ARABIC
SIMPLIFIED
BY
ABDUL-FADY
PRINCIPAL
W. R. TAYLOR
COLLECTION
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“Arabic Simplified.”

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"The make-up of the book is such as to please the eye and not to leave with the student the sense of weariness which frequently results from the use of poor paper unsuitable type, or a complicated arrangement. The index is a valuable contribution.

"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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A Review by the Rev. Prof. JAMES ROBERTSON, D.D., LL.D., Emeritus Professor of Semitic Languages in the University of Glasgow.

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"And it may with confidence be said that, if the student will patiently go through this course, following the prescribed conditions, and submitting his work from time to time for examination by the Teacher, he will be no mean Arabic scholar, and fit to acquit himself successfully in any sphere in which he may be called to use the language."
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
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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 ḏḥ-ṛ-ḥb 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?
   Fathā (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>ḏ</td>
<td>d</td>
</tr>
<tr>
<td>Ṣ</td>
<td>r</td>
</tr>
<tr>
<td>b</td>
<td>b</td>
</tr>
</tbody>
</table>

6. What is the approximate sound of the ḏād?
   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 z, as in “Ramazān”).

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

\[\text{Dād is always } \text{ when it begins a word; that is, when it is an Initial letter.}\]

\[\text{Ra } \text{ when it is with in a word; i.e., when it is a Medial letter.}\]

\[\text{Ba } \text{ when it is separated from others; i.e., when it is an Isolated letter.}\]

N.B.—When \text{Ba} at the end of a word can be joined to the previous letter it takes the final form \(ب\). 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 \(ذرـب\)?

\(ذ\), \(ر\), \(ب\) : because Arabic, like other Semitic languages is read from right to left.

He-struck \(ذرـب\) \(ذرـب\)

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 \(ذ\) and one under \(ب\)?

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.

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

There are \textit{no capitals} in Arabic.

\textit{Self-Test Paper 1.}

1. What is a \(Fat-\text{ḥa} (1:3)\)? 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 \( \text{ضَرَبَ} \) how can it be changed into "She-struck"?

By placing the letter \( \text{ت} \) \( \text{ت} \) after it.

He-struck  \( \text{قَرَبُ} \)
She-struck  \( \text{قَرَبُ} \)

2. But why has the \( \text{ba} \) been shortened form \( \text{ب} \) to \( \text{ب} \) ?

Because \( \text{ب} \) is \( \text{ba} \) when isolated;
and  \( \text{ب} \) is \( \text{ba} \) in its initial form.

The isolated and final forms are usually elongated ones.

3. What is the new sign \( \ldots \ldots \) over the \( \text{ta} \) ?

It is the Sukun, and is very occasionally written \( \ldots \ldots \) .

4. What is the use of sukūn (pronounced \( \text{su-koon} \), i.e., with the Italian \( \text{u} \) ?)

It denotes that the letter over which it is placed has no vowel and therefore closes that syllable. Two sukūns on adjacent letters would not ordinarily be allowed to occur in Arabic.

5. What is this sign \( \text{kaf} \) ?

Its name is Kaf and it represents our letter \( \text{K} \), as in keep.
But its initial form is \( \text{kaf} \).

6. We have seen (in item 2 above) that the separate form for \( \text{ba} \) becomes \( \text{ب} \) as an initial letter. Can the isolated form for \( \text{ta} \) be shortened to \( \text{ت} \) as an initial?

Yes, certainly, and several others act similarly.

Thus \( \begin{cases} \text{He wrote} & \text{كَتَبَ} & (a) \\ \text{She wrote} & \text{كَتَبَ} & (b) \end{cases} \)

In \( b \) we have \( \text{Ta} \) 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:  \( \text{kāتبَ} \)
8. But are not medial *ta* and *ba* confusing? No: since *ta* has two dots over it and *ba* 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 *Câ-nada*, still less *Canadâ* Simply *Canada*.

10. Are other three-letter verbs stressed in the same way? Yes: *da-ra-ba* is pronounced like *Ca-na-da*; there is, however, one point about the fat-*ha*, when it is sounded with such a strong consonant as the *dâd*; that is, that the fat-*ha* is sounded like a short o (though we write it *a*) and thus *ضرَب* is pronounced like *дораба*. (Do not mix *d* with *d*).

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

\[ ضرَب ضُرَبَت كتَب كتَبت \]

*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:

\[ ضب ت ر ك ب ت \]

4. What combinations are these?:

\[ كتب تب كر كت بر بك \]

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) ت

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.
   ضَرَبَتْضَرَبَتْضَرَبَتْضَرَبَتْضَرَبَتْ ضَرَبَتْ
   I struck. Thou struckest. (fem.) Thou struckest. 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 كتَاب kitâb has the accented tâ shown by ....... thus, tâ. 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 sukûn having no vowel causes that consonant to be accented; e.g., ضَرَبُت ضَرَبُت ضَرَبُت ضَرَبُت ضَرَبُت
   is pronounced darabtu, and the student must never say darab-tu because, when the final vowel is omitted, he will say (like a newspaper reader-aloud) darabt.
   (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-ха in shape) below the line.
2nd. We see ••••• (almost a comma in shape) above the line.

5. What is this Fat-ха 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-ха (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 Damma, and pronounced as in bush.

7. After reminding ourselves that the Sukûn — 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 طفالma as the centre vowel for the past tense. Every past verb takes fat-ха 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 Damma? 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 \( \text{ا} \) (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 \( \text{ا} \) (see §5 below). In that case it lengthens the preceding fat-ha to a long vowel, \( \text{ا} \).

3. What special use has this Alif? With a hamza and fat-ha 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 \( \text{ا} \)

   \[
   \begin{align*}
   \text{a-da-ra-ba} & \quad \text{he struck} \\
   \text{-da-ra-ba} & \quad \text{he struck}
   \end{align*}
   \]

   With the hamza (not otherwise) it may be the initial letter of a word (see 10 below).

4. How can a verb in the past tense be negatived? How can \( \text{she wrote} \) become \( \text{she-did-not-write} \)?

   By putting the negative particle \( \text{ma} \) before it \( \text{ما} \).

5. What is this negative particle?

   It is composed of a new letter, Mim (meem) joined to an \( \text{alif} \), (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 \( \text{she-wrote} \) and \( \text{she-did-not-write} \).

   \[
   \begin{align*}
   \text{Mā-ka-ta-bat} & \quad \text{ما كتبت} \\
   \text{She did not write} & \quad \text{She wrote}
   \end{align*}
   \]

7. We have seen that the Interrogative \( \text{ما} \) 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.

   \[
   \begin{align*}
   \text{I have not written} & \quad \text{ما كتبت} \\
   \text{Mā ka-tab-tu} & \quad \text{Have I not written} \\
   \text{Amā ka-tab-tu} & \quad \text{Did I not write?}
   \end{align*}
   \]

(Continued...)

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8. What letter looks very much like an Alif?  
The Lam, or L. Its form when an Initial letter, is \( \text{ل} \).

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 \( \text{لل} \) 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) \( \text{أكل} \).

II. Now a word containing a lam before the alif. \( \text{لا} = \text{No}, \text{or not.} \) This is the Negative which is generally used with the Present Tense though \( \text{لا} \) 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.

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 \(\text{Alif}\) is a frequent one). This is why we teach the verb before the noun.

- Food: \(\text{k\text{a\text{t}}\text{a}\text{b}u}\)  
- Battle, or fighting: \(\text{Q\text{a\text{t}}}\text{\text{a}}\text{\text{l}}\text{u}\text{n}\)  
- A book, a writing: \(\text{K\text{i\text{t}}}\text{\text{a}\text{b}u}\)  
- A writer: \(\text{K\text{a\text{t}}}\text{\text{i}}\text{\text{b}u}\) (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 \(Q\text{a\text{f}}\) 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? ‘ or ‘

It is the short vowel Damma 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, Nun. 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 Damma 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 damma). (See 6:6 for the other two cases with tanwin.)

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

10. Write out the five person forms of قرأ
    قرأت قرأ قرأ قرأ
    Qara'ta Qara't Qara't

Exercise 5a. Read aloud and translate to English:
   أقرأَ أَكثَرت أَكثَرت أَكثَرت أَكثَرت أَكثَرت أَكثَرت
   Aqara' akhirt akhirt akhirt akhirt akhirt akhirt akhirt

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 Damma? (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 کِتَاب

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

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

4. What is a Tanwin Ḍamma, once more?
   It is a Ḍamma (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 Ḍamma 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 Ḍamma کِتَاب Ki-tâ-bun
   Tanwin Fat-ḥa کِتَاب Ki-tâ-bun (Note the added alif here).
   Tanwin Kasra کِتَاب 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 de-
   clinable noun, i.e. capable of taking all three cases.
   (1) The ′ denotes that a noun is the Subject of the
   sentence—The Nominative Case.
   (2) The ′ (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-ḥa or kasra indicates the Nomi-
native, Accusative, or Genitive, case of the Definite Noun, as
the tanwin vowel does of the Indefinite Noun.
7. What is this sign ج? It is the letter Jim (jeem), which is the English J, but pronounced hard G in Egypt. The initial form of it ج is found in man, ra-ju-lun رجل and its final form is ج.

8. When will a noun take the tanwin damma? 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 رجل.

9. When will a noun take the tanwin fatha (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" كتب رجل كتابا. 

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.
(3) Has he written a book? (4) He has not struck a man.
(7) She did not read a book (8) Didst thou not strike a man?

Self Test 6.

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

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

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Ha (or Hha) 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:

<table>
<thead>
<tr>
<th>......</th>
<th>Fat-ḥa</th>
<th>with a sound</th>
<th>as in patch</th>
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<tbody>
<tr>
<td>......</td>
<td>Kasra</td>
<td>&quot;i&quot;</td>
<td>as in tin</td>
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<tr>
<td>......</td>
<td>Ḍamma</td>
<td>&quot;u&quot;</td>
<td>as in bush</td>
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(b) We have only used one of the three long vowels, viz, the fat-ḥa lengthened by an alif as in a book (*kitāb*)

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

Tanwīn Ḍamma "the un sound"
Tanwin Fat-ḥa ١ the *an* sound (Note the alif here).
Tanwin Kasra ١٠ the *in* sound.

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

\[ 12 11 10 9 8 7 6 5 4 3 2 1 \]

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 ١٣َ١٤١٥١٦١٧٨٩٠١٢٣٤٥٦٧
2. ki-tā-bun—book (accus. : َ١٤١٥١٦١٧٨٩٠١٢٣٤٥٦٧
3. a-ka-la—to eat (he-ate) ١٣َ١٤١٥١٦١٧٨٩٠١٢٣٤٥٦٧
4. uk-lun—food ١٣َ١٤١٥١٦١٧٨٩٠١٢٣٤٥٦٧
5. qa-ta-la—to kill (he killed) ١٣َ١٤١٥١٦١٧٨٩٠١٢٣٤٥٦٧
6. ra-ju-lun—a man ١٣َ١٤١٥١٦١٧٨٩٠١٢٣٤٥٦٧
7. qa-ra-a—to read (he read) ١٣َ١٤١٥١٦١٧٨٩٠١٢٣٤٥٦٧
8. qa-ta-la—to kill (he killed) ١٣َ١٤١٥١٦١٧٨٩٠١٢٣٤٥٦٧
9. ra-ki-ba—to ride (he rode) ١٣َ١٤١٥١٦١٧٨٩٠١٢٣٤٥٦٧
10. qa-ra-a—to read (he read) ١٣َ١٤١٥١٦١٧٨٩٠١٢٣٤٥٦٧

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

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

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

\[
\begin{align*}
\text{أَكْلُ رَجُلًا} & \quad \text{قَتَلْ رَجُلًا} \quad \text{ضَرَبَ رَجُلًا} \quad Aَكْلُ رَجُلًا \\
\text{أَقْتلُ رَجُلًا} & \quad \text{أَقْتَلْتُ رَجُلًا} \quad \text{أَتَقْتَلْتُ رَجُلًا} \quad \text{أَتَقْتَلَتْ رَجُلًا} \\
\text{أَكْبَرْتُ جُمَالًا} & \quad \text{أَقْبَرْتُ جُمَالًا} \quad \text{أَقْبَرَتْ جُمَالًا} \quad \text{أَقْبَرَتْ جُمَالًا}
\end{align*}
\]
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:

\[
\text{رَجُل} \quad \text{رَجُلُ}
\]

ra-ju-lun, a man \quad 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.

\[
\text{رَجُل} \quad \text{رَجُلُ}
\]

In the lam of \( \text{ال} \) assimilates itself, first of all, to the ra, and then, secondly we think of it and pronounce it as \( \text{رَجُل} \quad \text{رَجُلُ} \) finally the two r’s coalesce and we write it \( \text{آَرُجُل} \quad \text{آَرُجُلُ} \) leaving the lam standing in writing, but marking the pronunciation by — — — (Be sure to grasp this point).

6. Do these 3 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 أَلْكِتَابِ 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?

\[ \text{Lām} \quad \text{Ḍād} \quad \text{Ra} \quad \text{Ta} \]

10. What new word is this?
sham-sun 

It is the Arabic for \textit{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 \textit{shams} happens to be of that class.

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

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<td>Shīn</td>
</tr>
</tbody>
</table>

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

\[ \text{M} \quad \text{م} \quad \text{م} \quad \text{م} \quad \text{Mim} \]

13. Give examples of words containing the Mim.

\[ \text{Qa-la-mun}, \text{a pen.} \quad \text{مَكْتُبٌ} \quad \text{an office, study} \quad \text{جَمَلُ} \quad \text{camel.} \]
14. Learn the word for "head," *ra'sun* رَأْس. The hamza is "silenced" 
by sukūn but that does not make the vowel long as in رَأَة.

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

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

(1) شَمَسُ ٌ (2) أَلْشَمَسُ (3) رَآَسُ (4) أَلْرَآَسُ (5) أَلْشَمَسُ ضَرَبَتْ ٍ 
رَجُلًا (6) أَضَرَبَتْ رَآَسًا (7) لَا مَا ضَرَبَتْ رَآَسًا (8) أَكْسَرَتْ ٍ 
قَلْماً (9) أَكَلَ رَجُلُ أَكَلًا (10) أَكْسَرَتْ أَلْقَمَ (11) لَا مَا كَسَرَتْ ٍ 
أَلْقَمَ (12) ضَرَبَ أَلْرَآَسُ رَآَسًا (13) أَكَسَرَ أَلْرَآَسُ قَلْماً ٍ 
بَالْمِكْتَبِ (14) لَا مَا كَسَرَ أَلْقَمَ (15) ضَرَبَ رَجُلٌ جَمَلًا ٍ

*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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4. Why are these two letters Wau and Ya, easy ones to remember and to distinguish?

Because the wau has practically one form only ٠, it is like a large ِ; 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 ًع, formed by fat-ha and ya, and the other ًأ, formed by fat-ha and wau.

Thus ًع like ai in paid; and ًأ like ou in house.

A diphthong requires a sukûn over the “letter of prolongation.”

6. Give examples of these Diphthongs.

- سِفِن | sai-fun | since ي | follows the heterogeneous
- ْثُوُؤُر | thau-run | since و | follows the heterogeneous

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

Fat-ح (a) may accompany alif to make long َّا; ِDamma (u) may accompany wau to make long ُّu; and ِKasra (i) may accompany ya to make long ِّى (= 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: 
   - 
   - 
   - 
   and the two diphthongs:
   - = bay; and = bau

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

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

Exercise 9a. To English:

(1) كَتَبَ رَجُلٌ لِيِّ (2) رَكِبَ رَسُولٌ (3) كَتَبَ مُرْسَلٌ كَتَابًا (4) أَرَكَبَ الرَّسُولُ (5) مَا رَكِبَ الرَّسُولُ (6) أَكَتَبَهُ الْكِتَابَ بِقَلمٍ

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 insun happens to be a
   solar letter whilst in the other class falls the first letter
   formoon (Qamar-un)قار.

3. In what way is the Article prefixed to words beginning with
   a Solar letter?
   The sound of the Lam of theal coalesces into the sound of
   the solar letter (see 8:5).
   The sun شمس  sun شمس
   ash-sham-su  شمس  sham-sun

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 sukûn).
   The moon قمر  moon قمر
   al-qa-ma-ru  قمر  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
   al-qa-ma-ru قمر
   is easy
   al-sham-su شمس
   But
   is never found
   ash-sham-su شمس
   While
   is easier to pronounce

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 aLingual, and therefore it easily coalesces with
   its fellow tongue-formed letters;
sad šâd ẓâd shin ẓân sin s etc.,

and with its allied Dental (or teeth-formed) letters:

tha ṯ ta ṣ (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 sad 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 سَيْفُ 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.

9. In how many ways can the letter ي be used?
   1st. As a Letter of Prolongation following its homogeneous vowel kasra bi = by me li = to me.
   2nd. To form a Diphthong after a heterogeneous vowel when the ي takes a Sukûn
   سَيْفُ 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 maqṣura which means “shortened alif.” To be explained in Lesson 17. ِإِلَّا ilâ = to, unto
II. Learn the verb ُقتل he-killed and conjugate it like ِdaraba. 

**Exercise 10a.** Transliterate, translate and read aloud:

1. ُاش-شام-su  
   The sun

2. ُأر-رَسُول  
   The apostle

3. ُأر-رجل  
   The man

4. ُال-باب  
   The gate

5. ُأل-قلم  
   The pen

6. ُأل-ورق  
   The paper

7. ُأل-قُتال  
   The fighting

8. ُأل-مُرسِل  
   The missionary

9. ُأت-تاجر  
   The trader, merchant

10. ُاأس-سَيْف  
    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 ١ and to ٥? (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. — WÂSLA.

1. What is the Arabic for a youth?
   ghu-lâ-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.
   
   ٌ ٍ ٣ ٥ ١
   'Ain  'a

   غ  غ  غ
   Ghain  gh, or ghr

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 å 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-lâ-mun, ra-ju-lun ḍa-ra-ba

5. Why has  غلام become غلام؟
   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  غ is a Solar and  ر a Lunar. We then write the sentence
   ضربٌ الرجل غلام darab ar-raj-ul-ghu-lâma.

7. Why has  غلام (youth) in 4 above lost its tanwin fat-ha, 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 11a. 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-lâ-man ra-ju-lun ǧa-ra-ba
    (2) ul-ghu-lâma ar-rajul ǧa-ra-b
    (3) aqṭal ǧarîl
    (4) aqṭal ǧarîl
    (5) ma qaṭl ǧarîl
    (6) aqaṭl ǧarîl

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? (11 : 8).
(2) Give all the four forms of the letters Ain and Ghain. (11 : 2).
Lesson 12. — *HAMZA.*

1. What is the Arabic for earth? Arḍun ً

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-tâbun َٰٓ

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 َٰ is the same as َٰٓ 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 َٰٓ or َٰٓ or َٰٓ) 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. َٰٓ
   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” *ضَرَبَتْ الْكِتَابَ* not *ضَرَبَتْهُ الْكِتَابَ*. This is distinguishable from 2nd fem., sing., by the sukûn *ضَرَبَتْ الْكِتَابَ*.

The preposition *منُ* in such a case replaces its sukûn by *فَتِحَة* but this is exceptional. Thus *منُ الرَّجُلَ* (from the man).

**Exercise 12a. To English:**

(1) *ضَرَبَتْ الرَّجُلَ* (2) *الشَّمْسُ ضَرَبَتْ الرَّجُلَ* (3) *كَتَبَتْ منَ الْبَيْتِ*  
(4) *ضَرَبَتْ الْكِتَابَ* (5) *أَضَرَبَتْ الشَّمْسُ الْعُلَّامَ*  
(6) *أَمَّا ضَرَبَتْ الْعُلَّامَ* (7) *مَا كَتَبَتْ الْكِتَابَ*

**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>Example</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>advent</td>
<td>maji‘un</td>
<td>the coming</td>
</tr>
<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 ُamma. If these words are used in the Accusative Case, they take tanwin ُatha over the alif, and, in the Genitive Case, tanwin kasra.

On prefixing the Definite Article ﷲ 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: ُ u-sound; َ a-sound and ِ i-sound.

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

3rd. *after* an Alif in certain words, such as ُ صحراء (desert) the plural of which is the word ُ صحراء (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: ُ u-sound ِ i-sound (no fat-ḥa 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:

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

(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'an (Koran) \( \text{آلمع} \) (Be careful to pronounce it thus: al-Qur-ān); he believed, ā-ma-na

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 \( \text{••} \) thus, re\-inforce, re\-appear.
Exercise 13a. To English:

1. آمن بالقرآن (أ) ما آمن بالله (2) آمن بالسيري المسيح (3) آمن بالله.
2. آمن بالسيري المسيح (4) آمن بالله (5) آمن بالسيري المسيح (6) آمن بالله.
3. في الفناء (7) لأنه آمن بالسيري (8) هن آمن بالله (9) جزء من القرآن (10) آمن بالسيري.
4. في الفناء (11) ما آمن بشيء (12) من البدل آمن بالسيري.

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

Faith in (by) God - ِٰٓٓاٗآَٓالٰٓ ْلٰٓٓالٰٓ

Faith in Christ (the Messiah) bil-Masiح ِٰٓٓاٗاٗآَٓالٰٓ ْلٰٓٓالٰٓ

Exercise 13b. To Arabic:

1. He believed in the Qur'an. 
2. (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) ِٰٓٓاٗاٗآَٓالٰٓ ْلٰٓٓالٰٓ (2) كَتَبَ لِي ِٰٓٓاٗاٗآَٓالٰٓ ْلٰٓٓالٰٓ (3) رَجُلُ اٗٓاٗآَٓالٰٓ (4) آمن بالسيري (5) آخذت السِّي ف من أَرْجَلٌ (6) كَسَرَ أَلْبَابُ

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.

\[
\begin{align*}
\text{i}=\text{ee} & \quad \text{ki} & \quad \text{ka} & \quad \text{ha} & \quad \text{hu} \\
\text{me (m. \\& f.)} & \quad \text{thee (f.)} & \quad \text{thee (m.)} & \quad \text{her} & \quad \text{him}
\end{align*}
\]

1st person 2nd person 3rd person

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

\[
\begin{align*}
\text{h} & \quad \text{a} & \quad \text{y} & \quad \text{h} & \quad \text{h}
\end{align*}
\]

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

\[
\begin{align*}
\text{li} & \quad \text{la-ki} & \quad \text{la-ka} & \quad \text{la-ha} & \quad \text{la-hu}
\end{align*}
\]

to me to thee (f) to thee (m) to her to him

5. What strikes one as curious here?
That the 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. used as in the following examples signifies permanent possession.

There being no verb, it cannot govern in Accus : !!

(a). \text{La-hu'akh-un}

To him [there is] a brother

\[
\begin{align*}
\text{He has a brother}
\end{align*}
\]
(b). *La-hā 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-lī-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 ال؟ Yes: but the alif is lost. للاَّمِيرُ أُمُ The prince has a mother.

8. للاَّمِيرُ مَدِينةُ What case is madīna?
It is Nom: not Accus. Why is this?

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

10. Mention one particle for making sentences negative:

مَ  (c.f. Lesson 4: 4).

11. هل لالمدينة بابُ؟ Why?
What case is shay-un? Why?

*Exercise 14a.* To English:

<table>
<thead>
<tr>
<th>(1) اللهُ أَخُ</th>
<th>(2) هلَّ لي أَخُ</th>
<th>(3) مَا لَكَ شَيْءُ</th>
<th>(4) اللهُ أَخُ</th>
<th>(5) هلَّ لَهَا أَخُتُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(6) أَمَّا لَي أَمُ</td>
<td>(7) هلَّ كَتَبَ أَلْكَ أَبَ</td>
<td>(8) هلَّ كَتَبَ أَلْكَ أَبَ</td>
<td>(9) للاَّمِيرُ أَخُ</td>
<td>(10) هلَّ لالمدينة بابُ</td>
</tr>
</tbody>
</table>

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

**AFFIXES — (contd.)**

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

2. What two new letters are here introduced?  
   The Tā, a strong T; and Nun which has an N sound.  
   The tā is allied to za ۸, a strong Z.

   - t (hard)  
   - z (strong)  
   - n

   N.B. — ۸ makes the fat-ḥa sound like aw in tawny and ۸ is an explosive sound sometimes transliterated zḥā. 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) ۸ and ۸

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

<table>
<thead>
<tr>
<th>Sing:</th>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ي</td>
<td>لَكِn</td>
<td>ه</td>
</tr>
<tr>
<td>Plural</td>
<td>نا</td>
<td>kun-na</td>
<td>kum</td>
</tr>
<tr>
<td>us</td>
<td>you (f.)</td>
<td>you (m.)</td>
<td>them (f.)</td>
</tr>
</tbody>
</table>

   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 ١٤ : ٢) 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. ِكَسَرَتْهُا ُمَضْرِبَ بِهَا ِI broke it
Exs. of gen. ِسُلْطَانَنَا ِمَعَكُّمُ ِour sultan

8. But how is ُنا genitive in ِسُلْطَانَنَا?
Our sultan = The sultan of us; c. f. ِرَسُولُهُ the apostle, and ِرَسُولُ ُاللهِ the apostle of God = God's apostle. ِإِسْمُ ُالسُّلْطَانِ ِthe name of the king = the king's name. ِأُبُوُهُ ِ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 ِنَحْنُ we, ِأَنَا 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 ِبْنَةُ ِname ِإِسْمُ ِson ِبْنُ ِwomani ِبْنَةُ, ِأَبُوُهُ ِor, wife ِبْنَةُ ِإِسْمُ ِtwo (fem.) ِإِسْمُ ِtwo (m.) ِأَبُوُهُ ِ

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

II. Note that ُأَبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأُبُأ
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. \textit{Revision of Characters.}

I. Let us learn the whole Alphabet \textit{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>Alif</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Hamza</td>
</tr>
<tr>
<td>Baa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Ba</td>
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<tr>
<td>Ta</td>
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<td></td>
<td></td>
<td>Tha</td>
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<tr>
<td>Jee</td>
<td></td>
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<td></td>
<td></td>
<td>Jem</td>
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<tr>
<td>Ha</td>
<td></td>
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<td></td>
<td></td>
<td>Haa</td>
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<tr>
<td>Kha</td>
<td></td>
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<td>Kha</td>
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<tr>
<td>Dal</td>
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<td>Dal</td>
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<tr>
<td>Dhal</td>
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<td>Dhal</td>
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<tr>
<td>Ra</td>
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<td>Ra</td>
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<tr>
<td>Zain</td>
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<td>Zain</td>
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<tr>
<td>Sin</td>
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<td>Sin</td>
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<td>Shin</td>
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<td>Shin</td>
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<tr>
<td>Sad</td>
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<td></td>
<td>Sad</td>
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<tr>
<td>Dad</td>
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<td></td>
<td>Dad</td>
</tr>
<tr>
<td>Taw</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Taw</td>
</tr>
<tr>
<td>Zhaw</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Zhaw</td>
</tr>
</tbody>
</table>
2. Give the vowels and diphthongs.

Tanwin Damma ➔ Damma ➔ Long u ➔
Tanwin Fat-ha ➔ Fat-ha ➔ Long a ➔
Tanwin Kastra ➔ Kastra ➔ Long i

Diphthongs: — ai ➔ ao

3. Other signs: Hamza (full powers of consonant) ➔
Madda (one alif written across) ➔
Shadda (for linking words) ➔
Sukun (rest or silence) also called Jamma ➔

Wau ➔ Ha ➔ Lam ➔ Alif ➔
Ya ➔ Nn ➔ Mim ➔ Kaf ➔ Qof ➔ Fa ➔ Ghain ➔ Ain ➔
La ➔ W ➔ H ➔ N ➔ M ➔ L ➔ K ➔ Q ➔ F ➔ G ➔ A ➔
gh (or dr)
4. **The Figures:**

\[
\begin{array}{cccccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 \\
11 & 12 & 13 & 14 & 15 & 16 & 17 & 18 & 19 & 20 \\
21 & 22 & 23 & 24 & 25 & 26 & 27 & 28 & 29 & 30 \\
31 & 32 & 33 & 34 & 35 & 36 & 37 & 38 & 39 & 40 \\
41 & 42 & 43 & 44 & 45 & 46 & 47 & 48 & 49 & 50 \\
\end{array}
\]

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: אבג דהוזחט י.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>רד</td>
<td>ל</td>
<td>נז</td>
<td>וו</td>
</tr>
</tbody>
</table>

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

8. **Vocabulary 16.** Memorise carefully.

- **Day** (*yaum*) — يوم
- **abode** (*där*) — دار
- **religion or, judgment** (*din*) — دين
- **Islam** (*al-Islâm*) — الإسلام
- **gold** (*dha-hab*) — ذهب
- **Peace** (*sa-lâm*) — سلام
- **Vizier, i.e., Minister** (*wazir*) — وزير
- **Egypt** (*Misr*) — مصر
- **letter, epistle** (*risāla*) — رسالة
- **bread** (*khubz*) — خبز
Lesson 17.

TA MARBUTA & ALIF MAQṣURA.

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  is man, a separate word  is used for woman).

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

It takes the two dots of the ta. Thus  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  madina (a city) e.g. al-medina (city where Mohammed was buried). Compare also  Qabila (a tribe). Note: The common word for "girl" (also, daughter) is  a corruption of the above  

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  Ibnat-ul-Qâdi
The prophet's city  Madinat-un-Nabiyi
The tribe of Coreish  Qabilatun-Quraish
The prophet's word  Kalimat-un-Nabiyi
The prophet's letter (epistle, message)  Risâlat-un-Nabiyi
The chapter of "The Cow"  Surat-ul-Baqara

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

We call this  ta marbûta (which means tied-up ta).
5. What is the other letter that has a distinct form under a special name?

The ʕ 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-ḥa.

6. But is not that the work of Alif?

Exactly, so this is a second alif. The first alif can be called Alif mamdūda — 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 maqsūra” (shortened alif), and is only used at the end of nouns.

7. Give examples of Alif maqsūra.

Guidance hudan
the guidance al-huda
fever al-ḥumma
a youth, lad, fatan
when? (interrog) matâ
to, towards ilâ
upon, on ‘alâ

8. What characteristic is common to ʕ and ʕ?

Both are used at the ends of words and both are invariably preceded by a fat-ḥa.

9. Is the fat-ḥa 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-ḥa” showed where the long fat-ḥa 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-Raḥ-mān
the heavens as-samâ-wât
that, those (demonst:) dhā-likā, ulāïka
this, these (demonst:) hādha hā-ulāī
but—but he lākin, lākinnahu
life (Quran spelling) ḥayātun
life (modern spelling) ḥayātun
prayer (Quran spelling) ṣalātun
prayer (modern spelling) ġalātun

Exercise 17a.

1.  أَنْظَرْتُ أَلفَى عَلَى الْجَبَلِ ؟
   نَعْمَ نَظَرْتُهُ
2.  هلَّ أَخْذَ كِتَابَهُ مَعَهُ ؟
3.  نَعْمَ أَخْذَهُ وَرَكَبَ جَمِلًا
4.  مَا أسَمَّى ذَلِكَ أَلْفَى ؟
   إِسْمُهُ زِبِيدُ بْنُ سُعْدُ بْنُ إِعْمَامَ
5.  أَلْهَذَا الْعَلَامَ أَبُ وَأُمُّ
   نَعْمَ لَهُ أَبُ وَأُمُّ وَأَخُ وَأَخَتٌ

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>ضربوا ضربة</td>
<td>ضربا ضربة</td>
<td>ضربت ضربة</td>
</tr>
<tr>
<td>ضربتم ضربت</td>
<td>ضربت ضربت</td>
<td>ضربت ضربت</td>
</tr>
<tr>
<td>ضربين ضربة</td>
<td>ضربة</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>نوا</td>
<td>نا</td>
<td>ا</td>
</tr>
<tr>
<td>سنتم</td>
<td>سنتما</td>
<td>نا</td>
</tr>
<tr>
<td>بتون</td>
<td>بتونا</td>
<td>نا</td>
</tr>
<tr>
<td>ـ نا</td>
<td>نا</td>
<td>ا</td>
</tr>
<tr>
<td>نا</td>
<td>نا</td>
<td>ا</td>
</tr>
<tr>
<td>نا</td>
<td>نا</td>
<td>ا</td>
</tr>
<tr>
<td>نا</td>
<td>نا</td>
<td>ا</td>
</tr>
</tbody>
</table>

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) كسر to break.

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>كسروا كسرت</td>
<td>كسرنا كسرت</td>
<td>كسرت كسرت</td>
</tr>
<tr>
<td>كسرتم كسرت</td>
<td>كسرتما كسرت</td>
<td>كسرت كسرت</td>
</tr>
<tr>
<td>كسرن كسرت</td>
<td>كسرنا كسرت</td>
<td>كسرت كسرت</td>
</tr>
</tbody>
</table>

5. Is the Alif at the end of ضربوا 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 كسرها ضربوا ضربوها.
Exercise 18a.

1. هل أحدكم سيفكم معكم؟  نعم أحدناه.

2. أضربوا الجمل بالسيف؟ نعم ضربوه وقتلوه.

3. وهل ابنك ذهب معهم؟ نعم ذهب معهم إلى مدينة.

4. إلى مدينتك؟ نعم إلى مدينة.

5. ما اسمه؟ اسم أبي أحمد.

6. هل أحدوا خبرًا معهم؟ أحدوه 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.

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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 سَيْفٌ saif-un; but the first word has lost its tanwin َدَامَمْ; 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 سَيْفٌ is considered to be sufficiently defined by its juxtaposition to ٱلرَّجُلِ 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 رجلُ in سيف رجلٍ 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" كل شيء "Everything" اسم كتبة "Every book's name" is "Everything".

8. Some Arabic Grammarians give the name Oblique Case to every noun not directly Nominative or Accusative.
   So that they call the Genitive Case the Dative Case Oblique Cases.

9. Then how many cases shall we say there are in Arabic?
   Nominative = Subject of the Verb
   Accusative = Direct Object of Transitive Verb
   Three cases: Genitive or Oblique = Governed by "of", or other Preposition, etc,—or "Possessive"

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 أهل الكتب the people-of-the-Book, al-kitāb was originally definite, therefore its only change, as a consequent, is that it replaces Nominative Case by Oblique Case, as shewn by the kasra.

    The man's family.
    The king's children.
    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 *الخـسـان* (then اكتَب محمد) *Real Arabic names* are often nuna ted as *أهـل مـصـر* (then كِتَاب أبُرَّهِم) foreign names not so *The people of Egypt*
For a Celtic example see Bedd Gelert = Gelert’s grave.

14. Does the Antecedent always take dama? 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 chie.

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” *اسمُ رجلٍ*
17. Note the names of mts etc. in Wales, Pennines, etc. In Welsh 
y = ـلـ c.f. Bettws-y-Coed, Bwlch-y-Deufan, Pen-y-Gant; etc.

**Exercise 19a.** To English:

1. يوم البعثة
2. كلاً خبر الملك
3. لا ما أكلتها
4. رسالة الملك
5. هلذهب إلى دار السلام
6. دين الإسلام

**Exercise 19b.** To Arabic:

1. The-day-of-judgment.
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-Salâm?
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>هل أهل الكتاب في مصر؟ (7)</td>
<td>What are your books in Egypt?</td>
</tr>
<tr>
<td>له ملك و أمير (8)</td>
<td>Has a king and an admiral.</td>
</tr>
<tr>
<td>أكتب الملك رسالة (9)</td>
<td>Write to the king.</td>
</tr>
<tr>
<td>هدى لهم سلطان (10)</td>
<td>Guide their king.</td>
</tr>
<tr>
<td>نظرت الرجل والعالم (11)</td>
<td>Saw the man and the world.</td>
</tr>
<tr>
<td>أبلك أكتب أحسن (12)</td>
<td>Write the best.</td>
</tr>
</tbody>
</table>

B. Translate to Arabic:

1. He believed in the Quran.
2. The people of the scripture [are] in Dâr-es-Salâm.
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 [the] 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 "ilâh" pronounced?
   It is ilâhun in reading or ilâh in speaking, and means a god or deity. It has a plural form "âli-hatun" (deities).

2. How do we write "the god, or the deity?"
   "Al-ilâ-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 Allah? What does it mean?
   Allah is written "Allâh" which is a contraction of "ilâh". It has a wašla 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 Allah pronounced?
   The middle fat-ḥa 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: "al-Ḥamdu lillâhi" (Praise to God). The preposition meaning "to" is prefixed and joined on in the place of the alif-wašla, but not separately shown in writing, for the Arabic never writes three lams together. The accent falls upon laḥ 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.
(c) 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 risālāt 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 لُفُعُّلُ used?

This root in the order of its letters لٰ فٰ عٰ 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 لٰ (Fa)

And "2nd"، "", "", "", "", "", "" ع (Ain)

And "3rd"، "", "", "", "", "", "", "" ل (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>فَعِلْا فَعِلمْا فَعِلْتْا</td>
<td>فَعِلْتْا فَعِلمْا فَعِلْتْا</td>
<td>فَعِلْتْا فَعِلمْتْا</td>
</tr>
<tr>
<td>فَعِلْتْا</td>
<td>فَعِلمْتْا</td>
<td>فَعِلمْتْا</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'-alâ 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 لُفُعُّلُ 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 فَعِلْ(أ)ل which = "one doing" (doer). We can then make hundreds of words on this form. (See Lesson 23). كَتَبَ a clerk, and قَاتِلْنَ فَعِلْلُ a murderer are both said to be upon the form (or measure) لُفُعُّلُ because each one inserts an alif after the ل (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 َفعل -نف and we say that handsome, is on the form َفعل َفَعَل

**Vocabulary 22.**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>الرجل</td>
<td>what?</td>
</tr>
<tr>
<td>الْإِنسانُ</td>
<td>why?</td>
</tr>
<tr>
<td>البَناتُ</td>
<td>there is not</td>
</tr>
<tr>
<td>الْدَرْسُ</td>
<td>but (rather),</td>
</tr>
<tr>
<td>الْإِبْنَةَ</td>
<td></td>
</tr>
<tr>
<td>النَّفْعُ</td>
<td></td>
</tr>
</tbody>
</table>

Exercise 22a. To English:

1. هل لِلَّامِرِ أُبَيْنة
2. نَمَّ لَهُ بَنَتْ
3. أَلِلّهُ أَبْنُنَّ؟ لَيْسَ لَهُ أَبْنُنَّ
4. هل فَتَحَتَّ بَنَتْ أَلْامِرِ أَلْبَابَ؟
5. لَا لَيْلَ أَمِرٍّأَ فَتَحَتَّهُ
6. هل فَتَحَوْتُ؟ نَمَّ فَتَحَوْتُ
7. هل أَوَّلَ آذى أَنشَخَ قَتَلَّى أَبْنَنَّ أَلْامِرِ
8. لِمَاذا فَعَلُوا ذَلِكَ؟
9. أَيْنَ أُبَيْنَهُ أَلْامِرِ
10. إِبَنَتِهِ مَعَ أَمِيَّةَ
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>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>here</td>
<td>هنا (interr:)</td>
</tr>
<tr>
<td>there</td>
<td>هناك (conj:)</td>
</tr>
<tr>
<td>when?</td>
<td>لَمَّا (conj:)</td>
</tr>
<tr>
<td>when</td>
<td>ثمَّ (conj:)</td>
</tr>
<tr>
<td>where?</td>
<td>أيَّن (interrog:)</td>
</tr>
<tr>
<td>where</td>
<td>حيثُ (relative)</td>
</tr>
<tr>
<td>very, (much)</td>
<td>أيضاً</td>
</tr>
<tr>
<td>how? (interr:)</td>
<td>كيفَ (interr:)</td>
</tr>
<tr>
<td>also, again</td>
<td>أيضاً</td>
</tr>
</tbody>
</table>

Self Test Paper 22.

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

NOUNS OF AGENT AND OBJECT.

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

The Verb

al-fi'il

The Noun

al-ism

The Particle

al-ḥarf

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 is-mul-fā'il

2nd. The Noun of Object, or Passive Participle, pronounced is-mul-maf'ūl

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

one-who-strikes:

i.e. a striker

|  ḍā-rib |  ضارب  | to strike |

one-who-does:

a doer, labourer

|  fā-'il |  فعل  | to do |

one-who-kills:

a murderer

|  qā-til |  قاتل  | to kill |

one-who-writes:

a writer, clerk

|  kā-tib |  كاتب  | to write |

one-who-dwells:

an inhabitant

|  să-kin |  ساكِن  | to dwell |

one-who-is present

"Present!" (roll-call)

|  ḥā-dir |  حاضر  | to come, be present |

one-silent:

silent (Adj.)

|  să-kit |  ساكِت  | to be silent |

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 فعل  we say:— The verb forms its Active Participle (Noun of Agent) upon the form فاعل. This last is the word used above (§ 3) in Ism-ul-fā'il.
6. Give examples of the Passive Participle or Noun of Object.

<table>
<thead>
<tr>
<th>Example</th>
<th>Form</th>
<th>Meaning</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>one-killed:</td>
<td>maq-tūl</td>
<td>to kill</td>
<td>قتل</td>
<td>One killed</td>
</tr>
<tr>
<td>a victim</td>
<td>mak-tūb</td>
<td>to write</td>
<td>كتب</td>
<td>A scripture written</td>
</tr>
<tr>
<td>written:</td>
<td>madh-kūr</td>
<td>to mention</td>
<td>ذكر</td>
<td>Mentioned</td>
</tr>
<tr>
<td>a-thing-chanted:</td>
<td>maz-mūr</td>
<td>to chant</td>
<td>مزمور</td>
<td>Above-mentioned</td>
</tr>
<tr>
<td>a psalm</td>
<td>mau-jūd</td>
<td>to find</td>
<td>جوجد</td>
<td>A thing chanted</td>
</tr>
<tr>
<td>found:</td>
<td>mak-rūh</td>
<td>to dislike</td>
<td>كره</td>
<td>Hated</td>
</tr>
<tr>
<td>present here</td>
<td>marhūm</td>
<td>to show mercy</td>
<td>حوم</td>
<td>Found here</td>
</tr>
<tr>
<td>a-thing-hated:</td>
<td>maf-hūm</td>
<td>to understand</td>
<td>فهم</td>
<td>Hated</td>
</tr>
<tr>
<td>distasteful</td>
<td>ma-*lūm</td>
<td>to know</td>
<td>معلوم</td>
<td>That-is-known</td>
</tr>
<tr>
<td>one shown mercy to: &quot;late Mr. ...&quot;</td>
<td>maj-hūl</td>
<td>to be ignorant of</td>
<td>هوم</td>
<td>Such a thing</td>
</tr>
<tr>
<td>&quot;of course&quot;</td>
<td>mashhūr</td>
<td>to divulge, make public</td>
<td>شهير</td>
<td>Understood</td>
</tr>
<tr>
<td>that-is-known:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;of course&quot;</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>which-is-unknown:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>unknown</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>thing-notorious:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>one famous</td>
<td></td>
<td></td>
<td></td>
<td></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 sukūn 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 fatḥa, 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 البنات فهمت درسهم؟
   (1) نعم، الدرس مفهوم جيداً.
2. هل كاتب الفاضي موجود هنا؟
   (3) نعم، هو حاضر معنا هنا.
3. هل كاتب ذلك الكتاب مشهور؟
   (5) كلاً، ما علمنا شيئاً عنه. حياته مجهولة.
4. كتاباه جميل جداً، ما اسمه؟ اسمه "أصل الكون".
5. ماذا كتب عنه؟ كتب عن كل شيء.
6. هل الكتاب مطبوع على ورق؟ (10) معروف.

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>kāna</td>
<td>ُكَانَتِ</td>
</tr>
<tr>
<td>kunntunna</td>
<td>kāntum</td>
<td>ُكَانَتْ</td>
</tr>
<tr>
<td>kunnta</td>
<td>kunta</td>
<td>ُكَانَتُ</td>
</tr>
</tbody>
</table>

4. How do we explain the second person etc. ُكَنَتِ?
   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: ُكون Add the pronoun ُتَ and we get ُكَنَتْ 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 ُكَنتَ 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 ْكانُ 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 َأَناَّ كَانَبُ 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 َلُ 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 ْكانَ

9. IMPORTANT RULE OF SYNTAX: When any part of the verb ْكانَ 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 كَانَ (24: 3).
2. What happens to the copula "is" in Arabic? (24: 6).

**Vocabulary 24.**

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jesus, Yasu'n</td>
<td>يُسَوِّعُ</td>
</tr>
<tr>
<td>owner, sâhib</td>
<td>صاحِبُ</td>
</tr>
<tr>
<td></td>
<td>يَارِجَالَ</td>
</tr>
<tr>
<td></td>
<td>شَكْرُ</td>
</tr>
<tr>
<td></td>
<td>جَذّ</td>
</tr>
</tbody>
</table>

**Exercise 24a. To English:**

(1) *الملكة طيبة*  
*is good (or, a good one).*

(2) *الله كريم*  
*is generous.*

(3) *الدرس مفهوم*  
*is understood.*

(4) *الكتاب معَلِوم*  
*is well known.*

(5) *القَبَضُ لِلَّاتِي في الأيزْرَاءِ*  
*is famous.*

(6) *الشَّكْرُ لِلَّاتِي في الأيزْرَاءِ*  
*is the Son of God.*

(7) *أَيْتَمْلَكُ الْمَلَكَةَ  
*The lesson [is] understood.*

(8) *الدرس مفهوم*  
*The writer is [well] known.*

(9) *الكتاب معَلِوم*  

(10) *اللَّهُ مُفْهُومُ*  
*Jesus is the Son of God.*

**Exercise 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?
Danîr which forms its plural Châ'îr. 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.

\[
\begin{array}{ccc}
\text{I} & \text{You} & \text{He/She/It} \\
\text{مَا} & \text{تُّنَبِّئُ} & \text{مَا} \\
\text{أَنْتُ} & \text{أَنْتُ} & \text{أَنْتُ} \\
\text{أَنْتُ} & \text{مَا} & \text{مَا} \\
\end{array}
\]

4. Memorise, reading the Roman transliteration from left to right (Anâ is pronounced ana, not anâ).
Singular Pronouns: huwa, hiya—anta, anti—anâ.
Dual Pronouns: humâ, antumâ.
Plural Pronouns: hum, hunna—antum, antunna—nahnu.

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 man and min. 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 فلن (fem. فلّانة) is used as the equivalent of our expression "so-and-so". As an Adj. فلنّي may be used.
EXAM. PAPER 25.
(To be sent up for correction).

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 ً Sherif and ً Sherif. Why the difference in the case of Sherif?

Exercise 25c. (Correct at home).

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-Mudâri'û.

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 مَعَ to hinder or prohibit.

We follow the Model-form فعل يَفْعَلُ precisely.

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

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

| to gather | جَمِعَ | to open | فَتْحَ | to raise | رُفَعَ | to go | ذَهَبَ | to praise | مُلَحَ | to appoint | جَمِعَ |
|-----------|-------|--------|-------|--------|-------|-------|-------|----------|-------|-----------|-------|-------|

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 يَفْعَلُ 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>الماضي</th>
<th>فعل يَفْعَلُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>to raise</td>
<td>رُفَعَ</td>
<td>فَتْحَ</td>
<td>مَعَ</td>
</tr>
<tr>
<td>to open</td>
<td>فَتْحَ</td>
<td>فَتْحَ</td>
<td>مَعَ</td>
</tr>
<tr>
<td>to ask</td>
<td>سَأَلَ</td>
<td>لُّيَسَأَ</td>
<td>مَعَ</td>
</tr>
</tbody>
</table>

7. What is the difference between مَاذا and مَا (Interr.):?

مَا is used (interr.) before a noun, مَاذا before a verb. Examples:

What is his name? مَا اسمه؟ What hinders؟ مَا يَفْعَلُ
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>بَعْدَ</td>
<td>وَرَاءَ</td>
<td>فَوْقَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>between...</th>
<th>behind...</th>
<th>beneath...</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَيْنَ</td>
<td>خَلفَ</td>
<td>نَفْسَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>with, at...</th>
<th>before...</th>
<th>in front of...</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَنْدَ</td>
<td>قَبْلَ</td>
<td>فَيْنَ</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.

<table>
<thead>
<tr>
<th>where (rel. adv.)</th>
<th>below (adv.)</th>
<th>above (adv.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَيْثُ</td>
<td>فَيْنَ</td>
<td>فَوْقُ</td>
</tr>
</tbody>
</table>

Exercise 26a. To English:

1. يَفْتَحُ الْبَابُ أَمَامَ الْبَيْتِ (He opens the door in front of the house.)
2. أَذْهَبَ إِلَى الْبَيْتِ (He goes to the house.)
3. تَدْهَبُ إِلَى الْبَيْتِ (He goes to the house.)
4. لمَّا يُمْتَكَّعُ (What hinders you?)
5. مَا أَلْمَا مَانِعُ؟ (Why do you not open the door?)

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 the m\(\text{\textmacr{a}}\)r\(\text{\textmacr{a}}\)r of فعل يفعل

<table>
<thead>
<tr>
<th></th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>يفعلُون</td>
<td>تفعلان</td>
<td>تفعلُ</td>
</tr>
<tr>
<td></td>
<td>تفعلُون</td>
<td>تفعلان</td>
<td>تفعلًا</td>
</tr>
<tr>
<td></td>
<td>تفعلُون</td>
<td>تفعلان</td>
<td>تفعلًا</td>
</tr>
<tr>
<td></td>
<td>تفعلًا</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Give the transliteration of the Dual:

3.m. yaf-'a-l\(\text{\textmacr{a}}\)ny 3.f. taf-'a-l\(\text{\textmacr{a}}\)ny 2.m. & f. taf-'a-l\(\text{\textmacr{a}}\)ny. 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-l\(\text{\textmacr{a}}\)na 3.f. yaf-'al-na 2.m. taf-'a-l\(\text{\textmacr{a}}\)na 2.f. taf-'al-na 1.naf-'a-lu.

4. Note the similarity of the three following:

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

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

(2) the second person uses ـُـُ 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 جَمِيع to collect, in full:

| جَمِيع | جَمِيعان | جَمِيعتِيَنَّ | جَمِيعتُهُمْ |

Self Test 27.

(1) Write out the Plural of جَمِيع (27 : 7).

(2) Write some examples of the Rule of Syntax (27 : 6).

Exercise 27a.

(1) لَمَّا يَنْظُرُ وَنَاتَ نَذِهِبُ إِلَيْهِمْ
(2) أَعْلَمُ جَمِيعَ دُرُوسِي
(3) نَسَأَ الْكُتَبَ عَنِ الدُّرُوسِ
(4) أَقْبَمُ الْبَنَاتِ مَعَانَاهُمْ
(5) كَيْفَ تَمْتَعِهِنَّ
(6) أَجْمِيعُ كُتَبَيْنِ كَأَيْنَ
(7) يَكْتَبُنَّ كِتَابَيْنَ وَيَجْهَلُنَّ مَعَانَاهُمْ
(8) تَمْتَحِنُ عَمَالِهِنَّ
(9) أَلْقَتِ الْبَنَاتُ مَعَانَاهُمْ
(10) أَجْمِيعُ تَمْتَعِهِنَّ

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 س with fatha, which is a prefix only and forms a part of the verb; or the separate word سُوفَ saufa.

2. What do سُوفَ and سَ mean?
   سَ denotes "in the future," and may be paraphrased as "soon."
   It is probably abbreviated from the old word سُوف which now denotes "in the distant future."

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

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 Qu’ran.
   سُوفَ يَتَعَلَّمُ سُوفَ يَتَعَلَّمُ سُوفَ يَتَعَلَّمُ سُوفَ يَتَعَلَّمُ
   سُوفَ يَتَعَلَّمُ سُوفَ يَتَعَلَّمُ سُوفَ يَتَعَلَّمُ سُوفَ يَتَعَلَّمُ
   سُوفَ يَتَعَلَّمُ سُوفَ يَتَعَلَّمُ

5. What are AA or fatha fatha verbs? Give a few.
   These are verbs on the form فَعْلُ يَفْعَلُ 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 زَرْعُ
   to fascinate, charm, bewitch سَحْرُ
   to transcribe (a Ms.) أَسْحَابُ
   or, to abrogate (supersede a law) أَسْحَابُ
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>Noun of A. or Obj. Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>a victor</td>
<td>an-overcomer</td>
<td>“قاهر”</td>
</tr>
<tr>
<td>“the victorious city” (the word corrupted to CAIRO)</td>
<td>the-one-overcoming (f)</td>
<td>“قاهر”</td>
</tr>
<tr>
<td>a chapter or verse which supersedes (a former one)</td>
<td>abrogating</td>
<td>“نصح”</td>
</tr>
<tr>
<td>a verse ḫ abrogated (by a later one)</td>
<td>abrogated</td>
<td>“نصح”</td>
</tr>
<tr>
<td>a maker, manufacturer</td>
<td>one-making</td>
<td>“صنع”</td>
</tr>
<tr>
<td>manufactured (artificial)</td>
<td>thing-made</td>
<td>“صنع”</td>
</tr>
<tr>
<td>manufactures (reg. fem. plu.)</td>
<td>things-made</td>
<td>“صنع”</td>
</tr>
<tr>
<td>a magician, a sorcerer</td>
<td>a-charmer</td>
<td>“ساحر”</td>
</tr>
<tr>
<td>a person bewitched</td>
<td>one-charmed</td>
<td>“ساحر”</td>
</tr>
<tr>
<td>useful, beneficial</td>
<td>benefitting</td>
<td>“نفع”</td>
</tr>
<tr>
<td>thing-sown, crop</td>
<td>sown</td>
<td>“زرع”</td>
</tr>
</tbody>
</table>
Vocabulary 28.

an hour لساعة
Pl. of عباد — عبد

to hear سم يسمع
coming (fem.) آئية

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

1. سُوف لا تنفعهم ألحْنِهِم
2. سأحضر إليك بعد ساعة
3. يسمع الله صلىهم إلى ألحْنِهِم
4. يسمع الله إلي صلاة عباده
5. أذناب تسمعُون كلمة خلفك
6. سيَسْأَلُونك عن أُلَّهِ
7. مصنوعات القاهرة قليلة لكن هي (لكنها) تافهة
8. كانت أُلَّهِّية منسوحة
9. سكن القاضي هذا أمام بيت أَلَّدِي
10. المزروعات في مصر طيبة جداً

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., 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 dāmma and the fāṭha, 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>مُرْفَعَ</td>
<td>Nominative</td>
<td>مُرفوع</td>
<td></td>
</tr>
<tr>
<td>Subjunctive</td>
<td>مَنْصَبِ</td>
<td></td>
<td>Accusative</td>
<td>مُنْصَبِ</td>
<td></td>
</tr>
<tr>
<td>Jussive</td>
<td>جُزْرَمَ</td>
<td>Genitive</td>
<td></td>
<td>جُزْرَمَ</td>
<td></td>
</tr>
</tbody>
</table>

5. We said in Lesson 26 that the Proper Arabic name for the Present-Future (Imperfect) Tense is المضمون. 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  " " as the Noun can be declined by " " so it resembles the Noun; but Past Tense always ends in fāṭha.
6. How can the Tense be negated?

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

\[
\begin{array}{c|c|c|}
\text{ما} & \text{لا} & \text{لا}
\end{array}
\]

7. What is the Past Tense called? It is called 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.

(1) كَتَبَ سَاَكِنتُهُ فِي الْقَاهِرَةُ
(2) لَعَلَّهُ الْرَجُلُ صَالِحًا
(3) لَا يَنظُرُونَ إلَيَّ
(4) الْرَجُلُ كَانَ صَالِحًا
(5) يَسْمَعُ عَنْهُ يَقَامُ صَيْحَةً
(6) أَمْ كَتَبْ
(7) لَا يَسْأَلُونَ لَا تَسَاءَلُونَ
(8) لَا تَسَاءَلُ لَا تَسَاءَلُ
(9) لَا تَسَاءَلُ لَا تَسَاءَلُ

Exercise 29b.

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

SUBJUNCTIVE.

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>لا أن لا</td>
</tr>
<tr>
<td>Subjunctive but distinctly future negative</td>
<td>not (in future)</td>
<td>ل أن لا</td>
</tr>
<tr>
<td>Subjunctive but with negative force</td>
<td>in order not</td>
<td>ل أن لا</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>lest</td>
<td>ل أن لا</td>
</tr>
<tr>
<td>Answers the particle “What if?”</td>
<td>in that case</td>
<td>ل أن لا</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>until</td>
<td>ل أن لا</td>
</tr>
</tbody>
</table>

2. Give particular examples of their use.

(a) "An" 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 يُرِيدُ أَن يَذَهَّبَ (he wishes to go, i.e. that he may go) "I wish to go"; أَرْيَدُ أَن أَزْوَرَكَ "I wish to visit you" (= that I visit you). Note the paraphrase.

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

"He does not, and he will not go in the future". لا يُذَهَّبَ وَلَا يُذَهَّبَ = 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—See Less: 32:4—which apocopates the verb thus

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 singulors 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 = "May [God] increase thy good").

7. Always use ل or لكني as in حضر لكني 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.

N B Before answering Exam. Paper 30 learn the phrases at the head of page 81.
EXAMINATION PAPER 30.

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) [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).

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 صنع نسخ منع.
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 الرَّحْمَنِ الرَّحِيمِ
2. ﺎَﻟْﺤَمْدُ ﻋِلَيْهِ ﺭَبِّ ﺍﻟْﻌَالَمِينَ
3. ﺍﻟْされること ﺍﻟَّرحِيمِ
4. ﻣَالِكُ ﺍﻟْيَوْمِ ﺍﻟْذِّينَ
5. ﺍَشْهَدْ أَنَّ ﻻَ إِلَى ﺍَﻟْلَّهِ إِلاَ ﺍَﻟْلَّهُ
6. وَيَحْمِدْ ﻋِلَيْهِ ﺍَﻟْنَّاسِ ﺍَﻟْلَّهُ
7. ﺍَمْتَ ﺍَلْلَّهَ وَﺣَدَّ
8. ﺍَمْتَ ﺍَلْلَّهَ ﯾِبْرَعْلَهَ وَبُكْتِبَ
9. ﻣَنْ ﻳَوْا ﻃَرَيْرُ ﻃَرَيْرَةَ ﯾَلْبَقَرَةً ﯾَلْبَقَرَةً
10. ﯾَوْا ﻳَوْا ﻃَرَيْرُ ﻃَرَيْرَةَ ﯾَلْبَقَرَةً ﯾَلْبَقَرَةً

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 ﷺ of the Jussive prefixed to it. This lam takes kasra, and the verb is then apocopated, (i.e. the nun rejected) in the 2nd Sing. Fem., all the Duals, and the 2nd and 3rd Masc. Plural.

2. Why is the nun 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 nun, 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.

<table>
<thead>
<tr>
<th>Arabic Phrase</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>لِدَهَبْنَ</td>
<td>Let them (f) go!</td>
</tr>
<tr>
<td>لِدَهَبْتُ</td>
<td>let them go!</td>
</tr>
<tr>
<td>لِدَهَبْتِهْ</td>
<td>let (2) go</td>
</tr>
<tr>
<td>لِدَهَبْتُهَا</td>
<td>let her go!</td>
</tr>
<tr>
<td>لِدَهَبْتُهُ</td>
<td>let him go!</td>
</tr>
</tbody>
</table>

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!}

---

**ADVERBIAL PHRASES.**

<table>
<thead>
<tr>
<th>Arabic Phrase</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻁوْكَمَانَ</td>
<td>Of thy favour (please)</td>
</tr>
<tr>
<td>ﻁوْلَا</td>
<td>Of his favour</td>
</tr>
<tr>
<td>ﺛُمَاءَ</td>
<td>Instead of...</td>
</tr>
<tr>
<td>ﺛَمَاءَ ﻋَنَّ</td>
<td>In spite of...</td>
</tr>
<tr>
<td>ﻧَأْدَمَا</td>
<td>For example</td>
</tr>
<tr>
<td>ﻧَأْدَمَا ﺑَمَاءَ</td>
<td>Exactly</td>
</tr>
</tbody>
</table>

---

**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 ﷺ of the Jussive prefixed to it. This lam takes kasra, and the verb is then apocopated, (i.e. the nun rejected) in the 2nd Sing. Fem., all the Duals, and the 2nd and 3rd Masc. Plural.

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<table>
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<tr>
<th>Arabic Phrase</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>لِدَهَبْنَ</td>
<td>Let them (f) go!</td>
</tr>
<tr>
<td>لِدَهَبْتُ</td>
<td>let them go!</td>
</tr>
<tr>
<td>لِدَهَبْتِهْ</td>
<td>let (2) go</td>
</tr>
<tr>
<td>لِدَهَبْتُهَا</td>
<td>let her go!</td>
</tr>
<tr>
<td>لِدَهَبْتُهُ</td>
<td>let him go!</td>
</tr>
</tbody>
</table>

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 فُ (then or therefore)?

It may then be marked by sukūn, thus: then let him go فَلْيَذهَبُ

*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 apocptes).

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 لَقَرَعُوا يَفَتَّحُ أَنْكَمَ أُطْلُبُوا تَجِدُوا (second verb is passive). Seek, ye shall find.

7. Are there any other particles causing the verb to be جَمَهَم

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

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

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

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

they did not go = مَا دَهَبُوا

ye did not ask me = مَا سَأَلَوَنِي (c.f. 34:6).
I0. Give all the persons of تخرج "let him go out"

لخرج | لخرجوا | لخرج

II. 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 wasla when preceded by other words in a sentence). We then get the Imperative thus:

اتخرجوا | اخرج

إفتحوا | إفتح

I2. Why the ُdamma over the alif in تخرج
Because verbs having a ُdamma in the مضارع take a ُdamma for the alif of the Imperative. All others take kasra.

Exercise 32 a.

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.

