ARABIC GRAMMAR

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EGYPTIAN COLLOQUIAL ARABIC READER. Edited by E.E. Elder, D.D., Ph.D., American Mission, Egypt, Superintendent of Arabic Studies at the School of Oriental Studies, Cairo.

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ARABIC GRAMMAR
INDUCTIVE METHOD

by

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American University at Cairo
School of Oriental Studies
Cairo, Egypt
1950
PREFACE TO THE FIRST EDITION

Classical Arabic is the written language of areas in the world which have a total population of about 50,000,000. Although the large majority of this number are illiterates, most of the newspapers, the books, the schools, the records in the court and government offices, the public speakers, the radio, and to some extent the theatres and cinemas, use the classical Arabic.

However, it is in the realm of the Muslim religion and religious exercises where the Quran holds sway that the classical Arabic is preeminent. Because it is not the colloquial language of North Africa, Egypt, Palestine, Syria or Iraq, nor used as the means of conversation except occasionally among a very few, the classical Arabic is treated in most Western grammars only as a written language. But any one who inspects schools, listens to public addresses, attends religious services, tunes in on the radio or hears a newspaper read, or is in fact connected in any way with public life in Arabic-speaking lands, will know that it is spoken as well.

It is with considerable hesitation that one undertakes writing a series of lessons introductory to the Arabic language. The field of Arabic Grammar has already been well covered in English alone by Wright’s “A Grammar of the Arabic Language,” Sterling’s book with the same title, Socin’s “Arabic Grammar,” Upson’s “Arabic Simplified,” and Thatcher’s translation into English of Harder’s “Arabic Grammar,” to mention but a few. In addition to these books the Arabic texts “al-Mufassal” of al-Zamakhshar and “al-Alfiyya” of Ibn Malik have been consulted in the preparation of this book. “A Text Book of Arabic Syntax,” by Atallah Eff. Athanasius has been of great value also.

Portions of the material used in the book are taken from such well-known collections and books as “Majani al-Adab,” “Nukhab al-Mulah”, “Kalila wa Dimna” and “al-Fakhri” that it has seemed unnecessary in each instance to mention the origin. In most cases the texts have been more or less adapted to show the grammatical points considered in the explanation that follows.

Method and Use of Book

The lessons differ from those of most Arabic grammars in emphasizing the importance of learning Arabic from connected speech. The sentence is considered as the basis of the language. After a few lessons
using the direct method through questions and answers and simple dialogues a series of Arabic prose selections have been used as a means for inductive study of Arabic grammar. These portions cover a wide range from the Bible and the Quran to the daily newspaper. It has not been thought necessary to explain each phenomenon of Arabic construction when it first occurs. In many instances the Arabic idioms may be learned and used before a complete explanation of their peculiarities is given. In the grammar sections we have tried to get away from the many anomalies that come from the use of terms like nominative, accusative, genitive, subjunctive, conjugation and declension by employing as far as possible the Arabic terminology.

The Arabic portions at the beginning of each lesson should be read over with the Arabic teacher four or five times. The plan of the lessons giving the English translation on the opposite page enables the student to know at once the meaning of the Arabic. The rather literal rendering of the Arabic into English appears stilted at times, but it has been made so to help the student “to get the feel” of a language extremely different from his own.

From time to time word lists and further examples of the grammatical constructions can be written in under the space given to Notes and Vocabulary. After the completion of Lesson XX. the student should begin, under the guidance of the teacher, the use of Arabic–English and English–Arabic Dictionaries. For Arabic to English, that of Hava published by the Catholic Press, Beirut, is recommended, or the Modern Dictionary of Elias, published by the Modern Press, Cairo; and for English to Arabic, the Modern Dictionary of Elias, by the same press.

The final work on each Arabic portion given should be a re-translation into Arabic either oral or written of the English text. The sentences for Memory are supposed to be learned so that by glancing at the English they can be recited up to the speed of normal speech. The Memory sentences dealing with verbs take the place of verb paradigms. These can also be used as a basis for Class Conversation Drill. The regular order has been to give the past or complete tense first and then the three cases of the incomplete verb. Sometimes these sentences bear little relation to the Arabic text which introduces the lesson; but the student will realize that it has been more than difficult to find verbs that lend themselves to brief sentences such as are necessary for giving all the forms needed. The sections marked "Towards Composition" are most of them somewhat literal translations of an Arabic original. Thorough work in composition and translation of pieces of English prose can only be attempted after the book is mastered.
The student should, from the very first, begin to recognize whole words and advance quickly from the laborious process of spelling out words, letter by letter, to reading words and whole phrases. For this reason the grammatical terms are not vowelled more than a few times and some of the particles and words in the text are given without vowels after they have occurred a number of times.

Owing to the limitations of the press which has printed the book, diacritical marks to distinguish the Arabic sounds through phonetic signs, have been attempted only in the case of a few technical terms. The sign (:) has sometimes been used for expressing the long vowel.

I wish to express my deep appreciation of the help given me in preparing those lessons by many different people, but especially by my colleagues and fellow-teachers at the School of Oriental Studies of the American University at Cairo. Shaikh Sayyid Nawwar has been very proficient in adapting the Arabic portions which introduce each lesson. I am greatly indebted to Atallah Eff. Athanasius who has revised many of these and corrected the translations. Numerous suggestions and much material which he has supplied have been incorporated in the book. Prof. A. J. Jeffery, Ph. D., reviewed the manuscript and noted points that needed clarifying, for which I am deeply grateful. Prof. C. C. Adams. D.D., Ph. D., has given assistance in many ways not the least of which was help in the proof-reading.

Cairo, June, 1937.
In preparing a second edition of this Arabic Grammar the teachers of the School of Oriental Studies and its students and former students were consulted as well as others who had used the book. There has been little change in the lessons due to the general consensus of opinion that for a working Arabic Grammar an elaborate glossary of words and terms used was unnecessary nor for students who are accustomed to using Arabic-English and English-Arabic dictionaries is there need for a complete vocabulary. A brief index of grammatical terms has been added to enable the student to find the page where the principal treatment of any subject may be found. There has been objection to the length of some of the lessons. Where material on a subject which needs to be treated as a whole is detailed it has seemed best, as in Lesson XVI for example, not to make arbitrary divisions into short lessons to be taken daily.

My thanks are due to the many former students and others who have pointed out needed corrections and made suggestions. I am especially indebted to Prof. Harrell Beck and Dr. Kermit Schoonover of the School of Oriental Studies for assistance in correcting the proof and to the latter for preparing the Index.

Cairo, Christmas 1950. E. E. Elder
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INTRODUCTION

The Arabic language which is written from right to left has an alphabet of twenty-eight characters. They are all consonants though three of them (۱، ۲، ۳) are also used as vowel-letters to show long vowels. These three are sometimes called weak-letters (حروف العلة).

The forms of the letters of the alphabet differ according to their position in a word. The following list gives as well the names of the letters. The initial sound of each name is the sound given the letter in speech. For correct pronunciation of these sounds the student should consult "The Phonetics of Arabic" by W. H. T. Gairdner, Oxford University Press 1925. The American University at Cairo, Oriental Studies.

<table>
<thead>
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1. The Arabic letters are divided into:

   (1) Sun letters (الحروف الشمسية) which assimilate the ل of the definite article aldaffar. Thus ل is pronounced "ad-daftar."

   (2) Moon letters (الحروف القمرية) which are the remainder of the letters of the alphabet and do not assimilate the ل of the article الجبل. ل is pronounced "al-jabal."
2. There are three vowel signs (حَرْقَاتٍ) written above or below consonants. Although not exactly like corresponding English vowels the approximate values are as follows:

1. (Cj&~~) (fatha) is pronounced "a" as in "pat", and prolonged by َ alif or sometimes at the end of a word by ى which is called in this case أَلْفُ الْعَمْوَرَةُ. Ex. كَانَتِ بُنَاتِ. 》，

2. (kasra) pronounced "i" as in "bit" and prolonged by ى as "i" in "machine" but without a diphthong. Ex. صِيْدِقٌ.

3. (بِمْ) (damma) pronounced "u" as in "put" and prolonged by ى as "u" in "blue" but without a diphthong. Ex. مَلَكُ مَلِكٌ. At the end of some words mostly indefinites the vowel signs are written double, "an," "in." "un." This is called nunation.

3. The absence of a vowel is shown by the sign (سُكُونٍ). The diphthongs "aw" and "ai" use a ٌ on the vowel-letters ى and ى. Exx. يُؤْمِرُ يُؤْمِرُ. 》，

4. When a letter without a vowel is followed by the same letter it is written only once and the sign ٌ shadda, or تَشْدِيدٌ (tashdid) is placed over it. The consonant sound however must be clearly pronounced twice. The shadda is also used with "sun" letters to indicate assimilation. Ex. وَهَدِّي. When ٌ kasra occurs after a shadda, it is sometimes printed under the shadda ٌ (ٌ) rather than under the letter as in مَعْتَلِمٌ mutakallim, "a speaker."

5. There are two kinds of the (hamza) (حَمْزَةٌ). The first hamza is a glottal stop, which is written above or below one of the letters ى or ى. ﴿. Rules for writing the hamza are to be found in Lesson XXIII.
The second kind of *hamza* (حَمزة الوصل) is used at the beginning of a word and following another word it and its vowel are dropped and are replaced by the sign **>**. The two words are read as one. Ex. أحمد أَلْبَرَابَ أحمد 1-bawwa:bu

The *hamza* is used:

1. In the article "ال"
2. In the imperative of the three radical verb, see Lesson XVI, 6.
3. In the *صَدْر* of the VII., VIII., IX. and X. forms of the increased verb, see Lesson XX.

4. In the following words:

<table>
<thead>
<tr>
<th>a son</th>
<th>a man</th>
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<tr>
<td>ابن</td>
<td>أَبَّأ</td>
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<tr>
<td>a daughter</td>
<td>a woman</td>
</tr>
<tr>
<td>أَبْتِة</td>
<td>أَمّة</td>
</tr>
<tr>
<td>أَبْتِة</td>
<td>أَمّة</td>
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<td>اثنان</td>
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<td>اسم</td>
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</table>

(4) In the following words:

6. If the word preceding the *hamza* does not end in a vowel the final consonant is usually given a *kasra* to avoid the meeting of two *sukuns*. Since the ئ sound in - أ - or - أ - closes the syllable a *kasra* sound is inserted when it is followed by *hamza* الوصل.

Ex. محمد الرِّجْلُ 

When proceeding the particle **من** besides also the first personal pronouns attached to words. Ex. 

مَنَ الْكِتَابِ **من** الْكِتَابِ 

(2) The pronoun endings take **كم** as does also the words ending in **أ** with certain exceptions like "if" and "or".

7. If the word preceding the *hamza* ends with **او** or **ي** which length-
en vowels these vowels are pronounced short as "أبوً اليمين دخلت، although no change is made in the writing.

8. Drops out of writing as well as pronunciation in expressions such as
   (1) يام الله بسم الله
   (2) حسن بن علي بن 
      (between the name of son and father if both appear on the same line.)
   (3) لليلة لليله للاهل... for

9. **Madda** (lengthening). If a hamza with fathe is followed by an
   *alif* these become one *alif* with the vowel sign ـ (مـدْدَة madda)
   which is an *alif* written horizontally and pronounced а.: Ex.
   فَرَأَهُ فَرَأْ أَن
   becomes Qur’an. If the vowel letter I is used before
   *hamza* this 1 is often given the sign ٍ sahra:’u

10. There are two kinds of syllables: (1) the open, which ends in a vowel,
    which may be either short or long as in
    كتبَ qataba, 
    قَالَ qa:la and قَالَ QA:la : , (2) the closed which ends in a consonant with
    sukun or is followed by nunation as in
    ضَرِبَ qur’tun and darbun.
    No syllable can begin with two consonants, so in writing foreign
    words which have such a combination either a *hamza* is placed be-
    fore the first consonant, or it is provided with a vowel as
    أفلاطون Aflautun, “Plato”, فرنسا Faransa, “France”.
    No syllable can end in two unwel ed consonants except in
    pause as فَلَتُ qultu, in pause فَلَتُ qult.
    The long open syllables may be considered as closed syllables
    since the vowel letters I. و and ي may be thought of as having
    sukun but this sukun is not written.
For this reason such syllables as the first one in màrru:m are counted as exceptional, the second one being permissible in pause.

11. The rules for accent permit stress or high pitch on the last syllable of a word in certain pausal forms like مُسَلَّمٍ يَاكُلُّنَ kastl:n fahim:at, or when monosyllables are combined with such words as أَلَا أَلَى ala:, f. b. 1 etc., as لَنْ f. n. li:n. liman.

The next to the last syllable or penult takes the accent when it is closed or long, as دَارَابْتُ yaq:lu, مُسَلَّمٍ yaq:lu, Muslimi:na.

When the penult is short the antepenult takes the accent in three syllable words and in words of four or more syllables when it is closed or long. Exx. دَارَابْتُ烟囱 darabtuma, صَارِبَ烟囱 darabtuma, دَارَابْتُ烟囱 q:nu:nuhum. Otherwise the accent goes back as far as possible. Exx. مُكَتَّبَتْ muka:tabatun, كِتَابَتْ kalimatuhu.

12. The Arabic numerals in general use are

\[
\begin{align*}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 0
\end{align*}
\]

They are read from left to right as 1937, 1937.
Grammar

1. Arabic words are of three kinds:

   (1) الاسمَ which includes the noun, pronoun, adjective, participles and certain adverbs, as هو هذا كتب كبير.

   (2) الفعلُ which covers the verbal forms, as أَنظُرَ.

   (3) الفَلْس which includes various particles such as certain prepositions, conjunctions, etc., as لا، أم، هل و.
Lesson I.

Nominal and Verbal Sentences.

Subject and Predicate of a Nominal Sentence.

Definite and Indefinite "Isms"

The Masculine "Ism"

1. What is this? This is a book. It is a big book.
2. Look at this big book. This big book is open.
3. What is this? This is a copy-book.
4. Look at the copy-book, is it small or big? It is small.
5. And this thing, what is it? This thing is a pencil. The pencil is long.
6. Is this a closed window? No, this is an open window.

2. There are two kinds of sentences:

(1) جنَّةَ اسمية (nominal sentence) which begins with an. Ex. اسم

(2) جنَّةَ فعلية (verbal sentence) which begins with a. Ex. فَعَلْ

is uninflected in Arabic, and a sentence beginning with such a particle is reckoned from what follows it.
3. The nominal sentence has a nominal sentence

"that with which a beginning is made" and a nominal sentence

"information." In the sentence "The pencil is long," the noun is "pencil" and the verb is "is long." There is no copula for the present tense in Arabic.

4. In the sentence "The pencil is long," the first noun is (definite), and the second noun is (indefinite). Definiteness is denoted by prefixing the definite article to an noun or by annexation to another noun (See Lesson IX); indefiniteness by nunation, on the final syllable. Thus "is pronounced kita:bun. This is in reality the indefinite article. When " is prefixed to an noun, this automatically removes " from it, leaving only the vowel such as " in "

5. The adjective as an attribute follows and agrees with the noun it qualifies in gender and in being definite or indefinite. Exx.

6. Interrogative sentences which do not begin with an interrogative pronoun or adjective often begin with the particle هل.

Words for Substitution.
These words are to be used in place of nouns and adjectives in the sentences of the lesson to make other suitable sentences.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>a door</td>
<td>باب</td>
</tr>
<tr>
<td>good</td>
<td>طيب</td>
</tr>
<tr>
<td>clean</td>
<td>نظيف</td>
</tr>
<tr>
<td>a house</td>
<td>بيت</td>
</tr>
<tr>
<td>old</td>
<td>قديم</td>
</tr>
<tr>
<td>wide</td>
<td>عريض</td>
</tr>
<tr>
<td>a garden</td>
<td>بستان</td>
</tr>
<tr>
<td>new</td>
<td>جديد</td>
</tr>
<tr>
<td>short</td>
<td>قصير</td>
</tr>
</tbody>
</table>

For Translation into Arabic
(First to be done orally and then to be written.)

1. What is this? This is an old house. The old house is small.
2. Look at this door, is it open or closed? The door is open.
3. This window is closed. Is it new or old? This window is new.
4. And what is this? This is a large garden.
Notes and Vocabulary
Grammar

1. Most feminine (مُوصَّت) nouns and adjectives end in ء, this not being pronounced in pause (not sural but surah or sura, "Picture"). The adjective qualifying or predicate to a feminine noun is also feminine. Exx. هذى الصورة "this picture" سورة طويلة "long surah"

2. Demonstratives. Masculine (مَدَّسُور) Feminine (مُوْىَصَت)

   this هذى that ذلك

3. Distinguish the difference between 

   هذا الكتاب هذى المعلقة "this book" هذى الكتاب هذى المعلقة "this book this arrow"

4. ماذا is the usual form for the interrogative "what" when a verb follows it.
Lesson II.

The Feminine "Ism".

The Demonstrative Pronoun.

1. What is this (f) ? This is a picture.
2. What do we see in this picture? We see in this picture a dining-table.
3. And what do we see on the dining-table? We see a spoon and a fork.
4. And that thing, what is it? It is a serviette.
5. Is this spoon big or small? It is small.
6. Fatima is a beautiful girl. The beautiful girl is sitting at the table with a spoon in her hand (and in her hand a spoon).

For Translation into Arabic (Oral and Written).

1. This thing is a small fork.
2. The small fork is on the dining-table.
3. Zainab is a little girl. She is sitting at the dining-table with a big book in her hand.
4. Is the big book closed? No, it is open.
5. What do we see in the picture? We see a long dining-table, a clean serviette, a big fork and a small spoon.
Grammar

1. The Arabic has three cases:

   حَالَةُ الْجُرْعُ - حَالَةُ التَّنْصِبِ - حَالَةُ البَلْدِ

   (1) The sign of in most singulars and broken plurals (See Lessons V. and XL.) is \( \_ \) on the final consonant.

   (a) In the simple nominal sentence such as "مُنْتَدّنُ الْعَلَمَ إِلَيْهِ" and "مَرْفَعٌ" are in حَالَةُ الْجُرْعُ and are said to be مَرْفَعٌ.

   (b) In a verbal sentence such as "تَرَكَ أَوْلَادُ الْكِتَابِ فِي الْبَيْتِ" the subject is مَرْفَعٌ. It is مَرْفَعٌ because it is "the doer of the action", hence the subject of a verbal sentence is called الفَاعِل.

   (2) The sign of in most singulars and broken plurals is \( \_ \). In the sentence "تَرَكَ أَوْلَادُ الْكِتَابِ" the object of the verb is
Lesson III.

The Three Cases in "Isms"

A man went out from the house and found in the way a poor beggar. The poor man asked an alms of the man. Then the man put in his palm a piastre.

For Memory

1. The boy left the book in the house.
2. The girl left the spoon on the dining-table.

It is in حالتة النصب and is said to be مُعدود because it is "that which is affected by the action of the verb."" The sign of حروف الجر في البيت and words used as prepositions are in حالتة الجر and are said to be متوج. Exx.

(3) Words following حروف الجر and words used as prepositions are in حالتة الجر as explained above.

2. (1) Many Arabic words are not susceptible to change or inflexion (مُبِين) (تصنيف) and are called مُتِي (built, immutable, uninflected.) In Lesson I, we noted that the particle (الحرف) was uninflected. Of such words, the Arabs say لا يكون إلا من الأعْرَاب as they do not admit of حالتة الجر and حالتة النصب.

(2) Words which have مَعَربإعْرَاب are called الإَسْم. In that means that they have حالتة النصب and ارفع as explained above.
(3) There are words, however, which are مَعْتَبِيَةٌ but in their relationship to other words have a place in syntax. Thus the words ابْنَّهُ are always written with an immutable فَتْحَةٌ (fatha) on the last syllable, and تَبْنَى has immutable كَسْرَةٌ (kasra) written on the last syllable. In the sentence وَهَذِهِ بَيْنَتْ جَمِيلَةً، مَثَلًا عَلَيْ الْكَسْرِ فِي مَخْلِقٍ الرَّفْعِ，《He who is said to be جَمِيلٌ》is to be مَثَلًا عَلَيْ الْكَسْرِ فِي مَخْلِقٍ الرَّفْعِ.

The ending of the word gives no hint as to its syntactical position; this must be learned from the context.

3. If جَمِيلَةٌ is feminine, the verb is usually feminine, as تَرْسِكَتْ تَرْسِكَتْ أَلْعَابُ السَّفْرَةٍ. A verb which shows past tense as those given below, forms the feminine by adding تَرْسِكَتْ.

Words for Substitution

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>he opened</td>
<td>فَتْحَهُ</td>
</tr>
<tr>
<td>he closed</td>
<td>فَتْحَهُ</td>
</tr>
<tr>
<td>he struck</td>
<td>ضَرِّبَهُ</td>
</tr>
<tr>
<td>he took</td>
<td>أَتَخَذَهُ</td>
</tr>
<tr>
<td>the man</td>
<td>أَلْحَجِّ</td>
</tr>
<tr>
<td>the woman</td>
<td>أَلْحَجِّةٌ</td>
</tr>
</tbody>
</table>

For Translation into Arabic (Oral and Written).

1. The boy took the book from (مِنْ) the girl.
2. The man struck the boy.
3. The girl left the pencil on the book.
4. The woman opened the door.
5. The man closed the copy-book.
Notes and Vocabulary
Grammar

1. (in, by, with) (with) and (from) are prepositions.

2. (above) (after) are really (plu. of in (Lesson XLV.). Like prepositions they are followed by (plural of امام Future) in the case of the verb (Lesson XLV.). Like prepositions they are followed by (plural of امام Future) in the case of the verb.
Lesson IV.

Prepositions and Words used as Prepositions.

1. Where is the pencil? The pencil is on the book.

2. And where is the book? The book is on the table and the table is in the middle of the room.

3. And what is this between the book and the ruler? This is the inkstand.

4. And what is this in the inkstand? This is ink.

5. And where is the big book? The big book is under the small copybook.

6. Look (m. f. plu.) at the window. Where is it? The window is between the high door and the low door.

7. Is the chair in front of the door? No, it is behind the table.

8. Where is the key? Here is a key for the door.

For Translation into Arabic (Oral and Written.)

Look at the pencil. It is on a large book between the ruler and the key. The large book is on the table between the copy-book and the inkstand. The small book is under the chair; the chair is in front of the high window.

For further composition, the student should place objects about the room and describe their relative positions.
Grammar

The Unattached Personal Pronouns (sing. 3rd Person) are:

<table>
<thead>
<tr>
<th>Person</th>
<th>He</th>
<th>She</th>
<th>They (two)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَذكَرُ</td>
<td>هُوَ</td>
<td>هِيَ</td>
<td>هُمْ</td>
</tr>
<tr>
<td>مَعْطِضُ</td>
<td>هُوُا</td>
<td>هِيُّا</td>
<td>هُمُّا</td>
</tr>
</tbody>
</table>

...
Lesson V.

Unattached Personal Pronouns.

The Broken Plural.

Demonstrative Pronoun Plurals.

The Teacher: Who are you, and who is this girl?

Ibrahim: I am Ibrahim, and this girl is Zainab, and this boy is Musa. I and they (two) are of the noble children.

Musa: That is right. And you are a pupil at school, and I also. And Zainab is a pupil too.

Zainab: I am a clever pupil; all of us are clever children and we know the lessons well.

The Teacher: Yes, you are clever, and you, O Munira, are kind and they are kind.

Ibrahim to the teacher: These pupils are cleaner than those big students.

---

2nd Person

<table>
<thead>
<tr>
<th>مَذْكَرُ</th>
<th>مَذْكَرُ</th>
<th>مَذْكَرُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنْتِ</td>
<td>أنْتِ</td>
<td>أنْتِ</td>
</tr>
<tr>
<td>مَذْكَرُ</td>
<td>مَذْكَرُ</td>
<td>مَذْكَرُ</td>
</tr>
<tr>
<td>مَذْكَرُ</td>
<td>مَذْكَرُ</td>
<td>مَذْكَرُ</td>
</tr>
<tr>
<td>مَذْكَرُ</td>
<td>مَذْكَرُ</td>
<td>مَذْكَرُ</td>
</tr>
</tbody>
</table>

1st Person

<table>
<thead>
<tr>
<th>مَذْكَرُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَنْتَ</td>
</tr>
<tr>
<td>أَنْتَ</td>
</tr>
<tr>
<td>أَنْتَ</td>
</tr>
<tr>
<td>أَنْتَ</td>
</tr>
</tbody>
</table>

you (thou) we
Almost all Arabic words have as their root three consonants which are called radicals. By prefixing, infixing or suffixing one or more of the servile letters (i.e. those contained in the mnemonic أَنْسَى “You (plu.) asked me for her”) to the primary form of the three bare radicals, are formed all the derivatives (i.e. the conjugations, declensions, etc.)

Many Arabic أَنْسَى form their plural by an internal change in the structure of the word. This is called the broken plural.

There are certain general rules (see Lesson XL.) for the formation of broken plurals, but it is necessary from the outset to learn the plural of a word along with its singular form. Sometimes the noun takes more than one of the broken plural forms. The following are examples of أَنْسَى.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. دَرْسٌ</td>
<td>دروس وَذْرـ</td>
<td>10. دَفْنِرُ</td>
<td>دَفْنِرْنِرْنُ</td>
</tr>
<tr>
<td>2. وَلَدُ</td>
<td>ولاد وَلَـ</td>
<td>11. شَطَرُ</td>
<td>شَطَرْنِرْنُ</td>
</tr>
<tr>
<td>3. رُجُلٌ</td>
<td>رجل وَرُـ</td>
<td>12. مَهْرُ</td>
<td>مَهْرْنِرْنُ</td>
</tr>
<tr>
<td>4. كَتَبُ</td>
<td>كتاب وَكـ</td>
<td>13. كَبِيرُ</td>
<td>كَبِيرْنِرْنُ</td>
</tr>
<tr>
<td>5. ثَلاَثة</td>
<td>ثلة وَثـ</td>
<td>14. صَغَيرُ</td>
<td>صَغَيرْنِرْنُ</td>
</tr>
<tr>
<td>6. طَالِبٌ</td>
<td>طالب وَطـ</td>
<td>15. نَظِيفٌ</td>
<td>نَظِيفْنِرْنُ</td>
</tr>
<tr>
<td>7. بَعْدُ</td>
<td>بعد وَبَـ</td>
<td>16. شَرِيفٌ</td>
<td>شَرِيفْنِرْنُ</td>
</tr>
<tr>
<td>8. كَتَبُ</td>
<td>كتاب وَكـ</td>
<td>17. لِطَفْعٌ</td>
<td>لِطَفْعْنِرْنُ</td>
</tr>
<tr>
<td>9. أَفْلاَم</td>
<td>أفلام وَأـ</td>
<td>18. كَرِيمٌ</td>
<td>كَرِيمْنِرْنُ</td>
</tr>
</tbody>
</table>

3. The plural of تَلِكَ is وَلَدْنِرْنُ and the plural of آَلَةٍ is دُلْكَ. نَفْعَا.

4. Feminine proper nouns with very few exceptions and foreign masculine proper nouns do not have أَنْسَى. Exx. لَهِمْ. رَيْبُ. كَوْمٍ. حَسْنٍ. كَلِّي. مَجْدٍ do have, because they are masculine proper nouns of Arabic origin.
For Translation into Arabic (Oral and Written)

1. I am the teacher.  
2. You are clever and generous lads.  
3. Zainab is a big girl.  
4. She is beautiful and nice.  
5. We are big students.  
6. You (plu.) are clever too.  
7. They (fem.) are more clever than those students.

Notes and Vocabulary
Grammar

1. The words مع and عـَبَدَ although they are followed by حالة الجُرَ frustrated مع محمد and عـَبَدَ are used for property in general and all kinds of possessions. مع is used especially for objects about the person. لـ is used however for parts of the body, as "The lion has a large head."

2. Sentences such as مع وذلك أَلَّا يَسَاءَ عـَبَدَ to the man اِلْأَسْدٍ رَأَى كَبِيرٌ "To the man a house is found."

In the ة is elided, i.e. whenever the preposition لـ is prefixed to an اِلْأَسْدٍ the strength of the two ة's is so great that the ة of the definite article is elided.
Lesson VI
Words to Express "Have"

1. Who is this man? This man is the merchant, Khalil.
2. Does the man have a large house? Yes, the man has a large house and he has many books in the library.
3. Does the man have children also? Yes, he has three children.
4. Does Khalil have a handkerchief, a pencil and a watch (on his person)? Yes, the man has a handkerchief, a pencil, and a watch.

Words for Substitution

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَارَة</td>
<td>a donkey</td>
</tr>
<tr>
<td>مَال</td>
<td>wealth</td>
</tr>
<tr>
<td>دِيل</td>
<td>a tail</td>
</tr>
<tr>
<td>مَوْدَع</td>
<td>cash, money</td>
</tr>
<tr>
<td>شَبِيح</td>
<td>an old man, a shaikh</td>
</tr>
<tr>
<td>طَعَام</td>
<td>food</td>
</tr>
</tbody>
</table>

For Translation into Arabic (Oral and Written)

1. The old man has a small house and a donkey.
2. The donkey has a long tail.
3. The small house has a door and a window, one only: (فَقَطْ)
4. But the old man has money in his pocket (جَيْبَة) and wealth in his house.
5. The noble men have kind generous children
6. They are clever pupils also.
7. The pupils have books and pens.
Grammar

1. A simple "have" sentence may be negated by the use of the verb لَئِن "it is not" before it. Exx.

لَئِنَ لَّهُ بَيْتٌ (الرجل بيت) The man doesn't have a house.
لَئِنَ لَّكَ بَيْتٌ (الرجل بيت) The merchant doesn't have wealth.
لَئِنَ لَّكَ ثَلاَثٌ (الرجل بيت) The boy doesn't have a watch in his pocket.

2. The past and future tenses of these same sentences may be shown by prefixing "it was" and "it will be" respectively. Exx.

كَانَ لَهُ بَيْتٌ (الرجل بيت) The man had a house.
سَيْكُونُ بَيْتٌ (الرجل بيت) The merchant will have merchandise
بَيْتٌ (الرجل بيت) to-morrow.

الدروس السابع
معَ وَ عِندَ وَ لِ (معَ كَانَ وَ لَيْسَ)

(1) لَئِنَ عِندَ الْعَدَّاء حَاجَاتُ كَثِيرَةٌ فِي الْأُلَّامَ، كَانَ عِندَهُ
كَثِيرَةٌ بِضَعَاءٌ مِنْ كُلَّ سُنَّةٍ مِنْ سَنَتِهَا، وَلَكِنْ لَيْسَ الْأُلَّامَ.
(2) لَا يُكُونُ عِندَ الْعَدَّاء حَاجَاتُ كَثِيرَةٌ فِي الْسَّنَةِ الْآتِيَةِ، إِنَّ
سَاءَ اللَّهُ لِسَيْكُونُ عِندَهُ كَثِيرَةٌ بِضَعَاءٌ فِي الْسَّنَةِ الْآتِيَةِ
"الْعَامِ الْآتِيَ"،
Lesson VII

Words to Express "Have" with the Negative and in the Past

1. Doesn't the merchant have many things in the shop? Khalil had merchandise of every sort a year ago, but not now.

2. Will the merchant not have many things next year? God willing, Khalil will have every thing next year.

3. The negative forms for and are respectively.

4. The interrogative particle ( and not ( is prefixed to negative clauses (except see Lesson L.), conditional clauses, to the particles (Lesson X.) and (Lesson LII.).

For Translation into Arabic

1. Doesn't the old man have a large house and much ( كثيرة ) wealth?
2. The old man had a house a year ago but now the teacher has the house.
3. The old man will not have many things in his shop next year.
4. Will the teacher not have many students in the school ( المدرسة )?
5. Ibrahim left the school and went to the shop. The old man has books, copy-books and pens in his shop.
Grammar

1. When \( \text{لا} \) and its sisters (\( \text{ليس} \), \( \text{صار} \), etc.) are placed before a sentence, the \( \text{كان} \) becomes of \( \text{المستاء} \) and remains in \( \text{حالة النصب} \). The \( \text{كان} \) becomes of \( \text{خير} \) and is changed to \( \text{ حالة الرفع} \). Ex. 1.

2. Such expressions as (1) \( \text{فما} \), \( \text{اأمام} \), (2) \( \text{مساء} \), \( \text{صباحاً} \) show the time or place in which the action of the verb occurs. They are in \( \text{حالة النصب} \) and are called \( \text{غرض فيه} \); (1) is called \( \text{حرف الزمان} \), (2) \( \text{حرف الوضكان} \), "adverb of time", (2) \( \text{حرف الوضكان} \), "adverb of place".
Lesson VIII

"Kan" and Its Sisters
The "Maf'ul" Which Shows Time or Place

1. Isn't Khalil a fisherman? No, he was a fellah and became a merchant.
2. Is Khalil rich? He is neither rich nor poor, but he is middling.
3. Will he be found tomorrow in front of the shop? God willing, he will be there. He was there yesterday, morning and evening.
4. Isn't his sister Hind a teacher? She was a teacher, but now she has become a head-mistress.
5. Will his son, Ibrahim, be a merchant some day? No, Ibrahim will be a doctor.

3. (لَيْسُ) is in form like a past tense, but is used for the present.
4. The noun form "مَعَالَ" is used to indicate a person's occupation or to give the idea of intensity.
   • بَابُ a door-keeper
   • صَيَاد a fisherman
   • حَنَّاف a hunter
   • كَنِّيْس a carpenter
   • سَبَاح a cook
   • كَذَّاب a liar
   • عَتَاش an imposter

For Translation into Arabic

1. Ali was a carpenter and became a door-keeper.
2. He was rich and became poor.
3. The garden was closed yesterday.
4. He was not sitting in front of the door.
5. He placed Mahmud at the door last week and went to the garden.
6. Is Ali not a liar and an impostor? No, he is only ignorant.
Grammar

1. Possession in Arabic may be shown by the use of المَلَّا. The possessor is always تَأَخِّر and may be a definite or an indefinite noun. The object possessed may be in any of the three cases, according to its place in the sentence. However, it is always definite, (that is, without مَلَّا) but also without the definite article المَلَّا because the mere fact of being possessed defines it.

Exx. تَأَخِّر المَلَّا
The house of a merchant (a merchant's house).
أَخِّر المَلَّا
The house of the merchant (the merchant's house).

This construction is called إضافة المَلَّا (annexation), تَأَخِّر is said to be مَلَّا "annexed," and تَأَخِّر and تَأَخِّر are مَلَّا "that to whom or which the annexation takes place."
Lesson IX
ANNEXATION

1. Is this the house of Muhammad, the teacher? No, this is the house of a merchant (who is) called Khalil, and this is the wife of the merchant.

2. And this small girl is she one of the daughters of the merchant? No, she is the daughter of the teacher.

3. The door of the house is open. And this man whom you see (him) at the door of the house is the porter, that is, he is the porter of the house.

4. And this boy is he the son of the porter? Yes, this boy is the son of the porter of the merchant's house.

2. Notice in sentence No. 2 above, how the object possessed must not be placed in the إضافة construction, if it is indefinite.

| She is a daughter (one) of the daughters of the merchant. |
| "a daughter of the merchant", or |
| "One of the daughters of the merchant" |
| whereas بنات التاجر can only mean "the daughter of the merchant." |

3. The words are sometimes thrown out of the إضافة construction, when the qualifying adjectives might be ambiguous. Thus, klubo ألينت الكبيرة might mean "In the door of the big house" or "In the big door of the house."

The مضاف and المضاف إلينت must not be separated by an adjective qualifying the مضاف so the phrase may be written,
"In the big door of the house", or "In the door of the big house."
to avoid ambiguity. When both nouns are qualified, this method must be followed, as.
الباب الكبير للبيت الجميل

The big door of the beautiful house.

For Translation into Arabic

1. This is the picture of a house. It is the house of a teacher called Muhammad.
2. There (هناك) is the big window of the house. The small door of the house is open.
3. That is the son of the teacher. Look at the book in his hand.
4. Is the book the boy's book? No, it is one of the teacher's books.

Notes and Vocabulary
<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>(أ) P.</td>
<td></td>
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<td>(أ) P.</td>
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<td>(أ) P.</td>
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**Notes:**
- **First Person:** (أ) P., (أ) S.
- **Second Person:** (أ)
- **Third Person:** (أ) S.
Lesson X

"Inna" and Its Sisters

The Attached Personal Pronouns

Ibrahim. - I heard that you are ill.
Musa. - That's right. But I am better now.
Ibrahim. - I wonder, is that because the doctor is clever?
Musa. - Certainly he is clever and experienced. Where is Zainab today?
Ibrahim. - She is keeping her (the) bed, for she is ill.
Musa. - May the Lord heal her.
Ibrahim. - Do you have your copy-book with you. Mine is at home.
I am afraid of our teacher.
Musa. - I hope the teacher is absorbed in his work so as to forget our copy-books.

For Memory

Verily he is in his house and his house is beautiful.
Verily you (mas. sing., dual and plural) are in your house and your house is beautiful.

Verily they (two) are in their house and their house is beautiful.
Verily you (fem. sing., dual and plural) are in your house and your house is beautiful.

Verily they (masc.) are in their house and their house is beautiful.

Verily she is in her house and her house is beautiful.

Verily they (two f.) are in their house and their house is beautiful.

Verily they (fern.) are in their house and their house is beautiful.

Verily I am in my house and my house is beautiful.

Verily we are in our house and our house is beautiful.
This exercise may also be used for conversation. A. speaking to B. uses the second person; B. to A. the first person; C. to A. in talking of B. uses the third person.

Grammar

1. When the particle 
   
   and its sisters, 
   
   etc., are placed before a 
   
   sentence, the 
   
   becomes 
   
   and is put in 
   
   The 
   
   becomes 
   
   and remains in 
   
   This is just the opposite of 
   
   in Lesson VIII. 
   
   is used at the beginning of a sentence for assertion and after 
   
   when the particle with its sentence can be explained as a noun of action. Exx.

2. The attached personal pronouns 
   
   as outlined in the 
   
   sentences for Memory may be attached to nouns for possession, to 
   
   verbs as objects and to particles. The forms of the 
   
   are 
   
   and though not changed syntactically they are sometimes 
   
   modified for euphony. 
   
   are changed to 
   
   if preceded by the "i" sounds as in 
   
   and 
   
   but 
   
   and 
   
   but 
   
   These pronouns when suffixed to a noun are in 
   
   being 
   
   Compare 
   
   "the house of the man" and 
   
   "his house". In both cases 
   
   is made definite by 
   
   or 
   
   These pronouns being 
   
   (plu. of 
   
   ) are in 
   
   when they follow a preposition. 
   
   and 
   
   become
when followed by a word beginning with "my" is added directly to the noun and the vowel denoting its disappearance. Thus "my house" is whether it is or or مرفوع or منصوب.

Exx. ُهذا هو بيتي This is my house.
رآيتي You saw my house.
هو في بيتي He is in my house.

The attached pronoun for first person singular when used with a verb is not ُن. Ex. ضرب بيتي "He struck me".

Substitution Exercises (For oral and written work)

The different attached pronouns may be substituted for ُن. Instead of saying "2nd person plural feminine", for example, the teacher may indicate the pronoun desired by the corresponding unattached pronoun and so for all pronouns, as in the Exercise for Memory.

They heard that he was in his library.
He had many things in his shop.
He wounded him and left him on the ground near his field.
This is from him and for him, and he owes nothing else.

For Translation into Arabic

They heard that the merchant has a large house. Yes and he has a large library. Verily his books are very many.
Was he in his shop today? No, he was keeping his bed, for he is ill.
We heard that the merchant's son, Ibrahim, is not in school today. Yes, for he is busy in the shop of the merchant.
الدرس الحادي عشر
المتقدم
جَمِيعُ الصُّدَّارُ السَّالِمُ — جَمِيعُ المُؤَتَّمٍ السَّالِمُ

محمد: يا محمد؛ هل الحكومة الحاضرة ثابتاً في مشروعاتها الجديدة؟
محمد: أليس الحكومة الحالية مصرية؟
محمد: معمود، ولكن كل الموظفين محليون؟ أليس بعض المتقنين في بعض الإدارات طالبين؟
محمد: لا أعرف كل المستخدمين في كل الوزارات، ولكن لنا في مواجهة حيآة الحكومة مقصور فقدهم في مواقع الإجراءات والمشكلات.

مرسترد
- كان الحادث مسروراً بالصالح M.S.
- كان الحادث مسروران بالصاليين D.
- كان الحادث مسروران بالصالحين P.
- كانت الحادثة مسرورة بالصالحة F.S.
- كانت الحادثة مسرورة بالصالحين D.
- كانت الحادثات مسرورات بالصالحات P.
Lesson XI

The Dual

The Sound Masculine Plural
The Sound Feminine Plural

Muhammed: Mahmud, is the present government useful in its new undertakings?

Mahmoud: Isn’t the present government Egyptian?

Muhammed: Of course, but are all the officials sincere? Are not some of the inspectors in some of the administrations avaricious?

Mahmud: I do not know all the employees in all the ministries, but we have in the Control of Government Accounts inspectors capable in controlling income and expense.

For Memory

The servant was pleased with the good (man).

The two servants were pleased with the two good (men).

The servants were pleased with the good (men).

The maid-servant was pleased with the good (woman).

The two maid-servants were pleased with the two good (women).

The maid-servants were pleased with the good (women).
Grammar

1. The Sound Plural (النِّفُفُ). In masculine nouns and adjectives, the sound plural is formed by adding ـن، ـنـَن and ـلـَن for the singular for حَالَةُ الـجُرُّ حَالَةُ الـجُرُّ حَالَةُ الـجُرُّ.

The sound feminine plural of nouns and adjectives is formed by changing اث into اث and by adding اث or اث if there is no اث. The feminine plural resembles the masculine plural in that it has only two forms اث or اث for حَالَةُ الـجُرُّ حَالَةُ الـجُرُّ حَالَةُ الـجُرُّ.

It resembles singulars and broken plurals (see Lessons I., II. and V.) in the use of مَعْرُوفة and in dropping it in both with and إِضافةٍ.

2. The dual (المُثنِى) is formed in both masculine and feminine nouns and adjectives by adding اث to the singular for حَالَةُ الـجُرُّ حَالَةُ الـجُرُّ حَالَةُ الـجُرُّ.

The vowelling of the كَبِيرَةَ of the masculine plural is كَبِيرَةَ, that of the dual takes كَبِيرَةَ.

Exx. صالُحِي، صالُحِي، خادِمُنَا، خادِمُنَا

Substitution Exercises

(For oral and written work in all the forms given in the exercise for Memory)

The aviator was present with the inspector.

The teacher was busy with the head-master.

The merchant was not a liar.

The doctor was useful to the fellah.
Towards Composition

Verily the Egyptian government has some undertakings useful to the fellahs. That is because some of the officials in some of the present ministries are sincere. And the employees in all the administrations are pleased with these undertakings because they are useful to them and to all people (الناس) even the carpenters and blacksmiths and fishermen and porters too.

Notes and Vocabulary
الرسس الثاني عشر
المستوى والجمع السالم في الاضافة
مطابقة الاشيم والصيحة

ومر - يوجد مقتنع صالحين عندنا في وزارة المواصلات.
ومر - ولكن هل كان هذان الرجلان متحديدين وما هما مهندسان؟
ومر - هما مثل معلمي المدارس ومعلمي الوزارات الأخرى فإنهم تارةً
طالبون وأخرى صالحين.
ومر - إن أخلاء الناس مستندة من معلميهم وروعيهم. فأصل أن
مستقبل التعليم والتعليمات في أيدي وميدى كما في أيدي
المعلمين والمعلمين.

ملاحظات
كان ملاحظة الوقف مخلص القلب نحو ساقتي البيت.
كان ملاحظة الوقف مخلص القلب نحو ساقتي البيت.
كان ملاحظة الوقف مخلص القلب نحو ساقتي البيت.
كان ملاحظة الوقف مخلص القلب نحو ساقتي البيت.
كان ملاحظة الوقف مخلص القلب نحو ساقتي البيت.
كان ملاحظة الوقف مخلص القلب نحو ساقتي البيت.
Lesson XII

The Dual and Sound Plural in Annexation
The Agreement of Noun and Adjective

Umar : There are two good inspectors with us in the Ministry of Communications.

Muhammad : But were these two men industrious when they were mere engineers?

Umar : They are like the teachers of the schools and the inspectors of the other ministries, for they are sometimes bad and sometimes good.

Muhammad : Verily the morals of people are derived from their teachers and leaders. So know that the future of the boy-pupils and the girl-pupils is just as much in the hands of their parents as it is in the hands of the men-teachers and the women-teachers.

For Memory

The overseer of the waqf* was sincere of heart towards the dweller of the house.

The two overseers of the waqf were sincere of heart towards the two dwellers of the house.

The overseers of the waqf were sincere of heart towards the dwellers of the house.

(Fem., sing., dual and plural as in the sentences above.)

(*) religious endowment.
Grammar

1. In the duals and the sound masculine plural, the sing of
is the loss of the ن (ن for dual, ن for the plural). Exx.
The teachers.
The two teachers.
The teachers of the school.
The two teachers of the school.

2. Agreement of noun and adjective. Adjectives usually agree with their nouns not only in gender but in case and number; however, sound feminine plurals and broken plurals usually take the feminine singular of the adjective when persons are not indicated. Examples of plural nouns and their adjectives follow:
The Egyptian ministries.
The good girl-students.
The old fellah-women.
Our clean copy-books.
The dear sincere fellahs.
The clever diligent boys.

3. When one of is used as after a dual or sound masculine plural it is added directly to the noun after the dropping of the ن.
Their teachers. To their teachers.
Your two teachers.
The first person singular pronoun always becomes ي after nouns ending in a vowelless ل or ُ. It is used with nouns in the form of حارة النصب for all three cases of the masculine plural because of euphony.
My teachers came. To my teachers.
My two teachers came. To my two teachers.
Substitution Exercises (Oral and Written)

Change to masculine, dual and plural, and to feminine singular, dual and plural.

The inspector of the school was avaricious.
The employee of the administration became the director of the company.
The seller of bread was not little of money (poverty stricken).

