

The Reference Dictionary of the Arabic Language (Root Words)

Fascicule 1 (Letter Ālif [ا])

By

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'Based on the first fascicule which has just appeared, I am pleased to recommend *The Reference Dictionary of the Arabic Language*. It is the first attempt in English that I know of which attempts to bring together the whole lexicon of classical Arabic and the Arabic dialects in a single reference work. As such, I believe that it will be of interest and use to all Arabic language specialists.'

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PREFACE

Language is the continuum of contacts between peoples speaking the same or different languages. Arabic is no exception, as it contains words from different origins (such as the Sumerian, Akkadian, Babylonian, Hebrew, Persian, Coptic, Aramaic, Syriac, Greek, Latin, and European languages etc.). Especially, in modern times, the evolution of the Arabic language through borrowing and assimilation is even greater.

In the second half of the seventh century, the Arabic script was invented to record the holy book of Islam (i.e., the Qur'ān). In the end, Arabic has been regarded as the words of Allāh. This status of holiness has made the study of Arabic language a major science of learning/study among Arabs and Muslims. The spread of Islam also introduces Arabic to many lands under the Islamic domain. Its script is accepted by many different peoples as the writing system of their own languages.

Since the eighth century, Arabic dictionaries have been produced to provide people with information about correct Arabic, in view of the spread of Arabic brought about many corruptions in it. The compilation of Arabic dictionaries has been a never-ending business since then. Until now, many dictionaries have been published. They are compiled according to the needs of different purposes and fields, and arranged according to roots or words, or a combined system, as the compilers saw fit.

After the first half of the nineteenth century, through the wave of modernisation, Arabic made more rapid changes to cope with the needs of the time. Many efforts to publish Arabic dictionaries to meet such needs have been attempted to date. However, a comprehensive dictionary containing classical Arabic and modern Arabic is yet to be born, as some earlier attempts made remained incomplete eventually.

In the twentieth century, online Arabic dictionaries have been introduced and provide a very convenient way to the users. However, many of the online Arabic dictionaries are far from satisfactory, and mistakes frequently found in them. Besides, all the Arabic dictionaries (whether in print or online) have presented some difficulties in their use, such as, in finding the exact word required easily.

In view of this, the project of the Reference Dictionary of the Arabic Language (abbreviated as “*RDAL*”) has come into existence. The project comprises several parts. Considering the large amount of materials presented in the project, it is impossible to produce them all in printed format. However, some parts will be published, in addition to the online edition of the entire contents.

Most importantly, the *RDAL* checks on all the material and sources used (whether in print or online) that will be carried out to correct the errors and mistakes found. Remarks on words, phrases and sentences will be given for a further understanding of them. An index for every word, phrase and sentence registered will be compiled and would be made available online to the users free of cost. Through the index, the difficulty of finding an exact word or phrase will be a thing of the past.

The *RDAL* is compiled to include most of the important dictionaries and other works (such as encyclopedias, reference works and terminologies) produced in the past, both in the East and West. This certainly makes the dictionary a kind of reference in and by itself. It is hoped that this will provide people with a new way of using the Arabic dictionary. The *RDAL* is going to be a long-time project. It certainly needs encouragement and help from all parties and people interested. The financial aids and manpower help will certainly facilitate its compilation.

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INTRODUCTION

This root words part of the *RDAL* is to contain verbs and deverbal nouns, as well as nouns related to deverbal nouns. Words not included in this part are those called “non-root words” (i.e., those to which no verb related is found). This latter set of words includes pronouns and those termed “ḥarf” in Arabic, in addition to most of the loan words. Traditionally, non-root words have been registered under a certain root-letters pattern. For various reasons, some of them (such as loan words with related verbs) are registered in this root words part. To distinguish between root words and non-root words, each type has been transliterated differently, and the dagger (†) symbol may be given to some of the latter registered in this part for distinction.

This dictionary¹ is distinct in several ways from the content and form of traditional lexicographical works. These differences include the transliteration system, the Arabic verb pattern code (abbreviated AVPC),² the cross-referencing and the presence of remarks. The transliteration system is, unlike traditional ones, devised to indicate a word’s Arabic orthography as well as its grammatical connotation. The AVPC is a new and unique system that was invented to facilitate easy access to the conjugation of a verb-form. Each of these two systems will be granted separate and more detailed explanations, and an index shall be appended to each discussion (see pp. xxii–xxxvi and pp. xxxvii–lviii, respectively).

This dictionary includes both classical Arabic and modern Arabic, in addition to dialectal Arabic.³ Words from various sources will be included – as many as possible, to such an extent that the number of words registered in this dictionary surpasses all other dictionaries, in print or online, produced to date. Even then, however, the *RDAL* is not purported to be all-inclusive.

Each word’s definitions or meanings (whether brief or detailed), along with cross-references, examples and remarks (on their formation, various forms and proper usage) shall be presented, so that the true nature and usage of that word may be understood. This undertaking is so enormous, and the corresponding size of the root words part so great, that this dictionary must be divided into seventeen sections, which will be published fascicule by fascicule.⁴

Registered words will be arranged according to their root-letters patterns. Under one such pattern, verbs are given first, according to the order of verb forms. Verbs are separated by single lines (“—”) between them. Deverbal and related nouns follow the verbs and are separated from the verbs by a double line (“=”). Nouns are not separated by any line. They are arranged first according to the order of their Arabic orthographies, and then, if there are words with the same Arabic orthography, according to that of their transliterations.

To give the user a clear idea of how the information described above is arranged in this dictionary, this introduction is to be made in six aspects of the layout: (1) root-letters patterns, (2) word-entry, (3) definitions (or meanings), (4) example, (5) remarks and (6) cross-reference. Examples are given in the explanation and discussion, and they are taken mainly from the fascicule 1 of the root words part.

Before progressing any further, it is necessary to explain the terms used. The use of a hyphen (“-”) between words has a special connotation. For instance, “verb-form” and “verb form” have different meanings: the former denotes a special form of a verb (such as “اِنْتَعَلَ” /iṯta‘ala/”, “اِبْتَعَلَ” /iṯta‘ala/” and “اِتْتَعَلَ” /itta‘ala/”); the latter denotes the general meaning of any verb form (such as “اِفْتَعَلَ” /ifta‘ala/”).

The four verb forms just mentioned are the form VIII of a trilateral verb. Each of the former three expresses the special verb-form VIII comprising a “ء (hamza)” as its R1 (i.e., the first root letter). The fourth may be used to represent the trilateral verb form VIII containing only sound root letters, or the modal verb-form of the trilateral verb form VIII. In the former sense, it may be expressed more precisely as “the verb-form VIII **اِفْتَعَلَ** /ifta‘ala/”, and in the latter sense, as a (modal) verb form VIII.

The same distinction applies to other terms, such as “root-letters” and “root letters”. The former indicates the special “pattern of root letters” (such as “ء ب ت” and “ء ب ث”), the latter indicates the general meaning of “root letters” (such as “ء”, “ب”, “ت” and “ث” in the two root-letters patterns of “ء ب ت” and “ء ب ث”). Other such usages of terms will be explained in due course as they appear.

A general layout of “root-letters pattern”, “word-entry”, “definition”, “example”, “remarks” and “cross-reference” can be viewed in the below “Sample 1” and “Sample 2”.

Sample 1

[ء ب ت]
أَبَتَ /ʔabata/ [i, u] «T1-10tB/C»
[v.n.: ① أَبَتَ /ʔabt ¹ /, ② أُبُوتَ /ʔubūt ¹ /]
[a.p.: ① أَبَتَ /ʔabit ¹ /, ② أَبَتَ /ʔābit ¹ /, ③ أَبَتَ /ʔabt ² /]
• (ب ~ العَصَبُ) to be (or to become) in great anger
• (ء ب ت) (فَلَانٌ مِّنَ الشَّرَابِ) (s.o.) to be (or to become) full from drinking (فَلَانٌ مِّنَ الشَّرَابِ) /ʔabita/ [ء ب ت]
• (ب ~ النَّوْمُ) / (ء ب ت) (الْيَوْمُ) (the weather) to be (very) hot
※ Compare the verbs of root-letters “ء ب ت”, for further information.
—————
أَبَتَ /ʔabita/ [a] «T1-10tD»
[v.n.: ① أَبَتَ /ʔabat ¹ /, ② أَبَتَ /ʔabt ² /, ③ أُبُوتَ /ʔubūt ² /]
[a.p.: ① أَبَتَ /ʔabit ² /]
• (ب ~ فَلَانٌ) (s.o.) to be lively (or exuberant)
• (ء ب ت) (فَلَانٌ مِّنَ الشَّرَابِ) (s.o.) to be (or to become) full from drinking
• (ب ~ النَّوْمُ) (the weather) to be (very) hot
—————
تَأَبَّتَ /taʔabbata/ «T5-10t»
• (the weather) to be very hot
• (the wine) to be strong
• (ب ~ الجَمْرُ) (the coal) to burn strongly
• (ء ب ت) (فَلَانٌ مِّنَ الشَّرَابِ) (s.o.) to be (or to become) full from drinking
=====
أَبَتَ /ʔabit ³ / أَبَتَ /ʔābit ² / أَبَتَ /ʔabt ⁴ /
• (very) hot
• (very) hot summer
• (very) hot weather
أَبْتَةٌ /ʔabtaʔ/
• great anger
مَأْبُوتٌ /maʔbūt/
• of being (very) hot
• of heatstroke (or heat exhaustion)

Sample 2

[ا ب ج د]
أَبْجَدَ /ʔabjada/ «Q1Ā-1000»
[v.n.: ① أَبْجَدَ /ʔabjadat ¹ /]
• to alphabetise
• to mark s.th. with Arabic alphabet letters
=====
أَبْجَدَ /ʔabjad/ [pl.: ① أَبْجَدَاتُ /ʔabjadāt/]
أَبْجَدَ /ʔabjad/
• alphabet
• the first set of eight Arabic letter sets used for ordering (such as pagination)
• an ordered set of letters used in a language
[pl.] أَبْجَدَاتُ /ʔabjadāt/
• elementary facts; simple truths
الأَبْجَدُ /al-ʔabjad/
• the alphabet
أَبْجَدِيٌّ /ʔabjadiyy/ [r.n.]
[pl.: ① أَبْجَدِيُّونَ /ʔabjadiyyūn/]
[f.: ① أَبْجَدِيَّةٌ /ʔabjadiyyat ¹ /]
(pl.: ① أَبْجَدِيَّاتُ /ʔabjadiyyāt ¹ /)]
• abjadiced
• alphabetical
• of (or relating) to an abjad
[pl.] أَبْجَدِيَّاتُ /ʔabjadiyyāt/
• elementary facts; simple truths
أَبْجَدِيًّا /ʔabjadiyyā/ [adv.]
• alphabetically
أَبْجَدِيَّةٌ /ʔabjadiyyat ² /
[pl.: ① أَبْجَدِيَّاتُ /ʔabjadiyyāt ² /]
• ABC, abc
• Abuja
• alphabet
• alphabetization
• common sense; elementary knowledge; general knowledge
• set of letters or symbols in a fixed order, used while writing a language
الأَبْجَدِيَّةُ /al-ʔabjadiyyat ¹ /
• the alphabet

In “Sample 1” and “Sample 2”, all words with the root-letters “ء ب ت” and “ا ب ج د” are displayed under the two root-letters patterns of “[ء ب ت]” and “[ا ب ج د]”, respectively. The verbs with these two root-letters patterns are listed first, according to the order of their verb forms (i.e., verb form I, verb form II, verb form III, etc.), which are indicated by the Arabic verb pattern code (AVPC) of “«T1-10tB/C»”, “«T1-10tD»”, “«T5-10t»” and “«Q1Ā-1000»”. In “Sample 1”, verbs are separated by a single line (“-----”).

The non-verb words (i.e., the deverbal nouns and related nouns) are listed after the verbs and are separated from the verbs by a double line (“—————”), but the non-verb words themselves are not separated by any line. They are arranged according to the alphabetical order of their Arabic orthographies first, and then by the order of their transliterations (if there are words with the same Arabic orthography).⁵ The first layout item to be discussed is the “root-letters pattern”.

A. Root-letters pattern

This dictionary is arranged according to the order of root-letters patterns, which are either three or four root letters, such as “ء ب ت” and “ا ب ج د”. Words with the same root letters are listed under that root-letters pattern, which is placed within square brackets (“[]”), as in “[ء ب ت]” and “[ا ب ج د]”.

The “ء (hamzaʾ)” (as in [ء ب ت]) and the “ا (ālif)” (as in [ا ب ج د]) have different connotations. The former represents that the denoted letter is a root letter, and it is transliterated as “ʾ” (or “ʿ”). The latter (though treated as a root letter) is in most cases a letter in a loan word of non-Arabic origin, and is given the transliteration letter “ā”, “ī”, “ū” (etc.).⁶ The “ا (ālif)” in the loan word is either original (as in the case of [ا ب ج د]) or an added letter (as in the case of “إِسْكُوتْلَانْدَا” /iskutlāndā/ (Scotland) [formed from “سْكُوتْلَانْدَا” /skutlāndā/]).

In this dictionary, there are several ways of displaying the root-letters patterns.

- (1) A single root-letters pattern, such as: [ء ب ت] and [ا ب ج د]

Most Arabic words have been registered under this kind of root-letters pattern. It denotes that the registered words have either three or four root letters.

