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ARABIC SIMPLIFIED

BY

ABDUL-FADY



PRINCIPAL
W. R. TAYLOR
COLLECTION

1951

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A NEW ARABIC TEXTBOOK

(Extracts from a Review by Professor R.S. McCLENAHAN M.A., LL.D., Principal of College of Arts and Sciences, American University, Cairo).

This volume is one of the best, if not the best, published for the use of missionaries, officials, and business men desiring a concise but sufficiently elaborated text, and thoroughly reliable for acquiring a knowledge of usable Arabic.

"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".

"ARABIC SIMPLIFIED"

A Review by the Rev. Prof. JAMES ROBERTSON, D.D., LL.D., Emeritus Professor of
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"Mr. Upson has undertaken a difficult task, as anyone who has attempted to teach Arabic can testify, and he has succeeded. The task is to give the student not only a competent knowledge of the laws of the language, but also the power to use the language as a living tongue with a literature.

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ARABIC SIMPLIFIED

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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.”

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REVISED EDITION.

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School of Simplified Study,

19-21 Ludgate Hill, London, E.C. 4.

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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.

A D V I C E

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.

ضَرَبَ *dha-ra-ba*

1. What are these signs ?

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

2. How is this word built up ?

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

3. What is the name of this vowel ?

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

4. What is the power of this Fat-ḥa ?

It is like *a* in *bad*, and is one of the three short vowels.

In some countries it is a little heavier, like *a* in *father*; in India more like *u* in *cut*.

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

	Name	power
ض	Ḍād	ḍ
ر	Ra	r
ب	Ba	b

6. What is the approximate sound of the Ḍād ?

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

7. Do these three consonants always preserve the forms here given ? No. Arabic letters change their form with their

position in a word, because even printed books are, so to speak, in "script" character, and most of the letters joined and "running on". But

Ḍād is always ض { when it begins a word; that is,
when it is an *Initial* letter.

Ra " " ر { when it is with in a word; i.e., when
it is a *Medial* letter.

Ba " " ب { when it is separated from others; i.e.,
when it is an *Isolated* letter.

N.B.—When *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 ضَرَبَ

Ḍād, Ra, Ba : because Arabic, like other Semitic languages is read from right to left.

He-struck Ḍa-ra ba ضَرَبَ

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 Ḍād and one under Ba ?

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

Vowels are hardly ever written, except in the two books, Qur'an and Bible, but the *dots* are indispensable.

There are *no capitals* in Arabic.

—o—

Self-Test Paper 1.

1. What is a Fat-ḥa (I : 3) Where is it placed ? (I : 2).
2. What is its power ? (I : 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 ضَرَبَ how can it be changed into "She-struck"?

By placing the letter ت ta (*t*) after it.

He-struck ḍa-ra-ba ضَرَبَ

She-struck ḍa-ra-bat ضَرَبَتْ

2. But why has the *ba* been shortened form ب to ِ ?

Because ب is *ba* when isolated ;

and ِ is *ba* in its initial form.

The isolated and final forms are usually elongated ones.

3. What is the new sign over the *ta* ?

It is the *Sukun*, and is very occasionally written

4. What is the use of *sukûn* (pronounced *su-koon*, i.e., with the Italian *u* ?)

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

5. What is this sign ك ?

Its name is *Kaf* and it represents our letter *K*, as in *keep*.

But its initial form is ك

6. We have seen (in item 2 above) that the separate form for *ba* becomes ِ as an initial letter. Can the isolated form for

ta be shortened to َ as an initial ?

Yes, certainly, and several others act similarly.

Thus { He wrote Ka-ta-ba كَتَبَ (a)
She wrote Ka-ta-bat كَتَبَتْ (b)

In (b) we have *Ta* as a Final, and also as a Medial.

7. The short connecting link which unites a Medial form to its predecessor should be noticed.

We may represent it thus :

ك ت ب ت

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 : *ḍa-ra-ba* is pronounced like Ca-na-da ; there is, however, one point about the fat-ḥa, when it is sounded with such a strong consonant as the *ḍâd* ; that is, that the fat-ḥa is sounded like a short o (though we write it a) and thus ضَرَبَ is pronounced like *ḍoraba*. (Do not mix *ḍ* with *d*).

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

ضَرَبَ ضَرَبَتْ كَتَبَ كَتَبَتْ

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

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

Self Test 2.

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

ض ب ت ر ك ب ت

4. What combinations are these ? :

ك ب ب ت ت ب ك ر ك ت ب ر ب ك

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.

ضَرَبْتُ

ضَرَبْتِ

ضَرَبْتَ

ضَرَبَتْ

ضَرَبَ

ḡa-rab-tu

ḡa-rab-ti

ḡa-rab-ta

ḡa-ra-bat

ḡa-raba

I struck. Thou strikedst. (fem.) Thou strikedst. 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 كتاب 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., ضَرَبْتُ is pronounced ḡarabtu, and the student must never say ḡarab-tu because, when the final vowel is omitted he will say (like a newspaper reader-aloud) ḡarabt.

(c) The *Shadda* is also accented (8 : 4, 5).

(d) If all the vowels are short, as in kataba, the first one is slightly accented.

4. If we examine forms 3, 4 and 5 we shall find two new features presented. What are they ?

1st. We see a (a fat-ḥa in shape) below the line.

2nd. We see (almost a comma in shape) above the line.

5. What is this Fat-ḥa shaped sign written below the line ?

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

6. What is the sign placed above the line ?

It is the short vowel u (oo) called Ḍamma, and pronounced as in *bush*.

7. After reminding ourselves that the 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 kâsra in the centre ? Because this verb takes two fatḥas and a kasra. Some verbs take a ḍamma as the centre vowel for the past tense. Every past verb takes fat-ḥa as first and last vowel, anyhow.

- 10 Write out all the (singular) persons of رَكِبَ

رَكِبْتُ

rakib-tu

I rode

رَكِبْتِ

rakib-ti

thou (fem.) didst r :

رَكِبْتَ

rakib-ta

thou didst r :

رَكِبَتْ

rakibat

she-rode

رَكِبَ

rakiba

he-rode

11. 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).

كَتَبْتُ	كَتَبْتَ	كَتَبْتَ	كَتَبْتَ	كَتَبَ
رَكِبْتُ	رَكِبْتَ	رَكِبَ	رَكِبْتُ	رَكِبْتَ
ضَرَبْتُ	ضَرَبْتَ	ضَرَبْتُ	ضَرَبَ	ضَرَبْتَ

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 *Alif*. (This generality will be modified in 12 : 3).

2. What is its form ? ا

This is its form in all cases save where it is linked to a preceding letter, when its form is *l* (see § 5 below). In that case it lengthens the preceding fat-ḥa to a *long* vowel, â.

3. What special use has this Alif ? With a hamza and fat-ḥa 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 ا

did he strike	}	اَضْرَبَ	he struck	}	ضَرَبَ
a-ḍa-ra-ba	}		ḍa-ra-ba	}	

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 negated ? How can *she wrote* become *she-did-not-write* ?

By putting the negative particle *ma* before it ما

5. What is this negative particle ?

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

6. Give the Arabic for *she-wrote* and *she-did-not-write*.

Mâ-ka-ta-bat	}	مَا كَتَبَتْ	Ka-ta-bat	}	كَتَبَتْ
She did not write	}		She wrote	}	

7. We have seen that the Interrogative ا can be placed before a *positive* sentence without disturbing the order of its words. Can it also be placed before a *negative* sentence without causing any alteration ? Yes.

I have not written	}	مَا كَتَبْتُ
Mâ ka-tab-tu	}	

Have I not written	}	أَمَا كَتَبْتُ
Amâ ka-tab-tu	}	

Did I not write ?	}	أَمَا كَتَبْتُ
WRITE ?	}	

8. What letter looks very much like an Alif?

The Lam, or L. Its form when an Initial letter, is 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 لال 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) أَكَلَ

11. Now a word containing a lam *before* the alif. لا لا = No, or not. This is the Negative which is generally used with the *Present Tense* though ما is sometimes so used in the Qur'ân 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.

أَكَلَ أَمَّا أَكَلَتْ أَكَلَتْ أَمَّا أَكَلْتُ
أَمَّا رَكِبْتُ مَا رَكِبْتُ أَضْرَبْتُ مَا ضَرَبْتُ
أَمَّا كَتَبْتُ لَا مَا كَتَبْتُ أَمَّا أَكَلْتُ لَا مَا أَكَلْتُ

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	}	كَتَبَ
He wrote, or, has written		
Aka-la	}	أَكَلَ
He ate, or, has eaten		

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

Food	}	أَكْلٌ	He ate	أَكَلَ
uk-lun				
Battle, or fighting	}	قِتَالٌ	He killed	قَتَلَ
qitâ-lun				
a book, a writing	}	كِتَابٌ	He wrote	كَتَبَ
kitâ-bun				
a writer	{	كَاتِبٌ	(For the lengthening of this <i>a</i> see Lesson 6).	
kâti-bun				

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

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

* Occasionally there are *four* root letters, and the root-verb is then called a Quadriliteral one. See later.

Lesson 6.

TANWÎN.

1. Transliterate the Arabic for "book". Ki-tâ-bun كِتَابٌ
2. Why have we put a mark over the *a* here ?
To show it is the long â, 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 بَابٌ but distinguish this from رَأْسٌ ra'sun, head, in which alif carries hamza sukûn, and is *not* long alif.

4. What is a *Tanwîn Damma*, once more ?

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

5. Are there any other tanwîns ?

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

Tanwîn Damma كِتَابٌ Ki-tâ-bun

Tanwîn Fat-ḥa كِتَابًا Ki-tâ-ban (Note the added alif here).

Tanwîn Kasra كِتَابِ Ki-tâ-bin.

6. Have these three tanwîns any practical use ?

Yes. The presence of *either* of the tanwîns denotes that the noun is *indefinite* ; e.g., a man, a book. Also that it *is* a *declinable noun*, i.e. capable of taking all three cases.

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

(2) The ˙ (over an ı 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 Nominative, Accusative, or Genitive, case of the *Definite* Noun, as the tanwîn 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 رَجُلٌ and its final form is ج
8. When will a noun take the tanwîn ḍamma ?
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 رَجُلٌ
9. When will a noun take the tanwîn fathā (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" كَتَبَ رَجُلٌ كِتَابًا
ki-tā-ban (3) ra-ju-lun (2) kataba (1)
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.

- 1 كَتَبْتُ كِتَابًا — 2 كَتَبْتُ كِتَابًا
3 أَكْتُبُ كِتَابًا — 4 مَا ضَرَبَ رَجُلًا
5 أَكْتُبُ رَجُلٌ كِتَابًا — 6 قَرَأَ رَجُلٌ كِتَابًا
7 مَا قَرَأْتُ كِتَابًا — 8 أَمَا ضَرَبْتُ رَجُلًا

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.
(5) Did a man write a book ? (6) A man read a book.
(7) She did not read a book (8) Didst thou not strike a man ?

Self Test 6.

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

Lesson 7.

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

Power	Separate	Final	Medial	Initial	Name
a	ا	ا	ا	ا	Alif
b	ب	ب	ب	ب	Ba
t	ت	ت	ت	ت	Ta
j	ج	ج	ج	ج	Jîm
h	ح	ح	ح	ح	Ḥa
kh	خ	خ	خ	خ	Kha
r	ر	ر	ر	ر	Ra
ḍ	ض	ض	ض	ض	Ḍād
q	ق	ق	ق	ق	Qâf
k	ك	ك	ك	ك	Kâf
l	ل	ل	ل	ل	Lâm
m	م	م	م	م	Mîm

Ḥa (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 :

..... Fat-ḥa	with a sound	as in patch
..... Kasra	„ i „	as in tin
..... Ḍamma	„ u „	as in bush

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

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

Tanwîn Ḍamma ِ the un sound

Tanwīn Fat-ḥa ^أ the *an* sound (Note the alif here).

Tanwīn Kasra the *in* sound.

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

١٢ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١

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

Vocabulary 7.

(1) qī-tā-lun—battle, or fighting قِتَالٌ

(2) kī-tā-bun—book كِتَابٌ book (*accus.*) كِتَابًا

(3) a-ka-la—to eat (he ate) أَكَلَ ma-li-kun—king مَلِكٌ

(4) uk-lun—food أَكْلٌ qa-la-mun—pen قَلَمٌ

(5) qa-ta-la—to kill (he killed) قَتَلَ ja-ma-lun—camel جَمَلٌ

(6) ra-ju-lun—a man رَجُلٌ a man (*accus.*) رَجُلًا

(7) ḍa-ra-ba—to strike (he struck) ضَرَبَ

(8) ka-ta-ba—to write (he wrote) كَتَبَ

(9) ra-ki-ba—to ride (he rode) رَكَبَ

(10) qa-ra-a—to read (he read) قَرَأَ

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 ? |
| 3. Hast thou (m) written a book ? | 9. Thou (f) hast struck a man. |
| 4. Thou (f) hast not written a book. | 10. Have I not eaten ? |
| 5. Have I not written ? | 11. Have you ridden a camel ? |
| 6. A man read a book. | 12. I have not ridden a camel. |

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

أَكَلَ رَجُلٌ — قَتَلَتْ رَجُلًا — ضَرَبَ رَجُلٌ جَمَلًا
 أَقْتَلَ رَجُلٌ رَجُلًا — أَضْرَبْتُ رَجُلًا — أَمَّا قَرَأْتُ كِتَابًا
 قَتَلَ مَلِكٌ جَمَلًا — أَرَكَبْتُ جَمَلًا — أَقْرَأْتُ كِتَابًا

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 **ال**

2. Give an example :

رَجُلٌ

ra-ju-lun, a man

الرَّجُلُ

ar-ra-ju-lu, the man

3. *But the Article has introduced three changes.* What are they ?

1st. The Tanwîn Damma ٌ has disappeared. It always does, for it cannot exist with the Article prefixed, since the tanwîn 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 *Tashdîd* called *Shadda*.

4. What is *Tashdîd* ?

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 *tashdîd*, but the sign is called a *shadda*.

5. How does this happen ?

In this way :- the *shadda* = a sukûn + a vowel, that is, the sukûn of the first of the two letters and the vowel of the second coalesce together.

In رَجُلٌ the *lam* of **ال** assimilates itself, first of all, to the *ra*, and then, secondly we think of it and pronounce it as رَجُلُ — أَرْ finally the two r's coalesce and we write it الرَّجُلُ 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 tanwîn ;

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 *sukûn* upon the *lâm*, thus **الْكِتَابُ** *al-kitâb*, the book.

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

9. What Solar letters do we already know ?

ل	ض	ر	ت
Lâm	Ḍâd	Ra	Ta

10. What new word is this ?

sham-sun شَمْسٌ

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

11. What are the first and last letters in شَمْسٌ sun ?

Sh, and S, of which the full forms are :

Power	Separate	Final	Medial	Initial	Name
S	س	س	س	س	Sîn
Sh	ش	ش	ش	ش	Shîn

12. What is the middle letter in this word *sun* ?

Recapitulate the various forms of the م (Lesson 7).

M	م	م	م	م	Mîm
---	---	---	---	---	-----

13. Give examples of words containing the Mîm.

قَلَمٌ *Qa-la-mun*, a pen. مَكْتَبٌ an office, study جَمَلٌ camel.

14. Learn the word for "head," *ra'sun* رَأْسٌ The hamza is "silenced" by sukûn but that does not make the vowel *long* as in رَا rā.

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

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

(١) شَمْسٌ (٢) الشَّمْسُ (٣) رَأْسٌ (٤) الرَّأْسُ (٥) الشَّمْسُ ضَرَبَتْ
رَجُلًا (٦) أَضْرَبَتْ رَأْسًا (٧) لَا مَا ضَرَبَتْ رَأْسًا (٨) أَكَسَرَتْ
قَلَمًا (٩) أَكَلَ رَجُلٌ أَكَلًا (١٠) أَكَسَرْتُ الْقَلَمَ (١١) لَا مَا كَسَرْتُ
الْقَلَمَ (١٢) ضَرَبَ الرَّجُلُ رَأْسًا (١٣) أَكَسَرَ الرَّجُلُ قَلَمًا
بِالْمَكْتَبِ (١٤) لَا مَا كَسَرَ الْقَلَمَ (١٥) 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 ١٢ 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.

Separate	Final	Medial	Initial	Name
ا	ا	ا	ا	Alif
و	و	و	و	Wau
ي	ي	ي	ي	Ya

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

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

5. Are there only 3 vowels in Arabic?

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

Thus اَيّ *ay* like *ai* in *paid*; and اَوْ *au*, like *ou* in *house*.

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

6. Give examples of these Diphthongs.

سَيْفٌ	{ sai-fun a sword }	since ي follows the heterogeneous
ثَوْرٌ	{ thau-run a bull }	since و follows the heterogeneous

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

Fat-ḥa (a) may accompany alif to make long â; Damma (u) may accompany wau to make long û; and Kasra (i) may accompany ya to make long î (= ee). Then there are the two diphthongs mentioned.

Lesson 10.

SOLAR & LUNAR LETTERS.

1. Into what two equal classes are Arabic letters divided ?

The *Solars* and the *Lunars*. (Revise 8 : 8—10).

2. Why are they so named ? (see 8 : 10).

Only because the first letter in شَمْسٌ *sun* happens to be a solar letter whilst in the other class falls the first letter for *moon* (Qamar-un) قَمَرٌ

3. In what way is the Article prefixed to words beginning with a Solar letter ?

The sound of the Lam of the *al* coalesces into the sound of the solar letter (see 8 : 5).

The sun	الشَّمْسُ	sun	شَمْسٌ
ash-sham-su		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	القَمَرُ	moon	قَمَرٌ
al-qa-ma-ru		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 is easy	}	القَمَرُ
But	al-sham-su is never found	}	الشَّمْسُ
While	ash-sham-su is easier to pronounce	}	الشَّمْسُ

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

LUNA
when pr
article
do not
SOLAR
when pr

ḡâd ض ṣâd ص shîn ش sîn س etc.,

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

tha ث ta ت (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 *sâd* 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 سَيْفٌ 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.

ف	ف	ف	ف	Fa	f
ق	ق	ق	ق	Qâf	q

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

1st. As a Letter of Prolongation following its homogeneous vowel *kasra* بِي bî = by me لِي lî = to me.

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

سَيْفٌ saif-un = a sword

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

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

in Lesson 17.

إِلَى ilâ = to, unto

II. Learn the verb قَتَلَ he-killed and conjugate it like *ḍaraba*.

Exercise 10a. Transliterate, translate and read aloud :

(1)	الشَّمْسُ	ash-sham-su	The sun
(2)	الرَّسُولُ	ar-ra-sû-lu	The apostle
(3)	الرَّجُلُ	ar-ra-ju-lu	The man
(4)	البَابُ	al-bâ-bu	The gate
(5)	القَلَمُ	al-qa-la-mu	The pen
(6)	الْوَرَقُ	al-wa-ra-qu	The paper
(7)	الْقِتَالُ	al-qi-tâ-lu	The fighting
(8)	الْمُرْسَلُ	al-mur-sa-lu	The missionary
(9)	التَّاجِرُ	at-tâ-gi-ru	The trader, merchant
(10)	السَّيْفُ	as-sai-fu	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 ا to و and to ي ? (9 : 10).
4. Place the Article before a word beginning (a) with a *Solar* and (b) with a *Lunar* letter. (10 3,4).



Lesson 11. — WAṢLA.

1. What is the Arabic for a youth ?

ghu-lâ-mun غُلَامٌ

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.

ع	ع	خ	ح	'Ain	'a
غ	غ	خ	ح	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 â 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."

ضَرَبَ رَجُلٌ غُلَامًا
ghu-lâ-man, ra-ju-lun ḍa-ra-ba

5. Why has غُلَامٌ become غُلَامًا ?

Because it is the *Direct Object* of the verb, and so its sign is
أ a tanwîn fat-ḥa. (See Lesson 6 : 5, 6).

6. Before we can write "The man struck the youth," that is, before we prefix the Arabic Article to a word, we must note that ر is a Solar and غ a Lunar. We then write the sentence

ضَرَبَ الرَّجُلُ الْغُلَامَ ḍarab ar-raj-ul ul-ghu-lâma.

7. Why has غُلَامًا (youth) in 4 above lost its tanwîn fatḥa, and become الْغُلَامَ ?

Because the tanwîn cannot exist with the Definite Article, since it denotes the indefinite.

What is the sign over the alif (in 6 above) ?

It is the Waşla ; 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 waşla, but a simple fat-ḥa only.

9. What does the word waşla mean ?

Waşla is colloquial for ^{وَصْلَةٌ} 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 :

غُلَامًا ghu-lâ-man رَجُلٌ ra-ju-lun ضَرَبَ ḍa-ra-ba (1)

الْغُلَامُ الرَّجُلُ ضَرَبَ (2)
ul-ghu-lâma ar-rajul ḍa-ra-b

رَجُلًا الثَّوْرُ أَقْتَلَ (3)

الرَّجُلُ الثَّوْرُ أَقْتَلَ (4)

جَمَلًا الرَّجُلُ قَتَلَ (5)

الْجَمَلُ الرَّجُلُ مَا قَتَلَ (6)

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 *waşla* ? (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 اَرْضُ

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

3. What is the use of the Hamza?

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

4. When have we seen that the alif can be used as a vowel?

When it is simply a Letter of Prolongation and stands *without a hamza*. Thus: A book, ki-tābun كِتَابُ

5. But does not the very fact that a vowel is attached to the letter alif show that the alif there is used as a Consonant? And is not the hamza superfluous in that case? Yes: the hamza is superfluous if its object is merely to show that the alif is a consonant. Thus the Article اَل is the same as اَل 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 ا 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. ا و ي

But these letters must be usually *within* a word, except in the case of an alif, which can receive it when *beginning* a word.

8. Can we then say that the Hamza supports these three weak letters?

No: it is better to say that the three weak letters are used to support the strong Hamza!

9. In what way is the hamza a consonant?

It can take a vowel, and can play the part of a consonant in shaping, by a movement within the throat, the channel of utterance for the flow of the vowel sound,

We may have^١^٢^٣

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 ضَرَبَتْ الْكِتَابُ This is distinguishable from 2nd fem., sing., by the sukûن ضَرَبَتْ الْكِتَابَ

The preposition مِنْ in such a case replaces its sukûن by *fat-ha* but this is exceptional. Thus مِنْ الرَّجُلِ (from the man).

Exercise 12a. To English :

- (١) ضَرَبَتْ الرَّجُلَ (٢) الشَّمْسُ ضَرَبَتْ الرَّجُلَ (٣) كَتَبْتُ مِنَ الْبَيْتِ
(٤) ضَرَبَتْ الشَّمْسُ الْكِتَابَ (٥) أَضَرَبْتُ الشَّمْسُ الْغُلَامَ
(٦) أَمَا ضَرَبَتْ الْغُلَامَ (٧) مَا كَتَبْتُ 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 :

advent	majî-'un	مَجِيءٌ	the coming	الْمَجِيءُ
a part	juz-'un	جُزْءٌ	the part	الْجُزْءُ
a thing	shay-'un	شَيْءٌ	the thing	الشَّيْءُ
beginning	bad-'un	بَدْءٌ	the beginning	الْبَدْءُ

3. Can the hamza, then, take the tanwîn 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 tanwîn ḍamma. If these words are used in the Accusative Case, they take tanwîn fat-ḥa over the alif, and, in the Genitive Case, tanwîn kasra.

On prefixing the Definite Article **ال** this tanwîn 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 : ^ا u-sound; ^أ a-sound and ^إ i-sound.

2nd. with **و** or **ي** as a prop. ^و u-sound, ^ي i-sound.

3rd. after an Alif in certain words, such as **صحراء** Ṣaḥ-râ-a. (desert) the plural of which is the word Ṣaḥârâ (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 : ^ء u-sound ^ئ i-sound (no fat-ḥa here).

5. Give other examples of the use of the hamza.

أَخَذَ رَأْسُ بِئْسَ سَأَلَ بئسَ بؤسَ
 akha-dha (he took) ra'-sun (head) bi'-sa sa-'a-la ba-'i-sa ba-'u-sa

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:

mas-'ul (responsible) مَسْئُولٌ or مَسْئُولٌ

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

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

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) الْقُرْآنُ (Be careful to pronounce it thus: al-Qur-ân); he believed, â-ma-na آمَنَ

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 diæresis ¨ thus, reïnförce, reäppear,

Exercise 13a. To English :

- (١) آمَنَ بِالْقُرْآنِ (٢) مَا آمَنَ بِمَجِيءِ الْمَسِيحِ (٣) آمَنَ بِاللَّهِ
 (٤) آمَنَتْ بِمَجِيءِ الْمَسِيحِ (٥) أَمَا آمَنْتَ بِالْمَسِيحِ (٦) مِنَ الْبَدْءِ
 (٧) فِي الْبَدْءِ (٨) الْإِيمَانُ بِالْمَسِيحِ (٩) هَلْ آمَنْتَ بِاللَّهِ (١٠) جُزْءُ
 مِنَ الْقُرْآنِ (١١) مَا آمَنْتُ بِشَيْءٍ (١٢) مِنَ الْبَدْءِ آمَنْتَ بِالْمَسِيحِ

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

Faith in (by) God - îmân billahi إِيْمَانٌ بِاللَّهِ

Faith in Christ (the Messiah) bil-Masîḥ إِيْمَانٌ بِالْمَسِيحِ

Exercise 13b. To Arabic :

1. He believed in the Qur'an. (2) He did not believe in the Advent * of Christ. (3) He believed in God. (4) She believed in the Coming of Christ. (5) Hast thou not believed in Christ ? (6) From the beginning. (7) In the beginning. (8) Faith in Christ. (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 Majî' (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 :

- (١) آمَنَتْ بِالْمَسِيحِ (٤) الْغُلَامُ اللَّثِيمُ
 (٢) كَتَبَ لِي الرَّسُولُ (٥) أَخَذْتُ السَّيْفَ مِنَ الرَّجُلِ
 (٣) رَجُلٌ لَثِيمٌ (٦) كَسَرَ الْبَابَ

B. To Arabic :

1. The sun struck the man. 2. She did not write the book. [man.
 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.

ي	كَ	كَ	هَا	هُ
i=ee	ki	ka	hâ	hu
me (m. & f.)	thee (f.)	thee (m.)	her	him
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	
ح	ح	ح ح	ح	ha h

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

لِي	لَكَ	لَكَ	لَهَا	لَهُ
li	la-ki	la-ka	la-ha	la-hu
to me	to thee (f)	to thee (m)	to her	to him

5. What strikes one as curious here?

That the ل only once keeps its kasra (in *to-me*) and in the other four forms takes a fathā. (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. ل used as in the following examples signifies permanent possession. There being no verb, it cannot govern in Accus.: !!

(a). *La-hu'akh-un*

To him [there is] a brother
= He has a brother

} لَهُ أَخٌ (١)

- (b). *La-hâ ukht-un* } لَهَا أُخْتُ (٢)
To her [there is] a sister
= She has a sister
- (c). *Lî umm-un* } لِي أُمُّ (٣)
To me [there is] a mother
= I have a mother
- (d). *A-lî-shay-'un* } أَلِي شَيْءٌ (٤)
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. لِلْأَمِيرِ أُمٌّ The prince has a mother.
8. لِلْمَدِينَةِ What case is madîna?
It is Nom : not Accus. Why is this?
9. What will turn these sentences into an interrogative form?
Either of the Interrogative Particles أ or هَلْ (hal).
10. Mention one particle for making sentences negative :

مَا mâ (c. f. Lesson 4 : 4).

11. أَلَك شَيْءٌ ? بَابٌ What case is بَاب ? Why?
What case is shay-un ? Why?

Exercise 14a. To English :

- | | |
|-------------------------------|-----------------------|
| (٦) أَمَّا لِي أُمُّ | (١) أَلَهُ أَخٌ |
| (٧) هَلْ كَتَبْتَ الْكِتَابَ | (٢) هَلْ لِي أَخٌ |
| (٨) هَلْ كَتَبْتَ الْكِتَابَ | (٣) مَا لَكَ شَيْءٌ |
| (٩) لِلْأَمِيرِ أُخْتُ | (٤) أَلَهَا شَيْءٌ |
| (١٠) هَلْ لِلْمَدِينَةِ بَابٌ | (٥) هَلْ لَهَا أُخْتُ |

Exercise 14b. Translate your English back to Arabic.

Lesson 15.

AFFIXES — (contd.)

1. Transliterate the Arabic word Sultân. سُلْطَانٌ

Its meaning is *Emperor*, or *King*.

2. What two new letters are here introduced ?

The Ṭa, a strong T ; and Nun which has an N sound. The ṭa is allied to za ظ, a strong Z.

ṭ (hard)	ط	ط	ط	ط	ṭâ
z (strong)	ظ	ظ	ظ	ظ	zâ
n	ن	ن	ن	ن	nûn

N.B. — ط makes the fat-ḥa sound like *aw* in *tawny* and ظ is an explosive sound sometimes transliterated *zhâ*. 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 Nûn, and beneath in the case of the Ba) نـ and بـ

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

	1st Person	2nd Person	3rd Person.
Sing:	ي	كَ	هَـ
	نَا	كُنْ	هُنَّ
Plural	na	kun-na	hun-na
	us	you (f.)	them (f.)
		kum	hum
		you (m.)	them (m.)

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

5. What letter is always found in the 3rd Person Pronominal Affixes, both in the singular and in the plural ?

The Ha (See 14 : 2) hû, hâ ; hum, hun-na.

6. And what letter is inseparable from the second person Pronominal Affixes, both Singular and Plural?

The Kâf : 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. كَسَرْتُهَا she struck her كَسَرْتُهُ I broke it

Exs. of gen. مَعَكُمْ with you سُلْطَانُنَا our sultan

8. But how is نَا genitive in سُلْطَانُنَا ?

Our sultan = The sultan of us ; c. f. رَسُولُهُ his apostle, and اِللهُ رَسُولُ the apostle of God = God's apostle. اِسْمُ الْمَلِكِ the name of the king = the king's name. اَبُوهُ 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, اَنَا I, etc. Details in Lesson 25.

10. N.B. — The following words take *alif-kasra* at the commencement of a sentence, but *waşla* when *linked on to a preceding word*. That *waşla* indicates that the preceding vowel is to be linked in pronunciation.

daughter	ابْنَةٌ	name	اِسْمٌ	son	ابْنٌ
woman	} امْرَأَةٌ	two (fem.)	اِثْنَتَانِ	two (m.)	اِثْنَانِ
or, wife					

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

11. Note that أَبٌ father has *not* a *waşla*. A missing و is supplied before the pron-affix. اَبُوها her father. اَبُوكَ thy father.

12. ابن when occurring in genealogies, as Ahmad son of Zaid, son of Omar, omits its alif, thus أحمدُ بنُ زيدٍ بنِ عمر

Exercise 15a. To English :

(٧) لَهُمْ مَلِكٌ وَأَمِيرٌ	(١) أَمَا لَهُمْ ابْنٌ
(٨) لَنَا سُلْطَانٌ	(٢) لَنَا ابْنٌ
(٩) إِنْسِمُ الْمَلِكِ	(٣) هَلْ لَكُنْ أُخْتُ
(١٠) أَكَلْتُ مَعَ أُمِّي	(٤) أَلِي أُخْتُ
(١١) أَخَذَهَا مَعَهُ	(٥) لَهَا أَبٌ وَأُمٌّ
(١٢) هَلْ أَبْنُكَ مَعَكَ	(٦) هَلْ لَكُمْ مَلِكٌ

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 ابن and اب

Lesson 16. REVISION OF CHARACTERS.

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

Translit:	Detached	Final	Medial	Initial	Name
,	أ	أ	أ	أ	Alif-Hamza
b	ب	ب	ب	ب	Ba
t	ت	ت	ت	ت	Ta
th	ث	ث	ث	ث	Tha
j (or g)	ج	ج	ج	ج	Jîm
h (or hh)	ح	ح	ح	ح	Ĥa
kh	خ	خ	خ	خ	Kha
d	د	د	د	د	Dal
dh	ذ	ذ	ذ	ذ	Dhal
r	ر	ر	ر	ر	Ra
z	ز	ز	ز	ز	Zain
s	س	س	س	س	Sîn
sh	ش	ش	ش	ش	Shîn
ş (or ss)	ص	ص	ص	ص	Şâd (şod)
ḍ (or dd)	ض	ض	ض	ض	Ḍâd (ḍod)
ṭ (or tt)	ط	ط	ط	ط	Ṭaw
ẓ (or zh)	ظ	ظ	ظ	ظ	Zhâw

'	ع	ح	خ	ح	Ain
gh (or ghr)	غ	غ	خ	خ	Ghain
f	ف	ف	ف	ف	Fa
q	ق	ق	ق	ق	Qof
k	ك	ك	ك	ك	Kaf
l	ل	ل	ل	ل	Lam
m	م	م	م	م	Mim
n	ن	ن	ن	ن	Nûn
h	ه	ه	ه	ه	Ha
w	و	و	و	و	Wau
y (or i)	ي	ي	ي	ي	Ya
lâ	لا	لا	لا	لا	Lam-Alif

2. Give the vowels and diphthongs.

Tanwîn Ḍamma َ Ḍamma ُ Long û و

Tanwîn Fat-ḥa َ Fat-ḥa ُ Long â ا

Tanwîn Kasra ِ Kasra ِ Long î ي

Diphthongs :— ai َي ; ao َو

3. Other signs. Hamza (full powers of consonant)

Madda (one alif written across)

Waṣla (for linking words)

Shadda (for doubling or strengthening)

Sukûn (rest or silence) also called *Jazma*

ء
آ
أ
إ
أ

4. *The Figures :*

٨ ٧ ٦ ٥ ٤ ٣ ٢ ١
 ١٦ ١٥ ١٤ ١٣ ١٢ ١١ ١٠ ٩
 ١٠٢ ١٠١ ١٠٠ ٢٠ ١٩ ١٨ ١٧

5. Note the curious fact that numbers run from left to right as in *English* : c.f. 1917, ١٩١٧ ; 1921, ١٩٢١.
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 ا ب ج د ه و ز ح ط ي

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

Medial, Final.	Initial, Separate.	Medial, Final.	Initial, Separate.
ر	ر	ل	ل
ز	ز	ذ	ذ
و	و	ذ	ذ

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

8. *Vocabulary 16.* Memorise carefully.

Day	(yaum)	يَوْمٌ	Peace	(sa-lâm)	سَلَامٌ
abode	(dâr)	دَارٌ	Vizier, i.e., Minister	(wazir)	وَزِيرٌ
religion or, judgment	(dîn)	دِينٌ	Egypt	(Misr)	مِصْرٌ
Islam	(al-Islâm)	الْإِسْلَامُ	letter, epistle	(risâla)	رِسَالَةٌ
gold	(dha-hab)	ذَهَبٌ	bread	(khubz)	خُبْزٌ

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 *o* which in its *final* form is written *ā*. 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 *رَجُلٌ* is *man*, a separate word *إِمرأة* is used for woman).

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

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

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

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

The daughter of the judge	Ibnat-ul-Qâḍi	ابنة القاضي
The prophet's city	Madînat-un-Nabîyi	مدينة النبي
The tribe of Coreish	Qabîlatu-Quraish	قبيلة قريش
The prophet's word	Kalimat-un-Nabîyi	كلمة النبي
The prophet's letter (epistle, message)	Risâlat-un-Nabîyi	رسالة النبي
The chapter of "The Cow"	Surat-ul-Baqara	سورة البقرة

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

We call this *ta marbûṭa* (which means *tied-up ta*).

5. What is the other letter that has a distinct form under a special name?

The **ي** which when written without its dots does not make the long *î* (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 mamdûda = extended alif (this comes from a root meaning “to stretch out” compare “madda” from the same root, 15 : 11).

The ya without dots is then called “Alif maqṣûra” (shortened alif), and is only used at the end of nouns.

7. Give examples of Alif maqṣûra.

Guidance	huda	هَدَى
the guidance	al-huda	الْهَدَى
fever	al-ḥumma	الْحُمَّى
a youth, lad,	fatān	فَتَى
when ? (interrog)	matā	مَتَى
to, towards	ilā	إِلَى
upon, on	‘alā	عَلَى

8. What characteristic is common to **ة** and **ى** ?

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-samā-wāt

الرَّحْمَنُ
الْأَسْمَاءُ

that, those (demonst :)	dhâ-lika, ulâika	ذَلِكَ أُولَئِكَ
this, these (demonst :)	hâdha hâ-ulâi	هَذَا هَؤُلَاءِ
but—but he	lâkin, lâkinnahu	لَكِنَّهُ — لَكِنَّ
life (Quran spelling)	ḥayâtun	حَيَاةٌ
life (modern spelling)	ḥayâtun	حَيَاةٌ
prayer (Quran spelling)	ṣalâtun	صَلَاةٌ
prayer (modern spelling)	ṣalâtun	صَلَاةٌ

Exercise 17a.

- ١ . أَنْظَرْتَ الْفَتَى عَلَى الْجَبَلِ ؟
- ٢ . نَعَمْ نَظَرْتُهُ
- ٣ . هَلْ أَخَذَ كِتَابَهُ مَعَهُ ؟
- ٤ . نَعَمْ أَخَذَهُ وَرَكِبَ جَمَلًا
- ٥ . مَا اسْمُ ذَلِكَ الْفَتَى
- ٦ . اسْمُهُ زَيْدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ
- ٧ . أَلِهَذَا الْغُلَامِ أَبٌ وَأُمٌّ
- ٨ . نَعَمْ لَهُ أَبٌ وَأُمٌّ وَأَخٌ وَأَخْتٌ

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.

Plural	Dual	Singular
ضَرَبُوا ضَرَبْنَ	ضَرَبَا ضَرَبَتَا	ضَرَبَ ضَرَبَتْ
ضَرَبْتُمْ ضَرَبْتُنَّ	ضَرَبْتُمَا	ضَرَبْتَ ضَرَبْتِ
ضَرَبْنَا		ضَرَبْتُ

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,

نَ	وَا	ا	تَا
they (f)	they (m)	they	two
تُنَّ	تُم	تَا	
you (f)	you	you	two
نَا			—
we (m. & f.)			

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

كَسَرُوا كَسَرْنَ	كَسَرَا كَسَرَتَا	كَسَرَ كَسَرَتْ
كَسَرْتُمْ كَسَرْتُنَّ	كَسَرْتُمَا	كَسَرْتَ كَسَرْتِ
كَسَرْنَا		كَسَرْتُ

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

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

كَسَرُوهُ ضَرَبُوكَ ضَرَبُوهَا

Exercise 18a.

- (١) هَلْ أَخَذْتُمْ سَيْفَكُمْ مَعَكُمْ؟ نَعَمْ أَخَذْنَاهُ
 (٢) أَضْرَبُوا الْجَمَلَ بِالسَّيْفِ؟ نَعَمْ ضَرَبُوهُ وَقَتَلُوهُ
 (٣) وَهَلْ أَبْنُكَ ذَهَبَ مَعَهُمْ؟ نَعَمْ ذَهَبَ مَعَهُمْ إِلَى مَدِينَتِي
 (٤) إِلَى مَدِينَتِكَ؟ نَعَمْ إِلَى مَدِينَتِي
 (٥) مَا اسْمُهُ؟ اسْمُ ابْنِي أَحْمَدُ
 (٦) هَلْ أَخَذُوا خُبْزًا مَعَهُمْ؟ أَخَذُوهُ وَأَكَلُوهُ

Exercise 18b.

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

TO STUDENTS.

- (1.) It has come to my knowledge that one or two students have misunderstood the instructions and are translating "From Arabic to English" only. This is a very serious error, i. e. to discard one-half of every exercise and that the most important half. Please let it be understood that *every Exercise must be answered in full*, both Ex : A and Ex : B.
- (2.) N.B. Thoroughly master Lesson 19 as it deals with a characteristic Arabic idiom, of fundamental importance. A.T.U.

Lesson 19.

NOUNS IN CONSTRUCTION.

1. What is one of the chief peculiarities of Arabic in common with other Semitic languages ?

The way in which it places two nouns side by side in order to express such ideas as possession, material, cause, effect, etc.

2. Give an example of this simple juxta-position so as to express *possession*. How will the single idea of possession in reference to the two nouns, *sword* and *man*, be formed in Arabic ? How is "The sword of the man" written, for instance, in Arabic ?

saif-ur-ra-ju-li } سَيْفُ الرَّجُلِ The man's sword.
the-sword-of the man,

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

4. What is said to have happened to this *first* noun, sword ?

It is said to be "annexed", since it is joined to the *second* noun, which is called the "One-annexed-to." It cannot stand independently ; alone it expresses nothing completely. It can only be explained as generally requiring, as in this case, our English word "of". So the *first* noun can be translated by "the-sword-of". But we do not write the article. Why not ? Because the *first* noun سَيْف is considered to be *sufficiently defined by its juxtaposition to* الرَّجُل 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 **رَجُلٍ** in **سَيْفُ رَجُلٍ** 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” **كُلُّ شَيْءٍ** **إِسْمُ كِتَابٍ** “Everything”
 8. Some Arabic Grammarians give the name *Oblique Case* to every noun not directly *Nominative* or *Accusative*.

So that they call $\left\{ \begin{array}{l} \text{the Genitive Case} \\ \text{the Dative Case} \\ \text{the Ablative Case} \end{array} \right\}$ *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 **أَهْلُ الْكِتَابِ** 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*.

12. *Exs.* The-people-of-the-house.

أَهْلُ الْبَيْتِ

The man’s family.

أَهْلُ الرَّجُلِ

The king’s children.

أَوْلَادُ الْمَلِكِ

The origin of the universe.

أَصْلُ الْكَوْنِ

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 الحُسْن *Real Arabic names* are often nunated as مُحَمَّدٌ (then كِتَابُ مُحَمَّدٍ) foreign names not so كِتَابُ اِبْرَاهِيمَ (Lesson 52 : 8) أَهْلُ مِصْرَ The people of Egypt
For a Celtic example see Bedd Gelert = Gelert's grave.

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

They broke the man's pen. كَسَرُوا قَلَمَ الرَّجُلِ

The sun struck the man's head ضَرَبَتِ الشَّمْسُ رَأْسَ الرَّجُلِ

I have seen Mt. Hermon. نَظَرْتُ جَبَلَ الشَّيْخِ

We wrote with your pen. كَتَبْنَا بِقَلَمِكَ

Did the sun strike his head ? هَلْ ضَرَبَتِ الشَّمْسُ رَأْسَهُ

"King-of-the-kings, and Lord-of-the-lords." مَلِكُ الْمُلُوكِ وَرَبُّ الْأَرْبَابِ

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. أَحَدُ أَوْلَادِ الْمَلِكِ

I struck one of the king's children. ضَرَبْتُ أَحَدَ أَوْلَادِ الْمَلِكِ

I wrote to one of the king's children. كَتَبْتُ إِلَى أَحَدِ أَوْلَادِ الْمَلِكِ

We went to the house of the tribe's chief. ذَهَبْنَا إِلَى بَيْتِ شَيْخِ الْقَبِيلَةِ

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" اسْمُ رَجُلٍ

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

Exercise 19a. To English :

(٧) أَخَذَتْ قَلَمَ الْوَزِيرِ	(١) يَوْمُ الدِّينِ
(٨) أَكَلْتُ خُبْزَ الْمَلِكِ	(٢) دَارُ السَّلَامِ
(٩) لَا مَا أَكَلْتُهُ	(٣) ابْنُ السُّلْطَانِ
(١٠) رِسَالَةُ الْمَلِكِ	(٤) سُلْطَانُ مِصْرَ
(١١) هَلْ ذَهَبْتَ إِلَى دَارِ السَّلَامِ	(٥) ذَهَبُ الْوَزِيرِ
(١٢) ذَهَبْتُ إِلَى جَبَلِ الشَّيْخِ	(٦) دِينَ الْإِسْلَامِ

Exercise 19b. To Arabic :

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

(١) آمَنَتِ الْقَبِيلَةُ بِدِينِ الْإِسْلَامِ	(٧) أَلَيْكَ أُخْتُ؟
(٢) ابْنَةُ النَّبِيِّ فِي مَدِينَةِ الْقَاضِي	(٨) لَهُمْ مَلِكٌ وَآمِيرٌ
(٣) هَلْ لَهُمْ سُلْطَانٌ	(٩) هَلْ أَهْلُ الْكِتَابِ فِي مِصْرَ
(٤) لَنَا خُبْزٌ أَحْيَاةٌ	(١٠) مَلِكُ السَّمَوَاتِ
(٥) أَنْظَرْتُ الرَّجُلَ وَالْعِلَامَ	(١١) أَكْتَبَ الْمَلِكُ رِسَالَةً
(٦) أَمَا أَكَلْتُ أَخْبِزَ؟	(١٢) هَلْ لِلْمَلِكِ ابْنٌ

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 *waṣla* ?

Lesson 21.

EYE, VOICE & EAR EXERCISE.

1. How is the word ^اال_ه pronounced ?
It is *ilāhun* in reading or *ilāh* in speaking, and means a god or deity. It has a plural form ^االه_ة 'â-li-hatun (deities).
2. How do we write "the god, or the deity ?"
^اال_ه al-ilâ-hu, but in speaking, omit the final vowel u, and still pronounce the h by aspirating after the upright fathā, like the English word ah ! when *correctly* pronounced ; i.e., ahh.
3. How do Moslems write the word *Allāh* ? what does it mean ?
Allāh is written ^االله_ه which is a contraction of ^اال_ه ^اال_ا. It has a waṣla here, but it takes a simple fathā 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 fathā 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 fathā.
Example : ^االله_ه al-Ḥamdu lillāhi (Praise to God). The ^ا preposition meaning "to" is prefixed and joined on in the place of the alif-waṣla, but not separately shown in writing, for the Arabic never writes three lams together. The accent falls upon *lah* but lightly so. N.B. We omit the *last vowel of the sentence*, to make the PAUSE (like Quran-readers).

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

- (a) The Arabic Order is, usually, "Verb before the Subject," but occasionally the subject precedes, for EMPHASIS.
- (b) Prepositions govern nouns in the oblique case (with kasra).
- (c) Now read aloud (with careful enunciation) and memorise.

(e) Keep on day after day for 15 minutes at a time, long after you have passed on to lessons 22-30. Memorise, memorise ! The secret is *READ ALOUD*. You *must* do that.

- ✓ 1. Bismillahi wal-ḥamdu lillāh. ١ - بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ
- ✓ 2. 'Abd-ullāhi wa ra-sûl-ullāh. ٢ - عَبْدُ اللَّهِ وَرَسُولُ اللَّهِ
- ✓ 3. Kataba rasûl-ullāhi risâla. ٣ - كَتَبَ رَسُولُ اللَّهِ رِسَالَةً
- ✓ 4. Kataba rasûl-ullāhi risâlatan ilâ 'abd-il-malik. ٤ - كَتَبَ رَسُولُ اللَّهِ رِسَالَةً إِلَى عَبْدِ الْمَلِكِ
- ✓ 5. Ba'atha rasûl-ullāhi risâlatan ilâ-l-maliki wa wazîrih. ٥ - بَعَثَ رَسُولُ اللَّهِ رِسَالَةً إِلَى الْمَلِكِ وَوَزِيرِهِ
- ✓ 6. Kataba rasûl-ullāhi risâlatan ilâ-bn-il-maliki bi-qalam-il-wazîr. ٦ - كَتَبَ رَسُولُ اللَّهِ رِسَالَةً إِلَى ابْنِ الْمَلِكِ بِقَلَمِ الْوَزِيرِ
- ✓ 7. Ba'atha rasûl-ullāhi kitâban ilâ-bn-il-malika. ٧ - بَعَثَ رَسُولُ اللَّهِ كِتَابًا إِلَى ابْنِ الْمَلِكَةِ
- ✓ 8. Ba-'a-that il-malikatu kitâban ilâ rasûl-illah. ٨ - بَعَثَتِ الْمَلِكَةُ كِتَابًا إِلَى رَسُولِ اللَّهِ
- ✓ 9. Qaṭa'al-wazîru ra'sa rasûl-il-malik. ٩ - قَطَعَ الْوَزِيرُ رَأْسَ رَسُولِ الْمَلِكِ
10. Yadullāhi ma'al-Jamâ'a. ١٠ - يَدُ اللَّهِ مَعَ الْجَمَاعَةِ

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 wazîr 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 **فعل** used ?

This root in the *order* of its letters **ل م ف** 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 **ف** (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.

Plural	Dual	Singular
فَعَلُوا	فَعَلَا	فَعَلَ
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ
فَعَلْنَا	—	فَعَلْتُ

3. Give the Transliteration.

Sing : fa-'a-la fa-'a-lat fa-'al-ta fa-'al-ti fa-'al-tu

Dual : fa'a-lâ fa-'a-la-tâ fa-'al-tumâ

Plur : fa-'a-lû fa-'al-na fa-'al-tum fa-'al-tunna fa-'al-nâ

4. Explain the *constructive* use made of the three radicals **فعل**

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 **فَاعِلٌ** which = "one doing" (doer). We can then make hundreds of words on this form. (See Lesson 23). **كَاتِبٌ** a clerk, and

قَاتِلٌ a murderer are both said to be upon the form (or measure)

فَاعِلٌ because each one inserts an alif after the **ف** (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 افنكر to think is Conj.VIII on form افتعل and we say that جميل handsome, is on the form فَعِيلٌ

Vocabulary 22.

The man (masc.) <i>ar-rajulu</i>	الرَّجُلُ	what ? <i>mâdhâ</i>	مَاذَا
"man" (the race), <i>al-insânu</i>	الْإِنْسَانُ	why ? <i>limâdhâ</i>	لِمَاذَا
the girls, <i>al-banâtu</i>	الْبَنَاتُ	there is not	لَيْسَ
the lesson, <i>ad-darsu</i>	الدَّرْسُ	but (rather), <i>bal</i>	بَلْ

Exercise 22a. To English :

- (١) هَلْ لِلْأَمِيرِ ابْنَةٌ
- (٢) نَعَمْ لَهُ بِنْتُ
- (٣) أَلَهُ ابْنٌ ؟ لَا : لَيْسَ لَهُ ابْنٌ
- (٤) هَلْ فَتَحَتْ بِنْتُ الْأَمِيرِ الْبَابَ ؟
- (٥) لَا بَلِ الْمَرْأَةُ فَتَحَتْهُ
- (٦) هَلْ فَتَحُوهُ ؟ نَعَمْ فَتَحُوهُ
- (٧) هَلْ أَوْلَادُ الشَّيْخِ قَتَلُوا ابْنَ الْأَمِيرِ
- (٨) لِمَاذَا فَعَلُوا ذَلِكَ ؟
- (٩) أَيْنَ ابْنَةُ الْأَمِيرِ
- (١٠) ابْنَتُهُ مَعَ أُمِّهَا

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.

here	هِنَا	when ? (<i>interr.:</i>)	مَتَى
there	هِنَاكَ	when (<i>conj.:</i>)	لَمَّا
where ? (<i>interrog.:</i>)	أَيْنَ	then (<i>conj.:</i>)	ثُمَّ
where (<i>relative</i>)	حَيْثُ	very, (much)	جِدًّا
how ? (<i>interr.:</i>)	كَيْفَ	also, again	أَيْضًا

Self Test Paper 22.

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

Lesson 23.

NOUNS OF AGENT AND OBJECT.

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

The Verb	الْفِعْلُ	al-fi'l
The Noun	الْأِسْمُ	al-ism
The Particle	الْحَرْفُ	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, } اسمُ الْفَاعِلِ
pronounced is-mul-fâ'il

2n. The Noun of Object, or Passive Participle, } اسمُ الْمَفْعُولِ
pronounced is-mul-maf'ul

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

one-who-strikes : i.e. a striker	}	dâ-rib	ضَارِبٌ	to strike	ضَرَبَ
one-who-does : a doer, labourer	}	fâ-'il	فَاعِلٌ	to do	فَعَلَ
one-who-kills : a murderer	}	qâ-til	قَاتِلٌ	to kill	قَتَلَ
one-who-writes : a writer, clerk	}	kâ-tib	كَاتِبٌ	to write	كَتَبَ
one-who-dwells : an inhabitant	}	sâ-kin	سَاكِنٌ	to dwell	سَكَنَ
one-who-is present "Present !" (roll-call)	}	ḥâ-ḍir	حَاضِرٌ	to come, be present	حَضَرَ
one-silent : silent (<i>Adj.</i>)	}	sâ-kit	سَاكِتٌ	to be silent	سَكَتَ

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 فَعَلَ we say :— The verb forms its Active Participle (Noun of Agent) upon the form فَاعِلٌ. This last is the word used above (§ 3) in Ism-ul-fâ'il.

6. Give examples of the Passive Participle or Noun of Object.

one-killed : a victim	}	maq-tûl	مَقْتُولٌ	to kill	قَتَلَ
written : a scripture	}	mak-tûb	مَكْتُوبٌ	to write	كَتَبَ
mentioned : above-mentioned	}	madh-kûr	مَذْكُورٌ	to mention	ذَكَرَ
a-thing-chanted : a psalm	}	maz-mûr	مَزْمُورٌ	to chant or pipe	زَمَرَ
found : present here	}	mau-jûd	مَوْجُودٌ	to find	وَجَدَ
a-thing-hated : distasteful	}	mak-rûh	مَكْرُوهٌ	to dislike	كَرِهَ
one shown mercy to : "late Mr."	}	marhûm	مَرْحُومٌ	to show mercy	رَحِمَ
a-thing-understood : understood	}	maf-hûm	مَفْهُومٌ	to understand	فَهِمَ
that-is-known : "of course"	}	ma'-lûm	مَعْلُومٌ	to know	عَلِمَ
which-is-unknown : unknown	}	maj-hûl	مَجْهُولٌ	to be ig- norant of	جَهَلَ
thing-notorious : one famous	}	mashhûr	مَشْهُورٌ	to divulge, make public	شَهَرَ

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-'ûl).

To form this participle, which shows the sufferer of the action, place the letter mîm with fathâ before the radicals of the trilateral verb (3rd masc past) and a sukûn 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 tanwîn damma or fathâ, 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 note-book. 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.

- (١) هَلِ الْبَنَاتُ فَيَمَنْ دَرَسْنَ
- (٢) نَعَمْ الدَّرْسُ مَفْهُومٌ جِدًّا
- (٣) هَلْ كَاتِبُ الْقَاضِي مَوْجُودٌ هُنَا
- (٤) نَعَمْ هُوَ حَاضِرٌ مَعَنَا هُنَا
- (٥) هَلْ كَاتِبُ ذَلِكَ الْكِتَابِ مَشْهُورٌ؟
- (٦) كَلَّا. مَا عَلِمْنَا شَيْئًا عَنْهُ. حَيَاتُهُ مَجْهُولَةٌ
- (٧) كِتَابُهُ جَمِيلٌ جِدًّا. مَا اسْمُهُ؟ اسْمُهُ «أَصْلُ الْكَوْنِ»
- (٨) مَاذَا كَتَبَ عَنْهُ؟ كَتَبَ عَنْ كُلِّ شَيْءٍ
- (٩) هَلِ الْكِتَابُ مَطْبُوعٌ عَلَى وَرَقٍ؟ (١٠) مَعْلُومٌ

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.
9. Is the book printed on paper? 10. Of course.

Lesson 24.

"VERB TO BE".

1. Is there a "Verb to Be" in Arabic ?

Yes; it is called the verb كَانَ *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 كَانَ 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 كَانَ

Plural		Dual		Singular	
كُنَّا	كُنُوا	كَانَا	كَانَتَا	كَانَ	كَانَتْ
kunna	kânû	kânâtâ	kânâtâ	kânat	kâna
كُنْتُمْ	كُنْتُمْ	كُنْتُمَا	كُنْتُمَا	كُنْتَ	كُنْتَ
kuntunna	kuntum	kuntumâ	kuntumâ	kunti	kunta
كُنَّا		—		كُنْتَ	
kunnâ				kuntu	

4. How do we explain the second person etc. كُنْتَ ?

This is explained (and easily memorised) by remembering §2 above. It is only in the *third* person that the wau is replaced by alif, in the others we assume the wau to be present and reason thus: كُونْ Add the pronoun ت and we get كُونْتَ i.e., two sukûns 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 كُنْتَ 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 **كَانَ** 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 **أَنَا كَاتِبٌ** is the separate pronoun "I" (see Lesson 25), and **kâtib** 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

أَنَا قَاتِلٌ

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

أَنْتَ سَاكِنٌ

The man [is] nice (*i.e.*, a "bonhomme")

الرَّجُلُ طَيِّبٌ

The Pasha [is] a good (pious) man

الْبَاشَا رَجُلٌ صَالِحٌ

(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 **ال** when its substantive is, or receiving *tanwîn* 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 **كَانَ**

9. IMPORTANT RULE OF SYNTAX: When any part of the verb **كَانَ** is used in a sentence, it causes the predicate (*if* one is expressed) to take *fat-ḥa*, while the *subject* retains its *ḍamma*

Examples : The man was honourable

كَانَ الرَّجُلُ شَرِيفًا

The woman was honourable

كَانَتِ الْمَرْأَةُ شَرِيفَةً

Thou wast near to the village

كُنْتَ قَرِيبًا مِنَ الْبَلَدِ

I was far (off)

كُنْتُ بَعِيدًا

They had bread (= there was bread to them)

كَانَ لَهُمْ خُبْزٌ

N.B. "Bread" is *Subject* here, not Predicate.

10. The word **كَلِمَةٌ** 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.

Jesus, <i>Yasū'u</i>	يَسُوعُ	generous	كَرِيمٌ	glory, <i>majd</i>	مَجْدٌ
owner, <i>sāhib</i>	صَاحِبٌ	O men,	يَا رِجَالُ	thanks, <i>shukr</i>	شُكْرٌ

Exercise 24a. To English :

(٦) يَسُوعُ ابْنُ اللَّهِ	(١) الْمَلِكَةُ طَيِّبَةٌ
(٧) أَأَنْ كُنْتُمْ يَا رِجَالُ	(٢) اللَّهُ كَرِيمٌ
(٨) كُنَّا مَعَ رَسُولِ اللَّهِ	(٣) الدَّرْسُ مَفْهُومٌ
(٩) الْمَجْدُ لِلَّهِ	(٤) الْكَاتِبُ مَعْلُومٌ
(١٠) الشُّكْرُ لِلْأَمِيرِ	(٥) هَلْ صَاحِبُ الْكِتَابِ مَشْهُورٌ

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 ?

ضمير *Ḍamîr* which forms its plural *Ḍamائر* 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.

هُنَّ	هُمَّ	هُمَا	هُوَ هِيَ ٣
أَنْتُمْ	أَنْتُمَا	—	أَنْتَ أَنْتِ ٢
نَحْنُ	—	—	أَنَا ١

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—naḥnu.

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 مَنْ and مَا. Each is usually followed by a personal pronoun of suitable number. (Revise here 24 : 6)

Exs : Who art thou ? مَنْ أَنْتَ

Who is the writer ? مَنْ هُوَ الْكَاتِبُ (or مَنْ الْكَاتِبُ)

What is thy name ? مَا اسْمُكَ

What is the chief purpose of man ? مَا هِيَ غَايَةُ الْإِنْسَانِ الْعَظْمَى

What is the origin of the universe ? مَا هُوَ أَصْلُ الْكَوْنِ

7. The word *فُلَانٌ* (fem. *فُلَانَةٌ*) is used as the equivalent of our expression "so-and-so". As an Adj. *فُلَانِيٌّ* may be used,

EXAM. PAPER 25.

(To be sent up for correction).

A. To English :

- ١ . كِتَابِي كَانَ مَوْجُودًا هُنَا . أَيْنَ هُوَ
- ٢ . كُنْتُ مَعَ فُلَانٍ
- ٣ . صَاحِبُ الْقُرْآنِ رَسُولُ اللَّهِ
- ٤ . هُوَ رَجُلٌ جَمِيلٌ (هُوَ جَمِيلٌ)
- ٥ . هُمْ رِجَالُ اللَّهِ
- ٦ . سَكَنَّا فِي مَدِينَةِ النَّبِيِّ

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 كَانَ الرَّجُلُ شَرِيفًا and

كَانَ مَعْنَا رَجُلٌ شَرِيفٌ Why the difference in the case of شَرِيف ?

Exercise 25c. (Correct at home).

فِي الْبَدْءِ كَانَ الْكَلِمَةُ وَالْكَلِمَةُ كَانَ عِنْدَ اللَّهِ وَكَانَ الْكَلِمَةُ
اللَّهُ. هَذَا كَانَ فِي الْبَدْءِ عِنْدَ اللَّهِ

Exercise 25d. Translate to Arabic St. John I : I, 2.

Lesson 26. المضارع

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-Muḍâri'u* المضارع

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

He will do	yaf-'a-lu	يَفْعَلُ	3 m.
She will do	taf-'a-lu	تَفْعَلُ	3 f.
Thou (m.) wilt do	taf-'a-lu	تَفْعَلُ	2 m.
Thou (f.) wilt do	taf-'a-lî-na	تَفْعَلِينَ	2 f.
I will do	af-'a-lu	أَفْعَلُ	I

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'alîna* there is an *affix* as well as a *prefix*).

4. Give the Singular of المضارع of مَنَعَ to hinder or prohibit.

We follow the Model-form فَعَلَ يَفْعُلُ precisely.

He (does or) will prohibit	yam-na-'u	يَمْنَعُ	3 m.
She „ „ „ „	tam-na-'u	تَمْنَعُ	3 f.
Thou (m.) dost or wilt prohibit	tam-na-'u	تَمْنَعُ	2 m.
Thou (f.) „ „ „ „	tam-na-'ina	تَمْنَعِينَ	2 f.
I (do) or will prohibit	am-na-'u	أَمْنَعُ	I

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

to gather	جَمَعَ يَجْمَعُ	to open	فَتَحَ يَفْتَحُ
to raise	رَفَعَ يَرْفَعُ	to go	ذَهَبَ يَذْهَبُ
to praise	مَدَحَ يَمْدَحُ	to appoint	جَعَلَ يَجْعَلُ

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 note-book for every variation of the type-root فَعَلَ يَفْعُلُ that we give as a new "form", and every new root must be entered thus :

Meaning	المضارع	الماضي	فَعَلَ يَفْعُلُ
to raise	يَرْفَعُ	رَفَعَ	
to open	يَفْتَحُ	فَتَحَ	
to ask	يَسْأَلُ	سَأَلَ	

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

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

What is his name ? مَا اسْمُهُ What hinders ? مَاذَا يَمْنَعُ

SOME ADVERBIAL PREPOSITIONS.

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

after... بِمَدِّ	behind... وَرَاءَ	above... فَوْقَ
between... بَيْنَ	behind... خَلْفَ	beneath... تَحْتَ
with, at... عِنْدَ	before... قَبْلَ	in front of... أَمَامَ

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

where (rel. adv.) حَيْثُ	below (adv.) تَحْتُ	above (adv.) فَوْقُ
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Exercise 26a. To English :

(٦) اَلْعَلَامُ مَمْدُوحٌ	(١) يَفْتَحُ الْبَابَ أَمَامَ الْبَيْتِ
(٧) أَذْهَبُ إِلَى يَتِيٍّ	(٢) تَرَفَعُ الْمَلِكَةُ السَّيْفَ
(٨) تَذْهَبِينَ إِلَى يَتِّكَ	(٣) الدُّخُولُ مَمْنُوعٌ
(٩) لِمَاذَا لَا تَقْتَحِينَ الْبَابَ	(٤) مَاذَا يَمْنَعُكَ
(١٠) تَحْتَ الْأَرْضِ	(٥) مَا الْمَانِعُ؟

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 **فَعَلَ يَفْعَلُ المضارع** of

Plural		Dual		Singular	
يَفْعَلُونَ	يَفْعَلْنَ	يَفْعَلَانِ	تَفْعَلَانِ	يَفْعَلُ	تَفْعَلُ
تَفْعَلُونَ	تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلَانِ	تَفْعَلُ	تَفْعَلُ
فَعَلُوا	فَعَلْنَ	—	—	أَفْعَلُ	أَفْعَلُ

2. Give the transliteration of the Dual :

3.m. *yaf-'a-lâny* 3.f. *taf-'a-lâny* 2.m. & f. *taf-'a-lâny*. 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-lûna* 3.f. *yaf-'al-na*
2.m. *taf-'a-lûna* 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 (I) the third person uses **يُ** (with two exceptions),

(2) the second person uses **تُ** 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

خَرَجَتِ النِّسَاءُ

The pupils study

يَذَرِسُ التِّلَامِيذُ

The girl-pupils study

تَذَرِسُ التِّلَامِيذَاتُ

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

تَحْضُرُ الْبَنَاتُ الْمَدْرَسَةَ
هَلْ يَفْهَمْنَ مَعْنَى دُرُوسِهِنَّ
لَا يَفْهَمْنَ مَعْنَاهَا

7. Write out جَمَعَ to collect, in full :

يَجْمَعُونَ	يَجْمَعَانِ	يَجْمَعُ
يَجْمَعُونَ	يَجْمَعَانِ	يَجْمَعُ
يَجْمَعُونَ	—	أَجْمَعُ

Self Test 27.

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

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

Exercise 27a.

(١) لَمَّا يَنْظُرُونَنَا نَذْهَبُ إِلَيْهِمْ	(٦) أَجْمَعُ كُتُبَهُنَّ كُلَّهَا
(٢) يَكْتُبْنَ كِتَابًا وَيَجْهَلْنَ مَعْنَاهُ	(٧) أَعْلَمُ جَمِيعَ دُرُوسِي
(٣) ثُمَّ يَمْدَحْنَ عَمَلَهُنَّ	(٨) نَسَأُكَ عَنْ دُرُوسِكَ
(٤) نَنْعُهُنَّ مِنْ ذَلِكَ	(٩) أَتَفْهَمُ الْبَنَاتُ مَعْنَاهَا
(٥) كَيْفَ تَنْعُهُنَّ	(١٠) الْبَنَاتُ يَفْهَمْنَ مَعْنَاهَا

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 fatḥa, which is a prefix only and forms a part of the verb ; or the separate word سوف saufa.

2. What do سَ and سَوْفَ mean ?

سَ denotes “in the future,” and may be paraphrased as “soon.”

It is probably abbreviated from the old word سَوْفَ which now denotes “in the distant future.”

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

سَيَسْبَحُونَ سَيَسْبَحُونَ	سَيَسْبَحَانِ مَتَسْبَحَانِ	سَيَسْبَحُ سَتَسْبَحُ
سَتَسْبَحُونَ سَتَسْبَحُونَ	سَتَسْبَحَانِ	سَتَسْبَحُ سَتَسْبَحِينَ
سَنَسْبَحُ	—	سَأَسْبَحُ

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.

سَوْفَ يَعْلَمُونَ سَوْفَ يَعْلَمُونَ	سَوْفَ يَعْلَمُ سَوْفَ تَعْلَمُ
سَوْفَ تَعْلَمُونَ سَوْفَ تَعْلَمْنَ	سَوْفَ تَعْلَمِينَ سَوْفَ تَعْلَمِينَ
سَوْفَ نَعْلَمُ	سَوْفَ أَعْلَمُ

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

These are verbs on the form فَعْلٌ يَفْعُلُ which do not take ḍamma 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

زَرَعَ يَزْرَعُ

to fascinate, charm, bewitch

سَجَرَ يَسْجُرُ

to transcribe (a Ms.)

or, to abrogate (supersede a law) }

نَسَخَ يَنْسَخُ

to make (manufacture)

صَنَعَ يَصْنَعُ

to pardon (forgive)

صَفَحَ يَصْفَحُ cp غَفَرَ Imp. = pardon

to overcome

قَهَرَ يَقْهَرُ

to intercede

شَفَعَ يَشْفَعُ

to be useful to

نَفَعَ يَنْفَعُ

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.

Modern meaning	Etymologically	Noun of A. or Obj.	Verb
a victor	an-overcomer	قَاهِرٌ	قَهَرَ
“the victorious city” (the word corrupted to CAIRO)	the-one-over-coming (f)	الْقَاهِرَةُ	قَهَرَ
a chapter or verse which supercedes (a former one)	abrogating	نَاسِخٌ	نَسَخَ
a verse آية abrogated (by a later one)	abrogated	مَنْسُوخٌ	نَسَخَ
a maker, manufacturer	one-making	صَانِعٌ	صَنَعَ
manufactured (artificial)	thing-made	مَصْنُوعٌ	صَنَعَ
manufactures (reg. fem. plu.)	things-made	مَصْنُوعَاتٌ	صَنَعَ
a magician, a sorcerer	a-charmer	سَاحِرٌ	سَحَرَ
a person bewitched	one-charmed	مَسْحُورٌ	سَحَرَ
useful, beneficial	benefitting	نَافِعٌ	نَفَعَ
thing-sown, crop	sown	مَرْزُوعٌ	زَرَعَ

Vocabulary 28.

an hour	سَاعَةٌ	to hear	سَمِعَ يَسْمَعُ
Pl. of	عِبَادٌ — عِبَادٌ	coming (fem.)	آتِيَةٌ

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

- (١) سَوْفَ لَا تَنْفَعُهُمُ إِلَهَتُهُمْ (٢) سَأَحْضُرُ إِلَيْكَ بَعْدَ سَاعَةٍ
 (٣) يَنْعَى اللَّهُ صَلَاتَهُمْ إِلَى إِلَهَتِهِمْ (٤) يَسْمَعُ اللَّهُ إِلَى صَلَاةِ عِبَادِهِ
 (٥) أَذْنَاكَ تَسْمَعَانِ كَلِمَةَ خَلْفَكَ (٦) سَيَسْأَلُونَكَ عَنِ الْآلِهَةِ
 (٧) مَصْنُوعَاتُ الْقَاهِرَةِ قَلِيلَةٌ لَكِنْ هِيَ (لَكِنَّهَا) نَافِعَةٌ
 (٨) كَانَتْ آيَةٌ مَنسُوخَةٌ
 (٩) سَكَنَ الْقَاضِي هُنَا أَمَامَ بَيْتِ النَّبِيِّ
 (١٠) الْمَرْزُوعَاتُ فِي مِصْرَ طَيِّبَةٌ جِدًّا

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., ٥ 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 sukûn: the ḍamma and the fatha, however, are used in both Verb and Noun, and the *very* Arabic word for *Nominative Case* is that for *Indicative Mood*, similarly, the term for *Objective Case* is that for *Subjunctive Mood*.

4. Learn the following table:

English Name	Vowel	Arabic Name	English Name	Vowel	Arabic Name
Indicative		مَرْفُوعٌ	Nominative		مَرْفُوعٌ
Subjunctive		مَنْصُوبٌ	Accusative		مَنْصُوبٌ
Jussive		مَجْزُومٌ	Genitive		مَجْزُومٌ

5. We said in Lesson 26 that the Proper Arabic name for the Present-Future (Imperfect) Tense is *المُضَارِعُ*. 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 fatha,

6. How can **الْمُضَارِعُ** Tense be negated ?

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

لَا يَسْأَلُ لَا تَسْأَلُ	لَا يَسْأَلَانِ لَا تَسْأَلَانِ	لَا يَسْأَلُونَ لَا تَسْأَلُونَ
لَا تَسْأَلُ لَا تَسْأَلِينَ	لَا تَسْأَلَانِ	لَا تَسْأَلُونَ لَا تَسْأَلُنَّ
لَا أَسْأَلُ	—	لَا نَسْأَلُ

7. What is the Past Tense called? It is called **الْمَاضِي** (al-Mâḍi) which is an Active Participle meaning "that-which-passes".

Self-Test 29.

- (I) Give a list of Arabic Moods, or States (29 : I, 2).
- (I) Explain and illustrate the statement that "The imperfect Tense *resembles* the noun in its declension" (29 : 5).

to inform (Conj. IV) **أَخْبَرَ يُخْبِرُ** | to reap **حَصَدَ يَحْصِدُ**

Exercise 29a.

(٦) كُنْتُ سَاكِنَةً فِي الْقَاهِرَةِ	(١) لِمَازَا لَا يَسْأَلُونَهُ
(٧) هَلِ الرَّجُلُ صَالِحٌ	(٢) لَا يَنْظُرُونَ إِلَيَّ
(٨) الرَّجُلُ كَانَ صَالِحًا	(٣) لَا يَعْرِفَانِ الْمُعَلِّمَ
(٩) يَسْمَعَانِ وَلَا يَفْعَلَانِ شَيْئًا	(٤) الصَّالِحَةُ تَرْفَعُ الصَّلَاةَ
(١٠) يَزْرَعَانِ وَلَا يَحْصِدَانِ	(٥) أَأَنْ كُنْتُ

Exercise 29b.

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

Lesson 30.

SUBJUNCTIVE. المنصوب

1. Revise the Introduction to the Moods in Lesson 28. How may we know *when* to write the verb as "Manṣûb" (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.

Action	Meaning	Particle
Present-Future, takes subjunctive after it	to (that)	أَنْ
" " " " "	in order to	كَيْ
" " " " "	" " "	لِ
" " " " "	" " "	لِكَيْ
Subjunctive but distinctly future negative	not (in future)	أَنْ
Subjunctive but with negative force	in order not	لِكَيْلَا
Subjunctive = لَنْ أَنْ لَا	lest	لَعَلَّا
Answers the particle أَنْ "What if?"	in that case	إِذَنْ
Subjunctive حَتَّى أَنْ = حَتَّى	until	حَتَّى

2. Give particular examples of their use.

(a) أَنْ 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 أَنْ يَذْهَبَ (he wishes to go, i.e. that he may go) أَرِيدُ أَنْ أَذْهَبَ "I wish to go"; أَرِيدُ أَنْ أَزُورَكَ "I wish to visit you" (= that I visit you). *Note the paraphrase.*

(b) أَنْ means "not," but in the future. The present "not" is لَا which has no influence upon the Present-Future.

لَا يَذْهَبُ وَلَا يَذْهَبُ "He does not, and he will not go in the future".

لَا يَكُونُ أَنْ لَا أَنْ = it will not happen that...

(Palmer gives **اللَّهُ أَكْ** "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 *لَا يَغْفِرُ لَكَ اللَّهُ*

Let God pardon thee) أَزُورُكَ or أَزُورُكَ I came in
order to visit you. When these particles are used أَنْ is not used.

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

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

3. Conjugate **يَأْكُلُ** that he may eat (as in **يُرِيدُ أَنْ يَأْكُلَ**)

أَنْ يَأْكُلَ أَنْ تَأْكُلَ أَنْ تَأْكُلَ أَنْ تَأْكُلِي أَنْ آكُلَ	أَنْ يَأْكُلُوا أَنْ يَأْكُلُوا أَنْ تَأْكُلُوا أَنْ تَأْكُلُوا أَنْ نَأْكُلَ
--	--

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

(a) Change of damma case-vowel to fatha, in all the singulars but one, and in the first person plural. (b) The rejection of the $\ddot{u}$ and $\ddot{u}$ 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 nûn.

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

5. For further practice, he wishes that he may do يُرِيدُ أَنْ يَفْعَلَ

أَنْ يَفْعَلَ أَنْ تَفْعَلَ أَنْ تَفْعَلُوا أَنْ تَفْعَلْنَ أَنْ نَفْعَلَ	أَنْ يَفْعَلَ أَنْ تَفْعَلَ أَنْ تَفْعَلُوا أَنْ تَفْعَلْنَ —	أَنْ يَفْعَلَ أَنْ تَفْعَلَ أَنْ تَفْعَلُوا أَنْ تَفْعَلْنَ أَنْ نَفْعَلَ
---	---	---

6. Examples of the paraphrase of **خَيْرٌ لَّكُمْ أَنْ نَذْهَبَ** : **أَنْ**
It is good for you that we go (= Our going is good for you).
خَيْرٌ لِّي أَنْ أَذْهَبَ It is good for me to go. (for me to go = *that*
I go = my going). (This word **خَيْرٌ** is the word used in the
equivalent for “thank you” **كَثَّرَ خَيْرَكَ** “May [God] increase
thy good”).
7. Always use **لِ** or **لِئَكِّي** as in **حَفَرَ لِكِّي يَأْكُلْ** to express “in
order to” (eat), or “for the purpose of” (eating). (See 2.c.)

Self Test 30. (1) What is the difference between **أَنْ تَذْهَبُوا** and
لِكِّي تَذْهَبُوا (30 : 6, 7).

Exercise 30a.

- | | |
|--|--|
| (٦) أَنْ يَجُودَ الْبَخِيلُ | (١) أُرِيدُ أَنْ آكُلَ |
| (٧) لَا نُرِيدُ أَنْ نَزُورَكَ الْيَوْمَ | (٢) لِيَلَّا تَدْخُلُوا فِي تَجْرِبَةٍ |
| (٨) أَلَّا يَسْجُدُوا لِلَّهِ | (٣) لِي طَعَامٌ لَا كُلَ |
| (٩) ذَهَبُوا لِيَزُورُوهَا | (٤) أَنْ تَصُومُوا خَيْرٌ لَكُمْ |
| (١٠) يُرِيدُ أَنْ يَزُورَكَ دَائِمًا | (٥) جَاءَ يَسُوعُ لِيُخَلِّصَ الْإِنْسَانَ |

Exercise 30b.

- I wish to eat.
- “Lest ye enter into temptation”.
- I have food to eat.
- “To fast is good for you”.
- Jesus came [in order] to save man.
- “The miser will never be generous”. (Proverb).
- We do not wish to (that we) visit you to-day.
- “That they should not worship (*lit.* bow down to) God.”
- They have gone to (in-order-to) visit her.
- 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 :

- (١) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 (٢) هَذَا مِنْ فَضْلِ رَبِّي
 (٣) لَا يَرْفَعُونَ الصَّلَاةَ لِلَّهِ
 (٤) سَتَذْهَبُ الْبَيْتُ إِلَى أُمِّهَا
 (٥) مَاذَا تَكْتُبِينَ عَلَى الْكِتَابِ
 (٦) سَوْفَ نَعْلَمُ كُلَّ شَيْءٍ
 (٧) أَخَذُوهُ عَنِ الْقُرْآنِ (٨) لَا يَفْهَمَنَّ ذَلِكَ
 (٩) لِمَاذَا لَا يَمْنَعُونَهَا مِنْ دُخُولِ الْمَدْرَسَةِ
 (١٠) حَضَرَ الْكَاتِبُ الْكِتَابَ الْكِتَابَ الْكِتَابَ الْكِتَابَ

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
 مَنَعَ نَسَخَ صَنَعَ

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”.

١ — بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢ — الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

٣ — الرَّحْمَنِ الرَّحِيمِ

٤ — مَالِكِ يَوْمِ الدِّينِ

٥ — أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

٦ — وَمُحَمَّدٌ رَسُولُ اللَّهِ

٧ — آمَنْتُ بِاللَّهِ وَحْدَهُ

٨ — آمَنْتُ بِاللَّهِ وَبِرُسُلِهِ وَبِكُتُبِهِ

٩ — هَلْ قَرَأْتَ سُورَةَ «الْفَاتِحَةِ» نَعَمْ قَرَأْتُهَا

١٠ — أَيْ وَجَدَ فِي سُورَةِ «الْبَقَرَةِ» نَاسِخًا وَمَنْسُوخًا؟ اللَّهُ أَعْلَمُ

Exercise 31b. To Arabic :

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

ADVERBIAL PHRASES.

Had it been	لَوْ كَانَ	Of thy favour (please)	مِنْ فَضْلِكَ
Except for (had not)	لَوْلَا	Of his favour	مِنْ فَضْلِهِ
For ever (after neg. never)	أَبَدًا	Instead of...	عِوَضًا عَنْ
Continually	دَائِمًا	In spite of ...	رَغْمًا عَنْ
Immediately	حَالًا	For example	مِثْلًا
Sometimes	بَعْضَ الْأَوْقَاتِ	Exactly	تَمَامًا

Lesson 32. المجزوم

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

2. Why is the *nûn* 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 *nûn*, 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.

لِيَذْهَبْ لِيَذْهَبَا لِيَذْهَبُوا لِيَذْهَبِي لِيَذْهَبِي

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

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

they (f) must go! they must go! they (2) must go! she must go! he must go!

5. This *lâm*, called in Arabic "*lâm-ul-amr*" i.e. the *lâm* of command, usually takes *kasra* (we said) and *apocopates* the verb. But suppose it is preceded by *فَ* (then or therefore) ? ?

It may then be marked by *sukùn*, thus : then let him go فَلْيَذْهَبْ

Note:—Carefully distinguish it from the other *lâm*, 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 *المجزوم*).

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 اِقْرَعُوا يَفْتَحْ لَكُمْ (second verb is passive). اُطْلُبُوا تَجِدُوا seek, ye shall find.

7. Are there any other particles causing the verb to be *مَجْزُومٌ* ?
Yes, many ; but they will receive detailed attention in SYNTAX, Lesson 193. A really common every-day one is *لَمْ* (not)

8. Give all the persons of *لَمْ يَفْتَحْ* (he did not open .

لَمْ يَفْتَحُوا لَمْ يَفْتَحْنَ	لَمْ يَفْتَحَا لَمْ يَفْتَحَا	لَمْ يَفْتَحْ لَمْ تَفْتَحْ	٣ —
لَمْ تَفْتَحُوا لَمْ تَفْتَحْنَ	لَمْ تَفْتَحَا	لَمْ تَفْتَحْ لَمْ تَفْتَحِي	٢ —
لَمْ نَفْتَحْ	—	لَمْ أَفْتَحْ	١ —

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

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

لَمْ يَذْهَبُوا they did not go = مَا ذَهَبُوا
لَمْ تَسْأَلُونِي ye did not ask me = مَا سَأَلْتُمُونِي (*c.f.* 34 : 6).

10. Give all the persons of لِيُخْرِجَ "let him go out"

لِيُخْرِجُوا لِيُخْرِجَنَّ	لِيُخْرِجَا لِيُخْرِجَا	لِيُخْرِجْ لِيُخْرِجْ
لَتُخْرِجُوا لَتُخْرِجَنَّ	لَتُخْرِجَا	لَتُخْرِجْ لَتُخْرِجْ
لِنُخْرِجْ	—	لَاُخْرِجْ

11. Can the Imperative be formed from the 2nd Person Jussive ?

Certainly, that is how it is derived. Remove any particle and also the preformative $\bar{\text{t}}$ and supply an alif vowelised as needed (but with a waṣla when preceded by other words in a sentence). We then get the Imperative thus :

اُخْرِجُوا اُخْرِجَنَّ	اُخْرِجَا	اُخْرِجْ اُخْرِجْ
اِفْتَحُوا اِفْتَحَنَّ	اِفْتَحَا	اِفْتَحْ اِفْتَحْ

12. Why the ḍamma over the alif in اُخْرِجْ ?

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

Exercise 32 a.

- ١ لِمَاذَا لَمْ يُخْرِجِ الْوَزِيرُ لِيُزَوِّرِ السُّلْطَانَ
- ٢ لِأَنَّهُمْ لَمْ يُخْبِرُوهُ بِأَنَّ السُّلْطَانَ يُرِيدُ ذَلِكَ
- ٣ أَلَمْ يَسْأَلْهُمْ؟ كَلَّا مَا سَأَلَهُمْ شَيْئًا لِأَنَّهُ لَمْ يَعْلَمْ أَنَّ السُّلْطَانَ حَاضِرٌ
- ٤ مَاذَا قَالَ السُّلْطَانُ لَمَّا وَجَدَ أَنَّ وَزِيرَهُ لَمْ يَحْضُرْ لِيُزَوِّرَهُ
- ٥ قَالَ أَطْلُبُونِي تَجِدُونِي (ومعناه أَنَا هُنَا دَائِمًا)
- ٦ أَفَهُمْ الْأَمِيرَانِ مَعْنَاهُ؟ كَلَّا لَمْ يَفْهَمَاهُ أَبَدًا

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.

كَانَ أَمِيرٌ يُرِيدُ أَنْ يَزُورَ أَحَدَ أَوْلَادِهِ فِي مَدِينَةِ الْقَاهِرَةِ فَخَرَجَ
 مِنْ دَارِهِ لِكَيْ يَذْهَبَ إِلَيْهِ فَنَظَرَ أَمَامَهُ ثَوْرًا فَرَفَعَ سَيْفَهُ وَأَرَادَ ^(١) أَنْ
 يَضْرِبَ الثَّوْرَ بِهِ حَتَّى يَقْتُلَهُ فَمَنْعَهُ صَاحِبُ الثَّوْرِ الَّذِي ^(٢) كَانَ وَرَاءَهُ.
 فَقَالَ لَهُ الْأَمِيرُ مَنْ أَنْتَ وَأَيْنَ تَسْكُنُ قَالَ أَنَا رَجُلٌ صَاحِبٌ وَسَاكِنٌ
 هُنَا. قَالَ أَلَيْكَ أَخٌ أَوْ أُخْتُ قَالَ لَا. أَلَيْسَ ^(٣) لَكَ ابْنٌ مِثْلًا قَالَ مَا لِي
 أَحَدٌ وَلَا شَيْءٌ. ثُمَّ بَعْدَ سَاعَةٍ رَجَعَ الْأَمِيرُ وَدَخَلَ دَارَهُ وَسَأَلَ عَنْ
 أَمْرَاتِهِ فَحَضَرَتِ الْأَمِيرَةُ حَالًا وَقَالَتْ مَاذَا تُرِيدُ قَالَ أَنِّي كُنْتُ
 قَالَتْ كُنْتُ قَرِيبَةً مِنَ الدَّارِ

- (1) he wished (2) who.
 (3) for *laisa* see Lesson 36).

Sequence of Tenses. Carefully note the Sequence here.

He did not know that the Sultan was wishing لَمْ يَعْلَمْ أَنَّ السُّلْطَانَ يُرِيدُ

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 لَا

- I What is the negative form which *forbids* the action?

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

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

لَا يَقْرَعَنَّ	لَا يَقْرَعُوا	لَا تَقْرَعْ	لَا يَقْرَعْ
they.....(f.)	they must not knock	let not knock	let not knock
لَا تَقْرَعَنَّ	لَا تَقْرَعُوا	لَا تَقْرَعِي	لَا تَقْرَعْ
do not knock (f.Pl)	do not knock (Pl.)	knock not (f.)	don't knock (m).
لَا تَقْرَعْ		لَا أَقْرَعْ	
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 لَا يَعْلَمُ أَحَدٌ
4. Is there any other *lâ* yet to be learned?

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

There is no deity but God.

لَا إِلَهَ إِلَّا اللَّهُ

There is no strength and no power but in God.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There's no harm to you.

لَا بَأْسَ عَلَيْكَ

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

(a) Always in the Accusative; (b) generally without tanwîn, 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).

مَرْفُوعٌ Jussive (he did not eat)	مَنْصُوبٌ Subjunctive (that he eat)	مَرْفُوعٌ Indicative (he eats)	
لَمْ يَأْكُلْ لَمْ تَأْكُلْ لَمْ تَأْكُلْ لَمْ تَأْكُلِي لَمْ آكُلْ	أَنْ يَأْكُلَ أَنْ تَأْكُلَ أَنْ تَأْكُلَ أَنْ تَأْكُلِي أَنْ آكُلَ	يَأْكُلُ تَأْكُلُ تَأْكُلُ تَأْكُلِينَ آكُلُ	SING.
لَمْ يَأْكُلَا لَمْ تَأْكُلَا لَمْ تَأْكُلَا	أَنْ يَأْكُلَا أَنْ تَأْكُلَا أَنْ تَأْكُلَا	يَأْكُلَانِ تَأْكُلَانِ تَأْكُلَانِ	DUAL
لَمْ يَأْكُلُوا لَمْ تَأْكُلُوا لَمْ تَأْكُلُوا لَمْ تَأْكُلِي لَمْ نَأْكُلْ	أَنْ يَأْكُلُوا أَنْ تَأْكُلُوا أَنْ تَأْكُلُوا أَنْ تَأْكُلِي أَنْ نَأْكُلَ	يَأْكُلُونَ يَأْكُلْنَ تَأْكُلُونَ تَأْكُلْنَ نَأْكُلُ	PLURAL

Exercise 33a.

(٥) لَا يَعْلَمُونَ كُلَّ شَيْءٍ	(١) لِيَذْهَبُوا إِلَى الْمَدِينَةِ
(٦) لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	(٢) لَا يَذْهَبُ إِلَّا وَاحِدٌ فَقَطْ
(٧) لَا إِلَهَ إِلَّا اللَّهُ	(٣) لَا تَقْرَعُوا عَلَى الْبَابِ
(٨) لَا بَأْسَ عَلَيْكَ	(٤) لَا تَفْتَحِي الْبَابَ يَا أُمِّي

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~~ ^{nouns} ; 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 ضَرَبَهَا he struck her.

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

مِنْهُمْ	مِنْهُمْ	مِنْهُمَا	مِنْهَا	مِنْهُ
from them (f.)	from them (m.)	from them two	from her	from him
مِنْكَنَّ	مِنْكُمْ	مِنْكُمَا	مِنْكَ	مِنْكَ
from thee (f.)	from thee (m.)	from you two	from thee (f.)	from thee (m.)
مِنَّا		—	مِنِّي	
from us			from me	

4. What is noticeable here ?

The preposition مِنْ requires, like the verb, a nûn between it and the first person sing. affixed pronoun, thus, he struck me, ضَرَبَني and, from me مِنِّي . This nûn, which in this case is represented by the shadda, is called the "nûn of precaution."

5. Is this true of any other prepositions ?

Yes ; if they end in ن as for example لَدُن in the presence of, or before, and عَنْ (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 ضَرَبْتُمُونِي ye struck me).

7. Prefix the preposition بِ to the affixed pronouns.

Plural	Dual	Singular
بِهِمْ	بِهِمَا	بِهِ ٣ -
بِكُنَّ	بِكُمَا	بِكْ ٢ -
بِنَّا	—	بِي ١ -

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 **فِي** (in or within) in the same way.

فِيهِمْ	فِيهِمَا	فِيهَا	۳ — فِيهِ
فِيكُمْ	فِيكُمَا	فِيكَ	۲ — فِيكَ
فِينَا	—	فِي	۱ — فِي

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

It represents the pronoun **ي** which coalesces with the **ي** of **فِي** and takes fathā, being a consonant and not merely a letter of prolongation. Another example; the word **مُعَلِّمُونَ** is the plural of mu'allim (teacher) in the Nom. and **مُعَلِّمِينَ** in the Accusative. When we wish to say "my teachers" (whether Nom. or Accusative) we find the construct state causes the removal of the nūn of **مُعَلِّمِينَ** or **مُعَلِّمُونَ** and the vowelling of the second ya with fathā after placing shadda to denote the coalescence of the two ya's **مُعَلِّمَيَّ** *Mu'allimīya*.

11. Give other examples of the pronoun **ي** written as **يَدَيَّ** my two hands (يَدَيَّ يَدَانِ) but (accus. or obl.) **يَدَيَّ** beside (s) me (سَوَايَ) my sins (خَطَايَا)

12. How do we prefix **عَلَى** and **إِلَى**

عَلَى means on, or upon and **إِلَى** 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**.

إِلَيْهِمْ	إِلَيْهِمَا	إِلَيْهَا	إِلَيْهِ
إِلَيْكُمْ	إِلَيْكُمَا	إِلَيْكَ	إِلَيْكَ
إِلَيْنَا	—	إِلَيَّ	إِلَيَّ

EXAMPLES OF AKHAWAT INNA.

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

كَلَّا	As though he, you... كَأَنَّهُ كَانَكُمْ	Verily he, thou ... أَنَّهُ أَنْكَ
	But I, thou ... أَلَيْسَ لَكَ	That he, she ... أَنَّهُ أَنَّهَا
لَعَلَّ	Perhaps he, I ... } لَعَلَّهُ لَعَالِي	Because he, they ... لِأَنَّهُ لَأَنَّهُمْ
	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.

(٦) لَمْ يَحْضُرُوا إِلَيَّ	(١) كَانَتْ خَطَايَايَ ثِقِيلَةً عَلَيَّ
(٧) خَرَجَنْ عَنِّي	(٢) أَلَيْسَ عِنْدَكَ شَيْءٌ؟
(٨) أَخَذْتُهُ مِنْهُمْ	(٣) كَأَنِّي سَأَذْهَبُ مَعَكُمْ
(٩) أَخَذُوهَا مِنِّي	(٤) إِمَادًا مَنَعْتُمُونِي مِنَ الدُّخُولِ؟
(١٠) إِنَّهَا أُمْرَأَةٌ صَالِحَةٌ	(٥) لِأَنَّكَ لَمْ تَنْظُرْ يَدَيَّ

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 قُتِلَتْ if we are sure that قَتَلَ is transitive : e.g., قَتَلَهَا He killed her, قُتِلَتْ 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 damma instead of fatha ; thus قُتِلَ he was killed.

3. How from the Quadriliteral Verb ?

The same way. The first of the four radicals takes damma instead of fat-ḥa, and the penultimate takes kasra. Thus رَجَمَهُ he translated it. رُجِمَ "it was translated". إِذَا زُلْزِلَتِ الْأَرْضُ 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 قَتَلَ

قَتِلَ	قُتِلَ	قَتِلَا	قُتِلَا	قَتِلَتْ	قُتِلَتْ
قَتِلْتُمْ	قُتِلْتُمْ	قَتِلْتُمَا	قُتِلْتُمَا	قَتِلْتِ	قُتِلْتِ
قَتِلْنَا	قُتِلْنَا	—	—	قَتِلْتُ	قُتِلْتُ

5. Form the Passive of the Present-Future.

We give to the Servile letter (ي . ت . etc.) a damma and to the penultimate radical a fat-ḥa, thus يُقْتَلُ he will be killed; يُكْتَبُ it will be (or, is) written. (Of course many verbs already have a fat-ḥa over the penultimate radical, then no change. In any case, the distinguishing feature is the damma

over the *ya*. Native printers, when printing an unvowelled book, can sometimes insert just this initial ḍamma if the sentence is really ambiguous.

6. Give the full Pres-Future Passive.

يُقْتَلُونَ	يُقْتَلَانِ	يُقْتَلُ	يُقْتَلُ
تُقْتَلُونَ	تُقْتَلَانِ	تُقْتَلِينَ	تُقْتَلُ
يُقْتَلُ	—	أُقْتَلُ	

7. Can a Passive *Jussive* be formed?

Yes; لِيُقْتَلَ let him be killed! لِيُقْتَلُوا etc. This is quite usual
Also with لَمْ we say لَمْ يُقْتَلَ he was not killed.

Self-Test 35.

- (1) Give the Past Passive of كَتَبَ to write (35 : 4).
- (2) The Present Passive of the same (35 : 6).

Exercise 35a. & b.

(٥) الْبَابُ مَفْتُوحٌ	(١) سَيُرْحَمُونَ
(٦) سَيُسْفَكُ دَمُهُ	(٢) لَا يُخْدَمُ لَا لِأَخْدَمَ
(٧) أُقْتِلَتِ صَاحِبَةُ الْبَيْتِ	(٣) هَلْ قُتِلَ صَاحِبُ الْبَيْتِ
(٨) نَعَمْ قُتِلَتْ	(٤) كُتِبَ الْكِتَابُ بِالْعَرَبِيَّةِ

- (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 *laisa*, 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 negated by a particle which we learned in Lesson 32. Write it in full.

3.	لَيْسَ	لَيْسَتِ	لَيْسَا	لَيْسَتَا	لَيْسُوا	لَيْسْنَ
	لَسْتُ	لَسْتِ	لَسْتُمَا	لَسْتُمَا	لَسْتُمْ	لَسْنَا
	لَسْتُ		—			

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; *laisû*, they are not; *lasnâ* we are not. (Note disappearance of the *ya* before *sukûn*).

4. How could we express "he-was-not," etc.

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

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

يَكُونُ	تَكُونُ	يَكُونَانِ	تَكُونَانِ	يَكُونُونَ	تَكُونُونَ
أَكُونُ	تَكُونِي	تَكُونَانِ	تَكُونَانِ	تَكُونُونَ	تَكُونْنَ
		—			

Before memorising this verb, compare what we have said in Lesson 24 : 4, as to the past tense كُنْتَ and the letter *wau*. Notice the *wau* and the *ḍamma* in the above pres-fut. tense.

6. Give the same apocopated by لَمْ (he was not, etc.)

لَمْ يَكُنْ لَمْ تَكُنْ	لَمْ يَكُونَا لَمْ تَكُونَا	لَمْ يَكُونَا لَمْ تَكُونَا
لَمْ تَكُونُوا لَمْ تَكُونُوا	لَمْ تَكُونُوا لَمْ تَكُونُوا	لَمْ تَكُونُوا لَمْ تَكُونُوا
لَمْ نَكُنْ	—	لَمْ أَكُنْ

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

7. Students more advanced, or with more time to spare, may write out كَانَ يَكُونُ (to say) exactly like قَالَ يَقُولُ
8. But is it not possible to express the same idea with *mâ* and the Past Tense? Yes, that is an alternative way.
9. What is the special effect of *laisa* upon the Predicate?
- The Predicate of *laisa* is always *manṣûb*.
10. Why is the Predicate *manṣûb* and not the Subject?

Because *laisa* is one of several verbs called *akhawât kâna* (Sisters of Verb To Be) which have the same action as *kâna*. Here revise 24 : 9 very carefully and contrast *akhawât inna* (Lesson 34--page 86). Examples:

<i>Akhawât kâna</i>	}	لَيْسَ أَخُوكَ مَرِيضًا
Thy brother is not sick		
<i>Akhawât inna</i>	}	إِنَّ أَخَاكَ مَرِيضٌ
Truly thy brother is sick		
<i>Akhawât inna</i>	}	لَكِنَّهُ مَرِيضٌ
But he is sick		
<i>Akhawât inna</i>	}	كَأَنَّهَا مَرِيضَةٌ
As though she [were] sick		
<i>Akhawât kana</i>	}	لَيْسَتْ مَرِيضَةً
She is not sick		
<i>Akhawât inna + akhawât kâna</i>	}	لَكِنَّهُ لَيْسَ مَرِيضًا
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 لم, and give the English meanings (36 : 6).