Towards Composition

Are the ministries of the present government useful? Yes, the employees of the ministries are Egyptian and most (مُعَلِّم) of them are sincere. Sometimes the (an) administration is good and sometimes bad, because the inspector of that administration is good or bad. Do you think the future of Egypt is in the hands of the inspectors, or in the hands of the teachers of the schools, or in the hands of the peasants? Really, the future is in the hands of the industrious boy-students and girl-students.

Notes and Vocabulary
الرسى الثالث عشر
الأسماء الخمسة
الماضي لكان

خليل: (زريق وابراهيم) أي كنتما يا وقدي هذا الصباح. كن صديق لكما معاكمًا على الجبل.

إبراهيم: لا يا أبي أنا كنت على مركب مع أحد أصدقائي في طريق الحرم.

زريق: كانت في البستان مع إحدى صديقاتها يقال كم سعيدة.

خليل: و中小企业ه هذا كل أبى هو خير المعلم معه ذي الشهرة.

إبراهيم: نعم وأخرى غير هو مستخدم في الحكومة.

خليل: هل أخبرك محمد عن صيحة أبي وأخيه. كان مرئيين منذ أسابيع. زريق وهما علئهما كمذاكنا لا يعرفين، بينما كنت على المركب?

زريق: كنت في حديث مع بنات كل منها في صمود السنة الماضية.

خليل: الطلاب، هل كانوا مستلقين ليما كنتم في الشمس؟

إبراهيم: لا. كنا في الصومة لم أيضًا.
Lesson XIII

The Five Nouns
The Complete or Past Tense of "Kan"

Khalil to Zainab and Ibrahim: Where were you my (two) children this morning? Was a friend of yours with you on the mountain?

Ibrahim: No, father, I was on a boat with one of my friends called Mahmud, and Zainab was in the garden with one of her girl friends called Munira.

Khalil: And this friend of yours, is his father the father-in-law of the well-known teacher Muhammad?

Ibrahim: Yes, and his brother is Umar, he is an employee in the Government.

Khalil: Did Mahmud tell you of the health of his father and brother? They were ill a week ago. And Zainab and Munira, were they playing while you were on the boat?

Zainab: We were talking with some girls who were in our class last year.

Khalil: Were the students at work when you were on holiday?

Ibrahim: No, they were on holiday too.
Grammar

1. is a weak verb. Its peculiarities are explained in Lessons XXV. and XXVI. The pronoun endings , which show person, gender and number are reckoned as the of in each instance. When the of receives the syllable becomes .

2. There are five nouns “a father,” “a brother,” “a father-in-law,” “a mouth,” and “a possessor,” which if in the singular and take not only the vowels respectively in the three cases, but also the corresponding vowel letter as well. Thus:
For Memory

Third Person

But the student was going out with his brother, as his father was entering.
But the two students were going out with their brothers, as their father was entering.
But the students were going out with their brothers, as their fathers were entering.

But the girl student was going out with her sister, as her mother was entering. (and fem., dual and plural)

Second Person

You (m.) were going out (sing., dual and plural).

You (f.) were going out (sing., dual and plural)

First Person

I was going out. We were going out.

الد The father

ذابه أبو الوالد - موجود
The boy’s father went

أولد ترك أباه - منصوب
The boy left his father

رجع أولد إلى أبيه - بحروف
The boy returned to his father.

The first personal pronoun is attached directly to the root (أ) and there is no sign for any of the three cases just as when it is attached to other nouns. Cf. Lesson X.

عندكتب كتابا. هذا كتباني. دَهَبَ أَبِي. دَهَبَ أَبِي.

etc.
Substitution Exercises

Change to dual and plural and to feminine singular, dual and plural.

Verily the brother of our friend is busy.

Were you ill, last month?

Was the father of the official a merchant?

He was the possessor of wealth.

Towards Composition

Zainab: Where were you to-day Ibrahim? Were you in the shop with our father?

Ibrahim: No, I was on the mountain with a friend of mine. He is the brother of Umar. Where were you to-day Zainab?

Zainab: I was in the garden with friends who were on a holiday. They (f.) were sick two weeks ago, but they now are busy with the girls of our class. Were the boys on holiday to-day?

Ibrahim: Yes, but they were at work in the garden with their father and brothers.
Notes and Vocabulary
الدرس الرابع عشر
ما لا ينصرف
كان في المضارع

عمر: ما تكون في مأوى إلى مصر؟ أكون في مكان آخر أراكم هنالك.

أحمد: أود أن تكون في القاهرة بعد زيارتي لمصر.
ولدي أن تكون في مصر بعد ذلك الوقت.

عمر: لقد كنت في مصر مساجداً ومسجد يرقى إلى مصانع ومدارس كثيرة.
أعلى مناظر عديدة وأشياء أخرى.
سأرى الله في مسجد كهكذا.

أحمد: كيف يمكن الزوار أن ينكرون معاهنة دخولنا الجامع؟

عمر: لنغمر الأذان، ونترى في القاهرة ما أقيم مبناً حديثاً وقديماً.
بعضهما مائلة للألوان بين أهواء واسع.

أحمد: دعونا هذا المناضل وأضف لهذه المسجد حسب رأيك، هل
هي الأهرام في الجامع أم الجامع مع مقر العالماء والمشايخ؟
Lesson XIV

Diptotes

The Incomplete Tense of "Kan"

Umar: When will you two be travelling to Cairo? I shall be glad to see you there.

Ahmad and Fatima: We wish to be in Cairo (the victorious) after our visit to Damanhur. The best thing for us is to be in Cairo right after that time.

Umar: We have in Cairo many places of worship, mosques, churches, work-shops, and schools, I mean numerous sights and other things. I hope there will be profit and pleasure in visiting them.

Ahmad: Is it permissible for wives to accompany us on our entering the mosques?

Umar: Yes, there is no objection. You, Ahmad, will see new and old buildings in Cairo, some of which are multicoloured, red and yellow.

Ahmad: And the best of these sights and the finest of these spectacles, according to your opinion, is it the pyramids at Giza, or the mosques, the abode of the savants and shaikhs?
Grammar

1. Certain nouns and adjectives, although inflected, are exceptions to the rules given in Lesson III. Those taking the three forms...
Without a doubt the pyramids are the best sight and the finest spectacle, because they are the oldest of all the antiquities and more glorious than anything else, although some of the places of worship are more beautiful than the pyramids.

Ahmad: We have some dear friends who will be in Cairo at the time of our visit there. They will be glad to visit these spectacles also.

Umar: Welcome, and you all will be our guests at that time.

Fatima: Will your wife, Hind, be prepared to visit some of the antiquities with us?

Umar: Of course. And you will be glad to visit our house.

---

For Memory

Third Person

Ahmad will be better than his friends. They, two, will be glad. They will be savants.

Zainab will be better than Hind. They (f.) two will be glad. They (f.) will be wise.

Second Person.

You will be lame. You two will be diligent. You (plu.) will be wise.

You (f.) will be glad. You two (f.) will be friends to her. You (f. plu.) will be teachers.

First Person

I shall be lame. We shall be dear friends.

are called Triptotes (منصرف ف), the exceptions are Diptotes, (منصرف ف عسير)

أصدقاء, مدارس, أحسن etc. (منصرف من الصرف)

These are like triptotes except that they take no تدوين and in-

(4)
stead of kasra (كسرة) in they take fatha (فتحة).

Yet when these diptote words are made definite by the article (ال) or are in annexation (الإكابة) they are treated exactly as triptotes.

Exx.

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>أحمد - أحمد</td>
<td>أحمد - أحمد</td>
</tr>
<tr>
<td>أحمد - أحمد</td>
<td>أحمد - أحمد</td>
</tr>
</tbody>
</table>

The following classes of these diptotes may be noted:

1. Feminine proper names, as مَصِير - مَصِير. Words on the measure مَصِير - مَصِير may have مَصِير - مَصِير.

2. Masculine foreign proper names, as مَصِير - مَصِير. Exceptions are مَصِير - مَصِير words like مَصِير - مَصِير but مَصِير - مَصِير are triptotes because they are of Arabic origin.

3. Words on the measure مَصِير such as مَصِير - مَصِير:
   (a) the comparative and superlative, as أَحْسَن - أَحْسَن
   (b) colours, masculine singular, as أَصْفَر - أَصْفَر
   (c) defects, masculine singular, as أَجْرَح - أَجْرَح “lame”, أَجْرَح - أَجْرَح “dumb”.
   (d) masculine proper names, although they are not of foreign origin, as مَصِير - مَصِير

4. Certain words on the measure مَصِير such as مَصِير - مَصِير:

5. The adjective on the measure مَصِير "glad", مَصِير "angry", and the proper names on the measure مَصِير "Uthman", مَصِير "Imran".

6. Broken plurals on the measure مَصِير etc.
Most words ending in 

(a) plurals as عالم اه.Current plural of حكمة. Exx. فعالهplural of جواب.plural of

(b) plurals as صديق اه. Exx. فعالهplural of

(c) feminine of colours and defects on the measure of fem. 

2. In the phrases, "After our visiting Damanhur."

"Upon our entering the mosques," the verbal noun ( مصدر) governs an object like a verb. The agent is usually put in the دخولنا the agent

If only one of the two, the agent or the object, is mentioned the is usually employed and the meaning must be gained from the context for can mean — "upon his entering" or "upon entering it."

If both agent and object are pronouns — the former is usually to the noun and the latter is معلومه to the particle thus "his entering it (f)," or to the particle thus your (dual) visiting it."

3. The form أحسن (أحسن) is used for both comparative and superlative degrees, not necessarily agreeing in number and gender with the noun it qualifies.

(1) When followed by من it expresses comparison

(2) The superlative is formed as follows:

(a) مفردة مكركة أحسن, followed by the noun in
(b) أفضل هذه المناهج
(see Lesson LVI).

4. Feminine singulars ending in ا to change the ا to before adding the dual or the sound feminine plural.

Exx.

Feminine singulars ending in ا to change the ا to before adding the dual or the sound feminine plural.

Exx.

5. The full explanation of the incomplete tense of the verb is given in Lesson XVI.

Substitution Exercises

Will the friend be precious in trouble? هل يكون الصديق يرزق في الصيغة؟

Will the lame man be grieved there? هل يكون الأعرج زعزعان هماؤك؟

You will be glad and happy. تكون فرحان وسعیداً

Towards Composition

Cairo is a modern city (مدينة) but I see there also many old buildings. They are among the ancient sights. We have also modern workshops and numerous schools. Some of the mosques in Cairo are more beautiful than the churches.

We have (some) friends in America (أمريكا). They will be travelling to Cairo next year. I hope (D.V.) they will be glad in visiting some of the schools as well as the ancient sights. Their wives will be with their husbands when they visit the mosques.
Notes and Vocabulary
الرسن المائة عشر

استغلال الإشارة

استغلال الموصول

استغلال الاستفهام

إعتاد رجلٌ فقتير أن ينهب إحدى البيوت في أوقات الطعام.
فوجدَ ما ذهبَ هذا الرجل إلى بيت رجل غني عنده الظهر، فذا رأى صاحب البيت مقيلاً من بعيد قال له عددٌ من أيديهم كانوا وقتين يجذبون من هو هذا الرجل الفقيِّل اليوم؟ فقالوا لهوه الرجل الذي يأتي دائماً في أوقات الطعام، فقال لهم: لا يسافرنا في أي مكان أنا، فولوا له ذهب عينه أحد أصحابه للطعام.
وفي أثناء ذلك وصل الرجل إلى البيت، وسأل ابن صاحب البيت:
فقال له الخادم، سيدي خرج، فقال له: من كم دقيقة خرج؟ فأجاب له خرج الظهر تمامًا. فقال الرجل إنه لم يجتمع كسر، إذ خرج في مثل هذا اليوم الذي فاتت صاحب البيت رأسه من الشمال، فقال له إنه أتت المجمون الكبير الذي تجول في هذا الوقت من المهر، أما إذا فكان المهر في بئر.

برسُنَدُر

هذا هو الطيَّار الذي كان نازلاً في ذلك المياء الذي تعرَّف بهدانا هو الطيَّار الذي كان نازلاً مع ذيئ الطيَّارين الذين ينارون مع أوائل الطيَّارين الذين ينارون.
Lesson XV

The Demonstrative Pronouns
The Relative Pronouns
The Interrogative Pronouns

A poor man was accustomed to go to visit houses at meal-times. One day this man went to the house of a rich man at noon. When the owner of the house saw him approaching from afar, he said to the servants who were standing near by him, "Who is this man approaching towards us?" They said, "He is the man who always comes at meal-times." He said to them, "When he asks you in what place I am, say to him, 'He went to one of his friends for lunch'."

In the meanwhile the man arrived at the house and asked, "Where is the owner of the house?" The servants said, "Our master has gone out." He said to them "How many minutes ago did he go out?" They said, "He went out exactly at noon." The man said, "Certainly he is a very great fool to go out in such severe heat." Thereupon the master of the house put his head out of the window and said, "You are the big fool to wander about (who wanders about) at this time of day. As for me I have been all day in my house"

For Memory

This is the cook, who was stopping with that tailor, whom we know. These are the two cooks, who were stopping with those two tailors, whom we know.

These are the cooks, who were stopping with those tailors, whom we know.
Grammar

1. In the more commonly used forms of the singular and dual of demonstrative pronouns and demonstrative adjectives the simple forms masc., and fem. are adapted for objects near and far by prefixing or suffixing for distant objects.

<table>
<thead>
<tr>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَثَّلَكَ</td>
<td>دَانِكَ</td>
</tr>
<tr>
<td>مَثَّلَكَ</td>
<td>دَانِكَ</td>
</tr>
<tr>
<td>مَثَّلَكَ</td>
<td>دَانِكَ</td>
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<tr>
<td>مَثَّلَكَ</td>
<td>دَانِكَ</td>
</tr>
<tr>
<td>مَثَّلَكَ</td>
<td>دَانِكَ</td>
</tr>
<tr>
<td>مَثَّلَكَ</td>
<td>دَانِكَ</td>
</tr>
</tbody>
</table>

2. In the plural of the demonstratives is the constant factor and is prefixed or is suffixed to show whether the persons referred to are near or far. Exx.  

3. The relative pronouns may be outlined as follows:

<table>
<thead>
<tr>
<th>mişnī</th>
<th>mūnī</th>
<th>waw</th>
<th>mūnī</th>
<th>mishnī</th>
</tr>
</thead>
<tbody>
<tr>
<td>mūnī</td>
<td>mūnī</td>
<td>mūnī</td>
<td>mūnī</td>
<td>mūnī</td>
</tr>
</tbody>
</table>
This is the cook (f.), who was stopping with that seamstress, whom we know.

These are the two cooks (f.), who were stopping with those two seamstresses, whom we know.

These are the cooks (f.), who were stopping with those seamstresses, whom we know.

4. Different uses of the demonstrative may be noted below.

This is a servant.

This servant is honest.

This servant of ours.

This son of the servant.

The son of this servant.

5. Additional relatives are من "he... who," and ما "that... which," which have the same form in all three cases. The relatives may also be used as and without antecedents.

Exx. الّذی کسر بخش. من کسر بخش. "Whoever is patient, is saved," ما نوره. "That which we know."

6. مادا and ما or ما are also interrogative pronouns.

Exx. "Who is this?" ما هد. "What is this?" ما هد.

"What do you wish?" هل or هل, the usual particles for interrogation are unnecessary before interrogative pronouns. Prepositions however may precede them. Exx. لمن هد. "To whom (whose) is this?" لبادا علی هد. "For what (why) did he do this?"

Other interrogative pronouns are "which," "how much," "how many." are followed by مَبَرَر when it is preceded by a preposition or is itself مَبَرَر. مضاف إلى الین.
Exx. "Which man?" "How many books?"
"Since how many minutes?" when used for assertion or exclamation is followed by مبوجب
Ex. "Many a book have I bought."

Substitution Exercises
That man is the one, whose father is good.

This boy is the son of that fellah who was entering when we left.

This merchant is the father of that carpenter, whom we know.

This teacher is the one who was going with that student about whom we heard.

Towards Composition
A fellah was going to a shop in the Muski street. While on his way, he stopped by chance in front of a financial bank. There was nothing in the window to tell him what was inside. Likewise there were not at the door, the many women who are usually entering and leaving the shops of the Muski. Thereupon he asked the servant who was standing there, "What is this place? Whose is this? How many servants are in it?" The servant, since he saw that the fellah was very ignorant, said to him, "This is the place where donkeys are sold". Thereupon the fellah said, "Certainly the donkeys which are sold in it are all of them of the best sort because the sample which is at the door is the biggest proof of that."
Notes and Vocabulary
الرسال الثاني عشر
الفعل الثلاثي
الماضي. المضارع. الأهم

صدع المسيح إلى أورشليم وطلاسمه تبعه. وفي الطريق جعل يقبل
لهما سماحته، وأنا هناك. إن ابن الإنسان يسوع إلى رسول الكهنة
والكثير منهم سككون عليه بالموت ويجيدون ويطفلون عليه ويقيلونه.
وفي اليوم التالي يقوم.

 حينما حضرت أم أبني ربي مع أميها وسجدت له وطلبت منه
كمام. فقال لها يسوع ماذا ترغبين فيه. فقال يعقوب ويوحنى أبا ربي
يا معلم ترغب في أن تعجل لنا كل ما طلبتنا. فقال لهما المسيح ماذا
ريدان أن تعجلوا لنا. فقالا أجعلنا نجلس واحدا يسيبك واخر
عن ي sách في المجد. فقال لهما يسوع كمما تعقل ما تفضلنا. أتفرحان
أب. تشربا الماء الذي أشربها أنا، فإنا لا نقدر، أحتاجوا المسيح
قالا. إذا. أما الناس الذي أشربها فشربوا إياها وأما الجمل على يميى وعن
يضاري فهو للذين أعد الله.

ثم قال المسيح للكلمة أنتم تعلمون أنم الذين يذهبون وراء
الأمم يسوعهم فلا يكون هكذا يسمع بل من عزم يكتم يكتم
كتم عدوه لأن ابن الإنسان أيضا لم يحضر إلى العالم ليقدم بل
ليرفعه وليهذى نفسه فدية عن كثيرين.
Lesson XVI

The Three-Radical Verb

The Tenses and Cases of the Verb

Christ went up to Jerusalem and his disciples followed him. And on the way he began to tell them of what would happen to him there; that the Son of Man would be delivered up to the chief priests and scribes and that they would condemn him to death and scourge him and spit upon him and kill him and on the third day he would rise (from the dead).

Then the mother of the sons of Zebedee came with her two sons and worshipped him and asked something of him. And Jesus said to her, "What do you desire?" And James and John, the two sons of Zebedee said, "Teacher, we desire that you do for us all that we ask." And Christ said to them, "What do you wish me to do for you." And they said, "Make us to sit one on thy right and the other on thy left in glory." And Jesus said to them, "You do not know what you ask. Are you able to drink the cup which I drink?" And they said, "We are able." Christ answered them, saying, "As for the cup that I drink you shall drink also, but as for sitting on my right and on my left, that is for those for whom it is prepared."

Then Christ said to the disciples, "You know that those who are considered rulers of the nations lord it over them, but it shall not be so among you, but whosoever is great among you will be a minister to you; for the Son of Man also did not come into the world to be ministered unto but to minister and give his life as a ransom for many."
Third Person

دخل وهو يطلب أن يجلس عن بين الملك ولكنه لم يشرب من كأسه

سماه وهو يطلب أن يجلس عن بين الملك ولكنه لم يشرب من كأسه

دخلوا ولم يطلبوا أن يجلسوا عن بين الملك ولكنهما لم يشربا من كأسهما

Second Person

دخلت وأنت طلب أن تجلس عن بين الملك ولكنه لم يشرب من كأسك

دخلت وأنت طلب أن تجلس عن بين الملك ولكنه لم يشرب من كأسك

دخلت وأنت طلب أن تجلس عن بين الملك ولكنه لم يشرب من كأسك

First Person

دخلت وأنا طلب أن أجلس عن بين الملك ولكنه لم يشرب من كأسك

دخلت وأنا طلب أن أجلس عن بين الملك ولكنه لم يشرب من كأسك

دخلت وأنا طلب أن أجلس عن بين الملك ولكنه لم يشرب من كأسك
He entered, asking to sit at the right hand of the king, but he did not drink from his cup.

They (two) entered, asking to sit at the right of the king, but they did not drink from his cup.

They entered, asking to sit at the right of the king, but they did not drink from his cup.

She entered, asking to sit at the right of the queen, but she did not drink from her cup.

They (two) entered, asking to sit at the right of the queen, but they did not drink from her cup.

They entered, asking to sit at the right of the queen, but they did not drink from her cup.

You entered, asking to sit at the right of the king, but you did not drink from his cup.

You (two) entered, asking to sit at the right of the king, but you did drink from his cup.

You entered, asking to sit at the right of the king, but you did not drink from his cup.

You (f.) entered, asking to sit at the right of the queen, but you did not drink from her cup.

You (two) entered, asking to sit at the right of the queen, but you did not drink from her cup.

You (f.p.) entered, asking to sit at the right of the queen, but you did not drink from her cup.

I entered, asking to sit at the right of the king, but I did not drink from his cup.

We entered, asking to sit at the right of the king, but we did not drink from his cup.
The following abbreviations are used in all verb paradigms: M. for masculine, F. for feminine, S. for singular, D. for Dual and P. for plural.

Instead of giving paradigms of verb forms in the different persons, numbers, genders and moods, the above sentence gives the forms of and all the different forms used in the three cases of (see below).

The student instead of learning the many forms separately is advised to memorize the sentences. He should be able to turn the English sentence into Arabic at sight. The Arabic unattached pronouns may be used as key-words, thus instead of being asked to give the second person, feminine, plural, the student is told to address the sentence to and in like manner for and so for all persons, numbers and genders.

For the remainder of the lessons giving the principal parts of verbs in sentences for memory, only the Third Person masculine singular and the Second Person masculine singular will be given in English. The other sentences in the Arabic will appear in the order given above.

Grammar

1. The simple Arabic verb (فعل) has three radicals, as in such words as "he did," "he ascended," "he is great," "he began," "he judged". These three radicals in any word are designated, the first or the ف radical, the second or غ radical, the third or ل radical. The primary form of the verb is not the infinitive but the third person singular masculine of the past tense.

2. There are in Arabic three parts to the verb; (1) the past or complete or perfect, (2) the incomplete or imperfect, which is used for present and future (الضَّارِع) means that which is similar to the noun in having inflexion), and (3) the imperative.

3. In the primary forms of the verb given above the first and third radicals have . The vowel of the غ radical varies in the different
verbs and must be memorized in learning the primary form and its meaning. In the "الماشي" the vowel of the second radical varies and must be memorized. There are six groups of verbs according to vowels of the "الماشي". Examples and uses of these groups are as follows:

Generally transitive, the second or third radical being a guttural.

Generally transitive or verbs of motion.

Generally transitive.

Intransitive, permanent or inherent qualities.

Intransitive, temporary qualities, but sometimes transitive.

A very rare form.

The student should list the verbs given in the text of the lesson into these six groups, using an Arabic-English dictionary for help if necessary.

4. The verb is "فعل مبسوط". It has no place in inflexion.

5. The verb being like "المضارع" has three cases:

   (1) المضارع
   (2) المضارع
   (3) المضارع

   (1) is used when there is no modifying particle governing it.

   (a) Its sign is "ل" on the "النون" or 3rd radical in the four forms,

   طُلِبَ - طَلَبْ - طَلَبَ - طَلَبَ. طَلَب

   (b) Its sign is the retention of the "ب" in the "five verbs".

   طَلَبْنَى - طَلَبْنِى. طَلَبْنَى. تَلَبْنَى. مُتَلَبْنَى. مُتَلَبْنَى.

   (c) The two feminine plural forms "النون" and "ب" are invariable.
(2) The manbūb is used after such particles as "that," "to," لـ "in order that," لـ "never," "etc.

(a) Its sign is on the "ل" radical of the four forms.

(b) Its sign is the loss of the أَفْعَالُ الْحَمِسَةُ (حَذَفُ الْفُؤُودُ) in 
An I is added to forms ending in و (see Lesson XVIII. 5).

(c) The feminine plural forms remain invariable.

(3) The SURA is used after لـ "did not," لـ "let," لـ "do not," etc.

(a) Its sign is on the "ل" radical of the four forms.

(b) Its sign is the loss of the أَفْعَالُ الْحَمِسَةُ (حَذَفُ الْفُؤُودُ) in 
(c) The feminine plural forms remain invariable.

The prefix vowel of the سَمَّاَرِع in the simple three radical verb is always.

6. The is formed by dropping the prefix of the سَمَّاَرِعِ الجُزُؤُ in the 
second person and by prefixing

Exx. أَشْرَبْ - أَنْشَرِبْ. أَجَلِسْ - أَنْجَلِسْ. أَدْخُلْ - أَنْدْخُلْ

When standing alone the vowel used to pronounce the initial sound of the imperative is I, if the ع vowel is or . If the ع vowel is , then I is prefixed.

Exx. إِشْرَبْ. إِجَلِسْ. أَدْخُلْ

7. In order to intensify the future idea that may be expressed by the prefixes and سَوَفَ are sometimes added to it to express near and distant future. Ex. سَوَفَ يُطُلِّبُ "He will ask."

8. The فاعل of a verb may be a noun, or the pronoun implied
in the suffixes. A verb is always singular, unless it is put in the dual or plural to agree with some noun or pronoun already mentioned, and to which its action refers. It agrees in gender with the subject if not separated from it.

Exx.

The words ُلا ُلا ُلا in Lesson XI. are examples of the ُلا ُلا or active participle or agent of the three-radical verb. In the same lesson the words ُلا ُلا ُلا ُلا ُلا are examples of the ُلا ُلا or passive participle of the three-radical verb.

9. The words of or meaning "origin" or "source," is the name given in Arabic to the verbal noun. The forms of the simple three-radical verb may have many different forms; some of commonest forms are:

1. ُلا from "killing" (2.) ُلا from "judgment"
2. ُلا from "knowledge" (3.) ُلا from "thirst"
3. ُلا from "science" (4.) ُلا from "thirst"
4. ُلا from "entering" (5.) ُلا from "difficulty"
5. ُلا from "knowledge" (6.) ُلا from "writing"
6. ُلا from "witness" (7.) ُلا from "writing"
7. ُلا from "knowledge" (8.) ُلا from "knowledge"

10. The student's attention is called to a very common idiom in Arabic which occurs in the sentence for Memory. In the clause ُلا ُلا the ُلا is called ُلا ُلا ُلا ُلا ُلا for it describes the state or condition of the subject (or sometimes the object) at the time of the action of the previous verb. "He entered (and he asks) asking," that is his condition or state on entering was that of asking. See Lesson XLVII.

Conversation.

The sentences for Memory in this lesson and in the lessons on the verb which follow may be arranged for Class Conversation and Verb Drill. A speaking to B uses the second person, B replying to A uses the first person, C speaking to A about B uses the third person.
هل دخلت وانت طلب أن نجلس عن ابن الملك؟ لم
تشرب من كأسه؟
نعم دخلت وأنا أطلب أن نجلس عن ابن الملك وكونه
لم تشرب من كأسه.
ملوء دخل وهو يطلب أن نجلس عن ابن الملك وكونه
لم تشرب من كأسه.
هل دخلت وأنا طلبت أن نجلس عن ابن الملك؟ لم
تشرب من كأسه؟
نعم دخلت وأنا أطلب أن نجلس عن ابن الملك وكونه
لم تشرب من كأسه.
ملوء دخل وهو يطلب أن نجلس عن ابن الملك وكونه
لم تشرب من كأسه.
هل دخلت وانت طلب أن نجلس عن ابن الملك؟ لم
تشرب من كأسه؟
نعم دخلت وأنا أطلب أن نجلس عن ابن الملك وكونه
لم تشرب من كأسه.
Substitution Sentences

The different forms for the different persons, numbers and genders may be given both orally and in written work for the following sentences:

He did not wish to drink with him.

He went out laughing (and he laughs).

He opened the door in order to enter.

He will never go to ask that.

Let him ask what he seeks.
Towards Composition

Some of the disciples went with Jesus to Jerusalem. The mother of the sons of Zebedee came to worship him and asked something of him. She did not wish to sit on the right of Christ in his glory, but she asked that her two sons sit with him in glory. When Jesus asked them, “Are you able to drink my cup?” they answered, “We are able.” The other disciples did not ask to sit and drink with Jesus in his kingdom. Later the chief priests condemned Jesus to death, and the people spat upon him and killed him.

Notes and Vocabulary
Grammar

1. The suffixed pronouns as ت. نا. etc. in الماضي are reckoned as فأصل الفعل الماضي in its meaning may be:

   (1) Actually complete or indicative past tense, as "Allah exalted you."

   The particle قد is used to emphasize the actual completeness of the verb.

   قد، رفعتك الله. "Allah has exalted you."

   The negative of رفعتك الله is properly لم برفعتك الله while that of ما رفعتك الله قد رفعتك الله is used largely for negating both in modern Arabic.
Lesson XVII
The Past or Complete Tense

An Arab lost the way so that he thought he would die of hunger and thirst, and not return to his people. When the moon came up he was guided and found the way, after he had believed he would not find it. Then he lifted his head to thank the moon and said, "By Allah, I know not what to say to you, nor what to say about you. If I should say, 'May Allah exalt you,' Allah has already exalted you. If I should say, 'May Allah illumine you,' Allah has already illumined you. If I should say, 'May Allah not deprive us of you,' Allah has not deprived us of you. There only remains the prayer that Allah lengthen your appointed time, and make me your ransom from all ill.'

(2) Conceptually complete as (a) Optative رَفَعَكَ اللَّهُ "May Allah exalt you."

The negative of the optative is لَلَا رَفَعَكَ اللَّهُ "May Allah not exalt you."

(b) Conditional, possible "If you( two) ask (should ask, were to ask) anything in my name, I shall (would) do it."

(c) Conditional, impossible "If you knew me, you would know my father also."

The answering clause to لَوْ must be introduced by لَّا (save if the answering clause already begins with the negative particles لَا or لَا in which case for euphony the لَا is omitted.)
(3) Past complete (pluperfect) and future complete (future-perfect) tenses.

(a) Past complete is formed by the past tense preceded by قد and كان. Ex. “Before he saw it (masc.) Allah had exalted him.”

(b) Conditional past complete. “If you had known me, you would have known my father also.”

(c) The future complete is formed by the past tense preceded by فَبِلَامَا بَلَامَا رَأَيْتُمْ كَانَ اللَّهُ قدْ رَفَعَهُ. Ex. “Before you ask it, he will have exalted him.”

2. المضارع. In the pronoun agent is still considered to be suffixed to the verb, but it is not always manifest (ظهور) as in but in it is, since the "they" is considered the third person masc. plural pronoun.

(1) is always unless preceded by certain particles which make it either مُحْرَمٍ or مُقْصَوبٍ.
(a) The sentence قدْ خَلَصَكُ اللَّهُ may have any one of four meanings. Allah exalts you. — Habitual. Allah is exalting you. — Present continuous. Allah will exalt you. — Future. May Allah exalt you. — Optative.
(b) when used with the denotes uncertainty قدْ خَلَصَ — "He may come," "He does sometimes come." Compare قدْ خَلَصَ — "He did come" and قدْ خَلَصَ — "He does come."
(c) The past incomplete or continuous (imperfect) is formed by preceding by كان. كان قدْ خَلَصَ الله — "Allah used to exalt you, or was exalting you."
(2) مُضْعَ ع becomes مَضْعُ ع when it follows one of the nasbating particles (الناصِب) such as:

He asked to enter.

He will never enter.

He went out to drink

Ask until you receive

The is called because with its nasbated مَضْعَ ع takes the place of a أَرَادَ أنْ يَفْتَرَسَ مَضْعُ ع is the equivalent of أَرَادَ أنْ يَفْتَرَسَ مَضْعُ ع. Though understood after this takes the place of أَرَادَ أنْ يَفْتَرَسَ مَضْعُ ع it must not be used.

(3) مُضْعَ ع becomes مَعْزَم when it follows one of the jazmating particles (الجَازَم) such as:

He did not enter.

(The force of مَعْزَم is to make the verb past negative.)

Let him enter.

Let him not enter.

Words like "if," "whenever," "whoever," "whichever," introducing a conditional sentence put both verbs into مَعْزَم. See Lesson XXXVI.

(4) Distinguish clearly between the following uses of مَعْزَم.

He went out to drink.

Let him drink.

(5) The of الأمر is used in the first and third persons only, for الأمر itself is used of the second person. The negative of الأمر is made by using the prohibitive مَعْزَم (لا الدَّاشِيَة) in all three persons.
Let me not enter. 

Enter not 

Let him enter not. 

(1) 

(2) 

(3) 

Notice carefully the difference between the uses of 

He does not enter 

Let him not enter 

Substitution Sentences 

Before he went out, he had drunk from the water. 

Before he asks, he will have drunk from the water. 

Let him not drink from this water. 

Let him ask his teacher. 

Ask to enter. 

Towards Composition 

One of the Khalifas lost his way so that he entered the house of an Arab. The Arab welcomed him (رحب به) and gave him to drink some wine (کبیدا سواه). When the Khalifa had drunk he said to the Arab, “Do you know who I am?” He said, “No, by Allah.” The Khalifa said, “I am one of the special servants of the Prince of the Believers.” He said, “Allah bless you in your life.” Then the Arab gave him another cup. When he had drunk it, he said, “O Arab, do you know who I am?” He said, “You claimed that you were one of the special servants of the Prince of the Believers.” He said, “Nay rather, I am one of his generals.” He said, “May Allah raise your position.” Then he gave him to drink a third time and he said, “O Arab, do you know who I am?” He said, “You claimed to be one of the generals of the Khalifa.” He said, “No, I am the Prince of the Believers.” So he hid
the wine, and said, "By Allah, if you had drunk the fourth, you would have said that you are the Messenger of Allah". The Khalifa laughed until he was overcome. At that moment the horses came, and the kings and nobles descended to him. The Arab thought he might die. The Khalifa said, "Fear not," and ordered to him wealth. The Arab said, "May Allah lengthen your appointed time and not deprive us of seeing you".

Notes and Vocabulary
درس الناس عشر
الفعل المزيد
فعل. فاعل. فعل

طالب ابن أبيه بما يخصره من المرات، فكلمه أبيه. فهاذَ الوالد وأخذه وسافر إلى كرارة بعيدة، وهناك بدأ ماله يعشي
صرف. ولم أفق ما عنيده وأفسل حاول أن ينهى ما يعده من أجله. فأرسله أهل الكورة لبلاغة حكرا. وكان
يشعث أن يملا بطلمه من الخرير الذي كانت الخنازير تأكله.
فلم يفعل أحد.

حدث نفسه فناله: كمن من أجر لا يفصل عنته الخير،
وكان ذلك جوعًا. أفخم وازوج إلى أبي لعله يشفع على ويجعلني
كأحد أجراء.
فقال أقبل علي أبيه قال له أبوه وقيله. وقال لفيديه أخبروا
الحجة الأولى والهندسة، وقدموا المبلغ المسئ وذبحوه، فنا لكل
ودفعت.
Lesson XVIII
The Increased Verb
Verbs of the II., III. and IV. Forms

A son demanded of his father that which pertained to him of the inheritance. Then he gave it to him. So the boy hastened and took it and travelled to a far country. There he wasted his wealth in riotous living. And when he had spent all that he had and became destitute he tried to find something to save him from hunger. One of the people of the country sent him to watch his swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

So he addressed himself saying, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and return to my father, perhaps he will have compassion on me, and make me as one of his hired servants."

And when he advanced towards his father, his father welcomed him and kissed him. And he said to his servants, "Bring forth the best robe and put it on him. Bring forward the fatted calf and kill it so that we may eat and be merry."
Third Person

"أقبل "، "أقبل على أبيك" وهو بقائه لكي يقبله. ولم يقبل لم تقاله."
M.S.

"أقبل على أبيك 若ه، يقبلها بلا مبالاً لكي يقبلها. ولم يقبل لم تقالها."
D.

"أقبل على أبيك 若ه، يقبلها بلا مبالاً لكي يقبلها. ولم يقبل لم تقالها."
P.

Fourth Person

"أقبلت على أبيك واكتبوا يقبلها لكي يقبلها. ولم يقبل لم تقالها."
M.S.

"أقبلت على أبيك واكتبوا يقبلها لكي يقبلها. ولم يقبل لم تقالها."
D.

"أقبلت على أبيك واكتبوا يقبلها Lekji يقبلها. ولم يقبل لم تقالها."
P.

Second Person

"أقبلت على أبيك واكتبوا يقبلها Lekji يقبلها. ولم يقبل لم تقالها."
M.S.

"أقبلت على أبيك واكتبوا يقبلها Lekji يقبلها. ولم يقبل لم تقالها."
D.

"أقبلت على أبيك واكتبوا يقبلها Lekji يقبلها. ولم يقبل لم تقالها."
P.

First Person

"أقبلت على أبيك واكتبوا يقبلها Lekji يقبلها. ولم يقبل لم تقالها."
M.S.

"أقبلت على أبيك واكتبوا يقبلها Lekji يقبلها. ولم يقبل لم تقالها."
D.

"أقبلت على أبيك واكتبوا يقبلها Lekji يقبلها. ولم يقبل لم تقالها."
P.
The father advanced towards his son, welcoming him to kiss him. If he had not advanced he would not have welcomed him.

You advanced towards your son, welcoming him to kiss him. If you had not advanced you would not have welcomed him.

**Grammar**

1. There are nine derived forms of the verb in common use.
   These are formed by the doubling of letters or the addition of one or more of the servile letters contained in the sentence.
   However, but few roots employ all ten forms, the simple three-letter form and the nine derived forms. The simple verb is known as form I. Those constructed by the addition of one letter are

   II. فَعَلَ — III. فَعَلَ — IV. فَعَلَ

2. Some of the meanings indicated by the derived forms are as follows:

   II. (1) Intensive as كَزَرَ "he broke in pieces" from كَزَرَ "he broke".
   (2) Causative, as فَهَمَ "he explained" from فَهَمَ "he understood";
       "he taught" from عَلَّمَ "he knew".
   (3) Transitive from an intransitive verb, as كَبَرَ "he magnified"
       from "he was great."
   (4) Declarative as صِدَقَ "he thought true," "he believed" from صِدَقَ "he told the truth."
   (5) Denominative (verb from a noun), as سَلَّمُ عَلَىْهَ "he saluted him" - meaning "he said سَلَّمُ عَلَيْهُ"

   III. (1) Attempt to perform the act of I. upon an object, as قَاتِلَ "he fought," from قَاتِلَ "he killed".
   (2) A preposition is dropped after I. and the verb in III. takes
a direct object, as "he treated kindly" from لَطَّفَ بِهِ لَطَفَبِهِ "he was kind to".

IV. أَفْعَلُ (1) Causative,

(a) Doubly transitive, أَعْلَمَ أَعْلَمَ أَعْلَمَ as "he informed... of" from أَعْلَمَ أَعْلَمَ أَعْلَمَ "he knew"

(b) Transitive from an intransitive verb, as حَفَرَ حَفَرَ حَفَرَ "he came to, was present."

(2) Denominative as مَطَرَ مَطَرَ مَطَرَ "it gave rain" from مَطَرَ مَطَرَ مَطَرَ "rain"

3. The following table summarizes the peculiarities of these three forms:

<table>
<thead>
<tr>
<th>لَجَرَاءَ الضَّحِّ</th>
<th>لَجَرَاءَ الضَّحِّ</th>
<th>لَجَرَاءَ الضَّحِّ</th>
<th>لَجَرَاءَ الضَّحِّ</th>
<th>لَجَرَاءَ الضَّحِّ</th>
<th>لَجَرَاءَ الضَّحِّ</th>
<th>لَجَرَاءَ الضَّحِّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>he delivered, II.</td>
<td>he made peace, III.</td>
<td>he kept safe, became a Muslim, betrayed, IV.</td>
<td>he saluted.</td>
<td>he made peace.</td>
<td>he kept safe, became a Muslim, betrayed.</td>
<td>he saluted.</td>
</tr>
</tbody>
</table>

4. Rules for forms II., III. and IV.

(1) In لَجَرَاءَ الضَّحِّ all vowels are —.

(2) In لَجَرَاءَ الضَّحِّ the vowel of the prefix is the —; the vowel is —.

The endings for the radicals are as used in form I. and remain the same for all increased and weak verbs.

(3) If the radical has a vowel, the prefix and its vowel are both dropped from the radicals of the second person.

In IV, since the radical has (مَحْرَةَ الطَّحل) أ. — مَحْرَةَ الطَّحل (مَحْرَةَ الطَّحَل) أ. —، This is the rule for لَجَرَاءَ الضَّحِّ from II. to IV.
prefixes to the increased root, the vowel taking 

This rule applies from II. to X. whenever the form has 

In some verbs II. has the alternative form 

in III. 

When personal pronouns are the direct objects of verbs the 

are used. In the masculine plural forms of the verb 

where the \( j \) is used following a final \( o \) this \( j \) is dropped before the 

pronoun object. Ex. 

is added to the 2nd plural masculine of 

before the suffixes of 

are added. “you knew him.” 

The student should list the verbs of the II., III. and IV. forms 
given in the text of the lesson.

Verb Drill and Conversation

The Sentences for Memory may be used as a basis for verb drill 
and conversation.

A. to B. 

B. to A. 

C. to A. 

The dual and plural of the Masculine and the singular, dual and 
plural of the Feminine are to be done in the same way.

Substitution Sentences

He did not attempt to save him.

He travelled in order to watch the affair and to render an 
account of it.
He hastened to have compassion on him.

Let him advance in order to address him.

Towards Composition

Once a king wished to travel into a far country, so he took his wealth and gave it to his servants. He commanded them not to waste it, but to trade (III.) with it saying “When I return, I shall demand of you to render an account.” After the king travelled, one of the servants addressed himself, saying, “I shall not waste this money in riotous living, nor shall I spend it and become destitute. I shall not have compassion on anyone. I know what I shall do. I shall put it in a handkerchief in the ground, that I may offer it to the king.” When the king returned all the servants advanced to welcome him and kiss his hand. Then they offered their account to the king. When there advanced the servant who did not trade with the king’s money, but put it in a handkerchief, the king said, “I demand more than this from you. I commanded you to trade with my money that on my return you might offer me more money. You are not only lazy, but wicked. I shall give you up to the keeper of the prison.”
Notes and Vocabulary
الدرس التاسع عشر
الفعل المستقبلي
تفاعل

أحد عشر رفيقنا في سياقهم ب المتعلمان في مدرسة واحدة، يتسلقان في الدهق إليها، ويترافقان في الجوهر منها، يتعاونان في الدراسة ويتزعمان ويتحفزان معا، ويتبادلان في الإفراغ والأنراح.

وربّا يتفاجأنا بهذا التشارك والتعاون وتبادل المحبة. وكان الناس يعجبون من حسن آدابنا، لأنهم يكتثلان يتعلمن ويتلغرول ولا يتذكرون أحداً على الآخر، بل يتقيد كل منهما بحوله.

لهذا صاحبنا.

حدثت أن تدخل بالدرة بينهما نسيج حضرة، وذكرت لأحد بعض السبقات لعمر لم يكن أحد يصورها فيه من قبل. فتعزز على مقاطعة صديقه، ولكنها تصرح حتى هذا وقال له: إنك صديق في أن نحضر عمر، وإذا كنت قد حضر فقس عليه القصة، فقال:

"عمر: قال الحكمة:

cالوا ولا تبتغيوا ولا تناقشوا ولا تناقشوا، بل تقاسمو، ولا تقاسموا، ولا لكم منكرين.

فتأنفر عمر لأحمد على تصرُّفه هذا."
Lesson XIX

The Increased Verbs

Verbs of the V. and VI. Forms

Ahmad and Umar are two inseparable companions who attend (learn in) the same school. They race one another on the way there and accompany one another on the way home. They help one another in study and amuse themselves and converse together. They are partners in joys and sorrows.

They continued to glory in this partnership, mutual helpfulness and exchange of affection. People used to marvel at their good training, because they spoke with intelligence and consideration. Neither of them exalted himself over the other, but rather each of them with yearning excelled in serving his friend.

It happened that an envious student came between them through slander. He mentioned to Ahmad some bad things regarding Umar which Ahmad had not imagined before. He purposed to cut his friend, but he was patient until he cooled off a bit and then said to the slanderer, "What do you think of my bringing Umar here?"... And when he had come, Ahmad told him the story. Umar said, "The wise men have said:

'Love one another, and do not hate, nor contend with, nor be envious of one another, but rather be close together and not distant from one another. Be brethren, sticking together and not contentious.'

So Umar thanked Ahmad for conducting himself in this way.
Third Person

تشجع وهو يتقدم ليك تجادل مع أخوك. لكني لم تصلحوا معه M.S.

تشجعنا وها نقدم لنا ليك تجادل مع أخوكما ولكنكم لم تصلحا معهما D.

تشجعوا ونحن نتقدمن ليك تجادل وان إخوتكما لم تصلحا معهم P.

Second Person

تشجعت وأنا نقدم ليك تجادل مع أخيك لكنك لم تصلحوا معه M.S.

تشجعنا وإنا نقدمنا لنا ليك تجادل مع أخوكما لكنكم لم تصلحا معهما D.

تشجعتم أو نحن نتقدمن ليك تجادل وان إخوتكما لم تصلحا معهم P.

First Person

تشجعت وأنا نقدم ليك تجادل مع أخي لكنك لم تصلحوا معه S.

تشجعنا ونحن نتقدم ليك تجادل مع إخوتنا لكنكما لم تصلحا معكم P.
For Memory

He was encouraged as he (was) advancing to converse with his brother, but he was not reconciled to him....
You were encouraged as you (were) advancing to converse with your brother, but you were not reconciled to him....

Grammar

1. The next two forms to be considered have meanings as follows:

   V. ِتَعَلَّمْ (1) Reflexive of II. as ِتَعَلَّمَ “he learned” from ِتَعَلَّمَ “he taught.”

   (In English sometimes translated as Passive) ِشُجِحَ “he was encouraged” from ِشُجِحَ “he encouraged.”

   (2) Denominative, as ِشُجِحَ “he became a Christian” from ِشُجِحَ “Christians”.

   VI. ِتَأَقَّلَ (1) Reflexive of III. as ِتَأَقَّلَ “he was reconciled” from ِتَأَقَّلَ “he made peace.”

   (2) Reciprocal of III. as ِيُقَاتِلُوا “they fought each other” from ِيُقَاتِلَ “he fought.”

