

ARABIC GRAMMAR

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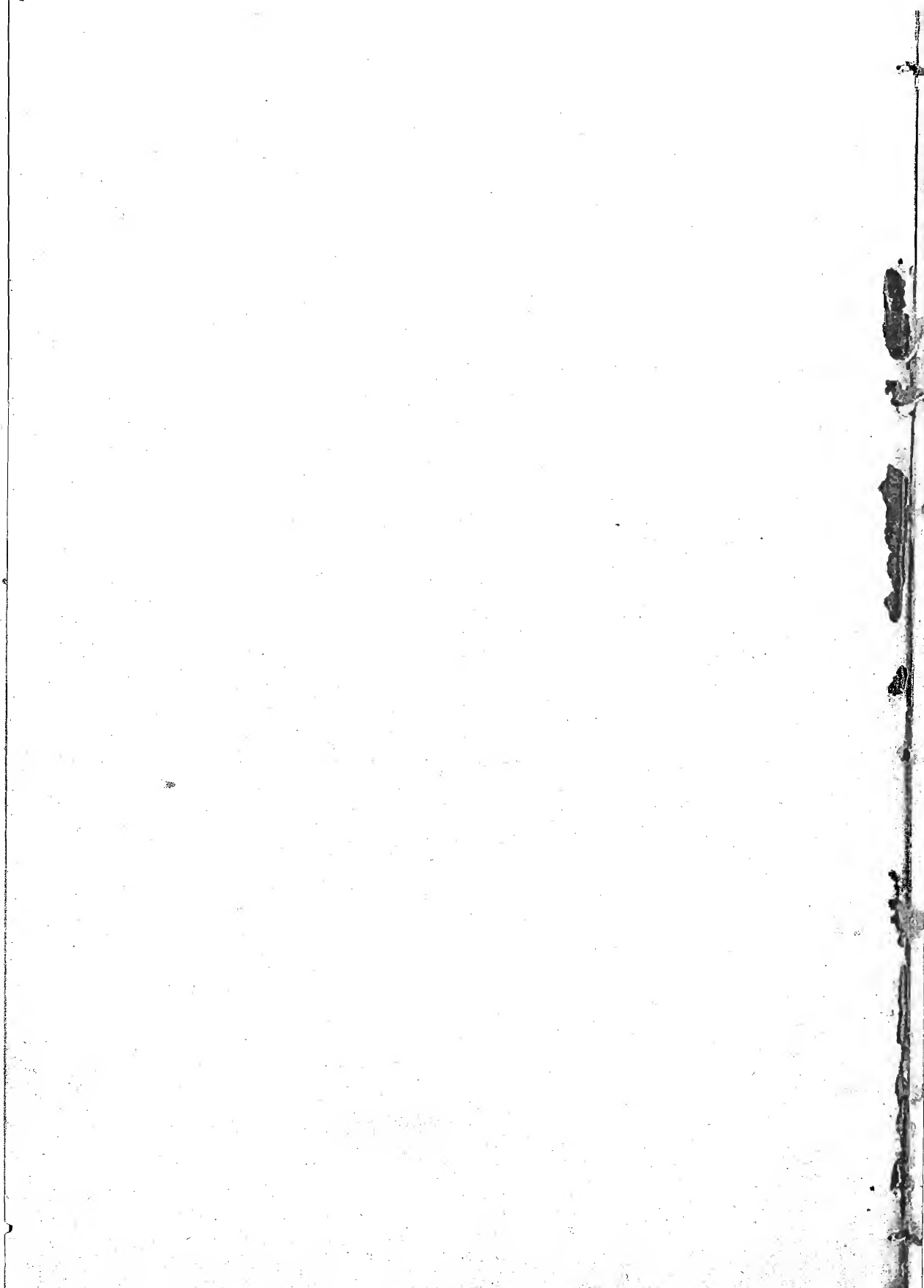
ARABIC GRAMMAR
INDUCTIVE METHOD

by

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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.

PREFACE TO THE SECOND EDITION

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 (ا.و.ي) 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.

Name		Uncon- nected	Final	Medial	Initial
ألف	alif	ا	ا	—	—
باء	ba:'	ب	بـ	بـ	بـ
تاء	ta:'	ت	تـ	تـ	تـ
ثاء	tha:'	ث	ثـ	ثـ	ثـ
جيم	ji:m	ج	جـ	جـ	جـ
حاء	ha:'	ح	حـ	حـ	حـ
خاء	kha:'	خ	خـ	خـ	خـ
دال	da:l	د	دـ	—	—
ذال	dha:l	ذ	ذـ	—	—
راء	ra:'	ر	رـ	—	—
زاي	za:i	ز	زـ	—	—
سين	si:n	س	سـ	سـ	سـ
شين	shi:n	ش	شـ	شـ	شـ

Name		Uncon- nected	Final	Medial	Initial
صَاد	sa:d	ص	ص	ص	ص
ضَاد	da:d	ض	ض	ض	ض
طَاء	ta:'	ط	ط	ط	ط
ظَاء	za:'	ظ	ظ	ظ	ظ
عَيْن	'ain	ع	ع	ع	ع
غَيْن	ghain	غ	غ	غ	غ
فَاء	fa:'	ف	ف	ف	ف
قَاف	qa:f	ق	ق	ق	ق
كَاف	ka:f	ك	ك	ك	ك
لَام	la:m	ل	ل	ل	ل
مِيم	mi:m	م	م	م	م
نُون	nu:n	ن	ن	ن	ن
هَاء	ha:'	ه	ه	ه	ه
وَاو	waw	و	و	و	و
يَاء	ya:'	ي	ي	ي	ي

1. The Arabic letters are divided into:

- (1) Sun letters (الحروف الشمسية) ش . س . ز . ر . ذ . ث . ت (الحروف الشمسية) which assimilate the ل of the definite article ال . Thus الدَفْتَر 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 ال . الجَبَل is pronounced "al-jabal."

2. There are three vowel signs (حَرَكَات) written above or below consonants. Although not exactly like corresponding English vowels the approximate values are as follows :

(1) (فَتْحَةٌ fatha) is pronounced "a" as in "pat", and prolonged by | *alif* or sometimes at the end of a word by *ي* which is called in this case *أَلِفُ الْمَقْصُورَةِ* Ex. كَاتِبٌ ka:taba.

(2) (كَسْرَةٌ kasra) pronounced "i" as in "bit" and prolonged by *ي* as "i" in "machine" but without a diphthong. Ex. صِدِّيقٌ siddi:q.

(3) (ضَمَّةٌ damma) pronounced "u" as in "put" and prolonged by *و* as "u" in "blue" but without a diphthong. Ex. مَلُوكٌ mulu:k.

At the end of some words mostly indefinites the vowel signs are written double, َ . ِ . ُ and pronounced "an," "in," "un."

This is called nunation.

3. The absence of a vowel is shown by the sign (سُكُونٌ suku:n)

The diphthongs *اَو* "aw" and *اَي* "ai" use a ِ on the vowel-letters *و* and *ي* Exx. يَوْمٌ yawm, بَيْتٌ bait.

4. When a letter without a vowel is followed by the same letter it is written only once and the sign (شَدَّةٌ 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. الرَّجُلُ. When *كَسْرَةٌ kasra* occurs after a *shadda*, it is sometimes printed under the *shadda* (ِ) rather

than under the letter as in مُتَكَلِّمٌ mutakallim, "a speaker."

5. There are two kinds of the (هَمْزَةُ الْوَصْلِ hamza) هَمْزَةُ الْوَصْلِ and هَمْزَةُ الْقَطْعِ hamza .

The first *hamza* هَمْزَةُ الْقَطْعِ is a glottal stop, which is written above or below one of the letters *و* . *ا* . *ي* as *أَمْرٌ* . *قَرِيٌّ* . *يَوْمٌ* .

Rules for writing the *hamza* are to be found in Lesson XXIII.

The second kind of *hamza* (همزة 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 (وَصَلَّةٌ). The two words are read as one. Ex. أحمدُ البواب Ahmadu l-bawwa:bu

The *hamza* is همزة الوصل

- (1) in the article أل "al".
- (2) in the imperative of the three radical verb, see Lesson XVI, 6.
- (3) in الماضي and المصَدَّر of the VII., VIII., IX. and X. forms of the increased verb, see Lesson XX.

- (4) In the following words
- | | | | | |
|---|-------------|------------|------------|-----------|
| { | أَبْنٌ | a son | أَمْرٌ | a man |
| | أَبْنَةٌ | a daughter | أَمْرَأَةٌ | a woman |
| | اِثْنَانٌ | } two | اسْمٌ | a name |
| | اِثْنَتَانٌ | | اسْتٌ | a buttock |

6. If the word preceding همزة الوصل does not end in a vowel the final consonant is usually given كَسْرَةٌ *kasra* to avoid the meeting of two *sukun*s. Since the ن sound in ـَ . ـِ or ـِ closes the syllable a *kasra* sound is inserted when it is followed by همزة الوصل.

Ex. مُحَمَّدُ الرَّجُلِ Muhammadun i-r-rajulu

- (1) When preceding ال the particle مِنْ takes َ as do also the ي and فِي first personal pronouns attached to words. Ex. مِنَ الْكِتَابِ mina l-kita:-bi, كِتَابِي الْكَبِيرِ kita:biya l-kabi:ru.
- (2) The pronoun endings هُمْ . كُمْ . أَنْتُمْ take ُ see Lesson X., as does also مِنْذ and words ending in أَوْ , with certain exceptions like لَوْ "if" and أَوْ "or".
7. If the word preceding the *hamza* ends with أ. و. or ي which length-

en vowels these vowels are pronounced short as **أَبُو الْبَيْتِ فِي الْبَيْتِ** abu l-binti fil- baiti, although no change is made in the writing.

8. **همزة الوصل** drops out of writing as well as pronunciation in expressions such as

(1) **بِاسْمِ اللَّهِ** for **بِسْمِ اللَّهِ**

(2) **حَسَنٌ بْنُ عَلِيٍّ** in **ابن** (between the name of son and father if both appear on the same line.)

(3) **لِلدَّيْلَةِ** for **لِلدَّيْلَةِ** and **لِلرَّجُلِ** for **لِلرَّجُلِ**

9. *Madda* (lengthening). If a *hamza* with *فتحة fatha* is followed by an *alif* these become one *alif* with the vowel sign **ـَ** (*مَدَّةٌ madda*) which is an *alif* written horizontally and pronounced a : . Ex.

قُرْآنٌ becomes **قُرْآنٌ** Qur'a:n. If the vowel letter **ا** is used before *hamza* this **ا** is often given the sign **آ** as **صَحْرَاءُ** 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 **قَالَ** kataba, **قَالَ** qa:la and **قَالَ** qa:la : , (2) the closed which ends in a consonant with *suku:n* or is followed by nuunation as in **قُلْتُمْ** qultum and **ضَرَبٌ** darbun.

No syllable can begin with two consonants, so in writing foreign words which have such a combination either a *hamza* is placed before the first consonant, or it is provided with a vowel as **أَفْلَاطُونٌ** Afla:tu:n, "Plato", **فَرَنْسَا** Faransa, "France".

No syllable can end in two unvowelled consonants except in pause as **قُلْتُ** qultu, in pause **قُلْتُ** qult.

The long open syllables may be considered as closed syllables since the vowel letters **ا** and **ي** may be thought of as having *suku:n* but this *suku:n* is not written.

For this reason such syllables as the first one in **مَارُون** ma:ru:n 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 **يَقُولُ** yaqu:l, **مُسْلِمِينَ** Muslimi:n, **كَانَ** kasla:n **فَاهِمَات** fahima:t, or when monosyllables are combined with such words as **ا.ب.ن.ل** etc., as **أَلَا** ala:, **بِمَا** bima:, **لَيْنَ** liman.

The next to the last syllable or penult takes the accent when it is closed or long, as **ضَرَبْتُ** darabtu, **قُلْنَا** qulna, **ضَرَبْنَاكُمْ** darabua:kum, **يَقُولُ** yaqu:lu, **مُسْلِمِينَ** 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. **ضَرَبْتُ** darabat, **ضَارِبٌ** da:ribun, **ضَرَبْتُمَا** darabtuma, **قَانُونُهُمْ** qa:nu:nuhum. Otherwise the accent goes back as far as possible. Exx. **مُكَاتَبَةٌ** muka:tabatun, **كَلِمَتُهُ** kalimatuhu.

12. The Arabic numerals in general use are

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ٠
1 2 3 4 5 6 7 8 9 0

They are read from left to right as **١٩٣٧**, 1937.



الدَّرْسُ الْأَوَّلُ

الْجُمْلَةُ الْأَسْمِيَّةُ وَالْجُمْلَةُ الْفِعْلِيَّةُ

الْمُبْتَدَأُ وَالْخَبَرُ

الْمَعْرِفَةُ وَالنَّكْرَةُ

الْأَسْمُ الْمَذْكُورُ

- (١) مَا هَذَا؟ هَذَا كِتَابٌ، هُوَ كِتَابٌ كَبِيرٌ.
- (٢) أَنْظِرْ إِلَى هَذَا الْكِتَابِ الْكَبِيرِ، هَذَا الْكِتَابِ الْكَبِيرِ
مَفْتُوحٌ.
- (٣) مَا هَذَا؟ هَذَا دَفْتَرٌ.
- (٤) أَنْظِرْ إِلَى الدَّفْتَرِ هَلْ هُوَ صَغِيرٌ أَمْ كَبِيرٌ؟ هُوَ صَغِيرٌ.
- (٥) وَهَذَا الشَّيْءُ. مَا هُوَ؟ هَذَا الشَّيْءُ قَلَمٌ. الْقَلَمُ طَوِيلٌ.
- (٦) هَلْ هَذَا شُبَّاكٌ مَقْفُولٌ؟ لَا هَذَا شُبَّاكٌ مَفْتُوحٌ.

Grammar

1. Arabic words are of three kinds:

- (1) الْأَسْمُ which includes the noun, pronoun, adjective, participles and certain adverbs, as هَذَا. كَبِيرٌ. كِتَابٌ.
- (2) الْفِعْلُ which covers the verbal forms, as أَنْظِرْ.
- (3) الْحَرْفُ which includes various particles such as certain prepositions, conjunctions, etc., as لَا. أَمْ. هَلْ. وَ.

Lesson I.

Nominal and Verbal Sentences.

Subject and Predicate of a Nominal Sentence.

Definite and Indefinite "Ism"

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) جُمْلَةٌ اِسْمِيَّةٌ (nominal sentence) which begins with an. اِسْمٌ Ex.

القَلَمُ طَوِيلٌ

- (2) جُمْلَةٌ فِعْلِيَّةٌ (verbal sentence) which begins with a فِعْلٌ. Ex. اُنظُرْ

اِلَى هَذَا الْكِتَابِ. اَلْحَرْفُ is uninflected in Arabic, and a sentence beginning with such a particle is reckoned from what follows it.

3. The nominal sentence has a **مُبْتَدَأٌ** "that with which a beginning is made" and a **خَبَرٌ** "information." In the sentence **الْقَلَمُ طَوِيلٌ** "The pencil is long," **الْقَلَمُ** is the **مُبْتَدَأٌ** and **طَوِيلٌ** is the **خَبَرٌ** or information about the **مُبْتَدَأٌ**. There is no copula for the present tense in Arabic.
4. In the sentence **القلم طويل** the first **إِسْمٍ** is **مَعْرِفَةٌ** (definite), and the second **نِكْرَةٌ** (indefinite). Definiteness is denoted by prefixing the definite article **ال** to an **إِسْمٍ** or by annexation to another **إِسْمٍ** (See Lesson IX); indefiniteness by *nunation*, **تَنْوِينٌ** on the final syllable. Thus **كِتَابٌ** is pronounced *kita:bun*. This **تَنْوِينٌ** is in reality the indefinite article. When **ال** is prefixed to an **إِسْمٍ**, this automatically removes **تَنْوِينٌ** from it, leaving only the vowel such as **ُ** in **الْكِتَابُ**.
5. The adjective as an attribute follows and agrees with the noun it qualifies in gender and in being definite or indefinite. Exx.
هَذَا دَفْتَرٌ كَبِيرٌ . الْكِتَابُ الْكَبِيرُ مَفْتُوحٌ
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.

بَابٌ	a door	طَيِّبٌ	good	نَظِيفٌ	clean
بَيْتٌ	a house	قَدِيمٌ	old	عَرِيضٌ	wide
بُسْتَانٌ	a garden	جَدِيدٌ	new	قَصِيرٌ	short

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

الدرس الثاني

الاسم المؤنث

اسم الإشارة

- (١) مَا هَذِهِ؟ هَذِهِ هِيَ صُورَةٌ.
- (٢) مَاذَا نَرَى فِي هَذِهِ الصُّورَةِ؟ نَرَى فِي هَذِهِ الصُّورَةِ سَفْرَةً.
- (٣) وَمَاذَا نَرَى عَلَى السَّفْرَةِ؟ نَرَى مِلْعَقَةً وَشَوْكَةً.
- (٤) وَتِلْكَ الْحَاجَةُ مَا هِيَ؟ هِيَ فُوطَةٌ.
- (٥) هَلْ هَذِهِ الْمِلْعَقَةُ كَبِيرَةٌ أَمْ صَغِيرَةٌ؟ هِيَ صَغِيرَةٌ.
- (٦) فَاطِمَةُ بِنْتُ جَمِيلَةٍ. الْبِنْتُ الْجَمِيلَةُ جَالِسَةٌ عَلَى السَّفْرَةِ وَفِي يَدِهَا مِلْعَقَةٌ.

Grammar

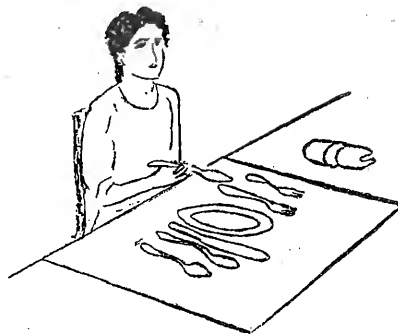
1. Most feminine (مؤنث) nouns and adjectives end in ة, this not being pronounced in pause (not *surat* but *surah* or *sura*, "Picture"). The adjective qualifying or predicate to a feminine noun is also feminine. Exx. الْبِنْتُ الْجَمِيلَةُ جَالِسَةٌ. سَفْرَةٌ طَوِيلَةٌ.
2. Demonstratives. Masculine (مذكر) Feminine (مؤنث)
this هَذَا هَذِهِ
that ذَلِكَ تِلْكَ
3. Distinguish the difference between
هَذَا الْكِتَابُ and هَذَا الْكِتَابُ
هَذِهِ الْمِلْعَقَةُ and هَذِهِ الْمِلْعَقَةُ
4. مَاذَا 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.

الدرس الثالث

حَالَةُ الرَّفْعِ — حَالَةُ النَّصْبِ — حَالَةُ الْجَرِّ

خَرَجَ رَجُلٌ مِّنَ الْبَيْتِ وَوَجَدَ فِي الطَّرِيقِ سَائِلًا فَقَبَّرًا . طَلَبَ الْفَقِيرُ
صَدَقَةً مِّنَ الرَّجُلِ . فَوَضَعَ الرَّجُلُ فِي كَفِّهِ قَرِشًا .

موسم (للمحفظ)

- (١) تَرَكَ الْوَلَدُ الْكِتَابَ فِي الْبَيْتِ .
(٢) تَرَكَتِ الْبِنْتُ الْمِلْعَقَةَ عَلَى السَّفْرَةِ .

Grammar

1. The Arabic **إِسْم** has three cases: **حَالَات**

حَالَةُ الْجَرِّ . حَالَةُ النَّصْبِ . حَالَةُ الرَّفْعِ

(1) The sign of **حَالَةُ الرَّفْعِ** in most singulars and broken plurals
(See Lessons V. and XL.) is **ـُ** on the final consonant.

(a) In the simple nominal sentence such as **مُبْتَدَأُ الْقَلَمِ طَوِيلٌ** both **مُبْتَدَأُ**
and **خَبَرٌ** are in **حَالَةُ الرَّفْعِ** and are said to be **مَرْفُوعٌ** .

(b) In a verbal sentence such as **تَرَكَ الْوَلَدُ الْكِتَابَ** the subject is
الْوَلَدُ . It is **مَرْفُوعٌ** because it is "the doer of the action",
الْفَاعِلُ ; hence the subject of a verbal sentence is called **الْفَاعِلُ** .

(2) The sign of **حَالَةُ النَّصْبِ** in most singulars and broken plurals is
ـَ . In the sentence **تَرَكَ الْوَلَدُ الْكِتَابَ** 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.

أَلْكِتَابَ . It is in حَالَةُ النَّصْبِ and is said to be مَنْصُوبٌ because it is "that which is affected by the action of the verb," الْمَفْعُولُ بِهِ .

- (3) The sign of حَالَةُ الْجَرِّ in most singulars and broken plurals is — . Words following حُرُوفِ الْجَرِّ and words used as prepositions are in حَالَةُ الْجَرِّ and are said to be مَجْرُورٌ . Exx. فِي الْبَيْتِ . عَلَى السُّفْرَةِ .

2. (1) Many Arabic words are not susceptible to change or inflexion (إِعْرَابٍ) and are called مَبْنِيٌّ (built, immutable, uninflected.) In Lesson I, we noted that the particle (الْحَرْفِ) was uninflected. Of such words, the Arabs say لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ as they do not admit of حَالَةُ الْجَرِّ and حَالَةُ النَّصْبِ . حَالَةُ الرَّفْعِ .
- (2) Words which have إِعْرَابٌ are called مَعْرَبٌ . In الإِسْمِ that means that they have الْجَرِّ and النَّصْبِ . الرَّفْعِ as explained above.

- (3) There are words, however, which are مَبْنِي but in their relationship to other words have a place in syntax. Thus the words هِيَ . هُوَ are always written with an immutable *fatha* (فَتْحَةٌ) on the last syllable, and هَذِهِ has immutable *kasra* (كَسْرَةٌ) written on the last syllable. In the sentence وَهَذِهِ بَدَتْ جَمِيلَةً , هَذِهِ is said to be مَبْنِي عَلَى الْكَسْرِ فِي مَحَلِّ الرَّفْعِ .

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

3. If the *فاعل* in a *جُمْلَةٌ فَعْلِيَّةٌ* is feminine, the verb is usually feminine, as تَرَكَتِ الْبِنْتَ الْمَلْعَقَةَ عَلَى السَّفْرَةِ .

A verb which shows past tense as those given below, forms the feminine by adding ت .

Words for Substitution

فَتَحَ he opened	قَفَلَ he closed	الرَّجُلُ the man
ضَرَبَ he struck	أَخَذَ he took	الْمَرْأَةُ the woman

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

الدرس الرابع حُرُوفُ الْجَرِّ

- (١) أَيْنَ الْقَلَمُ؟ الْقَلَمُ عَلَى الْكِتَابِ.
- (٢) وَأَيْنَ الْكِتَابُ؟ الْكِتَابُ عَلَى الْمَائِدَةِ (الطَّائِلَةِ) وَالْمَائِدَةُ فِي وَسْطِ الْغُرْفَةِ.
- (٣) وَمَا هَذِهِ بَيْنَ الْكِتَابِ وَالْمِسْطَرَةِ؟ هَذِهِ هِيَ الدَّوَاةُ.
- (٤) وَمَا هَذَا فِي الدَّوَاةِ؟ هَذَا هُوَ الْحَبْرُ.
- (٥) وَأَيْنَ الْكِتَابُ الْكَبِيرُ؟ الْكِتَابُ الْكَبِيرُ تَحْتَ الدَّفْتَرِ الصَّغِيرِ.
- (٦) أَنْظِرْ (أَنْظِرِي - أَنْظِرُوا) إِلَى الشَّبَاكِ أَيْنَ هُوَ؟ الشَّبَاكُ بَيْنَ الْبَابِ الْعَالِيِّ وَالْبَابِ الْوَاطِئِ.
- (٧) هَلِ الْكُرْسِيُّ أَمَامَ (قُدَّامَ) الْبَابِ؟ لَاهُوَ وَرَاءَ الطَّائِلَةِ.
- (٨) أَيْنَ الْمِفْتَاحُ؟ هُنَا مِفْتَاحُ الْبَابِ.

Grammar

1. أَيْنَ (from) and عَلَى (with) مع (with) ب (in, by, with) ل (in, by, with) إِلَى (to) فِي (in) عَلَى (on) are prepositions.
2. أَسْمَاءُ (names) بَعْدَ (after) فَوْقَ (above) قُدَّامَ (in front of) أَمَامَ (in front of) تَحْتَ (under) بَيْنَ (between) (plu. of إِسْمٍ) in حالة النصب (Lesson XLV.). Like prepositions they are followed by حالة الجرِّ.

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.

الدرس الخامس

ضمائر منفصلة

جمع التكسير

جمع اسم الإشارة

المعلمُ : من أنتَ ومن هي هذه البنتُ ؟
إبراهيمُ : أنا إبراهيمُ وهذه البنتُ هي زينبُ وهذا الولدُ هو موسى وأنا
وهما من الأولادِ الأشرافِ .
موسى : هذا صحيحُ . وأنتَ تلميذُ في المدرسةِ وأنا كذلكُ وزينبُ
تلميذةٌ أيضاً .
زينبُ : أنا تلميذةٌ شاطرةٌ ونحنُ كلنا أولادُ شطارٍ ونعرفُ الدروسَ
جيداً .
المعلمُ : نعم أنتم شطارٌ وأنتِ يا منيرةٌ لطيفةٌ وهم أيضاً لطفاءُ .
إبراهيمُ : (للمعلمِ) هؤلاء التلاميذُ نظفاءُ عن (أنظفُ من) أولئك
الطلبةِ الكبارِ .

Grammar

The Unattached Personal Pronouns (sing. ضميرٌ منفصلٌ plu ضمائرٌ منفصلة)
are:

3d Person	{ هي she هُمَا they (two) هُنَّ they	مؤنث	{ هو he هُمَا they (two) هُم they	مذكر
-----------	--	------	---	------

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 المخاطب	{	أنتِ you (thou)	مؤنث	{	أنتَ you (thou)	مذكر
		أنتما you (two)			أنتما you (two)	
		أنتم you			أنتم you	
1st Person	{	أنا I		{	نحن we	
		المتكلم				

2. 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 **سَأَلْتُمُونَهَا** "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 **أَسْمَاءُ** form their plural by an internal change in the structure of the word. This is called the broken plural **جَمْعُ التَّكْسِيرِ**

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 **جَمْعُ التَّكْسِيرِ**.

Singular	Plural		Singular	Plural	
1. دَرْسٌ	دُرُوسٌ	a lesson	10. دَفْتَرٌ	دَفَاتِرٌ	a copy-book
2. وَلَدٌ	أَوْلَادٌ	a child	11. شَاطِرٌ	شَطَّارٌ	clever.
3. رَجُلٌ	رِجَالٌ	a man	12. مَاهِرٌ	مَهْرَةٌ	skilful
4. كِتَابٌ	كُتُبٌ	a book	13. كَبِيرٌ	كِبَارٌ	large
5. تَلْمِذٌ	تَلَامِذَةٌ	a pupil	14. صَغِيرٌ	صَغَارٌ	small
6. طَالِبٌ	طَلَبَةٌ	a student	15. نَظِيفٌ	نَظَفَاءٌ	clean
7. غُلَامٌ	غِلْمَانٌ	a lad	16. شَرِيفٌ	أَشْرَافٌ	noble
8. كَاتِبٌ	كُتَّابٌ	a scribe	17. لَطِيفٌ	لُطَفَاءٌ	kind
9. قَلَمٌ	أَقْلَامٌ	a pen	18. كَرِيمٌ	كِرَامٌ	generous

3. The plural of **هَذَا** - **هَذِهِ** is **هَؤُلَاءِ** and the plural of **ذَلِكَ** - **تِلْكَ** is **أُولَئِكَ**.
4. Feminine proper nouns with very few exceptions and foreign masculine proper nouns do not have **تَنْوِينٌ**. Exx. **إِبْرَاهِيمُ**. **زَيْنَبُ**. Words like **حَسَنٌ**. **عَلِيٌّ**. **مُحَمَّدٌ** 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

الدرس السادس

مَعَ وَعِنْدَ وَ لِ

- (١) مَنْ هَذَا الرَّجُلُ؟ هَذَا الرَّجُلُ هُوَ التَّاجِرُ خَلِيلٌ.
(٢) هَلْ لِلرَّجُلِ بَيْتٌ كَبِيرٌ؟ نَعَمْ لِلرَّجُلِ بَيْتٌ كَبِيرٌ وَعِنْدَهُ فِي
الْمَكْتَبَةِ كُتُبٌ كَثِيرَةٌ.
(٣) هَلْ لِلرَّجُلِ أَوْلَادٌ أَيْضًا؟ نَعَمْ لَهُ ثَلَاثَةٌ مِنَ الْأَوْلَادِ.
(٤) هَلْ مَعَ خَلِيلٍ مِندِيلٌ وَقَلَمٌ وَسَاعَةٌ؟ نَعَمْ مَعَ الرَّجُلِ مِندِيلٌ
وَقَلَمٌ وَسَاعَةٌ.

Grammar

1. The words **مَعَ** and **عِنْدَ** although they are followed by **حالة الجرّ** like other prepositions and words used as prepositions are used in place of the verb "to have". **لِ** and **عِنْدَ** are used for property in general and all kinds of possessions. **مَعَ** is used especially for objects about the person. **لِ** is used however for parts of the body, as **لِلْأَسَدِ رَأْسٌ كَبِيرٌ** "The lion has a large head."
2. Sentences such as **مَعَ ذَلِكَ الْوَالِدِ سَاعَةٌ** and **لِلرَّجُلِ بَيْتٌ** are inverted noun sentences in which **المبتدأ** follows the prepositional phrase that is attached to a **خبر** understood (موجود) "To the man a house is found."

In **لِلرَّجُلِ** the **لِ** is elided, i.e. whenever the preposition **لِ** is prefixed to an **إسم معرفة** the strength of the two **ل**'s is so great that the **أ** 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

حمارٌ	a donkey	مالٌ	wealth
ذئبٌ	a tail	نقودٌ	cash, money
شيخٌ	an old man, a shaikh	طعامٌ	food

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 . (فقط) .
4. But the old man has money in his pocket (جيبه) 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.

الدرس السابع

مَعَ وَ عِنْدَ وَ لِ (مَعَ كَانَ وَ لَيْسَ)

- (١) أَلَيْسَ عِنْدَ التَّاجِرِ حَاجَاتٌ كَثِيرَةٌ فِي الدُّكَّانِ؟ كَانَ عِنْدَ
خَلِيلٍ بِضَاعَةٌ مِنْ كُلِّ صَنْفٍ مِنْذُ سَنَةٍ، وَلَكِنْ لَيْسَ الْآنَ .
- (٢) أَلَا يَكُونُ عِنْدَ التَّاجِرِ حَاجَاتٌ كَثِيرَةٌ السَّنَةَ الْآتِيَةَ . إِنْ
شَاءَ اللَّهُ سَيَكُونُ عِنْدَ خَلِيلٍ كُلُّ شَيْءٍ السَّنَةَ الْآتِيَةَ
« الْعَامَ الْآتِيَّ » .

Grammar

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

- The man doesn't have a house. ليس للرجل بيتٌ - (للرجل بيت)
The merchant doesn't have wealth. ليس عند التاجر مالٌ - (عند التاجر مال)
The boy doesn't have a watch in his pocket. ليس مع الولد ساعةٌ (مع الولد ساعة في جيبه)

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

- The man had a house. كان للرجل بيتٌ - (للرجل بيت)
The merchant will have merchandise to-morrow. سيكون عند التاجر بضاعةٌ غداً - (عند التاجر بضاعة)

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 **كَانَ** and **سَيَكُونُ** are **لَمْ يَكُنْ** and **لَا يَكُونُ** respectively.

لَمْ يَكُنْ مَعَ الْوَلَدِ طَعَامٌ The boy had no food (with him).
إِنْ شَاءَ اللَّهُ لَا يَكُونُ عِنْدَ الْمُعَلِّمِ God willing, the teacher will not
مَرَضٌ السَّنَةِ الْآتِيَةِ have an illness next year.

4. The interrogative particle **أَ** (and not **هَلْ**) is prefixed to negative clauses (except **هَلَّا** see Lesson L.), conditional clauses, to the particles **إِنَّ** (Lesson X.), **وَ** and **فَ** (Lesson LII.).

For Translation into Arabic

1. Doesn't the old man have a large house and much (**كثِيرٌ**) 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 (**الْمَدْرَسَةِ**)?
5. Ibrahim left the school and went to the shop. The old man has books, copy-books and pens in his shop.

الدرس الثامن
كَانَ وَأَخْوَاتُهَا
المفعول فيه

- (١) أَلَيْسَ خَلِيلٌ صَيَادًا ؟ لَا . كَانَ فَلَاحًا وَصَارَ تَاجِرًا .
(٢) هَلْ خَلِيلٌ غَنِيٌّ ؟ هُوَ أَيْسَ غَنِيًّا وَلَا فَقِيرًا بَلْ هُوَ مُتَوَسِّطٌ .
(٣) هَلْ يَكُونُ مَوْجُودًا غَدًا أَمَامَ الدُّكَّانِ ؟ إِنْ شَاءَ اللَّهُ سَيَكُونُ
هُنَاكَ . كَانَ هُنَاكَ أَمْسٌ صَبَاحًا وَمَسَاءً .
(٤) أَلَيْسَتْ أُخْتُهُ هِنْدٌ مُعَلِّمَةٌ ؟ كَانَتْ مُعَلِّمَةً وَلَكِنْ أَلَانَ صَارَتْ
نَاطِرَةً .
(٥) هَلْ يَكُونُ إِبْرَاهِيمُ ابْنُهُ تَاجِرًا يَوْمًا مَّا ؟ لَا ؛ إِبْرَاهِيمُ سَيَكُونُ
طَبِيبًا .

Grammar

1. When كَانَ and its sisters (صَارَ، لَيْسَ etc.) are placed before a مُبْتَدَأ and خَبَر sentence, the مُبْتَدَأ becomes إِسْم of كَانَ and remains in حالة الرَّفْع . The خَبَر becomes خَبَر of كَانَ and is changed to حالة النَّصْب .
Ex. كَانَ خَلِيلٌ صَيَادًا . خَلِيلٌ صَيَادٌ .
2. Such expressions as (1) يَوْمًا ، غَدًا ، صَبَاحًا ، مَسَاءً and (2) قَدَامٌ ، هُنَا ، هُنَاكَ show the time or place in which the action of the verb occurs. They are in حالة النَّصْب and are called مفعول فيه ; (1) is called also ظَرْفُ الزَّمَانِ "adverb of time", (2) ظَرْفُ الْمَكَانِ "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. *لَيْسَ* (لَيْسَتْ) is in form like a past tense, but is used for the present.
 4. The noun form *فَعَالٌ* is used to indicate a person's occupation or to give the idea of intensity.

<i>بَوَّابٌ</i>	a door-keeper	<i>صَيَّادٌ</i>	a fisherman, a hunter
<i>نَجَّارٌ</i>	a carpenter	<i>طَبَّاحٌ</i>	a cook
<i>كَذَّابٌ</i>	a liar	<i>عَشَّاشٌ</i>	an impostor

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.

الدرس التاسع

الإضافة

- (١) أَهَذَا بَيْتُ مُحَمَّدٍ الْمُعَلِّمِ؟ لَا. هَذَا بَيْتُ تَاجِرٍ يُقَالُ لَهُ خَلِيلٌ،
وَهَذِهِ زَوْجَةُ التَّاجِرِ.
- (٢) وَهَذِهِ الْبَيْتُ الصَّغِيرَةُ هَلْ هِيَ بَيْتٌ مِنْ بَنَاتِ التَّاجِرِ؟ لَا.
هِيَ بَيْتُ الْمُعَلِّمِ.
- (٣) بَابُ الْبَيْتِ مَفْتُوحٌ. وَهَذَا الرَّجُلُ الَّذِي تَرَاهُ عِنْدَ بَابِ
الْبَيْتِ هُوَ الْبَوَّابُ، يَعْنِي بَوَّابَ الْبَيْتِ.
- (٤) وَهَذَا الْوَلَدُ هَلْ هُوَ ابْنُ الْبَوَّابِ؟ نَعَمْ هَذَا الْوَلَدُ هُوَ ابْنُ
بَوَّابِ بَيْتِ التَّاجِرِ.

Grammar

1. Possession in Arabic may be shown by the use of *حالة الجرّ*. The possessor is always *مَجْرُورٌ* 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 *تنوين*) but also without the definite article *ال* because the mere fact of being possessed defines it.

Exx. *بَيْتُ التَّاجِرِ* The house of a merchant (a merchant's house).

بَيْتُ التَّاجِرِ The house of the merchant (the merchant's house).

This construction is called *إضافة* (annexation), *بيت* is said to be *مُضَافٌ*

“annexed,” and *تاجر* and *التاجر* are *مُضَافٌ إِلَيْهِ* “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 **إِضَافَةٌ** construction, if it is indefinite.

هي بِنْتُ مِنْ بَنَاتِ التَّاجِرِ She is a daughter (one)
of the daughters of the merchant.

This idea can also be expressed as follows : **بِنْتُ لِلتَّاجِرِ**

“ a daughter of the merchant”, or **إِحْدَى بَنَاتِ التَّاجِرِ**

“One of the daughters of the merchant,”

whereas **بِنْتُ التَّاجِرِ** can only mean “the daughter of the merchant.”

3. The words are sometimes thrown out of the **إِضَافَةٌ** construction, when the qualifying adjectives might be ambiguous. Thus **فِي بَابِ الْبَيْتِ الْكَبِيرِ** might mean “In the door of the big house” or “In the big door of the house.”

The **مُضَافٌ** and **مُضَافٌ إِلَيْهِ** must not be separated by an adjective qualifying the **مُضَافٌ** so the phrase may be written,

في الباب الكبير للبيتِ "In the big door of the house", or
في الباب للبيت الكبير "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

الدرس العاشر
إِنَّ وَأَخَوَاتِهَا
الضَّمَامَاتُ الْمُتَّصِلَةُ

- ١ - إِبْرَاهِيمُ : سَمِعْتُ أَنَّكَ مَرِيضٌ .
مُوسَى : هَذَا صَاحِبٌ ، وَلَكِنِّي أَحْسَنُ الْآنَ .
- ٢ - إِبْرَاهِيمُ : هَلْ يَأْتُرِي لِأَنَّ الطَّيِّبَ مَاهِرٌ ؟
مُوسَى : إِنَّهُ مَاهِرٌ وَمُخْتَبَرٌ . أَيْنَ زَيْنَبُ الْيَوْمَ ؟
- ٣ - إِبْرَاهِيمُ : إِنَّهَا مُلَازِمَةٌ الْفِرَاشِ لِأَنَّهَا مَرِيضَةٌ .
مُوسَى : رَبُّنَا يَشْفِيهَا .
- ٤ - إِبْرَاهِيمُ : أَمَعَكَ دَفْتَرُكَ ؟ دَفْتَرِي فِي الْبَيْتِ إِنِّي خَائِفٌ مِنْ مُعَلِّمِنَا .
مُوسَى : لَيْتَ الْمُعَلِّمُ مِنْهُمْ فِي شُغْلِهِ حَتَّى يَنْسَى وَدَفَاتِرَنَا .

لِوَسْطَرٍ (لِلْحَفْظِ)

Second Person	Third Person
إِنَّكَ فِي بَيْتِكَ وَبَيْتِكَ جَمِيلٌ	M.S. إِنَّهُ فِي بَيْتِهِ وَبَيْتِهِ جَمِيلٌ
إِنَّكُمَا فِي بَيْتِكُمَا وَبَيْتِكُمَا جَمِيلٌ	D. إِنَّهُمَا فِي بَيْتَهُمَا وَبَيْتَهُمَا جَمِيلٌ
إِنَّكُمْ فِي بَيْتِكُمْ وَبَيْتِكُمْ جَمِيلٌ	P. إِنَّهُمْ فِي بَيْتِهِمْ وَبَيْتِهِمْ جَمِيلٌ
إِنَّكَ فِي بَيْتِكَ وَبَيْتِكَ جَمِيلٌ	F.S. إِنَّهَا فِي بَيْتِهَا وَبَيْتِهَا جَمِيلٌ
إِنَّكُمَا فِي بَيْتِكُمَا وَبَيْتِكُمَا جَمِيلٌ	D. إِنَّهُمَا فِي بَيْتَهُمَا وَبَيْتَهُمَا جَمِيلٌ
إِنَّكُمْ فِي بَيْتِكُمْ وَبَيْتِكُمْ جَمِيلٌ	P. إِنَّهُنَّ فِي بَيْتِهِنَّ وَبَيْتِهِنَّ جَمِيلٌ
First Person	
P. (إِنَّا) إِنَّا فِي بَيْتِنَا وَبَيْتِنَا جَمِيلٌ	S. (إِنِّي) إِنِّي فِي بَيْتِي وَبَيْتِي جَمِيلٌ

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

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

Verily you (fem. sing., dual and
plural) are in your house and
your 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 **أَنَّ** and its sisters, **لَئِنْ**, **لَئِكَ**, **لَيْتَ** etc., are placed before a **مُبْتَدَأٌ** and **خَبَرٌ** sentence, the **مُبْتَدَأٌ** becomes **إِسْمٌ** of **أَنَّ** and is put in **حالة النصب**. The **خَبَرٌ** becomes **خَبَرٌ** of **أَنَّ** and remains in **حالة الرفع**. This is just the opposite of **كَانَ** in Lesson VIII. **إِنَّ** is used at the beginning of a sentence for assertion and after **أَنَّ** when the particle with its sentence can be explained as a noun of action. Exx. **سَمِعْتُ أَنَّهُ مَرِيضٌ. قَالَ إِنَّهُ سَيَكْتُبُ.**
2. The attached personal pronouns **الضَّمَائِرُ الْمُتَّصِلَةُ** 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 **ضَمَائِرُ مُتَّصِلَةٌ** are **مَبْنِي** and though not changed syntactically they are sometimes modified for euphony. **هُنَّ. هُمْ. هِيَ. هِيَ** are changed to **هِنَّ. هُمُ. هِيَ. هِيَ** if preceded by the "i" sounds as in **يَ. يَ. يَ** and **يَ. يَ. يَ** but **لَهُ. لَهَا. لَهَا** but **لَهُ. لَهَا. لَهَا** but **لَهُ. لَهَا. لَهَا**.

These pronouns when suffixed to a noun are in **حالة الجرِّ**, the noun being **مُضَافٌ**. Compare **بَيْتُ الرَّجُلِ** "the house of the man", and **بَيْتُهُ** "his house". In both cases **بَيْتٌ** (المُضَافُ) is made definite by **الرَّجُلِ** or **هُ** (المُضَافُ إِلَيْهِ).

These pronouns being **أَسْمَاءٌ** (plu. of **اسْمٌ**) are in **حالة الجرِّ** when they follow a preposition. **كُمُ. هُمُ** and **كُمُ. هُمُ** become **كُمُ. هُمُ**.

when followed by a word beginning with هَمْزَةُ الْوَصْلِ as لَكُمْ الْبَيْتُ. The "my" is added directly to the noun and the vowel denoting its case disappears. Thus "my house" is بَيْتِي whether it is مَرْفُوع or مَجْرُور or مَنْصُوب.

Exx. هَذَا هُوَ بَيْتِي This is my house.

رَأَيْتَ بَيْتِي You saw my house.

هُوَ فِي بَيْتِي He is in my house.

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

Substitution Exercises (For oral and written work)

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

They heard that he was in his library. سَمِعُوا أَنَّهُ فِي مَكْتَبَتِهِ.

He had many things in his shop. كَانَ عِنْدَهُ حَاجَاتٌ كَثِيرَةٌ فِي دُكَّانِهِ.

He wounded him and left him on the ground near his field. جَرَّحَهُ وَتَرَكَهُ عَلَى الْأَرْضِ بِجَانِبِ حَقْلِهِ.

This is from him and for him, and he owes nothing else. هَذَا مِنْهُ وَلَهُ وَائِسَ عَلَيْهِ أَكْثَرَ.

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.

الدرسي الحادي عشر

المُشَنَّى

جَمْعُ الْمَذَكَّرِ السَّالِمِ — جَمْعُ الْمُؤَنَّثِ السَّالِمِ

- محمد : يَا مُحَمَّدُ هَلِ الْحُكُومَةُ الْحَاضِرَةُ نَافِعَةٌ فِي مَشْرُوعَاتِهَا الْجَدِيدَةِ ؟
محمود : أَلَيْسَتْ الْحُكُومَةُ الْحَالِيَةُ مُضِرَّةً ؟
محمد : مَعْلُومٌ ، وَلَكِنْ هَلِ كُلُّ الْمَوْظِفِينَ مُخْلِصُونَ ؟ أَلَيْسَ بَعْضُ
الْمُقْتَسِمِينَ فِي بَعْضِ الْإِدَارَاتِ طَائِعِينَ ؟
محمود : لَا أَعْرِفُ كُلَّ الْمُسْتَحْدِمِينَ فِي كُلِّ الْوِزَارَاتِ ، وَلَكِنْ لَنَا فِي
مُرَاقَبَةِ حِسَابَاتِ الْحُكُومَةِ مُقْتَسِمُونَ مُقْتَدِرُونَ فِي مُرَاقَبَةِ
الْإِيرَادَاتِ وَالْمَصْرُوفَاتِ .

ملاحظة

- M.S. كان الخادمُ مَسْرُورًا بالصالحِ
D. كان الخادِمَانِ مَسْرُورَيْنِ بالصالحَيْنِ
P. كان الخادِمُونَ مَسْرُورِينَ بالصالحِينَ
F.S. كانت الخادِمَةُ مَسْرُورَةً بالصالحَةِ
D. كانت الخادِمَتَانِ مَسْرُورَتَيْنِ بالصالحَتَيْنِ
P. كانت الخادِمَاتُ مَسْرُورَاتٍ بالصالحَاتِ

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 (الجمع السالم). In masculine nouns and adjectives the sound plural is formed by adding **ونَ** to the singular for **حالة الرفع** and **بنَ** for **حالة النصب** and **حالة الجرّ**.

The sound feminine plural of nouns and adjectives is formed by changing **ة** into **ات** or by adding **ات** if there is no **ة**. The feminine plural resembles the masculine plural in that it has only two forms **ـُ** or **ـِ** for **حالة الرفع** and **ـِ** or **ـِ** for **حالة النصب** and **حالة الجرّ**. It resembles singulars and broken plurals (see Lessons I, II, and V.) in the use of **تنوين** for the **نكرة** and in dropping it in **معرفة** both with **إضافة** and **ال**.

2. The dual (المتثنى) is formed in both masculine and feminine nouns and adjectives by adding **انِ** to the singular for **حالة الرفع** and **ينِ** for **حالة النصب** and **حالة الجرّ**.

The vowel of the **ن** of the masculine plural is **نَ**, that of the dual takes **نِ**

Exx. **صَالِحَيْنِ . صَالِحِينَ . خَادِمَانِ . خَادِمُونَ**

Substitution Exercises

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

The aviator was present with the inspector. **كَانَ الطَّيَّارُ حَاضِرًا مَعَ الْمُفْتَشِّ**

The teacher was busy with the head-master. **كَانَ الْمُعَلِّمُ مُشْغُولًا مَعَ الرَّئِيسِ**

The merchant was not a liar.

لَمْ يَكُنِ التَّاجِرُ كَذَّابًا

The doctor was useful to the fellah.

كَانَ الطَّبِيبُ نَافِعًا لِلْفَلَّاحِ

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 (النَّاس) even the carpenters and blacksmiths and fishermen and porters too.