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

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

| la مَعِنِّي | la مَعِنِّي | let not knock | let not knock
|---|---|---|---
| لا كَرَعْوا | la كَرَعْوا | do not knock (f.Pl) | do not knock (Pl.)
| la كَرَعْوا | la كَرَعْوا | knock not (f.) | don’t knock (m).
| لا كَرَعْ | la كَرَعْ | let us not knock | (hardly necessary)

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

4. Is there any other lā 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. لا إِلَٰهِ إِلَّا اللّهُ
There is no strength and no power but in God. لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّهِ
There’s no harm to you. لا بَاسَ عَلَيْكَ

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

(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>لمْ يَكُنْ أنْ تَكُنْ</td>
<td>أنْ تَكُنْ أنْ تَكْلُيْ</td>
<td>يَا كُلْنَ تَا كُلْنَ</td>
</tr>
<tr>
<td>لمْ تَكُنْ</td>
<td>أنْ كَلْيَيْ</td>
<td>تَا كُلْيَيْ</td>
</tr>
<tr>
<td>لمْ كُنْ</td>
<td>أنْ كُلْيَيْ</td>
<td>آ كُلْيْ</td>
</tr>
<tr>
<td>لمْ تَكُنْ</td>
<td>أنْ كَلْيَيْ</td>
<td>تَا كُلْيَيْ</td>
</tr>
<tr>
<td>لمْ كُنْ</td>
<td>أنْ كُلْيَيْ</td>
<td>آ كُلْيْ</td>
</tr>
<tr>
<td>لمْ تَكُنْ</td>
<td>أنْ كَلْيَيْ</td>
<td>تَا كُلْيَيْ</td>
</tr>
<tr>
<td>لمْ كُنْ</td>
<td>أنْ كُلْيَيْ</td>
<td>آ كُلْيْ</td>
</tr>
</tbody>
</table>

Exercise 33a.

| (1) لَيْدَهْبُوا إِلَى الْمَدِينَةَ | (2) لَا يَدْهَبُ الَّأَوَاحِدُ فَقَطْ |
| (3) لَا تَقْرُعُوا عَلَى الَّبَابِ | (4) لَا تَفْتَحِي أَلَابْبٍ يَا أُمِّيَ |
| (5) لَا يَعْلَمُونَ كُلّ شَيْءٍ  | (6) لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ |
| (7) لَا إِلَهَ إِلَّا اللَّهُ  | (8) لَا بِالَّذِي عَلَيْكَ |

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 ضَرَّبَهُ  he struck her.

3. Show how the preposition من from (or, some of) is united to these affixed Pronoun forms.
   
<table>
<thead>
<tr>
<th>from them (f.)</th>
<th>from them (m.)</th>
<th>from her</th>
<th>from him</th>
</tr>
</thead>
<tbody>
<tr>
<td>منِّهم</td>
<td>منِّهم</td>
<td>منِّهُ</td>
<td>منِّهُ</td>
</tr>
<tr>
<td>منِّكم</td>
<td>منِّكم</td>
<td>منِّكَ</td>
<td>منِّكَ</td>
</tr>
<tr>
<td>منِّنكمين</td>
<td>منِّنكمين</td>
<td>منِّكِمَهُ</td>
<td>منِّكِمَهُ</td>
</tr>
<tr>
<td>منِّنكم</td>
<td>منِّنكم</td>
<td>منِّكَمَهُ</td>
<td>منِّكَمَهُ</td>
</tr>
<tr>
<td>منِّنكمين</td>
<td>منِّنكمين</td>
<td>منِّكِمَهُ</td>
<td>منِّكِمَهُ</td>
</tr>
<tr>
<td>منِّنكم</td>
<td>منِّنكم</td>
<td>منِّكَمَهُ</td>
<td>منِّكَمَهُ</td>
</tr>
<tr>
<td>منِّنكمين</td>
<td>منِّنكمين</td>
<td>منِّكِمَهُ</td>
<td>منِّكِمَهُ</td>
</tr>
</tbody>
</table>

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

5. Is this true of any other prepositions?
   Yes; if they end in ن as for example أَذْنُ in the presence of, or before, and عن (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 ضَرَّبَ بِهِ  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>بِهِما</td>
<td>بِهِمْ</td>
</tr>
<tr>
<td>بِكُمْ</td>
<td>بِكُما</td>
<td>بِكُمْ</td>
</tr>
<tr>
<td>بِكُنْ</td>
<td>بِكُما</td>
<td>بِكُنْ</td>
</tr>
<tr>
<td>بِنَّا</td>
<td></td>
<td>بِنَّا</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 في (in or within) in the same way.

\[
\begin{array}{c|c|c|c}
3 - فيما & فيها & فيهما & فيكم \\
2 - فيك & فيكما & فيكم & فيكم
\end{array}
\]

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 fatha, being a consonant and not merely a letter of prolongation. Another example; the word معلمون is the plural of معلم (teacher) in the Nom. and معلمين 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 معلم or معلمين and the vowelling of the second ya with fatha after placing shadda to denote the coalescence of the two ya’s معلمٌ معلمٌ Mu'allimiya.

11. Give other examples of the pronoun ي written as
   my two hands يدي (رَبِّ يَدٍ) نَحْي (سُوَى) خَطَايَا (لَوْنَي)
   beside (s) me يَدٍ (بَيْنَي) خَطَايَا (الْبَيْنَي) (سُوَى)

12. How do we prefix 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.
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 (accusative) is the affixed pronoun.

As though he, you ...  
Verily he, thou ...  
But I, thou ...  
That he, she ...  
Perhaps he, I ...  
Because he, they ...

In hope that he,  

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.

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 ُقتلتُ if we are sure that ُقتلُ is transitive: e.g., ُقتلتُ ُها 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 ُدَامَمَة instead of fatha; thus ُقتَلَ he was killed.

3. How from the Quadriliteral Verb?

The same way. The first of the four radicals takes ُدَامَمَة instead of ُفَتَحَة, and the penultimate takes kasra. Thus ُرَجَمَ “it was translated”. ُأذَّ رَأَيْتُ ُالأَرْضُ 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 ُقتلُ:

<table>
<thead>
<tr>
<th>ُقتلىُ</th>
<th>ُقتليُ</th>
<th>ُقتليَا</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُقتليُ</td>
<td>ُقتليتاُ</td>
<td>ُقتليتاُ</td>
</tr>
<tr>
<td>ُقتلِهُ</td>
<td>ُقتلُتماُ</td>
<td>ُقتلُتماُ</td>
</tr>
<tr>
<td>ُقتلَنُ</td>
<td>ُقتلُنَا</td>
<td>ُقتلُنَا</td>
</tr>
</tbody>
</table>

5. Form the Passive of the Present-Future.

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


7. Can a Passive *Jussive* be formed?

Yes; *لَيُقَطَّلُوا* etc. This is quite usual

Also with *لَمْ* we say *لَمْ يُقَطَّلْ* he was not killed.

**Self-Test 35.**

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

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

**Exercise 35a. & b.**

(1) بَيْتٍ مَفْتَوَحٍ

(5) أَلْبَابٌ مَفْتَوَحُ

(2) لَأَخْبَرُ لَا لَا أَخْبَرُ

(6) سَيِّئَسَفََةُ دَمَةُ

(3) أَقْتُلَ صَاحِبَ الْبَيْتِ

(7) أَقْتُلَ صَاحِبَ الْبَيْتِ

(4) كُتِبَ الْكِتَابُ بِالْأَرْبَابِ

(8) نَمَّ قَدْ تَلَّتَ

(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 لَيْسا, 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 لَيْسا لَيْسَ لَيْسا لَيْسا
   لَيْسَةَ لَيْسَةَ لَيْسَةَ
   لَيْسَةَ لَيْسَةَ لَيْسَةَ
   لَيْسَةَ

   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 لُمُ to the pres-fut. of the verb To Be. Remember this strange fact, already learnt, that the particle لُمُ always gives a negative past meaning to the Imperfect Tense of this or any other verb. Example لُمُ يَأْكُلُ he did not eat.

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

   يَكُونُ يَكُونُ تَكُونُ تَكُونُ تَكُونُ أَكُونُ أَكُونُ
   تَكُونُ تَكُونُ تَكُونُ تَكُونُ تَكُونُ تَكُونُ
   تَكُونُ تَكُونُ تَكُونُ تَكُونُ تَكُونُ تَكُونُ

   Before memorising this verb, compare what we have said in Lesson 24: 4, as to the past tense كُتِبَتْ and the letter wau. Notice the wau and the dāamma in the above pres-fut. tense.
6. Give the same apocopated by لم (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出 قال يقول (to say) exactly like كان يكون

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

9. What is the special effect of laïsa upon the Predicate?

The Predicate of laïsa is always manṣūb.

10. Why is the Predicate manṣūb and not the Subject?

Because laïsa 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

But he is sick

As though she [were] sick

She is not sick

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 لَم, and give the English meanings (36 : 6).

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

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.

* To distinguish this word *kuttâb* from the word *kitâb*, note the shadda.
9. They have not been in the kuttâb this afternoon.
10. And they will not be there tomorrow.
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) ُذهِبْ he went.
   (b) ُقدِ ُذهِبْ he has gone.
   (c) ُكَانَ ُقِدِ ُذهِبْ he had gone (before . . . . .)
   (d) ُكَانَ ُيُذهِبْ he was going, he used to go.
   (e) ُيُكْرِنُ ُقِدِ ُذهِبْ he will have gone.

2. Let us tackle the second of these.
   The particle ُقد placed before the past tense gives it the English "perfect" meaning, though in the older Arabic it is often not found. She has gone ُقِدِ ُذَهَبْتِ. They have gone ُقِدْ ُذَهَبَوْا (Do not attempt to translate ُقد by itself).

3. How is the pluperfect formed?
   By prefixing ُكَانَ to the verb plus ُقد 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       | He had gone       |
   | ُكَانَوا ُقِدِ ُذَهَبْوا | ُكَانَ ُقِدِ ُذَهِبْ |
   | They (f.)           | She had gone      |
   | ُكَنِ ُقِدٌِ ُذَهَنبِنِ | ُكَانَتْ ُقِدِ ُذَهِبتِ |
   | You (m.)            | Thou hadst gone   |
   | ُكَنِمْ ُقِدٌِ ُذَهَنبِنِ | ُكَنِتْ ُقِدِ ُذَهِبتِ |
   | You (f.)            | Thou (f.)         |
   | ُكَنَتْنِ ُقِدٌِ ُذَهَنبَنِ | ُكَنَتْنِ ُقِدِ ُذَهِبتِ |
   | We                  | I had gone        |
   | ُكَنَتْنِ ُقِدٌِ ُذَهَنبَنا | ُكَنَتْ ُقِدِ ُذَهِبتِ |

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  he used to do.

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

They used to do  He used to do

They used to do  She used to do

You used to do  Thou used to do

You used to do  Thou usedst to do

We used to do  I used to do

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.

They will have gone  He will have gone

They (f) will have gone  She will have gone

You (m) will have gone  Thou wilt have gone

You (f) will have gone  Thou (f) will have gone

We will have gone  I shall have gone

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

6. As,  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  (to keep, preserve) also means to memorise, i.e., preserve in mind. The verb  to attend, or arrive at a place, forms its verbal noun  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</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>yesterday</td>
<td>أمسى (بالأمس)</td>
</tr>
<tr>
<td>from to-day</td>
<td>من اليوم</td>
</tr>
<tr>
<td>since the beginning</td>
<td>منذ البدء</td>
</tr>
<tr>
<td>from the first</td>
<td>من الأول</td>
</tr>
<tr>
<td>fore-noon</td>
<td>قبل الظهر</td>
</tr>
<tr>
<td>after-noon</td>
<td>بعد الظهر</td>
</tr>
<tr>
<td>in the morning</td>
<td>صباحا</td>
</tr>
<tr>
<td>in the evening</td>
<td>مساء</td>
</tr>
<tr>
<td>by daylight</td>
<td>نهارا</td>
</tr>
<tr>
<td>by night</td>
<td>ليلا</td>
</tr>
<tr>
<td>tomorrow</td>
<td>غدا</td>
</tr>
<tr>
<td>after tomorrow</td>
<td>بعد غدا</td>
</tr>
</tbody>
</table>

**Exercise 37a.**

1. كَانَ التَّلَامِيذُ قد حفظَوْا درَسَةً قبل حضور المُعَلِّمِ
2. كُلُّ التَّلَامِيذِينَ كَانُوا قد حفظُوا دُرَوْسَهُمْ قبل حضور مُعَلِّمِهِمْ
3. سيَحْفَظُونَ دُروْسَهُمْ غَدًا بعد الظُّهْرِ
4. غَدًا أَكُنْ قد حفَظْتُ دُروْسًا كَثِيرَةً
5. التَّلَامِيذُ المَذْكُورُ كَانَ سَيَحْفَظُ دُروْسَةٍ لِيْلاً لَكِنْ مُعَلَّمَةً مُنْعَةً
6. من الأول كَانَ التَّلَامِيذُ يَحْفَظُونَ دُروْسَهُمْ كَامَاً

**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-Mudārī of the verb always vowelled with fat-ḥa like دَهَبُ يَدْهَبُ?

No: neither does the past always take three fat-ḥas. As early as Lesson 3 we introduced رُكِبُ 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 $3 \times 3 = 9$ theoretically possible. Three of these, however, do not actually occur. The six actual are shown below, with examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to open</td>
<td>فَتَحَ يُفْتَحُ</td>
<td>to succour</td>
<td>فَتَحَ يُفْتَحُ</td>
</tr>
<tr>
<td>to succour</td>
<td>فَتَحَ يُفْتَحُ</td>
<td>to serve</td>
<td>فَتَحَ يُفْتَحُ</td>
</tr>
<tr>
<td>to serve</td>
<td>فَتَحَ يُفْتَحُ</td>
<td>to be generous</td>
<td>فَتَحَ يُفْتَحُ</td>
</tr>
<tr>
<td>to be generous</td>
<td>فَتَحَ يُفْتَحُ</td>
<td>Non-existent</td>
<td>فَتَحَ يُفْتَحُ</td>
</tr>
<tr>
<td>Non-existent</td>
<td>فَتَحَ يُفْتَحُ</td>
<td>Non-existent</td>
<td>فَتَحَ يُفْتَحُ</td>
</tr>
<tr>
<td>Non-existent</td>
<td>فَتَحَ يُفْتَحُ</td>
<td>Non-existent</td>
<td>فَتَحَ يُفْتَحُ</td>
</tr>
<tr>
<td>to understand</td>
<td>قَوْمُ يَقَوْمُ</td>
<td>to consider</td>
<td>حَسَبَ يَحْسَبُ</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 فتح
(Others, this way) to open
(Others, again) to open

The point is, whether Al-Muḍari' is given in full, as in some lexicons, or a fatḥa, or an a, the meaning is exactly the same, viz., that the verb فتح takes fatḥa in the Past, (that is always shown in full), and also a fatḥa in al-Muḍari'. Take another example. أُلْبِتَ جَمِيلةً (the girl is pretty). You can see at a glance that the probable triliteral root of jamila is a verb formed from جمل. You find it marked جمل يجعل which shows that it belongs to the class of Ḍamma Ḍamma verbs, ḍamma in the Past and ḍamma in the Present.

4. What kind of verbs take Ḍamma Ḍamma?
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 fatḥa) meaning something else, but جمل (with ḍamma) must take ḍamma 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 سهل يسهل to be generous كرم يكرم

to be difficult صعب يصعب to be rough خشن يحصن

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 ha. 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-ḥa? (26:5 and 38:5).

Exercise 38a.

1. أَيْضًا عُلْيَكَ هَذَا الْأُمَّرُ
2. يُسْهِلُ عَلَيْهِ الْأُمَّرُ
3. عَلَى الْتَّلِمِيذِيْنَ زَحْفٌ قَبْلَ الْدَرْسِ
4. إِذَا صُرِّبَتِ الأَرْضُ
5. لَيْسَ عِلْمُهُ طَالِئً
6. يَبْعَثُ كَتِبَةً بَعْدَ الْدَرْسِ
7. مَنْ يَنْجِحُ الْتَّلِمِيذُ بِالْأَمَسِ
8. رَفَعَ مِنْ الكُتُبِ كَشِيْراً
9. خَلَقَ الْإِنسَانَ ضَعِيفًا
10. سَجَعَ تَلَّامِيذًا لِيلًا

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 ﷺ؟

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

<table>
<thead>
<tr>
<th>Examples of (a) Transitive</th>
<th>Examples of (b) Verbs of Motion</th>
</tr>
</thead>
<tbody>
<tr>
<td>to create دَخَلَ يَدْخِلُ</td>
<td>to enter, go in دَخَلَ يَدْخِلُ</td>
</tr>
<tr>
<td>to kill ﷺ</td>
<td>to go out ﷺ</td>
</tr>
<tr>
<td>to write ﷺ تَكْتَبْ</td>
<td>to run رَكَضَ يَرْكَضُ</td>
</tr>
<tr>
<td>to see ﷺ</td>
<td>to bow down (in worship) ﷺ</td>
</tr>
<tr>
<td>to serve (as a slave) ﷺ</td>
<td>to sit down ﷺ</td>
</tr>
</tbody>
</table>

2. Give examples of —— verbs (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:

| to serve (as a servant) ﷺ | to bear, carry حَمَلَ يَحْمِلُ |
| to sit, or sit down ﷺ | to know عَرَفَ يَعْرُفَ |
| to strike ﷺ | to take captive ﷺ |

3. Give examples of —— verbs (fat-ḥa in the present).

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

| to shew mercy to ﷺ | to hear ﷺ |
| to understand ﷺ | to bear witness, testify ﷺ |
| to know ﷺ | to keep ﷺ |
4. Are there 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 113) the wau of which disappears in the present tense. To inherit

5. Does the vowel taken by the Muḍari’ influence the Imperative?
Yes, in one case. Four out of these six forms have fat-ḥa or kasra, and in all these cases the vowel supplied to pronounce the Imperative is kasra. The Imperative should be written with a waṣla when preceded by other words, but when standing alone, a kasra is written, — open! افتح 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 ḍamma. The vowel used to pronounce the Imperative is worship! (serve) ʿاَعْبَدَ thou wilt serve (worship) ʿاتبُدَت
come in! ʿاَدخُلَ thou wilt enter ʿاتَخِلُت
get out! ʿاَخَرِجَ thou wilt go out ʿاتَخَرِجَت

6. Are there any Prepositional Verbs?
Yes, certain Arabic verbs take special prepositions after them to represent certain significations. Thus, ʿسَجَدَ means “to bow down” but ʿسَجَدَ ل “to bow down to” anyone, i.e., to worship: thus ʿسَجَدَ لِهُما He worshipped God. Similarly he went out from … i.e., he left. ʿسَمَعَ ʿلَهُ he heard him (he) ʿسَمَعَ ʿلَهُ he listened to him. ʿأَنَى ʿقَبَّ ِهَا 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) \(\rightarrow\) She was brought
- He decided upon a matter \(\rightarrow\) It was decided upon
- He arrested the thieves \(\rightarrow\) 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>سَجَّدَ لِ</td>
</tr>
<tr>
<td>to prohibit a thing</td>
<td>جَاءَ بِ</td>
</tr>
<tr>
<td>to listen to</td>
<td>سَمَعَ إِلَى</td>
</tr>
<tr>
<td>to grant to</td>
<td>مِنْ عَلَى</td>
</tr>
<tr>
<td>to trust in</td>
<td>وَقَّعَ بِ</td>
</tr>
<tr>
<td>to decide upon</td>
<td>عَزَّمَ عَلَى</td>
</tr>
<tr>
<td>to bring (a thing)</td>
<td>بِ</td>
</tr>
<tr>
<td>to bring (<em>i.e.</em>, come with)</td>
<td>جَاءَ بِ</td>
</tr>
<tr>
<td>to fulfil (duties, etc.)</td>
<td>قَامَ بِ</td>
</tr>
<tr>
<td>to doubt concerning</td>
<td>شَكَّ في</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. (6) لَمْ يُنْ شَهِدْ لَكَ
2. (7) أَعْبَدُوا اللَّهَ وَحَدَّهُ
3. (8) اللَّهُ رَحْبُ وَالذِّينَ يَسِجُّدُونَ لَهُ
4. (9) أَخْرَجَ حَالًا
5. (10) *اللهُ يَحْفَظُكَ*
6. (1) لَمْ يُنْ شَهِدْ لَكَ
7. (2) مِنْ هِيَ السَّاحِرَةُ
8. (3) لَمْ يَسْمَعُ إِلَى كَلاَمِهِمْ
9. (4) لَمْ يَسْمَعُ إِلَى كَلاَمِهِمْ
10. (5) أَيُّيْ إِلَيْهِ بَأَجَلٍ

---

**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. 1. 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.

mubarak, sa'id, Naharuk
blessed, happy [be], Thy-day

Good morning,

al-ḥamdu-lillah. Taiyib,
praise-be-to-God. Well;

Well, thank God.

'alaik al-haqq
against thee. The right

You are wrong. No, never.

Do you wish to sell me your cow?

as-salāma ma'
with safety!

Goodbye!

Revision of the Six Classes, Lessons 38, 39.

Passive Pres. Passive Past Imperative Imperfect Perfect

<table>
<thead>
<tr>
<th>منع</th>
<th>منع</th>
<th>منع</th>
<th>منع</th>
</tr>
</thead>
<tbody>
<tr>
<td>نصَرُ</td>
<td>نصَرُ</td>
<td>نصَرُ</td>
<td>نصَرُ</td>
</tr>
<tr>
<td>بَصَرُ</td>
<td>بَصَرُ</td>
<td>بَصَرُ</td>
<td>بَصَرُ</td>
</tr>
<tr>
<td>عَلَمُ</td>
<td>عَلَمُ</td>
<td>عَلَمُ</td>
<td>عَلَمُ</td>
</tr>
<tr>
<td>حَسَبُ</td>
<td>حَسَبُ</td>
<td>حَسَبُ</td>
<td>حَسَبُ</td>
</tr>
</tbody>
</table>

الحُقُقُ عليَّاً أَلَّاً

Nothing against us

Never mind

I'm wrong this time

Sahih

True,
(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. لَمْ وَأَنْ يَنْجِحَ فِي عَمَلِهِ
2. لَا إِلَهَ إِلَّا اللَّهُ
3. لِيَأْدَأُ لَمْ نَسْجُدْ وَلَهُ
4. أَلَمْ تَكُنْ مرِيضةٌ أَمْسٌ
5. بَعْدَ سَاعَةٍ تَكُونُ التَّلْمِيذةُ قَدْ حَفَظَتِ الدَّرْسَ
6. هَلْ فِي هَمْنِ مَعَىٰ الْمُزْمُرِ
7. لِيَقُلُّ التَّقَالِدُ أَلَمْ كُوْرُ
8. مَا عَلِيْنَا

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

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 مُذْكَر مُذْكَر, the Feminine is مََّمُذْكَر, occasionally marked in the dictionary by a 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 لَفْظ (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. عَائِشَة ‘A’isha (or Ayesha,—M’s favourite wife) فاطمة (his daughter) زَيَّنَب etc.

(b) Words which can only be female appellatives: Exs. حَالَام حامل (pregnant; etc.

(c) Names of countries and towns:
مَكَّةُ الْمُكرَّمَةُ Mecca (the honoured).
أَلْشَامُ Damascus, or Syria).
(d) **Double members of the body**: Exs. عين eye (or, spring of water); كتف shoulder; أذن ear; يد hand; رجل leg (or, foot) ذراع arm; قدم 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 نعمة 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

<table>
<thead>
<tr>
<th>عربية</th>
<th>انكليزية</th>
</tr>
</thead>
<tbody>
<tr>
<td>دار house (or residence); نسم soul; حرب war; (c.f. the present war</td>
<td>house; soul; war</td>
</tr>
<tr>
<td>أرض earth; شمس sun (but مَرّ moon is Masculine)</td>
<td>earth; sun</td>
</tr>
<tr>
<td>نار fire.</td>
<td>fire</td>
</tr>
</tbody>
</table>

7. Which are "**Feminine by Termination**"?
(a) Almost all **words ending in ء**

<table>
<thead>
<tr>
<th>عربية</th>
<th>انكليزية</th>
</tr>
</thead>
<tbody>
<tr>
<td>حركة a vowel; كلمة a word; سورة a chapter; جنة a garden; شيطنة a (female) striker; صارية a (female) sheikh.</td>
<td>vowel; word; chapter; garden</td>
</tr>
<tr>
<td><strong>But just one or two proper names, or titles, of men happen to end in ء, as خليفة Talha successor, i.e., Khalif (Caliph).</strong></td>
<td>Talha</td>
</tr>
<tr>
<td>The word must, in that case, be masculine.</td>
<td></td>
</tr>
</tbody>
</table>
(b) **Those ending in a servile ء**

<table>
<thead>
<tr>
<th>عربية</th>
<th>انكليزية</th>
</tr>
</thead>
<tbody>
<tr>
<td>كيْر يَاه red; حَمْرَاء grandeur; صَحْرَاء desert; عَذْرَاء a virgin; بيضاء (adj.) white.</td>
<td>red; grandeur; desert; virgin; white</td>
</tr>
</tbody>
</table>
(c) **Those ending in ئ**

<table>
<thead>
<tr>
<th>عربية</th>
<th>انكليزية</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذَكْرَى Salma; حُسْنَى most beautiful (female); سَلَمُ remembrance; حَفْصَى fever; أَوْلى (adj.) first; كَبْرَى greater (f).</td>
<td>Salma; most beautiful; remembrance; fever; first; greater</td>
</tr>
</tbody>
</table>
8. What is the feminine of ^>^-^ (some one).

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

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

Exercise 42a. (About Damascus)

1. إبْنِيَ الْصَّمْرَةُ تَرْيِدُ أَنْ نُرْؤِى الْشَّامُ لَاَمِنْهَا نُظَرِّتْ صُوْرَتُهَا
2. أَيَّنِي الْشَّامُ ؟ هِيَ فِي بَرِّ الشَّامِ
3. أَهِيَ مَثَلُ الْقَاهِرَةِ ؟
4. هِيَ جَنَّةٌ فِي الصَّحْرَاءِ
5. لَكَنَّ الشَّمْسِ شَدِيدَةُ هَنَاكَ
6. هَلْ الصَّحْرَاءُ حَمِيَّةٌ أَوْ بَيْضَاءَ ؟ الصَّحْرَاءُ سَفَرَاءَ
7. كَانَ الْخَلِيَّةَ (أَمْيَرُ الْمُوْمِينِ) سَأَكِنْتَ هَنَاكَ (أَيُّي فِي الشَّامِ)
8. كَيْفَ كَانَ ذَلِكَ ؟ ذَلِكَ لَأَنَّ الْشَّامَ كَانَتْ مُدِينَةً

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 ؤ to it, but of course we must remember our rule (given in Lesson 17) that the ؤ and ئ 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) ظبيب ظبيبة lady-doctor; and from طبيب we get طبيبة physician, doctor. Note also مقالة and مقالة.

2. Can this rule be applied to (what we call) Adjectives?
   Certainly; we have already learnt a few examples, such as عضور big (f.); طيبة good (f.); شريفة noble, or, honourable (f.); مريضة sick (f.)

3. Is there a Feminine of أكبر the greatest?
   Yes: it is on the form أكبر فعلي thus أكبرى greater and أكبرى the greatest (f.) So الصغرى the smallest, (m) makes أصغرى the smallest (f.) and الأولى the first (m.) makes أولى the first (f.) and آخرى another (m.) ظهرى another (f.) See Lesson 59.

4. What is common to the examples given in §3?
   Firstly, that the Masculines are all upon the form أَفْلُ (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 فُلْنُ, that is, that the first radical takes دامما, and, after the final radical, alif maqṣūra is affixed.

5. Is there not another ؤُفْلُ with a quite different meaning?
   Yes, this word always represents one of two things, a colour or a physical defect. Thus أَحْمُر red, أَزْرُق blue,
blind. The feminine is on the form فَلَأُ that is, after the last of the three radicals is affixed the servile termination أ. Thus we get the feminines حمراء: red; زرقاء: blue; 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) صراط state, condition
heaven سماء الج سماوات
peace (after war) صلح road, way

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 مالك owners مالک
better, more beautiful أحسن introduction (to a book) مقدمة premise (in logic) مقدمة
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 ُونَ ina, for the Nominative Case, or ُينَ ina, for either of the [Accusative or Oblique Cases.

   Example: peasant is فلاحُ and peasants (nom) is فلاحُونَ and accusative فلاحِينَ. Similarly مبشرُ (evangelist) forms its nom. plural مبشِرينَ and the other cases مرسَلُونَ (missionary, or "one-sent") gives مرسِلينَ and مرسَلُونَ. Similarly كشیرٍ many, takes كشیرُونَ and كشیرُینَ.

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-ḥa of the nūn, so we get معلَمْنِينَ: مَبِشِّرينَ: مرسِلينَ: فلاحِينَ.
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 ؟

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 ؟ (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 ؟ 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>ج</td>
</tr>
<tr>
<td>A peddler</td>
<td>بيعون</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>مفتتشون</td>
<td>مفتتش</td>
</tr>
<tr>
<td>A worker</td>
<td>عاملون</td>
<td>عامل</td>
</tr>
<tr>
<td>Absent</td>
<td>غائبُون</td>
<td>غائب</td>
</tr>
<tr>
<td>Entering</td>
<td>داخلون</td>
<td>داخل</td>
</tr>
<tr>
<td>Leaving</td>
<td>خارجون</td>
<td>خارج</td>
</tr>
<tr>
<td>Defeated</td>
<td>مغلوبُون</td>
<td>مغلوب</td>
</tr>
<tr>
<td>Useful</td>
<td>نا فعُون</td>
<td>فع</td>
</tr>
<tr>
<td>A winner</td>
<td>غالبون</td>
<td>غالب</td>
</tr>
</tbody>
</table>
Exercise 44a.

الطيارون تأثّمون جدًا في الحرب الحاضرة
(1)
لكن كبير من مّنهم كانا مقتولين (قُتلوا)
(2)
نعم قتل أحدهم بعض الأوقات
(3)
بعض العاملين غالبون رغمًا عن حضور المُفتّشين
(4)
ليس جميع الملاجئ داخل الحرب
(5)
كثيرون منهم ساكنون وعلى مهمهم عملهم (شغفهم)
(6)
إحدى السيدات ساكنة بينهم لأنّها حكيمة حضرت
(7)
لنزور المرأة المريضة
(8)
سعت أنها أميرة أو شريفة
(9)
عملها شريف 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 laisa, 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 waaw 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 معلمو لا (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 ظ (as a few do), then the Reg. Masc. Plu. cannot be used: c.f. هم خليفة Khalifa (Caliph), which takes خليفة هم (br. pl.)
   (b) Participles derived from the verbs, - if they can make their feminine in ظ and if they denote rational beings.
   Examples: مسلمون from مسلم *a Moslem; فهمون from مالوم *an oppressor; مسلمون *believers; مسلمون *sinners.

* These words are participles of the Fourth Conjugation, to come in Lesson 76.
(c) **Relative Adjectives** ending in 

(this will be explained in detail in L: 144, sufficient to say here that from مَصْرَى Egypt we form مَسْرِيَّ an Egyptian, by adding a ya and a shadda, which ya is preceded by a kasra). Other examples:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Syrian</td>
<td>A Syrian</td>
</tr>
<tr>
<td>Chinese</td>
<td>A Chinese</td>
</tr>
<tr>
<td>Japanese</td>
<td>A Jap</td>
</tr>
<tr>
<td>Christians</td>
<td>A Christian</td>
</tr>
</tbody>
</table>

The last word is directly derived from مَسْرِى 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**:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>أفضل</td>
<td>more excellent</td>
</tr>
<tr>
<td>أَكْبَرُ</td>
<td>the greatest</td>
</tr>
</tbody>
</table>

(e) **Certain Intensive Forms** (L: 146), such as فَدَلْلُ and فَمِيلْ

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 طَيَّار used of one who is always-flying i.e. professional aviator, then بِيَاع for one who is always-hawking-for-sale, i.e. a peddler, and similarly نَشَال one who is always-snatching, i.e. a pickpocket. These take their Plural in وُنَّ and is very similar. قَدِيْسَان and قَدِيْسَانَ Saint, takes قَدِيْسَانَ and قَدِيْسَانَ.

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).
The word **سنات** is a feminine noun (in form), so often takes the fem. pl. (46:3).

**Exercise 45a.**

1. قد خرج أمير الْمُؤْمِنِينَ
2. الْمُؤْمِنِينَ في مصر كثيرونَ
3. الجَمَاعُ للهِ رَبِ الْأَلْمَاسِينَ
4. هل كُلُّ آلِ مُسْلِمِينَ قد بسونَ
5. أَيَايَاكُمْ نُقُولُ سَأَكُونُ فَرَجِيْنَ مِنَ الْشَّيْيْنِ
6. لا تَنْدِيموا أَفْلاَحِيْنَ لَانَ فَلاَحِيْ مَيْلِيْ مُعَلِّمٌ
7. أَخْرَجُوا في سبيلِ اللهِ يا مَسْلِمُونَ
8. بَعْضُ الْأَسْوَرِ يِنَ مُسْلِمُونَ وَبَعْضُهُمْ مُسْلِمُونَ
9. بِذَوْ إِسْرَئِيلِ سَكِنُوا في مصر ثم خرجوا منها بأمر مَوْضِيِّ

**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.
7. Go out in the path of God, O Muslims! (*viz.*, "Holy War").
8. Some of the Syrians are Muslims, and some of them Christians. [command of Moses.]
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 آت for the or adds آت if no ء - ex. حركة ج حركات a vowel, but it is آت آتون for the Nominative Case and آت آتين 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 ء (Revise 42:7).

Note.—If a masculine, forming its fem: by adding ء 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-عَنْ.

(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
   
   | سنوائ | مجة تعمّات | سناً | أخت أجلوائ |
   | heaven | mother    | year | sister     |

4. If the second radical bears a sukun, is it altered?
   Words ending in ٰ and having a sukun over the middle radical replace this sukun by a suitable vowel when taking the reg. plural ending.
   
   | حجرة | ظلمات | حجرات | سرية | ظلمات | قريات | ضرائب |
   | a chamber | darkness | a blow | a village |

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"
   مَهْتَِّات الْمُوْمِينَ
   "with (or, in the company of) the king's sisters," is
   عَيْدَ أَحُوَاتِ الْمَلِك

6. Give an example of a feminine plural as Consequent.
   The mother of the sisters, of the ٰ
   أمُّ الأَحُوَاتِ (الْبَنَاتِ)

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 أَزْعِبُ بَنَاتِ (Explanation later).

Principal مِدِيرٌ مُدِيرَةٍ

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.

(1) تُدْرِسُ الْبَنَاتُ في مَدْرَسَةِ الْبَنَاتِ
(2) أَنْ تَتَقَدَّرُ أَبْنِيَ أَنْ تَدْرِسَ لُغَاتَ الْعُلَمَ
(3) مَعَالِمَةُ المَدْرَسَةِ لَهَا أَرْبَعُ بَنَاتٍ صِبْرَاتٍ
(4) وَجِمْهُ مِنْ تَلْمِيذَاتٍ فِي مَدْرَسَتِهَا
(5) كُلُّ الْعَلَمَاتِ حَافِظَاتٌ آيَاتٍ آٓيَةَ السُّوْرَةِ كَمَا
(6) دَخَلَتِ التَّلْمِيذَاتُ المَدْرَسَةَ مِنْذَ أَرْبَعٍ سِنَوَاتٍ
(7) الْبَنَاتُ المُسْلِمَاتُ مُؤْمِنَاتٌ بِاللهِ
(8) رُؤُوجَاتُ الْأَنْيَاءِ مُحْدَدَةُ هِنَّ أَمْهَاتُ الْمُؤْمِنِينَ
(9) العَبْدُ الْشَّرِيرُ يُضْرِبُ بَضُرَّاءَ كَثِيرَةٍ وَالْعَبْدُ الْأَمِينُ
(10) بَضُرَّاءاتٍ قَلِيلَةٍ

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'ān).
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. \textit{Dual.}

1. What is the Dual Number?
It is a special form used to represent \textit{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?

\textit{General Rule}—add 
\textit{\textit{\mbox{\textcircled{\textit{ \imath }}}}} to the Singular for the Nominative Case.

Since most feminine nouns end in \textcircled{\imath}, it is easy to see that the Dual of the Fem. will end in \textcircled{\imath}.

For example \textit{\textbf{\textit{\imath}}} a daughter, \textit{\textbf{\textit{\imath}}} 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?

\textit{Rule for the other two cases}—add \textit{\textbf{\textit{\imath}}} to the Singular to form the Dual of either of the Accusative or the Oblique Cases.

Note the diphthong \textit{\textbf{\textit{\imath}}}.

4. Give examples of all these in tabular form.

<table>
<thead>
<tr>
<th>Case</th>
<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>\textit{\textbf{\textit{\imath}}}</td>
<td>one man</td>
<td>\textit{\textbf{\textit{\imath}}}</td>
<td>one woman</td>
<td>\textit{\textbf{\textit{\imath}}}</td>
<td>one woman</td>
</tr>
<tr>
<td>two women</td>
<td>\textit{\textbf{\textit{\imath}}}</td>
<td>one woman</td>
<td>\textit{\textbf{\textit{\imath}}}</td>
<td>one woman</td>
<td>\textit{\textbf{\textit{\imath}}}</td>
<td>one woman</td>
</tr>
<tr>
<td>with two men</td>
<td>\textit{\textbf{\textit{\imath}}}</td>
<td>with one man</td>
<td>\textit{\textbf{\textit{\imath}}}</td>
<td>with one woman</td>
<td>\textit{\textbf{\textit{\imath}}}</td>
<td>with one woman</td>
</tr>
</tbody>
</table>

5. Memorise the following short vocabulary:

- two ears \textit{\textbf{\textit{\imath}}} two nations
- two eyes \textit{\textbf{\textit{\imath}}} two languages
- two masters \textit{\textbf{\textit{\imath}}} two mistresses (teachers)
- two days \textit{\textbf{\textit{\imath}}} two nights
- two months \textit{\textbf{\textit{\imath}}} two years
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-Muḍārī with the Nominative (see Lesson 29).

<table>
<thead>
<tr>
<th>Affixed Pronoun</th>
<th>Separate Pronoun</th>
<th>Verb (Al-Māḍi)</th>
</tr>
</thead>
<tbody>
<tr>
<td>همَا همَا</td>
<td>همَا همَا</td>
<td>صَرِيبَا صَرِيبَتَا</td>
</tr>
<tr>
<td>كُنا</td>
<td>نَاَهَما</td>
<td>صَرِيبَتَا</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 الوَالِدُ المَريض فَمَاتَ بالآمَس "As for the sick child, [well] he died yesterday".

8. What is the word حضرة 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) الشیخ حضرة الشیخ but if we wish to speak of him politely we say حضرة الشیخ. Similarly we never say to a gentleman أنتَ thou, but حضرة أنتَ thy presence. 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 حضرته 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 الملك etc. and releasing as:

   صاحب الجلالة الملك
   صاحب العظمة سلطان مصر

Exercise 47a.

1. هل حضرتك خرجت من مدينتك ليلينين?
2. نعم وقبل ذلك لم أخرج منها منذ سنتين
3. من الله عبده فلننظر
4. من الله أذننا فليسمع
5. أم الولد من مرضة جدا أما الولدان قطبيكان
6. لغة الأُمِين المصريه والسورية واحدة
7. حضرته الشيخ الفلايي له بنتان جمالتان
8. عظمة السلطان استقبل الوزير من الكبيرين

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 ē. Example as وَالـِدَانُ is "two parents"; أَكْتُبُ إِلَى وَالـِدَـٰكُ 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 ē, while the second one is part of the ل marking the definite. This needs careful pronunciation:—wālidā-l-walad. The accusative or oblique would be:—wālidai-l-walad.

3. Give an example of the Dual Feminine Construct:
   "The governess went out of the Harēm (women's quarter) with H. H. the Sultan's two daughters." (Caution—the ē at the end of "Sultān" is part of the normal word and not to be confused with the dual!)

3a. Why is there a kasra at the end of أَبْنِي 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 عَدْرَأَوْانُ.
   In that and similar cases the ḥamza is changed into wau.
   Thus:—Two virgins (nom.) عَدْرَأَوْانُ and (Acc. or Oblique) صَحْرَأَوْانِ Two deserts صَحْرَأَوْانِ and عَدْرَأَوْانِ

5. What is done in the case of alif mašṣura, or in the case of long alif which was originally wau?
   The original radical must be restored in forming the dual; thus فَتِيَانُ a youth, restores the ya, and forms its dual
   Similarly عَصْوَانِ a stick, or staff, restores its original wau, and writes عَصْوَانِ two staffs. حُسْنُ a fever, restores its ya and writes حُسْنُ two fevers (c.f. the Reg. Fem. Plural 46:2 b.)
6. What happens to اب a father, and اخ a brother? These two words are actually defective, having originally had a final wau, (أو) which has to be restored. (c.f. 54:2).

Two fathers اب or abawani (which can be sometimes be used like والدان to mean "two parents"), and اخوان or 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 انا and "you two" is انت. 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 انا and انت both Common Gender.

Exercise 48a.

1. انتما رجلاين صالحان
2. المرأتان مريضتان جدًا أما مرضهما فهو الخبيث
3. أما الآية منيرتان فاختيتما صالحة والآخرة سريئة
4. أما أبا الملكة فاحدهما عاقل والآخر جاهل
5. أنا أعلم كل شيء عن ذلك لاني جلست مع ووزيري الملك
6. اعظمتهما السلطان ابن؟ له ابنان
7. ابنيا السلطان كبيزان

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 = "you asked me for her"; being the 2nd Person Plur. Past with the nūn of precaution and the ya showing the object me. Not all these letters will be used in Broken Plurals, others will be used to form Derived Nouns (Lessons 62, 63) and also Derived Conjugations (Lessons 72-95).

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.

4. May any Singular take any Plural?
   No; most forms of singular are restricted to one or two plurals; and note that it often happens that the existence of a second plural form indicates an additional meaning.

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 (a lesson) take for Plural?
   The word 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 generally form their plural either on the form or else on the form . This is approximate, not absolute; but some hundreds of words follow it.
7. Give examples on the **Form** ُفُؤُولُ

<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>دَرُوسٌ</td>
<td>دَرْوُسٍ</td>
<td>sins</td>
<td>ذَنْبٌ</td>
<td>ذَنْبٌ</td>
</tr>
<tr>
<td>hearts</td>
<td>قَلْبٌ</td>
<td>قَلْبٌ</td>
<td>plates</td>
<td>صَحْحٌ</td>
<td>صَحْحٌ</td>
</tr>
<tr>
<td>houses</td>
<td>يَبوُتٌ</td>
<td>يَبوُتٌ</td>
<td>stars</td>
<td>رَجُومٌ</td>
<td>رَجُومٌ</td>
</tr>
<tr>
<td>money</td>
<td>فِلوُسٌ</td>
<td>فِلوُسٌ</td>
<td>letters</td>
<td>حَرْفٌ</td>
<td>حَرْفٌ</td>
</tr>
<tr>
<td>months</td>
<td>شَهْرٌ</td>
<td>شَهْرٌ</td>
<td>wars</td>
<td>حَرْبٌ</td>
<td>حَرْبٌ</td>
</tr>
<tr>
<td>souls</td>
<td>نَقْسٌ</td>
<td>نَقْسٌ</td>
<td>kings</td>
<td>مَلْكٌ</td>
<td>مَلْكٌ</td>
</tr>
<tr>
<td>breasts</td>
<td>صَدْوُرٌ</td>
<td>صَدْوُرٌ</td>
<td>robbers</td>
<td>لِصَوْصٌ</td>
<td>لِصَوْصٌ</td>
</tr>
</tbody>
</table>

N.B. To get this table into the vocabulary note-book the Large-Hand **Form** ُفُؤُولُ 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 مَلْكٌ؟

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

Lesson 50.

*(In continuation of the subject).*

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

The singular three-letter form ُفُؤُولُ 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 ُفُؤُولُ.

2. Give examples of ُفُؤُولُ.
| thoughts        | أفكار          | rivers          | أَهْيَار       |
| works          | رَفَت           | verses of poetry| أَبْيَات         |
| tribes (Israel)| أَشْبَاط         | forms, diagrams | أَشْكَال          |
| burdens, loads | جِنَّ صَبَاط    | times           | أَوُقَات           |
| verbs, deeds   | فَلَة           | flowers         | أُزهار           |
| pens           | قَلَم           | papers, leaves (of tree) | أُوراق |
| children       | ولَد            | wealth          | مَال             |
| acts           | أَعْمَال          | gates           | بَاب             |
| friends        | صَاحِب           | conditions states | أَحْوَال          |
| nobles         | شَرْفَة           | days            | يَوْم             |

3. Why two separate columns?
Because the words in the first one (right-hand) forming their plural in \( فَلَة \) have their singular actually on the model the second column (left-side) has words such as "thoughts" 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 \( مَال \) and \( حَال \) 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 \( م \) takes a new alif before mim and one after
wau, and thus we get الاموال amwal. Similarly the others.

In the case of the wau reverts to ya! Thus we have تيم يوم. Put the new first alif and the new intermediate alif and you have أيام. But the two ya's coalesce and so we get أيام 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 لسان الملاكية “The-tongue-of-the-angels.” Learn a few words at a time شياً فشيئاً shay'an fashay'an (bit by bit) but always Singular, Plural and Meaning together. This is most important.

Exercise 50a. أولاد الملك (Royal Children).

1. هل أولاد الملك يدرسون في بيوتهم أو يذهبون إلى مدرستهم؟
2. هم يسكنون في قصور ليس في بيوت.
3. و(cls) لاقصر جنات فيها أنهار وعلى جانبها أشجار كبيرة.
4. هل أفكار أولاد الملك مثل أفكارنا وأفعالهم كأفعالنا؟
5. من هم أصدقاءهم؟ أصدقاءهم جميعهم من الأشراف.

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:

I. (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. *Zala* is a "hollow verb" like *kana* (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 اَلیف (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 أَفْضَلْ
      Note that أَفْضَلْ comprises:
      (1) Nouns of colour, as أَبْيَضْ white
      (2) Nouns of physical defect, as أَعْرَجْ lame;
      (3) Comparatives etc., as أَفْضَلْ more excellent.
8. Mention some other "two case nouns" (diptotes, or 2nd Dul:).

(b) *Feminine of the Noun of Colour etc.* (58:4) ١ white.

Also there are two broken plurals in ١. Do not trouble to learn them, as plurals, today, but note examples of each. ١ ١ = divines, or doctors of canon law. ١ intelligent ones. ١ Khalifas, ١ poor.

Then ١ a prophet, plural ١ anbiyā'ū.

There is also an adjective of the form ١ غضبان angry.

All the above have but two case-forms ١ for Nom., and ١ for the other cases.

(c) Most foreign *Proper Names*. Examples ١ يسوع Jesus; ١ Paul; ١ Mary; ١ Ibrahim; ١ Youssef; ١ Joseph; ١ مصر Egypt.

(d) *Four-syllable Broken Plurals* on the forms ١ while indefinite. These will be studied in Lessons 64 - 6.

Meanwhile we give one or two examples ١ مساجد mosques; ١ جوائز prizes; ١ عواصم 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 َ damma, both the other cases use the single َ fatha, in other words the Accusative and the Genitive are written alike. But note that this would be altered if ١ were prefixed to these nouns, or if they were placed in construction.

10. RULE: *Nouns "imperfectly declined" have only two cases written, shown by َ damma and َ fatha 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 ﷲ to these nouns (not to foreign names, of course)?

In that case a great change happens. Nouns defined by ﷲ or by “construct state” are no longer diptotes but become fully declined three-case nouns. Let us prefix ﷲ 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 DECLENsION.

1. What was the ancient method of declension?
   It is supposed to have been expressed by the three long vowels \( \text{ا} \), \( \text{و} \), 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 \( \text{أب} \) father; \( \text{أخ} \) brother; \( \text{حم} \) father-in-law; \( \text{دو} \) possessor; \( \text{مح} \) mouth. Let us deal with the first four of these. \( \text{أب} \) and \( \text{أخ} \) are all defective, the missing letter is wau, which re-appears in the Dual etc. (c.f. 48:6). We will now fully decline \( \text{أب} \) and \( \text{أخ} \).

<table>
<thead>
<tr>
<th>In construct.</th>
<th>With pronouns.</th>
<th>With article. Indefinite.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ace.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. How is \( \text{دو} \) 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 \( \text{دوو} \) and \( \text{دو} \).

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Wealthy man.</th>
<th>doers of favours.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ace.</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Gen.</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
</tbody>
</table>
4. What about the word ُفمُ مouth?

If ُفمُ م is used, there is nothing to remark, for its Nom. is ُفمُ م Acc. ُفمُ م; and Gen. ُفمُ م also ُفمُ م etc. But, as a matter of fact, it is usual, with the affixed pronouns etc., to employ ُفمُ م 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><strong>Nom.</strong></td>
<td>فيك فيك فيك</td>
<td>فيك فيك فيك</td>
<td>فيك فيك فيك</td>
<td>فيك فيك فيك</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>فك أك (في)</td>
<td>فيك فيك فيك</td>
<td>فيك فيك فيك</td>
<td>فيك فيك فيك</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>فيك فيك فيك</td>
<td>فيك فيك فيك</td>
<td>فيك فيك فيك</td>
<td>فيك فيك فيك</td>
</tr>
</tbody>
</table>

5. But may not ُفمُ م 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 جملوا مع الناس الغرباء جاء رجل أديب آخر إلى قصر السلطان يضر

Another polite man came to the castle of the Sultan of Egypt.

اصحاب الأشغال درسوا في مكاتب

The “owners of work” (i.e. business-men) studied in offices.

Some people studied in schools بعض الناس درسوا في مدارس

Some people studied in the schools بعض الناس درسوا في المدارس

Some people studied in the schools of the missionaries.

أنا لا أضرب أبي أو أخي لأن الله لا ينَد عَدَِّاً أن أحدًا يضرب أباه أو أخاه

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 AbuZaid on his mouth. (AbuZaid 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-Fadl.
8. I was visiting His Reverence (lit. Virtue) Prof. Mohammed Abul-Fadl, Chancellor of the sacred Al-Azbar.
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.

1. أهلٌ هذه المدينة فقراء جداً
2. جميع أهالي هذه المدينة أغلبهم عقلاء
3. سكنت في بيت أبيض مع بنت عجوزة وكان لهما عبد أسود
4. ضربت أبو زيد على فده
5. لم يكن أبو زيد رجلًا صالحًا
6. جاء أحدهم (بعضهم) إلى سراي (قصر) أبي الفلاحين
7. شيخ أجد مع الأزهر اسمه أبو الفضل
8. كنت آزور صاحب الفضيلة الاستاذ محمودًا أبا الفضل شيخ
9. الأزهر الشريف
10. ما اسمه من أبي اقوله لأخي حضرته ذو فضل علي
Lesson 55.

1. Apply the rules of "Case" to the Demonstrative and Relative. What is the Demonstrative Pronoun (اسم الإشارة)

The real Demonstrative 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>أُولِي alors or</td>
<td>ذَانٍ دَيٌّ (ذَه)</td>
<td>ذَانٍ دَيٌّ (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 َه or َذ ل some very useful words are formed. e.g., َهذا and َذِلِك.

3. Give, first, the declension of "this" (i.e., the one near).

<table>
<thead>
<tr>
<th>نم. ص.</th>
<th>نم. ص.</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَدَانِ هُنَانِ</td>
<td>حَدَانِ هُنَانِ</td>
</tr>
<tr>
<td>هُذَآ هَذِهِ</td>
<td>هُذَآ هَذِهِ</td>
</tr>
<tr>
<td>هُدِينَ هُنِينَ</td>
<td>هُدِينَ هُنِينَ</td>
</tr>
<tr>
<td>نم. ص.</td>
<td>نم. ص.</td>
</tr>
</tbody>
</table>

4. Now the word for "that one" (intermediately distant)?
Add َذ ل to َذا and you get َذِلِك. The other numbers and cases seem to be as with َذِلِك in (5).

5. Now, the word for "that one" (distant)? Add َذ ل but interpose َل in the singular and the alif then becomes defective alif.

<table>
<thead>
<tr>
<th>نم. ص.</th>
<th>نم. ص.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذَلِكَ ذَلِكَ</td>
<td>ذَلِكَ ذَلِكَ</td>
</tr>
<tr>
<td>ذَلِكَ ذَلِكَ</td>
<td>ذَلِكَ ذَلِكَ</td>
</tr>
<tr>
<td>ذَلِكَ ذَلِكَ</td>
<td>ذَلِكَ ذَلِكَ</td>
</tr>
<tr>
<td>نم. ص.</td>
<td>نم. ص.</td>
</tr>
</tbody>
</table>

6. What is a Demonstrative Adjective?
A Demonstrative Pronoun used adjectivally: in every case it must be followed by the Definite Article; as َهذَا َالْكِتَابُ means "this book" and َأَوْلَٰٰٓاُلْكِتَابُ َأَمْوَمْنُونَ means "those believers"; whereas (without the article) َأُوْلَٰٰٓاُلْكِتَابُ َأَمْمّنُونَ "Those [are] believers."

* It is, however, the foundation of the Egyptian Coll: Demonstratives, َدَا, َدَي, َذَا, َذِلِكَ.
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 "هذا كتاب" "this (thing) [is] a book". "أولئك نساء" "Those [are] women".
   (b) Since we may need to say "Those [are] the people" "ولاء الناس"; 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, — "ولاء الناس" lit., These ones, they are the people. N.B. "أولئك الناس" people (indef.) "هذا هو الكتاب" "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 "هذان الشخصان هما السفيان" These two persons are the guests "هذان الشخصان هما السفيان"
   This is the honourable visitor "هذا هي الزائرة الشريفة" This is the honourable visitor "هذا هي الزائرة الشريفة"

Exercise 55a. 1. These two suras (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. هذان السوران
2. هذان هما السوران المد كوران فيا لكتاب
3. حسنات الكتب المشرور
4. هولااء الناس طيبون (5) تلله السيدة رحيمة وكرمة
5. هذو هي السيدة الشريفة (6)
6. ذلك العاملا لا تطليم أبا وأمه فوالدكاه لا يربكاه
7. اماع and احب are Conj. IV. Verbs. (Lesson 76).
Lesson 56.

1. How is the Relative Pronoun formed? (الموصول)

We have already (Lesson 55) shown that the feminine of the Demonstrative Pronoun is ذِي. 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 اذئني which means "who" or "which," and is thus declined:

<table>
<thead>
<tr>
<th></th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fem.</td>
<td>لَدَانَانَانَانِي</td>
<td>لَدَانَانَانِي</td>
<td>لَدَانَانَانِي</td>
</tr>
<tr>
<td>Mas.</td>
<td>لَدَانَانَانِي</td>
<td>لَدَانَانَانِي</td>
<td>لَدَانَانَانِي</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 الالي, (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 الذي means who or which, how do we write whose?

By saying "who, his." Thus, "the man whose horse is lost" = الأرجل الذي حصانه.

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:

أَلْسِئْنَ الذُّي كَنَتْ فِي الْمُدرَسَةَ مَعَ أَبِيِهِ

Note this long example, in which "who... their wickedness (الذين) 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."

6. How do you explain "The lady whom I know"

7. But you have written her, not them!

8. Do you remember the meaning of من and ما?

Exercise 56b.

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. Note 1).
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 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 and

was originally a substantive, meaning "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 to be distinguished from ?

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 غَيْر marked with a fat-ha in the last sentence?

Because the predicate of كان (or the sisters of كان) is always montub (24:9): in other words, the action of kana falls, not upon the consequent at all (for this is always Genitive of Construct State) but upon the antecedent غَيْر.

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.

1. أَلْبَّ ُسَأَطَانُ ُاَلِبَّ وَ ُاَلْبِحْرِ
2. اَلْحَمْرُ اَمَّ ُالْخَبَاطِ
3. نَحْرُ مِنْهُ اَمَارَ مَاَءِ حَيِّ
4. أَلَلَِّ اَمَّ ُالْجُمَالِ وَ لَكَنْ اَلْإِسْمَانِ ُاَلْجُمَالِ
5. كَانَ اَلْمَلِكُ اَمَّ ُاَمَرِي ُوُبْ دُ اَمَّ ُاَمَرِي
6. ُكَلَّامُ ُمَلِكُ مَلِكُ ُالْكَلاَمِ
7. عَلِيُّ اَلسَّلاَمُ وَ رَحْمَتُ اَللَّهِ وَ بَركَانُهُ
Ex. 57c.

كان عند حليم كَلَّبٌ أمينٌ لطيفٌ كان قد أعطاه له ابن أخيه.
وكان يبعثه دائماً إلى السوق ليشربه لحراً. فيذهب ذلك الكلب
وابن أخيّه في السّلة. ففي أحد الأيام كتب حليم ورقة إلى الحجار
وضعها في السّلة. فأخذ الكلب في همه تلك السّلة وذهب إلى الحجار
الذي أخذ السّلة من فقه وضع فيها الخبز الجميل. وفما كان الكلب
زاجاً إلى بيت سيده راه كاب آخر فعش معه. ثم أُرشم ذلك الكلب
الحجر. فأخذ من السّلة رثياً واحداً فهجهم عليه الكلب الأول
فسمعت جميع الكلاب التي كانت في الشارع فهجمت عليه وأكلت
كل الحجر الذي في تلك السّلة. فلماء رأى الكلب دائم تلك السّلة
القفرة ورجل إلى بيت سيدته أنقضان.

Ex. 57d. A very literal translation:

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! cf. Ex. 56b (3). (2) Subjunct: (3) In the Present,
.e. continuous action. (4) Pres. partic. predicate of kāna. (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 \( F \) 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 \( فَعَلُ \)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>one-generous, generous</td>
<td>كَرِيمٍ</td>
<td>to be generous</td>
<td>كَرِمُ</td>
</tr>
<tr>
<td>one-noble</td>
<td>شَرِيفٍ</td>
<td>to be noble</td>
<td>شَرِيفٍ</td>
</tr>
<tr>
<td>mighty, great</td>
<td>عَظِيمٌ</td>
<td>to be mighty</td>
<td>عَظِيمٌ</td>
</tr>
<tr>
<td>beautiful, well</td>
<td>حَسَنٌ</td>
<td>to be beautiful</td>
<td>حَسَنٌ</td>
</tr>
<tr>
<td>a brave one, brave</td>
<td>شَجاعٌ</td>
<td>to be brave</td>
<td>شَجاعٌ</td>
</tr>
<tr>
<td>firm, hard</td>
<td>صَلِبٌ</td>
<td>to be firm</td>
<td>صَلِبٌ</td>
</tr>
</tbody>
</table>

3. What do we notice in the above examples?

That from the Intransitive Verb-form \( فَعَلُ \) an adjective is very often moulded upon the form \( فَعَلُ \) but may take certain other forms, e.g. the last three shewn.

4. Give examples from the verb-form \( فَعَلُ \)

(a) Adjectives on the form \( فَعَلُ \)

| glad          | فَرَحٌ     | to be glad    | فَرَحٌ |
| cheerul       | طَرِبٌ     | to be cheeful | طَرِبٌ |
| annoyed, depressed | ضِجْرٌ | to be annoyed | ضِجْرٌ |
(b) 

A taking 

فُلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان فَلَان F careless

dumb
one-eyed
cross-eyed
deaf
blind

(c) Taking the form فُلَان. Its Feminine takes فُلَان.

thirsty
hungry

Do not spend much time upon 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 فُلَانة (But in coll. فُلَانة 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.

elderly
good
dead (ميت or)
wounded
victim
6. It is not possible to form a مَاتُ أَبُومُ أَلفَاعِل for example? Yes; and مَاتُ means "dying," but مَيتُ means "dead". Similarly ضَأَطِهُ means "pressing closely" but ضَيِّقُ 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.

لَا خَرَجْنَا مِنْ مَنْزِرِ لَيْتَا (يَبِينَا) نَظَرْنَا أَعْمَيْنَ فِي الْطَّرِيقٍ وَحَالَا
تَبَعَنَا وَهُمَا يَضْرَخُانٌ يُقُولَانِ أَزْحَمْنَا لَانَّ مِنْ يَرْجُمْ يُرْحَمْ. فَلَنَا
لَهُمَا لَيْحَبِّرُ مَمْكِنُ أَنْ نَسَاعِدُ جَمِيعَ الْعَمَيْنَ وَالْأَعْجَمَ وَالْعُزُجَ وَالْمُطَّاشَ
في هَذِهِ الْمِنْدَيْنِ الْكِبَارَةِ أَيُّهِي مِلَائِكَةَ مِنْهُمْ وَأَمْامِ الْجِيَعِ وَالأَحْضَارِ
فَلَا عَدَّلْنَاهُ لَهُمْ أَبَاً فَعَظَمَ أَلَامُ فِي عَيْنِهِمْ (أَعْمَيْنِهِمْ) وَقَالَ أَحْضَرْتُكَ
لَسْتَ كَرِيمًا وَلاَ شَرِيفًا وَعَلَى كُلِّ حَالٍ "اللَّهُ كَرِيمٌ" (إِنَّ اللَّهَ كَرِيمٌ)

* 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" لَفَظُ النَّفْعَة. For the Superlative see 8—11 below.

2. Does the Noun of Superiority take any special form?

Yes; it is formed upon ٌأَظْلُمْ from adjectives which have been derived from triliteral verbs, that is to say, before the first radical, prefix ٌأَكَرَّرْ 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 fatha is thrown back on to the first radical.

<table>
<thead>
<tr>
<th>more learned</th>
<th>أَلْعَبُ</th>
<th>learned</th>
</tr>
</thead>
<tbody>
<tr>
<td>greater</td>
<td>أَكَرُرْ</td>
<td>great</td>
</tr>
<tr>
<td>mightier, greater</td>
<td>أَظْلُمْ</td>
<td>mighty, great</td>
</tr>
<tr>
<td>more virtuous, distinguished</td>
<td>فُضُلْ</td>
<td>distinguished, virtuous</td>
</tr>
<tr>
<td>(better) more beautiful</td>
<td>أَحْسَنُ</td>
<td>good, beautiful</td>
</tr>
<tr>
<td>uglier</td>
<td>أَجْعَلَ</td>
<td>ugly</td>
</tr>
<tr>
<td>more glorious</td>
<td>أَجْلَ</td>
<td>glorious</td>
</tr>
<tr>
<td>more intense</td>
<td>أَشْدَدْ</td>
<td>intense</td>
</tr>
<tr>
<td>sweeter</td>
<td>أَحْلَ</td>
<td>sweet</td>
</tr>
</tbody>
</table>

(In the last example the wau undergoes a "permutation," reverting to ى which can carry no vowel itself.

3. Can we say, in Arabic, "sweeter than"......

Yes; we translate "than" by َمِنْ عَسَلَ and say أَحْلَ من عَسَلَ sweeter than honey. The preposition min governs the following
noun in the oblique case, with tanwin kasra if ُعَسَلٍ has tanwin, or a single kasra if ُعَسَلٍ has the definite article.

4. How would you say “redder, or whiter, than……”? Since we have learned a form ُعَسَلٍ as a form of colour or physical defect, it is clear that adjectives denoting these two qualities are already on the form ُعَسَلٍ so we must adopt a different plan. Take some such word as ُشَدِيدٍ strong, or intense and form its comparative ُعَسَلٍ and then say “more intense in-the-matter-of-redness.”