- (2) Two root-letters patterns, such as: [ء ث و] / [ء ث ي] and [ا ت م ت] / [ا و ت م]

Some words are registered under two root-letters patterns, which are separated by the solidus (“/”). In the case of “[ء ث و] / [ء ث ي]”, words – with the final root letter being either “و (wāw)” or “ي (yāʾ)” – are registered together because of the uncertain nature of their R3 (i.e., the third root letter).⁷

Although the true nature of a trilateral verb’s R3 is uncertain, distinction may be made amongst the verbs registered. For instance, under the root-letters pattern “[ء ث و] / [ء ث ي]”, the verb-form “أَتَا /ʾatā” is given the AVPC of «T1-102C» to denote that its R3 is “و (wāw)” (as indicated by the “2” in “102”). The verb-form “أَتَى /ʾatā” is given the AVPC of «T1-103B» to denote that its R3 is “ي (yāʾ)” (corresponding to the “3” in “103”).

Some loan words, especially those translated or spelling-transliterated from European languages, have been given different root-letters patterns according to their spellings in different sources. In these cases, two root-letters patterns are given together, such as [ا ت م ت] / [ا و ت م]. The second root-letters pattern is subsequently listed in its corresponding order in this dictionary for cross-referencing, and is preceded with the symbol “❖”, as in “❖ [ا و ت م]” (❖ [ا ت م ت]) (on page 260a). The symbol “❖” indicates a cross-reference, meaning “see also”. In addition, the AVPC of a loan word is given as “«Q1Ā»”, instead of “«Q1A»”.⁸

Using different display-forms of root-letters patterns, this dictionary will better serve its reference function in understanding words in question. After the root-letters pattern, verbs and nouns are given different elements according to their own nature in the word-entry.

B. Word-entry

A word's registration (either a verb or a noun) is called its word-entry. The Arabic orthography of the word is given first; other information follows. In the case of a verb, the word's (1) AVPC, (2) verbal noun(s), (3) active and passive participle(s) (if mentioned in sources) and (4) other forms (such as the dialect variant) are given. In the case of a noun, (1) the plural (or singular) form(s), (2) masculine (or feminine) form(s) and (3) other forms (such as the diminutive) are given, if available.

All the forms in a word-entry are given in Arabic along with the transliteration. The transliteration serves to distinguish certain word-forms from one another. For instance, the trilateral verb-form III and verb-form IV have the same Arabic orthography in most cases. In the devised system, these forms will be transliterated differently, allowing for distinction.

For illustration, take the verb-form III “آتَى /ʔātâ/” and the verb-form IV “آتَى /āṭâ/” (under the root-letters “[ء ت ي]”). The orthography of the two forms is identical in Arabic, but the transliterations of their initial letters differ, i.e., “ʔā” in the first case and “ā” in the second. The plural noun “أَتَافٍ” also has two different transliterations, “أَتَافِي /ʔatāfi/ (الأتافي) /al-ʔatāfiyy/” and “أَتَافِي /atāfi/ (الأتافي) /al-atāfiyy/”. The Arabic word-ending is transliterated as “-ī” and “-ī̄”, respectively, to reflect their different forms after being preceded by the article “ال- /al-”.

In the word-entry section, Arabic text is presented with the full vowel-diacritics (or ḥarakāt) for each verb-word, as well as for fixed word-endings (such as the dual/plural, adverbial words and nouns of verb etc.) and noun words that have diptote word-endings. Diptotes are fully vowelled, and their transliterations are given a subscript number “2” at the end, as in “أَبْصُنُ /ʔābaṣ²/”. Noun words with the three cases ending do not receive the word-end voweling. In the case of adverbial words and nouns of verb⁹, the transliteration of word-end vowel is given in bold, as in the adverb “أَبْدَأُ /ʔabadā⁹/”, and the nouns of verb “أَمْسَأُ /ʔamsa⁹/”, “أَمْسِئُ /ʔamsi⁹/”, “أَهَأُ /ʔahā⁹/” and “أَهِيئُ /ʔahi⁹/”. Other words do not receive bold word-ending transliterations.

Word-endings with a “sukūn (ـ)” are fully vowelled in Arabic and represented in transliterations by an over-ring above the final letter, as in “مِنْ /miṣ^o/”, “أَهْ /ah^o/” and “كَتَبَتْ /katabat^o/” (perfect 3FS). The example given in the definition receives full voweling but no transliteration, except where there is a need to indicate the distinction, as in “تَأَبَّطَ شَرًّا /taʔabbata šarrā/ (= تَأَبَّطُ /taʔabbatu/) [dual: نَوَا تَأَبَّطَ شَرًّا /dawā taʔabbata šarrā/; pl.: دَوُّو تَأَبَّطَ شَرًّا /dawū taʔabbata šarrā/]” (on page 12a). The verb-word entry and noun-word entry are discussed separately in the following sections.

B.1. Verb-word entry

Every listed verb is first given in its Arabic orthographical form and transliteration form, followed by the declension pattern (in the case of verb form I) and the AVPC (as shown in Samples 1 and 2). Some verbs may have more than one form. The different verb-forms of a verb are listed according to the principles adopted (as shown in Samples 3 and 4).

Sample 3

آتَى /[?]ātâ/ «T3-103»
 [v.n.: ① مُؤَانَاة /muwātāt/]
 [a.p.: ① مُؤَاتٍ /muwātī/]
 وَآتَى /wātâ/ «T3-103.w» (d.v.)
 (وَآتَى /wātâ/ [وت ي] «T3-203»)
 • to aid

 • (هـ) to agree with s.o. (وَآتَى /wātâ/ [وت ي])

Sample 4

أَخَذَ /[?]aḥada/ [u] «T1-100C»
 [v.n.: ① أَخَذَ /[?]aḥd/1, ② تَأَخَذَ /ta[?]hād/,
 ③ مَاخَذَ /ma[?]hād/1]
 [a.p.: ① أَخِذَ /[?]aḥid/1, p.p.: ① مَأْخُودٌ /ma[?]hūd/1,
 ② أَحْيِذَ /[?]aḥīd/1]
 وَوَحَدَ /waḥada/ [u] «T1-100C.w» (d.v.)

 • to get; to obtain; to receive
 (تَخَذَ /taḥida/ [ت خ ذ])

In “Sample 3”, there are two verb-forms. The first, “آتَى /[?]ātâ/” [ء ت ي], is the verb-form III (as the “T3” of the AVPC “«T3-103»” indicates). Its verbal nouns (denoted by “v.n.”) and active participle (“a.p.”) are listed. The second verb-form, “وَآتَى /wātâ/”, is the word’s dialect variant form (as denoted by “(d.v.)” and is coded as “«T3-103.w»”. The AVPC extension “.w” indicates that the “ء (hamza)” of its R1 is replaced by “و (wāw)”. The dialect variant is followed by “(وَآتَى /wātâ/ [وت ي] «T3-203»)” to indicate that it too is the same verb-form of the root-letters “وت ي” and is coded as “«T3-203»”. The symbol “☞” indicates a cross-reference with a word that has the same form or meaning.

“Sample 4” also features two verb-forms. The first, “أَخَذَ /[?]aḥada/ [ء خ ذ]”, is the verb-form I (as the “T1” of the AVPC “«T1-100C»” indicates). Its verbal nouns, active participle and passive participles are also listed. The second verb-form, “وَوَحَدَ /waḥada/”, is the word’s dialect variant form and is coded as “«T1-100C.w»”. The declension pattern “[u]” is listed for both verb forms, which is indicated by “C” in the AVPC “100C”. No information is appended to the dialect variant; this is to indicate that there is no verb-form “وَوَحَدَ /waḥada/” under the root-letters “[و خ ذ]”. The dialect variant of a verb is used in a certain area or by a certain tribe (as noted in classical Arabic lexicographical works).¹⁰

In one of the definitions listed in “Sample 3”, the line “(هـ) to agree with s.o. (وَآتَى /wātâ/ [وت ي])” indicates that another verb-form (i.e., وَآتَى /wātâ/) of the root-letters “وت ي” has the same meaning. The same is true in “Sample 4”: the line “to get; to obtain; to receive (تَخَذَ /taḥida/ [ت خ ذ])” indicates that another verb-form (تَخَذَ /taḥida/) of the root-letters “ت خ ذ” has the same (or a similar) meaning. Some verbs may have several verb-forms, as shown in “Samples 5 and 6”.

Sample 5

اِئْتَسَرَ /i[?]ytasara/¹ «T8-100.ỵ»
 اِئْتَسَرَ /i[?]tasara/¹ «T8-100.y»
 اِئْتَسَرَ /ittasara/¹ «T8-100.t»
 • to divide the meat (amongst people)
 ※ «AEL:1/57c» mentions these three verb-forms under this root-letters pattern. «AEL:8/2976a» also mentions the last two verb-forms under the root-letters “ئ ي س ر”. Other sources mention them under the root-letters “ئ ي س ر”.
 ☞ اِئْتَسَرَ /i[?]ytasara/², اِئْتَسَرَ /i[?]tasara/², اِئْتَسَرَ /ittasara/² of [ئ ي س ر]

Sample 6

اِئْتَسَرَ /i[?]ytasara/² «T8-300.ỵ»
 اِئْتَسَرَ /i[?]tasara/² «T8-300.y»
 اِئْتَسَرَ /ittasara/² «T8-300.t»
 • to divide the meat (amongst people)
 ※ «AC1:2341a» mentions these three verb-forms under the root-letters “ئ ي س ر”.
 ☞ اِئْتَسَرَ /i[?]ytasara/¹, اِئْتَسَرَ /i[?]tasara/¹, اِئْتَسَرَ /ittasara/¹ of [ئ ي س ر]

In “Sample 5”, there are three verb-forms VIII: (1) “اِئْتَسَرَ /i[?]ytasara/ «T8-100.ỵ»”, (2) “اِئْتَسَرَ /i[?]tasara/ «T8-100.y»” and (3) “اِئْتَسَرَ /ittasara/ «T8-100.t»”. These three verb-forms are registered under the root-letters patterns “[ئ ي س ر]” and “[ئ ي س ر]” in this dictionary. In this case, they are coded differently, as “«T8-100.t»”, “«T8-100.ỵ»” and “«T8-100.y»” under “[ئ ي س ر]” and as “«T8-300.t»”, “«T8-300.ỵ»” and “«T8-300.y»” under “[ئ ي س ر]”. Remarks and cross-references are made in both “Sample 5” and “Sample 6”.

The verb-form of “اِتَّسَرَ /iṭtasara/” is the original form, the verb-form “اَيْتَسَرَ /ītasara/” is the softened form of “اِتَّسَرَ /iṭtasara/”, and in turn, “اِئْتَسَرَ /ittasara/” is the softened form of “اَيْتَسَرَ /ītasara/”. In fact, the root-letters pattern “ء س ر” is derived from that of “ي س ر”, by changing the first root letter from “ي yāʾ” into “ء (hamzaʾ)”. In theory and by rule, the three verb-forms exist, but they may not be all mentioned by sources. In this dictionary, only the verb-form(s) mentioned by sources is/are registered. They are registered according to the order as that of the sample.

There are some verb-forms that are formed irregularly, such as “اِتَّامَى /iṭtamâ/ «T08-10.Ā»” (from “اَيْتَمَّ /ītamma/ [ء م م] «T8-10.y»”) in “Sample 7”, and “اَحَّى /ʔahḥâ/ «T02-10.Ā»” (from “اَحَّحَّ /ʔahḥaḥa/ [ء ح ح] «T2-10»”) in “Sample 8”. They have the verb-forms that are not found in the modal verb-forms. In this case, they are classified as the “non-standard verb form”, and are given the AVPC extension of “T0” (for trilateral verbs) or “Q0” (for quadrilateral verbs). Appended to both is the number of the verb form from which they derive (indicated here by “T08” and “T02”). For additional information, refer to the section dealing with non-standard verb form (pp. xli–xlii).

Sample 7

اِتَّامَى /iṭtamâ/ «T8-10.y»
اَيْتَمَّ /ītamma/ «T8-10.y»
اِئْتَمَى /ittamâ/ «T08-10.Ā»
<ul style="list-style-type: none"> • to aim at; to be guided by; to copy; to emulate; to imitate; to intend; to mean; to seek • (أُمَّةٌ [أو إِمَّةٌ]) to make it a way (or course, rule) of life (or conduct) • (بِفُلَانٍ) / (بِه) to imitate s.o. • (بِه) to take s.o. as an example (or an exemplar, a pattern, an object of imitation)

Sample 8

اَحَّحَّ /ʔahḥaḥa/ «T2-10»
اَحَّى /ʔahḥâ/ «T02-10»
<ul style="list-style-type: none"> • to be extremely thirsty; to thirst very much • to cough • to feel sad • to repeat “ah” (or the coughing sounds) [to clear the throat] • to utter the sound of “ah” (or “alas”) owing to anger (or grief)

In the AVPC system, the root letter “ء (hamzaʾ)” is indicated by the number “1”, the root letter “و (wāw)” is indicated by the number “2”, and the root letter “ي (yāʾ)” is indicated by the number “3”. The AVPC can thereby show the true nature of verbs, which are classified and registered in this dictionary. Particularly, some verbs have a quite irregular formation. It is difficult to identify the true nature of these verb-forms. “Sample 9” and “Sample 10” demonstrate how the AVPC can solve this problem.

