ARABIC SIMPLIFIED

BY

ABDUL-FADY
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W. R. TAYLOR
COLLECTION
1951
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"The author has been for over 20 years a resident in Cairo. He is familiar with the Arabic of the Azhar University, and with that of the official, the man on the street, and the 'fellah,' and is recognized as an authority on the subject".)
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ARABIC SIMPLIFIED

A PRACTICAL GRAMMAR of WRITTEN ARABIC

in

200 LESSONS

With Exercises, Test-Papers and Reading-Book,

BY

ARTHUR T. UPSON

('ABDUL-FADY AL-QAHIRANY)

Literary Superintendent Nile Mission Press,

Author of "ARABIC AMPLIFIED," etc., Editor of "AL-BAREED AL-MISRY,"

and Publisher of over 350 Arabic Books and Pamphlets;

upon the system of

THE REV. J. C. WILCOX, M.A.,

Author of "Hebrew Simplified."

REVISED EDITION.

School of Simplified Study,

First Edition - - - - - - 1916
Second Impression (of first nine lessons only) 1917
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Second Edition, revised throughout - - 1921

Printed at the Nile Mission Press,
37 Sharia Manakh, Cairo.
Foreword to First Edition.

During the year 1908, the author had the good fortune to be enrolled as a student of the Rev. John C. Wilcox's new and then comparatively unknown course of "Hebrew Simplified," and the thought passed through the minds of both that possibly sometime in the future this system might be found suitable for the teaching of Arabic. Nothing was, however, done at the time.

Meantime the School of Simplified Study, Ltd., had produced similar courses in other subjects, e.g., "Greek Simplified," "Logic Simplified," "Latin Simplified," etc. For the Hebrew course alone no less than a thousand students had been registered.

In May 1915 the writer was sent to England on medical advice, and was glad to occupy himself by writing a number of these lessons, at the suggestion of the author of the original system.

It should be clearly understood that my collaborator, Mr. Wilcox is only responsible for the Interrogative Method employed, as I take full responsibility for selecting the matter and writing the book.

Friendly critics of this new order of arrangement are invited to examine the Table of Contents, also the Index. A certain amount of repetition will be found in the earlier lessons, for to a practical educationist, as is the author, recapitulation is the chief of the virtues. Some students may turn to the complete table of Alphabet, Vowels, Figures etc, Lesson 16; others should content themselves with what is given out to them.

There are 200 Lessons in this course, which should cover the ground required by students for both Elementary and Advanced Exams, no other grammar being required.

It will be found that after the first few lessons the exercises are more interesting and longer, and the subjects more varied; while the Reader contains selections from books and newspapers.

Since this course is intended to be a practical one, the subject of our study being "Modern Written Arabic," we leave the differing colloquials to those who have made a special study of spoken dialects, but all words given in the text or in the exercises will be found to be in practical use to-day: this is a strong point. Our aim is to teach the Student, whether missionary, military, educational, or commercial, to read, e.g., a daily newspaper.

This course is absolutely "COPYRIGHT," and may not be used for any person other than the original, duly registered student.

'ABDUL-FADY,
FOREWORD

to 2nd edition

Owing to a combination of circumstances (partly political) over which I have had no control, I have now entirely re-written Lessons 151-200 using, for the purpose, many of the illustrations and examples from my "ARABIC AMPLIFIED" written in 1919-20 (in Arabic) but not yet published. The order of Lessons 151-200 being similar to that followed in "A A," the present will be a capital introduction to that work, which should be studied (in Arabic) after "ARABIC SIMPLIFIED" A good many other improvements have been introduced.

May, 1921.

A, T, U.

ADVICE

TO THE STUDENT:

(1) Answer all exercises in writing, even those intended for "self-correction".

(2) Train "Eye, Voice and Ear" simultaneously: this can be done by reading aloud in the open air. Get your pronunciation corrected by a native sheikh, if possible. Let him give DICTATION from the exercises.

(3) Imitate, to a certain extent, the Oriental custom of memorising aloud. The easiest way to master Arabic Syntax is to learn many illustrative sentences.

(4) Revise back work, and re-revise! Most important.
Lesson 1.

1. What are these signs?
They form the Arabic word He-struck, which is pronounced dha-ra-ba with the accent on the first syllable. The pronoun "he" is "understood," not written, in the Arabic verb.

2. How is this word built up?
Of three different consonants and one vowel. The vowel corresponds to the letter a. Its sign is ̣ and is written above its consonant, which it always follows in pronunciation. It here occurs three times.

3. What is the name of this vowel?
Fatḥa (to be pronounced with a roughly aspirated ḥ, which we have indicated by a dot under it, and which is somewhat like hh or doubly strong h. It is also somewhat like a deep sigh. Be sure you do not run the t and ḥ together, making th: note Fat is the first syllable and ḥa the second.

4. What is the power of this Fat-ḥa?
It is like a in bad, and is one of the three short vowels. In some countries it is a little heavier, like a in father; in India more like u in cut.

5. How many consonants are there in this word? Three.

<table>
<thead>
<tr>
<th>Name</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٰ</td>
<td>Ḍād</td>
</tr>
<tr>
<td>ِ</td>
<td>Ra</td>
</tr>
<tr>
<td>ِ</td>
<td>Ba</td>
</tr>
</tbody>
</table>

6. What is the approximate sound of the Ḍād?
It is like the d in hand and good, only it is stronger, and this we have indicated by a dot under the d. It is an aspirated d, a little like the th in thee, but more strongly pronounced by rolling the tongue against the palate. It is so hard that it affects the Fat-ḥa after it, giving to it almost the sound of AW or O. (In India it is a hard ḻ, as in "Ramazân").

7. Do these three consonants always preserve the forms here given? No. Arabic letters change their form with their
position in a word, because even printed books are, so to speak, in “script” character, and most of the letters joined and “running on”. But

\( \text{Dåd} \) is always \( \text{ذ} \) when it begins a word; that is, when it is an Initial letter.

\( \text{Ra} \) \( \text{ر} \) \( \text{when it is with in a word; i.e., when it is a Medial letter.} \)

\( \text{Ba} \) \( \text{ب} \) \( \text{when it is separated from others; i.e., when it is an Isolated letter.} \)

N.B.—When \( \text{Ba} \) at the end of a word can be joined to the previous letter it takes the final form \( \text{ب} \). The ra is of such a shape that it cannot ever join the letter which follows it, so that letter does not have a special final form.

8. What is the order of the consonants in \( \text{ضرب} \)

\( \text{Dåd}, \text{Ra, Ba} \) : because Arabic, like other Semitic languages is read from right to left.

He-struck \( \text{Da-ra ba} \) \( \text{ضرب} \)

9. Why have we put the first vowel in Italic?

To show that it has the accent, which is but very slight.

10. What are the dots used for, one over \( \text{Dåd} \) and one under \( \text{Ba} \) ?

They are the distinguishing marks of these consonants, which cannot, therefore, be read without them. In Arabic letter-writing, the scribe, when in haste, often obscures the shapes of the individual letters; these can, however, always be identified by means of the dots.

\text{Vowels} \ are hardly ever written, except in the two books, Qur’an and Bible, but the dots are indispensable.

There are no capitals in Arabic.

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\text{Self-Test Paper 1.}

1. What is a Fat-ḥa (1 : 3) Where is it placed ? (1 : 2).

2. What is its power ? (1 : 4).

(Compare your written reply with the section in which the correct answer is to be found. Revise it and, if necessary, learn more thoroughly. Do not send exercises for correction except the replies to Test Papers, which we have marked “To be returned for correction”. So in all future lessons.)

N.B. Students must vowel their exercises for the first year.
Lesson 2.

1. If the verb-form for "He-struck" is ضَرَبُ how can it be changed into "She-struck"?  
   By placing the letter ت (t) after it.  
   He-struck  قَرَبَ  \[\text{da-ra-ba} \]  
   She-struck  قَرَبَت  \[\text{da-ra-bat} \]

2. But why has the ba been shortened form ب to د؟ 
   Because د is ba when isolated; 
   and د is ba in its initial form. 
   The isolated and final forms are usually elongated ones.

3. What is the new sign ..o.. over the ta؟ 
   It is the Sukun, and is very occasionally written ..v.. 

4. What is the use of sukûn (pronounced su-koon, i.e., with the Italian u؟) 
   It denotes that the letter over which it is placed has no vowel and therefore closes that syllable. Two sukûns on adjacent letters would not ordinarily be allowed to occur in Arabic.

5. What is this sign ڭ؟ 
   Its name is Kaf and it represents our letter K, as in keep. 
   But its initial form is ڭ.

6. We have seen (in item 2 above) that the separate form for ba becomes د as an initial letter. Can the isolated form for ta be shortened to ڭ as an initial؟ 
   Yes, certainly, and several others act similarly. 
   Thus \{  
   He wrote  كَتَبَ (a) 
   She wrote  كَتَبَت (b) 
   In (b) we have Ta as a Final, and also as a Medial.

7. The short connecting link which unites a Medial form to its predecessor should be noticed. 
   We may represent it thus: كتبت
8. But are not medial та and ба confusing? No: since та has two dots over it and ба has one under it.

9. Is there any English word or name which will give us the pronunciation of Ka-ta-ba?
   Yes; take the word Canada. There is a slight stress upon the first syllable, but not enough to make it a long vowel. We do not say Cа-nа-da, still less Canаdа. Simply Canada.

10. Are other three-letter verbs stressed in the same way?
    Yes:  ça-ra-bа is pronounced like Ca-na-da; there is, however, one point about the fat-hа, when it is sounded with such a strong consonant as the ɗād; that is, that the fat-hа is sounded like a short o (though we write it a) and thus ضْرَبُ is pronounced like  dorabа. (Do not mix ɗ with д).

   Exercise 2a.—Read aloud from the right, and turn into English:

   ضْرَبُ ضْرَبَتْ كَتَبَ كَتَبَتْ

   Exercise 2b.—Translate to Arabic (from memory):

   (1) He-struck. (2) She-struck. (3) He-wrote. (4) She-wrote.

Self Test 2.

1. What is a Sukun? And what does it denote? (2 : 4).
2. What sign represents a Sukun? (2 : 3).
3. Write the names of these letters:

   ضْرَبُ كَتَبَ

4. What combinations are these?:

   كَتَبَ كَتْبَ كَتَبَ كَتَبَ

N.B.—After doing Exercise 2a from memory, do 2b from memory and then, by comparing the results, it will be seen that one corrects the other. The answers to Self-Test papers are in the text of the lesson, in the section whose number is given. Exam. paper 7 is to be sent up for correction. There will be similar exam. papers at the end of Lessons 13, 20, 25, 30, 40, etc.
Lesson 3.

PAST SING : of VERB.

1. How did we turn the form for he-struck into one meaning she-struck ?
   By adding the letter ta (2:1) ب

2. How can we readily turn he-struck into
   Thou (m) didst strike
   Thou (f) " "
   I (m & f) struck ?

   By adding the same letter ta in each case and by changing the vowels.

   ضربُ ضربت ضربت ضربت ضربت
   ضربت

   I struck. Thou struckst. (fem.) Thou struckst. She struck. He struck.

   N.B.—Read from right to left. This is essential. Note that the Past Tense of the Arabic verb may often be represented in English by either the Past or the Perfect Tense. (Details in L. 153).

3. Accent. What is the Rule for Arabic Accent?
   The following rules must be memorised just here:
   (a) The Arabic accent falls principally upon the long vowel of the word, viz., the letter of prolongation (which will be explained later) thus كتب has the accented tā shown by ....... thus, tā. If more than one long vowel, the last one receives the greatest accent. The two Diphthongs (9:5) are accented like long vowels.
   (b) The fact of the consonant under the sukūn having no vowel causes that consonant to be accented; e.g., ضربت is pronounced ḍarabtū, and the student must never say ḍarab-tu because, when the final vowel is omitted he will say (like a newspaper reader-aloud) ḍarabt.
   (c) The Shadda is also accented (8:4, 5).
   (d) If all the vowels are short, as in kataba, the first one is slightly accented.

4. If we examine forms 3, 4 and 5 we shall find two new features presented. What are they?
1st. We see a "" "" (a fat-ḥa in shape) below the line.
2nd. We see "" "" (almost a comma in shape) above the line.

5. What is this Fat-ḥa shaped sign written below the line?
   It is the short vowel i like i in tin. Its name is Kasra. Since it is always placed below the line it cannot be confused with Fat-ḥa (the short a) which always stands above the line.

6. What is the sign "" "" placed above the line?
   It is the short vowel u (oo) called Ḍamma, and pronounced as in bush.

7. After reminding ourselves that the Sukūn — has no sound, we can now read the whole of the verb-forms which constitute the Active Voice, Past Tense, Singular Number of the Regular Verb. (See item 2 above for the forms).

N.B.—As the vowels of each verb remain constant for each of its persons (singular), we must learn these five forms by heart. This is a very important as well as a very easy matter. Take care to accent the proper syllable by noting it in item 2 above. Learn FROM THE RIGHT; He-struck, etc.

8. What verb is this رَكِبَ?
   It is pronounced rakiba, and means “he rode, or mounted.”

9. But why the kasra in the centre? Because this verb takes two fatḥas and a kasra. Some verbs take a ḍammas as the centre vowel for the past tense. Every past verb takes fat-ḥa as first and last vowel, anyhow.

10 Write out all the (singular) persons of رَكِبَ:
   rakib-tu rakib-ti rakib-ta rakibat rakiba
   I rode thou (fem.) didst r : thou didst r : she-rode he-rode

II. In what order are the signs written in Exercise 3a?
   The body of the K, then t, then b, after that go back and stroke the headpiece of the k, (downwards), then the dots, then add all the vowel-marks from right to left.
Exercise 3a. Read aloud, transliterate* and translate, covering (3b).

Exercise 3b. Translate to Arabic (covering 3a.) Then correct.

(1) He wrote.  (2) She wrote.  (3) Thou (m) hast written.  (4) Thou (fem.) hast written.  (5) I have written (wrote).
(6) (Second line) Thou (fem.) hast ridden.  (7) I rode, (or have ridden).  (8) He rode (has ridden).  (9) Thou hast ridden (didst ride),  (10) She rode (has ridden).  (11) (Third line) Thou (fem).
didst strike.  (12) He struck.  (13) I struck.  (14) Thou (masc).
didst strike.  (15) She struck.

Self Test 3.

1. What letter concludes all but one of the forms of the Past Tense, Singular of the Active Voice? (3 : 2).
2. Write out the rules for Accent (3 : 3).
3. What is the sign for a Ḍamma? What is it? How is it pronounced? (3 : 6).

* Note on Transliteration. (i.e., writing Arabic in Roman characters). The student should only transliterate for a short time if really needed. But in translating from English to Arabic it is essential that he write in the proper Arabic character. A "Relief Nib" is the best for this purpose in England, but an "Arabic nib" (not the native reed) should be used in the Orient. After a few more lessons he should try to abstain from transliteration altogether, as it is a weak reed to lean upon. He will very soon become accustomed to the Arabic character, and should use nothing else. It is difficult, in Egypt, where these lessons are printed, to obtain sufficient specially marked types with which to transliterate; the only reason for attempting it at all is to partially supply the place of the teacher of pronunciation. If you can get a sheikh with whom to practise reading (and DICTATION) never use anything but the Arabic character.
Lesson 4.
INTERROGATIVE, etc.

1. What is the first letter of the Arabic Alphabet?
The Alif. (This generality will be modified in 12:3).

2. What is its form?
This is its form in all cases save where it is linked to a preceding letter, when its form is \( \text{\textoverline{a}} \) (see § 5 below). In that case it lengthens the preceding fat-\( \text{\textoverline{a}} \) to a long vowel, \( \text{\textoverline{a}} \).

3. What special use has this Alif? With a hamza and fat-\( \text{\textoverline{a}} \) it is one of the signs for Interrogation and it then always commences the sentence. The hamza will be explained fully in Lesson 13. It is written over the alif, thus \( \text{\textoverline{a}} \).

4. How can a verb in the past tense be negatived? How can she wrote become she-did-not-write?
By putting the negative particle ma before it \( \text{\textoverline{a}} \).

5. What is this negative particle?
It is composed of a new letter, Mim (meem) joined to an Alif, (without hamza) written from below (see 2 above). This negative is always placed before its verb form: it is used with the Past Tense in writing. (In coll. with the Present also).

6. Give the Arabic for she-wrote and she-did-not-write.
Mâ-ka-ta-bat \( \text{\textoverline{a}} \) \( \text{\textoverline{a}} \) \( \text{\textoverline{a}} \) \( \text{\textoverline{a}} \)
She did not write \( \text{\textoverline{a}} \)
Ka-ta-bat \( \text{\textoverline{a}} \)
She wrote \( \text{\textoverline{a}} \)

7. We have seen that the Interrogative \( \text{\textoverline{a}} \) can be placed before a positive sentence without disturbing the order of its words. Can it also be placed before a negative sentence without causing any alteration? Yes.
I have not written \( \text{\textoverline{a}} \)
Mâ ka-tab-tu \( \text{\textoverline{a}} \)
Have I not written \( \text{\textoverline{a}} \)
Amâ ka-tab-tu \( \text{\textoverline{a}} \)
Did I not write? \( \text{\textoverline{a}} \)
8. What letter looks very much like an Alif?

The Lam, or L. Its form when an Initial letter, is \( \text{\( \text{أ} \)} \)

9. How do they differ?

The lam can be joined to its following letter as well as its preceding one; whereas an alif can only be joined to its preceding. The lam is always written downwards with a thick stroke; also, when a final letter, it lengthens its form. Thus in this combination \( \text{\( \text{لا} \)} \) we get three possible forms of a lam: initial, medial and final. But this combination does not occur in any actual word.

10. Give a word containing an alif-hamza and a lam.

He ate (a-ka-la) \( \text{\( \text{كل} \)} \)

II. Now a word containing a lam before the alif. \( \text{\( \text{لا} \)} = \text{No, or not. This is the Negative which is generally used with the Present Tense} \) though \( \text{\( \text{لا} \)} \) is sometimes so used in the Qur'\'an etc. (The lam, i.e. the down-stroke, is written first, then the alif is written athwart).

*Exercise 4a.* Read aloud and translate: then correct by 4b.

\( \text{ما كتبت} \) \( \text{ما كتب} \) \( \text{أ ما كتب} \) \( \text{أ ما كتب} \) \( \text{ما كتبت} \) \( \text{ما كتبت} \)

*Exercise 4b.* Turn into Arabic, correcting by 4a.

(1) Has he eaten? (2) Has she not eaten? (3) Hast thou (m) eaten? (4) Hast thou (f) not eaten? (5) Didst thou (f) not ride? (6) I did not ride. (7) Did she strike? (8) Thou (m) didst not strike. (9) Did she not write? (10) No; she did not write. (11) Didst thou (f) not eat? (12) No; I did not eat.

*Self Test Paper 4.*

(1) Give an Arabic Interrogative sign. What is its position? (4:1-3)
(2) What particles negative Arabic sentences? (4:4 6,11).
(3) How does an alif differ from a lam? (4:8,9).
Lesson 5.
TRILITERALISM.

1. What is one of the chief characteristics of the Semitic group of languages—(Hebrew, Arabic, etc.)?

Tri-literalism. This signifies that the words are built up around three* Root letters or Radicals, by prefixing, affixing and inserting other letters, and by changing the vowels so as to express variations of meaning all arising out of the idea conveyed by the Root letters. This we have seen in the Past Tense of a verb of Active Voice. (3:2).

2. What Past Tense verb form in the Active Voice always contains these three Root letters and no other letters? The form for the 3rd Person, Singular, Masculine. Thus:

Ka-ta-ba
He wrote, or, has written

Aka-la
He ate, or, has eaten

3. And are the Nouns also built up from these three Root letters?
Yes: by vowels alone, or by vowels and additional letters (of which Alif is a frequent one). This is why we teach the verb before the noun.

Food
uk-lun
Battle, or fighting
qi-ta-lun
a book, a writing
kitâ-bun
a writer
kâti-bun

(For the lengthening of this a see Lesson 6).

4. We see here some new signs and letters. What is this new first Root letter?

It is the letter Qâf and represents our Q. This guttural consonant is pronounced with a vowel by contracting the throat. Say Kaf first naturally, then with a short a sound and contracted throat, like the cawing of a crow. Qaf is pronounced Qof or Qawf because the letter Q is one of those strong letters which alter the sound of the fat-ha (Compare 2:10).

* Occasionally there are four root letters, and the root-verb is then called a Quadriliteral one. See later.
5. What is the new sign? 
It is the short vowel Дamma written double, which can only occur at the end of a noun.

6. How is it pronounced?
Un, shorter than Oon. Like u in push.

7. But where does the N sound come from?
This practice of adding an N sound when the last vowel is thus doubled is called Nun-ation (noon-ation) from the Arabic name for N, Нun. Nun-ation is confined to reading the Qur'an and poetry. It is never pronounced in reading the newspaper or in conversation. (Practise naming the word without un.)

8. What is this double-u sign called?
The Tanwin Damma (meaning "A Дamma with nun sound"). It is never used with the Definite Article, and every word which has it is in the Nominative Case (as also those having the single дamma). (See 6: 6 for the other two cases with tanwin.)

9. Give another verb containing alif with hamza.
Qara'a he read. (Here it is third radical).

10. Write out the five person forms of Qara

Exercise 5a. Read aloud and translate to English:

Exercise 5b. To Arabic (afterwards correcting by 5a).
(1) Hast thou (f ) read? (2) I ate (have eaten). (3) Food.
(4) Has she not killed? (5) Did I kill? (6) Fighting.
(7) A book. (8) She read.

Self Test Paper 5.
(1) What is the Tanwin Дamma? (5: 8).
(2) How and when is it pronounced? (5: 6).
(3) What is nun-ation and when is it employed? (5: 7).
Lesson 6.

TANWIN.

1. Transliterate the Arabic for "book". Ki-tâ-bun

2. Why have we put a mark over the a here?
   To show it is the long á, and not the short one in kataba.

3. How are we to know when it is long and not short, since it is fat-ha in each case?
   The á when followed by a "prolonging" alif is always long;
   Ex : gate = bâ-bun but distinguish this from ra'sun,
   head, in which alif carries hamza sukûn, and is not lhnq alif.

4. What is a Tanwin Damma, once more?
   It is a Damma (or short vowel u) written twice, placed over
   the last letter of a word (as in this word gate), and in book § 1). The name means "A Damma with a nun sound." (5:3).

5. Are there any other tanwins?
   Yes : the two other short vowels can be used in the same way, i.e., doubled over the last letter. Thus we get:

   Tanwin Damma Ki-tâ-bun
   Tanwin Fat-ha Ki-tâ-ban (Note the added alif here).
   Tanwin Kasra Ki-tâ-bin.

6. Have these three tanwins any practical use?
   Yes. The presence of either of the tanwins denotes that the noun is indefinite; e.g., a man, a book. Also that it is a declinable noun, i.e. capable of taking all three cases.

   (1) The á denotes that a noun is the Subject of the sentence—The Nominative Case.

   (2) The á (over an \ for a Masculine noun) denotes that a noun is the Direct Object of a verb—The Accusative Case. (See 9 below).

   (3) The .......... denotes the Indirect Object (governed by a Preposition, for example).

N.B.—A single damma, fat-ha or kasra indicates the Nominative, Accusative, or Genitive, case of the Definite Noun, as the tanwin vowel does of the Indefinite Noun.
7. What is this sign چ? It is the letter Jim (jeem), which is the English J, but pronounced hard G in Egypt. The initial form of it چ is found in man, ra-ju-lun ڑجْلٰ and its final form is چ.

8. When will a noun take the tanwin َدَامَّا? When it is the subject of a sentence, as man in the sentence "A man wrote a letter". Man is in the Nominative Case. Its form therefore is ڑجْلٰ.

9. When will a noun take the tanwin َفاَتَحَة (over an alif)? When it is the Direct Object of the action of a verb, that is, in the Accusative Case, as, for example, "a book" in the following sentence, "A man wrote a book" كتَبُ رَجْلًا کِتَابًا.

10. N.B.—The order is usually that of the Verb first, but the Noun may be placed first, for emphasis. (The verb is put in the Singular when it precedes its subject).

Exercise 6a. Read aloud and translate; correct by 6b.

Exercise 6b. To Arabic, afterwards correcting by 6a.

1. I wrote a book. 2. She wrote a book.
7. She did not read a book 8. Didst thou not strike a man?

Self Test 6.

1. How can the Fat-ٰa become a long vowel? (6:3).
2. What is a Tanwin Fat-ٰa, and what letter always accompanies it with the Masculine noun? (6:6).
3. In what case is a noun which has a Tanwin Fat-ٰa? (6:6),
Lesson 7.

1. Let us classify the characters met with, and a few others.

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<td>Mîm</td>
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</table>

Ḥa (or Ḥha) is a heavy h from the back of the mouth. Kh is the ch in *loch*; it may be practised with an educated Scotchman.

2. What vowels have we used?

   (a) We have used the only three short vowels there are:

   - Fat-ḥa **with a sound** as in patch
   - Kasra **"i"** as in tin
   - Damma **"u"** as in bush

   (b) We have only used one of the three long vowels, viz., the fat-ḥa lengthened by an alif as in a book (*kitâb*)

3. We have used the only three tanwinds there are:

   Tanwîn Damma " the *un* sound
Tanwin Fat-ḥa  the an sound (Note the alif here).
Tanwin Kasra  the in sound.

4. The Arabic numerals (from 1 to 12) may be easily learnt:

\[
\begin{array}{cccccccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12
\end{array}
\]

Observe that the "tens" figure is placed to the left of the unit figure, as in English!

Vocabulary 7.

1. qi-tā-lun—battle, or fighting  
2. ki-tā-bun—book  
3. a-ka-la—to eat (he-ate)  
4. uk-lun—food  
5. qa-ta-la—to kill (he killed)  
6. ra-ju-lun—a man  
7. qa-ṭa-la—to strike (he struck)  
8. ka-ṭa-ba—to write (he wrote)  
9. ra-ki-ba—to ride (he rode)  
10. qa-ra-a—to read (he read)

Exercise 7 A.—A Test Paper to be returned. Translate:

1. He struck a camel.  
2. Did she read a book?  
3. Hast thou (m) written a book?  
4. Thou (f) hast not written a book.  
5. Have I not written?  
7. Did she kill a man?  
8. Didst thou (m) ride?  
9. Thou (f) hast struck a man.  
10. Have I not eaten?  
11. Have you ridden a camel?  
12. I have not ridden a camel.

B.—Practise writing, transliterate, and then translate:

\[
\begin{align*}
\text{اَكْلُ رَجُلَ} & - \text{قَتَلَ رَجُلَ} - \text{ضَرَّبَ رَجُلَ} - \text{جَمَالَ} \\
\text{أَقْتَلَ رَجُلَ} & - \text{أَضْرَبَتَ رَجُلَ} - \text{أَمَّا فَرَاَتُ كِتَابًا} \\
\text{قَتَلَ مِلْكَ} & - \text{أَرَكَبَتُ جَمَالًا} - \text{أَفْرَأَتُ كِتَابًا}
\end{align*}
\]
Lesson 8.

DEFINITE ARTICLE.

1. Has Arabic an Article?
   Yes: the Definite Article only, which has no number, gender or case in itself, because it is a part of the noun to which it is prefixed. It is a particle composed of an alif and a lam 

2. Give an example:
   
   رَجُل
   ra-ju-lun, a man
   
   أَرْجَل
   ar-ra-ju-lu, the man

3. But the Article has introduced three changes. What are they?
   
   1st. The Tanwin 
   Damma has disappeared. It always does, for it cannot exist with the Article prefixed, since the tanwin marks the indefinite.
   
   2nd. The lam has dropped its sound, but not its form.
   
   3rd. It has introduced a new sign — like a small W only written obliquely. It is the sign of Tashdid called Shadda.

4. What is Tashdid?
   It is the act of doubling the pronunciation of the letter over which this sign is placed, whether in a verb or a noun. The act of doubling (or intensifying) is called tashdid, but the sign is called a shadda.

5. How does this happen?
   In this way: — the shadda = a sukûn + a vowel, that is, the sukûn of the first of the two letters and the vowel of the second coalesce together.

   In the 
   lam of 
   رَجُل 
   assimilates itself, first of all, to the
   ra, and then, secondly we think of it and pronounce it as
   أَرْجَل
   رَجُل
   finally the two r's coalesce and we write it
   leaving the lam standing in writing, but marking the pronunciation by —— (Be sure to grasp this point).

6. Do these changes always take place when the Article is prefixed, viz., 1st. The dropping of the tanwin;
   
   2nd. The dropping of the sound of the lam, and
   
   3rd. Writing of the shadda?
No: only the 1st always takes place, whilst the 2nd and 3rd only occur before one-half of the Arabic letters.

7. How many letters has the Arabic Alphabet?
It has 28, so that the doubling shadda will be required over 14 of them when prefixing the Article. The other 14 have a sukūn upon the lām, thus َاَلْكِتَابُ al-kitāb, the book.

8. What are the 14, which receive a shadda but no sukūn, called?
Solar letters. (The remaining 14 are called Lunar letters. Their names will be given later).

9. What Solar letters do we already know?

| Lām | Dād | Ra | Ta |

10. What new word is this?
sham-sunُشَمْسُ

It is the Arabic for sun, and contains two new letters and three new forms. It gives its name to the solar letters for the curious reason that the first letter of shams happens to be of that class.

11. What are the first and last letters in ُشَمْسُ sun?
Sh, and S, of which the full forms are:

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<td>Sh</td>
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<td>Shīn</td>
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<td>S</td>
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<td>Sin</td>
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</table>

12. What is the middle letter in this word sun?
Recapitulate the various forms of the م (Lesson 7).

| M     |          |        |        |         | Mim  |

13. Give examples of words containing the Mim.

Qa-la-mun, a pen. مكتَبُ an office, study جَمَلَ camel.
14. Learn the word for "head," ra'sun رأس The hamza is "silenced" by sukûn but that does not make the vowel long as in رأ را.

Also learn the verb "to break" كسر he broke.

Exercise 8a. Read aloud and translate, covering up the English:

(1) شمس (2) آئشمس (3) رأس (4) آأرآس (5) آآشمس ضربت رجلا (6) أضربت رأسا (7) لا ما ضربت راسا (8) كسرت قلما (9) أكِلَّ رجل أكلا (10) كسرت ألم (11) لا ما كسرت أولم (12) ضرب رجل رأسا (13) كسر ألم رجل قلمًا بالكتب (14) لما كسر ألم (15) ضرب رجل جملًا

Exercise 8b. Translate to Arabic:

(1) A sun (2) the sun (3) a head (4) the head; (5) the sun (fem.) struck a man. (6) Did it (fem.) strike a head? (7) No; it did not strike a head. (8) Hast thou broken a pen? (9) A man ate food, (or an eating, i.e. much) (10) Have I broken the pen? (11) No; thou hast not broken the pen. (12) The man struck a head. (13) Did the man break a pen at (in) the office? (14) No; he did not break the pen (15) A man struck a camel.

Self Test 8.

(1) What is a Shadda? (8 : 4).
(2) What change invariably accompanies the prefixing of the Article to any noun (8 : 3).
(3) How is the Article prefixed to a word beginning with a Solar letter? (8 : 6-8).
(4) Where is the tens figure in In what language is there a similar practice? (7 : 4).

N.B.—Please observe the following rules:
(1) Answer all home exercises in writing.
(2) Constantly revise.
Lesson 9.

1. How many letters are there in the Arabic Alphabet? 28.
2. How many of them are **Consonants** (that is letters which must be accompanied by a vowel in order to be pronounced?)

All of them: three of them, however, are sometimes used as **"Letters of Prolongation".**

3. Which are the three "Letters of Prolongation" (that is, which prolong vowels, making a short vowel into a long one?)

The first one and the last two of the Alphabet.

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<td>Alif</td>
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<td>Wau</td>
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<td>Ya</td>
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4. Why are these two letters *Wau* and *Ya*, easy ones to remember and to distinguish?

Because the wau has practically one form only ج it is like a large ذamma; whilst the ya is the only letter with two diacritic points written below it. Pronounce the name *wau* like *ou* in *house*.

5. Are there only 3 vowels in Arabic?

There are also two diphthongs, one being *ay*, formed by fat-ُhā and ya, and the other *au*, formed by fat-ُhā and wau.

Thus *ُاي* like *ai* in *paid*; and *ُاو* like *ou* in *house*.

A diphthong requires a sukūn over the "letter of prolongation."

6. Give examples of these Diphthongs.

- سِفْنِ ََََ (sai-fun) since يَّ follows the heterogeneous
- ثُؤُونِ ََََ (thau-run) since ةَّ follows the heterogeneous

7. Which are the only three short vowel sounds possible in Arabic? What letters may they accompany?

Fat-ُhā (a) may accompany alif to make long َّ; ذamma (u) may accompany wau to make long ُّ; and Kasra (i) may accompany ya to make long ِّ (ee). Then there are the two diphthongs mentioned.
8. Why are these three letters sometimes called letters of prolongation? Because they are used to prolong the sound of the vowel attached to the immediately preceding consonant.

9. Examples: َبُ = ُب (ba); while َبُ = ُبُ (bā)

َبُ = ُبُ (bu); while َبُ = ُبُ (bū)

َبُ = ُبُ (bi); while َبُ = ُبُ (bī)

and the two diphthongs:
َبُُ = ُبُُ (bay); and َبُُ = ُبُُ (bau)

10. Do these three letters of prolongation lengthen any preceding vowel? No; each prolongs (only) the vowel that is homogeneous (akin) to it.

I only lengthens (is homogeneous to) .........

َبُُ = ُبُُ (bay); and َبُُ = ُبُُ (bau)

11. Learn these words: َرُسُّلُ rasū-lun, apostle or messenger, َمُرَسُّلُ mursa-lun missionary. لِ li (joined to the next word) to, َبُُ = ُبُُ (bi) by, َبُُ = ُبُُ (bī) by me, لِ li, to me.

Exercise 9a. To English:

(1) كَتَبَ رَجُلٌ لِي (2) رَكِبَ رَسُولٌ (3) كَتَبَ مُرَسُّلٌ كَتَبٌ (4) أَرَكِبَ الرَّسُولُ (5) أَكَتَبَ الرَّسُولُ (6) أَكَتَبَ أَلْكَتَابٍ بِقَلْمٍ

Exercise 9b. To Arabic:

(1) A man wrote to me. (2) An apostle rode. (3) A missionary wrote a book. (4) Did the apostle (messenger) ride? (5) The apostle (messenger) did not ride. (6) Didst thou (fem.) write the book with a pen?
Lesson 10.

SOLAR & LUNAR LETTERS.

1. Into what two equal classes are Arabic letters divided? The Solars and the Lunars. (Revise 8:8—10).

2. Why are they so named? (see 8:10).
   Only because the first letter in \( \text{ش} \) (sun) happens to be a solar letter whilst in the other class falls the first letter for \( \text{ق} \) (moon) (Qamar-un).

3. In what way is the Article prefixed to words beginning with a Solar letter?
   The sound of the Lam of the \( \text{ا} \) coalesces into the sound of the solar letter (see 8:5).
   - The sun \( \text{ش} \) \( \text{ام} \) \( \text{ش} \)
   - ash-sham-su \( \text{ش} \) \( \text{ام} \) \( \text{ش} \) shamsun

4. How do we prefix the article to words beginning with a Lunar letter? By giving the article its full value (i.e. the lam takes a sukūn).
   - The moon \( \text{ق} \) \( \text{ام} \) \( \text{ق} \)
   - al-qa-ma-ru \( \text{ق} \) \( \text{ام} \) \( \text{ق} \) qa-ma-run

5. Is there any reason for this different way of prefixing the article to the Lunar letter?
   Yes: the Lunar letters are of such a nature, that is to say they require such a shaping of the channel of utterance, that the enunciation of the Lam in the article is helpful in re-adjusting the organs of utterance in preparation for the lunar letters.
   - Thus \( \text{القمر} \) \( \text{القمر} \)
   - al-qa-ma-ru is easy \( \text{ق} \) \( \text{ام} \) \( \text{ق} \)
   - al-sham-su is never found \( \text{ش} \) \( \text{ام} \) \( \text{ش} \)
   - ash-sham-su is easier to pronounce \( \text{ش} \) \( \text{ام} \) \( \text{ش} \)

6. What is the other reason for this difference in prefixing the Article to Solars and Lunars; i.e. what about the (lingual) solars?
   The Lam is a Lingual, and therefore it easily coalesces with its fellow tongue-formed letters;
26

dâd šâd sâm shin sin s etc.,
and with its allied Dental (or teeth-formed) letters:

tha th ta t (t, th) etc.

(Note that this th is the sharp th of the word “think”, or “thousand”, which is sometimes lisped making it more like s. The såd is a very strong s almost like ss; it gives a broad sound to its vowel, as dâd does).

On the other hand the lingual Lâm cannot coalesce with Lunars, for they consist of Gutturals, Labials and Palatals, and the shaping of the channel of utterance by throat, lips and palate forbids such coalescence.

7. What is the new letter in سيف saif = sword?

It is the Fa and corresponds to our F.

8. What letter is the Fa like in form?

Somewhat like the Qâf, which however, is more curved.

\[
\begin{array}{c}
\text{Fa} \\
\text{Qâf}
\end{array}
\]

9. In how many ways can the letter ي be used?

1st. As a Letter of Prolongation following its homogeneous vowel kasra 

\( \text{ب} = \text{by me} \)
\( \text{لي} = \text{to me.} \)

2nd. To form a Diphthong after a heterogeneous vowel when the ي takes a Sukûn

\( \text{سيف} \) saif-un = a sword

10. What is another way in which a Ya is used?

3rd. At the end of a word, if it is preceded by a fatha, it is without dots and, being pronounced exactly like an Alif, is called Alif maqsura which means “shortened alif.” To be explained in Lesson 17.

\( \text{إلى} \) ilâ = to, unto
II. Learn the verb قتل he-killed and conjugate it like ذارابا.

Exercise 10a. Transliterate, translate and read aloud:

(1) آش شمس The sun
(2) عر رسل The apostle
(3) عر رجل The man
(4) الباب The gate
(5) القلم The pen
(6) عروق The paper
(7) عقتل The fighting
(8) عرسل The missionary
(9) عتاجير The trader, merchant
(10) السيف The sword

Note: The accent falls upon the long vowel, if one is present.

Exercise 10b. Translate the English of Exercise 10a to Arabic.

Self Test 10. (On papers 9 and 10).

1. Which are the letters of prolongation? (9:7, 8).
2. Why are they so named? Give examples. (9:8).
3. What vowels are homogeneous to ل and to ي? (9:10).
4. Place the Article before a word beginning (a) with a Solar and (b) with a Lunar letter. (10:3,4).
Lesson 11. — WASLA.

1. What is the Arabic for a youth?
   ghu-là-mun  غلام

2. What is this new letter transliterated by gh?
   It is Ghain, a letter awkward in form and in pronunciation. As it is allied to another of the same form (without its diacritic point), we will give them together.
   
   
   \[ \begin{array}{cc}
   \text{Ain} & \text{gh} \\
   \text{Ghain} & \text{g}, \text{or ghr}
   \end{array} \]

3. What is the sound of the Ghain?
   It represents a gargling sound from the throat similar to that made by an r roughly and well down in the throat. It must not be connected with the English g, being just a “gargle.” The ‘ain can really only be learnt from a Jew or Arab, but you may try to emit a guttural ã from the bottom of the throat, while lightly holding the “apple” of the throat by the fingers. Students within reach of the Orient must diligently practise phonetics, with the assistance of an educated native friend.

4. Write in Arabic “A man struck a youth.”
   ghu-là-man, ra-ju-lun  đa-ra-ba

5. Why has غلام become غُلام؟
   Because it is the Direct Object of the verb, and so its sign is a tanwin fat-ha. (See Lesson 6: 5, 6).

6. Before we can write “The man struck the youth,” that is, before we prefix the Arabic Article to a word, we must note that ر is a Solar and  غ a Lunar. We then write the sentence
   
   
   \[ \text{darab ar-raj-ul ul-ghu-làma.} \]

7. Why has غلام (youth) in 4 above lost its tanwin fatha, and become غلام؟
Because the tanwin cannot exist with the Definite Article, since it denotes the indefinite.

What is the sign over the alif (in 6 above)? It is the Waṣla; that is a sign written above an alif (when the alif commences a word only) to show that in that place the alif has no vowel of its own, and that for its pronunciation it takes the last vowel of the preceding word, as in the transliteration of the following Exercise IIa. If the commencing al begins a sentence, it is obvious that nothing precedes it, then it has no waṣla, but a simple fat-ha only.

9. What does the word waṣla mean?

Waṣla is colloquial for a word meaning a link, for it links the vowel preceding it to the letter following. This is seen in the exercise. (We avoided it in Ex.9a).

Exercise 11a. To English:

(1) ghu-lā-man ra-ju-lun ḍa-ra-ba
(2) ul-ghu-lāma ar-rajul ḍa-ra-b
(3) Ul-ṭoṭūr ra-ḥāl
(4) Ul-ṭoṭūr ra-ḥāl
(5) Ja-ḥal ra-ḥāl
(6) Ma-ḥāl ra-ḥāl

Exercise 11b. To Arabic:

(1) A man struck a youth. (2) The man struck the youth. (3) Did the bull kill a man? (4) Did the bull kill the man? (5) The man killed a camel. (6) The man did not kill the camel.

Self Test 11.

(1) What is a waṣla? (II : 8).
(2) Give all the four forms of the letters Ain and Ghain. (II : 2).
Lesson 12. — Hamza.

1. What is the Arabic for earth? Arḍun أرض

2. But what is the new sign? ......... The Hamza

3. What is the use of the Hamza?
   It is really the first letter of the Alphabet, for when we say that Alif is the first letter we mean an alif bearing a hamza. Needless to say, it is a consonant, for Arabic vowel-marks are not reckoned as letters.

4. When have we seen that the alif can be used as a vowel?
   When it is simply a Letter of Prolongation and stands without a hamza. Thus: A book, ki-tābun كِتَابُ

5. But does not the very fact that a vowel is attached to the letter alif show that the alif there is used as a Consonant? And is not the hamza superfluous in that case? Yes: the hamza is superfluous if its object is merely to show that the alif is a consonant. Thus the Article مَيْلٌ is the same as مَيْلٌ and the hamza, though not written, is to be understood: it is customary not to write it, when beginning a sentence.

6. What does this signify?
   That every ٌ with a vowel (with ١ or ٢ or ٣) is an alif-hamza whether the hamza is given or no.

7. Is the hamza found only with an alif?
   No: it can accompany the three letters which the Arabs call "Weak", viz., Alif, Wau, Ya. و ي
   But these letters must be usually within a word, except in the case of an alif, which can receive it when beginning a word.

8. Can we then say that the Hamza supports these three weak letters?
   No: it is better to say that the three weak letters are used to support the strong Hamza!

9. In what way is the hamza a consonant?
   It can take a vowel, and can play the part of a consonant in shaping, by a movement within the throat, the channel of utterance for the flow of the vowel sound,
We may have... 

10. Where is the hamza placed?
Usually between the vowel-sign and its letter; but sometimes when used with a kasra, it can stand over the letter.

11. How can we understand the use of the hamza?
By writing "a nice house" phonetically as "a-nais-haus" and then "an ice house" as "an’ais-haus" noticing the hiatus (or breathing) between an and ice. This "breath" is the consonant "hamza." C.F. the bad pronunciation of "Mr. Owen" by uneducated people; they say Miste-rowen, whereas the educated make a breathing pause and say "Mister-Owen".

12. Since the verb generally precedes its subject, and the feminine singular ends in sukûn, what happens before the sukûn of the noun, seeing that two sukûns cannot occur together?
The sukûn is replaced by kasra in most cases. Thus "she struck the book" ضْرَبَتْ ٱلْكِتَابَ This is distinguishable from 2nd fem., sing., by the sukûn ضَرِّبَتْ ٱلْكِتَابَ The preposition من in such a case replaces its sukûn by fat-ha but this is exceptional. Thus من ٱلرَجُلي (from the man).

Exercise 12a. To English:
(1) ضَرَبَتْ ٱلْرَجُلُ (2) أَلْسَمَ ضَرَبَتْ الْرَجُلُ (3) كَبَنَتْ من ٱلْبَيْتِ (4) ضَرِّبَتْ أَلْسَمَ ٱلْكِتَابَ (5) أَضِرَّبَتْ أَلْسَمَ ٱلْعَلْمَ (6) أَما ضَرَبَتْ ٱلْعَلْمَ (7) مَا كَبَنَتْ ٱلْكِتَابَ

Exercise 12b. To Arabic:
(1) She struck the man.
(2) The sun (fem.) struck the man.
(3) I wrote from the house.
(4) The sun struck the book (verb first).
(5) Did the sun strike the youth?
(6) Did she (it) not strike the youth?
(7) She did not write the book,
Lesson 13.—HAMZA.

1. Commence by revising Lesson 12 on the Hamza.

2. Where is it, and where only is it, that the Hamza sometimes stands quite alone without any support from a vowel-letter? When it is last in the word, and then it is written in the line of letters. Examples:

<table>
<thead>
<tr>
<th>advent</th>
<th>maji-'un</th>
<th>the coming</th>
</tr>
</thead>
<tbody>
<tr>
<td>a part</td>
<td>juz-'un</td>
<td>the part</td>
</tr>
<tr>
<td>a thing</td>
<td>shay-'un</td>
<td>the thing</td>
</tr>
<tr>
<td>beginning</td>
<td>bad-'un</td>
<td>the beginning</td>
</tr>
</tbody>
</table>

3. Can the hamza, then, take the tanwin when it is thus found at the end of a word?

Yes: as in the above four examples (to the left) where it has the tanwin ְּא. If these words are used in the Accusative Case, they take tanwin ְּא over the alif, and, in the Genitive Case, tanwin kasra.

On prefixing the Definite Article ְּא this tanwin is replaced by the single short vowel, like any other noun, as in the four examples on the right.

4. Can the hamza take any one of the three short vowels?

Yes: we get various results:

1st. using the alif as a prop: ְּא u-sound; ְּא a-sound and ְּא i-sound.

2nd. with ְּא or ְּא as a prop. ְּא u-sound, ְּא i-sound.

3rd. after an Alif in certain words, such as ְּא סהּרּא (desert) the plural of which is the word סהּרּא (Deserts).

Note the method of writing this hamza: it is not written above the Alif but after it, mid-way up, because this alif is long (a long vowel).

4th. Alone, at end of a word: ְּא u-sound ְּא i-sound (no fat-ְּא here).
5. Give other examples of the use of the hamza.

\[
\begin{align*}
\text{ba'-u-sa} & \quad \text{ba'-i-sa} & \quad \text{sa'-a-la} & \quad \text{bi'-sa} & \quad \text{ra'-sun (head)} & \quad \text{akha-dha (he took)}
\end{align*}
\]

Pronounce these *aloud*, learning the meanings of two only.

6. But why has the medial ya in §4 (2nd) and §5 no points?
Because it always drops its dots when it becomes a prop for the hamza to sit upon; in fact, the Arabic grammarians call it the “seat” (kursy) for the hamza.

7. May the hamza and its vowel be followed by a letter of prolongation? Certainly; here are two examples:
(a) After hamza with damma, take wau:

\[
\text{mas-*ul (responsible)} \quad \text{mas'ul}
\]

(b) After hamza with kasra, take ya, la'im, base, (adj.)

It may be noted here that adjectives are reckoned as *nouns* and given tanwin.

8. Why did we omit hamza with fat-ḥa?
We will show this separately. Hamza with fat-ḥa is of course written over an alif. Then what will be the homogeneous letter of prolongation? It will be Alif.
But can I write two alifs together? Yes; very occasionally such may be found in special words; but the only thing we are concerned with just now is that *we usually write one alif over the other* without the hamza sign, or, in a few cases, with the hamza after this double alif.

9. How is it written and what is it called?
It is called a “*Madda*”, a word which means “prolongation”.
It is written with a slightly curved slope; thus,

Examples: al-Qur'ān (Koran) (Be careful to pronounce it thus: al-Qur-ān); he believed, ā-ma-na āmān

10. Is the hamza ever marked in English books?
Yes: sometimes in Great Britain by a short hyphen, as in the words re-inforce, re-appear, and in America by the use of the diaeresis ** thus, reˈinforce, reˈappear,
Exercise 13a. To English:

1. آمن بالقرآن
2. ما آمن بِكَّيِّ المسيح
3. آمن بالله
4. آمن بِمَسيح
5. آمن بالله
6. آمن بِالمسيح
7. في المدة
8. لَمْ آمن بالله
9. هل آمن بالله
10. جزء من القرآن
11. ما آمن بِشيء
12. آمن بالله آمن بالملّس

Note that - means by or in. In English we say “believe in”.

Faith in (by) God - imán billahi

Faith in Christ (the Messiah) bil-Masih

Exercise 13b. To Arabic:

1. He believed in the Qur’an.
2. He did not believe in the Advent of Christ.
3. He believed in God.
4. She believed in the Coming of Christ.
5. Hast thou not believed in Christ?
6. From the beginning.
7. In the beginning.
9. Hast thou (fem.) believed in God?
10. A section (juz’) of the Qur’an.
11. I believe (believed) in nothing (lit. I did not believe in a thing).
12. From the beginning, she believed in Christ.

*(Note that Maji’ (here) equals the-coming-of, the absence of the article will be explained in Lesson 19.)*

---

EXAM. PAPER 13.

(Send for correction, with full address).

A. To English:

1. آمن بالمرأة
2. كتب لي أرسلون
3. أخذت السيف من الرجل
4. الغلام اللثيم

B. To Arabic:

1. The sun struck the man.
2. She did not write the book.
3. I did not believe in anything.
4. She took the sword from the
5. Did you not kill the camel?
6. Faith in God.
Lesson 14. — PRON. AFFIXES.

1. How does Arabic differ from English in the use of forms for some Personal Pronouns—(You, me, us, etc.)?
Arabic has Pronominal Affixes, to affix to words to which the pronouns may be united — such as Prepositions, Nouns, and Verbs.

2. Give the five singular Pronominal Affixes, for Obj. case, etc.

\[
\begin{align*}
&\text{i} & \text{ki} & \text{ka} & \text{ha} & \text{hu} \\
&\text{me (m. \& f.)} & \text{thee (f.)} & \text{thee (m.)} & \text{her} & \text{him} \\
&\text{1st person} & \text{2nd person} & \text{3rd person.}
\end{align*}
\]

N.B.—These Affixes must be read from right to left.

3. What new letter is this?
The Ha, which has the sound of the ordinary English aspirate H.

Separate Final Medial Initial

\[
\begin{align*}
&6 & 5 & 4 & 3 & \text{ha} & \text{h}
\end{align*}
\]

4. Give examples of the Affixes when joined to the preposition to:

\[
\begin{align*}
&\text{Li} & \text{la-ki} & \text{la-ka} & \text{la-ha} & \text{la-hu} \\
&\text{to me} & \text{to thee (f)} & \text{to thee (m)} & \text{to her} & \text{to him}
\end{align*}
\]

5. What strikes one as curious here?
That the \(J\) only once keeps its kasra (in to-me) and in the other four forms takes a fatha. (N.B.—Read the forms in §4 from right to left, commencing with 3rd. masc.)

6. How are these forms used?
To supply the lack of the verb To Have, in Arabic. \(J\) used as in the following examples signifies permanent possession.
There being no verb, it cannot govern in Accus : !!

\[
(1) \quad \text{La-hu'akh-un} \quad \text{La} \quad \text{akh} \quad \text{un} \quad \text{To him [there is] a brother} \quad \text{He has a brother}
\]
(b). \(La-h\ah\acute{a}~ukht\-un\)
To her [there is] a sister
\[=\] She has a sister

(c). \(Li~umm\-un\)
To me [there is] a mother
\[=\] I have a mother

(d). \(A\-li\-shay\-'un\)
Have I a thing?
\[=\] Have I anything?

N.B.—The square brackets denote that the words within them are not expressed in English. So in other lessons.

7. Can the ل of possession be prefixed to nouns with آل ؟ Yes:
but the alif is lost.

8. What case is madîna?
It is Nom: not Accus. Why is this?

9. What will turn these sentences into an interrogative form?
 Either of the Interrogative Particles أ or هل (hal).

10. Mention one particle for making sentences negative:

11. What case is باب ؟ Why?
What case is shay\-'un ؟ Why?

Exercise 14a. To English:

Exercise 14b. Translate your English back to Arabic.
Lesson 15.

AFFIXES — (contd.)

1. Transliterate the Arabic word Sultan. ُسُلَّطَان
   Its meaning is Emperor, or King.

2. What two new letters are here introduced?
   The Ta, a strong T; and Nun which has an N sound. The ta
   is allied to za ٓ, a strong Z.

<table>
<thead>
<tr>
<th>(hard)</th>
<th>(strong)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ت</td>
<td>ز</td>
</tr>
<tr>
<td>تا</td>
<td>زا</td>
</tr>
</tbody>
</table>

   n
   nûn

   N.B. — ٓ makes the fat-ḥa sound like aw in tawny and ٓ is an explosive sound sometimes transliterated zhā. It is much heavier than the simple z (zain).

3. Will not two of the forms of the Nun (the Initial and the Medial) be confused with the Initial and Medial Ba?
   No: the diacritic point is above in the case of the Nun, and beneath in the case of the Ba) — and ٓ.

4. We will now give the plural forms of the Pronominal Affixes beneath the corresponding singular forms.

   Sing:  | 1st Person | 2nd Person | 3rd Person |
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>ي</td>
<td>اك</td>
<td>ه</td>
</tr>
<tr>
<td>نا</td>
<td>كن</td>
<td>هن</td>
</tr>
</tbody>
</table>

   Plural:  | na | kun-na | kum | hun-na | hum |
   | you (f.) | you (m.) | them (f.) | them (m.) |

   N.B.—Read from right to left and learn by heart.

5. What letter is always found in the 3rd Person Pronominal Affixes, both in the singular and in the plural?
   The Ha (See 14: 2) hû, hâ; hum, hun-na.
6. And what letter is inseparable from the second person Pronominal Affixes, both Singular and Plural?
   The Kāf: ka, ki; kum, kunna.

7. What is the case of these affixes?
   They are accusative if joined to a verb and genitive if affixed to a noun or preposition.
   Exs. of accus. she struck her. I broke it
   Exs. of gen. with you our sultan

8. But how is genitive in?
   Our sultan = The sultan of us; c. f. his apostle, and the apostle of God = God's apostle.
   the name of the king = the king's name. the father of him = his father. (Explained in detail in Lesson 19).

9. But where are the nominative pronouns?
   These are, in Arabic, the real pronouns, being subjects of sentences, etc., they are given detached, separate words, as
   we, ana I, etc. Details in Lesson 25.

10. N.B. — The following words take alif-kasra at the commencement of a sentence, but wasla when linked on to a preceding word. That wasla indicates that the preceding vowel is to be linked in pronunciation.
   daughter ابنتا name ابنته son ابن
   woman ابنتا two (fem.) ابنتان two (m.) اثنان

   N.B. In our vocabularies and in many places (but not in full reading exercises) we may drop the grammatical tanwin un. We shall also, as soon as possible, dispense with transliteration.

11. Note that أب father has not a wasla. A missing is supplied before the pron-affix. أبها her father. أبوك thy father.
12. ابن when occurring in genealogies, as Ahmad son of Zaid, son of Omar, omits its alif, thus أحمد بن زيد بن عمر

Exercise 15a. To English:

Exercise 15b. To Arabic:

(1) Have they not a son (whether not to them a son?)
(2) We have a son. (To-us [there is] a son).
(3) Have you (f.) a sister?
(4) Have I a sister? (To me [is there] a sister)?
(5) She has (To-her [there is] a father and mother.
(6) Have you (m.) a king?
(7) They (m.) have a king and a prince.
(8) We have an emperor.
(9) The King's name.
(10) She ate with her mother.
(11) He took her with him.
(12) Is your son with you (f.)?

Self Test 15.

(1) Write out the Singular and Plural Pronominal Affixes. (15:4)
(2) What is the difference between the first letters of أب and ابن
Lesson 16. **Revision of Characters.**

1. Let us learn the whole Alphabet *in order*. Also vowels, signs, etc.

<table>
<thead>
<tr>
<th>Translit</th>
<th>Detached</th>
<th>Final</th>
<th>Medial</th>
<th>Initial</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>,</td>
<td>٠</td>
<td>٠</td>
<td>٠</td>
<td>٠</td>
<td>Alif-Hamza</td>
</tr>
<tr>
<td>b</td>
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<td>بٜ٠</td>
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<td>j (or g)</td>
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<td>Jím</td>
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<td>Kha</td>
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<td>ﺭٝ٠</td>
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<td>ﺟٝ٠</td>
<td>ﺟٝ٠</td>
<td>Zain</td>
</tr>
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<td>سٝ٠</td>
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<td>سٝ٠</td>
<td>سٝ٠</td>
<td>Sin</td>
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<tr>
<td>sh</td>
<td>شٝ٠</td>
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<td>شٝ٠</td>
<td>Shîn</td>
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<tr>
<td>š (or ss)</td>
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<td>ﺔٝ٠</td>
<td>ﺔٝ٠</td>
<td>ﺔٝ٠</td>
<td>Šâd (şød)</td>
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<tr>
<td>ð (or dd)</td>
<td>ﺔٝ٠</td>
<td>ﺔٝ٠</td>
<td>ﺔٝ٠</td>
<td>ﺔٝ٠</td>
<td>Dâd (dod)</td>
</tr>
<tr>
<td>ḍ (or tt)</td>
<td>طٝ٠</td>
<td>طٝ٠</td>
<td>طٝ٠</td>
<td>طٝ٠</td>
<td>Ṭaw</td>
</tr>
<tr>
<td>ẓ (or zh)</td>
<td>ظٝ٠</td>
<td>ظٝ٠</td>
<td>ظٝ٠</td>
<td>ظٝ٠</td>
<td>Zhâw</td>
</tr>
</tbody>
</table>
2. Give the vowels and diphthongs.
Tanwin Damma ـ Damma ـ Long û ـ
Tanwin Fat-ḥa ـ Fat-ḥa ـ Long â ـ
Tanwin Kasra ـ Kasra ـ Long i ـ
Diphthongs: ai ـ ; ao ـ

3. Other signs. Hamza (full powers of consonant)
Madda (one alif written across)
Waṣla (for linking words)
Shadda (for doubling or strengthening)
Sukūn (rest or silence) also called Jazma
4. The Figures:

1 2 3 4 5 6 7 8
9 10 11 12 13 14 15 16
17 18 19 20 21 22 23 24
5.

Note the curious fact that numbers run from left to right as in English: c.f. 1917, 1917; 1921, 1921.

6. The numerical order and values of the alphabet (i.e. the use of the Arabic consonants as figures) will be found at the end of our course. It is withheld from the student at this stage to avoid distracting attention. But those who wish may compare the Hebrew names of the letters forming the sub-headings of the 119th Psalm (English Bible) with this order of Arabic characters.

7. Which are the six letters which cannot be joined to the letters following them?

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>ر ر</td>
<td>ن ن</td>
<td>ل ل</td>
<td>م م</td>
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</tbody>
</table>

To these we may add the double letter lam-alif, which always has the alif written athwart the lam.


Day (yaum)  يٓوم | Peace (sa-lâm) سَلَام
abode (dâr) دَار | Vizier, i.e., Minister (wazîr) وزِير
religion or, judgment (dîn) دَين | Egypt (Misr) مَصر
Islam (al-Islâm) الإسلام | letter, epistle (risâla) رِسَالَة
gold (dha-hab) ذَهب | bread (khubz) خَبز
Lesson 17.
*TA MARBUTA & ALIF MAQŠURA.*

1. Does this conclude all *forms* of the letters?

No: there are special forms of two letters. One is the ْ which in its *final* form is written ُ. Now this letter is generally the sign of the Feminine Gender and can be affixed to very many of the masculine nouns (not quite all, because while ُ nhấn is *man*, a separate word امرأة is used for woman).

2. How is it shown that this ْ is the Feminine ending?

It takes the two dots of the taٍ. Thus ابنة Ibna-tun (daughter). But, in speaking or in newspaper reading this tanwin is always dropped as it is only a case-ending, and the word is pronounced ibna. Similarly مدينة madina (a city) e.g. al-medina (city where Mohammed was buried). Compare also قبيلة Qabila (a tribe). Note: The common word for "girl" (also, daughter) is بنت a corruption of the above ابنة.

3. But is not the t-sound sometimes heard?

Yes, when the word is the antecedent of the *Construct State* then the t is sounded (Explained in 19:10).

The daughter of the judge ابنة الفاطمي Ibnat-ul-Qâdi
The prophet's city مدينة النبي Madinat-un-Nabiyyi
The tribe of Coreish قبيلة قريش Qabilatul-Quraish
The prophet's word كلمة النبي Kalimat-un-Nabiyyi
The prophet's letter (epistle, message) رسالة النبي Risâlat-un-Nabiyyi
The chapter of "The Cow" سورة البقرة Surat-ul-Baqara

4. How do we distinguish this use of the t from the ordinary ta?

We call this ْ ta marburya (which means tied-up ta).
5. What is the other letter that has a distinct form under a special name?
The ھ which when written without its dots does not make the long i (in other words is not homogeneous to the kasra) but, to our surprise, acts as "prolongation" to the fat-ھa.

6. But is not that the work of Alif?
Exactly, so this is a second alif. The first alif can be called Alif mamdûda = extended alif (this comes from a root meaning "to stretch out" compare "madda" from the same root, 15:11). The ya without dots is then called "Alif maqsûra" (shortened alif), and is only used at the end of nouns.

7. Give examples of Alif maqsûra.
Guidance hudan
the guidance al-huda
fever al-ھumma
a youth, lad, fatan
when? (interrog) matâ
to, towards ilâ
upon, on 'alâ

8. What characteristic is common to ھ and ھ?
Both are used at the ends of words and both are invariably preceded by a fat-ھa.

9. Is the fat-ھa sometimes written "upright"?
Yes; this is the mark which shows that an alif of prolongation is to be pronounced, though not written. It is quite common in Al-Qur'an which had not, originally, the vowels written, to fix the pronunciation. The vowel-marks were added later, and the "upright fat-ھa" showed where the long fat-ھa was to be pronounced in the absence of the alif! It is not now much used. The following are its chief examples:
The Compassionate One ar-Rah-mân
the heavens as-samâ-wât
that, those (demonst : )

dhâ-lika, ulâïka

this, these (demonst : )

hâdha hâ-ulâi

but—but he

lâkin, lâkinnahu

life (Quran spelling)

hayâtun

life (modern spelling)

hayâtun

prayer (Quran spelling)

shalâtun

prayer (modern spelling)

shalâtun

Exercise 17a.

1. َنَظَرْتُ الْأَلْفَيْنِ عَلَى َالْجَبَلِ؟

2. َنَعْمَ َنَظَرْتُهُ

3. ِهِلْ أَخْذَ كِتَابَةَ مَعَهُ؟

4. َنَعْمَ أَخْذَهُ وَرَكِبَ جَمَالًا

5. َما أَسْمَ أَذِلَّ الْأَلْفَيْنِ

إِسْمُهُ زَيْدٌ بْنُ سُعُودٍ بْنِ أَمْعَمٍ

6. َأَلْهَذَا َأَلْعَلَامُ أَبُ وَأَمُّ

7. َنَعْمَ لَهُ أَبُ وَأَمُّ وَأْخَ وَأَخَتٍ

Exercise 17b.

1. Did you see the lad on the mountain?  2 Yes, I saw him.

3. Did he take his book with him?

4. Yes, he took it and rode (mounted) a camel.

5. What is that lad’s name?

6. His name is Zaid the son of Mohammed Ahmed.

7. Has this young man a father and mother?

8. Yes, he has a father, mother, brother and sister.
Lesson 18.

**DUAL & PLURAL.**

1. Return to the verb forms of the Past Tense, and learn the Dual and Plural.

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَرَبُوا ضَرَبُتُهُما</td>
<td>ضَرَبُبا ضَرَبُتْ</td>
<td>ضَرَبَتْ</td>
</tr>
<tr>
<td>ضَرَبُمْ ضَرَبُتْ</td>
<td>ضَرَبَتْ</td>
<td></td>
</tr>
<tr>
<td>ضَرَبْنَأ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. What have we here in these Plural and Dual forms? Eight new Person-forms, that is, endings to distinguish the persons included in the verb: viz,

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَّا</td>
<td>نُوا</td>
<td>نُوا</td>
</tr>
<tr>
<td>يُمْ</td>
<td>يُمْ</td>
<td>يُمْ</td>
</tr>
<tr>
<td>نَّا</td>
<td>نُوا</td>
<td>نُوا</td>
</tr>
<tr>
<td>فَمْ</td>
<td>فَمْ</td>
<td>فَمْ</td>
</tr>
<tr>
<td>يُمْ</td>
<td>يُمْ</td>
<td>يُمْ</td>
</tr>
<tr>
<td>فَمْ</td>
<td>فَمْ</td>
<td>فَمْ</td>
</tr>
</tbody>
</table>

we (m. & f.)

3. We observe here that Arabic has three numbers: Singular for *One*, Dual for *Two*, and Plural for *More than Two*. Note that there is no dual for the first person, the plural being used.

4. Write (and memorise) كَسَرَّ to break.

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَسَرُوا كَسَرُتْ</td>
<td>كَسَرَّا كَسَرُتْ</td>
<td>كَسَرَتْ</td>
</tr>
<tr>
<td>كَسَرُمْ كَسَرُتْ</td>
<td>كَسَرَّا كَسَرُتْ</td>
<td>كَسَرُتْ</td>
</tr>
<tr>
<td>كَسَرُنَّ</td>
<td>كَسَرَّا كَسَرُتْ</td>
<td>كَسَرُتْ</td>
</tr>
</tbody>
</table>

5. Is the Alif at the end of ضَرَبُوا pronounced?

No, it is not pronounced; its only function seems to be to show the absence of any affixed pronoun: E.g., when the pronoun "her" is affixed, as in "they struck her", the alif is omitted كَسَرُوهُ ضَرَبَوْهَا.
Exercise 18a.

1. هل أخذتم سيفكم معاكم؟ أخذناه.
2. أضربوا الجمل بالسيف؟ نعم ضربوه وقتلوه.
3. هل أنت ذهب معاكم؟ نعم ذهبنا إلى المدينة.
4. هل أنتهك ذهب معاكم؟ نعم ذهب معاكم إلى مدينة.
5. ما اسمه؟ اسم أبي أحمد.
6. هل أخذوا خبرًا معاكم؟ أخذوه وأكلوه.

Exercise 18b.

1. Did you (pl.) take your sword with you? Yes; we took it.
2. Did they strike the camel with the sword? Yes; they struck it and killed it.
3. And did your son go with them? Yes; he went with them to my town.
4. To your town? Yes; to my town.
5. What is his name? My son's name is Ahmad.
6. Did they take bread with them? They took it, and ate it.

TO STUDENTS.

(1) It has come to my knowledge that one or two students have misunderstood the instructions and are translating "From Arabic to English" only. This is a very serious error, i.e. to discard one-half of every exercise and that the most important half. Please let it be understood that every Exercise must be answered in full, both Ex: A and Ex: B.

(2) N.B. Thoroughly master Lesson 19 as it deals with a characteristic Arabic idiom, of fundamental importance. A.T.U.
Lesson 19.

NOUNS IN CONSTRUCTION.

1. What is one of the chief peculiarities of Arabic in common with other Semitic languages?
   The way in which it places two nouns side by side in order to express such ideas as possession, material, cause, effect, etc.

2. Give an example of this simple juxta-position so as to express possession. How will the single idea of possession in reference to the two nouns, sword and man, be formed in Arabic? How is “The sword of the man” written, for instance, in Arabic?
   saif-ur-ra-ju-li
   The sword-of the man.
   سَيْفُ ٱلرَّجُلِ
   The man’s sword.

3. What have we here? Let us examine carefully. Sword (alone) is سَيْفُ saif-un; but the first word has lost its tanwin ّdamma; therefore, here it is not indefinite, i.e. it has become defined.

4. What is said to have happened to this first noun, sword?
   It is said to be “annexed”, since it is joined to the second noun, which is called the “One-annexed-to.” It cannot stand independently; alone it expresses nothing completely. It can only be explained as generally requiring, as in this case, our English word “of”. So the first noun can be translated by “the-sword-of”. But we do not write the article. Why not?
   Because the first noun سَيْفُ is considered to be sufficiently defined by its juxtaposition to الرَّجُلِ which is then put in the genitive as governed by “of.”

5. What term is employed to express the dependent state of the first of two nouns thus linked together, a state which requires the English word “of” to be supplied to convey the sense of incompleteness entailed by the form of the first noun?
   The first noun is said to be in the “Construct State (form)” or in a State of Construction, as it is “built into” its second noun.
6. Why has \( \text{sif} \ \text{rajul} \) a tanwin kasra (ra-julin) and not a tanwin damma? Because it is in the Genitive Case (governed by "of" understood) Or it may be said to be in Possessive Case — "a man's sword".

7. "A book's name" \( \text{kullu} \ \text{shii} \) "Everything" \( \text{lum} \ \text{kustab} \)

8. Some Arabic Grammarians give the name Oblique Case to every noun not directly Nominative or Accusative.

So that they call \( \{ \begin{array}{ll} & \text{the Genitive Case} \\
& \text{the Dative Case} \\
& \text{the Ablative Case} \\
\end{array} \} \) Oblique Cases.

9. Then how many cases shall we say there are in Arabic?

\( \begin{array}{ll} \text{Nominative} & = \text{Subject of the Verb} \\
\text{Accusative} & = \text{Direct Object of Transitive Verb} \\
\text{Genitive or Oblique} & = \text{Governed by "of", or other Preposition, etc,—or "Possessive"} \\
\end{array} \)

10. How do we speak of the two nouns in construction?

The first one is the Antecedent and the second the Consequent. N.B. The Antecedent, in ordinary cases, does not need the Definite Article! See §4.

11. Does the Consequent more often than not, have the Definite Article?

It may do so, but only if it is already definite before being put into the Construct State. In the phrase \( \text{ahlul kitab} \) the people-of-the-Book, \( \text{al-kitab} \) was originally definite, therefore its only change, as a consequent, is that it replaces Nominative Case by Oblique Case, as shown by the kasra.


\( \text{ahlul biyt} \) The man's family.

\( \text{ahlul rajul} \) The king's children.

\( \text{asul al-koon} \) The origin of the universe.
13. Suppose the consequent is a Proper Noun?

It will take no article unless it be one of those few names already possessing the article as *اَلْخَسَن* (Lesson 52: 8) The people of Egypt are often nunated as *كَتَابُ مُحَمَّدٍ* (then *حَمْدُ*). Real Arabic names (Lesson 52: 8) (foreign names not so)

Suppose the consequent is a Proper Noun? It will take no article unless it be one of those few names already possessing the article as *اَلْخَسَن* (Lesson 52: 8) The people of Egypt are often nunated as *كَتَابُ مُحَمَّدٍ* (then *حَمْدُ*). Real Arabic names (foreign names not so)

14. Does the Antecedent always take damma? Its vowel depends, of course, upon its case, i.e. upon its place in the sentence.

They broke the man's pen.

The sun struck the man's head

I have seen Mt. Hermon.

We wrote with your pen.

Did the sun strike his head?

"King-of-the-kings, and Lord-of-the-lords."

15. May the consequent of one noun be (at the same time) the antecedent of another? Certainly: here are four examples.

One of the king's children.

I struck one of the king's children.

I wrote to one of the king's children.

We went to the house of the tribe's chief.

16. What common error must the student avoid?

That of "thinking English"; resulting in the prefixing of the article to the antecedent of a Noun in Construction. Think not of "the name of a man" but of "a man's name"
17. Note the names of mts etc. in Wales, Pennines, etc. In Welsh
\[ y = \text{c.f. Bettws-y-Coed, Bwlch-y-Deufan, Pen-y-Gant; etc.} \]

**Exercise 19a.** To English:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>٧ (٥٧)</td>
<td>يوم الدين</td>
</tr>
<tr>
<td>٨ (٥٨)</td>
<td>دار السلام</td>
</tr>
<tr>
<td>٩ (٥٩)</td>
<td>لم أ كلته</td>
</tr>
<tr>
<td>١٠ (٦٠)</td>
<td>رسالة الملك</td>
</tr>
<tr>
<td>١١ (٦١)</td>
<td>هل دبعت إلى دار السلام</td>
</tr>
<tr>
<td>١٢ (٦٢)</td>
<td>دين الإسلام</td>
</tr>
</tbody>
</table>

**Exercise 19b.** To Arabic:

1. The-day-of-judgment.
2. The-abode-of-peace; Dar-es-Salam (E. Africa).
3. The Emperor's son.
4. The-Sultan-of-Egypt.
5. The-gold-of-the-Vizier (the Vizier's gold).
6. The-religion-of-Islâm (Mohammedanism).
7. Hast thou (m) taken the vizier’s pen?
8. Hast thou (m) eaten the king’s bread?
9. No; I have not eaten it.
10. The King’s letter.
11. Did you go to Dar-es-Salam?
12. I went to the Sheikh’s mountain (Hermon).

**N.B.** Memorise the examples found in this lesson if possible. It is to Arabic what the *pons asinorum* (Euclid 1:5) is to Geometry.
Lesson 20.

EXERCISE IN TRANSLITERATION.

A. Arabic to Roman characters. (Transliterate Ex. 18. A.)

B. Roman characters back to Arabic. Correct by A.

EXAMINATION PAPER 20.

To be answered without assistance, and sent up for correction.

(Give student's name, address and number.)

A. Translate to English:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) آمنْتُ القُسْمَة بِذِينَ الَّذِينَ أَسْلَمُ</td>
<td>He believed in the Quran.</td>
</tr>
<tr>
<td>(2) إِبْنُ الْبَنَيِّ في مَدِينَة الْقَافِضُ</td>
<td>The people of the scripture [are] in Dár-es-Salám.</td>
</tr>
<tr>
<td>(3) هَلْ أَهْلُ الْكِتَابِ فِي مِصر</td>
<td>Has the prince a city?</td>
</tr>
<tr>
<td>(4) لَنَدا خَبَرُ أَحْيَا</td>
<td>Didst thou write the book with the man's pen?</td>
</tr>
<tr>
<td>(5) مَلِكُ السَّمَوَاتِ</td>
<td>The sun struck a youth.</td>
</tr>
<tr>
<td>(6) أَرْتَّرْتُ الْجَلَّ وَالْعَلَّام</td>
<td>Did she not ride?</td>
</tr>
<tr>
<td>(7) أَرْتَّرْتُ الْجَلَّ وَالْعَلَّام</td>
<td>Did she believe in a book?</td>
</tr>
<tr>
<td>(8) أَرْتَّرْتُ الْجَلَّ وَالْعَلَّام</td>
<td>Have you (Pl.) [any] food?</td>
</tr>
<tr>
<td>(9) أَرْتَّرْتُ الْجَلَّ وَالْعَلَّام</td>
<td>Did she write the letter?</td>
</tr>
<tr>
<td>(10) أَرْتَّرْتُ الْجَلَّ وَالْعَلَّام</td>
<td>The day of judgment.</td>
</tr>
<tr>
<td>(11) أَرْتَّرْتُ الْجَلَّ وَالْعَلَّام</td>
<td>I believed in God's book from the beginning.</td>
</tr>
<tr>
<td>(12) أَرْتَّرْتُ الْجَلَّ وَالْعَلَّام</td>
<td>I struck [off] the youth's head with the sword.</td>
</tr>
</tbody>
</table>

B. Translate to Arabic:

(1) He believed in the Quran.
(2) The people of the scripture [are] in Dár-es-Salám.
(3) Has the prince a city?
(4) Didst thou write the book with the man's pen?
(5) The sun struck a youth.
(6) Did she not ride?
(7) Did she believe in a book?
(8) Have you (Pl.) [any] food?
(9) Did she write the letter?
(10) The day of judgment.
(11) I believed in God's book from the beginning.
(12) I struck [off] the youth's head with the sword.

C. What is a madda and what is a wasla?
Lesson 21.

EYE, VOICE & EAR EXERCISE.

1. How is the word ُا لله pronounced?
It is ِئلاٍ٣١٣١ in reading or ِئلا٣١ in speaking, and means a god or deity. It has a plural form ُا٦٦٣٠٣١ (deities).

2. How do we write "the god, or the deity?"
ُا٦٦٣٠٣٠٣٠٣٠٣٠ al-ilah-hu, but in speaking, omit the final vowel u, and still pronounce the h by aspirating after the upright fatha, like the English word ah! when correctly pronounced; i.e., ahh.

3. How do Moslems write the word Allâh? what does it mean?
Allâh is written which is a contraction of ُا٦٦٣٠٣٠٣٠٣٠. It has a waสลa here, but it takes a simple fatha when it begins a sentence. After the alif the two lams coalesce, as shown by the shadda - The word means GOD, the Only Deity.

4. How is Allâh pronounced?
The middle fat-٣٠ is very broad and is pronounced like aw in awful, and this re-acts upon the first fatha also, so we must practise saying Ol-lawh though we still transliterate it allah. But when the word is preceded by a kasra, as, for example, from a prefixed preposition, then (and only then) the word is much lighter, and is sounded almost like the short fatha.

Example: ُا٦٦٣٠٣٠٣٠٣٠٣٠ al-Hamdu lillâhi (Praise to God). The ٣٠٣٠٣٠ preposition meaning "to" is prefixed and joined on in the place of the alif-waสลa, but not separately shown in writing, for the Arabic never writes three lams together. The accent falls upon lâh but lightly so. N.B. We omit the last vowel of the sentence, to make the PAUSE (like Quran-readers).

Exercise 21A. "Eye, Voice and Ear" Exercise:

(a) The Arabic Order is, usually, "Verb before the Subject," but occasionally the subject precedes, for EMPHASIS.
(b) Prepositions govern nouns in the oblique case (with kasra).
(c) Now read aloud (with careful enunciation) and memorise.
(e) Keep on day after day for 15 minutes at a time, long after you have passed on to lessons 22-30. Memorise, memorise! The secret is READ ALOUD. You must do that.

1. Bismillahi wal-ḥamdu lillāh.
2. 'Abd-ullāhi wa ra-sūl-ullāh.
5. Ba'atha rasūl-ullāhi risālatan ilā-l-maliki wa wazirih.
8. Ba-'a-that il-malikatu kitāban ilā rasūl-illah.
9. Qaṭa' al-waziru ra'sa rasūl-il-malik.

Exercise 21B. Re-translate to the Arabic of 21 A.

1. In the name of God and Praise to God! 2. The servant (slave) of God (Abdallah) and God's Apostle. 3. The Apostle of God (i.e. Mohammed) wrote a letter. 4. God's Apostle wrote a letter to the king's servant (slave). 5. The Apostle of God sent a letter to the king and his vizier (minister). 6. The Apostle of God wrote a letter to the king's son with the Vizier's pen. 7. The Apostle of God sent a book (or a writing) to the queen's son. 8. The queen sent a book to the Apostle of God. 9. The wazir cut off the head of the king's messenger. 10. God's hand is with the company. (A tradition commending unity of action).
Lesson 22.
THE MODEL FORM.

1. For what technical purpose is the form لـ فـلـ used?

This root in the order of its letters لـ فـلـ supplies "model" names for the 1st, 2nd, and 3rd letter of any root so that we can speak of them technically. Thus the 1st root letter of any verb is named its لـ (Fa)

And " 2nd " " " " " " " عـ (Ain)
And " 3rd " " " " " " " لـ (Lam)

2. This root in its Past Tense, Singular and Plural, must now be memorised perfectly before the student proceeds farther.

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>فـلـا</td>
<td>فـلـتـا</td>
<td>فـلـتـا</td>
</tr>
<tr>
<td>فـلـتـا</td>
<td>فـلـتـا</td>
<td></td>
</tr>
<tr>
<td>فـلـتـا</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. Give the Transliteration.

Sing: fa-'a-la fa-'a-lat fa-'al-ta fa-'al-ti fa-'al-tu
Dual: fa-'a-lâ fa-'a-la-tâ fa-'al-tumâ
Plur: fa-'a-lû fa-'al-na fa-'al-tum fa-'al-tunna fa-'al-nâ

4. Explain the constructive use made of the three radicals لـ فـلـ They form a basal "Type-root" (or Model) for all verbs, etc.

We may add some of the servile letters (49:2) to it, and thus get a "form" (which we should call in Algebra a formula) and upon this form we build our derived words. Thus, for example, we add an Alif to the fa of the root and get a form لـ فـاعـل which = "one doing" (doer). We can then make hundreds of words on this form. (See Lesson 23). كـأـتـب a clerk, and قـاتـر a murderer are both said to be upon the form (or measure) لـ فـاعـل because each one inserts an alif after the لـ (or first radical) of its verb.
5. Is the "Model form" used for verbs, etc.?

It can be used for all parts of speech, thus we say that to think is Conj.VIII on form افتعل and we say that handsome, is on the form فعیل

Vocabulary 22.

The man (masc.) ar-rajulu الرجل | what? mādha ماذًا
“man” (the race), al-insānu الإنسان | why? limādha لِمَاذًا
the girls, al-banātu البنات | there is not ليس لَمَّا
the lesson, ad-darsu الدروس | but (rather), bal بل

Exercise 22a. To English:

1. هل لَلأمير بنت
2. نعم له بنت
3. الله ابن لا: ليس له ابن
4. هل فتحت بنت الأمير أَبِيَّة؟
5. لا بل امرأة فتحته
6. هل فتحوه؟ نعم فتحوه
7. هل أولاد أَلشيخ قتلتها ابن الأمير
8. لماذا فعلوا ذلك؟
9. ابن أَبنة الأَمير
10. ابنته مع أمها
Exercise 22b. To Arabic:

1. Has the Prince a daughter?
2. Yes, he has a daughter.
3. Has he a son? No; he has no son.
4. Did the Prince's daughter open the door?
5. No, but the woman opened it.
6. Did they open it? Yes; they opened it.
7. Did the Sheikh's children kill the Prince's son?
8. Why did they do that?
9. Where [is] the prince's daughter?
10. His daughter [is] with her mother.

Some Useful Adverbs, Etc.

<table>
<thead>
<tr>
<th>Here</th>
<th>Hāna</th>
<th>When? (interr:)</th>
<th>مَّيْنَمُا</th>
</tr>
</thead>
<tbody>
<tr>
<td>There</td>
<td>Hānak</td>
<td>When (conj:)</td>
<td>لَمَمُا</td>
</tr>
<tr>
<td>Where? (interrog:)</td>
<td>Ayn</td>
<td>Then (conj:)</td>
<td>مَمُا</td>
</tr>
<tr>
<td>Where (relative)</td>
<td>Hāth</td>
<td>Very, (much)</td>
<td>جَدَّا</td>
</tr>
<tr>
<td>How? (interr:)</td>
<td>Kifā</td>
<td>Also, again</td>
<td>أَيْضًا</td>
</tr>
</tbody>
</table>

Self Test Paper 22.

1. What special use is made of the radicals of the root فَمَل to do (22:4).
2. Write out, from memory فَمَل Singular and Plural. (22:3)
3. Similarly ضَرَب (18:1)
Lesson 23.

NOUNS OF AGENT AND OBJECT.

1. How many Parts of Speech are there in Arabic? Three.

The Verb  

The Noun  

The Particle  

2. What can اسم (ism) the Arabic Noun, include?

It includes the Substantive, Adjective, Numeral, Personal, Demonstrative and Relative Pronoun, and Participle.

3. How many Classes of Participles are there? Two.

1st. The Noun of Agent, or Active Participle, pronounced اسم الفاعل  

2nd. The Noun of Object, or Passive Participle, pronounced اسم المفعول  

4. Give examples of this Active Participle or Noun of Agent.

one-who-strikes:  

i.e. a striker  

one-who-does:  

a doer, labourer  

one-who-kills:  

a murderer  

one-who-writes:  

a writer, clerk  

one-who-dwell:  

an inhabitant  

one-who-is present "Present!" (roll-call)  

one-silent:  

silent (Adj.)  

5. Let us analyse the above words. What do we observe?

We observe that each Noun of Agent is formed from the three Radicals of the simple verb (Past Tense, 3 s.m.) by adding an alif after the fa and placing a kasra under the ‘ain of the word. Using the form فاعل we say:— The verb forms its Active Participle (Noun of Agent) upon the form اسم الفاعل. This last is the word used above (§ 3) in اسم الفاعل.
6. Give examples of the Passive Participle or Noun of Object.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>one-killed: a victim</td>
<td>maq-tūl</td>
<td>to kill</td>
</tr>
<tr>
<td>written: a scripture</td>
<td>mak-tūb</td>
<td>to write</td>
</tr>
<tr>
<td>mentioned: above-mentioned</td>
<td>madh-kūr</td>
<td>to mention</td>
</tr>
<tr>
<td>a-thing-chanted: a psalm</td>
<td>maz-mūr</td>
<td>to chant or pipe</td>
</tr>
<tr>
<td>found: present here</td>
<td>mau-jūd</td>
<td>to find</td>
</tr>
<tr>
<td>a-thing-hated: distasteful</td>
<td>mak-rūh</td>
<td>to dislike</td>
</tr>
<tr>
<td>one shown mercy to: &quot;late Mr. ... ... ...&quot;</td>
<td>marḥūm</td>
<td>to show mercy</td>
</tr>
<tr>
<td>a-thing-understood: understood</td>
<td>maf-hūm</td>
<td>to understand</td>
</tr>
<tr>
<td>that-is-known: &quot;of course&quot;</td>
<td>ma‘-lūm</td>
<td>to know</td>
</tr>
<tr>
<td>which-is-unknown: unknown</td>
<td>maj-hūl</td>
<td>to be ignorant of</td>
</tr>
<tr>
<td>thing-notorious: one famous</td>
<td>mashhūr</td>
<td>to divulge, make public</td>
</tr>
</tbody>
</table>

7. Analyse the above Arabic words (in col. 3) and deduce our rule for forming the Passive Participle, i.e., the Noun of Object (ism ul-maf-‘ūl).

To form this participle, which shows the sufferer of the action, place the letter mim with fatha before the radicals of the triliteral verb (3rd masc past) and a sukuṇ over the first radical (the Fa of the root) and a wau of prolongation after the second radical. The end of the word takes the tanwin damma or fatha, etc., just like any other noun, for all participles and all adjectives are nouns in Arabic.

8. Why are these Participles given above in a tabular form?

In order that the student may rule them thus into his notebook. But the form of rendering, viz., "one-killed", "that-which-is-known" etc., need not be copied out: it is only given to show how the meaning is reached from the Participle-form.

N.B. One form to a page or 2 pages. Fill up with other examples as you come across them.
Exercise 23a.

1. هل الحنات فهم درسهم؟
   (هل كاتب القاضي موجود هنا؟)
2. نعم، درس مفهوم جيدًا.
3. هل كتاب ذلك الكتاب مشهور؟
4. نعم، هو حاضر معاً هنا.
5. هل كاتب ذلك الكتاب مشهور؟

Exercise 23b.

1. Have the girls understood their lesson?
2. Yes; the lesson is very well understood.
3. Is the judge's clerk present here?
4. Yes; he is present with us here. (See 24: 6).
5. Is the writer of that book famous?
6. Not at all (or, No). We know (have known) nothing about him. His life is unknown (=He's a mystery).
7. His book is very fine. What is its name? Its name is "The Origin of the Universe".
8. What did he write about? (lit. What? he wrote about it?)
   He wrote about everything.
Lesson 24.
"VERB TO BE".

1. Is there a "Verb to Be" in Arabic?
   Yes; it is called the verb كان he was, (since all verbs are called by their masc: sing: past tense and classified thus).

2. Does the alif of prolongation cause any difficulty?
   It causes certain permutations or changes. Remember this point: The alif of كان is in the place of wau! In some "persons" the wau disappears, in others a damma shows where it has been, while in the present tense it re-appears, an example of what scientists call "Reversion to Type."

3. Now for the Past Tense of كان

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>kunna</td>
<td>kānū</td>
<td>kān</td>
</tr>
<tr>
<td>kuntunna</td>
<td>kuntum</td>
<td>kunta</td>
</tr>
<tr>
<td>kunnā</td>
<td></td>
<td>kuntu</td>
</tr>
</tbody>
</table>

4. How do we explain the second person etc. كُنْتَ؟
   This is explained (and easily memorised) by remembering §2 above. It is only in the third person that the wau is replaced by alif, in the others we assume the wau to be present and reason thus: كُون. Add the pronoun ت and we get كُونَت i.e., two sukūns together, which is not pronounced in Arabic. In other words, Arabic does not allow a long vowel before two consonants. Take out the wau and we get the same sound, but shortened, and we write it كُنت remembering that damma is homogeneous to wau. (More of this later when we get to the Hollow Verb, Lesson 115).
5. But is the Arabic Verb \(\text{كان} \) used as in the English? Not exactly; we do not generally use its present tense.

6. What often takes its place?
   In Semitic languages the Subject and Predicate are written, but the Copula “is” is not written. This makes no difficulty, for the student very quickly uses the oriental form of speech. Example: “I [am] writing,” is the separate pronoun “I” (see Lesson 25), and kātib is the-one-who-is-writing, but it can also be read simply “writing” or “writer”, while the copula “am” is not written at all.
   I [am] killing; or, I [am] a murderer

Thou [art] dwelling; or, thou [art] a dweller

The man [is] nice (i.e., a “bonhomme”)

The Pasha [is] a good (pious) man

(Words not expressed in Arabic are put into square brackets; those in round brackets are explanatory words.)

7. What of the adjective in the last example?
   The rule of Syntax concerning Adjectives is: The Adjective follows its Substantive and is of the same gender, number and case, being defined by \(\text{ال} \) when its substantive is, or receiving tanwin if it does.

8. Does this omission of the Copula apply to the Past Tense?
   No; (in Arabic) to the Present only. In the past we use \(\text{كان} \)

9. IMPORTANT RULE OF SYNTAX: When any part of the verb \(\text{كان} \) is used in a sentence, it causes the predicate (if one is expressed) to take fat-ḥa, while the subject retains its ẓammā
   Examples: The man was honourable

   The woman was honourable

   Thou wast near to the village

   I was far (off)

   They had bread (= there was bread to them)

N.B. “Bread” is Subject here, not Predicate.
10. The word "كلمة" when it literally means "a word," takes a feminine form of the verb, but when it means LOGOS ("THE WORD") which is Masculine, then it may take the Masculine, as in Home Exercise 25 c, on page 65.

Self Test 24.

1. Write out (from memory) the Past Tense of كان (24:3).

2. What happens to the copula "is" in Arabic? (24:6).

Vocabulary 24.

Jesus, Yasū'ūn  يسوع  generous  كريم  glory, majd
owner, sāhib  صاحب  O men,  يارجال  thanks, shukr

Exercise 24a. To English:

(1) السيدة طيبة

(2) الله كريم

(3) الدروس مفهومة

(4) الكتاب معروف

(5) الله صاحب الكتاب مشهور

Exercic 24b. To Arabic:

(1) The queen [is] good (or, a good one).
(2) God [is] generous.
(3) The lesson [is] understood.
(4) The writer is [well] known.
(5) [Is] The-owner-of-the-book famous?
(6) Jesus is the Son of God.
(7) Where have you been, O men?
(8) We were (or, have-been) with God's Apostle (messenger).
(9) Glory [be] to God.
(10) Thanks to the prince.
Lesson 25. PERSONAL PRONOUNS.

1. What is the Arabic word for a Personal Pronoun?
   Ḍanîr which forms its plural ُبَّٰٰرُ. Remember that all Pronouns and Adjectives are treated as Nouns in Arabic.

2. What is the case of the Personal Pronouns?
   They are generally called "Separate" or "separable" Pronouns, because they stand alone as separate words. These are Nominative Case, being Subject of the sentence.

3. Give the Separate Pronouns.

   Singular Pronouns: huwa, hiya—anta, anti—anâ.
   Dual Pronouns: humâ, antumâ.
   Plural Pronouns: hum, hunna—antum, antunna—nahnu.

4. Memorise, reading the Roman transliteration from left to right (Anâ is pronounced ana, not anâ).

5. How do we express the Accusative and Genitive Cases?
   By the use of the Pronominal affix (See Lesson 14 and 18 : 5).