5. But how can we condense that long phrase? Into one word. The mašdar (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>
<th>ُعَسَلٍ حَرْرَةَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>whiter</td>
<td>more as-to-whiteness</td>
<td>ُعَسَلٍ بَيَاضَةَ</td>
</tr>
<tr>
<td>deafer</td>
<td>intenser as-to-deafness</td>
<td>ُعَسَلٍ صَمَمًا</td>
</tr>
</tbody>
</table>

[6. Can the comparative be formed from Derived Verbs? Theoretically, no! For example ُفَادَدٍ is the 4th Conj. = “to be useful.” We learn in Lesson 77 that the V.N. of Conj IV from this word is ُفَادَدٍ. Then the phrase “He is more useful than she*,” becomes ُهوَ أَكْثَرُ إِفَادَةٌ (or ُفَائِدَةٌ) مِنْهَا. 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 ُهَذَا أَفْيَدُ مِنْ ذَلِكَ

Also “Then they (the hearts) [are] like stones, or stronger in-hardness.” ُفَهِيُ كَالْحَجَرَةَ أَوْ أَشْهَدُ قَسُوَةٌ (Al-Qur’an 2:69).

To-day, people would say ُأَحْلَٰٓي أُفْقَيٌ 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 **ة أَفْلُم** invariable?
   Yes; when **ة أَفْلُم** can be used. Thus even for the Fem. we say "Hind (a girl) is better than Fatima." Mariam (Marv) was prettier than Hind.

8. How, otherwise?
   A sort of superlative may be made by placing the form **ة أَفْلُم** 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 **ة أَفْلُم** and this way is more usual now. "She is the prettiest of my wives. **ة أَفْلُم** the best of eatables.

9. A curious variation is the use of **ة أَفْلُم** for **ة أَفْلُم أَكْبَرُ** in construction.
   "The greatest of them did it" (Qur'an).
   "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 **ة أَفْلُم** and get the best, or most distinguished; **ة أَفْلُم** the gentlest, or kindest.

11. Can this vary according to gender and number?
    (a) It forms its feminine in **ة أَفْلُم** the major (greatest) premise" (see Ex. 33).
    "the smallest school." Revise carefully Lesson 43: 3, 4.
    (b) It is quite possible to give it a regular plural, thus: **ة أَفْلُم أَلْفَالجَالُوْن** (Revise 45: 3 d); it sometimes takes a Broken Plural: **ة أَفْلُم أَلْفَالجَالُوْن** The most distinguished men."
12. What are the main things to remember from this lesson?

(a) that ٍ أكبر من means "greater than" and is invariable;

(b) that the superlative أَكْبَرُ is the comparative made absolute by defining it with al, and this superlative varies as to gender, etc.

Exercise 59a. To English:

(1) المَحْلَّة أَحْلَى مِنَ السَّكَرِ

(2) ما هُو أَحْسَنُ أَلْما كُولَاتِ

(3) عَلَى كُلِّ حَال أَنَا أَقْوَى مِنْهَا

(4) وَقَاطِعَة أَقْوَى جَمِينَا

(5) هِي أَقْوَى مِنْ هِيَدَةُ أَلْطَفْ مِنْهَا أَيْضًا

(6) هَذَا أَعْظَمُ الَّذِينَ أَمْلُوا كُورَةٍ

(7) كَانَ اسْكَانْدَرُ أَلْكُبْرُ أَجْلُ الْمُلُوكِ

(8) أَلَّهُ أَكْبَرُ (٩) أَنَا أَلَّا أَكْبَرُ سُرْورَا

(10) هَذَا أَلْوَادُ أَشْدُ أَجْهَزَةَ أَمْنَ 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. [kings.
7. Alexander (Iskander) the Great was the most glorious of
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. أَسْلَمُ عَلَيْكُمْ سَلَامٌ وَرَحْمَةٌ عَلَيْكُمْ مِنْ رَبِّكُمُ.
2. خَلَقَ الَّذِى أَسْمَأْهُ الْأَرْضًا وَأَلْبَاسَهُ يَوْمَيْنَاءِ الْأَيَاَمِ.
3. أُولَئِكَ الْأَنْسَاءُ هُدُى مِنْ رَبِّهِمْ.
4. دَرَسُتُ فِي مَدَارِسَ كَثِيرَةٍ.
5. أَحَبُّ مَفَاسِدَ لَكُنَّكَ أَيُّ فَلَاحٌ.
6. حَضْرَتُهُ صَاحِبُ بَيْتٍ وَمَخَازِنَ.
7. كَلَامُ الْمَلِكِ خَيْرُ الْكَلَامِ.
8. هوَ لاَ افْتَلَّ فَمِنْ أُولَئِكَ.
9. هَوَّ ادَّ أَجَهَادًا مِنْهَا.
10. فَلَاحَوْا مَصْرٍ يَعْمَلُونَ أَشْغَالَهُمَا.

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 lovtest 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.

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 إن) 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 y.a. (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, horse, heart, camel, neck.

2. What is a Derived Noun?
One which *is* derived from the usual verbal root; *e.g.* from 

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 *فاعل* (Lesson 23).
(2) Noun of Object or Passive Participle *فعلون* (Lesson 23).
(3) Noun of Place and Time, *فعلت* etc. (also of “Abundance”).
(4) Noun of Instrument, on forms *فعل* etc. (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.* is derived from *كتب* to write and shows the place where writing is done, *i.e.* an office.

The result is generally *where*, not so often *when*. But *غرب* may be either the place or time of sunsetting, *i.e.* either West, or Sunset. (But *غرب* for “sunset” is more colloquial) *غرب الأقصى* (lit. Farthest West) is the name of Morocco.

5. Give examples using the form *فعلت* the place of doing.
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>office</td>
<td>مكتَبٌ</td>
</tr>
<tr>
<td>store</td>
<td>خَزْنٌ</td>
</tr>
<tr>
<td>altar</td>
<td>دَخُّلٌ</td>
</tr>
<tr>
<td>synagogue</td>
<td>مَجْعِلٌ</td>
</tr>
<tr>
<td>conference</td>
<td>جَمِيعٌ</td>
</tr>
<tr>
<td>exit</td>
<td>مَقْطَلٌ</td>
</tr>
<tr>
<td>place of killing</td>
<td>مَقْتُلٌ</td>
</tr>
<tr>
<td>assassination</td>
<td>قَتَلٌ</td>
</tr>
</tbody>
</table>

6. Give examples of the alternative form مَعْلُومٌ used for verbs taking kasra (and a few damma) in their pres-future.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَلَسِ رَكِبٌ</td>
<td>to sit</td>
</tr>
<tr>
<td>سَجَرَ مَسْجِدٌ</td>
<td>to bow down</td>
</tr>
<tr>
<td>مَزَالَ مَسْرِقٌ</td>
<td>to stay, (as guest)</td>
</tr>
<tr>
<td>غَرَبَ غَيْبٌ</td>
<td>to set (sun)</td>
</tr>
<tr>
<td>شَرَقَ مَسْرِقٌ</td>
<td>to rise (sun)</td>
</tr>
<tr>
<td>وَضَعَ مَوْضَعٌ</td>
<td>to put</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَكَمَ مَكْتَبٌ</td>
<td>to rule</td>
</tr>
<tr>
<td>دَرَسَ مَدْرِسَةٌ</td>
<td>to study</td>
</tr>
<tr>
<td>طَبَعَ مَطَبْعَةٌ</td>
<td>to print</td>
</tr>
<tr>
<td>حَكَمَ مَكْتَبٌ</td>
<td>to rule</td>
</tr>
<tr>
<td>قَبْرَ مَسْبِرٌ</td>
<td>(a grave)</td>
</tr>
<tr>
<td>نَارُ مَنْارَةٌ</td>
<td>(fire)</td>
</tr>
<tr>
<td>شَبَحُ مَسْبِحَةٌ</td>
<td>(an elder)</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. مَسْأَداً Den of Lions.
SOME NON-SOUND VERBS.
(to be learned now, but studied later in their proper section).

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to come</td>
<td>جاءَ   جَبَرَبُ</td>
</tr>
<tr>
<td>to walk</td>
<td>مشى  مشى</td>
</tr>
<tr>
<td>to throw</td>
<td>رمي  أُرِمٌعي</td>
</tr>
<tr>
<td>it (he) was found</td>
<td>وُجِدَ</td>
</tr>
<tr>
<td>there is</td>
<td>it was related</td>
</tr>
</tbody>
</table>

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 اجتمع 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 سكاكين 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 مفعول and مفعول

2. Give a few examples upon the form مفعول

- a file دبر
- a milk-pail حلب
- a hand-press كبس
- scissors قص
- to file
- to milk
- to squeeze
- to cut, trim

3. Give a few examples upon the form مفعول

- a key مفتاح
- a plough جرّة
- a balance ميزان
- bellows منفاخ
- a saw مشار
- to open
- to plough
- to weigh
- to blow
- to saw

4. Also upon مفعول

- a broom مكشنة
- a pen-case مقلمة
- a ruler مسطرة
- a fan مروحة
- to sweep
- to trim (a pen)
- to rule (paper)
- to fan
5. What becomes of the wau of the verb وَرَنَ؟
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 قال يَقُولُ (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.

Exercise 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. الصبر مفتاح الفرح
2. هذا المثير غير نافع أليس عندك غيرة
3. سأطلب من التجار مباعة أخرى
4. كان موضوع مقتل الوزير قريبا من المدينة
5. ها هي المفتاح يا بنت وأنتي في النار
6. تركت كتبها في المكتبة يا لمدرسة لكنها أخذت مطرلاً معها

* 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 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 مكتبات
   libraries مكتبة
   assemblies جامعات
   law-courts محاكم
   sermons مواعظ

3. What becomes of the final ء 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?
   مَعَاوَجَاتٍ 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 just as the Noun of Place; exs: مَبَارِدٌ and مَكَانٌ. The one in مَعَالٌ will be treated in Lesson 65.

8. Give examples of odd words which take the four-syllable plural, because they contain four consonants!

<table>
<thead>
<tr>
<th>an arch</th>
<th>a coin, money</th>
<th>a temple</th>
<th>an arch</th>
</tr>
</thead>
<tbody>
<tr>
<td>ear of corn</td>
<td>a rabbit</td>
<td>a temple</td>
<td>ear of corn</td>
</tr>
<tr>
<td>a jewel</td>
<td>a temple</td>
<td>a thumb</td>
<td>a jewel</td>
</tr>
<tr>
<td>a star</td>
<td>a thumb</td>
<td>inn, hotel</td>
<td>a star</td>
</tr>
</tbody>
</table>

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. 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:

<table>
<thead>
<tr>
<th>مَكَانٌ</th>
<th>مَكَانٌ</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَبَارِدٌ</td>
<td>مَبَارِدٌ</td>
</tr>
</tbody>
</table>

13. Example of another heading:

Form

<table>
<thead>
<tr>
<th>jewel</th>
<th>jewel</th>
</tr>
</thead>
<tbody>
<tr>
<td>جوَهْرَةُ</td>
<td>جوَهْرَةُ</td>
</tr>
</tbody>
</table>
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.

Exercise 64b.

Vocabulary 64.

<table>
<thead>
<tr>
<th>Sunday</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Day</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sunday</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Monday</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tuesday</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Wednesday</td>
<td></td>
</tr>
<tr>
<td>Monday</td>
<td></td>
<td>April</td>
<td></td>
</tr>
<tr>
<td>Tuesday</td>
<td></td>
<td>March</td>
<td></td>
</tr>
<tr>
<td>Wednesday</td>
<td></td>
<td>February</td>
<td></td>
</tr>
<tr>
<td>Thursday</td>
<td></td>
<td>January</td>
<td></td>
</tr>
<tr>
<td>Friday</td>
<td></td>
<td>December</td>
<td></td>
</tr>
<tr>
<td>Saturday</td>
<td></td>
<td>November</td>
<td></td>
</tr>
</tbody>
</table>
Lesson 65.
QUADRISYLLABIC PLURAL.

Form مَفْاعِيل etc.

1. What happens to the form مَفْاعِيل if there is a long vowel in the Sing., as in the word مُحَرَّات 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 مُحَارِيَّث.

2. How do we show the form?
   As in 64, except that we now add a ya to lengthen the 3rd syllable. Thus مَفْاعِيل مَفْاعِيل.

3. But مِزَان 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 مِزَانِ. 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 مَوَازِيَن 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>مَفْاعِيل</td>
<td>مَفْاعِيل</td>
</tr>
<tr>
<td>مَفْعَالَتْ</td>
<td>a key</td>
</tr>
<tr>
<td>مَحْرَاث</td>
<td>a plough</td>
</tr>
<tr>
<td>مَحْرَاث</td>
<td>مَحْرَاث</td>
</tr>
<tr>
<td>مَوَازِيَن</td>
<td>a balance</td>
</tr>
<tr>
<td>مَوَازِيَن</td>
<td>مِزَان</td>
</tr>
</tbody>
</table>

5. Can other words beside the Noun of Instrument take a plural in مَفْعَالَتْ؟
   Certainly, such as contain four (or more) consonants and have a weak letter after the third consonant. Examples:
6. Can the Noun of Object *اسم النموذل* 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 makātib. Refer to Lessons 23 & 28 on N. of O. Note, however, that this N.O. sometimes uses the *Reg. Fem. Plural*.

<table>
<thead>
<tr>
<th>مكتوب</th>
<th>a M.S.</th>
</tr>
</thead>
<tbody>
<tr>
<td>موضوع</td>
<td>a subject</td>
</tr>
<tr>
<td>مرآب</td>
<td>a psalm</td>
</tr>
<tr>
<td>مصاريف</td>
<td>expense</td>
</tr>
<tr>
<td>مصروفات</td>
<td></td>
</tr>
</tbody>
</table>