Sample 9

اَيَّابَ /ʔayyaba/ ¹ «Q01A.7-1320»
(originally: اَيُّوبَ /ʔaywaba/ «Q1A.7-1320»)
[v.n.: ① اَيَّابَ /ʔayyāb/ (originally: اَيُّوَابَ /ʔaywāb/)]
<ul style="list-style-type: none"> • to come back • to go back (or to return) to a place (or s.th.) • to return (at [or in] night) • to sing along • (an absent) to return to his place from his journey • (people) to jostle to the fore; to scramble • (someone) to travel at dawn and to sleep at night
<p>※ This verb-form is mentioned by «AEL:1/123c» as a quadrilateral verb on the measure of “فَيْعَلٌ”. In this case, it is treated as a non-standard verb form, not that of the trilateral verb-form II of the root-letters “ء ي ب” as some sources claim.</p>
اَيَّابَ /ʔayyaba/ ² [ء ي ب] «T2-130»

Sample 10

اَيَّابَ /ʔayyaba/ ² «T2-130»
See: اَيَّابَ /ʔayyaba/ ¹ [ء و ب] «Q01A.7-1320»
<p>※ This verb-form is treated as the form II of the root-letters “ء ي ب” by most sources. However, «AEL:1/123c» mentions that it is a quasi-quadrilateral verb of the form “اَيُّوبَ /ʔaywaba/ [ء و ب]” on the measure of “فَيْعَلٌ /fayʿala/”. It is treated as a non-standard quadrilateral verb of the root-letters “ء و ب” in this dictionary.</p>

The Arabic verb-form of “Sample 9” and “Sample 10” are the same, but they are assigned with different AVPCs. “Sample 9” features a quadrilateral verb, while “Sample 10” features trilateral. According to «AEL:1/123c», the former is formed from the verb-form “أَيَّوَبَ /ʔaywaba/ «Q1A.7-1320»” on the measure of “فَيْعَلُ /fayʕala/ «Q1A.7»”. However, some people regard it as being formed from “أَوَّوَبَ /ʔawwaba/ «T2-120»” by changing the “R2 (wāw)” into “R2 (yāʔ)”. In this dictionary, it is registered under the root-letters “[ء و ب]” as a quadrilateral verb, with a cross-reference to the verb-form “أَيَّوَبَ /ʔayyaba/² «T2-130»” (registered under the root-letters “[ء ي ب]”).

Verb conjugation is not given in the verb-word entry. Instead, it is given in the verb index, that is appended at the end of the “AVPC” section. The verb index (i.e., Appendix B, on pages xlvi-lviii) is arranged according to the AVPCs. In it, only some inflections (such as perfect 3FS, perfect 1MFS, imperfect 3MS, imperfect 1MFS, imperative 2MS and imperative 2FS) are given in the form of modal pattern (i.e., “ف-ع-ل- /f-ʕ-l/”) for a quick reference.

The AVPC is devised to give a quick reference to the conjugation table that applies to a verb-form. The complexity of the Arabic verb conjugation often hinders its full understand, and thus far, it has also hindered the production of a comprehensive work on the subject. The introduction of the AVPC system is sure to constitute a solution for dealing with Arabic verb conjugation.

Apart from the verb-words, deverbal nouns (such as the verbal nouns and active/passive participles) are listed under each verb-word entry. They are assigned the order numbers of “①”, “②” and “③” and so forth to facilitate their citation in definition and remarks. These words are given as they are found in various sources and cannot be said to be comprehensive in every case. Even so, this dictionary includes a great deal more than what is mentioned in any other individual source. Deverbal nouns may be registered again in the section of noun-word entry.

B.2. Noun-word entry

Noun words include deverbal nouns and other nouns that are either related to deverbal nouns or unrelated (but usually registered under the same root-letters). In a noun-word entry, the listed items are: (1) the singular form (abbreviated as “sing.”) or the collective form (abbreviated as “coll.”), (2) plural(s) (abbreviated as “pl.”,¹¹ or the “plural of plural” [abbreviated as “pl.-pl.”]), (3) the masculine form (abbreviated as “m.”, or the feminine form [abbreviated as “f.”]), (4) the diminutive (abbreviated as “dim.”), and others (such as the vulgar form). A circled number (i.e., “①”, “②” and “③”) is also given to all the plural/singular and feminine/masculine (etc.) listed.

Noun words may be listed together because they share the same meaning(s), in which case they are separated by two vertical lines (“||”). In this case, one word is treated as the main word and is registered as the leading entry-word. The main word (or leading entry-word) is selected in accordance with the Arabic orthographical order. If several noun words have the same Arabic orthography, they are arranged according to the order of transliteration letters, as shown in “Sample 11” and “Sample 12”.

Sample 11

إِنْفِيَّةٌ /ʔifīyyat/ [pl.: ① إِنْفِيَّاتٌ /ʔifīyyāt/] ||
 أَنْفِيَّةٌ /ʔanfīyyat/¹ [pl.: ① أَنْفَابٌ /ʔanfāb/ ...
 ② أَنْفَابٌ /ʔanfāb/ ..., ③ أَنْفَائِيٌّ /ʔanfāfiyy²/
 ④ أَنْفِيَّاتٌ /ʔanfīyyāt/]
 • a company (or a congregated body, a great number, a number) of men
 • a stone like the head of a man

Sample 12

أَتُونٌ /ʔattūn/ || أَتُونٌ /ʔatūn/
 (pl.: ① أَتَائِيْنٌ /ʔatāiyn²/
 ② أَتُنٌ /ʔatun/³)
 • a cellar; a furnace; a kiln; an oven; stove; oven
 • a certain place in which fire is kindled
 • hollow (or pit, trench) of the lime burner
 • a place in which bricks are baked
 • a severe test (or trial)

If words listed together have the same plural, that plural is given within parentheses and placed after all words that share it (i.e., after the final such word, as in “Sample 12”). Otherwise, the plural is given within square brackets and placed after the related word (as in “Sample 11”).

A word that is collective in nature may be registered as the entry word. In this case, its singular is noted in the form of “[coll., n.un.: ...]”, where “n.un.” stands for “nomen unitatis” (i.e., unit noun). In some cases, the word may have a plural, which is termed the “plural of plural” (abbreviated as “pl.-pl.”). In others, the collective word may have no singular of the same root-letters. The corresponding singular may be referred to (see “Sample 13” and “Sample 14”).

Sample 13

<p>أَتَاتٌ /ʔatāt/² [coll., n.un.: أَتَاتَةٌ /ʔatātāt/²] [pl.-pl.: ① أَتَاتٌ /ʔattāt/, ② أُتُتٌ /ʔutut/]</p> <ul style="list-style-type: none"> • equipment • furnish, furnishings (of an apartment, a house, a room) • furniture and utensils (of a house or tent) • goods • household-goods • money, wealth (and all property consisting of slaves, household-goods and livestock, etc.) <p>الأَتَاتُ /al-ātāt/ • furniture, furnishings (of an apartment, or a room)</p>

Sample 14

<p>إِبِلٌ /ʔibil/² [f.] [coll.] إِبِلٌ /ʔibl/ (d.v. of إِبِلٌ /ʔibil/²) [sing. (m.): جَمَلٌ /jamal/, sing. (f.): نَاقَةٌ /nāqat/] [pl. (or pl.-pl.): ① أَبَالٌ /ʔabāl/¹, ② أَبِيلٌ /ʔabīl/²] [dim.: أُبَيْلَةٌ /ʔubaylat/]</p> <ul style="list-style-type: none"> • camels • camel caravan • clouds <p>--- ※ This is a collective noun without the singular form. However, two words are used as its singular as above-listed. The word “إِبِلٌ” may be the contracted form of “إِبِلٌ” as well.</p>

In “Sample 13”, the collective word “أَتَاتٌ /ʔatāt/²” is followed by “[coll., n.un.: أَتَاتَةٌ /ʔatātāt/²]”; its plural (i.e., plural of plural) is also given. In “Sample 14”, the collective word “إِبِلٌ /ʔibil/²” has no singular of the same root-letters, but there are two words that are treated as its singular (i.e., “جَمَلٌ /jamal/ [m.]” and “نَاقَةٌ /nāqat/ [f.]”), owing to the word “إِبِلٌ /ʔibil/” itself being a feminine word. Its plural of plural and the diminutive are also listed.

A noun (such as an active/passive participle) may be used as a substantive or as an adjective. Dictionaries may (or may not) register them separately. In this dictionary, they are registered separately in most cases, and their nature “adjective (“[adj.]”)” or “noun (“[noun]”)” are indicated (as in “Samples 15”). Some words are unrelated to the verb and its derived nouns but are registered under the root-letters of that verb for specific reasons (as in “Sample 16”).

Sample 15

<p>أَرِمٌ /ʔārim/¹ [adj.] [pl.: ① أَوَارِمٌ /ʔawārim²/²] [f.: ① أَرِمَةٌ /ʔārimat/¹]</p> <ul style="list-style-type: none"> • barren; wasted • distinguished; eliminated; exterminated <p>أَرِمٌ /ʔārim/² [noun] • anyone; one (used in negative expression) ① مَا بِالذَّارِ أَرِمٌ. (There is none in the house.) • someone who erects the (stone) mark</p>
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Sample 16

<p>إِبَانٌ /ʔibbān/¹</p> <ul style="list-style-type: none"> • time (or season) of a thing • the time of preparing (or making ready) of s.th. (such as fruit) <p>※ The word-end “ن (nūn)” is derived from the verb “أَبَّ /ʔabba/” («T1-10B/C») on the measure of “فَعْلَانٌ /fiʔlān/”. It signifies augmentative, and is not a root letter as claimed by some. Comp. إِبَانٌ /ʔibbān/² [ن ب]; إِفَانٌ /ʔiffān/ [ن ف ب]</p>

In “Sample 16”, the word “إِبَانٌ /ʔibbān/” is registered in this dictionary under the root-letters “[ن ب ب]” as well as under that of “[ن ب]”, respectively. In the former case, its meaning is unrelated to the verbs and derived nouns of that root-letters. It is registered under “[ن ب ب]”, owing

to the fact that the word's derivation is attributed to the verb “أَبَّ /ʔabba/”. In this case, its word-end “ن (nūn)” is an augmentative letter. However, some dictionaries registered it under the root-letters “ء ب ن”, regarding its word-end “ن (nūn)” is a root letter, not an augmentative letter.

The word “إِفَّانَ /ʔiffān/” has the same as “إِبَّانَ /ʔibbān/”. It is also derived from the verb “أَفَّأَ /ʔaffa/” (of [ء ف ن]). Its word-end “ن (nūn)” is not a root letter, but an added augmentative letter. It may be registered under the root-letters pattern “[ء ف ن]” or under that “[ء ف ن]”. In light of such cases, a word which is unrelated to verb(s)/noun(s) of a certain root-letters pattern, but is registered under that root-letters unless there is a reason.

In the above samples, many words are registered with subscript numbers to show the sequence of their registration in this dictionary, such as the “إِبَّانَ /ʔibbān/¹” and “إِبَّانَ /ʔibbān/²”. The subscript number is an important component in index functionality. In the index part of the *RDAL*, users can easily find the exact word they want – or an alternative word, as demonstrated in “Sample 17”.

Sample 17

أب
أَب /ʔab/ ¹ (v.n. of أَبِي /ʔabiya/ [ء ب و] «T1-102D») «R»
أَب /ʔab/ ² [ء ب و] «R»
أَب /ʔāb/ ¹ «W»
أَب /ʔāb/ ² «W»
أَب /ʔāba/ ¹ ([ء و ب] «T1-120C») «R»
أَب /ʔāba/ ² ([ء ي ب] «T1-130B») «R»
أَب /ʔabb/ ¹ (v.n. of أَبَّ /ʔabba/ [ء ب ب] «T1-10B/C») «R»
أَب /ʔabb/ ² [ء ب ب] «R»
أَب /ʔabb/ ³ [ء ب ب] (dialect variant of أَبَّ /ʔab/ ² [ء ب و] «R») «R»
أَبَّ /ʔabba/ ([ء ب ب] «T1-10B/C») «R»
أَبَّ /ʔab̄/ [ء ب ي] «R»
إِبَّ /ʔibb/ «W»
أُبَّ /ʔubb/ [ء ب ب] «R»

“Sample 17” lists words with the same Arabic orthography of “أب”. Each word receives complete diacritical markings and transliteration, in addition to some information on its root-letters pattern and word nature (e.g., its status as a verb or noun). Entries are arranged according to their transliterations, and words that have the same transliteration are given subscript numbers as they are so registered in this dictionary (or another dictionary of the *RDAL* (such as «W»))

The location in which words appear (such as «R» or «W») [tentatively without page numbers] is given in order to guide the user to the word. In this way, users can easily find the exact word – or alternative words – corresponding to a certain Arabic orthography. With the introduction of this index, the difficulty of finding words in traditional Arabic dictionaries will be made obsolete. Given the enormous quantity of information and the process of its constant updating, the index of the *RDAL* will be only be available online. It will be made free to all users.

C. Definitions (or meanings)

The third element of a registered word is its definitions (or meanings). Two kinds of definitions are delineated in this dictionary. One type follows a circled bullet (“•”) and the other a regular bullet (“•”). Definitions of the first sort are primarily derived (or extended) definitions from a certain “root-meaning”. Especially in modern lexicographical works (produced in the twentieth century and later), be they in print or online, the number of derived meanings has

increased substantially. Those definitions are arranged according to their English alphabetical order, and each definition is separated by a semicolon (as shown above in “Samples 7 and 12”).

The definitions of the second category are sourced mainly from classical lexicographical works before the nineteenth century. These definitions are sometimes rather lengthy, especially those given in the work entitled *An Arabic–English Lexicon* (abbreviated *AEL*) by Edward William Lane (1801–76). The definitions of this category are further divided into those with Arabic text and those without it. Arabic text is mainly given in definitions of verbs in order to express their various meanings.

Amongst second-category definitions (those following “•”), definitions without Arabic are given first and according to English alphabetical order. Some of these definitions are preceded by wording within parentheses. They are located after definitions without wording within parentheses, and amongst themselves, they are ordered first according to the parenthetical language and then according to the language that follows the parentheses.

Definitions with Arabic are given after those without Arabic. They are arranged first according to the alphabetical order of the Arabic text(s) and then according to the alphabetical order of the English text(s). Verbs with different Arabic texts that express the same (or a similar) meaning may be placed together to save space. Verbs with the same Arabic text but which express different meanings are listed separately.

