّم</th>
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<th>مَّم</th>
<th>مّم</th>
</tr>
</thead>
<tbody>
<tr>
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</tbody>
</table>

\[1\] Zuhår- loins; surriyyat- progeny; 'an here, “lest”; 'ahlaka destroy; 'abtala talk idly.
Note in this list that the third radical of $C_3wy$ roots is replaced by *alif maqsura*. Since the *alif maqsura* takes the place of a radical consonant, the indefinite triptote ending is retained, i.e., they end in -an in the indefinite and -a in the definite.

83.2 The noun of place for the increased forms is identical to the masculine-singular passive participle. Plurals are in -at-. Examples of such relatively rare nouns of place are:

- meeting-place, communal gathering
- cushion, couch (< *ittaka'a* to lean, recline)
- place of prayer, oratory
- 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 $C_2$ and $C_3$ 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:

- implement for eating (< *'akala* to eat)
- file (< *barada* to file)
- mithcal, a unit of weight (< *daqula* to be heavy)
- brazier (< *jamr-* embers)
- mirror (< *ra'ā* to see)
- lantern, light (< *sabuha* to be radiant)
- plectrum (< *darab* to strike)
- opener, key (< *fataha* to open)

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

ضربي ضربا شديداً $darabanti darban$  
$sadidan$  
He struck me sharply.

the cognate verbal noun may be replaced by the noun of instance:

ضربي ضربة $darabanti darbatan$  
$sadidatan$  
He struck me once.

ضربي ضربتين $darabanti darbatayni$  
$sadidatayni$  
He struck me twice.

The noun of instance may also be modified like any cognate accusative.

ضربي ضربة شديدة $darabanti darbatan$  
$sadidatan$  
He gave me a sharp blow.

ضربي ضربتين شديدتين $darabanti darbatayni$  
$sadidatayni$  
He gave me two sharp blows.

85.2 The noun of manner, which indicates the manner in which something is done, is on the pattern FI'LAT-, e.g.:

- manner of laughing
- disposition
- manner of walking, gait

Theoretically all G-form verbs are susceptible to these two patterns; however, only a limited number of the potentially available ones are in actual use.

86 Optative and Assertory Uses of the Perfect. The verb in the perfect (negative with *la*) 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.

النبي محمد صلى الله $an-nabiyyu muham-
madun *ṣalā lāhu*  
*$'alayhi wa-sallama*$  
The Prophet Muhammad—may God pray for him and
grant him peace!

أبو بكر الصديق رضى الله عنه $abū-bakrin' s-ṣiddiqu
*ridaya lāhu*  
*$'anhu*$  
Abu-Bakr the Right-
eous—may God be
pleased with him.
INTRODUCTION TO KORANIC ARABIC

fulānu bnu fulānin
raḥimahu llāhu
so-and-so son of so-
and-so—may God have mercy upon
him.

Shaykh So-and-So—
may God ennable
his countenance.
Iblis—may God curse
him!

Sultan So-and-So—
may his kingdom
endure forever!

The standard phrases tabāraka and taʿalā, which follow the name of
God, may be translated as optatives, although it should be realized that
they are clearly assertory in nature.

Allāhu tabāraka wa-
taʿalā
God—blessed and
exalted is (be) He!

Vocabulary

VERBS

jazā (i) - requite, reward, punish (bi-lʿalā for); III jīzā = G

ḥafīza (a) ḥīfz- preserve, protect, memorize; III ḥafīzā
watch out (ʿalā for), be mindful (ʿalā of); VIII ḥāfīzā + bi- guard, maintain; X istahfīz commit
something (acc.) to the charge of (acc.)

ḥawāt ʿahdta surround (bi-l-hu) someone (bi-l-hu with);
VIII ḥawātā be careful, on one’s guard

saraqa (i) - steal, rob; VII insaraqa be / get stolen;
VIII istaraqa filch, pilfer

fasada (u) - rot, decay, be wicked, vain; IV fasada to spoil, corrupt, act wickedly

nakira (a) not to know / recognize, deny, disown; IV
′ankara refuse to acknowledge, disavow, disclaim

wakala (i) - entrust (ʿilā to); II wakkala authorize, put in charge (bi- of); V tawakkala ʿalā rely on, depend upon, put one’s confidence in; VIII ittakala = V

LESSON THIRTY-SEVEN

NOUNS

biddat- pi baddiʾu wares, merchandise
shāb- pl šuhub- flame, shooting star
mīdqāl- pl māḏaqīlū small weight
maʿrūf- act of favor / kindness, good (opposite of munkar-)
marjiʿ- pi marjīʾu refuge, recourse, retreat
munkar- abomination, objectionable act

IDIOM

istaraqa s-samʿa “he eavesdropped”

Exercises

(a) Read and translate:\n

7. Qallak (mulkah sibāʾ) an-ay lā baʿīdh an-ay lā kāfrūn an-ay lā baʿīdh an-ay lā kāfrūn an-ay lā baʿīdh an-ay lā kāfrūn.

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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 *dahraba* ‘to roll (trs.)’ from *dahrara* ‘to roll up.’ Others are clearly denominative, as *tarjama* ‘to translate’ from *tarjamat-* ‘translation.’

Reduplicative verbs are almost all onomatopoeic in nature, as *waswas* ‘to whisper,’ *xaṣṣa* ‘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></td>
</tr>
<tr>
<td><em>tarjama</em></td>
<td>ترجم</td>
</tr>
<tr>
<td><em>turjima</em></td>
<td>ترجم</td>
</tr>
<tr>
<td>IMPERFECT</td>
<td></td>
</tr>
<tr>
<td><em>yutarjimu</em></td>
<td>ترجم</td>
</tr>
<tr>
<td><em>yutarjamu</em></td>
<td>ترجم</td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td></td>
</tr>
<tr>
<td><em>tarjim</em></td>
<td>ترجم</td>
</tr>
<tr>
<td>PARTICIPLE</td>
<td></td>
</tr>
<tr>
<td><em>mutarjim</em></td>
<td>متجم</td>
</tr>
<tr>
<td><em>mutarjam</em></td>
<td>متجم</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-.
87.1 Form II of the quadriliteral, TAFA'LALA, corresponds in both form and meaning to Form V of the triliteral, as tadahraja 'to roll along (int.)' and tašayfuna 'to act like a devil' (<šayf- 'devil').

**Perfect**
tadahraja
tašayfuna

**Imperfect**
yatatadahraju
yatatayfuna

**Participle**
mutadahrij-
mutašayfin-

**Verbal Noun**
tadahruj-
tašayfin-

87.2 Form III of the quadriliteral—quite rare—corresponds formally to Form VII of the triliteral. The -n- is infixes between C2 and C3, however, rather than prefixed to the radical, IF'ANLALA. An example is VSİTH islanfaha 'to be broad, to be laid down flat.'

87.3 Form IV of the quadriliteral corresponds formally to Form IX of the triliteral. The pattern is IF'AL ALL A. Examples are itma'anna 'to be calm, assured,' iqSa'arra 'to be horrified,' and iSma'azza 'to be disgusted.'

**Perfect**

itma'anna
iqSa'arra

**Imperfect**
yapna'innu
yaqSa'irru

**Participle**
mutma'inn-
uqSa'ir-

**Verbal Noun**

ipni'ndn-
iqSa'ir-

88 Impersonal Passives. Verbs such as gadíba 'alá '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.

**Perfect**

ğadíbu 'alayhim (act.)
ğudhiba 'alayhim (pass.)
al-mağdubi 'alayhim (pass. part.)