   (3) Simulation as ِيُخَابَأَ “he feigned ignorance” from ِيُخَابَأَ “he was ignorant”.

2. The following table summarizes the vowelling of these forms:

<table>
<thead>
<tr>
<th>الماضي المضارع</th>
<th>الاسم الفاعل اسم المفعول الماضي</th>
<th>المضارع الماضي المضارع المضارع</th>
<th>المضارع الماضي المضارع المضارع</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَلَمَّسْ</td>
<td>نَلَمْ</td>
<td>تَلَمَّسْ</td>
<td>نَلَمْ</td>
</tr>
<tr>
<td>نَلَمْ</td>
<td>تَلَمَّسْ</td>
<td>نَلَمْ</td>
<td>تَلَمَّسْ</td>
</tr>
</tbody>
</table>

   (they) made peace together. VI.
3. Rules for forms V. and VI.

(1) In all vowels are.

(2) In the vowel of the prefix is , the vowel.

(3) In since the radical has a vowel, the prefix and its vowel are both dropped from the second person.

(4) as in II. — IV.

(5) as in II. — IV.

(6) is vowelled as except that the vowel is.

4. The student should list all verbs of forms V. and VI. in the text of the lesson.

Verb Drill and Conversation

The sentences for Memory may be, arranged as those of Lessons XVI. and XVIII. for a three part conversation.

A to B. 

B to A. 

C to A. 

The dual and plural of the Masculine, and the singular, dual and plural of the Feminine are to be done in the same way.

Substitution Exercises

He feigned ignorance while speaking in order to learn more.

He did not remember to take that.

Let him come forward to be blessed.

He did not venture to speak with him.
Towards Composition

Two youths were inseparable companions, but the father of one of them came between them and demanded of his son that he be distant from the other, saying, “Your friend is not my friend. He desires to exalt himself over everyone. He has ventured to take my crown. Therefore we hate one another and are envious of one another. You must not be close together, but distant from one another. I shall not abdicate (VI. \(r^2\)) from the kingdom, but will kill him if you two help one another, and converse together daily.”

But the son of the king did not cut his friend, but gloried in this mutual helpfulness, and they shared with one another and helped one another in many ways. When the king tried to kill the youth, his son saved him.

Notes and Vocabulary
الرمسى المصلى

الفعل المترديد

الفعل. افعل. افعل. استفعل

فكي، أن الحجاج خرج في بعض الأيام للتردى وانتهى في أن ينزل عن أصحابه. فقالوا: إن نصرونا عنه، فانحرموه أمره، ونستعينوا أن ننطلق كله واحد يمعهما إلى حيث يبتغوا.

Lesson XX

The Increased Verb

Verbs of the

VII., VIII., IX. and X. Forms

It is related that al-Hajjaj went out one day for exercise. He endeavored to become separated from his companions, so he asked them to leave him. They respected his command and deemed it good for each of them to go away wherever he wished.

While al-Hajjaj was walking a man of the Bani Ijl approached him. Al-Hajjaj asked him about his country, saying, "Where are you from, O Shalik?" He said, "From this village." Al-Hajjaj turned to him and said, "What is your opinion of the rulers of the country?" He said, "All of them are evil. They oppress the people and steal their wealth, so that the face of the earth has become black from their oppression and the covenant of security has been disturbed."

He said, "What do you say of al-Hajjaj?" He said, "This one is the most polluted of all. May Allah blacken his face and the face of him who made him a governor over this country." Then said al-Hajjaj, "Do you know who I am?" He said, "No, by Allah." He said, "I am al-Hajjaj." So the man was troubled and dumbfounded and thought he would lose an eye or become crippled should he not ask the governor's pardon. Then he said, "I am your ransom. Do you know who I am?" He said, "No." He said, "I am Zaid of Bani Amir, the crazy man of Bani Ijl. I have an attack every day at about this time." So al-Hajjaj laughed and let him go.
Third Person

M.S.

أَرْجَعْتُ لِبَصَرِكَ أَنْ يَعْرُوِيْتُ لَوْ مَا لَمْ يَسْتَطِعْ سَيْدَهُ

D.

أَرْجَعْتُ لِبَصَرِكَ أَنْ يَعْرُوْرُتُ لَوْ مَا لَمْ يَسْتَطِعْ إِسْمِهِ

P.

أَرْجَعْتُ لِبَصَرِكَ أَنْ يَعْرُوْرُتُ لَوْ مَا لَمْ يَسْتَطِعْ أَسْبُهُ

S.F.

أَرْجَعْتُ لِبَصَرِكَ أَنْ يَعْرُوْرُتُ لَوْ مَا لَمْ يَسْتَطِعْ سَيْدَهَا

D.

أَرْجَعْتُ لِبَصَرِكَ أَنْ يَعْرُوْرُتُ لَوْ مَا لَمْ يَسْتَطِعْ أَسْبُهَا

P.

أَرْجَعْتُ لِبَصَرِكَ أَنْ يَعْرُوْرُتُ لَوْ مَا لَمْ يَسْتَطِعْ سَيْدَهُنَّ

Second Person

M.S.

أَرْجَعْتُ لِبَصَرِكَ أَنْ يَعْرُوْرُتُ لَوْ مَا لَمْ يَسْتَطِعْ سَيْدَا

D.

أَرْجَعْتُ لِبَصَرِكَ أَنْ يَعْرُوْرُتُ لَوْ مَا لَمْ يَسْتَطِعْ أَسْبُهَا كَأَن

P.

أَرْجَعْتُ لِبَصَرِكَ أَنْ يَعْرُوْرُتُ لَوْ مَا لَمْ يَسْتَطِعْ أَسْبُهَا كَأَن

F.S.

أَرْجَعْتُ لِبَصَرِكَ أَنْ يَعْرُوْرُتُ لَوْ مَا لَمْ يَسْتَطِعْ أَسْبُهَا كَأَن

D.

أَرْجَعْتُ لِبَصَرِكَ أَنْ يَعْرُوْرُتُ لَوْ مَا لَمْ يَسْتَطِعْ أَسْبُهَا كَأَن

P.

أَرْجَعْتُ لِبَصَرِكَ أَنْ يَعْرُوْرُتُ لَوْ مَا لَمْ يَسْتَطِعْ سَيْدَكَ

First Person

S.

أَرْجَعْتُ لِبَصَرِكَ أَنْ يَعْرُوْرُتُ لَوْ مَا لَمْ يَسْتَطِعْ سَيْدِي

P.

أَرْجَعْتُ لِبَصَرِكَ أَنْ يَعْرُوْرُتُ لَوْ مَا لَمْ يَسْتَطِعْ سَيْدًا

For Memory

He was troubled thinking that he would be one-eyed were he not to ask pardon of his master.

You were troubled thinking that you would be one-eyed were you not to ask pardon of your master.
Grammar

1. The remainder of the ten forms of the verb have meanings as follows:

VII. Passive of I. (sometimes Reflexive) as "he was broken" from "he broke", "he departed" from "he sent away".

VIII. Reflexive of I. (sometimes Passive and sometimes Reciprocal) as "he was agitated" from "he struck", "he met together" from "he gathered", "he disputed together" from "he disputed".

Note that increased - after ذ. د. ط. ث. ت is assimilated to them as ذ. د. ط. ث. ت. Note the change in such forms from ض. ص. أط. آث. آت. to "he made himself known" from "he made known".

IX. This form is used only for colours and defects as "he became black" from "black", "he lost an eye" from "one-eyed".

X. (1) Denoting request or search, as "he asked forgiveness" from "he forgave".
(2) To consider a person or thing to be something as "he approved" or "considered good" from "good".
(3) Reflexive of IV. as "he made himself known" from "he made known".

3. The following table summarizes the vowel changes of these forms:
3. Rules for form VII., VIII., IX. and X.

(1) The initial vowel in the past and future is . The radical has . Other vowels in the past are .

(2) In the past the vowel of the prefix is the second person, and is used as the initial vowel.

(4) as in II-VI. takes prefix and vowel .

(5) as in II-VI. takes prefix and vowel .

(6) takes the long vowel before the radical. Other vowels are .

4. The student should list the VII., VIII., IX. and X. forms given in the text of the lesson.

Verb Drill and Conversation

The sentences for Memory may be arranged as those in lessons XVI., XVIII. and XIX. for a three-part conversation. The same method may be followed with all the lessons giving verb paradigms.
Substitution Sentences

He did not meet with him to honour the prince.

He went away to work.

He thought best to ask the governor's pardon.

Let him not be troubled, but let him use this in order to be reconciled to his friend.

He did not blush but turned to him.

Towards Composition

A man asked another to visit him to eat with him bread and salt. The man invited (المدعو) honoured his request. He was striving not to be late at this visit and used all his power to do his duty towards his friend. He was not turning to anything other than the visit to his friend. His heart was disturbed because of this feast, thinking that it would include the best of food and drink. He was looking forward to the appointed time with all patience. When he went to the house of his friend he found that the food was bread and salt, nothing more. He was troubled at the sight of the food and did not deem it good. He went off by himself a bit (قيلوا) and began to revile and curse and last of all asked pardon of Allah. And he went forward to eat. While the two of them were eating, a beggar stopped at the door. The owner of the house rebuked him many times, but he did not go. Then he said, "Go or I shall break your head." The guest said to the beggar, "Leave, for by Allah, if you only knew that he tells the truth as I know it, you would not interfere with him."
الرِئِيس الَّهَارِي والمُتَصَورِن

الْعَمَلُ السَّبِيعِّيُ لِلُّمُجَهَّوِل

الإِسْكَنْدَرُ وَاللِّصُّ

كان الإسكندر يومًا على دخول المملكة وقد زعم الحجاب، فقد كان يذهب لص قبض عليه إذ شاهد ملكًا سمانًا بالجيش، فأمر يصلبه. فقال النبي السلك إلى غصب على هذا العمل وليس لشيبة فيه ولم يطلب قلبه. وكان النبي نظر أن إذا استُفر السلك يرحم ويشفع عليه، ولكن لا يرحم ولم يشفع عليه، قال الإسكندر: لا جريم أيك تصلب وتعدب، ولا يطلب قلبك الصلب: ولا يرغب فيه.

الموطن

المضارع

المرفوع

النصب

الجزم

Third Person

رَحِمْ وَهُوَ يُقْدِمُ لَكِي يَشَاء وَيَكْرِمْ لَكِيَ ؛ لَكِيَ مَّا يُسَلُّمْ

رَحِمْ وَهُوَ يُقْدِمُ لَكِي يَشَاء وَيَكْرِمْ لَكِيَ ؛ لَكِيَ مَّا يُسَلُّمْ

رَحِمْ وَهُوَ يُقْدِمُ لَكِي يَشَاء وَيَكْرِمْ لَكِيَ ؛ لَكِيَ مَّا يُسَلُّمْ

M.S.

D.

P.
Lesson XXI

The Passive Voice

Alexander was one day on the throne of the kingdom, the curtain having been raised. Then there was placed before him a thief who had been arrested since he had been seen engaged in crime. He ordered his crucifixion. Then he said, "O king, verily I was forced to do this deed, neither did I have any desire for it, nor did my heart seek it." The thief thought that if he asked the king's pardon he would have mercy and compassion shown him. But he was not shown mercy nor compassion. Alexander said, "There is no doubt you will be crucified and punished although your heart neither seeks crucifixion nor desires it."

For Memory

He was shown mercy, being brought forward in order to be seen and honoured, but he was not given employment.

You were shown mercy, being brought forward in order to be seen and honoured, but you were not given employment.
Grammar

1. The name given to the passive voice in Arabic, refers to the agent of the verb, and means that it is unknown. The name for the active voice.

2. The key for vowelling the passive of the simple three-letter verb and all the increased forms is that in the radical takes َ, the radical ـ and ـ is the vowelling for all other syllables. In the vowel of the prefix is َ and all other vowels, except the final which depends on its case, are َ.
In the III. and VI. forms the vowel letters | and  are used to correspond with the vowels that precede them,  and  

Since the V., VI., VII. and VIII. forms are usually reflexive or passive in meaning, the passive in them is rare. The IX. form being intransitive has no passive.

3. The subject of the passive verb is called,  "deputy-agent," because it takes the place of the agent which is not mentioned. In the original sentence this word was the object of the verb.

Exx.

The student honoured the professor.

The professor was honoured.

If the agent is mentioned in such a sentence as, "The professor was honoured by the student," it must be translated into Arabic,  "The man was killed by the sword," is permissible for the instrument, not the agent, is mentioned.

Verb Drill and Conversation

From the sentences for Memory the student should as in former lessons compose a three-part conversation.

Substitution Sentences

He was informed that he would be betrayed.

He was taught in order to be helped towards a livelihood.

He was subject to the oppressor and not shown mercy.

He was brought forward is order to be employed.
Composition

In the story about Alexander and the thief, change thief into *two thieves*, and then into *some thieves*, making all the necessary changes. Further practice in verb changes may be had by telling the story from Alexander's standpoint.

Notes and Vocabulary
الدروس الثالث والعشرون

الفعل المضاد:

يعتبر أن الهرير كان بشق النظر راث أهلته، فجعل
علاقته يوما في كلمة وكان وقت أن يتعلم الألفاظ فجعل في ذلك
وكل ذلك بسبب الذي كان بابه أن يتكلم الشعر ف نظام
نصب البيت وهو: (وجه آخر الهرير وجه قرد) وأعجب أن
جعى البيت وكان آخر الهرير قد سمعه فقال: (والضرورة
أحمدنا إليه) فدعا الفلام على كله وأعطا أنه أخطأ وزل
وحل من سرور وسكت ثم اجلس الهرير مع التلبسة وأخبره
ذلك، فقال له: أما كان يصبح أن نصيب مقبرة فقنا
رأيته افتتحى يبرد، فلحن أن يتكلم بكسرة لأنه

مسائر

المضارع المزود

المرفوع المنصوب

Third Person

أما الماء فظن أنه جيد في أن بُص ذلك المَدْنَوَل دَلْكَة مَمْسَة
أما الماء فظن أنه جيد في أن بُص ذلك المَدْنَوَل دَلْكَة مقسومة
أما الماء فظن أنها جيدة في أن بُص ذلك المَدْنَوَل دَلْكَة مَمْسَة
أما الماء فظن أنها جيدة في أن بُص ذلك المَدْنَوَل دَلْكَة مقسومة

M.S.

D

P.

P.S.

D

P.
Lesson XXII

The Doubled Verb

It is related that al-Hariri was repulsive in appearance and a shabby figure. His young slave sat one day in a recess and wanted to learn to write poetry. He tried it and kept on labouring until he was tired and thought that he was able to write poetry. He composed half a line which was, “The face of al-Hariri is the face of an ape.” And he meant to finish the line, but al-Hariri had heard him and he said, “And necessity has made us in need of it.” The young slave struck the palm of his hand and believed that he had erred and made a mistake. He was ashamed before his master and became silent. Then later al-Hariri foregathered with the Khalifa and told him about it. He said to him, “Would it not have been proper for you to have waited until he finished it?” He said, “I saw that he started me off with an ape, and I feared he would finish me off with a dog, so I finished it for him.”

For Memory

But as for the passer-by, he thought that he would exert himself to revile that humble one, but he did not touch him . . .

But as for you, you thought that you would exert yourself to revile that humble one, but you did not touch him . . .
Second Person

أَمَّا أَنْ تَفْلِدْ أَنْ تَجْمَّدِي فِي أَنْ تُسْبِحُ ذَلِكُ الْمَذْوَلُ وَلَكِنْكَ لَمْ تَسْهَّلْ

First Person

أَمَّا أَنْ تَفْلِدْ أَنْ تَجْمَّدِي فِي أَنْ تُسْبِحُ ذَلِكُ الْمَذْوَلُ وَلَكِنْكَ لَمْ تَسْهَّلْ

Grammar

1. The Regular Verb (ُهَمِّرِمَ) has no weak letters for any of its three radicals. Exx.

The Irregular Verb (ُهَمِّرِمَ) is divided and subdivided as follows:

   (1) Strong (صَحِيحً)                     (2) Weak (مَبْتَلً)
       (a) Doubled (مُصَعَّفً)           (a) Assimilated (مِثَالً)
       (b) Hamzated (مَهْمَوْزً)          (b) Hollow (أَجْوَيْ) (جً)
       (c) Defective (نَافِقً)            (c) Defective (مَيِّضً)

2. The Doubled Verbs (مُصَعَّفً) are those whose ع and ل radicals are the same. These are written as one with ُ. This is called ُأَنْ هَمَّانُ or assimilation.

(1) Note in the sentences for drill:

مَارُ for مَّالَرُ . كَلَّنَتْ for تَكْلَِتْ . طَلَّنَ for تَتْلَنَ . مَارُ for مَّالَرُ .
When the ٣ radical receives ٤ it is separated from the ٦ radical and the verb is then quite regular. Verbs of the forms ٥لِفُعُلْ and ٦لِفُعُلْ show the vowel when ٤ is on the ٣ radical, جُبِتُ مُسْبِتَ.

Contracted forms in ٨ الأمر and ٥ المصَارِع المُجزَم are often used, as for ٩تمّ مَيْسِهُ. The doubled letter may take ٨or ٧ or if the radical has ٨; if not, either ٨or ٧ only, as ٨لِمْ يُسْبِبُ and ٥لِمْ يُسْبِبُ.

The vowel of ٨ المصَارِع which is shifted to the ٧ radical may be either ٨or ٧.

<table>
<thead>
<tr>
<th>pasado</th>
<th>المصَارِع</th>
<th>الأمر</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَدَّتْ</td>
<td>بُضِعُتْ</td>
<td>جَدَّ</td>
</tr>
<tr>
<td>مِسْتَ</td>
<td>سَبِبتْ</td>
<td>سَبَّ</td>
</tr>
<tr>
<td>مِسْتَ</td>
<td>مِسْتَ</td>
<td>مِسَّ</td>
</tr>
</tbody>
</table>

The increased forms are either quite like the Regular Verb or have the peculiarities of the I. form of the Doubled Verb.

<table>
<thead>
<tr>
<th>pasado</th>
<th>المصَارِع الأرض اسم الفاعل اسم المفعول المصدر</th>
<th>سَبِبتْ</th>
<th>بُضِعُتْ</th>
<th>جَدَّتْ</th>
<th>مِسْتَ</th>
<th>مِسْتَ</th>
<th>مِسْتَ</th>
<th>مِسْتَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>II.</td>
<td>III.</td>
<td>IV.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

he scattered II. he touched III. he loved IV.
Substitution Sentences

He prepared to draw his sword.

And the father did not love his son for he wasted his money and was debased.

He completed his work and did not trouble himself about one who reviled him.

Flee and join your friends.

Composition

Tell the story about al-Hariri as the young slave himself would tell it.
Notes and Vocabulary
الدرس الثالث: والمشروط

الفعل المهموز

تمور سائل أن يقرأ القرآن في الطريق، وسائلاً سأل أن يعده، فلما كان من شر الجنون، فهدم عمدها، لكنه سأل تأجراً فلم يعده، فلما واجهه ساعد، وبعده ذلك ركاه في أن يذهب إلى رجل مهدور بالكرم. هو عبيد الله بن عباس، فذهب إلى داره فوجد هماً رجلاً، فقال له: تصدق أنني نبتله أنت عبيده الله بن عباس أعطي سائلاً ألف درهم. فقال له وأبن أوها من عبيده الله فقال: تفعلي في الخمس أم في كسرة أمال؟ قال فيما، فقال الأهل حسب الإنسان مرزوه. وفعله، وإذا أشتكى فعلته، وإذا فعلته كنت حسبياً فأعطاه ألف درهم فأخذها وراء جنبيها بنها. ثم قال: إن كنت عبيده الله بن عباس، فأننت حبر منه، وإن كنت هو فأنت اليوم خير ملك إنساً، وأعدهما ألفاً أخري، وبعده ذلك استاذن في البني أمية، فاذن له عبيده الله.
Lesson XXIII

The Hamzated Verb

A beggar was accustomed to read the Quran on the highway and ask people to give him to eat and be secure from the evil of hunger. He began his work by asking from a merchant. He did not give him so he was sad and began to despair. Afterwards he thought of going to a man noted for his generosity - a certain Ubaidallah b. Abbas. He went to his house and found there a man and said to him, “Give alms for I was informed that Ubaidallah b. Abbas gave a beggar a thousand dirhams.” And he said, “What have I to do with Ubaidallah?” He said, “Do you mean in personal merit or in quantity of property?” He said, “In them both.” The man said, “The personal merit of a man is his humaneness and his deed. If you wish you may do it. And if you do it you are honourable.” So he gave him two thousand dirhams. He took them and filled his pocket with them and then said, “If you are not Ubaidallah b. Abbas you are better than he, and if you are he you are better today than you were yesterday.” So he gave him another thousand. And after that he asked permission to depart and Ubaidallah gave him permission.
Third Person

M.S.

D.

P.

F.S.

Second Person

M.S.

D.

P.

F.S.

First Person

S.

P.
For Memory

Then the congratulating one began to ask something of the requited-one in order to fill his pocket, so long as he did not err.

You began to ask something of the requited-one in order to fill your pocket, so long as you did not err.

---

Grammar

1. The kinds of the *hamzated* verb are exemplified in the following outline:

<table>
<thead>
<tr>
<th>ماضي</th>
<th>المضارع</th>
<th>الأمر</th>
<th>اسم</th>
<th>اسم</th>
<th>المصدر</th>
</tr>
</thead>
<tbody>
<tr>
<td>الماض</td>
<td>المضارع</td>
<td>الأمر</td>
<td>اسم</td>
<td>اسم</td>
<td>المصدر</td>
</tr>
</tbody>
</table>

   The *hamza* in

<table>
<thead>
<tr>
<th>1st radical</th>
<th>2nd radical</th>
<th>3rd radical</th>
</tr>
</thead>
<tbody>
<tr>
<td>أخذَ</td>
<td>أخذَ</td>
<td>أخذَ</td>
</tr>
<tr>
<td>سألَ</td>
<td>سألَ</td>
<td>سألَ</td>
</tr>
<tr>
<td>صلى</td>
<td>صلى</td>
<td>صلى</td>
</tr>
</tbody>
</table>

2. The *hamzated* verbs with a few exceptions are quite regular. The difficulty is in learning the proper vowel letter to be used as a base for the *hamza*. The general rules are as follows:

   (1) At the beginning of a word the *hamza* always uses *alif* for its base.

   Exx.  إِمَانٍ. أَخَذَ. أَخَذَ

   (2) At the end of a syllable a silent *hamza* takes as its base the vowel letter that corresponds to the previous vowel.

   Exx.  كُرْمُ. يَأْخُذَ.

   A silent *hamza* preceded by a vowelled *hamza* is changed into the letter corresponding to the vowel of the first *hamza* becomes أَمَّنٍ. أَخَذُ becomes إِمَانٍ. أَوْلَمْ. أَخَذُ becomes إِمَانٍ.
(3) If an initial \textit{hamza} has \textit{fatha} \( \rightleftharpoons \) and is followed by \textit{alif} \( \rightleftharpoons \) (the corresponding vowel letter) \( \rightleftharpoons \) \textit{madda} is used, \( \rightleftharpoons \) \( \text{III. of } \). However if a \textit{hamza} with \textit{fatha} follows an \textit{alif} it is written alone, as \( \rightleftharpoons \) \( \text{III. of } \).

(4) When \textit{hamza} is vowelled following a \textit{fatha} \( \rightleftharpoons \) it takes as its base the vowel letters corresponding to its own vowel.

Exx. \( \text{كَسَّارَةْ} \text{ سَّالَ} \)

(5) When \textit{hamza} has \textit{fatha} \( \rightleftharpoons \) after \textit{kasra} \( \rightleftharpoons \) or \textit{damma} \( \rightleftharpoons \) it is written with the vowel letters corresponding to them, that is \( \rightleftharpoons \) \( \text{مَرْيَمَ} \text{ قُريَّ} \text{ وَيَ} \).

(6) If a \textit{hamza} occur at the end of a word and is preceded by a vowel only, it takes the vowel-letter that corresponds to that vowel.

\textbf{كَسَّارَةْ} \textbf{سَّالَ}

If a \textit{hamza} at the end of a word is preceded by a \( \rightleftharpoons \) or a vowel-letter it is written alone.

\textbf{قَرْيَّ} \textbf{كَسَّارَةْ} \textbf{سَّالَ}

However when pronouns are suffixed to nouns of the latter class, \textit{hamza} takes the vowel-letter corresponding to its vowel.

\( \rightleftharpoons \) \( \text{أَيْنَ} \text{ جَزُوهُ} \) \( \text{"Where is his portion?"} \)
\( \rightleftharpoons \) \( \text{جُزُوهُ} \) \( \text{"He left his portion"} \)
\( \rightleftharpoons \) \( \\
\text{جَزُوهُ} \) \( \text{"From his portion"} \). The word \( \rightleftharpoons \) \( \text{جُزُوهُ} \) \( \text{"My portion"} \) is of course the same for all three cases.

3. The increased forms of the \textit{hamzated} verbs in general follow the rules of the regular verb. The following tables outline the three classes:
(1) Verb whose first radical is *hamsa*

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ماضي</td>
<td>past</td>
</tr>
<tr>
<td>المضارع</td>
<td>present</td>
</tr>
<tr>
<td>أمر</td>
<td>aspect</td>
</tr>
<tr>
<td>اسم</td>
<td>number</td>
</tr>
<tr>
<td>اسم</td>
<td>number</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>II.</th>
<th>he asserted</th>
</tr>
</thead>
<tbody>
<tr>
<td>III.</td>
<td>he was friendly with</td>
</tr>
<tr>
<td>IV.</td>
<td>he believed</td>
</tr>
<tr>
<td>V.</td>
<td>he was confirmed</td>
</tr>
<tr>
<td>VI.</td>
<td>Reciprocal of III.</td>
</tr>
<tr>
<td>VII.</td>
<td>he took possession of</td>
</tr>
<tr>
<td>VIII.</td>
<td>he confided in</td>
</tr>
<tr>
<td>IX.</td>
<td>he hired</td>
</tr>
</tbody>
</table>

In the verbs of the VIII. form the *hamsa* is sometimes assimilated in the ت as in أَكَّدْ or the form follows the rule of regular verbs as in أَكَّدْ.

The VII. form is not used.
II. he set right
III. he agreed with (or the meaning of II.)
IV. he acted vilely (or the meaning of II.)
V. he pitied
VI. (they) asked one another
VII. he was overburdened
VIII. he agreed, assembled. It healed (a wound)
IX. he had an ungenerous father, or he took ungenerous sons-in-law
X. he was low born or avunculous.

The first meaning of IV. and the meanings of X. are from the verb \( \text{kūm} \), which means "he was low born or avunculous."
(3) Verbs whose third radical is *hanza*

II. he announced (news)
III. he requited
IV. he erred, sinned
V. he prophesied, pretended
VI. he was equal to
VII. he was stripped off, flayed
VIII. he began prophecy
X. he asked for news

Substitution Sentences

He pitied them and was friendly with them and was not behind in anything.

He did not free him but took steps to set him right.

He began to eat.

He was rewarding him after he had congratulated him.

Do not blame him because he sinned.

Composition

Tell the story of the beggar as Ubaidallah would tell it.
الرسائل الرابع والعشرون

القياس القياس

ورد في بيت الله في دين الله تعالى وسل الله عليه وسلم، هم أن أسلم قائلًا: نحن نحن نسلم قائلًا; كما نسلم أن نسلم أن نسلم قائلًا. فلم نتلقوا على هذا، فنما نما لنا على هذا، ونما نما لنا على هذا، فنما نما لنا على هذا. فكلها تناول واحدة منهم جرحًا من السكينة، فكن من ينبو حتى وصل إلى موسعه ثانية، فكانوا واصنعوا عن أهدام، فقال الله: أن أبدوكم في هذتهما، وفي إنشاء الهذمه وجدوا حجة في السكينة، مكنوبًا فيها، من زرع خيرًا يصح فضاءة، ومن زرع شرا يصح نذامه، ثم بنوها حتى بلغ البيشات موسع، ثم كثفناها فينكم ينفع الحجر إلى موسعه. وكان رجل من أسن قريش موجودًا، فقال: يا علامة قريش، أجمعوا أول من يمنعل من باب المسجد حمامًا يمشكم، فكان أول داخل رسول الله قال: أشهد أن لا إله إلا الله، وأن محمداً رسول الله، فكانت هم إلى سقو، فبم ذلك الحجر فيهم، ثم قال، للاخت: كل قيامة ينادية من النور، فجعلوا حتى إذا بلغوا موسعه وضعه هو يريد.
Lesson XXIV

The Assimilated Verb

In the life of the Prophet - Allah bless him and give him peace - by Ibn Hisham it is mentioned that Ibn Ishaq said, “When the Messenger of Allah - Allah bless him and give him peace - arrived at the age of thirty-five, Quraish had gathered together for building the Kaaba.” When they agreed to demolish it and build it again, one of them took hold of one of the stones of the Kaaba and it leaped from his hand so that it reached its place again. They became afraid on account of this and left off demolishing it. Then al-Walid said, “I shall begin the demolishing of it for you.” During the demolition they found a stone in the Kaaba on which was written, “Whoever sows a good reaps a blessing, and whoever sows an evil reaps a repentance.” Afterwards they built it, until the construction reached the place of the corner. They quarrelled as to which one would raise the stone to its place. One of the eldest men of Quraish was present and said, “O Company of Quraish, make the first one to enter the door of the masjid a judge over you” The first one to enter was the Messenger of Allah. They informed him of the matter and he said, “Bring me a garment.” He put the stone in it and then said, “Let each clan take a corner of it.” They did so, so that when they reached its place he placed it with his hand.
المضايع المفعول به

Third Person

وجد أنّهم سيصلّون هناك ليضعوا الحجر في الميّاد إن لم يقع
وجدوا أنّها متصلّان هناك ليضعوا الحجر في الميّاد إن لم يقعوا
 وجذّبهم أنّهم سيصلّون هناك ليضعوا الحجر في الميّاد إن لم يقعوا

Second Person

وجدّت أنّك ستصلّين هناك ليوضع الحجر في الميّاد إن لم تقع
وجدّت أنّك متصلّين هناك ليضعوا الحجر في الميّاد إن لم تقعًا
 وجذّبّت أنّكم ستصلّون هناك ليضعوا الحجر في الميّاد إن لم تقعوا

First Person

وجدّت أنّي سأصلّين هناك لوضع الحجر في الميّاد إن لم تقع
وجدّت أنّنا ستصلّين هناك ليضعوا الحجر في الميّاد إن لم تقع
For Memory

He found that he would arrive there to lay the stone in time if he did not fall.

You found that you would arrive there to lay the stone in time if you did not fall.

Grammar

1. The weak verbs whose first radical is "ي" are regular in almost every particular in the simple and increased forms, as "was dry" but in the IV. form "made dry" note that the "ي" is changed to "و". Many of the peculiarities of the weak verbs will be understood if it is remembered that Arabic seems to avoid if possible the diphthong combinations "يِ" and "وِ". The rule is to change the vowel-letter (or weak radical) "يِ" to suit the vowel which is essential to the grammatical construction, so "يِ" is changed to "وِ" and as in "مياع" and "وي".

2. The initial "ي" of the verbs beginning with "يِ" is dropped in "المضاع" and "المعلوم" of most assimilated verbs, as seen below.

3. The increased forms are quite regular except in the few peculiarities noted in the following table:
he made to reach II.
he was closely III.
united to
he led to IV.
he reached V.
he was united VI.
he VIII. adjoined
he sought help to reach X.

(1) The مصدر in the IV. and X. forms following the rules of vowel change is استُوصَل and not إِصْلَاء and not استُوصَل. 

(2) The ت and ت in VIII. becomes القامس and then س is placed over the combination of this س with the servile س of the VIII. form. This process is called Assimilation (إِدْغَام).

The VII. form is rare. Words like أَوْجَدُ أَوْلَدُ “to be born” and أَوْجَدُ أَوْلَدُ “to be found” appear in the colloquial.

Substitution Sentences

Rise in order to set out for your house.
He promised us that he would find us work there.
He was humble in order to be employed.
If he does not trust in his right, he will not inherit his portion.
Towards Composition

A nationalist speaks, "Our leaders (رُسُولُ نا) did not promise the delegation (وَفَدِ) that they would trust them in everything, rather they promised that they should lay down the conditions upon which all Egyptians agree. The leader of our party (حُزُب) promised us (with) this, saying, 'If the foreigners will not agree to our conditions, we shall depend (وَكَلَّ) on Allah, and he will make us and our children inherit this valley of the Nile.'"

Another Egyptian speaks: "Yes, people must trust in Allah and yet they must depend on themselves. Freedom will not reach Egypt, if we sit down and do nothing saying, 'We have depended on Allah; he will widen our borders.' If we all agree that our sons only are to be employed in all the government offices, shall we then have independence? No! we must be humble and lay down our wealth on the altar of sacrifice for the poor and ignorant of the nation."

Notes and Vocabulary
الرسى المأسي والمشرود

الفعل الأول (المراوية القرن)

كان من عادة الوزير نظام الملك أن إذا زاره النبي الأعظم، يقيم له ثم يعود وينزل في منشأه. وكان له شيخ فقير إذا دخل عليه، يقام له ويجليه في مكانه، وجلس هو بين يديه.

فقال له في ذلك، فأجاب إليه القوم يُقلون على غيرهم نسأله، والله ما هذا ففي أمه في عضور ومسارى نقشي، ويدمغي على ما أنا فيه من أهل الظفر فأقول وأرجع عن كثير من مقتمي.

المستند

الماضي

المستجد

المرتفع

المرجح

Third Person

التائب قال إنه سيعد إلى المدينة ليوزر الكلم ولكن لا يعود، التائب قال إنه يسوعود إلى المدينة ليوزر الكلم ولكن لا يعود، التائب قال إنه يسوعود إلى المدينة ليوزر الكلم ولكن لا يعودوا التائب قال إنه يسوعود إلى المدينة ليوزر الكلم ولكن لا يعودوا التائب قال إنه يسوعود إلى المدينة ليوزر الكلم ولكن لا يعودوا التائب قال إنه يسوعود إلى المدينة ليوزر الكلم ولكن لا يعودوا التائب قال إنه يسوعود إلى المدينة ليوزر الكلم ولكن لا يعودوا
Lesson XXV

The Hollow Verb (Waw)

It was a custom of the Wazir Nizam al-Mulk whenever the great Imams visited him that he rose to them and then sat again on his couch. He had a poor shaikh to whom he would arise when the shaikh came in and give him his place and himself sit before him. On being asked about it he answered, "These people praise me and their speech only increases my vanity and haughtiness. But this one recounts to me my defects and the evils (plu. of مَسْأَة) of my soul. He blames me for my injustice, so I repent and leave off many of my wrong doings."

For Memory

The repentant one said that he would return to the city to visit the rebuked one, but he did not return . . . .

You said that you would return to the city to visit the rebuked one, but you did not return . . . .
Second Person

"أنتُ إنّكم ستمعدون إلى المدينة لترُوز الأدابَم وللكلّنّ لم تعد د."

"قلتم إنّكم ستمعدون إلى المدينة لترُوز الأدابَم وللكلّنّ لم تعد ف."

"أنتُ إنّكم ستمعدون إلى المدينة لترُوز الأدابَم وللكلّنّ لم تعد ر."

First Person

"أنيُ إنّم سأعدُ إلى المدينة لأزرُ الأدابَم وللكلّنّ لم يعدُ س.

"أنيُ إنّم سأعدُ إلى المدينة لأزرُ الأدابَم وللكلّنّ لم تعدُ ف.

Notes and Vocabulary
الدرس السادس والعشرون

الفعل البحدود (الياني العين)

في جَمْع طَيَّب بِحَمَّةٍ كان صَيَاكُ بِصَيد سَكَ في رَمْزٍ، فَرَأَى في أَرض امْناء صَدَفة مَثَلًا، فَرَفَدَهُمَا جَوْهَرًا قَيَّمًا، وَكَانَ قَدْ أُدَحَّ إِلَى شَجَكَهُ تَمْكِحَة كَانَ قُوَّةٌ شُوْبُ، فَنَفَسَهَا وَمَالَ إِلَى أَحْدَ الصَّدَفة، فَقَدَّرَتْ نَفْسَهَ في الْأَمْناء، وَلَسْتَ إِلَّا أَخْرَج الصَّدَفة وَجِدَّها فَارِغةٌ لا شَيْءٍ فيها بَيْنَا بَيْنَها بَيْنَا ثَلَّة، فَصَاحَ نَاذِمًا عَلَى تَرْكٍ ما كَانَ في يَدِهِ الْبَلَم، وَكَافَّهَا عَلَى مَا فَاتَهَا، وَفَازَ كُنْهَا، وَبَدَأَ لَبِنَةُ حَرْبًا.

فِي الْيَوْم الثانى نَأْتَى عَن هَذَا السَّكَان، وَأَلَقَ شَبِكَةٍ، فَأَصَابَتْ حُواصَ صِيِّبًا، وَرَأَى أَيْضًا صَدَفة سُلْطَة، فَلَمْ يَنَى إِلَى تَنْفَوْلَا شَيِّعَة الْنَّطِّل يَا كَبِهَا تَرْكُ كَا. فَجَاءَتْ بِهَا بَعْضُ السَّكَان، فَأَخْلَصَا فَوْجَدَ فِي بَيْنَا دُرْةٌ سَمَّى أَنْوَأًا عَظِيمَةً، وَبَعْدَ أَطْعَا بَلْع سَكَان ما كَانَ يُمَكَّنُهُ أَنَّ يَعْقِلَ فَيْنَام لِهِ مِنْ طَيْبٍ لِهِ، وَفَلْيَنَى

فَإِذَا يُحِبَّ عَلَى أَلسَنِّ أَن يُبْرِمَ النَّظَرُ مِن كَبِيرِ الْحَسَبِ.
Lesson XXVI

The Hollow Verb (Ya')

One day in which the weather was fine a fisherman was fishing in a skiff and saw on the bottom a sea-shell which shone. He thought it a valuable jewel. Although he had taken in his net a fish which was sufficient for his daily food he left it and was disposed to take the sea-shell. So he threw himself in the water but when he got the sea-shell out he found it empty - nothing of what he had supposed in it. Therefore he cried out repenting his having forsaken through greed what was in his hand. He regretted what he had missed. Sleep forsook him and he spent that night in sorrow.

The next day he turned away from this place and cast his net. It caught a small hut (1). He saw also a magnificent sea-shell but was not inclined to get it, thinking ill of it as he did of its predecessor and so he left it.

A certain fisherman passed that way. He took it and found in it a pearl worth much wealth. Thus the seller of fish lost that from which he might have lived all his life because of his lack of observation and his disappointment. Therefore it is incumbent on man to keep on looking without being annoyed.

(1) A large type of fish.
الماضي المضارع المفعول بالفعل

Third Person

المبادئ حبّ البحر رجحًا لكني عيش و لكن لم ترّ في مالك

البائع سار ببيع الحبّ رجحًا لكني عيش وكلكن لم ترّ في مالك

البائعان سارا ببيعين الحبّ رجحًا لكني تعيش و لكن لم ترّوا في مالكي

البائعون ساروا ببيعون الحبّ رجحًا لكني تعيش و لكن لم ترّوا في مالي

البائعات سارن ببيعن الحبّ رجحًا لكني تعيش و لكن لم ترّن في ماكن

Second Person

سرت ببيع الحبّ رجحًا لكني عيش و لكن لم ترّ في مالك

سرت تبيعان الحبّ رجحًا لكني تعيش و لكن لم ترّو في مالك

سرت تبيعون الحبّ رجحًا لكني تعيش و لكن لم ترّوا في ماكن

سرت سار ببيع الحبّ رجحًا لكني عيش و لكن لم ترّ في مالك

سرت تبيعان الحبّ رجحًا لكني تعيش و لكن لم ترّو في مالك

سرت تبيعون الحبّ رجحًا لكني تعيش و لكن لم ترّوا في ماكن

First Person

سرت أبيع الحبّ رجحًا لكني عيش و لكن لم ترّ في مالي

سرت أبيعان الحبّ رجحًا لكني تعيش و لكن لم ترّ في محلك

سرت أبيعون الحبّ رجحًا لكني تعيش و لكن لم ترّ في محلك
For Memory

The seller commenced to sell the bread cheap in order to live, but he did not increase in his wealth.

You commenced to sell the bread cheap in order to live, but you did not increase in your wealth.

Grammar

1. The Hollow Verbs (الفعل الأجوبي) have as the second radical one of the vowel-letters (ي or ك). In the examples given قال يبيع - يبيع - يبيع has has and يعول for the second radical.

These radicals are changed in الماضي into alif if the third radical has a vowel, otherwise the weak letter is dropped and the vowel (ور) corresponding to the weak letter appears in its place. Exx. يعول - يعول - يعول - قال.

2. The Hollow Verbs shows the weak radical as (ي or ك) if the last radical has a vowel as يعول - يعول - يعول - يعول. Otherwise the weak letter is dropped and the corresponding vowel (ور) appears. In all these forms of the الماضي the vowel of the second radical has been given to the first radical, the second radical being the vowel-letter (weak radical) corresponding to it, so يعول becomes يعول - يعول becomes يعول and يعول becomes يعول. The verbs taking (I) in the الماضي are few.

The ones in most frequent use are - "he slept," ينام - نائم. - "he reverenced", يكذب - كاذب. - "he obtained", ينال - نال. - "he was about to", يبيت - بات. - "he spent the night".
With these it is necessary to remember three forms in order to know the vowel of ضمأ when the third radical is vowelless, as

3. the form is formed in masculine and feminine singular, dual and plural

the prefix of the 2nd person of

is the same for all verbs of this class, the weak radical

being changed to hamza, as

is a contracted form, from

and from

6. of the verbs is often of the form

Exx. “a saying, an act of selling”, “fear”,
“sleep”, “repentance”.

7. The Passive forms are as follows:

<table>
<thead>
<tr>
<th>المضارع المجزوم</th>
<th>الماضي</th>
</tr>
</thead>
<tbody>
<tr>
<td>يقل</td>
<td>قيل</td>
</tr>
<tr>
<td>يبيع</td>
<td>بيع</td>
</tr>
<tr>
<td>يختف</td>
<td>خخف</td>
</tr>
</tbody>
</table>

(1)
(1) The vowel in this form (١ • or ١) where the third radical is vowelless is or may be made different in each case from the active.

8. The verb بَيْنَانَ – كان the past tense and صَارَ of which was outlined in Lessons XIII. and XIV. is of the Hollow Verbs.

Some of the sisters (أَخْوَاتِ) of مَا زَالَ بَيْنَانَ, صَارَ “he became, began”, مَا كَانَ “he continued”. مَا كَانَ “he continued”, مَا كَانَ “so long as” لَيْسَ “he is not”. لَيْسَ “he is not”, etc., but is present in meaning.

Substitution Sentences

The thief did not sleep but arose to go about the town

He did not again visit his brother.

He was absent because he was afraid.

If he begins to shout let him not fast.

Let him not get up that he may sleep.

Towards Composition

Abdallah, the fisherman was fishing a certain day. When he saw that he had caught (fished) many fish he almost flew because of the greatness of his joy. He began to shout with his loudest voice. A man who was accustomed to pass from there heard him and inclined towards him. He asked him the cause of his shouting. He said to him, “Because I have caught of fish more than I need and more than my children need”.

The man said to him, "Therefore yeu must repent to Allah and obey him always, and blame yourself whenever you commit (ارتكبت) a wrong (ذنبًا) Thereby you may insure to yourself that you will live a pleasant life". Then he promised him to visit him at his house.

Composition

Tell the story from Lesson XXV. of the poor shaikh’s visit to Nizam al-Mulk as the shaikh would tell it.

Notes and Vocabulary
الرسى السابع والعشرون

الفصل: المزية الإيجوز

خرج بعض الملوك، وقد اختلف من الشباب ما أراده، ومن الخيل ما احتاج إليه، فأتاه إلهيس الدين ووضع يده على أنه.

وتفتح في نفحة الكهرب والعجب.

فأطاع الملك إلهيس فذكى وقال في نفسه: من في العالم مشي، وبدمما هو كذلك وقف بين يديه رجل رضي الشباب، وقبض على عينان رazine، فقال له السك، مادا تريد، فأجاب:

فأجاب السك في أمره، ولم يجل من يستغفيته، فقال له:

أمين، حتى أوقع أهلى وأولادى، فقال له، إنك لا تعود إليهم، وأماته في المحلة نفسها فقر صغيراً.

ثم أجتاح ملك الموت من هناك إلى رجل صالح قد رضى

له تعالى عنه، وأتيته أن له عينه حلاقة. فقال وما هي؟

فأجاب، أنا ملك الموت، فقال مرحبا بك، فقد طالت غيتك

عن المشاقة إلى دومك.

فأجاب ملك الموت إنك تستطيع أن تخاطر لك ووقعنا فإني

أمرت أن لا أقضي روحك إلا باختيارك كفيف أردت، فقال

...
Lesson XXVII

The Increased Hollow Verb

A certain king having chosen what he wished of garments and what he needed of horses went forth. The cursed Iblis (Devil) came to him and placed his hand on the king's nose and breathed therein pride and self-admiration.

Thereupon the king obeyed Iblis in that and said to himself, "Who in all the world is like unto me?" While he was thus speaking, a man in tattered garments stood before him and seized the bridle of his horse. The king said to him, "What do you want?" He answered saying, "I am the Angel of Death; I wish to seize your spirit".

The king was perplexed at his command, and found no one of whom to ask help, so he said, "Grant me delay until I bid farewell to my people and my children". He said to him, "You shall never return to them". At that very moment he caused him to die and he fell down shrieking.