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

- (١) هَلْ كَانَ وَلَدُكَ فِي الْكِتَابِ الْيَوْمَ
- (٢) لَمْ يَذْهَبِ الْيَوْمَ لِلْكِتَابِ (إِلَى الْكِتَابِ)
- (٣) لِمَاذَا لَمْ يَكُنْ هُنَاكَ الْيَوْمَ
- (٤) لِأَنَّ أُمَّهُ كَانَتْ مَرِيضَةً
- (٥) أَلَمْ تَكُنْ مَرِيضَةً أَمْسَ
- (٦) نَعَمْ وَالْغُلَامُ لَمْ يَحْضُرْ أَمْسَ وَلَنْ يَحْضُرَ غَدًا
- (٧) أَيْنَ أَخُوهُ هَلْ هُوَ مَرِيضٌ أَيْضًا
- (٨) لَا أَيْسَ أَخُوهُ مَرِيضًا لَكِنَّهُ ذَهَبَ مَعَ بَعْضِ الْأَوْلَادِ إِلَى الْمَدِينَةِ
- (٩) لَمْ يَكُونُوا فِي الْكِتَابِ بَعْدَ ظَهْرِ الْيَوْمِ
- (١٠) وَلَنْ يَكُونُوا هُنَاكَ غَدًا

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) ذَهَبَ he went.

(b) قَدْ ذَهَبَ he has gone.

(c) كَانَ قَدْ ذَهَبَ he had gone (before)

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

(e) يَكُونُ قَدْ ذَهَبَ he will have gone.

2. Let us tackle the second of these.

The particle قَدْ placed before the past tense gives it the English "perfect" meaning, though in the older Arabic it is often not found. She has gone قَدْ ذَهَبَتْ. They have gone قَدْ ذَهَبُوا (Do not attempt to translate قَدْ by itself).

3. How is the pluperfect formed?

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

They had gone	كَانُوا قَدْ ذَهَبُوا	He had gone	كَانَ قَدْ ذَهَبَ
They (f.) „	كُنَّ قَدْ ذَهَبْنَ	She had gone	كَانَتْ قَدْ ذَهَبَتْ
You (m.) „	كُنْتُمْ قَدْ ذَهَبْتُمْ	Thou hadst gone	كَانَتْ قَدْ ذَهَبْتَ
You (f.) „	كُنْتِ قَدْ ذَهَبْتِ	Thou (f.) „ „	كَانَتْ قَدْ ذَهَبْتِ
We „	كُنَّا قَدْ ذَهَبْنَا	I had gone	كَانْتُ قَدْ ذَهَبْتُ

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 Aḥadith (Table-talk of Mohammed) there is a large section of the traditions devoted to "What the Apostle of God used to do".

كَانَ يَقُولُ he used to say كَانَ يَفْعَلُ he used to do.

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

They used to do	كَانُوا يَفْعَلُونَ	He used to do	كَانَ يَفْعَلُ
They used to do	كُنَّ يَفْعَلْنَ	She used to do	كَانَتْ تَفْعَلُ
You used to do	كُنْتُمْ تَفْعَلُونَ	Thou usedst to do	كُنْتَ تَفْعَلُ
You used to do	كُنْتِ تَفْعَلِينَ	Thou usedst to do	كُنْتَ تَفْعَلِينَ
We used to do	كُنَّا نَفْعَلُ	I used to do	كُنْتُ أَفْعَلُ

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	يَكُونُونَ قَدْ ذَهَبُوا	He will have gone	يَكُونُ قَدْ ذَهَبَ
They (f) will have gone	يَكُنَّ قَدْ ذَهَبْنَ	She will have gone	تَكُونُ قَدْ ذَهَبَتْ
You (m) will have gone	تَكُونُونَ قَدْ ذَهَبْتُمْ	Thou wilt have gone	تَكُونُ قَدْ ذَهَبْتَ
You (f) will have gone	تَكُنَّ قَدْ ذَهَبْتِ	Thou (f) wilt have gone	تَكُونِينَ قَدْ ذَهَبْتِ
We will have gone	نَكُونُ قَدْ ذَهَبْنَا	I shall have gone	أَكُونُ قَدْ ذَهَبْتُ

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

6. As, كَانَ يَفْعَلُ means "he was doing," so كَانَ سَيَفْعَلُ is nowadays used to mean "he was going (about) to do".

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

yesterday	أَمْسٍ or بِأَمْسٍ	in the morning	صَبَاحًا
from to-day	مِنَ الْيَوْمِ	in the evening	مَسَاءً
since the beginning	مُنْذُ الْبَدْءِ	by daylight	نَهَارًا
from the first	مِنِ الْأَوَّلِ	by night	لَيْلًا
fore-noon	قَبْلَ الظُّهْرِ	tomorrow	غَدًا
after-noon	بَعْدَ الظُّهْرِ	after tomorrow	بَعْدَ غَدٍ

Exercise 37a.

- (١) كَانَ التِّلْمِيزُ قَدْ حَفِظَ دَرْسَهُ قَبْلَ حُضُورِ الْمُعَلِّمِ
- (٢) كُلُّ التِّلَامِيذِ كَانُوا قَدْ حَفِظُوا دُرُوسَهُمْ قَبْلَ حُضُورِ مُعَلِّمِهِمْ
- (٣) سَيَحْفَظُونَ دُرُوسَهُمْ غَدًا بَعْدَ الظُّهْرِ
- (٤) غَدًا أَكُونُ قَدْ حَفِظْتُ دُرُوسًا كَثِيرَةً
- (٥) التِّلْمِيزُ الْمَذْكُورُ كَانَ سَيَحْفَظُ دُرُوسَهُ لَيْلًا لَكِنَّ مُعَلِّمَهُ مَنَعَهُ
- (٦) مِنْ الْأَوَّلِ كَانَ التِّلَامِيذُ يَحْفَظُونَ دُرُوسَهُمْ تَمَامًا

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-Mudâri' of the verb always vowelled with fat-ḥa like

ذَهَبَ يَذْهَبُ

No: neither does the past always take three fat-ḥas. As early as Lesson 3 we introduced رَكِبَ 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 :

to open	فَتَحَ يَفْتَحُ	فَعَلَ يَفْعَلُ
to succour	نَصَرَ يَنْصُرُ	فَعَلَ يَفْعَلُ
to serve	خَدَمَ يَخْدُمُ	فَعَلَ يَفْعَلُ
to be generous	كَرَّمَ يَكْرُمُ	فَعَلَ يَفْعَلُ
.....	Non-existent	فَعَلَ يَفْعَلُ
.....	Non-existent	فَعَلَ يَفْعَلُ
.....	Non-existent	فَعَلَ يَفْعَلُ
to understand	فَهِمَ يَفْهَمُ	فَعَلَ يَفْعَلُ
to consider	حَسَبَ يَحْسِبُ	فَعَلَ يَفْعَلُ

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	يَفْتَحُ	فَتَحَ
(Others, this way)	to open		فَتَحَ
(Others, again)	to open	a	فَتَحَ

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 فَتَحَ takes fat-ḥa in the Past, (that is always shown in full), and also a fat-ḥa in al-Muḍari'. Take another example. اَلْبِنْتُ جَمِيلَةٌ (the girl is pretty). You can see at a glance that the probable trilateral root of *jamila* is a verb formed from جَمَلَ . You find it marked جَمَلٌ يَجْمَلُ 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 جَمَلٌ (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	سَهْلٌ يَسْهَلُ	to be generous	كَرَمٌ يَكْرُمُ
to be difficult	صَعْبٌ يَصْعَبُ	to be rough	خَشَنٌ يَخْشَنُ

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* ه . 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 **إِنْ** and **إِذَا**. The particle **إِنْ** (*in* not *an*) is used with the *Past* to mean *if* in the Present-Future (but with a shade of *doubt*). **إِذَا** 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 (*Muḍāriʿ*) is taken by verbs expressing qualities? (38 : 4).
2. What verbs take fat-ḥa? (26 : 5 and 38 : 5).

Exercise 38a.

(٦) رَفَعَ ثَمَنَ الْكُتُبِ كَثِيرًا	(١) أَيَضَعُ عَلَيْكَ هَذَا الْأَمْرَ
(٧) خَلَقَ الْإِنْسَانَ ضَعِيفًا	(٢) يَسْهَلُ عَلَيْهِ الْأَمْرُ
(٨) إِذَا زُلْزَلَتِ الْأَرْضُ	(٣) عَلَى التِّلْمِيزِ أَنْ يَحْضُرَ قَبْلَ الدَّرْسِ
(٩) لَيْسَ اللَّهُ ظَالِمًا	(٤) وَأَنْ يَجْمَعَ كُتُبَهُ بَعْدَ الدَّرْسِ
(١٠) سَنَجْمَعُ تَلَامِيذَنَا لَيْلًا	(٥) لَمْ يَنْجَحِ التِّلْمِيزُ بِالْأَمْسِ

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'ân).
8. When the earth is shaken (Qur'ân) *i.e.* by earthquake.
9. God is not an oppressor (Qur'ân).
10. We will gather our disciples by night.

Lesson 39.

THE SIX CLASSES (Contd).

1. What verbs take فَعْلٌ يَفْعُلُ ?

Verbs like نَصَرَ يَنْصُرُ are a very large class. They consist partly of (a) transitive verbs such as نَصَرَ يَنْصُرُ to succour, or aid (with victory), and (b) “verbs of motion” دَخَلَ يَدْخُلُ to enter.

Examples of (a) <i>Transitive</i>	Examples of (b) <i>Verbs of Motion</i>
to create خَلَقَ يَخْلُقُ	to enter, go in دَخَلَ يَدْخُلُ
to kill قَتَلَ يَقْتُلُ	to go out خَرَجَ يَخْرُجُ
to write كَتَبَ يَكْتُبُ	to run رَكَضَ يَرْكُضُ
to see نَظَرَ يَنْظُرُ	to bow down (in worship) سَجَدَ يَسْجُدُ
to serve (as a slave) عَبْدَ يَعْبُدُ	to sit down قَعَدَ يَقْعُدُ

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) خَدَمَ يَخْدُمُ	to bear, carry حَمَلَ يَحْمِلُ
to sit, or sit down جَلَسَ يَجْلِسُ	to know عَرَفَ يَعْرِفُ
to strike ضَرَبَ يَضْرِبُ	to take captive أَسَرَ يَأْسِرُ

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 رَحِمَ يَرْحَمُ	to hear سَمِعَ يَسْمَعُ
to understand فَهِمَ يَفْهَمُ	to bear witness, testify شَهِدَ يَشْهَدُ
to know عَلِمَ يَعْلَمُ	to keep حَفِظَ يَحْفَظُ

4. Are there ----- verbs?

Only a few. The first mentioned is the only example from sound verbs. To consider, or estimate **حَسَبَ يَحْسِبُ**

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 **وَرِثَ يَرِثُ**

5. Does the vowel taken by the *Muḍarī'* 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 ! **اسْمَعْ** listen ! **افْتَحْ**

The fifth case is **كَرُمَ يَكْرُمُ** 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 **أَصَرَ يَنْصُرُ** 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 **أُ**

worship ! (serve)	أَعْبُدْ	thou wilt serve (worship)	تَعْبُدْ
come in !	أَدْخُلْ	thou wilt enter	تَدْخُلْ
get out !	أُخْرِجْ	thou wilt go out	تُخْرِجْ

6. Are there any **Prepositional Verbs**?

Yes, certain Arabic verbs take special prepositions after them to represent certain significations. Thus, **سَجَدَ** means "to bow down" but **سَجَدَ لَ** "to bow down to" anyone, i.e., to worship : thus **سَجَدَ لِلَّهِ** He worshipped God. Similarly **خَرَجَ عَنْ** he went out from ... i.e., he left. **سَمِعَهُ** he heard him **سَمِعَ إِلَيْهِ (لَهُ)** he listened to him. **أَتَى بِهَا** 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 (<i>lit.</i> } came with her) }	أَتَى بِهَا	She was brought	أُتِيَ بِهَا
He decided } upon a matter }	عَزَمَ عَلَى أَمْرٍ	It was decided upon	عُزِمَ عَلَيْهِ
He arrested } the thieves }	قَبِضَ عَلَى الْمَصْصُوفِ	They were arrested	قُبِضَ عَلَيْهِمُ

Vocabulary 39. SOME PREPOSITIONAL VERBS.

to worship	سَجَدَ لَ	to bring (a thing)	أَتَى بَ
to prohibit a thing	نَهَى عَنِ	to bring (<i>i.e.</i> , come with)	جَاءَ بَ
to listen to	سَمِعَ إِلَى	to fulfil (duties, etc.)	قَامَ بَ
to grant to	مَنَّ عَلَى	to doubt concerning	شَكَّ فِي
to trust in	وَثِقَ بَ	to be able	قَدَرَ عَلَى
to decide upon	عَزَمَ عَلَى	to attack	سَطَا عَلَى

Exercise 39a.

(٦) لَمْ يَعْرِفْهُ الْعَالَمُ	(١) نَحْنُ نَشْهَدُ لَكَ
(٧) أُعْبِدُوا اللَّهَ وَحْدَهُ	(٢) مَنْ هِيَ السَّاحِرَةُ
(٨) اللَّهُ رُوحٌ وَالَّذِينَ يَسْجُدُونَ لَهُ	(٣) لَمْ يَسْمَعْ إِلَى كَلَامِهِمْ
(٩) أُخْرِجْ حَالًا	(٤) لَمْ يُسْمَعْ إِلَى كَلَامِهِمْ
(١٠) اللَّهُ يَحْفَظُكَ	(٥) أَتَى إِلَيْهِ بِالْجَمَلِ

Exercise 39b.

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

Lesson 40.

(A) *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.

نَهَارُكَ سَعِيدٌ مُبَارَكٌ		نَهَارُكَ سَعِيدٌ يَا شَيْخُ	
mubârak, sa'îd, Naharuk		ya shaikh, sa'îd, Naharuk	
blessed, happy [be], Thy-day		O sheikh, happy [be], Thy-day	
Good morning,		Good morning Sheikh	
طَيِّبُ الْحَمْدُ لِلَّهِ		كَيْفَ حَالُكَ	يَا ابْنِي
al-ḥamdu-lillah. Taiyib,		ḥâluk ? Kaifa	bnî ya
praise-be-to-God. Well ;		thy state ? How [is]	O-my-son
Well, thank God.		How are you ?	boy.
أَلَا أَتَىكَ	لَا أَبَدًا	هَلْ تُرِيدُ أَنْ تَبِيعَ لِي بَقَرَتَكَ	
'alaik al-ḥaqq	abadan lâ	baqaratak lî tabî'a an turîd Hal	
against thee. The right	No, never	thy cow to me, that thou sell, Dost thou wish	
You are wrong.	No, never.	Do you wish to sell me your cow ?	
مَعَ السَّلَامَةِ	مَا عَلَيْنَا	أَلَا أَنْ	صَحِيحٌ
as-salâma ma'	'alaina mâ	'l-ân 'alaiya Al-Haqq	Ṣaḥîḥ
with safety !	Nothing against us	The right's against me	True,
Goodbye !	Never mind	now I'm wrong this time	True,

Revision of the Six Classes, Lessons 38, 39.

Passive Pres.	Passive Past	Imperative	Imperfect	Perfect
يُمنَعُ	مُنِعَ	امْنَعْ	يَمْنَعُ	مَنَعَ
يَنْصَرُ	نَصِرَ	انْصُرْ	يَنْصُرُ	نَصَرَ
يُضْرَبُ	ضُرِبَ	اِضْرِبْ	يُضْرَبُ	ضَرَبَ
—	—	اُفْضَلْ	يُفْضَلُ	فَضَلَ
يُعَلِّمُ	عُلِّمَ	اعْلَمْ	يُعَلِّمُ	عَلَّمَ
يُحْسَبُ	حُسِبَ	اِحْسِبْ	يُحْسَبُ	حَسَبَ

(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 :

(١) لَمْ وَلَنْ يَنْجَحَ فِي عَمَلِهِ

(٢) لَا إِلَهَ إِلَّا اللَّهُ

(٣) لِمَاذَا لَمْ تَسْجُدُوا لِلَّهِ

(٤) أَلَمْ تَكُنْ مَرِيضَةً أَمْسَ

(٥) بَعْدَ سَاعَةٍ تَكُونُ التَّلْمِيذَةُ قَدْ حَفِظْتَ الدَّرْسَ

(٦) هَلْ فِيهِمْ مَنْ مَعْنَى الْمَزْمُورِ

(٧) لِيُقْتَلَ الْقَاتِلُ الْمَذْكُورُ

(٨) مَا عَلَيْنَا

N.B. Please space out your lesson hours to as to allow for *Revision of earlier lessons*.

Lesson 41.

“Eye, Voice and Ear.”

١ أَنَا الرَّبُّ إِلَهُكَ ... لَا يَكُنْ لَكَ إِلَهَةٌ أُخْرَى أَمَامِي
 ٢ لَا تَصْنَعْ لَكَ تِمَثَالًا مَنحُوتًا وَلَا صُورَةً مَّامِمًا فِي السَّمَاءِ مِنْ فَوْقُ
 وَمَا فِي الْأَرْضِ مِنْ تَحْتُ وَمَا فِي الْمَاءِ مِنْ تَحْتِ الْأَرْضِ لَا تَسْجُدُ
 لَهُنَّ وَلَا تَعْبُدُهُنَّ لِأَنِّي أَنَا الرَّبُّ إِلَهُكَ إِلَهٌ غَيْرُ...
 ٣ لَا تَنْطِقْ بِاسْمِ الرَّبِّ إِلَهُكَ بَاطِلًا لِأَنَّ الرَّبَّ لَا يُبْرِئُ مَنْ
 نَطَقَ بِاسْمِهِ بَاطِلًا ٦ لَا تَقْتُلْ ٧ لَا تَزْنِ ٨ لَا تَسْرِقْ

The Rules for this exercise are given in Exs. 21 and 31.

1. Anâ-rrabbu ilâhuka... Lâ yakun laka âlihatun ukhrâ amâmî.
2. La taşna' laka timthâlan manhûtan wa lâ şûratan-mâ (pron. tammâ) mimmâ fissamâi min fauqu wa mâ fil-'arđi min tahtu wa mâ fil-mâi min tahti-l-'arđi. La tasjud lahunna wa lâ ta'bud-hunna liännî anâ-rrabba ilâhaka ilâhun ghaiyûr...
3. Lâ tanţiq bismirrabbi ilâhika bâţilan liännarrabba lâ yubri-û man naţaqqa bismihi bâţilan.
6. Lâ taqtul. 7. Lâ tazni. 8. Lâ tasriq.

The English of above, very literally translated.

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

Lesson 42.—GENDER.

1. The Gender, Number and Case of the Arabic Noun (incl. Rel. Pron. and Adj.) will occupy Lessons 42—60.
2. Remember that the noun includes (a) Substantive, (b) Pronoun, (Personal, Rel., Demonstr., 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 **مَذْكَرٌ** *Mudhakkar*; the Feminine is **مؤنث** *Mu'annath*, occasionally marked in the dictionary by م separate mīm; 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 **لفظ** (*i.e.* by form or sound) and (ii) Fem. by **معنى** (*i.e.* by meaning). Let us take the latter first. Words *feminine by signification* are of four classes :

(a) *Names of women* : Exs. **عَائِشَةُ** 'A'isha (or Ayesha,—M's favourite wife) **هِنْدٌ** **مَرْيَمُ** **زَيْنَبُ** **فَاطِمَةُ** (his daughter) etc.

(b) *Words which can only be female appellatives* : Exs. **أَخْتٌ** sister, **أُمٌّ** mother, **بِنْتُ** daughter, **حَامِلٌ** pregnant; etc.

(c) *Names of countries and towns* :

مَكَّةُ الْمُكْرَمَةُ Mecca (the honoured). **مِصْرُ الْعَزِيزَةِ** (Dear) Egypt; **الْجَزَائِرُ** Algiers; **الشَّامُ** (Damascus, or Syria). **تُونِسُ** Tunis;

(d) *Double members of the body*: Exs. عَيْنٌ eye (or, spring of water); كَتِفٌ shoulder; أُذُنٌ or أُذُنٌ ear; يَدٌ hand; رِجْلٌ leg (or, foot) ذِرَاعٌ arm; قَدَمٌ 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 نَفُوسٌ خَالِدَةٌ 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 دَارٌ house (or residence); نَفْسٌ soul; بَيْتٌ well; حَرْبٌ war; (c.f. the present war الْحَرْبُ الْحَاضِرَةُ) أَرْضٌ earth; خَمْرٌ wine; شَمْسٌ sun (but قَمَرٌ moon is Masculine) رِيحٌ wind; نَارٌ fire.

7. Which are "Feminine by Termination"?

(a) Almost all *words ending in ة* Exs. حَرَكَةٌ a vowel; كَلِمَةٌ a word; سُورَةٌ a chapter; صُورَةٌ a picture; جَنَّةٌ a garden; ضَارِبَةٌ a (female) striker; شَيْخَةٌ a (female) sheikh.

But just one or two proper names, or titles, of *men* happen to end in ة, as طَلْحَةُ Talha خليفة successor, i.e., Khalif (Caliph). The word must, in *that* case, be masculine.

(b) *Those ending in a servile ياء* as حَمْرَاءٌ red; كِبَرِيَاءٌ grandeur; صَحْرَاءٌ desert; عَذْرَاءٌ a virgin; بَيْضَاءٌ (adj.) white.

(c) *Those ending in ي*.

Exs. سَلْمَى Salma; حُسْنَى most beautiful (female); ذِكْرَى remembrance; حُمَّى fever; أُولَى (adj.) first; كُبْرَى greater (f).

8. What is the feminine of أَحَدٌ (some one).

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

One of the girls إِحْدَى الْبَنَاتِ One of the ladies إِحْدَى السَّيِّدَاتِ

One of them (*masc.*) أَحَدُهُمْ One of them (*fem.*) إِحْدَاهُنَّ

Exercise 42a. (About Damascus عَنْ الشَّامِ)

- (١) ابْنَتِي الصَّغِيرَةُ تُرِيدُ أَنْ تَزُورَ الشَّامَ لِأَنَّهَا نَظَرَتْ صُورَتَهَا
- (٢) أَيْنَ هِيَ الشَّامُ؟ هِيَ فِي بَرِّ الشَّامِ
- (٣) أَهِيَ مِثْلُ الْقَاهِرَةِ؟
- (٤) هِيَ جَنَّةٌ فِي الصَّحْرَاءِ
- (٥) لَكِنَّ الشَّمْسَ شَدِيدَةٌ هُنَاكَ
- (٦) هَلِ الصَّحْرَاءُ حُمْرَاءُ أَوْ بَيْضَاءُ؟ الصَّحْرَاءُ صَفْرَاءُ
- (٧) كَانَ الْخَلِيفَةُ (أَمِيرُ الْمُؤْمِنِينَ) سَاكِنًا هُنَاكَ (أَيَّ فِي الشَّامِ)
- (٨) كَيْفَ كَانَ ذَلِكَ؟ ذَلِكَ لِأَنَّ الشَّامَ كَانَتْ مَدِينَتُهُ

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 ة to it, but of course we must remember our rule (given in Lesson 17) that the ة and ي are each preceded by fatha. So from مَلِكٌ we get مَلِكَةٌ queen ; from نَبِيٌّ we get نَبِيَّةٌ prophetess ; from حَكِيمٌ wise (or, colloquially, doctor) حَكِيمَةٌ lady-doctor ; and from طَبِيبٌ physician, doctor طَبِيبَةٌ. Note also قَاتِلَةٌ and مَقْتُولَةٌ.

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

Certainly ; we have already learnt a few examples, such as كَبِيرَةٌ big (f.) ; طَيِّبَةٌ good (f.) ; شَرِيفَةٌ noble, or, honourable (f.) ; مَرِيضَةٌ sick (f.)

3. Is there a Feminine of أَكْبَرُ greater, الْأَكْبَرُ the greatest ?

Yes : it is on the form كُبْرَى thus كُبْرَى greater and الْكُبْرَى the greatest (f.) So الْأَصْغَرُ the smallest, (m) makes الصَّغْرَى the smallest (f.) and الْأَوَّلُ the first (m.) makes الْأَوَّلَى the first (f.) and آخَرُ another (m.) أُخْرَى another (f.) See Lesson 59.

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

Firstly, that the Masculines are all upon the form أَفْعَلُ (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 فُعْلَى, that is, that the *first radical* takes damma, and, after the final radical, alif maqṣûra is affixed.

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

Yes, this word always represents one of two things, a colour or a physical defect. Thus أَحْمَرُ red, أَزْرَقُ blue, أَعْمَى

blind. The feminine is on the form **فَعْمَلَاءَ** that is, after the last of the three radicals is affixed the servile termination **آء**. Thus we get the feminines **حَمْرَاءَ** red; **زُرْقَاءَ** blue: **عَمِيَاءَ** blind etc. (Lesson 58:4b.) The *madda* is not always *shown*.

6. Are there any Common Gender nouns ?

There are over a score of words with masculine or feminine adjectives, so that we say they are "either Mas. or Fem."

way (Quranic word)	صِرَاطٌ	state, condition	حَالٌ جَ أَحْوَالٌ
heaven	سَمَاءٌ جَ سَمَوَاتٌ	finger	أَصْبَعٌ جَ أَصَابِعُ
peace (after war)	صُلْحٌ	road, way	طَرِيقٌ جَ طُرُقٌ

Exercise 43a.

- ١ — هَلْ تَعْرِفِينَ الْعَذْرَاءَ الْعَمِيَاءَ
- ٢ — نَعَمْ وَأَسْمُهَا مَرْيَمُ وَهِيَ الْبِنْتُ الْحُسْنَى
- ٣ — فَاطِمَةُ بِنْتُ صَغِيرَةٍ لَكِنَّ عَائِشَةَ هِيَ الْبِنْتُ الصَّغْرَى
- ٤ — أَصْحَابُ الْمَخَازِنِ الْكُبْرَى مُحَمَّدٌ عَلِيٌّ وَوَلَدُهُ
- ٥ — أُكْتُبُ الْمَقْدِمَةَ الْكُبْرَى وَالْمَقْدِمَةَ الصَّغْرَى
- ٦ — أَيْكُونُ صُلْحٌ بَعْدَ هَذِهِ الْحَرْبِ ؟ إِنْ شَاءَ اللَّهُ

Exercise 43b.

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	مَخَازِنُ	owners	أَصْحَابُ
better, more beautiful	أَحْسَنُ	introduction (to a book) premise (in logic)	مَقْدِمَةٌ

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 *ûna* (وُنَ) for the Nominative Case, or *îna* (يْنَ) for either of the Accusative or Oblique Cases.

Example: peasant is فَلَاحٌ and peasants (nom) is فَلَاحُونَ and accusative فَلَاحِينَ. Similarly مُبَشِّرٌ (evangelist) forms its nom. plural مُبَشِّرُونَ and the other cases مُبَشِّرِينَ also مُرْسَلٌ (missionary, or "one-sent") gives مُرْسَلُونَ and مُرْسَلِينَ.

Similarly كَثِيرٌ many, takes كَثِيرُونَ and كَثِيرِينَ.

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 nûn, so we

get مُعَلِّمِينَ : مُعَلِّمِينَ : مُرْسَلِينَ : مُبَشِّرِينَ : فَلَاحِينَ

5. But I thought there were *three* cases !

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

6. What is this sign ؟ ج

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

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

Meaning	Plural	Singular
An aviator	طَيَّارُونَ	طَيَّارٌ ج
A peddler	بَيَّاعُونَ	بَيَّاعٌ
A pickpocket	نَشَّالُونَ	نَشَّالٌ
A teacher	مُعَلِّمُونَ	مُعَلِّمٌ
An inspector	مُفْتَشِّشُونَ	مُفْتَشِّشٌ
A worker	عَامِلُونَ	عَامِلٌ
Absent	غَائِبُونَ	غَائِبٌ
Entering	دَاخِلُونَ	دَاخِلٌ
Leaving	خَارِجُونَ	خَارِجٌ
Defeated	مَغْلُوبُونَ	مَغْلُوبٌ
Useful	نَافِعُونَ	نَافِعٌ
A winner	غَالِبُونَ	غَالِبٌ

Exercise 44a.

- (١) الطيَّارُونَ نَافِعُونَ جَدًّا فِي الْحَرْبِ الْحَاضِرَةِ
- (٢) لَكِنَّ كَثِيرِينَ مِنْهُمْ كَانُوا مَقْتُولِينَ (قُتِلُوا)
- (٣) نَعَمْ يُقْتَلُ أَحَدُهُمْ بَعْضَ الْأَوْقَاتِ
- (٤) بَعْضُ الْعَامِلِينَ غَائِبُونَ رَغْمًا عَنْ حُضُورِ الْمُفْتَشِينَ
- (٥) لَيْسَ جَمِيعُ الْفَلَاحِينَ دَاخِلِينَ الْحَرْبِ
- (٦) كَثِيرُونَ مِنْهُمْ سَاكِتُونَ وَعَامِلُونَ عَمَلَهُمْ (شُغْلَهُمْ)
- (٧) إِحْدَى السَّيِّدَاتِ سَاكِتَةٌ يَنْتَهُمُ لِأَنَّهَا حَكِيمَةٌ حَضَرَتْ
لِتَزُورَ الْمَرْأَةَ الْمَرِيضَةَ
- (٨) سَمِعْتُ أَنَّهَا أَمِيرَةٌ أَوْ شَرِيفَةٌ
- (٩) عَمَلُهَا شَرِيفٌ عَلَى كُلِّ حَالٍ

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 *nūn*, leaving the word ending in *wau* or *ya*, while the consequent is, of course, in the Genitive. This applies equally whether the consequent be a substantive or a nominal affix. Examples :

the prince's murderers

قَاتَلُوا الْأَمِيرَ

the school teachers

مُعَلِّمُوا الْمَدْرَسَةَ

with the town inspectors

مَعَ مُفْتِشِي الْمَدِينَةِ

your teachers are good [fellows] (nice men)

مُعَلِّمُوكَ طَيِّبُونَ

they took their victims

أَخَذُوا مَقْتُولِيهِمْ

our teachers are going inside (entering)

مُعَلِّمُونَا دَاخِلُونَ

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 *فِيَّ* and *عَلَيَّ* and we get *مُعَلِّمَيَّ* (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) *الْمُحَمَّدُونَ* the Mohammeds. (Not often found).

If, however, the proper name, or title, ends in the feminine ending ة (as a few do), then the Reg. Masc. Plu. cannot be used : c.f. *خَلِيفَةٌ* Khalîfa (Caliph), which takes *خُلَفَاءَ* (br. pl.)

(b) *Participles derived from the verbs*, - if they can make their feminine in ة and if they denote rational beings.

Examples : *مُسْلِمُونَ* from *مُسْلِمٌ* *a Moslem; *ظَالِمُونَ* from *ظَالِمٌ* an oppressor; *مُؤْمِنُونَ* *believers; *مُذْنِبُونَ* *sinners.

* These words are participles of the Fourth Conjugation, to come in Lesson 76.

(c) *Relative Adjectives* ending in يّ (this will be explained in detail in L: 144, sufficient to say here that from مِصرُ Egypt we form مِصْرِيّ Misriy an Egyptian, by adding a ya and a shadda, which ya is preceded by a kasra). Other examples :

سُورِيّ	Syrians	سُورِيُون	A Syrian	سُورِيّ
صِيْنِيّ	Chinese	صِيْنِيُون	A Chinese	صِيْنِيّ
يَابَانِيّ	Japanese	يَابَانِيُون	A Jap	يَابَانِيّ
مَسِيْحِيّ	Christians	مَسِيْحِيُون	A Christian	مَسِيْحِيّ

The last word is directly derived from الْمَسِيْحُ 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* :

أَفْضَلُ	أَفْضَلُونَ	ج	more excellent	أَفْضَلُ
أَكْبَرُ	أَكْبَرُونَ	ج	the greatest	أَكْبَرُ

(e) *Certain Intensive Forms* (L: 146), such as فَعَالٌ and فَعِيلٌ. 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 طَيَّارٌ used of one who is always-flying i.e. professional aviator, then بَيَّاعٌ for one who is always-hawking-for-sale, i.e. a peddler, and similarly نَشَّالٌ one who is always-snatching, i.e. a pickpocket. These take their Plural in وْنَ and يْنَ. فَعِيلٌ is very similar. قَدِّيسٌ saint, takes قَدِّيسُونَ and قَدِّيسِينَ.

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).

worlds (in Quran)	ج عَالَمُونَ	universe	عَالَمٌ
sons, children	ج بَنُونَ	son	ابْنٌ
years	ج سَنُونَ	year	سَنَةٌ

N.B. The word سَنَةٌ is a feminine noun (in form), so often takes the fem. pl. سَنَوَاتٌ. (46:3).

Exercise 45a.

- (١) قَدْ خَرَجَ أَمِيرُ الْمُؤْمِنِينَ
- (٢) الْمُؤْمِنُونَ فِي مِصْرَ كَثِيرُونَ
- (٣) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
- (٤) هَلْ كُلُّ الْمَسِيحِيِّينَ قَدْ يَسُونُ
- (٥) أَلْيَا بَانِيُونَ سَا كِنُونَ قَرِيبِينَ مِنَ الصِّينِيِّينَ
- (٦) لَا تَشْتِمُوا الْفَلَاحِينَ لِأَنَّ فَلَاحِي مِصْرَ مُعَلِّمِي
- (٧) اُخْرُجُوا فِي سَبِيلِ اللَّهِ يَا مُسْلِمُونَ
- (٨) بَعْضُ السُّورِيِّينَ مُسْلِمُونَ وَبَعْضُهُمْ مَسِيحِيُّونَ
- (٩) بَنُو إِسْرَائِيلَ سَكَنُوا فِي مِصْرَ ثُمَّ خَرَجُوا مِنْهَا بِأَمْرِ مُوسَى

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 I : I).
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 *at* for the *ة* or adds *at* if no *ة* - ex. *حَرَكَتٌ* a vowel, but it is *atun* for the Nominative Case and *atin* for the other two cases, the Accusative and the Oblique.

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

2. Which words will take this Regular Feminine Plural ?

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

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

Teachers	<i>مُعَلِّمٌ ج مُعَلِّمُونَ : مُعَلِّمَةٌ ج مُعَلِّمَاتٌ</i>
Many	<i>كَثِيرٌ ج كَثِيرُونَ : كَثِيرَةٌ ج كَثِيرَاتٌ</i>
Believers	<i>مُؤْمِنٌ ج مُؤْمِنُونَ : مُؤْمِنَةٌ ج مُؤْمِنَاتٌ</i>

Other examples from Fem. Nouns :

Garden (Paradise)	<i>جَنَّةٌ ج جَنَّاتٌ</i>
Verse (of Quran)	<i>آيَةٌ ج آيَاتٌ</i>
Language	<i>لُغَةٌ ج لُغَاتٌ</i>

(b) Some words ending in *ي* *جُحِيَّاتٌ* fever.

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

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

Zeinab	<i>زَيْنَبٌ ج زَيْنَبَاتٌ</i>
Fâtima	<i>فَاطِمَةٌ ج فَاطِمَاتٌ</i>

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

gentleman ; Mr.	<i>خَوَاجَةٌ ج خَوَاجَاتٌ</i>
pasha (Turkish)	<i>بَاشَا ج بَاشَوَاتٌ</i>
stable	<i>إِصْطَبَلٌ ج إِصْطَبَلَاتٌ</i>

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

3. Are there any special exceptions ?

Yes : the following make slight alterations before adding ات

سَمَاءٌ ج سَمَوَاتٌ	heaven	أُمٌّ ج أُمَّهَاتٌ	mother
سَنَةٌ ج سَنَوَاتٌ	year	أُخْتُ ج أَخَوَاتٌ	sister

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

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

حُجْرَةٌ ج حُجُرَاتٌ	a chamber	ظُلُمَةٌ ج ظُلُمَاتٌ	darkness
ضَرْبَةٌ ج ضَرْبَاتٌ	a blow	قَرْيَةٌ ج قَرِيَّاتٌ	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 tanwîn. Thus the Prophet's wives were called "Mothers of the Faithful" أُمَّهَاتُ الْمُؤْمِنِينَ

"with (or, in the company of) the king's sisters," is مَعَ أَخَوَاتِ الْمَلِكِ or عِنْدَ أَخَوَاتِ الْمَلِكِ

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

أُمُّ الْأَخَوَاتِ (البنات) The mother of the sisters, of the ع

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 أَرْبَعُ بَنَاتٍ (Explanation later).

Principal مَدِيرٌ م مَدِيرَةٌ director رَئِيسٌ م رَئِيسَةٌ

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.

- (١) أَنْ تَقْدِرُ ابْنَتِي أَنْ تَدْرِسَ لُغَاتِ الْعَالَمِ
- (٢) تَدْرِسُ اللُّغَاتُ فِي مَدْرَسَةِ الْبَنَاتِ
- (٣) مُعَلِّمَةُ الْمَدْرَسَةِ لَهَا أَرْبَعُ بَنَاتٍ صَغِيرَاتٍ
- (٤) وَجَمِيعُهُنَّ تَلْمِيزَاتٌ فِي مَدْرَسَتِهَا
- (٥) كُلُّ الْمُعَلِّمَاتِ حَاضِرَاتُ الْيَوْمِ وَالْكَاتِبَاتُ غَائِبَاتُ
- (٦) التَّلْمِيزَاتُ حَافِظَاتُ آيَاتِ السُّورَةِ تَمَامًا
- (٧) دَخَلَتِ التَّلْمِيزَاتُ الْمَدْرَسَةَ مِنْذُ أَرْبَعِ سَنَوَاتٍ
- (٨) الْبَنَاتُ الْمُسْلِمَاتُ مُؤْمِنَاتٌ بِاللَّهِ
- (٩) زَوْجَاتُ النَّبِيِّ مُحَمَّدٍ هُنَّ أُمَّهَاتُ الْمُؤْمِنِينَ
- (١٠) الْعَبْدُ الشَّرِيرُ يُضْرَبُ بِضَرَبَاتٍ كَثِيرَةٍ وَالْعَبْدُ الْأَمِينُ
بِضَرَبَاتٍ 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'ân).
7. The pupils (f) entered the school four years ago.
8. The Muslim girls are believers in God. [the Believers".
9. The wives of the Prophet Muhammad are the "Mothers of
10. The wicked servant (slave) will be beaten with many blows
and the faithful servant with few blows.

Lesson 47. DUAL.

1. What is the Dual Number ?

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

2. How is the Dual formed in Arabic ?

General Rule—add **أَنْ** to the Singular for the Nominative Case.

Since most feminine nouns end in ة it is easy to see that the Dual of the Fem. will end in **تَانِ** For example **ابْنَةٌ** a daughter, **ابْنَتَانِ** two daughters. Needless to say, the tanwîn must be dropped, as there is no tanwîn whatever in the Dual.

3. What happens if the noun is in the other cases ?

Rule for the other two cases—add **يْنِ** to the Singular to form the Dual of either of the Accusative or the Oblique Cases. Note the diphthong *ai* of *aini*.

4. Give examples of all these in tabular form.

M. Nominative	two men	رَجُلَانِ	one man	رَجُلٌ
F. Nominative	two women	امْرَأَتَانِ	one woman	امْرَأَةٌ
M. Accusative	two men	رَجُلَيْنِ	one man	رَجُلًا
F. Accusative	two women	امْرَأَتَيْنِ	one woman	امْرَأَةً
M. Oblique	with two men	مَعَ رَجُلَيْنِ	with one man	مَعَ رَجُلٍ
F. Oblique	with two women	مَعَ امْرَأَتَيْنِ	with one woman	مَعَ امْرَأَةٍ

5. Memorise the following short vocabulary :

two ears	أُذُنَانِ	two nations	أُمَّتَانِ
two eyes	عَيْنَانِ	two languages	لُغَتَانِ
two masters	مُعَلِّمَانِ	two mistresses (teachers)	مُعَلِّمَتَانِ
two days	يَوْمَانِ	two nights	لَيْلَتَانِ
two months	شَهْرَانِ	two years	سَنَتَانِ

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-Muḍāri' with the Nominative (see Lesson 29).

Affixed Pronoun	Separate Pronoun	Verb (Al-Māḍi)
هُمَا كُما	هُمَا أَنْتُمَا	ضَرَبَا ضَرَبْتُمَا
—	—	—
Al-Muḍāri' of Verb.		Nom : of Noun of Agent.
يَضْرِبَانِ تَضْرِبَانِ		ضَارِبَانِ ضَارِبَتَانِ

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 ف in our exercise ?

This is a *conjunctive* particle and sometimes cannot be translated. فَلَئِمَّ سَمِعَ means "then, let him hear" (See 32 : 4). ف is frequently preceded by أَمَّا which means "as for" or "in the matter of..." Example : أَمَّا الْوَلَدُ الْمَرِيضُ فَمَاتَ بِالْأَمْسِ
"As for the sick child, [well] he died yesterday".

8. What is the word حَضْرَةٌ 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) الشَّيْخُ but if we wish to speak of him politely we say حَضْرَةُ الشَّيْخِ Similarly we never say to a gentleman أَنْتَ thou, but حَضْرَتُكَ thy presence. In translation to English we had better render "Ḥaḍrataḱ" (colloquial pronunciation of it) by "thou" or "you".

6. Why is *shaikh* in the Oblique Case ?

Because such Arabic titles as *حضرة* are vowelless 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 *عَظَمَةُ سُلْطَانِ مِصْرَ*. The-Majesty-of-the-King *جَلَالَةُ الْمَلِكِ* means, *His Majesty the King*.

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

صَاحِبُ الْجَلَالَةِ مَلِكِ أَنْكِلَتِرَا : صَاحِبُ الْعَظَمَةِ سُلْطَانُ مِصْرَ

Exercise 47a.

- (١) هَلْ حَضَرْتُكَ خَرَجْتُ مِنْ مَدِينَتِكَ لَيْلَتَيْنِ
- (٢) نَعَمْ وَقَبْلَ ذَلِكَ لَمْ أَخْرُجْ مِنْهَا مِنْذُ سَنَتَيْنِ
- (٣) مَنْ لَهُ عَيْنَانِ فَلْيَنْظُرْ
- (٤) مَنْ لَهُ أُذُنَانِ فَلْيَسْمَعْ
- (٥) أُمُّ الْوَلَدَيْنِ مَرِيضَةٌ جَدًّا أَمَّا الْوَلَدَانِ فَطَيِّبَانِ
- (٦) لُغَةُ الْأُمَمَتَيْنِ الْمِصْرِيَّةِ وَالسُّورِيَّةِ وَاحِدَةٌ
- (٧) حَضْرَةُ الشَّيْخِ الْفُلَانِيِّ لَهُ بِنَتَانِ جَمِيلَتَانِ
- (٨) عَظَمَةُ السُّلْطَانِ اسْتَقْبَلَ الْوَزِيرَيْنِ الْكَبِيرَيْنِ

Exercise 47b.

1. Did you leave your town [on] two nights ?
1. 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 *nûn*. Example as وَالِدَانِ is "two parents", وَالِدَا الْوَلَدِ is "the child's two parents"; اَكْتُبْ إِلَى وَالِدَيْكَ 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 *nûn*, while the second one is part of the ال marking the definite. This needs careful pronunciation :— wâlidâ-l-walad. The accusative or oblique would be :— wâlidai-l-walad.

3. Give an example of the Dual Feminine Construct :

خَرَجَتِ الْمُعَلِّمَةُ مِنَ الْحَرَمِ مَعَ ابْنَتَيْ السُّلْطَانِ

"The governess went out of the Harêm (women's quarter) with H. H. the Sultan's two daughters." (Caution—the *nûn* at the end of "Sultân" is part of the normal word and not to be confused with the dual)!

- 3a. Why is there a kasra at the end of ابْنَتِي in this sentence ?

Because before *waşla* the *sukûn* 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 عَذْرَاءَ

In that and similar cases the *ḥamza* is changed into *wau*. Thus :—Two virgins (nom.) عَذْرَاوَانِ and (Acc. or Oblique)

صَحْرَاوَيْنِ Two deserts عَذْرَاوَيْنِ and صَحْرَاوَيْنِ

5. What is done in the case of *alif maqṣura*, or in the case of long alif which was originally *wau* ?

The *original* radical must be restored in forming the dual ; thus فَتًى a youth, restores the *ya*, and forms its dual فَتَيَانِ

Similarly عَصَا a stick, or staff, restores its original *wau*, and writes عَصَوَانِ two staffs. حُمًى a fever, restores its *ya* and

writes حُمَيَانِ two fevers (*c.f.* the Reg. Fem. Plural 46 : 2.b.)

6. What happens to أَبٌ a father, and أَخٌ a brother?

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

Two fathers أَبَوَانِ abawâni (which can be sometimes be used like وَالِدَانِ to mean "two parents"), and أَخَوَانِ 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 هُمَا and "you two" is أَنْتُمَا. 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 هُمَا and كُمَا both Common Gender.

Exercise 48a.

- (١) أَنْتُمَا رَجُلَانِ صَالِحَانِ
(٢) الْمَرْأَتَانِ مَرِيضَتَانِ جِدًّا أَمَّا مَرَضُهُمَا فَهُوَ الْحُمَّى
(٣) أَمَّا الْأَمِيرَتَانِ فَأَحَدُهُمَا صَالِحَةٌ وَالْآخَرَى شَرِيرَةٌ
(٤) أَمَّا ابْنَا الْمَلِكَةِ فَأَحَدُهُمَا عَاقِلٌ وَالْآخَرُ جَاهِلٌ
(٥) أَنَا أَعْلَمُ كُلَّ شَيْءٍ عَنْ ذَلِكَ لِأَنِّي جَلَسْتُ مَعَ وَزِيرِي الْمَلِكِ
(٦) الْعِظَمَاءُ السُّلْطَانِ أَبْنٌ؟ لَهُ أَبْنَانِ
(٧) ابْنَا السُّلْطَانِ كَبِيرَانِ

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 سَأَلْتُوْنِيهَا = "you asked me for her"; تَمُونِي being the 2nd Person Plur. Past with the *nûn* 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 : أَفْعَلَةٌ أَفْعَالٌ فِعْلَةٌ فِعَالٌ أَفْعُلٌ

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 دَرَسٌ (a lesson) take دُرُوسٌ for Plural?

The word دَرَسٌ being a trilateral noun and having a sukûn on its middle letter takes a *wâu* 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 فَعْلٌ generally form their plural either on the form فُعُولٌ or else on the form أَفْعَالٌ. This is approximate, not absolute; but some hundreds of words follow it.

7. Give examples on the Form فُعُولُ

كُتُبٌ (2)

Meaning	Plural	Singular	Meaning	Plural	Singular
lessons	دُرُوسٌ	دَرْسٌ	sins	ذُنُوبٌ	ذَنْبٌ
hearts	قُلُوبٌ	قَلْبٌ	plates	صُحُوفٌ	صَحْفٌ
houses	بُيُوتٌ	بَيْتٌ	stars	نُجُومٌ	نَجْمٌ
money	فُلُوسٌ	فَلَسٌ	letters	حُرُوفٌ	حَرْفٌ
months	شُهُورٌ	شَهْرٌ	wars	حُرُوبٌ	حَرْبٌ
souls	نُفُوسٌ	نَفْسٌ	kings	مُلُوكٌ	مَلِكٌ
breasts	صُدُورٌ	صَدْرٌ	robbers	أَصْوَصٌ	إِصٌّ

N. B. To get this table into the vocabulary note-book the Large-Hand Form فُعُولُ 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 مَلِكٌ ج مُلُوكٌ

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

Lesson 50.

(In continuation of the subject).

I. Of what nouns is أَفْعَالٌ the plural-form ?

The singular three-letter form (فَعْلٌ) 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 أَفْعَالٌ

2. Give examples of أَفْعَالٌ

thoughts	أَفْكَارٌ	فِكْرٌ	rivers	أَنْهَارٌ	نَهْرٌ
works	أَشْغَالٌ	شَغْلٌ	verses of poetry	أَبْيَاتٌ	بَيْتٌ
tribes (Israel)	أَسْبَاطٌ	سَبْطٌ	forms, diagrams	أَشْكَالٌ	شَكْلٌ
burdens, loads	أَحْمَالٌ	حِمْلٌ	times	أَوْقَاتٌ	وَقْتُ
verbs, deeds	أَفْعَالٌ	فِعْلٌ	flowers	أَزْهَارٌ	زَهْرٌ
pens	أَقْلَامٌ	قَلَمٌ	papers, leaves (of tree)	أَوْرَاقٌ	وَرَقَةٌ
children	أَوْلَادٌ	وَلَدٌ	wealth	أَمْوَالٌ	مَالٌ
acts	أَعْمَالٌ	عَمَلٌ	gates	أَبْوَابٌ	بَابٌ
friends	أَصْحَابٌ	صَاحِبٌ	conditions states	أَحْوَالٌ	حَالٌ
nobles	أَشْرَافٌ	شَرِيفٌ	days	أَيَّامٌ	يَوْمٌ

3. Why two separate columns ?

Because the words in the first one (right-hand) forming their plural in أَفْعَالٌ have their singular actually on the model فِعْلٌ 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 مَالٌ, بَابٌ and حَالٌ 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 مَوَلٌ takes a new alif before mim and one after

wau, and thus we get اموال *amwāl*. Similarly the others.

In the case of يَوْمٌ the wau reverts to ya ! Thus we have يَوْمٌ
Put the new first alif and the new intermediate alif and you
have أَيَّامٌ. But the two ya's coalesce and so we get أَيَّامٌ 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 لِسَانُ الْمَلَائِكَةِ "The-tongue-of-the-angels." Learn a few words at a time شَيْئًا فَشَيْئًا *shay'an fashay'an* (bit by bit) but *always Singular, Plural and Meaning together*. This is most important.

Exercise 50a. أَوْلَادُ الْمُلُوكِ (Royal Children).

(١) هَلْ أَوْلَادُ الْمُلُوكِ يَذَرُسُونَ فِي بُيُوتِهِمْ أَوْ يَذْهَبُونَ إِلَى مُعَلِّمِيهِمْ

(٢) هُمْ يَسْكُنُونَ فِي قُصُورٍ لَيْسَ فِي بُيُوتٍ

(٣) وَلِلْقُصُورِ جَنَّاتٌ فِيهَا أَنْهَارٌ وَعَلَى جَانِبَيْهَا أَشْجَارٌ كَثِيرَةٌ

أَوْ رِاقِعَاتٌ وَأَزْهَارُهُا مِنْ أَشْكَالٍ جَمِيلَةٍ

(٤) هَلْ أَفْكَارُ أَوْلَادِ الْمُلُوكِ مِثْلُ أَفْكَارِنَا وَأَفْعَالُهُمْ كَأَفْعَالِنَا؟

إِنَّهُمْ مِثْلُ أَوْلَادِنَا تَمَامًا

(٥) مَنْ هُمْ أَصْحَابُهُمْ؟ أَصْحَابُهُمْ جَمِيعُهُمْ مِنَ الْأَشْرَافِ

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 :

(١) أَمَّا الْمَرَاتَانِ فَأَيُّهُمَا مَرِيضَةٌ وَالْآخَرَى طَيِّبَةٌ

(٢) دَخَلَتْ أَمْرًا إِلَى الْأَمِيرِ إِلَى أَحَدِ قُصُورِهِ

(٣) اَعْبُدَا اللَّهَ اَلَمْ تَقْهَمَا مَنْ هُوَ

(٤) اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(٥) هُمُ النَّاسُ الصَّالِحُونَ

(٦) يَدِي طَوِيلَةٌ وَقَدَمِي صَغِيرَةٌ

(٧) سَأَفْهَمُ لِسَانَ الْأَمْلَانِكَةِ شَيْئًا فَشَيْئًا

(٨) كَانَتْ التِّلْمِيذَاتُ يَحْفَظْنَ دُرُوسَهُنَّ لَيْلًا لَكِنْ مُعَلِّمَاتُهُنَّ مَنَعْنَهُنَّ

- III. (1) Our teachers were going out.
 (2) The two evangelists are not very intelligent.
 (3) The believers (m) and believing-women shall enter the Garden (Paradise).
 (4) They did not strike her with many blows.
 (5) That Moslem gentleman has two wives (women).
 (6) Many Moslem women are ignorant but the two mentioned (f) are not ignorant.
 (7) Your two brothers have come to see you; they are with your parents.
 (8) The two sons of our prince are well-known.

N.B. — A good percentage of marks should be obtained, before going on to Papers 51, etc. The translation "to Arabic" is, in every Exercise, the most important part and must never be omitted. Write clearly.

Lesson 51.

“Eye, Voice and Ear.”

- ١ — اِسْمُهُ مَلِكُ الْمُلُوكِ وَرَبُّ الْأَرْبَابِ
- ٢ — وَكُلُّ أَعْمَالِهِ شَرِيفَةٌ وَكَرِيمَةٌ
- ٣ — اَللّٰهُ لَمْ يَلِدْ وَلَمْ يُولَدْ
- ٤ — أَمَّا أَوْلَادُهُ فَهُمْ الْمُؤْمِنُونَ بِهِ
- ٥ — وَأَمَّا أَيَّامُهُ فَلَا حَدَّ لَهَا
- ٦ — السَّمَاءُ وَالْأَرْضُ تَزُولَانِ أَمَّا كَلِمَتُهُ فَلَا تَزُولُ
- ٧ — عَرْشُهُ الْعَظِيمُ فِي السَّمَاءِ
- ٨ — وَالْأَرْضُ هِيَ مَوْطِئُ قَدَمَيْهِ

1. His Name is King of kings and Lord of lords.
2. And all His works (actions) are noble and generous.
3. God begat not and was not begotten.
4. As for His children, they are those-who-believe in Him.
5. And as for His days (age) [there is] no limit to them.
6. Heaven and earth pass away, as for His word it shall not pass away.
7. His great throne is in heaven.
8. And the earth is the-footstool-of-His-feet.

NOTES : —

2. The adjs. are fem, (neuter) because of the “broken plural.”
3. The verb *walada* loses its wau, but not in passive (Lesson 113).
5. *Had-dun* means “a limit” (See 33 : 4).
6. *Zâla* is a “hollow verb” like *kâna* (Lesson 36 : 5).
8. “Footstool” is a “Noun of Place” (Lesson 62).

“His two feet” is dual in construction (Lesson 48).

RULES of this Exercise — See 21, 31 and 41.

Lesson 52 and 53.

CASE.

1. How many cases are there in Arabic ?

Three : Nominative (the subject), Accusative (the direct object), and Genitive (the indirect object). Some authorities, however, call the third case Oblique, to cover Dative, etc.

2. What words are "declined" ?

Nouns are, originally, almost all declinable except pronouns etc. : in verbs, the Present is inflected, the Past is not. (See 29 : 3, 4). Particles are indeclinable.

3. What nouns are *indeclinable* ?

(a) Pronouns, although a sub-section of Nouns, are not declinable ; (b) all words ending in **ى** (alif maqṣûra) 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 :) هُوَ فَتًى أَدِيبٌ

We saw a well-behaved youth (Acc:) نَظَرْنَا فَتًى أَدِيبًا

We went with a well-behaved youth (Oblq.) ذَهَبْنَا مَعَ فَتًى أَدِيبٍ

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 أَفْعُلْ Note that أَفْعُلْ comprises :

(1) Nouns of colour, as أَبْيَضُ white

(2) Nouns of physical defect, as أَعْرَجُ lame ;

(3) Comparatives etc., as أَفْضَلُ more excellent.

8. Mention some other "two case nouns" (diptotes, or 2nd Dul:).

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

Also there are two *broken plurals* in **آ**. Do not trouble to learn them, as plurals, today, but note examples of each.

عُقَلَاءُ = divines, or doctors of canon law. **عُلَمَاءُ** intelligent ones. **خُلَفَاءُ** Khalifas, **فُقَرَاءُ** poor.

Then **نَبِيٌّ** a prophet, plural **أَنْبِيَاءُ** anbiyâ'u.

There is also an adjective of the form **غَضَبَانَ** angry.

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

(c) *Most foreign Proper Names.* Examples **يَسُوعُ** Jesus; **بُولُسُ** Paul; **مَرْيَمُ** Mary; **إِبْرَاهِيمُ** Abraham; **يُوسُفُ** Joseph; **مِصْرُ** Egypt.

(d) *Four-syllable Broken Plurals* on the forms **فَوَاعِلُ** and **وَمَفَاعِلُ** while indefinite. These will be studied in Lessons 64 - 6. Meanwhile we give one or two examples **مَسَاجِدُ** offices; **مَسَاجِدُ** mosques; **جَوَائِزُ** prizes; **عَوَاصِمُ** 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 *tanwîn* (except in the Regular Feminine Plural), — learn this as the first point; the second is that while the Nominative is shown by a single *ḍamma*, both the other cases use the single *fathā*, in other words the *Accusative* and the *Genitive* are written alike. But note that this would be altered if **أَلْ** were prefixed to these nouns, or if they were placed in construction.

10. **RULE :** Nouns "imperfectly declined" have only two cases written, shown by *ḍamma* and *fathā* respectively, and they take no *tanwîn*; 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.) ذَهَبْنَا إِلَى مَسَاجِدَ كَثِيرَةٍ

We entered many mosques (Acc.) دَخَلْنَا مَسَاجِدَ كَثِيرَةٍ

Divines-of-mosques (constr.) are intelligent عُلَمَاءُ جَوَامِعَ عَقْلَاءَ

We saw a lame man (Acc.) نَظَرْنَا رَجُلًا أَعْرَجَ

We passed by a lame man (Obl.) مَرَرْنَا بِرَجُلٍ أَعْرَجَ

That it may bring (*lit.* come with) more fruit. لِيَأْتِيَ بِشَمَرٍ أَكْثَرَ

More fruit was brought (was-come-with. 39:7). أَتِيَ بِشَمَرٍ أَكْثَرَ

12. But suppose we prefix *ال* to these nouns (not to foreign names, of course)?

In that case a great change happens. Nouns defined by *ال* or by "construct state" are no longer diptotes but become fully declined three-case nouns. Let us prefix *ال* to the above diptotes, with additional examples showing broken plurals made definite by being placed in construction to defined nouns.

We entered the mosques (Acc.) دَخَلْنَا الْمَسَاجِدَ

We went to the mosques (Gen.) ذَهَبْنَا إِلَى الْمَسَاجِدِ

The doctors-of-the-mosques are intelligent عُلَمَاءُ الْجَوَامِعِ عَقْلَاءَ

The doctors of Cairo mosques are intelligent عُلَمَاءُ جَوَامِعِ مِصْرَ عَقْلَاءَ

We saw the lame man (Acc.) نَظَرْنَا الرَّجُلَ الْأَعْرَجَ

We passed by the lame man (Gen.) مَرَرْنَا بِالرَّجُلِ الْأَعْرَجِ

In the synagogues of the Jews. فِي مَجَامِعِ الْيَهُودِ

I did not go to their schools لَمْ أَذْهَبْ إِلَى مَدَارِسِهِمْ

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
ا and 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 أَب father; أَخ brother; حم father-in-law, ذُو possessor; فَمْ mouth. Let us deal with the first four of these. أَب and حم are all defective, the missing letter is wau, which re-appears in the Dual etc. (c.f. 48:6). We will now fully decline أَب and أَخ

	In construct.	With pronouns.			With article. Indefinite.	
Nom.	أَبُو زَيْدٍ	أَبُوهُ	أَبُوكَ	أَبِي	الْأَبُ	أَبٌ
Acc.	أَبَا زَيْدٍ	أَبَاهُ	أَبَاكَ	أَبِي	الْأَبَ	أَبَا
Gen.	أَبِي زَيْدٍ	أَبِيهِ	أَبِيكَ	أَبِي	الْأَبِ	أَبِ
Nom.	أَخُو زَيْدٍ	أَخُوهُ	أَخُوكَ	أَخِي	الْأَخُ	أَخٌ
Acc.	أَخَا زَيْدٍ	أَخَاهُ	أَخَاكَ	أَخِي	الْأَخَ	أَخَا
Gen.	أَخِي زَيْدٍ	أَخِيهِ	أَخِيكَ	أَخِي	الْأَخِ	أَخِ

3. How is ذُو 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 ذَوُو and ذَوِي

Nom.	ذُو مَالٍ	Wealthy man.	ذَوُو فَضْلٍ	doers of favours.
Acc.	ذَا مَالٍ	"	ذَوِي فَضْلٍ	"
Gen.	ذِي مَالٍ	"	ذَوِي فَضْلٍ	"

4. What about the word فَمَ mouth ?

If فَمَ is used, there is nothing to remark, for its *Nom.* is فَمَ *Acc.* فَمًا ; and *Gen.* فَمٍ also فَمُهُ etc. But, as a matter of fact, it is usual, with the affixed pronouns etc., to employ فُو which is an older form, and this follows the ancient rule in § 2.

Thus : With pronouns With a noun With article Indef.

<i>Nom.</i>	فُوهُ	فُوكَ فِيَّ	فُو مُحَمَّدٍ	الْفَمَ	فَمَ
<i>Acc.</i>	فَاهُ	فَاكَ فَايَ (فِيَّ)	فَا مُحَمَّدٍ	الْفَمَ	فَمًا
<i>Gen.</i>	فِيهِ	فِيكَ فِيَّ	فِي مُحَمَّدٍ	الْفَمَ	فَمٍ

5. But may not فِيكَ فِي 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 !

6. Give further concrete illustrations of Lessons 53 and 54.

They sat with the poor people جَلَسُوا مَعَ النَّاسِ الْفُقَرَاءِ

جَاءَ رَجُلٌ أَدِيبٌ آخَرُ إِلَى قَصْرِ سُلْطَانٍ مِصْرَ

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

أَصْحَابُ الْأَشْغَالِ دَرَسُوا فِي مَكَاتِبَ

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

Some people studied in schools بَعْضُ النَّاسِ دَرَسُوا فِي مَدَارِسَ

Some people studied in the schools بَعْضُ النَّاسِ دَرَسُوا فِي الْمَدَارِسِ

بَعْضُ النَّاسِ دَرَسُوا فِي مَدَارِسِ الْمُرْسَلِينَ

Some people studied in the schools of the missionaries.

أَنَا لَا أَضْرِبُ أَبِي أَوْ أَخِي لِأَنَّ اللَّهَ لَا يُرِيدُ أَنْ أَحْدًا يَضْرِبَ أَبَاهُ أَوْ أَخَاهُ

I do not strike my father or my brother because God does not wish that anyone strike his father or his brother.

Exercise 43a. to Arabic:

1. The people of this city are very poor.
2. The whole of the people of this poor city are intelligent.
3. She dwelt in a white house with a lame girl, and they had a black slave.
4. I struck Abu Zaid on his mouth. (Abu Zaid was a famous scamp.
5. Abu Zaid was not a virtuous man.
6. One of them came to the palace (castle) of the "Father of the fellaheen" (a playful title of the late Sultan of Egypt).
7. The Chancellor of Al-Azhar Mosque is named Abul-Faḍl.
8. I was visiting His Reverence (*lit.* Virtue) Prof. Mohammed Abul-Faḍl, Chancellor of the sacred Al-Azhar.
9. What I hear from my father I say (tell) to my brother.
10. He has shewn me a favour (*lit.* He is an owner of favour, or merit, against me),

Exercise 54b.

- (١) أَهْلُ هَذِهِ الْمَدِينَةِ فَقَرَاءٌ جَدًّا
- (٢) جَمِيعُ أَهْلِ هَذِهِ الْمَدِينَةِ الْفَقِيرَةُ عَقْلًا
- (٣) سَكَنْتُ فِي بَيْتِ أَيْضَ مَعَ بِنْتِ عَرَجَاءَ وَكَانَ لَهُمَا عَبْدٌ أَسْوَدُ
- (٤) ضَرَبْتُ أَبَا زَيْدٍ عَلَى فِيهِ
- (٥) لَمْ يَكُنْ أَبُو زَيْدٍ رَجُلًا صَالِحًا
- (٦) جَاءَ أَحَدُهُمْ (بِمَضْمُونِهِ) إِلَى سِرَاجِي (قَصْرِ) أَبِي الْفَلَاحِينَ
- (٧) شَيْخُ الْجَامِعِ الْأَزْهَرِ اسْمُهُ أَبُو الْفَضْلِ
- (٨) كُنْتُ أَزُورُ صَاحِبَ الْفَضِيلَةِ الْأَسْتَاذَ مُحَمَّدًا أَبَا الْفَضْلِ شَيْخَ الْأَزْهَرِ الشَّرِيفِ
- (٩) مَا أَسْمَعُهُ مِنْ أَبِي أَقُولُهُ لِأَخِي
- (١٠) حَضَرْتُهُ ذُو فَضْلٍ عَلَيَّ

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 ذَا "that", and is declined thus:-

Plural	Dual		Singular		
	Fem.	Mas.	Fem.	Mas.	
أُولَى or أَلَاء	تَانِ	ذَانِ	ذَا ذِي (ذِه)		Nom. Case.
	تَيْنِ	ذَيْنِ	ذَا ذِي (ذِه)		Other Cases.

2. But one thought there were two words, "this" and "that"?
You are right: the word ذَا given above is hardly used alone.*

By adding a demonstrative particle, such as هـ or كـ some very useful words are formed. e.g., هَذَا and ذَلِكَ

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

هَؤُلَاءِ	هَٰؤُلَاءِ	هَٰؤُلَاءِ	هَٰؤُلَاءِ	Nom. Case.
هَٰؤُلَاءِ	هَٰؤُلَاءِ	هَٰؤُلَاءِ	هَٰؤُلَاءِ	Other Cases.

4. Now the word for "that one" (intermediately distant)?
Add كَ to ذَا and you get ذَاكَ. The other numbers and cases seem to be as with ذَلِكَ in (5).

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

اولائك	ذَانِكَ تَانِكَ	تِلْكَ	ذَالِكَ	Nom. Case.
	ذَنُكَ تَيْنِكَ			Other Cases.

6. What is a Demonstrative Adjective?

A Demonstrative Pronoun used adjectivally; in every case it must be followed by the Definite Article; as هَذَا الْكِتَابُ means "this book" and أُولَٰئِكَ الْمُؤْمِنُونَ means "those believers"; whereas (without the article) أُولَٰئِكَ مُؤْمِنُونَ "Those [are] believers."

* It is, however, the foundation of the Egyptian Coll: Demonstratives, da, de,

7. How can we tell the Demonstrative Pronouns ?

(a) Partly by observing the absence of the definite article and the presence of the tanwīn; thus هَذَا كِتَابٌ "this (thing)

[is] a book" اُولَٰئِكَ نِسَاءٌ "Those [are] women".

(b) Since we may need to say "Those [are] the people" هَؤُلَاءِ النَّاسُ; and as this sentence may read (simply) "These people" in Arabic, we may (and do usually) insert a suitable detached personal pronoun, which makes the meaning clear.

Thus we say, These [are] the people, — هَؤُلَاءِ هُمُ النَّاسُ

lit., These ones, they are the people. N.B. أَنَاسٌ people (indef.)

هَذَا هُوَ الْكِتَابُ "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 هَذَانِ الشَّخْصَانِ هُمَا الضَّيْفَانِ

This is the honourable visitor (f). هَذِهِ هِيَ الزَّائِرَةُ الشَّرِيفَةُ

Exercise 55a. 1. These two sūras (chapters).

2. These two [are] the two chapters mentioned in the book.

3. He (or, this gentleman) is the famous writer.

4. These [are] nice people.

5. That lady is merciful and generous.

6. This [is] the noble lady.

7. That youth (boy) does not obey * his father and mother, so his parents do not love* him.

Exercise 55b.

(١) هَاتَانِ السُّورَتَانِ

(٢) هَاتَانِ هُمَا السُّورَتَانِ الَّتِي فِي الْكِتَابِ

(٣) حَسْرَتُهُ الْكَاتِبِ الْمَشْهُورِ

(٤) هَؤُلَاءِ أَنَاسٌ طَيِّبُونَ. (٥) تِلْكَ السَّيِّدَةُ رَحِيمَةٌ وَكَرِيمَةٌ

(٦) هَذِهِ هِيَ السَّيِّدَةُ التَّرِيفَةُ

(٧) ذَلِكَ الْعَلَامُ لَا يُطِيعُ أَبَاهُ وَأُمَّهُ فَوَالِدَاهُ لَا يُحِبُّانِهِ

* اطاع and احب are Conj. IV. Verbs. (Lesson 76).

Lesson 56.

I. How is the Relative Pronoun formed ? (المَوْصُول)

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 **الَّذِي** *alladhi* which means "who" or "which," and is thus declined :

Plural		Dual		Singular		
Fem.	Mas.	Fem.	as.	Fem.	Mas.	
الَّذِينَ الْمَوَاتِي		الَّذَانِ اللَّتَانِ		الَّذِي الْآتِي		Nom.
		الَّذَيْنِ اللَّتَيْنِ				Other Cases.

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 **اللي** *illy*, (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 **الَّذِي** means who or which, how do we write *whose* ?

By saying "who, his." Thus, "the man whose horse is lost" = "the man who, his-horse etc. = **الرَّجُلُ الَّذِي حِصَانُهُ** 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 :

السَّيِّدُ الَّذِي كُنْتُ فِي الْمَدْرَسَةِ مَعَ ابْنِهِ
Note this long example, in which "who ... their wickedness (الَّذِينَ ... شَرَّهُمْ)" are widely separated. "And those who, on account of all *their* sin, I hid my face from this city." (Jer.33:5).

وَالَّذِينَ سَتَرْتُ وَجْهِي عَنْ هَذِهِ الْمَدِينَةِ لِأَجْلِ كُلِّ شَرِّهِمْ

5. "Whom I serve." Whom = who, him. Thus we get "who, I serve him." **الَّذِي أَخْدَمَهُ**

"The lady whom I know" **السَّيِّدَةُ الَّتِي أَعْرِفُهَا**

"Behold, he whom thou lovest is sick" **هُوَ ذَا الَّذِي تُحِبُّهُ مَرِيضٌ**

6. How do you explain **الدُّرُوسُ الَّتِي تَعَلَّمْتُمَهَا**

"The lessons which, them I learnt" = The lessons which I learnt.

7. But you have written *her*, not *them* !

Yes; not only so, but **الَّتِي** is Feminine Singular also.

Recapitulate the RULE: **The broken plural of a non-rational is treated as Feminine Singular**, i.e. Neuter. C.f. 42 : 6.

8. Do you remember the meaning of **مَنْ** and **مَا**

مَنْ means who, or whosoever, while **مَا** = that which, or, what.

Both are sometimes interrogative, sometimes relative.

Exercise 56a.

1. I wish to take one of your children who are at school.
2. Whom do you wish to take ?
3. I will take the child who was ill yesterday.
4. I know a man [who] does not believe in God. (Ex: 57d.Note1).
5. Have you been-into one of the Egyptian houses, which are in the small hamlets ?
6. I went-in with those two ladies whom you (s.) saw.
7. These two men are the famous writers.
8. "The path of those to whom thou hast-been gracious."

Exercise 56b.

- (١) أَرَبِدُ أَنْ أَخْذُ أَحَدَ أَوْلَادِكَ الَّذِينَ فِي الْمَدْرَسَةِ
- (٢) مَنْ تُرِيدُ أَنْ تَأْخُذَ (٣) سَأَخْذُ الْوَلَدَ الَّذِي كَانَ مَرِيضًا أَمْسَ
- (٤) أَعْرِفُ إِنْسَانًا لَا يُؤْمِنُ بِاللَّهِ
- (٥) هَلْ دَخَلْتُ أَحَدَ الْبُيُوتِ الْمِصْرِيَّةِ الَّتِي فِي الْكُفُورِ الصَّغِيرَةِ
- (٦) دَخَلْتُ مَعَ تَيْبِكَ السَّيِّدَتَيْنِ اللَّتَيْنِ نَظَرْتُهُمَا
- (٧) هَذَانِ الرَّجُلَانِ هُمَا الْكَاتِبَانِ الْمَشْهُورَانِ
- (٨) صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

﴿ الطَّاعَةُ ﴾

أَنَا أَسْمَعُ كَلِمَةَ أَبِي وَأُمِّي وَإِخْوَتِي وَأُطِيعُهُمْ . إِذَا قَالَ لِي أَبِي
أَعْطِنِي خُبْزاً فَأَنَا أُعْطِيهِ خُبْزاً حَالاً . إِذَا قَالَ لِي أَخِي أَعْطِنِي مَاءً
فَأَنَا أُعْطِيهِ مَاءً حَالاً . إِخْوَتِي كُلُّهُمْ يُطِيعُونَ أَبِي وَأُمِّي . أَنَا وَإِخْوَتِي
نُحِبُّ الطَّاعَةَ وَنُطِيعُ أَبِي وَأُمِّي . نَحْنُ لَا نُخَافُ لَهُمَا قَوْلاً . هُمَا
يُحِبُّانَنَا كَثِيراً لِأَنَّنَا نَسْمَعُ كَلِمَتَهُمَا وَنَعْمَلُ بِهِمَا

الْوَالِدُونَ يُحِبُّونَ أَوْلَادَهُمُ الَّذِينَ يُطِيعُونَهُمْ أَمَّا الَّذِي يُخَافُ
إِرَادَةَ وَالِدَيْهِ فَلَا يَكُونُ مُحْبُوباً مِنْ أَحَدٍ . النَّاسُ يَكْرَهُونَ كَثِيراً
أَوْلَدَ الَّذِي لَا يَعْرِفُ وَالِدَاهُ أَعْمَالَهُ . أَمَّا أَنَا فَأُطِيعُ أَبِي وَأُمِّي
وَمُعَلِّمِي أَيْضاً

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

بَيْتُهَا الْكَبِيرُ

The great house of the king

بَيْتُ الْمَلِكِ الْكَبِيرُ

The mighty Book of Moses

كِتَابُ مُوسَى الْعَظِيمُ

The house of the great king

بَيْتُ الْمَلِكِ الْكَبِيرِ

Servants of their gracious Lord

عِبَادُ رَبِّهِمُ الْكَرِيمِ

The condition of the poor }
people [is] a hard one (f.) }

حَالَةُ النَّاسِ الْفُقَرَاءِ صَعْبَةٌ

(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

وَجْهُ الْوَلَدِ الشَّرِيفِ

The noble child's countenance

وَجْهُ الْوَلَدِ الشَّرِيفِ

He dwelt in the peasant's small house

سَكَنَ فِي بَيْتِ الْفَلَّاحِ الصَّغِيرِ

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.	}	رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
(The mercy of God and His blessing).		
The power and the wisdom of God.	}	قُوَّةُ اللَّهِ وَحِكْمَتُهُ
(The power of God and His wisdom).		
The pupil's books and pens.	}	كُتُبُ التِّلَامِيذِ وَأَقْلَامُهُمْ
(The books of the pupils and their pens).		
By the child's book and pen.	}	بِكِتَابِ الْوَلَدِ وَقَلَمِهِ
(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. } هُوَ ابْنُ هَذَا الْمَلِكِ
(lit: this one, the king).

The business of these people is great. } أَشْغَالُ هَؤُلَاءِ النَّاسِ كَبِيرَةٌ
(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.

حَضْرَتُهُ صَاحِبُ مَخَازِنَ وَبُيُوتَ

6. What is the use of the words *شَرٌّ* and *خَيْرٌ* ?

شَرٌّ was originally a substantive, meaning “good,” and *شَرٌّ* 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 *خَيْرُ الْكَلَامِ* “The-best-of-speech is kings’ speech” *خَيْرُ الْبَرِيَّةِ* “The worst Muslim is he-who leaves his brother Muslim.” *شَرُّ مُسْلِمٍ مَنْ تَرَكَ أَخَاهُ الْإِسْلَامَ*

7. How is *غَيْرٌ* to be distinguished from *خَيْرٌ* ?

غَيْرٌ is similarly placed as the antecedent of the construct state, but its etymological meaning is “other-than,” (c.f. *وغيرهم* “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?

الْقُرْآنُ (الْقُرْآنُ) مَخْلُوقٌ أَمْ غَيْرُ مَخْلُوقٍ

The voice of my conscience was unheard.

كَانَ صَوْتُ ضَمِيرِي غَيْرَ مَسْمُوعٍ

8. But why is غَيْرُ marked with a fat-ḥa in the last sentence ?

Because the predicate of كَانَ (or the sisters of كَانَ) is always maṣṭûb (24:9) : in other words the action of kāna falls, not upon the consequent at all (for this is always Genitive of Construct State) but upon the antecedent غَيْرُ

My assistant was useful كَانَ مُسَاعِدِي نَافِعًا (مُفِيدًا)

I found that he is non-useful وَجَدْتُ أَنَّهُ غَيْرُ نَافِعٍ (غَيْرُ مُفِيدٍ)

I found him non-useful (useless). وَجَدْتُهُ غَيْرَ نَافِعٍ (غَيْرَ مُفِيدٍ)

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.

(١) الرَّبُّ سُلْطَانُ الْبَرِّ وَالْبَحْرِ

(٢) الْخَمْرُ أُمُّ الْخَبَائِثِ

(٣) تَجْرِي مِنْهُ أَنْهَارُ مَاءٍ حَيٍّ

(٤) اللَّهُ غَيْرُ مَخْلُوقٍ لَكِنَّ الْإِنْسَانَ مَخْلُوقٌ

(٥) كَانَ التِّلْمِيزُ غَيْرَ مُجْتَهِدٍ

(٦) كَلَامُ الْمَلِكِ مَلِكُ الْكَلَامِ

(٧) عَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

READING EXERCISE.

Ex. 57c.

كَانَ عِنْدَ حَلِيمٍ كَلْبٌ أَمِينٌ لَطِيفٌ كَانَ قَدْ أَعْطَاهُ لَهُ ابْنُ أُخِيهِ.
وَكَانَ يَبْعُهُ دَائِمًا إِلَى السُّوقِ لِيَشْتَرِيَ لَهُ خُبْزًا. فَيَذْهَبُ ذَلِكَ الْكَلْبُ
وَيَأْتِي بِالْخُبْزِ فِي سَلَّةٍ. فَفِي أَحَدِ الْأَيَّامِ كَتَبَ حَلِيمٌ وَرَقَةً إِلَى الْخُبَّازِ
فَوَضَعَهَا فِي السَّلَّةِ. فَأَخَذَ الْكَلْبُ فِي فَمِهِ تِلْكَ السَّلَّةَ وَذَهَبَ لِلْخُبَّازِ
الَّذِي أَخَذَ السَّلَّةَ مِنْ فِيهِ وَوَضَعَ فِيهَا الْخُبْزَ الْجَدِيدَ. وَفِيمَا كَانَ الْكَلْبُ
رَاجِعًا إِلَى بَيْتِ سَيِّدِهِ رَأَى كَلْبٌ آخَرَ فَمَشَى مَعَهُ ثُمَّ أَشْتَمَ ذَلِكَ الْكَلْبُ
الْخُبْزَ فَأَخَذَ مِنَ السَّلَّةِ رَغِيفًا وَاحِدًا فَهَجَمَ عَلَيْهِ الْكَلْبُ الْأَوَّلُ
فَسَمِعَتْهُ جَمِيعُ الْكِلَابِ الَّتِي كَانَتْ فِي الشَّارِعِ فَهَجَمَتْ عَلَيْهِ وَأَكَلَتْ
كُلَّ الْخُبْزِ الَّذِي فِي تِلْكَ السَّلَّةِ. فَلَمَّا رَأَى الْكَلْبُ ذَلِكَ أَخَذَ سَلَّتَهُ
الْفَارِغَةَ وَرَجَعَ إِلَى بَيْتِ سَيِّدِهِ الْغَضْبَانَ

Ex. 57d. A very literal translation :

There was with Halīm (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) Halīm 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 ! c f. Ex. 56b. (3). (2) *Subjunct* : (3) In the Present, *i.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. الصفة المشبهة

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 **فَاعِلٌ** 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 **فَعَلَ**

Meaning.	Adjective.	Meaning.	Verb.
one-generous, generous	كَرِيمٌ	to be generous	كَرَّمَ
one-noble	شَرِيفٌ	to be noble	شَرَّفَ
mighty, great	عَظِيمٌ	to be mighty	عَظَّمَ
beautiful, well	حَسَنٌ	to be beautiful	حَسَّنَ
a brave one, brave	شُجَاعٌ	to be brave	شَجَّعَ
firm, hard	صَلْبٌ	to be firm	صَلَّبَ

3. What do we notice in the above examples ?

That from the Intransitive Verb-form **فَعَلَ** an adjective is very often moulded upon the form **فَاعِلٌ** but *may* take certain other forms, *e.g.* the last three shewn.

4. Give examples from the verb-form **فَعَلَ**

(a) Adjectives on the form **فَعِلٌ**

glad	فَرِحٌ	to be glad	فَرَحَ
cheerful	طَرِبٌ	to be cheerful	طَرَّبَ
annoyed, depressed	ضَجِرٌ	to be annoyed	ضَجَّرَ

(b) **فَعْلٌ** taking **فَعْلَاءَ** for its Feminine, and **فَعْلٌ** Plural, is entirely used for words representing *colour or defect*.

lame	عَرَجٌ	ج	عَرَجَاءَ	أَعْرَجٌ
dumb	خُرْسٌ	ج	خُرْسَاءَ	أَخْرَسٌ
one-eyed	عُورٌ	ج	عُورَاءَ	أَعُورٌ
cross-eyed	حُولٌ	ج	حُولَاءَ	أَحُولٌ
deaf	صَمٌّ	ج	صَمَاءَ	أَصَمٌ
blind	عَمِيٌّ	ج	عَمِيَاءَ	أَعْمَى

(c) Taking the form **فَعْلَانُ**. Its Feminine takes **فَعْلَى**

thirsty	عِطَاشٌ	ج	عِطَاشَى	عِطَاشَانُ
hungry	جِيَاعٌ	ج	جَوْعَى	جَوْعَانُ

Do not spend much time upon **فَعْلَانُ** as it is rather intricate, and not very important now. The fact is, it is sometimes **فَعْلَانِ** with tanwin-damma, and, *in that case* (only), takes a feminine with ة — **فَعْلَانَةٌ** (But *in coll.* **فَعْلَانَةٌ** is usual).

5. Are there any miscellaneous examples ?

Yes; any adjective, from a trilateral 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	شَيْخٌ	to grow old	شَاخَ
good	طَيِّبٌ	to be good	طَابَ
dead (مَيِّتٌ or)	مَيِّتٌ	to die	مَاتَ
wounded	جَرَحٌ	to wound	جَرَحَ
victim	قَتِيلٌ	to murder	قَتَلَ

6. It is not possible to form a *أَفْعَالُ* from *مَاتَ* for example ?
 Yes; and *مَاتٌ* means "dying," but *مَيِّتٌ* and *مَيِّتٌ* mean "dead".
 Similarly *ضَائِقٌ* means "pressing closely" but *ضَبِيقٌ* "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.

لَمَّا خَرَجْنَا مِنْ مَتَرِ لَنَا (يَتَيْنَا) نَظَرْنَا أَعْمَى فِي الطَّرِيقِ وَحَالًا
 تَبَعَانَا وَهُمَا يَصْرُخَانِ وَيَقُولَانِ أَرْحَمْنَا لِأَنَّ «مَنْ يَرْحَمُ يَرْحَمُ». قُلْنَا
 لَهُمَا إِنَّهُ غَيْرُ مُمَكِّنٍ أَنْ نُسَاعِدَ جَمِيعَ الْعُمَى وَالْأَعْمَى وَالْعُرْجِ وَغَيْرِهِمْ
 فِي هَذِهِ الْمَدِينَةِ الْكَبِيرَةِ الَّتِي هِيَ مَلَانَةٌ مِنْهُمْ وَأَمَّا الْجِيَاعُ وَالْعِطَاشُ
 فَلَا عَدَدَ لَهُمْ أَبَدًا. فَعَظُمَ الْأَمْرُ فِي عَيْنَيْهِمَا (أَعْيُنُهُمَا) وَقَالَا حَضَرْتُكَ
 أَسْتَ كَرِيمًا وَلَا شَرِيفًا وَعَلَى كُلِّ حَالٍ «اللَّهُ كَرِيمٌ» (إِنَّ اللَّهَ كَرِيمٌ)

* The usual phrase to dismiss a beggar.

Lesson 59.

NOUN OF SUPERIORITY.

I. How is the Comparative denoted ?

The adjective being a noun, its comparative form is naturally a noun; it is called the "Noun of Superiority" **اِسْمُ التَّمْضِيلِ**.
For the Superlative see 8—II below.

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

Yes; it is formed upon **أَفْعَلُ** from adjectives which have been derived from trilateral verbs, that is to say, before the first radical, prefix **أَ** 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.

more learned	أَعْلَمُ	learned	عَالِمٌ
greater	أَكْبَرُ	great	كَبِيرٌ
mightier, greater	أَعْظَمُ	mighty, great	عَظِيمٌ
more virtuous, distinguished	أَفْضَلُ	distinguished, virtuous	فَاضِلٌ
(better) more beautiful	أَحْسَنُ	good, beautiful	حَسَنٌ
uglier	أَوْبَحُ	ugly	قَبِيحٌ
more glorious	أَجَلُّ	glorious	جَلِيلٌ
more intense	أَشَدُّ	intense	شَدِيدٌ
sweeter	أَحْلَى	sweet	حُلُوٌ

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

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

Yes; we translate "than" by **مِنْ** and say **أَحْلَى مِنْ عَسَلٍ**
sweeter than honey. The preposition *min* governs the following

noun in the oblique case, with tanwîn kasra if عَسَل has tanwîn, or a single kasra if العسل has the definite article.

4. How would you say “redder, or whiter, than.....” ?

Since we have learned a form أَفْعُل as a form of colour or physical defect, it is clear that adjectives denoting these two qualities are *already on the form أَفْعُل* so we must adopt a different plan. Take some such word as شَدِيدٌ *strong, or intense* and form its comparative أَشَدُّ and then say “more intense *in-the-matter-of-redness.*”

5. But how can we condense that long phrase ?

Into one word. The maşdar (verbal noun, or noun of action L:68) is used with tanwîn fatha (*i.e.* adverbially) to express this.

redder =	stronger as-to-redness	أَشَدُّ حُمْرَةً
whiter =	more as-to-whiteness	أَكْثَرُ بَيَاضًا
deafener =	intensifier as-to-deafness	أَشَدُّ صَمًّا

- [6. Can the comparative be formed from Derived Verbs ?

Theoretically, no ! For example أَفَادَ is the 4th Conj. = “to be useful.” We learn in Lesson 77 that the V.N. of Conj IV from *this* word is إِفَادَةٌ Then the phrase “He is more useful than she*,”-becomes هُوَ أَكْثَرُ إِفَادَةً (or فَإِنَّدَةً) 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 أَفِيدُ مِنْ ذَلِكَ

Also “Then they (the hearts) [are] like stones, or stronger in-hardness.” فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً (Al-Qur'an 2: 69).

To-day, people would say أَقْوَى similarly to أَحْلَى. †

* 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 أَفْعَلُ invariable ?

Yes; when مِنْ can be used. Thus even for the Fem. we say هِنْدٌ أَفْضَلُ مِنْ فَاطِمَةَ "Hind (a girl) is better than Fatima."
كَانَتْ مَرْيَمُ أَجْمَلُ مِنْ هِنْدٍ Mariam (Marv) was prettier than Hind.

8. How, otherwise ?

A sort of superlative may be made by placing the form أَفْعَلُ as the antecedent to a "Construct Noun" in *Plural*, as example مُحَمَّدٌ أَفْضَلُ الرِّجَالِ "Mohammed [is] the-best-of-men"; but this might vary according to gender, thus, هِنْدٌ فَضْلَى النِّسَاءِ "Hind is the best of women." But we may also say هِنْدٌ أَفْضَلُ النِّسَاءِ and this way is more usual now. هِيَ أَجْمَلُ نِسَائِي she is the prettiest of my wives. أَحْسَنُ أَلْمَا كَوْلَاتٍ the best of eatables.

9. A curious variation is the use of أَكْبَرُ for كَبِيرُ in construction.

"The greatest of them did it" فَعَلَهُ كَبِيرُهُمْ (Qur'ân).

"The Prime Minister attended" حَضَرَ كَبِيرُ الْوُزَرَاءِ

"He is the chief of the Muslims." حَضَرْتُهُ كَبِيرُ الْمُسْلِمِينَ

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 أَفْعَلُ and get الْأَفْعَلُ Ex: الْأَفْضَلُ the best, or most distinguished; الْأَلْطَفُ the gentlest, or kindest.

II. Can this vary according to gender and number ?

(a) It forms its feminine in الْفُعْلَى Ex: الْمَقْدِمَةُ الْكُبْرَى the major (greatest) premise" (see Ex. 33). الْمَدْرَسَةُ الصَّغْرَى "the smallest school." Revise carefully Lesson 43: 3, 4.

(b) It is quite possible to give it a regular plural, thus: الرِّجَالُ الْأَفْضَاؤُنَ (Revise 45:3 d); it sometimes takes a Broken Plural: الرِّجَالُ الْأَفْضَالُ The most distinguished men."

12. What are the *main things* to remember from this lesson ?

- (a) that أَكْبَرُ مِنْ means "greater than" and is invariable;
 (b) that the superlative الْأَكْبَرُ is the comparative made absolute by defining it with *al*, and this superlative varies as to gender, etc.

Exercise 59a. To English :

- (١) الْعَسَلُ أَحْلَى مِنَ الشُّكَّرِ
 (٢) مَا هُوَ أَحْسَنُ الْمَأْكُولَاتِ
 (٣) عَلَيَّ كُلِّ حَالٍ أَنَا أَقْوَى مِنْهَا
 (٤) وَفَاطِمَةُ أَقْوَى جَمِيعِنَا
 (٥) هِيَ أَقْوَى مِنْ هِنْدٍ وَأَطْفُفُ مِنْهَا أَيْضًا
 (٦) هَذَا أَعْظَمُ الْأُمُورِ الْمَذْكُورَةِ
 (٧) كَانَ اسْكَنْدَرُ الْكَبِيرُ أَجَلَّ الْمُلُوكِ
 (٨) اللَّهُ أَكْبَرُ (٩) أَنَا الْآنَ أَكْثَرُ سُرُورًا
 (١٠) هَذَا الْوَلَدُ أَشَدُّ أَجْتَهَادًا مِنْ ذَلِكَ

Exercise 59b. To Arabic :

- Honey is sweeter than sugar.
- What is the best of eatables ?
- In any case (anyhow, *lit.* on every condition) I am stronger than she.
- And Fatima is the-strongest-of-us-all.
- She is stronger than Hind, and gentler (nicer) also.
- This is the greatest of the matters mentioned. [kings.
- Alexander (Iskander) the Great was the most glorious of
- God is greater.
- I am more pleased (glad) now.
- This child is more industrious (stronger as-to-industry) than that one.

EXAMINATION PAPER 60.

A. *Translate to English.*

- (١) السَّلَامُ عَلَيْكَ . عَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
- (٢) خَلَقَ اللَّهُ السَّمَاءَ وَالْأَرْضَ فِي ثَمَانِيَةِ أَيَّامٍ
- (٣) أُولَئِكَ لَهُمْ هُدًى مِنْ رَبِّهِمْ
- (٤) دَرَسْتُ فِي مَدَارِسَ كَثِيرَةٍ
- (٥) أَخِي مُفْتَشُّ لِكِنَّ أَبِي فَلَاحُ
- (٦) حَضَرَتْهُ صَاحِبُ بُيُوتٍ وَمُخَازِنُ
- (٧) كَلَامُ الْمَلِكِ خَيْرُ الْكَلَامِ
- (٨) هُوَ لَأَفْضَلُ مِنْ أُولَئِكَ
- (٩) هُوَ أَشَدُّ اجْتِهَادًا مِنْهَا
- (١٠) فَلَاخُو مِصْرَ يَعْلَمُونَ أَشْغَالَهُمْ

B. *Translate to Arabic.*

1. When will there be peace after this war ?
2. Who is the Caliph (Khalifa) (or "The Prince of the Believers,") now ?
3. "He whom thou lovest is sick."
4. The two princesses, whose abode (mansion) we saw, have come home.
5. Salma is my first and most beautiful wife.
6. We have been to many mosques.
7. The girl went back to ask her brother.
8. Her brother was with Abu Zaid.
9. Fatima is prettier than Mary.
10. Yes, she is the prettiest of all the girls.

C. *Questions.*

1. What words are Feminine ?
2. What is the Rule for Agreement of Adjectives

Lesson 61.

EYE, VOICE AND EAR.

Memorise the following Scripture verses, one at a time. Later on, Arabic proverbs and other useful sentences will be set.

(١) وَكَمَا تُرِيدُونَ أَنْ يَفْعَلَ النَّاسُ بِكُمْ أَفْعَلُوا أَنْتُمْ أَيْضًا بِهِمْ هَكَذَا

(٢) إِنْ ثَبَّتُمْ فِيَّ وَثَبْتَ كَلَامِي فِيكُمْ تَطْلُبُونَ مَا تُرِيدُونَ فَيَكُونُ لَكُمْ

(٣) يَبَارِكُكَ الرَّبُّ وَيَحْرُسُكَ

(٤) يُضِيءُ الرَّبُّ بِوَجْهِهِ عَلَيْكَ وَيَرْحَمُكَ

(٥) يَرْفَعُ الرَّبُّ وَجْهَهُ عَلَيْكَ وَيَمْنَحُكَ سَلَامًا

(٦) أَمَّا أَنَا وَبَيْتِي فَنَعْبُدُ الرَّبَّ

(٧) كَأَيَّامِكَ رَاحَتِكَ

Literal Translation : (To be compared with the references given).

1. And as ye wish that the people do with you, do ye also with them thus (*c.f.* Luke 6 : 31).
2. If ye remain (or, abide,—use Past Tense after *إِنْ*) in Me, and my speech (word) abide in you, ye shall (may) ask what ye wish and it is yours (*c.f.* John 15 : 7).
3. The LORD bless you and guard you (Numb. 6 : 24).
4. The LORD shine *with His face upon thee and be-merciful- unto-thee (v.25).
5. The LORD lift up His face upon thee, and grant thee peace (26).
6. As for me and my house — we will serve the LORD (Joshua 24 : 15).
7. As thy days, thy rest [shall be]. (Deut. 33 : 25).

* A "hollow" verb having middle radical *ya*. (L. 115).

Lesson 62.

PRIMITIVE AND DERIVED NOUNS.

1. What is a Primitive Noun ?

One that is *not* derived from the usual triliteral verbal root. These are but few in number, the commonest examples are
سَيْفٌ sword فَرَسٌ horse قَلْبٌ heart اِبِلٌ camel عُنُقٌ neck.

2. What is a Derived Noun ?

One which *is* derived from the usual verbal root; *e.g.* from
دَرَسَ to study, we get مَدْرَسَةٌ a place for study, i.e. a school.

3. How many kinds of such nouns are derived from the root ?

There are eleven given below; but *not all* of these come from *one* root. The first eight are practically in order of importance.

(1) Noun of Agent, or Active Participle فَاعِلٌ (Lesson 23).

(2) Noun of Object or Passive Participle مَفْعُولٌ (Lesson 23).

(3) Noun of Place and Time, مَفْعَلَةٌ etc. (also of "Abundance").

(4) Noun of Instrument, on forms مِفْعَالٌ 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.* مَكْتَبٌ is derived from كَتَبَ to write and shows the place where writing is done, i.e. an office.

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

5. Give examples using the form مَفْعَلٌ the place of doing.

office	مَكْتَبٌ	to write	كَتَبَ
store	مَخْزَنٌ	to store	خَزَنَ
altar	مَذْبَحٌ	to slay	ذَبَحَ
synagogue, } conference }	مَجْمَعٌ	to gather	جَمَعَ
exit	مُخْرَجٌ	to go out	خَرَجَ
place of killing, } assassination }	مَقْتَلٌ	to kill	قَتَلَ

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

assembly, } board }	مَجْلِسٌ	to sit	جَلَسَ
mosque	مَسْجِدٌ	to bow down	سَجَدَ
dwelling home	مَنْزَلٌ	to stay, (as guest)	نَزَلَ
west, or } sunset }	مَغْرَبٌ	to set (sun)	غَرَبَ
east, or } sunrise }	مَشْرِقٌ	to rise (sun)	شَرَقَ
a place	مَوْضِعٌ	to put	وَضَعَ

7. Examples of the third form مَفْعَلَةٌ (incl. Noun of Abundance).

law-court	مَحْكَمَةٌ	to rule	حَكَمَ
school	مَدْرَسَةٌ	to study	دَرَسَ
printing-press	مَطْبَعَةٌ	to print	طَبَعَ
kingdom	مَمْلَكَةٌ	to rule	مَلَكَ
grave-yard	* مَقْبَرَةٌ *	* (a grave	* (قَبْرٌ) *
lighthouse, } (orig. minaret) }	* مَنَارَةٌ *	* (fire	* (نَارٌ) *
presbytery	* مَشِيخَةٌ *	* (an elder	* (شَيْخٌ) *

* These three are examples of Nouns of Abundance derived from Nouns, i.e.

= Place where that thing is in abundance e.g. مَأْسَدَةٌ Den of Lions.

SOME NON-SOUND VERBS.