**Imperfect**
gadíbu 'alayhim
ğudhiba 'alayhim

**Participle**

ğadíbu 'alayhim
ğudhiba 'alayhim

**Verbal Noun**

ğadíbu 'alayhim
ğudhiba 'alayhim

Whereas verbs that are wholly intransitive (like gadíba 'to get angry') or complete transitives in and of themselves (like 'ašāra 'to make an indication') form impersonal passives only, transitive verbs like ba'ada and quasi-transitives like 'atad bi- form both personal and impersonal passives. In the personal passive the direct object (or, in the case of quasi-transitives like 'atad 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 bowed down to the idols."
"The idols were bowed down to the idols that were bowed down to."
"They desired her."
"She was desired."
"He pointed to the woman."
"The woman was pointed to."
"The woman who is/ was pointed to.

In the impersonal passive the verb is 3rd-person masculine singular, and the complement of the preposition 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."

I was sent to (for).
INTRODUCTION TO KORANIC ARABIC

The book was brought.

89 The Mā...Min Clause. The use of the indefinite relative pronoun mā ‘that which’ followed by the partitive-min construction will be frequently encountered. Although the construction is not difficult, it differs enough from the English mode of expression sometimes to cause problems in translation. Example:

ما تنفقوا من خير فلنفسكم wa-mā tunfiqū min xayrīn 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 mā...min construction is to translate what follows min first and then what follows mā as an English relative clause. 1

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 irtadda go back, revert, apostasize (‘an from); X istaradda reclaim, get back

hazina (a) huzn- be sad, grieved

IV ipma’anna/yapma’innu be tranquil, at peace, assured

NOUNS

huzn/ahzan huzn- pl ‘ahzān- sorrow, grief

sadaqa- pl ā- alms, charity

gayb- pl guyūb- that which is invisible, the transcendental / supernatural (realm)

qurratu l-ayni joy, delight

OTHER

lā...wa-lā neither...nor (in such constructions lā functions as an ordinary negative, affecting no case)

Exercises

(a) Read and translate:

1  ما أيتها النفس الطائشة أو ريك راضية مرضى فادخلي في عبادي وادخلن جنتي.

2 الا أن أولئك الله أولئك خرف عليهم ولاهم يحزنون؟ الذين أئمنوا وكانوا يتقون لهم البشرى في الحياة الدنيا وفي الآخرة.

3 ولا يزالون يفتقرون حتى يردوكم عن دينكم إن استطاعوا، ومن يردده منكم عن دينه فين كافر.

4 أنفقوا من ما رزقتم من قبل أن يأتي أحدكم الموت فقولو رب لولا

---

1 For a mā...min clause with mahmā, see p. 190, §73.2, last example.
INTRODUCTION TO KORANIC ARABIC

LESSON THIRTY-EIGHT

5. O you (m s) who pray, turn your face toward Mecca.

6. You (m pl) who have been put in charge of these orphans, when they have reached maturity give them their due.

7. The poor woman had despaired of life when a pious man passed by her dwelling and gave her alms.

(b) Translate into Arabic:

1. When a man’s appointed time has come, he gives up hope of life and is made to perish; but they sorrow not over him, for he will be sent forth at the day of resurrection.

2. Iblis disobeyed God’s command to bow down to Adam, and so God punished him, and he was cast from heaven into the darkness.

3. We have been surrounded and are not able to go back, so let us seek refuge with those who will watch out for us.

4. All Muslims memorize verses from the Koran and recite them while they pray.

1Law-lâ 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...”; ’axxara reprieve, postpone.

2Rajim-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  'ishrūna
30  thalātūna
40  'arba'ūna
50  xamsuna
60  sittun
70  sab'ūna
80  thamānūna
90  tis'ūna

As sound masculine plurals, these numbers take genitive and accusative endings in -ina.

Compound numbers are formed from the declined units followed by wa- and the tens:

'ahadun wa-'ishrūna  twenty-one (masc. nom.)
īdnāni wa-'ishrūna  twenty-two (masc. nom.)
thalādatun wa-'ishrūna  twenty-three, &c.

Note that the 'one' in 'twenty-one' &c. is 'ahad- (fem. 'ihdā), as in 'eleven' (see §63).

90.1 From 11 through 99, things counted are normally in the accusative singular following the number.
thalātūna yawman  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>xamsu-mi'at'</td>
</tr>
<tr>
<td>200</td>
<td>mi'atāni (nom.)</td>
<td>situ-mi'at'</td>
</tr>
<tr>
<td>300</td>
<td>thalāu-mi'at'</td>
<td>thamān-mi'at'</td>
</tr>
<tr>
<td>400</td>
<td>arba'ū-mi'at'</td>
<td>tis'ū-mi'at'</td>
</tr>
</tbody>
</table>

The hundreds are normally followed in construct by the genitive singular of the thing counted.

mi'ata sanatin  for a hundred years
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. 'alāf- and 'ulūf-). 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.

'alfu sanatin  a thousand years
thalābatu'ālāfin mina l-malā'ikati  three thousand (of the angels)

90.4 Synopsis of the case and number governance of numbers.

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>COUNTED NOUN</th>
<th>CONCORD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>wāhid(at)-</td>
<td>follows the singular as a regular attributive adjective</td>
</tr>
</tbody>
</table>
INTRODUCTION TO KORANIC ARABIC

<table>
<thead>
<tr>
<th>2</th>
<th>3–10</th>
<th>11–99</th>
<th>100–999</th>
<th>1000+</th>
</tr>
</thead>
<tbody>
<tr>
<td>iṣḥāb(所有人) follows the dual as a regular attributive adjective</td>
<td>genitive plural</td>
<td>accusative singular</td>
<td>gen. sing. in construct; occasionally acc. pl.</td>
<td>gen. sing. in construct; or min + plural</td>
</tr>
<tr>
<td>chiastic concord applies</td>
<td>chiastic concord applies to units 3–9 only</td>
<td>chiastic concord applies to units 3–9 only</td>
<td>chiastic concord applied to units 3–9 only</td>
<td></td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Digit</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>اربعة آلاف وخمسون</td>
<td>4,506 leagues</td>
</tr>
<tr>
<td>2</td>
<td>وستة فرسخ</td>
<td>6,527 leagues</td>
</tr>
<tr>
<td>3</td>
<td>ألف وسبعة عشر فرسخًا</td>
<td>12,006 leagues</td>
</tr>
<tr>
<td>4</td>
<td>ألف وشماعين</td>
<td>12,006 leagues</td>
</tr>
<tr>
<td>5</td>
<td>تا وفي سبعين</td>
<td>12,006 leagues</td>
</tr>
<tr>
<td>6</td>
<td>وستة فجر</td>
<td>7,020 leagues</td>
</tr>
<tr>
<td>7</td>
<td>عشرون</td>
<td>20,000 leagues</td>
</tr>
<tr>
<td>8</td>
<td>ثمانية وعشرون</td>
<td>82,000 leagues</td>
</tr>
<tr>
<td>9</td>
<td>تسعين</td>
<td>90,000 leagues</td>
</tr>
<tr>
<td>10</td>
<td>عشرون</td>
<td>100,000 leagues</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Digit</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ألف</td>
<td>thousand</td>
</tr>
<tr>
<td>2</td>
<td>مواقع</td>
<td>forty</td>
</tr>
<tr>
<td>3</td>
<td>سنة</td>
<td>year</td>
</tr>
<tr>
<td>4</td>
<td>شهر</td>
<td>month</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Digit</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ك</td>
<td>20</td>
</tr>
<tr>
<td>2</td>
<td>ب</td>
<td>30</td>
</tr>
<tr>
<td>3</td>
<td>ج</td>
<td>40</td>
</tr>
<tr>
<td>4</td>
<td>د</td>
<td>50</td>
</tr>
<tr>
<td>5</td>
<td>ه</td>
<td>60</td>
</tr>
<tr>
<td>6</td>
<td>ع</td>
<td>70</td>
</tr>
<tr>
<td>7</td>
<td>ط</td>
<td>80</td>
</tr>
<tr>
<td>8</td>
<td>ي</td>
<td>90</td>
</tr>
<tr>
<td>9</td>
<td>أ</td>
<td>100</td>
</tr>
<tr>
<td>10</td>
<td>د</td>
<td>200</td>
</tr>
</tbody>
</table>

These numbers are indicated in the manuscript tradition by a madda or line placed over the numerical letters, e.g. 365.