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
```

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.  
(Construe thus "The subject was what?")

1. What was the subject of your sermon last Sunday?
(The word yaum is Adverbial (Time) Accusative here, therefore takes fatba).
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.

(1) لِمَا كَانَ مَوْضُوعُ مَوْعِظَةٍ يَوْمَ الْأَحَدَ الْعَالِمِ
(2) مَوْضُوعَ مَوْعِظَةٍ مَّاخُوذَةٌ مِّنَ الْأَلْيَامِ دَائِمًا
(3) نَعَمُّ وَلَكِنْ مَا هِيَ الْتَّعَالِيمُ الَّتِي وَضُعْتُ فِيهَا فِي الْأَسَابِيعِ الْعَالِمِ
(4) بِضَعَ الْوَقُتَانِ "الْمُسَئِّ عُقُوْلُهُمْ فِي الْعَرَامِيْر「 مِثْلًا وَبَعْضَ الْأَوْقَاتِ
"أَلْبَرَاهِيمَ الْمُسَيِّحَةِ" وَأَوْقَاتًا أُخْرَى "حِيَاتُ الْمُسِحِّ وَمُوَّهَةُ
(5) أَوَّلًا فَقَرَى كَانَ لِي تَفَاصِيلٍ كَشِيْرَةٍ لَّا تُهِمْ جَدًّا لِّلْوَقَتِ
(6) لَمْ يُنفِّذْ أَنْ تَشْعُرْهَا بَعْدَ رِمْعَاعِ فَقَرْكَ
(7) يَوْمَ الْأَرْبَعِاءِ صَبَاحًا سَاءُ مَوْضُوعٌ الْشَّيَاطِينُ "مَسَاءٌ مَوْضُوعٌ
الْمِسَاءُ كَانَ الْذِّينَ أُتِيَ بِهِ "لِي يُسَعِّ وَقُوْعُوفْتَاهُ عَهْ وَسَجَدُوا لَهُ
(8) "مَسَاءُ صَبَاحٌ الْسَّبْتُ "أَنْتُمْ أَفْضُلُ مِّنْ عَصَافِيرٍ كَشِيْرَةٍ"
Lesson 66.

Plural Forms 

1. Are there any nouns of the form (Active Participle) that take Quadraysyllabic 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>ٌٗ ٌٗ ٌٗ</th>
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3. Can there be a form 

Certainly, on condition that there is a weak letter after the 'ain or middle radical, as well as after the first radical. From the nature of the case this cannot apply to the Passive Participle, which commences with a servile mim (65 : 6).

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<td>ٌٗ ٌٗ ٌٗ</td>
<td>ٌٗ ٌٗ ٌٗ</td>
</tr>
</tbody>
</table>
4. How does the plural form \( fauna \) 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 \( fauna \).

5. Give some examples of \( fauna \):

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>قصيدة</td>
<td>a poem</td>
</tr>
<tr>
<td>جريدة</td>
<td>a fact, truth</td>
</tr>
<tr>
<td>صاحِة</td>
<td>a miracle</td>
</tr>
<tr>
<td>قليلاً</td>
<td>a sacrifice</td>
</tr>
<tr>
<td>رسالة</td>
<td>a letter, epistle</td>
</tr>
<tr>
<td>صادِرُور</td>
<td>a tribe</td>
</tr>
<tr>
<td>ذيجة</td>
<td>a virtue</td>
</tr>
<tr>
<td>قليلاً</td>
<td>a church</td>
</tr>
<tr>
<td>عقائدُ</td>
<td>a creed, belief</td>
</tr>
<tr>
<td>رسوللا</td>
<td>a major sin</td>
</tr>
<tr>
<td>بشارلا</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 ئٍ؟

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.

| جَنَّان | man         | بَلَد   | town       |
| جَمَال   | camel       | جَبَل   | a town     |
| جَمَال   | rope        | جَبَل   | a sea      |
| جَمَال   | mountain    | كَرَم   | generous   |
| كَلْب   | dog         | كِبْرِيَّة | small      |
| رَيْح   | wind        | بَيْعَة   | big        |

3. What class of words take their plural in ئٍ؟

Some singulars having a letter of prolongation after the second radical. Note the tanwin in this case also.

| طَرِق | road       | كُتُب   | book      |
| سَبْل | way        | رَسُول | apostle   |
| صَحَائِف | path   | سَدِيل | city      |
| صَحَائِف | page      | مِدِينة | ship      |
| صَحَائِف | newspaper | صَحِيفَة |         |

4. But the word صَحَائِف is not on this form.

It is not; but the motive in giving it is to show that when ئٍ؟ means a page, it takes a different plural. Further, such words as طَرِيقَة مِدِينة (fem. form) may take a plural upon ئٍ؟; thus طَرِيقَة مِدِينةٌ ئٍ؟.
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 \*fu'ala\*u. Note that the three radicals take no weak letter between them but add a long alif *after* the three. (Used for active Qualities).

<table>
<thead>
<tr>
<th>Arabic Form</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>شَرْفُهُ</td>
<td>noble</td>
</tr>
<tr>
<td>رَحْمَةُ</td>
<td>merciful</td>
</tr>
<tr>
<td>فَقَرَةُ</td>
<td>poor (finan.)</td>
</tr>
<tr>
<td>ضَعْفَةُ</td>
<td>weak</td>
</tr>
<tr>
<td>غَرِبَةُ</td>
<td>stranger</td>
</tr>
<tr>
<td>حَلَفَةُ</td>
<td>Ally (by treaty)</td>
</tr>
<tr>
<td>قَدْمَةُ</td>
<td>old</td>
</tr>
<tr>
<td>حَكْمَةُ</td>
<td>wise</td>
</tr>
<tr>
<td>جَهَلَةُ</td>
<td>ignorant, stupid</td>
</tr>
<tr>
<td>عَاقِلٌ</td>
<td>intelligent</td>
</tr>
<tr>
<td>عَالِمٌ</td>
<td>D.D., &quot;Savant.&quot;</td>
</tr>
<tr>
<td>شَاعِرٌ</td>
<td>poet</td>
</tr>
</tbody>
</table>

6. What is the other plural form ending in long alif with hamza?
\*Af'ila\*u which prefixes an *alif-hamza before the first radical.*

<table>
<thead>
<tr>
<th>Arabic Form</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَبْنَيَا</td>
<td>prophet</td>
</tr>
<tr>
<td>غَنْيَةَ</td>
<td>rich</td>
</tr>
<tr>
<td>أَوْقَىَةَ</td>
<td>strong</td>
</tr>
<tr>
<td>أَشْفَأَةَ</td>
<td>a wretch</td>
</tr>
<tr>
<td>أَشْفَأَةَ</td>
<td>a rascal</td>
</tr>
<tr>
<td>نَيَابَةَ</td>
<td>pure</td>
</tr>
<tr>
<td>أَقْرَبَةَ</td>
<td>intimate</td>
</tr>
<tr>
<td>أَطَابَةَ</td>
<td>near</td>
</tr>
<tr>
<td>طَبِيبٌ</td>
<td>physician</td>
</tr>
<tr>
<td>عَزِيزٌ</td>
<td>precious</td>
</tr>
<tr>
<td>شَئْدُي</td>
<td>dear</td>
</tr>
<tr>
<td>إِنْسَانٌ</td>
<td>intense</td>
</tr>
<tr>
<td>صِدْقٌ</td>
<td>a friend</td>
</tr>
</tbody>
</table>

7. What is important about \*Af'ila\* and \*Af'ila\*?
That both these Plural Forms, *while undefined*, are diptotes, or two-case words. Note the absence of tanwín. 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 \*Af'ila\* 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
المُسْرِحَة

person
شَخْصٌ

German (Allemagne)
الَّذِينَ مِلَّا

to incline
يَبْلِلُ مِلَّا
Lesson 68.
THE MAŞDAR

I. 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 now the word 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 in the Accusative? 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 11:2 "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 nouns 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-err-ing 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 ْفعل like ْفعل ُ؟  
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. ْفعل and this happens to be the most common of all maṣdars.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic 1</th>
<th>Arabic 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>to strike</td>
<td>ضربًا</td>
<td>ضربًا</td>
</tr>
<tr>
<td>to kill</td>
<td>قتلا</td>
<td>قتلا</td>
</tr>
<tr>
<td>to understand</td>
<td>فهمًا</td>
<td>فهمًا</td>
</tr>
<tr>
<td>to eat</td>
<td>يكونًا</td>
<td>يكونًا</td>
</tr>
<tr>
<td>to take</td>
<td>أخذًا</td>
<td>أخذًا</td>
</tr>
<tr>
<td>to make</td>
<td>صنعًا</td>
<td>صنعًا</td>
</tr>
<tr>
<td>to say</td>
<td>قولًا</td>
<td>قولًا</td>
</tr>
</tbody>
</table>

7. Other important maṣdars.—II. ْفعل

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic 1</th>
<th>Arabic 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>to disbelieve</td>
<td>كفرًا</td>
<td>كفرًا</td>
</tr>
<tr>
<td>to be beautiful</td>
<td>حسنًا</td>
<td>حسنًا</td>
</tr>
</tbody>
</table>

III. ْفعل

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic 1</th>
<th>Arabic 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>to know</td>
<td>علمًا</td>
<td>علمًا</td>
</tr>
<tr>
<td>to mention</td>
<td>ذكرًا</td>
<td>ذكرًا</td>
</tr>
<tr>
<td>to preserve</td>
<td>حفظًا</td>
<td>حفظًا</td>
</tr>
</tbody>
</table>

IV. For Intransitive verbs in ْفعل

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic 1</th>
<th>Arabic 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be ashamed</td>
<td>حجلسًا</td>
<td>حجلسًا</td>
</tr>
<tr>
<td>to thirst</td>
<td>عطشًا</td>
<td>عطشًا</td>
</tr>
<tr>
<td>to be glad</td>
<td>فرحًا</td>
<td>فرحًا</td>
</tr>
<tr>
<td>to be sick</td>
<td>مرضًا</td>
<td>مرضًا</td>
</tr>
</tbody>
</table>
### Verbs denoting movement or the lack of it.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to fall</td>
<td>سقطا</td>
</tr>
<tr>
<td>to enter</td>
<td>دخل</td>
</tr>
<tr>
<td>to go out</td>
<td>خرج</td>
</tr>
<tr>
<td>to ascend</td>
<td>صعد</td>
</tr>
<tr>
<td>to descend</td>
<td>تزل</td>
</tr>
<tr>
<td>to be tranquil</td>
<td>يسكن</td>
</tr>
<tr>
<td>to be silent</td>
<td>يسكن</td>
</tr>
<tr>
<td>to sit</td>
<td>جلَّسا</td>
</tr>
<tr>
<td>to set (sun)</td>
<td>غربا</td>
</tr>
</tbody>
</table>

### Verbs come from which denotes qualities.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be rough</td>
<td>خشونه</td>
</tr>
<tr>
<td>to be easy</td>
<td>سهل</td>
</tr>
<tr>
<td>to be difficult</td>
<td>صعب</td>
</tr>
<tr>
<td>to be sweet (water)</td>
<td>طيبه</td>
</tr>
<tr>
<td>to be cool, damp</td>
<td>رطبة</td>
</tr>
</tbody>
</table>

### Usually denoting qualities.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be safe</td>
<td>سلامه</td>
</tr>
<tr>
<td>to be charming</td>
<td>ظرفه</td>
</tr>
<tr>
<td>to be eloquent</td>
<td>فصاحه</td>
</tr>
<tr>
<td>to intercede</td>
<td>شفع</td>
</tr>
</tbody>
</table>
VIII. ًً مالاً often used for office, trade, etc.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كتِبَةٌ</td>
<td>to write (as clerk)</td>
</tr>
<tr>
<td>تجارَةٌ</td>
<td>to trade</td>
</tr>
<tr>
<td>عبَادةٌ</td>
<td>to worship (serve)</td>
</tr>
</tbody>
</table>

IX. ًً مالاً

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَحَمةٌ</td>
<td>to show mercy</td>
</tr>
<tr>
<td>كِتَرَةٌ</td>
<td>to be plentiful</td>
</tr>
</tbody>
</table>

X. ًً مالاً

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لِعْمَانَا</td>
<td>to shine</td>
</tr>
<tr>
<td>دُوَّانَا</td>
<td>to dissolve</td>
</tr>
<tr>
<td>هِيْجَانَا</td>
<td>to get excited</td>
</tr>
</tbody>
</table>

8. Which are the most important?

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>I ًً مالاً</td>
<td>IV ًً مالاً</td>
</tr>
<tr>
<td>V ًً مالاً</td>
<td>VI ًً مالاً</td>
</tr>
<tr>
<td>VII ًً مالاً</td>
<td>IX ًً مالاً</td>
</tr>
</tbody>
</table>

9. Is there a masdar like the Noun of Place?

There is one which in form ًً مالاً like it, but the meaning is different; for example مَجِيَّر (Advent) means not the place of coming but the act of coming. It is called “Maṣdar Mimi.”

XI. ًً مالاً (Masdar Miṣīḥ مَأْعِلٌ مَأْعِلٌ i.e. with مَأْعِلٌ). ًً مالاً

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نظَرَُ</td>
<td>to see</td>
</tr>
<tr>
<td>جاءَ</td>
<td>to come</td>
</tr>
<tr>
<td>عُرفَ</td>
<td>to know</td>
</tr>
<tr>
<td>شاءَ</td>
<td>to will, wish</td>
</tr>
</tbody>
</table>

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. عَجِبْتُ مِنْ قُتْلِهِ زِيدًا

There is, however an alternative construction, i.e., to place Zeid in genitive with ل thus: عَجِبْتُ مِنْ قُتْلِهِ لِزِيد

Here قُتْلِهِ (his killing) does not mean "being killed" but "killing someone" (i.e, it is used actively).

(b) In a Passive sense:

I was surprised at Zeid's being-beaten عَجِبْتُ مِنْ ضَرْبِهِ زِيدًا

"Its being-eaten is not lawful except to the priests" لَا يَجُلُّ أَخْلَصُ ْا لِلَّدُكْحَةِ

12. DISJUNCTIVE. What does قُتَلَهُ إِبَاهُ 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.

كُنَّ كُمْ هُنَّ هُمْ كَأَنَّهُمْ يُبْدِعُونَ هُمَا لَكْ هَا هُنَا ; and نَا ; thus قُتَلَهُ إِبَاهَا means "his killing him;" إِبَاهَا قُتَلَهُ إِبَاهَا إِبَاهَا means "his killing her." Note the Accusative Case.

This disjunctive pronoun may sometimes be used for emphasis as in the verse of Sura 1 "t*ee do we serve;" also in إِبَاهَا قُتَلَهُ إِبَاهَا إِبَاهَا فَاعْبَدُونِy 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 unusableness of every illustrative word, which has been deliberately planned by the author.)
Harûn el-Rashîd 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-Rashid 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 سا لْنَٰم۵ٰٓная 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 أَكْرِمْيُأ (he honoured me). (a) Remove the affixed pronoun, with the linking nunn. (b) take away the preliminary alif-hamza, which is the distinguishing mark of Conjugation IV., and what we have left is—لَٰكُ رَ م

4. How do we find the meaning of the derived verb?
   Take the Dictionary and look up the root لَٰكُ رَ م under Chapter لٰكُ and having found it, trace the II and III Conjugations below it and we ultimately find IV أَكْرِمْأ: to show honour.

5. Give further examples.
   (a) يَسَّطَّهُمْنُهُم Take off the plural ûna, and get يَسَّطَّهُم from which remove the servile letters يَسَ_ (see §1 above) and the original root left is فَهُم to understand.

   (b) يَنْشَأَرْكُون Here òn comes off, then ìن and finally the long alif from the centre, leaving شْرُكُ

   (c) تَدَخْرَجَ "It-was-rolled-away" Here only the جآ comes away, leaving دَخْرَج which is a quadrilateral root meaning "to roll away", upon the form فَعَلْلُ (to be studied in 96.97).
(d) 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 ْتُلْمِيذَ 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 *يُسَأَ لُوْنِيَ they-are-asking-me. Here, removing the *يُنَ وَ first we have left *سَال* 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 Muḍari* 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 َُّفَمْ (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 مَكْتَبَ at the foot of كتب.

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 أُقْرِبُ الْمُوَارِدِ (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 Antôn, 8o 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.

واَتَّبَعَ الْمَلَكُ الْمَلِكَةَ وَقَالَ لِلَّدِينِ أَيُّهَا الْذِّنَينَ مَعَ مَلاَكِ اللَّهِ ۖ كَمَا أَنزَلْنَاهُ عِنْدَكُمْ بَيْنَ الْكَتَابَ ۖ أَنْ تَعْلَمُوا مَا كُنتُمْ تَكُونُونَهُ بُعُودًاۡ إِلَى اللَّهِ وَلَا أَذَّنَ لَكُمْ إِلَّا مَا ظَنُّوْاۡ أَنَّ الْحَقَّ تَسَاءَلَۡ بَيْنَ النَّاسِ ۚ وَأَيْضًا ۖ أَنَّ الْإِنسَانَ هُوَ رَبُّ أَسَبَتَ أَيْضًا (لوقا 1:5—10)
Reading Lesson 70.

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 nothing was 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. That which hath been made was made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men.
A. To English:

1. خيرات الذين أعتمت عليهم
2. أولاءكم الناس مؤمنون بِالله
3. كل ما يملك راحتك
4. القاهرة أعظم عواصم الشرق
5. ليس لي حبوب سوى القبر ( إلا القبر)
6. رفع الرب وجهه عليك وينبحك سلاما
7. الذي تحبه مريض
8. لا الله غير الله لا حول ولا قوة إلا بالله
9. أصحاب أجرائد من أكبر أغنى مصر وأهل الهند
10. جميع الكتابات لِهَا عِقَاءُ

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.

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: حَدَة is Masdar Mimi.
(5) عَالَى يُمْشَى 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>عمل</td>
<td>I</td>
</tr>
<tr>
<td>to make better</td>
<td>حسن</td>
<td>Intensive, or Caus:</td>
<td>حسن</td>
<td>II</td>
</tr>
<tr>
<td>to keep peace with</td>
<td>سلم</td>
<td>Prepositional.</td>
<td>عمل</td>
<td>III</td>
</tr>
<tr>
<td>to cause to sit</td>
<td>أجلس</td>
<td>Causative.</td>
<td>عمل</td>
<td>IV</td>
</tr>
<tr>
<td>to become better</td>
<td>تحسن</td>
<td>Reflexive of II.</td>
<td>فعل</td>
<td>V</td>
</tr>
<tr>
<td>to be reconciled together</td>
<td>مقرر</td>
<td>Reciprocal.</td>
<td>فعل</td>
<td>VI</td>
</tr>
<tr>
<td>to be cut off</td>
<td>قطع</td>
<td>Passive of I.</td>
<td>فعل</td>
<td>VII</td>
</tr>
<tr>
<td>to separate oneself</td>
<td>أفترق</td>
<td>Reflexive of I.</td>
<td>فعل</td>
<td>VIII</td>
</tr>
<tr>
<td>to be red</td>
<td>أحمر</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>أحمر</td>
<td></td>
<td>فعل</td>
<td>XI</td>
</tr>
<tr>
<td>to be very rough</td>
<td>أحشوش</td>
<td></td>
<td>فعل</td>
<td>XII</td>
</tr>
<tr>
<td>to last long</td>
<td>أخرَط</td>
<td></td>
<td>فعل</td>
<td>XIII</td>
</tr>
<tr>
<td>to have a hump in front</td>
<td>أقسمس</td>
<td></td>
<td>فعل</td>
<td>XIV</td>
</tr>
<tr>
<td>to lie on a couch</td>
<td>إستلتق</td>
<td></td>
<td>فعل</td>
<td>XV</td>
</tr>
</tbody>
</table>
Reckoning the ordinary simple \( 	ext{فعل} \) as I, the Derived Conjugations take consecutive numbers. We shall systematically study those up to X, but the last five may be omitted. 

(*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. \( \text{kسر} \) to break, becomes in II \( \text{kسر} \) to break to bits: \( \text{قطع} \) to cut, \( \text{قطع} \) to cut to pieces. Note—This shadda must be carefully enunciated as though it were written \( \text{kسر} \) and \( \text{قطع} \).

4. Write of \( \text{kسر} \) the الماضي.

\[
\begin{array}{c|c|c|c|c}
\text{kسر} & \text{kسر} & \text{kسر} & \text{kسر} & \text{kسر}\\
\text{kسر} & \text{kسر} & \text{kسر} & \text{kسر} & \text{kسر}\\
\text{kسر} & \text{kسر} & \text{kسر} & \text{kسر} & \text{kسر}\\
\text{kسر} & \text{kسر} & \text{kسر} & \text{kسر} & \text{kسر}\\
\end{array}
\]

5. What difference is observable between the Past Tenses of I and II? Comparing with Lesson 18, it will be noticed that the only difference is the presence of the carefully enunciated shadda.

6. Give (Al-Mudāri').

\[
\begin{array}{c|c|c|c|c}
\text{كسر} & \text{تكسر} & \text{تكسر} & \text{تكسر} & \text{أكسر}\\
\text{تكسر} & \text{تكسر} & \text{تكسر} & \text{تكسر} & \text{تكسر}\\
\text{تكسر} & \text{تكسر} & \text{تكسر} & \text{تكسر} & \text{تكسر}\\
\text{تكسر} & \text{تكسر} & \text{تكسر} & \text{تكسر} & \text{تكسر}\\
\end{array}
\]

Here again the shadda makes the only difference, except that the kāf takes a fatha, and the servile letter a qamma.

7. Write the Jussive (النظر) and from that deduce the Imperative.

\[
\begin{array}{c|c|c|c|c}
\text{لكسر} & \text{ليكسر} & \text{ليكسر} & \text{ليكسر} & \text{ليكسر}\\
\text{ليكسر} & \text{ليكسر} & \text{ليكسر} & \text{ليكسر} & \text{ليكسر}\\
\text{ليكسر} & \text{ليكسر} & \text{ليكسر} & \text{ليكسر} & \text{ليكسر}\\
\text{ليكسر} & \text{ليكسر} & \text{ليكسر} & \text{ليكسر} & \text{ليكسر}\\
\end{array}
\]
Imperative.

8. For further practice, *to teach*.

Past.

\[
\begin{array}{ccc}
\text{علَمَت} & \text{علَمَت} & \text{علَمَت} \\
\text{علَمَتْ} & \text{علَمَتْ} & \text{علَمَتْ} \\
\text{علَمَتْ} & \\ \\
\end{array}
\]

Present.

\[
\begin{array}{ccc}
\text{تعلَّمْنَا} & \text{تعلَّمْنَا} & \text{تعلَّمْنَا} \\
\text{تعلَّمْنَا} & \text{تعلَّمْنَا} & \\
\text{تعلَّمْنَا} & \\
\end{array}
\]

Prohibitive. "Do not teach!"

\[
\begin{array}{ccc}
\text{لا تَعْلَمُنَا} & \text{لا تَعْلَمُنَا} & \text{لا تَعْلَمُنَا} \\
\text{لا تَعْلَمُنَا} & \text{لا تَعْلَمُنَا} & \\
\text{لا تَعْلَمُنَا} & \\
\end{array}
\]

Imperative.

\[
\begin{array}{ccc}
\text{علَمْنَا} & \text{علَمْنَا} & \text{علَمْنَا} \\
\text{علَمْنَا} & \text{علَمْنَا} & \\
\text{علَمْنَا} & \\
\end{array}
\]

9. Are the Derived Conjugations much used?

Very much so; especially in Colloquial Arabic.

Exercise 72a.

\[
\text{فَأُذِّنُوا وَتَعَلَّمُوا جَمِيعًا الْأَلْمَامَ وَعَلِّمُوهُمُ يَأَسَمْ آلَّبَ وَآلِينَ وَأَرُوحُ الْقُدُسَ وَعَلِّمُوهُمُ أن يَجْعَلُوا جَمِيعًا مَا أُوْصِيَتُهُمْ بِهِ } \\
\text{وَهَٰذَا نَمْ تَعْمَى كُلَّ الْأَيَامِ إِلَى نُضُلَّاءُ الْدُّهْرِ أَمِينَ (مَنِ 19:28 020).}
\]

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 Ismul-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-Muḍāri(A) (Active) and exchange the pronominal prefix for mim with ẓamma, and replace the end vowel by tanwin, since اسم الفاعل is a noun. Thus, from كتابamos we get مَعَلِيْمَة one-who-teaches = a teacher (fem. مَعَلِيْمَة). This takes a dual مَعَلِيْمَان and the regular plurals مَعَلٰمَات and مَعَلٰمٰن. Similarly مَعَلٰم  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 is quadriliteral since it equals . Then the passive is which is written Pronounce it like

3. The Passive of the Imperfect Tense المضارع (c.f. 35: 5 noting, the fatha). Pronounce this

4. How is اسم المفعول 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
<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></td>
</tr>
<tr>
<td>dispersal</td>
<td></td>
<td></td>
<td>one who scatters</td>
<td></td>
<td>to disperse</td>
<td></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></td>
</tr>
<tr>
<td>temptation, trial</td>
<td></td>
<td></td>
<td>tempter</td>
<td></td>
<td>to tempt, try</td>
<td></td>
</tr>
<tr>
<td>teaching</td>
<td></td>
<td></td>
<td>a teacher</td>
<td></td>
<td>to teach</td>
<td></td>
</tr>
<tr>
<td>informing</td>
<td></td>
<td></td>
<td>an informer</td>
<td></td>
<td>to inform</td>
<td></td>
</tr>
<tr>
<td>saying &quot;God is great&quot;</td>
<td></td>
<td></td>
<td>who-makes-great</td>
<td></td>
<td>to intensify</td>
<td></td>
</tr>
<tr>
<td>magnifying</td>
<td></td>
<td></td>
<td>an organiser</td>
<td></td>
<td>to put in order</td>
<td></td>
</tr>
<tr>
<td>arrangement</td>
<td></td>
<td></td>
<td>distributor / colporteur</td>
<td></td>
<td>to distribute</td>
<td></td>
</tr>
<tr>
<td>&quot;revelation&quot;</td>
<td></td>
<td></td>
<td>A &quot;reveler&quot;</td>
<td></td>
<td>to send down</td>
<td></td>
</tr>
<tr>
<td>salutation</td>
<td></td>
<td></td>
<td>one-saluting</td>
<td></td>
<td>to salute (with (سلام)</td>
<td></td>
</tr>
<tr>
<td>forming, painting</td>
<td></td>
<td></td>
<td>a painter</td>
<td></td>
<td>to form, (paint)</td>
<td></td>
</tr>
</tbody>
</table>
Exercise 73a.

\[ \text{Sign} = \text{آية} \]

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.

Official (adj.) \text{صدر} \text{ٍ} | \to issue \text{صدر} \text{ٍ}
Lesson 74.
Conjugation III.

1. How is the III Conjugation indexed in the Lexicon?

2. If كتاب means "he wrote," what is the meaning of كتاب؟
   It means "he corresponded with" (someone).

3. Al-Mâdi:

4. Al-Mudâri 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 sukûn (in the shadda) and in III upon the long alif. The Noun of Agent is (compare with مَفَعَلُ) thus:\n   a correspondent, a controversialist, a debater, an assistant. For the plural, see 45:3 (b).

7. What is the mašdar of كتاب؟
There are two; some verbs make their mašdar by adding ָة to مفاعل thus we get مراقبة oversight, watching (See also 71:8) but others in ָة فعال thus ָة to fight with, takes ָة fighting; and ָة takes ָة contention (p. 194). Occasionally one verb may use both mašdars, as will be seen from the examples given in Lesson 75. In the case of ָة each mašdar 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. ָת מְנֵיךְּ הָאָנִּינוֹן יָעָבֶךְּ
2. ָתְּלִינְּוּךְּ הָאָטָאָמְלֶדָא
3. ָתְּרַכְּפֶּיְךָ אֵלֶּחְבֶּל
4. ָתְּבַרְּפֶּנָּיֵא אֵנֶּל
5. ָתְּחֶפֶּרְּבֶּנָּה ָטַּה
6. ָתְּפַאֲעַדֶּנְּה אֵנֶּת
7. ָתְּלַא בֶּל ָפַאֲעַדֶּנְּה אֵנֶּת
8. ָתְּנַא אֵלֶּא אַפָּה ָלַא ָכַּכְּתַגְּבֶּנָּה הֵזַּדָא אָלֶגֶל אָלֶגֶל ָשַרְּפֵּנְּי
9. ָתְּנַא אֵלֶּא אַפָּה ָלַא ָכַּגְּלַגְּלֶנְּהֵא אֶזַּדָא

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 فَعَلٌ (Refer to Lesson 73:2 and c.f. 63:5).

<table>
<thead>
<tr>
<th>فعلنا</th>
<th>فعلتُ</th>
<th>فعلتما</th>
<th>فعلتُما</th>
<th>فعلنا</th>
<th>فعلتُ</th>
</tr>
</thead>
</table>

2. Give the passive of الجِدُ

<table>
<thead>
<tr>
<th>يُقَالُن تَفَاعَلُون</th>
<th>يُقَالُ تَفَاعَلُن</th>
<th>يُقَالُن تَفَاعَلُن</th>
<th>يُقَالُ تَفَاعَلُن</th>
<th>يُقَالُ تَفَاعَلُن</th>
<th>يُقَالُ تَفَاعَلُن</th>
</tr>
</thead>
</table>

3. From the above, form the Noun of Object

As with II so here: replace يَ by مَ 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. المُخاطّبُ = 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 masdars 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>صارع</td>
<td>to throw down</td>
<td>صرح (a)</td>
</tr>
<tr>
<td>litigation, contention</td>
<td>-</td>
<td>-</td>
<td>try to throw</td>
<td></td>
<td>to get the better of</td>
<td>خصم</td>
</tr>
<tr>
<td>fighting</td>
<td>-</td>
<td>مصارعة</td>
<td>to bring an action</td>
<td>خصم</td>
<td>to get the better of</td>
<td>خصم</td>
</tr>
<tr>
<td>street-fight, speculation</td>
<td>-</td>
<td>-</td>
<td>to fight, seek to kill</td>
<td>قاتل</td>
<td>to kill</td>
<td>قتل</td>
</tr>
<tr>
<td>rivalry</td>
<td>-</td>
<td>مصارعة</td>
<td>to fight with</td>
<td>ضارب</td>
<td>to strike</td>
<td>ضرب</td>
</tr>
<tr>
<td>mutual correspondence</td>
<td>-</td>
<td>-</td>
<td>to vie with</td>
<td>فاخر</td>
<td>to glory in</td>
<td>فخر</td>
</tr>
<tr>
<td>keeping company</td>
<td>-</td>
<td>مكاتبة</td>
<td>to write to</td>
<td>كاتب</td>
<td>to write</td>
<td>كتب (b)</td>
</tr>
<tr>
<td>contravention</td>
<td>-</td>
<td>خلاف</td>
<td>to sit with</td>
<td>جالس</td>
<td>to sit</td>
<td>جلس</td>
</tr>
<tr>
<td>difference</td>
<td>خلاف</td>
<td>-</td>
<td>to differ from</td>
<td>خالف</td>
<td>to follow</td>
<td>خلف</td>
</tr>
<tr>
<td>mutual separation</td>
<td>خلاف</td>
<td>-</td>
<td>to separate from</td>
<td>فارق</td>
<td>to separate</td>
<td>فرق</td>
</tr>
<tr>
<td>discussion</td>
<td>مباحثة</td>
<td>-</td>
<td>to discuss with</td>
<td>بحث</td>
<td>to seek</td>
<td>بحث</td>
</tr>
<tr>
<td>dispute</td>
<td>جدل</td>
<td>-</td>
<td>to dispute with</td>
<td>جدل</td>
<td>to twist</td>
<td>جدل</td>
</tr>
<tr>
<td>rough treatment</td>
<td>مخاشنة</td>
<td>-</td>
<td>to treat roughly</td>
<td>خشن</td>
<td>to be rough</td>
<td>خشن</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 تعاقب عليها"  
(2) "جازوا جهادا عظيما"  
(3) "شهد الأقصي آنيا من الذاكر"  
(4) "أريد أن أباحث في موضوع الحرب الحاضرة"  
(5) "المجاردة مصدر المضاربة"  
(6) "رأقبوا الجيشه مراقبة شديدة"  
(7) "باركني يا أمي ساعدني يا أبي"  
(8) "عوقب أبنالمديد لأجل مخالفة بسيطة"  
(9) "تم حضر بيت أبيه لطلب المساعدة"  
(10) "هذه القصيدة مشوقرة بكثير الطالب والمتعلم بين تأيه"
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 

أسلم

I. to be safe, and 

أسلم II. to deliver, and also to salute with “peace,” while أسلم III. to make peace with. أسلم originally means “to surrender oneself” (to God) hence the local, modern meaning “to become a Muslim.” *i.e.*, to profess “Istám.” It may also mean “to surrender up”.

3. Write Al-Mâdi of Aslama:

أسلم أسلمت أسلمت

أسلمنا أسلمتم أسلمتم

أسلموا أسلمت

4. Al-Muḍāri:

يسلم يسلمان يسلمون يسلم

يسلم يسلمان يسلمون يسلم

يسلمن

5. Al-Amr:

أسلم أسلم

أسلم أسلم

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 hamzafatha (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 مُستَرَبَمُ by مُمَّسِكَانُ, and of course writing tanwin: thus
a Muslim; مُخْبِرُ an informant, reporter; مُمِكَّنَ a benefactor
possible; مُحِبُّ a believer; مُحِبُّ a lover. (In the last example a shadda causes the kasra to be thrown back upon ح)
For the Plural of Derived Participles, refer again to 45:3 (b).
Study Lesson 77 before working Exercise 76, A. and B.

Exercise 76 B. To English:
(1) عامَـهَا الرَّدِّرَة تَّفْسِرُ الْخِلَاقَ الجَنِيْدَة
(2) لَا تَسْلَمُنَا فِي الْجَوْرِ
(3) أَنَا أَرْبَبُ الْإِلَهُ الْأَلْيَ أَخْرِجَكُم مِن أَرَّضٍ مَّيْسِر
(4) وَأَصْدِعُ إِلَى أَوْلِي الْأَمْرِ مِنْ مَيْحِبَ
(5) لَكَانَ الرَّبُّ لَيْبَرُّ مِن نَطْلِ بَأْسِهِ بَاطِلًا
(6) أَكْرِمُ أَبَاكَ وَأَمَّكَ لَسْكَيْ تُطُولُ أَيْامُكَ عَلَى الأَرْضِ
(7) أَخْرِجُوا الْمُخْبِرِ لَكُنْهُمْ لَمْ يَعَاقِبُوهُ

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 ِأَفْلَ is really a quadriliteral verb, therefore its passive is formed as in 35:3.

2. Write the Passive of the Present-Future of IV.

   Replace the servile ya by ُمُتَّقَرْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ
   honoured; from ُأَرْسَلْ to send, comes ُمُرْسَلْ one sent, i.e., a missionary; ُمُرْصَلْ reformed; ُمُقَامْ raised.

4. How is the Maṣdar formed?
   Conj. IV. agrees with VII, VIII, IX and X in forming the Maṣdar from the 3rd Masc. Past by inserting a long alif between its ُمُلْكْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ ُمُلْكْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ
   its ُلْبَ ِنْعْيَسْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ
   with kasra; thus ُمُلْكْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ
   ُمُلْكْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ
   ُمُلْكْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ
   ُمُلْكْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ
   ُمُلْكْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ
   ُمُلْكْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ
   ُمُلْكْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ
   ُمُلْكْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ
   ُمُلْكْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ
   ُمُلْكْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ
   ُمُلْكْ أَمْرُ ْعُنْسَ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ أَمْرُ نُكْرَمْ
   ُمُلْكْ أَمْرُ ْعُنْسَ أَم�
In that case, add ﻣﺴﺎوء as "compensation" for the second alif: Exs

raising, dwelling: ﺍرﺎﺀﺔ giving of rest: ﺍﻤﺎﺀﺔ killing.

(This will be studied under the Hollow Verb in Lesson 117).

8. What are the chief significations of this form?

This is, "par excellence", the **factive** 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><strong>(a) Factive:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to destroy</td>
<td>ﻃﻠْﻚ</td>
<td>to perish</td>
<td>ﻃﻠْﻢ</td>
</tr>
<tr>
<td>to corrupt (a person)</td>
<td>ﻃَﺴُﺪ</td>
<td>to be corrupt</td>
<td>ﻃَﺴُﺪ</td>
</tr>
<tr>
<td>to bring in</td>
<td>ﺍَﺪْﺨِﻞ</td>
<td>to enter</td>
<td>ﺍَﺪْﺨِﻠْ</td>
</tr>
<tr>
<td>to cause to go out</td>
<td>ﺍَﺤْﺮَﺠِﻦ</td>
<td>to go out</td>
<td>ﺍَﺤْﺮَﺠِﻦ</td>
</tr>
<tr>
<td>to send down</td>
<td>ﺍَﻨْﺰَﻞ</td>
<td>to alight</td>
<td>ﺍَﻨْﺰَﻞ</td>
</tr>
<tr>
<td>to associate (partners) (with God)</td>
<td>ﺍَﺸْﺮَﻜَﺎ</td>
<td>to share</td>
<td>ﺍَﺸْﺮَﻜَﺎ</td>
</tr>
<tr>
<td>to do good</td>
<td>ﺍَﺤْﺴَﻦ</td>
<td>to be good, handsome</td>
<td>ﺍَﺤْﺴَﻦ</td>
</tr>
<tr>
<td>to make sound, reform</td>
<td>ﺍَﺼْﻠِﺢ</td>
<td>to be sound</td>
<td>ﺍَﺼْﻠِﺢ</td>
</tr>
<tr>
<td>to inform</td>
<td>ﺍَﺤْﺘِﺮُ</td>
<td>to know</td>
<td>ﺍَﺤْﺘِﺮُ</td>
</tr>
<tr>
<td>to bring forward</td>
<td>ﺍَﺤْﺘِﺮُ</td>
<td>to be present</td>
<td>ﺍَﺤْﺘِﺮُ</td>
</tr>
</tbody>
</table>

| **(b) From Nouns:** |     |               |    |
| to commit sin    | ﺗَﺬْـِﺒُﺭ | sin, fault (noun) | ﺗَﺬْـِﺒُﺭ |
| to face towards Yemen | ﺍِـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~ |
| to be in the morning (to become) | ﺍِـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~ | Yemen (S. Arabia) | ﺍِـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~ |
| to be in the evening (to become) | ﺍِـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~ | evening (noun) | ﺍِـْـْـْـْـْ~ |
EXERCISE 77.

every day, — I was in the habit of sending (used to send) my servant, —
he brought with him, And on one of the days to the native stores which are in the market.

had reformed some of the sinners, that one of the beneficent, And the two another person.

for fighting. [those] who had been punished, in our city,

They-said: "Possible". And is the reform of sinners possible? I said to them.

By taking them out of the evil company, They said, I said, 'How is that'?

And by sending-them-far from their friends, And which will destroy them Which corrupted them.

Where they will be And by putting them into the "Reformatory" And their lovers, under observation.

"May God bless the benefactor". I said.
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>
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<tr>
<td>etc.</td>
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<td></td>
<td>I.</td>
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<td></td>
<td>فعال مفعول</td>
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<td>II.</td>
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<td></td>
<td>مفعول مفعل</td>
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<td>III.</td>
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<td></td>
<td>مفعولـأوـفعل</td>
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<td>IV.</td>
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</tbody>
</table>

2. Here are examples worked out. To be memorised.

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<td>كتبَ</td>
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</tbody>
</table>

2. Here are examples worked out. To be memorised.

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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 of the-rich-of-Isfahan came-to-the-door-of-a-man; and said to his servant: And-the-man-heard-him; And-asked some-thing "for God."

And-the-man-heard-him; and said to his servant; And-the-man-heard-him; And-asked some-thing "for God."

"God open upon thee." and Coral say to this beggar, tell Coral, And heard him

So he raised his two hands to heaven the asker, And heard him
THE BEGGAR 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 قيل is used the particle إن not but either of these particles causes the subject to be منصوب

(2) "Isfahan" is a diptote (Lesson 52: 6-8).

(3) The phrase "for God's sake" is common in the East.

(4) "Mubarak" 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 faîruz, possibly through the Turkish.

(7) "May God bestow upon thee," means, "I myself cannot".

(8) رَب is a Quranic abbreviation of رَبِّي 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. إِبَآِيَ فَآ عَبَðْوُي

2. عَلَمَنِي

3. لَا يَجْهِلُ أَرْثَهُ أَلّا لِلْمَكْتُوْبَة

4. خَافُوا خَوْفًا عَلَيْمًا

5. مَا هُوَ أَكْبَرُ حَوْاَلَتٍ الأَسْبَع

6. لَيْسَ أَلْخَيْرُ كَأَلْمَعَان

7. بَارَكَ عُلُوْضَ عَلِمَ ( لَبَارَكَ اللَّهُ ﺍلْمُهْسِنِ)

8. هُلْ قَوْيَادُ أَسْمَ آتَالْعَالِي مِدْ كُرِّة فِي أَلْفَوْاَمِيْس

9. يَفْسِحَ اللَّهُ عَلَيْكَ

10. اللَّهُ كَرَمِي

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:

أَسْلَمُ — إِسْلَامُ — إِحْسَانُ — إِصْلَاحُ — مَبْحَأْثُ — مَحاَطُبُ — مَسْتِبُحُ — أَنْصَـرُ — أَذْرَسُ — أَعْتُمُ.
Lesson 81.

"EYE, VOICE, AND EAR" EXERCISE.

"The Lord's Prayer".

اِبَنَانِ الْدِّيْنِ فِی اَلسَّمَاوَاتِ. لِیَقِدَّسْ سَمَّکَ. لِیَاتِ مُلْکُودُکَ.

لَسْکُنَّ مَشِیئَتُکَ. كَمَا فِی الْسَّمَاوَاتِ. كَذَلِکَ عَلی الْأَرْضِ. خَبِرْنَا

کَفَافًا أَعْطَانَا الْمُهِیْمَ. وَأَعْفَرْنَا ذَوْبَنَا. كَمَا نَعْفَرْنَ لَکُنْ آیَاً

للْمُدْنِیْنِ الْیَتْیَا. وَلَا تَذْحَلْنَا فِی تَجْرِیة. لَسْکُنَّ بِنْیاً مِنَ الْشَّرِّیْرِ.

لَاَنَّ لَکَ الْمُلْکُ وَالْقُوَّةَ وَالْمُجِیِّدُ. إِلَی الْآبِ. آَمِنَ

NOTES

(1) أبو is used, alone, for "(Heavenly) Father," to distinguish it from أَبُو (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. يَا أَبُو الَّذِی نَعْفَرْنَ لَکُنْ آیَاً. This will come in Less. 180.

(2) لِیَقِدَّسَ is the Jussive of Conj. V. (Lesson 82).

(3) لِیَاتِ is the Jussive of the verb أَتَى "to come" (Weak Final Radical—Lesson 124).

(4) لَسْکُنَّ is Jussive of كَانَ (Lesson 116).

(5) كَفَافُ is not used elsewhere. See Dict.

(6) نَجْ is Imp. of نُحَّی Conj. II. Lesson 127:3.

(7) الْمُلْکُ وَالْقُوَّةَ وَالْمُجِیِّدُ For case of these nouns, see page 89.
Lesson 82.
Conjugation V.

1. "to talk, to speak".

<table>
<thead>
<tr>
<th>نَكَلَمَتْ</th>
<th>نَكَلَمَتْ</th>
<th>نَكَلَمَتْ</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَكَلَمْنا</td>
<td>نَكَلَمْنا</td>
<td>نَكَلَمْنا</td>
</tr>
<tr>
<td>نَكَلَمْنَا</td>
<td>نَكَلَمْنَا</td>
<td>نَكَلَمْنَا</td>
</tr>
</tbody>
</table>

2. "he talks".

<table>
<thead>
<tr>
<th>يَنَكَلَمُونَ</th>
<th>يَنَكَلَمُونَ</th>
<th>يَنَكَلَمُونَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَنَكَلَمُنَا</td>
<td>يَنَكَلَمُنَا</td>
<td>يَنَكَلَمُنَا</td>
</tr>
<tr>
<td>يَنَكَلَمُنَا</td>
<td>يَنَكَلَمُنَا</td>
<td>يَنَكَلَمُنَا</td>
</tr>
</tbody>
</table>

3. "the 3rd Sing." of the Mudarí tense.

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

4. What is specially noticeable in 2 and 3?

Previously we have found the 'ain of the verb maksúr, or marked by kasra, but here each vowel is fatha except, of course, the case-vowel. (c.f. Conjugation VI. in Lesson 84).

5. Form اسم الفاعل.

As usual, take the 3rd Sing. of the Muḍāri tense and substitute مُتَقَدُّمَ a speaker; مُتَدْرَبَ a learner; مَتْحَكَّرَ a polite person; مَتْحَكَّرَ 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 fatha.

7. Is the Passive of V. used?

Not very often: e.g. we do not say مَا كَلَمْ "it was spoken", because we use قَالَ it-was-said; يَقَالَ it is said.
We can, however, find an example in تَوَفَّى to cause to die, whence تَوَفَّى tuwuffi, he died (the usual written word). Another example: He studied medicine تَعَلِّمَ الْأَطْبَاطَ The science of medicine was studied تَعَلِّمَ الْأَطْبَاطَ The Passive of المضارع is thus written: يَتَوَفَّى 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 يَتَقدمُ "he advances" (82:2).

Exercise 82B.
1. فلماً توقيتي كنت انترقب عليهم
2. ومن هو نسي فليتمذج بهد ومن هو بار فليتمذج بعد
3. أعطاني أستد أرث لسان اللمعلمين
4. الفضل للمتقدم
5. من يتعلم صيريأ يتقدم كبيرا

Exercise 82A.
1. "Then, when thou causedst-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. 22:11).
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 من 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 مثال 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>تقدَّسُ</td>
<td>to sanctify</td>
<td>قَدِّسَ</td>
</tr>
<tr>
<td>to defile oneself</td>
<td>تَنْجِسُ</td>
<td>to defile</td>
<td>ذُكِرتُ</td>
</tr>
<tr>
<td>to remember</td>
<td>تَذَكَرُ</td>
<td>to remind</td>
<td>ذُكِرتُ</td>
</tr>
<tr>
<td>to learn</td>
<td>تَعْلَمُ</td>
<td>to teach</td>
<td>عَلِمَ</td>
</tr>
<tr>
<td>to be cut in pieces</td>
<td>تَقَطَّعُ</td>
<td>to cut in pieces</td>
<td>قَطَعَ</td>
</tr>
<tr>
<td>to be smashed to bits</td>
<td>تَكَبَّرْ</td>
<td>to break to bits</td>
<td>كَبَرَ</td>
</tr>
<tr>
<td>to come forward</td>
<td>تَقَدَّمُ</td>
<td>to put forward</td>
<td>قَدِمَ</td>
</tr>
<tr>
<td>to be polished, polite</td>
<td>تَدَبُّبُ</td>
<td>to train, chastise</td>
<td>أَدْبَأَ</td>
</tr>
<tr>
<td>to suffer</td>
<td>تَدَأَبُ</td>
<td>to cause to suffer</td>
<td>أدَبَ</td>
</tr>
<tr>
<td>to delay oneself</td>
<td>تَأَمَّرُ</td>
<td>to delay, put back</td>
<td>أدَمَ</td>
</tr>
<tr>
<td>to become justified</td>
<td>تَبَيَّنُ</td>
<td>to justify</td>
<td>تَبَيَّنُ</td>
</tr>
<tr>
<td>to be courageous</td>
<td>تَشَجَعُ</td>
<td>to encourage</td>
<td>تَشَجَعُ</td>
</tr>
</tbody>
</table>
3. A few examples of Denominative force. (c.f. Conj. II.)

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to embrace Christianity</td>
<td>تَنْصَرُ (تَنْصرَ) نَصَارَى Christians (Nazarenes)</td>
</tr>
<tr>
<td>to be Arabicized</td>
<td>عَرَبُ عَرَبَة Arabs</td>
</tr>
<tr>
<td>to call oneself prophet,</td>
<td>ذِي (نبيٍّ) A prophet</td>
</tr>
<tr>
<td>to prophesy</td>
<td>تَسَمَّى (سمى) A name</td>
</tr>
<tr>
<td>to be named</td>
<td>تَسَمَّى (سمى) A name</td>
</tr>
<tr>
<td>to take a body, become incarnate</td>
<td>جَبَدَ جَبَد Flesh, body</td>
</tr>
</tbody>
</table>

4. How is the Maṣdar of V. formed?

As usual, we form it from the Singular Past, but in this case we simply substitute ɗamma for the fatha of the middle radical.

Thus from تَعَلَّمُ تَعَلَّمَ تَعْلَمَ تَعْلَمَ تَعْلَمُ we get تَعَلَّم act of learning

تَقْدِسُ تَقْدِسَ تَقْدِسُ تَقْدِسَ تَقْدِسُ sanctification
تَقْدِسُ تَقْدِسَ تَقْدِسُ تَقْدِسَ تَقْدِسُ advancement
تَعْلِمُ تَعْلِمَ تَعْلِمَ تَعْلِمَ تَعْلِمُ 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) تَقْدِسُ تَقْدِسَ تَقْدِسُ تَقْدِسَ تَقْدِسُ تَقْدِسُ 

(2) كَانَ تَنْصَرُ أَيُّهَا الْإِسْلَامُ كَانَ تَنْصَرُ أَيُّهَا الْإِسْلَامُ 

(3) وَبَعْدَ ذَلِكَ تَقْدِسُ في الْأَرْضِ تَقْدِسُ 

(4) يَقُولُ إِنَّهَا مَا يَفْعَلُهَا الْأَرْضُ مِنْ أَنْ تَقْدِسُ 

(5) إِنَّ شَاءُ اللَّهُ نَزُورُها وَسَتَتَعَلَّمُ اللَّغْوُهَا فِي إِحْدَٰى الْمَدَارِسِ
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-Mudâri.:

4. Al-Amr:

5. To form Ism-ul-fâ'il. 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 Quadrilateral passive is followed (35:3) but the alif becomes necessarily changed to wau.

   etc. etc. etc.

(b) The Present Passive is changed from the Present Active by substituting for thus from we get
(c) From this the substitution of gives us thus 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>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></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

8. How is the phrase "one another" written, when not incorporated into the meaning of the verb?

Examine the sentence "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 "one ....... another" Thus, we helped one another = (or )

They helped one another Note two things:
(a) When the reciprocal meaning is expressed by Conj, VI. then need not be repeated, thus:

"They forgot one another" (b) Also, after prepositions, the word need not be repeated "They two went out together" "The men went together"
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>to fight with ...</td>
<td>قاتل</td>
</tr>
<tr>
<td>to dispute together</td>
<td>to dispute with ...</td>
<td>خاصم</td>
<td></td>
</tr>
<tr>
<td>to be mutual rivals</td>
<td>to vie with ...</td>
<td>سابق</td>
<td></td>
</tr>
<tr>
<td>to dispute together</td>
<td>to dispute with ...</td>
<td>جالد</td>
<td></td>
</tr>
<tr>
<td>to discuss together</td>
<td>to discuss with ...</td>
<td>باحت</td>
<td></td>
</tr>
<tr>
<td>to collide together</td>
<td>to collide with ...</td>
<td>صادم</td>
<td></td>
</tr>
<tr>
<td>to converse together</td>
<td>to converse with ...</td>
<td>حدث</td>
<td></td>
</tr>
<tr>
<td>to correspond together</td>
<td>to write to ...</td>
<td>كاتب</td>
<td></td>
</tr>
<tr>
<td>to agree together</td>
<td>to agree with ...</td>
<td>وافق</td>
<td></td>
</tr>
<tr>
<td>to be reconciled together</td>
<td>to make peace with ...</td>
<td>صالح</td>
<td></td>
</tr>
<tr>
<td>(b) to be blessed, (God)</td>
<td>to bless (anyone)</td>
<td>بارك</td>
<td></td>
</tr>
<tr>
<td>to be exalted (God)</td>
<td>to elevate ...</td>
<td>عالي</td>
<td></td>
</tr>
<tr>
<td>(c) to feign sickness</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(d) to fall consecutively</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to be consecutive (tradition)</td>
<td></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 to pretend ignorance.
(d) There is also the idea of sequence; "the leaves fell one after the other". ً أ يَامُ ه مُيُوَالِيَةُ 

3. How do we form the masdar of VI?
Substitute damma for fatha of the middle radical (Singular Past). C.f. 83:4 closely.
Thus from نَظَّاهُرْ نَظَّاهُرْ we get نَظَّاهُرْ demonstrating (or pretending).

Thus from نَظَّاهُرْ نَظَّاهُرْ we get نَظَّاهُرْ 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.

احضَرْ للمُعاهِدَانِ لِيُصْبحَا عَلَى صَرْوَاتِ أَلْتِعاَهُدٍ
(1)  
حَصَّلَ سُوءُ الْتَفَاهُمِ بَيْنَ أَلْتِرفُونِ
(2)  
الْتَرْفُانُ لَمْ يَتَفَاهِمَا
(3)  
َتُسَاقِطُ أَوْراقُ الْشَّجْرَةُ
(4)  
ذَلِكَ يَوْمُ الْنَّاسِي
(5)  
تَصَلَّحُوا مَعَ اللّهِ
(6)  
وَالْحَبْلُ اَلْمَسْتَعْتَبَّ تُسَاقِطُ
(7)  
فَأَبْدَأَ بِطَرْسٍ يُسَرَّحُ إِلَيْهِمْ بِلَا لِجَنْبَدَ
(9)  
إِنَّ تَوَارُ هَذَا الْحُبْرُ مُعَتَّبُ عَنْدَ اللّهِ وَالْمَلَأِينَ
(8)  

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 nun, 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-Mâdi of the Type-form.

<table>
<thead>
<tr>
<th>انفعلنا</th>
<th>انفعلت</th>
<th>انفعالا</th>
<th>انفعالت</th>
</tr>
</thead>
<tbody>
<tr>
<td>انفعلنا</td>
<td>انفعلت</td>
<td>انفعالا</td>
<td>انفعالت</td>
</tr>
<tr>
<td>انفعلنا</td>
<td>انفعلت</td>
<td>انفعالا</td>
<td>انفعالت</td>
</tr>
</tbody>
</table>

3. Also (Conj. VII. of كسر).

<table>
<thead>
<tr>
<th>إنكسرنا</th>
<th>إنكسرت</th>
<th>إنكسرنا</th>
<th>إنكسرت</th>
</tr>
</thead>
<tbody>
<tr>
<td>إنكسرنا</td>
<td>إنكسرت</td>
<td>إنكسرنا</td>
<td>إنكسرت</td>
</tr>
<tr>
<td>إنكسرنا</td>
<td>إنكسرت</td>
<td>إنكسرنا</td>
<td>إنكسرت</td>
</tr>
</tbody>
</table>

4. Suppose the first letter of the primary verb is nun? In that case the radical nun and the servile nun would coalesce, and a shadda be written, (نصر is a possible example, but not found in the classics), just as the ta ت of سكت coalesces with the pronominal suffix thus; سكت and the ن of سكن with ل thus إننا and سكنا thus إننا Verily we.

5 Conjugate to be cut (off), in Al-Muɗāriث.

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

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 صرف “to dismiss” (or, to spend) we get انصرف to go away, depart. From طلقت “to release”, we get انطلقت to be let go, to depart.

From انصرف 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-Mudâriٍ (second radical) c.f. Lesson 78.

8. Take المضارع and prefix مً as usual اسم الفاعل منطلق ق صرف

9. Give a few examples of the مصدر of الفعل

In accordance with the Rule mentioned in 77:5, insert a long alif before the final radical, thus—

Exercise 86a.

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.

I. 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>كُرَرَ</td>
<td>to break</td>
<td>كَرَرَ</td>
</tr>
<tr>
<td>to be cut (cut off)</td>
<td>قُطِعُ</td>
<td>to cut</td>
<td>قَطِعُ</td>
</tr>
<tr>
<td>to be divided</td>
<td>قُطِعُ</td>
<td>to divide</td>
<td>قَطِعُ</td>
</tr>
<tr>
<td>to be opened</td>
<td>فَتَحُ</td>
<td>to open</td>
<td>فَتَحُ</td>
</tr>
<tr>
<td>to be defeated</td>
<td>ظَلَبُ</td>
<td>to defeat (a foe)</td>
<td>ظَلَبُ</td>
</tr>
<tr>
<td>to be collected</td>
<td>نَضِمُ</td>
<td>to collect (polit: to annex)</td>
<td>نَضِمُ</td>
</tr>
<tr>
<td>to join</td>
<td>نَضِمُ</td>
<td>(polit: to annex)</td>
<td>نَضِمُ</td>
</tr>
<tr>
<td>to be split</td>
<td>نَحْزُ</td>
<td>to split</td>
<td>نَحْزُ</td>
</tr>
<tr>
<td>to be put to rout</td>
<td>قَذَقُ</td>
<td>to put to rout</td>
<td>قَذَقُ</td>
</tr>
<tr>
<td>to let oneself be led</td>
<td>أَمَنَى</td>
<td>to lead (trans.)</td>
<td>أَمَنَى</td>
</tr>
<tr>
<td>to be put out (fire)</td>
<td>أَطْفَأَ</td>
<td>to extinguise</td>
<td>أَطْفَأَ</td>
</tr>
<tr>
<td>to be locked (bolted)</td>
<td>أَقَلِفَ</td>
<td>to lock, or bolt</td>
<td>أَقَلِفَ</td>
</tr>
<tr>
<td>to go away</td>
<td>أَخَرَى</td>
<td>to dismiss</td>
<td>أَخَرَى</td>
</tr>
<tr>
<td>to depart</td>
<td>أَطْلِقُ</td>
<td>to send off</td>
<td>أَطْلِقُ</td>
</tr>
<tr>
<td>to burst forth (water)</td>
<td>فَجَرَ</td>
<td>to give vent to</td>
<td>فَجَرَ</td>
</tr>
<tr>
<td>to explode (powder)</td>
<td>فَجَرَ</td>
<td>(water)</td>
<td>فَجَرَ</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 أُوِيُّ رُلْ ن 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 تُبَهَ to take heed, as VIII. form of نَبَهٍ not VII. of تُبَهَ.
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** has *only the Past Tense*. We may now add **عَلَى** perhaps, in the sense of "hoping that"; similar in meaning to **لَمَّا**. This also has *only the Preterite*. **عَلَى الله أن يشفبه** "May God heal him."

   **ما عَلَى أن يَكُون هَذِه** "What is this likely to be."

5. Have any the Imperative only?

   Yes, three verbs **تَعَالَت** *give or bring* (e.g., the coffee) **تَعَالَتَ الْقَهْرَة* come!*

   and **كُلُمُ الْقَهْرَة* 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>هَأْتُوا</td>
<td>هَأْتُ</td>
<td>هَأْتُ</td>
<td>هَأْتُ</td>
</tr>
<tr>
<td>تَعَالُوا</td>
<td>تَعَالُ</td>
<td>تَعَالُ</td>
<td>تَعَالُ</td>
</tr>
<tr>
<td>هَلْمُوا</td>
<td>هَلْمُ</td>
<td>هَلْمُ</td>
<td>هَلْمُ</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) إِنْهَرَمُ الْعَدْوُ أَهْرَمًا (2) هَوَّامُوْنَ هَوَّامًا (3) نَعْرُوْلُوْنَهُمُ إلىَ الْقَلْب  (4) الأَرْعَابُ اقْتَنُوا إِلَى أَلْبَامُ (5) أَهْلُؤُوْنَ إِلَى الْقَلْبُ (6) هَوَّامُوْنَ هَوَّامًا
Lesson 88.

Conjugation VIII.

1. افْتِكَرْنا افْتَكَرْتُ افْتَكَرْتُم افْتَكَرْتُم
   افْتَكَرنَا

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 افْتَكَرْ to think.

4. كُلُّ العَصْرَاءِ رَبُّ he works.

5. امْتِعْ فِئْلَ الامْرِ using to abstain.

6. Form اسم الفاعل from VIII.
   As with II., III. etc. take the Imperfect Tense, remove the servile letter and prefix مَثْعَبُ مُشْعَبُ مُفْتَكَرُ thus

7. Can there be a Passive to VIII?
   Yes, to some verbs, not all.
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 اَمْتَنُعُ عَنَّهُ means, "I abstained from it;" then اَمْتَنُعُ عَنَّهُ "It was abstained from" (lit: was abstained from it)
The use of it will be begun Similarly "She is (will be) thought about"

9. How is اسمُ المُفعول formed?

Take the Passive shewn in §7 and prefix م : thus مُحْمَل possible of occurrence. اَمْتَنُعُ عَنَّهُ "the thing abstained from".
For the use of a preposition with Passive Participle compare:
This matter is looked-into هذَا الْمَسَّأَلَةَ مَتَّوَرَ فِيهَا
Those borne-testimony-to أَلْمَشْهُودُ لَهُم
The One worshipped (bowed-to) أَلْحَقَّ بِهِ
The woman trusted in أَلَوْقُ أَنَّهَا

10. Form of المَصْدَر

Turn back to Lesson 77:4 - "IV. agrees with VII, VIII, IX. and X. in forming its masculinity 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 أَجْمَعُ?

Same measure as اسم المَفعول (63:7, footnote.)

Self-Test 88.
(a) Form اسم المَفعول and اسم الفاعل أَفْتَسُكَر أَفْتَسُكَر
(b) Write المضارع of (88:4).
Exercise 88. A:

1. قد آمنعت عن الخمر و الدخان مدة سنتين
2. كننا نستعل بنبع و كن ءيلة و مبارة
3. إن كان أحد لا يردد أن يستعل فلا يا كن أيضا
4. إستعلوا عن كل شبه شرب
5. أن يستعلوا عن تجارب الأصاب
6. نوم المشي حلو

Exercise 88. B:

1. I have abstained from intoxicating drink (wine) and smoke, a period of two years. "Smoking = التدخين or شرب الدخان"
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:

<table>
<thead>
<tr>
<th>(a) to write one's name</th>
<th>to write</th>
</tr>
</thead>
<tbody>
<tr>
<td>(e.g. subscription list)</td>
<td></td>
</tr>
<tr>
<td>to separate one's self</td>
<td>to separate (trans :)</td>
</tr>
<tr>
<td>to gather (intrans :)</td>
<td>to gather (trans :)</td>
</tr>
<tr>
<td>to abstain (personally)</td>
<td>to prohibit</td>
</tr>
<tr>
<td>to turn one's self</td>
<td>to twist (a thing)</td>
</tr>
<tr>
<td>to work (individually)</td>
<td>to occupy one (in)</td>
</tr>
<tr>
<td>to think</td>
<td>to think</td>
</tr>
<tr>
<td>to look for, await, expect</td>
<td>to look at, see</td>
</tr>
<tr>
<td>to bear, suffer</td>
<td>to carry (a load)</td>
</tr>
<tr>
<td>(b) to fight one another</td>
<td>to fight one another</td>
</tr>
<tr>
<td>to be reconciled w.o.a.</td>
<td>to be reconciled w.o.a.</td>
</tr>
<tr>
<td>to differ from o.a.</td>
<td>to differ from o.a.</td>
</tr>
<tr>
<td>(c) to be raised (to rise)</td>
<td>to raise</td>
</tr>
<tr>
<td>to be benefitted</td>
<td>to benefit (trans :)</td>
</tr>
<tr>
<td>to be aided, victorious</td>
<td>to aid, give victory</td>
</tr>
<tr>
<td>to be filled</td>
<td>to fill</td>
</tr>
<tr>
<td>to be extended</td>
<td>to stretch out (trans.)</td>
</tr>
</tbody>
</table>
Changes in the ت of VIII.

3. Explain the form of \( \text{ضَرَّبُ} \) to be agitated: where is the ت؟
   
   If the first radical of the original verb be ص or ط (which are all very broad consonants), the thin ت of تفعل becomes ط. This may unite with the ط of the verb, and is written, Ex. إطْرِدَ to be driven off. The same coalescence occasionally happens with ص as in اصْدَع

Or the ص and ط may remain distinct, as اصطدم to collide.

4. Explain إِزَدَحمُ to throng together (men).
   
   If the first radical be ذ or د or the ت of تفعل is changed to د. This may unite (coalesce) with the first radical if that be د or ذ as أذاَخُرُ or أداَخُرُ to be stored up.

5. Suppose the first radical be ت or ث
   
   Then the servile ت unites with it and forms تَتَ تَتَ or اتَبَ تَتَ تعَنَ اتَتَ as 

Self Test 89. 1. Explain إداَخُرُ (89:4). 2. Explain إصنلُ (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>وُحَدْ</td>
<td>to be united</td>
<td>أتَحُدَ</td>
<td>وَصَلَ</td>
<td>to connect with.</td>
<td></td>
</tr>
<tr>
<td>وَسَعَ</td>
<td>to be spacious</td>
<td>أتَسَعَ</td>
<td>وَقَفَ</td>
<td>to be communicated (news).</td>
<td></td>
</tr>
<tr>
<td>وَضَحَ</td>
<td>to become clear</td>
<td>أتَضَحَ</td>
<td>وَكَالَ</td>
<td>to agree tog, to coincde</td>
<td></td>
</tr>
<tr>
<td>كَاَمَدْ</td>
<td>to recline</td>
<td>أتَكَمَدَ</td>
<td>وَقَدْ</td>
<td>to trust (rely) upon</td>
<td></td>
</tr>
<tr>
<td>أتَذَكَرَ</td>
<td>to take (VIII).</td>
<td>أتَذَكَرَ</td>
<td>اتَتَ فَنَقَلَ</td>
<td>to be kindled</td>
<td></td>
</tr>
<tr>
<td>اتَتَ فَنَقَلَ</td>
<td>to fear God</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Hours may be saved by memorising this table which really belongs to Lessons 113 and 114. Verbs commencing with \( \text{وَ} \) (and in one case with hamza) coalesce the \( \text{وَ} \) with the \( \text{لا} \) of Conj. VIII. and write \( \text{لا} \) with shadda.
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 البضااعة قابلة للانتهاب

(2) يشغّل لأمّداد ملكوت الله في الكنيسة (الامة) القبطية

(3) ما الذي يمنع إشغال النساء وقت الحرب

(4) ارتفعت أذان جميع الملوك والمشروعة بسبب الحرب

(5) ماذا تتحسر أن تكون نتيجة الحرب الحاضرة

(6) لا تسأل مثل هذا السؤال لأنه لا نعلم ذاك الأله

(7) لا تغلق إلى ذلك الشخص لأنه يتظاهر فقط بالتبّدين

(8) بالاعتماد على الأمين يكرّم الأمر أو يهان

(9) إني أعتبر تلك أفتاذ مسرعة في أحكامها فلا أعتزم على أقواليها

N.B. آهان is from IV. to insult or degrade; آمرأة means “man,” its fem. آمرأة and indef. آمرأة fem.
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 إنه أسند إلى الكنيسة رجلان وأمرأة
2. بالامجان يكرم الأمر أو يهان
3. اقتل الجيشان فأحرم أهلهما
4. انصار أخلاقه على العدو أنصاراً عظياً
5. يتكلم كما يزيد ثم يقدم للعمل
6. المعاشرة الأزديه تفسد الأخلاق الجيدة
7. بعد النكال على الله التفت إلى أشغال
8. لنني انفتعم نوعا من مقاومته لله

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.

Книгой, которые включены в эту книгу.

آبها النبي الذي أخرجك من أرض مصر من بيت العبودية.

لا يكن لك آلهة أخرى مايائي. لا تصنع لك تمثالا من جص ولا صورة ما

ما في السماء من فوق وما في الأرض وما في الماء من

تحت الأرض. لا تسجد له ولأعبدن لا أن آبها الهك الهيور

افتقد ذنوب الآباء في الأبناء في الجيل الثالث والرابع من مبغي

وأصنع إحدانا إلى الوف من حبي وحافظي وصاباي لا تطلق باسم

أذكر يوم السبت للقدير. ستة أيام تعمل وتصنع جميع عملك

وأما اليوم السابع ففيه سبت للآب الهك، لا تصنع علما انت وابنك

وابنتك وابن فهمانك وهمانك ولفيك الذي دخل إبرايلان في

ستة أيام صنع الزوج النساء والأرض والبحر وكل ما فيها واستراح في

اليوم السابع لأنه يبارك الذي يوم السبت وقده

أكرم أباك وأمك لنكي تطول أيامك على الأرض التي يعطيك

أبها الهك

لا تقتل لا تتزوج * لا نسرق * لا تشهد على قريبك شهادة زور

لا تشهد بين قريبك ولا عبيه ولا أمته ولا ثوره ولا حماره ولا

شيئا ما لقربك *
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.

<table>
<thead>
<tr>
<th>Action</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to become white</td>
<td>أبيض</td>
</tr>
<tr>
<td>to become black</td>
<td>أسود</td>
</tr>
<tr>
<td>to become red</td>
<td>أحمر</td>
</tr>
<tr>
<td>to turn pale</td>
<td>أصفر</td>
</tr>
<tr>
<td>to become crooked</td>
<td>أعوج</td>
</tr>
<tr>
<td>to lose one eye</td>
<td>عور</td>
</tr>
</tbody>
</table>

3. Inflect أحمر to redden.

<table>
<thead>
<tr>
<th>Inflection</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>أحمرة</td>
<td>أحمرَة</td>
</tr>
<tr>
<td>أحمرتان</td>
<td>أحمرَتان</td>
</tr>
<tr>
<td>أحمران</td>
<td>أحمرَان</td>
</tr>
<tr>
<td>أحمرة</td>
<td>أحمرَة</td>
</tr>
</tbody>
</table>

4. But where do the two ر'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 فرَ; I fled فرْتُ; she touched فرَتْتُ; thou touchedst فرَتْتَ.

5. The Imperfect (Note the shadda):

<table>
<thead>
<tr>
<th>Inflection</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>كنتُ أَحْمِرْتُ</td>
<td>كنتُ أَحْمِرْتُ</td>
</tr>
<tr>
<td>كنتُ أَحْمِرَتْنِي</td>
<td>كنتُ أَحْمِرَتْنِي</td>
</tr>
<tr>
<td>كنتُ أَحْمِرْنَهُ</td>
<td>كنتُ أَحْمِرْنَهُ</td>
</tr>
<tr>
<td>كنتُ أَحْمِرْنَهَا</td>
<td>كنتُ أَحْمِرْنَهَا</td>
</tr>
<tr>
<td>كنتُ أَحْمِرْنَهُمْ</td>
<td>كنتُ أَحْمِرْنَهُمْ</td>
</tr>
</tbody>
</table>

6. The Imperative (where feasible):

<table>
<thead>
<tr>
<th>Inflection</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِفْعَلْ  أَحْمِرْ</td>
<td>إِفْعَلْ  أَحْمِرْ</td>
</tr>
<tr>
<td>إِفْعَلْنَا  أَحْمِرْ</td>
<td>إِفْعَلْنَا  أَحْمِرْ</td>
</tr>
<tr>
<td>إِفْعَلْنِهِ  أَحْمِرْ</td>
<td>إِفْعَلْنِهِ  أَحْمِرْ</td>
</tr>
<tr>
<td>إِفْعَلْنِهَا  أَحْمِرْ</td>
<td>إِفْعَلْنِهَا  أَحْمِرْ</td>
</tr>
<tr>
<td>إِفْعَلْنِهِمْ  أَحْمِرْ</td>
<td>إِفْعَلْنِهِمْ  أَحْمِرْ</td>
</tr>
</tbody>
</table>
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:

- اَرْجُّ (Reddening) on measure مَعَجَةٌ crooked.
- إِفْجَأَجِ (Redness (inflammation)) on measure اِجْفَأَجِ paleness; إِفْجَأَجِ crookedness.

8. How would you translate “to make white, to whiten”?

Use II which is factitive or causative. He made it white بِيِضَةٍ; she blackened it, سُدُّةٍ.

9. Note that many Arabic colours are simply substantive names of well-known objects; thus قُرْمُزٍ scarlet, is really the Persian word for cochineal—kermes; though the Relative Adjective (Lesson 144) is often formed from it by adding يِ بِيِضَةٍ thus; حَمِيْ قُرْمُزِيَّةٍ Scarlet Fever; بِيِضَةٍ بنفسيجيَّ violet 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.

3. If your sins be as scarlet, they will become white like the snow.[snow.

4. Her face was reddening for-shame during-the-time-of her standing (while she stood) before the judge.

Exercise 92B.

1. عندما سمعت هذا الخبر أصفر لونها حوُفاً على صرْبٍ إِنَّا.
2. أما هم فلاحظوا أصفرها لکَبِّهم لم يعرفوا سببه.
3. إن كانت خطأه فَكَأْفَرْمُزٍ تَبْيِيضُ كَأَلْقَي.
4. كان وجهها بِحمَر حَجْلًا وَفَت وَقَوفُها أَمام أَقتاصي.
Lesson 93.
Conjugation X.

1. The form of Conjugation X. is استَفْعَمَ which is formed by prefixing three servile letters to the first of the radicals.

2. The Past Tense of "to ask to understand", "to inquire"

3. Imperfect of "to seek knowledge, to ask information".

4. Imperative of "to ask forgiveness".

5. The Noun of Agent?
With م as in IV., VII., VIII., and with a kasra before final.
Thus: مُسْتَفْعَر one-asking-pardon; مُسْتَحِسِّن one-who-approves temporary husband to legalise return to divorced wife.

6. The Maṣdar?
examples مُسْتَفْعَر act of asking forgiveness; مُسْتَحِسِّن approval; مُسْتَفْعَم inquiry; مُسْتَعْمَال 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 on the form 

Compare = that which is to be met, hence, the "future".

Exercise 93a. A recapitulatory Exercise.

Exercise 93b.
"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:

Exercise 93d. To Arabic:
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,</td>
<td>استحسن</td>
<td>to be good</td>
<td>حسن</td>
</tr>
<tr>
<td>to approve</td>
<td>استقبل</td>
<td>to be heavy</td>
<td>مثالية</td>
</tr>
<tr>
<td>to consider heavy (a bore)</td>
<td>استكرر</td>
<td>to be big</td>
<td>كبير</td>
</tr>
<tr>
<td>to consider great,</td>
<td>استكرر</td>
<td>to be big</td>
<td>كبير</td>
</tr>
<tr>
<td>to be proud</td>
<td>استكرر</td>
<td>to be important</td>
<td>عظم</td>
</tr>
<tr>
<td>to consider important</td>
<td>استكرر</td>
<td>to be important</td>
<td>عظم</td>
</tr>
<tr>
<td>to consider strange</td>
<td>استكرر</td>
<td>to be strange</td>
<td>ظر</td>
</tr>
<tr>
<td>to consider small,</td>
<td>استكرر</td>
<td>to be small</td>
<td>صغير</td>
</tr>
<tr>
<td>contemn, despise</td>
<td>استكرر</td>
<td>to be small</td>
<td>صغير</td>
</tr>
<tr>
<td>to consider (make) lawful</td>
<td>استكرر</td>
<td>to be lawful</td>
<td>حلال</td>
</tr>
<tr>
<td>(b) to ask pardon</td>
<td>استكرر</td>
<td>to forgive</td>
<td>عذر</td>