Later the Angel of Death passed on from there to a good man with whom Allah - who is exalted - was pleased. He informed him that he had a matter with him. He said, "What is it?" He replied, "I am the Angel of Death". He said, "Welcome to you. You have lengthened your absence away from the one who desires your coming". The Angel of Death replied, "You can choose for yourself a (kind of) death, for I have been ordered not to seize your spirit except as you choose how you wish it".
Third Person

M.S.
أفادهم أنه ينقاذ إلى الحق كي يختارهم ولكنه لم يستفيد منهم
أفادهم أنهما ينقاذان إلى الحق كي يختاراهما ولكلهما لم يستفيدا بهم
أفادهم أنهما ينقاذان إلى الحق كي يختاراهما ولكنيهما لم يستفيدوا بهم

D.
أفادهم أنهما ينقاذان إلى الحق كي يختاراهما ولكنهما لم يستفيدا بهم
أفادهم أنهما ينقاذان إلى الحق كي يختاراهما ولكنيهما لم يستفيدوا بهم

P.
أفادهم أنهما ينقاذان إلى الحق كي يختاراهما ولكنهما لم يستفيدا بهم
أفادهم أنهما ينقاذان إلى الحق كي يختاراهما ولكنيهما لم يستفيدوا بهم

Second Person

M.S.
أفادتهم أكل ينقاذ إلى الحق كي يختارهم ولكنيها لم تستفيدا بهم
أفادتهم أنك ينقاذان إلى الحق كي يختاراهما ولكنيهما لم تستفيدا بهم
أفادتهم أنك ينقاذان إلى الحق كي يختاراهما ولكنيهما لم تستفيدوا بهم

D.
أفادتهم أنك ينقاذان إلى الحق كي يختاراهما ولكنيهما لم تستفيدا بهم
أفادتهم أنك ينقاذان إلى الحق كي يختاراهما ولكنيهما لم تستفيدا بهم

P.
أفادتهم أنك ينقاذان إلى الحق كي يختاراهما ولكنيهما لم تستفيدا بهم
أفادتهم أنك ينقاذان إلى الحق كي يختاراهما ولكنيهما لم تستفيدا بهم

F.S.
أفادتهم أنك ينقاذان إلى الحق كي يختاراهما ولكنيهما لم تستفيدا بهم
أفادتهم أنك ينقاذان إلى الحق كي يختاراهما ولكنيهما لم تستفيدا بهم
أفادتهم أنك ينقاذان إلى الحق كي يختاراهما ولكنيهما لم تستفيدا بهم
He said, "Grant me delay until I worship and prostrate. Seize my spirit while I am prostrating". The Angel of Death said, "Truly my Lord—who is mighty and majestic—ordered me to seize your spirit just as you wish and choose, so I shall do as you have said".

For Memory

He informed them that he was led to the truth to choose them, but he did not benefit from them.

You informed them that you were led to the truth to choose them, but you did not benefit from them.

Grammar

1. The increased forms of the Hollow Verb (ال فعل الأجوف) are quite like the Regular Verb in the II., III., V., VI. and IX. forms, as the weak letter acts as a true radical in all particulars. The peculiarities of the other forms may be noted below.

<table>
<thead>
<tr>
<th>الماضي المضارع</th>
<th>الماضي المفعول</th>
<th>اسم الفاعل</th>
<th>اسم المفعول المصدر</th>
</tr>
</thead>
<tbody>
<tr>
<td>he set right</td>
<td>II.</td>
<td>قوم</td>
<td>قوم</td>
</tr>
<tr>
<td>he separated</td>
<td></td>
<td>مبرّر مبرّر</td>
<td>مبرّر مبرّر</td>
</tr>
<tr>
<td>he opposed</td>
<td>III.</td>
<td>قائمٌ قائمًا</td>
<td>قائمٌ قائمًا</td>
</tr>
<tr>
<td>he outbid</td>
<td></td>
<td>رأيٌ رائيٌ</td>
<td>رأيٌ رائيٌ</td>
</tr>
<tr>
<td>he raised up</td>
<td>IV.</td>
<td>أقم أقمًا</td>
<td>أقم أقمًا</td>
</tr>
<tr>
<td>he was straight</td>
<td>V.</td>
<td>تقوم تقومٌ</td>
<td>تقوم تقومٌ</td>
</tr>
<tr>
<td>he was separated</td>
<td></td>
<td>مفصلٌ مفصلٌ</td>
<td>مفصلٌ مفصلٌ</td>
</tr>
<tr>
<td>(they) opposed</td>
<td>VI.</td>
<td>قطان قطانٌ</td>
<td>قطان قطانٌ</td>
</tr>
<tr>
<td>one another</td>
<td></td>
<td>ملأ ملأٌ</td>
<td>ملأ ملأٌ</td>
</tr>
<tr>
<td>(they) outbid</td>
<td></td>
<td>نكير نكيرٌ</td>
<td>نكير نكيرٌ</td>
</tr>
<tr>
<td>one another</td>
<td></td>
<td>مسابق مسابقٌ</td>
<td>مسابق مسابقٌ</td>
</tr>
</tbody>
</table>
First Person

he was led VII.

he chose VIII.

he was black IX.

he was white

he was upright, remained X.

Note that اسم الفاعل and اسم المفعول are the same in VIII.

2. In IV. and X. and VII. and VIII. if the final radical has no vowel, the vowel-letter (weak radical) preceding is dropped and the corresponding vowel only remains, as in I.

VIII. VII. X. IV.

أقام - أقتم - أقسم - أستقم - إقتم - إقتم - إحقن - إحقن

ىقم - يقتم - يقسم - يستقم - يقتم - يقسم - يحقن - يحقن

3. Whatever the vowel-letter (weak radical) of form I. may be, the increased forms IV. and, X. take the vowel letter corresponding to the vowels that are characteristic of the ع vowel.

Forms VII. and VIII. seem peculiar in having the ٰ in الماضع as in ع or for the vowel of VII. and VIII. is but the rule for vowing in the Hollow Verb (الفعل الأحوج) calls for ٰ which became ٰ. Thus becomes
The passive forms are compared with the active below:

The sentences for substitution:

He chose for himself what he needs.

He wanted to (hunt) fish.

He set right his way in order to resist his enemy.

He was accustomed to get angry and provoke others to anger.

He was not able to benefit from that.

Towards Composition

One of the poor ignorant ones who do not know reading nor writing used deceit (VIII. حايل) on people in order to live. He remained a time not benefiting from his deceits, so he was angry with himself and perplexed what to do. Last of all he chose to open a maktab and teach the boys. And when the children came to the maktab he began to say to this one, "Write" and to that one, "Read". So the boys were teaching one another. One day he saw a woman approaching with a letter. He said, "Undoubtedly this woman wants me to read the letter to her". So he got up to run away and the woman caught up with him. She said to him
"Where are you going?" He said, "I want to pray the noon-prayer". She said, "The noon-prayer is a long way off". So he was unable to answer her. He took the letter from her to read it. He put it upside down and began to shake his head and to move his eyebrows and show pain. The woman cried out and said, "Undoubtedly my husband has died", so she said to him, "Has my husband died?". He shook his head and was silent. She returned to her house, lamenting and weeping, as women are accustomed to do. She called to her neighbours for help. They came and she said, "My husband has died". One of the neighbours said, "This speech is not true, for I received a letter from him two days ago, and he was in good health and strength. Where is the letter which came to you?" She gave it to him. Behold in it there was that he was well and good, and that he was coming back after ten days, and that he had sent her a large cotton shawl and a silk cloak. She went back to the ignorant man and said to him, "My husband is well, and he has sent me a shawl and a cloak". He said, "You are right, forgive me, I saw the shawl wrapped in the cloak and I thought that he had died and they had wrapped him in his graveclothes. The woman said, "You are to be excused". And she went off not knowing the tricks.

Notes and Vocabulary
الرسى التامين والمشروط

الفعل الناقص (الواو، اللام)

أذكر رجلًا محترمًا في زمن الرشيد. فدعاه أمير المؤمنين
فقال: أعطى على رأسه، فقال الحليمة ليكلم نبي العالة
قال: هل هو ذلك؟ قال: أسأل ما تريد. قال:
أريد أن أصبر هؤلاء الآباء المزدكى ملحي
فقال: لنفسه مطلقًا إلى الأرض ساحة وهو يفكر كيف
ينجو من هذا السوالف. ثم رفع رأسه وقال: كيف بعل أن
أصبر هؤلاء الآباء ملحي وافق هذا الصورة الحسنة، ولنكن
أصبر هؤلاء الذين لم يبتهج مزدًا في لحظة واحدة. فأستحسن
أرشد جواباً وعواه، وذلک نجا المدعي النبوى وقال ماكان
يعرفه من عفو الأمير.

المستند:

الماضى
المرفوع
المنصوب
المجزى

Third Person

على ذلك أن الجالي يدعو إلي ليكون يدعو عنه. لا يدع عنه M.S.
على الداعين جواً أن الجاليين يدعون السبب ليكونوا يدعون عندهم. لا يدعون D.
على الداعين رجوعًا أن الجاليين يدعون السبب ليكونوا يدعون عندهم. لا يدعون P.
Lesson XXVIII

The Defective Verb (Waw)

A certain man in the time of al-Rashid laid claim to the office of prophet. The Commander of the Believers called him to him. When he presented himself he got down on his knees. The Khalifa said to him, "Every prophet has a sign to indicate his prophetic office; what is your proof?" He said, "Ask what you want".

He said, "I want you to put beards on all these beardless Mamelukes".

He retired apart by himself looking at the ground for a while; thinking how to escape from this question. Then he raised his head and said, "How is it lawful for me to put beards on these beardless ones and change this beautiful picture, but I shall make all these who do have beards beardless in one moment. Al-Rashid approved his answer and pardoned him. Thereby the man who laid claim to the prophetic office escaped and received what he hoped for in the way of pardon from the Commander.

For Memory

Did the summoner expect that the kneeling one would come near to him in order to pardon him? . . . No, he did not call him . . . .

Did you expect to come near to him in order to pardon him, if you did not call him?
Second Person

M.S.

D.

P.

F.S.

D.

P.

First Person

S.

P.

Notes and Vocabulary
الدرس التاسع والعشرون

الفعل النحائي (الياباني العام)

أمر حاكم من الحكام ليضرب عقى منفٍ فتحى منفًى على تنفيق وقائع سكينة متلازمة مثلى فإنه في إطار ممارسة
فقال وما كنيت أرسل أمره فقال له من أميك فلفظ الرجل
وما كنت على الأمر أمره قال أنا مكانًا قال إن كنت لعست للفظ
فكين لا أرى إمام أبي فإن الحكم كله على ميدان وضحك
ورضى عنه وعقب عنه.

مسترد

الماضي

المفعول

المنصوب

الجزوم

Third Person

أما الدعوة فلفظ أن المنفَى يتحف أن يقع هذا لأنه لم يرض بذلك M.S.

أما الدعوة فلفظ أن المنفَى يتحف أن يقع هذا لأنه لم يرض بذلك D.

أما الدعوة فلفظ أن المنفَى يتحف أن يقع هذا لأنه لم يرض بذلك P.

أما الدعوة فلفظ أن المنفَى يتحف أن يقع هذا لأنه لم يرض بذلك P.S.

أما الدعوة فلفظ أن المنفَى يتحف أن يقع هذا لأنه لم يرض بذلك D.

أما الدعوة فلفظ أن المنفَى يتحف أن يقع هذا لأنه لم يرض بذلك P.
Lesson XXIX

The Defective Verb (Ya')

A certain one of the governors commanded that the neck of a certain exile be struck. The exile feared for himself and remained silent for a time and then said, "O commander, verily I have a protection from you". He said, "What is it?" The man was ashamed and said, "Verily my father is your neighbour in al-Baara". And his affair was not concealed from the Commander. He said to him, "Who is your father?" The man found himself in a perplexity, but said, "O my lord, verily I have forgotten my own name and how shall I not forget my father's name". The governor then put his sleeve over his mouth and laughed, So he was pleased with him and pardoned him.

For Memory

But the called-one found that the exile feared to remain there, for he did not approve that....

Did you find that you feared to remain there? Certainly you did not approve that....
Second Person

هل قتلت أنك تخشى أن تبقى هناك إذا لم ترض بذلك M.S.
هل قتلت أنك تخشى أن تبقى هناك إنكما لم ترض بها بذلك D.
هل قتلى أنك تخشى أن تبقى هناك إنكما لم ترض بها بذلك P.

هل قتلى أنك تخشى أن تبقى هناك إنكما لم ترض بها بذلك F.S.
هل قتلى أنك تخشى أن تبقى هناك إنكما لم ترض بها بذلك D.
هل قتلى أنك تخشى أن تبقى هناك إنكما لم ترض بها بذلك P.

First Person

هل قتلت أن أخشى أن أبقى هناك إنني لم أرض بذلك S.
هل قتلي أننا نخشى أن نبقى هناك إننا لم أرض بذلك P.

Notes and Vocabulary
الرسالة التوضيح
الفعل الناقص (التالي اللام)

كان ولد راعٍ ينثر غذاء فيضت به كله يومٌ إلى يومٍ قريب من بادئ، ويسقيها من بحيرات النسيم. ويجريها به في كل موسم ليطأ كله من الغنم الأخضر. وذات يوم أتعرَق في الأذن
إلى أن يسائر من أهل البقال، فماخ بأعلى صومعة (الذنب). وذلك فخرج أزجال يعصمونه لإعادته، ولكنه لم يجدوا
كيفاً فرجعوا وقضوا من حيث أتوا، ولم يمضكون منهن.
وفي اليوم الثاني أي ذيب حقيقة فحاف الوَلد وبكي، ودَعَت
مرة أخرى (الذنب). فقل الناس أين الوَلد. عاد
يستخرجهم كلاً من الأولي فلم يمضكون به، ولم يبلغ أحد لنجدته.
فقتاد الذنب بعد كنيرٍ من الغنم بسأت كذله.

مَوْسَم
الماضي المضارع المفرط النصوب الجزوم

Third Person

مَرَاعٍ وهو ينثر لب связи وراء خروفه ولم يسر
رابعه
مَقْصُوْد وهم يسكون لازجة براء خروفهم ولم يسبكون
رابعه
(نشوء) مسعوداً وهم يسكون ليجزوا وراء خروفهم ولم يسبكون
رابعه.
Lesson XXX

The Defective Verb (Ya')

A shepherd boy was shepherding some sheep going with them every day to a pasture near his village, watering them from the streams of water and running after them to every valley, that they might feed on the green pasturage. One day circumstances led him to mock the people of his village. He shouted at the top of his voice, "The wolf! The wolf!" The men went out with sticks to help him, but they found nothing so returned and went from whence they had come while the boy laughed at them.

The next day the wolf really came. The boy was afraid and wept and shrieked again, "The wolf! The wolf!" The people, thinking that the boy was mocking them again as before, paid no attention to him. No one endeavoured to aid him so the wolf killed a great number of the sheep by surprise because of his falsehood.

For Memory

A shepherd went crying, to run after his sheep, and he did not water it....

Did you go crying, to run after your sheep, and not water it?...
Second Person

كل مصيّت وأنت تبيّك إلى بري وراء خروجهك وأنت تبيّك D.
كل مصيّت وأنت تبيّك إلى بري وراء خروجهك وأنت تبيّك P.
كل مصيّت وأنت تبيّك إلى بري وراء خروجهك وأنت تبيّك M.S.
كل مصيّت وأنت تبيّك إلى بري وراء خروجهك وأنت تبيّك F.S.

First Person

كل مصيّت وأنا أبكي لأخرى وراء خروحي وأنا أبكي P.
كل مصيّت وأنا أبكي لأخرى وراء خروحي وأنا أبكي S.
كل مصيّت وأنا أبكي لأخرى وراء خروحي وأنا أبكي F.S.

Grammar

1. There are four classes of the Defective Verbs, as follows:

المهي

(فعل - بفعل) ذكى - دعى - دعُوا - دعوتهُ He called (A)
(فعل - بفعل) آتي - آتى - آتي - آتينا He found (B)
(فعل - بفعل) مصّى - مصّت - مصّوا - مصّت P He went (C)
(فعل - بفعل) سعى - سمعت - سمعوا - سمعت P He ran (D)
The (D) class is uncommon, but it offers no difficulties for in the 
the middle, it is voweled as (C) and in the 
the masu'a and as (B).

There is a verb on the measure 'سرَّو - يسرَّو. فعُل - يفْعَلُ,' *to be magnanimous, manly,* but it is rare.

Whenever the second radical has *fatha* - whether in the 
the middle, as (A) or (C) or in the masu'a as (B), this *fatha* - persists throughout all forms of that tense. Otherwise the second radical has *kasra* - before ي or *damma* - before 
whether in the middle, as (B) or in the masu'a as (A) or (C)

Before the of the fem. third person, sing., the or is dropped. يَحْيِى - لَبِّي - مَصَّة - مَصَّة. دَعّت - دَعا

The Vowel-letters and also disappear before the endings of masc. plu. and the 2nd fem sing; as يَمْضَى - يمضى - كَدَعْنَ - كَدَعْنَ - دَعْنَا - دَعْنَا and the second radical takes the vowel corresponding to the ending added except in the case of *fatha* - which, being persistent, prevails.

Whenever the third radical (the vowel-letter) in the Defective Verbs has - in the original letter is restored and the
verb becomes regular, as

(6) The dual forms of the 

الأمر المضارع. الماضي

where the 1 of the dual is merely added to the shortened form; as 

- لقى - دعتا - دعا - مصت - مصت - لقى - لقت

(7) In the forms

فعل - فعل، يفعل

of these Defective Verbs, (a) the of the مرفوع is understood 
in all three classes, and (b) the of the 

appears in and but is understood in (3) the sign of the الجزوم is the deletion of the vowel-letter instead of 

٣١١٣

2. as usual is derived from of the second person, as,

Masculine Feminine Plural Sing Plural Dual Sing

اذع - دعت - دعوا - أدعوا تدعوا - أدعى تدعى - أدعي تدعى - أدعى تدعى

لقت - ألق تلقتا - تلقيا تلقوا - الفوا تلقى - الفوي تلقى - الفوي تلقى - الفوي تلقى - الفوي تلقى

(ح) It

3. (a) in all verbs of the class of the الفعل الأدق is formed 

Hall of the Indefinite (masculine sing. it is deleted; and ـ indicates both cases.

اذاع - الذاب - لإق - الاست - الماضي.

(b) The masculine 

is declined as follows;
The third radical (vowel-letter) is lost in the Plural.

(c) The feminine of اسم الناعل adds ُ and becomes regular; as

اسم الناعل - داعيات

الناعل - داعيات

4. اسم المنقول is of two classes.

(1) Waw.

Murūf - مَدْعَى المدْعوَنَ
Manṣūb - مَدْعَى المدْعوَنَن
Mājrūr - مَدْعَى المدْعوَنَن

(2) Ya`

Murūf - مَدْعَى المبْتَيْنِ المبْتَيْنِ
Manṣūb - مَدْعَى المبْتَيْنِ المبْتَيْنِ
Mājrūr - مَدْعَى المبْتَيْنِ المبْتَيْنِ

(1) The ُ of the form المنقول has coalesced with the third radical ُ and is written ُ. Otherwise it is quite regular.

(2) The ُ of the form منقول has been changed to ُي because of the following, and is written ُي. Otherwise it is quite regular.

N.B. The vowel letter (the third radical) in Defective Verbs carries ُ throughout اسم الفاعل but never in اسم المنقول.

5. There is no special form for المصدر of Defective Verbs. The following are examples:
The student forgot his lesson and ran to the one who called him and bowed at his feet, crying.

But the shepherd did not forget to lead his sheep to the well to water them.

He continued walking in order to forget his sorrow.

He was not pleased to walk with the judge.

He did not approach him to kneel before him.

Towards Composition

A governor once made a feast and summoned many to come and eat of it. At the appointed time, his summoners went to summon those bidden. Now those bidden did not desire to go to the feast, but some of them went to their business and some walked to their fields. Then one of the servants returning ran and knelt at his master’s feet and spoke saying, “I ran as you commanded us, but one of those bidden had forgotten that you had summoned him, and another was building a house”. And the rest of the servants said that they had gone to the houses of those bidden, and had found them unwilling to come to the feast. So the governor said to his summoners, go into the ways and run after the poor and bring them here, for they shall eat of my supper instead of those bidden.

Composition

1. Tell the story of the claimant to the prophetic office as he would tell it to a friend. (Lesson XXXIII)

2. Relate the story of the shepherd boy as he would tell it to another.
الرسى المائي والترتر

الفاعل المسترد الناقص

كان أمين بخيلان في طريق أم جعفر وكان أحدُهَا يقول:
"أمسى أم جعفر بن بشر، فإن لي نبأ من فضل الله، وآخر عن أولاده من فضل الله، وأتى أم جعفر وفتح الله معه.
وَأَفْتَحَتْ أَمُّ جَعَفْرَ بَيْنَ يَدَيْهِ متى خِفْتُهُ، وكان رسول الله في فضله، فظل يفتحَهَا فضلاً.
وَقَلَّتْ بِهَا لِيَكُنْ أَضْحَى بِالْخَيْرِ والدُّجَاجَة، وَيَبْقَى الدُّهَانِيَ عَنْهَا، لا يَسْفَنُ بِهَا عَنْ عَيْنِ آلِهَا، إلا أنه كان يبيع ذلك لصاحبه.
وَأَنَا صَلَحُهُ مَا كَانَ بِكُلِّ الْخَيْرِ، وَيَبْقَى الدُّهَانِيَ عَنْهَا، كَأَنَّهُ أَرْكَنَ إلى صَفٍّ

الهادي، وكان يحنى شُكْرًا له.

وَمَا قَالَ أم جعفر فين كَانَ نُوكِبُ تَرْسِيلِهَا للخَيْرِ، والدُّجَاجَة، والدهانين، عَطَالْنَا، فاْتَّعُنَا، فَسَيْئِهَا لَمْ تَفْعَلْهَا، كَأَنَّهَا لم تَفْعَلْهَا، فَكَأَنَّهَا ضَقْيَينِ وَدُجَاجَةٌ، وَأَنَّهُ كان يتبع ذلك لقيقه بالدهانين، فأعطاه الله بالامر، فولى هارباً من أمِّها سنة ومعاصها وأَسْعَاءً.

فَقَالَ أم جعفر إن آخذهُ الذي طلب من فضل الله أعناهُ الله من حيث لا يعجبِبُ ولا يقصدهُ غنهُ، والذُّول الذي طلب من فضلياً فرُحَهُ الله.
Lesson XXXI

The Increased Defective Verb

Two blind men were accustomed to sit in the way of Umm Jafar. One used to say, "O, Allah, give me my appointed sustenance from thy bounty," while the other said, "O, Allah, give me my appointed sustenance from the bounty of Umm Jafar."

Umm Jafar ordered that two dirhams be sent to the one who sought the bounty of Allah that he might buy therewith what he needed. She used to send to him who sought her bounty two loaves of bread between which was a roasted fowl within which were ten dinars, unknown to him, that he might sup and lunch on the bread and fowl, and have the dinars in order to save himself begging from people. He was accustomed to sell that to his friend for two dirhams and be content with them, whereas his friend ate the bread and fowl and saved the dinars. He kept on doing this until he was elevated to the rank of the rich, and in the meanwhile he bowed in gratitude to Allah.

Then Umm Jafar said to the one to whom she used to send the bread, the fowl and the ten dinars, "Has our giving not enriched you?" Thereupon he claimed that she had not given him anything except the two loaves and the fowl, and that he had sold them to his companion for the two dirhams. So she acquainted him with the matter and he turned away running from her, calling out "What a pity!" Thereupon Umm Jafar said, "Verily he who sought the bounty of Allah, was made rich by Him in a way that he had not counted on nor intended, and the one who sought my bounty was shown mercy by Allah."
Third Person

If I were to address you directly, I would not have said, O thou who are in the position of a servant, that I would not have said. For I who am in a position of authority, I would not have said. For I who am in a position of authority, I would not have said.

Second Person

If I were to address you directly, I would not have said, O thou who are in the position of a servant, that I would not have said. For I who am in a position of authority, I would not have said. For I who am in a position of authority, I would not have said.

First Person

If I were to address you directly, I would not have said, O thou who are in the position of a servant, that I would not have said. For I who am in a position of authority, I would not have said. For I who am in a position of authority, I would not have said.
For Memory

If he turns back, crying that he will give nothing until he has been fed, then let him not be promoted.

If you back, crying that you will give nothing until you have been fed, then you are not to be promoted.

Grammar

1. of all the derived forms II.-X. ends in ٍٓ so in order to add the suffixes it is necessary to remember the rules for verbs such as مَّـِيَ.

2. In of the derived II.-X. the prefix vowels will be ٍٓ in II.-IV. and َٰ in V.-VI. and VII.-X. as usual.
   
   In II.-IV. the third radical (vowel-letter) is ٍٓ — corresponding to the َٰ of the َٰ radical. These take suffixes in the manner of مَّـِيَ. In V.-VI. it is ٍٓ corresponding to the َٰ of the َٰ radical. These take suffixes in the manner of مَّـِيَ.

3. in all forms of L.-X. ends in دَعَ ِ. In termination it resembles َٰ لَقِيَ and constructs as in all forms of لَقِيَ. In the Passive of لَقِيَ in all forms I.-X. the ending is ٍٓ and in termination it resembles َٰ لَقِيَ and constructs as in all forms of لَقِيَ.
4. The following outline gives the principal parts of the increased forms:

<table>
<thead>
<tr>
<th>Verb/Participle</th>
<th>ام</th>
<th>المضارع</th>
<th>الاسم امم المضارع</th>
<th>المفعول</th>
<th>الفاعل</th>
<th>المبتدأ</th>
<th>المفعول المبتدأ</th>
</tr>
</thead>
<tbody>
<tr>
<td>appeared</td>
<td>الا</td>
<td>he</td>
<td>second person</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bowed</td>
<td>الام</td>
<td>he</td>
<td>second person</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>called</td>
<td>الام</td>
<td>he</td>
<td>second person</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>comforted</td>
<td>الام</td>
<td>II.</td>
<td>second person</td>
<td>he</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to run</td>
<td>الام</td>
<td>IV.</td>
<td>second person</td>
<td>he</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>led</td>
<td>الام</td>
<td>VIII.</td>
<td>second person</td>
<td>he</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

-The fem. form of اسم المفعول is given in brackets.

Substitution Sentences

He did not sup but prayed that night.
My servant was exalted and will be very high.
He summoned him in order to give him the money.

Give him that to be comforted.

This giver claimed that he would dispense with all that.

He was not content merely to pay attention to the one who saved him, but he bought him something he had not desired.

Towards Composition

The preacher said to those who were called, "Pray at all times before you sup and after you have supped. Do not forget to visit the sorrowful and comfort them. Mothers, train your children that they may be guided into the right path. Fathers, do not pay attention to the morrow by buying for your families that which they do not need. Be content with that which you have bought for today.

Give to the poor and it shall be given to you. Do not give only to those who give to you, but rather give to those who have not given to you. You have not been given your wealth that you may dine and sup and pay no attention to others. You cannot dispense with the service of others but the one who shall be exalted is the one who will serve all."

Notes and Vocabulary
الله الذي منازل - الله الذي منازل

إذا جاء القرآن إلى مختار إلى البيوت لياوياً بالحياة
جاه وسائد جانب، وفي أنامه الجرم جعل الإنسان يأكل من
تلك الفكرية. وانتفع القرآن عن مشاركمها فلما رأى هذين
الإياويان انخفافاً أن يبني بهما إلى سديد قصبهما إذ أدى قفالة
له، آلا تعرف أن الموافقة من شروط السماحة، فإن لم توافقا
وتشترك معنا في أكل الفكرية. نحن لسنا الله أنت آكل
الفكرية. قال له، أما الموافقة على الشر والخيانة فهذا
لا أرضه لأنه يقول إلى صري، وأما نكراؤنا إلى سديد نحن
يؤذون على براءتي وقوى نجني، وتبيني شركاً، وكم يعنى
بتهيرها، فلما أوضوا الفكرية ليسهم، وجدها تعصف مساكم
عن ذلك، فقال له: الله أهتان يصوت واجد إن لآن هو الذي
أكلها فنظر إليه سعيد مستحضراً، فقال له: لآن أى: سعيد
أمضى وإياها مقيماً يظهر لك الحق، فعمل فظهرت براءة لآن
وحياة ذينك المعاينين.
Lesson XXXII

The Doubly Weak Verb

Luqman and two other servants came to a garden to get fruit which their master had gathered by hand. During their return the two of them began to eat of those fruits, but Luqman abstained from sharing with them. When they perceived his refusal and self-restraint they were afraid that he would accuse them falsely to his master and so they would suffer harm. They said to him, "Do you not know that agreement is one of the conditions of comradeship? If you do not agree with us and share with us in eating the fruits we shall tell our master that you are the one who ate them." He said to them "As for agreeing to evil and perfidy, to this I shall not consent, for this will turn out for my harm. And as for your complaining to my master there is that which will prove my innocence, strengthen my case and preserve me from your evil." He did not care at all for their threatening. When they brought the fruits to their master he found them lacking and asked them about the fruits. With one voice they both said that Luqman was the one who had eaten them. His master looked enquiringly at him, so Luqman said, "Ho! Master, give us something to drink that will cause us, them and me, to vomit and the truth will be known to you." He did so and the innocence of Luqman and the perfidy of those two servants became evident.
الماضي
المخصص المصوب المنصب المجرم

Third Person

سَجِّلَ وَهُوَ يَرَى إِنَّهَا عَلَىٰ أَهَمِّهَا وَقَدْ سَجَّلَهَا ذَا الْجَمِيعِ مَعْنِىً

د. وَهُوَ يُرِيدُ أَنْ يُعْلِنَّهَا عَلَىٰ أَهَمِّهَا وَقَدْ سَجَّلَهَا ذَا الْجَمِيعِ مَعْنِىً

ف. وَهُوَ يُرِيدُ أَنْ يُعْلِنَّهَا عَلَىٰ أَهَمِّهَا وَقَدْ سَجَّلَهَا ذَا الْجَمِيعِ مَعْنِىً

P. وَهُوَ يُرِيدُ أَنْ يُعْلِنَّهَا عَلَىٰ أَهَمِّهَا وَقَدْ سَجَّلَهَا ذَا الْجَمِيعِ مَعْنِىً

Second Person

فِيَتَادَرَكُ أَنَّهَا عَلِمَتْ أَنْ تَأْوِي هَالَكَ وَقَدْ سَجَّلَهَا ذَا الْجَمِيعِ مَعْنِىً

د. فِيَتَادَرَكُ أَنَّهَا عَلِمَتْ أَنْ تَأْوِي هَالَكَ وَقَدْ سَجَّلَهَا ذَا الْجَمِيعِ مَعْنِىً

F. فِيَتَادَرَكُ أَنَّهَا عَلِمَتْ أَنْ تَأْوِي هَالَكَ وَقَدْ سَجَّلَهَا ذَا الْجَمِيعِ مَعْنِىً

P. فِيَتَادَرَكُ أَنَّهَا عَلِمَتْ أَنْ تَأْوِي هَالَكَ وَقَدْ سَجَّلَهَا ذَا الْجَمِيعِ مَعْنِىً

First Person

فِيَتَادَرَكُ أَنَّهَا عَلِمَتْ أَنْ تَأْوِي هَالَكَ وَقَدْ سَجَّلَهَا ذَا الْجَمِيعِ مَعْنِىً

D. فِيَتَادَرَكُ أَنَّهَا عَلِمَتْ أَنْ تَأْوِي هَالَكَ وَقَدْ سَجَّلَهَا ذَا الْجَمِيعِ مَعْنِىً

F. فِيَتَادَرَكُ أَنَّهَا عَلِمَتْ أَنْ تَأْوِي هَالَكَ وَقَدْ سَجَّلَهَا ذَا الْجَمِيعِ مَعْنِىً

P. فِيَتَادَرَكُ أَنَّهَا عَلِمَتْ أَنْ تَأْوِي هَالَكَ وَقَدْ سَجَّلَهَا ذَا الْجَمِيعِ مَعْنِىً
For Memory

He came, seeing that he must seek refuge there and guard his son so long as he did not return....

You came, seeing that you must seek refuge there and guard your son, so long as you did not return....

Grammar

The following table gives the principal parts of different classes of doubly weak verbs, the figure in ( ) referring to the radicals.

<table>
<thead>
<tr>
<th>Class</th>
<th>ماض</th>
<th>المضارع</th>
<th>الاسم</th>
<th>اسم المصدر</th>
<th>الفاعل المعلوم</th>
<th>المعلوم المجهول المعلوم المجهول</th>
</tr>
</thead>
</table>

Radicals

1. (1) hamza, (3) و or (2) hamza 
   "he returned"

2. (1) hamza, (3) و or (2) hamza 
   "he came"

3. (1) و or (2) hamza 
   "he despaired"

4. (2) hamza, (3) ي 
   "he saw"

5. (1) or (3) ي 
   hamza, "he trod"
6. (2) or (3) hamza, "he was bad"

7. لفيف مطوق
The two weak radicals are separated.
"he guarded"

8. لفيف مطوق
The two weak radicals are together.
"he was strong"

9. The three radicals are weak.
"he sought refuge"

Most of the verbs follow the rules governing weak verbs already mentioned. Note that in 4. رأى يرَى the hamza is dropped in

المضارع

In and the middle radical functions as a strong radical

Sometime in spite of the rules given in Lesson XXII forms like and and are written and

مجرّب

Substitution Sentences

He refused to return.

Does he wish to come tomorrow?

He showed him how to water the tree.

He greeted him, when he saw him.

Towards Composition

Tell the story of Luqman and the two other servants as he would tell it. An alternative composition is to write the story in words of the two servants as they describe to a friend what happened.
Notes and Vocabulary
اليوم الآخر

اليوم الآخر هو يوم تخرجهم فيه الناس في صعيد واحد.
وابدأ منا آن حصة الله والكفر البالج، وعند ذلك
يطالع الخاطفين ورسومهم وتفشى جلودهم من حول ما يرثون
ويقولون وثنا صائغة وثرية، وتكفر الوجوه وتشعر نفسهم
حينما يرون ما أعد الله لهم من عذاب أليم، وما أعدد أنار.
وبناء دار الخاطفين، فا أقطع حالكم وما أعدد عداكم.
أما المؤمنون كتبلاك وجوههم بيضا وفرحا، فيناذرون
ويعلمون ويهملون، وما أراد الفردوس ونجم دار المؤمنين.
فأكبرهم بالمؤمنين وأعظمهم منهم من متقين.
Lesson XXXIII
The Quadrilateral Verb

The Verbs of Praise and Blame

The Verbs of Wonder
The Nun of Emphasis

The Last Day

The Last Day is a day in which people shall crowd together in one place. And a herald shall call, "Now has truth clearly appeared and vanity been hurled down". Thereupon the sinners shall bow their heads and their flesh shall tremble in terror of what they see. They shall wail but it is not the hour of wailing. Their faces shall be dark indeed and their souls shall be horrified when they see what Allah has prepared for them of painful punishments. Their abode is the fire and wretched is the dwelling place of sinners. So how abominable is their state and how severe their punishment.

But as for the Believers their faces shall shine in happiness and joy. And they make a humming sound and say, "Praise be to Allah", and "In the name of Allah". Their abode is Paradise and good is the dwelling place of Believers, so how noble are the Believers and how great they are among the Pious.
Grammar

1. The derived forms of quadriliterals are (a) which is vowelled in all cases like V. and (b) which are vowelled like VIII.
For Memory

Some Verses from the Quran
Connected with the People of Good
and the People of Evil

And their Lord answereth them, “I will not waste the work of a worker of you, whether male or female — some of you are from others.

Those who have emigrated and were turned out of their homes and suffered harm in My Path and who fought and were killed, I will certainly forgive them their evil doings and make them enter gardens from beneath which rivers flow. A recompense from Allah, and Allah, with him is the goodness of recompenses. Let not the going up and down in the land of those who are Unbelievers deceive you. A little enjoyment! Then their abode is Hell and wretched is the couch”. Quran 3 : 193-196.

Enter the gates of Hell forever abiding therein. And wretched indeed is the lodging of the proud. And it shall be said to those who fear Allah “What has your Lord sent down?” They will say, “A good thing”. For those who have done good in this world there will be a good act. Certainly the abode of the next world is better. And good is the abode of the God-fearing. Gardens of Eden which they enter; flow from beneath them the rivers. They have in them what they wish. Thus does Allah reward the God-fearing. Quran 16 : 31-33.

he wailed
he rolled
he trembled
it gathered

along
together (of a crowd).
(2) (a) Many of the quadrilaterals are made by doubling a biliteral sound. In most cases these are onomatopoeic.

Exx. "he whispered", "he waited", "he barked" (dog).

(b) Other quadrilaterals are formed from nouns of more than three letters. Exx. "he philosophized" from "a philosophy," "he proved" from "a proof," "he made a disciple," from "a disciple".

(c) Rare forms are those which are derived from such expressions as "he said, 'In the name of Allah'" and "he said, 'Praise be to Allah.'"

2. The Verbs and are called "the verbs of praise and blame". They occur only in the third person singular masculine and feminine forms. "he (or she) is good", "he (or she) is bad or wretched". The of these verbs must be definite and is as "he said, 'In the name of Allah'". If an indefinite noun is used it is put into "bravo" and its negative "he said, 'Good as a man is Zaid'. Similar to these verbs are "bravo" and its negative "he said, 'In the name of Allah'".

3. The measures and are classified as of "the verbs of wonder".

(1) In the sentence "مَنْ يَأْخَذُ مَا أَفْتَلَ مَنْ يَأْخَذُ مَا أَفْتَلَ" and the remainder, a verbal sentence, is in place of the of of IV. It is rendered in English idiom by a present tense. Its subject is a noun.
(177)

(1) understood referring to of حال. ما is 
ment in such a sentence as "how 

(2) In the sentence the form is like of IV. 
and is indeclinable. The thing wondered at is 

(3) The verbs in the forms follow the rules 
of the same in that they must come from a complete 
triliteral root of verbs whose meaning is capable of having 
degrees of comparison. 

(4) Emphasis may be shown in and by the use of which may be either or “light” (N) 

There are no light forms for the duals and feminine plurals.

<table>
<thead>
<tr>
<th>المضارع</th>
<th>المضارع</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَحْسِينُ</td>
<td>تَحْسِينُ</td>
</tr>
<tr>
<td>M.S.</td>
<td>D.</td>
</tr>
<tr>
<td>تَحْسَبُنَّ</td>
<td>تَحْسَبُنَّ</td>
</tr>
<tr>
<td>P.</td>
<td>F.S.</td>
</tr>
<tr>
<td>تَحْسَبُنِينَ</td>
<td>تَحْسَبُنِينَ</td>
</tr>
<tr>
<td>D.</td>
<td>F.</td>
</tr>
<tr>
<td>تَحْسَبُنَانَ</td>
<td>تَحْسَبُنَانَ</td>
</tr>
<tr>
<td>P.</td>
<td></td>
</tr>
</tbody>
</table>

(12)
<table>
<thead>
<tr>
<th>Second Person</th>
<th>First Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.S.</td>
<td>S.</td>
</tr>
<tr>
<td>D.</td>
<td>P.</td>
</tr>
<tr>
<td>F.S.</td>
<td></td>
</tr>
<tr>
<td>P.</td>
<td></td>
</tr>
</tbody>
</table>

He will surely reckon.... You will surely reckon....

These forms are not in common use. The emphatic form must be used in the case of which is in answer to an oath and is connected with affirmative and future as “By Allah he shall surely go out.” They must not be used for oaths which do not fulfill these conditions. The emphatic form may or may not be used in other cases as seen in the examples given from the Quran.

Towards Composition

The Last Day

The Last Day is a day in which the earth shall be shaken, and the seven heavens and all that is within them shall be hurled down. Tongues shall be dumb, they shall neither move nor philosophize. In that day thoughts shall be scattered (أَفْرَكَ) here and there. And their Lord
shall justly crush (دميم) the evil ones without any injustice. The angels shall roll them down into the fire and they shall be rolled down. Wretched is the state of the vicious and how hideous is the reward of the immoral.

But as for the believers their souls shall be tranquil (إطمأن), for the light of faith shall shine in front of them and under their feet and over their heads. Good is the dwelling place of the upright and how excellent is the house of the virtuous.

Only Allah tries (يَلا) you by it (masc), and he will certainly show you on the day of Resurrection what you were differing about. And should Allah have wished He would have made you one nation. But He leads astray (أضل) IV. whom He wills, and guides whom He wills, but you shall certainly be questioned about that which you were doing. Quran 16: 94-95.

Allah promised those of you who believe and do good deeds, that He will certainly appoint them as successors (خلف X.) in the earth, as He appointed successors those before them. He will certainly establish (مكن II.) for them their religion which delighted them and He will certainly give them in exchange security after their fear. They shall worship Me and not associate anything with Me. Whoever disbelieves after that, those are the evil-doers.

So perform worship and pay the poor-rate and obey the Messenger, haply you may obtain mercy. And do not reckon that those who disbelieve are weakeners of Allah in the earth. Their abode is the fire and wretched the journey. Quran 24: 54-56.

Notes and Vocabulary
الرسِّ الرايِب والتمور
كُانَ وأخوِهِا
خطاب مهنه ب فيه شهادة مؤرقية

عَزِيز فلان

تُحيّة وسلاماً، كون رَبِّكم يوفق الوصاف والعور، كما يشيد بذلك نعمةكم في لَهِم، والقلوب موعد: أما بعد، فقد ظهرت آيهم صحت الناس فيه أرقام الناس في أمثالهم إلَى الدار فظهر عدداً وصار نُظْرِ إلى مصطفى كان أفرزت من ذائق. وما برَحَت وقلا خِلى ووقت نظري عليه بين الناس فينفر عصر ما لآتيرة وفِي وأصبحت مفكراً في ما جيء على كِيلوريني نحوك. الأسافر من زفتِكَ أم اكره إلى يحي بطلباً، وما زالت مترَدداً وقفاً طويل، حتى أصبح سرير محققاً وأصابت مستعداً للسفر سباحاً ولكن خال دون دخ ل أم هام، فظلَّت وقفاً عفر فوق مثبِر في ما أكتب وما برع قلي متمهفاً على ويت عفبراً عن الكتباء وليسن الناس بسلا، فأجزولة ما ذُم صدقياً خلياً أن تقبلِ مهنيبتي بجامعَك الباهز الذي
Lesson XXXIV

"Kan" and Its Sisters

A Letter of Congratulation on Obtaining a School Certificate

Dear So-and-So,

Greetings. My longing for you is beyond description and expression, just as your sound conscience testifies. And hearts are witnesses. To continue; to-day the evening papers appeared, and in them were the numbers of those who have succeeded in the examination for the Secondary Certificate. Everyone was anticipating their appearance. I got a copy. My heart was anxious when I drew near your number. I did not cease being fearful until my glance fell on your number among the successful ones. Joy soon followed this, and I began to think of what I, as a friend of yours, should do. "Shall I travel to congratulate you or shall I write you a letter?" I continued uncertain for some time until my journeying became certain. And I spent the evening ready to travel in the morning but an important matter interfered with that. So I continued for some little time perplexed as to what I should write. My pen continued in abeyance. So I spent the night unable to write. Speech is not easy. So I beg you as long as you are my sincere friend to accept my congratulations on your splendid success which I pray may not cease following you—if Allah wills—all the stages of your school life and afterwards. In conclusion I repeat my congratulations with my best wishes. May you always......

Sincerely (The Sincere).

So-and-So.
Grammar

1. As seen in Lesson VIII, when introduced to a sentence, make the former its and the latter its.

   The ‘sisters’ of are as follows:

   All tenses and moods:
   
   \[
   \begin{align*}
   \text{كان} & \quad \text{was} & \quad \text{He was going fast}. \\
   \text{صار} & \quad \text{became} & \quad \text{He became a doctor}. \\
   \text{أصبح} & \quad \text{was} \text{ or } \text{did in } \text{ the morning} & \quad \text{He became crazy}. \\
   \text{أصبح} & \quad \text{was} \text{ or } \text{did in } \text{ the evening} & \quad \text{He became careless}. \\
   \text{أصبح مستعداً} & \quad \text{was} \text{ or } \text{did before noon} & \quad \text{He became ready}. \\
   \text{أصبح خزيناً} & \quad \text{was} \text{ or } \text{did in } \text{ the night} & \quad \text{He became sad}. \\
   \text{ظلّت متضخمة} & \quad \text{was} \text{ or } \text{did in the shade} & \quad \text{I became perplexed}. \\
   \end{align*}
   \]

   and
   
   \[
   \begin{align*}
   \text{did not} & \quad \text{cease} & \quad \text{The girl remained ill}. \\
   \text{did not} & \quad \text{leave off} & \quad \text{He continued following him}. \\
   \text{did not} & \quad \text{relinquished} & \quad \text{He remained distant}. \\
   \text{did not} & \quad \text{desist from} & \quad \text{He continued poor}. \\
   \end{align*}
   \]
As long as Allah is for us who can be against us.

Only "he is not", "she is not", "you are not" is equivalent to the negative of the missing verb "to be" in the present as "ليست الكلام سعلا نص".

"Speech is not easy".

2. Note the agreement in and its sisters in the following examples. (See also lessons XI. and XIII.)

كان التلميذ مجهودًا

The pupil was diligent.

كان التلميذان مجهودين

The two pupils were diligent.

كانا مجهودين

They (two) were diligent, etc.

3. These verbs are called incomplete verbs (تزيد) because they need a complement to give meaning, although and some others may be also used independently as "In the beginning the Word was". But and are always incomplete.

Note for example, in "I continued in Cairo", there must be a complement to the verb. Oftentimes this complement is a verbal sentence with its verb in (الماضي). Exx.

كان مهجة كتبه لأبيه

Muhammad was writing to his father.

لا يغفو يغضب

He will not cease to be angry.

كان زيد قد دُمِب

Zaid had departed.
4.  

When used with a subject and an object, 

"He did not go because he was ill", or "owing to the fact that he was ill".

5.  

is sometimes used with the meaning of and governs as but only if follows 

Otherwise the sentence is a with and . Exx. 

In this last sentence as a negative particle may be substituted for . Ex.  

Towards Composition

Dangers of the Road

A certain driver was riding a motorcycle, and was going so very fast that he could not control its progress. He became like a madman not knowing where he was directing himself. It happened that a girl was going out of one of the alleys, there being no helper for her. The motor-cycle collided with her so severely (a severe collision) that her leg was broken. The driver fled. The girl continued to endure the pain until the ambulance came and removed her to the hospital. She will have to remain there for some time, because of the fact that she is afflicted with many wounds.