Vocabulary

VERBS

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>توبة</td>
<td>turn away (<code>an from), renounce, repent (</code>ilā towards)</td>
</tr>
<tr>
<td>شهر</td>
<td>make a sign, indicate</td>
</tr>
<tr>
<td>صوم</td>
<td>fast</td>
</tr>
<tr>
<td>معد</td>
<td>count, number</td>
</tr>
<tr>
<td>غلب</td>
<td>subdue, vanquish</td>
</tr>
<tr>
<td>نكاح</td>
<td>marry</td>
</tr>
<tr>
<td>وضع</td>
<td>be humble</td>
</tr>
</tbody>
</table>

NOUNS AND ADJECTIVES

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ألف / ألف</td>
<td>thousand</td>
</tr>
<tr>
<td>سنات / سنوات</td>
<td>year</td>
</tr>
<tr>
<td>شهر / شهر</td>
<td>month</td>
</tr>
</tbody>
</table>
Exercises
(a) Read and translate

1. اقتربت اليهود على إحدى وسبعين فرقة وتفترض التنصاري على اثنين
   وسبعين فرقة وستفترس اثني عشر وسبعين مثل كلها في النار الإيchina، (حديث نبى)

2. يا أبا النبي حرض المؤمنين على التنازل - إن يكن منكم عشرون صابر
   يقبلوا مائتين، وإن يكن مئتين يقبلوا ألفا. وإن يكن ألفين يقبلوا
   الفين فاذن الله والله مع الصابرين.

3. استفز لهم أر لا تستفز لهم - إن تستفز لهم سبعمية مرة فإن يفغر الله
   لهم. ذلك بأنهم كفروا بالله ورسوله والله لا يهدي القوم النافعين.

4. فمن لم يستطع ذلك فصيام شهرين متتاليين فمن لم يستطع إطعام ستين
   مسكينا.

5. الزانية والزانية فاجابوا كل واحد منها مائتي جدة ولا تأخذهم بها رأة في
   الدين الله إن كنت تزوجتهم بالله واليوم الآخر ليشهد عددهما طائفة من
   المؤمنين. الزانية لا ينكح الزانية أو مشرك والعزلية لا ينكحها إلا زان أو
   مشرك وحراضا ذلك على المؤمنين. والذين يرون الحجابات ثم لا يأتوا بارية
   شهداء فاجدلهم ثلاثين جدة ولا تقبلوا لهم شهادة أبداً وأولاً هم
   الفاسقون إلا الذين تابوا من بعد ذلك وأصبحوا فإن الله غفور رحيم.

6. أن الله خلق الإيوان قبل الإجماع بالغة سنة.

7. أن الله ينظر في كل يوم وليلة كثامتين وستين نظرة إلى قلب المؤمن.

---

1. Harrara encourage.
2. Jalada (i) flog; jaldat- lash; ra'fat- pity; ramâ here means "cast aspersions, accuse"; muhsanat- chaste woman; 'aslaha reform.

---

1. Xayyara give a choice; sabi'a be satiated, full.
2. Harrara manumit, set free; raqabat- slave; diyat- bloodmoney; tatáb'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 \( FA'IL- \), 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' (fern, 'iild), 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 -tt- in the cardinal number.

1st al-awwalu (m) 5th al-xāmisu
al-‘ulā (f) 6th as-sādisu

2nd al-thānī (m) 7th as-sābi‘u
al-thānīyatu (f) 8th al-thāminu

3rd al-thailīthu 9th at-tāsi‘u

4th rabī‘u 10th al-‘āshu

92.1 From '11th' through '19th,' the ordinals are indeclinable in -a. Both parts of the number agree in gender with the noun described.

<table>
<thead>
<tr>
<th>MODIFYING MASCULINE NOUNS</th>
<th>MODIFYING FEMININE NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-hādiya ‘asara</td>
<td>al-hādiyatayt ‘asratayt</td>
</tr>
<tr>
<td>al-thānīya ‘asara</td>
<td>al-thānīyatayt ‘asratayt</td>
</tr>
<tr>
<td>al-thailīth ‘asara</td>
<td>al-thailīthayt ‘asratayt</td>
</tr>
<tr>
<td>rabī‘a ‘asara</td>
<td>rabī‘atayt ‘asratayt</td>
</tr>
</tbody>
</table>

92.2 The ordinals from ‘1st’ through ‘10th’ may be (1) the first member of a construct phrase followed by a plural, as

\[
\text{هو رابع الرجال } \quad \text{huwa rābi‘u r-rija‘il} \\
\text{هي خامسته } \quad \text{hiya xāmisatuhunna}
\]

or (2) a regular attributive adjective following the modified noun.

\[
\text{الجني, السابع } \quad \text{al-juz‘u s-sābi‘u} \quad \text{the seventh section}
\]

92.3 From ‘11th’ on, the ordinals must follow the nouns they modify as attributive adjectives. From ‘11th’ through ‘19th,’ the ordinals are indeclinable. From ‘20th’ on, the units are fully declinable and the tens are identical to the cardinal tens.

\[
\text{الجني, الرابع عشر } \quad \text{al-juz‘u r-rābi‘a} \quad \text{the 14th section}
\]

93 Fractions. From 'a third' through 'a tenth,' the fractions are formed on the pattern \( FU‘UL - \) (exclusively in Koranic Arabic) or \( FU‘UL - \) (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.'

\[
\begin{align*}
\frac{1}{2} & \quad \text{nīsf} & \frac{3}{4} & \quad \text{θalāθatu ‘arba‘in} \\
\frac{1}{3} & \quad \text{θul(w)θ} & \frac{5}{6} & \quad \text{xamsatu ‘asdāsin} \\
\frac{2}{3} & \quad \text{θul(w)θāni} & \frac{7}{10} & \quad \text{sab‘atu ‘ašarin}
\end{align*}
\]

and so on.
INTRODUCTION TO KORANIC ARABIC

Above ‘a tenth,’ fractions must be expressed periphrastically.

And they have asserted that the mass of the moon is one part of $\frac{39}{4}$ parts of the earth’s mass (i.e., $\frac{1}{39.25}$ of the earth’s mass).

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, ma’ānā.

And they entered two by two, three by three, and four by four.

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:

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 formulæ for conversion are:

$$A.D. = (A.H. \times 0.970225) + 621.54$$

$$A.H. = (A.D. - 621.54) + 0.970225$$

Vocabulary

VERBS

hajja (u) hajj- make the pilgrimage to Mecca

dafa’a (a) daf’- push away, repel

zādā (l) ziyādat- be more (‘alā than), increase (int.); II sayyada increase (trs.); VIII izdāda grow, multiply

tablā (l) tabl- be good, pleasant

waṣṣā & IV ’awṣā charge (bi- with), recommend; bequeath (bi-) something (li- to)

waqa’a (a) wuqā’- befall, occur, fall down

NOUNS

‘unbā female

juz’- pl ’ajzā’- part, section

dakar- male

tayyib- good, pleasant, agreeable; tib- perfume, pleasant aroma

nisf- half

waṣṭyatu- pl wasṭāyā bequest, legacy; directive, commandment

Exercises

(a) Read and translate:

1. لقد كفر الذين قالوا أن الله ثالث ثلاثة.
2. قال النبي ﷺ: ‘لا مذهب أثر من دينكم إلا الطيب والنساء، رجعت قارة عيني في الصلاة.’
3. وإن ختم الال أختها فانكروا ما طاب لكم من النساء المستثنىات.
4. وثالث ربيعة.
5. يستمرون بالذباح ولن يخلف الله ريم وان يوماً عند ريم كان كالفر.