6. Two Interrogative Pronouns may well be learned here: these are َِِّّمَّا and َِّمَّا. Each is usually followed by a personal pronoun of suitable number. (Revise here 24 : 6)

   Exs: Who art thou?
   Who is the writer?
   What is thy name?
   What is the chief purpose of man?
   What is the origin of the universe?

7. The word ُفَلَانُ (fem. ُفَلَّانَة) is used as the equivalent of our expression "so-and-so". As an Adj. ُفَلَّانِي may be used.
A. To English:

1. She is a good (pious) woman.
2. I was near my village.
3. My village is near the town.
4. You are a nice ("hail-fellow-well-met") man.
5. Did you know the murderer and the victim?
6. Where is my book?

B. To Arabic.

1. She is a good (pious) woman.
2. I was near my village.
3. My village is near the town.
4. You are a nice ("hail-fellow-well-met") man.
5. Did you know the murderer and the victim?
6. Where is my book?

C. Explain the difference between 

\[ \text{بَيْنَ } \text{رَجُلٍ } \text{شَرِيفٌ} \text{وَ رَجُلٍ } \text{شَرِيفٌ } \]

Why the difference in the case of 

\[ \text{بَيْنَ } \text{مَهَا } \text{رَجُلٍ } \text{شَرِيفٌ} \text{وَ مَهَا } \text{رَجُلٍ } \text{شَرِيفٌ} \]

---

Exercise 25c. (Correct at home).

في البَيْنَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

اللَّهُ. هَذَا كَانَ فِي البَيْنَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

Exercise 25d. Translate to Arabic St. John 1:1, 2.
Lesson 26.

1. What are the two chief divisions of tense-forms in Arabic?
The Past and the Present-future. And whilst Past tense-forms can be used for any past action, whether represented in English by Simple Past (Preterite) Tense or by “Perfect” Tense, the Future tense-forms can be used both for an action still to be performed in the future (i.e., our English Future Tense); and for an action already in progress and continuing into the future (that is to say our English Present Tense).
And so the Arabic Future forms we will designate as “Present-Future.” As a rule the Arabic “Present-Future” form expresses a Present Tense, and we shall see, later, that an additional prefix will be employed to represent a Future Tense. Some call this the Imperfect Tense. But the absolutely sure name for it is its original Arabic one, Al-Muḍāri‘u

2. Give the Present-Future Forms (Singular) of the Model-form.

He will do yaf-*a-lu 3 m.
She will do taf-'a-lu 3 f.
Thou (m.) wilt do taf-'a-lu 2 m.
Thou (f.) wilt do taf-'a-li-na 2 f.
I will do af-'a-lu 1

3. What do we notice here?
That whilst the person-forms follow the verb root in Past Tense, they come before it in the Present-Future forms. That is to say, the action which is finished and past places the formative person-mark after its verb form: whilst the action that is not in the past but in the future (or continuing from present into future) places its person-mark before the full verb form. Past Tense person-marks may thus be called “Afformatives”; Future (and Present-Future) may be called “Preformatives.” (It should be noted, however, that in taf‘alina there is an affix as well as a prefix).
4. Give the Singular of متّع to hinder or prohibit.

We follow the Model-form فعل بفعل precisely.

He (does or) will prohibit yam-na-'u 3 m.
She " " " tam-na-'u 3 f.
Thou (m.) dost or wilt prohibit tam-na-'u 2 m.
Thou (f.) " " " tam-na-'ina 2 f.
I (do) or will prohibit am-na-'u 1

5. Mention a few verbs for conjugating on this exact model.

to gather جَمَعَ جَمَعَ to open فَقِطَت فَقِطَت

to raise رَفَعَ رَفَعَ to go ذَهَبَ ذَهَبَ

to praise مُدَّحَ يَتَّدَّحَ to appoint جَمَعَ يَتَّجَعَ

6. Why the past and present-future side by side? That is the plan followed in the dictionary, and the student is from now henceforth to take a separate page in his vocabulary notebook for every variation of the type-root فعل بفعل that we give as a new "form", and every new root must be entered thus:

<table>
<thead>
<tr>
<th>Meaning</th>
<th>الماضي</th>
<th>الفعلُ بفعلُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>to raise</td>
<td>رفَعَ</td>
<td>رفَعَ</td>
</tr>
<tr>
<td>to open</td>
<td>فَقِطَت</td>
<td>فَقِطَت</td>
</tr>
<tr>
<td>to ask</td>
<td>سَأَلَ</td>
<td>سَأَلَ</td>
</tr>
</tbody>
</table>

7. What is the difference between مَذَا and ما (Interr:)?

ما is used (interr:) before a noun, مَذَا before a verb. Examples:
What is his name? مَا اسمه What hinders? مَا يَمْعُ
SOME ADVERBIAL PREPOSITIONS.

N.B.—These are really (Antecedent) Construct Nouns in Accusative Case. The consequent is, of course, in the Genitive.

<table>
<thead>
<tr>
<th>after...</th>
<th>behind...</th>
<th>above...</th>
</tr>
</thead>
<tbody>
<tr>
<td>بعد...</td>
<td>وراء...</td>
<td>فوق...</td>
</tr>
<tr>
<td>between...</td>
<td>behind...</td>
<td>beneath...</td>
</tr>
<tr>
<td>ين...</td>
<td>خلف...</td>
<td>تحت...</td>
</tr>
<tr>
<td>with, at...</td>
<td>before...</td>
<td>قبّل...</td>
</tr>
<tr>
<td>عند...</td>
<td>قبل...</td>
<td>في...</td>
</tr>
</tbody>
</table>

But when they are used as Adverbs, not Prepositions, and stand alone, then the final vowel of most of them is damma

where (rel. adv.) "" below (adv.) "" above (adv.) ""

Exercise 26a. To English:

1. يفتح الباب أمام البيت.
2. أذهب إلى البيت.
3. تذهبين إلى البيت.
4. إذا تفتحين الباب.
5. ما أدمانع?
6. مع. ممدوح.
7. ملكة السيف.
8. شول ممنوع.
9. لبادر لا تشجع.
10. الأراضي متحت.

Exercise 26b. To Arabic:

1. He opens the door (gate) in front of the house.
2. The queen raises the sword.
3. Entrance [is] forbidden.
4. What hinders you?
5. What [is] the hindrance?
6. The boy (youth) [is] praised (commended).
7. I am going (or, I go) to my house.
8. Thou (f.) goest to thy house.
9. Why do you (f.s.) not open the door?
10. Under the earth.
Lesson 27.
DUAL AND PLURAL.

1. Give the rest of 

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَفُّمَّلُونَ</td>
<td>يَفُّمَّلُانُ</td>
<td>تَفْعَلَانُ</td>
</tr>
<tr>
<td>تَفْعَلُونَ</td>
<td>تَفْعَلُانُ</td>
<td></td>
</tr>
<tr>
<td>تَفْعَلُنَّ</td>
<td>أَفْعَلُ</td>
<td></td>
</tr>
</tbody>
</table>

2. Give the transliteration of the Dual:

3.m. yaf-'a-lány 3.f. taf-'a-lány 2.m. & f. taf-'a-lány. Note the resemblance between 3rd Feminine, and 2nd person. The 2nd Dual (like 1st Singular and Plural) is Common to both Masc. and Fem.

3. Transliterate the Plural:

3.m. yaf-'a-lúna 3.f. yaf-'al-na 2.m. taf-'a-lúna 2.f. taf-'al-na 1. naf-'a-lu.

4. Note the similarity of the three following:

yaf-'a-lú : he will do.
af-'a-lú : I shall do. naf-'a-lú : we shall do.

5. Note (1) the third person uses ُ (with two exceptions),

(2) the second person uses ٌ throughout,

(3) the difference between m. & f. pl. (both in 3rd & 2nd).

6. If the verb precedes its subject does it take the plural, etc.?

No; in Arabic there is an important RULE OF SYNTAX: A verb preceding its subject may be inflected for gender (if the subject is quite near to it) but takes Singular number only. Learn these examples by heart:

The women went out

The pupils study

The girl-pupils study
The girls attend (go to) the school
Do they (f) understand the meaning of their lessons?
They do not understand their (its) meaning.

7. Write out جمع to collect, in full:

<table>
<thead>
<tr>
<th>جمع</th>
<th>جمع</th>
<th>جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>جمعن</td>
<td>جمعن</td>
<td>جمعن</td>
</tr>
<tr>
<td>جمعن</td>
<td>جمعن</td>
<td>جمعن</td>
</tr>
<tr>
<td>جمعن</td>
<td>جمعن</td>
<td>جمعن</td>
</tr>
</tbody>
</table>

Self Test 27.
(1) Write out the Plural of جمع (27 : 7).
(2) Write some examples of the Rule of Syntax (27 : 6).

Exercise 27a.

(1) لما ننظر وننا نذهب إليه
(2) أعلم جمع دروس
(3) نساً لك عين دروسك
(4) أتقول البنات منها
(5) كيف تجمعون
(6) أجمع كتبنت كأنا
(7) كتبنا كتابا وجمعنا معناه
(8) مم مدهن عملهون
(9) أتمهم من ذلك
(10) البنات يفهمون معناها

Exercise 27b.
(1) When they see us, we will go to them.
(2) They (f.) write a book and are ignorant of its meaning.
(3) Then they (f.) praise their work!
(4) We will prevent them (f.) from [doing] that.
(5) How wilt thou prevent them (f.)?
(6) I will collect their books, all of them.
(7) I know all my lessons.
(8) We will ask thee (f.) about thy lessons.
(9) Do the girls understand their (its) meaning?
(Sing. Fem. pronoun to represent the Broken Plural of inanimate object)
(10) The girls [do] understand their meaning.
Lesson 28.—FUTURE.

1. How may we distinguish Future Time?

To the ordinary Present-Future Tense (al-muḍāri') we prefix one of two prefixes: either the letter ُ with fatha, which is a prefix only and forms a part of the verb; or the separate word سوف saufa.

2. What do سوف and سَ mean?

sofar denotes "in the future," and may be paraphrased as "soon."

It is probably abbreviated from the old word سوف which now denotes "in the distant future."

3. Give the tense with future meaning, "He will swim."

4. Give similarly, the Quranic phrase concerning unbelievers who stop their ears now ("They shall know later," etc.) This word is seldom met with outside the Qur'an.

5. What are AA or fatha fatha verbs? Give a few.

These are verbs on the form ُشَلَف ُعلَّم ُأَلَمَ which do not take damma or kasra with the 'ain of the Present-Future tense. Enter up the following in your vocabulary-book under those given in Lesson 26:

- to sow
- to fascinate, charm, bewitch
- to transcribe (a Ms.)
- or, to abrogate (supersede a law)
to make (manufacture)

to pardon (forgive)

to overcome

to intercede

to be useful to

6. Apply the Forms of Lesson 23 to these verbs.

This is quite feasible to the student, but some words thus formed may be "artificial," and not heard in actual use: we, therefore, propose to indicate several most useful actual expressions in quite common use. We give the etymological meaning to show *how* it was derived, but also the technical modern use of the word.

<table>
<thead>
<tr>
<th>Modern meaning</th>
<th>Etymologically</th>
<th>A. or Obj.</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>a victor</td>
<td>an-overcomer</td>
<td></td>
<td>قاهر „قاهر ظاَهر•&quot;</td>
</tr>
<tr>
<td>&quot;the victorious city&quot; (the word corrupted to CAIRO)</td>
<td>the-one-overcoming (f)</td>
<td>القاهرة</td>
<td>نَسْح &quot;ناَصَح•&quot;</td>
</tr>
<tr>
<td>a chapter or verse which supersedes (a former one)</td>
<td>abrogating</td>
<td>نسخ &quot;نسخ•&quot;</td>
<td>مَنْسَخ &quot;منسَخ•&quot;</td>
</tr>
<tr>
<td>a verse اً abrogated (by a later one)</td>
<td>abrogated</td>
<td>صنف &quot;صنف•&quot;</td>
<td>مصنف &quot;مصنف•&quot;</td>
</tr>
<tr>
<td>a maker, manufacturer</td>
<td>one-making</td>
<td>صن &quot;صن•&quot;</td>
<td>مصن &quot;مصن•&quot;</td>
</tr>
<tr>
<td>manufactured (artificial)</td>
<td>thing-made</td>
<td>صح &quot;صح•&quot;</td>
<td>مصْحّ &quot;مصْحّ•&quot;</td>
</tr>
<tr>
<td>manufactures (reg. <em>fem. plu.</em>)</td>
<td>things-made</td>
<td>ساحر &quot;ساحر•&quot;</td>
<td>سحر &quot;سحر•&quot;</td>
</tr>
<tr>
<td>a magician, a sorcerer</td>
<td>a-charmer</td>
<td>نافع &quot;نافع•&quot;</td>
<td>نَافع &quot;نافع•&quot;</td>
</tr>
<tr>
<td>a person bewitched</td>
<td>one-charmed</td>
<td>رَزْوع &quot;رزْوع•&quot;</td>
<td>رز &quot;رز•&quot;</td>
</tr>
<tr>
<td>useful, beneficial</td>
<td>benefitting</td>
<td></td>
<td>تَنْفع &quot;تَنْفع•&quot;</td>
</tr>
<tr>
<td>thing-sown, crop</td>
<td>sown</td>
<td></td>
<td>زَروع &quot;زَروع•&quot;</td>
</tr>
</tbody>
</table>

*Note:* The etymological and technical modern uses are presented in the table for each word.
Vocabulary 28.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ساعة</td>
<td>an hour</td>
</tr>
<tr>
<td>عباد — عبد</td>
<td>to hear</td>
</tr>
<tr>
<td>آتية</td>
<td>coming (fem.)</td>
</tr>
</tbody>
</table>

Exercise 28a. (Look at 28b. for any unknown word, but "thy two ears," will come in Lesson 48.)

1. سُوف لَاتنفِعُمُ أَهْلَهُم ( postponing )
2. سأَحْضِرُ إِلَيْكَ بَعْدَ سَاعَةٍ
3. يَسْمَعُ اللَّهُ إِلَى صَلاةِ عِبَادِهِ
4. يَسْمَعُ اللَّهُ إِلَى صَلاةِ عِبَادِهِ
5. أَذَنَا لَسَمَّمنَا كَلِمَةً خَلْفَكَ
6. مَصْنُوعَاتُ الْقَاهِرَةِ قَلِيلَةٌ لَكِنْ هِيَ ( لكنها ) نَاقُةٌ
7. كَانَتْ أَلَّاَيْةَ مَنْسُوَّةً
8. سَكَنَّ الْقَاطِنِ هِيَنَا أَمَامَ يَتَّبِعُ أَنْثى
9. الْمَزْوَعَاتُ فِي مُصْرٍ طَيِّبَةٌ جَدًّا

Exercise 28b.

1. Their gods (deities) will not benefit them [later on].
2. I will come to you after an hour.
3. God forbids (prevents) their prayer to their gods.
4. God listens to the prayer of His servants.
5. Thy ears hear a word behind thee.
6. They will ask thee about the gods (deities, or idols).
7. The manufactures (manuf: articles) of Cairo are few, but they are useful.
   (Put "few" in fem. sing. i.e., أَذَنَا لَسَمَّمنَا كَلِمَةً خَلْفَكَ because inanimate things (Neuter Gender) are thought of as fem. sing. and thus the predicate is fem. sing.)
8. The verse was abrogated.
9. The judge resided here in front of the prophet’s house.
10. The crops (sown) in Egypt are very good.
Lesson 29.—"**Moods**."

1. In what "Mood" is the verb already studied?
The verb studied in Lessons 26-28 is in the **Indicative Mood**, or the "Mood of Simple Assertion" (as in English). Nothing has been conditioned; a simple direct assertion has been made.

2. What other Moods are there?
   (a) Subjunctive, ex. "In-order-to go"; "that he may go."
   (b) Jussive (Command) "Let him go!"
       (Imperative formed from the Jussive). "Go."
   (c) Energetic (or Emphatic). "Verily he will (surely) go."

As the last-mentioned is of little importance to us at this stage, it will be postponed until Lesson 128 (i.e. after the Weak Verb).

3. What are these Moods called in Arabic?
   "States." Each of the Indicative, Subjunctive and Jussive has a distinctive vowel-mark, which may be compared with the vowel used in each of the three cases of the Noun. The kasra is not used with the Verb, its place being taken by the sukūn: the damma and the fatha, however, are used in both Verb and Noun, and the very Arabic word for Nominative Case is that for Indicative Mood, similarly, the term for Objective Case is that for Subjunctive Mood.

4. Learn the following table:

<table>
<thead>
<tr>
<th>English Name</th>
<th>Vowel</th>
<th>Arabic Name</th>
<th>English Name</th>
<th>Vowel</th>
<th>Arabic Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indicative</td>
<td></td>
<td>ما وقع</td>
<td>Nominative</td>
<td></td>
<td>ما وقع</td>
</tr>
<tr>
<td>Subjunctive</td>
<td></td>
<td>منصوب</td>
<td>Accusative</td>
<td></td>
<td>منصوب</td>
</tr>
<tr>
<td>Jussive</td>
<td></td>
<td>جزم</td>
<td>Genitive</td>
<td></td>
<td>جزم</td>
</tr>
</tbody>
</table>

5. We said in Lesson 26 that the Proper Arabic name for the Present-Future (Imperfect) Tense is المض للمض. Now this word means "that-which-resembles," and here we see how it resembles, viz., while the Past Tense is **Indeclinable**, this Present Tense is declinable, i.e., it can be declined by the use of the case-vowels َّوُّ as the Noun can be declined by َوُّ so it resembles the Noun; but Past Tense always ends in fatha,
6. How can Tense be negated?

By the simple negative particle which has no effect whatever upon the case-vowel. Ex. “He will (does) not ask.”

7. What is the Past Tense called? It is called (al-Mádi) which is an Active Participle meaning “that-which-passes”.

Self-Test 29.

(1) Give a list of Arabic Moods, or States (29:1, 2).

(1) Explain and illustrate the statement that “The imperfect Tense resembles the noun in its declension” (29:5).

Exercise 29a.

Exercise 29b.

(1) Why do they not ask him? (6) I was dwelling (f) in Cairo.
(2) They do not look at me. (7) Is the man pious (good)?
(3) They (two) do not know (8) The man was good.
   [the teacher. [prayer.]
(4) The pious woman offers (9) They (two) hear and do nothing (not a thing).
(5) Where hast thou (f) been? (10) They sow and (but) do not reap.
Lesson 30.

SUBJUNCTIVE. النصوب

I. Revise the Introduction to the Moods in Lesson 28. How may we know when to write the verb as “Manṣūb” (Subjunctive)? There are certain particles which affect the verb in this particular manner. A very full list of particles with their governing actions will be studied later on. The following nine Subjunctive particles are to be memorised now.

<table>
<thead>
<tr>
<th>Action</th>
<th>Meaning</th>
<th>Particle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present-Future, takes subjunctive after it</td>
<td>to (that)</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot;</td>
<td>in order to</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot;</td>
<td>&quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot;</td>
<td></td>
</tr>
<tr>
<td>Subjunctive but distinctly future negative</td>
<td>not (in future)</td>
<td></td>
</tr>
<tr>
<td>Subjunctive but with negative force</td>
<td>in order not</td>
<td></td>
</tr>
<tr>
<td>Subjunctive = ل أن لا</td>
<td>lest</td>
<td></td>
</tr>
<tr>
<td>Answers the particle إن &quot;What if?&quot;</td>
<td>in that case</td>
<td></td>
</tr>
<tr>
<td>Subjunctive = حتى أن = حتي</td>
<td>until</td>
<td></td>
</tr>
</tbody>
</table>

2. Give particular examples of their use.

(a) أن is the word which can be paraphrased “that” or simply “to”. It has the meaning of desire to do (or, doing) an action.

Learn this phrase يرَيدُ أن يَذهَبَ (he wishes to go, i.e. that he may go) أريد أن أزورك “I wish to go”; أريد أن أزورك “I wish to visit you” (= that I visit you). Note the paraphrase.

(b) أن means “not,” but in the future. The present “not” is لا which has no influence upon the Present-Future.

لا يَذهَبَ وأن يَذهَبَ لا يَكوَنَ أن = لا أن = لَنَ لا = it will not happen that...
Another example: The miser will never be liberal.

(c) and 

are both parts of and affect the verb alike.

(Palmer gives "that God may pardon thee": but this must be distinguished from lam-ul-amr, the lam of command—

Let God pardon thee)

or I came in order to visit you. When these particles are used 

is not used.

(d) (lest) is compounded of and so the places the verb in the Subjunctive, while the negates it.

(e) The first six or seven only are important (at this stage).

3. Conjugate 

that he may eat (as in )

4. Compare the Indicative in Lesson 26. What do we observe?

(a) Change of damma case-vowel to fatha, in all the singulars but one, and in the first person plural. (b) The rejection of the and in 2nd Sing. Fem. and in all the duals, and the 2nd and 3rd Masc. Plural. It will be found that the numbers, genders etc. are sufficiently indicated without the nun.

(c) The retention of the in 3rd and 2nd Fem. Pl., as being absolutely necessary to distinguish the gender.

5. For further practice, he wishes that he may do
6. Examples of the paraphrase of خير لكم أن نذهب:

It is good for you that we go (= Our going is good for you).

It is good for me to go. (for me to go = that I go = my going). (This word خير is the word used in the equivalent for "thank you" كبر خير لك "May [God] increase thy good").

7. Always use ل or لكي as in حضر لكي يا كل لكي to express "in order to" (eat), or "for the purpose of" (eating). (See 2.c.)

Self Test 30. (1) What is the difference between أن نذهبوا and لكي نذهبوا (30: 6, 7).

Exercise 30a.

Exercise 30b.

1. I wish to eat.
2. "Lest ye enter into temptation".
3. I have food to eat.
4. "To fast is good for you".
6. "The miser will never be generous". (Proverb).
7. We do not wish to (that we) visit you to-day.
8. "That they should not worship (lit. bow down to) God."
9. They have gone to (in-order-to) visit her.
10. He wishes to (= that he may) visit you always.

NB Before answering Exam. Paper 30 learn the phrases at the head of page 81.
A. To English:

(1) [In order] that the writer (f) may write her name.
(2) The charmer (magician) will fascinate (charm) the queen of Egypt.
(3) I wish to know the name of a book, please.
(4) The "People of the Scripture" are in Egypt.
(5) Do your (fem. pl.) children go to school?
(6) I wish to visit you (sing:) continually.
(7) This is from the favour of my Lord.
(8) The miser will never be liberal.
(9) They have gone to (in order to) eat.
(10) Thou art from Egypt, we are from the tribe of Quraish, and they are from Al-Hind (India).

B. To Arabic:

(1) يسمى الله الرحمن الرحيم
(2) لا يقعون الصلاة لله
(3) مستدهب البينت إلى أمه
(4) فاذا تكتبين على الكتاب
(5) سوف تعلم كل شيء
(6) أخذوه عن القرآن
(7) لم اذا لم يتعموها من دخول المدرسة
(8) حضر الكتاب لكي يكتب الرسالة

C. Answer these questions:

(1) State the rule for forming the Noun of Object (Pass. Part).
(2) Form both Active and Passive Participles (giving) their meaning) from the verbs مع


لا يفهم من ذلك
Lesson 31.
"Eye, Voice, Ear" Exercise.

Rules as before (see Lesson 21). Memorise one or two sentences at a time, day by day; then keep up the whole. Sentences 1—4 are the opening ones of the Quran, 5 and 6 the "Creed".

1. بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
2. أَخْمَدَ اللَّهُ رَبَّ الْعَالَمِينَ
3. أَرْحَمَنَّ اللَّهُ الرَّحِيمِ
4. مَلَكُ يَوْمِ الْجَدِلِّ
5. أَشْهَدْ أَنْ لَا إِلَهَ إِلَّا اللَّهَ
6. وَخُرْبَةَ رَسُولِ اللَّهِ
7. آمَنْتُ بِاللَّهِ وَحَدَّهُ
8. آمَنْتُ بِاللَّهِ وَبِرُسُلِهِ وَبِكِتَابِهِ
9. هُلْ يُرَآتِ سُورَةَ الْبَقْرَةِ نَعْمَ قُرَآنتُهَا
10. أَيْوَجَدُ فِي سُورَةِ الْبَقْرَةِ نَعْمُ قُرَآنتُهَا؟ اللَّهُ أَعْلَمُ

Exercise 31b. To Arabic:
1. In the name of God, the Compassionate, the Merciful:
2. Praise [be] to God, the Lord of the Worlds:
3. The Compassionate, the Merciful:
4. The Owner (Ruler) of the Day of Judgment.
5. I bear witness that [there is] no Deity but God.
6. And Mohammed [is] the Apostle of God.
7. I believe (have believed) in God alone.
8. I believe (have believed) in God and His Apostles, and His Scriptures.
9. Hast thou read Chapter "The Opening One"? Yes, I have.
10. Is there found in Chapter "The Cow" an abrogater and an abrogated [verse]? God knows (lit. God is more-knowing).
Lesson 32.

1. Revise the Introduction to Moods in Lesson 29. What is the "Mood of Command" or Jussive?

It is that which expresses the idea—"Let him go! let her go!, let them go!." It generally has the particle ج of the Jussive prefixed to it. This lam takes kasra, and the verb is then apocopated, (i.e. the nın rejected) in the 2nd Sing. Fem., all the Duals, and the 2nd and 3rd Masc. Plural.

2. Why is the nın not cut off from the 3rd and 2nd Feminine Plural also?
Because its retention is necessary to show the gender.

3. What happens if there is no nın, as in 3rd masc. sing.?
The vowel is then replaced by sukûn, or jazma, and the verb is said to be majzûm or marked by jazma (29:4).

4. Give the 3rd Person Sing, Dual and Plural of this Jussive or Mood of Command.

Let them (f) go! let them go! let them (2) go! let her go! let him go!

N.B. "let," in this case, has almost the meaning of "must".

they (f) must go! they must go! they (2) must go! she must go! he must go!
5. This lām, called in Arabic "lām-ul-amr" i.e. the lām of command, usually takes kasra (we said) and *apocopates* the verb. But suppose it is preceded by ف (then or therefore)??

It may then be marked by sukūn, thus: then let him go فِئُضِهِبُ(لَمْ يَذهِبُ)

*Note:*—Carefully distinguish it from the other lām, meaning "in order to", which we learned in Lesson 30:7 and 2c.

6. May the Jussive take all persons?

Yes, all. (We have used the word "Jussive" to accustom the student to this old-fashioned Latinised word in case he should ever be asked to define it. Better to call it لِلْجُزِيَّةِ).

When we use a conditional sentence, (especially in condensed epigrammatic wisdom for which Arabic proverbs are famous) we write this form. "Knock, and—it-shall-be-opened to-you" takes three words in Arabic لَقَرَعْوَاْيَفْتَحُ أَلكم أُطِلِبْوَا تَجدُوْا (second verb is passive).) seek, ye shall find.

7. Are there any other particles causing the verb to be لجُزِيَّ (not)

Yes, many; but they will receive detailed attention in SYNTAX, Lesson 193. A really common every-day one is لِمْ (not)

8. Give all the persons of لِمْ (he did not open).

9. Surely it cannot mean "he did not open"?

But it does mean that! Learn this curious rule: The particle لِم not only negates the action of the verb but also converts the present to *past time*. (In Hebrew c.f. vav conversive).

<table>
<thead>
<tr>
<th>1</th>
<th>لِمْ</th>
<th>لِمْ</th>
<th>لِمْ</th>
<th>لِمْ</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>لِمْ</td>
<td>لِمْ</td>
<td>لِمْ</td>
<td>لِمْ</td>
</tr>
<tr>
<td>3</td>
<td>لِمْ</td>
<td>لِمْ</td>
<td>لِمْ</td>
<td>لِمْ</td>
</tr>
</tbody>
</table>

they did not go = مَا ذَهَبْوَا

ye did not ask me = لِمْ نَسَأْ أَتْمَوْنِي (c.f. 34:6).
10. Give all the persons of لَيَخْرُجَ لِيَخْرُجْنَ "let him go out"

لَيَخْرُجَ لِيَخْرُجْنَ | لَيَخْرُجَ | لَيَخْرُجَ
-------------------|-------|-------
لُيَخْرُجُوا لِيَخْرُجْنَ | لُيَخْرُجُوا | لُيَخْرُجُوا

11. Can the Imperative be formed from the 2nd Person Jussive?
Certainly, that is how it is derived. Remove any particle and also the preformative ؛ and supply an alif vowelled as needed (but with a waṣla when preceded by other words in a sentence). We then get the Imperative thus:

أَخْرُجْ أَخْرُجْيُ | أَفْتَحَ أَفْتَحْيُ
-------------------|-------|-------
أَخْرُجُوا أَخْرُجْنَ | أَفْتَحُوا أَفْتَحْنَ

12. Why the dāmma over the alif in أَخْرُجُ؟

Because verbs having a dāmma in the المضارع take a dāmma for the alif of the Imperative. All others take kasra.

Exercise 32 a.

1. لِمَ أَذَّنُ لَمْ يَخْرُجَ الْوَلِيُّ الْبَيْنِ أَسْلَطَانَ
2. لَأَنَّهُ لمْ يَخْرُجُوْهُ بِالْأَسْلَطَانِ يُرِيدُ ذَلِكَ
3. أَلَمْ يَسَّأَ لَهُمْ أَلَّا جَأْسَأَ لَهُمْ وَكَأْنَ لَا يَعْلَمُ أَنَّ الْأَسْلَطَانَ حَاضِرٌ
4. مَا أَذَّنَ الْأَسْلَطَانُ لَا أَذَّنُ وَجَدَ أَنَّ الْوَلِيَّةُ لَمْ يَخْرُجُوْهُ إِلَيْهِ
5. قَالَ أَطْلُبُوْنِي بِجَدْوِيْنِ (وَمَعْنَاهُ أَنَا هَنَا كَأَنِّي)
6. أَفْمَ أَلَّا أَلَّا مَعْنَاهُ؟ كَلَّا لَمْ يَقْبَلُوْهُ أَبْدَا

N.B. For the sequence of tenses in (2) see next page.
Exercise 32b.

1. Why did the vizier (minister) not go out to visit the Sultan?
2. Because (see Lesson 34, page 89) they did not inform him that the Sultan was wishing it (that).
3. Did he not ask them? No; he did not ask them anything because he did not know that the Sultan was there (present).
4. What did the Sultan say when he found that his minister did not come to visit him?
5. He said “Seek me and you find me” his meaning was ‘I am always here’.
6. Did the two princes understand his meaning? No; they never understood it. (or, they did not understand it at all).

A SIMPLE STORY

Exercise 32c. Translate to English, then back to Arabic.

كان أمير يريد أن يزور أحد أولاده في مدينة القاهرة فخرج من داره diệnى يذهب إليه فنظر أمامه تورا فرفع سيفه وأراد أن يضرب ألمور به حتى يقتله فقتحه صاحب ألمور الذي كان وزراه.

فقال له الأمير من أنت وأين تسكن قال أنا رجل صالح وسأرك بهذا قال أنت لم يأت أخا أو أخت قال لا أليس ذلك أنت ممثل قالت ما لي أحد ولا شيء فتم بعد ساعة رجعت الأمير ودخل داره وسأل عن أمر أنه حضرت الأميرة حالا وقال ماذا تريد قال أني كنت قالت كنت قريبة من الدار.

(1) he wished (2) who.
(3) for laisâ see Lesson 36).

Sequence of Tenses. Carefully note the Sequence here.

He did not know that the Sultan was wishing

One past verb followed by a present conveys the idea of “past continuous” (or, past imperfect), and there is no need for the double past.
Lesson 33

THE PROHIBITIVE

1. What is the negative form which forbids the action?

The prohibitive particle َلا َلَا = “do not,” must precede the verb, which is then put in the jussive, or majzûm. Thus: “He must not go” َلا َيَذَهَبُ َلا َيَذَهَبُ. This particle is called the “lâ of prohibition.” Distinguish it carefully from the lâ of simple Negation, which, as we have shown, does not affect the case-vowel of the verb.

2. Give the prohibitive of َقُرُعٌ “to knock”.

<table>
<thead>
<tr>
<th></th>
<th>َقُرُعٌ</th>
<th>َقُرُعٌ</th>
</tr>
</thead>
<tbody>
<tr>
<td>they ........(f.)</td>
<td>َلا َقُرُعٌ</td>
<td>َلا َقُرُعٌ</td>
</tr>
<tr>
<td>they must not knock</td>
<td>َلا َقُرُعٌ</td>
<td>َلا َقُرُعٌ</td>
</tr>
<tr>
<td>let not knock</td>
<td>َلا َقُرُعٌ</td>
<td>َلا َقُرُعٌ</td>
</tr>
<tr>
<td>let not knock (Pl.)</td>
<td>َلا َقُرُعٌ</td>
<td>َلا َقُرُعٌ</td>
</tr>
<tr>
<td>do not knock (f.Pl)</td>
<td>َلا َقُرُعٌ</td>
<td>َلا َقُرُعٌ</td>
</tr>
<tr>
<td>do not knock (Pl.)</td>
<td>َلا َقُرُعٌ</td>
<td>َلا َقُرُعٌ</td>
</tr>
<tr>
<td>knock not (f.)</td>
<td>َلا َقُرُعٌ</td>
<td>َلا َقُرُعٌ</td>
</tr>
<tr>
<td>don't knock (m)</td>
<td>َلا َقُرُعٌ</td>
<td>َلا َقُرُعٌ</td>
</tr>
<tr>
<td>let us not knock</td>
<td>َلا َقُرُعٌ</td>
<td>َلا َقُرُعٌ</td>
</tr>
<tr>
<td>(hardly necessary)</td>
<td>َلا َقُرُعٌ</td>
<td>َلا َقُرُعٌ</td>
</tr>
</tbody>
</table>

3. The most frequently used are the second persons, and the plural of the first person. Let no-one know َلا َيَعْلَمُ أَحَدٌ

4. Is there any other lâ yet to be learned?

Yes, one more—a particle which is used with a noun to deny its existence in totality.

There is no deity but God.

There is no strength and no power but in God.

There’s no harm to you.

5. In what case is the noun negated by lâ?

(a) Always in the Accusative; (b) generally without tanwin, a solitary exception to the rule we learned at the beginning.

6. We will now show the similarity and contrast of the three moods by means of a comparative table. (In order to get the three side by side we have to alter the usual native method of tabulating the tense; so read down the column).
<table>
<thead>
<tr>
<th>Jussive (he did not eat)</th>
<th>Subjunctive (that he eat)</th>
<th>Indicative (he eats)</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَمْ يَكْلُمْ لَمْ تَاَكْلُمْ</td>
<td>لَمْ يَأْكُلْ لَمْ تَاَكْلُمْ</td>
<td>يَا كَلْمُ تَا كُلْمُ</td>
</tr>
<tr>
<td>لَمْ تَأْكُلْ</td>
<td>لَمْ تَأْكُلْ</td>
<td>تَا كُلْمُ تَا كُلْمُ</td>
</tr>
</tbody>
</table>
| لَمْ تَأْكُلْ | لَمْ تَأْكُلْ | أَكُلْ | (SING.)

<table>
<thead>
<tr>
<th>Jussive (he did not eat)</th>
<th>Subjunctive (that he eat)</th>
<th>Indicative (he eats)</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَمْ يَكْلَا مَا كَلَّا</td>
<td>لَمْ يَأْكُلَا مَا كَلَّا</td>
<td>يَا كَلَانَ تَأْكُلَانَ</td>
</tr>
<tr>
<td>لَمْ تَأْكُلَا</td>
<td>لَمْ تَأْكُلَا</td>
<td>تَا كُلَانَ تَا كُلَانَ</td>
</tr>
</tbody>
</table>
| لَمْ تَأْكُلَا | لَمْ تَأْكُلَا | أَكُلْ | (DUAL.)

<table>
<thead>
<tr>
<th>Jussive (he did not eat)</th>
<th>Subjunctive (that he eat)</th>
<th>Indicative (he eats)</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَمْ يَكْلُوا مَا كَلَّا</td>
<td>لَمْ يَأْكُلُوا مَا كَلَّا</td>
<td>يَا كَلُونَ تَا كُلَانَ</td>
</tr>
<tr>
<td>لَمْ تَأْكُلُوا</td>
<td>لَمْ تَأْكُلُوا</td>
<td>تَا كُلُونَ تَا كُلَانَ</td>
</tr>
</tbody>
</table>
| لَمْ تَأْكُلُوا | لَمْ تَأْكُلُوا | أَكُلْ | (PLURAL.)

Exercise 33a.

| (1) لَيْدَهِبُوا إِلَى الْمَدِينَةِ | (2) لَيْدَهِبْ الأَوَّلِ فَقْطُ |
| لاَ يَعْلَمُونَ كُلَّ شَيْءٍ | لاَ حَوَلٌ وَلَا قُوَّةٌ إِلَّا بِيَدِ اللَّهِ |
| لاَ إِلَهَ إِلَّا اللَّهُ | لاَ تَقْرَعُوا عَلَى الْبَابِ |
| لاَ بَاسَ عَلَيْكُمْ | لاَ تَقْتَرِحِي أَلْبَابُ يَا أَمِي |

Exercise 33b.

1. Let them (m) go to the city.
2. Let not go except one only! = Let only one go!
3. Do not knock on the door!
4. Do not open the door, O my mother!
5. They do not know everything.
6. There is no power and no strength except in God.
7. There is no deity but God.
8. No harm to you (= Cheer up ).
Lesson 34.

1. Revise the Pronominal Affixes already studied (Lessons 14-15).
2. To what are these Pronoun-marks affixed?
   (1) To prepositions; then they are "governed by the Prep."
   (2) To verbs; then they are genitive (construct) "of him" i.e. his.
   (3) To verbs; then they are in the direct Accusative case, i.e. the object to the verb, as ضرِيما he struck her.

3. Show how the preposition نِم from (or, some of) is united to these affixed Pronoun forms.

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>منِهم</td>
<td>منِكم</td>
<td>منَهُ</td>
</tr>
<tr>
<td>منِها</td>
<td>منِكَ</td>
<td>منِي</td>
</tr>
<tr>
<td>منْكنِ</td>
<td>منْكمَ</td>
<td>منْكَ</td>
</tr>
</tbody>
</table>

from them (f.) from them (m.) from them two from her from him
from thee (f.) from thee (m.) from you two from thee (f.) from thee (m.)
from us

4. What is noticeable here?
   The preposition نِم requires, like the verb, a nūn between it and the first person sing. affixed pronoun, thus, he struck me, ضرِيما and, from me ضرِيما. This nūn, which in this case is represented by the shadda, is called the "nūn of precaution."

5. Is this true of any other prepositions?
   Yes; if they end in ن as for example أَلَّنِي in the presence of, or before, and نِنِ (away from, or, off from).

6. Does either of the verb-forms alter its vowelling on becoming united to an annexed pronoun?
   Yes; the 2nd per. pl. past adds a wau and homogeneous damma: thus ضرِيما ye struck me).

7. Prefix the preposition ب to the affixed pronouns.

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>بِهِمْ</td>
<td>بِكَمْ</td>
<td>بِهِ</td>
</tr>
<tr>
<td>بِهِنْ</td>
<td>بِكَنْ</td>
<td>بِهِي</td>
</tr>
<tr>
<td>بِكَمْ</td>
<td>بِكَ</td>
<td>بِكَ</td>
</tr>
<tr>
<td>بَيْنَني</td>
<td></td>
<td>بَيْني</td>
</tr>
</tbody>
</table>
8. In which person is a change made?
In the third person; for a prefixed kasra or ya causes the hu, hum etc. to take a kasra, so we get bihi, bihim, etc., but it does not change the kum etc.

9. Prefix (in or within) in the same way.

\[
\begin{align*}
\text{فيه} & \quad \text{فيها} & \quad \text{فيهم} & \quad \text{فيكما} & \quad \text{فيك} & \quad \text{فينا} \\
\text{فيهما} & \quad \text{فيكما} & \quad \text{فيك} & \quad \text{فينا} \\
\text{فيكما} & \quad \text{فيك} & \quad \text{فينا} & \quad \text{فيكما} \\
\text{فيك} & \quad \text{فينا} & \quad \text{فيكما} & \quad \text{فيك} \\
\end{align*}
\]

10. Where does the shadda come from (in the 1st Sing.)?

It represents the pronoun ي which coalesces with the ي of في and takes fatḥa, being a consonant and not merely a letter of prolongation. Another example; the word معلَمونُ is the plural of مَعَالِم (teacher) in the Nom. and معلَمينَ in the Accusative. When we wish to say "my teachers" (whether Nom. or Accusative) we find the construct state causes the removal of the nun of مَعِلَم and the vowelling of the second ya with fatḥa after placing shadda to denote the coalescence of the two ya's مَعَالِمَيَا Mu‘allimiya.

11. Give other examples of the pronoun ي written as ي.

my two hands يديَ (يدان) but (accus. or obl.) يدايِ beside (s) me (سوى) سوايِ my sins خطَّاياً (خطَّاياً)

12. How do we prefix على and على?

‘ala means on, or upon and إلى means to, unto, or "in the direction of". Both stand as separate words before nouns but both may be prefixed to the Annexed Pronouns which are then of course in the oblique case (Indirect Object). The ya is then dotted, making the diphthong ai.
EXAMPLES OF AKHAWAT INNA.

N.B. Certain particles (called "Sisters of Inna") have, upon the Subject and Predicate, an effect exactly the opposite of kāna and its sisters; i.e. they place the Subject in the Accusative and leave the Predicate Learn these examples, in which the manṣūb (accus:.) is the affixed pronoun.

As though he, you... Verily he, thou...

But I, thou...

Perhaps he, I...

In hope that he,

That he, she...

Because he, they...

After studying Lessons on Syntax 151—200 (and "thinking orientally") the above will become clearer. The words—that, because etc.—are useful for our exercises now.

Exercise 34a.

1. Kānta ḥattayayi 'aftimma 'alayi
   (6) Lām 'iḥjrūra 'alayi
2. Al-nis ʿunduk shī
data
   (7) Ḥarjūn ʿunbi
data
3. Kā bi ʿanīzāhā muʿākmā
   (8) ʿAlā dhīma muʿākmā
4. Li maḍaʿ manaṣāmmabīn min al-dīhūlī?
   (9) Ajdūhuwa ṣiṣī
data
5. Lā anīk lām ʾaṭṭirr bīdi
   (10) ʿInāma ʾaʾarādā ʾṣalatāhā

Exercise 34b.

1. My sins were heavy upon me.
2. Have you got nothing? (lit. Is-there-not with thee a thing.)
3. As though I were (am) about to go with you;
4. Why did you prevent me from entering?
5. Because you did not see my hands.
6. They did not come to me.
7. They (f.) went-away from me.
8. I took it from them (m.)
9. They took her from me.
10. Truly she is a pious woman.
Lesson 35. THE PASSIVE.

1. What verbs use the Passive?

The Passive can only be formed from Transitive verbs. We can only form the Passive if we are sure that is transitive: e.g., He killed her, she was killed.

2. How is the Passive formed from the usual Triliteral Verb?

For the Passive of the Past Tense (or Preterite) give to the radical before the last a kasra, and to the first radical a dama instead of fatḥa; thus he was killed.

3. How from the Quadriliteral Verb?

The same way. The first of the four radicals takes dama instead of fatḥa, and the penultimate takes kasra. Thus he translated it. “it was translated”. if the earth is shaken. In both the triliteral and quadriliteral verbs, the distinction of the Passive from the Active lies in the vowelling only. (In unvowelled newspapers, etc., the reader can generally tell by the context. The Passive, however, is not so much used as in English, for it is more usual to employ one of the derived conjugations (Lesson 72) with a passive signification).

4. Give the Sing, Dual and Plural of

<table>
<thead>
<tr>
<th>ضل</th>
<th>قُتِلْتُ</th>
<th>قُتِلْتُا</th>
<th>قُتِلْتُمَا</th>
<th>قُتِلْتُنَّا</th>
</tr>
</thead>
<tbody>
<tr>
<td>قُتِلْتُا</td>
<td>قُتِلْتُا</td>
<td>قُتِلْتُا</td>
<td>قُتِلْتُا</td>
<td>قُتِلْتُا</td>
</tr>
<tr>
<td>قُتِلْتُا</td>
<td>قُتِلْتُا</td>
<td>قُتِلْتُا</td>
<td>قُتِلْتُا</td>
<td>قُتِلْتُا</td>
</tr>
</tbody>
</table>

5. Form the Passive of the Present-Future.

We give to the Servile letter (ـ ج etc.) a dama and to the penultimate radical a fatḥa, thus he will be killed; it will be (or, is) written. (Of course many verbs already have a fatḥa over the penultimate radical, then no change. In any case, the distinguishing feature is the dama.
over the ya. Native printers, when printing an unvowelled book, can sometimes insert just this initial damma if the sentence is really ambiguous.


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

7. Can a Passive Jussive be formed?

Yes; لیقتلوا etc. This is quite usual

Also with لم we say لم قتلت he was not killed.

**Self-Test 35.**

(1) Give the Past Passive of كتب to write (35:4).

(2) The Present Passive of the same (35:6).

**Exercise 35a. & b.**

<table>
<thead>
<tr>
<th>(1)</th>
<th>(2)</th>
<th>(3)</th>
<th>(4)</th>
</tr>
</thead>
<tbody>
<tr>
<td>سیر حمون</td>
<td>لاخیم لا لاخدم</td>
<td>هل قتل صاحب البيت</td>
<td>كتب الكتاب با العربية</td>
</tr>
<tr>
<td>ستفسک دما</td>
<td>أقتلت صاحب البيت</td>
<td>هن قتلت</td>
<td></td>
</tr>
<tr>
<td>ل حمون</td>
<td>لا لخدم</td>
<td>هن قتلت</td>
<td></td>
</tr>
<tr>
<td>لخدم</td>
<td>لا لخدم</td>
<td>هن قتلت</td>
<td></td>
</tr>
<tr>
<td>لخدم</td>
<td>لا لخدم</td>
<td>هن قتلت</td>
<td></td>
</tr>
<tr>
<td>حمون</td>
<td>لخدم</td>
<td>هن قتلت</td>
<td></td>
</tr>
</tbody>
</table>

(1) They will be shown mercy (i.e. forgiven).

(2) In order that I may serve, not be served (ministered to).

(3) Was the owner of the house murdered?

(4) The book was written in Arabic.

(5) The door is open.

(6) His blood will be shed.

(7) Was the owner (f) of the house killed?

(8) Yes, she was killed.
Lesson 36.

NEGATIVE OF "TO BE".

1. Is there a verb meaning "he-is-not"?
   Yes, the verb لَيْسَ laisā, means "it-is-not," or "he-is-not," or "there-is-not," or even simply "not," according to the context.

2. Can it be declined?
   Yes, in Past Tense only, though strange to say, it is used for the Present! Its formation would be better understood after learning the changes of the Hollow verb, but we introduce it here because its meaning is akin to the verb negatived by a particle which we learned in Lesson 32. Write it in full.

   

   لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ
   لَيْسَ لَيْسَ لَيْسَ لَيْسَ
   لَيْسَ لَيْسَ لَيْسَ

   Note that while لَيْسَ may mean "it-is-not" or "there-is-not," in the other persons the meaning is limited to a more personal negative. Lasta, thou art not; laisū, they are not; lasnā we are not. (Note disappearance of the ya before sukūn).

3. How could we express "he-was-not," etc.
   By prefixing ج to the pres-fut. of the verb To Be. Remember this strange fact, already learnt, that the particle ج always gives a negative past meaning to the Imperfect Tense of this or any other verb. Example ج أَكْلَ he did not eat.

4. Give the ordinary Pres-Fut. of "To Be," i.e., he is or will be, etc.

Before memorising this verb, compare what we have said in Lesson 24:4, as to the past tense كُنتُ and the letter wau. Notice the wau and the dāamma in the above pres-fut. tense.
6. Give the same apocopated by لَمْ (he was not, etc.)

Note that this will be fully studied when we come to the Hollow Verb (Lesson 115). Suffice it to say, here, that when the sukūn of jazm (apocopation) falls upon the final radical (nun in this case) then the waw disappears, leaving its homogeneous representative (damma) to mark its place.

7. Students more advanced, or with more time to spare, may write out قَالَ يَكُونُ (to say) exactly like كَانَ يَكُونُ.

8. But is it not possible to express the same idea with mā and the Past Tense? Yes, that is an alternative way.

9. What is the special effect of laisa upon the Predicate?
   - The Predicate of laisa is always 만سُوب.

10. Why is the Predicate 만سُوب and not the Subject?
    Because laisa is one of several verbs called akhawāt kāna (Sisters of Verb To Be) which have the same action as kāna.
    Here revise 24 : 9 very carefully and contrast akhawāt inna (Lesson 34--page 86). Examples:

    Akhawāt kāna
    Thy brother is not sick

    Akhawāt inna
    Truly thy brother is sick

    Akhawāt inna
    But he is sick

    Akhawāt inna
    As though she [were] sick

    Akhawāt kāna
    She is not sick

    Akhawāt inna + akhawāt kāna
    But he is not sick
Self Test 36. 1. Write out the verb laisa in full (36 : 3).
   2. Write out the verb kana apocopated by ل، and give the English meanings (36 : 6).

Exercise 36a. (after learning phrases on p. 97).

1. هل كان ولذك في الكتَّاب أليِّوم؟
2. لَم يذهب أليِّوم للكُتَّاب (لألكتَّاب)
3. لماذا لم يكن هنالك أليِّوم؟
4. لأن أمته كانت مريضة
5. لم تكن مريضة أمس
6. نعم وألائم لم يحضر أمس وآن يحضر غداً
7. لأن أخوه هُو مريض أيضاً
8. لا أنس أخوه مريض أيضاً لكنه ذهب مع بعض الأولاد إلى المدينة
9. لم يكونوا في الكتَّاب بعد ظهر أليِّوم
10. ولن يكونوا هنالك غداً

Exercise 36b.

1. Was your boy at the mosque-school *to-day? 
2. No, he did not go to-day to the mosque-school.
3. Why was he not there to-day?
4. Because his mother was ill.
5. Was she not ill yesterday? 
6. Yes, and the boy did not attend (or, was not present) yesterday, and will not attend tomorrow.
7. Where is his brother?  Is he sick also? 
8. No, his brother is not sick, but has gone with some of the children (boys) to the city.
9. They have not been in the kuttāb this afternoon.
10. And they will not be there tomorrow.

* To distinguish this word kuttāb from the word kitāb, note the shadda.
Lesson 37.

OTHER TENSES.

1. Are there any other tenses (or states)? Yes; Arabic gives facility in combining tenses, similarly to English. Thus we say:—

(a) َذُهِبَ he went.

(b) َقُدْ َذُهِبَ he has gone.

(c) َكَانَ َقُدْ َذُهِبَ he had gone (before . . . .)

(d) َكَانَ يَذُهِبَ he was going, he used to go.

(e) َيَكُونُ َقُدْ َذُهِبَ he will have gone.

2. Let us tackle the second of these.

The particle َقُدْ placed before the past tense gives it the English “perfect” meaning, though in the older Arabic it is often not found. She has gone َقُدْ َذُهِبَتْ. They have gone َقُدْ َذُهِبَوْا (Do not attempt to translate َقُدْ by itself).

3. How is the pluperfect formed?

By prefixing َكَانَ to the verb plus َقُدْ and the meaning is that the action had taken place (before something happened). Both the principal verb and the auxiliary َكَانَ are fully declined in the Past Tense.

They had gone َكَانُوا َقُدْ َذُهِبَوْا He had gone َكَانْتَ َقُدْ َذُهِبَتْ

They (f.) " َكَانَتْ َقُدْ َذُهِبَتْ She had gone َكَانَتْ َقُدْ َذُهِبَتْ

You (m.) " َكُنتُمْ َقُدْ َذُهِبْتُمْ Thou hadst gone َكُنتَ َقُدْ َذُهِبَتْ

You (f.) " َكُنتُنَّ َقُدْ َذُهِبْتُنَّ Thou (f.) " َكُنتَ َقُدْ َذُهِبَتْ

We " َكُنَّا َقُدْ َذُهِبْنا I had gone َكُنَّتْ َقُدْ َذُهِبَتْ

4. Could we say “He was in the habit of going”? Yes this is one of the meanings covered by (d) above.

In the Moslem Ahadith (Table-talk of Mohammed) there is a large section of the traditions devoted to “What the Apostle of God used to do”.

he used to say  

Let us learn the last-mentioned, conjugating the Past Tense of the auxiliary *kana*, but the *Mudari* of the Principal Verb.

<table>
<thead>
<tr>
<th>They used to do</th>
<th>He used to do</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>كانا يفعلون</em></td>
<td><em>كان يفعل</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>They used to do</th>
<th>She used to do</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>كن يفعلن</em></td>
<td><em>كنت تفعل</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>You used to do</th>
<th>Thou usedst to do</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>كنتم تفعلون</em></td>
<td><em>كنت تفعلين</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>You used to do</th>
<th>Thou usedst to do</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>كننت تفعلن</em></td>
<td><em>كنت تفعلنين</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>We used to do</th>
<th>I used to do</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>كلنا نفعلن</em></td>
<td><em>كن تفعل</em></td>
</tr>
</tbody>
</table>

5. Write out “He will have gone”.

“He will have gone” (before you get there, e.g.,) is expressed by the Present-Future tense of *kana* (see Lesson 36:5) with the past tense of the required verb and the particle *qad*.

<table>
<thead>
<tr>
<th>They will have gone</th>
<th>He will have gone</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>يكون قد ذهبوا</em></td>
<td><em>يكون قد ذهب</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>They (f) will have gone</th>
<th>She will have gone</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>يكن قد ذهب</em></td>
<td><em>يكون قد ذهب</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>You (m) will have gone</th>
<th>Thou wilt have gone</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>يكون قد ذهبتم</em></td>
<td><em>يكون قد ذهبتي</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>You (f) will have gone</th>
<th>Thou (f) wilt have gone</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>يكن قد ذهبتم</em></td>
<td><em>يكون قد ذهبتي</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>We will have gone</th>
<th>I shall have gone</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>يكون قد ذهبنا</em></td>
<td><em>يكون قد ذهبتي</em></td>
</tr>
</tbody>
</table>

It may be construed and explained in this way: “He will be in the state of having gone.”

6. As, *كان يفعل* means “he was doing,” so is nowadays used to mean “he was going (about) to do”.

7. Before writing out Exercise 37 (a) and (b), note that the verb *حَفَظَ* (to keep, preserve) also means to memorise, i.e., preserve in mind. The verb *حَضَرَ* to attend, or arrive at a place, forms its verbal noun *حَضْرُع* attendance (arrival).

**Self-Test 37.**

1. Write out the Compound Tense “He had eaten”. (37:3).
2. Similarly “He will have eaten”. (37:5).
3. What do you observe is common to both? (c.f. 3 and 5).
**Vocabulary 37.**

**USEFUL ADVERBIAL PHRASES.**

<table>
<thead>
<tr>
<th>English Phrase</th>
<th>Arabic Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>yesterday</td>
<td>أمس ـ بالأمس</td>
</tr>
<tr>
<td>from to-day</td>
<td>من اليوم ـ قبل ظهرهم</td>
</tr>
<tr>
<td>since the beginning</td>
<td>منذ البداية ـ قبل ظهرهم</td>
</tr>
<tr>
<td>from the first</td>
<td>من الأول ـ بعد ظهرهم</td>
</tr>
<tr>
<td>fore-noon</td>
<td>قبل الظهر ـ بعد غرر</td>
</tr>
<tr>
<td>after-noon</td>
<td>بعد الظهر ـ بعد غرر</td>
</tr>
</tbody>
</table>

**Exercise 37a.**

1. كَانَ الأَطْلَامِيَّ صِبَاحًا قَدْ حَفَظَ تِسْرَةً قَبْلِ حُضُورٍ الْمُعَلِّمِ (صباحًا)
2. كُلُّ أَطْلَامِيَّ كَانُوا قَدْ حَفَظُوا ذُرُوسَهُمُ قَبْلِ حُضُورٍ مُعَلِّمِيهِمَّ (صباحًا)
3. سِيَحْفَظُونَ ذُرُوسَهُمُ غَدًا بَعْدُ الظُّهْرِ (صباحًا)
4. غَدًا أَكْوَنَ قَدْ حَفَظَتْ ذُرُوسًا كِبْرِيَّةً (صباحًا)
5. التَّلَمِيذُ الأَمَدُ كَانَ سِيَحْفَظَ ذُرُوسَةً لِيْلًا لَكِنَّ مُعَلِّمَةً مَنْعَةً (صباحًا)
6. من الأولِ كَانَ التَّلَمِيذُ يَحْفَظُونَ ذُرُوسَهُمُ كَامَاً (صباحًا)

**Exercise 37b.**

1. The pupil had memorised his lesson before the teacher's arrival.
2. All the pupils had memorised their lessons before their teachers' arrival.
3. They will learn their lessons by heart to-morrow afternoon (lit. after-the-noon).
4. [By] to-morrow I shall have learnt many lessons.
5. The above-mentioned student (or, student referred to) was going to do his lessons by night, but his teacher forbade him.
6. From the beginning (the first) the students used to learn their lessons accurately (exactly),
Lesson 38.

THE SIX FORMS

1. Is al-Mudāri' of the verb always vowelled with fat-ḥa like دَهَبَ يَذْهَبُ

No: neither does the past always take three fat-ḥas. As early as Lesson 3 we introduced رَكَبُ with a middle kasra. (See also 23:6). There are six actual forms; we will learn some of them now.

2. What are the six actual?

Since there are three vowels and the past may take either one for its middle vowel (the first and last not being changed), while the present-future may take any one of the three for its middle vowel, it would seem that there are 3 x 3 = 9 theoretically possible. Three of these, however, do not actually occur. The six actual are shown below, with examples:

<table>
<thead>
<tr>
<th>to open</th>
<th>دَفَعَ يُفْعَلُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>to succour</td>
<td>ٍمَصِرُ يُفْعَلُ</td>
</tr>
<tr>
<td>to serve</td>
<td>خَلَمِ تَخَدَّمُ يُفْعَلُ</td>
</tr>
<tr>
<td>to be generous</td>
<td>ٍمَكَرُ يُفْعَلُ</td>
</tr>
<tr>
<td>Non-existent</td>
<td>مَكَرُ يُفْعَلُ</td>
</tr>
<tr>
<td>Non-existent</td>
<td>مَكَرُ يُفْعَلُ</td>
</tr>
<tr>
<td>Non-existent</td>
<td>مَكَرُ يُفْعَلُ</td>
</tr>
<tr>
<td>to understand</td>
<td>تَفَهُّمُ يُفْعَلُ</td>
</tr>
<tr>
<td>to consider</td>
<td>حَسَبُ يُفْعَلُ</td>
</tr>
</tbody>
</table>

3. How can one tell which of the six forms will be taken?

This is a little perplexing at first, but the dictionaries supply this information about every verb. Some lexicons print it in
full, thus: to open فَتَحُ

(Others, this way) to open فَتَحُ

(Others, again) to open فَتَحُ

The point is, whether Al-Muḍari’ is given in full, as in some lexicons, or a fatha, or an a, the meaning is exactly the same, viz., that the verb فَتَحُ takes fat-ha in the Past, (that is always shown in full), and also a fat-ha in al-Muḍari’. Take another example. لِبَيْنَتُ جَمِيلة (the girl is pretty). You can see at a glance that the probable triliteral root of jamila is a verb formed from جَمِيلَ. You find it marked جَمِيلُ which shows that it belongs to the class of Damma Damma verbs, đamma in the Past and đamma in the Present.

4. What kind of verbs take Đamma Đamma?
None but those expressing qualities! (Learn this important distinction at once). It is quite possible there may be a verb with same radicals (but with fatha) meaning something else, but جَمِيلَ (with đamma) must take đamma in the Pres.-Fut. and therefore, necessarily, expresses a quality; in this case “to be pretty”. (Now enter up a page or two pages of your vocabulary for this one form, recording all new verbs as shown in Lesson 26:6 for Fat-ḥa Fat-ḥa. The importance of clear classification now of all new words, according to “forms”, can hardly be over-emphasized). More examples:

to be easy سَهْلُ to be generous كَرَمُ بِكَرَمٍ
to be difficult صَعِبُ يَصَعِبُ to be rough خَدِنَ يَخَدِنُ

5. What kinds of verbs take Fat-ḥa Fat-ḥa?
Turn back to lesson 26:5 and analyse those examples given. It will be seen that the second or third radical is, in each case, a guttural or ḥa ـ. In other words, such a throaty consonant almost always takes fat-ḥa. Enter up all your examples and learn the past and the present with the English meaning.
6. Note on إن and إذا. The particle إن (in not an) is used with the Past to mean if in the Present-Future (but with a shade of doubt). إذا is used similarly but implies probability, and so is often best translated by "when."

Recapitulation. Continue revision of previous lessons. From Lesson 42, with more grammar rules, the student will feel the need of constant revision of vocabularies.

Self-Test 38.

1. What vowel in the Imperfect (Muḍārī) is taken by verbs expressing qualities? (38 : 4).
2. What verbs take fat-ha? (26 : 5 and 38 : 5).

Exercise 38a.

| (1) | أيصُبْ عِلَيْهِ هَذَا الأُمُورُ |
| (2) | يَسْهِلُ عَلَيْهِ الأُمُورُ |
| (3) | عَلَىَ التَّلِمِيزِ ا نَبَحَضُ قَبْلَ الْدَّرْسِ |
| (4) | وَأَنْ يَجْعَلَ كَتَبَهُ بَعْدَ الْدَّرْسِ |
| (5) | لَمْ يَنْجِجَ التَّلِمِيزُ بَالْأَمَسِ |
| (6) | رَفَعَ مِنَ الكُتْبِ كَشِيْراً |
| (7) | خَلَقَ الْأَنْسَانَ ضُعِيفًا |
| (8) | إِذَا زَرَأَتِ الأَرْضُ |
| (9) | لَيْسَ الَّذِيْنَ طَالِبًا |
| (10) | سَنَجْعَلُ تَلَامِيذَنَا لِيْلًا |

Exercise 38.

1. Is this matter difficult for you (hard on you)?
2. The matter is easy for him (upon him).
3. [It is] on the pupil to attend before the lesson.
4. And to gather [up] his books after the lesson.
5. The student did not succeed yesterday.
6. The price of books has been (was) raised a good deal.
7. Man was created weak (Qur'ān).
8. When the earth is shaken (Qur'ān) i.e. by earthquake.
9. God is not an oppressor (Qur'ān).
10. We will gather our disciples by night.
Lesson 39.

THE SIX CLASSES (Contd).

I. What verbs take ُ فعل يفعل؟

Verbs like ُنصر بنصر are a very large class. They consist partly of (a) transitive verbs such as ُنصر بنصر to succour, or aid (with victory), and (b) "verbs of motion" ُدخل يدخل to enter.

Examples of (a) Transitive

<table>
<thead>
<tr>
<th>to create</th>
<th>to enter, go in ُدخل يدخل</th>
</tr>
</thead>
<tbody>
<tr>
<td>to kill</td>
<td>to go out</td>
</tr>
<tr>
<td>to write</td>
<td>to run</td>
</tr>
<tr>
<td>to see</td>
<td>to bow down</td>
</tr>
<tr>
<td>to serve (as a slave)</td>
<td>to sit down</td>
</tr>
</tbody>
</table>

Examples of (b) Verbs of Motion

<table>
<thead>
<tr>
<th>to create</th>
<th>to enter, go in ُدخل يدخل</th>
</tr>
</thead>
<tbody>
<tr>
<td>to kill</td>
<td>to go out</td>
</tr>
<tr>
<td>to write</td>
<td>to run</td>
</tr>
<tr>
<td>to see</td>
<td>to bow down</td>
</tr>
<tr>
<td>to serve (as a slave)</td>
<td>to sit down</td>
</tr>
</tbody>
</table>

2. Give examples of ٌ fatḥa in past, kasra in present). These are not quite so easily classified, but the student can learn them as he comes across them. Examples:

<table>
<thead>
<tr>
<th>to serve (as a servant)</th>
<th>to bear, carry ُحمل يحمل</th>
</tr>
</thead>
<tbody>
<tr>
<td>to sit, or sit down</td>
<td>to know عرف يعرف</td>
</tr>
<tr>
<td>to strike</td>
<td>to take captive ُأسر يأسر</td>
</tr>
</tbody>
</table>

3. Give examples of ٌ fat-ḥa in the present.

As in §2, learn the past and present-future together, when you have ascertained both. Examples:

<table>
<thead>
<tr>
<th>to shew mercy to رحم ُرحم</th>
<th>to hear سمع يسمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>to understand</td>
<td>to bear witness, testify شهد يشهد</td>
</tr>
<tr>
<td>to know</td>
<td>to keep حفظ يحفظ</td>
</tr>
</tbody>
</table>
4. Are there sound verbs?
Only a few. The first mentioned is the only example from sound verbs. To consider, or estimate
The student will gather examples of this form when he studies “Assimilated Verbs” (Lesson II3) the wau of which disappears in the present tense. To inherit

5. Does the vowel taken by the Mu'afir influence the Imperative?
Yes, in one case. Four out of these six forms have fat-ha or kasra, and in all these cases the vowel supplied to pronounce the Imperative is kasra. The Imperative should be written with a wasla when preceded by other words, but when standing alone, a kasra is written, — open! Listen!
The fifth case is to be generous, and as it expresses the existence of inherent qualities there is no imperative needed. (There are, of course, from its derived forms, e.g. “act generously”).
The last one is and it will be seen that in every part of the Present-Future or the Jussive the middle vowel is damma. The vowel used to pronounce the Imperative is worship! (serve) thou wilt serve (worship)
come in! thou wilt enter
get out! thou wilt go out

6. Are there any Prepositional Verbs?
Yes, certain Arabic verbs take special prepositions after them to represent certain significations. Thus, means “to bow down” but "to bow down to " anyone, i.e., to worship: thus He worshipped God. Similarly he went out from ... i.e., he left. he heard him he listened to him. he brought (lit. came with) her.
7. **Note to Vocab. 39**—The verb made transitive by a preposition may also become Passive by means of the same "retained" preposition.

He brought (lit. came with her)

She was brought

He decided upon a matter

It was decided upon

He arrested the thieves

They were arrested

---

**Vocabulary 39. SOME PREPOSITIONAL VERBS.**

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to worship</td>
<td>سجَدَ لِ</td>
</tr>
<tr>
<td>to prohibit a thing</td>
<td>جَاءَ بِهَا عَنْ</td>
</tr>
<tr>
<td>to listen to</td>
<td>سُمعَ إِلَى</td>
</tr>
<tr>
<td>to grant to</td>
<td>مَنْ عَلَى</td>
</tr>
<tr>
<td>to trust in</td>
<td>وَقَبِ عَلَى</td>
</tr>
<tr>
<td>to decide upon</td>
<td>عَزِمَ عَلَى</td>
</tr>
<tr>
<td>to bring (a thing)</td>
<td>بِأَنْ بِإِنَّ</td>
</tr>
<tr>
<td>to bring (i.e., come with)</td>
<td>بِجَاهَ بِإِنَّ</td>
</tr>
<tr>
<td>to fulfil (duties, etc.)</td>
<td>قَامَ بِإِنَّ</td>
</tr>
<tr>
<td>to doubt concerning</td>
<td>شَكَّ فِي</td>
</tr>
<tr>
<td>to be able</td>
<td>قَدَرَ عَلَى</td>
</tr>
<tr>
<td>to attack</td>
<td>سَطَّ عَلَى</td>
</tr>
</tbody>
</table>

---

**Exercise 39a.**

1. لَمْ يُعْرَفَ إِلَّا عَالَمً
2. أُعْبَدَا إِلَّا اللَّهُ وَحْدَهُ
3. مَنْ هِيَ السَّاحِرَةُ
4. لَمْ يُسْتَمَعَ إِلَّا كَلاَمَهُمْ
5. أُخْرَجَ حَالًا
6. اللَّهُ يَحْفَظُكَ
7. (2)
8. (7)
9. (8)
10. (9)

**Exercise 39b.**

1. We testify to you.
2. Who is the sorceress?
3. He did not listen to their speech.
4. Their speech was not listened to.
5. The camel was brought to him.
6. “The world knew him not”.
7. Serve God alone!
8. “God is a spirit, and they-who worship Him....”
9. Get out at once!
10. God preserve you (salutation).
Lesson 40.

(4) Conversation Exercise. Follow these rules with the following short colloquial dialogue. I. Study the literal meanings of words and phrases, with the Helps given, reading from right to left. (2) Gradually learn by heart the idiomatic meaning of single phrases, rather than single words and then, as soon as possible, drop the use of transliteration and also of the literal word-by-word rendering (which is really neither English nor Arabic). (3) Read aloud. (4) The last line gives the proper idiomatic English. N.B. Sounding the final case-vowels, this becomes a written exercise; dropping them, a colloquial one.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mubarak, sa'id, Naharuk</td>
<td>blessed, happy [be], Thy-day</td>
</tr>
<tr>
<td>Good morning,</td>
<td>O sheikh, happy [be], Thy-day</td>
</tr>
<tr>
<td>ya shaikh, sa'id, Naharuk</td>
<td>Good morning Sheikh</td>
</tr>
<tr>
<td>al-hamdu-lillah. Taiyib, praise-be-to-God. Well;</td>
<td>How are you?</td>
</tr>
<tr>
<td>'alaik al-qaq abadan là baqaratak li tabi'a an turid Hal</td>
<td>No, never</td>
</tr>
<tr>
<td>against thee. The right You are wrong. No, never. Do you wish to sell me your cow?</td>
<td></td>
</tr>
<tr>
<td>as-salâma ma' 'alaina mà l-âån 'alaiya Al-Haqq Sahih True,</td>
<td></td>
</tr>
<tr>
<td>with safety!</td>
<td>Nothing against us</td>
</tr>
<tr>
<td>Goodbye!</td>
<td>Never mind</td>
</tr>
<tr>
<td>I'm wrong this time</td>
<td></td>
</tr>
</tbody>
</table>

Revision of the Six Classes, Lessons 38, 39.

<table>
<thead>
<tr>
<th>Passive Pres.</th>
<th>Passive Past</th>
<th>Imperative</th>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَلْوَاتُ</td>
<td>يَلْوَاتُ</td>
<td>يَلْوَاتُ</td>
<td>يَلْوَاتُ</td>
<td>يَلْوَاتُ</td>
</tr>
<tr>
<td>يَلْوَاتُ</td>
<td>يَلْوَاتُ</td>
<td>يَلْوَاتُ</td>
<td>يَلْوَاتُ</td>
<td>يَلْوَاتُ</td>
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<tr>
<td>يَلْوَاتُ</td>
<td>يَلْوَاتُ</td>
<td>يَلْوَاتُ</td>
<td>يَلْوَاتُ</td>
<td>يَلْوَاتُ</td>
</tr>
</tbody>
</table>
(B). EXAMINATION PAPER 40.

N.B. Copy the questions, number your answers, write clearly, and send up for correction, with full name and address.

I. 1. Give examples of  verbs.
   2. What is the Imperative Masc. Sing. of “to come in”? Give other examples of similar vowelling.
   3. Write three or four lines telling what you know about either (a) ta marbuta or (b) alif maqṣūra.

II. Translate to Arabic:
   1. Why did you not prevent them from entering?
   2. They will have left before the teacher comes.
   3. Why wast thou (f) not present yesterday?
   4. The Apostle of God used to say — “Praise be to GOD.”
   5. In the name of God, the Compassionate, the Merciful.
   6. Good morning, sheikh; good morning, boy (my son).
   7. I am wrong this time (now).
   8. There is nothing in my hands.

III. Translate to English:

1. لِمْ وَأَنْ يَنْتَجَحُ فِي عَمَّالِهِ
2. لَأَلَّهِ إِلاَّ أَلَّهُ
3. لِمْ أَلَّمْ نَسْجُدُوا لِلّهِ
4. أَلَّمْ تَكُن مُرَيَّةً أَمْسِ
5. بَعْدَ سَاعَةٍ تَكُونُ التَّلْمِيذةٌ قَدْ حَفَظَتْ الدَّرَسَ
6. هَلُ فِي هُمْ مَعْنَى الْزَّمُورِ
7. لِيُقَتِّلُ الْقَاتِلَ الْأَمْذَ كُورُ
8. مَا عَلِيَّاً

N.B. Please space out your lesson hours to as to allow for Revision of earlier lessons.
Lesson 41.
"Eye, Voice and Ear."

1. Ana arb elheik... la yakin lâhûhâ 'amâmi.
2. La tâsha' laka timthâl manhûtân wa lâ sûratan-mâ (pron. tammâ) minnâ fissamâî min faquwa mâ fil'-ardî min tahtu wa mâ fil-mâî min tahtil'-ardî. La taṣjud lahûnna wa lâ ta'bud-hunna liânnî anâ-rrabba ilâhakilâhun ghaiyrur...
3. Lâ tanfiq bismirrabbi ilâhikabâtîlaniânrrabbalâyubriüman naṭaqa bismihi bâtîlan.

The English of above, very literally translated.

1. I [am] the Lord thy God... there shall not be to thee other gods in front of Me.
2. Do not make to thee any carved image nor any picture whatever of what [is] in the sky from above and what [is] in the earth from below and what [is] in the water from under the earth. Bow not down to them! Serve them not! because I the Lord thy God am a jealous God...
3. Pronounce not the name of the Lord thy God, vainly! for the Lord does not acquit whomsoever has pronounced His Name vainly. 6. Kill not! 7. Commit not adultery! 8. Steal not!
Lesson 42.—**Gender.**

1. The Gender, Number and Case of the Arabic Noun (incl. Rel. Pron. and Adj.) will occupy Lessons 42—60.

2. Remember that the noun includes (a) Substantive, (b) Pronoun, (Personal, Rel., Demonst., Interrog, etc.); (c) Adjective, etc.

3. How many Genders are there?
   Really only two: there is no Neuter Gender in Arabic, its place being practically taken by the Feminine (Ex. 28b:7 note). There are, however, a few words (including certain Dual Pronouns and 1st Person Singular and Plural) which may be looked upon as either Masculine or Feminine, *i.e.*, Common Gender.

4. How are the genders specially denoted?
   The Masculine is called مُدَّى كَرْحَ مَدْحَكَكَر; the Feminine is مُؤْنَثٍ Mu‘annath, occasionally marked in the dictionary by م separate mim; the word following it is the Feminine form, but this form is not always shown.

5. What words are Feminine?
   The Arab grammarians divide the Feminine into (*i*) Fem. by لِفْظ (i.e. by form or sound) and (*ii*) Fem. by مَعْنَى (i.e. by meaning). Let us take the latter first. Words feminine by signification are of four classes:
   (a) Names of women: Exs. عائشَة ‘A’isha (or Ayesha,—M’s favourite wife) فاطمة (his daughter) حَنَيدَة زَيْنَبَ etc.
   (b) Words which can only be female appellatives: Exs. أخت sister, أم mother, بنت daughter, حامل pregnant; etc.
   (c) Names of countries and towns:
       مَصرْ مصر Egypt; مَكَّةْ Mecca (the honoured).
       تُونس Tunis; الجَزائِر Algiers; عَاصَم (Damascus, or Syria).
(d) *Double members of the body*: Exs. عينُ eye (or, spring of water); كتفُ shoulder; أذنُ or أذنُ ear; يدُ hand; قدمُ leg (or, foot) ذراعُ arm; قدمُ foot.

6. Are any other words regarded as feminines? Yes, three classes:
(a) "Broken Plurals" being treated as feminine singular (i.e. neuter), we speak of عُمُوسُ خَالِدَةُ immortal souls, and give the adjective a feminine singular termination to agree with "souls".
(b) The *names* of the letters of the Alphabet (such as fa, 'ain, etc.) are treated as feminine.
(c) There is also a list of about thirty words said to be "Feminine by common usage." The most useful of these are دَارُ house (or residence); نَفْسُ soul; حَرَبُ war; (c.f. the present war) الأرضُ earth; بَخْرُ wine; شَمْسُ sun (but سَلَوُوناَةُ moon is Masculine) نَوْرُ light; رَجُلُ man; فَيْرُ fire.

7. Which are "Feminine by Termination"?
(a) Almost all words ending in أَ Exs. حُرَكةُ a vowel; مَلِكَةُ a word; سُوْرَةُ a chapter; صُورَةُ a picture; بَيْتَةُ a garden; شَيْخَةُ a (female) striker; شَيْخَةُ a (female) sheikh.
But just one or two proper names, or titles, of men happen to end in أَ, as طَلَّةُ Talha successor, i.e., Khalif (Caliph). The word must, in that case, be masculine.
(b) Those ending in a servile إِ as حَمَراءُ red; كَبْرَاءُ grandeur; صُحْرَاءُ desert; عَذْرَاءُ a virgin; بِضَاءُ (adj.) white.
(c) Those ending in يَ.
Exs. سَلَمُ Salma; حُسَيْنَ most beautiful (female); ذَكْرَى remembrance; حُنَى fever; أَوْلِي (adj.) first; كَبْرَى greater (f).
8. What is the feminine of أحمد (some one).

It needs no feminine, as it stands, for it is a vague expression but أحمد (in Construction) one of... (c.f. 19:15) takes the place of وأحد (one, adj.) which cannot be used in construction. The feminine of أحمد is أحمد thus:

One of the girls One of the ladies
One of them One of them (masc.) One of them (fem.)

Exercise 42a. (About Damascus عن الشام)

(1) أين هي الشام؟ هي في بُر الشام.
(2) هل هي مِثل القاهرة؟
(3) هي جنة في الصحراء.
(4) لكن الشمس شديدة هنا.
(5) هل الصحراء حرّة أو نبيذة؟ الصحراء صفراء.
(6) كان الخلافة (أمير المؤمنين) ساءت هُناك. (أي في الشام)
(7) كيف كان ذلك؟ ذالك لأن الشام كانت مدينته.
(8) 

Exercise 42b.

1. My little daughter wishes to visit Damascus, because she has seen its picture.
2. Where is Damascus? It is in Syria (lit. Country of Syria).
3. Is it like Cairo?
4. It is a garden in the desert.
5. But the sun is intense there.
6. Is the desert red or white? The desert is yellow.
7. The Khalifa (Prince of Believers) was dwelling there, i.e. in Damascus.
8. How was that? That [was] because Damascus was his city,
Lesson 43.

1. Given the Masculine, how do we form a Feminine from it?

The commonest way is to add i to it, but of course we must remember our rule (given in Lesson 17) that the و and ك are each preceded by fatha. So from ملك we get ملكة queen; from نبي we get نبية prophetess; from حكيم we get حكيمة wise (or, colloquially, doctor) حكيمة lady-doctor; and from طبيب we get طبيبة physician, doctor Note also مقاتولة and قاتلة.

2. Can this rule be applied to (what we call) Adjectives?

Certainly; we have already learnt a few examples, such as كبير (f.) big; طيبة (f.) good; شريفة (f.) noble, or, honourable (f.); مريضة (f.) sick.

3. Is there a Feminine of the greatest, the greatest?

Yes: it is on the form thus کبیر فعال greater and the greatest (f.) So الصغرى the smallest, (m) makes الصغرى the smallest (f.) and the first (m.) makes the first (f.) and آخر another (m.) another (f.) See Lesson 59.

4. What is common to the examples given in §3?

Firstly, that the Masculines are all upon the form فعال (Comparison of Adjectives, Lesson 59) that is to say, the first radical is preceded by alif, even though the form may not at once be recognized. Secondly, the Feminines are all upon the form فعال, that is, that the first radical takes دamma, and, after the final radical, alif maqṣūra is affixed.

5. Is there not another with a quite different meaning?

Yes, this word always represents one of two things, a colour or a physical defect. Thus أزرق blue, أحمر red,
blind. The feminine is on the form 

Thus we get the feminines red; blue; blind etc. (Lesson 58:4b.) The madda is not always shown.

6. Are there any Common Gender nouns?
There are over a score of words with masculine or feminine adjectives, so that we say they are “either Mas. or Fem.”

way (Quranic word) | state, condition | حَالَةَ جَ أَحُوَّال
heaven | finger | صِنْعٌ جَ أَصِبْنُ
peace (after war) | road, way | طَرِيقٌ جَ طَرَقَ

Exercise 43a.

1. Do you (f.) know the blind virgin?
2. Yes: her name is Mariam and she is the most beautiful girl.
3. Fatima is a little girl but ‘A’isha is the smallest girl.
4. The owners of the largest stores (grands magasins) are Mohammed Aly and Son.
5. Write [down] the major premise and the minor premise.
6. Will there be peace after this war? If God will.

stores | owners
better, more beautiful | introduction (to a book) | premise (in logic)
Lesson 44.—NUMBER.

1. How many numbers has the Arabic noun?
   Three: Singular, used for one only; Dual, for two, usually for things which are in pairs; Plural for three or more.

2. How is the Plural formed?
   There are two principal ways; either (a) by adding a special suffix to the singular, or (b) by breaking up the word and introducing one or more servile (i.e. weak or "servant") letters among its radicals. (Compare, in English, (a) adding s to boy, making boys; and (b) changing man to men).
   The first is called the Regular Plural and is mostly used for animate beings; the second is called the Broken Plural and is generally (though not always) used for inanimate things.
   The Regular Plural is extremely simple because so invariable; the Broken Plural may be "broken" in many different ways, and is one of the difficult sections of Arabic study. We shall give a few examples and illustrate the use of servile letters in Lesson 49. Plurals of Derived Nouns in Lessons 62—67.

3. State the rule for Regular Masculine Plural.
   **THE RULE.** From the singular noun remove special case-endings, tanwin, etc. and add َوُّ ġuna, for the Nominative Case, or َيَ حِيِن ina, for either of the [Accusative or Oblique Cases.
   Example: peasant is فَلاَحْ and peasants (nom) is فَلاَحْ and accusative فَلاَحْ. Similarly مَعْتَشِر (evangelist) forms its nom. plural مَعْتَشِرْ and the other cases مُعْتَشِرَن also مُعْتَشِرَن (missionary, or "one-sent") gives مُرسَلْ and مُرسَلْ. Similarly مَكْشِر many, takes مَكْشِرْ and مَكْشِرَن.

4. Is this distinction of cases always observed in the formation of the Plural?
   In the written language it is, but the colloquial uses the Accusative for all cases, and drops the fat-ha of the nun, so we get مُعْلَمْ: مُعْتَشِرْ: مُرسَلْ: مَكْشِرْ: فَلاَحِين.
5. But I thought there were three cases!

There are three cases in "Fully Declined Nouns", but only two special forms for those "Imperfectly Declined" (see 52: 7). The Regular Masc. Plural is an example of the latter.

6. What is this sign?  ج

It is an abbreviation of the word جمع which here means "Plural"; just as in English we represent the word "Plural" by Pl., so in Arabic we use a single ج(Note that when the plural is given, only the nominative is quoted; it is quite easy to change to the accusative when the sentence requires it). In all Arabic dictionaries the word following the ج is the plural of the word preceding it.

7. Enter these additional examples in the Note Book. Use two or three pages for "Regular Masculine Plural", and give the three columns.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Plural</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>An aviator</td>
<td>طيارون</td>
<td>جطيار</td>
</tr>
<tr>
<td>A peddlar</td>
<td>بياعون</td>
<td>بيع</td>
</tr>
<tr>
<td>A pickpocket</td>
<td>نشالون</td>
<td>نشال</td>
</tr>
<tr>
<td>A teacher</td>
<td>معلمون</td>
<td>معلم</td>
</tr>
<tr>
<td>An inspector</td>
<td>مقصسون</td>
<td>مقصس</td>
</tr>
<tr>
<td>A worker</td>
<td>عاملاً</td>
<td>عام</td>
</tr>
<tr>
<td>Absent</td>
<td>مغيب</td>
<td>مغيب</td>
</tr>
<tr>
<td>Entering</td>
<td>داخل</td>
<td>داخل</td>
</tr>
<tr>
<td>Leaving</td>
<td>خارج</td>
<td>خارج</td>
</tr>
<tr>
<td>Defeated</td>
<td>مغلوب</td>
<td>مغلوب</td>
</tr>
<tr>
<td>Useful</td>
<td>غالب</td>
<td>غالب</td>
</tr>
<tr>
<td>A winner</td>
<td>غالب</td>
<td>غالب</td>
</tr>
</tbody>
</table>
Exercise 44a.

1. الطيارون يَقْتُلُونَ جُنُودًا في الحرب الحاضرة.
2. لكنّ كثيرٌ منهم كانوا مقتولين (قتُلوُا).
3. نعم، قتلت أحدٌ منهم بعض الأوقات.
4. بعض العاملين غالبًا غالبًا عن حضور المُفتَشين.
5. ليس جميع أَلْفَاحينٍ داخلين الحرب.
6. كثيرٌ منهم سافرو وعملوا عمّالون عمّالون (شعّالهم).
7. إحدى السيدات ساكنة بينهم لأنّها حكيمة حضرت.
8. لبرزت المرأة العريضة.
9. سمعت أنها أميرة أو شريفة.
10. عملتها شريفة على كل حال.

Exercise 44b.

1. Aviators are very useful in the present war.
2. But many of them were killed.
3. Yes, sometimes one of them is killed.
4. Some of the workers are absent in spite of the presence of the inspectors.
5. Not all the fellaheen are entering the war.
   ("Entering" is governed in Accusative Case by laïsa, but, as a Participle, itself governs harb in the Accusative Case).
6. Many of them are quiet and doing their work.
7. One of the ladies is living among them for she is a doctor, and came there in order to visit the sick woman.
8. I heard that she was a princess, or an "honourable."
9. Her work is honourable, in any case (lit. upon every condition),
Lesson 45. MASC. PL. (Constr).

1. How do we place the Regular Masc. Plural in Construction?
   To do this, we first apocopate the Plural of the antecedent by removing the nun, leaving the word ending in wau or ya, while the consequent is, of course, in the Genitive. This applies equally whether the consequent be a substantive or a pronominal affix. Examples:
   the prince's murderers
   the school teachers
   with the town inspectors
   your teachers are good [fellows] (nice men)
   they took their victims
   our teachers are going inside (entering)

2. What happens in the case of "my teachers?"
   The accusative of the antecedent is always used (for euphony); the two ya's accordingly coalesce and a shadda is placed over, as in في علي and we get علی (c.f. carefully 34:10-12).

3. When should the student use Regular Masculine Plural?
   (a) For proper names of men. This only applies to real, original Arabic names such as Muhammad, Aly, etc. and is used when speaking of three or more persons thus named (i.e. namesakes) the Mohammeds. (Not often found).
   If, however, the proper name, or title, ends in the feminine ending (as a few do), then the Reg. Masc. Plu. cannot be used: c.f. Khalifa (Caliph), which takes خليفة (br. pl.)
   (b) Participles derived from the verbs, - if they can make their feminine in and if they denote rational beings.
   Examples: مسلم from مسلمون a Moslem; طاليعون مُؤمنون from an oppressor; *believers; ملائمون *sinners.

* These words are participles of the Fourth Conjugation, to come in Lesson 76.
(c) Relative Adjectives ending in َي (this will be explained in detail in L: 144, sufficient to say here that from مَصْرُ Egypt we form مَصْرِيَّ Misriy an Egyptian, by adding a ُ ya and a shadda, which ُ ya is preceded by a kasra). Other examples:

<table>
<thead>
<tr>
<th>Language</th>
<th>Arabic Form</th>
<th>English Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syrians</td>
<td>سوريونون Soriyoun</td>
<td>A Syrian</td>
</tr>
<tr>
<td>Chinese</td>
<td>صينيونون Sineyon</td>
<td>A Chinese</td>
</tr>
<tr>
<td>Japanese</td>
<td>يابانييونون Yabaniyon</td>
<td>A Jap</td>
</tr>
<tr>
<td>Christians</td>
<td>مسيحييونون Misicyoun</td>
<td>A Christian</td>
</tr>
</tbody>
</table>

The last word is directly derived from Al-Masih the Messiah. In writing the Accusative Case of the above four examples note that 3 ُ ya's are pronounced, and two written, with one shadda.

(d) Some Comparatives and Superlatives:

<table>
<thead>
<tr>
<th>Arabic Form</th>
<th>English Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَفْضَلُونَ</td>
<td>more excellent</td>
</tr>
<tr>
<td>أَفْضِلَ َينَ</td>
<td>the greatest</td>
</tr>
</tbody>
</table>

(e) Certain Intensive Forms (L: 146), such as ُ فَدْال فَدْال and ُ فَيْل فَيْل

These are used to denote "very-much-so" of any quality or "always-at-it" of a person's occupation. See 44:7 for the word طَيَار used of one who is always-flying i.e. professional aviator, then ُ بَيْع for one who is always-hawking-for-sale, i.e. a peddlar, and similarly ُ نَشَال for one who is always-snatching, i.e. a pickpocket. These take their Plural in ُ وْنِن وْنِن and ُ فَيْل فَيْل is very similar.

4. Are there any special instances? Yes; the following special words take the regular masculine plural apparently subject to no rule. (But, as a matter of fact, everyone of them has another plural form sometimes used with a different meaning, so that this use of the regular plural is to show a special meaning).
N.B. The word سنوات is a feminine noun (in form), so often takes the fem. pl. (46:3).

Exercise 45a.

قد خرج أمير المؤمنين
المؤمنون في مصر كيشعون
الحمد لله رب العالمين
هل كل المؤسسيين قد بسون
أليا بايتو سا كينون قريب من الصنيين
لا تخلقوا أفلاحين لان فلاحيي مصر معلمي
اخرجوا في سبيل الله يا مسلمون
بعض المؤمنين مسلمون وبعضهم مسيحيون
بدون إسرائيل سكنوا في مصر ثم خرجوا منها بأمر موسى

Exercise 45b.

1. The Prince (or Commander) of the Believers (i.e. the Khalifa) has gone out.
2. The (true) believers in Egypt are many.
3. Praise be to God, the Lord of the worlds (Sura 1:1).
4. Are all Christians saints?
5. The Japs dwell near to the Chinese.
6. Do not insult the fellaheen (peasants) for the fellahin of Egypt are my teachers.
8. Some of the Syrians are Muslims, and some of them Christians.
9. The children of Israel dwelt in Egypt, then went out of it at the
Lesson 46. *FEM. PL.*

1. How is the Regular Feminine Plural formed?

The regular feminine plural substitutes ات at for the ؤ or adds ات if no ؤ - ex. حركة ج حركات a vowel, but it is ات atun for the Nominative Case and ات atin for the other two cases, the Accusative and the Oblique.

Fem. pl. nouns *defined* (by the article or by construction) of course lose the tanwin.

2. Which words will take this Regular Feminine Plural?

(a) Almost all words ending in ؤ (Revise 42:7).

Note.—If a masculine, forming its fem: by adding ؤ takes the Reg. Masc. Pl., then its fem will take the Reg. Fem. Pl.

Teachers

Many

Believers

Other examples from Fem. Nouns:

Garden (Paradise)

Verse (of Quran)

Language

(b) Some words *ending in* ي fever.

The alif maqṣūra is written as a ya, forming یَت-un.

(c) Proper names of women (if real Arabic)

Zeinab

Fāṭima

(d) A few foreign *Masculine* words! (This appears strange, but the Reg. Fem. Pl. is available for miscellaneous words)

gentleman; Mr.

pasha (Turkish)

stable
(e) A few other items, not yet studied; e.g. verbal nouns, the names of the letters, the names of the months etc.

3. Are there any special exceptions?

Yes: the following make slight alterations before adding ات

<table>
<thead>
<tr>
<th>Item</th>
<th>Alteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>heaven</td>
<td>امَّة جَ سُمَوَات</td>
</tr>
<tr>
<td>year</td>
<td>أَخْتَ جَ أَخوَات</td>
</tr>
<tr>
<td>sister</td>
<td>مَوْتَيَات</td>
</tr>
</tbody>
</table>

4. If the second radical bears a sukun, is it altered?

Words ending in ـ and having a sukun over the middle radical replace this sukun by a suitable vowel when taking the reg. plural ending.

<table>
<thead>
<tr>
<th>Item</th>
<th>Alteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>a chamber</td>
<td>ظُمْلُمَات</td>
</tr>
<tr>
<td>darkness</td>
<td>دُرُجَة ضَرْبَات</td>
</tr>
<tr>
<td>a blow</td>
<td>ضَرْبَات</td>
</tr>
<tr>
<td>a village</td>
<td>ضَرْبَات</td>
</tr>
</tbody>
</table>

5. Can a fem. plu. noun be placed in construction?

Yes: when it is the antecedent the only change made is to remove the tanwin. Thus the Prophet's wives were called “Mothers of the Faithful” مَهَاتُ الْمُوَتَّى وَمَيَاتُ ابْنَاتِ المَلِك

6. Give an example of a feminine plural as Consequent.

The mother of the sisters, of the ـ

Vocabulary 46. Enter up and learn all words given in this and previous lessons. Note that the Singular, Plural and English meaning must be learned together; with verbs, the Past, Present and English must be learned together.