As for the fleeing driver, the police continued following him until they arrested him. He became a prisoner and still continues in confinement. The court sentenced him for two years only so long as the girl did not die. Thus the careless man has become despondent.
Notes and Vocabulary
طلَب البِحْـقِ يِدْنِيَةٌ، فِي مَضْلُومَةٍ النَّفْـسِ

جَـِـِــِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

عَدَدُ أَذَا الْحَزَمِ النَّفَّاضِ يِلْبِسُهُ، فَيُدْعَىُّ خَادِمُهُ، مَنْ خَلَصَ بِسَأْلَةٍ، ثُمَّ يَقُلُّ: وَعَفِيكِمْ:

نَسِئُ نَفْسٍ وَقِيَمٍ أَسْىَ كَلَّمَ، فَكَرَّتْ فِي ما عَنَى أَن يُنْكَبَ عَلَىٰ مَكَّةُ، فَعَدَّةٍ أَن تَنْفُتْ فِي الْحُصُولِ عَلَى أَسْبَابِ النَّحْـيَةِ، وَعَدَّةٌ أَن تَحْمِلَ كَلَّمَ مَسْأَدَةَ مِن أَصْدَاقِي وَكَذَّبَ كَلَّمَ بَدْوَةَ أَسْىَ وَعَدَّةٌ أَن رَأَيْتْ رَأْيَ مَسْتَغْفِرً، وَأَنَا لَسْتُ أَقْلُ مِنْهُ مَعْرَةً، وَخَلْوَتَ أَفْكَرُ أَن يَسْهَبُ، وَكَلْتَ نَفْسَ بَابَا، وَأَوْلَدْتُ أَن أَنْجُهُ صَفْقَةَ عَلَى نَفْسِي، وَزَرْحَةِ يَمَامَةٍ مِنْ أَلَامِ النَّحْـيَةِ، أَنَّى جَعَلْتُ أَفْلَحَ أَهْوَاتُ،

مَعْلَمْ تُكَرِّهُ يَا ثَيْـرَيْنِ الرَّأِسِ أَنْ تُتَّهَـقِي بِبَعْلٍ فِي مَضْلُومَةٍ النَّفْـسِ، أَنْ تُتَّهَـقِي بِبَعْلٍ فِي مَضْلُومَةٍ النَّفْـسِ
Lesson XXXV

Verbs of Desire or Beginning

Verbs of Changing

Verbs of a Mental Process

A Request for Employment
in the Postal Administration

The (Honourable Possessor of Power, the) Director of the
Egyptian Postal Administration,

After paying the honour fitting to your position, your humble servant brings the following to the attention of your excellency, hoping you will include it in your glance and sympathy.

My soul almost overflows with sadness whenever I have thought of what my condition might be after having been exhausted searching for the means of livelihood, and after I was deprived of all help from my friends and my heart almost melted from its sorrow and after I had seen my companions enjoying positions, although I was not less capable than they. My mind almost left me and I thought myself despondent. I was about to commit suicide out of pity on myself and compassion on myself for the pains of life which made me prefer death.

So my dear sir, the Chief, overtake me so as to attach me to some work in the Postal Administration, since there are posts of carriers vacant. Maybe the anxiety will pass from me. I am prepared to do my work in such a way as to satisfy you and the administration.
Grammar

1. Similar in use to 
and its sisters are 
which signify 
beginning, desire or nearness to doing something, etc. They have 
as their predicate a verbal sentence, the verb of which is 

(1) and
express nearness.

"He almost laughed".

(2) and
express desire or hope.

"Maybe Allah will give him success in his work".

(3) and
express beginning, 
and are called

Exx "He began to talk," "He began to answer".

(4) is generally used following
and may be followed by it.

(5) "he returned" may be used as an auxiliary verb const-
structing similarly to these verbs. Exx.

He did that again.

Do not do that again.
for I know well in addition to my own language, Arabic, the French and English languages.

And Allah, I ask to lengthen your life and make you a mercy to the sons of the beloved country.

Your sincere servant,

So—and—so.

2. Certain verbs when placed before a sentence make them both and denote a mental process.

(1) Those which express certainty are "he saw," "he knew," "he found," "be sure" (imperative only).

(2) Those which express doubt are "he thought", "he reckoned", "he supposed", "he imagined", "grant" (imperative only).

Ex. He saw that they (two) were ignorant.

3. Like verbs, verbs of changing. Some of the commonest verbs of this class are "he left", "he took as", "he made" or "reckoned", "he made",

Ex. "They (two f.) made him a judge between them". N.B. In addition to the three uses of mentioned here, it is used in the literal sense "He made Adam from clay";
Towards Composition
The Monkey and the Cats

Two cats (fem.) stole a piece of cheese and went with it to the monkey whom they thought wise. They made him a judge between them that he might help (قَسَمْ) to divide (قسم) it justly between them. So seeing them to be ignorant he began to divide it into two pieces, the one larger than the other, until he made them imagine his division to be unjust. Afterwards he placed the two pieces in his scales. The larger was heavy (رجح) so he took a bit, but since what he took was more than necessary the smaller became greater. So he did once more with this piece as he had done with the other until he almost did away with all the cheese. Then the two cats began to say, “We are pleased with this division”. He began to revile them saying, “I have almost perished from the abundance of work, so even if it pleases you it does not please justice”. And he took to nibbling (قسم) the larger part until the bit of cheese started to disappear. The cats hardly observed this before they returned in sorrow and disappointment saying “There is no hand but Allah’s hand is over it, nor an unjust man but he will be afflicted by someone more so”.

Notes and Vocabulary
الرسن السادس والثامن
الدواصب والجواز

علاء الدين التاجر في جنوة

من جنایات ألف لیرة وليلة أنه كان بالإسكندرية تاجر
يبيع علاء الدين باع كلما يعددها إلا كبيرة نجمة حافظ عليها.
فأشرق في رأسه، وخلق هذه الخريزة على رأس داكن لهم لنفسها البينة.
قال: إن مرت فقاعة فوقع بصدده فرآها وقال له أكتبنا لبينة.
فقال في دينار فقال: اصنع، انفعلي الفن فأعطيك إياها. فقال
القائد: لا أقدر أن أحمل ثمنها، فرآها إلى مر كي فأسلما
السنين، فقال الإسكندر بعد أن أعطى له الخريزة وسأر سمعه فرآها وصل
أعطاه تقدماً، ثم سقاد كوبه شراب ممزوج بالبيج تشري عليه،
وأطلعوا بالأراك حتى وصلوا وسط البحر وهم تلك أطلروا ضد البيج
فاستغليه وقال أين أنا. فقال القائد: إنه دويه وقلن
أمركم حتى أرسلتك إلى حبوبة كليبي. فقال علاء الدين في نفسه
يا لي تعني أرجع إلى بدي ولا أㄏة شكرًا. وقاصد أن قالهم: مر كي
فلا أرجع من نجاع المسلمين، فأخذهم القائد أمرًا. ودما
وصلنا إلى جنوة، فقل القائد فأعطي الخريزة دومًا:
وأسلم على السلك بوصول القائد فكرك واخطره. وقال له:
ماذا أحصرت معك؟ قال أحدًا وأربعين من أسرى المسلمين
Lesson XXXVI

Nasbating and Jazmating Particles

Ala al-Din, the Merchant in Genoa

In “A Thousand and One Nights” the story is told of a merchant in Alexandria called Ala al-Din who sold all he had except a costly gem which he guarded lest it be lost. He hung this gem on the door of his shop that the passers-by might see it. It happened that a ship captain passed by and raising his eyes saw it. He said, “Will you sell it to me for a hundred thousand dinars?” He said “It is sold to you. Pay me its price in ready money and I shall give it to you.” The ship captain said, “I am unable to carry its price, but come to my boat until I pay you the price.” So he closed the shop after giving him the gem and walked off with him.

When they arrived he gave him his money. Then he gave him a drink mixed with henbane (chloroform) and he became unconscious. They sailed away until they reached the midst of the sea where they gave him the anti-soporific. He opened his eyes and said “Where am I?” The ship captain replied, “You are a deposit with me nor shall I let you go until I have brought you to the beloved of my heart.” Ala al-Din said within himself, “Would that I might return to my country and take nothing.” It happened that there met them a boat in which were forty Muslim merchants. The ship captain took them captive. When they reached Genoa he got out of the ship and gave the gem to his beloved-

Upon the king’s hearing of the ship captain’s arrival he came to meet him and said, “What have you brought with you?” He replied, “Forty-
النجر. فأمر الملك بقتله. فقتله حسب ما يُوقف إلا علاء الدين، فسار إلى آراء السياح قدماً، ومات على يديه، قال له الملك ذكره لفطين فقد يحتمله، وذكره ليس به خيراً، وذكره أن عورزاً دخل عليه وكبدته من هو أسيار يخدم في الخجاوة، ثم قال الملك للجبر، ما تأتي به أخره، ومنه ما يكن فإذا كنت أمرك، وها هو أسيار موجود فخذوه. فأحدث الجبر علاء الدين وقال له: «إني أتلقن العمل تبلغ الأسر وأتي بسيع تفعيلة نجيه»، وأعلم أن يذهب اللدين يزيد جيرم، وآتي بحسن شخصاً رهقاً. ثم أحدثت تعدّه للخدمات التي سبق بها كانت كبيرة جداً. فقال علاء الدين: «يا سيدى إن كأمرتي الملك ب قضالي يكن كثيروا لي. فقالت له: إن خدمت خصتي وإن لم توصف قطلك. وخبرك أن تخدم وتقضي، فإنه سليمنا تسمع يقدّر لك النجاح، وكيفما تمكن، تكون تحن أيضًا معك. أما علاء الدين فإنّه يفعل شيئًا وإذا بالجبر أقبلت وقالت له: لما داؤوا، فقال مم مذاه بحاجة إلى أمرك، كل هذه الأشياء، فقالت: يا حسنون إذا ما حسست بك هذا الخدمة، فقد هذا القضاء - وكان في رأس خطيب - وآخر إلى الخراج إذا قالت الكل الآلي. فقال له: إلا أن اللدين أن تخدم في الخجاوة من أجل السيد النسيم. فإنه لا يهلكك، وتكذب أذع الخدمة كل من قليه باسم السيد النسيم ومن يحملك فأضرمه ولا تخف. فقال ضمن وفتك، وعله كما قالت له: وأستمر في السحر بالأكابر والأصغر مدة سبعة عشر عامًا.
one captives from the Muslim merchants." The king ordered them to be killed; so they were killed until only Ala al-Din remained. When the swordsman wanted to kill him and threatened him with the sword, the king said to him, "Let him alone; do not kill him. Let him remain alive." All this was because an old woman had come in to him and asked for a captive to serve in the church. Thereupon the king said to the old woman, "Whatever you order I shall bring it, and whatever it is verily I am at your service; behold here is a captive, take him."

So the old woman took Ala al-Din and said to him, "Whenever you bring work to perfection you shall have hope, and whatever you do will be requited for it. Know that wherever a faithful man goes, he finds good. Wherever he does good, he finds his appointed sustenance". Then she began to enumerate the services which he was to perform and they were very many. So Ala al-Din said, "O lady, if you should order the king to kill me it would be better for me." She said to him, "If you serve you are saved, and if you accomplish nothing he will kill you so it is better for you to serve and be straightforward. Whenever you are straightforward Allah will give you success, and howsoever you are we are with you."

As for Ala al-Din he did nothing. And lo, when the old woman came she said, "Why have you accomplished nothing?" He said, "How many hands do I have to do all these things?" She said, "O mad one, I haven't brought you for the service (yourself). Take this rod—there was a cross on the head of it—go out with it into the street. If the governor meets you say to him, 'I call you to serve in the church for the sake of the Master, the Christ,' and he will not disobey you. In like manner call to service everyone you meet in the name of the Master, the Christ. Whoever disobeys you, strike him and fear not." He said, "I hear and obey." And he did as she told him and continued forcing the great and small to work for a period of seventeen years.
Grammar

1. The particles which place following them in the construction of the noun are called particles. Example Meaning

<table>
<thead>
<tr>
<th>Particles</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) أن</td>
<td>لا أقدر أن أجل أعّمها</td>
<td>&quot;I am unable to carry the price of it.&quot;</td>
</tr>
<tr>
<td></td>
<td>(لا أن) أن</td>
<td>&quot;I shall never leave you.&quot;</td>
</tr>
<tr>
<td>(2) إن</td>
<td>إن أركَكَ إذن إذاً</td>
<td>&quot;Be industrious. Then you shall succeed.&quot;</td>
</tr>
<tr>
<td></td>
<td>علقتني على باب دكاكيني</td>
<td>&quot;He hung it on the door of his shop for the passers-by to see.&quot;</td>
</tr>
<tr>
<td>(3) لكي</td>
<td>لكي لا ينظرها (لكي ينظرها)</td>
<td>&quot;He guarded it lest it be lost.&quot;</td>
</tr>
<tr>
<td></td>
<td>(أن لا) أراك</td>
<td>&quot;He wished you not to go.&quot;</td>
</tr>
<tr>
<td>(4)</td>
<td>حافظ علىها ليتلاضي نظاها</td>
<td>&quot;Come to my boat or ever I pay you the price.&quot;</td>
</tr>
<tr>
<td>(5) أو</td>
<td>كلما يدا إلى حتى أعمل هذا</td>
<td>&quot;How many hands have I to (that I) do this.&quot;</td>
</tr>
<tr>
<td></td>
<td>فأ السبيبة</td>
<td>&quot;Let him be diligent and he will succeed.&quot;</td>
</tr>
<tr>
<td>(6)</td>
<td>لا يلتجأ إلى نسيجة</td>
<td>&quot;Do not seek high position and meantime sleep.&quot;</td>
</tr>
<tr>
<td>(7)</td>
<td>لا تطلب العلا وتنام</td>
<td></td>
</tr>
</tbody>
</table>

The Arabs consider the first four as the particles which take in their own right is understood with (7), (8), (9) and (10), but must be omitted. is obviously a combination of and is in very common use, although it is not one of the four which take in their own right.

(1) أن the verb following is equivalent in meaning to أَكُلَ ذَا أَنْ...
and is called أن المصدرة. It is used after verbs which express such ideas as wish, inclination, command, duty, effect, fear, necessity and permission. It may be used (not as one of the النواصب) sometimes in place of أن - with a pronoun - after verbs that do not express the above ideas.

Exx. أَمَّا أَنْ ذَهَبَ أَنْ ذَهَبَ أَمَّا أَنْ يَنَامُ أَنْ يَنَامُ It pleased me that he went.

I know that he is asleep.

(8) حَتَّى (originally a preposition; see Lessons XLVIII. and LII.) takes the "He will never enter in order to seek that", but if it expresses only time or mere effect without intention or expectation it is followed by المضارع المرفوع or الماضي.

Exx. ذَهَبَ حَتَّى طَلَعَتُ الْشَّمْسُ He went until the sun arose.

مُرَضَ حَتَّى لَا يَرْجِعُونَ He is so ill that they have no hope for him.

(9) وَأَوْلَمْ لَا وَأَوْلَمْ لَا Do not hasten so that you repent.

أَكْنِذْ أَكْنِذْ I did not bear witness and at the same time lie.

كُنْ مُحِيّاً فَمَضِبُّ Be loving and you shall be loved.

2. (1) The particles which place المضارع verb following them in حالتهُ الجرَّم

Particle Example Meaning

(a) لم لم يَعْمَلُ غَيْبَةً "He did nothing".
"The Messenger went and has not yet returned."

"Let him live."

"Do not kill him."

The following particles and nouns affect two verbs and place both in حالة الجزم. All such sentences express or imply a condition and the particles and are among حروف شرطية (see Lesson L.).

Words | Example | Meaning
--- | --- | ---
(a) من مخالفتك يعاقب من | "Whoever disobeys you will be punished." |
(b) ما تأمر به أحضرة مهما ما | "What you order, I shall bring it." |
(c) أي شيء تفعله حجز به أية أي | "Whatever you do you will be requited for it." |
(d) من تتقن العمل تبلغ الأمان إذا إيان متي | "Whenever you bring work to perfection you shall have hope." |
(e) أين تمش تسافر رفقة أتي كيفما أين | "Wherever you go you will find your appointed sustenance." |
(f) كيفما كن كن نحن أين ما كن كيفما | "Howsoever you are, we are with you." |

Towards Composition.

Sindbad and the Old man of the Sea

Sindbad the Sailor (سندباد البحرى) said, "When I escaped from drowning (الغرق) I got up on an island and ate from its fruits and drank from its rivers. I then remained sitting in this way until evening came and night grew dark. And wherever I turned my face I found a fearful silence. Finally I got up and walked among the trees until I reached a streamlet (ساقية) over a spring of running water. There I found an old man sitting and I saluted him. He replied to (رد على)
me by a sign (أشاره) without speaking. Thus I supposed him to be of those whom the boat drowned just like myself. But it seemed to me from his state and sign as though he were saying, 'If you obey me you are safe. If you disobey you shall be sorry. You shall never escape from me. I am not to leave you alone. However you try to escape, I shall overtake you. Wherever you go I shall follow you. In whatever manner you are I shall be with you, so submit to my order.'

So I was afraid of him and said to him, 'What do you want?' He asked me by a sign to carry him on my neck ( Aristotle ) to the other side of the streamlet. So I carried him out of fear, and came to the place he pointed out, and said to him, 'Get down in order to rest from the exertion.' But he did not get down having already twisted ( لف ) his legs around my neck. I wanted to throw him from off my shoulders, but he pressed ( قفل ) upon my neck with his feet and choked me so that the world became black in my face. But I said to myself, 'I shall certainly be patient until I get what I hope for and I shall endure until I am saved. I shall endeavour in the hope that I shall reach my purpose and so kill this old man.' Then I walked and he motioned to me with his hand to go among the trees. So I said to myself, 'Whenever I disobey his command, he beats me painfully, so whatever place he commands me to go, I shall go. Will Allah not have mercy on me and save me from this punishment?' I continued in this state some time until I arrived at an idea by which I might be saved from him. Then I made him drunk ( سكر IV. ) one day and he began to shake on my shoulder so I threw him on the ground and I cast a big stone on top of him so that his head was broken and he died and thus I was saved from him.'
الرسالة السابع والثاني عشر
أسماء المكان والزمان والآلهة والتصغير والوحدة
والمرأة والصفة المشهورة باسم الفاعل
وصيغة المبالغة

محبة الله

إبالة أن تخرج من هذه الدنيا قبل أن تدرك حقيقة الله، فتكون مفتاح كل جن. وليسَ حقيقة الله في قلوبك إلى أجل، بل حقيقة علمية، حقيقة أن نعم الله. فاذكر بيده تجرد صلابة القلب، ومكانة جبريل الإنسان بها أوضح الخطاب، ومدف بيد الله رأس الشيطان، ومنخل به يتمق الذكر شعور النفس السكتية من سبب وشيء وحسين.

قلبيك بالذكر ليلًا ونهارًا، مشقة، الشم، وبشر، وجمال، مصباحك ومسلكي، وأدمك مثيرك ومزاياه، فأنت المباهلة تحضر جبلين الذكر، ويتجلى فيه أرباب الذكرين والذكرات، ويستعيض مزارًا مباركاً ومقاماً حسنة. فأنت الله ولا يغفلك منظر جذاب من هذه المفاعل الكلامية.

ونحن لا نعلم بالذكر (الله...) لا، بل نعلم التفكير في الله وفي نعمه، كما يعجّن فينا، وتكنّهنا، وبالتي من أعمى تقدمت دائماً.
Lesson XXXVII

The "Isms" of Time, Place and Instrument. The Diminutive

The "Ism" of Individuality

The Adjective Resembling the Agent

The Form of Excess

Love towards Allah

Take care not to go out from this world before tasting the love of Allah, for it is the key of every good. And the love of Allah is not merely your saying I love Him, but love of Him is practical. Love of Him is to mention Him. The Zikr is a file which files away the rust of hearts, it is a broom by which man removes the filth of sins, a mallet by which he bruises the head of al-Shaitan, a sieve by which the one performing the Zikr removes the many sins of the soul such as pride, hypocrisy and envy.

So you must perform the Zikr night and day, at the rising and setting of the sun. Persist in it for your morning and evening and continue it in your resting-place and your abode. For indeed the angels attend the assembly of the Zikr, and the Lord is revealed therein to those both male and female who remember, and he accords them a blessed mansion and a good position. So fear Allah, and let there not deceive you any alluring scene of these deceptive scenes.

We do not mean by the Zikr, "Al-lah,Al-lah" nay, but we mean meditation on Allah and his gracious acts, and the things he has created and the beseeching and asking of good from Him, whose essence is holy."
Grammar

1. From triliteral roots denoting the place or the time of an action take such forms as مَرْسَسَةْ, مُعْمَل, مُعْمَل “a way”, مَعْمَل "a school"). *Exx. مَطْهَب “a council,” مَغْرَب “a sunset.” A rarer form is مَيْعَاد (especially used for roots the first radical of which is or or) as مَيْعَاد “time of fulfilling a promise.”

2. In increased forms of the verb عَمَّمُ المَعْوَل is used for the name of place and time.
Intimacy with Allah

Whoever wishes to be happy always and cheerful all the time, let him increase solitude with himself for in that way a man will be intimate with his Lord, cheerful in confidential intercourse with Him. The angels of the heavens become happy on his return to his Creator, cheerful at his coming back to the fold of the One who possesses his forelock.

But whoever shuns the Zikr of his Lord verily he is like a humpback whose stature is not upright, or a cripple who does not walk well. In the last Day he shall be deprived of the Great Bliss and the black-eyed Huris. He shall remain thirsty there.

So my brother, be generous of soul, pure of heart, chaste even to the extreme, good in principle, temperate in conduct, praiseworthy in habits, energetic, courageous, firm in purpose, not a coward, a doer of good, a speaker of truth, forgiving of transgression, cautious of falling into evil, intelligent and experienced in that which your good or corrupt deed will procure for you.

Exx. مُصَلِّي (from II. of صلا) a place of prayer
     مُشَافِئَةَ (from VIII. of أتى) a place of meeting
     مَقَامَ (from IV. of قام) a place or time of abode
     مَسْتَخْرِجٍ (from X. of خرج) an abode
     مَكْفَسَةٍ (from X. of تنزج) a place of extracting.

3. Nouns from triliteral roots denoting the instrument used in doing an action take the forms مَفْعُولَةٌ . مَفْعَالٌ . مَفْعَلٌ Exx. مَفْعَال
   "a key," "a broom," "a file."
4. The Diminutive is used to indicate smallness, endearment, nearness and insignificance. In triliteral roots it takes the form 

Exx. ُنُمِلُبَ "a little dog," ُنُمِلُبُ "a little before."

5. The Adjective resembling the Agent is generally formed from intransitive verbs expressing inherent or permanent qualities, for in such verbs one can hardly say that something so qualified "does," but rather "is."

Exx. (1) صَعَبُ (فاعل) difficult (5) دَيِّنَ (فاعل) dirty
(2) حَلْوٌ (فاعل) sweet (6) َلِبَّ (فاعل) pleasant
(3) أَحْزُجُ (فاعل) lame (7) جَيِّلُ (فاعل) beautiful
(4) حَسَنُ (فاعل) good (8) مُصِيحُ حَسْبٌ eloquent great

6. The Form of Excess or Intensity is used to indicate intensiveness or habit, or profession. The following are among the commonest forms:

(1) حَبَاطُ (فاعل) a tailor (6) قَدْئُ (فاعل) holy
(2) عُلَامَة (فاعلة) learned (7) غَفُورُ (فاعل) forgiving
(3) صَدِيقُ (فاعل) veracious (8) رحيمُ (فاعل) merciful
(4) مَفْعُالُ (فاعل) daring (9) مُسْكِينُ (فاعل) destitute
(5) نَافِعَة (فاعلة) distinguished (10) قدسُ (فاعل) holy

7. or the اسم الوحدة of Individuality designates a unit of a species. It is used of fruits, trees, birds, animals and insects. With numbers (3–10) the plural is used. Exx.

<table>
<thead>
<tr>
<th>Noun</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>apples</td>
<td>ُتَفَاحٌ</td>
<td>ُتَفَاحَاتٌ</td>
</tr>
<tr>
<td>cattle</td>
<td>ُبَقرٌ</td>
<td>ُبَقرَاتٌ</td>
</tr>
<tr>
<td>paper or</td>
<td>ُورَقٍ</td>
<td>ُورَقَاتٌ</td>
</tr>
<tr>
<td>leaves</td>
<td>ُورَقٍ</td>
<td>ُورَقَاتٌ</td>
</tr>
<tr>
<td>five</td>
<td>ُسَبْعَ</td>
<td>ُسَبْعَاتٌ</td>
</tr>
<tr>
<td>seven</td>
<td>ُمِثْلٌ</td>
<td>ُمِثْلَاتٌ</td>
</tr>
<tr>
<td>ten</td>
<td>ُعَشْرَ</td>
<td>ُعَشْرَاتٌ</td>
</tr>
<tr>
<td>or a leaf</td>
<td>ُورَقٍ</td>
<td>ُورَقَاتٌ</td>
</tr>
</tbody>
</table>
Towards Composition
Luqman and His Master

Luqman was the mameluke of a certain lord, yet notwithstanding he was pure in heart, handsome in countenance, good in conduct, not envious of his companions, patient in accident and a bearer of troubles.

His master became drunk one day and bet (رضه III.) some people that he could drink a lake of water. When he had recovered (صحه) and knew what had occurred he said to Luqman, “Save me from this distressing matter, for you are brave not cowardly, incorruptible, well-mentioned, gallant in everything, sharp-minded in speech, and excellent in all your affairs, and I have only employed you for such an occasion as this, and because you are eloquent of tongue and of noble origin. I am certain you can save me.” Luqman had those with whom he had made the wager brought and said to them, “The lake has sources. سد them up.” They said, “We are unable to do so.” He said, “And it is impossible for him to drink it so long as these sources are found.”

The Workmen

In the morning the workmen go forth, the purpose of each one being the place of his work. How interesting is the sight of them and their dress when they walk along in groups. Their way of acting and purpose are agreeing, as though they all had an appointment. And when they arrive at their place of work, each takes his seat, if they are of those who sit, or his standing posture, if of those who stand.

The place of abode for the chiefs in all workshops is arranged in the best manner possible. And when the workmen begin at their (the) work, you see the carpenter with his saw and the fitter with his file, and the tailor with his scissors and the sweeper with his broom, and so on for all the instruments like the ruler, the lancet, the strainer, and the penknife.
صلاح الدين والمرأة المفقودة ولدها

كان صلاح الدين إمامًا عادلا مثالًا ذكراء مصر الحربية، ومكة المكرمة، والمدينة المنورة، والأرض المقدسة، وأُشيرت عدلته في الهرية والصحراء، وأمضى في عهد الغادة على عينها العالية، والمرأة على نفسها، وأُفعى على مُهرها، والمتعز على حياهها. ومن صُناعته ما كُني إليه في زمانه كثرت السُرقات، حتى أن بعض اللصوص سرق صبيًا من أمرائه أفرعجة، وكانت بين الفجاعات ثلاثة أشهر تُصْبحت أنه على تَسُكّين، تُرسل الدروع من عينيها كالنهر البُطَلاء. وما كانت تُؤمل على رأي من الناس ولا طلحة ولا هند ولا زينب وما كانت تُفكر إلا في قدوم جيدها. وكان ناراً مُقهبًا في مَحْجَبِها، وسكتاً مقطع أختها أر، كانت جرَّبت كأساً من سرٍّ أمفصلت لا تُبشير إِصْطِيُمَّها الْجِمْليَن، ولا تُسبق إِبَاءُها الحداثتين، ولكنها صارت مجملًا ساء، وعند ذلك شُكِّك أمرها لصلاح الدين، فرق إليها وبِكَّ عينها سفتًا على، وأخذت أنَّها أَسْمَهَها، وحكمها على وُسُس حملة وآرَسَلَها إلى قومها معرزة مُكرمة، لأنها ما كان يُعزف كُرَباء الدُّلوك المفقودة، ولا الألغة المَرَدَّة.
Lesson XXXVIII

The Feminine "Ism"

Salah al-Din and the Woman with the Lost Child

Salah al-Din was a just Imam the remembrance of whom has filled Cairo the Guarded, Mecca the Honoured, al-Madina the Enlightened, and the Holy Land. His equity has become renowned in wilderness and desert. In his regime the tender young woman felt sure of her precious chastity, the woman of her soul, the girl of her honour, and the aged woman of her life.

Among his deeds it is related that in his time thefts so increased that some robbers stole a child from a foreign woman. The age of the child was three months. The mother became so bereft of him that she shed tears from her eyes like a heavy downpour.

She hoped neither in Zaid nor Talha, nor Hind nor Zainab. She thought only of the bit of her own flesh (piece of her liver). And it was as though a fire burned in her soul, and a knife cut in pieces her inward parts, or as though she had drunk a cup of a viper’s poison. So she did not see with her beautiful eyes nor hear with her keen ears, but she became blind and deaf. Thereupon she complained of her matter to Salah al-Din and he had mercy on her, and his eyes wept out of pity for her. He brought her son to her and carried her on a beautiful mare and sent her to her people strengthened and honoured because he neither knew the hated pride of kings nor ignoble scorn.
Grammar

1._twarc4 as "a woman," "a sister," and "a girl," or (2) "the sun," "a cap," "a city."

2. The following groups of أَسْمَاءُ المُوْمِمَةُ are feminine from their meaning (المُعَنِّي).
   (1) Words which denote females as "a mother," "a bride," "pregnant," "an old woman," "an old maid."
   (2) Proper names given to women as "Hind," "Zainab," فاطمة "Fatima."
   (3) Proper names of countries and towns, because Egypt, "Mecca," "Tunis," "Frace."
   (4) The names of winds and different kinds of fire, because "a wind," and "a fire," may be feminine as "the North wind," "a blazing fire."
   (5) The names of parts of the body that are in pairs as "an eye," "a hand," "an ear."

3. The following classes of أَسْمَاءُ are feminine in form:
   (1) Those ending in ء as "a bowl," "pity," "honoured," "strong."

   However "Talha", "Khalifa", "very learned," though ending in ء are masculine.
   (2) Those ending in ك when this is a servile letter, not a part of the root.
   (a) feminine of أَعْظَمُ (أَسْمَاعُ التَّفْضِيلِ) أَفْعَلَ}
"greatest," "most beautiful," "nearest" or "lowest,"  (لی becomes (لی preceded by (لی.

(b) feminine of as "drunken" شکل (لی "deprived of a child").

(c) Words such as "remembrance," "a claim."

(3) Those ending in آ or when this is not a part of the root.

(a) feminine of فعال (for colours and defects) as جزاء "red," (أم "deaf," (ع "blind.

(II) "heavy" (of rain) and "beautiful" are adjectives without superlative significance the masculine form not being used.

(b) words such as "a desert," "a virgin."

4. The following are among the most used of the some twenty words that are feminine although they have neither feminine meaning nor form. "the earth, the ground, the floor," "a well," "the sun," "a staff," "an axe," "Paradise," "a cup," "the soul."

5. The following are a few of the most frequent words that are, treated sometimes as masculine and sometimes as feminine.

(1) Collective nouns, as "cattle," "palm trees," "trees," "dates," "gold," "3 to 10 people."

(2) Nouns denoting groups of people "a people," "men," "this alphabet "this alif."

(3) Others words the most important of which are "a war," "wine," "a house," "wind," "fire," "a desert," "a war," "wine," "a house," "wind," "fire," "a desert."
"a human being, human beings," "the belly" (generally masc.), "a camel" (gen. masc.), "a fox," "a wing" (generally masc.), "a state, condition," (gen. fem.), "a shop," "a spirit, soul" (when signifying a celestial being always masc.), "a knife" (gen. masc.), "a weapon, weapons," "authority," hence "power, a sovereign," "the sky," or "heaven," "the clouds, rain," "a market," "a way, a road (via strata)," "the forenoon," "a road," "a horse" (gen. fem.), "a ship," "a bow," "the liver," "the tongue," "the night" (gen. masc.), "salt" (gen. fem.).

Towards Composition

The Slave Girl and the Bowl

One of the kings had a fine slave girl, a beautiful virgin, neither a suckler of babes nor of those with child, young in years, not an old maid, bright of forehead, delicate of palm. This lass came to her master—he being with some of his friends—with a large bowl filled with porridge. The wind was strong and her hand shook. The large bowl fell. The sun became darkened in the face of the lass and she felt as though she had fallen into a deep well. Her feeling was lost as though she were drunken. She said within herself, "This is a great calamity." When the king saw that he said to her, "You are free for the sake (face) of Allah. Verily I hope that this will be an atonement (كفارة) for the fear which befell you."
Notes and Vocabulary
الدرس الحادث والعشرون
جمع المذكور السالم وجمع المصوم السالم

إن المسلمين والمسلمات والمغرمين والمومييات، والفاتحين، والقانين، والقادحين، والصاديقين، والصادقين، والصداقين، والصبرين، والصبرين، والصبرين، والعازفين، والخالقين، والمتصدّقين، والعاطفين، والمتصدّقين، والعاطفين، والمتصدّقين، والعاطفين، والمتصدّقين، والعاطفين، والمتصدّقين، والعاطفين، والمتصدّقين، والعاطفين، والمتصدّقين، والعاطفين، والمتصدّقين، والعاطفين

كثيرًا وآثارات، أعزه الله لهم مغفرة وأجرًا عظيمًا.

جمع الصورة

ما يُغلبُ القلبُ سرُّاءً ما تَسْمَعُ عنهُ خُطأً في عينه
السيّوات البصرية وهما لا كلاً فيهما أنّا نشعرُ بتَتعلُّفاً عن العالَم
المتَّخذين في الحضارات الصناعية، وكأنّ سبب ذلك التَّعلُّف
تعلّقاً بإرادة.

ولكن الآن قد علم شباب الوُلْدَان يُغِفِّلُون نصائح رجالات
مصر من بحاراتهن وبيئاتهم وأفراحهن أن الصناعات فيها كُل
كثير فظهرت فيها مَا عُرِفت مَعَدّات، وألّذي يضاعف الفرح مَعَهُ
فشيّالاً وقياً من يَنصِبُ كُلّ من الخدّمات التي شهدت لِنَباً فين
نَبَات.
Lesson XXXIX

The Sound Masculine Plural

The Sound Feminine Plural

Verily the Muslim men and the Muslim women, the believing men and the believing women, the devout men and the devout women, the truthful men and the truthful women, the patient men and the patient women, and the humble men and the humble women, and the almsgiving men and the almsgiving women and the fasting men and the fasting women, and the chaste men and the chaste women, and the men and women who often remember Allah, for them Allah has prepared forgiveness and a great remuneration. Quran 33:35

The Renascence of Woman

Among the things that fill the heart with joy is the news which we hear of the steps toward advancement in the renascence of Egyptian women. Undoubtedly we feel that we have remained behind the civilized world in industrial development. The reason for this retardment was our being tied up with agriculture.

But now the youth of the Fatherland know, thanks to the advice of the men of Egypt, the Pashas, the Beys and the Effendis, that in industries there is every good, in which they have gone forward to a great extent. What doubles our joy is the renascence of young women and their undertaking a great share of the activities which testify that they are remarkable.
Grammar

1. The Sound Masculine Plural (جمع المذکر بالسالم) is formed by adding to the masculine noun for the following cases:
   - Nominative
   - Accusative
   - Dative
   and is used with the following classes of masculine names:

   (1) Proper names (إسم المذکر) of men (except those ending in نون)

       Exx. محمد, عثمان

   (2) Diminutives of masculine proper names and class names indicating rational beings.
Take for example the Society of the Women’s Union which founded a workshop for teaching poor girls various industries, just as it also founded a welfare center for the treatment of the unfortunate needy (m. and f.).

The peoples have received these acts with smiles of rejoicing. (How excellent) to God these leaders. There is no difference among them between the Muslim women and the Christian. For verily through the praise of Allah we have come to make no distinction between Muslims (m.) and Christians (m.) nor between Zainabs and Khadijas and Holens; but all are in our opinion, Egyptians (m. and f.), nationals (m. and f.) learned (m. and f.). renaissance (m. and f.). We all are united (m. and f.). Love unites us even though our religions are different.

We trust that Allah will give success to our leaders (f.) in founding a school for teaching our young women how to display goods to buyers (m. and f.), so that their employment in the shops will be possible, just as their foreign sisters are employed.

Exx. عبيدون (plural of diminutive of عبيد) Ubais
      رجولون (plural of diminutive of رجل) little men
      عمروون (plural of diminutive of عمر) Umairs

(3) اسم الفاعل and اسم المفعول whose feminines are formed by adding ة

Exx. متحدون, متحدة united
      عارفون, عارفة knowing
      محققون, محققة investigating
      نعمون, نعمة needy
Muslims - learned
prosperous

Exx. Egyptians - Christians
Americans - foreigners
nationals, patriots.

Exx. peasants - avaricious

Exx. most

The following words also take the sound masc. plural.
ears - sons
worlds - geese
peoples, families - years
possessors (used only in مضاف
If the singular of a masculine noun ends in or this letter is dropped in.

If the preceding vowel is - this - remains, if not the vowel is made to agree with the following letter. cf. Lesson XXX. 1. (2).

Mustafas - Moseses
educators - most powerful

2. The Sound Feminine Plural ( ) is formed by adding ( when present being dropped) and is used with the following classes of امّات. 
(1) Proper names of women and such names of men as end in خ. Exx. Zainabs, Talhas (a man's name) Khadijas

(2) Any اسم ending in خ., including feminine adjectives the masculine gender of which takes جمع المد كسر الساكن. Exx. زوجات, زوجة: زوجات leaders علامات, علامة: علامات learned جبالات, جبالة: جبالات, ناهضة renascent معورات, مغورة: معورات, ناهضة needy

(3) Feminine اسم ending in خ. and changing to و. جمع الاسم, أسماء, أمور, except fem. of عملاء فعل في fem. of فعلان See Lesson XL. Exx. سحراء, صحراء: صحراء, دكرى دكراوات. ديكرى, دكرى ذكرى memories

(4) Other diminutives than those mentioned in (2) above. Exx. درهمات, a small coin: درهمات جملات, a camel: جملات (plural of diminutive of جمل)

(5) The names of the Arabic letters. Exx. ألب, الصاد: alif, mims

(6) The names of the Arabic months. Exx. مهيرات, رمضان: مهيرات, رمضان

(7) The sources which are derived from the increased verb forms. Exx. إنشاء, إنشاء إيرادات: إنشاء, إيرادات incomes إنشاء, إنشاء capitulations or privileges, capitulations arrangements
and which though masculine are used in plural as substantives.

Exx. entities schemes beings

Words of foreign origin even when they denote men.

Exx. pashas telegrams beys

Certain masculine which have no feminine and some feminine which have no feminine termination.

Exx. baths living things inorganic things of Forty Traditions

N.B. (a) on the measure take in plural, unless the is weak.

Exx. pages meadows dishes eggs

(b) on the measure of may leave on the in the plural or substitute for or substitute after and after unless the is weak.

Exx. or pieces churches, Jewish synagogues or darkesses
Towards Composition

The Future Financial Policy in Egypt

It is well known that the relations between the Egyptians and the English, Americans, French and others consist of many important schemes. Since the basis of undertaking these enterprises depends on saving (صفر) the finances of the country, we shall confine (قصر) our discussion merely to financial (مالية) matters.

One of the most important things which take the attention of experienced investigators is, "What is to be the future financial policy after the passing of the foreign capitulations?"

After there is revealed the need of the country for increase in receipts and expenditures, then Egypt will start undertaking the big schemes for improvement.

This is a matter of supreme importance to all concerned, and we do not mean by this over-burdening the tax-payers (مول) with new taxes but before levying any tax (ضريبة) there must be due consideration of the consequences.

Undoubtedly the wisdom of the Minister of Finance and the soundness of his opinion, together with the wisdom of his friends the Pashas, the Beys, the Effendis and others, who are remarkably learned men - all of this will help him to gather money from a source which will not touch the tax-payers whether national (م. and ف.) or foreigners (م. and ف.). And all will be thankful (م. and ف.) and prosperous (م. and ف.).
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
Lesson XL

The Broken Plural

The English

The English have great merits, sound opinions and high aspirations. Most of them are red-faced and blue-eyed, having sound minds in sound bodies. They have been able to create an empire, stretched far in limits, widespread in borders. They surpass the states of many nations in their sciences and industries. Among them are celebrated writers. Among them there are those whose hearts have been filled with a love for their country.

Among them are excellent youths and superior young men who carry on their shoulders the cares of state. The pages of their deeds bear witness to them. It does not bother them to travel long months in deserts and waste places. Yet it is said that English commerce is retrogressing in all the markets of the world because the owners of mines and factories hold the old and very expensive methods of production.

Among them are those who are good warriors and upright judges. Their rich succour those who are ill. Like other nations, there are among them the righteous and the wicked, although the wicked are few in number.

The English are the crowns of the kingdoms, patient in calamities, forgiving of faults, strikers of enemies. They strive by their gifts to realize
Grammar

The principal forms of the broken plural are given below along with examples of the singular forms used with each broken plural.

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<tr>
<th>Plural</th>
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<tbody>
<tr>
<td>1. سَّنَاء (أَمْضَأٌ)</td>
<td>أَجْلِا</td>
<td>ذَرْعُ</td>
<td>أَذْرَعُ</td>
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<td>2. رَأَيْنِ</td>
<td>أَقُومُ</td>
<td>طَلْفُ أَطْفَالُ</td>
<td>أَرْوَاحُ</td>
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<td>3. أَلْحَمْ</td>
<td>أَصَحَّابُ</td>
<td>عَدْوَةً أَعْدَاهُ</td>
<td>شَرْفُ أَشْرَافٍ</td>
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<td>4. فَوَادُ (أَفْعَلْ)</td>
<td>بِنَاءً أَبْنِيةٍ</td>
<td>مَكَانُ (أَفْعَلْ)</td>
<td>عَوْدَةً أُوْدِيةٍ</td>
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<tr>
<td>5. فَقُيّ (أَفْعَلْ)</td>
<td>أَخْ إِخْوَةٍ</td>
<td>رَأَبِ (أَفْعَلْ)</td>
<td>وَلَدُ وَفْدٍ</td>
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</table>

 وإننّاهم،ّ يُحِبّن كلاً مِّنهم الآخر. وإذا أحتواً بِلادًا أ_sentences_3_4 أنشروا فيها بِراحيهم،ّ فلا يثير حُمُّها. وبالجملة،ّ فأُنجلْنِهُم أَمْهَ عرفتْ مَعنى الحبلة، أَكْرَم مِن غيرها. وفق الله، رَبّنا الْأَقْوامُ الأَفْتَاحُ، وَزعم أَبْنِهُم،ّ أَنَامُ جَدَّ إلى ما فيهم مَايّ فيهم، وَخاصةُ الفَرْقَاءُ والْمَسْكِينُ.
their desires. Their males and females respect each other. If they occupy a country they fasten their clutches on it and do not leave it. In general, the English are a nation that has known the meaning of life better than any other. May Allah direct the most excellent heads of peoples and the most glorious leaders of nations towards that which has benefits for all, especially the poor and poverty-stricken.

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<td>13. جريضُ</td>
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<td>أَحَرَّى</td>
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<td>14. ذَكَّرُ</td>
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<td>دْكَرٌ</td>
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<td>15. صَارِبُ</td>
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<td>ضَرَبٌ</td>
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<td>16. كِتَابُ (فاعل)</td>
<td>خَادُمٌ</td>
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<td>نَاظِرٌ</td>
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<td>17. بَلَدٌ</td>
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<td>عَدْلٌ</td>
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<td>18. عَلَّمٌ (فاعل)</td>
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<td>19. امْرَأٌ</td>
<td>تَاجٌ</td>
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<td>عَلَمٌ</td>
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<td>20. بَنَالٌ (فاعل)</td>
<td>شَجَاعٌ</td>
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<td>21. نَجَبٌ (فاعل)</td>
<td>نِمْيَةٌ</td>
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</tbody>
</table>

**Notes:**
- The table contains Arabic words and their plurals and singulars.
- The words are arranged in a structured format similar to a dictionary entry.
- The table is likely extracted from a textbook or a similar educational resource.

**Translation:**
- The words are primarily Arabic verbs and nouns, showing their singular and plural forms.
- The table provides examples of how Arabic verbs and nouns change in form from singular to plural.

**Additional Information:**
- Arabic is a Central Semitic language that is spoken by over 200 million people across the Middle East and North Africa.
- The verb and noun forms shown in the table follow grammatical rules specific to the Arabic language.

**Usage:**
- The table can be used for studying Arabic grammar, learning vocabulary, or as a reference for Arabic language learners.

**Context:**
- The table might be part of a larger document, such as a textbook chapter on Arabic language or a language learning resource.

**Question:**
- What language is the text in? Arabic
- What is the primary focus of the table? The primary focus of the table is to provide examples of Arabic verb and noun plural forms.

**Conclusion:**
- The table is a valuable resource for anyone learning the Arabic language, offering a systematic overview of verb and noun morphology in Arabic.
<table>
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<td>معاوض</td>
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Towards Composition

In Egypt there are many pyramids, of which the most famous is the pyramid of Khufu (خواف), one of the kings of Egypt from the Pharaohs. It is one of the wonders of the world over which thousands of years have passed. The ancient Egyptians most of all people desired to record their noble customs, their fine workmanship and their famous occasions, by inscribing (رسم) them in their magnificent places of worship, the monuments they built and their great tombs. Some of our educated young men and women have a desire to study the history of our country and other countries.

One of the great historians said that the science of history acquaints us with the conditions of those who have lived in the past, the ethics of nations, the lives of the prophets, the states and politics of the kings. In this way there is completed, for him who wants it, the benefit of following their example (فدا VIII.) in matters of this world and the next.
Notes and Vocabulary
وزارة المعارف العمومية

من أهم ما يشغّل وزارة المعارف المصرية التعليم الأولي، وإن شئت فقل: الإبتدائي. إذ هدف الوزارة التعليمية إلى توجيه المدارس الإبتدائية إلى تحصيل الحفظ من الناحية التعليمية والأخلاقية. إقترح اكتشاف تغيير النظام التعليمي والخروج إلى النظام الدولي. ولم تقتصر وزاراة القومية على هذا بل استمر إصلاحها إلى جميع أنواع التعليم من أبتدائي وأنه يكمل ضرورته من جوانب وسنسية وحرية وصناعية ومدنية وتقارني.