1’Aqsā be equitable to.

LESSON FORTY

For the Syro-Mesopotamian months and the days of the week, see Appendix H.

Vocabulary

VERBS

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4. وثالث ربيعة.
5. يستمرون بالذباح ولن يخلف الله ريم وان يوماً عند ريم كان كالفر.

1’Aqsā be equitable to.
Supplementary Readings from the Hadith Literature

(Glossed words marked with asterisks)

I. The First Three Sent to Hell

من أبى بيرة (رضي الله عنه) عن النبي (صل الله عليه وسلم) قال أن الله تبارك وتعالى إذا كان يوم القيامة ينزل إلى العباد ليقضى بينهم وكلمة جالبة فإن من يدعونه رجل جمع القرآن ورجل ثالث في سبيل الله ورجل كبير المال. فقول الله للقارئ "لم أعلِم ما أنزلت على رسول?" قال "بليا يا رب" قال "فما إذا عملت فيهما عملت؟" قال "كتب أقوم به آناء الليل وآناء النهار" يقول الله "كتب" وقول له الملكة "كتب" ويقول الله "بلي أردت أن يقال إن فلا قارئ" فقد قيل ذاك...

فيؤتي بصاحب المال يقول الله له "لم أوسّع عليك حتى لم أدعك تحتاج" إلا أحد" قال "بليا يا رب" قال "فما عملت فيما أتيت؟" فقال "كتب أصل الرحم" وأتصدق يقول الله "كتب" وقول له الملكة "كتب" ويقول الله تعالى "بلي أردت إن يقال فلان جواب"...

فقال قيل ذاك...

\[\text{\textit{an in a hadith indicates a transmitter}}\]
\[\text{\textit{jada (a) bend the knee}}\]
\[\text{\textit{ Jama'a (a) l-qur'ana memorize the Koran}}\]
\[\text{\textit{Finda = fi mâ with regards to that which}}\]

\[\text{\textit{baka variant of balika}}\]
\[\text{\textit{wada' (a) let (+ imperf. ind.)}}\]
\[\text{\textit{Iltâja ilâ be in need of}}\]
\[\text{\textit{Wasa'ala (i) r-rahiba maintain family ties}}\]

\[\text{\textit{jawa'd- generous}}\]

---

1 Ma'raj-ма́ридж height; 'araja (u) ascend; muhl- molten metal; 'ihn- tufts of wool.
2 Hazz- portion; dayn- debt.
3 Kalâlat- distant heir.
II. Intercession on Judgment Day

عن آتن (رضي الله عنه) عن النبي (صلى الله عليه وسلم) قال:

يجتمع المؤمنون يوم القيامة فيقولون "لؤ لؤ استنفرنا رينا، فاتون آدم فقولون أتبر نواح فاناه لرسول الله يعبد واسعد للك لملكته وملكك اسماء كل شيء فأشفع لنا عند ربك حتى يرزحنا.

من مكاننا هذا فقول "لست هناكم"، وذكر ذنبي ليستحيتي، فيقول "أعترفوا أن فاثان رسل الله لم يهلك الأرض"، فيقول "لست هناكم". اعترفوا موسى عبد الله كلبه الله واعطاه النور، فيقول "لست هناكم". اعترفوا موسى عبد الله كلبه الله واعطاه النور، وروجوا فأتون فيه قول "لست هناكم". أتعبأنا على الله وعلى رسوله.

iya'tanu the Prophet is speaking here
waqa'a (a) fall down
wadda' (a) allow
rafa'a (a) raise
sal (alternative imperative of sa'ala).

The three constructions that follow are conditionals in which the protasis is imperative.

III. The Prophet’s Ascension to Heaven

حدثنا شببان بن قرخ. حدثنا حماد بن سلمة. حدثنا ثابت

البناني عن آتن بن مالك أن رسول الله صلى الله عليه وسلم قال:

أتيت بالبرق، وهو دابة ليس طويل، فوق الحمار، دون البغل، يضع حافره عند منتهي طرفه. قال فركبته، حتى أتى

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
jawil- tall
himār- donkey
bağlı- mule
hafir- hoof
yada'u hafirahu ‘inda mutahhā tarfihi “which in one step could go as far as it could see”
rasiba (a) ride, mount
INTRODUCTION TO KORANIC ARABIC

Bayt al-maqdisi Jerusalem
rabta (i) tie
balqat- (hitching) ring
rak'at- kneeling
'ind- vessel
xamr- wine
laban- milk
fitra- innate disposition (to Islam)
'araja (ii) ascend
istaftaha ask for something to be opened, request admittance
fataha (a) open
rahbaba bi- welcome
xalat- maternal aunt (according to legend, John's mother Elizabeth was Mary's aunt; John and Jesus were thus maternal cousins)
Yahyá John
safrul husn half of (all) beauty

SUPPLEMENTARY READINGS

azza wa-jalla mighty and glorious is he
'asnada lean
sahir- back
al-baytu l-ma'muru the prototype of the Ka'ba in heaven
as-sidratu l-muntahā the heavenly lote-tree
filat- elephant

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Appendix A
BROKEN PLURAL TYPES
Classed by Singular (See Locator Index, p. 263)

1. Singular FAʿL-

1a. plural ʿAFʿAL-
- انف/آنان
- نهر/เนอร์
- قول/กวาล
- امر/امر
- عيون
- غرب
- قلوب
- كنز

1b. plural FUʿUL-
- شمس/ชูมส์
- غزير
- جواب
- عقول

1c. plural FIʿAL-
- عبد/อับดับ
- جمع
- الله

1d. plural ʿAFʿUL-
- شهر
- انى

1e. plural FAWʿAL-
- امر/اومار
- لى

2. Singular FAʿAL- (FAʿIL-/FAʿUL-/FUʿUL-; FAL- for C2w)

2a. plural ʿAFʿAL- (ʿAʿAL- for C1)
- اذان/อัตน
- وقوع

balā (ا) put to the test
hatta (ع) decrease, reduce
hanuma (ع) bi- intend

intahā ʿilā reach
istahyād be ashamed
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2b. plural FI'AL-

2c. plural FU'UL-

3. Singular FU'L-/FI'L-/FA'L-

3a. plural FU'AL-/FI'AL-

3b. plural 'AF'AL-

3b. plural FU'UL-

4. Singular FA'IL- (FA'AL-)

4a. plural FU'AL-

4b. plural FAWâ'ILU

4c. plural 'AF'AL-

4d. plural FU'AT-

5. Singular FA'IL-

5a. plural FI'AL-

5b. plural FU'ALÂ’U

APPENDIX A: BROKEN-PLURAL TYPES

5c. plural FU'UL-

5d. plural 'AF'ILÂ’U ('AFILLÂ’U for doubled roots)

5e. plural FA'Â’ILU (for singular FA'ILAT-)

5f. plural FA'Â’ILAT-

5g. plural FA'Â’ILU

5h. plural 'AF'ILAT-

5i. plural 'AFILLAT-

5j. plural 'AFILLAT-

6. Singular FI'Â’AL-/FA'Â’AL-/FU'Â’AL-

6a. plural 'AF'ILAT-

6b. plural FA'Â’ILU

6c. plural FU'Â’IL-

6d. plural 'AF'Â’ILU

7. Singular FA'UL-

7a. plural 'AF'Â’AL-

7b. plural FU'Â’IL-

8. Singular FA'OL-

8a. plural 'AF'AL-

8b. plural FU'UL-
8. Singular 'AF'ALU (m), FA'LA'U (f), pl FU'L- for colors/defects