</tr>
<tr>
<td>to ask news</td>
<td>استكرر</td>
<td>to inform</td>
<td>أخبار</td>
</tr>
<tr>
<td>to meet, to expect to receive</td>
<td>استكرر</td>
<td>to receive</td>
<td>قبائل</td>
</tr>
<tr>
<td>to make use of</td>
<td>استكرر</td>
<td>to do, make</td>
<td>عمل</td>
</tr>
<tr>
<td>to ask permission</td>
<td>استكرر</td>
<td>to give leave</td>
<td>إذن</td>
</tr>
<tr>
<td>to ask one's presence</td>
<td>استكرر</td>
<td>to attend at</td>
<td>حضرة</td>
</tr>
<tr>
<td>(c) to extract</td>
<td>استخرج</td>
<td>to go out</td>
<td>خروج</td>
</tr>
<tr>
<td>to be worthy (of)</td>
<td>استحقاق</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 مصدر from استَأَذَّنَ to ask permission.
Write the hamza over the kursy (٠) then act as in 93:6 and you get استئناف then act as in 93:6 and you get استئناف asking permission or asking-to-be-excused.

4. From استئناف and استئناف

Compare Lessons 77:7 and 117:13. An additional alif not being feasible compensation is made by thus ن استئناف rest restfulness.

Exercise 94a. To English:

1. استقبلهم السلطان استقبلاً عظيماً
2. إن الفاعل يستحق أجره
3. حيث إنه استغرب حضور الشخص المدعو فإذا استعانته
4. عن سبيل حضرته فقيل لي إنه لم يستأذن بل حضر
5. قد أمر القاضي باستحضار الشهود غداً
6. خلص مستعدون لكل حدمة

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.

1. 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></td>
</tr>
<tr>
<td>استعمال</td>
<td>مستعمل</td>
<td>استعمل</td>
<td>مستعمل</td>
<td>استعمل</td>
<td></td>
</tr>
<tr>
<td>انصراف</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td></td>
</tr>
<tr>
<td>اقتنا</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td></td>
</tr>
<tr>
<td>احصر</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td></td>
</tr>
<tr>
<td>احرص</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td></td>
</tr>
<tr>
<td>احرص</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td></td>
</tr>
<tr>
<td>احرص</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td></td>
</tr>
<tr>
<td>احرص</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td></td>
</tr>
<tr>
<td>احرص</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td>مصدر</td>
<td></td>
</tr>
</tbody>
</table>

2. Study the following Newspaper Exercise with the aid of your lexicon.

Then correct by page 235.

تمرين

انصرف المستخدمون وقت الظهر تاماً وهم مهتمون بأمر القنابل لأنه بلغهم في ذلك الصباح أن الجيشين البري والانسيابي قد أقتنى في شبه الجزيرة سيناء ثم اقتنعت الأخبار مع اهتمام الناس بها حتى صاروا يسمعون عنها من كل مصدر موقف بي. ومع كل اجتهادهم قد طال الزمن وملو الانتظار وإذا بصي قد أتى يحمل نسخاً كثيرة من الملفات باستمرار فقبلها عليه يستمتعون منها وقد أحرمز وجوههم مروراً من الأخبار الأخيرة (السارة) وظهر عليهم آمر التهيج والتحمس.
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 ُقُلَّل

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>
</tr>
</thead>
</table>
   | to roll away                | يُقَلَّلُ │ ُقُلَّلَ │
   | to shake (the foundations)  | ُقَلَّلَ  |
   | to cause to quake (earthquake) | ُقَلَّلَ |
   | to whisper sedition         | يُؤِسَسُ |
   | to wail (usually, for the dead) | يُؤُولِ |
   | to make a disciple           | ُتَلِمَيْدِ |
   | to gird (someone)           | ُتَلِمَيْدِ |
   | to prove, demonstrate       | ُتَبْرَهَانِ |
   | to translate, interpret     | ُتَرْجِمِ |
   | to pronounce the words ...   | ُبَسْمَ "اللَّهِ" |
   | to say the formula ...       | ُبَسْمَ "اللَّهِ" |

4. How can Al-Mudârî of the Quadriliteral best be studied?
   By comparing it with Al-Mudârî 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 ُتَبْرَهَانِ with ُتَرْجِمِ.
5. How is the Imperative formed? Like III., the rest on the alif being replaced here by the rest on the jazmated (sukûn) letter. تُرَجّمُ دُخُرُهُ! roll! تُرَجّمُ prove!

6. The Noun of Agent? Similar to that of II. and III. Compare مُكَاتِبٌ and مَتَرَجَّمُ, interpreter; also مُوَسِّيِّسٌ one-whispering (Satan); مُبَرَّهُ one-proving; مُدَمَّمُ one-mumbling. An ex.: of inanimates, مَفْرَقَاتُ explosives (Neut. Pl.) A substitute for mutargim is targumân, corrupted in Egypt to dragomân.

7. We gave in Lesson 35 the Passive of إذا زَالَتُ الأَرْضُ زُرَّل 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 كَتَابُ مَتَرَجَّمُ a translated book.

9. The Maṣdar. By observing زُرَّلْ translation; زُرَّلْ mumbling, we gather that we add a ta marbūta to الماضي. But the form زَرَّلُ 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: لَا تَلَّا to glitter, sparkle (whence أُوْلَى a pearl), see لَا

Exercise 95b.

The ENGLISH of EXERCISE 95.

The employees (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 Quadriliteral Verb?
   (a) with *ta* prefixed to the original form (Quad. II.),
   (b) with *kasra* prefixed and the second lam doubled (Quad. III).
   (c) with a *nun* inserted and *kasra* prefixed.

2. We said in Lesson 90, that Quadriliteral Conj. I may be compared with II. of Triliteral: can these derived forms be similarly treated?
   *JUjir* is similar to *JUjir* (i.e. *JUjir*) V. of Triliteral;
   *JUjir* may be compared to IX: *JUjir* to VII, its solitary example is *JUjir* it (the crowd) gathered together.
   This last form (c), may now be dismissed.

3. Give some examples of Quadriliteral II. (a) to put on, or wear a girdle
   to be demonstrated
   to be shaken, or to quake
   to be shaken, shake
   to be translated, interpreted

4. *can* be worked-out by intelligent comparison of V.
   *Thus*: *TAhir* with fatha over the ha, not kasra. Ex: *TAhir* it sparkles.
   *TAhir* he wears a girdle.
   But, as in V. *TAhir* is formed with *kasra* *TAhir*.

5. How is the Maṣdar formed?
   The Maṣdar of Quadriliteral II. would be *TAhir* Examples:

6. Four frequently-used-verbs on the form *TAhir* (i.e. Quad. III):—
7. What is to be specially noted about this table?

(a) Three things to be learned:

(b) Two things to be noted only (not memorised):

Exercise 97 a. To English:

Exercise 97 b. 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.
Lesson 99.

POPULAR STORY FOR READING EXERCISE.

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:

أوصى أعمل

These are Conj. IV. To be studied in 122, 123.

سمع وطاعة = literally, "Hearing and obeying". (Very frequent).

رَزَق رَجل بولد ففرح جداً فذهب لنجار واعظى له ريبال وقال له

عمل لي سيريرا فقال النجار سمعاً وطاعة يوم الجمعة (بعد ثماني

ايام) تعال هات السيرير. فيوه الجمعة ذهب الرجل للنجار وقال له

هات السيرير. قال النجار إنه لم يكمل بعد وهكذا تأخير النجار

مرة بعد أخرى حتى صار الولد يمشي فسكببر وتوهج فلما رزق بولد

قال لا يبه يارم لا بني سيرير. فقال أبوه اذهب للنجار الفالاني الذي

انا وصيته على عمل سيرير وخذه منه لأنه قاتل الألآ عشرون سنة

فراح للنجار وقال له هات السيرير الذي أوصله عليه والدي. قال النجار

خذ أليس ريبال لا بني لا أحب أن استعقل شفيلي

NOTES.

وعلى آل رجل.

نجل

See 25: 7).

 ريال a modern Egyptian silver coin = one dollar.

عشرون سنة twenty years. (Explained in Lesson 148: 1, 2).

خذ the Imperative of أخذ (Lesson 104: 4).

أحب Conj. IV. (to be studied in Lesson 107).
A. To English:

1. әәіі &ылығтін өңірлестеietім еіесе ейіз емес. Ләjiі жемісіңіз бір асемі дәл екен. сіңіз бөллек.
2. ла астор екен, сіңіз бір мекеме.
3. астор екен, ең талдау менің қоның және таңы.
4. әнә ла өлтірі мен ерекшеу менің ең айқына.
5. әлім асторы.
6. ла әшеміз екен амет ерек.
7. жылы 
8. екен, сіңіз бір бойын.
9. нізек екен, сіңіз бір бойын.

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. 
   \( \text{فعل ساّلِم} \) Sound (or "strong") i.e., free from defect; and B. 
   \( \text{فعل عَيْبِر ساّلِم} \) 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. \( \text{عَيْبِر ساّلِم} \) (Not-Sound) is sub-divided into:

      (a) Correct or Regular: which allows hamzas as radicals, also doubled-letters, but does not contain \( wau \) or \( ya \).

         Under (a) we shall study \( \text{مُهَوَّز} \) Mahmúz (hamzated verb) and \( \text{مُصَاعِف} \) Muḍá‘af (doubled) i.e. with 2nd and 3rd radicals alike.

      (b) \( \text{مُتَلَل} \) (Mut’tall=weak) consists of verbs containing the weak \( wau \) and \( ya \). Under (b) we shall have:

         \( \text{مِثَال} \) Mithál (Assimilated \( wau \) or \( ya \) as 1st radical.

         \( \text{أَجْوَف} \) Ajwaf (Hollow)—\( wau \) or \( ya \) or \( alif \) in the middle.

         \( \text{نَاقِص} \) Nāqiṣ (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.
Order of Lessons 102–127: Doubled Verb; then Hamzated Verb, with hamzated fā, hamzated ʿain, or hamzated lam. After that, weak first letter either waw or yā; weak second radical wāw, or yā, or alif; finally weak third radical, waw or yā or alif.
Lesson 102.

**DOUBLED VERB.**

1. What is the origin of the Doubled, or "Surd" Verb.
   A simple triliteral verb with three fathās. Thus مَدَدُ مَدَدُ

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 sukūn, (e.g. before a Pronoun-Affix). Thus مَدَدُتُ I extended.

3. Inflect the Preterite of مَدَدُ:

<table>
<thead>
<tr>
<th>مَدَدُ</th>
<th>مَدَدُ</th>
<th>مَدَدُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَدَّتُ</td>
<td>مَدَّتُ</td>
<td>مَدَّتُ</td>
</tr>
<tr>
<td>مَدَّتُ</td>
<td>مَدَّتُ</td>
<td>مَدَّتُ</td>
</tr>
</tbody>
</table>

4. What happens in the Present Tense (ex. يَفْرُرُ he runs away)?
   **RULE.** If the third radical is vowelled (here by َdamma) but the first radical is not-vowelled, the second throws its vowel back upon the first, and coalesces with the third. Thus instead of يَفْرُرُ we get يَفْرُرُ and for يَفْرُرُ we get يَفْرُرُ and for يَفْرُرُ we get يَفْرُرُ.

5. Imperfect Tense of اِنْفَسَ to think, suppose.

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

   اِنْفَسَ to flee, run away.
6. What difference is made in the Imperative?
Instead of the formal فُرِّمُدُ وأُعَضُّ and we write فُرِّمُدُ and the fatha, in this case, being a contrivance to avoid two sukûns coming together.

7. Why is there no alif-kasra?
Because the fatha 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!

8. Is اسم الفاعل regular?
Yes; it follows the usual rule, except that the second and third radical coalesce. مَوْدُونَ فَأَرَّ وَمَا دَوْنَ فَأَرَّ instead of مَوْدُونَ فَأَرَّ وَمَا دَوْنَ فَأَرَّ Similarly مَوْدُونَ فَأَرَّ وَمَا دَوْنَ فَأَرَّ

9. What maṣdar may be taken?
Various forms: نَظَرُ فَأَرَّ opinion, thought; فَأَرَّ flight. Perhaps the commonest form is جَدَّتُ فَإِنَّ as
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 لّ which means verily or assuredly, and is used after أن (see 128:10).

Exercise 102 b. To English (from Al-Qurân).

(1) فَمَا نُفَسِّكُمْ بِرَبِّ الْعَالَمِينَ
(2) وَطَنَّالَمَّ ظَنَّ أَلْسُوَءُ
(3) يَطْنَونَ بِاللَّهِ غَيْرَ الْحَقِّ
(4) فِي أَفْرَزَتْ مَنْ كَسَبْتَكُمْ
(5) وَإِنِّي لَأُلْهِيُّ مِنَ السِّكَادِينَ
(6) وَيُعَذِّبُ الْمَنَافِقِينَ وَالْمُتَفِقِينَ وَالْشَّرِّكِينَ وَالْشَّرِّكَاتِ
(7) أَلْهَآ نَّيَّ بِاللَّهِ غَيْرَ أَلْسُوَءَ
(8) فَأَلَّلَ لَنْ نُفَسِّكُمْ أَلْفَارَ يَنْفِرُ مِنَ الْمُؤْتِ
Lesson 103.

1. Form the Subjunctive of the Doubled Verb?
   This is regularly formed; e.g. from دَلَّ يُدَلَّ to indicate, show.

   \[
   \begin{align*}
   &ان يُدَلَّ ان تدلاً
   &ان تدلاً ان تدلي
   &ان يدلاً ان يدلي
   &ان تدلاً ان تدل
   &ان يدلاً ان يدل
   &ان اسلاً
   \end{align*}
   \]

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 يُدَلَّ for, as we have shown before حَلَّ. If it were حَلَّ two sukûns would come together, which is never allowed to happen in Arabic.

   \[
   \begin{align*}
   &لا يدلاً لا تدلاَ
   &لا تدلاً لا تدلي
   &لا يدلاً لا يدلي
   &لا تدلاً لا تدل
   &لا يدلاً لا يدل
   &لا اسلاً
   \end{align*}
   \]

   *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 Jazmating particles (governing the Jussive) are often used with the Subjunctive, *i.e.* the Subjunctive is used instead of the Jussive. Exs

   \[
   \begin{align*}
   &لَم يَعِضَ لم يَفرَ لم يَدَلَّ
   \end{align*}
   \]

3. How is the Passive formed?
   (a) In the Preterite الماضي: ( دُمَتُ دُماً دُمّاً Дَمَتُ دُمّاً دُمّاً دُمّاً دُمّاً)

   \[
   \begin{align*}
   &دَمَتُ دُمّاً
   &دُماً دُمّاً
   &دُمّاً
   \end{align*}
   \]
(b) In the Imperfect غش “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 مدَّنا we extended, with مَرِيت.

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 اسْتَمَرَيت because it is easily pronounced, but, when the word is longer, as in اسْتَمَرَيت I continued. Most correspondents now write اسْتَمَرَيت. There are several examples of this in For example أَلَف ليلة وليلة إلى وقت المشاء.

6. Memorise this vocabulary:

<table>
<thead>
<tr>
<th>Doubled Verbs taking دامما in the Imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>to stretch مَدَت</td>
</tr>
<tr>
<td>to pour صَبَت</td>
</tr>
<tr>
<td>to lower حَتَت</td>
</tr>
</tbody>
</table>

Taking فَتْحَا:
| to love, like وَدَت | to smell (a) سَمَت | to touch مَسَت |

Taking كِسْرَة:
| to err ضَلَت | to smell (b) شَمَت | to tighten شَدَت |
| to kneel حَرَت | to cease حَفَت | to be sound صَحَت |
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

1. "Active Voice" is called by some the verb whose agent (subject) is known. By others the verb.
2. "Passive Voice" is similarly called the verb whose agent (subject) is unknown. Or the verb.
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 sukûn) when preceded by a
   vowelled hamza is changed to the letter homogeneous to the
   vowel. Examples ܐܡܢ ܐܡܢ ܐܡܢ becomes ܐܡܢ ܐܡܢ ܐܡܢ is written
   ܐܐ ܐܐ ܐܐ “I believe,” and ܐܐ ܐܐ ܐܐ belief for ܐܐ. Similarly, we write
   ܐܐ ܐܐ ܐܐ ܝܦ ܐܐ ܐܐ ܐܐ ܐܐ ܐܐ ܐܐ ܐܐ ܐܐ ܐܐ ܐܐ ܐܐ ܐܐ ܐܐ ־ ܐܐ I eat, for ܐܐ ܐܐ ܐܐ ܐܐ ܐܐ ܐܐ ܐܐ. The advanced student may, however,
   note that since ܐ is not ܐ alif of prolongation, to change it to
   the alif of prolongation and then to write madda is but a
   conventional custom. Similarly, ܝ of the Imperative.

3. Conjugate ܐ ܐ ܐ ܐ to take captive.

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

Similarly, ܝ of the Imperative.
4. there any exception to the above rule?
In the Imperative of three verbs the first radical is rejected altogether: 

\[ \text{كُلُوا} \quad \text{مُروًا} \quad \text{خُذُوا} \] take! command! eat!

5. Form اسم الفاعل

The one alif is placed across the other, forming madda: thus 

\begin{align*}
\text{آخذ} &: \text{taking;} \\
\text{أَمِل} &: \text{one eating;} \\
\text{آمن} &: \text{one hoping;}
\end{align*}

\text{آمن} &: \text{safe.}

6. What happens with the Passive of the Muḍārī?

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 

\[ \text{يَوُحُدَّخ} \] He (it) will be taken. Similarly 

\[ \text{يَوُحُدَّخ} \] the food will be eaten.

7. Examples of اسم المفعول من (having initial hamza) 

\begin{align*}
\text{مُدَّوُّر} &: \text{hoped-for;} \\
\text{مَا كُلُّ} &: \text{an eatable;} \\
\text{مَا دُونْ} &: \text{subordinate official;}
\end{align*}

\[ \text{مَا مُورَّن} \] permitted.

8. Vocabulary: (a) Verbs taking damma in Imperfect: to hope ; to order ; to eat ; to take

\[ \text{أَخذ} \] a; to take

(b) Fatha: to permit ; to be safe ; to regret

\[ \text{أَذَّن} \] a; to permit

(a) Kasra in Imperfect: to take captive

Exercise 104a. To Arabic:

1. “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) فَكُلُوا مِنْهَا يَقُولُ لَكُمُ

(2) واَخْذَ الَّذِينَ أَنْتُمُوهُمُ الْأَلَّهَةَ الْأَلَّهَةَ وَخُذُوا مِنْهَا مَا وَضَعَهُ الَّذِينَ أَنْتُمُوهُمُ الْأَلَّهَةَ الْأَلَّهَةَ
Lesson 105.

1. We come now to the hamza as middle radical. What vowels may it take?

Fatha as in سَأَلُ َتَسَاءلُ to inquire

Damma ، بُوَسَ ِبَوْسُ to be brave

Kasra ، يَيَسَ ِيَيْسُ to despair

2. The Muḍāri‘ of "to despair"

<table>
<thead>
<tr>
<th>يَيَسَانِ</th>
<th>تَيَسَانِ</th>
<th>يَيَسُانِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَيَسَانِ</td>
<td>يَيَسُانِ</td>
<td>يَيَسَانِ</td>
</tr>
<tr>
<td>يَيَسُانِ</td>
<td>أَيَاسُ</td>
<td>أَيَاسُ</td>
</tr>
</tbody>
</table>

3. The Imperative of "to ask"

إِسْأَلْ إِسْأَلْ إِسْأَلْ إِسْأَلْ إِسْأَلْ

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:

إِسْأَلُ سَلِيَ ask! (We may briefly note here that رَأَى to see, drops its hamza in al-Muḍāri‘ and makes رَأَي تَرَى etc. It will be studied under the "weak-ending verb" 122–123).

4. The Passive is يُسَأَلُ he is asked (about it).

5. 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 مُسْأَلَ or مُسْأَلَ or مُسْأَلَ 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 Maṣdar take?

It depends largely upon the vowel of the verb (But there are not many verbs mahmuzat-al-ʿain (having the ʿain hamzated).

Examples of Maṣdar:—

سُوْاللُوُم request; ُوُلُوُم a question; ُوُلُوُم vector; ُوُلُوُم 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).” (1 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.

1. Give exs: of hamza as third radical (marking important verbs).

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Masdar</th>
<th>Pass:Pres</th>
<th>Passive</th>
<th>Imper</th>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>* to create</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>* to read</td>
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<td></td>
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<tr>
<td>* to fill</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to be slow</td>
<td>-</td>
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<td>-</td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to make a mistake</td>
<td>-</td>
<td></td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>* to begin</td>
<td>-</td>
<td></td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. What do you observe in the above table?
   (a) That there are fatha-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 fatha.

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 اسم الفاعل from قرأ
   Note that the kasra requires its homogeneous ya kursy (with no dots; then there is no difficulty.

5. Form اسم المفعول from قرأ
   مئر، read; مملوء، 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"?

Nabi is derived from نبأ and is on the form فعل but the hamza has coalesced with the ya; so instead of writing an-Nabi’u we write an-Nabiyu. The plural of نبي 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 سوء)

anything, something (Its plural is a diptote)

with enjoyment ("to your health")

5. What happens with the plural of إمام prayer-leader?

The plural form is أمانة (Lesson 132). As the two radicals are alike (from ام to walk ahead) the kasra is thrown forward, and we get أمنة. Compare the verb أن أبكي to groan; ان أبتغي I groan.

Exercise 106a. To English: (From al-Qur’an).

1. قُرِّنَ بِنِسْمَةٍ رَبِّكَ الْكَبِيرِ (1) كَفَّرُوا وَأَشْرَبُوا هَبَتَانِا (3) قَالَ إِلَيْهِمْ جَعَلْنَاهُ لَدَنَا إَمَامًا (4) وَكَذَٰلِكَ جَعَلْنَا لَكُلِّ نَبِيٍّ عَدْوًا (5) فَأَيُّهَا الَّذِينَ آمَنُوا كَنِّئِنَّ فِي شَكٍّ مِّمَّا أَرْسلْنَا إِلَيْكُمْ فَا سَأَلْ لَدَنِينِ أَيُّهَا الْيَهُودَ أُنْفِقْنَ أَيُّهَا الْمُسْلِمُونَ فِي سَبِيلِ اللَّهِ

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 sukûn just as in I. The Maṣdars 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>Conj</th>
<th>ضارع</th>
<th>الماعي</th>
<th>الني للمعلوم للجهول</th>
<th>المني للمعلوم للجهول</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>مدآ</td>
<td>حقق</td>
<td>اعترف</td>
<td>اعترف</td>
</tr>
<tr>
<td>2</td>
<td>حقيق</td>
<td>ماس</td>
<td>ماس</td>
<td>ماس</td>
</tr>
<tr>
<td>3</td>
<td>ماس</td>
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<td>اسم</td>
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<tr>
<td>4</td>
<td>أَمَدآ</td>
<td>يَعَز</td>
<td>اسم</td>
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<tr>
<td>5</td>
<td>أَمَدآ</td>
<td>يَعَز</td>
<td>اسم</td>
<td>اسم</td>
</tr>
<tr>
<td>6</td>
<td>أَمَدآ</td>
<td>يَعَز</td>
<td>اسم</td>
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<tr>
<td>7</td>
<td>أَمَدآ</td>
<td>يَعَز</td>
<td>اسم</td>
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<tr>
<td>8</td>
<td>أَمَدآ</td>
<td>يَعَز</td>
<td>اسم</td>
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</tr>
<tr>
<td>10</td>
<td>استمدد</td>
<td>اسم</td>
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<td>اسم</td>
</tr>
</tbody>
</table>

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.
5 Why are the N. of A. and N. of Object alike in Conjs. III., VI., VII., and VIII.? Because their distinct 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 mahmüz-ul-fá.

2. What is Conj. III of أَلْفُ?—It is أَلْفُ from أَلْفُ آخَذُ

And Conj. IV of the same?—It is أَلْفُ from أَلْفُ آخَذُ

3. How are these to be distinguished?

By examining المضارع وال مصدر وأسم الفاعل

Example: أَلْفُ to reproach; أَلْفُ آخَذُ to cause pain; أَلْفُ; إِيلَامُ; يِؤَمُّ;

<table>
<thead>
<tr>
<th>مصدر</th>
<th>اسم الفاعل</th>
<th>اسم الفعّال</th>
<th>المضارع</th>
<th>الماضي</th>
<th>المعلوم</th>
<th>المعلوم</th>
<th>الجِemploy</th>
<th>Conj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلْفُ</td>
<td>أَلْفُ</td>
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<td>أَلْفُ</td>
<td>إِيلَامُ</td>
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</tbody>
</table>

4. To place in trust آخَذُ to be sociable أَلْفُ to write a book

5. Learn وُؤَمُ caller-to-prayer; مُؤَمُ sufferer; مُؤَمُ painful.

Learn also وُؤَمُ a conference, which is a Noun of Place being on the same form as اسم المفعول (See 63:7, footnote, and c.f. مجموع).

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.

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?
   
   لَأَمَّ to suit, is used of food (or climate) suiting a person; تَسَاءَلَ is used of everybody asking everyone else; and الْتَأَمُّ is sometimes used of a wound healing (edges coming together) while الْإِلَيْثُمُ السَّنَوِيّ the annual gathering (of a society). Also تَقَاءَلَ to augur good, تَشَاءَمُ to bode ill, to be pessimistic.

   Note the spelling of these words; the hamza is written alone after the long alif in Al-Māḍi, also in VI.

5. Vocab:— to congrat. هَنَا to acquit بَرَأَ to reward كَافِا to cure أَبْرَأَ to prophesy تَبْنَأَ to commence (Add these to p. 259).
5. Verbs **Mahmuz-ul-Lam** are frequently met with.

- to take refuge (VIII)
- to hide (a thing) (II)
- to hide oneself (IX)
- to accuse of error (I)
- to be filled (II)
- to inform (IV)
- to seek warmth (X)
- to sin, miss aim (I)

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 المجهول</th>
<th>الماضي المجهول</th>
<th>الماضي المجهول</th>
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<th>الماضي المجهول</th>
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</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) attrib. لِتَجَأَلَّ: تَجَأَلََتْ مَلَائِمَة: لَتَجَأََّتْ مَلَائَمَة: لَتَجَأََّتْ تَجَأََّتْ كَوْنِ
A. Translate to English:

(1) كلاً وآشروا هنيئاً

(2) تُستمِدُ القائد العام إِمَدادَات عظيمة

(3) أُهْبِكم مُرَجَوعكم سَالَبَينَ آمين

(4) وأَصْنِع إِحساناً إلى لُوف من محبي

(5) لَمْ تَكنْ مَرَىضاً

(6) سِلَّتمُ جَمُوع الشَّيْخَةِ في أوَّل آيَة الْآيَاتِ

(7) ﷺ اللَّهُمَّ أَللَّهُ أَنَّهُ

(8) أَمْنَتْ بِاللَّهِ وَبِالسُّنَّةِ وَرَسُولِهِ وَبِكَانَهُ وَبِيَوْمِ النُّورِ

(9) تَأَخَّرَتْ الأَمْرَةُ حَيَى تَشْتَدُّ النَّجْم

(10) فَتَالَ الْنِّجَارُ: لَا أَحْبَ أَنْ أَسْتَعُجِ شَعَالٍ

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.
4. Ask pardon for thy sin, and for the believers and believing
   women.
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 الآثام
   وراحة القلب في قلة الأهمام . وراحة الذاكر في قلة الكلام
   العلم شجرة والعمل مملها
   اثنان لا يشبان طالب علم وطالب مال
   في العجلة النداءة وفي السلمية
   عشرة القدم أسلم من عشرة اليسان
   ثلاثة أمور تسير القلب : الماء والخضرة والوجه الحسن
   ثلاثة يذهبون الحزن : الخضرة والماء والوجه الحسن
   الجنة تحت أقدام الأمهات

Translation of above:

1. Rest of body [is to be found] in scarcity 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 sukûn 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 َمَعَلَّلَ َمَعَلَّلَ. What does َمَعَلَّلَ َمَعَلَّلَ mean?

By comparing 107:2 مَعَلَّلَ َمَعَلَّلَ will be found to be the Participle of َمَعَلَّلَ َمَعَلَّلَ to be sick, hence to contain a letter called حَرْفُ الْمَعَلَّلَ “letter of sickness.” The “Sick” (weak) letters are و and ي.

2. What are the three possible classes of “weak” verbs?

(a) مَيْلَ — those with و or ي as first radical.

(b) ْبَجْوُ — with و or ي in the middle.

(c) نْبْقُ — 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 مَيْلَ?

Compare 74:7 with 75:5, and note that مَيْلَ (Conj. III., = to resemble) takes its maṣdar in مَيْلَ (resemblance, or assimilation) so these verbs are called “Assimilated” or “Similé” verbs because they resemble the Sound Verb.

4. In verbs having َيَأ as first radical, — what happens?

Ya verbs are inflected in almost all their forms like the Strong Verb. For example َيَسَ َيَسَ to despair (of), (in 105:2).

5. The Noun Agent is َيَأَسَ and The Noun of Object َيَأَسَ, both of which are regular.
6. Is the Passive also regular?
Yes, in the Past; from يُسَرُّ we should have got يُسَرُّ 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, يُسُرُّ. The same applies to the Imperative: أُوسُرُ. 8. Vocabulary: يَنْعُ “to ripen,” يَنْسَ “to be dry,” يَسْرُ “to be easy” يَنْفُقُ “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:
1. لا تخلى من رحمة الله
2. إن بعد أسر يسر
3. اقطع الزمان الباقية
4. وزواها مزروعة هذه السنة
5. بعد الاحتكُبار الطويل لم أجد أطمس ملائما
6. ينتسب الموعَر السنوي في مدينة القاهرة
7. اهنيك بسلامة العودة مهيبة خاصة
Lesson 113.

ASSIMILATED VERBS IN و (مثال واوی)

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) فضل يُفسَل : are there Assimilated Verbs in و like it?

A very few, and these are regular. Ex: وَأْيُولُ to be unwholesome.

3. This form is not used in و. That leaves four, namely فعل يَفعلٌ ; فعل يَفعلٌ , فعل يَفعلٌ , فعل يَفعلٌ and.

4. What happens to فعل يَفعلٌ؟

All wau verbs on this form reject the wau in المضارع and as shewn in the following table:

<table>
<thead>
<tr>
<th>to promise</th>
<th>ولد يلد ليذ</th>
<th>to give birth</th>
</tr>
</thead>
<tbody>
<tr>
<td>to find</td>
<td>وجد يجد حب</td>
<td>to be incumbent</td>
</tr>
<tr>
<td>to connect, arrive</td>
<td>وصل يصل حق</td>
<td>to describe</td>
</tr>
<tr>
<td>to arrive, come</td>
<td>ورد بردرد</td>
<td>to stand, stop</td>
</tr>
</tbody>
</table>

5. What did we say about فعل يَفعلٌ in Lesson 39:4?

That its few examples are to be found in Assimilated Verb, and that the wau always disappears in المضارع

<table>
<thead>
<tr>
<th>to swell</th>
<th>وَرث يَرث رث</th>
<th>to inherit</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be in good condition</td>
<td>وَقَفُ يَقف قَفُ</td>
<td>to trust, confide</td>
</tr>
</tbody>
</table>

-
264 -
6. Does also reject the wau?

Verbs on this form are mostly regular; e.g. to fear; to be in pain. We shall mention two exceptions in § 7. (In the wau is replaced by ya).

7. The following eight verbs in and although they take fatha in Muḍari etc., yet drop the initial wau.

<table>
<thead>
<tr>
<th>to be spacious</th>
<th>to fall</th>
<th>to put, place</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭūṣūm yūṣūm sūsū</td>
<td>ṭūṣūm ṭūṣūm tūsū</td>
<td>ṭūṣūm ṭūṣūm tūsū</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>to trample upon</th>
<th>to give, grant</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭūḍr ṭūḍr ṭūḍr</td>
<td>ṭūḏū ṭūḏū ṭūḏū</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>to let alone *</th>
<th>to let, let alone</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭūẓū ṭūẓū ṭūẓū</td>
<td>ṭūḏū ṭūḏū ṭūḏū</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>to restrain *</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭūẓū ṭūẓū ṭūẓū</td>
</tr>
</tbody>
</table>

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.

Let me he lets him ... (or, he leaves him alone).

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; 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; falling, happening; giving birth.
13. But a great many of the verbs drop the و and compensate for it by adding ْ: thus ُهِّئَة confidence; ُهِّئَة weight; ُصَفْه attribute; ُصَفْه connection; these last three may, however, take the ْوَصُلُ ُوُصُلُ ْوُصُلُ ُوُصُلُ form: وَصُلُ ْوُصُلُ ْوُصُلُ ْوُصُلُ.

Exercise 113 a. To English:

1. ضعا أحمالكم هنا
2. وسعت كرسيكم السماوات والأرض
3. لو كان واقعاً بها لو هى كل ما طلبت منه
4. طيبت الإنسان موروثة من آبائه
5. الله لم يلد ولم يولد
6. لم يدعها بأن ترك شيتا بعد وفاته
7. الواجب علينا أن نقبل وعده ونثق به تماما
8. إني وجدته موضوعاً على الكرسي
9. لا يوجد أحد في الادار الآن
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 لَام follows لَام).
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 یوصل توصیلا

to deliver (childbirth) ولد یولید تولیدا

2. Conjugation III.? No special remark.

to join to وصل یواصل مواصلة أو وصلا

3. Conjugation IV.? — Wau verbs are regular, except the necessary permutation in the mašdar: exs: — to make clear, explain أودع یوضعا ايداعا to leave, deposit أوضح یوضحا ايضحا to cause to arrive أوصل یوصل ايصالا to necessitate أوجب أن يصل ايصلا to cause to despair أن وجد أن ياس to cause to exist أن وجد أن ياس

4. What of Conjugation IV. ya verbs? These undergo a permutation of the ya in المضارع (See Rule in 63: 5). يقظ to wake up, becomes يقظ in IV. Conj. Past, but يقظ to have easy circumstances يقظ يوضغ یيقظ (علي)

5. Conjugation V. and VI.? — No difficulty.

to hesitate, depend (upon) توقف يتوقف توتفًا (علي)

6. Conjugation VII.?

In Colloquial Arabic we have نولد to be born, نوجد to be found

7. Any difficulty in VIII.?

Yes, مثال verbs on form افعل curiously change the و or to and then coalesce with the servile; thus یقيق اتقبل استضح (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), استدعا يستودع استدعا.
to ask to stop

to seek to procure (import)

to awaken

9.  The only change is in IV. of verb, whence we get aroused, necessitating; wealthy: and in VIII, agreeing; trusting; connecting. Other useful words humble; midwife.

10. Like but changing, of course, the kasra to fatha,—

11. Is on the same form as a public depository.

Table of Conjugations of Assimilated Verb (و)

<table>
<thead>
<tr>
<th>صدر</th>
<th>اسم الفاعل</th>
<th>اسم المفعول</th>
<th>الهمجوب</th>
<th>هجه</th>
<th>المفعول</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>وَقَفَ</td>
<td>موافق</td>
<td>وقت</td>
<td>وقت</td>
<td>وقت</td>
</tr>
<tr>
<td>2.</td>
<td>وَلَدَ</td>
<td>موأthin</td>
<td>ولد</td>
<td>ولد</td>
<td>ولد</td>
</tr>
<tr>
<td>3.</td>
<td>وَاصِلَ</td>
<td>موأthin</td>
<td>واصل</td>
<td>واصل</td>
<td>واصل</td>
</tr>
<tr>
<td>4.</td>
<td>إِجَابَ</td>
<td>موأthin</td>
<td>إجاب</td>
<td>إجاب</td>
<td>إجاب</td>
</tr>
<tr>
<td>5.</td>
<td>مَتَفَقَ</td>
<td>موأthin</td>
<td>متافق</td>
<td>متافق</td>
<td>متافق</td>
</tr>
<tr>
<td>6.</td>
<td>تَتَوَاضَعَ</td>
<td>موأthin</td>
<td>تتوافق</td>
<td>تتوافق</td>
<td>تتوافق</td>
</tr>
<tr>
<td>7.</td>
<td>تَأْقِدَ</td>
<td>موأthin</td>
<td>تتفق</td>
<td>تتفق</td>
<td>تتفق</td>
</tr>
<tr>
<td>8.</td>
<td>إِسْتَبْدَأَ</td>
<td>موأthin</td>
<td>مستوى</td>
<td>مستوى</td>
<td>مستوى</td>
</tr>
<tr>
<td>9.</td>
<td>إِسْتَأْدَأَ</td>
<td>موأthin</td>
<td>مستوى</td>
<td>مستوى</td>
<td>مستوى</td>
</tr>
<tr>
<td>10.</td>
<td>إِسْتَوبَ</td>
<td>موأthin</td>
<td>مستوى</td>
<td>مستوى</td>
<td>مستوى</td>
</tr>
</tbody>
</table>
Lesson 115.

HOLLOW VERB.

1. What does the word ُجُفَّ mean?
   It is on the form ُجُفَ and means hollow, or concave.

2. Why so called?
   Because the weak letter وorي 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 صِيرَتْ but instead of صَارَهُمَا to avoid two sukûns together we drop the ya, and get صَارَ صَارَ صَارَ صَارَ صَارَ
   
   (c) Medial Alif. حَافَ to fear, from خَوَفَ gives خَفَتْ but (c) is خَافَ

4. But I do not see any difference between classes (b) and (c)
   See (a) is يُصِيرُ (b) يُتَولَ but (c) is يُخَافَ
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 ل being the original radicals (see also بالع to sell, similar to صار) the passive would have been بيع قول but a permutation takes place, and the kasra and ya are written—بيع قيل also خنت I was betrayed. (Some allow خنت).

7. Any change in اسم الفاعل

Yes; the weak letter is replaced by hamza; قائل a speaker saying (adverbial expression to introduce a speech; صار becoming; سائر going; مات death; ماتت sleeping; ماتت dying. The feminine is regularly formed by ظ thus.

8. Any change in اسم المفعول

(a) Middle wau verbs drop one wau; متوّول written متوّول we write متوّول guarded (i.e. chaste); ملول blamed.

(b) Middle ya verbs change the long wau to ya; thus م بيغ sold; م كيل measured; but م بيغ is possible; م بيغات articles sold.

(c) From هاب to fear, we get هوب to-be-feared, venerable; and from خوف خاف fear feared, fearful.

9. What form does the maṣdar take?

Generally ف قل a saying; بيع act of selling; سير act of going, or pace; نوم sleep; موت death; خوف fear; 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 \( \text{يَقُولُ} \) when the form in \( \text{يَقُولُ} \); how is the sukûn of the fa replaced by a vowel? The answer is that the hypothetical form is \( \text{يَاقُولُ} \) \( yaqwulu \) but that becomes \( \text{يَاقُولُ} \) \( yaqûlu \) just as its hypothetical passive \( \text{يَاقُولُ} \) \( yuqulu \) is actually written \( \text{يَاقُولُ} \) \( yuqâlu \).

2. Show this for the three classes:—Medial \( \text{وَ} \), \( \text{يَ} \), \( \text{ا} \).

(a) \( \text{يَقُولُ} \) \( \text{يَاقُولُ} \) \( \text{يَاقُولُ} \) Passive

(b) \( \text{يَبِعُ} \) \( \text{يَاخافُ} \) \( \text{يَاخافُ} \)

(c) \( \text{يَوْفُ} \) \( \text{يَاذَّيبُ} \) \( \text{يَاذَّيبُ} \)

3. Inflect one of these only (he sells):—

\[
\begin{array}{cccc}
\text{يَبِعُ} & \text{يَاخافُ} & \text{يَاذَّيبُ} \\
\text{يَاخافُ} & \text{يَاذَّيبُ} & \text{يَاذَّيبُ} \\
\text{يَاذَّيبُ} & \text{يَاذَّيبُ} & \text{يَاذَّيبُ} \\
\end{array}
\]

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” (\( \text{i.e.} \), 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, \( \text{الْمُجَرَّمُ} \) (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":

\[
\begin{align*}
\text{لم يقل} & \quad \text{لم يقل} & \quad \text{لم يقل} \\
\text{لم يقولا} & \quad \text{لم يقولا} & \quad \text{لم يقولا} \\
\text{لم يقلن} & \quad \text{لم يقلن} & \quad \text{لم يقلن}
\end{align*}
\]

NOTE on lam yakin, same form as above. Some of the poets—and Al-Qur'an in eight instances only—shorten lam yakin \( \text{lakin} \) still further, and write he was not I was not.

6. Imperative of the same:

\[\text{قل} \quad \text{قلو} \quad \text{قلُّ} \quad \text{قلًّا} \quad \text{قلِّي} \quad \text{قلِّي} \]

7. Jussive of (c) "He did not fear."

\[
\begin{align*}
\text{لَمْ يَخَافُ} & \quad \text{لَمْ يَخَافُ} & \quad \text{لَمْ يَخَافُ} \\
\text{لَمْ يَخَافَا} & \quad \text{لَمْ يَخَافَا} & \quad \text{لَمْ يَخَافَا} \\
\text{لَمْ يَخَافُ} & \quad \text{لَمْ يَخَافُ} & \quad \text{لَمْ يَخَافُ} \\
\text{لَمْ يَخَافِ} & \quad \text{لَمْ يَخَافِ} & \quad \text{لَمْ يَخَافِ} \\
\text{لَمْ يَخَافَ} & \quad \text{لَمْ يَخَافَ} & \quad \text{لَمْ يَخَافَ} \\
\text{لَمْ يَخَافَ} & \quad \text{لَمْ يَخَافَ} & \quad \text{لَمْ يَخَافَ}
\end{align*}
\]

8. Imperative — "Fear!"

\[\text{خَفْ} \quad \text{خَافِ} \quad \text{خَفَ} \quad \text{خَافْ} \quad \text{خَافٍ} \]

9. Jussive of (b) "He did not sell."

\[
\begin{align*}
\text{لَمْ يَبِعُ} & \quad \text{لَمْ يَبِعُ} & \quad \text{لَمْ يَبِعُ} \\
\text{لَمْ يَبِعَا} & \quad \text{لَمْ يَبِعَا} & \quad \text{لَمْ يَبِعَا} \\
\text{لَمْ يَبِعُ} & \quad \text{لَمْ يَبِعُ} & \quad \text{لَمْ يَبِعُ} \\
\text{لَمْ يَبِعَ} & \quad \text{لَمْ يَبِعَ} & \quad \text{لَمْ يَبِعَ} \\
\text{لَمْ يَبِعَ} & \quad \text{لَمْ يَبِعَ} & \quad \text{لَمْ يَبِعَ}
\end{align*}
\]

10. Imperative: "Sell."

\[\text{بِعُ} \quad \text{بِعُ} \quad \text{بِعُ} \quad \text{بِعُ} \quad \text{بِعُ} \]

11. Jussive of Passive: "He (it) was not sold."

\[
\begin{align*}
\text{لَمْ يَبِعُ} & \quad \text{لَمْ يَبِعُ} & \quad \text{لَمْ يَبِعُ} \\
\text{لَمْ يَبِعَا} & \quad \text{لَمْ يَبِعَا} & \quad \text{لَمْ يَبِعَا} \\
\text{لَمْ يَبِعَ} & \quad \text{لَمْ يَبِعَ} & \quad \text{لَمْ يَبِعَ} \\
\text{لَمْ يَبِعَ} & \quad \text{لَمْ يَبِعَ} & \quad \text{لَمْ يَبِعَ}
\end{align*}
\]

\[
\begin{align*}
\text{لَمْ يَبِعُ} & \quad \text{لَمْ يَبِعُ} & \quad \text{لَمْ يَبِعُ} \\
\text{لَمْ يَبِعَا} & \quad \text{لَمْ يَبِعَا} & \quad \text{لَمْ يَبِعَا} \\
\text{لَمْ يَبِعَ} & \quad \text{لَمْ يَبِعَ} & \quad \text{لَمْ يَبِعَ} \\
\text{لَمْ يَبِعَ} & \quad \text{لَمْ يَبِعَ} & \quad \text{لَمْ يَبِعَ}
\end{align*}
\]
12. Give a short list of Hollow Verbs in frequent use:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to sleep</td>
<td>صَامَّة يَنامُ</td>
</tr>
<tr>
<td>to adorn</td>
<td>عَاضَة يَعِشُ</td>
</tr>
<tr>
<td>to venerate</td>
<td>خَيَاب يَهَابُ</td>
</tr>
<tr>
<td>to obtain</td>
<td>نَال يُنَالُ</td>
</tr>
<tr>
<td>to be on the point of</td>
<td>كَاد يَكَاد</td>
</tr>
<tr>
<td>to increase</td>
<td>بَات بَتُوبٍ</td>
</tr>
<tr>
<td>to guard</td>
<td>غَلَام يَتْبُعُ</td>
</tr>
<tr>
<td>to die</td>
<td>رَئَى يَرَى</td>
</tr>
<tr>
<td>to blame</td>
<td>لَاق يَلِيق</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 Harûn 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 أَفْعَلُ أَفْعَلَ أَفْعَلَ إِسْتَعْلَمُ.

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.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to cause to become</td>
<td>صَيَرْ يُصِيرُ تَصِيِّرًا</td>
</tr>
<tr>
<td>to outbid another (at auction)</td>
<td>أَعْمَلْ يُعْمِلُ أَعْمَلًا</td>
</tr>
<tr>
<td>to adorn oneself</td>
<td>تَلْبَسْ يَلْبِسُ تَلْبِسًا</td>
</tr>
<tr>
<td>to be dissimilar</td>
<td>تَتَباَنْ يَتَبِنُ تَتَبَنًا</td>
</tr>
<tr>
<td>to be white</td>
<td>يَصِيبُ يَصِيبُ يَصِيِّبًا</td>
</tr>
<tr>
<td>to straighten out</td>
<td>قِوَّمَ يَقُومُ تَقُوِّمًا</td>
</tr>
<tr>
<td>to oppose</td>
<td>قَاوَمَ يَقَاوِمُ تَقَاوِمًا</td>
</tr>
<tr>
<td>to marry</td>
<td>رَّزَقَ يَرْزَقُ تَرْزَقًا</td>
</tr>
<tr>
<td>to exceed the bounds</td>
<td>يَتَجاَوَزُ يَتَجاَوَّزُ يَتَجاَوَّزَا</td>
</tr>
<tr>
<td>to be black</td>
<td>إِسْوَدُ يَسَوَّدُ إِسْوَدَادًا</td>
</tr>
</tbody>
</table>

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 (II., VI. & Maṣdar 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. أَفْعَلُ أَفْعَلَ أَفْعَلَ إِسْتَعْلَمُ (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 sukūn."
7. What does \( \text{\`a`am\`ar} \) come from?

\[ \text{comes from \ } \text{\`a`am\`ar} \text{\ } c.f. \text{\`a`am\`ar} (76:4 \text{ and } 116:2). \]

8. \( \text{\`a`am\`ar} \) of the same. Watch the effect of the suk\( \text{\`u} \).n.

9. The Passive: (a) Indicative (he will be raised).

\[ \text{(b) Jussive (he was not raised).} \]

11. \( \text{\`a`am\`ar} \) is formed from the causative thus: \( \text{\`a`am\`ar} \) staying; \( \text{\`a`am\`ar} \) fatal; \( \text{\`a`am\`ar} \) restful; \( \text{\`a`am\`ar} \) prolonging; \( \text{\`a`am\`ar} \) making permanent; \( \text{\`a`am\`ar} \) removing; \( \text{\`a`am\`ar} \) insulting; \( \text{\`a`am\`ar} \) obedient; \( \text{\`a`am\`ar} \) beneficial.

12. \( \text{\`a`am\`ar} \) of the same: \( \text{\`a`am\`ar} \) raised; \( \text{\`a`am\`ar} \) removed; \( \text{\`a`am\`ar} \) insulted; \( \text{\`a`am\`ar} \) obeyed; \( \text{\`a`am\`ar} \) brought back.
13. Should not the Mašdar take the form  

It should; but would be the Mašdar of  and of  from the latter we get  and to avoid the two silent alifs one is deleted, and compensation made by adding  : act-of-raising; or staying; killing; lengthening; making permanent; removing; insult; obedience; benefit (to others); repetition; will; 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;  (to be lacking to anyone) thus:

"The Glory of God is-lacking-to them" (Rom. 3: 23)  
(Subject of the sentence is )

Wisdom is lacking to him (=he is destitute of it)  
(Subject is )

This root  عَوْزُ is the one from which we get the coll "wanting" (N. of Agent of Conj. 1).

Exercise 117. To English, and vice versa:

1. هذه القطرة مُفيدة لِذالله مَرَض أَمَّن

2. ليس في الإِعادة إِفادة

3. لماذا لم تُطلِ إِقامةٌ عندنا

4. عدم إِطاعة التََّلميذ لِلمُعلِّم إِبَانَة له

5. إذا أردت أن تُطاع في، ما يستطيع

6. عن الدين يا آخرةد تُعيش لا تُعيش لنا كُل

7.
Lesson 118.

CONJS: VII. & VIII. (HOLLOW).

1. Give as an example of Conjugation VII. Hollow,— "to let oneself be led".

<table>
<thead>
<tr>
<th>التقادّم</th>
<th>التقدّم</th>
<th>التقدّم</th>
<th>التقدّم</th>
<th>التقدّم</th>
</tr>
</thead>
<tbody>
<tr>
<td>انقادا</td>
<td>انقدت</td>
<td>انقذما</td>
<td>انقدت</td>
<td>انتقدا</td>
</tr>
</tbody>
</table>

2. Supposing a passive of VII., were possible, how would it be written?

Since انقدّ takes its passive (if any) in انقدا, it would form its passive (if any) thus:— انقّيّد. Or even انقّيد.

3. The mazzar

<table>
<thead>
<tr>
<th>ينقدون</th>
<th>ينقدان</th>
<th>ينقدون</th>
<th>ينقدان</th>
<th>ينقدان</th>
</tr>
</thead>
<tbody>
<tr>
<td>تقادد</td>
<td>تقاددا</td>
<td>تقاددا</td>
<td>تقاددا</td>
<td>تقاددا</td>
</tr>
</tbody>
</table>

NOTE—There being but few transitive hollow verbs, there are few taking Conj: VII. One other example is انُداس to be trodden down (crops).

4. If the Jussive is ينقدا etc., give the Imperative:

<table>
<thead>
<tr>
<th>التقدّد</th>
<th>التقدّد</th>
<th>التقدّد</th>
<th>التقدّد</th>
</tr>
</thead>
<tbody>
<tr>
<td>انقادا</td>
<td>انقادا</td>
<td>انقادا</td>
<td>انقادا</td>
</tr>
</tbody>
</table>

5. In this case are alike: منقاد, 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 permuted to ya because the preceding vowel is kasra. Thus اندياس, tractability; اندياس, being trampled upon.

7. VIII. ازدادا to increase, be augmented (see 89: 5).
8. Passive of اِخْتِيَارٍ to choose. اِخْتِيَارٍ is occasionally heard.

9. Give the Passive of اِزْدَادَاتْ to be adorned.

10. The Jussive being اِزْدَادَنَّ 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 المضاَعَر المجزوم (Jussive)

13. اسم الفاعل واسم المفعول are alike مَتَآَعٌ مَتَآَعٌ مَرْتَآَعٌ مَزْدَانَّ

14. The Maṣdar? According to rule. Exs: اِزْدَادَةٌ comfort; اِخْتِيَارٌ choice, option; اِزْدَادَةٌ increase; اِحْتِيَارٌ custom,
Lesson 119.

CONJUGATION X. (HOLLOW).

1. استعمال الماضي الماضي البلي للعلوم

<table>
<thead>
<tr>
<th>i</th>
<th>استعمال</th>
<th>استفادة</th>
<th>استفادة</th>
<th>استفادة</th>
</tr>
</thead>
<tbody>
<tr>
<td>استعمال</td>
<td>استفادة</td>
<td>تستفيد</td>
<td>تستفيد</td>
<td>تستفيد</td>
</tr>
<tr>
<td>استفادة</td>
<td>استفادة</td>
<td>تستفيد</td>
<td>تستفيد</td>
<td>تستفيد</td>
</tr>
</tbody>
</table>

2. استشارة الاستشارة إلى الجدول

<table>
<thead>
<tr>
<th>i</th>
<th>استشارة</th>
<th>استشارة</th>
<th>استشارة</th>
</tr>
</thead>
<tbody>
<tr>
<td>استشارة</td>
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<tr>
<td>استشارة</td>
<td>استشارة</td>
<td>استشارة</td>
<td>استشارة</td>
</tr>
</tbody>
</table>

3. استغلال الاستغلال إلى الجدول

<table>
<thead>
<tr>
<th>i</th>
<th>يستفيد</th>
<th>يستفيد</th>
<th>يستفيد</th>
</tr>
</thead>
<tbody>
<tr>
<td>يستفيد</td>
<td>يستفيد</td>
<td>يستفيد</td>
<td>يستفيد</td>
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<tr>
<td>يستفيد</td>
<td>يستفيد</td>
<td>يستفيد</td>
<td>يستفيد</td>
</tr>
</tbody>
</table>

4. استجابة الاستجابة إلى الجدول

<table>
<thead>
<tr>
<th>i</th>
<th>استجاب</th>
<th>استجاب</th>
<th>استجاب</th>
</tr>
</thead>
<tbody>
<tr>
<td>استجاب</td>
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<tr>
<td>استجاب</td>
<td>استجاب</td>
<td>استجاب</td>
<td>استجاب</td>
</tr>
</tbody>
</table>

5. اهانة اهانة إلى الجدول

<table>
<thead>
<tr>
<th>i</th>
<th>لم أستحسن</th>
<th>لم أستحسن</th>
<th>لم أستحسن</th>
</tr>
</thead>
<tbody>
<tr>
<td>لم أستحسن</td>
<td>لم أستحسن</td>
<td>لم أستحسن</td>
<td>لم أستحسن</td>
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<tr>
<td>لم أستحسن</td>
<td>لم أستحسن</td>
<td>لم أستحسن</td>
<td>لم أستحسن</td>
</tr>
</tbody>
</table>

6. استجابة الاستجابة إلى الجدول

<table>
<thead>
<tr>
<th>i</th>
<th>استجب</th>
<th>استجب</th>
<th>استجب</th>
</tr>
</thead>
<tbody>
<tr>
<td>استجب</td>
<td>استجب</td>
<td>استجب</td>
<td>استجب</td>
</tr>
<tr>
<td>استجب</td>
<td>استجب</td>
<td>استجب</td>
<td>استجب</td>
</tr>
</tbody>
</table>
7. Examples: مُستَجِبُ receiving benefit; مُستَجِبِّ مُستَجِبُ answering (a request); مُستَجِب. despising.

8. Examples: مُستَشَارُ one-consulted ("Adviser" to Govt); مُستَفَادُ profited; مُستَطَبَةُ answering prayer; مُستَطَبُ scooped at; مُستَطَبُ possible; مُستَطَبُ 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). مُستَقِيمَةُ uprightness; مُستَشَارةُ consultation; مُستَجِبَةُ answer (to a request or prayer); مُستَطَبَةُ 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; مُستَجِبَ to catechise or examine (legal enquiry, etc.) The root idea is that of asking for an answer (جواب) Another example — مُستَجِبَ to consider correct. The masdars are sound:

Exercise 119 B. To English:

1. إطمئنِ! لا تُخَافِي لَنَأَصْدِقَ لهُ آمنُونَ
2. كيف ِ يُقَامُ الأُمُوتَ
3. تَظَاهَرْتُ كَلا هُمْ يُبدِونَ الأُورِ نَاقدًا
4. ليس في سْتَطَابِي ولا في سْتَطَابِي غيِرِي إِجَابةٌ (إِجَابةٌ) طَلَبُكَ
5. جَنَابِكَ مُستَشَارُ لم تَسْتَجِبَ طَلَبُكَ بَلْ قَالَ لِلَّدَمْ أَمْرٌ غيِرِي مُستَطَابَ
6. إِنْ هُمْ مُستَصَوَّبُ وَهُمْ مُستَجِبُ وَهُمْ لَكَ لَا مَّمِ مَثْبَرَ أُمُوتُهُمْ

(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 الْمُوْتُ إِلَّاَ نُومًا
2. هَلَّ أَسْتَعْفِرْتُ اللَّهَ وَدِيَتُ نَوْعَةَ حَقَّيَّةٍ
3. تُفْجِدُ كَمْ بِانْ جَعَلَ الْذَّيْنَ أَخَذَهُمَا مِنَ الْمَدْنَ سَكَّنُوا آمِينَ
4. فِي الْمَوْعِظَةِ الْجَدِيدَ
5. وَتَكُونُ أَلْعَصَوْانِ الْلَّتَانِ كُتِبَتْ عَلَيْهِمَا فِي يَدَكَ أَمَامَ آمِينَهُمَّ
6. هَذَا عُرْقًا كَمْ أَنَّ كَنْنَا صَادِقِينَ
7. وَرَزَنَّ فِي الْمُوْلَكِينَ فَوَجِدْتُ تَأْقِصًا
8. لَيْسَ فِي الْإِجْرَاءِ إِفَادَةٌ
9. لَسْتُنَّ كِرْدَةً الْمَلِكِ
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:
<table>
<thead>
<tr>
<th>Salutation</th>
<th>ردة</th>
<th>تكية</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Welcome!)</td>
<td>مرحباً</td>
<td>علیک السلام ورحمة الله وبركاته</td>
</tr>
<tr>
<td>(Salaam!)</td>
<td>السلام عليكم</td>
<td>الحمد لله على كل حال (أو بخير)</td>
</tr>
<tr>
<td>(Kind Inquiry)</td>
<td>كيف الحال</td>
<td>الله يزيد فضلك (بالهناء والشفاء)</td>
</tr>
<tr>
<td>(When eating)</td>
<td>تفضل كل معنا</td>
<td>وفضلك مشكور (أو العفو)</td>
</tr>
<tr>
<td>(Thanks)</td>
<td>اشكر فضلك</td>
<td>الله يبارك فيك</td>
</tr>
<tr>
<td>(To one eating)</td>
<td>هنيئة</td>
<td>الله يبارك فيك</td>
</tr>
<tr>
<td>(Congratulation)</td>
<td>مبروك</td>
<td>الله يبارك فيك</td>
</tr>
<tr>
<td>(Feast-day)</td>
<td>عيد مبارك</td>
<td>الله يعافيك</td>
</tr>
<tr>
<td>(Weddings)</td>
<td>بالله وسلام</td>
<td>الله يسلمك</td>
</tr>
<tr>
<td>(Recovery)</td>
<td>الحمد لله على الصحة والسلامة</td>
<td>الله يزيد عرك</td>
</tr>
<tr>
<td>(Arrival)</td>
<td>(مولد جديد)</td>
<td>شكر الله سعيك</td>
</tr>
<tr>
<td>(Birth)</td>
<td>ينشأ بلالك وعرك</td>
<td>وافتن بالصحة والسلامة</td>
</tr>
<tr>
<td>(Condolence)</td>
<td>العظم الله أجزاك ورحمة ميتك</td>
<td>وربيتك (أو بارك الله فيك)</td>
</tr>
<tr>
<td>(New Year)</td>
<td>(رأس السنة)</td>
<td>حضرتك بخير</td>
</tr>
<tr>
<td>(Long Life!)</td>
<td>الله يعمري بربيتك</td>
<td>كبرت حضرتك</td>
</tr>
<tr>
<td>(Thank you)</td>
<td>مع السلامه</td>
<td>(أو مع السلامه)</td>
</tr>
<tr>
<td>(Good bye)</td>
<td>مع السلامه</td>
<td></td>
</tr>
</tbody>
</table>
Lesson 122.

1. Why is this verb so called?

Naqiṣ 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>دعَى يَدْعُو</td>
<td>فعل يَدْعُو</td>
</tr>
<tr>
<td>(b) to throw</td>
<td>رميَ يُرمَي</td>
<td>فعل يُرمَي</td>
</tr>
<tr>
<td>(c) to run, endeavour</td>
<td>سعَى يَسْعَى</td>
<td>فعل يَسْعَى</td>
</tr>
<tr>
<td>(d) to be hidden</td>
<td>خفَى يَخْفَى</td>
<td>فعل يَخْفَى</td>
</tr>
</tbody>
</table>

3. Is there any on فعل يَدْعُو? — No; see 39:5 and 113:5.

4. Any on سَرَو يَسْرُو "to be magnanimous" is the only example given and that is very seldom met with.

5. Give of each of the above verbs: (a) دعَى يَدْعُو

<table>
<thead>
<tr>
<th>دعَى</th>
<th>دعَت</th>
<th>دعَوا</th>
<th>دعَون</th>
</tr>
</thead>
<tbody>
<tr>
<td>دعَت</td>
<td>دعَت</td>
<td>دعَت</td>
<td>دعَت</td>
</tr>
<tr>
<td>دعَوْت</td>
<td>دعَوْت</td>
<td>دعَوْت</td>
<td>دعَوْت</td>
</tr>
<tr>
<td>دعَونَا</td>
<td>دعَونَا</td>
<td>دعَونَا</td>
<td>دعَونَا</td>
</tr>
</tbody>
</table>

(b) of رميَ يُرمَي to throw:

<table>
<thead>
<tr>
<th>رميَ</th>
<th>رمَيَ</th>
<th>رمَيَ</th>
<th>رمَيَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>رمَيَ</td>
<td>رمَيَ</td>
<td>رمَيَ</td>
<td>رمَيَ</td>
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<td>رمَيَ</td>
<td>رمَيَ</td>
<td>رمَيَ</td>
<td>رمَيَ</td>
</tr>
</tbody>
</table>
(c) of *سَعَى یُسَعُي* to run (Note—there are very few on this form).

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

(d) of *خَفَى یُخَفُّى* to be hidden.

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

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 ẓāma is supplied.
(iii) That in the third fem. sing. of (a) (b) and (c) the weak radical is dropped; thus سَعَى رَمَتُ دَعَتُ; 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.?

Alwaysِ except in the 3rd. sing: past, where it isِ

(See Lesson 127) but long alif before an affixed pronounِ

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 دَاعِ رَمَ سَعَى حَافِٰ.

But the Accusative retains the weak letter: دَاعِ رَمَ سَعَى حَافِٰ.

(b) *Defined* : The missing radical is restored in the definite; thus الدَّاعِي الرَّاضِي الساعِي الَّذَا فيِ the Redeemer.

(c) *The feminine* is fully-declined; thusِ دَاعِةِ ذَاعَةَ ذَاعَةَ
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 رميَ

3. How is اسم الفعول formed?

   (a) From verbs whose final radical is wau, this radical coalesces with the long wau of the form, and instead of مدعوَ we get مدعوَ invited, called. Also مرجوُ hoped for; مدعوُ pardoned.

   (b) From verbs with final ya the long wau is permutated to ya to coalesce with the final ya, and the damma to kasra; thus we get مرميُ thrown-down; مبنيُ built; مبجيُ gathered (fruit etc).

4. of the مصارع

   جنا يِبَّثُو to kneel (like دعَا يِدَعُو).

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. ُنَنَّ becomes ُنُنَنَّ?

(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. The weak radical ya is dropped from the 3rd and 2nd masc. plu. but retained in the feminine.

7. What do you notice here?

What the weak radical ya is dropped from the 3rd and 2nd masc. plu. but retained in the feminine.

8. The student should now spend some time comparing and contrasting the three types presented (i.e. in ... and ... and ...).

9. Give the passive (the same for all three classes).
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 ِن. The reason for the similarity of the permutations is that the final letter is alif maṣūra in each case.

12. Is there any special form for the Maṣdar?

No, various forms are taken; ٌدَعَا رَجَعَ ِعَفَ ُمُعَ رَجَأَ ِعَفَ, hope; ِعَفَ ُمُعَ call, petition; ِعَفَ ُمُعَ pardon; ِعَفَ ُمُعَ, good pleasure.

Vocabulary 123.

(a) to kneel َجَنَبْ يُحَوَّنَوْ | to raid َغِرْوَ ُعَرَوُنَوْ
to hope َرَجَا بَرْجَوُ | to approach ٌدَنَا يَدْنَوُ
to grow َسَمَا يَنَمَوُ | to pardon َعَفَا يُعَفُّو

(b) to flow, run ِجَرَى يَكْرُوُنِ | to pluck, gather ِجَنُّي يَجْنُوُنِ
to give to drink ِسَمَى يَسْتَنِذُوُنِ | to build ِجَنُّي يَجْنُوُنِ
to suffice ِكِنْنِي يَكْنُكُيِنِ | to weep ِجَنُّي يَجْنُوُنِ

(c) to be pleased ِرَضَى ُرَضَى | to fear ُخَيْبَي ُخَبْيُى

to be ashamed ِخَرَى ُخَزَرَى | to perish ُفَيْيَ ُفِيُيِ
to meet, find ِلَتَيْيَلْمُيِنِ | to remain ُفَيْيَ ُفِيُيِ

Exercise 123 a.

1. The mind grows like the plant.
2. As for her, she knelt on her knees, and prayed to God.
3. Let both of them (113: 9) grow together until the harvest.
4. And when he found one pearl, great of price, he went and sold all he had and bought it.
5. The gazelle said: ‘That which I despised saved me, and that which I hoped for (requested) destroyed me.’
6. It is clear to (lit. not hidden from) owners-of-minds that the Creator is Almighty. Correct by Exercise 123 b. (on page 291.)
Lesson 124.

Give examples of each of these three types in the Subjunctive.

1. Give examples of each of these three types in the Subjunctive.

   (أ) 
   
   (ب) 
   
   (ج) 

2. By comparing the three types together we observe:
   
   (i) that the wau of (أ) and the ya of (ب) both take the
       fathā, 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 nūn is apocopated, as always happens
       with the subjunctive;
   
   (iii) the retention of the nūn 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:
5. What is the great distinguishing feature of the Jussive?
   
6. Give the Imperative of the same three verbs:
   
   a.  
   
   b.  
   
   c.  

7. Now recapitulate Ismul-Fā'il (122: 8).
   
   a.  
   
   b.  
   
   c.  

8. "the coming things" or "the coming ones."

   a.  
   
   b.  
   
   c.  

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,

Assad mara ba‘ah wa‘is wa‘as wa‘as bi‘ar da‘a‘a‘an

３ أَمَّا الَّذِينَ يُسُؤُونَ عَلَى شَيْءٍ مِنَ اللُّوْحَشَ فَأَرَادَ أَنَّهُمْ ۖ فَكَأَنَّهُمْ فِي الْفَمْرَاضِ وَأَقْتَلاْ بَيْنَ هَذاَ وَمَا نَظَرُوا مَا أَهْلُ الْفَمْرَاضِ وَأَهْلُ الْمَعَارِفِ وَكَانُوا كُلَّمَا آتَاهُمْ شَيْءٌ مِنَ اللُّوْحَشِ لَيُعْدوُهُ افْتَرَسِهِ دَاخَلَ الْمَعَارِفِ وَأَكَلَّهُ فَأَتَى اعْتَلَّ بِهِ فَوَقَّطَ عَلَى بَابِ الْمَعَارِفِ وَسَلَّمَ عَلَى فَأَمَّا لَهُ كَيْفَ حَالَّكَ يا سَيِّدُ اللُّوْحَشُ فَقَالَ لِلْأَسْدِ إِنِّي لَا أَدْخُلُ عَلَى أَبَا أَحْيَىٰ رَبِّي فَقَالَ لَهُ الْأَسْدُ يا سَيِّدُ قَدْ كَانَتُ عَوْاتِ عَلَى ذَلِكَ عَيْنِي أَرَى عَنْدَا أَتْآَرَ أَقْلَمْ كُنْدَرَ قدُ دَخَلَوْا وَلَا أَرَى أَنْ خَرَجَ مِنْهُ وَلَا وَاحِدٌ هَذَا مَعَنَّاهُ أَنَّ لَهُ مَثْلُ أَنْ يُجِبَ عَلَى أَمْرِهِ الإِلَهِي مَيْيَةٌ

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).

Exercise 123 b. (After Lesson 123 — page 288),

العَلْتُ يُنْحُوا كَمَا يُنْحُوا لِبِنَاتٍ

(1) لاَ يَخْشَى عَلَى ذُو الْأَبْابِ أَنَّهُ خَالِقٌ فَأَدَرَّ عَلَى كُلِّ شَيْءٍ

(2) أَمَّا الَّذِينَ يُسُؤُونَ عَلَى رَكْبَتٍ وَسَجَّتَ إِلَى الْلَّهِ

(3) دَعُوهُمَا يُسُؤُونَ (نَحْنُ يُنْحُو) كَأَلِهَمْ مِنْهُ إِلَى أَخْصَادٍ

(4) قَالَ الْأَنْفُذُ الْفَلِيَّةُ الَّذِي أَرَدَّ رِيَّهُ خَلَصَ وَالَّذِي رَجُوَّهُ أُهْلَكَ كُنْيَ

(5) فَلَمْ يَجِدَ أَوْلِيَةً كُشِّيَّةٍ مَّيْسِيَ وَبَعْدَ كُلِّ مَا كَانَ لَهُ وَأَشْتَرَاهَا

(6) قَالَ الْأَنْفُذُ الْفَلِيَّةُ الَّذِي أَرَدَّ رِيَّهُ خَلَصَ وَالَّذِي رَجُوَّهُ أُهْلَكَ كُنْيَ
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 (wrapped, or complicated) thus:

(a) (Lafif-joined) i.e., having wau adjacent to ya;
Exs: to fold up

to be strong

(b) (Lafif-Separated; having wau and ya apart)
Exs: to guard, keep

to be adjacent, to follow closely

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 (cf. Lesson 113) and also its ya in the Jussive as a Defective verb (124:4).

4. of the past "to fold up":

5. of the past "to be strong":

---
Let us now turn to Class (b) which are Assimilated and also Defective. Give the Past, comparing with 122.

For the one example of the mazam 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:

قُ فَ قَبِّيَّةَ (قه) قَبِّيَّةَ

12. What happens to the "trebly weak" verb أَوْيَى "to take refuge"?

It is inflected exactly as طَرَيْيَة, except that in the first person of the present tense the two alifs form a madda (see 104:3).

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) لَيْسِيُّ الْمَلِكُ (2) لَيْسِيُّ الْوَلَـَـَٰدانَ (3) لَيْسِيُّ الْمَلِكَةُ (4) كَانَتُ طَيْورُ السَّمَاءِ تَأوَى إِلَى أَغْصَانِهَا (5) صَارِعُهُ وَلَمْ تَفْنَى عَلَيْهِ (6) بَلَّهُ فَصَلَّ أَخْرُ (7) يَا أَيُّهَا الْدُّلَّاءُ أَمَنَّا قَوْا أَنْ فَسَكُمْ وَأَهْلِيكُمْ نَأْرَأَ وَقُودُهَا الْمَبَاسُ (8) اَلْحَقَّ يَعْلَوَ وَلَا يَعْلَى عَلَيْهِ
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 * آَن يُولَوْنَ* to turn; which have a hamzated *fa*, and are also "hollow"; they accordingly follow the laws of lessons 104 and 115.
   (b) Those like دَجْعَيْتُهْ (تَأَقَّرَ وَمُهَمَّرُ أَلَمُ).
   (c) Those like دَجْيَتَهُ and أَبَيََيْتَهُ (تَأَقَّرَ وَمُهَمَّرُ). They refused to return to their lessons.

2. What are the principal parts of *آَل يُوْبُ* to return?
   The 3rd masc. being ُبُ for *آَبَ أَبْتَ أَبَتْ* etc., etc., (c.f. Hollow verb, Lesson 115).
   The present being ُبُ the jussive is ُبُ and the Imp: أَبَُ "to turn, or return," is similarly treated.
   The Nouns of Agent are ُبُ and أَل يُوْبُ.

3. What happens to the weak verbs with hamzated *lam*?
   These are of three sub-divisions; سَاء ُسُوءُ with middle *wau*, دَجَيْتُهْ middle *ya*; and شَا ُشَيْهُ middle *alif*. Their chief parts are shown in this table, to which ُيُؤُرُ is added (see below)

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<tr>
<th>مصدر</th>
<th>اسم الفاعل</th>
<th>اسم</th>
<th>الماضي</th>
<th>المضارع</th>
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4. While the above will be generally sufficient, I give the verb جَآَا جِبَيِّي more fully on account of its exceedingly common use, and also the tendency to error in spelling it!

This imperative is not used, ﷺ (87:5) being substituted for it.

5. Is the passive جَيِّي 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 جَيِّي بِهَا they were brought جَيِّي ﷺ Hell was brought (Qur'ân)
See the passive of غشي عليه "to cover," with غشي عليه he fainted; غشي عليها she fainted: (lit. "was covered over her") or we may use بورك فيك (c.f. B.C.K. Well done!).

6. Is there any really Irregular Verb?

Yes, one: and that one is as much used as any in the language. رأى to see, ought, by the rules, to form the ضارع thus but, as a matter of fact, it rejects that alif-hamza altogether, forming رأى instead. The Preterite رأى is similar to رمي.

The Imperative is not used; انظر being used instead.

(Indicative):

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(Subj. and Passive):

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(Jussive):

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(Imp. not used):

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<td>الأمر (رز)</td>
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</tbody>
</table>
7. What is the specially idomatic use of رأى?

It is used with يا O, to mean “I wonder,” or, Is it possible?

It is used principally in Interrogative Sentences: thus, e.g.

هل تآفقو يا رأى 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. جمِع هذه المَصَاصِب نُوْلُ إِلَى الَّذِي إِن شآء اللهُ
2. إن شَتَتْ أن نَالَا تَعَالَ مَعِي
3. فَقَالَتْ إِن لَمْ نَاتِ بَهْ فَلَا تَعْلَمْ مَا يَجْرِي عَلَيْكَ
4. لَمَّا رَأَاهَا أُخَادِمُ ذُهِبَ يَجْرِي حَتَى وَصُلَ إِلَى الْمَلِكِ فَقَالَ لَهُ تَعَالَ يا