وفي مدارس المبتكرين زادت الوزارة كل ما هما المبتكرون المصريون من الدعاية المدرسية والتحفيز العامية والتربيبة البدنية والأخلاقية. ومن المحقق أن هذه أنظمة خاصة في المدارس الإبتدائية من جمل التعليم فيها ليس بنفساً بل ينمو بها سبعون على الأقل بالخير والفلاح في مدينتها وقرائها.
Lesson XLI
The "Ism" of Relationship

The Ministry of Public Instruction

Among the most important things which occupy the time of the Egyptian Ministry of Public Instruction is the reform of elementary instruction or if you wish, say, "compulsory". Therefore, the people's ministry asked the chief inspectors of the compulsory schools to show the results of the instruction in these schools. After the preliminary and the final investigation the most of them proposed a change in the half-day system, and a return to a full-day system.

The national ministry did not confine itself to this but extended its reform to all the kinds of instruction, primary and higher, including medical, engineering, military, technical, commercial, religious and legal.

In the girls' schools the ministry has been mindful of all that is important to the Egyptian girl in the way of domestic affairs and family arrangements and physical and moral culture. It has been proved that these arrangements, especially in the compulsory schools, in making the instruction in them for the full day rather than half-day, will bring the nation back to good and prosperity in its cities and villages.
Grammar

By suffixing ِةِلا لِسْبَة to an اِمْمُ لِسْبَة a noun or adjective of relation is formed.

Exx. ِمَصْرِي an Egyptian from ِمَصْر Egypt
      ِبَدنِي from يَبَدن a body
      ِعَلِيمي from عِلْم science

1. When the اسم has the feminine ending ِةِلا this is dropped before the suffix is added.

Exx. ِجِمَارِي a commercial from ِجِمَارة commerce
      ِهِندْسِي of engineering from ِهِندْسَة geometry
      ِصَنَاعِي from ِصَنَاعة art or craft

2. The اسم is generally added to the singular of the root.

Exx. ِفْرَاضِي ِرِيْتُونِي ritualistic from ِفْرَاضَيَات religious rites
      ِحَرَّمي ِرَهَبِي belonging to the two sacred cities, Mecca and al-Madina
      ِمُسْلِمي belonging to Muslims from ِمُسْلِمَون

(1) However a noun not plural nor dual but having the endings of regular duals and masculine plurals retains this form.

Exx. ِحَمْدَانِي a Hamdanite from ِحَمْدان
      ِزَيْتُونِي a Zaitunite from ِزَيْتُون

(2) If the plural is used as a proper name as the name of a tribe, the plural form is used, as

Exx. ِالْأَصْرَارِي ِةِلا لِسْبَة The helpers of Muhammad of one of аلْإِصْرَارَات at al-Madina

In modern Arabic ِةِلا لِسْبَة is added to many broken plurals in spite of the rule given above.

Exx. ِقُصْصِي ِكَانِيَاتِي epic from ِقُصِصَات stories
      ِكَانِيَاتِي ecclesiastical from ِكَانِيَات churches
3. An اسم ending in \( \text{ء} \) changes the \( \text{ء} \) into \( \text{و} \) before adding \( \text{ي} \).

If the \( \text{ء} \) represents an original weak letter such a change is optional.

- حَرَأَوْيَهٌ, red-like from حَرَأَأٌ, of a red
- حَذَرَأَوْيَهٌ, virginal from حَذَرَأَأٌ, a virgin
- هَذَيْوَي, heavenly from هَذَأٌ, heaven
- شَيْوَي, wintry from شَيَأٌ, winter (This form drops the \( \text{ي} \))
- اِبْنَأَي, primary from اِبْنَأٌ, a beginning

4. In \( \text{سُمَ} \) of three or four letters ending either in \( \text{ي} \) or \( \text{ي} \), this weak letter is generally changed into \( \text{و} \) before the \( \text{ي} \) is added.

- مَعْفُوَي, abstract from مَعْفَأٌ, meaning.
- ثَوَي, secondary from ثَأٌ, second
- نَوَي, prophetic from نَأٌ, a prophet

If such a noun ends in \( \text{ي} \), this is usually retained before the \( \text{و} \) is added.

- دُنْيَا دُنْيَوَي, worldly from دُنْيَأٌ, world
- مَيْتَوَي, One from or related to the city of مَيْتَأٌ, al-Minya
- طَلْبَوَي, One from or related to the city of طَلْبَأٌ, Tanta

When final weak letters occur after the fourth letter of a word they are usually dropped before the \( \text{ي} \) is added.

- أوروبِي, European from أوروبَأٌ, Europe
- فْرَنسَوُي, French from فْرَنْسَأٌ, France
5. The biliterals such as بَنٌ and أَبَ and دَمَ take before the is added.  
Exx. بَنٌ linguistics from لُغَةٌ a language  
     أَبَ filial, from إِنَّهُ a son

6. The feminine form of nouns with بَنٌ, بَنٌ, and أَبَ are often used as abstract nouns.  
Exx. خاصية Christianity إنسانية humanity

The feminine form is sometimes used as the plural or collective of the singular.  
Exx. الخوارجية the Kharijites الصوفية the Mystics

Towards Composition

Among the most ancient things which history teaches us regarding the European nations is that which Homer (هومروس), the Greek poet, stated in his epic poetry. All this happened prior to the birth (of Jesus) that is before Christianity. As for the historical books in the Arabic language, among the most famous are the books of al-Maqrizi (المقرزي) the Egyptian.

At present, our great desire in our educational institutions is not only directed towards historical, literary and philosophical researches, but towards researches in physics, chemistry and mechanics.
Notes and Vocabulary
الرسى الثاني والربيع

المرفوعات

المستَه وَالحَب وَالفاعل وَنائب الفاعل

والوطن والاجانب

الوطن قطعة من الأرض يسكنها شعب. الوطن هو ما تطلق عليه سماوته ويزوية ماهو. الوطن نحبه نتعفف. نحبه الوطن إيمان.
حب الليلاد -- الإخلاص في الدين. وهذا قول حق.
أين الوطن فصل من خدمة الوطن إذا لم يخدمه نفسه.
فعليما أن نخدم بلادنا نسعى في إخلاص حقنا.
ومن فرض الضرائب على الاجانب كما فرضت مابينا. وجمعاء
الأجنبي على حالة القانون كما نحاسب نحن أيضا. وإن تحدد
الله فقد وجدت حركة مباركة في بعض الصفح الأجنبي.
إنها تكمن في مسألة الضرائب التي يحيد الحكومة المصرية
فرضها على المصريين والاجانب على السواء ويعود كقل من
يفتقده الأجانب إذا لم يتعلموا بهذا.
وقالت إحدى أجرائر الأجانب إلى الدجال عبر قادره عن الاختيال
على الحكومة المصرية في فرض ضريبة قسري على الأجانب كما
تسرى على المصريين إذا أثبتت الحكومة المصرية أنها قامت بكل
Lesson XLII

The Case of "al-Raf:"

The Subject and Object of a Nominal Sentence
The Subject of a Verb
The Subject of Passive Verb

The Fatherland and Foreigners

The Fatherland is a bit of the earth inhabited by a people. The Fatherland is that whose heaven protects you and whose water gives you to drink. The Fatherland—love of it benefits you. Love of the Fatherland is a belief. Sincerity in the love of one's country is a religion. This is a true saying.

Where are the patriots? Upon whom is the service of the Fatherland incumbent if its sons do not serve it? We must serve our country and strive in claiming our right.

The taxes shall be imposed on the foreigners as they have been imposed upon us. And we shall call the foreigner to account for breaking the law as we also are called to account. Verily we praise Allah that a blessed movement has been found among some of the foreign newspapers. Indeed they have spoken of the matter of the taxes which the Egyptian government wishes to impose on the Egyptians and foreigners alike. Excusable will everyone be who criticizes the foreigners if they do not consent to this.

One of the foreign papers said that the states would be unable to raise objection to the Egyptian government in imposing taxes which affect the foreigners as they affect the Egyptians, if the Egyptian government proved that it has undertaken all the means for economy and
Grammar

1. The different signs indicating have been given in Lessons III., XI. and XV. They may be summarized as follows.

   The signs. Examples

   (1) مَلَكُ الْعَلَّامَةَ مَعْبَرَ الْمَرْكَبِ مَعْجَمَ الْبَجَيْدِ (الضَّمْنَةَ)

   (2) جَمِيعُ الْبَجَيْدِ (الضَّمْنَةَ)

   (3) جَمِيعُ الْبَجَيْدِ (الضَّمْنَةَ)

   (4) مَعْجَمَ الْبَجَيْدِ (الضَّمْنَةَ)

   (5) مَعْجَمَ الْبَجَيْدِ (الضَّمْنَةَ)

   (6) جَمِيعُ الْبَجَيْدِ (الضَّمْنَةَ)

The conditions under which an takes when it is (I.), (II.), (III.), (IV.), (V.) and (VI.)

   (I.) (II.) (III.) (IV.) (V.) (Lesson XXXIV.) (Lesson XLIII.).

2. (I.) and (II.) as seen in Lesson I. together form a

   (I.) (II.) which agrees with in number, and in gender, is

Exx.
that what is desired to be imposed in the way of taxes as previously mentioned, means that it is to be spent in the welfare of the state and not in the ways of luxury.

See Lesson XII. Grammar 2. Such a sentence as 

"The class is in two sections," is an exception to this rule.

(1) If **المحتوى** is definite the pronouns **هُمْ هُنَّ هُمُ هُنَا هُوَ هُنَّ هوُنَا** are usually inserted for clearness.

Exx. أنا هوُنَا المكتبات 권. هُنَّ هوُنَا الكتب المطبعة. هُنَا هُنِّي الكتب المطبعة. هُنَّ هُمُ الوزراة. هُمُ هُنَّ الوزراة.

These are the two books. These are the books desired. These are the ministers.

(2) The natural order of **المحتوى** and **الحالتا** is of necessity **رَجُوًا** changed, **فَمَّا** being being **مَعْدُومًا** **الحالتا** and **الحالتا** being **مَعْدُومًا** **المهتمّة**

(a) When **المحتوى** is indefinite and **الحالتا** is a prepositional phrase.

Exx. إنْ خَلَّتْ لَمْ يُقْمِ في البيت ليِّصُ. أُهْوَذُ وَمَا تَمْكِنُ

I have a pencil. A thief is in the house.

Most grammarians reckon in these sentences to be understood as some such word as **كَجِرْنَاء** or **مَوْجُودًا** and the prepositional phrase is said to be **مَتَّعَلُّ مَعْدُومًا** **الحالتا** (attached to the predicate).

(b) When a pronoun referring to **المحتوى** is suffixed to **الاسم**

Ex. في الذَّارِ سَاحِبَهُ. 

In the house is its owner.

(c) When **المهتمّة** is restricted by **إِلَّا** or **إِنّمَا**

Ex. إنّمَا على الرسول ﷺ أن يُمَّرَّ **مَعْدُومًا** **الحالتا* 

The Messenger has only to deliver his message. Only Allah is a Guide.

إِنّمَا على الرسول ﷺ أن يُمَّرَّ **مَعْدُومًا** **الحالتا* 

Only Allah is the Forgiver.
(d) When is an interrogative pronoun, as

Where are the patriots?
What is this movement?
How is Muhammad?
Who are you?

(3) Oftentimes in the place of there is a sentence either

or as seen below in (c) (a) (b)

Kind of

In the matter of love of country sincerity is a religion.
The Fatherland - love of it - benefits you.
The man prays.
The Fatherland all love it.
My friend, let him come.
The Fatherland is for the nationals.

3. (III.) (the Doer or the Agent) as seen in Lesson III., is the subject of the verb in - The verb to which refers must be active ( that is not like etc. which take an (see Lesson XXXIV.).

(1) may be a noun, or a pronoun. Thus in such a sentence as "They consented to this," the is while in "The foreigners consented to this," the noun is a noun whether singular,
dual or plural, the verb must always be singular. Verbs referring to dual or plural nouns already mentioned agree with them in number.

The boys went out and (they) played (D. and P.).

The girls entered and sat down (D. and P.).

He loved the Egyptians and they loved him.

Exx. 

\[ خُرِجَ الْوَلَدَانَ وَلَعْبَ - خُرِجَ الأَوْلَادَ وَلَعْبَ \]

\[ دَخَلَتُ الْبُنَاتُ وَجَلَّسَ - دَخَلَتُ الْبَنَاتُ وَجَلَّسَ \]

(2) If a verb is feminine, the verb must be feminine as 

جَاءَتِ الْبُنىَ (see Lesson III.) except (a) where something separates it from its 

جَاءَتِ السَّمَاءَ or 

جَاءَتِ السَّمَاءِ "The girl came today."

(b) where 

الْفَاعُولُ is not a real feminine, as 

طلَبَتُ السَّمَاءَ or 

"The sun rose."

(c) where 

الْفَاعُولُ is a broken plural as 

قَالَِ الدِّينُ or 

"The angels said."

(IV.) نائبُ الفَاعُولٍ (Deputy of the Agent) is the subject of a passive verb.

(1) The passive is used when the agent of \( \text{فعل} \) is unknown, or his mention is not desired, or when emphasis on the person affected is desired, or sometimes when Allah or some higher being is \( \text{فعل} \). Therefore such an English sentence as, "The boy was struck by the man," must be rendered actively in Arabic, 

\[ ضَرَبَ الْوَلَدَ - عَلَى الْلَّهِ " \]

To say would mean that the man as an instrument was thrown at the boy by some unknown person. (See p. 103).

(2) is exactly like in its relation to its 

نائبُ الفَاعُولِ in number and gender.

(3) If a verb has more than one object, when it becomes 

نائبُ الفَاعُولِ the first of the two objects becomes the other remaining in state of object.
"I gave the beggar a dirham," becomes "The teacher taught him the science of accounting." becomes

(4) Verbs which are made transitive by the use of a preposition when seem to have as a noun that was originally a cognate object (see Lesson XLV.). Thus there is no change in the number, person or gender of such a verb when passive. It is invariably 3rd masculine, singular, and the pronouns following the preposition remain the same as for the active.

Active. He (she, they) laughed at him, (her, you, me).

Passive. He, she, you (were) I was laughed at.

The laughed-at one (ones).

The referred-to one (ones).

Towards Composition
The Evils of the Present Crisis

The present crisis (ازمة) differs from the past crises, for in the past crises it was possible to reach a limit. But as for the present crisis, its danger (خطر) is more severe than former ones, because it is general to the whole world, As to all revenues (الموارد) their income (إيراد) has decreased from (that of) past years.

The rulers (ولاية) of affairs believe that the receipts (دخل) of the customs will decrease because of the fall (هبوط) of employment (works) and the little (scarcity of) demand for goods. This will not
only injure the governments, but there is fear of (is feared) the bankruptcy of many merchants who are depended (on for) the wealth of the country. The unemployed workmen increase little by little. They knock at the doors of works and find them closed.

The passing of these things referred to is not to be expected except through the co-operation of peoples with governments and of workers with the owners of works.

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**Athletic Games**

The boy or the girl, which of them is more successful in athletics (الرياضة)? Girls are greater as to success in the fields of athletics. This is what the opinions of specialists in the arts of athletics have agreed on. Instructing a girl in swimming (السباحة) is easy, and in tennis (التنس) the girl appears greater as to minuteness and care. As for other athletic games, the girl does not look at them as she looks (with the look) at a pleasure but as a serious duty.

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**Notes and Vocabulary**
البرس الناث والريحون

المزوعينات - أن وأخوارها

هرب قاتلين

تلقّت حكماًّا القاهرة من إحدى المحديريات، نيناًً بشراء جريمة قتال حصلت في إحدى محديريات، وأن البوليس أُشتُه في أثاث من القرى، ولكنهما هرباً ودّها إلى القاهرة كاناً لم يعمسلا مشيا.

وليت الأمر أقصى على ذلك بل إن هذين القاريين سرقان

وقت هربهما مصرفات وأشياء أخرى تقدر بقيمة كبيرة.

ولا جدال في أن الحكماًيرة أُحسمت بألوار لأنها مكثفة بالمحفوظ والأمن، وفقدت بعض المنازل، وقبضت على الشمسيين، ويعدما سيأتي قال أحدهما إليها وفداً من شهيرين، وقال الآخر إلا

إني أمت هذا يا فاعيلي.

ولهذا الاحتمال أظهر كشفهما فإنهما لا كابن قار مهجور ولا

ظهوراً برضاً تبتناها، ولا حتى فيها فعلاً يثبت.

ولا تملك في أن الحكومة قامت بواجبها وعلّم في ذلك عبده.
Lesson XLIII

The Case of "al-Raf":

"Inna" and its Sisters

The Escape of Two Murderers

The office of Cairo's chief of police received from one of the provinces the news that a crime of murder had occurred in one of the villages of the province, and that the police suspected two of the villagers, but they had fled and come to Cairo as though they had done nothing.

Would that the matter had been confined to that, but the two criminals stole at the time of their flight jewelry and things estimated at a great value.

There is no disputing the fact that the Chief of Police's office has given attention to the matter since it is entrusted with watchfulness and security. It searched some houses and arrested the accused men. When questioned, one of them said, "I have been here for two months," and the other said, "Is it not that I have resided here for two years?"

But the inquiry revealed their falsehood. For verily no evil-doer escapes nor does the oppressor of the innocent succeed, nor does the man of generous deed perish.

There is no doubt that the government has performed its duty. Perchance in that there is a warning.
Grammar

1. (VI.) 
   أنْ، أَنْ، إِنْ، إِنَّ... 
   and their sisters are called the particles that resemble verbs in the الروف المسمى بالفعل. They are like verbs in having at least three letters, and having on the final letter and in governing a subject and an object. Their government, however, is just the opposite of and its sisters, which when introduced to a sentence whereas and its sisters when so used

2. The words of this group are as follows:

<table>
<thead>
<tr>
<th>Words</th>
<th>Use</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) إِنْ، أَنْ، إِنَّ...</td>
<td>التوْكِيد  -</td>
<td>إنَّا، أَنْ، إِنَّ...</td>
</tr>
<tr>
<td></td>
<td>For assurance.</td>
<td>Verily Allah is a Hearer, a Seeing One.</td>
</tr>
<tr>
<td>(2) كَانَ -</td>
<td>التَّشْيِب -</td>
<td>كَانَهُمَا صَالِحَانَ</td>
</tr>
<tr>
<td></td>
<td>For resemblance and doubt.</td>
<td>As though they two were good.</td>
</tr>
<tr>
<td>(3) لَسْيَنَّ التَّحْقِيق وَالْيَضِيِّح -</td>
<td>الإِلَّا سِتْرَكَ -</td>
<td>لَسْيَنَّ التَّحْقِيق وَالْيَضِيِّح</td>
</tr>
<tr>
<td></td>
<td>For correcting a previous statement.</td>
<td>But the inquiry is clear.</td>
</tr>
<tr>
<td>(4) لَيْتْ -</td>
<td>اللَّتِي -</td>
<td>لَيْتْ الإِلَّا مُقَصَّرٌ عَلَى هَذَا</td>
</tr>
<tr>
<td></td>
<td>For a wish</td>
<td>Would that the matter were confined to this.</td>
</tr>
<tr>
<td>(5) لَعْلَ -</td>
<td>اللَّتِي -</td>
<td>لَعْلَ في ذلِّكْ عُبْرَةٌ</td>
</tr>
<tr>
<td></td>
<td>For expectation.</td>
<td>Perhaps in that there is a warning.</td>
</tr>
<tr>
<td>(6) لَا -</td>
<td>النَّاَيِفة -</td>
<td>لَا جَدَالٌ في ذلِّكْ</td>
</tr>
<tr>
<td></td>
<td>For negation of species.</td>
<td>There is no disputing that.</td>
</tr>
</tbody>
</table>

The particle لْ as in (1) is some times added to for certainty.
3. “that”—introduces a sentence which takes the place of a مَصَدَّر.

Exx. (1) As يَسَرُّنِي أَلَكَ نَانَجَحَ قِبَالِ “That you are successful pleases me.”
(2) As أَشِيعُ أَنَّهُ حَقَّ وأَسَّرَ قِبَالَ “It was reported that he came yesterday.”
(3) As سَمِعْتُ أَنَّكَ جَهَّدُ “I heard that you were diligent.”
(4) Following a preposition; والُأَنْعَامُ، “I gave to him because he was worthy.”
(5) After impersonal expressions such as لَا مُكَّ فَأَنْنَ “There is no doubt that,” لَا جَدَالٌ أَنْنَ “It is well known that,” من المعلوم أنْنَ “There is no disputing that,” من المطَّرِحْ أَنْنَ “It is possible that,” and بما أنْنَ “Seeing that.”

Ex. لَا شَكْ أَنَّ الْكَيْدَ حَبُوبٌ There is no doubt that the king is loved.

(6) After a conjunction which follows a مَصَدَّر and is therefore used as in (1), (2), and (3), etc. يَسَرُّنِي بِجَاهِلَةَ وَأَنَّكَ مِتْوَاضُ “Your success and your being humble please me.”

4. إنْ is used (1) with the meaning of, “verily” at the beginning of a sentence. إنْ الطَّبِيبُ مَأَهَّرُ “Verily the doctor is clever.”

(2) After the verb قال in which case it is used to introduce what in English would be either direct or indirect speech. قال إِنْ مَسْتَعِيدَ He said that he (was) ready.
قال إِنْ مَسْتَعِيدَ He said, “Verily I am ready.”

The actual words of a speaker are often given without the particle أَنْ as “They said, ‘We believe in Allah.’”
(which is not to be confused with أَنْمَلْوا نُونُ عَلَى الْبَيَتَةَ إِنْ which قَالُوا "وَبِأَنْ نُوَلِّي إِلَيْهِ إِنْ أَشَهَدُ أَنِّي لَا إِلَهَ إِلَّا أَللَّهَ “I witness ‘There is no god but Allah.’")

Ex. أَنْمَلْوا نُونُ عَلَى الْبَيَتَةَ إِنْمَا “I witness ‘There is no god but Allah.’"
(3) After "Is it not?" as أَلَّا إِنَّهُ ذَهَبَ أَلَّا "Is it not that he is going?"

(4) Where the sentence which it introduces is more or less independent.
(a) "I heard the lecture; it was interesting."
(b) "He visited me, while he was poor."

This is a ḥa’ll clause (see Lesson XLVII).

5. There are circumstances under which either إنَّ or إن in may be used.

The principal ones are:

(1) After I "behold," as

"He went out and behold the police were standing there."

(2) After which answers a condition, as

"Whoever is diligent, verily he succeeds."

6. إنَّ or إن may be separated from their ḍīm by a prepositional phrase, as

"Verily I have wealth."

"I hear there are thieves in the house."

7. Sometimes it is more convenient to attach the pronoun أَن to rather than disarrange the order of the sentence following, as

"He informed us that when the leader came they shouted for him."

This أَن is called "the pronoun of the matter" and is practically the equivalent of a comma, although syntactically it is of the whole sentence following being in the place of إنَّ إِنَّ.

8. If أَلَّا is attached to إنَّ or any of the sisters of إنَّ it nullifies their governing power (except in the case of أَلَّا) but adds a restricting sense. This أَلَّا is called the restrictive مَا الْإِكْفَاء (مَا).
Zaid is only standing.

Only Zaid is standing.

9. (1) When this لا as a negative of a species is followed by a single word this word is without the article, but does not have and receives because it is لِإِنِّمَا لِإِحْدَى أُحْوَاتٍ إِن

Exx. لا سبيل لَلناصر لَأ رادع لِهِم لَأ بَدَّ من ذَلِك

There is no way for victory.
There is no restraint for them.
There is doubt of (escape from) that.

(2) If combined with other nouns the ordinary rules obtain.

Exx. لا سالف كَة دماء بنَجُر لا كَارَّ الْفَعْلَ بِالْمَيْت لا فَاعِلٌ شَرِّ بُنَجْر

No shedder of blood escapes.
No oppressor of the innocent succeeds.
No man of generous deed perishes.

Note also where the word governed is مضاف. If the لا is repeated there are many possibilities. لا حَوْلَ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ

and لا حَوْلَ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ.

Towards Composition

It is said that the Wahhabites (plu. الأُهَرَاءُ) destroyed all the mosques, tombs and graves in Mecca nor have they any restraint of mind or of religion. But yet they did not touch with injury the Sacred Kaaba. It is said that Ibn Saud is ready to rebuild the mosques and tombs if general Muslim opinion is disgusted (ْإِنَّمَا زَّامُ أَشْهَامُ) with that, since no one who goes contrary to the community is praiseworthy.

The French general emphasized that there is no way for the Druses (الدروز) to conquer except by refraining (if they should refrain ظَلِّلَ�ُرِجُ) from shedding blood for no shedder of blood will escape from the French forces. And if they continue these attacks, hunger will kill their wives and children.
Verily many of the Egyptians are assaulted by fears of the big irrigation schemes which will be constructed in the Sudan.

But these fears are groundless because the schemes of irrigation will only use the waters which will exceed the need and which flow into the Mediterranean Sea. No one who criticizes such a scheme is just in his judgment. And doubtless the rights of Egypt in this matter are respected.

Notes and Vocabulary
الدرس الرابع والأخير

المتَّصُوبات

السلام و التَّعَلُّب

وفي ذلك حدث راجحاً إلى وادي النَّجار، له كَثِيرًا ما رآه قالوا: إنها تَكَفَّلت بالزَّوج، فلا داَبَّه السَّنَّ و تَعْلَم النبي تَأْمُّه وأَبُوه بالسَّنَّة تَأْمُّه تَأْمُّه له وَقَالَ له ما يا تَعَلَّمْ إلى أَوْرِي أَن تَكوَّن أَنا، تأْوِي إليَّ التَّعالِب السَّبِيعِ، لا تَعلَم كَجَالاً تَعْلَمُ قَضَى السَّبِيع، فرَبِّيَ نَوَلَتَ نَصِيحَةً أَيْها.
Lesson XLIV

The Case of "al-Nasb"

The Lad and the Fox

One of the wealthy people was blessed with a son, so he trained him for being a merchant. The boy was sagacious and understood quickly all that a merchant requires. So his father prepared him a preparation fitting to him in order to discipline him for being a merchant. Then he travelled one day. When he was distant from the city to the amount of eighty parasangs he alighted one night and walked here and there. He saw a weak fox which was not able to move. He said, "Verily this fox no doubt will die of hunger." And he stood wondering what Allah would do with this fox, when behold a lion came with a prey. Then he placed it near the fox at the distance of twenty feet and ate till he was satisfied, and he left the remainder. Then he walked on (and) his way. At that the fox moved a little until he reached the remainder of the prey and ate it except a small bit. Then the lad said, "How generous thou art, O Allah, O Generous One, O Keeper of all. Truly, Allah is kind and merciful."

Following that he returned going back to his father, explaining to him the narrative of what he had seen, saying, "Verily, Allah appoints sustenance, so there is no call for travelling and enduring hardship". His father ordered him to travel again for the sake of chastising him. And he said, "O lad, verily I want you to be a lion, to whom the hungry foxes come for refuge, not a hungry fox expecting the left-over of lions." So the boy accepted the advice of his father.
Grammar

1. The different signs indicating 

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2. 

The different signs indicating 

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is used objectively or adverbially. put into 

are called 

of which the following are eleven 

different kinds:

(I.) إن للسم. إن

Exx. إن هذا التعلم لا بد أن يوبل "Verily this fox will die"

(II.) كأن

Exx. كأن الولد ذكي "You will be a lion"

(III.) المفعول به

Exx. "He saw a weak fox" "The boy accepted the advice of his father," "He left the rest." "He ate it."

(IV.) المفعول فيه

Exx. "He travelled one day." "He alighted one night and walked here and there." "He put it near the fox."
(V.) المعْلُولُ لِلْجِلْدِ - which shows the cause or reason for an action.

Exx. "To train him for being a merchant," "He will die of hunger," "He ordered him to travel in order to chastise him."

(VL) المعْلُولُ مَعَهُ - which brings something into association with something else.

Exx. "Then he walked on (and) his way."

(VII.) المعْلُولُ المَطَّالِقُ - or cognate object, which emphasizes the verb by using its or a word referring to its مصدر.


(VIII.) المعْلُولُ الْمُسْتَفْسِتُ - which excepts something from a larger group or class.

Exx. "He ate it except a small bit."

(IX.) المعْلُولُ المَتَّى - which specifies the objects after numerals 11-99, and after weights, measures and distances.

Ex. "He was distant from the city to the amount of eighty parasangs."

(X.) المعْلُولُ الْمَحْلُولُ - which shows the condition of the subject or object of a verb.

Exx. "He stood expecting (wondering)."

(XI.) المعْلُولُ الْمَناَدِيُّ - which designates the person addressed.

Exx. "O Keeper of all!" "O boy!" "Allah!"

N.B. Although غلام and take they are considered because of 만داي.
الرسى الناسى والزى بيوود

المنصوبات

المفعول به، المفعول فيه، المفعول المطلق

المفعول له، المفعول معه

قضية فلسطين

يجيب أن يلاحظ أن مسألة فلسطين لم تكن كما كانت قبل الآن ولا حتى بدأ تعصورة بين حدودها، بل تعذرها شاملة
نذكر للبلاد العربية الآن. وهذه حقية لا يصح إغفالاً خدمة
للتاريخ.

ويجيب أن لا تقتني بريطانيا فتافس النزل في هذه الواقعي
الواصية الأطراف العظمية القدر الحكيلة النفع اليوم وغدا.
والعرب مؤهجة أنشأها إلى سلوك بريطانيا واختيارهم طريقه
لقل هذه القضية. وفي نفس الوقت يطالع العرب عقود بريطانيا
ويقاومون بين تلك العقود وبين ما هو حاصل الآن.

ونكل التاريخ محكمة يتأخذ قضى أحكاماً. فالظلم ما رجل
السياسة أعجبته، والشر أعقوبه، والعدل أشروبه. والخير
علمته وآهمه، وسذا فسخه، معاً العدل، معاً السلام.
Lesson XLV

The Case of "al-Nasb"

The Different Kinds of "al-Maf'tir"

The Problem of Palestine

It must be observed that the question of Palestine has not remained as it was before now, nor as it was when it began, confined to its own borders. It has gone far beyond them including now the rest of the Arab countries. This is a fact which must not be overlooked out of duty to history.

It is necessary for Britain not to forget the rivalry of the powers in these regions, wide in extent, great in destiny, glorious in usefulness both today and tomorrow.

The Arabs are turning their eyes to the conduct of Britain and her choice of a way for disentangling this case. At the same time the Arabs are examining the treaties of Britain and comparing those treaties with what is happening now.

History has a court (of justice), the judgements of which it is impossible to destroy. Oppression, O man of politics, give it a wide berth; fear evil, spread justice, do good, welcome to the lovers of justice and the makers of peace.
Grammar

(III.) المهْدَوُلْ be denotes the object on which the action of the verb falls and may be a noun or pronoun (either attached or unattached) as

"He sent the ship," "أرسلَ السفينة" "You, he sent."

If the الفاعل is usually placed after the المفعول or or before the المفعول الساُل "The minister investigated the matter." At times it must precede it.

(1) If the المفعول is an annexed pronoun,

as "A telegram reached them."
The State Budget

The Council of Ministers had a special meeting under the presidency of the Prime Minister at his office. We know absolutely that the council will hold three other meetings for a full study of the budget and that each minister will have full liberty in order to call attention to the fact that they are completely free in their opinions and in what they plan and in order to prevent what is reported, that is that they are affected by influences beyond their own desire.

O noble people, honouring our government is incumbent upon us and we, the collective body of the nationals, are too sagacious to have the sincerity of our government hidden from us.

So beware of corrupt belief. Mind your own self, your own self, and beware error, error.

---

(2) If a pronoun referring to is suffixed to للفعل المفعول

أرسل الراكب قابذه

"Sent the ship the commander thereof."

(3) If the action of the verb is restricted to its subject by إلا or

إنيًا يبحث المسألة إلا الوزير

"Only the minister investigated the matter."

2. Sentences denoting ejaculation, warning (التحذير) and specialization (الخصصاص) are in حالة النصب and are taken as direct objects of verbs understood.

الأعد "(Cling to) diligence."

اللئيم "(Beware) the lion."

نحن العرب نكرم الضيف "We, that is to say the Arabs, honour the guest."

(17)
3. and may also take معول به (see Lesson XIV.).

Exx.

"The question of Palestine includes (is including) the rest of the Arab countries."

"I marvelled at his choosing the way (her or lā or إلاإلاأ) (you or الل)."

(IV) denotes the time or place in which the action occurs because it replaces the use of the preposition with the "to-day," "in the morning," "on a certain night," "immediately," "He travelled a mile," "He went to the left (north)." (See Lesson VIII.)

Nouns of time and place are either

1. as مٌهَرٍ or مَصِرَف

2. which are used as adverbs or prepositions, such as "in front of," "above," "where," "behind," "below," "at." The terminal vowel of some of these is مَبْنِيٌّ or مَبْنِيٌّ (immutable) or after a preposition as "after," and "from after" or "before," and "from before."

When in construct state they are regularly declined as,

بُعْدُ الطُّلُبٍ. فَوْقَ الحَرْمٍ. مُتَحَلَّا من تَحْتُ الماء

(V.) or is generally a مَصِرَف which expresses the cause of the action of the verb and agrees with it in respect to time and agent.

"He arrived in answer to the invitation of the minister." It is so used if مُضَاف and not مُضَاف. If it is in
it may be used or the prepositions ل or لـ may be used as, لـ أقتت لـ أقتت أقتت. "I fled for fear of death."

(VI) A rare use is مفعول which is used for nouns preceded by the prepositions "with," as مَثَجَتُ لم يحجَتُ. "I travelled with the morning."

"Muhammad went along the river."

Note the difference between سارُ الأبِرَ والجَنْدَ and سارُ الأبِرَ والجَنْدَ "The commander went accompanied by the army." It is also found after the interrogatives كِفَّ أنتَ رَدّا, ما كِفَّ, كِفَّ "How do you get along with Zaid?" and كِفَّ ما كِفَّ وَأَكَّدُ "What hast thou to do with his brother?"

Although rare in classical Arabic, this مفعول appears in such colloquial expressions as أَشِفْ وَأَيْاَدُ (أِبَأَيْاَدُ, I being the particle to which the conjunctive pronoun is attached when used independently).

(VII.) مفعول المطلق: When the verb takes its مَصْدَر or a word representing its مَصْدَر مَنْصَوب as direct object, the object is مَعْطَى مَطْلَق. This is used for emphasis or further definition of the action.

"He looked innocently." "I thanked Allah greatly."

Sometimes the verb is omitted as in such expressions as مَعَ وَطَعَ "(go) gently."

The place of the مَصْدَر may be taken by the following:

1. A synonym. "We rejoiced greatly."


(I) مَعَ وَطَعَ "(go) gently."

Note: "I dressed in the best."
3. A demonstrative pronoun.

4. A pronoun.

5. A number.

6. A number.

"He said that very saying."

"I loved him as I loved no one else."

"They beat the thief 30 times."

"We know absolutely (in part)."

Towards Composition

After the Ministry of Public Instruction investigated thoroughly (a minute investigation) the matter of free tuition and what happened (in it) in the way of trickery, it prepared a note to be presented today or tomorrow to H.E. the Minister that he might choose one of the under-secretaries to look—a looking innocent and far from consideration—into the case of an official of the Ministry, which pertains to free tuition, for the sake of disciplining him and restraining others.

There reached the capital today noon some of the important people and the ministers in response to the invitation of one of the notables, for honouring the wedding of his son. After their arrival at the house, various kinds of choicest foods were offered them. They ate with enjoyment and drank with health, and congratulated him warmly.

A telegram reached Baghdad yesterday evening. This telegram has left the Mosul question uncertain and more confused than before. It is not at all improbable that other telegrams will reach us today, which will elucidate what has been puzzling us in the verdicts of the International Court of Justice at the Hague.
The Nubians (plu. of不良信息) are always a source of wonder. It is not improbable that after having heard of Egypt's independence (X. they will demand some day their own independence through desire of (their) governing (V.) their own affairs and through ambition to be a nation possessing its own existence.

Notes and Vocabulary
الرسى السادس والثامن

المنصوبات

الاستناد والتمييز

يُؤسف الصديق

لَا كَانَ لِيوسفُ بْنِ يَعْقِوبُ سُلَطَانًا عَلَى خُزَائِنِ مِصْرَ وَحَكَمَ جُمُعَ وَفَحَطَ فِي كُلِّ الْبَلَادِ مَا كَانَ مُسْرٌ قَالَ يَعْقِوبُ لِيْفيَ إِلَىٰ قَدْرَتُهُ أَنَّهُ يُؤْفَكُ فَقَبِحَ فِي مِصْرَ الأُرُوجَ إِلَيْهِ وَأَشْتَرَى لَهَا مُقَدَّرًا

سُبْحَانَ أَرْضًا قَمَطًا قُنُرُ أُولِدَاءَ إِلَّا أَضْعَفُهَا.

فَلَا رَيْلُ يُوسُفُ عَرَقَهُ وَتَسْكَرُ وَقَالَ لَهُمْ مِنْ أَنْفُسِ مِنْ أَنْفُسِ أَنْفُسِ أَأَمَّرْتُ أَنْفُسَايْنِ وَمَا جَمَعْتُ لِفَرْضِ أَشِيَّةَ عَرَقُهُ. فَقَالَ يُوسُفُ إِنَّكُمْ لَعَلَّمَنِي أَجَرَاسَ فَقَالُوا مَا كَيْبَدَكَ إِلَّا قَوْمٌ سَاءَنَّهُ وَقَدْ كَانَتُ أنَا وَالُمَا كُلُّهَا عَبْرَ الْخَرِّ. فَنَحْنُ أَثَّنَا عَشَرُ أَجَعَرَْ أَسْعَرْتُنَا يِنَا عَنْهَا أَيْمَا وَوَاءَ صَفُقُهُ.

فَأَجَابَ يُوسُفُ مَتَفَهِّمًا وَلَا يَخْبِرُ إِلَّا وَأَجُرًا وَمِثْلُ هَذَا وَأَجَابَ أَنَّمِمَ قَتَاءْدُونَ مَا قَتَاءْدُونَ مَا كَلَّاهُ هَذَا الْوَجُرُ وَتَطُهُّرُوهُ إِلَى أَيْبِكُمْ وَبَتَعِيَرُونَ أَنَا كَمِنْ الصَّغِيرِ فَإِنْ قَلَبَتْكُمُ الصَّدَاقَةَ كَمْ وَلَا تَعْتَوِنُونَ
Lesson XLVI

The Case of "al-Nasb"

"Al-Istithna" and "al-Tamyis"

The Righteous Joseph

When Joseph the son of Jacob had authority over the treasuries of Egypt, and hunger and famine had occurred in all the countries except Egypt, Jacob said to his sons, "Verily I have heard that there is wheat in Egypt, go down and buy about seventy ardabs of wheat." So his children except the youngest of them went down.

When Joseph saw them he knew them but he disguised himself and said to them "Who are you and from whence have you come?" They did obeisance to him and answered. "We are only people from the land of Canaan, and we have come for no other purpose but to buy food." Joseph said, "Verily you are nothing but spies." They replied, "Thy slaves are nothing but truthful people. All our wealth except our honour has been lost. We are twelve brothers, the youngest is with our father and one is lost."

Joseph said, "We shall examine you. But we shall not imprison here but one of you, and as for you, you shall take what you wish except this one and you shall go to your father and bring here your young brother. If you do so, we shall believe you and you shall not die." So they took their things and went to their father and informed
Grammar

(VIII.)

The words [بالإنجليزية] and ماعنًع [بالإعجازية] are used for reversing judgement or making exception to some statements. Their use is shown in the following sentences:

1. (1) إلاأأُصَّرَف

جَعُلَ الْأَوْلَاد

The boys except the smallest of them descended.

The statement preceding إلاأأُصَّرَف etc. is affirmative, so (1) after وِيْبُوْيُ (بالأعجازية) مَضْعَفْ يَخْلُقُ البَالَةَ (بالإنجليزية) and which are nouns and are themselves مَضْعَفَبْ مَضْطَفْيًّا because مَضْعَفْ يَخْلُقُ البَالَةَ (بالإنجليزية) is مَضْعَفَبْ مَضْطَفْيًّا. The استِئنَاسَةً (بالإنجليزية) which may be regarded as prepositions, is مَضْعَفَبْ مَضْطَفْيًّا.
him of all that had happened. Their father refused to give their brother to them, but after some trouble he gave him to them and they returned to Joseph who honoured them and gave them many good things. He said to some of his men. "Put a cup in the sack of the young one."

It was done and they had not journeyed about twenty miles until one of the servants overtook them and said, "Is it fitting that you steal the cup of the prince?" They said, "We have nothing except the good things of the Governor which he gave us. Other than that nothing concerns us except his good will (pleasure)." After searching them the cup was found with their young brother. So he took them and returned to Joseph. He made himself known to them and they rejoiced. Later Jacob came. Then were all people in distress and weariness except the Children of Israel and the Egyptians.
and then may be either because of 

(2) 

or to 

(3) 

govern as in 1.

So also for etc. after words in 

حالة الجر’ حالة النصب 

لا أخوف أحدا إلا الله 

I fear no one except Allah.

I passed by no one except Zaid.

3. 

(1) 

(2) 

No one came but the smallest.

If in a negative statement المسمى which is not mentioned (1) 

\(بِعَرٍّ(وُسُوَى)\) the case which would have had. (2) 

\(بِعَرٍّ\) likewise takes the case which would have had.

So also for etc. after an omitted 

حالة النصب 

ما ملَّت بأحد إلا زيدا زيدا.

(IX.) 

(Specification) is used to explain the exact meaning of a preceding noun.

1. 

(1) 

(2) 

after weights, measures, distances etc.

Ex. 

We are twelve brothers.

"I bought an ardab of wheat and a hundredweight of brass." Or after or as 

may be used as 

(2) 

(understood) or is used for specifying an 

امام تقف

He is the most merciful of all.

How noble a man is Zaid.

The king was delighted (in respect to) his soul.
Towards Composition
The Arab at the Court of Kisra

A group of Arabs went out seeking Iraq. When they had gone about 260 miles, their leader said, "We are exposed to danger because we approach a tyrannous king, who has not permitted (أذن) us to enter his country. We shall stay all of us but one, and let that one go with the caravan (المر). If evil befalls him we are far from him; if good, he shall have the half." One of them who was the strongest and the noblest said, "I am (the man) for it.

Then he directed his way with the caravan and entered the land of Kisra (كسري) and sat at his door, and he was permitted to enter. Then when he was before him, Kisra dismissed (خرج IV.) all those standing except that Arab and the interpreter (الترجمان). Then he said to him, "What brought you into my country without permission. You are nothing but an enemy." He said, "I am not an enemy nor a spy, nor do I want anything except serving you. I am a merchant. If you want my merchandise, it is yours; if you permit the selling of it, I shall sell it—eighty mithqals (mithqal) of gum-resin (لبان) at fifteen dirhams of silver."

Then the Arab heard a loud voice, and said, "Verily this is the voice of the king." And he prostrated (سجد) himself. It was said to him, "Why did you prostrate yourself?" He said, "Am I able for anything except prostration on (my) hearing this honourable voice. By Allah I have no other purpose than magnifying and respect." So Kisra approved that and was delighted in respect to his soul. He ordered for him something to stand upon (VIII فرش). The Arab saw on it the picture of the king, and so put it on his head. It was said to him, "This is a mat." He said, "I know that, but I found the picture of the king on it and I did not find anything more honourable to me than my head so I put it on it." The king was very pleased and asked him questions which he answered with intelligence and illustriousness (باجة). So Kisra said, "Verily this Arab is the most sagacious man as to intelligence that I have seen, and the best man as to answer that I have asked, and the sweetest (عذب) man as to speech that I have addressed." And he bought his merchandise at many times its price.
Grammar

X. Words (usually اسم المفعول or اسم الفاعل) used to indicate the state or condition of the agent or objects mentioned in the sentence at the time of the action are put in نصب حالة النصب which is called نصب حالة من النصب or الحال.

Exx. The prince came riding.
I fasted the mouth entirely.

Write the narrative correctly.
Lesson XLVII

The Case of "al-Nasb"

"Al-Hal and al-Munada"

Al-Razi and the Boys

Abu Ali al-Razi related, (he said), "I passed by some boys playing in the dust on the road to Damascus. The dust having been stirred up I gave them an angry look and said, 'Gently, Satans, you are making things dusty.' One of them said, 'O Shaikh, whither will you flee being dead when the dust strikes you with fear in the tomb?' I fainted and was revived in a perplexed state, the boy sitting at my head with the other boys weeping. They had no delusions as to my state. I said to him, 'Do you have a scheme for escaping the dust?' He said, 'I do not know, but ask someone else.' I said, 'Whom besides you?' He replied, 'Your reason!"

1. The subject or object to which the حال refers is usually definite. If indefinite the حال should precede it asAvg \text{ Amr} \text{ d} \text{ a} \text{ l} \text{ -} \text{ Nasb}. \quad \text{ "Came riding, a prince." In} \text{ جَيَّاسُ الْأَمْبِر} \text{ رَأَيَّكُم} \text{ جَايَ امْبِرُ رَأَي.} \quad \text{ "A riding prince came,"} \text{ حال} \text{ дَجَبَ الأَمْبِر} وَجَذَّهَا. \quad \text{ The حال itself is indefinite or considered as such. Ex.} \text{ The prince went alone.}

2. It is usually a derived اسم المفعول اسم الفاعل اسم ام اسم etc. but may be a primitive (جَامِد) noun when (1) it is convertible into a derived noun as (مُتَمَيْقَةٌ) (ما فَعَل). \quad \text{ "I spoke to him face to face."}
(2) It shows order as 

أدخِلوا رجلًا ونجلًا “Enter man by man.”

(3) It shows price as 

يَبِعَ الْحَمْمَ وَرُطَالًا بِدِرَامٍ خَمِسْينِ “I sold the meat at two dirhams for a rat.”