9. Singular 'AF'ALU (m), FU'LÀ (f) for all elatives

9a. masc. plural 'AF'Á'ILU and/or 'AF'Á'ILUNA

9b. fem. plural FU'AL- and/or FU'LAYAT-

10. Anomalous noun types

10a. apparently biliteral in singular, C3 obscured in plural 'AF'Á'-

10b. apparently biliteral in singular, FI'LAT- in plural

10c. plural FI'LAN-

10d. anomalous feminine plurals in -AT-

10e. anomalous plurals in 'AF'Á'IN / FA'Á'ILIN

Quadriliteral Types

11. Plural FA'Á'LILU / MAFA'Á'ILU, for all quadriliteral singul-

APPENDIX A: BROKEN-PLURAL TYPES

12. Plural FA'Á'LILU / MAFA'Á'ILU, for all quadriliteral singu-

Locator Index for Broken-Plural Types

I. Triptote Types

II. Diptote Types

III. Indeclinable Types

"ملك (ملائكة/ملائكة) ملائكة
سلطان/سلاطين
شيطان/شيطانين

ألف 'AFÁ'IN 10e
'AFA'ILU 6d, 9a
'AFA'ILU 5i
'AFA'ILU 5d
FA'Á'ILIN 10e
FA'Á'ILIN 11
FA'Á'ILIN 12
FA'Á'ILU 5e, 6b
FA'Á'ILU 5b
FA'Á'ILU 1e, 4b
MAFA'Á'ILU 11
MAFA'Á'ILU 12
FA'Á'ALÁ 5g
FA'Á'ALÁ 5f
**Appendix B**

The Inflection of Weak-lām, Hollow and Geminate Verbs

<table>
<thead>
<tr>
<th>Weak-lām</th>
<th>Weak-lām</th>
<th>Weak-lām</th>
<th>Hollow</th>
<th>Geminate</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
<td>III</td>
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### Perfect

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<td>Singular</td>
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<td>Plural</td>
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### Subjunctive

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### Imperfect Indicative

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<td>2 m</td>
<td>1 c</td>
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### Jussive

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### INTRODUCTION TO KORANIC ARABIC

<table>
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<th>Imperative</th>
<th>Passive</th>
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<td>1 c</td>
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<td>f</td>
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<td>2 m</td>
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<td></td>
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<td></td>
<td>f</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td>c</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Imperative

- **Singular**
  - m: دل/دل بقل
  - f: دل/دل بقل

- **Dual**
  - m: دل/دل بقل
  - f: دل/دل بقل

- **Plural**
  - m: دل/دل بقل
  - f: دل/دل بقل

#### Passive

- **Perfect**
  - دل/دل بقل

- **Imperfect**
  - يد/يد بقل

#### Active Participles

- **Singular masc.**
  - دل/دل بقل

- **Singular fem.**
  - دل/دل بقل

- **Dual masc.**
  - دل/دل بقل

- **Dual fem.**
  - دل/دل بقل

- **Plural masc.**
  - دل/دل بقل

- **Plural fem.**
  - دل/دل بقل

#### Passive Participles

- **masc. sing.**
  - مقل/مقل

- **fem. sing.**
  - مقل/مقل

### APPENDIX B: WEAK-LAM, HOLLOW AND DOUBLED VERBS

- **masc. dual**
  - مقل/مقل منقول منقب منمَّبَن

- **fem. dual**
  - مقل/مقل منقول منقب منمَّبَن

- **masc. pl.**
  - مقل/مقل منقول منقب منمَّبَن

- **fem. pl.**
  - مقل/مقل منقول منقب منمَّبَن
Appendix C: Synopses of the Increased Forms

<table>
<thead>
<tr>
<th>ROOT TYPE</th>
<th>FORM II</th>
<th>FORM III</th>
<th>FORM IV</th>
<th>FORM V</th>
<th>FORM VI</th>
<th>FORM VII</th>
<th>FORM VIII</th>
<th>FORM IX</th>
<th>FORM X</th>
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</thead>
<tbody>
<tr>
<td>2. Initial hamza</td>
<td>perf. act.</td>
<td>impf. act.</td>
<td>impf.</td>
<td>act.</td>
<td>part.</td>
<td>noun</td>
<td>269</td>
<td>269</td>
<td>269</td>
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<tr>
<td>3. Initial waw (C1w)</td>
<td>perf. act.</td>
<td>impf. act.</td>
<td>impf.</td>
<td>act.</td>
<td>part.</td>
<td>noun</td>
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</table>

APPENDIX C: SYNOPSES OF THE INCREASED FORMS
### INTRODUCTION TO KORANIC ARABIC

### APPENDIX C: SYNOPSIS OF THE INCREASED FORMS

<table>
<thead>
<tr>
<th>Action Type</th>
<th>Case</th>
<th>Gender</th>
<th>Number</th>
<th>Tense</th>
<th>Mood</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative</td>
<td>Act.</td>
<td>Masculine</td>
<td>Singular</td>
<td>Present</td>
<td>Active</td>
<td>First</td>
<td>Singular</td>
</tr>
<tr>
<td>Act.</td>
<td>Part.</td>
<td>Feminine</td>
<td>Singular</td>
<td>Past</td>
<td>Active</td>
<td>Second</td>
<td>Singular</td>
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<tr>
<td>Noun</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. Medial *w*<sub>w</sub>*w*<sub>x</sub> (*G<sub>2w</sub>*)

5. Final Weakness (*G<sub>3w</sub>y*)

6. Perfect Active (*G<sub>4w</sub>y*)

---

*Notes:* The table above provides a synopsis of the increased forms in Arabic grammar. Each entry represents a combination of action type, case, gender, number, tense, mood, and person, along with the gender and number of the noun. The *w*<sub>w</sub>*w*<sub>x</sub> indicates a medially inflected form, while *G<sub>2w</sub>* is a feminine singular present active imperative. The *G<sub>3w</sub>y* and *G<sub>4w</sub>y* forms denote final and perfect active, respectively.
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |

### 7. Geminated Roots

- Quadrilateral roots
- Unpredictable

### Appendix C: Synopses of the Increased Forms

Quad. I
Quad. II
Quad. III
Quad. IV
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 i and u 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 كتاب (kitābā).

By the time of vocalization and dotting, the text of the Koran as it stood had obviously already developed a quasi-sacrosanctity that prevented the philologists from inserting into the text any such additional letter as a lengthening alif, so the dagger-alif was placed over the letter in order not to interfere with the word as it stood, much as the Masoretic pointing was inserted into and around the Hebrew text of the Old Testament without changing or adding to the consonantal skeleton.

Koranic orthography reflects the dialect of Mecca, which differs in small detail from the pronunciation that was later regarded as standard. Notably, the dialect of Mecca had lost internal and final glottal stops. Since the glottal stop was not pronounced, there was no reason to provide it with a consonantal letter. For example, sa'āla was pronounced something like saala (with an intervocalic glide) and spelled with alif; yas'ālu was pronounced yasala and so written without alif, then standardized as يسَال and finally normalized as يسَال. Su'āl- and bari- would have been pronounced suwāl- 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 جَلَف, جَلَف. 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-ṣūrat al-yā' is another remnant of Meccan dialect and indicates what must have been a vowel something like -ē- (as ma'ē for ma'nē and waffē for waffā). In Koranic orthography the alif bi-ṣūrat al-yā' is maintained as a yā' (without dots) even when enclitics are added, as جَلَف ("he made you"), reflecting a Meccan pronunciation of saωwekā. This dialectal variant is preserved in one phrase, جَلَف (reflecting Meccan labbēkā for normalized labbēk [‘abduk] ("[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 رَفِّي إِلَيْهِم (for normalized رِفِّي إِلَيْهِم).
INTRODUCTION TO KORANIC ARABIC

(3) Final -f, especially the first-person singular objective enclitic -ni, is often written defectively, e.g. رَبْ فَأُرَسِّلْنِي for normalized رَبِ فَأُرَسِّلْنِي and ْرَبِ فَأُرَسِّلْنِي for normalized رَبِ فَأُرَسِّلْنِي.