5. سُبْطِيَّ وَأَنْظُرُ إِلَيْهِ فَدْخَلَ الْمَلِكُ عَلَيْهِ فَأَمَلَأَ ثُمَّ صَرَخَتْ وَغَشِيَّ عَلَيْهَا
6. خَالِقَ السَّمَاءَ وَالأَرْضَ وَكُلُّ مَا يَرَى وَمَا لا يَرَى
7. فَأَنْتَ بَسْوَرُ مِنْ مِثْلِهِ
8. قَالُوا أَجْنَبُنا لِلْغَفْرُ عِنْهَا وَجَدُنَا عَلَيْهِ آبَاءَنَا ...
9. وَقَالَ فِرْعَوْنُ سُوْوِيَ بِكِلِّ سَاحِرٍ عَلَيْهِ
Lesson 127.

DERIVED FORMS OF 'DEFECTIVE':

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<thead>
<tr>
<th>مصدر</th>
<th>اسم الفاعل</th>
<th>اسم المفعول</th>
<th>الماضي</th>
<th>الماضي</th>
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<td>يستوى</td>
<td>استوى</td>
<td>استوى</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 ًأ 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 ًأ which should have borne tanwin-damma;
(d) The noun of object, having fatha, takes alif maqṣura, which is indeclinable;
(e) The maṣdar of II. (Defective) always takes the form ُتَفَعَّلَة
   (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 ya of ُتَفَعَّلَة
   substituting ُلَسْلُه; c.f. والي والي
   (f) Some of the pseudo-passives are not usable (e.g. VII).
2. Useful examples of the words َُمُسْلِمَٰی (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>تَحْيَيْنِيْنَجْلَی</td>
</tr>
<tr>
<td>to eat noon-meal</td>
<td>تَعْدَدْيِئِنْدَنَی</td>
</tr>
<tr>
<td>to take supper</td>
<td>تَعْشَيْئِئْنْشَی</td>
</tr>
<tr>
<td>to mutually agree</td>
<td>تَرَاضِیْئِبْتَرْأَمَی</td>
</tr>
<tr>
<td>to come consecutively</td>
<td>تَوَالیْئِیْتَوَالَی</td>
</tr>
<tr>
<td>to curve</td>
<td>تَحْیَيْئِئْیَحْیَی</td>
</tr>
<tr>
<td>to be decided, end</td>
<td>اِسْتَقْصَیْئِیْسْقَصَی</td>
</tr>
<tr>
<td>to be disclosed</td>
<td>اِنْجَلْیِئْنَجْلَی</td>
</tr>
<tr>
<td>to be guided (by God)</td>
<td>اِهْتَدِیْئِیْهُتْدَی</td>
</tr>
<tr>
<td>to be content (with)</td>
<td>اِسْتَقْصَیْئِیْسْقَصَی</td>
</tr>
<tr>
<td>to seek to go far (research)</td>
<td>اِسْتَسْقَیْئِیْسْقَصَی</td>
</tr>
<tr>
<td>to take possession</td>
<td>اِسْتَسْقَیْئِیْسْقَصَی</td>
</tr>
<tr>
<td>to consider rich,</td>
<td>اِسْتَسْقَیْئِیْسْقَصَی</td>
</tr>
<tr>
<td>to dispense with</td>
<td>اِسْتَسْقَیْئِیْسْقَصَی</td>
</tr>
<tr>
<td>to pray</td>
<td>صَلَّیْیَصْلَی</td>
</tr>
<tr>
<td>to deliver, save</td>
<td>تَحْیَيْئِئْنَجْلَی</td>
</tr>
<tr>
<td>to clarify</td>
<td>صَفِئْیَصَفَی</td>
</tr>
<tr>
<td>to comfort</td>
<td>عَزَیْیَعَزَی</td>
</tr>
<tr>
<td>to pay attention (to)</td>
<td>بَالَیْیَبَالَیِیْبَالَی</td>
</tr>
<tr>
<td>to cry aloud</td>
<td>نَادَئِیْنَادَی</td>
</tr>
<tr>
<td>to imitate</td>
<td>جَارَیْیَجَارَی</td>
</tr>
<tr>
<td>to blandish</td>
<td>دَارَیْیَدَارَی</td>
</tr>
<tr>
<td>to execute</td>
<td>أَجَرَیْیَأَجَرَی</td>
</tr>
<tr>
<td>to fulfil (a vow)</td>
<td>أَوْفِیْیَوْفَی</td>
</tr>
<tr>
<td>to show</td>
<td>أَرَیْیَأَرَی</td>
</tr>
<tr>
<td>to please</td>
<td>أَرْضَیْیَأَرْضَی</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.

"O ye ministers of His kingdom, ye have divided among yourselves His land." The Lord has divided among you the land, and His land has been divided among you. Then, "I will send my word and they shall understand it." So, they shall understand it. Then, "And the word of the Lord shall go forth as闪电 in the darkness." So, the word of the Lord shall go forth as闪电 in the darkness. Then, "And it shall be in that day, 'Seek the Lord, that ye may live; lest he be as a roaring wind, or a whirling tempest, shall carry you away.'" So, seek the Lord, that ye may live; lest he be as a roaring wind, or a whirling tempest, shall carry you away. Then, "And the word of the Lord shall go forth as a going forth of a mighty man; as the voice of a mighty man shall go before His army." So, the word of the Lord shall go forth as a going forth of a mighty man; as the voice of a mighty man shall go before His army.
Lesson 128.

NUN OF CORROBINATION.

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 (تعمد)—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 (توکید) ؟

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 nun 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 نوز التأکید as a sub-section of the verb (This Arabic word is the maṣdar of تأکید Conj. II., to affirm, or corroborate, and is etymologically تأکید but usually written توكيد).

3. What parts of the verb can have نوز التأکید 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 nun take?

It may have a shadda and fatha لیضرُ نن "he will surely strike," in which case the nun is said to be غلبية (heavy); or it may consist of a single nun with sukûn, which is called نون خفيفة light nun.

5. How is it affixed to the verb?

The verb always (except as in 6 and 8) takes fatha before نوز 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 لَا تَرِمِّينَ. Do not throw at all.

6. What happens to any barrier between the radical and nun?
   (a) If it is an alif it remains; thus يَكِتَبُونَ .
   (b) The feminine nun is also left, but an alif is inserted before
       it, thus from يَكِتَبُونَ .
   (c) The wau of plural, etc., is dropped before this nun; thus
       instead of يَكِتَبُونَ .
   (d) The “light nun” cannot be used after the long alif, etc., in
       dual, etc.

7. What vowel precedes the التوكل؟
   Usually fatha, but in 8 (a) and (b) we find damma, and kasra.

8. What happens to the defective verb taking fatha in the المضارع
   (a) It takes wau-damma for the plural يُخُشُونَ retaining its
       fatha over the second radical.
   (b) Ya-kasra for 2nd fem. sing : يُرْضُونَ retaining its fatha
       on second radical.

9. How is the النون القِبْلَةّ 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 :—

    المضارع

    لَيْنُصْرُونَ لَيْنُصْرُانَ
    لَيْنُصْرُانَ لَيْنُصْرُانَ
    لَيْنُصْرُانَ لَيْنُصْرُانَ
    لَيْنُصْرُانَ

    لَانْنُصْرُانَ

12. And these : (a) الأمر ; (b) التهي

    الأَنْصَرُنَ لَأْنْصَرُنَ
    الأَنْصَرُنَ لَأْنْصَرُنَ
    الأَنْصَرُنَ لَأْنْصَرُنَ
Exercise 128:

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?

Now we know the word مَّدَحٌ; and the word دمّ يدمّ to censure, or blame.

2. How many are there?

Only two of each; the verb expressing approbation is نَعَمَ which takes يّسٌ but no other inflection. This verb may be translated, "how bad is." An occasional alternative is ساء.

3. What verb expresses censure?

It means, "he is good" (or "how good is"). A second verb with similar meaning is حبذا which is quite indeclinable.

4. What rules govern the use of these verbs?

RULE 1. The subject or (agent) of the verb نَعَمَ or يّسَ should either have the article or be in construction with a noun which has it, or it may be the word ل 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 تُمْيَزُ to an understood pronoun. This accusative, تamyiz, will be fully explained in Lesson 177. One example will suffice now: نَعَمُ رَجَلًا يُدَيْدُ (نعم رجلاً يديد). Sterling translates it "He is a good man, is Zaid"; but I render it "Zaid is good as-a-man." (o. f. 59 : 4, 5).

RULE 3. The subject of وَعَمَ and يّسَ may itself be in the masc., fem, dual or plural

RULE 4. لَعَمَ followed by ما 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  

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.

8. What function is fulfilled by the word مَا؟ This word مَا is an indefinite noun which takes the place of subject, for the verb فعل 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 is put in the genitive after the  

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 كَانَ in Form I between مَا and أَفْضَلْ 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. أمَّا الربُّ سَيدَانَا مَا أَجْحَدَ أَسْمَكَ فِي كُلِّ الْأَرْضِ. مَا أَحْلَى مَسَا كِيلَكَ يا رَبَّ الْجَنُور

2. وَخَلَصَتْهُمُ الْرَّبُّ عَلَى الْأَيَامِ فِي ذَلِكَ الْيَوْمِ كَقَطْضِيَّةٍ شَغْبَةٍ بِلِّ كَحْيَارَةٍ التَّاجُ مُفْوَعَةٌ عَلَى أَرْضِهِ. مَا أَجْوَدَهُ وَمَا أَجْمَلَهُ

3. مَا كَانَ سَعِدًا حَتَّى نَمَات وَلَهُ مِنَ الْمَجِيءِ مَا كَانَ لِإِسْكِنْدَرُ الحَكْمَر

4. قَالَ الْحَرَّبِيُّ فِي مَدَحِ الْأَلْبَانِ: أَكْرَمُ بِهِ

5. وَلَا كَحْسِنَ الْأَلْبَانِ فِي سَبِيلِ اللَّهِ. وَأَنَا بِلِّ (الْهَمُّ) أَحْيَاءٌ عَنْدَ رَبِّي

6. دُعِيَ الْأَسْتَادُ لِلْلَّيْمَةِ حَضْرَهَا جُهُورٌ مِّنَ الْمُعْلُونِ وَمَدْعُوَّمٌ.]

NOTES on (1): — (a) "O," can only be used before the definite article ًل
(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:

1. لم يستولى أنا في المدينة استقبلها تامةً
2. الوعد عند الحرم من
3. الجنة تحت أقدام الأيام
4. واني لأضر بهم
5. ما كان أفضل زبداً
6. أكتفوا بما عندكم من المال
7. إيتويني (السوفي) ريال
8. وكل آت قريب
9. أيها الرّب سدننا ما أتقد أسمك في كل الأرض
10. لا تحسين الأدين جاهدوا في سبيل الله أمواتاً فأماهم أحياء في جنة

C. Give the Noun of Agent (اسم الفاعل) both masc. and fem. (sing. and plural) and meaning, from the following verbs:

تاب زار لأعم أوفي أي استقصى
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").
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 أفعل ة فِلَمَة أَفْعَل and أفعل ة فِلَمَة أَفْعَل 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?
أفعل ة فِلَمَة أَفْعَل in Lesson 50; that leaves us أفعل ة فِلَمَة أَفْعَل and أفعل ة فِلَمَة أَفْعَل

3. Learn this vocabulary, Singular and Plural together. Form أفعل ة فِلَمَة أَفْعَل

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>foot, leg</td>
<td>رجل، أَرْجَل</td>
</tr>
<tr>
<td>fore-arm</td>
<td>ذراع، أَذْرَاع</td>
</tr>
<tr>
<td>tongue</td>
<td>لسان</td>
</tr>
<tr>
<td>bucket</td>
<td>دلو، أَدْلُو</td>
</tr>
<tr>
<td>hand</td>
<td>يَد</td>
</tr>
<tr>
<td>palm of hand</td>
<td>كَفْنُ</td>
</tr>
</tbody>
</table>

4. It will be observed that the words on the right have their singular on the measure أفعل ة فِلَمَة أَفْعَل but two of the others are on أفعل ة فِلَمَة أَفْعَل and one on أفعل ة فِلَمَة أَفْعَل

5. How is أَيْدٌ أَيْدٌ explained?

أَيْدٌ أَيْدٌ has really lost a letter, which is restored in the attributive (Lesson 144) thus يدوي يدوي 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 أَيْدُمُ (their hands).
6. How do you explain ٌکَفُّ (palm)?
   The second and third radicals being alike, "doubling" إدغام ٌکَفُّ becomes ٌکَفُّ.
7. What is the next measure to be learnt? — فَلْلَّا
   There are very few nouns using this plural, and all of these could (and often do) take عَلَّا instead.

<table>
<thead>
<tr>
<th>youth</th>
<th>فَلْلَّا</th>
<th>brother</th>
<th>عَلَّا</th>
<th>a youth</th>
</tr>
</thead>
<tbody>
<tr>
<td>woman</td>
<td>فَلْلَّا</td>
<td>فَلْلَّا</td>
<td>عَلَّا</td>
<td>عَلَّا</td>
</tr>
</tbody>
</table>

8. What about سَوْدَة؟
   does not, itself, make a plural; سَوْدَة or سَوْدَة is used for it.
9. Is the third measure أُفْلَلْهُ more used? — Very much more.

<table>
<thead>
<tr>
<th>bed, bedstead</th>
<th>سَرْير</th>
<th>wing</th>
<th>جَنَاح</th>
<th>جَنَاح</th>
<th>جَنَاح</th>
</tr>
</thead>
<tbody>
<tr>
<td>rays (of un)</td>
<td>شَعَاع</td>
<td>arms, armour</td>
<td>سَلَاح</td>
<td>سَلَاح</td>
<td>سَلَاح</td>
</tr>
<tr>
<td>a place</td>
<td>مَكَان</td>
<td>a deity</td>
<td>السَّلَاح</td>
<td>السَّلَاح</td>
<td>السَّلَاح</td>
</tr>
<tr>
<td>shoes</td>
<td>حَدَّة</td>
<td>an example</td>
<td>مَيْلَة</td>
<td>مَيْلَة</td>
<td>مَيْلَة</td>
</tr>
<tr>
<td>building</td>
<td>بَنَاء</td>
<td>a loaf</td>
<td>رَعِيف</td>
<td>رَعِيف</td>
<td>رَعِيف</td>
</tr>
<tr>
<td>medicine</td>
<td>أَدوَة</td>
<td>answer, reply</td>
<td>جُواب أَجْوَة</td>
<td>جُواب أَجْوَة</td>
<td>جُواب أَجْوَة</td>
</tr>
<tr>
<td>valley</td>
<td>وَاد</td>
<td>question</td>
<td>سَوْال</td>
<td>سَوْال</td>
<td>سَوْال</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 ي as we saw in Lesson 123 — to build; in the mašdar it is permutated to hamsa, but in the plural it reverts to ya.

11. 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 is easily learnt. Why?
Because it consists entirely of nouns of colour and defect (or adornment) whose masc. sing. is on ُالملا and fem. ُمللة
Turn to 58:4 (b) and revise the examples given.
Then learn the following:

<table>
<thead>
<tr>
<th>leper</th>
<th>برصُ</th>
<th>blue</th>
<th>لونُ</th>
<th>لونُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>palsied</td>
<td>ٍشَّلُ</td>
<td>black</td>
<td>سود</td>
<td>حُمر</td>
</tr>
<tr>
<td>bald</td>
<td>ٍقَعُ</td>
<td>red</td>
<td>حمر</td>
<td>حَصِر</td>
</tr>
<tr>
<td>crooked</td>
<td>ٍعَجُ</td>
<td>green</td>
<td>خضر</td>
<td>خضر</td>
</tr>
</tbody>
</table>

2. What is the plural of ُبيضُ (white)?
By our Rule ُيُيِّضُ should become ُيُّوضُ but, by way of Exception, the ya overcomes the damma and forms ُبيضُ.

3. Whence do we get the plural measure؟
Almost entirely from singulats in ُملا. Thus ُخطبة lecture, or the Friday mosque-sermon, on dropping its ُة throws its fatha back upon the second radical, thus ُخطبُ.

<table>
<thead>
<tr>
<th>a copy (of book)</th>
<th>نسخة</th>
<th>canal</th>
<th>نَارَة</th>
<th>نَارَة</th>
</tr>
</thead>
<tbody>
<tr>
<td>chamber</td>
<td>غرف</td>
<td>suspicion</td>
<td>غرف</td>
<td>غرف</td>
</tr>
<tr>
<td>duration, period</td>
<td>مدة</td>
<td>knee</td>
<td>كُرَب</td>
<td>كُرَب</td>
</tr>
<tr>
<td>pearl</td>
<td>درر</td>
<td>sentence</td>
<td>جمْلَة</td>
<td>جمْلَة</td>
</tr>
<tr>
<td>nation</td>
<td>أَمَم</td>
<td>picture</td>
<td>صورة</td>
<td>صورة</td>
</tr>
<tr>
<td>dynasty, power</td>
<td>دولة</td>
<td>chapter</td>
<td>سورة</td>
<td>سورة</td>
</tr>
<tr>
<td>a drop, point</td>
<td>نَقطة</td>
<td>opportunity</td>
<td>فَرْصَة</td>
<td>فَرْصَة</td>
</tr>
</tbody>
</table>
4. But is دولة دولة of the measure دولة دولة? 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 فعل. Is it analogous to فعل? Yes; singualrs in فعل usually take فعل for plural.

<table>
<thead>
<tr>
<th>manner of life</th>
<th>a piece</th>
<th>قطع</th>
<th>قطة</th>
</tr>
</thead>
<tbody>
<tr>
<td>service</td>
<td>سیرة</td>
<td>حکم</td>
<td>حکم</td>
</tr>
<tr>
<td>division</td>
<td>خدمه</td>
<td>عطر</td>
<td>عطر</td>
</tr>
<tr>
<td>tale, story</td>
<td>قصة</td>
<td>قرص</td>
<td>قرص</td>
</tr>
</tbody>
</table>

6. Some European grammars now give فعل and فعَلْ 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 and دولة دولة. Have they anything in common beside the appearance of their forms?

The first two have, for their distinctive use is for اسم الفاعل the first for participles of three generally sound radicals, used as descriptive adjectives; while فعَلْ is entirely reserved for active participles having a weak final letter, waw or ya. (See 122: 8).

2. Some examples of فعَلْ

<table>
<thead>
<tr>
<th>labourer</th>
<th>فعَل</th>
<th>guilty</th>
<th>أم</th>
<th>طالب</th>
</tr>
</thead>
<tbody>
<tr>
<td>treasurer</td>
<td>خازن</td>
<td>خازن</td>
<td>طالب</td>
<td>طالب</td>
</tr>
<tr>
<td>seller</td>
<td>باع</td>
<td>باع</td>
<td>كاتب</td>
<td>كاتب</td>
</tr>
</tbody>
</table>
3. But بائع (seller) has a hamza?

Yes, but it is a permutated ya, from بائع يبيع. Similarly, the plural of سادة (written سيد a chief) is سادة.

4. Study these examples of

| Adulterer | رانا | raider | غاز | غاز |
| Sinner    | خطاط | judge  | قضى | قضى |
| Shepherd  | رعاة | archer | راما | داع |
| Pastor    | ولاة | inviter, caller | دعا | دعا |
| Governor  | عاز | propagandist | مكلاع | مكلاع |
| Naked     | عار | rebel   | عاص | عاص |

5. But how is قصاة on the measure؟

Remember that its final radical was ya, قصاي, and that of داع was wau, دعا يدعو. Instead of writing دعا دعا (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: قرَدَ جَ قردة a monkey; هُرِ جُ هرِة a cat; فِلِ جُ فيلة 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 فعل

| Asleep  | نوم | worshipper |
| Absent  | غائب | kneeling |
2. Examples of 

<table>
<thead>
<tr>
<th>ruler</th>
<th>حاكم</th>
<th>infidel</th>
<th>كافر</th>
</tr>
</thead>
<tbody>
<tr>
<td>reader</td>
<td>قارئ</td>
<td>artisan</td>
<td>صانع</td>
</tr>
<tr>
<td>leader</td>
<td>قائد</td>
<td>servant</td>
<td>خادم</td>
</tr>
<tr>
<td>deputy, (M.P.)</td>
<td>نائب</td>
<td>workman</td>
<td>عامل</td>
</tr>
<tr>
<td>visitor</td>
<td>زائر</td>
<td>overseer</td>
<td>ناظر</td>
</tr>
</tbody>
</table>

3. How do you account for the last four?

- ﴿قرأ﴾ (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 

... what is its characteristic?

It is chiefly used for adjectives “assimilated to the passive participle” (see 58 : 5) on some such form as ﴿فعلً﴾

5. Examples of 

<table>
<thead>
<tr>
<th>thrown down</th>
<th>布ين</th>
<th>wounded</th>
<th>جريح</th>
<th>قتل</th>
<th>قتله</th>
</tr>
</thead>
<tbody>
<tr>
<td>(in wrestling)</td>
<td>لدغى</td>
<td>killed</td>
<td>قتل</td>
<td>قتلى</td>
<td>قتلة</td>
</tr>
<tr>
<td>stung</td>
<td>أجزاء</td>
<td>sick</td>
<td>مرض</td>
<td>مضى</td>
<td>مضى</td>
</tr>
<tr>
<td>hired</td>
<td>ميت</td>
<td>prisoner</td>
<td>أسى</td>
<td>أسى</td>
<td>أسى</td>
</tr>
<tr>
<td>dead</td>
<td>مكرون</td>
<td>drowned</td>
<td>غريق</td>
<td>غريق</td>
<td>غريق</td>
</tr>
<tr>
<td>drunk</td>
<td>سكران</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

6. Measures ﴿فُعْوَلَة﴾ and ﴿فُعْوَلَة﴾ : what of these?

They are omitted by the best native grammarians as being merely intensive “supplements” to 

Examples: ﴿حجر حجارَة﴾ paternal uncle.
Lesson 136.

1. We come to plural measures affixing alif and nun. These are 
and 
. What is the first thing to note about 
That the four words learnt in Lesson 132 as forming one plural in 
all take another in 

2. Give examples of these and of others.

<table>
<thead>
<tr>
<th>wall (inclosing)</th>
<th>حيّان</th>
<th>brother</th>
<th>إخوة</th>
<th>فئٍّ</th>
<th>فئٍّ</th>
<th>إخوة</th>
</tr>
</thead>
<tbody>
<tr>
<td>large fish</td>
<td>حيّان</td>
<td>youth</td>
<td>مليّن</td>
<td>مليّن</td>
<td>مليّن</td>
<td>مليّن</td>
</tr>
<tr>
<td>rod, stick</td>
<td>عيدان</td>
<td>woman</td>
<td>نسوان</td>
<td>نسوان</td>
<td>نسوان</td>
<td>نسوان</td>
</tr>
<tr>
<td>fire</td>
<td>نيران</td>
<td>youth</td>
<td>مليّن</td>
<td>مليّن</td>
<td>مليّن</td>
<td>مليّن</td>
</tr>
<tr>
<td>crown</td>
<td>تيجان</td>
<td>eagle</td>
<td>مليّن</td>
<td>مليّن</td>
<td>مليّن</td>
<td>مليّن</td>
</tr>
<tr>
<td>neighbour</td>
<td>جيران</td>
<td>raven, crow</td>
<td>مليّن</td>
<td>مليّن</td>
<td>مليّن</td>
<td>مليّن</td>
</tr>
</tbody>
</table>

3. Is there any difference between 
and 

Yes; 
means brothers; 
brethren (of a community).

4. Give examples of 

<table>
<thead>
<tr>
<th>monk</th>
<th>رهبان</th>
<th>horseman</th>
<th>فرسان</th>
<th>حمل</th>
<th>حمل</th>
<th>فرسان</th>
</tr>
</thead>
<tbody>
<tr>
<td>brave</td>
<td>شجعان</td>
<td>lamb</td>
<td>حملان</td>
<td>حمل</td>
<td>حمل</td>
<td>حملان</td>
</tr>
<tr>
<td>intimate, friend</td>
<td>خليل</td>
<td>rod, stick</td>
<td>قصيب</td>
<td>قصيب</td>
<td>قصيب</td>
<td>قصيب</td>
</tr>
<tr>
<td>cross</td>
<td>صليب</td>
<td>boy</td>
<td>صلبان</td>
<td>شبان</td>
<td>شبان</td>
<td>شبان</td>
</tr>
<tr>
<td>black</td>
<td>أسود</td>
<td>young man</td>
<td>شبان</td>
<td>شب</td>
<td>شب</td>
<td>شب</td>
</tr>
<tr>
<td>blind</td>
<td>عميّ</td>
<td>town, country</td>
<td>عميّ</td>
<td>بلاد</td>
<td>بلاد</td>
<td>بلاد</td>
</tr>
</tbody>
</table>

5. What is noticeable about the last two?

 takes the plural 
for colour, but also 
(Sudan = country of the blacks) and 
takes 
and 

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>wilderness</th>
<th>upper chamber</th>
</tr>
</thead>
</table>

a tray, 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 then finally .

2. (a) ordinary form, clearly showing the origin, as .
   (b) a special form as in .

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 maqsūra as long alif to avoid , *c.f.* "he lives," which avoids (But the sing. of angles, is ).

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>غطسية</td>
<td>خطأة</td>
<td>حزاني</td>
<td>عطية</td>
<td>رعية</td>
<td>بلية</td>
</tr>
<tr>
<td>حزانا</td>
<td>عدانة</td>
<td>حزانيا</td>
<td>عدارى</td>
<td>صحرآري</td>
<td>سكران</td>
</tr>
<tr>
<td>حزانيا</td>
<td>عدارى</td>
<td>حزاني</td>
<td>عدارى</td>
<td>صحرآري</td>
<td>سكران</td>
</tr>
<tr>
<td>عدارى</td>
<td>صحرآري</td>
<td>حزاني</td>
<td>عدارى</td>
<td>صحرآري</td>
<td>سكران</td>
</tr>
<tr>
<td>جن</td>
<td>جن</td>
<td>جن</td>
<td>جن</td>
<td>جن</td>
<td>جن</td>
</tr>
</tbody>
</table>
5. What is known of جُمُلَةٌ؟

It appears to be a variation of جُمُلَةٌ for the two words lazy, and سَكْرَةٌ intoxicated; which may take either. It is used for a "distributive numeral" in the case of فُرَادَةٌ "one by one," or, unique.

6. What singulars form their plural in جُمُلَةٌ؟

(a) Certain words of the measure دَعُوَى جُمُلَةٌ; and of صَحْرَاةٌ جُمُلَةٌ 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 أَهْلٌ لِّيْلٌ and أَرْضٌ أُهْلُ لِّيْلٍ also adopt this plural without any obvious reason.

7. Examples:

| collar-bone | دَعَاوُى | a claim (a) دَعَاوُى | a desert صَحْرَاةٍ |
| night (b) | لِيْلٌ | judicial opinion فُتْاوُى | عَدْرَاءٍ |
| people | أَهْلٌ | a virgin فُتْاوُى | عَدْرَاءٍ |
| land, earth | أَرْضٌ | a desert صَحْرَاةٍ |

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.

I. 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>Caesar</th>
<th>professor</th>
<th>استاذ</th>
<th>أستاذة</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pharaoh</td>
<td>Pharaoh</td>
<td>pupil</td>
<td>نابغة</td>
<td>تلاميذة</td>
</tr>
<tr>
<td>giant, tyrant</td>
<td>giant, tyrant</td>
<td>philosopher</td>
<td>فیلسوف</td>
<td>فلاسفة</td>
</tr>
<tr>
<td>deacon</td>
<td>deacon</td>
<td>metropolitan bishop</td>
<td>مطران</td>
<td>مطرانية</td>
</tr>
<tr>
<td>Moor</td>
<td>Moor</td>
<td>angel</td>
<td>مالك</td>
<td>ملائكة</td>
</tr>
<tr>
<td>Nubian, Berber</td>
<td>Nubian, Berber</td>
<td>bishop</td>
<td>أسقف</td>
<td>أساقفة</td>
</tr>
</tbody>
</table>

2. What is peculiar about this measure?

The addition of ـ to the usual quadrisyllabic form, and the consequent full inflexion:— ـ ـ ـ ـ which causes many grammarians to exclude it from the quadrisyllabic, plurals, which are diptotes.

3. Is there a "Plural of Plural" جمع الأجمع؟

Yes, there are quite a number: note the following varied ex:

| places | مكثا ج امكية ج ج مما كان |
| hands | يد ج ايدي ج ج ايادي (ا بادي) |
| sayings | قول ج أقول ج ج أقول ا |
| names (see 136: 6) | اسم ج اسمه ج ج أسامة |
4. What is the name of the final form? 
It is called \( c^t,4^\text{\\textquotesingle}P>llA \) means a "form" or "measure," and \( \text{\\textquotesingle}P>llA \) means "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 the regular feminine one, thus:

way, road 

5. Can the "Plural of Plural" have a regular ending?
Yes; the regular feminine one. Thus:

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>شفاة</td>
<td>*Ob hue</td>
<td>شفة</td>
<td>Lip</td>
</tr>
<tr>
<td>أقوأه</td>
<td>»</td>
<td>قم</td>
<td>mouth</td>
</tr>
<tr>
<td>مياة</td>
<td>»</td>
<td>ماء</td>
<td>water</td>
</tr>
<tr>
<td>أم</td>
<td>»</td>
<td>أم</td>
<td>mother</td>
</tr>
<tr>
<td>أنس</td>
<td>»</td>
<td>أنس</td>
<td>man, person</td>
</tr>
<tr>
<td>نسوان</td>
<td>»</td>
<td>نسوان</td>
<td>woman</td>
</tr>
<tr>
<td>دنانير</td>
<td>Fict: دينار</td>
<td>دينار</td>
<td>gold coin</td>
</tr>
<tr>
<td>قيراط</td>
<td>»</td>
<td>قيراط</td>
<td>carat</td>
</tr>
<tr>
<td>دوائين</td>
<td>»</td>
<td>دوائين</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 singulants and plurals (not in the above order) and test yourself. Note the singulants which take two or more plural forms.
The above was set at London Univ:

Exercise 138:

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 اسم جمع?
A "noun of plural" : there is another name which means "like-plural" (semi-plural) ; each of these expressions denotes a "collective," but the latter one is used for expressions from which a "noun of unity" can be formed (see 7 below).

2. What forms may the collective take?
There are three principal ones ; فُعَّلْ فَعَلُ and فَعَلْ. 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 فَعَلُ we find a deputation ; قَوَّمُ people Upon فَعَلْ servants, retinue ; and عَمَّم хَلَّم sheep. Now these cannot honestly be called plurals! True, وَافُد 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 رَاكِب is a single mounted person or passenger, but رَكَب caravan, has the collective sense. Similarly a servant, has several forms of plural, but is not one of them. This word is reserved for the collective idea of "household staff," or "retinue."

4. The measure فَعَلْ?
دقيق flour, or fine powder, is a collective. But even if this form were classified as a plural form, there are only two useful examples :— حمِير slaves and عَبَيد donkeys.

5. But is there not a sort of collective (or plural) formed by adding ظ 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 كمدة as in كمدة booksellers?

This is the collective plural of the attributive in كمدة 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 كمدة to the ya-shadda of the attributive. Thus: Moors عرب; watchmakers عرب.

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 جمع: if a single article of that kind be required, كمدة is affixed to the collective. This singular is called اسم الوحدة.

<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>بذرة</td>
<td>نبات</td>
<td>figs</td>
<td></td>
<td>بذرة</td>
<td>bees</td>
</tr>
<tr>
<td>تفاح</td>
<td>نبات</td>
<td>apples</td>
<td></td>
<td>تفاح</td>
<td>ants</td>
</tr>
<tr>
<td>وردة</td>
<td>نبات</td>
<td>roses</td>
<td></td>
<td>وردة</td>
<td>ostriches</td>
</tr>
<tr>
<td>شجرة</td>
<td>نبات</td>
<td>trees</td>
<td></td>
<td>شجرة</td>
<td>ducks</td>
</tr>
<tr>
<td>قصبة</td>
<td>نبات</td>
<td>reeds, sugar-cane</td>
<td></td>
<td>قصبة</td>
<td>pigeons</td>
</tr>
<tr>
<td>رمانة</td>
<td>نبات</td>
<td>pomegran.</td>
<td></td>
<td>رمانة</td>
<td>leaves of trees</td>
</tr>
</tbody>
</table>

If, in paragraphs 5 and 6, adding كمدة forms a collective and in § 7 we learn that كمدة may be the sign of a single one, how shall we distinguish between the uses of كمدة?

By remembering that § 5 refers to the intensive form كمدة and § 6 to the relative adjective, كمدة; 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.
**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 الفلاحين: "ما هو الشر، الذي لا يمسك إلا قال وولو.
"كان حقا" قال ملحد التنساني نفسه.

(2) علم أن الملاك المهدي كجزء من محمد، يحفظ في عالمي السماوات.
فهما يطيعون الله ويفعلون ما يومنون به.

(3) في زمن القراعية أرادت إحدى المذلائل أن تنفذي لياليها في
الصحابي وابن أربيع وفنا قاض، وقتها هلكدا أحد، بغض
أبراز متعوها من ذلك خوفا من قبائل أسلم.

**C. What do you know of the following:**

شَلُّ أمم رَعَاةُ زَكَاةٍ وَصَحَّرَاءُ أُهَالٍ حَكَمُ حَجِيرٌ قَاضٍ
وَادَ آَلِيَةٍ زَعْةٌ شَماَمِسَةٌ آيَادٌ طَرَقاتٌ أُهَاتُ الْمُلْبِلَاءِ
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-Nâs (People).

(This is Chapter 114 of Al-Qur'ân, 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'ân!

† The whisperer is Satan, who withdraws at the mention of God).
Lesson 142.

OTHER DERIVED NOUNS.

1. 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 Particle" (Lesson 58 - This includes among its measures that of for colour and defect 58:4b).

(i) Noun of Unity - a single object (139:7).

2. 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: حليب 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).
(f) اسم الكيفية lit. Noun of How-ness, e.g. حرية freedom; this is the real Abstract. (Lesson 145: 5—7.

(g) صيغة المبالغة lit. "Form of Exaggeration" — Intensive (146). Note that (d) and (e) are derived from other nouns, not directly from verbs.

3. Taking اسم المـرة first, — give an illustration of its use.

means "act of striking"; affix ـٓ to this maṣdar and you get "act of striking once." Similarly قعدة "act of sitting-down once"; فرة a single flight; شربة one draught; موته dying once; جلسة one session.

4. Is that a general RULE — to affix ـٓ to the maṣdar?

It is not universal; اسم المـرة from the tri-literal verb is always on the form قَعَلَة; but from the derived conjugations it is formed by adding ـٓ to the maṣdar, whatever its measure; thus from لفتات act of turning round لفتة a single turn.

5. But suppose the maṣdar already has ـ؟

In that case, the word واحدة (one), may be written e.g. إقامة واحدة (a single stay).

6. What is اسم النطع used for?

To express the manner of doing the action قُتِلَ قَتْلًا شَهَرًا "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 شريرة a little confusing; it does not refer to a kind of thing (in the sense of "a sort") but to a "manner of action." Qtلتُ شَرّ قَتْلًا 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-sukūn after the second letter of the word and vowelling that second letter with fatha, and the first with damma. Example ُجُهَنْ ُهُمْ - a little man, is on the measure فُحِمْ.
   
   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 درْهُمَاتْ - a few coins;
   
   (b) " insignificance شوْيِر* - a petty poet;
   
   (c) " nearness قُبْيلُ الفَجْرِ - just before the dawn.

3. Form the diminutives بَابُ أصْحَابُ صَفْرَةٍ صَغْرَى زَهْرَةٌ - and يٓوْتِبُ أصْحَابُ صَفْرَةٍ صَغْرَى زَهْرَةٌ - These are respectively قُبْيلُ أصْحَابُ صَفْرَةٍ صَغْرَى زَهْرَةٌ.

4. What is deduced from these examples?
   
   That feminine endings, etc., remain as they were, and substituted letters (such as alif in place of waw) 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 فُحِمْ.

6. How is the diminutive of compounds formed?
   
   Follow the rule with the first half and leave the other alone; thus the diminutive of عِبَدُ اللهٍ is عِبِيدُ اللهٍ.

7. How from a quadriliteral singular?
   
   As shown above. From دُرَاهُمْ we get دِرَهُمْ.

8. Suppose there are five letters?
   
   Cut off the last. From سَفْرَجْل - we get سَفْرَجْ.
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 and also (small books).

10. Nouns which are defective words?
RULE:—Go back to the original; in the case of we have to omit the alif, as well as to restore the wa\\.

The following should be learnt:

- أختي my little son; بني my little girl; أختي my little brother; أختي my little sister.

11. Words metaphorically feminine?
These take ًأه with the diminutive; thus a small sun.

12. Suppose a letter of prolongation occurs after the ya of diminutive?
Then it coalesces with that ya. Thus is the diminutive of (used in contempt). Do not confuse this with (a favourite way of sneering at a rival newspaper-writer! His paper is similarly called, in contempt, "little leaflet").

Exercise 143. To English, then back to Arabic:

1. أراد أحدهم أن يُدم شاعراً فُكَتَب في جريدة يقول:

(1) هذه التدوير قليل الأحترام و شعره المدون في تلك الورقّات

(Last two words=Society).

2. نصف حكايتي أنى فتل يانى بيتي أحتر بكتيش الأصيغاب وأعمى

(2) بديرهمات حبلك والأساء حالك تعنيت آمالك (3) قال شاعر:

- تعلم العلم وأعمل يا اخي يه فعلم رسن لمن يا أعلم ددعولاً

The lam-alif in the last word is the end of a line of poetry.
Lesson 144.

The Relative Adjective. (اسم الْدِّيْةٍ)

1. What is the Relative Adjective called in Arabic?
   (Noun of Attribution), also the relative noun. (N. B. Distinguish from مَنْصُوبٍ).

2. How is it formed?
   Ya-shadda is affixed to the primal noun to show some special relationship to it, as an Egyptian; from مصر. Note that the vowel before the ي is always kasra.

3. Suppose the original word has ٰ
   In that case, remove the ٰ before affixing ي; but if a feminine relative adjective be wished, re-affix the ٰ after the ي.

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>علمية</td>
<td>علمي</td>
<td>علم</td>
<td>science</td>
</tr>
<tr>
<td>solar</td>
<td>شمسية</td>
<td>شمسى</td>
<td>شمس</td>
<td>sun</td>
</tr>
<tr>
<td>religious</td>
<td>دينية</td>
<td>دينى</td>
<td>دين</td>
<td>religion</td>
</tr>
<tr>
<td>Nazarene</td>
<td>ناصريّة</td>
<td>ناصريّة</td>
<td>ناصر</td>
<td>Nazareth</td>
</tr>
<tr>
<td>Turkish</td>
<td>تركية</td>
<td>تركى</td>
<td>تركي</td>
<td>Turkey</td>
</tr>
<tr>
<td>Meccan</td>
<td>مكة</td>
<td>مكية</td>
<td>مكة</td>
<td>Makka (Mecca)</td>
</tr>
<tr>
<td>Basran</td>
<td>البصرىّة</td>
<td>البصرىّة</td>
<td>البصر</td>
<td>Basra</td>
</tr>
<tr>
<td>vulgar (slang)</td>
<td>عامة</td>
<td>عامة</td>
<td>عامة</td>
<td>common people</td>
</tr>
<tr>
<td>Pertaining to M. &amp; Med.</td>
<td>الحرمان</td>
<td>حرمي</td>
<td>حرمين</td>
<td>&quot;The 2 Harams&quot; (Mecca and Medina)</td>
</tr>
<tr>
<td>Zaitun-ite (native of Zaitun)</td>
<td>Zيتونية</td>
<td>زيتونية</td>
<td>زيتون</td>
<td>Zaitun (a place)</td>
</tr>
</tbody>
</table>
4. Looking at the table, what has happened to the word (the two holy cities of Mecca and Medina)? The mark of the dual (or of the plural) is dropped before forming the relative adjective. This must not be confused with attributes derived from names of places; c.f. Zaidâniy, Midâniy.

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>sanguinary</th>
<th>paternal</th>
<th>fraternal</th>
<th>filial</th>
<th>annual</th>
<th>linguistic</th>
<th>of-slave-origin, Omaiyid</th>
</tr>
</thead>
<tbody>
<tr>
<td>يدوي</td>
<td>دموي</td>
<td>أدب</td>
<td>أخ</td>
<td>ابن</td>
<td>سنوية</td>
<td>لغوية</td>
<td>أومي أومية</td>
</tr>
<tr>
<td>hand</td>
<td>blood</td>
<td>father</td>
<td>brother</td>
<td>son</td>
<td>year</td>
<td>language</td>
<td>slave-girl</td>
</tr>
</tbody>
</table>

6. Suppose the original word has ئ ي ?

That ئ ي is rejected when adding the relative ئ ي so that, in the result, there is no change; لغوي_rel: كروسي But, if preceded by one letter only as in حي (living), the first ya is marked with fatha and the second changed to wau; حي (vital).

7. If the original has ئ, 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 Islâmîc is إسلامي.
or 4th letter, (thus from قُلْ فِي youth, فَتْوَى) but in long words it
is apocopated altogether. Thus from مُصْطَفَانِی we get مُصْطَفَانِی.

8. From nouns ending in alif-madda 

The hamza is usually changed to wau (c.f. 48:4). From حَمْرَأ وَی صَحِرَاء and from Alham(b)ra صَحِرَاء: very
similar is السماه giving سماوی heavenly.

9. Noun ending in in ي or ...... 

These change ya to wau, if it is the second or third letter, thus
from النبي we get نبی proffetical; but قاضی a judge, may
take قاضی or قاضوی.

From ثان second, we get ثانوي secondary (compare أوثی primary) but نهایة final, from نهایة 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 جاهل ignorant ones, مسجدی مساجد; from فرضی فرضاً religious rites, 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 أئصاَری (Companions of Mohammed)

11. Two interesting exceptions to the above rules are:

from صنعا (the city) and يمنی (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) في حُكم الـدوّلة العبَّاسيَّة تَسع نطاق الأدَّاب الأرْبَعَة اتساعاً عظِماً وَأَنْشَرَت العْلَم المَتَنَوَّعِيَّ من دِينِه وَأْدَابه وَلُغَيَّة وَرِياضهِ وَتَحَلِّفَت وَفَلِسْقَيَّة وَتَارِيْخَيَّة إلى غُير ذلك مِنْ عَمَلِه نَهَى إِلَى أَسْلَام وَمَا تَرْجِيْهُ مِن النَّعَام الَّذِي نَجِيْ. 

(2) ترك إِرْهَمداً الـدوّخارَبِي الَّذِي وَلَدَ وَزَرَّى فِيهِ وَاعتقَ الـدوّة الـأَلْيَمَة الـحَكِيمَة وَبَعْدَهُ بَقُورَ ظَهَرَ يَدْوَ الدَّاْرِي الَّذِي هُوَ مَوْسِعُ الـدوّة الـمَسْمَيَّة وَشرَّدَنَا فِي الأَسْفَار الـنَّوَّيَّة جَمْعَ الـلِّيْـنَة إِلَى الـمَسْحُ المَرْجِيَّ ثُمَّ بَيْنِي. ثُمَّ بَعْدَ مِنْ سَنَة أَخْرَى قَامَ الـدوّة الـأَرْبَعَة وَأَنْشَأَ الـدوّة الـإِسْلَامِيَّة.

Exercise 144 b. To Arabic:

1. In (During) the rule of the Abbâsid 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 prophetical 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 الـلغة polite-books of the language, i.e. literature. "The History of Arabic Literature" is often called تاريخ أداب اللغة العربية.
Lesson 145.

1. How is the Relative Adj. formed from compound expressions?

Usually from the former half of the word: from the בּוֹסֶבָּתָא but use commonsense, for the former half of 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>Abu Hanifa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medina</td>
<td>Quraish-ite</td>
</tr>
<tr>
<td>spiritual</td>
<td>Spirit</td>
</tr>
</tbody>
</table>

3. Note that אָנִי is very commonly used in the colloquial, a fruiterer — זו קְנַיָה upper, lower.

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 רא and is often used for sects as well as colloquially for trades, etc. (See 139: 6).

<table>
<thead>
<tr>
<th>Coll.</th>
<th>Meaning</th>
<th>Singular</th>
<th>Coll.</th>
<th>Meaning</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>חָפָא</td>
<td>a mystic</td>
<td>חָפָא</td>
<td>חֶסֶם</td>
<td>tentmaker</td>
<td>חֶסֶם</td>
</tr>
<tr>
<td>חָפָא</td>
<td>orthodox M</td>
<td>חָפָא</td>
<td>חָפָא</td>
<td>artisan</td>
<td>חָפָא</td>
</tr>
<tr>
<td>חָפָא</td>
<td>heterodox M</td>
<td>חָפָא</td>
<td>חָפָא</td>
<td>bookseller</td>
<td>חָפָא</td>
</tr>
</tbody>
</table>

5. Can Relative adjectives be formed from particles?

Yes; and the result is sometimes curiously "abstract." From כָּמ we get כֶּשֶם (adj) and כָּמֶשֶם (subst.) "How-much-ness" = abstract noun of quantity. From כָּמֶשֶם we get כָּמֶשֶם "how-ness." From אֶסֶם a substantive אֶסֶם substantivity. From אֶסֶם an adjective אֶסֶם adjectivity. From אֶסֶם particular,
or special, particularly. From مَأَهِيِّ sub stance or essence (but colloquially, salary!)

6. What is really the meaning of the مَسْيَحِيةَ Christianity, (as a system, not a collective to denote adherents); similarly مَعِيْرُوذَاتِيَةُ (Moslem word for it); يَهْوَدَيْةُ Judaism.

7. Other expressions useful to philosophers, etc.

from إِلَلْ a deity, we get إِلَوَهَةُ divinity

<table>
<thead>
<tr>
<th>from Arabic</th>
<th>we get</th>
<th>or Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ربُّ</td>
<td>Lord</td>
<td>رَبِّيةُ</td>
</tr>
<tr>
<td>رجل</td>
<td>man</td>
<td>رَجُولَةَ</td>
</tr>
<tr>
<td>إنسان</td>
<td>human being</td>
<td>إِنسَانِيَةُ</td>
</tr>
<tr>
<td>مَفْهُومٌ</td>
<td>understood</td>
<td>مَفْهُومَةَ</td>
</tr>
<tr>
<td>جمع</td>
<td>plural</td>
<td>جَمُعَةٌ</td>
</tr>
<tr>
<td>أحد</td>
<td>one</td>
<td>أُحَدَة</td>
</tr>
<tr>
<td>إمكان</td>
<td>being possible</td>
<td>إِمْكَانَةٌ</td>
</tr>
<tr>
<td>حر</td>
<td>free</td>
<td>حرَيَةَ</td>
</tr>
<tr>
<td>مال</td>
<td>wealth</td>
<td>مَالِيَةَ</td>
</tr>
<tr>
<td>ميزان</td>
<td>balance</td>
<td>مَيْزَانِ</td>
</tr>
</tbody>
</table>

8. Is there any other way of forming the abstract?

Many centuries ago the ending أُوتُ came into Arabic either from the Hebrew أُوتُ or the Aramaic أُوتُ. There are now a few much-used words having this ending; among them لَهُوَرُ Deity, Godhead; مَلَكُوتُ, humanity; مَلَكُوتُ kingdom; نَاسُوْتُ, priesthood, صلَّوُتُ crucifixion (a Coptic term); جَبَرُوْتُ 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 فاعل (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 (اصباغة)?
   There are several, فعال (the common one referred to above); فعال etc. Then there are the forms فعال etc. (having an extra ؤ added to the ordinary form). Also فعال مفعال

3. Taking the form فعال give examples of the two uses:

   (b) Habit (Profession)  (a) Intensive

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>baker</td>
<td>حباير</td>
<td>a glutton</td>
</tr>
<tr>
<td>perfumer</td>
<td>عطار</td>
<td>great liar</td>
</tr>
<tr>
<td>tithe-collector</td>
<td>عشام</td>
<td>very learned</td>
</tr>
<tr>
<td>aviator</td>
<td>طيار</td>
<td>very grateful</td>
</tr>
<tr>
<td>tailor</td>
<td>حباير</td>
<td>very daring</td>
</tr>
<tr>
<td>porter</td>
<td>حمال</td>
<td>very patient</td>
</tr>
<tr>
<td>builder</td>
<td>بنىألا</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: شربٌ a great drinker; سكيرٌ a drunkard; صدقٗ very truthful, veracious (Joseph's title). (Distinguish from صدين)  

6. Give examples of the extra ء (intensive):

A great traveller حَالَة عَلَامَة a learned man (e.g. writer) 

Here we have the ء affixed to the form عَلَامَة but it may also be found affixed to some of the other forms given in § 2.  

7. Give examples of the forms with mim:

loquacious; مسيِّكان poor, miserable.  

Exercise 146. A. Fully vowel the following passages:

(1) قال الفرسيون عن المسيح أنه أكوب وشرب خرحب للمعشر وخلطة 

(2) الصبور جسور على ركب المصاصب والاختار ومقايلة هجومات هذا 

(3) قال الشاعر: — 

وما كله فعلٌ يجازى بفعله وما كله قولٌ لدي يجاب 

B. Answer to the above: to be carefully studied: — 

(1) قال الفرسيون عن المسيح إنه أكوب وشرب خرحب للمعشر وخلطة 

(2) الصبور جسور على ركب المصاصب والاختار ومقايلة هجومات هذا 

(3) قال الشاعر: — 

وما كله فعلٌ يجازى بفعله وما كله قولٌ لدي يجاب 

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>Fem</th>
<th>Masc</th>
<th>Fem</th>
<th>Masc</th>
</tr>
</thead>
<tbody>
<tr>
<td>١</td>
<td>واحد</td>
<td>١٤٧</td>
<td>أَحَدَّ</td>
</tr>
<tr>
<td>٢</td>
<td>عشرون</td>
<td>٢٤٧</td>
<td>ذَئْبٌ</td>
</tr>
<tr>
<td>٣</td>
<td>ثلاثين</td>
<td>٣٤٧</td>
<td>تَرْيَمٌ</td>
</tr>
<tr>
<td>٤</td>
<td>أربعة</td>
<td>٤٤٧</td>
<td>رَجُالٌ أَرْبَعَةٌ</td>
</tr>
<tr>
<td>٥</td>
<td>خمسة</td>
<td>٥٤٧</td>
<td>أَيَامٌ</td>
</tr>
<tr>
<td>٦</td>
<td>ستة</td>
<td>٦٤٧</td>
<td>رَجُالٌ</td>
</tr>
<tr>
<td>٧</td>
<td>سبع</td>
<td>٧٤٧</td>
<td>أَيَامٌ</td>
</tr>
<tr>
<td>٨</td>
<td>ثمانية</td>
<td>٨٤٧</td>
<td>رَجُالٌ</td>
</tr>
<tr>
<td>٩</td>
<td>نINE</td>
<td>٩٤٧</td>
<td>أَيَامٌ</td>
</tr>
<tr>
<td>١٠</td>
<td>عشر</td>
<td>١٠٤٧</td>
<td>أَيَامٌ</td>
</tr>
</tbody>
</table>

2. How are the cardinals [المَعْدُودُ] treated in Arabic?

As substantives; supposing they followed the thing-numbered [المَعْدُودُ] they would be placed "in apposition" to it,—thus [نَسْئَةٌ أَرْبَعَةٌ] but this is unusual, the usual method being to place [المَعْدُودُ] in construction to [نَسْئَةٌ أَرْبَعَةٌ] which will then be put in the plural genitive; thus [نَسْئَةٌ أَرْبَعَةٌ رَجُالٌ] but cannot be placed in construction, [نَسْئَةٌ أَرْبَعَةٌ] is used for that. (c.f. 42:8)

3. But is not أَرْبَعَةٌ 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 [المَعْدُودُ] in the opposite gender! This has caused some grammarians to think that أَرْبَعَةٌ must, in that case, be masculine, but that is inaccurate. The RULE stands in Arabic:—
4. How is ٣٨玛 declined when in construction?
Nom. and Gen. ٣٨玛 ; Accus. ٣٨玛 : Ex: ٣٨玛
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.
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.*
for ḍhāʾa ʿēshāʾ they say in Egypt ʿāṭṭiṣr but in Algeria "ṭnāṣṭās.\footnote{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.}

10. How do we write 21 (one and twenty)?

The units are written before the tens, and united by the word "and" ʾāʾiḥā ʾūṣhūrōn ( ṣiḥāna ʾūṣhūrōn) c.f. "One and twenty," etc. "several," can be similarly treated; thus ʿbṣṭa ʾūṣhūrōn.

11. Give the tens from 20 to 100, etc.

<table>
<thead>
<tr>
<th></th>
<th>70</th>
<th>80</th>
<th>90</th>
<th>20</th>
<th>30</th>
<th>40</th>
<th>50</th>
<th>60</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>ʿūṣhūrōn</td>
<td>ṣmānān</td>
<td>ṣsūn</td>
<td>ʿlāʾiḥūn</td>
<td>ʿrōbūn</td>
<td>ʿḥmsūn</td>
<td>ʿḥmsūn</td>
<td>ʿḥmsūn</td>
</tr>
<tr>
<td>30</td>
<td>ʿlāʾiḥūn</td>
<td>ṣmānān</td>
<td>ṣsūn</td>
<td>ʿlāʾiḥūn</td>
<td>ʿrōbūn</td>
<td>ʿḥmsūn</td>
<td>ʿḥmsūn</td>
<td>ʿḥmsūn</td>
</tr>
<tr>
<td>40</td>
<td>ʿrōbūn</td>
<td>ṣmānān</td>
<td>ṣsūn</td>
<td>ʿlāʾiḥūn</td>
<td>ʿrōbūn</td>
<td>ʿḥmsūn</td>
<td>ʿḥmsūn</td>
<td>ʿḥmsūn</td>
</tr>
<tr>
<td>50</td>
<td>ʿḥmsūn</td>
<td>ṣmānān</td>
<td>ṣsūn</td>
<td>ʿlāʾiḥūn</td>
<td>ʿrōbūn</td>
<td>ʿḥmsūn</td>
<td>ʿḥmsūn</td>
<td>ʿḥmsūn</td>
</tr>
<tr>
<td>60</td>
<td>ʿḥmsūn</td>
<td>ṣmānān</td>
<td>ṣsūn</td>
<td>ʿlāʾiḥūn</td>
<td>ʿrōbūn</td>
<td>ʿḥmsūn</td>
<td>ʿḥmsūn</td>
<td>ʿḥmsūn</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 miʿa-tun (coll : miʿa)?

That, like alf, is fully declined as to case, but not inflected as to gender. Their plurals are ʾlāʾf ʾj ʿlāʾf (miʿa) ʾmāt ʾmāt. ʿmāt is peculiar to the Qur'an, but ʾmāt is the spelling of the Arabic Bible and of all modern books.

14. What is remarkable about the cases of numerals 13—19?

They are quite indeclinable ʾmāt ʾmāt.\footnote{Ex. 147. (a) Copy this without vowels, (b) vowel it, (c) memorise it.}

\begin{align*}
\text{Ex. 147.} & \quad \text{(a) Copy this without vowels, (b) vowel it, (c) memorise it.} \\
\text{Ashūr al-muṣīḥ ʿḥmsūn ʿlāʾf ṣmānān ʿlāʾf ṣmānān \& ṣmānān.} \\
\text{Banā ʿlāʾf \& ṣmānān.} \\
\text{Waqūnā bīl tūr.} \\
\text{Ma fāṣl mīn ʾlāʾf} \& \text{ṭnāṣṭās} \text{ʿēshāʾ.} \\
\text{Menāwā ʿlāʾf \& ṣmānān} \\
\text{Sūlāla ʾalāʾf \& ṣmānān.} \\
\text{Ma fāṣl mīn ʾlāʾf} \& \text{ṭnāṣṭās} \text{ʿēshāʾ.} \\
\text{Menāwā ʿlāʾf \& ṣmānān} \\
\text{Sūlāla ʾalāʾf \& ṣmānān.}
\end{align*}

"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 المعدود in the plural genitive, and are therefore “in construction” to it: cf. again أربعة رجال.
   (b) 11—99 take the indefinite singular accusative أحدث عشرة رجال.
   (c) 100 to 1000 place المعدود in the singular genitive مئة سنة.

2. But what is the accusative of المعدود of 11—99?
   It is called in ناحى (Syntax) وتمير. 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 خلق الله العالم في ستة أيام.
   He leaves the 99 sheep (lambs) يترك الباحة وأي ضعيف حروفاً.
   The century is 100 years القرن مئة سنة.
   200 camels and 2000 donkeys مائتا جمل وألفاً جرار.

4. Write the ordinal numbers from “first” to “tenth.”

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَوَّل</td>
<td>first</td>
</tr>
<tr>
<td>ثانِنِّ</td>
<td>second</td>
</tr>
<tr>
<td>ثَانِيَة</td>
<td>third</td>
</tr>
<tr>
<td>رَابِعٌ</td>
<td>fourth</td>
</tr>
<tr>
<td>خَامِسٌ</td>
<td>fifth</td>
</tr>
<tr>
<td>سَادِسٌ</td>
<td>sixth</td>
</tr>
<tr>
<td>سِابِعٌ</td>
<td>seventh</td>
</tr>
<tr>
<td>ثَامِنٌ</td>
<td>eighth</td>
</tr>
<tr>
<td>تَاسِعٌ</td>
<td>ninth</td>
</tr>
</tbody>
</table>

5. What is observed in this table?
   That, excepting for “first,” each ordinal is on the simple form, whereas أَوَّل is really the Noun of Superiority from اسم الفاعل thus أَوَّل which becomes أَوَّل hence أَوَّل as the fem. of أَوَّل is أَوَّل not أَوْلِي.
6. But what of سادس؟

There is another form which is on the regular form, but the first one is most used (though in coll. we may say ساتب).

In forming fractions, we take "one-sixth" from سدس.

7. What are the ordinals from 11th. to 21st., etc.?

<table>
<thead>
<tr>
<th>Fem</th>
<th>Masc</th>
</tr>
</thead>
<tbody>
<tr>
<td>سابع عشر سادسة عشرة 17th</td>
<td>حادي عشر حادية عشرة I1th</td>
</tr>
<tr>
<td>ثامن عشر ثانوية عشرة 18th</td>
<td>ثاني عشر ثانية عشرة I2th</td>
</tr>
<tr>
<td>تاسع عشر تاسية عشرة 19th</td>
<td>ثالث عشر ثالثة عشرة I3th</td>
</tr>
<tr>
<td>عشرون رابعة عشرة 20th</td>
<td>رابع عشر رابعة عشرة I4th</td>
</tr>
<tr>
<td>عشرون حادية عشرة 21st</td>
<td>خامس عشر خامسة عشرة I5th</td>
</tr>
<tr>
<td>نان وعشرون ثانية عشرة 22nd</td>
<td>سادس عشر سادسة عشرة I6th</td>
</tr>
</tbody>
</table>

8. How are all ordinals higher than 22nd formed?

As 22nd; i.e. "the third-and-twentieth" والعشرون الثامن والعشرون والثالث والعشرون، Note that ordinals are usually defined, and then they are declinable. Those given in §7 (II—19 only) are indeclinable because undefined.

9. But عشرون 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 معدود؟

Yes, it is not regarded as عدد a number, but صفة 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," مرَّة "twice" etc. But اسمُ الفَرْعَة}}
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; firstly; secondly; 11thly; 12thly.

(c) The of Conj. II. gives us triple, triangular; fourfold, square; octagonal. The Triliteral verb = the Quadriliteral verb . Also five-sided, et seq. (Compare roughly spelt in English thus, "Rubaiyat of Omar Khayyam," Quatrains of )

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; nine-tenths. A half is ٠٢٠١٠, 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 = ٠٢٠١٠ ٠٢٠٠١٠.

13. In Arithmetic units, tens and hundreds are . "Per cent" = ; 90% = . Fractions are called the plural of ; 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, adjectively, in apposition to its noun, as أرْبَعَةُ الرَّجَالُ it is defined by 
(b) A numeral may precede a definite noun in the construct state and be defined by construction أرْبَعَةُ الرَّجَالُ the four of the men = 4 men;
(c) Sometimes the numeral and its noun both have the article معَ التَّسْعَةِ (تَسْعَىِ الفَتْنَاتِ)المُحْتَنَاتِ with the seven chosen maidens.
(d) The following is the modern usage أَخْدَ الْدِّ (تَسْعَىِ الخَبَرَاتِ) (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.

الْدِّ (سِكَةُ الحَلْدِ) the “Chemin de Fer,” is similarly explained.

15. This usage is similar to the compounding of phrases such as عِلْيِ الْإِسْمَّاءُ the capital invested also رَأْسُ الْمَالُ rose-water and الْوَرْدُ الْبِنْدِيَّ the tamarind (lit. the Indian date

16. VERBAL CONSTRUCTION. The student should now be able to grasp the syntax of the strange-of-race الْمُضْطَلِعُ الْخُلَقُ the noble-of-disposition طَوْيِّ الْأَنْسَاءِ الْقَلْبُ blessedness to-the-pure-of-heart

17. What is to be noted in these examples of إضافةِ لغْطَيةٍ?
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

The middle part of the month

The latter part of the month

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 (all particles of oaths) or تَالِيَةٌ and أَلَّهُ By God!
- ك like, as كَأَنْساَن as (or, like) a man.

(b) Separable:—

- في in, into, concerning,
- عَن away from, from, on behalf of.
- مِن of, from, (see Lesson 34: 3-5 for عَنِيِّي and مِنِي).  جِلَّا ِلَى حُصُبُّ إِلَّى up to, as far as.
- الأَلِلِِّ except.
- عَلَى over, above, upon, against, etc.
- لَدَى or لَدَى with, or before (i.e. in front of).
- مِنْ (in some books مِنْ) since. مَعَ or مَعَ with.

(c) Accusatives of nouns, used in construction as prepositions, etc. For further examples revise the table on page 68. We may add رَبّ which governs the noun (which is the subject!) in the genitive رَبّ إِشَارَةٍ أَبْلَغَ مِنْ عِبَارَةٍ "Many a sign is more eloquent than an expression" رَبّ سَائِلٍ يَتَولَّ "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>Not at all</th>
<th>whilst</th>
<th>only, but</th>
<th>lo, behold</th>
</tr>
</thead>
<tbody>
<tr>
<td>كلا</td>
<td>_even</td>
<td>انما</td>
<td>إنا دا</td>
</tr>
<tr>
<td>thus</td>
<td>nay rather</td>
<td>that is, i.e.</td>
<td>lo, behold</td>
</tr>
<tr>
<td>not yet</td>
<td>yes (after neg)</td>
<td>whence</td>
<td>not (Qur)</td>
</tr>
<tr>
<td>(with jussive)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>there</td>
<td>only</td>
<td>whither</td>
<td>then</td>
</tr>
<tr>
<td></td>
<td>فقط</td>
<td></td>
<td></td>
</tr>
<tr>
<td>likewise</td>
<td>at all, ever</td>
<td>wherever</td>
<td>truly, verily</td>
</tr>
</tbody>
</table>

Note the lam-fatha which is much used as a particle of affirmation; it is attached to the predicate when precedes the subject. Also after when hypothetical (see § 9).

3. How do you explain such words as (with damma)?

We explained on page 68 that words given in Vocabulary 26 as construct nouns used as prepositions and vowelled with fatha, can also be used as *adverbs* and are then vowelled with damma and are indeclinable; exs: "yet"; "from beneath"; "above"; "where". 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 fatha and govern their noun in the genitive case.

5. But suppose it is needed to use them before a verb?

(and several others) can take an affixed as a "cushion" before the verb, which is not affected by them; thus "after I go" (This may also be written whilst I was travelling.

6. What other compounded adverbial expressions can be formed?

An Adverb of Time compounded with places in the genitive. Several very frequent expressions are thus formed.
at that time, then
after that, afterwards
before that, previously

at that time
at that day
at that hour

not at all (with neg: )
decidedly (no escape)
(h) alone
(they) alone
(she) alone

gratuitously
except, but
perhaps
one time (occasion)
(another) time, occasion

and are thus used to mean "one time...another time...".

means, on the contrary, or, vice versa.

Cairo to Alex. and vice versa.

8. The Conjunctions: Name the principal conjunctions, according to the order of Arabic grammars.

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.

9. is a Quranic word meaning "when", or since (Conj.) 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 or, or else “either he or thou”; “either the man or his wife”.

is the hypothetical particle; it is generally used with the past tense and always supposes a non-existent condition “had it been, then”; but “if (when) it is”. and are compounds of it. “had it not been thus”. Begging letters usually state the minimum request with “even” (as little as). “I was wishing that it had been possible even”...

10. The Interjections: The commonest interjection is before nouns; is sometimes shortened, particularly before as O my son. or Fem. must be used before the Definite Article. meaning “alas” takes after the noun which it precedes. This form of speech is called “lament”. Ex: O the atrocity! and have been inflected in Lesson 87; we may add “come!” the special use of which is in the “call to prayer” by thus “come to prayer”! Also far from it! “how far! as in “How wide is the difference between them”. “O that...”! as in “Would that I had been a bird, then had I flown away”. “God forbid!” (or, Never!). and “ugh”! (with finger on lips) Silence!

* The Egyptian colloquial corruption of this is
II. Then there is Noun of Sound. Exs: 

sound of a stone falling; a crow’s croak. These Nouns of Sounds (onomatopoeia) are, of course, not subject to rule.

READING LESSON 150.

NOTES:

1. Abu Nawâs was a witty poet of Rashîd’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. (١) شتان بين الجاهل والحكم
2. (٢) ليتها كانت طيرا فتطير عنا حتى لا نراها بعد
3. (٣) لو شاء ربككم لجعل الناس امة واحدة
4. (٤) جانا أختما جانا أعطاوا
5. (٥) اياك نعبد وياك نستعين اهذنا الضراء المستقيم
6. (٦) لقد ضاء شعري على بابكم كما ضاء عقد على 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 (اِتِّدَّة الْاِشْتَراك) because it does not arrive; the last number (عِدْد) 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 (قطنٌ)
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.
Lesson 151.

1. Into what two parts is Arabic Grammar nominally divided?

The nominal division is into ٌصَرْفٌ which means, literally, Inflexion, and ٌتَحْوِلْ 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 ٌصَرْفٌ from ٌتَحْوِلْ in practical study. Hence the student has already studied some of the most important rules of syntax in Lessons I—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 Ibn Malik (most famous of all Arabic grammarians) and el Yaziji (two of the most capable modern Syrian writers) with reference to the commentary of Ibn Hisham and more recent works. N. B. Memorise the Arabic terms rather than the English!

5. How do Arab grammarians define Sarf 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 hamṣa of ًاء ٌمَكَمُ ْبُكَ أَكُمُ (not waṣla) and must be marked by fatha and the ra with kasra while the mim has a sukūn. But from Naḥu we learn why ًابَأ and ًامُ 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 يترکب منه

1. What is meant by ًة (a word)?
   It is a single expression indicating meaning, *e.g.* each of the words ٌن ٌن and ًة ٌن ٌن

2. What is ًة or ًة (sentence)?
   A compound expression conveying complete information, as the sentence ٌن ٌن ٌن

3. Of what may an Arabic sentence be formed?
   Of two words or more: *e.g.* of two nouns, as الصِّبْر ُجِبَل or of a verb and a noun, as ٌن ٌن ٌن ٌن and as the verb and implied
(understood) pronoun in "أَجْلِس"; or of a particle and two nouns as in "إِنَّ الصَّبْرَ جَيْلٌ" or particle, verb and noun, as "قَدْ حَضَرَ الأَمْيَرِ"

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 "قَرَأ" and "إِلَّا كُنْتُ أَقْرَأَ".

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 "قَدْ" and "سَوْفَ" also it can take affixes such as "تَ" of the Agents, and the feminine "تْ" also the "ن" and "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 "مَكْة" and "أَبْتُ مُحَمَّدَ".

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 "مُسَنَّدُ الْإِهِ" Subject of a sentence, lit. that-which-is-predicted-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: "هَلْ" and "لِ". It is distinguished by the absence of the distinctive features of verb and noun.

Exercise 152. (See READER).
Lesson 153.

(TENSES OF VERBS)

1. How many distinct tenses (or states) has the verb?
   
   Three: Past; the resemblner 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.

   (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\[\[\text{الذين أُعَلِّمُوا عُلُوهم}
\]
You have honoured us by your presence\[\[\text{أَكْرِمْنَا بِضُوْرَكَ}
\]
N.B. (1) قد as a particle of (assurance) assures the perfect.

 agréable جعلنا النبيَّة في نسل يعقوب

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 ... \[\[\text{وَكَانَ قَدْ فَلَّهُمْ}
\]

(c) An optative (therefore future) meaning in prayers, curses, benedictions and the like*

God have mercy on her

\[\text{رَحِمَهَا اللَّهُ}
\]

God perpetuate your existence

\[\text{أَدَّمَ اللَّهُ بِقَآئِكُ}
\]

The Sultan—God preserve him—.....

\[\text{إِنَّ السَّلَاتَنَ حَفِظَهُ اللَّهُ}
\]

May God curse you!

May God be exalted above what they "associate" with Him \[\[\text{تَعَالَى اللَّهُ عَلَيْهِ يُشَرَّكُونِ}
\]

N.B. This optative tense is negated by لا not ما

If you were to die—may God forbid —-... \[\[\text{إِذَا مَاتَ لَا سَمِعَ اللَّهُ}
\]

(d) A continuous meaning; as in sayings of current value.

The commentators have (are) agreed

\[\text{اِتْقَنَّ المُقَسَّمُونَ}
\]

The sheikh said (says)

\[\text{قَالَ الإِلَٰهُ}
\]

(e) An action performed by the very act of speaking.

I sell you this (on the instant)

\[\text{إِعْتَبَّتُكَ إِبَاه}
\]

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 مضارع usually called (in English) the Imperfect?
Because it generally indicates an uncompleted action.

Man arranges, God disposes
الإنسان يدير والله يقدر

God knows
الله يعلم

6. What distinguishes the مضارع

It always commences with one of these four letters: أنيت also it should be capable of receiving the negative particle لم.

7. The مضارع may be used to denote:

(a) Present Tense, as

How can it be restricted to mean the present only?
By the use of ل of التوكيد Truly the days are passing; or, as وما تدري نفس باني أرض تموت ما And no one knows in what land he will die.

(b) Future Tense. It is limited to the future by the use of

(i) س or Your Lord will give to you and ye shall be satisfied. (ii) The particles of

وان تصوموا خير لكم. أن تراي — لن

(c) Past Tense when preceded by لم or I did not hear what you said

لم اسمعك (نام). (N.B. This لم (not yet) is not much used to day; do not confuse it with the ordinary one: لم ياحضر when he comes. لم يحضر (Jazmated)—he's not yet come).

(d) The Greek and Latin Imperfect, with كän
He (upon him be prayers and peace) used to say*
كان يقول (صلّم) ـ كان يكون هناك