(to be learned now, but studied later in their proper section).

to come	أَتَى يَأْتِي	to come	جَاءَ يَجِيءُ
to walk	مَشَى يَمْشِي	to will, wish	شَاءَ يَشَاءُ
to throw	رَمَى يَرْمِي	to say	قَالَ يَقُولُ
it (he) was found	وُجِدَ	it was (is) said	قِيلَ
there is	يُوجَدُ	it was related	حُكِيَ

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.

- (١) هَلْ تَقْدِرُ أَنْ تَطْبَعَ كُتُبًا فِي مَطْبَعَتِكُمْ
- (٢) بِكُلِّ سَهْوَةٍ هَلْ تُرِيدُ كُتُبًا لِأَجْلِ الْمَدْرَسَةِ
- (٣) بَعْضُهَا لِلْمَكْتَبِ وَبَعْضُهَا لِلْمَحْزَنِ وَبَعْضُهَا لِمَوْضِعٍ آخَرَ
- (٤) حَسَنًا : اَبْعَثُوا لِي بَعْضَهَا قَبْلَ الْمَغْرَبِ
- (٥) ذَانِكَ الْكِتَابَانِ لَيْسَا عِنْدَنَا الْآنَ
- (٦) الْمَلِكُ وَالْمَلِكَةُ يَمْلِكَانِ فِي مَمْلَكَتِهِمَا
- (٧) مَتَى يَجْتَمِعُ جَمْعُ الْمَشِيخَةِ ؟ وَالْمَجْمَعُ الْاَلْغَوِيُّ (جَمْعُ اللُّغَةِ)
- (٨) جَلَسُوا وَرَاءَ مَدْخَلِ الْمَقْبَرَةِ

Lesson 63.

NOUN OF INSTRUMENT اسم الآلة

1. This denotes the instrument^t, or tool, by means of which the action is done. Now the most common word for knife is سَكِّينٌ, which takes the plural سَكَكَيْنِ 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 مَفْعَلٌ مَفْعَلٌ and مَفْعَلَةٌ

2. Give a few examples upon the form مَفْعَلٌ

a file	مِبْرَدٌ	to file	بَرَدَ
a milk-pail	مِخْلَبٌ	to milk	حَلَبَ
a hand-press	مِكبَسٌ	to squeeze	كَبَسَ
scissors	مِقَصٌّ	to cut, trim	قَصَّ

3. Give a few examples upon the form مَفْعَالٌ

a key	مِفْتَاحٌ	to open	فَتَحَ
a plough	مِجْرَاتٌ	to plough	حَرَثَ
a balance	مِيزَانٌ	to weigh	وَزَنَ
bellows	مِنْفَاخٌ	to blow	نَفَخَ
a saw	مِنْشَارٌ	to saw	نَشَرَ

4. Also upon مَفْعَلَةٌ

a broom	مَكْنَسَةٌ	to sweep	كَنَسَ
a pen-case	مِقْلَمَةٌ	to trim (a pen)	قَلَمَ
a ruler	مِسْطَرَةٌ	to rule (paper)	سَطَرَ
a fan	مِرْوَحَةٌ	to fan	رَوَحَ

5. What becomes of the wau of the verb وَزَنَ؟

It disappears in accordance with the great *RULE OF PERMUTATION* : — “Retain that (vowel, etc.) which is essential to the *form* of the word, and change the other.” In most cases this amounts to the same as saying : —

“Change the weak consonant to harmonise with the strong vowel.”

6. Where shall we again meet with this rule ?

This important rule will help us to understand the Hollow Verb قَالَ يَقُولُ which forms its Passive in قِيلَ (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 ?

م marks a *Noun of Agent (or Object) of a Derived Verb*, only.

م „ „ *Noun of Place or Time*, from the Primitive (Triliteral)*

م „ „ *Noun of Instrument*.

Excercise 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.

Excercise 63b. To English :

- (١) أَصْبَرُ مِفْتَاحُ الْقَرْجِ
- (٢) هَذَا الْمِنْشَارُ غَيْرُ نَافِعٍ أَلَيْسَ عِنْدَكَ غَيْرُهُ
- (٣) سَأَطْلُبُ مِنَ النَّجَّارِ مِنْشَارًا آخَرَ
- (٤) كَانَ مَوْضِعُ مَقْتَلِ الْوَزِيرِ قَرِيبًا مِنَ الْمَدِينَةِ
- (٥) هَاتِي الْمِنْفَاخَ يَا بِنْتُ وَأَنْقِصِي فِي النَّارِ
- (٦) تَرَكْتُ كُتُبَهَا فِي الْمَكْبَسِ بِالْمَدْرَسَةِ لَكِنِّهَا أَخَذَتْ مِسْطَرَّتَهَا مَعَهَا

* But as the Noun of Place from a *Derived* verb has no separate form, it takes

م on the same form as the Passive Participle (88 : 10).

Lesson 64.

Quadrisyllabic Plural مَفَاعِلُ 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	مَكَاتِبُ	ج	مَكْتَبٌ
libraries	مَكَاتِبُ	ج	مَكْتَبَةٌ
assemblies	مَجَالِسُ	ج	مَجْلِسٌ
law-courts	مَحَاكِمُ	ج	مَحْكَمَةٌ
sermons	مَوَاعِظُ	ج	مَوْعِظَةٌ

3. What becomes of the final ة in the second example?

It is dropped, because this plural contains *four syllables only*, Ma-kâ-ti-bu; colloquially Makâtib. Thus all unnecessary additions are dropped out. This plural thus gets its European name of Quadrisyllabic plural, from which we can at once infer that it is used for words which, in the Singular, possess *four (or more) consonants*: otherwise we should not have the material to form four syllables.

4. But where is the tanwîn?

This form of plural takes no tanwîn; 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?

مَفَاعِلُ 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 **مَفَاعِلُ** just as the Noun of Place; exs: **مَبَارِدُ** and **مَكَانِسُ**. The one in **مِنَعَالُ** will be treated in Lesson 65.
8. Give examples of *odd* words which take the four-syllable plural, because they contain four consonants!

قَنَاطِرُ	قَنْطَرَةٌ	an arch	a coin, } money }	دَرَاهِمُ	دِرْهَمٌ
سَنَابِلُ	سُنْبُلَةٌ	ear of corn	a rabbit	أَرَانِبُ	أَرْنَبٌ
جَوَاهِرُ	جَوْهَرَةٌ	a jewel	a temple	هَيَاكِلُ	هَيْكَلٌ
كَوَاكِبُ	كَوْكَبٌ	a star	a thumb	أَبَاهِمُ	أَهْمٌ
فَنَادِقُ	فُنْدُقٌ	inn, hotel	a finger	أَصَابِعُ	أَصْبَعٌ

9. How may we show the vowing of these odd words?

By this diagram $\begin{array}{c} * * \\ * * \end{array}$ which is commonly used for words not having the servile mīm.

10. Suppose the word contains *five* consonants?

Drop all after the first four (see 3 above) quince **سَفَرَجُلٌ** ج سَفَارِجُ

11. Directions as to Note-Book.

Take in your Vocabulary Book several pages for the plural **مَفَاعِلُ**. 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:— **مَفَاعِلُ**

مَكَاتِبُ	an office	مَكْتَبٌ
مَبَارِدُ	a file	مِبْرَدٌ

13. Example of another heading:

Form $\begin{array}{c} * * \\ * * \end{array}$

جَوَاهِرُ	jewel	جَوْهَرَةٌ
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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.

- (١) لَوْ كَانَ لِي دَرَاهِمُ كَثِيرَةٌ كُنْتُ أَزُورُ جَمِيعَ مَدَارِسِ الْعَالَمِ
 (٢) وَأَرَى كُلَّ الْمَسَاجِدِ وَالْمَحَامِدِ وَالْمَكَاتِبِ
 (٣) هَلْ لَا تُرِيدُ أَنْ تَزُورَ الْمَطَابِعَ أَيْضًا
 (٤) نَعَمْ أُرِيدُ أَنْ أَزُورَ أَكْبَرَ الْمَطَابِعِ أَيْضًا
 (٥) أَلَا تَزُورُ مَنَارَةَ الْإِسْكَنْدَرِيَّةِ وَتَنْزِلَ فِي أَعْظَمِ مَنَازِلِ تِلْكَ الْمَدِينَةِ
 (٦) سَأَنْظُرُ فِي الْأَمْرِ بَعْدَ غَدٍ
 (٧) هَلِ الْمَقْصُ أَفِيدُ مِنَ السَّكِينِ أَمْ السَّكِينُ أَكْثَرُ نَفْعًا مِنَ الْمَقْصِ
 (٨) قِيلَ إِنَّ أَحَدَ النَّازِلِينَ فِي الْفَنَاقِ مِنْذُ سَنَوَاتٍ كَانَ يَرْمِي بَعْضَ جَوَاهِرِ وَدَرَاهِمِ فِي النِّيلِ فَقَدْ وَجِدَتْ أَلَانِ تَحْتَ فَنَاطِرِ الْهَيْكَلِ الْقَدِيمَةِ

Vocabulary 64.

Thursday	يَوْمُ الْخَمِيسِ
Friday	يَوْمُ الْجُمُعَةِ
Saturday	يَوْمُ السَّبْتِ

Sunday	يَوْمُ الْأَحَدِ
Monday	يَوْمُ الْأَثْنَيْنِ
Tuesday	يَوْمُ الْاِثْنَاءِ
Wednesday	يَوْمُ الْأَرْبَعَاءِ

Lesson 65.

QUADRISYLLABIC PLURAL.

Form مَفَاعِيلُ etc.

1. What happens to the form مَفَاعِيلُ if there is a long vowel in the Sing., as in the word مَحْرَاثُ a plough?

See our Rule of Permut: (63 : 5). Change the letter of prolongation to a ي to suit the vowel, which is kasra ; thus مَحَارِيثُ

2. How do we show the form ?

As in 64, except that we now add a ya to lengthen the 3rd syllable. Thus مَفَاعِيلُ

3. But مِيزَانُ has a kasra with its mîm, and our plural form has a fathā ; what happens?

See our Rule again ! Here fathā is part of the form, so fathā has to be written, thus مَ . 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 fathā 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 mawâzîn مَوَازِينُ balances.

4. Give examples of tabulation of this form in the Note-Book.

Form مَفَاعِيلُ

Plural		Singular
مَفَاتِيحُ	a key	مِفْتَاحٌ
مَحَارِيثُ	a plough	مَحْرَاثٌ
مَوَازِينُ	a balance	مِيزَانٌ

5. Can other words beside the Noun of Instrument take a plural in

☆ ☆ ا ☆ ☆

Certainly, such as contain four (or more) consonants and have a weak letter after the third consonant. Examples :

سُلَاطِينُ	sultan	سُلْطَانٌ	سَكَائِينُ	knife	سَكِّينٌ
شَيَْاطِينُ	devil	شَيْْطَانٌ	مَسَاكِينُ	poor (wretched)	مَسْكِينٌ
صَنَادِيقُ	box	صَنْدُوقٌ	تَقَاسِيرُ	commentary	تَقْسِيرٌ
خَرَاطِيمُ	trunk (elephant)	خَرْطُومٌ	تَعَالِيمُ	teaching } doctrine }	تَعْلِيمٌ
أَسَابِيعُ	week	أُسْبُوعٌ	تَسَابِيحُ	praise (hymn)	تَسْبِيحٌ
عَصَافِيرُ	sparrow	عُصْفُورٌ	يَنْبَاعٌ	a spring, source	يَنْبُوعٌ

6. Can the Noun of Object اسم المفعول take this plural ?

Yes, when the Noun of Object is used *substantively*. Thus if maktûb is intended to denote "a thing written", the plural form for "writings" is makâtîb. Refer to Lessons 23 & 28 on N. of O. Note, however, that this N. O. sometimes uses the *Reg. Fem. Plural*.

مَكَاتِيبُ	a M. S.	مَكْتُوبٌ
مَوَاضِعُ	a subject	مَوْضُوعٌ
مَزَامِيرُ	a psalm	مَزْمُورٌ
مَصَارِفُ } مَصْرُوفَاتُ	expense	مَصْرُوفٌ

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

ضَرَبُوهُ بِسَكَائِينِ

" " " " their knives

ضَرَبُوهُ بِسَكَائِكِنِهِمْ

" " " " the knives

ضَرَبُوهُ بِأَسَكَائِينِ

By (with) many proofs (evidences).

بِزَاهِنٍ كَثِيرَةٍ

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 *fatḥa*).
2. The subjects of my sermons are always taken from the Injil (Gospel).
3. Yes (Quite so); but what are the doctrines (*lit.* teachings) which you preached about in (during) the past weeks?
4. Sometimes, "Christ in the Psalms", for example; and sometimes "Christian Evidences"; and at other times, "The Life and Death of Christ."
5. But for (Had it not been for) my poverty, I would have had (*lit.* there was to me) many commentaries, for they are very useful to the preacher.
6. (Perhaps) Let-us-hope-you will be able to buy them yet (later) in spite of your poverty.
7. On Wednesday morning I shall take the subject of the devils, then, in-evening, the subject of the poor-fellows who were brought to Jesus and trusted in and worshipped Him.
8. Then, on Saturday morning, "Ye are more-valuable (better than many sparrows."

Exercise 65b.

- (١) مَاذَا كَانَ مَوْضُوعُ مَوْعِظَتِكَ يَوْمَ الْأَحَدِ الْمَاضِي
- (٢) مَوَاضِعُ مَوَاعِظِي مَاخُذَةٌ مِنَ الْإِنْجِيلِ دَائِمًا
- (٣) نَعَمْ وَلَكِنْ مَا هِيَ التَّعَالِيمُ الَّتِي وَعِظْتَ فِيهَا فِي الْأَسَابِيعِ الْمَاضِيَةِ
- (٤) بَعْضَ الْأَوْقَاتِ « الْمَسِيحُ فِي الْمَزَامِيرِ » مَثَلًا وَبَعْضَ الْأَوْقَاتِ « الْأَبْرَاهِيمُ الْمَسِيحِيَّةُ » وَأَوْقَاتًا أُخْرَى « حَيَاةُ الْمَسِيحِ وَمَوْتُهُ »
- (٥) لَوْلَا فَقْرِي كَانَ لِي تَفَاسِيرُ كَثِيرَةٌ لِأَنَّهَا نَافِعَةٌ جَدًّا لِلْمَوَاعِظِ
- (٦) لَعَلَّكَ تَقْدِرُ أَنْ تَشْتَرِيَهَا بَعْدَ رَغْمًا عَنْ فَقْرِكَ
- (٧) يَوْمَ الْأَرْبَعَاءِ صَبَاحًا سَأَخُذُ مَوْضُوعَ الشَّيَاطِينِ ثُمَّ مَسَاءً مَوْضُوعَ الْمَسَاكِينِ الَّذِينَ أَتَوْا إِلَى يَسُوعَ فَوَثَقُوا بِهِ وَسَجَدُوا لَهُ
- (٨) ثُمَّ صَبَاحَ السَّبْتِ « أَنْتُمْ أَفْضَلُ مِنْ عَصَافِيرَ كَثِيرَةٍ »

Lesson 66.

Plural Forms فَعَائِلُ and فَوَاعِلُ

1. Are there any nouns of the form فَعَائِلُ (Active Participle) that take Quadrisyllabic Plural?

Yes, and they act upon the Rule: if alif occurs as the second letter of a word, change it to wau and form the four-syllable plural. (Not generally used for rational beings).

2. Some examples of فَوَاعِلُ

قَوَاعِدُ	a rule	قَاعِدَةٌ	عَوَامِلُ	a factor	عَامِلٌ
جَوَائِزُ	a prize	جَائِزَةٌ	خَوَاتِمُ	a ring, seal	خَاتِمٌ
مَوَائِدُ	a table	مَائِدَةٌ	طَوَائِعُ	a stamp	طَائِعٌ
فَوَائِدُ	a benefit	فَائِدَةٌ	جَوَامِعُ	a mosque	جَامِعٌ
صَوَاعِقُ	thunderbolt	صَاعِقَةٌ	جَوَانِبُ	a side	جَانِبٌ
حَوَادِثُ	accident incident }	حَادِثَةٌ	خَوَاطِرُ	a thought	خَاطِرٌ

3. Can there be a form فَوَاعِيلُ

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 mîm (65 : 6).

قَوَامِيسُ	a dictionary	قَامُوسٌ
نَوَامِيسُ	law (natural)	نَامُوسٌ
جَوَاسِيسُ	a spy	جَاسُوسٌ
خَوَانِيتُ	shop, beershop	خَانُوتٌ
فَوَانِيسُ	lantern	فَانُوسٌ
قَوَانِينُ	a law (civil)	قَانُونٌ

4. How does the plural form **فَعَائِلُ** 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 **فَعَائِلُ**

5. Give some examples of **فَعَائِلُ** :

قَصَائِدُ	a poem	قَصِيدَةٌ	حَقَائِقُ	a fact, truth	حَقِيقَةٌ
جَرَائِدُ	newspaper	جَرِيدَةٌ	فَضَائِلُ	a virtue	فَضِيلَةٌ
جَزَائِرُ	an island	جَزِيرَةٌ	رَذَائِلُ	a vice	رَذِيلَةٌ
قَبَائِلُ	a tribe	قَبِيلَةٌ	كَنَائِسُ	a church	كَنِيسَةٌ
عَجَائِبُ	a miracle	عَجِيبَةٌ	ذَبَائِحُ	a sacrifice	ذَبِيحَةٌ
قَلَائِلُ	few (fem.)	قَلِيلَةٌ	عَقَائِدُ	a creed } belief }	عَقِيدَةٌ
رَسَائِلُ	a letter } epistle }	رِسَالَةٌ	كَبَائِرُ	a major sin	كَبِيرَةٌ
بَشَائِرُ	good tidings, gospel	بَشَارَةٌ	صَغَائِرُ	a minor sin	صَغِيرَةٌ

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.*

أَشْغَالُ قَاعِدَةٍ جَزِيرَةٌ مُؤْمِنَةٌ قَبِيلَةٌ امْرَأَةٌ سَنَةٌ سَنَابِلُ يَوْمٌ
مَوَاعِظُ غَائِبُونَ مَكْتَبَةٌ كَبَائِرُ جَوَائِزُ مَصْنُوعَاتُ أَوْقَاتُ
مَحَارِثُ مَعْلُوبٌ أَفْضَلُ آبَاهُمْ مَبَارِدُ قَامُوسُ أَصُوصُ لَنَّةٌ بَيْتُ
أَعْمَى اللَّوَاتِي دَرَسُ خُرْسُ نَحْزَنُ

Lesson 67.

1. What words take their plural on the form **فَعَالٌ** ?

This being a tri-syllabic plural, it is used by singulars containing three consonants, which are usually strong letters.

Note the tanwîn ; plural nouns on this form are fully declined.

2. Give some tabulated examples.

رِجَالٌ	man	رَجُلٌ	بَغَالٌ	mule	بَغْلٌ
جِمَالٌ	camel	جَمَلٌ	بِلَادٌ	a town	بَلَدٌ
حِبَالٌ	rope	حَبْلٌ	بِحَارٌ	a sea	بَحْرٌ
جِبَالٌ	mountain	جَبَلٌ	كَرَامٌ	generous	كَرِيمٌ
كِلَابٌ	dog	كَلْبٌ	صِغَارٌ	small	صَغِيرٌ
رِيَّاحٌ	wind	رِيحٌ	كِبَارٌ	big	كَبِيرٌ

3. What class of words take their plural in **فُعُلٌ**

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

طُرُقٌ	road } way }	طَرِيقٌ	كُتُبٌ	book	كِتَابٌ
سُبُلٌ	path	سَبِيلٌ	رُسُلٌ	apostle	رَسُولٌ
صَحَافٌ	page	صَحِيفَةٌ	مَدَنٌ	city	مَدِينَةٌ
صُفُوفٌ	newspaper		سُفُنٌ	ship	سَفِينَةٌ

4. But the word **صَحَافٌ** is not on this form.

It is not ; but the motive in giving it is to show that when

صَحِيفَةٌ means a *page*, it takes a different plural. Further,

such words as **طَرِيقَةٌ مَدِينَةٌ** (fem. form) may take a plural upon

طَرَائِقُ مَدَائِنُ ; thus **فَعَائِلُ**

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 **فُعَلَاءَ** fu'alâ,u. Note that the three radicals take no weak letter between them but add a long alif *after* the three. (Used for *active Qualities*).

شُرَفَاءُ	noble	شَرِيفٌ	قُدَمَاءُ	old	قَدِيمٌ
رُحَمَاءُ	merciful	رَحِيمٌ	حُكَمَاءُ	wise	حَكِيمٌ
فُقَرَاءُ	poor (finan.)	فَقِيرٌ	جُهَلَاءُ	ignorant, stupid	جَاهِلٌ
ضِعَفَاءُ	weak	ضَعِيفٌ	عُقَلَاءُ	intelligent	عَاقِلٌ
غُرَبَاءُ	stranger	غَرِيبٌ	عُلَمَاءُ	D.D., "Savant."	عَالِمٌ
حُلَمَاءُ	Ally (by treaty)	حَلِيفٌ	شُعَرَاءُ	poet	شَاعِرٌ

6. What is the other plural form ending in long alif with hamza ?

أَفْعِلَاءَ Af'ilâ'u which prefixes an *alif-hamza* before the *first* radical.

أَنْبِيَاءُ	prophet	نَبِيٌّ	أَقْرَبَاءُ	intimate } near	قَرِيبٌ
أَغْنِيَاءُ	rich	غَنِيٌّ	أَطِبَاءُ	physician	طَبِيبٌ
أَقْوِيَاءُ	strong	قَوِيٌّ	أَعْزَاءُ	precious, } dear	عَزِيزٌ
أَشْقِيَاءُ	a wretch } a rascal }	شَقِيٌّ	أَشَدَّاءُ	intense	شَدِيدٌ
أَنْقِيَاءُ	pure	تَقِيٌّ	أَصْدِقَاءُ	a friend	صَدِيقٌ

7. What is important about **فُعَلَاءَ** and **أَفْعِلَاءَ** ?

That both these Plural Forms, *while undefined*, are diptotes, or two-case words. Note the absence of tanwîn. 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 **أَفْعِلَاءَ** 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 :

- (١) لَعَلَّ الْخُلَفَاءَ يَرْبَحُونَ هَذِهِ الْحَرْبَ (يَفُوزُونَ فِي هَذِهِ الْحَرْبِ)
 (٢) الْعُقَلَاءُ يَمِيلُونَ إِلَى الْخُلَفَاءِ أَمَّا الْجُهَلَاءُ فَيَايَهُمْ أَقَلُّ مَيْلًا إِلَيْهِمْ مِنَ الْحُكَمَاءِ
 (٣) الشُّعْرَاءُ وَالْعُلَمَاءُ وَأَصْحَابُ الْجَرَائِدِ يَمِيلُونَ إِلَى حُلَفَائِنَا
 (٤) لَوْلَا السَّفُنُ الْإِنْكِلِيزِيَّةُ كَانَ الْأَلَمَانُ (الْجُرْمَانُ) قَدْ نَجَحُوا فِي
 الْحَرْبِ الْخَاضِرَةِ
 (٥) الْفُقَرَاءُ وَالصِّغَارُ كَرَمَاءُ (كَرَامٌ) أَمَّا الْأَغْنِيَاءُ وَالْكَبَارُ فَبُخْلَاءُ
 (٦) يُوجَدُ فِي بَرِّ مِصْرَ جَوَاسِيسٌ كَثِيرُونَ جِدًّا يَحْضُرُونَ الْكُنَائِسَ
 وَالْحَوَانِيتَ وَالْمَجَالِسَ الْأُخْرَى
 (٧) يَقُولُ الْمَسِيحِيُّونَ إِنَّ الرُّسُلَ لَيْسُوا أَنْبِيَاءَ دَائِمًا

Exercise 67b. To Arabic :

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	بَخِيلٌ جُ بَخْلَاءُ	to incline	مَالَ يَمِيلُ مَيْلًا
Germans (Allemagne)	الْأَلَمَانُ	person	شَخْصٌ جُ أَشْخَاصٌ

Lesson 68.

THE MAŞDAR المصدر

1. What, in Arabic, corresponds to the English Infinitive "To strike"?

The dictionary indexes the third person singular in the past and present tenses, and shows, in English, the words "To strike." Strictly speaking, however, the English is a translation not of the past or present tenses, but of a third word which is always given next, and the meaning of which is The-act-of-doing (Verbal Noun). To strike ضَرَبَ يَضْرِبُ ضَرْبًا

Now the word ضَرَبَ takes the tanwin as a noun, and is, in fact, a verbal noun and means "the-act-of-striking."

1. But why have you given ضَرْبًا in the Accusative ضَرْبًا?

That is the "absolute," or the *adverbial* form, and the verbal noun is always quoted in the lexicons in the Accusative. Arabic is very like Hebrew here: *c.f.* "I waited patiently for the Lord"; Arabic "I waited a waiting",—the word "waiting" being placed in the Accusative. Also Luke II : 9 فَخَافُوا خَوْفًا عَظِيمًا "Then they feared a great fear". (*c.f.* Cognate Object).

3. What is this verbal noun called?

مَصْدَر 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. (I) "It is wrong to strike the king"=To strike the king is wrong=Striking the king is wrong. (I) "To err is human, to forgive divine"=The act-of-erring is human, the-act-of-forgiving is divine. In Arabic, the Maşdar would be used in each of these cases.

5. But is the form of the Maşdar always **فَعْلٌ** like **ضَرَبَ**?

No, there are over thirty forms, we will learn a few of the most important. Some of the others are quite rare.

6. What maşdar is used for transitive verbs?

I. **فَعْلٌ** and this happens to be the most common of all maşdars.

to strike	ضَرَبًا	يَضْرِبُ	ضَرَبَ
to kill	قَتَلًا	يَقْتُلُ	قَتَلَ
to understand	فَهَمًا	يَفْهَمُ	فَهَمَ
to eat	أَكَلًا	يَأْكُلُ	أَكَلَ
to take	أَخَذًا	يَأْخُذُ	أَخَذَ
to make	صَنَعَ	يَصْنَعُ	صَنَعَ
to say	قَوْلًا	يَقُولُ	قَالَ

7. Other important maşdars.—II. **فُعْلٌ**

to disbelieve	كُفْرًا	يَكْفُرُ	كَفَرَ
to be beautiful	حُسْنًا	يَحْسُنُ	حَسَنَ

III. **فِعْلٌ**

to know	عِلْمًا	يَعْلَمُ	عَلِمَ
to mention	ذِكْرًا	يَذْكُرُ	ذَكَرَ
to preserve	حِفْظًا	يَحْفَظُ	حَفِظَ

- IV. **فَعْلٌ** For Intransitive verbs in **فَعْلٌ**

to be ashamed	خَجَلًا	يَخْجَلُ	خَجَلَ
to thirst	عَطَشًا	يَعْطَشُ	عَطَشَ
to be glad	فَرَحًا	يَفْرَحُ	فَرِحَ
to be sick	مَرَضًا	يَمْرَضُ	مَرَضَ

V. **فُعُول** Verbs denoting movement or the lack of it.

to fall	سَقُوطًا	يَسْقُطُ	سَقَطَ
to enter	دُخُولًا	يَدْخُلُ	دَخَلَ
to go out	خُرُوجًا	يَخْرُجُ	خَرَجَ
to ascend	صُعُودًا	يَصْعَدُ	صَعِدَ
to descend	نُزُولًا	يَنْزِلُ	نَزَلَ
to be tranquil	سُكُونًا	يَسْكُنُ	سَكَنَ
to be silent	سُكُوتًا	يَسْكُتُ	سَكَتَ
to sit	جُلُوسًا	يَجْلِسُ	جَلَسَ
to set (sun)	غُرُوبًا	يَغْرُبُ	غَرَبَ

VI. **فُعُولَة** comes from **فَعَلَ** which denotes qualities.

to be rough	خُسُوفَةً	يَخْشَنُ	خَشِنَ
to be easy	سُهُولَةً	يَسْهَلُ	سَهَلَ
to be difficult	صُعُوبَةً	يَصْعَبُ	صَعِبَ
to be sweet (water)	عَذُوبَةً	يَعَذُبُ	عَذِبَ
to be cool, damp	رُطُوبَةً	يَرْتَبُّ	رَتَبَ

VII. **فَعَالَة** usually denoting qualities.

to be safe	سَلَامَةً	يَسْلَمُ	سَلِمَ
to be charming	ظَرَافَةً	يَظْرَفُ	ظَرَفَ
to be eloquent	فَصَاحَةً	يَفْصَحُ	فَصَحَ
to intercede	شَفَاعَةً	يَشْفَعُ	شَفَعَ

VIII. فَعَالَةٌ often used for office, trade, etc.

to write (as clerk)	كِتَابَةٌ	يَكْتُبُ	كَتَبَ
to trade	تِجَارَةٌ	يَتَجَرُّ	تَجَرَ
to worship (serve)	عِبَادَةٌ	يَعْبُدُ	عَبَدَ

IX. فَعَلَةٌ

to show mercy	رَحْمَةٌ	يَرْحَمُ	رَحِمَ
to be plentiful	كَثْرَةٌ	يَكْثُرُ	كَثُرَ

X. فَعَّلَانَ

to shine	لَمَعَانًا	يَلْمَعُ	لَمَعَ
to dissolve	ذَوَبَانًا	يَذُوبُ	ذَابَ
to get excited	هَيَجَانًا	يَهِيجُ	هَاجَ

8. Which are the most important ?

I فَعَّلَ IV فَعَّلَ V فُعِلَ VI فُعِلَ VII فَعَالَةٌ

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

There is one which in form *is* like it, but the meaning is different; for example بَحْيٍ (Advent) means not the *place* of coming but the *act* of coming. It is called "Maşdar Mimi."

XI. مَفْعَلَةٌ : مَفْعُلٌ : مَفْعَلٌ (م مصدر ميمي i.e. with م).

to see	مَنْظَرًا	يَنْظُرُ	نَظَرَ
to come	بَحْيًا	يَحْيِي	جَاءَ
to know	مَعْرِفَةً	يَعْرِفُ	عَرَفَ
to will, wish	مَشِيئَةً	يَشَاءُ	شَاءَ

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 *maṣḍar*, governing a noun !

The *maṣḍar* may be used either actively or passively.

(a) In an Active sense :—

I was surprised at his killing Zeid. عَجِبْتُ مِنْ قَتْلِهِ زَيْدًا

There is, however an alternative construction, *i.e.*, to place

Zeid in genitive with ل thus: عَجِبْتُ مِنْ قَتْلِهِ لَزَيْدٍ

Here قَتْلُهُ (his killing) does not mean “being killed” but “killing someone” (*i.e.* it is used actively).

That he would not order them to go أَنْ لَا يَأْمُرَهُمْ بِالذَّهَابِ

That he would give them leave to enter أَنْ يَأْذَنَ لَهُمْ بِالْدُّخُولِ

(b) In a Passive sense :—

I was surprised at Zeid's being-beaten عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ

“Its being-eaten is not law-ful except to the priests” } لَا يَحِلُّ أَكْلُهُ إِلَّا لِلْكَهَنَةِ

12. DISJUNCTIVE. What does قَتْلُهُ إِيَّاهُ 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.

كُنْ كُمْ هُنَّ هُمْ كَمَا هُمَا يَ كِ كَ هَا هُ. إِيَّا may be used with قَتْلُهُ إِيَّاهَا means “his killing *him*”; قَتْلُهُ إِيَّاهَا means “his killing *her*.” Note the *Accusative Case*.

This disjunctive pronoun may sometimes be used for emphasis as in the verse of Sura I إِيَّاكَ نَعْبُدُ “*thee* do we serve;” also in

إِيَّايَ فَاعْبُدُونِي worship *Me*, *Myself*.

Exercise 68a.

Write out and learn the nouns of action given above: they are carefully chosen as being in frequent use. If this takes too much time, learn *one-half* of the examples given on each form. (Perhaps the most notable feature of this Arabic Course is the *usableness* of every illustrative word, which has been deliberately planned by the author.

Exercise 68b.

Harûn el-Rashîd. ﴿ هَرُونُ الرَّشِيدُ ﴾

كَانَ هَرُونُ الرَّشِيدُ مِنْ أَعْظَمِ الْمُلُوكِ وَأَكْثَرِهِمْ عِلْمًا وَمَعْرِفَةً
وَكَانَتْ مَدِينَتُهُ بَغْدَادُ مِنْ أَجْمَلِ مَدُنِ الشَّرْقِ فِي ذَلِكَ الْحِينِ. أَمَّا
الرَّشِيدُ نَفْسُهُ وَهُوَ الَّذِي ذُكِرَ كَثِيرًا فِي كِتَابِ « أَلْفِ لَيْلَةٍ وَلَيْلَةٍ »
فَكَانَ عَلَى جَانِبِ عَظِيمٍ مِنَ الْفَصَاحَةِ وَمَعْرِفَةِ أَحْوَالِ اللُّغَةِ وَلَمَلَهُ كَانَ
خَيْرَ سُلْطَانٍ لِلْمُسْلِمِينَ فَقَدْ نَهَى عَنِ الرَّذَائِلِ وَأَمَرَ بِالْفَضَائِلِ
وَحُكِّيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ هَذَا أَنَّهُ أَخَذَ أَمْوَالَ الْأَغْنِيَاءِ وَأَعْطَاهَا
لِلْفُقَرَاءِ وَأَنَّهُ مَنَّ عَلَى الْكِبَارِ وَالصَّغَارِ بِبَرَكَاتٍ كَثِيرَةٍ
وَإِنْ لَمْ يُوجَدْ فِي تِلْكَ الْأَيَّامِ مَدَارِسُ وَمَطَارِعُ وَصُحُفٌ يَوْمِيَّةٌ كَمَا
فِي يَوْمِنَا هَذَا لَكِنَّ الشُّعْرَاءَ وَالْعُلَمَاءَ قَدَرُوا عَلَى حِفْظِ أَيْبَاتِهِمْ بِذَوْنِ
كِتَابَةٍ وَبَلَا صُعُوبَةٍ

(The above are "known" words; revise them).

Exercise 68c. To Arabic :

Harûn al-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 69.

USE OF LEXICON.

1. Which are the servile letters ?

The whole of the letters in the word **سَأَلْتُمُونِيهَا** 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 **أَكْرَمَنِي** (he honoured me). (a) Remove the affixed pronoun, with the linking nūn. (b) take away the preliminary alif-hamza, which is the distinguishing mark of Conjugation IV., and what we have left is— **ك ر م**

4. How do we find the meaning of the derived verb ?

Take the Dictionary and look up the root **ك ر م** under Chapter **ك** and having found it, trace the II and III Conjugations below it and we ultimately find IV **أَكْرَمَ** : to show honour.

5. Give further examples.

(a) **يَسْتَفْهِمُونَ** Take off the plural *ūna*, and get **يَسْتَفْهِم** from which remove the servile letters **يسـ** (see §I above) and the original root left is **فهم** to understand.

(b) **يَتَشَارَكُونَ** Here **ون** comes off, then **ينـ** and finally the long alif from the centre, leaving **ش ر ك**

(c) **تَدَحْرَجَ** "It-was-rolled-away" Here only the **تـ** comes away, leaving **دَحْرَجَ** which is a quadrilateral root meaning "to roll away", upon the form **فَعَالَلَ** (to be studied in 96.97).

- (d) **تَلْمِذُهُمْ** Removing the pronoun and the plural sign, but keeping the *ta*, for this also is a quadriliteral verb, we have left **تَلْمَذَ** which we find from the lexicon to mean “to make disciples” (from **تَلْمِذٌ** 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 **يَسْأَلُونَنِي** they-are-asking-me. Here, removing the **و ن ي** and first **ي** we have left **سَأَلَ** 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 **فَعَّلَ** (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 **مَكْتَب** at the *foot* of **كَتَبَ**
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'ân and Traditions, but quite unnecessary for practical work. Some will, *later on*, need an Arabic Dictionary *in Arabic*. The Jesuit one أَقْرَبُ الْمَوَارِدِ (3 vols, £ 2 .. 10 .. 0 plus carriage) is a summary of all others.
 11. For English—Arabic Dictionaries, the best is "The Modern" *العصري* by Elias Antôn, 80 piastres, and the next best Ab-carius (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,

« وَفِي السَّبْتِ الثَّانِي بَعْدَ الْأَوَّلِ اجْتَازَ بَيْنَ الزَّرُوعِ وَكَانَ تَلَامِيذُهُ يَقْطِفُونَ السَّنَابِلَ وَيَأْكُلُونَ وَهُمْ يَفْرِكُونَهَا بِأَيْدِيهِمْ — فَقَالَ لَهُمْ قَوْمٌ مِنَ الْفَرِّسِيِّينَ لِمَاذَا تَفْعَلُونَ مَا لَا يَحِلُّ فَعَلُهُ فِي السَّبْتِ — فَأَجَابَ يَسُوعُ وَقَالَ لَهُمْ أَمَا قَرَأْتُمْ وَلَا هَذَا الَّذِي فَعَلَهُ دَاوُدُ حِينَ جَاعَ هُوَ وَالَّذِينَ كَانُوا مَعَهُ — كَيْفَ دَخَلَ بَيْتَ اللَّهِ وَأَخَذَ خُبْزَ التَّقْدِمَةِ وَأَكَلَ وَأَعْطَى الَّذِينَ مَعَهُ أَيْضًا الَّذِي لَا يَحِلُّ أَكْلُهُ إِلَّا لِلْكَهَنَةِ فَقَطْ — وَقَالَ لَهُمْ إِنَّ ابْنَ الْإِنْسَانِ هُوَ رَبُّ السَّبْتِ أَيْضًا » (لوقا ١٠: ٥—١١)

﴿ مِنَ الْإِنْجِيلِ ﴾ Reading Lesson 70.

فِي الْبَدْءِ كَانَ الْكَلِمَةُ وَالْكَلِمَةُ كَانَ عِنْدَ اللَّهِ وَكَانَ الْكَلِمَةُ
لِلَّهِ. هَذَا كَانَ فِي الْبَدْءِ عِنْدَ اللَّهِ. كُلُّ شَيْءٍ بِهِ كَانَ وَبِغَيْرِهِ لَمْ يَكُنْ
شَيْءٌ مِمَّا كَانَ. فِيهِ كَانَتِ الْحَيَوَةُ وَالْحَيَوَةُ كَانَتْ نُورَ النَّاسِ. وَالنُّورُ
يُضِيءُ فِي الظُّلْمَةِ وَالظُّلْمَةُ لَمْ تُذَرِكْهُ

كَانَ إِنْسَانٌ مُرْسَلٌ مِنَ اللَّهِ اسْمُهُ يُوحَنَّا. هَذَا جَاءَ لِلشَّهَادَةِ
لِيَشْهَدَ لِلنُّورِ لِكَيْ يُؤْمِنَ الْكُلُّ بِوَاسِطَتِهِ. لَمْ يَكُنْ هُوَ النُّورَ بَلْ
لِيَشْهَدَ لِلنُّورِ. كَانَ النُّورَ الْحَقِيقِيُّ الَّذِي يُنِيرُ كُلَّ إِنْسَانٍ آتِيًا إِلَى
الْعَالَمِ. كَانَ فِي الْعَالَمِ وَكَوْنِ الْعَالَمِ بِهِ وَلَمْ يَعْرِفْهُ الْعَالَمُ. إِلَى خَاصَّتِهِ
جَاءَ وَخَاصَّتُهُ لَمْ تَقْبَلْهُ. وَأَمَّا كُلُّ الَّذِينَ قَبِلُوهُ فَأَعْطَاهُمْ سُلْطَانًا أَنْ
يَصِيرُوا أَوْلَادَ اللَّهِ أَيِ الْمُؤْمِنُونَ بِاسْمِهِ. الَّذِينَ وَلِدُوا لَيْسَ مِنْ
دَمٍ وَلَا مِنْ مَشِيئَةٍ جَسَدٍ وَلَا مِنْ مَشِيئَةِ رَجُلٍ بَلْ مِنَ اللَّهِ

وَالْكَلِمَةُ صَارَ جَسَدًا وَحَلَّ يَبْنَا وَرَأَيْنَا مَجْدَهُ مَجْدًا كَمَا يُوحِيدُ
مِنَ الْآبِ مَمْلُوءًا نِعْمَةً وَحَقًّا. يُوحَنَّا شَهِدَ لَهُ وَنَادَى قَائِلًا هَذَا هُوَ
الَّذِي قُلْتُ عَنْهُ إِنَّ الَّذِي يَأْتِي بَعْدِي صَارَ قُدَّارِي لِأَنَّهُ كَانَ قَبْلِي.
وَمَنْ مِلْنِي نَحْنُ جَمِيعًا أَخَذْنَا. وَنِعْمَةٌ فَوْقَ نِعْمَةٍ. لِأَنَّ النَّامُوسَ
بِمُوسَى أُعْطِيَ. أَمَّا النِّعْمَةُ وَالْحَقُّ فَبِيسُوعَ الْمَسِيحِ صَارَا. اللَّهُ لَمْ
يَرَهُ أَحَدٌ قَطُّ. الْإِبْنُ الْوَحِيدُ الَّذِي هُوَ فِي حِضْنِ الْآبِ هُوَ خَبَرٌ

EXAMINATION PAPER 70.

A. To English :

- (١) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
- (٢) أُولَٰئِكَ النَّاسُ الْمُؤْمِنُونَ بِاللَّهِ
- (٣) كَأَيَّامِكَ رَاحَتِكَ
- (٤) الْقَاهِرَةُ أَعْظَمُ عَوَاصِمِ الشَّرْقِ
- (٥) لَيْسَ لِي حَبِيبٌ سِوَى الْقَبْرِ (إِلَّا الْقَبْرِ)
- (٦) يَرْفَعُ الرَّبُّ وَجْهَهُ عَلَيْكَ وَيَمْنَحُكَ سَلَامًا
- (٧) الَّذِي تُحِبُّهُ مَرِيضٌ
- (٨) لَا إِلَهَ غَيْرُ اللَّهِ : لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
- (٩) أَصْحَابُ الْجَرَائِدِ مِنْ أَكْبَرِ أَغْنِيَاءِ مِصْرَ وَالْهِنْدِ
- (١٠) جَمِيعُ الْكَنَنَائِسِ لَهَا عَقَائِدُ

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.

مِفْتَاحُ مَكَاتِبُ يَوْمُ شَهْرُ دُخُولُ خُرُوجُ دُرُوسُ أَعْمَى صَمٌّ بَابُ
أَعْمَالُ شُغْلُ مَقْبَرَةٌ مَدْرَسَةٌ ذِكْرٌ فَرَحٌ سَلَامَةٌ عِلْمٌ شَفَقَةٌ مَغْرِبٌ

Lesson 71.

SOME ORIENTAL PROVERBS.

- (١) الصَّبْرُ جَمِيلٌ
- (٢) سَلَامَةُ الْإِنْسَانِ فِي حِفْظِ اللِّسَانِ
- (٣) رَأْسُ الْحِكْمَةِ خَافَةُ اللَّهِ
- (٤) الصَّبْرُ مِفْتَاحُ الْفَرَجِ
- (٥) الْعَاقِلُ يَأْكُلُ لِيَعِيشَ وَالْجَاهِلُ يَعْيشُ لِيَأْكُلَ كُلُّ
- (٦) الشَّيْءِ بِالشَّيْءِ يُذَكَّرُ
- (٧) مَنْ جَدَّ وَجَدَ
- (٨) الْمَكَاتِبَةُ نِصْفُ الْمَشَاهِدَةِ
- (٩) لَيْسَ الْخَبَرُ كَالْعَيَانِ

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* مَنْ
8. Writing (correspondence) is half seeing (*i. e.* half a visit).
9. Information is not like eye-witness (= "See for one-self")

Notes : (3) رَأْسُ is often used for beginning, or source: خَافَةُ is Masdar Mimi.

(5) عاش يعيش is a Hollow verb = to live.

(7) Note the past tense with continuous meaning.

(8) The two masdars are those of Conjugation III (Lesson 74).

(9) The word خبر is used for "news".

N.B.—Learn one proverb a day, but keep up the back ones.

Lesson 72.

DERIVED CONJUGATIONS

1. How many Derived Conjugations of the Triliteral Verb are there ?

There are fourteen ; but the last five of these are infrequently used, in fact, the solitary word, or two, illustrating some of them is found in the grammar-book but not met with again !

2. Write all the conjugations in full, with one example of each, marking off the unimportant ones.

Meaning of Example	Example	Special Use	Form	No.
to be good, beautiful	حَسَنَ	Trans: or Intrans :	فَعَلَ	I
to make better	حَسَّنَ	Intensive, or Caus:	فَعَّلَ	II
to keep peace with	سَالَمَ	Prepositional.	فَاعَلَ	III
to cause to sit	أَجْلَسَ	Causative.	أَفْعَلَ	IV
to become better	تَحَسَّنَ	Reflexive of II.	تَفَعَّلَ	V
to be reconciled together	تَسَالَمَ	Reciprocal.	تَفَاعَلَ	VI
to be cut off	انْقَطَعَ	Passive of I.	انْفَعَلَ	VII
to separate onself	افْتَرَقَ	Reflexive of I.	افْتَعَلَ	VIII
to be red	أَحْمَرَ	Colour etc.	أَفْعَلَ	IX
to consider good	اسْتَحْسَنَ	Asking, or Considering	اسْتَفْعَلَ	X
to be <i>very</i> red	أَحْمَارًا		أَفْعَالًا	XI
to be <i>very</i> rough	أَخْشَوْشَ		أَفْعَوْعَلَ	XII
to last long	أَخْرَوَّطَ		أَفْعَوَّلَ	XIII
to have a hump in front	أَقْعَنَسَ		أَفْعَنَلَّ	XIV
to lie on a couch	اسْلَنَنَى		أَفْعَنَلَى	XV

Reckoning the ordinary simple ^{فَعَلَ} 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. ^{كَسَرَ} to break, becomes in II ^{كَسَّرَ} to break to bits: ^{قَطَعَ} to cut, ^{قَطَّعَ} to cut to pieces. Note—This shadda must be carefully enunciated as though it were written ^{كَسَّرَ} and ^{قَطَّعَ}.

4. Write ^{الماضي} of ^{كَسَرَ}.

^{كَسَرُوا}	^{كَسَرَتَا}	^{كَسَرَتْ}
^{كَسَرْتُمْ}	^{كَسَرْتُمَا}	^{كَسَرْتِ}
^{كَسَرْنَا}	—	^{كَسَرْتُ}

5. What difference is observable between the Past Tenses of I ^{كَسَرَ} and II ^{كَسَّرَ}?

Comparing with Lesson 18, it will be noticed that the only difference is the presence of the carefully enunciated shadda.

6. Give (Al-Muḍâriʿ).

^{يُكْسِرُونَ}	^{يُكْسِرَانِ}	^{يُكْسِرُ}
^{تُكْسِرُونَ}	^{تُكْسِرَانِ}	^{تُكْسِرُ}
^{نُكْسِرُ}	—	^{أُكْسِرُ}

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

7. Write the Jussive (^{المجزوم}) and from that deduce the Imperative.

^{لْيُكْسِرُوا}	^{لْيُكْسِرَا}	^{لْيُكْسِرْ}
^{لْيُكْسِرُوا}	^{لْيُكْسِرَا}	^{لْيُكْسِرِي}
^{لْيُكْسِرْ}	—	^{لَا كُسِرْ}

Imperative.

كَسِّرُوا	كَسِّرَا	كَسِّرْ
كَسِّرْنَ		كَسِّرِي

8. For further practice, عَلِّمَ "to teach".

Past.

عَلَّمُوا	عَلَّمَا	عَلَّمَتْ
عَلَّمْنَ	عَلَّمْتُمَا	عَلَّمَتْ
عَلَّمْتُمْ	—	عَلَّمْتُ
عَلَّمْنَا		

Present.

يُعَلِّمُونَ	يُعَلِّمَانِ	يُعَلِّمُ
يُعَلِّمْنَ	يُعَلِّمَانِ	يُعَلِّمُ
يُعَلِّمْتُمْ	—	يُعَلِّمُ
يُعَلِّمْنَا		يُعَلِّمُ

Prohibitive. "Do not teach!"

لَا تُعَلِّمُوا	لَا تُعَلِّمَا	لَا تُعَلِّمِ
لَا تُعَلِّمْنَ		لَا تُعَلِّمِي

Imperative.

عَلِّمُوا	عَلِّمَا	عَلِّمِ
عَلِّمْنَ		عَلِّمِي

9. Are the Derived Conjugations much used ?

Very much so ; especially in Colloquial Arabic.

Exercise 72a.

فَاذْهَبُوا وَتَلْمِذُوا جَمِيعَ الْأُمَمِ وَعَمِدُوهُمْ بِاسْمِ الْآبِ وَالْإِبْنِ
وَالرُّوحِ الْقُدُسِ وَعَلِّمُوهُمْ أَنْ يَحْفَظُوا جَمِيعَ مَا أَوْصَيْتُكُمْ بِهِ
وَهَا أَنَا مَعَكُمْ كُلَّ الْأَيَّامِ إِلَى انْقِضَاءِ الدَّهْرِ آمِينَ (متى ٢٨ : ١٩ و ٢٠)

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.

- The original formula for the Ismul-Fâfil from the trilateral 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-Muḏâri‘ (Active) and exchange the pronominal prefix for min with ḍamma, and replace the end vowel by tanwîn, since اسم الفاعل is a noun. Thus, from يُعَلِّمُ we get مُعَلِّمٌ one-who-teaches = a teacher (fem. مُعَلِّمَةٌ). This takes a dual مُعَلِّمَانِ and the regular plurals مُعَلِّمُونَ and مُعَلِّمَاتٌ. Similarly مُقَدِّمٌ one-bringing-forward, or presenting.

- First revise Lesson 35:2,3. Remember that really **فَعَّلَ** is quadriliteral since it equals **فَعْعَلَّ**. Then the passive is **فُعِّلَ** which is written **فُعِلَ**. Pronounce it like **فُعْعِلَ**.

فَعِلْ	فَعِلَا	فَعِلْتَا	فَعِلُوا	فَعِلْنَ
فَعِلْتَ	فَعِلْتُمَا	فَعِلْتُمَا	فَعِلْتُمْ	فَعِلْتُنَّ
فَعِلْتُ		—	فَعِلْنَا	

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

[illegible]

4. How is **إِسْمُ الْمَفْعُولِ** formed from Conj. II?

RULE: The Noun of Object of any derived conjugation is formed from the 3rd Masc. Sing. of the Present Passive by

replacing the يُ by مُ and the case-vowel by tanwīn. Thus from يَقْدِمُ he-is-put-forward, we get مُقَدَّمٌ put-forward, or ahead. If we do not always use the N. of O., e.g., مُعَلِّمٌ (one-taught), that is partly because we have a N. A. formed from Conj. V. مُتَعَلِّمٌ (= one learning, or taught) and also to distinguish the N. of O. from its Noun of agent مُعَلِّمٌ "teacher", when unvowelled. N.B. For the Plural of such participles, see 45 : 3 (b).

5. Is the Maṣdar (Noun of Action) of the derived conjugations different from that of the simple triliteral verb ?

Quite different. The Masdar of II. is formed by prefixing *ta* with fatha to the first radical and inserting a *ya* of prolongation before the final radical, which gives us تَفْعِيلٌ . Thus the masdar of عَلَّمَ is تَعْلِيمٌ the act-of-teaching, or (as it is conventionally used) teaching or doctrine. Similarly تَقْدِيمٌ is the act-of-putting-forward, or presentation.

There is a second form in تَفْعَلَةٌ . As can be seen, it differs in having ة instead of *ya* of prolongation. Thus from صَفَّى to clarify (or, conventionally, to clear up, liquidate) we get تَصْفِيَةٌ clearing, or liquidation. From سَمَّى to name, تَسْمِيَةٌ the act of naming. Occasionally a strong verb may take the second form as in تَسْبِيحَةٌ act of praising God, but it is much more generally used for weak verbs ending in *ya*.

6. What is specially denoted by Conjugation II ?

(a) An *Intensive* meaning is often given to the primitive verb ;
 (b) At other times the *factitive* meaning (causing to do the action); (c) *Denominative*, i.e. the verb is formed from a noun ;
 (d) *Declarative*, or *Estimative*, e.g. كَذَّبَ "to declare to be a lie", i.e. to deny ; صَدَّقَ to believe (a statement). كَلَّمَ "to speak to" hardly comes under either of the above.

Study the following table before working Exercise 73.

Meaning	Masdar (b)	Masdar (a)	Meaning	N. of Agent	Meaning	Verb
praise	تَسْبِيحٌ	تَسْبِيحٌ	an offerer of praise	مُسَبِّحٌ	to praise (God)	سَبَّحَ (a)
dispersal	—	تَفْرِيقٌ	one who scatters	مُفْرِقٌ	to disperse	فَرَّقَ
cutting-up	—	تَقْطِيعٌ	who cuts to pieces	مُقْطِعٌ	to cut in pieces	قَطَعَ
temptation, trial	تَجَرُّبَةٌ	—	tempter	مُجَرِّبٌ	to tempt, try	جَرَّبَ
teaching	—	تَدْرِيسٌ	a teacher	مُدَرِّسٌ	to teach	دَرَسَ (b)
informing	—	تَبْلِيغٌ	an informer	مُبْلِغٌ	to inform	بَلَّغَ
saying "God is great" } magnifying	—	تَكْبِيرٌ	who-makes-great	مُكَبِّرٌ	to intensify	كَبَّرَ
arrangement	—	تَنْظِيمٌ	an organiser	مُنْظِمٌ	to put in order	نَظَّمَ
distribution	—	تَوْرِيعٌ	distributor } colporteur }	مَوْرِعٌ	to distribute	وَرَعَ
"revelation"	—	تَنْزِيلٌ	A "revealer"	مَنْزِلٌ	to send down	نَزَلَ
salutation	—	تَسْلِيمٌ	one-saluting	مُسَلِّمٌ	to salute (with سلام)	سَلَّمَ (c)
forming, painting	—	تَصْوِيرٌ	a painter	مُصَوِّرٌ	to form, (paint)	صَوَّرَ

Exercise 73a.

(Sign = آية)

- (١) وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
- (٢) وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا
- (٣) سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
- (٤) ذَلِكَ بَأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ
- (٥) جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ
- (٦) اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ
- (٧) هُوَ الَّذِي يُصَوِّرُكُمْ
- (٨) هُوَ اللَّهُ الْخَالِقُ الْبَارِي الْمُصَوِّرُ
- (٩) لَمْ تَقْدِرْ أَنْ نَصْدِقَ تِلْكَ الْبَشَارَةَ
- (١٠) أَصْدَرَتِ الْوِزَارَةُ تَكْذِيبًا رَسْمِيًّا لِلْإِشَاعَةِ عَنْ قَتْلِ الْمَلِكِ

Exercise 73b.

1. And those who disbelieved, and denied our signs.
2. And God spoke to Moses a speaking (*i.e.* earnestly, or, much).
3. That-which is in the heavens and the earth offered praise to God.
4. That is—that God sent-down the scripture in truth.
5. It (He) came with (by) truth and confirmed the sent-ones (*i.e.*, God's messengers).
6. God sent down the best of conversation. (=the Traditions).
7. He it is that forms you.
8. It is GOD, the Creator, the Originator, the Former (painter).
9. We were not able to believe that good-news.
10. The Ministry (Cabinet) issued an official denial of the rumour that the king had been murdered.

Note—Students able to do so should now translate “English to Arabic” first. But both portions must be done in every case.

Official (adj.) رَسْمِيًّا | to issue أَصْدَرَ

Lesson 74.

Conjugation III.

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

فَاعِلٌ يُفَاعِلُ مَفَاعَلَةً وَفِعَالاً

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

3. Al-Mâdi :

كَاتَبُوا	كَاتَبَا	كَاتَبَتْ
كَاتَبْتَنِ	كَاتَبْتُمَا	كَاتَبْتُ
كَاتَبْتُمْ	—	كَاتَبْتُ
كَاتَبْنَا	—	—

4. Al-Muḍâri‘ of the same :

يُكَاتِبُونَ	يُكَاتِبَانِ	يُكَاتِبُ
يُكَاتِبِينَ	يُكَاتِبَانِ	يُكَاتِبُ
يُكَاتِبُونَ	—	أُكَاتِبُ
يُكَاتِبُونَ	—	—

5. Al-Amr :

كَاتِبُوا	كَاتِبَا	كَاتِبِي
كَاتِبِينَ	—	—

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 مُفَاعِلٌ (compare with مُفَعِّلٌ) thus مُكَاتِبٌ a correspondent, مُجَادِلٌ a controversialist, مُبَاحِثٌ a debater, مُسَاعِدٌ an assistant. For the plural, see 45 : 3 (b).

7. What is the maṣḍar of فَاعِلٌ ?

There are two; some verbs make their *maṣḍar* by adding *ة* to *مفاعل* thus we get *مُرَاقَبَة* oversight, watching (See also 71:8) but others in *فَاعِل* take *فِعَال* thus *قَاتَلَ* to fight with, takes *قِتَالٌ* fighting; and *خَاصَمَ* takes *خِصَامٌ* contention (p. 194). Occasionally one verb may use *both* *maṣḍars*, as will be seen from the examples given in Lesson 75. In the case of *خَالَفَ* each *maṣḍar* has a conventional meaning of its own. Lessons 74 and 75 being inter-related, students study Lesson 75 before Exercise 74.

Exercise 74 B.

- (١) كُلُّ مَنْ يُخَالِفُ الْقَانُونَ يُعَاقَبُ
- (٢) قَاتِلُوا قِتَالًا شَدِيدًا
- (٣) رَافِقِي اخْتَكِ إِلَى الْمَنْزِلِ
- (٤) بَارِكْنِي يَا أَبِي
- (٥) طَهِّرْنِي فَأَطْهَرُ
- (٦) سَاعِدِيهِ أَنْتَ
- (٧) لَا بَلَّ سَاعِدُهُ أَنْتَ
- (٨) أَنَا لَا أَفْهَمُ لِمَاذَا تُسَكَّاتِينِ هَذَا الرَّجُلَ الشَّرِيرَ فَهَمِّينِي
- (٩) وَلِمَاذَا أَنْتَ تُجَالِسُهُ إِذَا

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

فُوعِلَ	فُوعِلُوا	فُوعِلَتَا	فُوعِلَ	فُوعِلَتْ
فُوعِلْتَنِّ	فُوعِلْتُمْ	فُوعِلْتُمَا	فُوعِلَتْ	فُوعِلَتْ
فُوعِلْنَا	—	—	فُوعِلْتُ	—

2. Give the passive of اَلْمُضَارِعِ

يُفَاعَلْنَ	يُفَاعَلُونَ	يُفَاعَلَانِ	تُفَاعَلُ	يُفَاعَلُ
تُفَاعَلَنَّ	تُفَاعَلُونَ	تُفَاعَلَانِ	تُفَاعَلِينَ	تُفَاعَلُ
تُفَاعَلْنَا	—	—	أُفَاعَلُ	—

3. From the above, form the Noun of Object اسم المفعول

As with II so here : replace يُ by مُ and add the tanwîn 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. الْمُخَاطَبُ = 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 maşdars 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.

Meaning	Masdar	Masdar	Meaning	Derived V'rb	Meaning	Primary V'b
wrestling, agony	—	مُصَارَعَةٌ	to wrestle with try to throw	صَارَعَ	to throw down	صَرَغَ (a)
litigation, contention	خِصَامٌ	—	to bring an action	خَاصَمَ	to get the better of	خَصِمَ
fighting	قِتَالٌ	مُقَاتَلَةٌ	to fight, seek to kill	قَاتَلَ	to kill	قَتَلَ
street-fight, } speculation }	—	مُضَارَبَةٌ	to fight with	ضَارَبَ	to strike	ضَرَبَ
rivalry	—	مُفَاخَرَةٌ	to vie with	فَاخَرَ	to glory in	فَخَرَ
mutual correspondence }	—	مُسْكَاتَبَةٌ	to write to	كَاتَبَ	to write	كَتَبَ (b)
keeping company	—	مُجَالَسَةٌ	to sit with	جَالَسَ	to sit	جَلَسَ
contravention	—	مُخَالَفَةٌ	} to differ from	خَالَفَ	to follow	خَلَفَ
difference	خِلَافٌ	—		فَارَقَ	to separate	فَرَّقَ
mutual separation	فِرَاقٌ	—	to separate from	بَاَحَثَ	to seek	بَحَثَ
discussion	—	مُبَاحَاةٌ	to discuss with	جَادَلَ	to twist	جَدَلَ
dispute	جِدَالٌ	مُجَادَلَةٌ	to dispute with	خَاشَنَ	to be rough	خَشَنَ
rough treatment	—	مُخَاشَاةٌ	to treat roughly			

An interesting case is بَارَكَ to bless, from بَرَكَ 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.

- (١) كُلُّ مُخَالَفَةٍ يُعَاقَبُ عَلَيْهَا
- (٢) جَاهَدُوا جِهَادًا عَظِيمًا
- (٣) شُوهِدَ الْمَلِكُ آتِيًا مِنَ الدَّارِ
- (٤) أُرِيدُ أَنْ أَبَاحِثَكَ فِي مَوْضُوعِ الْحَرْبِ الْحَاضِرَةِ
- (٥) الْمُجَادَلَةُ مَصْدَرُ الْمُضَارَبَةِ
- (٦) رَاقِبُوا الْجَيْشَ مُرَاقَبَةً شَدِيدَةً
- (٧) بَارِكْنِي يَا أُمِّي سَاعِدْنِي يَا أَبِي
- (٨) عُوقِبَ التِّلْمِيزُ لِأَجْلِ مُخَالَفَةِ بَسِيطَةٍ
- (٩) ثُمَّ حَضَرَ بَيْتَ أَبِيهِ لِطَلَبِ الْمُسَاعَدَةِ
- (١٠) هَذِهِ الْقَبِيلَةُ مَشْهُورَةٌ بِكَثْرَةِ اخْتِلَافٍ وَانْتِلَاصٍ بَيْنَ تَابِعِيهَا

Lesson 76.

Conjugation IV.

- I. 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 ^{أَسْلَمَ}

^{سَلِمَ} I. to be safe, and ^{سَلَّمَ} II.. to deliver, and also to salute with "peace," while ^{سَالَمَ} III. to make peace with. ^{أَسْلَمَ} originally means "to surrender oneself" (to God) hence the local, modern meaning "to become a Muslim." *i. e.*, to profess "*Islâm*." It may also mean "to surrender up".

3. Write Al-Mâdi of *Aslama*.

^{أَسْلَمُوا}	^{أَسْلَمَ}	^{أَسْلَمْتُ}
^{أَسْلَمْتُمْ}	^{أَسْلَمْتَا}	^{أَسْلَمْتَ}
^{أَسْلَمْنَا}	—	^{أَسْلَمْتُ}

4. Al-Muḍâri :

^{يُسَلِّمُونَ}	^{يُسَلِّمَانِ}	^{يُسَلِّمُ}
^{يُسَلِّمُونَ}	^{يُسَلِّمَانِ}	^{يُسَلِّمُ}
^{يُسَلِّمُونَ}	—	^{يُسَلِّمُ}

5. Al-Amr :

^{أَسْلَمُوا}	^{أَسْلَمَا}	^{أَسْلِمِي}
^{أَسْلِمْنَ}		

6. What is noticeable about the vowelling ?

The Rule for IV Present-Future is : "The servile pronominal prefix takes ḍamma while the 'Ain of the root (in this case, lâ) takes kasra".

Rule for IV Imperative: "The prefixed alif takes a hamza-fatha (which must be actually written) and the middle radical has kasra, as in the Present-Future.

7. آمَنَ "to believe", will be studied in Lesson 108 but its Imp : may be learnt now.

آمِنَ آمِنِي | آمِنَا آمِنُوا آمِنَ

8. How is the Noun of Agent of IV formed ?

As before, we mould it upon the 3rd Person, Singular, Present, replacing يُ by مُ , and of course writing *tanwīn* : thus مُسْلِمٌ a Muslim ; مُخْبِرٌ an informant, reporter ; مُحْسِنٌ a benefactor ; مُمَكِّنٌ possible ; مُؤْمِنٌ a believer ; مُحِبٌ 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 :

- (١) الْمَعَاشِرَةُ الرَّدِيَّةُ تَفْسِدُ الْأَخْلَاقَ الْجَيِّدَةَ
- (٢) لَا تُدْخِلُنَا فِي تَجْرِبَةٍ
- (٣) أَنَا الرَّبُّ إِلَهُكَ الَّذِي أَخْرَجَكَ مِنْ أَرْضِ مِصْرَ
- (٤) وَأَصْنَعُ إِحْسَانًا إِلَى الْوَفِّ مِنْ مُحِبِّيَّ
- (٥) لِأَنَّ الرَّبَّ لَا يُبْرِئُ مَنْ نَطَقَ بِاسْمِهِ بَاطِلًا
- (٦) أَكْرِمَ أَبَاكَ وَأُمَّكَ لِكَيْ تَطُولَ أَيَّامُكَ عَلَى الْأَرْضِ
- (٧) أَخْرَجُوا الْمُخْبِرَ لِكِنَّهُمْ لَمْ يُعَاقِبُوهُ

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.

- That **أَفْعَلَ** is really a quadriliteral verb, therefore its passive is formed as in 35 : 3.

اَكْرَمَ	اَكْرَمًا	اَكْرَمًا	اَكْرَمًا
اَكْرَمَتْ	اَكْرَمَتْ	اَكْرَمَتْ	اَكْرَمَتْ
اَكْرَمْتُ	اَكْرَمْتُ	اَكْرَمْتُ	اَكْرَمْتُ
اَكْرَمْنَا	اَكْرَمْنَا	اَكْرَمْنَا	اَكْرَمْنَا

- تُكْرَمُ تُكْرَمُ تُكْرَمَانِ تُكْرَمُونَ يُكْرَمُ
تُكْرَمُ تُكْرَمِينَ تُكْرَمَانِ تُكْرَمُونَ تُكْرَمُ
أَكْرَمُ — نُكْرَمُ

- Replace the servile *ya* by مُ thus from يُكْرَمُ we get مُكْرَمٌ
honoured; from أَرْسَلَ to send, comes مُرْسَلٌ one sent, *i.e.*, a
missionary; مُصْلَحٌ reformed; مُقَامٌ raised.

- Conj. IV. agrees with VII, VIII, IX and X in forming the Maṣḍar from the 3rd Masc. Past by inserting a long alif between its ʿain and its lām, and vowelling the preliminary alif-hamza with kasra; thus اِحْسَانٌ اِكْرَامٌ اِسْلَامٌ اِفْعَالٌ

- By this rule: *All* forms (VII, X etc.) which in the Preterite begin with a supplied hamza form their Noun of Action by inserting a long alif before the last radical.

- It is a *hamzat-qat'a*, NOT a *wasla*. Therefore we can never write أَصْنَعُ أَحْسَانًا but always أَصْنَعُ إِحْسَانًا

7. But if the verb already has an alif as in أَقَامَ "he raised up"?

In that case, add ة as "compensation" for the second alif :Exs,
 اقامة raising, dwelling : اراحة giving of rest : اimate 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 *factitive* or *causative* conjugation (making-to-do, causing-to-be, etc.) but those under (b) are from *Nouns* and have various significations: the last two are commonly used to mean "to become". Copy and learn, leaving plenty of room for fresh examples.

Meaning of IV	IV.	Meaning of I.	I.
(a) <i>Factitive</i> :			
to destroy	اهلك	to perish	هلك
to corrupt (a person)	افسد	to be corrupt	فسد
to bring in	ادخل	to enter	دخل
to cause to go out	اخرج	to go out	خرج
to send down	انزل	to alight	نزل
to associate (partners) (with God)	اشرك	to share	شرك
to do good	احسن	to be good, handsome	حسن
to make sound, reform	اصلح	to be sound	صلح
to inform	اخبر	to know	خبر
to bring forward	احضر	to be present	حضر
(b) <i>From Nouns</i> :			
to commit sin	اذنب	sin, fault (noun)	ذنب
to face towards Yemen	ايمن	Yemen (S. Arabia)	يمن
to be <i>in the morning</i> (to become)	اصبح	morning (noun)	صبح
to be <i>in the evening</i> (to become)	امسى	evening (noun)	مساء

EXERCISE 77.

قَالَ أَحَدُ الْأَدَبَاءِ	إِنِّي كُنْتُ أَرْسِلُ خَادِمِي	كُلَّ يَوْمٍ
Said one of the polite-ones,	I was in the habit of sending (used to send) my servant,	every day,
إِلَى الْمَخَازِنِ الْوَطَنِيَّةِ الَّتِي فِي السُّوقِ	فِيَوْمًا مِنَ الْأَيَّامِ	أَحْضَرَ مَعَهُ
to the native stores which are in the market.	And on one of the days	he brought with him,
فَأَخْبَرَانِي	أَنَّ أَحَدَ الْمُحْسِنِينَ قَدْ أَصْلَحَ بَعْضَ الْمَذْنِبِينَ	شَخْصًا آخَرَ
And the two informed me	that one of the beneficent,	another person.
فِي مَدِينَتِنَا	الَّذِينَ كَانُوا قَدْ عُوِقِبُوا	لِأَجْلِ مُضَارَبَةٍ
in our city,	[those] who had been punished,	for fighting.
قُلْتُ لَهُمَا :	وَهَلْ يُمْكِنُ إِصْلَاحُ الْمَذْنِبِينَ	قَالَا : مُمَكِّنٌ
I said to them.	And is the reform of sinners possible ?	They-said: "Possible".
قُلْتُ كَيْفَ ذَلِكَ	قَالَا :	بِإِخْرَاجِهِمْ عَنِ الْمَعَاشِرَةِ الرَّدِيَّةِ
I said, "How is that"?	They said,	By taking them out of the evil company,
الَّتِي أَفْسَدَتْهُمْ	وَالَّتِي سَتَهْلِكُهُمْ	وَبِإِعْيَادِهِمْ عَنْ أَصْحَابِهِمْ
Which corrupted them.	And which will destroy them	And by sending-them-far from their friends,
وَمُحِبِّبِهِمْ	وَبِإِدْخَالِهِمْ فِي «الْإِصْلَاحِيَّةِ»	حَيْثُ يَكُونُونَ
And their lovers,	And by putting them into the "Reformatory"	Where they will be
تَحْتَ مُرَاقَبَةٍ	قُلْتُ :	بَارَكَ اللَّهُ الْمُحْسِنَ (لِيَبَارِكَ اللَّهُ الْمُحْسِنَ)
under observation.	I said :	"May God bless the benefactor".

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.

Masdar	PARTICIPLES		Imper.	PRESENT-FUT.		PAST		No.
	Passive	Active		Passive	Active.	Passive	Act.	
etc.	فَعْلٌ	مَفْعُولٌ	اِفْعُلْ	يَفْعَلُ	يَفْعَلُ	فَعَّلَ	فَعَّلَ	I.
	تَفْعِيلٌ اَوْ تَفْعِلَةٌ	مُفَعَّلٌ	فَعِّلْ	يُفَعِّلُ	يُفَعِّلُ	فَعَّلَ	فَعَّلَ	II.
	مُفَاعَلَةٌ اَوْ فِعَالٌ	مُفَاعَلٌ	فَاعِلْ	يُفَاعِلُ	يُفَاعِلُ	فَوَّعَلَ	فَوَّعَلَ	III.
	اِفْعَالٌ	مُفَعَّلٌ	اَفْعِلْ	يُفَعِّلُ	يُفَعِّلُ	اَفْعَلَ	اَفْعَلَ	IV.

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

كِتَابَةٌ	كَاتِبٌ	مَكْتُوبٌ	اَكْتُبْ	يَكْتُبُ	يَكْتُبُ	كَتَبَ	كَتَبَ	I.
تَسْبِيحٌ اَوْ تَسْبِيحَةٌ	مُسَبِّحٌ	مُسَبَّحٌ	سَبِّحْ	يُسَبِّحُ	يُسَبِّحُ	سَبَّحَ	سَبَّحَ	II.
فِرَاقٌ	مُفَارِقٌ	مُفَارَقٌ	فَارِقْ	يُفَارِقُ	يُفَارِقُ	فَوَّرَقَ	فَوَّرَقَ	III.
اِكْرَامٌ	مُكْرِمٌ	مُكْرَمٌ	اَكْرِمْ	يُكْرِمُ	يُكْرِمُ	اَكْرَمَ	اَكْرَمَ	IV.

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:

مُكْرِمٌ كِتَابَةٌ تَسْبِيحٌ فَارِقٌ اَكْرِمَ مُسَبِّحٌ اَكْرِمَ مُكْرَمٌ اِكْرَامٌ

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.)

قِيلَ إِنَّ سَائِلًا	أَتَى إِلَى بَابِ رَجُلٍ	مِنْ أَغْنِيَاءِ إِصْفَهَانَ
It is said that a beggar	came-to-the-door-of-a-man ;	of-the-rich-of-Isfahan
فَسَأَلَ شَيْئًا لِلَّهِ	فَسَمِعَهُ الرَّجُلُ	فَقَالَ لِعَبْدِهِ
And-asked some-thing "for God."	And-the-man-heard-him ;	and said to his servant ;
يَا مُبَارَكُ	قُلْ لِعَنْبَرٍ	يَقُولُ لَجَوْهَرٍ
O Mubarak	tell Amber,	to say to Jewel
وَيَا قُوتُ يَقُولُ لِلْمَاسِ	وَالْمَاسُ يَقُولُ لِفَيْزُوزٍ	وَفَيْزُوزُ
and Ruby say to Diamond,	and Diamond tell Turquoise,	and Turquoise,
يَقُولُ لِرُجَّانٍ	وَمُرْجَانٌ يَقُولُ لِهَذَا السَّائِلِ	يَفْتَحِ اللَّهُ عَلَيْكَ
tell Coral,	and Coral say to this beggar,	"God open upon thee."
فَسَمِعَهُ	السَّائِلُ	فَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ وَقَالَ
And heard him	the asker,	So he raised his two hands to heaven
يَا رَبِّ	قُلْ لِعِجْبَرَائِيلَ	يَقُولُ
O Lord,	Say to Gabrâil	he says
يَقُولُ لِدِرْدَائِيلَ	وَدِرْدَائِيلُ يَقُولُ لِكَيْكَائِيلَ	وَكَيْكَائِيلُ
say to Dirdail	And Dirdail say to Kikail	And Kikail
وَأِسْرَافِيلُ يَقُولُ لِعِزْرَائِيلَ	أَنْ يَزُورَ	هَذَا الْبَخِيلَ
And Israfil tell 'Israil,	that he visit,	this miser.
فَخَجَلَ التَّاجِرُ	وَمَضَى السَّائِلُ	لِحَالِ سَبِيلِهِ
The merchant was ashamed,	and the beggar went	to-the-state-of-his-way.

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 'Izrâil to visit this miser". The merchant was thus put to shame and the beggar went on his way.

2. NOTES.

- (1) After ^{قِيلَ} is used the particle ^{إِنَّ} not ^{أَنَّ} 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) "Mubâarak" has no tanwîn ; 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 fairûz, possibly through the Turkish.

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

(8) رَبِّ 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 :

- (١) إِيَّايَ فَاعْبُدُونِي
- (٢) عَلَّمَنِي
- (٣) لَا يَحِلُّ أَكْلُهُ إِلَّا لِلْكَهَنَةِ
- (٤) خَافُوا خَوْفًا عَظِيمًا
- (٥) مَا هُوَ أَكْبَرُ حَوَادِثِ الْأُسْبُوعِ
- (٦) لَيْسَ أَخْبَرُ كَالْعِيَانِ
- (٧) بَارَكَ اللَّهُ الْمُحْسِنَ (لِيُبَارِكَ اللَّهُ الْمُحْسِنَ)
- (٨) هَلْ قَوَاعِدُ اسْمِ الْفَاعِلِ مَذْكُورَةٌ فِي الْقَوَامِيسِ
- (٩) يَفْتَحُ اللَّهُ عَلَيْكَ
- (١٠) اللَّهُ كَرِيمٌ

B. To Arabic :

1. Lead me not into temptation.
2. We can do this deed, but with difficulty.
3. "I do good to thousands of them that love me."
4. (Write out) the Third Commandment in full.
5. Ask, from the carpenter, the keys of the trunks.
6. I put the commentary-books in one of my boxes.
7. The allies are very strong now.
8. I wish to see some dictionaries.
9. "And teach them to observe all that I have commanded you"
10. "And those who disbelieved, and denied our signs".

C. Discuss *ten* of these words :

إِكْرَامٌ — حَضْرَتُهُ — تَسْمِيَةٌ — تَفَاسِيرٌ — مُرْسَلٌ — الْقَاهِرَةُ
تَسْبِيحٌ — إِسْلَامٌ — إِحْسَانٌ — إِصْلَاحٌ — مُبَاحَثَةٌ — الْمُحَاطَبُ

Lesson 81.

"EYE, VOICE, AND EAR" EXERCISE.

"The Lord's Prayer".

اَبَانَا الَّذِي فِي السَّمَوَاتِ . لِيَتَقَدَّسَ اسْمُكَ . لِيَأْتِ مَلَكُوتُكَ .
لِتَكُنْ مَشِيئَتُكَ . كَمَا فِي السَّمَاءِ . كَذَلِكَ عَلَى الْأَرْضِ . خُبْرُنَا
كَفَافَنَا اعْطِنَا الْيَوْمَ . وَاعْفِرْ لَنَا ذُنُوبَنَا . كَمَا نَعْفِرُ نَحْنُ أَيْضًا
لِلْمُذْنِبِينَ إِلَيْنَا . وَلَا تُدْخِلْنَا فِي تَجْرِبَةٍ . لَكِنْ نَجِّنَا مِنَ الشَّرِّيرِ .
لِأَنَّكَ الْمَلِكُ وَالْقُوَّةُ وَالْمَجْدُ . إِلَى الْأَبَدِ . آمِينَ

NOTES

- (1) اَب is used, alone, for "(Heavenly) Father," to distinguish it from أَب (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 عَبْدُ اللَّهِ not يَا عَبْدُ اللَّهِ This will come in Less. 180.
- (2) لِيَتَقَدَّسَ is the Jussive of Conj. V. (Lesson 82).
- (3) لِيَأْتِ is the Jussive of the verb أَتَى "to come" (Weak Final Radical—Lesson 124).
- (4) لِتَكُنْ is Jussive of كَانَ (Lesson 116).
- (5) كَفَافٌ is not used elsewhere. See Dict.
- (6) نَجِّ is Imp. of نَجَّى Conj. II. Lesson 127 : 3.
- (7) الْمَلِكُ وَالْقُوَّةُ وَالْمَجْدُ For case of these nouns, see page 89.

Lesson 82.

Conjugation V.

1. الماضي of تَكَلَّمَ "to talk, to speak".

تَكَلَّمُوا	تَكَلَّمْتَا	تَكَلَّمْتُ
تَكَلَّمْتُمْ	تَكَلَّمْتُمَا	تَكَلَّمْتِ
تَكَلَّمْنَا	—	تَكَلَّمْتُ

2. المضارع of يَتَكَلَّمُ "he talks".

يَتَكَلَّمُونَ	يَتَكَلَّمَانِ	يَتَكَلَّمُ
يَتَكَلَّمُونَ	يَتَكَلَّمَانِ	يَتَكَلَّمُ
يَتَكَلَّمُونَ	—	يَتَكَلَّمُ

3. فعل الامر

تَكَلَّمُوا	تَكَلَّمَا	تَكَلَّمِي
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4. What is specially noticeable in 2 and 3 ?

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

5. Form اسمُ الْفَاعِلِ from تَكَلَّمَ

As usual, take the 3rd Sing. of the Muḍâri' tense and substitute
 We thus get مُتَكَلِّمٌ a speaker; مُتَقَدِّمٌ one-advancing (leader)
 مُتَعَلِّمٌ a learner; مُتَأَدِّبٌ a polite person; مُتَذَكِّرٌ remembering.

6. What is noticeable here ?

The fact that the Noun of Agent takes a kasra under its middle radical (c.f. Conjugation VI.), even though both Pres.-Fut. and Imperative take fatḥa.

7. Is the Passive of V. used ?

Not very often : e.g. we do not say تَكَلِّمٌ "it was spoken",
 because we use قِيلَ it-was-said ; يُقَالُ 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 **تَعَلَّمَ الطَّبَّ** : The science of medicine was studied **تُعَلِّمُ الطَّبَّ** The Passive of المضارع is thus written : **يَتَوَفَّى : يَتَعَلَّمُ** 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 **يَتَقَدَّمُ** "he advances" (82 : 2).

Exercise 82B.

- (١) فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
(٢) وَمَنْ هُوَ نَجِسٌ فَلْيَتَنَجَّسْ بَعْدُ وَمَنْ هُوَ بَارٌّ فَلْيَتَبَرَّرْ بَعْدُ
وَمَنْ هُوَ مُقَدَّسٌ فَلْيَتَقَدَّسْ بَعْدُ
(٣) أَعْطَانِي أَسِيدُ الرَّبِّ لِسَانَ الْمُتَعَلِّمِينَ
(٤) الْفَضْلُ لِلْمُتَقَدِّمِ
(٥) مَنْ يَتَعَلَّمْ صَغِيرًا يَتَقَدَّمْ كَبِيرًا

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 مَنْ *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 *مُطَاوِع* to II.)

2. Give examples of this :

Meaning of V.	Conj. V.	Meaning of II.	Conj. II.
to sanctify oneself	تَقَدَّسَ	to sanctify	قَدَّسَ
to defile oneself	تَنَجَّسَ	to defile	نَجَّسَ
to remember	تَذَكَّرَ	to remind	ذَكَرَ
to learn	تَعَلَّمَ	to teach	عَلَّمَ
to be cut in pieces	تَقَطَّعَ	to cut in pieces	قَطَعَ
to be smashed to bits	تَكَسَّرَ	to break to bits	كَسَرَ
to come forward	تَقَدَّمَ	to put forward	قَدَّمَ
to be polished, polite	تَأَدَّبَ	to train, chastise	أَدَّبَ
to suffer	تَأَلَّمَ	to cause to suffer	أَلَّمَ
to delay oneself	تَأَخَّرَ	to delay, put back	أَخَّرَ
to become justified	تَبَرَّرَ	to justify	بَرَّرَ
to be courageous	تَشَجَّعَ	to encourage	شَجَّعَ

3. A few examples of Denominative force. (c. f. Conj. II.)

to embrace Christianity	تَنَصَّرَ	Christians (Nazarenes)	نَصَارَى
to be Arabicized	تَعَرَّبَ	Arabs	عَرَبٌ
to call oneself prophet, to prophesy	تَنَبَّأَ	A prophet	نَبِيٌّ (نَبِيٌّ)
to be named (Refl of سَمِيَ)	تَسَمَّى	A name	إِسْمٌ
to take a body, become incarnate	تَجَسَّدَ	Flesh, body	جَسَدٌ

4. How is the Maṣḍar of V. formed ?

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

Thus from	تَعَلَّمَ	we get	تَعَلَّمٌ	act of learning
" "	تَقَدَّسَ	"	تَقَدَّسٌ	sanctification
" "	تَقَدَّمَ	"	تَقَدَّمٌ	advancement
" "	تَسَرَّعَ	"	تَسَرَّعٌ	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.

- (١) تَقَدَّمَ إِلَيَّ رَجُلٌ وَأَخْبَرَنِي بِأَنَّهُ قَدْ تَنَصَّرَ أَيَّ أَنَّهُ صَارَ مَسِيحِيًّا
- (٢) كَانَ تَنْصَرُّهُ بَعْدَ حُضُورِ الْإِنْجِيلِيِّزِ إِلَى مِصْرَ
- (٣) وَبَعْدَ ذَلِكَ تَقَدَّمَ فِي الدِّينِ تَقَدُّمًا
- (٤) يَقُولُ إِنَّ مَرَأَتَهُ مُتَأَلِّمَةٌ الْآنَ مِنْ تَأْثِيرِ مَرَضٍ
- (٥) إِنْ شَاءَ اللَّهُ نَزُورُهَا وَسَتَتَعَلَّمُ الْكِتَابَةَ فِي إِحْدَى 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*. تَجَاذَبَ ثَوْبًا to pull a garment, (backwards and forwards).

تَجَاذَبَ	تَجَاذَبَتْ	تَجَاذَبَا	تَجَاذَبَتَا	تَجَاذَبُوا	تَجَاذَبْنَ
تَجَاذَبَتْ	تَجَاذَبَتِ	تَجَاذَبَا	تَجَاذَبَتَا	تَجَاذَبُوا	تَجَاذَبْنَ
تَجَاذَبَتْ	تَجَاذَبَتِ	تَجَاذَبَا	تَجَاذَبَتَا	تَجَاذَبُوا	تَجَاذَبْنَ

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-Muḍāriʿ.

يَتَصَالَحُ	يَتَصَالَحُ	يَتَصَالَحَانِ	يَتَصَالَحُونَ	يَتَصَالَحْنَ
يَتَصَالَحُ	يَتَصَالَحُ	يَتَصَالَحَانِ	يَتَصَالَحُونَ	يَتَصَالَحْنَ
يَتَصَالَحُ	يَتَصَالَحُ	يَتَصَالَحَانِ	يَتَصَالَحُونَ	يَتَصَالَحْنَ

4. Al-Amr.

تَصَالَحْ	تَصَالَحِي	تَصَالَحَا	تَصَالَحُوا	تَصَالَحْنَ
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5. To form *Ism-ul-fa'il*. Compare lessons 74 and 82, then add the *mim* with ḍamma to the 3rd Sing. past as usual. هُمَا مُتَصَالِحَانِ They two are being reconciled.

6. The Passive. (a) The Past Passive is on the form تَفُوعِلَ The rule for the Quadriliteral passive is followed (35 : 3) but the alif becomes necessarily changed to wau.

تُجَوِّذُ	تُجَوِّذَتْ	تُجَوِّذَا	تُجَوِّذَتَا	تُجَوِّذُوا	تُجَوِّذْنَ
etc.			etc.		

- (b) The Present Passive is changed from the Present Active by substituting يُ for يَ thus from يَتَقَاتِلُ we get يُتَقَاتَلُ

(c) From this the substitution of مُ gives us اسم المفعول : thus مُتَجَاذِبٌ 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.

Masdar	PARTICIPLES		Imper.	PRESENT-FUT.		PAST		No.
	Passive	Active		Passive	Active	Passive	Active	
	تَفَعَّلَ	مُتَفَعِّلٌ	تَفَعَّلْ	يَتَفَعَّلُ	يُتَفَعَّلُ	تَفَعَّلَ	تُفَعَّلُ	V.
	تَفَاعَلَ	مُتَفَاعِلٌ	تَفَاعَلْ	يَتَفَاعَلُ	يُتَفَاعَلُ	تَفَاعَلَ	تُفَاعَلُ	VI.
Examples								
	تَعَلَّمَ	مُتَعَلِّمٌ	تَعَلَّمْ	يَتَعَلَّمُ	يُتَعَلَّمُ	تَعَلَّمَ	تُعَلِّمُ	V.
	تَقَاتَلَ	مُتَقَاتِلٌ	تَقَاتَلْ	يَتَقَاتَلُ	يُتَقَاتَلُ	تَقَاتَلَ	تُقَاتَلُ	VI.

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

Examine the sentence **أَلَّا يَتَّخِذَ بَعْضُنَا بَعْضًا مِنْ دُونِ اللَّهِ** “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 **بَعْضُ** depends upon their respective place in the sentence. But always translate “one the other,” or, “one another” by **بَعْضُ بَعْضُ** Thus,

we helped one another = **سَاعَدْنَا بَعْضُنَا بَعْضًا** (or **سَاعَدَ**)

They helped one another **سَاعَدَ بَعْضُهُمْ بَعْضًا** Note two things :

(a) When the reciprocal meaning *is* expressed by Conj. VI. then **بَعْضُ** need not be repeated, thus :

“They forgot one another” **تَنَاسَى بَعْضُهُمَا**

(b) Also, after prepositions, the word **بَعْضُ** need not be repeated

“They two went out together” **خَرَجَا مَعَ بَعْضِهِمَا**

“The men went together” **ذَهَبَ الرِّجَالُ مَعَ بَعْضِهِمْ**

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).

Meaning of VI.	VI.	Meaning of III.	III.
(a) <i>Reciprocal</i> :			
to fight together	تَقَاتَلَ	to fight with ...	قَاتَلَ
to dispute together	تَخَاصَمَ	to dispute with ...	خَاصَمَ
to be mutual rivals	تَسَابَقَ	to vie with ...	سَابَقَ
to dispute together	تَجَادَلَ	to dispute with ...	جَادَلَ
to discuss together	تَبَاحَثَ	to discuss with ...	بَاحَثَ
to collide together	تَصَادَمَ	to collide with ...	صَادَمَ
to converse tog :	تَحَادَثَ	to converse with...	حَادَثَ
to correspond tog :	تَكَاتَبَ	to write to ...	كَاتَبَ
to agree together	تَوَافَقَ	to agree with ...	وَافَقَ
to be reconciled together	تَصَالَحَ	to make peace with ...	صَالَحَ
(b) to be blessed, (God)	تَبَارَكَ	to bless (anyone)	بَارَكَ
to be exalted (God)	تَعَالَى	to elevate ...	عَالَى
(c) to feign sick- ness	تَمَارَضَ		
(d) to fall consecu- tively	تَسَاقَطَ		
to be consecutive (tradition)	تَوَاتَرَ		

2. What are the uses of تَفَاعَلَ ?

(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 تَجَاهَلَ to pretend ignorance.

(d) There is also the idea of *sequence*; "the leaves fell one after the other". أَيَّامٌ مُتَوَالِيَةٌ days following (successive).

3. How do we form the maṣdar of VI ?

Substitute ḍamma for fatha of the middle radical (Singular Past). c.f. 83 : 4 closely.

Thus from تَظَاهَرُ we get تَظَاهَرٌ demonstrating (or pretending).

تَصَادَمَ	تَصَادُمٌ	a mutual collision
تَوَاتَرَ	تَوَاتُرٌ	sequence in chain of authority (tradition).
تَعَابَنَ	تَعَابُنٌ	mutual deceit (Title of Sura 64).
تَفَاهَمَ	تَفَاهُمٌ	mutual understanding.

4. Give examples of the use of VI.

I kept him off, so he kept himself aloof

بَاءَدَتْهُ فَتَبَاعَدَ

At the coming of the thief, the watchman pretended to be blind.

عِنْدَ حُضُورِ السَّارِقِ تَعَامَى الْخَارِسُ

They feigned ignorance of the matter

تَجَاهَلُوا الْمَسْأَلَةَ

The two mutually forgot their difference

تَنَاسَيَا خِلَافَهُمَا

God, Most High, sent down His book

اللَّهُ تَعَالَى أَنْزَلَ كِتَابَهُ

Seven successive days

سَبْعَةُ أَيَّامٍ مُتَتَابِعَةٍ

This is the result of misunderstanding

هَذِهِ نَتِيجَةُ سُوءِ التَّفَاهُمِ

The Co-operative Society
has opened stores

شَرِكَةُ التَّعَاوُنِ فَتَحَتْ مَحَازِنَ

Exercise 85B.

- (١) حَضَرَ الْمُتَعَاهِدَانِ لِمُضِيٍّ عَلَى شُرُوطِ التَّعَاهُدِ
- (٢) حَصَلَ سُوءُ التَّفَاهُْمِ بَيْنَ الطَّرَفَيْنِ
- (٣) الطَّرَفَانِ لَمْ يَتَفَاهَمَا
- (٤) تَسَاقَطَتْ أَوْرَاقُ الشَّجَرَةِ
- (٥) ذَلِكَ يَوْمُ التَّنَابُثِ
- (٦) تَصَالَحُوا مَعَ اللَّهِ
- (٧) وَنُجُومُ السَّمَاءِ تَتَسَاقَطُ
- (٨) فَابْتَدَأَ بُطْرُسُ يَشْرَحُ لَهُمْ بِالتَّابَعِ
- (٩) إِنَّ تَوَاتُرَ هَذَا الْخَبَرِ مُعْتَبَرٌ عِنْدَ الْمُحَدِّثِينَ

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.** انْفَعَلَ

- (a) That it is formed from فَعَلَ by prefixing a nûn, 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.

انْفَعَلُوا	انْفَعَلْنَا	انْفَعَلْتُ
انْفَعَلْتُمْ	انْفَعَلْتُمَا	انْفَعَلْتَ
انْفَعَلْنَا	—	انْفَعَلْتُ

3. Also انْكَسَرَ (Conj. VII. of كَسَرَ).

انْكَسَرُوا	انْكَسَرْنَا	انْكَسَرْتُ
انْكَسَرْتُمْ	انْكَسَرْتُمَا	انْكَسَرْتَ
انْكَسَرْنَا	—	انْكَسَرْتُ

4. Suppose the first letter of the primary verb is *nûn* ?

In that case the radical nûn and the servile nûn would coalesce, and a *shadda* be written, (انْصَرَ is a possible example, but not found in the classics), just as the ta ت of سَكَتَ coalesces with the pronominal suffix thus ; سَكَتُ and the ن of سَكَنَ with نا thus سَكَنَّا and إِنَّ with نا thus إِنَّا Verily we.

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

يَنْقَطِعُونَ	يَنْقَطِعَانِ	يَنْقَطِعُ
تَنْقَطِعُونَ	تَنْقَطِعَانِ	تَنْقَطِعِينَ
نَنْقَطِعُ	—	أَنْقَطِعُ

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 **صَرَفَ** “to dismiss” (or, to spend) we get **انْصَرَفَ** to go away, depart. From **طَلَّقَ** “to release”, we get **انْطَلَقَ** to be let go, to depart.

From **انْصَرَفَ** we get as Imperative: “Go away”.

انْصَرِفْ انْصَرِفِي | انْصَرِفَا | انْصَرِفُوا انْصَرِفْنَ

7. How does VII assimilate to IV etc., and differ from V and VI?
In the vowelling of Al-Muḍārī‘ (second radical) *c.f.* Lesson 78.
8. **منْطَلِقٌ مُنْصَرِفٌ** Take **المضارع** and prefix **مُ** as usual **اسم الافعال**
9. Give a few examples of the **مصدر** of **انْفَعَلَ**

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

Pray without ceasing (cutting-off) **صَلُّوا بِلَا انْقِطَاعٍ**

It is necessary for you to visit me after the pupils leave **يَتَّبِعُنِي أَنْ زُرُونِي بَعْدَ انْصَرَافِ التَّلَامِيذِ**

The boy was grieved at being separated from his father **حَزَنَ الصَّبِيُّ لِانْفِصَالِهِ عَنْ أَبِيهِ**

Exercise 86a.

(١) **انْقَسَمَ مَجْلِسُ الْأُمَّةِ انْقِسَامًا بِسَبَبِ انْشِقَاقِ مَجْلِسِ الْأَوْزَارِ فَأَنْفَصَلَ حَزْبُ الْيَمِينِ عَنِ الْحُكُومَةِ وَأَنْضَمَّ إِلَى حَزْبِ الْمُعَارِضِينَ فَتَسَبَّبَ عَنْ ذَلِكَ انْقِلَابٌ عَظِيمٌ**
(٢) **انْغَمَسَ الرَّكَّابُ فِي الْبَحْرِ عِنْدَ انْكَسَارِ السَّفِينَةِ**

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.

Meaning of VII.	VII.	Meaning of I.	I.
to be broken	انكسر	to break	كسر
to be cut (cut off)	انقطع	to cut	قطع
to be divided	انقسم	to divide	قسم
to be opened	انفتح	to open	فتح
to be defeated	انقلب	to defeat (a foe)	غلب
to be collected } to join }	انضم	to collect (polit : to annex) }	ضم
to be split	انشق	to split	شق
to be put to rout	انهزم	to put to rout	هزم
to let oneself be led	انقاد	to lead (trans.)	قاد
to be put out (fire)	انطفأ	to extinguish IV.	أطفأ
to be locked (bolted)	انغلق	to lock, or bolt IV.	أغلق
to go away	انصرف	to dismiss	صرف
to depart	انطلق	to send off	طلق
to burst forth (water) } to explode (powder) }	انفجر	to give vent to (water)	فجر

2. What do we note about انطفأ
- 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 انفعل
- Yes, (a) Verbs with initial radicals أ و ي ر ل 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 انتبه to take heed, as VIII. form of تبه not VII. of تبه

4. The following may be added to this lesson : **Defective Verbs.**

Are there any really **Defective** verbs ? افعال جامدة

Yes, we learned in Lesson 36 that لَيْسَ has only the Past Tense. We may now add عَسَى perhaps, in the sense of "hoping that"; similar in meaning to لَعَلَّ This also has only the Preterite. عَسَى اللَّهُ أَنْ يَشْفِيَهُ "May God heal him."

مَا عَسَى أَنْ تَكُونَ هَذِهِ "What is this likely to be."

- 5 Have any the Imperative only ?

Yes, three verbs هَاتِ give or bring ! (e.g., the coffee) تَعَالِ come !

and هَلُمَّ come ! These may be regularly declined thus :

Plural	Dual	Feminine	Masculine
هَاتُوا	هَاتِيَا	هَاتِي	هَاتِ
تَعَالُوا	تَعَالِيَا	تَعَالِي	تَعَالِ
هَلِّمُوا	هَلِّمَا	هَلِّمِي	هَلِّمِ

Exercise 87 a.

- The enemy was severely routed (*lit.* "a routing").
- "Bring your proof, if ye are truthful" (Qur'ân).
- "Come unto Me". "Come unto the waters" (*Pl.* of ماء).
- The Turks allowed themselves to be led into the war in spite of the will of the nation.
- These goods are explosible (liable to explosion).
- "God is a spirit, and those who worship Him, in spirit and in truth they must worship".