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>
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<tbody>
<tr>
<td>-t d-</td>
<td>-d d-</td>
<td>أُجِبَ إِنَّهُ دُعُوَتْكَا 'ujibad da' watukumā</td>
</tr>
<tr>
<td>-n b-</td>
<td>-m b-</td>
<td>منُ بَعْدَ mim ba'di</td>
</tr>
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<td></td>
<td></td>
<td>عَدُوُ بِنَسَ 'adāwum bi'sa</td>
</tr>
<tr>
<td></td>
<td></td>
<td>زَكَيْتَم بِـيَغْرَي zaktyatam bi-gayri</td>
</tr>
<tr>
<td></td>
<td></td>
<td>أَيْتَم بِنَيْمَاتَ 'ayātim bayyinātin</td>
</tr>
<tr>
<td>-n l-</td>
<td>-l l-</td>
<td>شَفَاءَ لِلَّنَاسِ shīfā'ul lin-nāsi</td>
</tr>
<tr>
<td>-n m-</td>
<td>-m m-</td>
<td>سِرَائِمُ مَسْتَقُيمَ sirātim mustaqimin</td>
</tr>
<tr>
<td>-n r-</td>
<td>-r r-</td>
<td>غَفُورًا رَحْمَةَ gafūrar rahman</td>
</tr>
<tr>
<td>-n w-</td>
<td>-w w-</td>
<td>أَبَادَ وَلِنَّ 'abadaw wa-lan</td>
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<tr>
<td></td>
<td></td>
<td>مَ وَعَدَدْنِي maw wa'adānī</td>
</tr>
<tr>
<td>-n y-</td>
<td>-y y-</td>
<td>أَنَ بَدَدْهِمُ 'ay yu'addibahum</td>
</tr>
</tbody>
</table>

The internal assimilation of -d- to -t- is similarly indicated:

APPENDIX D

- dt-       - t-         - وَعَدَدْنِي وَعَتْتُم wa'attum

The 3rd-person masculine singular enclitic pronoun, -hu- hi, is read with short ʾ and ḫ when the preceding syllable contains a long vowel or diphthong. When -hu- hi follows a syllable containing a short vowel, however, it is read as -hul- hi, with long vowels, indicated in the Koran by a small wāw or yaʾ 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., fihi is scanned fi- hi, but bihi is scanned bi- 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. م necessary pause: no syntactic connection between what precedes the mark and what follows, e.g.

انّا يّسِجِبُ الْذَّينَ يَسْمَعُونَ ﷺ وَالْوَلِّيَّينَ Only those who hear respond—and the dead, God will resurrect them.

This prevents the non-sensical reading

انّا يّسِجِبُ الْذَّينَ يَسْمَعُونَ ﷺ وَالْوَلِّيَّينَ Only those who hear and the dead respond—God will resurrect them.

2. ْلَمْ no pause: what follows the mark belongs syntactically to what precedes, e.g.

الذَّينَ تُؤْتِيهِمَّ اللَّهُ الْلَّطِيْبِينَ ﷺ ﻓِي ﷺ هَدِيُّ للسَّتِّينَ 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. ﷺ indifferent as to pause: preceding word may be taken syntactically as belonging to preceding or following phrase, e.g.

نحنّ نقشَ عَلَيْكَ نُبأَمَ بِالحَقِّ ﷺ إِنَّهمَ ﷺ فَتَىُْ أَنْتُمَا بِرِّيِمٍ Only those who hear and the dead respond—God will resurrect them.

4. سُل pause permissible but no pause preferable.

5. ﷺ pause permissible and preferable; no pause also permissible.

6. ﷺ pause at either place but not both, e.g.

ذلك الكتاب لا ريب ﷺ فيه ﷺ 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):

\[\text{اَدَّى إِذَا لَنَ الطَّالِبِينَ \quad \text{read as:} \quad '\text{inanka 'idan la-mina z-zalimin}'},\]

\[\text{فَلَمْ نَفَسْنَ \quad \text{read as:} \quad '\text{fa-qad zalama nafsah}'}\]

(2) the indefinite endings -un and -in are quiesced:

\[\text{وَأَيْبَنَهُ شَيْخُ كِبْرُ \quad \text{read as:} \quad 'wa-'abūnā šayxun kabîr'},\]

\[\text{فَنَامَ لَهُ من نُورُ \quad \text{read as:} \quad 'fa-mā lahu min nur'},\]

(3) the indefinite ending -an is read as -a:

\[\text{وَأَمَّرُنَاهُ عَلَيْهِمُ مَطَأً \quad \text{read as:} \quad 'wa-'amṭarnā 'alayhim maṭārā'},\]

(4) the inflectional ending and the -r- of the tā' marbūta are quiesced, giving an ending in -a:

\[\text{وَآيَةٌ لِهِمَ الْأَرْضُ الْمُيْتَةُ \quad \text{read as:} \quad 'wa-'ayatun lahuμu l-'ardu l-maytā'},\]

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 اَمَرْ 'amr- and اَنَا 'annā-

When the vowel of the hamza is -i-, the hamza is commonly written beneath the alif, as in اَنِسْ 'ins- and اَيْمَانِ 'imān-

When the vowel of the hamza is -â-, the alif carries madda, as in اَيْدَاتُ 'idyat- and اَمِنُ 'āmana

II. Internal Hamza.

(1) If internal hamza is (a) preceded by a short vowel and followed by sukūn, or (b) preceded by sukūn, or (c) both preceded and followed by the same vowel, the seats are:

• Alif for -a’, -a’- and -a’a-, as in رَآسُ mas’alat-
and سَال sa’ala;

• Madda for -â-, as in تَرَاقَنْ laqmān- and تَامِرْ ta’amāra;

• Dotless yâ for -i’, -i- and -i’i-, as in دُبْثْ bāb- and دُسْلْ as‘ilat-
and قَارِيْهِ qāri‘ihi;

• Wāw for -u’, -u- and -u’u-, as in سُؤُلْ mas‘ūl-
and تَكَافِعُ 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 yâ’,
(b) u—wāw, (c) a—alif.
su’ila (i takes precedence over u), قارئ ذا الف، رضي رؤوف رأيف، رئي سؤال su’al- (u takes precedence over a), موزع mu’arrax (u takes precedence over a)

(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, جرياء، في لحمة، xari’at-,1 ينوه daw’ahu, and مروة murū’at-.
(b) followed by -i-, the seat is yā’, as in ابناته ‘abnā’ihi, بريقه barī’ihi, and سؤال su’ila.
(c) followed by -a-, the seat is wāw, as in ابناؤه ‘abnā’ahu and بريقه barī’ahu.