Note the Masc. numeral in أَرْبَعَ بَنَاتٍ (Explanation later).

Principal مُدَيِّر مُدِيرَة

director رَئِيَة

Self-Test 45. (1) State the rule for placing a reg. mas. pl. noun as the antecedent of the construct state (45:1).

(2) Write out, from memory, the classes of nouns using the reg. masc. pl. (45:3) Also the exceptions (45:4).
Self-Test 46. If a fem. plu. noun become the antecedent (in construction) what happens to it? (46: 5).

Exercise 46a.

Exercise 46b.

1. Where can my daughter study the languages of the world?
2. Languages are studied at the girls’ school.
   (The verb “taught”, being Conj. II, is avoided here).
3. The mistress (teacher) of the school has four little girls.
4. And all of them are pupils in her school. [absent.
5. All the mistresses are present to day, and the clerks (f.) are
6. The pupils know (lit. are-keeping-in-memory) well the verses of the chapter. (Word used for Chapter of Qur’án).
7. The pupils (f) entered the school four years ago.
8. The Muslim girls are believers in God. [the Believers”.
9. The wives of the Prophet Muhammad are the “Mothers of
10. The wicked servant (slave) will be beaten with many blows
and the faithful servant with few blows.
Lesson 47. **DUAL.**

1. What is the Dual Number?
   It is a special form used to represent *two* of a kind, such as a pair, or a couple. The Dual is common to all Semitic languages and to Greek.

2. How is the Dual formed in Arabic?
   **General Rule**—add to the Singular for the Nominative Case.
   Since most feminine nouns end in it is easy to see that the Dual of the Fem. will end in For example a daughter, two daughters. Needless to say, the tanwin must be dropped, as there is no tanwin whatever in the Dual.

3. What happens if the noun is in the other cases?
   **Rule for the other two cases**—add to the Singular to form the Dual of either of the Accusative or the Oblique Cases. Note the diphthong ai of aini.

4. Give examples of all these in tabular form.

<table>
<thead>
<tr>
<th>M. Nominative</th>
<th>F. Nominative</th>
<th>M. Accusative</th>
<th>F. Accusative</th>
<th>M. Oblique</th>
<th>F. Oblique</th>
</tr>
</thead>
<tbody>
<tr>
<td>two men</td>
<td>two women</td>
<td>two men</td>
<td>two women</td>
<td>with two men</td>
<td>with two women</td>
</tr>
<tr>
<td>رجُلان</td>
<td>امرأة</td>
<td>رجُلان</td>
<td>امرأة</td>
<td>مع رجُلْين</td>
<td>مع امرأة</td>
</tr>
<tr>
<td>امرأتان</td>
<td>امرأة</td>
<td>امرأتان</td>
<td>امرأة</td>
<td>مع امرأة</td>
<td>مع امرأة</td>
</tr>
<tr>
<td>one man</td>
<td>one woman</td>
<td>one man</td>
<td>one woman</td>
<td>with one man</td>
<td>with one woman</td>
</tr>
</tbody>
</table>

5. Memorise the following short vocabulary:

- two ears: {ذَانَانَ} two nations: {مَتَانَانَ}
- two eyes: {عيْبَانَ} two languages: {لغْتَانَ}
- two masters: {مُعِيْمِثَانَ} two mistresses (teachers): {مُعِيْمِثَانَ}
- two days: {يُوْمَان} two nights: {لِيْدَانَ}
- two months: {شَهْرَان} two years: {سَعْتَانَ}
6. Is there any similarity between the Dual of the Noun and Verb?
Yes: compare the Past with the separate and affixed Pronouns and Al-Muḍari with the Nominative (see Lesson 29).

<table>
<thead>
<tr>
<th>Affixed Pronoun</th>
<th>Separate Pronoun</th>
<th>Verb (Al-Mādi)</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَضَرَّبَانِ</td>
<td>ضَربَانِ</td>
<td>ضربتْانِ</td>
</tr>
</tbody>
</table>

A good deal of similarity will be found between the dual verb (Past) and the dual separable (Personal) pronoun especially in the second person. Notice the special use of alif throughout, and also that the difference between the Dual and the Plural Masc. Prons. consists in the extra alif possessed by the former: this interesting point applies equally to the separate pronouns and to the pronominal affixes. Revise Lessons giving the Dual of the Pronoun and Verb.

7. What is the use of the particle في in our exercise?
This is a conjunctive particle and sometimes cannot be translated. في means “then, let him hear” (See 32:4). في is frequently preceded by أما which means “as for” or “in the matter of...” Example:

أما الوَلَدُ الْمَرَّيضُ فُحِلَّ بِالْأَمْسِ

“As for the sick child, [well] he died yesterday.”

8. What is the word حاضرة prefixed to a noun in construction?
It is a word which literally means “Presence”; but it is always used in the East as a polite prefix to people’s names and titles. Thus we say (abruptly) الشيخ but if we wish to speak of him politely we say حاضرة الشيخ. Similarly we never say to a gentleman “أنت أنت” but حاضرة أنت أنت. In translation to English we had better render “Haḍratak” (colloquial pronunciation of it) by “thou” or “you”.
6. Why is shaikh in the Oblique Case?
   Because such Arabic titles as حضرة are vowelled as antecedents while the name (or office) is the consequent of the Construct State. His Greatness the Sultan of Egypt is rendered—"The-greatness-of-the-Sultan-of-Egypt", The-Majesty-of-the-King جلالة الملك means, His Majesty the King.

10. A more formal style of address is formed by placing صاحب in construction with جلالة etc. and releasing as:

   صاحب جلالة ملك

   Exercise 47a.

   1. هل حضرت من مدينة بلس?
   2. فقم وقل ذلك لم أخرج منها منذ سنين.
   3. من له عينان فلينظر.
   4. من له أذنان فليسمع.
   5. أم الولدان من رصة حدى أما الولدان فطيبان.
   6. لغة الأمم المصرية والسورية واحدة.
   7. حضرت الشيخ الفلافي له بنتان جمييتان.
   8. عظمة السultan استقبل الازرين للكرير.

Exercise 47b.

1. Did you leave your town on two nights?
2. Yes: and previous to that I had not been out of it for two years.
3. Whoever has two eyes, let him see.
4. Whoever has two ears, let him hear.
5. The mother of the two children is very ill, as for the two children they are well.
6. The language of the two nations, Egyptian and Syrian, is one (i.e., the same).
7. Sheikh So-and-so has two pretty daughters. (See 25:7).
8. His Highness (or Greatness) the Sultan received (i.e., in audience) the two great (i.e. high) Ministers.
Lesson 48. *Dual.*

1. How is a noun in the Dual placed in construction?
   To place a Dual Noun in construction as *antecedent* we remove the *nūn*. Example as *والدَاء الولَدَة* is “two parents”; *أكتب إلَى والديك* write to your parents.

2. What are the two alifs in the first example?
   The first one is all that is left of the mark of the Dual after removing the *nūn*, while the second one is part of the *ال* marking the definite. This needs careful pronunciation:— *والدَيْا لَوَلَادَ.* The accusative or oblique would be:— *والدَيْا لَوَلَادَ.*

3. Give an example of the Dual Feminine Construct:
   خَرَجَتِ الْمَعْلُوَةُ مِنَ الْحَرْمِ مَعَ أبْنِي عَظِمَ السُّلْطَانِ
   “The governess went out of the Ḥarām (women’s quarter) with H. H. the Sultan’s two daughters.” (Caution—the *nūn* at the end of “Sulṭān” is part of the normal word and not to be confused with the dual!)

3a. Why is there a kasra at the end of *أبْنِي* in this sentence?
   Because before *waṣla* the sukūn has to be replaced by a vowel (here kasra) to make pronunciation possible. (Revise 12:12).

4. But suppose the singular noun has a difficult ending like *عِدْرَاءَ وَانَّ*.
   In that and similar cases the ḥamza is changed into wau.
   Thus:— Two virgins (nom.) *عِدْرَاءَ وَانَّ* and (Acc. or Oblique) *صْحَرَأَ وَانَّ* Two deserts *صْحَرَأَ وَانَّ* and

5. What is done in the case of *alif maqṣura*, or in the case of long *alif* which was originally wau?
   The *original* radical must be restored in forming the dual; thus *فَتْيَانُ* a youth, restores the *ya*, and forms its dual *فَتْيَانُ* Similarly *عُصْرَانِ* a stick, or staff, restores its original wau, and writes *عُصْرَانِ* two staffs. *حْتَانِ* a fever,Restore its *ya* and writes *حْتَانِ* two fevers (c.f. the Reg. Fem. Plural 46:2b.)
6. What happens to 

أبٌ a father, and 

أخٌ a brother?

These two words are actually defective, having originally had a final wa, which has to be restored. (c.f. 54:2).

Two fathers 

أبان (which can be sometimes be used like 

أبوان, أب والابن to mean “two parents”), and 

two brothers, c.f. 46:3 for plural of “sister”.

7. Is there a Dual Personal Pronoun?

Certainly; since pronouns are nouns in Arabic. “They two” is 

هما and “you two” is 

هُمَا. At this point turn back to Lesson 25:3 and revise the table in full:— Singular, Dual, Plural. Note that the dual pronouns are Common Gender.

8. What are the affixed dual pronoun-terminations?

These are 

كُمَا and both Common Gender.

Exercise 48a.

1. 

أَنْتَا رَجُلٌ صَالِحٌ

2. 

الْمَرَّاتُانِ مَرَضْتَانِ حَدَّثاً أَمَا مَرَضُتُمَا فِيهِ أَمْلَى

3. 

أَمَا أَلِيْمُتُانِ فَاَحْدَاهُمَا صَالِحَةُ وَالآخَرُ شَرِيْرَةُ

4. 

أَمَا أَنْبِئْتُ الْمَلِكَةَ فَأَحْدَهُمَا عَاقِلٌ وَالآخَرُ جَاهِلٌ

5. 

أَنَا أَعْلَمُ كُلًا عِنْ ذَلِكَ لَنْ يَجَلَّسُ مَعَ وَرَبِّي الْمَلِكٍ

6. 

أَفْتَلَّتْ السَّلَطَانَ إِنْ أَنْبِنَاهُ؟ لَهُ اِنْبَنَانِ

7. 

بَنَا السَّلَطَانِ كِيْبِّيْرَانِ

Exercise 48b.

1. You two [are] good men.
2. The two women are very sick; their disease is fever.
3. As for the two princesses, — one of them is virtuous, and the other wicked.
4. About the two sons of the queen,— one of them is intelligent and the other ignorant.
5. I know everything about that, because I sat with the king’s two ministers.
6. Has His Highness the Sultan a son? He has two sons.
7. The two sons of the Sultan are big.
Lesson 49. Broken Plural.

1. Nouns not taking a Regular Masc. or Regular Fem. Plural are said to have a “Broken Plural”. Why this name?
   A “Broken Plural” means a plural formed out of the singular by “breaking into it” and inserting one or more servile letters.

2. What are servile letters?
   They are those that serve a root by forming derived words and are collected together in one Arabic word. They are formed by “breaking into it” and inserting one or more servile letters.

3. How many different forms of Broken Plural are there?
   Over thirty, but we shall do a few at a time. Two will suffice for this double lesson. More will come in Lessons 64—67.

5. Note the forms: 
   These four are called “Plurals of Paucity” i.e., they may be used of persons and things not exceeding ten in number (3-10). This special meaning (of “a few”) only holds provided the word has two or more plural-forms, one for many, one for few.

6. How does دَرُوسَ (a lesson) take دَرُوسُ for Plural?
   The word دَرُوسَ being a triliteral noun and having a sukūn on its middle letter takes a wāw in the plural and vowels the first two letters with the homogeneous damma. Using the formula we lay down this Approximate Rule:
   “Nouns of the singular form فُؤُلَ generally form their plural either on the form فُؤُلُ or else on the form فُؤُلَ. This is approximate, not absolute; but some hundreds of words follow it.
7. Give examples on the Form ُحُوَّل

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Plural</th>
<th>Singular</th>
<th>Meaning</th>
<th>Plural</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>lessons</td>
<td>دَرَسُونَ</td>
<td>دُرُوسَنَ</td>
<td>sins</td>
<td>ذَنُوبَ</td>
<td>ذَنُوبَ</td>
</tr>
<tr>
<td>hearts</td>
<td>قَلْبُونَ</td>
<td>قَلْبَوْنَ</td>
<td>plates</td>
<td>صِحْحُونَ</td>
<td>صِحْحَوْنَ</td>
</tr>
<tr>
<td>houses</td>
<td>بَيْتُونَ</td>
<td>بَيْتَوْنَ</td>
<td>stars</td>
<td>جُمُومُ</td>
<td>جُمُومُ</td>
</tr>
<tr>
<td>money</td>
<td>فَلْسُونَ</td>
<td>فَلْسَوْنَ</td>
<td>letters</td>
<td>حَرْفُ</td>
<td>حَرْفَ</td>
</tr>
<tr>
<td>months</td>
<td>شَهْروُنَ</td>
<td>شَهْرَوْنَ</td>
<td>wars</td>
<td>حَرْبِ</td>
<td>حَرَبَ</td>
</tr>
<tr>
<td>souls</td>
<td>نَفْسُونَ</td>
<td>نَفْسَوْنَ</td>
<td>kings</td>
<td>مَلْوَكَ</td>
<td>مَلْوَكَ</td>
</tr>
<tr>
<td>breasts</td>
<td>صَدْرُونَ</td>
<td>صَدَوْرَ</td>
<td>robbers</td>
<td>لُصُوْصَ</td>
<td>لُصُوْصَ</td>
</tr>
</tbody>
</table>

N.B. To get this table into the vocabulary note-book the Large-Hand Form ُحُوَّل may go at the top of the page while any remarks may go at the foot or be omitted.

8. What do we learn from مَلْكُ ُجُ مُلْوَكَ

That not all the words with plural in ُحُوَّل have singular in ُحُوَّل, and conversely it is true that not all singulars in ُحُوَّل take a plural in ُحُوَّل. Many take ُفَمَالَ

Lesson 50.

(In continuation of the subject).

1. Of what nouns is ُفَمَالَ the plural-form?

The singular three-letter form (ُفَمَالٍ) takes an alif-hamza before its first letter and inserts an alif of prolongation after its second letter. This produces a word on the form ُفَمَالَ.

2. Give examples of ُفَمَالَ
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>thoughts</td>
<td>فكر</td>
<td>rivers</td>
<td>أم عارف</td>
</tr>
<tr>
<td>works</td>
<td>أفعال</td>
<td>verses of poetry</td>
<td>بيت</td>
</tr>
<tr>
<td>tribes (Israel)</td>
<td>أجياع</td>
<td>forms, diagrams</td>
<td>أشكال</td>
</tr>
<tr>
<td>burdens, loads</td>
<td>حمل</td>
<td>times</td>
<td>وقت</td>
</tr>
<tr>
<td>verbs, deeds</td>
<td>فعل</td>
<td>flowers</td>
<td>زهر</td>
</tr>
<tr>
<td>pens</td>
<td>أم</td>
<td>papers, leaves (of tree)</td>
<td>أوراق</td>
</tr>
<tr>
<td>children</td>
<td>ولد</td>
<td>wealth</td>
<td>مال</td>
</tr>
<tr>
<td>acts</td>
<td>عمل</td>
<td>gates</td>
<td>باب</td>
</tr>
<tr>
<td>friends</td>
<td>صاحب</td>
<td>conditions states</td>
<td>حال</td>
</tr>
<tr>
<td>nobles</td>
<td>شريف</td>
<td>days</td>
<td>يوم</td>
</tr>
</tbody>
</table>

3. Why two separate columns?
Because the words in the first one (right-hand) forming their plural in فعال have their singular actually on the model ف، the second column (left-side) has words such as “thought’s” etc., which duly form their plural on the same form, but whose singulars are of various forms. Keep the two separate, but boldly label each with the model form.
The memorising of all the words given will take time, and the student must expect some lessons to require longer than others. Also, some students are stronger at grammar rules, while others memorise a list of words quickly.

4. Why are four words marked with an asterisk?
Because they are a little difficult to follow at first glance. The three words باب مال and حال have each an alif which was originally a wau. In the plural they show a curious tendency to what scientists call “reversion to type”, and the wau re-appears, followed by a new servile alif. To recapitulate, the singular ل takes a new alif before mim and one after
wau, and thus we get الموال amwâl. Similarly the others.

In the case of the wau reverts to ya! Thus we have

\[ بُنِىَمُ َوَمُوِمُ أَيَامٍ أَيَامٍ \\
\]

Put the new first alif and the new intermediate alif and you have the two ya's coalesce and so we get أَيَامٍ أَيَامٍ days.

5. It will interest the student to know that he has now made considerable progress towards grasping "broken plurals," supposed to be one of the most difficult parts of لسانُ المَلائِكَةُ "The-tongue-of-the-angels." Learn a few words at a time

\[ شَيْئًا فَشِيئًا \\
\]

shay'an fashay'an (bit by bit) but always Singular, Plural and Meaning together. This is most important.

Exercise 50a. أَوْلَادُ ٱلْمَلَكُ (Royal Children).

1. هل أَوْلَادُ ٱلْمَلَكُ يَدْرِسُونَ فِي بَيْتِهِمْ أَوْ يَذُهُّونَ إِلَى مَعْمَلِهِمْ

2. هُم يَسَكنُونَ فِي قَصَورِ أَوْلِيَاءٍ فِي بَيْتِهِمْ

3. وَلِلْقَصُورَ جَنَّاتٌ فِيهَا أَنْهَارٌ وَعَلَى جَانِبِهَا أَشْجَرَةٌ كَثِيرَةٌ

4. هل أَفْكَارُ أَوْلَادِ ٱلْمَلَكُ مِثْلُ أَفْكَارِنَا وَأَفْكَارُهُمْ كَأَفْكَارِنَا؟

5. مِنْ هَمْ أَصْحَابُهُمْ؟ أَصْحَابُهُمْ جُمْهُورُهُمْ مِنَ ٱلْأَشْرَافِ

Exercise 50.

1. Do royal children study in their houses, or do they go to their teachers?
2. They live (dwell) in castles (palaces), not in houses.
3. And the castles [have] gardens in which are rivers, and on their two banks (sides) are many trees; their leaves (i.e. the leaves of which) and their blossoms are of pretty forms.
4. Are kings' children's thoughts like our thoughts and their actions like our actions? They are just (exactly) like our children.
5. Who are their friends? Their friends are all from [among] the nobles.
EXAMINATION PAPER 50.

Carefully copy the questions, answer fully, allowing sufficient time, but without external help, write clearly; then send up with name and address.

I. (1) Give the Plurals of aviator, more excellent, a month, a plate, a year, a language, a pupil, darkness, "this one," "that one", a burden, a thought, work, a star.

(2) Give the third Commandment.

(3) Write out the Alphabet in its regular order.

II. To English:

(1) إِنَّمَا الْمَرَّاتَانَ فَإِحْدَاهُمَا مَرْيَةٌ وَالآخَرَى طَيِّبةٌ

(2) دَخَلَتْ أُمِّ أَبْنَيْهِ الْأَمْرِ إِلَى أَحَدِ قُصُورِهِ

(3) أُبْدِيَ اللَّهُ أَلَمْ تَفْهَمَ مِنْ هَٰٓوَنَّ

(4) أَحْمَدُ اللَّهُ رَبَّ الْعَالَمِينَ

(5) هُمْ أَلَّاَّسُ أَصَالَحُونَ

(6) يَدِي طَوِيلَةٌ وَقُدْمِي صَغِيرَةٌ

(7) سَافِهِمْ لِسَائِنَ الْعَلَّاَّمَةَ شِيْطَانٌ فَشِيَّئًا

(8) كَأَنَّ أَلْمَدِّيَاتَ تُحْفَظُنَّ دُراَسَهُنَّ لِيُلْفَسَهُنَّ لِكُلِّ مُعْلِمٍ مَّنْ مَعْنِىٖ

III. (1) Our teachers were going out.

(2) The two evangelists are not very intelligent.

(3) The believers (m) and believing-women shall enter the Garden (Paradise).

(4) They did not strike her with many blows.

(5) That Moslem gentleman has two wives (women).

(6) Many Moslem women are ignorant but the two mentioned (f) are not ignorant.

(7) Your two brothers have come to see you; they are with your parents.

(8) The two sons of our prince are well-known.

N.B. — A good percentage of marks should be obtained, before going on to Papers 51, etc. The translation "to Arabic" is, in every Exercise, the most important part and must never be omitted. Write clearly.
Lesson 51.
“Eye, Voice and Ear.”

1. His Name is King of kings and Lord of lords.
2. And all His works (actions) are noble and generous.
3. God begat not and was not begotten.
4. As for His children, they are those-who-believe in Him.
5. And as for His days (age) [there is] no limit to them.
6. Heaven and earth pass away, as for His word it shall not pass away.
7. His great throne is in heaven.
8. And the earth is the-footstool-of-His-feet.

NOTES:

2. The adjs. are fem. (neuter) because of the “broken plural.”
3. The verb *walada* loses its wau, but not in passive (Lesson 113).
5. *Had-dun* means “a limit” (See 33: 4).
6. *Zâla* is a “hollow verb” like *kâna* (Lesson 36: 5).
8. “Footstool” is a “Noun of Place” (Lesson 62).

“His two feet” is dual in construction (Lesson 48).

RULES of this Exercise — See 21, 31 and 41.
Lesson 52 and 53.

CASE.

1. How many cases are there in Arabic?
   Three: Nominative (the subject), Accusative (the direct object), and Genitive (the indirect object). Some authorities, however, call the third case Oblique, to cover Dative, etc.

2. What words are "declined"?
   Nouns are, originally, almost all declinable except pronouns etc.: in verbs, the Present is inflected, the Past is not. (See 29: 3, 4). Particles are indeclinable.

3. What nouns are indeclinable?
   (a) Pronouns, although a sub-section of Nouns, are not declinable; (b) all words ending in ā́ (alif maqṣūra) are quite indeclinable.

4. What happens to an indeclinable noun?
   It retains the same case-form throughout, being, so to speak, immutable. A notable example:
   He is a well-behaved youth (Nom:)
   We saw a well-behaved youth (Acc:)
   We went with a well-behaved youth (Oblq.)

5. Then how can you tell the case?
   By the context; there are often declinable adjectives accompanying, and, in any case, the meaning is usually clear.

6. Are there any words partly declined?
   Yes; and we call these "Imperfectly Declined." Some grammarians (fond of Latin terms) call them "Diptotes" (2-case-words) to distinguish them from the "Triptotes" (3-case-words). Others call them "Nouns of the 2nd. Declension".

7. Mention some nouns "imperfectly declined," or 2nd Declension.
   (a) Those on the form أَفَضَلُ نُظْرَانَ فَيَّ أَدِيبِ
      Note that أَفَضَلُ comprises:
      (1) Nouns of colour, as بَيَضُ white
      (2) Nouns of physical defect, as أَعْرَجُ lame;
      (3) Comparatives etc., as أَفْضِلُ more excellent.
8. Mention some other "two case nouns" (diptotes, or 2nd Dul:).

(b) Feminine of the Noun of Colour etc. (58:4) بیضاء white.

Also there are two broken plurals in ک. Do not trouble to learn them, as plurals, today, but note examples of each.

عُلَامَةٌ عَلَمًا = divines, or doctors of canon law.

intelligent ones. خَلَفًا Khalifas, فقْرَا poor.

Then نبی a prophet, plural نَبیُّ اَنْبیاَتُ anbiya’u.

There is also an adjective of the form عَضۡبٔانَ غضبیان angry.

All the above have but two case-forms مَرفوْعٔ for Nom., and مُنصوبٔ for the other cases.

(c) Most foreign Proper Names. Examples يُسوعُ مَوْسُى Jesus; بُوْسُ مَوْسُى Paul; مَرْيَمُ مَریمُ Mary; مَيْسُ مَیوسُ مصیرُ مصر; يُوسُفُ يوُسُفُ Joseph; مَصیرُ مصر; عِبَادَتُ عبادات Egypt.

(d) Four-syllable Broken Plurals on the forms فَوۡأَعۡلَ اَمَّالِ while indefinite. These will be studied in Lessons 64 - 6.

Meanwhile we give one or two examples مَساجِدٔ مساجد mosques; مَكَانَبٔ مکانیب offices; بُس‌َةٔ بسات prizes; عَوْآَمِمٔ عوآمیم capitals (of countries). But note that “when defined, they are fully declined.”

(e) The Regular Masculine and Fem. Plurals (c.f. 44:5 etc.)

9. Wherein consists the imperfect declension of these diptotes?

Examine them and observe the complete absence of tanwin (except in the Regular Feminine Plural), — learn this as the first point; the second is that while the Nominative is shown by a single دَامْمَا, both the other cases use the single فَاثُا, in other words the Accusative and the Genitive are written alike. But note that this would be altered if ﷽ were prefixed to these nouns, or if they were placed in construction.

10. RULE: Nouns “imperfectly declined” have only two cases written, shown by دَامْمَا and فَاثُا respectively, and they take no tanwin; but they are fully declined when made definite, whether by the Article or by being placed in construction with nouns already defined.
11. Giye examples, (to be copied, and memorised),

We went to many mosques (Gen.)

We entered many mosques (Acc.)

Divines-of-mosques (constr.) are intelligent

We saw a lame man (Acc.)

We passed by a lame man (Obl.)

That it may bring (lit. come with) more fruit.

More fruit was brought (was-come-with. 39:7).

12. But suppose we prefix ال to these nouns (not to foreign names, of course)?

In that case a great change happens. Nouns defined by ال or by "construct state" are no longer diptotes but become fully declined three-case nouns. Let us prefix ال to the above diptotes, with additional examples showing broken plurals made definite by being placed in construction to defined nouns.

We entered the mosques (Acc.)

We went to the mosques (Gen.)

The doctors-of-the-mosques are intelligent

The doctors of Cairo mosques are intelligent

We saw the lame man (Acc.)

We passed by the lame man (Gen.)

In the synagogues of the Jews.

I did not go to their schools.

Exercise 53. Translate above sentences from memory. If possible, memorise them.
Lesson 54.

ANCIENT DELENSION.

1. What was the ancient method of declension?
   It is supposed to have been expressed by the three long vowels \( \text{ا} \) and \( \text{ي} \) (Vowel-points are of more recent date).

2. Do any nouns still keep this ancient form?
   Yes; five do so, when "in construction". These are ٌبُ 'father; ٌبُّ brother; ُمُ حِمّ father-in-law, ُدُو possessor; ُعُمّ mouth. Let us deal with the first four of these. َأَخُ أُبُ and َأَخُ حِمّ are all defective, the missing letter is wau, which re-appears in the Dual etc. (c.f. 48 : 6). We will now fully decline َأَبُ and َأَبُ حِمّ.

<table>
<thead>
<tr>
<th>In construct.</th>
<th>With pronouns.</th>
<th>With article. Indefinite.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>أَبُ</td>
<td>أَبُ</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>أَبُ</td>
<td>أَبُ</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>أَبُ</td>
<td>أَبُ</td>
</tr>
<tr>
<td><strong>Nom.</strong></td>
<td>أَخُ أُبُ</td>
<td>أَخُ أُبُ</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>أَخُ أُبُ</td>
<td>أَخُ أُبُ</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>أَخُ أُبُ</td>
<td>أَخُ أُبُ</td>
</tr>
</tbody>
</table>

3. How is ُدُو declined?
   It is a word complete in itself, the wau is present, not missing. The meaning is "the possessor-of, or owner-of," and therefore is only used in construction. Its plural is ُدُوِّي and ُدُوِّي فَضْلِ. ُدُوِّيMAL Wealthy man. ُدُوِّيMAL doers of favours.
4. What about the word فمَ مَouth?

If فمَ مَ is used, there is nothing to remark, for its Nom. is فمَ مَ Acc. فمَ مَ; and Gen. فمَ مَ also فمَ مَ etc. But, as a matter of fact, it is usual, with the affixed pronouns etc., to employ فمَ مَ which is an older form, and this follows the ancient rule in § 2.

Thus:

<table>
<thead>
<tr>
<th></th>
<th>With pronouns</th>
<th>With a noun</th>
<th>With article</th>
<th>Indef.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>مَفَمَ مَمَ فمَ مَمَمَ</td>
<td>مَفَمَ مَمَمَ</td>
<td>مَمَمَمَمَ</td>
<td>مَمَمَمَ</td>
</tr>
<tr>
<td>Acc.</td>
<td>مَمَمَمَمَمَمَ</td>
<td>مَمَمَمَمَمَ</td>
<td>مَمَمَمَمَ</td>
<td>مَمَمَمَ</td>
</tr>
<tr>
<td>Gen.</td>
<td>مَمَمَمَمَمَمَمَ</td>
<td>مَمَمَمَمَمَمَ</td>
<td>مَمَمَمَمَ</td>
<td>مَمَمَمَ</td>
</tr>
</tbody>
</table>

5. But may not فيكَ فيَ be confused with "in me, in thee"?

Yes; but the student can distinguish by the context. Arabic has a few cases of identity of spelling with distinction of meaning, but English has many more!


They sat with the poor people

أصحاب الأشغال درسوا في مكتبة

Another polite man came to the castle of the Sultan of Egypt.

The "owners of work" (i.e. business-men) studied in offices.

Some people studied in schools

Some people studied in the schools

Some people studied in the schools of the missionaries.

I do not strike my father or my brother because God does not wish that anyone strike his father or his brother.
Exercise 43a. to Arabic:

1. The people of this city are very poor.
2. The whole of the people of this poor city are intelligent.
3. She dwelt in a white house with a lame girl, and they had a black slave.
4. I struck Abu Zaid on his mouth. (Abu Zaid was a famous scamp.
5. Abu Zaid was not a virtuous man.
6. One of them came to the palace (castle) of the "Father of the fellaheen" (a playful title of the late Sultan of Egypt).
7. The Chancellor of Al-Azhar Mosque is named Abul-Faql.
8. I was visiting His Reverence (lit. Virtue) Prof. Mohammed Abul-Faql, Chancellor of the sacred Al-Azhar.
9. What I hear from my father I say (tell) to my brother.
10. He has shewn me a favour (lit. He is an owner of favour, or merit, against me).

Exercise 54b.
Lesson 55.

1. Apply the rules of “Case” to the Demonstrative and Relative. What is the Demonstrative Pronoun (اسم الإشارة)

The real Demonstr: Pronoun is ذا “that”, and is declined thus:

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>or اولى الأَهْل</td>
<td>ذَانٌ (ذَه)</td>
<td>ذَانٌ (ذَه)</td>
</tr>
<tr>
<td>or تاباً</td>
<td>ذَانٌ (ذَه)</td>
<td>ذَانٌ (ذَه)</td>
</tr>
</tbody>
</table>

2. But one thought there were two words, “this” and “that”? You are right; the word ذا given above is hardly used alone.

By adding a demonstrative particle, such as هذا or ذاك some very useful words are formed. e.g., هذاأ and ذاك

3. Give, first, the declension of “this” (i.e., the one near).

| هذَان هذان | هذَي هذي | هذَن هذن | Nom. Case. |
| هذَي هذي | هذَن هذن | Other Cases. |

4. Now the word for “that one” (intermediately distant)? Add ذا and you get ذالك. The other numbers and cases seem to be as with ذاك in (5).

5. Now, the word for “that one” (distant)? Add ذا but interpose ل in the singular and the alif then becomes defective alif.

| ذالِك ذالك | ذالِك ذالك | Nom. Case. |
| ذالِك ذالك | ذالِك ذالك | Other Cases. |

6. What is a Demonstrative Adjective?

A Demonstrative Pronoun used adjectivally; in every case it must be followed by the Definite Article; as هذَا الكتب means “this book” and أولاَك المُؤمنون means “those believers”; whereas (without the article) أولاَك المُؤمنون “Those [are] believers.”

* It is, however, the foundation of the Egyptian Coll: Demonstratives, دَا, دِه،
7. How can we tell the Demonstrative Pronouns?

(a) Partly by observing the absence of the definite article and the presence of the tanwin; thus "this (thing) [is] a book" أُلَّا يُّبْكِ "Those [are] women".

(b) Since we may need to say "Those [are] the people" هُوَاءُ النَّاسُ; and as this sentence may read (simply) "These people" in Arabic, we may (and do usually) insert a suitable detached personal pronoun, which makes the meaning clear. Thus we say, These [are] the people, — هُوَاءُ النَّاسُ lit., These ones, they are the people. N.B. أَ نَاسُ people (indef.) "This, it [is] the book" i.e. "this is the book."

8. But which detached pronoun do we use? One which agrees in number and gender.

These two persons are the guests هذَانُ الشَّخْصَانُ هُمُ الصَّيْقَانُ

This is the honourable visitor (f).

Exercise 55a. 1. These two sūras (chapters).

2. These-two [are] the two chapters mentioned in the book.

3. He (or, this gentleman) is the famous writer.

4. These [are] nice people.

5. That lady is merciful and generous.

6. This [is] the noble lady.

7. That youth (boy) does not obey* his father and mother, so his parents do not love* him.

Exercise 55b.

1. هَذَا الْسُّوْرَاتَنَ
2. هَذَا هُمُ الْسُّوْرَاتَانِ الْمُدْكَرَانِ فِيَّ الْكِتَابِ
3. حَسَنَتُ الْكِتَابِ الْمَشْهُورِ
4. هُوَاءُ نَاسٍ طَيِّبٍنَ. (5) يَلَكَ الْسَّيِّدَةُ رَحْيَةُ وَكَرِيمَةُ
5. هَذِهِ الْسَّيِّدَةُ التَّرِيبَةُ
6. ذَلِكَ الْعَلَامَ لَا يُطَيِّمُ أَبَاهُ وَأَمَّاهُ فَوَالدَّانَ لَا يَعْبَأِنَّهُ

* اطاع and حاب are Conj. IV. Verbs. (Lesson 76).
Lesson 56.

1. How is the Relative Pronoun formed? (الَّذِي)

We have already (Lesson 55) shown that the feminine of the Demonstrative Pronoun is َذِيِّ. Now, to form Masc. of the Relative Pronoun we take that Demonstrative Pronoun, prefix ل to it and then add the article also. Thus we get َذِيِّ which means "who" or "which," and is thus declined:

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>َذِيِّةُ اللَّدَانُ اللَّدَانُ</td>
<td>َذِيِّاَلْيِ</td>
<td>َذِيِّ</td>
</tr>
<tr>
<td>َذِيِّي</td>
<td>َذِيِّي</td>
<td>َذِيِّي</td>
</tr>
</tbody>
</table>

2. What is to be noted here?

(a) The fact that three of the above have a lam with shadda, but the other five, including the four dual forms, have two written lams beside the shadda. Sound the shadda carefully, for in Egyptian Colloquial Arabic all these forms are reduced to َلِيِّ, (who, or which, Masc., Fem., Sing., Pl., etc.).

(b) That, except in the Dual, there is no difference marked between the Nominative and the other cases.

3. If َذِيِّ means who or which, how do we write whose?

By saying "who, his." Thus, "the man whose horse is lost" = "the man who, his-horse etc. = الرَّجُلُ الَّذِيَ حَصَّنَ" Similarly, "the lady who, her-horse" etc. (Those interested in the history of languages may compare, in old-fashioned English, the usage "John his book" for "John's book."

4. Write: "The gentleman whose son I was at school with." Transpose "with whose son" to "who, with his son", then write it thus: َ آلْسِيِّ الَّذِيَ كَانَ في الْمَدَرَسَةِ مَعَ أَبَيْهِ. Note this long example, in which "who... their wickedness (الذِينَ... شَرَمُ) are widely separated. "And those who, on account of all their sin, I hid my face from this city." (Jer.33:5).
5. "Whom I serve." Whom = who, him. Thus we get "who, I serve him."

"The lady whom I know"

"Behold, he whom thou best is sick"

6. How do you explain "The lessons which, them I learnt" = The lessons which I learnt.

7. But you have written her, not them!

Yes; not only so, but "الله" is Feminine Singular also.

Recapitulate the RULE: The broken plural of a non-rational is treated as Feminine Singular, i.e. Neuter. C.f. 42:6.

8. Do you remember the meaning of َنَّ and َما

َنَّ means who, or whosoever, while َما = that which, or, what.

Both are sometimes interrogative, sometimes relative.

**Exercise 56a.**

1. I wish to take one of your children who are at school.
2. Whom do you wish to take?
3. I will take the child who was ill yesterday.
4. I know a man [who] does not believe in God. (Ex: 57d.Note1).
5. Have you been into one of the Egyptian houses, which are in the small hamlets?
6. I went in with those two ladies whom you (s.) saw.
7. These two men are the famous writers.
8. "The path of those to whom thou hast been gracious."

**Exercise 56b.**

1. أريد أن أخذ أحد أولادك الذين في المدرسة
2. من يريد أن يأخذ (3) سائح الولد الذي كان مرضاً أمس
3. أعرف الإنسان لا يومين بألله
4. هل دخلت أحد البيوت المصرية اللي في الكفر الصغير
5. دخلت مع نبيك السيدين اللذين نظرما
6. هذان الرجلان هما الكاتبان المشهوران
7. صراط الذين أنعمت عليهم
Exercise 56c. Read aloud and study.

56d. Translation.

I hear what my father, mother, and brothers say to me and I obey them. If my father says 'Give me [some] bread,' I give him (i.e. pass to him) bread at once. If my brother says to me 'Give me water,' I give him at once. All my brothers obey my father and mother. My brothers and I love obedience, and (so) we obey Father and Mother. We never disobey (lit. contravene) any word from them (i.e. any wish of theirs). They love us very much because we hear (listen to) their words and act upon them.

Parents love children who obey them, but the one who disobeys the wish (wishes) of his parents is beloved by no-one. People much dislike the boy whose parents do not know what his actions are (what he is doing). So far as concerns myself, I obey not only my father and mother but also my teachers.
Lesson 57.

RULES for AGREEMENT of ADJECTIVES.

1. RULE A: The Adjective agrees with the Noun to which it is attached, in Number, Gender and Case.

RULE B: When a Noun is defined in any way, its attached Adjective must be defined by the article.

Her great house

The great house of the king

The mighty Book of Moses

The house of the great king

Servants of their gracious Lord

The condition of the poor people [is] a hard one (f.)

(In this 6th sentence "hard" is not an attached adjective but a predicate. But its gender agrees with that of the subject).

2. Suppose the antecedent of a construct noun has an ordinary adjective attached to it, as in the second sentence above?

RULE C: The Antecedent and Consequent nouns in construct state must not be separated by any adjective; if it is desired to qualify the antecedent by an adjective, that adjective must be placed after the consequent: it can generally be distinguished by the vowelling.

The child's noble countenance

The noble child's countenance

He dwelt in the peasant's small house

N.B. This particular sentence might also be construed "in the house of the small peasant", but the sense is against that.

3. Supposing there are two antecedents connected by "and"?

In that case, mark this Supplementary Rule for old-fashioned "good" Arabic (often disregarded nowadays):—
RULE D: Place the first antecedent in construction in the ordinary way, and the second in construction with the pronoun "it" or "her", etc., as consequent.

The mercy and blessing of God.  
(The mercy of God and His blessing).

The power and the wisdom of God.  
(The power of God and His wisdom).

The pupil's books and pens.  
(The books of the pupils and their pens).

By the child's book and pen.  
(By the book of the child and his pen).

4. Suppose a Demonstrative Adjective intervenes?  
That is not a barrier, since the Demonstrative is adjudged to be in apposition to its Noun; in any case, it retains its place.  
Its case-vowel cannot be written, so it is "understood."

He is the son of this king.  
(lit: this one, the king).

The business of these people is great.  
(lit: The works of these people are great).

5. May one antecedent have more than one consequent?  
Yes; that is no difficulty. Ex.: He is the owner of stores and houses.

6. What is the use of the words "good" and "evil"?  
"good," and similarly meant "evil." They are now very much used as antecedents of nouns in construction, to mean, respectively, "the-best-of" and "the-worst-of." Ex.: The best of creation "The best of speech is kings' speech"  
"The worst Muslim is he-who leaves his brother Muslim."

7. How is "other-than" to be distinguished from "not-" or "non-"?

"other-than" is similarly placed as the antecedent of the construct state, but its etymological meaning is "other-than," (c.f. "and others") and its local usage corresponds to the English prefix "un" or the prefix used in Logic—"not-" or "non-"
Is the Quran created or uncreated?

The voice of my conscience was unheard.

8. But why is غُنْر marked with a fat-ha in the last sentence?

Because the predicate of كان (or the sisters of كان) is always manṣūb (24:9): in other words the action of kāna falls, not upon the consequent at all (for this is always Genitive of Construct State) but upon the antecedent غَنْر.

My assistant was useful

I found that he is non-useful

I found him non-useful (useless).

Exercise 57a.

1. The Lord is King (Emperor) of land and sea.
2. Wine is the mother of vices (Broken Pl. explained in L. 66).
3. Rivers of living water will flow from him.
4. God is un-create, but man is a created [being].
5. The student was non-industrious (was not industrious).
6. The king's speech is the king of [all] speech.
7. Upon you be peace and the mercy and blessing of God.

Exercise 57b.
Ex. 57c.

There was with Halim (He had) a nice faithful dog [which] (1) the son-of-his-brother (his nephew) had given to him. And he used-to-send him constantly to the market to buy (2) bread; so the dog goes (3) and comes-with (brings) the bread in a basket. Then in one of the days (One day) Halim wrote a paper to the baker and put it in the basket. So the dog took that basket in his mouth and went to the baker, who took the basket from his mouth and put the new bread in it. And while the dog was returning (4) to the house of his master, another dog saw (5) him and walked with him. Then that dog smelt the bread, so he took from the basket one loaf. So the first dog sprang upon him, and all the dogs that were in the street heard him, and attacked him, and ate all the bread that [was] in that basket. When the dog saw (6) that, he took his empty basket and returned to the house of his angry master.

Grammatical Notes:

(1) N.B. The Relative of an INDEFINITE noun is not written, probably because alladhi contains the article i.e. Ex. 56b. (3). (2) Subjunct: In the Present, e. continuous action. (4) Pres. partic. predicate of käna. (5) and (6) “To see” is a weak verb. (I have purposely omitted a few of the unimportant vowels from this ‘School Reader’ Story).
Lesson 58. 

1. **Adjective Assimilated to the Participle.** What does this mean? It means that, so long as the verb is a transitive one, it is quite logical to say that the Active Participle ًا ًا ًا ًا ًا ًا ًا ًا ًا ًا ًا ًa represents one-doing, and is, therefore, quite rightly called the Active, rather than “Present,” Participle; but if the meaning of the verb is “to-be so and so,” it is a little far-fetched to use the Active Participle for “one-doing”. We therefore, use some other form for the adjective from such verbs, but the Arab Grammarians feel that there is some similarity between One-who-is and One-who-does, hence “Assimilated” Adj.

2. Give some examples from the Intransitive Verb ًا ًa

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Adjective</th>
<th>Meaning</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>one-generous, generous</td>
<td>ًا ًا</td>
<td>to be generous</td>
<td>ًا</td>
</tr>
<tr>
<td>one-noble</td>
<td>ًا ًا</td>
<td>to be noble</td>
<td>ًا</td>
</tr>
<tr>
<td>mighty, great</td>
<td>ًا ًا</td>
<td>to be mighty</td>
<td>ًا</td>
</tr>
<tr>
<td>beautiful, well</td>
<td>ًا ًا</td>
<td>to be beautiful</td>
<td>ًا</td>
</tr>
<tr>
<td>a brave one, brave</td>
<td>ًا ًا</td>
<td>to be brave</td>
<td>ًا</td>
</tr>
<tr>
<td>firm, hard</td>
<td>ًا ًا</td>
<td>to be firm</td>
<td>ًا</td>
</tr>
</tbody>
</table>

3. What do we notice in the above examples? That from the Intransitive Verb-form ًa an adjective is very often moulded upon the form ًa but may take certain other forms, e.g. the last three shewn.

4. Give examples from the verb-form ًa (a) Adjectives on the form ًa

| glad    | ًا ًا | to be glad | ًا |
| cheerful | ًا ًا | to be cheeful | ًا |
| annoyed, depressed | ًا ًا | to be annoyed | ًا |
(b) the taking of \( \text{فُلَان} \) for its Feminine, and \( \text{فِلَان} \) Plural, is entirely used for words representing colour or defect.

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>lame</td>
<td>عَرَجَةٌ</td>
</tr>
<tr>
<td>dumb</td>
<td>خَرَسٌ</td>
</tr>
<tr>
<td>one-eyed</td>
<td>عَوْرَةٌ</td>
</tr>
<tr>
<td>cross-eyed</td>
<td>حوْلَةٌ</td>
</tr>
<tr>
<td>deaf</td>
<td>عَمَّةٌ</td>
</tr>
<tr>
<td>blind</td>
<td>عَمَيْيَةٌ</td>
</tr>
</tbody>
</table>

(c) Taking the form \( \text{فُلَان} \). Its Feminine takes 

<table>
<thead>
<tr>
<th>English Word</th>
<th>Arabic Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>thirsty</td>
<td>عَطْشَانُ</td>
</tr>
<tr>
<td>hungry</td>
<td>جَوْعَانُ</td>
</tr>
</tbody>
</table>

Do not spend much time upon \( \text{فُلَان} \) as it is rather intricate, and not very important now. The fact is, it is sometimes with tanwin-damma, and, in that case (only), takes a feminine with ة — \( \text{فُلَان} \) (But \text{in coll.} \( \text{فُلَان} \) is usual).

5. Are there any miscellaneous examples?
Yes; any adjective, from a triliteral verb, which happens to take a form other than that of the regular Active or Passive Participle (but with similar meaning) is classified here.

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>elderly</td>
<td>شَجَحَةٌ</td>
</tr>
<tr>
<td>good</td>
<td>طَأْبٌ</td>
</tr>
<tr>
<td>dead</td>
<td>مَاتٌ</td>
</tr>
<tr>
<td>wounded</td>
<td>جَرَحٌ</td>
</tr>
<tr>
<td>victim</td>
<td>قُتِيلٌ</td>
</tr>
</tbody>
</table>
6. It is not possible to form a ٌٖٕٖٜٜٔٝٞٙٓٙٗٗٞٗٗٗ٘ٗ٘ٗ٘ٗٗ for example? Yes; and ٍٖٜٜٝٞٙ٘ٗٗٞٗٗٗ٘ٗ٘ٗ٘ٗٗ means "dying," but ٍٖٜٜٝٞٙ٘ٗٗٞٗٗٗ٘ٗ٘ٗ٘ٗٗ means "dead". Similarly ٍٖٜٜٝٞٙ٘ٗٗٞٗٗٗ٘ٗ٘ٗ٘ٗٗ means "pressing closely" but ٍٖٜٜٝٞٙ٘ٗٗٞٗٗٗ٘ٗ٘ٗ٘ٗٗ means "narrow". In other words, the participle (N. of Agent) describes temporary action, but the assimilated adjective denotes permanent state.

Exercise 58a.

When we went out of our house, we saw two blind men in the road, and they immediately followed us, shouting and saying, 'Have mercy on us for "The merciful shall be shewn mercy."' We said to them (told them) that it is impossible to assist (57:8) the whole of the blind, deaf, lame and others in this great city, which is full of them; while as for the hungry (starving) and the thirsty, [why] there is no number (33:4) to them (i.e. they are innumerable). But the matter was great (grievous) to them (in their eyes) and they said, "Sir, you are neither generous nor noble: ah well (in any case), 'God is generous'" *

Exercise 58b.

لاًّ خُرِجْناً مِنْ مَنْزِلَنا (يَتَّبِعُنا) نَظَرْنا أَعْمَيْنِ فِي الرَّطْبِ وَحَالََ

تَعَمْنا وَهَمَا يَصْرُحُانَ وَقُولُانَ أَرْحَمْنا لَمَنْ يَّرَحُمْ يُرَحُمْ. قَلْنَا

لَوْلَا أُهْنَّاكُم مُّمَكِّنَ أَنْ نَسَاءِدِ جَمِيعِ الْعَمِيَّ وَالْأَمِيَّ وَالرَّجُّ وَالْعَرْجُ وَالْعَرْجُ وَالْعَرْجُ وَالْعَرْجُ وَالْعَرْجُ وَالْعَرْجُ وَالْعَرْجُ وَالْعَرْجُ وَالْعَرْجُ.

فِي هذِهِ الْمِدِينةِ الْكِبَّرَى أَلَٰىٕ هِي مِثلَانِ مِنْهُمْ وَأَمَّا الْأَعْيُنُ وَأَلْمَىْ بِالْعَطْاشُ فَلاًّ عَدِيدُ لَهُمْ أَبَدًا. فَعَظُّ أَلْمُ أَمَرُ فِي عِيْنِهِمْ (أَعْيُنِهِمْ) وَقَالََ الحَسَّ نُكَلِّسْكُمْ وَلَا شَرِيعَةً وَعَلَّيْكُمْ كُلُّ حَالٍ "اللَّهُ كَرِيمٞ" (إِنَّ اللَّهَ كَرِيمٞ)

* The usual phrase to dismiss a beggar.
Lesson 59.

**NOUN OF SUPERIORITY.**

1. How is the Comparative denoted?

The adjective being a noun, its comparative form is naturally a noun; it is called the "Noun of Superiority" 

For the Superlative see 8—11 below.

2. Does the Noun of Superiority take any special form?

Yes; it is formed upon ًُُ نَمْلَمْ from adjectives which have been derived from triliteral verbs, that is to say, before the first radical, prefix ْا and vowel the rest as above, discarding any letters of prolongation, etc. If the second and third radicals are alike they coalesce, and we use a shadda; in that case the fathā is thrown back on to the first radical.

<table>
<thead>
<tr>
<th>Comparative Form</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>more learned</td>
<td>ُلَعْمَلْ</td>
</tr>
<tr>
<td>greater</td>
<td>ُكَرْرَ</td>
</tr>
<tr>
<td>mightier, greater</td>
<td>ُعَظِمْرَ</td>
</tr>
<tr>
<td>more virtuous, distinguished</td>
<td>ُفُضْرَ</td>
</tr>
<tr>
<td>(better) more beautiful</td>
<td>ُحَسَنْرَ</td>
</tr>
<tr>
<td>uglier</td>
<td>ُقَبْحَ</td>
</tr>
<tr>
<td>more glorious</td>
<td>ُجَلْيَلْ</td>
</tr>
<tr>
<td>more intense</td>
<td>ُشَدِيدَ</td>
</tr>
<tr>
<td>sweeter</td>
<td>ُحَلْوَيَ</td>
</tr>
</tbody>
</table>

(In the last example the wāw undergoes a "permutation," reverting to َسَ which can carry no vowel itself.)

3. Can we say, in Arabic, "sweeter than"......

Yes; we translate "than" by مِنَ عَسَلَ and say أَحْلَيْر مِنَ عَسَلَ sweeter than honey. The preposition *min* governs the following
noun in the oblique case, with tanwin kasra if عَمَلْ has tanwin, or a single kasra if عَمَلْ has the definite article.

4. How would you say “redder, or whiter, than……”? Since we have learned a form أَفَلْ as a form of colour or physical defect, it is clear that adjectives denoting these two qualities are already on the form أَفَلْ so we must adopt a different plan. Take some such word as شَرِيدَةُ strong, or intense and form its comparative أَشْدَةَ and then say “more intense in-the-matter-of-redness.”

5. But how can we condense that long phrase? Into one word. The maṣdar (verbal noun, or noun of action L:68) is used with tanwin fatha (i.e. adverbially) to express this.

<table>
<thead>
<tr>
<th>redder</th>
<th>stronger as-to-redness</th>
</tr>
</thead>
<tbody>
<tr>
<td>whiter</td>
<td>more as-to-whiteness</td>
</tr>
<tr>
<td>deafer</td>
<td>intenser as-to-deafness</td>
</tr>
</tbody>
</table>

[6. Can the comparative be formed from Derived Verbs? Theoretically, no! For example أَفَادَ is the 4th Conj. = “to be useful.” We learn in Lesson 77 that the V.N. of Conj IV from this word is أَفَادَة. Then the phrase “He is more useful than she”, becomes ﻋُو ﺲَكُرْ ﻋَپَاضِ ِإِفَادَةَ منَّهَا or) أوَ أَشْدُ قدْوَةٍ. As a matter of fact, this rule is completely disregarded in modern Arabic, and one of the commonest phrases is

This is more useful than that ﻪِدَا أَفِيدٌ ﻣَنَ ذَلِكَ Also “Then they (the hearts) [are] like stones, or stronger in-hardness.” ﻓَهيُ كَأَلْجَرَاءَ أوَ أَشْدُ قدْوَةً (Al-Qur’an 2: 69).

To-day, people would say أَحَلَى أُفْسَى similarly to.

* It is interesting to note that in English we say “than she [is]” but, in Arabic “than her,” because her is Oblique case governed by the preposition min.
† §6 is less important, and may be passed over for the present, if desired.
7. Is the form 
أَفْلَامُ invariable?

Yes; when 
من can be used. Thus even for the Fem. we say 
"Hind (a girl) is better than Fatima."

Мариян (Марв) was prettier than Hind.

8. How, otherwise?

A sort of superlative may be made by placing the form 
أَفْلَامُ as the antecedent to a “Construct Noun” in Plural, as example 
"Mohammed [is] the-best-of-men”;

but this 
might vary according to gender, thus,

"Hind is the best of women." But we may 
also say 
and this way is more usual now.

and this way is more usual now.

The best of eatables.

9. A curious variation is the use of 
أَكْبِرُ for 
in construction.

"The greatest of them did it" (Qur’ān).

The Prime Minister attended 
"He is the chief of the Muslims."

10. But, in general, what is the superlative?

In a word, it is—The comparative defined (c.f. French); e.g. we prefix the definite article to 
أَفْلَامُ the best, or most distinguished; 
أَلْطَافُ the gentlest, or kindest.

11. Can this vary according to gender and number?

(a) It forms its feminine in 
أَفْلَامُ the major (greatest) premise” (see Ex. 33).

b) Broken Plural: 
أَرْجَالُ The most distinguished men."
12. What are the *main things* to remember from this lesson?

(a) that أكبَرَ منْ means "greater than" and is invariable;

(b) that the superlative أَلْئَلَ كَبِيرَ is the comparative made absolute by defining it with *al*, and this superlative varies as to gender, etc.

*Exercise 59a.* To English:

1. العَصَلُ أَحْلي مِنَ السَّكَرِ
2. مَا هُوَ أَحْسنُ أَلْمَا كُولَاتَ
3. عَلَى كُلِّ حَالٍ أَنَا أُقْوَى مِنْهَا
4. وَقَاطِلَةٌ أُقْوَى جَمِيعًا
5. هِيَ أُقْوَى مِنْ هَذَا وَأَطْفُ مِنْهَا أَيْضًا
6. هَذَا أَعْظَمُ الأَمْوَةِ أَلْمَدْ كُورَةٍ
7. كَانَ اسْكَانْدِرُ أُلْكَبِيرُ أَجْلَ الْمَلَكَٕ
8. أَلَهُ أَكْبَرُ (۹) أَنَا أَلْيَانَ أُكْبِرُ سُورَاً
9. هَذَا الْوَلَدُ أُسْتَدَّ أَجْهَزُ أَمَامَ ذَلِكَ

*Exercise 59b.* To Arabic:

1. Honey is sweeter than sugar.
2. What is the best of eatables?
3. In any case (anyhow, lit. on every condition) I am stronger than she.
4. And Fatima is the-strongest-of-us-all.
5. She is stronger than Hind, and gentler (nicer) also.
6. This is the greatest of the matters mentioned.
7. Alexander (Iskander) the Great was the most glorious of kings.
8. God is greater.
9. I am more pleased (glad) now.
10. This child is more industrious (stronger as-to-industry) than that one.
EXAMINATION PAPER 60.

A. Translate to English.

1. آسِلَمُ عَلَيْكَ، عَلِيَّكَ آسِلَمُ وَرَحْمَةُ الدُّنْيَا وَالْآوْلِيَةَ.

2. خَلَقْ اللَّهُ الدُّنْيَا وَالْآوْلِيَةَ فِي ثُمَانِيَةِ أَيَامٍ.

3. أَوْلِيَةٌ لَّهُمْ هَذَا مِنْ رَبِّهِمْ.

4. دَرَسَتُمْ فِي مَدَارِسٍ كَثِيرَةٍ.

5. أَخْيَيْنِ فَمَتَّعْنِ لَكَنْ أَبُو فَلاَحُ.

6. حَضْرَتُهُ صَاحِبُ بَيْوَدٍ وَخَازِنٍ.

7. كَرَامُ آلِ الْمَلِكِ خَيْرُ الْكَرَامِ.

8. هُوَ لَا أَفْضِلُ مِنْ أَوْلِيَةٍ.

9. هُوَ أَشْدَ أَجَهَادًا مِنْهَا.

10. فَلَاحُو مَيْسَرُ يَعْلَمُونَ أَشْغَالَهُمْ.

B. Translate to Arabic.

1. When will there be peace after this war?
2. Who is the Caliph (Khalifa) (or "The Prince of the Believers") now?
3. "He whom thou lovest is sick."
4. The two princesses, whose abode (mansion) we saw, have come home.
5. Salma is my first and most beautiful wife.
6. We have been to many mosques.
7. The girl went back to ask her brother.
8. Her brother was with Abu Zaid.
9. Fatima is prettier than Mary.
10. Yes, she is the prettiest of all the girls.

C. Questions.

1. What words are Feminine?
2. What is the Rule for Agreement of Adjectives
Lesson 81.

EYE, VOICE AND EAR.

Memorise the following Scripture verses, one at a time. Later on, Arabic proverbs and other useful sentences will be set.

1. \(\text{وَكَمَا تُرِيدُونَ أنْ يَفْعَلُ الَّذِينَ يُقَالُ إِنَّهُمْ أَفْعَلُوا أَنْتُمْ أَيْضًا يُقَالُ إِنَّهُمْ هَكَذَا}\)
2. \(\text{إِنْ تَسْتَمِعُ فِي وَتَبَتَّ كَلَّامَيْنِ فِي كُمْ تَطَلَّبُونَ مَا لَا تُرِيدُونَ فِي كُنْ لَكُمْ}\)
3. \(\text{يَبَارُکُنَّ الَّذِينَ أَلَّهُ وُجُرُسُكَ} \)
4. \(\text{يُصِيِّ أَلَّهُ وُجُهَهُ عَلَيْكَ وَرَحْمَتُكَ} \)
5. \(\text{يَرْفَعُ أَلَّهُ وُجُهَهُ عَلَيْكَ وَتَحَمِّلُكَ سَلَامًا} \)
6. \(\text{أَمَّا أَنَا وَبَيِّنَى فَنَعْبُدُ أَلَّهُ} \)
7. \(\text{كَأَيَّامِكَ رَاحِطَكَ} \)

Literal Translation: (To be compared with the references given).

1. And as ye wish that the people do with you, do ye also with them thus (c.f. Luke 6:31).
2. If ye remain (or, abide, —use Past Tense after إِنْ) in Me, and my speech (word) abide in you, ye shall (may) ask what ye wish and it is yours (c.f. John 15:7).
3. The LORD bless you and guard you (Numb. 6:24).
4. The LORD shine *with His face upon thee and be-merciful unto-thee (v.25).
5. The LORD lift up His face upon thee, and grant thee peace (26).
6. As for me and my house — we will serve the LORD (Joshua 24:15).
7. As thy days, thy rest [shall be]. (Deut. 33:25).

* A “hollow” verb having middle radical ya. (L. 115).
Lesson 62.

PRIMITIVE AND DERIVED NOUNS.

1. What is a Primitive Noun?
   One that is not derived from the usual triliteral verbal root.
   These are but few in number, the commonest examples are:
   
   - sword: قُلْبٌ
   - horse: قُرُسٍ
   - heart: سَيْف
   - camel: عَمْق
   - neck: قُلْبٌ

2. What is a Derived Noun?
   One which is derived from the usual verbal root; e.g. from
   كَرَسَ to study, we get مَدْرَسَة a place for study, i.e. a school.

3. How many kinds of such nouns are derived from the root?
   There are eleven given below; but not all of these come from
   one root. The first eight are practically in order of importance.
   (1) Noun of Agent, or Active Participle (Lesson 23).
   (2) Noun of Object or Passive Participle (Lesson 23).
   (3) Noun of Place and Time, etc. (also of "Abundance").
   (4) Noun of Instrument, on forms (Lesson 63).
   (5) Noun of Quality, or Assimilated Adjective (Lesson 58).
   (6) Noun of Superiority, or Comparative (Lesson 59).
   (7) Noun of Colour or Defect (Lesson 58 : 4b).
   (8) Noun of Excess, or Intensive Agent (Lesson 146).
   (9) (10) and (11) Nouns of Unity (139 : 7), of Species (142 : 6)
   and of Action formed with Mim (See Lesson 68 : 9).

4. What is the purpose of the Noun of Place and Time?
   Its purpose is to show where, or when, the action was done;
   e.g. كَتَب is derived from كَتَب to write and shows the
   place where writing is done, i.e. an office.
   The result is generally where, not so often when. But مَغْرَب
   may be either the place or time of sunsetting, i.e. either West,
   or Sunset. (But مَغْرَب for "sunset" is more colloquial)
   (lit. Farthest West) is the name of Morocco.

5. Give examples using the form مَعْلُوم the place of doing.
office | to write
---|---
store | to store
altar | to slay
synagogue, conference | to gather
exit | to go out
place of killing, assassination | to kill

6. Give examples of the alternative form مَعْلُو مُّ (مَعْلُومٍ) used for verbs taking kasra (and a few damma) in their pres-future.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>assembly, board</td>
<td>مجلس</td>
</tr>
<tr>
<td>mosque</td>
<td>مسجد</td>
</tr>
<tr>
<td>dwelling home</td>
<td>منزل</td>
</tr>
<tr>
<td>west, or sunset</td>
<td>غرب</td>
</tr>
<tr>
<td>east, or sunrise</td>
<td>شرق</td>
</tr>
<tr>
<td>a place</td>
<td>موضع</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>law-court</td>
<td>محكمة</td>
</tr>
<tr>
<td>school</td>
<td>مدرسة</td>
</tr>
<tr>
<td>printing-press</td>
<td>مطبعة</td>
</tr>
<tr>
<td>kingdom</td>
<td>ملكة</td>
</tr>
<tr>
<td>grave-yard</td>
<td>مَقَبَرة</td>
</tr>
<tr>
<td>lighthouse, (orig. minaret)</td>
<td>مِنارَة</td>
</tr>
<tr>
<td>presbytery</td>
<td>مسجدة</td>
</tr>
</tbody>
</table>

* These three are examples of Nouns of Abundance derived from Nouns, i.e. Place where that thing is in abundance e.g. دَنَّاسْدَةْ **Den of Lions**.
SOME NON-SOUND VERBS.
(to be learned now, but studied later in their proper section).

to come  


to walk  


to throw  

it (he) was found  

there is  

Exercise 62a.

1. Are you able to (can you) print books at your press?
2. With all ease. Do you wish books for the school?
3. Some of them are for the office and some of them for the store, and some are for another place.
4. Well; send me some of them before sunset.
5. Those two books are not with us (in stock) now.
6. The king and queen rule in their kingdom.
7. When will the Presbyterial Conference gather? And the Language "Academy?" (Verb Conj. VIII means, to assemble).
8. They sat down behind the entrance of the cemetery.

Exercise 62b.
Lesson 63.

NOUN OF INSTRUMENT

1. This denotes the instrument, or tool, by means of which the action is done. Now the most common word for knife is سكين, which takes the plural سكين but that word is a primitive noun, not a derived noun. When it is desired to derive a noun of instrument from a verb, that can only be done upon certain forms, which are مفعلة and مفعل.

2. Give a few examples upon the form مفعل

a file برد to file حلب
a milk-pail مقلب to milk حلب
a hand-press مكبس to squeeze كبس
scissors مقص to cut, trim قص

3. Give a few examples upon the form مفعل

a key فتح to open حرف
a plough حراج to plough وزن
a balance منفاخ to weigh فتح نشر
bellows منفاخ to blow فتح
a saw منشار to saw نشر

4. Also upon مفعلة

a broom مكشة to sweep كبس
a pen-case مقلعة to trim (a pen) قلم
a ruler مسطرة to rule (paper) سطر
a fan مروحة to fan روح
5. What becomes of the wau of the verb وَزَنُ؟
It disappears in accordance with the great RULE OF PERMUTATION: — "Retain that (vowel, etc.) which is essential to the form of the word, and change the other." In most cases this amounts to the same as saying: — "Change the weak consonant to harmonise with the strong vowel."

6. Where shall we again meet with this rule?
This important rule will help us to understand the Hollow Verb قَالَ يَقُولُ which forms its Passive in قِيلٌ (it was said); the kasra is thrown back one radical and a ya is supplied to suit it.

7. What are the three vowels taken by a prefixed mim, to form a Derived Noun, and how are they distinguished?
* marks a Noun of Agent (or Object) of a Derived Verb, only.
" " Noun of Place or Time, from the Primitive (Triliteral) *
" " Noun of Instrument.

Exercice 63a. To Arabic:
1. Patience is the key of relief.
2. This saw is useless, haven’t you another with you?
3. I will ask the carpenter for another saw.
4. The place (site) of the Vizier’s assassination was near the city.
5. Bring the bellows, girl, and blow the fire.
6. She left her books in the press at the school, but she took her ruler with her.

Exercise 63b. To English:
(1) اَلْصَّبْرُ مُفَتَّحُ الْفَرْجِ
(2) هَذَا الْمِنْشَارُ عَلَيْنَا نَافِعُ الْيَسِّ عَنْدَكَ عَيْنُهُ
(3) سَأَطَلَّبُ مِنَ النَّجَارِ مِنْشَارٍ أُخَرْ
(4) كَانَ مَوْضُعُ مَقَتِّلٍ أَوْزِرُ قَرْبَيْنِ مِنَ الْمَدِينَةِ
(5) هَذَا الْمِنْشَارُ يَا بُنْتُ وَأَنفَخَيْنَيْنَ فِي أَنْفَرَ
(6) رَكَتُ كَسْهَا فِي الْمَكْبُوسِ يَا لَمْدُرْسَةِ لَكُنَّا أُخْتِتَ مَسْطَرُ مَا مَعَهَا

* But as the Noun of Place from a Derived verb has no separate form, it takes on the same form as the Passive Participle (88 : 10).
Lesson 64.

Quadrisyllabic Plural مَعَالِلْ for Noun of Place.

1. How do we form the Plural of the Derived Noun learned in Lesson 62?
It is quite simple—"Break the word in halves by inserting an alif, then the consonant before the alif takes a fatha instead of sukûn and the first consonant after the alif takes kasra.

2. Give some examples of this rule.

offices مَكَاتِبٌ
libraries مَكَاتِبٌ
assemblies مَجَالِسٌ
law-courts مَكَامَةٌ
sermons مَوْعَظَةٌ

3. What becomes of the final ة in the second example?
It is dropped, because this plural contains four syllables only, Ma-kâ-ti-bu; colloquially Makâtib. Thus all unnecessary additions are dropped out. This plural thus gets its European name of Quadrisyllabic plural, from which we can at once infer that it is used for words which, in the Singular, possess four (or more) consonants: otherwise we should not have the material to form four syllables.

4. But where is the tanwin?
This form of plural takes no tanwin; it is therefore analogous to Proper Names, which are called Imperfectly Declined.

5. Has it anything else in common with Proper Names?
Yes; it has only two cases (when Indefinite), so the Accusative and Oblique both end in fatha (c.f. Lesson 52:8) But when defined (either by affixed Pronoun, or by Definite Article) it is fully declined.

6. What form is the type for similar examples?
مَعَالِلْ is the form for such plurals,
7. How do we form plurals of Nouns of Instrument? Of the three forms in Lesson 63, the first and third form their plural on form مَتَّى which is just as the Noun of Place; exs: مَبَارَدُ and مَكَانِسُ. The one in مَتَّالِ will be treated in Lesson 65.

8. Give examples of odd words which take the four-syllable plural, because they contain four consonants!

| an arch | a coin, money |
| ear of corn | a rabbit |
| a jewel | a temple |
| a star | a thumb |
| inn, hotel | a finger |

9. How may we show the vowelling of these odd words?
By this diagram * * | * * which is commonly used for words not having the servile mim.

10. Suppose the word contains five consonants?
Drop all after the first four (see 3 above) quince.

11. Directions as to Note-Book.
Take in your Vocabulary Book several pages for the plural مَتَّالِ. Put the form at the head of the page. Enter up all the (attested) examples you come across. Take (say) the 3rd page for the odd words (para. 8 above) and label it.

12. Example of a heading in Note-Book:

| مَكَانِسُ | مَبَارَدُ | مَتَّالِ |
| an office | a file | |

13. Example of another heading:

Form * * | * * |

| جُوْهُرَةٌ | جُوْهُرَةٌ | |
Exercise 64a.

1. If I had (Had I had) much money I would visit (have visited) all the schools of the world;
2. And see all the mosques and lawcourts and libraries.
3. Do you not wish to visit the printing-presses also?
4. Yes, I wish to visit the largest presses also.
5. [Will] you not visit the Alexandria lighthouse and stay in the chief dwellings of that city?
6. I will look into the matter [the day]-after-tomorrow.
7. Is the scissors more useful than the knife, or the knife more useful than the scissors?
8. It is said that one of the hotel guests (dwellers in hotels) some years ago (since years) used to throw some jewels and coins in the Nile [for the children to dive for]; and they have now been found under the arches of the old temples.

Exercise 64b.

(1) أو كان لي دراهم كثيرة كنت أزور جميع مدارس العالم
(2) وأرى كل المساجد والمحاكم والمكتبات
(3) هل لا يريد أن يزور المطاوع أيضاً
(4) نعم أريد أن أزور أكبر المطاوع أيضاً
(5) الألا يزور منارة الأسكندرية ويتفنّن في أهم المنازل تلك المدينة
(6) سأنظر في الأمر بعد غد
(7) هل أيّضًا يقذف من المساجد أم السكان أكثراً نعماً من المقضي
(8) قبل إن أحد أنابيلين في المنادق منذ سنوات كان يرمي بعض الجوهرة ودرّاهم فيها لبئس فتقعد الآن حتّى قناتراً ألهما كأن القديمة

Vocabulary 64.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>يوم الأحد</td>
<td>Sunday</td>
</tr>
<tr>
<td>يوم الاثنين</td>
<td>Monday</td>
</tr>
<tr>
<td>يوم الثلاثاء</td>
<td>Tuesday</td>
</tr>
<tr>
<td>يوم الأربعاء</td>
<td>Wednesday</td>
</tr>
</tbody>
</table>
Lesson 65.
QUADRISYLLABIC PLURAL.

Form مفاعِيل etc.

1. What happens to the form مفاعِيل if there is a long vowel in the Sing., as in the word مَحْرَاثُ a plough? See our Rule of Permut: (63 : 5). Change the letter of prolongation to a ي to suit the vowel, which is kasra; thus مَحَارِيثُ

2. How do we show the form?
As in 64, except that we now add a ya to lengthen the 3rd syllable. Thus مفاعِيل

3. But مَيْزَانُ has a kasra with its mim, and our plural form has a fatha; what happens?
See our Rule again! Here fatha is part of the form, so fatha has to be written, thus ميْزَانُ. We then observe that the ya has no longer any "raison d'être", since it was only substituted for wau to suit the kasra, which has now disappeared; we, therefore, return to the original wau, which also takes fatha here. The 'ain has a kasra in the type-form, therefore the alif is changed to ya to be homogeneous to it, and the plural of mizân becomes mawâzin مَوْاَزِينِ balances.

4. Give examples of tabulation of this form in the Note-Book.

<table>
<thead>
<tr>
<th>Plural</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>مفاعِيل مُباَتِحُ</td>
<td>مفاعِيل مُباَتِحُ</td>
</tr>
<tr>
<td>مفاعِيل مَحْرَاثُ</td>
<td>مفاعِيل مَحْرَاثُ</td>
</tr>
<tr>
<td>مفاعِيل مَوْاَزِينِ</td>
<td>مفاعِيل ميْزَانُ</td>
</tr>
</tbody>
</table>

5. Can other words beside the Noun of Instrument take a plural in ميْزَانُ؟
Certainly, such as contain four (or more) consonants and have a weak letter after the third consonant. Examples:
6. Can the Noun of Object ام المعلوم take this plural?

Yes, when the Noun of Object is used substantively. Thus if maktūb is intended to denote "a thing written", the plural form for "writings" is makâtib. Refer to Lessons 23 & 28 on N. of O.

Note, however, that this N.O. sometimes uses the Reg. Fem. Plural.

7. Let us return to (64:4,5) the cases of the nouns whose plural is shown in Lessons 64 and 65, and give some examples.

They struck him with knives

"""" their knives

"""" the knives

By (with) many proofs (evidences).

The first sentence gives an indefinite noun in the oblique case, the second shows one defined by its affixed pronoun and the third is defined by the definite article. Carefully compare all that is said in 52:8,9 about "Imperfectly Declined Nouns" under which heading the Quadrisyllabic Plural comes.
Exercise 65a.

1. What was the subject of your sermon last Sunday?
   (The word yaum is Adverbial (Time) Accusative here, therefore takes fatḥa).
2. The subjects of my sermons are always taken from the Injil (Gospel).
3. Yes (Quite so); but what are the doctrines (lit. teachings) which you preached about in (during) the past weeks?
4. Sometimes, "Christ in the Psalms", for example; and sometimes "Christian Evidences"; and at other times, "The Life and Death of Christ."
5. But for (Had it not been for) my poverty, I would have had (lit. there was to me) many commentaries, for they are very useful to the preacher.
6. (Perhaps) Let-us-hope-you will be able to buy them yet (later) in spite of your poverty.
7. On Wednesday morning I shall take the subject of the devils, then, in-evening, the subject of the poor-fellows who were brought to Jesus and trusted in and worshipped Him.
8. Then, on Saturday morning, "Ye are more-valuable (better than many sparrows)."

Exercise 65b.
Lesson 66.

Plural Forms ٌ ٌ and ُ ُ

1. Are there any nouns of the form ُ (Active Participle) that take Quadrisyllabic Plural?
Yes, and they act upon the Rule: if alif occurs as the second letter of a word, change it to wau and form the four-syllable plural. (Not generally used for rational beings).

2. Some examples of ٌ

<table>
<thead>
<tr>
<th>عاملٍ</th>
<th>عاملٍ</th>
<th>خامٍ</th>
<th>حامٍ</th>
</tr>
</thead>
<tbody>
<tr>
<td>a rule</td>
<td>a factor</td>
<td>a ring, seal</td>
<td>a stamp</td>
</tr>
<tr>
<td>a prize</td>
<td>a table</td>
<td>a benefit</td>
<td>a mosque</td>
</tr>
<tr>
<td>a table</td>
<td>a benefit</td>
<td>thunderbolt</td>
<td>a side</td>
</tr>
<tr>
<td>a benefit</td>
<td>accident</td>
<td>a thought</td>
<td></td>
</tr>
</tbody>
</table>
4. How does the plural form originate?

**RULE:** Feminine Nouns having in the singular a long vowel (weak letter) after the second radical, substitute hamza for the weak letter immediately after the alif; thus we get

5. Give some examples of:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>قصَائِدٌ</td>
<td>a poem</td>
</tr>
<tr>
<td>جرِائِدٌ</td>
<td>a newspaper</td>
</tr>
<tr>
<td>جرَائِرٌ</td>
<td>an island</td>
</tr>
<tr>
<td>قبائلٌ</td>
<td>a tribe</td>
</tr>
<tr>
<td>عجائبٌ</td>
<td>a miracle</td>
</tr>
<tr>
<td>قَلَائِلٍ</td>
<td>few (fem.)</td>
</tr>
<tr>
<td>رسائلٌ</td>
<td>a letter / epistle</td>
</tr>
<tr>
<td>بَشَائِرٌ</td>
<td>good tidings, gospel</td>
</tr>
<tr>
<td>حَقَائِقٌ</td>
<td>a fact, truth</td>
</tr>
<tr>
<td>فِئَائِلٌ</td>
<td>a virtue</td>
</tr>
<tr>
<td>جَرِائِلٌ</td>
<td>a vice</td>
</tr>
<tr>
<td>كَنَائِسٌ</td>
<td>a church</td>
</tr>
<tr>
<td>حَجَائِبٌ</td>
<td>a sacrifice</td>
</tr>
<tr>
<td>عَقَائِدٌ</td>
<td>a creed / belief</td>
</tr>
<tr>
<td>قَبَائِرٌ</td>
<td>a major sin</td>
</tr>
<tr>
<td>سَعَائِرٌ</td>
<td>a minor sin</td>
</tr>
</tbody>
</table>

6. The above forms must be entered at the head of pages in the Vocabulary Book and plenty of space allowed for the first and the last mentioned; as other examples are discovered and authenticated, they should be entered up, and learnt.

**EXAM. PAPER 66.**

Give the Plural (or Singular) of the following thirty nouns, also Dual if possible. In every case give the English meaning. Fully vowel, and send up for correction, with Exam. Paper 70.
Lesson 67.

1. What words take their plural on the form فعال ؟

This being a tri-syllabic plural, it is used by singulars containing three consonants, which are usually strong letters. Note the tanwin; plural nouns on this form are fully declined.

2. Give some tabulated examples.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Noun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>رجل</td>
<td>رجال</td>
<td>mule</td>
<td>بقال</td>
</tr>
<tr>
<td>جمال</td>
<td>جمالين</td>
<td>a town</td>
<td>بقال</td>
</tr>
<tr>
<td>جبل</td>
<td>جبال</td>
<td>a sea</td>
<td>بقال</td>
</tr>
<tr>
<td>جبل</td>
<td>جبال</td>
<td>mountain</td>
<td>كرام</td>
</tr>
<tr>
<td>جبل</td>
<td>جبال</td>
<td>generous</td>
<td>كبير</td>
</tr>
<tr>
<td>كلاب</td>
<td>كلاب</td>
<td>small</td>
<td>كبير</td>
</tr>
<tr>
<td>ريح</td>
<td>ريح</td>
<td>big</td>
<td>كبير</td>
</tr>
</tbody>
</table>

3. What class of words take their plural in فعال ؟

Some singulars having a letter of prolongation after the second radical. Note the tanwin in this case also.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Noun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>طريق</td>
<td>طريقين</td>
<td>book</td>
<td>كتاب</td>
</tr>
<tr>
<td>سبيل</td>
<td>سبيلين</td>
<td>apostle</td>
<td>رسول</td>
</tr>
<tr>
<td>صحف</td>
<td>صحفين</td>
<td>city</td>
<td>مدينة</td>
</tr>
<tr>
<td>صحف</td>
<td>صحفين</td>
<td>ship</td>
<td>سفينة</td>
</tr>
</tbody>
</table>

4. But the word صحف is not on this form.

It is not; but the motive in giving it is to show that when صحف means a page, it takes a different plural. Further, such words as طريق مدينة (fem. form) may take a plural upon فعال ؛ thus طريق مدينة مدنين فعالين.
5. Is there a plural form ending in alif with hamza?
Yes, there are two, but both of them end in the long alif (with hamza written after it. L. 13:4). The first is ﻋُﻤَﻟَأٰ ﻧُﻔَ، ﻧُﻔَ،. Note that the three radicals take no weak letter between them but add a long alif after the three. (Used for active Qualities).

| ﻦَأْرِ إِ ﻦَأْرِ إِ ﻦَأْرِ إِ | noble | ﻦَأْرِ إِ ﻦَأْرِ إِ ﻦَأْرِ إِ | old |
| ﻦَأْرِ إِ ﻦَأْرِ إِ ﻦَأْرِ إِ | merciful | ﻦَأْرِ إِ ﻦَأْرِ إِ ﻦَأْرِ إِ | wise |
| ﻦَأْرِ إِ ﻦَأْرِ إِ ﻦَأْرِ إِ | poor (finan.) | ﻦَأْرِ إِ ﻦَأْرِ إِ ﻦَأْرِ إِ | ignorant, stupid |
| ﻦَأْرِ إِ ﻦَأْرِ إِ ﻦَأْرِ إِ | weak | ﻦَأْرِ إِ ﻦَأْرِ إِ ﻦَأْرِ إِ | intelligent |
| ﻦَأْرِ إِ ﻦَأْرِ إِ ﻦَأْرِ إِ | stranger | ﻦَأْرِ إِ ﻦَأْرِ إِ ﻦَأْرِ إِ | D.D., “Savant.” |
| ﻦَأْرِ إِ ﻦَأْرِ إِ ﻦَأْرِ إِ | Ally(by treaty) | ﻦَأْرِ إِ ﻦَأْرِ إِ ﻦَأْرِ إِ | poet |

6. What is the other plural form ending in long alif with hamza?
Alfílám which prefixes an alif-hamza before the first radical.

| أَفَّلَأَلِلْأَلْ | prophet | أَفَّلَأَلِلْأَلْ | near |
| أَفَّلَأَلِلْأَلْ | rich | أَفَّلَأَلِلْأَلْ | physician |
| أَفَّلَأَلِلْأَلْ | strong | أَفَّلَأَلِلْأَلْ | precious |
| أَفَّلَأَلِلْأَلْ | a wretch | أَفَّلَأَلِلْأَلْ | dear |
| أَفَّلَأَلِلْأَلْ | a rascal | أَفَّلَأَلِلْأَلْ | intense |
| أَفَّلَأَلِلْأَلْ | pure | أَفَّلَأَلِلْأَلْ | a friend |

7. What is important about ﻋُﻤَالَأٰ and ﻋُﻤَالَأٰ ?
That both these Plural Forms, while undefined, are diptotes, or two-case words. Note the absence of tanwin. But when defined, either by the article, or by construction, all the cases can be marked. (Compare 64:5 and 65:7)

8. What is ﻋُﻤَالَأٰ used for?
Principally for words from “defective” roots, (i.e., ending in ya) also for words with 2nd and 3rd radicals alike,
Exercise 67a. To English:

1. Let us hope that the Allies will win this war.
2. Intelligent men incline to the Allies; as for the ignorant ones, they are less inclined to them than the wise men.
3. Poets, savants, and newspaper-proprietors incline to our Allies.
4. But for the English ships, the Germans had succeeded in the present war.
5. The poor and the small are generous; as for the rich and great, [they are] miserly.
6. There are found (there are) in the land of Egypt very many spies; they attend the churches, shops (bars) and other assemblies (meeting-places).
7. Christians say that apostles are not always prophets.

Vocabulary 67.

miserly  
الَّذِينَ يُرِيدُونَ }  
Mal  ﺑِيْلُ مِيْلاً  
Germans (Allemagne)  
الْأَلمَانُ  
person  
شَخْصٌ ﻟِّا ﺍَشْخَاصٌ
Lesson 68.

THE MAŞDAR

1. What, in Arabic, corresponds to the English Infinitive “To strike”?

The dictionary indexes the third person singular in the past and present tenses, and shows, in English, the words “To strike.” Strictly speaking, however, the English is a translation not of the past or present tenses, but of a third word which is always given next, and the meaning of which is The-act-of-doing (Verbal Noun). To strike ضَرَب يَضْرَبُ ضَرْبًا Now the word ضَرَب takes the tanwin as a noun, and is, in fact, a verbal noun and means “the-act-of-striking.”

I. But why have you given ضَرَب in the Accusative ضَرْبًا?

That is the “absolute,” or the adverbial form, and the verbal noun is always quoted in the lexicons in the Accusative. Arabic is very like Hebrew here: c.f. “I waited patiently for the Lord”; Arabic “I waited a waiting”,—the word “waiting” being placed in the Accusative. Also Luke 11:9 “Then they feared a great fear”. (c.f. Cognate Object).

3. What is this verbal noun called?

Maşdar, which means origin or source, for it is looked upon as the “source” of the verb, and as most Arabic mouns are derived from verbs, it is the “source” of everything.

4. Have we the same in English Grammar?

Almost so; we have what is called the “Gerundial Infinitive” (look it up in Meiklejohn). A “gerund” partakes of the nature of a verb but is parsed like a noun, and the Gerundial Infinitive is a gerund in infinitive form. Exs. (1) “It is wrong to strike the king”=To strike the king is wrong=Striking the king is wrong. (1) “To err is human, to forgive divine”—The act-of-erring is human, the-act-of-forgiving is divine. In Arabic, the Maşdar would be used in each of these cases.
5. But is the form of the Maṣdar always ﷺ like ﷺ?
No, there are over thirty forms, we will learn a few of the most important. Some of the others are quite rare.

6. What maṣdar is used for transitive verbs?

I. ﷺ and this happens to be the most common of all maṣdars.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to strike</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
<tr>
<td>to kill</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
<tr>
<td>to understand</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
<tr>
<td>to eat</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
<tr>
<td>to take</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
<tr>
<td>to make</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
<tr>
<td>to say</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
</tbody>
</table>

7. Other important maṣdars.—II. ﷺ

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to disbelieve</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
<tr>
<td>to be beautiful</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
</tbody>
</table>

III. ﷺ

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to know</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
<tr>
<td>to mention</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
<tr>
<td>to preserve</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
</tbody>
</table>

IV. For Intransitive verbs in ﷺ

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be ashamed</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
<tr>
<td>to thirst</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
<tr>
<td>to be glad</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
<tr>
<td>to be sick</td>
<td>ﷺ ﷺ ﷺ ﷺ ﷺ</td>
</tr>
</tbody>
</table>
V. Verbs denoting movement or the lack of it.

- to fall: سقطاً (safatun)
- to enter: دخل (dhal)
- to go out: خرج (xuraj)
- to ascend: صعداً (ṣuđa‘)
- to descend: ينزل (yănżal)
- to be tranquil: يسكت (ysaṅka‘)
- to be silent: يسكت (ysaṅka‘)
- to sit: جلس (gallas)
- to set (sun): غرب (gabr)

VI. Comes from فعل which denotes qualities.

- to be rough: خشونة (xusonatun)
- to be easy: سهولة (saḥalū‘a)
- to be difficult: صعبة (ṣub‘a‘a)
- to be sweet (water): عذبة (ḥudhba‘)
- to be cool, damp: رطوبة (r-tabba‘a)

VII. Usually denoting qualities.

- to be safe: سلامة (salamatun)
- to be charming: طرافة (ṭarafa‘a)
- to be eloquent: فصاح (fasahah)
- to intercede: شفاعة (ṣufla‘a)
VIII. Often used for office, trade, etc.

- To write (as clerk): كتَبَ ِىَكْتَبَ
- To trade: تَجَّرَ ِتْجَّرَ
- To worship (serve): يَعِبَ ِيَعِبَ

IX. 

- To show mercy: رَحُمَ ِرْحَمَ
- To be plentiful: كَثِيرَ ِكْثَيْرَ

X. 

- To shine: لَعْمَ ِلْعَامَ
- To dissolve: دُوَّبَ ِذَوْبَ
- To get excited: هَأَجَ ِهِجَّانَ

8. Which are the most important?

1. I 2. IV 3. V 4. VI 5. VII

9. Is there a masdar like the Noun of Place?

There is one which in form is like it, but the meaning is different; for example, جِبَّ (Advent) means not the place of coming but the act of coming. It is called "Maṣdar Mīmi."

XI. مَصْدَرُ مَيْسِيُّ (مَفْعُولَةُ مَفْعُولٌ) i.e. with مَهَأ (Mehā).

- To see: نَظَرَ ِنَظَرَ
- To come: جَآَيَ ِجُآَيَ
- To know: عَرْفَ ِعَرَفَ
- To will, wish: شَآَءَ ِشَآَءَ

10. Note that one or two Weak Verbs have been introduced above. These will be studied after the Sound verb (Lessons 101-130).
II. Give examples of the use of the maṣdar, governing a noun!
The maṣdar may be used either actively or passively.
(a) In an Active sense:—
I was surprised at his killing Zeid.  
There is, however, an alternative construction, i.e., to place
Zeid in genitive with ل thus:
Here قتله (his killing) does not mean “being killed” but
“killing someone” (i.e., it is used actively).
That he would not order them to go
That he would give them leave to enter
(b) In a Passive sense:—
I was surprised at Zeid's being-beaten
“Its being-eaten is not lawful except to the priests”

12. DISJUNCTIVE. What does مثأر mean?
When there is any possibility of confusing the pronoun of
the agent with that of the object, one may use a Disjunctive
Pronoun for the latter.
may be used with and نا; thus قتله مثأر means “his killing him;” his killing her.” Note the Accusative Case.
This disjunctive pronoun may sometimes be used for emphasis
as in the verse of Sura 1 "thee do we serve;” also in
worship Me, Myself.

Exercise 68a.
Write out and learn the nouns of action given above: they
are carefully chosen as being in frequent use. If this takes too
much time, learn one-half of the examples given on each form.
(Perhaps the most notable feature of this Arabic Course is the usableness of
every illustrative word, which has been deliberately planned by the author.)
Exercise 68b.

Harūn el-Rashīd.

كان حُرَّون الرَّشِيد من أَعْظَم الملوك وأَكْرِمهم عَلَّمًا ومُرَفَّأةً وكانت مَدِينةً بَغْدَاد مِن أَجْمَل مَنْ أَلَقَت في ذلِكَ الأَيْنَي. أمَا أَلْقَاهُ نَقِهُ وَهُوَ الَّذِي ذَكَرَ كَثِيرًا في كِتَابٍ "الْفُقْهَةُ وَلِيْلَةُ"
فكان على جانب عظيم من الفَصاحة ومَرْفَأة أَحَوال لغة وَلِمَّة كان
خَيْرًا سُلَّطَانٍ لِلْمُسْلِمِين فَقَد نُهِيَ عَنَّ الرِّدَاءِ وأَمَّه بِلَفْضِائِلٍ
وَحَكِيَ عَنَّ أَمَيرَ الْمُؤْمِنِين هَذَا أَنَّهُ أَحَدُ أَمْوَالِ الأَطْبَاهِ وَأَعْطَاهُ
لَلفَقِيهِ وَأَنَّهُ مِن عَلَى الأَكْبَارِ وَالصَّفَاءِ بِكِتَابٍ كِشَائِرٍ
وَإِنَّ لَمْ يُوجِدُ فِي ذلِكَ الأَيَاذ مَدَارَسُ وَمُطَايِعٍ وَصَحِّحَ تَوْمِيَةً كَمَا
فِي يُومِنَا هَذَا لَكَنَّ الشَّهَرَاءَ وَأَلْمَاء قَدْ رَاوِعَا عَلَى حَفْظِ أَيْثُم بِدُونٍ
كتَابَة وِبَلا صَعْوَةً
(The above are "known" words; revise them).

Exercise 68c. To Arabic:

Harūn al-Rashīd was one of the greatest and most cultured of kings (lit. greatest in scientific and ordinary knowledge). Also his city, Baghdad, was the handsomest of the cities of the East at that time. Al-Rashīd himself, who is the one so often referred to in "Arabian Nights" (lit. 1001 Nights) had a great share of eloquence and of knowledge of philology; probably he was the best sultan the Moslems had, for he prohibited vice and inculcated virtue.

Now it is related of this "Prince of Believers" that he took from the rich to give to the poor, and that he bestowed many great blessings upon great and small alike.

Although there were no schools, presses or daily papers in those days, as at the present time, yet poets and learned men (professors) had no difficulty in committing their poetry to memory, without writing it down.
Lesson 89.

USE OF LEXICON.

1. Which are the servile letters?

The whole of the letters in the word سأ لم تُكنِكُنهَا the meaning of which is "Ye asked me for it", may be servile.

2. What is the use of the servile (or weak) letters?

They are used in combination with the radicals (strong letters) of a root to form derived verbs, which we shall study from Lesson 72 onwards, and also nouns derived from verbs.

3. How can the derived verb be reduced to its original radicals?

Take the word أكرم (he honoured me). (a) Remove the affixed pronoun, with the linking nun. (b) take away the preliminary alif-hamza, which is the distinguishing mark of Conjugation IV., and what we have left is—لُر م

4. How do we find the meaning of the derived verb?

Take the Dictionary and look up the root لُر م under Chapter ل and having found it, trace the II and III Conjugations below it and we ultimately find IV أ ك رم: to show honour.