Exercise 87 b

- (١) اِنْهَزِمَ الْعَدُوُّ اَنْهَزَامًا (٢) هَاتُوا بُرْهَانَكُمْ اِنْ كُنْتُمْ صَادِقِينَ
- (٣) تَعَالُوا اِلَيَّ. هَلِّمُوا اِلَى الْمِيَاهِ (٤) الْاْتْرَاكَ اَنْقَادُوا اِلَى الْحَرْبِ
- رَغْمًا عَنْ اِرَادَةِ الْاُمَّةِ (٥) هَذِهِ الْبَضَائِعُ قَابِلَةٌ لِلْاَنْفِجَارِ
- (٦) اللَّهُ رُوحٌ وَالَّذِينَ يَسْجُدُونَ لَهُ فَبِالرُّوحِ وَالْحَقِّ يَنْبَغِي اَنْ يَسْجُدُوا

Lesson 88.

Conjugation VIII. افْعَلَّ

I.	افْعَلُّوا	افْعَلُّوا	افْعَلُّوا
	افْعَلُّوا	افْعَلُّوا	افْعَلُّوا
	افْعَلُّوا	افْعَلُّوا	افْعَلُّوا

2. How does VIII. differ from VII. ?

(a) In VII. the servile letter was *nūn* ; 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 افْتَكَّرَ to think.

افْتَكَّرُوا	افْتَكَّرُوا	افْتَكَّرُوا
افْتَكَّرُوا	افْتَكَّرُوا	افْتَكَّرُوا
افْتَكَّرُوا	افْتَكَّرُوا	افْتَكَّرُوا

4. يَشْغَلُ tense of the مضارع he works.

يَشْغَلُونَ	يَشْغَلُونَ	يَشْغَلُونَ
يَشْغَلُونَ	يَشْغَلُونَ	يَشْغَلُونَ
يَشْغَلُونَ	يَشْغَلُونَ	يَشْغَلُونَ

5. فَعِلُ الْأَمْرِ using امْتَنَعَ to abstain.

امْتَنَعُوا	امْتَنَعُوا	امْتَنَعُوا
امْتَنَعُوا	امْتَنَعُوا	امْتَنَعُوا
امْتَنَعُوا	امْتَنَعُوا	امْتَنَعُوا

6. Form اسمُ الْفَاعِلِ from VIII.

As with II., III. etc. take the Imperfect Tense, remove the servile letter and prefix مُ thus مُسْتَعْلٍ مُفْتَكِّرٍ

7. Can there be a Passive to VIII. ?

Yes, to *some* verbs, not all. يُحْتَمَلُ it is borne, it is possible.

8. Can a preposition be used with VIII. as with I. ?

Sometimes a preposition materially aids VIII. in the formation of its Passive, just as with I. (Revise here 39 : 6 on Prepositional Verbs, also learn Vocabulary 39; then see Top of page 103, and revise the note on the *Passive* of Prepositional Verb). Thus اِمْتَنَعَ عَنْهُ means; "I abstained from it;" then اِمْتَنَعَ عَنْهُ "It was abstained from" (*lit* : was abstained from it)

The use of it will be begun يُبْتَدَأُ بِاسْتِعْمَالِهَا Similarly يَفْتَكَّرُ فِيهَا "She is (will be) thought about"

9 How is اسْمُ الْمَفْعُولِ formed ?

Take the Passive shewn in §7 and prefix مُمْ : thus مُحْتَمَلٌ possible of occurrence. اَلْمُتَنَعُ عَنْهُ "the thing abstained from".

For the use of a preposition with Passive Participle compare :

This matter is looked-into هَذِهِ الْمَسْأَلَةُ مُنْظَوْرٌ فِيهَا

Those borne-testimony-to اَلْمَشْهُودُ لَهُمْ

The One worshipped (bowed-to) اَلْمَسْجُودُ لَهُ

The woman trusted in اَلْوَثُوقُ بِهَا Relied on مُعْتَمِدٌ عَلَيْهِ

10. Form اِفْتَعَلَ of الْمَصْدَر

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

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

Self-Test 88.

(a) Form اسم الفاعل and اسم المفعول from اِفْتَكَّرَ

(b) Write المضارع of اِفْتَكَّرَ (88 : 4).

Exercise 88. A :

- (١) قَدْ اَمْتَنَعْتُ عَنِ الْخَمْرِ وَالْذِّخَانِ مُدَّةَ سَنَتَيْنِ
- (٢) كُنَّا نَشْتَغَلُ بِتَعَبٍ وَكَدٍّ لَيْلًا وَنَهَارًا
- (٣) اِنْ كَانَ أَحَدٌ لَا يُرِيدُ أَنْ يَشْتَغَلَ فَلَا يَأْكُلْ أَيْضًا
- (٤) اِمْتَنَعُوا عَنْ كُلِّ شَيْءٍ شَرٍّ
- (٥) أَنْ يَمْتَنَعُوا عَنْ نَجَاسَاتِ الْأَصْنَامِ
- (٦) نَوْمُ الْمُشْتَغَلِ حُلُوٌّ
- (٧) وَأَمْرَيْنِ أَنْ يُمْتَنَعَ عَنْ أَطْعِمَةٍ (طَعَامٍ)
- (٨) فَلْيَفْتَكِرْ هَذَا جَمِيعُ الْكَامِلِينَ مِنَّا وَإِنْ أَفْتَكَّرْتُمْ شَيْئًا
بِخِلَافِهِ فَإِنَّ اللَّهَ سَيُعَلِّمُ لَكُمْ هَذَا أَيْضًا
- (٩) إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Exercise 88. B :

1. I have abstained from intoxicating drink (wine) and smoke, a period of two years. "Smoking = شرب الدخان or التدخين"
2. "We were [in the habit of] working with trouble and travail night and day."
3. "If there be anyone who does not wish to work, then let him also not eat."
4. "Abstain from every likeness (appearance) of evil."
5. "That they abstain from the defilements of idols."
6. "The sleep of the worker is sweet."
7. "... and commanding (pl.) that foods-be-abstained-from."
8. "Then let all the perfect ones of us think this, and if ye thought (think) a thing to the contrary then God shall reveal this also to you."
9. Verily we are God's and unto Him do we return (Obituary notice).

Lesson 89.

1. What are the chief significations of verbs in VIII. ?

(a) VIII. is really *the Reflexive of I* (= "to do it for one's self,"

(b) Sometimes the meaning is *Reciprocal* like VI. (= to do it to one another.")

(c) Occasionally the Reflexive meaning passes into the *Passive*, especially with verbs that do not take Conj. VII.

2. These significations are classified in the following table :

(a) to write one's name (e.g. subscription list)	اَكْتَتَبَ	to write	كَتَبَ
to separate one's self	اِفْتَرَقَ	to separate (trans :)	فَرَقَ
to gather (intrans :)	اَجْتَمَعَ	to gather (trans :)	جَمَعَ
to abstain (personally)	اِمْتَنَعَ	to prohibit	مَنَعَ
to turn one's self	اَلْتَفَتَ (الى)	to twist (a thing)	لَفَتَ
to work (individually)	اِشْتَغَلَ	to occupy one (in)	شَغَلَ ب
to think	اِفْتَكَّرَ	to think	فَكَرَ
to look for, await, expect	اِنْتَظَرَ	to look at, see	نَظَرَ
to bear, suffer	اِحْتَمَلَ	to carry (a load)	حَمَلَ
(b) to fight one another	اِقْتَتَلَ	to fight one another	تَقَاتَلَ
to be reconciled w.o.a.	اِصْطَلَحَ	to be reconciled w.o.a.	تَصَالَحَ
to differ from o.a.	اِخْتَلَفَ	to differ from o.a.	تَخَالَفَ
(c) to be raised (to rise)	ارْتَفَعَ	to raise	رَفَعَ
to be benefitted	اِنْتَفَعَ	to benefit (trans :)	نَفَعَ
to be aided, victorious	اِنْتَصَرَ	to aid, give victory	نَصَرَ
to be filled	اِمْتَلَأَ	to fill	مَلَأَ
to be extended	اِمْتَدَّ	to stretch out (trans.)	مَدَّ

Changes in the ت of VIII.

3. Explain the form of اضْطَرَبَ to be agitated : where is the ت ?

If the first radical of the original verb be ط ض ص or ظ (which are all very broad consonants), the thin ت of افْتَعَلَ becomes ط. This may unite with the ط of the verb, and طط is written, Ex. اِطْرَدَ to be driven off. The same coalescence occasionally happens with ص as in اصْدَعَ

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

4. Explain اِزْدَحَمَ to throng together (men).

If the first radical be ذ ز the ت of افْتَعَلَ is changed to د. This may unite (coalesce) with the first radical if that be ذ or ز as اِذْخَرَ or اِدْخَرَ to be stored up.

5. Suppose the first radical be ت or ث

Then the servile ت unites with it and forms ت or ث as اِتَّبَعَ

Self Test 89. 1. Explain اِدْخَرَ (89: 4). 2. Explain اِصْطَلَحَ (89: 3).

Words Difficult to Find.

Look under	Its Meaning	The word	Look under	Its Meaning	The word
وَحَدَّ	to be united	اِتَّحَدَّ	وَصَلَ	to connect with, to be communi- cated (news).	اِتَّصَلَ
وَسَعَ	to be spacious	اِتَّسَعَ	وَفَقَّ	to agree tog, to coincide	اِتَّفَقَ
وَضَحَّ	to become clear	اِتَّضَحَّ	وَكَلَ	to trust (rely) upon	اِتَّكَلَّ عَلَى
وَكَّأَ	to recline	اِتَّكَمَّأَ	وَقَدَّ	to be kindled	اِتَّقَدَّ
أَخَذَ	to take (VIII).	اِتَّخَذَ	وَقَى	to fear God	اِتَّقَى

Hours may be saved by memorising this table which really belongs to Lessons 113 and 114. Verbs commencing with *wau* (and in one case with *hamza*) coalesce the *wau* with the *tu* of Conj. VIII. and write *ta* 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 :

- (١) هَذِهِ الْبَضَائِعُ قَابِلَةٌ لِلْإِتِهَابِ
- (٢) نَسْتَغْلُ لِمَتَدَارِ مَلَكُوتِ اللَّهِ فِي الْكَنِيسَةِ (الْأُمَّةِ) الْقِبْطِيَّةِ
- (٣) مَا الَّذِي يَمْنَعُ اشْتِغَالَ النِّسَاءِ وَقْتَ الْحَرْبِ
- (٤) إِنْ نَفَقَتْ أَمْثَالُ جَمِيعِ الْمَأْكُولَاتِ وَالْمَشْرُوبَاتِ بِسَبَبِ الْحَرْبِ
- (٥) مَاذَا تَفْتَكِرُ أَنْ تَكُونَ نَتِيجَةُ الْحَرْبِ الْخَاضِرَةِ
- (٦) لَا تَسْأَلْ مِثْلَ هَذَا السُّؤَالِ لِأَنَّهُ لَا يَعْلَمُ ذَلِكَ إِلَّا اللَّهُ
- (٧) لَا تَلْتَفِتْ إِلَى ذَلِكَ الشَّخْصِ لِأَنَّهُ يَتَظَاهَرُ فَقَطُ بِالتَّدِينِ
- (٨) بِالْأَمْتِحَانِ يُكْرَمُ الْمَرْءُ أَوْ يُهَانَ
- (٩) إِنِّي أَعْتَبِرُ تِلْكَ الْفَتَاةَ مُتَسَرِّعَةً فِي أَحْكَامِهَا فَلَا اعْتِمَادَ عَلَى أَقْوَالِهَا

N.B. يُهَانَ is from أَهَانَ IV. to insult or degrade ; الْمَرْءُ means "man," its fem. الْمَرْأَةُ and indef. امْرَأَةٌ fem. امْرَأَةٌ

EXAMINATION PAPER 90.

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 Khuṭba in the mosque ?

B. Translate to English :

- (١) لِنَشْكُرَ اللَّهَ إِنَّهُ أَنْضَمَّ إِلَى الْكَنِيسَةِ رَجُلَانِ وَأَمْرَأَةً
- (٢) بِالْأَمْتِحَانِ يُكْرَمُ الْمَرْءُ أَوْ يُهَانُ
- (٣) اقْتَتَلَ الْجَيْشَانِ فَأَهْزَمَ أَحَدُهُمَا
- (٤) انْتَصَرَ الْخُلَفَاءُ عَلَى الْعَدُوِّ انْتِصَارًا عَظِيمًا
- (٥) تَكَلَّمَ كَمَا يُرِيدُ ثُمَّ تَقَدَّمَ لِلْعَمَلِ
- (٦) الْمُعَاشِرَةُ الرَّدِيَّةُ تُفْسِدُ الْأَخْلَاقَ الْجَيِّدَةَ
- (٧) بَعْدَ الْأَتِّكَالِ عَلَى اللَّهِ أَلْتَفَتْتُ إِلَى أَشْغَالِي
- (٨) إِنِّي أَنْتَفَعْتُ نَوْعًا مِنْ مَقَابِلَتِي لَهُ

C. Answer these questions :

1. Which is the chief Derived Form for expressing Intensity ?
2. Which chiefly expresses the Passive ?
3. Which for Reciprocity ? Give illustrations.

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.

تكلم الله بجميع هذه الكلمات قائلاً :

انا الرب الهك الذي أخرجك من أرض مصر من بيت العبودية
لا يكن لك آلهة أخرى أمامي * لا تصنع لك تمثالاً منحوتاً ولا صورة ما
مما في السماء من فوق وما في الأرض من تحت وما في الماء من
تحت الأرض . لا تسجد لهم ولا تعبدهم لاني انا الرب الهك اله غيور
افتقد ذنوب الآباء في الابناء في الجيل الثالث والرابع من مبغضي
وأصنع إحساناً الى الوف من محبي وحافظي وصاياي * لا تنطق باسم
الرب الهك باطلاً لان الرب لا يبرئ من نطق باسمه باطلاً *

اذكر يوم السبت لتقدسسه . ستة ايام تعمل وتصنع جميع عملك
وأما اليوم السابع ففيه سبت للرب إلهك ، لا تصنع عملاً ما انت وابنك
وابنتك وعبدك وامتك وبهيمنتك ونزيلك الذي داخل ابوابك لان في
ستة ايام صنع الرب السماء والأرض والبحر وكل ما فيها واستراح في
اليوم السابع لذلك بارك الرب يوم السبت وقدسه *

اكرم اباك وامك لكي تطول ايامك على الأرض التي يعطيك
الرب الهك *

لا تقتل * لا تزني * لا تسرق * لا تشهد على قريبك شهادة زور *
لا تشته بيت قريبك ولا عبده ولا امته ولا ثوره ولا حماره ولا
شيئاً مما لقريبك *

Lesson 92.

Conjugation IX

1. For what verbs is Conjugation IX. used ?

For verbs expressing fixed colours and defects. Revise 58:4 (b)

2. Memorise this short vocabulary.

to become white	أَبْيَضَ	white	أَبْيَضَ
to become black	أَسْوَدَ	black	أَسْوَدَ
to become red	أَحْمَرَ	red	أَحْمَرَ
to turn pale	أَصْفَرَ	yellow, pale	أَصْفَرَ
to become crooked	أَعْوَجَ	crooked	أَعْوَجَ
to lose one eye	أَعْوَرَ	one-eyed	أَعْوَرَ

3. Inflect أَحْمَرَ to *redden*.

أَحْمَرُوا	أَحْمَرْنَا	أَحْمَرْتَ
أَحْمَرْتُمْ	أَحْمَرْتُمَا	أَحْمَرْتِ
أَحْمَرْنَا	—	أَحْمَرْتِ

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 sukûn*, thus doing away with the shadda. We shall study the "Doubled Verb" (so-called "Surd"), in Lesson 102 : he fled فرَّ ; I fled فرَّرت ; she touched مَسَّت ; thou touchedst مَسَّست

5. The Imperfect (Note the *shadda*) :

يَحْمَرُونَ	يَحْمَرَانِ	يَحْمَرُ
تَحْمَرُونَ	تَحْمَرَانِ	تَحْمَرُ
يَحْمَرُ	—	أَحْمَرُ

6. The Imperative (where feasible) :

افْعَلُوا	افْعَلَا	افْعَلِي
افْعَلْنَ		

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:—

مُفْعَلٌ on measure مُحْمَرٌ Reddening اِسْمُ الْفَاعِلِ

مُصْفَرٌ pale; مُعْوَجٌ crooked.

اِفْعَالٌ on measure اِحْمَرَارٌ Redness (inflammation) الْمَصْدَرُ

اِصْفَرَارٌ paleness; اِعْوِجَاجٌ crookedness.

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

Use II which is factitive or causative. He made it white بَيَضَهُ
she blackened it, سَوَّدَتْهُ

- 9 Note that many Arabic colours are simply substantive names of well-known objects; thus قِرْمِزٌ scarlet, is really the Persian word for cochineal—*kermes*; though the Relative Adjective (Lesson 144) is often formed from it by adding يٌّ thus; قِرْمِزِيٌّ Scarlet Fever; بَيْضِيٌّ coffee-colour. بِنَفْسِجِيٍّ violet حُمَى قِرْمِزِيَّةٌ

Exercise 92A.

1. When she heard this news her colour faded (she turned pale) for fear of their striking her.
2. As for them, they observed her paleness but they did not know the reason for it. [snow.
3. If your sins be as scarlet, they will become white like the
4. Her face was reddening for-shame during-the-time-of her standing (while she stood) before the judge.

Exercise 92B.

- (١) عِنْدَمَا سَمِعَتْ هَذَا الْخَبَرَ أَصْفَرَ لَوْنُهَا خَوْفًا عَلَى ضَرْبِهِمْ إِيَّاهَا
- (٢) أَمَّا هُمْ فَلَا حَظُّوا أَصْفَرَارَهَا لَكِنَّهُمْ لَمْ يَعْرِفُوا سَبَبَهُ
- (٣) إِنْ كَانَتْ خَطَايَاكُمْ كَالْقِرْمِزِ تَبْيَضُّ كَالثلْجِ
- (٤) كَانَ وَجْهَهَا يَحْمَرُّ خَجَلًا وَقَدْ وَقُوفُهَا أَمَامَ الْقَاضِي

Lesson 93.

Conjugation X.

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

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

اسْتَفْهَمُوا اسْتَفْهَمْنَ	اسْتَفْهَمَا اسْتَفْهَمْنَا	اسْتَفْهَمْتُ اسْتَفْهَمْتِ
اسْتَفْهَمْتُمْ اسْتَفْهَمْتُنَّ	اسْتَفْهَمْنَاهُ	اسْتَفْهَمْتِ اسْتَفْهَمْتِ
اسْتَفْهَمْنَا	—	اسْتَفْهَمْتُ

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

يَسْتَعْلَمُونَ يَسْتَعْلَمْنَ	يَسْتَعْلَمَانِ يَسْتَعْلَمَانِ	يَسْتَعْلَمُ يَسْتَعْلَمُ
يَسْتَعْلَمُونَ يَسْتَعْلَمْنَ	يَسْتَعْلَمَانِ	يَسْتَعْلَمُ يَسْتَعْلَمُ
نَسْتَعْلَمُ	—	أَسْتَعْلَمُ

4. Imperative of **اسْتَغْفَرَ** "to ask forgiveness".

اسْتَغْفِرُوا اسْتَغْفِرْنَ	اسْتَغْفِرَا	اسْتَغْفِرِي اسْتَغْفِرِي
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5. The Noun of Agent?

With **مُ** as in IV., VII., VIII., and with a kasra before final.

Thus: **مُسْتَغْفِرٌ** one-asking-pardon; **مُسْتَحْسِنٌ** one-who-approves

مُسْتَحْلٍ temporary husband to *legalise* return to divorced wife.

6. The Maşdar?

اسْتِغْفَارٌ examples **اسْتِغْفَارٌ** act of asking forgiveness; **اسْتِحْسَانٌ** approval; **اسْتِفْهَامٌ** inquiry; **اسْتِخْدَامٌ** 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 ḍamma; and in this case, the ta does also. It (he) was approved

أُسْتُخْرِجَ It was drawn out, extracted **أُسْتُحْسِنَ**

8. The Passive of al-Muḍâri': **يُسْتُحْسِنُ** Notice the fatha.

9. The Passive Participle is مُسْتَحْسِنٌ on the form مُسْتَفْعَلٌ
Compare الْمُسْتَقْبَلُ = that which is *to be met*, hence, the “future”.

—o—

Exercise 93a. A recapitulatory Exercise.

وَتَلَذَّذْ بِالرَّبِّ فَيُعْطِيكَ سَوْءَلَ قَلْبِكَ . سَلِمَ لِلرَّبِّ طَرِيقَكَ
وَأَتَّكِلْ عَلَيْهِ وَهُوَ يُجْزِي (مرمور ٣٧: ٤ و٥)

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 :

- (١) اسْتَفْهَمَ الْمَلِكُ هَلْ يَسْتَحْسِنُونَ فِكْرَهُ لَكِنَّهُمْ لَمْ يَسْتَحْسِنُوهُ
- (٢) فَقَالَ إِنْ شَاءَ اللَّهُ تَعَالَى سَتَسْتَحْسِنُونَهُ فِي الْمُسْتَقْبَلِ . قَالُوا إِنْ شَاءَ اللَّهُ
- (٣) فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفَرَ لِدُنْيَاكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
- (٤) فِي كِتَابِ «أَلْفِ لَيْلَةٍ وَلَيْلَةٍ» تَوْجَدُ حِكَايَاتَ كَثِيرَةٍ عَنْ مُسْتَحْلٍ نَبِيهِ تَزَوَّجَ بِنْتَاةٍ مُطَلَّقَةٍ شَرْطًا أَنْ يُطَلِّقَهَا أَيْضًا صَبَاحَ الْغَدِ لَكِنَّهُ تَعَلَّقَ بِهَا فَلَمْ يُطَلِّقْهَا فَغَضِبَ الزَّوْجُ الْأَوَّلُ وَوَالِدَا الْفَتَاةِ

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 :

Meaning of X.	X.	Meaning of I.	I.
(a) to consider good, to approve	اسْتَحْسَنَ	to be good	حَسَنَ
to consider heavy (a bore)	اسْتَقْبَلَ	to be heavy	ثَقُلَ
to consider great, to be proud	اسْتَكْبَرَ	to be big	كَبُرَ
to consider important	اسْتَعْظَمَ	to be important	عَظُمَ
to consider strange	اسْتَعْجَبَ	to be strange	عَجِبَ
to consider small, contemn, despise	اسْتَصْغَرَ	to be small	صَغُرَ
to consider (make) lawful	اسْتَحَلَّ	to be lawful	حَلَّ
(b) to ask pardon	اسْتَغْفَرَ	to forgive	غَفَرَ
to ask news	اسْتَخْبَرَ	to inform	أَخْبَرَ
to meet, to expect to receive	اسْتَقْبَلَ	to receive	قَبِلَ
to make use of	اسْتَعْمَلَ	to do, make	عَمِلَ
to ask permission	اسْتَأْذَنَ	to give leave	أَذِنَ
to ask one's presence	اسْتَحْضَرَ	to attend at	حَضَرَ
(c) to extract	اسْتَخْرَجَ	to go out	خَرَجَ
to be worthy (of)	اسْتَحَقَّ	to be incumbent	حَقَّ

N. B.—Make quite sure of sections (a) and (b) as being of great importance.

3. Form المصدر from اسْتَأْذَنَ to ask permission,

Write the hamza over the *kursy* (كُ) then act as in 93 : 6 and you get اسْتِئْذَانٌ asking-permission, or, asking-to-be-excused.

4. From اسْتِزَّاحَ and اسْتِقَامَ

Compare اقَامَ Lessons 77 : 7, and 117 : 13. An additional alif not being feasible, compensation is made by ة thus اسْتِقَامَةٌ uprightness, straightforwardness, اسْتِزَّاحَةٌ rest, restfulness.

Exercise 94a. To English :

- (١) اسْتَقْبَلَهُمُ السُّلْطَانُ اسْتِقْبَالًا عَظِيمًا
- (٢) إِنَّ الْفَاعِلَ يَسْتَحِقُّ أَجْرَهُ
- (٣) حَيْثُ إِنِّي اسْتَعْرَبْتُ حُضُورَ الشَّخْصِ الْمَذْكُورِ فَقَدْ اسْتَعَامْتُ عَنْ سَبَبِ حُضُورِهِ فَقِيلَ لِي إِنَّهُ لَمْ يَسْتَأْذِنْ بِأَحْضُورِ
- (٤) قَدْ أَمَرَ الْقَاضِي بِاسْتِحْضَارِ الشُّهُودِ غَدًا
- (٥) نَحْنُ مُسْتَعِدُّونَ لِكُلِّ خِدْمَةٍ
- (٦) لَا تَسْتَغْزِمُوا هَذِهِ الْمَسْأَلَةَ لِأَنَّهَا غَيْرُ مُسْتَحِقَّةٍ أَهْتِمَامِكُمْ

Exercise 94 b, To Arabic.

1. The Sultan gave them (*lit.* received them) a great reception.
2. The labourer surely deserves his hire (wage.)
3. Inasmuch as I (Since I) was surprised at the presence of the person referred to, I have inquired about the reason of his attendance ; it was said to me (I was told) that he did not ask permission to attend.
4. The judge has commanded the attendance of the witnesses to-morrow.
5. We are ready for every (any) service.
6. Don't make much of this matter, for it is not worth your trouble.

Lesson 95.

I. The Paradigm (Table) of Derived Conjugations VII.—X., with Examples.

المصدر	PARTICIPLES		Imper.	MUDARİC		PAST		No.
	Passive	Active		Passive	Active.	Passive	Act.	
انْفَعَالٌ	—	مُنْفَعِلٌ	انْفَعِلْ	—	يُنْفَعِلُ	—	انْفَعَلَ	Forms VII.
اِفْتِعَالٌ	—	مُفْتَعِلٌ	اِفْتَعِلْ	—	يُفْتَعِلُ	—	اِفْتَعَلَ	VIII.
اِفْعَالٌ	—	مُفْعِلٌ	اِفْعَلْ	—	يُفْعِلُ	—	اِفْعَلَ	IX.
اِسْتِفْعَالٌ	—	مُسْتَفْعِلٌ	اِسْتَفْعِلْ	—	يُسْتَفْعِلُ	—	اِسْتَفْعَلَ	X.
انْصَرَفٌ	—	مُنْصَرِفٌ	انْصَرِفْ	—	يُنْصَرِفُ	—	انْصَرَفَ	Exs : VII.
اِقْتِتَالٌ	—	مُقْتِتِلٌ	اِقْتِتِلْ	—	يُقْتِتِلُ	—	اِقْتِتَلَ	VIII.
اِحْمَرَّ	—	مُحْمَرٌّ	اِحْمَرَّ	—	يُحْمَرُّ	—	اِحْمَرَّ	IX.
اِسْتَعْلَمَ	—	مُسْتَعْلِمٌ	اِسْتَعْلِمْ	—	يُسْتَعْلِمُ	—	اِسْتَعْلَمَ	X.

2. Study the following Newspaper Exercise with the aid of your lexicon. Then correct by page 235.

تمرین ۹۵

انْصَرَفَ الْمُسْتَخْدَمُونَ وَقْتَ الظُّهْرِ تَمَامًا وَهُمْ مُهْمُونَ بِأَمْرِ الْقِتَالِ لِأَنَّهُ
بَلَّغَهُمْ فِي ذَلِكَ الصَّبَاحِ أَنَّ الْجَيْشَيْنِ التُّرْكِيِّ وَالْإِنْكِلِيزِيِّ قَدْ
اِقْتَتَلَا فِي شِبْهِ جَزِيرَةِ سِينَاءَ ثُمَّ انْقَطَعَتِ الْأَخْبَارُ مَعَ أَهْتِمَامِ النَّاسِ
بِهَا حَتَّى صَارُوا يَسْتَعْلِمُونَ عَنْهَا مِنْ كُلِّ مَصْدَرٍ مُوثِقٍ بِهِ . وَمَعَ كُلِّ
اجْتِهَادِهِمْ قَدْ طَالَ الزَّمَنُ وَمَلُّوا الْإِنْتَظَارَ وَإِذَا بَصِيٍّ قَدْ أَتَى يَحْمِلُ
نُسَخًا كَثِيرَةً مِنَ الْمُلْحَقِ بِالْجَرِيدَةِ فَأَقْبَلُوا عَلَيْهِ يَسْتَفْهِمُونَ مِنْهُ وَقَدْ
احْمَرَّتْ وَجُوهُهُمْ سُرُورًا مِنَ الْأَخْبَارِ الْمُسَرَّةِ (السَّارَةِ) وَظَهَرَ عَلَيْهِمْ
أَمْرُ التَّهَيُّجِ وَالْتِمَاسِ

Lesson 96.

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 **فَعْلَلَّ**
2. How do we get Quadriliteral Verbs ?
 - (a) By inserting an extra letter in a trilateral root ;
 - (b) By repeating a bi-literal sound (Onomatopœia) ;
 - (c) From *nouns* of more than three letters ;
 - (d) By expressing "he uttered the formula....." (Rare).
3. Copy and learn the examples :

to roll away		يُدْحَرْجُ	دَحْرَجَ
to shake (the foundations)		يُرْزَعُ	رَزَعَ
to cause to quake (earthquake)		يُرْزَلُ	رَزَلَ
to whisper sedition		يُوسَّوَسُ	وَسَّوَسَ
to wail (usually, for the dead)		يُؤْلَلُ	ؤْلَلَّ
to make a disciple	(تَلْمِذٌ)	يُتَلْمَذُ	تَلَمَذَ
to gird (someone)	(مِنْطَقَةٌ)	يُمَنْطَقُ	مَنْطَقَ
to prove, demonstrate	(بُرْهَانٌ)	يُبْرَهَنُ	بَرَّهَنَ
to translate, interpret	(تَرْجَمَةٌ)	يُتَرْجَمُ	تَرَجَّمَ
to pronounce the words ...	(بِسْمِ اللَّهِ)	يُبَسْمَلُ	بَسَمَلَ
to say the formula ...	(الْحَمْدُ لِلَّهِ)	يُحْمَدَلُ	حَمَدَلَ

4. How can Al-Muḍāriʿ of the Quadriliteral best be studied ?
By comparing it with Al-Muḍāriʿ of either II. or III. of the Trilateral Verb to which it has great similarity, since we have shown (in 73 : 2) that the former are really Quadriliterals.
Compare **يُقَاتِلُ** with **يُتَرْجَمُ**

5. How is the Imperative formed? Like III., the rest on the alif being replaced here by the rest on the jazmated (sukûned) letter.
 تَرْجِمُ translate! دَحْرِجْ roll! بَرِّهْنِ prove!
6. The Noun of Agent? Similar to that of II. and III. Compare مُكَاتِبٌ مُعَلِّمٌ and مُتَرْجِمٌ interpreter; also مُوسَّسٌ one-whispering (Satan); مُبْرِهِنٌ one-proving; مُدْمِمٌ one-mumbling. An ex. of inanimates, مُفْرَقَاتٌ explosives (*Neut.Pl.*)
 A substitute for *mutargim* is *targumân*, corrupted in Egypt to *dragomân*.
7. We gave in Lesson 35 the Passive of زَلَزَلَ thus اِذَا زُلْزِلَتِ الْأَرْضُ 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 كِتَابٌ مُتَرْجَمٌ a translated book.
9. The Maşdar. By observing زَلْزَلَةٌ earthquake; تَرْجَمَةٌ translation; مُدْمِمَةٌ mumbling, we gather that we add a ta marbûta to الماضي الماضي
 But the form زُلْزَالٌ will also be found.
10. How can we best find the Quadriliteral Verb (in Lexicon)?
 See 2 above. For (a) Look under the Triliteral root. (b) The bi-literal sounds are classified under the first two letters, thus: for تَلَلَّ to glitter, sparkle (whence لَوْلَا a pearl), see لَا

Exercise 95b.

The ENGLISH of EXERCISE 95.

The employées (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) ^{تَفَعَّلَ} with *ta* prefixed to the original form (Quad. II.),
 (b) ^{اِفْعَلَّلَ} with *kasra* prefixed, and the *second lam* doubled Quad. III).
 (c) ^{اِفْعَلَّلَ} with a *nūn* inserted and *kasra* prefixed.

2. We said in Lesson 96, that Quadriliteral Conj. I may be compared with II. of Triliteral: can these derived forms be similarly treated ?

^{تَفَعَّلَ} is similar to ^{تَفَعَّلَ} (i.e. ^{تَفَعَّلَ}) V. of Triliteral ;

^{اِفْعَلَّلَ} may be compared to IX: ^{اِفْعَلَّلَ} to VII, its solitary example is ^{اِحْرَنْجَمَ} it (the crowd) gathered together.

This last form (c), may now be dismissed.

3. Give some examples of Quadriliteral II. (a) ^{تَفَعَّلَ}

to put on, or wear a girdle ^{تَمَنَّقَ (مِنْطَقَةً)}

to be demonstrated ^{تَبَرَّهَنَ}

to be shaken, or to quake ^{تَزَلَّزَلَ}

to be shaken, shake ^{تَزَعَزَعَ}

to be translated, interpreted ^{تَتَرَّجَمَ}

4. ^{المضارع} can be worked-out by intelligent comparison of V.

Thus: ^{تَبَرَّهَنَ} with fatha over the ha, not kasra. Ex:

^{يَتَلَلَّى} it sparkles. ^{يَتَمَنَّقُ} he wears a girdle.

But, as in V. ^{اسم الفاعل} is formed with kasra ^{مُتَلَلِّئًا}

5. How is the Maṣḍar formed ?

The Maṣḍar of Quadriliteral II. would be ^{تَفَعَّلَ} Examples :

^{تَمَنَّقُ} ^{تَزَعَزَعَ}

6. Four frequently-used-verbs on the form ^{اِفْعَلَّلَ} (i.e. Quad: III):—

Masdar	N. Agent	Imper :	Present	Past	Meaning.
اضْمَحَلَّ	مُضْمَحِلٌّ	اضْمَحِلْ	يَضْمَحِلُّ	اضْمَحَلَّ	{ to come to nought, cease to exist, fade away
اقْشَعَرَّ اقْشَعَرَارٌ قَشَعْرِيرَةٌ	مُقْشَعِرٌّ	اقْشَعِرْ	يَقْشَعِرُّ	اقْشَعَرَّ	to shudder, shiver
اطْمَئَنَّ	مُطْمِئِنٌّ	اطْمَئِنَّ	يَطْمَئِنُّ	اطْمَئَنَّ	to be tranquil
اشْمَأَزَّ اشْمِئْزَازٌ شِمَازِيْزَةٌ	مُشْمِئِزٌّ	اشْمِئْزِ	يَشْمِئْزُ	اشْمَأَزَّ	to shrink (with aversion).

7. What is to be specially noted about this table ?

(a) Three things to be *learned* : الماضي ; المضارع ; اسم الفاعل .

(b) Two things to be *noted* only (not memorised) : the Imperative which will be better understood after Lesson 103 on "Doubled (or Surd) Verbs ; and the two ways of forming the Verbal Noun. In the case of اطمأَنَّ to be tranquil, both اطْمَئَنَّ and اطمئنان mean tranquility, or, peace of mind.

Exercise 97 a. To English :

صَارَ التِّلْمِيذُ يُولُوْهُ وَلَوْهٖ كَأَنَّهُ لَا يَرِيْدُ أَنْ يُبْرِهِنَ عَلَى اجْتِهَادِهِ
بِإِتِّمَامِ دُرُوسِهِ . وَكَانَ الْمَذْكُوْرُ يَتَمَنَّى بِمِنْطَقَةِ لَامِعَةٍ فَأَصْبَحَ يَتَلَاوُ
لَمَعَانًا كَأَنَّهُ أُعْطِيَ لَهُ هَدِيَّةٌ مِنْ أَسَاتِذِهِ مُحَمَّدٌ فَأَضْحَى يُفَاخِرُ بِهَا
الْآخَرَ وَيُسَابِقُهُ وَفِي النِّهَايَةِ انْتَهَى الْأَمْرُ إِلَى الْمُضَارَبَةِ وَأَمْلَا كَمَةً

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.

READING EXERCISE 98.

نَزَعَ ثِيَابَهُ Removed-his-clothes,	فِي يَوْمٍ ثَلْجٍ on-a-day-of-snow,	أَسْوَدُ مَرَّةً A black-one once,
فَقِيلَ لَهُ And it-was-said-to-him,	وَيَعْرُكُ بِهِ جِسْمَهُ and-rubbing-with-it-his-body,	وَأَقْبَلَ يَأْخُذُ الثَّلْجَ and began-taking-the-snow,
أَبْيَضُ become-white,	لَعَلِّي In-the-hope that-I,	فَقَالَ He-said,
		لِمَاذَا تَعْرُكُ جِسْمَكَ بِالْثَّلْجِ Why-do-you-rub-your body-with-the-snow,
لَا تَتْعَبُ نَفْسَكَ Don't-trouble-yourself,	يَا هَذَا O this-one,	فَأَتَى رَجُلٌ حَكِيمٌ وَقَالَ لَهُ Then-a-wise-man-came-and-said-to-him,
لَا يَزِيدَادُ إِلَّا سَوَادًا increases-not-except-in-blackness,	وَهُوَ and it	أَنَّ جِسْمَكَ يُسْوَدُ الثَّلْجِ that-thy-body-blacken-the-snow,
فَقَدْ يُمَكِّنُ for-it-is-possible		
الْخَيْرُ the good,	يَقْدِرُ أَنْ يَفْسِدَ is-able-to-corrupt,	أَنَّ الشَّرِيرَ that-the-wicked,
هَذَا مَعْنَاهُ This (story) The-meaning-of-it-is,		
عَلَى إِصْلَاحِ الشَّرِيرِ Over-the-reformation-of-the-wicked,	فَلَا يَتِمْدَرُ (he cannot.) he-has-not-power,	وَأَمَّا الرَّجُلُ الْخَيْرُ and-as-for-the-man the-good-one,

THE ENGLISH.

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.

رُزِقَ رَجُلٌ بُولَدٍ فَقَرَحَ جَدًّا فَذَهَبَ لِنَجَّارٍ وَأَعْطَى لَهُ رِيَالًا وَقَالَ لَهُ
اعْمَلْ لِي سَرِيرًا فَقَالَ النَجَّارُ سَمْعًا وَطَاعَةً يَوْمَ الْجُمُعَةِ (بَعْدَ ثَمَانِيَةِ
أَيَّامٍ) تَعَالَ خُذِ السَّرِيرَ. فَيَوْمَ الْجُمُعَةِ ذَهَبَ الرَّجُلُ لِلنَّجَّارِ وَقَالَ لَهُ
هَاتِ السَّرِيرَ. قَالَ النَجَّارُ إِنَّهُ لَمْ يُكْمَلْ بَعْدُ وَهَكَذَا تَأَخَّرَ النَجَّارُ
مَرَّةً بَعْدَ أُخْرَى حَتَّى صَارَ الْوَالِدُ يَمْشِي فَكَبِيرَ وَتَزَوَّجَ فَلَمَّا رُزِقَ بُولَدٌ
قَالَ لِأَبِيهِ يَلْزِمُ لِابْنِي سَرِيرًا. فَقَالَ أَبُوهُ أَذْهَبَ لِلنَّجَّارِ الْفُلَانِي الَّذِي
أَنَا أَوْصَيْتُهُ عَلَى عَمَلِ سَرِيرٍ وَخَذَهُ مِنْهُ لِأَنَّهُ فَاتَتْ أَلْفَ عَشْرُونَ سَنَةً
فَرَأَى النَّجَّارُ وَقَالَ لَهُ هَاتِ السَّرِيرَ الَّذِي أَوْصَاكَ عَلَيْهِ وَالِدِي. قَالَ النَّجَّارُ
خُذِ الرِّيَالَ لِأَنِّي لَا أَحِبُّ أَنْ أَسْتَعْجَلَ شُغْلِي

NOTES.

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 unpunctuated. We give a few grammatical notes :—

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

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

الفلاني (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).

EXAMINATION PAPER 100.

A. To English :

- (١) إِنِّي عَجَبْتُ مِنْ قَتْلِهِ إِيَّاهَا لِأَنِّي لَمْ أَسْمَعْ شَيْئًا عَنْ ذَلِكَ قَبْلًا
 (٢) لَا تَضْطَرِّبْ قُلُوبَكُمْ بِكُمْ لِأَنِّي أَنَا مَعَكُمْ
 (٣) اسْتَغْفِرِ اللَّهَ لِمَا تَتَدَمَّرُ مِنْ ذَنْبِكَ وَمَا تَأْخَرُ
 (٤) إِنَّمَا لَا نَسْتَحْسِنُ حُضُورَهُ مَعَنَا لِأَنَّا نَسْتَقْبِلُ كَلَامَهُ وَعَلَى كُلِّ
 حَالٍ لَمْ نَسْتَحْضِرْهُ
 (٥) لَا تَشْمُزُوا مِنَ الْمُتَعَرِّينَ
 (٦) قَدْ تَبَايَحَتِ الْعُلَمَاءُ فِي أَمْرِ أَضْمِ حِلَالِ كُلِّ شَيْءٍ هَلْ ذَلِكَ مُمَكِّنٌ أَمْ لَا
 (٧) لَا تَقْشَعِرِّي إِذَا زُلْزِلَتِ الْأَرْضُ

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. *فَعْلٌ سَالِمٌ* *Sound* (or “strong”) *i.e.* free from defect; and B. *فَعْلٌ غَيْرُ سَالِمٍ* *Not-Sound*.

A. Consists of verbs (whether trilateral or quadrilateral) that are devoid of Hamza, Doubled Radicals, and Weak Letters, for all of these have their own special rules.

B. *غَيْرُ سَالِمٍ* (Not-Sound) is sub-divided into :

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

Under (a) we shall study *مَهْمُوزٌ* *Mahmûz* (hamzated verb) and *مُضَاعَفٌ* *Muḍâ‘af* (doubled) *i.e.* with 2nd and 3rd radicals alike.

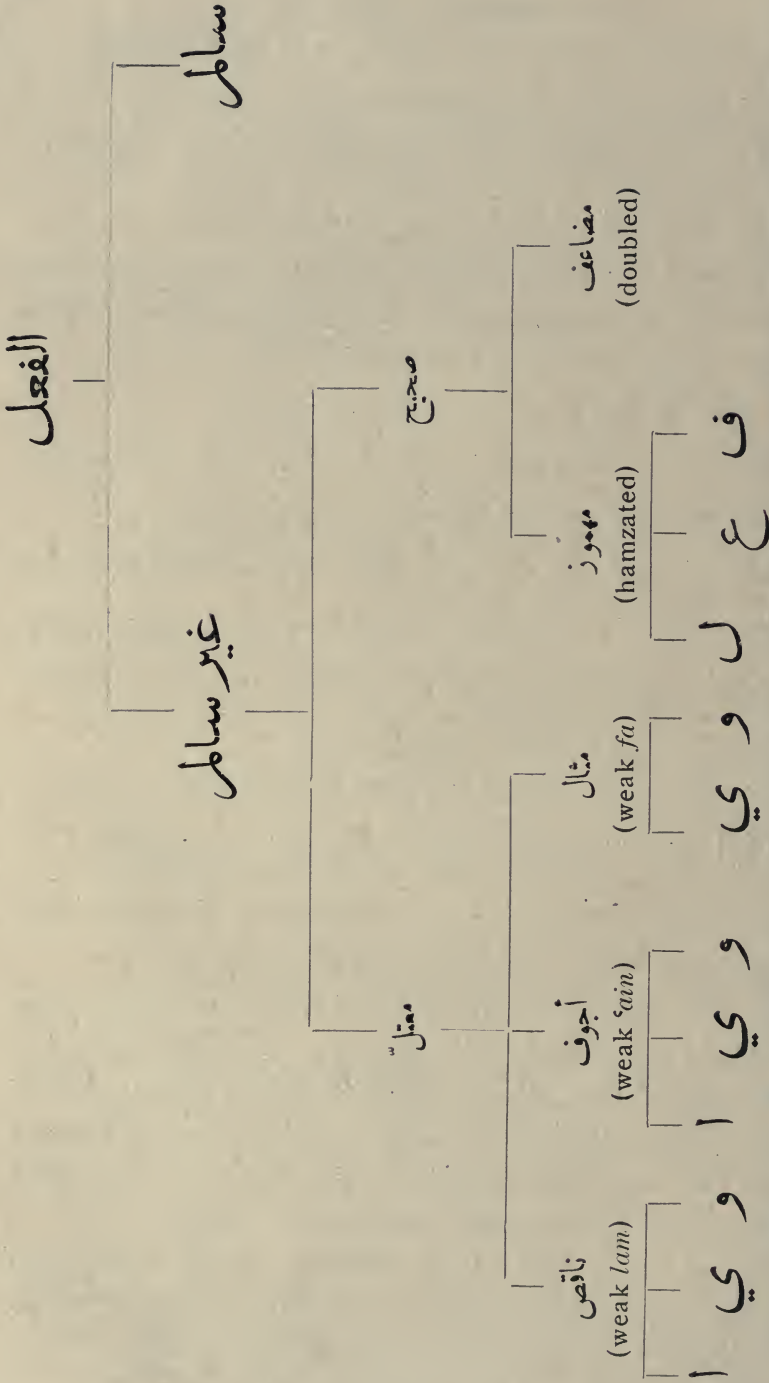
- (b) *مُعْتَلٌّ* (*Mu‘tall*=weak) consists of verbs containing the *weak wau* and *ya*. Under (b) we shall have :—

مِثَالٌ *Mithâl* (Assimilated *wau* or *ya* as 1st radical.

أَجْوَفٌ *Ajwaf* (Hollow)—*wau* or *ya* or *alif* in the middle.

نَاقِصٌ *Nâqis* (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 *fa*, hamzated 'ain, or hamzated *lam*. After that, weak first letter either *wau* or *ya*; weak second radical *wau*, or *ya*, or *alif*; finally weak third radical, *wau* or *ya* or *alif*.

Lesson 102.

DOUBLED VERB. *الفعل المضاعف*

1. What is the origin of the Doubled, or "Surd" Verb.

A simple trilateral verb with three fathas. Thus *مدَّ* = *مدد*

2. When are the two radicals contracted, and when separated ?

They are contracted when the third radical carries a vowel-sign, but opened out when it has a sukûn, (*e.g.* before a Pronoun-Affix). Thus *مدَّ* he extended ; *مددْتُ* I extended.

3. Inflect the Preterite of *مدَّ*

مدَّ	مدَّتْ	مَدَّا	مَدَّتَا	مَدُّوا	مَدَّتُوا
مَدَدْتُ	مَدَدْتِ	مَدَدْنَا	مَدَدْتُمَا	مَدَدْتُمْ	مَدَدْتُنَّ
مَدَدْتُ		—			

4. What happens in the Present Tense (*ex.* *يَفِرُّ* 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 *يَمْدَدُ* we get *يَمْدُ* and for *يَفِرُّ*, *يَفِرُّ* and for *يَعْمَضُ*, *يَعْمَضُ*.

5. Imperfect Tense of *ظَنَّ* to think, suppose.

يُظَنُّ	يُظَنُّ	يُظَنُّ	يُظَنُّ	يُظَنُّ	يُظَنُّ
يُظَنُّ	يُظَنُّ	يُظَنُّ	يُظَنُّ	يُظَنُّ	يُظَنُّ
يُظَنُّ		—			

فَرَّ to flee, run away.

يَفِرُّ	يَفِرُّ	يَفِرُّ	يَفِرُّ	يَفِرُّ	يَفِرُّ
يَفِرُّ	يَفِرُّ	يَفِرُّ	يَفِرُّ	يَفِرُّ	يَفِرُّ
يَفِرُّ		—			

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 *لَ* which means
verily or *assuredly*, and is used after *أَنَّ* (see 128 : 10).

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

- (١) فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ
- (٢) وَظَنَنْتُمْ ظَنًّا سَوْءًا
- (٣) يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ
- (٤) فَقَرَّرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ
- (٥) وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ
- (٦) وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ
الظَّالِمِينَ بِاللَّهِ ظَنًّا سَوْءًا
- (٧) قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ

Lesson 103.

1. Form the Subjunctive of the Doubled Verb ?

This is regularly formed; e.g. from **دَلَّ يَدُلُّ** to indicate, show.

أَنْ يَدُلَّ	أَنْ تَدُلَّ	أَنْ يَدُلَّا	أَنْ تَدُلَّا	أَنْ يَدُلُّوا	أَنْ تَدُلُّوا
أَنْ تَدُلِّي	أَنْ تَدُلِّي	أَنْ تَدُلِّي	أَنْ تَدُلِّي	أَنْ تَدُلُّوا	أَنْ تَدُلُّوا
أَنْ أَدُلَّ	—	—	—	—	—

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 **يَدُلُّ** for, as we have shown before **لَلَّ = أَلَّ**. If it were **لَلَّ** two sukûns would come together, which is never allowed to happen in Arabic.

لَمْ يَدُلَّ	لَمْ تَدُلَّ	لَمْ يَدُلَّا	لَمْ تَدُلَّا	لَمْ يَدُلُّوا	لَمْ تَدُلُّوا
لَمْ تَدُلِّي	لَمْ تَدُلِّي	لَمْ تَدُلِّي	لَمْ تَدُلِّي	لَمْ تَدُلُّوا	لَمْ تَدُلُّوا
لَمْ أَدُلَّ	—	—	—	—	—

But Wright says, "In the Jussive the second radical *not-unfrequently* 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

لَمْ يَعِضَّ لَمْ يَفِرَّ لَمْ يَدُلَّ

3. How is the Passive formed ?

(a) In the Preterite **الماضي** (ذَمَّ to blame)

ذُمَّ	ذُمَّتَ	ذُمَّا	ذُمَّتَا	ذُمَّوا	ذُمَّنَّ
ذُمَّتَ	ذُمَّتَ	ذُمَّتَا	ذُمَّتَا	ذُمَّتَا	ذُمَّتَا
ذُمَّتَ	—	—	—	—	—

(b) In the Imperfect المضارع (غَشَّ "to deceive").

يَغْشِي	يَغْشُونَ	يَغْشَانِ	يَغْشَانِ	تَغْشِي	تَغْشُونَ
تَغْشِي	تَغْشُونَ	تَغْشَانِ	تَغْشَانِ	نَغْشِي	نَغْشُونَ
نَغْشِي	نَغْشُونَ	—	—	أَغْشِي	أَغْشُونَ

4. How is this verb pronounced *colloquially*?

In every case without separation. Thus مَرَّ he passed; مَرَّيتُ I passed. Observe how the vowelling difficulty is overcome—a *ya* with sukûn is interpolated between the verb and the pronominal affix. Compare مَدَدْنَا we extended, with مَدَدْنَا

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 مَرَّرتُ because it is easily pronounced, but, when the word is longer, as in اِسْتَمَرَّ one says اِسْتَمَرَّيتُ I continued. Most correspondents now write اِسْتَمَرَّيتُ. There are several examples of this in ألف ليلة وليلة For example اِسْتَمَرَّيتُ جَالِسًا إِلَى وَقْتِ الْعِشَاءِ

6. Memorise this vocabulary:

Doubled Verbs taking damma in the Imperfect.

to stretch	مَدَّ	to knock	دَقَّ	to cease	كَفَّ
to pour	صَبَّ	to count	عَدَّ	to draw, drag	جَرَّ
to lower	حَطَّ	to sprinkle	رَشَّ	to exert oneself	جَدَّ

Taking fatha :

to love, like	وَدَّ	to smell (a)	شَمَّ	to touch	مَسَّ
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Taking kasra :

to err	ضَلَّ	to smell (b)	شَمَّ	to tighten	شَدَّ
to kneel	خَرَّ	to cease	خَفَّ	to be sound	صَحَّ

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

- (١) وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا
- (٢) وَإِذَا الْأَرْضُ مُدَّتْ
- (٣) وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ
- (٤) قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ
- (٥) مَاذَا تَظُنُّونَ فِي الْمَسِيحِ
- (٦) وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ
- (٧) وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

ACTIVE VOICE AND PASSIVE VOICE.

1. "Active Voice" is called by some *المعلوم فاعله* = the verb whose agent (subject) is known. By others *المبني للمعلوم*.
2. "Passive Voice" is similarly called *المجهول فاعله* = the verb whose agent (subject) is unknown. Or *المبني للمجهول*.
3. "Subject" of a Passive Verb *نائب فاعل* = "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 vowelised hamza is changed to the letter homogeneous to the vowel. Examples أَمَّنَ becomes أَمِنَ and أَلْمِنُ is written أَلْمِنُ "I believe," and إِيمَانُ belief for إِيمَانُ . Similarly, we write أَكَلُ I eat, for أَكَلُ . The advanced student may, however, note that since أ is not أ alif of prolongation, to change it to the alif of prolongation and then to write *madda* is but a conventional custom. Similarly, *ya* of the Imperative.

3. Conjugate أَسَرَ يَأْسِرُ to take captive.

الماضي		
أَسَرْتُ	أَسَرْتَ	أَسَرْنَا
أَسَرْتُمْ	أَسَرْتُمَا	أَسَرْتُمْ
أَسَرْنَا	—	—
المضارع المرفوع		
يَأْسِرُ	يَأْسِرَانِ	يَأْسِرُونَ
تَأْسِرُ	تَأْسِرَانِ	تَأْسِرُونَ
أَسِيرُ	—	نَأْسِرُ
المضارع المجزوم		
لَمْ يَأْسِرْ	لَمْ يَأْسِرَا	لَمْ يَأْسِرُوا
لَمْ تَأْسِرْ	لَمْ تَأْسِرَا	لَمْ تَأْسِرُوا
لَمْ أَسِرْ	—	لَمْ نَأْسِرْ
الامر		
أَسِرْ	أَسِرَا	أَسِرُوا
أَسِرِي	—	—

4. there any exception to the above rule?

In the Imperative of *three* verbs the first radical is rejected altogether: **خُذُوا** take! **مُرُّوا** command! **كُلُوا** eat!

5. Form اسم الفاعل

The one alif is placed across the other, forming madda: thus **آخِذُ** taking; **آكِلُ** one eating; **آمِلُ** one hoping; **آمِنُ** safe.

6. What happens with the *Passive* of the Muḍāriʿ?

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 **يُؤْخَذُ** He (it) will be taken. Similarly **يُؤْكَلُ الطَّعَامُ** the food will be eaten.

7. Examples of اسم المفعول from the **مَهْمُوزُ أَفْعَاءُ** (having initial hamza) **مَأْمُولٌ** hoped-for; **مَأْكُولَاتٌ** an eatable; **مَأْمُورٌ** subordinate official; **مَأْذُونٌ** permitted.

8. Vocabulary: (a) Verbs taking ḍamma in Imperfect: to hope **أَخَذَ**; to order **أَمَرَ**; to eat **أَكَلَ**; to take **أَخَذَ**

(b) Faṭḥa: to permit **أَذِنَ**; to be safe **أَمِنَ**; to regret **أَسَفَ**

(a) Kasra in Imperfect: to take captive **أَسَرَ**

Exercise 104a. To Arabic:

I. "Then eat from what is set-before (brought forward to) you" (Luke 10 : 8).

2. "And the Lord God took Adam (the man,) and put him into the garden of Eden to dress it and keep it. And the Lord God commanded Adam (the man) saying, "Of all the trees of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die". (Gen. 2 : 15-17).

Exercise 104a. To English:

- (١) فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ
(٢) وَأَخَذَ الرَّبُّ إِلَهُ آدَمَ وَوَضَعَهُ فِي جَنَّةٍ عَدْنٍ لِيَعْمَلَهَا وَيَحْفَظَهَا وَأَوْصَى
الرَّبُّ إِلَهُ آدَمَ قَائِلًا مَنْ جَمِيعِ شَجَرِ الْجَنَّةِ تَأْكُلْ أَكَلًا وَمَا شَجَرَةُ
مَعْرِفَةِ الْخَيْرِ وَالْأَشَرِّ فَلَا تَأْكُلْ مِنْهَا لِأَنَّكَ يَوْمَ تَأْكُلْ مِنْهَا مَوْتًا تَمُوتُ

Lesson 105.

مهموز العين

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

Fatḥa as in سَأَلَ يَسْأَلُ to inquire

Ḍamma „ بَوَسَّ يَبُوسُ to be brave

Kasra „ يَسِسَ يَيْسَسُ to despair

2. The Muḍâri‘ of “to despair”

يَسْأَلُ	يَسْأَلُ	يَسْأَلُ	يَسْأَلُ
يَسْأَلُ	يَسْأَلُ	يَسْأَلُ	يَسْأَلُ
يَسْأَلُ	يَسْأَلُ	يَسْأَلُ	يَسْأَلُ
يَسْأَلُ	يَسْأَلُ	يَسْأَلُ	يَسْأَلُ

3. The Imperative of “to ask”

اسْأَلْ	اسْأَلُوا	اسْأَلَا	اسْأَلِي
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There is, however, another form of this particular verb sometimes met with, in which the hamza is simply dropped out of al-Muḍâri‘ and al-Amr. Example of the latter :

سَلِّ ask ! (We may briefly note here that رَأَى to see, drops its hamza in al-Muḍâri‘ and makes يَرَى etc. It will be studied under the “weak-ending verb” 122—125).

- 4 اسم الفاعل gives no difficulty ; thus سَائِلٌ one-asking, or a beggar ; يَائِسٌ one-despairing زَائِرٌ roaring (from زَارَ not زَارَ which, however forms its اسم الفاعل in the same way)

5. The Passive is يُسْأَلُ he is asked (about it).

6. What becomes of the alif-hamza in Noun of object ?

Revise our RULE of PERMUTATION once more (104 : 6).

The alif becomes wau to suit the ḍamma. Thus مَسْئُولٌ or مَسْئُولٌ 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-ul-‘ain* (having the ‘ain hamzated).

Examples of Maṣdar :—

رُؤْيُ request ; and سُؤَالُ a question ; لُؤْمُ villainy ; يَأْسُ despair ;
كَآِبَةٌ depression (or “dumps”).

8. Revise Lesson 13 at this stage. *Important.*

(تمرين ١٠٥ من الكتاب المقدس)

(١) اِسْأَلْنِي فَاَعْطِيكَ الْاُمَمَ مِيرَاثًا لَكَ وَاَقَاصِيَ الْاَرْضِ مِلْكًا لَكَ

(٢) فَيَسْأَلُ سَاوُلُ مِنِّي فَلَا يَفْتَشُ عَلَيَّ بَعْدُ (٣) وَ كَلَامُ الْاَيَّاسِ لِلرِّيحِ

(٤) لِأَنَّ كُلَّ مَنْ يَسْأَلُ يَأْخُذُ (٥) اِسْأَلْ اَبَاكَ فَيُخْبِرَكَ وَشُيُوكَ

فَيَقُولُوا لَكَ (٦) اِسْأَلُوهُ فَهُوَ يَتَكَلَّمُ عَنْ نَفْسِهِ

(٧) فَقَالَتْ لِلْمَرْأَةِ اَحَقًّا قَالَ اللهُ لَا تَأْكُلَا مِنْ كُلِّ شَجَرِ الْجَنَّةِ

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).
4. “For everyone who asketh taketh.” (Luke 11 : 10).
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.

مهموز اللام

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

Meaning	Masdar	Pass: Pres:	Passive	Imper	Present	Past
* to create	بَرَأَ	يُبْرِئُ	بُرِيَ	ابْرِأْ	يَبْرِئُ	بَرَأَ
* to read	قَرَأَ	يَقْرَأُ	قُرِيَ	اقْرَأْ	يَقْرَأُ	قَرَأَ
* to fill	مَلَأَ	يَمْلَأُ	مُلِيَ	امْلَأْ	يَمْلَأُ	مَلَأَ
to be slow	بَطَأَ	—	—	اَبْطُؤْ	يَبْطُؤُ	بَطُؤَ
to make a mistake	خَطَأَ	—	—	اخْطَأْ	يَخْطُؤُ	خَطُئَ
* to begin	بَدَأَ	يُبْدَأُ	بُدِيَ	ابدأْ	يَبْدَأُ	بَدَأَ

- What do you observe in the above table ?
 - That there are fatha-fatha, kasra-fatha, and other verbs.
 - That the *kursy* of the hamza is homogeneous to the preceding vowel (105 : 6).
 - The Passive Past always writes its hamza over a kursy.
 - The Pass : Pres : writes it over alif, because of the preceding fatha.
- 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. أَخْطَأَ يُخْطِئُ
- Form قَرَأَ اسم الفاعل from قَرَأَ
Note that the kasra requires its homogeneous *ya kursy* (with no dots; then there is no difficulty. قَارِئٌ ج قَرَّاءٌ a reader.
- Form مَلَأَ اسم المفعول from قَرَأَ and مَلَأَ
مَقْرُوءٌ *maqrû'un*, read; مَمْلُوءٌ *mamlû'un*, filled.
- 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"?
 نَبِيٌّ is derived from نَبَأٌ and is on the form فَعِيلٌ but the hamza has coalesced with the ya; so instead of writing النَّبِيُّ *an-Nabī'u* we write النَّبِيُّ *an-Nabīyu*. The plural of نَبِيٌّ 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 سُوءٌ) سَوَاءٌ جَ أَسْوَأُ

anything, something (Its plural is a diptote) شَيْءٌ جَ أَشْيَاءُ

with enjoyment ("to your health") هَنِيئًا

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

The plural form is أَفْعَالَةٌ (Lesson 132). As the two radicals are alike (from أَمَّ to walk ahead) the kasra is thrown forward, and we get أَئِمَّةٌ Compare the verb أَمَّ to groan ; أَيْنُ I groan.

Exercise 106a. To English : (From *al-Qur'ân*).

(١) اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (٢) كُلُوا وَاشْرَبُوا هَنِيئًا (٣) قَالَ إِنِّي جَاءَ لَكُمْ لِلنَّاسِ إِمَامًا (٤) وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا (٥) فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ

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 IO7.

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 Maşdars 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.

المصدر	اسم المفعول	اسم الفاعل	الامر	المضارع		الماضي		Conj
				المجهول	المبني للمعلوم	المجهول	المبني للمعلوم	
مَدَّ	مَمْدُودٌ	مَادٌ	مُدَّ	يُمَدُّ	يُمَدُّ	مَدَّ	مَدَّ	1
تَحْقِيقًا	تُحَقِّقُ	مُحَقِّقٌ	حَقِّقْ	يُحَقِّقُ	يُحَقِّقُ	حَقَّقَ	حَقَّقَ	2
مُتَمَاسَّةً	مُتَمَاسٌّ	مُتَمَاسٌّ	مَاسَّ	يُتَمَاسُّ	يُتَمَاسُّ	مُوسَّ	مَاسَّ	3
أَمْدَادًا	مُمَدَّدٌ	مُمَدَّدٌ	أَمَدَّ	يُمَدَّدُ	يُمَدَّدُ	أَمَدَّ	أَمَدَّ	4
تَحْقِيقًا	تُحَقِّقُ	مُتَحَقِّقٌ	تَحَقَّقْ	يَتَحَقَّقُ	يَتَحَقَّقُ	تَحَقَّقَ	تَحَقَّقَ	5
تَمَاسًّا	تُتَمَاسُّ	تُتَمَاسُّ	تَمَاسَّ	يُتَمَاسُّ	يُتَمَاسُّ	تَمُوسَّ	تَمَاسَّ	6
أَنْحِلَالًا	يُنَحَّلُ	يُنَحَّلُ	أَنْحَلَّ	يُنَحَّلُ	يُنَحَّلُ	أَنْحَلَّ	أَنْحَلَّ	7
أَمْتِدَادًا	يُمْتَدُّ	يُمْتَدُّ	أَمْتَدَّ	يُمْتَدُّ	يُمْتَدُّ	أَمْتَدَّ	أَمْتَدَّ	8
أَسْتِمْدَادًا	يُسْتَمَدُّ	يُسْتَمَدُّ	أَسْتَمَدَّ	يُسْتَمَدُّ	يُسْتَمَدُّ	أَسْتَمَدَّ	أَسْتَمَدَّ	10

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 *distinctive vowels* cannot be shown without separating the radicals.

Exercise 107 a.

(في الحرب)

اتَّصَلَ بِنَا أَنَّ الْقَائِدَ الْعَامَّ أَرْسَلَ يَسْتَمِدُّ عَدَدًا مِنَ الرِّجَالِ وَجَانِبًا
مِنَ الذَّخِيرَةِ فَبَعْدَ تَحْقِيقِ طَلْبِهِ فِي وَزَارَةِ الْخَرِيَّةِ أَمَدَّوهُ بِكُلِّ مَا طَلَبَ
مِنْ عَسَاكِرٍ وَمُهَيَّمَاتِهِمْ مِثْلَ وَسَائِلِ النَّقْلِ إِلَى غَيْرِ ذَلِكَ
وَلِغَايَةِ الْآنَ قَدْ انْضَمَّ إِلَى جَيْشِ الْأَحْتِلَالِ بِهَذَا الْقَطْرِ إِمْدَادَاتٌ
كَثِيرَةٌ وَارِدَةٌ مِنْ بُلْدَانٍ أُخْرَى حَتَّى قِيلَ إِنَّ الْجَيْشَ مُتَمِّدٌ مِنَ الْبَحْرِ
إِلَى الْبَحْرِ وَمُسْتَعِدٌّ لِكُلِّ شَيْءٍ وَقَدْ أَعَدُّوا لَهُمْ مَعْسَكَرًا عَظِيمًا
ثُمَّ بَعْدَ وُصُولِهِمْ بِأَيَّامٍ قَلِيلَةٍ أَشْتَدَّتْ الْحَرْبُ أَشَدَّادًا غَيْرَ مُنْتَظَرٍ
وَحَدَثَتْ مُعْرَكَةٌ كَبِيرَةٌ إِنَّمَا نَحْنُ مُلْتَزِمُونَ خِطَّةَ الدِّفَاعِ لَا خِطَّةَ
الْهُجُومِ وَلِلْجَيْشِ طَيَّارَاتٌ وَبَعْضُ قَطَرَاتٍ مُسَلَّحَةٍ وَمَدَافِعَ سَرِيعَةٍ
الْإِنْطِلَاقِ. أَمَّا وَزَارَةُ الْمُوَاصَلَاتِ فَأَيَّامًا اسْتَحْتَمَّتْ مَدْحًا عَظِيمًا

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 *mahmûz-ul-fâ*.

2. What is Conj. III of أَثَرَ?—It is أَثَرَ from أَثَرَ

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

3. How are these to be distinguished?

By examining المضارع والمصدر واسم الفاعل

Example: مُؤَاخَذٌ to reproach; يُؤَاخِذُ; مُؤَاخَذَةٌ

مُؤْلِمٌ to cause pain; يُؤْلِمُ; أَيْلَامٌ

Conj.	الماضي		المضارع		الامر	اسم الفاعل	اسم المفعول	المصدر
	المعلوم	الجهول	المعلوم	الجهول				
2.	أَلَفَ	أَلَفَ	يُؤَلِّفُ	يُؤَلِّفُ	أَلَفٌ	مُؤَلِّفٌ	مُؤَلِّفٌ	تَأْلِيفٌ
3.	أَنَسَ	أَنَسَ	يُؤَانِسُ	يُؤَانِسُ	أَنَسٌ	مُؤَانِسٌ	مُؤَانِسٌ	مُؤَانَسَةٌ
4.	أَمَنَ	أَمَنَ	يُؤَمِّنُ	يُؤَمِّنُ	أَمِنٌ	مُؤَمِّنٌ	مُؤَمِّنٌ	إِيمَانٌ
5.	تَأَخَّرَ	تَأَخَّرَ	يَتَأَخَّرُ	يَتَأَخَّرُ	تَأَخَّرَ	مُتَأَخِّرٌ	مُتَأَخِّرٌ	تَأَخُّرٌ
6.	تَأَنَسَ	تَأَنَسَ	يَتَأَنَسُ	يَتَأَنَسُ	تَأَنَسَ	مُتَأَنَسٌ	مُتَأَنَسٌ	تَأَنُّسٌ
8.	اتَّخَذَ	اتَّخَذَ	يَتَّخِذُ	يَتَّخِذُ	اتَّخَذَ	مُتَّخِذٌ	مُتَّخِذٌ	اتِّخَاذٌ
8.	اتَّعَمَّنَ	اتَّعَمَّنَ	يُتَّعَمِّنُ	يُتَّعَمِّنُ	اتَّعَمَّنَ	مُتَّعَمِّنٌ	مُتَّعَمِّنٌ	إِيتِمَانٌ
10	اسْتَاذَنَ	اسْتَاذَنَ	يُسْتَأْذِنُ	يُسْتَأْذِنُ	اسْتَاذَنَ	مُسْتَأْذِنٌ	مُسْتَأْذِنٌ	اسْتِئْذَانٌ

4. To place in trust اتَّعَمَّنَ to be sociable أَنَسَ to write a book أَلَفَ

5. Learn مُؤَدِّنٌ caller-to-prayer; مُتَأَلِّمٌ sufferer; مُؤْلِمٌ painful.

Learn also مُؤْتَمَرٌ a conference, which is a Noun of Place being on the same form as اسم المفعول (See 63: 7, footnote, and cf مُجْتَمَعٌ).

Self-Test 108. Translate these N's of Agent: an author; delayed; a believer; asking to be excused; a suffering woman.

Lesson 109.

I. MAHMUZ-UL-'AIN verbs use *some* derived forms only.

المصدر	اسم المفعول	اسم الفاعل	الامر	المضارع		الماضي		Conj.
				المجهول	المعلوم	المجهول	المعلوم	
سَامَةٌ	مُسْمُومٌ	سَامِعٌ	اِسَامٌ	يُسَامُّ	يُسَامُّ	سَمِمَ	سَمِمَ	I.
مَلَأَمَةٌ	مُلَآءَمٌ	مَلَائِمٌ	لَائِمٌ	يَلَاءَمُ	يَلَاءَمُ	أَوَمَّ	لَاءَمَ	3.
اِسَامٌ	مُسَامٌ	مُسَمٌ	اَسَمٌ	يُسَامُّ	يُسَمُّ	اَسَمَ	اَسَامَ	4.
تَرَأَفٌ	مُتَرَأَفٌ	مُتَرَفٌّ	تَرَأَفٌ	يَتَرَأَفُ	يَتَرَأَفُ	تُرَوَّفَ	تَرَأَفَ	5.
تَسَاوَلٌ	مُتَسَاوَلٌ	مُتَسَائِلٌ	تَسَاءَلٌ	يَتَسَاءَلُ	يَتَسَاءَلُ	تُسَوَّلَ	تَسَاءَلَ	6.
اَلْتِثَامُ	مُلتَامٌ	مُلتَمٌ	اَلتِثَمُ	يُلتَامُ	يُلتَمُّ	اَلتَمَّ	اَلتَامَ	8.

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?

لَاءَمَ to suit, is used of food (or climate) suiting a person; *تَسَاءَلَ* is used of everybody asking everyone else; and *اَلتَامَ* is sometimes used of a wound healing (edges coming together) while *اَللِثَامُ اَلْاَسْوِيّ* the annual gathering (of a society). Also *تَفَأَلَ* to augur good, *تَشَاءَمَ* to bode ill, to be pessimistic.

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

5. Vocab:— to congrat. *هَنَأَ* to acquit *بَرَأَ* to reward *كَفَأَ* to cure *أَبْرَأَ* to prophesy *تَنَبَّأَ* to commence *اِبْتَدَأَ* (Add these to p. 259).

5. Verbs **Mahmuz-ul-Lam** are frequently met with.

to take refuge	التَّجَا VIII.	to hide (a thing)	خَبَا II.
to hide one self	اِخْتَبَا	to accuse of error	خَطَا
to be filled	اِمْتَلَا	to inform	اَنْبَا IV.
to seek warmth	اِسْتَدَفَا X.	to sin, miss aim	اَخْطَا

6. Pay special attention to Conjs II., IV. and VIII. in this table.

المصدر	اسم المفعول	اسم الفاعل	الامر	المضارع		الماضي		Conj.
				المجهول	المعلوم	المجهول	المعلوم	
مِهْنَةٌ	مِهْنَةً	مِهْنِي	هَي	يُهِنَا	يُهِنِي	هَي	هَنَا	2.
تَبَرُّةٌ	مُبْرَأً	مُبْرِي	بَرِي	يُبْرَأُ	يُبْرِي	بَرِي	بَرَأَ	2.
مُكَافَأَةٌ	مُكَافَأً	مُكَافِي	كَافِي	يُكَافَأُ	يُكَافِي	كَوَفِي	كَافَأَ	3.
اِبْرَاءٌ	مُبْرَأً	مُبْرِي	أَبْرِي	يُبْرَأُ	يُبْرِي	أَبْرِي	أَبْرَأَ	4.
تَنْبُوَةٌ	مُتَنْبَأً	مُتَنْبِي	تَنْبَأُ	يَتَنْبَأُ	يَتَنْبِي	تَنْبِي	تَنْبَأَ	5.
تُكَافُوءٌ	مُتَكَافَأً	مُتَكَافِي	تُكَافَأُ	يَتُكَافَأُ	يَتُكَافِي	تُكَوَفِي	تُكَافَأَ	6.
اِبْتِدَاءٌ	مُبْتَدَأً	مُبْتَدِي	اِبْتَدِي	يُبْتَدَأُ	يُبْتَدِي	اِبْتَدِي	اِبْتَدَأَ	8.
اِسْتِدْفَاءٌ	مُسْتَدْفَأً	مُسْتَدْفِي	اِسْتَدْفِي	يُسْتَدْفَأُ	يُسْتَدْفِي	اُسْتَدْفِي	اِسْتَدْفَأَ	10.

Exercise 109a.

1. To Arabic:— being-filled ; taking-refuge; pessimism ; suitability ; assembling ; beginning ; congratulation ; acquittal ; he-was-rewarded.
2. Also:— suitable ; congratulator ; one-required ; refugee ; one filled ; a beginner ; hiding oneself ; optimistic.

Exercise 109b.

(أ) اِمْتِلَاءٌ: اِلْتِجَاءٌ: تَشَاوُمٌ: مَلَاءَمَةٌ: اِلْتِمَامٌ: اِبْتِدَاءٌ: مِهْنَةٌ: تَبَرُّةٌ: كُوفِي
 (ب) مَلَائِمٌ: مِهْنِي: مُكَافَأٌ: مُلْتَجِي: مُمْتَلِي: مُبْتَدِي: مُحْتَبِي: مُتَفَاعِلٌ

EXAMINATION PAPER II0.

A. Translate to English:—

- (١) كُلُوا وَاشْرَبُوا هَنِيئًا
- (٢) يَسْتَمِدُّ الْقَارِئُ الْعَامُّ إِمْدَادَاتٍ عَظِيمَةً
- (٣) أَهْنَيْكُمْ بِرُجُوعِكُمْ سَالِمِينَ آمِنِينَ
- (٤) وَأَصْنَعُ إِحْسَانًا إِلَى الْوَفِّ مِنْ مُحِبِّي
- (٥) لَمْ تَكُنْ مَرِيضَةً
- (٦) سَيَلَّمْتُمْ مَجْمَعُ الْمَشِيخَةِ فِي أَوَّلِ الشَّهْرِ الْآتِي
- (٧) اللَّهُ لَا إِلَهَ إِلَّا هُوَ
- (٨) آمَنْتُ بِاللَّهِ وَبِمَلَائِكَتِهِ وَبِرُسُلِهِ وَبِكُتُبِهِ وَبِالْيَوْمِ الْآخِرِ
- (٩) تَأَخَّرَتِ الْمَرْأَةُ حَتَّى تَشْتَدَّ الشَّمْسُ
- (١٠) فَقَالَ النَّجَّارُ: لَا أَحَبُّ أَنْ أَسْتَعِجَلَ شُغْلِي

B. Translate to Arabic:

1. Ask these two sheikhs where they are from.
2. The school is full (has filled); then let us begin.
3. I believe in GOD and His Apostle. [women.]
4. Ask pardon for thy sin, and for the believers and believing
5. (Write out The Fifth Commandment).
6. The girls ran away (fled) from their teacher (f).
7. The two women were prophesying about the extension of the Kingdom of God.
8. Thus (so) God loved the world.
9. Those two ladies merit (deserve) your praise.
10. As though he were engaged (busy).

C. Give Second Person, Dual, (a) Preterite, and (b) Present, of the verbs: to stretch, deserve, be filled, write a book, abstain, think.

Lesson 111.

EYE, VOICE, AND EAR.

Arabian Wisdom.

- (١) راحة الجسم في قلة الطعام — وراحة النفس في قلة الآثام
- وراحة القلب في قلة الاهتمام . وراحة اللسان في قلة الكلام
- (٢) العلم شجرة والعمل ثمرتها
- (٣) اثنان لا يشبعان طالب علم وطالب مال
- (٤) في العجلة الندامة وفي التأني السلامة
- (٥) عثرة القدم أسلم من عثرة اللسان
- (٦) ثلاثة أمور تسر القلب : الماء والخضرة والوجه الحسن
- (٧) ثلاثة يذهبن الحزن : الخضرة والماء والوجه الحسن
- (٨) الجنة تحت اقدام الامهات

Translation of above :

1. Rest of body [is to be found] in rarity of food ;
Rest of soul in fewness of sins ;
Rest of heart in scarcity of anxiety ;
Rest of tongue in paucity of speech.
2. Knowledge is a tree, and action its fruit.
3. Two are never satisfied, the seeker of knowledge and the seeker of wealth.
4. In haste is regret, and in consideration safety.
5. A slip of the foot is safer than a slip of the tongue.
6. Three things please the heart (we should say the eye) : water (*i.e.* the river) and greenness (*i.e.* garden) and a pleasant face.
7. A metrical rendering, — the terminal 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 **الفِعْلُ الْمُعْتَلُّ** What does **مُعْتَلٌّ** mean?

By comparing 107 : 2 **مُعْتَلٌّ** will be found to be the Participle of **عَلَّ** to be sick, hence to contain a letter called **حَرْفُ الْعِلَّةِ** "letter of sickness." The "Sick" (weak) letters are **و** and **ي**

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

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

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

(c) **نَاقِصٌ** — 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 **مِثَالٌ** ?

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

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

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

يَيْسُ	يَيْسَانِ	يَيْسَانِ	يَيْسُ	يَيْسُ
يَيْسُونَ	يَيْسُونَ	يَيْسَانِ	يَيْسِينَ	يَيْسُونَ
يَيْسُ	يَيْسُ	يَيْسُ	يَيْسُ	يَيْسُ

5. The Noun Agent is **يَائِسٌ** and The Noun of Object **مَيْتُوسٌ** both of which are regular.

6. Is the Passive also regular ?

Yes, in the Past ; from *يُسَرُّ* we should have got *يُسِرَّ* 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 *ḍamma* 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, *يُوسِرُ*. The same applies to the Imperative : *اُوسِرْ*.

8. Vocabulary : *يَنْعَ* "to ripen," *يَبْسَ* "to be dry," *يُسِرَّ* "to be easy" *يَقْظَ* "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 :

- (١) لَا تَيْأَسْ مِنْ رَحْمَةِ اللَّهِ
- (٢) إِنَّ بَعْدَ الْعُسْرِ يُسْرًا
- (٣) لِنَقْطِفِ الْأَثْمَارَ الْيَانِعَةَ
- (٤) مَرْزُوعَاتُنَا مَيْرُوقَةً هَذِهِ السَّنَةِ
- (٥) بَعْدَ الْإِخْتِبَارِ الطَّوِيلِ لَمْ أَجِدِ الطَّقْسَ مُلَائِمًا
- (٦) يَلْتَمِسُ الْمُؤْتَمَرُ السَّنَوِيُّ فِي مَدِينَةِ الْقَاهِرَةِ
- (٧) أَهْنِئَتِكَ بِسَلَامَةِ الْعُودَةِ تَهْنِئَةً خَاصَّةً

Lesson 113.

ASSIMILATED VERBS IN و (مثال واوي)

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) فَضُلٌ يَفْضُلُ : are there Assimilated Verbs in و like it ?

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

3. نَصَرَ يَنْصُرُ This form is not used in و . That leaves four, namely

فَعَلٌ يَفْعَلُ and فَعَلٌ يَفْعَلُ ; فَعَلٌ يَفْعَلُ , فَعَلٌ يَفْعَلُ

4. What happens to فَعَلٌ يَفْعَلُ ?

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

to promise	وَعَدَ يَعِدُ عِدًا	to give birth	وَلَدَ يَلِدُ لَدًا
to find	وَجَدَ يَجِدُ جِدًا	to be incumbent	وَجَبَ يَجِبُ جِبًا
to connect, arrive	وَصَلَ يَصِلُ صِلًا	to describe	وَصَفَ يَصِفُ صِفًا
to arrive, come	وَرَدَ يَرِدُ رِدًا	to stand, stop	وَقَفَ يَقِفُ قِفًا

5. What did we say about فَعَلٌ يَفْعَلُ in Lesson 39 : 4 ?

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

to swell	وَرِمَ يَرِمُ رِمًا	to inherit	وَرِثَ يَرِثُ رِثًا
to be in good condition	وَفَّقَ يَقِفُّ فِقًا	to trust, confide	وَثَّقَ يَثِقُ ثِقًا

6. Does **فَعَلَ يَفْعُلُ** also reject the *wau* ?

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

7. The following eight verbs in **فَعَلَ يَفْعُلُ** and **فَعَلَّ يَفْعَلُّ** although they take *fathā* in *Muḍarīʿ* etc., yet drop the initial *wau*.

to be spacious	وَسِعَ يَسْعُ سَعٌ	to fall	وَقَعَ يَقَعُ قَعٌ
to trample upon	وَطَى يَطُ طَاً	to put, place	وَضَعَ يَضَعُ ضَعٌ
to let alone *	وَذَرَ يَذَرُ ذَرٌ	to give, grant	وَهَبَ يَهَبُ هَبٌ
to restrain *	وَزَعَ يَزَعُ زَعٌ	to let, let alone	وَدَعَ يَدَعُ دَعٌ

8. But why have you marked off the two verbs * ?

These may be omitted, as not much used.

9. Why is the Past of **وَدَعَ** put in brackets ?

Because the verb is only used in Present and Imperative.

دَعْنِي Let me ... ! **يَدَعُهُ** 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. **وَاجِدٌ** finding ; **وَاقِفٌ** standing ; **وَاثِقٌ** trusting ; also **مَوْجُودٌ** found (i.e. present) ; **مَوْهُوبٌ** given, granted ; **مَوْثُوقٌ بِهِ** trusted-in , **مَوْرُوثٌ** inherited.

12. Is there any special form for the *Maṣḍar* ?

No ; it may take various forms including **فَعْلٌ** but **فُعُولٌ** is common ; e. g. **وَقْفٌ** ج **أَوْقَافٌ** ecclesiastical endowment ; **وُقُوفٌ** standing ; **وُقُوعٌ** falling, happening ; **وِلَادَةٌ** giving birth.

13. But a great many of the verbs drop the **و** and *compensate* for it by adding **ة** : thus **ثِقَّةٌ** confidence ; **هَبَّةٌ** a gift ; **زِنَةٌ** weight ; **صِفَةٌ** attribute ; **صِلَةٌ** connection ; these last three may, however, take the **فَعْلٌ** form : **وَزَنٌ** ; **وَصَفٌ** and **وَصَلٌ**

Exercise 113 a. To English :

- (١) ضَعُوا أَحْمَالَكُمْ هُنَا
- (٢) وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
- (٣) لَوْ كَانَ وَاثِقًا بِهَا لَوْهَبَهَا كُلَّ مَا طَلَبَتْ مِنْهُ
- (٤) طَبِيعَةُ الْإِنْسَانِ مَوْرُوثَةٌ مِنْ آبَائِهِ
- (٥) اللَّهُ لَمْ يَلِدْ وَلَمْ يُولَدْ
- (٦) لَمْ يَعِدْهَا بَأَنْ تَرِثَ شَيْئًا بَعْدَ مَوْتِهِ
- (٧) الْوَاجِبُ عَلَيْنَا أَنْ نَقْبَلَ وَعْدَهُ وَنَتَّقَ بِهِ تَمَامًا
- (٨) إِنِّي وَجَدْتُهُ مَوْضُوعًا عَلَى الْكُرْسِيِّ
- (٩) لَا يُوْجَدُ أَحَدٌ فِي الدَّارِ الْآنَ
- (١٠) لَيْسَتْ كُلُّ مَدِينَةٍ كَمَا هِيَ مَوْصُوفَةٌ فِي الْكُتُبِ

1. Put down your burdens here. [earth.
2. His throne (seat) extended (covered) the heavens and the
- 3 Had he been relying on (felt confidence in) her he would have given her all she asked of him. (*A lām follows lau*).
4. Man's nature is inherited from his fathers.
5. God did not beget and was not begotten. [his death.
6. He did not promise her that she would inherit anything after
7. It is incumbent upon us to accept his word and to have confidence in him entirely.
8. I found it placed on the chair.
9. There is no-one in the house at present.
10. Not every city is as it is described in the books.

Lesson 114.

1. **Derived Forms**:— What of Conjugation II.?

Neither in و verbs or in ي verbs is there any difficulty.

to cause to join وَصَلَ يُوصِلُ تَوْصِيلاً

to deliver (childbirth) وَلَدَ يُولِدُ تَوْلِيداً

2. Conjugation III.? No special remark.

to join to وَاصَلَ يُوَاصِلُ مُوَاصَلاً أَوْ وَصَالاً

3. Conjugation IV.?—Wau verbs are regular, except the necessary permutation in the maṣḍar: *exs*:—to make clear, explain

أَوْدَعَ يُودِعُ اِيْدَاعاً to leave, deposit أَوْضَحَ يُوضِحُ اِيْضَاحاً

to cause to arrive أَوْصَلَ يُوصِلُ اِيْصَالاً to necessitate أَوْجَبَ

to cause to despair أَوَّأَسَ اِيْأَاساً to cause to exist أَوْجَدَ

4. What of Conjugation IV. *ya* verbs? These undergo a permutation of the *ya* in المضارع (See Rule in 63 : 5).

يَقِظُ to wake up, becomes اَيَقِظُ in IV. Conj. Past, but يُوقِظُ in المضارع

أَيَسِّرَ يُوسِّرُ - اَيَقِظُ يُوقِظُ اِيْقَاطاً

to have easy circumstances

5. Conjugation V. and VI.?—No difficulty.

to hesitate, depend (upon) تَوَقَّفَ يَتَوَقَّفُ تَوْقِفاً (على)

6. Conjugation VII.?

In *Colloquial* Arabic we have اِنُوْلَدَ to be born, اِنُوْجَدَ to be found

7. Any difficulty in VIII.?

Yes, مثال verbs on form اِفْتَعَلَ curiously change the و or ي to

اِتَّقَ اِتَّصَلَ اِتَّضَحَ and then coalesce with the servile; thus

(Turn back to the special list on page 223, and memorise it).

8. Conjugation X —What happens to the wau in al-Maṣḍar?

The usual permutation of *wau* after *kasra*.

to deposit (in care), اِسْتَوْدَعَ يَسْتَوْدِعُ اِسْتِْدَاعاً

to ask to stop

اسْتَوْقَفَ يَسْتَوْقِفُ اسْتِيقَافًا

to seek to procure (import)

اسْتَوْرَدَ يَسْتَوْرِدُ اسْتِيرَادًا

to awaken

اسْتَيْقَظَ يَسْتَيْقِظُ اسْتِيقَازًا

9. اسم افعال — The only change is in IV. of *ي* verb, whence we get *مُوقِظٌ* arousing, *مُوجِبٌ* necessitating; *مُوسِرٌ* wealthy: and in VIII, *مُتَّفِقٌ* agreeing; *مُتَّكِئٌ* trusting; *مُتَّصِلٌ* connecting. Other useful words *مُتَوَاضِعٌ* humble; *مُؤَلِّدَةٌ* midwife.

10. اسم المفعول

Like اسم الفاعل but changing, of course, the kasra to fatha,—
مُودَعٌ deposited; *مُتَّفَقٌ عَلَيْهِ* agreed upon (e.g. "Sound" Tradition).

11. Is اسم المفعول on the same form as اسم الممكان

Yes; that is so with Derived Conjugations (c. f. 63 : 7 and 108 : 5).
مُسْتَوْدَعٌ a public depository.

Table of Conjugations of Assimilated Verb (و)

المصدر	اسم المفعول	اسم الفاعل	الامر	المضارع		الماضي		Conj.
				المجهول	المعلوم	المجهول	المعلوم	
وَقَفَ	مَوْقُوفٌ	وَاقِفٌ	قِفْ	يُوقِفُ	يَقِفُ	وَقَفَ	وَقَفَ	1.
وَلَدَ	مَوْلَدٌ	مَوْلِدٌ	وَلَدْ	يُولِدُ	يُولِدُ	وَلَدَ	وَلَدَ	2.
وَاصَلَ	مُؤَاصِلٌ	مُؤَاصِلٌ	وَاصِلْ	يُؤَاصِلُ	يُؤَاصِلُ	وَوَاصَلَ	وَوَاصَلَ	3.
أَوْجَبَ	مُؤَجَّبٌ	مُؤَجَّبٌ	أَوْجِبْ	يُؤَجِبُ	يُؤَجِبُ	أَوْجَبَ	أَوْجَبَ	4.
تَوَقَّفَ	مُتَوَقِّفٌ	مُتَوَقِّفٌ	تَوَقَّفْ	يَتَوَقَّفُ	يَتَوَقَّفُ	تَوَقَّفَ	تَوَقَّفَ	5.
تَوَاضَعَ	مُتَوَاضِعٌ	مُتَوَاضِعٌ	تَوَاضَعْ	يَتَوَاضَعُ	يَتَوَاضَعُ	تَوَاضَعَ	تَوَاضَعَ	6.
اتَّفَقَ	مُتَّفَقٌ	مُتَّفَقٌ	اتَّفَقْ	يَتَّفَقُ	يَتَّفَقُ	اتَّفَقَ	اتَّفَقَ	8.
اسْتَوْدَعَ	مُسْتَوْدَعٌ	مُسْتَوْدَعٌ	اسْتَوْدَعْ	يَسْتَوْدَعُ	يَسْتَوْدَعُ	اسْتَوْدَعَ	اسْتَوْدَعَ	10.

Lesson 115.

HOLLOW VERB.

1. أَجَوْفُ الفعل الأَجَوْفُ What does the word أَجَوْفُ mean ?

It is on the form أَفْعَلُ and means hollow, or concave.

2. Why so called ?

Because the weak letter و or ي or ا “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.

قَالَ	قَالَتْ	قَالَ	قَالَتْ	قَالُوا	قُلْنَ
قُلْتُ	قُلْتِ	قُلْتُمَا	—	قُلْتُمْ	قُلْتُنَّ
قُلْتُ	قُلْتِ	—	—	قُلْنَا	—

(b) Medial Ya. The same theory applies here. We assume صَارَ (to become) to be from صِيرَ but instead of صِيرْتُ to avoid two sukûns together we drop the ya, and get صِرْتُ

صَارَ	صَارَتْ	صَارَا	صَارَتَا	صَارُوا	صِرْنَ
صِرْتُ	صِرْتِ	صِرْتُمَا	—	صِرْتُمْ	صِرْتُنَّ
صِرْتُ	—	—	—	صِرْنَا	—

(c) Medial Alif. خَافَ to fear, from خَوْفٍ gives خِفْتُ I feared.

خَافَ	خَافَتْ	خَافَا	خَافَتَا	خَافُوا	خِفْنَ
خِفْتُ	خِفْتِ	خِفْتُمَا	—	خِفْتُمْ	خِفْتُنَّ
خِفْتُ	—	—	—	خِفْنَا	—

4. But I do not see any difference between classes (b) and (c)

See المضارع (a) is يَقُولُ (b) يَصِيرُ but (c) is يَخَافُ

5. What is the fundamental RULE deduced from 3 (a) (b) and (c)?
That a weak letter always drops out when followed by a jazmated consonant (one bearing sukûn).

6. What happens with the Passive?—The letters ق و ل being the original radicals (see also باع to sell, similar to صار) the passive would have been يُبَاعُ قَوْلٌ but a permutation takes place, and the kasra and ya are written—يُبَاعُ قِيلٌ also خُنْتُ and يَبِيعُ قِيلْتُ and خُنْتُ I was betrayed. (Some allow خُنْتُ).

7. Any change in اسم الفاعل

Yes; the weak letter is replaced by hamza; قَائِلٌ a speaker; صَائِرٌ saying (adverbial expression to introduce a speech; سَائِرٌ becoming; خَائِفٌ afraid; نَائِمٌ sleeping; مَائِتٌ dying. The feminine is regularly formed by ة thus نَائِمَةٌ

8. Any change in اسم المفعول

(a) Middle *wau* verbs drop one *wau*; مَقُولٌ is written مقولٌ we write مَصُونٌ guarded (i.e. chaste); مَكْلُومٌ blamed.

(b) Middle *ya* verbs change the long *wau* to *ya*; thus مَبِيعٌ sold; مَكِيلٌ measured; but مَبِئُوعٌ is possible; مَبِئُوعَاتٌ articles sold.

(c) From هَابٌ to fear, we get مَهُوبٌ to-be-feared, venerable; and from مُحْوَفٌ feared, fearful.

9. What form does the maṣdar take?

Generally فَعْلٌ but not always. قَوْلٌ a saying; مَبِيعٌ or بَيْعٌ act of selling; سَيْرٌ act of going, or pace; نَوْمٌ sleep; مَوْتٌ death; تَوْبَةٌ repentance; خَوْفٌ fear.

Lesson 118.

مضارع الفعل الاجوف

1. 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 يَقُولُ when the form in يَفْعُلُ ; how is the sukûn of the *fa* replaced by a vowel ? The answer is that the hypothetical form is يَقُولُ *yaquwulu* but that becomes يَقُولُ *yaqûlu* just as its hypothetical passive يُقَوَّلُ *yuqwalu* is actually written يُقَالَ *yuqâlu*.

2. Show this for the three classes :— Medial *wau*, *ya*, *alif*.

(a) يَقُولُ <i>he says</i> ,	becomes يَقُولُ	يَقُولُ becomes يُقَالَ	Passive
(b) يَبِيعُ <i>he sells</i> ,	” يَبِيعُ	يُبِيعُ ”	يُبَاعُ ”
(c) يَخَوْفُ <i>he fears</i> ,	” يَخَافُ	يُخَوْفُ ”	يُخَافُ ”

3. Inflect one of these only يَبِيعُ (he sells) :—

يَبِيعُونَ	يَبِيعَانِ	يَبِيعُ
تَبِيعُونَ	تَبِيعَانِ	تَبِيعُ
نَبِيعُ	—	أَبِيعُ

4. Why has the middle letter disappeared from the Fem. Plural ? Revise our RULE : “When the third radical receives a sukûn then the long vowel before it is changed into a corresponding short one because a shut syllable cannot admit a long vowel” (*i e*, two sukûns may not occur together !).

Turn back to 115 : 3 and very carefully revise. This prepares us for the most important section of the Hollow Verb, الْمَجْزُومُ (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.

5 Inflect "He did not say":

لَمْ يَقُلْ	لَمْ يَقُولَا	لَمْ يَقُولَا	لَمْ يَقُولَا
لَمْ يَقُلْ	لَمْ يَقُولَا	لَمْ يَقُولَا	لَمْ يَقُولَا
لَمْ يَقُلْ	لَمْ يَقُولَا	لَمْ يَقُولَا	لَمْ يَقُولَا

NOTE on *lam yakun*, same form as above. Some of the poets—and Al-Qur'an in eight instances only — shorten *lam yakun* لَمْ يَكُنْ still further, and write

لَمْ يَكُ he was not لَمْ أَكُ I was not.

6. Imperative of the same :

قُلْ	قُولِي	قُولَا	قُولَا
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7. Jussive of (c) "He did not fear."

لَمْ يَخَفْ	لَمْ يَخَافَا	لَمْ يَخَافَا	لَمْ يَخَافَا
لَمْ يَخَفْ	لَمْ يَخَافَا	لَمْ يَخَافَا	لَمْ يَخَافَا
لَمْ يَخَفْ	لَمْ يَخَافَا	لَمْ يَخَافَا	لَمْ يَخَافَا

8. Imperative — "Fear!"

خَفْ	خَافِي	خَافَا	خَافَا
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9. Jussive of (b) "He did not sell."

لَمْ يَبِعْ	لَمْ يَبِيعَا	لَمْ يَبِيعَا	لَمْ يَبِيعَا
لَمْ يَبِعْ	لَمْ يَبِيعَا	لَمْ يَبِيعَا	لَمْ يَبِيعَا
لَمْ يَبِعْ	لَمْ يَبِيعَا	لَمْ يَبِيعَا	لَمْ يَبِيعَا

10. Imperative : "Sell."

بِعْ	بِيعِي	بِيعَا	بِيعَا
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II. Jussive of Passive : "He (it) was not sold."

لَمْ يُبَعْ	لَمْ يُبَاعَا	لَمْ يُبَاعَا	لَمْ يُبَاعَا
لَمْ يُبَعْ	لَمْ يُبَاعَا	لَمْ يُبَاعَا	لَمْ يُبَاعَا
لَمْ يُبَعْ	لَمْ يُبَاعَا	لَمْ يُبَاعَا	لَمْ يُبَاعَا

12. Give a short list of Hollow Verbs in frequent use :

to sleep	نَامَ يَنَامُ	to adorn	زَانَ يَزِينُ	to guard	صَانَ يَصُونُ
to venerate	هَابَ يَهَابُ	to live	عَاشَ يَعِيشُ	to die	مَاتَ يَمُوتُ
to obtain	نَالَ يَنَالُ	to be fitting	لَاقَ يَلِيقُ	to blame	لَامَ يُلُومُ
to be on the point of	كَادَ يَكَادُ	to increase	زَادَ يَزِيدُ	to repent	تَابَ يَتُوبُ

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.