III. Final Hamza. Final hamza (exclusive of inflectional vowels) takes the following seats:

(1) If preceded by a short vowel, the seats are:
(a) alif for -a’, as in نا naba’-4
(b) dotless yā’ for -i’, as in تاري qāri’-
(c) wāw for -u’, as in كافئ takāfu’-

---

1The combination -a’u- is also written with the hamza on the line (رؤوف).
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 yd’ (هبة), especially in type.
3The combination -i’a- is also normalized with the hamza on a dotless yd’ (هبة), especially in type.
4The indefinite accusative alif is not added to words ending in -a’- or -a’-, such as نا naba’an and ابناء ‘abn’d’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>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>nisānu</td>
<td>April</td>
</tr>
<tr>
<td>'ayyāru</td>
<td>May</td>
</tr>
<tr>
<td>hazirān</td>
<td>June</td>
</tr>
<tr>
<td>tammāz</td>
<td>July</td>
</tr>
<tr>
<td>'ābu</td>
<td>August</td>
</tr>
<tr>
<td>'aylālu</td>
<td>September</td>
</tr>
</tbody>
</table>

Days of the week:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>yawmu l-ahadi</td>
<td>Sunday</td>
</tr>
<tr>
<td>yawmu l-īdnaynī</td>
<td>Monday</td>
</tr>
<tr>
<td>yawmu ʿ-ūlūdāʾi</td>
<td>Tuesday</td>
</tr>
<tr>
<td>yawmu l-ʿarbaʾāʾi</td>
<td>Wednesday</td>
</tr>
<tr>
<td>yawmu l-xammī</td>
<td>Thursday</td>
</tr>
<tr>
<td>yawmu l-jumʿātī</td>
<td>Friday</td>
</tr>
<tr>
<td>yawmu s-sabtī</td>
<td>Saturday</td>
</tr>
</tbody>
</table>

Appendix I

SUMMARY OF VERBAL SYNTAX

The Perfect

1. Simple past
   - darabtuḥu
   - I hit him.
2. Past definite
   - qad darabtuḥu
   - I did hit him.
3. Negative perfect (+ mā)
   - ma darabtuḥu
   - I haven’t hit him.
4. Future perfective
   - kānā l-yawmu qariban
   - The day will be soon.
5. Contrafactual conditionals
   - law darabani, la-māta
   - If he had hit me, he would have died.
6. Gnomic (atemporal)
   - kānā llāhu ‘alman
   - 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 kānā)
   - kānā yadribuni
   - He used to hit me.
4. + qad for “may, might”
   - qad yadribuni
   - He might hit me.

Subjunctive

1. after ’an
   - ’axūfuʿ an yadribānī
   - I fear he’ll hit me.
2. with li- for purpose
   - ʿatā li-yadribānī
   - He came to hit me.
3. with lan for neg. future
   - lan yadribānī
   - He will not hit me.

1Affirmative explicit with sawfa or sa-.
4. with fa- after prohibition, wishes, requests, &c.
la yaqdab fa-
yadribani
Let him not get angry lest he hit me.

Jussive

1. with lam for neg. past def.
lam ya’dribni
He did not hit me.

2. with li- for hortatory
li-yadribni
Let him hit me.

3. with la for neg. imperative
la ya’dribni
Let him not hit me.

4. possible conditionals
‘in ya’dribni yamut
If he hits me, he’ll die.

man ya’dribni yamut
Whoever hits me will die

i’dribni tamut
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).

*awiCf -> -iC/ (*mawitta -> mizfa §18)

*ayu -> -ay/ (*talqayina -> talqina §39.1)

*ayu -> -ay/ (*talqayina -> talqina §39.1)

*iwiC -> -uC/ (*qawalta -> qulta §18)

*iyiCf -> -iC/ (*mawita -> maita §18)
*C/wa- → -Câ- (*yuqwalu → yuqâlu §55.3, 'amwata → 'amâta §76.2)
*C/wu- → -Câ- (*yaqwulu → yaqâlu §37)
*C/wuC/- → -uC/- (*yaqwilna → yaquilna §37)
*C/yi- → -Ci- (*yasiyru → yaqiru §37)
'*v'/C- → 'y/C- (*'u'minu → 'üminu §75.4, *'a'kulu → 'akulu §30.6, *'a'mana → 'amana §75.4, *'i'ti → 'iti §49)

**English-Arabic Vocabulary**

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1Except in the elative 'AF'ALU pattern, as ṣayyib- > 'aṣyabu, and qawiln- > 'aqwiln.
back, send/bring  
band  
bar  
be  
beast  
beautiful  
become  
before (adv.)  
before (conj.)  
before (prep.)  
beget  
behind  
believe in  
believer  
beneath  
benefit, be of  
better  
between  
beware  
big  
bird  
black  
blame  
bless  
blind  
book  
bow down to  
break  

content, be  
create  
curse  
darkness  
day  
death  
decide  
dept  
dead  
die  
difficult  
depend on  
disengage oneself  
disobey  
distant  
division  

djinn  
do  
down, come/go  
draw back  
draw near  
drink  
drink, give to  
due, give full  
dumb  
dust, debris  
dwell  
each other  
ear  
earth  
eat  
elder  
encourage  
end  
endure  
enemy  
enjoy  
enter  
entrust  
equal, be  
example, give as
except  إلا
exclusion of من دون
exculpate برأ
eye من
face وجه
face (v.i.) توجه
faith إيمان
fall down سجد
far from بعيد عن
fast (v.i.) صام
fast, be سرع
father أب
fear خوف
feed اطعم
female اثني
few قليل
fight قاتل
fill (v.i.) ملأ
filled, be امتلأ
find وجد
finger أصبع
finished, be تم
fire نار
first أول
flee فر
flow جرى
follow تبع
foolish, be جهل
for ل
forbid منع، نهى
forbidden, be حرم
forceful شديد
forget نسي
forgive لغفر
forgiveness, ask استغفر
form هيئة
forward, come/go اقبل
free، برى
friend ولي
friendly، be انس
from من
fruit فاكهة

goodness خير
goods متع
Gospel الإنجيل
great كبير
green أخضر
group طائفة
guard، be on انتهى
guide دليل
guided، be اهتدى
half نصف
hand يد
hand over سلم، اسلم
happen جرى
harm ضرر
hasten عجل، استعمل
haughty، grow تكبر، استكر
he who من
hear سمع
heart قلب
heaven سموات
heal عقب
heir to، be مير
hell جهنم
help نصر
helper ولي
here هنا
high، be عال
hinder منع
hit the mark أصاب
hope، give up ينس

house بيت
how كيف
however إذا
humankind البشر
humble، be تواضع
hypocrite منافق
Iblis ابيس
idol صنم
if إذا، إن
ignorant، be جهل
ill، fall مرض
in في
increase (v.i.) زاد، ازداد
indicate اشار
infidel كافر
infidelity كفر
inform نبأ
inhabit سكن
inhabitants اهل
inherit ورث
injustice ظلم
innocent بريء
inspire اوعى
invite دع
itinerant سائر
judge قاض
judge، day of يوم الدين
judgment， pass حكم
kill قتل
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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

' ab (A10a) father
' abadan (+ neg.) never
' ibn- (A10a, banūna) son
' atid (I)' itydn- come to, bring s.o. (bi- s.th.); IV give to
' ajr- reward
' a/a/- (A2a) term, appointed time, instant of death; li-'ajli- for the sake of
' ahad- (m) (A2a), 9ihd (f) one, someone, anyone; yawmu l-'ahadi Sunday
' ax- (A10b/c) brother; 'uxt- (A10d) sister
' axada (u) 'axd- take, seize, take hold (bi- of); III 'axada take to task (bi- for); VIII ittaxada adopt
' ax- (A10b/c) brother; 'uxt- (A10d) sister
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ARABIC-ENGLISH VOCABULARY
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qalab (i) qalb- turn over, around (int.); II qallaba turn over (trs.); V taqallaba be overthrown, vanquished; VII inqalaba be overthrown, changed; qalb- (A1b) heart

qalil- (A5a/d/e) little, few, slight; IV 'aqalla make few; qullat- pl qildāl- jug

qamar- (A2a) moon

qi'at- desert

qāla (i) qawl- say, uphold, maintain (bi); qawl- (A1a) words, speech

qāmā (i) qiyyām- rise up ('ilā for) ('ālā against), go ('ilā to), undertake (bi-); II qawwama make straight; III qawwama oppose, resist; IV 'aqāmā perform; X istaqāmā stand erect, straight; qiyāmat- resurrection; qay- yim- straight, right; maqām- (SFP) place, position; qawm- (A1a) people, nation, tribe; mustaqīm-staight

qawiyy- (A5d) powerful, forceful; qawwāt- (A3a/ SFP) might, strength

ka- (proclitic + gen.) like (prep.); ka-bālikā thus, likewise; ka-'anna(mā) as though
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**INTRODUCTION TO ARABIC**