5. Give further examples.

(a) يِسْتَفْهُمُونَ Take off the plural ُنيا, and get يِسْتَفْهُم from which remove the servile letters ل (see §1 above) and the original root left is فهم to understand.

(b) يَنْتَشَأُونَ كُونَ Here ُوني comes off, then ُيَنَتْشَأ and finally the long alif from the centre, leaving شرك

(c) تَدْخَرَجُ "It-was-rolled-away" Here only the ُت  comes away, leaving تَدْخَرَج which is a quadriliteral root meaning "to roll away", upon the form قَمْلَ (to be studied in 96.97).
Removing the pronoun and the plural sign, but keeping the *ta*, for this also is a quadriliteral verb, we have left which we find from the lexicon to mean “to make disciples” (from ُتَلِمِّيذ a pupil, or disciple).

6. May a servile letter act at other times as a radical? Yes, and then of course (for the time being) it is strong. Take for example, the word َيَا لَوْنَيِّ they-are-asking-me. Here, removing the يَنَوْيَ and first we have left سَالَ to ask, which is a strong tri-literal verb. For another example, see 5 (d).

7. What is the order of the words in the lexicon?
(a) The triliteral root is placed first, and, in good lexicons such as Hava’s or Wortabet’s, either of which we recommend, it is marked by an asterisk on the right side. To its left is always shown the vowelling of the Muqārī and, farther on, the maṣdar. (Hava uses two sorts of asterisks, one of which refers to a word being specially Syrian).
(b) Possibly there may be another verb with the same radicals but different vowelling: that would be shown next.
(c) Then the II Conjugation َفَلْ (if any); the III, IV etc., if used.
(d) After the 10th Conjugation (if any) look out for the participles, or rather, Noun of Agent and Noun of Object if they form specially useful words or phrases.
(e) Lower down, the Derived Nouns may be shown, for example كِتَبَ at the foot of مَكْتَب

8. A fairly full dictionary recommended for the elementary student is Wortabet’s Arabic-English, which can be procured from the American Mission Press, Beirut, Syria, or the American, C.M.S., or Nile Mission Press Book-shops at Cairo. A fuller and more excellent one is Hava’s (S.J.) of Catholic Press, Beirut. Most scholars use the latter. It has not been
obtainable (except secondhand) for some years. New edition, £1 · 5 · 0 now obtainable of Nile Mission Press, Cairo.

9. Please note that the student has no expensive grammars to buy, for the present course, bound up, comprises a complete Arabic Grammar, including a new and original Syntax, in addition to Reader, Exercises, and Examination Papers.

10. Lane's eight-volume lexicon, formerly five or six guineas (Williams and Norgate), is useful for very old Arabic, such as the Qur'an and Traditions, but quite unnecessary for practical work. Some will, later on, need an Arabic Dictionary in Arabic. The Jesuit one (3 vols, £2 · 10 · 0 plus carriage) is a summary of all others.

11. For English—Arabic Dictionaries, the best is "The Modern" by Elias Anton, 80 piastres, and the next best Abcarius (Beirut). Get an Arabic Gospel from Bible Society.

12. It is, from now, assumed that the student can search his own dictionary for new words.

Exercise 69.

The dictionary may be consulted for help in reading the following exercise, which may then be re-translated to Arabic.
Reading Lesson 70.

From the Gospel

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. He was the true Light which lighteth every man that cometh into the world. He was born of a virgin, of the substance of Mary. She was espoused to Joseph before they came together, and knew her not till she had given birth to a son. And she gave names to Him, Jesus, which is, being interpreted, Lord. St. John I: 1-18.
EXAMINATION PAPER 70.

A. To English:

1. قراءة الذين أنعمت عليهم
2. أولاً كأناس مؤمنون بالله
3. كأراك راحتك
4. القاهرة أعظم عواصم الشرق
5. ليس ليحبب سوى القبر (القبر)
6. يرفع أرب وجاه عليك وينحك سلامًا
7. الذي نبه مريض
8. لا الله علّي الله: لا حول ولا قوة إلا بالله
9. أصحاب الأجرائد من أكبر أغنياء مصر والأهند
10. جميع الكتاب البه عبائ

B. To Arabic:

1. She put the psalm-books in one of her boxes.
2. This prize is the greatest of all the prizes.
3. I may (can) not strike my father, my brother, or my mother
4. Another man came to the castle of the Sultans.
5. These people are poorer than those.
6. Are poor people better than rich ones?
7. Every man has two ways before him, but one of them only is the way of life.
8. That he would give them leave to enter.

C. (1) Write out the Alphabet in the usual dictionary order.
   (2) Give the Singular or Plural and meaning of the following, where possible. If a Derived Noun, give its root also.
Lesson 71.

SOME ORIENTAL PROVERBS.

1. الصبر جميل

2. سلامُ الآنسان في حقَّ الآنسان

3. يُعْمَرُ السُّكْرَة مَحَافَةٌ لله

4. الصبر مقَبَلُ الفرج

5. العاقِلِ يَا كُلُّ يُعِيشُ وَالْجَاهِلُ يُعِيشُ لَيْتُ كُلِّ أُثَّرِيْنَ يَدُ ذَكَر

6. الْشَّيْءُ يَا لَا لَيْتَ وَجَدَ من جَدَّ وَجَد

7. إِلَّا أَنَّ الْخَيْرَ كَأَلْعَبٍ

English Translation:

1. Patience is beautiful (i.e. a virtue).
2. The safety of man [lies, or is] in the keeping of the tongue.
3. The fear of God is the beginning of wisdom.
4. Patience is the key of relief.
5. The intelligent eats to live, the ignorant lives to eat.
6. One thing by [another] thing is remembered ("That reminds me of a story").
7. Whoso striveth, findeth. Note the two Past Tenses after من
8. Writing (correspondence) is half seeing (i.e. half a visit).
9. Information is not like eye-witness (= "See for one-self")

Notes:

(3) رأس is often used for beginning, or source: مَخَافَةٌ is Masdar Mimi.

(5) عاش يعيش is a Hollow verb = to live.

(7) Note the past tense with continuous meaning.

(8) The two masdars are those of Conjugation III (Lesson 74).

(9) The word خبر is used for "news".

N.B. — Learn one proverb a day, but keep up the back ones.
Lesson 72.

**DERIVED CONJUGATIONS**

1. How many Derived Conjugations of the Triliteral Verb are there?
   There are fourteen; but the last five of these are infrequently used, in fact, the solitary word, or two, illustrating some of them is found in the grammar-book but not met with again!

2. Write all the conjugations in full, with one example of each, marking off the unimportant ones.

<table>
<thead>
<tr>
<th>Meaning of Example</th>
<th>Example</th>
<th>Special Use</th>
<th>Form</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be good, beautiful</td>
<td>حسن</td>
<td>Trans: or Intrans:</td>
<td>فعل</td>
<td>I</td>
</tr>
<tr>
<td>to make better</td>
<td>حسن</td>
<td>Intensive, or Caus:</td>
<td>فعل</td>
<td>II</td>
</tr>
<tr>
<td>to keep peace with</td>
<td>سالم</td>
<td>Prepositional.</td>
<td>فعل</td>
<td>III</td>
</tr>
<tr>
<td>to cause to sit</td>
<td>اجلس</td>
<td>Causative.</td>
<td>فعل</td>
<td>IV</td>
</tr>
<tr>
<td>to become better</td>
<td>حسن</td>
<td>Reflexive of II.</td>
<td>فعل</td>
<td>V</td>
</tr>
<tr>
<td>to be reconciled together</td>
<td>سالم</td>
<td>Reciprocal.</td>
<td>فعل</td>
<td>VI</td>
</tr>
<tr>
<td>to be cut off</td>
<td>القطع</td>
<td>Passive of I.</td>
<td>فعل</td>
<td>VII</td>
</tr>
<tr>
<td>to separate oneself</td>
<td>افترق</td>
<td>Reflexive of I.</td>
<td>فعل</td>
<td>VIII</td>
</tr>
<tr>
<td>to be red</td>
<td>احمر</td>
<td>Colour etc.</td>
<td>فعل</td>
<td>IX</td>
</tr>
<tr>
<td>to consider good</td>
<td>استحسن</td>
<td>Asking, or Considering</td>
<td>فعل</td>
<td>X</td>
</tr>
<tr>
<td>to be very red</td>
<td>احمر</td>
<td></td>
<td>فعل</td>
<td>XI</td>
</tr>
<tr>
<td>to be very rough</td>
<td>اشوشش</td>
<td></td>
<td>فعل</td>
<td>XII</td>
</tr>
<tr>
<td>to last long</td>
<td>اخروط</td>
<td></td>
<td>فعل</td>
<td>XIII</td>
</tr>
<tr>
<td>to have a hump in front</td>
<td>اقتسم</td>
<td></td>
<td>فعل</td>
<td>XIV</td>
</tr>
<tr>
<td>to lie on a couch</td>
<td>اسلتني</td>
<td></td>
<td>فعل</td>
<td>XV</td>
</tr>
</tbody>
</table>
Reckoning the ordinary simple \textit{فعل} as I, the Derived Conjugations take consecutive numbers. We shall systematically study those up to X, but the last five may be omitted.

\textit{(Note—All our tables are read Arabic fashion—right to left).}

3. What is the distinguishing feature of Class II?

A shadda over the middle radical, emphasising it and really making two consonants in the place of one. Exs. \textit{كسر} to break, becomes in II \textit{قطع} to break to bits; \textit{قطع} to cut, \textit{قطع} to cut to pieces. \textit{Note—This shadda must be carefully enunciated as though it were written} and \textit{قطع}.

4. Write \textit{كسر} of the الماضي.

\begin{tabular}{|l|l|l|}
\hline
كسر & كسرت & كسرت
\hline
كسرت & كسرت & كسرت
\hline
كسرت & كسرت & كسرت
\hline
كسرت & كسرت & كسرت
\hline
\end{tabular}

5. What difference is observable between the Past Tenses of I \textit{كسر} and II \textit{كسر}?

Comparing with Lesson 18, it will be noticed that the only difference is the presence of the carefully enunciated shadda.

6. Give (Al-Mudāri').

\begin{tabular}{|l|l|l|}
\hline
كسرت & كسرت & كسرت
\hline
كسرت & كسرت & كسرت
\hline
كسرت & كسرت & كسرت
\hline
كسرت & كسرت & كسرت
\hline
\end{tabular}

\textit{Note—This shadda makes the only difference, except that the kāf takes a fathā, and the servile letter a qāmma.}

7. Write the Jussive (الجوز) and from that deduce the Imperative.

\begin{tabular}{|l|l|l|}
\hline
كسر & كسر & كسر
\hline
كسر & كسر & كسر
\hline
كسر & كسر & كسر
\hline
كسر & كسر & كسر
\hline
\end{tabular}
8. For further practice, "to teach".

Past.

\[
\text{علَّما} \quad \text{علمَنا} \quad \text{علمَتما} \quad \text{علمتُ} \quad \text{علمنا}
\]

Present.

\[
\text{علمَان} \quad \text{تعلمان} \quad \text{تعلمان} \quad \text{تعلمن} \quad \text{علِّمُوا} \quad \text{علِّمنا}
\]

Prohibitive. "Do not teach!"

\[
\text{لا تْعِلَمُوا} \quad \text{لا تعلِّمُوا} \quad \text{لا تعلِّمُوا}
\]

9. Are the Derived Conjugations much used?

Very much so; especially in Colloquial Arabic.

Exercise 72a.

أَذَهَبُوا وَتَبَلَّدُوا جَمِيعُ الْأَلْبَابِ وَالْأَلْقَابِ وَأَرْوَاحُ الْقُدُّسِ وَعِلْمُوهُمْ أَنِّي أَخَافُوْا جَمِيعًا مَا أُوصِيَتْنِي بِهِ وَهَذَا نَا مَعْمُوكُمْ كُلُّ الأَيَامِ إِلَى نَثَرَاءَ الْدُّنِيَّةَ مِنْ 16:28 (20:19)

Exercise 72b.

"Go ye then, and make disciples of all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: and teach them to observe all that I have commanded you: and lo, I am with you all the days unto the end of the age. Amen".
Lesson 73.

1. How do we form اسم الفاعل from Conj. II.?

The original formula for the Ismil-Fā'il from the triliteral verb cannot apply here (for where should we place the alif?).

RULE: In the case of any derived conjugation, take the 3rd. Masc. Sing. of al-Muḍāriʿ (Active) and exchange the pronominal prefix for mim with ḏamma, and replace the end vowel by tanwin, since اسم الفاعل is a noun. Thus, from ِیَلَمْ مَعْلُومٌ we get one-who-teaches = a teacher (fem. مَعْلُومَة). This takes a dual مَعْلُوم بُنْى and the regular plurals مَعْلُومٌونَ and مَعْلُومٌات. Similarly مَعْلُوم بُنْى.

Similarly one-bringing-forward, or presenting.

2. Is the passive of فعل formed like the triliteral فعل?

First revise Lesson 35:2,3. Remember that really فعل is quadriliteral since it equals فعل. Then the passive is which is written مثل فعل. Pronounce it like

3. The Passive of the Imperfect Tense المضارع (c.f. 35:5 noting, the fatha). Pronounce this

4. How is اسم اسم الفاعول formed from Conj. II?

RULE: The Noun of Object of any derived conjugation is formed from the 3rd Masc. Sing. of the Present Passive by
replacing the ٌ by ٌ and the case-vowel by tanwin. Thus from ٌ یَبَدَم he-is-put-forward, we get ٌ یَبَدَم put-forward, or ahead. If we do not always use the N. of O., e.g., ٌ یَبَدَم (one-taught), that is partly because we have a N. A. formed from Conj. V. ٌ یَبَدَم (= one learning, or taught) and also to distinguish the N. of O. from its Noun of agent ٌ یَبَدَم "teacher", when unwovelled.

For the Plural of such participles, see 45:3 (b).

5. Is the Maṣdar (Noun of Action) of the derived conjugations different from that of the simple triliteral verb?
Quite different. The Masdar of II. is formed by prefixing ٌ to the first radical and inserting a ٌ of prolongation before the final radical, which gives us ٌ . Thus the masdar of ٌ is the act-of-teaching, or (as it is conventionally used) teaching or doctrine. Similarly ٌ is the act-of-putting-forward, or presentation.
There is a second form in ٌ . As can be seen, it differs in having ٌ instead of ٌ of prolongation. Thus from ٌ to clarify (or, conventionally, to clear up, liquidate) we get ٌ clearing, or liquidation. From ٌ to name, the act of naming. Occasionally a strong verb may take the second form as in ٌ act of praising God, but it is much more generally used for weak verbs ending in ٌ.

6. What is specially denoted by Conjugation II?
(a) An Intensive meaning is often given to the primitive verb;
(b) At other times the factitive meaning (causing to do the action); (c) Denominative, i.e. the verb is formed from a noun;
(d) Declarative, or Estimative, e.g. ٌ "to declare to be a lie", i.e. to deny; ٌ to believe (a statement). ٌ "to speak to" hardly comes under either of the above.
Study the following table before working Exercise 73.
<table>
<thead>
<tr>
<th>Meaning</th>
<th>Masdar (b)</th>
<th>Masdar (a)</th>
<th>Meaning</th>
<th>N. of Agent</th>
<th>Meaning</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>praise</td>
<td>—</td>
<td>—</td>
<td>an offerer of praise</td>
<td>—</td>
<td>to praise (God)</td>
<td>مَسَّحَ (a)</td>
</tr>
<tr>
<td>dispersal</td>
<td>—</td>
<td>—</td>
<td>one who scatters</td>
<td>—</td>
<td>to disperse</td>
<td>قَطَعَ</td>
</tr>
<tr>
<td>cutting-up</td>
<td>—</td>
<td>—</td>
<td>who cuts to pieces</td>
<td>—</td>
<td>to cut in pieces</td>
<td>جُرَبَ</td>
</tr>
<tr>
<td>temptation, trial</td>
<td>—</td>
<td>—</td>
<td>tempter</td>
<td>—</td>
<td>to tempt, try</td>
<td>جَبَرَ</td>
</tr>
<tr>
<td>teaching</td>
<td>—</td>
<td>—</td>
<td>a teacher</td>
<td>—</td>
<td>to teach</td>
<td>دِرَسَ (b)</td>
</tr>
<tr>
<td>informing</td>
<td>—</td>
<td>—</td>
<td>an informer</td>
<td>—</td>
<td>to inform</td>
<td>تَكَمِّرَ</td>
</tr>
<tr>
<td>saying “God is great”</td>
<td>—</td>
<td>—</td>
<td>who-makes-great</td>
<td>—</td>
<td>to intensify</td>
<td>تَكَمِّرَ</td>
</tr>
<tr>
<td>magnifying</td>
<td>—</td>
<td>—</td>
<td>an organiser</td>
<td>—</td>
<td>to put in order</td>
<td>تَنْظِيمَ</td>
</tr>
<tr>
<td>arrangement</td>
<td>—</td>
<td>—</td>
<td>distributor }</td>
<td>—</td>
<td>to distribute</td>
<td>مُوزِّعَ</td>
</tr>
</tbody>
</table>
| distribution                | —          | —          | \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \} \}]
Exercise 73a.

( Sign = آية )

(1) وَلَدَةِنْ كَفَرُوا وَكَذَبُوا بِآيَاتِنَا
(2) وَكَلَّمَنَّ اللَّهُ مُوسَى نَكْلِيَّةً
(3) سَبَّحَ اللَّهُ مَا فِي السَّمَوَاتِ وَالأَرْضِ
(4) ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ
(5) جاءَ بِالْحَقِّ وَصِدَّقَ الْمُرْسَلِينَ
(6) أَنَّ اللَّهَ نَزَّلَ أَحْسَنَ الْكِتَابِ
(7) هَوَّا الَّذِينَ يُصُرُّونَ كَمُتَّعٍ
(8) هَوَّا اللَّهُ أَخْلَاقَ الْبَارِيِّ، أَمْسِيَّةَ
(9) لَن يَكُونَ نَصِدَقَ الْمُرْسَلِينَ
(10) أُصِرَّتِ الْوَلَةَةَ تَكَذِبُوا رَسُومًا لِلإِشْعَاءِ عَنْ قُلُبِ الْمُلَكِ

Exercise 73b.

1. And those who disbelieved, and denied our signs.
2. And God spoke to Moses a speaking (i.e. earnestly, or, much).
3. That-which is in the heavens and the earth offered praise to God.
4. That is—that God sent-down the scripture in truth.
5. It (He) came with (by) truth and confirmed the sent-ones (i.e., God's messengers).
6. God sent down the best of conversation. (=the Traditions).
7. He it is that forms you.
8. It is GOD, the Creator, the Originator, the Former (painter).
9. We were not able to believe that good-news.
10. The Ministry (Cabinet) issued an official denial of the rumour that the king had been murdered.

Note—Students able to do so should now translate "English to Arabic" first. But both portions must be done in every case.
Lesson 74.
Conjugation III.

1. How is the III Conjugation indexed in the Lexicon?

2. If كتب means "he wrote," what is the meaning of كتب means "he corresponded with" (someone).

3. Al-Mādi:

4. Al-Mudārī of the same:

5. Al-Amr:

There is usually no need to write out the Jussive of "Sound" verbs: it is the "Verb weak in its final character" whose Jussive will receive special attention).

6. How do we form اسم الفاعل from III?

There is a good deal of similarity between II and III in all the tenses; the difference being that in II the stress falls upon the sukūn (in the shadda) and in III upon the long alif. The Noun of Agent is ممأة (compare with ممأة) thus a correspondent, ممأة a controversialist, ممأة a debater, ممأة an assistant. For the plural, see 45:3 (b).

7. What is the maṣdar of فاعل?
There are two; some verbs make their maṣdar by adding ْ to الفاعل thus we get مراقبة oversight, watching (See also 71:8) but others in فعال thus قال فاعل to fight with, takes قتال فعال fighting; and takes خصم خاصم contention (p. 194). Occasionally one verb may use both maṣdars, as will be seen from the examples given in Lesson 75. In the case of خائف each maṣdar has a conventional meaning of its own. Lessons 74 and 75 being inter-related, students study Lesson 75 before Exercise 74.

Exercise 74 B.

(1) كل من يخالف القانون يتلقو عقاب
(2) فأتلوا قتالًا شديداً
(3) رافقني احتك إلى المنزل
(4) باركني يا أبي
(5) طهرني فأطهر
(6) ساعدته أنت
(7) لا بل ساعدته أنت
(8) أنا لا أفهم لماذا تتكاثرين هذا الرجل الشرير فهمي
و لماذا أنت تجلاسه إذا

Exercise 74 A.

(1) Everyone who contravenes the law is (will be) punished.
(2) Fight (war) a severe fighting (war).
(3) Accompany (f) thy sister to the house.
(4) Bless me. O my father.
(5) Purify me, then I shall be pure.
(6) Assist him, you (fem, sing.).
(7) No, rather assist him yourself.
(8) I do not understand why you (f.) correspond with this wicked man. Explain to me.
(9) Why do you associate with him yourself, then?
Lesson 75.

1. Give the passive of فعل (Refer to Lesson 73 : 2 and c.f. 63 : 5).

2. Give the passive of فعل

3. From the above, form the Noun of Object

As with II so here: replace بُعُولٍ by مل and add the tanwin of the Noun. This N.O. is not used much, for VI is reflexive to III. and the same end can be served by using the noun agent of VI. Ex. of the N.O. المخاطب = The person addressed.

4. The significations of Conj. III are best expressed by means of a table, which will show, at the same time, how far the derived verb differs from the primary verb, and also which of the two masdar is used by any individual verb. The vocabulary has been carefully selected, and the derived verbs should, therefore, not only be ledgered up, but actually learnt.

5. The grammarians give three chief significations:—
(a) Attempt or Effort—We attempt to perform the primary action upon someone; this often involves reciprocity. See exs. (a).
(b) Prepositional—converting indirect to direct object, by absorbing the preposition, so to speak. See exs. (b).
(c) Qualitative—showing the quality in acting towards someone. (This use of III only occurs when the primary verb denotes a quality. See exs. (c).

6. In the following table carefully learn the meaning of the derived verb, as it is more important than that of the primary verb.
<table>
<thead>
<tr>
<th>Meaning</th>
<th>Masdar</th>
<th>Masdar</th>
<th>Meaning</th>
<th>Derived V'rb</th>
<th>Meaning</th>
<th>Primary V'b</th>
</tr>
</thead>
<tbody>
<tr>
<td>wrestling, agony</td>
<td>-</td>
<td>-</td>
<td>to wrestle with</td>
<td>صَارَعُ</td>
<td>to throw down</td>
<td>ضَرَعَ (a)</td>
</tr>
<tr>
<td>litigation, contention</td>
<td>خَصَامُ</td>
<td>-</td>
<td>try to throw</td>
<td>حَاصَمُ</td>
<td>to get the better of</td>
<td>فَصَمَ</td>
</tr>
<tr>
<td>fighting</td>
<td>قَتَالُ</td>
<td>-</td>
<td>to bring an action</td>
<td>قَاتِلُ</td>
<td>to kill</td>
<td>قَتِلَ</td>
</tr>
<tr>
<td>street-fight, speculation</td>
<td>مُصارَعة</td>
<td>-</td>
<td>to fight, seek to kill</td>
<td>ضَارِبُ</td>
<td>to strike</td>
<td>ضَرَبَ</td>
</tr>
<tr>
<td>rivalry</td>
<td>مَفاَحِرة</td>
<td>-</td>
<td>to fight with</td>
<td>فَاتِرُ</td>
<td>to glory in</td>
<td>فَخَرَ</td>
</tr>
<tr>
<td>mutual</td>
<td>مُكَاتَةُ</td>
<td>-</td>
<td>to vie with</td>
<td>كَاتِبُ</td>
<td>to write</td>
<td>كَتَبَ (b)</td>
</tr>
<tr>
<td>correspondence</td>
<td>-</td>
<td>-</td>
<td>to write to</td>
<td>جَالَسُ</td>
<td>to sit</td>
<td>جَلَسَ</td>
</tr>
<tr>
<td>keeping company</td>
<td>مَجَالَةُ</td>
<td>-</td>
<td>to sit with</td>
<td>خَالِفُ</td>
<td>to follow</td>
<td>خَلَفَ</td>
</tr>
<tr>
<td>contravention</td>
<td>خَلَافُ</td>
<td>-</td>
<td>to differ from</td>
<td>فَارِقٌ</td>
<td>to separate</td>
<td>فَرَقَ</td>
</tr>
<tr>
<td>difference</td>
<td>-</td>
<td>-</td>
<td>to separate from</td>
<td>بَاحِثُ</td>
<td>to seek</td>
<td>بِحَثَ</td>
</tr>
<tr>
<td>mutual separation</td>
<td>فَرَقٌ</td>
<td>-</td>
<td>to discuss with</td>
<td>جَادِلُ</td>
<td>to twist</td>
<td>جَالَدُ</td>
</tr>
<tr>
<td>discussion</td>
<td>مَباَحِثَة</td>
<td>-</td>
<td>to dispute with</td>
<td>حَاشَنُ</td>
<td>to be rough</td>
<td>حَشَنَ</td>
</tr>
<tr>
<td>dispute</td>
<td>جِدَالُ</td>
<td>-</td>
<td>to treat roughly</td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rough treatment</td>
<td>مَحاشِنة</td>
<td>-</td>
<td>to treat roughly</td>
<td>-</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
An interesting case is to bless, from to kneel (camel)

Exercise 75 A.

1. Every contravention will be punished.
2. They fought a great fight (Holy War).
3. The thief was seen coming from the house.
4. I wish to discuss with you the subject of the present war.
5. Disputing is the source of quarrelling (fighting).
6. They watched the army intensely (an intense watching).
7. Bless me, O mother! Assist me, O father!
8. The student was punished on-account of a simple contravention.
9. Then he went to his father's house to ask assistance.
10. This tribe is notorious for the quantity (amount) of differences and contention (litigation) between its followers.

Exercise 75 B.

1. كل مخالفة يعاقب عليها
2. جاهدوا جهاداً عظيمًا
3. شهد الألسن آنياً من آثار
4. أريد أن أباحثك في موضوع الحرب الحاضرة
5. الصراعات مصدر المضاربة
6. راقبوا الجيش مراقبة شديدة
7. باركني يا أمي ساعدني يا أبي
8. عُوقبَ أَلْتَمِيد لِأَجْلِ مَخَالَفةٍ بِسَبْطِهَا
9. فتم حصره بين أبيه وطلبه المساعدة
10. هذه القبيلة مشهورة بكثرة الخلاف والخصام بين تابعينها
Lesson 76.
Conjugation IV.

1. What is the distinctive feature of IV.?
The prefixed alif in the past tense, which generally gives a factitive meaning to the verb, though, in the example which we shall use, this signification is not so easily perceived.

2. Trace the derivation of ʿāsılım
   I. to be safe, and ʿāsılım II. to deliver, and also to salute with "peace," while ʿāsılım III. to make peace with. Originally means "to surrender oneself" (to God) hence the local, modern meaning "to become a Muslim." i.e., to profess "Islam." It may also mean "to surrender up".

3. Write Al-Mādi of Aslama.

4. Al-Muḍāriʿ:

5. Al-Amr:

6. What is noticeable about the vowelling?
The Rule for IV Present-Future is: "The servile pronominal prefix takes damma while the 'Ain of the root (in this case, lām) takes kasra".

Rule for IV Imperative: "The prefixed alif takes a hamza-fatha (which must be actually written) and the middle radical has kasra, as in the Present-Future."
7. "to believe", will be studied in Lesson 108 but its Imp: 

may be learnt now.

8. How is the Noun of Agent of IV formed?

As before, we mould it upon the 3rd Person, Singular, Present, 

replacing 

by 

, and of course writing 

: thus 

a Muslim; 

an informant, reporter; 

a benefactor 

possible; 

a believer; 

a lover. (In the last ex-

ample a shadda causes the kasra to be thrown back upon 

)

For the Plural of Derived Particines, refer again to 45:3 (b).

Study Lesson 77 before working Exercise 76, A. and B.

Exercise 76 B. To English:

Exercise 76 A. To Arabic:

1. Evil company corrupts good manners (character).

2. Lead us not into temptation.

3. I am JEHOVAH, thy God, who brought-thee-out from the 

land of Egypt.

4. And I do good to thousands of them-that-love-me.

5. For JEHOVAH will not acquit him who has spoken with 

His Name vainly.

6. Honour thy father and thy mother that thy days may 

be long on the earth.

7. They expelled the informant, but did not punish him.
Lesson 77.

1. To form the Passive of IV Past, what must we remember?
   That is really a quadriliteral verb, therefore its passive is formed as in 35:3.

2. Write the Passive of the Present-Future of IV.

3. Form the Passive Participle (N.O.) from the Pres. Future Passive. Replace the servile ya by thus from we get honoured; from to send, comes one sent, i.e., a missionary; reformed; raised.

4. How is the Mašdar formed?
   Conj. IV. agrees with VII, VIII, IX and X in forming the Mašdar from the 3rd Masc. Past by inserting a long alif between its ʿain and its ʿám, and vowelling the preliminary alif-hamza with kasra; thus.

5. How can this be easily remembered?
   By this rule: All forms (VII, X etc.) which in the Preterite begin with a supplied hamza form their Noun of Action by inserting a long alif before the last radical.

6. What must be remembered about the hamza of IV.?
   It is a hamzat-gat'a, NOT a wašla. Therefore we can never write but always 

7. But if the verb already has an alif as in “he raised up”?
In that case, add ١١ as "compensation" for the second alif ١: Exs
raising, dwelling: إِرَاحَةٍ giving of rest: إِمَائَةٌ killing.
(This will be studied under the Hollow Verb in Lesson II7).

8. What are the chief significations of this form?
This is, "par excellence", the factitive or causative conjugation
(making-to-do, causing-to-be, etc.) but those under (b) are
from Nouns and have various significations: the last two are
commonly used to mean "to become". Copy and learn,
leaving plenty of room for fresh examples.

<table>
<thead>
<tr>
<th>Meaning of IV</th>
<th>IV.</th>
<th>Meaning of I</th>
<th>I.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Factitive:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to destroy</td>
<td>١١٠١٠١١٠١٠١٠١٠١٠</td>
<td>to perish</td>
<td>١١٠١٠١٠١٠١٠١٠</td>
</tr>
<tr>
<td>to corrupt (a person)</td>
<td>١٠١٠١٠١٠١٠</td>
<td>to be corrupt</td>
<td>١٠١٠١٠١٠١٠</td>
</tr>
<tr>
<td>to bring in</td>
<td>١٠١٠١٠١٠١٠</td>
<td>to enter</td>
<td>١٠١٠١٠١٠١٠</td>
</tr>
<tr>
<td>to cause to go out</td>
<td>١٠١٠١٠١٠١٠</td>
<td>to go out</td>
<td>١٠١٠١٠١٠١٠</td>
</tr>
<tr>
<td>to send down</td>
<td>١٠١٠١٠١٠١٠</td>
<td>to alight</td>
<td>١٠١٠١٠١٠١٠</td>
</tr>
<tr>
<td>to associate (partners) (with God)</td>
<td>١٠١٠١٠١٠١٠</td>
<td>to share</td>
<td>١٠١٠١٠١٠١٠</td>
</tr>
<tr>
<td>to do good</td>
<td>١٠١٠١٠١٠١٠</td>
<td>to be good, handsome</td>
<td>١٠١٠١٠١٠١٠</td>
</tr>
<tr>
<td>to make sound, reform</td>
<td>١٠١٠١٠١٠١٠</td>
<td>to be sound</td>
<td>١٠١٠١٠١٠١٠</td>
</tr>
<tr>
<td>to inform</td>
<td>١٠١٠١٠١٠١٠</td>
<td>to know</td>
<td>١٠١٠١٠١٠١٠</td>
</tr>
<tr>
<td>to bring forward</td>
<td>١٠١٠١٠١٠١٠</td>
<td>to be present</td>
<td>١٠١٠١٠١٠١٠</td>
</tr>
<tr>
<td>(b) From Nouns:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to commit sin</td>
<td>١٠١٠١٠١٠١٠</td>
<td>sin, fault (noun)</td>
<td>١٠١٠١٠١٠١٠</td>
</tr>
<tr>
<td>to face towards Yemen</td>
<td>١٠١٠١٠١٠١٠</td>
<td>Yemen (S. Arabia)</td>
<td>١٠١٠١٠١٠١٠</td>
</tr>
<tr>
<td>to be in the morning (to become)</td>
<td>١٠١٠١٠١٠١٠</td>
<td>morning (noun)</td>
<td>١٠١٠١٠١٠١٠</td>
</tr>
<tr>
<td>to be in the evening (to become)</td>
<td>١٠١٠١٠١٠١٠</td>
<td>evening (noun)</td>
<td>١٠١٠١٠١٠١٠</td>
</tr>
</tbody>
</table>
I was in the habit of sending my servant, he brought with him, and on one of the days to the native stores which are in the market.

And the two inquired of another person.

And I said to them.

I said, 'How is that'?

They said.

They-
said: "Possible".

And is the reform of sinners possible?

By taking them out of the evil company,

And by sending them far from their friends,

And which will destroy them.

Which corrupted them.

And their lovers,

And by putting them into the "Reformatory",

Where they will be.

"May God bless the benefactor". I said: under observation.
Lesson 78.

TABLE OF CONJS. I—IV.

1. There is a certain amount of similarity between Conjs. II., III., and IV marking these off as a class by themselves. We shall notice, later, that V. and VI. form another class having many features of similarity, and VII., VIII., and X. form another. We give the table (or Paradigm) of Forms I.—IV. To be copied and studied.

<table>
<thead>
<tr>
<th>Masdar</th>
<th>PARTICIPLES</th>
<th>Imper.</th>
<th>PRESENT-FUT.</th>
<th>PAST</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Passive</td>
<td>Active</td>
<td>Passive</td>
<td>Active</td>
<td></td>
</tr>
<tr>
<td>etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>I.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>II.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>III.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>IV.</td>
</tr>
</tbody>
</table>

2. Here are examples worked out. To be memorised.

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>كتبَ كتبَ</td>
<td>يكتبَ كتبَ دكتَ</td>
<td>كتبَ كتبَ</td>
<td>كتبَ كتبَ دكتَ</td>
<td></td>
</tr>
<tr>
<td>II.</td>
<td>سَيَصَٰحٍ</td>
<td>يَسِيَّصَٰحٍ</td>
<td>يَسِيَّصَٰحٍ</td>
<td>يَسِيَّصَٰحٍ</td>
<td></td>
</tr>
<tr>
<td>III.</td>
<td>مَعَارَقٍ</td>
<td>يَفْقَعَ مَعَارَقٍ</td>
<td>يَفْقَعَ مَعَارَقٍ</td>
<td>يَفْقَعَ مَعَارَقٍ</td>
<td></td>
</tr>
<tr>
<td>IV.</td>
<td>أَكْرَمَٰمٍ</td>
<td>يَكْرَمَٰمٍ</td>
<td>يَكْرَمَٰمٍ</td>
<td>يَكْرَمَٰمٍ</td>
<td></td>
</tr>
</tbody>
</table>

3. These details are all that are needed; the other persons and numbers are easily formed in accordance with the usual rules (already learnt).

This table is one to be really well learnt, not merely "noted".

Exercise 78: A. Translate to English:

B. To Arabic: One-honouring; writing; praise; separate!; he-was-honoured; one-praising; honour!; honoured; honour.
Lesson 79.

READING EXERCISE
(from "Magani-l-Adab" Vol. II.)

It is said that a beggar came to the door of a man; and said to his servant: And the man heard him; and asked something for God.

Say to Ruby, say to Jewel, say to Turquoise, and Diamond tell Turquoise, and Ruby say to Diamond, "God open upon thee." and Coral say to this beggar, So he raised his two hands to heaven the asker, And heard him And Mikâil to Mikâil he says Say to Gabrâil O Lord, Say to Israfil And Kikail And Dirdail say to Kikail say to Dirdail this miser, that he visit, And Israfil tell Israel, to the state of his way, and the beggar went The merchant was ashamed,
THE BEGGER AND THE MISER.

Translation of Lesson 79.

1. It is said that a beggar came to the door of a man, one of the rich men of Isfahan, and asked something, “For God’s sake.” The man heard him, and said to his servant, “O Mubarak, tell Amber to tell Jewel to tell Ruby to tell Diamond to tell Turquoise to tell Coral to say to this beggar: “May God bestow (goods) upon thee.”

But the beggar heard him, so he raised his hands to heaven and said: “O Lord, tell Gabriel to tell Mikâil to tell Dirdâil to tell Kikâil to tell Israfil to tell ‘Izraîl to visit this miser”. The merchant was thus put to shame and the beggar went on his way.

2. NOTES.

(1) After ْقِيلَ is used the particle َعَلَىٰ، َعَلَانَ ْعَلِيٰ, not but either of these particles causes the subject to be مَنْصُوبٌ.

(2) “Isfahan” is a diptote (Lesson 52:6-8).

(3) The phrase “for God’s sake” is common in the East.

(4) “Mubârak” has no tanwin; it is defined because “vccative”

(5) The miser, of course, made up the names of imaginary servants. These useful names of precious stones may, or may not, be learnt just now.

(6) “Turquoise” is a corruption of the word ٌفَيْرُعُزٍ, possibly through the Turkish.

(7) “May God bestow upon thee,” means, “I myself cannot”.

(8) رَبِّ is a Quranic abbreviation of رَبِّيُّ my Lord.

(9) Gabriel, Mikâil etc., are diptotes.

(10) The beggar quoted the two intermediate names to rhyme with “miser”, but the last two are the actual names of the Moslem “Angels of Death”. The curse was thus a bad one.

3. N.B. All Reading Exercises must be pronounced aloud. Also, memorise short (complete) exercises if possible.
EXAMINATION PAPER 80.

A. To English:

1. إِبَأَي فَاعْدُوۡي
2. عِلَمْنِي
3. لَا يَحْلَوُ كَلُّهَا إِلَّا لِلْمَكْرُونِ
4. خَافُوا حَوْقَالَ عَلِمَهَا
5. مَا هُوَ أَكْبَرُ حَوَائْثَ الأَسْبَع
6. لَيْسَ الْخَبَرُ كَأَمْيَانَ
7. بَارَكَ اللهُ مَحْسُنٍ ( لَبَارَكَ اللهُ مَحْسُن)
8. هَلْ قَوْلُ أَمَامَ أَنَّ الْمَعَالِي مَدُّ كُوْرَةً فِي أَلْقٌوْمِ فِي أَلْقٌوْمِ
9. يَفْتَحِ اللَّهُ عَلَيْكَ
10. اللَّهُ كَرِيمٌ

B. To Arabic:

1. Lead me not into temptation.
2. We can do this deed, but with difficulty.
3. "I do good to thousands of them that love me."
4. (Write out) the Third Commandment in full.
5. Ask, from the carpenter, the keys of the trunks.
6. I put the commentary-books in one of my boxes.
7. The allies are very strong now.
8. I wish to see some dictionaries.
9. "And teach them to observe all that I have commanded you"
10. "And those who disbelieved, and denied our signs".

C. Discuss ten of these words:

إِسْلَامُ - إِسْحَانُ - أَسْلَاحُ - مَحَاطَبُ - مِمَّا حَدْثَ - مَؤَسَّرُ - مُكَأْسِرُ - مَعْمَى - حَمْسُ - حَمْسُ - مُحَدَّثُ - مُكَبَّرُ
Lesson 81.

"EYE, VOICE, AND EAR" EXERCISE.

"The Lord's Prayer".

NOTES

(1) آب is used, alone, for "(Heavenly) Father," to distinguish it from أب (without madda) but when in construction, the accent is thrown upon the alif (see 54:2).

The vocative,—only when in construction,—is placed in the Accusative not This will come in Less. 180.

(2) لبَقِّدَسُ is the Jussive of Conj. V. (Lesson 82).

(3) لبَاتُ is the Jussive of the verb انَّى "to come" (Weak Final Radical—Lesson 124).

(4) كفَافُ is Jussive of كأَنْ (Lesson 116).

(5) كفَافُ is not used elsewhere. See Dict.

(6) نِجَّ is Imp. of نَجِي Conj. II. Lesson 127:3.

(7) أَلْمَلْكُ وَالْقُوَّةُ وَالْمُجَدُ For case of these nouns, see page 89.
Lesson 82.
Conjugation V.

1. (^^^ of "to talk, to speak".

<table>
<thead>
<tr>
<th>تكلَّمَتْ</th>
<th>تكلَّمتُ</th>
<th>تكلَّمنا</th>
<th>تكلَّمَتمُ</th>
<th>تكلَّمناً</th>
</tr>
</thead>
<tbody>
<tr>
<td>تكلَّمَتْ</td>
<td>تكلَّمتُ</td>
<td>تكلَّمنا</td>
<td>تكلَّمَتمُ</td>
<td>تكلَّمناً</td>
</tr>
</tbody>
</table>

2. (^^^ of "he talks".

<table>
<thead>
<tr>
<th>يَتَكلَّمُونَ</th>
<th>يَتَكلَّمُ</th>
<th>يَتَكلَّمُونَ</th>
<th>يَتَكلَّمُ</th>
<th>يَتَكلَّمُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَتَكلَّمُ</td>
<td>يَتَكلَّمُ</td>
<td>يَتَكلَّمُ</td>
<td>يَتَكلَّمُ</td>
<td>يَتَكلَّمُ</td>
</tr>
</tbody>
</table>

3. (^^^ فل الأمر

<table>
<thead>
<tr>
<th>تكلَّمَتْ</th>
<th>تكلَّمتُ</th>
<th>تكلَّمنا</th>
<th>تكلَّمَتمُ</th>
<th>تكلَّمناً</th>
</tr>
</thead>
<tbody>
<tr>
<td>تكلَّمَتْ</td>
<td>تكلَّمتُ</td>
<td>تكلَّمنا</td>
<td>تكلَّمَتمُ</td>
<td>تكلَّمناً</td>
</tr>
</tbody>
</table>

4. What is specially noticeable in 2 and 3?

Previously we have found the 'ain of the verb māksūr, or marked by kasra, but here each vowel is fatḥa except, of course, the case-vowel. (c.f. Conjugation VI. in Lesson 84).

5. Form (^^^ from (^^^ of the Muḍārī tense and substitute (^^^.

As usual, take the 3rd Sing. of the Muḍārī tense and substitute (^^^.

We thus get مَتَقَدِّمُ a speaker; مَتَقَدِّمُ one-advancing (leader)

مَتَعلِمٌ a learner; مَتَعلِمٌ a polite person; مَتَذَكَّر remember ing.

6. What is noticeable here?

The fact that the Noun of Agent takes a kasra under its middle radical (c.f. Conjugation VI.), even though both Pres.-Fut. and Imperative take fatḥa.

7. Is the Passive of V. used?

Not very often: e.g. we do not say تُتَكلَّمَ "it was spoken", because we use قُيلُ it-was-said; يَتَقالُ it is said.
We can, however, find an example in ُتوفِي to cause to die, whence ُتوفِي tuwuffi, he died (the usual written word). Another example: He studied medicine ُتُمْلَمُ الطِّبْبُ: The science of medicine was studied ُتُمْلَمُ الطِّبْبُ: The Passive of المضارع is thus written: ُتوفِي ُتَعِلمُ. Note the vowelling.

Self-Test 82.

(1) What is the point in the vowelling of the Present Tense of Conjugation V. that students usually mistake (82 : 4).

(2) Conjugate ُتَتْقَدَمُ "he advances" (82 : 2).

Exercise 82B.

Exercise 82A.

(1) "Then, when thou causest-me-to-die, thou wast the watcher against them". (Quran "Table Chapter").

(2) "And, whosoever is filthy, let him defile himself still, and whosoever is just, let him be justified still, and whosoever is sanctified let him be sanctified still". (Rev. 22 : II).

(3) "The Lord Jehovah (GOD) hath given me the tongue of the learners" (Isaiah 50 : 4).

(4) "The favour is to the one who precedes" (Arabic Proverb = "the first one gets the credit").

(5) Whoso learns while-small advances when-big. (Lesson 194 will explain that ُمْنَ may act as a jazmating particle, apocopating two verbs).
Lesson 83.

I. What is remarkable about Conjugation V.?

The fact that the type-form is like that of II. but with a prefixed ta. This is very important, for in many cases, V. acts as the Reflexive of II. Also,—this servile ta of Conjugations V., VI., and VIII., is itself primarily, the sign of the Reflexive, and may be compared to the French "se" in "se laver" to wash one-self. There is in Greek a "Middle Voice" which is usually translated by the Reflexive ("to do it oneself") and Meiklejohn and others point out that we have this idea even in English, for we say "The door opened" = "opened itself". Thus from II. "it defiled me" we get V. "I defiled myself"; and from II. "he reminded me", comes V. "I reminded myself" = I remembered. (V. is said to be مُطاوع to II.)

2. Give examples of this:

<table>
<thead>
<tr>
<th>Meaning of V.</th>
<th>Conj. V.</th>
<th>Meaning of II.</th>
<th>Conj. II.</th>
</tr>
</thead>
<tbody>
<tr>
<td>to sanctify oneself</td>
<td>قَدَّسَ</td>
<td>to sanctify</td>
<td>قَدَّسَ</td>
</tr>
<tr>
<td>to defile oneself</td>
<td>نُجَسَ</td>
<td>to defile</td>
<td>نُجَسَ</td>
</tr>
<tr>
<td>to remember</td>
<td>ذَكَرَ</td>
<td>to remind</td>
<td>ذَكَرَ</td>
</tr>
<tr>
<td>to learn</td>
<td>تَعْمَلَ</td>
<td>to teach</td>
<td>تَعْمَلَ</td>
</tr>
<tr>
<td>to be cut in pieces</td>
<td>تَقْطَعَ</td>
<td>to cut in pieces</td>
<td>تَقْطَعَ</td>
</tr>
<tr>
<td>to be smashed to bits</td>
<td>تَكَسَّرَ</td>
<td>to break to bits</td>
<td>تَكَسَّرَ</td>
</tr>
<tr>
<td>to come forward</td>
<td>تَقْدِيمَ</td>
<td>to put forward</td>
<td>تَقْدِيمَ</td>
</tr>
<tr>
<td>to be polished, polite</td>
<td>تَأَرَّبَ</td>
<td>to train, chastise</td>
<td>تَأَرَّبَ</td>
</tr>
<tr>
<td>to suffer</td>
<td>تَعْدَى</td>
<td>to cause to suffer</td>
<td>تَعْدَى</td>
</tr>
<tr>
<td>to delay oneself</td>
<td>تَأَمَّرَ</td>
<td>to delay, put back</td>
<td>تَأَمَّرَ</td>
</tr>
<tr>
<td>to become justified</td>
<td>تَبَيّنَ</td>
<td>to justify</td>
<td>تَبَيّنَ</td>
</tr>
<tr>
<td>to be courageous</td>
<td>تَشْجَعَ</td>
<td>to encourage</td>
<td>تَشْجَعَ</td>
</tr>
</tbody>
</table>
3. *A few examples of Denominative force. (c. f. Conj. II.)*

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نصارى</td>
<td>Christians (Nazarenes)</td>
</tr>
<tr>
<td>عرب</td>
<td>Arabs</td>
</tr>
<tr>
<td>نبي (نبي)</td>
<td>A prophet</td>
</tr>
<tr>
<td>اسم</td>
<td>A name</td>
</tr>
<tr>
<td>جسد</td>
<td>Flesh, body</td>
</tr>
</tbody>
</table>

To embrace Christianity تَنَصَرَ | to be Arabicized تَعْرَب |
| to call oneself prophet تَنَبِّئ | to prophesy نَبِي |
| to be named (Refl) (اسم) | to take a body، become incarnate جَسَد |

4. How is the Maṣdar of V. formed?

As usual, we form it from the Singular Past, but in this case we simply substitute damma for the fatha of the middle radical.

Thus from تَعْلَمَ we get تَعْلَمُ act of learning

" " تَقَدَسَ sanctification

" " تَقَدَمَ advancement

" " تَجَسَّدَ rashness

5. *Exercise 83 a.* (For missionaries).

1. A man came (forward) to me and informed me that he had been converted viz, become a Christian.

2. His conversion took place after the coming of the English to Egypt.

3. And after that he made great progress in religion.

4. He says that his wife is now suffering from the effect of sickness.

5. God willing we will visit her and she shall learn to write, in one of the schools.

*Exercise 83 b.*

(1) تَقَدَمَ "يُبَيِّنُ وَأَخْبَرُ بِهِ يَا أَيُّهَا الَّذِينَ آمَنُواَ مَالِكَةٌ مَسْيِعَةٌ"

(2) كَانَ تَنَصَرَ "يَتَحَدَّثُ بِحَضُورِ الْإِنْسَانِ يَلَى مِصْرً

(3) وَبَعْدَ ذَلِكَ تَقَدَّمَ "يَقُولُ إنَّهُ "بِمَا مَاتَةٌ أَيُّهَا الَّذِينَ آمَنُوا إِلَى مَرْضٍ

(4) إِنَّ شَأَ اللَّهُ بَعُورُهُ وَسَتَتَعَالِمُ الْعِلْمَ ابْتِسَارًا في إِبْـدَاءِ الْمُدَارِسِ"
Lesson 84.
Conjugation VI.

1. What do we notice on comparing VI. with III?
That the Past Tense is declined very similarly, the only difference being the prefixed ta. to pull a garment, (backwards and forwards).

2. Is there any distinction between III. and VI, observable in the Present and Imperative?
Yes; exactly like that between II. and V. viz., that the kasra under the middle radical in III. becomes a fatha in VI.

3. Give Al-Mudârîs:

4. Al-Amr.

5. To form Ism-ul-fa'îl. Compare lessons 74 and 82, then add the mim with damma to the 3rd Sing. past as usual. They two are being reconciled.

6. The Passive. (a) The Past Passive is on the form  The rule for the Quadriliteral passive is followed (35 : 3) but the alif becomes necessarily changed to wau.

(b) The Present Passive is changed from the Present Active by substituting  for  thus from we get  يتلقائان: يتلقائلاً
From this the substitution of مَعْلُومٍ gives us مَعْلُومٍ : thus مَعْلُومٍ pulled from side to side, reciprocal (conversation).

7. Let us continue the table of Lesson 78. Observe the similarity between II., III. and IV. ; and now between V. and VI.

<table>
<thead>
<tr>
<th>Masdar</th>
<th>PARTICLES</th>
<th>IMPER.</th>
<th>PRESENT-FUT.</th>
<th>PAST</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Passive</td>
<td>Active</td>
<td>Passive</td>
<td>Active</td>
<td>Passive</td>
<td>Active</td>
</tr>
<tr>
<td>تَفْعَلُ</td>
<td>تَفْعَلُ</td>
<td>يَفْعَلُ</td>
<td>تَفْعَلُ</td>
<td>تَفْعَلُ</td>
<td>تَفْعَلُ</td>
</tr>
<tr>
<td>تَفْعَلُ</td>
<td>تَفْعَلُ</td>
<td>يَفْعَلُ</td>
<td>تَفْعَلُ</td>
<td>تَفْعَلُ</td>
<td>تَفْعَلُ</td>
</tr>
<tr>
<td>تَفْعَلُ</td>
<td>تَفْعَلُ</td>
<td>يَفْعَلُ</td>
<td>تَفْعَلُ</td>
<td>تَفْعَلُ</td>
<td>تَفْعَلُ</td>
</tr>
</tbody>
</table>

8. How is the phrase “one another” written, when not incorporated into the meaning of the verb?

Examine the sentence “لا يَتَخْذَ بَعْضًا بَعْضًا مِنْ دُونِ اللَّه٥” “That we take not one another (one of us ...... the other) instead of God.” Very literally translated, it reads. “That some (one) of us not take one (some).” It is specially to be observed that the case of the first and second depends upon their respective place in the sentence. But always translate “one ......... the other,” or, “one .......... another” by بَعْضٌ بَعْضًا. Thus, we helped one another = سَاعَدْتُ بَعْضَيْنِ (or سَاعَدْتُ بَعْضًا بَعْضًا)

They helped one another سَاعَدْتُ بَعْضَيْنِ بَعْضًا. Note two things:

(a) When the reciprocal meaning جمْهُورٍ is expressed by Conj. VI. then بَعْضٌ need not be repeated, thus:

“They forgot one another” تَنَاسِيَ بَعْضُهُمْ

(b) Also, after prepositions, the word بَعْضٌ need not be repeated

“They two went out together” خَرَجَا مِنْ بَعْضَيْنِ

“The men went together” ذَهَبُ الرَّجُلَا مِنْ بَعْضِهِ
Lesson 85.

1. Give some examples, showing the growth of Conj. VI. from III. (We give the vocabulary in 3rd Sing., but if the action is mutual, the subject of the verb must be Dual, Plu., or Collective).

<table>
<thead>
<tr>
<th>Meaning of VI.</th>
<th>VI.</th>
<th>Meaning of III.</th>
<th>III.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Reciprocal:</td>
<td>to fight together</td>
<td>قاتل</td>
<td>to fight with ...</td>
</tr>
<tr>
<td>to dispute together</td>
<td>خاصم</td>
<td>to dispute with ...</td>
<td></td>
</tr>
<tr>
<td>to be mutual rivals</td>
<td>سابق</td>
<td>to vie with ...</td>
<td></td>
</tr>
<tr>
<td>to dispute together</td>
<td>جدل</td>
<td>to dispute with ...</td>
<td></td>
</tr>
<tr>
<td>to discuss together</td>
<td>بحث</td>
<td>to discuss with ...</td>
<td></td>
</tr>
<tr>
<td>to collide together</td>
<td>صادم</td>
<td>to collide with ...</td>
<td></td>
</tr>
<tr>
<td>to converse together</td>
<td>حادات</td>
<td>to converse with...</td>
<td></td>
</tr>
<tr>
<td>to correspond together</td>
<td>كاتب</td>
<td>to write to ...</td>
<td></td>
</tr>
<tr>
<td>to agree together</td>
<td>وافق</td>
<td>to agree with ...</td>
<td></td>
</tr>
<tr>
<td>to be reconciled together</td>
<td>صالح</td>
<td>to make peace with ...</td>
<td></td>
</tr>
<tr>
<td>(b) to be blessed, (God)</td>
<td>بارك</td>
<td>to bless (anyone)</td>
<td></td>
</tr>
<tr>
<td>to be exalted (God)</td>
<td>عالي</td>
<td>to elevate ...</td>
<td></td>
</tr>
<tr>
<td>(c) to feign sickness</td>
<td>مارض</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(d) to fall consecutively</td>
<td>دفاع</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to be consecutive (tradition)</td>
<td>تعارض</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. What are the uses of تفاعل?

(a) Just as V. is the Reflexive of II. so VI. is the Reflexive of III. and only differs from it (in form) by means of a prefixed ta. (Revise my remarks in 83: 1).
(b) In speaking of God, we use this form for the OPTATIVE, 153:4(c) thus "May God be exalted"! C.f. last sentence Ex. 77.
(c) The example given conveys the idea of pretending the action. A still more common one is تَجَاهَلُ to pretend ignorance.
(d) There is also the idea of sequence; "the leaves fell one after the other". أَيْامُ مَتَوَالِيَةً days following (successive).

3. How do we form the masdar of VI?
Substitute dama for fatha of the middle radical (Singular Past). C.f. 83:4 closely.
Thus from تَجَاهَلُ we get تَجَاهَلَ demonstrating (or pretending).

Thus from تَجَاهَلَ we get تَجِهَلَ demonstrating (or pretending).

... a mutual collision

... sequence in chain of authority (tradition).

... mutual deceit (Title of Sura 64).

... mutual understanding.

4. Give examples of the use of VI.
I kept him off, so he kept himself aloof

At the coming of the thief, the watchman pretended to be blind.

They feigned ignorance of the matter

The two mutually forgot their difference

God, Most High, sent down His book

Seven successive days

This is the result of misunderstanding

The Co-operative Society has opened stores
Exercise 85B.

1. حضرتا الحافذان ليمضيا على شروط أتعاهد
2. حصل سوء التفاهم بين الفناء
3. الفناء لم يتفاهم
4. تساقط أوراق الشجرة
5. ذلك يوم التنا ابن
6. تサラحو مع الله
7. ونجم أسماء تساقط
8. فبابا بطرس يشرح لهم بإلتئاب
9. إن توأر هذا الخبر معتبر عند المحدثين

Exercise 85A. (Arabic to English first).

1. The two contracting parties came (attended) to sign the contract (lit. conditions of the contract).
2. Some mutual misunderstanding occurred between the two sides (parties).
3. The two sides did not understand one another.
4. The leaves of the tree fell one after another.
5. “That is the day of mutual deceit” (Qur'an Chap. 64).
6. “Be ye reconciled with God”
7. “And the stars of heaven shall fall (successively)”.
8. “Then Peter began relating (explaining) to them in sequence” (i.e., in order.) (Acts II : 4).
9. The consecutiveness (authority) of this information is respected (accepted) by the narrators [of traditions].
Lesson 86.

1. What is remarkable about **Conjugation VII**?
   
   (a) That it is formed from \(\text{فعل} \) by prefixing a \(\text{nūn} \), also an alif by which to pronounce it; 
   
   (b) That it is the form which is commonly used instead of the passive, especially in Colloquial. (This is important).

2. Write out Al-Māḍi of the Type-form.

3. Also \(\text{كسر} \) (Conj. VII. of \(\text{kash} \)).

4. Suppose the first letter of the primary verb is \(\text{nūn} \)?
   
   In that case the radical \(\text{nūn} \) and the servile \(\text{nūn} \) would coalesce, and a *shadda* be written, (\(\text{kāṣṣ} \) is a possible example, but not found in the classics), just as the ta of \(\text{sak} \) coalesces with the pronominal suffix thus; \(\text{sak} \) and the \(\text{n} \) of \(\text{sakn} \) with \(\text{n} \) thus \(\text{inā} \) and with \(\text{n} \) thus \(\text{inā} \) \(\text{nā} \), Verily we.

5. Conjugate \(\text{قطع} \) to be cut (off), in Al-Muḍāri\(\text{f} \).

6. Can there be any Imperative to this form?

   Yes, because in some of the verbs the passive meaning shades
off into the active. Thus from "to dismiss" (or, to spend) we get طلّق to go away, depart. From طلّق "to release", we get إنشقق to be let go, to depart.

From إنشقق we get as Imperative: "Go away".

7. How does VII assimilate to IV etc., and differ from V and VI?

In the vowelling of Al-Muḍāri' (second radical) c.f. Lesson 78.

8. Take اسم الفاعل and prefix م منطلق منصرف to the المضارع and as usual اسم الفاعل

9. Give a few examples of the مصدر of أفعل

In accordance with the Rule mentioned in 77:5, insert a long alif before the final radical, thus—

انقطع: أصرف : أفعال

Pray without ceasing (cutting-off)

صلوا بلا أقطع

It is necessary for you to visit me after the pupils leave

The boy was grieved at being separated from his father

جرن ألبصي لا نفصله عن أبيه

Exercise 86a.

1. نقسم مجلس لامّة أمنّا سبباً نشاطاً جلّسق رازعناً فانفصل حزب ألبس عن ألمّة واتسع إلى حزب المعارض ففاسب عن ذلّك ألقاب عظيم

Exercise 86b. (Consult Lesson 87.)

1. The Assembly-of-the Nation (National Parliament) has been completely divided on account of the split-up of the Cabinet (Council of Ministers) and the Party of the "Right" has become separated from the Government and joined the Party of the Opposition, and there resulted from that a great upset (overturning, revolution). 2. The passenger was plunged (immersed) in the sea at the breaking-up of the ship.
Lesson 87.

1. Give a vocabulary of VII. showing the derivation from I.

<table>
<thead>
<tr>
<th>Meaning of VII.</th>
<th>VII.</th>
<th>Meaning of I.</th>
<th>I.</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be broken</td>
<td>كَرَعَ</td>
<td>to break</td>
<td>كَرَعَ</td>
</tr>
<tr>
<td>to be cut (cut off)</td>
<td>قُطِعَ</td>
<td>to cut</td>
<td>قُطِعَ</td>
</tr>
<tr>
<td>to be divided</td>
<td>قَضِيمَ</td>
<td>to divide</td>
<td>قَضِيمَ</td>
</tr>
<tr>
<td>to be opened</td>
<td>فَتَحَ</td>
<td>to open</td>
<td>فَتَحَ</td>
</tr>
<tr>
<td>to be defeated</td>
<td>فَتَقلب</td>
<td>to defeat (a foe)</td>
<td>فَتَقلب</td>
</tr>
<tr>
<td>to be collected</td>
<td>فَضَمَ</td>
<td>to collect</td>
<td>فَضَمَ</td>
</tr>
<tr>
<td>to join</td>
<td>فَضَمَ</td>
<td>(polish: to annex)</td>
<td>فَضَمَ</td>
</tr>
<tr>
<td>to be split</td>
<td>فَتَقلب</td>
<td>to split</td>
<td>فَتَقلب</td>
</tr>
<tr>
<td>to be put to rout</td>
<td>فَتَقلب</td>
<td>to put to rout</td>
<td>فَتَقلب</td>
</tr>
<tr>
<td>to let oneself be led</td>
<td>فَتَقلب</td>
<td>to lead (trans.)</td>
<td>فَتَقلب</td>
</tr>
<tr>
<td>to be put out (fire)</td>
<td>فَتَقلب</td>
<td>to extinguish</td>
<td>فَتَقلب</td>
</tr>
<tr>
<td>to be locked (bolted)</td>
<td>فَتَقلب</td>
<td>to lock, or bolt</td>
<td>فَتَقلب</td>
</tr>
<tr>
<td>to go away</td>
<td>فَتَقلب</td>
<td>to dismiss</td>
<td>فَتَقلب</td>
</tr>
<tr>
<td>to depart</td>
<td>فَتَقلب</td>
<td>to send off</td>
<td>فَتَقلب</td>
</tr>
<tr>
<td>to burst forth (water)</td>
<td>فَتَقلب</td>
<td>to give vent to (water)</td>
<td>فَتَقلب</td>
</tr>
<tr>
<td>to explode (powder)</td>
<td>فَتَقلب</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. What do we note about

That it and the next one mentioned seem to be derived from IV. Conj. verbs.

3. Is there any way to assist the search for the radicals of

Yes, (a) Verbs with initial radicals أَوْيِ لِن do not usually take VII. but rather VIII., or else V.
(b) As there are but few verbs having ta as first radical, look
for أَنْتِهَ to take heed, as VIII. form of نَبَهِ not VII. of تَبَهَ
4. The following may be added to this lesson: **Defective Verbs.**

Are there any really **Defective** verbs?

Yes, we learned in Lesson 36 that لَيْسَ لَدَى has only the Past Tense. We may now add perhaps, in the sense of "hoping that"; similar in meaning to لَيْسَ. This also has only the Preterite. عَسَى اللَّهُ أن يُشفَيهُ "May God heal him.”

ما عَسَى أن تَكُونَ هَذَا "What is this likely to be."

5. Have any the Imperative only?

Yes, three verbs حَاتُ give or bring! (e.g., the coffee) تَعَالُ come! and مُهِلُ come! These may be regularly declined thus:

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَاتُ</td>
<td>هَاتْيَا</td>
<td>هَاتْيَةً</td>
<td>هَاتِ</td>
</tr>
<tr>
<td>تَعَالُ</td>
<td>تَعَالْيَا</td>
<td>تَعَالْيَةً</td>
<td>تَعَالِ</td>
</tr>
<tr>
<td>مُهِلُ</td>
<td>مُهْلَيْيَةً</td>
<td>مُهْلَيْهِ</td>
<td>مُهِلِّ</td>
</tr>
</tbody>
</table>

**Exercise 87 a.**

1. The enemy was severely routed (lit. "a routing").

2. “Bring your proof, if ye are truthful" (Qur’ān).

3. “Come unto Me”. “Come unto the waters” (Pl. of مَاء).

4. The Turks allowed themselves to be led into the war in spite of the will of the nation.

5. These goods are explosible (liable to explosion).

6. “God is a spirit, and those who worship Him, in spirit and in truth they must worship”.

**Exercise 87 b**

1. اِنْهِرُوا الْعَدَوِّ اِبْرَارًا (2) هَاتُوا يَرَاهُونَكُمْ إِن كَنْتُم صَادِقِينَ
2. تَعَالُوا إِلَّا هَلَمْوُا إِلَى الْمِيْسَاهُ (4) الآخَارُ أَنْتَاوْا إِلَى الْحَرُبِ
3. رَعْمًا عَنْ إِرَادَةِ الَّامِرَةِ (5) هذهِ الْمَبَاضِع قَابِلَةٌ لِلْانفِجَارِ
4. ﷽َ رُوحُ وَالَّذِين يَسَجَدُونُ لَهُ فِيُّ أرَحُجٍ وَالْحَقَّ يَدْعُونَ أَنْ يَسَجَدُوا
Lesson 88.

Conjugation VIII.

1. افتعلو افتعلنا افتعلن
   افتعلتما افتعلن
   افتعلت

2. How does VIII. differ from VII.?
   (a) In VII. the servile letter was nun; in VIII. it is ta.
   (b) In VII. it preceded the first radical; in VIII. the servile letter is placed between the first and second radicals.

3. Conjugate افتكرك to think.

4. المُصَارَع بمُشْتَعِن he works.

5. فِي الأمَر يَمْتَعِن using to abstain.

6. Form اسم الفاعل from VIII.
   As with II., III. etc. take the Imperfect Tense, remove the servile letter and prefix thus مُسْتَعِن

7. Can there be a Passive to VIII?
   Yes, to some verbs, not all. یَمْتَعِن it is borne, it is possible.
8. Can a preposition be used with VIII, as with I?

Sometimes a preposition materially aids VIII in the formation of its Passive, just as with I. (Revise here 39:6 on Prepositional Verbs, also learn Vocabulary 39; then see Top of page 103, and revise the note on the Passive of Prepositional Verb). Thus اَمْنَعُ ُهَا means, "I abstained from it;" then اَمْنَعُ ُهَا "It was abstained from" (lit: was abstained from it).

The use of it will be begun Similarly يُفْتَكِرُ فِيْهَا "She is (will be) thought about"

9 How is اسم المفعول formed?

Take the Passive shewn in §7 and prefix مُ مُ مُ مُ "the thing abstained from".

possible of occurrence. اَمْنَعُ ُهَا "the thing abstained from".

For the use of a preposition with Passive Participle compare:

This matter is looked-into هُذَهُ أَلْسَانَةَ مَتَخَزَّوْراً فِيْهَا Those borne-testimony-to اَلْمُشْهُدُ أَلْهَمُ The One worshipped (bowed-to) اَلْمُسْجُودُ أَلْهَ The woman trusted in اَلْمُتَوْفِيْهَا Relied on مُعْتَدِدُ عَلَيْهِ ُهَا

10. Form of المصدر

Turn back to Lesson 77:4 - "IV. agrees with VII, VIII, IX, and X. in forming its masdar by inserting an alif of prolongation before the final radical": this applies to those Derived Conjugations whose Past Tense is sounded by alif-kasra.

11. How is the Noun of Place formed from اَجْمَعُ?

Same measure as اسم المفعول (63:7, footnote.)

Self-Test 88.

(a) Form اسم الفاعل اَفْتَكِرُ اَجْمَعُ اسم المفعول
(b) Write اسم الفاعل اَفْتَكِرُ المضارع (88:4).
Exercise 88. A:

1. قد آمنعت عن الخمر  وألذيان مدة ستين
2. كننا نشغل يبوع وكثير ليلا ومهراء
3. إن كان أحد لا يبرد أن يشغل فلا يأكل أيضًا
4. إمتنعوا عن كل شبه شر
5. أن يمتنعوا عن نقاسات الأصاب
6. نوم المتمجل حلو
7. وآمنين أن يمتنع عن أغمعة (طعام)
8. فليقتسر هذا جميع الكبامان وان أغمكرهم شيئا
9. إنا لله وإنا لله راجعون

Exercise 88. B:

1. I have abstained from intoxicating drink (wine) and smoke, a period of two years. “Smoking = شرب الدخان or شرب المنام
2. “We were [in the habit of] working with trouble and travail night and day.”
3. “If there be anyone who does not wish to work, then let him also not eat.”
4. “Abstain from every likeness (appearance) of evil.”
5. “That they abstain from the defilements of idols.”
6. “The sleep of the worker is sweet.”
7. “... and commanding (pl.) that foods-be-abstained-from.”
8. “Then let all the perfect ones of us think this, and if ye thought (think) a thing to the contrary then God shall reveal this also to you.”
9. Verily we are God's and unto Him do we return (Obituary notice).
Lesson 89.

1. What are the chief significations of verbs in VIII.?
   (a) VIII. is really the Reflexive of I ( = "to do it for one's self."
   (b) Sometimes the meaning is Reciprocal like VI. ( = to do it to one another.)
   (c) Occasionally the Reflexive meaning passes into the Passive, especially with verbs that do not take Conj. VII.

2. These significations are classified in the following table:

| (a) to write one's name          | to write          | (a) كتب
| (e.g. subscription list)        | (الاسماء)        | (ب) كتب
| to separate one's self          | to separate (trans : ) | (بنية) كتب
| to gather (intrans : )          | to gather (trans : ) | (بنية) كتب
| to abstain (personally)         | to prohibit       | (بنية) كتب
| to turn one's self              | to twist (a thing) | (بنية) كتب
| to work (individually)          | to occupy one (in) | (بنية) كتب
| to think                        | to think          | (بنية) كتب
| to look for, await, expect       | to look at, see   | (بنية) كتب
| to bear, suffer                 | to carry (a load) | (بنية) كتب
| (b) to fight one another        | to fight one another | (بنية) كتب
| to be reconciled w. o.a.         | to be reconciled w. o.a. | (بنية) كتب
| to differ from o. a.             | to differ from o. a. | (بنية) كتب
| (c) to be raised (to rise)       | to raise          | (بنية) كتب
| to be benefitted                 | to benefit (trans : ) | (بنية) كتب
| to be aided, victorious          | to aid, give victory | (بنية) كتب
| to be filled                     | to fill           | (بنية) كتب
| to be extended                   | to stretch out (trans.) | (بنية) كتب
Changes in the ت of VIII.

3. Explain the form of 

\[ \text{\textit{اضطراب}} \] to be agitated: where is the ت؟

If the first radical of the original verb be ط ض ص or ط ت فَتَّـمَال of ت becomes ط. This may unite with the ط of the verb, and is written, Ex. ا تريد لَأُمْ لَأُمْ لَأُمْ لَأُمْ لَأُمْ لَأُمْ لَأُمْ لَأُمْ لَأُمْ لَأُمْ لَأُمْ لَأُمْ لَأُمْ لَأُمْ لَأُمْ لَأُمْ لَأُمْ L to be driven off. The same coalescence occasionally happens with ص as in أصْدَع

Or the ص and ط may remain distinct, as أصْطَدَم to collide.

4. Explain ت to throng together (men).

If the first radical be د ذ or the ت of فتال is changed to د. This may unite (coalesce) with the first radical if that be د or ذ لَأُمْ لَأُمْ لَأُمْ L to be stored up.

5. Suppose the first radical be ت or ت

Then the servile ت unites with it and forms ت لَأُمْ لَأُمْ لَأُمْ L to be united

Self Test 89. 1. Explain أداخر (89: 4). 2. Explain أسطلح (89: 3).

Words Difficult to Find.

<table>
<thead>
<tr>
<th>Look under</th>
<th>Its Meaning</th>
<th>The word</th>
<th>Look under</th>
<th>Its Meaning</th>
<th>The word</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَحَد</td>
<td>to be united</td>
<td>اتخذ</td>
<td>وَصَل</td>
<td>to connect with.</td>
<td>اتصل</td>
</tr>
<tr>
<td>وَسَع</td>
<td>to be spacious</td>
<td>اسمع</td>
<td>وَقَف</td>
<td>to be communicated (news).</td>
<td>اتفق</td>
</tr>
<tr>
<td>وَصَح</td>
<td>to become clear</td>
<td>استصح</td>
<td>وكول</td>
<td>to agree to, to coincide</td>
<td>اتفق عليه</td>
</tr>
<tr>
<td>وكأ</td>
<td>to recline</td>
<td>أتَسَكَّا</td>
<td>وَقَد</td>
<td>to trust (rely) upon</td>
<td>اتفَق</td>
</tr>
<tr>
<td>أَخَذ</td>
<td>to take (VIII).</td>
<td>اخذ</td>
<td>وَقَتِّي</td>
<td>to be kindled</td>
<td>اتفَق</td>
</tr>
</tbody>
</table>

Hours may be saved by memorising this table which really belongs to Lessons 113 and 114. Verbs commencing with وَعَ (and in one case with hamza) coalesce the وَعَ with the تا of Conj. VIII. and write تا with شاذة.
Exercise 89 A. To Arabic:

1. These goods are inflammable (liable to catch fire).
2. We work for the extension of the Kingdom of God in the Coptic Church (Nation).
3. What is it that prevents women's work in war time?
4. The prices of all eatables and drinkables have risen, on account of the war.
5. What do you think will be the result of the present war?
6. Do not ask the-like-of this question, because no-one knows that but (except) God.
7. Pay no attention to that person because he only pretends being-religious.
8. By examination (trial) man is honoured or degraded.
9. I consider (think reckon) that girl to be hasty (rash) in her judgments and therefore I do not depend upon what she says.

Exercise 89 B. To English:

1. هذه البضائع قابلة للانهاب
2. لا يمنع من تكبير الله في الكنيسة (الأمة) القبطية
3. ما الذي يمنع إشعال النساء وقت الحرب
4. إن تعتب أهبان جميع المبالات والمشربات بسبب الحرب
5. ماذا تذكر أن تكون نتيجة الحرب الحاضرة
6. لا نسأل مثل هذا السؤال لأنه لا يعلم ذلك الأرتفاع
7. لا تلمعت إلى ذلك الشخص لأنه يظهر فقط بالتدين
8. بالآمنج يكرم المرء أو يهان
9. إن يعبر ذلك أمة مسرعة في حكمة فلا اعتماد على أقوالها

N.B. أهان means "man," its fem. أمرأة and indef. أمرأة is from IV. to insult or degrade; ًوأمرأة آمرأة ًوأمرأة ًوأمرأة ًوأمرأة ًوأمرأة ًوأمرأة ًوأمرأة
A. Translate to Arabic:

1. Have you any goods in your stores that are liable to explode?
2. "Let not your hearts be agitated, ye believe in God, then believe in me."
3. I was wishing to be present with you to-day.
4. The enemy’s army was defeated yesterday.
5. Be patient and wait: for patience is a virtue (handsome).
6. It is said that this woman has become a Mohammedan.
7. I do not think we have any inflammable goods at present.
8. I do not know what were the subjects of his sermons last Sunday in the Coptic Church.
9. What was the subject of Friday’s Khutba in the mosque?

B. Translate to English:

1. لشكر الله أنْهُ أُشْرِى إلَى الكنيسة رجلاً وامرأة
2. بالاستجابة يكرّم الأمر أو يهان
3. اقتُل الجيّشان فأخرج أحدهما
4. انصر الخلفاء على العدو أنصاراً عظيماً
5. تكلّم كما تردّى تقدم للعمل
6. المعاشرة الرديئة تفسد الأخلاق الحسنة
7. بعدَ الأناكال على الله أنْهُ لفت إلى أشيّالي
8. إنني أتلقّى نوعاً من مقاتلي الله

C. Answer these questions:

1. Which is the chief Derived Form for expressing Intensity?
2. Which chiefly expresses the Passive?
Lesson 91.

EYE, VOICE, & EAR.

Having, in Lesson 41, learned selections from the Commandments, the student is now given the whole section, Exodus 20:1-17 as an optional memory exercise.

تمكمن الله جميع هذه الكتابات قائلًا:

أناربالله الذي أخرجك من أرض مصر من بيت العبودية
لا يكون لك آلهة أخرى إلّامائي
لا تصنع لك تمثالًا منحوتًا ولا صورة ما
ما في السماء من فوق وما في الأرض من تحت وما في الماء من تحت الأرض. لا تسبح له ولا تعبدهن لاني أنارباللهاله غيور
افتقد ذنوب الآباء في الابناء في الجيل الثالث والرابع من مبغي
أصنع إحداً إلى الوف من حبي وحافظي وصابي
لا نطق باسم

الربالله باطلالا نازربلا يبره من نطق باسمه باطلالا
اذكر يوم السبت لتقدسه. سنة أيام تعمل وتصنع جميع عملك
وأما اليوم السابع فقيه سبت للربالله، لا تصنع علاماً انت وابنلك
وابنتك وعبدك وامتك وهيمتك وزيملك الذي داخل أبوبلك لأني
في سنة أيام صنع الرسبسماء والأرض والبحر وكل ما فيها واستراح في

اليوم السابع لذلك باركالرب يوم السبت وقدهسه

أكرم أبائك وامك لن كي تطول أيامك على الأرض التي يعطيك

الربالله

لا اقتل
لا تنز
لا تسرق
لا تسهر على قريبك شهادة زور
لا تستهبيء بيت قريبك ولا عبده ولا امه ولا ثوره ولا جماره ولا

شيئًا مما لتربيك
Lesson 92.
Conjugation IX

1. For what verbs is Conjugation IX used?
For verbs expressing fixed colours and defects. Revise 58:4(b)

2. Memorise this short vocabulary.
   to become white  
   to become black  
   to become red  
   to turn pale  
   to become crooked  
   to lose one eye

3. Inflect  

4. But where do the two ́s come from in 2nd and 1st persons?
Simply from unloosing the two coalesced consonants, so to speak. This is only necessary when the final radical has to bear a sukūn, thus doing away with the shadda. We shall study the
“Doubled Verb” (so-called “Surd”), in Lesson 102: he fled ; I fled ; she touched ; thou touchdest

5. The Imperfect (Note the shadda):

6. The Imperative (where feasible):
7. Is there a Passive to IX?

Naturally there can be no Passive of practical use, and no Noun of Object. The other parts are:

- **Reddening** مُّعََّذَّرَةٌ on measure مُّعْذَّرَةٌ crooked.
- **Redness** (inflammation) اِحْمَرَأَر on measure اِحْمَرَأَر paleness; اِحْمَرَأَر crookedness.

8. How would you translate “to make white, to whiten”?

Use II which is factitive or causative. He made it white بِيَعَصَة she blackened it، بَسْدَة

9. Note that many Arabic colours are simply substantive names of well-known objects; thus قُرْمَز scarlet, is really the Persian word for cochineal—*kermes*; though the Relative Adjective (Lesson 144) is often formed from it by adding يُ بِيَعَصَة thus;

- **Scarlet Fever** حَمَيْل قَرْمَزَيْة
- **violet** بِيَعَصَة بِنْفَسِيْجِيَّ coffee-colour.

**Exercise 92A.**

1. When she heard this news her colour faded (she turned pale) for fear of their striking her.
2. As for them, they observed her paleness but they did not know the reason for it. [snow.
3. If your sins be as scarlet, they will become white like the
4. Her face was reddening for-shame during-the-time-of her standing (while she stood) before the judge.

**Exercise 92B.**

(1) **عَنْدَمَا سَمِعَتْ هَذَا الْحَبِيرُ أُصِبَّا لَوْنَهَا حُشَّأَةً عَلَى صَبْرِهِمْ إِيَاهَا
(2) أَمَّا هِيَ فَلَاحْتُوا أُصِبَارَاهَا لَكُحْبُهُمْ لَمْ يَعْرِفُو سَبْبُهُ
(3) إنْ كَانَتْ خَطَايَاهُ كَقَرْمَزٍ تُبيِّصْكَ لِلْجَلْدِ
(4) كَانَ وَجَهُهَا مُحْزَمٌ مَسْجَلٌ وَقَتُوْفُهَا أَمَامُ أَنْتَاحِيَّ
Lesson 93.
Conjugation X.

1. The form of Conjugation X. is استفهام which is formed by prefixing three servile letters to the first of the radicals.

2. The Past Tense of استفهام "to ask to understand", "to inquire"

3. Imperfect of استفهام "to seek knowledge, to ask information".

4. Imperative of استفهام "to ask forgiveness".

5. The Noun of Agent?
With م as in IV., VII., VIII., and with a kasra before final. Thus: مستحن one-asking-pardon; مستحن one-who-approves مستحن temporary husband to legalise return to divorced wife.

6. The Maṣdar?
examples استفهام act of asking forgiveness; استفهام approval; استفهام inquiry; استفهام employing, utilisation.

7. Can there be a Passive?
Yes, many verbs of Conj. X. have a transitive signification. The Passive Past follows the rule of "Penultimate radical taking a kasra", but, as in IV., VIII., etc. the alif takes a damma; and in this case, the ta does also. It (he) was approved

9. The Passive Participle is منَصَّبٍ on the form مُستَعْمَلٌ

Compare = that which is to be met, hence, the "future".

Exercise 93a. A recapitulatory Exercise.

"And delight thyself (enjoy-thyself) with the Lord, and He will give thee the request of thy heart. Deliver thy way to the Lord, and trust upon Him, and He will cause-to-act".

Exercise 93c. To English:

1. The king inquired whether they approve (approved) his thought (idea) but they did not approve it.
2. So he said: "If GOD MOST HIGH will (i.e. I hope) you will approve it in the future", They said: "If God will".
3. "Then know that there is no deity except God, and ask forgiveness for thy sin and for the believers (m) and the believing-women".
4. In the book of "1001 Nights" there are many stories about a sharp 'mustahill' who was married to a divorced girl on condition that he would divorce her again next morning, but fell in love with her (became attracted to her) so did not divorce her; consequently her first husband and her father were enraged.
Lesson 94.
Conjugation X. (Contd.)

1. What are the chief meanings of Conjugation X.?
   (a) To consider the object to be ... (e.g. good, etc.);
   (b) To ask for the action to happen; (c) (Various).

2. Memorise the following derived verbs:

<table>
<thead>
<tr>
<th>Meaning of X.</th>
<th>X.</th>
<th>Meaning of I.</th>
<th>I.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) to consider good, to approve</td>
<td>استحسن</td>
<td>to be good</td>
<td>حسن</td>
</tr>
<tr>
<td>to consider heavy (a bore)</td>
<td>استفتَتَل</td>
<td>to be heavy</td>
<td>نفث</td>
</tr>
<tr>
<td>to consider great, to be proud</td>
<td>استكبر</td>
<td>to be big</td>
<td>كبير</td>
</tr>
<tr>
<td>to consider important</td>
<td>استعظم</td>
<td>to be important</td>
<td>عظم</td>
</tr>
<tr>
<td>to consider strange</td>
<td>استغرب</td>
<td>to be strange</td>
<td>غرب</td>
</tr>
<tr>
<td>to consider small, contemn, despise</td>
<td>استصغر</td>
<td>to be small</td>
<td>صغر</td>
</tr>
<tr>
<td>to consider (make) lawful</td>
<td>استحل</td>
<td>to be lawful</td>
<td>حل</td>
</tr>
<tr>
<td>(b) to ask pardon</td>
<td>استفَتَر</td>
<td>to forgive</td>
<td>أخفَر</td>
</tr>
<tr>
<td>to ask news</td>
<td>استفَتَر</td>
<td>to inform</td>
<td>أخبر</td>
</tr>
<tr>
<td>to meet, to expect to receive</td>
<td>استقبل</td>
<td>to receive</td>
<td>قبل</td>
</tr>
<tr>
<td>to make use of</td>
<td>استعمال</td>
<td>to do, make</td>
<td>عمل</td>
</tr>
<tr>
<td>to ask permission</td>
<td>استذَانُ</td>
<td>to give leave</td>
<td>أذن</td>
</tr>
<tr>
<td>to ask one's presence</td>
<td>استحضر</td>
<td>to attend at</td>
<td>حضر</td>
</tr>
<tr>
<td>(c) to extract</td>
<td>استخرج</td>
<td>to go out</td>
<td>خرج</td>
</tr>
<tr>
<td>to be worthy (of)</td>
<td>استحقَق</td>
<td>to be incumbent</td>
<td>حق</td>
</tr>
</tbody>
</table>

N. B.—Make quite sure of sections (a) and (b) as being of great importance.

3. Form the المصدر from استذَانُ to ask permission,
Write the hamza over the kursy (١٢) then act as in 93:6 and you get استبداً asking-permission, or, asking-to-be-excused.

4. From استراح and استقام

Compare أقام Lessons 77:7, and 117:13. An additional alif not being feasible, compensation is made by thus استقامأ rest, restfulness.

Exercise 94a. To English:

1. استقبلهم السلطان استقبلاً أعظماً

2. إن الفاعل يستحق أجره

3. حيث أن استغربت حضور الشخص المذكور فقد استعلمت

4. عن سابب حضوره فقيل لي إنه لم يستذن بالحضور

5. قد أمر القاضي باستحصار الشهود غداً

6. لا استطعنا هذه الألسنة للآلهة عابور مسححة أهمها مكم

Exercise 94b. To Arabic.

1. The Sultan gave them (lit. received them) a great reception.
2. The labourer surely deserves his hire (wage.)
3. Inasmuch as I (Since I) was surprised at the presence of the person referred to, I have inquired about the reason of his attendance; it was said to me (I was told) that he did not ask permission to attend.
4. The judge has commanded the attendance of the witnesses to-morrow.
5. We are ready for every (any) service.
6. Don't make much of this matter, for it is not worth your trouble.
Lesson 95.

I. The Paradigm (Table) of Derived Conjugations VII.—X., with Examples.

<table>
<thead>
<tr>
<th>مصدر</th>
<th>PARTICIPLES</th>
<th>Imper.</th>
<th>MUDARI</th>
<th>PAST</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Passive</td>
<td>Active</td>
<td>Passive</td>
<td>Active.</td>
<td>Passive</td>
</tr>
<tr>
<td>انفعال</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>فعل</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>مفعل</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>مضل</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>استعمال</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

2 Study the following Newspaper Exercise with the aid of your lexicon.

Then correct by page 235.
Lesson 98.

**QUADRILITERAL VERB.**

1. We now take up the Quadriliteral verb. How is it expressed?
   The same form is used, but the *lam* is doubled. We say that the ordinary Quadriliteral verb is on the form ﻗَفَٰذَلِلٍ.

2. How do we get Quadriliteral Verbs?
   (a) By inserting an extra letter in a triliteral root;
   (b) By repeating a bi-literal sound (Onomatopoeia);
   (c) From nouns of more than three letters;
   (d) By expressing "he uttered the formula......" (Rare).

3. Copy and learn the examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>to roll away</td>
<td>ﺑِدْرُ ابْرَاجٍ</td>
<td>بدَرَاجٍ</td>
</tr>
<tr>
<td>to shake (the foundations)</td>
<td>ﺗَرَعْعَ ﺧَلْلٍ</td>
<td>ترَعَ عَ خَلْلٍ</td>
</tr>
<tr>
<td>to cause to quake (earthquake)</td>
<td>ﺗَرَوْلُ ﺧَلْلٍ</td>
<td>تَرَوْلَ عَ خَلْلٍ</td>
</tr>
<tr>
<td>to whisper sedition</td>
<td>ﻣَوْسُونٌ ﺧَلْلٍ</td>
<td>مَوْسَونَ عَ خَلْلٍ</td>
</tr>
<tr>
<td>to wail (usually, for the dead)</td>
<td>ﺧَلْلٍ ﺧَلْلٍ</td>
<td>خَلْلٍ ﻭَلَلٍ</td>
</tr>
<tr>
<td></td>
<td>ﻣَوْسُونٌ</td>
<td></td>
</tr>
<tr>
<td>to make a disciple</td>
<td>ﺛَلْمَدٌ</td>
<td></td>
</tr>
<tr>
<td>to gird (someone)</td>
<td>ﻣَنَطِقٌ</td>
<td></td>
</tr>
<tr>
<td>to prove, demonstrate</td>
<td>ﺑَرْهَانٌ</td>
<td></td>
</tr>
<tr>
<td>to translate, interpret</td>
<td>ﺑَرَجُمٌ</td>
<td></td>
</tr>
<tr>
<td>to pronounce the words</td>
<td>ﺑَسْمُ ﺛَنَبِّيٍّ ﺭَبِّيَةٍ</td>
<td>بَسْمُ ﺛَنَبِّيٍّ ﺭَبِّيَةٍ</td>
</tr>
<tr>
<td>to say the formula</td>
<td>ﺑَسْمُ ﺛَنَبِّيٍّ ﺭَبِّيَةٍ</td>
<td>بَسْمُ ﺛَنَبِّيٍّ ﺭَبِّيَةٍ</td>
</tr>
</tbody>
</table>

4. How can Al-Mudãri of the Quadriliteral best be studied?
   By comparing it with Al-Mudãri of either II. or III. of the Triliteral Verb to which it has great similarity, since we have shown (in 73 : 2) that the former are really Quadrilaterals.
   Compare ﻪَيْكَ مُ ﻷنَّا لَهُمَّ with ﻪَيْكَ مُ ﻷنَّا لَهُمَّ.
5. How is the Imperative formed? Like III., the rest on the alif being replaced here by the rest on the jazmated (sukûned) letter. 

6. The Noun of Agent? Similar to that of II. and III. Compare 

and 

and 

and 

and 

and 

and 

and 

and 

A substitute for mutargim is targumân, corrupted in Egypt to dragomân.

7. We gave in Lesson 35 the Passive of thus c.f. Conj II. of Triliteral verb (73 : 2). But the more usual thing is to employ a Derived Form (see next Lesson).

8. Does the last remark apply to the Noun of Object? Yes, but note also a translated book.

9. The Maṣdar. By observing translation; mumbling, we gather that we add a ta marbûta to But the form will also be found.

10. How can we best find the Quadriliteral Verb (in Lexicon)? See 2 above. For (a) Look under the Triliteral root. (b) The bi-literal sounds are classified under the first two letters, thus: for to glitter, sparkle (whence a pearl), see 

Exercise 95b. 

The ENGLISH of EXERCISE 95.

The employed (officials) dispersed exactly at noon, being interested in the matter of the fighting, for they had heard (lit. arrived to them) that morning that the two armies, the Turkish and the English, had fought together in the Sinai peninsula (lit. like-island). Then news had ceased, although people were so anxious for it that they began to inquire from every authentic source; but with all their effort, time passed and they were tired of waiting, when behold a boy had come carrying many copies of the supplement to the newspaper (i.e. Special edition). They advanced upon him, making inquiries, and their faces reddened with joy at the pleasing news, and they showed (there appeared upon them) signs of excitement and enthusiasm.
Lesson 97.

1. What are the Derived Forms of the Quadrilateral Verb?
   (a) معَالَلَةً with *ta* prefixed to the original form (Quad. II.),
   (b) معَالَلَةً with *kasra* prefixed, and the second *lam* doubled (Quad. III).
   (c) معَالَلَةً with a *nun* inserted and *kasra* prefixed.

2. We said in Lesson 96, that Quadrilateral Conj. I may be compared with II. of Trilateral: csn these derived forms be similarly treated?

   
   - جُلِّرُنَ to put on, or wear a girdle
   - جُلِّرُنَ to be demonstrated
   - جُلِّرُنَ to be shaken, or to quake
   - جُلِّرُنَ to be shaken, shake
   - جُلِّرُنَ to be translated, interpreted

3. Give some examples of Quadrilateral II. (a)

4. can be worked-out by intelligent comparison of V.

5. How is the Mašdar formed?

6. Four frequently used-verbs on the form معَالَلَةً (i.e. Quad.: III):—
7. What is to be specially noted about this table?

(a) Three things to be learned: اسم الفاعل; المضارع ؛ الماضي.

(b) Two things to be noted only (not memorised): the Imperative which will be better understood after Lesson 103 on "Doubled (or Surd) Verbs"; and the two ways of forming the Verbal Noun. In the case of اطمَنَّ to be tranquil, both اطمِنْ and اطمِنَّ mean tranquility, or, peace of mind.

**Exercise 97a.** To English:

Exercise 97 a. The pupil began to wail bitterly as though he was not wishing to prove his diligence by completing his lessons. Our friend (lit. the one mentioned) was wearing a polished (shining) girdle, so he began to sparkle brightly, as though (probably) it had been given to him as a gift from his professor (teacher) Mohammad. He commenced to rival and out-do with it the other (boy) and at last the matter ended in fighting and boxing.
A black man once removed his clothes on a snowy day and began to take the snow and rub his body with it. Someone said to him, "Why do you rub your body with the snow? "That I may become white," he said. Then a wise man came and said to him, "So-and-so, don't fatigue yourself, for though thy body blacken the snow yet it only increases in blackness itself."