- (١) إِنِّي صَرْتُ خَائِفًا مِنْ عَدَمِ مَبِيعِ الْكُتُبِ
- (٢) أَحْفَظُ لِسَانَكَ إِنْ صَنَنْتَهُ صَانَكَ وَإِنْ خُنَنْتَهُ خَانَكَ
- (٣) اشْتَرَيْتُ كُتُبًا وَبِعْتُهَا ثَانِيَةً إِنَّمَا الْمَبِيعُوعَاتُ قَلِيلَةٌ
- (٤) لَمْ يَكُنْ مِنَ الْمَلُومِينَ الَّذِينَ خَانُوا وَطَنَهُمْ
- (٥) إِنِّي أَخَافُ أَنَّ ذَلِكَ الْإِنْسَانَ لَمْ يَتُبْ تَوْبَةً حَقِيقَةً
- (٦) قِيلَ إِنَّ الْخُلَيفَةَ هَرُونَ الرَّشِيدَ فِي إِحْدَى الْمَالِي لَمْ يَنَمْ فَقَامَ وَقَالَ لِيَجْعَلَ قَوْمِي وَسِرِّي مَعِيَ لِنَزُورِ الْمَدِينَةِ
- (٧) قِيلَ عَنِ الْقَائِدِ جَوْهَرَ إِنَّهُ عَاشَ مُكْرَمًا وَمَاتَ مَا سُوفَا عَلَيْهِ

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 أَفْعَلَ اِنْفَعَلَ اِفْعَلَ اِسْفَعَلَ

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.

to cause to be-come	صَيَّرَ يُصَيِّرُ تَصْيِيرًا	to straighten out	قَوَّمَ يَقْوِمُ تَقْوِيمًا
to outbid another (at auction)	زَايَدَ يُزَايِدُ مَزَايِدَةً	to oppose	قَاوَمَ يَقَاوِمُ مَقَاوِمَةً
to adorn oneself	تَزَيَّنَ يَتَزَيَّنُ تَزَيُّنًا	to marry	تَزَوَّجَ يَتَزَوَّجُ تَزَوُّجًا
to be dissimilar	تَبَايَنَ يَتَبَايَنُ تَبَايُنًا	to exceed the bounds	تَجَاوَزَ يَتَجَاوَزُ تَجَاوُزًا
to be white	اَبْيَضَ يَبْيِضُ اَبْيَضًا	to be black	اَسْوَدَ يَسْوَدُ اَسْوَدًا

3. What principles may be inferred from these examples?

- (a) Weak letters marked with shadda (II. & V.) or followed by consonant with shadda (IX.) undergo no change ;
 (b) In general, weak letters undergo no change when preceded (or followed) by a letter of prolongation (III., VI & Maṣḍar II.)

4. Give the jussive of one example each of medial wau on II., III., V., VI., IX. لَمْ يَقُومْ لَمْ يَقَاوِمْ لَمْ يَتَزَوَّجْ لَمْ يَتَجَاوَزْ لَمْ يَسْوَدْ

5. Now give one example of Conj. IV. أَفْعَلَ (Compare 76 : 3).

أَقَامَ he raised up, *trans.* : (or, he stayed, *intrans.*)

أَقَامَ	أَقَامُوا	أَقَامَتَا	أَقَامَا	أَقَامَتْ	أَقَامَ
أَقَمْتُ	أَقَمْتُمْ	أَقَمْتُمَا	—	أَقَمْتُ	أَقَمْتُ
أَقَمْنَا				أَقَمْتُ	

6. What is observable here?

The occurrence of our fundamental Rule (II5 : 5) "Weak letter drops out when followed by consonant with sukûn."

7. What does انصارع come from ?

يُقِيمُ comes from يَقُومُ c.f. يُسَلِّمُ (76 : 4 and 116 : 2).

يُقِيمُ	يُقِيمُ	يُقِيمَانِ	يُقِيمَانِ	تُقِيمُ	تُقِيمُ
تُقِيمُ	تُقِيمُ	تُقِيمَانِ	تُقِيمَانِ	—	—
أَقِيمُ	أَقِيمُ	أَقِيمَا	أَقِيمَا	—	—

8. المجزوم of the same. Watch the effect of the sukûn.

لَمْ يَقُمْ	لَمْ يَقُمْ	لَمْ يَقِيمَا	لَمْ يَقِيمَا	لَمْ يَقُمْ	لَمْ يَقُمْ
لَمْ يَقُمْ	لَمْ يَقُمْ	لَمْ يَقِيمَا	لَمْ يَقِيمَا	—	—
لَمْ أَقُمْ	لَمْ أَقُمْ	لَمْ أَقِيمَا	لَمْ أَقِيمَا	—	—

9. الامر

أَقِمْ	أَقِمِي	أَقِيمَا	أَقِيمُوا	أَقِمْنَ	أَقِمْنَ
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10. The Passive : (a) Indicative (he will be raised).

يَتَامُ	يَتَامُ	يَتَامَانِ	يَتَامَانِ	يَقْمُنَ	يَقْمُنَ
يَتَامُ	يَتَامُ	يَتَامَانِ	يَتَامَانِ	—	—
أَقَامُ	أَقَامُ	أَقَامَا	أَقَامُوا	أَقَامْنَ	أَقَامْنَ

(b) Jussive (he was not raised).

لَمْ يَقَمْ	لَمْ يَقَمْ	لَمْ يَقَامَا	لَمْ يَقَامُوا	لَمْ يَقْمُنَ	لَمْ يَقْمُنَ
لَمْ يَقَمْ	لَمْ يَقَمْ	لَمْ يَقَامَا	لَمْ يَقَامُوا	—	—
لَمْ أَقَمْ	لَمْ أَقَمْ	لَمْ أَقَامَا	لَمْ أَقَامُوا	لَمْ أَقْمُنَ	لَمْ أَقْمُنَ

II. اسم الفاعل is formed from المضارع thus : مُقِيمٌ staying ; مُمِيتٌ fatal ; مُزِيلٌ removing ; مُطِيلٌ prolonging ; مُدِيمٌ making permanent ; مُرِيحٌ restful ; مُطِيعٌ obedient ; مُهِنٌ insulting ; مُفِيدٌ beneficial.

12. اسم المفعول : — مُقَامٌ raised ; مُزَالٌ removed ; مُهَانٌ insulted ; مُطَاعٌ obeyed ; مُعَادٌ brought back.

13. Should not the Maṣḍar take the form **إِفْعَالٌ** ؟

It should; but **إِقْوَامٌ** would be the Maṣḍar of **أَقْوَمَ** and **إِقَامٌ** of **أَقَامَ** not of **أَقَامَ** from the latter we get **إِقَام** and to avoid the two silent alifs one is deleted, and *compensation* made by adding **ة** — **إِقَامَةٌ** : act-of-raising; or staying; **إِمَاتَةٌ** killing; **إِطَالَةٌ** lengthening; **إِدَامَةٌ** making permanent; **إِزَالَةٌ** removing; **إِطَاعَةٌ** obedience; **إِفَادَةٌ** benefit (to others); **إِعَادَةٌ** repetition; **إِرَادَةٌ** will; **إِدَارَةٌ** management, direction.

14. Is there any instance of a verb on this IV. form in which the weak letter is treated as a strong one (*i.e.* an accented consonant)?

Yes; **أَعْوَرَ** (to be lacking to anyone) thus:—

“The Glory of God is-lacking-to them” (Rom. 3 : 23) } **أَعْوَرَهُمُ مَجْدُ اللَّهِ**
(Subject of the sentence is **مَجْدُ**)

Wisdom is lacking to him (=he is destitute of it) } **تُعْوِرُهُ الْحِكْمَةُ**
(Subject is **الحكمة**)

This root **عَوَرَ** is the one from which we get the coll **عَائِرٌ** “wanting” (N. of Agent of Conj. I).

Exercise 117. To English, and vice versa :

(١) هَذِهِ الْقَطْرَةُ مُفِيدَةٌ لِإِزَالَةِ مَرَضِ الْهَيْئَةِ

(٢) لَيْسَ فِي الْإِعَادَةِ إِفَادَةٌ

(٣) لِمَاذَا لَمْ تُطَلِّ إِقَامَتَكَ عِنْدَنَا

(٤) عَدَمُ إِطَاعَةِ التِّلْمِيزِ الْمُعَلِّمِ إِهَانَةٌ لَهُ

(٥) إِذَا أَرَدْتَ أَنْ تُطَاعَ قُلْ مَا يُسْتَطَاعُ

(٦) بَعِ الدُّنْيَا بِالْآخِرَةِ تَرْجَحْ

(٧) كُلُّ لَتَعِيشَ لَا تَعِشْ لِنَا كُلِّ

Lesson 118.

CONJS: VII. & VIII. (HOLLOW).

1. Give as an example of Conjugation VII. Hollow,—“to let oneself be led”.

اِنْتَدَنَ	اِنْتَادُوا	اِنْتَادَا	اِنْتَادَتَا	اِنْتَادَتْ	اِنْتَادَتْ
اِنْتَدَسْنَ	اِنْتَدَسْمُ	اِنْتَدَمَا	اِنْتَدَتَا	اِنْتَدَتْ	اِنْتَدَتْ
اِنْتَدَنَا		—		اِنْتَدَتْ	اِنْتَدَتْ

2. Supposing a passive of VII., *were possible*, how would it be written?

Since اِنْفَعَلَ takes its passive (if any) in اِنْفُعِلَ — اِنْتَادَ would form its passive (if any) thus:— اِنْتِيدَ Or even اِنْتِيدَ

3. المضارع

يَنْتَدَنَ	يَنْتَادُونَ	يَنْتَادَانِ	يَنْتَادَانِ	يَنْتَادُ	يَنْتَادُ
يَنْتَدَسْنَ	يَنْتَدَسُونَ	يَنْتَدَسَانِ	يَنْتَدَسَانِ	يَنْتَدَسُ	يَنْتَدَسُ
يَنْتَدَنَا		—		يَنْتَدُ	يَنْتَدُ

NOTE—There being but few *transitive* hollow verbs, there are few taking Conj: VII. One other example is اِنْدَسَ to be trodden down (crops).

4. If the Jussive is يَنْتَدُ تَنْتَدُ etc., give the Imperative:

اِنْتَدَنَّ	اِنْتَادُوا	اِنْتَادَا	اِنْتَادِي	اِنْتَدِ
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5. اسم الفاعل واسم المفعول in this case are alike: مُنْتَادٌ 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 اِنْتِيَادٌ tractability; اِنْدِيَاسٌ being trampled upon.

7. VIII. اَزْدَادَ to increase, be augmented (see 89 : 5).

اِزْدَادَ اِزْدَادَتِ	اِزْدَادَا اِزْدَادَتَا	اِزْدَادُوا اِزْدَدْنَ
اِزْدَدَتْ اِزْدَدَتْ	اِزْدَدْتُمَا	اِزْدَدْتُمْ اِزْدَدْنِ
اِزْدَدَتْ	—	اِزْدَدْنَا

8. Passive of اِخْتَارَ to choose. اِخْتِيرَ is occasionally heard.

اُخْتِيرَ اُخْتِيرَتْ	اُخْتِيرَا اُخْتِيرَتَا	اُخْتِيرُوا اُخْتِرْنَ
اُخْتِرَتْ اُخْتِرَتْ	اُخْتِرْتُمَا	اُخْتِرْتُمْ اُخْتِرْنِ
اُخْتِرَتْ	—	اُخْتِرْنَا

9. Give المضارع of اِزْدَانُ to be adorned.

يَزْدَانُ يَزْدَانُ	يَزْدَانَانِ يَزْدَانَانِ	يَزْدَانُونَ يَزْدَانُونَ
يَزْدَانُ يَزْدَانِ	يَزْدَانَانِ	يَزْدَانُونَ يَزْدَانُونَ
اَزْدَانُ	—	يَزْدَانُ

10. The Jussive being يَزْدَنْ etc. what is the Imperative ?

اِزْدَنْ اِزْدَانِي	اِزْدَانَا	اِزْدَانُوا اِزْدَنْ
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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 اِخْتَارَ المجزوم (Jussive) لَمْ يُخْتَرْ

لَمْ يُخْتَرْ لَمْ يُخْتَرْ	لَمْ يُخْتَارَا لَمْ يُخْتَارَا	لَمْ يُخْتَارُوا لَمْ يُخْتَرْنَ
لَمْ يُخْتَرْ لَمْ يُخْتَارِي	لَمْ يُخْتَارَا	لَمْ يُخْتَارُوا لَمْ يُخْتَرْنَ
لَمْ أُخْتَرْ	—	لَمْ يُخْتَرْ

13. مُعْتَادٌ مُخْتَارٌ مُرْتَاحٌ مُزْدَانٌ are alike اسم الفاعل واسم المفعول

14. The Maṣdar ? According to rule. *Exs* : اِرْتِمَاحٌ comfort ; اِخْتِيَارٌ choice, option ; اِزْدِيَادٌ increase ; اِعْتِيَادٌ custom,

Lesson 119.

CONJUGATION X. (HOLLOW).

- I. استقام of الماضي المبني للمعلوم to be upright.

اسْتَقَامَ	اسْتَقَامَا	اسْتَقَامُوا
اسْتَقَمْتَ	اسْتَقَمْتُمَا	اسْتَقَمْتُمْ
اسْتَقَمْتُ	—	اسْتَقَمْنَا

2. استشار of الماضي المبني للمجهول to consult.

اسْتَشِيرَ	اسْتَشِيرَا	اسْتَشِيرُوا
اسْتَشَرْتَ	اسْتَشَرْتُمَا	اسْتَشَرْتُمْ
اسْتَشَرْتُ	—	اسْتَشَرْنَا

3. استفاد of المضارع to derive benefit.

يَسْتَفِيدُ	يَسْتَفِيدَانِ	يَسْتَفِيدُونَ
تَسْتَفِيدُ	تَسْتَفِيدَانِ	تَسْتَفِيدُونَ
أَسْتَفِيدُ	—	نَسْتَفِيدُ

4. استجاب of المضارع المبني للمجهول to answer (prayer, request, etc.)

يُسْتَجَابُ	يُسْتَجَابَانِ	يُسْتَجَابُونَ
تُسْتَجَابُ	تُسْتَجَابَانِ	تُسْتَجَابُونَ
أُسْتَجَابُ	—	نُسْتَجَابُ

5. استهان ب of المجزوم to scorn (compare with 3 above).

لَمْ يَسْتَهِنْ	لَمْ يَسْتَهِينَا	لَمْ يَسْتَهِينُوا
لَمْ تَسْتَهِنْ	لَمْ تَسْتَهِينَا	لَمْ تَسْتَهِينُوا
لَمْ أَسْتَهِنْ	—	لَمْ نَسْتَهِنْ

6. امر of استجاب to answer (prayer, request, etc.)

اسْتَجِبْ	اسْتَجِيبَا	اسْتَجِيبُوا
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7. اسم الفاعل ? — Examples : مُسْتَقِيمٌ upright ; مُسْتَفِيدٌ receiving benefit ; مُسْتَجِيبٌ answering (a request) ; مُسْتَهْزِئٌ despising.
8. اسم المفعول ? — Examples : مُسْتَشَارٌ one-consulted ("Adviser" to Govt.) ; مُسْتَفَادٌ profited ; صَلَاةٌ مُسْتَجَابَةٌ answered prayer ; مُسْتَهْزَأٌ scoffed at ; مُسْتَطَاعٌ possible ; غَيْرُ مُسْتَطَاعٍ impossible.
9. Is the maṣdar 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). اِسْتِقَامَةٌ upright-ness ; اِسْتِشَارَةٌ consultation ; اِسْتِجَابَةٌ answer (to a request or prayer) ; اِسْتِطَاعَةٌ 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 I17 : I4).

Yes ; اِسْتَجَوَّبَ to catechise or examine (legal enquiry, etc.)

The root idea is that of asking for an answer (جَوَابٌ) Another

example — اِسْتَصَوَّبَ to consider correct. The maṣdars are sound : اِسْتِصْوَابٌ اِسْتِجْوَابٌ

Exercise 119 B. To English :

- (١) اِطْمَئِنِّي لَا تَخَافِي لِأَنَّ أَصْدِقَاءَكَ أَمِنُونَ
(٢) كَيْفَ يَقَامُ الْأَمْوَاتُ
(٣) تَظَاهَرَتْ كَأَنَّهُمَا لَمْ تَجِدِ الْوِزْنَ نَاقِصًا
(٤) لَيْسَ فِي اسْتِطَاعَتِي وَلَا فِي اسْتِطَاعَةِ غَيْرِي إِجَابَةٌ (اِسْتِجَابَةٌ) طَلَبِكَ
(٥) جَنَابُ أَلَمْ يُسْتَشَارْ لَمْ يَسْتَجِبْ لَطَلْبِي بَلْ قَالَ إِنَّ الْأَمْرَ غَيْرُ مُسْتَطَاعٍ
(٦) إِيَّاهُمْ اسْتَحْضَرُوها وَاسْتَجَوَّبُوها لَكِنَّهُمَا أَمْ تَسْتَصَوِّبُ اسْتِجْوَابَهُمْ
(See p. 281). إِيَّاهَا فَلَمْ يُجِبْهُم بِكَلِمَةٍ قَطُّ

Exercise 119 a. To Arabic : (see page 280).

1. Be tranquil (*jem* :) 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 a single word (at all).

EXAMINATION PAPER 120.

A. To English :

- (١) لَيْسَ الْمَوْتُ إِلَّا نَوْمًا
- (٢) هَلِ اسْتَغْفَرْتَ اللَّهَ وَتُبْتَ تَوْبَةً حَقِيقَةً
- (٣) نَخْبِرُكُمْ بِأَنَّ جَمِيعَ الَّذِينَ أُخْرِجُوا مِنَ الْمَدَنِ سَكَنُوا أَمْنِينَ
فِي الْمَوْضِعِ الْجَدِيدِ
- (٤) وَتَكُونُ الْعَصَوَانِ اللَّتَانِ كَتَبْتَ عَلَيْهِمَا فِي يَدِكَ أَمَامَ أَعْيُنِهِمْ
- (٥) هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ
- (٦) وَزِنْتَ فِي الْمَوَازِينِ فَوُجِدْتَ نَاقِصًا
- (٧) لَيْسَ فِي الْإِعَادَةِ إِفَادَةٌ
- (٨) لَتَسْكُنَ إِرَادَةُ الْمَلِكِ

(٩) اِخْتَرْنَا الْاِقَامَةَ بِمَدِينَتِكُمْ هَذِهِ الْمَرَّةَ الثَّانِيَةَ لِأَنَّا ارْتَحْنَا
كَثِيرًا الْمَرَّةَ الْأُولَى

(١٠) إِنْ لَمْ تَزِدْ الْحَمْدَ عَلَيْهِ هَذَيْنِ الْيَوْمَيْنِ يَصِيرُ أَحْسَنَ فِي
الْأُسْبُوعِ الْآتِي إِنْ شَاءَ اللَّهُ

B. To Arabic :

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 :

اِسْتَشَارَ أَكَلَ وَضَعَ أَقَامَ اِتَّقَادَ بَاعَ وَدَعَ أَخَذَ اِسْتَصَوَّبَ تَابَ

Lesson 121.

EYE, VOICE & EAR.

Reply رَدٌّ

Salutation تَحِيَّةٌ

(Coll : مَرْحَبًا بِكَ (مَرْحَبَتَيْنِ

عَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ (أَوْ بِخَيْرٍ)

اللَّهُ يَزِيدُ فَضْلَكَ (بِالْهَنَاءِ وَالشِّفَاءِ)

وَفَضْلَكَ مُشْكُورٍ (أَوْ الْعَفْوِ)

اللَّهُ يُبَارِكُ فِيكَ

اللَّهُ يَبَارِكُ فِيكَ

اللَّهُ يَبَارِكُ فِيكَ

اللَّهُ يَبَارِكُ فِيكَ

اللَّهُ يُعَافِيكَ

اللَّهُ يُسَلِّمُكَ

اللَّهُ يَزِيدُ عَزْرَكَ

شَكَرَ اللَّهُ سَعْيَكَ

وَأَنْتُمْ بِالصَّحَّةِ وَالسَّلَامَةِ

وَبَيْتِكَ (أَوْ بَارَكَ اللَّهُ فِيكَ)

وَخَيْرَكَ

اللَّهُ يُسَلِّمُكَ (أَوْ مَعَ السَّلَامَةِ)

(Welcome ! مَرْحَبًا

(Salaam ! السَّلَامُ عَلَيْكَ

(Kind Inquiry) كَيْفَ الْحَالُ

(When eating) تَفَضَّلْ كُلِّ مَعْنَا

(Thanks) أَشْكُرُ فَضْلَكَ

(To one eating) هَنِيئًا

(Congratulation) مَبْرُوكٌ

(Feast-day) عِيْدٌ مُبَارَكٌ

(Weddings) بِالرِّفَاءِ وَالْبَيْنِ

(Recovery) الْحَمْدُ لِلَّهِ عَلَى عَافِيَتِكَ

(Arrival) الْحَمْدُ لِلَّهِ عَلَى السَّلَامَةِ

(Birth مولود جديد)

يَنْشَأُ بِدَلَالِكَ وَعَزْرِكَ

(Condolence ' للتعزية

عَظَّمَ اللَّهُ أَجْرَكَ وَرَحَّمَ مَيِّتَكَ

(New Year (رَأْسُ السَّنَةِ

كُلُّ عَامٍ وَحَضَرْتَكُمْ بِكُلِّ خَيْرٍ

(Long Life !) اللَّهُ يُعَمِّرُ بَيْتَكَ

(Thank you) كَثَّرَ خَيْرَكَ

(Good bye) مَعَ السَّلَامَةِ

Lesson 122. — الفعل الناقص

1. Why is this verb so called ?

Nâqış is the Active Participle of a verb تَقْصَّ 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 : — **الفعلُ الْمَعْتَلُ الْآخِرُ** — “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.

Meaning	معنى	Example	امثلة	Type-Form	وزن
(a) to call, invite		دَعَا يَدْعُو		فَعَلَ يَفْعُلُ	
(b) to throw		رَمَى يَرْمِي		فَعَلَ يَفْعُلُ	
(c) to run, endeavour		سَعَى يَسْعَى		فَعَلَ يَفْعُلُ	
(d) to be hidden		خَفِيَ يَخْفَى		فَعَلَ يَفْعُلُ	

3. Is there any on فَعَلَ يَفْعُلُ ? -- No ; see 39 : 5 and 113 : 5.

4. Any on فَعَلَ يَفْعُلُ ? — سَرَوْ يَسْرُو “to be magnanimous” is the only example given and that is very seldom met with.

5. Give الماضي of each of the above verbs : (a) دَعَا يَدْعُو

دَعَا	دَعَتْ	دَعَا	دَعَتْ	دَعَا	دَعَتْ
دَعَوْا	دَعَوْنَ	دَعَوْا	دَعَوْنَ	دَعَوْا	دَعَوْنَ
دَعَوْهُمْ	دَعَوْنَهُ	دَعَوْهُمْ	دَعَوْنَهُ	دَعَوْهُمْ	دَعَوْنَهُ
دَعَوْنَا	دَعَوْنَنَا	دَعَوْنَا	دَعَوْنَنَا	دَعَوْنَا	دَعَوْنَنَا

(b) of رَمَى يَرْمِي to throw :

رَمَى	رَمَتْ	رَمَى	رَمَتْ	رَمَى	رَمَتْ
رَمَوْا	رَمَوْنَ	رَمَوْا	رَمَوْنَ	رَمَوْا	رَمَوْنَ
رَمَوْهُمْ	رَمَوْنَهُ	رَمَوْهُمْ	رَمَوْنَهُ	رَمَوْهُمْ	رَمَوْنَهُ
رَمَوْنَا	رَمَوْنَنَا	رَمَوْنَا	رَمَوْنَنَا	رَمَوْنَا	رَمَوْنَنَا

(c) of سَعَى يَسْعَى to run (Note—there are very few on this form).

سَعَى	سَعَتْ	سَعِيًّا	سَعَتَا	سَعَوْا	سَعَيْنَ
سَعَيْتَ	سَعَيْتِ	سَعَيْمًا	سَعَيْتُمَا	سَعَيْتُمْ	سَعَيْتُنَّ
سَعَيْتُ		—	—	سَعَيْنَا	

(d) of خَفِيَ يَخْفَى to be hidden.

خَفِيَ	خَفَيْتَ	خَفِيًّا	خَفَيْتَا	خَفَوْا	خَفَيْنَ
خَفَيْتَ	خَفَيْتِ	خَفِيمًا	خَفَيْتُمَا	خَفَيْتُمْ	خَفَيْتُنَّ
خَفَيْتُ		—	—	خَفَيْنَا	

6. What is specially observable about the above tables ?

(i) That when the weak (third) radical is jazmated (with sukûn) on adding the pronominal affix, the alif of (a) and the alif maqşûra 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 *ḍamma* is supplied.

(iii) That in the third fem. sing. of (a) (b) and (c) the weak radical is dropped ; thus سَعَتْ رَمَتْ دَعَتْ ; also, the fem. dual being formed direct from the fem. sing., it is dropped there also.

7. What form will the weak radical take in the Derived Conjs. ?

Always ي except in the 3rd. sing. : past, where it is ي

(See Lesson 127) but long alif before an affixed pronoun أَجْرَاهُ

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 دَاعٍ رَامٍ سَاعٍ خَافٍ

But the *Accusative* retains the weak letter : دَاعِيًا رَامِيًا سَاعِيًا خَافِيًا

(b) *Defined* : The missing radical is restored in the definite ; thus الدَّاعِي الرَّامِي السَّاعِي الْخَافِي c. f. الْفَادِي the Redeemer.

(c) *The Feminine* is fully-declined ; thus دَاعِيَةٌ دَاعِيَةٌ دَاعِيَةٌ

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 دَعَا and رَمَى

دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ
دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ
دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ
دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ
دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ
دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ
دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ
دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ
دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ
دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ	دُعِيَ

3. How is اسم المفعول formed ?

(a) From verbs whose final radical is *wau*, this radical coalesces with the long *wau* of the form, and instead of مدَّعَوْوُ we get مدَّعُوْ invited, called. Also مَرَجَوْوْ hoped for; مَعْفُوْ pardoned.

(b) From verbs with final *ya* the long *wau* is permuted to *ya* to coalesce with the final *ya*, and the *damma* to *kasra* ; thus we get مَرْمِيْ thrown-down ; مَبْنِيْ built ; مَجْمِيْ gathered (fruit etc).

4. المضارع of جَثَا يَجْثُوْ to kneel (like دَعَا يَدْعُوْ).

يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ
يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ
يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ
يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ
يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ
يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ
يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ
يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ
يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ
يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ	يَجْثُوْ

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, شُوِين becomes شَيْن

(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. المضارع of بَكَى يَبْكِي to weep (like رَمَى يَرْمِي).

يَبْكِي	تَبْكِي	يَبْكِيَانِ	يَبْكُونِ	يَبْكِينَ
تَبْكِي	تَبْكِينَ	تَبْكِيَانِ	تَبْكُونِ	تَبْكِينَ
أَبْكِي		—		نَبْكِي

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. المضارع of رَضِيَ يَرْضَى to be pleased (like خَفِيَ يَخْفَى)

يَرْضَى	تَرْضَى	يَرْضَيَانِ	يَرْضَوْنَ	يَرْضَيْنِ
تَرْضَى	تَرْضَيْنِ	تَرْضَيَانِ	تَرْضَوْنَ	تَرْضَيْنِ
أَرْضَى		—		نَرْضَى

9. What is observed here ?

(i) That the faṭḥa of يَفْعَلُ changes ي to ي

(ii) That the *ya* of 2nd fem. sing. forms a diphthong with the faṭḥa, and the alif maqṣûra drops out.

(iii) There is an exactly similar one in 3rd and 2nd fem. plu.

(iv) In the 3rd and 2nd masc. plural the wau forms a wau-diphthong (au).

(v) The student should now spend some time comparing and contrasting the three types presented (i.e. in يَفْعَلُ and يَفْعَلُونَ and يَفْعَلْنَ).

10. Give the passive (the same for all three classes).

يُخْشَى	تُخْشَى	يُخْشَيَانِ	يُخْشَوْنَ	يُخْشَيْنِ
تُخْشَى	تُخْشَيْنِ	تُخْشَيَانِ	تُخْشَوْنَ	تُخْشَيْنِ
أُخْشَى		—		نُخْشَى

11. What do you observe ? What is the reason ?

We observe that the passive is very similar to the active of fathā verbs, (§ 8 above), but distinguished by the servile يُ .

The reason for the similarity of the permutations is that the final letter is alif maqṣūra in each case.

12. Is there any special form for the Maṣdar ?

No, various forms are taken ; رَجَا hope ; دُعَا call, petition ;

عَفَا pardon ; رَضَى good pleasure.

Vocabulary 123.

(a) to kneel	جَمَا يَجْمُو	to raid	غَزَا يَغْزُو
to hope	رَجَا يَرْجُو	to approach	دَنَا يَدْنُو
to grow	نَمَا يَنْمُو	to pardon	عَفَا يَعْفُو
(b) to flow, run	جَرَى يَجْرِي	to pluck, gather	جَنَى يَجْنِي
to give to drink	سَقَى يَسْقِي	to build	بَنَى يَبْنِي
to suffice	كَفَى يَكْفِي	to weep	بَكَى يَبْكِي
(c) to be pleased	رَضِيَ يَرْضَى	to fear	خَشِيَ يَخْشَى
to be ashamed	خَزِيَ يَخْزِي	to perish	فَنِيَ يَفْنَى
to meet, find	لَقِيَ يَلْقَى	to remain	بَقِيَ يَبْقَى

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.

الفعل الناقص (المنصوب)

1. Give examples of each of these three types in the Subjunctive.

يَجْثُوْنَ	يَجْثُوْا	يَجْثُوْا	يَجْثُوْا	يَجْثُوْا	(أ)
يَجْثُوْنَ	يَجْثُوْا	يَجْثُوْا	يَجْثُوْا	يَجْثُوْا	يَجْثُوْا
يَجْثُوْا	—	—	—	—	أَجْثُوْا
يَبْكِيْنَ	يَبْكُوْا	يَبْكِيْا	يَبْكِيْا	يَبْكِيْا	(ب)
يَبْكِيْنَ	يَبْكُوْا	يَبْكِيْا	يَبْكِيْا	يَبْكِيْا	يَبْكِيْا
يَبْكِيْا	—	—	—	—	أَبْكِيْا
يَرْضَيْنَ	يَرْضَوْا	يَرْضِيَا	يَرْضِيَا	يَرْضِيَا	(ج)
يَرْضَيْنَ	يَرْضَوْا	يَرْضِيَا	يَرْضِيَا	يَرْضِيَا	يَرْضِيَا
يَرْضِيَا	—	—	—	—	أَرْضِيَا

2. By comparing the three types together we observe :

(i) that the *wau* of (أ) and the *ya* of (ب) both take the fatha, or other distinguishing mark of the subjunctive, without any difficulty ;

(ii) that in the masc. plu. (also in the 2nd fem. sing. and in the dual), the *nûn* is apocopated, as always happens with the subjunctive ;

(iii) the retention of the *nûn* in fem. plu. agrees with 30 : 4 (c).

3. Why is the vowel of the subjunctive not observable in (ج) ?
Because *alif maqṣûra* 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 :

يَجْثُوْنَ	يَجْثُوْا	يَجْثُوْا	يَجْثُوْا	يَجْثُوْا	يَجْثُوْا
يَجْثُوْنَ	يَجْثُوْا	يَجْثُوْا	يَجْثُوْا	يَجْثُوْا	يَجْثُوْا
يَجْثُوْا	—	—	—	—	أَجْثُوْا

يَبْكُ	تَبْكُ	يَبْكِيَا	تَبْكِيَا	يَبْكُوا	يَبْكِينَ
تَبْكُ	تَبْكِي	تَبْكِيَا	تَبْكِيَا	تَبْكُوا	تَبْكِينَ
أَبْكُ	—	—	—	نَبْكُ	—
يَرْضَ	تَرْضَ	يَرْضِيَا	تَرْضِيَا	يَرْضَوْا	يَرْضِينَ
تَرْضَ	تَرْضِي	تَرْضِيَا	تَرْضِيَا	تَرْضَوْا	تَرْضِينَ
أَرْضَ	—	—	—	نَرْضَ	—

5. What is the great distinguishing feature of the Jussive ?

حَذْفُ حَرْفِ الْعِلَّةِ = the deletion of the weak letter.

6. Give the Imperative of the same three verbs :

أَجْتُ	أَجِّي	أَجُّوْا	أَجُّوْا	أَجُّوْا	أَجُّوْا
إِبْكُ	إِبْكِي	إِبْكِيَا	إِبْكِيَا	إِبْكُوا	إِبْكِينَ
ارْضَ	ارْضِي	ارْضِيَا	ارْضِيَا	ارْضَوْا	ارْضِينَ

7. Now recapitulate Ismul-Fâ'il (122 : 8).

جَأْتُ	جَأِّيَّةُ	جَأِّيَانِ	جَأِّيَتَانِ	جَأُّوْا	جَأُّوْا
بَأْكُ	بَأْكِيَّةُ	بَأْكِيَانِ	بَأْكِيَتَانِ	بَأْكُوا	بَأْكِينَ
رَأْضُ	رَأْضِيَّةُ	رَأْضِيَانِ	رَأْضِيَتَانِ	رَأْضَوْا	رَأْضِينَ

8. آتِيَّاتُ "the coming things" or "the coming ones."

آتُ	آتِيَّةُ	آتِيَانِ	آتِيَتَانِ	آتُونُ	آتِيَاتُ
الآتِي	الآتِيَّةُ	الآتِيَانِ	الآتِيَتَانِ	الآتُونُ	الآتِيَاتُ

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 اسم الفاعل 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.

أَسَدٌ مَرَّةً شَاخَ وَضَعُفَ وَلَمْ يَقْدِرْ عَلَى شَيْءٍ مِنَ الْوُحُوشِ فَأَرَادَ أَنْ
يَحْتَلَّ لِنَفْسِهِ فِي الْمَعِيشَةِ فَتَمَارَضَ وَأَلْقَى نَفْسَهُ فِي بَعْضِ الْمَغَارِ وَكَانَ
كَلِمًا أَنَاهُ شَيْءٌ مِنَ الْوُحُوشِ لِيَعُودَهُ أَفْتَرَسَهُ دَاخِلَ الْمَغَارَةِ وَأَكَلَهُ
فَأَتَى الثَّعْلَبُ إِلَيْهِ فَوَقَفَ عَلَى بَابِ الْمَغَارَةِ مُسَلِّمًا عَلَيْهِ قَائِلًا لَهُ كَيْفَ
حَالُكَ يَا سَيِّدَ الْوُحُوشِ فَقَالَ لَهُ الْأَسَدُ لِمَا لَا تَدْخُلُ يَا أَبَا الْخُصَيْنِ فَقَالَ
لَهُ الثَّعْلَبُ يَا سَيِّدِي قَدْ كُنْتُ عَوَّاتٌ عَلَى ذَلِكَ غَيْرَ أَنَّنِي أَرَى عِنْدَكَ
أَنْبَارَ أَقْدَامٍ كَثِيرَةٍ قَدْ دَخَلُوا وَلَا أَرَى أَنْ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ. هَذَا
مَعْنَاهُ أَنَّهُ مَا سَبِيلُ الْإِنْسَانِ أَنْ يَهْجِمَ عَلَى أَمْرٍ إِلَّا حَتَّى مِيزَهُ

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),

- (١) الْعَقْلُ يَنْمُو كَمَا يَنْمُو النَّبَاتُ
- (٢) أَمَّا هِيَ فَجِشَتْ عَلَى رُكْبَتَيْهَا وَصَلَّتْ إِلَى اللَّهِ
- (٣) دَعَوْهُمَا يَنْمِيَانِ (نَمَى يَنْمِي) كِلَاهُمَا مَعًا إِلَى الْخِصَادِ
- (٤) فَلَمَّا وَجَدَ لَوْأَةً كَثِيرَةً الثَّمَنِ مَضَى وَبَاعَ كُلَّ مَا كَانَ لَهُ وَاشْتَرَاهَا
- (٥) قَالَ الْفَزَالُ الَّذِي أَرَادَ رَيْتُهُ خَلَصَنِي وَالَّذِي رَجَوْتُهُ أَهْلَكَنِي
- (٦) لَا يَخْنِي عَلَى ذَوِي الْأَلْبَابِ أَنَّ الْخَالِقَ قَادِرٌ عَلَى كُلِّ شَيْءٍ

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 **أَفِيفٌ** (wrapped, or complicated) thus :

(a) **أَفِيفٌ مَقْرُونٌ** (Lafif-joined) *i. e.*, having *wau* adjacent to *ya* ;

Exs : to fold up

طَوَى يَطْوِي

to be strong

قَوِيَ يَقْوِي

(b) **أَفِيفٌ مَفْرُوقٌ** (Lafif-Separated ; — having *wau* and *ya* apart)

Exs : to guard, keep

وَقَّى يَقِي

to be adjacent, to follow closely

وَلَّى يَلِي

We shall, in Lesson 126, study the classes of verbs containing *hamza* and one weak letter.

3. What, in brief, is the method of treating classes (a) and (b) ?

Class (a) has its final *ya* defective, but its *wau* quite strong ;

Class (b) loses its *wau* as an Assimilated verb (*c f.* Lesson 113)

and also its *ya* in the Jussive as a Defective verb (124 : 4).

4. الماضي of طَوَى يَطْوِي "to fold up" :

طَوَيْنَ	طَوَوْا	طَوَاتَا	طَوَيَا	طَوَتْ	طَوَى
طَوَيْنَتْ	طَوَيْتُمْ	طَوَيْتُمَا	طَوَيْتُمَا	طَوَيْتِ	طَوَيْتَ
طَوَيْنَا		—		طَوَيْتُ	

5. الماضي of قَوِيَ يَقْوِي "to be strong" :

قَوَيْنَ	قَوَوْا	قَوَيْنَا	قَوَيَا	قَوَيْتَ	قَوِيَ
قَوَيْنَتْ	قَوَيْتُمْ	قَوَيْتُمَا	قَوَيْتُمَا	قَوَيْتِ	قَوَيْتَ
قَوَيْنَا		—		قَوَيْتُ	

6. طَوَى يَطْوِي المَجْزُوم

يَطْوِي	تَطْوِيَا	يَطْوِيَا	تَطْوِيَا	تَطْوِيَا
تَطْوِي	تَطْوِيَا	تَطْوِيَا	تَطْوِيَا	تَطْوِيَا
أَطْوِي	—	—	—	—

7. قَوَّى يَقْوِي المَجْزُوم

يَقْوِي	تَقْوِيَا	يَقْوِيَا	تَقْوِيَا	تَقْوِيَا
تَقْوِي	تَقْوِيَا	تَقْوِيَا	تَقْوِيَا	تَقْوِيَا
أَقْوِي	—	—	—	—

8. الامر

اِطْوِي	اِطْوِيَا	اِطْوِيَا	اِطْوِيَا	اِطْوِيَا
اِقْوِي	اِقْوِيَا	اِقْوِيَا	اِقْوِيَا	اِقْوِيَا

9 Let us now turn to Class (b) which are Assimilated and also Defective. Give the Past, comparing with 122.

وَقَى	وَقِيَا	وَقِيَا	وَقِيَا	وَقِيَا
وَقَيْتَ	وَقَيْتَ	وَقَيْتَ	وَقَيْتَ	وَقَيْتَ
وَقَيْتُ	—	—	—	—
وَلَى	وَلِيَا	وَلِيَا	وَلِيَا	وَلِيَا
وَلَيْتَ	وَلَيْتَ	وَلَيْتَ	وَلَيْتَ	وَلَيْتَ
وَلَيْتُ	—	—	—	—

10. For the المضارع one example of المَجْزُوم will suffice. Why ?
Because the lexicon shows that they are formed alike.

يَقِي	يَقِيَا	يَقِيَا	يَقِيَا	يَقِيَا
يَقِي	يَقِيَا	يَقِيَا	يَقِيَا	يَقِيَا
أَقِي	—	—	—	—

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 :

ق (قَه) قِي | قِيَا | قُوا | قِينَ

12. What happens to the “trebly weak” verb **أَوَى** “to take refuge”?

It is inflected exactly as **طَوَى** , except that in the first person of the present tense the two alifs form a madda (see 104 : 3).

المجزوم :

يَأْوِي	يَأْوُوا	تَأْوِيَا	يَأْوِيَا	تَأْوِي	يَأْوِي
تَأْوِينَ	تَأْوُوا	تَأْوِيَا	تَأْوِيَا	تَأْوِي	تَأْوِي
نَأْوِي		—		نَأْوِي	

اسم الفاعل :

أَوِيَّةٌ | أَوِيَانِ | أَوِيَتَانِ | أَوُونِ | أَوِيَاتُ

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.

- (١) لِيَحْيِيَ الْمَلِكُ (٢) لِيَحْيِيَ الْمَلِكَةُ (٣) لِيَحْيِيَ الْوَطَنُ
- (٤) كَانَتْ طُيُورُ السَّمَاءِ تَأْوِي إِلَى أَغْصَانِهَا (٥) صَارَعَتْهُ وَلَمْ تَقْوِ عَلَيْهِ
- (٦) يَلِيهِ فَصْلٌ آخَرُ (٧) يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
- (٨) الْحَقُّ يَعْلَمُو وَلَا يَعْلَمُ 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 **أَلْ يَوُولُ** to turn ; which have a hamzated *fa*, and are also "hollow" ; they accordingly follow the laws of lessons 104 and 115.

(b) Those like **أَجُوفُ وَمَهْمُوزُ اللَّامِ** (أَجُوفُ وَمَهْمُوزُ اللَّامِ) to come

(c) Those like **أَبَى يَأْبَى** and **أَتَى يَأْتِي** to refuse

أَبُوا أَن يَعُودُوا إِلَى دُرُوسِهِمْ. They refused to return to their lessons.

2. What are the principal parts of **أَبَ يَوُوبُ** to return ?

The 3rd masc. being **أَبَ** for **أُوبَ** the second is **أَبْتِ أَبْتِ** etc., (c. f. Hollow verb, Lesson 115).

The present being **يَوُوبُ** the jussive is **يُوبُ** and the Imp: **أَبْ** "to turn, or return," is similarly treated.

The Nouns of Agent are **أَبِلٌ** and **أَبٌّ**

3. What happens to the weak verbs with hamzated *lam* ?

These are of three sub-divisions ; **سَاءَ يَسُوءُ** with middle *wau* , **جَاءَ يَجِيءُ** middle *ya* ; and **شَاءَ يَشَاءُ** middle *alif*. Their chief parts are shown in this table, to which **رَأَى** is added (see below)

المصدر	اسم الفاعل		الامر	المضارع		الماضي	
	مؤنث	مذكر		المجهول	المعلوم	المجهول	المعلوم
سَوَاءٌ	سَاءَتْ	سَاءَ	سُوْءٌ	يُسَاءُ	يَسُوءُ	سِيءٌ	سَاءَ
جَعِيءٌ	جَاءَتْ	جَاءَ	جِعْءٌ	يُجَاءُ	يَجِيءُ	جِيءٌ	جَاءَ
مَشِيئَةٌ	شَاءَتْ	شَاءَ	شَاءٌ	يُشَاءُ	يَشَاءُ	شِيءٌ	شَاءَ
رُؤْيَةٌ	رَأَتْ	رَأَ	رَءٌ	يُرَى	يَرَى	رُئِيَ	رَأَى

4. While the above will be generally sufficient, I give the verb **جاءَ يَجِيءُ** more fully on account of its exceedingly common use, and also the tendency to error in *spelling* it!

(أ) الماضي :

جَاءَ	جَاءَتْ	جَاءَ	جَاءَتْ	جَاءَ	جَاءَتْ
جِئْتُ	جِئْتِ	جِئْتُ	جِئْتِ	جِئْتُ	جِئْتِ
جِئْنَا	جِئْتُمَا	جِئْنَا	جِئْتُمَا	جِئْنَا	جِئْتُمَا

(ب) المضارع :

يَجِيءُ	يَجِيئْنَ	يَجِيئَانِ	يَجِيئُونَ	يَجِيئُونَ	يَجِيئُونَ
يَجِيئُ	يَجِيئِينَ	يَجِيئَانِ	يَجِيئُونَ	يَجِيئُونَ	يَجِيئُونَ
يَجِيئُ	يَجِيئِينَ	يَجِيئَانِ	يَجِيئُونَ	يَجِيئُونَ	يَجِيئُونَ

(ج) المضارع المجزوم :

يَجِيئُ	يَجِيئْنَ	يَجِيئَانِ	يَجِيئُونَ	يَجِيئُونَ	يَجِيئُونَ
يَجِيئُ	يَجِيئِينَ	يَجِيئَانِ	يَجِيئُونَ	يَجِيئُونَ	يَجِيئُونَ
يَجِيئُ	يَجِيئِينَ	يَجِيئَانِ	يَجِيئُونَ	يَجِيئُونَ	يَجِيئُونَ

(د) الأمر :

جِيءْ	جِيئِي	جِيئَا	جِيئُوا	جِيئُوا	جِيئُوا
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This imperative is *not used*, **تَعَال** (87 : 5) being substituted for it.

5. Is the passive **جِيءَ** in actual use, similarly to **أُتِيَ**?

Yes ; as it is a **Prepositional Passive**, only understandable when read with a preposition, the *mas. sing.* is invariably used. Thus :— She was brought **بِهَا** جِيءَ they were brought

جِيءَ **بِجَهَنَّمَ** Hell was brought (Qur'ân) جِيءَ **بِهِمْ**

See the passive of غَشِيَ عَلَيْهِ : عَلَى he fainted ; غَشِيَ عَلَيْهَا she fainted : (lit. "was covered over her") or we may use أَغْمِيَ عَلَيْهَا (c.f. بُورِكَ فَيْكَ Well done!).

6. Is there any *really* **Irregular Verb** ?

Yes, one : and that one is as much used as any in the language. **رَأَى** *to see*, ought, by the rules, to form المضارع thus **يَرَأَى** but, as a matter of fact, it rejects that alif-hamza altogether, forming **يَرَى** instead. The Preterite **رَأَى** is similar to **رَمَى** The Imperative is not used ; **انْظُرْ** being used instead.

(Indicative) : المضارع المرفوع :

يَرَى	تَرَى	يَرِيَان	تَرِيَان	يَرَوْنَ	تَرَوْنَ
أَرَى	تَرِينَ	تَرِيَان	—	تَرِينَ	نَرَى

(Subj. and Passive) : المنصوب المجهول :

يُرَى	تُرَى	يُرِيَا	تُرِيَا	يُرَوَّا	تُرَوَّا
أُرَى	تُرِي	تُرِيَا	—	تُرِي	نُرَى

(Jussive) : المجزوم :

يَرْ	تَرْ	يَرِيَا	تَرِيَا	يَرَوَّا	تَرَوَّا
أَرْ	تَرِيْ	تَرِيَا	—	تَرِيْ	نَرْ

(Imp. not used) : الأمر :

رَ (رَهْ)	رِيْ	رِيَا	رَوَّا	رِينَ	
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7. What is the specially idomatic use of تَرَى ؟

It is used with يَا O, to mean "I wonder," or, Is it possible ?

It is used principally in Interrogative Sentences : thus, *e. g.*

هَلْ تَلَقَوْا يَا تَرَى Have they met one another, I wonder ?

Exercise 126 a. To Arabic :

1. All these afflictions 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 :

- (١) جَمِيعُ هَذِهِ الْمَصَائِبِ تَوَوُّلٌ إِلَى الْخَيْرِ إِنْ شَاءَ اللَّهُ
 - (٢) إِنْ شِئْتَ أَنْ تَرَاهَا تَعَالَ مَعِي
 - (٣) فَقَالَتْ إِنْ لَمْ تَأْتِ بِهِ فَلَا تَعْلَمُ مَا يَجْرِي عَلَيْكَ
 - (٤) لَمَّا رَأَاهَا الْخَادِمُ ذَهَبَ يَجْرِي حَتَّى وَصَلَ إِلَى الْمَلِكِ فَقَالَ لَهُ تَعَالَ يَا سَيِّدِي وَأَنْظُرْ إِلَيْهَا فَدَخَلَ الْمَلِكُ عَلَيْهَا فَلَمَّا رَأَتْهُ صَرَخَتْ وَغَشِيَ عَلَيْهَا
 - (٥) خَالِقُ السَّمَاءِ وَالْأَرْضِ وَكُلِّ مَا يُرَى وَمَا لَا يُرَى
 - (٦) فَأَتُوا بِسُورَةٍ مِنْ مِثْلِهِ
 - (٧) قَالُوا أَجِئْتَنَا لِنَلْفَنَّا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا . . .
- وَقَالَ فِرْعَوْنُ أَتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ

Lesson 127.

DERIVED FORMS OF 'DEFECTIVE.'

المصدر	اسم المفعول	اسم الفاعل	الامر	المضارع		الماضي		Cont.
				المجهول	المعلوم	المجهول	المعلوم	
تَصْفِيَّةٌ	مُصْفًى	مُصَفٍّ	صَفِّ	يُصَفِّي	يُصَفِّي	صَفَّى	صَفَّى	2.
جُرَّارَةٌ	جُرَّارٍ	جَرَّارٍ	جَارِ	يُجَارِي	يُجَارِي	جُورِيَ	جَارَى	3.
إِيفَاءٌ	مُؤْفًى	مُؤَفٍّ	أَوْفِ	يُؤْفِي	يُؤْفِي	أُوفِيَ	أَوْفَى	4.
تَجَلٍّ	مُتَجَلٍّ	مُنَجِّلٍ	تَجَلِّ	يَتَجَلَّى	يَتَجَلَّى	تَجَلَّى	تَجَلَّى	5.
تَرَاضٍ	مُتَرَاضٍ	مُتَرَاضٍ	تَرَاضِ	يُتَرَاضِي	يُتَرَاضِي	تُرُوِضِي	تَرَاضَى	6.
إِنْخِنَاءٌ	مُنْحَنٍ	مُنْحَنٍ	إِنْحَنِ	يُنْحَنِي	يُنْحَنِي	أُنْحِنِي	أُنْحَنَى	7.
إِهْتِدَاءٌ	مُهْتَدٍ	مُهْتَدٍ	إِهْتَدِ	يُهْتَدِي	يُهْتَدِي	أُهْتَدِيَ	أُهْتَدَى	8.
إِسْتِيفَاءٌ	مُسْتَوْفٍ	مُسْتَوْفٍ	إِسْتَوْلِ	يُسْتَوْفِي	يُسْتَوْفِي	أُسْتُوفِيَ	أُسْتُوفَى	10.

I. What do you observe in the above table ?

- That the past of all the Derived forms ends in **ي**
- This alif maqṣûra becomes *ya* in the present, and is apocopated in the jussive and imperative, leaving kasra ;
- The noun of agent ends in tanwin-kasra, as a substitute for the apocopated *ya* which should have borne tanwin-damma ;
- The noun of object, having fatḥa, takes alif maqṣûra, which is indeclinable ;
- The maṣdar of II. (Defective) always takes the form **تَفْعِلَةٌ** (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 **تَرَاضِي تَجَلِّي** substituting **تَوَالِي** and **تَوَالٍ** ; c.f. **ضَلَّ**
- Some of the pseudo-passives are not usable (e. g. VII).

2. Useful examples of اسم المكان (c.f. 63 : 7 foot, and 88 : II) are:—

مُصَلًّى a prayer-place (e. g. a school chapel).

مُنْحَنًى a curve, or bend (railway, etc.)

3. *Vocabulary*, including words in the table :—

to be transfigured	تَجَلَّى يَنْجَلَى	to pray	صَلَّى يُصَلِّي
to eat noon-meal	تَغَدَّى يَتَغَدَّى	to deliver, save	نَجَّى يُنَجِّي
to take supper	تَعَشَّى يَتَعَشَّى	to clarify	صَفَّى يُصَفِّي
to mutually agree	تَرَاضَى يَتَرَاضَى	to comfort	عَزَّى يُعَزِّي
to come consecutively	تَوَالَى يَتَوَالَى	to pay attention (to)	بَالَى يُبَالِي (ب)
to curve	انْحَنَى يَنْحَنِي	to cry aloud	نَادَى يُنَادِي
to be decided, end	انْقَضَى يَنْقَضِي	to imitate	جَارَى يُجَارِي
to be disclosed	انْجَلَى يَنْجَلِي	to blandish	دَارَى يُدَارِي
to be guided (by God)	اهْتَدَى يَهْتَدِي	to execute	أَجَرَى يُجْرِي
to be content (with)	اِكْتَفَى يَكْتَفِي	to fulfil (a vow)	أَوْفَى يُؤْفِي
to seek to go far (research)	اسْتَقْصَى يَسْتَقْصِي	to show	أَرَى يُرِي
to take possession	اسْتَوْلَى يَسْتَوْلِي	to please	أَرْضَى يُرْضِي
to consider rich, to dispense with }	اسْتَغْنَى يَسْتَغْنِي		

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.

Exercise 127. (Isaiah 40 : 1-17).

« عَزَّوْا عَزَّوْا شَعْبِي يَقُولُ إِلَهُكُمْ . طَيَّبُوا قَلْبَ أُورُشَلِيمَ وَنَادُوا بِأَنَّ
جِهَادَهَا قَدْ كَمَلَ أَنَّ إِيْمَهَا قَدْ عَفِيَ عَنْهَا قَدْ قَبِلَتْ مِنْ يَدِ الرَّبِّ
ضِعْفَيْنِ عَنْ كُلِّ خَطَايَاهَا . صَوْتُ صَارِخٍ فِي الْبَرِّيَّةِ أَعِدُّوا طَرِيقَ الرَّبِّ .
قَوِّمُوا فِي الْقَفْرِ سَبِيلًا لِإِلَهِنَا . كُلُّ وَطَاءٍ يَرْتَفِعُ وَكُلُّ جَبَلٍ وَأَكْمَةٍ
يَنْخَفِضُ وَيَصِيرُ الْمَوْجُ مُسْتَقِيمًا وَالْعَرَاقِبُ سَهْلًا . فَيَعْلَنُ مَجْدُ الرَّبِّ
وَيَرَاهُ كُلُّ بَشَرٍ مَعَالَيْنَ فَمَ الرَّبِّ تَكَلَّم . صَوْتُ قَائِلٍ نَادٍ . فَقَالَ بِمَاذَا
أُنَادِي . كُلُّ جَسَدٍ عُشْبٌ وَكُلُّ جَمَالٍ كَزَهْرِ آخَقْلٍ . يَبَسَ الْعُشْبُ ذَبُلَ
الزَّهْرُ لِأَنَّ نَفْخَةَ الرَّبِّ هَبَّتْ عَلَيْهِ . حَقًّا الشَّعْبُ عُشْبٌ . يَبَسَ الْعُشْبُ
ذَبُلَ الزَّهْرُ وَأَمَّا كَلِمَةُ إِلَهِنَا فَتَثْبُتُ إِلَى الْأَبَدِ . عَلَى جَبَلٍ عَالٍ أَصْعَدِي
يَا مُبَشِّرَةَ صِهْيُونَ . أَرْفَعِي صَوْتَكَ بِقُوَّةٍ يَا مُبَشِّرَةَ أُورُشَلِيمَ . أَرْفَعِي
لَا تَخَافِي . قُولِي لِمَدْنٍ يَهُودَا هُوَذَا إِلَهُكَ . هُوَذَا أَلَسَّيْدُ الرَّبِّ بِقُوَّةٍ يَأْتِي
وَذِرَاعُهُ تَحْكُمُ لَهُ . هُوَذَا أَجْرَتُهُ مَعَهُ وَعَمَلَتُهُ قُدَّامَهُ . كِرَاعٌ يَرْعَى
قَطِيعَهُ . بِذِرَاعِهِ يَجْمَعُ الْحَمَلَانَ وَفِي حَضْنِهِ يَحْمِلُهَا وَيَقُودُ الْمَرْضِعَاتِ
مَنْ كَالِ بِكَفِّهِ أَلْمِيَاءَ وَقَاسَ السَّمَوَاتِ بِأَلْسِنَةٍ وَكَالَ بِالْكَيْلِ
مُرَابَ الْأَرْضِ وَوَزَنَ الْجِبَالَ بِالْقَبَّانِ وَالْأَكَامَ بِالْمِيزَانِ . مَنْ قَاسَ
رُوحَ الرَّبِّ وَمَنْ مَشِيرَهُ يُعَلِّمُهُ . مَنْ اسْتَشَارَهُ فَافْهَمَهُ وَعَلَّمَهُ فِي
طَرِيقِ الْحَقِّ وَعَلَّمَهُ مَعْرِفَةً وَعَرَفَهُ سَبِيلَ الْفَهْمِ . هُوَذَا الْأُمَمُ كَنُقْطَةٍ مِنْ
دَلْوٍ وَكَغُبَارِ الْمِيزَانِ تُحْسَبُ . هُوَذَا الْجُزَائِرُ يَرْفَعُهَا كَدَقَّةٍ . وَلِبْنَانُ
لَيْسَ كَافِيًا لِلْإِقْدَادِ وَحَيَوَانُهُ لَيْسَ كَافِيًا لِلْمُحْرِقَةِ . كُلُّ الْأُمَمِ كَلَا شَيْءٍ
قُدَّامَهُ . مِنَ الْعَدَمِ وَالْبَاطِلِ تُحْسَبُ عِنْدَهُ » اشعيا ٤٠ : ١-١٧

Lesson 128.

NUN OF CORROBORATION.

1. Having now completed our study of the accidence or inflection (صرف) of both sound and non-sound verbs, all we have to study—before completing Syntax (نحو) — is the remainder of Broken Plurals and of Derived Nouns. But, before doing this, there remain two lessons, the first of which will be occupied with the “Nûn of Corroboration,” and the second with “Verbs of Praise and Blame.”
2. What is this Nûn of Corroboration (نون التأكيد) ؟
It is a letter affixed to the verb to render it more emphatic, and thus can often be translated by “verily,” or, if the lam which should then be prefixed to the verb is translated “verily,” the nûn may be rendered, “surely.” When used in the negative, translate it, “never,” or “not at all.” In Lesson 29 : 2 (c), I called this state of the verb the Energetic (or Emphatic) Mood, that being the usual term employed by European writers. The Arab Grammarians do not speak of any “mood,” but simply study نون التأكيد as a sub-section of the verb (This Arabic word is the maṣḍar of أَكَّد Conj. II., to affirm, or corroborate, and is etymologically تَأَكَّد but usually written توكيد).
3. What parts of the verb can have نون التأكيد affixed ؟
Only the المضارع (*incl.* Jussive of Prohibition) and the Imperative, and only if special emphasis is required, as after the use of an oath.
4. What two forms may this nûn take ؟
It may have a shadda and fathā لَيَضْرِبَنَّ “he will surely strike,” in which case the nûn is said to be ثَقِيلَةٌ (heavy) ; or it may consist of a single nûn with sukûn, which is called نون خفيفة *light* nûn.
5. How is it affixed to the verb ؟
The verb always (except as in 6 and 8) takes fathā before نون التوكيد but the apocopated weak verb, which has lost a letter before sukûn, naturally gets back its letter now that the sukûn

has yielded to fathā ; thus لَا تَرْمِيَنَّ Do not throw *at all*.

6. What happens to any barrier between the radical and nūn ?
- (a) If it is an alif it remains ; from يَكْتَبَانِ we get يَكْتَبَانِ
- (b) The feminine nūn is also left, but an alif is inserted before it, thus from تَكْتَبِينَ we get تَكْتَبَانِ
- (c) The wau of plural, etc., is dropped before this nūn ; thus instead of لِيَكْتُبُونَ we write لِيَكْتُبَنَّ because the ḍamma is sufficient indication of the plural, and to avoid 2 sukūns.
- (d) The “light nūn” cannot be used after the long alif, etc., in dual, etc.

7. What vowel precedes نون التوكيد ?

Usually fathā, but in 8 (a) and (b) we find ḍamma, and kasra.

8. What happens to the defective verb taking fathā in المضارع
- (a) It takes wau-ḍamma for the plural يَخْشَوْنَ retaining its fathā over the second radical.
- (b) Ya-kasra for 2nd fem. sing :— تَرَضَيْنِ retaining its fathā on second radical.

9. How is النون الثقيلة vowelled ?

Usually with fathā, 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 fathā, not kasra*.

11. Learn this example :— المضارع

لَيَنْصُرَنَّ	لَيَنْصُرَانِ	لَيَنْصُرَنَّ
لَيَنْصُرَنَّ	لَيَنْصُرَانِ	لَيَنْصُرَنَّ
لَيَنْصُرَنَّ	—	لَا أَنْصُرَنَّ

12. And these : (a) الامر ; (b) النهي

أَنْصُرَنَّ	أَنْصُرَانِ	أَنْصُرَنَّ
لَا تَنْصُرَنَّ	لَا تَنْصُرَانِ	لَا تَنْصُرَنَّ

TRANSLATION.

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].

﴿ عَابِدٌ ﴾

حُكِيَ أَنَّ عَابِدًا دَخَلَ فِي الصَّلَاةِ فَلَمَّا وَصَلَ إِلَى قَوْلِهِ «إِيَّاكَ نَعْبُدُ» خَظَرَ بِبَالِهِ أَنَّهُ عَابِدٌ حَقِيقَةٌ نُودِيَ فِي سِرِّهِ كَذَبَتْ إِنَّمَا تَعْبُدُ الْخَلْقَ فَنَابَ وَاعْتَزَلَ عَنِ النَّاسِ ثُمَّ شَرَعَ فِي الصَّلَاةِ فَلَمَّا وَصَلَ إِلَى «إِيَّاكَ نَعْبُدُ» نُودِيَ كَذَبَتْ إِنَّمَا تَعْبُدُ زَوْجَتَكَ. فَطَلَّقَ امْرَأَتَهُ ثُمَّ شَرَعَ فِي الصَّلَاةِ فَلَمَّا آتَاهُ إِلَى «إِيَّاكَ نَعْبُدُ» نُودِيَ كَذَبَتْ إِنَّمَا تَعْبُدُ مَالَكَ فَتَصَدَّقَ بِجَمِيعِهِ ثُمَّ شَرَعَ فِي الصَّلَاةِ فَلَمَّا وَصَلَ إِلَى «إِيَّاكَ نَعْبُدُ» نُودِيَ كَذَبَتْ إِنَّمَا تَعْبُدُ ثِيَابَكَ فَتَصَدَّقَ بِهَا إِلَّا مَا لَا بُدَّ مِنْهُ ثُمَّ شَرَعَ فِي الصَّلَاةِ فَلَمَّا وَصَلَ إِلَى «إِيَّاكَ نَعْبُدُ» نُودِيَ أَنَّ صَدَقْتَ فَأَنْتَ مِنَ الْعَابِدِينَ حَقِيقَةٌ وَاللَّهُ أَعْلَمُ

Lesson 129.

VERBS OF PRAISE & BLAME, AND WONDER.

1. What are the first called in Arabic ?

أَفْعَالُ الْمَدْحِ وَالذَّمِّ. Now we know the word مَدَحَ ; and the word ذَمَّ is the maṣḍar of يَذُمُّ to censure, or blame.

2. How many are there ?

Only two of each ; the verb expressing approbation is نَعِمَ usually written with the sukûn as shown : it may take a feminine نَعِمَتْ but is not otherwise inflected. It means, "he is good" (or "how good is"). A second verb with similar meaning is حَبَدَّ which is quite indeclinable.

3. What verb expresses censure ?

بِئْسَ which takes بُئِستَ but no other inflection. This verb may be translated, "how bad is." An occasional alternative is سَاءَ

4. What rules govern the use of these verbs ?

RULE 1. The subject or (agent) of the verb نَعِمَ or بُئِسَ should either have the article or be in construction with a noun which has it, or it may be the word مَا before another word.

This subject is, of course, in the Nominative Case.

Exs : Good is the slave, Zaid نَعِمَ الْعَبْدُ زَيْدٌ

Bad is what you have done بُئِسَ مَا فَعَلْتُمْ

RULE 2. If an indefinite noun is used, this must be put in the Accusative, and is called تَمْيِيزٌ to an understood pronoun.

This accusative, *tamyiz*, will be fully explained in Lesson 177.

One example will suffice now : (نَعِمَ زَيْدٌ رَجُلًا)
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 نَعِمَ and بُئِسَ may itself be in the masc., fem., dual or plural

بُئِستِ الْمَرْأَةُ هِنْدٌ : بُئِسَ الرَّجُلَانِ زَيْدٌ وَمُحَمَّدٌ

RULE 4. نَعِمًا followed by مَا combines with it نَعِمًا فَعَلْتُمْ

5. What else is to be studied in this lesson?

Verbs of Admiration or Wonder أَفْعَالُ التَّعَجُّبِ

6. How many measures are there?

Two : I مَا أَفْعَلْ ; II أَفْعُلْ بِهِ

7. Measure I, — can *any* verb take this form?

Most trilateral active verbs can : certainly those in فَعْلُ expressing qualities, but not those signifying colours, because the form for colour is of this measure, *c.f.* احمر اخضر

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 أَفْعُلْ governs the following noun in the *accusative*.

How generous is Zaid !

مَا أَكْرَمَ زَيْدًا

How beautiful is the view !

مَا أَجْمَلَ الْمَنْظَرَ

How good (goodly) he is !

مَا أَحْسَنَهُ

How gentle (kind) she is !

مَا أَلْطَفَهَا

How excellent his father is !

مَا أَفْضَلَ أَبَاهُ

9. How is Measure II. used? — That is Imperative, and the thing-wondered-at *المتعجب منه* is put in the genitive after ب

How generous she is !

أَكْرِمِي بِهَا

How good (goodly) he is !

أَحْسِنِي بِهِ

How wise they are !

أَحْكِمِي بِهِمْ

How excellent Zaid is !

أَفْضَلِي بِزَيْدٍ

How strong his father is !

أَشْدِدِي بِأَبِيهِ

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 ! مَا كَانَ أَفْضَلَ زَيْدًا

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-Ḥarīrī said in praise of the dīnār '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 :

- (١) أَيُّهَا الرَّبُّ سَيِّدَنَا مَا أَجَدَّ اسْمُكَ فِي كُلِّ الْأَرْضِ . مَا أَحْلَى مَسَاكِينِكَ يَا رَبَّ الْجُنُودِ
- (٢) وَنُخَلِّصُهُمُ الرَّبُّ إِلَهُهُمْ فِي ذَلِكَ الْيَوْمِ كَقَطِيعِ شَعْبِهِ بَلْ كَحِجَارَةِ التَّاجِ مَرْفُوعَةً عَلَى أَرْضِهِ . مَا أَجُودُهُ وَمَا أَجْمَلُهُ
- (٣) مَا كَانَ أَسْعَدَ حَظَّهُ لَوْ مَاتَ وَلَهُ مِنَ الْمَجْدِ مَا كَانَ لِاسْكَنْدَرَ الْكَبِيرِ
- (٤) قَالَ الْحَرِيرِيُّ فِي مَدْحِ الدِّينَارِ : أَكْرَمَ بِهِ
- (٥) وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ
- (٦) دُعِيَ الْأَسْتَاذُ لَوْلِيْمَةِ حَضَرَهَا جُمْهُورٌ مِنَ الْمُعَلِّمِينَ وَمَدْعُوِيِهِمْ

NOTES on (1) : — (a) "أَيُّهَا" "O," can only be used before the definite article لَ
 (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).

EXAMINATION PAPER 130.

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 :

- (١) لَمْ يَسْتَوِلِ الْخُلَفَاءُ عَلَى الْمَدِينَةِ اسْتِيْلَاءً تَامًا
- (٢) أَلْوَعْدُ عِنْدَ الْحَرِّ دَيْنٌ
- (٣) الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ
- (٤) وَإِنِّي لَأَضْرِبُهُمْ
- (٥) مَا كَانَ أَفْضَلَ زَيْدًا
- (٦) اكْتَفَوْا بِمَا عِنْدَكُمْ مِنَ الْمَالِ
- (٧) ائْتُونِي (ائْتُونِي) بِرِيَالٍ
- (٨) وَكُلُّ آتٍ قَرِيبٌ
- (٩) أَيُّهَا الرَّبُّ سَيِّدَنَا مَا أَجْمَدَ اسْمَكَ فِي كُلِّ الْأَرْضِ
- (١٠) لَا تَحْسِبَنَّ الَّذِينَ جَاهَدُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا فَإِنَّهُمْ أَحْيَاءُ فِي الْجَنَّةِ

- C. Give the Noun of Agent (اسم الفاعل) both masc. and fem. (sing. and plural) and meaning, from the following verbs :

تَابَ زَارَ لَاءَمَ أَوْفَى أَتَى اسْتَقَصَى

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").

- (١) العلم في الصدر مثل الشمس في الفلكِ *
والعقل للمرء مثل التاج للملكِ
- (٢) شهادة الفعّال خيرٌ من شهادة الرجالِ
- (٣) المرء باصغريه قلبه ولسانه
- (٤) لو أنصف الناس لآستراح القاضي
- (٥) إنما الاعمالُ بالنياتِ
- (٦) لا تساو العالي بالواطي بل ساوِ الواطي بالعالي
- (٧) الوعد عند الحر دين (٨) على قدِّ فراشك مدِّ رجلك
- (٩) غير المستطاع عند الناس مستطاع عند الله
- (١٠) معظم النار من مستصغر الشرر

Lesson 132.

MORE BROKEN PLURALS.

1. In Lessons 132—138, which may be sub-divided to suit the student's time, we shall study the rest of the measures taken by the "Broken Plural." We said in Lesson 49: 5 that the four measures ^{فَعْلٌ} ^{فَعْلَةٌ} ^{أَفْعَالٌ} and ^{أَفْعَلَةٌ} 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 ?

^{أَفْعَالٌ} in Lesson 50 ; that leaves us ^{فَعْلَةٌ} ^{أَفْعَلَةٌ} and ^{فَعْلٌ}

3. Learn this vocabulary, Singular and Plural *together*. Form ^{أَفْعَلٌ}

foot, leg	^{رَجُلٌ} ^{أَرْجُلٌ}	month	^{شَهْرٌ} ^{أَشْهُرٌ}
fore-arm	^{ذِرَاعٌ} ^{أَذْرُعٌ}	face, page	^{وَجْهٌ} ^{أَوْجُهٌ}
tongue	^{إِسَانٌ} ^{أَلْسَنٌ}	soul	^{نَفْسٌ} ^{أَنْفُسٌ}
bucket	^{دَلْوٌ} ^{أَدَلٌ}	letter (alphabet)	^{حَرْفٌ} ^{أَحْرَفٌ}
hand	^{يَدٌ} ^{أَيْدٍ}	eye	^{عَيْنٌ} ^{أَعْيُنٌ}
palm of hand	^{كَفٌّ} ^{أَكْفٌ}	line	^{سَطْرٌ} ^{أَسْطُرٌ}

4. It will be observed that the words on the right have their singular on the measure ^{فَعْلٌ} but two of the others are on ^{فَعْلَانِ} and one on ^{فَعْلَيْنِ}

5. How is ^{أَيْدٍ} explained ?

^{يَدٌ} has really lost a letter, which is restored in the attributive (Lesson 144) thus ^{يَدَوِيٌّ} manual ; the restored letter being a "weak" one, it is represented in the plural of "hand" by tanwīn kasra *when indefinite*, but it is written in full when defined, thus ^{أَيْدِيهِمْ} (their hands).

6. How do you explain أَكْفٌ (palms) ?

The second and third radicals being alike, “doubling” اِدْغَام takes place and أَكْفُف becomes أَكْفٌ

7. What is the next measure to be learnt ? — فَعْلَةٌ

There are very few nouns using this plural, and all of these could (and often do) take فَعْلَان instead.

youth	فَتًى	فَتِيَّةٌ	brother	إِخْوَةٌ	أَخٌ
woman	أَمْرَأَةٌ	نِسْوَةٌ	a youth	غِلْمَةٌ	غُلَامٌ

8. What about نِسْوَةٌ ?

أَمْرَأَةٌ does not, itself, make a plural ; نِسْوَةٌ or نِسَاءٌ is used for it.

9. Is the third measure أَفْعَلَةٌ more used ? — Very much more.

bed, bedstead	سَرِيرٌ	أَسْرِرَةٌ	wing	أَجْنَحَةٌ	جَنَاحٌ
rays (of un)	شُعَاعٌ	أَشْعَةٌ	arms, armour	أَسْلِحَةٌ	سِلَاحٌ
a place	مَكَانٌ	أَمْكَانَةٌ	a deity	آلِهَةٌ	إِلَهٌ
shoes	حِذَاءٌ	أَحْذِيَةٌ	an example	أَمْثَلَةٌ	مِثَالٌ
building	بِنَاءٌ	أَبْنِيَةٌ	a loaf	أَرْغَفَةٌ	رَغِيفٌ
medicine	دَوَاءٌ	أَدْوِيَةٌ	answer, reply	أَجْوِبَةٌ	جَوَابٌ
valley	وَادٍ	أَوْدِيَةٌ	question	أَسْئَلَةٌ	سُؤَالٌ

10. What happens to the final letter of the last four singulars ?

Take بِنَاءٌ as an example of the others ; this last letter is really

ي as we saw in Lesson 123 — بَنَى يَبْنِي to build ; in the maṣdar it is permuted 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 ^{فَعْلٌ} is easily learnt. Why ?

Because it consists entirely of nouns of colour and defect (or adornment) whose masc. sing. is on ^{أَفْعَلٌ} and fem. ^{فَعْلَاءٌ}

Turn to 58 : 4 (b) and revise the examples given.

Then learn the following :

leper	^{أَبْرَصٌ}	^{بُرْصٌ}	blue	^{أَزْرَقٌ}	^{زُرْقٌ}
palsied	^{أَشْلٌ}	^{شُلٌّ}	black	^{أَسْوَدٌ}	^{سُودٌ}
bald	^{أَقْرَعٌ}	^{قُرْعٌ}	red	^{أَحْمَرٌ}	^{حَمَرٌ}
crooked	^{أَعْوَجٌ}	^{عُوجٌ}	green	^{أَخْضَرٌ}	^{خَضَرٌ}

2. What is the plural of ^{أَبْيَضٌ} (white) ?

By our Rule ^{بَيْضٌ} should become ^{بُوضٌ} but, by way of *Exception*, the *ya* overcomes the damma and forms ^{بَيْضٌ}

3. Whence do we get the plural measure ^{فَعْلٌ}

Almost entirely from singulars in ^{فَعْلَةٌ} Thus ^{خُطْبَةٌ} lecture, or the Friday mosque-sermon, on dropping its ة throws its fatha back upon the second radical, thus ^{خُطَبٌ}

a copy (of book)	^{نُسْخَةٌ}	^{نُسْخٌ}	canal	^{تُرْعَةٌ}	^{تُرْعٌ}
chamber	^{غُرْفَةٌ}	^{غُرْفٌ}	suspicion	^{تُهْمَةٌ}	^{تُهْمٌ}
duration, period	^{مُدَّةٌ}	^{مُدَّةٌ}	knee	^{رُكْبَةٌ}	^{رُكْبٌ}
pearl	^{دُرَّةٌ}	^{دُرَّةٌ}	sentence	^{جُمْلَةٌ}	^{جُمْلٌ}
nation	^{أُمَّةٌ}	^{أُمَّةٌ}	picture	^{صُورَةٌ}	^{صُورٌ}
dynasty, power	^{دَوْلَةٌ}	^{دَوْلٌ}	chapter	^{سُورَةٌ}	^{سُورٌ}
a drop, point	^{نُقْطَةٌ}	^{نُقْطٌ}	opportunity	^{فُرْصَةٌ}	^{فُرْصٌ}

4. But is ^{دَوْلَة} of the measure ^{فُعْلَة} ? No ; this word, now used to mean nation or “power” (e. g. ^{الدَّوْلُ الْكُبْرَى} The Great Powers) is an exception to the rule. There are a few others ; ^{نَوْبَة} ج ^{نُوبٌ} a fit, or a turn ; ^{قَرْيَة} ج ^{قُرَى} a village.
5. The next plural form is ^{فُعَلٌ} Is it analogous to ^{فُعْلٌ} ? Yes ; singulars in ^{فُعْلَة} usually take ^{فُعَلٌ} for plural.

manner of life	^{سَيْرَة}	^{سَيْرٌ}	a piece	^{قِطْعَة}	^{قِطَعٌ}
service	^{خِدْمَة}	^{خِدْمٌ}	wise maxim	^{حِكْمَة}	^{حِكَمٌ}
division	^{فِرْقَة}	^{فِرْقٌ}	needle	^{إِبْرَة}	^{إِبْرٌ}
tale, story	^{قِصَّة}	^{قِصَصٌ}	pond, pool	^{بِرْكَة}	^{بِرْكٌ}

6. Some European grammars now give ^{فُعَلٌ} and ^{فُعْلٌ} 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 ^{فُعْلَة} ; ^{فُعْلَة} and ^{فُعْلَة} . 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 ^{فُعْلَة} is entirely reserved for active participles having a *weak* final letter, wau or ya. (See 122 : 8).

2. Some examples of ^{فُعْلَة}

labourer	^{فَعْلَة}	^{فَاعِلٌ}	guilty	^{أَثْمَة}	^{أَثْمٌ}
treasurer	^{خَزَنَة}	^{خَازِنٌ}	student, seeker	^{طَلَبَة}	^{طَالِبٌ}
seller	^{بَاعَة}	^{بَائِعٌ}	scribe	^{كُتْبَة}	^{كَاتِبٌ}

3. But بَائِعٌ (seller) has a hamza ?

Yes, but it is a permuted ya, from بَاعَ يَبِيعُ. Similarly, the plural of سَائِدٌ (written سَيِّدٌ a chief) is سَادَةٌ

4. Study these examples of فَعْلَةٌ

adulterer	زَنَاةٌ	زَانٌ	raider	غَزَاةٌ	غَازٌ
sinner	خَطَاةٌ	خَاطٍ	judge	قُضَاةٌ	قَاضٍ
shepherd } pastor }	رُعَاةٌ	رَاعٍ	archer	رُمَاةٌ	رَامٌ
governor	وَلَاةٌ	وَالٌ	inviter, caller } propagandist }	دُعَاةٌ	دَاعٍ
naked	عُرَاةٌ	عَارٌ	rebel	عُصَاةٌ	عَاصٍ

5. But how is قُضَاةٌ on the measure فَعْلَةٌ

Remember that its final radical was ya, قَضَى يَقْضِي and that of دَاعٍ was wau, — دَعَا يَدْعُو. Instead of writing قُضَاةٌ دُعَاةٌ (in the plural) the weak letter is written alif in each case.

6. Is the third measure, فَعْلَةٌ much used ?

Very little indeed, but it may be noted. Examples : قِرْدٌ جِ قِرْدَةٌ a monkey ; هِرٌّ جِ هِرْرَةٌ a cat ; فِيلٌ جِ فَيْلَةٌ elephant.

Lesson 135.

1. What is characteristic of the measures فَعْلٌ and فَعْلٌ

Both are plurals of the Noun of Agent اسم الفاعل but the former is much less used than the latter. Examples of فَعْلٌ

asleep	نَوْمٌ	نَائِمٌ	worshipper	سُجْدٌ	سَاجِدٌ
absent	غَيْبٌ	غَائِبٌ	kneeling	رُكْعٌ	رَاكِعٌ

2. Examples of فَعَالٌ

ruler	حَكَّامٌ	حَاكِمٌ	infidel	كُفَّارٌ	كَافِرٌ
reader	قَرَّاءٌ	قَارِئٌ	artisan	صَنَّاعٌ	صَانِعٌ
leader	قَوَّادٌ	قَائِدٌ	servant	خُدَّامٌ	خَادِمٌ
deputy, (M.P.)	نَوَّابٌ	نَائِبٌ	workman	عَمَّالٌ	عَامِلٌ
visitor	زُورَّارٌ	زَائِرٌ	overseer	نُظَّارٌ	نَاطِرٌ

3. How do you account for the last four ?

- قَرَّاءٌ comes from قَرَأَ (to read), the last letter being hamza ;
 قَوَّادٌ „ قَادَ يَقُودُ (to lead), the med. letter being wau ;
 نَوَّابٌ „ نَابَ يَنْوُبُ (to be deputy) the med. being wau ;
 زُورَّارٌ „ زَارَ يَزُورُ (to visit) the medial being wau.

4. Our next form is فَعَمَلٌ what is its characteristic ?

It is chiefly used for adjectives “assimilated to the *passive* participle” (see 58 : 5) on some such form as فَعِيلٌ

5. Examples of فَعَمَلٌ

thrown down (in wrestling)	صَرَعَى	صَرِيعٌ	wounded	جَرَحَى	جَرِيعٌ
stung	لَدَغَى	لَدِيعٌ	killed	قَتَلَى	قَتِيلٌ
hired	أَجْرَى	أَجِيرٌ	sick	مَرَضَى	مَرِيضٌ
dead	مَوَى	مَيِّتٌ	prisoner	أَسْرَى	أَسِيرٌ
drunk	سَكَّرَى	سَكْرَانٌ	drowned	غَرَقَى	غَرِيقٌ

6. Measures فَعَالَةٌ and فُعُولَةٌ : what of these ?

They are omitted by the best native grammarians as being merely intensive “supplements” to فَعَالٌ and فُعُولٌ 67 and 49.

Examples : حَجَّرَ جَ حِجَارَةً stone ; عَمَّ جَ عُمُومَةً paternal uncle.

Lesson 136.

1. We come to plural measures affixing alif and nûn. These are ^{فُعْلَانُ} and ^{فُعْلَانُ}. What is the first thing to note about ^{فُعْلَانُ}? That the four words learnt in Lesson 132 as forming one plural in ^{فُعْلَانُ} all take another in ^{فُعْلَانُ}
2. Give examples of these and of others.

wall (inclosing)	حِيطَانُ	حَاِطٌ	brother	إِخْوَانُ	أَخٌ
large fish	حِيتَانُ	حُوْتُ	youth	فُتَيَانُ	فَتًى
rod, stick	عِيدَانُ	عُودٌ	woman	نِسْوَانُ	إِمْرَأَةٌ
fire	نِيرَانُ	نَارٌ	youth	غِلْمَانُ	غُلَامٌ
crown	تِيَجَانُ	تَاجٌ	eagle	عُقْبَانُ	عُقَابٌ
neighbour	جِيرَانُ	جَارٌ	raven, crow	غُرَبَانُ	غُرَابٌ

3. Is there any difference between ^{إِخْوَةٌ} and ^{إِخْوَانٌ}?
Yes; ^{إِخْوَةٌ} means brothers; ^{إِخْوَانٌ} brethren (of a community).
4. Give examples of ^{فُعْلَانُ}

monk	رُهْبَانُ	رَاهِبٌ	horseman	فُرْسَانُ	فَارَسٌ
brave	شُجْعَانُ	شُجَاعٌ	lamb	حُمْلَانُ	حَمَلٌ
intimate, friend	خُلَانُ	خَلِيلٌ	rod, stick	قُضْبَانُ	قَضِيبٌ
cross	صُلْبَانُ	صَلِيبٌ	boy	صُبْيَانُ	صَبِيٌّ
black	سُودَانُ	أَسْوَدٌ	young man	شُبَّانُ	شَابٌّ
blind	عُمَيَّانُ	أَعْمَى	town, country	بُلْدَانُ	بَلَدٌ

5. What is noticeable about the last two?
^{أَسْوَدٌ} takes the plural ^{سُودٌ} for colour, but also ^{سُودَانُ} (Sûdan = country of the blacks) and ^{أَعْمَى} takes ^{عُمَيَّانُ} and ^{عُمَيَّانُ}

6. We conclude this lesson with **فَعَالِيٌّ** which is a form of quadri-syllabic plural. What is observable ?

The shadda upon the *ya* in both singular and plural. Exs :

concubine	سُرَّارِيٌّ	سُرِّيَّةٌ	chair, throne	كُرَّاسِيٌّ	كُرْسِيٌّ
wilderness	بَرَّارِيٌّ	بَرِّيَّةٌ	upper chamber	عَلَّالِيٌّ	عَلِيَّةٌ

صَوَانِيٌّ **صَيْنِيَّةٌ** *a tray*, is a familiar household word ; it is derived from **الصَّيْنِ** 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 : **فَعَالِيٌّ** and **فَعَالٌ** , and then finally **فَعَالَةٌ**

2. **فَعَالِيٌّ** (a) ordinary form, clearly showing the origin, as **يَتَامَى**
(b) a special form as in **هَدَايَا** gifts.

3. How is **هَدَايَا** explained ?

The singular is like **هَدِيَّةٌ** that is, on the feminine form **فَعِيلَةٌ** 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 maqṣūra as long alif to avoid **يَحْيَا** *c. f.* "he lives," which avoids **يَحْيَى** (But the sing. of **زَوَايَا** *angles*, is **زَاوِيَةٌ**)

4. Examples of both (a) and (b) :

sin	(b)	خَطَايَا	خَطِيئَةٌ	orphan	(a)	يَتَامَى	يَتِيمٌ
present, gift		هَدَايَا	هَدِيَّةٌ	sorrowful		حَزَانَى	حَزِينٌ
gift, offering		عَطَايَا	عَطِيَّةٌ	virgin		عَذَارَى	عَذْرَاءٌ
flock, subjects		رَعَايَا	رَعِيَّةٌ	desert		صَحَارَى	صَحْرَاءٌ
calamity		بَلَايَا	بَلِيَّةٌ	drunk		سَكَارَى	سَكْرَانٌ

5. What is known of فَعَالَى ?

It appears to be a variation of فَعَالَى for the two words كَسَلَانٌ lazy, and سُكْرَانٌ intoxicated ; which may take either. It is used for a “distributive numeral” in the case of فُرَادَى “one by one,” or, unique.

6. What singulars form their plural in فَعَال ?

(a) Certain words of the measure فَعْلَى as دَعْوَى ; and of فَعْلَاءَ as صَحْرَاءَ and one or two others—all of these have a weak letter for which the tanwin kasra is a substitute.

(b) Three very common trilateral nouns أَهْلٌ لَيْلٌ and أَرْضٌ also adopt this plural without any obvious reason.

7. Examples :

collar-bone	تَرَاقٍ	تَرْقُوتٌ	a claim (a)	دَعَاوٍ	دَعَوَى
night	لَيْالٍ	لَيْلٌ	judicial opinion	فَتَاوٍ	فَتَوَى
people	أَهَالٍ	أَهْلٌ	a virgin	عَذَارٍ	عَذْرَاءَ
land, earth	أَرَاضٍ	أَرْضٌ	a desert	صَحَارٍ	صَحْرَاءَ

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.

Definite.	Indefinite.	Case.
الليالي	لَيْالٍ	Nom :
الليالي	لَيْالِي	Acc :
الليالي	لَيْالٍ	Obl :

Lesson 138.

SUPPL. TO QUADRISYLLABIC.

- I. What words use the measure **فَعَالِلَة**
 (a) Many words which came originally, even if centuries ago, from foreign sources, as **أَسَاتَذٌ** 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.

Cæsar	قَيَّاصِرَةٌ	قَيَّصَرٌ	professor	أَسَاتَذَةٌ	أَسَاتَذٌ
Pharaoh	فِرْعَوْنَةٌ	فِرْعَوْنٌ	pupil	تَلَامِيذٌ	تَلَامِيذٌ
giant, tyrant	جَبَّارَةٌ	جَبَّارٌ	philosopher	فِيلَسُوفٌ	فِيلَسُوفٌ
deacon	شَمَّاسَةٌ	شَمَّاسٌ	metropolitan bishop	مُطَارَنَةٌ	مُطَارَنٌ
Moor	مَغَارِبَةٌ	مَغْرِبِيٌّ	angel	مَلَائِكَةٌ	مَلَأَكٌ
Nubian, Berber	بَرَابِرَةٌ	بَرَبْرِيٌّ	bishop	أَسَاقِفَةٌ	أَسَقَفٌ

2. What is peculiar about this measure ?

The addition of ة to the usual quadrisyllabic form, and the consequent *full* inflexion : — — — — — which causes many grammarians to exclude it from the quadrisyllabic, plurals, which are diptotes.

3. Is there a “Plural of Plural” **جَمْعُ الْجَمْعِ** ?

Yes, there are quite a number : note the following varied ex :

places	ج ج	أَمَاكُنْ	ج ج	أَمَكْنَةٌ	ج ج	مَكَانٌ
hands	ج ج	أَيَّادٍ (أَيَّادِي)	ج ج	أَيْدٍ (أَيْدِي)	ج ج	يَدٌ
sayings	ج ج	أَقَاوِيلُ	ج ج	أَقْوَالُ	ج ج	قَوْلٌ
names (see I36 : 6)	ج ج	أَسَامِي	ج ج	أَسْمَاءُ	ج ج	إِسْمٌ

4. What is the name of the final form ?

It is called **صِيغَةُ مُنْتَهَى الْجُمُوعِ**. Now **صِيغَةُ** means a “form” or “measure,” and **مُنْتَهَى الْجُمُوعِ** 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 **Quadrissyllabic Plural**, whether **تَقَاعِيلُ** or **أَفَاعِلُ : فَوَاعِلُ : مَفَاعِيلُ : مَفَاعِلُ** etc.

5. Can the “Plural of Plural” have a *regular* ending ?

Yes ; the regular *feminine* one. Thus :

way, road **طَرِيقٌ ج طُرُقٌ ج ج طُرُقَاتٌ**

6. Mention a few quite *irregular* plurals (from obsolete sings., etc.)

Plural	Obsolete, or fictitious Sing :	Real Sing :	Meaning.
شَفَاةٌ	Obsolete شَفَهْ	شَفَّةٌ	Lip
أَفْوَاهٌ	» فُوَهْ	فَمٌّ	mouth
مِيَاهٌ	» مَاهْ	مَاءٌ	water
أُمّهَاتٌ	» أُمّهَةٌ	أُمٌّ	mother
أَنَاسٌ	— أَنَسٌ	أَنَسَانٌ	man, person
نِسْوَانٌ	— نِسَاءٌ	أَمْرَأَةٌ	woman
دَنَانِيرُ	Fict : دِنَارٌ	دِينَارٌ	gold coin
قَرَارِيطُ	» قَرَّاطٌ	قَيْرَاطٌ	carat
دَوَاوِينُ	» دَوَّانٌ	دِيَوَانٌ	govt. office, coll. poems.

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 singulars and plurals (not in the above order) and test yourself. Note the singulars which take two or more plural forms.

READING EXERCISE.

﴿ دَوْلَةُ الرَّشِيدِ ﴾

وَكَانَتْ دَوْلَةُ الرَّشِيدِ مِنْ أَحْسَنِ الدُّوَلِ وَأَكْثَرِهَا وَقَائِعًا^(*)
وَرَوْثَةً وَخَيْرًا وَأَوْسَعَهَا رُقْعَةً مَمْلُوكَةً — جَبَى الرَّشِيدُ مُعْظَمَ الدُّنْيَا
وَكَانَ أَحَدَ عُمَلَاءِهِ صَاحِبُ مِصْرَ وَلَمْ يَجْتَمِعْ عَلَى بَابِ خَلِيفَةٍ مِنْ
الْعُلَمَاءِ وَالشُّعْرَاءِ وَالْفُقَهَاءِ وَالْقُرَّاءِ وَالْقُضَاةِ وَالْكِتَابِ وَالْمُدَمَاءِ
وَالْمُعِينِينَ مَا أُجْتَمَعَ عَلَى بَابِ الرَّشِيدِ — وَكَانَ يَصِلُ كُلُّ وَاحِدٍ
مِنْهُمْ أَجْزَلَ صِلَةٍ وَيَرْفَعُهُ إِلَى أَعْلَى دَرَجَةٍ وَكَانَ فَاضِلًا شَاعِرًا رَاوِيَةً
لِلْأَخْبَارِ وَالْأَشْعَارِ صَحِيحَ الذَّوْقِ وَالْتِمِيزِ مَهِيْبًا عِنْدَ الْخَاصَّةِ وَالْعَامَةِ

The above was set at London Univ :

TRANSLATION.

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 **اسْمُ جَمْعٍ**

A “noun of plural”: there is another name **شِبْهُ جَمْعٍ** 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; **فَعْلٌ فَعْلٌ** and **فَعِيلٌ**. 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 **فَعْلٌ** we find **وَقْدٌ** a deputation; **قَوْمٌ** people

Upon „ **فَعْلٌ** „ **خَدَمٌ** servants, retinue; and **غَنَمٌ**

sheep. Now these cannot honestly be called plurals! True, **وَأَفِدٌ** 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 **رَاكِبٌ** is

a single mounted person or passenger, but **رَكْبٌ** caravan, has

the collective sense. Similarly **خَادِمٌ** a servant, has several forms of plural, but **خَدَمٌ** is not one of them. This word is

reserved for the *collective* idea of “household staff,” or “retinue.”

4. The measure **فَعِيلٌ**?

دَقِيقٌ flour, or fine powder, is a *collective*. But even if this form were classified as a plural form, there are only two useful examples:— **عَبِيدٌ** slaves and **حَمِيرٌ** donkeys.

5. But is there not a sort of collective (or plural) formed by adding ة to singular? Yes; this applies principally to the

Noun of Intensity (Lesson 146) شَعَالٌ ج شَعَالَةٌ workman ;
جَمَالٌ ج جَمَالَةٌ camel-driver ; فَجَالٌ ج فَجَالَةٌ radish-seller. This
form is often used in the *colloquial* dialects.

6. What is the ending in كُتَيْبَةٌ as in كُتَيْبَةٌ booksellers ?

This is the collective plural of the attributive in يِّ 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 ة to the ya-shadda of the attributive. Thus : Moors
سَاعَاتِيَّ ج سَاعَاتِيَّةٌ ; watchmakers مَغْرِبِيَّ ج مَغْرِبِيَّةٌ

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 شِبْهُ جَمْعٍ :
if a *single* article of that kind be required , ة is affixed to the
collective. This singular is called اِسْمُ الْوَاحِدَةِ

Single	Collective	Meaning	A single one	Collective	Meaning
تَيْنَةٌ	تَيْنٌ	figs	نَحْلَةٌ	نَحْلٌ	bees
تِفَاحَةٌ	تِفَاحٌ	apples	نَمَلَةٌ	نَمَلٌ	ants
وَرْدَةٌ	وَرْدٌ	roses	نَعَامَةٌ	نَعَامٌ	ostriches
شَجَرَةٌ	شَجَرٌ	trees	بَطَةٌ	بَطٌ	ducks
قَصَبَةٌ	قَصَبٌ	reeds, sugar-cane	حَمَامَةٌ	حَمَامٌ	pigeons
رُمَانَةٌ	رُمَانٌ	pomegran.	وَرَقَةٌ	وَرَقٌ	leaves of trees

- 8 If, in paragraphs 5 and 6, adding ة forms a *collective* and in § 7
we learn that ة may be the sign of a *single one*, how shall we
distinguish between the uses of ة ?

By remembering that § 5 refers to the intensive form فَعَالٌ
and § 6 to the relative adjective, as مَغْرِبِيٌّ ; while the Noun of
Unity applies to "things in groups" such as trees, birds, etc.

READING LESSON.

- (١) الليالي حبّالي يَلِدْنَ عَجَائِبَ (كل عجيبة)
- (٢) كان السلاطينُ السابقون أصحابَ الأيادي البيضاء في تشجيع المشروعات (المشاريع) الخيرية وأمثلة ذلك كثيرة . منها انهم — رَحِمَهُمُ اللهُ — اخذوا يزورون جميع المستشفيات والملاجئ في ممالكهم ويوزعون هدايا ثمينة جداً على المرضى والجرحى واليتامى . وبالحقيقة ان رعاياهم اصبحوا حزاني لفراقهم لانهم كانوا مثلاً لجميع الملوك والحكام
- (٣) أَضْرَبَ جميع الطلبة عن العمل وخرجوا من معاهد العلم واتحدوا باهل الشوارع مثل الباعة (البیّاعين) والكتبة والفعالة والعمال العاطلين الخ فلما أصدر نُظَّار المدارس اوامرهم بالعودة الى دروسهم أبوا ان يعودوا وقرروا أولاً ضرورة المواظبة على الإضراب وثانياً وجوب إرسال وفد من الاهالي ليتشرفوا بمقابلة الوزراء في دواوينهم

Exercise 140.

TRANSLATION.

1. The nights are pregnant, they bring forth wonders (The usual form of this proverb is — “bring forth every sort of wonder”).
2. Previous Sultans have had a splendid record (*lit.* have been owners of white hands) in encouraging benevolent enterprises. There are many examples, *e. g.* they — God have mercy upon them — took to visiting the hospitals and refuges in their kingdom ; distributing valuable presents among the sick, wounded and orphans. In truth, their subjects were extremely sad at their deaths for they were an example to all kings and rulers.
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.

EXAMINATION PAPER 140.