**ARABIC-ENGLISH VOCABULARY**

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<td>hubāṭ- go down</td>
</tr>
<tr>
<td>hajara (i)</td>
<td>hair-/hihrān- part company with, be separated from; III hājara migrate; VI tahājara desert one another</td>
</tr>
<tr>
<td>naḥfa (u)</td>
<td>naḥ- blow, puff</td>
</tr>
<tr>
<td>naʃf- (f)</td>
<td>(A1b) soul; (A1d) self</td>
</tr>
<tr>
<td>naʃfa (a)</td>
<td>naʃf- be of benefit to, avail; III naʃfa'a avail oneself (bi-min of)</td>
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<tr>
<td>naʃqa be hypocritical, dissimulate; IV</td>
<td>anʃqa expend</td>
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<tr>
<td>nakaha (i)</td>
<td>nikāh- marry</td>
</tr>
<tr>
<td>nakira (a)</td>
<td>nakira not recognize, not know, deny, disown; IV</td>
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<tr>
<td>nakasa (u)</td>
<td>naks- turn over, turn upside down; nukisa</td>
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<tr>
<td>nahr- (A1a/d) river; nahlār</td>
<td>time</td>
</tr>
<tr>
<td>nahā (ā)</td>
<td>nahā- forbid someone ('an s.th.); VIII intāhā 'ilā reach, end up at</td>
</tr>
<tr>
<td>nūr- (A3b) light; II nawwara, IV 'anāra make light, illuminate</td>
<td></td>
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<tr>
<td>nāqat- pl nūq-, nīqāq-, nāqat- she-camel</td>
<td></td>
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<tr>
<td>nāmā- (nim-) (ā) nām- sleep; menām- dream</td>
<td></td>
</tr>
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</table>

**malaka (i) mulk- possess, rule, reign ('alā over); II malaka put in possession of, make king; malik- (A2d) king; malikat- (SFP) queen; manjakat- (A11) kingdom; malak- see 'L'K millat- (A3a) community, sect |

**min (gen.) from, out of, among (partitive); man who?, he who, they who, whoever |

**mena' (a) (a) man'- hinder access (min to), prevent (min from); III mana'a put up resistance to |

**naʃa (a) nush- make good care of, advise |

**nasa (u) naʃr- help, assist ('alā against); VIII intāsara be victorious, triumph ('alā over), take revenge (min on); X istansara ask for assistance; nasrāniyy- pl naʃrā Christian; II nāṣara Christianize |

**nathqa (i) nutq- speak |

**naʃara (u) naʃr- look, regard; III nāṣara argue, debate; IV 'anṣara respite; VIII intāṣara wait, expect; manṣar- (A11) watchtower na'ata (a) describe |

**nāštā (i) hubāṭ- go down |

**hajara (i) hajr-/hihrān- part company with, be separated from; III hājara migrate; VI tahājara desert one another |

**nūr- (A3b) light; II nawwara, IV 'anāra make light, illuminate |

**nāqat- pl nūq-, nīqāq-, nāqat- she-camel |

**nāmā- (nim-) (ā) nām- sleep; menām- dream |

**maʃa (i) muk- mulk- possess, rule, reign ('alā over); II malaka put in possession of, make king; malik- (A2d) king; malikat- (SFP) queen; manjakat- (A11) kingdom; malak- see 'L'K millat- (A3a) community, sect |

**min (gen.) from, out of, among (partitive); man who?, he who, they who, whoever |

**mena' (a) (a) man'- hinder access (min to), prevent (min from); III mana'a put up resistance to |

**V tammānā wish for, desire, make a wish |

**mahd- (A1b) cradle |

**muhl- molten metal |

**māta (mit-) (ā) mawt- die; IV 'amāta cause to die; mawt- (A1a) death; mayyit- (A5f/1a SMP) dead |

**māl- (A2a) property, possessions |

**muš- min- see ʃ MN IV |

**mītāq- see ʃWQ |

**mīdā (i) sway |

**nār- (f) (A10c) fire |

**nās- people, humans |

**nāba' (A2a) news; II naḇba' a bi- inform of |
INTRODUCTION TO ARABIC

ARABIC-ENGLISH VOCABULARY

waşida (i) wujđ- find, wujid'a (pass.) exist; IV 'awjada bring into existence

waţh- (A1b) face; II waţjaha make face, turn (li-, 'ilă toward); VIII itaţjaha turn towards, set out ('ilă for); waţjih- eminent, illustrious waţid- one (adj.)

waţhiy- inspiration; IV 'awţâ inspire ('ila someone) (M- with)

waţda (wadid-) (a) wudd- Imawaddat- wish

waţda'a (a) let, allow (+ imperf. ind.)

waţda'a (a) let, allow (imperf. ind.)

waţra (no perf., imperf. only + imperf. ind.) let

waţra'a (a) (+ gen.) beyond, behind

waţriha (i) wirţhar- inherit from, be the heir of; IV 'awraţha make heir

waţrada (i) wurţad- reach (water); wurţad- thirsty herd

warqa- (A2a), warraqat- (SFP) leaf

warq- III wurţ to conceal, keep secret

wastatiha (a) sa'at- contain, hold, have the capacity for; II wasssa'a expand; wasti- vast

wastasa (Q1) waswás to whisper

waşid- threshold

waştyat- (A5g) bequest, legacy, directive, commandment; II wasssa, IV 'awşā recommend, charge (bi- with), bequeath

waşda'a (a) wad'- put down, lay aside; VI tawāda'a be humble

wasda (i) wa'd- promise; wa'd- (A1b) promise

waşf- (A1b) herd

waşfā give full due, give full share of; V tawaffā take, get one's full share of, receive fully, tuwaffiya (pass.) die

waşqa'a (a) waqū'- fall, befall, occur

waşqa (i) wiqâyat- ward off; VIII itaqd beware, be on one's guard, fear (God)

wakala (i) wakîlwukâl- entrust ('ilă to); II wakkala authorize, put in charge (bi-of); V tawkâlala 'ală rely, depend on; VIII itakala = V; wakîl- (A5b) warden, guardian

walada (i) wilâdar- beget, give birth, wulida (pass.) be born; walad- (A2a) child, son; wulî- progeny; wâlid- (SMP) father, progenitor; wâlidînî parents

walâkinna (+ acc.), walâkin (+ vb.) but

yâd O, vocative particle

yâjju wa-mâjju Gog and Magog

yas Ya's- despair, give up hope (min of); IV 'ay'âsa deprive of hope; X istây'âsa be despondent

yâjma (a) ya's- (A5d) friend, helper, supporter; II wallâ turn aside ('an, min from), put in charge of; V tawallâ turn away; mawlan (A11) master, patron; walâyar- friendship

yâhâbâ (a) wahb- give

yâqin- certainty

yâm- sea, river

yâmin- (f) (A5h) right hand, oath

yahûd-, yahûdiyy- Jew, Jewish; see also YHWD

yâwma- (A1a) day; al-yâwma today; yâwma'idin on that day

yûnân- Greeks, Ionians; yûnâniyy- Greek
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