Some of the verbs with Arabic text have the nature of verbal idioms. In most cases, these are rendered in the English infinitive form, i.e., as “to...” followed by the verb. The example definitions listed in “Sample 18” are taken from the word-entry “أَبَلَ /ʔabala/ [a, i, u] «T1-100A/B/C»”.

Sample 18

أَبَلَ /ʔabala/ [a, i, u] «T1-100A/B/C»
 [v.n.: ① أَبَالَةٌ /ʔabālaṭ/¹, ② إِبَالَةٌ /ʔibālaṭ/¹,
 ③ أَبَلَ /ʔabl/¹, ④ أُبُولٌ /ʔubūl/]

Examples of definitions

- (1) to acquire camels as permanent property (i, ③)
- (2) to be good at managing camels (u, ①); to be good at managing (or pasturing) camels (u, ②)
- (3) to become a monk (u, ①)
- (4) to overcome (i, ③) (Comp. أَبَلَّ /ʔaballa/ [ب ل ل])
- (5) (camels) to abide (or to remain) in the place (④)
- (6) (بِـ الإِبَلِ) (camels) to be many (a, ④) / (i, ③); (camels) to be numerous (u, ③, ④) / (u, ④)
- (7) (بِـ الإِبَلِ) (camels) to become wild (or shy) (u, ③, ④)
- (8) (بِـ الإِبَلِ) / (بِـ الْوَحْشِ) (camels or animals) to eat fresh grass instead of drinking water (i, u, ③, ④)
- (9) (بِـ الإِبَلِ بِالْمَكَانِ) (camels) to stay in a place (u, ④)
- (10) (بِـ بِالْعَصَا) to beat (a gong [or s.th.]) with a stick (u, ②); to strike (the gong) with a stick (u, ①); to strike with a stick (③) (وَبَلَ /wabala/ [و ب ل] «T1-200B»)

In “Sample 18”, only some definitions are taken from the verb-entry in question. They are given a preceding number (within parentheses) for the convenience of discussion. The declension patterns are given in the verb-word entry as “[a, i, u]”, which represents the three declension patterns of “[a]”, “[i]” and “[u]”, respectively (and as indicated by the “A”, “B” and “C” in «T1-100A/B/C»”). The listed verbal nouns (i.e., ① أَبَالَةٌ /ʔabālaṭ/¹, ② إِبَالَةٌ /ʔibālaṭ/¹, ③ أَبَلَ /ʔabl/¹, ④ أُبُولٌ /ʔubūl/) receive circled number.

A definition may be given different sets of declension pattern(s) and verbal noun number(s), as in “(u, ③, ④) / (u, ④)” of definition (6). They are listed here according to the sources, which sometimes give different sets of declension pattern(s) and deverbal noun(s). It is not possible to ascertain which set is right and which wrong.

Two kinds of definitions are given no declension pattern or verbal noun numbers: those that have all the declension pattern(s) and verbal noun(s), and those where it cannot be determined what the related information is (because no such information is given in sources). **Thus, users should bear in mind that declension pattern and verbal noun numbers listed after definitions are for consultation only.**

As mentioned above, a definition without Arabic text may receive a preceding word or phrase within parentheses. This indicates the “subject” to which the definition pertains. Such definitions follow those without preceding English wording within parentheses; accordingly, definition (5) in the above sample follows definitions (1), (2), (3) and (4). If definitions have Arabic text, that text is considered the foremost criterion for arrangement; the rules for English text, as mentioned above, are then followed (hence the order of definitions (6), (7), (8), (9) and (10) in the above sample).

Definition (4) is followed, within parentheses, by “(Comp. أَبَلَّ /āballa/ [ب ل ل] «T4-00»)”. This indicates a comparison of the definition in question with that registered under “أَبَلَّ /āballa/ [ب ل ل] «T4-00»”. Definition (10) is followed by “(وَبَلَّ /wabala/ [و ب ل] «T1-200B»)”, which indicates that there is a definition under “وَبَلَّ /wabala/ [و ب ل]” that is similar or identical to that of definition (10).

Subjects may be expressed differently in Arabic but rendered identically in English. For instance, the Arabic terms “الرَّجُلُ /ar-rajul/” and “فُلَانٌ /fulān/” are used by different sources for the same (or similar) definition. In English, they are both rendered as “someone” (or “s.o.”) in most cases. The Arabic terms “الشَّيْءُ /aš-šayʿ/” and “هُـ /-hu/” are rendered as “something” (or “s.th.”). “هُـ” may be rendered as “s.o.” or “it” (or “s.th.”), depending on the context; “هَـ /hā/” may be rendered as “her” or “it”.

English wording within parentheses may also be given in the middle (or at the end) of a definition. Thus placed, such wording indicates the object to which a definition pertains, as in definition (10), or one or more similar meanings, as in definitions (2), (5) and (7) in the above sample.

A definition preceded by a category abbreviation (such as “arch.” for “architecture”, “chem.” for “chemistry”, and “phys.” for “physics” etc.) within white square brackets (“[]”) is listed after all the afore-mentioned definitions, as shown in “Sample 19”. The grammatic definition or term is preceded by the black four-pointed star (“◆”), and is placed at the last place of all the definitions, as shown in “Sample 20”.

Sample 19

أَلْفِيَّةٌ /ʔalfiyya/ <ul style="list-style-type: none"> • millennium • [bot.] milfoil; yarrow • [liter.] long poem (of one thousand verses) • □ magnum
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Sample 20

أَدَاةٌ /ʔadāʔ/ <ul style="list-style-type: none"> [pl.: ① أَدَوَاتٌ /ʔadawāt/] • accoutrements; apparatus; appliance; device; equipage; equipment; furniture; gear; instruments, implements, tools; utensils • instrumentality; means; medium; tackling ◆ particle

Where words (or definitions) are of a dialectal (or colloquial) nature, they are preceded by the symbol “□” (ballot box), as shown in “Sample 21”. A word (verb or non-verb) that may be regarded as a dialect variant (or a vulgar form), rather than being denoted by “□”, is given the abbreviation “(d.v.)” or “(vulgar [literary] form)”, as shown in “Sample 22”.

Sample 21

□ مَيْبَر /maybar/ (= مَيْبَر /miȳbar/)

- big needle
- packing needle

إِسْتَأْبَرَ /istaʔbaza/ «T10-100»

- (فُلَانًا /فُلَانًا ~ /به) □ to regard s.o. weak and easy to bully

أَجَاج /ʔajāj/

- the fierce burning (of heat)
- intensesness of heat
- (Egypt) salted fish

Sample 22

أَجَرَ /ʔajara/ «T3-100»

[v.n.: ① مُوَاجِرَةٌ /muwājarat/1]

[a.p.: ① مُوَاجِر /muwājir/1]

وَاجَرَ /wājara/ «T3-100.w»

(d.v. [or vulgar form])

مَادَّنَةٌ /maʔdanat/ [pl.: ① مَادِّنٌ /maʔdin²/] ||

مَادِنَةٌ /mādinat/ (colloq.)

- minaret
- ※ a vulgar word for مَيْدَنَةٌ /miydanat/ [q.v.]
- ☞ مُوَدَّنَةٌ /muwdanat/

A word with certain plurals(s) has special meaning(s) is listed in the form of “~ [pl. ...]”. The feminine, dual and plural of a word has special meaning(s) are listed in the forms of “[f] ...”, “[dual] ...” and “[pl.] ...”. If the word defined (by article) has special meaning(s) is listed in the last place of all the listed words (as shown in “Sample 23 and 24”).

Sample 23

أَبِيلٌ /ʔabīl/³

~ [pl. أَبَالٌ /ʔabāl/, أُبَلٌ /ʔubl/]

- the chief (or head-man) of the Christians
- ecclesiarch; sexton
- a devotee
- monk
- an old man, an elder

[f.] أَبِيلَةٌ /ʔabīlat/

- a nun; a sister (of a religious group)

Sample 24

أَبٌ /ʔab/² (originally: أَبَوٌ /ʔabaw/)

[dual.] أَبَوَانٌ /ʔabawāni/

- Adam and Eve
- father and mother
- father and uncle (paternal or maternal)
- two ancestors (e.g., prophets Abraham and Isaac)
- two fathers

[pl.] أَبَاءٌ /al-ābāʔ/

- fathers and mothers
- أَبٌ /al-ʔab/
- Father Christmas

D. Examples

Some words (or definitions) are illustrated by one or more examples to clarify their definition(s) and usage. Such examples are preceded by a bullseye symbol “◎”. Examples may be phrases or complete sentences, and in most cases, they are not transliterated. Examples are placed after the definition(s) or at the end of the word-entry. Sometimes, a word has a special meaning with one or more certain other words, forming a collocation, and receives no definition (or meaning) on its own, as shown in “Sample 25” and “Sample 26”.

Sample 25

أَرِمٌ /ʔarim/¹

[pl.: ① أَرَامٌ /ʔarām/², ② أُرُومٌ /ʔurūm/¹,

③ أَوَارِمٌ /ʔawārim/²]

[f.: ① أَرِمَةٌ /ʔarimat/²]

- anyone; one (used in negative expression)
- ◎ مَا بِالْأَرِمِ. (There is no one in the house.)
- arid; barren; drought
- ◎ أَرْضٌ أَرِمَةٌ (a land upon which rain has not fallen for a long time; a land which does not give growth to anything)
- mark (formed by stones in the desert for guidance)
- [pl.] أُرُومٌ /ʔurūm/
- graves; sepulchres

Sample 26

مُؤْتَبٌ /muwattab/

◎ رَجُلٌ مُؤْتَبٌ الظَّهْرِ

- a man of humpback

◎ مُؤْتَبٌ الظَّفْرِ

- a man whose nail is crooked

آدَدٌ /ʔādad/

(the alternative form of آَدٌ /ʔād/)

- ◎ بَعِيرٌ آَدَدٌ (an unmanageable camel which runs away and wanders around often)

إِدْنِيٌّ /ʔidniyy/

- ◎ سَنَدُ الْإِدْنِيِّ /sanadū idniyyū/ (promissory note [or bill] payable to order of s.o.; bill of exchange; draft) (= سَنَدٌ سَحْبٌ /sanadu saḥab/)

In “Sample 25”, the examples are given after a definition. In Sample 26, three words are given examples, but no definition is given to the entry word itself. The examples will be registered again for cross-referencing in the “Phrases/Sentences” part of the *RDAL* (abbreviated «S»). Owing to the same limitations as presented by the index part (i.e., «I»), this section will also be made available only online. It too will function as a kind of index, but regarding to phrases/sentences.

E. Remarks

The symbol “※” (i.e., for “footnote”) indicates an annotation (or a note) being given. It is placed before the annotation (as shown in the several above Samples: 5, 6, 9, 10, 14, 16 and 22). The following examples illustrate the variety of the annotations.

Examples of annotations

- (1) ※ A verb form “أَبَتَ” /ʔabaṭa/ (with the verbal nouns of “أَبْتٌ” /ʔabt/ and “أُبُوتٌ” /ʔubūt/ is mentioned by online source. This is probably a mistake for the verb from “أَبَتَا” /ʔabata/ (under the word-entry of “أَبَتَ” /ʔabaṭa/ [i] «T1-100B»”, as shown on page 2b)
- (2) ※ This word is on the measure of “مَفْعُولٌ” (i.e., “مَأْتُوِي”), in which the “و (wāw)” is changed to “ي (yā)” and incorporated into the “R3 (yā)” (under the word-entry of “مَأْتُوِي” /maʔtiyy/”, as shown on page 32b)
- (3) ※ It is said that the second “ث (ṭā)” of “أَتَاتِي” has substituted the “ف (fā)” of “أَتَاتِي” /ʔatāfiyy/ (pl. of “أَتَاتِيَّةٌ” /ʔatāfiyyāt/ [ث ف و]). The “R1 (hamzat)” of “أَتَاتِي” is an augmentative (under the word-entry of “أَتَاتِي” /ʔatāṭiyy/”, as shown on page 34a)
- (4) ※ This verb-form is mentioned by «AEL:1/20b» as a quadriliteral verb of this root-letters, not the verb-form IV of the root letters “ث ف ي”. Its imperfect 3MS “يُتْفِي” /yutḥfā/ is the same as the imperfect 3MS of the trilateral verb “أَتْفِي” /ʔatḥfā/ [ث ف ي]. Thus, it is said that its imperfect 3MS “يُتْفِي” /yutḥfā/ restored to its original form of “أَتْفِي” /ʔatḥfā/ (under the word-entry of “أَتْفِي” /ʔatḥfā/ «Q1C-1003»”, as shown on page 42a)
- (5) ※ “إِلَهٌ” /ʔilāh/ (deity; god) originally is “وِلَاهٌ” /wilāh/ [و ل ه]. It means that mankind yearns towards Him (who is thus called) to seek protection of aid and help for their wants (or needs), and humble themselves to Him in their affliction, like as every infant yearns towards its mother. This word is the same as that of Chaldean and Hebrew. The form “إِلَهٌ” is more common. It is on the measure “فِعَالٌ” /fiʔāl/”, in the sense of the measure “مَفْعُولٌ” /mafʕūl/” to mean “مَأْلُوهُ” /maʔlūh/” (an object of worship or adoration). On 25th May 2020, an African-American man George Floyd is heard crying “mama” on the brink of death. This clearly indicates the word “إِلَهٌ” /ʔilāh/” originally means “calling mother for help”. It is then turned to mean “calling the god for help”. (under the word-entry of “إِلَهٌ” /ʔilāh/” (deity), as shown on pages 201a)

These annotations (or remarks) were originally made by the sources employed. Edward W. Lane made, in his *AEL*, many useful notes that have been incorporated into this dictionary. In addition, many of the long (and detailed) definitions offered by Lane are also adopted for their usefulness in clarifying the “proper meaning” of a word, in contrast to its “tropical meaning”, as Lane used it to call the “extended (or metaphorical) meanings”. Tribute must be paid to Lane, who not only conducted a very thorough study of a great many works to compile his dictionary – leaving many insightful remarks along the way – but also inspired me to follow suit in compiling this dictionary.