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 ماضي has a past-tense signification.

Examples: فارَ بِهِ وَ لَتَنَ بَيْنَهُا

God forbid that it be said!

Great is the difference!

How wide is the difference between them!

* is a technical abbreviation of على الله عليه وسلم Upon him (the prophet) be God's benedictions and peace. Or, roughly, "God bless him."
(b) اسم فعل مضارع وَيَبِعُ Wonderful! ugh! أمَّأَفَّ Oh dear!

(c) اسم فعل أمر صَّأْمَّةَينَ has an imperative signification Exs: Be quiet! أَمِينُ So let it be!

3. Are the above اسم فعل أمر (by usage) or اسم فعل أمر (by rule)? صَّأْمَّةَينَ

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 حَدَادُ Exs: فَأَلَي فَأَلُّهُ. Mind! أَلْرَأْلَ After him! فَتَرْأْلَ Catch him!

Examples upon this form are said to be قِيَاسِيَة

(4) NOUN OF SOUND اسم الصوت

4. What is the connection between اسم الصوت اسم الفعل ليد مير لدأ. 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 اسم الصوت الصوت

(a) Sounds addressed to animals, etc.

To sheep هَيْسُ

To camels هَيْدُ

(b) Imitations of various noises (onomatopoeia).

Sound made by a falling stone طَنَّ

Sound made by a crow غَاقِثُ

These are all اسم الفعل being subject to no rule. Unimportant,

Exercise 154. To English and back to Arabic.
Lesson 155.
DECENSION AND INDECISION

1. How do you define the "declension (or case-inflection) is the change in the final vowel of a word caused by a regent, or governing word (as, e.g. a particle). The word is then said to be unregent.

2. Then what is the "indeclension" (Indeclension) is the opposite of declension viz, the retention (or unchangeableness) of the ending of a word, which is then said to be uninflected.

3. Can the verb be declined as well as the noun? The Arabic verb is, in origin, unregent, but parts of it are unregent, where as the noun is, in general, unregent but parts of it are unregent. The particle is always quite unregent.

4. State what parts of the verb are indeclinable. also the past participle is only when attached to the noun of feminine; otherwise is declinable.

5. What is the literal meaning of unregent? “Firmly-built.” Thus in translating the expression of the Arab grammarians we may roughly render it “Built on fatha.” N.B. The Arabic sign fatha whereas means the state of which is a symbol.
6. Upon what is "built" (what does it take)?

(a) مبني على الفتح (takes fatha) ordinarily as كتب
(b) مبني علىضم when attached to the waw of the plural as كتبوا
(c) مبني على السكون attached to a nom. vowelled pronoun, as كتبنا

7. Upon what is الامر "built"?

(a) مبني على السكون when attached to nunn of feminine (in the sound verb) and also when totally unattached as استكنَّ واستكَت
(b) مبني على الفتح when attached to a nunn of corroboration as استكَت
(c) مبني على حذف النون (upon the suppression of the nunn) in the case of the alif dual, or waw of plural, or ya of 2nd person, as استكَت استكَت
(d) مبني على حذف آخر (upon the suppression of its [weak] ending) in the case of a weak verb as ادن أرم

8. What about المضارع

مبني على السكون when attached to feminine لبضِرْبَتِهْ 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 مانبي؟

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

1. What are CASES called in Arabic?

2. How many kinds of cases are there, and what are their signs?

   - The Nominative has its original sign :.
   - The Accusative has its original sign expressed.
   - The Genitive has its sign.
   - The Jussive has its sign.

   Thus the original signs of cases are all vowels.

3. What are the other signs?

   The letters and are.

4. Which words take letters for their signs?

   (a) The Five Nouns, but not when in construction to first person (as ). These are:

   - father
   - brother
   - father-in-law
   - mouth
   - possessor

   (b) The Dual as and

   (c) Regular Masculine Plural Attached to this are several similarly constructed words, as in possessors of minds. Also, lord of the worlds.

   But more particularly the decades

   (d) The Five Forms of the Imperfect of the verb:

   - do
   - do
   - do
   - do

   5. Is there still any other "sign of inflexion"?

   The verb of weak-ending is said to show its by (suppression of the weak letter) as in they did not weep, 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
   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 whereas
   is the implied pronoun supposed to be understood in
   past tense, 3rd person, as
   
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
   (b) Pronouns common to accusative and genitive cases, as
   in
   and in
   and
   and
   and
   (c) That common to nominative accusate and genitive, as
   in
   
6. Into what two classes is sub-divided?
   (a) Nominative as and branches (see Lesson 25)
   (b) Accusative as and branches (see 68:12)
7 The nun of precaution 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 َالْعَلَمُ )

1. َالْعَلَمُ is a name placed (or, given) to denote a specified thing, as and َالْعَلَمُ شخصي It may be either (a) َالْعَلَمُ شخصي indicating an individual, or (b) َالْعَلَمُ جنسي indicating the whole genus.

2. How may it be classified as regards derivation?

Into four classes, (a) مفرد Simple, which is usually fully declined, unless it was imperfectly declined with fatha before being used as َالْعَلَمُ أحمد (b) Compound حضرموت َمَرْكَب مَرْكَبِي as (c) Compound (in construction) َعَبْد الْاللَّهِ َمَرْكَبِي أضافي as (d) Predicated جمّال الموتى a verb and its subject, as َمَرْكَب أَسْنَادِي

3. How else may it be classified?

As regards meaning it is divided into (a) َالْقَبِيلَةُ title, which must show either respect or disrespect as َهَارُون الرَّشِيدُ in the rashid (b) كنية surname or epithet; this is a construct noun of which the antecedent is ابْوُزِيد or ابْوُزِيد ام as َأَبُو زِيد (c) اسم which includes all not covered by the foregoing, as َزِيد

4. As to precedence َالْقَبِيلَةُ 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 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 دالك.

2. How many forms has it?

دا s. masc: ذان or ذه or ذي هنالك

and dual masc: دان

for plural (common), also تان

هنالك

for place.

3. How do we get the word دالك?

ذلك ل ك with or without ل may be affixed to دا or ذان or ذه if it is desired to denote that which is afar off دالك and هنالك while ك alone (without ل) may be used with the other forms, as أولئك.

4. What is the found in هنالك؟

It is called هنالك and is commonly used, as in هنالك هذا (In colloquial it is used with the verb هنالك هاييجي or هنالك هاييجي he is going to come).

5. Can ك be used instead of دالك؟

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. المصري (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 المصري divided?

Into مشترك special, and مشترك common.

The former has special forms for numbers and genders, as the اللذان اللذان and their other case, dual; and their other case, plural.

3. Mention مشترك "common" relatives.

The ai is common to all rationals; ما to all non-rationals; يعجبني إني قائم to either, I admire (or, it please me) whichever one rises. اللحسن الوجه الالذي وجهه حسن is also reckoned as a relative means القائم.

4. What are the rules of 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 علمَك (2) والتي علمتكم (3) واللذين علمتمهما (4) والذين علمواك (5) ومن علمتك (6) احفظ ما تعلمتة

Exercise 160. Arabic to English, and back to Arabic.
Lesson 161.

(DEFINED BY THE ARTICLE. المُعرَف بال)

1. How does الل define a noun?
   It is prefixed to a noun already known or previously mentioned, as: اشتریت بقرة ثم بعث البقرة.

2. Can this article be prefixed to proper names?
   To a few only theباس: النعaman there is no rule.

3. Does الل ever have the meaning of "the whole genus"?
   Yes كل انسان ضعيف is understood to mean المعرَف بالاضافة

4. (BY CONSTRUCTION. المعرَف بالاضافة)

5. A noun is "defined by construction" by being annexed to one of the defined nouns above-mentioned, viz. اسم الإشارة: العلم: الضمير: المعرَف بال: الموصول by which annexation it becomes defined itself, as,
   كتابي، كتاب عملي، كتاب ذلك الرجل، كتاب الذي علمك
   أي كتاب معلميك) ؛ كتاب الامام

   (VOCATIVE. المنادى)

5. The mere act of addressing a definite person may define an otherwise undefined noun, which then loses its tanwin as يارجل ياUBLISH for it is evident that some definite person is intended here.

Exercise 161. To English, then back to Arabic.
Lesson 162.

( NOMINATIVES. )

المبتدأ والخبر

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 مفروع or منصوب or خفوق (مجرور)

2. Which are the principal cases we deal with?
   First is the governing words of which we take up consecutively (a) كان and its sisters; (b) verbs of the being-about-to; (c) ظن and its sisters; (d) ئن and its sisters. After that long interlude we shall return to—Second, the agent, and Third, the Deputy Agent.

3. How do you define المبتدأ والخبر
   It is defined as the-spoken-about.
   المبتدأ is a predicated noun not affected by any عوامل or عليه المحدث.
   الخبر is its predicate, or به the-spoken-about 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 جملة اسمية the-begun-and-the-finished is called Nounal Sentence.

5. What are the conditions of the المبتدأ
   It should be a definite noun; it may be indefinite only if its الخبر is an adverb or prepositional phrase, thus preceding as enrollment and for the sake of remedy 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 not a موصوف.

7. What are the conditions of الخبر؟
(1) الخبر may be a singular, dual or plural noun, which should, in the ordinary way, agree with المبتدأ as in:
المجتهدين ناجحون: المجتهدان ناجحان: المجتهدون ناجون: المجتهدان ناجحات
There will, of course, be sentences of a slightly different meaning, as in "The age (consists of only) two days" الأدهر يومان
(2) الخبر may be a sentence:
The king prays (is praying) المملك يصلي
The result of laziness is remorse الخبر آثره ندم
(3) الخبر may be a phrase, as:
Knowledge is (contained) in breasts الخبر 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 الغضب آثره ندم رابط

9. Must الخبر be single?
No: it may consist of several attributes, etc; as

هو النفور الوقود ذو العرش المجيد: هو الرحمن الرحيم

10. Must always precede

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 the verb is a verb as زيد قام (for if the reverse order be observed, the sentence obviously becomes جنلة فعلية الفاعل زيد قام which is the agent
(e) If the verb is restricted by as إننا المسيح... رسول الله إنما

11. 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: للامة ملك للك لجمال كبوة ولكل انسان هفوة

Every steed makes a stumble and every man a mistake
(c) When the verb contains a pronoun referring to something in the dar صاحبها في الدار صاحب for it is evident that if we said صاحب of what?

12. May either the subject or the predicate be omitted?

I. must be suppressed in the following cases.
(a) after and as 

(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 لولا 

Had Zeid not been لولا زيد 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 

(from to abrogate, or cancel) are verbs and particles which change the declension, or affect the meaning of the subject and predicate.

2. Why do we study them here? 

We leave for a little, to study such sentences because they are based upon the original sentence. 

Examples: we shall ring the changes upon 

3. Of what three kinds are 

(a) Verbs which make the first noun and the second 

(Lessons 163, 164).

(b) Particles which make the first and the second 

(Lessons 165, 166).
(c) **Verbs** which turn both nouns into Direct Objects. (Lesson 167).

4. The verbs of (a) are of two kinds, what are they?

   (1) 

   (2) 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).

   in the shady time (he remained).

   in the evening (he became).

   at night (he stayed the night).

   he ceased not.

   he left not off.

   he desisted not from.

   he relinquished not.

   whilst he remained.

   he became.

   he is not.

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.

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?

دام (of this group) is always preceded by ما (as long as) زال and بيح etc. preceded by the negative of preterite or imperfect لا بيح من ذهنك. لا يزال

II. What is meant by المشابهات بليس

The مشابهات بليس are four parts: which occasionally perform the work done by ليس itself; these are, ما، وما، ولا، وما، and بشر

meaning this a بشراً
Lesson 164.
VERBS OF APPROXIMATION

(OR, IMMINENCE)

1. What three classes of verbs are collected together under this title?

I: افعال المقاربة express approximation (or near approach) to the action, i.e. it is "about to happen";
II: افعال الرجاء express hope of its taking place:
III: افعال الشروع 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\(^1\), this usage is called 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. الرجاء

May it be! عسى
May God heal him! عسى

Class III. الشروع

Noah began to build an ark
The poet began to chant
Moses began to address the people

\(^1\) c.f. القمر الاسم and for the sun القمران

— 376 —
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 which takes the place of the second noun. The same phenomenon may be observed in the case of e.g. كن الإنسان يتكلم صار الرجل يتكلم لا يزال الله يخلق

5. Are all these verbs confined to الماضي?

No: four of them, of which the chief are كاد and اوشك and 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 لعل thus عسالان تأتي

I hope he will come! عساه ان يحضر (لعله يحضر)

Lessons 165–166.
PARTICLES RESEMBLING VERBS

1. We come now to Class B, this consists of particles already known to us as ان واحواها but also called الحروف المشوبة 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 
المشابةات بالافعال

truly, or verily; كأن as though;
لكن but, yet; للعلل if haply, perchance, may it be;
ليت would that, O that...!; لا no (adj.)

3. What is the action of these particles?

They act upon the original مبتداً وخبر sentence, making the
first noun منصوب (it is then called اسم إن the noun or subject
of inna) and the second مرفوع which is called حبر إن

4. Give other examples.

ظلمت أن علياً مقيم. قال إنني عبد الله. كأنك أسد
الصبر جليل لكنه مر في حينه. للعلل العدو مقبل
ليت الشباب يعود يومًا. لا شيء أفضل من الدين:

5. How do you distinguish إن from إن (first 2 examples)?

That is a technical point upon which long detailed instructions
are usually given. The chief points are:

I. إن is used:

(a) After the word قال or its derivatives:

The accused says he is innocent يقول المتهم إله بريء

(b) When the meaning is, "Verily", truly, or certainly.

i.e. (i) at commencement of a sentence, as إنًا فاعلون ذلك
(It will be observed that إننا is shortened to إننا)
(ii) to introduce a subordinate clause (vide الحال)

I asked him, being convinced of his generosity والله إنا أختي

(iii) By God, he is my brother! 

II. أن is used:

When it (with its nouns) can be replaced by a masdar.

يسريني أنك مجتهدٍ - يسريني اجتهادك
عليم أن زيداً قائم - علم قائم زيد
أكرمنها لأنها مستحقة - أكرمنها لاستحقاقها

III. Either أَن or إن is allowable:

(a) After ف as the answer to a condition (جواب) Ex:
من يجتهد فأن تقدم

(b) After not (إذا) أَن OjThought Zeid absent, behold he was approaching.

6. قد تخفُّف أحوال أَن what does this mean?

It means that these particles may be lightened of their nun-shadda and written thus: أَن أن كأن لكون. 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 أبوه جاهل of مبتدأ وخبر becomes محمد عالم لكن أبوه جاهل but with the ن nun mukhaffafa it reads محمد عالم لكن أبوه جاهل

7. Suppose م is affixed to the particle, is there then any governing action?

The action of the particle is suspended if م be suffixed.

N.B. أما is restrictive as well as suspensive.
8. What is the word لَا which was given as the last of اخوات إبنَ؟
This لَا is called لَا النافية للمجنس the *la* which negates the whole genus, *i.e.* the absolute negative. It makes its ism منصوب and its khabar مرفوع but it has more drastic action than this, for its اسم is not only accusative but singular and indeclinable (مبني) thus لَا الله موجود لَا إلَّهَ إلَّا اللَّهُ No deity whatever is existent.

9. Why is it impossible to say لَا رجل في البيت بل رجلان
Because لَا negates the whole genus "man"; لَا رجل في البيت tacitly means, "no man at all is in the house."
Other examples: لَا سيئ في أقطع من الحق there is no sword sharper than Truth لَا كاف فيدخل الجنة: لأسمر أفضل من السكتاب:

10. Suppose the noun of لَا is not indefinite, or is separated from لَا?
Then, in either case لَا has to be repeated, and its special action is suspended لَا لَا في المنزل رجل ولا أروة: لَا في المنزل عَلْي ولا زيد لَا في الدرس صعوبة ولا تطويل Neither Aly nor Zaid is in the house. The lesson is neither difficult nor long.

11. May the الخبر of لَا be omitted?
Yes, we often omit سَأَلَ عَلَيْك and write it لَا بِأَسَ. Compare "no more," or "only," usually written on cheques.
12. What is the meaning of لا سم؟
The derivation of it is لا سم “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.**

(اطفال القلوب)

1. We said that there were three affecting المبتداً والخبر the first being two classes of verbs i.e. كأن واخواتها and the other the verbs of approximation, etc.; the second kind was the particles assimilated to verbs ؛ إن واخواتها we now come to the third and last ظن واخواتها which, being doubly transitive verbs, transmute المبتداً والخبر into two direct objects.

2. But why do the native grammarians call these verbs أفعال 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 المبتداً والخبر

(a) Verbs of probability ظن وخل وحسب وزعم وعد وهم الرجحان
(b) Verbs of certainty رأى وعلم ووجد والى ودرى وتعلم — اليقين
(c) Verbs of change صبر ورد ورث واتخذ وجعل وهم (التحولات) التحويل
3. Examples of their governing action.

Original: الفجر طالعًا
Origin: تم نت المخبر صادقًا
Origin: 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 بماء الورد be allowable to make ablution with rose-water.

4. Give examples of اعمال التحول (التحويل) verbs of change.

We made the clay into pottery صيّرنا الطين خذًا
He used the staff as a crutch اتخذ الصا عكارًا

5. What of the verbs أعط وسَّال ومنع وكسا وألبس

These are said to be verbs “requiring two objects which were NOT originally مبتداً 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 sheikhٍ بrobe. ألبس السلطان الشيخ حلة

6. Three-object verbs. As a supplement to this section we will mention some verbs taking three objects.

These are أعلَم وأُرى وأُنبا وأخبر وأُخبر وحدَث
Examples: أرنا محمدًا زيدًا منطقًا

We showed Mohammed [that] Zaid was going away.

God will show them their actions [to be] objects of remorse to them.
I was informed that my friend [was] absent. (Note that this may be written for and its name 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 The Agent, is a noun preceded by an active verb, or the like, and denotes the doer of the action, as

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:

نَفَّذَ مَعْلُومٍ عَلَى زَيِّدٍ

زَيِّدُ حَسَنُ وَجَهَهُ حَسَنَ وَجَهَ زَيِّدٌ

عَجَّبَيْنِي ضَرَّبَ زَيِّدٌ عَرَاءً - عَجَّبَيْنِي ان ضَرَّبَ زَيِّدٌ عَرَاءً

N.B. These are tricky sentences and favourite “problems,” leave them and pass on.
3. Summarise (and learn) the six rules of 

(a) The Agent may be either an expressed noun, or it may be a personal pronoun (as in 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 تساًرف مريم and صارموئيم.

(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 طلمت الشمس or حضرت الرجال.

(e) If the Agent is a “broken plural” either is allowed, as حضرت الرجال or حضرت الرجال.

(f) If the Agent is dual or plural the verb must be singular; as قامت المرأتان: اقتبت طائفتان: فاز الثوابتون.

N.B. 1. Distinguish from Hebrew usage in this case.

N.B. 2. Distinguish from that “nounal sentence” مبتداً وخبر the أخبر الثوابتون فازوا But, in this latter case, the أخبر الثوابتون is not called a فاعل at all but a مبتدأ whose أخبر is a verb; in other words the sentence is a noun sentence, whereas فاز الثوابتون is a verbal sentence. Many young students fail to get this cleared up.

4. What is the rule about the position of معول (Accusative)؟

(a) The Agent precedes its object, as مرّق التلميذ كتابة.
(b) But if there is affixed to the agent a pronoun relating to the object, then the object precedes the agent, thus

إذَّب التلميذ معلمةً، ضرب زيداً غلامٍ = غلام زيد ضرب السيد

(c) Similarly if the الفاعل is a noun and the الفاعل المنقول is merely a conjunctive pronoun, the pronoun precedes the agent (merely because it cannot be separated from the verb) as

أكرمه الفوم: ضربتني زيد

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 ضرب إلا انت: أكرم الرجل

2. What is meant by "or the like"?

The verb may (occasionally) be replaced by a mašdar or by a noun of object (passive participle) عجبتُ من أكْلُ الشعر اسم المنقول زيد مضرعب غلامه also from which we gather that ضرب غلام زيد

3. What was نائب الفاعل originally?

Originally an object, thus أكرموا الرجل from which we get ضرب الفَلَام we get from ضربا الغلام أكرم الرجل

4. Give the rules of نائب الفاعل

(i) نائب الفاعل follows the rules of الفاعل with respect to number and gender; as. ضرب أو ضربت الغلامان: خلق الناس: خلقت المرأة. ضرب أو ضربت الجواري
(ii)  

Nābūb al-fā`lāb  

may (occasionally) be a masdar, as سَهْرُ اللِيلةُ  

"or an adverb, as صِيَامِ رمضانٍ  

or a prepositional phrase, as مَرَّ يَرَى  

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 بقي غيره على حاله  
The rest remain as they were. But English grammarians call the second "retained object."

اعطينا السائل درهماً — أعطي السائل درهماً  

اعطيت المرأة صدقة — أعطيت المرأة صدقة  

وجدنا الخبر صحيحاً — وجد الخبر صحيحاً  

أخبر الخادم الناس الامير قداماً — أخبر الناس الامير قداماً  

5. N.B. A sentence composed of verb and agent, or of verb and deputy agent, is called جملة فعلية

**Lesson 170.**

(ACCUSATIVES المتصوبات)

1. Give a list of the Accusatives in the order in which we propose to treat them.

   The Direct Object  
   Absolute (or Cognate) Accusative  
   Accusative of Cause or Reason  
   Accusative of Time or Place  
   Accusative of Association  

المفعول به  
المفعول المطلق  
المفعول لاجله (لي)  
المفعول فيه  
المفعول معه
Accusative of "Exception"
Accusative of "State"
Accusative of "Specification"
Vocative, etc.
Specialisation

2. Are there any others?
There are two already studied: اسم إن and خبر كان and words in apposition to accusatives (sequents). See Lessons 185-8 on التواع. All the above are nouns but we must not omit the verb governed by subjunctive particles 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 ضرب أحمد الباب. In regard to the same thing 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 إياه or a disjunctive pronoun, as لم يرسل إلا إياي. 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 أعطيناك إياه.
6. Should the object precede or follow the agent?

(a) The object may often either precede or follow, as,

\[\text{بَنِي أَبِى الْبَيْت} \text{ or } \text{ الْبَيْت} \text{ بَنِى أَبِى}\]

(b) If one of the two is an attached pronoun it must precede the other, as

\[\text{فِهِمَا الْكِتَاب} \]

(c) If one of them is restricted by it must precede, as,

\[\text{إِنَّا اخْبِرَ الْكِتَابَ الْأَمِيرِ} \]

(d) The agent must precede the object in any case of ambiguity as \[\text{اَكْرِمْ اَخِي فَتُاكُك} \] 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

\[\text{دَخَلُ الْبَيْتَ صَاحِبَةٌ} \]

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 مَبْتدَأ وخِبر and the sentence would be turned into جملة اسمية

Lesson 171.

\(\text{ABSOLUTE ACCUSATIVE } \text{المفعول المطلق}\)

1. What is \text{المفعول المطلق}

It is a mašdar written after a verb from a cognate root, to strengthen it (it may also be used to express kind, or number)

Exs: \[\text{يُدَرِّسُ الطَّالِب} \text{ دَرَسَا شَدِيدَا} : \text{ ضَرِبَهِ ضَرِبَ} \]

(a) The first kind is called (strengthening) as in:

\[\text{كَلَمُ اللَّهُ مُوسى} \text{ تَكْلِيماً} \]
That which expresses kind or number is called (مبين explicative) as تدور الأرض دوزين.

2. Can the maṣdar be replaced by any thing else?
   Yes; by (a) مَرَادِفه its synonym
   (b) اشارة its demonstrative,
   (c) صفته its adjective,
   (d) ضميره its pronoun,
   (e) كَبيَّرَا اذكروا الله
   (f) بلجست الاربعه نوعه as crosslegged.
   (g) ضربته سوطًا I struck him with-a-whip.

3. Give some examples of isolated مفعول مطلق the verb of which has been omitted, or lost sight of.

   اهل مهلاً = مهلاً Steady!
   سمعت صمماً واطعت طاعة = سمماً وطاعة
   اني اشكرشاكراً = شكرًا
   استحبح سبحانه الله = سبحانه الله
   اني اعجب لك عجبًا = عجبًا لك

Lesson 172.

ACCUSATIVE OF CAUSE المفعول لاجله

I. What does المفعول لاجه denote?
   (which is sometimes called له with the same meaning) denotes the cause (i.e. the motive) of the action, as
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) a 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 as Zarte Ziyara.

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 decorated in-honour of the visitors.
(b) If defined by ال without construction, the genitive is said to be "more usual" (i.e. preferred) as ذاب من الشوق لخوف. 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 هربت خوف القتل or هربت خوف القتل. I gave alms from desire to please God.

Lesson 173.

(ACCUSATIVE OF TIME & PLACE المفعول فيه)

1. What is المفعول فيه

It is a noun used to denote the time or place in which the action was performed, as صلى ليلًا I prayed at night مستمت ميلًا I walked a mile.

N.B. This المفعول may also be called ظرف Adverb, ليلًا ظرف مكان while ميلًا is called ظرف زمان

2. What is meant by these terms? المفعول

means "specified," as جئت البارحة I came yesterday; whereas سافرت مدة ظرف means "vague," as I travelled for a period.

المفعول of place is a defined area, as في المسجد صليت whereas المفعول of time consists of the six directions:

فوق وتحت ويسام وشمال وامام وخلف
3. What is the rule as to the ظرف being accusative or genitive?
(a) All adverbs of time can be accusative;
(b) Of the adverbs of place only the "vague" ones can be accusative, as تطلعت شرقاً وغرباً وجنوباً
(c) The adverb of place must be put in the genitive, as جلست في الدار: صليت في المسجد
(d) Quantities are placed in accusative, as سرت ميلاً

4. What may take the place of the ظرف
(a) جزء الفجر meaning استيقظت طلوع الفجر المصدر
(b) ذهبتي هكاك as صمّنا ذلك الشهر and اسم الإشارة
(c) انتظرت طويللا as زمناً طويلاً الصفة meaning
(d) سافرت أربعة أيام as العدد

5. Is ظرف declinable or indeclinable, i.e. مبتدئ or غير مبتدئ

Some are 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 مبتدئ indeclinable, being only used as adverbs or the like (i.e. with من as عند: بعد: قبل: فوق: قط as بيننا أنا جالس وبيبَّنا as مفعله قطّ 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
الموتى عند الله: هذا من عند الله

6. Revise vocabulary 26, page 68.
Lesson 174.

(* ACCUSATIVE OF ASSOCIATION المفعول معه *)

1. What is 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 او بالمصاحبة or والمتعة the wau of association.

Ex: اترك المعتز والدهر Leave the fool to his fate. Literally it reads, Leave the deluded one with (to) fate.

2. Under what conditions can المفعول معه be accusative?

(a) It is only accusative when it cannot be joined—by a copulative conjunction—to what precedes it; سافرت والصباح I travelled with (i.e. in) the morning. مشى زيد والشارع الجديد Zaid walked along the new road.

Now it is quite evident that الشارع did not walk with Zaid, as in مشى زيد ومحمد Zaid and Mohammed walked together, = Zaid walked with Mohammed.

In مشيت وزيدا there is no copulation, for, to copulate, the attached pronoun must be repeated, thus مشيت أتا وزيدا I and Zaid walked; whereas مشيت وزيدا 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 اقتتل زيد والعلي

(c) In certain cases—with conjunctive meaning—either of the two is allowable (but the accusative here would be rather weak) سار الأمير والجيش
3. Is the معْتَعُولٌ much used?

In the poets, it is seldom found, and only one rather doubtful example occurs in the Quran:

Strange to say, it re-appears in Egyptian colloquial:

Aruḥ-waiyâk, I go with thee—lit. I go and thee (disjunctive pronoun).

Lesson 175.

(Exception

1. 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 الاألا) excepting this noun from the general judgment on what has preceded, as

To every disease there is a remedy except death.

The trees fruited except a figtree.

2. When must be accusative?

by الاألا has three separate classes:

(a) The preceding sentence is both affirmative and complete in meaning—then must be accusative, as in the above examples, also,

I passed by the people, all but Zaid.

(b) The preceding sentence is negative and complete in meaning, then may be put in the accusative, or be made a Appositive (see Lesson 188) and take the case of the preceding word, as

لا تظهر السكواكب نهارا الالنيرين (أوالنيران) ما جاء احد الازيدا (أوزيدا)
(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!).

3. What particles other than are there?

Two classes—(1) غير وسوى (2) خلا وعدا وحاشا

(1) Either or may be put into construction with since both are nouns, either one takes that case that would have been taken by after as

What has happened here?

The special case of has been transferred to (or ) itself being now in the genitive governed by (which may be—very roughly—looked upon as an adverbial preposition. See p. 65).

(2) خلا وعدا وحاشا may be regarded as prepositions, in which case the usage is similar to that in the case of as

Or, as verbs, governing in the accusative, as

If preceded by (an “extra”) the accusative is necessary:
Lesson 176.

1. **حال** is a noun which denotes the *state* of the agent (or the object) at the time of the occurrence, as

> جاء الأمير راكباً

The prince came riding

Quote the information correctly

In the first example **صاحب حال** (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

> أذهب وهددُ

I go by yourself.

3. It may be a primitive noun in certain special cases:

(a) when denoting reciprocity

> كلمته فيما له فم

(b) " price

> اشتريت الخبز رغيفاً بفرشي

(c) " arrangement

> كلهوم فرداً فرداً

(d) " metaphor

> قاوم العباث الاسداءء اسداً (اي كأي سيد)

(e) when qualified by a descriptive adj

> إننا انزلناه قراناً عربياً

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 رابط. This may be: (i) The special wau of "حال," as زيدُ والشمسُ طالعةٍ. Zaid came to me while the sun was rising.

I arrived whilst people were asleep (ii) An "understood" pronoun in a verb of المضارع as جاء على ركض جائنا فو نياٌم. I learned that while I was young (iii) و او الحال with an attached (or other) pronoun, as، حضر علي وبده على راسٍ. Aly came with his hand on his head تعلم ذلك وانا صغير. I learned that while I was young تكلم للطيب وهو جالس. The orator spoke whilst sitting خرجوا من ديارهم وهم الوف. They left their home, thousands of them or, they went away from home by the thousand. (iv) قد و او الحال قد و قد طلعت الشمس. I rose when the sun had risen or， I rose, the sun having already risen.

5. Is there any relation between the number and gender of الحال and that of صاحب الحال؟

Yes, they must agree; as جاءت الاميرتان راكتين. 

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 الميّز. For example محمد مهمند مهمند 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 تاب محمد نفساً
Mohammed was happy of-origin (= lineage) تاب محمد اصلًا

2. What two kinds of الميّز are there?

may be (a) ملحوظ مذكور expressed, or (b) ملحوظ understood.

(a) Instead of مذكور some say ملحوظ. This is applied to nouns of weight, measure, area, number, etc. This kind of الميّز is called الميّز الذات (substance). Examples:

I have the weight of a mithqâl \(\begin{align*}
\text{I have the weight of a mithqâl} & \quad \text{فُنَى مِثْقَالٌ} \\
\text{We bought two kailas, corn} & \quad \text{اشترى نا كَیْلَیْنَ حَنْطَة} \\
\text{We have thirty horses} & \quad \text{عَنْدَنَا ثَلَاثُونَ حَصَائْنَ} \\
\text{He owns twenty she-camels} & \quad \text{لَهُ عَشَرَونَ نَاقٍ}
\end{align*}\)

We bought two kailas, corn كَیْلَةٍ is a measure of capacity: distinguish from Fr. kilo.

They purchased a qaşaba of land اشترىنا كَیْلَیْنَ حَنْطَة

We have thirty horses "ارضاً من ثَلَاثُونَ حَصَائْنَ"

He owns twenty she-camels "لَهُ عَشَرَونَ نَاقَةَ"

3. The other kind is called الميّز النسبة of relation; we gave two examples of it in Question 1. Other examples:

The earth was planted with trees غَرَستُ الْأَرْضُ اشْجَارًا

Zaid is richer than I (lit. Zaid is greater than I in-riches) زَيدُ أَكْبَرُ مِنِي فَالاً

We made the earth break out in-springs فَخَجْنَا الْأَرْضَ عَيْوَانًا
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

عندی خامم ذهب

rather than

عندی خامم ذهبًا

Yes; تمييز الذات is often expressed either by placing in construction (بالإضافة) or by the use of من

اشترئت قصة أرض أو قصة من أرض

اشترينا خامم ذهب اوختانا من ذهب

Lesson 178.

SPECIFICATION OF NUMBER

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 تمييز الذات but can not be used with the numerals.

2. Sunmarise the rules as to construction, etc.

(a) Nos. 3—10 and بضع (several) put their تمييز in genitive plural, as

اربعة رجال: ثماني نساء: بعد بضعة أشهر

(b) In the two instances of 100 and 1000 genitive singular is required;

مائة الف: ألفاً رجل

(c) 11—99 place their تمييز 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—

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) 1 and 2 agree with the thing numbered. Note that this equally applies to 11 and 12, also to the units figure of 21, 22 etc, Examples: قلم واحد: مسطرة واحدة: رجلان اثنان

(b) 3—9 will be, in gender, عكس العدد, exs: ستة أيام وسبع ليال واربعة عشر رجل وست عشرة امرأة وخمس وعشرين ليلة

(c) 10 is عكس العدد when single (i.e., not compounded)

وفق العدد عشرة رجل: عشر نساء: عشر ليال

but it is سبعة عشرة جارية when compounded, as

(d) Multiples of 10, show no gender distinction

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 ووضع ليال ووضعة عشر يومًا

ووضع عشرة ليلة. وعلى ذلك وضع وعشرون ناقة
Lesson 179.

(ORDINAL NUMBER)

1. What is the special form taken by the ordinal?

That of the Noun of Agent as it is a descriptive adjective, agreeing in gender with its noun.

The "2 moons" (sun and moon) have no third.

Those who say that God is a third of three [gods] are infidels.

2. On what measure is the first?

The fully explained in 148:5.

3. Does the ordinal agree with its noun in being defined by?

Naturally it does, as it is an adj: c.f. with

Exs.

4. What is the rule as to the compounds, and the decades?

(a) The compounds 11—19 take عشرة (m) or عشر (f); if defined, the units are declinable (see 148:8).

(b) The decades and their units are united by, as

N.B. is the cardinal, the ordinal.
5. is considered to be an addendum to the section on number: why do we say كم نوعا instead of كم نوع when we ask the question, “How many kinds”?

(a) كم has two uses: the first is called استفهامية interrogative, and requires its noun to be put in the accusative كم درهما عندك How many dirhams have you?

But, — if preceded by a preposition, it has to be genitive, as كم فرسة عندي For how many piastres did you purchase this?

(b) The second use of كم is not interrogative at all, it is called خبرية (informative) and means “several, or many.”

Exs: كم فرسة عندي I have several horses; كم ملكت I used to possess many servants. This is common in Egyptian colloquial He is poor, give him a few piastres. How is (b) dist: from (a) كم الاستفهامية puts its noun in accusative, but كم الخبرية is annexed (in construction) to its noun which is, therefore, in the genitive.

6. In القرآن is a word كم somewhat similar to كم. It means “lots of,” or “how many a"... كم من دابة لا تحمل رزقها Many a beast [of burden] cannot provide its own food.
Lesson 180.

THE VOCATIVE (المانئي)

1. The manādi is a noun mentioned after a special vocative particle such as يَا to attract the owner’s attention as يَا غَلَامُ: يَا عِبَّادُ الدِّينِ

2. The vocative particles are:

3. What is the Rule for each class of vocative?

is of eight classes:

(1) Proper name: this takes a single َاَل as يَا مُحَمَّدُ: يَا إِبْرَاهِيمُ

(2) Indefinite but intended (specified): as يَا فَنِيَانُ: يَا مِنْصَفُونَ

O ye lovers of justice!

(3) In construction: this takes ُهَا as يَا عِبَّادُ الدِّينِ: يَا أَخَا الْعَرَبِ: يَا أَبَا الْقَاضِمِ

(4) Indefinite and unspecified, as (the cry of a blind man) يَا رَجُلَ خَذَ بَيِّدِي O some man take my hand.

This is indefinite accusative.

(5) Semi-construction: this also is placed in indef. accusative. يَا سَاعِيًا فِي الْخَيْرِ O (any) well-doer.

(6) Voc. of the Defined by اللَّهُ: if the noun has the article the word or أَيَّ with هَا التَّنْبِيَهُ is used, as:

يَا أَيُّهَا الْذِّينَ آمَنُوا. يَا أَيُّهَا الْمَرَأَةُ. يَا أَيُّهَا النَّكَرِيمُ
The Sacred Name may be written 
but more usually 

and have special forms. Either or and

Lesson 181.

CALL FOR HELP

1. One of the sub-sections of is Call for help; it can be best remembered as marked by followed by as

O generous ones [give alms].

2. What are its three forms?

Preposition to distinguish the one called upon from the one he is called to the aid of, as 

Sometimes as

Sometimes only, as

3. What is

It is a form (similar to the above) to express admiration, as 

to express admiration at its sweetness, or at its colour, etc.

= the one admired.

The is lamentation, and has a special form the original particle being with usually affixed to the name apostrophised as O poor boy! But is also used, in that case
there is no special suffix, as يا عيني O [the light of] my eye! يا كيدي O my liver! (c.f. the Hebrew idea of bowels = emotions).

5. What three forms are possible to the name lamented?

(a) يا عيني والمندوب and يا فلذة كيدي

(b) It may end in يا ولدا: يا حسینا

(c) It may end in the يا of pause (also imitative) as يا حسینا

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 الترخیم الترخیم is the opposite of التفخیم which is a "broadening out," whereas الترخیم is a chopping off of the end of a word, more especially the vocative. For يا صاحب we say يا ابرة: for Fatima يافاطم; for Ibrahim we say يا ابرة

Lesson 182.

1. What is the difference between التحذير and التخیص (incitement to action) is the opposite to التحذير warning. Both are examples of the Arabic accusative dependent
on an unwritten verb. Ex: of (1) means راع العهد والدمة
Keep covenant and guard conscience (honour). (2)
means. Beware of the lion. إياك اياك احذر اياك means، اياك اياك احذر إياك

Thee 1 warn.

2. In how many ways can the warning be uttered?

(1) By mentioning only the one warned, as اياك احذر اياك and احذر رأسك تره، or اياك رأسك = رأسك تره

(2) The thing warned against, as الاسد الاسد

(3) The one cautioned and also the thing warned against, as

Beware of lies إياك والكذب

Beware of innovations إياك والحدثات

3. How is the case explained in the last two examples?

The elementary student need not learn this. The 'official' explanation is:

اياك احذر واحذر الكذب equals اياك احذر والكذب

اياك احذر واحذر المحدثات = اياك والحدثات

(الخصاص)

1. What is الاخصاص

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 كرماً we might have expected نحن العرب كرماً but an implied verb (either اقتض or اغنى) acts upon العرب governing it in the accusative. The sentence then
reads نحن (اقصد العرب) كرماء We — I mean the Arabs — are generous.

2. This is called الاخصاص specialisation.
نحن (اقصد) معاشر الأنبياء لا نورث 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 نحن الاحياء الباقيين We, the Arabs, are the most liberal of any who spend (i.e. on their guests)

(End of النصبات)

Lesson 183.

(GENITIVES المخفوضات)

1. Nouns in the Genitive Case (المجرومات or المخفوضات) are of two kinds;
   (i) Those governed by prepositions; (preps. are called حروف الجر)
   (ii) Those which form the complement المضاف إليه of two nouns in construction.

2. By what signs is the genitive indicated?

The signs العلامات are:
   (i) The usual kasra, when the noun is singular, (and when it is reg. fem. pl.), as قل للمؤمنات: أمنوا بالله
   (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

Also which we dealt with in Lesson 175:3.

3. What are the chief prepositions?

From and on, and in and into, and to and at and by and with and through and for and without and beside and among and over and under and against and beside and behind and below and above and before and behind and between and among and in and on and with

4. The most ordinary uses of the above are familiar to the student (see Lesson 149); 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 Huraira

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 الإضافة)

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 نسية (ascription) of the one to the other.

2. What are the two kinds of الإضافة

(i) Real construction, as سفينة نوح
(ii) Verbal construction, as ضارب زيد

3. How are these two kinds distinguished?

(i) has the force of an implied preposition, thus السفينة التي لندوح
Those residing in Cairo سكَّان القاهرة (سأكنو القاهرة)
A watch of gold ساعة ذهب
(ii) In the days of old, the one who struck Zaid. There is no implied preposition in this form of construction.

4. What are the rules of 

(i) moves loses its tanwin, as

(ii) It also loses the nun of masc. plural and that of dual, as

(iii) It must be deprived of (but note the distinction from Verbal Construction in this point).

5. What are the rules of 

(i) and (ii) are the same as here is a derived adjective.

(iii) may, in verbal construction only, retain in certain cases, viz (a) if it is dual or reg. masc. pl. as in

The dwellers in Egypt are safe; or (b) if it is annexed to a noun itself already defined by as, as

(i.e. the alien) the benevolent, or (c) if annexed to a noun itself annexed to a third which is defined by

(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; means or

while means that the people may mean or
7. What is there peculiar to the annexation to the first personal pronoun?
Examine the following:

\[
\text{ماياسي، قاضي، جدي، إحدى بنيتي،}
\]

\[
\text{He is one of my teachers}
\]

\[
\text{These are they that love me}
\]

From these examples and from Lesson 34: 10-12 on p. 88 we leave the student to deduce his own rule!

8. How do we parse the ordinary noun when it is annexed to 

\[
\text{هي، هداي، هداني، هداني داير.}
\]

\[
\text{ Truly my honour is my life.}
\]

9. What about that ending in 

\[
\text{ماياسى.}
\]

\[
\text{The vowels are implied owing to the difficulty of vowelling the alif.}
\]

10. What about the 

\[
\text{ماياسى، جاني، القامى.}
\]

\[
\text{The vowels are implied owing to the lack of euphony (lit. heaviness) if ya take dama.}
\]

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 apposites is followers, sequentia.

2. What are the four kinds of
   
   (i) descriptive adjective,
   (ii) conjunction,
   (iii) corroborative,
   (iv) 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:
   الحديقة الصغيرة: دخلت الحديقة الكبيرة: في الحديقة الكبيرة
   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

1. This is a man whose affair is strange.
2. These two boys whose mother was handsome.
3. I entered the garden whose form is beautiful.
4. We saw the youth whose face is comely.
4. What is النعت usually?

Usually it is a derived noun, as Noun of Agent ضارب or of Object ضروب, or Attribute as جيل or اسم تفضيل. But it may also be a ماشدار (used as a descriptive adj.) as شهود عدلن or trustworthy witnesses (but only when it is capable of being turned into a descr. adj. as شهود عدلون) or a demonstr. qualifying a definite noun, as this man came; or the word ذو ذو owner, or possessor of a good pious man (نعت صالح تقي)

5. What are the rules of النعت الحقيقي

(a) النعت agrees with which it follows, in definiteness or indefiniteness, as، مسافة طويلة: هو الامير المقصود

(b) in gender, as امرأة صالحة: رجل صالح

(c) in number, as مررت بقادة فاضلين: I passed by two noble generals;

(d) in case, as مررت بامرأة فاضلة: They are real believers.

6. What are the rules of النعت السبئي

النعت السبئي 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 لام has the status and practically the meaning of a relative pronoun.

7. Other examples of the مدة السبب

This man whose girl is honourable جاء الرجل الفاضلة ابنته.

I passed a man whose ancestors were honourable مررت برجل كريم آباوئه (أوكرام آباوئه).

8. N.B. Remember that a مدة is also a صفة attribute.

Lesson 186.

( CONJUNCTION مدة )

1. What is the difference between مدة which we treat here, and the so-called مدة البيان

This مدة is often called مدة النسق the connexion of sequence and is well-known to us, in English, as the Conjunction, whereas مدة البيان will be treated under the heading of البند.

There is very little in common between the two.

The Arabic definition of مدة النسق is that مدة is a تابع 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.

II Disjunctive.      I Copulative.

or                   and (in general)
او: أم
either (one of two)  and then (order)
إما
but                   then (after interval)
لكن
but rather           even, until (limit)
بل لا
not

3. Examples, for careful study, to show the use of the above particles.

Success [comes] from knowledge and manners النجاح بالعلم والإدب
Zaid and Mohammed arose قام زيد ومحمد
He insulted me and I struck him شتمني فضربته
Zaid arose, then Mohammed قام زيد ثم محمد
The savants (doctors of law) دخل العلماء ثم الأمراء
entered and then the princes.

All men die, even prophets يموت جميع الناس حتى الأنبياء
We stayed a day or so لبنا يوماً أو بعض يوم
Did you, or your fathers,  
raise the heavens 

This or that? (This, or rather that)

Either this one or that one
Khalid did not come 
but his brother is here
Fear not thy enemy but rather thy brother
Take the bow, not the sword
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

"هل ملك السماوات والأرض"

If ye believe and fear [God] He will give you your rewards.

"وإذ تؤمنوا وتنتموا يوتكم أجوركم"

(2) To make conjunction with an implied pronoun or with the attached pronoun, as or etc. the suitable detached pronoun must first be added, as

"إنا وزيد"

We and our company left خرجنا تنحن ووجاعتنا

(3) To couple a pronoun with one governed by a preposition, repeat the preposition, as:

This is between me and thee هذا بيني وبينك

For me and thee لاجلي ولاجللك

(4) In the case of "neither ... nor," the second requires as, Neither this nor that

Lesson 187.

CORROBORATION التوكيد

1. What is التوكيد and what are its two classes?

The التوكيد is a which confirms or corroborates the preceding word. It is of two kinds, التوكيد لفظي verbal corroboration, and التوكيد معنوي corroboration of meaning.
2. is merely a repetition of the first word whether verb, noun, particle or sentence.

Zaid has come, has come.

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

I myself came

Thou wast the watcher over them

التوكيد المعنوي 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

The army came, all of it.

Both the men came

5. Are and ever declined?

They are only declined when in construction to the pronoun

I saw the two men, both of them

I passed the women, both of them

I passed both the women

6. may have a predicate in the singular, not the dual, as

Each of the men is smart

Each of the women is smart
Lesson 188.

(SUBSTITUTION)

1. is a which is substituted for the preceding noun, which was not intended by itself, being mentioned only to prepare the way for the. 

2. is of four kinds.

(1) Identical substitution, this is otherwise called substitution of the whole for the whole. Ex: The straight path, the path of those whom thou hast favoured. Omar, thy brother, came to me.

(2) substitution of part for the whole, as I ate the loaf, a third of it. The moon was eclipsed, a part of it.

(3) comprehensive substitution, i.e. of something inherently connected with the preceding word, as Zaid, i.e. his name, filled me with admiration. They will ask thee about the sacred month, i.e. about fighting in it.

(4) differing substitution, which is otherwise called the substitution for error or forgetfulness, in which the substituted word merely corrects a slip, as: Give the beggar three, four. I shall be away two or 3 minutes. 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 noun.

5. may consist of:

(1) A title after a name, as 

(2) A described name after the descriptive (or nickname) as

(3) Noun after demonstr. adj. as

Note that demonstr. adj.s. are in apposition to their nouns.

Exercise 188. Read aloud and translate as usual.

( End of )
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 (意味着 انصرف) means "devoid of all declension." Such is not the case, for since is Complete declension, means "imperfectly declined"; — Egypt. 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 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 Nunated and Non-nunated. By they mean

4. The explanation of in 6:6 (p. 16) was sufficient for that stage, but what is the official definition?
Tanwin is a quiescent nun 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 madina; similarly is (there) pronounced fil-madina.

5. Is every tanwin of the same kind?

No; there are four kinds, of which the first is the most usual:—

1. This tanwin يَمْكَنُ الاسم that is, it makes it مَمْكَن امْكَن (see Lesson 190);

2. gives "compensation" for the omission of a weak letter, as قاضي جواري instead of قاضي جواري (c.f. 137 : 6, 7). It is also given to the word إذ when adverbs of time are put in construction with it; for إذ حين at that time, we write إذ حين and for وقت إذ ساعت etc.

3. (resemblance) is supposed by native grammarians to be given to the reg. fem. plural that it may resemble the nun of reg. masc. plural (sic)! as مسلمات مسلمون
Lesson 190.

1. What is the other name given to the declined noun, and the tanwin is said to cause it to become declinable. Hence that kind of tanwin is called.

2. What is the meaning of 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>منصرف</th>
<th>Imperfectly Decl:</th>
</tr>
</thead>
<tbody>
<tr>
<td>غير منصرف (متنوع من الصرف)</td>
<td></td>
</tr>
<tr>
<td>وهممك (متمكن)</td>
<td>Fully Declined</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>الاسم</th>
<th>موجب (متمكن)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfectly Decl:</td>
<td>Declinable</td>
</tr>
<tr>
<td>متمكن:</td>
<td>Indeclinable</td>
</tr>
</tbody>
</table>

Quad: Pl: (2 sorts) (3 conds:) (6 conds:)
4. After copying the important table at foot of page 422, learn the following details of the اسماء المتنوعة من الصرف. There are four classes but these have sub-divisions or conditions.

1. **Proper Noun** when it is:

(a) *fem*: by form, or meaning, or both, as قاطمة وزينب وخديجة

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:

رأيت هنداً: مرت بهند

(b) *foreign* name (*i.e.* a proper name in its original language) as إبراهيم واسمح ويعقوب

N.B. A triliteral proper name with quiescent middle letter must be nunaated, as نوح ومرت بنوح:

(c) *mixed compound*, of which the second part only can be declined at all, as بعلبك and I passed by Hadramaut (S. Arabia) مررت بحضرموت

(d) Having *زيد* (extra) of *أَن* (*i.e.* these two letters are additional to the original radicals, as عثمان and سليمان

(e) On a measure of a verb, as أحمد and *يَزِيد* and *تَدَمَر* (These are *said* to be مناسِب because they resemble the parts of the *تَمَارِض*!

Yazid 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); *عَمَر* is asserted to be a variation of *قَرْح*.

Other examples are *قَرْح* (the rainbow is called زحل) Saturn, etc.
To sum up, the grammarians say that 

\( \text{الفعلة} \) (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 

\( \text{فعلان} \) but on the fem. of which is 

\( \text{sكران} \) م سكرى; غضبان غصبي 

\( \text{فعلى} \) drunken; عطشان م عطشي thirsty.

(b) This is the فعل of superiority (Lesson 59) or of colour etc. (L: 58). Exs. مرت ببيت أحر: مرت بأفضل.

(c) Changed from a previous form, as متى وثلاث ورباع وخاس

These words mean, respectively, 2, 3, 4 or 5 at a time, as ذهبوا خمساء or جاء القوم رُباع أي أربعة أربعة

**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) اشياء 

\( \text{كربا بيبا خسنا} \)

(b) ضور: جنبي

\( \text{حرف} \) N.B. these, in \( \text{i} \) are not diptotes.

**IV. Quadrisyllabic Plural** as 

\( \text{سلاطين} \) عجائب: 

\( \text{دارهم} \) صيغة منتهى الجموع

**Important note:** If this form gets a 5 for some plurals it is said to be upon 

\( \text{فعلة} \) 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

1. Which part of the verb is مبني and which is مغرب? This was fully answered in 155 : 4—8 which see.

2. The Arabic puts it that المضارع الماضي من النونين العرب What are these two nuns which cause المضارع to be مبني and without which it is مغرب? — (1) The nun of التوكيد (revise Lesson 128) as in ليضرِنَّ and (2) the nun of feminine as in الأمَّات يضرِنَن أولاً Hen

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 وجزم

Our order of study is firstly for the الرفع الجزء النصب then is 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 "فتحة" as أن تفعل

(ii) In the five forms (i.e. the five forms of the المضارع which end in ن) it is " حذف النون" as لِنْ يذَهْبُوا. لن تذَهْبِي

Learn the five forms: يفعلون تفعلون : يفعلان تفعلان : تفعلين

N.B. Note that it is inaccurate to give a third علامة for النصب الجزء not to the النصب This third one (given,
inaccurately, in some books) is suppression of the weak letter, but it really only applies to below. In the example not for the weak letter disappeared even in the Indicative due to permutation and therefore to be studied under the الصرف

5. What are the original našb-atıng particles

The four 'original' ones are though even is formed from

6. But how do you account for the others given in Lesson 30?

is said to be (but it is also called the lām of motive).

It may be used without or together with it, or even with also, in order not. When is preceded by a negative it is called the lam of denial, as

(N.B. Distinguish these lams from which is not  Ex: Let him eat! so that even here we find occurring.)
The same applies to حَتَّى which is really a preposition which precedes an implied حَتَّى until it gets distinct.

7. Is there any difference between إذاً and وإذا؟

None; either introduces a reply, as أَمْسَتُ بَيْنَّي—إِذَا تَدْخَلَ الجَنَّةُ (The student must distinguish إذاً idhan, from إذاً idha, which has a different meaning).

8. What is the most important function of أن؟

An is not only حرف نصب but also, with its verb, takes the place of — and has the meaning of — the maṣdar and it is therefore called حرف مصدري. It is also commonly spoken of as أن المصدرية = :an which is like المصدر

أَنَّ تَصُومُوا خَيْرًا لَكُمْ = صَيْامُكُمُ خَيْرًا لَكُم
أَرْيَدُ أَنْ أَزْوَارَكَ = ارْيِدُ ذِيَارَتِكَ
يُسَرِّي أَنْ تَجْهَدْ = يَسِيرِي اجْتِهَادُكَ
أَرْجُو أَنْ تَسَاعِدَنِي = ارْجُو مَسَاعِدَتِكَ إِلَيْنَا

Lesson 192.

( THE SUBJUNCTIVE (Contd.) نواصب الفعل)

1. To continue the subject of أن ؟ is أن always expressed?

No; it may be مَخْضوْفَة suppressed, or, as it is sometimes called, مَضْمُرَةُ hidden, implied.
2. When may it be حذوقة (In other words, when does it—though unexpressed—affect the declension of the Imperfect)?

(a) In one case حذفها جائز its suppression is permissible;

(b) in five instances it is جائز essential.

It is جائز after لآنَ أدرسَ or جئت ل أدرسَ لام التعليل جائز حضرنا ل نسمع (أولآن نسمع). تب ليغفر لك الله (أولآن يغفر أو لكي يغفر).

3. When is its suppression جائز? 

أن is implied—not expressed—in five cases:

(i) بعد لام الجهد after the lam of denial, as,

ما كان الله يعذب الصالحين

(ii) After حتي a preposition meaning (thus إلى أن = حتي أن  إيلى) انتظر حتى ارجع إليك

Wait until I return to you

كلوا واشربوا حتى تشعروا

Eat and drink until ye are satisfied

قاصص اللصوص حتي يتو بوا

Chastise the thieves till they repent

(iii) After أو which has the meaning of إلا إلى or of لأسهل الصعب أو أدرك المنى

I make light of difficulty 텔 I reach my aim.

Sit down, or else the prince will rise

(iv) After فاء السبابة 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 طلب 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.
( THE JUSSIVE Mood جزم الفعل )

1. Our next lesson concerns the Jussive Mood جزم الفعل. Which part of the verb can be جزم by the action of governing particles? This is answered in 191:2.

2. ما هي علامات الجزْم?

(i) السكون is the original and usual sign, as in حذف النون في الاستثناءات الخمسة.

(ii) Suppression of the nun in the five forms (see 191:4).

(iii) حذف حرف الامة Suppression of the weak letter.

For exs, see not only لم يرضُ he was not agreeable, but c.f. لم يقمُ he did not rise. True, by حذف حرف الامة the grammarians usually mean the suppression of the last letter in الفعل المتعتُ الآخر (Les: 122—126) but it is well to note also the result of حذف الاجوز upon the جزم of its weak letter.

3. What do we mean by جزم and how many are there?

جزم is the plural of جازم or of جازم 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 ولّا ولا...
(a) لَا and لَا (not the ordinary adverb of time, but another لَا)
both negate the verb, لَا meaning not, but this لَا 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 لَا means not yet, as قام الضيف ولمأ يأكل The guest has arisen but not yet eaten. I came before dawn and appeared لَا and لَا give the Imperfect a future signification for they give directions about an action not yet accomplished.
لَا which is used for commands and also for prayers, is called لَا تماد and should be readily distinguishable from لَا الجُهُود (191:6 and 192:3). How?
Ex: Let every man know لَبَدَّمُ كُلُّ إنسان
Let the murderer die!
لِيَتَمَّ القاتل
May God bless us!
لِبَارَكَنا الْلَهُ
لَا is the َلَا of prohibition, not لَا التَصْرُقُ: لَا تَزَن
Note the difference.
(c) Does لَا ever take any other form?
When preceded by ف or و it may drop its kasra, taking in its place لَا. Then let him do it!
فَلَيْفَعَلْ ذَلَّکَ
Lesson 194.

5. II. جوابم apocoping TWO verbs, are twelve in number.

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 جوابم 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

If ye shew mercy ye shall be shewn mercy

Whenever ye study ye advance

8. Examples of the ten اسماء الشرط

Whoever shews mercy is shewn mercy

Who doth evil shall be recompensed for it
Whatever good you do } وما تفعلوا من خير { يعلمه الله
God knoweth it

Whatsoever ye ask ye shall find } مهما تطلب تجد

When you perfect your work you will achieve (reach) your aim } متي تتقنوا العمل تبلغوا الأمل

Whenever you come to us you will meet good (i.e. a good reception). } أيان تانا تلق خيرا

Wherever ye be, death will overtake you. } أينما تكونوا يدرككم الموت