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 :

(١) قِيلَ لِأَحَدِ الْفَلَّاسَةِ « مَا هُوَ الشَّيْءُ الَّذِي لَا يُمَكِّنُ أَنْ يُقَالَ وَلَوْ كَانَ حَقًّا » قَالَ مَدَحُ الْإِنْسَانِ نَفْسَهُ

(٢) اِعْلَمُ أَنَّ الْمَلَائِكَةَ كَجَوَاهِرٍ مُتَقَدِّمَةٍ تُحْفَظُ فِي عِلَالِي السَّمَوَاتِ فَهُمْ يُطِيعُونَ اللَّهَ وَيَفْعَلُونَ مَا يُؤْمَرُونَ بِهِ

(٣) فِي زَمَنِ الْفَرَاعَةِ أَرَادَتْ إِحْدَى الْمَذَارِي أَنْ تَقْضِيَ لِيَالِيهَا فِي الصَّخَارِيِّ وَالْبَرَارِيِّ وَفِعْلًا قَضَتْ وَقْتًا هَكَذَا إِلَّا أَنَّ بَعْضَ الْبَرَابِرَةِ مَنَعُوهَا مِنْ ذَلِكَ خَوْفًا مِنْ قِبَائِلِ السُّودِ

C. What do you know of the following :

شُلُّ أُمِّ رُعَاةٍ زَكَاةٌ مَرْضَى صَحْرَاءِ أَهَالٍ حَكَمٌ حَجَرٌ قَاضٍ
وَادٍ إِلَهَةٌ رَعِيَّةٌ شَمَامَةٌ أَيَادٍ طُرُقَاتُ أُمَهَاتُ الْمِيَالِي

Lesson 141.

EYE, VOICE & EAR.

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنِ الرَّحِيمِ * مَالِكِ يَوْمِ الدِّينِ *
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ * اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ * غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ *

Sûratul-Fâtiha (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.

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ * مَلِكِ النَّاسِ * إِلَهِ النَّاسِ * مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ * مِنَ الْجِنَّةِ وَالنَّاسِ

Sûratun-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'an* !

† The whisperer is Satan, who withdraws at the mention of God).

Lesson 142.

OTHER DERIVED NOUNS.

I. Which of the Derived Nouns have we so far studied ?

- (a) المَصْدَر Noun of Action (Lesson 68).
- (b) اسم الفاعل Noun of Agent (Lesson 23).
- (c) اسم المفعول Noun of Patient, or Object (Lesson 23).
- (d) اسم المكان واسم الزمان Nouns of Place and Time (Lesson 62).
- (e) اسم الكثرة 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) اسم الآلة Noun of Instrument (Lesson 63).
- (g) اسم التفضيل Noun of Superiority (Lesson 59).
- (h) الصفة المشبهة باسم الفاعل “Adjective assimilated to the Participle” (Lesson 58 — This includes among its measures that of أَفْعَلُ for colour and defect 58 : 4 b).
- (i) اسم الوحدة Noun of Unity — a single object (139 : 7).

2. What other Derived Nouns are yet to be studied ?

- (a) اسم المَرَّة lit. “Noun of Once,” *i. e.* doing the action once.
- (b) اسم النوع lit. “Noun of Kind, or (Species),” expresses *manner* of doing the action,
- (c) اسم الوعاء lit. “Noun of Vessel” *Ex* : مَحْلَبٌ milkpail. But this noun is included in the Noun of Instrument, its measures being the same (Revise 63 : 2).
- (d) الاسم المصغَّر lit. “the Diminished Noun” (Lesson 143).
- (e) اسم النسبة lit. “Noun of Attribution” or Relative Adjective (Lesson 144).

(f) *الْكَيْفِيَّةُ* اسم *lit.* Noun of How-ness, *e. g.* *حُرِّيَّةٌ* freedom ; this is the real Abstract. (Lesson 145 : 5—7.

(g) *صِيغَةُ الْمُبَالَغَةِ* *lit.* “Form of Exaggeration” — Intensive (146). Note that (d) and (e) are derived from other nouns, not directly from verbs.

3. Taking اسم المرة first, — give an illustration of its use.

ضَرْبٌ means “act of striking” ; affix *ة* to this *maṣḍar* and you get *ضَرْبَةٌ* “act of striking once.” Similarly *قَعْدَةٌ* “act of sitting-down once” ; *فَرَّةٌ* a single flight ; *شَرْبَةٌ* one draught ; *مَوْتَةٌ* dying once ; *جَلْسَةٌ* one session.

4. Is that a general RULE — to affix *ة* to the *maṣḍar* ?

It is not universal ; اسم المرة from the tri-literal verb is always on the form *فَعْلَةٌ* ; but from the derived conjugations it is formed by adding *ة* to the *maṣḍar*, whatever its measure ; thus from *التَّيْفَاتُ* act of turning round *التَّيْفَاتَةُ* a single turn.

5. But suppose the *maṣḍar* already has *ة* ?

In that case, the word *وَاحِدَةٌ* (one), may be written *e. g.* *إِقَامَةٌ وَاحِدَةٌ* (a single stay).

6. What is اسم النوع used for ?

To express the manner of doing the action *قُتِلَ قِتْلَةً سَوَاءً* “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 *فِعْلَةٌ* no other. Thus *مَيِّتَةٌ* manner of dying. The Arabic name is a little confusing ; it does not refer to a kind of thing (in the sense of “a sort”) but to a “manner of action.” *نَقْتُلُكَ شَرًّا قِتْلَةً* We will kill you by the worst form of murder.

Lesson 143.

THE DIMINUTIVE الاسم المصغر

1. How is the Arabic Diminutive formed ?

By adding a ya-sukûn after the second letter of the word and vowelling that second letter with fatha, and the first with damma. Example رَجُلٌ a little man, is on the measure فُعْلٌ

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 دُرَاهِمَاتٌ a few coins ;

(b) „ insignificance شَوَاعِرٌ a petty poet ;

(c) „ nearness قُبَيْلُ الْفَجْرِ just before the dawn.

3. Form the diminutives of زُهْرَةٌ صَغْرَى بَابٌ and أَصْحَابٌ صَفْرَاءُ صَغْرَى

These are respectively بُيُوتٌ and أَصْيَابٌ صَفِيرَاءُ صَغِيرَى زُهَيْرَةٌ

4. What is deduced from these examples ?

That feminine endings, etc., remain as they were, and substituted letters (such as alif in place of wau) are *changed back to the original* before forming the diminutive.

5. What nouns may be thus “diminished” ?

All, except (a) indeclinables, such as personal pronouns ; (b) the name of God ; (c) words already accidentally on the form فُعْلٌ

6. How is the diminutive of compounds formed ?

Follow the rule with the first half and leave the other alone ; thus the diminutive of عَبْدُ اللَّهِ is عُبَيْدُ اللَّهِ

7. How from a quadriliteral singular ?

As shown above. From دَرَاهِمٌ we get دُرَاهِمٌ

8. Suppose there are five letters ?

Cut off the last. From سَفَرَجَلٌ we get سَفِيرَجٌ

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 رُجُلُونَ and دُرَاهِمَاتٌ also كُتَيْبَاتٌ (small books).

10. Nouns which are defective words ?

RULE :— Go back to the original ; in the case of أَبْنٌ we have to omit the alif, as well as to restore the wau. The following should be learnt : بُنِي my little son ; بِنِيَّةٌ little girl ; أَخِي my little brother ; أَخِيَّةٌ little sister ; أَخِيَّتِي my little sister.

11. Words metaphorically feminine ?

These take ة with the diminutive ; thus شَمْسِيَّةٌ a small sun.

12. Suppose a letter of prolongation occurs after the ya of diminutive ?

Then it coalesces with that ya. Thus كُتَيْبٌ is the diminutive of كِتَابٌ (used in contempt). Do not confuse this with كُوَيْتِبٌ diminutive of كَاتِبٌ (a favourite way of sneering at a rival newspaper-writer ! His paper is similarly called, in contempt, وَرَقَةٌ "little leaflet").

Exercise 143. To English, then back to Arabic :

(١) أَرَادَ أَحَدُهُمْ أَنْ يَذِمَّ شَاعِرًا فَكَتَبَ فِي جَرِيدَةٍ يَقُولُ :
« هَذَا الشُّعَيْرُ قَلِيلُ الْإِحْتِرَامِ وَشُعَيْرُهُ الْمُدُونُ فِي تِلْكَ الْوُرَيْقَاتِ
عَدِيمُ النَّائِرِ فِي الْهَيْئَةِ الْاجْتِمَاعِيَّةِ »
(Last two words=Society).
(٢) نَصَحَ حَكِيمٌ أَبْنَهُ فَقَالَ يَا بُنَيَّ أَحْذَرْ تَكْثِيرَ الْأَصِيحَابِ وَاعْتِنِ
بِدُرَاهِمَاتِ جَيْمِكَ وَالْإِسَاءَ حَالِكَ بِخِيَّةِ أَمَالِكَ (٣) قَالَ شَاعِرٌ : —
تَعَلَّمَ الْعِلْمَ وَأَعْمَلَ يَا أَخِي بِهِ * فَالْعِلْمُ زَيْنٌ لِمَنْ بِالْعِلْمِ تَدْعَمَلَا

The lam-alif in the last word is the end of a line of poetry.

Lesson 144.

The Relative Adjective. (اسم النسبة)

1. What is the Relative Adjective called in Arabic?

الاسم المنسوب (Noun of Attribution), also اسم النسبة the relative noun. (N. B. Distinguish منصوب from منسوب).

2. How is it formed?

Ya-shadda ي is affixed to the primal noun to show some special relationship to it, as مصري an Egyptian; from مصر Egypt. Note that the vowel before the ي is always kasra.

3. Suppose the original word has ة

In that case, remove the ة before affixing ي; but if a feminine relative adjective be wished, re-affix the ة after the ي

Study the following table:—

Meaning of Relative	Rel. Fem.	Rel. Masc.	Original	Meaning of Original.
scientific	عِلْمِيَّة	عِلْمِي	عِلْم	science
solar	شَمْسِيَّة	شَمْسِي	شَمْس	sun
religious	دِينِيَّة	دِينِي	دِين	religion
Nazarene	نَاصِرِيَّة	نَاصِرِي	نَاصِرَة	Nazareth
Turkish	تُرْكِيَّة	تُرْكِي	تُرْكِيَّة	Turkey
Meccan	مَكِّيَّة	مَكِّي	مَكَّة	Makka (Mecca)
Basran	بَصْرِيَّة	بَصْرِي	الْبَصْرَة	Basra
vulgar (slang)	عَامِيَّة	عَامِي	الْعَامَة	common people
Pertaining to M. & Medina	حَرَمِيَّة	حَرَمِي	الْحَرَمَان	"The 2 Harams" (Mecca and Medina)
Zaitûn-ite (native of Zaitûn)	زَيْتُونِيَّة	زَيْتُونِي	الزَيْتُون	Zaitûn (a place)

4. Looking at the table, what has happened to the word الْحَرَمَان (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.

manual	يَدَوِيَّة	يَدَوِي	يَد	hand
sanguinary	دَمَوِيَّة	دَمَوِي	دَم	blood
paternal	أَبَوِيَّة	أَبَوِي	أَب	father
fraternal	أَخَوِيَّة	أَخَوِي	أَخ	brother
filial	بَنَوِيَّة	بَنَوِي	بَن	son
annual	سَنَوِيَّة	سَنَوِي	سَنَة	year
linguistic	لُغَوِيَّة	لُغَوِي	لُغَة	language
of-slave-origin, Omaiyyid *	أَمَوِيَّة	أَمَوِي	أَمَة	slave-girl

6. Suppose the original word has ي ?

That ي is rejected when adding the relative ي so that, in the result, there is no change ; كُرْسِي : كُرْسِيَّ rel. But, if preceded by one letter only as in حَيَّ (living), the first ya is marked with fatha and the second changed to wau ; حَيَوِيَّ (vital).

7. If the original has ي , 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 Islâmic is إسلامي

or 4th letter, (thus from **فَتَى** youth, **فَتَوِيَّ**) but in long words it is apocopated altogether. Thus from **مُصْطَفَى** we get **مُصْطَفِيَّ**.

8. From nouns ending in alif-madda **آ** — ?

The hamza is usually changed to wau (c.f. 48:4). From **صَحْرَاوِيَّ** and from **الْحَمْرَاءَ**. **Alham(b)ra حَمْرَاوِيَّ** : very similar is **السَّمَاءَ** giving **سَمَاوِيَّ** heavenly.

9. Noun ending in **ي** or ?

These change ya to wau, if it is the second or third letter, thus from **النَّبِيِّ** we get **نَبَوِيَّ** prophetical ; but **قَاضٍ** a judge, may take **قَاضَوِيَّ** or **قَاضِيَّ**.

From **ثَانٍ** second, we get **ثَانَوِيَّ** secondary (compare **أَوَّلِيَّ** primary) but **نِهَائِيَّ** final, from **نِهَآيَةً** 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 **جُهَالٍ** ignorant ones, **جَاهِلِيَّ** ; from **مَسَاجِدُ** **مَسْجِدِيَّ** ; from **فَرَائِضُ** religious rites, **فَرَضِيَّ**. 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 **أَنْصَارُ** (Companions of Mohammed) **أَنْصَارِيَّ**

11. Two interesting exceptions to the above rules are : **صَعَانِيَّ**

from **صَعَاءَ** (the city) and **يَمَانِيَّ** from **يَمَنُ** (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.

(١) فِي حُكْمِ الدَّوْلَةِ الْعَبَّاسِيَّةِ اتَّسَعَ نِطاقُ آدَابِ الْعَرَبِيَّةِ اتِّسَاعاً عَظِيماً وَأُنْتَشَرَتِ الْعُلُومُ الْمُتَمَوِّدَةُ مِنْ دِينِيَّةٍ وَأَدَبِيَّةٍ وَلُغَوِيَّةٍ وَرِيَاضِيَّةٍ وَطَبِيبِيَّةٍ وَفَلَسَفِيَّةٍ وَتَارِيخِيَّةٍ إِلَى غَيْرِ ذَلِكَ مِمَّا وَضَعَهُ عُلَمَاءُ الْإِسْلَامِ وَمِمَّا تَرَجَمُوهُ مِنَ اللُّغَاتِ الْأَجْنَبِيَّةِ

(٢) تَرَكَ إِبْرَاهِيمُ الدِّينَ الْوَثْنِيَّ الَّذِي وُلِدَ وَتَرَبَّى فِيهِ وَاعْتَنَقَ الدِّينَ الْإِلَهِيَّةَ الْحَقِيقِيَّةَ وَبَعْدَهُ بَقُرُونٍ ظَهَرَ يَسُوعُ النَّاصِرِيُّ الَّذِي هُوَ مُؤَسِّسُ الدِّينِ الْمَسِيحِيِّ وَشَرَحَ لَنَا فِي الْأَسْفَارِ النَّبَوِيَّةِ جَمِيعَ الْإِشَارَاتِ إِلَى الْمَسِيحِ الْمَرْمُوعِ أَنْ يَأْتِيَ. ثُمَّ بَعْدَ ٦٠٠ سَنَةٍ أُخْرَى قَامَ النَّبِيُّ الْعَرَبِيُّ وَأَنْشَأَ الدِّينَ الْإِسْلَامِيَّةَ

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 prophetic books all the references to the Messiah who was to come. Then, after other 600 years, the Arabian Prophet arose and instituted the Islamic religion.

NOTE : Arabic Books (when not religious) are often called *أَدَبِيَّة* "Moral or polite," whence *أَدَبِيَّاتُ اللُّغَةِ* polite-books of the language, *i.e.* literature. "The History of Arabic Literature" is often called *تَارِيخُ آدَابِ اللُّغَةِ الْعَرَبِيَّةِ*

Lesson 145.

- How is the Relative Adj. formed from *compound* expressions ?
Usually from the *former* half of the word : from **بَعْلُ بَكَ** we get **بَعْلِي** but use commonsense, for the former half of **أَبُو بَكْرٍ** Abu Bakr, will not give us Bakr-ite but “paternal” !
- The following are exceptional ; note for future reference.

Hanîfite (sect)	حَنَفِيٌّ	Abu Hanifa	أَبُو حَنِيفَةَ
Medinan (or-ite)	مَدَنِيٌّ	Medina	الْمَدِينَةَ
Quraish-ite	قُرَشِيٌّ	Quraish (tribe)	قُرَيْشٌ
spiritual	رُوحَانِيٌّ	Spirit	رُوحٌ

- Note that **أَنِي** is very commonly used in the colloquial, **فَاكِهَانِي** a fruiterer — **فَوْقَانِي** — **تَحْتَانِي** upper, lower.
- What is the termination **ِيَّة** so frequently heard in bazaar-names in the more native quarters of oriental cities ?

It is a **collective** of the relative in **ِي** and is often used for sects as well as colloquially for trades, etc. (See 139 : 6).

Coll.	Meaning	Singular	Coll.	Meaning	Singular
صُوفِيَّةٌ	a mystic	صُوفِيٌّ	خِيَامِيَّةٌ	tentmaker	خِيَامِيٌّ
سُنِّيَّةٌ	orthodox M :	سُنِّيٌّ	صِنَاعِيَّةٌ	artisan	صِنَاعِيٌّ
شِيعِيَّةٌ	heterodox M :	شِيعِيٌّ	كُتُبِيَّةٌ	bookseller	كُتُبِيٌّ

- Can Relative adjectives be formed from particles ?

Yes ; and the result is sometimes curiously “**abstract**.” From **كَمْ** we get **كَمِيٌّ** (adj) and **كَمِيَّةٌ** (subst.) “How-much-ness”= abstract noun of quantity. From **كَيْفَ** we get **كَيْفِيَّةٌ** “how-ness.” From **إِسْمٌ** a substantive **اِسْمِيَّةٌ** substantivity. From **وَصْفٌ** an adjective **وَصْفِيَّةٌ** adjectivity. From **خُصُوصِيٌّ** particular,

or special, ^{شَيْءٌ}خُصُوصِيَّةٌ particularity. From مَا هِيَ What is it ?
^{شَيْءٌ}مَاهِيَّةٌ substance or essence (but colloquially, salary !)

6. What is really the meaning of ^{شَيْءٌ}الْمَسِيحِيَّةُ

Christianity, (as a system, not a collective to denote adherents);
 similarly ^{شَيْءٌ}النَّصْرَانِيَّةُ (Moslem word for it) ; ^{شَيْءٌ}اليَهُودِيَّةُ Judaism.

7. Other expressions useful to philosophers, etc.

from ^{شَيْءٌ} إِلَهٌ a deity,	we get	^{شَيْءٌ} إِلَهِيَّةٌ or ^{شَيْءٌ} الْوَهْيِيَّةُ divinity
„ ^{شَيْءٌ} رَبٌّ Lord	„	^{شَيْءٌ} رُبُوبِيَّةٌ Lordship
„ ^{شَيْءٌ} رَجُلٌ man	„	^{شَيْءٌ} رَجُولِيَّةٌ manhood
„ ^{شَيْءٌ} إِنْسَانٌ human being	„	^{شَيْءٌ} إِنْسَانِيَّةٌ humanity
„ ^{شَيْءٌ} مَفْهُومٌ understood	„	^{شَيْءٌ} مَفْهُومِيَّةٌ { understandableness intelligibility
„ ^{شَيْءٌ} جَمْعٌ plural	„	^{شَيْءٌ} جَمْعِيَّةٌ plurality
„ ^{شَيْءٌ} أَحَدٌ one	„	^{شَيْءٌ} أَحَدِيَّةٌ { unity uniqueness
„ ^{شَيْءٌ} إِمْكَانٌ being possible	„	^{شَيْءٌ} إِمْكَانِيَّةٌ possibility
„ ^{شَيْءٌ} حُرٌّ free	„	^{شَيْءٌ} حُرِّيَّةٌ freedom
„ ^{شَيْءٌ} مَالٌ wealth	„	^{شَيْءٌ} مَالِيَّةٌ finance
„ ^{شَيْءٌ} مِيزَانٌ balance	„	^{شَيْءٌ} مِيزَانِيَّةٌ { balance-sheet, budget

8. Is there any other way of forming the abstract ?

Many centuries ago the ending ^{شَيْءٌ}أُوتٌ came into Arabic either
 from the Hebrew ^{שׁוֹט}אוֹת or the Aramaic ^{שׁוֹט}אוֹת. There are now
 a few much-used words having this ending ; among them ^{شَيْءٌ}لَاهُوتٌ
 Deity, Godhead ; ^{شَيْءٌ}نَاسُوتٌ , humanity ; ^{شَيْءٌ}مَلَكُوتٌ kingdom ;
^{شَيْءٌ}كَهَنُوتٌ priesthood, ^{شَيْءٌ}صَلْبُوتٌ crucifixion (a Coptic term) ; ^{شَيْءٌ}جَبَرُوتٌ
 mightiness. These words are masculine in Arabic.

Lesson 146.

INTENSIVE FORMS صِيغَةُ الْمُبَالَغَةِ

1. What is the origin of the Intensive Forms ?

They come, originally, from the verbal adjective فَاعِلٌ (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 (صِيغَةُ الْمُبَالَغَةِ) ?

There are several. فَعَّالٌ (the common one referred to above); فَعِيلٌ فَعُولٌ فَعُولٌ etc. Then there are the forms فَعَّالَةٌ etc. (having an extra ة added to the ordinary form). Also مَفْعِيلٌ مَفْعَالٌ

3. Taking the form فَعَّالٌ give examples of the two uses :

(b) Habit (Profession)		(a) Intensive	فَعُولٌ	فَعَّالٌ
baker	خَبَّازٌ	a glutton	أَكُولٌ	أَكَّالٌ
perfumer	عَطَّارٌ	great liar	كَذُوبٌ	كَذَّابٌ
tithe-collector	عَشَّارٌ	very learned	—	عَلَّامٌ
aviator	طَيَّارٌ	very grateful	شَكُورٌ	—
tailor	خَيَّاطٌ	very daring	جَسُورٌ	—
porter	حَمَّالٌ	very patient	صَبُورٌ	صَبَّارٌ
builder	بَنَّاؤٌ	chatterbox	—	قَوَّالٌ

4. What is the meaning of the two columns in (a) ?

Some verbs have an intensive form فَعُولٌ ; some use فَعَّالٌ ; but a few use *both*, as the examples show.

5. What of فَعُولٌ and فَعِيلٌ

The most common example of the first is قُدُّوسٌ "most holy".

(only applied to Deity) ; of the second there are the following useful words **شَرِيبٌ** a great drinker ; **سَكِيرٌ** a drunkard ; **صَدِيقٌ** very truthful, veracious (Joseph's title). (*Distinguish from* **صَدِيقٌ**)

6. Give examples of the *extra* ة (intensive) :

A great traveller **رَحَّالَةٌ** ; a learned man (e. g. writer) **عَلَّامَةٌ**

Here we have the ة affixed to the form **فَعَّالٌ** but it may also be found affixed to some of the other forms given in § 2.

7. Give examples of the forms with mim :

مِقْوَالٌ loquacious ; **مِفْضَالٌ** honourable ; **مِسْكِينٌ** poor, miserable.

Exercise 146. A. Fully vowel the following passages :

(١) قَالَ الْفَرِيسِيُّونَ عَنِ الْمَسِيحِ اِنَّهُ اَكُوْلٌ وَشَرِيبٌ خَمْرٍ مَحْبُوبٌ لِلْعَشَّارِيْنَ وَالْخَطَاةِ

(٢) الصَّبُوْرُ جَسُوْرٌ عَلٰى رُكُوْبِ الْمَصَاعِبِ وَالْاَخْطَارِ وَمَقَابِلَةُ هُجُوْمَاتِ هَذَا

الدَّهْرِ الْغَرَارِ وَهُوَ شَكُوْرٌ لِلّٰهِ الْبَارِ الْقُدُّوسِ

(٣) قَالَ الشَّاعِرُ : —

وَمَا كُلُّ فَعَالٍ يُجَازَى بِفَعْلِهِ * وَمَا كُلُّ قَوَالٍ لَدِيَّ يُجَابُ

B. Answer to the above : to be carefully studied :—

(١) قَالَ الْفَرِيسِيُّونَ عَنِ الْمَسِيحِ اِنَّهُ اَكُوْلٌ وَشَرِيبٌ خَمْرٍ مَحْبُوبٌ لِلْعَشَّارِيْنَ وَالْخَطَاةِ

(٢) الصَّبُوْرُ جَسُوْرٌ عَلٰى رُكُوْبِ الْمَصَاعِبِ وَالْاَخْطَارِ وَمَقَابِلَةُ هُجُوْمَاتِ

هَذَا الدَّهْرِ الْغَرَارِ وَهُوَ شَكُوْرٌ لِلّٰهِ الْبَارِ الْقُدُّوسِ

(٣) قَالَ الشَّاعِرُ : —

وَمَا كُلُّ فَعَالٍ يُجَازَى بِفَعْلِهِ * وَمَا كُلُّ قَوَالٍ لَدِيَّ يُجَابُ

C. Translate the above with the aid of the lexicon.

Lesson 147.

THE NUMERAL العدد

NOTE — 147 and 148 are difficult lessons ; students may take extra time.

I. Write the cardinal numbers from one to ten :

Fem :	Masc :	Fem :	Masc :
خَمْسَةٌ	خَمْسَ 5	وَاحِدَةٌ	وَاحِدٌ } I
سِتَّةٌ	سِتَّ 6	إِحْدَى	أَحَدٌ (أَحَدٌ)
سَبْعَةٌ	سَبْعَ 7	إِثْنَتَانِ	إِثْنَانِ 2
ثَمَانِيَةٌ	ثَمَانِ 8	ثِنْتَانِ	
تِسْعَةٌ	تِسْعَ 9	ثَلَاثَةٌ	ثَلَاثَ 3
عَشْرَةٌ	عَشَرَ 10	أَرْبَعَةٌ	أَرْبَعَ 4

2. How are the cardinals الأعداد treated in Arabic ?

As substantives ; supposing they followed the thing-numbered ^{المعدود} they would be placed “in apposition” to it,—thus ^{أَيَّامٌ} ^{أَرْبَعَةٌ} ; but this is unusual, the usual method being to place العدد in construction to ^{المعدود} which will then be put in the plural genitive ; thus ^{أَرْبَعَةٌ} ^{رِجَالٍ} ^{أَرْبَعَةٌ} ^{أَيَّامٍ} but ^{وَاحِدٌ} cannot be placed in construction, ^{أَحَدٌ} 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 ^{المعدود} 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 :—

الْعَدَدُ عَكْسُ الْمَعْدُودِ. "The number is the opposite [gender] of the thing-numbered."* (But this *does not apply* to one and two, nor to eleven and twelve which are compounds of them).

*N.B. — Many students make a slip here. "The opposite gender of the thing-numbered" means opposite to it in its original *Singular*. (In Broken Plurals ask yourself of what gender was the original singular).

4. How is ثَمَانٍ declined when in construction ?

Nom. and Gen. ثَمَانِي ; Accus. ثَمَانِي : Ex: رَأَيْتُ ثَمَانِي نِسَاءً

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 ; بَضْعٌ مَبْضُوعَةٌ which means "a few," namely, "from three to ten" ; it is placed in construction just as the numerals بَعْدَ بَضْعَةٍ أَشْهُرٍ — بَضْعُ نِسْوَةٍ

(Note that ثَمَانِيَّةٌ ثَلَاثَةٌ are sometimes written ثَمَانِيَّةٌ ثَلَاثَةٌ)

7. It is important to remember that اثْنَانِ اثْنَتَانِ follow the rules of the Dual (Lessons 47, 48).

8. Write the Cardinals from 11 to 19.

أَحَدٌ عَشَرَ	11	أَحَدٌ عَشَرَ	15	خَمْسَةُ عَشَرَ	15
اثْنَانِ عَشَرَ	12	اثْنَانِ عَشَرَ	16	سِتَّةُ عَشَرَ	16
ثَلَاثَةُ عَشَرَ	13	ثَلَاثَةُ عَشَرَ	17	سَبْعَةُ عَشَرَ	17
أَرْبَعَةُ عَشَرَ	14	أَرْبَعَةُ عَشَرَ	18	ثَمَانِيَةُ عَشَرَ	18
		أَرْبَعَةُ عَشَرَ	19	تِسْعَةُ عَشَرَ	19

9. How can these compounds (13—19) be memorised ?

By remembering that while the first half of the word is عَكْسُ الْمَعْدُودِ as in § 3, yet the عَشْرَةٌ is وَفْقُ الْمَعْدُودِ (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 اثْنَا عَشَرَ they say in Egypt اِتْعَشْرُ but in Algeria اِتْنَشْ

10. How do we write 21 (one and twenty) ?

The units are written before the tens, and united by the word “and” *وَاحِدٌ وَعِشْرُونَ* : اِثْنَانِ وَعِشْرُونَ *c.f.* “One and twenty,” etc. بَضْعَةٌ وَعِشْرُونَ “several,” can be similarly treated ; thus بَضْعٌ

11. Give the tens from 20 to 100, etc.

سَبْعُونَ	70	عِشْرِينَ	عِشْرُونَ	20
ثَمَانُونَ	80	ثَلَاثِينَ	ثَلَاثُونَ	30
تِسْعُونَ	90	أَرْبَعِينَ	أَرْبَعُونَ	40
— (مِئَةٌ)	100	خَمْسِينَ	خَمْسُونَ	50
— أَلْفٌ	1000	سِتِّينَ	سِتُّونَ	60

12. What is peculiar to the tens ?

That they have only *one gender*, but being on the form of the regular masculine plural—they, like it, have *two cases*.

13. But what of mi'a-tun (coll : mi'a) ?

That, like *alf*, is fully declined *as to case*, but not inflected *as to gender*. Their plurals are أَلْفٌ جِ أَلْفٌ : (مِئَةٌ) مِائَةٌ جِ مِائَتٌ

14. مِائَةٌ is peculiar to the Qur'an, but مِئَةٌ is the spelling of the Arabic Bible and of all modern books.

15. What is remarkable about the cases of numerals 13—19 ?

They are quite indeclinable مَبْنِيَّاتٌ جِ مَبْنِيَّاتٌ

Ex. 147. (a) Copy this without vowels, (b) vowel it, (c) memorise it.

أَشْبَعَ الْمَسِيحُ خَمْسَةَ آلَافٍ بِخَمْسَةِ أَرْغِفَةٍ وَسَمَكَتَيْنِ وَرَفَعُوا
مَا فَضَلَ مِنَ الْكُسْرِ اثْنَتَيْ عَشْرَةَ سَلَّةً مَمْلُوءَةً

“Christ fed 5000 with 5 loaves and 2 fishes and they took up of the fragments (pieces) 12 baskets full.”

Lesson 148.

i. 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 : *c.f.* again *أَرْبَعَةُ رِجَالٍ*

(b) 11 — 99 take the indefinite *singular accusative* *أَحَدَ عَشَرَ رَجُلًا*

(c) 100 to 1000 place *المعدود* in the *singular genitive* *مِئَةُ سَنَةٍ*

2. But what is the accusative of *المعدود* of 11 — 99 ?

It is called in Naḥu (Syntax) *تَمْيِيزٌ* 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 *خَلَقَ اللَّهُ الْعَالَمَ فِي سِتَّةِ أَيَّامٍ*

He leaves the 99 sheep (lambs) *يَتْرُكُ الْتِسْعَةَ وَالْتِسْعِينَ خَرُوفًا*

The century is 100 years *الْقَرْنُ مِئَةُ سَنَةٍ*

200 camels and 2000 donkeys *مِئَتَا جَمَلٍ وَأَلْفًا حِمَارًا*

4. Write the ordinal numbers from “first” to “tenth.”

sixth	سَادِسَةٌ	سَادِسٌ	first	أَوَّلَى	أَوَّلٌ
seventh	سَابِعَةٌ	سَابِعٌ	second	ثَانِيَةٌ	ثَانٍ
eighth	ثَامِنَةٌ	ثَامِنٌ	third	ثَالِثَةٌ	ثَالِثٌ
ninth	تَاسِعَةٌ	تَاسِعٌ	fourth	رَابِعَةٌ	رَابِعٌ
tenth	عَاشِرَةٌ	عَاشِرٌ	fifth	خَامِسَةٌ	خَامِسٌ

5. What is observed in this table ?

That, excepting for “first,” each ordinal is on the simple *اسم الفاعل* form, whereas *أَوَّلٌ* is really the Noun of Superiority

from *أَوَّلُ* thus *أَوَّلٌ* which becomes *أَوْوَلٌ* hence *أَوَّلٌ*

As the fem. of *أَفْعَلٌ* is *فُعْلَى* so the fem. of *أَوَّلٌ* is *أَوَّلَى* not *أَوَّلَى*

6. But what of سَادِس ؟

There is another form سَاتٍ which is on the regular form, but the first one is most used (though in *coll.* we may say سَاتٍ)

In forming fractions, we take “one-sixth” سُدُسٌ from سدس

7. What are the ordinals from 11th. to 21st., etc. ?

Fem :	Masc :	Fem :	Masc :
سَابْعَةَ عَشْرَةَ	سَابِعَ عَشَرَ 17th	حَادِيَةَ عَشْرَةَ	حَادِي عَشَرَ 11th
ثَامَنَةَ عَشْرَةَ	ثَامِنَ عَشَرَ 18th	ثَانِيَةَ عَشْرَةَ	ثَانِي عَشَرَ 12th
تَاسِعَةَ عَشْرَةَ	تَاسِعَ عَشَرَ 19th	ثَالِثَةَ عَشْرَةَ	ثَالِثَ عَشَرَ 13th
عِشْرُونَ	عِشْرُونَ 20th	رَابِعَةَ عَشْرَةَ	رَابِعَ عَشَرَ 14th
حَادِيَةَ وَعِشْرُونَ	حَادِي وَعِشْرُونَ 21st	خَامِسَةَ عَشْرَةَ	خَامِسَ عَشَرَ 15th
ثَانِيَةَ وَعِشْرُونَ	ثَانٍ وَعِشْرُونَ 22nd	سَادِسَةَ عَشْرَةَ	سَادِسَ عَشَرَ 16th

8. How are all ordinals higher than 22nd formed ?

As 22nd ; i.e. “the third-and-twentieth” الثَّلَاثُ وَالْعِشْرُونَ “the seven-and-fortieth” السَّابِعُ وَالْأَرْبَعُونَ Note that ordinals are usually defined, and then they are declinable. Those given in § 7 (11—19 only) are indeclinable because undefined.

9. But عِشْرُونَ 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 مَعْدُودٌ ؟

Yes, it is not regarded as عَدَدٌ a number, but صِفَةٌ 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 مَرَّةً “one time,” مَرَّتَيْنِ “twice” etc. But أَسْمُ الْمَرَّةِ

(142 : 3) may be used in the dual, قَتْلَتَيْنِ two killings.

(b) Another numeral adverb much used in public announcements, proclamations, discourses is expressed by the indefinite accusative of the ordinal thus أَوَّلًا firstly ; ثَانِيًا secondly ; ثَالِثًا thirdly ; عَاشِرًا tenthly ; حَادِي عَشَرَ 11thly ; ثَانِي عَشَرَ 12thly.

(c) The اسم المفعول of Conj. II. gives us مُثَلَّثٌ triple, triangular ; مُرَبَّعٌ fourfold, square ; مُشَعَّنٌ octagonal. The Triliteral verb = خُمَّسِيٌّ ; the Quadriliteral verb الرُّبَاعِيُّ . Also خُمَّاسِيٌّ five-sided, *et seq.* (Compare الرُّبَاعِيَّاتُ roughly spelt in English thus, “*Rubaiyât* of Omar Khayyâm,” Quatrains of اُخْلِيَّامُ)

12. How are FRACTIONS formed ?

Fractions with small denominators are on the form فِعْلٌ with plural on أَفْعَالٌ Thus ثُلُثٌ a third ; ثُلُثَانِ two-thirds ; رُبُعٌ a fourth ; ثَلَاثَةُ أَرْبَاعٍ three-fourths ; خُمُسٌ a fifth ; سُدُسٌ a sixth ; ثَلَاثَةُ أَعْشَارٍ nine-tenths. A half is نِصْفٌ , i.e. either with kasra or damma, the former being more used. Its plural (if needed) is أَنْصَافٌ But for large denominators, the expression ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْءًا “part (s) of” is used ; thus = three parts out of twenty. Tithes = أَعْشَارٌ

13. In Arithmetic عِلْمُ الْحِسَابِ units, tens and hundreds are أَحَادٌ تِسْعُونَ بِالْمِئَةِ = 90 % ; بِالْمِئَةِ “Per cent” = . وَعَشْرَاتٌ وَمِائَاتٌ Fractions are called كُسُورٌ the plural of كُسْرٌ ; and decimal fractions كُسُورٌ أَعْشَارِيَّةٌ “per mille” بِالْأَلْفِ ; “per mensem” بِالشَّهْرِ ; “per annum” بِالسَّنَةِ . Triangles مُثَلَّثَاتٌ ; Trigonometry = Computation of Triangles حِسَابُ الْمُثَلَّثَاتِ . Squares مُرَبَّعَاتٌ

14. How is the numeral defined ?

The numeral becomes defined in the same ways as other nouns :

(a) When the numeral is, adjectivally, in apposition to its noun, as *الرَّجَالُ الأربعةُ* it is defined by *ال*

(b) A numeral may precede a definite noun in the construct state and be defined by construction *أربعةُ الرجالِ* the four of the men = 4 men ;

(c) Sometimes the numeral and its noun *both* have the article *مَعَ ال (سَبْعِ الفَتَيَاتِ) المختاراتِ* with the seven chosen maidens.

(d) The following is the *modern usage* *أَخَذَ ال (سَبْعَ خُبَرَاتِ)* (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.

ال (سكة الحديد) the "Chemin de Fer," is similarly explained.

15. This usage is similar to the *compounding* of phrases such as *المأوردُ* (رَأْسُ المَالِ) the capital invested (from *رَأْسُ المَالِ*) also *التمر هندي* (ماءُ الوردِ) rose-water (from *الورد*) and *التمر هندي* (lit. the Indian date *التمر الهندي*)

16. VERBAL CONSTRUCTION. The student should now be able to grasp the syntax of *الإضافة اللفظية* verbal construction, as *ال (مَكْرِمُ الأَخْلَاقِ)* the-strange-of-race *ال (غَرِيبُ الجِنْسِ)* the noble-of-disposition *طُوبَى لِلْأَتْقِيَاءِ القَلْبِ* blessedness to-the-pure-of-heart *الغلامُ القليلُ الاختبارِ* the youth-little-of-experience.

17. What is to be noted in these examples of *إضافة لفظية* ?

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	أَوَائِلُ الشَّهْرِ
The middle part of the month	أَوَاسِطُ الشَّهْرِ
The latter part of the month	أَوَاخِرُ الشَّهْرِ

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.

- ١ اللَّهُ وَاحِدٌ لَا ثَانِيَ لَهُ
- ٢ قَالَ الْمَلَأُ الْعَرَبِيُّ : عَصْفُورٌ فِي الْيَدِ خَيْرٌ مِنْ عَشْرَةٍ فِي الشَّجَرَةِ
- ٣ قَالَ الْمَسِيحُ : إِنَّهُ هَكَذَا يَكُونُ فَرَحٌ فِي السَّمَاءِ بِخَاطِيءٍ وَاحِدٍ يَتُوبُ أَكْثَرَ مِنْ تِسْعَةٍ وَتِسْعِينَ بَارًّا لَا يَحْتَاجُونَ إِلَى تَوْبَةٍ
- ٤ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ (الْقُرْآن)
- ٥ امْرَأَةٌ مَعَهَا عَشْرَةٌ دَرَاهِمٌ فَقَدَ وَاحِدٌ أَلَّا تُشْعِلَ ضَوْءًا وَتَبْحَثُ عَنْهُ
- ٦ كَانَ مِنَ الْعَشْرِ عَذَارَى خَمْسٌ حَكِيمَاتٌ وَخَمْسٌ جَاهِلَاتٌ فَدَخَلَ الْخَمْسُ الْحَكِيمَاتُ مَعَ الْعَرِيسِ أَمَّا الْخَمْسُ الْجَاهِلَاتُ فَقَالَ لَهُنَّ السَّيِّدُ لَا أَعْرِفُكُمْ
- ٧ خَلَقَ اللَّهُ الْعَالَمَ فِي سِتَّةِ أَيَّامٍ وَاسْتَرَاخَ فِي الْيَوْمِ السَّابِعِ
- ٨ هَذِهِ الْمَسْأَلَةُ أَشْرُ مِنَ الْأُولَى مِثَّةً ضَعِيفٍ
- ٩ إِنَّ الْأَمْرَ الثَّانِيَّ أَهَمُّ مِنَ الْأَوَّلِ عَشْرَةَ أَضْعَافٍ
- ١٠ أَصْرَحُ إِنِّي أَرُدُّ عَلَيْكَ ضَعْفَيْنِ عَنْ كُلِّ خَطَايَاكَ

Lesson 149.

THE PARTICLE الحرف

- 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* :—

بِ in, by, with.

لِ to (sometimes, for).

وَ تَ (all particles of oaths) وَاللَّهِ or تَاللَّهِ By God !

كَ like, as كَأَنَّكَ as (or, like) a man.

(b) *Separable* :—

فِي in, into, concerning,

عَنْ away from, from, on behalf of.

مِنْ of, from, (see Lesson 34 : 3-5 for مِّنِّي and عَنِّي).

إِلَى to, unto حَتَّى up to, as far as.

إِلَّا except.

عَلَى over, above, upon, against, etc.

لَدَى or لَدُنْ with, or before (i.e. in front of).

مُذْ (in some books مَدْ) since. مَعَ or مَعْ with.

- (c) Accusatives of nouns, used in construction as prepositions
بَعْدَ قَبْلَ أَمَامَ etc. For further examples revise the table on page 68. We may add رُبَّ which governs the noun (which is the subject!) in the genitive رُبَّ إِشَارَةٍ أَبْلَغُ مِنْ عِبَارَةٍ “Many a sign is more eloquent than an expression” رُبَّ سَائِلٍ يَقُولُ “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.

not at all	كَلَّا	whilst	بَيْنَمَا	only, but	أَمَّا	lo, behold	هُوَذَا
thus	هَكَذَا	nay rather	بَلْ	that is, i.e.	أَيْ	lo, behold (بِ)	إِذَا
not yet (with jussive)	لَمَّا	yes (after neg.)	بَلَى	whence	مِنْ أَيْنَ	not (Qur :)	إِنْ
there	هُنَاكَ	only	فَقَطْ	whither	إِلَى أَيْنَ	then?	إِذَا ذَاكَ
likewise	كَذَلِكَ	at all, ever	قَطَّ	wherever	أَيْنَمَا	truly, verily	إِنَّ ... لَ

Note the lam-fatha ل which is much used as a particle of affirmation ; it is attached to the predicate when إِنَّ precedes the subject. Also after لَوْ when hypothetical (see § 9).

3. How do you explain such words as بَعْدُ قَبْلُ تَحْتَ (with ḍamma) ?

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 ḍamma and are indeclinable ; exs : بَعْدُ “yet” ; مِنْ تَحْتُ “from beneath” ; فَوْقُ “above” ; حَيْثُ “where”. لَا غَيْرُ 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* ?

بَعْدُ قَبْلُ بَيْنَ (and several others) can take an affixed مَا as a “cushion” before the verb, which is not affected by them ; thus بَعْدَ مَا أَذْهَبُ “after I go” (This may also be written بَيْنَمَا كُنْتُ أُسَافِرُ — whilst I was travelling.

6. What other compounded adverbial expressions can be formed ?

An Adverb of Time compounded with إِذْ places إِذْ in the *genitive*. Several very frequent expressions are thus formed.

at that time, then	حِينَئِذٍ	at that time	وَقَتْنِذٍ
after that, afterwards	بَعْدَئِذٍ	at that day	يَوْمَئِذٍ
before that, previously	قَبْلَئِذٍ	at that hour	سَاعَتْنِذٍ

7. A few miscellaneous adverbial accusatives :

not at all (with neg :)	أَلْبَتَّةَ	gratuitously	بِجَانًا
decidedly (no escape)	لَا مَحَالَةَ	except, but	بَيْدَ
(he) alone	وَحْدَهُ	perhaps	رُبَّمَا
(they) alone	وَحْدَهُمْ	one time (occasion)	تَارَةً
(she) alone	وَحْدَهَا	(another) time, occasion	طَوْرًا

تَارَةً and طَوْرًا are thus used to mean "one time...another time...".

تَارَةً يُوجَدُ هُنَا وَطَوْرًا هُنَاكَ

بِالْعَكْسِ means, on the contrary, or, *vice versa*.

Cairo to Alex. and *vice versa*. بِالْعَكْسِ مِنَ الْقَاهِرَةِ إِلَى الإسكندريةِ

8. **The Conjunctions** : Name the principal conjunctions, according to the order of Arabic grammars.

وَ : فَ : أَوْ : أَمْ : لَكِنْ : لَا : بَلْ

We have used all these ; but the student should notice the difference between وَ which is simply "and", — and فَ 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 بَلْ as usually an adverb, while others call it a conjunction.

9. إِذْ is a Quranic word meaning "when", or since (Conj.)

إِذْ قَدْ تَبَرَّرْنَا بِالْإِيمَانِ Since I have seen them. إِذْ رَأَيْتَهُمْ "Since we have been justified by faith," — Note that لِأَنَّ etc. are used before *verbs*, but لِأَنَّ etc. before nouns.

إِمَّا means "either," and is followed by أَوْ or, or else وَإِمَّا thus إِمَّا الرَّجُلُ أَوْ امْرَأَتُهُ "either he or thou"; إِمَّا هُوَ وَإِمَّا أَنْتَ "either the man or his wife".

لَوْ is the hypothetical particle ; it is generally used with the past tense and always supposes a non-existent condition لَوْ كَانَ... "had it been, then"; but إِذَا كَانَ "if (when) it is". لَوْ لَمْ and لَوْ لَا are compounds of it. لَوْلَا = "but for". لَوْ لَمْ يَكُنْ كَذَا "had it not been thus". Begging letters usually state the minimum request with وَلَوْ "even" (as little as). كُنْتُ أَوْدُّ لَوْ أَنَّ "I was wishing that it had been possible even"...

10. **The Interjections:** The commonest interjection is يَا before nouns ; يَا مُحَمَّدُ O Mohammed. يَا is sometimes shortened, particularly before أَبْنِ as يَا بَنِي O my son. أَيُّهَا or Fem. أَيَّتُهَا must be used before the Definite Article. وَآ meaning "alas" takes آء after the noun which it precedes. This form of speech is called النَّذْبَةُ "lament". *Ex:* وَافْضِيحَتَاهُ O the atrocity ! هَاتِ حَيَّ * and هَلُمَّ have been inflected in Lesson 87 ; we may add حَيَّ "come!" the special use of which is in the "call to prayer" by حَيَّ عَلَى الصَّلَاةِ thus اَلْمُؤَدِّنُ "come to prayer"! Also هَيْهَاتَ far from it! شَتَّانَ بَيْنَهُمَا "how far! as in شَتَّانَ "How wide is the difference between them". لَيْتَ "O that..."! as in لَيْتَنِي كُنْتُ طَيْرًا فَطَرْتُ "Would that I had been a bird, then had I flown away". حَاشَا "God forbid!" (or, Never!). أَفَّ and أَخَّ "ugh" ! صَهْ (with finger on lips) Silence !

* The Egyptian colloquial corruption of this is يَا لَآ

- II. Then there is *إِسْمُ الصَّوْتِ* Noun of Sound. *Exs* : طَقَّ sound of a stone falling ; غَاقَ a crow's croak. These Nouns of Sounds (onomatopœia) are, of course, not subject to rule.

READING LESSON 150.

حكى ان الرشيد كان يحب إحدى جواريه محبة شديدة وكانت سوداء واسمها « خالصة » وكان عليها جواهر ودرر كثيرة جداً . ويوماً من الايام دخل عليهما ابو نواس الشاعر ومدح الخليفة بآيات بليغة فلم يلتفت اليه الرشيد وبقي مشغولاً بالجارية فخرج ابو نواس وكتب على باب الرشيد : —
لقد ضاع شعري على بابكم * كما ضاع عقد على خالصة
فقرأه بعض الخدم فدخل واخبر الملك بذلك فقال عليّ بابي نواس .
فلما دخل عليه من الباب محا نصف العين من الموضعين من لفظ « ضاع »
وأبقاهما على صورة الهمزة (ضاء) ثم أقبل على الخليفة فسأله ماذا كتبت
على الباب ؟ قال إني كتبت : —
لقد ضاء شعري على بابكم * كما ضاء عقد على خالصة
فأعجب الرشيد ذلك وأجازه بالف درهم وقال بعضهم عن الشعر
« قُلِمَتْ عيناه فأبصر »

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".

EXAMINATION PAPER 150.

A. Vowel the following and Translate :

- (١) شتان بين الجاهل والحكيم
- (٢) ليتها كانت طيرا فتطير عنا حتى لانراها بعد
- (٣) لو شاء ربكم لجعل الناس امة واحدة
- (٤) مجانا أخذتم مجانا أعطوا
- (٥) اياك نعبد واياك نستعين اهدنا الصراط المستقيم
- (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 (مَجَلَّةٌ) to your monthly magazine (قِيَمَةُ الْإِسْتِرَاكِ) because it does not arrive; the last number (عَدَدٌ) 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 قُطْنٌ
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.

ARABIC NAḤU (SYNTAX)

IN FIFTY LESSONS.

Lesson 151.

1. Into what two parts is Arabic Grammar nominally divided ?

The nominal division is into **صَرَف** which means, literally, Inflexion, and **نَحْو** pronounced Naḥu, or Syntax. But this latter word is very often used to denote GRAMMAR, in general, and the author of ARABIC SIMPLIFIED has followed the best orientalists in declining to totally isolate **صَرَف** from **نَحْو** in practical study. Hence the student has already studied *some* of the most important rules of syntax in Lessons 1—150. But, to master the remainder, and, above all that those studied should fall into their correct *relative position*, Syntax must now be systematically studied *as a whole*, and in the *Arabic* order.

2. But why need we study in Oriental order? Wright, for example, did not write his second volume in Oriental order !

True, but that was very largely translated from the German of Caspari, and, in any case, my aim is quite different—I want the student to THINK ORIENTALLY.

The necessity for this may be best shown by a quotation from Prof. E. H. Palmer, Lord Almoner's Reader and Professor of Arabic at Cambridge, who says on p. 287 of his grammar : If we analyse Arabic sentences by the rules of European syntax we shall find them full of anomalies. But if we *discard our preconceived notions* as to the concord of substantive and adjective, nominative case and verb, etc, and *look at the question from an ARABIC point of view*, we shall find them consistent and logical".

3. What is the special Oriental order of Lessons 151—200 ?

DEFINITION OF NAHU	حقيقة النحو	١٥١
THE SENTENCE AND ITS PARTS	الكلام وما يتركب منه	١٥٢
INDECLINABLE AND DECLINABLE } OR UNINFLECTED AND INFLECTED }	المبني والمعرّب	١٥٥
INDEFINITE AND DEFINITE	المنكرة والمعرفة	١٥٧
NOMINATIVES	المرفوعات	١٦٢
ACCUSATIVES	المنصوبات	١٧٠
GENITIVES, ETC.	المخفوضات	١٨٣
APPOSITIVES (OR, SEQUENTS)	التوابع	١٨٥
IMPERFECTLY DECLINED NOUNS	ما لا ينصرف	١٨٩
SUBJUNCTIVE AND JUSSIVE PARTICLES	النواصب والجوازم	١٩١
VERBS OF WONDER ETC.	افعال التعجب والمدح والذم	١٩٥
CLASSIFICATION OF THE PARTICLES	الحروف	١٩٧
(EXAMPLES OF PARSING	(امثلة إعراب	١٩٩

4. The above table should now be memorised in order to give a "bird's eye view" of the order of the subjects dealt with. It has been prepared, with great care, from ابن مالك (most famous of all Arabic grammarians) والبستاني (two of the most capable modern Syrian writers) with reference to the commentary of ابن هشام on ابن مالك and more recent works. N. B. Memorise the *Arabic* terms rather than the English !

﴿ حقيقة النحو ﴾

5. How do Arab grammarians define Şarf and Nahu ?

The following definition, quoted from my ARABIC AMPLIFIED,* is essentially a "native" definition.

* I have here quoted many of the examples which I had already given in ARABIC AMPLIFIED, which had been previously written though not published.

علم الصرف عبارة عن القواعد التي تُعرف بها أوائل الكلمات وأواسطها
وأواخرها وهي مفردة . وعلم النحو -- القواعد التي تعرف بها أحوال أواخر
الكلمات وهي مركبة

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) أَكْرَمُ أَبَاكَ وَأَمَّا أَكْرَمُ (not waṣla)
From Sarf we learn that the hamṣa of أَكْرَمُ is أَ (not waṣla)
and must be marked by fathā and the ra with kasra while the
mîm has a sukûn. But from Naḥu we learn why أَبَا and أَم 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

﴿ الكلام وما يتركب منه ﴾

1. What is meant by كَلِمَة (a word) ?

It is a single expression indicating meaning, *e.g.* each of the words زَيْدٌ and جَاءَ and إِنَّ

2. What is كَلَام or جَلَة (sentence) ?

A compound expression conveying complete information, as the sentence جَاءَ زَيْدٌ

3. Of what may an Arabic sentence be formed ?

Of two words or more : *e.g.* of two nouns, as الصبر جميل or of a verb and a noun, as جَاءَ زَيْدٌ and as the verb and implied

(understood) pronoun in *اجلس* ; or of a particle and two nouns as *لَقَدْ حَضَرَ الْأَمِيرُ* or particle, verb and noun, as *إِنَّ الصَّبْرَ جَمِيلٌ*

4. There are three parts of speech : Verb, Noun, Particle.

5. What is the Arabic definition of a verb ?

A verb is that which indicates meaning independently (*i.e.* in itself) and in relation to time (Past, Present or Future) as *قَرَأَ* and *يَقْرَأُ* and *اِقْرَأْ*

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 *سَ* and *سَوْفَ* also it can take affixes such as *تُ* of the Agents, and the feminine *تِ* also the *نَ* or *نَ* and the *ي* of 2nd. fem.

7. What is the definition of a noun ?

A noun is that which indicates independent meaning without relation to time, as *مَكَّةَ* and *مُحَمَّدَ* and *أَنْتَ*

8. What are the distinctive marks of a noun ?

It can take the prepositional particles, also *ال* also the *tanwīn* : it can also be “annexed” (placed in Construct State) and can be a *مُسْنَدٌ إِلَيْهِ* Subject of a sentence, *lit.* that-which-is-predicated-to).

9. Translate the Arabic definition of a particle ?

A particle indicates meaning but not in itself (*i.e.* it cannot be used independently of verb or noun) Exs : *هَلْ* and *لَمْ* It is distinguished by the absence of the distinctive features of verb and noun.

Exercise 152. (See READER).

Lesson 153.

﴿ TENSES OF VERBS اَزْمَةُ الْفِعْلِ ﴾

1. How many distinct tenses (or states) has the verb ?

Three : الماضي Past ; المضارع (*lit.* the resembler) and الامر Imperative.

2. Then الامر 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" أحوال الفعل while the chapter is headed إعراب الفعل Declension of the Verb. Even the expression اَزْمَةُ الْفِعْلِ "Tenses of the Verb," is not often used. The Arabic calls these "Divisions of the Verb" (in respect to time) اقسام الفعل من حيث الزمن

3. How is الماضي distinguished ?

By the ت of the agent (doer) جلسْتُ جلسَتْ جلسَ also the ت of feminine جلسَتْ

4. It is said that الماضي indicates : — either "actions actually completed, or mentally conceived as completed." Give details. الماضي may be used to denote :

- (a) The *historic past* (*c.f.* the Greek Aorist and English Preterite) which represents an act completed at some past time ; as to *when* it was completed must be determined by the context.

They sat down to table جلسوا على المائدة

God spoke to Moses

كَلَّمَ اللهُ مُوسَى

- (b) The English "*perfect*"—representing an act which, at the moment of speaking, has been completed.

Those to whom thou hast shown favour

الذين أنعمت عليهم

You have honoured us by your presence

أكرمنا بحضورك

N.B. (1) ^{قَدَ} as a particle of تحقيق (assurance) assures the perfect.

لقد جعلنا النبوة في نسل يعقوب

Verily we have placed the line of prophecy in the seed of Jacob.

N B. (2) ^{قَدَ} plus كان gives the sense of the English pluperfect

to the preterite. "But it had slipped them ... وكان قد فاتهم

- (c) An *optative* (therefore future) meaning in prayers, curses, benedictions and the like*

God have mercy on her

رَحِمَهَا اللهُ

God perpetuate your existence

أدام اللهُ بقاءك

The Sultan—God preserve him—....

إِنَّ السُّلْطَانَ حَفِظَهُ اللهُ

May God curse you!

لَعَنَكَ اللهُ

May God be exalted above what }
they "associate" with Him }

تَعَالَى اللهُ عَمَّا يُشْرِكُونَ بِهِ

N.B. This optative tense is negated by لا not ما

If you were to die—may God forbid --... اذا مُتَّ لَا سَمَحَ اللهُ ...

- (d) A *continuous* meaning; as in sayings of current value.

The commentators have (are) agreed

اتفق المفسرون

The sheikh said (says)

قال الإمام

- (e) An action performed by the very act of speaking.

I sell you this (on the instant)

بعيتك هذا

I [agree, now, to] give it to you

أعطيتك إياه

* 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 المضارع usually called (in English) the Imperfect?

Because it generally indicates an uncompleted action.

Man arranges, God disposes

الإنسان يدبّر والله يقدر

God knows

الله يعلم

6. What distinguishes المضارع

It always commences with one of these four letters : أنيت also
it should be capable of receiving the negative particle لم.

7. المضارع may be used to denote :—

- (a) *Present Tense*, as

يقراً لكنه لا يفهم

How can it be restricted to mean the present *only*?

By the use of ل of التوكيد as اَلْاَيَّامُ لَتَمُرُّ Truly the days
are passing ; or, ما as وما تدري نفس باي أرض تموت And no
one knows in what land he will die.

- (b) *Future Tense*. It is limited to the future by the use of

(i) سَوْفَ or سَوْفَ as : سَوْفَ يعطيك ربك فترضى Your Lord will
give to you and ye shall be satisfied. (ii) The particles of نَصَبْ

وَأَنْ تصوموا خيراً لكم . لَنْ تراني — لَنْ and أَنْ

- (c) *Past Tense* when preceded by لم or لَمْ I did not hear what

you said لم اسمع كلامك

(N.B. This لَمْ (not yet) is not much used to day; do not confuse

it with the ordinary one : لَمَّا يحضرُ when he comes. لَمَّا يحضرُ

(Jazmated)=he's not yet come).

- (d) The Greek and Latin *Imperfect*, with كان

He (upon him be prayers and peace) used to say * كان يقول (صلعم)

It used to be there 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 ماضٍ has a past-tense signification.

Examples : Fār be it (from me) !

God forbid that it be said !

Great is the difference !

How wide is the difference between them !

هَيْهَاتَ هَيْهَاتَ أَنْ يُقَالَ ذَلِكَ
شَتَّانَ شَتَّانَ مَا بَيْنَهُمَا

* صلعم is a technical abbreviation of صلى الله عليه وسلم Upon him (the prophet) be God's benedictions and peace. Or, roughly, "God bless him."

(b) اسم فعل مضارع has a present signification وَيْ Wonderful !
أَهْ! أَفَّ! Oh dear !

(c) اسم فعل أمر has an imperative signification Exs : Be quiet ! صَهْ
So let it be ! آمين

3. Are the above سَمَاعِيَّة (by usage) or قِيَاسِيَّة (by rule) ?

The above are all سَمَاعِيَّة ; but there is one kind of اسم فعل أمر
formed on a definite model : from the regular trilateral declinable
verb can be formed a اسم فعل أمر on the form فَعَالِ Exs : حَذَارِ

Mind ! نَزَالِ After him ! قَتَالِ Catch him !

Examples upon this form are said to be قِيَاسِيَّة

﴿ اسم الصوت NOUN OF SOUND ﴾

4. What is the connection between اسم الصوت and اسم الفعل
Merely that the latter is considered as a sub-section of the
former, for treatment.

5. Give examples of the two classes of اسم الصوت

(a) Sounds addressed to animals, etc.

To sheep

هُسْ

To camels

هَيْد

(b) Imitations of various noises (onomatopoeia).

Sound made by a falling stone

طَقْ

Sound made by a crow

غَاقْ

These are all سَمَاعِيَّة being subject to no rule. Unimportant,

Lesson 155.

DECLENSION AND INDECLENSION

﴿الاعراب والبناء﴾

1. How do you define مُعْرَبٌ and اِعرَابُ

اِعرَاب (declension or case-inflection) is the change in the final vowel of a word caused by عَامِلٌ a regent, or governing word (as, *e.g.* a particle). The word is then said to be مُعْرَبٌ

2. Then what is البناء

البناء (Indeclension) is the opposite of اِعرَاب viz, the retention (or unchangeableness) of the ending of a word, which is then said to be مُبْنِيٌ Uninflected.

3. Can the verb be declined as well as the noun ?

The Arabic verb is, in origin, مُبْنِيٌ but parts of it are مُعْرَبٌ where as the noun is, in general, مُعْرَبٌ but parts of it are مُبْنِيٌ. The particle is always quite مُبْنِيٌ

4. State what parts of the verb are indeclinable.

الماضِي is مُبْنِيٌ also الامر ; but المضارع is only مُبْنِيٌ when attached to نون التوكيد (see Lesson 128), or to the nun of feminine ; otherwise المضارع is مُعْرَبٌ declinable.

5. What is the *literal* meaning of مُبْنِيٌ ?

“Firmly-built.” Thus in translating the expression of the Arab grammarians مُبْنِيٌّ عَلَى الْفَتْح we may roughly render it “Built on fatha.” N.B. The Arabic فَتْحَةٌ means the *sign* fatha whereas الْفَتْح means the state of which فَتْحَةٌ is a symbol.

6. Upon what is الماضي “built” (what does it take)?

- (a) مَبْنِيٌّ عَلَى الْفَتْح (takes fathā) ordinarily as كَتَبَ
 (b) مَبْنِيٌّ عَلَى الْوَاو when attached to the wau of the plural as كَتَبُوا
 (c) مَبْنِيٌّ عَلَى السَّكُون attached to a nom. vowelled pronoun, as كَتَبْنَا

7. Upon what is الامر “built”?

- (a) مَبْنِيٌّ عَلَى السَّكُون when attached to nûn of feminine (in the sound verb) and also when totally unattached as اسْكُنْ واسْكُتْ
 (b) مَبْنِيٌّ عَلَى الْفَتْح when attached to a nûn of corroboration as اسْكُنْ اسْكُنْ
 (c) مَبْنِيٌّ عَلَى حَذْفِ النُّون (upon the suppression of the nûn) in the case of the alif dual, or wau of plural, or ya of 2nd person, as اسْكُنَا اسْكُنُوا اسْكُتِي
 (d) مَبْنِيٌّ عَلَى حَذْفِ آخِرِهِ (upon the suppression of its [weak] ending) in the case of a weak verb as ادْنُ اِرْمِ

8. What about المضارع

الذَّسَاءُ يَضْرِبُ بَنَ أَوْلَادِهِنَّ when attached to feminine مَبْنِيٌّ عَلَى السَّكُون
 لَيَضْرِبَنَّهٗ as نون التوكيد مَبْنِيٌّ عَلَى الْفَتْح

9. Turning to the *NOUN*, which noun is مَبْنِيٌّ?

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 *mabny*?

They are said (by Arab grammarians) to be مَبْنِيٌّ 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 العرب ﴾

1. What are CASES called in Arabic ? انواع الإعراب
2. How many kinds of إعراب are there, and what are their signs
 رَفَعٌ Nominative; its original sign علامة is an expressed
 damma : نَصَبٌ Accusative; its original sign ex-
 pressed. خَفَضٌ or جَرٌّ Genitive; its sign جَزَمٌ Jussive, its
 sign Thus the *original* signs of إعراب are all vowels.
3. What are the *other* signs? The letters و ا ي ن
4. Which words take letters for their علامات الإعراب ?
 (a) The Five Nouns, but *not* when in construction to ي of first
 person (as اخي أبي) These are : أَبٌ father : أَخٌ brother ; حَمٌّ
 father-in-law ; فَمٌّ mouth ; and ذُو possessor (see Lesson 54).
 (b) The Dual المثنى as عَيْنَان and عَيْنَيْن
- (c) Regular Masculine Plural مسلمون مسلمين Attached to this are
 several similarly constructed words, as اولو in الالبابِ in
 possessors of minds. Also رَبُّ الْعَالَمِينَ lord of the worlds.
 But more particularly the decades ثلاثون ثلاثين : عشرون عشرين
- (d) The Five Forms المائلة الخمسة of the Imperfect of the verb :—
 يفعلون تفعلون : يفعلان تفعلان : تفعلين
5. Is there still any other "sign of inflexion" ?
 The verb of weak-ending الفعل المعتل الآخر is said to show its
 حذف حرف العلة by جزم (suppression of the weak letter) as in
 لم يبكوا they did not weep, لم يرضَ he did not consent.

Lesson 157.

﴿ النكرة والمعرفة INDEFINITE AND DEFINITE ﴾

1. What is the meaning of these words ?

Taken quite literally النكرة means ignorance or indefiniteness
المعرفة *lit.* knowledge, is used for the definite.

2. How many classes of المعرفة are there ?

Seven ; these are (a) Personal Pronoun, (b) Proper Name, (c) Demonstrative, (d) Relative (e) Noun defined by ال (f) Noun in construction with one of the above, (g) Specified Vocative.

3. The Pronoun الضمير into how many classes is it divided ?

Into two main classes—بارز ومستتر

البارز = That which is apparent, *i.e.* expressed, as أنا whereas
المستتر is the *implied* pronoun supposed to be understood in
past tense, 3rd person, as ذَهَبَ

4. البارز is divided into متصل annexed, and منفصل separate.

5. How is الضمير المتصل sub-divided ?

It is classified, according to case (parsing) into:—

- (a) Pronouns of nominative case only, as تَ تِ تِ اِ وِ نِ يِ

- (b) Pronouns common to accusative and genitive cases, as يِ in
اكرمه خادمه هِ and اكرمك ربك كِ and ربي اكرمني

- (c) That common to nominative accusate and genitive, as نا in
ربنا انا ائنا

6. Into what two classes is الضمير المنفصل sub-divided ?

- (a) Nominative as انا and أنت and هو and branches (see Lesson 25)

- (b) Accusative as اياي and اياك and اياه and branches (see 68:12)

- 7 The ن in ضَرَبَنِي is called نون الوقاية the nun of precaution and it is common to the verb, as اِضْرَبْنِي ضَرَبَنِي etc. and to most of اخواتِ اِنَّ as لَكُنِّي and لَيْتَنِي but not to اَعْلَ for we say لَعَلِّي افهم
8. Self-test 157. Translate and construe رَبَّنَا نَجِّنَا لِأَنَّا آمَنَّا بِكَ

Lesson 158.

﴿ PROPER NOUN الْعَلَم ﴾

1. الْعَلَم is a name placed (or, given) to denote a specified thing, as اَحْمَد and مَكَّة It may be either (a) عِلْمٌ شَخْصِي indicating an individual, or (b) عِلْمٌ جَنْسِي indicating the whole genus.
2. How may it be classified as regards *derivation* ?
 Into four classes, (a) مَفْرَد Simple, which is usually fully declined, unless it was imperfectly declined with fatha before being used as عِلْمٌ ex: اَحْمَد (b) Compound مُرَكَّبٌ مُرَجِّي as حَضْرَمَوْت (c) Compound (in construction) مُرَكَّبٌ اِضَافِي as عَبْدُ اللَّهِ (d) Pre-dicated مُرَكَّبٌ اِسْنَادِي a verb and its subject, as جَادَ الْمَوْلَى *
3. How else may it be classified ?
 As regards *meaning* it is divided into (a) لَقَب title, which must show either respect or disrespect as هَارُونُ الرَّشِيدِ in الرَّشِيدِ (b) كُنْيَة surname or epithet; this is a construct noun of which the antecedent is اَبُو or اُمُّ as اَبُو زَيْدٍ or اُمُّ زَيْدٍ (c) اِسْم which includes all not covered by the foregoing, as زَيْد
4. As to precedence اللَّقَب must follow its noun, as هَارُونُ الرَّشِيدِ

* Compare the extraordinary expressions by which children were labelled during the Commonwealth in England; e.g. "Praise-God Barebones".

Lesson 159.

﴿ اسم الإشارة DEMONSTRATIVE ﴾

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 ذاك

2. How many forms has it ?

ذَا s. masc : دي or ذه or تِي s. fem : ذَانِ and ذَيْنِ dual masc :
هَنَا and تَيْنِ dual fem : اولاءِ for plural (common), also هنا
for place.

3. How do we get the word ذاك ?

كُ with or without ل may be affixed to دا or تِي or هنا if it is desired to denote that which is afar off as ذاك and هنالك while كُ alone (without ل) may be used with the other forms, as اولئك

4. What is the ه found in هذا ?

It is called ها التنبيه and is commonly used, as in ههنا , هذه
(In colloquial it is used with the verb هايحي or هايجي hayigy, he is going to come).

5. Can كم be used instead of لك ?

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 الموصول ﴾

1. الموصول (*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 *صِلَة*

2. How is الموصول divided ?

Into *مختص* special, and *مشترك* common.

The former has special forms for numbers and genders, as *الذين اللاتي* sing ; *الذان اللتان* and their other case, dual ; *الذين اللاتي* plural.

3. Mention *المشترك* “common” relatives.

أيّ is common to all rationals ; *ما* to all non-rationals ; *إيّ* to either, *يعجبني أيّهم قائم* I admire (or, it pleases me) whichever one rises. *ال* is also reckoned as a relative *الحسن الوجه* means *الذي وجهه حسن*

4. What are the rules of *الصلة*

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*

(١) أكرم الذي علّمك (٢) والتي علمتك (٣) والذين علّمك

(٤) والذين علّموك (٥) ومن علّمك

(٦) احفظ ما تعلمته

Lesson 161.

﴿ الْمَعْرِفُ بِالِ ﴾ DEFINED BY THE ARTICLE.

1. How does ال define a noun ?

It is prefixed to a noun already known or previously mentioned, as : اشتريت بقرةً ثم بعت البقرة :

2. Can this article be prefixed to proper names ?

To a few only النعمان : العباس there is no rule.

3. Does ال ever have the meaning of “the whole genus” ?

Yes كل انسان ضعيف الانسان ضعيف is understood to mean

﴿ الْمَعْرِفُ بِالْإِضَافَةِ ﴾ BY CONSTRUCTION.

4. A noun is “defined by construction” by being annexed

مضاف to one of the defined nouns above-mentioned, viz.

كُتَابِي، وَكُتَابُ عَلِيٍّ، وَكُتَابُ ذَلِكَ الرَّجُلِ، وَكُتَابُ الَّذِي عَلَّمَكَ by which annexation it becomes defined itself, as,

كُتَابِي، وَكُتَابُ عَلِيٍّ، وَكُتَابُ ذَلِكَ الرَّجُلِ، وَكُتَابُ الَّذِي عَلَّمَكَ
(اي كُتَابُ مَعْلَمِكَ)، وَكُتَابُ الْإِسْتَاذِ

﴿ الْمُنَادَى ﴾ VOCATIVE.

5. The mere act of addressing a definite person may define an otherwise undefined noun, which then loses its tanwîn as يَا رَجُلُ يَا غُلَامُ for it is evident that some definite person is intended here.

Exercise 161. To English, then back to Arabic.

Lesson 162.

﴿ المرفوعات NOMINATIVES. ﴾

(I Subject and Predicate المبتدأ والخبر)

We here commence a new and very important section الاسم المعرب 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 مرفوع or منصوب or محفوض (مجرور)

2. Which are the principal مرفوعات we deal with ?

First is المبتدأ والخبر with its نواسخ (governing words) of which we take up consecutively (a) كان and its sisters; (b) verbs of المقاربة being-about-to; (c) إِنَّ and its sisters; (d) ظن and its sisters. After that long interlude we shall return to—Second, الفاعل the agent, and Third, نائب الفاعل the Deputy Agent.

3. How do you define المبتدأ والخبر

المبتدأ is a predicated noun not affected by any عوامل or نواسخ

It is defined as المحذث عنه the-spoken-about.

الخبر is its predicate, or المحذث به what-is-related about it.

4. Can these two nouns, alone, form a sentence ?

Yes, indeed ; that is *very* common in Arabic. Such a sentence, composed of المبتدأ والخبر is called جملة اسمية Nounal Sentence.

5. What are the conditions of المبتدأ

المبتدأ should be a definite noun ; it may be indefinite only if its خبر is an adverb or prepositional phrase, thus preceding المبتدأ as لكل داء دواءه ; في المنزل امرأة and عندي قلم as there's a remedy

for every disease; or if it is preceded by an interrogative as
هل رجلٌ في المنزل

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 موصوف a described-noun, but in the instance given above موصوف it is a صفة 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 :

المجتهد ناجح : المجتهدان ناجحان : المجتهدون ناجحون : المجتهديات ناجحات

There will, of course, be sentences of a slightly different meaning, as in "The age (consists of only) two days" الدهرُ يومان

(2) الخبر may be جملة a sentence :

The king prays (is praying) الملك يصلي

The result of laziness is remorse الكسلُ آخرُهُ ندمٌ

(3) الخبر may be a phrase, as :

Knowledge is (contained) in breasts العلمُ 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 الغضبُ آخرُهُ ندمٌ رابط is the pronoun هـ

9. Must الخبر be single ?

No: it may consist of several attributes, etc; as

هو الغفورُ الودودُ ذو العرشِ المجيدِ : هو الرحمنُ الرحيمُ

10. Must المبتدأ always precede الخبر

Not invariably; but the subject *must* precede in the following cases :—

(a) If there is any ambiguity, as when both are definite, اخي صديقي

(b) If it is one of the “commencing” words, i.e. those which naturally commence a sentence (interrogatives, or nouns of condition), as مَنْ في الدار

(c) If الخبر is a verb as زيد قام (for if the reverse order be observed, the sentence obviously becomes جملة فعلية verbal sentence قام زيد of which زيد is the agent الفاعل

(c) If الخبر is restricted by انَّمَا as انَّمَا رسولُ الله... انَّمَا المسيحُ

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 اين الطريق : كيف انت : اين اخوك

(b) When it is a prepositional phrase, as عندي مالٌ : للامة ملكٌ لكل جواد كبوةٌ ولكل انسان هفوةٌ

Every steed makes a stumble and every man a mistake

(c) When المبتدأ contains a pronoun referring to something in الخبر as صاحبها في الدار for it is evident that if we said في الدار صاحبها the hearer would not understand : صاحب of what ?

12. May either the subject or the predicate be omitted ?

I. المبتدأ must be suppressed in the following cases.

- (a) after بِئْسَ الرَّجُلُ (هو) زَيْدٌ : نِعَمَ الْعَبْدُ (هو) عَبْدُ اللَّهِ as بِئْسَ and نِعَمَ
- (b) When a مصدر is used to allude to it, as سَمِعُ وِطَاعَةً that is
أَمْرِي سَمِعُ وِطَاعَةً
- (c) It MAY be omitted if the context is clear, thus مَرِيضٌ (instead
of أَنَا مَرِيضٌ) may be the reply to كَيْفَ أَنْتَ

II. The *predicate* is omitted after لَوْلا

Had Zeid not been لَوْلا زَيْدٌ (حَاضِرٌ) لَهْلَكْتُ 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.

﴿نَوَاسِخُ الْمَبْتَدَأِ وَالْخَبَرِ﴾ GOVERNING PARTICLES

1. What do you mean by النَوَاسِخُ

النَوَاسِخُ (from نَسَخَ 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 المرفوعات for a little, to study such sentences be-
cause they are based upon the original مبتدأ وخبر sentence.

Examples : we shall ring the changes upon المجتهد ناجحٌ

3. Of what three kinds are النَوَاسِخُ

- (a) *Verbs* which make the first noun مرفوع and the second منصوب
(Lessons 163, 164).
- (b) *Particles* which make the first منصوب and the second مرفوع
(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) كان واخواتها Kâna, and 'sisters.

(2) افعال المتقاربة to be dealt with in Lesson 164.

5. Name the verbs which are اخوات كان

أَصْبَحَ he was, or acted, in the morning (modern meaning, he became).

اضْحَى he was, or acted, at noontide (he became).

ظَلَّ „ „ in the shady time (he remained).

أَمْسَى „ „ in the evening (he became).

بَاتَ „ „ at night (he stayed the night).

ما زال he ceased not.

ما بَرَحَ he left not off.

ما انْقَضَ he desisted not from.

ما قَتِيَ he relinquished not. صار he became.

ما دام whilst he remained. لَيْسَ he is not.

6. Are not these verbs called افعال الناقصة Defective Verbs ?

كان and its sisters are called ناقصة in the sense that with them and their nominative *alone* a complete sentence cannot, usually, be made.

7. Can they *ever* be used as افعال تامة

Yes ; here are examples ما دامت السموات والارضُ as long as the heaven and the earth remained, *i.e.* existed. كان مَرَّةً There

was rain. *إِنْ كَانَ مَدْحٌ* If there be any praise. *كَانَ مَا كَانَ* 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 :

يَكُونُ زَيْدٌ مُسَافِرًا . يَصِيرُ الْمُجْتَهِدُ نَاجِحًا . كُنْ مُرْتَحًا . كُنْ مُطْمَئِنًّا
كُنْ ابْنُ مَنْ شِئْتَ وَاكْتَسَبْ أَدَبًا 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 ? *أَلَسْتُ بِرَبِّكُمْ*

Does God not suffice his servant ? *أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ*

10. Are *دام* and *زال* etc. always accompanied by *ما* ?

دام (of this group) is always preceded by *ما* (= as long as),
زال and *برح* etc. preceded by the negative of preterite or imperfect *لا يبرح من ذهرك . لا يزال*

11. What is meant by *المشبهات بليس*

المشبهات بليس are four parts : which occasionally perform the work done by *ليس* itself ; these are *إن ولا وما ولات* as,
ليس هذا بشراً meaning *ما هذا بشراً*

Lesson 164.

﴿ VERBS OF APPROXIMATION أفعال المقاربة ﴾

(OR, IMMINENCE)

- I. What three classes of verbs are collected together under this title?

I: أفعال المقاربة express *approximation* (or near approach) to the action, i.e. it is "about to happen";

II: أفعال الرجاء express *hope* of its taking place:

III: أفعال الشروع express an *actual* beginning.

2. Then why are they all called أفعال المقاربة

When two or more things are classified together the name of the one is transferred to both⁽¹⁾, this usage is called التغليب 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

كادت أنفاسه أن تنقطع

The woman was about to die

اوشكت المرأة أن تموت

Class II. عسى الرجاء May it be!

May God heal him!

عسى الله أن يشفيه

Class III. شرع وجعل واخذ وابتدأ — الشروع

Noah began to build an ark

شرع نوحٌ يبني فلكتاً

The poet began to chant

اخذ الشاعرُ يُنشدُ

Moses began to address the people

انشأ موسى يخاطب الشعب

⁽¹⁾ c.f. القمر and الشمس for القمران

4. But I do not understand: if (as you say in I63 : 3) these are verbs which make the subject مرفوع and the predicate منصوب where is the predicate?

The predicate of all these verbs is a verb in المضارع which takes the place of the second noun. The same phenomenon may be observed in the case of كان الانسان يتكلمُ e.g. كان واخواتها

صار الرجل يتكلمُ لا يزال الله يخلق

5. Are all these verbs confined to الماضي?

No: four of them, of which the chief are كاد and اوشك 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 لعلّ thus عساك ان تاتي

I hope he will come! (لهذه يحضر) عساه ان يحضر

Lessons 165—166.

PARTICLES RESEMBLING VERBS

الحروف المشبهة بالفعل

- I. We come now to Class B, this consists of particles already known to us as إِنَّ وإخواتها but also called الحروف المشبهة 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.

لا يزال المجتهد ناجحاً لعلَّ المجتهدَ ناجحٌ	كان المجتهد ناجحاً إِنَّ المجتهدَ ناجحٌ
--	--

2. Mention **المشبهات بالافعال**

كَانَ as though ; **إِنَّ** truly, or verily ; **وَأَنَّ**

لَكِنَّ but, yet; **لَعَلَّ** if haply, perchance, may it be ;

لَيْتَ would that, O that...!; **لَا** no (*adj.*)

3. What is the action of these particles ?

They act upon the original مبتدأ وخبر sentence, making the first noun منصوب (it is then called اسم **إِنَّ** the noun or subject of *inna*) and the second مرفوع which is called خبر **إِنَّ**

4. Give other examples.

ظننتُ أَنَّ علياً مقيماً . قال إني عبدُ الله . كَأَنَّكَ أَسَدٌ
 الصبرُ جميلٌ لَكِنَّهُ مرٌّ في حينه . لعلَّ العدوَّ مقبلاً
 ليتَ الشبابَ يعودَ يوماً . لا شيءَ أفضلُ من الدين :

5. How do you distinguish **أَنَّ** from **إِنَّ** (first 2 examples)?

That is a technical point upon which long detailed instructions are usually given. The chief points are :

I. **إِنَّ** is used :

(a) After the word قال or its derivatives :

The accused says he is innocent يقول المتهم إنه بريء

(b) When the meaning is, "Verily", truly, or certainly.

i.e. (i) at commencement of a sentence, as **إِنَّا** فاعلون ذلك

(It will be observed that **إِنَّنَا** is shortened to **إِنَّا**) **إِنَّا** فتحنا لك

(ii) to introduce a subordinate clause (vide الحال)

I asked him, being convinced of his generosity سألتُه وإني متيقن بكرمه

(iii) By God, he is my brother! واللَّهِ إِنَّهُ أَخِي

II. *أَنَّ* is used :

When it (with its nouns) can be replaced by a *maṣḍar*.

يسرني أَنَّكَ مجتهدٌ — يسرني اجتهداك

عَلِمَ أَنَّ زَيْدًا قَائِمٌ — عَلِمَ قِيَامُ زَيْدٍ

اكرمنها لِأَنَّهَا مستحقة — اكرمنها لاستحقاقها

III. Either *أَنَّ* or *إِنَّ* is allowable :

(a) After *ف* as the answer to a condition (فاء الجواب) Ex :

من يجتهد فَإِنَّهُ يتقدم

(b) After *إِذَا* (not *إِذَا*) *مَقْبَلٌ* (! إِذَا)

I thought Zeid absent, behold he was approaching.

6. *قَدْ تُخَفَّفُ أَخَوَاتُ إِنَّ* what does this mean ?

It means that these particles *may* be lightened of their *nûn-shadda* and written thus : *إِنَّ أَنْ كَانَ لَكُنْ* 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 *أَبُو جَاهِلٌ* of *مَبْدَأٌ وَخَبَرٌ* becomes

لَكُنْ أَبَاهُ جَاهِلٌ but with the *نُ* *nûn mukhaffafa* it

reads *مُحَمَّدٌ عَالِمٌ لَكُنْ أَبُوهُ جَاهِلٌ*

7. Suppose *مَا* is affixed to the particle, is there then any governing action ?

The action of the particle is suspended if *مَا* be suffixed.

كَأَنَّمَا يَسَاقُونَ إِلَى الْمَوْتِ : إِنَّمَا الْمَسِيحُ رَسُولُ اللَّهِ : إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ

N.B. *إِنَّمَا* is restrictive as well as suspensive.

﴿ لا النافية للجنس ﴾

8. What is the word لا which was given as the last of اخوات إنَّ
This لا is called لا النافية للجنس the *la* which negates the whole genus, *i.e.* the absolute negative. It makes its اسم 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 لا إله إلا الله means لا إله موجودٌ No deity whatever is existent.

9. Why is it impossible to say لا رجل في البيت بل رجلان
Because لا negates the whole genus "man"; لا رجل في البيت tacitly means, "no man at all is in the house."
Other examples : لا سيف أقطع من الحق there is no sword sharper than Truth : لا كافر يدخل الجنة : لا سمير أفضل من الكتاب

10. Suppose the noun of لا is not indefinite, or is separated from لا?
Then, in either case لا has to be repeated, and its special action is suspended لا... ولا

لا في المنزل رجلٌ ولا امرأة : لا في المنزل عليٌّ ولا زيدٌ
لا في الدرس صعوبةٌ ولا تطويلٌ Neither Aly nor Zaid is in the house.
The lesson is neither difficult nor long.

11. May the خبر of لا be omitted ?

Yes, we often omit عليك from the sentence لا بأس عليك and write it لا بأس. Compare لا غير "no more," or "only," usually written on cheques.

12. What is the meaning of لاسيما

The derivation of it is لاسي "no equal," from whence it comes now to mean "especially." اعجبني القوم ولاسيما اميرهم The tribe pleased me but especially their prince.

اميرهم may be parsed in more than one way, knowledge of which is not required of the elementary student.

Lesson 167.

ظَنَّ واخواتها (افعال القلوب)

1. We said that there were three نواسخ affecting المبتدأ والخبر the first being two classes of verbs i.e. كان واخواتها and the other the verbs of approximation, etc; the second kind was the particles assimilated to verbs : إِنَّ واخواتها we now come to the third and last ظَنَّ واخواتها which, being doubly transitive verbs, transmute المبتدأ والخبر into two direct objects.

2. But why do the native grammarians call these verbs افعال القلوب The name has no connection with "hearts" but merely with "thinking"; most of the verbs of this class have to do with considering, thinking, estimating, supposing, etc. They may be called "VERBS OF MENTAL ACTION."

There are really three sub-classes, of which the first two are based upon المبتدأ والخبر

- (a) Verbs of probability ظن وخال وحسب وزعم وعدَّ وهبَّ — الرجحان
- (b) Verbs of certainty رأى وعلم ووجد والفى ودرى وتعلَّم — اليقين
- (c) Verbs of change صيرَّ وردَّ وترك واتخذ وجعل وهب — (التحوُّل) التحويل

3. Examples of their governing action.

Original وجدْتُ الفجرَ طالِعاً from this comes

Orig: ظننتُ المخبرَ صادقاً ,, ,, المخبرَ صادقاً

Orig: أرى الناسَ غافلينَ ,, ,, الناسَ غافلونَ

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 be allowable to make ablution with rose-water. رأى ابو حنيفة جواز الوضوء بماء الورد

4. Give examples of افعال التحول (التحويل) verbs of change.

We made the clay into pottery صيّرنا الطين خدقاً

He used the staff as a crutch اتخذ العصا عكازاً

5. What of the verbs اعطى وسأل ومسح ومنع وكسا وألبس

These are said to be verbs "requiring two objects which were NOT originally مبتدأ وخبر (We should say, in English, one was a direct, and one an indirect object).

I gave (to) the winner a prize. اعطيتُ الفائزَ جائزةً

The sultan presented the sheikh } ألبس السلطانُ الشيخَ حلةً
with an [official] robe. }

6. **Three-object verbs.** As a supplement to this section we will mention some verbs taking *three* objects.

These are أعْلَمَ وأَرَى وأنبأً ونَبَأً وأخبر وخبرٌ وحَدَّث

Examples : أرينا محمداً زيداً منطلقاً

We showed Mohammed [that] Zaid was going away.

God will show them their actions [to be] objects of remorse to them. يريهم الله أعمالهم حسراتٍ عليهم

I was informed that my friend [was] **انْبُتُّ صَدِيقِي غَائِباً**
absent. (Note that this may be written **انْبُتُّ أَنَّ صَدِيقِي غَائِبٌ**
for **أَنْ** and its **اسم** may take the place of one object).

N.B. See Lesson 169 : 4 **نائب الفاعل** for the “retained object”
of a verb now in the passive,

Lesson 168.

﴿الفاعل . المرفوعات﴾ THE AGENT

I. We now resume **المرفوعات** the “Nominatives.”

It will be remembered that the first class was **المبتدأ والخبر**

The second is **الفاعل** What is denoted by **الفاعل**

الفاعل The Agent, is a noun preceded by an active verb, or the
like, and denotes the doer of the action, as **جاء الحق : حضر الامير**

2. What is meant by the phrase “or the like”?

In certain cases a Noun of Agent **اسم الفاعل** (Active Participle)
or assimilated adjective, or even a **maṣḍar** may precede **الفاعل**,
as in the following :—

زيدٌ منطلقٌ غلامه — ينطلق غلامٌ زيدٍ

زيدٌ حسنٌ وجهه — حسنٌ وجهٌ زيدٍ

اعجبني ضربٌ زيدٍ عمرًا — اعجبني ان ضرب زيدٌ عمرًا

N.B. These are tricky sentences and favourite “problems,”
leave them and pass on.

3. Summarise (and learn) the six rules of الفاعل and its verb.

(a) الفاعل The Agent may be either an expressed noun, or it may be a personal pronoun (as in ضَرَبْتُ), 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 ت as تسافر مريم and سافرت مريم

(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 طلعت الشمس or طلوع الشمس

(e) If the Agent is a "broken plural" either is allowed, as حضر الرجال or حضرت الرجال

(f) If the Agent is dual or plural *the verb must be singular*; as قامت المرأتان : اقتتل طائفتان : فاز الثابتون

N.B. 1. Distinguish from Hebrew usage in this case.

N.B. 2. Distinguish from that "nounal sentence" مبتدأ وخبر in which الخبر is a verb But, in this latter case, الثابتون فازوا is not called a فاعل at all but a مبتدأ whose خبر is a verb; in other words the sentence is a *noun sentence*, whereas فاز الثابتون is a *verbal sentence*. Many young students fail to get this cleared up.

4. What is the rule about the position of الفاعل with regard to its مفعول (Accusative) ؟

(a) The Agent precedes its object, as مَرَّقَ التلميذُ كتابَهُ

- (b) But if there is affixed to the agent a pronoun relating to the object, then the object precedes the agent, thus

ادَّبَ التلميذَ معلمُهُ — ضربَ زيداً غلامُهُ = غلامُ زيدٍ ضربَ سيده

- (c) Similarly if الفاعل is a noun and المفعول is merely a conjunctive pronoun, the pronoun precedes the agent (merely because it cannot be separated from the verb) as اكرمه القومُ : ضربني زيدٌ

Lesson 169.

﴿ نَائِبُ الْفَاعِلِ DEPUTY-AGENT ﴾

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 نَائِبُ الْفَاعِلِ because it takes the

place of الفاعل as in ما ضُربَ إلا انت : أَكْرِمَ الرَّجُلُ

2. What is meant by “or the like” ?

The verb *may* (occasionally) be replaced by a *maṣḍar* or by a

noun of object (passive participle) اسم المفعول as عَجِبْتُ مِنْ أَكْلِ الشَّعِيرِ

from which we gather that أَكَلَ الشَّعِيرُ also زَيْدٌ مَضْرُوبٌ غَلَامُهُ

which means ضُربَ غلامُ زَيْدٍ

3. What was نَائِبُ الْفَاعِلِ originally ?

Originally an object, thus أَكْرَمُوا الرَّجُلَ from which we get

ضُربَ الْغُلَامُ from ضَرَبْنَا الْغُلَامَ we get أَكْرَمَ الرَّجُلُ

4. Give the rules of نَائِبُ الْفَاعِلِ

- (i) نَائِبُ الْفَاعِلِ follows the rules of الفاعل with respect to number

and gender ; as, ضُربَ او ضُربَتِ الْغُلَمَانُ : خُلِقَ النَّاسُ : خُلِقَتِ الْمَرْأَةُ

ضُربَ او ضُربَتِ الْجَوَارِي

(ii) كُتِبَتْ كِتَابَةٌ جَيِّلَةٌ *may* (occasionally) be a *maṣḍar*, as سُهُرَتِ اللَّيْلَةُ : صَيِّمَ رَمَضَانَ : or an adverb, as سَيَّرَ سَيَّرُ حَسَنُ or a prepositional phrase, as نُظِرَ فِي الْأَمْرِ : مَرَّ بِزَيْدٍ the matter was seen to ; Zaid was passed by.

(iii) If there was (originally) more than one object, the *first* of such objects becomes the deputy-agent ; then what becomes of the others ? In Arabic, we say بَقِيَ غَيْرُهُ عَلَى حَالِهِ The rest remain as they were. But English grammarians call the second “retained object.”

أَعْطَيْنَا السَّائِلَ دَرَهْمًا — أُعْطِيَ السَّائِلُ دَرَهْمًا
 أَعْطَيْتُ الْمَرْأَةَ صَدَقَةً — أَعْطَيْتِ الْمَرْأَةَ صَدَقَةً
 وَجَدْنَا الْخَبَرَ صَحِيحًا — وَجَدَ الْخَبْرُ صَحِيحًا
 أَخْبَرَ الْخَادِمُ النَّاسَ الْأَمِيرَ قَادِمًا — أَخْبَرَ النَّاسَ الْأَمِيرَ قَادِمًا

5. N.B. A sentence composed of verb and agent, or of verb and deputy agent, is called جُمْلَةٌ فِعْلِيَّةٌ

Lesson 170.

﴿ الْمَنْصُوبَاتِ ACCUSATIVES ﴾

1. Give a list of the Accusatives in the order in which we propose to treat them.

The Direct Object	المفعول به
Absolute (or Cognate) Accusative	المفعول المطلق
Accusative of Cause or Reason	المفعول لاجله (له)
Accusative of Time or Place	المفعول فيه
Accusative of Association	المفعول معه

Accusative of "Exception"	المستثنى
Accusative of "State"	الحال
Accusative of "Specification"	التمييز
Vocative, etc.	المنادى (والاستغاثة الخ)
Specialisation	الاختصاص

2. Are there any others ?

There are two already studied : اسم **إِنَّ** and خبر كان and words in apposition to accusatives (sequents). See Lessons 185-8 on التوابع All the above are nouns but we must not omit the verb governed by subjunctive particles النواصب for *it* also is said to be منصوب

3. Define المفعول به the Objective.

المفعول به is a noun denoting the person (or thing) upon which the action has fallen (the verb being in the active voice) as ضربَني : ضربَ أحمدُ البابَ In regard to نائب الفاعل denoting the same thing ضربَ البابُ the verb is changed from active to passive ; but in the case of المفعول به the verb remains active قرأَ التلميذُ الكتابَ

4. Is المفعول به always an expressed noun ?

It may be a اسم ظاهر as in قرأَ الكتابَ or an attached pronoun, as أَيَّاهُ أعني : لم يُرسل إلاَّ إياي or a disjunctive pronoun, as يُرشدُهُ 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 أعطيتك إياه

6. Should the object precede or follow the agent ?
- (a) The object may often either precede or follow, as,
 بنى ابرهيمُ البيتَ or بَنَى الْبَيْتَ اِبْرَهِيْمُ
- (b) If one of the two is an attached pronoun it must precede the other, as فهِمْنَا الْكِتَابَ
- (c) If one of them is restricted by اِنَّمَا it must precede, as,
 اِنَّمَا اخذَ الْكِتَابَ الْاَمِيْرُ
- (d) The agent must precede the object in any case of ambiguity as اكرم اخي فتاك Since we cannot tell which is agent from the *form* of the word, we must tell by the *order*.
- (e) The object must come first if the agent has a pronoun referring to it, as دَخَلَ الْبَيْتَ صَاحِبُهُ
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 جملة اسمية مبتدأ وخبر and the sentence would be turned into

Lesson 171.

﴿ ABSOLUTE ACCUSATIVE المفعول المطلق ﴾

I. What is المفعول المطلق

It is a maṣḍar written after a verb from a cognate root, to strengthen it (it may also be used to express kind, or number)

Exs : يدرس الطالبُ درساً شديداً : ضربته ضرباً

- (a) The first kind is called (strengthening مؤكّد) as in :

كَلَّمَ اللهُ مُوسَى تَكْلِيماً

- (b) That which expresses kind or number is called (مبين explicative) as تدور الارضُ دَوْرَتَيْنِ
2. Can the maṣdar be replaced by any thing else ?
- Yes; by (a) فرحنا ابتهاجاً its synonym مرادفه
- (b) لا تظنوا هذا الظنَ its demonstrative, اشارتهُ
- (c) اذكروا اللهَ كثيراً its adjective, صفته
- (d) احبته محبةً لم احبها غيرهَ its pronoun, ضميره
- (e) What denotes its manner جلسنا الاربعاءَ as نوعه crosslegged.
- (f) دق الجرسَ مرتينَ عدده its number
- (g) ,, its instrument ضربته سوطاً as آله I struck him with-a-whip.
- (h) by كلَّ or بعضُ in construction with the maṣdar, as
- فلا تميلوا كل الميل : احبتهُ كل المحبة : عرفتُ بعض المعرفة
3. Give some examples of isolated مفعول مطلق the verb of which has been omitted, or lost sight of.

مَهْلًا = امهل مهلاً Steady !

سمعتُ سماعاً واطعتُ طاعةً = سماعاً وطاعةً

اني اشكرك شكراً — شكراً

اسبح سبحان الله — سبحان الله

اني اتعجب لك عجباً — عجباً لك

Lesson 172.

﴿ المفعول لاجله ACCUSATIVE OF CAUSE ﴾

1. What does المفعول لاجله denote ?

المفعول لاجله (which is sometimes called المفعول له with the same meaning) denotes the cause (i.e. the motive) of the action, as

ضربت ابني تأديباً له I chastised my son for fear. هربت خوفاً I fled for fear. son for correction (training).

2. What are the conditions of **المفعول لاجله** being accusative ?

It must be placed in the accusative and be indefinite, when the following two conditions are fulfilled, (i) a **مصدر قلبي** not of the same verb, (ii) agreeing with the verb as to agent and time of action, as **زرتة حباً** (the visitor being the one who loved).

3. But what is meant by a **مصدر قلبي**

It means “a **maṣḍar of emotion**,” such as love, fear and other motives which determine men’s action.