Notes and Vocabulary

الدرس التالى عشر

المُشْتَى وَالْجَمْعُ السَّالِمُ فِي الْإِضَافَةِ
مُطَابَقَةُ الْأِسْمِ وَالصِّفَةِ

- عمر — يُوجَدُ مُفْتَشَانِ صَالِحَانِ عِنْدَنَا فِي وِزَارَةِ الْمَوْاصَلَاتِ .
محمد — وَلَكِنْ هَلْ كَانَ هَذَانِ الرَّجُلَانِ مُجْتَهِدَيْنِ وَهُمَا مَهْنَدِسَانِ ؟
عمر — هُمَا مِثْلُ مُعَلِّمِي الْمَدَارِسِ وَمُفْتَشِي الْوِزَارَاتِ الْأُخْرَى فَإِنَّهُمْ تَارَةٌ
طَالِحُونَ وَأُخْرَى صَالِحُونَ .
محمد — إِنَّ أَخْلَاقَ النَّاسِ مُسْتَمَدَّةٌ مِنْ مُعَلِّمِيهِمْ وَمُرَشِدِيهِمْ . فَاعْلَمْ أَنَّ
مُسْتَقْبَلَ التَّلَامِيذِ وَالتَّلْمِيذَاتِ فِي أَيْدِي وَالِدِيهِمْ كَمَا هُوَ فِي أَيْدِي
الْمُعَلِّمِينَ وَالْمُعَلِّمَاتِ .

ملاحظات

كَانَ مُلَاحِظُ الْوَقْفِ مُخْلِصَ الْقَلْبِ نَحْوَ سَا كِنِ الْبَيْتِ
كَانَ مُلَاحِظًا الْوَقْفِ مُخْلِصِي الْقَلْبِ نَحْوَ سَا كِنِي الْبَيْتِ
كَانَ مُلَاحِظُوا الْوَقْفِ مُخْلِصِي الْقَلْبِ نَحْوَ سَا كِنِي الْبَيْتِ

كَانَتْ مُلَاحِظَةُ الْوَقْفِ مُخْلِصَةَ الْقَلْبِ نَحْوَ سَا كِنَةِ الْبَيْتِ
كَانَتْ مُلَاحِظَتَا الْوَقْفِ مُخْلِصَتِي الْقَلْبِ نَحْوَ سَا كِنَتِي الْبَيْتِ
كَانَتْ مُلَاحِظَاتُ الْوَقْفِ مُخْلِصَاتِ الْقَلْبِ نَحْوَ سَا كِنَاتِ الْبَيْتِ

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 مضافٌ is the loss of the ن (ن for dual, ن for the plural). Exx.

The teachers.	المُعَلِّمُونَ	المُعَلِّمِينَ
The two teachers.	المُعَلِّمَانِ	المُعَلِّمَيْنِ
The teachers of the school.	مُعَلِّمُو الْمَدْرَسَةِ	مُعَلِّمِي الْمَدْرَسَةِ
The two teachers of the school.	مُعَلِّمَا الْمَدْرَسَةِ	مُعَلِّمَي الْمَدْرَسَةِ

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.	الْوِزَارَاتُ الْمِصْرِيَّةُ
The good girl-students.	التَّالِمَاتُ الطَّيِّبَاتُ
The old fellah-women.	الْفَلَاحَاتُ الْعَجَائِزُ
Our clean copy-books.	دَفَاتِرُنَا النَّظِيفَةُ
The dear sincere fellahs.	الْفَلَاحُونَ الْأَعْرَافُ الْمُخْلِصُونَ
The clever diligent boys.	الْأَوْلَادُ الشُّطَّارُ الْمُجْتَهِدُونَ

3. When one of الضمائر المتصلة is used as مضافٌ إليه 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.	مُعَلِّمُهُمْ . لِمُعَلِّمِهِمْ . مُعَلِّمًاكُمْ
Your two teachers.	

The first person singular pronoun always becomes ي after nouns ending in a vowelless | . و . or ي . It is used with nouns in the form of حَالَةُ النَّصْبِ for all three cases of the masculine plural because of euphony.

My teachers came. To my teachers.	جَاءَ مُعَلِّمِي . لِمُعَلِّمِي
My two teachers came. To my two teachers.	جَاءَ مُعَلِّمَايَ . لِمُعَلِّمَيَّ

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.

كَانَ مُفْتَشُّ الْمَدْرَسَةِ طَمَاعًا

The employee of the administration became the director of the company.

صَارَ مُسْتَحْدَمُ الْإِدَارَةِ مُدِيرَ الشَّرِكَةِ

The seller of bread was not little of money (poverty stricken).

لَمْ يَكُنْ يَبِيعُ الْخُبْزَ قَلِيلَ الْمَالِ

Towards Composition

Are the ministries of the present government useful? Yes, the employees of the ministries are Egyptian and most (مُعْظَم) 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

الدرس الثالث عشر
الأسماء الخمسة
الماضي لكان

خليل : (لَزَيْنَبَ وَإِبْرَاهِيمَ) أَيْنَ كُنْتُمَا يَا وَلَدَيَّ هَذَا الصَّبَاحَ . هَلْ
كَانَ صَدِيقُ لَكُمَا مَعَكُمْ عَلَى الْجَبَلِ .

إبراهيم : لَا يَا أَبِي أَنَا كُنْتُ عَلَى مَرْكَبٍ مَعَ أَحَدِ أَصْدِقَائِي اسْمُهُ مُحَمَّدٌ ،
وَزَيْنَبُ كَانَتْ فِي الْبُسْتَانِ مَعَ إِحْدَى صَدِيقَاتِهَا يُقَالُ لَهَا مُدِيرَةٌ .

خليل : وَصَدِيقُكَ هَذَا هَلْ أَبُوهُ هُوَ سَمُوَ الْمُعَلِّمُ مُحَمَّدٌ ذِي الشُّهْرَةِ
الْوَاسِعَةِ ؟

إبراهيم : نَعَمْ وَأَخُوهُ عُمَرُ هُوَ مُسْتَعْتَمِدٌ فِي الْحُكُومَةِ .

خليل : هَلْ أَخْبَرَكَ مُحَمَّدٌ عَنْ صِحَّةِ أَبِيهِ وَأَخِيهِ . كَانَا مَرِيضَيْنِ مِنْذُ
أُسْبُوعٍ . وَزَيْنَبُ وَمُدِيرَةٌ هَلْ كَانَتَا لَاعِبَتَيْنِ بِنَمَّا كُنْتَ
عَلَى الْمَرْكَبِ ؟

زَيْنَبُ : كُنَّا فِي حَدِيثٍ مَعَ بَنَاتٍ كُنَّ مَعْنَا فِي صِفْنَا السَّنَةَ الْمَاضِيَةَ .

خليل : الطَّلَابُ ، هَلْ كَانُوا مَشْغُولِينَ لَمَّا كُنْتُمْ فِي الْفُسْحَةِ ؟

إبراهيم : لَا . كَانُوا فِي الْفُسْحَةِ هُمْ أَيْضًا .

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.

درستظار

فَكَانَ خَارِجًا مَعَ أَخِيهِ وَأَبُوهُ دَاخِلٌ	أَمَّا الطَّالِبُ	} بِرَأْسِهَا
فَكَانَا خَارِجِينَ مَعَ أَخَوَيْهِمَا وَأَبَوَاهُمَا دَاخِلَانِ	أَمَّا الطَّالِبَانِ	
فَكَانُوا خَارِجِينَ مَعَ إِخْوَتِهِمْ وَأَبَائِهِمْ دَاخِلُونَ	أَمَّا الطَّلَبَةُ (الطَّلَابُ)	
فَكَانَتْ خَارِجَةً مَعَ أُخْتِهَا وَأُمِّهَا دَاخِلَةً	أَمَّا الطَّالِبَةُ	} بِرَأْسِهَا
فَكَانَتَا خَارِجَتَيْنِ مَعَ أُخْتَيْهِمَا وَأُمَّهُمَا دَاخِلَتَانِ	أَمَّا الطَّالِبَتَانِ	
فَكُنَّ خَارِجَاتٍ مَعَ أَخَوَاتِهِنَّ وَأُمَّهَاتِهِنَّ دَاخِلَاتٌ	أَمَّا الطَّالِبَاتُ	

(الْمُنْخَاطَبُ)

كُنْتُ خَارِجًا . كُنْتُمَا خَارِجِينَ . كُنْتُمْ خَارِجِينَ

(الْمُنْخَاطَبَةُ)

كُنْتُ خَارِجَةً . كُنْتُمَا خَارِجَتَيْنِ . كُنْتُنَّ خَارِجَاتٍ

(الْمُسْتَكَلِمُ — الْمُسْتَكَلِمَةُ)

كُنْتُ خَارِجًا (خَارِجَةٌ) . كُنْنَا خَارِجِينَ (خَارِجَاتٍ)

Grammar

1. **كان** is a weak verb. Its peculiarities are explained in Lessons XXV. and XXVI. The pronoun endings **ت. ت. ت.** etc., which show person, gender and number are reckoned as the **إِسْم** of **كان** in each instance. When the **ن** of **كان** receives **ـ** the syllable becomes **كُنْ**.
2. There are five nouns **أَب** "a father," **أَخ** "a brother," **حَم** "a father-in-law," **ذُو** (plu. **ذَوُو**) "a mouth," and **فَم** (**فَو**) "a possessor," which if in the singular and **مُضَافٍ** (**ذَاتٍ** plu. **ذَوَاتٍ**) take not only the vowels **ـُ ـَ ـِ** 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 were 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.

الأب The father

ذَهَبَ أَبُو الْوَلَدِ - مرفوع The boy's father went

الْوَلَدُ تَرَكَ أَبَاهُ - منصوب The boy left his father

رَجَعَ الْوَلَدُ إِلَى أَبِيهِ - مجرور The boy returned to his father.

The first personal pronoun **أَبِي** is attached directly to the root

(أَبِي) and there is no sign for any of the three cases just as when it is attached to other nouns. Cf. Lesson X.

etc. تَرَكَتُ كِتَابِي . هَذَا كِتَابِي . etc. تَرَكَتُ أَبِي . ذَهَبَ أَبِي

Substitution Exercises

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

إِنَّ أَخَا صَدِيقِنَا مَشْغُولٌ .	Verily the brother of our friend is busy.
هَلْ كُنْتِ مَرِيضًا الشَّهْرَ الْمَاضِيَّ ؟	Were you ill, last month ?
هَلْ كَانَ أَبُو الْمُوظَّفِ تَاجِرًا ؟	Was the father of the official a merchant ?
كَانَ ذَا مَالٍ .	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
مَا لَا يَنْصَرِفُ
كَانَ فِي الْمُضَارِعِ

عمر : متى تكونان مسافرتين إلى مِصرَ؟ أكونُ فرحاناً أن أراكما
هناك؟

أحمد : نريد أن نكونَ في القاهرة بعدَ زيارتنا لدمنهور
والأوفى أن نكونَ في مِصرَ بعدَ ذلك الوقتِ تماماً.

عمر : لنا في مِصرَ مساجدٌ وجوامعٌ وكنائسٌ ومصانعٌ ومدارسٌ
كثيرةٌ أعني مناظرَ عديدةً وأشياءَ أُخرى إن شاءَ اللهُ تكونُ
في زيارتكما لها فائدةٌ ولذةٌ.

أحمد : هل يُسمحُ للزوّجاتِ أن يكنَّ معنأ عندَ دخولنا الجوامعَ؟

عمر : نعمُ لا ممانعَ، وترى في القاهرةِ يا أحمدُ مبانيَ حديثةً وقديمةً
بعضها مختلفَةٌ الألوانِ بينَ أحمرٍ وأصفرٍ.

أحمدُ : وأحسنُ هذهِ المناظرِ وأفضلُ هذهِ المشاهدِ حسبَ رأيك ، هل
هي الأهرامُ في الجيزةِ أم الجوامعُ مقرُّ العلماءِ والمشايخِ؟

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?

عمر : لَأَشْكُ أَنْ الْأَهْرَامَ أَحْسَنُ مَنْظَرٍ وَأَفْضَلُ مَشْهَدٍ لِأَنَّهَا أَقْدَمُ
كُلِّ الْأَثَرَاتِ وَأَجَلٌ مِنْ أَيِّ شَيْءٍ آخَرَ مَعَ أَنَّ بَعْضَ الْمَسَاجِدِ
أَجَلٌ مِنَ الْأَهْرَامِ .

أحمد : لَنَا أَصْدِقَاءُ أَعْزَاءُ سَيَكُونُونَ فِي مِصْرَ عِنْدَ زِيَارَتِنَا إِيَّاهَا
يَكُونُونَ فَرَّاحِي بِزِيَارَةِ هَذِهِ الْمَشَاهِدِ أَيْضًا .

عمر : مَرَحِبًا وَتَكُونُونَ كَلِّكُمْ ضِيُوفِنَا فِي ذَلِكَ الْوَقْتِ .

فاطمة : هَلْ عَقِيلَتِكَ هِنْدُ تَكُونُ مُسْتَعِدَّةً أَنْ تَزُورَ مَعَنَا بَعْضَ أَمَا كِنِ
أَرِيَّةَ ؟

عمر : بِكُلِّ تَأْكِيدٍ . وَتَكُونِينَ فَرَّاحِي (فَرَحَانَةٌ) بِزِيَارَتِكَ لِيَتَنَا .

موسئظار

الغائبُ - يكونُ أحمدُ أحسنَ منَ أصدقائه . يكونانُ فرحانين . يكونونُ علماء
الغائبةُ - تكونُ زينبُ أحسنَ منَ هند . تكونانُ فرحيتين . يكنُ حكيماتِ
المخاطبُ - تكونُ أعرج . تكونانُ مجتهدتين . تكونونُ حكاماء
المخاطبةُ - تكونينَ فرححي . تكونانِ صديقتينِ لهما . تكنُ معلماتِ
المتكلم . المتكلمةُ - أكونُ أعرج (عرجاء) . نكونُ أصدقاءَ أعزاء (صديقات
عزيزات)

Grammar

1. Certain nouns and adjectives although, inflected (مُعْرَبٌ), are exceptions to the rules given in Lesson III. Those taking the three forms.

Umar : 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 (مَنْصَرِفٌ), the exceptions are Diptotes, (غَيْرٌ)
(مَنْصَرِفٌ) or (مَمْنُوعٌ مِنَ الصَّرْفِ) such as أَحْسَنُ . مَدَارِسُ . أَصْدِقَاءُ etc.

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

stead of *kasra* (كسرة) in حَالَةُ الْجَرِّ they take *fatha* (فتحة).

Yet when these diptote words are made definite by the article (ال)

or are in annexation (الإضافة) they are treated exactly as triptotes.

Exx.	Indefinite نَكِرَةٌ	Definite مَعْرُوفَةٌ
	لِنَافِي مِصْرَ مَسَاجِدُ وَجَوَامِعُ وَكِنَافِئُسُ (حَالَةُ الرَّفْعِ)	الْجَوَامِعُ مَقَرُّ الْمَشَاجِجِ
	(حَالَةُ النِّصْبِ)	عِنْدَ دُخُولِنَا الْجَوَامِعَ أَغْنَى مَنَاظِرَ أُخَرَ
	(حَالَةُ الْجَرِّ)	أَحْسَنُ هَذِهِ الْمَنَاظِرِ بَيْنَ أَحْمَرَ وَأَصْفَرَ

The following classes of these diptotes may be noted :

- (1) Feminine proper names, as مِصْرُ . زَيْنَبُ . فَاطِمَةُ . Words on the measure *فِعْلٌ* like هِنْدٌ may have تَدْوِينٌ .
- (2) Masculine foreign proper names, as بَطْرُسُ . إِبْرَاهِيمُ . Exceptions are words like حَسَنٌ . عَلِيٌّ . مُحَمَّدٌ but هُودٌ . شَيْثٌ . نُوحٌ are triptotes because they are of Arabic origin.
- (3) Words on the measure of *أَفْعَلٌ* such as
 - (a) the comparative and superlative, as أَفْضَلُ . أَحْسَنُ
 - (b) colours, masculine singular, as أَصْفَرُ . أَحْمَرُ
 - (c) defects, masculine singular, as أَطْرَشٌ "dumb", أَعْرَجٌ "lame".
 - (d) masculine proper names, although they are not of foreign origin, as أَحْمَدُ
- (4) Certain words on the measure of *أَحْرُ* as عَمْرُ . أُخْرُ . فُعْلٌ
- (5) The adjective on the measure of *فَعْلَانٌ* as فَرِحَانٌ "glad", غَضِبَانٌ "angry", and the proper names on the measure *فُعْلَانٌ* as عَثْمَانٌ "Uthman", عِمْرَانٌ "Imran".
- (6) Broken plurals on the measure of *مَفَاعِلٌ* . مَفَاعِيلٌ . مَفَاعِلٌ etc.,

as كَنيسة plurals respectively of مدارس . كَفَائِس . مَفَاتِيح . جَوَامِع .
جامع . مِفْتَاح . مَدْرَسَة

(7) Most words ending in اء

- (a) plurals as فعلاء . Exx. علماء plural of حكيم plural of عالم
(b) plurals as أفعلاء . Exx. أصدقاء plural of صديق
(c) feminine of colours and defects on the measure of فعلاء fem.
of أفعَل as (أحمر) حمراء and (أعرج) عرجاء

2. In the phrases, بعدَ زيارتِنَا دَمَنْهَوْر "After our visiting Damanhur."

عندَ دُخُولِنَا الجوامِع "Upon our entering the mosques," the verbal noun (مصدر) governs an object like a verb. The agent is usually put in the مضاف اليه to المصدر and the object in المنصوب as مفعول به .
If only one of the two, the agent or the object, is mentioned the اضافة is usually employed and the meaning must be gained from the context for عندَ دُخُولِهِ can mean - "upon his entering" or "upon entering it."

If both agent and object are pronouns — the former is usually مضاف اليه to the noun and the latter is (مفعول به) and attached to the particle اياها thus اياها دُخُولُهُ his entering it (f)," or to the particle ل thus ل زيارتِكُمَا هَا your (dual) visiting it."

3. The form (أجل . أحسن) أفعال 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 الأهرامُ أَجَلٌ مِنْ أَيِّ شَيْءٍ آخَرَ

(2) The superlative is formed as follows ;

(a) مفرد نكرة أَحْسَنُ مَنْظَرٍ followed by the noun in مفرد نكرة

(b) **بِجَمْعِ مَعْرِفَةٍ** أَفْضَلُ هَذِهِ الْمَشَاهِدِ followed by the noun in **مَعْرِفَةٍ**
(see Lesson LVI).

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

Exx. **فُضَلِيَّاتٍ . فُضَلِيَّيْنِ . فُضَلِيَّ . فَرَحِيَّاتٍ . فَرَحِيَّيْنِ . فَرَحِيَّ .**

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

Exx. **عَرَجَاوَاتٍ . عَرَجَاوَانِ . عَرَجَاءَ . سَوَدَاوَاتٍ . سَوَدَاوَانِ . سَوَدَاءَ .**

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 ? **هَلْ يَكُونُ الصَّدِيقُ عَزِيزًا فِي الضِّيقِ**

Will the lame man be grieved there ? **هَلْ يَكُونُ الْأَعْرَجُ زَعْلَانًا هُنَاكَ ؟**

You will be glad and happy. **تَكُونُ فَرِحَانًا وَسَعِيدًا**

Towards Composition

Cairo is a modern city (**مَدِينَةٌ**) 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 (**أَمِيرِكَا**) . 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

الدرس الخامس عشر
أَسْمَاءُ الإِشَارَةِ
أَسْمَاءُ الْمَوْصُولِ
أَسْمَاءُ الإِسْتِفْهَامِ

إِعْتَادَ رَجُلٌ فَقِيرٌ أَنْ يَذْهَبَ لِرِيَاةِ الْبَيْتِ فِي أَوْقَاتِ الطَّعَامِ .
فِيَوْمًا مَا ذَهَبَ هَذَا الرَّجُلُ إِلَى بَيْتِ رَجُلٍ غَنِيٍّ عِنْدَ الظُّهْرِ ، فَلَمَّا رَأَى
صَاحِبَ الْبَيْتِ مُقْبِلًا مِنْ بَعِيدٍ قَالَ لَخْدَامِهِ الَّذِينَ كَانُوا وَأَقْفِينَ بِجَانِبِهِ
مَنْ هُوَ هَذَا الرَّجُلُ الْمُقْبِلُ إِلَيْنَا ؟ . فَقَالُوا لَهُ هُوَ الرَّجُلُ الَّذِي يَأْتِي دَائِمًا فِي
أَوْقَاتِ الطَّعَامِ . فَقَالَ لَهُمْ ، لِمَا يَسْأَلُكُمْ فِي أَيِّ مَكَانٍ أَنَا ، قُولُوا لَهُ
ذَهَبَ عِنْدَ أَحَدِ أَصْحَابِهِ لِلْغَدَاءِ .

وَفِي أَثْنَاءِ ذَلِكَ وَصَلَ الرَّجُلُ إِلَى الْبَيْتِ ، وَسَأَلَ ابْنَ صَاحِبِ الْبَيْتِ .
فَقَالَ لَهُ الْخُدَّامُ . سَيِّدُنَا خَرَجَ . فَقَالَ لَهُمْ . مِنْ كَمِ دَقِيقَةٍ خَرَجَ ؟ . فَقَالُوا
لَهُ خَرَجَ الظُّهْرُ تَمَامًا . فَقَالَ الرَّجُلُ إِنَّهُ لَمَجْنُونٌ كَبِيرٌ إِذْ يُخْرَجُ فِي مِثْلِ
هَذَا الْحَرِّ الشَّدِيدِ . فَأَطَّلَ صَاحِبُ الْبَيْتِ بِرَأْسِهِ مِنَ الشِّبَاكِ . فَقَالَ لَهُ ،
إِنَّكَ أَنْتَ الْمَجْنُونُ الْكَبِيرُ الَّذِي تَجُولُ فِي هَذَا الْوَقْتِ مِنَ النَّهَارِ . أَمَّا
أَنَا فَكُلُّ النَّهَارِ فِي بَيْتِي .

مَسْئَلَةٌ

هَذَا هُوَ الطَّبَّاحُ الَّذِي كَانَ نَازِلًا مَعَ ذَلِكَ الْخِيَّاطِ الَّذِي نَعَرَفَهُ
هَذَا هُمَا الطَّبَّاحُ الْخَانُ الَّذِي كَانَ نَازِلًا مَعَ ذَيْنِكَ الْخِيَّاطِينَ الَّذِينَ نَعَرَفَهُمَا
هُوَ لِأَنَّ هُمَا الطَّبَّاحُونَ الَّذِينَ كَانُوا نَازِلِينَ مَعَ أَوْلَئِكَ الْخِيَّاطِينَ الَّذِينَ نَعَرَفَهُمْ

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.

هَذِهِ هِيَ الطَّبَاخَةُ الَّتِي كَانَتْ نَازِلَةً مَعَ تِلْكَ الْخِيَّاطَةِ الَّتِي نَعْرِفُهَا.
هَاتَانِ هُمَا الطَّبَاخَتَانِ اللَّتَانِ كَانَتَا نَازِلَتَيْنِ مَعَ تَيْنِكَ الْخِيَّاطَتَيْنِ اللَّتَيْنِ نَعْرِفُهُمَا.
هُوَ لِأَنَّ هُنَّ الطَّبَاخَاتُ اللَّوَاتِي كُنَّ نَازِلَاتٍ مَعَ أَوْلِيكِ الْخِيَّاطَاتِ اللَّوَاتِي نَعْرِفُهُنَّ.

Grammar

1. In the more commonly used forms of the singular and dual of demonstrative pronouns and demonstrative adjectives the simple forms ذَا masc., and ذِي (تِه . نِي . ذِه) fem. are adapted for objects near and far by prefixing هَا (هَذَا . هَذِهِ) for objects near at hand and suffixing كَ (تِلْكَ . ذَلِكَ ذَاكَ) for distant objects.

Dual	مُشْنَى	Singular	مُفْرَد
مُوْنَّتْ	مُدْكَرْ	مُوْنَّتْ	مُدْكَرْ
هَاتَانِ (هَاتَانِ)	هَذَانِ	هَذِهِ	هَذَا
هَتَيْنِ	هَذَيْنِ	مَنْصُوبٌ وَمَجْرُورٌ	
تَانِكَ	ذَانِكَ	مَرْفُوعٌ	ذَلِكَ (ذَاكَ) تِلْكَ
تَيْنِكَ	ذَيْنِكَ	مَنْصُوبٌ وَمَجْرُورٌ	

2. In the plural of the demonstratives أَوْلَاءُ is the constant factor and هَا (هَـ) is prefixed or كَ is suffixed to show whether the persons referred to are near or far. Exx. أَوْلَائِكَ . هَؤُلَاءِ .
3. The relative pronouns الَّتِي . الَّتِي . الَّتِي may be outlined as follows;

مُفْرَد	مُشْنَى	جَمْع
مُدْكَرْ	مُدْكَرْ	مُدْكَرْ
مُوْنَّتْ	مُوْنَّتْ	مُوْنَّتْ
الَّذِي	الَّذَانِ	الَّذِينَ (اللَّاتِي)
الَّتِي	الَّتَانِ	الَّتَيْنِ
	الَّتَيْنِ	

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.

هَذَا خَادِمٌ

This servant is honest.

هَذَا الْخَادِمُ أَمِينٌ

This servant of ours

خَادِمُنَا هَذَا

This son of the servant

ابْنُ الْخَادِمِ هَذَا

The son of this servant

ابْنُ هَذَا الْخَادِمِ

5. Additional relatives are من "he...who," and ما "that... which",

الَّذِي، الَّتِي، الَّتِي، which have the same form in all three cases. The relatives الذي، التي may also be used as من and ما without antecedents.

Exx. الذي يَصْبِرُ يَخْلُصُ. مَنْ يَصْبِرُ يَخْلُصُ. "Whoever is patient, is saved," الذي نَعْرِفُهُ. مَا نَعْرِفُهُ. "That which we know."

6. مَاذَا and مَنْ are also interrogative pronouns.

Exx. مَاذَا تُرِيدُ. "What is this." مَا هَذَا. "Who is this?" مَنْ هَذَا.

"What do you wish?" هَلْ or أ, the usual particles for interrogation, are unnecessary before interrogative pronouns. Prepositions however may precede them. Exx. لِمَنْ هَذَا "To whom (whose) is this?"

لِمَاذَا عَمِلَ هَذَا "For what (why) did he do this?"

Other interrogative pronouns are أَيُّ masc. أَيَّةُ fem. "which,"

كَمْ "how much," "how many." أَيُّ and أَيَّةُ are followed by مجرور being منصوب. كَمْ is followed by the noun in the singular and مضاف.

It may be followed by a noun مجرور when it is preceded by a preposition or is itself مضاف إليه.

Exx. كَمْ كِتَابًا. "Which man?" "How many books?"
مِنْ كَمْ دَقِيقَةً "Since how many minutes?" كَمْ when used for asser-
tion or exclamation is followed by مَجْرُور

Ex. كَمْ كِتَابٍ اشْتَرَيْتُ "Many a book have I bought."

Substitution Exercises

That man is the one, whose father
is good.

ذَلِكَ الرَّجُلُ هُوَ الَّذِي أَبُوهُ صَالِحٌ

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

هَذَا الْوَلَدُ هُوَ ابْنُ ذَلِكَ الْفَلَّاحِ الَّذِي

كَانَ دَاخِلًا عِنْدَ خُرُوجِنَا

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

هَذَا التَّاجِرُ هُوَ أَبُو ذَلِكَ النَّجَّارِ الَّذِي نَعْرِفُهُ

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

هَذَا الْمُعَلِّمُ هُوَ الَّذِي كَانَ ذَاهِبًا مَعَ

ذَلِكَ التَّلْمِيزِ الَّذِي سَمِعْنَا عَنْهُ

Towards Composition

A fellah was going to a shop in the Muski street. (شَارِعِ الْمَوْسِكِيِّ). While
on his way, he stopped by chance (صُدْفَةً) in front of a financial bank (أَحَدِ
(الْبَنْكِ الْمَالِيَةِ). There was nothing in the window to tell him (يُعْرِفُهُ) what was
inside. Likewise there were not at the door, the many women who are
usually (عَادَةً) entering and leaving the shops of the Muski. Thereupon
he asked the servant who was standing there, "What is this place (مَحَلٌّ)?
Whose is this? How many servants are in it?" The servant, since he
saw (إِذْ رَأَى) that the fellah was very ignorant, said to him, "This is the
place where donkeys are sold" (تُبَاعٌ). Thereupon the fellah said, "Certainly
(لَا بُدَّ أَنْ) the donkeys which are sold in it are all of them of the best sort
(النَّوْعِ الْجَيِّدِ) because the sample (الْعَيِّنَةُ) which is at the door is the
biggest proof (أَكْبَرَ دَلِيلٍ) of that."

Notes and Vocabulary

الدرس السادس عشر

الفِعْلُ الشَّلَاثِي

الْمَاضِي . الْمُضَارِعُ . الْأَمْرُ

صَعِدَ الْمَسِيحُ إِلَى أُورُشَلِيمَ وَتَلَامِيذُهُ تَبِعُوهُ . وَفِي الطَّرِيقِ جَعَلَ يَقُولُ لَهُمْ عَمَّا سَيَحْدُثُ لَهُ هُنَاكَ . إِنَّ ابْنَ الْإِنْسَانِ يُسَلَّمُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ فَيَحْكُمُونَ عَلَيْهِ بِالْمَوْتِ وَيَجْلِدُونَهُ وَيَتَغْلِبُونَ عَلَيْهِ وَيَقْتُلُونَهُ وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ .

حِينَئِذٍ حَضَرَتْ أُمُّ ابْنِي زَبَدِي مَعَ ابْنَيْهَا وَسَجَدَتْ لَهُ وَطَلَبَتْ مِنْهُ شَيْئًا . فَقَالَ لَهَا يَسُوعُ مَاذَا تَرْغِبِينَ فِيهِ . فَقَالَ يَعْقُوبُ وَيُوحَنَّا ابْنَا زَبَدِي يَا مُعَلِّمُ نَرْغَبُ فِي أَنْ تَفْعَلَ لَنَا كُلَّ مَا طَلَبْنَا . فَقَالَ لَهُمَا الْمَسِيحُ مَاذَا تُرِيدَانِ أَنْ أَفْعَلَ لَكُمَا . فَقَالَا اجْعَلْنَا نَجْلِسُ وَاحِدٌ عَنِ يَمِينِكَ وَالْآخَرُ عَنِ يَسَارِكَ فِي الْمَجْدِ . فَقَالَ لَهُمَا يَسُوعُ لَسْتُمَا تَعْلَمَانِ مَا تَطْلُبَانِ . أَتَقْدِرَانِ أَنْ تَشْرَبَا الْكَأْسَ الَّتِي أَشْرَبْتُهَا أَنَا ، فَقَالَا لَهُ نَقْدِرُ . أَجَابَهُمَا الْمَسِيحُ قَائِلًا . أَمَّا الْكَأْسُ الَّتِي أَشْرَبْتُهَا فَتَشْرَبُ بِأَيُّهَا وَأَمَّا الْجُلُوسُ عَنِ يَمِينِي وَعَنِ يَسَارِي فَهُوَ لِلَّذِينَ أُعِدَّ لَهُمْ .

ثُمَّ قَالَ الْمَسِيحُ لِلتَّلَامِيذِ أَنْتُمْ تَعْلَمُونَ أَنَّ الَّذِينَ يُحْسَبُونَ رُؤَسَاءَ الْأُمَمِ يَسُودُونَهُمْ فَلَا يَكُونُ هَكَذَا فِيكُمْ بَلْ مَنْ عَظُمَ فِيكُمْ يَكُونُ لَكُمْ خَادِمًا لِأَنَّ ابْنَ الْإِنْسَانِ أَيْضًا لَمْ يَحْضُرْ إِلَى الْعَالَمِ لِيُخْدَمَ بَلْ لِيُخْدَمَ وَلِيَبْدُلَ نَفْسَهُ فِدْيَةً عَنْ كَثِيرِينَ .

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."

استنظار

المضارع

الماضي

المَجْزُوم

المرْفُوع . المنصُوب

Third Person

M.S. دَخَلَ وَهُوَ يَطْلُبُ أَنْ يَجْلِسَ عَنْ يَمِينِ الْمَلِكِ وَلَكِنَّهُ لَمْ يَشْرَبْ مِنْ كَأْسِهِ
D. دَخَلَا وَهِيَ يَطْلُبَانِ أَنْ يَجْلِسَا عَنْ يَمِينِ الْمَلِكِ وَلَكِنَّهُمَا لَمْ يَشْرَبَا مِنْ كَأْسِهِ
P. دَخَلُوا وَهُمْ يَطْلُبُونَ أَنْ يَجْلِسُوا عَنْ يَمِينِ الْمَلِكِ وَلَكِنَّهُمْ لَمْ يَشْرَبُوا مِنْ كَأْسِهِ

F.S. دَخَلَتْ وَهِيَ تَطْلُبُ أَنْ تَجْلِسَ عَنْ يَمِينِ الْمَلِكَةِ وَلَكِنَّهَا لَمْ تَشْرَبْ مِنْ كَأْسِهَا
D. دَخَلْنَا وَهِيَ تَطْلُبَانِ أَنْ تَجْلِسَا عَنْ يَمِينِ الْمَلِكَةِ وَلَكِنَّهُمَا لَمْ تَشْرَبَا مِنْ كَأْسِهَا
P. دَخَلْنَا وَهِيَ تَطْلُبَانِ أَنْ تَجْلِسَا عَنْ يَمِينِ الْمَلِكَةِ وَلَكِنَّهُمَا لَمْ تَشْرَبَا مِنْ كَأْسِهَا

Second Person

M.S. دَخَلْتَ وَأَنْتَ تَطْلُبُ أَنْ تَجْلِسَ عَنْ يَمِينِ الْمَلِكِ وَلَكِنَّكَ لَمْ تَشْرَبْ مِنْ كَأْسِهِ
D. دَخَلْتُمَا وَأَنْتُمَا تَطْلُبَانِ أَنْ تَجْلِسَا عَنْ يَمِينِ الْمَلِكِ وَلَكِنَّكُمْ لَمْ تَشْرَبَا مِنْ كَأْسِهِ
P. دَخَلْتُمْ وَأَنْتُمْ تَطْلُبُونَ أَنْ تَجْلِسُوا عَنْ يَمِينِ الْمَلِكِ وَلَكِنَّكُمْ لَمْ تَشْرَبُوا مِنْ كَأْسِهِ

F.S. دَخَلْتَ وَأَنْتِ تَطْلُبِينَ أَنْ تَجْلِسِي عَنْ يَمِينِ الْمَلِكَةِ وَلَكِنَّكِ لَمْ تَشْرَبِي مِنْ كَأْسِهَا
D. دَخَلْتُمَا وَأَنْتُمَا تَطْلُبَانِ أَنْ تَجْلِسَا عَنْ يَمِينِ الْمَلِكَةِ وَلَكِنَّكُمْ لَمْ تَشْرَبَا مِنْ كَأْسِهَا
P. دَخَلْنَا وَأَنْتِ تَطْلُبِينَ أَنْ تَجْلِسِي عَنْ يَمِينِ الْمَلِكَةِ وَلَكِنَّكِ لَمْ تَشْرَبِي مِنْ كَأْسِهَا

First Person

S. دَخَلْتُ وَأَنَا أَطْلُبُ أَنْ أَجْلِسَ عَنْ يَمِينِ الْمَلِكِ وَلَكِنِّي لَمْ أَشْرَبْ مِنْ كَأْسِهِ
P. دَخَلْنَا وَنَحْنُ نَطْلُبُ أَنْ نَجْلِسَ عَنْ يَمِينِ الْمَلِكِ وَلَكِنَّنَا لَمْ نَشْرَبْ مِنْ كَأْسِهِ

For Memory

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 give the forms of الماضي and all the different forms used in the three cases of المضارع (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 « أَنْتِ » and in like manner for هِيَ، هُنَّ، هِيَ، هُنَّ، هِيَ، هُنَّ 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 فعل "he did," صعد "he ascended," عظم "he is great," جعل "he began," حكم "he judged". These three radicals in any word are designated, the first or the ف radical, the second or ع 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) الماضي the past or complete or perfect, (2) المضارع the incomplete or imperfect, which is used for present and future (المضارع means that which is similar to the noun in having inflexion), and (3) الأمر the imperative.
3. In the primary forms of the verb given above the first and third radicals have َ . The vowel of the ع radical varies in the different

verbs and must be memorized in learning the primary form and its meaning. In المضارع as in الماضي the vowel of the second radical varies and must be memorized. There are six groups of verbs according to ع vowels of الماضي and المضارع. Examples and uses of these groups are as follows;

Generally transitive, the second or third radical being a guttural.	(١) فَعَلَ يَفْعَلُ
Generally transitive or verbs of motion.	(٢) حَكَمَ يَحْكُمُ
Generally transitive.	(٣) جَلَدَ يَجْلِدُ
Intransitive, permanent or inherent qualities.	(٤) عَظَمَ يَعْظُمُ
Intransitive, temporary qualities, but sometimes transitive.	(٥) شَرِبَ يَشْرَبُ
A very rare form.	(٦) حَسِبَ يَحْسِبُ

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. الماضي of the verb is مَبْنِي. It has no place in inflexion.

(لا محل له من الإعراب)

5. المضارع being like الاسم has three cases :

(1) المَرْفُوعُ (2) المَنْصُوبُ (3) المَجْزُومُ

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

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

نَطَّبُ . أَطْلَبُ . تَطَلَّبُ . يَطْلُبُ .

(b) Its sign is the retention of the ن in the "five verbs" الأفعال الخمسة .

تَطْلِبِينَ تَطْلِبَانِ . يَطْلِبَانِ . تَطْلِبُونَ . يَطْلِبُونَ .

(c) The two feminine plural forms تَطْلِبِينَ and يَطْلِبِينَ are invariable.

(2) كِي ل. أن "that," "to", is used after such particles as المنصوب. لكي
 "in order that," لن "never," etc.

(a) Its sign is َ on the "ل" radical of the four forms, يَطْلُبُ .
 نَطْلُبُ . أَطْلُبُ . تَطْلُبُ

(b) Its sign is the loss of the ن (حذف النون) in الأفعال الخمسة .
 An | is added to forms ending in و (see Lesson XVIII. 5).

تَطْلُبِي . تَطْلُبَا . يَطْلُبَا . يَطْلُبُوا .

(c) The feminine plural forms remain invariable.

(3) المجزوم is used after لَمْ "did not," لِ "let," لَا "do not", etc.

(a) Its sign is ُ on the "ل" radical of the four forms, يَطْلُبُ
 نَطْلُبُ . أَطْلُبُ . تَطْلُبُ

(b) Its sign is the loss of the ن (حذف النون) in الأفعال الخمسة .

(c) The feminine plural forms remain invariable.

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

6. المضارع المجزوم is formed by dropping the prefix of الأمر in the
 second person and by prefixing همزة الوصل

Exx. أَشْرَبَ - تَشْرَبُ . أَجْلَسَ - تَجْلِسُ . أَذْخَلَ - تَدْخُلُ

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

ع vowel is ُ , then اُ is prefixed.

Exx. إِشْرَبُ . إِجْلِسُ . إِذْخُلُ

7. In order to intensify the future idea that may be expressed by
 المضارع the prefixes سَوْفَ and سَ are sometimes added to it to
 express near and distant future. Ex. سَوْفَ يَطْلُبُ "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 *فاعل* if not separated from it.

Exx. *حَضَرَتِ أُمُّ الْوَالِدِ . حَضَرَ التَّلَامِيذُ وَسَجَدُوا لَهُ .*

9. The words *صَالِح . خَادِم* in Lesson XI. are examples of the *إِسْمُ الْفَاعِلِ* or active participle or agent of the three-radical verb. In the same lesson the words *مَشْرُوع . مَضْرُوف . مَعْلُوم* are examples of the *إِسْمُ الْمَفْعُولِ* or passive participle of the three-radical verb.
10. *المصدر* meaning "origin" or "source," is the name given in Arabic to the verbal noun. *المصدر* of the simple three-radical verb may have many different forms; some of commonest forms are :
- (1.) *قَتْلٌ* from *قَتَلَ* "killing" (2.) *حُكْمٌ* from *حَكَمَ* "judgment"
 (3.) *عِلْمٌ* from *عَلِمَ* "knowledge, science" (4.) *عَطَشٌ* from *عَطِشَ* "thirst"
 (5.) *دُخُولٌ* from *دَخَلَ* "entering" (6.) *صُعُوبَةٌ* from *صَعِبَ* "difficulty"
 (7.) *شَهَادَةٌ* from *شَهِدَ* "witness" (8.) *كِتَابَةٌ* from *كَتَبَ* "writing"
 (9.) *رَغْبَةٌ* from *رَغِبَ* "desire" (10.) *مَعْرِفَةٌ* from *عَرَفَ* "knowledge"
11. The student's attention is called to a very common idiom in Arabic which occurs in the sentence for Memory. In the clause *دَخَلَ وَهُوَ يَطْلُبُ* this *وَإِوَالِحَالِ* is called *وَإِوَالِحَالِ* for it describes the state or condition of the subject (or sometimes the object) at the time of the action of the previous verb. *دَخَلَ وَهُوَ يَطْلُبُ* "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.

A to B هَلْ دَخَلْتَ وَأَنْتِ تَطْلُبُ أَنْ تَجْلِسَ عَنِ يَمِينِ الْمَلِكِ؟ أَلَمْ
تَشْرَبِ مِنْ كَأْسِهِ؟
B to A نَعَمْ دَخَلْتُ وَأَنَا أَطْلُبُ أَنْ أَجْلِسَ عَنِ يَمِينِ الْمَلِكِ وَلَكِنِّي
لَمْ أَشْرَبِ مِنْ كَأْسِهِ .
C to A مَعْلُومٌ دَخَلَ وَهُوَ يَطْلُبُ أَنْ يَجْلِسَ عَنِ يَمِينِ الْمَلِكِ وَلَكِنَّهُ
لَمْ يَشْرَبِ مِنْ كَأْسِهِ .

A to B هَلْ دَخَلْتُمَا وَأَنْتُمَا تَطْلُبَانِ أَنْ تَجْلِسَا عَنِ يَمِينِ الْمَلِكِ؟ أَلَمْ
تَشْرَبَا مِنْ كَأْسِهِ؟
B to A نَعَمْ دَخَلْنَا وَنَحْنُ نَطْلُبُ أَنْ نَجْلِسَ عَنِ يَمِينِ الْمَلِكِ وَلَكِنَّمَا
لَمْ نَشْرَبِ مِنْ كَأْسِهِ .
C to A مَعْلُومٌ دَخَلَا وَهُمَا يَطْلُبَانِ أَنْ يَجْلِسَا عَنِ يَمِينِ الْمَلِكِ وَلَكِنَّهُمَا
لَمْ يَشْرَبَا مِنْ كَأْسِهِ .

A to B هَلْ دَخَلْتُمْ وَأَنْتُمْ تَطْلُبُونَ أَنْ تَجْلِسُوا عَنِ يَمِينِ الْمَلِكِ؟ أَلَمْ
تَشْرَبُوا مِنْ كَأْسِهِ؟
B to A نَعَمْ دَخَلْنَا وَنَحْنُ نَطْلُبُ أَنْ نَجْلِسَ عَنِ يَمِينِ الْمَلِكِ
وَلَكِنَّمَا لَمْ نَشْرَبِ مِنْ كَأْسِهِ .
C to A مَعْلُومٌ دَخَلُوا وَهُمْ يَطْلُبُونَ أَنْ يَجْلِسُوا عَنِ يَمِينِ الْمَلِكِ
وَلَكِنَّهُمْ لَمْ يَشْرَبُوا مِنْ كَأْسِهِ .

A to B هَلْ دَخَلْتَ وَأَنْتِ تَطْلُبِينَ أَنْ تَجْلِسِي عَنِ يَمِينِ الْمَلِكَةِ؟
أَلَمْ تَشْرَبِي مِنْ كَأْسِهَا؟
B to A نَعَمْ دَخَلْتُ وَأَنَا أَطْلُبُ أَنْ أَجْلِسَ عَنِ يَمِينِ الْمَلِكَةِ وَلَكِنِّي
لَمْ أَشْرَبِ مِنْ كَأْسِهَا .

C to A معلومٌ دَخَلَتْ وَهِيَ تَطْلُبُ أَنْ تَجْلِسَ عَنْ يَمِينِ الْمَلِكَةِ
وَلَكِنَّمَا لَمْ تَشْرَبْ مِنْ كَأْسِهَا .

A to B هَلْ دَخَلْتُمَا وَأَنْتُمَا تَطْلُبَانِ أَنْ تَجْلِسَا عَنْ يَمِينِ الْمَلِكَةِ ؟
أَلَمْ تَشْرَبَا مِنْ كَأْسِهَا ؟

B to A نَعَمْ دَخَلْنَا وَنَحْنُ نَطْلُبُ أَنْ نَجْلِسَ عَنْ يَمِينِ الْمَلِكَةِ
وَلَكِنَّمَا لَمْ تَشْرَبْ مِنْ كَأْسِهَا .

C to A معلومٌ دَخَلْتَا وَهُمَا تَطْلُبَانِ أَنْ تَجْلِسَا عَنْ يَمِينِ الْمَلِكَةِ
وَلَكِنَّهُمَا لَمْ تَشْرَبَا مِنْ كَأْسِهَا .

A to B هَلْ دَخَلْتُنِ وَأَنْتُنِ تَطْلُبِينَ أَنْ تَجْلِسِينَ عَنْ يَمِينِ الْمَلِكَةِ ؟
أَلَمْ تَشْرَبِينَ مِنْ كَأْسِهَا ؟

B to A نَعَمْ دَخَلْنَا وَنَحْنُ نَطْلُبُ أَنْ نَجْلِسَ عَنْ يَمِينِ الْمَلِكَةِ
وَلَكِنَّمَا لَمْ تَشْرَبْ مِنْ كَأْسِهَا .

C to A معلومٌ دَخَلْنَ وَهُنَّ يَطْلُبْنَ أَنْ يَجْلِسْنَ عَنْ يَمِينِ الْمَلِكَةِ ،
وَلَكِنَّهُنَّ لَمْ يَشْرَبْنَ مِنْ كَأْسِهَا .

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. لَمْ يَرْعَبْ فِي أَنْ يَشْرَبَ مَعَهُ

He went out laughing (and he laughs). خَرَجَ وَهُوَ يَضْحَكُ

He opened the door in order to enter. فَتَحَ الْبَابَ لِكَيْ يَدْخُلَ

He will never go to ask that. لَنْ يَذْهَبَ لِيَطْلُبَ ذَلِكَ

Let him ask what he seeks. لِيَطْلُبْ مَا يَرْعَبُ

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

الدرسي السابع عشر الماضي والمضارع

ضَلَّ أَعْرَابِيٌّ الطَّرِيقَ حَتَّى ظَنَّ أَنَّهُ قَدْ يَهْلِكُ جُوعًا وَعَطَشًا وَأَنَّهُ لَا يَرْجِعُ إِلَى أَهْلِهِ ، وَإِذْ قَدْ طَلَعَ الْقَمَرُ أَهْتَدَى وَوَجَدَ الطَّرِيقَ بَعْدَ أَنْ كَانَ يَعْتَقِدُ أَنَّهُ لَا يَجِدُهُ . فَرَفَعَ رَأْسَهُ لِيَشْكُرَ الْقَمَرَ ، فَقَالَ : وَاللَّهِ لَا أَدْرِي مَا أَقُولُ لَكَ ، وَلَا مَا أَقُولُ فِيكَ . فَإِنْ كُنْتُ أَقُولُ يَرْفَعُكَ اللَّهُ ، فَاللَّهُ قَدْ رَفَعَكَ ، وَإِنْ كُنْتُ أَقُولُ نَوَّرَكَ اللَّهُ ، فَهُوَ قَدْ نَوَّرَكَ ، وَإِنْ قُلْتُ لَا أَحْرَمْنَا اللَّهُ مِنْكَ . فَاللَّهُ لَمْ يُحْرِمْنَا مِنْكَ ، فَمَا بَقِيَ إِلَّا الدُّعَاءُ أَنْ يُطِيلَ اللَّهُ فِي أَجَلِكَ وَأَنْ يَجْعَلَ لِي فِدَاكَ مِنْ كُلِّ سُوءٍ .

Grammar

1. الماضي . The suffixed pronouns as نَا . تَ . تُ . etc. in الماضي are reckoned as فاعِلُ الفِعْلِ .