F. Cross-reference

The symbol “☞” (expressing “see also”) indicates a cross-reference of a root-letters pattern or a definition. It is also placed after the end of a word-entry. It advises the user to refer to another root-letters pattern, word or definition in this dictionary. The downwards arrow (“↓”) is another symbol of cross-referencing. Unlike the “☞” symbol, which points to another entry in the same dictionary, the downwards arrow directs users to a different dictionary of the *RDAL* entirely, as in the following “Sample 27” and “Sample 28”.

Sample 27

<p>تَأَبَّطُ /taʿabbat²/</p> <ul style="list-style-type: none"> • one who carries evil under armpit • = تَأَبَّطُ شَرًّا /taʿabbata šarrā/ <p>※ «AEL:1/7a» mentions that some Arabs use this word to designate the appellation “تَأَبَّطُ شَرًّا”.</p> <p>(تَأَبَّطُ «T5-100»)</p> <p>↓ تَأَبَّطُ /taabbatū/, تَأَبَّطُ شَرًّا /taabbata šarrā/ «N»</p>
--

Sample 28

<p>يَأْمُورُ /yaʿmūr/</p> <ul style="list-style-type: none"> • a beast resembling the mountain-goat, having a single branching horn in the middle of his head • a certain beast of the sea • a certain wild beast • a kind of deer (☞ تَأْمُورُ /taʿmūr²) • a kind of mountain-goat • roe deer (↓ يَحْمُورُ /yaḥmūr/ «W») • a small beast <p>※ This word is also written as “تَأْمُورُ /taʿmūr/”.</p>

In “Sample 27”, the symbol “↓” indicates cross-references to the words “تَأَبَّطُ /taabbatū/” and “تَأَبَّطُ شَرًّا /taabbata šarrā/”, which are registered in the “Arabic Name” part of the *RDAL* (abbreviated «N»). In “Sample 28”, an annotation indicates that the entry-word also written as “تَأْمُورُ /taʿmūr/”. One of its definitions is the same as that of “تَأْمُورُ /taʿmūr²/” (of the root-letters “[ء م ر]”), as well as that of “يَحْمُورُ /yaḥmūr/ (roe deer) «W»”. This latter word is registered in the non-root words part of the *RDAL* (abbreviated «W»). Thus, “↓” is used to cross-reference a word in another dictionary of the *RDAL*, while “☞” is used to cross-reference a word in the same dictionary.

* * *

In compiling this dictionary, the primary goal has been to give the user a more comprehensive work – one that will overcome many of the shortcomings found in the lexicographical works available today. To that end, not only is a great deal of information and material included, but it is also arranged in a simply yet distinct way that makes this dictionary easy to use. Most importantly, the index part of the *RDAL* will eradicate the difficulty of using an Arabic dictionary to find the exact word for which one searches. Indeed, the index will enable everyone, even young children, to use this dictionary, provided the Arabic and English alphabets are known.

Many techniques and measures have been adopted and taken in compiling this dictionary. Some of them are unique and revolutionary, such as the transliteration and AVPC systems, which will be further discussed in separate sections. The acronyms and abbreviations used in this dictionary will also be defined in the separate sections attributed to each of them (see pages lix–lxii and lxiii–lxvi, respectively).

It is only after having reached a certain age that one has the knowledge and experience to execute the work required for an endeavour such as the *RDAL*. Until now, the dictionary has been worked on by the author alone, without any helping hand or outside financial support. My feelings on compiling the *RDAL* are reminiscent of those of Stanley Lane Poole (nephew to Edward William Lane), who spoke thus of his uncle’s work on his *AEL*:

“For fame he cared little; money, beyond what sufficed for his modest wants, he desired not. Pure love of knowledge was the motive of his work, and learning, unsoiled with baser aims, he dedicated a long and studious life, rich in fruits.”.

The completion of this dictionary, and of the other parts of the *RDAL*, will take time. It is hoped that when at some stage, an online edition will be issued to make the use of Arabic dictionaries more flexible and productive. To facilitate the entire compilation process, this dictionary will be issued first as a fundraising-edition to meet the financial needs associated with the compilation of the *RDAL* and the creation of an *RDAL* website. This means that this dictionary will be available from the publisher solely online.

This seems to be the only way for me to collect enough resources to pass on – in the long run and on a permanent basis – my knowledge and experience in compiling the *RDAL*. Lane himself perceived that he would not be able to complete his dictionary near the end of his life, and so he entrusted the continuation of his work to his nephew Stanley, who in the end completed it. The great work of the *AEL* is today still carried out by several organisations, purely for the merits of Arabic learning.

- ¹ The phrase “this dictionary” (instead of “the dictionary”) is used to denote the root words part of the *RDAL*, which is abbreviated simply as “«R»”. The phrase “the dictionary” is used to denote a dictionary of the *RDAL* or any other dictionary under discussion.
- ² A work entitled *A Complete Handbook of Arabic Verb Conjugation* is under preparation, and is scheduled to be published before the end of 2021. It consists of two volumes: the first volume contains over 1,000 conjugation tables and an index, and the second is a study of Arabic verbs.
- ³ The definitions of classical, modern and dialectal Arabic used in this dictionary are somewhat different from those used in others. A work entitled *The Making of the RDAL* will be published when all is said and done to relate the purposes and methods of compiling the *RDAL*.
- ⁴ See back cover of the book for these seventeen parts. The total content of the root-words part is estimated to run up to 10,000 pages.
- ⁵ See the section of transliteration (especially pages xxix–xxxvi [Appendix A]) for the sorting order of Arabic orthographies and transliteration letters.
- ⁶ The word “ālif” is also used to express the name of the Arabic first alphabet (i.e., “ا”), while “alif” is used to denote the transliteration of the Arabic word “ألف”.
- ⁷ The trilateral verb has three root letters which are represented as “R1”, “R2” and “R3”. The quadrilateral verb has four root letters of “R1”, “R2”, “R3” and “R4”. For further details, refer to the section concerning the AVPC.
- ⁸ See page xlvi on the AVPC of loan words.
- ⁹ The “noun of verb (اسْمُ فِعْلٍ /ism fi‘lī/)” is different from “مَصْدَرٌ /maṣdar/”. It includes words, such as “أهِ /āhi/ (Alas!)”, “نَزَّالٍ /nazāli/ (Go down!)”, “عَلَيْكَ /‘alay-ka/ (Take care!)”, “قَطُّ /qaṭṭu/ (Enough!)” and “مَهْ /mah/ (Cease!)”. They imply the meaning of a verb. It may be translated as the “verbal noun”, which is mostly applied to “مَصْدَرٌ /maṣdar/”. The “noun of verb” is abbreviated as “n.vb.”, and “verbal noun” as “v.n.” in this dictionary.
- ¹⁰ In classical lexicographical works, some well-known tribes that are mentioned as having their own dialect variants of Arabic are: (1) Quraysh (قُرَيْشٍ), (2) ‘Alyā Huwāzin (عليا هوازن), (3) Yemenis (أهل اليمن), (4) Thaḳīf (ثَقِيف), (5) Hudhayl (هُذَيْل) and (6) Banū Tamīm (بَنُو تَمِيم).
- ¹¹ A noun may have more than one plural, its broken plurals of the forms “فِعْلَةٌ /fi‘lat/”, “أَفْعَالٌ /āf‘ul/”, “أَفْعَالٌ /āf‘āl/” and “أَفْعِلَاتٌ /āf‘ilat/” express the plural less than ten in number (i.e., 3-10), while the rest of the plural(s) express that more than eleven (inclusive) in number. The former kind of plural is called “جَمْعٌ قَلِيلٌ /jam‘ qillat/” (plural of paucity, abbreviated as “pl.p.”), the latter “جَمْعٌ كَثْرَةٌ /jam‘ katrat/” (plural of multitude, abbreviated as “pl.m.”). If a noun has only one plural, it is employed without any limitation as to number.

[ء ب ء]

أَبَا /ʔabaʔa/ [a] «T1-101A»

[v.n.: ① أَبَا /ʔabʔ/]

- (بـ) to throw s.o. (or s.th.) with (s.th.)

أَبَاة /ʔabāʔat/

[pl.: ① أَبَاة /ʔabāʔat/]

- a bunch of reeds (or green needle grasses, etc.)
- a reed
- a reed (or a green needle grass, etc.) forest

[ء ب ب]

أَبَّ /ʔabba/ [i, u] «T1-10B/C»

[v.n.: ① أَبَّ /ʔabb/¹, ② أَبَّاب /ʔabāb/¹, ③ أَبَّابَة /ʔabābat/¹, ④ أَبَّابَة /ʔibābat/¹, ⑤ أَبَّاب /ʔabīb/]

- to act appropriately; to behave well
- to cry out (①, ②, ③, ⑤)
- to defeat (the enemy)
- to determine on journeying and to prepare o.s.
- to prepare for war
- to prepare o.s. (for departing, journeying, going away, etc.)
- to reach out
- (سَبَّ أَبَّابَتُهُ أو إِبَّابَتُهُ) (s.o.'s way [or course] of acting [or conduct, or the like]) to be (or to become) rightly directed (or ordered) (u, ①, ②, ③)
- (أَبَّه) to imitate s.o.'s act (or way) (①, ②, ③, ⑤)
- (أَبَّه) to tend (or to repair, to betake) o.s.'s course toward s.o. else (or s.th.); to direct o.s.'s course toward s.o. else (or s.th.)
- (إِلَى) to long for; to yearn for (u, ①, ②, ③)
- (إِلَى الشَّيْءِ) to prepare for s.th.
- (إِلَى وَطَنِهِ) to long (or to yearn) for one's country (①, ②, ③, ④)
- (الشَّيْءِ) to shake s.th.
- (عَلَى أَعْدَائِهِ) to attack s.o.'s enemies fiercely (①, ②, ③, ⑤) (وَبَّ /wabba/ [و ب ب])
- (فَلَانًا) to imitate (s.o.)
- (لِ) to prepare for
- (لِ) to prepare (or to equip) o.s. for (departing, journeying, going away) (①, ②, ③, ⑤)
- (لِلسَّيْرِ) to prepare (or to equip) o.s. (for going away, departing, journeying) (①, ②, ③, ⑤) / (①, ②, ③, ④, ⑤)
- (يَدَهُ إِلَى سَيْفِهِ) to reach s.o.'s hand to draw his sword (①, ②, ③, ⑤)

أَبَّاب /ʔabbaba/ «T2-10»

- to cry out

تَأَبَّب /taabbaba/ «T5-10»

- (بِهِ) to be proud of s.o.
- (بِهِ) to be (very) glad of s.o.
- (بِهِ) to wonder at s.o. (or s.th.)

إِنْتَبَّ /iʔtabba/ «T8-10.ȳ»

إَيْتَبَّ /iʔtabba/ «T8-10.y»

- to determine on journeying and to prepare o.s.
- (إِلَى وَطَنِهِ) to long (or to yearn) for one's land (or homeland)
- (لِلسَّيْرِ) to prepare (or to equip) o.s. (for going away, departing, journeying)
- (لِكَذَا) to prepare for s.th.

إِسْتَأَبَّ /istaʔabba/ «T10-10»

إِسْتَأَبَّب /istaʔabba/ «T10-10.1»

- (الشَّخْصَ) to regard s.o. as a father
 - (فُلَانًا) to adopt s.o. as a father
- إِسْتَأَبَّى /istaʔabâ/ [ء ب و]

أَبَّ /ʔabb/²

[pl.: ① أَوْبَّ /ʔawubb/ (originally: أَبُّب /ʔaʔbub/)]

- grass; green herbage; herbaceous vegetation; herbage; pasture; plants; straw
- dried fruits (prepared for winter, or for journey)
- forage grass; green herbage (or plants)
- herbage not sown by men
- herbage prepared for pasture and for cutting
- herbage (either fresh or dry)
- herbage (which beasts feed on) of any kind
- the succulent part of herbaceous vegetation (especially such as pasture)
- various kinds of common wild low-growing plants or any species of this plant
- whatever grows upon the face of the earth; whatever vegetable the earth produces
- a wild plant grows where it is not wanted

أَبَّ /ʔabb/³

(dial. var. of أَبَّ /ʔab/² [ء ب و])

- father (أَبَّ /ʔab/² [ء ب و])

※ The 2nd “ب (bāʔ)” of the “أَبَّ” is compensated for the suppressed “R3 (wāw)” of “أَبَّ /ʔab/²”.

أَب /ʔabb/

- fodder (for animals)
- (green or dry) grass

أَبَاب /ʔabāb/²

- mirage
- water

أُبَاب /ʔubāb/

- billow; wave
- flood

أَبَابَةٌ /ʔabābat/²

- homesick; homesickness; nostalgia
- way (or course) of acting (or conduct, or the like)

إِبَابَةٌ /ʔibābat/²

- green grass; pasture
- homesick; homesickness; nostalgia
- way (or course) of acting (or conduct, or the like)

إِبَانٌ /ʔibbān/¹

- time (or season) of a thing
- the time of preparing (or making ready) of s.th. (such as fruit)

※ The word-end “ن (nūn)” is derived from the verb “أَبَّ /ʔabba/” («T1-10B/C») on the measure of “فِغْلَانٌ /fiḡlān/”. It signifies an augmentative and is not a root letter as claimed by some.