Whenever ye go ye shall be honoured } أنت تذهبوا تسكرموها

Wherever ye two go ye shall be honoured } حينما تنزلا تسكرموها

I will sit wherever you do. } حينما تجلس اجلس

I will be just as you are } كيفما تكن أكن

Whomsoever you strike I strike } أيا تضرب اضرب

9. We said under § 6 that sometimes one of the verbs is not in the past but Amplify this statement now.

There are four theoretically possible ways of using إن

<table>
<thead>
<tr>
<th>جواب الشرط</th>
<th>فعل الشرط</th>
</tr>
</thead>
<tbody>
<tr>
<td>إن تقم أقم</td>
<td>المضارع</td>
</tr>
<tr>
<td>إن قمت قمت</td>
<td>الماضي</td>
</tr>
<tr>
<td>إن تقم قمت</td>
<td>الماضي</td>
</tr>
<tr>
<td>إن قمت أقم (أو اقوم)</td>
<td>المضارع</td>
</tr>
</tbody>
</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 

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 . Of one in 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 (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 . c.f. also and . 

12. Can be omitted?

It may be omitted after doubled in thus, Speak good, or else be silent

13. May be used?

Yes, if the answer is a ver denoting a demand or in some other way is not suitable to be a condition, as:

If ye love God,—then follow me.
THE INDICATIVE

14. What did we say were the 3 kinds of أعراب الفعل رفع ونصب وجزم. Of these we have dealt with رفع ونصب وجزم there only remains جزم الفعل.

15. When is a verb مرفوع مضارع is مرفوع when not preceded by any of the governing regents already mentioned.

16. What are العلامات يضربون تضم بين يضرب المضارع.

Lesson 195.

DEFECTIVE VERBS

1. What is the definition of الفعل الجامد لبس عني which keeps to one form, either the past as لبس, or the imperative as Heb. These are the real defective verbs; whereas الفعل المتصدر 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. 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 بِإِيمَانِهِ مَحْبَبَةً. By God what a flow is his as an orator. Originally در meant the flow of milk from the udder.

5. Name the four verbs of Praise or Blame

تَعَمَّد أَيْضًا وَأَخَذَهَا

These should be re-studied in Lesson 129: 1–4 (page 305).

Lesson 196.

الأسماء العاملة عمل الفعل

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).

 المصدر : اسم الفاعل : والصفة المشبهة : اسم التفضيل

2. Examples of a مصدر governing like a verb.

(a) But for God pushing back the people لولا دفع الله الناس

If God had not pushed the people back لو لم يدفع الله الناس

(b) I was surprised at his killing Zaid عجبت من قتله زيدا

(c) I was surprised at Zaid's being-beaten عجبت من ضربه زيدا
3. What is the difference between (b) and (c)?

In (a) and (b) 

is placed in construction with its Agent, but in (c) with its Object; the former is more frequent than the latter. (Revise 68:11 on p. 176).

4. Is there any RULE as to when a maṣdar may govern like a verb?

RULE: — 

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 

is a quasi-maṣdar; it is said by the grammarians to have the same meaning as the maṣdar but not to be called because of being defective in one or more missing letters, without Compensation. Thus from the maṣdar is and is called . But from we get and also both maṣdars, for the of the latter is compensation for the lost .

6. Examples of 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 (الحرف

1. In Lesson 197 we take اصناف الحروف 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 مبنية

2. How is a distinction made between الحروف meaning alphabetical characters and حروف الحروف meaning particles.

The first are called حروف المباني Letters of building, and the latter حروف المعاني 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 نواصب già and already studied; (3) common to noun and verb, as حروف العطف conj: 

b. Into governing particles, as نواصب the نواصب 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, النواصب subjunctive, الجوازم 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 وْنَم وَلَيْنِي وَيْلَيْنِي جَيْرَوْنَ إِنَّ
The last two جَيْرَوْنَ are seldom used.

(2) Negation: لَمْ وَلَا وَلَا وَلَا وَلَا وَلَا وَلَا وَلَا وَلَا وَلَا لَات
is not much used: There is no hour for repentance (i.e. it has gone).

إنَّ ارْدَنَا الْأَخْسَىَّ
We intended naught but good.

(3) Condition:

(4) Interrogation:

(5) Incitement:

(6) Future:

(7) Masdar particles:

(8) Demonstrative particles:

(9) Corroboration:

(10) Pleonastic (i.e. extras):

(11) Surprise:

(12) Explication: 

He nodded 'Yes.'

(13) Expectation (Probability): 
This is مع with the present工夫 أَيُّ ما لا يَحْضُر the past, but مع is مع i.e. actual happening).

(14) Stringent Denial:

(15) Adversative particle:
Lesson 198.

1. Takinggive examples of their USE.

(بلي is used after an inter. neg) قال لي أنت ابن الملك قلتي He said to me, Are you not the king's son? I said, Certainly.

(أي is used with an oath,—Yes by God ايشوالله) From this is contracted the colloquial أي which may be prefixed to نعم as in Syria, اينعم

2. (a) We have seen that لم and لاألما are "Conversive,"

المضارع a past meaning, as

He begat not, nor was he begotten لم يلد ولم يولد

(ب) The liar will never speak the truth. لن يصدق الكاذب

(ب) من meaning لليس For ما to mean ليس the order of منبداً وخبراً ما هذا بشراً

must be observed and be unrestricted.

3. Some grammarians say that the only 2 particles of condition are إن and لاألما thus ruling out إذما and they say that ألم is as much a compound of إن and لاألما is of لاألما and لاألما, and لاألما and لاألما.

(أ) لاألما is called حرف امتتااع لامتنااع i.e., non-existence of event through non-fulfilment of condition.

God's conversion of all men never occurred, because the condition (مشيئة الله) was never fulfilled.

(But he did die; thou wast not here) لو كنت هذا لم يمت اخي

لاألما經ل
and are particles of prevention of occurrence through observance of condition (contrast with \( \text{فـ} \)) as But for you turning up I had died. But for the existence of God we had perished.

Note that there are many words for interrogation as \( \text{سـ} \) and \( \text{كـ} \) etc., but they are not particles.

5. ـ the prep. may be used as a form of rebuke. Don’t you believe in God? \( \text{ألا أمنت بالله} \)?

6. ـ These were dealt with under the纳斯ال

7. ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ــ ـ~
Lesson 199.

أمثلة في عراب

(1) ضربَ زيدَ الجمل

 ضربّ - فعل ماض مبني على الفتح
زيّدَ - فعل لضَرِّبَ: مرفوع وعلامة رفعه ضمة ظاهرة في آخره
الجمل - مفعول به: منصوب وعلامة نصبه فتحة ظاهرة في آخره

(2) ضربّ الجمل

 ضربّ - فعل ماض (المجهول) مبني على الفتح
الجمل - نائب الفاعل: مرفوع وعلامة رفعه ظاهرة في آخره

(3) شرف في حياته:

شريفي - مضاف ومضاف إليه
شرف - مبتدأ مرفوع وعلامة رفعه ضمة مقدّرة
الباء - ضمير متصل مبني على السكون في محل جر بالإضافة
حيائي - مضاف ومضاف إليه
حياة - خبر لشرفي: مرفوع وعلامة ضمة مقدّرة
الباء - ضمير متصل مبني على السكون في محل جر بالإضافة

(4) كان زيدَ كريماً

كانـ - فعل ماض ناقص برفع اسمه وينصب خبره
زيدَ - اسمـ كان مرفوع به وعلامة الخ
كريماً - خبر كان منصوب وعلامة الخ

(5) جاءَ زيدَ راكباً:

راكباً - حال: منصوب وعلامة نصبه الخ

etc. = (etc.)
I. (a) Translate the following easy story:

خُرُجَ شَخْصٌ يُصِرَّرَ دَراْهُم الَّذِي أَسْوَى لِيِشْتَرَى حِجَارَةٍ فَأَسَتَبْلَهُ
رَجُلٌ فِي الْطَرِيقِ، فَقَالَ لَهُ: إِلَيْ أَيْنَ - قَالَ: إِلَيْ أَسْوَى لِيِشْتَرَى حِجَارَةٍ
- قَالَ: فَلَنِّي شَأْءٍ إِلَيْنَا - فَقَالَ: لَيْسَ هَذَا مَوْضُعٌ إِنْ شَأْنَا إِلَيْنَا
الدَّرَاهُمُ فِي جَبَّي وَأَحُجَّمُ فِي أَسْوَى - فَلَمَّا وَلَّى إِلَيْ أَسْوَى ضَرَّبَ
عَلَى جَبَّيْهِ إِلَى جَبَّيْهِ - فَلَمَّا رَجَعَ إِلَيْ دَاوَرْةَ أَسْتَبْلَهُ ذَلِكُ الرَّجُل
- فَقَالَ لَهُ: مِنْ أَيْنَ - فَقَالَ: مِنْ أَسْوَى إِنْ شَأْنَا إِلَيْنَا، وَلَمْ أَشْترَ أَحُجَّمْ
- إِنْ شَأْنَا إِلَى اللَّهِ وَهَذَا يَأْتِي مَعْلُوَّنَ إِنْ شَأْنَا إِلَيْنَا، وَعَلَيْكَ مَعْلُوَّةً إِنْ شَأْنَا إِلَيْنَا.

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:

ذَكَرَ أَهْلُ الْاَخْبَارِ أَنْ نُوحَأ أَوْلُ بيّ بِعْشٍ، وَأَنْ قُومُهُ كَانُوا أَهْلُ أوْمَاتٍ
يَعْبُدُونَهَا مِنْ دُونِ اللَّهَ، فَبَعْثْنَاهُمْ نَوحٍ فَدَعَاهُمُ الَّذِي فَسَكَنْوُا يَبْطَشُونَ بِهِ
وَيُسِيَّرُونَهُ بِهِ، وَأَوْحَيَ اللَّهُ لَهُ أَنْ أَصْنَعَ الفَلَكَ قَانُونًا، فَقَصَّنَهُمْ
حَشْبَ السَّاجِدِ وَجَلَّ طُولَهُ ثَلَاثَ مَائَةٍ ذَرَاعٍ وَعَرَضُهُ خَمْسَينَ ذَرَاعٍ.

3. Give (with full vowel-points) the singular or plural, as the case may be, of six only of the following words:

صُوْرَةٌ، عَمَلَةٌ، شَهَوْدٌ، غَازٌ، فَقِيٌّ، غَلَامٌ - إِنْ، فَتَهَاءَ، أَخْرَى

4. Give the 1st person singular and the 2nd person plural feminine of the perfect (الماضِي) and the imperfect (المضارع) indicative of زَيَّ رَمَيٌّ وَصُلَّ - مَدَ and the 2nd person singular masculine of the imperative (الأمر) وَدَعُ - سَارَ - أُمَّدَ - وَدَّ

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 فعّالة)
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.**

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<thead>
<tr>
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<th>Arabic</th>
<th>Value</th>
<th>Hebrew</th>
<th>Arabic</th>
<th>Value</th>
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<td>ل</td>
<td>30</td>
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<td>ب</td>
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<tr>
<td>ב</td>
<td>م</td>
<td>40</td>
<td>ד</td>
<td>ج</td>
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<tr>
<td>נ</td>
<td>ن</td>
<td>50</td>
<td>ה</td>
<td>د</td>
<td>3</td>
</tr>
<tr>
<td>ס</td>
<td>س</td>
<td>60</td>
<td>ي</td>
<td>ه</td>
<td>4</td>
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<tr>
<td>ע</td>
<td>ع</td>
<td>70</td>
<td>و</td>
<td>و</td>
<td>5</td>
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<td>נ</td>
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<td>80</td>
<td>ز</td>
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<td>6</td>
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<td>ط</td>
<td>ط</td>
<td>8</td>
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<tr>
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<td>ر</td>
<td>200</td>
<td>ي</td>
<td>ي</td>
<td>9</td>
</tr>
<tr>
<td>ש</td>
<td>ش</td>
<td>300</td>
<td>ل</td>
<td>ل</td>
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<td>ת</td>
<td>ت</td>
<td>400</td>
<td></td>
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</tbody>
</table>
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(Students should use the proper ARABIC Terms).
(The nos. refer to the pages).

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درس 199

قال التعلم ابنا الجاهل ان للمزايا حدا لا يتجاوز صاحبه فلا تحسب ان الله يذكرك مني بعد أن انقطعت من يديك فقال له الذهب ان الجدرين ان تزغ في خلاصي لما بيننا من سابق المؤاخاة والصبرة وان خصصتي لا بدير ان احسن مكافأتك فقال التعلم قد قال الحكام لا تؤخ الجاهل الفاجر فانه بشينك، ولا زينك، ولا تؤخ السكاكاب فانه ابدا منك خير حفظه وان بدأ منك تنشاه، وقال الحكام لكل شيء حيلة للاموت. وقد صلح كل شيء الا فساد الجوهر، وقد يدفع كل شيء لا القدر. . ثم جمل يصبح لاهل الكرم حتى بصروا به واقبلا عليه مسرعين فثبت لهم التعلم حتى قربوا منه ومن الحفرة التي فيها الذهب ثم على التعلم هاربا فنظر أصحاب الكرم في الحفرة فلما رأوا فيها الذهب وقعوا عليه بالحوارة التعلم ولم يلزموا يضربون بالحفرة والخشبة ويتعلمونه بمسافة العماح حت قلاو وانصرفوا. فرجع التعلم الى تلك الحفرة ووقف على مقتول الذهب فرأى ميناً فكر رأسه من شدة النزج. ثم ان التعلم اقام بالكرم وحدها مطمئنا لا يخف ضرا وهذا ما كان من حديث الذهب والتعلم

درس 200

صلاة مسيحة

اللهم قادر على كل شيء الذي سمحت فيها مفعى من الزمان بتبادل الألسنة لاعل تفرق الامم وبدمهم على وجه كل الأرض لنشروا بقدرتك وعظتمكم ويخضعوا امام عرش نعمتكم. بارك يارب على جميع الساعي المبذولة في هذا العصر لاجم شرائع أولاد آدم مانية ولا سيما هذه الدروس العربية التي غرضها تقرب الامم بعضها من بعض لازالة سوء الظن وللتعاون الدولي بين الشعوب. وامتحن لكل منعل أو متصلة ذهبا ثابتاً وذات كرمة قوية ولهما طلاقا ليتقدم في المعرفة يوما فيهما تماما لمشيئك وأكراما لفادي نسا سوء المسيح آمين.
ملح وهوحد قبيح فنسبني ان تنق بي فاني لم آكن جاهلا بحوارد الدهر فلا تؤخ حيلة خلاصنا فالامر اضيق من ان نبذل فيه الكلام فكان الذئب اني مع قلة نفسي وفؤاك قد عرفت ما في خاطرك من انك اردت خلاصي لسأ عرفت توبتي فقفت في نفسك ان كان مخفا في زعم فانه يستدرك ما افند وان كان مبطلا فجزاوه على ربي وما انا اقبل منك ما أشرت به على فان غدت بي كان الغدر سببا لهلاك. ثم ان الذئب انتصب قاما في الحفرة واخذ الثعلب على كتفيه حتى ساوي به ظاهر الأرض فوث الثعلب عن كنتي الذئب حتى صار على وجه الأرض ووقع مغشيا عليه فقال له الذئب باخليني لانفخي عن امري ولا تؤخ خلاصي

درس 198

لا تحرك الثعلب وقفة وقال켜 المغور لم يوقفني في به السراخ معك والسخيرة بك وذلك انى لم استعمل توبتي استخفي الفرح فطعت ورقت فتدلي ذنبي في الحفرة جذابي فوقفت عنك. ثم انذاقي الله تعالى من بريدك فان لي لا يكون عونا على هلاك واين من حزب الشيطان، واعلم انني رأيت البارحة في منامي اني أرق في عرس فقصصت الروية على معبر فقال لي انك تقع في ورطة وتنجو منها دملت ان وقوعي في به ونجاني هو تأويل روائي وانت تعلم أني المغور الجاهل اني عملت فسوف تطمع بقلة عقلك وحلقك في انقاذي ملك. انا سمعت من غلط كلام وكيف امسى في تجارتك وقد قال العلماء ان في موت الفاجر راحة للناس وتطهيرا للارض ولولا خباقي ان احتمل من الألم في الوفاة
لك ما هو اعظم من أن الغدر لتavras في خلاصك.
فما سمع الذئب كلام الثعلب عض على كفه ندمنا تى لن ان له الكلام ولم يجد بدأ من ذلك وقال له بلسان خلفت انكم معاشر التعلم من احلى القوم لسنا وطلهم مزاجا وهذا منك مزاج ولكن ما كل وقت يحسن اللعب والمزاح
عليك مع أنني كنت على هلاكك حريصاً فلما سمعت منك توبتك وما نذرت على نفسك أن تجاك الله زمني خلاصك ما انت فيه فادليت عليك ذنبي السماك تتعلق به وتنجو فلم تترك الحالة التي انت عليها من العطش والشدة ولم تلمس النجاة والسلامة لنفسك بالرفق بل جذبتني جذبة ضعفت منها أن روحي قد خرجت فصرت أنا وانت في منزلة الهلاك والموت وما ينجيني أنا وانت إلا شيء ان قبلي من خلست أنا وانت وبعد ذلك يجب عليك إن تفي بما نذرتته وآكون رفيقك

درس 197

فقال له الذئب وما الذي اقبل منك قال له الثعلب تسحم قاماً ثم اعلانًا فوق رأسك حتى آكون قريبًا من ظاهر الأرض فالي حين اصير فوقها اخرج وأتياك بما تتعلق به وتخليص انت بعد ذلك فقال له الذئب لست بقولك وافتاً لان الحكمة قالوا من استعمل الثقة في موضوع الحقد كان مخطئاً، وقيل من وقته بعده لفة كان مغروراً، ومن حرب الجبر حلت به النزامة ومن لم يفرق بين الحالات فيعطي كل حالة حظه بل جمل الابتهال كلاً على حالة واحدة قل حظه وكرت مصانعه وما احسن قول الشاعر لا يكتب ظلك الا سيئة ان سوء الظن من اقوى القطن ما رى الإنسان في مهيلة مثل فعل الخير والظن البسن فقال له الثعلب ان سوء الظن ليس محتجاً في كل حال وحسن الظن من شم السكال والعبقية النجاه من الاهوام وينبغي لك إما الذئب ان تتحيل على النجاة بما انت فيه ونسلم جميعاً خيراً من موتاً فارجع عن سوء الظن والخوف لانك إن احسنت الظن في لا خلوه من أحد أمرين انا ان آتياك بما تتعلق به وتنجو مما انت فيه وما انا اقدر بك أخلص واعدك وهذا مما لا يمكن فاني لا آمن ان ابني بشيء بما أتيت به فيكون ذلك عقوبة الغدر وقد قيل في الأمثال "الوفاء
 وقال كتب في غفالة من امرئ فان خلصني الله من هذا الكرب لاتكون من تجربة على من هو ضعف مي ولابسن الصوف لا المعدن على الجبل ذاك أرمل لل تعالى خالداً من عقبته واعترض سائر السواد وللمرين المجادلين والقائرين، ثم بكي وانتخب فرق له قلب التعلم، وكان لما سمغ تضرره والكلام الذي يدل على توبته من العفو والكسب، اخذته الشفقة عليه فوثب من فرحته ووقف على شفاه الحفيرة ثم جلس على رجليه واملى ذنه في الحفيرة فعند ذلك قام الذئب ومد يده إلى ذنب التعلم وجذبه إليه فصار في الحفيرة معه.

درس ١٩٦

تأليف

ثم قال له الذئب: أيا التعلم القليل الرحمة كيف تشمت بي وقد كنت صاحبي تحت قبري. وقت متعمى في الحفيرة وتعملت لك العقوبة فلا بدين ان يعني ذلك قبل أن يرى قمي، فقال التعلم في نفسه اني وقعت مع هذا جبار وهذا الحال يحتاج إلى المكر والأخاذ وأعد قمي أن المرأة تضوع حلى يوم الزينة وفي النفل ما ادعه ما بديعي الا لشيء وإن لم أقبل في أمر هذا الوحش الظلم هلكت لا حالة.

ثم أن التعلم قال للذئب لا تجعل علي بالقتل فتندم ابيا الوحش الصادق صاحب القوة والباس السديد. وإن تتحمل وامعت النظر فيها احكي له كعرف قصدي الذي قصدته وإن عجلت بالشيء فلان فائدة لك فيه وعمت جميعهنا فقال له الذئب ابيا الجاد المفكر وما الذي توجه من سلامتي وسلامتك حتى تسامي التهمة غلابك فأخبرني بصدقك الذي قصدته.

فقال له التعلم اما صصدي الذي قصدته فما ينبغي ان تحسن عليه جازاتي لأنني سمعت ما وعدت من نفسك واعترافك بما سلف منك وتلهمك على ما فاتك من النوبة وفعل الخير وسمعت ما نذره على نفسك من كيف الادى عن الاستغفاب وغيرهم وتركك كل العب، وسائر الفوائد وزومك الخشوع بتقليم أظفارك وتفسير انيابك وان تلبس الصوف وتقرب القران الله تعالى فاخذتي الشفقة.
وقع في ورطة يرى لها العدو فضلين عن الصديق وانظر لي حيلة أخلاق بها وأن كان علىك في ذلك مشقة فقد يحمل الصديق لصديقه شده القل، ويعتني فيما في نجاته المعبط، وقد قيل إن الصديق الشيفي خير من الآخر الشقيق وان تسببت في نجائي لا تجني لك من الآلة ما يكون لك عدة ثم لإجابة من الحيل الغريبة ما تفتح به السكروم الخصيبية وتجني الأشجار المثمرة فطل نفسي وفر عيناً (1) فقال له التلمب وهو يضحك ما احسن ما قالته العلماء فيمكن الجهل مثلما قال الذئب وما قالت العلماء قال التلمب ذكر العلماء إن غلفية الجنة غليظ الطبيع يكون بعيداً من العقل قريباً من الجهل لان قولك امي المشرك الاهم قد يتحمل الصديق الشفقة في تحليل صديقه صحيح كما ذكرت ولهن ضري في يجهلك وقلة عقلك كيف اصدقك مع خيانتك، احسنني لك صديقاً وانا لك عدو شمتي واهده السكال اشد من رشق أمم ان كنت تعلق واما قولك انك تعتبني من الآلات ما يكون عدة لي وتعلمي من الحيل ما أصل به الى السكروم الخصيبية واجتنبي به الاشجار المثمرة، فأنا لك امي الخادع الغادر لا تعرف لك حيلة تتخلص بها من الحلاك فا ابدوك من المنقفة لنفسك، وما ابدونى من القبول لنصحتك، فان كان عندك حيل فتجبل لنفسك في الخلاص من هذا الأمر الذي اسأل الله أن يبعد خلاصك منه

تتابع

درس 195

فانتظر إياها الجاهل ان كان عندك حيلة خفاص نفسك بها من القتل قبل أن تبذل التعلم ونعبك لسركك مثل إنسان حصل له مرض فأنا وجل مريض يمثل مرضه ليداويه، فقال له هل لك ان أداويةك من مرضاك؟ فقال له الرجل هلا بدأت بنفسك في المداواة، فتركك وانصرف وانتهاز إياها الذئب كذلك فاز البس مكانك واعبر على ما اصابك فلما سمع الذئب كلام التلمب علم انه لا خبر له عندك فيكى على نفسه

(1) = Keep smiling! (1) and ابتها عبنا each
درس 193

قال أبو محمد النحاس كيف صارت إلى التضرع والخشوع والذلة والخشوع، بعد الانتفاضة والتكبر والغفران والتعبد، لقد صحبتك خالقًا من عدوائك وتملئت لك لرغبة في إحسانك، والآن زلت بك الرجفة، وحصرت بك النقمة، وانشد هذه البيتين:

يا أبا المنام المنعم وقعت في نينك السنية فذوق والمجنة الفضيلة وحكيت الذئب في قطيعة.

فقال له الذئب أبا الحكيم لا تكسر بالسان العدو، ناطقاً، وعينها محدقة، وكما كان يغيره الشياطين، فإن يفوته وقت المناسب، وجمال التعبير لي، في حبل تشد طرفه في شجرة وتدلي طفته الأخري حتى امتلئ به علمي أجو مما فيه وادفع لك جميع ما هوته يدي من النذائر فقال الثعب لقد أقدر من الجنازة، في ليس فيه خلاصك، فلا ترج من جهة نفسك، وأذكر ما سلف من سوء فعلك وما تقدمه لي في الفرد والكر، وأنن أنت من الرجح بالجدارة وعلم بأن دلك لأحدنا مفرقة، وأنها زائدة، وعنها راحلة، ثم أصير إلى الدمار وسوء الدار، فقال له الذئب يا أبا الحكيم كن قريب الرجوع إلى الوداد، ولا تصر على ضائع الاحقاد، وإعلم أن من خلص نفسًا من الهلاك فقد أحياها ومن أحياها فكأنه احيا الناس جميعًا ولا تنفع الفساد الفحشة تكربه ولا فساد أظهر من كوني في تلك الحفرة أجرع غصن الموت وانظر إلى الهلاك، وانت قادر على خلاصي من الارتباط.

درس 194

قال له الثعلب أعلم أبا الذئب أن من حفر لاخي قليباً، ووقع فيه كتيبًا، وانت غدرت في أولا فقال الذئب للثعلب دعني من هذا المقال، وضرب الأمثال: ولا تذكر لي ما سلف مني من قبح الفعال، كفيفين ما انا فيه من سوء الحال، حيث
ورغب في مودتي وтанغ من شدة قوتي فلا تحقق علي بما فعلت معاك فن قدر
وعفاك ان جبر علی الله وقد قال الشاعر
اذرع جيila ولو في غير موضعه ما خاب قط جييل انيا زرعا
ان الجيل وأني طال الزمان به فليس يحصد الأ الذي زرعا

درس 142

قال له الثعلب يا اجمل السماع واحمتح الوحوش في البقاء هل نسيت
تجرب وعنتوك وتكبرك وانت لم ترع حق المعشره ولم تنتص به البشاعر
لا نظمن اذا ما كنت مقتدر انت الظلمون على حد من النقم
تنام عيناك والظلمون منته به يدعو عليك وعين الله لم تتم
قال له الثعلب يا ابا الحصيب لا تؤخذني بسابق الذنوب فالعفو من الكرام
مطلب وصنع المعروف من اعظم الذخار وما حسن قول الشاعر

بادر يخير اذا ما كنت مقتدر فليس في كل حين انت مقتدر
وما زال الذئب يتدل للظلمون ويقول له للع做的事情 لا تقدر على شيء تخصصي به من
الملاك فقال له الثعلب ايا الذئب الامر الى الصاع لا تطلع في الخلاص فان
هذا جزء لقبيح فعلك وقصاص ثم ضحك بالدقيق وانشد هذين البيتين
لا تكنين خداعي فلن ننزل منالا
ما رمت مني حال زرعت فاحصل وبلا
قال الذئب للثلب يا حليم السماع انت عندي اوثق من ان تتكرك في هذه
الحفرة ثم افتض دمع العين والانشد هذين البيتين

يا من اابدي عندي غير واحدة
ومت موهبه تنوع العدد
ما نابي من زمانى قط نائبة الا وجدتك فيها اخذا بدي
البستان فرأى الامام زاهية على الاشجار فلم يشك الدبّ في قول الثعلب وادرك الشره فقام حتى انتهى إلى الثعلب وقد غره الطعام ووقف الثعلب متهاً فلما انتهى إلى الثعلب قال له الثعلب ادخل إلى الكرم فقلت كفيت مؤنة هدم حائط البستان وعلى الله تتم الاحسان فأقبل الدبّ مائياً يريد الدخول إلى الكرم فلما توسط غطاء الثعلبة وقع فيها فاضطرب الثعلب اضطراباً شديداً من السرور والفرح وزوال الهم والترح واطرب بالنبكات وانشد هذه الأبيات

رق الزمان لهالتي ورق لطول تحرقي
واتاني ما اشتهي وأزال مما اتقى
فلاسفحن عما جناه من الذوب السبق
فالدب ليس له خلاءٍ ينفق من هلاك موبي
والكرم لي وحدي وما لي من شريكامجى

درس 191

تتابع

كانت نتسل في الحفرة فرأى الدبّ يركع ندمًا وحزناً على نفسه فبكي الثعلبة معه فرفع الدهب رأسه إلى الثعلب وقال له امن رحمتك لي بكيت يا أبا الحصين قال لا والذي قدفك في هذه الحفرة اتمني بكيت لطول عمرك الماضي واطفئا على كونك لم تقع في هذه الثعلبة قبل اليوم ولو وقعت قبل اجتياعي بك لکنت ارحت واسترحت ولكن ابقيت إلى أجل المخوم ووقتاك المعلوم فقال له الدبّ رح إيها المساء في فعله ووادتي وأخبرها بما حصل لي لعلها تختال على خلاصي فقال له الثعلب لقد اوقعك في الهلاك شديد طمعك وكثرة حرصك حيث سقطت في حفرة ليست منها باسم لم تعلم أن الدبّ الجاهل أن صاحب الكل يقول من لم يفكر في العواقب لم يأمن المعاطب فقال الدبّ للثعلب يا أبا الحصين اتمنى كنت تظهر محبتى
درس 189

تابع ما قبله

لم أن النبي ﷺ ذهب إلى الكرم يومًا فرأى في حائطه ثيابًا فانسكتها وقال في نفسه:

لا يمكن هذه الثياب لابد لها من سبب. وقد قيل من رأى حرقًا في الأرض ولا يجتبه ويتوقع عن الإقدام عليه كان بنفسه مغرماً ولهاله متعرضًا. وقد أشعر أن بعض الناس يعمل صورة التعلم في الكرم ويقدم إليه العنب في الأطباق لاجئ أن يرى ذلك ثعب آخر يفتقد إليه في الجحيم. وأرى هذه الثياب مكيدة وقد قيل أن الحذر نصف الشطار ومن الحذر أن ابتل على هذه الثياب وانظر لعلي اجتاعها أمرًا يؤدي إلى التلف ولا يحملني الطمع على أن التي نسبي في الملكة ثم دنا منها واطف بها وهو حاذر فرآها فذاه هي حفيرة عظيمة قد حفرها صاحب الكرم ليصده فيها الوحش الذي يفسد الكرم ورأى عليها غطاء رقيقًا فتأخر عنها وقال الجحيم لله حين حذرتهما وأرجو أن يقع فيها عدوى الذئب الذي نقص عشي فاستقبل بالكرم وحيد وابيعيش فيه آمنًا ثم هز رأسه وضحك ضحكًا عاليًا وأطرب بالنغمات وانشد هذه الأبيات:

ليتني أبصري هذا السوق في ذي البكر ذيًا
طالما قد ساء قابي وسقاني المر عصبا
ليتني من بعد ذا لماي ونقضي الذئب نحنا
ثم يخلو الكرم منه وارى لي فيه نهبا

درس 190

تابع

فلا فرع من شعره انطلق مسرعاً حتى وصل إلى الذئب وقال أن الله سهل لك الأمور إلى الكرم بل يعب وهذا من سعادتي فهنئكم لما فتح الله عليك وسهل لكم من تلك الغنيمة والرزق الواسع بل منشقة فقال الذئب للتعلم وما الدليل على ما وصفت؟ قال: إنني انتهيت إلى الكرم فوجدت صاحبه قد مات ودخلت.
فلم يقبل الذئب قوله، واعظ له الرد وقال له: لا علاقة له بالسلاسل في عظيم الأدوار وحسيمه، ثم لطم العمل لطمة تغمر منها مغشياً عليه، فما أفاق تمس في وجه الذئب، واعتذر إليه من السلاسل، وانتشد.

أن كنت قد أذنبت ذنباً سافلاً في حكم وانيت شيئاً مكرراً، إذا تأثبر، عصا جنحت واعفوك، يسع السبب إذا ما مستغفراً. في سبيل ذئب اعتذاره وكذب عنه شروره وقال له: لا تتلكم فيها لا يعميك تسمع ما لا ضيتيك، فقال له: العمل سعداً وطاعة، إذا، معزوم عما لا ضيتيك فقد قال الحكم لا تخبر ولا تسبب عنه ولا تذب إلى ما لا تدعى إليه وذك الذي لا يرنيك، إلى ما يرنيك ولا تبذل النصيحة للإشرار، فانهم يجوزونك عليها شراً (تتابع).

درس ما قبله

وعند هذا تبسن العمل في وجه الذئب لكنه إضطر له مكراً وقال لا إراده.

أسمع في هذا الذئب وصبر على إذ الذئب وقال في نفسه أن البطر والافترا، يجاب إنهاء الهلاك، يوقعان في الارتباط فقد قيل من بطر خسر ومن جهل ندم ومن خاف سلم والانصاف من شيم الافرار والآداب أشرف الأكباب، ومن الرأي مداراة هذا الباغي، ولا بد من مصرع، ثم أن العمل قال للذئب أن الرب يمفر ويموت ويلعده أن أقترب الذئب. وانا عبد ضعيف وقد ارتقد في نصحك التمسيف ولو عمت بما حصل لي من لطفتك، لعلمت أن الفيل لا يقوم به ولا يقدر عليه، ولكني لا أستكي من ألم هذه اللطامة بسبب ما حصل لي بها من السرور فإنها، وإن كانت قد بلغت مني مبلغاً عظيماً، فإن عقبتها سرور وقد قال الحكم ضرب المؤدب أوله صحب شديد، وأخره أحل من العمل المصفي. فقال الذئب: نفتذ ذنبنا واقت عثرنا فسکن من قوى على حذر واعترف في العبودية فقد عمت قهرى من عاداني، فسجد له الثعلب وقال له: أطل الله عمرك ولا زلت قاهراً من عاداك. ولم يزل الثعلب خائفاً من الذئب مصانعاً 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. £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.
وقيسًا على ذلك فإن الحكومة التي تدبر امور أسرة تسمى "الامة" أو ضياء كبيرة تسمى "الوطن" يجب عليها من وقت لآخر أن تحوي الوحدات التي عليها مدار قوة الامة وتقدمها والذين تراها ممنة في الافراد، والإجحاث التي يتم بها الحصول على هذه المعلومات هي ما يسمى "بالاحصاء العام".

اطال أحكام الحكّم العرفى

د红星 ١٨٦

حيث أنه من الضروري منع الاتحاد من غير تصريح بالأسلحة والدمار والممتات والمؤن العسكري والدواب المملوكة الصاحب الجلالية البريطانية الموجودة في حكم السلطات البحرية والبحرية في القطر المصري بالنابة عن جلالته فيناء عليه أنا الجنرال ارشيبالد جنس. ولي القائد العام للقوات البريطانية في القطر المصري بما هو موحول لي من السلطة العسكرية

أمر ما يأتي

البند الأول—كل من أستَرَى أسلحة وممتات وأدوات وملابس وبطانيات المنوم وما كُولات وعُفون عسكرية وبحرية أو حاول مشارها أو الحصول عليه مما كان نوعها أو صفتها وأيضاً كان ووضعها وكل مشتري إ دابة مملوكة لصاحب الجلالية البريطانية أو حاول مشارها أو الحصول عليها يعد مرتقباً جرماً يعاقب عليه بمحتوى الأحكام العرفية ما لم يثبت أن الشيء الذي اشترى له ودخل في ملكيته بامر سلطنة عسكرية أو بحرية قد خُوَّل حتى البيع والتصرف وكل خلافة لهذا الأعلان يعاقب وتكبده بعد العادة اما بالحبس مدة لا تتجاوز سنتين مع الاستبعاد الشاقة أو بدورها وأما بغراية لا تتجاوز قيمة المطالبة جينه.

البند الثاني—يغني الأعلان العرفى الصادر بهذا الشأن بتاريخ ٩ يوليو سنة ٩١٨.
(2) كل واحد من الأشخاص المشار إليهم في المادة الثانية من هذا القانون يرفض أو يبقي اللائق بالواجبات التي تفرضها عليه المادة الثانية المذكورة في المادة الخامسة - على وزير المالية تنفيذ هذا القانون واتخاذ القرارات اللازمة لذلك.

الإحصاء العام للسكان وفوائده

الله تعالى: «وكل شيء احصىنه في أمام مبين (2) الواجب على كل إنسان مفكر يجيب على كل شخص مفكر منتظم في معيشتهأن يتأمل في أحواله الشخصية من وقت لآخر للفوائد على حقيقة أمره كأن يتفقد أموره في كل يوم أو في كل اسبوع أو في كل شهر على حسب ما تستلزم حاليته المعاشية (3) حتى يعرف نتيجة أعماله في الماضي والوسائل التي يمكنه الاعتماد عليها في عمله في المستقبل، وما يجب عليه عمله لتحسين حالته الحاضرة فثناً يجيب على ربة البيت العقلية أن تعرف مقدار ما استهلكته الأسرة (4) من المال كل والباس لكي تشترى ما تحتاج إليه في الوقت المناسب، ويجب على الزارع أن يخص مواشه ويقدر ما لديه من البذور اللازمة للزراعة التالية (5) كي يعرف هل إرضاه في تقدم أو في تأخر وهل عدد ما يلزم للموسم (6) الأتیل ويجب على التاجر أن يجرد بضاعته ويسوي حسابه لكي يعرف آخرته راحة تم ولاه ينقصه بعض الأصناف؛ فإذا اهملت هذه الأمور ولم تنجز في مواعيدها فربما يجد لردة البيت أمنها عند اعداد طعام الغداء مثلاً جيد نفسها عجزة عن سهولة كأن يلزم لاهل منزلها، وقد يحدث للناشر أن تقوته صفة راحة لعدم قدره على تلبية طلب أحد زبابه فيقع في حسرة من أجراء ذلك بل ربما أدى إهاليه ويمسقه. وقد يحدث للمزارع أن يضطر إلى التعجيل عن ارضه أو تركها بورًا.

دروس

1 قانون تعداد (1) الстранة (المصري)

نشرت "الوقائع المصرية" (2) الايالة البارحة القانون الجديد الخاص بإحصاء (1)

سكان الстранة المصري في شهر مارس (3) القادم والسمي قانون التعداد،

وهذه صورته بالحرف الواحد (4) كان سلطان مصر

بناءً على ما عرضه علينا وزير المالية وموافقة رأى مجلس الوزراء رسمياً (5) مهماً هوت

المادة (6) الأولى — في خلال سنة 1917 يحصل في جميع أنحاء (6) الстранة

المصري تعداد عام جميع السكان، ويكون إجراؤه بواسطة صلاحة عموم الإحصاء

الديمومة (7)

المادة الثانية — يجب على المورين والصيامرف (11) والعميد (12) والشاطخ (13)

وغيرهم من عمال الحكومة الذين تطلب منهم صلاحة عموم الإحصاء الأدبية، أو

مندوبوها هذا العمل أن يقدمو للصلاة الموأء إليها (14) كل مساعدة تؤدي إلى

حسن إتفاق جميع إجراءات الاستمام والتحقيق اللازمة للفترة

المادة الثالثة — يجوز لمال التعداد؛ والمورين، والصيامرف، والعميد، والشاطخ

وغيرهم الذين تنتدبهم صلاحة عموم الإحصاء لهذا الغرض أن يشعروا، أو أشردوا، أو

يرسموا على كل محل، وفي أي وضع منه الخروج، أو العلامات، أو الأرقام (15)

التي يرونها لزامة عمل التعداد

المادة الرابعة — يعاقب بغرامة (16) لا تتجاوز جنيه (17) مصرياً واحداً، أو

بالحبس لمدة لا تتجاوز أسبوعًا واحدًا (18)

(1) كل من ينتقل، أو يموج، أو يطمس، أو يتلف قبل تاريخ انتهاء التعداد

الذي يملح رسميًا الخروج، أو العلامات، أو الأرقام الموضوع، أو المرقعة،

أو الرسمة، لعمل التعداد

Drus 182

اهب الزراع

هل عزمتم على تسميد (1) زراعة محكم هذا العام، فذا كان هذا عزمكم فلا تترددوا في تسميدها بالسيماوكي (2)—سلافات الشاد (3)
فإنه انفع سيد وارخص سحاب ويكون الحصول عليه من مستودعات (4) ووكالات وشركة الأسواق المصرية لندن (5) ومستودعات ووكالات الجمعية الزراعية السلطانية. ويمكن الحصول على جميع المعلومات من شركة سلافات الشاد (6) الأسكندرية (بالأسكندرية) (7) (عن الجرائد اليومية).

Drus 183

الدليل المصري

شركة الاعلانات الشرقية (1) تترشح باحاطة علم الجمهور بأنها عازمة على تحضير الطبعة الواحدة والثلاثين من الدليل المصري لسنة 1918 ولذلك تدعو كل من يود أن تدرج إسهاؤهم وصناعتهم (2) وعنواناتهم (3) وترجوه ارسال جميع البيانات اللازمة لصندوق البوسنة (4) مترجمة بمصر 240 البالاسكندرية أو بالحوصور شخصياً مكتملاتها تشترع قصر النيل مترجمة 240 بمصر (6) وبشارع شريف (7) بشعار شريف بالاسكندريةونشر الشركة هذه الدعوة إلى الجمهور ولها وظيف الامل أن يمدوا بها المساهمة.

على أتم ذلك العمل الجميل الفائد مع العلم بأن عموم الأسئلة تدرج مجاناً (9) عن الجرائد اليومية.

The query is not clear, but it seems to be related to an advertisement or notice regarding some goods or services.

**Announcement 180**

The goods (1) are being sold by Thabit Basta & Co. (2) him and his partners. (3) Inform (lit. surround knowledge). (4) Cootten-ginning mill. (lit. vapeur) (5) Situate near. (6) Large quantities. (7) On God be the trust (A common way of closing an advt).

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>English</th>
<th>Arabic.</th>
<th>Derivation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buoy</td>
<td>عوامة</td>
<td>to float</td>
</tr>
<tr>
<td>Tug</td>
<td>جرارة</td>
<td>to draw</td>
</tr>
<tr>
<td>Submarine</td>
<td>غواصة</td>
<td>to dive</td>
</tr>
<tr>
<td>Torpedo-boat</td>
<td>ناقة</td>
<td>to smash up (scattering dust)</td>
</tr>
<tr>
<td>Cruiser</td>
<td>طرادة</td>
<td>to drive away, chase</td>
</tr>
<tr>
<td>Steam launch</td>
<td>رفاس</td>
<td>to kick</td>
</tr>
<tr>
<td>Paddle Steamer</td>
<td>بارجة ج. بوارج</td>
<td>to build a turret</td>
</tr>
<tr>
<td>Battleship</td>
<td>بحرية ج. بوارج</td>
<td>to steam (kettle)</td>
</tr>
<tr>
<td>Steamship</td>
<td>مدرعة</td>
<td>to clothe w. armour</td>
</tr>
<tr>
<td>Ironclad</td>
<td>مدرعة</td>
<td>to destroy</td>
</tr>
<tr>
<td>Destroyer</td>
<td>حمـمـ*</td>
<td>to surround and put</td>
</tr>
<tr>
<td>Naval Blockade</td>
<td>حصار بحري</td>
<td>a. o. in a strait</td>
</tr>
<tr>
<td>Dirigible</td>
<td>مسر*</td>
<td>to make to go</td>
</tr>
<tr>
<td>Hydroplane</td>
<td>طاـرـ*</td>
<td>to fly</td>
</tr>
<tr>
<td>Mine</td>
<td>لغمة ج. لغمة</td>
<td>to lay a mine (blasting in quarries)</td>
</tr>
</tbody>
</table>
هذه القالة في المؤيد فادا كانت جريدة الغازيت ترى هذا الأرجى وتصرح على
صفحاتها مفرغة بتقشير المعلمين لهذه اللغات أو بعبارة أخرى بعدم كفاءتهم لان
يقولوا هذه المراكز التي هي متعلقة الروح للجسم في سير التعليم فكيف يكون
الحالة إذا استمر التيار ساراً على ما يغييه ولهوا ذو القاصد والمعرضون من
الذين يريدون ارخاع التعليم من اللغة العربية إلى اللغات الأجنبية؟ إن هذا
شيء عجاب

درس 179

نحن لا نريد القول إن تعليم اللغات الأجنبية غير نافع ولكن نقول أن
الواجب يقضي أن يتمكن المتعلمون من لغة بالدهم ثم عم في حل من أن يتلقوا
من اللغات ما شاؤوا ولكن الحالة الموجودة الآن في مدارسنا لا تفيد الطالب شيئاً
سواء اختلاف النظم التي يأخذها مهتمه فيخرج الطلبة من حجرات الدرس
وافقدهم من هذه النظم هو وهاهم الطلبة أنفسهم يشهدون بهذه النظرية
(1) ويعرفون بهذه الحقيقة المهملة لأنهم أعرف الناس بمدارسهم ولا يبتكر مثل خبير
والذي لا يختلف فيه اثنان من الطلبة أنفسهم أن التعليم باللغة العربية قد أفاد
الناشئة (2) فائدة جلي ولا ينكر ذلك الاكل مكرار حتى أنهم الآن قد درحوا
في حياة جديدة وكثر من بينهم الكتب والآداب في زمن وجيزة وواشككت السنة
الناشئة إن تخلص من العجمة التي لا زومنا زمناً ما (3) بل اخذت تنفض عن عاقتها
كل ما يؤدي إلى التبلبل في النطق بفضل المؤلفات العربية وسراً لا نسمع
الكتب التي كان يلفظها طائفة المتعلم ممزوجة بالكلمات الفردية (4) فلا هي
بالعربية الحالسة ولا هي الفردية المخصصة

على أننا نلومهم في ذلك لأن الأحوال كانت تقفي عليهم مثل هذا الأمر
الذي منشئه التهويش في التعليم لأن الطالب الصغير لم يحود النطق الصحيح بلغة
بلاده ثم هو يلقن بجانبها اللغات الأجنبية ولذا يصعب عليه أن يؤدي غرضه خاصاً

(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. الجمجم ٤ ربيع الثاني ٧ رجب ١٠ شوال
2. صفر ۵ جمادي الأولى ٨ شعبان ١١ ذو القعدة
3. ربيع الأول ٦ جمادي الثانية ٩ رمضان ١٢ ذو الحجة

قرنا في المقال السابق أن تعليم الأبناء بلغة بلادهم يدلهم إلى استقاء المعارف الصحيحة التي تغرب عن (١) اذىهم أي نقلها بلغة أخرى واستدلالنا على ذلك بنتائج الأبحاثات في العلوم التي يدعو المؤكرون أنها لا تصل إلى ذه النطاب. صحيح إلا إذا كانت باللغات الأجنبية. تلك هي العلوم الطبيعية (٢) والبيولوجية والتنبية (٣). ولما كانت صحيحة عند هؤلاء الطبابة حتى كنا نقول الأمر يهمون. ولكن يوجد هناك كثير من الطبابة الذين ينظرون في سلك المدارس العالمية واتعمق في هذه الفوائد (٤) فلا يمكنهم أن يقوموا بأعمال المصارف (٥) والتجارة وغيرها من الأعمال التي تتطلب اللغات الأجنبية.

 ولم يكن هذا رأينا الخاص بل أن جريدة الغازيت (٦) رأى هذا الرأي في العام الفارط (٧) حيث كتبت مقالا في هذا الصدد صرحت فيه بقم تعليم اللغات الأجنبية في المدارس المصرية كإنه وجهت سهام انتقادها إلى التعليم في مدارس الغير (٨) وغيرها من مدارس الطوائف ودعت على ذلك بادلة كثيرة وقد نشرت

TRANSLATION: -- ARABIC MILITARY MUSIC.

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 أخبار حديث أن تلك الدائرة انتقلت من مكانها الأول الذي كانت تقيم فيه الباحة وانتقلت لها مكانًا حنانيًا خاصًا بها ولاتزال ببكرها وقد وضعت فيه الأشياء:  
الجبلة ونظمت أحسن تنظيم وما أوجب شكر الاهالي أن ما كتبنا (1) التلفون البري والبترولي وادات التلفون والبريد قد نقلت كهذا إلى المكان الجديد وأرتبطت بالسلاسل البرقية.
والتأملية من غير أن يحصل أي تلظيف في الإجراءات على اختلاف الأوقات، ونحن نعزي إدارة عموم (1) البريد والبترولي والنتفون على متابعة من الزمن والنشاط. ودخل الأسلحة والتحوصات (6) في فروعها وعملها. وترجم الله أن يوفق كل عمال جلالة الملك المتعم إلى تحقيق رغباته الجميلة في التقدم والارتقاء (عن القبلة)

درس 176 صحيف الهند والهيئة العربية (7)

كنا نسمع عن رصيفنا (6) جريدة (رحمة الأخبار) الهندية الإسلامية الغراء (1) أنها متوفرة عن المجاهدة في نشر الحقائق الناصعة عن بسطنا المباركة ونتاجنا الحسنة للإسلام. وذلك مصراً منها لبعض العامة أشياءهم من لا يدرك حقائق الأمور الا بعد حين، ناستبتدننا ذلك لما عرفناه في شخص حضرت العالم الفاضل محبوب علم خان صاحب تلك الجريدة من الغيرة على الصلاحة الإسلامية والوقوف على أحوال المملكة العثمانية وحيلياء التقدمين (7) التدريس عليها وعلى سلطاملها، وقد صدق حسن طننا برميئنا الجرارة وصديقنا المخترم محبوب العالم خان، فقد وصلت اليهنا امس إعدادنا الصادرة في أوائل ذي الحجة (8) وفي إحدى ترجمة النشور المنشوري الشريف مفتتحًا بعبارات الاحترام والنبيحلا. وفي عدد آخر منها كاية عن جريدة القبله ومديرة نشاطها عالمها، وقد وعدت (الجريدة) قراءها بانتقل لهم عن القبلة كل ما يروق لها من إخبار نهضتنا المباركة (عن القبلة)

Material and moral. (2) Apostates. (3) Calumniators. (4) Take away our religious and national entity.
واعتبار الدولة الهاشمية دولة حَرَّة لحقوق الدول وعضوا مستقلًا في المجموعة الدولية والحاضرة.

وقد كان ذلك من المفهوم ضمَّها (1) قبل الآن لما حلائنا من المنديفين السياسيين (2) في روعتنا (3) ولأن هذه الدولة حكومة نظامية (4) نافذة القوانين (5) في بلاد ذات هيئة اجتماعية (6) ترمي إلى مقصدها مستمرًا (7) جاء هذا الاعتراف الرسمي (8) الجديد ابلغ في التأكيد واضح في البيان.

وان هذه الحادثة الجديدة في تاريخ نهضتنا وما أضمت إليه من الاستقلال الداخلي الذي تقدمها، ستنهد كل الأسباب التي تسهل للاهلي استمر (9) ما عده الله تعالى فيهم وفي بلادهم من لوزم الحياة وضروب البقاء ووسائل الراحة والهدوء وعلاءوة على (10) هذا فإن مسيرة الدولة إلى الاعتراف بدولتنا الجديدة يعد في العرف (11) الدولي من أجل الراهين على حسن العلاقات السياسية المتبادلة واستخدام (12) الأواصر (13) والواعط بينهما، لذلك نحن نتلقى هذا العمل من حلائنا بما هو جدير به من الشكر، وأنهم سيرون انا من احرص الامام على الاعتراف بالجبل (14) والعمل على دوام ما يؤيد هذه المناصف المتبادلة، والأواصر الوثيقة، الى ما شاء الله.


(11) Conventional language (or, practice)

(12) Strengthening. (13) Ties. (14) Acknowledgment of favours i.e. Gratitude.

(15) And after (i.e. after the preliminary remarks.) It is often written, in letters. And is always followed by ف introducing the business.)
ولا انتهى هؤلاء التلاميذ من نشأتهم إدناهم جلالة الملك العظم من اعتبه:

وأتنا عليهم النصائح الذهبية الآتية:

يا أرادي. انكم إذا كنتم اليوم أطفالا فستكونون غداً رجلاً، وان الفد
مختاح الى رجاء صالحين يحسنون العمل الذي يفرض الهم القيام به. وبيضن
وجه قومهم بما ترهم الحسنة، وهذا لا يكون الا بهذيب الاخلاق أولا وبالمعرف
نانياً وما وجدت العلوم الا تهدب الاخلاق وتطهير الاعراق وتعويد الناس حسن
السلوك الى سعادتي (1) الدنيا والآخرة فالعلوم هي واسطة لذاك ليس الا وانكم اذا
فهمتم اصول دينكم ودرستم سيرة اجدادكم وآداب الفحت تجدون لكم من ذلك
منا يا فتياء لكم سبيل السعادتين، وانكم تجدون تاريخكم الملوء بالفخائر والمآت،
وان بلادكم في حجจา الى الابنود التي تنفع الحاكم مما انهم على به الحقيق من كذبر
الارض ومعادنها ومياهها وعناصرها شوطا جديداً في الزراعة والصناعة
والتجارة، ونحن الذين نأمرونا ديننا بالسعي والعمل، فاجتهدوا واحرصوا على ان
تقووا خير خلف خلف سلف (2).

واني سوف انجب البر اسأ الله تعالى فرصة ليرتكم في قاعات دروسكم.
وسترتيب لكل المدارس مساعدات مالية تمكنكم من تحقيق هذه الآمال، وقد
تألفت هيئة علمية للنظر في وسائل التهجين بالمعارف على ما يوافق حاجة بلادنا.
فلم يبق إلا أن تجهدوا لأن تكونوا رجلا (عن القبلة).

(1) (Note the duals, but translate “happiness,” only). (2) Worthy posterity of
worthy ancestry.
محضر صاحب الدولة (1) رئيس مجلس الوزراء
لا احتيثناء (2) على الله أن تقد عندي شاكراً له نفسي وعلياً على نعمة الصحة والعافية إلى غاية السعيد بعد رحلتي النيلية التي قصدتها تزويجاً للنفس والمالاً تبديلاً للواء للدعاوي العيسية العابرة لدولتكما أرى ان أكتب لدولتيما بما تأتيته لنفسي نفسي عاماً ... وقد رأيت منهم ما أدرك لي خالص الولاء واكيد الأخلاص يحسن نية وطيب سرية محوه ونور عرضي. بارك الله فيهم وهم زادني ابجاها ما شاهدت في البلاد هذه الناسبة من رقها وله الحمد ... وآني لا انكر على القائمين بشؤونهم في هذا سبيل القويم ما يدهونه من الهمة إلا كيدة جزاه الله عن اخواتهم خيراً وقد اقتضت (1) ارادتنا أن يقوم مديرو (2) الجهات التي مررنا بها ذهبها ولباً (3) وقضينا بها بعض السويعات بتلبغ افراد رعائنا كبيرهم وصغيرهم سلامنا وعطينا وتقديرنا لشعورهم الشريف واحساسهم الطاهر تلك السويعات التي كنت أرى نفسي فيها كلاب العطوف بين ابناه وامنا من دولكم الامام المديرين اللوماً (4) لهم ومن يلبهم من رجال حكومتنا ليقوموا بما اقتضته ارادتنا هذه مع تلبينهم بأنهم قد حافظوا على العدل بين الناس والاهتمام بشؤونهم والعمل على ترقية أخلاقهم وسعادة أحوالهم كانوا حازين لائم رضائنا عليهم وزيادة عنايتنا بهم ونا نسأل الله العلي القدير أن يقدرنا جميعاً على اسعاد الامة المصرية الكرمها التي هي اشرف ودبيعة من عنده تعالي بين إيدينا وهو ولي التوفيق.
حسين كامل

(1) İrade (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 ١٦٩ ـ الآثار الإسلامية

قُلْنَا في مقالة مضت أن الآثار الإسلامية في القاهرة وفي البلاد القطر المصري كانت مهمة قبل أن يدرس تاريخ الأعمار الإسلامية بجامعة مصر على يد صاحب الفقيد الاستاذ الشيخ محمد الخضري بك وكيل مدرسة القضاء الشرعي فألم يكن يعني بها إلا رجل الآثار في مصر والمستشراكون من البلاد الأوروبية، فلما كلف الاستاذ القاء الدروس استنسل سنة (١) حسنة هي تطبيق (٢) العلم على العمل فبعد أن قرأ تاريخ كل دولة توالت على مصر سواء كانت مستقلة أو تابعة يطرف بتنمية هذه الآثار الإسلامية أو المرة القديمة فيشرح لهم مقدار عمل كل عام منهم وحكم التاريخ عليه. وقد أخذنا على عهدنا منذ خمس سنوات مضت أن نكتب المباحثات ووصف الزياتن في المؤيد ثم في الاهالي خدمة للتاريخ وقد كان من وراء ذلك أقبال التعليم في درسة التاريخ والاستفادة من أدواره وظروفه.

درس ١٧٠ ـ تخريب السكة الحجازية (١) بالطيارات (٢)

ورد علينا من مقام وكالة الداخلية (٣) الجليلة البلاغ (٤) الآتي طارت أول امس (٢٩ حرم) طيارتان بقصد تخريب بعض جهات السكة الحديدية (٥) الحجازية فوصلتا الى مسافة أربعة أميال جنوبًا من قلعة (الحسا) وألقانا قنابلها على الخط الحديدي في ذلك المكان فأحدثنا فيه تخريبًا عظيماً وهدمت قنطرة كبيرة مبنية بالأحجار الصفراء وألقنا في بعض الأماكن المناسبة عددًا كبيرًا من منشور (٦) حضر لصاحب الجلاء (٧) الهاشمية (٨) وعادنا بالفوز العظيم والنجاح الباه.

دروس 167، 168

خطاب إشغال

إيزي العزيزي

سلاماً واحتراماً (وأبعد) فقد استلمت البدائع التي تكرمتم بارسالها إلينا بطرق
سكة جديد الحكومة المصرية، وبعربية ظهرت لنا جويدة إذن بدمجكم قيمة تقديركم
في الموازين وتعيين الأعيان لاليهور التي لم يسبق لنا تجربة شرقي أن جمعها في شخصيته
مع المدونية السكربي والفكر الجزل حكراً يتكلم قد أرسلاليهم أعيان البدائع
بالكامل كعيننا بحالة على البوسطة وهو مربع مثير للإنجازية بمصرية وأرجو أن
تتكرروا بابق عام من السبع الأدوارية بالقاهرة في البرميل بمدينتكم الإسكندرية
في هذا الأسبوع، وأقبل تحياتنا إخوكم الدكتور
عبد القدوس شاكر

Education, lit. pl: of knowledge.  (2) Muharram Bey Quarter.
درس 165
خطاب إشغال آخر

جنوب السيد الابن

سلامًا واحترامًا وبد فناء نعرض لجناكبكم أننا أنشأنا شركة تجارية خاصة

للإثاثات المنزلية من فرش صالة (1) ومفرشات أخرى حسب النوع المستقدم في

طرز أوروبا جديد هذا مع مراعاة الأسعار المثالية مما يساعد المستهلكون وهذه

الشركة رهينة أمركم فا شتم من هذه الأنواع فهي معدة لجناكبكم ولكن في أي

خدمة تصدر من جناكب أطلاع الله مريم (الامضاء)


<table>
<thead>
<tr>
<th>European</th>
<th>اوربي</th>
<th>American</th>
<th>امريكي</th>
</tr>
</thead>
<tbody>
<tr>
<td>French</td>
<td>اونسي</td>
<td>Italian</td>
<td>ايطالي</td>
</tr>
</tbody>
</table>

درس 166
خطاب آخر

حضور الفاضل مدير الطبعة ادام الله بقاه

بعد السلام بالاحترام في متأسف جداً لنني لم أقدر أن كل الموضوع الذي

طلبته مني ولم أكتب لفقرتم قبل الآن بالاعتدال وذلك لاني خبلان من

نفسي ومن تأثيري والسبب هو كثرة الاشغال والاهتمام بامور عديدة فارجو

المعذرة الآن واتستمر ان تكون لي فرصة لذلك في وقت ليس بعيداً

انا الآن موجود في القاهرة وساقوم لاسيما إن شاء الله بعد الغد صباحاً

ومند أرغب في مقابلةكم للإعتدال بشخصي ولكن أحيالي لا تسمح لي بذلك الآن

حامل هذا هو فهمي اندلي ميخائيل وهو إن اختي وأخريني إنه يوجد لديكم

مجل خلا (وظيفة خالية) ونريدون تعين عمل فيه فأرجوهكم بعد مقابلتكم والوقوف

على معرفة أن نطلع هذه الوظيفة ولي رجاء ان تجدوه حسبا تريدون واني

شاهد لكل افصالكم من نحوي وأطلاع احترامي والسلام (الامضاء)
وداً فأكفر (1) الجو في العاصمة بفترة اليوم عند الساعة الواحدة بعد الظهر
واعقب ذلك سقوط أمطار غزيرة جداً دامت أكثر من نصف ساعة وصحبها ردٌّ
شديد تمّ بطل المطر وصفي الجو بعد ذلك.
وابغتها ووزارة الداخلية (2) وقت طبع الجريدة ما يأتي:
تلمد الجو في الفيوم قبل الساعة الواحدة بعد ظهر اليوم وحات السماة بامطار
غزيرة دامت نحو نصف ساعة ثم انقشت (3) وعاد الجو إلى الصفاء
(عن جريدة "مصر")

درس 162 (عَن الاهرام) (عن السودان) (2)
عرض سرادار (1) الجيش وحاكم السودان في الخرطوم في عيد الفطر الماضي
الخانية المصرية تم استقبال في قصره بالنيابة (4) عن عامة السلطان جهور المهنيين
بالعيد من الموظفين العسكريين والمدنيين (1) والتجار والاعيان (4) واعان في
خلال عرض الخانية الانعامات (8) السلطانية بالطبقات الثالثة والرابعة والخامسة
من نشان (5) النيل على جمهور من الضباط البريطانيين والمصريين وهي الانعامات
التي نشرتها مؤخراً في الاهرام، والتلغراف الذي رفعه بتوقيته إلى عامة السلطان
مهماً عظمته بهذا العيد بالاسالة عن (1) نفسه وبالنيابة عن جميع أفراد الجيش.
وهذه صورته:

"أاني أرجو بمناسبة هذا العيد أن ارفع الى عظامكم تحيات (11) الولاء (12)
بالإضافة عن نفسي وبالنيابة عن جميع أفراد الجيش بمراتبهم المختلفة وقد صرحت اليوم
علناً في اثناء العرض على طبقات المختلفة من نشان النيل التي تكرمتم عظامكم
فأنعمتم بها على ضباط جيش عظامكم اعترافاً لهم بالخدمات الجليلة التي قاموا بها.

درس 156

اوسنت وزارة المالية إلى وزارات الحكومة ومصلحتها تلفت نظر الموظفين والمستخدمين إلى عدم ركوب العربات والسيارات في قضاء المصالح الرسمية (والاكتفاء بركوب الترام).

درس 157

السلطة العسكرية والكبأري

نشرت السلطة العسكرية الإعلان الآتي:

عند مرور أو اقتراب أحد الأهالي من أحد الكباري الخفيرة بجانب بريطاني (3) إذا ناداه الجندي المعين للحراسة بلغة حتى كان لا يعرفها أو اشار إليه إشارة يجب عليه ان يقف في الحال طبقا لإشارة الجندي ولا يعرض نفسه لضرب الرصاص.

درس 158

أنقلبات قطرة

قال مكتبنا من سنورز: خرج قطار سكة الحديد الزراعية عن الخط بين المعصرة وسنورز (أول أمس) فانقلب القطار (3) وجميع المركبات على أحد جانبها وكان الركاب قد تؤمنوا للخطر المحدق بهم (3) فقفزوا من المركبات ونجوا جميعهم أما السياف قاصيب بجروح غير خطيرة. وقد حدث مثل ذلك بين سنورز والمعصرة أيضا منذ أيام قليلة وقد تأخر القطار عن موعد وصوله ثلاث ساعات أما الركاب فعادوا على قطار أرسل من القسم ليعود بهم.

درس 159

غرق جزيرة شمون

نشرنا في مقطع يوم السبت خلاصة ما آتانا من مكتبنا الأشموني عن هذه

(1) Ministry of Finance. (2) Pl. of Department, or Administration (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) Surrounded them. (12) "Al Moqattam" of Saturday.
الامراض وهي واجبة المراعية في الطبخ والدروءة واللباس والطريق وفي كل مكان،
وتقترب نظافة الجسد في الدرجة الأولى لأن فيها نفياً ولدفة. وقد جاء في الأمثال
"النظافة من الامانة" والنقطة دليل على حسن التربة فلا بد من أن يكون الولد
النظيف ادياً محوباً أما القذر فيتجنىه الناس لأن الذي لا يقدر أو لا يريد أن
يعتني بنظافة جسده وليبق له أكرام الناس (عن سلسل القراءة)

١٥٤ 
أعضاء الإنسان

قال سليم مخاطباً شقيقه يوسف الصغير -لك يا يوسف عينان واحدة عن
يمين رأسك والاخر عن شاهل الأدنى، ولك اذنان واحدة عن يمين رأسك
والاخر عن شاهل، ولك ايضاً خدان وذراعان ورفقان ويدان وسابقان وركبان
وقدمان، ولكن لك جبهة واحدة وانف واحد وفم واحد وذقن واحد وصدر
واحد ومعدة واحدة فهل تعرف وظيفة كل عضو منها، وكان يشير بصمته الى
الاعضاء التي كان يسميها

١٥٥ 
الجامع الأزهر

هو أول جامع اسلامي بني بالقاهرة وكانت تدرس فيه زيادة على العلوم العقلية
والنقلية -كافة العلوم الرياضية وعلم تقسيم البلدان (1) وعلم الطب وعلم الهيئة
والكمية (الفلسفة الإسلامية) حتى علا اسمه وأشهر صيته فآما (2) كثير من
الطلاب من سائر الجهات الإسلامية فنبع فيه كثير من حقول (3) العلماء ومشاهير
الأدباء والحكماء ولم يزل لغاية الآن منبعاً (4) للعلوم الإسلامية والآداب الشرقية
والله شهيرة في كافة الجهات لا سيما (5) في العلوم الدينية والفنون اللغوية
(مساعيل علي)

(1) Geography. (2) Astronomy. (3) Came to it. (4) Strong men, lit. stallions.
(5) Source. (6) Especially.
درس ١٥١

انت تناولوا اياها الولد ان تمسكوني ولكننا لا ننتج فان تقل ان لي عينين فقط مثل لما لي ولذلك تمد يدك من خلقي وتحمل ان تخفيها عني طالما ان لا أقدر أن اراك مع انك حين تمد يدك اراها فاهراب فإن لي عيونا بكررة ولكنها ثابتة لا تتحرك مثل عينيك وإن كل عين من العينين اللتين رآهما في رأسي مركبة من مئات من عيون صغرى كل واحدة منها مثل رأس الإبرة فانظر بها إلى كل الجهات إلى قدموات وان خلف وان كل جانب وبهذه العيون الصغرى اري كل من يده من ورائي لمسكني فأطير وأسلم منه ولست أقيم في مكان واحد بل اطير حيث اشاع واقع على بعض الأكلوات واحلى الشروبات وإذا دفعتني أحد أذهب ثم ارجع الى حيث كنت اني لا أحب كثرة الصوت فلا يعمل جناحي صويا حين اطر وان حين اقع ولذا عمل كل ما اريد بدون طنين فلا يحس بني احد الا حين اقع

(عند مدارج القراءة)

درس ١٥٢

الغرض من العلم

كم من ليل احببتها بما كبرة العلم ومطالعة الكتب وحوّرت على نفسك النوم ولا أعلم ما كان الباعث لك عليه فان كانت نبتلك عرس الدنيا وجذب حطامها(1) وتحصيل مناصبها وذلالة(2) على الافراح (3) والامتثال فويل لك (4) ثم ويل لك وان كان قد كتب فيه ýهذيب اخلاقك وكسر النفس الامارة بالسوء (5) فطلبى لك (6) ثم طولى لك

درس ١٥٣

النظافة

النظافة ضرورية للإنسان لانها تكسية حميه وزيده راحة وتقيه من اكتر

(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.

مختارات للمطالعة هنيئة

ملاحقة

بالدروس شبيه فنيتنا

جمعها

عبد النادر الافشاراني

رئيس تحرير مؤلفات مطبعة النيل المسيحية

CLASSIFICATION OF SELECTIONS:

School Reader Exercises.

General News.

Specimens of Correspondence.

Extracts from the new Mecca Official Organ being 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. ...............
### KEY to “Arabic Simplified.”

**EXAM: PAPER 7 (A), p. 19.**

| (1) | ضرَبَ جُمَالًا | (2) | أقرَأَتْ كِتَابًا |
| (3) | أَكَتَبَتْ كِتَابًا | (4) | ماَ كَتَبَتْ كِتَابًا |
| (5) | أَمَا كَتَبَتْ كِتَابًا | (6) | قُرَأَ رَجُلٌ كِتَابًا |
| (7) | أَقَتَلَتْ رَجُلًا | (8) | أَرَكَبَتْ |
| (9) | ضرَبَتْ رَجُلًا | (10) | أُمَا أَكَلَتْ |
| (11) | أَرَكَبَتْ جُمَالًا | (12) | ماَ رَكَبَتْ جُمَالًا |

(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?  

### EXAM: 13 (p. 34).

She believed in Christ.  
The apostle wrote to me.  
A base (vile) man.  

Have I not read a book?  
A king not a camel.  
Did she mount a camel?  
Have you read a book?  

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 Sultan?  
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 Qurân 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)
1. هِيَ أَمْرَأَةٌ صَالِحَةٌ
2. كُنْتُ قَرِيبًا مِّنَ بَلَدِي
3. بَلَدِي قَرِيبٌ مِّنَ الْمَدِينَةِ
4. أَنْتُ رَجُلٌ طَبِيبٌ
5. هِلْ عَرَفْتَ الْقَتَالَ وَالْمَكْتُولَ
6. أَنْتَ كَيْتَابٌ

(C.) SEE 24: 9, page 62.
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 Qur'an.
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.)


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I. I and 2.

3. See Lesson 20: 2, 3, 4, 7 & 8.

   (I)

   (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) طيارون - أفصلون - شهور - صحون - سنون وسناوات -
   لغات - تلاميذ (تلميذات) - ظلمات - هولاء - أوانك -
   أحماثل - أفكار - أشغال - تجوم

   لا تنطق باسم الله إلهك بطالاً لأن أربع لا يُغرى من نطق
   باسمه بطالا

See Page 40. (3)
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)

(1) كان معلّمونا يخرجون (خارجين) 

(2) لم يبشران ليسا عائلين جداً (ليس المبشران)

(3) المومنون والمؤمنات سيدخلون أجنة

(4) ألم يضربها بصراح كشبر

(5) لذاك المسلمون أمراؤه تان (زوجتان)

(6) كبيرات من المسالمات جاهلات جداً ولكن المذكوران بين ليسا

(7) جاهلتين

(8) إبانا أميرنا مشهوران

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.
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</tbody>
</table>
(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).

---

B. (1) وَضَعْتُ كُتْبَ الْمُزَمَّرِ فِي أَحَدَ صَنَادِيقِهَا

(2) هِذَهُ أَجَابَةُ أَعْمَلُ كُلُّ جَوْرِنَٰ

(3) لَا أَقْدَرُ أَن أَضْرِبْ أَيْبُ أوْ أَخِي أوْ أُمِّي

(4) جَاءَ رَجُلٌ أَخَرٌ إِلَى قَصْرِ الْسَّلَاطِينِ

(5) هُؤُلَاءِ الْمَلَأُ أَفْقَرُ مِنْ أَوْلَٰٰدِهِ

(6) هَلِ الْفُقْرُ أَحْسُنُ (أَفْقُلُ) مِنَ الْأَسِنَاءِ

(7) لِكُلِّ إِسْرَائِيلِ طَرِيقَانَ أَمَامَهُ وَلَكِنَّ أَحَدَهُمَا فَقْطُ طَرِيقُ الْحَيَاةِ

(8) لِكَيْ يَا ذُنُبُّ الْأُمُّوٰلِ يَا الْخَلْقُ

C. 1. SEE p. 40.

EXAM: PAPER 80, p. 204.

(A.)

(1) لا تُذْخِلْنِي فِي مَجْرَة

(2) تُقِيرُ أَنْ أَعْمَلُ هَذَا أَعْمَلُ (فَعَلْتُ هَذَا أَعْمَلُ) وَالكِتَانُ بِصُوَّةٍ

(3) أَصْنَعْ إِحْسَانًا إِلَى الْوَلِيدَ مِنْ مَحْيِي

(4) لا نُظْفِقْ بَيْنَ أَسْمَاءِ أَرْبَابُ الْأُمُّوٰلِ بَاطِلًا لَّا أَرْبَبُ لَا يُبْتَرَى مِنْ نَطِّقٍ بِإِسْمِهِ بَاطِلًا
(5) أطلْب مفاتيح الصناديق من النجار
(6) وضعت كتب التفسير في أحد الصناديق
(7) أتحمل أكواب جيدا الآن
(8) أريد أن أنظر بعض القوائم
(9) وعلموهم أن يحفظوا كل(جميع) ما أوصيتكم به
(10) وأذن كفرموه كذبوا يا ياتينا

80: C. (Ten to be answered).

"Honouring". Maṣdar of  أَكْرَمُ التَّفَاسِيرِ (explanation, commentary); being of the verb قَسَرُ (to explain).

Missionary (one sent); passive participle of  أَرْسَلُ التَّفَاسِيرِ (explanation, commentary).

Active participle (fem.:) of  قَهْرُ التَّفَاسِيرِ (to conquer); "Cairo". of the verb سَبِيحُ (to praise)

of the verb أَسْلَمُ التَّفَاسِيرِ (to surrender to God) upon the measure ِإِفْعَالٌ. The local meaning is Mohammedanism.

of the verb أَحْسَنُ التَّفَاسِيرِ (to do good) measure ِإِفْعَالٌ.

of the verb أَصْلَحُ التَّفَاسِيرِ (to reform) measure ِإِفْعَالٌ.

of the verb بَاحْثُ التَّفَاسِيرِ (to discuss) measure ِإِفْعَالٌ مُبَاحَةٌ. Passive participle of the verb  خَاطِبُ. It is the word used in Arabic for the 2nd. person singular.
Let us thank God that two men and a woman have joined the church.

By examination a man is either honoured or dishonoured.

The two armies fought together and one of them was defeated.

The allies gained a decisive victory over the enemy.

Speak as you like, then proceed to work.

Bad company corrupts good character (manners, morals).

After putting trust in God I turned (paid attention) to my work.

I received a certain amount of benefit from meeting him.

(See 72:2) Ex: كسر To smash up.

(See 72:2) Ex: انقطع To be cut off.

(See 72:2) Ex: مقاتل To fight together.
(A.)

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. كَانَتْ الْجُوُمُ تَنَالَاءُ فِي الْسَّمَاءِ

2. وَكَانَ تَلَامِيذُهُ يَقْطَعُونَ سُنَابِ الْقُمّةِ وَيَأْكُلُونَ وَكَانُوا يُبْرِكُونَهَا

3. أَنَاٰ الْرَّبُّ الَّذِي أُخْرِجْتُ مِنْ أُرْضِ مِيْسَرٍ وَمِنْ بَيّنَاتِ الْعِبْرَةِ

4. لاَ يَكْنُ لَكَ آْلِهَةٌ أُخْرَى أُمَامِي

5. لِيُقَدِّسَ أَسْمَكَ إِلَيْهِ إِفْغَرْ نَلِئَا ذَٰلِكُم بَأْنَا كَذَا نُغَفْرُنَّ نَحنُ أَيْضًا

6. لِلْمَدْغُنِينَ إِلَيْهِ

7. أَكْرِمْ أَبَاكَ وَأَمَّكَ لِيُكَبِّرَ تَطُولُ أَيَاكَ عَلَى الأَرْضِ

8. لَوْ أَسْوَدَّ أَلِفَاهُمْ بَيْنَ أَلِفَةَنَّ لَا أَقَامُ عَلَى شَرْوَطِ الْأَصْلِّحِ قَبْلَ الْآَنِ

9. بُرْجُمُ السَّكَالُمِ بَيْدُ أُحْدَى أُفْضَلِ (أَمْرِ) الْمَلَأِيْنَ

10. لاَ تُقَدِّرُ أَنْ تَبِرُّ هُنَّ ذَٰلِكَ الْقُولُ (الْسَكَالُمَ)

11. ذَهَبَ إِلَيْهِ أَنْجَارُ وَقَالَ أَحْضَرُ لِي السَّمِيْرِ
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(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.

C. To stretch

<table>
<thead>
<tr>
<th>To stretch</th>
<th>نَمَدْنَا</th>
<th>مَدْنَمَا</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; deserve</td>
<td>تَسْتَحْقِنَ</td>
<td>أَسْتَحْقَقْنَا</td>
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<tr>
<td>&quot; be filled</td>
<td>تَوَلَّفْنَا</td>
<td>أَتَوْلَفْنَا</td>
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<tr>
<td>&quot; write (a book)</td>
<td>نَوَّفْقَانِ</td>
<td>أَنْوَفْقُانِ</td>
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<tr>
<td>&quot; abstain</td>
<td>تَفْسَكْرَانِ</td>
<td>أَتَفْسَكْرُانِ</td>
</tr>
<tr>
<td>&quot; think</td>
<td>تَفْسَكْرَانِ</td>
<td>أَتَفْسَكْرُانِ</td>
</tr>
</tbody>
</table>
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) لم تجد في بيت أيها أكثر من مكانة دراهم
(2) لا تباعوا من رحمة الله لا شيء جيدا
(3) لا تقدير أن تتجد شخصا تماما كها هو موضوع بالآخرين
(4) لمناك لاتك لم تزروا
(5) قبل ابن المنزل يسع بيض بجنس (قيل)
(6) عوقديون إسرائيل لأنهم لم يطيعوا الله إلا قواموا أنبياءه
(7) استنقذ أنهم الذين وقع من الأموات في صبي، كله المسيح
(8) بلغنا (سمعنا) أن القائد العام ليجيئ الاحتلال أرسل يسعد
(9) طلبه إمدادات ولكن رغم ما عن كل ذلك قد أهمر أنهما
(10) سترن في السرمان
(11) ليس المحتراث فق من السيف
<table>
<thead>
<tr>
<th>English Verbs</th>
<th>Arabic Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>To consult</td>
<td>استشيرنَ</td>
</tr>
<tr>
<td>To eat</td>
<td>كانَ</td>
</tr>
<tr>
<td>To put</td>
<td>ضعَوا</td>
</tr>
<tr>
<td>To raise up</td>
<td>أقمنَ</td>
</tr>
<tr>
<td>To be led</td>
<td>إقتنَوا</td>
</tr>
<tr>
<td>To sell</td>
<td>بيعُوا</td>
</tr>
<tr>
<td>To let</td>
<td>دعَوا</td>
</tr>
<tr>
<td>To take</td>
<td>خذَوا</td>
</tr>
<tr>
<td>To approve</td>
<td>ابصروَن</td>
</tr>
<tr>
<td>To repent</td>
<td>نُوبوا</td>
</tr>
</tbody>
</table>

**EXAM: PAPER 130, p. 308.**

A.

1. قال الخليفة فَمَ آذَهَبَ مَعِي إلى الزُّورَ المدينة
2. نَوبوا وأستغفرَوا الله (تَبَ وآمستغفرَ الله)
3. يَحب أن تتعشى معي الليلة
4. حقيقي (صحيح) إنَّ أَرْجَل رُوَى (حكي) في القصة لكَبْنٍ لم
   أُنتِبه لهُ
5. ما أفضَّل ذلك الرَجل
6. أما سمعت أَلْبَنَت قَصَة حسن صرخت وأغعم عليها
7. جاءت هي وأمامه قَلْمٌ يَابٌ (يَبِين)
8. بُعِ لماأعذك وأعطِ للفقراء والصال وآتِي بع
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.

<table>
<thead>
<tr>
<th>C.</th>
<th>N.A. Fem</th>
<th>N.A. Masc</th>
<th>Verb</th>
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<td>تابَ</td>
<td>تابَةُ</td>
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<tr>
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<td>زائرونَ</td>
<td>زارَ</td>
<td>زارَةُ</td>
</tr>
<tr>
<td>مُلائِمةِ</td>
<td>مُلائِمونَ</td>
<td>لآمَ</td>
<td>لآمَةُ</td>
</tr>
<tr>
<td>مُوفِيةِ</td>
<td>مُوفُونَ</td>
<td>أيَّةُ</td>
<td>أيَّة</td>
</tr>
</tbody>
</table>

EXAM: PAPER 140, p. 325. A.

كانَ لآمرًا تثنٍّ أبٍ أينَ ماتَ أحيىَما فتخاصَتَ أوَّلَ الذَّباب على الًّين
اللَّهِ، وَشَكَّت أَهْمَاهُ لَكَبِيَّ دَاوُدُ عَلَيْهِ السَّلَامُ فَحَكَمَ لَا كَبِيرُهَا
وَلَا أَصَرَّهَا عَلَى الْتَخَاصُم بِهَا وَبِهَا لَا بِنَّهُ سُلَيْمَانَ عَلَيْهِ السَّلَامُ وَعَدَ
أَبُ قُصَيْتِهِ قَالَ سُلَيْمَانَ “هَاتَ سِكِينَةٌ” فَأَوْلِيَ لِهَا وَقَالَ
“اَقْطُعْ الْوَادَ الْحَيِّ إِلَى الْمَصْدِرِينَ” وَقَالَ لَكُلِّ مَنْ تَحْسِبُهُ آنَفَا،
فَصَرَحَ أَصَرَّهُما قَالَهُمَا “لَا تَقْطَعْ فَطَلَّ أَعْطَى” نَصِيَبِيَ لِلآخَرِ
فُقَالَ “المَصْدِرِةٌ خَلَدَهُ” وَأَنَّهُ أَنَّكَ
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 اَشْلُ اَشْلُ upon the measure فَعَلُّ
Nations; plural of اِمَّة اِمَّة upon the measure فَعَلُّ
Shepherds; plural of رَأَعْ رَأَعْ upon the measure فَعَلُّ

Its verb is رَعَى to pasture a flock.

Almsgiving; plural of الْمَالِ الْمَالِ upon the measure فَعَلُّ voluntary charity.
Sick ones; plural of مَرْضُ مَرْضُ upon the measure فَعَلُّ
Desert. Its plural is صحارى صحارى or صحَّارَى صحَّارَى
People. It is a plural of أَهْلُ أَهْلُ

Wise maxims: its singular is حُكْمَة حُكْمَة
Stone: its plural is حِجَارَة حِجَارَة upon measure فَعَلُّ
Judge: its plural is قَضَى قَضَى upon the measure فَعَلُّ
Valley: its plural is وَادٍ وَادٍ upon the measure فَعَلُّ
Deities: it is the plural of اَلْلَّهُ اَلْلَّهُ upon the measure فَعَلُّ
Flock; subjects. Its plural is رَعَايَةٌ رَعَايَةٌ upon the measure فَعَلُّ
Deacons: plural of  كَثِيرَةٌ (الكثير). It is the "plural of plural" of  يَدٌ (hand), whose simple plural is  يَدٌ (يد).

Ways, roads. It is the "plural of plural" of  طَرِيقٌ (طريق), whose simple plural is  طُرُقٌ (طريق).

Mothers: it is the plural of the word  ام (أم).

The nights. This is the defined plural of the word  ليلة (ليلة).

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 yourdoor 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 enable 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)

ذُكرَ أَهْلُ الْاِسْتَيْضاقِ أَنْ نُوحَاً أَوْلَىٰ نَبِيٌّ بَعَثَهُ وَأَنَّ قُوْمِهِ كَانُوا أَهْلَ أُوْمِنَانِ يُبِيدُونَهُمَا مِنْ دُونِ اللَّهِ — فُبِعِيتْهُمْ قُرُونَهُمْ إِلَى اللَّهِ فَكَانُوا يُبِطْنُونَهُم وَيُسَتَّجِفُونَهُم — وَأَوْحَى اللَّهُ إِلَيْهِ أَنْ أَصْنَعَ الْمَلَكَ فَأَهْلَهُم مُّقَرَّفُونَ — فَصَعَّسَهُ مِنْ حَشْبِ الْأَسَاسِ وَجَعَلَ طُولَهُ ثَلَاثَ مَايَةٍ ذَرَاعَةٍ وَعَرْضَةٌ خَمْسُينَ ذَرَاعًا.

3. Six only of these to be answered.

<table>
<thead>
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<tbody>
<tr>
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<tr>
<td>—</td>
<td>عَالِمٌ</td>
<td>عَالِمَةُ</td>
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<td>—</td>
<td>شَاهِدٌ</td>
<td>شَاهِدةَ</td>
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<td>—</td>
<td>شُهُودُ</td>
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4. present

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</tr>
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5.

لا is "negative of the genus," it negates all, its Ism is منصوب but its Khabar is مرفع the exception after ال in Neg. Sent. is مرفع like the Khabar.

يا ابن هم خليل الله Ibrahim (standing alone) is مرفع without tanwin in the vocative; but Khalil being in Construct State to Allah is منصوب

قوة حول — لا حول ولا قوة إلا بالله and are both منصوب negated by لا which negates the whole species.

بيت المقدّس : بيت المقدّس 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: i–3.

7. A Verbal Sentence 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.