الماضي in its meaning may be :

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

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

قَدْ رَفَعَكَ اللَّهُ . "Allah has exalted you."

The negative of رَفَعَكَ اللَّهُ is properly لَمْ يَرْفَعَكَ اللَّهُ while that of رَفَعَكَ اللَّهُ is مَا رَفَعَكَ اللَّهُ but the negative with لَمْ is used largely for negating both in modern Arabic.

Lesson XVII

The Past or Complete Tense

The Incomplete 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 اللهُ .

"May Allah exalt you."

The negative of the optative is لَا رَفَعَكَ اللهُ "May Allah not exalt you."

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

(c) Conditional, impossible لَوْ عَرَفْتُمُونِي لَعَرَفْتُمْ أَبِي أَيْضًا "If you knew me, you would know my father also."

The answering clause to لَوْ must be introduced by لَ which is called (جَوَابُ لَوْ) save if the answering clause already begins with the negative particles لَا or لَمْ in which case for euphony the لَ is omitted.

(3) Past complete (pluperfect) and future complete (future-perfect) tenses.

(a) Past complete is formed by the past tense preceded by **قَدْ** and

قَدْ and **كَانَ**. Ex. **قَبْلَمَا رَأَاهُ كَانَ اللَّهُ قَدْ رَفَعَهُ**. "Before he saw it (masc.) Allah had exalted him."

(b) Conditional past complete. **لَوْ كُنْتُمْ قَدْ عَرَفْتُمُونِي لَعَرَفْتُمْ أَبِي أَيْضًا**.

"If you had known me, you would have known my father also."

(c) The future complete is formed by the past tense preceded by

قَدْ and **يَكُونُ**. Ex. **قَبْلَمَا تَطْلُبُهُ يَكُونُ قَدْ رَفَعَهُ**. "Before you ask it, he will have exalted him."

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

(1) **المضارع** is always **مَرْفُوعٌ** unless preceded by certain particles which make it either **مَنْصُوبٌ** or **مَجْزُومٌ**

(a) The sentence **يَرْفَعُكَ 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) **قَدْ** when used with the **المضارع** denotes uncertainty **قَدْ يَحْضُرُ**

"He may come," "He does sometimes come." Compare **قَدْ حَضَرَ**

"He did come" and **قَدْ يَحْضُرُ** "He does come."

(c) The past incomplete or continuous (imperfect) is formed by

المضارع preceded by **كَانَ**.

كَانَ يَرْفَعُكَ اللَّهُ "Allah used to exalt you, or was exalting you."

- (2) المضارع becomes مَنْصُوب when it follows one of the *nasbating* particles (النواصب) such as;

He asked to enter.

طَلَبَ أَنْ يَدْخُلَ

He will never enter.

لَنْ يَدْخُلَ

He went out to drink

خَرَجَ لِيَشْرَبَ

Ask until you receive

أَطْلُبْ حَتَّى تَأْخُذَ

The أَنْ is called أَنْ مَصْدَرِيَّةٌ because أَنْ with its *nasbated* مضارع takes the place of a مَصْدَرٌ. أَرَادَ أَنْ تَخْرُجَ is the equivalent of أَرَادَ خُرُوجَكَ. Though understood after حَتَّى it must not be used.

- (3) المضارع becomes مَجْزُومٌ when it follows one of the *jazmating* particles (الجوازم) such as:

He did not enter.

لَمْ يَدْخُلْ

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

Let him enter.

لِيَدْخُلْ

Let him not enter.

لَا يَدْخُلْ

Words like *إِنْ* "if," *إِذَا* "whenever," *مَنْ* "whoever," *مَهْمَا* "whatever," introducing a conditional sentence put both verbs into مَجْزُومٌ. See Lesson XXXVI.

- (4) Distinguish clearly between the following uses of ل.

He went out to drink.

(ل التعليل) خَرَجَ لِيَشْرَبَ

Let him drink.

(ل الأمر) لِيَشْرَبْ

- (5) The ل 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 (لا الناهية) in all three persons.

Let me not enter. لَا أُدْخِلُ Let me enter. لِأَدْخُلُ (١)

Enter not لَا تَدْخُلُ Enter. ادْخُلُ (٢)

Let him enter not. لَا يَدْخُلُ Let him enter. لِيَدْخُلُ (٣)

(6) Notice carefully the difference between the uses of لَا.

He does not enter لَا يَدْخُلُ لَا النَّافِيَةَ

Let him not enter لَا يَدْخُلُ لَا النَّاهِيَةَ

Substitution Sentences

Before he went out, he had drunk from the water. قَبْلَمَا خَرَجَ كَانَ قَدْ شَرِبَ مِنَ الْمَاءِ

Before he asks, he will have drunk from the water. قَبْلَمَا يَطْلُبُ يَكُونُ قَدْ شَرِبَ مِنَ الْمَاءِ

Let him not drink from this water. لَا يَشْرَبْ مِنْ هَذَا الْمَاءِ

Let him ask his teacher. لِيَطْلُبَ مِنْ مُعَلِّمِهِ

Ask to enter. اَطْلُبْ أَنْ تَدْخُلَ

Towards Composition

One of the Khalifas lost his way so that he entered the house of an Arab. The Arab welcomed him (رَحَّبَ بِهِ) and gave him to drink (سَقَاهُ) some wine (نَبِيذًا). 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

(فَأَخْفَى) the wine, and said, "By Allah, if you had drunk the fourth, you would have said that you are the Messenger (رَسُولٌ) of Allah". The Khalifa laughed until he was overcome (غَشِيَ عَلَيْهِ). At that moment the horses came, and the kings and nobles descended to him. The Arab thought he might die (قَدْ يَهْرُكُ). The Khalifa said, "Fear not," (لَا تَخَفْ) and ordered to him wealth (بِمَالٍ). The Arab said, "May Allah lengthen your appointed time and not deprive us of seeing you" (مِنْ رُؤْيَاكَ).

Notes and Vocabulary

الدرس الثامن عشر

الفِعْلُ الْمَزِيدُ

فَعَّلَ . فَاعَلَ . أَفَعَلَ

طَلَبَ ابْنُ أَبِي إِسْحَاقَ ، فَسَلَّمَهُ إِيَّاهُ . فَبَادَرَ
الْوَلَدَ وَأَخَذَهُ وَسَافَرَ إِلَى كُورَةَ بَعِيدَةٍ ، وَهَنَّاكَ بَدْرَ مَالِهِ بَعِيشٍ
مُسْرِفٍ . وَلَمَّا أَنْفَقَ مَا عِنْدَهُ وَأَفْلَسَ حَاوَلَ أَنْ يَجِدَ مَا يُنْقِذُهُ
مِنَ الْجُوعِ ، فَأَرْسَلَهُ أَحَدُ أَهْلِ الْكُورَةِ لِيَلْحِظَ خَنَازِيرَهُ ، وَكَانَ
يَشْتَهِي أَنْ يَمْلَأَ بَطْنَهُ مِنَ الْخَرْثُوبِ الَّتِي كَانَتْ الْخَنَازِيرُ تَأْكُلُهَا .
فَلَمَّا يُعْطِيهِ أَحَدٌ .

تَخَذَتْ نَفْسَهُ قَائِلًا : كَمْ مِنْ أَجِيرٍ لِأَبِي يُفَضِّلُ عَنْهُ الْخُبْزُ ،
وَأَنَا أَهْلِكُ جُوعًا . أَقُومُ وَأَرْجِعُ إِلَى أَبِي لَعَلَّهُ يُشْفِقُ عَلَيَّ وَيَجْعَلُنِي
كَأَحَدِ أَجْرَاهُ .

فَلَمَّا أَقْبَلَ عَلَى أَبِيهِ قَابَلَهُ أَبُوهُ وَقَبَّلَهُ . وَقَالَ لِعَبِيدِهِ أَخْرِجُوا
الْحَلَّةَ الْأُولَى وَالْبَسُوهُ ، وَقَدِّمُوا الْعِجْلَ الْمَسْمَنَ وَأَذْبَحُوهُ ، فَنَأْكُلْ
وَنَفْرَحَ .

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."

لِوَسْتَنْزَارِ

المضارع IV. الماضي
III. مرفوع II. منصوب IV. مجزوم III. مجزوم

Third Person

M.S. الأبُ أَقْبَلَ عَلَى ابْنِهِ وَهُوَ يَقَابِلُهُ لِكَيْ يُقْبَلَهُ . لَوْ لَمْ يُقْبَلْ لَمْ يَقَابِلْهُ
D. الأبوانِ أَقْبَلَا عَلَى ابْنَيْهِمَا وَهُمَا يَقَابِلَانِ لِكَيْ يُقْبَلَاهُمَا . لَوْ لَمْ يُقْبَلَا لَمْ يَقَابِلَاهُمَا
P. الآءُ أَقْبَلُوا عَلَى أَبْنَائِهِمْ وَهُمْ يَقَابِلُونَهُمْ لِكَيْ يُقْبَلُوهُمْ . لَوْ لَمْ يُقْبَلُوا لَمْ يَقَابِلُوهُمْ

F.S. الأمُّ أَقْبَلَتْ عَلَى ابْنَتِهَا وَهِيَ تَقَابِلُهَا لِكَيْ تُقْبَلَهَا . لَوْ لَمْ تُقْبَلْ لَمْ تَقَابِلْهَا
D. الأمانِ أَقْبَلْنَا عَلَى ابْنَتَيْهِمَا وَهُمَا تَقَابِلَانِنَا لِكَيْ تُقْبَلَاهُمَا . لَوْ لَمْ تُقْبَلَا لَمْ تَقَابِلَاهُمَا
P. الأمهاتُ أَقْبَلْنَ عَلَى بَنَاتِهِنَّ وَهُنَّ يَقَابِلُنَّ لِكَيْ يُقْبَلْنَ . لَوْ لَمْ يُقْبَلْنَ لَمْ يَقَابِلْنَ

Second Person

M.S. أَقْبَلْتَ عَلَى ابْنِكَ وَأَنْتَ تَقَابِلُهُ لِكَيْ تُقْبَلَهُ . لَوْ لَمْ تُقْبَلْ لَمْ تَقَابِلْهُ
D. أَقْبَلْتُمَا عَلَى ابْنَيْكُمَا وَأَنْتُمَا تَقَابِلَانِي لِكَيْ تُقْبَلَاهُمَا . لَوْ لَمْ تُقْبَلَا لَمْ تَقَابِلَاهُمَا
P. أَقْبَلْتُمْ عَلَى أَبْنَائِكُمْ وَأَنْتُمْ تَقَابِلُونَهُمْ لِكَيْ تُقْبَلُوهُمْ . لَوْ لَمْ تُقْبَلُوا لَمْ تَقَابِلُوهُمْ

F.S. أَقْبَلْتِ عَلَى ابْنَتِكَ وَأَنْتِ تَقَابِلِينَهَا لِكَيْ تُقْبَلِيَهَا . لَوْ لَمْ تُقْبَلِي لَمْ تَقَابِلِيهَا
D. أَقْبَلْتُمَا عَلَى ابْنَتَيْكُمَا وَأَنْتُمَا تَقَابِلَانِي لِكَيْ تُقْبَلَاهُمَا . لَوْ لَمْ تُقْبَلَا لَمْ تَقَابِلَاهُمَا
P. أَقْبَلْتُنَّ عَلَى بَنَاتِكُنَّ وَأَنْتُنَّ تَقَابِلُنَّ لِكَيْ تُقْبَلْنَ . لَوْ لَمْ تُقْبَلْنَ لَمْ تَقَابِلْنَ

First Person

S. أَقْبَلْتُ عَلَى ابْنِي وَأَنَا أَقَابِلُهُ لِكَيْ أُقْبَلَهُ . لَوْ لَمْ أُقْبَلْ لَمْ أَقَابِلْهُ
P. أَقْبَلْنَا عَلَى أَبْنَائِنَا وَنَحْنُ نَقَابِلُهُمْ لِكَيْ نُقْبَلَهُمْ . لَوْ لَمْ نُقْبَلْ لَمْ نَقَابِلَهُمْ

For Memory

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 (سَأَلْتُمُونِيهَا)
However but few roots employ all ten forms, the simple three-letter form (فِعْلٌ مُجَرَّدٌ) and the nine derived forms (فِعْلٌ مَزِيدٌ). The simple verb is known as form I. Those constructed by the addition of one letter are

II. فَعَّلَ — III. فَاعَلَ — IV. أَفْعَلَ

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

II. فَعَّلَ (1) Intensive as كَسَرَ "he broke in pieces" from كَسَرَ "he broke".

(2) Causative, as فَهَمَّ "he explained" from فَهَمَّ "he understood".

عَلَّمَ "he taught" from عَلِمَ "he knew".

(3) Transitive from an intransitive verb, as كَبَّرَ "he magnified"

كَبُرَ from "he was great."

(4) Declarative as صَدَّقَ "he thought true," "he believed" from

صَدَقَ "he told the truth."

(5) Denominative (verb from a noun), as

سَلَّمَ عَلَيْهِ "he saluted him" - meaning "he said سَلَامٌ عَلَيْكَ"

III. فَاعَلَ (1) Attempt to perform the act of I. upon an object, as قَاتَلَ

"he fought," from قَتَلَ "he killed".

(2) A preposition is dropped after I. and the verb in III. takes

a direct object, as لَطَفَ بَ "he treated kindly" from لَطَفَ بَ "he was kind to".

IV. أَفْعَلَ (1) Causative,

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

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

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

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

المصدر	اسم المفعول	اسم الفاعل	لا امر	المضارع	الماضي	
تَسْلِيمٌ	مُسَلَّمٌ	مُسَلِّمٌ	سَلِّمُ	يُسَلِّمُ	سَلَّمَ	he delivered, II. saluted.
مُسَالَمَةٌ	مُسَالَمٌ	مُسَالِمٌ	سَالِمٌ	يُسَالِمُ	سَالَمَ	he made III. peace.
إِسْلَامٌ	مُسَلَّمٌ	مُسَلِّمٌ	أَسْلِمُ	يُسَلِّمُ	أَسْلَمَ	he kept safe, became a IV. Muslim, betrayed.

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

(1) In المَاضِي all vowels are َ .

(2) In المِضْرَاعِ the vowel of the prefix is ُ ; the ع vowel is ِ .
The endings for المَرْفُوعِ . المَنْصُوبِ . and المَجْزُومِ are as used in form I. and remain the same for all increased and weak verbs.

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

In IV. since the ف radical has ِ , (هَمْزَةُ الْقَطْعِ) أَ is prefixed.

4. اسم الفاعِلِ prefixes م to the increased root, the ع vowel taking ِ . This is the rule for اسم الفاعِلِ from II. of X.

- (5) اسم المفعول prefixes م to the increased root, the ع vowel taking َ. This rule applies from II. to X. whenever the form has اسم المفعول
- (6) المصدر In some verbs II. has the alternative form تفعلة. in III. فعال .
5. When personal pronouns are the direct objects of verbs the الضمائر المتصلة are used. In the masculine plural forms of the verb where the | is used following a final و this | is dropped before the pronoun object. Ex. لم يطلبوه . لم يطلبوا "they did not ask it". و is added to the 2nd plural masculine of الماضي before the suffixes of الضمائر المتصلة are added. عرفتموه . عرفتم "you knew him."
6. 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.

- هل أقبلت على ابنك وأنت تقابله لكي تقبله . لو لم تقبل لم تقابله A. to B.
نعم أقبلت على ابني وأنا أقابله لكي أقبله . بالطبع لو لم أقبل لم أقابله B. to A.
معلوم أقبل على ابنه وهو يقابله لكي يقبله . بالطبع لو لم يقبل لم يقابله 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.

لم يحاول أن ينقذه

He travelled in order to watch the affair and to render an account of it.

سافر ليلاحظ الأمر ويقدم حساباً عنه

He hastened to have compassion on him.

بَادِرَ أَنْ يُشْفِقَ عَلَيْهِ

Let him advance in order to address him.

لِيَقْبِلَ لِيُحَدِّثَهُ

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. نَجْر) 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

الفِعْلُ الْمَزِيدُ

تَفَعَّلَ . تَفَاعَلَ

أَحَدٌ وَعُمَرُ رَفِيقَانِ مُتَلَاذِمَانِ يَتَعَلَّمَانِ فِي مَدْرَسَةٍ وَاحِدَةٍ ،
يَتَسَابَقَانِ فِي الذَّهَابِ إِلَيْهَا ، وَيَتَرَاقِبَانِ فِي الرُّجُوعِ مِنْهَا ، يَتَعَاوَنَانِ
فِي الدِّرَاسَةِ وَيَتَنَزَّهَانِ وَيَتَحَدَّثَانِ مَعًا ، وَيَتَشَارَكَانِ فِي الْأَفْرَاحِ
وَالْأَتْرَاحِ .

وَقَلَّ يَتَفَاخَرَانِ بِهَذَا التَّشَارِكِ وَالتَّعَاوُنِ وَتَبَادُلِ الْمَحَبَّةِ . وَكَانَ
النَّاسُ يَتَعَجَّبُونَ مِنْ حُسْنِ آدَابِهِمَا لِأَنَّهُمَا يَتَكَلَّمَانِ بِتَعَقُّلٍ وَتَبَصُّرٍ
وَلَا يَتَكَبَّرُ أَحَدُهُمَا عَلَى الْآخَرِ ، بَلْ يَتَقَدَّمُ كُلُّ مِنْهُمَا بِشَوْقٍ
لِخِدْمَةِ صَاحِبِهِ .

خَدِثَ أَنْ تَدَخَلَ بِاللُّوْشَايَةِ بَيْنَهُمَا تَلْمِيذٌ حَسُودٌ ، وَذَكَرَ لِأَحَدِ
بَعْضِ سَيِّئَاتِ لِعُمَرَ لَمْ يَكُنْ أَحَدٌ يَتَصَوَّرُهَا فِيهِ مِنْ قَبْلُ . فَعَزَمَ
عَلَى مُقَاطَعَةِ صَدِيقِهِ ، وَلَكِنَّهُ تَصَبَّرَ حَتَّى هَدَأَ وَقَالَ لِلُّوْشَايِ مَا رَأَيْتُكَ
فِي أَنْ أُحْضِرَ عُمَرَ ، وَإِذَا بِهِ قَدْ حَضَرَ فَقَصَّ عَلَيْهِ الْقِصَّةَ ، فَقَالَ
عُمَرُ : قَالَ الْحَكَمَاءُ :

تَحَابُّوا وَلَا تَتَبَاغَضُوا وَلَا تَتَنَافَرُوا وَلَا تَتَحَاسَدُوا ، بَلْ تَقَارَبُوا
وَلَا تَتَبَاعَدُوا وَكُونُوا إِخْوَانًا مُتَقَارِبِينَ غَيْرَ مُتَنَافِرِينَ .
فَتَشَكَرَ عُمَرُ لِأَحَدٍ عَلَى تَصْرِفِهِ هَذَا .

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.

للمتحدث

المضارع

V. الماضي

VI. المجرزوم

VI. المنصوب

V. المرفوع

Third Person

M.S. تَشَجَّعَ وَهُوَ يَتَقَدَّمُ لِكَيْ يَتَحَادَثَ مَعَ أَخِيهِ . لَكِنَّهُ لَمْ يَتَصَالَحْ مَعَهُ
D. تَشَجَّعَا وَهُمَا يَتَقَدَّمَانِ لِكَيْ يَتَحَادَثَا مَعَ إِخْوَيْهِمَا وَلَكِنَّهُمَا لَمْ يَتَصَالِحَا مَعَهُمَا
P. تَشَجَّعُوا وَهُمْ يَتَقَدَّمُونَ لِكَيْ يَتَحَادَثُوا مَعَ إِخْوَانِهِمْ لَكِنَّهُمْ لَمْ يَتَصَالِحُوا مَعَهُمْ

F.S. تَشَجَّعَتْ وَهِيَ تَتَقَدَّمُ لِكَيْ تَتَحَادَثَ مَعَ أُخْتِهَا لَكِنَّهَا لَمْ تَتَصَالَحْ مَعَهَا
D. تَشَجَّعْنَا وَهُمَا تَتَقَدَّمَانِ لِكَيْ تَتَحَادَثَا مَعَ أُخْتَيْهِمَا لَكِنَّهُمَا لَمْ يَتَصَالِحَا مَعَهُمَا
P. تَشَجَّعْنَ وَهِنَّ يَتَقَدَّمْنَ لِكَيْ يَتَحَادَثْنَ مَعَ إِخْوَاتِهِنَّ لَكِنَّهُنَّ لَمْ يَتَصَالِحْنَ مَعَهُنَّ

Second Person

M.S. تَشَجَّعْتَ وَأَنْتَ تَتَقَدَّمُ لِكَيْ تَتَحَادَثَ مَعَ أَخِيكَ لَكِنَّكَ لَمْ تَتَصَالَحْ مَعَهُ
D. تَشَجَّعْتُمَا وَأَنْتُمَا تَتَقَدَّمَانِ لِكَيْ تَتَحَادَثَا مَعَ إِخْوَيْكُمَا لَكِنَّكُمَا لَمْ تَتَصَالِحَا مَعَهُمَا
P. تَشَجَّعْتُمْ وَأَنْتُمْ تَتَقَدَّمُونَ لِكَيْ تَتَحَادَثُوا مَعَ إِخْوَانِكُمْ لَكِنَّكُمْ لَمْ تَتَصَالِحُوا مَعَهُمْ

F.S. تَشَجَّعْتِ وَأَنْتِ تَتَقَدَّمِينَ لِكَيْ تَتَحَادَثِي مَعَ أُخْتِكَ لَكِنَّكِ لَمْ تَتَصَالِحِي مَعَهَا
D. تَشَجَّعْتُمَا وَأَنْتُمَا تَتَقَدَّمَانِ لِكَيْ تَتَحَادَثَا مَعَ أُخْتَيْكُمَا لَكِنَّكُمَا لَمْ تَتَصَالِحَا مَعَهُمَا
F. تَشَجَّعْتُنَّ وَأَنْتُنَّ تَتَقَدَّمْنَ لِكَيْ تَتَحَادَثِي مَعَ إِخْوَاتِكُنَّ لَكِنَّكُنَّ لَمْ تَتَصَالِحِي مَعَهُنَّ

First Person

S. تَشَجَّعْتُ وَأَنَا أَتَقَدَّمُ لِكَيْ أَتَحَادَثَ مَعَ أَخِي لَكِنِّي لَمْ أَتَصَالَحْ مَعَهُ
P. تَشَجَّعْنَا وَنَحْنُ نَتَقَدَّمُ لِكَيْ نَتَحَادَثَ مَعَ إِخْوَانِنَا لَكِنَّنَا لَمْ نَتَصَالَحْ مَعَهُمْ

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. **تَفَعَّلَ** (1) Reflexive of II. as **تَعَلَّمَ** "he learned" from **عَلَّمَ** "he taught."
(In English sometimes translated as Passive) **تَشَجَّعَ** "he was encouraged" from **شَجَّعَ** "he encouraged."

(2) Denominative, as **تَنَصَّرَ** "he became a Christian" from **نَصَارَى** "Christians".

VI. **تَفَاعَلَ** (1) Reflexive of III. as **تَصَالَحَ** "he was reconciled" from **صَالَحَ** "he made peace."

(2) Reciprocal of III. as **تَقَاتَلُوا** "they fought each other" from **قَاتَلَ** "he fought."

(3) Simulation as **تَجَاهَلَ** "he feigned ignorance" from **جَاهَلَ** "he was ignorant".

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

الماضي المضارع الأمر اسم الفاعل اسم المفعول المصدر

تَسَلَّمَ يُتَسَلَّمُ تَسَلِّمْ تَسَلَّمْ مُتَسَلِّمٌ مُتَسَلَّمٌ تَسَلَّمْتُ he accepted. V.

تَسَالَمَ يُتَسَالَمُ تَسَالِمٌ تَسَالِمٌ مُتَسَالِمٌ مُتَسَالَمٌ تَسَالَمْتُمْ (they) made peace together. VI.

3. Rules for forms V. and VI.

- (1) In **الماضي** all vowels are **ـَ**.
 - (2) In **المضارع** the vowel of the prefix is **ـَ**, the **ع** vowel **ـِ**.
 - (3) In **الأمر** since the **ف** radical has a vowel, the prefix and its vowel are both dropped from **المضارع المجزوم** of the second person.
 - (4) **اسم الفاعل** as in II. — IV.
 - (5) **اسم المفعول** as in II. — IV.
 - (6) **المصدر** is vowelled as **الماضي** except that the **ع** vowel is **ـُ**.
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.

هل تشجعت وأنت تتقدم ليكي تتحدث مع أخيك. ألم تتصالح معه؟ A to B.

نعم تشجعت وأنا أتقدم ليكي أتحدث مع أخي لكي ليكن لي اتصال معه. B to A.

معلوم تشجع وهو يتقدم ليكي يتحدث مع أخيه. لكنه لم يتصالح معه. 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.

تجاهل وهو يتحدث ليستعلم أكثر

He did not remember to take that.

لم يتذكر أن يتناول ذلك

Let him come forward to be blessed.

ليتقدم ليتبارك

He did not venture to speak with him.

لم يتجاسر أن يتحدث معه

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. ^{نزل}) 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

الدرس العشرون

الفعل المزید

انفعل . افتعل . افعل . استفعل

حكى أن الحجاج خرج في بعض الأيام للتزهر واجتهد في أن
ينفرد عن أصحابه فالتمس منهم أن ينصرفوا عنه فأحرموا أمره
وأسخسوا أن يفتلق كل واحد منهم إلى حيث يشاء .

وبينما هو يمشي اقترب إليه رجل من بني عجل ، فأستخبره
الحجاج عن بلده قائلاً له : من أين أنت يا شيخ ؟ قال من
هذه العزبة . فالتفت إليه الحجاج . وقال : ما رأيكم بحكام
البلاد ؟ قال كلهم أشرار يظلمون الناس ويختلسون أموالهم حتى
أسود وجه الأرض من ظلمهم ، واضطرب جبل الأمان .

فقال ما قولك في الحجاج ؟ قال هذا أنجس الكل . سود
الله وجهه ووجه من استعمله على هذه البلاد . فقال الحجاج ،
أتعرف من أنا ؟ قال لا والله . قال ، أنا الحجاج . فأزعج
الرجل وأنقطع عن الكلام وانفكر أنه سيعور أو يعرج إذا
لم يستغفر الحاكم . ثم قال أنا فذاك . وأنت أتعرف من أنا ؟
قال لا . قال أنا زيد بن عامر مجنون بني عجل أضرع كل يوم
مرة في مثل هذه الساعة . فضحك الحجاج وأجازه .

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 endeavoured 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 Shaikh?" 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.

المستزاد

المضارع VII. الماضي
VIII. المرفوع IX. المنصوب X. المجزوم

Third Person

انزعج يفتكر أن يعور لو لم يستغفر سيده M.S.
انزعجا يفتكران أن يعورا لو لم يستغفرا سيدهما D.
انزعجوا يفتكرون أن يعوروا لو لم يستغفروا سيدهم P.
انزعجت تفتكر أن تعور لو لم تستغفري سيدها S.F.
انزعجتا تفتكران أن تعورا لو لم تستغفرا سيدهما D.
انزعجن يفتكرن أن يعوررن لو لم يستغفرن سيدهن P.

Second Person

انزعجت تفتكر أن تعور لو لم تستغفري سيدك M.S.
انزعجتما تفتكران أن تعورا لو لم تستغفرا سيدكما D.
انزعجتم تفتكرون أن تعوروا لو لم تستغفروا سيدكم P.
انزعجت تفتكرين أن تعوري لو لم تستغفري سيدك F.S.
انزعجتما تفتكران أن تعورا لو لم تستغفرا سيدكما D.
انزعجن تفتكرن أن تعوررن لو لم تستغفرن سيدكن P.

First Person

انزعجت أفتكر أن أعور لو لم أستغفر سيدي S
انزعجتنا نفتكر أن نعور لو لم نستغفر سيدنا P.

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 the verb have meanings as follows :—

VII. **انْفَعَلَ** Passive of I. (sometimes Reflexive) as **انكسر** "he was broken" from **كسر** "he broke", **انصرف** "he departed" from **صرف** "he sent away".

VIII. **اِفْتَعَلَ** Reflexive of I. (sometimes Passive and sometimes Reciprocal) as **اضطرب** "he was agitated" from **ضرب** "he struck", **اجتمع** "he met together" from **جمع** "he gathered", **اختصم** "he disputed together" from **خصم** "he disputed".

Note that increased **ت** — after **ت.ث.ط.ظ.د.ذ** is assimilated to them as **اذتكر** **اطلم**. **اطلع**. **اتبع** Note the change in such forms from **اذتكر**

to **اذدكر** — after **ض.ص** is changed to **ط**.

ازدحم — after **ز** is changed to **د** as **اضطرب**. **اضطدم** **ط**.

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

X. **اِسْتَفْعَلَ** (1) Denoting request or search, as **استغفر** "he asked forgiveness" from **غفر** "he forgave".

(2) To consider a person or thing to be something as **استحسن** "he approved" or "considered good" from **حسن** "good".

(3) Reflexive of IV. as **استعرف** "he made himself known" from **اعرف** "he made known".

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

الماضي	المضارع	الامر	اسم الفاعل	اسم المفعول	المصدر	
انكسر	يفكسر	انكسر	مفكسر	(مفكسر)	انكسار	he was broken VII.
استلم	يستلم	استلم	مستلم	مستلم	استلام	he received VIII.
اصفر	يصفر	اصفر	مضفر	—	اصفرار	he became yellow IX.
استسلم	يستسلم	استسلم	مستسلم	مستسلم	استسلام	he yielded X.

3. Rules for form VII., VIII., IX. and X.

(1) The initial vowel in الماضي and الامر is أ-همزة الوصل. The radical has ن. Other vowels in الماضي are ـَـ.

(2) In المضارع the vowel of the prefix is ـَـ the ع vowel ـِـ In IX. where the next to the last consonant has the ـِـ of the ـَـ the original ـِـ of the ع vowel reappears in the feminine plurals, and the forms of المضارع المجزوم and الامر that take ـِـ on the last consonant.

Exx. أعورز. كم تعورز

(3) المضارع المجزوم drops the prefix from الامر of the second person, and أ is used as the initial vowel.

(4) اسم الفاعل as in II-VI. takes prefix م and ع vowel ـَـ.

(5) اسم المفعول as in II-VI, takes prefix م and ع vowel ـَـ.

(6) المصدر takes the long vowel ـِـ before the ل radical. Other vowels are ـَـ.

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.

لَمْ يَجْتَمِعْ بِهِ لِيَحْتَرِمِ الْأَمِيرَ

He went away to work.

أَنْصَرَفَ لِيَسْتَعْمَلَ

He thought best to ask the governor's pardon.

اسْتَحْسَنَ أَنْ يَسْتَغْفِرَ الْحَاكِمَ

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

لَا يَضْطَرِّبْ بَلَّ لِيَسْتَعْمَلَ ذَلِكَ

He did not blush but turned to him.

لِيَصْطَلِحَ مَعَ صَدِيقِهِ

لَمْ يَحْجُرْ بَلَّ التَّفَتَّ إِلَيْهِ

Towards Composition

A man asked another to visit him to eat with him bread and salt. The man invited (**الْمَدْعُوُّ**) 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 (**قَلِيلًا**) 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." (**تَتَعَرَّضُ**)

الدرسي الحادي والعشرون

الْفِعْلُ الْمَبْنِيُّ لِلْمَجْهُولِ

الإِسْكَندَرُ وَاللِّصُّ

كَانَ الإِسْكَندَرُ يَوْمًا عَلَى تَخْتِ الْمَمْلَكَةِ وَقَدْ رُفِعَ الْحِجَابُ ،
فَقَدَّمَ بَيْنَ يَدَيْهِ لِيصُّ قَبْضَ عَلَيْهِ إِذْ شُوهِدَ مُتَلَبِّسًا بِالْجُرَيْمَةِ ، فَأَمَرَ
بِصَلْبِهِ . فَقَالَ أَيُّهَا الْمَلِكُ إِنِّي غَضِبْتُ عَلَى هَذَا الْعَمَلِ وَلَيْسَ لِي
شَبِيهَةٌ فِيهِ وَلَمْ يَطْلُبْنِي قَلْبِي . وَكَانَ اللِّصُّ يَظُنُّ أَنَّهُ إِذَا اسْتَغْفَرَ
الْمَلِكُ يَرْحَمُ وَيُسْفَقُ عَلَيْهِ ، وَلَكِنَّهُ لَمْ يَرْحَمْ وَلَمْ يُسْفَقْ عَلَيْهِ ،
قَالَ الإِسْكَندَرُ ، لَا جَرَمَ أَنَّكَ تُصَلِّبُ وَتُعَذِّبُ ، وَلَا يَطْلُبُ
قَلْبُكَ الصَّلْبُ ، وَلَا يَرْغَبُ فِيهِ .

لِلْمُتَلَبِّسِ

المضارع

I. الماضي

II. المَرْفُوعُ . III. المَنْصُوبُ . IV. المَنْصُوبُ . X. المَجْزُومُ

Third Person

M.S. رَحِمَ وَهُوَ يَقْدَمُ لِكِي يُشَاهِدَ وَيُكْرِمَ لِكِنَّهُ لَمْ يُسْتَعْدَمَ
D. رَحِمَا وَهُمَا يَقْدَمَانِ لِكِي يُشَاهِدَا وَيُكْرِمَا لِكِنَّهُمَا لَمْ يُسْتَعْدَمَا
P. رَحِمُوا وَهُمْ يَقْدَمُونَ لِكِي يُشَاهِدُوا وَيُكْرِمُوا لِكِنَّهُمْ لَمْ يُسْتَعْدَمُوا

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.....

F.S. رُحِمَتْ وَهِيَ تُقَدَّمُ لِكِي تُشَاهَدَ وَتُكْرَمَ لَكِنَّمَا لَمْ تُسْتَعْدَمْ
D. رُحِمْنَا وَهِيَ تُقَدَّمَانِ لِكِي تُشَاهَدَا وَتُكْرَمَا لَكِنَّمَا لَمْ تُسْتَعْدَمَا
P. رُحِنَ وَهِنَّ يُقَدَّمْنَ لِكِي يُشَاهَدْنَ وَيُكْرَمْنَ لَكِنَّ لَمْ يُسْتَعْدَمْنَ

Second Person

M.S. رُحِمْتَ وَأَنْتَ تُقَدَّمُ لِكِي تُشَاهَدَ وَتُكْرَمَ لَكِنَّكَ لَمْ تُسْتَعْدَمْ
D. رُحِمْنَا وَأَنْتُمَا تُقَدَّمَانِ لِكِي تُشَاهَدَا وَتُكْرَمَا لَكِنَّا لَمْ تُسْتَعْدَمَا
P. رُحِمْتُمْ وَأَنْتُمْ تُقَدَّمُونَ لِكِي تُشَاهَدُوا وَتُكْرَمُوا لَكِنِّكُمْ لَمْ تُسْتَعْدَمُوا

F.S. رُحِمْتَ وَأَنْتِ تُقَدَّمِينَ لِكِي تُشَاهَدِي وَتُكْرَمِي لَكِنَّكِ لَمْ تُسْتَعْدَمِي
D. رُحِمْنَا وَأَنْتُمَا تُقَدَّمَانِ لِكِي تُشَاهَدَا وَتُكْرَمَا لَكِنَّا لَمْ تُسْتَعْدَمَا
P. رُحِنْتِ وَأَنْتُنَّ تُقَدَّمْنَ لِكِي تُشَاهَدْنَ وَتُكْرَمْنَ لَكِنَّا لَمْ تُسْتَعْدَمْنَ

First Person

S. رُحِمْتُ وَأَنَا أُقَدَّمُ لِكِي أُشَاهَدَ وَأُكْرَمَ لَكِنِّي لَمْ أُسْتَعْدَمْ
P. رُحِنَا وَنَحْنُ نُقَدَّمُ لِكِي نُشَاهَدَ وَنُكْرَمَ لَكِنَّا لَمْ نُسْتَعْدَمْ

Grammar

1. المجهول the name given to the passive voice in Arabic, refers to the agent of the verb, and means that it is unknown. المعلوم is the name for the active voice.
2. The key for vowelizing the passive of the simple three-letter verb and all the increased forms is that in **فُعِلَ - المَاضِي** the **ل** radical takes **ـَ**, the **ع** radical **ـِ** and **ـُ** is the vowelizing for all other syllables. In **المضارع** the vowel of the prefix is **ـُ** and all other vowels, except the final which depends on its case, are **ـَ**.

X. VIII. VI. V. IV. III. II. I.
 الماضي رَحِمَ قَدَّمَ شُوهِدَ أَكْرَمَ تَكَلَّمَ تَدَوَّرَكَ أَجْتَمَعَ اسْتُخْدِمَ
 المضارع يُرَحِّمُ يُقَدِّمُ يُشَاهِدُ يُكْرِمُ يُتَكَلَّمُ يُتَدَوَّرَكُ يُجْتَمَعُ يُسْتَخْدَمُ

In the III. and VI. forms the vowel letters | and و 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, نَائِبُ الْفَاعِلِ, "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. أَكْرَمَ الطَّالِبُ الْأُسْتَاذَ. The student honoured the professor.

أُكْرِمَ الْأُسْتَاذَ. 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,

قُتِلَ الرَّجُلُ بِالسِّيفِ. Such a sentence as أَكْرَمَ الطَّالِبُ الْأُسْتَاذَ. "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 in order to be employed.

أَخْبِرَ أَنَّهُ سَيُسَلَّمُ
 عَلَّمَ لِكَيْ يُسَاعَدَ عَلَى الْمَعِيشَةِ
 اسْتُعِيدَ لِلظَّالِمِ وَلَمْ يُرْحَمِ
 قُدِّمَ لِيُسْتَخْدَمَ

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

الدرس التالى والمسرد
الفعل المضاعف

بُحِكى أَنَّ الْحَرِيرِيَّ كَانَ بَشِعَ الْمَنْظَرِ رَثَّ الْهَيْئَةِ ، فَجَلَسَ
غُلَامُهُ يَوْمًا فِي خُلُوةٍ وَكَانَ يُوَدُّ أَنْ يَتَعَلَّمَ النَّظْمَ فَجَدَّ فِي ذَلِكَ
وَوَظَلَ يَكِدُ حَتَّى كَلَّ وَظَنَّ أَنَّهُ يُمَكِّنُهُ أَنْ يَنْظِمَ الشُّعْرَ فَنَظَّمَ
نِصْفَ بَيْتٍ وَهُوَ : (وَجْهُ الْحَرِيرِيَّ وَجْهُ قَرِيدٍ) وَأَحَبَّ أَنْ
يُكَمِّلَ الْبَيْتَ ، وَكَانَ الْحَرِيرِيُّ قَدْ سَمِعَهُ ، فَقَالَ (وَالضَّرُورَةُ
أَحْوَجُنَا إِلَيْهِ) . فَدَقَّ الْغُلَامُ عَلَى كَفِّهِ وَأَعْتَقَدَ أَنَّهُ أَخْطَأَ وَزَلَّ
وَوَجَلَ مِنْ سَيِّدِهِ وَسَكَتَ . ثُمَّ اجْتَمَعَ الْحَرِيرِيُّ مَعَ الْخَلِيفَةِ وَأَخْبَرَهُ
بِذَلِكَ ، فَقَالَ لَهُ أَمَا كَانَ يَصِيحُ أَنْ تَضْرِبَ حَتَّى يُكَمِّلَهُ ، فَقَالَ
رَأَيْتُهُ أَفْتَتَحَنِي بِقَرِيدٍ ، فَخَشِيتُ أَنْ يُكَمِّلَنِي بِكَلْبٍ فَكَمَلْتُهُ لَهُ .

للمستظلال

المضارع	الماضي
المَجْرُوم	المَرْفُوع
الْمَنْصُوب	
Third Person	
M.S. أَمَا الْمَارُ فَظَنَّ أَنَّهُ يَجِدُ فِي أَنْ يَسُبَّ ذَلِكَ الْمَذْلُومَ وَلَكِنَّهُ لَمْ يَمْسَسْهُ	
D. أَمَا الْمَارَانِ فَظَنَّا أَنَّهُمَا يَجِدَانِ فِي أَنْ يَسْبَا ذَيْنِكَ الْمَذْلُومَيْنِ وَلَكِنَّهُمَا لَمْ يَمْسَسَا هُمَا	
P. أَمَا الْمَارُونَ فَظَنُوا أَنَّهُمْ يَجِدُونَ فِي أَنْ يَسْبُوا أَوْلِيَّكَ الْمَذْلُومِينَ وَلَكِنَّهُمْ لَمْ يَمْسَوْهُمْ	
F.S. أَمَا الْمَارَةُ فَظَنَّتْ أَنَّهَا تَجِدُ فِي أَنْ تَسُبَّ تِلْكَ الْمَذْلُومَةَ وَلَكِنَّهَا لَمْ تَمْسَسْهَا	
D. أَمَا الْمَارَتَانِ فَظَنَّتَا أَنَّهُمَا تَجِدَانِ فِي أَنْ تَسْبَيَا تَيْنِكَ الْمَذْلُومَتَيْنِ وَلَكِنَّهُمَا لَمْ يَمْسَسَا هُمَا	
P. أَمَا الْمَارَاتُ فَظَنَّ أَنَّهُنَّ يَجِدْنَ فِي أَنْ يَسْبِينَ أَوْلِيَّكَ الْمَذْلُومَاتِ وَلَكِنَّهُنَّ لَمْ يَمْسَسْنَ هُنَّ	

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

M.S. أَمَّا أَنْتَ فَظَنَنْتَ أَنَّكَ تَجِدُ فِي أَنْ تَسُبَّ ذَلِكَ الْمَذْلُولَ وَلَكِنَّكَ لَمْ تَمْسَسَهُ

D. أَمَّا أَنْتُمْ فَظَنَنْتُمْ أَنْكُمْ تَجِدُونَ فِي أَنْ تَسُبَّ ذَيْنِكَ الْمَذْلُولِينَ وَلَكِنَّكُمْ لَمْ تَمْسَاهَا

P. أَمَّا أَنْتُمْ فَظَنَنْتُمْ أَنْكُمْ تَجِدُونَ فِي أَنْ تَسُبُّوا أَوْلِيَاءَ الْمَذْلُولِينَ وَلَكِنَّكُمْ لَمْ تَمْسُوهُمْ

F.S. أَمَّا أَنْتَ فَظَنَنْتَ أَنَّكَ تَجِدِينَ فِي أَنْ تَسْبِيَ تِلْكَ الْمَذْلُولَةَ وَلَكِنَّكَ لَمْ تَمْسِهَا

D. أَمَّا أَنْتُمْ فَظَنَنْتُمْ أَنْكُمْ تَجِدُونَ فِي أَنْ تَسْبِيَ تَيْنِكَ الْمَذْلُولَتَيْنِ وَلَكِنَّكُمْ لَمْ تَمْسَاهَا

P. أَمَّا أَنْتُنَّ فَظَنَنْتُنَّ أَنْكُنَّ تَجِدِينَ فِي أَنْ تَسْبِينَ أَوْلِيَاءَ الْمَذْلُولَاتِ وَلَكِنَّكُمْ لَمْ تَمْسَسْنَ

First Person

S. أَمَّا أَنَا فَظَنَنْتُ أَنِّي أَجِدُ فِي أَنْ أُسَبَّ ذَلِكَ الْمَذْلُولَ وَلَكِنِّي لَمْ أَمْسَسَهُ

P. أَمَّا نَحْنُ فَظَنَنْنَا أَنَّنَا نَجِدُ فِي أَنْ نَسُبَّ أَوْلِيَاءَ الْمَذْلُولِينَ وَلَكِنَّمَا لَمْ نَمْسَسْهُمْ

Grammar

1. The Regular Verb (فِعْلٌ سَلِيمٌ) has no weak letters for any of its three

radicals. Exx. دَخَلَ . شَرِبَ . عَلِمَ

The Irregular Verb (فِعْلٌ غَيْرٌ سَلِيمٌ) is divided and subdivided as follows:

- | | |
|--------------------------|---------------------------|
| (1) Strong (صَحِيحٌ) | (2) Weak (مُعْتَلٌّ) |
| (a) Doubled (مُضَاعَفٌ) | (a) Assimilated (مِثَالٌ) |
| (b) Hamzated (مَهْمُوزٌ) | (b) Hollow (أَجْوْفٌ) |
| | (c) Defective (نَاقِصٌ) |

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

- (1) Note in the sentences for drill :

مَارِرٌ for مَارٌ . ظَنَنْتَ for ظَنْتَ . ظَنَّ for ظَنَّ . مَارِرٌ for مَارٌ .
يَجِدُ for يَجِدُ .

- (2) When the **ل** radical receives **ـِ** it is separated from the **ع** radical and the verb is then quite regular. Verbs of the forms **فَعَلَ** and **فَعَّلَ** show the **ع** vowel when **ـِ** is on the **ل** radical, **حَبَّبْتَ مَسِينَتَ**
- (3) Contracted forms in **المضارع المجزوم** and **الأمر** are often used, as **لَمْ يَمْسَسْهُ** for **لَمْ يَمْسَسْهُ**. The doubled letter may take **ـُ** or **ـِ** or **ـَ** if the **ف** radical has **ـُ**; if not, either **ـِ** or **ـَ** only, as **لَمْ يَسْبُ** and **لَمْ يَجِدْ**.
- (4) The **ع** vowel of **المضارع** which is shifted to the **ف** radical may be either **ـُ**, **ـِ**, or **ـَ**.

الأمر	المضارع	الماضي
أَجِدْ or جِدْ	يَجِدُ	جَدَّ
أَسْبُ or سَبْ	يَسْبُ	سَبَّ
أَمْسَسْ or مَسَّ	يَمْسَسُ	مَسَّ

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

المضارع	الأمر	اسم الفاعل	اسم المفعول	المصدر	الماضي		
يُبَدِّدُ	بَدِّدْ	مُبَدِّدٌ	مُبَدَّدٌ	تَبْدِيدٌ	بَدَّدَ	he scattered	II.
يُمَاسُّ	مَاسَّ	مَاسِسٌ	مَاسَسٌ or مَمَاسٌ	مَمَاسَةٌ	مَاسَّ	he touched	III.
يُحِبُّ	أَحِبَّ	أَحِبٌّ or مُحِبٌّ	أَحْبَبٌ or مُحِبٌّ	مُحِبَّةٌ (إِحْبَابٌ)	أَحَبَّ	he loved	IV.

المصدر	اسم المفعول	اسم الفاعل	المضارع الأمر	الماضي		
تَبَدَّدَ	مُتَبَدَّدٌ	مُتَبَدِّدٌ	تَبَدَّدْ	يَتَبَدَّدُ	he was scattered	V.
تَمَّسَّ	مُتَمَّسٌّ	مُتَمَّسٌّ	تَمَّسْ	يَتَمَّسُّ	(they) touched one another	VI.
أَنْحَطَّ	مُنْحَطٌّ	مُنْحَطٌّ	أَنْحَطْ	يَنْحَطُّ	he was degraded	VII.
أَسْتَلَّ	مُسْتَلٌّ	مُسْتَلٌّ	أَسْتَلْ	يَسْتَلُّ	he drew out (rare)	VIII.
أَسْتَعَدَّ	مُسْتَعَدٌّ	مُسْتَعَدٌّ	أَسْتَعِدْ	يَسْتَعِدُّ	he prepared.	IX.

Substitution Sentences

He prepared to draw his sword.

أَسْتَعَدَّ لِيَسْتَلَّ سَيْفَهُ

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

فَالأَبُ لَمْ يُحِبَّ ابْنَهُ لِأَنَّهُ بَدَّدَ مَالَهُ
وَكَانَ مُنْحَطًّا

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

تَمَّ شُغْلُهُ وَلَمْ يَهْتَمَّ بِالَّذِي يَسِبُهُ

Flee and join your friends.

فِرِّ وَأَنْضِمْ مَعَ أَصْحَابِكَ

Composition

Tell the story about al-Hariri as the young slave himself would tell it.