Comp. [إِبَانٌ /ʔibbān/² [ء ب ن]; إِفَانٌ /ʔiffān/ [ء ف ن]]

[ء ب ت]

أَبَتَ /ʔabata/¹ [i, u] «T1-10tB/C»

[v.n.: ① أَبَتَ /ʔabt/¹, ② أُبُوتَ /ʔubūt/¹]

[a.p.: ① أَبَتَ /ʔabit/¹, ② أَبَتَ /ʔābit/¹, ③ أَبَتَ /ʔabt/²]

- (بِ الْعُضْبِ) to be (or to become) in great anger
- (فُلَانٌ مِّنَ الشَّرَابِ) (s.o.) to be (or to become) full from drinking
- (بِ النَّهَارِ) / (بِ الْيَوْمِ) (the weather) to be (very) hot

※ Compare the verbs of root-letters “ء ب ت” for difference.

أَبِتَ /ʔabita/ [a] «T1-10tD»

[v.n.: ① أَبَتَ /ʔabat/, ② أَبَتَ /ʔabt/³, ③ أُبُوتَ /ʔubūt/²]

[a.p.: ① أَبَتَ /ʔabit/²]

- (فُلَانٌ) (s.o.) to be lively (or exuberant)
- (فُلَانٌ مِّنَ الشَّرَابِ) (s.o.) to be (or to become) full from drinking (ء ب ت [أَبِتَ /ʔabita/])
- (بِ الْيَوْمِ) (the weather) to be (very) hot

تَأَبَّتَ /taʔabbata/ «T5-10t»

- (the weather) to be very hot
- (the wine) to be strong
- (بِ الْجَمْرِ) (the coal) to burn strongly
- (فُلَانٌ مِّنَ الشَّرَابِ) (s.o.) to be (or to become) full from drinking

أَبِتَ /ʔabit/³ || أَبَتَ /ʔābit/² || أَبَتَ /ʔabt/⁴

- (very) hot
- (very) hot summer
- (very) hot weather

أَبْتَةٌ /ʔabtaṭ/

- great anger

مَأْبُوتٌ /maʔbūt/

- of being (very) hot
- of heatstroke (or heat exhaustion)

[ء ب ث]

أَبْتٌ /ʔabata/ [i] «T1-100B»

[v.n.: ① أَبْتٌ /ʔabt/, ② أُبُوتٌ /ʔubūt/]

- to jump
- (عَلَيْهِ) to slander s.o. (especially in front of a ruler)

※ A verb-form “أَبْتٌ /ʔabata/” (with the verbal nouns of “أَبْتٌ /ʔabt/” and “أُبُوتٌ /ʔubūt/”) is mentioned by an online source. This is probably mistaken for the verb-form “أَبَتَ /ʔabata/ [ء ب ت]”.

أَبِيتَ /ʔabita/ [a] «T1-100D»

[v.n.: ① أَبِيتَ /ʔabat/]

- to be lively
- (s.o. or camels) to drink (milk [or camel's milk]) until satiated and walk as though drunk (ء ب ت [أَبِيتَ /ʔabata/, أَبِيتَ /ʔabita/])
- (عَلَيْهِ) to slander s.o. (especially in front of a ruler)

أَبَاتِيٌّ /ʔabāṭiyy/

- (camels) being fed well (up to the throat)

مُؤْتَبِتَةٌ /muwtabitaṭ/

- a swelling (water) bag

[ء ب ج د]

أَبْجَدَ /'abjada/ «Q1A-1000»

[v.n.: ① أَبْجَدَةً /'abjadat/]

- to alphabetise
- to mark s.th. with Arabic alphabet letters

أَبْجَدَ /'abjad/ [pl.: ① أَبْجَدَاتُ /'abjadāt/] ||
أَبْجَدُ /'abjad/

- alphabet
- the first set of eight Arabic letter sets used for ordering (such as pagination)
- an ordered set of letters used in a language

[pl.] أَبْجَدَاتُ /'abjadāt/

- elementary facts; simple truths

الأَبْجَدُ /al-'abjad/

- the alphabet

أَبْجَدِيٌّ /'abjadiyy/ [r.n.]

[pl.: ① أَبْجَدِيُّونَ /'abjadiyyūna/]

[f.: ① أَبْجَدِيَّةٌ /'abjadiyyāt/¹](pl.: ① أَبْجَدِيَّاتُ /'abjadiyyāt/¹)

- abjadid
- alphabetical
- of (or relating to) an abjad

أَبْجَدِيًّا /'abjadiyyā/ [adv.]

- alphabetically

أَبْجَدِيَّةٌ /'abjadiyyāt/²[pl.: ① أَبْجَدِيَّاتُ /'abjadiyyāt/²]

- ABC, abc
- Abuja
- alphabet
- alphabetization
- common sense; elementary knowledge; general knowledge
- set of letters or symbols in a fixed order, used while writing a language

[pl.] أَبْجَدِيَّاتُ /'abjadiyyāt/

- elementary facts; simple truths

الأَبْجَدِيَّةُ /al-'abjadiyyāt/

- the alphabet

[ء ب خ]

أَبَّحَ /'abbaha/ «T2-100»

[v.n.: ① تَأْبِيحُ /ta'biḥ/]

- (هـ) to blame (or to reprove, to rebuke, to reproach) s.o.

وَبَّحَ /wabbaha/ [و ب خ]

[ء ب د]

أَبَدَ /'abada/ [i, u] «T1-100B/C»

[v.n.: ① أُبُودُ /'ubūd/¹][a.p.: ① أَبَدٌ /'ābid/¹, p.p.: ① مَا بُودُ /ma'būd/]

- to last
- to persist (i)
- to remain (or to stay, to dwell) constantly in a place without quitting (i)
- (a beast) to become wild (or shy)
- (s.o.) to be eccentric; to be reclusive
- (بِ ~) to stay (or to abide, to linger) at (i)
- (بِمَكَانٍ أَوْ بِالمَكَانِ) to live (or to settle) at a place (u)
- (بِـ) (livestock) to remain untamed (or wild); (do.) to shun away
- (الْحَيَوَانُ) (animals) to be (or to become) shy (or shy away)
- (الْحَيَوَانُ) (animals) to become untamed, wild, feral (i, u)
- (الْحَيَوَانُ) (animals) to take fright and flee; to take fright at mankind; to run away (at random)
- (الْحَيَوَانُ) (animals, games) to roam in a state of wildness; to run wild; to wonder around
- (الرَّجُلُ) (s.o.) to do s.th. to be remembered
- (الشَّاعِرُ) (a poet) to make use (in verses) of strange and unfamiliar words (or phrases) far from being intelligible (such as not understood at first sight [or on first consideration]) (i)
- (الشَّخْصُ) (s.o.) to be reclusive
- (فُلَانًا) to do s.th. to be remembered by s.o.

أَبَدَ /'abida/ [a] «T1-100D»

[v.n.: ① أَبَدٌ /'abad/¹]

- (s.o.) to become unsocial (or unfamiliar, shy) (like a wild animal)
 - (الْحَيَوَانُ) (animals) to become untamed, wild
 - (الشَّاعِرُ) (a poet) to use difficult word(s)
 - (عَلَيْهِ) to be angry with s.o.
- (ع ب د) /'abida/ عَبَدَ, [ء م د] /'amida/ أَمَدَ (و ب د) /wabad/ وَبَدَ

أَبَّدَ /'abbada/ «T2-100»

[v.n.: ① تَأْبِيدُ /ta'bid/¹]

- to eternalize; to eternize; to immortalize; to make permanent; to perpetuate
- to do s.th. to be remembered (or mentioned) forever
- to make (a beast) to take fright

- to make (or to render) perpetual
- (a beast) to become wild (or shy)
- (الْحَيَوَانُ ~) (animals) to become wild
- (الشَّيْخَرُ أو الْقَوْلُ ~) to use difficult words (or phrases) in sayings (or poems)
- (الشَّيْءُ ~) to eternize (s.th.); to make (s.th.) immortal; to make (s.th.) perpetual, lasting; to perpetuate (s.th.)

تَأَبَّدَ /ta'abbada/ «T5-100»

[v.n.: ① تَأَبَّدَ /ta'abbud/]

[a.p.: ① مُتَأَبَّدَ /muta'abbid¹/]

- to be (or to become) lasting forever; to be (or to become) wild; to grow (or to stray) unchecked (or undisciplined);
- to be eternized
- to be perpetuated
- to become lasting or permanent
- to return to a state of wildness
- (a beast) to become wild (or shy) (و ح ش) /tawahḥaša/ [تَوَحَّشَ]
- (a place) to become deserted by people
- (a place) to remain wild, uninhabited
- (a place of abode) to become deserted (by mankind), and become inhabited by wild animals
- (s.o.) to be long distant from one's home
- (s.o.) to be long in a state of celibacy
- (s.o.) to be long in a state of celibacy, and become little in need (or little desirous) of women
- (s.o.) to become unsocial (or unfamiliar, shy) (like a wild animal)
- (سِتِ الْبَهِيمَةِ) (livestock) to remain untamed (or wild); to shun away
- (الْحَيَوَانُ ~) (animals) to become shy; to become untamed, wild, feral
- (الْحَيَوَانُ ~) (animals) to wonder around
- (الدَّارُ ~) (the house) to be deserted by people
- (الرَّجُلُ ~) (a man) to remain unmarried
- (الزَّمَانُ ~) (time) to become long
- (الشَّيْءُ ~) (s.th.) to be immortal
- (الْوَجْهَ ~) to have freckles (on one's face)

أَبَدًا /'abad/²

[pl.: ① أَبَادَ /'ābād/, ② أَبَادُونَ /'abadūna/,

③ أَبُودَ /'ubūd²/]

- at no time; again and again; always; at all times; at any time or up to the present; by no means; certainly not; continuance; continuation without

stopping; continuing all the time; definitely not; duration; duration of an event or action; endless; eternal duration; eternal existence; eternity; everlasting; forever; immortality; in no manner; in no way; lasting never; not at all; not ever; not for any reason; on no occasion; perpetuity; persistently; regularly; repeatedly; throughout all time; sempiternity; state or time of life after death; without end; without exception; yes

- ancient; old
- an extended space of time that is indivisible
- a long time; a long time that is unlimited
- praise somebody as suitable for a post etc.; praise something as suitable for a purpose
- prospective eternity
- time (in an absolute sense, or a long time)
- time (or duration, continuance, or existence) without end; endless time
- a year-old offspring; one-year-old child (etc.)

[pl.] أَبَادَ /'ābād/, أَبُودَ /'ubūd/

- duration(s)

- time; era

الأَبَدُ /al-'abad/

- the Everlasting [i.e., God]

الأَبَدُ /al-'abada/ [adv.]

- ever

الأَبَدَانُ /al-'abadāni/ (dual)

- day and night

أَبَدَ الْأَبْدِينَ, أَبَدَ الْأَبِيدِ, أَبَدَ الْأَبْدِيَّةِ, أَبَدَ الْأَبْدِ, أَبَدَ الْأَبَادِ
أَبَدَ الْأَبْدِينَ

- ever; ever and forever

※ In those phrases, the second word is used as a corroborative of the first word, or to give intensiveness to it. They express the same meaning of “أَبَدًا /'abad/² (ever)”.

أَبَدًا /'abadā/ [adv.]

- absolutely not; at no time; by no chance; by no means; in no case; never; not at all; not ever; on no account; under no conditions
- (for future action) always! ever! forever!
① سَأَفْعَلُهُ أَبَدًا. / أَفْعَلُهُ أَبَدًا. (I shall do it always!)
- (for future action) by no means! never! not at all
② لَا أَفْعَلُ ذَلِكَ أَبَدًا. (I will never do that.)
- (for past action) never! not at all! on no account!
③ لَمْ أَشَاهِدْ ذَلِكَ أَبَدًا. (No, I had never seen that.)
- ※ This word is used in affirmative and negative sentences as a corroborative.