4. Why should it be a **maṣḍar** “not of the same verb” ?

Because, if it were from the same verb, it would be called **زرتة زيارةً** as **مفعول مطلق**

5. But, if the conditions of question 2 are not fulfilled ?

In cases in which **المفعول له** cannot be accusative, it is placed in the genitive. Thus, since you cannot say **جئتُ البئر ماءً** “I came to the well for water,” **ماء** not agreeing with **جئتُ** as to time and agent, i.e. **ماء** being an exterior object, — it is put in the genitive thus **جئتُ البئرَ للماءِ** I came to the well to [get] water. **جلس للكتابة** He travelled to get knowledge **سافر للعلم** he sat down to write. **ذهب للمال** he went to make wealth.

6. What is the rule as to its being indefinite ?

- (a) When quite indefinite, i.e. without either **ال** or construct case, it is placed in the accusative, as **اعطيناه احساناً به** we gave to him out-of-charity. **زُينت المدينة اكراماً للقادم** 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 هربتُ لِلْخَوْفِ and ذاب من الشوق. 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 هربتُ لَخَوْفِ الْقَتْلِ or هربتُ خَوْفَ الْقَتْلِ
(تصدقْتُ ابتغاءَ مرضاةِ الله (لا ابتغاءَ مرضاةِ الله) I gave alms from desire to please God.

Lesson 173.

﴿الْمَفْعُولُ فِيهِ ACCUSATIVE OF TIME & PLACE﴾

1. What is الْمَفْعُولُ فِيهِ

It is a noun used to denote the time or place in which the action was performed, as صَلَّيْتُ لَيْلًا I prayed at night
مَشَيْتُ مِيلًا I walked a mile.

N.B. This مَفْعُولُ may also be called ظرف Adverb,
ظرف مَكَان being a ظرف زَمَان while مِيلًا is called ظرف مَكَان

2. الظرف may be either مَخْتَصٌّ or مُبْهَمٌ What is meant by these terms ?

المختص means "specified," as جِئْتُ الْبَارِحَةَ I came yesterday ;
whereas مبهم means "vague," as سافرت مدةً I travelled for a period.

المختص of place is a defined area, as المسجد in صَلَّيْتُ فِي الْمَسْجِدِ
whereas المبهم consists of the six directions :

فوق وتحت ويمين وشمال وامام وخلف

3. What is the rule as to الظرف being accusative or genitive ?

- (a) All adverbs of *time* can be accusative;
- (b) Of the adverbs of *place* only المبهمات the "vague" ones can be accusative, as تطلعتُ شرقاً وغرباً وجنوباً
- (c) The مختصّ adverb of place must be put in the genitive, as جلستُ في الدارِ : صليتُ في المسجدِ
- (d) Quantities المقادير are placed in accusative, as سرت ميلاً .

4. What may take the place of الظرف

- (a) عندَ طلوعِ الفجرِ as استيقظتُ طلوعَ الفجرِ meaning المصدر
- (b) صمنا ذلكَ الشهرَ and ذهبتُ هناكَ as اسم الإشارة
- (c) زمناً طويلاً as انتظرتُ طويلاً meaning الصفة
- (d) سافرتُ أربعةَ أيامٍ as العدد

5. Is الظرف declinable or indeclinable, i.e. متصرف or غير متصرف

Some are متصرف these are those that can be used as adverbs or non-adverbs, e.g. يوم you may say

حضرنا يومَ الجمعةِ : اليومُ يومُ الجمعةِ : حضرنا اليومَ

Others are غير متصرف indeclinable, being only used as adverbs or the like (i.e. with من) as عندُ : بعدُ : قبلُ : تحتُ : فوقُ : قط as الموتى عندَ الله : هذا من عندِ الله ; also بينما انا جالسٌ as بَيْنَمَا

N.B. Note the use of the accusative, and of the genitive after من

طلع فوقَ الجبلِ : نزل من فوقِ الجبلِ
نزل تحتَ الارضِ : قام من تحتِ الارضِ
الموتى عندَ الله : هذا من عندِ الله

6. Revise vocabulary 26, page 68.

Lesson 174.

﴿ الْمَفْعُولُ مَعَهُ ACCUSATIVE OF ASSOCIATION ﴾

1. What is الْمَفْعُولُ مَعَهُ

It is a noun preceded by a special **وَ** (wau) meaning, *with* ; it shows in what association the action is done. This **وَ** is called **وَ**او المصاحبة or **وَ**او المعية the wau of association.

Ex: **أَتْرَكَ الْمَغْتَرَّ وَالدَّهْرَ** Leave the fool to his fate. Literally it reads, Leave the deluded one with (to) fate.

2. Under what conditions can الْمَفْعُولُ مَعَهُ be accusative ?

- (a) It is only accusative when it cannot be joined—by a copulative conjunction—to what precedes it ; **سَافَرْتُ وَالصَّبْحَ** I travelled with (*i.e.* in) the morning. **مَشَى زَيْدٌ وَالشَّارِعَ الْجَدِيدَ** Zaid walked along the new road.

Now it is quite evident that **الشارع** did not walk with Zaid, as in **مَشَى زَيْدٌ وَمُحَمَّدٌ** Zaid and Mohammed walked together, = Zaid walked with Mohammed.

In **مَشَيْتُ وَزَيْدًا** there is no copulation, for, to copulate, the attached pronoun must be repeated, thus **مَشَيْتُ أَنَا وَزَيْدٌ** I and Zaid walked; whereas **مَشَيْتُ وَزَيْدًا** 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 **اقْتَتَلَ زَيْدٌ وَعَلِيٌّ**

- (c) In certain cases—with conjunctive meaning—either of the two is allowable (but the accusative here would be rather *weak*) **سَارَ الْأَمِيرُ وَالْجَيْشُ**

3. Is *المفعول معه* much used ?

In the poets, it is seldom found, and only one rather doubtful example occurs in the Quran *فاجمعوا امركم وشركاءكم*

Strange to say, it re-appears in Egyptian colloquial *اروح واياك* *Aruh-waiyâk*, I go with thee=*lit.* I go and thee (disjunctive pronoun).

Lesson 175.

﴿ EXCEPTION المستثنى ﴾

1. *المستثنى* is written in some books *الاستثناء* the act of excepting; it is a noun mentioned after one of five or six particles (of which the most common is *إلا*) excepting this noun from the general judgment on what has preceded, as *للكل داء دوائه إلا الموت* To every disease there is a remedy except death. *أمرت الشجر إلا تيناً* The trees fruited except a figtree.

2. When *must* *المستثنى* be accusative ?

المستثنى by *إلا* has three separate classes :

- (a) The preceding sentence is both affirmative and complete in meaning—then *المستثنى* must be accusative, as in the above examples, also, *مررت بالقوم إلا زيداً* I passed by the people, all but Zaid.
- (b) The preceding sentence is negative and complete in meaning,—then *المستثنى* may be put in the accusative, or be made a *بدل* Appositive (see Lesson 188) and take the case of the preceding word, as *لا تظهر السكواكبُ نهراً إلا النيرين (أو النيران)* ما جاء أحدٌ إلا زيداً (أو زيد)

- (c) The preceding sentence is incomplete—then **المستثنى** is declined according to what is required by the preceding clause, whether nominative, accusative or genitive (as though **إلا** were not present!).

ما جاء إلا زيدٌ	لا يقع في السوء إلا فاعلهُ
ما رأيتُ إلا زيدا	ما على الرسول إلا البلاغُ
ما مررتُ إلا بزيدٍ	لم يصادف المشروع إلا خيبةً

3. What particles other than **إلا** are there?

Two classes—(1) **غير** و **سوى** (2) **خلا** و **عدا** و **حاشا**

- (1) Either **غير** or **سوى** may be put into construction with **المستثنى**

Since both are nouns, either one takes that case that would have been taken by **المستثنى** after **إلا** as

لا يقع في السوء غيرُ فاعلهِ : لكل داء دواء غير الموتِ
ما جاء غيرُ زيدٍ : ما عندي سوى درهمٍ : لا اتبع غير الحقِّ

What has happened here?

The special case of **المستثنى** has been transferred to **غير** (or **سوى**); **المستثنى** itself being now in the genitive governed by **غير** (which may be—very roughly—looked upon as an adverbial preposition. See p. 65).

- (2) **خلا** و **عدا** و **حاشا** may be regarded as prepositions, in which case the usage is similar to that in the case of **غير** as **قرأ القومُ عدا زيدٍ** Or, as verbs, governing in the accusative, as **قرأ القومُ عدا زيدا**. If preceded by **ما** (an “extra”) the accusative is necessary: **كل شيء باطلٌ ما خلا الله** — **ينقص كل شيءٍ بالاتفاق ما عدا العلم**

Lesson 176.

﴿ STATE الحال ﴾

1. الحال is a noun which denotes the *state* of the agent (or the object) at the time of the occurrence, as

The prince came riding جاء الاميرُ راكباً .

Quote the information correctly اتقل الاخبارَ صحيحةً

In the first example صاحب الحال (the one whose state is described) is the agent الامير but, in the second example, the object الاخبار

2. Is الحال 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 اذهبْ وحدَكَ go by yourself.

آمَنْتُ بِاللّهِ وَحْدَهُ I believe in God alone.

3. It may be a primitive noun in certain special cases:—

- (a) when denoting reciprocity كلمته فمألفم : بعته يداً بيدٍ
 (b) „ price اشتريت الخبز رغيفاً بقرشٍ : بعته ذراعاً بدرهمٍ
 (c) „ „ arrangement كلموهم فرداً فرداً : تعلمته باباً باباً
 (d) „ „ metaphor قاوم العباس الاعداء اسداً (اي كاسدٍ)
 (e) when qualified by a descriptive adj : انا انزلناه قرآناً عربياً

4. Does الحال occur as a sentence ?

Yes, often ; and this use of it is very good idiomatic Arabic.

It occurs as a narrative sentence جملة خبرية but it must be connected with صاحب الحال by a copula رابط. This رابط may be :

(i) واو الحال The special wau of "hâl," as جاءني زيدٌ والشمسُ طالعةٌ
Zaid came to me while the sun was rising.

I arrived whilst people were asleep وصلت والناسُ نيامٌ

(ii) An "understood" pronoun in a verb of المضارع as جاء عليٌّ يركضُ

(iii) واو الحال with an attached (or other) pronoun, as,

Aly came with his hand on his head حضر عليٌّ ويدهُ على رأسِهِ

I learned that while I was young تعلمتُ ذلك وأنا صغير

The orator spoke whilst sitting تكلم الخطيب وهو جالس

They left their home, thousands of them خرجوا من ديارهم وهم الوف
or, they went away from home by the thousand.

(iv) واو الحال with قد and a preterite verb, as,

I rose when the sun had risen قمتُ وقد طلعت الشمسُ 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 الاميرتانِ راكبتينِ

Lesson 177.

التمييز SPECIFICATION

- I. 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 المميّز For example
 طاب محمد Mohámmed was happy, may have more than one
 inference, but the word نفساً in-respect-of-soul, clears the
 matter (c.f. 59 : 4, 5).

Mohammed was happy of-soul طاب محمد نفساً

Mohammed was happy of-origin (= lineage) طاب محمد اصلاً

2. What two kinds of تمييز are there ?

التمييز may be (a) ملفوظ expressed, or (b) ملحوظ understood.

(a) Instead of ملفوظ some say مذكور This is applied to nouns
 of weight, measure, area, number, etc. This kind of تمييز is
 called تمييز الذات (substance). Examples :

I have the weight of a mithqâl } عندي مثقال ذهباً
 in-respect-to gold (= of gold) }

We bought two kailas, corn اشترينا كيلين حنطة

كَيْلَة is a measure of capacity : distinguish from Fr. kilo.

They purchased a qaṣaba of land اشتروا قَصَبَةً اَرْضاً

We have thirty horses عندنا ثلاثون حصاناً

He owns twenty she-camels له عشرون ناقة

3. The other kind is called تمييز النسبة of relation ; we gave two
 examples of it in Question 1. Other examples :

The earth was planted with trees غُرِست الارضُ اشجاراً

Zaid is richer than I زيدٌ اكْثَرُ مِنِّي مالاً }
 (lit. Zaid is greater than I in-riches) }

We made the earth break out in-springs فَجَرَرْنَا الارضَ عَيُوناً

How brave was Napoleon as-a-man ما اشجع نابوليون رجلاً

I was the youngest of them } كنتُ انا اصغرهم سنّاً
(lit. the least of them in-age)

4. But is it not more usual to say ذهبِ خاتمٌ ذهبٍ rather than
عندي خاتمٌ ذهباً

Yes ; تمييز الذات is often expressed either by placing in construction (بالإضافة) or by the use of من

اشتريتُ قِصبةَ ارضٍ او قِصبةً من ارضٍ
اشترينا خاتمَ ذهبٍ او خاتماً من ذهبٍ

Lesson 178.

﴿ تَمْيِيزُ اَلْعَدَدِ SPECIFICATION OF NUMBER ﴾

- I. 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 من can not be used with the numerals.

2. Summarise the rules as to بالإضافة construction, etc.

(a) Nos. 3—10 and بضع (several) put their تمييز in genitive plural, as
اربعة رجالٍ : ثمانى نساءً : بعد بضعة اشهرٍ

(b) In the two instances of 100 and 1000 genitive singular is required;
مائة الفِ : اَلْفُ رجلٍ

(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—

اخذتُ خمسَ تفاحاتٍ ومئةَ رمانةٍ والـفَ سفرجلَةٍ واحدَ عشرَ غصناً
وخمسةً وعشرينَ ريحانةً

Or the following : اشتريتُ خمسةَ كتبٍ واربعينَ قلمًا ومئةَ دفترٍ

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 : قلمٌ واحدٌ : مسطرةٌ واحدةٌ : رجلانِ اثنانِ
احد عشر قلمًا . احدى عشرة مسطرة . واحد وثلاثون رجلاً . اثنا عشر سبطاً .

(b) 3—9 will be, in gender, عكس العدود , *exs* : ستة ايامٍ وسبع ليالٍ واربعة عشر رجلاً وست عشرة امرأةً وخمس وعشرين ليلةً

(c) 10 is عكس العدود when single (*i.e.* not compounded) وفق العدود but it is عكس العدود when compounded, as سبعة عشر رجلاً : سبع عشرة جاريةً : عشر ليالٍ : عشر نساءً : عشر ليالٍ

(d) Multiples of 10, show no gender distinction الفاظ العقود عشرون رجلاً وعشرون امرأةً ومئة رجلٍ والـف جاريةً

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.

غبتُ بضعةً ايامٍ وبضع ليالٍ وبضعة عشر يوماً
وبضع عشرة ليلةً . وعنده بضعٌ وعشرون ناقةً

Lesson 179.

﴿ العدد الترتيبي ORDINAL NUMBER ﴾

1. What is the special form taken by the ordinal ?

That of the Noun of Agent **فَاعِلٌ** as it is a descriptive adjective, agreeing in gender with its noun.

الفصل الثاني أو الرابع أو السابع : السنة الثانية أو الثالثة أو الخامسة .

القمران الشمس والقمر ليس لهما ثالث

The "2 moons" (sun and moon) have no third.

لقد كفر الذين قالوا إن الله ثالث ثلاثة

Those who say that God is a third of three [gods] are infidels.

2. On what measure is **الأولى** the first ?

الفعلى fully explained in I48 : 5.

3. Does the ordinal agree with its noun in being defined by **ال** ?

Naturally it does, as it is an adj : c.f. **الكتاب الكبير** with

المقالة الثانية : شخص ثالث . Exs. **الكتاب الرابع**

4. What is the rule as to the compounds, and the decades ?

- (a) The compounds 11—19 take **عَشَرَ** (m) or **عَشْرَةَ** (f) ; if defined, the *units* are declinable (see I48 : 8).

فصلٌ حادي عشر أو ثاني عشر أو ثالث عشر

الفصل الحادي عشر أو الثاني عشر أو الثالث عشر

المقالة الحادية عشرة أو الثانية عشرة أو الثالثة عشرة

- (b) The decades and their units are united by **و** , as

الخامس والعشرون . الرابعة والعشرون . الثالثة والثلاثون

N. B. **عشرون** is the cardinal, **العشرون** the ordinal.

5. کم is considered to be an addendum to the section on number : why do we say کم نوعاً instead of کم نوع when we ask the question, "How many kinds" ?

(a) کم has two uses ; the first is called استفهامية interrogative, and requires its noun to be put in the accusative کم درهماً عندك How many dirhams have you ?

But,—if preceded by a preposition, it has to be genitive, as بِكُمْ غَرَشٍ اشتریت هذا For how many piastres did you purchase this ?

(b) The second use of کم is not interrogative at all, it is called خبرية (informative) and means "several, or many."

Exs : کم فرسٍ عندي I have several horses ; کم غلمانٍ ملکتُ I used to possess many servants. This is common in Egyptian colloquial هو فقير اعطِّ له کم غَرَشٍ He is poor, give him a few piastres. How is (b) خبرية dist : from (a) استفهامية

Very easily : کم الاستفهامية puts its noun in accusative, but کم الخبرية is annexed (in construction) to its noun which is, therefore, in the genitive,

6. In کأَنَّ القرآن is a word کأَنَّ somewhat similar to کم.

It means "lots of," or "how many a" ...

وَكأَنَّ من دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا Many a beast [of burden] cannot provide its own food.

Lesson 180.

﴿ THE VOCATIVE المنادى ﴾

1. المنادى is a noun mentioned after a special vocative particle such as يا to attract the owner's attention as يا عبد الله

2. The vocative particles are : يا وأيا وهيا وايّ وواه والهمزة

3. What is the Rule for each class of vocative ?

المنادى is of eight classes :

(1) مبنى على الضم Proper name : this takes a single damma (مبنى على الضم) علم as يا محمد : يا ابراهيم

(2) نكرة مقصودة Indefinite but intended (specified) : as يا استاذ يا فتيان : يا منصفون ! O ye lovers of justice !

(3) مضاف In construction : this takes fat-ḥa, as يا عبد الله . يا اخا العرب . يا ابا القاسم

(4) نكرة غير مقصودة Indefinite and unspecified, as (the cry of a blind man) يا رجلاً خذ بيدي O some man take my hand.

This is indefinite accusative.

(5) شبه بالمضاف Semi-construction : this also is placed in indef. accusative. يا ساعياً في الخير O (any) well-doer.

(6) Voc. of the Defined by ال : if the noun has the article the word ها التنبيهية or اية with ال is used, as :

يا ايها الذين آمنوا . يا ايها المرأة . يا ايها الكريم

- (7) The Sacred Name may be written **يا الله** but more usually **اللَّهُمَّ**
 (8) **يا ابنه** and **يا ابنت** have special forms. Either **يا ابناه** or **يا ابنت** and **يا أمه** or **يا امت**

Lesson 181.

﴿الاستغاثة﴾ CALL FOR HELP

1. One of the sub-sections of **المنادى** is **الاستغاثة** Call for help; it can be best remembered as marked by **يا** followed by **ل** as **يا للكرام** O generous ones [give alms].
2. What are its three forms ?

(1) Preposition **ل** to distinguish the one called upon from the one he is called to the aid of, as **يا للكرام** O generous ones [give alms].

(2) Sometimes **يا قوما** as **يا قوما**

(3) Sometimes **يا قوم** only, as **يا قوم** : **يا كرام**

3. What is **المتعجب منه**

It is a form (similar to the above) to express admiration, as **يا لآلاء** O what water ! to express admiration at its sweetness, or at its colour, etc. **المتعجب منه** = the one admired.

﴿الندبة﴾

- 4 **الندبة** is lamentation, and has a special form the original particle being **وا** with **اؤ** usually affixed to the name apostrophised as **واولداؤ** O poor boy ! But **يا** is also used, in that case

there is no special suffix, as يا عيني O [the light of] my eye !
يا كبدي O my liver ! (c.f. the Hebrew idea of bowels = emotions).

5. What three forms are possible to the name lamented ?

(a) المندوب may retain its original form as واحسینُ and يا عيني
يا فلذة كبدي

(b) It may end in ل (to imitate the long-drawn wail) as
وا حسیناً : ولداً

(c) It may end in the ها of pause (also imitative) as واحسیناهُ
N.B. Husain, lamented on the Feast of Muharram, was the
slain grandson of Mohammed,

Note — In colloquial, we say واسفاه O dear, O dear !

﴿ الترخيم ﴾

6. What is الترخيم

الترخيم is the opposite of التفتخيم which is a "broadening out," whereas الترخيم is a chopping off of the end of a word, more especially the vocative. For يا صاحب we say : يا صاح
for Fatima يا فاطمة ; for Ibrahim we say يا ابره

Lesson 182.

﴿ الاغراء والتحذير ﴾

1. What is the difference between الاغراء and التحذير

الاغراء (incitement to action) is the opposite to التحذير warn-
ing. Both are examples of the Arabic accusative dependent

on an unwritten verb. Ex : of (I) راعِ العهدَ والذمةَ means راعِ العهدَ والذمةَ
Keep covenant and guard conscience (honour). (2) الاسدُ الاسدُ
ايك ايك احذر means, Beware of the lion. اِيَّاكَ اِيَّاكَ means,
Thee I warn.

2. In how many ways can the warning be uttered ?

(1) By mentioning only the one warned, as اِيَّاكَ احذر = ايك احذر and

احفظ رَأْسَكَ = رأسك , or قِ رَجْلَكَ = رجلك

(2) The thing warned against, as احذر الاسدَ = الاسدُ

(3) The one cautioned and also the thing warned against, as

Beware of lies اِيَّاكَ وَالْكَذِبَ

Beware of innovations اِيَّاكَ وَالْمُحَدَّثَاتِ

3. How is the case explained in the last two examples ?

The elementary student need not learn this. The 'official'
explanation is :

ايك احذرُ واحذر الكذبَ equals ايك والكذبَ

ايك احذرُ واحذر المحدثاتِ = ايك والمحدثاتِ

﴿ الاختصاص ﴾

1. What is الاختصاص

It is the official explanation of the phenomenon of an accusative
occurring where one might have expected a nominative in
apposition, etc. Ex : نحن العربَ كرماءَ we might have expected
نحنُ العربُ but an implied verb (either اقصد or اعني) acts
upon العربَ governing it in the accusative. The sentence then

reads كرماء نحن (اقصد العرب) We — I mean the Arabs — are generous.

2. This is called الاختصاص specialisation.

نحن (اقصد) معاشر الانبياء 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 : I Thess. 4 : 15 نحن الاحياء الباقين

We, the Arabs, are the most liberal of any who spend (i.e. on their guests) نحن الرب اسخى من بذل

(End of المنصوبات)

Lesson 183.

﴿ GENITIVES المنفوضات ﴾

1. Nouns in the Genitive Case (المنفوضات or المجرورات) are of two kinds ;

(i) Those governed by prepositions ; (preps. are called حروف الجر)

(ii) Those which form the complement المضاف اليه 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 قُلْ للمؤمنات : آمنوا 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 :

اعطِ للوالدين والاقربين وذوي الحاجة Give to parents, nearer relatives, and the needy.

(iii) Faṭḥa in imperfectly declined nouns, as يسكنُ في مصرَ

He dwells in Egypt.

But kasra is resumed if ال is added, etc., as

تعرفتُ بالافضلِ (او بافضلِ الناسِ)

3. (حروف الجر) What are the chief prepositions?

من وعن الى وعلى وفي وربَّ والباء والكاف واللام والواو والتاء

خلا وعدا وحاشا Also ومذ ومنذ وحتى Lesson 175 : 3.

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 بدلاً منه

This is from God هذا من عند الله

Get away from me ! إليك عني

(Endorsement of cheques) [Pay] Sayid } عني الى السيد احمد
Ahmed and charge to my account

Have they asked about me ? هل سألوا عني

Sit down at my right hand اجلس عن يميني

One soul shall not make } لا تجزي نفس عن نفس
satisfaction for another }

For the soul of the departed عن نفس الفقيد

[A tradition] On the authority } عن ابي هريرة
of Abu Huraira }

We thank God for His mercy نشكر الله على رحمته

At the time of Abu Bekr ان على عهد ابي بكر

And we preferred some to others *وَفَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ*
 Of very great importance *عَلَى جَانِبٍ عَظِيمٍ مِنَ الْأَهْمِيَّةِ*
 They were killed for their crime *قُتِلُوا فِي ذَنْبِهِمْ*
 There is neither a learned nor a great man among
 this people *مَا فِي هَذَا الْقَوْمِ عَالِمٌ وَلَا كَبِيرٌ*
 An eye for an eye and } *عَيْنٌ بِعَيْنٍ وَسَنْ بِسَنْ*
 a tooth for a tooth }
 He is like a lion *هُوَ كَأَسَدٍ*
 He created the worlds } *خَلَقَ الْعَالَمِينَ مِنْذُ الْإِزْلِ*
 from everlasting }
 I slept until the morning *نِمْتُ حَتَّى الصَّبَاحِ*

See also Lessons 197—198 on the Particle.

Lesson 184.

﴿ ANNEXATION الإضافة ﴾

1. What are "Nouns in Construction" called, in Arabic?

The antecedent is *المضاف* the annexed, and the consequent is *المضاف إليه* the one annexed-to. Arab grammarians speak of a *نسبة* (ascription) of the one to the other.

2. What are the two kinds of *الإضافة*

(i) *الإضافة الحقيقية* Real construction, as *سَفِينَةُ نُوحٍ*
 (ii) *الإضافة اللفظية* Verbal construction, as *ضَارِبُ زَيْدٍ*

3. How are these two kinds distinguished?

(i) *الإضافة الحقيقية* has the force of an implied preposition, thus

السفينة التي لنوح may be taken to mean *سَفِينَةُ نُوحٍ*

Those residing in Cairo (ساكنو القاهرة)

A watch of gold

سَاعَةٌ ذَهَبٍ

﴿المضاف الياء المتكلم﴾

7. What is there peculiar to **الاضافة لياء المتكلم** the annexation to the *first* personal pronoun ?

Examine the following **عَصَايَ** my stick ; **قَاضِيَّ** my judge ;
احدى ابنتي one of my two daughters :

He is one of my teachers

هو احد معلميَّ

These are they that love me

هو لاء محبيَّ

From these examples and from Lesson 34 : 10-12 on p. 88 we leave the student to deduce his own rule !

هُدَايَ *hudâya*, my guidance, is like **عَصَايَ** for it is easily seen that euphony requires the avoidance of **هُدَايِ** which would be difficult, something like *hudâi*.

8. How do we parse the ordinary noun when it is annexed to **ي**

We say that **الحركات** the vowels, are **مقدّرة** implied or understood, as in **إِنَّ شَرَفِي حَيَاتِي** Truly my honour is my life.

9. What about that ending in **ي** as in **عَصَايَ** ؟

We say that **الحركات** **مقدّرة** لتعذر تحريك **الالف** the vowels are implied owing to the difficulty of vowing the alif.

10. What about **القاضي** and **الجاني**

We say **الحركات** **مقدّرة** لاستثقال **ضم الياء** the vowels are implied owing to the lack of euphony (*lit.* heaviness) if *ya* take *ḍamma*.

N.B. This "implied vowel" parsing is called **الاعراب التقديري**

Lesson 185.

﴿ APPOSITIVES (SEQUENTS) التوابع ﴾

1. Is the Appositive a word "in apposition" to a preceding word ?

Precisely ; التابع the appositive, is declined with a similar declension to that of the noun which precedes it.

Note that the literal meaning of تابع is followers, sequentia.

2. What are the four kinds of التوابع

نعت descriptive adjective, عطف conjunction, تأكيد corroborative, بَدَل substitute. Some grammarians, however, make five by adding عطف البيان explicative appositive, which we shall find under البَدَل I do not agree with them.

3. Commencing with النعت of what two kinds is it ?

(i) النعت الحقيقي real attribute, qualifies the noun which it follows ; as in the following examples :—

الحديقةُ الكبيرةُ : دخلتُ الحديقةَ الكبيرةَ : في الحديقةِ الكبيرةِ
تعرفنا برجلينِ فاضلينِ We were introduced to two noble men

(ii) النعت السببي "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 هذا رجلٌ غريبٌ امرؤه This is a man whose affair is strange.

هذان الصبيانِ الجميلةُ والدتهما { These two boys whose mother was handsome.

I entered the garden whose form is beautiful { دخلتُ الحديقةَ الحسنَ شكلها

We saw the youth whose face is comely { رأينا الفتى الصبوحَ وجهه

4. What is النعت usually ?

Usually it is a *derived* noun, as Noun of Agent ضارب or of Object مضروب, or Attribute as جميل or اسم تفضيل as اجل

But it may also be a *maṣdar* (used as a descriptive adj.) as شهودٌ عدلٌ trustworthy witnesses (but only when it is *capable* of being turned into a descr. adj. as (شهودٌ عادلون) or a demonstr. qualifying a definite noun, as جاء الرجلُ هذا this man came ; or the word ذو owner, or possessor رجلٌ صالحٌ ذو تقوى a good pious man (= رجلٌ صالحٌ تقيٌّ)

5. What are the rules of النعت الحقيقي

(a) النعت agrees with المنعوت which it follows, in definiteness or indefiniteness, as, مسافةٌ طويلةٌ : هو الاميرُ المقصودُ

(b) in gender, as امرأةٌ صالحةٌ . رجلٌ صالحٌ

(c) in number, as مررتُ بقائدينِ فاضلينِ I passed by two noble generals; هم مؤمنون حقيقيون They are real believers.

(d) in case, as مررتُ بامرأةٍ فاضلةٍ

6. What are the rules of النعت السببي

النعت السببي 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 رجلٌ حسنةٌ صفاته : هذا كتابٌ مفيدٌ موضوعه

These two boys whose } هذان الصبيان الكثير عيوبهما
faults are many }

Remember, in this connection, that ال has the status and practically the meaning of a relative pronoun.

7. Other examples of النعت السببي

This man whose girl is honourable جاء الرجل الفاضلة ابنته

I passed a man whose ancestors were honourable

مررت برجل كريم آباؤه (اوكرام آباؤه)

8. N.B. Remember that a نعت is also a صفة attribute.

Lesson 186.

{ CONJUNCTION العطف }

I. What is the difference between العطف which we treat here, and the so-called عطف البيان

This عطف is often called عطف النسق the connexion of sequence and is well-known to us, in English, as the Conjunction, whereas عطف البيان will be treated under the heading of البدل

There is very little in common between the two.

The Arabic definition of عطف النسق is that العطف 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	أو : أم	and (in general)	وَ
either (one of two)	إِمَّا	and then (order)	ف
but	لَكِنْ	then (after interval)	ثُمَّ
but rather	بَلْ	even, until (limit)	حَتَّى
not	لَا		

3. Examples, for careful study, to show the *use* of the above particles.

Success [comes] from knowledge and manners النجاح بالعلم والادب

Zaid and Mohammed arose قام زيدٌ ومحمدٌ

He insulted me and I struck him شتمني فضربتُه

Zaid arose, then Mohammed قام زيدٌ ثم محمدٌ

The savants (doctors of law) دخل العلماء ثم الامراء

entered and then the princes.

All men die, even prophets يموت جميع الناس حتى الانبياء

We stayed a day or so لبثنا يوماً او بعض يومٍ

Did you, or your fathers, } أنتم رفعتُم السموات ام آباؤكم
raise the heavens }

This or that ? (This, or rather that) هذا ام ذاك

Either this one or that one إِمَّا هذا وإِمَّا ذاك

Khalid did not come } لم يحضر خالدٌ لكن أخوه حاضر
but his brother is here }

Fear not thy enemy but rather thy brother لا تخف عدوك بل أخاك

Take the bow, not the sword خذ القوس لا السيف

4. Mention the chief rules of the use of conjunction ;

- (1) Noun should be coupled to noun, verb to verb, sentence to sentence. Exs :

God's is the Kingdom of heaven and earth

لله ملك السموات والارض

If ye believe and fear [God] He will give you your

rewards. وإن تؤمنوا وتتقوا يؤتيكم أجوركم

- (2) To make conjunction with an implied pronoun ضمير مستتر or with the attached pronoun, as تِ etc. the suitable detached pronoun must first be added, as

تعال انت وابوك : جئت انا وزيد

We and our company left

خرجنا نحن وجاعتنا

- (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 ولاجلك

- (4) In the case of "neither ... nor," the second لا requires و as, Neither this nor that لا هذا ولا ذلك

Lesson 187.

﴿ التوكيد CORROBORATION ﴾

- I. What is التوكيد and what are its two classes ?

التوكيد is a تابع which confirms or corroborates the preceding word. It is of two kinds, توكيد لفظي verbal corroboration, and توكيد معنوي corroboration of meaning.

2. *توكيد لفظي* is merely a *repetition* of the first word whether verb, noun, particle or sentence.

Zaid has come, has come.

زيد حضر حضر

الحق واضح واضح : نعم نعم : زيد قائم زيد قائم

Or the second word may be a synonym of the first, as

He cast down the pen, he threw it down القى القلم رماه

3. How is an "implied" or an attached pronoun corroborated ?

By a detached pronoun, as

اكتب انا

I myself came

جئت انا نفسي

Thou wast the watcher over them كنت انت الرقيب عليهم

4. *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 :

نفس عين كل جميع عامة كلا كلتا

The Hinds themselves هند نفسها : الهندات انفسهن

The army came, all of it. جاء الجيش كله

جاء كلا الرجلين : رأيت كلتا المرأتين

5. Are *كلا* and *كلما* ever declined ?

They are only declined when in construction to the pronoun هما

I saw the two men, both of them رأيت الرجلين كليهما

I passed the women, both of them مررت بالمرأتين كليتهما

I passed both the women مررت بكلتا المرأتين

6. *كلا* may have a predicate in the singular, not the dual, as

Each of the men is smart

كلا الرجلين نشيط

Each of the women is smart

كلتا المرأتين نشيطتان

Lesson 188.

﴿الْبَدَلُ﴾ SUBSTITUTION

1. **الْبَدَلُ** is a تابع which is substituted for the preceding noun, which was not intended by itself, being mentioned only to prepare the way for **الْبَدَلُ**.
2. **الْبَدَلُ** is of four kinds.

(1) **بدل مطابق** Identical substitution, this is otherwise called

بدل الكل من الكل substitution of the whole for the whole. Ex:

اهدنا الصراط المستقيم صراط الذين انعمت عليهم

The straight path, the path of those whom thou hast favoured.

Omar, thy brother, came to me

جاءني عمر اخوك

(2) **بدل البعض من الكل** substitution of part for the whole, as

I ate the loaf, a third of it

اكلت الرغيف ثلثه

The moon was eclipsed, a part of it

خسف القمر جزؤه

(3) **بدل الاشمال** comprehensive substitution, i.e. of something inherently connected with the preceding word, as

Zaid, i.e. his name, filled me with admiration اعجبني زيد اسمه

They will ask thee about

يسألونك عن الشهر الحرام قتال فيه

the sacred month, i.e. about fighting in it.

(4) **بدل مبين** differing substitution, which is otherwise called

بدل الغلط والنسيان the substitution for error or forgetfulness,

in which the substituted word merely corrects a slip, as :

Give the beggar three, four

اعط السائل ثلاثة اربعة

I shall be away two or 3 minutes

سأغيب دقيقتين ثلاث

I mounted the horse, or rather the camel

ركبت الفرس الناقة

3. What is the condition which must be observed in (2) and (3)

بدل الاشتمال and بدل البعض ؟

The بدل must be in construction with the *pronoun* corresponding to the preceding noun : كُسِفَت الشَّمْسُ جُزْؤُهَا The sun, part of it, was eclipsed.

﴿ عطف البيان ﴾

4. N.B. Most reliable grammarians hold that عطف البيان the explicative appositive is merely a form of البدل المطابق which we have dealt with above, while others hold that it is تابع خامس a fifth class of appositive.

The point to note is that here التابع is *better-known* than المتبوع

5. عطف البيان may consist of :

(1) A title after a name, as عَلِيٌّ زَيْنُ الْعَابِدِينَ Aly, ornament of worshippers, *i. e.* the model worshipper.

(2) A described name after the descriptive (or nickname) as

ابراهيم (friend of God) : اخليل ابراهيم : الكلیم موسى (= موسى الكلیم) of God).

(3) Noun after demonstr. adj. as هذا الكتاب this book (Al-Quran)

Note that *demonstr. adjs.* are in *apposition* to their nouns.

Exercise 188. Read aloud and translate as usual.

(التوايح End of)

Lesson 189.

﴿ مَا لَا يَنْصَرَفُ IMPERFECTLY DECLINED NOUNS ﴾

1. We have already shewn (in Lesson 155) that the noun is divided into **مَبْنِيٌّ** totally indeclinable, and **مَعْرَبٌ** declinable, but **المعرب** is sub-divided into **مَنْصَرَفٌ** fully declined, and **غَيْرُ مَنْصَرَفٍ** imperfectly declined. In this lesson (189) we study the *sign* of full declension **التَّنْوِين** and in 190 the *obstacles* to full declension **مَوَانِعُ الصَّرْفِ**

2. What is the mistake often made by students here ?

They think that **مَنْصَرَفٌ** (or **غَيْرُ مَنْصَرَفٍ**) means “devoid of *all* declension.” Such is not the case, for since **الصَّرْفُ** is *Complete* declension, **غَيْرُ مَنْصَرَفٍ** or **مَنْصَرَفٌ** means “*imperfectly* declined”;—**مِصْرُ** Egypt. In Egypt **فِي مِصْرٍ**

3. Is there any special connection between a noun being “imperfectly declined” and its ability or inability to take *tanwīn* ?

There is *vital* connection between the two, for the capacity of the noun to receive *tanwīn*,—when not defined by **أَل** 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 **الْمَنْوُونُ وَغَيْرُ الْمَنْوُونِ** Nunated and Non-nunated. By **غَيْرُ الْمَنْوُونِ** they mean **مَنْصَرَفٌ**

4. The explanation of **التَّنْوِين** in 6 : 6 (p. 16) was sufficient for that stage, but what is the official definition ?

التنوين نون سا كمة تُحذف خطأً وتثبت لفظاً في غير الوقف. مثلاً
رجلُنْ—هذه النون تُحذف خطأً وتثبت لفظاً نحو حضر رجلٌ ورأيتُ
رجلاً ومررتُ برجلٍ

“Tanwîn is a quiescent nûn 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 **الْوَقْفُ** the pause.” (At the pause, *i.e.* the end of the sentence, either one of **مَدِينَةٌ** or **مَدِينَةٍ** or **مَدِينَةٍ** is pronounced *madîna*; similarly **فِي الْمَدِينَةِ** is (there) pronounced *fil-madîna*.

5. Is *every* tanwîn of the same kind ?

No; there are four kinds, of which the first is the most usual :—

(1) **يُمْكِنُ** الاسم : تنوين التَّمْكِينِ this tanwîn that is, it makes it **مُمْكِنٌ** (see Lesson 190);

(2) **تَنْوِينُ الْعَوْضِ** gives “compensation” for the omission of a weak letter, as **قَاضٍ** instead of **قَاضِيٌّ** and **جَوَارٍ** for **جَوَارِيٌّ** (*c.f.* 137 : 6, 7). It is also given to the word **إِذَا** when adverbs of time are put in construction with it; for **إِذَا** at that time, we write **حِينَئِذٍ** and for **إِذَا** — **وَقْتِئِذٍ**; also **سَاعَتِئِذٍ** etc.

(3) **تَنْوِينُ الْمَقَابَلَةِ** (resemblance) is supposed by native grammarians to be given to the reg. *fem.* plural that it may resemble the *nûn* of reg. *masc.* plural (*sic*) ! as **مُسْلِمَاتٌ** مسلمون

(4) تنوين التذكير is not important to us here.

It is used to distinguish *the* author Sibawaihi from some other Sibawaihi *

مررتُ بسيدويه وسيدويه آخر

* (Sibawaihi, one of the earliest Arabic grammarians, was of Persian origin. So was Firūzabādi, the early lexicographer).

Lesson 190.

1. What is the other name given to الاسم المعرب

يمكن الاسم declined noun, and the tanwin is said to يمكن الاسم i.e. causes it to become declinable.

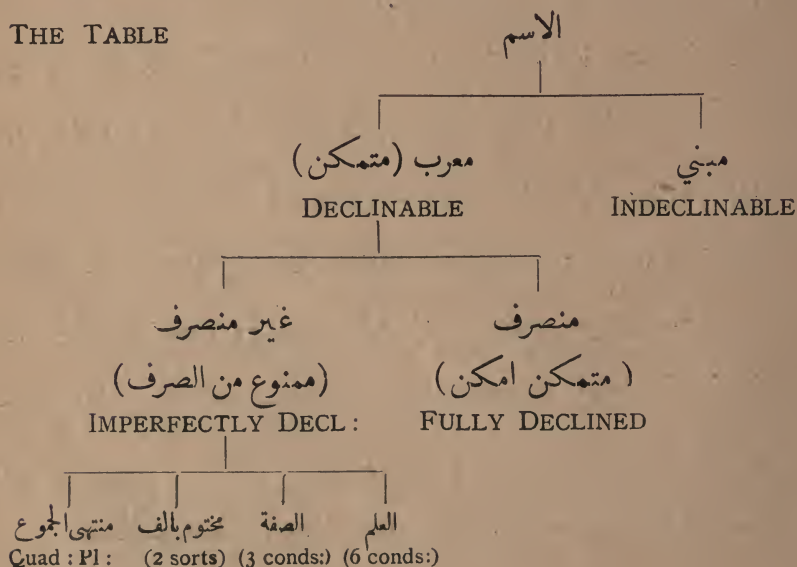
Hence that kind of tanwīn is called تنوين التمكن

2. What is the meaning of متمكن أمكن ؟

Since متمكن means declinable, أمكن means more declinable ; it is applied to the fully declined noun as a synonym for منصرف

From 189 : 3 we learned that such a noun —when indefinite— receives tanwīn.

3. THE TABLE



4. After copying the important table at foot of page 422, learn the following details of **الاسماء الممنوعة من الصرف** There are four classes but these have sub-divisions or conditions.

1. **العلم Proper Noun** when it is :

(a) **فاطمة وزينب وخديجة** fem : by form, or meaning, or both, as **موئث**

But note that a *triliteral* Arabic name with a *silent* middle letter

(i.e. bearing sukûn) is allowed tanwîn, as Hind, a girl's name :

رَأَيْتُ هِنْدًا : مَرَرْتُ بِهِنْدٍ

(b) **اعجمي foreign name** (i.e. a proper name in its original language) as **ابراهيم واسحق ويعقوب**

N.B. A triliteral proper name with quiescent middle letter must

be nunated, as **لُوط** and **نُوح** : **رَأَيْتُ نُوحًا وَمَرَرْتُ بِنُوحٍ**

(c) **مركب مزجي mixed compound**, of which the second part only can be declined at all, as **بعلبك** and **بُخْتَنْصَر** I passed by

مَرَرْتُ بِحَضْرَمَوْت Hadramaut (S. Arabia)

(d) Having a **زيادة** (extra) of **ان** (i.e. these two letters are additional to the original radicals, as **سليمان** and **عثمان**

(e) On a measure of a verb, as **يزيد** and **أحمد** and **تدمر** (These are said to be **ممنوعة من الصرف** because they resemble the parts of **المضارع** tense ! Yazîd was a Khalîfa at Damascus ; Tadmor, or Palmyra, is now a ruin in the North Syrian desert).

(f) Changed from another form (so they say) ; **عُمَر** is asserted to be a variation of **عَامِر** . Other examples are **قُزَح** (the rainbow is called **قوس قُزَح** Saturn, etc.

To sum up, the grammarians say that **العَلَمِيَّة** (fact of being a proper name), plus *one* of these conditions, prevents tanwīn.

II. **الصفة Attribute**:(descr. adj.), where it is:—

(a) **فَعْلَانٌ** Carefully note that it is *not* on the form **فَعْلَانٌ** which is nunated and the fem. of which is **فَعْلَانَةٌ** but on **فَعْلَانٌ** the fem. of which is **فَعْلَانِي** as **غَضَبَانٌ مَ غَضَبِي** ; **سَكْرَانٌ مَ سَكْرِي** ; **عَطْشَانٌ مَ عَطْشِي** thirsty; drunken;

(b) **فَعْلٌ** . This is the **أَفْعَلُ** of superiority (Lesson 59) or of colour etc. (L: 58). Exs. **مَرَرْتُ بَيْتَ أَحْمَرَ : مَرَرْتُ بِأَفْضَلِ** .

(c) Changed from a previous form, as **مَشْنَى وَثَلَاثَ وَرُبَاعَ وَخَمَاسَ** These words mean. respectively, 2, 3, 4 or 5 at a time, as **ذَهَبُوا خُمَاسَ** or **جَاءَ الْقَوْمُ رُبَاعَ** **أَيِ أَرْبَعَةٍ أَرْبَعَةٍ**

III. **المختوم بالالف التأنيث 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) **آء** as in **أَشْيَاءُ كَرَمَاءُ أَنْبِيَاءُ بَيْضَاءُ حَسَنَاءُ**

(b) **ى** as in **ذَكَرَى : حَبَلِي** : **صَغَرَى** N.B. these, in **ى** are not diptotes.

IV. **صيغة منتهى الجموع Quadrisyllabic Plural** as **دَرَاهِمُ** **عَجَائِبُ** : **سَلَاطِينُ** Important note : If this form gets a **ة** for some plurals it is said to be upon **فَعَالِلَةٌ** 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.

﴿ فِي اَعْرَابِ الْفِعْلِ INFLEXION OF VERBS ﴾

1. Which part of the verb is مَبْنِيٌّ and which is مَعْرَبٌ ؟

This was fully answered in 155 : 4—8 which see.

2. The Arabic puts it that المَضَارِعُ الْخَالِيَةُ مِنَ النُّونِ of verbs is المَعْرَبُ

What are these two nûns which cause المَضَارِعُ to be مَبْنِيٌّ and

without which it is مَعْرَبٌ ؟ — (1) The nun of التَّوَكِيدُ (revise

Lesson 128) as in لِيَضْرِبَنَّ and (2) the nun of feminine as in

الْأُمّهَاتُ يَضْرِبَنَّ أَوْلَادَهُنَّ

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 ؟ رَفْعٌ وَنَصْبٌ وَجَرٌّ

What are the three possible to the Verb ؟ رَفْعٌ وَنَصْبٌ وَجَزْمٌ

Our order of study is firstly النَصْبُ then الْجَزْمُ for الرَفْعُ is so

simple that it can be disposed of in few words.

4. What are اَعْلَامَاتُ النِّصْبِ the signs of the verb being مَنْصُوبٌ

(i) In the singular (and in 1st. plural) it is اَنْ تَفْعَلْ as فَتْحَةٌ

(ii) In الْاَمْثَلَةُ الْخَمْسَةُ the five forms (i.e. the five forms of المَضَارِعُ

لَنْ يَذْهَبُوا. لَنْ تَذْهَبِي. — حَذْفُ النُّونِ (ن) it is

Learn the five forms : يَفْعَلُونَ : يَفْعَلَانِ تَفْعَلَانِ : تَفْعَلِينَ

N.B. Note that it is inaccurate to give a third اَعْلَامَةٌ for النِّصْبُ

That applies to الْجَزْمُ not to النِّصْبُ. This third one (given,

inaccurately, in some books) is حذف حرف العلة suppression of the weak letter, but it really only applies to الجزم below. In the example لكى يرضوا the علامة of النصب is حذف النون not حذف حرف العلة for the weak letter disappeared even in the Indicative يسعون due to permutation قلب and therefore to be studied under الصرف

5. What are the original naṣb-ating particles النواصب

The four 'original' ones are أَنْ وَلَنْ وَإِذَنْ وَكَيْ though even لَا أَنْ is formed from أَنْ

6. But how do you account for the others given in Lesson 30 ?

لِ is said to be لَام كَيْ the lââm of كَيْ (but it is also called لَام التعليل the lââm of *motive*).

It may be used without كَيْ or together with it, or even with لَا also, ذهبوا لِيَا كَلُوا = ذهبوا كَيْ يَأْكَلُوا. لِكَيْلَا in order not. When لِ is preceded by a negative it is called لَام الْجُحُود the lââm of denial, as مَا كُنْتُ لِأَخْلَفَ الْوَعْدَ

(N. B. Distinguish these lâams from لَام الْأَمْرِ which is جَازِم not نَاصِب Ex : Let him eat ! لِيَأْكُلْ)

لِيَلَّا is simply a compound of لِ أَنْ لَا so that even here we find أَنْ occurring.

The same applies to **حَتَّى** which is really a preposition which precedes an *implied* **أَنْ** — **حَتَّى يَتَبَيَّنَ** = **أَنْ يَتَبَيَّنَ** until it gets distinct. **لِيَشْرَبُوا حَتَّى يَشْبَعُوا** = **أَنْ يَشْرَبُوا حَتَّى يَشْبَعُوا**

7. Is there any difference between **إِذَا** and **إِذَنْ** ?

None ; either introduces a *reply*, as **إِذَا تَدَخَلَ الْجَنَّةَ** — **آمَنْتُ بِاللَّهِ**
(The student must distinguish **إِذَا** idhan, from **إِذَا** idha, which has a different meaning).

8. What is the most important function of **أَنْ** ?

أَنْ is not only **حَرْفُ نَصْبٍ** but also, with its verb, takes the place of — and has the meaning of — the *maṣḍar* and it is therefore called **حَرْفُ مُصَدَّرٍ** It is also commonly spoken of as **أَنْ** *المصدرية* = *'an* which is like *المصدر*

أَنْ تَصُومُوا خَيْرٌ لَكُمْ = **صِيَامُكُمْ خَيْرٌ لَكُمْ**
أَرِيدُ أَنْ أَزُورَكَ = **أَرِيدُ زِيَارَتَكَ**
يَسِّرْنِي أَنْ تَجْتَهِدَ = **يَسِّرْنِي اجْتِهَادَكَ**
أَرْجُو أَنْ تُسَاعِدَنِي = **أَرْجُو مُسَاعَدَتَكَ إِيَّايَ**

Lesson 192.

﴿ نَوَاصِبُ الْفِعْلِ ﴾ (THE SUBJUNCTIVE (Contd.))

1. To continue the subject of **أَنْ** ; is **أَنْ** always *أَفْظَاهِرَةٌ* expressed ?

No ; it may be *مُخَذَّوْفَةٌ* suppressed, or, as it is sometimes called, *مُضْمَرَةٌ* hidden, implied.

2. When may it be محذوفة (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 واجب essential.

It is جائز after لام التعليل as جئتُ لأدرسَ or لأنْ ادرسَ
حضرنا لنسمعَ (اولأنْ نسمعَ). تب ليغفرَ لك الله (اولأنْ يغفرَ او لسكي يغفرَ)

3. When is its suppression واجب ؟

أنْ is implied—not expressed—in five cases :

(i) بعد لام الجحود after the lam of *denial*, as,

ما كان الله ليعذبَ الصالحينَ the good It's not God's way to torment

(ii) After حتى a preposition meaning إلى (thus أنْ = حتى أنْ)

انتظرْ حتى ارجعَ اليك Wait until I return to you

كلوا واشربوا حتى تشبعوا Eat and drink until ye are satisfied

قاصص اللصوص حتى يتوبوا Chastise the thieves till they repent

(iii) After أو which has the meaning of إلى or of إلا
لأستسهلنَّ الصعب أو أدرك المني

I make light of difficulty till I reach my aim.

اجلس او يقوم الأمير Sit down, or else the prince will rise

(iv) After فاء السببية the causal ف (that which expresses effect).

But this ف follows either (a) النفي negation, or (b) الطلب request

Exs (a) Do not hurry or you will repent لا تعجل فتندم

He attempted not, so found not لم يجد فيجد

(b) Visit me and I will honour you زُرْنِي فَأُكْرِمَكَ

Are you listening? I am telling you هل تُصَنِّي فَأُحَدِّثُكَ

N.B. "Request," here, is a wide term; see under 4 below.

(v) After the wau of association واو المصاحبة or واو المعية preceded by a negative or request as under (iv)*

لم يأمرُوا بالخير وينسوا انفسهم

They did not command[others] to do good and forget themselves

لا تَنْهَ عَنْ خُلُقٍ وَتَأْتِي مِثْلَهُ

Do not forbid a trait (*i.e.* manners) and produce the like [yourself].

4. What is comprised under الطلب in (iv) and (v) ?

Request, comprises seven things :—

(a) Command :— Be generous and you will prosper جودوا فتسودوا

(b) Prohibition :— Do not strike } لا تضرب الكلب فيعضك
the dog or he will bite you }

(c) Interrogation :— Where goest } أين تذهبُ فأُتبعك
thou? that I may follow thee. }

(d) Exhortation :— Wilt thou not study, } ألا تدرسُ فتَرْضِي معلمك
in order to please thy teacher? }

(e) Incitement, or threatening :— } هَلَّا تُؤْمِنُ فتَأْمِنَ
Wilt thou not believe and be safe? }

(f) Wish, or desire :— } لَيْتَكَ معلم وتعلمنا
O that thou wert a teacher, to teach us! }

(g) Hoping :— Hope our friend will } لعلَّ حبيبنا قادمٌ فنُكرمه
come, that we may honour him. }

* This, to a Western student of Arabic, seems obvious, since wau is a conjunction.

Lesson 193.

﴿ جَوَازِمُ الْفِعْلِ THE JUSSIVE ﴾

1. Our next lesson concerns the Jussive Mood **جزم الفعل** Which part of the verb can be **محزوم** by the action of governing particles ? This is answered in 191 : 2.

2. ما هي علامات الجزم

(i) **السكون** is the original and usual sign, as in **اضربهُ**

(ii) **حذف النون في الامثلة الخمسة** Suppression of the *nûn* in the five forms (see 191 : 4).

(iii) **حذف حرف العلة** Suppression of the weak letter.

For exs, see not only **لم يَرْضَ** he was not agreeable, but *c.f.*

also **لم يَقُمْ** he did not rise. True, by **حذف حرف العلة** the grammarians usually mean the suppression of the last letter in

الفعل المعتل الآخر (Les : 122—126) but it is well to note also the result of **الجزم** upon **الفعل الاجوف** also, *i. e.* suppression of its weak letter.

3. What do we mean by **الجوازم** and how many are there ?

جوازم is the plural of **جازمة** 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 وَلَمَّا وَلِ وَلَا**

- (a) **لَمَّا** and **لَمْ** (not the ordinary adverb of time, but another **لَمَّا**) both negate the verb, **لَمْ** meaning not, but this **لَمَّا** 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 **لَمَّا** means not *yet*, as **قام الضيف ولمّا يأكل** The guest has arisen but not yet eaten. **جئتُ ولمّا يطلع الفجر** I came before dawn and appeared

- (b) **لَا** and **لِ** give the Imperfect a future signification for they give directions about an action not yet accomplished.

لِ which is used for commands and also for prayers, is called **لام التعليل** and should be readily distinguishable from **لام الامر** and from **لام الجحود** (191 : 6 and 192 : 3). How ?

Ex : Let every man know

لِيَعْلَمَ كُلُّ إِنْسَانٍ

Let the murderer die !

لِيُقْتَلَ الْقَاتِلُ

May God bless us !

لِيُبَارِكَنَا اللَّهُ

لَا is **لَا النّهي** the *lâ* of prohibition, not **لَا النّافية**

Note the difference. **لا تسرق : لا تزني**

- (c) Does **لِ** ever take any other form ?

When preceded by **ف** or **و** it may drop its kasra, taking in its place — **فَلْيَفْعَلْ** Then let him do it ! **ذلك**

Lesson 194.

5. II. جوازم apocopating **TWO** verbs, are twelve in number.

إِنْ وَاذِمَا وَمَنْ وَمَا وَمَهْمَا وَمَتَى وَايَانِ وَايْنِ وَاِنِّ وَحَيْثَمَا وَكَيْفَمَا وَاِيَّ

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 جوازم 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

إِنْ تَكْسَلْ تَفْشَلْ

If ye shew mercy ye shall be shewn mercy

إِنْ تَرْحَمْ تَرْحَمْ

Whenever ye study ye advance

إِذَا تَتَعَلَّمْ تَتَقَدَّمْ

8. Examples of the ten اسماء الشرط

Whoever shews mercy is shewn mercy

مَنْ يَرْحَمْ يُرْحَمْ

Who doth evil shall }
be recompensed for it }

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ

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 } متى تتقنوا العمل تبلغوا الامل
will achieve (reach) your aim }

Whenever you come to us you will } اَيَّانَ تَأْتِيَا تَلَقَّ خَيْرًا
meet good (i.e. a good reception). }

Wherever ye be, death } اَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ
will overtake you. }

Whenever ye go ye shall be honoured اَنِّي تَذْهَبُوا تُكْرَمُوا

Wherever ye two go ye shall be honoured حَيْثُمَا تَنْزِلَا تُكْرَمَا

I will sit wherever you do. حَيْثُمَا تَجْلِسُ اجْلِسْ

I will be just as you are كَيْفَمَا تَكُنْ اَكُنْ

Whomsoever you strike I strike اَيَّا تَضْرِبُ اضْرِبْ

9. We said under § 6 that sometimes one of the verbs is not in

المضارع but الماضي Amplify this statement now.

There are four theoretically possible ways of using اِنْ

Example جواب الشرط فعل الشرط

اِنْ تَقَمَّ اَقَمَّ	المضارع	المضارع	١
اِنْ قَمْتَ قَمْتُ	الماضي	الماضي	٢
اِنْ تَقَمَّ قَمْتُ	الماضي	المضارع	٣
اِنْ قَمْتَ اَقَمَّ (او اقوم)	المضارع	الماضي	٤

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 الماضي in the other Cases ?

الماضي is always مبني and therefore the اسماء الشرط have no effect upon it, they only govern verbs in المضارع

Which are the more common usages ?

Either to use two verbs in the Apocopated, المضارع المجزوم or two in الماضي . Of one in الماضي and then one المضارع the latter may even be released from government by the particle, as *إِنْ قَمْتَ اقُومُ* Rules for فعل الشرط will be found in higher grammars; but the criterion for the student is—USAGE.

11. Account for اقرعوا يَفْتَحْ لَكُمْ (L. 32 : 6).

Arabic, lending itself to epigram, often substitutes the imperative for the verb governed by *إِنْ* thus *إِنْ تَسَكْتُ تَسْلَمْ* may be replaced by *اسْكُتْ تَسْلَمْ* So here, *إِنْ تَقْرَعُوا يُفْتَحْ لَكُمْ* is replaced by *اقرعوا يَفْتَحْ لَكُمْ* c.f. also *اطلبوا تجدوا* and *اجتهدوا تنجح* and *جودوا تسودوا*

12. Can فعل الشرط be omitted ?

It may be omitted after *إِنْ* doubled in *لا (إِنْ المدغمة)* thus, *تكلم بخير والّا فأسكت* Speak good, or else be silent

13. May *ف* be used ?

Yes, if the answer الجواب is a verb denoting a demand or in some other way is not suitable to be a condition, as :—

ان كنتم تحبون الله فاتبعوني. If ye love God,—then follow me.

﴿ THE INDICATIVE رفع الفعل ﴾

14. What did we say were the 3 kinds of اعراب الفعل
 رفع ونصب وجزم . Of these we have dealt with نصب الفعل and
 رفع الفعل there only remains جزم الفعل
15. When is a verb مرفوع
 is مرفوع when *not* preceded by any of the governing
 regents already mentioned.
16. What are العلامات
 Damma, as يضربُ or the nûn in the 5 examples as يضربون تضر بين

Lesson 195.

﴿ DEFECTIVE VERBS الافعال الجامدة ﴾

1. What is the definition of الفعل الجامد
 is that which keeps to one form, either the past as
 ليس and عسى , or the imperative as هَبْ These are the real
defective verbs ; whereas الفعل المتصرف is the inflected verb, *i.e.*
 that which can express various tenses.

N.B. Use the *Arabic name*, to avoid confusion of English terms.

2. الافعال الجامدة page 218, should be revised and memorised.

﴿ صيغتا التعجب ﴾

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 **لله درّه خطيباً** By God what a flow is his as an orator. Originally **درّ** meant the flow of milk from the udder.

﴿ نَعَمْ وَبِئْسَ اخْتَاهُمَا ﴾

5. Name the four verbs of Praise or Blame

نَعَمْ وَبِئْسَ وَسَاءَ وَحَبَّذَا

These should be re-studied in Lesson 129 : 1—4 (page 305).

Lesson 196.

﴿ الاسماء 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 : واسم الفاعل : والصفة المشبهة : واسم التفضيل

2. Examples of a مصدر governing like a verb.

(a) But for God pushing back the people **لولا دفعُ الله الناسَ**

If God had not pushed the people back **لو لم يدفع الله الناسَ**

(b) I was surprised at his killing Zaid **عجبتُ من قتيله زيداً**

(c) I was surprised at Zaid's being-beaten **عجبتُ من ضرب زيدٍ**

3. What is the difference between (b) and (c) ?

In (a) and (b) المصدر is placed in construction with its Agent, but in (c) with its Object ; the former is more frequent than the latter. (Revise 68 : II on p. 176).

4. Is there any RULE as to when a maṣḍar may govern like a verb ?

RULE :— المصدر can only govern like a verb when it is capable of being replaced by its equivalent verb as in 2 (a) above.

5. What is meant by اسم مصدر

اسم مصدر is a quasi-maṣḍar; it is said by the grammarians to have the same meaning as the maṣḍar but not to be called مصدر because of being defective in one or more missing letters, without Compensation. Thus from اعان the maṣḍar is اِئَانَةٌ and عَوْن is called اسم مصدر. But from وزن we get وَزَن and also زِنَةٌ both maṣḍars, for the ة of the latter is compensation for the lost و.

6. Examples of اسم الفاعل governing like a verb.

(1) You know his value انت عارفٌ قدره

This follows the rule in 4, for it equals انت تعرف قدره

(2) هو الواهبُ الخيرَ = هو الذي يهبُ الخيرَ

He is the bestower of good.

Lesson 197.

{ THE PARTICLE الحرف }

1. In Lesson 197 we take اَصْنَافُ الحُرُوفِ the different *kinds* of particles, then in 198 the *meanings* of the particles. But what is a particle ? الحرف ما دلَّ على معنى في غيره

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 مَبْنِيَّة

2. How is a distinction made between الحُرُوفِ meaning alphabetical characters and الحُرُوفِ meaning particles.

The first are called حُرُوفُ الْمَبْنِيِّ Letters of building, and the latter حُرُوفُ الْمَعْنِيِّ 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 النَوَاصِبُ and الْجَوَازِمُ already studied ; (3) common to noun and verb, as حُرُوفُ الْعَطْفِ conj :
 - b. Into *governing* particles, as النَوَاصِبُ and الْجَوَازِمُ and إِنَّ وَاخَوَاتَهَا and into non-governing, as هَلْ
 - 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, النَوَاصِبُ subjunctive, الْجَوَازِمُ 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.

- (I) Particles of *Reply* : لا ونعم وبلى وإي وأجل وجيروا ^{إن}
 The last two جَيرُوا ^{إن} are seldom used.
- (2) *Negation* : لم ولما ولن وما ولا ولات وإن
 لات is not much used : لا ساعة مندم : There is no hour for repentance (i.e. it has gone).
 إن اردنا إلا الحسنی We intended naught but good.
- (3) *Condition* : إن واذا ولو ولوما ولولا وأما
- (4) *Interrogation* : أم and هل أ
- (5) *Incitement* : أ لا والأ وهلا ولولا ولوما
- (6) *Future* : س وسوف لن وأن وإن
- (7) *Masdar particles* : ما ولو وأن وأن وكى
- (8) *Demonstrative particles* : ها وألا وأما
- (9) *Corroboration* : إن وأن وقد ون ول
- (10) *Pleonastic (i.e. extras)* : حرف الزيادة :
- ب في خبر ليس (ليس الله بظالم) ما في (عما قليل) وما في (ربما)
- (II) *Surprise* : إذ وإذا — ظننناه غائباً واذ انه حاضر
- (12) *Explication* : أن but occasionally أي
 He nodded 'Yes.' وأشار برأسه أن نعم :
- (13) *Expectation (Probability)* : حرف التوقع . This is قد with المضارع
 (but with الماضي it is حرف تحقيق i.e. actual happening).
- (14) *Stringent Denial* : حرف الردع : كلا
- (15) *Adversative particle* : حرف الاستدراك : لكن

لولا and لوما are particles of امتناع لوجود prevention of occurrence through observance of condition (contrast with لو) as
لوما حضورك لَتُضَيَّ عَلَيَّ — لولا وجود الله لَهَلَكْنَا
up I had died. But for the existence of God we had perished.

اما الفقير فهو من يصرف اكثر مما يكسب : ف requires اَمَّا

4. الاستفهام Example of use of اَم with اَم :

أفي المنزل نجلس أَمْ في الحقيقة

Note that there are many words for interrogation as متى and كيف etc., but they are not particles.

5. احرف التحضيض may be used as a form of rebuke. Don't you believe in God ? أَلَا آمَنْتَ بِاللَّهِ

6. الاستقبال These were dealt with under النواصب

7. الاحرف المصدرية : وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ = وَصِيَامُكُمْ خَيْرٌ لَّكُمْ
يسرني انك ترضى به = يسرني رضاك به

8. احرف التنبيه commence the phrase, for they are said to be
Lo ! here am I. هَا أَنَا جِئْتُ as , من الالفاظ التي لها الصدارة
Behold we look into your matter. هَا نَحْنُ نَظُرُونَ فِي امْرُك

9. احرف التوكيد لا يبرحنَّ من بالك ان صديقك لصّ : Let it never slip from your mind that your friend is a robber.

قال من فضلك افعل : قلتُ إِنِّي أَفْعَلُ He said, Be so good as to act : I said, Truly I am acting.

Lesson 199.

﴿ أمثلة إعراب PARSING ﴾

(١) ضربَ زيدُ الجملَ

ضربَ — فعل ماض مبني على الفتح
زيدُ — فاعل لضربَ : مرفوع وعلامة رفعه ضمة ظاهرة في آخره
الجملَ — مفعول به : منصوب وعلامة نصبه فتحة ظاهرة في آخره

(٢) ضُرِبَ الجملُ

ضُرِبَ — فعل ماض (المجهول) مبني على الفتح
الجملُ — نائب الفاعل : مرفوع وعلامة رفعه ضمة ظاهرة في آخره
شرفي حياتي : — مبتدأ وخبر والجملة جملة اسمية

شرفي — مضاف ومضاف اليه

شرف — مبتدأ مرفوع وعلامة رفعه ضمة مقدرة

الياء — ضمير متصل مبني على السكون في محل جر بالاضافة

حياتي — مضاف ومضاف اليه

حياة — خبر لشرفي : مرفوع وعلامته ضمة مقدرة

الياء — ضمير متصل مبني على السكون في محل جر بالاضافة

(٤) كان زيدُ كريماً

كان — فعل ماض ناقص يرفع اسمه وينصب خبره

زيدُ — اسم كان مرفوع به وعلامته الخ . (etc. =)

كريماً — خبر كان منصوب وعلامته الخ

(٥) جاء زيدُ راكباً : — جاء زيدُ — فعل وفاعل الخ

راكباً — حال : منصوب وعلامة نصبه الخ

EXAM. PAPER 200.

SET AT

Matriculation Exam. (Univ. of London).

1. (a) Translate the following easy story :—

خَرَجَ شَخْصٌ بِصُرَّةٍ دَرَاهِمَ إِلَى السُّوقِ لِيشْتَرِيَ حِمَارًا فَاسْتَقْبَلَهُ
رَجُلٌ فِي الطَّرِيقِ وَقَالَ لَهُ : إِلَى أَيْنَ — قَالَ : إِلَى السُّوقِ لِيشْتَرِيَ حِمَارًا
— قَالَ : قُلْ إِنْ شَاءَ اللَّهُ تَعَالَى — فَقَالَ : لَيْسَ هَذَا مَوْضِعَ إِنْ شَاءَ اللَّهُ —
الَّذِي دَرَاهِمُ فِي جَيْبِي وَالْحِمَارُ فِي السُّوقِ — فَلَمَّا وَصَلَ إِلَى السُّوقِ ضَرَبَ
عَلَى جَيْبِهِ لَصًّا فَأَخَذَ الصُّرَّةَ — فَلَمَّا رَجَعَ إِلَى دَارِهِ اسْتَقْبَلَهُ ذَلِكَ الرَّجُلُ
فَقَالَ لَهُ : مَنْ أَنْتَ — قَالَ : مِنَ السُّوقِ إِنْ شَاءَ اللَّهُ وَلَمْ أَشْتَرِ الْحِمَارَ
إِنْ شَاءَ اللَّهُ وَهَذَا أَنَا مُفْلِسٌ إِنْ شَاءَ اللَّهُ وَعَلَيْكَ اللَّعْنَةُ إِنْ شَاءَ اللَّهُ

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 الْإِخْبَارِ أَنَّ نُوحًا أَوَّلَ نَبِيٍّ بَعَثَ وَأَنَّ قَوْمَهُ كَانُوا أَهْلَ أَوْثَانٍ
يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ — فَبَعَثَ إِلَيْهِمْ نُوحٌ فَدَعَاهُمْ إِلَى اللَّهِ فَكَانُوا يَبْطِشُونَ بِهِ
وَيَسْتَحْفَنُونَ بِهِ — وَأَوْحَى اللَّهُ إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ فَانْهَمُ مَغْرُقُونَ — فَصَنَعَهُ مِنْ
خَشَبِ السَّاجِ وَجَمَلَ طَوْلَهُ ثَلَاثَ مِائَةِ ذِرَاعٍ وَعَرْضَهُ خَمْسِينَ ذِرَاعًا
3. Give (with full vowel-points) the singular or plural, as the case may be, of six only of the following words :—
- صُورَةٌ — عَمَلَةٌ — شُهُودٌ — غَازٍ — فَتًى — غُلَامٌ — ابْنٌ — فُقَهَاءٌ — أُخْرَى —
4. Give the 1st person singular and the 2nd person plural feminine of the perfect (الماضي) and the imperfect (المضارع) indicative of رَأَى and the 2nd person singular masculine of the imperative (الامر) of وَدَعَ — أَمَدٌ — وَدَّ
5. Write out the following sentences, with the vowel-points, and state the rule followed in each case :—

لا اله الا الله — يا ابراهيم خليل الله
لا حول ولا قوة الا بالله — بيت المقدس

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 (جمله فعلية)
8. Translate into Arabic (with full vowel-points):—

On the following day we reached the city, which is situated on the sea-shore, and is both well-watered and well wooded, Prince Frederick, the heir apparent, came to receive the queen; and the inhabitants also — men, women, and children — poured out of the city to see the show, some on horseback, others on foot. We made our entry into the city about mid-day, along with the queen and her attendants. But when we reached the gate of the palace we were stopped by the guard, who said that we could not go in without the permission of the King.

(Answer in full, and send up).

Numerical Values.

Hebrew	Arabic	Value	Hebrew	Arabic	Value
ל	ل	30	א	ا	1
מ	م	40	ב	ب	2
נ	ن	50	ג	ج	3
ס	س	60	ד	د	4
ע	ع	70	ה	ه	5
פ	ف	80	ו	و	6
צ	ص	90	ז	ز	7
ק	ق	100	ח	ح	8
ר	ر	200	ט	ط	9
ש	ش	300	י	ي	10
ת	ت	400	כ	ك	20

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(Students should use the proper ARABIC Terms).

(The nos. refer to the *pages*).

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درس ١٩٩



فقال الثعلب ايها الجاهل ان للمزاح حداً لا يجاوزه صاحبه فلا تحسب ان الله
 يمكنك مني بعد ان انتقذني من يدك فقال له الذئب انك لجدير ان ترغب في
 خلاصي لما بيننا من سابق المؤاخاة والصحبة وان خلصتني لابد ان احسن
 مكافأتك فقال الثعلب قد قال الحكماء لا تؤاخذ الجاهل الفاجر فانه يشينك ، ولا
 يزينك ، ولا تؤاخذ الكذاب فانه ان بدا منك خير اخفاه ، وان بدا منك شر
 انشاه ، وقال الحكماء لكل شيء حيلة الا الموت . وقد يصلح كل شيء الا فساد
 الجوهر ، وقد يدفع كل شيء الا القدر ثم جعل يصيح لاهل الكرم حتى
 بصروا به واقبلوا عليه مسرعين فثبت لهم الثعلب حتى قربوا منه ومن الحفرة التي
 فيها الذئب ثم ولى الثعلب هارباً فنظر اصحاب الكرم في الحفرة فلما رأوا فيها
 الذئب وقعوا عليه بالحجارة الثقال ولم يزلوا يضربونه بالحجارة والخشب ويطعنونه
 بأسنة الرماح حتى قتلوه وانصرفوا . فرجع الثعلب الى تلك الحفرة ووقف على
 مقتل الذئب فرأه ميتاً فحرك رأسه من شدة الفرح . ثم ان الثعلب اقام بالكرم
 وحده مطمئناً لا يخاف ضرراً وهذا ما كان من حديث الذئب والثعلب

درس ٢٠٠ . صلاة مسيحية

اللهم القادر على كل شيء الذي سمحت فيما مضى من الزمان بتبليبل الالسنه
 لاجل تفريق الامم وبددتهم على وجه كل الارض ليشعروا بقدرتك وعظمتك
 ويخضعوا امام عرش نعمتك . بارك يارب على جميع المساعي المبذولة في هذا العصر
 لجمع شتات اولاد آدم ثانية ، ولا سيما هذه الدروس العربية التي غرضها تقريب
 الامم بعضها من بعض لازالة سوء الظن . وللتعاون الدولي بين الشعوب . وامنح
 لكل متعلم او متعلمة ذهنًا ثاقبًا وذكرة قوية ولسانًا طلقاً ليتقدم في المعرفة يوماً
 فيوماً اتماماً لمشيئتك واكراماً لفادينا يسوع المسيح آمين

مليح والغدر قبيح» فينبغي ان تثق بي فاني لم اكن جاهلاً بحوادث الدهر فلا تؤخر حيلة خلاصنا فالامر اضيق من ان نطيل فيه الكلام فقال الذئب اني مع قلة ثقتي بوفائك قد عرفت ما في خاطرك من انك اردت خلاصي لما عرفت توبتي فقلت في نفسي ان كان محقاً فيما زعم فانه يستدرك ما افسد وان كان مبطلا فجزاؤه على ربه وها انا اقبل منك ما اشرت به علي فان غدرت بي كان الغدر سبباً لهلاكك . ثم ان الذئب انتصب قائماً في الحفرة واخذ الثعلب على كتفيه حتى ساوى به ظاهر الارض فوثب الثعلب عن كتفي الذئب حتى صار على وجه الارض ووقع مغشياً عليه فقال له الذئب يا خليلي لا تغفل عن امري ولا تؤخر خلاصي

﴿ تابع ﴾

درس ١٩٨

فضحك الثعلب وقهقهه وقال ايها المغرور لم يوقعني في يدك الا المزاح معك والسخرية بك وذلك اني لما سمعت توبتك استخفني الفرح فطربت ورقصت فتدلى ذنبي في الحفرة فجذبتني فوقعت عندك . ثم انقذني الله تعالى من يدك ، فمالي لا اكون عوناً على هلاكك وانت من حزب الشيطان ، واعلم انني رأيت البارحة في منامي اني ارقص في عرس فقصصت الرؤيا على معبر فقال لي انك تقع في ورطة وتنجو منها فعلمت ان وقوعي في يدك ونجاتي هو تأويل رؤيائي وانت تعلم ايها المغرور الجاهل اني عدوك فكيف تطمع بقلة عقلك وجهلك في انقاذي اياك ، مع ما سمعت من غلظ كلامي وكيف اسعى في نجاتك وقد قال العلماء ان في موت الفاجر راحة للناس وتطهيراً للارض ولولا مخافتي ان احتمل من الالم في الوفاء لك ما هو اعظم من ألم الغدر لتدبرت في خلاصك .

فلما سمع الذئب كلام الثعلب عض على كفه ندماً ثم لين له الكلام ولم يجد بداً من ذلك وقال له بلسان خافت انكم معاشر الثعالب من احلى القوم لساناً وألطفهم مزاحاً وهذا منك مزاح ولكن ما كل وقت يحسن اللعب والمزاح

عليك مع انني كنت على هلاكك حريصاً فلما سمعت منك توبتك وما نذرت على نفسك ان نجاك الله لزمني خلاصك مما انت فيه فادليت اليك ذنبي لكيما تتعلق به وتنجو فلم تترك الحالة التي انت عليها من العنف والشدّة ولم تلتمس النجاة والسلامة لنفسك بالرفق بل جذبتني جذبة ظننت منها ان روحي قد خرجت نصرت انا وانت في منزلة الهلاك والموت وما ينجيني انا وانت الا شيء ان قبلته مني خلصت انا وانت وبعد ذلك يجب عليك ان تفي بما نذرته واكون رفيقك

﴿ تابع ﴾

درس ١٩٧

فقال له الذئب وما الذي اقبله منك قال له الثعلب تنهض قائماً ثم اعلو انا فوق رأسك حتى اكون قريباً من ظاهر الارض فاني حين اصير فوقها اخرج وآتيك بما تتعلق به وتخلص انت بعد ذلك

فقال له الذئب لست بقولك واثقاً لان الحكماء قالوا من استعمل الثقة في موضع الحق كان مخطئاً، وقيل من وثق بغير ثقة كان مغروراً، ومن جرب المجرب حلت به الندامة ومن لم يفرق بين الحالات فيعطي كل حالة حظها بل حمل الاشياء كلها على حالة واحدة قل حظه وكثرت مصائبه وما احسن قول الشاعر

لا يكن ظنك الا سيئاً ان سوء الظن من اقوى الفطن
ما رمى الانسان في مهلكة مثل فعل الخير والظن الحسن

فقال له الثعلب ان سوء الظن ليس محموداً في كل حال وحسن الظن من شيم الكمال وعاقبته النجاة من الاهوال وينبغي لك ايها الذئب ان تتحيل على النجاة مما انت فيه ونسلم جميعاً خير من موتنا فارجع عن سوء الظن والحقد لانك ان احسنت الظن بي لا اخلو من احد امرين اما ان آتيك بما تتعلق به وتنجو مما انت فيه واما ان اغدر بك فأخلص وادعك وهذا مما لا يمكن فاني لا آمن ان ابتلي بشيء مما ابتليت به فيكون ذلك عقوبة الغدر وقد قيل في الامثال «الوفاء

وقال كنت في غفلة من امري فان خلصني الله من هذا الكرب لا تبون من
تجبري على من هو اضعف مني ولا لبس الصوف ولا ضعدن على الجبل ذا كرا لله
تعالى خائفاً من عقابه واعتزل سائر الوحوش ولا طعمن المجاهدين والفقراء . ثم بكى
وانتخب ، فرق له قلب الثعلب ، وكان لما سمع تضرعه والكلام الذي يدل على
توبته من العتو والكبر اخذته الشفقة عليه فوثب من فرحته ووقف على شفير
الحفيرة ثم جلس على رجليه وادلى ذنبه في الحفيرة فعند ذلك قام الذئب ومد يده
الى ذنب الثعلب وجذبه اليه فصار في الحفيرة معه

﴿ تابع ﴾

درس ١٩٦

ثم قال له الذئب ايها الثعلب القليل الرحمة كيف تشمت بي وقد كنت صاحبي
تحت قهري . وقعت معي في الحفيرة وتعجلت لك العقوبة فلا بد ان اعجل قتلك
قبل ان ترى قتلي فقال الثعلب في نفسه اني وقعت مع هذا الجبار وهذا الحال يحتاج
الى المكر والخدائع وقد قيل ان المرأة تصوغ حلماً ليوم الزينة وفي المثل ما ادخرتك
يا دمعتي الا لشدتي وان لم اتحيل في امر هذا الوحش الظالم هلكت لا محالة
ثم ان الثعلب قال للذئب لا تعجل علي بالقتل فتندم ايها الوحش الصنديد ،
صاحب القوة والبأس الشديد ، وان تمهلت وامعنت النظر فيما احكيه لك عرفت
قصدي الذي قصده وان عجلت بقتلي فلا فائدة لك فيه ونموت جميعاً هنا فقال له
الذئب ايها الخادع الماكر وما الذي ترجوه من سلامتي وسلامتك حتى تسألني
التمهل غايك فاخبرني بقصدك الذي قصده

فقال له الثعلب اما قصدي الذي قصده فما ينبغي ان تحسن عليه مجازاتي لاني
سمعت ما وعدت من نفسك واعترافك بما سلف منك وتلهفك على ما فاتك من
التوبة وفعل الخير وسمعت ما نذرته على نفسك من كف الاذى عن الاصحاب
وغيرهم وتركك اكل العنب وسائر الفواكه ولزومك الخشوع وتقليم أظفارك
وتكسير انيابك وان تلبس الصوف وتقرب القربان لله تعالى فاخذتني الشفقة

وقعت في ورطة يرثي لها العدو فضلاً عن الصديق وانظر لي حيلة أتخلص بها وان كان عليك في ذلك مشقة فقد يحتمل الصديق لصديقه اشد النصب ، ويقاضي فيما فيه نجاته العطب ، وقد قيل ان الصديق الشفيق خير من الاخ الشقيق وان تسببت في نجاتي لا جمن لك من الآلة ما يكون لك عدة ثم لا علمنك من الحيل الغربية ما تفتح به الكروم الخصبية وتجنّي الاشجار المثمرة فطب نفساً وقر عيناً^(١) فقال له الثعلب وهو يضحك ما احسن ما قالته العلماء في الكثير الجهل مثلك قال الذئب وما قالت العلماء ، قال الثعلب ذكر العلماء ان غليظ الجثة غليظ الطبع يكون بعيداً من العقل قريباً من الجهل لان قولك ايها الماكر الاحمق قد يتحمل الصديق المشقة في تخليص صديقه صحيح كما ذكرت ولكن عرفني بجهلك وقلة عقلك كيف اصادقك مع خيانتك ، احسبتي لك صديقاً وانا لك عدو شامت وهذا الكلام اشد من رشق السهام ان كنت تعقل واما قولك انك تعطيني من الآلات ما يكون عدة لي وتعلمني من الحيل ما اصل به الى الكروم الخصبية واجتني به الاشجار المثمرة ، فما لك ايها المخادع الغادر لا تعرف لك حيلة تتخلص بها من الهلاك فما ابعدك من المنفعة لنفسك ، وما ابعدني من القبول لنصيحتك ، فان كان عندك حيل فتحيل لنفسك في الخلاص من هذا الامر الذي اسأل الله ان يبعد خلاصك منه

﴿ تابع ﴾

درس ١٩٥

فانظر ايها الجاهل ان كان عندك حيلة تخلص نفسك بها من القتل قبل ان تبذل التعليم لغيرك واسكنك مثل انسان حصل له مرض فاتاه رجل مريض بمثل مرضه ليداويه . فقال له هل لك ان ادوايك من مرضك ؟ فقال له الرجل هلا بدأت بنفسك في المداواة . فتركه وانصرف وانت ايها الذئب كذلك فالزم مكانك واسبر على ما اصابك فلما سمع الذئب كلام الثعلب علم انه لا خير له عنده فبكى على نفسه

تميز عيناً and نفساً (I) = Keep smiling

﴿ تابع ﴾

درس ١٩٣

فقال الثعلب ايها العدو الاحمق كيف صرت الى التضرع والخشوع ، والذلة والخضوع ، بعد الانفة والتكبر ، والظلم والتجبر ، لقد صحتك خائفاً من عدوانك وتملقت لك لا رغبة في احسانك ، والان نزلت بك الرجفة ، وحصلت بك النقمة ، وانشد هذين البيتين

يا أيها الملتمس الخديعة وقعت في نيتك الشنيعة
فدق وبال المحنة الفضيعة وكن مع الذئاب في قطيعة

فقال له الذئب ايها الحكيم لا تكن بلسان العداوة ناطقاً ، وبعينها محدقاً ، وكن وافياً بعهد ائتلافي ، قبل ان يفوت وقت التلافي ، وقم وتسبب لي في حبل تشد طرفه في شجرة وتدلي طرفه الآخر الي حتى اتعلق به لعلني انجو مما انا فيه وادفع لك جميع ما حوته يدي من الذخائر فقال الثعلب لقد اكثر من المحاورة فيما ليس فيه خلاصك ، فلا ترج مني نجاة نفسك ، واذكر ما سلف من سوء فعلك ، وما تضرره لي من الغدر والمكر واين انت من الرجم بالحجارة واعلم بان ذاتك للدينا مفارقة ، وانها زائلة ، وغنها راحلة ، ثم تصير الى الدمار وسوء الدار ، فقال له الذئب يا ابا الحصين كن قريب الرجوع الى الوداد ، ولا تصر على ضغائن الاحقاد ، واعلم ان من خلص نفساً من الهلاك فقد احيها ومن احيها فكاأما احيما الناس جميعاً ولا تتبع الفساد فان الحكماء تكرهه ولا فساد اظهر من كوني في تلك الحفرة اتجرع غصص الموت وانظر الى الهلاك ، وانت قادر على خلاصي من الارتباك (يتبع)

﴿ تابع ﴾

درس ١٩٤

فقال له الثعلب اعلم ايها الذئب ان من حفر لاخيه قليباً ، وقع فيه قريباً ، وانت غدرت بي اولا فقال الذئب للثعلب دعني من هذا المقال ، وضرب الامثال : ولا تذكر لي ما سلف مني من قبيح الفعل ، يكفيني ما انا فيه من سوء الحال ، حيث

وترغب في مودتي وتخاف من شدة قوتي فلا تحقد علي بما فعلت معك فن قدر
وعفا كان اجره على الله وقد قال الشاعر

ازرع جميلا ولو في غير موضعه ما خاب قط جميل اينما زرع
ان الجميل وان طال الزمان به فليس يحصده الا الذي زرع

﴿ تابع ﴾

درس ١٩٢

فقال له الثعلب يا اجهل السباع ، واحمى الوحوش في البقاع ، هل نسيت
تجبرك ، وعقوك وتكبرك ، وانت لم ترع حق المعاشرة ، ولم تنتصح بقول الشاعر

لا تظلمن اذا ما كنت مقتدراً ان الظلوم على حد من النقم
تنام عينك والمظلوم منبه يدعو عليك وعين الله لم تنم

فقال له الذئب يا ابا الحصين لا تؤاخذني بسابق الذنوب ، فالعفو من الكرام
مطلوب ، وصنع المعروف من اعظم الذخائر ، وما احسن قول الشاعر :

بادر بخير اذا ما كنت مقتدراً فليس في كل حين انت مقتدر

وما زال الذئب يتذلل للثعلب ويقول له لعلك تقدر على شيء تخلصني به من
الهلاك فقال له الثعلب ايها الذئب الماكر المخادع الغادر لا تطمع في الخلاص ، فان
هذا جزاء لقبيح فعلك وقصاص ، ثم ضحك بالشدقين وانشد هذين البيتين

لا تسكرن خداعي فلن تنال منالا

ما رمت مني محال زرعت فاحصد وبالا

فقال الذئب للثعلب يا حلیم السباع انت عندي اوثق من ان تتركني في هذه
الحفرة ثم افاض دمع العين وانشد هذين البيتين

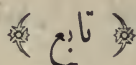
يا من ايديه عندي غير واحدة ومن مواهبه تنوع عن العدد

ما نابي من زماني قط نائبة الا وجدتك فيها آخذاً بيدي

البستان فرأيت الأثمار زاهية على الأشجار فلم يشك الذئب في قبول الثعلب وأدركه
 الشره فقام حتى انتهى إلى الثلثة وقد غره الطمع ووقف الثعلب متهافئاً كالميت
 فلما انتهى الذئب إلى الثلثة قال له الثعلب ادخل إلى الكرم فقد كفيت مؤنة هدم
 حائط البستان وعلى الله تمام الاحسان

فأقبل الذئب ماشياً يريد الدخول إلى الكرم فلما توسط غطاء الثلثة وقع فيها
 فاضطرب الثعلب اضطراباً شديداً من السرور والفرح وزوال الهم والترح واطرب
 بالنعمة وانشد هذه الايات

رق الزمان لحالي ورثي لطول تحريقي
 وإنالني ما اشتغني وأزال مما اتقي
 فلاصفحن عما جناه من الذنوب سبق
 فالذئب ليس له خلاص من هلاك موبق
 والكرم لي وحدي وما لي من شريك اجمق



درس ١٩١

ثم انه تطلع في الحفرة فرأى الذئب يبكي ندماً وحزناً على نفسه فبكى الثعلب
 معه فرفع الذئب رأسه إلى الثعلب وقال له امن رحمتك لي بكيت يا أبا الحصين قال
 لا والذي قدفك في هذه الحفرة انما بكيت لطول عمرك الماضي واسفاً على كونك
 لم تقع في هذه الثلثة قبل اليوم ولو وقعت قبل اجتماعي بك لكنت ارحت
 واسترحت ولكن ابقيت الى اجلك المحتوم ووقتك المعلوم فقال له الذئب رح ايها
 السيء في فعله لوالدي واخبرها بما حصل لي لعلها تحتمل على خلاصي فقال له
 الثعلب لقد اوقعك في الهلاك شديد طمعك وكثرة حرصك حيث سقطت في حفرة
 لست منها بسالم ألم تعلم أيها الذئب الجاهل ان صاحب المثل يقول من لم يفكر في
 العواقب لم يأمن المعاطب فقال الذئب للثعلب يا ابا الحصين انما كينت تظهر محبتي

درس ١٨٩ ﴿تابع ما قبله﴾

ثم ان الثعلب ذهب الى كرم يوماً فرأى في حائطه ثلثة فأنكرها وقال في نفسه ان هذه الثلثة لابد لها من سبب . وقد قيل من رأى خرقاً في الارض ولا يجتنبه ويتوق عن الاقدام عليه كان بنفسه مغرراً وللهلاك متعرضاً . وقد اشتهر ان بعض الناس يعمل صورة الثعلب في الكرم ويقدم اليه العنب في الاطباق لاجل ان يرى ذلك ثعلب آخر فيقدم اليه فيقع في الهلاك . واني ارى هذه الثلثة مكيدة وقد قيل ان الحذر نصف الشطارة ومن الحذر ان ابحت على هذه الثلثة وانظر لعلني اجد عندها امرأً يؤدي الى التلف ولا يحماني الطمع على ان اتقي نفسي في الهلكة ثم دنا منها وطاف بها وهو محاذر فراها فاذا هي حفيرة عظيمة قد حفرها صاحب الكرم ليصيد فيها الوحش الذي يفسد الكرم ورأى عليها غطاءً رقيقاً فتأخر عنها وقال الحمد لله حيث حذرتها وارجو ان يقع فيها عدوي الذئب الذي نغص عيشي فاستقل بالكرم وحدي واعيش فيه آمناً ثم هز راسه وضحك ضحكاً عالياً واطرب بالنعمة وانشد هذه الابيات

ليتني ابصرت هذا الوقت في ذي البئر ذئبا
طالما قد ساء قبائي وسقائي المر غضبا
ليتني من بعد ذا ابقي ويقضي الذئب نجبا
ثم يخلو الكرم منه وارى لي فيه نهبا

درس ١٩٠ ﴿تابع﴾

فلما فرغ من شعره انطلق مسرعاً حتى وصل الى الذئب وقال ان الله سهل لك الامور الى الكرم بلا تعب وهذا من سعادتك فهنيئاً لك بما فتح الله عليك وسهل لك من تلك الغنيمة والرزق الواسع بلا مشقة فقال الذئب للثعلب وما الدليل على ما وصفت ؟ قال اني انتهيت الى الكرم فوجدت صاحبه قد مات ودخلت

فلم يقبل الذئب قوله واغلظ له الرد وقال له لا علاقة لك بالكلام في عظيم الامور وجسيمها ثم لطم الثعلب لكمة نخر منها مغشياً عليه فلما افاق تبسم في وجه الذئب واعتذر اليه من الكلام الشين وانشد

ان كنت قد اذنبت ذنباً سالفاً في حبيكم واتيت شيئاً منكراً

انا تائب عما جنيت وعفوكم يسع المسيء اذا اتى مستغفراً

فقبل الذئب اعتذاره وكف عنه شروره وقال له لا تتكلم فيما لا يعينك تسمع ما لا يرضيك . فقال له الثعلب سمعاً وطاعة فاننا بمعزل عما لا يرضيك فقد قال الحكميم لا تخبر عما لا تسأل عنه ولا تجب الى ما لا تدعى اليه وذو الذي لا يعينك الى ما يعينك ولا تبذل النصيحة للاشرار فانهم يجزونك عليها شراً (يتبع)

درس ١٨٨ ﴿ تابع ما قبله ﴾

وعند هذا تبسم الثعلب في وجه الذئب لكنه اضر له مكرراً وقال لا بد ان اسعى في هلاك هذا الذئب وصبر على اذى الذئب وقال في نفسه ان البطر والافتراء يجلبان الهلاك ويوقعان في الارتباك فقد قيل من بطر خسر ومن جهل ندم ومن خاف سلم والانصاف من شيم الاشراف والآداب اشرف الاكساب ومن الرأي مداراة هذا الباغي ولا بد له من مصرع . ثم ان الثعلب قال للذئب ان الرب يعفو ويتوب على عبده ان اقترف الذنوب وانا عبد ضعيف وقد ارتكبت في نصيحتك التعسف ولو علمت بما حصل لي من الم لطمتك لعلمت ان الفيل لا يقوم به ولا يقدر عليه ، ولكني لا اشتكي من ألم هذه اللطمة بسبب ما حصل لي بها من السرور فانها وان كانت قد بلغت مني مبلغاً عظيماً فان عاقبتها سرور وقد قال الحكميم ضرب المؤدب اوله صعب شديد وآخره احلى من العسل المصفى . فقال الذئب . غفرت ذنبك واقلت عثرتك فككن من قوتي على حذر واعترف لي بالعبودية فقد علمت قهري لمن عاداني فسجد له الثعلب وقال له اطال الله عمرك ولا زلت قاهراً لمن 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. E. 100, shall be passed in respect of a conviction for an offence under this proclamation.

Art. 2. The Martial Law Proclamation of July 9, 1915, dealing with this subject is hereby cancelled.