Notes and Vocabulary

الدرس الثالث والعشرون

الفِعْلُ الْمَهْمُوزُ

تَعَوَّدَ سَائِلٌ أَنْ يَقْرَأَ الْقُرْآنَ فِي الطَّرِيقِ ، وَيَسْأَلَ النَّاسَ أَنْ
يُعْطُوهُ لِيَأْكُلَ وَيَأْمَنَ شَرَّ الْجُوعِ ، فَبَدَأَ عَمَلَهُ بِأَنْ سَأَلَ تَاجِرًا
فَلَمْ يُعْطِهِ ، فَاسْتَفْ وَأَبْتَدَأَ يَيْئَسُ ، وَبَعْدَ ذَلِكَ فَكَّرَ فِي أَنْ يَنْهَبَ
إِلَى رَجُلٍ مَشْهُورٍ بِالكَرَمِ . هُوَ عُبَيْدُ اللَّهِ بْنِ عَبَّاسٍ . فَذَهَبَ إِلَى
دَارِهِ فَوَجَدَ هُنَاكَ رَجُلًا ، فَقَالَ لَهُ ، تَصَدَّقْ فَإِنِّي نُبِّئْتُ أَنَّ
عُبَيْدَ اللَّهِ بْنِ عَبَّاسٍ أَعْطَى سَائِلًا أَلْفَ دِرْهَمٍ . فَقَالَ لَهُ وَأَيْنَ أَنَا
مِنْ عُبَيْدِ اللَّهِ فَقَالَ تَعْنِي فِي الْحَسَبِ أَمْ فِي كَثْرَةِ الْمَالِ ؟ .
قَالَ فِيهِمَا . فَقَالَ الرَّجُلُ حَسْبُ الْإِنْسَانِ مَرُوءَتُهُ وَفِعْلُهُ ، وَإِذَا
شِئْتَ فَعَلْتَ ، وَإِذَا فَعَلْتَ كُنْتَ حَسِيبًا فَأَعْطَاهُ أَلْفِي دِرْهَمٍ
فَأَخَذَهَا وَمَلَأَ جَيْبَهُ بِهَا . ثُمَّ قَالَ إِنْ لَمْ تَكُنْ عُبَيْدَ اللَّهِ بْنِ عَبَّاسٍ ،
فَأَنْتَ خَيْرٌ مِنْهُ ، وَإِنْ كُنْتَ هُوَ فَأَنْتَ الْيَوْمَ خَيْرٌ مِنْكَ أَمْسٍ ،
فَأَعْطَاهُ أَلْفًا أُخْرَى ، وَبَعْدَ ذَلِكَ اسْتَأْذَنَ فِي الْأَنْصِرَافِ ، فَأَذِنَ لَهُ
عُبَيْدُ اللَّهِ .

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.

للمتنظر

المضارع VIII. الماضي

I. المرفوع I. المنصوب IV. المجروم

Third Person

M.S. فَاَلْمُهَنْتِيْ اِبْتَدَا يَسْأَلُ شَيْئًا مِّنَ الْمُكَافَاةِ لِيَمْلَأَ جَيْبَهُ مَا لَمْ يُخْطِئْ

D. فَاَلْمُهَنْتَانِ اِبْتَدَا اَيَسْأَلَانِ شَيْئًا مِّنَ الْمُكَافِئِينَ لِيَمْلَأَا جَيْبَيْهِمَا مَا لَمْ يُخْطِئَا

P. فَاَلْمُهَنْتُونَ اِبْتَدَاوْا يَسْأَلُوْنَ شَيْئًا مِّنَ الْمُكَافِئِينَ لِيَمْلَأُوْا جُيُوْبَهُمْ مَا لَمْ يُخْطِئُوْا

F.S. فَاَلْمُهَنْتَةُ اِبْتَدَاتْ تَسْأَلُ شَيْئًا مِّنَ الْمُكَافَاةِ لِيَمْلَأَ جَيْبَهَا مَا لَمْ تُخْطِئْ

D. فَاَلْمُهَنْتَتَانِ اِبْتَدَا تَا تَسْأَلَانِ شَيْئًا مِّنَ الْمُكَافَاتِيْنَ لِيَمْلَأَا جَيْبَيْهِمَا مَا لَمْ تُخْطِئَا

P. فَاَلْمُهَنْتَاتُ اِبْتَدَا نَّ يَسْأَلْنَ شَيْئًا مِّنَ الْمُكَافَاتِ لِيَمْلَأْنَ جُيُوْبَهُنَّ مَا لَمْ يُخْطِئْنَ

Second Person

M.S. اِبْتَدَاتِ تَسْأَلُ شَيْئًا مِّنَ الْمُكَافَاةِ لِيَمْلَأَ جَيْبِكَ مَا لَمْ تُخْطِئْ

D. اِبْتَدَا تُمَّا تَسْأَلَانِ شَيْئًا مِّنَ الْمُكَافَاتِيْنَ لِيَمْلَأَا جَيْبَيْكُمَا مَا لَمْ تُخْطِئَا

P. اِبْتَدَا تُنَّ تَسْأَلُوْنَ شَيْئًا مِّنَ الْمُكَافِئِينَ لِيَمْلَأُوْا جُيُوْبَكُمْ مَا لَمْ تُخْطِئُوْا

F.S. اِبْتَدَاتِ تَسْأَلِيْنَ شَيْئًا مِّنَ الْمُكَافَاةِ لِيَمْلَأِيْ جَيْبِكَ مَا لَمْ تُخْطِئِيْ

D. اِبْتَدَا تُنَّ تَسْأَلَانِ شَيْئًا مِّنَ الْمُكَافَاتِيْنَ لِيَمْلَأَا جَيْبَيْكُمَا مَا لَمْ تُخْطِئَا

P. اِبْتَدَا تُنَّ تَسْأَلْنَ شَيْئًا مِّنَ الْمُكَافَاتِ لِيَمْلَأْنَ جُيُوْبَكُنَّ مَا لَمْ تُخْطِئْنَ

First Person

S. اِبْتَدَاتُ اَسْأَلُ شَيْئًا مِّنَ الْمُكَافَاةِ لِأَمْلَأَ جَيْبِيْ مَا لَمْ أُخْطِئْ

P. اِبْتَدَا نَا نَسْأَلُ شَيْئًا مِّنَ الْمُكَافِئِينَ لِنَمْلَأَ جُيُوْبَنَا مَا لَمْ نُخْطِئْ

For Memory

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

You began to ask something of the required-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 :

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي	Hamza in
	أَخَذَ	مَأْخُودٌ	أَخِذْ	يُؤْخَذُ	أَخَذَ	1st radical
	سَأَلَ	مَسْئُولٌ	سَأَلْ	يُسْأَلُ	سَأَلَ	2nd radical
	قَرَأَ	مَقْرُوءٌ	اقْرَأْ	يُقْرَأُ	قَرَأَ	3rd radical

or سؤالٌ or مسؤلٌ or سلٌ

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 (كُرْسِيٌّ) 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. إِيْمَانٌ . أَخَذَ . أَخِذْ

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

Exx. خَيْمَتٌ يُؤْخَذُ يَاخِذُ

A silent *hamza* preceded by a vowelled *hamza* is changed into the letter corresponding to the vowel of the first *hamza*

إِيْمَانٌ becomes إِيْمَانٌ . أُوْمِنُ . أَخَذَ becomes أُوْمِنُ . إِيْمَانٌ becomes إِيْمَانٌ

- (3) If an initial *hamza* has *fatha* $\bar{\text{ـ}}$ and is followed by *alif* (the corresponding vowel letter) $\bar{\text{آ}}$ *madda* is used, $\bar{\text{أَخَذَ}}$ (III. of $\bar{\text{أَخَذَ}}$). However if a *hamza* with *fatha* follows an *alif* it is written alone, as $\bar{\text{سَاءَلَ}}$ (III. of $\bar{\text{سَأَلَ}}$).

- (4) When *hamza* is vowelled following a *fatha* $\bar{\text{ـ}}$ it takes as its base the vowel letters corresponding to its own vowel.

Exx. $\bar{\text{بُؤْسَ}} \cdot \bar{\text{يُدْسَ}} \cdot \bar{\text{سَأَلَ}}$

- (5) When *hamza* has *fatha* $\bar{\text{ـ}}$ after *kasra* $\bar{\text{ـ}}$ or *damma* $\bar{\text{ـ}}$ it is written with the vowel letters corresponding to them, that is $\bar{\text{يُؤْمِنُ}}$ or $\bar{\text{وَقُرِيَ}}$ as $\bar{\text{يُؤْمِنُ}}$.

- (6) If a *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.

$\bar{\text{يُنْبِئِي}} \cdot \bar{\text{نَبَأًا}} \cdot \bar{\text{عَنْ حَطَّاءٍ}} \cdot \bar{\text{تَجَزَّؤُا}} \cdot \bar{\text{أَمْرًا}}$

If a *hamza* at the end of a word is preceded by a $\bar{\text{ـ}}$ or a vowel-letter it is written alone.

$\bar{\text{شَيْءٍ}} \cdot \bar{\text{يُحْيِي}} \cdot \bar{\text{يَسُوءُ}} \cdot \bar{\text{مَقْرُوءًا}} \cdot \bar{\text{إِبْتِدَاءً}} \cdot \bar{\text{إِنْشَاءً}}$

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

$\bar{\text{أَيْنَ جُزْؤُهُ}}$ "Where is his portion?" $\bar{\text{تَرَكَ جُزْؤَهُ}}$ "He left his portion".

$\bar{\text{مِنْ جُزْؤِهِ}}$ "From his portion". The word $\bar{\text{جُزْؤِي}}$ in $\bar{\text{جُزْؤِي}}$ "My portion"

is of course the same for all three cases.

3. The increased forms of the *hamzated* verbs in general follow the rules of the regular verb. The following tables outline the three classes :

(1) Verb whose first radical is *hamza*

المصدر	اسم	اسم	الأمر	المضارع	الماضي
	المفعول	الفاعل		المعلوم	المجهول
	تَأْكِدُ	مُوَكِّدٌ	أَكِّدْ	يُوَكِّدُ	أَكَّدَ
	مُوَأَنِّسُ	مُوَأَنِّسٌ	أَنِّسْ	يُوَأَنِّسُ	أَوَّنَسَ
	مُوَأْمِنٌ	مُوَأْمِنٌ	أْمِنْ	يُوَأْمِنُ	أَمَّنَ
	تَأْكُدُ	مُتَأَكِّدٌ	تَأْكُدْ	يَتَأَكَّدُ	تَأَكَّدَ
	مُتَأَنِّسٌ	مُتَأَنِّسٌ	تَأَنِّسْ	يَتَأَنِّسُ	تَأَنَّنَسَ
	مُتَأْمِنٌ	مُتَأْمِنٌ	تَأْمِنْ	يَتَأْمِنُ	تَأْمَّنَ
	إِئْتِمَانٌ	مُوئْتَمِنٌ	إِئْتِمِنْ	يُوئْتَمِنُ	إِئْتَمَّنَ
	إِسْتَجَارٌ	مُسْتَجِيرٌ	اسْتَجِرْ	يُسْتَجِرُ	اسْتَجَارَ

II. he asserted

VI. Reciprocal of III.

III. he was friendly with

VIII. he took possession of

IV. he believed

VIII. he confided in

V. he was confirmed

X. he hired

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

as in ائْتَمَّنَ

The VII. form is not used.

(2) Verbs whose middle radical is *hamza*

المصدر	اسم		الأمر	المضارع		الماضي	
	اسم الفاعل	اسم المفعول		المعلوم	المجهول	المعلوم	المجهول
تَلَمَّحٌ	مُتَلَمِّحٌ	مُتَلَمِّحٌ	لَمَّحْ	يُلَمِّحُ	يُلَمِّحُ	لَمَّحَ	لَمَّحَ
مُلَافَةٌ	مُلَافٌ	مُلَافٌ	لَافِ	يُلَافِ	يُلَافِ	لَافَ	لَافَ
إِلَامٌ	مُلَامٌ	مُلَامٌ	أَلَمِ	يُلَامُ	يُلَامُ	أَلَمَ	أَلَمَ
تَرَوَّفٌ	مُتَرَوِّفٌ	مُتَرَوِّفٌ	تَرَأَفْ	يُتَرَأَفُ	يُتَرَأَفُ	تَرَأَفَ	تَرَأَفَ
تَسْأَلٌ	مُتَسَائِلٌ	مُتَسَائِلٌ	تَسَاءَلْ	يَتَسَاءَلُ	يَتَسَاءَلُ	تَسَاءَلُوا	تَسَاءَلُوا
إِنْجِثَاتٌ	مُنْجِثٌ	مُنْجِثٌ	إِنْجِثْ	يُنْجِثُ	يُنْجِثُ	إِنْجِثَ	إِنْجِثَ
إِنْتِاقٌ	مُنْتَقِمٌ	مُنْتَقِمٌ	إِنْتَمِ	يُنْتَمِ	يُنْتَمِ	إِنْتَمَ	إِنْتَمَ
إِسْتِلَامٌ	مُسْتَلِمٌ	مُسْتَلِمٌ	إِسْتَلِمْ	يُسْتَلِمُ	يُسْتَلِمُ	إِسْتَلَمَ	إِسْتَلَمَ

- 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)
- X. he had an ungenerous father, or he took ungenerous sons-in-law

The first meaning of IV. and the meanings of X. are from the verb **لَوَّمٌ** which means "he was low born or avuncious."

(3) Verbs whose third radical is *hamza*

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي	
	نُنَبِّئُ	نُنَبِّئُ	نَبِّئْ	يُنَبِّئُ	نَبَّأَ	II.
	كُفِّفَ	كُفِّفَ	كُفِّفْ	يُكْفِفُ	كَفَّأَ	III.
	أُخْطِئَ	أُخْطِئَ	أُخْطِئْ	يُخْطِئُ	أَخْطَأَ	IV.
	تُنَبَّأَ	تُنَبَّأَ	تُنَبَّأْ	يَتَنَبَّأُ	تَنَبَّأَ	V.
	تُكْفِفُ	تُكْفِفُ	تُكْفِفْ	يَتَكْفِفُ	تَكْفَأَ	VI.
	أُنْسِبَ	أُنْسِبَ	أُنْسِبْ	يُنْسِبُ	أَنْسَبَ	VII.
	أُبْتَدَأَ	أُبْتَدَأَ	أُبْتَدَأْ	يُبْتَدِئُ	أَبْتَدَأَ	VIII.
	أُسْتَنْبِئُ	أُسْتَنْبِئُ	أُسْتَنْبِئْ	يَسْتَنْبِئُ	أَسْتَنْبَأَ	X.

II. he announced (news) VI. he was equal to
 III. he requited VII. he was stripped off, flayed
 IV. he erred, sinned (skin)
 V. he prophesied, pretended 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.

قَرَأَفَ عَلَيْهِمْ وَأَنْسَبَهُمْ وَلَمْ

يَتَأَخَّرَ فِي شَيْءٍ

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

لَمْ يُبْرِئْهُ بَلْ أَخَذَ طَرِيقَةً لِيُلَمِّهَ

He began to eat.

أَخَذَ يَأْكُلُ

He was rewarding him after he had congratulated him.

كَانَ يُكْفِئُهُ بَعْدَ مَا هَنَّأَهُ

Do not blame him because he sinned.

لَا تُؤَاخِذْهُ لِأَنَّهُ أَخْطَأَ

Composition

Tell the story of the beggar as Ubaidallah would tell it.

الدرس الرابع والعشرون

الفِعْلُ الْمِثَالُ

وَرَدَ فِي سِيرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِابْنِ هِشَامٍ أَنَّ ابْنَ
أَسْحَقَ قَالَ ، لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسًا وَثَلَاثِينَ
سَنَةً اجْتَمَعَتْ قُرَيْشٌ لِبِنَاءِ الْكَعْبَةِ . فَلَمَّا اتَّفَقُوا عَلَى هَدْمِهَا
وَبِنَائِهَا تَنَاوَلَ وَاحِدٌ مِنْهُمْ حَجْرًا مِنَ الْكَعْبَةِ ، فَوَثَبَ مِنْ يَدِهِ
حَتَّى وَصَلَ إِلَى مَوْضِعِهِ ثَانِيَةً ، تَخَافُوا وَأَمْتَنَعُوا عَنِ الْهَدْمِ ، فَقَالَ
الْوَلِيدُ أَنَا أَبْدُوكُمْ فِي هَدْمِهَا ، وَفِي أَثْنَاءِ الْهَدْمِ وَجَدُوا حَجْرًا فِي
الْكَعْبَةِ مَكْتُوبًا فِيهِ ، مَنْ يَزْرَعُ خَيْرًا يَحْصُدْ غَبِطَةً ، وَمَنْ
يَزْرَعُ شَرًّا يَحْصُدْ نَدَامَةً ، ثُمَّ بَفَوْهَا حَتَّى بَلَغَ الْبُنْيَانَ مَوْضِعَ
الرُّكْنِ فَاخْتَصَمُوا فِيمَنْ يَرْفَعُ الْحَجَرَ إِلَى مَوْضِعِهِ . وَكَانَ رَجُلٌ مِنْ
أَسْنِ قُرَيْشٍ مُوجُودًا ، فَقَالَ يَا مَعْشَرَ قُرَيْشٍ ، اجْعَلُوا أَوَّلَ مَنْ
يَدْخُلُ مِنْ بَابِ الْمَسْجِدِ حَكَمًا بَيْنَكُمْ ، فَكَانَ أَوَّلُ دَاخِلِ رَسُولِ
اللَّهِ فَأَخْبَرُوهُ الْخَبَرَ ، فَقَالَ هَلُمَّ إِلَى ثَوْبٍ ، فَوَضَعَ الْحَجَرَ فِيهِ ،
ثُمَّ قَالَ ، لِنَاخِذْ كُلُّ قَبِيلَةٍ بِنَاحِيَةٍ مِنَ الثَّوْبِ ، فَفَعَلُوا حَتَّى إِذَا
بَلَغُوا مَوْضِعَهُ وَضَعَهُ هُوَ بِيَدِهِ .

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.

استظهار

الماضي المضارع المرفوع المنصوب المجروم

Third Person

وَجَدَ أَنَّهُ سَيَصِلُ هُنَاكَ لِيَضَعَ الْحَجَرَ فِي الْمِعَادِ إِنْ لَمْ يَقَعْ M.S.
وَجَدَا أَنَّهُمَا سَيَصِلَانِ هُنَاكَ لِيَضَعَا الْحَجَرَ فِي الْمِعَادِ إِنْ لَمْ يَقَعَا D.
وَجَدُوا أَنَّهُمْ سَيَصِلُونَ هُنَاكَ لِيَضَعُوا الْحَجَرَ فِي الْمِعَادِ إِنْ لَمْ يَقَعُوا P.

وَجَدَتْ أَنَّهَا سَتَصِلُ هُنَاكَ لِتَضَعَ الْحَجَرَ فِي الْمِعَادِ إِنْ لَمْ تَقَعْ F.S.
وَجَدْتَا أَنَّهُمَا سَتَصِلَانِ هُنَاكَ لِتَضَعَا الْحَجَرَ فِي الْمِعَادِ إِنْ لَمْ تَقَعَا D.
وَجَدْنَ أَنَّهُنَّ سَيَصِلْنَ هُنَاكَ لِيَضَعْنَ الْحَجَرَ فِي الْمِعَادِ إِنْ لَمْ يَقَعْنَ P.

Second Person

وَجَدْتَ أَنَّكَ سَتَصِلُ هُنَاكَ لِتَضَعَ الْحَجَرَ فِي الْمِعَادِ إِنْ لَمْ تَقَعْ M.S.
وَجَدْتُمَا أَنَّكُمَا سَتَصِلَانِ هُنَاكَ لِتَضَعَا الْحَجَرَ فِي الْمِعَادِ إِنْ لَمْ تَقَعَا D.
وَجَدْتُمْ أَنَّكُمْ سَتَصِلُونَ هُنَاكَ لِتَضَعُوا الْحَجَرَ فِي الْمِعَادِ إِنْ لَمْ تَقَعُوا P.

وَجَدْتِ أَنَّكَ سَتَصِلِينَ هُنَاكَ لِتَضَعِي الْحَجَرَ فِي الْمِعَادِ إِنْ لَمْ تَقَعِي F.S.
وَجَدْتُمَا أَنَّكُمَا سَتَصِلَانِ هُنَاكَ لِتَضَعَا الْحَجَرَ فِي الْمِعَادِ إِنْ لَمْ تَقَعَا D.
وَجَدْتِ أَنَّكِ سَتَصِلِينَ هُنَاكَ لِتَضَعْنَ الْحَجَرَ فِي الْمِعَادِ إِنْ لَمْ تَقَعْنَ P.

First Person

وَجَدْتُ أَنَّنِي سَأَصِلُ هُنَاكَ لِأَضَعَ الْحَجَرَ فِي الْمِعَادِ إِنْ لَمْ أَقَعْ S.
وَجَدْنَا أَنَّنَا سَنَصِلُ هُنَاكَ لِنَضَعَ الْحَجَرَ فِي الْمِعَادِ إِنْ لَمْ نَقَعْ P.

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 **يَبْسُ . يَبَسُ** "was dry" but in the IV. form **يُؤْبِسُ . أَيْبَسَ** "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 **'ي'** and **'و'**. The rule is to change the vowel-letter (or weak radical) **و . ي** to suit the vowel which is essential to the grammatical construction, so **'ي'** is changed to **'و'** and **'و'** to **'ي'** as in **يُؤْبِسُ** and **مِيْعَاد**
2. The initial **و** of the verbs beginning with **و** is dropped in **المضارع** **المعلوم** and **الأمر** of most assimilated verbs, as seen below.

الماضي	المضارع الأمر	اسم الفاعل	اسم المفعول	المصدر
وَصَلَ	يَصِلْ	صِلْ	وَأَصِلْ	مَوْصُولٌ
وَصَلَ	يَصِلْ	صِلْ	وَأَصِلْ	وَصَلٌ (صِلَةٌ)
وَسَعَ	يَسَعُ	سَعْ	وَأَسِعْ	وُسْعٌ (سِعَةٌ)
وَسَعَ	يَسَعُ	سَعْ	وَأَسِعْ	وَسَعٌ

3. The increased forms are quite regular except in the few peculiarities noted in the following table :

الماضي	المضارع	الأمر	اسم الفاعل	اسم المفعول	المصدر	
وَصَلَ	يُوصِلُ	وَصِّلْ	مُوصِلٌ	مُوصَلٌ	تَوْصِيلٌ	he made II. to reach
وَاصِلٌ	يُوَاصِلُ	وَاصِلْ	مُوَاصِلٌ	مُوَاصَلٌ	مُوَاصَلَةٌ	he was III. closely united to
أَوْصَلَ	يُؤْصِلُ	أَوْصِلْ	مُؤْصِلٌ	مُؤْصَلٌ	إِيصَالٌ	he led IV. to
تَوَصَّلَ	يَتَوَصَّلُ	تَوَصَّلْ	مُتَوَصِّلٌ	مُتَوَصَّلٌ	تَوْصَلٌ	he V. reached
تَوَاصَلَ	يَتَوَاصَلُ	تَوَاصَلْ	مُتَوَاصِلٌ	مُتَوَاصَلٌ	تَوَاصَلٌ	he was VI. united
اتَّصَلَ	يَتَّصِلُ	اتَّصِلْ	مُتَّصِلٌ	مُتَّصَلٌ	إِتِّصَالٌ	he VIII. adjoined
اسْتَوْصَلَ	يَسْتَوْصِلُ	اسْتَوْصِلْ	مُسْتَوْصِلٌ	مُسْتَوْصَلٌ	اسْتِصَالٌ	he sought X. help to reach

(1) The المصدر in the IV. and X. forms following the rules of vowel change is إِيصَالٌ and اسْتِصَالٌ and not إَوْصَالٌ and اسْتِوَصَالٌ

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

The VII. form is rare. Words like انْوَالِدَ "to be born" and انْوَجَدَ "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.

قِفْ لِنَتَوَجَّهْ إِلَى بَيْتِكَ

وَعَدْنَا أَنَّهُ يَجِدُ لَنَا شُغْلًا هُنَاكَ

تَوَاضَعَ لِكُنِّي يُوظَّفَ

إِنْ لَمْ يَثِقْ فِي حَقِّهِ لَا يَرِثْ نَصِيبَهُ

Towards Composition

A nationalist speaks, "Our leaders (رؤسائنا) did not promise the delegation (وفد) 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 (حزب) promised us (with) this, saying, 'If the foreigners will not agree to our conditions. we shall depend (وكل VIII.) 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

الدرس الخامس والعشرون

الفِعْلُ الْأَجْوَفُ (الوَاوِيُّ الْعَيْنُ)

كَانَ مِنْ عَادَةِ الْوَزِيرِ نِظَامِ الْمَلِكِ أَنَّهُ إِذَا زَارَهُ الْأَيْمَةَ
 الْأَكَابِرُ يَقُومُ لَهُمْ ثُمَّ يَعُودُ وَيَجْلِسُ فِي مَسْنَدِهِ . وَكَانَ لَهُ
 شَيْخٌ فَقِيرٌ إِذَا دَخَلَ عَلَيْهِ ، يَقُومُ لَهُ وَيَجْلِسُهُ فِي مَكَانِهِ ،
 وَيَجْلِسُ هُوَ بَيْنَ يَدَيْهِ .
 فَقِيلَ لَهُ فِي ذَلِكَ ، فَأَجَابَ إِنَّهُ هُوَ لَا يَنْتَوْنُ عَلَيَّ
 فَيَزِيدُنِي كَلَامَهُمْ زَهْوًا وَتَبَاهًا ، وَأَمَّا هَذَا فَيَعِدُّ لِي عِيُونِي ،
 وَمَسَارِيَّ نَفْسِي ، وَيُدْوِمُنِي عَلَى مَا أَنَا فِيهِ مِنَ الظُّلْمِ فَأَتُوبُ وَأَرْجِعُ
 عَنْ كَثِيرٍ مِنْ مَظَالِمِي .

المستزاد

	المضارع	الماضي
المجزوم	المنصوب	المرفوع

Third Person

M.S. التائبُ قالَ إِنَّهُ سَيَعُودُ إِلَى الْمَدِينَةِ لِيُزُورَ الْمَلُومَ وَلَكِنَّهُ لَمْ يَعُدْ
 D. التائبانِ قالَا إِنَّهُمَا سَيَعُودَانِ إِلَى الْمَدِينَةِ لِيُزُورَا الْمَلُومَيْنِ وَلَكِنَّهُمَا لَمْ يَعُودَا
 P. التائبونِ قالُوا إِنَّهُمْ سَيَعُودُونَ إِلَى الْمَدِينَةِ لِيُزُورُوا الْمَلُومِينَ وَلَكِنَّهُمْ لَمْ يَعُودُوا
 F.S. التائبةُ قالتِ إِنَّهَا سَتَعُودُ إِلَى الْمَدِينَةِ لَتُزُورَ الْمَلُومَةَ وَلَكِنَّهَا لَمْ تَعُدْ
 D. التائبتانِ قالتَا إِنَّهُمَا سَتَعُودَانِ إِلَى الْمَدِينَةِ لَتُزُورَا الْمَلُومَتَيْنِ وَلَكِنَّهُمَا لَمْ تَعُودَا
 P. التائباتُ قلنَ إِنَّهُنَّ سَيَعُدْنَ إِلَى الْمَدِينَةِ لِيُزُرْنَ الْمَلُومَاتِ وَلَكِنَّهُنَّ لَمْ يَعُدْنَ

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 مَسَاءَة) 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

M.S. قُلْتُ إِنَّكَ سَتَعُودُ إِلَى الْمَدِينَةِ لِتَزُورَ الْمَلُومَ وَلَكِنَّكَ لَمْ تَعُدْ
D. قُلْتُمَا إِنَّكُمَا سَتَعُودَانِ إِلَى الْمَدِينَةِ لِتَزُورَا الْمُلُومَيْنِ وَلَكِنَّكُمَا لَمْ تَعُودَا
P. قُلْتُمْ إِنَّكُمْ سَتَعُودُونَ إِلَى الْمَدِينَةِ لِتَزُورُوا الْمُلُومِينَ وَلَكِنَّكُمْ لَمْ تَعُودُوا

F.S. قُلْتُ إِنَّكَ سَتَعُودِينَ إِلَى الْمَدِينَةِ لِتَزُورِي الْمُلُومَةَ وَلَكِنَّكَ لَمْ تَعُودِي
D. قُلْتُمَا إِنَّكُمَا سَتَعُودَانِ إِلَى الْمَدِينَةِ لِتَزُورَا الْمُلُومَتَيْنِ وَلَكِنَّكُمَا لَمْ تَعُودَا
P. قُلْتُنَّ إِنَّكُنَّ سَتَعُودُنَّ إِلَى الْمَدِينَةِ لِتَزُورَنَّ الْمُلُومَاتِ وَلَكِنَّكُنَّ لَمْ تَعُودَنَّ

First Person

S. قُلْتُ إِنَّنِي سَأَعُودُ إِلَى الْمَدِينَةِ لِأَزُورَ الْمَلُومَ وَلَكِنِّي لَمْ أَعُدْ
P. قُلْنَا إِنَّنَا سَنَعُودُ إِلَى الْمَدِينَةِ لِتَزُورَ الْمُلُومِينَ وَلَكِنَّنَا لَمْ نَعُدْ

Notes and Vocabulary

الدرس السادس والعشرون

الفِعْلُ الْأَجْوَفُ (اليَائِي الْعَيْن)

فِي يَوْمٍ طَابَ هَوَاؤُهُ ، كَانَ صَيَّادٌ يَصِيدُ السَّمَكَ فِي زَوْرَقٍ ،
فَرَأَى فِي أَرْضِ الْمَاءِ صَدَقَةً تَمَلُّلاً ، فَتَوَهَّمَهَا جَوْهراً قِيماً وَكَانَ
قَدْ أَخَذَ فِي شَبَكْتِهِ تَمَكَّةً كَانَتْ قُوتَ يَوْمِهِ ، فَتَرَكَهَا وَمَالَ
إِلَى أَخَذِ الصَّدَقَةِ فَغَدَفَ نَفْسَهُ فِي الْمَاءِ ، وَلَسِكَنَهُ لَمَّا أَخْرَجَ الصَّدَقَةَ
وَجَدَهَا فَارِغَةً لَا شَيْءَ فِيهَا مِمَّا ظَنَّ ، فَصَاحَ نَادِماً عَلَى تَرْكِ مَا كَانَ
فِي يَدِهِ لِلطَّمَعِ ، وَتَأَسَّفَ عَلَى مَا فَاتَهُ . وَطَارَ نَوْمُهُ ، وَبَاتَ لَيْلَتَهُ
حَزِيناً .

وَفِي الْيَوْمِ الثَّانِي تَنَحَّى عَنِ هَذَا الْمَسْكَانِ ، وَأَلْقَى شَبَكَتَهُ ،
فَأَصَابَتْ حُوتاً صَغِيراً ، وَرَأَى أَيْضاً صَدَقَةً سَنِئَةً ، فَلَمْ يَمِلْ إِلَى
تَنَاوُلِهَا مُسِيئاً الظَّنَّ بِهَا كَسَابِقَتِهَا وَتَرَكَهَا .

فَأَجْتَازَ بِهَا بَعْضُ الصَّيَّادِينَ ، فَأَخَذَهَا فَوَجَدَ فِيهَا دُرَّةً تَسَاوَى
أَمْوَالاً عَظِيمَةً ، وَبِذَلِكَ أَضَاعَ بَائِعُ السَّمَكِ مَا كَانَ يُمَكِّنُهُ أَنْ
يَعِيشَ مِنْهُ طُولَ حَيَاتِهِ لِعَدَمِ تَبَصُّرِهِ وَخَيْبَتِهِ .
فَإِذَا يَجِبُ عَلَى الْإِنْسَانِ أَنْ يُدِيمَ النَّظَرَ مِنْ غَيْرِ ضَجَرٍ .

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.

لوسنظار

المضارع

الماضي

المَجْرُوم

المنصوب

المَرْفُوع

Third Person

M.S. أَلْبَائِعُ صَارَ يَدْبِيعُ الْخُبْزَ رَخِيصًا لِكَيْ يَعْيشَ وَلَكِنْ لَمْ تَزِدْ فِي مَالِهِ
 D. أَلْبَائِعَانِ صَارَا يَدْبِيعَانِ الْخُبْزَ رَخِيصًا لِكَيْ يَعْيشَا وَلَكِنْ لَمْ تَزِيدَا فِي مَالِهِمَا
 P. أَلْبَائِعُونَ صَارُوا يَدْبِيعُونَ الْخُبْزَ رَخِيصًا لِكَيْ يَعْيشُوا وَلَكِنْ لَمْ يَزِيدُوا فِي مَالِهِمْ

F.S. أَلْبَائِعَةٌ صَارَتْ تَدْبِيعُ الْخُبْزَ رَخِيصًا لِكَيْ تَعْيشَ وَلَكِنْ لَمْ تَزِدْ فِي مَالِهَا
 D. أَلْبَائِعَتَانِ صَارَتَا تَدْبِيعَانِ الْخُبْزَ رَخِيصًا لِكَيْ تَعْيشَا وَلَكِنْ لَمْ تَزِيدَا فِي مَالِهِمَا
 P. أَلْبَائِعَاتُ صِرْنَ يَبِيعْنَ الْخُبْزَ رَخِيصًا لِكَيْ يَعْيشْنَ وَلَكِنْ لَمْ يَزِدْنَ فِي مَالِهِنَّ

Second Person

M.S. صِرْتَ تَدْبِيعُ الْخُبْزَ رَخِيصًا لِكَيْ تَعْيشَ وَلَكِنْ لَمْ تَزِدْ فِي مَالِكَ
 D. صِرْتُمَا تَدْبِيعَانِ الْخُبْزَ رَخِيصًا لِكَيْ تَعْيشَا وَلَكِنْ لَمْ تَزِيدَا فِي مَالِكُمَا
 P. صِرْتُمْ تَدْبِيعُونَ الْخُبْزَ رَخِيصًا لِكَيْ تَعْيشُوا وَلَكِنْ لَمْ تَزِيدُوا فِي مَالِكُمْ

F.S. صِرْتِ تَدْبِيعِينَ الْخُبْزَ رَخِيصًا لِكَيْ تَعْيشِي وَلَكِنْ لَمْ تَزِيدِي فِي مَالِكِ
 D. صِرْتُمَا تَدْبِيعَانِ الْخُبْزَ رَخِيصًا لِكَيْ تَعْيشَا وَلَكِنْ لَمْ تَزِيدَا فِي مَالِكُمَا
 P. صِرْتُنَّ تَبِيعْنَ الْخُبْزَ رَخِيصًا لِكَيْ تَعْيشْنَ وَلَكِنْ لَمْ تَزِدْنَ فِي مَالِكُنَّ

First Person

S. صِرْتُ أَبِيعُ الْخُبْزَ رَخِيصًا لِكَيْ أَعْيشَ وَلَكِنْ لَمْ أَزِدْ فِي مَالِي
 P. صِرْنَا نَدْبِيعُ الْخُبْزَ رَخِيصًا لِكَيْ نَعْيشَ وَلَكِنْ لَمْ نَزِدْ فِي مَالِنَا

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 (الفِعْلُ الْأَجْوَفُ) have as the second radical one of the vowel-letters (و or ي). In the examples given قَالَ يَقُولُ - has ي and يَبِيعُ - باعٌ has و for the second radical.

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

بَعَتَ - باعٌ and قُلْتُ - قَالَ

2. المَضَارِعُ of the Hollow Verbs shows the weak radical as و or ي (ا) if the last radical has a vowel as يَقُولُونَ . يَقُولَانِ . يَقُولُ .

Otherwise يَخَافُونَ يَخَافَانِ . يَخَافُ and يَبِيعُونَ . يَبِيعَانِ . يَبِيعُ the weak letter is dropped and the corresponding vowel (ُ or - or -) appears. In all these forms of المَضَارِعُ 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 يَقُومُ becomes يَقُومُونَ . يَقُومَانِ . يَقُومُ becomes يَقُومُونَ . يَقُومَانِ . يَقُومُ becomes يَقُومُونَ . يَقُومَانِ . يَقُومُ . The verbs taking ا in المَضَارِعُ are few.

The ones in most frequent use are هَابَ - يَنَامُ - نَامَ "he slept," يَكَادُ - كَادَ يَنَالُ - نَالَ "he obtained," يَهَابُ - يَهَابُ "he revered," يَبَاتُ - بَاتَ also يَبِيتُ "he spent the night".

With these it is necessary to remember three forms in order to know the vowel of الماضي when the third radical is vowelless, as (خَوْفَتَ for خِيفَتَ - يخاف - (خَوْفَ for خَافَ)

3. المضارع المجزوم is formed in masculine and feminine singular, dual and plural by dropping the entire prefix of the 2nd person of

تَقُلُّ	-	قُلْ	تَبِيعُ	-	بِعْ	تَخَفُّ	-	خَفْ
تَقُولَا	-	قُولَا	تَبِيعَا	-	بِيعَا	تَخَافَا	-	خَافَا
تَقُولُوا	-	قُولُوا	تَبِيعُوا	-	بِيعُوا	تَخَافُوا	-	خَافُوا
تَقُولِي	-	قُولِي	تَبِيعِي	-	بِيعِي	تَخَافِي	-	خَافِي
تَقُلْنَ	-	قُلْنَ	تَبِيعْنَ	-	بِيعْنَ	تَخَفْنَ	-	خَفْنَ

4. اسم الفاعل is the same for all verbs of this class, the weak radical being changed to hamza, as خَائِفٌ - بَائِعٌ - قَائِلٌ

5. اسم المفعول is a contracted form, مَقُولٌ from قَالَ, مَبِيعٌ from بَاعَ, and مَخُوفٌ from خَافَ

6. فَعْلُ of the أَجْوُفُ verbs is often of the form

Exx. قَوْلٌ "a saying", بَيْعٌ "an act of selling", خَوْفٌ "fear", نَوْمٌ "sleep", تَوْبَةٌ "repentance".

7. The Passive forms are as follows :

المضارع		الماضي	
المجزوم	المرفوع	(1)	
يُقَلُّ	يُقَالُ	قِيلَ	قِيلَ
يُبِيعُ	يُبَاعُ	بُعِتَ	بِيعَ
يُخَفُّ	يُخَافُ	خُفِتَ	خِيفَ

- (1) The vowel in this form ($\overset{\cdot}{-}$ or $\overset{\cdot}{-}$) where the third radical is vowelless is or may be made different in each case from the active.
8. The verb **كَانَ** - **يَكُونُ** "he was", **الماضي** and **المضارع** of which was outlined in Lessons XIII. and XIV. is one of the Hollow Verbs. Some of the sisters (**أَخَوَات**) of **كَانَ** (See Lesson XXXIV.) are also Hollow Verbs,- **صَارَ** "he became, began", **بَاتَ** and **مَازَالَ** "he continued". **لَيْسَ** "he is not". **مَا دَامَ** "he continued", "so long as". **لَيْسُوا** takes the suffixes of **الماضي** such as **لَيْسُوا**, **لَسْتُمْ**, **لَسْتُمْ**, **لَسْتُمْ** etc., but is present in meaning.

Substitution Sentences

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

اللصُّ لَمْ يَنَمْ بَلْ قَامَ لِيَكِّي يَطُوفَ
حَوْلَ الْمَدِينَةِ

He did not again visit his brother.

لَمْ يَعُدْ يَزُورُ أَخَاهُ

He was absent because he was afraid.

كَانَ يَغِيبُ لِأَنَّهُ خَافَ

If he begins to shout let him not fast.

إِنْ صَارَ يَصِيحُ فَلَا يَصُمْ

Let him not get up that he may sleep.

لَا يَقُمْ لِيَكِّي يَنَامَ

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 you must repent to Allah and obey him always, and blame yourself whenever you commit (أَرْتَكِبْتَ) a wrong (ذَنْبًا) 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

الدرس السابع والعشرون

الفِعْلُ الْمَزِيدُ الْأَجْوَفُ

خَرَجَ بَعْضُ الْمُلُوكِ ، وَقَدْ اخْتَارَ مِنَ الشَّيَاطِينِ مَا أَرَادَهُ ، وَمِنَ الْخَيْلِ مَا اخْتَجَّ إِلَيْهِ ، فَاتَّاهُ إِبْلِيسُ اللَّعِينُ وَوَضَعَ يَدَهُ عَلَى أَنْفِهِ وَنَفَخَ فِيهِ نَفْحَةً الْكَبِيرِ وَالْعُجْبِ .

فَأَطَاعَ الْمَلِكُ إِبْلِيسَ فِي ذَلِكَ وَقَالَ فِي نَفْسِهِ : مَنْ فِي الْعَالَمِ مِثْلِي . وَبَيْنَمَا هُوَ كَذَلِكَ وَقَفَ بَيْنَ يَدَيْهِ رَجُلٌ رَثُّ الشَّيَاطِينِ ، وَقَبِضَ عَلَى عِنَانِ فَرَسِهِ . فَقَالَ لَهُ الْمَلِكُ ، مَاذَا تُرِيدُ ؟ فَأَجَابَ قَائِلًا ، أَنَا مَلَكُ الْمَوْتِ أُرِيدُ قَبْضَ رُوحِكَ ؟ .

فَأَخْتَارَ الْمَلِكُ فِي أَمْرِهِ ، وَلَمْ يَجِدْ مَنْ يَسْتَعِيثُ بِهِ ، فَقَالَ لَهُ ، أَمَهِنِي حَتَّى أُودِعَ أَهْلِي وَأَوْلَادِي ، فَقَالَ لَهُ ، إِنَّكَ لَنْ تُعُودَ إِلَيْهِمْ ، وَأَمَاتَهُ فِي اللَّحْظَةِ نَفْسَهَا فَخَرَّ صَعِقًا .

ثُمَّ اجْتَاَزَ مَلَاكُ الْمَوْتِ مِنْ هُنَاكَ إِلَى رَجُلٍ صَالِحٍ قَدْ رَضِيَ اللَّهُ تَعَالَى عَنْهُ ، وَأَفَادَهُ أَنْ لَهُ عِنْدَهُ حَاجَةٌ . فَقَالَ وَمَا هِيَ ؟ فَأَجَابَ ، أَنَا مَلَاكُ الْمَوْتِ ، فَقَالَ مَرَحِبًا بِكَ ، لَقَدْ طَالَتْ غَيْبَتُكَ عَنِ الْمُسْتَقَى إِلَى قَدُومِكَ .

فَأَجَابَ مَلَاكُ الْمَوْتِ إِنَّكَ تَسْتَطِيعُ أَنْ تَخْتَارَ لَكَ مَوْتَةً فَإِنِّي أُمِرْتُ أَنْ لَا أَقْبِضَ رُوحَكَ إِلَّا بِاخْتِيَارِكَ كَيْفَ أَرَدْتَ ، فَقَالَ

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".

أَمَهْدِنِي حَتَّى أَصَلِّيَ وَأَسْجُدَ وَأَقْبِضَ رُوحِي وَأَنَا سَاجِدٌ ، فَقَالَ مَلَكُ
الْمَوْتِ إِنَّ رَبِّي عَزَّ وَجَلَّ أَمَرَنِي أَنْ أَقْبِضَ رُوحَكَ كَيْفَ أَرَدْتَ
وَأَخْتَرْتَ أَنْتَ وَأَنَا أَفْعَلُ كَمَا قُلْتَ .

المضارع

IV. الماضي
VII. المرفوع
VIII. المنصوب
X. المجروم

Third Person

M.S. أَفَادَهُمْ أَنَّهُ يَنْقَادُ إِلَى الْحَقِّ كَيْ يَخْتَارَهُمْ وَلَكِنَّهُ لَمْ يَسْتَفِدْ مِنْهُمْ
D. أَفَادَاهُمْ أَنَّهُمَا يَنْقَادَانِ إِلَى الْحَقِّ كَيْ يَخْتَارَاهُمْ وَلَكِنَّهُمَا لَمْ يَسْتَفِيدَا مِنْهُمْ
P. أَفَادُوهُمْ أَنَّهُمْ يَنْقَادُونَ إِلَى الْحَقِّ كَيْ يَخْتَارُوهُمْ وَلَكِنَّهُمْ لَمْ يَسْتَفِيدُوا مِنْهُمْ

F.S. أَفَادَتْهُنَّ أَنَّهَا تَنْقَادُ إِلَى الْحَقِّ كَيْ تَخْتَارَهُنَّ وَلَكِنَّهَا لَمْ تَسْتَفِدْ مِنْهُنَّ
D. أَفَادَتْهُنَّ أَنَّهُمَا تَنْقَادَانِ إِلَى الْحَقِّ كَيْ تَخْتَارَاهُنَّ وَلَكِنَّهُمَا لَمْ تَسْتَفِيدَا مِنْهُنَّ
P. أَفَدَتْهُنَّ أَنَّهُنَّ يَنْقَدْنَ إِلَى الْحَقِّ كَيْ يَخْتَارَهُنَّ وَلَكِنَّهُنَّ لَمْ يَسْتَفِدْنَ مِنْهُنَّ

Second Person

M.S. أَفَدْتَهُمْ أَنَّكَ تَنْقَادُ إِلَى الْحَقِّ كَيْ تَخْتَارَهُمْ وَلَكِنَّكَ لَمْ تَسْتَفِدْ مِنْهُمْ
D. أَفَدْتَهُمْ أَنَّكَ تَنْقَادَانِ إِلَى الْحَقِّ كَيْ تَخْتَارَاهُمْ وَلَكِنَّكُمْ لَمْ تَسْتَفِيدَا مِنْهُمْ
P. أَفَدْتُهُمْ أَنَّكُمْ تَنْقَادُونَ إِلَى الْحَقِّ كَيْ تَخْتَارُوهُمْ وَلَكِنَّكُمْ لَمْ تَسْتَفِيدُوا مِنْهُمْ

F.S. أَفَدْتِهِنَّ أَنَّكَ تَنْقَادِينَ إِلَى الْحَقِّ كَيْ تَخْتَارِينَ وَلَكِنَّكِ لَمْ تَسْتَفِيدِي مِنْهُنَّ
D. أَفَدْتُهُنَّ أَنَّكِ تَنْقَادَانِ إِلَى الْحَقِّ كَيْ تَخْتَارَاهُنَّ وَلَكِنَّكُمْ لَمْ تَسْتَفِيدَا مِنْهُنَّ
P. أَفَدْتُهُنَّ أَنَّكُمْ تَنْقَدْنَ إِلَى الْحَقِّ كَيْ تَخْتَارَهُنَّ وَلَكِنَّكُمْ لَمْ تَسْتَفِيدْنَ مِنْهُنَّ

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 (الفعل 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.