Comp. قَطُّ /qatṭu/ (in relation to past time)

أَبْد /ʔabid/

[f.: ① أَبْدَةٌ /ʔabidāt/]

- feral; ferine; untamed; wild
- like a wild animal (applied to a man and to a young camel)
- shunning mankind
- shy (applied to a man and to a young camel)
- shy, wild (applied to a female slave, and to a she-ass)
- unfamiliar
- unsocial; unsociable
- (a female slave, a she-ass) prolific (or that breeds, brings forth) plentifully
- (a woman or a she-ass, etc.) giving birth every year
 - ◎ امْرَأَةٌ أَبْدٌ (a woman who gives birth every year)
 - ◎ أَتَانٌ أَبْدٌ (a she-ass that gives birth every year)

Comp. أَبْدٌ /ʔabid²/, إِبْدٌ /ʔibid/أَبْدٌ /ʔābid²/[pl.: ① أُبْدٌ /ʔubbad¹/, ② أَبْدُونَ /ʔābidūna/,③ أَوَابِدٌ /ʔawābid^{2/1}/][f.: ① أَبْدَةٌ /ʔābidāt¹/ (also n.un. of أَبْدٌ /ʔābid²/)]

- a resident bird; a nonmigratory bird
- a wild animal (that shuns and takes fright at mankind & etc.)
- untamed; wild
- (animals) staying in a place and not leaving
- (beasts) remaining wild and shunning away from people
- (birds) staying in a place in summer and winter time
- (s.o. or a bird) remaining (or abiding, dwelling, staying) constantly in a place
- (a woman or a she-ass, etc.) giving birth every year
 - ◎ امْرَأَةٌ أَبْدٌ (a woman who gives birth every year)
 - ◎ أَتَانٌ أَبْدٌ (a she-ass that gives birth every year)
- (words) being difficult to understand

[pl.] أُبْدٌ /ʔubbad/

- wild animals

[pl.] أَوَابِدٌ /ʔawābid²/

- birds that remain in a country constantly (winter and summer) [also: of a man]
- wild animals; wild beast; monster

Comp. أَبْدٌ /ʔabid/, إِبْدٌ /ʔibid/

إِبْدٌ /ʔibid/ (d.v.: إِبْدٌ /ʔibd/)

[f.: ① إِبْدَةٌ /ʔibidāt/]

- unsociable, unsocial, unfamiliar, shy (applied to a female slave, a she-ass)
- (a female slave, a she-ass) like a wild animal
- (a female slave, a she-ass) prolific; of breeding (or bringing forth) plentifully
- (a female slave, a she-ass) shunning mankind; (do.) of being shy (or wild)
- (a female slave, a she-ass, and a mare) that brings forth every year

الإِبْدَانُ /al-ʔibidāni/ (dual)

- the female slave and the mare

Comp. أَبْدٌ /ʔabid/, أَبْدٌ /ʔābid²/أَبْدَةٌ /ʔābidat²/[f. of أَبْدٌ /ʔābid²/ (also as its n.un.)][pl.: ① أُبْدٌ /ʔubbad²/, ② أَبْدَاتٌ /ʔābidāt/,③ أَوَابِدٌ /ʔawābid^{2/2}/]

- a calamity; disaster; a disgusting thing; monster; a prodigious (or unusual) thing; a strange act
- a deed to be remembered (or mentioned) forever by reason of its extraordinary nature, and its grievousness
- a great (or formidable) event at which people take fright (or are alarmed)
- a nonmigratory bird; a resident bird
- a strange (or abominable, evil) thing
- a strange (or an unusual, an unfamiliar) word (or saying)
- a wild animal

[pl.] أَوَابِدٌ /ʔawābid²/

- expression of subtle meanings (so called because remote from perspicuity)
- strange (or unusual, unfamiliar, extraordinary) rhymes (or poems, verses)
- wild animals taking fright, and fleeing (or running away) at random
- wild animals taking fright at and shunning mankind

الأَوَابِدُ /al-ʔawābid^{2/2}/

- resident birds

أَبْدِيٌّ /ʔabadiyy/

- ageless; endless; eternal; everlasting; never-ending; perpetual; sempiternal; timeless
- aeonian (or aeonic, eonic)

الأَبْدِيٌّ /al-ʔabadiyy/

- eternity

أَبْدِيَّةٌ /ʔabadiyyāt/

[pl.: ① أَبْدِيَّاتٌ /ʔabadiyyāt/]

- endlessness; eternity; everlastingness; infinite; perpetuity
 - continuance
 - duration; eternal duration; eternal existence
 - endless time
 - the next world; the other world
 - quality (or attribute) of unlimited indivisible (or endless) duration
- الأَبْدِيَّة /al-ʔabadiyyat/
- the next world
- ⊙ لَا أَكَلِمَةَ أَبَدٍ الْأَبْدِيَّةِ. (I will never speak to him.)

أَبْدِين /ʔabidīna/

(gen. of أَبْدُونَ /ʔabadūna/ [pl. of أَبَدٌ /ʔabad/]) ||

أَبْدِين /ʔābidīna/ (gen. of أَبْدُونَ /ʔābidūna/ [pl. of أَبَدٌ /ʔābad/])

- ⊙ أَبَدًا الْأَبْدِينِ، أَبَدًا الْأَبْدِينِ [adv.]
- forever; forever and ever (أَبَدٌ /ʔabad/)

أَبُود /ʔabūd/

- wild bull

أُبُود /ʔubūd/

- shrinking (from s.th.); shunning (s.th.)
- wild bull

أَبِيد /ʔabīd/

- always; often
- continuance
- ever green
- [[bot.]] sedum (= سُدُمٌ /sudum/ «W»)

تَأْبِيدٌ /taʔbīd/

- eternization; immortalization; perpetuation

مُتَأَبِّدٌ /mutaʔabbid/

- a wild animal (that shuns, and takes fright at mankind, etc.)

مُؤَبِّدٌ /muwabbad/

[f.: ① مُؤَبِّدَةٌ /muwabbadaʔ/]

- endless; eternal; everlasting
- for life; for a lifetime; life-long (or lifelong); lifetime (e.g., sentence for a crime)
- ⊙ سَجْنٌ مُؤَبِّدٌ / عُقُوبَةٌ مُؤَبِّدَةٌ (life imprisonment; lifelong punishment)

- made (or rendered) perpetual
- unending

[f.] مُؤَبِّدَةٌ /muwabbadaʔ/

- a she-camel that is wild and intractable (or unmanageable)

[ء ب ر]

أَبْرٌ /ʔabara/ [i, u] «T1-100B/C»

[v.n.: ① أَبَارٌ /ʔabār/¹, ② إِبَارٌ /ʔibār/¹, ③ إِبَارَةٌ /ʔibārat/¹, ④ أَبْرٌ /ʔabr/]

- to backbite
- to dress (or to put into a good or right or proper state) a palm-tree and seed-produce (②, ③, ④)
- to put anything (such as snare) for catching game
- (scorpions, and bees etc.) to bite (or to sting)
- (بَيْنَ الْقَوْمِ أو النَّاسِ) to drive a wedge between people (④)
- (الْحَيَوَانَ) to put needle (in the fodder) for animals to eat
- (الزَّرْعِ) / (النَّخْلِ) to improve (the condition of palm-trees and seed-products, etc.); to pollinate a plant (or a palm-tree) (②, ③, ④)
- (الشَّاةِ) to give the sheep a needle in the fodder to eat (④)
- (الشَّيْءِ) to put s.th. in a good (or right, proper) state
- (فَلَانًا) to harm s.o. by slandering behind him; to slander (or to libel) s.o.; to undermine (or to libel) s.o. behind him
- (الْكَلْبِ) to give a dog to eat a needle in bread (④)
- (الْقَوْمِ) / (هـ) to annihilate the people (or s.o.); to cause death to people (or s.o.); to kill people (or s.o.); to perish people (or s.o.) (④)
- (هـ) to annoy s.o.; to defame s.o.; to hurt s.o. (④)
- (هـ) to speak evil of s.o. behind his back (or in s.o.'s absence) (④)
- (العُقْرِبِ) (scorpions) to bite (to sting) s.o. (④)

أَبِيرٌ /ʔabira/ [a] «T1-100D»

[v.n.: ① أَبَارٌ /ʔabār/², ② أَبْرٌ /ʔabar/]

- (s.o., or s.th.) to be (or to become) in a good (or right, proper) state
- (الزَّرْعِ) (seed-products etc.) to be of good quality
- (الزَّرْعِ أو النَّخْلِ) to improve (seed-products etc.)
- (فَلَانٌ) (s.o.) to be (or to become) in a good (or right, proper) state

أُبِيرٌ /ʔubira/ «T1-100P»

- (سِتِ الشَّاةِ) (sheep or goat) to eat a needle in the fodder
 - (سِتِ النَّخْلَةِ) the palm-tree to be fecundated
- [و ب ر] /wubira/ [و ب ر]

أَبَرَّ /ʔabbara/ «T2-100»

[v.n.: ① تَأْبِير /taʔbīr/¹]

- to dress (or to put into a good or right or proper state) a palm-tree and seed-produce
- to fecundate (with intensive and frequentative signification [meaning the doing so much, or frequently], or to many palm-trees)
- (الأَثَرُ) ~) to wipe out the trace
- (أَتْرَهُ) ~) to follow (s.o.)
- (الزَّرْع) ~) to improve seed-produce (etc.); to pollinate seed-produce (etc.)
- (النَّخْل) ~) to improve (or to pollinate) palm trees

أَبَّرَّ /ʔubbira/ «T2-100P»

- (بِت النَّخْلَةُ) ~) the palm-tree to be fecundated (و ب ر /wubbira/ [ر و ب ر])

تَأَبَّرَّ /taʔabbara/ «T5-100»

- to become fecundated of itself
- (a palm-tree or a young palm-tree) to be admitted (or received) fecundation
- (الزَّرْع) ~) (palm-trees, and plants etc.) to grow up to the time of pollination
- (الْفَسِيلُ) ~) (palm seedling etc.) to get pollination (or to receive fecundation)

إِئْتَبَرَ /iʔtabara/ «T8-100.y»

[v.n.: ① إِيْتَبَار /iʔtibār/]

[a.p.: ① مُؤْتَبِر /muʔtabir/,

p.p.: ① مُؤْتَبَر /muʔtabar/]

إِيْتَبَرَ /iʔtabara/ «T8-100.y»

[v.n.: ① إِيْتَبَار /iʔtibār/]

[a.p.: ① مُؤْتَبِر /mūtabir/, p.p.: ① مُؤْتَبَر /mūtabar/]

- (الْبَيْرُ) ~) to dig a well (ب ع ر /baʔara/, إِيْتَبَرَ /ibtaʔara/ of [ب ع ر])
- (الْخَيْرُ وَالْمَعْرُوف) ~) to do good (secretly) (ب ع ر /baʔara/ [ب ع ر])
- (فُلَانًا) ~) to ask s.o. to improve the palm-trees (or seed-produce) into good (or proper) state
- (فُلَانًا) ~) (s.o.) to ask s.o. to fecundate
- (هـ) ~) to ask s.o. to put the seed-produce into good (or proper) state

أَبَار /ʔabār/³

- lead

أَبَار /ʔabbār/

- flea
- a maker of needles, a needler
- pollination trader
- a seller of needles (= إِبْرِي /ʔibriyy/²)
- a well digger; a well sinker (formed from the transposition of بَار /baʔār/ [ب ع ر])

إِبَار /ʔibār/²

- fecundation (of a palm-tree)
- a palm-tree whereof the spadix is used for the purpose of fecundation
- pollination
- spadix

أَبَارَة /ʔabbāraʔ/ [coll.]

- needle case
- sewing kit

إِبَارَة /ʔibāraʔ/²

- pollination business; pollination trade
- pollination profession

أَبِير /ʔabir/

- good, excellent seed-products

أَبِير /ʔābir/

- anyone; one; someone (© مَا بِهَا أَبِيرُ. (There is none in it [i.e., الدَّار (the house)]. / There is no one in the house.)
- one who dresses (or to puts) a palm-tree (or palm-tress, seed-produce) into a good (or right, proper) state
- one who fecundates a palm-tree (or palm-tress)

إِبْرَة /ʔibraʔ/

[pl.: ① إِبَار /ʔibār/³, ② إِبْر /ʔibar/,

③ إِبْرَات /ʔibarāt/]

- calumny
- the extremity of a bee (or a scorpion, the tail)
- the extremity of a horn
- indicator (of an instrument, such as a balance or scales)
- an iron needle (for sewing big sack, such as gunny sack)
- libel; slander; smear
- malicious and mischievous misrepresentation
- the marring (or disturbance) of the state of union (or concord, or friendship, or love) between a people (or between two parties)
- a needle; a pin

- point; cusp; tip; tip-top; sharp pointed end
 - the [privy] member of a man
 - slander
 - sting, prick (of scorpion, bee etc.)
 - young palm-trees
 - [[med.]] injection; shot
- [dual] إِبْرَتَانِ /[?]ibratāni/
 • the external extremity of each hock (of the horse)
- الإِبْرَة /al-[?]ibrāṭ/
 • the bone of the heel-tendon (of a man); the hock of a beast; the slender part of the hock of the horse

أَبْرَاتِ /[?]ābirāt/

- [[anim.]] cynipidae; gall wasps (also called gallflies)
- [[bot.]] anther

إِبْرِيّ /[?]ibriyy/¹ [adj.]

- acerosus; aciform; acicular; aciculate; aciculiform; spiculate
- needle shaped; needlelike

إِبْرِيّ /[?]ibriyy/² [noun]

- a needler; a seller of needles

أَبْر /[?]abbār/أَبْرِيَّاتِ /[?]ābiriyyāt/

(= إِبْرَانِيَّاتِ /ābirāniyyāt/ «W»)

- [[anim.]] wasp superfamily cynipoidea

أَبُورِ /[?]abūr/

[pl.: ① أُبُرُ /[?]ubur/]

- spadix
- [[bot.]] anthers (or pollen) with which palm-trees are fecundated

تَأْبِيرِ /ta[?]bīr/²

- acupuncture

مَأْبِرِ /ma[?]bar/

[pl.: ① مَأْبِرُ /ma[?]ābir/^{2/1}]

- bract of inflorescence
- [[bot.]] anthers (or pollen) with which palm-trees are fecundated

مَأْبِرِ /ma[?]bir/

- [[bot.]] anthers (or pollen) with which palm-trees are fecundated

مَأْبُورِ /ma[?]būr/

- a dog being given a needle to eat in its fodder
- a palm-tree fecundated

- seed-produce dressed (or put) into a good (or right, proper) state

مَأْبُورَة /ma[?]būrat/

- a sheep (or goat) that has been given a needle to eat in its fodder

مُتَأْبِرِ /muta[?]abbir/

- pistil (female part of flower)
- stamen (male part of flower)

مُؤَبَّرِ /muwabbār/

- a palm-tree fecundated
- seed-produce dressed (or put) into a good (or right, proper) state

مِئْبَارِ /miybar/

[pl.: ① مَأْبِيرُ /ma[?]ābir/^{2/1}]

- big needle (for gunny sack, etc.)
- large packing needle; packing needle
- needle case; sewing kit
- tool for fecundating palm-trees

مِئْبَرِ /miybar/

[pl.: ① مَأْبِرُ /ma[?]ābir/^{2/2}]