3. A verbal or nominal sentence may take the place of حال if introduced by either of حال or a pronoun expressed or understood, or both of them. "I arose perplexed" may also be rendered by nominal sentences such as قُمْتُ مُتَحِبَّرًا or a verbal sentence with I understood or a nominal sentence beginning with a noun may take the place of حال as حال. Sentences in place of حال with the past tense, positive with قد and negative without قد are used with the following meaning:

- I arose having been perplexed.
- I arose not having been perplexed.

(Xt.) (Vocative) is used after يا or أ (أي) and أ) meaning "O" and is invariably منصوب.

1. When the object addressed is مضاف or governs another noun or phrase, or has attached to it a prepositional phrase, or when it is indefinite or unspecified كَرِيًا غَيْرِ المُقْصُودَة then is shown by حال (فتحة) and the other signs of حال للنصب.

Exx.

- يا أَرْحَمَ الزَّاَخَين O most Merciful of the merciful.
- يا فَاخَلَ خَيْرًا O doer of good.
- يا صَاحِبِ السَّيْلِين O fellow-prisoners (dual).
- يا خَيْرًا من زيد O thou that art better than Zaid.
2. When the object addressed is a proper noun (أَسْمَ عَلَمٍ) or a noun indefinite in form yet specifying some definite object (نَكْرَةٌ مُّقْصُودَةٌ) it is مَهِيٌ علي ما كان يُرَفَّع به قَبْل الإِدَاد (without nunation) or other signs of ruff are used, although it is مَصْوَبُ.

(1) "O Muhammad, O Muhammads," يَا مُحَمَّدًا (مُحَمَّدٌ مُّحَمَّدٌ) يَا رُجُلُ يَا رُجُلُ "O man."

(2) Words defined by the article، الَّلَا use أَبْنَ (masc.) and أَبْنَ (fem.) to which يَا may or may not be prefixed.

(3) If a demonstrative pronoun precedes the اَلَّلَا only is used as يَا هذا الرَّجُلُ "O you there the man."

(4) An adjective or noun qualifying a noun يَا مَنَادِيٌ takes either 

Exx. يَا زَيْدٌ العَرِّابِ. يَا مُحَمَّدٌ الْبَيِّنِ يَا مُحَمَّدٌ "O Zaid, the intelligent. O Muhammam, the prophet."

(5) If يَا مَنَادِيٌ is repeated, and the second time becomes مَضْفَعُ the first يَا مَسْعُدَ may be read with هِيَ or مِثْلَ "O Saad, O Saad of al-Aws."

(6) In such phrases as، يَا زَيْدٌ يَنْعُرُ "O Zaid son of Amr," يَا is preferred but both are correct.
Towards Composition
Solomon and the Angel of Death

It is related that the Angel of Death was accustomed to come openly in olden times. One day he appeared to the prophet of Allah, Solomon (سليمان) sitting on the throne of his kingdom. Solomon said to him, "Welcome, O Azrail (عزرائيل)."

There was a young, healthy-bodied (صحب الجسد) man with Solomon who feared greatly seeing the Angel of Death, and he said, "O Creator of the heavens and earth, O Knower of the weakness of his creatures, make clear (فهر IV.) to us the right way, O generous Lord." Then Azrail departed after having looked in wonder (a look of wonder) at the young man. The young man said to Solomon, "I beg you, O prophet of Allah, to transfer me to the land of China (الصين), for I am much afraid." So Solomon ordered the wind, saying, "O Wind bear this young man to wherever he wishes."

Then Azrail appeared to Solomon again and he said to him, "O Angel of Death, why did you look at the boy?" He said, "Know, O wise prophet that I have been ordered to take (قيض) his spirit in China but he is here. So I was perplexed in my affair." Then Solomon said, "O Azrail, the feared one, the young man has been transferred to China." So the Angel went to him and took his spirit there.

Notes and Vocabulary
الدرس الثامن والأربعون

حالة الجبر

حروف الجبر والمضاف إليه

يزيد بن معاوية

كانت المنقولية في فلسطين وسلافي الغصير والأوان شديد
الوزع بالصبيحة والقصص لأن ذلك سبيل أنفع إذ فيه تمر
الصكوك على الأرض وتفريدهم الفراءية كما أن فيه اختبار
الخيل والمعونة سنة.

وكان يزيد بن معاوية أحد الناس كفأ بالميد وكان يُلْبِس
كلاب الصيد أساور ذهبية وسحبت لكي كلب عيداً يخفأ به مصارع
الكلاب. وقيل إن عبيد الله بن زياد أحد من بعض أهل
الكوفة أتى بائدة ألف دينار حسب واجبه في خزان يُسْتَمَال
فُقَدَت ذلك الرجل مدينة دمشق لمشكوك حالة إلى يزيد ووجدته
في الصيد فثار المدينة فضرب حميته وصكت بعض أيام

و في ذلك يوم دخلت عليه كليته وفي قولتها الأساور الذهبية
وكانت كثيرة العنق ونحبة على الوقت، فعلم أنها ليريد قدم
إليها ما وتعتدها حتى استرحاها وإذا شارب حسب الصورة لطيف
لوجر على فرس من أجل الجليل خضر فقام إليه وسمع عليه فقال
Lesson XLVIII

The Case of “al-Jarr”

Prepositions and Annexation

Yazid b. Muawiya

The kings in ancient time and ages past were greatly fond of hunting and the chase, because that was of great benefit for training the soldiers in running, and familiarizing them with horsemanship, as well as testing their steeds and learning how to race them.

Yazid b. Muawiya was of all men most attached to hunting. He used to equip his hunting dogs with anklets of gold, and furnish every dog with a slave known as the dog's keeper to serve him. It is said that Ubaidallah b. Ziyad took 400,000 dinars as taxes from one of the people of al-Kufa and put them in the treasuries of Bait-al-Mal. And this man went to Damascus to complain of his condition to Yazid, whom he found hunting outside the city. He set up his tent and remained some days.

On the third day a bitch came in with anklets of gold on her legs. She was very thirsty and dead tired. He knew that she belonged to Yazid so he offered her water and took care of her until she had rested, when lo there appeared a youth of handsome form and gentle face on a beautiful mare. He arose and greeted him. The handsome-formed youth said, “Have you seen a bitch passing this place?” He said, “Yes, my lord.
Grammar

1. The different signs indicating جَلَالُ الْبَرَاءَةُ have been given in Lessons III., XI. and XV. They are summarized as follows:

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<td>*وَالْطَلَّاَبَاتِ</td>
</tr>
<tr>
<td>معروف بالعُرُوف</td>
<td></td>
</tr>
<tr>
<td>أَرْسَلْتَهَا لِإِلَّهِ (4)</td>
<td>حُرُوفُ الجُرُّ</td>
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<tr>
<td>لِأَبِيِّكَ وَأَبْعَدَكَ (الإضافة) (5)</td>
<td>(الإضافة)</td>
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<tr>
<td>يَلُوَّنُهَا (الإضافة) (6)</td>
<td>حَالَةَ الجُرُّ</td>
</tr>
</tbody>
</table>

is used after (1) حُرُوفُ الجُرُّ, and (2) in Annexation. (الإضافة).
By Allah, she is inside the tent having drunk and rested. Since she came I have taken care of her.'

When Yazid heard his statement, he dismounted and entered the tent of the man and drew up the rope of the bitch to take her away. The man complained of his condition to him and informed him of what Ubaidallah b. Ziyad had taken from him. So Yazid asked for an ink-pot and wrote to him to return his money.

2. The principal prepositions are:

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<th>Examples</th>
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</thead>
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<td>من</td>
<td>from (place)</td>
<td>خرج من الدار</td>
</tr>
<tr>
<td>from (time)</td>
<td>من الصباح إلىเยاينة، من الذهاب إلى المكان</td>
<td></td>
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<tr>
<td>made of</td>
<td>اسوار من ذهب</td>
<td></td>
</tr>
<tr>
<td>some of</td>
<td>شربت الكلبة من الماء، قد أراك من ابنه</td>
<td></td>
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<tr>
<td>(or partitive)</td>
<td>كان الفرس من أجمل البغل</td>
<td></td>
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<tr>
<td>on account of</td>
<td>مات من العطش. تعجب من ذلك</td>
<td></td>
</tr>
<tr>
<td>than</td>
<td>هو أفضل من أخيه</td>
<td></td>
</tr>
<tr>
<td>(after comparative)</td>
<td>دعوت من العدو. قرب الجيش مسني</td>
<td></td>
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<tr>
<td>nearness</td>
<td>ما كان لك من المال</td>
<td></td>
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<tr>
<td>in the way of</td>
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<tr>
<td>إلى</td>
<td>to (motion towards a place)</td>
<td>ذهب إلى البيت</td>
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<tr>
<td>until (time)</td>
<td>من البداية إلى النهاية</td>
<td>(See: etc.)</td>
</tr>
<tr>
<td>في</td>
<td>in</td>
<td>في الجحيم كملغة. في تلك السنة</td>
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<tr>
<td>into</td>
<td>وقع في البئر</td>
<td></td>
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<tr>
<td>among</td>
<td>من فيكم كريم</td>
<td></td>
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<tr>
<td>about</td>
<td>نكلست في هذا. افكر فيه ورغب فيه</td>
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<tr>
<td>Meaning</td>
<td>Examples</td>
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<td>--------------------------------------------------------------------------</td>
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<tr>
<td>(4) مع (association)</td>
<td>ذهب مع جاء مع طلوع الشمس</td>
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<td>هَلْ مَع النَّجْرِ سَاعَةٌ</td>
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<td></td>
<td>مع كونه غربًا</td>
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<td></td>
<td>مع ذلك مع الله علَىٰ</td>
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<td></td>
<td>قال لكم</td>
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<td></td>
<td>كان الحصان ليزيد</td>
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<td>يقال له خليل</td>
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<td>قام لمُسأَجَّد البعوضة</td>
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<td></td>
<td>مات اليوم</td>
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<td></td>
<td>ذهب عُنْه</td>
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<td></td>
<td>اجلس عَن يمين</td>
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<td>اجْتَبِ عَن هذَا</td>
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<td>مَقْعَ عَن ذَلِك دَافِع عَن نَفْسِه</td>
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<td></td>
<td>كَفِ عَنْهُ يَتَبَيّن عَنْهَا</td>
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<td>سَأَل عَنْك</td>
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<td>(5) ل (to)</td>
<td>مَهْبَ إِلَى عَضْبٍ</td>
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<td>ذهب لِلْجَالِبِ عَنْهُ</td>
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<td>أَجْسَلَ عَن يَمينيهَ</td>
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<td>أَجْتَبَ عَن هذَهْ</td>
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<td>(6) عَن (in regard to)</td>
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<td>ذهب لِلْجَالِبِ عَنْهُ</td>
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<td>أَجْتَبَ عَن هذَهْ</td>
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<td>مَقْعَ عَن ذَلِك دَافِع عَن نَفْسِه</td>
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<td>كَفِ عَنْهُ يَتَبَيّن عَنْهَا</td>
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<td>(7) كِ (like)</td>
<td>مَهْبَ إِلَى عَضْبٍ</td>
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<td>ذهب لِلْجَالِبِ عَنْهُ</td>
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<td>أَجْسَلَ عَن يَمينيهَ</td>
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<td>أَجْتَبَ عَن هذَهْ</td>
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<td>(8) بِ (for oaths)</td>
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<td>ذهب لِلْجَالِبِ عَنْهُ</td>
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<td>كَفِ عَنْهُ يَتَبَيّن عَنْهَا</td>
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<tr>
<td>(9) عَلَى (on, upon)</td>
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<td>ذهب لِلْجَالِبِ عَنْهُ</td>
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<td>أَجْسَلَ عَن يَمينيهَ</td>
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<td>أَجْتَبَ عَن هذَهْ</td>
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<td>مَقْعَ عَن ذَلِك دَافِع عَن نَفْسِه</td>
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<td>كَفِ عَنْهُ يَتَبَيّن عَنْهَا</td>
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<td></td>
<td>سَأَل عَنْك</td>
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</table>

(4) with (association) possession (see Lesson VI.) besides in spite of, although
(5) ل (to) possession (see Lesson VI.) of (in regard to) for (purpose) time at which
(6) عَن (in regard to) at (after verbs denoting flight, avoidance, defence etc.)
                          (after verbs denoting uncovering, revealing, informing etc.)
                          about
(7) كِ (like) (It is not used with except redundantly with (as)
                          (It is not used with except redundantly with (as)
(8) بِ (for oaths)
(9) عَلَى (on, upon)
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<td>according to</td>
<td>لي عليك دين. على أن أفعل ذلك</td>
<td>قسَّل آدم على الملكة</td>
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<tr>
<td>(debt)</td>
<td></td>
<td>كان على دين المسيح. على هذا الشروط</td>
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<tr>
<td>(superiority)</td>
<td>اذكر الله على رجتته</td>
<td>فقتّل الدواء أسدًا على سوء ستُر</td>
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<tr>
<td>(ground or basis)</td>
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<td>على هذه الطريقة</td>
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<td>in spite of</td>
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<td></td>
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<tr>
<td>(rule or standard)</td>
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<tr>
<td>by, at</td>
<td>مرتين به كأنه أخذ يدق.</td>
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<tr>
<td>by means of</td>
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<td>مخلص يعممو آذهب باسم</td>
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<td>in</td>
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<td>كتب بالقام</td>
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<tr>
<td>(instrument)</td>
<td>اشترى الكتب بجنين. أبابي أنت وأمي</td>
<td></td>
</tr>
<tr>
<td>(price)</td>
<td>بالله</td>
<td>ليس هو مجانيل</td>
</tr>
<tr>
<td>(oaths)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(prefixed to predicate in negative sentences)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>many a</td>
<td>ربُ رَبِّ رَأيْتُهُ جاهِلًا</td>
<td></td>
</tr>
<tr>
<td>until, up to</td>
<td>سلام هي حتى مطلع الفجر.</td>
<td>حتى الموت</td>
</tr>
<tr>
<td>since</td>
<td>استرحت منذ حضورها</td>
<td></td>
</tr>
</tbody>
</table>
The proper use of prepositions is one of the most difficult tasks in acquiring accuracy in Arabic. The lexicons usually give the particular prepositions used with verbs and the problem is a matter of mastering vocabulary rather than of syntax.

3. The different uses of لئ - لئ

1. (Real Annexation). From Lesson IX it was seen that Annexation has the force of the preposition ل. It may also have the force of or من in:

(a) Possession. بيت الملك "The king’s house" "The man’s tent."

(b) Specification of time, place, material or implied من درب "bracelets (or anklets) of gold," "the city of Damascus."

(c) Nouns with superlatives and with ordinal numerals (see Lesson LVI). "On the third day." "He is most attached of all men to hunting."

(d) Nouns after cardinal numbers 3–10, 100, 1000 etc. (see Lesson LVI). "He has three dogs and a thousand dinars."

(e) Nouns after words like فجع "outside the city," "afternoon."

(f) Nouns after such indefinites as لكل "for every dog." "Some of the people of Kufa."

2. (Verbal Annexation). This kind of annexation has the form without the meaning of annexation. It represents the condensing of a clause. The first noun is a derived noun that is the صفة لكنية اسم الفاعل etc. It is used:
(a) To replace a verb and its object, as "The keeper of the dog" for "Keeping the dog."

(b) To replace a verb and its subject, as "The beloved of Allah" that is the one, whom Allah loved." "Keeping the dog."

(c) For description and character, as "A young man handsome of form and gentle of face" for "A young man, whose form is handsome and whose face is gentle."

(d) Annexation of an adjective to its noun. In verbal annexation the construction is so weak that the rule depriving the مُصَافَ of its article is sometimes suspended as in, "The young man of handsome form."

Towards Composition

It is related that a certain king often went out (كان كثير الخروج) from his house to some place (or other.) One day he went to look at the insane in their asylum. The guard of the asylum showed him some of the rooms. He visited three and in the fourth room he found a youth, of handsome form and nice shape (شكل), in the cleanest of clothes and of the best appearance, of good-looking face and fine countenance (بعي الطلمة). There appeared in him marks (أمارات) of sagacity and signs of intelligence and indications (دلالات) of being wide-awake (النُباثة). The king approached him and asked him some questions to which he answered. After all this the insane man said to the king "You have asked me more than ten questions about things and I have answered you. Permit me to question you." The king said, "Ask whatever you wish." The insane man said to the king, "When does the
sleeper find enjoyment (لايَدَة) in sleep?" He said, "In the state of sleep." The insane man said, "This is impossible, because the sleeper in the state of sleep is devoid of feeling (احساس)." The king said, "Before sleep." The insane man said, "The enjoyment of a thing is not to be found prior to its existence." The king said, "After sleep." The insane man said, "The enjoyment of a thing that is past is not to be found."

So the king found him witty (طرف X) and called him to drink. When he gave him the cup, the insane man said, "O king, you drink this to become insane like me, and I drink it to become like whom?" So the king repented of wine from that hour.

Notes and Vocabulary
Lesson XLIX.

Review of the Cases of "Isms"

Towards Composition

Saved by the Help of Allah

It is related that a certain night the Sultan of Sicily (ṣīlīya) was sleepless (אַרְכּ) and sent to his naval (of the sea) commander saying, "Send a ship at once to Africa (אַפְרִיקָה) that they may bring news of it." The commander prepared the ship and sent it in obedience to the order of the king. When they arose in the morning, lo (תִּלָּה) the ship was fixed in its place. The king said to him "Haven't you done what I ordered you to do?" He replied, "O king I have obeyed (מַלְאָל VIII.) your order and have only done your desire, just as I have only purposed your good pleasure. I sent the ship and it returned after an hour. The lookout (מַטְפַּת) of the ship will speak to you." So he came and with him a man. The king said, "What prevented you from going where I ordered you?" He replied, "I went with twenty men, and at the dead (גרוֹף interior) of night there came a voice saying, "O man, O man, take my hand. O Allah, O Allah, O Suceour of those who call for help (גָּאַת X.), O Greatest in mercy." He repeated this many times. We replied, "Here we are (לְבָאִיךָ) here we are," and went in the direction of the voice and found this man drowning and took him out of water and placed him on our ship. We asked him of his state and he replied, "We were sailing (כִּלְע IV.) from Africa in our ship in which there were thirty kantars of gold. Later our ship sank and I continued swimming (סִיב) some days until I found death and felt there was no help except from you. So I thanked Allah very greatly and said, 'Praise be to him who aroused (סֶפֶר IV.) the Sultan and made a mighty one sleepless to save a drowning man. There is no god but Allah. Praise be to Thee, Thou Most Merciful One.'"
الدرس النموذجي
أنواع الحروف

رأي أحد الوطنين في المعاهدة

يا معشر الخلفاء، أما أن كنتم بعين تثبتوا، فقد وله تحقق شرعية الإخلاق، وأنكم تحققت هذه المعاهدة لحقت عليكم دولة. ألا تدعون تثبتوا البلاد؟ هذا ما كنتم الفرصة واسعة للاستغلال، فكانتوا قد كنتم ترضوا رفقة رئيس الحكومة فأصبح الشكر.

فمنذ اليوم الذي أضفت فيه المعاهدة وإذا ما كنتم على دراستها لعلي أبداً فيها فائدة، ولكني لم أجد وليكنكم لم أجد فائدة تكسب بل وجدت الفير صحيحاً، فألحنا أن نقوم لنا قائلة:

وإن نقدم خطاوة إلى الأمة إذا ما كنناها.

إحترموا صيتها في صدف لا تجدون فيها إلا استشادة. هذا خلا بغض الحقوق التي كانت لذا فضاعت، ولكني كنناخدوا من كل هذا أناروا للكلا المعاهدة بالإ ธان على سبيل المثال فإذا ما يجمعها وما بينه، لكه أنه قد كنتم على العلم بالله في الدنيا، والعالم الآخر.

أيما الرجال، كنناخدوا أنه لا زمان في أن مصر والسودان جمع

واحده مريضها، من تكون مشتركة بلغة وحيدة ودين واحد وفصلهماء.
Lesson L

The Kinds of "Harfs"

The Opinion of a Nationalist on the Anglo-Egyptian Treaty

O body of Egyptians, now surely you have to be awake. Certainly by Allah, the legality of the occupation has been realized. Verily if you were to accept this treaty submission is yours. Will you not stir up your courage and so rescue the country? Behold before you the opportunity is wide! Will you not avail yourselves of it and so obtain your desire? Why does the head of the government not reject it and thus deserve thanks?

From the day in which the treaty was signed I have kept studying it that perchance I might find some value in it, but I have found none.

Would that I had merely found no value but rather I found wrong embodied in it. And by Allah, we shall never have anything to stand on nor shall we ever advance a step forward, whenever we accept it.

Examine it well and you will find that it is only enslavement. This besides some rights which we had and have been lost. And in order to be sure of all this look at the article which deals with the Sudan, for example. Whenever you investigate it, it will show you that it is lost and that the English have the booty and we have to pay the bill.

O men, be certain that undoubtedly Egypt and the Sudan are one body, which joint interests bind together, one language, one religion. Dividing them means destruction and a denying of what nature demands.
Grammar

The verbs are indeclinable (لا تَحَوَّلُ لَها مِنْ الإِعْرَابِ) (لا تَحْوِلُ لَها مِنْ الإِعْرَابِ)

1. They are sometimes classified according to the number of letters they contain.

   (1) Of one letter the following are in common use:
       أ. ب. س. ف. ك. ل. و.

   (2) Important ones of two letters are:
       إ. ذ. أ. م. أن. أو. ع. ن. ف. ك. د. ك. م. ك. هو.

   (3) Among the many which have three letters the commonest are:
       أ. ل. أن. ي. م. ر. ب. إلى. إذا. إذا. ع. ك. ل. ف. م.

   (4) Illustrations of those of four letters are:
       إل. أ. أ. أما. أ. حا. ك. حي. كان. أ. ل. فأ. لك.

   (5) Of five letters there are:
       إل. أ. أ. أما. أ. ك. حا. ك. حي. كان. أ. ل. فأ. لك.

2. They may however be more logically classified as to their use. Some of the most commonly used particles are:

   (1) حَرُوفُ الْعِجْرَةِ prepositions, see Lesson XLVIII.

   (2) حَرُوفُ العَطْفِ conjunctions, see Lesson LII.

   (3) أن. إن. أذن. كِي (تَوَاصِبُ الفَعْلِ) حَرُوفُ النَّصْبِ such as 

(see Lesson XXXVI).
All the Egyptian governments in spite of their different party policies in the past and present have agreed that Egypt and the Sudan are not to be separated.

The country during all the stages of its struggle has continued to advocate nullification of the agreement of 1899. Yes, indeed, the country has advocated that oftentimes and we do not understand how the Egyptian delegates have accepted this treaty.

(4) لم - لِ. لا الناية (حوام الفعل) خروف الجزم (see Lesson XXXVI).

(5) حروف النداء, المداني vocative particles which are used with like يا يا. (see Lesson XLVII).

(6) نعم أحرف الجواب words that affirm or deny, as, لا “no,” “yes” “yes” after a negative statement, “yes” after a positive statement.

(7) ان.لا. ما. إن. لَما. لم articles of negation, as, لم (See Lessons XVII. XXIV. 5. and XXXVI).

Towards Composition

While the Egyptians are thinking about the end of the English occupation of Egypt, the English from their side are working for establishing firmly their feet and continuing the occupation forever. Indeed, man is unable to understand in detail what is meant by the occupation so long as the intention of the English is not clear. Indeed man asks himself, "Does England wish to annex Egypt to her possessions or does she only wish more special consideration than others?" If she withdraws from Egypt will there be injury in the withdrawal to her welfare? Allah knows that the fact is contrary to that. If you wish the matter to be elucidated study it from the time England occupied the country.

Notes and Vocabulary
Grammar

1. The case of many words depends upon that of a word preceding them, that is, a word is مرفوع because it follows (or is a
Lesson LI

The Sequents

The Attribute

The political circles in Paris do not conceal the importance of the withdrawal of Japan from the naval conference and the consequences, serious in effect, which may grow out of it. They regret this event of great import which prevents the cooperation of a state — of great fame and considered one of the most powerful naval states — in the agreements which may be made between the great naval states. Then these circles whose anxiety is evident, do not conceal it from the standpoint of the result of the proposals which France has made regarding that which is connected with the interchange annually of information between states regarding the war vessels which they will construct and the amount of the tonnage, which is expected to be limited.

It is not known at present whether it is possible to investigate the making of worthwhile agreements between these four powers of the West on the basis of the French proposals.
| Kinds of 
|---|---|
| The words which precede and determine their cases. 
| (1) | حقيقة |
| (a) | حقيقة |
| (b) | سفيرة |
| (2) | المعروف عليه |
| (3) | الموعد |
| (a) | مطابق |
| (b) | بعض من كنال |
| (c) | المبدل فيه |
| (d) | ميال |

3. The word **النَّمَّتْ** (the real attribute) is that which qualifies the noun preceding and agrees with it in being definite or indefinite, and in number (see Lesson XII.), gender and case as مثال "The officers living in the new barracks came last night by special trains."

4. **النَّمَّتْ** is originally a derived adjective that is اسم فاعل اسم مفعول etc., but it may be:

   (1) في يومنا هذا "In this our day."

   (2) السفن التي بنىها اسم موصول "The vessels which it constructs."

   (3) (with the) الاقتراحات الفرنسية "The French proposals."

   (4) الحادث ذو يدان العظم "The incident of great import."

   "Orders of great importance."

(5) A sentence or phrase qualifying an indefinite noun as,
"France is a state which is considered among the strongest states."

"A merchant who sold all he had was there."

5. The noun (the causal attribute) although denoting a quality in the which follows it, yet in definiteness or indefiniteness and in case it is attracted into agreement with the which precedes it. This is always singular in number, but agrees in gender with the following.

(1) The which follows is always and annexed to this there must be a pronoun referring to the preceding just as in many relative sentences, see Lesson LVII.

Exx. "The forces which were wanted to be moved will leave." "The consequences serious in effect."

(2) The definite article which is put on in these sentences really replaces the relative pronoun as the his.

(3) The attribute of the sentence using often stands for a verb in the relative sentence. Since its subject is an which follows it, it is singular. This explains why is singular for it was originally a verb preceding its .

Examples showing the agreement of are

The man (men) whose father (brothers) is (are) generous came.
The man (men) whose mother (sisters) is (are) generous came.

The lady (ladies) whose father (brothers, servants) is (are) clever came.

The lady (ladies) whose mother (sisters, works) is (are) good came.

Substitution Sentences

I saw the aforementioned king.

We honoured the poet, whose characteristics are generous.

I passed by an Arab, whose brother is poor.

We did not speak with the hard-hearted teacher.

Towards Composition

Last night certain important orders were issued (صدر) to the officers of the army living in the city to go to the camp at seven o’clock in the morning in order to travel as directed.
The instructions were that the forces which were wanted to be moved should leave by special trains at 10 A.M. for Beni Suef (بني سويف), al-Minya, and al-Fayum (الفيوم). The Railways' Administration was prepared for these unexpected (التجانس) movements of transportation.

But I learned today that orders had come for delaying (نجا IV.) travel so the officers and the troops will not leave the barracks pending instructions. Not one of them came down to the city on Friday as is their usual custom. The trains which were expected to be used remained at the Asyut (اسيوط) station prepared to be ready for travel whenever ordered.

Notes and Vocabulary
الرسالة الأولى والثانية

الاثناء

كان في جبل إبنان رجل من العباد مزعولاً على الناس يأتيه
كل ليالي رضف يأكل منه ويترى الله فافقق أن انقطع عنه
الرضف ليلا من الليل فعندما أصبح نزل إلى قرية سكنها
نصرف ثم استطاع شيخاً منهم أعطاه رضفاً من خبر الشعر.
وكان في دار ذلك الشيخ العربي كل أربض مهرد فلقب
بالعايدة وتمزج عليه وتكل في ذيله فأطلق إليها العلايد رضفاً فاقتله
الكتب وتبقي العلايد مرة أخرى أطلق إليها العلايد الرضفا الآخر
فأكله وتبقي مرة أخرى واشتد حريمة وأمسك بيدله فقال
العائد سبعنا الله ثم أركبنا أكل حريه منك.
فأطلق الله الكتب فقال لنا أن قبل الحريه، إن الله
أحرى ثم ذاك الشيخ العربي بل داره واقفع ما بلغه لي من عظام
وتحتر وساته عندي أشيعت أم جمع وكتب أمر العظام
حتى كانت منه مثلا لما كان راقيا ورغم ما نسيبي
فألن أياً مافيما بل سمعنا جداً من عدم الأخلاق.
وياً يعفلي علينا أين لم يوجد هو بقفوشي وعند ذلك ثم أفارق داره بل كان
Lesson LII

The Sequents

The Conjunction and Its Particles

In the Lebanon mountains there lived a lone worshipper separated from all mankind. He used to get a loaf of bread to eat every night, for which he thanked Allah. It happened one night that he failed to get the bread, so when he got up in the morning he went down to a village whose inhabitants were Christians. Then he asked one of their shaikhs for food and he gave him two loaves of barley bread.

In the house of this shaikh there was a mangy emaciated dog which caught up with the pious man, barked at him and fastened himself on to his skirts; so the pious man threw him a loaf and the dog ate it and again caught up with the pious man. So the pious man threw him the other loaf which he ate and again caught up with him. His snarling increased and he caught on to his skirts. The pious man said, "Allah be praised, I have never seen a dog less ashamed than you."

Thereupon Allah made the dog speak and he said, "I am not shameless. Know that I guard the sheep of that Christian, nay rather his house. I am content with what he gives me in the way of bones and bread. It is all the same to me whether I am filled or I hunger. I am accustomed to be pleased even with a dirty bone. No day have I been grieved but rather well pleased. Perhaps he forgets and I remain hungry for days, nay rather worn out and days sometimes come when he himself finds nothing, for lack of food. But in spite of this I have never forsaken his house, rather it has been my habit to be thankful..."
Grammar

(Conjunction). The word joined is connected with its antecedent by one of the conjunctive particles (حروف العطف) which join words, phrases and sentences, and are as follows:

<table>
<thead>
<tr>
<th>حروف</th>
<th>Meaning</th>
<th>Purpose</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٌوَّ</td>
<td>and</td>
<td>plurality in general</td>
<td>رأيت العادة والكتب</td>
</tr>
<tr>
<td>فَ</td>
<td>and then</td>
<td>for sequence or consequence</td>
<td>دخل الرجال فالأولاد</td>
</tr>
<tr>
<td>َمُمَّ / َمَثَ</td>
<td>then after an interval</td>
<td>مثلاً: خرج العلماء ثم الشبان أسر من العظام حتى الملوثات مية مكة كتب وقتاً لكن راحيةٌ بُقِع جالساً ليل متعماً.</td>
<td></td>
</tr>
<tr>
<td>َحَتَّى</td>
<td>even limit</td>
<td>مثلاً: خرج العلماء ثم الشبان أسر من العظام حتى الملوثات مية مكة كتب وقتاً لكن راحيةٌ بُقِع جالساً ليل متعماً.</td>
<td></td>
</tr>
<tr>
<td>ِلْكِنَّ</td>
<td>but</td>
<td>correction after affirmative sentence</td>
<td>مثلاً: خرج العلماء ثم الشبان أسر من العظام حتى الملوثات مية مكة كتب وقتاً لكن راحيةٌ بُقِع جالساً ليل متعماً.</td>
</tr>
<tr>
<td>َبَلَّ َأَوْ َأَمْ َأَيْ</td>
<td>but rather, nay self-correction</td>
<td>مثلاً: خرج العلماء ثم الشبان أسر من العظام حتى الملوثات مية مكة كتب وقتاً لكن راحيةٌ بُقِع جالساً ليل متعماً.</td>
<td></td>
</tr>
<tr>
<td>َأَوْ َأَمْ َأَيْ</td>
<td>or choice or division alternative (after a question)</td>
<td>مثلاً: خرج العلماء ثم الشبان أسر من العظام حتى الملوثات مية مكة كتب وقتاً لكن راحيةٌ بُقِع جالساً ليل متعماً.</td>
<td></td>
</tr>
<tr>
<td>َلَا َأَيْ</td>
<td>not</td>
<td>negation</td>
<td>مثلاً: خرج العلماء ثم الشبان أسر من العظام حتى الملوثات مية مكة كتب وقتاً لكن راحيةٌ بُقِع جالساً ليل متعماً.</td>
</tr>
<tr>
<td>ِإِيْاً َأَيْ</td>
<td>either</td>
<td>absolute alternative</td>
<td>مثلاً: خرج العلماء ثم الشبان أسر من العظام حتى الملوثات مية مكة كتب وقتاً لكن راحيةٌ بُقِع جالساً ليل متعماً.</td>
</tr>
</tbody>
</table>

(1) If the first word be a pronoun governed by a preposition, the
if anything comes along, if nothing I am patient. But as for you, O man, you are either a believer or a liar, for you do not bear hunger one night in which you are deprived of the loaf. You have turned from the door of the One who sustains His creatures to the door of a man. All I have said to you is truth not falsehood. So who of us is the more shameless I or you?" When the pious man heard that he struck his head with his hand and fell down unconscious.

Towards Composition

It is related that two men, one called Deceiver (الخليفة) and the other Dupe (العمق) found a box in which there were many dirhams
and dinars. So Dupe said to Deceiver, “Take half and give me half.” Deceiver said—and he was treacherous not faithful—“I do not like dividing (القَطْمَة) but sharing is better, so whether the money is little or much, it is ours. Let us bury the box inside this hollow tree and take from it a part and then a part as much as (الْقَدْر) our need.” Dupe agreed to that and they buried the money and went away.

After a month or part of a month Deceiver came and took the money all of it. Some days after that Dupe went and said to him, “Come let us bring a part of the money, for I am in need of it.” They went to the tree and searched for it and did not find anything. So Deceiver said to his friend, “You have taken the money.” So they went to the judge and told him the story. He said, “What is the evidence?” Deceiver said “Ask the tree it will inform you.” So the judge, even his chamberlains (حِكَاب) came to the tree. Then the judge addressed the tree. And the father of Deceiver was inside it according to the command of his son so he answered, “Deceiver did not take the box, but Dupe.”

The judge was amazed and walked round (دار حَوْل) the tree and saw the end of a garment, so he ordered the tree to be burnt. When the old man felt the fire he cried out, “I am the speaker, not the tree.” So he was taken out and punished—he and his son.

Notes and Vocabulary
الرسى الثالث والثامن
التوكيد والبدل

بطانت وسلحيفة

كان في الأثمان الأول عظيم سكنت فيه بقان كانا
تاً كانان من عشري و كثيران من ماي و في الغدير ذاها كان
تمكن سليحه، و وقعت الألفية بين الثلاثين سكاها البطانين
والسلحيفة فاتفق أن غرب الغدير ماء فجات البطانين انفسهما
لزلاع السلحيفة وقالتا ليه آلان قد آن الرجاء ووقع الشتاء
والفرقة والقطم فيها.

فقالت السلحيفة بالوا ليل وبقت وقالت ما جبل في أن
أذهب معكم فأزالت البطانان تأخذ نفسنا و لا يشكون نحن أن
تشكلي لعلك أنت لا تشكلي نفسك ولا يشكون فقالت لبى
صاحبها السلحيفة إن إلى أنت اذن موعد البطانان إذ رأى الغليان
ابنهم أذنًا طرنا بك وتمعجوكم كلهم على طرانتي يك فعليك أن
تصبري ولا تشكلي أنت نفسك ولا ترمي قول الغليان من
صمت نجا وقولهم إن البطان مو كله بالقطم فأنت
شكليت فلا تلعن إلا ذاك و يكونذبك على عينيك.
Lesson LIII

The Sequents
Emphasis and Substitution

The Two Ducks and the Tortoise

Long ago there was a great pond in which two ducks lived, eating from its pasturage (green herbs) and drinking from its water. In this very pond lived a tortoise and there came to be a friendship between all three of them, the two ducks and the tortoise. It chanced that the pond-its water decreased, so the two ducks themselves came to bid farewell to the tortoise and said to it, "The time of migration has come and dispersion separation and the breaking of ties have befallen us."

The tortoise called out in despair and wept. It said, "What is my device to enable me to go with you?" The two ducks said, "We shall take you with us, but we fear that you will speak, for you are not able to control your self-your tongue." Then their friend, the tortoise, said to them, "Verily, I shall not utter a sound." The ducks said, "When the whole of creation sees us flying with you and they all marvel at our flying with you, you must be patient and not speak—you, yourself, nor forget the saying of the distinguished men, 'Whoever is silent is saved,' and their saying, 'Verily, trial comes after utterance,' so if you speak blame no one but yourself and your fault will be on your own self."
Grammar

2. The noun كيدُ (Kid') is used for emphasis and to remove any possibility of uncertainty.

(1) The verbal corroboration (verbal corroboration) is the repetition of the word itself. A noun, verb, particle, or even a sentence may be repeated for emphasis.

Let your speech be Yea, Yea; Nay, Nay.

The truth, the truth (verily, verily) I say unto you.

He came, he came the pilgrim.

An annexed pronoun or one not visible in a verb but understood may be corroborated by the corresponding unattached pronoun referring to the thing emphasized.

"I came," هلCOME (self) "He struck me," نَهَأ "He came."

(2) The unattached pronoun (corroboration in meaning) is made possible by the use of the following words to which are attached pronouns referring to the thing emphasized.

(a) Singular. انثَي "self".

In this very pond.

The girl herself said.

With verbs, the disjunctive pronoun must be used before these words.
So the two ducks took the two ends of a rod on their necks and said to the tortoise, "Catch the rod with your mouth." Then they flew in the air. Some of the people saw this and marvelled, and they themselves talked together of this sight. The tortoise was unable to be patient and spoke. So it fell and was killed.

Ex. "You yourself (f.) speak."

(b) Dual. Both the boys sought both the books.
Masc. Both the girls said both the words.
Fem. Both the boys sought both the books.

(c) Plural (also Singular). All his friends came.
General or All the girls came.
"All the angels without exception prostrated themselves."

After and its pronoun, there is sometimes further corroboration by the use of as, "All the men."

These words may be used in with nouns, see Lesson XLVIII., as, "The same man," "All the men."
and when so used remain the same for all three cases. "I saw both of the two men."

When is used in the dual and plural, the form for both is as, "The two ducks themselves."
2. **is the substitution of something for an already mentioned. There are four kinds of **

(1) **the substitution of one word for another, identical with it in denotation.**

The Khalifa al-Mutasim was walking.

A kind of without called is very similar to this kind of . In the sentence the word may be either, if it is a mere substitution, but if it distinguishes which brother.

(2) **the substitution of a part for the whole.**

You have brought (caused) him happiness—some of it.

He ate the fish—half of it.

(3) **is the substitution of something inherent or included in, or possessed by that is,**

Zaid—his learning surprised me.

The pond—its water dried up.

The Commander—his good keep you.

(4) **is a substitution which is wholly different from**

It oftentimes corrects an error or forgetfulness.

He ordered them to pay him six—seven thousand dinars.

I ate bread—meat.

Towards Composition

It is related that the Khalifa al-Mutasim (the) was one day walking by himself far away from his friends, all of them. The rain was heavy. He saw an old man with a donkey on which were (a load of)
thorns. The donkey fell down and the thorns—all of them—fell off.

Then al-Mutasim himself got down from his beast and tucked up his sleeves (hands) both of them in order to rescue the donkey. The old man said, "O, youth, do not ruin your garment." Al-Mutasim said, "This is of no importance to me." Then he picked up the thorns, all of them, and placed them on the donkey itself.

The old man said, "I ask Allah to give you success for the good deed, the deed of kindness. You have brought (caused) me rest—some of it."

When the friends of al-Mutasim came he ordered them to give the old man four, five thousand dirhams. They gave him, and said to him, "The Commander—his good—keep you." So the old man knew that he was the Commander of the Believers. Thus he prayed for him. This is the utmost that is possible for kings in the way of goodness of character and its perfection.

Notes and Vocabulary
الدرس الرابع والخمسون

العذاب

يعقوب

كان لابن عمٍّ مالك الأكبر عيسو والأصغر يعقوب الذي أعقب إلههم وسأله وردت عليه أشياء إسرائيل اللهم فحكم عيسو على عقوبة من أجل البركات التي باركه بها أنه فهرب عقوب إلى حاران وعاشه هناك عند (أبان) كاهل وعاد مدة من الزمن أراد أن يرحل إلى أبويه. فقال آناني في عشور من سنة في بنيك خذ بزاك أربع عشر سنة اعتمدك ويبتغيك وست سينين يعفوك وقد غبرت أجرتك عشر مرات. فأخفف عقوب في كرسيه وأخذ بما أدى يدويه قد يدعي أبويه مائة عشر، وعشيرين ت消費ً ما كنت تعده وعشيرين سكنيا ثلاثين ناقة مرضعة وأولادها أربعين يقدر وعشيرة إبراهيم عشان أتانا وعشيرة حم ودفنا إلى بآد عيسو قطباً على جدة ورفع عقوب عيسو ونظر وإذا عيسو مثيل وعشيرته ارتدت رجلي. وإذا عقوب نفسه إلى الأرض سبع مرات حتى أقرب إلى أبيه. وكس يعسو إلقائه ووقيع على عثود. ووقفت ومكنكة.
Lesson LIV

Cardinal Numbers

Jacob

Isaac had two sons, the elder Esau and the younger Jacob, who left twelve sons from whom were the twelve tribes of Israel. Esau brooded a secret hatred against Jacob because of the blessing wherewith his father blessed him. Jacob fled to Haran and served there his maternal uncle Laban. After a time he wished to return to his father, so he said, "I have been now twenty years in your house, and I have served fourteen years for your two daughters and six for your cattle and you have changed my wages ten times."

Then Jacob went his way and he took of that which came to his hand a present for Esau his brother. Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their young, forty cows and ten bulls, twenty she-asses and ten asses. And he delivered them into the hand of his servants, every flock by itself. And Jacob lifted up his eyes and looked and behold Esau was coming and with him four hundred men. But Jacob passed over and bowed himself to the ground seven times until he came near to his brother. And Esau ran to meet him and fell on his neck and kissed him, and they wept.
Grammar

1. Since most of the cardinal numerals have masculine and feminine forms, examples of the commonest numerals used are given in the list below. The gender of the numeral is determined by the singular of the noun with which it is used and not by its form in the plural.

Numeral with nouns, whose singular is masculine.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>عشرةُ، عشرةُ، إحدى عشرةٍ، إحدى عشراتٍ</td>
</tr>
<tr>
<td>2</td>
<td>ثلاثةُ، ثلاثةُ، إحدى عشراتٍ، إحدى عشريٍّ</td>
</tr>
<tr>
<td>3</td>
<td>أربعٌ، أربعٌ، إحدى عشريٍّ</td>
</tr>
<tr>
<td>4</td>
<td>خمسٌ، خمسٌ، إحدى عشريٍّ</td>
</tr>
<tr>
<td>5</td>
<td>ستة، ستة، إحدى عشريٍّ</td>
</tr>
<tr>
<td>6</td>
<td>سبع مرات، سبع مرات، إحدى عشريٍّ</td>
</tr>
<tr>
<td>7</td>
<td>ثماني معلقات، ثماني معلقاتُ، إحدى عشريٍّ</td>
</tr>
<tr>
<td>8</td>
<td>تسع، تسع، إحدى عشريٍّ</td>
</tr>
<tr>
<td>9</td>
<td>عشرة، عشرة، إحدى عشريٍّ</td>
</tr>
<tr>
<td>10</td>
<td>إحدى عشرة سنة، إحدى عشرة سنة</td>
</tr>
<tr>
<td>11</td>
<td>إحدى عشرة سنة، إحدى عشرة سنة</td>
</tr>
<tr>
<td>12</td>
<td>إحدى عشرة سنة، إحدى عشرة سنة</td>
</tr>
<tr>
<td>13</td>
<td>إحدى عشريٍّ، إحدى عشريٍّ</td>
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<tr>
<td>14</td>
<td>إحدى عشريٍّ، إحدى عشريٍّ</td>
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<td>15</td>
<td>إحدى عشريٍّ، إحدى عشريٍّ</td>
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<td>16</td>
<td>إحدى عشريٍّ، إحدى عشريٍّ</td>
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<tr>
<td>17</td>
<td>إحدى عشريٍّ، إحدى عشريٍّ</td>
</tr>
</tbody>
</table>

Numeral with nouns, whose singular is feminine.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>سنةُ، إحدى سنواتٍ</td>
</tr>
<tr>
<td>2</td>
<td>عشريٍّ، إحدى عشريٍّ</td>
</tr>
<tr>
<td>3</td>
<td>مركبةٌ</td>
</tr>
<tr>
<td>4</td>
<td>مركبةٌ</td>
</tr>
<tr>
<td>5</td>
<td>فوق مركبةٍ</td>
</tr>
<tr>
<td>6</td>
<td>مركبةٌ</td>
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<tr>
<td>7</td>
<td>مركبةٌ</td>
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<tr>
<td>8</td>
<td>مركبةٌ</td>
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<tr>
<td>9</td>
<td>مركبةٌ</td>
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<td>14</td>
<td>مركبةٌ</td>
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<td>15</td>
<td>مركبةٌ</td>
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<tr>
<td>16</td>
<td>مركبةٌ</td>
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<tr>
<td>17</td>
<td>مركبةٌ</td>
</tr>
<tr>
<td>Masculine</td>
<td>Feminine</td>
</tr>
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<td>-----------</td>
<td>----------</td>
</tr>
<tr>
<td>18</td>
<td>شتاني عشرة سنة</td>
</tr>
<tr>
<td>19</td>
<td>قسم عشرة سنة</td>
</tr>
<tr>
<td>20</td>
<td>عشرون (عشرين) سنة</td>
</tr>
<tr>
<td>21</td>
<td>إحدى وعشرون (عشرين) سنة</td>
</tr>
<tr>
<td>22</td>
<td>اثنان وعشرون سنة</td>
</tr>
<tr>
<td>23</td>
<td>ثلاث وعشرون سنة</td>
</tr>
<tr>
<td>24</td>
<td>أربع وعشرون سنة</td>
</tr>
<tr>
<td>25</td>
<td>خمس وعشرون سنة</td>
</tr>
<tr>
<td>26</td>
<td>ست وعشرون سنة</td>
</tr>
<tr>
<td>27</td>
<td>سبع وعشرون سنة</td>
</tr>
<tr>
<td>28</td>
<td>ثمان وعشرون سنة</td>
</tr>
<tr>
<td>29</td>
<td>تسع وعشرون سنة</td>
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<tr>
<td>30</td>
<td>ثلاثون (ثلاثين) سنة</td>
</tr>
<tr>
<td>31</td>
<td>أربعون سنة</td>
</tr>
<tr>
<td>32</td>
<td>خمسون سنة</td>
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<tr>
<td>33</td>
<td>ستون سنة</td>
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<td>34</td>
<td>سبعون سنة</td>
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<td>35</td>
<td>ثمانون سنة</td>
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<td>36</td>
<td>تسعون سنة</td>
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<td>37</td>
<td>ثلاثون سنة</td>
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<tr>
<td>38</td>
<td>أربعون سنة</td>
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<tr>
<td>39</td>
<td>خمسون سنة</td>
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<tr>
<td>40</td>
<td>ستون سنة</td>
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<tr>
<td>41</td>
<td>سبعون سنة</td>
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<tr>
<td>42</td>
<td>ثمانون سنة</td>
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<tr>
<td>43</td>
<td>تسعون سنة</td>
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<tr>
<td>44</td>
<td>ثلاثون سنة</td>
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<tr>
<td>45</td>
<td>أربعون سنة</td>
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<tr>
<td>46</td>
<td>خمسون سنة</td>
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<tr>
<td>47</td>
<td>ستون سنة</td>
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<tr>
<td>48</td>
<td>سبعون سنة</td>
</tr>
<tr>
<td>49</td>
<td>ثمانون سنة</td>
</tr>
<tr>
<td>50</td>
<td>تسعون سنة</td>
</tr>
</tbody>
</table>
2. From the examples given above the following rules may be deduced.