المصدر		اسم المفعول المصدر		اسم الفاعل		الامر		المضارع		الماضي			
تَقْوَمُ	تَقْوَمِي	مَقْوَمٌ	مَقْوَمِي	مَقْوَمٌ	مَقْوَمِي	قَوْمٌ	قَوْمِي	يَقْوِمُ	يَقْوِمِي	قَوَّمَ	قَوَّمِي	he set right, straightened out	II.
تَمَيِّزُ	تَمَيِّزِي	مَمَيِّزٌ	مَمَيِّزِي	مَمَيِّزٌ	مَمَيِّزِي	مَيِّزٌ	مَيِّزِي	يَمَيِّزُ	يَمَيِّزِي	مَيَّزَ	مَيَّزِي	he separated	
مُقَاوِمَةٌ	مُقَاوِمِي	مُقَاوِمٌ	مُقَاوِمِي	مُقَاوِمٌ	مُقَاوِمِي	قَاوِمٌ	قَاوِمِي	يُقَاوِمُ	يُقَاوِمِي	قَاوَمَ	قَاوَمِي	he opposed	III.
مُرَايِدَةٌ	مُرَايِدِي	مُرَايِدٌ	مُرَايِدِي	مُرَايِدٌ	مُرَايِدِي	زَايِدٌ	زَايِدِي	يُرَايِدُ	يُرَايِدِي	زَايَدَ	زَايَدِي	he outbid	
إِقَامَةٌ	إِقَامِي	مَقَامٌ	مَقَامِي	مَقَامٌ	مَقَامِي	أَقَمٌ	أَقَمِي	يُقِيمُ	يُقِيمِي	أَقَامَ	أَقَامِي	he raised up	IV.
تَقْوَمُ	تَقْوَمِي	مَتَقْوَمٌ	مَتَقْوَمِي	مَتَقْوَمٌ	مَتَقْوَمِي	تَقْوَمٌ	تَقْوَمِي	يَتَقْوِمُ	يَتَقْوِمِي	تَقَوَّمَ	تَقَوَّمِي	he was straight- ened out	V.
تَمَيِّزُ	تَمَيِّزِي	مَتَمَيِّزٌ	مَتَمَيِّزِي	مَتَمَيِّزٌ	مَتَمَيِّزِي	تَمَيِّزٌ	تَمَيِّزِي	يَتَمَيِّزُ	يَتَمَيِّزِي	تَمَيَّزَ	تَمَيَّزِي	he was separated	
تَقَاوَمُ	تَقَاوَمِي	مَتَقَاوِمٌ	مَتَقَاوَمِي	مَتَقَاوِمٌ	مَتَقَاوَمِي	تَقَاوَمٌ	تَقَاوَمِي	يَتَقَاوِمُ	يَتَقَاوَمِي	تَقَاوَمَ	تَقَاوَمِي	(they) opposed one another	VI.
تُرَايِدُ	تُرَايِدِي	مَتُرَايِدٌ	مَتُرَايِدِي	مَتُرَايِدٌ	مَتُرَايِدِي	تُرَايِدٌ	تُرَايِدِي	يَتُرَايِدُ	يَتُرَايِدِي	تُرَايَدَ	تُرَايَدِي	(they) outbid one another	

First Person

S. أَفَدْتُهُمْ أَنَّنِي أَنْقَادُ إِلَى الْحَقِّ كَيْ أَخْتَارَهُمْ وَلَكِنِّي لَمْ أَسْتَقِدْ مِنْهُمْ
P. أَفَدْنَاَهُمْ أَنَّنَا نَنْقَادُ إِلَى الْحَقِّ كَيْ نَخْتَارَهُمْ وَلَكِنَّا لَمْ نَسْتَقِدْ مِنْهُمْ

الماضي	المضارع	الأمر اسم الفاعل	اسم المفعول المصدر
أَنْقَادُ he was led VII.	يَنْقَادُ	أَنْقَدْ	مَنْقَادٌ
أَخْتَارَ he chose VIII.	يَخْتَارُ	أَخْتَرِ	مُخْتَارٌ
أَسْوَدَّ he was black IX.	يَسْوَدُّ	أَسْوَدِّ	مُسْوَدٌّ
أَبْيَضَ he was white	يَبْيِضُ	أَبْيِضْ	مُبْيِضٌ
أَسْتَقَامَ he was upright, remained X.	يَسْتَقِيمُ	أَسْتَقِمْ	مُسْتَقِيمٌ

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.
أَخْتَرْتُ - إِخْتَارَ - إِخْتَرْتُ	أَنْقَدْتُ - أَنْقَادَ - أَنْقَدْتُ	أَسْتَقَمْتُ - اسْتَقَامَ - اسْتَقَمْتُ	أَقَمْتُ - أَقَامَ - أَقَمْتُ
يَخْتَارُ - يَخْتَارُ - يَخْتَارُ	يَنْقَدُ - يَنْقَادُ - يَنْقَدُ	يَسْتَقِيمُ - يَسْتَقِيمُ - يَسْتَقِيمُ	يُقِمُّ - يُقِمُّ - يُقِمُّ

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 ا in المضارع as in أَنْقَادُ for the ع vowel of VII. and VIII. is ا but the rule for vowelizing in the Hollow Verb (الفِعْلُ الْأَجْوْفُ) calls for ا, cf. خَوْفٌ which became خَافَ. Thus يَخْتِيرُ becomes يَخْتَارُ.

4. The passive forms are compared with the active below :

المضارع		الماضي	
المجهول	المعلوم	المجهول	المعلوم
المرفوع المجرؤم	المرفوع المجرؤم	المرفوع المجرؤم	المرفوع المجرؤم
يُقِمُّ	يُقِمُّ	أُقِمْتُ	أُقِمْتُ
يَقَامُ	يَقَامُ	أُقِمَّ	أُقِمَّ
يُقَمُّ	يُقَمُّ	أُقِمْتُ	أُقِمْتُ
يُسْتَجِيبُ	يُسْتَجِيبُ	أُسْتَجِيبْتُ	أُسْتَجِيبْتُ
يُسْتَجَابُ	يُسْتَجَابُ	أُسْتَجِيبُ	أُسْتَجِيبُ
يُنْقَدُ	يُنْقَدُ	أُنْقِدْتُ	أُنْقِدْتُ
(يُنْقَادُ)	(يُنْقَادُ)	أُنْقِدُ	أُنْقِدُ
يَخْتَارُ	يَخْتَارُ	أَخْتَرْتُ	أَخْتَرْتُ
يُخْتَارُ	يُخْتَارُ	أُخْتَرْتُ	أُخْتَرْتُ
IV. he raised, remained		VII. he was led	
X. he answered		VIII. he chose	

Sentences for Substitution

He chose for himself what he needs.

أَخْتَارَ لِنَفْسِهِ مَا يَحْتَاجُ إِلَيْهِ

He wanted to (hunt) fish.

أَرَادَ أَنْ يَصْطَادَ السَّمَكَ

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

قَوَّمَ طَرِيقَهُ لِكَيْ يَقَاوِمَ عَدُوَّهُ

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

كَانَ مُعْتَادًا أَنْ يَغْتَاظَ وَيَغِيظَ غَيْرَهُ

He was not able to benefit from that.

لَمْ يَسْتَطِعْ أَنْ يَسْتَفِيدَ مِنْ ذَلِكَ

Towards Composition

One of the poor ignorant ones who do not know reading nor writing used deceit (VIII. حال) 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 (جعل أعلاه أسفله) and began to shake (هز) 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 (ملاية) and a silk cloak (حبرة). 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 (عذر) me, I saw the shawl wrapped in the cloak and I thought that he had died and they had wrapped him in his graveclothes (كفنوه). The woman said, “You are to be excused”. And she went off (and was) not knowing the tricks.

Notes and Vocabulary

الدرس الثامن والعشرون

الفِعْلُ النَّاقِصُ (الوَاوِيُّ اللّام)

أَدْعَى رَجُلٌ النُّبُوَّةَ فِي زَمَانِ الرَّشِيدِ . فَدَعَاهُ أَمِيرُ الْمُؤْمِنِينَ
فَلَمَّا حَضَرَ جَمًّا عَلَى رُكْبَتَيْهِ ، فَقَالَ الْخَلِيفَةُ لِكُلِّ نَبِيِّ بَيْنَهُ
تَدُلُّ عَلَى نُبُوَّتِهِ ، فَمَا هُوَ دَلِيلُكَ ؟ قَالَ . أَسْأَلُ مَا تُرِيدُ . قَالَ
أُرِيدُ أَنْ تُصَيِّرَ هَؤُلَاءِ الْإِلَهِيكَ الْمُرْدَ كُلَّهُمْ بِلِحِي .
فَخَلَا بِنَفْسِهِ مُطْرَقًا إِلَى الْأَرْضِ سَاعَةً وَهُوَ يَفْكُرُ كَيْفَ
يَنْجُو مِنْ هَذَا السُّؤَالِ ، ثُمَّ رَفَعَ رَأْسَهُ وَقَالَ ، كَيْفَ يَحِلُّ أَنْ
أُصَيِّرَ هَؤُلَاءِ الْمُرْدَ بِلِحِي وَأُغَيِّرَ هَذِهِ الصُّورَةَ الْحَسَنَةَ ، وَلَكِنْ
أُصَيِّرُ هَؤُلَاءِ الَّذِينَ هُمْ بِلِحِي مُرْدًا فِي لَحْظَةٍ وَاحِدَةٍ . فَاسْتَحْسَنَ
الرَّشِيدُ جَوَابَهُ وَعَقَّبَهُ عَنْهُ ، وَبِذَلِكَ نَجَا الْمُدْعَى النُّبُوَّةَ وَنَالَ مَا كَانَ
يَرْجُوهُ مِنْ عَفْوِ الْأَمِيرِ .

موسئظار

المضارع الماضي
المرفوع المنصوب المنجزوم

Third Person

M.S. هل الداعي رجًا أن الجاني يدنو إليه لكي يعفو عنه . لا لم يدعه
D. هل الداعيان رجوا أن الجائين يدنوا إليهما لكي يعفوا عنهما . لا لم يدعواهما
P. هل الداعون رجوا أن الجائين يدنون إليهم لكي يعفوا عنهم . لا لم يدعوهم

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?

- F.S. هَلِ الدَّاعِيَةُ رَجَتْ أَنْ الْجَائِئِيَّةُ تَدْنُو إِلَيْهَا لِكَيْ تَعْفُوَ عَنْهَا. لَا لَمْ تَدْعُهَا
D. هَلِ الدَّاعِيَتَانِ رَجَتَا أَنْ الْجَائِئِيَتَيْنِ تَدْنُوَا إِلَيْهِمَا لِكَيْ تَعْفُوَا عَنْهُمَا. لَا لَمْ تَدْعُوَاهُمَا
P. هَلِ الدَّاعِيَاتُ رَجَّسْنَ أَنْ الْجَائِئِيَاتِ يَدْنُونُ إِلَيْهِنَّ لِكَيْ يَعْفُونَ عَنْهُنَّ. لَا لَمْ يَدْعُوْنَهُنَّ

Second Person

- M.S. هَلْ رَجَوْتَ أَنْكَ تَدْنُو إِلَيْهِ لِكَيْ تَعْفُوَ عَنْهُ. إِنْ لَمْ تَدْعُهُ
D. هَلْ رَجَوْتُمَا أَنْكُمَا تَدْنُوَانِ إِلَيْهِمَا لِكَيْ تَعْفُوَا عَنْهُمَا. إِنْ لَمْ تَدْعُوَاهُمَا
P. هَلْ رَجَوْتُمْ أَنْكُمْ تَدْنُونُ إِلَيْهِمْ لِكَيْ تَعْفُوَا عَنْهُمْ. إِنْ لَمْ تَدْعُوهُمْ

- F.S. هَلْ رَجَوْتَ أَنْكَ تَدْنِينِ إِلَيْهَا لِكَيْ تَعْفَى عَنْهَا. إِنْ لَمْ تَدْعِهَا
D. هَلْ رَجَوْتُمَا أَنْكُمَا تَدْنُوَانِ إِلَيْهِمَا لِكَيْ تَعْفُوَا عَنْهُمَا. إِنْ لَمْ تَدْعُوَاهُمَا
P. هَلْ رَجَوْتُنَّ أَنْكُنَّ تَدْنُونُ إِلَيْهِنَّ لِكَيْ تَعْفُونَّ عَنْهُنَّ. إِنْ لَمْ تَدْعُوْنَهُنَّ

First Person

- S. هَلْ رَجَوْتُ أَنْفِي أَدْنُو إِلَيْهِ لِكَيْ أَعْفُوَ عَنْهُ. إِنْ لَمْ أَدْعُهُ
P. هَلْ رَجَوْنَا أَنَّنَا نَدْنُو إِلَيْهِمْ لِكَيْ نَعْفُوَ عَنْهُمْ. إِنْ لَمْ نَدْعُهُمْ

Notes and Vocabulary

الدرس التاسع والعشرون

الفِعْلُ النَّاقِصُ (الْيَائِيُّ اللَّامُ)

أَمَرَ حَاكِمٌ مِنَ الْحُكَّامِ بِضَرْبِ عُنُقِ مَنْفِيٍّ فَخَشِيَ الْمَنْفِيُّ عَلَى
نَفْسِهِ وَبَقِيَ سَاكِتًا مَدَّةً ثُمَّ قَالَ : أَيُّهَا الْأَمِيرُ ، إِنَّ لِي بِكَ حُرْمَةً .
فَقَالَ ، وَمَا هِيَ ؟ فَخَزِيَ الرَّجُلُ وَقَالَ ، إِنَّ أَبِي جَارُكَ بِالْبَصْرَةِ ،
وَمَا خَفِيَ عَلَى الْأَمِيرِ أَمْرُهُ ، فَقَالَ لَهُ وَمَنْ أَبُوكَ ؟ فَلَقِيَ الرَّجُلُ
نَفْسَهُ فِي حَيْرَةٍ ، وَلَكِنَّهُ قَالَ يَا مَوْلَايَ ، إِنِّي نَسِيتُ إِسْمَ نَفْسِي
فَكَيْفَ لَا أَنْسَى إِسْمَ أَبِي ، فَرَدَّ الْحَاكِمُ كَمَةً عَلَى فَمِهِ وَضَحِكَ
وَرَضِيَ عَنْهُ وَعَفَا عَنْهُ .

المستظار

الماضى المضارع
المرفوع المنصوب المجزوم

Third Person

M.S. أَمَّا الْمَدْعُوُّ فَلَقِيَ أَنَّ الْمَنْفِيَّ يَخْشَى أَنْ يَبْقَى هُنَاكَ لِأَنَّهُ لَمْ يَرْضَ بِذَلِكَ
D. أَمَّا الْمَدْعُوُّ أَنْ فَلَقِيَ أَنَّ الْمَنْفِيَّ يَخْشَى أَنْ يَبْقَى هُنَاكَ لِأَنَّهُمَا لَمْ يَرْضَا بِذَلِكَ
P. أَمَّا الْمَدْعُوُّونَ فَلَقُوا أَنَّ الْمَنْفِيَّ يَخْشَى أَنْ يَبْقَى هُنَاكَ لِأَنَّهُمْ لَمْ يَرْضُوا بِذَلِكَ

F.S. أَمَّا الْمَدْعُوَّةُ فَلَقِيَتْ أَنَّ الْمَنْفِيَّةَ تَخْشَى أَنْ تَبْقَى هُنَاكَ لِأَنَّهَا لَمْ تَرْضَ بِذَلِكَ
D. أَمَّا الْمَدْعُوَّتَانِ فَلَقِيَتَا أَنَّ الْمَنْفِيَّتَيْنِ تَخْشَيَانِ أَنْ تَبْقِيَا هُنَاكَ لِأَنَّهُمَا لَمْ تَرْضِيَا بِذَلِكَ
P. أَمَّا الْمَدْعُوَّاتُ فَلَقِينَ أَنَّ الْمَنْفِيَّاتِ يَخْشَيْنَ أَنْ يَبْقَيْنَ هُنَاكَ لِأَنَّهِنَّ لَمْ يَرْضَيْنَ بِذَلِكَ

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-Basra". 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

هَلْ لَقَيْتَ أَنَّكَ تَخْشَى أَنْ تَبْقَى هُنَاكَ إِنَّكَ لَمْ تَرْضَ بِذَلِكَ M.S.

هَلْ لَقَيْتُمَا أَنْكُمَا تَخْشِيَانِ أَنْ تَبْقَيَا هُنَاكَ إِنَّكُمَا لَمْ تَرْضِيَا بِذَلِكَ D.

هَلْ لَقَيْتُمْ أَنْكُمْ تَخْشَوْنَ أَنْ تَبْقُوا هُنَاكَ إِنَّكُمْ لَمْ تَرْضَوْا بِذَلِكَ P.

هَلْ لَقَيْتَ أَنَّكَ تَخْشِينَ أَنْ تَبْقَيِ هُنَاكَ إِنَّكَ لَمْ تَرْضِي بِذَلِكَ F.S.

هَلْ لَقَيْتُمَا أَنْكُمَا تَخْشِيَانِ أَنْ تَبْقَيَا هُنَاكَ إِنَّكُمَا لَمْ تَرْضِيَا بِذَلِكَ D.

هَلْ لَقَيْتُنَّ أَنْكُنَّ تَخْشَيْنِ أَنْ تَبْقَيْنِ هُنَاكَ إِنَّكُنَّ لَمْ تَرْضَيْنِ بِذَلِكَ P.

First Person

هَلْ لَقَيْتُ أَنِّي أَخْشَى أَنْ أَبْقَى هُنَاكَ إِنَّنِي لَمْ أَرْضَ بِذَلِكَ S.

هَلْ لَقَيْتُنَا أَنَّنَا نَخْشَى أَنْ نَبْقَى هُنَاكَ إِنَّنَا لَمْ نَرْضَ بِذَلِكَ P.

Notes and Vocabulary

الدرس الثلاثون

الفِعْلُ النَّاقِصُ (اليَائِي اللَّام)

كَانَ وَالدَّ رَاعٍ يَرْعَى غَنَمًا فَيَنْضِي بِهَا كُلَّ يَوْمٍ إِلَى مَرْعَى قَرِيبٍ مِنْ بَلَدِهِ ، وَيَسْقِيهَا مِنْ بَحَارِي الْمِيَاهِ . وَيَجْرِي بِهَا فِي كُلِّ وادٍ لِتَأْكُلَ مِنْ الْعُشْبِ الْأَخْضَرِ . وَذَاتَ يَوْمٍ انْتَهَى بِهِ الْأَمْرُ إِلَى أَنْ يَسْخَرَ مِنْ أَهْلِ الْبَلَدِ ، فَصَاحَ بِأَعْلَى صَوْتِهِ (الذُّئْبُ . الذُّئْبُ) فَخَرَجَ الرِّجَالُ بَعْضُهُمْ لِإِعَانَتِهِ ، وَلَكِنَّهُمْ لَمْ يَجِدُوا شَيْئًا فَرَجَعُوا وَمَضَوْا مِنْ حَيْثُ أَتَوْا ، وَالْوَلَدُ يَضْحَكُ مِنْهُمْ .

وَفِي الْيَوْمِ الثَّانِي أَتَى ذِئْبٌ حَقِيقَةً فَخَافَ الْوَلَدُ وَبَكَى ، وَزَعَقَ مَرَّةً أُخْرَى (الذُّئْبُ . الذُّئْبُ) . فَظَنَّ النَّاسُ أَنَّ الْوَلَدَ عَادَ يَسْخَرُ مِنْهُمْ كَالْمَرَّةِ الْأُولَى فَلَمْ يَهْتَمُّوا بِهِ . وَلَمْ يَسْعَ أَحَدٌ لِنَجْدَتِهِ ، فَفَتَكَ الذُّئْبُ بَعْدَ كَثِيرٍ مِنَ الْغَنَمِ بِسَبَبِ كَذِبِهِ .

ملاحظة

الماضى المضارع

المرفوع المنصوب

المجزوم

Third Person

M.S. رَاعٍ مَضَى وَهُوَ يَبْكِي لِجَرِي وَرَاءَ خَرُوفِهِ وَلَمْ يَسْقِهِ
 D. رَاعِيَانِ مَضِيَا وَهُمَا يَبْكِيَانِ لِجَرِيَا وَرَاءَ خَرُوفَيْهِمَا وَلَمْ يَسْقِيَاهُمَا
 P. رَاعُونَ (رُعَاة) مَضَوْا وَهُمْ يَبْكُونَ لِجَرُوا وَرَاءَ خِرَافِهِمْ وَلَمْ يَسْقُوْهَا

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? . . .

F.S. رَاعِيَةٌ مَضَتْ وَهِيَ تَبْكِي لِتَجْرِي وَرَاءَ خُرُوفِهَا وَلَمْ تَسْقِهِ
D. رَاعِيَتَانِ مَضَتَا وَهُمَا تَبْكِيَانِ لِتَجْرِيَا وَرَاءَ خُرُوفَيْهِمَا وَلَمْ تَسْقِيَاهُمَا
P. رَاعِيَاتٌ مَضَيْنَ وَهُنَّ يَبْكِينَ لِتَجْرِينَ وَرَاءَ خِرَافِهِنَّ وَلَمْ يَسْقِيْنَهَا

Second Person

M.S. هَلْ مَضَيْتَ وَأَنْتَ تَبْكِي لِتَجْرِي وَرَاءَ خُرُوفِكَ وَلَمْ تَسْقِهِ
D. هَلْ مَضَيْتُمَا وَأَنْتُمَا تَبْكِيَانِ لِتَجْرِيَا وَرَاءَ خُرُوفَيْكُمَا وَلَمْ تَسْقِيَاهُمَا
P. هَلْ مَضَيْتُمْ وَأَنْتُمْ تَبْكُونَ لِتَجْرُوا وَرَاءَ خِرَافِكُمْ وَلَمْ تَسْقُوْهَا

F.S. هَلْ مَضَيْتِ وَأَنْتِ تَبْكِينَ لِتَجْرِي وَرَاءَ خُرُوفِكَ وَلَمْ تَسْقِيهِ
D. هَلْ مَضَيْتُمَا وَأَنْتُمَا تَبْكِيَانِ لِتَجْرِيَا وَرَاءَ خُرُوفَيْكُمَا وَلَمْ تَسْقِيَاهُمَا
P. هَلْ مَضَيْتُنَّ وَأَنْتُنَّ تَبْكِينَ لِتَجْرِينَ وَرَاءَ خِرَافِكُنَّ وَلَمْ تَسْقِيْنَهَا

First Person

S. هَلْ مَضَيْتُ وَأَنَا أَبْكِي لِأَجْرِي وَرَاءَ خُرُوفِي وَلَمْ أَسْقِهِ
P. هَلْ مَضَيْتُنَا وَنَحْنُ نَبْكِي لِتَجْرِي وَرَاءَ خِرَافِنَا وَلَمْ نَسْقِيْهَا

Grammar

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

الماضي

- (فَعَلَ - يَفْعَلُ) دَعَا - دَعَتْ - دَعَا - دَعَوْتُ He called (A)
(فَعَلَ - يَفْعَلُ) لَقِيَ - لَقِيَتْ - لَقُوا - لَقَيْتُ He found (B)
(فَعَلَ - يَفْعَلُ) مَضَى - مَضَتْ - مَضُوا - مَضَيْتُ He went (C)
(فَعَلَ - يَفْعَلُ) سَعَى - سَعَتْ - سَعُوا - سَعَيْتُ He ran (D)

المضارع

الأمر	المجزوم	المرفوع
ادْعُ - ادْعُوا - ادْعُوا	يَدْعُ - يَدْعُوا	(A) يَدْعُو - يَدْعُونَ
الْقَا - الْقِيَا - الْقُوا	يَلْقَى - يَلْقُوا	(B) يَلْقَى - يَلْقُونَ
امْضِ - امْضِيَا - امْضُوا	يَمْضِي - يَمْضُوا	(C) يَمْضِي - يَمْضُونَ
اسْعِ - اسْعِيَا - اسْعُوا	يَسْعُ - يَسْعُوا	(D) يَسْعِي - يَسْعُونَ

- (1) The (D) class is uncommon, but it offers no difficulties for in الماضي it is vowelled as (C) and in المضارع and الأمر as (B).

There is a verb on the measure **سَرُو - يَسْرُو . فَعُل - يَفْعُل** "to be magnanimous, manly," but it is rare.

- (2) Whenever the second radical has *fatha* — whether in الماضي as (A) **دَعَا** or (C) **مَضَى** or in المضارع as (B) **يَلْقَى** this *fatha* — persists throughout all forms of that tense. Otherwise the second radical has *kasra* = before **ي** or *damma* — before **و** whether in الماضي as (B) **لَقِيَ** and **لَقُوا** or in المضارع as (A) **يَدْعُو** or (C) **يَمْضِي**
- (3) Before the **ت** of (الماضي) fem. third person, sing., the **و** or **ي** is dropped. **دَعَا - دَعَتْ . مَضَى - مَضَتْ** but not in **لَقِيَ - لَقِيَتْ**
- (4) The Vowel-letters **و** and **ي (ى)** also disappear before the endings **وا ، وُن** of masc. plu. and the **ين (ي)** of the 2nd fem sing; as **دَعَا - دَعُوا - دَعُونَ - تَدْعِين - يَمْضُونَ - يَمْضِي** and the second radical takes the vowel corresponding to the ending added except in the case of *fatha* — which, being persistent, prevails.
- (5) Whenever the third radical (the vowel-letter) in the Defective Verbs has — in الماضي the original letter is restored and the

verb becomes regular, as *دَعَا - دَعَوْتُ - مَضَى - مَضَيْتُ*.

- (6) The dual forms of *المضارع* and *الأمر* are quite like a regular verb, except sometimes in the third person, fem., dual of *الماضى* where the *ا* of the dual is merely added to the shortened form; as *مَضَى - مَضَتْ - مَضَّتَا - مَضَّتَا* but *لَقِيَ - لَقِيَتَا - دَعَا - دَعَتْ - دَعَتَا - دَعَّتَا* but *لَقِيَتَا - لَقِيَتَا*

- (7) In the forms *نَفَعَل* and *أَفْعَل* , *تَفَعَّل* , *يَفْعَل* of *المضارع* of these Defective Verbs, (a) the *ُ* of *المرفوع* is understood (*مُقَدَّرَةٌ*) in all three classes, *يَلْقَى* and *يَدْعُو* (b) the *َ* of *المنصوب* appears in *يَلْقَى* and *يَدْعُو* but is understood in *يَلْقَى* (3) the sign of *المجزوم* is the deletion of the vowel-letter (*حرف العلة*) instead of *َ* thus *يَلْقَى . يَلْقَى* . *يَدْعُو . يَدْعُو*

2. *الأمر* as usual is derived from *المضارع المجزوم* of the second person, as,

Feminine		Masculine		
Plural	Sing	Plural	Dual	Sing
تَدْعُونَ	تَدْعُونِ	أَدْعُوا	تَدْعُوا	أَدْعُ
تَلْقَوْنَ	تَلْقَوْنِ	اَلْقُوا	تَلْقُوا	اَلْقُ
تَمَضِينَ	تَمَضِينَ	اَمْضُوا	تَمَضُوا	اَمْضُ

3. (a) *اسم الفاعل الناقص* in all verbs of the class of *حالة الرفع* and *حالة الجر* is formed with *ي* as the third radical, except that in *حالة الرفع* and *حالة الجر* of the Indefinite (*نكرة*) masc. sing. it is deleted; and *ِ* indicates both cases.

دَاعٍ - الداعي . لَاقٍ - اللّاقى . مَاضٍ - الماضي

- (b) The masculine *اسم الفاعل* is declined as follows;

مُفْرَدٌ	مُعْرِفَةٌ	مُثَنَّى	جَمْعٌ
دَاعٍ	الدَّاعِي	دَاعِيَانِ	دَاعُونَ
دَاعِيًا	الدَّاعِي	دَاعِيَيْنِ	دَاعِينَ
دَاعٍ	الدَّاعِي	دَاعِيَيْنِ	دَاعِينَ

The third radical (vowel-letter) is lost in the Plural.

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

دَاعِيَةٌ - دَاعِيَتَانِ - دَاعِيَاتٌ etc.

4. اسم المفعول is of two classes.

مُفْرَدٌ	مُعْرِفَةٌ	مُثَنَّى	جَمْعٌ
مَدْعُوٌّ	المَدْعُوُّ	المَدْعُوَانِ	المَدْعُوُونَ
مَدْعُوًّا	المَدْعُوُّ	المَدْعُوَيْنِ	المَدْعُوِينَ
مَدْعُوٌّ	المَدْعُوُّ	المَدْعُوَيْنِ	المَدْعُوِينَ
مَبْنِيٌّ	المَبْنِيُّ	المَبْنِيَانِ	المَبْنِيُونَ
مَبْنِيًّا	المَبْنِيُّ	المَبْنِيَيْنِ	المَبْنِيِينَ
مَبْنِيٌّ	المَبْنِيُّ	المَبْنِيَيْنِ	المَبْنِيِينَ

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

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

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

5. There is no special form for المصدر of Defective Verbs. The following are examples;

عَفَا from عَفُو . دَعَا from دَعَا . رَجَا from رَجَاء
سَقَى from سَقَى . رَضِيَ from رَضِيَ . مَضَى from مَضَى

Substitution Sentences

The student forgot his lesson
and ran to the one who called
him and bowed at his feet,
crying.

التِّلْمِيذُ نَسِيَ دَرْسَهُ فَجَرَى إِلَى الَّذِي
دَعَاهُ وَجَثَا عِنْدَ قَدَمَيْهِ وَهُوَ بَاكٍ

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

أَمَّا الرَّاعِي فَلَمْ يَنْسَ أَنْ يَهْدِيَ
خِرَافَهُ إِلَى الْبَيْتِ لِيسْقِيَهَا

He continued walking in order
to forget his sorrow.

مَا زَالَ مَاشِيًا لِكَيْ يَنْسَى حُزْنَ

He was not pleased to walk
with the judge.

لَمْ يَرْضَ أَنْ يَمْشِيَ مَعَ الْقَاضِي

He did not approach him to
kneel before him.

لَمْ يَدْنُ إِلَيْهِ لِيَجْثُوَ أَمَامَهُ

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.

Notes and Vocabulary

الدرسي الحاروي والشمسوري

الفعل المزيدي الناقص

كَانَ أَعْمِيَانِ يَجْلِسَانِ فِي طَرِيقِ أُمِّ جَعْفَرٍ وَكَانَ أَحَدُهُمَا يَقُولُ
اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِكَ ، وَالْآخَرُ يَقُولُ اللَّهُمَّ ارْزُقْنِي مِنْ فَضْلِ
أُمِّ جَعْفَرٍ . فَأَوْصَتْ أُمُّ جَعْفَرٍ بِأَنْ يُرْسَلَ لِلطَّالِبِ مِنْ فَضْلِ اللَّهِ
دِرْهَمَانِ لِيَشْتَرِيَ بِهِمَا مَا يَحْتَاجُهُ وَكَانَتْ تُرْسِلُ لِطَالِبٍ فَضْلَهَا
رَغِيفَيْنِ بَيْنَهُمَا دَجَاجَةٌ مَشْوِيَةٌ فِي دَاخِلِهَا عَشْرَةٌ دَنَانِيرَ لَمْ تَعْلَمْهُ
بِهَا لِيَتَعَشَّى وَيَتَغَدَّى بِالْخُبْزِ وَالْدَجَاجَةِ وَيَبْقَى الدَّنَانِيرَ عِنْدَهُ
لِيَسْتَعْفِيَ بِهَا عَنْ سُؤَالِ النَّاسِ وَلَكِنَّهُ كَانَ يَبِيعُ ذَلِكَ لِصَاحِبِهِ
بِالدَّرْهَمَيْنِ وَيَكْتَفِي بِهِمَا . وَأَمَّا صَاحِبُهُ فَكَانَ يَأْكُلُ الْخُبْزَ
وَالدَجَاجَةَ وَيَحْفَظُ الدَّنَانِيرَ وَيَبْقَى كَذَلِكَ حَتَّى ارْتَقَى إِلَى صَفِّ
الْأَغْنِيَاءِ ، وَكَانَ يَفْحَى شُكْرًا لِلَّهِ .

ثُمَّ قَالَتْ أُمُّ جَعْفَرٍ لِمَنْ كَانَتْ تُرْسِلُ لَهُ الْخُبْزَ وَالْدَجَاجَةَ
وَالْعَشْرَةَ الدَّنَانِيرَ ، أَمَا أَغْنَاكَ عَطَاؤُنَا ، فَأَدَّعَى أَنَّهُ لَمْ تُعْطِهِ
شَيْئًا سِوَى رَغِيفَيْنِ وَدَجَاجَةٍ ، وَأَنَّهُ كَانَ يَبِيعُ ذَلِكَ لِرَفِيقِهِ بِالدَّرْهَمَيْنِ .
فَاعْلَمْتَهُ بِالْأَمْرِ ، فَوَلَّى هَارِبًا مِنْ أَمَامِهَا مُنَادِيًا وَأَسْفَاهُ . فَقَالَتْ
أُمُّ جَعْفَرٍ إِنَّ الَّذِي طَلَبَ مِنْ فَضْلِ اللَّهِ أَغْنَاهُ اللَّهُ مِنْ حَيْثُ
لَا يَحْتَسِبُ وَلَمْ يَقْصِدْ غِنَاهُ ، وَالَّذِي طَلَبَ مِنْ فَضْلِنَا فَرَحَهُ اللَّهُ .

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."

المضارع

II. الماضي

المضارع

IV. المرفوع V. المنصوب VIII. المجزوم

Third Person

M.S. إِذَا وَلَّى مُنَادِيًا بَأَنَّهُ لَا يُعْطِي شَيْئًا إِلَى أَنْ يَتَغَدَّى فَلَا يَرْتَقِ
D. إِذَا وَلَّى مُنَادِيَيْنِ بَأَنَّهُمَا لَا يُعْطِيَانِ شَيْئًا إِلَى أَنْ يَتَغَدَّيَا فَلَا يَرْتَقِيَا
P. إِذَا وَلَّوْا مُنَادِيْنَ بَأَنَّهُمْ لَا يُعْطَوْنَ شَيْئًا إِلَى أَنْ يَتَغَدَّوْا فَلَا يَرْتَقُوا

F.S. إِذَا وَلَّتْ مُنَادِيَةً بَأَنَّهَا لَا تُعْطِي شَيْئًا إِلَى أَنْ تَتَغَدَّى فَلَا تَرْتَقِ
D. إِذَا وَلَّتَا مُنَادِيَتَيْنِ بَأَنَّهُمَا لَا تُعْطِيَانِ شَيْئًا إِلَى أَنْ تَتَغَدَّيَا فَلَا تَرْتَقِيَا
P. إِذَا وَلَّتِنِ مُنَادِيَاتٍ بَأَنَّهِنَّ لَا يُعْطَيْنِ شَيْئًا إِلَى أَنْ يَتَغَدَّيْنَ فَلَا يَرْتَقَيْنَ

Second Person

M.S. إِذَا وَلَّيْتَ مُنَادِيًا بِأَنَّكَ لَا تُعْطِي شَيْئًا إِلَى أَنْ تَتَغَدَّى فَلَا تَرْتَقِ
D. إِذَا وَلَّيْتُمَا مُنَادِيَيْنِ بِأَنَّكُمَا لَا تُعْطِيَانِ شَيْئًا إِلَى أَنْ تَتَغَدَّيَا فَلَا تَرْتَقِيَا
P. إِذَا وَلَّيْتُمْ مُنَادِيْنَ بِأَنَّكُمْ لَا تُعْطَوْنَ شَيْئًا إِلَى أَنْ تَتَغَدَّوْا فَلَا تَرْتَقُوا

F.S. إِذَا وَلَّيْتِ مُنَادِيَةً بِأَنَّكِ لَا تُعْطِينَ شَيْئًا إِلَى أَنْ تَتَغَدَّيْ فَا تَرْتَقِي
D. إِذَا وَلَّيْتُمَا مُنَادِيَتَيْنِ بِأَنَّكُمَا لَا تُعْطِيَانِ شَيْئًا إِلَى أَنْ تَتَغَدَّيَا فَلَا تَرْتَقِيَا
P. إِذَا وَلَّيْتِنِ مُنَادِيَاتٍ بِأَنَّكُنَّ لَا تُعْطَيْنِ شَيْئًا إِلَى أَنْ تَتَغَدَّيْنَ فَلَا تَرْتَقَيْنَ

First Person

S. إِذَا وَلَّيْتُ مُنَادِيًا بِأَنِّي لَا أُعْطِي شَيْئًا إِلَى أَنْ أَتَغَدَّى فَلَا أَرْتَقِ
P. إِذَا وَلَّيْنَا مُنَادِيْنَ بِأَنَّنَا لَا نُعْطِي شَيْئًا إِلَى أَنْ نَتَغَدَّى فَلَا نَرْتَقِ

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

2. In **المضارع** of the derived II.-X. the prefix vowels will be **ـُ** in II.-IV. and **ـِ** in V.-VI. and VII.-X. as usual.

In II.-IV. the third radical (vowel-letter) is **ي** - corresponding to the **ـِ** of the **ع** radical. These take suffixes in the manner of **يَمْضِي** - **مَضَى**. In V.-VI. it is **ى** corresponding to the **ـِ** of the **ع** radical. These take suffixes on the manner of **يَلْقَى**. In VII.-X. it is **ي** corresponding to the **ـِ** of the **ع** radical. These take suffixes in the manner of **يَمْضِي**

3. **المجهول** in all forms of **الماضى** I.-X. ends in **ى** Exx. **دَعَى** - **دَعَى** **لَقِيَ** - **لَقِيَ** In termination it resembles **لَقِيَ** and constructs as **لَقِيَ** in all forms of **الماضى**. In the Passive of **المضارع** in all forms I.-X. the ending is **ى** and in termination it resembles **يَلْقَى** and constructs as **يَلْقَى** in all forms of **المضارع**.

4. The following outline gives the principal parts of the increased forms :

المصدر	اسم	الامر	المضارع	الماضي		
	المفعول	الفاعل	المجهول	المجهول	المعلوم	
مُعَزِّي	مُعَزِيَةٌ (مُعَزَاة)	مُعَزِّ	عَزَّ	يُعَزِّي	عَزَى	he comforted II.
مُنَادِي	مُنَادَاة (مُنَادَاة)	مُنَادٍ	نَادٍ	يُنَادِي	نَادَى	he called III.
مُجْرِي	مُجْرَاة (مُجْرَاة)	مُجْرٍ	أَجْرٍ	يُجْرِي	أَجْرَى	he made to run IV.
مُنْجِلِي	مُنْجِلَاة (مُنْجِلَاة)	مُنْجِلٍ	تَجَلَّ	يُنْجِلِي	تَجَلَّى	he appeared V.
مُتَلَاقٍ	مُتَلَاقَاة (مُتَلَاقَاة)	مُتَلَاقٍ	تَلَّاقَ	يَتَلَاقِي	تَلَّاقَ	he met VI.
مُنْحِنِي	مُنْحِنَاة (مُنْحِنَاة)	مُنْحِنٍ	أَنْحَنَ	يُنْحِنِي	أَنْحَنَى	he bended, bowed VII.
مُهْتَدِي	مُهْتَدَاة (مُهْتَدَاة)	مُهْتَدٍ	أَهْتَدَى	يَهْتَدِي	أَهْتَدَى	he was guided, led VIII.
مُسْتَدْعِي	مُسْتَدْعَاة (مُسْتَدْعَاة)	مُسْتَدْعٍ	أَسْتَدْعَى	يُسْتَدْعِي	أَسْتَدْعَى	he summoned X.

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

Substitution Sentences

He did not sup but prayed
that night.

لَمْ يَتَعَشَّ بَلْ صَلَّى تِلْكَ اللَّيْلَةَ

My servant was exalted and
will be very high.

عَبْدِي إِرْتَفَى وَسَيَتَسَامَى جِدًّا

He summoned him in order to
give him the money.

أَسْتَدْعَاهُ لِيُعْطِيَهُ الْمَالَ

Give him that to be comforted.

أَعْطِهِ ذَلِكَ لِيَسْتَعِزِّيَ

This giver claimed that he
would dispense with all that.

هَذَا الْمُعْطِي ادَّعَى أَنَّهُ يَسْتَفِينِي عَنْ

كُلِّ ذَلِكَ

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

لَمْ يَكْتَفِ بِأَنْ يُبَالِيَ فَقَطُّ بِالَّذِي
نَجَّاهُ بَلِ اشْتَرَى لَهُ مَا لَمْ يَتَمَنَّاهُ

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 (رَبِّي II) 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

الدرس الثانی والتمرنه

الذِّفِيف المَفْرُوق - الذِّفِيف المَقْرُون

جاء لقمان مع خادمتين آخرتين إلى البستان ليأثوا بفاكهة كان
جناها سيدهم بيده، وفي أثناء إياهم جعل الاثنان يأكلان من
تلك الفاكهة وامتنع لقمان عن مشاركتيهما فلما رأيا منه ذلك
الاباء والتعفت خشيًا أن يشي بهما إلى سيده فيصيبيهما أذى فقالا
له: ألا تعرف أن الموافقة من شروط المرافقة، فإن لم توافقنا
وتشترك معنا في أكل الفاكهة نخبر سيدنا أنك أنت آكل
الفاكهة. فقال لهما، أما الموافقة على الشر والخيانة فهذا
لا أرضاه لأنه يؤول إلى ضرري، وأما شكواكما إلى سيدي فمما
يبرهن على براءتي ويقوى حجتي، ويقيني شرًا، ولم يعبا
بتهديدهما. فلما أوصلوا الفاكهة لسيدهم وجدها ناقصة فسألهم
عن ذلك، فقال له الاثنان بصوت واحد إن لقمان هو الذي
أكلها فنظر إليه سيده مستخبرًا؟ فقال له لقمان، أي سيدي
أسقني وإياهما مقيتًا يظهر لك الحق، ففعل فظهرت براءة لقمان
وخيانة ذنك الخادمتين.

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.

المضارع

الماضي

المرفوع المنصوب المنصوب المجزوم

Third Person

M.S. جاء وهو يرى أنه عليه أن يأوي هناك وتقي ابنه ما لم يؤب

D. جاءا وهما يريان أنهما عليهما أن يأويا هناك وتقيا ابنيهما ما لم يؤوبا

P. جاءوا وهم يرون أنهم عليهم أن يأؤوا هناك ويقوا أبناءهم ما لم يؤؤوا

F.S. جاءت وهي ترى أنها عليها أن تأوي هناك وتقي ابنها ما لم تؤب

D. جاءتا وهما تريان أنهما عليهما أن تأويا هناك وتقيا ابنيهما ما لم تؤوبا

P. جئن وهن يرين أنهن عليهن أن يأوين هناك ويقين أبناءهن ما لم يؤبن

Second Person

M.S. جئت وأنت ترى أنك عليك أن تأوي هناك وتقي ابنك ما لم تؤب

D. جئتما وأنتما تريان أنكما عليكما أن تأويا هناك وتقيا ابنيكما ما لم تؤوبا

P. جئتم وأنتم ترون أنكم عليكم أن تأؤوا هناك وتقوا أبناءكم ما لم تؤؤوا

F.S. جئت وأنت ترين أنك عليك أن تأوي هناك وتقي ابنك ما لم تؤوبي

D. جئتما وأنتما تريان أنكما عليكما أن تأويا هناك وتقيا ابنيكما ما لم تؤوبا

P. جئتن وأنتن ترين أنكن عليكن أن تأوين هناك وتقين أبناءكن ما لم تؤبن

First Person

S. جئت وأنا أرى أنني على أن أوي هناك وأقي ابني ما لم أؤب

P. جئنا ونحن نرى أننا علينا أن نأوي هناك ونقي أبناءنا ما لم نؤب

الماضي المضارع الامر اسم المصدر

المعلوم المجهول المعلوم المجهول الفاعل المفعول

6. (2) or (3) سَاءَ سَيِّئٌ يَسُوءُ يُسَاءُ سُوءٌ (سَيِّئٌ) مَسُوءٌ سُوءًا
hamza, "he was bad"

7. لَفِيفٌ مَفْرُوقٌ
The two weak radicals are separated.
"he guarded"

8. لَفِيفٌ مَقْرُونٌ
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. رَأَى the hamza is dropped in المضارع

In قَوِي and أَوِي the middle radical functions as a strong radical. Sometime in spite of the rules given in Lesson XXIII forms like يُؤوب and مُؤوب are written يُعُوب and مُعُوب.

Substitution Sentences

He refused to return.

أَبَى أَنْ يَرْجِعَ

Does he wish to come tomorrow?

هَلْ يَشَاءُ أَنْ يَأْتِيَ غَدًا

He showed him how to water the tree.

أَرَاهُ كَيْفَ يَرْوِي الشَّجْرَةَ

He greeted him, when he saw him.

حَيَّاهُ لَمَّا رَأَاهُ

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

الدرس الثالث والثلاثون

أَفْعَالُ الْمَدْحِ وَالذَّمِّ الْفِعْلُ الرَّبَاعِيُّ
نُونُ التَّوَكِيدِ أَفْعَالُ التَّعَجُّبِ

الْيَوْمُ الْآخِرُ

الْيَوْمُ الْآخِرُ هُوَ يَوْمٌ تَخْرُجُ فِيهِ النَّاسُ فِي صَعِيدٍ وَاحِدٍ .
وَيُنَادِي مُنَادٍ الْآنَ حَصْحَصَ الْحَقِّ وَتَدْهَوُرُ الْبَاطِلُ ، وَعِنْدَ ذَلِكَ
يَطَّأُ الْخَاطِئُونَ رُؤُوسَهُمْ وَتَقْشَعِرُّ جُلُودُهُمْ مِنْ هَوْلٍ مَا يَرَوْنَ
وَيُؤَلُّوْنَ وَلَاتَ سَاعَةَ وَوَلَوَّهَ ، وَكَفَّهُرُ وُجُوهِهُمْ وَتَشَمَّتْ نُفُوسُهُمْ
حِينَمَا يَرَوْنَ مَا أَعَدَّ اللَّهُ لَهُمْ مِنْ عَذَابِ الْعَذَابِ ، وَمَأْوَاهُمُ النَّارُ
وَبئْسَ دَارُ الْخَاطِئِينَ ، فَمَا أَفْظَعَ حَالَهُمْ وَمَا أَشَدَّ عَذَابَهُمْ .
أَمَّا الْمُؤْمِنُونَ فَتَتَلَأَلُ وُجُوهُهُمْ بَشْرًا وَفَرَجًا ، فَيُدْنِدُونَ
وَيُحْمَدُونَ وَيُسْمَلُونَ ، وَمَأْوَاهُمُ الْفِرْدَوْسُ وَنِعْمَ دَارُ الْمُؤْمِنِينَ .
فَأَكْرَمَ بِالْمُؤْمِنِينَ وَأَعْظَمَ بِهِمْ مِنْ مُتَّقِينَ .

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.

لوسنظار

آيَاتٍ مِنَ الْقُرْآنِ
تَتَعَلَّقُ بِأَهْلِ الْخَيْرِ وَأَهْلِ الشَّرِّ

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ إِنَّي لَآ أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ
أَوْ أَنْتَى بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ
وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ تَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ
حُسْنُ التَّوَابِ . لَا يَغْرَبُكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ . مَتَاعٌ
قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَيُنْسِ الْمِهَادُ .
فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلْيُنْسِ مَشْوَى الْمُتَكَبِّرِينَ .
وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي
هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ .
جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ
كَذَلِكَ يُجْزِي اللَّهُ الْمُتَّقِينَ .

Grammar

1. الماضى **فَعَلَلَّ** (The Quadrilateral Verb) **فَعَلَّلَ** is vowelled in
المضارع **فَعَلَّ** of the form II **فَعَلَّلَ** like اسم المفعول and اسم الفاعل . الأمر . المضارع
فَعَلَّلَ as **فَعَلَّلَ** is on the measure المصدر .
as **زَلَّزَلَهُ** "an earthquake" and **تَرْجَمَهُ** "translation"
- (1) The derived forms of quadrilaterals are (a) **تَفَعَّلَلَّ** which is
vowelled in all cases like V. **تَفَعَّلَّ** (b) **إِفْعَلَّلَّ** and **إِفْعَنْلَلَّ** which
are vowelled like VIII. **اِفْتَعَّلَّ**

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 recompense. 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.

المضارع	الأمر	اسم الفاعل	اسم المفعول	المصدر	الماضي	
يُولُو	وَلُو	مُولُو	مُولُو	وَلُوَّةٌ	(فَعَّلَ) أَوْلَى	he wailed
يَتَدَخَّرُ	تَدَخَّرْ	تَدَخَّرُ	تَدَخَّرُ	تَدَخَّرُ	(تَفَعَّلَ) تَدَخَّرَ	he rolled along
يَقْشَعِرُّ	اقْشَعِرْ	اقْشَعِرْ	اقْشَعِرْ	اقْشَعِرَانٌ	(أَفْعَلَ) اقْشَعَرَ	he trembled
يُجْمَعُ	اجْمَعْ	اجْمَعْ	اجْمَعْ	اجْمَعٌ	(أَفْعَلَ) اجْمَعُوا	it gathered together (of a crowd).

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

Exx. هَيَّبَ "he wailed" وَلَوَّلَ "he whispered" وَسَوَّسَ "he barked" (dog).