The meaning is: The evil man can corrupt the good one, but the good man cannot reform the evil one.
This popular story, found in all Egyptian collections, is to be carefully studied with the lexicon. A certain number of vowels (only) have been supplied, to gradually accustom the student to reading the newspaper, which is unpointed. We give a few grammatical notes:

- **أوصي أعلى** These are Conj. IV. To be studied in 122, 123.
- **سمع وطاعة** = *literally, “Hearing and obeying”. (Very frequent)*.
- **العشارون سنة** twenty years. (Explained in Lesson 148 : 1,2).
- **أخذ** the Imperative of (Lesson 104 : 4).
- **أحب** Conj. IV. (to be studied in Lesson 107).
A. To English:
1. إني عجبت من قبلك إياها لأني لم أسمع شيئًا عن ذاك قبلًا
2. لا تصرِّب قول بكتم لا نا معكم
3. استغفر الله لما تقوم من ذنبك وما تأخر
4. إننا لنشهد حضورًا معناً لأننا نستثنى كلامه وعلى كل حال لم نستحضر
5. لا نشتروا من المتع بين
6. قدُّباحت العلماء في أمرٍ أضحكَّن كله شئٍ ها ذاك ممكنٌ أم لا
7. لا تقصرى إذا زالت الأرض

B. To Arabic:
1. The stars were shining in the sky (heaven).
2. And his disciples were plucking the ears (of corn) and eating, and they were rubbing them with their hands.
3. I am the Lord thy God who brought thee out of the land of Egypt, and out of the house of slavery (bondage), thou shalt have no other gods before Me.
4. Hallowed be thy Name......Forgive us our sins, as we forgive those-that-sin against us.
5. Honour thy father and mother, that thy days may be long on the earth.
6. But for a misunderstanding between the two parties the conditions of peace would have been agreed upon before.
7. The book was translated by one of the best of the translators.
8. You cannot prove that statement.
9. He went to the carpenter and said 'Bring (to) me the bedstead'.

C. Give the Arabic Singular, Dual and Plural of:
day—week—month—year—father—mother—brother—sister—newspaper—library—book—church—house—dog—cow—mule. * Plural of this word not yet studied (but used once in Ex. 56 c).
Lesson 101.

GENERAL INTRODUCTION TO WEAK VERB.

1. Into how many classes are Arabic verbs divided?
The two main classes are A. فِعْلُ ِسَلَّمُ Sound (or “strong”) i.e. free from defect; and B. فِعْلُ عَيْبُ ِسَلَّمُ Not-Sound.

A. Consists of verbs (whether triliteral or quadriliteral) that are devoid of Hamza, Doubled Radicals, and Weak Letters, for all of these have their own special rules.

B. عَيْبُ ِسَلَّمُ (Not-Sound) is sub-divided into:

(a) صَحِيحُ Correct or Regular: which allows hamzas as radicals, also doubled-letters, but does not contain wau or ya.

Under (a) we shall study مُهْوُرُ Mahmûz (hamzated verb) and مُصَاعِفُ Muḍâʿaf (doubled) i.e. with 2nd and 3rd radicals alike.

(b) مُعَطَّلُ (Muʿtall=weak) consists of verbs containing the weak wau and ya. Under (b) we shall have:

مِثَالُ Mithâl (Assimilated wau or ya as 1st radical).

أَجْوَفُ Ajwaf (Hollow)—wau or ya or alif in the middle.

نَاقِصُ Nâqîṣ (Defective)—wau or ya or alif at the end, whence it often “drops off”, and in that sense, is defective.

2. The above complete list is to be used as a general introduction and to be turned back to for reference. It is not essential to learn, straight off, all the Arabic technical terms; you will learn them, with their meanings, in the course of Lessons 102—127. But the divisions and sub-divisions must be fully grasped (under the English names, for the present).

3. Why not call the Sound Verb “Regular”, and the Non-Sound “Irregular”? — Because the “Non-Sound” verb also follows regular laws, though suffering some changes of form.

4. Let us show these classes more graphically.
الفعل
غير ساحر

معتقل
صحف
مثالي
مهمٍّ
مضاعف

(weak lam)
(weak 'ain)
(weak fu)
(hamzated)
(doubled)

فعل لو ي و ي أو أ
Order of Lessons 102–127: Doubled Verb; then Hamzated Verb, with hamzated fu, hamzated 'ain, or hamzated lam. After that, weak first letter either wau or ya; weak second radical wau, or ya, or alif; finally weak third radical, wau or ya or alif.
Lesson 102.

**DOUBLED VERB.**

1. What is the origin of the Doubled, or "Surd" Verb.
   A simple triliteral verb with three fathas. Thus 

2. When are the two radicals contracted, and when separated?
   They are contracted when the third radical carries a vowel-sign, but opened out when it has a sukûn, (e.g. before a Pronoun-Affix). Thus 

3. Inflect the Preterite of 

   *RULE. If the third radical is vowelled (here by ǧamma) but the first radical is not-vowelled, the second throws its vowel back upon the first, and coalesces with the third. Thus instead of we get 

5. Imperfect Tense of 

   to think, suppose.

   to flee, run away.
6. What difference is made in the Imperative?

Instead of the formal ْمُدْعَٰ أُمُدْدَكَ ّعَصَّٰ and ْمُفْرَأَ أُمُدْدَكَ we write ْمُدْعَٰ and ّعَصَّٰ the fatha, in this case, being a contrivance to avoid two sukûns coming together.

7. Why is there no alif-kasra?

Because لّمُدْدَكَ has thrown back its vowel on to the first radical, and consequently, there being no sukûn there, no extra alif is needed to assist to pronounce it!

But note that أُمُدْدَكَ is sometimes used.

8. Is اسم الفاعل regular?

Yes; it follows the usual rule, except that the second and third radical coalesce. ُقَأَرَوَن ْمَأَدَدَوْنَ instead of ُقَأَرَّ ْمَأَدَدَوْنَ; ُنظِّنَ ُقَأَرَوَنَ ْمَأَدَدَوْنَ instead of ُنظِّنَ ُقَأَرَّ; ُقَأَرَّ ُقَأَرَوَنَ ْمَأَدَدَوْنَ Similarly ُقَأَرَّ ُقَأَرَوَنَ ْمَأَدَدَوْنَ.

9. What maṣdar may be taken?

Various forms: ُقَأَرَّ opinion, thought: ُقَأَرَّ flight. Perhaps the commonest form is ُقَأَرَّ.
Exercise 102 a. To Arabic:

1. What is your thought about the Lord of the worlds? (Sâd Chapter).
2. And ye thought an evil thought (see 6 below).
3. And they think about God other than the truth (untrue thoughts) ("Family of Imrân").
4. Then I fled from you when I feared *you (Poets Chapter).
5. And verily (assuredly) I consider † him to be one of the liars ("Stories" Chapter).
6. And that he punish the hypocrites (m) and hypocrites (f) and polytheists (m) and polytheists (f) the thinkers of God thoughts of evil ("Victory" Chapter).
7. Say *: "Flight will not profit you, if ye have fled from death ("Confederates" Chapter).

* These are Hollow verbs (Lesson 115).
† This verb has the particle of asseveration ل which means verily or assuredly, and is used after أن (see 128:10).

Exercise 102 b. To English (from Al-Qurân).

(1) فَمَا شَكَّكُمُ بِرَبِّ الْعَالَمِينَ
(2) وَظَنْتُمْ أَنَّ الْأَمْوَةِ
(3) يَطْنُونَ بِاللَّهِ عَيْبًا أَخْيَاءً
(4) فَقَرَرَتْ مَسَكَمُ لَمَا حَفَظَكُمْ
(5) وَإِنِّي لَأَطْهِرُ مِنْ السَّكَاذِينَ
(6) وَيَعِدُّ الْمُنَافِقَاتِ وَالْمُنَافِقُونَ وَالْمُشَرِّكِينَ وَالأَشْرَكَاتِ
(7) أَظَالُونَ بِاللَّهِ خَلَفًا أَمَّا مَذْ بَعْدَهُ
(8) فَقُلْ لَنْ يَنفَعَكُمْ أَفْقَارُ إِنْ فَرَّتمَ مِنْ الْمَوْتِ
Lesson 103.

1. Form the Subjunctive of the Doubled Verb?
This is regularly formed; e.g. from دَلَّ يَدِّلُ to indicate, show.

\[
\begin{array}{c|c|c|c}
\text{ما يُدَلَّ} & \text{ما يَدَلُّ} & \text{ما يُدَلَّ} & \text{ما يَدَلُّ} \\
\text{ما يُدَلَّ} & \text{ما يَدَلُّ} & \text{ما يُدَلَّ} & \text{ما يَدَلُّ} \\
\text{ما يُدَلَّ} & \text{ما يَدَلُّ} & \text{ما يُدَلَّ} & \text{ما يَدَلُّ} \\
\text{ما يُدَلَّ} & \text{ما يَدَلُّ} & \text{ما يُدَلَّ} & \text{ما يَدَلُّ} \\
\text{ما} & \text{ما} & \text{ما} & \text{ما}
\end{array}
\]

2. Does the sukûn separate the radicals in the Jussive?
Decidedly so, when the real Jussive is used; for otherwise one radical would disappear; since it is manifestly difficult to sound يَدِّلُ for, as we have shown before. If it were لُلُ two sukûns would come together, which is never allowed to happen in Arabic.

\[
\begin{array}{c|c|c|c}
\text{لا يُدَلُّ} & \text{لا يَدَلُّ} & \text{لا يُدَلُّ} & \text{لا يَدَلُّ} \\
\text{لا يُدَلُّ} & \text{لا يَدَلُّ} & \text{لا يُدَلُّ} & \text{لا يَدَلُّ} \\
\text{لا يُدَلُّ} & \text{لا يَدَلُّ} & \text{لا يُدَلُّ} & \text{لا يَدَلُّ} \\
\text{لا يُدَلُّ} & \text{لا يَدَلُّ} & \text{لا يُدَلُّ} & \text{لا يَدَلُّ} \\
\text{لا} & \text{لا} & \text{لا} & \text{لا}
\end{array}
\]

But Wright says, "In the Jussive the second radical not-un frequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel". (c.f. 102:6 on the Imperative).

What he means is—In the Doubled Verb the Jazmatting particles (governing the Jussive) are often used with the Subjunctive, i.e. the Subjunctive is used instead of the Jussive. Exs

3. How is the Passive formed?
(a) In the Preterite الماضي: ( دَمَ to blame)

\[
\begin{array}{c|c|c|c|c|c|c}
\text{دُمَت} & \text{دُمَت} & \text{دُمَت} & \text{دُمَت} & \text{دُمَت} & \text{دُمَت} & \text{دُمَت}
\end{array}
\]
(b) In the Imperfect عَشَ (to deceive).

4. How is this verb pronounced colloquially?
In every case without separation. Thus I passed. Observe how the vowelling difficulty is overcome—a ya with sukūn is interpolated between the verb and the pronominal affix. Compare مدِّدُنا مدِّينا we extended, with مدَّدَتُه مدَّدتُه.

5. Is it allowable to write it in this way?
Wright, late Cambridge Professor of Arabic, quoted words thus written with approval, and Robertson Smith and De Goeje (Leyden) have not disallowed it. In preaching, one says استمرَت because it is easily pronounced, but, when the word is longer, as in استمرَت استمررت I continued. Most correspondents now write استمرَت. There are several examples of this in For example أَلْفَ لِيْلَة وَلَيْلَة اِلِى وَقْتٍ اَمْشَاء.

6. Memorise this vocabulary:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>to stretch</td>
<td>مدَّ</td>
<td>to knock</td>
</tr>
<tr>
<td>to pour</td>
<td>حَبُّ</td>
<td>to count</td>
</tr>
<tr>
<td>to lower</td>
<td>حَطُّ</td>
<td>to sprinkle</td>
</tr>
</tbody>
</table>

**Taking fāṭha:**
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>to love, like</td>
<td>وَدُ</td>
<td>to smell (a)</td>
</tr>
</tbody>
</table>

**Taking kasra:**
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>to err</td>
<td>ضَلُّ</td>
<td>to smell (b)</td>
</tr>
<tr>
<td>to kneel</td>
<td>خَرُّ</td>
<td>to cease</td>
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</tbody>
</table>
Exercise 103a. To Arabic:
1. “And on him I bestowed vast riches”.
2. “And when (if) the earth was spread out”.
3. “And he took hold of the head of his brother dragging him to him”.
4. “He said, We will strengthen thy fore-arm with thy brother”.
5. “What think ye of Christ?”
6. “And He withheld men’s hands from you”.
7. “Revile not those whom they call on beside (apart from, without) God, lest they revile God despitefully (as an enemy) in their ignorance”.

Exercise 103b. To English

Active Voice and Passive Voice.
1. “Active Voice” is called by some the verb whose agent (subject) is known. By others the verb whose agent (subject) is unknown. Or
2. “Passive Voice” is similarly called the verb whose agent (subject) is unknown. Or
3. “Subject” of a Passive Verb = “Deputy Agent”.

The above will be understood after Lesson 169, etc, on Syntax.
Lesson 104.

**HAMZATED VERB.**

1. In how many ways may a verb be hamzated?
   It may have a hamza as first, second, or third radical (p. 242).

2. In verbs with *hamza-fa* (i.e. first radical) what is the general rule?
   **RULE:** A silent hamza (i.e. with sukūn) when preceded by a vowelled hamza is changed to the letter homogeneous to the vowel. Examples becomes and is written "I believe," and for Similarly, we write I eat, for The advanced student may, however, note that since is not alif of prolongation, to change it to the alif of prolongation and then to write madda is but a conventional custom. Similarly, ya of the Imperative.

3. Conjugate to take captive.

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<td>مِلَّ أَسَرَ وأَسِرَنْ وأَسِرْنُأْ وأَسِرْنُأْ</td>
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The advanced student may, however, note that since is not alif of prolongation, to change it to the alif of prolongation and then to write madda is but a conventional custom. Similarly, ya of the Imperative.
4. there any exception to the above rule?
In the Imperative of three verbs the first radical is rejected altogether: 

\[ \text{كَلُّوا مَعَبُوا مَنْ يُقِيمُ لَكُمُ.} \]

\[ \text{حَدُّ خَدُوا مَرْوَوا مَنْ يُقِيمُ.} \]

\[ \text{حَسَبُوا مَنْ يُقِيمُ.} \]

5. Form اسم الفاعل
The one alif is placed across the other, forming madda: thus 

\[ \text{خَذُوا مَرَوا أَلَّمَ.} \]

\[ \text{خَذُوا مَلَّ آحُدَ.} \]

\[ \text{خَذُوا مَلَّ آحُدَ.} \]

6. What happens with the Passive of the Mudari?
Refer back to our RULE of PERMUTATION (63:5) “Change the weak letter to harmonise with the vowel if that vowel is the distinctive feature required”. Thus 

\[ \text{يُؤُودُ.} \]

He (it) will be taken. Similarly 

\[ \text{كَانَ أَطْعَامُ.} \]

the food will be eaten.

7. Examples of اسم المفعول (having initial hamzah) 

\[ \text{مُهْدَرَةَ عَلَى أَنَاتِهِ مَا مَوْلُ.} \]

hoped-for; 

\[ \text{مَكُونٌ جَ مَا كِلَّاتُ.} \]

an eatable; 

\[ \text{مَا مُرُ حَ مَا مُؤُورُونَ.} \]

subordinate official; 

\[ \text{مَا ذُونَ.} \]

permitted.

8. Vocabulary: 
(a) Verbs taking damma in Imperfect: to hope 

\[ \text{أَنَّ.} \]

to order 

\[ \text{أَمَّرَ.} \]

to eat 

\[ \text{إِلَّ.} \]

to take 

\[ \text{أَكَلَّ.} \]

(b) Fatha: to permit 

\[ \text{أَذْنَ.} \]

to be safe 

\[ \text{أَمَنَنَ.} \]

to regret 

\[ \text{أَسَفَ.} \]

(a) Kasra in Imperfect: to take captive

Exercise 104a. To Arabic:

I. “Then eat from what is set-before (brought forward to) you” (Luke 10:8).

2. “And the Lord God took Adam (the man,) and put him into the garden of Eden to dress it and keep it. And the Lord God commanded Adam (the man) saying, “Of all the trees of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die”. (Gen. 2:15-17).

Exercise 104a. To English:

(1) فَكَلَوْا مِنَاهَا مَيْتًا لَكُمْ

(2) وَأَخَذُ الرَّبِّ الْأَلَّهَةِ أَدَمَ وَوَضَعَهُ فِي جَنَّةِ عَدُنَ لِيَعْمَلُهُ وَيَحْفَظُهُ وَأَوْصِيَ الرَّبِّ الْأَلَّهَةِ أَدَمَ قَانَالاً مِنْ جَمِيعِ شَجَرَةَ الْجَنَّةَ تَنَأُّ كَلُّ أَكَلَّوْا مِنَ الرَّبِّ الْأَلَّهَةِ أَدَمَ مَنْ ذَا مِنْهَا مَيْتًا}.
Lesson 105.

1. We come now to the hamza as middle radical. What vowels may it take?
   Fatha as in سَأَلَ to inquire
   Damma بَيْسَتَسْ to be brave
   Kasra يَسَتَسُ to despair

2. The Muḍāri of "to despair"
   يَسَتَسُ يُسَتَسُ يُسَتَسُ
   يَسَتَسُ يُسَتَسُ يُسَتَسُ
   يُسَتَسُ يُسَتَسُ يُسَتَسُ
   يُسَتَسُ يُسَتَسُ يُسَتَسُ

3. The Imperative of "to ask"
   اسَلِ اسْالِ اسْالِ
   There is, however, another form of this particular verb sometimes met with, in which the hamza is simply dropped out of al-Muḍāri and al-Amr. Example of the latter:
   رأى سَأَلَ ask! (We may briefly note here that رأى to see, drops its hamza in al-Muḍāri and makes رأى تَرَى etc. It will be studied under the "weak-ending verb" 122—125).

4. اسم الفاعل gives no difficulty; thus سَأَلُ one-asking, or a beggar; يَسَلُ one-despairing رَأَى رَأْى roar (from رأى not رَأَى which, however forms its اسم الفاعل in the same way)

5. The Passive is يُسَلُ he is asked (about it).

6. What becomes of the alif-hamza in Noun of object?
   Revise our RULE of PERMUTATION once more (104:6).
   The alif becomes wau to suit the damma. Thus مسَلُ or مسَلُ asked, or responsible. (Notice the kursy = stool, i.e. a ya without dots, on which the hamza may sit, as in the second form of writing the word).
7. What form will the Maşdar take?

It depends largely upon the vowel of the verb (But there are not many verbs mahmuzat-ul-'ain (having the 'ain hamzated). 

Examples of Maşdar:

- سؤلالُ (saw'ul) request; and a question;
- يأس (yas) despair;
- كآبة (ka'aba) depression (or "dumps").

8. Revise Lesson 13 at this stage. Important.

Exercise 105 b. To Arabic:

1. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:8).

2. "And Saul will despair of me and not search for me yet (any more)." (I Sam. 27:1).

3. And the speech of the desperate (despairing) [goes] to the wind" (Job 6:26).


5. "Ask thy father, then (so that, Subj.) he will inform thee, and thy elders, then they will tell thee" (Deut : 32 : 7).

6. "Ask him, he will speak for himself" (John 9:21).

7. "Then it said to the woman, 'Has God truly said, Do not eat of all the trees *of the garden'?" (Gen : 3 : 1).

(Haqqan = Verily, or truly).

* This collective will be explained in Lesson 139 : 7.
Lesson 106.

I. Give exs: of hamza as third radical (marking important verbs).

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<tbody>
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<td>* to create</td>
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<td>َبَرَءا</td>
<td>َبَرَأ</td>
<td>َبَرَءا</td>
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<tr>
<td>* to read</td>
<td>َقُرِأ</td>
<td>َقُرِءا</td>
<td>َقُرِأ</td>
<td>َقُرِءا</td>
<td>َقُرِءا</td>
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<td>* to fill</td>
<td>َمَلَأ</td>
<td>َمَلَءا</td>
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<td>to be slow</td>
<td>َبَطَأ</td>
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<td>to make a mistake</td>
<td>َخَطَأ</td>
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<td>* to begin</td>
<td>َبَدَأ</td>
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</table>

1. What do you observe in the above table?
   (a) That there are fathā-fatha, kasra-fatha, and other verbs.
   (b) That the kursy of the hamza is homogeneous to the preceding vowel (105:6).
   (c) The Passive Past always writes its hamza over a kursy.
   (d) The Pass:Pres: writes it over alif, because of the preceding fatḥa.

3. Do not spend much time now over the table, as we shall meet some of it again in the Derived Conjugations of hamzated verb. Learn the four verbs marked*. The usual verb for "to sin" (lit. to miss) is Conj: IV.

4. Form َقُرِأ from اسم الفاعل
   Note that the kasra requires its homogeneous ya kursy (with no dots; then there is no difficulty).

5. Form َمَلَأ from اسم المفعول
   maqrū'un, read; mamlū'un, filled.

6. It will be noticed here that we are now discontinuing the practice, kept up for a hundred lessons, of conjugating parts of the verb in full, giving sing. dual, plural, mas., fem., etc.
Such special assistance was deliberately given to "simplify things". We will now be able to save our space somewhat.

7. What happens to the final hamza of the word "prophet"?

The final hamza has coalesced with the ya; so instead of writing 

\[ \text{an-Nabi'\u{u}} \] we write \[ \text{an-Nabi\u{y}} \]. The plural of \[ \text{ن\u{b}ي} \] has been learnt in Lesson 67:6 with words derived from final ya.

8. Give examples of words not losing their original hamza.

- evil (written in Qur'an \[ آ\u0646\u062c\u0646\u0648\u0645 \])
- anything, something (Its plural is a diptote)
- with enjoyment ("to your health")

5. What happens with the plural of \[ \text{إمٓام} \] prayer-leader?

The plural form is \[ ا\u0648\u0646\u0648\u0645 \] (Lesson 132). As the two radicals are alike (from \[ ا\u0648\u0646\u0648\u0645 \] to walk ahead) the kasra is thrown forward, and we get \[ ا\u0648\u0646\u0645\u0646\u0645 \]. Compare the verb \[ ا\u0648\u0646\u0645\u0646\u0645 \] to groan; \[ ا\u0648\u0646\u0645\u0646\u0645 \] I groan.

Exercise 106a. To English: (From al-Qur'an).

1. \( \text{إِنَّمَا} \) \( \text{بَيِّنَ} \) \( \text{ثُمَّ} \) \( \text{مَثِیَ} \) \( \text{عَلَيْنَا} \) حَدِيثٌ \( \text{فَعَلُوا} \) وأُشْرَبُوا 

2. \( ا\u0646ج\u0646\u0648\u0645 \) 

3. \( ا\u0646\u062c\u0646\u0648\u0645 \) 

4. \( ا\u0646\u062c\u0646\u0648\u0645 \) 

5. \( ا\u0646\u062c\u0646\u0648\u0645 \) 

Exercise 106b. To Arabic:

1. Read: in the name of thy Lord who created.
2. Eat and drink with enjoyment.
3. He said, "Verily I am appointing you as-a-leader to the people".
4. And likewise we appointed to every prophet an enemy.
5. Then, if thou art in doubt concerning what we have revealed to thee, ask those who [were] reading the Scripture before thee.
Lesson 107.

1. Returning to the "Surd" (doubled) Verb, can all the usual Derived Conjugations be obtained from it?
Yes; but IX will seldom be found, (because the third radical is already doubled: if second and 3rd were alike it would be trebled). The cognate radicals are separated before sukūn just as in I. The Māṣdars of Conjs. III., IV., VII., VIII., and X. separate the two, in order to insert the necessary alif.

2. The table of Conjugations with useful examples.

<table>
<thead>
<tr>
<th>مصدق</th>
<th>اسم الفاعل اسم المفعول</th>
<th>ضارع</th>
<th>الماعي</th>
<th>المبني للمعلوم للجهول</th>
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The English: I. To extend; II. verify; III. contact with; IV. to supply; V. to be verified; VI. to be in mutual contact; VII. to be unloosed; VIII. to extend; X. to request supplies.

3. What is to be done with so many forms?
Take out II. and V. and memorise them, because they are like the ordinary strong Conjs. II. and V. Note the rest.

4. Why are II. and V. so regular?
Because the effect of doubling one of the two original "Surd" radicals is to separate those two in all parts of the verb, in other words, to regularise this form. Refer to 72 and 83.
Why are the N. of A. and N. of Object alike in Conjs. III., VI., VII., and VIII.? Because their distinctive vowels cannot be shown without separating the radicals.

Exercise 107 a.

Exercise 107 b. RE-TRANSLATE TO ARABIC:

We hear (lit : There arrived to us) that the G.O.C. (General Officer Commanding) sent to ask to be supplied with a number of men and a quantity (portion) of munitions. After investigating the request at the War Office, they re-inforced him with all he asked of soldiers and equipments (accessories such as means of transport, and other things (or, and so on).

As far as (up to) the present there have joined the Army of Occupation in this country many reinforcements, arriving from other countries, until (so that) it has been said that the army extends from sea to sea and is ready (prepared) for any thing. They have also prepared for them a great camp

Then after their arrival by a few days, the war became unexpectedly more intense (lit. an intensifying non-expected) and a great battle took place, only we were preserving (taking upon ourselves) the policy of defence not that of attack. The army has several armoured trains and "Maxim guns" (cannon quick firing). As for the Ministry of Communications, -- it has deserved great praise.
Lesson 108.

**DERIVED CONJS:** of *HAMZATED VERB*

1. Let us speak first of the verb *mahmúz-ul-fá*.

2. What is Conj. III of ًُ؟—It is ًُ from ًُ.

And Conj. IV of the same?—It is ًُ from ًُ.

3. How are these to be distinguished?

By examining theضارع والمصدر واسم الفاعل

Example: ًُ to reproach; ًُ to cause pain; ًُ إيلام; ًُ ًَأَم

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</tbody>
</table>

4. To place in trust ًُ آنُ to be sociable ًُ آنُ to write a book ًُ 

5. Learn ًُ caller-to-prayer; ًُ مثا لِم sufferer; ًُ مولِم painful.

Learn also ًُ ًُّ a conference, which is a Noun of Place being on the same form as اسم المفعول (See 63: 7, footnote, and c.f. مَجْمَع).

Self-Test 108. Translate these N's of Agent: an author; delayed; a believer; asking to be excused; a suffering woman.
Lesson 109.

1. MAHMUZ-UL-'AIN verbs use some derived forms only.

<table>
<thead>
<tr>
<th>مصدر</th>
<th>اسم الفاعل</th>
<th>اسم المفعول</th>
<th>المضارع المعلوم</th>
<th>الماضى المعلوم</th>
</tr>
</thead>
<tbody>
<tr>
<td>ساءت</td>
<td>اسم مموم</td>
<td>اسم مموم</td>
<td>اسم مموم</td>
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<td>اسم مموم</td>
<td>اسم مموم</td>
</tr>
</tbody>
</table>

2. Where are Conjugations II., VII., X.?

   In II. there is a possible example سَأَلَ to ask much, but it is not important. Examples from VII, and X. are not in ordinary use.

3. Why are there not more?

   Because of the awkwardness in pronunciation of the intermediate hamza, and the fewness of Conj. I. verbs of this class.

4. Which of the above should be memorised?

   لآم to suit, is used of food (or climate) suiting a person; تَسَاءل is used of everybody asking everyone else; and النَم is sometimes used of a wound healing (edges coming together) while الْآتِئمُ the annual gathering (of a society). Also تَقَال to augur good, تَشَاعم to bode ill, to be pessimistic.

   Note the spelling of these words; the hamza is written alone after the long alif in Al-Mādī, also in VI.

5. Vocab:— to congrat. هُنَا to acquit بَرَأ to reward كَافًا to cure أَبَأ to prophesy تَنْبَأ to commence ابْتَدَأ (Add these to p. 259).
5. Verbs *Mahmuz-ul-Lam* are frequently met with.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>اتخذ للجو</td>
<td>to take refuge</td>
</tr>
<tr>
<td>اختم</td>
<td>to hide (a thing)</td>
</tr>
<tr>
<td>امتلأ</td>
<td>to accuse of error</td>
</tr>
<tr>
<td>استدعى</td>
<td>to inform</td>
</tr>
<tr>
<td>انتشأ</td>
<td>to sin, miss aim</td>
</tr>
</tbody>
</table>

6. Pay special attention to Conjs II., IV. and VIII. in this table.

<table>
<thead>
<tr>
<th>مصدر</th>
<th>اسم الفاعل</th>
<th>اسم الفاعل</th>
<th>المضارع</th>
<th>الماضي</th>
</tr>
</thead>
<tbody>
<tr>
<td>هنا</td>
<td>2.</td>
<td>2.</td>
<td>2.</td>
<td>2.</td>
</tr>
<tr>
<td>كافٍ</td>
<td>3.</td>
<td>3.</td>
<td>3.</td>
<td>3.</td>
</tr>
<tr>
<td>بِكَذٰلِكْ</td>
<td>4.</td>
<td>4.</td>
<td>4.</td>
<td>4.</td>
</tr>
<tr>
<td>نُكَافِي</td>
<td>5.</td>
<td>5.</td>
<td>5.</td>
<td>5.</td>
</tr>
<tr>
<td>إِبَتدَأ</td>
<td>6.</td>
<td>6.</td>
<td>6.</td>
<td>6.</td>
</tr>
<tr>
<td>بَنَى</td>
<td>7.</td>
<td>7.</td>
<td>7.</td>
<td>7.</td>
</tr>
<tr>
<td>مَبَدَأً</td>
<td>8.</td>
<td>8.</td>
<td>8.</td>
<td>8.</td>
</tr>
<tr>
<td>أَسْتَدْعَى</td>
<td>9.</td>
<td>9.</td>
<td>9.</td>
<td>9.</td>
</tr>
</tbody>
</table>

**Exercise 109a.**

1. To Arabic: — being-filled; taking-refuge; pessimism; suitability; assembling; beginning; congratulation; acquittal; he-was-rewarded.

2. Also: — suitable; congratulator; one-requited; refugee; one filled; a beginner; hiding oneself; optimistic.

**Exercise 109b.**

(A) أَمْتَلِئَ: النَّجَاهُ: مَكَافَةُ: مَلِامَةٌ: أَمْتَلِئُ: إِبْتَدَأَ: مَكَافَةُ: نُكَافِي

(B) مَلِامَةٌ: مَكَافَةُ: مَكَافَةُ: مَكَافَةُ: مَكَافَةُ: مَكَافَةُ: مَكَافَةُ: مَكَافَةُ: مَكَافَةُ: مَكَافَةُ
A. Translate to English:

1. كَلَّاهُ وَأَشْرَبْ بِهَا هُنَّٰئِذَا

2. يَسِتَمِدُ الْقَادِرُ الْعَالِمُ إِمَادَةَ عَظِيمَةٍ

3. أَهْبِّسْكُمْ بِرَجُوعِكُم سَلَيلٌ آمِنُ

4. وَأْصِنَعْ اِحْسَانًا إِلَى أَلِفٍ مِن مُحْمَيٍ

5. لَمْ تَكْنِ مَيْضِيَةٌ

6. سَيَلَّسُنُّ مَجْعَلَ الْمُشِيحَةِ فِى أَوْلِ الْآيَتِ الْآتَى

7. اللَّهُ لَا إِلَهِ إِلَّا هُوَ

8. آمَنَتُ بِاللَّهِ وَمِلَّكَتِهِ وَرَسَلُهُ وَبَكُتِه وَبَا لَيْوَا الْأَخَرِ

9. تَأْخَرَتُ الْمُرَّةَ حَتَّى نَشَتَّدَ الشََّمََّس

10. فَقَالَ الْنَّجَّارُ: لَا أَحُبَّ أَن أَسْتَعْنَجِ شَغُلِي

B. Translate to Arabic:

1. Ask these two sheikhs where they are from.
2. The school is full (has filled); then let us begin.
3. I believe in GOD and His Apostle. [women.
4. Ask pardon for thy sin, and for the believers and believing
5. (Write out The Fifth Commandment).
6. The girls ran away (fled) from their teacher (f).
7. The two women were prophesying about the extension of the Kingdom of God.
8. Thus (so) God loved the world.
9. Those two ladies merit (deserve) your praise.
10. As though he were engaged (busy).

C. Give Second Person, Dual, (a) Preterite, and (b) Present, of the verbs: to stretch, deserve, be filled, write a book, abstain, think.
Lesson 111.

EYE, VOICE, AND EAR.

Arabian Wisdom.

1. راحة الجسم في قلة الطعام وراحة النفس في قلة الاكثام

وراحة القلب في قلة الاهلام وراحة اللسان في قلة الكلام

علم شجرة والعمل ثمرتها

2. اثنان لا يشمان طالب علم وطالب مال

3. في العجلة الندماء وفي التأني السلمامة

عثرة القدم أسلم من عثره اللسان

4. ثلاثة أمور تسر القلب: الماء الخضراء والوجه الحسن

ثلاثة يذهبون الحزن: الخضراء والماء والوجه الحسن

5. الجنة تحت أقدام الأمهات

Translation of above:

1. Rest of body [is to be found] in rarity of food;
   Rest of soul in fewness of sins;
   Rest of heart in scarcity of anxiety;
   Rest of tongue in paucity of speech.

2. Knowledge is a tree, and action its fruit.

3. Two are never satisfied, the seeker of knowledge and the seeker of wealth.

4. In haste is regret, and in consideration safety.

5. A slip of the foot is safer than a slip of the tongue.

6. Three things please the heart (we should say the eye): water (i.e. the river) and greenness (i.e. garden) and a pleasant face.

7. A metrical rendering, — the terminal sukuṇ being "Poetical license" (ضرورة الشعر). "Three things send away grief —
greenness, and water and a pleasant face."

8. Paradise is under the feet of mothers (said of training children).
Lesson 112.

THE WEAK VERB.

1. We come now to the weak verb. What does معْلُ الْمُعْتَلِلَ mean?

By comparing 107:2 معْلُ الْمُعْتَلِلَ will be found to be the Participle of حَرْفُ الْعِلَاءَ to be sick, hence to contain a letter called ي and "letter of sickness." The "Sick" (weak) letters are و and ي.

2. What are the three possible classes of "weak" verbs?
   (a) مَثَلٌ — those with و or ي as first radical.
   (b) أَجْوَفُ — with و or ي in the middle.
   (c) نُقْصُ — with و or ي as third radical.

There are two supplementary classes to be added:
1. Verbs with first and third both weak;
2. Verbs with second and third both weak.

3. What is meant by the word مَثَلٌ?

Compare 74:7 with 75:5, and note that مَثَلٌ (Conj. III., = to resemble) takes its maṣdar in مَثَلٌ (resemblance, or assimilation) so these verbs are called "Assimilated" or "Similé" verbs because they resemble the Sound Verb.

4. In verbs having ya as first radical, — what happens?

Ya verbs are inflected in almost all their forms like the Strong Verb. For example يَتَسَ سَنَسُ to despair (of), (in 105:2).

5. The Noun Agent is يَتَسَ and The Noun of Object يُسَسُ, both of which are regular.
6. Is the Passive also regular?
Yes, in the Past; from يُسِرَ (imperf. يُسِرُ) we should have got يُسِرَ if the Past had been Transitive, but, as a matter of fact, the few initial ya verbs are mostly Intransitive.

7. In the Imperfect the Passive requires damma over the first ya, then what would happen to the second ya (i.e., the radical)? By our RULE of PERMUTATION (63:5) the strong vowel over-rules the weak consonant, which is then changed to wau; thus, أُوسِرُ. The same applies to the Imperative:

8. Vocabulary: "to ripen," "to be dry," "to be easy" "to be awake."

Exercise 112 a. To Arabic:
1. Do not despair of the mercy of God.
2. Verily after travail is ease.
3. Let us pick the ripe fruits.
4. Our crops are mildewed this year.
5. After long trial (experience) I did not find (113:4) the climate suitable.
6. The Annual Conference will meet in the city of Cairo.
7. I congratulate you sincerely on your safe return.

Exercise 112 b. To English:

"لا تَنَيِّسْ مِن رَحْمَةِ اللَّهِ أَنَّ بَعْدَ اللَّهُ يُسِرَّ آنَفَاطِ الأَئِمَّةِ الْيَافِعَةِ مَزْوَةَ هَذِهِ السَّنَةِ بَعْدَ الْإِحْتِيَارِ الطَّوِيلِ لَا أَجِدُ أَطْلَقْ مَلَائِمَ أَهْيَتْكُ بِسَلَامَةِ الْوُدَّةِ مُهْيَةٌ خَاصَّةً"
Lesson 113.

ASSIMILATED VERBS IN (مثال واوي) ( Wonderland )

1. Are Verbs with و regular, like those with ي ？

A few are regular, like the ya verbs, the others have special rules. We must refer to Lessons 38 and 39, and the Revision of the Six Classes on page 104, under Lesson 40.

2. Firstly, take the fourth line (page 104) : are there Assimilated Verbs in و like it ?

A very few, and these are regular. Ex: وَلِيُوْبُلُ to be unwholesome.

3. This form is not used in و . That leaves four, namely فَعْلُ يَفْعَلُ فَعْلُ يَفْعَلُ فَعْلُ يَفْعَلُ فَعْلُ يَفْعَلُ a.i.d

4. What happens to فَعْلُ يَفْعَلُ ؟

All waу verbs on this form reject the waу in the المضارع and as shewn in the following table :

<table>
<thead>
<tr>
<th>to promise</th>
<th>وَعَدَ يَعْدُ عِدًّا</th>
<th>to give birth</th>
<th>وَلَدُ يَلَدُ لِدُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>to find</td>
<td>وَجَدَ يَجْدُ جِدًّا</td>
<td>to be incumbent</td>
<td>وَجْبَ يَجْبِ حَبِّ</td>
</tr>
<tr>
<td>to connect, arrive</td>
<td>وَصَلَ يَصْلُ صَلًّا</td>
<td>to describe</td>
<td>وَصَفَ يَصْفِ صَفَّ</td>
</tr>
<tr>
<td>to arrive, come</td>
<td>وَرَدُ يَرْدُ دَرُّ</td>
<td>to stand, stop</td>
<td>وَقِفَ يَقْفُ قِفٌّ</td>
</tr>
</tbody>
</table>

5. What did we say about فَعْلُ يَفْعَلُ in Lesson 39 : 4 ?

That its few examples are to be found in Assimilated Verb, and that the waу always disappears in the المضارع

<table>
<thead>
<tr>
<th>to swell</th>
<th>وَرَمَ يَرْمُ رَمْ</th>
<th>to inherit</th>
<th>وَرَثَ يَرْثُ رَثٍ</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be in good condition</td>
<td>وَقِفَ يَقْفُ قِفٌّ</td>
<td>to trust, confide</td>
<td>وَقِفَ يَقْفُ قِفٌّ</td>
</tr>
</tbody>
</table>
6. Does also reject the wau?

Verbs on this form are mostly regular; e.g. 

7. The following eight verbs in  and although they take fatha in Muḍari etc., yet drop the initial wau.

8. But why have you marked off the two verbs?

These may be omitted, as not much used.

9. Why is the Past of put in brackets?

Because the verb is only used in Present and Imperative.

10. What outstanding facts will simplify this lesson?

That these verbs are quite regular in (a) all Preterite; (b) all Passive; (c) all their Derived Conjugations. This was to be expected since only the first letter is weak. (Turn back to Lesson 51 E. V. & E. and revise and re-learn sentence 3).

11. Are the Participles (Nouns of Agent and Object) regular?

Quite; c.f. finding; standing; trusting: also found (i.e. present); given, granted; trusted-in, inherited.

12. Is there any special form for the Maṣdar?

No; it may take various forms including but is common; e.g. ecclesiastical endowment; standing: giving birth.
13. But a great many of the verbs drop the و and *compensate* for it by adding م: thus م confidence; م a gift; م weight; م attribute; م connection; these last three may, however, take the م form: م and م

Exercise 113 a. To English:

1. ضعواً أمركم هذا
2. وسع كرسية أسمات والأرض
3. لو كان واثقا بها أو هما كلا ما طلبته منه
4. طبيعة الإنسان موروثة من آبائه
5. الله لم يلد ولم يولد
6. لم يعدها بأن قرأ شيئا بعد وحده
7. الرحمة علينا أن نقبل وعده وتبقي به تمامًا
8. إن وجدته موضوعا على الأكشر
9. لا يوجد أحد في الآداب الآله
10. ليست كل مدينة كما هي موضوعة في الكتب

1. Put down your burdens here.
2. His throne (seat) extended (covered) the heavens and the
3. Had he been relying on (felt confidence in) her he would have given her all she asked of him. (A lām follows lau).
4. Man's nature is inherited from his fathers.
5. God did not beget and was not begotten. [his death.
6. He did not promise her that she would inherit anything after
7. It is incumbent upon us to accept his word and to have confidence in him entirely.
8. I found it placed on the chair.
9. There is no-one in the house at present.
10. Not every city is as it is described in the books.
Lesson 114.

1. **Derived Forms** — What of Conjugation II?

   Neither in و verbs or in ي verbs is there any difficulty.

   to cause to join وصل يوصل '
   to deliver (childbirth) ولد يولد '

2. **Conjugation III.** No special remark.

   to join to وصل يوصل منصلة أو وصلت

3. **Conjugation IV.** — *Wau* verbs are regular, except the necessary permutation in the *mašdar*; *exs:* to make clear, explain أو دع يدعو ابتذاعاً to leave, deposit أو ضح يوضح ايضاحاً to cause to arrive أو صل يصل اتصالاً to necessitate أو جب يوجب ابتداعاً to cause to despair أو جد يجد اياس

4. What of Conjugation IV. *ya* verbs? These undergo a permutation of the *ya* in المضارع (See Rule in 63: 5). أبتذاع الصامت، من슬ت يَتَوَقَّف يَتَوَقَّف يَتَوَقَّف to wake up, becomes أَيْتَبْتَذَاع دَوَأَعَاً in IV. Conj. Past, but أَيْتَبْتَذَاع يَوْسَرَ أَيْتَبْتَذَاع أَيْتَبْتَذَاع to have easy circumstances أَيْتَبْتَذَاع يَوْسَرَ (عليّ)

5. **Conjugation V. and VI.?** — No difficulty.

   to hesitate, depend (upon) تَوَقَّف تَوَقَّف تَوَقَّف (على)

6. **Conjugation VII.?**

   In *Colloquial* Arabic we have *نوردة* to be born, *نوردة* to be found

7. Any difficulty in VIII.?

   Yes, مثال verbs on form أَفْعَل أَفْعَل أَفْعَل curiously change the و or ي to ت and then coalesce with the servile; thus أَفْعَل أَفْعَل أَفْعَل أَفْعَل (Turn back to the special list on page 223, and memorise it).

8. **Conjugation X — What happens to the wau in al-Mašdar?**

   The usual permutation of *wau* after kasra.

   to deposit (in care), استودع يستودع استیداعاً
to ask to stop

to seek to procure (import)

to awaken

9. The only change is in IV. of the verb, whence we get arousing, necessitating; and in VIII, agreeing; connecting. Other useful words are humble; midwife.

10. Like but changing, of course, the kasra to fatha,— deposited; agreed upon (e.g., "Sound" Tradition).

11. Is on the same form as a public depository.

Table of Conjugations of Assimilated Verb (و)

| مصدر | اسم الفاعل | أمر | ضارع | الماضي | الماضي
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Lesson 115.

HOLLOW VERB.

1. What does the word جَوْفُ فَمَّا mean?
   It is on the form جَوْفُ and means hollow, or concave.

2. Why so called?
   Because the weak letter و or ي or |“drops out” in the Jussive, etc.

3. Explain the theory of the changes in the Preterite.
   The three classes are named after the letter taken in the Present.
   (a) Medial Wau. Revise Lesson 24: 3, 4 and apply it.
   
   (b) Medial Ya. The same theory applies here. We assume صَارَ (to become) to be from صَيْرَتُ but instead of صَيْرَتُ to avoid two sukūns together we drop the ya, and get صَارَا صَارَتَا صَارَمَا صَارَنَا

   (c) Medial Alif. حَافَ to fear, from خَفَ gives I feared.

4. But I do not see any difference between classes (b) and (c)
   See (a) is يَصَبِرُ (b) يَصَبِرُ but (c) is يَخَافُ
5. What is the fundamental RULE deduced from 3 (a) (b) and (c)?
That a weak letter always drops out when followed by a jazmated consonant (one bearing sukûn).

6. What happens with the Passive?—The letters ق و ل being the original radicals (see also بائع to sell, similar to صار) the passive would have been بيع قول but a permutation takes place, and the kasra and ya are written—باعت قول and خنت I was betrayed. (Some allow خنت).

7. Any change in اسم الفاعل
Yes; the weak letter is replaced by hamza; قائلة a speaker saying (adverbial expression to introduce a speech; صابر الصبر) becoming; ماعر الماء going; خائف الخائف afraid sleeping; مات الماء dying.
The feminine is regularly formed by ئ thus نايمة.

8. Any change in اسم المفعول
(a) Middle wau verbs drop one wau; مّقول مّقول we write مصون guarded (i.e. chaste); ملوم blamed.
(b) Middle ya verbs change the long wau to ya; thus مبيع مباع sold;
مكيك measured; but مبوعات مبوعات is possible; مبوعات articles sold.
(c) From هاب خائف to fear, we get مهوب مخوف to-be-feared, venerable;
and from مخوف خائف feared, fearful.

9. What form does the maṣdar take?
Generally قول but not always. متعرب Bيع act of selling; سير act of going, or pace; نوم sleep; موت death; توبة repentance.
Lesson 118.

We said in the last lesson that Hollow Verbs range themselves in three classes according to the medial letter of their Imperfect tense. Very well; but why do you say ٌٛٝٝٝٝ of ٌٛٝٝٝٝ when the form in ٌٛٝٝٝٝ; how is the sukûn of the fa replaced by a vowel? The answer is that the hypothetical form is ٌٛٝٝٝٝٝ but that becomes ٌٛٝٝٝٝٝ just as its hypothetical passive ٌٛٝٝٝٝٝ is actually written ٌٛٝٝٝٝ.

2. Show this for the three classes:—Medial wau, ya, alif.

(a) ٌٛٝٝٝٝ  he says, becomes ٌٛٝٝٝٝ  becomes ٌٛٝٝٝٝٝ Passive

(b) ٌٛٝٝٝٝ  he sells, ٌٛٝٝٝٝ  ٌٛٝٝٝٝٝ ٌٛٝٝٝٝٝ ٌٛٝٝٝٝٝ

(c) ٌٛٝٝٝٝ  he fears, ٌٛٝٝٝٝ  ٌٛٝٝٝٝٝ ٌٛٝٝٝٝٝ ٌٛٝٝٝٝٝ

3. Inflect one of these only ٌٛٝٝٝٝ (he sells):—

ٌٛٝٝٝٝ ٌٛٝٝٝٝٝ ٌٛٝٝٝٝٝ ٌٛٝٝٝٝٝ ٌٛٝٝٝٝٝ

ٌٛٝٝٝٝ ٌٛٝٝٝٝٝ ٌٛٝٝٝٝٝ

ٌٛٝٝٝٝ ٌٛٝٝٝٝٝ

ٌٛٝٝٝٝ ٌٛٝٝٝٝٝ ٌٛٝٝٝٝٝ

4. Why has the middle letter disappeared from the Fem. Plural?

Revise our RULE: “When the third radical receives a sukûn then the long vowel before it is changed into a corresponding short one because a shut syllable cannot admit a long vowel” (i.e., two sukûns may not occur together!).

Turn back to 115:3 and very carefully revise. This prepares us for the most important section of the Hollow Verb, ٌٛٝٝٝٝ (jazmated, or jussive). One example was worked out on page 93 (Lesson 36:6). There is no difficulty at all if this RULE be really grasped, and many examples be analysed.
Inflect "He did not say":

\[
\begin{align*}
\text{لم يقال} & \quad \text{لم يقل} \\
\text{لم يقل} & \quad \text{لم تقولا} \\
\text{لم تقولا} & \quad \text{لم يقلن} \\
\text{لم يقلن} & \quad \text{لم تقولوا} \\
\text{لم تقولوا} & \quad \text{لم يقلن} \\
\text{لم يقلن} & \quad \text{لم تقولوا} \\
\text{لم يقلن} & \quad \text{لم أقول} \\
\end{align*}
\]

NOTE on \text{lam yakun}, same form as above. Some of the poets—and Al-Qur'an in eight instances only—shorten \text{lam yakun} still further, and write 

\[
\begin{align*}
\text{لم يكن} & \quad \text{لم يكن} \\
\text{لم يكن} & \quad \text{لم يكن} \\
\text{لم يكن} & \quad \text{لم يكن} \\
\text{لم يكن} & \quad \text{لم يكن} \\
\text{لم يكن} & \quad \text{لم يكن} \\
\text{لم يكن} & \quad \text{لم يكن} \\
\text{لم يكن} & \quad \text{لم يكن} \\
\text{لم يكن} & \quad \text{لم يكن} \\
\end{align*}
\]

he was not I was not.

6. Imperative of the same:

\[
\begin{align*}
\text{قل} & \quad \text{قل} \\
\text{قولوا} & \quad \text{قولوا} \\
\end{align*}
\]

7. Jussive of (c) "He did not fear."

\[
\begin{align*}
\text{لم يخف} & \quad \text{لم يخف} \\
\text{لم يخف} & \quad \text{لم يخف} \\
\text{لم يخف} & \quad \text{لم يخف} \\
\text{لم يخف} & \quad \text{لم يخف} \\
\text{لم يخف} & \quad \text{لم يخف} \\
\text{لم يخف} & \quad \text{لم يخف} \\
\text{لم يخف} & \quad \text{لم يخف} \\
\text{لم يخف} & \quad \text{لم يخف} \\
\end{align*}
\]

8. Imperative — "Fear!"

\[
\begin{align*}
\text{خاف} & \quad \text{خاف} \\
\text{خاف} & \quad \text{خاف} \\
\text{خاف} & \quad \text{خاف} \\
\text{خاف} & \quad \text{خاف} \\
\text{خاف} & \quad \text{خاف} \\
\text{خاف} & \quad \text{خاف} \\
\text{خاف} & \quad \text{خاف} \\
\text{خاف} & \quad \text{خاف} \\
\end{align*}
\]

9. Jussive of (b) "He did not sell."

\[
\begin{align*}
\text{لم يبيع} & \quad \text{لم يبيع} \\
\text{لم يبيع} & \quad \text{لم يبيع} \\
\text{لم يبيع} & \quad \text{لم يبيع} \\
\text{لم يبيع} & \quad \text{لم يبيع} \\
\text{لم يبيع} & \quad \text{لم يبيع} \\
\text{لم يبيع} & \quad \text{لم يبيع} \\
\text{لم يبيع} & \quad \text{لم يبيع} \\
\text{لم يبيع} & \quad \text{لم يبيع} \\
\end{align*}
\]

10. Imperative: "Sell."

\[
\begin{align*}
\text{بيع} & \quad \text{بيع} \\
\text{بيع} & \quad \text{بيع} \\
\text{بيع} & \quad \text{بيع} \\
\text{بيع} & \quad \text{بيع} \\
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\text{بيع} & \quad \text{بيع} \\
\text{بيع} & \quad \text{بيع} \\
\text{بيع} & \quad \text{بيع} \\
\end{align*}
\]

11. Jussive of Passive: "He (it) was not sold."

\[
\begin{align*}
\text{لم يبيع} & \quad \text{لم يبيع} \\
\text{لم يبيع} & \quad \text{لم يبيع} \\
\text{لم يبيع} & \quad \text{لم يبيع} \\
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\text{لم يبيع} & \quad \text{لم يبيع} \\
\text{لم يبيع} & \quad \text{لم يبيع} \\
\end{align*}
\]
12. Give a short list of Hollow Verbs in frequent use:

<table>
<thead>
<tr>
<th>to sleep</th>
<th>to adorn</th>
<th>to guard</th>
</tr>
</thead>
<tbody>
<tr>
<td>زَامُ</td>
<td>صَمَمُ</td>
<td>مَاتُ</td>
</tr>
<tr>
<td>to venerate</td>
<td>to live</td>
<td>to die</td>
</tr>
<tr>
<td>هَبُ</td>
<td>عَاشُ</td>
<td>مَاتُ</td>
</tr>
<tr>
<td>to obtain</td>
<td>to be fitting</td>
<td>to blame</td>
</tr>
<tr>
<td>نَالُ</td>
<td>لَا حَيْبُ</td>
<td>لَامَ عِلُومُ</td>
</tr>
<tr>
<td>to be on the point of</td>
<td>to increase</td>
<td>to repent</td>
</tr>
<tr>
<td>كَادُ يَكِادُ</td>
<td>زَادَ يَزِيدُ</td>
<td>تَابُ يَتُوبُ</td>
</tr>
</tbody>
</table>

**Exercise 116 A.**

1. I became afraid of not selling (lack of sale of) the books.
2. Guard (Hold) your tongue; if you guard it, it guards you, if you betray it, it betrays you.
3. I bought books and sold them again, but the sales were small.
4. He was not one of the blameworthy ones who betrayed their country.
5. I fear that that person has not repented sincerely (lit. a true repentance).
6. It was (is) said that the Khalifa Harūn the Wise one night did not sleep, so he arose and said to Ja'far, “Get up and go with me to visit the city.”
7. It was said of General (lit. Leader) Jouhar that he lived honoured and died regretted.

**Exercise 116 B.**
Lesson 117.
DERIVED CONS, HOLLOW VERB.

1. Does the Hollow Verb differ from the strong in all the conjugations? — No, only in IV., VII., VIII., X., i.e., in أفعل افعل إفعل إفعل

2. Prove that statement by examples upon the other forms!
We will do so by giving examples of both wau and ya verbs upon II., III., V., VI. & IX., which examples must be memorised.

1.

- to cause to become صبر يصير تصميراً
- to outbid another (at auction) زايذ رائدة مزادة
- to adorn oneself تببن ينير نرين
- to be dissimilar تجاوز يتجاوز تجاوزا
- to be white أبيض بلبيض إبيض
- to be black أسود يسود أسودا

3. What principles may be inferred from these examples?
(a) Weak letters marked with shadda (II. & V.) or followed by consonant with shadda (IX.) undergo no change; (b) In general, weak letters undergo no change when preceded (or followed) by a letter of prolongation (III., VI & ماضدار II.)

4. Give the jussive of one example each of medial wau on II., III., V., VI., IX.

5. Now give one example of Conj. IV. (Compare 76 : 3).

6. What is observable here?
The occurrence of our fundamental Rule (115 : 5) "Weak letter drops out when followed by consonant with sukun."
7. What does come from?

comes from c.f. (76: 4 and 116: 2).

8. of the same. Watch the effect of the sukûn.

9. The Passive: (a) Indicative (he will be raised).

(b) Jussive (he was not raised).

11. is formed from thus: مقیم staying; مُميت™ fatal;

12. اسم الفاعل المضارع thus: مقیم staying; مُميت™ fatal;

مُرَّال™ restful; مُميت™ making permanent; مُرِيج™ removing; مُسیع™ insulting; مُقید™ obedient; مُفید™ beneficial.

مَهْيَان™ raised; مَرَّال™ removed; مُهْيَان™ insulted;

مُطَعُ™ obeyed; مُعَاد™ brought back.
13. Should not the Maṣdar take the form اَفْعَالُ؟
It should; but would be the Maṣdar of أَقَامُ and أَقَمُ of أَقَامَ from the latter we get أَقَامٌ and to avoid the two silent alifs one is deleted, and compensation made by adding إِقَامَةٌ: act-of-raising; or staying; إِمَانَةٌ killing; إِطَالَةٌ lengthening; إِدَامَةٌ making permanent; إِزَالَةٌ removing; إِهِانَةٌ insult; إِطَاعَةٌ obedience; إِفَادَةٌ benefit (to others); إِجَادَةٌ repetition; إِرَاءَةٌ will; إِدَارَةٌ management, direction.

14. Is there any instance of a verb on this IV. form in which the weak letter is treated as a strong one (i.e. an accented consonant)?
Yes; أَعِوزُ (to be lacking to anyone) thus:—
"The Glory of God is lacking to them" (Rom. 3: 23)
(Subject of the sentence is مَجْدِهِ)
Wisdom is lacking to him (= he is destitute of it)
(Subject is الحكمة)
This root عَوزُ is the one from which we get the coll "wanting" (N. of Agent of Conj. I).

Exercise 117. To English, and vice versa:

1. هذه القَطرة مُفيدة لِإِزَالَة مَرَضٍ أَلِينٍ
2. لَئِنّ في الإِعادَةِ إِفادَةٌ
3. لِمَلَا مَعَ إِقَامَتِكُ عندَنا
4. عِدَمْ إطَاعَةُ التَّلِيَمَةِ لِمَعِيِّمٍ إِهِانَةٌ لَهُ
5. إِذَا أَرَدْتْ أَنْ يَتَّعَ أَنْ يُسْتَطِعُ
6. بِعَدَّةٍ بِالآخِرَةِ سَرُّ
7. كَلَّ لِيْعْيَشُ لَا لَعْبُ لِيْا كَلُّ
Lesson 118.

**CONJS: VII. & VIII. (HOLLOW).**

1. Give as an example of Conjugation VII. Hollow,—"to let oneself be led".

   اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا
   اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا
   اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا اقتُدا

2. Supposing a passive of VII., were possible, how would it be written?

   Since  اقتُدا  takes its passive (if any) in  اقتُدا  would form its passive (if any) thus:—  اقتُدا  Or even  اقتُدا

3. المضارع

   ينقدون ينقدون ينقدون
   ينقدان ينقدان ينقدان
   ينقدون ينقدون
   اقتُدا اقتُدا اقتُدا

   **NOTE**—There being but few transitive hollow verbs, there are few taking Conj: VII. One other example is  اندُس  to be trodden down (crops).

4. If the Jussive is  ينقد  etc., give the Imperative:

   انقدوا اقتُدا اقتُدا

5. in this case are alike:  منقد  tractable.

6. What becomes of the alif of the verb when inserting the usual alif before the third radical to form the maṣdar?

   It is permutated to ِياء because the preceding vowel is kasra.

   Thus  اقتُدا  tractability;  اندُس  being trampled upon.

7. VIII.  أزدُدا  to increase, be augmented (see 89 : 5).
8. Passive of اخْتِئَارَ to choose. اخْتِئَارُ is occasionally heard.

9. Give المضارع of ازْدَدَانَة to be adorned.

10. The Jussive being ازْدَدَنَا etc. what is the Imperative?

11. Why the shadda in the Feminine Plural of 9 and 10?
That is caused by the coalescence of the radical nun of the verb and the nun (affixed pronoun-mark) of feminine plural.

12. Give the Passive of المضارع المجزوم (Jussive)

13. اسم الفاعل اسم المفعول are alike مُعَاذَة هُنَأَر مُرَتَأَح مُرْدَدَانَ

14. The Maṣdar? According to rule. Exs: ازْدَاخُ comfort; ازْدَبَأَحُ اخْتِئَارُ choice, option; ازْدَيَأَدُ ازْدَيَأُ increase; ازْدَاخُ custom,
Lesson 119.

**CONJUGATION X. (HOLLOW).**

1. 

<table>
<thead>
<tr>
<th>علاج</th>
<th>استماعا</th>
<th>استقاتا</th>
<th>استقمنا</th>
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<tr>
<td>َ</td>
<td>َ</td>
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 lombok to be upright.

2. 

<table>
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<tr>
<th>استشار</th>
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</table>

 information to consult.

3. 

<table>
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<tr>
<th>تستفيد</th>
<th>تستفيدان</th>
<th>تستفيدن</th>
<th>َ</th>
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<tbody>
<tr>
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</table>

 benefit.

4. 

<table>
<thead>
<tr>
<th>تستجابة</th>
<th>تستجابةان</th>
<th>تستجابان</th>
<th>َ</th>
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<tbody>
<tr>
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</table>

 answer (prayer, request, etc.)

5. 

<table>
<thead>
<tr>
<th>لم تسنِ</th>
<th>لم تسنِما</th>
<th>لم تسنِوا</th>
<th>لم تسنِن</th>
</tr>
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<tbody>
<tr>
<td>َ</td>
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</table>

 scorn (compare with 3 above).

6. 

<table>
<thead>
<tr>
<th>استجاب</th>
<th>َ</th>
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 answer (prayer, request, etc.)
Examples: \( \text{upright; } \text{مُستَقِيم} \) receiving benefit; \( \text{مُسْتَقِيم} \) answering (a request); \( \text{مُسْتَجِب} \) despising.

Examples: \( \text{مُسْتَشَار} \) one-consulted ("Adviser" to Govt.); \( \text{مُستَفَاد} \) profited; "صلاة مُستَجِبة " answered prayer; \( \text{مُستَطَاع} \text{عَيْبُ مُستَطَاع} \) scoffed at; \( \text{مُستَطَاع} \) possible; \( \text{مُستَطَاع} \text{عَيْبُ مُستَطَاع} \) impossible.

9. Is the masdar similar to that of VII. and VIII?

No; but it is similar to that of IV. (contrast the Nouns of Agent of IV. and X. with VII. and VIII). \( \text{عَيْبُ مُستَطَاع} \) uprightness; \( \text{مُستَشَار} \) consultation; \( \text{مُستَجِب} \) answer (to a request or prayer); \( \text{مُستَطَاع} \) power, ability.

10. Is there a verb (as we found in IV.) treating its weak letter as a sound one (i.e. an accented consonant)? (see 117:14).

Yes; \( \text{عَيْبُ مُستَطَاع} \) to catechise or examine (legal enquiry, etc.)

The root idea is that of asking for an answer (جواب) Another example — \( \text{إِسْتَجْوَاب} \) to consider correct. The masdars are sound :: \( \text{إِسْتَجْوَاب} \) 

Exercise 119 B. To English:

1. \( \text{مُتَطَعَّم} \text{عَيْبُ مُستَطَاع} \) لَنْ أَصْدَقَ إِلَّا أَمْنُونَ
2. \( \text{كَيْفَ يُقَامُ الْأَمْوَاتُ} \)
3. \( \text{كَأْنَ كَأَمْثَلُ الْأَوْصَعَةُ نَاقصًا} \) ظَاهِرُتْ
4. ليِسْ فيَسْتَطَاعُ يِلَيِسْ فيَسْتَطَاعُ غِيْرِي إِجَابَةً (إِسْتَجِبَةً) طَالِبَكَ
5. جَانِبُ أَمْسَتَشَارُ لمْ يُسْتَجِبَ لِتَلْبِيَةٍ وَلْقَالُ إِنَّ الْأَمَرَ غَيْرِي مُسْتَطَاعٌ
6. \( \text{إِنْ ثُمَّ أَسْتَجِبَ وَهَا وَإِسْتَجْوَابُهَا لَكَ إِلَّا أَمْنُونَ} \) لمْ تَسْتَجِبَ أَسْتَجْوَابُهُمْ

(See p. 281).
Exercise 119 a. To Arabic: (see page 280).

1. Be tranquil (fem : ) fear not, because thy friends are safe.
2. How are the dead raised?
3. She made show as though (pretended that) she did not find
   the weight short (deficient). Note — verbs like wajada can
   take two objects, both in Accusative Case).
4. It is not in my power, nor in the power of others, to-grant
   (the-granting-of) your request.
5. His Excellency the Adviser did not grant my request but
   said that the matter was impossible.
6. They requested her presence, and interrogated her, but she
   did not consider-right (approve) their interrogation of her,
   so she did not answer them with with a single word (at all).

EXAMINATION PAPER 120.

A. To English:

(1) لَيْسَ الْمَوْتُ الْأَخْرَجُوا

(2) هِلَّ أَسْتَعْفَرْتُمْ الْحُقْقَةُ

(3) تُحْمِرُ كُمْ بِأَنْ جَعَلَ الَّذِينَ أَخْرَجُوا مِنَ الْمَدَنِ سَكَنُوا أَمْنِينَ

(4) ْمَأْوَى لِلَّذِينَ كَتَبُوا عَلَيْهِمَا فِي يَوْمِ أَمَامَ أَعْيُنِهِمْ

(5) هَانِئُوا بَرْحَانُكُمْ إِنَّ كُنْتُمْ صَادِقِينَ

(6) وَزُنِّنَتْ فِي الْمُؤْلِفِينَ فَوَجِدْتُ نَاقِصًا

(7) لَيْسَ فِي الْإِجْعَالِ إِفَادَةً

(8) لَسْتُكُنْ إِفَادَةً الْمُكَّلِكِ
282

1. She did not find in her father’s house more than eight coins.
2. Despair not of the mercy of God, because He is very merciful.
3. You cannot find any person exactly as he is described by others.
4. We blamed thee because thou didst (masc:) not visit us.
5. It is said that the house was sold at a small price.
6. The children of Israel were punished because they did not obey God but opposed his prophets.
7. “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”
8. We hear that the G.O.C. (General Officer Commanding) of the Army of Occupation sent to ask for re-inforcements, but, in spite of all that, he was badly defeated.
9. We will weigh it in the balance.
10. Is not the plough more useful than the sword?

C. Give the Imperative Plural, Masc: and Fem: and the English meanings of these verbs:

بَيْنُ اسْتِشْارَةُ أَكْلِ وَضُعُ أَقَامٍ إِفْقَادٌ بَاغٌ وَدْعَ أَحَدَ إِسْتَصْوَبَ تَابَ
<table>
<thead>
<tr>
<th>Salutation</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Welcome!)</td>
<td>مرحباً بكَ (مرحبتي)</td>
<td>Hello!</td>
</tr>
<tr>
<td>(Salaam!)</td>
<td>السلام عليكم</td>
<td>Salam!</td>
</tr>
<tr>
<td>(Kind Inquiry)</td>
<td>كيف الحال؟</td>
<td>How's it going?</td>
</tr>
<tr>
<td>(When eating)</td>
<td>كيف يزيد فضلك (بالله، والعنا)</td>
<td>When eating</td>
</tr>
<tr>
<td>(Thanks)</td>
<td>شكراً فضلك</td>
<td>Thanks</td>
</tr>
<tr>
<td>(To one eating)</td>
<td>هنيئاً</td>
<td>To one eating</td>
</tr>
<tr>
<td>(Congratulation)</td>
<td>مبارك</td>
<td>Congratulation</td>
</tr>
<tr>
<td>(Feast-day)</td>
<td>عيد مبارك</td>
<td>Feast-day</td>
</tr>
<tr>
<td>(Weddings)</td>
<td>بالرضا والبلدِين</td>
<td>Weddings</td>
</tr>
<tr>
<td>(Recovery)</td>
<td>الحمد الله على عافية</td>
<td>Recovery</td>
</tr>
<tr>
<td>(Arrival)</td>
<td>الحمد لله علي السلام</td>
<td>Arrival</td>
</tr>
<tr>
<td>(Birth)</td>
<td>مولود جديد</td>
<td>Birth</td>
</tr>
<tr>
<td>(Condolence)</td>
<td>عظيم الله أجزاك ورحمة ملك</td>
<td>Condolence</td>
</tr>
<tr>
<td>(New Year)</td>
<td>(رأس السنة)</td>
<td>New Year</td>
</tr>
<tr>
<td>(Long Life!)</td>
<td>الله يعمر بيتك</td>
<td>Long Life!</td>
</tr>
<tr>
<td>(Thank you)</td>
<td>كأش خبرك</td>
<td>Thank you</td>
</tr>
<tr>
<td>(Good bye)</td>
<td>مع السلامة</td>
<td>Goodbye</td>
</tr>
</tbody>
</table>
Lesson 122.\[الفعل الناقص\]

1. Why is this verb so called?
Naqiş is the Active Participle of a verb to come short, be defective; and the verb is given this name because its final radical, being weak, has a tendency to “drop off.” But it is not defective in the sense of any of its tenses being missing. A much better name is used by some: “The Verb Weak of Ending.” (This constr. expl. in 148:16).

2. Into what classes can this verb be divided?
Four, according to the classes of verbs given in Lesson 39.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Example</th>
<th>Type-Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) to call, invite</td>
<td>دعَ أ يَدْعُو</td>
<td>فعل يفعل</td>
</tr>
<tr>
<td>(b) to throw</td>
<td>رمي يرمى</td>
<td>فعل يفعل</td>
</tr>
<tr>
<td>(c) to run, endeavour</td>
<td>سعى نسعى</td>
<td>فعل يفعل</td>
</tr>
<tr>
<td>(d) to be hidden</td>
<td>خفَى بخفي</td>
<td>فعل يفعل</td>
</tr>
</tbody>
</table>

3. Is there any on فعل يفعل? — No; see 39:5 and 113:5.

4. Any on سَرَو يَسَرُو to be magnanimous? “to be magnanimous” is the only example given and that is very seldom met with.

5. Give of each of the above verbs:

(a) دعَ دَعَتْ دعوة دعوت دعونَ دعوَتْ دُعَوَّا دعوَتَ دعوَتْ دُعَوَّا دعوَتَ دعوَتْ دُعَوَّا دعوَتَ دعوَتْ دُعَوَّا دعوَتَ دعوَتْ

(b) رمي يرمى رمي رميت رمت رمتا رميت رميتا رميت رميتا رميت رميتا رميت رميتا
(c) of سعي to run (Note—there are very few on this form).

\[
\begin{array}{ccc}
\text{سعي} & \text{سعت} & \text{سعتا} \\
\text{سعا} & \text{سعتا} & \text{سعتا} \\
\text{سعتين} & \text{سعتين} & \text{سعتين} \\
\end{array}
\]

(d) of حفي to be hidden.

\[
\begin{array}{ccc}
\text{حفي} & \text{خفيت} & \text{خفيت} \\
\text{خفان} & \text{خفيت} & \text{خفيت} \\
\text{خفيس} & \text{خفيت} & \text{خفيت} \\
\end{array}
\]

6. What is specially observable about the above tables?
   (i) That when the weak (third) radical is jazmated (with sukūn) on adding the pronominal affix, the alif of (a) and the alif maqṣūra of both (b) and (c) all return to the original letter, viz, (a) to wau, (b) and (c) to ya.
   (ii) That before the wau of the masc. plural this weak radical is dropped out altogether, but in (d) a damma is supplied.
   (iii) That in the third fem. sing. of (a)(b) and (c) the weak radical is dropped; thus سعت رمت دعت. Also, the fem. dual being formed direct from the fem. sing, it is dropped there also.

7. What form will the weak radical take in the Derived Conjs.?
   Always ِٔٔٔ except in the 3rd. sing : past, where it is ُٔٔٔٔٔ (See Lesson 127) but long alif before an affixed pronoun أَجْرَأَهُ.

8. Is the weak radical dropped in forming the Noun of Agent?
   (a) Indefinite: In the Nom: and Obl: cases, it is omitted and its place shown by tanwin kasra; thus داع رام ساب خافي.
   But the Accusative retains the weak letter: داعي رامي ساَعيَ خافي.
   (b) Defined: The missing radical is restored in the definite; thus الداعي الرامي الساعي إثنا في the Redeemer.
   (c) The Feminine is fully-declined; thus داعية داعية داعية.
Lesson 123.

1. What is noteworthy about the *passive* of the past of الناقص
The fact that the weak radical ya is restored, and the weak wau replaced by ya. The reason for the latter is obvious, for it is preceded by a kasra (63:5).

2. Give the passive of دعَّا and رَمِيتْ

3. How is اسم المفعول formed?
   (a) From verbs whose final radical is wau, this radical coalesces with the long wau of the form, and instead of مدعو we get invited, called. Also مرجو hoped for; مدعو pardoned.
   (b) From verbs with final ya the long wau is permuted to ya to coalesce with the final ya, and the damma to kasra; thus we get thrown-down; مرمي built; مرمي gathered (fruit etc).

4. of the mastoory to kneel (like دعا يدعو).

5. What is to be noted here?
   (i) There is no alif after the final wau of the masc. sing.
(ii) In 2nd fem. sing. يَتِينَ becomes يَتَّينَ

(iii) In 3rd and 2nd masc. pl. one wau is omitted, with the result that the masc. and fem. are alike in those two cases.

6. of بكَيُبَكَيْكَيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْكِيْيَيْк
II. What do you observe? What is the reason?

We observe that the passive is very similar to the active of fatha verbs, (§ 8 above), but distinguished by the servile 

The reason for the similarity of the permutations is that the final letter is alif maqṣūra in each case.

12. Is there any special form for the Maṣdar?

No, various forms are taken; ṭuʿaṭuʿa ṭuṣṣara call, petition; ṣuṣṣara pardon; ṣuṣṣara good pleasure.

Vocabulary 123.

(a) to kneel جَهَنْ مُهَبٞ to raid غَزِّرُو

to hope رَجَا رَجُو to approach دَنَّا يَدُّثُو

to grow نَسَعَ نَسُو to pardon عَفَا يَعُفُو

(b) to flow, run جَرَى تَكُرَي to pluck, gather جَبَنَي يَجْبِنُي

to give to drink سَمَّيُ يسَمُّي to build بَنِي يَبْنِي

to suffice كَنُّي يَكْنِي to weep بَسَكَي يَبْسُكَي

(c) to be pleased رُضِيَ رُضِيَ to fear خَشِئَ خَشَئُي

to be ashamed خَزِيَ خَزْيُي to perish فَنِي فَنِئُي

to meet, find لَيْثُي يَلْثَي to remain بَيْنِي بَيْنَي
Lesson 124.
الفعل الناقص (المنصوب)

1. Give examples of each of these three types in the Subjunctive.

<table>
<thead>
<tr>
<th>(أ)</th>
<th>يَجْهُوُنَّ</th>
<th>يَجْهَوُنَّ</th>
<th>يَجْهُوُنَّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ب)</td>
<td>يَبْكُوُنَّ</td>
<td>يَبْكُوُنَّ</td>
<td>يَبْكُوُنَّ</td>
</tr>
<tr>
<td>(ج)</td>
<td>يَرْضُوُنَّ</td>
<td>يَرْضُوُنَّ</td>
<td>يَرْضُوُنَّ</td>
</tr>
</tbody>
</table>

2. By comparing the three types together we observe:

(i) that the wa` of (أ) and the ya of (ب) both take the fatha, or other distinguishing mark of the subjunctive, without any difficulty;

(ii) that in the masc. plu. (also in the 2nd fem. sing. and in the dual), the nun is apocopated, as always happens with the subjunctive;

(iii) the retention of the nun in fem. plu. agrees with 30:4 (c).

3. Why is the vowel of the subjunctive not observable in (ج)?
   Because alif maqṣūra is, after all, a form of alif, and cannot carry any vowel (compare 17:6 with 52:4).

4. Give the Jussive of the same three verbs:

<table>
<thead>
<tr>
<th>(أ)</th>
<th>يَجْهُنَّ</th>
<th>يَجْهَنَّ</th>
<th>يَجْهُنَّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ب)</td>
<td>يَبْكُنَّ</td>
<td>يَبْكُنَّ</td>
<td>يَبْكُنَّ</td>
</tr>
<tr>
<td>(ج)</td>
<td>يَرْضُنَّ</td>
<td>يَرْضُنَّ</td>
<td>يَرْضُنَّ</td>
</tr>
</tbody>
</table>
5. What is the great distinguishing feature of the Jussive?

6. Give the Imperative of the same three verbs:

7. Now recapitulate Ismul-Fá'il (122:8).

8. "the coming things" or "the coming ones."

9. Missionary students should study Isaiah ch. 40, for examples of Weak Verbs used in Scripture. Then revise 122–124.

Exercise 124 a.

Write the Arabic, Sing. and Plu., Masc. and Fem., of the following verbs: to fear, weep, kneel, be ashamed, flow, pardon, be pleased, throw, call, build.

Exercise 124 b. Correct 124 a. by classifying under § 7, a, b, c.
Exercise 124. To be studied with the Lexicon.

Once upon a time a lion grew old and weak and had no longer any power over the wild beasts, and so he wished to scheme for himself in order to live. He pretended to be sick and took refuge in one of the caves. Whenever one of the wild beasts came to visit him he killed and ate him inside the cave. One day a fox came to him and he stayed in the door-way and saluted him saying “How are you, O King of the Beasts?” The Lion said “Why do you not come in ‘Father of the little fortress?’” The Fox said “Sir, that is exactly what I had decided to do until I saw many foot-marks coming into the cave, but I do not see even one foot-mark coming out again.”

The meaning of this story is that a person should not rush into a matter without taking time to consider it. (The Arabic nick-name given to the Fox is an allusion to his sagacity).

Exercise 123 b. (After Lesson 123 — page 288),

Translation:

Once upon a time a lion grew old and weak and had no longer any power over the wild beasts, and so he wished to scheme for himself in order to live. He pretended to be sick and took refuge in one of the caves. Whenever one of the wild beasts came to visit him he killed and ate him inside the cave. One day a fox came to him and he stayed in the door-way and saluted him saying “How are you, O King of the Beasts?” The Lion said “Why do you not come in ‘Father of the little fortress?’” The Fox said “Sir, that is exactly what I had decided to do until I saw many foot-marks coming into the cave, but I do not see even one foot-mark coming out again.”

The meaning of this story is that a person should not rush into a matter without taking time to consider it. (The Arabic nick-name given to the Fox is an allusion to his sagacity).
Lesson 125.

1. What are "DOUBLY WEAK Verbs"?
Verbs whose radicals contain two weak letters i.e., a wau and a ya. (There are also a very few examples of verbs trebly weak, i.e. consisting of hamza, wau, and ya. One example will be given at the end of this lesson).

2. How do Arab Grammarians classify these verbs?
They class them as مطروق (wrapped, or complicated) thus:

(a) مطروق (Lafif-joined) i.e., having wau adjacent to ya;
Exs: to fold up طويًا يقوي قويًا يقوي

to be strong قويًا يقوي

(b) مطروق (Lafif-Separated; — having wau and ya apart)
Exs: to guard, keep وقَيَ يقَيَ وقَيَ يقَيَ
to be adjacent, to follow closely ولِيَ يلِي

We shall, in Lesson 126, study the classes of verbs containing hamza and one weak letter.

3. What, in brief, is the method of treating classes (a) and (b)?
Class (a) has its final ya defective, but its wau quite strong;
Class (b) loses its wau as an Assimilated verb (c.f. Lesson 113) and also its ya in the Jussive as a Defective verb (124:4).

4. of طويًا يقوي "to fold up":

5. of قويًا يقوي "to be strong":

6. Let us now turn to Class (b) which are Assimilated and also Defective. Give the Past, comparing with 122.

7. For the one example of the mpar will suffice. Why? Because the lexicon shows that they are formed alike.
11. When the servile letter is deleted to form the Imperative will there be only one letter in the verb? That is so; but a ha is sometimes affixed. Learn both ways:

\[
\text{ق} (\text{ق}) \text{ في قبّة} \quad \text{ق} (\text{ق}) \text{ في قبّة}
\]

12. What happens to the "trebly weak" verb أوّي \text{طّرّي} "to take refuge"?

It is inflected exactly as أوّي, except that in the first person of the present tense the two alifs form a madda (see 104:3).

الجزوم:

<table>
<thead>
<tr>
<th>تأوّا</th>
<th>تأوّي</th>
<th>تأوّا</th>
<th>تأوّي</th>
<th>تأوّا</th>
</tr>
</thead>
<tbody>
<tr>
<td>وأيّت</td>
<td>وأيّت</td>
<td>وأيّت</td>
<td>وأيّت</td>
<td>وأيّت</td>
</tr>
</tbody>
</table>

اسم الفاعل:

| أوّي | أوّي | أوّي | أُوّي | أُوّي |

Exercise 125 a.

1. God save the King (= [Long] live the King). 2. Long live the Queen! 3. Success to our native land! 4. The birds of the air used to take refuge in its branches. 5. She wrestled with him, but did not overcome him. 6. Another chapter follows it (this). 7. O ye who have believed, guard yourselves and your families [against] a fire whose fuel is men. 8. Truth will 'out,' and will not be suppressed.

Exercise 125 b.

(1) لَهَيْنَى الْمُلْكُ (2) لَهَيْنَى الْمُلْكِ (3) لَهَيْنَى الْوَطَنُ (4) كَانَتْ طُيُورُ السَّماَءِ تَأْوِيَيْلِى إِلَى أَغْصَانِهَا (5) صَأْرُكَةَ وَلَمْ تَقُّوَ عَلَيْهِ (6) بَلَّهُ فَصَلَ أُحْرُرُ (7) يَا أَيُّهَا الَّذِينَ آمَنُوا قُوِّ اقتِسَمْ (8) وَأَهْلِكُمْ نَارًا وَقُوِّدُهَا النَّاسُ (9) أَخْفِّيْنَى عَلَوُو وَلَا يَعْلَى عَلَى
Lesson 126.

1. What are the other "DOUBLY WEAK" verbs?
Those containing a hamza, and also a wau or ya. They are of three types; (a) like \( \text{يَوُوبُ} \) to turn; which have a hamzated fa, and are also "hollow"; they accordingly follow the laws of lessons 104 and 115.
(b) Those like \( \text{يَوُوبُ} \) to come.
(c) Those like \( \text{يَوُوبُ} \) and \( \text{يَوُوبُ} \) to refuse.

They refused to return to their lessons.

2. What are the principal parts of \( \text{يَوُوبُ} \) to return?
The 3rd masc. being \( \text{يَوُوبُ} \) for the second is \( \text{يَوُوبُ} \) etc., (c.f. Hollow verb, Lesson 115).
The present being \( \text{يَوُوبُ} \) the jussive is \( \text{يَوُوبُ} \) and the Imp: \( \text{يَوُوبُ} \) "to turn, or return," is similarly treated.

The Nouns of Agent are \( \text{يَوُوبُ} \) and \( \text{يَوُوبُ} \)

3. What happens to the weak verbs with hamzated lam ?
These are of three sub-divisions; \( \text{يَوُوبُ} \) with middle wau, \( \text{يَوُوبُ} \) middle ya; and \( \text{يَوُوبُ} \) middle alif. Their chief parts are shown in this table, to which \( \text{يَوُوبُ} \) is added (see below)

<table>
<thead>
<tr>
<th>مصدر</th>
<th>اسم الفاعل</th>
<th>اسم</th>
<th>المضارع</th>
<th>الماضي</th>
</tr>
</thead>
<tbody>
<tr>
<td>مؤت</td>
<td>مذكر</td>
<td>ماضي</td>
<td>المعلوم</td>
<td>الجهول</td>
</tr>
<tr>
<td>( \text{يَوُوبُ} )</td>
<td>( \text{سيء} )</td>
<td>( \text{lesai} )</td>
<td>( \text{يَوُوبُ} )</td>
<td>( \text{يَوُوبُ} )</td>
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<td>( \text{يَوُوبُ} )</td>
<td>( \text{سيء} )</td>
<td>( \text{lesai} )</td>
<td>( \text{يَوُوبُ} )</td>
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<td>( \text{يَوُوبُ} )</td>
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<td>( \text{lesai} )</td>
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<td>( \text{يَوُوبُ} )</td>
<td>( \text{سيء} )</td>
<td>( \text{lesai} )</td>
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<tr>
<td>( \text{يَوُوبُ} )</td>
<td>( \text{سيء} )</td>
<td>( \text{lesai} )</td>
<td>( \text{يَوُوبُ} )</td>
<td>( \text{يَوُوبُ} )</td>
</tr>
</tbody>
</table>
4. While the above will be generally sufficient, I give the verb جَآآَّ أَيُهُ more fully on account of its exceedingly common use, and also the tendency to error in spelling it!

This imperative is not used, ﷺ٥٧ (87:5) being substituted for it.

5. Is the passive ﷺ٥ in actual use, similarly to ﷺ؟

Yes; as it is a Prepositional Passive, only understandable when read with a preposition, the masc. sing. is invariably used. Thus:— She was brought ﷺ she they were brought ﷺ Hell was brought (Qur'ân) ﷺ ﷺ
See the passive of "to cover," with 

الغشَّ علَيهِ: عَلَى

he fainted; 

غشَّ علَيهَا: عَلَى

she fainted: (lit. "was covered over her")
or we may use 

( c.f. بُورَكَ فِيكَ). Well done!.

6. Is there any really Irregular Verb?

Yes, one: and that one is as much used as any in the language. 

رأَيَ to see, ought, by the rules, to form المضارع thus but, as a matter of fact, it rejects that alif-hamza altogether, forming رَأَى instead. The Preterite رَأَى is similar to رُمِي.

The Imperative is not used; انتُظَر being used instead.

(Indicative):

المضارع المرفوع:

يرَى | تَرَى | نَرَى

(Subject and Passive):

المضوع المجهول:

يرَى | تَرَى | نَرَى

(Jussive):

المجزوم:

يرَى | تَرَى | نَرَى

(Imp. not used):

الأمر:

رَ (رُ)
7. What is the specially idomatic use of ٌرَى؟

It is used with ﷲ O, to mean "I wonder," or, Is it possible?

It is used principally in Interrogative Sentences: thus, e.g.

Have they met one another, I wonder?

Exercise 126 a. To Arabic:

1. All these affictions will turn to good, if God will.
2. If you wish (Past, c.f. 61 : 2) to see her, come with me.
3. Then she said, If you do not bring (lit. come-with) him you do not know what will happen to you.
4. When the servant saw her, he went running, until he reached the king, and he said to him, O my master, come and look at her; so the king went in to her, and when she saw him she screamed and swooned.
5. Creator of heaven and earth and of all things visible and invisible.
6. Then bring ye a sûra of the like of it! ("It" refers to Qur'an).
7. They said, 'Hast thou come to us to turn us from that [position] which we found our fathers in?' ... And Pharaoh said 'Bring ye to me every knowing magician (sorcerer).

Exercise 126 b. To English:

1. جمع هذه المصائب تولى إلى الخبير إن شاء الله

2. إن كنت أن تراها تعالى معي

3. فقالت إن لم تأت به فلا تعلم ما يجري عليك

4. لم تراها الخادم دهبت يجري حتى وصل إلى الملك فقال له تعالى يا سيدي ونظر إليها فدخل الملك عليهما فلم يأت غائبا عنهما

5. خلقت السماء والأرض و كل ما يرى وما لا يرى

6. فافروبا سورة من مثيله

7. قالوا أجمعنا للفينان عنا وجدنا عليه آباؤنا ...

وقال ففعون أثوذن بكلى ساحر علمي
Lesson 127.

**DERIVED FORMS OF 'DEFECTIVE':**

<table>
<thead>
<tr>
<th>مصدر</th>
<th>اسم الفاعل</th>
<th>اسم المفعول</th>
<th>الماضي المجرور</th>
<th>الماضي المجهول</th>
<th>الماضي المعلوم</th>
</tr>
</thead>
<tbody>
<tr>
<td>صفَّى</td>
<td>صفَّى</td>
<td>صفَّى</td>
<td>2. جَارِيَة</td>
<td>2. جَارِيَة</td>
<td>2. جَارِيَة</td>
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<tr>
<td>مُصَفَّى</td>
<td>مُصَفَّى</td>
<td>مُصَفَّى</td>
<td>3. جُوُريَة</td>
<td>3. جُوُريَة</td>
<td>3. جُوُريَة</td>
</tr>
<tr>
<td>جَارِيَة</td>
<td>جَارِيَة</td>
<td>جَارِيَة</td>
<td>4. أُوْلِيَة</td>
<td>4. أُوْلِيَة</td>
<td>4. أُوْلِيَة</td>
</tr>
<tr>
<td>جَارِيَة</td>
<td>جَارِيَة</td>
<td>جَارِيَة</td>
<td>5. مُنْتَجِيَة</td>
<td>5. مُنْتَجِيَة</td>
<td>5. مُنْتَجِيَة</td>
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<td>مُنْتَجِيَة</td>
<td>مُنْتَجِيَة</td>
<td>مُنْتَجِيَة</td>
<td>6. يَتَرَضَّي</td>
<td>6. يَتَرَضَّي</td>
<td>6. يَتَرَضَّي</td>
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<td>مُنْتَجِيَة</td>
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<td>مُنْتَجِيَة</td>
<td>7. يَتَحْسِبُ</td>
<td>7. يَتَحْسِبُ</td>
<td>7. يَتَحْسِبُ</td>
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<td>مُنْتَجِيَة</td>
<td>مُنْتَجِيَة</td>
<td>8. يَتَحْنُى</td>
<td>8. يَتَحْنُى</td>
<td>8. يَتَحْنُى</td>
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<tr>
<td>مُنْتَجِيَة</td>
<td>مُنْتَجِيَة</td>
<td>مُنْتَجِيَة</td>
<td>9. يَتَحْنُى</td>
<td>9. يَتَحْنُى</td>
<td>9. يَتَحْنُى</td>
</tr>
<tr>
<td>مُنْتَجِيَة</td>
<td>مُنْتَجِيَة</td>
<td>مُنْتَجِيَة</td>
<td>10. يَتَحْنُى</td>
<td>10. يَتَحْنُى</td>
<td>10. يَتَحْنُى</td>
</tr>
</tbody>
</table>

1. What do you observe in the above table?
   
   (a) That the past of all the Derived forms ends in ى
   (b) This alif maqṣūra becomes یا in the present, and is apocopated in the jussive and imperative, leaving kasra;
   (c) The noun of agent ends in tanwin-kasra, as a substitute for the apocopated یا which should have borne tanwin-damma;
   (d) The noun of object, having fatha, takes alif maqṣūra, which is indeclinable;
   (e) The maṣdar of II. (Defective) always takes the form 
      تَفْعَلَةُ تَفْعِيلُ (See 73:5). III. substitutes alif for the weak letter (c.f. 74:7). Maṣdars IV., VII., VIII., X. are similar to one another: after the servile alif the weak letter becomes hamza (revise 77:4,5)
      The Maṣdar of V. and VI. apocopates the یا of 
      تَرَضَّيَّةُ تَجْبِيلٰ 
      substituting ض ل 
      تَوَالِال 
   (f) Some of the pseudo-passives are not usable (e.g. VII).
2. Useful examples ofاُمَّ مُسْتَفْلِكٌ (c.f. 63:7 foot, and 88:11) are:—
· a prayer-place (e.g. a school chapel).
· a curve, or bend (railway, etc.)

3. Vocabulary, including words in the table:—

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be transfigured</td>
<td>صَلَّى يَصِبِّي</td>
</tr>
<tr>
<td>to eat noon-meal</td>
<td>تَعَذَّبُ يَتَغْنَى</td>
</tr>
<tr>
<td>to take supper</td>
<td>تَعَشُّ يَتَعْشُي</td>
</tr>
<tr>
<td>to mutually agree</td>
<td>تَرَاضِي يَتَرَأَيْ</td>
</tr>
<tr>
<td>to come consecutively</td>
<td>تَوَأَلْ يَتَوَأَلِي</td>
</tr>
<tr>
<td>to curve</td>
<td>تَعَذَّبُ يَنْحِي</td>
</tr>
<tr>
<td>to be decided, end</td>
<td>تَقْصِي يَنقْصِي</td>
</tr>
<tr>
<td>to be disclosed</td>
<td>يَنْجَلِي</td>
</tr>
<tr>
<td>to be guided (by God)</td>
<td>هَدْيَ يَهْدَيٌ</td>
</tr>
<tr>
<td>to be content (with)</td>
<td>كَفَّيَ كَنْغَيٌ</td>
</tr>
<tr>
<td>to seek to go far (research)</td>
<td>أَكْنَغَيْ يَسْتَقْصِي</td>
</tr>
<tr>
<td>to take possession</td>
<td>يَسْتَوَيَ يَسْتَوَيٌ</td>
</tr>
<tr>
<td>to consider rich, to dispense with</td>
<td>أَرْضَيْ يَرْضِي</td>
</tr>
</tbody>
</table>

4. Exercise 127 is intended to be an exercise in Weak Verbs; students are not expected to memorise all the words. If it takes much time, do one paragraph.

"Let all the earth worship Him. Let all the inhabitants of the world fall down before Him, for He reigns as King forever. He is the One who will judge the world with righteousness, and He will rule the peoples with equity. The sea will give up its treasures, and the Lord of hosts will be exalted in glory." (Isaiah 40:10-11)
Lesson 128.

NUN OF CORROBATION.