(1) 1 and 2 are used with nouns for emphasis, as

"One book only," "One hour only;"

"Two books only," "For two hours only;"

(2) From 3 to 10 the noun which follows the numeral is جمع and مضاف إليه (to the number).

The number used with a noun whose singular is masculine ends in ُ that is the gender of the numeral is opposite to the gender of the singular of the noun; the number used with a noun whose singular is feminine omits the ُ.

In Arabic the general rule is العدد عكس المعدد. *The number is the opposite of the thing numbered.*
The number is fully declinable as بعد ستة أيام.

(3) From 11 to 99, the noun which follows the numeral is in the مَنْصُوب and because it is regarded as مُمَرْضٌ (see Lesson XLVI.)

(4) From 100 upwards the noun which follows the numeral is مُصَاف إلَيْهِ مَمْرُضٌ However the noun is governed by the number immediately preceding it, so “635 books” is

(5) With 11 and 12, 21 and 22, etc., the gender of the units as the case of “one” and “two” agrees with the noun. 

(6) With 13 to 19, 23 to 29, etc., the gender of the units, as in the case of 3 to 10, is the opposite of that of the singular of the noun.

(7) With 11 to 19 the “teen” part of the compound number agrees in gender with the singular of the noun.

(8) In 11, 13 to 19 both parts of the number are indeclinable.

(9) In 12 the “teen” part only is مُعِينٌ علَى الفَتْح.

(10) 20, 30, 40, etc., are the same for masculine and feminine.

(11) “A few” is used for an indefinite number between 3 and 9, and is declined singularly.

"لذين" وعشرون سنة

أثنان وعشرون سنة

أثنان عشرة أERA.  أُحد عشرة أERA.

أثنان وعشرون سنة

"A few hours."  "A few days."
“Between 11 and 19 women.”
“Between 11 and 19 men.”

There is another indefinite, meaning “surplus,” “upwards of.”

“More than 40 men came,”
“I saw more than ten girls.”

(12) The numeral may be defined as follows;

(a) \[
\begin{align*}
\text{الرجال} & \quad \text{الجماصة} \\
\text{الرجال} & \quad \text{الجماصة}
\end{align*}
\] 
Grammatical construction

(b) \[
\begin{align*}
\text{الرجال} & \quad \text{المضاف إلها} \\
\text{الرجال} & \quad \text{المضاف إلها}
\end{align*}
\]

“The five men.”

“The 15 men.”

“The 25 men.”

“The 535 men.”

Towards Composition

Job

There was a man in the land of Uz (عَوُس) whose name was Job. This man was perfect and straightforward, fearing God. There were born to him seven sons and three daughters. His flocks were seven thousand sheep and three thousand camels, and five hundred yoke (فِئَان) of oxen, and five hundred she-asses. And his servants were many, perhaps their number was two hundred and fifty servants or more.

There was a day when his seven sons and his three daughters were eating and drinking in the house of the eldest brother that a messenger
came unto Job and said, "The Chaldeans appointed three
groups, and they fell upon the three thousand camels and took them
and killed the servants with the edge of the sword; and I only have
escaped to tell you."

And while he was speaking there came another and said, "Thy sons
and daughters were in the house of their eldest brother and behold a
great strong wind came from over the desert and smote the four corners
of the house, and it fell on the young men and they died, and I only
am escaped to tell you."

And Job arose and rent his mantle and shaved his head, and said,
"Naked come I out of my mother's womb, and naked shall I return
thither."

And when Job's three friends, Eliphaz and two others
heard of all the evil that came upon him, they made an appointment.
to come and comfort him. And they came and sat with him
seven days and seven nights. And they began to converse about the cause
of this affliction. And after questioning (taking) and answering in speech
the Lord said to Eliphaz, "My wrath is kindled against you and both
of your friends because you have not spoken the truth about me, as my
servant Job Offer up a burnt-offering for yourselves and my servant Job
shall pray for you."

The Lord blessed the latter end of Job more than his beginning.
For he had fourteen thousand sheep, and six thousand camels, and
a thousand yoke of oxen and a thousand she-asses. He had also seven
sons and three daughters. And Job lived after this an hundred and forty
years and saw his sons and his sons' sons, even four generations.
الدروس الأولى والثانية
صفات المعديدة
أسماء الأعيام والشهور

ورد في الصفحة المذكورة والتين في الباب الثاني عشر من
تجمل الأدب الجزء الأول لآلال الفرج الملطي ما يلي:
وفي هذه السنة أشهر الأعربع والسبعون سنة النبي أوعى الله
إلى دتينال النبي أبع سبعين أسبوعًا تطمنًا أثناك. ثم يأتي
الملك السليم واقلب.

هذا إذا أيننا بعددها من آخر السنة العشرين للملك
أفرعتنا الطريقلين اليمين. وهي السنة أثنتين أربيل فيها تحمي السارق
إلى أفرعين وجدت أمه يقرب القرايين وكتب عبر كتب الوحي.
و في هذه السنة أعني الناسبة عشرة من الملك طهباريوس قصير
صب السليم يوم الجمعة الثالث عشر من آذار وكان في سن الجيل
يوم السبت وإعما أسسه السليم مع ثلاثةونين يدا الجمعة. أيطير
إيما في وقت يسبح صليه نهار الجمعة. وكتب الصعود يوم
السليم ثلاثي خلون من أيار.

وصار الفظيع وطبع يوم أحد لثلاث عشرة كله خلت من أيار.
و في هذا اليوم تحのために الهيكل من داخل الأنيسككي صوت كاذب
يحيط يوم قابل: فد أزعنا على الإنزال من هناف رفعهم ذلك جدًا.
Lesson LV

Ordinal Numbers

Numeral Adverbs and Adjectives

Fractions, Days of the Week and Months

There is recorded on the 290th page and in the twelfth chapter of the first volume of Majani al-Adab the following from Abu Faraj al-Malati.

In this year was completed the seventy-fourth year which God revealed to Daniel the prophet. "Seventy weeks your nation shall be tranquil, then shall come the king, the Messiah and be killed." This (being the case) if we begin counting them from the end of the twentieth year of the King Artaxerxes, the long-handed. It is the year in which Nehemiah the cup-bearer was sent to Jerusalem and renewed the covenant by offering the offerings and in which Ezra wrote the books of the revelation.

And in this year I mean, the nineteenth year of the rule of Tiberius Caesar, the Messiah was crucified, Friday, the thirteenth of March. The Passover of the Jews was on Saturday but the Messiah ate it with his disciples on the night of Friday (Thursday night) because of the impossibility of completing it at its (appointed) time because of his Crucifixion on Friday. The Ascension was on Thursday, (three [nights] past of May) the 3rd of May.

The Pentecost was on Sunday after 13 nights of May had passed and on that day the priests of the Jews heard from within the temple a voice crying unto them, saying, "We have determined to remove from here." That frightened them greatly.
Grammar

The unit forms of the ordinals are on the measure of the first, with the exception of the masc. and fem. forms for "first" which are like 
and its feminine.

The first book.

The first year.

The second boy.

The second girl.

(Indef. To another boy.

The third man.

The third woman.

The eleventh door.

The eleventh hour.

The twenty-second man-teacher.

The twenty-second lady-teacher.

The 1347th book.

1. The ordinal numeral is used as an adjective and agrees in gender with its noun.

2. The construction used in and etc, is an example of إضافة. See Lesson XLVIII.

3. The ordinals from 11 to 19 are مبني على الفتح which is explained as a

4. For 20, 30 and upwards the cardinals are used; the units however, when combined with them use the ordinals.

5. For numerals used adverbially that is "firstly", "secondly", etc., the ordinals are used and put in منصوب which is explained as a

(see Lesson VIII) or مكان - ظروف as A watchers.

6. The multiplicative numerals are

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مفرد</td>
<td>Single</td>
</tr>
<tr>
<td>مركب</td>
<td>Double, twofold</td>
</tr>
<tr>
<td>ماعص</td>
<td>A square, quadruple, fourfold</td>
</tr>
<tr>
<td>ماعص</td>
<td>A triangle, triple, threefold</td>
</tr>
</tbody>
</table>

A pentagon, fivefold
7. The numeral adjectives expressing the number of parts making up anything are on the measure, as follows:

- biliteral (Rubiyat)
- triliteral
- quadriliteral
- quintiliteral

8. The distributive adjectives are expressed by repeating the cardinal numerals once or by words on the measure, as follows:

Exx. They entered two by two.
They went out by twos and threes.

9. The fractions are expressed as follows:

- one half
- two thirds
- three fourths
- four fifths
- five sixths
- six sevenths
- seven eighths
- eight ninths
- nine tenths

Fractions with larger denominators are expressed by the use of "a part." For example, \( \frac{7}{30} \) is "Seven parts of thirty parts."

10. The days of the week are:

- Sunday
- Monday
- Tuesday
- Wednesday
- Thursday
- Friday
- Saturday
11. The months of the Christian year or the Christian era are:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. كانون الثاني</td>
<td>January</td>
</tr>
<tr>
<td>2. فبراير</td>
<td>February</td>
</tr>
<tr>
<td>3. مارس</td>
<td>March</td>
</tr>
<tr>
<td>4. نيسان</td>
<td>April</td>
</tr>
<tr>
<td>5. مايو</td>
<td>May</td>
</tr>
<tr>
<td>6. حزيران</td>
<td>June</td>
</tr>
<tr>
<td>7. تموز</td>
<td>July</td>
</tr>
<tr>
<td>8. أغسطس</td>
<td>August</td>
</tr>
<tr>
<td>9. سبتمبر</td>
<td>September</td>
</tr>
<tr>
<td>10. أكتوبر</td>
<td>October</td>
</tr>
<tr>
<td>11. تشرين الثاني</td>
<td>November</td>
</tr>
<tr>
<td>12. كانون الأول</td>
<td>December</td>
</tr>
</tbody>
</table>

12. The months of the Muhammadan year which is a lunar year (القمرية) of 354 days are:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (زُهُبُ) الفَرْوُد</td>
<td>1. Jumah (الجمعة)</td>
</tr>
<tr>
<td>2. (شَهْرُ الْمُعَظِّم)</td>
<td>2. Shawwal (شوال)</td>
</tr>
<tr>
<td>3. (شَهْرُ الصَّمْد)</td>
<td>3. Rajab (رباب)</td>
</tr>
<tr>
<td>4. (رَيْبِعُ الثَّانِي)</td>
<td>4. Sani (سنه)</td>
</tr>
<tr>
<td>5. (مُحَادِي الْأَوْلِيَّ)</td>
<td>5. Dhu al-Adha (ذو الحجة)</td>
</tr>
<tr>
<td>6. (ذَوَ الْحَجَّة)</td>
<td>6. Dhu al-Hijja (ذوالحج)</td>
</tr>
</tbody>
</table>
Towards Composition

It is related that a man took account of himself and counted his age and found that he was about in the middle of his sixty-fourth year, that is that he had lived sixty-three years, seven months, eighteen days and some hours. Then he counted the days thereof, and lo, they were twenty-three thousand and two hundred and forty days. So he cried "O woe is me. If there is a sin for every day, how shall I meet Allah with these thousands and hundreds of them?" And he fell down (بَكَرُ) unconscious but when he recovered (فَقَ ) he repeated (عاد) this to himself and said, "How will it be with the one who has for every day more than ten thousand sins?" He fell down unconscious. When they moved him lo, he was dead. This occurred on Tuesday, the thirteenth of the month of Jumada II. in the seventy-first year of the Hijra, which corresponds to the twenty-sixth of the month of November of the six hundred and ninetich Christian year. That was in the seventh year of the reign of Abd al-Malik b. Marwan (مروان), the fifth of the Khalifas of the Umayyad (عَلَّيَة) dynasty.

Notes and Vocabulary
Grammar

1. The comparative degree is expressed by a word on the measure of 
   (for all numbers and both genders) followed by عَدَد
   من أَفْعَلْ
   Exx. أنا أَكْبَرُ مِنْكَ          I am bigger than you.
   هُوَ أَصْغَرُ مِنْ أَحْمَدٍ         Hind is smaller than Ahmad.
   "better" and "worse" although not on the measure
   are used as comparatives.
   Ex. هُوَ أَكْبَرُ مِنْ أَوَلَادِكَ  
   ولكنَّ مِنْ أَحْمَدِ  

2. The superlative degree is shown in three ways.
Lesson LVI

The Comparative and Superlative

One of the most learned men spoke warning his people of this world and its perfidy. He said, “O people, you are the remnant of a people who were more than you in authority and greater in might. However this world disquieted them at the time they relied most upon it and betrayed them when they trusted most in it.

The superiority of the most excellent and the greatest did not benefit them (did them no good) and the power of the most powerful (ones) was of no avail to them. For how many a most excellent person has the world despised and how many of the most excellent women has it made despicable. It is far better for you, O people, to be equipped with piety, for piety is a very great grace, and to take account of yourselves before you are taken account of. Your situation will then be more just than you imagine. The judgement will be far more in the right than you fancy.”

(1) By a word on the measure of أفضل (for both genders) followed by the noun which is qualified. This noun is ماء and usually ماء.

This is the biggest man.

Fatima is the most beautiful girl.

The use of dual and plural nouns is rare and has a peculiar meaning.

They (two) are the biggest pair of men (of several pairs).

They are the biggest group of men (of several groups).
(2) By a word on the measure of (for both genders, although the feminine form is permissible for feminines) followed by the noun qualified. The noun in this case is  

Mahmud is the best of the (or our) teachers.
Maryam is the best of the (or our) teachers.
They are the greatest of men.

(3) By the use of the اَنْمَمُ التَّقْضِيْل as an adjective in full agreement with the noun qualified, and following it.

This is a very great grace.
You are very excellent men.
He is the most excellent man etc.

3. To make comparatives and superlatives for colours and defects (which are already on the measure of اَنْمَمُ أَوْلُ and اَنْمَمُ أَسْوَد), and for adjectives from passives and for derived forms of the verb the correct method is to use such اَنْمَمُ أَفْعَل forms as "stronger,"
more," or "less" and the like, followed by the مَصَدِّرَ of the word compared which is مَصَدَّرُ مَسْمَى (see Lesson XLVI).

They were more than you in authority and greater in might. He is redder and more lame than his brother and he is less diligent.

This rule is often disregarded in modern Arabic as seen in such expressions as أَفْقَدَ أَبِيَضَ مِن "whiter than," أَفْقَدَ "more useful" (instead of أَفْقَدَ أَخْصَى (from إِخْبَصَرَ) "shorter" (from إِخْبَصَرَ)

Substitution Sentences

He is more famous than his father.

He is the biggest inspector.

That teacher is the greatest man.

Towards Composition

A flea and a gnat (مُوضَّةٌ) met. The gnat said to it, "I am more eloquent than you as to tongue and clearer in fluency, and greater in position, and fleeter in flying. You are smaller as to body and of greater harm. In spite of this you are in ease (شَرَفِ and I in distress (عُسْرَ)."

The flea said, "Truly you are among the most excellent (f.) as to temperament (خَلقٍ) and greatest (f.) as to position, but you are more as to clamour (عَطْلَةٍ) and fuss (جَحْجَحٍ). Therefore people hate you, but as for me I have obtained my power in silence."
الدرس السابع والثامن
الجملة الوصفية وجمعية الصلة

صحاب الكوفة

قال وَهَبٌ بن شَمْشُ، إن أصحاب الكوفة كانوا فنيين من أبناء
أبوه، وكانوا في زمن بين المسيح وحَمْدٍ عليه الصلاة والسلام
فَهُمْ: لا من ظهر الملوك ويفتحهم في الطريق إذا بَرأَعْهُم
وميض معهم، فجعلهم عبدالله بن عبد الله صرفاً، وهو يُبَيَّن
الإسراف عليهم فأطلقت الله وقال: بلسان قصيّ: "أشهد أب
لا إِلَهَ إِلَّا اللَّهُ"، فَمَثَّلَ أَرَابِيٌ لوَجَأَ بِهِ إِلَى جَغَلٍ يَكُونُ
فِي جَلِّه وَجَلَّسَ، حَيْثَ جَعَلَهُ عَلَيْهِ الْيَلِّ وَنَادَاهُ وَالْكَابِبُ بِحَرْصِهِ
فَأَمَّرَ اللَّهُ مَلِكَ الْخَبَرِ أن يَقْبِضَ أَرَاحُهُمْ فَقَضِيَ.
وَسَأَلَ الْمَلِكُ عَلَى الْقُبْضَةِ حَيْثَ وَصَلَ إِلَى ذَلِكَ لِلْكَفَّارِ الَّذِينَ كَانُوْا فِيهِ فَوَجَّهَهُمْ
قَابِلَ فِي بَيْت بَابِ الْكَفَّارِ عَلَيْهِمْ وَاِسْتَمْرَأَهُمْ فِي رَدَّةِ الدُّلْءَةِ
سَمَّى وَقَضَى مَسَّهُ، فَرَدَّ اللَّهُ كَلَّمَهُمْ أَراَحَهُمْ، فَقَصَّوْا وَتَلَغَّيْبَهَا طَعَامًا
فَقَالَ وَاحِدٌ مِنْهُمْ يَدُعُوْ مِلْكَهُ أَنَّ أَبِيَّكَ مَا يُذْهِبْهِ مِنَ الدُّعَاءِ
وَخَرَجَ وَسَارَ إِلَى الْمَدِينَةِ الَّتِي كَانُوْا يَسَكِنُونَهَا وَنَمَّىَ يَوْمًا
لَا يَبَيْعُهَا حَيْثَ أَئِبَ بَابِ الْمَدِينَةِ، إِذَا حَلَّ إِلَى عَمَّهُمْ أَحْضَرَهُمْ
عَلَى هُمْ، "لَا إِلَهَ إِلَّا اللَّهُ إِلَى رَحْمَةٍ اللَّهٍ". وَمَرَّ بِأَقْوَامٍ يَقْرَأُونَ
الْأَنْعِيَمَ وَالْبَعْضِيَّةِ ﴿أَوَامِّيَّةٍ ﴿ لَا يَعْرُفُهُمْ وَلَا يُعَرِّجُ أَسْلَمُهُمْ وَصَارَ بَيْتُهُ
Lesson LVII

Relative Sentences

The Companions of the Cave

Wahib b. Munabbih said that the Companions of the Cave were young men of the children of al-Rum. They were in the time between al-Masih and Muhammad—on him prayer and peace. They fled from the oppression of the king. While they were in the way, behold a shepherd of sheep met them and went with them. The dog of the shepherd followed them. Then they drove it back many times, but it refused to leave them, and Allah made it speak and it said in an eloquent tongue, "I witness, there is no god but Allah."

Thereupon the shepherd went with them to a mountain in which there was a cave. They entered in and sat down until the night was dark over them and they slept, the dog guarding them. Thereupon Allah ordered the Angel of Death to take their spirits, and he took them.

The king asked about the young men until he reached that cave in which they were. He found them sleeping and ordered the closing up of the door of the cave on them. They remained in their sleep 309 years. Then Allah restored to them their spirits and they arose and asked for food.

And one of them who was called Yamlikha said, "I shall bring you what you need of food. He went out and travelled to the city, where they had been dwelling. He passed by places which he did not know until he came to the gate of the city, and behold on it was a green flag on which (was) written, "There is no god but Allah, and Isa is the Spirit of Allah." He passed by peoples reading the Injil. There met him peoples whom he did not know nor knew he their origin. He
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He passed by places which he did not know.

He went to a mountain in which he lived in that town.

Grammar

1. There are in Arabic two kinds of relative sentences,

   (1) the indefinite which directly follows an indefinite noun, as
   "He passed by places which he did not know."
   or "He went to a mountain in which there was a cave."

   (2) the definite which is introduced by the relative pronoun
   "This is my house which belonged to my father," or "This is the man who knocked at the door." A sentence after an indefinite noun is called صفة , but that after a definite one in called صفة . It is seen that since it is compounded of the article, the demonstratives ل ( as in ) ( which ) and the المك can only be used after definite nouns. There is an analogy between
started walking until he reached his house and knocked at the door. There came out to him a man trembling with age. Yamlikha said to him, "This is my house, and my name is Yamlikha son of Quatia." The old man said, "He was the grandfather of my grandfather, and was one of the youths who fled from Diqyanus who was king at that time." This speech reached the ears of the king, and the affair was spread abroad in the city and the people gathered themselves together and began to be blessed by him and marvelled at his affair. Then Yamlikha said to the king, "Verily the remainder of my people are in the cave which is in the mountain and they are in expectation of me for food."

This is a part of the story of the youths to whom the Quran referred, and they are those who are called, "The Companions of the Cave."

2. The and 4 sentences each contain a pronoun referring to the noun qualified and thus a link is made with the principal clause; this is called or 4. The pronoun may be contained in the verb of the sentence. For "he, who," "which" see Lesson XV. 5.

(1) The pronoun may be contained in the verb of the sentence.

"I had a servant who (was) doing a work."

(2) In the case of the sentence being if the pronoun is to be subject it is one of the 

Ex. "We came to a man who is my friend."

(3) appears as one of the 

when it is after a or 


(a) The servant (a servant) whom I hired at the first of the day came.

(b) He came to the cave (a cave) whose door was closed.

(c) This is the place (a place) in which three people took refuge.

(4) However when the meaning of the sentence is clear is not infrequently omitted. This is especially true of and مَما من امَّاء فاعل referring to present or future time, or if is governed by the same preposition with the same meaning, it may be omitted. Exx.

"And fear a day (in) which a soul shall not at all make satisfaction – for another soul."

"You shall have in it what your souls desire,” “Decide what thou wilt.” “I passed by the same person as Muhammad.”

Towards Composition

The Companions of the Cave

In the book, “The Stories of the Prophets,” there has come down mention of the story of the People of the Cave to whom the Quran referred in the chapter of the Cave, “Or hast thou reckoned that the Companions of the Cave and al-Raqim (الرَقِيمُ) were of our signs a wonder (عِجْبَ);”

Some of the commentators who have paid attention to explaining al-Raqim say that it is a cave in which there took refuge three people who went out scouting for their peoples. Then there fell on the door of that cave a rock the bulk of which closed the door over them. Each
one of them called out in prayer mentioning that of good which he had done, the reward of which would be salvation from evil.

One of them said, "Once I did a charitable deed. I had some men who were doing a work, and I hired each man of them at a given (known) price. A man of them came one day at the middle of the day and I hired him. I saw that I owed him from the point of generosity not to decrease him anything from that for which I had hired his friends, because he had been diligent in work. One of the men of those whom I had hired from the first of the day said, 'Do you give this one like that which you have given me, and he has not worked except half of the day?' I said to him, 'O servant of Allah, I have not wronged in anything of your condition. It is my wealth, mine alone, I can decide in it as I wish.'"

And thus each one of the other two mentioned a good deed, which he had done. Allah gave them relief.

Notes and Vocabulary
الخطيب والتسليم

إن كان قد اشتهر في كثير من البلاد رجال علمهم فصايخهم، فقد اشتهر في بلاد اليونان فدياً خليباً من أصح خطباء العالم، ومن يعترض بأمره أهُب ورهان، ولولا أقطع الامراء لجعلهم رمث السلاطين والقضاة. فمن أحد أمثال اليونان خليلًا مشهورًا منهم ليتعلمه فيه فقال له الخطيب يا سيدي إن نريد أن نتعلم منه فلا تخالف أمرنا وإن رضيت أن تكون خليلًا فليس عليك إلا أن تضع ليدين، فإن خضعت فيهم التلميذ المتوضع وإن لم تضع فيهم المطلق المتكرر. فقال التلميذ: مهما كنا نحن أتبت أمرنا، وعِفْوًا رزاني على ما تحب وعسي الله أن يأتي بالفضح عندي. فتعلم الأستاذ تلبية كبتة مبلغ من المال يدفعه له ملك الأئمة. ولما أتى التلميذ قال إنني تعلمته رفي إسكيزي أن أضع حق معلمي، فقال له: يا أستاذي: ما هي الخطابة؟ فقال: أن تتعليم إفتياء عقيدة: قال التلميذ: أو لم كنت أستطيع إفتياء عقيدة أكره خطيبي؟ قال نعم فقال أنا أظهرك إن أنعتك بما لا تستحق اجراً
Lesson LVIII

Conditional Sentences

The Orator and the Pupil

If men in many lands have become famous for their knowledge and pureness of speech, then in Greece of old there were orators among the most eloquent in all the world. Whoever opposes this must bring his proof. And if the world were just it would consider them the symbol of eloquence and pureness of speech.

One of the sons of the Greeks betook himself to a famous orator in order to learn from him. The orator said to him, "O my son, if you wish to learn from me, do not disobey me. If you desire to be an orator, you have only to submit to my opinion. If you submit, how excellent is the humble pupil and how wretched the proud student." The pupil said, "Whatever you impose upon me, I am under your order, and you shall judge me as you like, perhaps Allah will bring triumph from Himself." The professor taught the pupil in lieu of a sum of money which he was to pay after finishing. But the pupil said, "Verily I have learned and I am able to make my teacher lose his rights," so he said, "O professor, what is oratory?" He said, "To be able to persuade others." The pupil said, "And if I were able to persuade others should I be an orator?" He said, "Yes." He said, "I shall debate with you and if I persuade you, that you do not deserve a fee,
Grammar

The conditional sentence in Arabic contains two verbs:

*فعلُ الشرط* the verb of the condition (protasis) and *فعلُ الجواب* the verb of the answer (the apodosis).

1. *إذا* or *إذًا* is introduced by *"if"* (i.e., "when," "as often as," when the condition is possible or plausible, and "if" when the condition is hypothetical or impossible.

(1) *إذا* and a number of words (they are all regarded as أسماء and indeclinable except أى) such as اى or *أي* (e.g., "who, whoever,"
ما "whatever," unlike إذًا) "whenever,"
أنى إنى and *كُلَّمَا* "wherever"; كُلَّمَا *كَيْفَ* and *كِيْفَما* "however" "as often as," etc. may be followed by verbs either in the imperfect or the past participle (see Lesson XXXVI.), the meaning in all cases either signifying present or future time.

*إنَّ يَتَّخَذَ الْفَتَّارُ يَجْدِرُ الْبَابَ مَعْلُوقًا* If he attempts to escape he will find the door locked.

*إنَّ يَتَّخَذَ الْفَتَّارُ يَجْدِرُ الْبَابَ مَعْلُوقًا* or *يَجْدِرُ بِهِ* are both possible here.

(2) If after these words is to have the meaning of the perfect,
I shall not owe you anything, and if I do not persuade you, I shall owe you nothing since I have not learned." The professor said, "And I shall debate with you, and if I succeed in persuading you, I shall take my right, for I shall have persuaded you of my claim, and if I do not persuade you, I shall also take my right because you have learned well.'

then or one of its sisters must be placed between them and the verb. in this case is introduced by "If his shirt is (has been) torn in front she has spoken the truth"

3 For a past meaning after or a clause fixing the time in the past must precede the whole conditional sentence.

Whenever he wished that, he entered the desert.

I attained knowledge by praising (Allah), for whenever I understood, I said, "Praise to Allah."

(4) An after when it follows or is rendered in English by a present tense.

"If you love me keep my commandments."

(5) must be introduced by

(a) When it expresses a desire, a command (see (4) above), or prohibition. "If you wish to learn from me, do not disobey me."

(b) When it is a introduced by
If you desire to be an orator, you have only this incumbent on you.

If men have become famous for their knowledge, then the Greeks have become famous.

(c) When its verb is بَلْ لَمْ يَعْمَلْ ذَلِكَ فَإِنْ مَتَّى النَّكَافِرِينَ

If you submit how excellent is the humble pupil and how wretched the proud student.

(d) When retains the meaning of the perfect (see (2) above).

(e) When it is a simple جَلَّةٌ أَمْعِيَةٌ or begins with "إن"

If he does not do that he is certainly one of the Unbelievers.

If you say this you are one of the Truthful.

2. (1) When a اِذَا follows both المِصَارِعُ المُضَارِعُ and يُذكَرُ المَاضِي may be used, although الماضي is more common in both clauses.

إِذَا أَقْبَلَ الْمَعْلُوبُ فَهَا أَسْكَنَهُمْ (يُمْكِنُهُمْ) النَّحْلُ مُنْهُ

If they set (or shall set) up a trap for the fox, they can (or will be able to) be rid of him.

(2) إِذَا is used in conditional sentences very much as "if"

is rarely used with المِصَارِعُ المُضَارِعُ except in poetry. Rules (3) and (4) of إن apply to إِذَا

3. "if," "if that," "if not" when preceding a conditional sentence suggest the non-existence of the result because of the non-existence of the condition.

لا تَأْنِى أَنْ. المُضَارِعُ المُضَارِعُ and are followed by verbs usually in
by nouns. For use of ل in the جواب to see Lesson XVII.

The time signified by the verb following them is usually pluperfect or it may be past.

Sometimes كلال is placed after ل and before فعل السطر which is in the الماضي to strengthen the pluperfect idea. It may be used before فعل الجواب as well.

If the world were just it would consider them the symbol of eloquence.

If your Lord had chosen He would have made people of one nation.

If you had known me you would have known my Father also.

If they had known, they would not have crucified the Lord of Glory.

Had it not been for the grace and mercy of Allah upon you you would have followed Satan save a few.

4. The to and is frequently omitted, when easily understood from the context.

5. The protasis of a conditional sentence is oftentimes a فعل أمر Flee, you will escape.

Ex. أهرب ننج Flee, if you flee, you will escape.

Aهرب إن أهرب فنج In this case the verb of the condition may be 너무زم because it is said to be سالم Flee, if you flee, you will escape. If is used the verb of the جواب is through Aهرب فنج (see Lesson XXXVI).

Towards Composition

A fox was accustomed to snatch every day a chicken from the house of a fellah in order to eat it. He told that to one of his friends. His friend said to him, "If you set up for him a trap in your house
you will be able to catch him and be rid of him. If you do not do this, then he undoubtedly will snatch all that you have of chickens."

The man acknowledged the counsel of his friend and erected a trap in his house and said to himself, "Now whenever the fox comes he will fall in the trap, and however he tries to escape he will find guards."

When the fox entered the house of the fellah to catch the chickens, the trap fell shut on his tail. The fox began to pull his tail until it was cut off. He ran away after this.

When the fox saw his friends, the foxes, he grieved over his cut-off tail and said to them, "O foxes, there is no use at all in your tails. If each of you should cut off his tail, his shape would become very nice." The foxes laughed at him when they saw his cut-off tail and one of them said to him "If you had told us this before your tail was cut off, we should have believed you."

**Notes and Vocabulary**
الرسالة الثامنة والسبعين
اصطلاحات
أسعار القمح وعِيْرَه من الجُبُوب

بما لا شك فيه أن هيئته سهولة كثيرة لا تُنسى معرفته لأولٍ وثانيها والسوّاقة البسيطة بل لا بدٍ في الواصل ونفس الأسر من البحث بما ينطوي على إنتاج هذا النوع من وقته لا آخر، أو على الأقل، معرفة الناس الذي أشتري من بلدهم في البحث في هيئته السهولة وارتفاعه سُيّما النفط. هذا يكون عملاً يُعتبر نظام قولاً جديداً وعلى ذلك سيكون من الصوّر الذي يُثيره ذي يده أبٌ، يُشِرُّ الرسالة الساكنة الكُبرى وأن نعرف معها السعر العالي.

وقد عُدَّت الحكومة إلى مقالية الموضوع بوسائل مصطنعة فرقت الأسماء الجغرافية على واردات القمح وغيرها من الحبوب وتبناها جماعات المحصول المشتركة وبدأت تحسن سعر القمح وسائر الحبوب تحسناً حسناً رغم كثرة المحصول ولكن مع مرور الأمس فأنه ما دامت الوسائل التي تمسّك بها الحكومة صنون السعر مصطنعة وحضار الصعورة لا يزال وذلك إذا وصلت جدد من عجل الحبوب المستهلك في داخل البلاد لا أزدهار ولكن لا أُقل بناءاً ما هو حاصل في القطان مثلاً فإنّ معدّتا بأنّي من الخارج وبريدة يجلبها تأكيد.
Lesson LIX

Idiomatic Expressions

The Price of Wheat and Other Cereals

There is no doubt that knowing the fall in the price of anything whatsoever is not easy at the first glance, and by a mere look at it, there is no escaping, in fact and in truth, an investigation from time to time of what the production of this thing costs, or at least the knowledge of the price at which it was purchased. For it is useless to investigate the fall or rise in prices at random for such a thing would be unsystematic and in vain. Therefore, it will be necessary in the first instance to know the aforementioned things and along with them the world price.

The government has resolved to deal with this matter by artificial means, so it has raised the customs dues for imports of wheat and other cereals, out of desire for protecting the Egyptian crop. In this way the price of wheat and other cereals has improved perceptibly in spite of the great quantity of the crop, but sad to say as long as the means which the government uses for maintaining the price are artificial, so long of necessity will the danger continue. So Zaid, the producer, takes from Ubaid, the consumer inside the country, not more nor less, contrary to what is the case with cotton for instance, for its price is determined abroad and of a certainty increases the wealth of the country, or enables the country to purchase what it needs from abroad.
في رَوْعَةِ البلاد وَكِسْنَتِها مِن شَرَاةٍ مَا تَحْفَجُ إِلَى مِن اِلْخَارِجِ.
لِلَّذِي مَا يَرْحَلْ يَدْعُو بِكَلِّ مَا أَرْتَقَيْا مِنْ قُوَّةٍ إِلَى خِلَّ كَلِّيْيٍ إِلَى هَذِه
الْمَسْكِنَةِ وَالْإِنْسَانِ الطَّيَّيْيِيِّيٍّ كَمَا يَحْثِي إِلَيْهَا هُوَ أَنْ تَقْدِرَّ الْعُوُيِّGNU
تَدْرِجًا وَتَدْرِجًا فَيْنِيًا إِلَى تَعْقِيْضٍ نَفْقٍ تَعْقِيْضٍ اِنْتَفَاعٍ الْإِنْتَفَاعٍ الْإِنْتَفَاعٍ في جِيْبٍ
أَيْنَا بَعْدُ ؟ فَإِلَيْهَا تَدْرِجُ هَذَا التَّحْقِيْضُ كَانَ مِنَ السُّلْطَانِ الْمُقَدِّيُّ أَبْ
يَقِيمُ كَثِبَةً بِعِمْرٍ عَالٍ عِمْر ذَلِكْ يَكُونُ رَاحَا فَإِلَيْهَا زَادَ المَهْدُولٌ
عَلَى سَاحِجَةِ الْبَلَادِ ّ وَهَذَا لَنَحْلَةٌ سَاحِلَ ّ كَانَ مِنَ النَّسَمْكِ
إِصْدَارُ الْزَّائِرٍ إِلَى الْخَارِجِ وَمَرَاحِمُهُ أَلَا يَضَعْ فِي الأَسِرَائِلِ الأَجْنَبِيِّ
مِنْ قَبْلِ اسْتَرَابِالا وَكُنْداً وَالأَرْجَجُّينَ ّ وَعَلَى هَذَا النَّظَامِ تَسْقِيْطُ
الْبَلَادِ دَاحَلًا وَمَيْرَجًا.

شَكْنٌ سياسِيٌّ
من الأُمُورِ التي يُضِمْهَا بها جَدُّ الانْتِفَاعِ اْسْتِقْلَالُ الْسِّيَاسَةِ
ابْنَاءَ بَعْدُ أنِّ لَا أَسْيَيْنُها ّ عَلَاءَ مَحْلَةِ الْإِنْسَانِ إِنَّ السَّعْوَيْ بِالْنَّوْلِ
الأَوْرِيِّيٍّ لَّا يَسَّمِي الْدُّنْيَا الْمُتَشَكِّيَّةُ لِسْبِيْرَاتِيَّةٍ وَإِبْرَاهِيَّةٍ خَصُوُّا
بَعْدَ أن اسْتَغْلَبَ إِبْرَاهِيَّةُ الْبَئِشَةُ مِنْ يَنْجِيَّةَ وَقُوَّةً يَجُنُّها وَتَعْزِرُ جَوْرَا
الْبَلَادِ الْمَوْرِيَّةِ بِكَلِّ مَا يُسْقِيْنَ مِنْ الْوَسَائِلِ ّ كَسْبًّا يَسْتَمْزَرُ الْدُّقَاعُ
حَوْلًا منْ أنْ تَحْقِيْضُ فِي مَا يَقَـمُّهُ هَذَا لِفَارِضِيَّ الْمُقَدِّيْنَ وَبَعْدَهُمَا كَعَـةُ
الْإِنْتِفَاعُ عَنْ رَحِمَتِهَا ( إِبْرَاهِيَّةٍ) فِي بَسطٍ تَفْوِدُهَا عَلَى الْيَمِينِ وْقَعْيْرِهَا.
For this reason we have continually called with all our powers for a natural solution of this problem. And the natural solution, as it appears to us, is that the government resolve to reduce gradually, bit by bit, the costs of agricultural production in all classes, and if this reduction is possible the producer will be able to sell his wheat inexpensively and yet make a profit. If the crop more than suffices the country's need, as is to be expected from henceforth, it will be possible to export the surplus, and to compete with what is put on the foreign markets of wheat from Australia, Canada, and the Argentine. And in this way the country will benefit internally and externally.

Political Affairs

Among the things which those who work at politics give serious consideration to from time to time, because of its importance, is the relation between His Majesty King Ibn Saud and the European powers most particularly the rival powers such as Great Britain and Italy, especially after Italy finally occupied Ethiopia and strengthened her army and fortified her position in the neighbourhood of the Arab countries by every means possible; according as defence requires for fear that she afterwards become a target for the invasion of invaders; and after rumors were spread about Italy's desire to extend her influence over Yaman and other places, whether by way of commerce or otherwise.
Grammar

In addition to knowing and using rules of accidence and syntax, the student should be acquiring a knowledge of Arabic idioms. In the portions given above many have been underlined.
The representative of one of the papers asked His Majesty Ibn Saud once about this subject and he answered immediately. His answer was the answer of a resolute, wise, far-sighted king. He said that the matter was contrary to what is rumored about the evil intention of Italy, "for our relations with her are based on a treaty of friendship, concluded between the two parties. In general, this is the policy between my country and other countries. Besides, it is unreasonable for Italy to grasp at countries which have no material wealth worth mentioning."

And in this connection we openly declare that the Arab governments have become compelled to take account of the great upheaval which has occurred in the Red Sea and the consequence of it because Italy has taken possession of Ethiopia.

And we declare that although there are other powers which are more interested in this matter than the Arab countries, yet nevertheless the change which has taken place in East Africa and on the Red Sea very definitely increases the power of the kings of the Arabs, particularly Ibn Saud, to strengthen their position before the rival European powers in those areas as is obvious.

Towards Composition
Cotton Growing

At the mere drawing up of the Gazira scheme in the Sudan and on the supposition that Sakellaridis cotton be
planted there, many of our agriculturalists and economists began to draw attention to the possible danger to Egyptian cotton. At that time (كلا ذلك) there were writers in the newspapers who pointed out the many injuries which might result from this competition and that as time goes on (على مدى الأيام) the wealth of Egypt might be lost.

And on this basis (وедьم) and in virtue of (بوجوب) that which their thoughts reveal to them they began to bewail Egypt’s misfortune in general (أجمالا) and in particular (نصيبا) as to condition and as to money, and instead of (بدلًا من) leading us to that which must be done they persisted in their grief and show of pain.

And the truth is that nothing of that which they think or imagine has ever existed or ever will exist; for Sakellaridis cotton has been actually (فعلا) planted in the Sudan and not alone (وحده) in the Sudan but elsewhere. In spite of that, all this has had no effect on the price of Egyptian Sakellaridis. But on the contrary (بالعكس) the demand for Egypt’s cotton is on the increase, and let us suppose (على فرض) this has an effect on it; such effect does not harm Egypt for our cotton is indispensable in any case. In conclusion (ختما) I say to the pessimists for how long is this unjustifiable (ألف يام) pessimism, all indications point to optimism and the future brings glad tidings of great good.
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<td>المماليك</td>
<td>المماليك</td>
<td>المماليك</td>
</tr>
<tr>
<td>256</td>
<td>258</td>
<td>258</td>
</tr>
<tr>
<td>المماليك للجهة الزائدة</td>
<td>المماليك للجهة الزائدة</td>
<td>المماليك للجهة الزائدة</td>
</tr>
<tr>
<td>259</td>
<td>259</td>
<td></td>
</tr>
<tr>
<td>المماليك</td>
<td>المماليك</td>
<td>المماليك</td>
</tr>
<tr>
<td>المماليك للجهة المثلثة</td>
<td>المماليك للجهة المثلثة</td>
<td>المماليك للجهة المثلثة</td>
</tr>
<tr>
<td>40</td>
<td>49</td>
<td>270</td>
</tr>
<tr>
<td>المماليك منصرف</td>
<td>المماليك منصرف</td>
<td>المماليك منصرف</td>
</tr>
<tr>
<td>40</td>
<td>49</td>
<td>270</td>
</tr>
<tr>
<td>المماليك للجهة المثلثة</td>
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<td>40</td>
<td>49</td>
<td>270</td>
</tr>
</tbody>
</table>
INTRODUCTORY LESSONS IN ARABIC PRONUNCIATION

To be used in connection with the Arabic Grammar by E.E. Elder, American University at Cairo. School of Oriental Studies, 1950

I. The Three Vowel Signs ُ، ِ، ْ and the Suku:n

See Arabic Grammar, page XV, 2, 3.

Letters

<table>
<thead>
<tr>
<th>he repented</th>
<th>a father</th>
<th>اب ت ث ن ي</th>
</tr>
</thead>
<tbody>
<tr>
<td>repent (m)</td>
<td>a door</td>
<td>بث ث ن ي</td>
</tr>
<tr>
<td>it grew</td>
<td>a girl</td>
<td>بث ث ن ي</td>
</tr>
<tr>
<td>it grows</td>
<td>clothes</td>
<td>بث ث ن ي</td>
</tr>
<tr>
<td>it was firm</td>
<td>girls</td>
<td>بث ث ن ي</td>
</tr>
<tr>
<td>be firm</td>
<td></td>
<td>بث ث ن ي</td>
</tr>
</tbody>
</table>

II. Nunation. See Arabic Grammar, p. XV, 2 (3).

Letters

<table>
<thead>
<tr>
<th>A dog ate (Ate a dog)</th>
<th>كل ل</th>
</tr>
</thead>
<tbody>
<tr>
<td>A girl received a book</td>
<td>كل ل</td>
</tr>
<tr>
<td>With milk</td>
<td>كلك ل</td>
</tr>
<tr>
<td>hills but he ate</td>
<td>كلك ل</td>
</tr>
<tr>
<td>a book</td>
<td>كلك ل</td>
</tr>
<tr>
<td>milk he eats</td>
<td>كلك ل</td>
</tr>
<tr>
<td>books no a dog</td>
<td>كلك ل</td>
</tr>
<tr>
<td>(he) it was with dogs</td>
<td>كلك ل</td>
</tr>
</tbody>
</table>

III. Long Vowels and Diphthongs. See Arabic Grammar, p. XV, 2, 3.

Letters

<table>
<thead>
<tr>
<th>Between house and house light and fire.</th>
<th>ذر و</th>
</tr>
</thead>
<tbody>
<tr>
<td>The reward of a steward is a garment.</td>
<td>ذر و</td>
</tr>
<tr>
<td>he rode now he repents (the time) he visited</td>
<td>ذر و</td>
</tr>
</tbody>
</table>
a rider: a light
he wished: a fire
oil: to (unto)
between: a village
a house: villages
a shop: a house
bigger: big

IV. Hamzat al-Qat' and Hamzat al-Wasl
See Arabic Grammar, p. XVI, 5.
The father wanted to visit the house
the ink: iron
the stone: new
a brother: only one
a sister: one
under: a crown
a sea: a merchant
Khalil: dates

V. Shadda. See Arabic Grammar, p. XV, 4.
Ta': Marbu:ta. See Arabic Grammar, p. 6.
A free man with his strength
winter: a man
he drank: heat
a tree: a night
an old man: a lion
strength: a lesson
VI. Sun Letters and Moon Letters. See Arabic Grammar.

Egypt is the fatherland of the pupil.

The old man became a cook.

Egypt he laughed a cook
land he sought he thought
fatherland a pupil seeker he thinks
green he became a cross
good a fisherman crucifixion
against he struck salvation, end


What is this? This is a book.

From whom is that?
That is from Muhammad.

Islam happy important
he rain he took (care)
she a kitchen he persisted
Allah a place from
right conscience who
The girl said, "Muhammad, the merchant went out of the house." They have the book (with them the book).

The first of the Qur'ān is "In the name of Allah." The man has a shop (To the man a shop).


Letters

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Letters

The first of the Qur'ān is "In the name of Allah." The man has a shop (To the man a shop).

Letters