A. J. Murray, *General*.

﴿ حكاية الثعلب مع الذئب ﴾ درس ١٨٧

وابن آدم

(عن كتاب الف ليلة وليلة)

ان ثعلباً وذئباً ألفا وكرأ فكانا يأويان اليه مع بعضهما فلبثا على ذلك مدة من الزمان وكان الذئب للثعلب قاهراً فاتفق ان الثعلب اشارة على الذئب بالرفق وترك الفساد وقال له ان دمت على عتوك ربما سلب الله عليك ابن آدم فانه ذو حيل ومكر وخداع يصيد الطير من الجو والحوث من البحر ويقطع الجبال وينقلها وكل ذلك من حيله فعليك بالانصاف وترك الشر والاعتساف . فانه اهنا لطعامك

وقياساً على ذلك فان الحكومة التي تدبر امور أسرة عظيمة تسمى «الامة» او ضيعة كبيرة تسمى «الوطن» يجب عليها من وقت لآخر ان تحصى الوحدات التي عليها مدار قوة الامة وتقدمها والتي تراها ممثلة في الافراد ، والابحاث التي يتم بها الحصول على هذه المعلومات هي ما يسمى «بالاحصاء العام»

درس ١٨٦ * اعلان بمقتضى الحكم العرفي *

حيث انه من الضروري منع الاتجار من غير تصريح بالاسلحة والذخائر والمهمات والمؤن العسكرية والدواب المملوكة لصاحب الجلالة البريطانية والموجودة في حكم السلطات البرية والبحرية في القطر المصري بالنيابة عن جلالته فبناء عليه انا الجنرال ارشيبالد جيمس مري القائد العام للقوات البريطانية في القطر المصري بما هو مخول لي من السلطة العسكرية

أمر ما يأتي

البند الاول—كل من اشترى اسلحة ومهمات وادوات وملابس وبطانيات للنوم ومأكولات وعلف ومؤن عسكرية وبحرية او حاول مشتريها او الحصول عليها مهما كان نوعها او صفتها وايما كان موضعها وكل مشتري اية دابة مملوكة لصاحب الجلالة البريطانية او حاول مشتريها او الحصول عليها يعد مرتكباً لجريمة يعاقب عليها بمقتضى الاحكام العرفية ما لم يثبت ان الشيء الذي اشتراه له وداخل في ملكيته بأمر سلطة عسكرية او بحرية قد خولت حق البيع والتصرف وكل مخالفة لهذا الاعلان يعاقب مرتكبها بعد المحاكمة اما بالحبس لمدة لا تتجاوز سنتين مع الاشغال الشاقة او بدونها واما بغرامة لا تتجاوز قيمتهما المائة جنيه

البند الثاني—ياغى الاعلان العرفي الصادر بهذا الشأن بتاريخ ٩ يوليو سنة ١٩١٥

(٢) كل واحد من الاشخاص المشار اليهم في المادة الثانية من هذا القانون يرفض او يهمل القيام بالواجبات التي تفرضها عليه المادة الثانية المذكورة المادة الخامسة—على وزير المالية تنفيذ هذا القانون واتخاذ القرارات^(١) اللازمة لذلك

درس ١٨٥ ﴿ الاحصاء العام للسكان وفوائده ﴾

قال الله تعالى : « وكل شيء احصيناه في امام مبين ^(٢) »

الواجب على كل انسان مفكر

يجب على كل شخص مفكر منتظم في معيشته ان يتأمل في احواله الشخصية من وقت لآخر للوقوف على حقيقة امره كأن يتفقد اموره في كل يوم او في كل اسبوع او في كل شهر على حسب ما تستلزمه حالته المعاشية^(٣) حتى يعرف نتيجة اعماله في الماضي والوسائل التي يمكنه الاعتماد عليها في عمله في المستقبل ، وما يجب عليه عمله لتحسين حالته الحاضرة

فمثلا يجب على ربة البيت العاقلة ان تعرف مقدار ما استهلكته الاسرة^(٤) من الماء كل والملبس لكي تشتري ما تحتاج اليه في الوقت المناسب ، ويجب على المزارع ان يحصي مواشيه ويقدر ما لديه من البنور اللازمة للزرعة التالية^(٥) كي يعرف هل ارضه في تقدم او في تأخر وهل اعد ما يلزم للموسم^(٦) المقبل ويجب على التاجر ان يجرد بضاعته ويسوي حسابه لكي يعرف أرباحه رابحة ام لا وهل ينقصه بعض الاصناف ، فاذا اهملت هذه الامور ولم تنجز في مواعيدها فربما يحدث لربة البيت انها عند اعداد طعام الغداء مثلا تجد نفسها عاجزة عن تهئية ما يلزم لاهل منزلها ، وقد يحدث للتاجر ان تفوته صفقة رابحة لعدم قدرته على تلبية طلب احد زبائنه فيقع في حسرة من جراء ذلك بل ربما ادى اهماله الى افلاسه . وقد يحدث للمزارع ان يضطر الى التخلي عن ارضه او تركها بوراً

(1) Steps, lit. decisions (2) A clear register. (3) Rel. Adj from معاش livelihood

(4) Family. (5) The next sowing. (6) Harvest,

درس ١٨٤ ﴿ قانون تعداد ^(١) القطر ^(٢) المصري ﴾

نشرت «الوقائع المصرية» ^(٣) الليلة البارحة القانون الجديد الخاص باحصاء ^(٤) سكان القطر المصري في شهر مارس ^(٥) القادم والمسمى رسمياً قانون التعداد ، وهذه صورته بالحرف الواحد ^(٦) نحن سلطان مصر

بناء على ما عرضه علينا وزير المالية وموافقة رأي مجلس الوزراء رسمنا ^(٧) بما هوأت المادة ^(٨) الاولى—في خلال سنة ١٩١٧ يحصل في جميع انحاء ^(٩) القطر المصري تعداد عام لجميع السكان ، ويكون اجراؤه بواسطة مصلحة عموم الاحصاء الاميرية ^(١٠)

المادة الثانية—يجب على المأمورين والصيارف ^(١١) والعمد ^(١٢) والمشايخ ^(١٣) وغيرهم من عمال الحكومة الذين تطلب منهم مصلحة عموم الاحصاء الاميرية . او مندوبوها هذا العمل ان يقدموا للمصلحة الموماً اليها ^(١٤) كل مساعدة تؤدي الى حسن انفاذ جميع اجراءات الاستعلام والتحقيق اللازمة للتعداد

المادة الثالثة—يجوز لعمال التعداد : والمأمورين ، والصيارف ، والعمد ، والمشايخ وغيرهم الذين تنتدبهم مصلحة عموم الاحصاء لهذا الغرض ان يضعوا ، او يرقوا ، او يسموا على كل محل . وفي اي موضع منه الحروف ، او العلامات ، او الارقام ^(١٥) التي يرونها لازمة لعمل التعداد

المادة الرابعة—يعاقب بغرامة ^(١٦) لا تتجاوز جنيهاً ^(١٧) مصرياً واحداً ، او بالحبس لمدة لا تتجاوز اسبوعاً واحداً

(١) كل من ينقل ، او يحجو ، او يطمس ، او يتلف قبل تاريخ انتهاء التعداد الذي يعلن رسمياً الحروف ، او العلامات ، او الارقام الموضوعة ، او المرقومة ، او المرسومة ، لعمل التعداد

(1) Census Law (2) Country. (3) Name of the Official Gazette. (4) Census, or Statistics. (5) March. (6) Lit: (7) We have decreed. (8) Article. (9) Directions (Pl). (10) State (Adj). (11) Irreg. Pl. of sarrâf, taxcollector. (12) Pl. of 'Omda. Major of town, (13) One pl. of Shaikh, or rather, of Mashyakha. (14) The one referred to. (15) Figures. (16) Penalty, fine. (17) Pound, lit. guinea.

درس ١٨٢

✽ اعلان ✽

✽ ايها الزراع ✽

هل عزمتم على تسميد ^(١) زراعة قمحكم هذا العام ؟ فاذا كان هذا عزمكم فلا ترددوا في تسميدها بالسماد الكيماوي ^(٢) — سلفات النشادر ^(٣) فانه انفع سماد وارخص سماد ويمكن الحصول عليه من مستودعات ^(٤) ووكالات وشركة الاسواق المصرية لمتد ^(٥) ومستودعات ووكالات الجمعية الزراعية السلطانية ؛ ويمكن الحصول على جميع المعلومات من (شركة سلفات النشادر الانكليزية بالاسكندرية) (عن الجرائد اليومية)

درس ١٨٣

✽ اعلان ✽

✽ الدليل المصري ✽

شركة الاعلانات الشرقية ^(١) تتشرف باحاطة علم الجمهور بانها عازمة على تحضير الطبعة الواحدة والثلاثين من الدليل المصري لسنة ١٩١٨ ولذلك تدعو كل من يود ان تدرج اسمائهم وصناعاتهم ^(٢) وعنواناتهم ^(٣) وترجوهم ارسال جميع البيانات اللازمة لصندوق البوستة ^(٤) نمرة ٦٥ ٤ بمصر و٦٢٤ بالاسكندرية او بالحضور شخصياً بمكاتبها بشارع قصر النيل نمرة ٣٠ بمصر ^(٥) وبشارع شريف باشا نمرة ٣٠ بالاسكندرية

والشركة تنشر هذه الدعوة الى الجمهور ولها وطيد الامل ان يمدوها بالمساعدة على اتمام ذلك العمل الجزيل الفائدة مع العلم بان عموم الاسماء تدرج مجاناً (عن الجرائد اليومية)

(1) Decided upon manuring. (2) Chemical Manure. (3) Sulphate of Ammonia. (4) Dépôts. (5) Limited (Eng)
(6) Oriental Publicity Company. (7) Trades, or Professions. (8) Addresses.
(9) P.O. Box. (10) Cairo.

﴿ اعلان ﴾

درس ١٨٠

الخواجات^(١) ثابت بسطه وشركاه^(٢) بمصر يحيطون علم^(٣) الجمهور وخصوصاً
حضرات المزارعين وتجار الاقطان بان وابور حليج^(٤) القطن السكّين بجوار^(٥)
محطة السكة الحديد «بيوش» على تمام الاستعداد الآن لقبول كميات وافرة^(٦)
من القطن الحليجها باحسن الطرق من الدقة والنظافة مع السرعة المطلوبة وباسعار
موافقة جداً لا يمكن للغير ان يجاريهم فيها ومن يشرف بمركز الوابور المذكور
يرى ما يسره من حسن الادارة ودقة العمل وعلى الله الاتكال^(٧)

﴿ اعلان ﴾

درس ١٨١

﴿ كلية^(٨) اسيوط الانجيلية^(٩) للبنين والبنات ﴾

تفتح ابوابها صباح الثلاثاء ٢٩ اغسطس سنة ١٩١٦ وتجري امتحان الطالبين
الجدد وكذا الساقطين^(١٠) في علم واحد من تلاميذها صباح الاربعاء ٣٠ منه —
ومن اراد الوقوف على كل ما يختص باحوال كلية البنين فليطلب استمارة^(١١) الدخول
وبرنامجها^(١٢) المطبوع حديثاً مشتملاً على تاريخها ووصف ابنيتها وكيفية معيشة
تلاميذها ومكتبتها ومعاملها^(١٣) (علوم الطبيعة والكيمياء) والمصروفات المدرسية
وجميع قوانينها الصحية والعلمية والادبية

هذا وقد عنيت ادارة الكلية عناية خصوصية بدراسة البكالوريا^(١٤) قسم ثان
وستعطيها جانباً وافراً من الاهتمام للعام المقبل وقد افتتحت القسم الادبي بعد ان
اعدت له مدرساً للتاريخ والجغرافيا من متخرجي^(١٥) دارالعلوم الساطانية الاكفاء^(١٦)
كما وان من يرغب السؤال عن شيء مما يتعلق بكلية البنات بقسميها
الخصوصي والعمومي عليه ان يخبر جناب رئيستها السيدة روث ورك^(١٧)

مدير كلية اسيوط مكلامهن^(١٨)

(1) Messrs. (2) Thabit Basta & Co. (lit. 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).

(8) College (9) Evangelical. (10) Those who failed. (11) Entrance-form (12) Catalogue, or Curriculum. (13) Laboratories. (14) Baccalaureate (Lat.) (15) Graduates. (16) Efficient. (17) Miss Ruth Work. (18) McClenahan.

بها وهذا هو الداعي لان نقول ان الواجب يقضي بلزوم التعليم في المدارس باللغة العربية التي يعرفها المتعلمون ويتكلمون بها في غدواتهم وروحاتهم^(١) وبين اهلهم وذويهم فلا يعوزهم في مثل هذه الحالة الا معرفة القواعد ليصححوا بها هذه المعلومات الكامنة في نفوسهم

(عن المؤيد)

(1) Coming and going Pl.

﴿ بعض اصطلاحات بحرية ﴾

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.

Derivation.	Arabic.	English.
to float	عَامَ	Buoy
to draw	جَرَ	Tug
to dive	غَاصَ	Submarine
to smash up (scattering dust)	نَسَفَ	Torpedo-boat
to drive away, chase	طَرَدَ	Cruiser
to kick	رَفَسَ	Steam launch Paddle Steamer
to build a turret	بَرَجَ	Battleship
to steam (kettle)	بَخَرَ	Steamship
to clothe w. armour	ذَرَعَ	Ironclad
to destroy	دَمَرَ	Destroyer
to surround and put a. o. in a strait	حَصَرَ	Naval Blockade
to make to go	سَيَّرَ	Dirigible
to fly	طَارَ	Hydroplane
to lay a mine (blasting in quarries)	لَغَمَ	Mine

هذه المقالة في المؤيد فاذا كانت جريدة الغازيت ترى هذا الرأي وتصرح على صفحاتها معترفة بتقصير المعلمين لهذه اللغات او بعبارة اخرى بعدم كفاءتهم لان يقولوا هذه المراكز التي هي بمنزلة الروح للجسم في سير التعليم فكيف يكون الحال اذا استمر التيار سائراً على ما يبغيه ويهواه ذوو المقاصد والمعرضون من الذين يريدون ارجاع التعليم من اللغة العربية الى اللغات الاجنبية ؟ ان هذا شيء عجاب

﴿ تابع ﴾

درس ١٧٩

نحن لا نريد القول بان تعاليم اللغات الاجنبية غير نافع ولكن نقول ان الواجب يقضي ان يتمكن المتعلمون من لغة بلادهم ثم هم في حل من ان يتلقوا من اللغات ما شاؤوا ولكن الحالة الموجودة الآن في مدارسنا لا تفيد الطالب شيئاً سوى اختلاط المعلومات التي يأخذها مهوشة فيخرج الطلبة من حجرات الدرس وافتدتهم من هذه المعلومات هواء وهامم الطلبة انفسهم يشهدون بهذه النظرية^(١) ويعترفون بهذه الحقيقة المموسة لانهم اعرف الناس بمدارسهم ولا ينبئك مثل خبير^(٢) والذي لا يختلف فيه اثنان من الطلبة انفسهم ان التعليم باللغة العربية قد افاد الناشئة^(٣) فائدة جلي ولا ينكر ذلك الا كل مكابر حتى انهم الآن قد درجوا في حياة جديدة وكثر من بينهم الكتاب والادباء في زمن وجيز واوشكت السنة الناشئة ان تخلص من العجمة التي لازمتها زمناً ما^(٤) بل اخذت تنفض عن عاتقها كل ما يؤدي الى التبليل في النطق بفضل المؤلفات العربية وصرنا لا نسمع الكلمات التي كان يلفظها طائفة المتعدين ممزوجة بالكلمات الفرنجية^(٥) فلا هي بالعربية الخالصة ولا هي بالفرنجية المحضة

على اننا لا نلومهم في ذلك لان الاحوال كانت تقضي عليهم بمثل هذا الامر الذي منشؤه التهويش في التعاليم لان الطالب الصغير لم يتعود النطق الصحيح بلغة بلاده ثم هو يلقن بجانبها اللغات الاجنبية ولذا يصعب عليه ان يؤدي غرضه خالصاً

(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 :

١ المحرم	٤ ربيع الثاني	٧ رجب	١٠ شوال
٢ صفر	٥ جمادى الاولى	٨ شعبان	١١ ذو القعدة
٣ ربيع الاول	٦ جمادى الثانية	٩ رمضان	١٢ ذو الحجة

درس ١٧٨ ❀ وجوب التعليم بلغة البلاد ❀

«ان تعليم الامة بلغتها ينقل اليها»
«افراداً من العلم وان تعليمها بلغة»
«غيرها ينقل افراداً منها الى العلم»

قلنا في المقال السابق ان تعليم الابناء بلغة بلادهم يدينهم الى استقاء المعارف الصحيحة التي تغرب عن ^(١) اذهانهم اذا تلقوها بلغة اخرى واستدلنا على ذلك بنتائج الامتحانات في العلوم التي يدعي المكابرون انها لا تصل الى ذهن الطالب صحيحة الا اذا كانت باللغات الاجنبية — تلك هي العلوم الطبيعية ^(٢) والكيمائية ^(٣) والنباتية ^(٤) . . . وليت المصيبة وقفت عند هؤلاء الطلبة حتى كنا نقول الامر يهون . ولكن يوجد هناك كثير من الطلبة الذين ينظمون في سلك المدارس العالية واقعون في هذه الهوة ^(٥) فلا يمكنهم ان يقوموا باعمال المصارف ^(٦) والتجارة وغيرها من الاعمال التي تتطلب اللغات الاجنبية

ولم يكن هذا رأينا الخاص بل ان جريدة الغازيت ^(٧) رأيت هذا الرأي في العام الفارط ^(٨) حيث كتبت مقالا في هذا الصدد صرحت فيه بعقم تعليم اللغات الاجنبية في المدارس المصرية كما انها وجهت سهام انتقادها الى التعليم في مدارس الفرير ^(٩) وغيرها من مدارس الطوائف ودلت على ذلك بادلة كثيرة وقد نشرت

(1) Be far from. (2) Physieal. (3) Chemical. (4) Botanical. (5) Abyss
(6) Banks. (7) Gazette. (8) Past. (9) R.C. Frères.

درس ١٧٧ ﴿الموسيقى العسكرية العربية﴾

لقد انهر سكان مكة المكرمة بعد ظهر يوم الجمعة الماضي اذ رأوا جوقة موسيقى عسكرية عربية تمر على حين فجأة من بعض شوارع ام القرى وهي تعزف باطرب الالحان واتقنها توقيماً . وكل افرادها من اولاد هذه البلاد الذين استطاعوا ان يكونوا — مع حداثة سنهم وقرب عهد تعلمهم — مثل افراد موسيقات البلاد الاخرى الذين مضى عليهم في التمرن على هذا الفن الجميل سنوات كثيرة وقد كتب حضرة الفاضل الهمام محمود القيسوني وكيل القائد العام في مكة المكرمة يخبرنا بأنه لما عزم على تشكيل جوقة موسيقى لحامية مكة المكرمة من احداث المتطوعين لم يكن لديه معلم يقوم بهذه المهمة فشرع من نصف شهر صفر بتعليمهم علامات النوتة وقراءتها الى ان وصل من الطائف في اواسط شهر ربيع الاول معلم تولى هذه المهمة فأكمل عدد الجوقة من ٢٤ شخصاً وعملت لهم مدرسة في الثكنة يتعلمون فيها ثمان ساعات من كل يوم ، فلم يكملوا شهر ربيع الاول حتى كانوا كأحسن الجوقات الموسيقية تجويداً لفنهم واتقاناً لفرط ذكائهم وشدة نباهتهم ورغبتهم في الاقتباس

(عن القبلة)

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, untill a teacher arrived from Taif and took charge of this affair in the middle of the month of Rabi'-al-'Awal.

* Better omit most honorific titles in translating to English.

فقد علمنا من اخبار جدة ان تلك الدائرة انتقلت من مكانها الاول الذي كانت تقيم فيه بالاجرة واتخذت لها مكاناً حسناً خاصاً بها ولائقاً بمركزها وقد وضعت فيه الاثاثات ^(١) الجميلة ونظمت احسن تنظيم

ومما اوجب شكر الاهالي ان ماكنات ^(٢) التلغراف البري والبحري وادوات التلغراف والبريد قد نقلت كلها الى المكان الجديد وارتبطت بالاسلاك البرقية ^(٣) والتلفونية من غير ان يحصل ادنى تعطيل في المخبرات على اختلاف انواعها

ونحن نهنيء ادارة عموم ^(٤) البريد والبرق والتلغراف على ما تبذله من الهمة والنشاط وادخل الاسلحات والتحصينات ^(٥) في فروعها واعمالها . ونرجو الله ان يوفق كل عمال جلالة الملك العظيم الى تحقيق رغباته الجميلة في التقدم والارتقاء (عن القبة)

درس ١٧٦ ❀ صحف الهند والنهضة العربية ❀

كننا سمعنا عن رصيفتنا ^(٦) جريدة (يسه اخبار) الهندية الاسلامية الغراء ^(٧) انها متوقفة عن المجاهرة في نشر الحقائق الناصعة عن نهضتنا المباركة ونتائجها الحسنة للاسلام . وذلك مجارة منها لبعض العامة واشباههم ممن لا يدرك حقائق الامور الا بعد حين ، فاستبعدنا ذلك لما عرفناه في شخص حضرة العالم الفاضل محبوب عالم خان صاحب تلك الجريدة من الغيرة على المصلحة الاسلامية والوقوف على احوال المملكة العثمانية وجنبايات الاتحاديين ^(٨) المتغلبين عليها وعلى سلاطينها ، وقد صدق حسن ظننا بزميلتنا الغراء وصديقنا المحترم محبوب عالم خان ، فقد وصلت الينا امس اعدادها الصادرة في اوائل ذي الحجة ^(٩) وفي احدها ترجمة المنشور الهاشمي الشريف مفقتهجاً بعبارات الاحترام والتبجيل . وفي عدد آخر منها كلمة عن جريدة القبة ومديرها نشكرها عليها ، وقد وعدت (الجريدة) قراءها بان تنقل لهم عن القبة كل ما يروق لها من اخبار نهضتنا المباركة (عن القبة)

(1) Pl. of Furniture. (2) Pl. of Machine. (3) Telegraph wires. (4) General direction, ie G. P. O. (5) Improvements. (6) Our contemporary. (7) The illustrious (always used of contemporary papers.) Masc. is أفر

(8) Unionists. (9) 12th month of year. See List given.

الاصلاح المادي والمعنوي^(١) ثم ما تلاه من حصول البلاد ايضاً على استقلالها السياسي كما ذكرنا—كل ذلك قد جعل لهذا الوطن دولة مستقلة تمام الاستقلال . نخبأت بذلك آمال الاعداء المارقين^(٢) . وخفقت اصوات السكاذبين المفتريين^(٣) . الذين استؤجروا للعمل على ما يذهب بكياننا الديني والقومي^(٤) . وبذل الجهد لدس الدسائس التي تفسد على بقية اخواننا المسامين ما هم فيه من الراحة والهناء والاطمئنان ، خدمة لما رب جهات معلومة وقضاء لاغراض مفهومة ، فكان الفشل في وجوههم حينما توجهوا واينما كانوا

والآن لم يبق على امتنا الا ان تستمر فيما اخذت به من اسباب النهوض والتقدم ، ووسائل الفلاح والصلاح ، حتى تحقق بعمالها آمال المحبين ، وتميت بالغيظ والسكمد قلوب اعدائها المخربين . وان بسلوكلها هذا الطريق القويم تكون عضواً حياً بين الامم فتقتبس من اشعة العلوم ما ينير لها سبيل السداد وتحيا به البلاد وتلك هي الامنية التي يعمل حضرة صاحب الجلالة الهاشمية ملكنا المعظم على ما يوجب تحقيقها والمهمة التي اخذت الامة على نفسها ان تسعى لانجازها وسيكون التوفيق حليفنا في ذلك ان شاء الله تعالى . وما ذلك على الله بعزيز (عن القبله)

درس ١٧٥ ❁ دائرة البريد والبرق في جدة ❁

كانت البريد والبرق في جدة من الدوائر التي لمستها يد الاهمال المعلومة في زمن الحكومة السابقة . فكانت تلك الدائرة هناك غرفة صغيرة يقطعها حاجز خشبي بسيط يفصل بين عمال الدائرة وبين اصحاب المصالح . فلما منَّ الله على هذه الديار بنهضتها المباركة وبدأت الاصلاحات تتناول معاهدها ومرافقها بالتدريج نالت دائرة البريد والبرق في جدة قسطاً من ذلك

(1) Material and moral. (2) Apostates. (3) Calumniators. (4) Take away our religious and national entity.

واعتبار الدولة الهاشمية دولة حائزة لحقوق الدول . وعضواً مستقلاً في المجموعة الدولية الحاضرة

ولقد كان ذلك من المفهوم ضمناً ^(١) قبل الآن لما لحلفائنا من المندوبين السياسيين ^(٢) في ربوعنا ^(٣) ولأن لهذه الدولة حكومة نظامية ^(٤) نافذة القوانين ^(٥) في بلاد ذات هيئة اجتماعية ^(٦) ترمي الى مقصد مشترك ^(٧) نجاء هذا الاعتراف الرسمي ^(٨) الجديد ابلغ في التأكيـد وافصح في البيان

وان هذه الحادثة الجديدة في تاريخ نهضتنا وما انضمت اليه من الاستقلال الداخلي الذي تقدمها ، ستمهد كل الاسباب التي تسهل للاهالي استثمار ^(٩) ما اعد الله تعالى فيهم وفي بلادهم من لوازم الحياة وضروريات البقاء ووسائل الراحة والهناء وعلاوة على ^(١٠) هذا فان مسارعة الدول الى الاعتراف بدولتنا الجديدة يعد في العرف ^(١١) الدولي من اجلى البراهين على حسن العلاقات السياسية المتبادلة واستحكام ^(١٢) الاواصر ^(١٣) والروابط بينهما ، لذلك نحن نتلقي هذا العمل من حلفائنا بما هو جدير به من الشكر ، وانهم سيرون اننا من احرص الامم على الاعتراف بالجميل ^(١٤) والعمل على دوام ما يؤيد هذه المنافع المتبادلة ، والاواصر الوثيقة ، الى ما شاء الله

(عن القبله)

درس ١٧٤ ﴿ استقلال الحجاز ﴾

وبعد ^(١٥) فان حصول البلاد على استقلالها الداخلي بالضرب على ايدي اعدائها المتغلبة ، وتحريمها عن مفسدهم الخفية والظاهرة ، والدفاع عنها بالدماء العربية الطاهرة ، وقيام حكومة من العرب وللعرب ، وما اعقب ذلك من الاخذ باسباب

(1) By implication. (2) Political representatives. (3) Pl. of ربيع district. (4) Constitutional. (5) Enforcing laws. (6) Society (see Ex. 134). (7) Aiming at common purpose. (8) Official acknowledgment. (9) Utilisation. (10) In addition to. (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.)

درس ١٧٢ ﴿ كلام الملوك ملوك الكلام ﴾

(Send for inspection.)

ولما انتهى هؤلاء التلاميذ من نشيدهم ادناهم جلالة الملك المعظم من اعتابه وألقى عليهم النصائح الذهبية الآتية:—

«يا اولادي . انكم اذا كنتم اليوم اطفالا فستكونون غداً رجالاً ، وان الغد محتاح الى رجال صالحين يحسنون العمل الذي يفوض اليهم القيام به . ويبيضون وجه قومهم بمآثرهم الحسنة ، وهذا لا يكون الا بتهديب الاخلاق اولاً وبالعارف ثانياً وما وجدت العلوم الا لتهديب الاخلاق وتطهير الاعراق وتعويد الناس حسن السلوك الى سعادي^(١) الدنيا والآخرة فالعلوم هي واسطة لذلك ليس الا ، وانكم اذا فهتم اصول دينكم ودرستم سيرة اجدادكم وآداب لغتكم تجدون لكم من ذلك مناراً يضيء لكم سبيل السعادتين ، وبذلك تجدون تاريخكم المملوء بالمفاخر والمآثر ، وان بلادكم في حاجة الى الايدي التي تنفع الخلق بما انعم عليهم به الحق من كنوز الارض ومعادنها ومياهاها وعناصرها فسيروا شوطاً جديداً في الزراعة والصناعة والتجارة ، ونحن الذين يأمرنا ديننا بالسعي والعمل ، فاجتهدوا واحرصوا على ان تكونوا خير خلف لخير سلف^(٢)»

«واني سوف انتهر ان شاء الله تعالى فرصة لزيارتكم في قاعات دروسكم . وسترتب لكل المدارس مساعدات مالية تمكنها من تحقيق هذه الآمال . وقد تألفت هيئة علمية للنظر في وسائل النهوض بالعارف على ما يوافق حاجة بلادنا . فلم يبق الا ان تجتهدوا لان تكونوا رجالاً»

(عن القبله)

درس ١٧٣ ﴿ الدولة العربية الهاشمية ﴾

في نظر الحلفاء

علمنا امس ان الدول العظمى المحالفة لنا صادقت على استقلال بلادنا العربية

(1) (Note the duals, but translate "happiness," only). (2) Worthy posterity of worthy ancestry.

درس ١٧١ ﴿ ارادة ^(١) سنية ﴾

حضرة صاحب الدولة ^(٢) رئيس مجلس الوزراء

لا احصي ثناء ^(٣) على الله اني وقد عدت شاكرًا له تبارك وتعالى على نعمة الصحة والعافية الى عاصمة الوطن السعيد بعد رحلتي النيلية التي قصدها ترويحاً للنفس والتساقاً لتبديل الهواء للدواعي الصحية المعلومة لدولتكم ارى ان اكتب لدولتكم بما تأثرت له نفسي تأثراً عميقاً ... وقد رأيت منهم ما اكدم لي خالص الولاء واكيد الاخلاص بحسن نية وطيب سريرة نحوي ونحو عرشي . بارك الله فيهم ومما زادني ابتهاجاً ما شاهدته في البلاد بهذه المناسبة من رقيها ولله الحمد ... واني لا انكر على القائمين بشؤونهم في هذا السبيل القويم ما يبذونه من المهمة الا كيدة جزاهم الله عن اخوانهم خيراً

وقد اقتضت ^(٤) ارادتنا ان يقوم مديرو ^(٥) الجهات التي مررنا بها ذهاباً ولماً ^(٦) وقضينا بها بعض السويعات بتبليغ افراد رعايانا كبيرهم وصغيرهم سلامنا وعطفنا وتقديرنا لشعورهم الشريف واحساسهم الطاهر تلك السويعات التي كنت ارى نفسي فيها كالاب العطوف بين ابنائه

واملنا من دولتكم اخطار المديرين الموماً ^(٧) اليهم ومن يليهم من رجال حكومتنا ليقوموا بما اقتضته ارادتنا هذه مع تبليغهم بانهم كلما حافظوا على العدل بين الناس والاهتمام بشؤونهم والعمل على ترقية اخلاقهم وسعادة احوالهم كانوا حازنين لتمام رضائنا عنهم وزيادة عنايتنا بهم

وانا نسأل الله العلي القدير ان يقدرنا جميعاً على اسعاد الامة المصرية السكرية التي هي اشرف وديعة من عنده تعالى بين ايدينا وهو ولي التوفيق ،

حسين كامل (عن الاهالي)

(1) Irâde (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 ﴿ الآثار الاسلامية ﴾

قلنا في مقالة مضت ان الآثار الاسلامية في القاهرة وفي بلاد القطر المصري كانت مهمة قبل ان يدرس تاريخ الامم الاسلامية بالجامعة المصرية على يد صاحب الفضيلة الاستاذ الشيخ محمد الخضري بك وكيل مدرسة القضاء الشرعي فلم يكن يعتني بها الا رجال الآثار في مصر والمستشرقون من البلاد الاوربية . فلما كلف الاستاذ القاء الدروس استن سنة^(١) حسنة هي تطبيق^(٢) العلم على العمل فبعد ان يقرأ تاريخ كل دولة توات على مصر سواء كانت مستقلة او تابعة يطوف بتلاميذه على الآثار الاسلامية او المصرية القديمة فيشرح لهم مقدار عمل كل عامل منهم وحكم التاريخ عليه . وقد اخذنا على عهدنا منذ خمس سنوات مضت ان نكتب المحاضرات ووصف الزيارات في المؤيد ثم في الاهالي خدمة للتاريخ . وقد كان من وراء ذلك اقبال المتعلمين على دراسة التاريخ والاستفادة من ادواره وظروفه

درس ١٧٠ ﴿ تخريب السكة الحجازية^(٣) بالطيَّارات^(٤) ﴾

ورد علينا من مقام وكالة الداخلية^(٥) الجلية البلاغ^(٦) الآتي طارت اول امس (٢٩ محرم) طيارتان بقصد تخريب بعض جهات السكة الحديدية^(٧) الحجازية فوصلتا الى مسافة اربعة اميال جنوباً من قلعة (الحسا) وألقنا قنابلهما على الخط الحديدي في ذلك المكان فأحدثنا فيه تخريباً عظيماً وهدمتا قنطرة كبرى مبنية بالاحجار الصلبة وألقنا في بعض الاماكن المناسبة عدداً كبيراً من منشور^(٨) حضرة صاحب الجلالة^(٩) الهاشمية^(١٠) وعادتا بالفوز العظيم والنجاح الباهر

(1) Sunna = lit. course (method). (2) Application.

(3) Hijāz Railway. (4) c. f. سماء ice - chest telephone receiver, hearing trumpet; سيارة automobile; غواصة submarine.

(5) Agency for the Interior. (6) Communiqué. (7) Chemin de Fer. (8) Official letter, circular. (9) Owner-of-Majesty. (10) Hashimite (c. f. History of Arabia).

درس ١٦٧ ﴿ خطاب اشغال ﴾

اخي العزيز

سلاماً واحتراماً (وبعد) فقد استلمت البضائع التي تكرمتم بارسالها اليها بطريق سكة حديد الحكومة المصرية ، وبالعناية ظهرت لنا جودة بضائعكم وقيمة صدقكم في الموازين وتعيين الأثمان الامور التي لم يسبق لتاجر شرقي ان جمعها في شخصيته فمع الممنونية الكبرى والشكر الجزيل لحضرتكم قد ارسلت اليكم اثمان البضائع بالكامل كما عيتم حواله على البوستة وهو مبلغ عشرين جنيهاً مصرياً وارجو ان تتكرموا بافادتي عن ثمن السيرج الافرنجي بالاقه في البرميل بمدينتكم الاسكندرية في هذا الاسبوع . واقبل تحيات اخيك المحب عبد القدوس شاكر

درس ١٦٨ ﴿ افتتاح مدرسة البنات في الاسكندرية ﴾

يوم ٣ مارس المقبل

علم القراء مما نشرناه قبل اليوم ان وزارة المعارف^(١) قررت ان تنشئ مدرسة للبنات في الاسكندرية تضارع المدرسة السنية في القاهرة وان تبدأ الدراسة بها هذا العام بحيث يعتبر افتتاحها من اول السنة الدراسية الجارية . وكذلك علموا ان الوزارة استأجرت لها داراً فسيحة في حي محرم بك^(٢) وزيدهم اليوم علماً بان افتتاح المدرسة سيكون يوم السبت ٣ مارس المقبل وان اجور التعليم كما ذكرناه في كتابتنا الماضية ١٢ جنيهاً في العام تدفع ثلاثة اقساط قيمة كل قسط اربعة جنيهات . غير ان القسط الاول في هذه السنة سيكون ١٣٠ قرشاً بمقدار الثلث اي انه يكون أجر التعليم لشهر مارس وحده لمضي شهري يناير وفبراير قبل افتتاح المدرسة

(عن «وادي النيل»)

(1) Education, lit. pl. of knowledge.

(2) Muharram Bey Quarter.

درس ١٦٥ ﴿ خطاب لشغال آخر ﴾

جناب السيد الانخم

سلاماً واحتراماً وبعد فاننا نعرض لجنابكم اننا انشأنا شركة تجارية مخصوصة
للاثاثات المنزلية من فرش صالة^(١) ومفروشات اخرى حسنة النوع متقنة الصنع على
طرز اورباوي جديد هذا مع مراعاة الاسعار المتهاودة تهاوداً يجذب المشتري وهذه
الشركة رهينة امركم فاشتم من هذه الانواع فهي معدة لجنابكم ونحن في اي
خدمة تصدر من جنابكم اطال الله همركم (الامضاء)

(i) Salle, Fr, Sala It.

Eng.	Written	Coll. Advts. etc.	Eng.	Written	Coll. Advts. etc.
European	اوربي	اورباوي	American	اميريكي	اميركاني
French	افرنسي	فرنساوي	Italian	ايطالي	ايطالياني

درس ١٦٦ ﴿ خطاب آخر ﴾

حضرة الفاضل مدير المطبعة ادام الله بقاءه

بعد السلام بالاحترام اني متأسف جداً لاني لم اقدر ان اكمل الموضوع الذي
طلبتة مني ولم اكتب لحضرتكم قبل الآن بالاعتذار وذلك لاني خجلان من
نفسي ومن تاخيري والسبب هو كثرة الاشغال والاهتمام بامور عديده فأرجو
المعذرة الآن واتعشم ان تكون لي فرصة لذلك في وقت ليس بعيداً

انا الآن موجود في القاهرة وسأقوم لاسيوط ان شاء الله بعد الغد صباحاً
وكنت ارغب في مقابلتكم للاعتذار بشخصي ولكن احوالي لا تسمح لي بذلك الآن
حامل هذا هو فهمي افندي ميخائيل وهو ابن اختي واخبرني انه يوجد لديكم
محل خال (وظيفة خالية) وتريدون تعيين عامل فيه فأرجوكم بعد مقابلته والوقوف
على معارفه ان تعطوه هذه الوظيفة ولي رجاء ان تجدوه حسبما تريدون ولاني
شاكر لكل افضالكم من نحوي واقبلوا احترامي والسلام (الامضاء)

وبالنسبة عن المنعم عليهم^(١) ارجو^(٢) ان اعرب لعظمتكم عن شكرهم الخالص
المقرون بالاحترام الكلي^(٣) . « وقد اجابه عظمته على تلغرافه بما يلي :
«لقد أثرت في نفسي^(٤) اجمل تاثير التهاني التي وجهتموها الي بمناسبة عيد
الفطر فأرجو ان تتقبل انت وان تباع جيشي اخلص^(٥) عبارات^(٦) الشكر»

درس ١٦٣ ﴿ خطاب ولد الى ابيه ﴾

تحريراً في ١٤ ديسمبر (كانون الاول) سنة ١٩١٦

الى والدي العزيز دام محترماً

بعد السلام وكثرة الاشواق وتقبيل يديك والسؤال عن صحتك وصحة امي
وصحة اخوتي ، ارجو ان تكونوا كلكم في صحة وسلامة كما انا في صحة وسلامة .
اخبرك يا والدي اني مبسوط (مرتاح) في المدرسة وأحب ان ترسل لي شيئاً من
الحلاوة في يوم عيد الميلاد مثل باقي التلامذة وان شاء الرب عند مجيئي في فسحة
الصيف السنوية تكون قد اشتريت لي معزى صغيرة حتى افرح بها . المدرسة
تطلب مني الآن جزمة (حذاء) جديدة وبدلة غير التي ذابت واهلتها منذ شهرين
ثم اني اعد الايام الطويلة واشتاق لمجيء ايام الفسحة سريعاً ، سلاي على كل الذين
عندكم واقبل محبتي
ابنك المشتاق اليك منير

درس ١٦٤ ﴿ خطاب اشغال ﴾

تحريراً بالقاهرة. الى جناب السيد الفاضل . . .

بعد تقديم واجبات السلام والاحترام احيطكم علماً انني فتحت مخزن ملابس
من كافة الاجناس بضاعة حسنة وجيدة ومناسبة لطلب جنابكم هذا وانني قد
حددت الاسعار تحديداً متهاوداً مراعاة لسوء الحالة الحاضرة فان شئتم زيارة محلنا
تسرون بما تشاهدون والسلام .
(الامضاء)

(1) Those honoured.
the English " I beg to . . ."
sincere (6) Expressions.

(2) I pray, I hope (an inaccurate translation of
(3) Complete. (4) I am deeply touched. (5) Most

وقد اكفر^(١) الجو في العاصمة بغثة اليوم عند الساعة الواحدة بعد الظهر واعقب ذلك سقوط امطار غزيرة جداً دامت أكثر من نصف ساعة وصحبها رعد شديد ثم بطل المطر وصفى الجو بعد ذلك

وابلغتنا وزارة الداخلية^(٢) وقت طبع الجريدة ما يأتي :

تلبد الجو في الفيوم قبيل الساعة الواحدة بعد ظهر اليوم وجادت السماء بامطار غزيرة دامت نحو نصف ساعة ثم انقشعت^(٣) وعاد الجو الى الصفاء
(عن جريدة «مصر»)

درس ١٦٢ ﴿ انباء السودان ﴾ (عن الاهرام)

عرض سردار^(٤) الجيش وحاكم السودان في الخرطوم في عيد الفطر الماضي الحامية المصرية ثم استقبل في قصره بالنيابة^(٥) عن عظمة السلطان جمهور المهنيين بالعيد من الموظفين العسكريين والملكيين^(٦) والتجار والاعيان^(٧) واعلن في خلال عرض الحامية الانعامات^(٨) السلطانية بالطبقات الثالثة والرابعة والخامسة من نشان^(٩) النيل على جمهور من الضباط البريطانيين والمصريين وهي الانعامات التي نشرناها مؤخراً في الاهرام، والتلغراف الذي رفعه بتوقيعه الى عظمة السلطان مهتماً بعظمته بهذا العيد بالاصالة عن^(١٠) نفسه وبالنيابة عن جميع افراد الجيش . وهذه صورته :

« انني ارجو بمناسبة هذا العيد ان ارفع الى عظمتكم تحيات^(١١) الولاء^(١٢) بالاصالة عن نفسي وبالنيابة عن جميع افراد الجيش بمراتبه المختلفة وقد صرحت اليوم علناً في اثناء العرض عن الطبقات المختلفة من نشان النيل التي تكرمتم عظمتكم فأنعمتم بها على ضباط جيش عظمتكم اعترافاً لهم بالخدمات الجليلة التي قاموا بها .

(1) Was intensely dark. (2) The Interior. (3) Dispersed, cleared (4) Sirdar. (5) On behalf. (6) Civilians. (7) Notables. (8) Honours, Decorations. (9) Medal. (10) On behalf of himself. (11) Salutations. (12) Loyalty.

الحادثة واتانا بعد ذلك من مكاتبنا في شنين الكوم ان طول الثغرة التي فتحت في
السد بقرب ذروه بلغ نحو ١٥ قصبة^(١) وان الماء طغى على الاطيان ودخل
مساكن العزبة^(٢) فأسرع صاحب السعادة^(٣) مدير المنوفية الى مكان الحادثة
واهتم مع سائر رجال الحكومة بسد الثغرة وقد اغرقوا فيها مركباً كبيراً مملوءاً
حجارة والآمال معقودة بالفوز بمنع طغيان الماء (عن المقطم)

درس ١٦٠ ﴿ وفاة فاضل ﴾

توفي امس المرحوم المأسوف عليه الخواجه تاوضروس رزيق وكيل دائرة^(٤)
سلطان باشا سابقاً ووالد حضرة الخواجه غالي تاوضروس بالغاً من العمر ٦٠ عاماً
قضاها بالجهد والاجتهاد وفعل الخيرات والمبرات فشق نعيمه على^(٥) عارفي فضله
وحسناته وقد شيعت جنازته بمصر باحتفال مهيب من منزله بحارة التل بشارع
الشيخ ريحان بالجزيرة الجديدة الى كنيسة حارة السقاين وصلى عليه نيافة مطران
المنيا^(٦) مع لفيف من الاكليروس^(٧) وابن^(٨) تأبيناً مؤثراً بعد الصلاة عليه وووري^(٩)
التراب بدير مار مينا^(١٠) فله الرحمة والآله^(١١) الصبر (عن الاهرام)

درس ١٦١ ﴿ المطر والبرد في الوجه البحري ﴾^(١٢)

وفي العاصمة والفيوم

جاءنا من مكاتبنا في الوجه البحري ان الامطار تساقطت بغزارة في اكثر
الانحاء البحرية وعقبها برد^(١٣) كبير الحجم نزل على زراعة الازرة^(١٤) فأسقط
اعوادها ويخشى ان يصيب الزراعة المتأخرة ضرر بسبب ذلك

(1) Rods. (2) Farm. (3) Owner of Felicity: title of 3rd class Pasha. (4) Agent of Estate. (5) News of his decease. (6) His Lordship the Bishop of Minia. (7) Clerics. (8) Was eulogised. (9) Was hidden, deposited. (10) At the Monastery of St. Mena. (11) To his family. (12) الوجه البحري Delta; and الوجه القبلي Upper Egypt (13) Hailstones (14) Dhura = Maize.

درس ١٥٦ ﴿ اقتصاد الحكومة ﴾

ارسلت وزارة المالية ^(١) الى وزارات الحكومة ومصالحها ^(٢) تلقت نظر الموظفين والمستخدمين الى عدم ركوب العربات والسيارات في قضاء المصالح ^(٣) الرسمية (والاكتفاء بركوب الترام ^(٤))

درس ١٥٧ ﴿ السلطة العسكرية والكباري ﴾ ^(٥)

نشرت السلطة ^(٦) العسكرية الاعلان الآتي :
عند مرور او اقتراب احد الاهالي ^(٧) من احد الكباري المخفورة بمجنود بريطانية ^(٨) اذا ناداه الجندي المعين للحراسة بلغة حتى كان لا يعرفها او اشار اليه اية اشارة يجب عليه ان يقف في الحال طبقاً لاشارة الجندي والا يعرض نفسه لضرب الرصاص ^(٩)

درس ١٥٨ ﴿ انقلاب قاطرة ﴾

قال مكاتبنا من سنورس : خرج قطار سكة الحديد الزراعية عن الخط بين المعصرة وسنورس (اول امس) فانقلبت القاطرة ^(١٠) وجميع المركبات على احد جانبيها وكان الركاب قد تنبهوا للخطر المحقق بهم ^(١١) فقفزوا من المركبات ونجوا جميعهم اما السائق فأصيب بجروح غير خطيرة ، وقد حدث مثل ذلك بين سنورس والمعصرة ايضاً منذ ايام قليلة وقد تأخر القطار عن موعد وصوله ثلاث ساعات اما الركاب فعادوا على قطار أرسل من الفيوم ليعود بهم (عن المقطم)

درس ١٥٩ ﴿ غرق جزيرة اشمون ﴾

نشرنا في مقطم يوم السبت ^(١٢) خلاصة ما اتانا من مكاتبنا الاشمونني عن هذه

(1) Ministry of Finance. (2) Pl. of مصلحة 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) Surrounding them. (12) "Al Moqattam" of Saturday.

الامراض وهي واجبة المراجعة في المطبخ والغرفة واللباس والطريق وفي كل مكان ،
وتعتبر نظافة الجسد في الدرجة الاولى لان فيها نفعاً ولذة . وقد جاء في الامثال
«النظافة من الايمان» والنظافة دليل على حسن التربية فلا بد من ان يكون الولد
النظيف اديباً محبوباً واما القدر فيمتجنبه الناس لان الذي لا يقدر او لا يريد ان
يعتني بنظافة جسده ولباسه لا يليق به اكرام الناس (عن سلاسل القراءة)

درس ١٥٤ ﴿ أعضاء الانسان ﴾

قال سليم مخاطباً شقيقه يوسف الصغير—لك يا يوسف عينان الواحدة عن
يمين رأسك والاخرى عن شمال الانف ، ولك اذان الواحدة عن يمين رأسك
والاخرى عن شماله ، ولك ايضاً خدان وذراعان ومرفقان ويدان وساقان وركبتان
وقدمان ، ولكن لك جهة واحدة وانف واحد وفم واحد وذقن واحد وصدر
واحد ومعدة واحدة فهل تعرف وظيفة كل عضو منها ، وكان يشير باصبعه الى
الاعضاء التي كان يسميها (عن سلاسل القراءة)

درس ١٥٥ ﴿ الجامع الازهر ﴾

هو اول جامع اسلامي بني بالقاهرة وكانت تدرس فيه زيادة على العلوم العقلية
والنقلية كافة العلوم الرياضية وعلم تقويم البلدان ^(١) وعلم الطب وعلم الهيئة ^(٢)
والحكمة (الفلسفة الاسلامية) حتى علا اسمه واشتهر صيته فأمه ^(٣) كثير من
الطلاب من سائر الجهات الاسلامية فنبت فيه كثير من فحول ^(٤) العلماء ومشاهير
الادباء والحكماء ولم يزل لغاية الآن منبعاً ^(٥) للعلوم الاسلامية والآداب الشرقية
وله شهرة في كافة الجهات لا سيما ^(٦) في العلوم الدينية والفنون اللغوية
(اسماعيل علي)

(1) Geography. (2) Astronomy. (3) Came to it (4) Strong men, lit. stallions.
(5) Source. (6) Especially.

انت تحاول ايها الولد ان تمسكني ولكنك لا تنجح فانت تظن ان لي عينين فقط مثل ما لك ولذلك تمد يدك من خلفي وتجهد ان تخفيها عني ظاناً اني لا اقدر أن اراك مع انك حين تمد يدك اراها فاهرب لان لي عيوناً كثيرة ولكنها ثابتة لا تتحرك مثل عينيك وان كل عين من اليمين اللتين تراهما في رأسي مركبة من مئات من عيون صغيرة كل واحدة منها مثل رأس الابرّة فأنظر بها الى كل الجهات الى قدام والى خلف والى كل جانب وبهذه العيون الصغيرة ارى كل من يمد يده من ورأى ليمسكني فأطير وأسلم منه ولست اقيم في مكان واحد بل اطير حيث اشاء واقع على احسن المأكولات واحلى المشروبات واذا دفعني احد أذهب ثم ارجع الى حيث كنت ثم اني لا احب كثرة الصوت فلا يعمل جناحي صوتاً حين اطير ولا حين اقع ولذا اعمل كل ما اريد بدون طنين فلا يحس بي احد الا حين اقع

(عن مدارج القراءه)

كم من ليالٍ احييتها بمذاكرة العلم ومطالعة الكتب وحرمت على نفسك النوم ولا اعلم ما كان الباعث لك عليه فان كانت نيتك عرض الدنيا وجذب حطامها^(١) وتحصيل مناصبها والمباهاة^(٢) على الاقران^(٣) والامثال فويل لك^(٤) ثم ويل لك . وان كان قصدك فيه تهذيب اخلاقك وكسر النفس الامارة بالسوء^(٥) فطوبى لك^(٦) ثم طوبى لك

(الغزالي)

النظافة ضرورية للانسان لانها تكسبه صحة وتزيده راحة وتقويه من اكثر

(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 للطالبة هنيئا

ملحقة

بالدروس شيئاً فشيئاً

جمعها

عبد القادر القاهري

رئيس تحرير مؤلفات مطبعة النيل المسيحية

CLASSIFICATION OF SELECTIONS:

School Reader Exercises.

General News.

Specimens of Correspondence.

Extracts from the new Mecca Official Organ *القلم* being the written language of Arabia in 1917 A.D.

Advertisements, etc, (including the new "Census Law")

Extracts from *الف لية و لية* being part of a passage set for an Egyptian Government "Advanced" Exam.

Poetical Extracts, etc. Examination Paper.

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Simplified

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KEY to "Arabic Simplified."

EXAM: PAPER 7 (A), p. 19.

(٧) أَقْتَلْتُ رَجُلًا	(١) ضَرَبَ جَمَلًا
(٨) أُرَكِبْتُ	(٢) أَقْرَأْتُ كِتَابًا
(٩) ضَرَبْتُ رَجُلًا	(٣) أَكْتَبْتُ كِتَابًا
(١٠) أَمَا أَكَلْتُ	(٤) مَا كُنْتُ كِتَابًا
(١١) أُرَكِبْتُ جَمَلًا	(٥) أَمَا كُنْتُ
(١٢) مَا رَكِبْتُ جَمَلًا	(٦) قَرَأَ رَجُلٌ كِتَابًا

(B.) A man ate.
She killed a man.
A man struck a camel.
Did a man kill a man ?
Hast thou (m) struck a man ?

Have I not read a book ?
A king killed a camel.
Did she mount a camel ?
Have you read a book ?

EXAM: 13 (p. 34).

She believed in Christ.
The apostle wrote to me.
A base (vile) man.

The vile boy.
I took the sword from the man.
He broke the door.

أَخَذَتِ السَّيْفَ مِنَ الرَّجُلِ
أَمَا قَتَلْتُ الْجَمَلَ
الْإِيمَانُ بِاللَّهِ

ضَرَبَتِ السَّمْسُ الرَّجُلَ
مَا كَتَبْتُ الْكِتَابَ
مَا آمَنْتُ بِشَيْءٍ

EXAM: PAPER 20, p. 52.

1. The tribe believed in the religion of Islam.
2. The Prophet's daughter is in the judge's town.
3. Have they a Sultân ?
4. We have the bread of life.
5. Didst thou (f) see the man and the boy ?

6. Didst thou (f) not eat the bread ?
7. Hast thou (f) a sister ?
8. They have a king and prince.
9. Are the-people-of-the-scripture in Egypt ?
10. The King of the Heavens.
11. Did the king write a letter ?
12. Has the king a son ?

٧	أَمَنْتُ بِكِتَابٍ (هَلْ أَمَنْتُ)	١	أَمَنْ بِالْقُرْآنِ
٨	هَلْ لَكُمْ طَعَامٌ (أَكَلٌ)	٢	أَهْلُ الْكِتَابِ فِي دَارِ السَّلَامِ
٩	أَكْتَبَتِ الْجَوَابَ (الرسالة)	٣	هَلْ لِلْأَمِيرِ مَدِينَةٌ
١٠	يَوْمَ الدِّينِ	٤	أَكْتَبَتِ الْكِتَابَ بِقَلَمِ الرَّجُلِ
١١	أَمَنْتُ بِكِتَابِ اللَّهِ مِنَ الْبَدْءِ	٥	ضَرَبَتِ الشَّمْسُ غُلَامًا
١٢	قَطَعْتُ رَأْسَ الْغُلَامِ بِالسَّيْفِ	٦	أَمَّا رَكِبَتْ

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.)

١	هِيَ امْرَأَةٌ صَالِحَةٌ
٢	كُنْتُ قَرِيبًا مِنْ بَلَدِي
٣	بَلَدِي قَرِيبٌ مِنَ الْمَدِينَةِ
٤	أَنْتَ رَجُلٌ طَيِّبٌ
٥	هَلْ عَرَفْتَ الْقَاتِلَ وَالْمَقْتُولَ
٦	أَيْنَ كِتَابِي

(C.) SEE 24 : 9, page 62.

(A.)

1. In the name of God, the Compassionate, the Merciful.
2. This is of my Lord's favour (*i. e.* God's goodness).
3. They do not offer prayer to God.
4. The girl will go to her mother.
5. What are you writing (dost thou write) on the book ?
6. We shall know everything.
7. They took it from the Qurân.
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.)

- (١) لِكَيْ تَكْتُبَ الْكِتَابَةَ اسْمَهَا
- (٢) سَيَسْحَرُ السَّاحِرُ مَلِكَةَ مِصْرَ
- (٣) أُرِيدُ أَنْ أَعْرِفَ اسْمَ كِتَابٍ مِنْ فَضْلِكَ
- (٤) أَهْلُ الْكِتَابِ فِي مِصْرَ
- (٥) هَلْ يَذْهَبُ أَوْلَادُكُمْ إِلَى الْمَدْرَسَةِ
- (٦) أُرِيدُ أَنْ أَزُورَكَ دَائِمًا
- (٧) هَذَا مِنْ فَضْلِ رَبِّي
- (٨) لَنْ يَجُودَ الْبَجِيلُ
- (٩) ذَهَبُوا لِيَا كُلُّوا (لِكَيْ يَأْكُلُوا)
- (١٠) أَنْتَ مِنْ مِصْرَ وَنَحْنُ مِنْ قَبِيلَةِ قُرَيْشٍ وَهُمْ مِنَ الْهِنْدِ

C. I. SEE LESSON 23 : 7.

2.

Active Participle	Meaning	Passive Participle	Meaning
مَانِعٌ	{ prohibitor	مَمْنُوعٌ	prohibited
نَاسِخٌ	{ hindrance	مَنْسُوخٌ	abrogated
صَانِعٌ	abrogating	مَصْنُوعٌ	made
	maker		

I. I and 2.

دَخَلَ يَدْخُلُ . خَرَجَ يَخْرُجُ . نَظَرَ يَنْظُرُ
أَدْخَلَ . أُسْجِدَ . أُخْرِجَ . أُعْبِدَ . اُنْظَرُ . اُقْتُلْ . اُكْتُبْ

3. SEE LESSON 20 : 2, 3, 4, 7 & 8.

(II.)

- (١) لِمَاذَا لَمْ تَمْنَعَهُمْ مِنَ الدُّخُولِ
- (٢) سَيَكُونُونَ قَدْ خَرَجُوا قَبْلَ حُضُورِ الْمُعَلِّمِ
- (٣) لِمَاذَا لَمْ تَحْضُرِي أُمْسَ (بِالْأُمْسِ)
- (٤) كَانَ يَقُولُ رَسُولُ اللَّهِ (كَانَ رَسُولُ اللَّهِ يَقُولُ) الْحَمْدُ لِلَّهِ
- (٥) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- (٦) نَهَارُكَ سَعِيدٌ يَا شَيْخُ . نَهَارُكَ سَعِيدٌ يَا وَلَدُ (يَا أَبْنِي)
- (٧) الْحَقُّ عَلَيَّ الْآنَ
- (٨) لَيْسَ فِي يَدَيَّ شَيْءٌ

III.

- (1) He did not and never will succeed in his work.
- (2) There is no deity but GOD.
- (3) Why did you not worship God ?
- (4) Was she not ill yesterday ?
- (5) After an hour, the pupil (f) will have learnt the lesson.
- (6) Have they (f) understood the meaning of the psalm ?
- (7) Let the above-mentioned murderer be killed.
- (8) No matter (Never mind).

- (١) طَيَّارُونَ — أَفْضَلُونَ — شُهُورٌ — صُحُوفٌ — سِنُونَ وَ سَنَوَاتٌ —
لُغَاتٌ — تَلَامِيذُ (تَلْمِيذَاتٌ) — ظُلُمَاتٌ — هَوَالَاءٌ — أَوْلِيكَ —
أَحْمَالٌ — أَفْكَارٌ — أَشْغَالٌ — نُجُومٌ
- (٢) لَا تَنْطِقْ بِاسْمِ الرَّبِّ إِلَهِكَ بَاطِلًا لِأَنَّ الرَّبَّ لَا يُبْرِي مَنْ نَطَقَ
بِاسْمِهِ بَاطِلًا

SEE PAGE 40. (٣)

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.)

- (١) كَانَ مُعَلِّمُونَا يَخْرُجُونَ (خَارَجِينَ)
- (٢) الْمُبَشِّرَانِ لَيْسَا عَاقِلَيْنِ جِدًّا (لَيْسَ الْمُبَشِّرَانِ)
- (٣) الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ سَيَدْخُلُونَ الْجَنَّةَ
- (٤) لَمْ يَضْرِبُوهَا بِضَرْبَاتٍ كَثِيرَةٍ
- (٥) لِذَلِكَ الْمُسْلِمِ امْرَأَتَانِ (زَوْجَتَانِ)
- (٦) كَثِيرَاتٌ مِنَ الْمُسْلِمَاتِ جَاهِلَاتٌ جِدًّا وَلَكِنَّ الْمَذْكُورَتَيْنِ لَيْسَتَا جَاهِلَتَيْنِ
- (٧) أَخَوَاكَ حَضَرَ ابْنُ زُورَاكٍ وَهُمَا مَعَهُ وَالِدَيْكَ
- (٨) ابْنَا أَمِيرِنَا مَشْهُورَانِ

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.

(B)

- (١) مَتَى يَكُونُ الصَّلْحُ بَعْدَ هَذِهِ الْحَرْبِ
- (٢) مَنْ هُوَ الْخَلِيفَةُ (أَمِيرُ الْمُؤْمِنِينَ) الْآنَ
- (٣) الَّذِي تُحِبُّهُ مَرِيضٌ
- (٤) الْأَمِيرَتَانِ اللَّتَانِ رَأَيْنَا قَصْرَهُمَا قَدْ رَجَعَتَا
- (٥) سَلَمَى أَوَّلُ نِسَائِي وَأَجْمَلُنَّ
- (٦) ذَهَبْنَا إِلَى مَسَاجِدَ كَثِيرَةٍ
- (٧) رَجَعْتُ أَلْبِنْتُ لِنَسَائِلَ (لِكَي تَسْأَلَ) أَخَاهَا
- (٨) كَانَ أَخُوهَا مَعَ أَبِي زَيْدٍ
- (٩) فَاطِمَةُ أَجْمَلُ مِنْ مَرِيَمَ
- (١٠) نَعَمْ هِيَ أَجْمَلُ كُلِّ أَلْبَنَاتِ

C. 1. SEE LESSON 42 : 5, 6.

2. LESSON 57 : 1—3.

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.

C. 2.

Root	Plural	Singular	Meaning	Word
فَتَحَ	مَفَاتِيحُ	—	key	مِفْتَاحٌ
كَتَبَ	—	مَكْتَبٌ	offices	مَكَاتِبُ
—	أَيَّامٌ	—	day	يَوْمٌ
—	—	شَهْرٌ	months	شُهُورٌ
دَخَلَ	—	—	entrance	دُخُولٌ
خَرَجَ	—	—	going out	خُرُوجٌ
دَرَسَ	—	دَرْسٌ	lessons	دُرُوسٌ
عَمِيَ	عَمِيٌّ وَعَمِيَانٌ	—	blind	أَعْمَى
صَمَّ	—	أَصَمُّ	deaf	صُمٌّ
—	أَبْوَابٌ	—	door	بَابٌ
عَمِلَ	—	عَمَلٌ	acts	أَعْمَالٌ
شَغَلَ	أَشْغَالٌ	—	work	شُغْلٌ
قَبَرَ	مَقَابِرُ	—	cemetery	مَقْبَرَةٌ
دَرَسَ	مَدَارِسُ	—	school	مَدْرَسَةٌ
ذَكَرَ	—	—	mentioning	ذِكْرٌ
فَرِحَ	أَفْرَاحٌ	—	joy	فَرَحٌ
سَلِمَ	—	—	safety	سَلَامَةٌ
عَلِمَ	عُلُومٌ	—	learning } science }	عِلْمٌ
شَفَعَ	—	—	intercession	شَفَاعَةٌ
غَرَبَ	—	—	sun-set, west	مَغْرَبٌ

B.

- (١) وَضَعْتَ كُتُبَ الْمَزَامِيرِ فِي أَحَدِ صَنَادِقِهَا
- (٢) هَذِهِ الْجَائِزَةُ أَعْظَمُ كُلِّ الْجَوَائِزِ
- (٣) لَا أَقْدِرُ أَنْ أَضْرِبَ أَبِي أَوْ أَخِي أَوْ أُمِّي
- (٤) جَاءَ رَجُلٌ آخَرُ إِلَى قَصْرِ السَّلَاطِينِ
- (٥) هُوَ لَا النَّاسُ أَفْقَرُ مِنْ أَوْلِيكَ
- (٦) هَلِ الْفُقَرَاءُ أَحْسَنُ (أَفْضَلُ) مِنَ الْأَغْنِيَاءِ
- (٧) لِكُلِّ إِنْسَانٍ طَرِيقَانِ أَمَامَهُ وَلَكِنْ أَحَدُهُمَا فَقَطْ طَرِيقُ الْحَيَاةِ
- (٨) لِكُنِّي يَا ذَنْ لَهُمْ يَا لَدْخُولِ

C. I. SEE p. 40.

EXAM: PAPER 80, p. 204.

(A.)

- (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.

- (١) لَا تُدْخِلْنِي فِي تَجَرِبَةٍ
- (٢) تَقْدِرُ أَنْ نَعْمَلَ هَذَا الْعَمَلَ (نَفْعَلْ هَذَا الْفِعْلَ) وَلَكِنْ بِصُعُوبَةٍ
- (٣) أَصْنَعُ إِحْسَانًا إِلَى الْوَفَى مِنْ حُجِّي
- (٤) لَا تَنْطِقْ بِاسْمِ الرَّبِّ إِلَهِكَ بَاطِلًا لِأَنَّ الرَّبَّ لَا يُبْرِئُ مَنْ نَطَقَ بِاسْمِهِ بَاطِلًا

- (٥) اُطْلُبْ مَفَاتِيحَ الصَّنَادِيقِ مِنَ النَّجَّارِ
 (٦) وَضَعْتُ كُتُبَ التَّفَاسِيرِ فِي أَحَدِ صُنَادِيقِي
 (٧) اَلْخُلَفَاءُ أَقْوِيَاءُ جِدًّا أَلَانَ
 (٨) أُرِيدُ أَنْ أَنْظُرَ بَعْضَ الْقَوَامِيسِ
 (٩) وَعَلِمُوهُمْ أَنْ يَحْفَظُوا كُلَّ (جَمِيعِ) مَا أَوْصَيْتُكُمْ بِهِ
 (١٠) وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا

80 : C. (Ten to be answered).

- إِفْعَالٌ "Honouring". Maşdar of اَكْرَمَ measure
 حَضْرَتُهُ He (a honorific phrase) lit. "His presence."
 تَسْمِيَةٌ Maşdar of II Conj : سَمَّى to give a name to.
 تَفَاسِيرُ Plural of تَفْسِيرٌ (explanation, commentary) ; being
 المصدر of the verb فَسَّرَ (to explain).
 مُرْسَلٌ Missionary (one sent) ; passive participle of أَرْسَلَ to send.
 الْقَاهِرَةُ Active participle (fem :) of قَهَرَ (to conquer) ; "Cairo".
 تَفْعِيلٌ of the verb سَبَّحَ (to praise) المصدر تَسْبِيحٌ
 of the verb أَسْلَمَ (to surrender to God) upon the
 measure إِفْعَالٌ. The local meaning is Mohammedanism.
 إِحْسَانٌ of the verb أَحْسَنَ (to do good) المصدر إِحْسَانٌ
 إِصْلَاحٌ of the verb أَصْلَحَ (to reform) measure إِفْعَالٌ
 مُفَاعَلَةٌ of the verb بَاَحَثَ (to discuss) المصدر مُبَاحَثَةٌ
 خَاطَبٌ Passive participle of the verb خَاطَبَ. It is the word
 used in Arabic for the 2nd. person singular.

EXAM : PAPER 90, p. 225.

- ١ هَلْ فِي مَخَازِنِكُمْ بَضَائِعُ قَابِلَةٌ لِلِانْفِجَارِ
- ٢ لَا تَضْطَرِبْ قُلُوبُكُمْ أَنْتُمْ تَوَافُونَ بِاللَّهِ فَامِنُوا بِي
- ٣ كُنْتُ أُرِيدُ أَنْ أَكُونَ حَاضِرًا مَعَكُمْ الْيَوْمَ . (أَنْ أُحْضِرَ)
- ٤ انْهَزَمَ جَيْشُ الْعَدُوِّ الْبَارِحَةَ (أَمْسَ)
- ٥ اصْبِرْ وَانْتَظِرْ لِأَنَّ الصَّبْرَ جَمِيلٌ
- ٦ يُقَالُ (قِيلَ) إِنَّ هَذِهِ الْمَرْأَةَ قَدْ اسْلَمَتْ
- ٧ لَا أَفْتَكِرُ أَنَّ عِنْدَنَا بَضَائِعَ قَابِلَةَ لِلِانْتِهَابِ فِي الْوَقْتِ الْخَاصِرِ
- ٨ لَا أَعْلَمُ مَاذَا كَانَتْ مَوَاضِعُ مَوَاعِظِهِ يَوْمَ الْخَمِيسِ الْمَاضِي
- ٩ مَاذَا كَانَ مَوْضُوعُ خُطْبَةِ الْجُمُعَةِ فِي الْمَسْجِدِ

(B.)

1. Let us thank God that two men and a woman have joined the church.
2. By examination a man is either honoured or dishonoured.
3. The two armies fought together and one of them was defeated.
4. The allies gained a decisive victory over the enemy.
5. Speak as you like, then proceed to work.
6. Bad company corrupts good character (manners, morals).
7. After putting trust in God I turned (paid attention) to my work.
8. I received a certain amount of benefit from meeting him.

(C.)

1. فَعَلَ (See 72 : 2) Ex : كَسَرَ To smash up.
2. انْقَطَعَ (See 72 : 2) Ex : انْقَطَعَ To be cut off.
3. تَفَاعَلَ (See 72 : 2) Ex : تَقَاتَلَ To fight together.

EXAM : PAPER, 100, p. 240.

(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 prophethip]).
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.)

- ١ كَانَتْ النُّجُومُ تَتَلَّأَلُ فِي السَّمَاءِ
- ٢ وَكَانَ تَلَامِيذُهُ يَقْطِفُونَ سَمَابِلَ الْقَمْحِ وَيَأْكُلُونَ وَكَانُوا يَفْرُكُونَهَا بِأَيْدِيهِمْ
- ٣ أَنَا الرَّبُّ إِلَهُكَ الَّذِي أَخْرَجَكَ مِنْ أَرْضٍ مِصْرَ وَمِنْ بَيْتِ الْعِبُودِيَّةِ لَا يَكُنْ لَكَ إِلَهَةٌ أُخْرَى أَمَامِي
- ٤ لِيَتَقَدَّسَ اسْمُكَ اغْفِرْ لَنَا ذُنُوبَنَا كَمَا نَغْفِرُ نَحْنُ أَيْضًا لِمُذْنِبِينَ إِلَيْنَا
- ٥ أَكْرِمْ أَبَاكَ وَأُمَّكَ لِكَيْ تَطُولَ أَيَّامُكَ عَلَى الْأَرْضِ
- ٦ لَوْلَا سُوءُ الْفَهْمِ بَيْنَ الطَّرَفَيْنِ لَاتَّقَاعًا عَلَى شُرُوطِ الصَّلَاحِ قَبْلَ الْآنِ
- ٧ تُرْجِمَ الْكِتَابُ بِيَدِ أَحَدِ أَفْضَلِ (أَمْهَرِ) الْمُتَرْجِمِينَ
- ٨ لَا تَقْدِرُ أَنْ تُبْرِهِنَ ذَلِكَ الْقَوْلَ (الْكَلَامَ)
- ٩ ذَهَبَ إِلَى النَّجَّارِ وَقَالَ أَحْضِرْ لِي السَّرِيرَ

C. English.	Plural.	Dual.	Singular.
Day	أَيَّامٌ	يَوْمَانِ	يَوْمٌ
Week	أَسَابِيعُ	أَسْبُوعَانِ	أَسْبُوعٌ
Month	شُهُورٌ	شَهْرَانِ	شَهْرٌ
Year	سَنَوَاتٌ	سَنَتَانِ	سَنَةٌ
Father	آبَاءٌ	أَبَوَانِ	أَبٌ
Mother	أُمّهَاتٌ	أُمَّانِ	أُمٌّ
Brother	إِخْوَةٌ	أَخَوَانِ	أَخٌ
Sister	أُخَوَاتٌ	أُخْتَانِ	أُخْتُ
Newspaper	جَرَائِدُ	جَرِيدَتَانِ	جَرِيدَةٌ
Library	مَكَاتِبُ	مَكْتَبَتَانِ	مَكْتَبَةٌ
Book	كُتُبٌ	كِتَابَانِ	كِتَابٌ
Church	كَنَائِسُ	كَنِيسَتَانِ	كَنِيسَةٌ
House	بُيُوتٌ	بَيْتَانِ	بَيْتٌ
Dog	كِلَابٌ	كَلْبَانِ	كَلْبٌ
Cow	بَقَرٌ	بَقَرَتَانِ	بَقَرَةٌ
Mule	بَغَالٌ	بَغْلَانِ	بَغْلٌ

EXAM : PAPER 110, p. 260.

A.

- (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.

- (١) إِسْأَلَ هَذَيْنِ الشَّيْخَيْنِ مِنْ أَيْنَ هُمَا
- (٢) قَدْ أَمْتَلَاتِ الْمَدْرَسَةَ فَلَنْبَتِي
- (٣) أَوْ مِنْ (أَمَنْتُ) بِاللَّهِ وَرَسُولِهِ
- (٤) اسْتَغْفِرُ لَذَنْبِكَ وَلِلْمُؤْمِنِينَ وَلِلْمُؤْمِنَاتِ
- (٥) أَكْرِمَ آبَاكَ وَأُمَّكَ لِكَيْ تَطُولَ أَيَّامُكَ عَلَى الْأَرْضِ الَّتِي يُعْطِيكَ
الرَّبُّ إِلَهُكَ
- (٦) هَرَبْتَ الْبَنَاتُ مِنْ مُعَلِّمَتَيْنِ
- (٧) كَانَتْ الْمَرْأَتَانِ تَتَنَبَّأَنِ عَنْ آمِدَادٍ مَلَكَوْتِ اللَّهِ
- (٨) هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ
- (٩) هَاتَانِ السَّيِّدَتَانِ تَسْتَحِقَّانِ مَذْحَكَ
- (١٠) كَأَنَّهُ كَانَ مَشْغُولًا

C. To stretch	تَمَدَّدَانِ	مَدَدْتُمَا
„ deserve	تَسْتَحِقَّانِ	اسْتَحَقَقْتُمَا
„ be filled	تَمْتَلِكَانِ	إِمْتَلَأْتُمَا
„ write (a book)	تَوَلِّفَانِ	الْقَلَمُ
„ abstain	تَمْتَنِعَانِ	إِمْتَنَعْتُمَا
„ think	تَفْتَكِرَانِ	إِفْتَكَرْتُمَا

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.

- (١) لَمْ تَجِدْ فِي بَيْتِ أَبِيهَا أَكْثَرَ مِنْ ثَمَانِيَةِ دَرَاهِمٍ
- (٢) لَا تَيَسَّوْا مِنْ رَحْمَةِ اللَّهِ لِأَنَّهُ رَحِيمٌ جَدًّا
- (٣) لَا تَقْدِرُ أَنْ تَجِدَ شَخْصًا تَمَامًا كَمَا هُوَ مَوْصُوفٌ بِالْآخِرِينَ
- (٤) لِمَنَّاكَ لِأَنَّكَ لَمْ تَزُرْنَا
- (٥) قِيلَ إِنَّ الْمَنْزِلَ يَبِيعُ بِثَمَنٍ بِخَمْسٍ (قَلِيلٍ)
- (٦) عَوَّقِبَ بَنُو إِسْرَائِيلَ لِأَنَّهُمْ لَمْ يُطِيعُوا اللَّهَ بَلْ قَاوَمُوا أَنْبِيََاءَهُ
- (٧) اسْتَفِظْ أَيُّهَا النَّائِمُ وَقُمْ مِنَ الْأَمْوَاتِ فَيُضِيءَ لَكَ الْمَسِيحُ
- (٨) بَلَّغْنَا (سَمِعْنَا) أَنَّ الْقَائِدَ الْعَامَّ لِحَيْشِ الْأَحْتِلَالِ أَرْسَلَ يَسْتَمِدُّ (يَطْلُبُ) إِمْدَادَاتٍ وَلَكِنْ رَغَمًا عَنْ كُلِّ ذَلِكَ قَدْ أَهْزَمَ أَهْزَامًا
- (٩) سَتَرْنَاهُ فِي الْمِيزَانِ
- (١٠) أَلَيْسَ الْمِحْرَاثُ أَنْفَعَ مِنَ السَّيْفِ

C. To consult	اسْتَشِيرَنَّ	اسْتَشِيرُوا
To eat	كُلَنَّ	كُلُوا
To put	ضَعَنَّ	ضَعُوا
To raise up	أَقَمَنَّ	أَقِمُوا
To be led	انْقَدَنَّ	انْقَادُوا
To sell	بِعَنَّ	بِعُوا
To let	دَعَنَّ	دَعُوا
To take	خَذَنَّ	خَذُوا
To approve	اسْتَصَوَّبَنَّ	اسْتَصَوَّبُوا
To repent	تُبَنَّ	تُوبُوا

EXAM : PAPER 130, p. 308.

A.

- (١) قَالَ الْخَلِيفَةُ قُمْ وَأَذْهَبْ مَعِيَ اِنْزُورَ الْمَدِينَةَ
- (٢) تَوَبُّوا وَاسْتَغْفِرُوا اللَّهَ (تُبْ وَاسْتَغْفِرِ اللَّهَ)
- (٣) يَجِبُ أَنْ تَتَعَشَّى مَعِيَ اللَّيْلَةَ
- (٤) حَقِيقِي (صَحِيحٌ) إِنَّ الرَّجُلَ رَوَى (حَكَى) لِي الْقِصَّةَ لَكِنِّي لَمْ أَنْتَبِهْ لَهَا
- (٥) مَا أَفْضَلَ ذَلِكَ الرَّجُلَ
- (٦) لَمَّا سَمِعَتِ ابْنَتُ قِصَّةَ حَسَنِ صَرَخَتْ وَأَغْمَى عَلَيْهَا
- (٧) جَاءَتْ هِيَ وَأَمَّا هُوَ فَلَمْ يَأْتِ (يَجِئُ)
- (٨) بَعِ مَا عِنْدَكَ وَأَعْطِهِ لِلْفُقَرَاءِ وَتَعَالَ وَاتَّبِعْنِي

B.

- (1) The Allies did not occupy the city completely.
- (2) A promise is a debt to the freeman.
- (3) Paradise is under the feet of mothers. [A "tradition"].
- (4) I will certainly beat them.
- (5) How excellent was Zaid !
- (6) Be content with what money you have.
- (7) Bring me a dollar.
- (8) "Not long to wait" (or, "Tomorrow will soon be here" ; *lit.* "Every coming thing is near").
- (9) O Jehovah (LORD) our Lord (God) how glorious is Thy name in all the earth !
- (10) Do not count those who fought in the Path of God (*i.e.* "Holy War") as dead, because they are alive in Paradise.

C. N. A. Fem :	N. A. Masc :	Verb.
تَائِبَاتٌ تَائِبَةٌ	تَائِبُونَ تَائِبٌ	تَابَ
زَائِرَاتٌ زَائِرَةٌ	زَائِرُونَ زَائِرٌ	زَارَ
مُلَائِمَاتٌ مُلَائِمَةٌ	مُلَائِمُونَ مُلَائِمٌ	لَاءَمَ
مُوفِيَّاتٌ مُوفِيَّةٌ	مُوفُونَ مُوفٍ	أَوْفَى
أَتِيَّاتٌ أَتِيَّةٌ	آتُونَ آتٍ	آتَى
مُسْتَقْصِيَّاتٌ مُسْتَقْصِيَّةٌ	مُسْتَقْصُونَ مُسْتَقْصٍ	اسْتَقْصَى

EXAM : PAPER 140, p. 325. A.

كَانَ لِأَمْرَأَتَيْنِ ابْنَانِ مَاتَ أَحَدُهُمَا فَتَخَاصَمَتَا أَوَالِدَتَانِ عَلَى الْإِبْنِ
الْحَيِّ وَشَكَتَا أَمْرَهُمَا لِلنَّبِيِّ دَاوُدَ عَلَيْهِ السَّلَامُ فَحَكَمَ لِأَكْبَرِهِمَا
وَلَمَّا أَصْرَتَا عَلَى التَّخَاصُمِ بَعَثَ بِهِمَا لِابْنِهِ سُلَيْمَانَ عَلَيْهِ السَّلَامُ وَبَعْدَ
أَنْ قَضَيْتَا لَهُ قَضِيَّتَهُمَا قَالَ سُلَيْمَانُ « هَاتِي سَكِينَةً » فَأَوْتِي لَهُ بِهَا وَقَالَ
« أَقْطَعِ الْوَلَدَ الْحَيَّ إِلَى نِصْفَيْنِ وَأَعْطِ لِكُلِّ مِنْهُمَا نِصْفًا »
فَصَرَخَتْ أَصْغَرُهُمَا قَائِلَةً « لَا تَقْطَعْهُ قَطُّ بَلْ أَعْطِ نَصِيبِي لِلْآخَرَى »
فَقَالَ لِلْمِصْغِيرَةِ « خُذِيهِ إِذَا لَأَنَّهُ ابْنُكَ »

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.

فُعْلٌ Palsied ; plural of أَشَلُّ upon the measure شُلٌّ

فُعْلٌ Nations ; plural of أُمَّة upon the measure أُمَّه

فُعْلَةٌ Shepherds ; plural of رَاعٍ upon the measure رُعَاةٌ

Its verb is رَعَى to pasture a flock.

زَكَاةٌ Almsgiving ; زَكَاةٌ legal alms, صَدَقَةٌ voluntary charity.

فُعْلَى Sick ones ; plural of مَرِيضٌ upon the measure مَرَضَى

صَحَارَى Desert. Its plural is صَحَارٍ or صَحْرَاهُ

أَهْلٌ People. It is a plural of أَهْلٌ

حِكْمَةٌ Wise maxims: its singular is حِكْمَةٌ

فِعَالَةٌ Stone: its plural is حِجَارَةٌ upon measure حَجَرٌ

فُعْلَةٌ Judge: its plural is قُضَاةٌ upon the measure قَاضٍ

أَفْعَلَةٌ Valley: its plural is أَوْدِيَةٌ upon the measure وَادٍ

أَفْعَلَةٌ Deities: it is the plural of إِلَهٌ upon the measure إِلَهِه

فُعَالَى Flock ; subjects. Its plural is رَعَايَا upon the measure رَعِيَّةٌ

شَمَاسٌ Deacons: plural of شَمَاسٌ

أَيَادٍ Hands. It is the "plural of plural" of يَد "hand",
whose simple plural is أَيَدٍ

طُرُقَاتٍ Ways, roads. It is the "plural of plural" of طَرِيقٌ
whose simple plural is طُرُقٌ

أُمَّهَاتٍ Mothers: it is the plural of the word أُمٌّ

الَّيَالِي The nights. This is the defined plural of the word لَيْلَةٌ

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 ninety-nine 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.

EXAM: PAPER 150, p. 352. A.

1. Great is the difference between the ignorant and the wise.
2. Would that she had been a bird, then she might have flown away from us so that we should not see her again.
3. "Had your Lord pleased, He would have made mankind of one religion" (Quran).
4. "Freely (gratuitously) ye have received (taken), freely give".
5. "Thee only do we worship, and of Thee do we ask help ; guide Thou us in the right path".
6. My poetry shines on your door as a necklace shines on Khalisa.

- (١) شَتَانٌ بَيْنَ الْجَاهِلِ وَالْحَكِيمِ
- (٢) لَيْتَهَا كَانَتْ طَيْرًا فَتَطِيرَ عَنَّا حَتَّى لَا نَرَاهَا بَعْدُ
- (٣) لَوْ شَاءَ رَبُّكُمْ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً
- (٤) جَحَانًا أَخَذْتُمْ جَحَانًا أَعْطَوْا
- (٥) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
- (٦) لَقَدْ ضَاءَ شِعْرِي عَلَى بَابِكُمْ كَمَا ضَاءَ عِقْدٌ عَلَى خَالِصَةٍ

B.

- (١) لَا أَقْدِرُ أَنْ أَقُولَ تَمَامًا مَتَى يُمَكِّنُنِي أَنْ أَزُودَكَ وَلَكِنْ رُبَّمَا أَجِبُ فِي أَوَائِلِ الشَّهْرِ الْآتِي إِنْ شَاءَ اللَّهُ
- (٢) نَحْنُ لَا نُرِيدُ أَنْ نَدْفَعَ قِيَمَةَ الْأَشْتِرَاكِ فِي جَمَلَتِكُمْ الشَّهْرِيَّةَ لِأَنَّهُ لَا تَصِلُنَا — أَمَّا الْعَدَدُ الْأَخِيرُ فَمَوْجُودٌ وَلَكِنَّ الْعَاشِرَ وَالْخَادِي عَشَرَ لَمْ يَصِلَانَا
- (٣) لَمْ يَبْسُغْ ذَلِكَ الْفَلَاحُ (الْمُزَارِعُ) الْمُسْكِينُ أَكْثَرَ مِنْ ثَلَاثِ أَرْبَاعِ قُطْنِهِ
- (٤) قَالَ الْمَسِيحُ لِنَتَلَامِيذِهِ الْإِثْنِي عَشَرَ فِي ذَلِكَ الْوَقْتِ: جَحَانًا أَخَذْتُمْ جَحَانًا أَعْطَوْا. قَالَ أَيْضًا: تَوَبُّوا وَآمِنُوا بِالْإِنْجِيلِ
- (٥) إِنَّهُ يَكُونُ فَرَحٌ بَيْنَ مَلَائِكَةِ اللَّهِ بِخَاطِيءٍ وَاحِدٍ يَتُوبُ أَكْثَرَ مِنْ تِسْعَةٍ وَتِسْعِينَ بَارًّا لَا يَحْتَمِجُونَ إِلَى تَوْبَةٍ

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.

I. 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.'"

I. 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)

ذَكَرَ أَهْلُ الْأَخْبَارِ أَنَّ نُوحًا أَوَّلُ نَبِيِّ بُعِثَ وَأَنَّ قَوْمَهُ كَانُوا أَهْلَ
أَوْثَانٍ يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ — فَبُعِثَ لَهُمْ نُوحٌ فَدَعَاهُمْ إِلَى اللَّهِ فَكَانُوا
يَبْطِشُونَ بِهِ وَيَسْتَخِفُّونَ بِهِ — وَأَوْحَى اللَّهُ إِلَيْهِ أَنْ أَصْنَعْ الْفُلَ فَإِنَّهُمْ
مُغْرَقُونَ — فَصَنَعَهُ مِنْ خَشَبِ السَّاجِ وَجَعَلَ طُولَهُ ثَلَاثَ مِائَةِ ذِرَاعٍ
وَعَرْضَهُ خَمْسِينَ ذِرَاعًا

3. Six only of these to be answered.

Plural.	Singular.	Word.
صُورٌ	—	صُورَةٌ
—	عَامِلٌ	عَمَلَةٌ
—	شَاهِدٌ	شُهُودٌ
غُرَزَةٌ	—	غَارٌ
فَتَيَانٌ	—	فَتَى
غُلَمَانٌ	—	غُلَامٌ
بَنُونَ وَأَبْنَاؤُ	—	ابْنٌ
—	فَقِيهٌ	فُقَهَاءٌ
أُخْرَى (أُخْرَيَاتٌ)	—	أُخْرَى
بُيُوتٌ وَأَبْطَاتٌ	—	بَيْتٌ

الماضي المضارع

4.

2nd. Pl. fem.	Ist. Sing.	2nd. Pl. fem.	Ist. Sing.	Verb.
تَمْدُدْنَ	أَمُدُّ	مَدَدْتُنَّ	مَدَدْتُ	مَدَّ
تَصِلْنَ	أَصِلُّ	وَصَلْتُنَّ	وَصَلْتُ	وَصَلَ
تَرْمِينَ	أَرْمِي	رَمَيْتُنَّ	رَمَيْتُ	رَمَى
تَرَيْنَ	أَرَى	رَأَيْتُنَّ	رَأَيْتُ	رَأَى
	2nd. Sing. Imp.	Verb.	2nd. Sing. Imp.	Verb.
	أَمِدِّ	أَمَدَّ	عَ	وَدَعَ
	وَدَّ	وَدَّ	سِرَّ	سَارَ

5.

لَا إِلَهَ إِلَّا اللَّهُ

لا is “negative of the genus,” it negates all , its *Ism* is منصوب but its *Khabar* is مرفوع the exception after الَّا in *Neg. Sent.* is مرفوع like the *Khabar*.

يا ابراهيمُ خليلَ الله Ibrahim (standing alone) is مرفوع without tanwin in the vocative ; but Khalil being in Construct State to Allah is منصوب

لا حولَ ولا قوةَ إِلَّا بِاللَّهِ — لا حولَ and قوةَ are both منصوب negated by لا which negates the whole species.

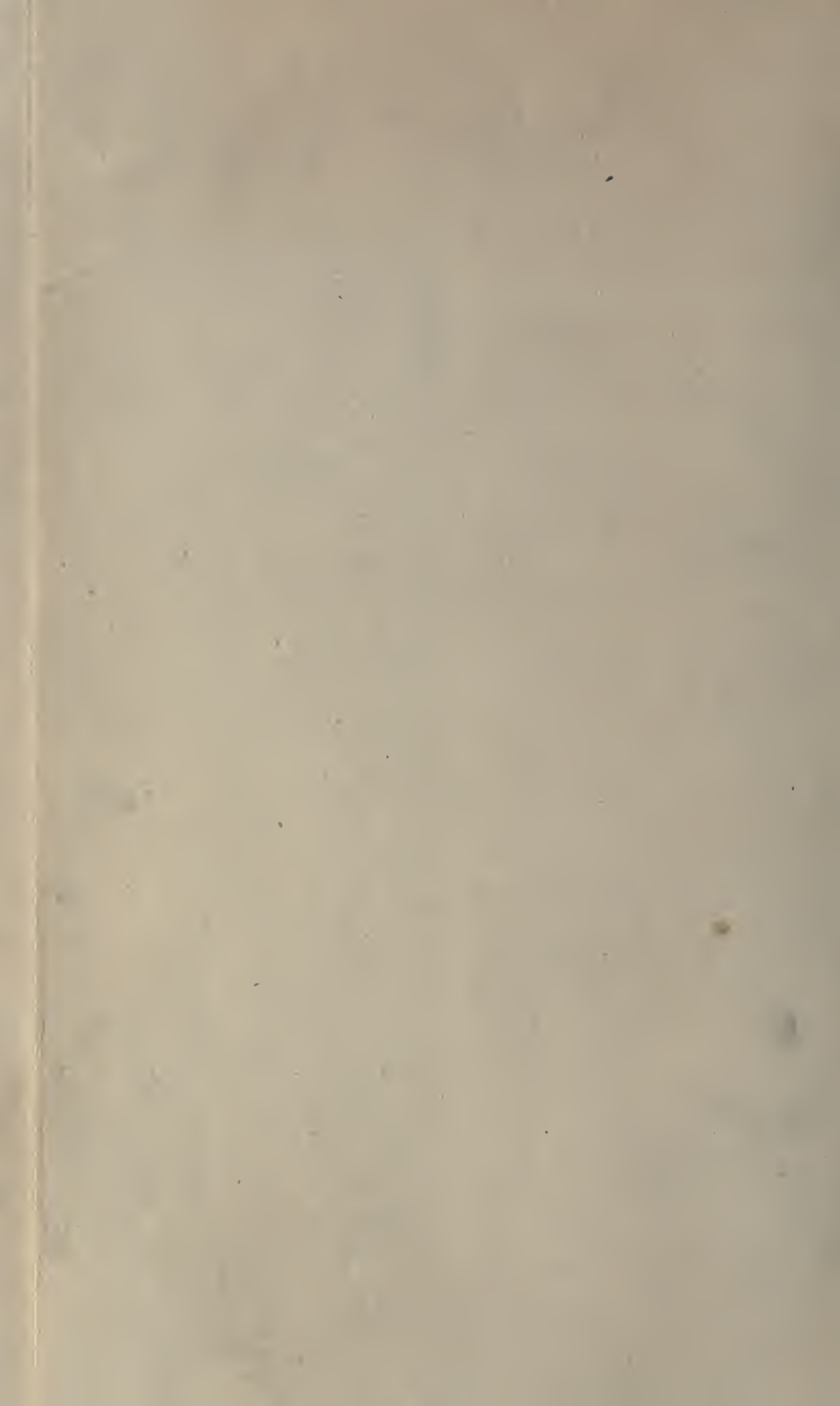
بَيْتُ الْمُقَدَّسِ : بَيْتُ الْمُقَدَّسِ Bait-ul-Maqdisi would be more correct. Bait-ul-Muqaddasi is weak, but it is the old Muslim title for Jerusalem. Al-Bait-ul-Muqaddasi would mean “The Holy House,” whereas the others may be rendered. “The House (or City) of the Sanctuary.”

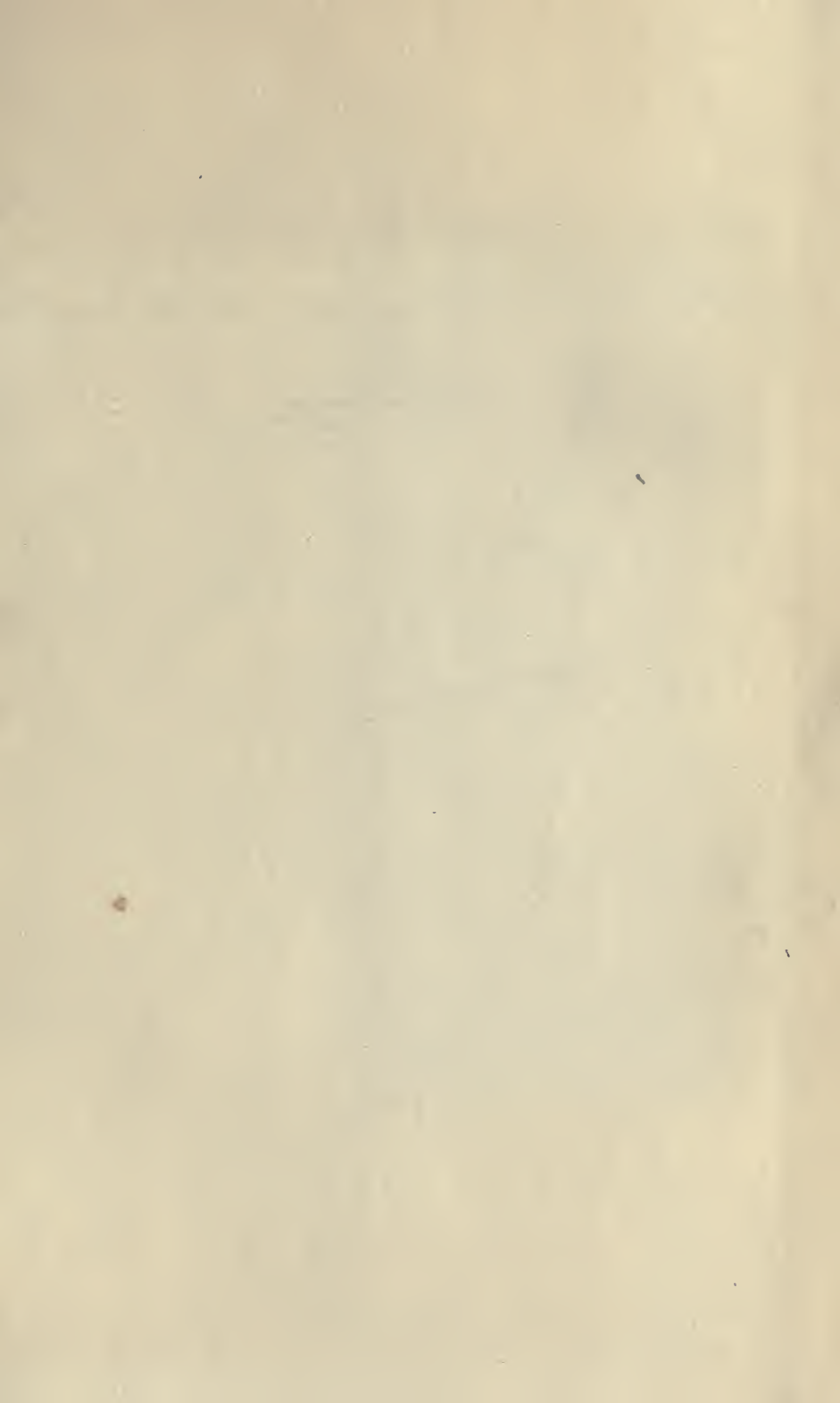
6. See Lesson 147 : 3, 4, 8 ; and 148 : 1-3.

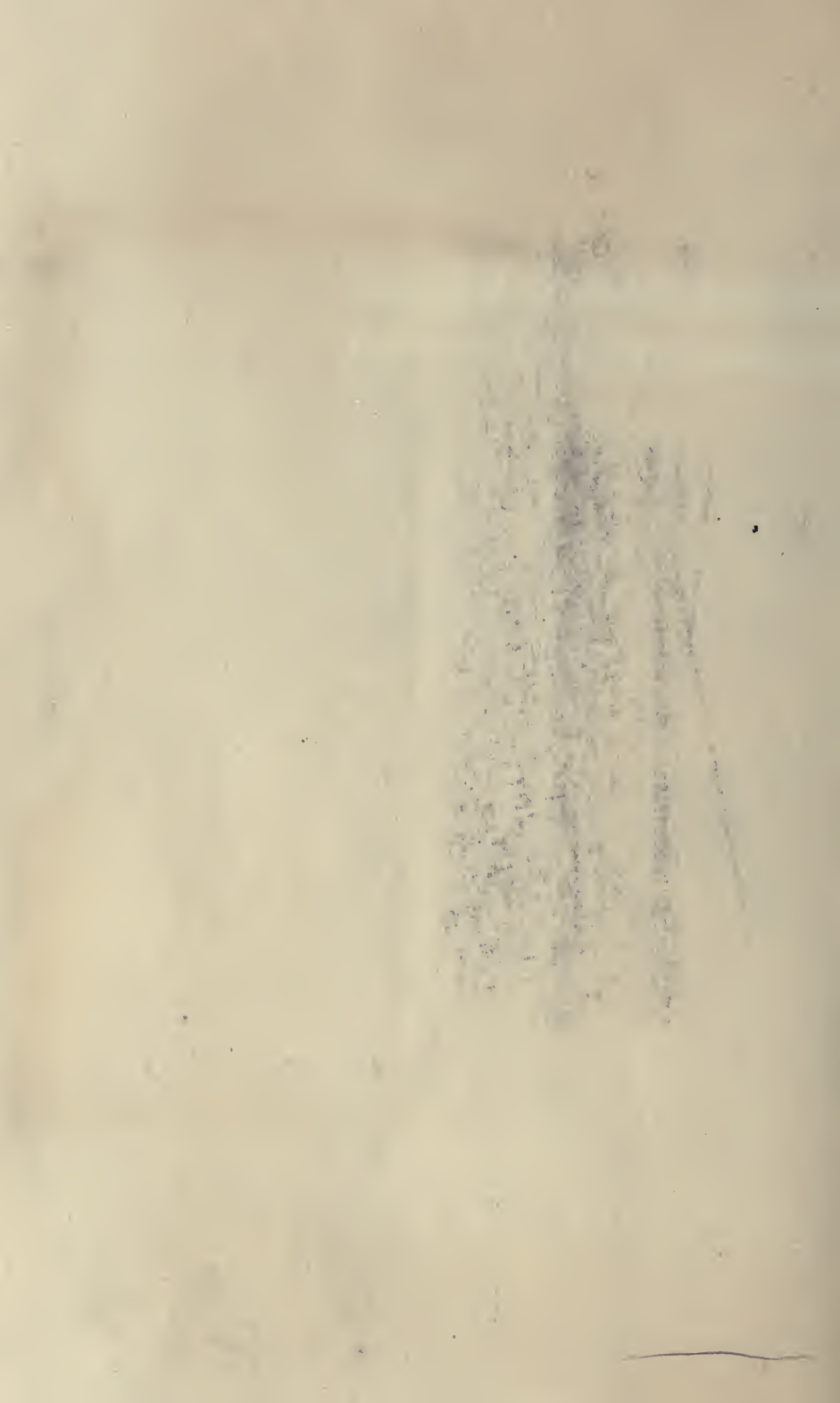
7. A Verbal Sentence *جمله فعلية* is one in which the verb precedes the noun. See the rules of Agent and Deputy Agent on pp. 383-6. Revise Lesson 27 : 6, etc.

فِي الْيَوْمِ التَّالِي وَصَلْنَا الْمَدِينَةَ الْوَاقِعَةَ عَلَى شَاطِئِ الْبَحْرِ وَهِيَ
كَثِيرَةُ الْمِيَاهِ وَالْأَشْجَارِ وَقَدْ جَاءَ الْأَمِيرُ فَرْدُ رِيكُ وَلِيُّ الْعَهْدِ لِيَسْتَقْبِلَ
الْمَلِكَةَ وَتَدَقَّقَ أَيْضاً مِنْ الْمَدِينَةِ السُّكَّانُ رِجَالاً وَنِسَاءً وَأَوْلَاداً
لِيَرَوْا الْمَنْظَرَ (الْأَحْتِفَالَ) الْبَعْضُ عَلَى ظَهْرِ الْخَيْلِ وَالْآخَرُونَ مَتَرِجِلُونَ
(عَلَى الْأَقْدَامِ) وَدَخَلْنَا الْمَدِينَةَ مَعَ الْمَلِكَةِ وَاتَّبَاعِهَا قُبَيْلَ الظُّهْرِ
وَالَكِنْ لَمَّا وَصَلْنَا بَابَ الْقَصْرِ أَوْقَفَنَا الْحَارِسُ وَقَالَ إِنَّنَا لَا يُمَكِّنُ أَنْ
نَدْخُلَ بِدُونِ إِذْنِ الْمَلِكِ

(والحمد لله أولاً وآخراً)







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