1. Having now completed our study of the accidence or inflection (مرف) of both sound and non-sound verbs, all we have to study—before completing Syntax ( نحو) — is the remainder of Broken Plurals and of Derived Nouns. But, before doing this, there remain two lessons, the first of which will be occupied with the “Nûn of Corroboration,” and the second with “Verbs of Praise and Blame.”

2. What is this Nûn of Corroboration؟

It is a letter affixed to the verb to render it more emphatic, and thus can often be translated by “verily,” or, if the lam which should then be prefixed to the verb is translated “verily,” the nûn may be rendered, “surely.” When used in the negative, translate it, “never,” or “not at all.” In Lesson 29:2 (c), I called this state of the verb the Energetic (or Emphatic) Mood, that being the usual term employed by European writers. The Arab Grammarians do not speak of any “mood,” but simply study نون التأكيد as a sub-section of the verb (This Arabic word is the maṣdar of تأكيد Conj. II., to affirm, or corroborate, and is etymologically تأكيد but usually written تَوَكَّی). 

3. What parts of the verb can have نون التأكيد affixed?

Only the المضارع (incl. Jussive of Prohibition) and the Imperative, and only if special emphasis is required, as after the use of an oath.

4. What two forms may this nûn take?

It may have a shadda and fatḥa لِيَصْرَحْ نُن “he will surely strike,” in which case the nûn is said to be ثقلة (heavy); or it may consist of a single nûn with sukûn, which is called نون خفيفة light nûn.

5. How is it affixed to the verb?

The verb always (except as in 6 and 8) takes fatḥa before نون التوکید but the apocopated weak verb, which has lost a letter before sukûn, naturally gets back its letter now that the sukûn
has yielded to fatha; thus Do not throw at all.

6. What happens to any barrier between the radical and nun?
   (a) If it is an alif it remains; from ْيُكتبُن ْيُكتبُن we get ْيُكتبُن
   (b) The feminine nun is also left, but an alif is inserted before it, thus from ْيُكتبُن ْيُكتبُن we get ْيُكتبُن
   (c) The wau of plural, etc., is dropped before this nun; thus instead of ْيُكتبُن ْيُكتبُن we write ْيُكتبُن because the damma is sufficient indication of the plural, and to avoid 2 sukûns.
   (d) The “light nun cannot be used after the long alif, etc., in dual, etc.

7. What vowel precedes نون التوكيك؟
   Usually fatha, but in 8 (a) and (b) we find ِdamma, and kasra.

8. What happens to the defective verb taking fatha in الماضع
   (a) It takes wau-ِdamma for the plural ْيَخْشُون ْيَخْشُون retaining its fatha over the second radical.
   (b) Ya-kasra for 2nd fem. sing: ْتَرْضُون ْتَرْضُون retaining its fatha on second radical.

9. How is the noun اقتِبَة vowelled?
   Usually with fatha, but it is given kasra in the dual and in the feminine plural, both of which we have noticed above.

10. What is the lam which usually accompanies it?
    It is the lam of qasam (oath) to mean “verily.” Observe that its vowel is fatha, not kasra.

11. Learn this example: -- الماضع
    
12. And these: (a) الامر; (b) الهدی
    

It is related that a worshipper once started to pray; he got as far as the words “Thee do we worship,” the thought then came to him that he was worshipping sincerely, but he heard an inner voice (lit. a voice sounded inside) “You are a liar, you only worship created beings.” He repented and separated himself from other men and once more started to pray. This time when he reached as far as the words “Thee do we worship,” the voice sounded “It is a lie, for you worship your wife”; he arose and divorced his wife and once more began to pray. When he got as far as the words “Thee do we worship,” the voice sounded “You lie, for you only worship your wealth”; he bestowed his wealth (gave it away as voluntary arms) and once more started to pray. When he reached the words “Thee do we worship” the voice sounded “It is a lie, for you worship your clothing”; he arose and gave it away except that which was indispensable. Once more he started to pray, and this time when he reached the words “Thee do we worship” the voice sounded “You are right, for you are sincerely worshipping this time.” — Anyhow God knows best [whether the story be true or not].
Lesson 129.

VERBS OF PRAISE & BLAME, AND WONDER.

1. What are the first called in Arabic?

"مَدْحٍ", Now we know the word and the word is the mašdar of to censure, or blame.

2. How many are there?

Only two of each; the verb expressing approbation is usually written with the sukūn as shown: it may take a feminine but is not otherwise inflected. It means, "he is good" (or "how good is"). A second verb with similar meaning is which is quite indeclinable.

3. What verb expresses censure?

which takes but no other inflection. This verb may be translated, "how bad is." An occasional alternative is ساء

4. What rules govern the use of these verbs?

RULE 1. The subject or (agent) of the verb or should either have the article or be in construction with a noun which has it, or it may be the word before another word.

This subject is, of course, in the Nominative Case.

Exs: Good is the slave, Zaid

Bad is what you have done

RULE 2. If an indefinite noun is used, this must be put in the Accusative, and is called to an understood pronoun.

This accusative, tamyiz, will be fully explained in Lesson 177.

One example will suffice now: 
Sterling translates it "He is a good man, is Zaid"; but I render it "Zaid is good as-a-man." (a. f. 59 : 4, 5).

RULE 3. The subject of and may itself be in the masc., fem., dual or plural

RULE 4. followed by combines with it
5. What else is to be studied in this lesson?

Verbs of Admiration or Wonder

6. How many measures are there?
Two: I 4 Điều; II 4 Điều

7. Measure I, — can any verb take this form?

Most triliteral active verbs can: certainly those in expressing qualities, but not those signifying colours, because the form for colour is of this measure, c.f. أحمر أخفض.

8. What function is fulfilled by the word ما؟ This word ما is an indefinite noun which takes the place of subject, for the verb 4 Điều governs the following noun in the accusative.

How generous is Zaid!

How beautiful is the view!

How good (goodly) he is!

How gentle (kind) she is!

How excellent his father is!

9. How is Measure II. used? — That is Imperative, and the thing-wondered-at منته is put in the genitive after 4 Điều.

How generous she is!

How good (goodly) he is!

How wise they are!

How excellent Zaid is!

How strong his father is!

10. Can the verb of wonder express wonder in the past? — Yes; by inserting 4 كان in Form I between ما and 4 أفضل. Thus; How excellent was Zaid!
Exercise 129 a. To Arabic:

1. O JEHOVAH (Lord) our Lord (God) how glorious is Thy name in all the earth! How sweet are thy dwelling places, O Lord of Hosts!

2. And the Lord their God will save them in that day, as a flock his people, rather, as the stone (jewel) of the crown lifted up (i.e. as a standard) over his land. How good He is! And how beautiful He is! (Zech. 9:16, 17).

3. How happy would have been his lot (luck) had he died, having as much glory as Alexander the great had.

4. Al-Ḥariri said in praise of the dinār 'How precious it is!'

5. And do not count those who have been killed in the path of God (i.e. "Holy War") as dead, rather [they are] alive with their Lord.

6. The Professor was invited to a banquet which a crowd of tutors and guests attended.

Exercise 129 b. To English:

1. أَيُّهَا الرَّبُّ سَيِّدَانا مَا أَجَدَ أَسْمَكُ فِي كُلِّ الْأَرْضِ َٰ. مَا أَحْلِي مَسَّا كَنِّكُ يَا رَبُّ الْجَنُود

2. وَيُحْلِقُهُمُ الْرَّبُّ الْمُهْمٍ فِي ذَلِكَ الْيَوْمِ كَقَطْعَى شَعْبَةٍ بَلْ كَحَجَابٍ التَّاجُ مَفْوَعَةٌ عَلَى أَرْضِهِ َٰ. مَا أَجْوَدَهُ وَمَا أَجْمَلَهُ مَ كَانَ َٰ. سَعَدُ حَتَّى أَوْ مَاتُ وَلَهُ مِنَ الْمَجَالِد مَا كَانَ لِإِسْكَنْدَرِ الْكَبِيْرِ

3. قَالَ الْحَرْبِيُّ فِي مَدْحِ الْأَدْبَارِ: أَكُرُّمُ بِهِ

4. وَلَا خَسْيَانُ الَّذِينَ فَلَىُوا فِي سَبِيلِ اللَّهِ مَوْاتًا بَلْ (هُمْ) أَصْحَابٌ عِندَ رَبِّ يَمِينِ

5. وَعِدَّ الْأَسْتَادُ لِلْوَلَّاءِ حَضْرَهُ جُمْهُرُ مِنَ الْمَعْلُوْمِ وَمَدْعُوْمِ

NOTES on (1): - (a) "O," can only be used before the definite article 

(b) We have before remarked that the vocative is placed in the Accusative when it is the antecedent of the Construct. See 180: 3 (6).
A. To Arabic:
1. Said the Khalifa: "Get up and go with me to visit the city.'
2. Repent! and ask forgiveness of God.
3. You must take supper with me to-night.
4. It is true that the man related the story to me, but I did not pay attention to it.
5. How excellent that man is!
6. When the girl heard Hasan's story, she cried out and swooned.
7. She came; as for him, he did not come.
8. Sell what thou hast, and give to the poor, then come and follow me.

B. To English:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لم یستَؤَل ٱلحتِفا؛ علِی ٱلمدِينة ٍ ٍۚ اسْتَبِلِاء ۖتَاماً</td>
<td>Let the city be renewed, O Medina, and let me remain here.</td>
</tr>
<tr>
<td>الوُعد عَنۡدَ ٱلحرِيدنٍ</td>
<td>Accursed is he who shuts the entrance to the city.</td>
</tr>
<tr>
<td>ٱلنَّجِة تَحتُ ٱقدِمَامُ ٱلأَمِمَاتِ</td>
<td>The gates of Paradise are open for the leaders of the umma.</td>
</tr>
<tr>
<td>وَعَنَی ۖلَأَضِرَّ بِهِمْ</td>
<td>None of them shall harm me.</td>
</tr>
<tr>
<td>مَا كَانَ أَفْضَلَ زِدًا</td>
<td>None is more excellent than zeal.</td>
</tr>
<tr>
<td>اَكْتَفُوا بِمَا عَنۡدَكُمْ مِن ٱلْمَالِ</td>
<td>Satisfy yourselves with what you own.</td>
</tr>
<tr>
<td>إِيَّتُوَنُى (إِئْتُوَنُى) ٍۚ بَيْلَلٍ</td>
<td>It is with me.</td>
</tr>
<tr>
<td>وَكُلُّ آتٍ قَرَبٍ</td>
<td>And all things are near.</td>
</tr>
<tr>
<td>أَنَّهَا ٱلرَّبِّ ٍۚ سَيَدُنَا مَا أَتَّجَدَ أَسْبَكَ فِي كُلِّ ٱلْأَرْضِ</td>
<td>O Our Lord! All is well for the one who acts well in every place.</td>
</tr>
<tr>
<td>لَا تُخَسِّسُنَّ ٱلذِّينَ جَاهِدُوا فِي سَدِیلِ ٱللَّهِ أَمَوَاتًا ذَٰلِكُمْ أَهْلُهُمْ أَحْبَبَهُمْ فِي ٱلْجَنَّةِ</td>
<td>Do not despoil those who strive for Allah's path. Theirs is a beloved home in Paradise.</td>
</tr>
</tbody>
</table>

C. Give the Noun of Agent (اسم الفاعل) both masc. and fem. (sing. and plural) and meaning, from the following verbs:

تَابَ زَرَآ ۖ لَا عَمَّ أُوْقِي أَنِّي إِسْتَفْصَلَ
PART VII.—Lesson 131.

ORIENTAL PROVERBS.

1. Knowledge in the breast is like the sun in the sky, and 'brains' to a man is like a crown to a king.
2. The testimony of actions is better than the testimony of men.
3. Man (consists) of his two smaller [organs], his heart and his tongue.
4. If people acted justly the judge would rest.
5. Actions are only [reckoned] by intentions («Take the will for the deed»).
6. Do not level the high with the low, but the low with the high («Don't level down but level up»).
7. A promise is a debt to the freeman.
8. Cut your coat according to your cloth. (lit. According to the size of your bed stretch your foot).
9. “Impossible with men is possible with God.”
10. Most fire comes from small sparks (“Despise not small things”).

العلم في الصدر مثل الشمس في الفلك

والعقل للمرء مثل المأمون للملك

شهادة الفعال خير من شهادة الرجال

المرأة باصغريه قلبه ولدها

لو أنصف الناس لاستراح القاضي

اتها الأعمال بالوقت

لا تساو العالي بالواطي بل ساو الواطي بالعالي

الوعد عند الحر دين (8) على قدر فراشك مد رجلك

غير المستطاع عند الناس مستطاع عند الله

معظم النار من مستصرف الشرر
Lesson 132.
MORE BROKEN PLURALS.

1. In Lessons 132—138, which may be sub-divided to suit the student’s time, we shall study the rest of the measures taken by the "Broken Plural." We said in Lesson 49: 5 that the four measures 

أَفْعَالُ فُلْسَةٍ أَفْعَالُ and 

are called "Plurals of Paucity," because they may be used for things numbering three to ten, provided that a second form exists for numbers above ten. If no second form, then the first one does for both.

2. Which of these has been studied?

in Lesson 50; that leaves us 

3. Learn this vocabulary, Singular and Plural together. Form

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>foot</td>
<td>رَجُل</td>
</tr>
<tr>
<td>leg</td>
<td>رَجُل</td>
</tr>
<tr>
<td>month</td>
<td>شَهْر</td>
</tr>
<tr>
<td>face, page</td>
<td>وَجْه</td>
</tr>
<tr>
<td>tongue</td>
<td>لِبَان</td>
</tr>
<tr>
<td>soul</td>
<td>نَفْس</td>
</tr>
<tr>
<td>bucket</td>
<td>دَلْو</td>
</tr>
<tr>
<td>letter (alphabet)</td>
<td>حَرَف</td>
</tr>
<tr>
<td>hand</td>
<td>يَد</td>
</tr>
<tr>
<td>eye</td>
<td>عِين</td>
</tr>
<tr>
<td>line</td>
<td>سَطْر</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. It will be observed that the words on the right have their singular on the measure فُلْس but two of the others are on 

أَفْعَالٍ and one on 

5. How is explained?

ٍ has really lost a letter, which is restored in the attributive (Lesson 144) thus يَدَوَي manual; the restored letter being a “weak” one, it is represented in the plural of "hand" by tanwin kasra when indefinite, but it is written in full when defined, thus أَدَيْهِنَّ (their hands).
6. How do you explain a كف (palms)?

The second and third radicals being alike, "doubling" أ كف becomes أ كف.

7. What is the next measure to be learnt?

There are very few nouns using this plural, and all of these could (and often do) take حُلَالان instead.

<table>
<thead>
<tr>
<th>youth</th>
<th>فتى</th>
<th>brother</th>
<th>اخْوَة</th>
</tr>
</thead>
<tbody>
<tr>
<td>woman</td>
<td>نسوة</td>
<td>a youth</td>
<td>غلام</td>
</tr>
</tbody>
</table>

8. What about نسوة؟

It does not, itself, make a plural; نسوة or نسوة is used for it.

9. Is the third measure أ فَیَلَة more used? — Very much more.

<table>
<thead>
<tr>
<th>bed, bedstead</th>
<th>أ سرَة</th>
<th>wing</th>
<th>جَنَّة</th>
</tr>
</thead>
<tbody>
<tr>
<td>rays (of un)</td>
<td>شعاَع</td>
<td>arms, armour</td>
<td>سَلَاح</td>
</tr>
<tr>
<td>a place</td>
<td>مكَان</td>
<td>a deity</td>
<td>آلهَة</td>
</tr>
<tr>
<td>shoes</td>
<td>حَدَة</td>
<td>an example</td>
<td>مَيّالَة</td>
</tr>
<tr>
<td>building</td>
<td>بَنَاء</td>
<td>a loaf</td>
<td>مَيّالَة</td>
</tr>
<tr>
<td>medicine</td>
<td>أدوية</td>
<td>answer, reply</td>
<td>جوابَ أَجْوَية</td>
</tr>
<tr>
<td>valley</td>
<td>وادَة</td>
<td>question</td>
<td>سوَالَ أَسْتِلَة</td>
</tr>
</tbody>
</table>

10. What happens to the final letter of the last four singulars?

Take بَنَاء as an example of the others; this last letter is really واَد as we saw in Lesson 123—to build; in the masdar it is permuted to hamsa, but in the plural it reverts to ya.

II. What is noticeable in all but one of the above? That this plural is used for singulars having a long vowel as penultimate.
Lesson 133.

1. Our next measure فَعُلُّ is easily learnt. Why?
   Because it consists entirely of nouns of colour and defect (or adornment) whose masc. sing. is on فَعُلٌ and fem. فَعُلَ.
   Turn to 58:4 (b) and revise the examples given.
   Then learn the following:

<table>
<thead>
<tr>
<th>leper</th>
<th>blue</th>
</tr>
</thead>
<tbody>
<tr>
<td>pins</td>
<td>زَرَقٌ</td>
</tr>
<tr>
<td>black</td>
<td>سُودُ</td>
</tr>
<tr>
<td>bald</td>
<td>red</td>
</tr>
<tr>
<td>عُوْجَ</td>
<td>حَمْرٌ</td>
</tr>
<tr>
<td>crooked</td>
<td>green</td>
</tr>
<tr>
<td>عُوْجَ</td>
<td>حَمْرٌ</td>
</tr>
</tbody>
</table>

2. What is the plural of يَبِيضُ (white)?
   By our Rule يَبِيضُ should become يُبِيضُ but, by way of Exception, the ya overcomes the damma and forms يَبِيضُ.

3. Whence do we get the plural measure فَعُلُّ?
   Almost entirely from singulat in فَعَلْتُ lecture, or the Friday mosque-sermon, on dropping its مٌ throws its fatha back upon the second radical, thus حُلَبَ.

<table>
<thead>
<tr>
<th>a copy (of book)</th>
<th>نسخة</th>
<th>canal</th>
<th>سِبْعَة</th>
</tr>
</thead>
<tbody>
<tr>
<td>chamber</td>
<td>غَرْفَة</td>
<td>suspicion</td>
<td>غَرْفَة</td>
</tr>
<tr>
<td>duration, period</td>
<td>مَدْنَدة</td>
<td>knee</td>
<td>مَدْنَدة</td>
</tr>
<tr>
<td>pearl</td>
<td>دُرْرَة</td>
<td>sentence</td>
<td>دُرْرَة</td>
</tr>
<tr>
<td>nation</td>
<td>دُولَة</td>
<td>picture</td>
<td>دُولَة</td>
</tr>
<tr>
<td>dynasty, power</td>
<td>دُولَة</td>
<td>chapter</td>
<td>دُولَة</td>
</tr>
<tr>
<td>a drop, point</td>
<td>نَطْطا</td>
<td>opportunity</td>
<td>نَطْطا</td>
</tr>
</tbody>
</table>
4. But is دولة فَعْلَة of the measure فَعْلَة? No; this word, now used to mean nation or "power" (e.g. The Great Powers) is an exception to the rule. There are a few others; a fit, or a turn; a village.

5. The next plural form is فَعْلِل. Is it analogous to فَعْل? Yes; singulars in فَعْل usually take فَعْل for plural.

<table>
<thead>
<tr>
<th>manner of life</th>
<th>service</th>
<th>a piece</th>
<th>wise maxim</th>
<th>division</th>
<th>needle</th>
<th>tale, story</th>
<th>pond, pool</th>
</tr>
</thead>
<tbody>
<tr>
<td>سيرة</td>
<td>خدمة</td>
<td>فصص</td>
<td>حكم</td>
<td>فرقة</td>
<td>فرقة</td>
<td>قصة</td>
<td>بدلة</td>
</tr>
<tr>
<td>a piece</td>
<td>needle</td>
<td>tale, story</td>
<td>pool</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

6. Some European grammars now give and فَعْل as plural forms: Others do not; why?

The Arab grammarians call these "Collectives," not real plurals, and they are correct, as we shall shew in Lesson 139: 3.

Lesson 134.

1. In this lesson we shall learn three new plural measures فَعْلَة and فَعْلَة. Have they anything in common beside the appearance of their forms?

The first two have, for their distinctive use is for the first for participles of three generally sound radicals, used as descriptive adjectives; while فَعْلَة is entirely reserved for active participles having a weak final letter, waw or ya. (See 122: 8).

2. Some examples of فَعْلَة

<table>
<thead>
<tr>
<th>labourer</th>
<th>فَعْلِل</th>
<th>guilty</th>
<th>فَعْلِل</th>
<th>طالب</th>
<th>نائِب</th>
<th>بائع</th>
<th>كاتِب</th>
</tr>
</thead>
<tbody>
<tr>
<td>treasurer</td>
<td>خازن</td>
<td>خزينة</td>
<td>فَعْلِل</td>
<td>طلبة</td>
<td>طالب</td>
<td>بائع</td>
<td>كاتِب</td>
</tr>
<tr>
<td>seller</td>
<td>بائع</td>
<td>بائع</td>
<td>فَعْلِل</td>
<td>فَعْلِل</td>
<td>طالب</td>
<td>فَعْلِل</td>
<td>فَعْلِل</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>student, seeker</th>
<th>فَعْلِل</th>
<th>فَعْلِل</th>
<th>فَعْلِل</th>
<th>فَعْلِل</th>
<th>فَعْلِل</th>
<th>فَعْلِل</th>
<th>فَعْلِل</th>
</tr>
</thead>
<tbody>
<tr>
<td>writer</td>
<td>فَعْلِل</td>
<td>فَعْلِل</td>
<td>فَعْلِل</td>
<td>فَعْلِل</td>
<td>فَعْلِل</td>
<td>فَعْلِل</td>
<td>فَعْلِل</td>
</tr>
<tr>
<td>scribe</td>
<td>فَعْلِل</td>
<td>فَعْلِل</td>
<td>فَعْلِل</td>
<td>فَعْلِل</td>
<td>فَعْلِل</td>
<td>فَعْلِل</td>
<td>فَعْلِل</td>
</tr>
</tbody>
</table>
3. But ٖلٞ (seller) has a hamza?

Yes, but it is a permutated ya, from بَاعَ يِبِيعٍ Similarly, the plural of سَادَة (written سَيدٌ a chief) is سَائدَ.

4. Study these examples of

| Adulterer | رَبِّيَة | raider | غَازَة |
| Sinner | خَطَّاط | judge | قَاضِي |
| Shepherd | رَأْعٌ | archer | رَامٌ |
| Pastor | وَلَاء | inviter, caller | دَاعِ |
| Governor | عَار | rebel | عَاصِم |
| Naked | عَضْرَة | | |

5. But how is قَضِيَة on the measure؟

Remember that its final radical was ya, and that of دَاعٍ was wau, — . Instead of writing قَضِيَة دَعْوَة (in the plural) the weak letter is written alif in each case.

6. Is the third measure، فعل much used?

Very little indeed, but it may be noted. Examples: ّجَرَدْ جَرَدةٍ a monkey; ّهَرَّ جَرَدةٍ a cat; ّفِيل جُفْلَة elephant.

Lesson 135.

1. What is characteristic of the measures فعل and فعل؟

Both are plurals of the Noun of Agent اسم الفاعل but the former is much less used than the latter. Examples of

| Asleep | نَوْمَ | worshipper |
| Absent | غَيْبٍ | kneeling |
2. Examples of فعل

<table>
<thead>
<tr>
<th>ruler</th>
<th>حاكم</th>
<th>infidel</th>
</tr>
</thead>
<tbody>
<tr>
<td>reader</td>
<td>قارئ</td>
<td>artisan</td>
</tr>
<tr>
<td>leader</td>
<td>قائد</td>
<td>servant</td>
</tr>
<tr>
<td>deputy, (M.P.)</td>
<td>نائب</td>
<td>workman</td>
</tr>
<tr>
<td>visitor</td>
<td>زائر</td>
<td>overseer</td>
</tr>
</tbody>
</table>

3. How do you account for the last four?

- قارئ (to read), the last letter being hamza;
- قائد (to lead), the med. letter being wau;
- نائب (to be deputy) the med. being wau;
- زائر (to visit) the medial being wau.

4. Our next form is فعل. What is its characteristic?

It is chiefly used for adjectives "assimilated to the passive participle" (see 58: 5) on some such form as فعل

5. Examples of فعل

<table>
<thead>
<tr>
<th>thrown down (in wrestling)</th>
<th>صَرْعَى</th>
<th>wounded</th>
<th>جَرِّحُ</th>
<th>جَرِيحَة</th>
</tr>
</thead>
<tbody>
<tr>
<td>stung</td>
<td>صَرْعَى</td>
<td>killed</td>
<td>قُتُلَ</td>
<td>قُتَلْ</td>
</tr>
<tr>
<td>hired</td>
<td>أَجِرَى</td>
<td>sick</td>
<td>مَرِيض</td>
<td>مَرَيض</td>
</tr>
<tr>
<td>dead</td>
<td>مَوْتِي</td>
<td>prisoner</td>
<td>أَسْرَى</td>
<td>أَسْرَى</td>
</tr>
<tr>
<td>drunk</td>
<td>سَكْرَانْ</td>
<td>drowned</td>
<td>غَرَقَ</td>
<td>غَرَقِ</td>
</tr>
</tbody>
</table>

6. Measures  فعلة and فعلة : what of these?

They are omitted by the best native grammarians as being merely intensive "supplements" to فعلة and فعلة 67 and 49.

Examples: حَجْرٌ حِجَارَةٌ stone; عمَّ ج عَمْوَةٌ paternal uncle.
Lesson 136.

1. We come to plural measures affixing alif and nun. These are فَلَاَنُونَ and فَلَاَنَانُ. What is the first thing to note about فَلَاَنَانُ? That the four words learnt in Lesson 132 as forming one plural in فَلَاَنُ all take another in فَلَاَنَانُ.

2. Give examples of these and of others.

<table>
<thead>
<tr>
<th>wall (inclosing)</th>
<th>حيَّاتُ</th>
<th>brother</th>
<th>فِئِيْنُ</th>
<th>فِئِيْأَتُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>large fish</td>
<td>حيَّاتُ</td>
<td>youth</td>
<td>فِئِيْنُ</td>
<td>فِئِيْأَتُ</td>
</tr>
<tr>
<td>rod, stick</td>
<td>عَدْنُ</td>
<td>woman</td>
<td>نُسْوَانُ</td>
<td>غُلَامَانُ</td>
</tr>
<tr>
<td>fire</td>
<td>نَارَ</td>
<td>youth</td>
<td>عَمْلَانُ</td>
<td>عَمْلَانُ</td>
</tr>
<tr>
<td>crown</td>
<td>تَجَّرَانُ</td>
<td>eagle</td>
<td>عَفِيْنُ</td>
<td>عَفِيْنُ</td>
</tr>
<tr>
<td>neighbour</td>
<td>جَيْرَانُ</td>
<td>raven, crow</td>
<td>عَرَبَانُ</td>
<td>عَرَبَانُ</td>
</tr>
</tbody>
</table>

3. Is there any difference between إِخْوَةٌ and إِخْوَانَ؟

Yes; إِخْوَانَ means brothers; إِخْوَةٌ brethren (of a community).

4. Give examples of فَلَاَنُ.

<table>
<thead>
<tr>
<th>monk</th>
<th>رَاهِبَانُ</th>
<th>horseman</th>
<th>فُرْسَانُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>brave</td>
<td>شجَّاعَانُ</td>
<td>lamb</td>
<td>حمَّالانُ</td>
</tr>
<tr>
<td>intimate, friend</td>
<td>خَلَٰلٰانُ</td>
<td>rod, stick</td>
<td>فضَبَانُ</td>
</tr>
<tr>
<td>cross</td>
<td>صَلِبْٰانُ</td>
<td>boy</td>
<td>ضيِبْٰٰانُ</td>
</tr>
<tr>
<td>black</td>
<td>أَسْوَدٰانُ</td>
<td>young man</td>
<td>شِبَانُ</td>
</tr>
<tr>
<td>blind</td>
<td>عَمِيَانُ</td>
<td>town, country</td>
<td>بلْدَانُ</td>
</tr>
</tbody>
</table>

5. What is noticeable about the last two?

اَسْوَدُ takes the plural اَسْوَدٰانُ for colour, but also اَسْوَدٰانُ (Súdán = country of the blacks) and اَعْمِيَانُ takes اَعْمِيَانُ and اَعْمِيَانُ.
6. We conclude this lesson with which is a form of quadri-syllabic plural. What is observable?

The shadda upon the ya in both singular and plural. Exs:

<table>
<thead>
<tr>
<th>concubine</th>
<th>chair, throne</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>wilderness</td>
<td>upper chamber</td>
<td></td>
</tr>
</tbody>
</table>

is a familiar household word; it is derived from China, Oriental trays being of porcelain.

Lesson 137.

1. We have all but finished our measures of "Broken Plural."

There remain a group of three which have much in common, viz: and and finally .

2. (a) ordinary form, clearly showing the origin, as

(b) a special form as in gifts.

3. How is explained?

The singular is like that is, on the feminine form but the lam of the root is a ya which coalesces with the servile ya in the singular but is distinct in the plural, which writes its alif maqsura as long alif to avoid .

4. Examples of both (a) and (b):

<table>
<thead>
<tr>
<th>sin (b)</th>
<th>orphan (a)</th>
<th>present, gift</th>
<th>gift, offering</th>
<th>flock, subjects</th>
<th>calamity</th>
</tr>
</thead>
<tbody>
<tr>
<td>خطبّـٰأّ</td>
<td>ميتـٰم</td>
<td>خطبّـٰأّ</td>
<td>عطابّـٰأّ</td>
<td>رعابّـٰأّ</td>
<td>بلاٰيّ</td>
</tr>
<tr>
<td>خطبّـٰأّ</td>
<td>ميتـٰم</td>
<td>خطبّـٰأّ</td>
<td>عطابّـٰأّ</td>
<td>رعابّـٰأّ</td>
<td>بلاٰيّ</td>
</tr>
<tr>
<td>خطبّـٰأّ</td>
<td>ميتـٰم</td>
<td>خطبّـٰأّ</td>
<td>عطابّـٰأّ</td>
<td>رعابّـٰأّ</td>
<td>بلاٰيّ</td>
</tr>
</tbody>
</table>
5. What is known of ۸ُمَاٰلِيَةُ؟

It appears to be a variation of ۸ُمَاٰلِيَةُ for the two words lazy, and ۸ُمَاٰلِيَةُ intoxicated; which may take either. It is used for a “distributive numeral” in the case of ۸ُمَاٰلِيَةُ “one by one,” or, unique.

6. What singulars form their plural in ۸ُمَاٰلِيَةُ?

(a) Certain words of the measure ۸ُمَاٰلِيَةُ as ۸ُمَاٰلِيَةُ and ۸ُمَاٰلِيَةُ صَحْرَاٰء as ۸ُمَاٰلِيَةُ and one or two others—all of these have a weak letter for which the tanwin kasra is a substitute.

(b) Three very common triliteral nouns ۸ُمَاٰلِيَةُ أُهْلِ لِيْلِ and ۸ُمَاٰلِيَةُ أُرْضٍ also adopt this plural without any obvious reason.

7. Examples:

<table>
<thead>
<tr>
<th>collar-bone</th>
<th>تَرَايُ</th>
<th>فَُوأ</th>
<th>a claim (a) دُعَوَى</th>
<th>دُعَوَى</th>
</tr>
</thead>
<tbody>
<tr>
<td>night</td>
<td>لِيْلِ</td>
<td>فَُوأ</td>
<td>judicial opinion دُعَوَى</td>
<td>فَُوأ</td>
</tr>
<tr>
<td>people</td>
<td>أُهْلِ</td>
<td>عَدْرُ</td>
<td>a virgin عَدْرُ</td>
<td>عَدْرُ</td>
</tr>
<tr>
<td>land, earth</td>
<td>أُرْضٍ</td>
<td>صَحْرَاٰء</td>
<td>a desert صَحْرَاٰء</td>
<td>صَحْرَاٰء</td>
</tr>
</tbody>
</table>

8. What is the specially intricate point here?

That the tanwin kasra is observable only in the Nominative and Oblique cases of the Indefinite, the Accusative writing the ya. The defined noun is, of course, fully declined. Compare 122 : 8 but note this difference—that the plural in § 7 above is quadrisyllabic.
Lesson 138.
SUPPL. TO QUADRISYLLABIC.

1. What words use the measure

(a) Many words which came originally, even if centuries ago, from foreign sources, as a professor, or teacher, from the Persian; (b) substantives and adjectives generally, if of more than four letters; (c) many relative adjectives, when of more than four letters.

<table>
<thead>
<tr>
<th>Cæsar</th>
<th>professor</th>
<th>Cæsar</th>
<th>professor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pharaoh</td>
<td>pupil</td>
<td>Pharaoh</td>
<td>pupil</td>
</tr>
<tr>
<td>giant, tyrant</td>
<td>philosopher</td>
<td>giant, tyrant</td>
<td>philosopher</td>
</tr>
<tr>
<td>deacon</td>
<td>metropolitan bishop</td>
<td>deacon</td>
<td>metropolitan bishop</td>
</tr>
<tr>
<td>Moor</td>
<td>angel</td>
<td>Moor</td>
<td>angel</td>
</tr>
<tr>
<td>Nubian, Berber</td>
<td>bishop</td>
<td>Nubian, Berber</td>
<td>bishop</td>
</tr>
</tbody>
</table>

2. What is peculiar about this measure?

The addition of ٨ to the usual quadrisyllabic form, and the consequent full inflexion: which causes many grammarians to exclude it from the quadrisyllabic, plurals, which are diptotes.

3. Is there a "Plural of Plural"?
Yes, there are quite a number: note the following varied ex:

places

مکانُ جَ مَکَانُ جَ عَ اَذَا یَ X

hands

یَدْ جَ X یَدْ (اَبِی) جَ X

sayings

قولُ جَ X قَوَالُ جَ X

names (see 136 : 6)

اسمُ جَ X اسمًا جَ X
4. What is the name of the final form?

It is called \( c^t,4^,\)\( P>llA \) \( Ai,.^cJ^-^\) means a "form" or "measure," and \( \text{"the last of the plurals."} \)

When applied to the real "Plural of Plural," the reason for the name is obvious; it is however, used now in a general way to denote what Europeans call the Quadrisyllabic Plural, whether 

\( \text{"Plural of Plural"} \) have a regular ending?

Yes; the regular feminine one. Thus:

way, road  طریق  ج  طرقوت

6. Mention a few quite irregular plurals (from obsolete sings., etc.)

<table>
<thead>
<tr>
<th>Plural</th>
<th>Obsolete, or fictitious Sing</th>
<th>Real Sing</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>شفاهه</td>
<td>شفة</td>
<td>فم</td>
<td>Lip</td>
</tr>
<tr>
<td>أفواه</td>
<td>فوه</td>
<td>ماله</td>
<td>mouth</td>
</tr>
<tr>
<td>مياه</td>
<td>ما</td>
<td>ماء</td>
<td>water</td>
</tr>
<tr>
<td>أم</td>
<td>ام</td>
<td>مامه</td>
<td>mother</td>
</tr>
<tr>
<td>انس</td>
<td>انس</td>
<td>انسان</td>
<td>man, person</td>
</tr>
<tr>
<td>نسوان</td>
<td>نسو</td>
<td>امرأة</td>
<td>woman</td>
</tr>
<tr>
<td>دينار</td>
<td>دينار</td>
<td>دينار</td>
<td>gold coin</td>
</tr>
<tr>
<td>قرطا</td>
<td>قرطاط</td>
<td>قرطاط</td>
<td>carat</td>
</tr>
<tr>
<td>دوآن</td>
<td>دوآن</td>
<td>دوآن</td>
<td>govt. office, coll. poems.</td>
</tr>
</tbody>
</table>

7. Exercise 138, on the Broken Plural:

(1) Enter up every measure on a distinct page of Vocabulary note-book; some require several pages.

(2) Take a mixed selection of singualrs and plurals (not in the above order) and test yourself. Note the singualrs which take two or more plural forms.
Al-Rashid's was one of the best of reigns and the fullest of events and the most magnificent and beneficent, besides covering the greatest extent. He levied taxes upon the greater part of the world and the owner of Egypt was one of his regents. No other Khalifa gathered so many savants, poets and legists (doctors of canon law) Quran-readers, judges, writers, boon-companions and singers as gathered at the door of Al-Rashid. He used to bestow upon every one of them the most abundant gift and lift him up to the highest rank; also he was himself a distinguished man, a poet, relator of history and poetry and sound of taste and discrimination, and was respected by classes and masses alike. (*So in Original !)
Lesson 139.

THE COLLECTIVE.

1. What is the meaning of the expression نسَم جمع؟
   A "noun of plural": there is another name شبه جمع which
   means "like-plural" (semi-plural); each of these expressions
   denotes a "collective," but the latter one is used for expres-
   sions from which a "noun of unity" can be formed (see 7 below).

2. What forms may the collective take?
   There are three principal ones; فَعْل فُلَلْ and قَوْم فَعْل.
   Some grammarians (not the best) even classify these among the "Broken
   Plurals." (Possibly some students have noticed my omission
   of them in Lessons 132—137. But see 133 : 6).

3. Take the first two.
   Upon measure فَعْل we find قَوْم a deputation; قَوْم people
   Upon فَعْل we find قَوْم servants, retinue; and عَمْهُ جمع
   sheep. Now these cannot honestly be called plurals! True,
   وَافِد signifies "One arriving" as an envoy, but any number
   of single arrivals will not make up a deputation (delegation),
   which has altogether a collective idea about it. Also رَأِبُ is
   a single mounted person or passenger, but رَكْب caravan, has
   the collective sense. Similarly حَأَم a servant, has several
   forms of plural, but حَأَم is not one of them. This word is
   reserved for the collective idea of "household staff," or "retinue."

4. The measure فَعْل؟
   ذَقِيق flour, or fine powder, is a collective. But even if this
   form were classified as a plural form, there are only two useful
   examples:— عُبَيد slaves and حَمْيَر donkeys.

5. But is there not a sort of collective (or plural) formed by
   adding ؤ to singular? Yes; this applies principally to the
Noun of Intensity (Lesson 146) workman; camel-driver; radish-seller. This form is often used in the colloquial dialects.

6. What is the ending in as in booksellers?

This is the collective plural of the attributive in which is to be studied in 144. Suffice it to say here that when the attributive is a long word it is usual to form a "collective" plural by adding to the ya-shadda of the attributive. Thus: Moors ; watchmakers .

7. What is meant by the "Noun of Unity," or Individuality? it means that birds, insects, trees, fruit, vegetables, etc. generally require no plural but have a collective : if a single article of that kind be required, is affixed to the collective. This singular is called .

<table>
<thead>
<tr>
<th>Single</th>
<th>Collective</th>
<th>Meaning</th>
<th>A single one</th>
<th>Collective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَجْلِينَ</td>
<td>نَجْلَة</td>
<td>figs</td>
<td>َتَجْلِيلَة</td>
<td>نَجْلَة</td>
<td>bees</td>
</tr>
<tr>
<td>تَفْجَحَة</td>
<td>نَفْجَحة</td>
<td>apples</td>
<td>َتَفْجَحَة</td>
<td>نَفْجَحة</td>
<td>ants</td>
</tr>
<tr>
<td>وَرْدَة</td>
<td>نَورْدَة</td>
<td>roses</td>
<td>َوَرْدَة</td>
<td>نَورْدَة</td>
<td>ostriches</td>
</tr>
<tr>
<td>شَجْرَة</td>
<td>نَشَجْرَة</td>
<td>trees</td>
<td>َشَجْرَة</td>
<td>نَشَجْرَة</td>
<td>ducks</td>
</tr>
<tr>
<td>قَصْبَة</td>
<td>نَقْصَبَة</td>
<td>reeds, sugar-cane</td>
<td>َقَصْبَة</td>
<td>نَقْصَبَة</td>
<td>pigeons</td>
</tr>
<tr>
<td>زَمَانَة</td>
<td>وَرَق</td>
<td>pomegran.</td>
<td>َزَمَانَة</td>
<td>وَرَق</td>
<td>leaves of trees</td>
</tr>
</tbody>
</table>

8. If, in paragraphs 5 and 6, adding forms a collective and in § 7 we learn that may be the sign of a single one, how shall we distinguish between the uses of § 7?

By remembering that § 5 refers to the intensive form and § 6 to the relative adjective, as ; while the Noun of Unity applies to "things in groups" such as trees, birds, etc.
LESSON.

(1) The nights are pregnant, they bring forth wonders (The usual form of this proverb is — "bring forth every sort of wonder").

(2) Previous Sultans have had a splendid record (lit. have been owners of white hands) in encouraging benevolent enterprises. There are many examples, e.g. they — God have mercy upon them — took to visiting the hospitals and refuges in their kingdom; distributing valuable presents among the sick, wounded and orphans. In truth, their subjects were extremely sad at their deaths for they were an example to all kings and rulers.

(3) The whole of the students struck work and left the institutions of learning and joined themselves to the mob in the streets, pedlars, booksellers, labourers and unemployed workmen, etc. When the head-masters of the schools issued orders to return to their lessons, they refused to return and passed a resolution, firstly, that it was necessary to continue the strike, and secondly, it was incumbent to send a deputation of the inhabitants to have the honour of interviewing the ministers in their offices.

Exercise 140. TRANSLATION.

1. The nights are pregnant, they bring forth wonders (The usual form of this proverb is — "bring forth every sort of wonder").

2. Previous Sultans have had a splendid record (lit. have been owners of white hands) in encouraging benevolent enterprises. There are many examples, e.g. they — God have mercy upon them — took to visiting the hospitals and refuges in their kingdom; distributing valuable presents among the sick, wounded and orphans. In truth, their subjects were extremely sad at their deaths for they were an example to all kings and rulers.

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A. Translation to Arabic:

Two women had each a child but one died, and the mothers then quarrelled (disputed) over the remaining one. They came to the prophet David (upon him be peace) who decided (sentence) for the elder (greater) woman, but as they still disputed he sent them to his son Sulaimân (upon him be peace) to whom they related their story. Sulaimân then said, "Bring me a knife." A knife was brought to him and then he said, "Cut the living boy into two halves, to each mother one half." But the younger (smaller) one cried out, "Do not cut him at all, but give the other woman my share." So he said to the smaller, "Take him for he is thine."

(The above is one of the various oriental versions of a well-known story).

B. To English:

1. قيل لأحد الفلاسفة ما هو الشيء الذي لا يعقل أن يقال وله كأن حقا قال ملء الإنسان نفسه.

2. إعلام أن الأملاككة كوجوه مقدسة تحفظ في عالاب الاستوات فيهم يطيعون الله ويتغولون ما يعمرون به.

3. في زمن القراعة أرادت إحدى الحائر أن تقطع لياليها في الصحاري والبراري وفعلة قضت وقفاً هكذا إلا أت بعض ألبراررة منعواها من ذلك خوفاً من قبائل السوء.

C. What do you know of the following:

شلَّ أمَّم رُعَاء زَكَاة مَرَضٍ صَحْرَا أَهال حِكم حِجَر قَاضٍ
وادَ الْهَبَّة زَعْعَة شُماَمْسَة أَيَاد طُرْقَات مُهَات الدِّيْلَائِي
Lesson 141.

EYE, VOICE & EAR.

Suratul-Fatiha (the Opening):

In the name of God, the Very-Merciful, the Merciful.*
Praise to God, Lord of the Worlds! — The Very-Merciful, the Merciful — Ruler (King) of the Day of Judgment — Thee do we worship, and Thee do we beg to help — Guide us to the straight path — The path of those whom Thou hast been gracious to — Not those angered with — Nor the erring ones.

Suratun-Nas (People).

(This is Chapter 114 of Al-Qur'an, i.e. the last one).

In the name of God, the Very-Merciful, the Merciful.

Say, I take refuge in the Lord of the people — The king of the people — The God of the people — From the mischief of the whisperer, the withdrawer † — Who whispers in people's breasts — And from the jinn and men.

* Note that Rahman is rather stronger than Raheem, a point overlooked in Al-Qur'an!
† The whisperer is Satan, who withdraws at the mention of God).
Lesson 142.

OTHER DERIVED NOUNS.

I. Which of the Derived Nouns have we so far studied?

(a) Noun of Action (Lesson 68).

(b) Noun of Agent (Lesson 23).

(c) Noun of Patient, or Object (Lesson 23).

(d) Nouns of Place and Time (Lesson 62).

(e) Noun of Abundance = Place where an object is found in abundance (Sufficient examples were given in 62:7—see the words marked with asterisks).

(f) Noun of Instrument (Lesson 63).

(g) Noun of Superiority (Lesson 59).

(h) "Adjective assimilated to the Participle" (Lesson 58—This includes among its measures that of the for colour and defect 58:4b).

(i) Noun of Unity—a single object (139:7).

II. What other Derived Nouns are yet to be studied?

(a) lit. "Noun of Once," i.e. doing the action once.

(b) lit. "Noun of Kind, or (Species)," expresses manner of doing the action,

(c) lit. "Noun of Vessel" Ex: milkpail. But this noun is included in the Noun of Instrument, its measures being the same (Revise 63:2).

(d) lit. "the Diminished Noun" (Lesson 143).

(e) lit. "Noun of Attribution" or Relative Adjective (Lesson 144).
lit. Noun of How-ness, e.g.  الحرية freedom; this is the real Abstract. (Lesson 145: 5—7.

lit. "Form of Exaggeration"—Intensive (146).

Note that (d) and (e) are derived from other nouns, not directly from verbs.

3. Taking اسم المنوع first, — give an illustration of its use.

means "act of striking"; affix 5 to this maṣdar and you get "act of striking once." Similarly  قعدة "act of sitting-down once";  فترة a single flight;  الشربة one draught;  موتة dying once;  جلسة one session.

4. Is that a general RULE — to affix 5 to the maṣdar?

It is not universal; اسم المنوع from the tri-literal verb is always on the form  فعالة; but from the derived conjugations it is formed by adding 5 to the maṣdar, whatever its measure; thus from  التفاوت  act of turning round  التفاوت a single turn.

5. But suppose the maṣdar already has 5?

In that case, the word  واحده (one), may be written  اقامه واحده (a single stay).

6. What is اسم النوع used for?

To express the manner of doing the action  قتل  قتلة سوء "he was killed in a bad way," lit. "he was killed an evil killing."

7. What form does this "Noun of Kind" (Manner) take?

Always  فعالة no other. Thus  ميزة manner of dying. The Arabic name is a little confusing; it does not refer to a kind of thing (in the sense of "a sort") but to a "manner of action." We will kill you by the worst form of murder.
Lesson 143.  

THE DIMINUTIVE  

1. How is the Arabic Diminutive formed?

By adding a ya-sukun after the second letter of the word and vowelling that second letter with fatha, and the first with damma. Example ًُ رُجْبُلٌ a little man, is on the measure ًُ فُعْيٌ. If there are four radicals, a kasra is taken by the third and so on.

2. How is the Diminutive used?

(a) to express smallness or fewness ًُ درُسْهُمًأ a few coins;
(b) ًُ شُوَيْرٌ insignificance a petty poet;
(c) ًُ قُبْرُ الْفَجْرِ just before the dawn.

3. Form the diminutives of ًُ بَابُ صَحْبٌ صَغْرٍ صَغْرًى زَهْرَةَ and ًُ بوُبْبٌ صَيْحَبٌ صَيْمَرٌ صَيْمَرًى زَهْرَةَ.

These are respectively ًُ أَصْحَابُ صَغْرٍ صَغْرًى زَهْرَةَ and ًُ أَصْحَابُ صَيْمَرٍ صَيْمَرًى زَهْرَةَ.

4. What is deduced from these examples?

That feminine endings, etc., remain as they were, and substituted letters (such as alif in place of wau) are changed back to the original before forming the diminutive.

5. What nouns may be thus "diminished"?

All, except (a) indeclinables, such as personal pronouns; (b) the name of God; (c) words already accidentally on the form ًُ فُنْيٌ.

6. How is the diminutive of compounds formed?

Follow the rule with the first half and leave the other alone; thus the diminutive of ًُ عَمِيدُ اللهٍ is ًُ عَمِيدٌ اللهٍ.

7. How from a quadriliteral singular?

As shown above. From ًُ دِرِيْهُم we get ًُ دِرْيِهِم.

8. Suppose there are five letters?

Cut off the last. From ًُ سَفِيرٌ جُلُفٌ we get ًُ سَفِيْرٌ جُلُفٌ.
9. What is done in the case of a broken plural?

The diminutive is formed *direct from the singular*; if the plural of the diminutive be desired, the rational beings (if males) take the regular masculine plural, while the females, *and also the non-rationals*, take the regular feminine plural. Examples 

10. Nouns which are defective words?

**RULE:** — Go back to the original; in the case of "أُنْ" we have to omit the alif, as well as to restore the wau. The following should be learnt:  

"أخي" my little son; "شقيقة" little girl; "أخي" my little brother; "شقيقة" little sister; "أخي" my little sister.

11. Words metaphorically feminine?

These take "شيبة" with the diminutive; thus "شيبة" a small sun.

12. Suppose a letter of prolongation occurs after the ya of diminutive?

Then it coalesces with that ya. Thus "كتب" is the diminutive of "كتب" (used in contempt). Do not confuse this with "كتب" diminutive of "كاتب" (a favourite way of sneering at a rival newspaper-writer! His paper is similarly called, in contempt, "وريقة" "little leaflet").

**Exercise 143.** To English, then back to Arabic:

1. أتاد أُحَذَّم نَزَدَّم شَأْعِرًا فَكَبَّبَ فِي جَرْيَةٍ يَقْولُ:  
   "هذَا التُّوْعَرُ قَلِيلُ الاِحْتِراْمُ وَشَاعِرُ الْمَدْونَ فِي تَلْكَ الْوُرْقَاتِ"

   (Last two words=Society).

2. حَكْمُ أَنَّها فَقَالَ يَا بُنُيِّ أَحْدَرِ تَكْشِيرَ الأَصْيَاحَ وَاعْمَنْ  
   بِدَرْيَةِ حَالَتْكَ وَالْأَسَاءَ حَالَتْكَ مَحْيَةُ أَمَالِكَ (۳) فَقَالَ شَاعُرُ:  

   "لَعَلْ الْعَلَّمَ وَأَعْمَلُ يَا أَخِي بِهِ فَلَا عَلَّمَ رَسْلُ لَهُ مَعْلُومٍ"  

   The lam-alif in the last word is the end of a line of poetry.
Lesson 144.


1. What is the Relative Adjective called in Arabic?

The Relative Adjective is called the Noun of Attribution, also the relative noun. (N.B. Distinguish from مَدَّوَّنًا). (Noun of Attribution)

2. How is it formed?

Ya-shadda ً is affixed to the primal noun to show some special relationship to it, as مَمْسَرَيْن an Egyptian; from مَمْسَرَيْن Egypt. Note that the vowel before the ً is always kasra.

3. Suppose the original word has ٰ

In that case, remove the ٰ before affixing ً; but if a feminine relative adjective be wished, re-affix the ٰ after the ً.

Study the following table:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>scientific</td>
<td>عَلْمَةٍ</td>
<td>علم</td>
<td>عَلْمَةٍ</td>
<td>science</td>
</tr>
<tr>
<td>solar</td>
<td>شَمْسَةٍ</td>
<td>شمس</td>
<td>شَمْسَةٍ</td>
<td>sun</td>
</tr>
<tr>
<td>religious</td>
<td>دِينٍ</td>
<td>دين</td>
<td>دِينٍ</td>
<td>religion</td>
</tr>
<tr>
<td>Nazarene</td>
<td>نَائِسَةٍ</td>
<td>ناـسـيـر</td>
<td>نَائِسَةٍ</td>
<td>Nazareth</td>
</tr>
<tr>
<td>Turkish</td>
<td>تُرْكِيَةٌ</td>
<td>تركي</td>
<td>تُرْكِيَةٌ</td>
<td>Turkey</td>
</tr>
<tr>
<td>Meccan</td>
<td>مُكَّاَةٍ</td>
<td>مكَّة</td>
<td>مُكَّةٍ</td>
<td>Makka (Mecca)</td>
</tr>
<tr>
<td>Basran</td>
<td>بُصَرَىٰ</td>
<td>بصر</td>
<td>بُصَرَىٰ</td>
<td>Basra</td>
</tr>
<tr>
<td>vulgar (slang)</td>
<td>عَلَاٰمَةٍ</td>
<td>عَالَم</td>
<td>عَلَاٰمَةٍ</td>
<td>common people</td>
</tr>
<tr>
<td>Pertaining to M. &amp; Medina</td>
<td>حَرَمٌ</td>
<td>حرم</td>
<td>حَرَمٌ</td>
<td>&quot;The 2 Harams&quot; (Mecca and Medina)</td>
</tr>
<tr>
<td>Zaitün-ite (native of Zaitün)</td>
<td>زَيْتُونِيَةٍ</td>
<td>زيتونية</td>
<td>زَيْتُونِيَةٍ</td>
<td>Zaitün (a place)</td>
</tr>
</tbody>
</table>
4. Looking at the table, what has happened to the word 
الْحَرَّمَانِ (the two holy cities of Mecca and Medina)?
The mark of the dual (or of the plural) is dropped before form-
ing the relative adjective. This must not be confused with attributes derived from names of places; c.f. Zaidāniy, Midāniy.

5. Suppose the original word has lost a letter?
That must be restored (c.f. 48:5, 6) or replaced by wau, which, in all the following examples, makes up the third radical.

<table>
<thead>
<tr>
<th>manual</th>
<th>يدوي</th>
<th>يد</th>
<th>hand</th>
</tr>
</thead>
<tbody>
<tr>
<td>sanguinary</td>
<td>دموي</td>
<td>دم</td>
<td>blood</td>
</tr>
<tr>
<td>paternal</td>
<td>أبوي</td>
<td>أب</td>
<td>father</td>
</tr>
<tr>
<td>fraternal</td>
<td>أخوي</td>
<td>أخ</td>
<td>brother</td>
</tr>
<tr>
<td>filial</td>
<td>ابنو</td>
<td>ابن</td>
<td>son</td>
</tr>
<tr>
<td>annual</td>
<td>سنة</td>
<td>سنة</td>
<td>year</td>
</tr>
<tr>
<td>linguistic</td>
<td>لغوي</td>
<td>لغة</td>
<td>language</td>
</tr>
<tr>
<td>of-slave-origin, Omalaiyid*</td>
<td>أموي</td>
<td>أمة</td>
<td>slave-girl</td>
</tr>
</tbody>
</table>

6. Suppose the original word has ئی؟

*That ئی is rejected when adding the relative ئی so that, in the result, there is no change; ئی کرَسی ی rel: کرُسی. But, if preceded by one letter only as in حی (living), the first ya is marked with fatha and the second changed to wau ئی حیوی (vital).

7. If the original has ئی, this is changed to wau if it occurs as 3rd

* This is the origin of the word "Omeyyad" in histories of the Khalifas. The name of the tribe was Bani Umaiya بني أمية = children of the little slave girl (See 143:3, 4). The usual relative adjective for things Islamic is اسلامی
or 4th letter, (thus from فَتْوَيُ مُفَتْلِئٍ youth, فَتْوَيُ مُفَتْلِئٍ but in long words it is apocopated altogether. Thus from مُفَتْلِئٍ we get مُفَتْلِئٍ 8. From nouns ending in alif-madda ١٠ — ?

The hamza is usually changed to wau (c.f. 48:4). From حَمْرَّا وِي صَحِّرَالا and from Alham(b)ra حَمْرَّا وِي صَحِّرَالا: very similar is سَمَّا وِي سَمَّا and giving سَمَّا وِي سَمَّا heavenly.

9. Noun ending in in يِ or يِ — ?

These change ya to wau, if it is the second or third letter, thus from نَبِيّ النّي we get نَبِيّ proffetical; but قَاضِي a judge, may take قَاضِي or قَاضِي.

From ثَانِي second, we get ثَانِي secondary (compare أُولِي primary) but نِهَيَة final, from نِهَيَة end, limit.

If it is the fifth or sixth letter it is apocopated.

10. How from plural nouns?

Restore the noun to its singular, and form from that! Thus from جَهَالِيجَهَالِ ignorant ones, جَهَالِي; from مُسْجِدِي مُسْجِدِي مُسْجِدِي مُسْجِدِي جَاهِلي; from جَاهِلي جَاهِلي جَاهِلي جَاهِلي religious rites, جَاهِلي جَاهِلي. Note that in really old, classical Arabic the Relative Adjective was always formed from the singular. (N.B. In Modern Colloquial Arabic, exactly the reverse is the case). If, however, the plural had become a proper name (e.g. of a tribe, etc.) of course it had to stand, thus from أُنْصَارِيُ أُنْصَارِيُ أُنْصَارِيُ أُنْصَارِيُ أُنْصَارِيُ أُنْصَارِيُ (Companions of Mohammed)

11. Two interesting exceptions to the above rules are: صَنَعَاني بِي صَنَعَاني بِي from صَنَعَاني بِي صَنَعَاني بِي صَنَعَاني بِي (the city) and يَمِيمَاني بِي يَمِيمَاني بِي from يَمِيمَاني بِي يَمِيمَاني بِي يَمِيمَاني بِي (the province), both in South-West Arabia.

12. This Relative Adjective is of extremely frequent use for titles of books, patronymics, etc.
Exercise 144 a.

1. In حكم الدولة العباسية the scope of the Arabic language extended very greatly, and various sciences were propagated, such as (lit. of) religious, moral (or, literary), linguistic, mathematical, medical, philosophical, historical, and so on, [both] those which the savants (doctors) of Islam originated, and those which they translated from foreign languages.

Exercise 144 b. To Arabic:

1. In (During) the rule of the Abbasid Dynasty the scope of Arabic Literature (lit. Arabic morals, or polite books) extended very greatly, and various sciences were propagated, such as (lit. of) religious, moral (or, literary), linguistic, mathematical, medical, philosophical, historical, and so on, [both] those which the savants (doctors) of Islam originated, and those which they translated from foreign languages.

2. Abraham left the pagan religion in which he had been born and brought up and embraced the true, divine religion, and, after him by centuries, there appeared Jesus of Nazareth (lit. the Nazarene) who is (was) the founder of the Christian religion and who explained to us in the prophetic books all the references to the Messiah who was to come. Then, after other 600 years, the Arabian Prophet arose and instituted the Islamic religion.

Note: Arabic Books (when not religious) are often called "Moral or polite," whence أدب بلغة polite-books of the language, i.e. literature. "The History of Arabic Literature" is often called تاريخ أدب اللغة العربية.
Lesson 145.

1. How is the Relative Adj. formed from compound expressions?
   Usually from the former half of the word: from 
   
   Abu Bakr, will not give us Bakr-ite but "paternal"!

2. The following are exceptional; note for future reference.

<table>
<thead>
<tr>
<th>Hanifite (sect)</th>
<th>Hanifa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medina</td>
<td></td>
</tr>
<tr>
<td>Quraish-ite</td>
<td>Quraish (tribe)</td>
</tr>
<tr>
<td>spiritual</td>
<td>Spirit</td>
</tr>
</tbody>
</table>

3. Note that 

4. What is the termination so frequently heard in bazaar-names in the more native quarters of oriental cities?

   It is a collective of the relative in 

   as well as colloquially for trades, etc. (See 139: 6).

5. Can Relative adjectives be formed from particles?

   Yes; and the result is sometimes curiously "abstract." From 
   
   From 
   
   From 

   From a substantive 

   From an adjective 

   From particular,
or special, particularity. From  ما هيِ substance or essence (but colloquially, salary!)

6. What is really the meaning of  المسيحية Christianity, (as a system, not a collective to denote adherents); similarly  الْعَقَدَة al-thaqāfa (Moslem word for it);  اليَهُودَة Judaism.

7. Other expressions useful to philosophers, etc.

from  أَنْتَ a deity, we get  اوْهِيَة or divinity

Lord  رَبَّ Lordship
man  رَجُل manhood
human being  إِسْمَال manhood
understood  مَهْوَم understood
plural  جُمْعَة plurality
one  أَحَد unity
being possible  أَمْكَانَ possibility
free  حُرَّ freedom
wealth  مَال finance
balance  مِسْانَة balance-sheet, budget

8. Is there any other way of forming the abstract?

Many centuries ago the ending  أَوْتُ came into Arabic either from the Hebrew   أَوْتُ or the Aramaic  أَوْتُ. There are now a few much-used words having this ending; among them  كَرِهْوَتُ Deity, Godhead;  نَاسُوْتُ humanity;  مُلَكُوْتُ kingdom;

mightiness. These words are masculine in Arabic.
Lesson 146.

INTENSIVE FORMS

1. What is the origin of the Intensive Forms?

They come, originally, from the verbal adjective فاعلٌ (Active Participle) but, e.g., with an alif after the second radical and a shadda over it, the idea of (a) intensiveness, or (b) habit, is added to the primitive signification, as will be seen below.

2. What is the type-form of the Noun of Intensity (صيغة المباعلة) ?

There are several. فعالٌ (the common one referred to above); فعالٌ etc. Then there are the forms فعاله etc. (having an extra ی added to the ordinary form). Also مفعول مفعول.

3. Taking the form فعال, give examples of the two uses:

<table>
<thead>
<tr>
<th>(b) Habit (Profession)</th>
<th>(a) Intensive</th>
</tr>
</thead>
<tbody>
<tr>
<td>baker</td>
<td>a glutton</td>
</tr>
<tr>
<td>perfumer</td>
<td>great liar</td>
</tr>
<tr>
<td>tithe-collector</td>
<td>very learned</td>
</tr>
<tr>
<td>aviator</td>
<td>very grateful</td>
</tr>
<tr>
<td>tailor</td>
<td>very daring</td>
</tr>
<tr>
<td>porter</td>
<td>very patient</td>
</tr>
<tr>
<td>builder</td>
<td>chatterbox</td>
</tr>
</tbody>
</table>

4. What is the meaning of the two columns in (a)?

Some verbs have an intensive form فعال; some use فعال; but a few use both, as the examples show.

5. What of فعال and فعال

The most common example of the first is قدوس “most holy.”
(only applied to Deity); of the second there are the following useful words صُدِّيقٌ a great drinker; شَرِيبٌ a drunkard; very truthful, veracious (Joseph's title). (Distinguish from صَدِيقٌ)

6. Give examples of the extra ؤ (intensive):

A great traveller رَحَالةٌ; a learned man (e.g. writer) عَلَامة

Here we have the ؤ affixed to the form فعلَاء but it may also be found affixed to some of the other forms given in § 2.

7. Give examples of the forms with mim:

مُسَكِّن poor, miserable.

Exercise 146. A. Fully vowel the following passages:

(1) قال الفرَسيُّون عن المسيح أنه أكول وشرِيب خَرَحب للمعشارين والخطايا
(2) الصُبُور جُسُور على كُوب المصاعب والاختارا ومقاَبة هُجمات هذا
الدهر الغرار وهو شَكور لِلِلَّهِ البَارُ القدوس
(3) قال الشاعر:

وَمَا كُل فَعَالٌ يُبِحَابٌ بِفَعْلِهِ وَما كُل قُوَالٌ لَّدِي يُبِحَابٌ

B. Answer to the above: to be carefully studied:

(1) قال الفِرَسيُّون عن المسيح إنه أكول وشرِيب خَرَحب للمعشارين والخطايا
(2) الصُبُور جُسُور على كُوب المصاعب والاختارا ومقاَبة هُجمات هذا
الدهر الغرار وهو شَكور لِلِلَّهِ البَارُ القدوس
(3) قال أَلْشَاعِرٌ:

وَمَا كُل فَعَالٌ يُبِحَابٌ بِفَعْلِهِ وَما كُل قُوَالٌ لَّدِي يُبِحَابٌ

C. Translate the above with the aid of the lexicon.
Lesson 147.

THE NUMERAL 

NOTE — 147 and 148 are difficult lessons; students may take extra time.

I. Write the cardinal numbers from one to ten:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Fem</th>
<th>Masc</th>
<th>Numeral</th>
<th>Fem</th>
<th>Masc</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>واحد</td>
<td>واحد</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>إثنتان</td>
<td>إثنتان</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ثلاث</td>
<td>ثلاث</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>أربع</td>
<td>أربع</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>خمسة</td>
<td>واحدة</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>ستة</td>
<td>إحدى</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>سبعة</td>
<td>إثنتان</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>ثمانية</td>
<td>إثنان</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>نINE</td>
<td>نINE</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>عشرة</td>
<td>عشر</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. How are the cardinals treated in Arabic?

As substantives; supposing they followed the thing-numbered they would be placed "in apposition" to it,—thus but this is unusual, the usual method being to place in construction to which will then be put in the plural genitive; thus cannot be placed in construction, but is used for that. (c.f. 42:8)

3. But is not Feminine in form?

Yes; but one of the greatest curiosities of Arabic is the fact that numbers from three to ten take the thing-numbered in the opposite gender! This has caused some grammarians to think that must, in that case, be masculine, but that is inaccurate. The RULE stands in Arabic:—
The number is the opposite [gender] of the thing-numbered.” * (But this does not apply to one and two, nor to eleven and twelve which are compounds of them).

N.B. — Many students make a slip here. “The opposite gender of the thing-numbered” means opposite to it in its original Singular. (In Broken Plurals ask yourself of what gender was the original singular).

4. How is declined when in construction?
   Nom. and Gen. ⌁; Accus. ⌁ Ex:

5. How may this rule be best remembered?
   By illustrative examples. Memorise “4 men,” and “8 women.”

6. How may “several” be translated?
   There is a special word for this; which means “a few,” namely, “from three to ten”; it is placed in construction just as the numerals (Note that are sometimes written)

7. It is important to remember that follow the rules of the Dual (Lessons 47, 48).

8. Write the Cardinals from 11 to 19.

<table>
<thead>
<tr>
<th></th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>14</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>أحمد عشر</td>
<td>إحدى عشرة</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>ست عشرة</td>
<td>أثنتا عشرة</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>سبعة عشرة</td>
<td>أثنتا عشرة</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>ثمانية عشرة</td>
<td>أربع عشرة</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

9. How can these compounds (13—19) be memorised?
   By remembering that while the first half of the word is (agreeing with the thing-numbered), But note that 11 and 12 are otherwise. Why? Because 1 and 2 are.
These compounds are greatly contracted in the colloquials, e.g.

10. How do we write 21 (one and twenty) ?

The units are written before the tens, and united by the word "and" c.f. "One and twenty," etc. "several," can be similarly treated; thus بضعة وعشرون

11. Give the tens from 20 to 100, etc.

<table>
<thead>
<tr>
<th>عشرون</th>
<th>70</th>
<th>سبعون</th>
</tr>
</thead>
<tbody>
<tr>
<td>ثلاثون</td>
<td>80</td>
<td>سبعمائته</td>
</tr>
<tr>
<td>أربعون</td>
<td>90</td>
<td>مائة</td>
</tr>
<tr>
<td>—</td>
<td>100</td>
<td>خمسون</td>
</tr>
<tr>
<td>—</td>
<td>1000</td>
<td>سِتون</td>
</tr>
</tbody>
</table>

12. What is peculiar to the tens?

That they have only one gender, but being on the form of the regular masculine plural—they, like it, have two cases.

13. But what of mi'a-tun (coll: mi'a) ?

That, like alf, is fully declined as to case, but not inflected as to gender. Their plurals are ألف ج آلاف (مئات) مائة ج مائتا.

14. مائة is peculiar to the Qur'an, but مئة is the spelling of the Arabic Bible and of all modern books.

15. What is remarkable about the cases of numerals 13—19 ?

They are quite indeclinable مئات.

Ex. 147. (a) Copy this without vowels, (b) vowel it, (c) memorise it.

 Champagne 341

"Christ fed 5000 with 5 loaves and 2 fishes and they took up of the fragments (pieces) 12 baskets full."
Lesson 148.

1. What is peculiar to the syntax of the numerals?
   (a) Numerals 3—10 place their ^j^ in the plural genitive, and are therefore “in construction” to it: c.f. again ^J^ of ^J^.
   (b) 11—99 take the indefinite singular accusative ^J^.
   (c) 100 to 1000 place ^j^ of the singular genitive.

2. But what is the accusative of II—99?
   It is called in Naḥū (Syntax) ^J^.(We shall study it fully in 177, 178, but we have already had one form of it in 59: 4, 5.

3. Memorise the following illustrative sentences:
   God created the world in six days ^J^.
   He leaves the 99 sheep (lambs) ^J^.
   The century is 100 years ^J^.
   200 camels and 2000 donkeys ^J^.

4. Write the ordinal numbers from “first” to “tenth.”

<table>
<thead>
<tr>
<th>Sixth</th>
<th>سادسة</th>
<th>First</th>
<th>أول</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seventh</td>
<td>سابعة</td>
<td>Second</td>
<td>ثانية</td>
</tr>
<tr>
<td>Eighth</td>
<td>ثامنة</td>
<td>Third</td>
<td>ثالثة</td>
</tr>
<tr>
<td>Ninth</td>
<td>تاسعة</td>
<td>Fourth</td>
<td>رابعة</td>
</tr>
<tr>
<td>Tenth</td>
<td>عاشرة</td>
<td>Fifth</td>
<td>خامسة</td>
</tr>
</tbody>
</table>

5. What is observed in this table?
   That, excepting for “first,” each ordinal is on the simple form, whereas ^أول^ is really the Noun of Superiority from which becomes ^أول^ hence ^أول^.
   As the fem. of ^أول^ is ^أول^, so the fem. of ^أول^ is ^أول^.
6. But what of سَادِسِ؟

There is another form سَاتِ which is on the regular form, but the first one is most used (though in coll. we may say سَاتِ) In forming fractions, we take “one-sixth” سِدِسِ from سَادِسِ.

7. What are the ordinals from 11th to 21st, etc.?

<table>
<thead>
<tr>
<th>Fem</th>
<th>Masc</th>
<th>Fem</th>
<th>Masc</th>
</tr>
</thead>
<tbody>
<tr>
<td>17th</td>
<td>حادي عشر</td>
<td>11th</td>
<td>حادي عشر</td>
</tr>
<tr>
<td>18th</td>
<td>ثاني عشر</td>
<td>12th</td>
<td>ثاني عشر</td>
</tr>
<tr>
<td>19th</td>
<td>ثالث عشر</td>
<td>13th</td>
<td>ثالث عشر</td>
</tr>
<tr>
<td>20th</td>
<td>رابع عشر</td>
<td>14th</td>
<td>رابع عشر</td>
</tr>
<tr>
<td>21st</td>
<td>خامس عشر</td>
<td>15th</td>
<td>خامس عشر</td>
</tr>
<tr>
<td>22nd</td>
<td>سادس عشر</td>
<td>16th</td>
<td>سادس عشر</td>
</tr>
</tbody>
</table>

8. How are all ordinals higher than 22nd formed?

As 22nd; i.e. “the third-and-twentieth” السِّتَاثِ-U وَالعِشْرُون “the-seven-and-fortieth” نأذى أيبأ A Note that ordinals are usually defined, and then they are declinable. Those given in §7 (II—19 only) are indeclinable because undefined.

9. But عِشْرُون is the cardinal for “twenty”!

Yes; there is no difference between the cardinal and ordinal of 20, 30, etc. But look out for the article.

10. Does the ordinal numeral agree with its مَعْدُودَ؟

Yes, it is not regarded as a number, but an adjective.

11. What supplementary classes of numerals are there?

(a) Numeral adverbs, such as once, twice, etc. These, being adverbs, are written in the accusative. The most usual way is to write "one time," مَرَّةٌ "twice" etc. But أُسْمُ المَرَّة...
(142 : 3) may be used in the dual, two killings.

(b) Another numeral adverb much used in public announcements, proclamations, discourses is expressed by the indefinite accusative of the ordinal thus firstly; secondly; thirdly; tenthly; finally.

(c) The stem of Conj. II. gives us triple, triangular; fourfold, square; octagonal. The Triliteral verb the Quadriliteral verb five-sided, et seq. (Compare roughly spelt in English thus, "Rubaiyat of Omar Khayyam," Quatrains of Ḫūm ʿAlī Khaṭīb ʿAllām)

12. How are FRACTIONS formed?

Fractions with small denominators are on the form with plural on thus a third; two-thirds; a fourth; three-fourths; a fifth; a sixth; a half is , i.e. either with kasra or damma, the former being more used. Its plural (if needed) is . But for large denominators, the expression "part (s) of" is used; thus three parts out of twenty. Tithes = .

13. In Arithmetic units, tens and hundreds are . "Per cent" = ; and decimal fractions "per mille" ; "per annum" . Triangles ; Trigonometry = Computation of Triangles . Squares
14. How is the numeral defined?

The numeral becomes defined in the same ways as other nouns:
(a) When the numeral is, adjectivally, in apposition to its noun, as 
الرجال الأربعة it is defined by الـ
(b) A numeral may precede a definite noun in the construct state and be defined by construction أربعة الرجال the four of the men = 4 men;
(c) Sometimes the numeral and its noun both have the article مع الـ (سمع الفضيات) المختارات with the seven chosen maidens.
(d) The following is the modern usage (أخذ الـ (سمع خبرات)) (i.e. article prefixed to the numeral only). But Wright (II:244) suggests that this arose from the case-endings being omitted in modern writing, which is usually unvowelled. I have put the article outside a bracket, to imply that the words within are looked upon as a single expression.

الـ (سكة الحديد) the "Chemin de Fer," is similarly explained.

15. This usage is similar to the compounding of phrases such as الموارد رأس المال the capital invested (from مال also مال the tamarind (lit. the Indian date التمر الهندي)
rose-water (from الورد) and the strange-of-race

16. VERBAL CONSTRUCTION. The student should now be able to grasp the syntax of the verbal construction, as

الـ (نكرم الأخلاق) the noble-of-disposition طوى للانتياء القلب the youth-little-of-experience.

إضافة للفظية

17. What is to be noted in these examples of إضافة للفظية?

That the "construction" is verbal, not real, the antecedent
being, in every case, an adjective, and the article prefixed to it being placed there after the annexation has been constructed, so to speak. Think of the phrase as a compound. (*c.f.* § 15).

18. Quadrisyllabic plurals are formed for the following:

The early part of the month

\[\text{أوائل الشهر} \]

The middle part of the month

\[\text{أوسط الشهر} \]

The latter part of the month

\[\text{أخير الشهر} \]

Exercise 148.

Copy the following without vowels, then insert the vowels in red ink, correct it, then translate to English: finally translate back to Arabic.
Lesson 149.

THE PARTICLE

I. We have already learned many of the particles, but there are more to be studied. We had, perhaps, better revise in order as the recapitulation will be beneficial.

Prepositions are (a) Inseparable; (b) Separable.

(a) Inseparable: —

ب in, by, with.

ل to (sometimes, for).

ب ت و (all particles of oaths) or

ل الله By God!

ل like, as ك إنسان as (or, like) a man.

(b) Separable: —

في in, into, concerning,

عن away from, from, on behalf of.

من of, from, (see Lesson 34: 3-5 for عَنْي and عِنْي).

إلى to, unto حتي up to, as far as.

ال الا except.

على over, above, upon, against, etc.

قد or before (i.e. in front of).

من (in some books مدة) since. مع or مع with.

(c) Accusatives of nouns, used in construction as prepositions etc. For further examples revise the table on page 68. We may add which governs the noun (which is the subject!) in the genitive "Many a sign is more eloquent than an expression"

"Perhaps a questioner may say" (i.e. Someone may ask):
2. **Adverbial Particles.** The number of these is great; we will mention the really important ones, omitting some already studied.

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>not at all</td>
<td>كلا</td>
<td>not at all</td>
</tr>
<tr>
<td>whilst</td>
<td>بينما</td>
<td>whilst</td>
</tr>
<tr>
<td>only, but</td>
<td>إنما</td>
<td>only, but</td>
</tr>
<tr>
<td>lo, behold</td>
<td>هُوَدَأ</td>
<td>lo, behold</td>
</tr>
<tr>
<td>thus</td>
<td>هكذا</td>
<td>thus</td>
</tr>
<tr>
<td>nay rather</td>
<td>بأي</td>
<td>nay rather</td>
</tr>
<tr>
<td>that is, i.e.</td>
<td>أي</td>
<td>that is, i.e.</td>
</tr>
<tr>
<td>not (Qur.)</td>
<td>إن</td>
<td>not (Qur.)</td>
</tr>
<tr>
<td>whilst</td>
<td>فقل</td>
<td>whilst</td>
</tr>
<tr>
<td>I was travelling</td>
<td>Whilst</td>
<td>I was travelling</td>
</tr>
<tr>
<td>not yet (with jussive)</td>
<td>لَمْ أُدْ</td>
<td>not yet (with jussive)</td>
</tr>
<tr>
<td>yes (after neg.)</td>
<td>بَلْ</td>
<td>yes (after neg.)</td>
</tr>
<tr>
<td>whence</td>
<td>من</td>
<td>whence</td>
</tr>
<tr>
<td>not (Qur.)</td>
<td>إن</td>
<td>not (Qur.)</td>
</tr>
<tr>
<td>there</td>
<td>هنالك</td>
<td>there</td>
</tr>
<tr>
<td>only</td>
<td>فقط</td>
<td>only</td>
</tr>
<tr>
<td>whither</td>
<td>إلى</td>
<td>whither</td>
</tr>
<tr>
<td>then</td>
<td>إن</td>
<td>then</td>
</tr>
<tr>
<td>likewise</td>
<td>كذالك</td>
<td>likewise</td>
</tr>
<tr>
<td>at all, ever</td>
<td>ابَنَما</td>
<td>at all, ever</td>
</tr>
<tr>
<td>wherever</td>
<td>أَبَنَما</td>
<td>wherever</td>
</tr>
<tr>
<td>truly, verily</td>
<td>إن</td>
<td>truly, verily</td>
</tr>
</tbody>
</table>

Note the lam-fatḥa ل which is much used as a particle of affirmation; it is attached to the predicate when ان precedes the subject. Also after لَو when hypothetical (see § 9).

3. How do you explain such words as بعَدُ قِبْلَ “yet”; مِنْ قِبْلَ “from beneath”; قَوْقِ “above”; حَيْثُ “where”. لا غِيرُ is written on cheques to prevent fraud, and means “no more”, “only.”

4. But if these words are used as prepositions?

Then, as we have shown, they take fatḥa and govern their noun in the genitive case.

5. But suppose it is needed to use them before a verb?

بعد قِبْلَ يَنْ (and several others) can take an affixed مَا as a "cushion" before the verb, which is not affected by them; thus بعَدَ مَا أُذِبَ “after I go” (This may also be written بعَدَ أُذِبَ whilst I was travelling.

6. What other compounded adverbial expressions can be formed?

An Adverb of Time compounded with إِذَ أُذِبَ places إِذَ in the **genitive.** Several very frequent expressions are thus formed.
at that time, then 

after that, afterwards 

before that, previously 

not at all (with neg.) 

decidedly (no escape) 

(he) alone 

(they) alone 

(she) alone 

and are thus used to mean "one time...another time...".

We have used all these; but the student should notice the difference between which is simply "and", — and which denotes order, and has often the meaning of "then."

Since both conjunctions and adverbs are classified as particles in Arabic, it is difficult (and un-Arabic) to distinguish one from the other. In fact, Wright classifies as usually an adverb, while others call it a conjunction.

since I have seen them. "Since we have been justified by faith." — Note that etc. are used before verbs, but etc. before nouns.
means “either,” and is followed by \textit{أو} (\textit{or}) or else \textit{وامّا} (\textit{thus}) “either he or thou”; \textit{أمّا} (\textit{either the man or his wife}).

\textit{ل} (\textit{Lo}) is the hypothetical particle; it is generally used with the past tense and always supposes a non-existent condition “had it been, then”; but \textit{إذا كان} (\textit{if (when) it is}). \textit{و} and \textit{ل} are compounds of it. \textit{لا} \textit{أو} \textit{ل} “but for”. \textit{و} \textit{ل} “had it not been thus”. Begging letters usually state the minimum request with \textit{و} \textit{ل} “even” (as little as). “I was wishing that it had been possible even”...

\textbf{10. The Interjections}: The commonest interjection is \textit{يا} (\textit{ines}) before nouns; \textit{يا} \textit{محمّد} \textit{O} Mohammed. \textit{يا} is sometimes shortened, particularly before \textit{ابن} as \textit{ابن} \textit{O} my son. \textit{أينما} or \textit{فم}. \textit{أينما} must be used before the Definite Article. \textit{و} meaning “alas” takes \textit{أ} after the noun which it precedes. This form of speech is called “lament”. \textit{لّهات} \textit{فأضحيحانة}. \textit{أ} \textit{الإرطاقية}! \textit{طاك} and \textit{لهم} “come!” the special use of which is in the “call to prayer” by \textit{هات} \textit{حلى} “come to prayer”! Also \textit{شتان} “how far! as in \textit{شتان} بَيْنَهَا “How wide is the difference between them”. \textit{لَيْت} “O that...”! as in \textit{لَيْت} “Would that I had been a bird, then had I flown away”. \textit{هاشا} “God forbid!” (or, \textit{نْهار!}). \textit{أف} and \textit{أح} “ugh”! \textit{صَة} (with finger on lips) Silence!

\* The Egyptian colloquial corruption of this is \textit{بالّا}
II. Then there is Noun of Sound. Exs: طَّقُّ الصَّوْتِ sound of a stone falling; غَاقِّ a crow’s croak. These Nouns of Sounds (onomatopoeia) are, of course, not subject to rule.

**READING LESSON 150.**

II. حكى أن الرشيد كان يحب إحدى جواريه حمزة قديمة وكانت سوداء واسمها « خالصة » وكان عليها جواهر ودرر كثيرة جدا. ويوما من الأيام دخل عليها أبو نواس الشاعر ومدح الخليفة بابيات بلغة فلتم يلفت إليه الرشيد وبي مشغولاً بالجارية فخرج أبو نواس وكتب على باب الرشيد:

" لقد ضاع شعري على بابكم ك مما ضاع عقب على خالصة فقرأه بعض الخلد فدخل وأخبر الملك بذلك فقال علي أبي نواس: فلما دخل عليه من الباب محا نصف النين من الموضعين من الفظ " ضاع « وأبقاهما على صورة الهمزة (ضاء) ثم أقبل على الخليفة فسأله ماذا كتبت على الباب؟ قال إلي كتبته: -

" لقد ضاع شعري على بابكم ك مما ضاع عقب على خالصة فاعجب الرشيد ذلك وأجازه بالف درهم وقال بعضهم عن الشعر:

" قُلْت عيناه فأبصر «

**NOTES:**

1. Abu Nawās was a witty poet of Rashīd's reign.
2. His first effort read “My poetry is lost on you as a necklace on (black) Khalisa”.
3. His second attempt read, “My poetry shines on (is adorned by) you as a necklace shines on Khalisa”.
4. There is a smart ‘play on words’ in the remark of the bystander that this was poetry which “saw (shone) best when its eyes (letter ‘ain) were plucked out”.

A. Vowel the following and Translate:

(1) شتان بين الجاهل والحكيم
(2) ليتها كانت طيرا فتطير عننا حتى لا نراها بعد
(3) لو شاء ربكم لجعل الناس امة واحدة
(4) جانا أختتم جانا أعطا
(5) اياك نعبد واياك نستعين اهدنا الضراط المستقيم
(6) لقد ضاء شعري على بابكم كما ضاء عقد علي خالصة

B. Translate to Arabic:

1. I cannot say exactly when it will be possible for me to visit you, but perhaps I will come on one of the early days of next (coming) month, if God will.

2. We do not wish to pay the amount of the subscription to your monthly magazine (الاشتراك) because it does not arrive; the last number (عدد) is here (found) but the tenth and the eleventh did not turn up (reach us).

3. That poor fellah has not yet sold more than three-fourths of his cotton.

4. The Messiah said to his twelve disciples at that time Freely (gratuitously) ye have received (taken), freely give. He also said "Repent ye, and believe the Gospel".

5. There will be more joy among the angels of God over one sinner repenting than over 99 righteous who need no repentance.

C. Translate, to English, Exercise 146.
1. Into what two parts is Arabic Grammar nominally divided?

The nominal division is into صرَف which means, literally, Inflexion, and نَحْو pronounced Naḥu, or Syntax. But this latter word is very often used to denote GRAMMAR, in general, and the author of ARABIC SIMPLIFIED has followed the best orientalists in declining to totally isolate صرَف from نَحْو in practical study. Hence the student has already studied some of the most important rules of syntax in Lessons 1—150. But, to master the remainder, and, above all that those studied should fall into their correct relative position, Syntax must now be systematically studied as a whole, and in the Arabic order.

2. But why need we study in Oriental order? Wright, for example, did not write his second volume in Oriental order!

True, but that was very largely translated from the German of Caspari, and, in any case, my aim is quite different—I want the student to THINK ORIENTALLY.

The necessity for this may be best shown by a quotation from Prof. E. H. Palmer, Lord Almoner’s Reader and Professor of Arabic at Cambridge, who says on p. 287 of his grammar: If we analyse Arabic sentences by the rules of European syntax we shall find them full of anomalies. But if we discard our preconceived notions as to the concord of substantive and adjective, nominative case and verb, etc, and look at the question from an ARABIC point of view, we shall find them consistent and logical”.

3. What is the special Oriental order of Lessons 151—200?
Definition of Nahu

The Sentence and its Parts

Indeclinable and Declinable (or Uninflected and Inflected)

Indefinite and Definite

Nominatives

Accusatives

Genitives, etc.

Appositives (or, Sequents)

Imperfectly Declined Nouns

Subjunctive and Jussive Particles

Verbs of Wonder etc.

Classification of the Particles

(Examples of Parsing

4. The above table should now be memorised in order to give a "bird's eye view" of the order of the subjects dealt with. It has been prepared, with great care, from ابن مالك (most famous of all Arabic grammarians) and اليازجي (two of the most capable modern Syrian writers) with reference to the commentary of ابن هشام ابن مالك and more recent works. N. B. Memorise the Arabic terms rather than the English!

5. How do Arab grammarians define Şarf and Nahu? The following definition, quoted from my ARABIC AMPLIFIED,* is essentially a "native" definition.

* I have here quoted many of the examples which I had already given in ARABIC AMPLIFIED, which had been previously written though not published.
Literal translation — Sarf is the Rules by which are known the initial, medial or final characters of words, as single words. Naḥu is the Rules by which are known the states of the final characters of words, when compounded (i.e. when in sentences or phrases).

6. (This example of exposition may be memorised)

From Sarf we learn that the hamša of ٌ is (not waṣla) and must be marked by fatha and the ra with kasra while the mim has a sukûn. But from Naḥu we learn why ابा and ام are Accusative, i.e. from the influence of the Transitive verb.

Exercise 151. To be translated to English, then back to Arabic (see Reader).

Lesson 152.

THE SENTENCE AND ITS PARTS

كلمة وما يتركب منها

1. What is meant by كلمة (a word)?

It is a single expression indicating meaning, e.g. each of the words إن and جاء and زيده.

2. What is جملة or كلام (sentence)?

A compound expression conveying complete information, as the sentence جاء زيده.

3. Of what may an Arabic sentence be formed?

Of two words or more: e.g. of two nouns, as الصبر جليل or of a verb and a noun, as جاء زيده and as the verb and implied
(understood) pronoun in إِلَـسَحٍ; or of a particle and two nouns as قَدْ حَضَرَ الَّذِي or particle, verb and noun, as إِن الصَّبِرِ جَمِيلٌ.

4. There are three parts of speech: Verb, Noun, Particle.

5. What is the Arabic definition of a verb?
A verb is that which indicates meaning independently (i.e. in itself) and in relation to time (Past, Present or Future) as أَقَرَّآ and أَقَرَّآ and أَقَرَّآ.

6. What are the distinctive features of a verb?
A verb can receive (i.e. be affected by) certain special particles such as the Subjunctive (Naṣb-ating) and Jussive (Jazm-ating) particles, also it can take قد and س and and سَوَفَ also it can take affixes such as بَيْنِي of the Agents, and the feminine تَبْنَي also theُنَ or نُن and the ي of 2nd. fem.

7. What is the definition of a noun?
A noun is that which indicates independent meaning without relation to time, as محمد and مَكَّةٍ.

8. What are the distinctive marks of a noun?
It can take the prepositional particles, also ال also the tanwin: it can also be "annexed" (placed in Construct State) and can be a مَسْنَدٍ الَي Subject of a sentence, lit. that-which-is-predicated-to).

9. Translate the Arabic definition of a particle?
A particle indicates meaning but not in itself (i.e. it cannot be used independently of verb or noun) Exs: هل and لم It is distinguished by the absence of the distinctive features of verb and noun.

Exercise 152. (See READER).
Lesson 153.

(TENSES OF VERBS ازمنة الفعل)

1. How many distinct tenses (or states) has the verb?
   Three: the Past (lit. the resemblers) and Imperative.

2. Then is not called a Mood?
   Certainly not; Arabic knows nothing of the European idea of
   moods and tenses. In fact, the three so-called moods (Indicative,
   Subjunctive and Jussive) are called "States" while the chapter is headed
   Declension of the Verb
   Even the expression "Tenses of the Verb," is not
   often used. The Arabic calls these "Divisions of the Verb"
   (in respect to time)

3. How is distinguished?
   By the of the agent (doer) also the
   of feminine

4. It is said that indicates: — either "actions actually
   completed, or mentally conceived as completed." Give details.
   may be used to denote:

   (a) The historic past (c.f. the Greek Aorist and English Preterite)
   which represents an act completed at some past time; as to
   when it was completed must be determined by the context.

   They sat down to table
   God spoke to Moses

   (b) The English "perfect"—representing an act which, at the
   moment of speaking, has been completed.
Those to whom thou hast shown favour
You have honoured us by your presence
N.B. (1) قد as a particle of (assurance) assures the perfect.
Verily we have placed the line of prophecy in the seed of Jacob.
N.B. (2) كان قد gives the sense of the English pluperfect to the preterite. "But it had slipped them ...

(c) An optative (therefore future) meaning in prayers, curses, benedictions and the like*

God have mercy on her
God perpetuate your existence
The Sultan—God preserve him—.....
May God curse you!
May God be exalted above what they "associate" with Him
N.B. This optative tense is negated by لا not ما
If you were to die—may God forbid ...

(d) A continuous meaning; as in sayings of current value.
The commentators have (are) agreed
The sheikh said (says)

(e) An action performed by the very act of speaking.
I sell you this (on the instant)
I [agree, now, to] give it to you

* Wright suggests that the use of الماضي here may signify "If it be as I wish, God has already done it to him, or for him. Athanasius and Gairdner speak of this use of الماضي as the action being "mentally conceived as completed". 
5. Why is the Imperfect usually called (in English) the Imperfect?

Because it generally indicates an uncompleted action.

Man arranges, God disposes

God knows

6. What distinguishes the Imperfect?

It always commences with one of these four letters: أَنِّي also it should be capable of receiving the negative particle لَمِ.

7. The Imperfect may be used to denote:

(a) Present Tense, as

How can it be restricted to mean the present only?

By the use of لَمْ of التوكيد Truly the days are passing; or, ما تدري نفسٌ بايٍ أرضٌ تموت And no one knows in what land he will die.

(b) Future Tense. It is limited to the future by the use of

(i) سُؤُفَ as

Your Lord will give to you and ye shall be satisfied. (ii) The particles of وَأَنْ تَصُوبُ خِيرًا لَكِمْ. لَنْ تَرَىٰ — لَنْ and أَنْ

(c) Past Tense when preceded by لَمِ or لَمَ أَلْمَا I did not hear what you said

لَمِ اسْمَعَ كَلَامَكَ (N.B. This لَمَا (not yet) is not much used to day; do not confuse it with the ordinary one: لَمَا يَحْضُرُ, when he comes.

(Jazmated)=he’s not yet come).

(d) The Greek and Latin Imperfect, with كَانَ
He (upon him be prayers and peace) used to say*

It used to be there  

8. What does the Imperative denote?  
It denotes a request for the performance of an action.

9. Has it any distinctive mark?  
It must be able to take نون التوكيد and it must contain the meaning of a command or request. (It does not follow that the Imp: often does take نون التوكيد but it must be able to do so).

Exercise 153. To English, then back to Arabic.

Lesson 154.

INTERJECTIONAL VERB. اسم الفعل

1. If a word has the meaning of a verb but shews none of the distinctive signs of a verb, what is it called?  
It is called اسم فعل which some have proposed to call in English “Nominal verb”, but Sterling calls it “Adverb with the function of a verb”, and Wright, “Interjection with verbal force”. I agree with the latter; some call it “Semi-verb” or “Quasi-verb”, but we ought to call it by its proper Arabic name only—Ism fi‘l.