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

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

2. The Verbs نَعِمَ and يَبُئْسُ are called "the verbs of praise and blame". (أفعال المدح والذم). They occur only in the third person singular masculine and feminine forms. نَعِمَتْ - نَعِمَ "he (or she) is good". يَبُئْسَتْ - يَبُئْسَ "he (or she) is bad or wretched". The فاعل of these verbs must be definite and is مرفوع as نَعِمَ الرَّجُلُ زَيْدٌ. نَعِمَ If an indefinite noun is used it is put into حالة النصب (تَمْيِيزٌ see Lesson XLVI.) as نَعِمَ رَجُلًا زَيْدٌ "Good as a man is Zaid". Similar to these verbs are حَبِّدًا "bravo" and its negative لَا حَبِّدٌ.

3. The measures مَا أَفْعَلُ and أَفْعَلُ ب are classified as of أَفْعَالُ the "verbs of wonder".

- (1) In the sentence مَا أَفْطَعَ - وَمَا أَفْطَعَ حَالَهُمْ, and the remainder, a verbal sentence, is in place of المبتدأ of خبر. أَفْطَعَ is indeclinable, and although in form it is الماضي of IV. it is rendered in English idiom by a present tense. Its subject is a noun

مفعول به حالهم of حال ما. (هو etc.) understood referring to ما. أفطع governed by منصوب "how happy we are", نا is منصوب for the same reason.

- (2) In the sentence فَاكْرَمَ بِالْمُؤْمِنِينَ the form is like الأَمْر of IV. and is indeclinable. The thing wondered at is بَجُرُورٍ after ب
- (3) The verbs in the forms مَا أَفْعَلْ and أَفْعَلْ ب follow the rules of the أَسْمُ التَّفْضِيلِ in that they must come from a complete trilateral root of verbs whose meaning is capable of having degrees of comparison. كَانَ for example cannot be so used.
4. نُونُ التَّوَكِيدِ Emphasis may be shown in المضارع المجزوم and الأمر by the use of نُونُ التَّوَكِيدِ which may be either ثَقِيلٌ "heavy" (ن) or خَفِيفٌ "light" (ن)
There are no light forms for the duals and feminine plurals.

الخفيف

المضارع

Third Person

يُحْسِبُنْ

يُحْسِبُنْ

تَحْسِبُنْ

الثقيل

المضارع

يُحْسِبُنْ M.S.

يُحْسِبَانْ D.

يُحْسِبُنْ P.

تَحْسِبُنْ F.S.

تَحْسِبَانْ D.

يُحْسِبُنَّ P.

الخفيف		الثقيل	
الأمر	المضارع	الأمر	المضارع
Second Person			
أَحْسِبَنَّ	تَحْسِبَنَّ	أَحْسِبَنَّ	تَحْسِبَنَّ M.S.
أَحْسِبَنَّ	تَحْسِبَنَّ	أَحْسِبَانَّ	تَحْسِبَانَّ D.
أَحْسِبَنَّ	تَحْسِبَنَّ	أَحْسِبَنَّ	تَحْسِبَنَّ P.
First Person			
أَحْسِبَنَّ	تَحْسِبَنَّ	أَحْسِبَنَّ	تَحْسِبَنَّ F.S.
أَحْسِبَنَّ	تَحْسِبَنَّ	أَحْسِبَانَّ	تَحْسِبَانَّ D.
أَحْسِبَنَّ	تَحْسِبَنَّ	أَحْسِبَانَّ	تَحْسِبَانَّ P.
أَحْسِبَنَّ	تَحْسِبَنَّ	أَحْسِبَنَّ	تَحْسِبَنَّ S.
أَحْسِبَنَّ	تَحْسِبَنَّ	أَحْسِبَنَّ	تَحْسِبَنَّ P.

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 المضارع which is in answer to an oath and is connected with ل affirmative and future as **والله ليخرجن** "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 (**أَفَرَنْفَعَ**) here and there. And their Lord

shall justly crush (دمدم) 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 (اطمأن) , 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 (بلا) 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 (اضل 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

الدرس الرابع والثلاثون

كَانَ وَأَخَوَاتُهَا

خِطَابُ تَهْنِئَةٍ بِنَيْلِ شَهَادَةِ مَدْرَسِيَّةٍ

عزبى فلان

تَحِيَّةٌ وَسَلَامًا، شَوْقِي إِلَيْكُمْ يَفُوقُ الْوَصْفَ وَالْتَعْبِيرَ، كَمَا يَشْهَدُ
بِذَلِكَ صَمِيرُكُمْ السَّلِيمُ، وَالْقُلُوبُ شَوَاهِدُ: أَمَا بَعْدُ، فَقَدْ ظَهَرَتْ
الْيَوْمَ صُحُفُ الْمَسَاءِ وَفِيهَا أَرْقَامُ النَّاجِحِينَ فِي امْتِحَانِ الشَّهَادَاتِ
الْثَانَوِيَّةِ، وَكَانَ الْكُلُّ مُنْتَظِرًا ظُهُورَهَا فَتَنَاوَلْتُ عَدَدًا وَصَارَ فُؤَادِي
مُضْطَرِبًا كُلَّمَا اقْتَرَبْتُ مِنْ رَقْمِكَ. وَمَا بَرِحْتُ وَجِلًّا حَتَّى وَقَعَ نَظْرِي
عَلَيْهِ بَيْنَ النَّاجِحِينَ، فَأَضْحَى الشَّرُورُ مُلَازِمًا لِي وَأَصْبَحْتُ مُفَكِّرًا
فِي مَا يَجِبُ عَلَيَّ - كَصَدِيقٍ - نَحْوِكَ. أَسَافِرُ لِتَهْنِئَتِكَ أَمْ أَكْتُبُ
إِلَيْكَ خِطَابًا، وَمَا زِلْتُ مُتَرَدِّدًا وَقْتًا طَوِيلًا حَتَّى أَصْبَحَ سَفْرِي مُحَقَّقًا
وَأَمْسَيْتُ مُسْتَعِدًّا لِلسَّفْرِ صَبَاحًا وَلَكِنْ حَالَ دُونَ ذَلِكَ أَمْرٌ هَامٌّ،
فَظَلِمْتُ وَقْتًا غَيْرَ قَصِيرٍ مُتَحِيرًا فِي مَا أَكْتُبُ وَمَا بَرِحَ قَلْبِي مُتَمَنِّعًا
عَلَيَّ وَبِتُّ عَاجِزًا عَنِ الْكِتَابَةِ وَلَيْسَ الْكَلَامُ سَهْلًا، فَأَرْجُوكَ
مَا دُمْتَ صَدِيقًا مُخْلِصًا أَنْ تَقْبَلَ تَهْنِئَتِي بِنَجَاحِكَ الْبَاهِرِ الَّذِي

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.

أَرْجُو أَنَّهُ لَا يَنْفَكُ مُلَازِمًا لَكَ - إِنَّ سَاءَ اللَّهُ - فِي كُلِّ أَدْوَارِ
حَيَاتِكَ الْمَدْرَسِيَّةِ وَبَعْدَهَا .

وِخْتَامًا أَكْرَرُ لَكَ تَهْنِئَتِي مَعَ أَطِيبِ تَمَنِّيَاتِي وَذُنُوبِي مَا
الْمُخْلِصُ : فَلَانَ

Grammar

1. As seen in Lesson VIII. كَانَ . صار . لَيْسَ when introduced to a مبتدأ and خبر sentence, make the former its اسم and the latter its خبر , مرفوع الاسم , and المنصوب الخبر . The "sisters" of كَانَ are as follows :

All tenses and moods { كَانَ "was" كَانَ مُسْرِعًا "He was going fast".
صار "became" صار طَبِيبًا "He became a doctor".

Only "He became" { أَصْبَحَ "was" or "did in the morning" أَصْبَحَ مُجْنُونًا "He became crazy".
أَمْسَى "was" or "did in the evening" أَمْسَى مُهْمِلًا "He became careless."
أَضْحَى "was" or "did before noon" أَضْحَى مُسْتَعِدًّا "He became ready."
الماضي { بَاتَ "was" or "did in the night" بَاتَ حَزِينًا "He became sad".
ظَلَّ "was" or "did in the shade" ظَلَّ مُتَحَيِّرًا "I became perplexed".

and المضارع { لَمْ يَزَلْ or مَا زَالَ "did not cease" لَمْ يَزَلْ الْبِنْتُ مَرِيضَةً "The girl remained ill".
لَمْ يَبْرَحْ or مَا بَرِحَ "did not leave off" فَمَا بَرِحَ مُتَعَقِبًا لَهُ "He continued following him".
لَمْ يَفْتَوْ or مَا فَتَى "relinquished not" مَا فَتَى بَعِيدًا "He remained distant".
"He continued" { لَمْ يَنْفَكْ or مَا انْفَكَ "did not desist from" لَمْ يَنْفَكْ مِسْكِينًا "He continued poor".

Only } **الماضى** { **لَيْسَ** الْكَلَامُ سَهْلًا "Speech is not easy".
 } **لَيْسَ** is equivalent to the negative of the missing
 } verb "to be" in the present as **لَيْسَ** .
 } **أَسْتَمِعُ** "he is not", "she is not", "you are
 } **أَسْمِعُ** "as long as" **مَا دَامَ** الله مَعَنَا مِنْ عَلَيْنَا "As long as
 } Allah is for us who can be against us".

2. Note the agreement in **إِسْمٍ** and **خَبَرٍ** of **كَانَ** and its sisters in the following examples. (See also lessons XI. and XIII.)

كَانَ التَّالِمِيذُ **مُجْتَهِدًا** The pupil was diligent.
كَانَ التَّالِمِيذَانِ **مُجْتَهِدَيْنِ** The two pupils were diligent.
كَانَا **مُجْتَهِدَيْنِ** They (two) were diligent, etc.

3. These verbs are called incomplete verbs (**نَاقِصَةٌ**) because they need a complement to give meaning, although **كَانَ** **مَادَامَ** and some others may be also used independently as **فِي** **الْبَدْءِ** **كَانَ** **الْكَلِمَةُ** "In the beginning the Word was". But **لَيْسَ** **مَا زَالَ** and **مَا قَبِيَ** are always incomplete.

Note for example, in **مَا زِلْتُ** **سَاكِنًا** (or **مَقِيمًا**) **فِي** **الْقَاهِرَةِ** "I continued in Cairo", there must be a complement to the verb. Oftentimes this complement is a verbal sentence with its verb in **المضارع** (**كَانَ** only may be followed by **الماضى**). Exx.

كَانَ مُحَمَّدٌ **يَكْتُبُ** لِأَبِيهِ Muhammad was writing to his father.
لَا **يَنْفَكُ** **يَغْضَبُ** He will not cease to be angry.
كَانَ زَيْدٌ **قَدْ** **ذَهَبَ** Zaid had departed.

4. **كَانَ** of **المصدر** (**كَوْنٌ**) when used with a subject and an object takes the first as **مُضَافٌ إِلَيْهِ** and the second as **مَنْصُوبٌ** .
لَمْ يَذْهَبْ لِكَوْنِهِ مَرِيضًا "He did not go because he was ill", or
"owing to the fact that he was ill".

5. **مَا** is sometimes used with the meaning of **لَيْسَ** and governs as **ليس** but only if **الخبر** follows **الاسم** and there is no restriction by **إِلَّا** .
Otherwise the sentence is a **جُمْلَةٌ اسْمِيَّةٌ** with **مبتدأ** and **خبر** . Exx.

مَا قَائِمٌ زَيْدٌ ، مَا زَيْدٌ قَائِمًا Zaid is not standing.

مَا زَيْدٌ إِلَّا قَائِمٌ Zaid is only standing.

In this last sentence **إِنْ** as a negative particle may be substituted for **مَا** . Ex. **إِنْ زَيْدٌ إِلَّا قَائِمٌ** .

Towards Composition

Dangers of the Road

A certain driver was riding a motorcycle (**متوسيكل**) , 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 (**وجه** V.) . It happened that a girl was going out of one of the alleys, there being no helper for her. The motor-cycle collided with (**صدم**) her so severely (a severe collision) that her leg was broken. The driver fled. The girl continued to endure the pain until the ambulance (**الاسعاف**) 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 (**ب**) two years only so long as the girl did not die. Thus the careless man has become despondent.

Notes and Vocabulary

الدرس الخامس والثلاثون

أَفْعَالُ الْمُقَارَبَةِ

وَأَفْعَالُ التَّحْوِيلِ وَأَفْعَالُ الْقُلُوبِ

طَلَبُ التَّحَقُّقِ بِوِظَيفَةٍ فِي مَصْلَحَةِ الْبَرِيدِ

حَضْرَةُ صَاحِبِ الْعِزَّةِ مُدِيرِ مَصْلَحَةِ الْبَرِيدِ الْمِصْرِيَّةِ

بَعْدَ آدَاءِ الْأَحْبِرَامِ اللَّائِقِ بِالْمَقَامِ ، يَتَشَرَّفُ خَادِمُكُمْ الْمُخْلِصُ
بِأَنْ يَتَقَدَّمَ إِلَى سَعَادَتِكُمْ بِمَا يَأْتِي رَاجِيًا أَنْ تَشْمَلُوهُ بِنَظَرِكُمْ
وَعَطْفِكُمْ : —

تَكَادُ نَفْسِي تَفِيضُ أَسَى كُلِّمَا فَكَّرْتُ فِي مَا عَسَى أَنْ يَكُونَ
عَلَيْهِ حَالِي بَعْدَ أَنْ تَعِمَّتْ فِي الْحُصُولِ عَلَى أَسْبَابِ الْحَيَاةِ ، وَبَعْدَ
أَنْ حَرِمْتُ كُلَّ مُسَاعَدَةٍ مِنْ أَصْدِقَائِي وَكَادَ قَلْبِي يَدُوبُ أَسَى وَبَعْدَ
أَنْ رَأَيْتُ رِفَاقِي مُتَمَتِّعِينَ بِوِظَائِفٍ وَأَنَا لَسْتُ أَقَلَّ مِنْهُمْ مَعْرِفَةً .
وَأَخْلَوْتُ الْعَقْلُ أَنْ يَذْهَبَ ، وَظَنَنْتُ نَفْسِي بَائِسًا ، وَأَوْشَكْتُ أَنْ
أُنْتَحِرَ شَفَقَةً عَلَى نَفْسِي ، وَرَحْمَةً بِهَا مِنْ آلَامِ الْحَيَاةِ الَّتِي
جَعَلْتَنِي أَفْضَلُ الْمَوْتِ .

فَتَدَارِكُنِي يَا سَيِّدِي الرَّئِيسَ بِأَنْ تُلْحِقَنِي بِعَمَلٍ فِي مَصْلَحَةِ
الْبَرِيدِ حَيْثُ نُوجَدُ وَظَائِفِ سَعَاةٍ خَالِيَةٍ عَسَى أَلْهَمُ أَنْ يَزُولَ عَنِّي .

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.

وَإِنِّي لَمُسْتَعِدٌّ لِأَدَاءِ عَمَلِي بِمَا يُرْضِيكُمْ وَيُرْضَى الْمَصْلَحَةَ لِأَنَّي أَجِيدُ
 زِيَادَةَ عَلَى لُغَتِي الْعَرَبِيَّةِ ، الْفَرَنْسِيَّةِ وَالْإِنْجَلِيزِيَّةِ وَاللَّهُ أَسْأَلُ أَنْ
 يُطِيلَ حَيَاتِكُمْ ، وَيَجْعَلَ لَكُمْ رَحْمَةً لِبَيْتِ الْوَطَنِ الْعَزِيزِ مَا
 خَادِمُكُمْ الْمَخْلِصُ
 فَلَان

Grammar

1. Similar in use to كَانَ and its sisters are أفعال المقاربة which signify beginning, desire or nearness to doing something, etc. They have as their predicate a verbal sentence, the verb of which is مضارع and مرفوع
- (1) كَادَ and أَوْشَكَ express nearness. كَادَ يَضْحَكُ "He almost laughed". مَا كَادَ يَذْهَبُ حَتَّى أَخَذَ يَضْحَكُ "He had hardly (nearly not) gone away when he began to laugh".
- (2) عَسَى and اِخْلَوْلَقَ express desire or hope. عَسَى أَنْ يُوفِّقَ اللَّهُ فِي عَمَلِهِ "Maybe Allah will give him success in his work".
- (3) قَامَ . أَخَذَ . ابْتَدَأَ . جَعَلَ . أَنْشَأَ . شَرَعَ and are called أفعال الشروع Exx ابْتَدَأَ يَتَكَلَّمُ "He began to talk," أَخَذَ يُجِيبُ "He began to answer".
- (4) أَوْشَكَ زَيْدٌ أَنْ يَذْهَبَ as أَوْشَكَ أَنْ is generally used following كَادَ and عَسَى may be followed by it.
- (5) عَادَ "he returned" may be used as an auxiliary verb constructing similarly to these verbs. Exx.

عَادَ يَفْعَلُ ذَلِكَ

He did that again.

لَا تَعُدْ تَفْعَلُ ذَلِكَ

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 **مُبْتَدَأٌ** and **خَبَرٌ** sentence make them both **مَنْصُوبٌ**. These are called **أَفْعَالُ الْقُلُوبِ** and denote a mental process.

(1) Those which express certainty are **رَأَى** "he saw," **عَلِمَ** "he knew," **وَجَدَ** "he found," **تَعَلَّمَ** "be sure" (imperative only).

أَلْفَى "he knew," **وَجَدَ** "he found," **تَعَلَّمَ** "be sure" (imperative only).

(2) Those which express doubt are **ظَنَّ** "he thought," **جَمَلَ** "he reckoned,"

زَعَمَ "he supposed," **خَالَ** "he imagined,"

and **هَبَّ** "grant" (imperative only).

Ex. **رَأَاهُمَا جَاهِلَيْنِ** He saw that they (two) were ignorant.

3. Like **أَفْعَالُ الْقُلُوبِ** in their government of two objects are the **أَفْعَالُ التَّحْوِيلِ**, verbs of changing. Some of the commonest verbs of this class are **تَرَكَ** "he left," **اتَّخَذَ** "he took as," **جَمَلَ** "he made" or "reckoned," **صَيَّرَ** "he made",

Ex. **جَعَلْتَاهُ قَاضِيًا بَيْنَهُمَا** "They (two f.) made him a judge between them". N.B. In addition to the three uses of **جَعَلَ** mentioned here,

it is used in the literal sense **جَمَلَ آدَمَ مِنَ الطِّينِ** "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 (وفق II.) 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 (قضم) 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

الدرس السادس والسبعون

النواصب والجوازيم

علاء الدين التاجر في جنوه

من حكايات ألف ليلة وليلة أنه كان بالإسكندرية تاجر يدعى علاء الدين باع كل ما عنده إلا خزانة ثمينة حافظ عليها لئلا تضيع . وعلق هذه الخزانة على باب دكانه لينظرها المارة . فاتفق أن مر قبطان فرجع بصره فراها وقال له ، أتبيعها لي بمائة ألف دينار ، فقال : بعثك ، أنقذني الثمن فأعطيك إياها . فقال القبطان : لا أقدر أن أحمل ثمنها ، تعال إلي مر كبي فأسلمك الثمن ، فقفل الدكان بعد أن أعطى له الخزانة وسار معه فلما وصل أعطاه نقوده ، ثم سقاه كوبه شراب ممزوج بالبنج فأغشى عليه ، وألقوا بالمركب حتى وصلوا وسط البحر وهناك أعطوه ضد البنج ، ففتح عينيه وقال أين أنا ؟ . فقال القبطان ، أنت وديمة عندي ولن أتركك حتى أوصولك إلى حبيبة قلبي . فقال علاء الدين في نفسه ، يا ليتني أرجع إلى بلدي ولا آخذ شيئاً . وتصادف أن قابلتهم مركب فيها أربعون من تجار المسلمين ، فأخذهم القبطان أسرى . ولما وصلوا إلى جنوه طلع القبطان من المركب وأعطى الخزانة لحبيبتيه . وحينما علم الملك بوصول القبطان جاء لمقابلته وقال له : ماذا أحضرت معك ؟ . قال أحداً 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-

التُّجَّارِ . فَأَمَرَ الْمَلِكُ بِقَتْلِهِمْ . فَقُتِلُوا حَتَّى لَمْ يَبْقَ إِلَّا عَلَاءُ الدِّينِ ،
فَلَمَّا أَرَادَ السِّيَافُ قَتْلَهُ وَهُمْ بِالسِّيْفِ عَلَيْهِ ، قَالَ لَهُ الْمَلِكُ دَعُهُ
لَا تَقْتُلْهُ فَلْيَبْقُ حَيًّا ، وَذَلِكَ لِأَنَّ مَجُوزًا دَخَلَتْ عَلَيْهِ وَطَلَبَتْ مِنْهُ
أَسِيرًا يَخْدُمُ فِي الْكَنِيسَةِ . ثُمَّ قَالَ الْمَلِكُ لِلْعَجُوزِ ، مَا تَأْمُرِي بِهِ
أَخْضَرُهُ وَمَهْمَا يَكُنْ فَإِنِّي تَحْتَ أَمْرِكَ ، وَهَاهُوَ أَسِيرٌ مَوْجُودٌ فَخُذِيهِ .
فَأَخَذَتِ الْعَجُوزُ عَلَاءَ الدِّينِ وَقَالَتْ لَهُ ، مَتَى تُتَقِنُ الْعَمَلَ تَبْلُغُ
الْأَمَلَ وَأَيُّ شَيْءٍ تَفْعَلُهُ تُجْزِي بِهِ ، وَأَعْلَمُ أَيْنَ يَذْهَبُ الْأَمِينُ يَحْدُ
خَيْرًا ، وَأَنِّي يُحْسِنُ يُصَادِفُ رِزْقًا . ثُمَّ أَخَذَتْ تَعُدُّ لَهُ الْخِدْمَاتِ الَّتِي
سَيَقُومُ بِهَا وَكَانَتْ كَثِيرَةً جِدًّا . فَقَالَ عَلَاءُ الدِّينِ : يَا سَيِّدَتِي إِن
تَأْمُرِي الْمَلِكَ بِقَتْلِي يَكُنْ خَيْرًا لِي . فَقَالَتْ لَهُ : إِن خَدَمْتَ خَلَصْتَ
وَإِن لَمْ تُوفِ بِقَتْلِكَ . وَخَيْرٌ لَكَ أَنْ تَخْدُمَ وَتَسْتَقِيمَ ، فَإِنَّهُ حَيْثُمَا
تَسْتَقِيمُ يُقَدَّرُ لَكَ النِّجَاحُ ، وَكَيْفَمَا تَكُنْ ، نَكُنْ نَحْنُ أَيْضًا مَعَكَ . أَمَا
عَلَاءُ الدِّينِ فَلَمْ يَعْمَلْ شَيْئًا وَإِذَا بِالْعَجُوزِ أَقْبَلَتْ وَقَالَتْ لَهُ : لِمَ إِذَا
لَمْ تُوفِ ، فَقَالَ كَمْ يَدَا لِي حَتَّى أَعْمَلَ كُلَّ هَذِهِ الْأَشْيَاءِ ، فَقَالَتْ :
يَا مَجْمُونُ أَنَا مَا جِئْتُ بِكَ هُنَا لِلْخِدْمَةِ ، خُذْ هَذَا الْقَضِيبَ - وَكَانَ
فِي رَأْسِهِ صَلِيبٌ - وَأَخْرِجْ إِلَى الشَّارِعِ فَإِذَا قَابَلَكَ الْوَالِي ، فَقُلْ لَهُ
إِنِّي أَدْعُوكَ أَنْ تَخْدِمَ فِي الْكَنِيسَةِ مِنْ أَجْلِ السَّيِّدِ الْمَسِيحِ . فَإِنَّهُ
لَا يُخَالِفُكَ ، وَهَكَذَا أَدْعُ لِلْخِدْمَةِ كُلَّ مَنْ قَابَلَكَ بِاسْمِ السَّيِّدِ الْمَسِيحِ .
وَمَنْ يُخَالِفُكَ فَأُضْرِبْهُ وَلَا تَخَفْ . فَقَالَ سَمْعًا وَطَاعَةً ، وَعَمَلٌ كَمَا
قَالَتْ لَهُ وَأَسْمَرَ يُسَخَّرُ الْأَكْبَرُ وَالْأَصَاغِرُ مُدَّةَ سَبْعَةِ عَشَرَ عَامًا ،

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 swordsmen 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 you 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 **حالة النصب** following them in **المضارع** are called **النواصب**.

Particles	Example	Meaning
(1) أَنْ	لَا أَقْدِرُ أَنْ أَحْمِلَ ثَمَنَهَا	"I am unable to carry the price of it."
(2) لَنْ (لَا أَنْ)	لَنْ أَتْرُكَكَ	"I shall never leave you."
(3) إِذَا	اجْتَهِدْ إِذَا تَنْجَحْ	"Be industrious. Then you shall succeed."
(4) لِـ لِيْكَى كِيْ	عَلَّقَهَا عَلَى بَابِ دُكَّانِهِ لِيَنْظُرُهَا (كي ينظرها) المارة.	"He hung it on the door of his shop for the passers-by to see."
(5) أَلَّا (أَنْ لَا) أَلَّا	أَرَادَ أَلَّا تَذْهَبَ	"He wished you not to go."
(6) لِـ لِيْكَى (لَا) لِيْلًا	حَافِظَ عَلَيْهَا لِيْلًا تَضِيْعَ	"He guarded it lest it be lost."
(7) أَوْ	تَعَالَ إِلَى مَرَكَبِي أَوْ أَسْلَمْتُكَ الشَّمْنَ	"Come to my boat or ever I pay you the price."
(8) حَتَّى	كَمْ يَدًا لِي حَتَّى أَعْمَلَ هَذَا	"How many hands have I to (that I) do this."
(9) فَاءُ السَّبَبِيَّةِ	لِيَجْتَهِدْ فَيَنْجَحْ	"Let him be diligent and he will succeed."
(10) وَאוُ الْمَعِيَّةِ	لَا تَطْلُبِ الْعُلَا وَتَنَامَ	"Do not seek high position and meantime sleep."

The Arabs consider the first four **أَنْ**, **لَنْ**, **إِذَا** and **كِيْ** as the particles which take in their own right **المنصوب**. **أَنْ** is understood with (7), (8), (9) and (10), but must be omitted. **لِيْلًا** is obviously a combination of **لِيْ** and **لَا**. **لِيْكَى** (لام التعليل) is in very common use, although it is not one of the four which take **المنصوب** in their own right.

- (1) **أَنْ** with the verb following is equivalent in meaning to **المصدر**

and is called *أن المصدرية*. 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 *النواصب*) sometimes in place of *أن* - with a pronoun - after verbs that do not express the above ideas.

Exx. *أعجبنى أن ذهب* It pleased me that he went.
أعلم أن ينام I know that he is asleep.

(8) *حتى* (originally a preposition; see Lessons XLVIII. and LII.) takes *المنصوب* when it expresses intention or expected result, as *لن يدخل حتى يطلب ذلك* "He will never enter in order to seek that", but if it expresses only time or mere effect without intention or expectation *حتى* is followed by *الماضي* or *المضارع المرفوع*.

Exx. *ذهب حتى طلعت الشمس* He went until the sun arose.
مرض حتى لا يرجونه He is so ill that they have no hope for him.

(9) *فأه السببية* and (10) *وأو المعية* are used following negations or requests which include commands, prohibitions and interrogations to express the effect or result of these. In the case of *و* the subordinate clause must be simultaneous with the principal one. Exx.

لا تعجل فتندم Do not hasten so that you repent.
لم أشهد وأكذب I did not bear witness and at the same time lie.
كن محباً فتحب Be loving and you shall be loved.

2. (1) The particles which place *المضارع* verb following them in *حالة الجزم* are called *الجوازم*

Particles	Example	Meaning
(a) لم	لم يعمل شيئاً	"He did nothing".

- (b) لَمَّا ذَهَبَ الرَّسُولُ وَلَمَّا يَرْجِعُ "The Messenger went and has not yet returned."
 (c) لَ لِيَبْقَ حَيًّا "Let him live."
 (d) لَا لَا تَقْتُلْهُ "Do not kill him."

(2) 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 إِذَا and إِنَّ are among حروف شرطية (see Lesson L.).

	Words	Example	Meaning
(a)	مَنْ	مَنْ يُخَالِفْكَ يُعَاقَبْ	"Whoever disobeys you will be punished."
(b)	مَا مَهْمَا	مَا تَأْمُرُنِي بِهِ أَحْضِرْهُ	"What you (f) order, I shall bring it."
(c)	أَيَّ شَيْءٍ أَيَّ	أَيَّ شَيْءٍ تَفْعَلُهُ تَجْزَى بِهِ	"Whatever you do you will be requited for it."
(d)	إِذَا	مَتَى تُتَمِّقِ الْعَمَلَ تَبْلُغِ الْأَمَلَ إِذَا . إِيَّانَ . مَتَى	"Whenever you bring work to perfection you shall have hope."
(e)	أَيْنَ	أَيْنَ تَمْشِي تُصَادِفِ رِزْقًا أَنَّى . حَيْثُمَا . أَيْنَ	"Wherever you go you will find your appointed sustenance."
(f)	كَيْفَمَا	كَيْفَمَا تَكُنْ نَكُنْ نَحْنُ أَيْضًا مَعَكَ كَيْفَمَا	"Howsoever you are, we are with you."

Towards Composition.

Sindbad and the Old man of the Sea

Sindbad the Sailor (السِّنْدُبَادُ الْبَحْرِيُّ) 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 (سَرَّاقِيَّةٌ) over a spring of running water. There I found an old man sitting and I saluted him. He replied to (رَدًّا عَلَى)

me by a sign (إشارة) 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 (رقبة) 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 (قرط) 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."

الدرس السابع والثمانون

أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ وَالْآلَةِ وَالْتَصْغِيرِ وَالْوَحْدَةِ
وَالْمَرَّةِ وَالصِّفَةِ الْمَشْبَهَةِ بِاسْمِ الْفَاعِلِ
وَصِيغَةُ الْمُبَالَغَةِ

مَحَبَّةُ اللَّهِ

إِبْرَاهِيمُ أَنْ تَخْرُجَ مِنْ هَذِهِ الدُّنْيَا قَبْلَ أَنْ تَذُوقَ مَحَبَّةَ اللَّهِ ، فَإِنَّهَا
مِفْتَاحُ كُلِّ خَيْرٍ . وَلَيْسَتْ مَحَبَّةُ اللَّهِ فِي قَوْلِكَ إِنِّي أَحِبُّهُ ، بَلْ مَحَبَّتُهُ
عَمَلِيَّةٌ : مَحَبَّتُهُ أَنْ تَذْكُرَهُ . فَإِذَا كُرِّمَ بِرُؤْيُ صِدْقِ الْقُلُوبِ ،
وَمِثْلُهُ يُزِيلُ الْإِنْسَانَ بِهَا أَوْسَاحَ الْخَطَايَا ، وَمِدْقُ يَدُقُّ بِهِ رَأْسَ
الشَّيْطَانِ ، وَمِنْخَلٌ بِهِ يُنْقَى الذَّاكِرُ شُرُورَ النَّفْسِ الْكَثِيرَةِ مِنْ
كِبَرٍ وَرِيَاءٍ وَحَسَدٍ .

فَعَلَيْكَ بِالذِّكْرِ لَيْلًا وَنَهَارًا مَشْرِقًا ، الشَّمْسِ وَمَغْرِبَهَا ، وَلَا زَمَنُ
مُصْبِحِكَ وَمُمْسَاكَ . وَأَدِمَّهُ مُسْتَقْرَكَ وَمَعْوَاكَ ، فَإِنَّ الْمَلَائِكَةَ
تَحْضُرُ مَجْلِسَ الذِّكْرِ ، وَيَتَجَلَّى فِيهِ الرَّبُّ لِلذَّاكِرِينَ وَالذَّاكِرَاتِ ،
وَيُنزِلُهُمْ مَنزَلًا مُبَارَكًا وَمَقَامًا حَسَنًا . فَاتَّقِ اللَّهَ وَلَا يَغُرَّنَكَ مَنَظَرُ
جَدَابٍ مِنْ هَذِهِ الْمَنَظِرِ الْكَاذِبَةِ .

وَنَحْنُ لَا نَعْنِي بِالذِّكْرِ (اللَّهُ .. اللَّهُ ..) ، بَلْ نَعْنِي التَّفَكُّرَ فِي
اللَّهِ وَفِي نِعَمِهِ وَخَلُوقَاتِهِ وَالنِّمَاسِ الْخَيْرِ وَطَلْبِهِ مِنْهُ تَقَدَّسَتْ ذَاتُهُ .

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.”

الأنسُ بالله

مَنْ أَرَادَ أَنْ يَكُونَ فَرِحًا دَائِمًا وَطَرِبًا كُلَّ أَوْقَاتِهِ فَلْيَكْثِرْ
مِنَ الْخَلْوَةِ بِنَفْسِهِ ، فَإِنَّهُ فِيهَا يَكُونُ الْإِنْسَانُ أَنْسًا بِرَبِّهِ طَرِبًا
بِمُتَاجَاتِهِ . وَمَلَائِكَةُ السَّمَوَاتِ تَصِيرُ فَرِحَةً بِرُجُوعِهِ إِلَى خَالِقِهِ ،
طَرِبَةً بَعُودَتِهِ إِلَى حَظِيرَةِ مَالِكٍ نَاصِبَتِهِ .
وَأَمَّا مَنْ أَعْرَضَ عَن ذِكْرِ رَبِّهِ ، فَإِنَّهُ كَأَحَدٍ لَا يَسْتَقِيمُ لَهُ
عُودٌ أَوْ كَأَعْرَاجٍ لَا يُحْسِنُ السَّيْرَ . وَيُجْرَمُ فِي الْيَوْمِ الْآخِرِ مِنَ
النَّعِيمِ الْعَظِيمِ وَمِنَ الْحُورِ ذَوَاتِ الْعَيْونِ الْحُورَاءِ ، وَيَظَلُّ عَطْشَانَ هُنَاكَ ،
فَكُنْ يَا أَخِي كَرِيمَ النَّفْسِ طَاهِرَ الْقَلْبِ عَفِيفَ الذَّيْلِ ، طَيِّبَ الْأَصْلِ
مُعْتَدِلَ السَّيْرِ تَحْمُودَ الْخِصَالِ شَهْمًا شُجَاعًا صُلْبَ الْعَزِيمَةِ لَاجِبَانَا ،
وَفَعَالًا لِلْخَيْرِ ، مَقْوَالًا لِلْحَقِّ ، غَفُورًا لِلذَّنْبِ حَذِرًا مِنَ الْوُقُوعِ فِي
الشَّرِّ عَلِيمًا حَبِيرًا بِمَا يَجْلِبُهُ عَلَيْكَ عَمَلُكَ الصَّالِحُ أَوْ عَمَلُكَ الْفَاسِدُ .

Grammar

1. أسماء from trilateral roots denoting the place or the time of an action take such forms as مَدْرَسَةٌ "a way", مَذْهَبٌ Exx. مَفْعَلٌ and مَفْعَلَةٌ. مَفْعَلٌ "a school," مَجْلِسٌ "a council," مَغْرَبٌ "a sunset." A rarer form is مِفْعَالٌ (especially used for roots the first radical of which is و or ي) as مِيعَادٌ "time of fulfilling a promise (وَعَدٌ)".
2. In increased forms of the verb اسمُ المفعول 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 hump-back 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. مُصَلَّى (from II. of صَلَا) a place of prayer

مُلْتَقَى (from VIII. of لِقَى) a place of meeting

مُقَام (from IV. of قَام) a place or time of abode

مُسْتَقَر (from X. of قَرَّ) an abode

مُسْتَخْرَج (from X. of خَرَج) a place of extracting.

3. Nouns from trilateral roots denoting the instrument used in doing an action take the forms مِفْتَاح . مِفْعَل . مِفْعَال Exx. مِفْتَاح

“a key,” مَكْنَسَة “a broom,” مِبْرَد “a file.”

4. The Diminutive is used to indicate smallness, endearment, nearness and insignificance. In trilateral roots it takes the form **فُعَيْلٌ**

Exx. **كُلَيْبٌ** "a little dog," **قُبَيْلٌ** "a little before."

5. **الصِّفَةُ الْمَشَبَّهَةٌ بِاسْمِ الْفَاعِلِ** 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) **صَعَبٌ** (فَعْلٌ) difficult (5) **وَسِخٌ** (فَعْلٌ) dirty
 (2) **حُلُوٌ** (فَعْلٌ) sweet (6) **طَيِّبٌ** (فِيْعَلٍ) pleasant
 (3) **أَعْرَجٌ** (أَفْعَلٌ) lame (7) **جَمِيْلٌ** (فَعْمِيْلٌ) beautiful
 (4) **حَسَنٌ** (فَعْلٌ) good **عَظِيْمٌ** (فَعْلٌ) eloquent **فَصِيْحٌ** great

6. **صِيْغَةُ الْمُبَالَغَةِ** The Form of Excess or Intensity is used to indicate intensiveness or habit, or profession. The following are among the commonest forms :

(1) **خَيَّاطٌ** (فَعَّالٌ) a tailor (6) **قُدُّوسٌ** (فَعُوْلٌ) holy
 (2) **عَلَّامَةٌ** (فَعَّالَةٌ) learned (7) **غَفُوْرٌ** (فَعُوْلٌ) forgiving
 (3) **صِدِيْقٌ** (فَعْمِيْلٌ) veracious (8) **رَحِيْمٌ** (فَعْمِيْلٌ) merciful
 (4) **مِقْدَامٌ** (مِفْعَالٌ) daring (9) **مِسْكِيْنٌ** (مِفْعِيْلٌ) destitute
 (5) **نَابِغَةٌ** (فَاعِلَةٌ) distinguished (10) **قُدُسٌ** (فَعْلٌ) holy

7. **اسْمُ الْوَحْدَةِ** or the **اسْمُ** 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.

تُفَاحٌ apples - **تُفَاحَةٌ** an apple - **خَمْسُ تُفَاحَاتٍ** five apples.
بَقَرٌ cattle - **بَقْرَةٌ** a cow - **سَبْعُ بَقَرَاتٍ** seven cows
وَرَقٌ paper or leaves - **وَرَقَةٌ** a sheet of paper or a leaf - **عَشْرُ وُرُقَاتٍ** ten leaves or sheets.

8. **اسم المَرَّة** or the **اسم** of Oneness is formed by adding **ة** to many **مصادر** of the trilateral verb on the measure of **فَعْل** as **ضَرْبَةٌ** "a striking," from **ضَرَبَ** "striking."

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 (**رهن III.**) some people that he could drink a lake of water. When he had recovered (**صحا**) 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. Dam (**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.

الدرس الثامن والستون

الاسم المؤنث

صَلاحُ الدِّينِ وَالْمَرْأَةُ الْمَفْقُودُ وَوَالِدُهَا

كَانَ صَلاحُ الدِّينِ إِمَامًا عَادِلًا مَلَأَتْ ذِكْرَهُ مِصْرَ الْمَحْرُوسَةِ ،
وَمَكَّةَ الْمُكْرَمَةَ ، وَالْمَدِينَةَ الْمُنَوَّرَةَ وَالْأَرْضَ الْمُقَدَّسَةَ ، وَأَشْتَهَرَتْ
عَدَالَتُهُ فِي الْبَرِّيَّةِ وَالصَّحْرَاءِ ، وَأَمِنَتْ فِي عَهْدِهِ الْعَادَةُ عَلَى عِفَّتِهَا
الْعَالِيَةِ ، وَالْمَرْأَةُ عَلَى نَفْسِهَا ، وَالْبِنْتُ عَلَى شَرَفِهَا ، وَالْعَجُوزُ عَلَى
حَيَاتِهَا . وَمِنْ صَنَائِعِهِ مَا حَكِي أَبُوهُ فِي زَمَانِهِ كَثُرَتْ السَّرِقَاتُ ،
حَتَّى أَنَّ بَعْضَ اللُّصُوصِ سَرَقَ صَبِيًّا مِنْ أُمْرَأَةِ أُفْرَنْجِيَّةٍ ، وَكَانَتْ
سِنُّ الْغُلَامِ ثَلَاثَةَ أَشْهُرٍ فَأَصْبَحَتْ أُمُّهُ عَلَيْهِ تَكَلِّي ، تَرْسُلُ الدَّبْعِ
مِنْ عَيْنَيْهَا كَالدَّبِيعَةِ الْهَاطِلَاءِ . وَمَا كَانَتْ تَوُمِّلُ لَأَبِي زَيْدٍ مِنَ النَّاسِ
وَلَا طَلْحَةَ ، وَلَا هِنْدَ وَلَا زَيْنَبَ ، وَمَا كَانَتْ تَفَكِّرُ إِلَّا فِي فَلَذَةِ
كَبِدِهَا . وَكَانَ نَارًا تَلْتَهَبُ فِي مُهَجَّتِهَا ، وَسَكِينًا تَقْطَعُ أَحْشَاءَهَا أَوْ
كَأَنَّهَا شَرِبَتْ كَأْسًا مِنْ سُمِّ أَفْعَى فَصَارَتْ لَا تُبْصِرُ بِعَيْنَيْهَا الْجَمِيلَتَيْنِ
وَلَا تَسْمَعُ بِأَذُنَيْهَا الْحَادَتَيْنِ وَلَكِنَّهَا صَارَتْ عَمِيَاءَ صَمَاءَ ، وَعِنْدَئِذٍ
شَكَتْ أُمُّهَا لِصَلاحِ الدِّينِ ، فَرَقَّ لَهَا وَبَكَتْ عَيْنَاهُ شَفَقَةً عَلَيْهَا ،
وَأَخْضَرَ لَهَا أَبْنُهَا ، وَحَمَلَهَا عَلَى فَرَسٍ جَمِيلَةٍ وَأَرْسَلَهَا إِلَى قَوْمِهَا مُعَزَّزَةً
مُكْرَمَةً ، لِأَنَّهُ مَا كَانَ يَعْرِفُ كِبْرِيَاءَ الْمُلُوكِ الْمَمْقُوتَةِ ، وَلَا الْأَنْفَةَ
الْمَرْذُوقَةَ .

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. الأسماء الموشاة may be either (1) مؤنث حقيقي as امرأة "a woman," أخت "a sister," and بنت "a girl," or (2) مؤنث غير حقيقي as الشمس "the sun," كأس "a cup," مدينة "a city."
2. The following groups of أسماء are feminine from their meaning (المعنى).
 - (1) Words which denote females as أم "a mother," عروس "a bride," حامل "pregnant," عجوز "an old woman," عانس "an old maid."
 - (2) Proper names given to women as هند "Hind," زينب "Zainab," فاطمة "Fatima."
 - (3) Proper names of countries and towns, because مدينة . بلدة . بقعة and قرية are feminine, as مِصر "Egypt," مكة "Mecca," تونس "Tunis," فرنسا "France."
 - (4) The names of winds and different kinds of fire, because ریح "a wind," and نار "a fire," may be feminine as شمال "the North wind," جحيم "a blazing fire."
 - (5) The names of parts of the body that are in pairs as عين "an eye," يد "a hand," أُذن "an ear."
3. The following classes of أسماء are feminine in form :
 - (1) Those ending in ة as قِصعة "a bowl," شفقة "pity," مكرمة "honoured," شديدة "strong."
However علامة "very learned," خليفة "a Khalifa," طلحة "Talha" though ending in ة are masculine.
 - (2) Those ending in ي when this is a servile letter, not a part of the root.
 - (a) أعظم (عظمى) as (اسم التفضيل) أفعل feminine of فعلى

- “greatest,” (أَدْنَى) دُنْيَا “most beautiful,” (أَحْسَن) حُسْنِي “nearest” or “lowest,” (ا preceded by ي becomes ي).
- (b) ثَكَلَى feminine of سَكْرَان as سَكْرَى “drunken” (ثَكْلَان “deprived of a child”).
- (c) Words such as ذِكْرَى “remembrance,” دَعْوَى “a claim.”
- (3) Those ending in آء when this is not a part of the root.
- (a) حَمْرَاء feminine of اَفْعَل (for colours and defects) as حَمْرَاء “red,” (اَعْمَى) عَمِيَاء “deaf,” (اَصْم) صَمَاء “blind.”
- هَطْلَاء “heavy” (of rain) and حَسَنَاء “beautiful” are adjectives without superlative significance the masculine form اَفْعَل not being used.
- (b) words such as صَحْرَاء “a desert,” كِبْرِيَاء “pride,” عَذْرَاء “a virgin.”
4. The following اَسْمَاء are among the most used of the some twenty words that are feminine although they have neither feminine meaning nor form. اَلْاَرْضُ “the earth, the ground, the floor,” بئرُ “a well,” اَلشَّمْسُ “the sun,” اَعَصَا “a staff,” فَاْسُ “an axe,” اَلْفِرْدَوْسُ “Paradise,” اَلنَّفْسُ “the soul,” اَلْاَفْعَى “a viper,” كَأْسُ “a cup,”
5. The following اَسْمَاء are a few of the most frequent words that are, treated sometimes as masculine and sometimes as feminine.
- (1) Collective nouns, as بَقَرٌ “cattle,” نَخْلٌ “palm trees,” شَجَرٌ “trees,” تَمْرٌ “dates,” ذَهَبٌ “gold,”
- (2) Nouns denoting groups of people قَوْمٌ “a people,” نَاسٌ . “men,” نَفَرٌ “3 to 10 people.”
- (3) Names of letters of alphabet as هَذِهِ اَلْاَلِفُ or هَذَا اَلْاَلِفُ “this alif.”
- (4) Others words the most important of which are حَرْبٌ “a war,” خَمْرٌ “wine,” دَارٌ “a house,” رِيْحٌ “wind,” نَارٌ “fire,”

بَشَرٌ "a human being, human beings," البَطْنُ "the belly" (generally masc.), بَعِيرٌ "a camel" (gen. masc.), ثَعْلَبٌ "a fox," جِنَاحٌ "a wing" (generally mac.), حَالٌ "state, condition," (gen. fem.), حَانُوتٌ "a shop," رُوحٌ "spirit, soul" (when signifying a celestial being always masc.), سِيفٌ "a knife" (gen. masc.), سِلَاحٌ "a weapon, weapons," سُلْطَانٌ "authority," hence "power, a sovereign," سُلْمٌ "a ladder," السَّمَاءُ "the sky," or "heaven," "the clouds, rain," سُوقٌ "a market," صِرَاطٌ "a way, a road (via strata)," الضُّحَى "the forenoon," طَرِيقٌ "a road," قَوْسٌ "a horse" (gen. fem.), فُلْكَ "a ship," قَوْسٌ "a bow," الكَبِدُ "the liver," اللِّسَانُ "the tongue," اللَّيْلُ "the night" (gen. masc.), مِلْحٌ "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 (الترِيد). 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 (كفَّارَةٌ) for the fear which befell you."

Notes and Vocabulary

الدرس التاسع والثمانون

جَمْعُ الْمَذَكَّرِ السَّالِمِ وَجَمْعُ الْمُؤَنَّثِ السَّالِمِ

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ، وَالْقَانِتِينَ
وَالْقَانِتَاتِ ، وَالصَّادِقِينَ وَالصَّادِقَاتِ ، وَالصَّابِرِينَ وَالصَّابِرَاتِ ،
وَالخَاشِعِينَ وَالخَاشِعَاتِ ، وَالْمُتَّصِدِّقِينَ وَالْمُتَّصِدِّقَاتِ ، وَالصَّائِمِينَ
وَالصَّائِمَاتِ ، وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ ، وَالذَّاكِرِينَ اللَّهَ
كَثِيرًا وَالذَّاكِرَاتِ ، أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا .

نَهْضَةُ الْمَرْأَةِ

مِمَّا يَمَلَأُ الْقَلْبَ سُرُورًا مَا نَسَمَعُهُ عَنْ خُطُوتِ الرُّقِيِّ فِي نَهْضَةِ
السَّيِّدَاتِ الْمِضْرِيَّاتِ وَمِمَّا لَا شَكَّ فِيهِ أَنْفَا نَشَعْرُ بِتَخَلُّفِنَا عَنِ الْعَالَمِ
الْمُتَمَدِّنِ فِي الْحَضَارَاتِ الصَّنَاعِيَّةِ ، وَكَانَ سَبَبُ ذَلِكَ التَّخَلُّفِ
تَعَلُّقَنَا بِالزَّرَاعَةِ .