- big needle (for gunny sack, etc.)
- calumny
- case (or place) of the needle
- the extremity of a bee (or a scorpion, the tail)
- large packing needle
- malicious and mischievous misrepresentation
- the marring (or disturbance) of the state of union (or concord, or friendship, or love) between a people (or between two parties)
- needle case; sewing kit
- pack needle
- slander
- stamen (male part of flower)
- sting (of scorpion)
- tongue
- [[bot.]] anthers (or pollen) with which palm-trees are fecundated

مِئْبَرَة /miybarat/

[pl.: ① مَأْبِرُ /ma[?]ābir/^{2/3}]

- calumny
- libel; smear
- malicious and mischievous misrepresentation
- the marring (or disturbance) of the state of union (or concord, friendship, love) between a people (or two parties)
- slander

- مَيَّرَ /maybar/ (= مَيَّرَ /miybar/)
- big needle
 - packing needle

[ء ب ز]

أَبَزَ /ʔabaza/ [i] «T1-100B»

[v.n.: ① أَبَزَ /ʔabz/, ② أُبُوزَ /ʔubūz/]

- to run and jump
- (أَبَزَ الْإِنْسَانُ) (a man in running) to rest first, then to go on running
- (أَبَزَ الظَّبْيُ) (gazelle etc.) to walk (or to run) slowly first, then walk (or run) quickly
- (أَبَزَ فُلَانٌ) to die suddenly
- (أَبَزَ فُلَانٌ بِصَاحِبِهِ) (s.o.) to be bullied by his master
- (أَبَزَ النَّجِيبَةُ) (a camel) to run (with great endurance)

إِسْتَأْبَزَ /istaʔbaza/ «T10-100»

- (إِسْتَأْبَزَ فُلَانٌ ~ بِه) □ to regard s.o. weak and easy to bully

أَبَازَ /ʔabāz/

- kangaroo

أَبَّازَ /ʔabbāz/ [m./f.] || أُبُوزَ /ʔabūz/

- jumper; leaper
- a person or animal that jumps (or leaps)

أَبِزَ /ʔābiz/

- anyone
- (أَبِزَ مَا بِالْأَرِيزِ) (There is no one in the house.)
- jumper; leaper
- a person or animal that jumps (or leaps)

أَبَزَى /ʔabazâ/

- jump

[ء ب س]

أَبَسَ /ʔabasa/ [i] «T1-100B»

[v.n.: ① أَبَسَ /ʔabs/]

- (أَبَسَ فُلَانٌ ~ بِه) to blame (s.o.); to find fault with (s.o.); to denounce (s.o.); to rebuke (s.o.); to reproach (s.o.)
- (أَبَسَ فُلَانٌ ~ بِه) to conquer (s.o.); to defeat (s.o.); to triumph over (s.o.)
- (أَبَسَ فُلَانٌ) to despise (s.o.); to detain (s.o.); to hold (s.o.) in custody; to look down (s.o.); to shout (at s.o. to frighten)

- (أَبَسَ) to anger (with s.o.); to enrage (with s.o.); to give (s.o.) a disgust attitude; to infuriate (with s.o.)

أَبَّسَ /ʔabbasa/ «T2-100»

[v.n.: ① تَأْبَسَ /taʔbīs/]

- to despise (s.o.)
- (أَبَّسَ بِالشَّيْءِ) to break (with s.th.)
- (أَبَّسَ فُلَانٌ بِالشَّيْءِ) to blame s.o. with s.th.
- (أَبَّسَ بِه) to conquer (s.o.)

تَأْبَسَ /taʔabbasa/ «T5-100»

- (تَأْبَسَ الشَّيْءُ) (s.th.) to alter; to change; to vary

أُبَّاسَ /ʔubās/

- bad tempered

أَبْسَ /ʔabs/

- barren land; barrens
- calling the camel (for milking or in walking)
- a kind of beetle
- male fox
- male turtle
- rough (place)

إِبْسَ /ʔibs/

- a bad nature
- a rough place

[ء ب ش]

أَبَّشَ /ʔabaša/ [a, i, u] «T1-100A/B/C»

[v.n.: ① أَبَّشَ /ʔabš/]

[a.p.: ① أَبَّشَ /ʔabbāš/, ② أَبَّشَ /ʔābiš/]

- to levy (s.th.)
- (أَبَّشَ الشَّيْءُ) to gather, to collect (s.th.)
- (أَبَّشَ لِأَهْلِهِ) to earn money (to support a family)
- هَبَّشَ /habaša/ [ه ب ش]

أَبَّشَ /ʔabbaša/ «T2-100»

- (أَبَّشَ الشَّيْءُ) to gather, to collect (s.th.)
- (هَبَّشَ /habbaša/ [ه ب ش])
- (أَبَّشَ الْكَلَامَ) to talk incoherently

تَأْبَّشَ /taʔabbaša/ «T5-100»

- (تَأْبَّشَ الْقَوْمَ) (people) to assemble (or to converge, to gather, to join)

أَبَاش /ʔabbāš/²

- abundance of earnings (or earned income)
- earnings; earned income

أُبَاشَة /ʔubāšat/

- (of people) band; company; group; mob; troop

أَبَش /ʔabš/²

- collecting

آبِش /ʔābiš/²

- someone who displays foods and drinks at the courtyard and at the door of his house

[ء ب ص]

أَبَاشَ /ʔabaša/ [a, i] «T1-100A/B»

[v.n.: ① أَبَسَ /ʔabṣ/]

[a.p.: ① آبَسَ /ʔābiṣ/¹, ② أَبُوصَ /ʔabūṣ/¹]

- (s.o.) to be lively; to be active

أَبِشَ /ʔabiša/ [a] «T1-100D»

[v.n.: ① أَبَسَ /ʔabaṣ/]

[a.p.: آبِشَ /ʔabiṣ/]

- (s.o.) to be lively; to be active

أَبِشَ /ʔābiṣ/² || أَبُوصَ /ʔabūṣ/² ||

أَبِيشَ /ʔābiṣ/²

- active; lively

أَبِشَ /ʔābaṣ²/

- more lively

[ء ب ض]

أَبَاضَ /ʔabaḍa/ [i, u] «T1-100B/C»

[v.n.: ① أَبَضَ /ʔabd/¹, ② أَبُوضَ /ʔubūd/¹]

- to be still (or motionless)
- to carry someone on one's back (with the former's legs against the thighs)
- (الْبَعِيرُ ~) to tie up the upper and lower parts of a leg of a camel together (to prevent its movement); to tie up (or to bind) the pastern of a camel's fore leg to its arm (so that his fore leg becomes raised from the ground)
- (العِزْقُ ~) (the sciatic nerve) to stop jerking
- (الْفَرَسُ ~) (a horse) to be quick (in running)
- (النَّسَا ~) to hit (or to hurt) the sciatic nerve
- (النَّسَا ~) (the sciatic nerve) to become

contracted, and strengthen the hind legs

- (النَّسَا ~) (the sciatic nerve) to jerk
- (هـ ~) to carry s.o. (on one's back)
- (هـ ~) to loosen s.o. (or s.th.); to let go s.o. (or s.th.)

أَبِضَ /ʔabiḍa/ [a] «T1-100D»

[v.n.: ① أَبَضَ /ʔabaḍ/, ② أَبُوضَ /ʔubūd/²]

- (النَّسَا ~) (the sciatic nerve) to become contracted, and strengthen the hind legs
- (النَّسَا ~) (the sciatic nerve) to jerk

تَأَبَّضَ /taʔabbaḍa/ «T5-100»

- to cause (the animal) jerking (through its running)
- to sit with one's shanks pressed back against the thighs
- (the wolf etc.) to crouch (or to squat)
- (الْبَعِيرُ ~) (the camel) to be tied up the upper and lower parts of its leg together
- (الْبَعِيرُ ~) to tie up the upper and lower parts of a leg of a camel together (to prevent its movement); to tie up (or to bind) the pastern of a camel's fore leg to its arm (so that his fore leg becomes raised from the ground)
- (حَتَّ) (a woman) to sit in the posture of having her shanks pressed back against her thighs
- (الدِّئْبُ وَنَحْوُهُ ~) (wolf etc.) to sit (or to squat)
- (الْفَرَسُ ~) (a horse) to run fast
- (النَّسَا ~) (the sciatic nerve of the hind legs) to be (or to become) contracted and tense
- (النَّسَا ~) (the sciatic nerve) to jerk

إِنْتَبَّضَ /iyṭabaḍa/ «T8-100.ḡ»

- (the sciatic nerve) to jerk

إِبَاضَ /ʔibāḍ/

[pl.: ① أَبُوضَ /ʔubūd/¹]

[dim.: ① أُبَيْضَ /ʔubayyid/]

- a certain vein in the hind leg of a horse
 - the cord (or rope) binding the front leg of the camel
 - the sciatic nerve
- الإِبَاضُ /al-ʔibāḍ/
- the sciatic nerve

إِبَاضَة /ʔibāḍat/

- arrester; brake; brake-shoe; skid; stopper
- ovulation

«The Reference Dictionary of the Arabic Language (Root Words)»

This dictionary of “root words” has been divided into seventeen sections, and will be published fascicule by fascicule in due course, as follows.

- (1) Fascicule 1 (Letter Ālif [ا])
- (2) Fascicule 2 (Letters Bā' - Tā' [ب - ث])
- (3) Fascicule 3 (Letter Jīm [ج])
- (4) Fascicule 4 (Letter Hā' [ح])
- (5) Fascicule 5 (Letter Ḥā' [خ])
- (6) Fascicule 6 (Letters Dāl - Ḍāl [د - ذ])
- (7) Fascicule 7 (Letters Rā' - Zāy [ر - ز])
- (8) Fascicule 8 (Letter Sīn [س])
- (9) Fascicule 9 (Letter Šīn [ش])
- (10) Fascicule 10 (Letters Sād - Ṭā' [ص - ط])
- (11) Fascicule 11 (Letters Zā' - 'Ayn [ظ - ع])
- (12) Fascicule 12 (Letters Ġayn - Fā' [غ - ف])
- (13) Fascicule 13 (Letter Qāf [ق])
- (14) Fascicule 14 (Letters Kāf - Lām [ك - ل])
- (15) Fascicule 15 (Letter Mīm [م])
- (16) Fascicule 16 (Letter Nūn [ن])
- (17) Fascicule 17 (Letters Hā' - Yā' [ه - ي])

This dictionary is issued as a fundraising edition, which is only available from the publisher. Every copy of the fundraising edition is coded with the seal of the publisher, and its purchaser will be entitled to a 20% discount off any further order of books from the publisher, as well as the free access of web-edition of the dictionary (when made available). Please order this dictionary at: <<http://www.hsubooks.com.tw/en/index.aspx>>

A permanent organization (such as a foundation) must be set up for the long-term execution of the RDAL project. Hsubooks sincerely appeals to those who are interested in participating in either joining the editing team or funding. The scheme of editorship or funding will be sent to those who express the interest. The funding sponsors will be acknowledged in the RDAL publications for their contribution. Please do contact us to express your interest at: Hsubooks.editor@mail.com.

«A Complete Handbook of Arabic Verb Conjugation»

This work will be published in two volumes of over 2,500 pages. The first volume contains some 1,000+ conjugation tables and an index of all the verbs registered in the RDAL. The second volume is a study of the Arabic verbs. The handbook is scheduled to be published before the end of 2021. An online version (including all the conjugation tables) will be launched in due course.

The Reference Dictionary of the Arabic Language (RDAL) Project

This is the most comprehensive Arabic dictionary ever produced. Dr. Hsu Cheng-Hsiang (a Taiwanese scholar) compiles the dictionary in a new and revolutionary way, and edits it with clarity and simplicity. He divides the dictionary into eight parts, that are as follows.

1. The Reference Dictionary of the Arabic Language (Root Words) «R»
2. The Reference Dictionary of the Arabic Language (Non-Root Words) «W»
3. The Reference Dictionary of the Arabic Language (Phrases and Sentences) «S»
4. The Reference Dictionary of the Arabic Language (People Names) «N»
5. The Reference Dictionary of the Arabic Language (Place Names) «P»
6. The Reference Dictionary of the Arabic Language (Usages) «U»
7. The Reference Dictionary of the Arabic Language (Grammatical Terms) «G»
8. The Reference Dictionary of the Arabic Language (Index) «I»

In the root words part, examples, remarks and cross-references are given to words, for perceiving their usage and formation. Every verb is assigned an Arabic verb pattern code (AVPC), which refers to its conjugation table given in the work (entitled «A Complete Handbook of the Arabic Verb Conjugation»).

The “index” part is designed to enable everyone to use this dictionary easily. Even a young child will be able to use it, providing that he knows the Arabic and English alphabets. The following example of index demonstrates this easiness, and the difficulty of finding a word will be a thing of the past. For instance, under the Arabic orthography “اب”, the following information is given.

- أَب /ʔab/¹ (v.n. of أَبِي /ʔabiya/ [ء ب و] «T1-102D») «R»
أَب /ʔab/² [ء ب و] «R»
أَب /ʔäb/¹ «W»
أَب /äb/² «W»
أَب /ʔäba/¹ ([ء و ب] «T1-120C») «R»
أَب /ʔäba/² ([ء ي ب] «T1-130B») «R»
أَبَّ /ʔabb/¹ (v.n. of أَبَّ /ʔabba/ [ء ب ب] «T1-10B/C») «R»
أَبَّ /ʔabb/² [ء ب ب] «R»
أَبَّ /ʔabb/³ [ء ب ب] (dialect variant of أَبَّ /ʔab/² [ء ب و]) «R»
أَبَّ /ʔabba/ ([ء ب ب] «T1-10B/C») «R»
أَبَّ /ʔabj/ [ء ب ي] «R»
أَبَّ /ʔabb/ «W»
أَبَّ /ʔubb/ [ء ب ب] «R»