2. What classes is it divided into?  
(a) اسم فعل مضارب has a past-tense signification.

Examples: Far be it (from me)!

God forbid that it be said!

Great is the difference!

How wide is the difference between them!

is a technical abbreviation of صلى الله عليه وسلم Upon him (the prophet) be God’s benedictions and peace. Or, roughly, “God bless him.”
(b) اسم فعل مضارع has a present signification Wonderful! ugh! Oh dear! 
(c) اسم فعل أمر has an imperative signification Exs: Be quiet! صَدَأَر

3. Are the above (by usage) or (by rule)?
The above are all اسم فعل أمر ; but there is one kind of اسم فعل أمر formed on a definite model: from the regular triliteral declinable verb can be formed a اسم فعل أمر on the form Exs: حَدَأَرُ Mind! أَتَأَرَ After him! أَتَأَرَ Catch him!

Examples upon this form are said to be قِيَاسِيَة

( NOUN OF SOUND اسم الصوت )

4. What is the connection between اسم الصوت and اسم الفعل?
Merely that the latter is considered as a sub-section of the former, for treatment.

5. Give examples of the two classes of اسم الصوت

(a) Sounds addressed to animals, etc.
   To sheep هُس
   To camels هَد

(b) Imitations of various noises (onomatopoeia).
   Sound made by a falling stone طَقَن
   Sound made by a crow غَاقِ

   These are all اسم صَعِيَة being subject to no rule. Unimportant,

Exercise 154. To English and back to Arabic.
Lesson 155.

DECLENSION AND INDECLENSION

1. How do you define مَعْرَبٌ الأَعْرَابُ (declension or case-inflection) is the change in the final vowel of a word caused by عَامِلٌ a regent, or governing word (as, e.g. a particle). The word is then said to be مَعْرَبٌ.  

2. Then what is البَناءُ (Indeclension) is the opposite of البَناءُ viz, the retention (or unchangeableness) of the ending of a word, which is then said to be مَبْنِيٌّ Uninflected.

3. Can the verb be declined as well as the noun? The Arabic verb is, in origin, مَعْرَبٌ مَبْنِيٌّ but parts of it are مَعْرَبٌ Mَبْنِيٌّ where as the noun is, in general, Mَبْنِيٌّ مَعْرَبٌ but parts of it are Mَبْنِيٌّ Mَبْنِيٌّ. The particle is always quite Mَبْنِيٌّ Mَبْنِيٌّ.

4. State what parts of the verb are indeclinable. مَبْنِيٌّ Mَبْنِيٌّ also Mَبْنِيٌّ لِمْضَارِعٌ in the past is only Mَبْنِيٌّ مَعْرَبٌ when attached to نُونُ التوْكِيدُ (see Lesson 128), or to the nun of feminine; otherwise مَعْرَبٌ Mَعْرَبٌ is declinable.

5. What is the literal meaning of مَبْنِيٌّ Mَبْنِيٌّ ? "Firmly-built." Thus in translating the expression of the Arab grammarians Mَبْنِيٌّ عَلَى التَّوْكِيدٍ we may roughly render it "Built on fatha."  

N.B. The Arabic فَتَحَةٌ means the sign fatha whereas فَتَحَةٌ is a symbol.
6. Upon what is “built” (what does it take)?

(a) مبني على الفتح (takes fatha) ordinarily as كتب
(b) مبني على الضم when attached to the wau of the plural as كتبوا
(c) مبني على السكون attached to a nom. vowelled pronoun, as كتبنا

7. Upon what is the الامر “built”? 

(a) مبني على السكون when attached to nün of feminine (in the sound verb) and also when totally unattached as أسكتن واسكتت
(b) مبني على الفتح when attached to a nün of corroboration as أسكتن
(c) مبني على حذف النون (upon the suppression of the nün) in the case of the alif dual, or wau of plural, or ya of 2nd person, as أسكتنا أسكتوت أسكتي
(d) مبني على حذف آخر (upon the suppression of its [weak] ending) in the case of a weak verb as أدن آرم

8. What about the المضارع

مبني على السكون when attached to feminine لياضبرن نون التوكيد مبني على الفتح when attached to

9. Turning to the NOUN, which noun is مبني؟

The indeclinable nouns are (1) the personal pronoun, (2) demonstrative, (3) relative, (4) noun of condition, (5) interrogative, (6) interjection with verbal force (Lesson 154), (7) noun of sound, (8) some adverbs, (9) numerals from 13 to 19.

10. Is there any assignable reason why these nouns are مبنا؟

They are said (by Arab grammarians) to be مبني like the particle because of strong similarity to the particle.*

* N.B. The alleged similarity varies in each case, and would be considered by the young student—at this stage—“far-fetched,” but when he studies ARABIC AMPLIFIED, in Arabic, he may see as the Arab mind sees.
Lesson 156.

THE DECLINABLE العربية

1. What are CASES called in Arabic?

2. How many kinds of العربية are there, and what are their signs

   Nominative; its original sign is an expressed 
   Accusative; its original sign expressed.
   Genitive; its sign
   Jussive, its sign.

   Thus the original signs of العربية are all vowels.

3. What are the other signs? The letters و أ

4. Which words take letters for their العربية?

   (a) The Five Nouns, but not when in construction to of first
   person (as the نbrther: أب father; أخ جم father-in-law;
   ذو فم mouth; and ذو posessor (see Lesson 54).

   (b) The Dual عينان as عينان and عينان

   (c) Regular Masculine Plural مسلمان Attached to this are
   several similarly constructed words, as اولو the of first
   possessors of minds. Also اولو رب العالمين lord of the worlds.
   تلاثون الثلاثين : عشرون عشر ب بن the

   (d) The Five Forms of the Imperfect of the verb:

   الفعلون تفعلون : يفعلون تفعلون : تفعلون

   5. Is there still any other "sign of inflexion"?

   The verb of weak-ending is said to show its 
   حذف حرف العلة جزم (suppression of the weak letter) as in
   لم يبكروا they did not weep, لم يرض he did not consent.
Lesson 157.

(INDEFINITE AND DEFINITE)

1. What is the meaning of these words?
   Taken quite literally means ignorance or indefiniteness
   lit. knowledge, is used for the definite.

2. How many classes of are there?
   Seven; these are (a) Personal Pronoun, (b) Proper Name,
   (c) Demonstrative, (d) Relative (e) Noun defined by اَلَّ (f) Noun
   in construction with one of the above, (g) Specified Vocative.

3. The Pronoun into how many classes is it divided?
   Into two main classes—
   That which is apparent, i.e. expressed, as اَنَا whereas
   is the implied pronoun supposed to be understood in
   past tense, 3rd person, as دَهَبَ

4. is divided into annexed, and separate.

5. How is sub-divided?
   It is classified, according to case (parsing) into:
   (a) Pronouns of nominative case only, as تُمِّبَت
   (b) Pronouns common to accusative and genitive cases, as ي
   (c) That common to nominative accusative and genitive, as نا

6. Into what two classes is sub-divided?
   (a) Nominative as اَنَا and هَوَّو and branches (see Lesson 25)
   (b) Accusative as اِياً and اِياً and branches (see 68:12)
The join is called the nun of precaution and it is common to the verb, as etc. and to most of as but not to for we say

8. Self-test 157. Translate and construe

Lesson 158.

PROPER NOUN

1. is a name placed (or, given) to denote a specified thing, as and It may be either (a) indicating an individual, or (b) indicating the whole genus.

2. How may it be classified as regards derivation?

Into four classes, (a) Simple, which is usually fully declined, unless it was imperfectly declined with fatha before being used as ex: (b) Compound as (c) Compound (in construction) as (d) Predicated a verb and its subject, as

3. How else may it be classified?

As regards meaning it is divided into (a) title, which must show either respect or disrespect as or (b) surname or epithet; this is a construct noun of which the antecedent is or (c) which includes all not covered by the foregoing, as

4. As to precedence must follow its noun, as

* Compare the extraordinary expressions by which children were labelled during the Commonwealth in England: e.g. “Praise-God Barebones”.

Lesson 158.

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Lesson 159.

(Demonstrative اسم الإشارة)

1. What is the definition of اسم الإشارة?

The demonstrative (lit. noun of sign) is that which denotes a certain thing by means of a perceptible sign, as هذا and ذلك.

2. How many forms has it?

s. masc: ذان or ذه or ذي and dual masc: ذان
s. fem: ذان and dual fem: أولاً for plural (common), also for place.

3. How do we get the word ذلك?

لك with or without ل may be affixed to ذا or ذه or ذان if it is desired to denote that which is afar off as هنالك ذلك and while ل alone (without ل) may be used with the other forms, as أولننك.

4. What is the found in هذا؟

It is called ها التنبيه and is commonly used, as in هُنَا، هذَه (In colloquial it is used with the verb هيجي or هيجي, he is going to come).

5. Can كم be used instead of ذلك؟

Yes, when more than one person is being addressed, (see examples in القرآن).

Exercise 159. As usual the student is required to translate the Exercise back to Arabic.
Lesson 160.

**The Relative**

1. The relative (lit. that which is connected) is a noun used to denote a specified object by means of a connecting sentence mentioned after it; this sentence is called a صلة.

2. How is the relative divided?

   Into special, and مشترك common.

   The former has special forms for numbers and genders, as the اللذان اللذان and their other case, dual: sing; the اللذين اللذين plural.

3. Mention مشترك "common" relatives.

   اي is common to all rationals; ما to all non-rationals; I admire (or, it pleases me) whichever one rises. ال means the وجه honor.

4. What are the rules of the صلة?

   The connecting clause must be جملة خبرية (narrative clause, i.e. informing) and must contain a pronoun which agrees in number, gender, etc. with the relative. This pronoun is called العائد.

5. Give examples of the use of العائد.

   (1) أكرم الذي علمت (2) والتي علمت (3) واللذين علمت (4) والذين علموك (5) ومن علمت (6) أحفظ ما تعلمت.

*Exercise 160. Arabic to English, and back to Arabic.*
Lesson 161.

(DEFINED BY THE ARTICLE. المعرّف بال)

1. How does ْال define a noun?

It is prefixed to a noun already known or previously mentioned, as:

اشترى بم بقرة.

2. Can this article be prefixed to proper names?

To a few only العباس: المتعان there is no rule.

3. Does ْال ever have the meaning of "the whole genus"?

Yes كل انسان ضعيف is understood to mean المعرّف بالاضافة

( BY CONSTRUCTION. المعرّف بالاضافة)

4. A noun is "defined by construction" by being annexed to one of the defined nouns above-mentioned, viz. اسم الإشارة: المعرّف بال: الموصول by which annexation it becomes defined itself, as, كتابي، كتاب عملي، كتاب ذلك الرجل، كتاب الذي علمك (إي كتاب معلمك)، كتاب الاستاذ

(VOCATIVE. المنادي)

5. The mere act of addressing a definite person may define an otherwise undefined noun, which then loses its tanwin as يأرجل يأغلم for it is evident that some definite person is intended here.

Exercise 161. To English, then back to Arabic.
Lesson 162.

المفعولات NOMINATIVES.

المبتدأ والخبر (I Subject and Predicate)

We here commence a new and very important section which really follows Lesson 156. (N.B. Continually refer to the programme in 151: 3).

1. What are the possible cases of a noun?
   It may be محرور (مصرف) or منصوب or مرفوع.

2. Which are the principal مفعولات we deal with?
   First is المبتدأ والخبر with its نواسخ (governing words) of which we take up consecutively (a) كان and its sisters; (b) verbs of theقارية being-about-to; (c) إنا and its sisters; (d) نظر and its sisters. After that long interlude we shall return to—Second, the agent, and Third, نائب الفاعل the Deputy Agent.

3. How do you define المبتدأ والخبر؟
   المبتدأ is a predicated noun not affected by any عوامل or المحدّث عنه. It is defined as المبتدأ the-spoken-about.
   الخبر is its predicate, or المحدّث به what-is-related about it.

4. Can these two nouns, alone, form a sentence?
   Yes, indeed; that is very common in Arabic. Such a sentence, composed of المبتدأ والخبر is called جملة اسمية Nounal Sentence.

5. What are the conditions of المبتدأ؟
   المبتدأ should be a definite noun; it may be indefinite only if its الخبر is an adverb or prepositional phrase, thus preceding المبتدأ as ل بكل داء دواه في المنزل المرأة عندي قلم and there's a remedy
for every disease; or if it is preceded by an interrogative as in

6. What is the meaning of المبتدأ ؟

The word means "the beginning," or head of the sentence. It is always put in the nominative case on account of the absence of any word governing it. It is originally a substantive a described-noun, but in the instance given above it is a صفة not a موصوف.

7. What are the conditions of الخبر؟

(1) The الخبر may be a singular, dual or plural noun, which should, in the ordinary way, agree with المبتدأ as in:

المجتهدون ناجحون: المجتهدان ناجحان: المجتهد ناجح

There will, of course, be sentences of a slightly different meaning, as in "The age (consists of only) two days"

الدهر يومان

(2) The الخبر may be a sentence:

The king prays (is praying)

الملك يصلي

The result of laziness is remorse

الكسل آخره ندم

(3) The الخبر may be a phrase, as:

Knowledge is (contained) in breasts

العلم في الصدور

8. When الخبر is a sentence, what special condition must be invariably observed?

It must contain a pronoun to link it to the subject; this link is called رابط: in the sentence الرَّفِطُ الآخرُ ندم the الغضب is the pronoun هُو

9. Must الخبر be single?
No: it may consist of several attributes, etc.; as

هو العفوُ الودودُ ذو العرشِ المجيدِ : هو الرحمنُ الرحيمُ

10. Must always precede الخبر المبتدأ

Not invariably; but the subject must precede in the following cases:

(a) If there is any ambiguity, as when both are definite,

(b) If it is one of the “commencing” words, i.e. those which naturally commence a sentence (interrogatives, or nouns of condition), as من في الدار

(c) If الخبر is a verb as زيد قام (for if the reverse order be observed, the sentence obviously becomes جملة فعلية verbal sentence زيد قام زيد of which زيد is the agent

(c) If الخبر is restricted by as إننا المسح ... رسول الله

II. When may the Predicate precede its subject?

The Predicate must precede its subject in these cases:

(d) When it (الخبر) is one of the “commencing” words, (interrogatives, etc.) as إن الطريق : كيف أنت : إن أخولك

(b) When it is a prepositional phrase, as عندي مال : للإبادة ملك لك كل جواد كبوة ولكل انسان مفوعة

Every steed makes a stumble and every man a mistake

(c) When the الخبر المبتدأ contains a pronoun referring to something in the الدار صاحبها for it is evident that if we said صاحب the hearer would not understand: صاحب of what?

12. May either the subject or the predicate be omitted?

1. The المبتدأ must be suppressed in the following cases.
(a) after and 

(b) When a مصدر is used to allude to it, as that is 

(c) It MAY be omitted if the context is clear, thus (instead of ) may be the reply to 

II. The predicate is omitted after 

Had Zeid not been present, I had perished (or, But for Zeid, I had perished). Also in one or two other un-important places (See a more advanced grammar).

Lesson 163.

(GOVERNING PARTICLES) 

1. What do you mean by 

2. Why do we study them here? 

3. Of what three kinds are 

(a) Verbs which make the first noun and the second 

(b) Particles which make the first and the second 

(c) Verbs which turn both nouns into Direct Objects. (Lesson 167).

4. The verbs of (a) are of two kinds, what are they?

(1) Kâna, and sisters.

أففًٍا المقاتبة to be dealt with in Lesson 164.

5. Name the verbs which are

he was, or acted, in the morning (modern meaning, he became).

he was, or acted, at noontide (he became).

he ceased not.

he left not off.

he desisted not from.

he relinquished not.

whilst he remained.

6. Are not these verbs called Defective Verbs?

and its sisters are called in the sense that with them and their nominative alone a complete sentence cannot, usually, be made.

7. Can they ever be used as

Yes; here are examples as long as the heaven and the earth remained, i.e. existed. There
was rain. 

If there be any praise.  

what was to be was was.

8. Do the other tenses of these verbs act upon the nouns in the same way as the past tense? Certainly:

Be whose son thou wilt, but get politeness.

9. What is there special about ليس

(1) ليس has none but past tense (though its meaning is NOT past at all!).

(2) The predicate of ليس is very often changed from Accusative to oblique by the use of ب as in:

Am I not your Lord?

Does God not suffice his servant?

10. Are دام and زال etc. always accompanied by ما?

(1) دام (of this group) is always preceded by ما ( = as long as).

Zal and برح etc. preceded by the negative of preterite or imperfect لا يبرح من ذهنك. لا يزال

11. What is meant by المشبهات بلِئيسَ

مشبهات ليس are four parts: which occasionally perform the work done by ليس itself; these are إن ولا وما ولات as, 10 ما هذا بشراً meaning ليس هذا بشراً
Lesson 164.

VERBS OF APPROXIMATION

(OR, IMMINENCE)

I. What three classes of verbs are collected together under this title?

I: express approximation (or near approach) to the action, i.e. it is “about to happen”;
II: express hope of its taking place;
III: express an actual beginning.

2. Then why are they all called افعال المقاربة

When two or more things are classified together the name of the one is transferred to both, this usage is called التغلب a sort of “government by the majority”—the verbs of the first class are not more numerous than the third, but more used.

3. Mention some of the chief verbs of these classes.

Class I. كاد واوشك — المقاربة

His breathing was about to cease

The woman was about to die

Class II. اللقاء May it be!

May God heal him!

Class III. الشروع

Noah began to build an ark

The poet began to chant

Moses began to address the people

(1) c.f. for الشمس the moon

(القمر) the moon
4. But I do not understand: if (as you say in 163: 3) these are verbs which make the subject مرفوع and the predicate مستوب where is the predicate?

The predicate of all these verbs is a verb in المضارع which takes the place of the second noun. The same phenomenon may be observed in the case of example, e.g. 

لا يزال الله يخلق

5. Are all these verbs confined to الماضي?

No: four of them, of which the chief are كاد and كاد may be used in المضارع

The guest will scarcely arrive لا يكاد الضيف يحضر

6. What is there particular about عسى

عسى is occasionally used with a pronoun, since its meaning closely resembles thus عسالك تأتي لعل

I hope he will come! عساه ان يحضر (لعنه محضر)

Lessons 165—166.
PARTICLES RESEMBLING VERBS

I. We come now to Class B, this consists of particles already known to us as إنْ وآخواتها but also called الحروف المشابهة بالفعل because they have the meaning and government of verbs. They are said, by native grammarians, to be “distinguished from verbs by reversing their government”, i.e. their subject has Instead of If this be a fair explanation, and not far-fetched, it solves the curious Arabic problem of the reversal of cases in the following typical sentences.
2. Mention

المشتبهات بالافعال

\( \text{كان المجتهد ناجحاً} \) \\
\( \text{إن المجتهد ناجح} \)

truly, or verily; 

as though;

but, yet; 

if haply, perchance, may it be;

would that, \( \text{O} \) that...!; \( \text{La no} \) (adj.)

3. What is the action of these particles?

They act upon the original sentence, making the first noun منصوب (it is then called اسم إن) the noun or subject of \( \text{inna} \) and the second مرفوع which is called خبر إن

4. Give other examples.

\( \text{ظرفت أن علياً مقيم}. \) قال إنني عبد الله. كأنا أسد

الصبر جليل لكونه مر في حينه. لعل العدو مقبل

ليت الشباب يعود يوماً. لا شيء أفضل من الدين:

5. How do you distinguish \( \text{إن} \) from \( \text{إن} \) (first 2 examples)?

That is a technical point upon which long detailed instructions are usually given. The chief points are:

I. \( \text{إن} \) is used:

(a) After the word قال or its derivatives:

The accused says he is innocent يقول المتهم إنّه بريء

(b) When the meaning is, "Verily", truly, or certainly.

i.e. (i) at commencement of a sentence, as إننا فاعلون ذلك

(It will be observed that إنّا is shortened to إننا)
(ii) to introduce a subordinate clause (vide حال)

I asked him, being convinced of his generosity

(iii) By God, he is my brother! 

الله إني أخ

II. أن is used:

When it (with its nouns) can be replaced by a maṣdar.

I was convinced of his generosity.

آكرمناه لا نابها مستحقة — آكرمناه لاستحقاقها

III. Either أن or إن is allowable:

(a) After ف as the answer to a condition (ف الجواب) Ex:

I thought Zeid absent, behold he was approaching.

(b) After not (إذا) ظننت زيداً غافلاً 

It means that these particles may be lightened of their nūn-shadda and written thus: إن كان لك. But the important point is that in that case they do NOT govern the noun, which will therefore retain the case it had in the original noun sentence. Thus the original ابْوَهُ جَاهُلُ مبتدأ وخبر becomes 

but with the nūn mukhaffafa it reads محمدٌ علمٌ لا يكونْ أبا جاهل

7. Suppose ما is affixed to the particle, is there then any governing action?

The action of the particle is suspended if ما be suffixed.

كَأَنَّا يَسَافُونَ إِلَى الْمَوتِ : إِنَّهُ مُسِيحُ رَسُولُ اللَّهِ : إِنَّا أَنا بِشَرٍّ مسَلَّمٌ

N.B, أَنا is restrictive as well as suspensive.
8. What is the word لا which was given as the last of

This لا is called لا النافية للجنس the la which negates the whole genus, i.e. the absolute negative. It makes its ism منصوب and its khabar مرفع but it has more drastic action than this, for its اسم is not only accusative but singular and indeclinable (مبني) thus لا الله موجود لا الله إلإ. No deity whatever is existent.

9. Why is it impossible to say لا رجل في البيت بل رجلان

Because لا negates the whole genus "man"; لا رجل في البيت tacitly means, "no man at all is in the house."

Other examples: لا سييف أقطع من الحق there is no sword sharper than Truth لا كافير يدخل الجنة : لا أسمير أفضل من الكتباب.

10. Suppose the noun of لا is not indefinite, or is separated from لا?

Then, in either case لا has to be repeated, and its special action is suspended لا...ولا

لا في المنزل رجل ولا آمرة : لا في المنزل علٍ ولا زيد.

Neither Aly nor Zaid is in the house. The lesson is neither difficult nor long.

11. May the خبر of لا be omitted?

Yes, we often omit عليك from the sentence لا باست عليك and write it لا باس. Compare لا غير "no more," or "only," usually written on cheques.
12. What is the meaning of لا سيما
The derivation of it is لا سيّا "no equal," from whence it comes now to mean "especially." The tribe pleased me but especially their prince.

may be parsed in more than one way, knowledge of which is not required of the elementary student.

Lesson 167.
ظنَّ واحواطها (افعال القلوب)

1. We said that there were three affecting المبتدأ والخبر the first being two classes of verbs i.e. كان واحواطها and the other the verbs of approximation, etc.; the second kind was the particles assimilated to verbs إنّ واحواطها: we now come to the third and last ظنّ واحواطها which, being doubly transitive verbs, transmute المبتدأ والخبر into two direct objects.

2. But why do the native grammarians call these verbs افعال القلوب The name has no connection with "hearts" but merely with "thinking"; most of the verbs of this class have to do with considering, thinking, estimating, supposing, etc. They may be called "VERBS OF MENTAL ACTION."

There are really three sub-classes, of which the first two are based upon المبتدأ والخبر

(a) Verbs of probability ظن وخل وحسب وزم وعد وهب – الرجحان
(b) Verbs of certainty رأى وعلم ووجد والرى ودرى وتعلم – اليقين
(c) Verbs of change صبر ورد وترك واتخذ وجعل ووهب (التحول) التحويل
3. Examples of their governing action.

Original: 'وجدت الفجر طالعاً'
Orign: ""المخبر صادقاً"
Orig: ""الناس غافلون"

N.B. If one of these verbs is used in a sense different from the usual one, it may only need one object. Thus with رأى he held, was convinced (doctrinally).

Abu Hanifa held it to رأى أبو حنيفة جواز الوضوء بما الوارد be allowable to make ablution with rose-water.

4. Give examples of (التحويل) verbs of change.

We made the clay into pottery صَرِّنَا الطين خذفاً
He used the staff as a crutch أخذ العصا عكازاً

5. What of the verbs أعطى وسأل ومنج ومنع وكسا وألبس
These are said to be verbs "requiring two objects which were NOT originally مبتدأ وخبر (We should say, in English, one was a direct, and one an indirect object).

I gave (to) the winner a prize. أعطيت الفائز جائزة
The sultan presented the sheikh with an [official] robe. ألبس السلطان الشيخ حللاً

6. Three-object verbs. As a supplement to this section we will mention some verbs taking three objects.

أعلَم وأرَى وأنبا وأخبَر وأخبر وخبر وحدَث
Examples: أرينا محمدًا زيدًا منطقًا

We showed Mohammed [that] Zaid was going away.

God will show them their actions [to be] objects of remorse to them. يَرَيَهم الله أعمالهم حسارات عليهم
I was informed that my friend [was] absent. (Note that this may be written for its name and its may take the place of one object).

N.B. See Lesson 169: 4 for the “retained object” of a verb now in the passive.

Lesson 168.

THE AGENT

1. We now resume the “Nominatives.”

It will be remembered that the first class was The second is What is denoted by The Agent, is a noun preceded by an active verb, or the like, and denotes the doer of the action, as جاء الحق: حضر الامير.

2. What is meant by the phrase “or the like”? In certain cases a Noun of Agent (Active Participle) or assimilated adjective, or even a maṣdar may precede as in the following:

N.B. These are tricky sentences and favourite “problems,” leave them and pass on.
3. Summarise (and learn) the six rules of الفاعل and its verb.

(a) The Agent may be either an expressed noun, or it may be a personal pronoun (as in ضربت ضربت), and in either case may be masc. or fem., and sing., dual or plural.

(b) If the Agent is feminine, the verb normally takes the feminine

(c) If the Agent is separated from its verb, by one word or more, the verb may or may not take the fem. sign.

(d) If it is only a metaphorical feminine, either is allowed, as

(e) If the Agent is a "broken plural" either is allowed, as

(f) If the Agent is dual or plural the verb must be singular; as

N.B. 1. Distinguish from Hebrew usage in this case.

N.B. 2. Distinguish from that "nounal sentence" in which is a verb theلابتون فازوا But, in this latter case, is not called a فاعل at all but a مبتدأ whose is a verb; in other words the sentence is a noun sentence, whereas is a verbal sentence. Many young students fail to get this cleared up.

4. What is the rule about the position of الفاعل with regard to its مفعول (Accusative)?

(a) The Agent precedes its object, as
(b) But if there is affixed to the agent a pronoun relating to the object, then the object precedes the agent, thus

إذَّبَ التَّلَمِيذَ مَعْلُومًةٍ — ضَرِبَ زِيَادًا غَلَامًا = عَلَامَ زِيَادِ ضَرِبَ سَيِّدُهَ

(c) Similarly if a noun and the femal is merely a conjunctive pronoun, the pronoun precedes the agent (merely because it cannot be separated from the verb) as

أَكْرَمَ الْقَومُ ؛ ضَرِبَبَيِّي زِيَادُ

Lesson 169.

( DEPUTY-AGENT نائب الفاعل )

1. What is the difference between the agent and deputy agent?

The deputy agent is a noun preceded by a verb in the passive voice, or the like. It is called نائب الفاعل because it takes the place of الفاعل as in ما ضَرِبَ إِلَّا أَنتَ أَكْرِمَ الْرِّجْلُ

2. What is meant by “or the like”?

The verb may (occasionally) be replaced by a masdar or by a noun of object (passive participle) from which we gather that which means ضَرِبَ غَلَامَ زِيَادٍ

3. What was نائب الفاعل originally?

Originally an object, thus Aَكْرَمَوا الْرِّجْلَ from which we get ضُرِبَ الْعَلَامُ ضِرْبًا الغَلَامَ, we get Aَكْرِمَ الْرِّجْلَ

4. Give the rules of نائب الفاعل

(i) نائب الفاعل follows the rules of الفاعل with respect to number and gender; as,

ضُرِبَ أو ضُرِبَتُ الْعَلَامَانُ ؛ خُلِقَ النَّاسُ ؛ خَلَقَتْ الْمَرَأَةُ

ضُرِبَ أو ضُرِبَتُ الجَوَارِ
(ii) may (occasionally) be a maṣdar, as سَهْرُ الليلةُ: صُمَّ لِمْ يَنامُ or an adverb, as مِّنْ بَيْتِيِ: نُظِرْ فِي الْامْرِ the matter was seen to; Zaid was passed by.

(iii) If there was (originally) more than one object, the first of such objects becomes the deputy-agent; then what becomes of the others? In Arabic, we say بَقِيَ غَيْرُهُ عَلَى حَالِهِ The rest remain as they were. But English grammarians call the second "retained object."

أَعْطَنَا السَّائِلَ دِرِيَّةً - أَعْطَنَى السَّائِلَ دَرِيَّةً
أَعْطَيْتُ الْمَرْأَةَ صَدْقَةً - أَعْطَيْتَ الْمَرْأَةَ صَدْقَةً
وُجِدْنَا الخَيْرَ صَحِيحًا - وُجِدَّ الخَيْرَ صَحِيحًا
أَخْبَرَ الْخَادِمُ النَّاسَ الْأَمِيرَ قَادِمًا - أَخْبَرَ الْخَادِمُ النَّاسَ الْأَمِيرَ قَادِمًا

5. N.B. A sentence composed of verb and agent, or of verb and deputy agent, is called جملة فعلية

Lesson 170.

(ACCUSATIVES المنصوبات)

1. Give a list of the Accusatives in the order in which we propose to treat them.

The Direct Object المفعول به
Absolute (or Cognate) Accusative المفعول المطلق
Accusative of Cause or Reason المفعول لاجله (له)
Accusative of Time or Place المفعول فيه
Accusative of Association المفعول معه
Accusative of "Exception"
العاص.
Accusative of "State"
الحالة
Accusative of "Specification"
التقييز
Vocative, etc.
النامى (والاستغاثة الله)
Specialisation
الخصوص

2. Are there any others?

There are two already studied: اسم إن خبر كان and words in apposition to accusatives (sequents). See Lessons 185-8 on التوابع. All the above are nouns but we must not omit the verb governes by subjunctive particles النواصب for it also is said to be منصوب.

3. Define المفعول به the Objective.

المفعول به is a noun denoting the person (or thing) upon which the action has fallen (the verb being in the active voice) as ضرِّبَ الباب: ضرب أحمد الباب In regard to جماعة الفاعل denoting the same thing ضرِّبَ الباب: ضرب الباب the verb is changed from active to passive; but in the case of المفعول به the verb remains active قرأ التلميذ الكتاب.

4. Is المفعول به always an expressed noun?

It may be a اسم ظاهر as in قرأ الكتاب or an attached pronoun، as إياها: لم ترسل إلا إياها or a disjunctive pronoun، as "أَيْتُمُيْ إِبْيَاهُ. He sent none but me: I mean him himself, or, I refer to that very thing.

5. If the verb takes two objects, and both are attached pronouns, the usual procedure is to detach one and make it disjunctive، thus أعطِيْكَ إِبْيَاه.
6. Should the object precede or follow the agent?

(a) The object may often either precede or follow, as،

بنى بريهم البيت or بني البيت بريهم

(b) If one of the two is an attached pronoun it must precede the other, as فهمنا الكتاب

(c) If one of them is restricted by انا it must precede, as،

اما اخذ الكتاب الأمير

(d) The agent must precede the object in any case of ambiguity as اكرم اخي فتاك. Since we cannot tell which is agent from the form of the word, we must tell by the order.

(e) The object must come first if the agent has a pronoun referring to it, as دخل البيت صاحب

7. May an object precede its verb?

Yes; an object may precede even its verb; but an agent or deputy-agent cannot do so — Why?

Because in the latter case they would not be verb & agent at all but مبتدأ وخبر and the sentence would be turned into جملة اسمية

Lesson 171.

{ABSOLUTE ACCUSATIVE المفعول المطلق}

1. What is المفعول المطلق

It is a masdar written after a verb from a cognate root, to strengthen it (it may also be used to express kind, or number)

Exs: يدرس الطالب درسًا شديدًا : ضربته ضريرًا

(a) The first kind is called (strengthening مؤكد) as in:

كلم الله موسى تكليمًا
(b) That which expresses kind or number is called \(\text{مبین} \) (explicative) as تدور الأرض دوزرين

2. Can the mašdar be replaced by any thing else?
Yes; by (a) its synonym فرحنا اBethjaا مراده،
(b) its demonstrative، لانظنا هذا الظن اشترته،
(c) its adjective، اذكروا الله كثيرا صفته
(d) its pronoun، احبته محبا لم احبها غيره ضميره
(e) What denotes its manner جلسناراء نوعه as crosslegged.
(f) its number دقيق الجرس مرتين عددته
(g) its instrument I struck him with-a-whip.
(h) by كل or بعض in construction with the mašdar، فلا تلموا كل الليل: احبته كل الليلة: عرفت بعض المعرفة

3. Give some examples of isolated the verb of which has been omitted، or lost sight of.
اميل مهلا = مهلا
سمعت: سما واضمت طاعة = سمعا وطاعة
أني اشكرك شكرًا = شكرًا
استح سبحان الله = سبحان الله
أني اتجب لك عجبًا = عجبًا لك

Lesson 172.

ACCUSATIVE OF CAUSE المفعول لاجلة

I. What does المفعول لاجلة denote?
المفعول له (which is sometimes called لاجلة with the same meaning) denotes the cause (i.e. the motive) of the action، as
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I fled for fear. I chastised my son for correction (training).

2. What are the conditions of being accusative?
   It must be placed in the accusative and be indefinite, when the following two conditions are fulfilled, (i) not of the same verb, (ii) agreeing with the verb as to agent and time of action, as (the visitor being the one who loved).

3. But what is meant by a
   It means "a masdar of emotion," such as love, fear and other motives which determine men's action.

4. Why should it be a masdar "not of the same verb"?
   Because, if it were from the same verb, it would be called

5. But, if the conditions of question 2 are not fulfilled?
   In cases in which cannot be accusative, it is placed in the genitive. Thus, since you cannot say "I came to the well for water," not agreeing with as to time and agent, i.e. being an exterior object, it is put in the genitive thus I came to the well to [get] water.

   He travelled to get knowledge he sat down to write. he went to make wealth.

6. What is the rule as to its being indefinite?
   (a) When quite indefinite, i.e. without either or construct case, it is placed in the accusative, as we gave to him out-of-charity. the city was decorared in-honour of the visitors.
(b) If defined by the genitive is said to be
"more usual" (i.e. preferred) as ذَابٌ مِنَ الشَّوقِ أَحْسَنَ لِلْخَوْفِ
The accusative is seldom used, one solitary instance is reproduced by most of the books!

(c) In the construct state, either accusative or genitive may be used, as
هربتٌ خَوْفٍ القُتْلِ or هربتْ خوف القتل
I gave alms from desire to please God.

Lesson 173.

ACCUSATIVE OF TIME & PLACE

I. What is the 분목의 형태
It is a noun used to denote the time or place in which the action was performed, as صِلَّيتمُ لَيْلَةً I prayed at night
مشيت ميلةً I walked a mile.

N.B. This 분목의 형태 may also be called ظرفْ Adverb,
ظرف مكان while ميلةً is called ليلةً

2. What is meant by these terms?
the المخصوص means "specified," as جئتُ البارحة I came yesterday;
whereas سافرتُ مدةً means "vague," as I travelled for a period.

of place is a defined area, as المسجد في المسجد
whereas الميم consists of the six directions:
فوق وَخَتِّ وَيِمِينِ وَشَمَالِ وَأَمامِ وَخَلف
3. What is the rule as to الظرف being accusative or genitive?
(a) All adverbs of time can be accusative;
(b) Of the adverbs of place only المباني the "vague" ones can be accusative, as تطلعت شرقا وغربا وجنوبا
(c) The adverb of place must be put in the genitive, as جلست في الدار: صليت في المسجد
(d) Quantities المقدار are placed in accusative, as سرت ميلاً

4. What may take the place of الظرف
(a) as استيقظت طلوع الفجر meaning عند طلوع الفجر المصدر
(b) as صمّنا ذلك الشهر ذهبت هنالك as اسم الإشارة
(c) as انتظرت طويلا meaning زمنا طويلا
(d) سافرت اربعة أيام as العدد

5. Is الظرف declinable or indeclinable, i.e. متصرف or غير متصرف

Some are متصرف these are those that can be used as adverbs or non-adverbs, e.g. يوم you may say حضرنا يوم الجمعة: اليوم يوم الجمعة: حضرنا اليوم

Others are غير متصرف indeclinable, being only used as adverbs or the like (i.e. with من as عند: بعد: قبل: تحت: فوق: قط as بينا أنا جالس: نبذة as ما فعلته قط; also as while I was sitting.

N.B. Note the use of the accusative, and of the genitive after من:

طلع فوق الجبل: نزل من فوق الجبل
نزل تحت الأرض: قام من تحت الأرض
المونى عند الله: هذا من عند الله

6. Revise vocabulary 26, page 68.
Lesson 174.

ACCUSATIVE OF ASSOCIATION

1. What is \( \text{المفعول معه} \)?

It is a noun preceded by a special و (wau) meaning, *with*; it shows in what association the action is done. This و is called أو المصاحبة or the wau of association.

Ex: 

\[ \text{اَرْكُ المُغْتَرَبَ} \text{ الوَالَدُرَ } \]

*Leave the fool to his fate*. Literally it reads, *Leave the deluded one with (to) fate*.

2. Under what conditions can \( \text{المفعول معه} \) be accusative?

(a) It is only accusative when it cannot be joined—by a copulative conjunction—to what precedes it; 

\[ \text{سَافَرْتُ} \text{ والصِّحِّ} \]

*I travelled with* (i.e. in) the morning. 

\[ \text{مشى} \text{ زيدُ} \text{ والشارع} \text{ الجديدَ} \]

*Zaid walked along the new road.*

Now it is quite evident that did not walk with Zaid, as in 

\[ \text{مشى} \text{ زيدُ} \text{ ومحمد} \]

*Zaid and Mohammed walked together,* = *Zaid walked with Mohammed.*

In there is no copulation, for, to copulate, the attached pronoun must be repeated, thus 

\[ \text{مشيتُ أنَا زيدُ} \text{ و} \text{حديثُ} \text{ زيداً} \]

*I and Zaid walked*; whereas is read, *I walked with Zaid.*

(b) When the form of the verb requires more than one doer, the ordinary conjunction must be used and both agents take the nominative, as

\[ \text{اقتَبَلَ زيدُ} \text{ وعليٌ} \]

(c) In certain cases—with conjunctive meaning—either of the two is allowable (but the accusative here would be rather weak)

\[ \text{سار} \text{ الأمير} \text{ و} \text{الجيش} \]
3. Is *مَعَ* much used?

In the poets, it is seldom found, and only one rather doubtful example occurs in the Quran:

\[\text{فَأَجَمِّعْتُكُمُ وَشِرْكَكُمُ} \]

Strange to say, it re-appears in Egyptian colloquial:

\[\text{أَرْوَاهُ وَآيَاكَ} \]

Aruḥ-waiyâk, I go with thee — lit. I go and thee (disjunctive pronoun).

**Lesson 175.**

(*EXCEPTION مَعَ*)

1. *مَعَ* is written in some books the act of excepting; it is a noun mentioned after one of five or six particles (of which the most common is 

\[\text{ِالَّذِي} \]

excepting this noun from the general judgment on what has preceded, as

\[\text{لِكُلِّ دَاءٍ دَوَالَهُ الْإِلَّا الْمَوْتَ} \]

To every disease there is a remedy except death.

The trees fruited except a figtree.

2. When *must* 

\[\text{ِالَّذِي} \]

be accusative?

*مَعَ* by 

\[\text{ِالَّذِي} \]

has three separate classes:

(a) The preceding sentence is both affirmative and complete in meaning — then *مَعَ* must be accusative, as in the above examples, also,

\[\text{مَرَّتْ بِالْقُومِ الْإِلَّا زَيْدًا} \]

I passed by the people, all but Zaid.

(b) The preceding sentence is negative and complete in meaning, — then *مَعَ* may be put in the accusative, or be made a

**Appositive** (see Lesson 188) and take the case of the preceding word, as

\[\text{لا تُظْهَرُ السَّكَوَاتُ بَعْدًا الْإِلَّا النِّيرُينَ} \quad (\text{أَوُلَانِيِّانَ}) \]

\[\text{ما جاء أحدًا إلا زيدًا} \quad (\text{أَوُلَيْيَنَ}) \]
(c) The preceding sentence is incomplete—then is declined according to what is required by the preceding clause, whether nominative, accusative or genitive (as though were not present!).

لا يقع في السوء إلا فاعلُ
ما جاء إلا زيدًا
ما رأيت إلا زيدًا
لم يصادف المشروع إلا خيبة

3. What particles other than \( \text{لا} \) are there?

Two classes—\( \text{غير} \) and \( \text{سوى} \):

(1) Either \( \text{غير} \) or \( \text{سوى} \) may be put into construction with \( \text{لا} \) after these:

لا يقع في السوء غير فاعل
لكل دوا بغير الموت
ما جاء غير زيد : ما عندي سوى درهم : لا اتباع غير الحق.

What has happened here?

The special case of \( \text{لا} \) has been transferred to \( \text{غير} \) (or \( \text{سوى} \)); itself being now in the genitive governed by \( \text{غير} \) (which may be—very roughly—looked upon as an adverbial preposition. See p. 65).

(2) \( \text{لا} \) may be regarded as prepositions, in which case the usage is similar to that in the case of \( \text{غير} \) as:

Or, as verbs, governing in the accusative, as.

If preceded by \( \text{ما} \) (an “extra”) the accusative is necessary:

كل شيء باطل ما خلا الله — ينقص كل شيء بالاتفاق ما عدا العلم.
Lesson 176.

1. **حال** is a noun which denotes the *state* of the agent (or the object) at the time of the occurrence, as

The prince came riding

*جاء الأمير راكباً*

Quote the information correctly

In the first example **صاحب الحال** (the one whose state is described) is the agent **الامير** but, in the second example, the object **الأخبار**

2. Is **حال** definite or indefinite, primitive or derived?

It is usually an indefinite derived noun (*i.e.* adjective) as in the above examples. Occasionally it is defined by annexation to a pronoun (construct state) as

*آمنة بالله وحده* I believe in God alone.

3. It may be a primitive noun in certain special cases:

(a) when denoting reciprocity

*كلمته فما لفم* : بعثه يداً بيد

(b) " price

*اشترى الخبز وغيرًا بعشر* : بعثه ذراءًا بدرهم

(c) " arrangement

*كلموهم فرداً فرداً* : تعلمته باباً بابا

(d) " metaphor

*قامون العباس الأعفاء أسدًا* (اي كأسد)

(e) when qualified by a descriptive adj

*إنَّا انزلناه قرآناً عربيًا*

4. Does **حال** occur as a sentence?

Yes, often; and this use of it is very good idiomatic Arabic.
It occurs as a narrative sentence but it must be connected with a copula. This may be:

(i) The special way of "hell," as

Zaid came to me while the sun was rising.

I arrived whilst people were asleep

(ii) An "understood" pronoun in a verb of the passive as

Aly came with his hand on his head

(iii) with an attached (or other) pronoun, as,

I learned that while I was young

The orator spoke whilst sitting

They left their home, thousands of them

or, they went away from home by the thousand.

(iv) with and a preterite verb, as,

I rose when the sun had risen

I rose, the sun having already risen.

5. Is there any relation between the number and gender of and that of?  اصل بالحالة

Yes, they must agree; as

Lesson 177.

(SPECIFICATION التمييز)

1. التمييز, commonly called in English "Specification," is the name given to a noun which discloses the more exact meaning of a preceding noun or phrase having more than one meaning.
That preceding noun or phrase is called تَمِيمُ. For example 

Mohammed was happy, may have more than one inference, but the word نفساً in-respect-of-soul, clears the matter (c.f. 59:4.5).

Mohammed was happy of-soul طاب محمد نفساً
Mohammed was happy of-origin (= lineage) طاب محمد أصلاً

2. What two kinds of تَمِيمُ are there?

may be (a) مَلْفَوظ مَذْكُور expressed, or (b) مَلْفَوظ understood. (a) Instead of مَذْكُور some say مَلْفَوظ This is applied to nouns of weight, measure, area, number, etc. This kind of تَمِيمُ is called تَمِيمُ الدَّالُ (substance). Examples:

I have the weight of a mithqāl) عنددي مثقال ذهبًا
We bought two kailas, corn اشترينا كيلين حنطة
is a measure of capacity: distinguish from Fr. kilo.

They purchased a qaṣaba of land اشترونا قصبة ارضًا
We have thirty horses عندنا ثلاثون حصانًا
He owns twenty she-camels له عشرون ناقة

3. The other kind is called تَمِيمُ النسْبَة of relation; we gave two examples of it in Question 1. Other examples:

The earth was planted with trees غَرَسَتُ الأَرْضُ اسْتِجَارًا
Zaid is richer than I زيد أكثرب مني مالًا (lit. Zaid is greater than I in-riches)
We made the earth break out in-springs فَجَرْنَا الأَرْضَ عِيونًا
How brave was Napoleon as a man?

I was the youngest of them
(lit. the least of them in age).

4. But is it not more usual to say

ناد بنغ كيماي ذهب

عندى خاتم من ذهب

is often expressed either by placing in construction

(بالإضافة) or by the use of من

اشترى قصة أرض أوصية من أرض

اشترى خاتم من ذهب

Lesson 178.

(SPECIFICATION OF NUMBER تعريف العدد)

1. This sub-section is so important (and so tricky to inattentive students) that it takes a separate lesson. But most of it was studied in Lesson 147. Here, we show its close connection with Lesson 177:4, for it is a form of تهيئة للفاعل but can not be used with the numerals.

2. Summarise the rules as to construction, etc.

(a) Nos. 3—10 and (several) put their تهيئة للفاعل in genitive plural, as

اربعة رجل : ثمانية نساء : بعد بضعة أشهر

(b) In the two instances of 100 and 1000 genitive singular is required;

مائة الف : ألف رجل

(c) II—99 place their تهيئة للفاعل in the accusative singular, as might have been expected from 177:2.

An illustrative example, given in الدروس النحوية and other
books, might well be memorised here—

اخذت خمسة تفاحات وعشرة رمانة والف سفرة وواحد عشرة غصنًا وخمسة وعشرين رمانة

Or the following:

3. The above covers from 3—1000, but where are 1 and 2?

“One” is only used as an adj. (following not preceding,—except in colloquial where we say واحد رجل a man)—and for 2 the dual is used.

4. What are the Rules as to Gender?

(a) I and 2 agree with the thing numbered. Note that this equally applies to II and I2, also to the units figure of 21, 22 etc, Examples:

قلم واحد : مسطرة واحدة : رجلان اثنان

احد عشرة قلمًا. واحد عشرة مسطرة. واحد وثلاثون جلًا اثناعشر سبطاً

(b) 3—9 will be, in gender, عكس العدود, exs:

ستة أيام

وسبع ليال واربعة عشر رجلًا وست عشرة امرأة وخمس وعشرين ليلة

(c) 10 is عكس العدود when single (i.e. not compounded)

وفق العدود عشرة رجل : عشر نساء : عشر ليال

when compounded, as

سبعة عشرة جارية

(d) Multiples of 10, show no gender distinction

عشرون رجلًا وعشرون امرأة وعشرة رجل والف سفرة

5. What is the rule as to بضعة

Since بضعة means “a few, not less than three, nor more than nine,” it follows the rules of the numerals 3—9.

غبت بضعة أيام وبضع ليال وبضعة عشرة يومًا

وبضع عشرة ليلة . وعندما بضع وعشرون ناقة
Lesson 179.

{ ORDINAL NUMBER }

1. What is the special form taken by the ordinal?

That of the Noun of Agent 

\[ \text{فعلٍ ذي مذكرة} \]

as it is a descriptive adjective, agreeing in gender with its noun.

الفصل الثاني أو الرابع أو السابع: السنة الثانية أو الثالثة أو الخامسة.

The “2 moons” (sun and moon) have no third.

قد كفر الذين قالوا إن الله ثالث ثلاثة.

Those who say that God is a third of three [gods] are infidels.

2. On what measure is the first?

الفعلُ القويمُ fully explained in I48:5.

3. Does the ordinal agree with its noun in being defined by 

الكتاب الكبير with

القاهرة الثانية: شخص ثالث

Exs.

4. What is the rule as to the compounds, and the decades?

(a) The compounds II—19 take عشر (m) or عشرة (f); if defined, the units are declinable (see I48:8).

فصل الحادي عشر أو الثاني عشر أو الثالث عشر
فصل الحادي عشر أو الثاني عشر أو الثالث عشر
القاهرة الحادية عشرة أو الثانية عشرة أو الثالثة عشرة

(b) The decades and their units are united by 

\[ \text{و} \]

الخامس والعشرون، الرابعة والعشرون، الثالثة والثلاثون

N.B. عشرة is the cardinal, العشرون the ordinal.
5. \( \text{kam} \) is considered to be an addendum to the section on number: why do we say \( \text{kam} \) \( \text{numa} \) instead of \( \text{kam} \) \( \text{num} \) when we ask the question, "How many kinds"?

(a) \( \text{kam} \) has two uses; the first is called \( \text{asṭeṣha'amiya} \) interrogative, and requires its noun to be put in the accusative \( \text{kam} \) \( \text{druma} \) \( \text{unda} \). How many dirhams have you?

But,—if preceded by a preposition, it has to be genitive, as \( \text{kam} \) \( \text{grush} \) \( \text{aṣṭriyit} \) \( \text{usta} \) For how many piastres did you purchase this?

(b) The second use of \( \text{kam} \) is not interrogative at all, it is called \( \text{kharya} \) (informative) and means "several, or many."

Exs: \( \text{kam} \) \( \text{gulman} \) \( \text{mlkx} \) \( \text{unda} \) I have several horses; \( \text{kam} \) \( \text{frx} \) \( \text{unda} \) I used to possess many servants. This is common in Egyptian colloquial \( \text{hoqemraṣṭalx} \) \( \text{kam} \) \( \text{grush} \) He is poor, give him a few piastres. How is (b) \( \text{dist} \) from (a) \( \text{asṭeṣha'amiya} \) ?

Very easily: \( \text{kam} \) \( \text{asṭeṣha'amiya} \) \( \text{puts} \) its noun in accusative, but \( \text{kam} \) \( \text{kharya} \) \( \text{is} \) annexed (in construction) to its noun which is, therefore, in the genitive,

6. In \( \text{katana} \) \( \text{alquran} \) is a word somewhat similar to \( \text{kam} \). It means "lots of," or "how many a"

\( \text{kana} \) \( \text{mn} \) \( \text{dabi} \) \( \text{la} \) \( \text{hdml} \) \( \text{rq} \) Many a beast [of burden] cannot provide its own food.
Lesson 180.

**THE VOCATIVE (المنادى)**

1. المنادى is a noun mentioned after a special vocative particle such as يا غلام: يا عبد الله to attract the owner's attention as يأ وأ يا وهي واي وواه والهمزة.

2. The vocative particles are:

3. What is the Rule for each class of vocative?

   المنادى is of eight classes:

   1. Proper name: this takes a single damma (هبيّ علىضم) as يا عثمان: يا ابرهم.
   2. Indefinite but intended (specified): as يا استاذ: يا منصفون.
   3. In construction: this takes fat-ha, as يا عبد الله: يا اخا العرب: يا ابا القاسم.
   4. Indefinite and unspecified, as (the cry of a blind man) يا رجلا خذ بيدي (O some man take my hand). This is indefinite accusative.
   5. Semi-construction: this also is placed in indef. accusative. يا ساعيا في الخير (O any) well-doer.
   6. Voc. of the Defined by الل (اية) with ها التنبيه or يا ايّ اياها is used, as: يا اياها الذين آمنوا: يا اياها المرأة: يا اياها الكحيل.
The Sacred Name may be written \( \text{لّهُمّ} \) but more usually \( \text{يا الله} \) and more usually \( \text{يا ابناه} \), but more usually \( \text{يا ابنت} \) and \( \text{ يا أمّا} \) and \( \text{ يا أمّا} \) have special forms. Either \( \text{ يا ابن} \) or \( \text{ يا أبنت} \) and \( \text{ يا أمّا} \) or \( \text{ يا أبنت} \).

Lesson 181.

\( \text{CALL FOR HELP} \)

1. One of the sub-sections of the \( \text{الاستغاثة} \) is Call for help; it can be best remembered as marked by \( \text{ يا} \) followed by \( \text{ ل} \) as \( \text{ يا للكرام} \). O generous ones [give alms].

2. What are its three forms?

(1) Preposition \( \text{ ل} \) to distinguish the one called upon from the one he is called to the aid of, as \( \text{ يا للكرام للفقراء} \).

(2) Sometimes \( \text{ ك} \) as \( \text{ يا قوم} \).

(3) Sometimes only, as \( \text{ يا كرام} \).

3. What is \( \text{المتعجب} \) من؟

It is a form (similar to the above) to express admiration, as \( \text{ يا آدم} \). O what water! to express admiration at its sweetness, or at its colour, etc. \( \text{المتعجب منه} \) = the one admired.

\( \text{المتعجب منه} \)

4. \( \text{المتعجب منه} \) is lamentation, and has a special form the original particle being \( \text{ و} \) with \( \text{ة} \) usually affixed to the name apostrophised as \( \text{ وَأَلْدَاهُ} \). O poor boy! But \( \text{ يا} \) is also used, in that case
there is no special suffix, as يا عيني O [the light of] my eye!
يا كبدي O my liver! (c.f. the Hebrew idea of bowels = emotions).

5. What three forms are possible to the name lamented?

(a) يا عيني and يا فلذة كبدي

(b) It may end in ـا (to imitate the long-drawn wail) as
وا ولدا : واحسينا

(c) It may end in the ـأ of pause (also imitative) as ـأ واحسينأ

N.B. Husain, lamented on the Feast of Muharram, was the slain grandson of Mohammed,

Note — In colloquial, we say وا اسفاه O dear, O dear!

6. What is التَرْخِيم التَرْخِيم is the opposite of التَفْخِيم which is a “broadening out,” whereas التَرْخِيم is a chopping off of the end of a word, more especially the vocative. For يا صاحب we say يا امرأة for Fatima ـافاطم ـإبلاص ; for Ibrahim we say يا امرأة

Lesson 182.

1. What is the difference between التَحْذِير التَحْذِير (incitement to action) is the opposite to التَحْذِير warning. Both are examples of the Arabic accusative dependent
on an unwritten verb. Ex: of (1) راع العهد والذمة means، اياك اياك احذر means، Beware of the lion. اياك اياك احذر means، Beware of the lion. 

Keep covenant and guard conscience (honour). (2) means. Beware of the lion. اياك اياك احذر means، Beware of the lion. 

**Thee I warn.**

2. In how many ways can the warning be uttered?

(1) By mentioning only the one warned, as اياك احذر = اياك and احفظ رأسك = رأسك، or رجلك = رجلك

(2) The thing warned against, as الاسد = الاسد

(3) The one cautioned and also the thing warned against, as

Beware of lies

Beware of innovations

3. How is the case explained in the last two examples?

The elementary student need not learn this. The 'official' explanation is:

(1) اياك احذر واحذر الكذب equals اياك والكذب

(2) اياك احذر واحذر المحدثات = اياك والحدثات

The 'official' explanation is:

1. What is الاختصاص

It is the official explanation of the phenomenon of an accusative occurring where one might have expected a nominative in apposition, etc. Ex: نحن العرب كرمة: فنحن العرب كرمة we might have expected أعني أقصد or acts upon the verb governing it in the accusative. The sentence then
reads We — I mean the Arabs — are generous.

2. This is called specialisation.

We, I specialise (refer to) the company of prophets, have nothing to be inherited from us (= All God's prophets are poor).

3. Other examples: 1 Thess. 4: 15

We, the Arabs, are the most liberal of any who spend (i.e. on their guests)

(End of the lesson)

Lesson 183.

GENITIVES المخفوضات

1. Nouns in the Genitive Case (المجهورات المخفوضات) are of two kinds;
   (i) Those governed by prepositions; (preps. are called حروف الجرّ)
   (ii) Those which form the complement المضاف الّي of two nouns in construction.

2. By what signs is the genitive indicated?

The signs الملامات are:
   (i) The usual kasra, when the noun is singular, (and when it is reg. fem. pl.), as قُلُّ للهِ مُناتِ: آمِنِّوا بِاللَّهِ
   (ii) The letter ي in (a) the dual, (b) reg. masc. plural, (c) the five nouns. Exs. of these are found in this sentence:
Give to parents, nearer relatives, and the needy.

(iii) Fatha in imperfectly declined nouns, as

He dwells in Egypt.

But kasra is resumed if ْال is added, etc., as

	تَعْرِفُ بِالأَفْضَلِ (أوِ بِالأَفْضَلِ النَّاسِ)

3. (حروف الجر) What are the chief prepositions?

من وعَنِّي وَلِيٍّ وَفِي وَرْبَ وَالِدَّاء وَالْكَافِ وَالْلَّامِ وَالْوَاوِ وَالْتَاء

Also which we dealt with in Lesson ١٧٥: ٣.

4. The most ordinary uses of the above are familiar to the student
(see Lesson ١٤٩); the following may also be memorised:

Instead of him

This is from God

Get away from me!

(Endorsement of cheques) [Pay] Sayid

Ahmed and charge to my account

Have they asked about me?

Sit down at my right hand

One soul shall not make

satisfaction for another

For the soul of the departed

[A tradition] On the authority

of Abu Hurairah

We thank God for His mercy

At the time of Abu Bekr
And we preferred some to others
Of very great importance
They were killed for their crime
There is neither a learned nor a great man among this people
An eye for an eye and a tooth for a tooth
He is like a lion
He created the worlds from everlasting
I slept until the morning

See also Lessons 197—198 on the Particle.

Lesson 184.

ANNEXATION

1. What are "Nouns in Construction" called, in Arabic?

The antecedent is the annexed, and the consequent is the one annexed-to. Arab grammarians speak of a

2. What are the two kinds of 

(i) Real construction, as
(ii) Verbal construction, as

3. How are these two kinds distinguished?

(i) has the force of an implied preposition, thus

Those residing in Cairo
A watch of gold
(ii) In the pluperfect tense, usually, the one who struck Zaid. There is no implied preposition in *this* form of construction.

4. What are the rules of the pluperfect tense?

(i) The subject loses its tanwin, as في كتاب الله.

(ii) It also loses the nun of masc. plural and that of dual, as أكرم والديك ومعلمي والمدرسة.

(iii) It must be deprived of الل (but note the distinction from Verbal Construction in this point).

5. What are the rules of the pluperfect tense?

(i) and (ii) are the same as 

(ii) may, in verbal construction only, retain الل in certain cases, viz (a) if it is dual or reg. masc. pl. as in السا كدو مصر آمنون.

The dwellers in Egypt are safe; or (b) if it is annexed to a noun itself already defined by الل, as الغريب الجنس the strange of race (i.e. the alien) المحب الخير the benevolent, or (c) if annexed to a noun itself annexed to a third which is defined by السا كن طريق الباطل خذولن as، الل

(Revise page 345).

6. N.B. Certain nouns only occur in construction. The most important of these are given on p. 68. (Vocab. 26). Revise carefully. A few others require to be in construction in meaning though not, always, in form. كلُّ أحد يموت ُكل يموت or يعلمون ُكل أنسان يموت while ُبعضهم يعلمون بعض الناس اَيَّ أَعْلَم بَعْضًا may mean أَعْلَم بعض الشيء or أَعْلَم بعض الناس or ُبعضهم أَعْلَم.
7. What is there peculiar to the annexation to the first personal pronoun?

Examine the following

\[
\text{أحدي أبنتي}
\]

One of my two daughters:

He is one of my teachers

These are they that love me

From these examples and from Lesson 34: 10-12 on p. 88 we leave the student to deduce his own rule!

9. What about that ending in ئ as in ئا؟

We say that the vowels are implied owing to the difficulty of vowelling the alif.

10. What about ة and ة؟

We say the vowels are implied owing to the lack of euphony (lit. heaviness) if ya take damma.

N.B. This “implied vowel” parsing is called }
Lesson 185.

(APPOSITIVES (SEQUENTS)

1. Is the Appositive a word “in apposition” to a preceding word?

Precisely; the appositive, is declined with a similar declension to that of the noun which precedes it.

Note that the literal meaning of appositive is followers, sequentia.

2. What are the four kinds of descriptives, descriptive adjective, conjunction, corroborative, substitute. Some grammarians, however, make five by adding explicative appositive, which we shall find under I do not agree with them.

3. Commencing with of what two kinds is it?

(i) real attribute, qualifies the noun which it follows; as in the following examples:—

We were introduced to two noble men

(ii) “causal” attribute, denotes a quality in something having connection with the noun which it follows (observe that it does not qualify the preceding noun itself).

Exs This is a man whose affair is strange.

هذ​ا رجل غريب اوره هذان الصبيان الجميلة والدتهما

These two boys whose mother was handsome.

I entered the garden whose form is beautiful

We saw the youth whose face is comely
4. What is normally usually?

Usually it is a derived noun, as Noun of Agent or of Object, or Attribute as جليل or اسم تفضيل جليل

But it may also be a masdar (used as a descriptive adj.) as شهود عدل or trustworthy witnesses (but only when it is capable of being turned into a descr. adj. as شهود عادلون) or a demonstr. qualifying a definite noun, as هذا الرجل this man came; or the word ذو owner, or possessor رجل صالح ذو تقوى or رجل صالح تقي or a good pious man ()

5. What are the rules of the الدمت الحقيقية

(a) the النعوت agrees with which it follows, in definiteness or indefiniteness, as المسافة طويلة هو الأمير المقصود امرأة صالحة. رجل صالح

(b) in gender, as مررت بقادة فأضل فاستن I passed by two noble generals; هم مؤمنون حقيقين They are real believers.

(c) in number, as مررت بمرأة فأضلة.

(d) in case, as مررت بمرأة فأضلة.

6. What are the rules of the النعوت السبدی

النعمت السبدی agrees with its preceding noun as to definiteness or indefiniteness, but it qualifies the FOLLOWING noun, and agrees with it as to gender, as —

هذا رجل حسنة صفاته هذا كتاب مفيد موضوعه.
These two boys whose faults are many

Remember, in this connection, that has the status and practically the meaning of a relative pronoun.

7. Other examples of

This man whose girl is honourable

I passed a man whose ancestors were honourable

8. N.B. Remember that is also a attribute.

Lesson 186.

CONJUNCTION

1. What is the difference between which we treat here, and the so-called

This is often called the connexion of sequence and is well-known to us, in English, as the Conjunction, whereas will be treated under the heading of

There is very little in common between the two.

The Arabic definition of is that is a between which and the noun it follows is a “conjunctive particle,” or conjunction.

Note that some of these are disjunctive, others copulative.
2. Name the conjunctions.

<table>
<thead>
<tr>
<th>II Disjunctive</th>
<th>I Copulatve</th>
</tr>
</thead>
<tbody>
<tr>
<td>or — او: أم</td>
<td>and (in general) — و</td>
</tr>
<tr>
<td>either (one of two) — اما: كلا</td>
<td>and then (order) — ف</td>
</tr>
<tr>
<td>but — لکن</td>
<td>then (after interval) — ثم</td>
</tr>
<tr>
<td>but rather — بل</td>
<td>even, until (limit) — حتی</td>
</tr>
<tr>
<td>not — لا</td>
<td></td>
</tr>
</tbody>
</table>

3. Examples, for careful study, to show the use of the above particles.

Success [comes] from knowledge and manners — النجاح بالعلم والادب

Zaid and Mohammed arose — قام زيد ومحمد

He insulted me and I struck him — شتمي فضربته

Zaid arose, then Mohammed — قام زيد ثم محمد

The savants (doctors of law) entered and then the princes. — دخل العلماء ثم الأمراء

All men die, even prophets — يموت جميع الناس حتی الانبياء

We stayed a day or so — لبثنا يومًا أو بعض يوم

Did you, or your fathers, raise the heavens — أنتم رفعتتم السماوات أم آباؤكم

This or that? (This, or rather that) — امَا هذا وما امَا ذلك

Either this one or that one — امَا هذا وما امَا ذلك

Khalid did not come but his brother is here — لم يحضر خالد لكن: اخوه حاضر

Fear not thy enemy but rather thy brother — لا تخف عدوك بل انحلك

Take the bow, not the sword — خذ السيف لا السيف
4. Mention the chief rules of the use of conjunction;

(1) Noun should be coupled to noun, verb to verb, sentence to sentence. Exs:

God's is the Kingdom of heaven and earth

If ye believe and fear [God] He will give you your rewards.

(2) To make conjunction with an implied pronoun or with the attached pronoun, as 

We and our company left

(3) To couple a pronoun with one governed by a preposition, repeat the preposition, as:

This is between me and thee

For me and thee

(4) In the case of "neither ... nor," the second requires and as, Neither this nor that

Lesson 187.

(CORROBORATION التوكيد)

1. What is التوكيد and what are its two classes?

tookid is a which confirms or corroborates the preceding word. It is of two kinds, لفظي corroborations of meaning.
2. **توكيد لفظي** is merely a *repetition* of the first word whether verb, noun, particle or sentence.

Zaid has come, has come.

الحق واضح واضح: نعم زيد قام زيد قام.

Or the second word may be a synonym of the first, as He cast down the pen, he threw it down

3. How is an “implied” or an attached pronoun corroborated?

By a detached pronoun, as

أكتب أنا

I myself came

جئت أنا نسي

*Thou wast the watcher over them* كننت انت الأريب عليهم

4. The **التوقيض المعنوی** consists in the use of one of the following seven words, put in construction with the pronoun of the noun to which it refers:

The Hinds themselves

هند نفسها: الهندات التفسير

The army came, all of it.

جاء الجيش كله

جاء كلا الرجلين: كلا المأتمين

Both the men came

5. Are and *كلما* ever declined?

They are only declined when in construction to the pronoun

I saw the two men, both of them

رأيت الرجلين كليهما

I passed the women, both of them

مررت بالمرأتين كليتهما

I passed both the women

مررت بكلا الرجلتين

6. *كلما* may have a predicate in the singular, not the dual, as

*Each of the men is smart*

كلما الرجلين نشيط

*Each of the women is smart*

كلما المرأتين نشيطتان
Lesson 188.

**SUBSTITUTION**

1. البَدْل

is a تابع which is substituted for the preceding noun, which was not intended by itself, being mentioned only to prepare the way for البَدْل.

2. البَدْل
is of four kinds.

(1) بمطابِق Identical substitution, this is otherwise called substitution of the whole for the whole. Ex:

أهِدنا الصرَاطَ المستَقيم صرَاطً الذين انعمت عليهم

The straight path, the path of those whom thou hast favoured.

Omar, thy brother, came to me

(2) بم البعض من الكل substitution of part for the whole, as

I ate the loaf, a third of it

The moon was eclipsed, a part of it

(3) بم الشمال comprehensive substitution, i.e. of something inherently connected with the preceding word, as

زَايد اسمه زَايد اسمه

Zaid, i.e. his name, filled me with admiration

They will ask thee about

the sacred month, i.e. about fighting in it.

(4) بم مباين differing substitution, which is otherwise called the substitution for error or forgetfulness, in which the substituted word merely corrects a slip, as:

أعط البابا ثلاثة أربية

Give the beggar three, four

ساغيب دقِين ثلاث

I shall be away two or 3 minutes

ركبت الفرس الناقة

I mounted the horse, or rather the camel
3. What is the condition which must be observed in (2) and (3)؟

The must be in construction with the pronoun corresponding to the preceding noun: The sun, part of it, was eclipsed.

4. N.B. Most reliable grammarians hold that the explicative appositive is merely a form of which we have dealt with above, while others hold that it is a fifth class of appositive.

The point to note is that here is better-known than the book.

5. may consist of:

(1) A title after a name, as Ali, ornament of worshippers, i.e. the model worshipper.

(2) A described name after the descriptive (or nickname) as Ibrahim (friend of God).

(3) Noun after demonstr. adj. as this book (Al-Quran)

Note that demonstr. adj.s are in apposition to their nouns.

Exercise 188. Read aloud and translate as usual.

(End of التوابع)
Lesson 189.

(IMPERFECTLY DECLINED NOUNS)

1. We have already shewn (in Lesson 155) that the noun is divided into totally indeclinable, and declinable, but is sub-divided into fully declined, and imperfectly declined. In this lesson (189) we study the sign of full declension and in 190 the obstacles to full declension.

2. What is the mistake often made by students here?

They think that ممنوع من الصرف (or غير منصرف) means “devoid of all declension.” Such is not the case, for since الصرف is Complete declension, ممنوع من الصرف or غير منصرف means “imperfectly declined”; — مصر. In Egypt.

3. Is there any special connection between a noun being “imperfectly declined” and its ability or inability to take tanwin?

There is vital connection between the two, for the capacity of the noun to receive tanwin,—when not defined by الل or by construction—is the sure indication of its full declension. In fact, some native grammarians discuss the division into full and imperfect declension under the heading of ممنوع وغير الممنوع Nunated and Non-nunated. By ممنوع they mean ممنوع من الصرف غير منصرف.

4. The explanation of the tanwin in 6:6 (p. 16) was sufficient for that stage, but what is the official definition?
"Tanwin is a quiescent nūn omitted in writing" (i.e. not written as a consonant letter) "but retained in pronunciation" (i.e. in reading Al-Qur'an, etc), "except at the pause." (At the pause, i.e. the end of the sentence, either one of مدينة or مدينة is pronounced madīna; similarly مدينة is (there) pronounced fil-madīna.

5. Is every tanwin of the same kind?

No; there are four kinds, of which the first is the most usual:

(1) منيس الممکین

that is, it makes it ممکن

(see Lesson 190);

(2) منيس العوض

gives "compensation" for the omission of a weak letter, as قاضٍ instead of جوارٍ قاضٍ and for جوامٍ قاضٍ (c.f. 137: 6, 7). It is also given to the word إذ when adverbs of time are put in construction with it; for حین إذ at that time, we write ساعتنً and for وقت إذ; also ساعتنً etc.

(3) منيس المقاولة

(resemblance) is supposed by native grammarians to be given to the reg. fem. plural that it may resemble the nūn of reg. masc. plural (sic)!

Islam: مسلمون
Lesson 190.

1. What is the other name given to the declined noun, and the tanwin is said to i.e. causes it to become declinable. Hence that kind of tanwin is called.

2. What is the meaning of ? Since means declinable, means more declinable; it is applied to the fully declined noun as a synonym for منصرف. From 189:3 we learned that such a noun — when indefinite — receives tanwin.

3. The Table

<table>
<thead>
<tr>
<th></th>
<th>م Brut (تمكن)</th>
<th>مبني</th>
<th>INDECLINABLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>غير منصرف</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>منصرف</td>
<td>(ممنوع من الصرف)</td>
<td>(تمكن امكن)</td>
<td>FULLY DECLINED</td>
</tr>
<tr>
<td>Imperfectly Decl</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Quad : Pl : (2 sorts) (3 conds:)(6 conds:)

(4) is not important to us here. It is used to distinguish the author Sibawaihi from some other Sibawaihi.

* (Sibawaihi, one of the earliest Arabic grammarians, was of Persian origin. So was Firuzabadi, the early lexicographer).
4. After copying the important table at foot of page 422, learn the following details of the اسماء الممنوحة من الصرف. There are four classes but these have sub-divisions or conditions.

1. **Proper Noun** when it is:

   (a) مَوْتُ مَوْتُ fem: by form, or meaning, or both, as مَوْتُ مَوْتُ
   
   But note that a *triliteral* Arabic name with a *silent* middle letter (*i.e.* bearing sukūn) is allowed tanwin, as Hind, a girl’s name: رَأَيْتُ هِنَّاً: مَرْتُ بِهِنَّا

   (b) *foreign* name (*i.e.* a proper name in its original language) as بِرْهُمِ وَأْسَحُ وَيَعُوب

   N.B. A triliteral proper name with quiescent middle letter must be nunated, as رَأَيْتُ نَوَّحًا وَمَرْتُ بِنَوَّحٍ: نُوحُ وَلُوطٌ and رَأَيْتُ نَوَّحًا وَمَرْتُ بِنَوَّحٍ: بَلَبَكَ and I passed by مَرْتُ بِحَضْرَمُوتَ Hadramaut (S. Arabia) مَرْتُ بِحَضْرَمُوتَ

   (c) *mixed* compound, of which the second part only can be declined at all, as بِلَبَكَ and I passed by مَرْتُ بِحَضْرَمُوتَ

   (d) Having a زِيادة (extra) of أن (i.e. these two letters are additional to the original radicals, as سَلِيمَان and عَبْدِ اللَّه

   (e) On a measure of a verb, as أَحَد and أَزْيَد and أُذْمَر (These are said to be ممنوحة من الصرف because they resemble the parts of المضارع tense! Yazīd was a Khalifa at Damascus; Tadmor, or Palmyra, is now a ruin in the North Syrian desert).

   (f) Changed from another form (so they say); عُمْرُ is asserted to be a variation of عَمَر. Other examples are قُرْحُ (the rainbow is called زَحَل (قَوْسٌ قُرْح) Saturn, etc.
To sum up, the grammarians say that the fact of being a proper name, plus one of these conditions, prevents tanwin.

II. Attribute (descr. adj.), where it is:—

(a) 

Carefully note that it is not on the form which is nunated and the fem. of which is but on the fem. of which is as 

unstanished; drunken; thirst.

(b) . This is the of superiority (Lesson 59) or of colour etc. (L: 58). Exs.

(c) Changed from a previous form, as These words mean, respectively, 2, 3, 4 or 5 at a time, as

III. Ending in the added alif, which marks the feminine. Note that this alif most not be original but additional; it does not always mark the fem. under (a) but it is always additional. It has two forms:—

(a) as in (b) as in N.B. these, in are not diptotes.

IV. Quadrisyllabic Plural as Important note: If this form gets a for some plurals it is said to be upon which is fully inflected (Revise L: 138).

5. N.B. Having learned these twelve classes of nouns forbidden complete inflexion, the student should now carefully re-study Lessons 52: 6—10; 54: 6; 58: 4; 64: 4, 5; 65: 7; 67: 7, etc.
Lesson 191.

**{ INFLEXION OF VERBS في أعراب الفعل }**

1. Which part of the verb is مبنيٌّ and which is مُعْرب?  
   This was fully answered in 155: 4—8 which see.

2. The Arabic puts it that المضارع الآلائي من النونين of verbs is مُعْرب. What are these two nūns which cause المضارع to be مبنيٌّ and without which it is مُعْرب? — (1) The nun of التوكيد (revise Lesson 128) as in ليضرَ بنأ and (2) the nun of feminine as in الأمَّات يضرَ بن أوايلهنَّ.

3. Now revise 29: 3, 4. and note the resemblances and differences between the declension of verb and noun. What are the three "states" possible to the Noun? رفع ونصب وجر. What are the three possible to the Verb? رفع ونصب وجذب. Our order of study is firstly النصب الرفع then الجزء النصب الغير الرفع for so simple that it can be disposed of in few words.

4. What are the signs of the verb being منصوب  
   (i) In the singular (and in 1st. plural) it is أن تفعل فتحة المضارع  
   (ii) In the five forms (i.e. the five forms of the اимальة الخمسة which end in ن) it is حذف النون لَن يَذْهَبوا. لَن تَذْهَب بِهِ.  
   Learn the five forms: يَفْعَلُون تَفْعَلُون يَفْعَلُنّ تَفْعَلُنّ تَفْعَلُنّ.

N.B. Note that it is inaccurate to give a third عَلَامة for النصب. This third one (given,
inaccurately, in some books) is suppression of the weak letter, but it really only applies to the جزء below. In the example لكي يرضوا of the النصب علامة لحذف النون is not for the weak letter disappeared even in the Indicative قلب due to permutation and therefore to be studied under الصرف.

5. What are the original nasb-ating particles النواصب

The four 'original' ones are أَنْ وَلَنْ وَإِذْن وَكِي though even لَّا أَنْ is formed from أَنْ

6. But how do you account for the others given in Lesson 30?

لِ is said to be كَي the لام of كَي (but it is also called لَام التعليل the لام of motive).

It may be used without كَي or together with it, or even with لَّا لَام كِي كَي كَي لَام كِي كَي = ذهبا كِي يَا كَلْوَا When لِ is preceded by a negative it is called لَام الجَهْوُد the لام of denial, as ما كنت لِلَّخَفُ الْوَعْد

(N.B. Distinguish these lams from لَام الامَر which is جازم not ناضب Ex: Let him eat ! لِياكِلُ حَلَّ) لَّا لَّا لِلَّيْلَا is simply a compound of أَنْ لَّا so that even here we find أَنْ occurring.
The same applies to حتي which is really a preposition which precedes an implied حتي until it gets distinct. ليشرربوا حتي أن يشبعوا = ليشرربوا حتي يشبعوا

7. Is there any difference between إذا and إذا؟
None; either introduces a reply, as (The student must distinguish إذا idhan, from إذا idha, which has a different meaning).

8. What is the most important function of أن؟
An حرف نصب but also, with its verb, takes the place of — and has the meaning of — the masdar and it is therefore called حرف مصرفي. It is also commonly spoken of as المصرفية = 'an which is like المصدر

أني تصوموا خير لكم = صائمكم خير لكم
أريد أن أزورك = اريد زيارتك
يسرني أن تجهد = يسرني اجتهادك
ارجو أن تساعدني = ارجو مساعدتك إيَّاي

Lesson 192.

THE SUBJUNCTIVE (Contd.)

1. To continue the subject of ظاهرة; is always expressed?
No; it may be مخوذة suppressed, or, as it is sometimes called, مضمورة hidden, implied.
2. When may it be *مَذْوِیْ* (In other words, when does it—though *unexpressed*—affect the declension of the Imperfect)?

(a) In one case حَذْفُهَا جَازَ its suppression is permissible;

(b) in five instances it is *واجِب* essential.

It is لَآ أَدْرَسَ or جِئْتُ لَآ أَدْرَسَ لام التعليل جائز حضرنا لِنَسْمَعَ (لَآ أَنْ نَسْمَعَ). تَبْ لِيَغْفِرَ لِكَ الْلَّهُ (لَآ أَنْ يُغْفِرُ أو لَكَيْ يُغْفَرِ).

3. When is its suppression *واجِب*?

أنْ is implied—not expressed—in five cases:

(i) بعد لَامِ الجَهَوْدَ after the lam of *denial*, as,

ماَكَانَ اللَّهُ لِيَعْذِبَ الصَّالِحِينَ It’s not God’s way to torment the good

(ii) After حَتَّى a preposition meaningِ لِإِلَى أنْ حَتَّى أنْ (إِلَى) انتظَرْ حَتَّى ارجُعَ اليك

Wait until I return to you

كلوا واشربوا حَتَّى تشعَعَا Eat and drink until ye are satisfied

قَاصِصُ اللَّصوصَ حَتَّى يتوِ بوا

(iii) After أَوْ إِلَّا أَوْ أَوْ lَأَسْتِسْهَلَ الصَّعبَ أو أَدرِكَ العُمَّى

I make light of difficulty *till* I reach my aim.

(abbreviated) اجلس أو يَقُومَ الاميرُ Sit down, or else the prince will rise

(iv) After فاء السِّدِيْبِيَةُ the causal *ف* (that which expresses effect).

But this ف follows either (a) *النفي* negation, or (b) *الطلب* request
Exs (a) Do not hurry or you will repent

He attempted not, so found not

(b) Visit me and I will honour you

Are you listening? I am telling you

N.B. "Request," here, is a wide term; see under 4 below.

(v) After the wau of association or preceded by a negative or request as under (iv)*

They did not command[others] to do good and forget themselves

Do not forbid a trait(i.e. manners) and produce the like[yourself].

4. What is comprised under الطلب in (iv) and (v)?

Request, comprises seven things:

(a) Command:— Be generous and you will prosper

(b) Prohibition:— Do not strike the dog or he will bite you

(c) Interrogation:— Where goest thou? that I may follow thee.

(d) Exhortation:— Wilt thou not study, in order to please thy teacher?

(e) Incitement, or threatening:— Wilt thou not believe and be safe?

(f) Wish, or desire:— O that thou wert a teacher, to teach us!

(g) Hoping:— Hope our friend will come, that we may honour him.

* This, to a Western student of Arabic, seems obvious, since wau is a conjunction.
Lesson 193.


1. Our next lesson concerns the Jussive Mood جائزم الفعل Which part of the verb can be جائزم جائزم by the action of governing particles? This is answered in 191:2.

2. ما هي علامات الجزَم

   (i) السكون is the original and usual sign, as in
   (ii) حذف النون في الأمثلة الخمسة Suppression of the nūn in the five forms (see 191:4).
   (iii) حذف حرف الصلة Suppression of the weak letter.

   For exs, see not only لم يرض he was not agreeable, but c.f. also لم يقم he did not rise. True, by حذف حرف الصلة the grammarians usually mean the suppression of the last letter in النعل المعلت الآخر (Les:122—126) but it is well to note also the result of حذف الأجوف upon the الفعل الأجوف also, i.e. suppression of its weak letter.

3. What do we mean by الجزَم and how many are there?

   الجزَم is the plural of جائزم جائزم which, in either case, means a particle which apocopates (c.f. النواصب)

   There are sixteen apocopating words which we must classify under two heads.

4. I.—Apocopating ONE verb only. These four words are all particles: لم ولما ول ولا
(a) لَمْا and لَمْ (not the ordinary adverb of time, but another لَمْا)
both negate the verb, لَمْ meaning not, but this لَمْا not yet.
What is the special peculiarity of these two particles?
Their property is to change the time of المضارع from present to past (Hebrew students may compare the action of vav conversive — the wau which converts from present to past time, etc.).
The difference between these two particles is that لَمْا means not yet, as قام الضيف ولمْا يأكل The guest has arisen but not yet eaten. I came before dawn and appeared

(b) ل and لَ give the Imperfect a future signification for they
give directions about an action not yet accomplished.
ل which is used for commands and also for prayers, is called لَم التمديل and should be readily distinguishable from لَم الأمر
and from لَم الجحدود (191 : 6 and 192 : 3). How?

Ex: Let every man know لَعْلَمَ كَلِّ إِنْسَانِ
Let the murderer die لَيْقُتِ اللَّاتِل
May God bless us لَبَارَكْنا اللَّهُ
لَ is the لَâ of prohibition, not لَا التُّعِي
Note the difference. لَا تسرُقِ : لَا تَزَنِ

(c) Does ل ever take any other form?
When preceded by ف or و it may drop its kasra, taking in its place — Then let him do it لَفْتُبْعَلَ ذَلِكَ
Lesson 194.

5. II. جوانم apocopating TWO verbs, are twelve in number. 

إن وأذما ومن وما ومهم ومتى وابان وابن واني وحيما وكيفما وأي 

Are they particles or nouns? 

The first two are particles, the rest are اسماء الشرط 

6. Do all of these invariably apocopate two verbs? 

Not invariably so, sometimes only one; (to put it in a simple colloquial way, these جوانم do not apocopate a second verb if there is none!! This may save searching for a second verb, if it is non-existent. But it may sometimes be discovered as in الماضي See below.) 

What distinctive names are given to the two verbs? 

The first is called فعل الشرط and the second جواب الشرط 

Those fond of Latin terms call the first verb of the conditional clause the "protasis" and the second the "apodosis".

7. Examples of the use of the two particles:—

If ye be lazy, ye fail

إن تكون تفشل

If ye shew mercy ye shall be shewn mercy

إن ترحم ترحم

Whenever ye study ye advance

إذاما تتعلم تتقدم

8. Examples of the ten اسماء الشرط

Whoever shews mercy is shewn mercy

من يرحم يرحم

Who doth evil shall } 

من يعمل سوفا يجري به
Whatever good you do, God knoweth it
Whatever ye ask ye shall find
When you perfect your work you will achieve (reach) your aim
Whenever you come to us you will meet good (i.e. a good reception.)
Wherever ye be, death will overtake you.
Whenever ye go ye shall be honoured
Wherever ye two go ye shall be honoured
I will sit wherever you do.
I will be just as you are
Whomsoever you strike I strike

9. We said under § 6 that sometimes one of the verbs is not in the past
but in the present. Amplify this statement now.

There are four theoretically possible ways of using اين.

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<thead>
<tr>
<th></th>
<th>جواب</th>
<th>فعل الشرط</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>المضارع</td>
<td>المضارع</td>
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<tr>
<td>اين قمت اقدم</td>
<td>الماضي</td>
<td>المضارع</td>
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<td>اين قمت قمت</td>
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<tr>
<td>اين تقم قمت</td>
<td>الماضي</td>
<td>المضارع</td>
</tr>
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</table>

Note that the first case, No. 1, is the one which is the subject of this lesson, and the most usual.
10. What is observed about the past tense in the other Cases?

is always and therefore the have no effect upon it, they only govern verbs in

Which are the more common usages?

Either to use two verbs in the Apocopated, or two in the past tense. Of one in the past tense and then one the latter may even be released from government by the particle, as

Rules for will be found in higher grammars; but the criterion for the student is—USAGE.

II. Account for اقرواَّ تُعْتَجَّ لَكُمْ (L. 32:6).

Arabic, lending itself to epigram, often substitutes the imperative for the verb governed by thus may be replaced by So here, is replaced by and c.f. also and

12. Can thePARTICLE be omitted?

It may be omitted after doubled in thus, Speak good, or else be silent

13. May ف be used?

Yes, if the answer is a verb denoting a demand or in some other way is not suitable to be a condition, as:—

If ye love God,—then follow me.
14. What did we say were the 3 kinds of 

The indicative (فعل الفعل

We have dealt with رفع ونصب وجزء and there only remains جزء الفعل.

15. When is a verb مرفع is مرفوع when not preceded by any of the governing regents already mentioned.

16. What are العلامات

Damma, as يضرب or the nun in the 5 examples as يضرب بين ما بين

Lesson 195.

Defective Verbs (الفعل العامدة)

1. What is the definition of العامدة

is that which keeps to one form, either the past as ليس, or the imperative as هب. These are the real defective verbs; whereas الفعل المتصرف is the inflected verb, i.e. that which can express various tenses.

N.B. Use the Arabic name, to avoid confusion of English terms.

2. The examples on page 218, should be revised and memorised.

3. By الصيغتان we mean the two forms or models.

These have been given in sufficient detail on page 306 (Lesson 129: 5—10); revise, also re-write Ex. 129 A and B.
4. Is there any other way of expressing admiration?

Yes; a common expression is "By God what a flow is his as an orator." Originally "dr" meant the flow of milk from the udder.

5. Name the four verbs of Praise or Blame

These should be re-studied in Lesson 129: 1-4 (page 305).

Lesson 196.

1. By "Nouns with Verbal Action" we mean Nouns doing the work of verbs, i.e. governing the object in the Accusative. Are there many such?

The grammarians give ten, but as the action is obscure in some cases, it is sufficient to note the following four (learning an example of each of the first two).

2. Examples of a governing like a verb.

(a) But for God pushing back the people

If God had not pushed the people back

(b) I was surprised at his killing Zaid

(c) I was surprised at Zaid's being-beaten
3. **What is the difference between (b) and (c)?**

In (a) and (b) المصد́ر is placed in construction with its Agent, but in (c) with its Object; the former is more frequent than the latter. (Revise 68: II on p. 176).

4. **Is there any RULE as to when a ма́шдар may govern like a verb?**

**RULE:** — المصد́ر can only govern like a verb when it is capable of being replaced by its equivalent verb as in 2 (a) above.

5. **What is meant by اسم مصادر اسم مصادر**

 اسم مصادر is a quasi-ма́шдар; it is said by the grammarians to have the same meaning as the ма́шдар but not to be called مصادر because of being defective in one or more missing letters, without Compensation. Thus from اسم وَزْن is called اسم مصدر and وزن is called اسم مصدر. But from ما́شدار we get and also ماشدار for the وُزَن of the latter is compensation for the lost و.

6. **Examples of اسم الفاعل governing like a verb.**

(1) You know his value

This follows the rule in 4, for it equals

(2) He is the bestower of good.

Exercise 196. Read aloud as usual. (See Reader).
Lesson 197.

THE PARTICLE

I. In Lesson 197 we take the different kinds of particles, then in 198 the meanings of the particles. But what is a particle?

The particle is: that which does not indicate independent meaning (i.e. it cannot stand alone).

There are about 80 particles, and they are all indeclinable.

2. How is a distinction made between meaning alphabetical characters and meaning particles.

The first are called Letters of building, and the latter Particles of meaning.

3. The particles may be classified in various ways:

   a. Into 3 classes, (1) pertaining to the noun, as prepositions;
      (2) pertaining to the verb, as already studied; (3) common to noun and verb, as conj:

   b. Into governing particles, as and and and into non-governing, as هل

   c. By meaning they are sub-divided into 24 sections, of which the student has studied,—Prepositions (incl. particles of oath), conjunctions, particles of vocative and exception, subjunctive, jussive, etc.

   There remain some 15 other classes to be learnt.

* I have not troubled to mention the ludicrous classification into one-letter, two-letter, etc.
(1) **Particles of Reply**: لا ونعم ولى وإي وأجل وجدي و إن

The last two are seldom used.

(2) **Negation**: لم ولما ولن وما ولا ولات ولات

is not much used: There is no hour for repentance (i.e. it has gone).

We intended naught but good.

(3) **Condition**: إن وأذنا ولو ولما ولما وأما

(4) **Interrogation**: and but sometimes حرف الاستفهام: أم

(5) **Incitement**: ان وأدنا وهلا وأولا وأولا وما

(6) **Future**: ما ولو وأن وإن والأحرف المصدرية: ما ولو وأن وإن وكي

(7) **Masdar particles**: ها وألا وأما

(8) **Demonstrative particles**: إن وأن وقد ون ول

(9) **Corroboration**: إن وأذنا الوهلا وأولا وأولا وما

(10) **Pleonastic (i.e. extras)**: ما في خبر ليس (ليس الله بطلام) ما في (نعم قليل) وما في (رُبِّمَا)

(11) **Surprise**: إذُ و إذا - ظنناه غائباً واذ أنه حاضر

(12) **Explication**: إن أيbut occasionally حرف التفسير: وشار برأسه أن نعم:

He nodded 'Yes.'

(13) **Expectation (Probability)**: قد This is with المضارع: حرف التوقع: 

(but with it is حرف تحقيق i.e. actual happening).

(14) **Stringent Denial**: حرف الردع: كلاً

(15) **Adversative particle**: حرف الاستدراك: لسكنً
Lesson 198.

1. Taking حرف الجواب احرف مفاعلي give examples of their USE.

(بلي is used after an inter. neg) قال لي أنت ابن الملك قلت بلي
He said to me, Are you not the king's son? I said, Certainly.

(لا is used with an oath,—Yes by God أي والله From this is
contraction the colloquial أي يوأ
may be prefixed to

أينمم

نام

أينمم

1. حرف الـداني (a) We have seen that لم and لام are "Conversive;"
giving the past a past meaning, as

He begat not, nor was he begotten لم يلد ولم يولد

(ب) The liar will never speak the truth. أن يصدق الكاذب

(ب) الـلائس For لم to mean ليس the order of منبجوا خبر ما

must be observed and be unrestricted. ما هذا بشراً

2. حرف الشرط Some grammarians say that the only 2 particles of
condition are إن and لام thus ruling out إذا and they say

إنما is as much a compound of وإن لام as of

لا, and لام of لام and لام of لام and لام.

is called حرف امتانع لامتناع i.e., non-existence of event
through non-fulfilment of condition. لو شاء الله لهدانا أجمعين

God's conversion of all men never occurred, because the condi-
tion ميشيئه الله was never fulfilled.

(But he did die; thou wast not here) لو كنت هنأ لم يتب إختي
and لولا لوما are particles of امتناع لوجود prevention of occurrence through observance of condition (contrast with لو ) as لوما حضورك لتصفي علي لولا وجود الله أهل كنا But for you turning up I had died. But for the existence of God we had perished.

4. Example of use of أَمَّا أُمَّامُ الاستفهام

أفي المنزل نجلس أَمَّامَ في الحديقة

Note that there are many words for interrogation as متي and كيف etc., but they are not particles.