وَلَكِنِ الْآنَ قَدْ عَلِمَ شَبَابُ الْوَطَنِ بِفَضْلِ نَصَائِحِ رِجَالَاتِ
مِضْرٍ مِنْ بَاشَاوَاتِ وَبَكَاوَاتِ وَأَفَمْدِيَّاتِ أَنْ الصَّنَاعَاتِ فِيهَا كُلُّ
خَيْرٍ فَقَطَعُوا فِيهَا مَسَافَاتِ بَعِيدَاتِ ، وَالَّذِي يُضَاعِفُ الْفَرَحَ نُهُوضُ
فَتَيَاتِنَا وَقِيَامُهُنَّ بِمَصِيبِ كَبِيرٍ مِنَ الْخِدْمَاتِ الَّتِي تَشْهَدُ لَهَا بِأَنَّهَا
نَابِغَاتُ .

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 Renaissance of Woman

Among the things that fill the heart with joy is the news which we hear of the steps toward advancement in the renaissance 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 renaissance of young women and their undertaking a great share of the activities which testify that they are remarkable.

فَهَاكُمْ جَمْعِيَّةُ الْإِتِّحَادِ الدُّسَائِيَّ الَّتِي أُسِّسَتْ مَشْغَلًا لِتَعْلِيمِ
الْبَغَاتِ الْفَقِيرَاتِ مُخْتَلِفِ الصَّنَاعَاتِ كَمَا أُسِّسَتْ مُسْتَوْصَفًا لِإِعْلَاجِ
الْمُهَوِّزِينَ الْبَائِسِينَ وَالْمُعْوِزَاتِ الْبَائِسَاتِ .

وَقَابِلِ الْأَهْلُونَ هَذِهِ الْأَعْمَالَ بِابْتِسَامَاتِ الْإِنْشِرَاحِ ، فَلِلَّهِ
تِلْكَمُ الزَّعِيمَاتُ لَا فَرْقَ بَيْنَ الْمُسْلِمَاتِ مِنْهُنَّ وَالْمَسِيحِيَّاتِ فَانْفَا
بِحَمْدِ اللَّهِ قَدْ أَصْبَحْنَا لَا نَفْرُقُ بَيْنَ مُسْلِمِينَ وَمَسِيحِيَّينَ وَلَا بَيْنَ
زَيْنَبَاتٍ وَخَدِيجَاتٍ وَهَيْلَانَاتٍ ، بَلِ الْكُلُّ فِي نَظَرِنَا مِصْرِيُونَ
وَمِصْرِيَّاتُ ، وَطَنِيُونَ وَوَطَنِيَّاتُ ، مُتَعَلِّمُونَ وَمُتَعَلِّمَاتُ ، نَاهِضُونَ
وَنَاهِضَاتُ ، فَكُنْنَا مُتَّحِدُونَ وَمُتَّحِدَاتُ ، تَجْمَعُنَا الْمَحَبَّةُ وَإِنِ
اُخْتَلَفَتِ الدِّيَانَاتُ .

وَنَرْجُو أَنْ يُوفِّقَ اللَّهُ زَعِيمَاتِنَا إِلَى تَأْسِيسِ مَدْرَسَةٍ تَتَعَلَّمُ فِيهَا
شَابَاتُنَا كَيْفَ تَعْرِضُ الْبِضَائِعَ عَلَى الشَّارِينِ وَالشَّارِيَّاتِ حَتَّى يُمْكِنَ
اِسْتِخْدَامُهُنَّ فِي الْمَتَاجِرِ كَأَخَوَاتِهِنَّ الْأَجْنَبِيَّاتِ .

Grammar

1. The Sound Masculine Plural (جَمْعُ الْمَذَكَّرِ السَّالِمِ) is formed by adding *ون* to *المفرد* for *حالة الرفع* and *بن* for *حالة النصب* and *حالة الجر* and is used with the following classes of *اسماء* .

(1) Proper names (*إِسْمُ الْعَلَمِ*) of men (except those ending *ة*)

Exx. *عُثْمَانُونَ* Uthmans *مُحَمَّدُونَ* Muhammads

(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 Helens; but all are in our opinion, Egyptians (m. and f.), nationals (m. and f.) learned (m. and f.), renescent (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. عَمِيدُونَ (plural of diminutive of عَمِيد) Ubaidis
رُجُلُونَ (plural of diminutive of رَجُل) little men
عُمَيْرُونَ (plural of diminutive of عُمَيْر) Umairs
(3) اسْمُ الْفَاعِلِ and اسْمُ الْمَفْعُولِ whose feminines are formed by adding ة
Exx. عَارِفُونَ . عَارِفُونَ knowing مُتَّحِدُونَ . مُتَّحِدُونَ united
بَاحِثُونَ . بَاحِثُونَ investigating مَعْوِزُونَ . مَعْوِزُونَ needy

مُتَعَلِّمُونَ . مُتَعَلِّمٌ learned Muslims مُسْلِمُونَ . مُسْلِمٌ

مُغْتَنِبُونَ . مُغْتَنِبٌ prosperous

(4) اسْمُ الذَّنْبَةِ (See Lesson XLI.)

Exx. مِصْرِيُونَ . مِصْرِيٌّ Egyptians مَسِيحِيُونَ . مَسِيحِيٌّ Christians

أَمْرِيكِيُّونَ . أَمْرِيكِيٌّ Americans أَجْنَبِيُونَ . أَجْنَبِيٌّ foreigners

وَطَنِيُونَ . وَطَنِيٌّ nationals, patriots.

(5) فَعَالٌ on the measure of أَسْمَاءُ which denote intensity, trades and professions.

Exx. فَلَاحُونَ . فَلَاحٌ peasants طَمَّاعُونَ . طَمَّاعٌ avaricious

(6) اسْمُ التَّفْضِيلِ (See Lesson LVI.)

Exx. أَكْثَرُونَ . أَكْثَرٌ most أَقْوَى . أَقْوَى most powerful

(7) The following words also take the sound masc. plural.

أَرْضُونَ . أَرْضٌ earths بَنُونَ . ابْنٌ sons

عَالَمُونَ . عَالَمٌ worlds إِوَزُونَ . إِوَزٌ geese

أَهْلُونَ . أَهْلٌ peoples, families سِنُونَ . سَنَةٌ years

ذَوُونَ . ذُوٌ possessors (used only in مِضَافٍ).

If the singular of a masculine noun ends in ي or ي this letter is dropped in جَمْعُ الْمَذَكَّرِ السَّالِمِ .

If the preceding vowel is َ this َ remains, if not the vowel is made to agree with the following letter. cf. Lesson XXX. 1. (2).

مُصْطَفَوْنَ . مُصْطَفَى Mustafas إِلَى الْمَوْسَى . إِلَى مُوسَى to the Moseses

مُرَبِّونَ . مُرَبِّى educators مِنَ الْأَقْوَى . مِنَ الْأَقْوَى from the most powerful

2. The Sound Feminine Plural (جَمْعُ الْمَوْئَلَّاتِ السَّالِمِ) is formed by adding ات to المفرد (the ة when present being dropped) and is used with the following classes of أسماء .

(1) Proper names of women and such names of men as end in ة

Exx. زَيْنَبَات . زَيْنَبَات Zainabs طَلْحَات . طَلْحَة Talhas
(a man's name)
خَدِيجَات . خَدِيجَة Khadijas

(2) Any اسم ending in ة , including feminine adjectives the masculine gender of which takes

جَمْعُ الْمَذَكَّرِ السَّلَامِ

Exx. قَرِيَّات . قَرِيَّة villages زَعِيمَات . زَعِيمَة leaders
عَلَامَات . عَلَامَة very learned men مُتَعَلَّمَات . مُتَعَلَّمَة learned
جَاهِلَات . جَاهِلَة ignorant نَاهِضَات . نَاهِضَة renascent
مُعَوِّزَات . مُعَوِّزَة needy

(3) Feminine أَسْمَاءُ ending in ي and آء (ء changing to و)

except فَعْلَى fem. of فَعْلَان and فَعْلَاء fem. of أَفْعَل See Lesson XL.

Exx. فَضْلِيَّات . فَضْلِيَّات most excellent ones صَحْرَاوَات . صَحْرَاء deserts
ذِكْرِيَّات . ذِكْرِيَّات memories

(4) Other diminutives than those mentioned in 1. (2) above.

Exx. ذَرِيْمَات (plural of diminutive of دِرْهَم a small coin)
جَمِيْلَات (plural of diminutive of جَمَل a camel)

(5) The names of the Arabic letters.

Exx. أَلِفَات . أَلِف alifs مِيْمَات . مِيْم mims

(6) The names of the Arabic months.

Exx. مُحَرَّمَات . مُحَرَّم Muharrams رَمَضَانَات . رَمَضَانَ Ramadan's.

(7) المَصَادِر which are derived from the increased verb forms.

Exx. إِنْشَاءَات . إِنْشَاء compositions, enterprises إِيْرَادَات . إِيْرَاد incomes
إِمْتِيَاَزَات . إِمْتِيَاَز capitulations or privileges تَدْبِيْرَات . تَدْبِيْر arrangements

اصطلاحات . اصطلاح technical terms
ابتسامات . ابتسام smilings

(8) اسمُ المفعول and اسمُ الفاعل which though masculine are used in plural as substantives.

Exx. مشروعات . مشروعات schemes
كائنات . كائن entities

موجودات . موجود beings

(9) Words of foreign origin even when they denote men.

Exx. باشاوات . باشا pashas
تلغرافات . تلغراف telegrams

بكاوات . بك beys

(10) Certain masculine انماء which have no جمع التذكير and some feminine انماء which have no feminine termination.

Exx. حمامات . حمام baths
حيوانات . حيوان living things

جمادات . جماد inorganic things
اربعينات . أربعين forties, collections of Forty Traditions

N.B. (a) أسماء on the measure فعلة take فعلات in plural, unless the ع is weak.

Exx. صفحات . صفحة pages
روضات . روضة meadows

قصاصات . قصفة dishes
بيضات . بيضة eggs

(b) أسماء on the measure of فعلة , may leave ع on the plural or substitute ع for ع ; or substitute ع after ع and ع after ع

— unless the ع is weak.

Exx. بيعة . بيعة churches, Jewish synagogues
قطعات . قطعة or قطع pieces

ظلمات . ظلمة or ظلمات darknesses

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 (وفر V.) the finances of the country, we shall confine (قصر X.) 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 (ممول) 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 (m. and f.) or foreigners (m. and f.). And all will be thankful (m. and f.) and prosperous (m. and f.).

الدرس الرابعون

جمع التفسير

الإنجليز

للإنجليز مزايا عظيمة: وآراء صيحاء، وهمم عالية، ومعظمهم
حمر الوجوه، زرق العيون، ولهم عقول سليمة، في جُسوم قويمة.
ولذا استطاعوا أن يكونوا أمبراطورية ممتدة النواحي، مُسعة
الأطراف، ويمتازون عن دول كثيرة في علومهم وصنائعهم، فمنهم
الكتاب النبهاء، ومنهم رجال ملكت أقدانهم حبا لبلادهم.

وفيهم فتية نجباء، وشبان فضلاء، يحملون على كواهلهم
متاع الدولة، تشهد لهم صحائف أعمالهم، لا يهمهم أن يسافروا
في الصحاري والبراري أشهرا طوالا ومع ذلك يقال أن التجارة
الإنجليزية تتفهم في أسواق العالم، لأن أرباب المناجم والمصانع
عندهم لزموا أساليب الإنتاج القديمة الكثيرة الأكلاف.

وفيهم الرماة المجيدون والقضاة العادلون. أغنياؤهم يواسون
مرضاهم. وهم كغيرهم من الأمم فيهم البررة والفجرة، ولكن
الفجرة قليلون.

فالإنجليز تيجان الممالك: صبر في الشدائد، غفر للهفوات،
ضرب للأعداء. يسعون لتحقيق أمانهم بمواهبهم وذكرهم

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

وإنَّاهُمْ بِحَيْثُمْ كُلٌّ مِنْهُمْ الْآخِرَ . وَإِذَا أَحْتَلَوْا بِلَادًا أَنْشَبُوا فِيهَا
بِرَائَتِهِمْ فَلَا يَبْرَحُونَهَا . وَبِالْجُمْلَةِ فَأَلَا نَجْلِيزُ أُمَّةً عَرَفَتْ مَعْنَى
الْحَيَاةِ أَكْثَرَ مِنْ غَيْرِهَا . وَفَقَّ اللَّهُ رُؤَسَاءَ الْأَقْوَامِ الْأَفْاضِلِ ،
وَزُعمَاءَ الْأُمَمِ الْأَمَاجِدِ إِلَى مَا فِيهِ مَفَافِعُ الْجَمِيعِ ، وَخَاصَّةً
الْفُقَرَاءَ وَالْمَسَاكِينَ .

Grammar

The principal forms of the broken plural are given below along with examples of the singular forms used with each broken plural.

	Plural	Singular	Plural	Singular
1.	(أَفْعُلٌ) أَشْهُرٌ أَنْفُسٌ	شَهْرٌ نَفْسٌ	أَرْجُلٌ أَذْرَعٌ	رِجْلٌ ذِرَاعٌ
2.	(أَفْعَالٌ) آرَاءُ أَطْفَالٌ أَهْرَامٌ أَعْمَالٌ أَشْرَافٌ	رَأْيٌ طِفْلٌ هَرَمٌ عَمَلٌ شَرِيفٌ	أَقْوَامٌ أَرْوَاحٌ أَطْرَافٌ أَصْحَابٌ أَعْدَاءٌ	قَوْمٌ رُوحٌ طَرْفٌ صَاحِبٌ عَدُوٌّ
3.	(أَفْعَلَةٌ) أَفْئِدَةٌ أَرْغِفَةٌ أَعْمِدَةٌ	فِؤَادٌ رَغِيفٌ عَمُودٌ	أَبْنِيَةٌ أَمْكِنَةٌ أَوْدِيَةٌ	بِنَاءٌ مَكَانٌ وَادٍ
4.	(فِعْلَةٌ) فِئِيَّةٌ	فَتَى	إِخْوَةٌ	أَخٌ
5.	(فَعْلٌ) رَكِبٌ	رَاكِبٌ	وَقْدٌ	وَأْفَدٌ

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.

	Plural	Singular	Plural	Singular
6.	حَجَرٌ (فَعْلٌ)	حَجَرٌ حِجْرٌ	عَرَجٌ	أَعْرَجٌ عَرَجَاءُ
		دُورٌ		دَارٌ
7.	خَدَمٌ (فَعْلٌ)	خَادِمٌ	عَمَدٌ	عَمُودٌ
8.	كُتِبَ (فَعْلٌ)	كِتَابٌ	طُرُقٌ	طَرِيقٌ
	رُسُلٌ	رَسُولٌ	مُدُنٌ	مَدِينَةٌ
	صَبْرٌ	صَبُورٌ	غُفْرٌ	غُفُورٌ
9.	صُورٌ (فَعْلٌ)	صُورَةٌ	أُمَّمٌ	أُمَّةٌ
	أُخْرٌ	أُخْرَى	دُولٌ	دَوْلَةٌ
10.	هَمَمٌ (فَعْلٌ)	هَمَّةٌ	سَيْرٌ	سَيْرَةٌ
	قَطَعٌ	قِطْعَةٌ	خَيْمٌ	خَيْمَةٌ
11.	رَمَاةٌ (فَعْلَةٌ)	رَامٌ	قَضَاةٌ	قَاضٍ
12.	بَرَّرَةٌ (فَعْلَةٌ)	بَارٌّ	خَجْرَةٌ	فَاجِرٌ
	بَاعَةٌ	بَائِعٌ	حَفْدَةٌ	حَفِيدٌ

	Plural	Singular	Plural	Singular
13.	مَرَضَى (فَعْلَى)	مَرِيضٌ	مَوْتَى	مَيِّتٌ
	أَجْرَى	أَجِيرٌ		
14.	ذِكْرَةٌ (فِعْلَةٌ)	ذَكَرٌ	زَوْجَةٌ	زَوْجٌ
15.	ضُرِبٌ (فِعْلٌ)	صَارِبٌ	حَكَمٌ	حَاكِمٌ
16.	كُتِبَ (فُعَالٌ)	كَاتِبٌ	خُدَامٌ	خَادِمٌ
	نُظِرَ	نَاظِرٌ		
17.	كِلَابٌ (فِعَالٌ)	كَلْبٌ	رِيَاحٌ	رِيحٌ
	رَجَالٌ	رَجُلٌ	بِلَادٌ	بَلَدٌ
	طَوَالٌ	طَوِيلٌ	إِنَاتٌ	أُنثَى
	رِقَاعٌ	رُقْعَةٌ	صِحَاحٌ	صَحِيحٌ
18.	عُلُومٌ (فُعُولٌ)	عِلْمٌ	وُجُوهُ	وَجْهٌ
	مُلُوكٌ	مَلِكٌ	قُبُورٌ	قَبْرٌ
	شُهُودٌ	شَاهِدٌ	عُيُونٌ	عَيْنٌ
19.	تَيْجَانٌ (فِعَالَانٌ)	تَاجٌ	إِخْوَانٌ	أَخٌ
	دِيدَانٌ	دُودٌ	غُلَامَانٌ	غُلَامٌ
	صَبِيَّانٌ	صَبِيٌّ	حَيَاطَانٌ	حَايِطٌ
20.	بُلْدَانٌ (فِعَالَانٌ)	بَلَدٌ	شُبَّانٌ	شَابٌ
	شُجْعَانٌ	شُجَاعٌ	مُعَمِّانٌ	أَعْمَى
	قُمُصَانٌ	قَمِيصٌ		
21.	نُبَهَاءٌ (فُعَلَاءٌ)	نَبِيهَةٌ	نُجَبَاءٌ	نَجِيبٌ

	Plural	Singular	Plural	Singular
	رُؤَسَاءُ	رَئِيسٌ	زَعَمَاءُ	زَعِيمٌ
	قَدَمَاءُ	قَدِيمٌ	فَضَلَاءُ	فَاضِلٌ
	خَلَفَاءُ	خَلِيفَةٌ		
22.	أَغْنِيَاءُ (أَفْعِلَاءُ)	غَنِيٌّ	أَنْبِيَاءُ	نَبِيٌّ
	أَطِبَاءُ	طَبِيبٌ		
23.	كُؤَاهِلُ (فَوَاعِلُ)	كَاهِلٌ	جَوَامِعُ	جَامِعٌ
	حَوَادِثُ	حَادِثَةٌ	نَوَاحٍ	نَاحِيَةٌ
24.	صَنَائِعُ (فَعَائِلُ)	صِنَاعَةٌ	صَحَائِفُ	صَحِيفَةٌ
	شَدَائِدُ	شِدَّةٌ	عَجَائِبُ	عَجِيبَةٌ
	عَجَائِزُ	عَجُوزٌ	صَمَائِرُ	صَمِيرٌ
25.	عَذَارٍ (فَعَالٍ) الْفَعَالِي	عَذْرَاءٌ	صَحَارٍ	صَحْرَاءٌ
	فَتَاوٍ	فَتْوَى	لِيَالٍ	لَيْلٌ
26.	عَذَارَى (فَعَالَى)	عَذْرَاءٌ	حَبَالَى	حُبْلَى
	فَتَاوَى	فَتْوَى	حَزَانَى	حَزِينٌ
	كَسَالَى	كَسْلَانٌ	مَزَايَا	مَزِيَةٌ
	زَوَايَا	زَاوِيَةٌ		
27.	بِرَارِيٍّ (فَعَالِيٍّ)	بِرِيَّةٌ	أَمَانِيٍّ	مُنِيَّةٌ
28.	بِرَانُ (فَعَالِلُ)	بِرِينٌ	كُؤَاكِبُ	كُؤُكَبٌ
	قِنَاطِرُ (مَفَاعِلُ)	قَنْطَرَةٌ	مَوَاهِبُ	مَوْهَبَةٌ
	مَتَاعِبُ	مَتَعِبَةٌ	مَمَالِكُ	مَمْلَكَةٌ
	مَتَاعِفُ	مَتَفَعَةٌ	مَعَابِدُ	مَعْبَدٌ

	Plural	Singular	Plural	Singular
29.	أَبَارِيقُ (فَعَالِيلُ)	إِبْرِيقٌ	سَلَابِينُ	سَاطَانٌ
	صِنَادِيقُ (مَفَاعِيلُ)	صُنْدُوقٌ	مَجَانِينُ	مَجْمُونٌ
	مَسَاكِينُ (فَعَالِلَةُ)	مَسْكِينٌ	مَفَاتِيحُ	مِفْتَاحٌ
	فِرَاعِيفَةُ	فِرْعَوْنٌ	تَلَامِيذَةٌ	تَلْمِيذٌ
	أَسَاقِفَةُ	أُسْقُفٌ	فَلَاسِفَةٌ	فَيْلَسُوفٌ
30.	أَفَاضِلُ (أَفَاعِيلُ)	أَفْضَلٌ	أَرَامِلُ	أَرْمَلَةٌ
31.	قَوَامِيسُ (فَوَاعِيلُ)	قَامُوسٌ	دَوَالِيبُ	دَوْلَابٌ
32.	أَسَاطِينُ (أَفَاعِيلُ)	أَسْبُوعٌ	أَقَالِيمُ	إِقْلِيمٌ
33.	تَفَاسِيرُ (تَفَاعِيلُ)	تَفْسِيرٌ	تَمَائِلُ	تِمْنَالٌ

Towards Composition

In Egypt there are many pyramids, of which the most famous is the pyramid of Khufu (خوفو), 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 (قدأ VIII.) in matters of this world and the next.

Notes and Vocabulary

الدرس الحادي والأربعون

إِسْمُ النِّسْبَةِ

وِزَارَةُ الْمَعَارِفِ الْعُمُومِيَّةِ

مِنْ أَمٍّ مَا يُشْغَلُ وِزَارَةُ الْمَعَارِفِ الْعُمُومِيَّةِ الْمِصْرِيَّةِ إِصْلَاحُ
التَّعْلِيمِ الْأَوَّلِيِّ، وَإِنْ شَدَّتْ فَقُلْ: الْإِزَامِي. لِذَا عَاهَدَتِ الْوِزَارَةُ
الشَّعْبِيَّةُ إِلَى كِبَارِ مُفْتَشِي الْمَدَارِسِ الْإِزَامِيَّةِ أَنْ يَتَبَيَّنُوا نَتَاجِجَ
التَّعْلِيمِ فِي هَذِهِ الْمَدَارِسِ. فَبَعْدَ الْبَحْثِ التَّمْهِيدِيِّ وَالْخِتَامِيِّ اقْتَرَحَ
أَكْثَرُهُمْ تَغْيِيرَ النُّظَامِ النَّصْفِيِّ وَالرُّجُوعَ إِلَى النُّظَامِ الْيَوْمِيِّ.
وَلَمْ تَقْتَصِرِ الْوِزَارَةُ الْقَوْمِيَّةُ عَلَى هَذَا، بَلْ أَمْتَدَّ إِصْلَاحُهَا إِلَى
جَمِيعِ أَنْوَاعِ التَّعْلِيمِ مِنْ أُبْتِدَائِيِّ وَعَالٍ بِكُلِّ ضَرْوَبِهِ مِنْ طِبِّيٍّ
وَهَنْدَسِيِّ وَحَرْبِيِّ وَصِنَاعِيِّ وَتِجَارِيٍّ وَدِينِيٍّ وَقَانُونِيِّ.

وَفِي مَدَارِسِ الْبَنَاتِ رَاعَتِ الْوِزَارَةُ كُلَّ مَا يَهْمُ الْفَتَاةَ الْمِصْرِيَّةَ
مِنْ التَّدَابِيرِ الْمَسْنُونِيَّةِ وَالنُّظُمِ الْعَائِلِيَّةِ وَالتَّرْبِيَّةِ الْبَدَنِيَّةِ وَالْخَلْقِيَّةِ.
وَمِنْ الْمُنْحَقِّ أَنَّ هَذِهِ النُّظُمَ وَخَاصَّةً فِي الْمَدَارِسِ الْإِزَامِيَّةِ مِنْ
جَعَلِ التَّعْلِيمِ فِيهَا لَيْسَ نِصْفِيًّا بَلْ يَوْمِيًّا سَيَعُودُ عَلَى الْأُمَّةِ بِالْخَيْرِ
وَالْفَلَاحِ فِي مَدْنِيَّهَا وَقُرَاهَا.

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

إِسْمِ النَّسْبَةِ By suffixing يّ called ياء النسبة to an إِسْمٌ a noun or adjective of relation is formed.

Exx.	مِصْرِيّ	an Egyptian	from	مِصر	Egypt
	بَدَنِيّ	physical	from	بَدَن	a body
	عِلْمِيّ	scientific	from	عِلْم	science

1. When the إِسْمٌ has the feminine ending ة this is dropped before the suffix is added.

Exx.	تِجَارِيّ	commercial	from	تِجَارَة	commerce
	هِنْدَسِيّ	geometrical or of engineering	from	هِنْدَسَة	geometry engineering
	صِنَاعِيّ	technical	from	صِنَاعَة	art or craft

2. The يّ is generally added to the singular of the root.

Exx.	فَرَضِيّ	ritualistic	from	فَرَائِضَ	religious rites
	حَرَمِيّ	belonging to the two sacred cities, Mecca and al-Madina	from	الْحَرَمَانِ	
	مُسْلِمِيّ	belonging to Muslims	from	مُسْلِمُونَ	

(1) However a noun not plural nor dual but having the endings of regular duals and masculine plurals retains this form.

Exx.	حَمْدَانِيّ	a Hamdanite	from	حَمْدَان
	زَيْتُونِيّ	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

الْأَنْصَارِيّ a descendant of one of
الْأَنْصَارَ The helpers of Muhammad at al-Madina

In modern Arabic ياء النسبة is added to many broken plurals in spite of the rule given above.

Exx.	قِصَصِيّ	epic	from	قِصَص	stories
	كِنَائِسِيّ	ecclesiastical	from	كِنَائِس	churches

3. An إسم ending in آ changes the ء into و before adding ي .
If the ء represents an original weak letter such a change is optional.

حَمْرَاوِيّ	red-like	from	حَمْرَاءَ	of أَحْمَرُ red
عَذْرَاوِيّ	virginal	from	عَذْرَاءَ	a virgin
سَمَاوِيّ سَمَائِيّ	heavenly	from	سَمَاءَ	heaven
شِتْوِيّ	wintery	from	شِتَاءَ	winter (This form drops the ا)
اِبْتِدَائِيّ	primary	from	اِبْتِدَاءَ	a beginning

4. In أسماء of three or four letters ending either in ي or ي this weak letter is generally changed into و before the ي is added.

مَعْنَوِيّ	abstract	from	مَعْنَى	meaning
ثَانَوِيّ	secondary	from	ثَانٍ (ثَانِي)	second
نَبَوِيّ	prophetic	from	نَبِيّ	a prophet

If such a noun ends in ا , this is usually retained before the و is added.

دُنْيَوِيّ . دُنْيَاوِيّ	worldly	from	دُنْيَا	world
مِنْشَاوِيّ	One from or related to the city of		الْمِنْشَا	al-Minya
طَنْطَاوِيّ	One from or related to the city of		طَنْطَا	Tanta

When final weak letters occur after the fourth letter of a word they are usually dropped before the ي is added.

أُورُوبِيّ	European	from	أُورُوبَا	Europe
فَرَنْسَاوِيّ or فَرَنْسِيّ	French	from	فَرَنْسَا	France

5. The biliterals such as **أَب . أَخ . دَم . لُغَة** take **و** before the **ي** is added.

Exx. **لُغَوِيّ** linguistic from **لُغَة** a language
بَنَوِيّ filial, from **إِبْن** a son

6. The feminine form of nouns with **ياء النسب** are often used as abstract nouns.

Exx. **المسيحية** Christianity **انسانية** humanity
خصوصية particularity

Cf. the abstract nouns **كهنوت** "kingdom," **ملكوت** "humanity," **ناسوت** "priesthood" etc. which are masculine. The ending **وت** is from the Hebrew or Aramaic.

The feminine form is sometimes used as the plural or collective of the singular.

Exx. **الخارجية** the Kharijites **الصوفية** the Mystics

Towards Composition

Among the most ancient things which history teaches us regarding the European nations is that which Homer (**هوميروس**), 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

الدرس الثاني والأربعون

المرفوعات

المبتدأ والخبر والفاعل ونائب الفاعل

الوطن والأجانب

الوطن قطعة من الأرض يسكنها شعب . الوطن هو ما تظلك
سماؤه وبرويك ماؤه . الوطن محبته تدفعك . محبة الوطن إيمان .
حب البلاد - الإخلاص فيه دين . وهذا قول حق .

أين الوطنيون فعلى من خدمة الوطن إذا لم يخدمه بغوه .
فعلينا أن نخدم بلادنا ونسعى في استخلاص حقا .

وتفرض الضرائب على الأجانب كما فرضت علينا . ونحاسب
الأجنبي على مخالفة القانون كما نحاسب نحن أيضا . وإنا نحمد
الله فقد وجدت حركة مباركة في بعض الصحف الأجنبية
فإنها تكلمت في مسألة الضرائب التي تريد الحكومة المصرية
فرضها على المصريين والأجانب على السواء ومعدور كل من
ينتقد الأجانب إذا لم يسلموا بهذا .

وقالت إحدى الجرائد الأجنبية إن الدول غير قادرة على الاعتراض
على الحكومة المصرية في فرض ضرائب تسري على الأجانب كما
تسري 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

أسباب الإقتصاد ، وأن ما يُراد فرضه من الضرائب المُشار إليها مقصود به الإنفاق في مصالح الدولة وليس في أسباب الترف.

Grammar

1. The different signs indicating حالة الرفع have been given in Lessons III., XI. and XV. They may be summarized as follows.

أمثلة. Examples. العلامات. The signs.

(1) المفرد المذكر والمؤنث	معرب بالحركات	دَخَلَ المَعْلَمُ والمُعَلِّمَةُ
(2) جمع التفسير	(الضمة) -	والطَلِيبَةُ
(3) الجمع المؤنث السالم		والطَالِبَاتُ
(4) المثني	معرب بالحروف	خَرَجَ
المذكر والمؤنث	- أَنْ	الْحَادِمَانِ وَالْحَادِمَتَانِ
(5) الجمع المذكر السالم	- وَنَ	وَالطَّبَّائِحُونَ
(6) الأسماء الخمسة	(الواو) وَ	رَجَعَ أَبُوكَ وَأَخُوكَ

The conditions under which an اسم takes حالة الرفع are when it is (I.) نَائِبُ الفَاعِلِ (IV.) فَاعِلُ الفِعْلِ (III.) خَيْرُ المَبْتَدَأِ (II.) المَبْتَدَأِ (I.) (Lesson XXXIV.) and (VI.) خَيْرُ إِنِّ (Lesson XLIII.) (V.)

2. (I.) المَبْتَدَأِ and (II.) الخَيْرِ as seen in Lesson I. together form a جُمْلَةٌ اِسْمِيَّةٌ. المَبْتَدَأِ is with few exceptions definite and الحَيْرُ which agrees with المَبْتَدَأِ in number, and in gender, is usually indefinite.

Exx. الحق واضح. الأولاد مجتهدون. المعلمان مجتهدان. الأعلام طويلة. المعلمات مجتهدات. المعلمة مجتهدة.

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 **الصَّفُّ قِسْمَانِ** "The class is in two sections," is an exception to this rule.

(1) If **الخَبَرُ** is definite the pronouns **هُنَّ . هُمْ . هِيَ . هُوَ** are usually inserted for clearness.

Exx. **أَنَا هُوَ الطَّرِيقُ وَالْحَقُّ وَالْحَيَاةُ** I am the Way, the Truth and the Life.

هَذَانِ هُمَا الْكِتَابَانِ . These are the two books.

هَذِهِ هِيَ الْكُتُبُ الْمَطْلُوبَةُ . These are the books desired.

هَؤُلَاءِ هُمْ الْوُزَرَاءُ . These are the ministers.

(2) The natural order of **الخَبَرُ** and **المُبْتَدَأُ** is of necessity (**وَجُوبًا**) changed, **المُبْتَدَأُ** being **مُؤَخَّرٌ** and **الخَبَرُ** being **مُقَدَّمٌ**

(a) When **المُبْتَدَأُ** is indefinite and **الخَبَرُ** is a prepositional phrase.

Exx. **عِنْدِي قَلَمٌ** I have a pencil.

فِي الْبَيْتِ لِصٌّ . A thief is in the house.

Most grammarians reckon **الخَبَرُ** in these sentences to be understood as some such word as **كَانَ** or **مَوْجُودٌ** and the prepositional phrase is said to be **مُتَعَلِّقٌ بِالْخَبَرِ** (attached to the predicate).

(b) When a pronoun referring to **الخَبَرُ** is suffixed to **الاسم**

Ex. **فِي الدَّارِ صَاحِبُهَا** In the house is its owner.

(c) When **المُبْتَدَأُ** is restricted by **إِنَّمَا** or **إِلَّا**

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ } The Messenger has only to deliver his message.
إِنَّمَا عَلَى الرَّسُولِ الْبَلَاغُ }

مَا هَادٍ إِلَّا اللَّهُ Only Allah is a Guide.

إِنَّمَا الْغَافِرُ اللَّهُ Only Allah is the Forgiver.

(d) When **أَيْنَ** is an interrogative pronoun, as **مَاذَا . أَيْنَ . مَنْ**

Exx. **أَيْنَ الْوَطَنِيُّونَ** Where are the patriots?

مَا هَذِهِ الْحَرَكَةُ What is this movement?

كَيْفَ مُحَمَّدٌ How is Muhammad?

مَنْ أَنْتَ Who are you?

(3) Oftentimes in the place of **الْخَبَرُ** there is a sentence either **جُمْلَةٌ اسْمِيَّةٌ** or **جُمْلَةٌ فِعْلِيَّةٌ** or as seen below in (c) (**شِبْهَ جُمْلَةٍ**) a prepositional phrase.

Kind of **الْخَبَرُ** **الْمُبْتَدَأُ**

(a)	} جُمْلَةٌ اسْمِيَّةٌ	الْإِخْلَاصُ فِيهِ دِينٌ	حُبُّ الْوَطَنِ	In the matter of love of country sincerity is a religion.
		مُحِبَّتُهُ تَنْفَعُكَ	الْوَطَنُ	The Fatherland - love of it - benefits you.
(b)	} جُمْلَةٌ فِعْلِيَّةٌ	يُصَلِّي	الرَّجُلُ	The man prays.
		يُحِبُّهُ الْكُلُّ	الْوَطَنُ	The Fatherland all love it.
(c)	شِبْهَ جُمْلَةٍ	لِيَأْتِ	صَدِيقِي	My friend, let him come.
		الْوَطَنُ لِلْوَطَنِيِّينَ		The Fatherland is for the nationals.

3. (III.) **الْفَاعِلُ** (the Doer or the Agent) as seen in Lesson III., is the subject of the verb in **جُمْلَةٌ فِعْلِيَّةٌ**. The verb to which **الْفَاعِلُ** refers must be active (**تَامٌ**) and complete (**بِنَيْ لِلْمَعْلُومِ**) that is not like **كَانَ** etc. which take an **اسْمٌ** and a **خَبَرٌ** (see Lesson XXXIV.).

(1) **الْفَاعِلُ** may be a noun, or a pronoun. Thus in such a sentence as **سَلَّمُوا بِهَذَا** "They consented to this," the **و** is **الْفَاعِلُ** while in **سَلَّمَ الْأَجَانِبُ بِهَذَا** "The foreigners consented to this," the noun **الْأَجَانِبُ** is **الْفَاعِلُ**. Where **الْفَاعِلُ** 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.

Exx. **خَرَجَ الْوَلَدَانِ وَلَعِبَا - خَرَجَ الْأَوْلَادُ وَلَعِبُوا.** The boys went out and (they) played (D. and P.).
دَخَلَتِ الْبَنَاتُ وَجَلَسْنَ - دَخَلَتِ الْبَنَاتُ وَجَلَسْنَ. The girls entered and sat down (D. and P.).
أَحَبَّ الْمِصْرِيِّينَ فَأَحَبُّهُ. He loved the Egyptians and they loved him.

- (2) If **الْفَاعِلُ** is feminine, the verb must be feminine as **جَاءَتْ** **الْبَيْتُ** (see Lesson III.) except (a) where something separates it from its **فَاعِلٍ** as **جَاءَتْ الْيَوْمَ الْبَيْتُ** or **جاء** "The girl came today."
 (b) where **الْفَاعِلُ** is not a real feminine, as **طَلَعَتِ الشَّمْسُ** or **طَلَعَ** "The sun rose."
 (c) where **الْفَاعِلُ** is a broken plural as **قَالَ** or **قَالَتِ الْمَلَائِكَةُ** "The angels said."

(IV.) **نَائِبُ الْفَاعِلِ** (Deputy of the Agent) is the subject of a passive verb (**مَبْنِي لِلسَّمْعِ الْهَوْلِ**).

- (1) The passive is used when the agent of **الْفِعْلِ** 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 **الْفَاعِلُ**. Therefore such an English sentence as "The boy was struck by the man," must be rendered actively in Arabic, **ضَرَبَ الرَّجُلُ الْوَلَدَ**. To say **ضُرِبَ الْوَلَدُ بِالرَّجُلِ** would mean that the man as an instrument was thrown at the boy by some unknown person. (See p. 103).
 (2) **نَائِبُ الْفَاعِلِ** is exactly like **الْفَاعِلِ** in its relation to its **فِعْلٍ** in number and gender.
 (3) If a verb has more than one object, when it becomes **مَبْنِي لِلسَّمْعِ الْهَوْلِ** the first of the two objects becomes **نَائِبُ الْفَاعِلِ** the other remaining in **حَالَةُ النِّصْبِ** as object.

Exx. **أَعْطَيْتُ السَّائِلَ دِرْهَمًا** "I gave the beggar a dirham," becomes
عَلَّمَهُ الْمَعْلَمُ عِلْمَ الْحِسَابِ "The teacher taught him the science of accounting," becomes **عَلَّمَ عِلْمَ الْحِسَابِ**.

- (4) Verbs which are made transitive by the use of a preposition when **مَبْنِي الْمَجْهُولِ** seem to have as **نَائِبِ الْفَاعِلِ** a noun that was originally a cognate object (**مَفْعُولِ مُطْلَقٍ** 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).

ضَحِكْتَ (ضَحِكْتُمْ - ضَحِكُوا) عَلَيْهِ (عَلَيْهَا - عَلَيْكُمْ - عَلَيَّ)

Passive. He, she, you (were) I was laughed at.

ضَحِكْتُ (ضَحِكْتُ) عَلَيْهِ (عَلَيْهَا - عَلَيْكُمْ - عَلَيَّ)

اسْمِ الْمَفْعُولِ of such verbs also is invariable for the same reason.

The laughed - at one (ones). **الْمَضْحُوكُ عَلَيْهِ - عَلَيْهَا - عَلَيْهِمْ**

The referred - to one (ones). **الْمَشَارُ إِلَى - إِلَيْهَا - إِلَيْهِمْ**

Towards Composition

The Evils of the Present Crisis

The present crisis (**أزمة**) 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 (**ولاة**) 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 (يخشى is feared) the bankruptcy of many merchants who are depended (معول) on for (في) 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.

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.

Notes and Vocabulary

الدرس الثالث والأربعون

المرافعات - أن وأخواتها

هَرَبُ قَاتِلَيْنِ

تَلَقَّتْ حَكْمَدَارِيَّةُ الْقَاهِرَةَ مِنْ إِحْدَى الْمُدِيرِيَّاتِ ، نَبَأً بِأَنَّ
جَرِيمَةَ قَتْلِ حَصَلَتْ فِي إِحْدَى قُرَى الْمُدِيرِيَّةِ ، وَأَنَّ الْبُولِيْسَ أَشْتَبَهَ
فِي اثْنَيْنِ مِنَ الْقَرَوِيِّينَ ، وَلَكِنَّهُمَا هَرَبَا وَذَهَبَا إِلَى الْقَاهِرَةِ
كَأَنَّهُمَا لَمْ يَعْمَلَا شَيْئًا .

وَلَيْتَ الْأَمْرَ اقْتَصَرَ عَلَى ذَلِكَ بَلْ إِنَّ هَذَيْنِ الْمَجْرِمَيْنِ سَرَقَا
وَقَتَّ هَرَبَهُمَا مَصُوعَاتٍ وَأَشْيَاءَ أُخْرَى تَقْدَرُ بِقِيَمَةٍ كَبِيرَةٍ .

وَلَا جِدَالَ فِي أَنَّ الْحَكْمَدَارِيَّةَ ائْتَمَّتْ بِالْأَمْرِ لِإِنَّهَا مُكَلَّفَةٌ
بِالْحِفْظِ وَالْأَمْنِ ، وَفَتَّشَتْ بَعْضَ الْمَنَازِلِ ، وَقَبِضَتْ عَلَى الْمَتَّهِمَيْنِ ،
وَعِنْدَمَا سُئِلَا قَالَ أَحَدُهُمَا إِنِّي هُنَا مُنْذُ شَهْرَيْنِ ، وَقَالَ الْآخَرُ أَلَا
إِنِّي أَقَمْتُ هُنَا مُدَّةَ عَامَيْنِ .

وَلَكِنَّ التَّحْقِيقَ أَظْهَرَ كَذِبَهُمَا فَإِنَّهُ لَا فَاعِلَ شَرٍّ يَنْجُو ، وَلَا
ظَالِمًا بَرِيئًا يَنْجَحُ ، وَلَا كَرِيماً فَعَلَهُ يَهْلِكُ .

وَلَا شَكَّ فِي أَنَّ الْحُكُومَةَ قَامَتْ بِوَأَجِبِهَا وَلَعَلَّ فِي ذَلِكَ عِبْرَةٌ .

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.) **إِنَّ** and **أَنَّ** and their sisters are called the particles that resemble verbs **الْحُرُوفُ الْمَشْبَهَةُ بِالْأَفْعَالِ**. They are like verbs in having at least three letters, and having **ـ** on the final letter and in governing a subject and an object. Their government, however, is just the opposite of **كَانَ** and its sisters, which when introduced to a **مُبْتَدَأٌ** and **خَبَرٌ** sentence **تَرْفَعُ الْإِسْمَ وَتَنْصِبُ الْخَبَرَ** whereas **إِنَّ** and its sisters when so used **تَنْصِبُ الْإِسْمَ وَتَرْفَعُ الْخَبَرَ**
2. The words of this group are as follows :

<u>Words</u>	<u>Use</u>	<u>Examples</u>
(1) إِنَّ ، أَنَّ	لِلتَّوَكُّيدِ -	إِنَّ اللَّهَ لَسَمِيعٌ بَصِيرٌ
For assurance.		Verily Allah is a Hearer, a Seeing One.
(2) كَأَنَّ	لِلتَّشْبِيهِ -	كَأَنَّهُمَا صَالِحَانِ
For resemblance and doubt.		As though they two were good.
(3) لَكِنَّ	لِلإِسْتِدْرَاكِ -	لَكِنَّ التَّحْقِيقَ وَاضِحٌ
For correcting a previous statement.		But the inquiry is clear.
(4) لَيْتَ	لِلتَّمَنِّيِّ -	لَيْتَ الْأَمْرَ مُقْتَصِرًا عَلَى هَذَا
For a wish		Would that the matter were confined to this.
(5) لَعَلَّ	لِلتَّرَجِّيِّ -	لَعَلَّ فِي ذَلِكَ عِبْرَةٌ
For expectation.		Perhaps in that there is a warning.
(6) لَا	النَّافِيَةِ لِلْجِنْسِ -	لَا جِدَالَ فِي ذَلِكَ
For negation of species.		There is no disputing that.

The particle **لَ** as in (1) is some times added to **الْخَبَرَ** for certainty.

3. **أَنَّ** "that"—introduces a sentence which takes the place of a **مَصْدَرٌ** .

Exx. (1) As **يَسُرُّنِي أَنَّكَ نَاجِحٌ فَاعِلٍ** "That you are successful pleases me."

(2) As **أُشِيرَ أَنَّهُ حَضَرَ أَمْسَ . نَائِبُ فَاعِلٍ** "It was reported that he came yesterday".

(3) As **سَمِعْتُ أَنَّكَ مُجْتَهِدٌ . مَفْعُولٌ بِهِ** "I heard that you were diligent."

(4) Following a preposition; **أَعْطَيْتُهُ لِأَنَّهُ مُسْتَحِقٌّ** "I gave to him because he was worthy."

(5) After impersonal expressions such as **لَا شَكَّ أَنَّ** "There is no doubt that," **لَا جِدَالَ أَنَّ** "It is well known that," **مِنَ الْمَعْلُومِ أَنَّ** "It is possible that," **مِنَ الْمُحْتَمَلِ أَنَّ** "It is possible that," and **بِمَا أَنَّ** "Seeing that."

Ex. **لَا شَكَّ أَنَّ الْمَلِكَ مَحْبُوبٌ** There is no doubt that the king is loved.

(6) After a conjunction which follows a **مَصْدَرٌ** and is therefore used as in (1), (2), and (3), etc. **يَسُرُّنِي نَجَاحُكَ وَأَنَّكَ مُتَوَاضِعٌ** "Your success and your being humble please me."

4. **إِنَّ** is used (1) with the meaning of, "verily" at the beginning of a sentence. **إِنَّ الطَّيِّبَ مَاهِرٌ** "Verily the doctor is clever."

(2) After the verb **قَالَ** in which case it is used to introduce what in English would be either direct or indirect speech.

قَالَ إِنَّهُ مُسْتَعِدٌّ He said that he (was) ready.

قَالَ إِنِّي مُسْتَعِدٌّ He said, "Verily I am ready."

The actual words of a speaker are often given without the particle

أَنَّ as **قَالُوا نُؤْمِنُ بِاللَّهِ إِنَّ** "They said, 'We believe in Allah'."

(which is not to be confused with **أَنَّ** of the **النَّوَاصِبِ** which take

الْمُضَارِعِ الْمَنْصُوبِ) is sometimes used to introduce direct quotations.

Ex. **أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ** I witness "There is no god but Allah."

- (3) After **أَلَا** "Is it not?" as **أَلَا إِنَّهُ ذَاهِبٌ** "Is it not that he is going?"
- (4) Where the sentence which it introduces is more or less independent.
- (a) **سَمِعْتُ الْخُطْبَةَ إِنَّهَا مُفِيدَةٌ** "I heard the lecture; it was interesting."
- (b) **زَارَنِي وَإِنَّهُ مِسْكِينٌ** "He visited me, while he was poor."

This is a **حَال** clause (see Lesson XLVII).

5. There are circumstances under which either **إِنَّ** or **أَنَّ** may be used.

The principal ones are:

- (1) After **إِذَا** "behold," as
خَرَجَ وَإِذَا إِنَّ الْبُولِيْسَ وَأَقِفَ هُنَاكَ "He went out and behold the police were standing there."
- (2) After **ف** which answers a condition, as
مَنْ يَجْتَهِدْ فَأِنَّهُ يَنْجَحُ "Whoever is diligent, verily he succeeds."

6. **إِنَّ** or **أَنَّ** may be separated from their **إِسْم** by a prepositional phrase, as

إِنَّ عِنْدِي مَالًا "Verily I have wealth."

أَسْمَعُ أَنَّ فِي الْبَيْتِ لُصُوصًا "I hear there are thieves in the house."

7. Sometimes it is more convenient to attach the pronoun **ه** to **أَنَّ** rather than disarrange the order of the sentence following, as

أَخْبَرَنَا أَنَّهُ لَمَّا جَاءَ الرَّعِيمُ هَتَفُوا لَهُ "He informed us that when the leader came they shouted for him."

This **ه** is called **ضَمِيرُ الشَّأْنِ** "the pronoun of the matter" and is practically the equivalent of a comma, although syntactically it is **الْخَبَرُ** of **إِنَّ** the whole sentence following being in the place of **الْخَبَرُ**.

8. If **مَا** is attached to **إِنَّ** or any of the sisters of **إِنَّ** it nullifies their governing power (except in the case of **لَيْتَ**) but adds a restricting sense. This **مَا** is called the restrictive **مَا** (**مَا الْكَافَّةُ**).