5. أحرف التحضيض may be used as a form of rebuke. Don’t you believe in God؟ ألا آمنت بالله؟

6. النواصب These were dealt with under

وأَنَّ تَصوُّم وَكُلُّ خَيْرٍ لِكُلٍّ وَصِيَّاكُمُ خَيْرٌ لِكُلِّكم. الأحرف المصدرية

يبرئي أنك ترضى به = يسرني رضاك به

7. أحرف التنبئية commence the phrase, for they are said to be ها أَنَا جَنَّتُ من الألفاظ التي لها الصرارة Lo! here am I. Ha! I am here. Behold we look into your matter. لا يبرحُن من بالك ان صديتك لصٌ أحرف التوكيد

8. Let it never slip from your mind that your friend is a robber.

He said, Be so good as to act: I said, Truly I am acting.
أمثلة اعراب

1. ضرب زيد الجمل
   ضرب - فعل ماض مبني على الفتح
   زيد - فعل لضرب : مرفوع وعلامة رفعه ضمة ظاهرة في آخر
   الجمل - مفعول به : منصوب وعلامة نصبه فتحة ظاهرة في آخر
   ضرب الجمل

2. ضرب - فعل ماض (المجهول) مبني على الفتح
   الجمل - نائب الفاعل : مرفوع وعلامة رفعه ضمة ظاهرة في آخر
   شرفي حيائي : - مبتدأ وخبر والجملة جملة اسمية

3. شرفي - مضاد ومضاف إليه
   شرف - مبتدأ مرفوع وعلامة رفعه ضمة مقيدة
   اليا - ضمير متنقل مبني على السكون في محل جر بالإضافة
   حيائي - مضاف ومضاف إليه
   حياة - خبر لشرفي : مرفوع وعلامةه ضمة مقيدة
   اليا - ضمير متنقل مبني على السكون في محل جر بالإضافة
   كان زيدا كريا

4. كان - فعل ماض ناقص يرفع اسمه وينصب خبره
   زيد - اسم كان مرفوع به وعلامته الهمم
   كريما - خبر كان منصوب وعلامته الهمم
   جاء زيدا راكبا : - جاء زيد - فعل وفاعل الهمم
   راكبا - حال : منصوب وعلامة نصبه الهمم

5. etc. =
EXAM. PAPER 200.

SET AT
Matriculation Exam. (Univ. of London).

1. (a) Translate the following easy story:

"A man came to the red horse, and asked, 'Have you seen the road? I'm on my way to the temple.' The red horse said, 'Yes, I saw the road.'"

1. (b) (The extract already given: see page 321).

2. Translate the following passage, and rewrite it, adding the vowel-points and other orthographic signs:

"Know that the news is an observer. They read it and then report it to the commander."

3. Give (with full vowel-points) the singular or plural, as the case may be, of six only of the following words:

"صورة - عملة - شهود - غاز - فتي - غلام - اثنين - فتحيها - أخرى -"

4. Give the 1st person singular and the 2nd person plural feminine of the perfect (الماضى) and the imperfect (المضارع) indicative of زاي - رمي - وصل - مد. and the 2nd person singular masculine of the imperative (الامر) ودع - سار - أمد - ود.

5. Write out the following sentences, with the vowel-points, and state the rule followed in each case:
6. State the rule for the construction of numerals, with examples.
7. Give the rules for the agreement of the verb and its subject, in
gender and number, in the case of a verbal sentence (جملة فعلية)
8. Translate into Arabic (with full vowel-points):
   On the following day we reached the city, which is situated on
   the sea-shore, and is both well-watered and well wooded,
   Prince Frederick, the heir apparent, came to receive the queen;
   and the inhabitants also — men, women, and children — poured
   out of the city to see the show, some on horseback, others on
   foot. We made our entry into the city about mid-day, along
   with the queen and her attendants. But when we reached the
   gate of the palace we were stopped by the guard, who said
   that we could not go in without the permission of the King
   (Answer in full, and send up).

**Numerical Values.**

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Arabic</th>
<th>Value</th>
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<th>Arabic</th>
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<tr>
<td>ל</td>
<td>ל</td>
<td>30</td>
<td>ד</td>
<td>ד</td>
<td>4</td>
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<td>י</td>
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<td>ת</td>
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INDEX.
(Students should use the proper ARABIC Terms).

(The nos. refer to the pages).

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فقال الثعلب أبها الجاهل أن المزاح حداً لا يجاوزه صاحبه فلا تحسب إن الله
يمكنك مني بعد أن انقذني من يديك فقال له الذئب أنك لم يز غا في
خلاصي لما بيننا من سابق الموافقة والصحبة وإن خصصتي لا بد أن أحسن
مكافتك فقال الثعلب قد قال الحكاماء تؤاخذ الجاهل الفاجر فإنه بشينك، ولا
زينك، ولا تؤاخذ السكذاب فإنه إن بدا منك خبر اخفاء، وإن بدأ منك شر
إنشاء، وقال الحكاماء لكل شيء حيلة إلا الموت. وقد يصلح كل شيء إلا فساد
الجوير، وقد يدفع كل شيء إلا القدر ... ثم جعل يصح لاهل الكرم حتى
بصروا به وأقبحوا عليه مسرعين فثبت لهم الثعلب حتى قربوا منه ومن الحفرة التي
فيها الذئب ثم ولى الثعلب هارباً فانظر أصحاب السكرم في الحفرة فلما رأوا فيها
الذئب وقعا عليه بالح賾رة الثعالب ولم يزالوا يضربون بالحجاره والخشب ويطعمونه
بأسنة الرمح حتى قتلوه وانصرفوا. فرجع الثعلب إلى تلك الحفرة ووقف على
مقتل الذئب فرأه ميتاً لعَّرَّ فأمر من شدة الذرح ثم ان الثعلب اقام بالكرم
وحده مطمئناً لا يخف ضرراً وهذا ما كان من حديث الذئب والتعلب

درس 200

صلاة مسيحية

اللهم القادر على كل شيء الذي سمحت فلا مفي من الزمان بتبيل الألسنة
لأجل تفريق الامام وبدتهم على وجه كل الأرض لشعروا بقدرتك وعظمتلك
ويختبوا أمام عرش نعمتكم. بارك يارب على جميع المساجي المبذولة في هذا العصر
لجميع شتات أولاد أدم مانية. ولا سيما هذه الدروس العربية التي غرضها تقرب
الأمم بعضها من بعض لازالة سوء الظن، ولتعاوناً دولياً بين الشعوب. وامتحن
لكل متعلم أو متعلمة ذهباً ثقيلاً وذكاء قوية ولساناً طلقاً ليتقدم في المعرفة يوماً
فيهما آماماً لشيئكما واكراماً للفادينا يسوع المسيح أمين
ملحق والغدر قبيح» فكربعي أن تتق بفاني لم أكن جاهلًا بحوادث الدهر فلا تأخير محيلة خلاصة فلا أمر اضيق من أن نظل فيه الكلام نقال الذئب أني مع قلة نفتي نبائلك قد عرفت ما في خاطرك من انك ادرت خلاصي لما عرفت توبتي فقلت في نفسني أن كان محقاً في زمانه يستدرك ما أفسد وأن كان مبطلاً فلم يذوو عليه ربك وهنا أنا أقبل منك ما أشرت به على فان غدرت بي كان الغدر سيثاً لعلاقتك. ثم أن الذئب انتصب قامساً في الحفرة وأخذ التعلم عن كنفثه حتى ساوي به ظاهر الأرض فوئ الذئب عن كنفث الذئب حتى صار على وجه الأرض ووقع مشغباً عليه فقال له الذئب بالخليط لانغقل عن أمري ولا تؤخر خلاصي

درس 198

تتابع

فضحك التعلم وحققه وقال إما الغدرون لم يوقعني في يدك إلا المزاح معك والسخريه بك وذالك أنني لما سمعت توبتي استغفتي الفرح فطربت ورقست فتدي ذنبي في الحفرة فذنبي فوقفت عندك. ثم انتذني الله تعالى من يدك، فلي لا أكون عوناً على هلاكك وانت من حزب الشيطان، وأعلم أنني رأيت البارحة في منامي أني أرقص في عنف فقصمت الزوجة على منبر فقال لي أنك تقع في ورطة وتنجو منها فهل أنت وقوعي في يدك ونحكي هو تأولي رؤياي وانت تعلم أنك الغدرون الجاهل أني عدوتك فكيف تطوع بقلة عقلك وجعلك في إنقاذ إياك، مع ما سمعت من غلظ كلامي وكيف اسمعت في نجاتك وقد قال العلماء أن في موت الفاجر راحة للناس وتطهيراً للأرض ولولا مخاطفي أن احتمل من الألم في الوفاة.

لك ما هو أعظم من أن الغدر لتندبتك في خلاصك.

فلا سمع الذئب كلام التعلم عض على كفه ندمًا ثم لين له الكلام ولم يجد بدأ من ذلك وقال له بلسان خافت انكم معاشر التعلم من احلى القوم لسانًا وأطففهم مزاهاً وهذا منك مزاح ولكن ما كل وقت يحسن اللغه والمزاح.
عليك مع اني كنت على هلاكك حريصاً فلا سمعت منك توبتك وما نذرته على نفسك أن تجاك الله زمني خلاصك مما انت فيه فادلتي اليك ذنبي الكما تتعلق به وتنجو فلم ترك الحالة التي انت عليها من العنف والشدة ولم تنمس النجاة والسلامة لنفسك بالرقع بل جذبني جذبة ظننننا ان روحك قد خرجت فصرت انا وانت في منزلة الهلاك والموت وما ينجيني انا وانت الا شيء ان قبليه مني خلعت انا وانت وبعد ذلك يجب عليك ان تفي بما نذرته واكون رفيقك

درس 197

فقال له الذهب وما الذي اقبل منك قال له الثعلب تهض قاماً ثم اعلم انا فوق رأسك حتى اكون قريبًا من ظاهر الأرض فالي حين اصير فوقها اخرج وآتيك بما تتعلق به وتخلاص انت بعد ذلك فقال له الذهب لست بقولك وافتاً لأن الحكماً قالوا من استعمل الثقة في موضع الحقد كان مختقاً، وقيل من وثيق بنجر ثقة كان مغروراً، ومن حرب المجرح حلت به النذامة ومن لم يفرق بين الحالات فيعطي كل حالة حظها بل حلم الاسياه كلها عل حالة واحدة قبل حظه وكثرة مصائبه وما احسن قول الشاعر لا يكين ظنك الا سيتاً ان سوء الظن من أجوى الفطن ما ري الانسان في مهلكة مثل فعل الخير والظلم الحسن فقال له الثعلب ان سوء الظن ليس عمداً في كل حال وحسن الظن من شيم السكاك وعاقبته النجاة من الاهواء وينبغي لك ابيا الدثب انت تحمل على النجاة مما انت فيه ونسلم جميعاً خيراً من مونتنا فارفع عن سوء الظن والحقد لأنك احسن الظن بي لا حلو من احد امرن انا ان آتيك بما تتعلق به وتنجو مما انت فيه واما ان اغدر بك فأخلص وادعك وهذا مما لا يمكن فاني لا آمن ان ابتلي شيء مما ابتليت به فيكون ذلك عقوبة الغدر وقد قيل في الامثال "الوفاء
ورأى كنت في غفلة من أمري فان خلصني الله من هذا الكرب لاتقوم من
نحزري على من هو محبوب مني ولاحسن الصوف ولسبقندن على الجبل ذاك رأي الله
تعلى خذى من عقبه واعترض سائر الوحوش ولاطن من المجاهدين والقراة. ثم بكي
وانتجب ، فرق له قلب الثعلب ، وكان لما سمع تضرعه والسجود الذي يدل على
توته من العتو والسجود أخذته الشفقة عليه فدفعته من فرحته ووقف على شم
الخفيرة ثم حرس على رجله وادلى ذنبه في الخفيرة فتم ذلك قام الذهب ومد يده
إلى ذنب الثعلب وجذبه إليه فصار في الخفيرة معه

درس 196
تابع

ثم قال له الذهب يا الثعلب القليل الرمحة كيف تشتت بي وقد كنت صاحبي
تحت قبري. وقعت معي في الخفيرة وشعرت لك العقيدة فلابد أن أعجل فنكل
قبل أن نرى قتلي فقال الثعلب في نفسه باتم وقعت مع هذا الجبار وهذا الحال يحتاج
إلى المكر والخداع وقد قبل أن المرأة تصوّر حلمي ليوم الزينة وفي الثلما. ما أدرك
يا دمعتي لا شذدي وإن لم أخيل في أمر هذا الوحش الظالم همك لا حيلة.
ثم أن الثعلب قال للذهب لا تجعل علي بالقتل فنذمدم أيها الوحش الصنيد،
صاحب القوة والباس الشديد، وإن تعلمت وامعت القدر فإنما أحكاهك يل عرفت
قصدي الذي قصدته وإن عجلت بقتلي فلا فأمده لي فيه وعورت جميعاً ونماك له
الذهب أيها المجاد المعكر وما الذي ترجه من سلامتي وسلمتمك حتى تسألي
تنتمل علتك فاحترمي بقصدك الذي قصدته
وقال له الثعلب أما قصدتي الذي قصدته ثم يذبحي أن تحسن عليه فعذائي لناني
سعتم ما وعدت من نفسك واعتراضك بما سلف منك وتهتك على ما فاتك من
الثويبة وفعل الخير وسعت ما نذرته على نفسك من كف الاداى من الاستغفار
ومواهم وتركك أكل العين وسائر الفواكه وزومك الخشوع وتقييم أظافرك
وتكسرني نبيك وان تلبس الصوف وترقب القرآن الله تعالى فاخذتي الشفقة
وقعت في ورطة رمي لها العدو فضلا عن الصديق وانظر لي حيلة أخلاق بها وان كان عليك في ذلك مشقة فقد يتحمل الصديق لصديقه اشد الصعاب، ويقامي فيها نجاته المطلب، وقد قيل أن الصديق الشفيع خير من الاخ الشقيق وان تسبب في تجاني لاجم بن لك من الآلهة ما يكون لك عدة ثم لاعمال من الحيل الغريبة ما تفتح به السكرام الخصبة وتجني الابراج للمرة فلسب نفساً وفر عيناً (1) فقال له التعلم وهو يضحك ما احسن ما قالت الالعاب في السكرام الجهل مثلما قال الذئب وما قالت الالعاب، فالتعلم ذكر الالعاب أن غليظ الجنة غليظ الطبع يعود بعيداً من العقل قريبًا من الجهش لا ان قوله انا الذئب الامحم قد يتحمل الصديق الشفيع في تحليل صديقه صحيح كما ذكرت ولكن عرفني بجمله وقعة عقللاف كيف اصطفاك مع خيانتك، أحسبتي لك صديقًا وان لك عدو شامت وهذا السكلام اشت من رشق المهام ان كنت تنقل وما قالك انك تعيني من الآلهات ما يكون عدة لي وتعلني من الحيل ما اصل به الى السكرام الخصبة واجنبي به الابراج اللصمة، فما لك انا الخادع الغادر لا تعرف لك حيلة تتخلص بهما من الهلاك ها ابدد من الفنفيسك، وما ابددني من القبول لنصيبك، فان كان عندك حيل فتجبل لنفسك في الخلاص من هذا الامر الذي أسأل الله ان يبعد خلاصك منه

(1) = Keep smiling! = عنيَّاً عنيّاً and are each
وقالت المتمس المدينة وقعت في نبتة الشنية
فقال التغلم اعتنها الحكيم لا تسكن بلسان العداوة ناطقاً، وعيباه محققًا،
وكان وافياً بعبه التلافى، قبل أن يفوتو وقت التلافى، وقمت وتبسب لي في حبل
تشده طرفه في شجرة وتدلي طرفه الآخر الي حتى امتلقت به لمعي، أبوه أوها فيه
وادفع لك جميع ما حوطه بدي من الدخائر، فقال التغلم لى أكره من سوء فعلك،
فيا ليس فيه خلاصك، فلا ترتلي نبحة نفسك، واذكر ما سلف من سوء فعلك،
وكما تسيره بي من النذر والمسكر وابن انت من الرجم بالحجارة وأعلم بالان ذاك
لابنها مفارقة، وإنما زائدة، وعنه راحة، ثم تشير إلى الدمار وسوء الدار، فقال
إلى النغاشين ياب الحكمة، إن قريب الرجوع إلى الودود، ولا تصر على ضعف الإحقاق،
واعلم أن من خلاص نسأ من الهلال فقد احياها ومن احياها فلكما احيا الناس
جمعاً ولا تتبغ الفساد أنا لكم تلك الحكمة لا تكره ولا فساد أظهر من كوني في تلك الحكمة
أجبرت نبتة الموت وانظر إلى الهلال، وانت قادر على خلصي من الارتباك (يشبه)

day194

قال للنغم اعلم يا النغاشين بن من حفر لالإبهي قليباً، وقع فيه قريباً، وانت
غمدت في جواً فقال النغاشين للنغم دعي من هذا الكلام، وضرب الاستماع: ولا
تذكروي لأ ما سلف مني من قبيح الفعال، فكيفيني ما أنا فيه من سوء الحال، حيث
ورغب في مودي وتخاف من شدة قوتي فلا تحقق علي بما فعلت متا فن قدر
وعفاك اجره عليه وقد قال الشعراء
اشرع جميلا لولا في غير موضعه
فليس يحذته الا الذي زرعا

ان الجيل وان طال الزمان به

القرآن

192

قال له للعمل يا اهل السبعا، واحكم الوحوش في البقاع، هل نست
تجبرك، وعنوك وتتكبرك، وانت لم ترع حق المعاشرة، ولم تنتصر بقول الشاعر
لا نظمنا إذا ما كنت مقتدرنا، ان الظلم على حد من النقم
تنام عيناك والمظالم منتبه يدعو عليك وعين الله لم نتم
قال له الذئب يا ابا الخصين لا تواخذني بسابق الذئب، فالعفو من الكرام
مطلب، وصنع المعروف من اعظم الخلاائر، وما احسن قول الشاعر;

بادر يخير انا ما كنت مقتدرنا، فليس في كل حين انت مقتدر.
وما زال الذئب يتذل للعمل ويقول له لملك تقدر على شيء تخصصي به من
الملامع فالقال له للعمل إياه الذئب المأكر المخادع الغادر لا تطمغ في الخلاص، فان
هذا جزاء لقيبه فملك وقصاص، ثم ضحك بالشدقين وانشد هذين البينين
لا تكسرن خداعي فلن تناز نانلا
ما رمت مني محل زرعت فامصد وبلا

قال للذئب للعمل يا حليم السبعا انت عنيدي اوثق من ان تتركوني في هذه
الحفره ثم افاض دمع العين وانشد هذين البينين

يا من اباده عندي غير واحدة
ومن مواهب تمو عن العدد
ما نابي من زمانى قط نائبة
لا يوجدك فيها احذئا بدي
بستان فرأى الامام زاهية على الأشجار فلم يشاكل الذئب في قول التلعب وادركه
السره فقام حتى انتهى إلى الثمرة وقد غره الطلوع ووقف التلعب متهافتا كليت
فما انتهى الذئب إلى الثمرة قال له التلعب انصل إلى الكرم فقد كشفت مؤنة هدم
حائط البستان وعلى الله تتم الاحسان
فأقبل الذئب ماشيا يريد الدخول إلى الكرم فلما توسط غطاء الثمرة وقع فيها
فاضطرب التلعب اضطرابا شديدا من السرور والفرح وزوال الهن والترح واطرب
بالنعمات وانشد هذه الأبيات:

رق الزمان لما يلي ورئ تطول تحرفي
وانتبني ما اشتهي وازال ما اتي
 فلاصفح نعمه جناه من الذوب السبق
فالذئب ليس له خلاص عن هلاك موبق
والكرم لي وحدى وما لي من شريك ايق

درس 191

ثم انتهى تطلع في الحفرة فرأى الذئب يمك ندمأ وحزنا على نفسه فبكى التلعب
معه فرفع الذئب رأسه إلى التلعب وقال لها امن رحتني لي بكنيت يا ابا الحسين قال
لا والدتي قد ذرف في هذه الحفرة انا بكنيت لطول عمرك الماضي واسف علي كونك
لم تقع في هذه الثمرة قبل اليوم ولو وقعت قبل اجتماعي بك لكونت ارحت
واسترحت ولكن ابقى إلى اجل المتجدد وقتا للعلم فقال له الذئب رح ابا
المسي في فعله لوالدتي واخبرها بما حصل لي ليعلمها انا خلاصي فقال له
اللعب لقد اوقفك في الحلاق شديد طمعك وكثرت حررك حيث سقطت في حفرة
لست منها بسالم ألم تعلم أبا الذئب الجاهل أن صاحب المثل يقول من لم يفكر في
العواقب لم يؤمن المعاطب فقال الذئب للتعلب يا ابا الحسين انا كنيت تظهر محبي
درس 189
تابع ما قبله

ثم أن التعلم ذهب إلى كرم يوماً فرأى في حائطه سلمة فأنكرها وقال في نفسه أن هذه التعلمة لا بد لها من سبب. وقد قيل من رأى خرقاً في الأرض ولا يجتذبه ويتوق عن القدام عليه كان بنفسه مغرراً ولهاله متعلقاً. وقد أشير أن بعض الناس يعمل صورة التعلم في الكربم ويقدم إليه العبء في الأفياق لاجل أن يرى ذلك شعب آخر يقدم إليه فيقع في الخلاك. وأي أرى هذه التعلمة مكيدة وقد قيل أن الحد في نصف الشطرة ومن الحذر أن أبتاع على هذه التعلمة وأنظر لعلي أجد عددها امرأة يؤدي إلى الدافع ولا يحمي الطمع على أن التي نمس في الملكة ثم دنا منها وطاف بها وهو محاذار فرآها فإذا هي حفيرة عظيمة قد حفرها صاحب الكرم ليصعد فيها الوحش الذي يفسد الكرم ورأى عليها غطاء رقيقاً غطى عنده وقال الحمد لله حيث حذرتهما وارجو أن يقع فيها عديم الذئب الذي نسغ عيشي فاستقل بالكرم وحيد واعيش فيه آمناً ثم هز رأسه وضحك ضحكاً عالية واجترث بالنغمات وانشد هذه اللبميات.

ليتيقني أبصنت هذا السوق في ذي البتر ذبتا طالما قد ساء قابي وسناني المر عصبا لتيقني من بعد هذا البكر وينقضي الذئب نحبا ثم يخلو الكرم منه وارى لي فيه نعماً

درس 190
تابع

فَلَمَّا فَوَّرَ مِنْ شُعُورِهِ امْتِلَقَ مَسْرعاً حَتَّى وَلَصَى الْذِئْبِ وَقَالَ انِ اللَّهِ سَلَّ الله لَكِ الآمِرُ الْإِسْكَرِمِ بَلَا تَمَّ وَهَذَا مِنْ سَعَادَتِكَ فِينَانِي لَكَ بِمَا فَتَحَ اللَّهُ عَلَيْكَ وَسَلُّ اللَّهُ لِكَ مِنْ تَلَكَ الْخَيْرَةِ وَالْرِّزْقِ الْوَاسِعِ بَلَا مَنْقَطِعُ وَقَالَ الْذِئْبُ تَلَّعَبْ وَمَا الدَّلِيلُ عَلَى مَا وَضَعْتُهُ قَالَ إِنَّ امْتَنَاهُ الْإِسْكَرِمِ فُوِجِّدَ صَاحِبُهُ قَدِمَت وَدَخَلَ
لا يقبل الذئب قوله واغفظ له الرد وقال له لا علاقة له بالسلام في عظام الامور وحسيمهما ثم لطم الثعلب لطمة أخرى منها مغشيًا عليه فلم أفقث تبسم في وجه الذئب واعتذر إليه من السلام وانتهاد

ان كنت قد أذننت ذنبا سافلًا في حكم وانتي شيئًا منكرًا.

إذا تأتب عم جنيت وعفوكم يسع للسيء إذا أتي مستغفرًا.

فقبل الذئب اعتذاره وكشف عنه شروره وقال له تتكلم فإلا لا يعنيك تسمع ما لا رضيكي. فقال له الثعلب سمعًا وطاعة فانا ينزل عما لا رضيكي فقد قال الحكم لا تخبر عملا لا تساع عنه ولا تجب إلى ما لا يدعه إليه وذر الذي لا يعنيك الى ما يعنيك ولا تبذل النصيحة للإشرار فأنهم يجوزون عليها شراً (تابع)

درس 188

تابع ما قبله

وعند هذا تبسم الثعلب في وجه الذئب لكنه أضطر له مكرأ وقال لأبد ان أسعى في هلاك هذا الذئب وصر على اذى الذئب وقال في نفسه أن البطار والاقتراء يجلبان الهلاك ويوقيان في الارتباط فقد قيل من بطار خسر ومن جهل ندم ومن خاف سلم والانصاف من شيم الأشراف والآداب أشرف الأكباب ومن الأقوى مداراة هذا الباعي ولا بد لنصرمة. ثم أن الثعلب قال للذئب أن الرب يعفو ويتوب على عهبه ان أقبر الذئب وانا عبد ضعيف وقد ارتكبت في نصحك التمسيف ولو علمت بما حصل لي من الربي لم توكلت لعله أن الفيل لا يقوم به ولا يقدر عليه، ولكني لا استكي من أن هذه اللطمة بما حصل لي بها من السرور فإنها وان كانت قد بلغت مني مبلغًا عظيمًا فإن عقبتها سرور وقد قال الحكم ضرب المؤدب أوله صبب شديد وأخره أحل من العسل المصفى. فقال الذئب. غفرت ذنبي وافقت عثرتك فسكن من قوقي على حذر وأعترف لي بالعبودية فقد علمني قهري من عاداني فسجد له الثعلب وقال له اطال الله عمرك ولا زلت قاهرًا من عاداك. ولم يزل الثعلب خائفًا من الذئب مصنعًا له (له بقية)
PROCLAMATION

UNDER MARTIAL LAW.

Whereas it is expedient to prevent unauthorized trafficking in arms, ammunition, equipment, Naval and Military stores, and animals, the property of His Britannic Majesty and held on His Majesty's behalf by the Naval and Military authorities in Egypt;

Now therefore, I, Archibald James Murray, General Officer Commanding-in-chief His Britannic Majesty's Forces in Egypt, in virtue of the power conferred on me do hereby direct and

Order as follows:

Art. I. Any person purchasing, or attempting to purchase or otherwise obtain or found in possession of any arms, ammunition, equipment, clothing, bedding, blankets, provisions, forage, naval or military stores of whatsoever kind or description and wheresoever situate, or any animal the property of His Britannic Majesty, shall, unless he proves that the same was sold to him, or has otherwise come into his possession, by order of some competent naval or military authority, be guilty of an offence under Martial Law.

Provided that no substantive sentence of imprisonment with or without hard labour exceeding two years and no substantive sentence or fine exceeding L. E. 100, shall be passed in respect of a conviction for an offence under this proclamation.

Art. 2. The Martial Law Proclamation of July 9, 1915, dealing with this subject is hereby cancelled.

A. J. Murray, General.
-drس 186

إعلان بخصوص الحكم العربي

حيث أنه من الضرورة منع الاتجار من غير تصريح لأسلحة والذخائر والمعدات والمؤام السرية والدواب المولعة. يصاحب الجلالة البريطانية الموجودة في حكم السلطات البحرية والبحرية في القطر المصري بجيش هاري القائد العام للقوات البريطانية في القطر المصري بما هو خارج لي من السلطة العسكرية.

أمر ما يأتي

البند الأول-كل من أسترى اسلحة ومعدات وودوات وملاذب وبطانيات للمنوم، وأكوليات وعلف ومعدات عسكرية ومجرية أو حاول مشترائها أو الحصول عليها لمكم كان نوعها أو صنفها، وابن كأن وضعها، وكل مستزي أية دابة مملوكة لصاحب الجلالة البريطانية أو حاول مشترائها أو الحصول عليها يعد مرتكب جريمة يعاقب عليها بعقوبة الإعدام العرفية مما لم يثبت أن الشيء الذي أشتراه له داخل في ملكيته. أمر سلطة عسكرية ومجرية قد خولت حق البائع والتحصين لكل خلافة لهذا الإعلان يعاقب مرتكبها بعد المعاينة ما بلائحة العقوبة لا تتجاوز سنين.

مع الإخضاع الشاقة أو بدونها وما بفراغة لا تتجاوز قيمة المبلغ عند.

البند الثاني-يافع الإعلان العربي الصادر بهذا الشأن بتاريخ 9 يوليو سنة 915
(3) كل واحد من الأشخاص المشار إليهم في المادة الثانية من هذا القانون يرفض أو يهم القيم بالواجبات التي تفرضها عليه المادة الثانية المذكورة في المادة الخامسة - على وزير المالية تنفيذ هذا القانون واتخاذ القرارات اللازمة لذلك.

درس 185
الأحصاء العام للسكان وقوائده

قال الله تعالى: «وكل شيء احصيناه في امام مبين (3)»

الواجب على كل إنسان مفكر

يجب على كل شخص مفكر منتظم في معيشته أن يتأمل في أحواله الشخصية من وقت لآخر للوقوف على حقيقة أمره كأن يتفقد اموره في كل يوم أو في كل أسبوع أو في كل شهر على حسب ما تستلزم حالته المعاشية (3) حتى يعرف نتيجة أعماله في الماضي والوسائل التي يمكنه الاعتماد عليها في عمله في المستقبل، وما يجب عليه عمله لتحقيق حالته الحاضرة.

فيما يتعلق بالبيت الأصغر، فإن تعتبر مقدار ما استهلكته الأسرة (4)
من المال، وكل الملبس الذي يستهلك من المواد الغذائية حسب الحاجة في الوقت المناسب، ويجبر على المزارع
أن يستثمر موارده ويقدر ما لديه من البذور اللازمة للزراعة التالية (5) كي يعرف هل
يجب أن يكون في تقدم أو في تأخر وهل اهتمامه بالموسم (6) القليل ويجب على المزارع أن
يجرب بضاعتة ويسوي حسابه لكي يعرف أجارته راحة أم لا وهل ينقصه بعض
الأصناف ؛ فإذا اهتمل هذه الأمور ولم تنجذ في مواعيدها فربما يجد لربة البيت
أنها عند اعداد غداءة لذيذة تعطيها عاجزة عن مهيئة ما يلزم لاهل منزلها،
وقد يحدث للناجم أن تقوؤه صفقة راحة لمدد قدرته على تلبية طلب أحد زبائنه
فيعق في حسارة من جراء ذلك بل ربما أدى أهامه إلى إفلاسه. وقد يحدث للمزارع
أن يضطر إلى التخلص عن ارضه أو تركها بورًا.

درس 184 قانون تعداد (1) القطر (2) المصري

نشرت «الوقائع المصرية» (3)«اليلة البارحة القانون الجديد الخاص بإحصاء (1)
سكان القطر المصري في شهر مارس (4) القادر والمسمى رسميًا قانون التعداد،
وهذه صورته بالحرف الواحد (1) نحن سلطان مصر
بناءً على ما عرضه علينا وزرئ المالية وموافقة رأي مجلس الوزراء رسمياً (7) بما هو ذات
المادة (6) الأولى - في خلال سنة 1917 يحصل في جميع أنحاء (5) القطر
المصري تعداد عام جميع السكان، ويكون أجراؤه بواسطة مصلحة عموم الإحصاء
الإمبرية (6)

المادة الثانية - يوجب على الأمر، والصيامرف (11) والعميد (12) والشبايخ
وغيرهم من عمل الحكومة الذين تطلب منهم مصلحة عموم الإحصاء الإمبري. أو
מקדوباً هذا العمل أن يقدموا للمصلحة الموافق إليها (14) كل مساعدة تؤدي إلى
حسن اتخاذ جميع إجراءات الاستسلام والتحقيق اللازمة لتمكين
المادة الثالثة - يجوز لعمل التعداد، والأمورين، والصيامرف، والعميد، والشبايخ
وغيرهم الذين تطلب منهم مصلحة عموم الإحصاء لهذا الغرض أن يضعوا، أو قوا، أو
يرسوا على كل محل. وفي أي وضع منه الخروج، أو العلامات، أو الأرقام (16)
المادة الرابعة - يعاقب بغرامة (17) لا تتجاوز جنيهاً (16) مصمياً واحدًا، أو
بالمثل المدة لا تتجاوز أسبوعًا واحدًا (1)
كل من ينقل، أو يحجز، أو يطم، أو يتقلف قبل تاريخ انتهاء التعداد
الذي يعلن رسميًا الخروج، أو العلامات، أو الأرقام الموضوعة، أو المرقومة،
أو المرسومة لعمل التعداد

دروس

(1) Decided upon manuring. (2) Chemical Manure. (3) Sulphate of Ammonia. (4) Depôts. (5) Limited (Eng.) (6) Oriental Publicity Company. (7) Trades, or Professions. (8) Addresses. (9) P.O. Box. (10) Cairo.
Messrs. Thabit Basta & Co. (his partners). Inform the
surround knowledge. Cootten-ginning mill. Situate near. Large
quantities. On God be the trust. (A common way of closing an ad).
Evangelical. Those who failed. Entrance form
Large quantitics. On God be the trust. (A common way of closing an ad).
N.B. I am greatly in sympathy with the demand for Arabic to be the vehicle for teaching school subjects. Its resourcefulness in such matters as naval warfare etc. etc., is quite astonishing: the accompanying table gives a few instances. A.T.U.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَوَاَمَة</td>
<td>Buoy</td>
</tr>
<tr>
<td>جَرَاءَة</td>
<td>Tug</td>
</tr>
<tr>
<td>غَاَصَة</td>
<td>Submarine</td>
</tr>
<tr>
<td>نَسَفَة</td>
<td>Torpedo-boat</td>
</tr>
<tr>
<td>أَرْفَاسَ</td>
<td>Cruiser</td>
</tr>
<tr>
<td>بَارِجَة بَوَاَرِج</td>
<td>Steam launch</td>
</tr>
<tr>
<td>بَاَخِرَة بَوَاَخِر</td>
<td>Paddle Steamer</td>
</tr>
<tr>
<td>مَدَرَعَة</td>
<td>Battleship</td>
</tr>
<tr>
<td>دَرَعَ</td>
<td>Steamship</td>
</tr>
<tr>
<td>مَدْرَعَة</td>
<td>Ironclad</td>
</tr>
<tr>
<td>دَرَعُ</td>
<td>Destroyer</td>
</tr>
<tr>
<td>حَصَر بَكْرِي</td>
<td>Naval Blockade</td>
</tr>
<tr>
<td>مَسْتَر</td>
<td>Dirigible</td>
</tr>
<tr>
<td>طَارَ</td>
<td>Hydroplane</td>
</tr>
<tr>
<td>لَعْمَة جَ لَعْمَ</td>
<td>Mine</td>
</tr>
</tbody>
</table>
هذه القالة في المؤيد فذا كانت جريدة الغازية ترى هذا الأشيء وتصرح على
صفحاتها معرفة بتقيس العلماء لهذه اللغات أو بعبارة أخرى بعدم كفاءتهم لأن
يتوالى هذا المراقب الذي هي ممثلة الروح للجسم في سير التعليم فكيف يكون
الحالة إذا استمر التيار سأرة على ما يبيه ويهوه ذو القاصد والمغرور من
الذين يريدون ارفاع التعليم من اللغة العربية إلى اللغات الأجنبية؟ إن هذا
شيء عجب

درس 179

نحن لا نريد القول إن تعليم اللغات الأجنبية غير نافع ولكن نقول إن
الواجب يقضي أن يتكون التعليم من لغة بلادهم تمهم في حل من أن يتلفنوا
من اللغات ما شاؤوا ولكن الحالة الموجودة الآن في مدارسنا لا تفيد الطالب شيئاً
sوى اختلاط العلوم التي يأخذها مهوشة فيخرج الطالب من حجرات الدروس
واقتفهم من هذه العلوم هو وهاهم الطلب انفسهم يشهدون بهذه النظرية(1)
ويعترفون بهذا الحقيقة الموجبة لأنهم أعرف الناس بمدارسهم ولا يبتعد مثل خبير
والذي لا يخاف في اثنان من الطلبة أنفسهم أن التعليم باللغة العربية قد افاد
الناشئة (2) فائدة حتى ولا يفكر ذلك الأكول مكره حتى أنهم الآن قد درجوا
في حياة جديدة وكثر من بينهم الكتاب والادباء في زمن وجيز واوشت ألسنة
الناشئة إن تخلص من العجма التي لازمها زمناً ما (3) بل اخذت تنفع عن عائقة
كل ما يؤدي إلى التبتل في النطق بفضل المؤلفات العربية وصرنا لا نسمع
الكتابات التي كان يلفظها طائفة المتعلمين مزوجة بالكتابات الفرنسية (4) فلا هي
بالعربية الحقيقية ولا هي بالفرنسيه الحقيقة

على أننا لا نلومهم في ذلك لأن الأحوال كانت تقضي عليهم مثال هذا الأمر
الذي منشوته الت∮هيش في التعليم لأن الطالب الصغير لم يعود النطق الصحيح باللغة
بلاده ثم هو يلقن بينجها اللغات الأجنبية ولذا يصعب عليه أن يؤدي غشخاساً

(1) Theory, hypothesis. (2) “None can tell you like an expert”. (3) i.e. Young
Egypt. (4) (Ma makes the indefinite more indef.) (5) Frank, European.
He raised the number of the band to 24 persons, and a school was opened for them at the Barracks in which they were taught for eight hours a day. Before the end of the month of Rabi'-al'Awal, they had become as proficient in their art as one of the best bands; this being due to their intelligence, their strict attention and their desire to excel (lit.: to imitate). (From Al-Qibla).

Names of the Lunar Months:

1. الأحمر
2. ربيع الثاني
3. صفر
4. جمادى الأولى
5. ذو القعدة
6. ربيع الأولى
7. جمادى الثانية
8. شعبان
9. رمضان
10. شوال
11. ذو الحجة
12. والمجاهد

(From Al-Qibla).

Names of the Lunar Months:

1. الجماد
2. ربيع الثاني
3. صفر
4. جمادى الأولى
5. ذو القعدة
6. ربيع الأولى
7. جمادى الثانية
8. شعبان
9. رمضان
10. شوال
11. ذو الحجة
12. والمجاهد

(From Al-Qibla).
The inhabitants of Mecca ("the honoured") were greatly astonished last Friday afternoon as they saw an Arabic Military Band of Music passing suddenly through some of the streets of the Metropolis playing the merriest and the most elaborate tunes, all its members being from among the natives of this country who have become—in spite of their youth, and short time of learning—like the members of bands in other countries who have spent many years in practising this fine art.

The distinguished and noble *Mahmud El-Qaisuni, Sub-Commandant, wrote informing us that when he proposed to form a band for the Mecca garrison from young volunteers, he had no teacher to carry it out. So he began in mid-Safar to teach them how to read the notes, until a teacher arrived from Taif and took charge of this affair in the middle of the month of Rabi'-al-'Awal,

* Better omit most honorific titles in translating to English.
فقد علمنا من اخبار جيدة ان تلك الدورة انتهت من مكانها الأول الذي كانت تقيم فيه البارزة وانذرت لها مكانا حساسا خاصا بها ولائتة بمرتكزها وقد وضعت فيه الاشاعات (1) الجليه ونظمت احسن تنظيم واما اوجب شكر الاهالي ان ما كتبنا (2) التلفرام البري والراجيج وادوات التلفون والبريد قد نقلت كلها الى المكان الجديد وارتبطت بالاسلاك البرقية (3) والتلفونة من غير ان يحصل ادا تطيل في الحفاز على اختلاف الوانها ونحن نهنئ ادارة حوم (4) البريد والبرق والتلفون على متبذلها من الهمة والنشاط وادخل الاسلاته والتحسينات (6) في فروعها واعمالها. وتوجو الله ان يوفق كل عمال جلادة الملك العظيم الى تحقيق رغباته الجليلة في التقدم والارتقاء (عن القبلة)

درس ۱۷۸ صحف الهدب والهمضة العربية

كنا سمعنا عن رصيفنا (1) جريدة (ريس اخبار) الهندية الاسلامية الغرراء (7) انها متوافقة من المجاهر في نشر الحقائق الناسعة عن نيضحتنا البازكية وناتجها الحسنة للاسلام. وذلك مجازء منها لبعض العامة وناشوههم من لا يدرك حقائق الامور الا بعد حين، فاستبعداهما ذلك لما عرفناه في شخص حضرته العالم الفاضل محبوب عالم خان صاحب تلك الجريدة من الغيرة على الصلاحة الاسلامية والوقوف على احوال المملكة العمانية وجنات الانتحاديين (3) التغلبين عليها وعلى سلطاتها؛ وقد صدق حسن طرنا نميلنا الغراء وصيفنا المحترم محبوب عالم خان، فقد وصلت اليتنا امس اعدادها الصادرة في اوايل ذي الحجة (8) وفي احدها ترجمة النشور الماضيء الشريف مفتوحة بعوديات الاحترام والنهبجل. وفي عدد آخر منها كتاب عن جريدة القبلة ومديرها نشكراها عليها، وقد وعدت (الجريدة) قراءها ان تنقل لهم عن القبلة كل ما يروق لها من اخبار نمضتنا البازكية (عن القبلة)

الإصلاح المادي والعقلي (1) ثم ما نلاء من حصول البلاد أيضًا على استقلالها السياسي كما ذكرنا - كل ذلك قد جعل هذا الوطن دولة مستقلة تمام الاستقلال. إضافة بذلك أمال الأعداء المارقين (2). وخففت اصوات السكذين المفترين (3). الذين استؤجروا للعمل على ما يذهب بكياننا الدينية والقومي (4). وبذل الجهود لمسى الدسائس التي تفسد على بقية أخواننا المسلمين ما هم فيه من الراحة والهناء والأطمئناء، خدمة للمآرب جهات معلومة وقضاء لاعراض مفهومة، فكان الفشل في وجوههم حينما توجهوا وآمنا كنوا:
والآن لم يبق على امتنعا إلا أن تستمر فيها أخذت به من أسباب المهوض والتقدم: ووسائل الفلاح والسلام، حتى تحقق بعملها أمالي الأثيين، وتمت بالفيظ والكبد قلوب أعداء الغزابين. وأن سلاوكا هذا الطريق القوي يكون عضوا حياً بين الأمم فتفتت من أشعة العلم ما يثير لها سبيل السداد وحياً به البلاد وذلك هي الأمانة التي يعمل حفرة صاحب الجلاءة الحاشمية ملكنا العظمى على ما يوجب تحقيقها والهمة التي أخذت الأمة على نفسها أن تسعى لانجازها وسيكون التوفيق حليفنا في ذلك أن شاء الله تعالى، وما ذلك على الله بعزز (من القبلة)

درس 175 دائرة البريد والبرق في جدة

كانت البريد والبرق في جدة من الدوائر التي يستمرها يد الآهل المعلومة في زمن الحكومة السابقة. فكانت تلك الدائرة هناك غرفة صغيرة بقطبعها حاجز خشبي بسيط يفصل بين عمال الدائرة وبين أصحاب المصالح. فما من الله على هذه الدائر بمضحها المباركة وبدأت الإصلاحات تتناول معاها ومراقبتها بالتدريج تالت دائرة البريد والبرق في جدة قسطاً من ذلك

(1) Material and moral. (2) Apostates. (3) Calumniators. (4) Take away our religious and national entity.
واعتبار الدولة الهاشمية دولة حاررة لحقوق الدولة، وعضاً مستقلًا في المجموعة الدولية الحاضرة

ولقد كان ذلك من المفهوم ضمّ(1) قبل الآن لما حالفنا من المندوبين السياسيين(2) في روعتنا(3) ولأن هذه الدولة حكومة نظامية(4) لائقة القوانين(6) بلاد ذات هيئة اجتماعية(7) ترمي إلى مقصود مشترك(8) جاء هذا الاعتراف الرسمي الجديد ابتدأ في التأكيد واضح في البيان.

وإن هذه الحادثة الجديدة في تاريخ مؤقتنا وما أفضت إليه من الاستقلال الداخلي الذي تقدمها، نستشهد كل الأسباب التي تسهل للأعمال استشار(9) ما عهد الله تعالى فيها وفهلنهم من لوازم الحياة وضعوريات البقاء ووسائل الراحة والهدنة وعلاقة على(10) هذا فإن مبادرة الدول إلى الاعتراف بدولتنا الجديدة يعد في العرف(11) الديني من أجل البراءين على حسن العلاقات السياسية المتبادلة واستجواب(12) الأتراك(13) والروابط بينهم، لذلك أتمنى هذا العمل من حلفائنا بما هو جدير به من الشكر، وأنهم سيرون آننا من احرص الأمام على الاعتراف بالجبل(14) والعمل على دوام ما يؤيد هذه المناقش المتبادلة؛ والأوامر الوثيقة، إلى ما شاء الله

(عن القبلة)

(15) And after (i.e. after the preliminary remarks.) It is often written, in letters, a., and is always followed by ف introducing the business.)
ولما انتهى هؤلاء التلاميذ من نشأهم ادناهم جلالة الملك العظم من اعتباره
وأتي عليهم النصائح الذهبية الآتية:

يا وليداً. انكم إذا كنت اليوم اطفالا فستكونون غدا رجالاً، وأن الورد مختال إلى رجال صالحين يحسنون العمل الذي يضمنهم القيام به. ويبينون وجه قومهم بما ترهم الحسنة، وهذا لا يكون الا بهذين الإخلاص أولا وبارع
ثانياً وما وجدت العلوم الا تهذيب الإخلاص وتطهير الأعراق وتعويد الناس حسن السلوك إلى سعادتي (1) الدنيا والآخرة فالعلوم هي واسطة لذلك ليس الا، وإنكم إذا فهمتم أصول دينكم ودرستم سيرة اجدادكم وآداب الفتنة تجدون لكم من ذلك منداراً يضيء لكم سبيل السعادتين، وبذلك تجدون تاريخ الملوك بالفخار والآجر، وان بالداكم في حارة إلى الابيدي التي تتفع الخلق بما أنتم عليهم به الحق من كذور الأرض ومعادتها وتحسينها وعناصرها فسروا شوطاً جديداً في الزراعة والصناعة والتجارة، ونحن الذين نأمرنا ديننا بالibri والعمل، فاجتهدوا واحرصوا على أن تكونوا خير خلف خير سلف (2).

وإن لسوف أتهر ان شاء الله تعالى فرصة لزيارتكم في قاعات دروسكم. وسترب لكم المدارس مساعدات عالية تمكنكم من تحقيق هذه الآمال، وقد تألقت هيئة علمية للنظر في وسائل النهوض بالعمر على ما يوافق حاجة بلادنا.

(عن القبلة)

(1) (Note the duals, but translate “happiness,” only).
(2) Worthy posterity of worthy ancestry.
درس (1) سنوية

حضره صاحب الدولة (2) رئيس مجلس الوزراء
لا احصي ثناء (3) على الله أن وقد عدت شاكرًا له تبارك وتتعالى على نعمة الصحة والعافية إلى العاصمة الوطن الشعبية بعد رحلتي النيلية التي قصدتها ترويح النفس والبصاعا لتبديل الهواء للدواعي الصحية العامة لدولكم أرى ان أكتب لدولكم بما تأثرت له نفسي تأثرا عميقا ... وقد رأيت منهم ما أكد لي خالص الولاء وأكيد الأخلاص بحسن نية وطيب سريره نحو ونحو عريض. بارك الله فيهم...
وأما زادني إبحاجا ما شاهدته في البلاد بهذه المناسبة من رقيها وثورة الحد ... وأني لا أتمكن على القليلين بشؤونهم في هذا السبيل القوي ما يبدونه من الهمة الأكيدة جزاه الله عن أخوانيهم خيراً ... وقد اقتضت (4) ارادتنا ان يقوم مديرو (5) الجهات التي مرنا بها ذهباأ ولباحا (6) وقضينا بها بعض السويعات بتبليغ أفراد رعايانا كبيرهم وصغيرهم سلامنا وعطينا وتقديرنا لشعورهم الشريف واحساسهم الطاهر تلك السويعات التي كنت ارى نفسي فيها كلا البطلان بين ابناه واملنا من دولكم اختار المدينون اللوما (7) الهم ومن يلبهم من رجال حكومتنا ليقوموا بما اقتضته ارادتنا هذه مع تلبية بأنهم كلا حافظوا على العدل بين الناس والاهتمام بشؤونهم وعمل على ترقية أخلاقهم وسعادة أحوالهم كانوا خازين لآلام رضائنا عليهم وزيادة عنايتنا بهم وانا نسأل الله العلي القدير أن يقدرنا جميعا على اسعاد الامة المصرية الكريمة التي هي أشرف ووديعة من عنده تعالى بين ايدينا وهو ولتي التوفيق .
حسن كمال

(1) İraide (much used in Turkey = Decree, order).
(2) Highest grade of Pasha.
(3) Not limit praise.
(4) Required.
(5) Governors.
(6) Going and coming.
(7) Referred to.
درس 169

الآثار الإسلامية

قمنا في مقالة مضت أن الآثار الإسلامية في القاهرة وفي البلاد القطر المصري كانت مهدلة قبل أن يدرس تاريخ الأمم الإسلامية بالجامعة المصرية على يد صاحب الفضيلة الاستاذ الشيخ محمد الخضري بك وكيل مدرسة القضاء الشرعي، فلم يكن يعني بها إلا رجال الآثار في مصر والمستشرقون من البلاد الأوروبية، فأنا كلف الاستاذ القضاء الدروسو اسكت سنة (1) حسنة هي تطبيق (2) العلم على العمل فبعد أن قرأنا تاريخ كل دولة توالت على مصر سواء كانت مستقلة أو تابعة يطول بطوله في الآثار الإسلامية أو المعرفة القديمة فبشره لهم مقدار عمل كل علم منهم وحكم التاريخ عليه. وقد اخذنا على عهدتنا منذ خمس سنوات مضت أن نكتب الملاحظات ووصف الزوار في المؤيد ثم في الإهالي خدمة للاريخ، وقد كان من وراء ذلك أقبال التعليمين على دراسة التاريخ والاستفادة من أدواره وظروفه

(1) تحرير السكة الحجازية (2) بفضلات (3)

درس 170

تحرير السكة الحجازية (4) بالطيارات (5)

ورد علينا من مقام وكيلة الداخلية (6) الجلالة البلاغ (7) الآتي طارت أول أمس (8) طيارتان بقصد تحرير بعض جهات السكة الحديدية (9) الحجازية فوصلتا إلى مسافة أربعة أميال جنوبًا من قلعة (الجسا) وألقاها قنابلها على الخط الحديدي في ذلك المكان فأحدثتها فيه تحريري عظيمًا وهدمتها قتار كبيرة بناء بالحجار الصليبة وألقنتها في بعض الأماكن المناسبة عددًا كبيرًا من منشورات (10) حضره صاحب الجلالة (11) الهامشية (12) وعادنا بالفوز العظيم والنجاح الباهر

 luxe مدرسة البنات في الإسكندرية

يوم 3 مارس المقبل

علم القراء بما نشرناه قبل اليوم أن وزارة المعارف (1) قررت أن تنشئ مدرسة البنات في الإسكندرية تضارع المدرسة السنوية في القاهرة وأن تبدأ الدراسة بها هذا العام. بحيث يعتبر افتتاحها من أول السنة الدراسية الجارية. وكذلك علما أن الوزارة استأجرت لها داراً فسيحة في حي محرم بك (2) وزيدتهم اليوم علماً بأن افتتاح المدرسة سيكون يوم السبت 3 مارس المقبل وأن اجور التعليم كما ذكرناه في كتيبنا الماضي 13 جنيهًا في العام تدفع ثلاثة أقسام قيمة كل قسط أربعة جنيهات. غير أن القسط الأول في هذه السنة سيكون 13 قرشًا بمقدار الثلث أي أنه يكون أجر التعليم لشهر مارس وحده لم في شهر شهري مارس وفبراير قبل افتتاح المدرسة (عن "وادي النيل")

(1) Education, lit. pl: of knowledge.  
(2) Muharram Bey Quarter.
درس 165
خطاب إشغال آخر

جناح السيد الامتحن
سلامًا واحترامًا وبعد فاننا نعرض لجنابكم اننا انشأنا شركة تجارية خصوصية للثلاثينات المنزلية من فرش صالة (1) ومفروشات أخرى حسنة النوع متقدة الصنع على طرز أوربوي جديد هذا مع مراعاة الأسعار المتهاوية نماذج نجد في المشروعات وهذه الشركة رهينة أمركم فا شتم من هذه الالوان في معدة جنابكم ونحن في أي خدمة تصرد من جنابكم أطر الله همكم (الامضاء)

(i) Salle, Fr, Sala II

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<tr>
<td>European</td>
<td>American</td>
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<tr>
<td>أوربي</td>
<td>امريكية</td>
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<td>فرنساوي</td>
<td>إيطاليًا</td>
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<td>امريكائي</td>
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درس 166
خطاب آخر

حضرة الفاضل مدير المطبعة ادام الله بقاءه

بعد السلام بالاحترام في متاسف جداً لاني لم اقدر ان أكل الموضوع الذي طلبته مني ولم أكتب له فرستكم قبل الآن باستحقاق وذلك لاحلال خجلان من نفسي ومن تأخيري والسبب هو كثرة الاغلال والاهتمام بمور عديدة فأرجو المعذرة الآن واتعمل ان تكون لي فرصة لذلك في وقت ليس بعيداً

انا الآن موجود في القاهرة وسأقوم لاسيوط ان شاء الله بعد الغذ صباحاً
وكتب ارغب في مقابلكم للإعتبار شخصي ولكن احواليا لا تسمح لي بذلك الآن حامل هذا هو فهي افندى ميخائيل وهو ابن اخي واخبرني انه يوجد لديكم محل خال (وظيفة خالية) ويريدون تعيين عامل فيه فأرجوكم بعد مقابلته والوقف على معرفة ان تعطوه هذه الوظيفة وفي وجه ان نجدوه حسبا تريدون ولاني شاكر لكل افضالكم من تمو ويقبلوا احترامي والسلام (الامضاء)
دروس 163
خطاب ولد الى ابنه

تحريماً في 14 ديسمبر (كانون الأول) سنة 1916

الإله هو العزيز دام مختاراً

بعد السلام وكثرة الاشواق وتقبل يديك والسؤال عن حسنتك وصحة أبي وصحته الأخرى، أرجو أن تكونوا كأضواء في صحة وسلامة كأنما في صحة وسلامة.

أخبرك يا والدي أن مسوب (مرتاح) في المدرسة وأحب أن ترسل لي شيئًا من الحلاوة في يوم عيد البلد مثل باقي التلامذة وأنا أرغب عند جميعي في فضحة الصيف السنوية تكمن قد أشريت إلى معرفي صغيرة حتى افرح بها. المدرسة تطلب مني الآن جزءاً (حذاء) جيدة وبدلة غير التي ذبت وأعملها منذ شهرين ثم أنني اعد الأيام الطويلة واشتقاق لمُجمَّدَياء الأيام الفضحة سريعاً، سلامي على كل الذين

ابنك المشتاق ليك منير

درس 164
خطاب إشمل

تحريباً بالقاهرة. إلى جانب السيد الفاضل...

بعد تقديم وأحبات السلام والاحترام أحيطكم علمًا أنني فتحت محزون ملابس من كافة الاجانب بضعة حسنات وحياة ومناسبة لطلب جنايبك هذا واني قد حددت الأسرار تحديدًا متهماً من الرعاية لسوء الحالة الماضية فإن شفتم في زيارة عملي

(الاضاءة)

الحدثة واذن اتى في ذلك من مكتبتنا في شبين الكروم أن طول الثورة التي فتحت في
السد بقرب ذروه بلغ نحو 15 قصبة (1) وأن الماء طغى على الأطلال ودخل
مساكن العزبة (2) فأصر صاحب السعادة (3) مدير الموتية إلى مكان الحدثة
واتهم مع سائر رجال الحكومة بسد الثورة وقد اغتقو فيها مرتكباً كبيراً مهماً
حجرة والآمال مقعدة بالفوؤد بمنع طفيل الماء
(عن المقطم)

درس 160

وفاة فاضل

توى امس الريحوم الأسوف على الخواجة ئوضروس رزيق وكيل دائرة
سلطان بشما سابقاً واللحاضرة الخواجة غالب ئوضروس بالغاً من العمر 70 عامًا
قضاها بالجد والاجتهاد وفعل الخيرات والبرات فشل نعمه على
(2) عران فضله وحسناته وقد شيعت جنازته بصر باحتفال مهيب من منزله بحارة التل بشارع
الشيخ زنان بن الجرير الجلدية إلى كنيسة حارة السفاحين وصل عليه نعمة مطران
المنيا (3) مع لقيف من الاكروروس (4) وأمن (5) تأبيناً مؤرضاً بعد الصلاة عليه ووروري
التراب بدائر مار مينا (6) فلة الرحمة ولآله (7) الصبر
(عن الأهرام)

درس 161

المطر والبرد في الوجه البحري

وفي العاصمة والفيوم

جاء من مكتبتنا في الوجه البحري إن الامطار تساقطت بغزارة في أكثر
الانواء البحرية وعقباً بر (8) كبير الحجم نزل على زراعة الادارة (9) فسقط
اعواها وخشى أن يصيب الزراعة المتأخرة ضرر بسبب ذلك

(1) Rods. (2) Farm. (3) Owner of Felicity: title of 3rd class Pasha. (4) Agent
(7) Clerics. (8) Was eulogised. (9) Was hidden, deposited. (10) At the Monastery
of St. Meia. (11) To his family. (12) Egypt is divided into
the Delta; and
the Nile Valley. (13) Hailstones. (14) Dhura = Maize.
درس 156

اقتصاد الحكومة

استولت وزارة المالية (1) على وزارت الحكومة ومصالحها (2) تلتزيم الموظفين والمستخدمين إلى عدم ركوب العربات والسيارات في قضاء المصالح الرسمية (والاكتفاء بركوب الترام (4).

السلطة العسكرية والكمبري (5)

نشرت السلطة (3) العسكرية الإعلان الآتي:

عند مرور أو اقتراب أحد الأهالي (6) من أحد الكباري المخفورة بحذور بريطانية (7) إذا نادى الجندي العين للحرص بلغة حتى كان لا يعرفها أو اشارة الباءية إشارة يجب عليه أن يقف في الحال طبقاً لإشارة الجندي واللا يعرض نفسه لضرب الرصاص (3).

انقلاب قاطرة

قال مكتبة من سنورس: خرج قطار سكة الحديد الزراعية عن الخيط بين المعصرة وسنورس (أول امس) فأطلق القاطرة (9) وجميع الركاب على أحد جانبها وكان الركاب قد تنهاوا للخطر المحدق بهم (10) فقفزوا من المركبات ونجوا جميعهم أما السائق فأصيب بجروح غير خطيرة. وقد حدث مثل ذلك بين سنورس والعصرة أيضاً منذ إيم قليلة وقد تأخر القطار عن موعد وصوله ثلاث ساعات أما الركاب فعادوا على قطار أرسل من القيوم ليعود بهم (عن القطم).

غرق جزيرة اسمون

نشرنا في مقطع يوم السبت (11) خلاصة ما أتانا من مكتباتنا الآشموني عن هذه

(1) Ministry of Finance. (2) Pl. of Department, or Administration of مصلحة (3) (Here means) public duties. (4) The tram! (5) Pl. of Turkish for bridge. (6) Authority. (7) Inhabitants. (8) British troops. (9) To be shot. (10) The engine [known colloquially as the vapeur!] (11) Surrounding them. (12) "Al Moqattam" of Saturday.
الامراض وهي واجبة الرعاية في الطبخ والشربة واللبس والطرق وفي كل مكان،
وتتطلب نظافة الجسم في الدرجة الأولى لأن فيها نفاهاً وفادة. وقد جاء في الأمثال النظافة من الإيمان والنظافة دليل على حسن التربية فلا بد من أن يكون الولد النظيف اديباً محبوباً وما المذر فينجبه الناس لأن الذي لا يقدر أو لا يريد أن يعتني بنظافة جسمه ولباسه لا يلبق به أكرام الناس (عن سلاسل القراءة)

درس 154

أعضاء الإنسان

قال سليم مخاطباً شقيقه يوسف الصغير-ليك يا يوسف عينان واحدة عن يمين رأسك والأخرى عن شبه الأدنى، ولك اذنان واحدة عن يمين رأسك والأخرى عن شبهه، ولك أيضاً خنان وذرعان ورفقان ويدان وساقان وركبتان وقدمان، ولكن لك جبهة واحدة وحنف واحد ورقب واحد وذقن واحد وصدر واحد ومعدة واحدة فهل تعرف وظيفة كل عضو منها، وكان يشير بإصبعه إلى الاعضاء التي كان يسميها (عن سلاسل القراءة)

درس 155

الجامعة الأزهر

هو أول جامعة إسلامي بني بالقاهرة وكانت تدرس فيه زيادة على العلوم العقلية والنقلية كافة العلوم الرياضية وعلم تقويم البلدان (1) وعلم الطب وعلم الهيئة (2) والحكمة (الفلسفة الإسلامية) حتى علا اسمه وأشهر صيته فأمه (3) كثير من الطلاب من سائر الجهات الإسلامية فنيغ فيه كثير من حقول (4) العلماء ومشاهير الأدباء والحكماء ولم يزل لغاية الآن منهما (5) للعلوم الإسلامية والآداب الشرقية وله شهرة في كافة الجهات لأن سيا (6) في العلوم الدينية والفنون اللغوية (إسحاق علي)

درس 151

الذانية

انت تناولوا ايها الولدان تمسكلي ولكنكم لا تنجح فائت تظن ان لي عينين.
فقط مثل ما لك ولذلك تقديم من خلفي وتحتيد ان تخفيها عني ظاناً أي لا أقدر أن ارتكب مع انك حتى تذبل يدنا فاهراب لا ي لي عيونا كثيرة ولكنها ثانية.
لا تتحرك مثل عيني وان كل عين من العينين اللتين راهما في رأس امركة من
مئات من عيون صغيرة كل واحدة منها مثل رأس الآيرة أافظر بها لكل الجهات.
إلى قدام ولى خلف ولى كل جانب وبهذة العيون الصغيرة اري كل من يمد يده من وراي ليمسكلي فأطيير وأسلم منه ولست أقيم في مكان واحد بل اطر في
أثناء واقع على احسن الأكولات واحلي الشروبات واذا دفعتي احد أذهب ثم
رجع الي حيث كنت ثم ان لا احب كثرة الصوت فلا يعمل جناحي صوياً حين
ايطير ولا حين اقع ولذا اعمل كل ما أريد بدون طنين فلا يحس بي احد الآحين

افع (عن مدارج القراءة)

درس 152

الغرض من العلم

كمن ليل احبته بما أكره العلم ومطالعة الكتب وحرمت على نفسك النوم.
ولا اعلم ما كان الباعث لك عليه فان كانت نبتتك عريض الدنيا وجذب حطامها(1)
وتحصيل مناصبها والباحاة(2) على الاقتران(3) والامثال فوقه لكل(4)
ثم ويل لك
وان كان قصدك فيه تهدب اختلافي وكسر النفس الأمارة بالسوء(5) فطاوي
(الغزالي)
لک(6) ثم طوي لك

درس 153

النظافة

النظافة ضرورية للإنسان لايها تكسيه صحة وتزيده راحة وتنقيه من أكثر

(1) Vanities. (2) Vaunting. (3) Equals. (4) Woe to you. (5) Mortification of “The Soul that commands to do evil” A Quranic quotation. (6) Blessedness to you (c.f. Sermon on the Mount, St. Matt. v)
HOW TO USE THIS "READER."

1. The "Reader" must be studied from the time the student reaches Lesson 150. After Lesson 151 work Exercise 151, after 152 do Exercise 152, and so on.

2. Use the lexicon freely, but enter all new information in the rough "Day book", thence (after verification) post to the "Ledger" vocabulary book. Read aloud —(to a sheikh, if possible).

3. After translating to English and studying the notes, etc., the student should translate back to Arabic. Read aloud again.

4. If at all possible, write the exercises from dictation by an Eastern.
AN ARABIC READER.

:\ خَتَّارَاتُ لِلدِّيَلَّةِ هَنَّائِنا

:\ مَلْحَقَة

:\ بَالدِرَوَسِ شَيْئَينَ فَتَيِّينِ

:\ جَمِعَه

:\ عَبْدُ الْنَفَادِيَ الْقَاهْرِي

:\ رَئِيسُ تَحْرِيرِ مَوْلِفَاتِ مَطْبَعَةِ النَّيْلِ الْمُسْبِحَةِ

CLASSIFICATION OF SELECTIONS:

School Reader Exercises.

General News.

Specimens of Correspondence.

Extracts from the new Mecca Official Organ the written language of Arabia in 1917 A.D.

Advertisements, etc., (including the new "Census Law")

Extracts from being part of a passage set for an Egyptian Government "Advanced" Exam.

Poetical Extracts, etc. Examination Paper.
Key to - -
Arabic - -
Simplified
2nd. Edition

Copy No. ..................

PRIVATE

THE SCHOOL OF SIMPLIFIED STUDY
19 LUDGATE HILL, LONDON, E.G. 4.
KEY to "Arabic Simplified."


| (1) ضَرَّبَ جَمَالًا | (1) قُرَّأَتْ كِتَابًا |
| (2) أَقْرَأْتُ كِتَابًا |
| (3) أَرَكِبْتُ جَمَالًا |
| (4) مَا كَتَبْتُ كِتَابًا |
| (5) أَما أَكْتَبْتُ جَمَالًا |
| (6) مَا رَكِبْتُ جَمَالًا |

(B.) A man ate.
She killed a man.
A man struck a camel.
Did a man kill a man?
Hast thou (m) struck a man?

Have I not read a book?
A king killed a camel.
Did she mount a camel?
Have you read a book?

EXAM: 13 (p. 34).

She believed in Christ.
The apostle wrote to me.
A base (vile) man.

The vile boy.
I took the sword from the man.
He broke the door.

EXAM: PAPER 20, p. 52.

1. The tribe believed in the religion of Islam.
2. The Prophet's daughter is in the judge's town.
3. Have they a Sultân?
4. We have the bread of life.
5. Didst thou (f) see the man and the boy?
6. Didst thou (f) not eat the bread?
7. Hast thou (f) a sister?
8. They have a king and prince.
9. Are the people of the scripture in Egypt?
10. The King of the Heavens.
11. Did the king write a letter?
12. Has the king a son?

EXAM: PAPER 25, p. 65.

(A)

1. My book was here; where is it?
2. I was with so-and-so.
3. The owner (giver) of the Qur an is the apostle of God.
4. He is a handsome man (he is handsome).
5. They are the men of God (God's men).
6. We dwelt in the prophet's city.

(B.)

(C.) SEE 24:9, page 62.
EXAM: PAPER 30, p. 79.

(A.)

1. In the name of God, the Compassionate, the Merciful.
2. This is of my Lord’s favour (i.e. God’s goodness).
3. They do not offer prayer to God.
4. The girl will go to her mother.
5. What are you writing (dost thou write) on the book?
6. We shall know everything.
7. They took it from the Qurān.
8. They (f) do not understand that!
9. Why do they not prevent her from entering the school?
10. The clerk came to (in order to) write the letter.

(B.)

لكي تكتب الكتابة

سِيْسَحُ السَّاحِر مَلِكَةٌ مَصر

أرَيدُ أنْ أُعْرِفُ أَسْمَ كِتَابٍ مِنْ فَضْلِكِ

أهل الكِتَابُ فِي مَصر

هَلْ يَنْذهِبُ أُوْلَادُكُنَّ إِلَى الْمَدْرَسَة

أرَيدَانِ أَرْزُقُكَ دَائِيًا

هَذَا مِنْ فَضْلِ رَبِّي

لَنْ يَجُودُ البَيْل

ذَهَبُوا لِيَ كَلُوُوا (لكي يَا كَلُوُوا)

أَنتَ مِنْ مَصرَ وَحَنُّ مِنْ قَبْلَةٍ فَرْشِ وَهُمْ مِنْ آلهَةٍ


<table>
<thead>
<tr>
<th>Active Participle</th>
<th>Meaning</th>
<th>Passive Participle</th>
<th>Meaning</th>
</tr>
</thead>
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<td>prohibitor</td>
<td>ممنوع</td>
<td>prohibited</td>
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<tr>
<td>مانع</td>
<td>hindrance</td>
<td>ممنوع</td>
<td>abrogated</td>
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<td>ناسخ</td>
<td>abrogating</td>
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</tr>
<tr>
<td>صانع</td>
<td>maker</td>
<td>ممنوع</td>
<td></td>
</tr>
</tbody>
</table>
EXAM: PAPER 40, p. 105.

I. I and 2.

I and 2.

3. See Lesson 20: 2, 3, 4, 7 & 8.

II.

(1) لَمْ يَا مَ تَعْمَهُمْ مِنْ الْأَخْرَجَ

(2) سَيْكُونَوْنَ قَدْ خَرَجُوا قَبْلَ حُضُورِ الْمُعَلِّم

(3) لِمَذَا لمْ تَخْضُرْيَ أَمَّسَ (بِلَآَلْمَسْ)

(4) كَانَ يُقُولُ رَسُولُ اللَّهِ ﷺ (كَانَ رَسُولُ اللَّهِ ﷺ يُقُولُ) الَّذِي ﷺ

(5) بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(6) نَبَيُّكَ سَعِيدًا يَا شَيْخُ. نَبَيُّكَ سَعِيدًا يَا وَلَدُ (يَا آبَي)

(7) الحَقُّ عَلَيْكُمْ أَلَإَنَّ

(8) لَيْسَ فِي يَدِيَ شَيْءٍ؟

III.

(1) He did not and never will succeed in his work.

(2) There is no deity but GOD.

(3) Why did you not worship God?

(4) Was she not ill yesterday?

(5) After an hour, the pupil (f) will have learnt the lesson.

(6) Have they (f) understood the meaning of the psalm?

(7) Let the above-mentioned murderer be killed.

(8) No matter (Never mind).

EXAM: PAPER 50, p. 130.

(1) طَيْارُونَ - أَفْضَلُونَ - شَهُورَ - صْحَونَ - سَنَوْنَ - وَسَنَوْاتَ -

(2) لَغَاتَ - تَلَمِيمَتْ (تَلَمِيمَاتَ) - ظَلَمَاتَ - حُوَلَا - أَوْلَا -

(3) أَحَمَالَ - أَفْكَارُ - أَشْتَالَ - نَجْوُمٍ

(4) لَا تَنْتَفِقَ بِآَسِمَ آَلِلَّهِ بِأَبَالاَ - لَأَنَّ آَلِلَّهِ لَا يُبْرِرُ مِنْ نَطِقِ

(5) بِآَسِمَهِ بِأَبَالاً

SEE PAGE 40.
II.

(1) As regards the two women, one of them is sick and the other is well.
(2) The two wives of the prince entered one of his castles.
(3) Worship (serve) God; did you not understand who He is?
(4) Praise be to God, the Lord of the worlds.
(5) They are the good people.
(6) My hand is long and my foot is small.
(7) I shall understand the tongue of the Angels, bit by bit.
(8) The pupils \((f)\) were in the habit of learning their lessons by night, but their teachers forbade them.

(III)

\begin{align*}
(1) & \text{idāna mā`ulūna ya`frūjūn (khārin)} \\
(2) & \text{līsā na`amālīn jadā (līs al-mudābirīn)} \\
(3) & \text{al-mumīnūn wa'L-mumūnāt sīdākhulūn ajnāb} \\
(4) & \text{lām yī`ṣurūhā yāṣrāt kāshīrāt} \\
(5) & \text{līzāk al-maṣlīmīn āmālān ta`ān (zuqātān)} \\
(6) & \text{kāshīrāt min al-musālimāt jāhālat jadā wa lākūn a`l mīdūrūn līṣtā} \\
(7) & \text{ja`hālatīn} \\
(8) & \text{āhā awlakā ḥasrā `alā bīrur allāh wāhāma μ wā`al dīk} \\
(9) & \text{ʾibnīn a`mīrīn ta`ṣhīrūn} \\
\end{align*}

**EXAM: PAPER 60, p. 154.**

(A.)

(1) Peace be upon you. Upon you be peace and the mercy and blessing of God.
(2) God created heaven and earth in eight days.
(3) Those have guidance from (are guided by) their Lord.
(4) I studied in many schools.
(5) My brother is an inspector, but my father is a peasant.
(6) He is the owner of houses and stores.
(7) The King's speech is the best of speech.
(8) These are more excellent than those.
(9) He is more industrious than she
(10) The peasants of Egypt know their work.

EXAM: PAPER 70, p. 182. (A.)

(1) "The path of those to whom Thou hast been gracious".
(2) Those people are believers in God.
(3) As thy days [may] thy rest [be].
(4) Cairo is the greatest of the capitals of the East.
(5) I have no friend but the grave. [peace.
(6) The Lord lift up His countenance upon thee, and give thee
(7) "He whom thou lovest is sick."
(8) There is no deity but God (Allah). There is no strength and
no power save in God. [of Egypt and India.
(9) The proprietors of newspapers are among the richest men
(10) All churches have creeds.
<table>
<thead>
<tr>
<th>Root</th>
<th>Plural</th>
<th>Singular</th>
<th>Meaning</th>
<th>Word</th>
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<td>-</td>
<td>sun-set, west</td>
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</tr>
</tbody>
</table>
B.

1. "Worship me, myself.
2. Teach me (fem. Pl.)
3. "It is not lawful for [any] to eat it except the priests".
4. "They were sore afraid". (They feared a great fear).
5. What is the greatest event of the week?
6. Hearing is not like seeing.
7. May God bless the benefactor.
8. Are the rules of the Noun of Agent mentioned in the dictionaries (lexicons)?
9. God help you (bestow upon you).
10. God is gracious (generous).

C. I. See p. 40.

EXAM: PAPER 80, p. 204.

(A.)
(5) أطلَبَ مَتَابَةَ الصَّنَادِيقِ مِنَ الْمَجَارِ.
(6) وَضَعَت كَتَبَ الْتَفَاصِيلِ فِي أَحَدَ الصَّنَادِيقِ.
(7) أَخَلَفَهُ أَوَّلَهُ جَدًا الْأَنَّ.
(8) أَرِيدَ أَن أَنظِرُ بَعْضَ الْأَفْوَامِ.
(9) وَلَمْ يَمُؤُوهُمْ أَن يَفْحِظُوا كُلُّهُمَا أَوْصْيَأُوا نُكْمِ.
(10) وَأَلَّهَنَا كَفَرُوا وَكَذَّبُوا بِيَانِي.

80: C. (Ten to be answered).

"Honouring". مَسْدَرُ الْمِثْقَلِ. The local meaning is Mohammedanism.

He (a honorific phrase) lit. "His presence."

Maṣdar of II Conj: سَمَى to give a name to.

Plural of تَفَاصِيلُ (explanation, commentary); being

المَصْدِرُ of the verb قَسُّ (to explain).

Missionary (one sent); passive participle of أَرْسَلَ to send.

Active participle (fem: ) of قَرْنَ (to conquer); "Cairo".

المَصْدِرُ of the verb سَبَحَ (to praise)

المَصْدِرُ of the verb أَسْلَمَ (to surrender to God) upon the measure إِفْعَالٌ. The local meaning is Mohammedanism.

المَصْدِرُ of the verb أَحْسَنَ (to do good) measure إِفْعَالُ إِحسَانٌ.

المَصْدِرُ of the verb أَصْلَحَ (to reform) measure إِفْعَالُ إِصْلَاحٍ.

المَصْدِرُ مَبْحَاثُ (to discuss) measure مَعَالِمُ عَالَمٍ. Passive participle of the verb حَاطِب. It is the word

used in Arabic for the 2nd. person singular.
1. Let us thank God that two men and a woman have joined the church.
2. By examination a man is either honoured or dishonoured.
3. The two armies fought together and one of them was defeated.
4. The allies gained a decisive victory over the enemy.
5. Speak as you like, then proceed to work.
6. Bad company corrupts good character (manners, morals).
7. After putting trust in God I turned (paid attention) to my work.
8. I received a certain amount of benefit from meeting him.

(C.)

1. (See 72:2) Ex: فَلَوْلَا كَسَرَّ To smash up.
2. (See 72:2) Ex: إِنَّفَطَّعَ To be cut off.
3. (See 72:2) Ex: قَتَالِ To fight together.
1. I was surprised at his killing her, because I had not heard anything about that before (previously).
2. Let not your hearts be agitated, because I am with you.
3. Ask pardon from God for thy earlier and later sin (what preceded and what followed [the call to prophetship]).
4. We do not approve (care for) his presence with us, because we find his talk boring; however (in any case), we did not ask him to come.
5. Do not shrink from those who become naturalised Arabs.
6. The learned men discussed the matter of the passing away of everything (the destruction of matter) if that is possible or not.
7. Do not shudder (tremble) when the earth quakes.

(B.)
1. كانَتَ النَّجُومُ نَفَلَالَا فِي الْسَّمَاءِ
2. وَكَانَ تَلَامِيذهُ يُقْطَعُونَ سَنَابِلَ الْقُمْصٍ وَيَا كُلُّونَ وَكَانُوا يَفْرَكُونَهَا
3. أَنَا الَّذِي أَخْرَجْتُ مِنْ أَرْضِ مِصْرٍ وَمِنْ بَيْتِ العبْدِيَةِ لَا يَكُنْ لَكَ آيَةٌ أُخْرَى أَمَا بِيَقِدِّسَ أَسْمَكَ... إِغْفِرْ لَنَا ذُنُوبٍ كَمَا نَعْفَرْ نَحْنُ أَيْضًا
4. لِلمَدِينَةِ إِلَيْنا
5. أَكَرِمْ أَبًاكَ وَأَمِّكَ لِسَكْنِي تَطُوَّلُ يَأَمُوكَ عَلَى الأَرْضِ
6. لَوْ أَسْوَدَ أَتَفَاهُمُ بَينَ أَطْرُفِينَ لَأَفْتَقَ أَنْ شَرَّهُ المَلَكَ قَبْلَ الَّذِينَ
7. تَرِجمُ السَّلَامِ بِيَدِ أَحَدِ الْفَضْلِينَ (آمَرُ) الْمَتَّرِجِينَ
8. لَا تَقْلِدْ أَنْ بَرُكَ الْقُوْلُ (الْسَّلَامَ)
9. ذَهَبَ إِلَيْهِ لَنَجَارٍ وَقَالَ أَحْضَرْ لِي السَّيْرَ
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<td>بغلان</td>
<td>بغل</td>
</tr>
</tbody>
</table>

**EXAM : PAPER 110, p. 260.**

(1) Eat and drink merrily (with good health).
(2) The General Officer Commanding (G.O.C.) asks to be supplied with large reinforcements.
(3) I congratulate you upon your safe return (soundly and safely).
(4) And I do good to thousands of my lovers (them that love me).
(5) She was not ill.
(6) The Assembly (Conference) of the Presbytery (Board of Sheikhs) will be held on the first of next month.
(7) GOD, there is no deity but He.
(8) I believe (lit. I have believed) in God and His Angels and His Apostles and His Scriptures and in the Last Day.
(9) The woman delayed until the sun grew (should grow) hot.
(10) The carpenter said: "I do not like to hurry my work".

B.

(1) إسْأَلُ هَلْ هُنَّ الْشَّيْخَيْنِ مِنْ أَنَّهُمَا
(2) قُلِّ امْتَلَّتْ الْمَدْرَسَةُ فَلْنَبِدْ
(3) أَوْمِنْ (أَمْنَتْ) بِاللهِ وَبِرَسُوْلِهِ
(4) أَسْتَفَرَّ لَذَنَّكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
(5) أَكْرِمْ أَيَاكَ وَأَمْكَ وَلْكِ نُطْلُ أَيَامَكَ عَلَى الْأَرْضِ أَلْيَ بْعَظِيكَ
(6) آَلَبْ إِلَيْكَ
(7) هِرَّبَتْ أَلَبَاتُ مِنْ مَلِيِّمِنٍ
(8) كَانَ الْمَرْأَةُ تَنْبَتَّا نَعْنَ أَمْتَادَ مَلِكُوْتِ اللَّهِ
(9) هَكَذَا أَحْبَبَ اللَّهُ الْعَالَمَ
(10) هَاتِنَ الْأَسْلَدَتَانَ سَتَشْتَقَّانَ مُدْنَحَكَ

C. To stretch

- "deserve" تستحقان
- "be filled" تستحقان
- "write (a book)" تستحقان
- "abstain" تستحقان
- "think" تستحقان
A.

(1) Death is nothing but sleep.

(2) Have you asked pardon from God and repented with true repentance?

(3) We inform you that all who were brought out (turned out) of the cities dwelt (settled down) safely in the new place.

(4) The two sticks upon which you have written are to be in your hand before their eyes.

(5) Bring your proof, if you are right (honest).

(6) You have been weighed in the balances and found wanting.

(7) There is no benefit in repetition.

(8) Let the king's will be done.

(9) We chose to reside in your city this second time, because we were very comfortable the first time.

(10) If the fever does not increase upon him these two (few) days he will be better next week.

B.

(1) لَمْ تَجْدِي بِنَتْ أَبُوكَ أَكْثَرَ مِنَ نَمَائِيَةٍ دُرَاهِمَ
   لا تَنَاسَوْا مِنْ رَحْمَةِ اللَّهِ رَحِيمًا حَدٍّأ
   لا تَقُدَّرُ أَنْ تَحْدِّثَ شَخْصًا تَاَمَا كَمَا هُوَ مَوْصُوفٌ بِالآخَرِينَ

(2) لَمْ يَئْلََى لَكَ لَمْ يَزُرْتَْ

(3) قَلْ إِنَّ الْمَنْزِلَ يَسِعُ بَيْنَ يَمِينَ بَحْسٍ (قَدْلَ)َ

(4) عَوْقَبْ بِنَعْمَةِ إِسْرَائِيلَ لِأَنْهُمْ لَمْ يَظْلِمُوا اللَّهَ إِنْ فَأَوْفُوا أَنْبِيَاهُ

(5) أَسْتَفْقَأْنَ أَنْثُاَمَ وَقَمَّ مِنْ الْأَوَّلِينَ فِي ضُرِّي بِهِ الْمُسْلِمُ

(6) بَلَغَنَا (سُيُبَ) إِنَّ الْقَائِدَ أَلْعَامَ يَجْهَزُ إِلَيْهِ الْإِحْلَالَ أَرْسَلْ يَسْقِيمُ

(7) (يَتَّلَبُ) إِمْتَادَاتَ وَلَكَنْ رَغْعًا عَنْ كُلِّ ذَلِكْ فَدَ أَحْمُرُ أَنْهَرَامَا

(8) سَبْنَةٌ فِي الْبَرْزَانَ

(9) أَلْسِنَ الْحِرَاثَاتِ انْفُقْ مِن أَلْسِفَ
### Exam: Paper 130, p. 308.

#### A.

<table>
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<tbody>
<tr>
<td>إستشيروا</td>
<td>To consult</td>
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<tr>
<td>كنوا</td>
<td>To eat</td>
</tr>
<tr>
<td>ضعوا</td>
<td>To put</td>
</tr>
<tr>
<td>أقيموا</td>
<td>To raise up</td>
</tr>
<tr>
<td>اتقادوا</td>
<td>To be led</td>
</tr>
<tr>
<td>بقوا</td>
<td>To sell</td>
</tr>
<tr>
<td>دعوا</td>
<td>To let</td>
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<td>خذوا</td>
<td>To take</td>
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<td>اِصِصْوَبْنِ</td>
<td>To approve</td>
</tr>
<tr>
<td>نوبوا</td>
<td>To repent</td>
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</table>

(1) قال الخليلة فم وأذى معي ليزور المدينة 
(2) توبا وآستغفروا الله (توب وآستغفر الله) 
(3) يحب أن تتعشى معي ليلة 
(4) حقق في نصحيح إن أرجل روى (حكى) في القصة للكني "لأ" 
(5) أصل ذلك أرجل "ما أصل ذلك أرجل" 
(6) لما سمحت لندت قصة حسن سرخت وأغشى عليها 
(7) جاءت هي وآمها فلم يأت (يتي) 
(8) بع ماعدتك وأعطه للقراءة وت المال وآتي "يتي"
B.
(1) The Allies did not occupy the city completely.
(2) A promise is a debt to the freeman.
(3) Paradise is under the feet of mothers. [A “tradition”].
(4) I will certainly beat them.
(5) How excellent was Zaid!
(6) Be content with what money you have.
(7) Bring me a dollar.
(8) "Not long to wait" (or, “Tomorrow will soon be here”; lit. “Every coming thing is near”).
(9) O Jehovah (LORD) our Lord (God) how glorious is Thy name in all the earth!
(10) Do not count those who fought in the Path of God (i.e. “Holy War”) as dead, because they are alive in Paradise.

C. N. A. Fem : 

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<td>مُؤفِّية</td>
<td>مَوْفَة</td>
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C. N. A. Masc :

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C. N. A. Verb :

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</table>

EXAM : PAPER 140, p. 325. A.

كان لآمرًا تنين ابنان مات أحدهما فتشتت عن الدُّنَان على الله من أجل وَسحًا أمرهما للنبيّ دَوَّر عليه السلام فحكم لا كبرًا ولا أحدًا أسرًا على التخاذم بعث بهما لابنه سُلطمان عليه السلام وبد ذلك كُلًا لائبه قال سُلطمان «هات سكينة» فأتيته له بها وقال أقطع أواداً الحي إلى نصفين ونُعَط بكل منهما نصفاً فصرحت أسرهما قائلة لا تقطر قط بل أعط نصيبي الأخرى فقال المُصيرة "خذيه إذا لأنه ابنك"
B.

(1) It was said to one of the philosophers, "What is the thing which may not be said, even if it is true? He said, "A man's praise of himself."

(2) Know (you must know) that angels are kept like holy gems in the upper chambers of heaven; they obey God and do what they are ordered.

(3) During the time of the Pharaohs, a virgin wished to spend her nights in the deserts and wildernesses, and actually spent some time thus; but some of the savages (barbarians, Berbers) forbade her, from fear of the tribes of negroes.

C.

Palsied; plural of ُأَشْلُ ُفَعْلُ upon the measure ُفَعْلُ

Nations; plural of ُةَمَّة ُفَعْلُ upon the measure ُفَعْلُ

Shepherds; plural of ُرَعَّة ُفَعْلُ upon the measure ُفَعْلُ

Its verb is ُرَعَّة  to pasture a flock.

Almsgiving; plural of ُرَكَّة صَدَقَة voluntary charity.

Sick ones; plural of ُمِريض ُفَعْلُ upon the measure ُفَعْلُ

Desert. Its plural is ُصَحْارَى ُفَعْلُ or ُصَحَّارٌ ُفَعْلُ

People. It is a plural of ُأَهْلُ ُفَعْلُ

Wise maxims: its singular is ُحِكْمَة ُفَعْلُ

Stone: its plural is ُحِجَّارَة ُفَعْلُ upon measure ُفَعْلُ

Judge: its plural is ُقَضَّة ُفَعْلُ upon the measure ُفَعْلُ

Valley: its plural is ُأُدوُرَة ُفَعْلُ upon the measure ُفَعْلُ

Deities: it is the plural of ُاللَّه ُفَعْلُ upon the measure ُفَعْلُ

Flock; subjects. Its plural is ُرَعْيَة ُفَعْلُ upon the measure ُفَعْلُ
Deacons: plural of "אָדָא" "hands."
Hands. It is the "plural of plural" of "יָדָא" "hand".
whose simple plural is "יָדָא"

Ways, roads. It is the "plural of plural" of "תֵּרְקָאִים" whose simple plural is "תֵּרְקָאִים"

Mothers: it is the plural of the word "אָם" "mother"
The nights. This is the defined plural of the word "לִילָה"

EXERCISE 148, p. 346.

1. God is one, He has no second.
2. The Arabic proverb says: "A bird in the hand is better than ten on the tree."
3. Christ said: Thus there will be more joy in heaven over one sinner repenting than over ninetynine righteous ones who need no repentance".
4. "And we sent him to a hundred thousand or more"
5. A woman who has ten coins, of which one has got lost, does she not light a lamp (light) and search for it?
6. Of the ten virgins there were five wise and five foolish: the five wise ones entered with the bridegroom, but to the foolish ones the Master said, "I do not know you".
7. God created the world in six days and rested on the seventh day.
8. This matter is a hundred times worse than the first one.
9. The second matter is ten times more important than the first.
10. I declare that I will give (pay) you back double for all your sins.


1. Great is the difference between the ignorant and the wise.
2. Would that she had been a bird, then she might have flown away from us so that we should not see her again.
3. "Had your Lord pleased, He would have made mankind of one religion" (Quran).
4. "Freely (gratuitously) ye have received (taken), freely give".
5. "Thee only do we worship, and of Thee do we ask help; guide Thou us in the right path".
6. My poetry shines on your door as a necklace shines on Khalisa.
EXERCISE 172 (p. 13 Arabic Reader).

"THE SPEECH OF KINGS IS THE KING OF SPEECH."

When these pupils had finished their song, His Majesty the King drew them near to him (lit.: to his thresholds) and gave (delivered) them the following golden advice.

"My children, although you are to-day but babes, yet you will become men to-morrow, and the future is in need of upright men
who will make a good job of the work which is committed to them, and who will benefit their people (lit: whiten their face) by their good deeds. This can only be by cultivating morals first and knowledge second. Learning only exists for refining morals and purifying the race (lit: origins) and teaching (lit: accustoming) people to good conduct (lit: walk) towards the felicity of this world and the next. Thus learning (science) is a means to that, nothing more. Now if you understand the rudiments of your religion and study the life of your ancestors and your literature you will find in that a lighthouse to lighten for you the path of felicity (i.e. here and hereafter). And you will repeat your history, which is full of excellencies (lit. things to boast about) and noble deeds. Truly your country is in need of hands which benefit the world (lit. creation) with what God (The Truth) bestowed upon them of the earth's treasures, its minerals, and its waters, and its elements. Then take a new step (make a new departure) in agriculture, manufacture and commerce, for we are of those whose religion orders them to work hard. Then be active and try to be worthy posterity of worthy ancestry (good sons of good parents).

I shall seize, if God will, the (first) opportunity to visit you in your class-rooms; and financial grants will be provided for all schools to unable them to realise these prospects; a scientific society has already been formed to consider the means of promoting education according to the needs of our country; there only remains for you to endeavour to be men. (From Al-Qibla).

**EXAM: PAPER 200, page 443.**

1. A. THE MONEY-BAG.

A person went out with a money-bag to the market to buy a donkey. A man met him in the road and said to him: "Where to?" (Where are you going?) He said, "To the market to buy a donkey." He said, "Say, If God Most High will." He said, "This is not the place for 'if God will': the money is in my pocket and the donkey is at the market." When he arrived at the market, a thief struck his pocket and took the bag. When he returned home, that man met him and said to him, "Where from?" He said, "From the market, 'if God will,' and I did not buy the donkey, 'if God will,' and lo: I am a bankrupt, 'if God will,' and the curse is upon you, 'if God will.'

1. B. See page 321 for translation of "Al-Rashid."
2. (a) Historians (traditionists) have related that Noah was the first prophet sent, and that his people worshipped idols instead of God. Noah was sent to them and called them to God, but they used to assault him and ridicule him. God revealed to him that he should build the ark (lit. God revealed to him: "Build the ark") because they were to be drowned. He constructed it from teak wood, making it 300 cubits long and 50 cubits wide.

2. (b) Historians (traditionists) have related that Noah was the first prophet sent, and that his people worshipped idols instead of God. Noah was sent to them and called them to God, but they used to assault him and ridicule him. God revealed to him that he should build the ark (lit. God revealed to him: "Build the ark") because they were to be drowned. He constructed it from teak wood, making it 300 cubits long and 50 cubits wide.

3. Six only of these to be answered.

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La is "negative of the genus," it negates all, its Ism is منصوب but its Khabar is مرفوع the exception after الا in Neg. Sent. is مرفوع like the Khabar.

Ibrahim (standing alone) is مرفوع without tanwin in the vocative; but Khalil being in Construct State to Allah is منصوب قوة and are both منصوب negated by لا which negates the whole species.

Bait-ul-Maqdisi would be more correct. Bait-ul-Muqaddasi is weak, but it is the old Muslim title for Jerusalem. Al-Bait-ul-Muqaddasi would mean "The Holy House," whereas the others may be rendered. "The House (or City) of the Sanctuary."
6. See Lesson 147: 3, 4, 8; and 148: 1–3.

7. A Verbal Sentence جملة فعلية is one in which the verb precedes the noun. See the rules of Agent and Deputy Agent on pp. 383–6. Revise Lesson 27: 6, etc.