إِنَّمَا زَيْدٌ قَائِمٌ Zaid is only standing.

إِنَّمَا قَائِمٌ زَيْدٌ Only Zaid is standing.

9. **لَا - النَّافِيَةُ لِلْجِنْسِ** (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 تنوين and receives — because it is **إِنَّمَا لَأَخْوَاتٍ** إنَّ

Exx. **لَا سَبِيلَ لِلْأَنْصَارِ** There is no way for victory.

لَا رَادِعَ لَهُمْ There is no restraint for them.

لَا بُدَّ مِنْ ذَلِكَ There is doubt of (escape from) that.

- (2) If combined with other nouns the ordinary rules obtain.

Exx. **لَا سَافِكًا دِمَاءً يَنْجُو** No shedder of blood escapes.

لَا ظَالِمًا بَرِيئًا يَنْجَحُ No oppressor of the innocent succeeds.

لَا كَرِيمًا فَعِلُهُ يَهْلِكُ No man of generous deed perishes.

Note also **لَا فَاعِلَ شَرٍّ يَنْجُو** where the word governed is مضاف. If the لا is repeated there are many possibilities. **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** and **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**.

Towards Composition

It is said that the Wahhabites (plu of. الوهابي) 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 (اشمأز) 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 عدل) 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 (III. سار) by fears of the big irrigation (الري) 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 (VIII. نقد) such a scheme is just in his judgment. And doubtless the rights of Egypt in this matter are respected.

Notes and Vocabulary

الدرس الرابع والاربعون

المنصوباتُ

الغلامُ والشعْبُ

رَزَقَ أَحَدُ الْأَغْنِيَاءِ وَلَدًا فَمَرَّ بِهِ عَلَى التَّجَارَةِ وَكَانَ الْوَلَدُ ذَكِيًّا فَفَهُمُ كُلُّ مَا يَلْزَمُ التَّاجِرَ بِسُرْعَةٍ . فَجَهَّزَهُ أَبُوهُ تَجْهِيزًا لَائِقًا بِهِ ، تَدْرِيًّا لَهُ عَلَى التَّجَارَةِ ، فَسَافَرَ يَوْمًا مَا . وَوَلَمَّا بَعُدَ عَنِ الْمَدِينَةِ مِقْدَارَ ثَمَانِينَ فَرَسًا نَزَلَ ذَاتَ لَيْلَةٍ وَمَشَى هُنَا وَهُنَا ، فَفَظَرَ ثَعْلِبًا ضَعِيمًا لَا يَسْتَطِيعُ الْحَرَكَةَ ، فَقَالَ إِنَّ هَذَا الثَّعْلِبَ لَا بُدَّ أَنْ يَمُوتَ جُوعًا .

وَوَقَّفَ مُنْتَظِرًا مَا يَصْنَعُ اللَّهُ بِهِذَا الثَّعْلِبِ وَإِذَا بِسَبْعٍ يَأْتِي وَمَعَهُ فَرِيْسَةٌ فَوَضَعَهَا قُرْبَ الثَّعْلِبِ عَلَى مَسَافَةِ عِشْرِينَ قَدَمًا وَأَكَلَ حَتَّى سَبِعَ وَتَرَكَ الْبَاقِي ثُمَّ مَشَى وَطَرِيقَهُ . وَعِنْدَ ذَلِكَ تَحَرَّكَ الثَّعْلِبُ قَلِيلًا حَتَّى وَصَلَ إِلَى بَاقِي الْفَرِيْسَةِ فَأَكَلَهَا إِلَّا جُزْءًا يَسِيرًا ، فَقَالَ الْغُلَامُ مَا أَكْرَمَكَ يَا اللَّهُ يَا كَرِيمُ يَا حَافِظَ الْكُلِّ حَقًّا إِنَّ اللَّهَ رَوْفٌ رَحِيمٌ .

وَبَعْدَ ذَلِكَ عَادَ رَاجِعًا إِلَى وَالِدِهِ شَارِحًا لَهُ خَبْرَ مَا رَأَاهُ قَائِلًا : إِنَّ اللَّهَ تَكَفَّلَ بِالرُّزْقِ ، فَلَا دَاعِيَ لِلسَّفَرِ وَتَحْمَلِ الثَّعْلِبِ فَأَمَرَهُ أَبُوهُ بِالسَّفَرِ ثَانِيَةً تَأْدِيبًا لَهُ وَقَالَ لَهُ يَا غُلَامُ إِنِّي أُرِيدُ أَنْ تَكُونَ أَسَدًا تَأْوِي إِلَيْهِ الثَّعَالِبُ الْجِيَاعُ ، لَا ثَعْلِبًا جَائِعًا تَنْتَظِرُ فَضْلَةَ السَّبَاعِ ، فَقَبِلَ الْوَلَدُ نَصِيحَةَ أَبِيهِ .

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. حَالَةُ النَّصْبِ The different signs indicating حَالَةُ النَّصْبِ have been given in Lessons III., XI. and XV. The following table summarizes them.

The signs. الْعَلَامَاتُ Examples أَمْثَلَةٌ

معرب بالحركات

- | | | |
|-----|---|----------------------------------|
| (1) | قَابَلْتُ الْمُعَلِّمَ وَالْمُعَلِّمَةَ (الْفَتْحَةُ) - | المفردُ المذكرُ والمؤنثُ |
| (2) | وَالطَّلِبَةَ | جمع التَكْسِيرِ |
| (3) | وَالطَّلِبَاتِ | (الكَسْرَةُ) - جمع المؤنث السالم |

معرب بالحروف

- | | | | |
|-----|--|--------|-----------------------|
| (4) | النَّخَادِمِينَ وَالنَّخَادِمَاتِينَ | بَيْنَ | المثنى المذكر والمؤنث |
| (5) | وَالطَّبَّاخِينَ | بَيْنَ | جمع المذكر السالم |
| (6) | أَخْبَرْتُ أَبَاكَ وَأَخَاكَ (الْأَيْفُ) ا | | الأسماء الخمسة |

2. حَالَةُ النَّصْبِ is used objectively or adverbially. الأسماء put into حَالَةُ النَّصْبِ are called الْمَنْصُوبَاتُ of which the following are eleven different kinds;

(I.) إِنَّ - the subject of إِسْمٍ. إِنَّ .

Exx. إِنَّ اللَّهَ رَوْفٌ "Verily Allah is kind." إِنَّ هَذَا الشَّعْلَبَ لَا بُدَّ أَنْ يَمُوتَ "Verily this fox will die."

(II.) كَانَ - the object of خَبَرٍ كَانَ

Exx. كَانَ الْوَلَدُ ذَكِيًّا "The boy was sagacious" تَكُونُ أَسَدًا "You will be a lion."

(III.) المفعولُ بِهِ - the direct object of a transitive verb.

Exx. نَظَرَ تَعْلَبًا ضَعِيفًا "He saw a weak fox" قَبِلَ الْوَلَدُ نَصِيحَةَ أَبِيهِ "The boy accepted the advice of his father,"

أَكَلَهَا "He ate it," تَرَكَ الْبَاقِي "He left the rest."

(IV.) المفعولُ فِيهِ - which shows the time or place of the action.

Exx. سَافَرَ يَوْمًا مَآ "He travelled one day." نَزَلَ ذَاتَ لَيْلَةٍ وَمَشَى هُنَا

وَضَعَهَا قُرْبَ الشَّعْلَبِ "He put it near the fox." وَهُنَاكَ "He alighted one night and walked here and there."

(V.) المَفْعُولُ لِأَجْلِهِ - which shows the cause or reason for an action.

Exx. تَذْرِيبًا لَهُ عَلَى التِّجَارَةِ "To train him for being a merchant." يَمُوتُ جُوعًا "He will die of hunger."

أَمْرَهُ بِالسَّفَرِ تَأْدِيبًا لَهُ "He ordered him to travel in order to chastise him."

(VI.) المَفْعُولُ مَعَهُ - which brings something into association with something else.

Exx. ثُمَّ مَشَى وَطَرِيقَهُ "Then he walked on (and) his way."

(VII.) المَفْعُولُ الْمُطْلَقُ - or cognate object, which emphasizes the verb by using its مصدر or a word referring to its مصدر .

Exx. تَحْرَكَ الشَّعْلَبُ "His father prepared him a fitting preparation." جَهَّزَهُ أَبُوهُ تَجْهِيْزًا لَائِقًا

قَلِيْلًا "The fox moved a little."

(VIII.) المُسْتَثْنَى - which excepts something from a larger group or class.

Ex. أَكَلَهَا إِلَّا جُزْءًا يَسِيْرًا "He ate it except a small bit."

(IX.) التَّمْيِيْزُ - which specifies the objects after numerals 11 - 99, and after weights, measures and distances.

Ex. بَعْدَ عَنِ الْمَدِيْنَةِ مِقْدَارَ ثَمَانِيْنَ فَرْسَخًا "He was distant from the city to the amount of eighty parasangs."

(X.) الْحَالُ - which shows the condition of the subject or object of a verb.

Exx. وَقَفَ مُنْتَظِرًا "He stood expecting (wondering)."

عَادَ رَاجِعًا إِلَى وَالِدِهِ شَارِحًا لَهُ مَا رَأَاهُ قَائِلًا... "He returned coming back to his father explaining what he had seen saying...."

(XI.) الْمُنَادَى - which designates the person addressed.

Exx. يَا اللَّهُ "O boy!" يَا غُلَامُ "O Keeper of all!" يَا حَافِظَ الْكُلِّ "Allah!"

N.B. Although غلام and الله take ُ they are considered as المنادى because of منصوب .

الدرس الخامس والأربعون

المنصوبات

المفعول به ، المفعول فيه ، المفعول المطلق
المفعول له ، المفعول معه

قضية فلسطين

يَجِبُ أَنْ يُلَاحَظَ أَنَّ مَسْأَلَةَ فَلسْطِينِ لَمْ تَبْقَ كَمَا كَانَتْ قَبْلَ
الآنِ وَلَا جِنَ بَدَأَتْ مَحْصُورَةً بَيْنَ حُدُودِهَا ، بَلْ تَعَدَّتْهَا شَامِلَةً
سَائِرَ الْبِلَادِ الْعَرَبِيَّةِ الْآنَ . وَهَذِهِ حَقِيقَةٌ لَا يَصِحُّ إِغْفَالُهَا خِدْمَةً
لِلتَّارِيخِ .

وَيَجِبُ أَنْ لَا تَدْسَى بَرِيْطَانِيَا تَنَافُسَ الدُّوَلِ فِي هَذِهِ النُّوَاجِي
الْوَاسِعَةِ الْأَطْرَافِ الْعَظِيمَةِ الْقَدْرِ الْجَلِيلَةِ النَّفْعِ الْيَوْمَ وَغَدًا .

وَالْعَرَبُ مُوجَّهَةٌ أَنْظَارَهَا إِلَى سُلُوكِ بَرِيْطَانِيَا وَأَخْتِيَارِهَا طَرِيقَةً
لِحَلِّ هَذِهِ الْقَضِيَّةِ . وَفِي نَفْسِ الْوَقْتِ يُطَالَعُ الْعَرَبُ عُهُودَ بَرِيْطَانِيَا
وَيُقَابِلُونَ بَيْنَ تِلْكَ الْعُهُودِ وَبَيْنَ مَا هُوَ حَاصِلٌ الْآنَ .

وَلِلتَّارِيخِ مَحْكَمَةٌ يَتَعَدَّرُ نَقْضُ أَحْكَامِهَا . فَالظُّلْمُ يَا رِجَالَ
السِّيَاسَةِ أُجْتَنِبُوهُ ، وَالشَّرُّ اتَّقُوهُ ، وَالْعَدْلَ انشُرُوهُ . وَالْخَيْرَ
افْعَلُوهُ وَأَهْلًا وَسَهْلًا بِمُحِبِّي الْعَدْلِ وَصَانِعِي السَّلَامِ .

Lesson XLV

The Case of "*al-Nasb*"

The Different Kinds of "*al-Maf'ul*"

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.

مِيزَانِيَّةُ الدَّوْلَةِ

أَنْعَقَدَ مَجْلِسُ الْوُزَرَاءِ أَنْعِقَادًا خَاصًّا بِرِئَاسَةِ حَضْرَةِ رَئِيسِ
الْوِزَارَةِ فِي مَكْتَبِهِ وَعَلِمْنَا كُلَّ الْعِلْمِ أَنَّ الْمَجْلِسَ سَيَنْعَقِدُ ثَلَاثَةَ
أَنْعِقَادَاتٍ أُخْرَى لِبَحْثِ الْمِيزَانِيَّةِ بِحِثِّ مُسْتَفِيضًا وَسَيُنْزَكُ كُلُّ وَزِيرٍ
وَشَأْنُهُ تَدْيِيمًا عَلَى أَنْهُمْ أَحْرَارٌ تَمَّ الْحُرِّيَّةِ فِيمَا يَرَوْنَهُ وَيَفْكَرُونَ
فِيهِ وَمَنْعًا لِمَا يُقَالُ مِنْ أَنْهُمْ يَتَأَثَّرُونَ بِمُؤَثِّرَاتٍ خَارِجَةٍ عَنِ
إِرَادَتِهِمْ : فَعَلَيْنَا أَيُّهَا الشَّعْبُ الْكَرِيمُ ، أَحْتِرَامُ حُكُومَتِنَا ، وَنَحْنُ
مَعَشَرَ الْوَطَنِيِّينَ أَذْكَى مِنْ أَنْ يَخْفَى عَلَيْنَا إِخْلَاصُ حُكُومَتِنَا .
فَأَيَّاكُمْ وَالْإِعْتِقَادَ الْفَاسِدَ ، وَنَفْسَكُمْ نَفْسَكُمْ ، وَالضَّلَالَ
الضَّلَالَ .

Grammar

(III.) **المفعولُ بهِ** denotes the object on which the action of the verb falls and may be a noun or pronoun (either attached or unattached) as
إِيَّاكَ أَرْسَلْتُ "He sent it," أَرْسَلَهُ "He sent the ship," أَرْسَلْتُ الْمَرْكَبَ
"You, he sent."

1. **بِحِثِّ** **المفعولُ بهِ** is usually placed after **الفاعل** but may precede it.
بِحِثِّ الْمَسْأَلَةِ الْوَزِيرِ or **بِحِثِّ الْمَسْأَلَةِ الْوَزِيرِ** "The minister investigated the matter." At times it must precede it.

(1) If **المفعولُ بهِ** is an annexed pronoun,
as **وَصَلَّتْهُمُ بَرْقِيَّةٌ** "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 **المفعول به** is suffixed to **الفاعل** as **أرسلَ المركبَ قائدهُ** "Sent the ship the commander thereof."
- (3) If the action of the verb is restricted to its subject by **إلا** or **إنما** as **ما بحثَ المسألةَ إلا الوزيرُ** or **إنما بحثَ المسألةَ الوزيرُ** "Only the minister investigated the matter."
2. Sentences denoting ejaculation, warning (**التحذير**) and specialization (**الاختصاصُ**) are in **حالة النصب** and are taken as direct objects of verbs understood. **الأسدُ** "(Beware) (Cling to) diligence." **الإجتهدَ** "the lion." **نحنُ العربُ نكرمُ الضيفَ** "We, that is to say the Arabs, honour the guest."

3. المفعول به and المصدّر may also take اسم الفاعل (see Lesson XIV).

Exx. **إِنَّ مَسْأَلَةَ فِلَسْطِينَ شَامِلَةٌ سَائِرِ الْبِلَادِ الْعَرَبِيَّةِ.** "The question of Palestine includes (is including) the rest of the Arab countries."

تَعْجَبْتُ مِنْ إِخْتِيَارِهِ الطَّرِيقَةَ "I marvelled at his choosing the way (her إياها or لها) (you إياك or لك)."

(IV.) **الْمَفْعُولُ فِيهِ** denotes the time or place in which the action occurs

because it replaces the use of the preposition **فِي** with the **اسْمِ الْيَوْمِ**.

حَالًا "on a certain night," **لَيْلَةً مَّا** "in the morning," **صَبَاحًا** "to-day,"

ذَهَبَ شِمَالًا "He went to the left (north)." (See Lesson VIII)

Nouns of time and place are either

1. **مُتَّصِرَاتٌ** as **صَبَاحٌ** , **يَوْمٌ** , **مَيْلٌ** .

2. **عَائِزَاتٌ مُتَّصِرَاتٌ** which are used as adverbs or prepositions, such as **أَمَامَ**

تَحْتَ "in front of," **فَوْقَ** "above," **حَيْثُ** "where," **خَلْفَ** "behind,"

مَبْنِيٌّ "below," **عِنْدَ** "at." The terminal vowel of some of these is

فِي مَحَلِّ الْجَزْرِ (immutable) or **عَلَى الضَّمِّ فِي مَحَلِّ النَّصْبِ** after a

preposition as **بَعْدُ** "after," **مِنْ بَعْدُ** "from after" **قَبْلُ** "before," and

مِنْ قَبْلُ "from before."

When in construct state they are regularly declined as,

بَعْدَ الظُّهْرِ . فَوْقَ المَرِّ كَب . مِنْ تَحْتِ المَاءِ

(V.) **الْمَفْعُولُ لِأَجْلِهِ** or **لَهُ** is generally a **مَصْدَرٌ** which expresses the cause of the action of the verb and agrees with it in respect to time and agent.

قَدِمَ تَلْمِيحًا لِدَعْوَةِ الوَظِيرِ "He arrived in answer to the invitation of the minister." It is so used if **نَكْرَةٌ** and not **مُضَافٌ** . If it is in **مُضَافٌ**

it may be used or the prepositions لأجل or ل may be used as, هَرَبْتُ لِأَجْلِ or هَرَبْتُ خَوْفَ الْمَوْتِ "I fled for fear of death."

(VI) A rare المفعول معه is used for nouns preceded by a وَ that expresses the meaning of مع "with," as سَافَرْتُ وَالصُّبْحَ "I travelled with the morning." ذَهَبَ مُحَمَّدٌ وَالنَّهْرَ "Muhammad went along the river."

Note the difference between سَارَ الْأَمِيرُ وَالْجُنُودَ and سَارَ الْأَمِيرُ وَالْجُنُودَ "The commander went accompanied by the army." It is also found after the interrogatives كَيْفَ and مَا , as كَيْفَ أَنْتَ وَزَيْدًا "How do you get along with Zaid?" and مَا لَكَ وَأَخَاهُ "What hast thou to do with his brother?"

Although rare in classical Arabic, this مفعول appears in such colloquial expressions as أَمَشِي وَإِيَّاكَ (إيا being the particle to which the conjunctive pronoun is attached when used independently).

(VII.) المفعول المطلق . When the verb takes its own مصدر or a word representing its مصدر as direct object, the object is مصدر منصوب . مفعول مطلق

This is used for emphasis or further definition of the action. نَظَرَ نَظْرًا بَرِيئًا "He looked innocently." شَكَرْتُ اللَّهَ شُكْرًا "I thanked Allah greatly."

Sometimes the verb is omitted as in such expressions as سَمِعًا وَطَاعَةً " (I hear) a hearing and (obey) an obeying." مَهَلًا " (go) gently."

The place of المصدر may be taken by the following :

1. A synonym. فَرِحْنَا ابْتِهَاجًا "We rejoiced greatly."
2. An adjective. اذْكُرُوا اللَّهَ كَثِيرًا "Remember Allah much."
(ذِكْرًا being understood)

لَبِستُ أَحْسَنَ لَبْسٍ "I dressed in the best."

3. A demonstrative pronoun. قَالَ ذَلِكَ الْقَوْلُ "He said that very saying."
4. A pronoun. أَحْبَبْتُهُ مَحَبَّةً لَمْ أَحِبَّهَا غَيْرَهُ "I loved him as I loved no one else."
5. A number. جَلَدُوا اللَّصَّ ثَلَاثِينَ جَلْدَةً "They beat the thief 30 times."
6. نَعْرِفُ كُلَّ (بعض) الْعِلْمِ . كُلُّ or بَعْضُ "We know absolutely (in part)."
 Similar to عَظِيمًا . شَدِيدًا . جَدًّا . كَثِيرًا are

Towards Composition

After the Ministry of Public Instruction investigated thoroughly (a minute investigation) the matter of free tuition (المجانوية) 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 (ردع) others.

There reached (قدم) the capital today noon some of the important people and the ministers in response (إجابة) 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 (قدم) them. They ate with enjoyment (هنئاً) and drank with health (مريضاً), and congratulated him warmly.

A telegram (برقية) reached Baghdad yesterday evening. This telegram has left the Mosul (الموصل) question uncertain and more confused than before. It is not at all improbable (بعد X) that other telegrams will reach us today, which will elucidate what has been puzzling (شكل IV.) us in the verdicts of the International Court of Justice (محكمة العدل الدولية) at the Hague (لاهاي).

The Nubians (plu. of النوبيّ) are always a source of wonder. It is not improbable that after having heard of Egypt's independence (قلّ X.) they will demand some day their own independence through desire of (their) governing (ولى V.) their own affairs and through ambition to be a nation possessing its own existence.

Notes and Vocabulary

الدرس السادس والاربعون

المنصوبات

الاستثناء والتمييز

يوسف الصديق

لَمَّا كَانَ لِيُوسُفَ بْنَ يَعْقُوبَ سُلْطَانٌ عَلَى خَزَائِنِ مِصْرَ وَحَصَلَ
جُوعٌ وَقَحْطٌ فِي كُلِّ الْبِلَادِ مَا عَدَا مِصْرَ قَالَ يَعْقُوبُ لِبَنِيهِ إِنِّي قَدْ
سَمِعْتُ أَنَّهُ يُوجَدُ قَمْحٌ فِي مِصْرَ انزِلُوا إِلَيْهَا وَاشْتَرُوا لَنَا مِقْدَارَ
سَبْعِينَ أَرْدَبًا قَمْحًا فَنَزَلَ أَوْلَادُهُ إِلَّا أَصْغَرَهُمْ .

فَلَمَّا رَأَاهُمْ يُوسُفُ عَرَفَهُمْ وَتَنَكَّرَ وَقَالَ لَهُمْ مَنْ أَنْتُمْ وَمِنْ أَيْنَ
جِئْتُمْ فَسَجَدُوا لَهُ وَأَجَابُوا لَسْنَا غَيْرَ أَنْاسٍ مِنْ أَرْضِ كَنْعَانَ وَمَا
جِئْنَا لِبَعْضِ سِوَى شِرَاءِ الطَّعَامِ . فَقَالَ يُوسُفُ إِنَّكُمْ لَسْتُمْ إِلَّا
جَوَاسِيسَ فَقَالُوا مَا عَمِيدُكَ إِلَّا قَوْمٌ صَادِقُونَ وَقَدْ ضَاعَتْ أَمْوَالُنَا
كُلُّهَا غَيْرَ الشَّرَفِ . نَحْنُ اثْنَا عَشَرَ أَحَاً أَصْغَرْنَا سِنًا عِنْدَ أَبِينَا
وَوَاحِدٌ مَفْقُودٌ .

أَجَابَ يُوسُفُ سَدْمَتِحِفِكُمْ وَلَكِنْ لَا نَحْبِسُ إِلَّا وَاحِدًا مِنْكُمْ هُنَا
وَأَمَّا أَنْتُمْ فَتَأْخُذُونَ مَا تَطْلُبُونَ مَا خَلَا هَذَا الْوَاحِدَ وَتَدْهَبُونَ إِلَى
أَبِيكُمْ وَتَحْضِرُونَ أَحَاكُمْ الصَّغِيرَ فَإِنْ فَعَلْتُمْ صَدَقْنَاكُمْ وَلَا تَمُوتُونَ

Lesson XLVI

The Case of "*al-Nasb*"

"*Al-Istithna*" and "*al-Tamyiz*"

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

فَأَخَذُوا حَاجَاتِهِمْ وَذَهَبُوا إِلَى آبِهِمْ وَأَخْبَرُوهُ بِكُلِّ مَا كَانَ قَابِي
 أَبُوهُمْ أَنْ يُعْطِيَهُمْ أَحَاهُمْ وَبَعْدَ تَعَبٍ سَلَمَهُ إِيَّاهُمْ فَرَجَعُوا إِلَى
 يُوسُفَ فَأَكْرَمَهُمْ وَأَعْطَاهُمْ خَيْرَاتٍ كَثِيرَةً وَقَالَ لِبَعْضِ رِجَالِهِ ضَعِ
 كَأْسًا فِي عِدْلِ الصَّغِيرِ فَفَعَلَ فَلَمْ يُسَافِرُوا نَحْوَ عِشْرِينَ مِيلًا حَتَّى لِحَقَمَهُمْ
 وَاحِدٌ مِنَ الْخَدَمِ وَقَالَ لَهُمْ هَلْ يَلِيقُ أَنْ تَسْرِقُوا كَأْسَ الْأَمِيرِ فَقَالُوا
 مَا مَعَنَا إِلَّا خَيْرَاتِ الْوَالِي الَّتِي أَعْطَاهَا لَنَا وَمَا عَدَا ذَلِكَ لَا يَهْمُنَا
 شَيْءٌ إِلَّا رِضَاؤُهُ . وَبَعْدَ تَفْتِيْشِهِمْ وَجِدَتِ الْكَأْسُ مَعَ أَخِيهِمِ الصَّغِيرِ
 فَأَخَذَهُمْ وَرَجَعَ إِلَى يُوسُفَ فَعَرَّفَهُمْ بِنَفْسِهِ وَفَرِحُوا ثُمَّ حَضَرَ يَعْقُوبُ
 وَوَقَفْتَعْدِي كَانَ كُلُّ النَّاسِ فِي شِدَّةٍ وَتَعَبٍ مَا عَدَا بَنِي إِسْرَائِيلَ وَالْمَصْرِيِّينَ .

Grammar

(VIII.) **الإِسْتِثْنَاءُ** The words **حَالًا** . **حَاشَا** . **سِوَى** . **غَيْرَ** . **إِلَّا** . **عَدَا** and **إِلَّا** are used for reversing judgement or making exception to some statements. Their use is shown in the following sentences :-

1. (1) **إِلَّا الْأَصْغَرَ** |
 (2) **غَيْرَ (سِوَى) الْأَصْغَرَ** | **نَزَلَ الْأَوْلَادُ**
 (3) **عَدَا (حَاشَا or حَالًا or) الْأَصْغَرَ or الْأَصْغَرَ** | The boys except the smallest of them descended.

The statement preceding **إِلَّا** etc. is affirmative, so (1) after **إِلَّا** the word excepted (in this case **الأصغر**) is **بِالْأَصْغَرَ** (2) after **غَيْرَ** and **سِوَى** which are nouns and are themselves **مَنْصُوبٌ** because of **الإِسْتِثْنَاءُ** . **حَالًا** . (3) after **عَدَا** or **إِلَّا** or **سِوَى** or **غَيْرَ** or **إِلَّا** or **حَاشَا** . **حَاشَا** which may be regarded as prepositions, **الأصغر** is

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.

بَجْرُور or since they may be regarded as verbs, **الأصغر** is then **منصوب مفعول به** and **خلا** must be reckoned as verbs if preceded by **ما** as **ما عدا الأصغر**.

So also for **إلا** etc. after words in **حالة الجز** and **حالة النصب**.

ضربت الأولاد إلا الأصغر I struck all the boys except the smallest.

سررت بالأولاد إلا الأصغر I was pleased with all the boys except the smallest.

2. (1) **إلا الأصغر** or **الأصغر**
 (2) **الأصغر** (**غير** or **غير** or **سوى**)
 (3) **عدا** (**حاشا** or **خلا**) **الأصغر**
- لم يحضر أحد } No one came but the smallest.

The statement preceding **إلا** etc. is negative (or it may be interrogative) so (1) after **إلا** the noun maybe either **منصوب مستثنى بال** or **بدل** (see Chapter LIII.) that is in apposition to the noun to which exception is made (**المستثنى منه**).

(2) *الإِسْتِثْنَاءُ* because of *مَنْصُوبٌ* then may be either *غَيْرِ* and *سَوَى* or *بَدَلٌ* to *المُسْتَثْنَى مِنْهُ*, that is in the same case as it.

(3) *حاشا* . *عَدَا* . *خِلا* . govern as in 1.

So also for *إِلَّا* etc. after words in *حالة النصب* and *حالة الجر*

لا أَخَافُ أَحَدًا إِلَّا اللَّهَ I fear no one except Allah.

مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدًا or *زَيْدٍ* I passed by no one except Zaid.

3. (1) *إِلَّا الْأَصْغَرَ* } لم يَحْضُرْ . No one came but the smallest.
 (2) *غَيْرُ (سَوَى) الْأَصْغَرِ* }

If in a negative statement *المُسْتَثْنَى مِنْهُ* is not mentioned (1) *المُسْتَثْنَى*

غَيْرِ (2) takes the case which *المُسْتَثْنَى مِنْهُ* would have had.

likewise takes the case which *المُسْتَثْنَى مِنْهُ* would have had.

So also for *إِلَّا* etc. after an omitted *مُسْتَثْنَى مِنْهُ* in *حالة النصب* and

مَا مَرَرْتُ بِغَيْرِ زَيْدٍ . لا أَخَافُ إِلَّا اللَّهَ . *Exx* . *حالة الجر*

(IX.) *التَّمْيِينُ* (Specification) is used to explain the exact meaning of a preceding noun.

1. *تَمْيِينُ الذَّاتِ* (expressed) or *تَمْيِينُ مَلْفُوظٍ* is used

(1) after numerals from 11 to 99.

نَحْنُ إِثْنَا عَشَرَ أَخًا We are twelve brothers.

(2) after weights, measures, distances etc.

Ex . *إِشْتَرَيْتُ أَرْدَبًا قَمْحًا وَقِنْطَارًا نَحَاسًا* "I bought an ardab of wheat

and a hundredweight of brass." Or *مُضَافٍ* after *مِنْ* or as

قِنْطَارًا مِنْ نَحَاسٍ or *قِنْطَارَ نَحَاسٍ* may be used as

2. *تَمْيِينُ الدِّسْبَةِ* (understood) or *تَمْيِينُ مَلْحُوظٍ* is used for specifying an

اسم تفضيل or other words in the predicate.

هُوَ أَكْثَرُ الْكُلِّ رَحْمَةً He is the most merciful of all.

مَا أَكْرَمَ زَيْدًا رَجُلًا How noble a man is Zaid.

طَابَ الْمَلِكُ نَفْسًا 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 (اذن) us to enter his country. We shall stay all of us but one, and let that one go with the caravan (العير). 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 (كسرى) 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 (مثقال) 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 (فرش VIII). 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 (نباهة). 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.

الدرس السابع والأربعون

المنصوبات

الحال والمنادى

الرازى والصبيان

حكى أبو عليّ الرازي قال مررت بصبيان يلعبون في طريق
الشام بالتراب وقد ارتفع الغبار فنظرت إليهم نظراً مغضباً فقلت
مهلاً يا شياطين قد غبرتم فقال واحد منهم يا شيخ أين تفر ميتاً
إذا هبل عليك التراب في القبر فعشي عليّ وأفقت متحيراً والصبي
قاعده عند رأسي مع الصبيان يبتكون وما أنكروا حالي فقلت له
أعندك حيلة في الفرار من التراب قال أنا لا أعلم ولكن سل
غيري فقلت ومن غيرك ، قال عقلت .

Grammar

X.) الحال 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 حالة النصب which is called نصب of condition or الحال .

Exx. جاء الأمير راكباً The prince came riding.

اكتب الخبر صحيحاً Write the narrative correctly.

صمت الشهر كاملاً I fasted the month entirely.

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 as *جاء راكبا أمير* "Came riding, a prince." In *جاء أمير ركب* "A riding prince came," *راكب* agrees in case because it is an attribute and not *حال*. The *حال* itself is indefinite or considered as such. Ex. *ذهب الأمير وحده* "The prince went alone."
2. It is usually a derived اسم such as اسم المفعول . اسم الفاعل etc. but may be a primitive (جامد) noun when (1) it is convertible into a derived noun as *كلمته* (for *مُشافهة*) "I spoke to him face to face."

- (2) It shows order as **أَدْخُلُوا رَجُلًا رَجُلًا** "Enter man by man."
- (3) It shows price as **بِعْتُ اللَّحْمَ رِطْلًا بِدِرْهَمَيْنِ** "I sold the meat at two dirhams for a ratl."
3. A verbal or nominal sentence may take the place of **حَال** if introduced by either **و** of **حَال** or a pronoun expressed or understood, or both of them. **قُمْتُ مُتَحَيِّرًا** "I arose perplexed" may also be rendered by nominal sentences such as **قُمْتُ وَأَنَا مُتَحَيِّرٌ . قُمْتُ وَأَنَا أَتَحَيِّرُ** or a verbal sentence with **أَنَا** understood **قُمْتُ أَتَحَيِّرُ** or a nominal sentence beginning with a noun may take the place of **حَال** as **قُمْتُ وَالصَّبِيُّ مُتَحَيِّرٌ**. Sentences in place of **حَال** with the past tense, positive with **قَدْ** and negative without **قَدْ** are used with the following meaning;

قُمْتُ وَقَدْ تَحَيَّرْتُ I arose having been perplexed.
قُمْتُ وَمَا تَحَيَّرْتُ or **لَمْ أَتَحَيِّرْ** I arose not having been perplexed.

(XI.) **الْمُنَادَى** (Vocative) is used after **يَا** (**أَي . هَيَا . أَيَا** or) 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 **نكرة غير المقصودة** then **المنادى** is shown by **حالة النصب** (**فتحه**)

Exx.	يَا أَرْحَمَ الرَّاحِمِينَ	O most Merciful of the merciful.
	يَا فَاعِلًا خَيْرًا	O doer of good.
	يَا صَاحِبِي السِّجْنِ	O fellow-prisoners (dual).
	يَا خَيْرًا مِنْ زَيْدٍ	O thou that art better than Zaid.

يا مسلمي القاهرة O Muslims of Cairo.

يا رجلاً O man (any man).

يا مضرُ وبأ ولدُه O thou, whose boy has been beaten.

2. When the object addressed is a proper noun (اسم علم) or a noun indefinite in form yet specifying some definite object (نكرة مقصودة) it is (without nunation) and مَبْنِي عَلَى مَا كَانَ يُرْفَعُ بِهِ قَبْلَ الْإِذَاءِ or other signs of الرفع are used, although it is منصوب .

(1) يا مُحَمَّدُ (مُحَمَّدَانِ . مُحَمَّدُونَ) "O Muhammad, O Muhammads,"
يا رَجُلٌ "O man."

(2) Words defined by the article, ال use أَيُّهَا (masc.) and أَيَّتُهَا (fem.) to which يا may or may not be prefixed. يا أَيُّهَا الْمَلِكُ - أَيَّتُهَا الْمَلِكَةُ "O king, and يا أَيَّتُهَا الْمَلِكَةُ - أَيَّتُهَا الْمَلِكَةُ "O queen."

(3) If a demonstrative pronoun precedes the ال only يا is used as يا هَذَا الرَّجُلُ "O you there the man."

(4) An adjective or noun qualifying a noun in منادى takes either ُ or َ

Exx. يا زَيْدُ الْعَاقِلِ O Zaid, the intelligent.

يا مُحَمَّدُ النَّبِيُّ O Muhammad, the prophet.

(5) If المنادى is repeated, and the second time becomes مضاف the first منادى may be read with ُ or َ as يا سَعْدُ سعد الأَوْس "O Saad, O Saad of al-Aws."

(6) In such phrases as, يا زَيْدُ بْنُ عَمْرٍو "O Zaid son of Amr," َ 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 (صحيح الجسم) 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 (اهدنا 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 (قبض) 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 الجرّ

حروف الجرّ والمضاف اليه

يزيدُ بنُ معاويةَ

كَانَتْ الْمَلُوكُ فِي قَدِيمِ الزَّمَانِ وَسَالَفِ الْعَصْرِ وَالْأَوَانِ شَدِيدِي
الْوَلَعِ بِالصَّيْدِ وَالْقَنْصِ لِأَنَّ ذَلِكَ جَلِيلُ النَّفْعِ إِذْ فِيهِ تَمَرِينَ
الْعَسَاكِرِ عَلَى الرَّكْضِ وَتَعْوِيدُهُمُ الْفُرُوسِيَّةَ كَمَا أَنَّ فِيهِ اخْتِبَارَ
الْخَيُْولِ وَمَعْرِفَةَ سَبَقِهَا .

وَكَانَ يَزِيدُ بْنُ مُعَاوِيَةَ أَشَدَّ النَّاسِ كَلْفًا بِالصَّيْدِ وَكَانَ يُلْبِسُ
كِلَابَ الصَّيْدِ أَسَاوِرَ ذَهَبٍ وَبِهَبُ لِكَلِّ كَلْبٍ عَبْدًا بِخِدْمَتِهِ يُعْرِفُ
بِحَارِسِ الْكَلْبِ . وَقِيلَ إِنَّ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ أَخَذَ مِنْ بَعْضِ أَهْلِ
الْكُوفَةِ أَرْبَعَ مِائَةِ أَلْفِ دِينَارٍ جِمَايَةً وَجَعَلَهَا فِي خَزْنِ بَيْتِ الْمَالِ
فَقَصَدَ ذَلِكَ الرَّجُلُ مَدِينَةَ دِمَشْقَ لِيَشْكُوَ حَالَهُ إِلَى يَزِيدَ فَوَجَدَهُ
فِي الصَّيْدِ ظَاهِرَ الْمَدِينَةِ فَضْرَبَ خَيْمَتَهُ وَمَكَثَ بَعْضَ أَيَّامٍ

وَفِي ثَالِثِ يَوْمٍ دَخَلَتْ عَلَيْهِ كَلْبَةٌ وَفِي قَوَائِمِهَا الْأَسَاوِرُ الذَّهَبِ
وَكَانَتْ كَثِيرَةً الْعَطَشِ وَالتَّعَبِ حَتَّى الْمَوْتِ ، فَعَلِمَ أَنَّهَا لِيَزِيدَ فَقَدَّمَ
إِلَيْهَا مَاءً وَتَعَهَّدَهَا حَتَّى اسْتَرَاخَتْ وَإِذَا بِشَابِّ حَسَنِ الصُّورَةِ لَطِيفِ
الْوَجْهِ عَلَى فَرَسٍ مِنْ أَجْمَلِ الْخَيْلِ حَضَرَ فَقَامَ إِلَيْهِ وَسَلَّمَ عَلَيْهِ فَقَالَ

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.

لَهُ الشَّبَابُ الْحَسَنُ الصُّورَةَ أَرَأَيْتَ كَلِمَةً عَابِرَةً بِهَذَا الْمَوْضِعِ . قَالَ
نَعَمْ يَا مَوْلَانَا هَا هِيَ وَاللَّهِ فِي الْخَيْمَةِ وَقَدْ شَرِبْتُ وَاسْتَرَأَحْتُ وَمُنْدُ
حُضُورِهَا تَعَهَّدْتُهَا .

فَلَمَّا تَمَّعَ يَزِيدُ كَلَامَهُ نَزَلَ وَدَخَلَ خَيْمَةَ الرَّجُلِ وَجَدَ حَبْلَ
الْكَابَةِ لِيَخْرُجَ بِهَا فَشَكَا الرَّجُلُ إِلَيْهِ حَالَهُ وَعَرَفَهُ مَا أَخَذَ مِنْهُ
عُبَيْدُ اللَّهِ بْنِ زِيَادٍ فَطَلَبَ يَزِيدُ دَوَاءً وَكَتَبَ لَهُ بِرَدِّ مَالِهِ .

Grammar

حَالَةُ الْجَرِّ 1. The different signs indicating حَالَةُ الْجَرِّ have been
given in Lessons III., XI. and XV. They are summarized as follows:

Signs العَلَامَاتُ Examples أَمْثَلَةٌ

معرب بالحركات

- | | | |
|-----|--|-------------------------------------|
| (1) | المُفْرَدُ الْمَذَكَّرُ وَالْمَوْثُوثُ | ذَهَبْتُ إِلَى بَيْتِ الْمَعْلَمَةِ |
| (2) | جَمْعُ التَّكْسِيرِ (الْكُسْرَةِ) - | وَمَعَ الطَّلِبَةِ |
| (3) | الجَمْعُ الْمَوْثُوثُ السَّالِمُ | وَالطَّالِبَاتِ |

معرب بالحروف

- | | | |
|-----|--|----------------------------------|
| | | أَرْسَلْنَا هَذَا إِلَى |
| (4) | بَيْنِ الْمُثَنَّى الْمَذَكَّرِ وَالْمَوْثُوثِ | الْخَادِمِينَ وَالْخَادِمَاتِينَ |
| (5) | بَيْنِ الْجَمْعِ الْمَذَكَّرِ السَّالِمِ | وَالطُّبَّائِحِينَ |
| (6) | الْأَنْثَاءِ الْخَمْسَةِ (الياء) ي | مَرَرْتُ بِأَبِيكَ وَأَخِيكَ |

حَالَةُ الْجَرِّ is used after (1) حُرُوفُ الْجَرِّ, and (2) in Annexation (الِإِضَافَةُ).

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 :

حروف الجر	Meaning	Examples.	أمثلة
(1) من	from (place)		خرج من الدار
	from (time)		من الصباح الى المساء ، من المهدي الى اللحد
	made of		اساور من ذهب
	some of		شربت الكلبة من الماء . قد اراكم من اياته
	(or partitive)		كان الفرس من اجمل الخيل
	on account of		مات من العطش تعجب من ذلك
	than		هو افضل من اخيه
	(after comparative)		ذوت من العدو . قرب الجيش مني
	nearness		ما كان لك من المال
	in the way of		
(2) الى	to (motion towards a place)		ذهب الى البيت
	until (time)	(So الخ - etc.)	من البداية الى النهاية . الى آخره .
(3) في	in		في الخيمة كلبية . في تلك السنة
	into		وقع في البئر
	among		من فيكم كريم
	about		تكلم في هذا . وافكر فيه ورغب فيه

حُرُوفُ الْجَرِّ	Meaning	Examples	أمثلة
(4) مع	with (association) possession (see Lesson VI.) besides in spite of, although		ذهب معي . جاء مع طلوع الشمس هل مع التاجر ساعة مع كونه غريباً مع ذلك . مع انه غني
(5) ل	to possession (see Lesson VI.) of (in regard to) for (purpose) time at which		قال لكم كان الحصان لزيد يقال له خليل قام لمساعدته مات ليومه
(6) عن	from at (after verbs denoting flight, avoidance, defence etc.) (after verbs denoting uncovering, revealing, informing etc.) about		ذهب عفا اجلس عن يميني اجتنب عن هذا . مقع عن ذلك . دافع عن نفسه كشف عنه . يُخبرُه عناً سأل عنك
(7) ك	like (It is not used with صَمَائِرٌ مُتَّصِلَةٌ except redundantly with مِثْل as		زَيْدٌ كَأَسَدٍ ليس كمثله شيء
(8) و } ت }	by (for oaths)		والله لا ادري ما اقول . تالله وحياتك
(9) على	on, upon		ركب الشاب على فرس جلس على السفرة . صعب على ان افعل هذا

حروف الجر	Meaning	أمثلة	Examples.
	against		خرج على عدوّه . قضى عليه
	according to		على قولهم
	(debt)		لي عليك دين . على أن أفعل ذلك
	(superiority)		فضل آدم على الملائكة
	(ground or basis)		كان على دين المسيح . على هذا الشرط
			اشكر الله على رحمته
	in spite of		قتل الولد أسداً على صغر سنه
	(rule or standard)		على هذه الطريقة
<hr/>			
(10) ب	by, at		مررت يد كانه . أخذ بيدك .
			كان بهذا الموضع
	by means of		مخلص بنعمته
	in		أذهب بسلام
	(after intransitive verbs)		جاء به . أتى بك . ذهب بها
			أمنت بالله . ابتداً به
	(instrument)		كتب بالقلم
	(price)		اشترى الكتب بجنه . بأبي أنت وامي
	(oaths)		بالله
	(prefixed to predicate in negative sentences)		ليس هو بجاهل
<hr/>			
(11) رُبّ	many a		رُبّ رجلٍ رأيتُه جاهلاً
<hr/>			
(12) حتى	until, up to		سلام هي حتى مطلع الفجر .
			حتى الموت
<hr/>			
(13) منذ	since		استراحت منذ حضورها

(14) حاشا . خلا . عدا . except see Lesson XLVI.

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 **الإضافة** are :

(1) **الإضافة الحقيقية** (Real Annexation). From Lesson IX it was seen that Annexation has the force of the preposition **ل**. It may also have the force of **في** or **من**.

(a) Possession. **بيدت الملك** "The king's house". **خيمة الرجل** "The man's tent."

(b) Specification of time, place, material (**من** or **في** implied).

مدينة دمشق "bracelets (or anklets) of gold," **أساور ذهب**
"the city of Damascus."

(c) Nouns with superlatives and with ordinal numerals (see Lesson LV. and LVI.) **هو** "On the third day." **في ثالث يوم**

أشد الناس كفاً بالصيد "He is most attached of all men to hunting."

(d) Nouns after cardinal numbers 3-10, 100, 1000 etc. (see Lesson LIV.) **له ثلاثة كلاب وألف دينار** "He has three dogs and a thousand dinars."

(e) Nouns after words (**ظروف**) like **أمام** **بعده** **خلف** **عند** **قبل**
Exx. **ظهر المدينة** "outside the city," **بعد الظهر** "afternoon."

(f) Nouns after such indefinites as **بعض** **كل** **أي** **غير** **لكل**
بعض أهل الكوفة "Some of the people of Kufa."
كلب "for every dog."

(2) **الإضافة اللفظية** (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 **اسم الصفة المشبهة . اسم المفعول . اسم الفاعل** etc. It is used :

- (a) To replace a verb and its object, as *حَارِسُ الْكَلْبِ* "The keeper of the dog." for *حَارِسُ الْكَلْبِ* "Keeping the dog."
- (b) To replace a verb and its subject, as *مَحْبُوبُ اللَّهِ* "The beloved of Allah" that is *الَّذِي أَحَبَّهُ اللَّهُ* "The one, whom Allah loved."
- (c) For description and character, as *شَابٌّ حَسَنُ الصُّورَةِ وَلَطِيفُ الْوَجْهِ*, "A young man handsome of form and gentle of face" for *شَابٌّ صُورَتُهُ حَسَنَةٌ وَوَجْهُهُ لَطِيفٌ* "A young man, whose form is handsome and whose face is gentle."
- (d) Annexation of an adjective to its noun. *فِي قَدِيمِ الزَّمَانِ وَسَالِفِ الْعَصْرِ* for *فِي الزَّمَانِ الْقَدِيمِ وَالْعَصْرِ السَّالِفِ* In verbal annexation the construction is so weak that the rule depriving the *مُضَافٌ* of its article *ال* is sometimes suspended as in, *الشَّابُّ الْحَسَنُ الصُّورَةِ* "The young man of handsome form."

Towards Composition

It is related that a certain king often went out (*كَانَ كَثِيرَ الْخُرُوجِ*) 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 (*شَكْلٌ*), in the cleanest of clothes and of the best appearance, of good-looking face and fine countenance (*بَهِي الطَّلَعَةِ*). There appeared in him marks (*أِمَارَاتٌ*) of sagacity and signs of intelligence and indications (*دَلَائِلٌ*) of being wide-awake (*النَّبَاهَةِ*). 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 (لذّة) 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 (X. ظرف) 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 (صقلية) was sleepless (ارق) and sent to his naval (of the sea) commander saying, "Send a ship at once to Africa (أفريقيا) 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 (إذا ب) 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 (مثل 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 (مقدم) 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 (جوف interior) of night there came a voice saying, "O man, O man, take my hand. O Allah, O Allah, O Succour of those who call for help (X. غاث), O Greatest in mercy." He repeated this many times. We replied, "Here we are (لبك) 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 (قلع IV.) from Africa in our ship in which there were thirty kantars of gold. Later our ship sank and I continued swimming (سبح) 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 (سهر 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 الخمسون
أنواع الحُرُوفِ

رَأَى أَحَدَ الْوَطَنِيِّينَ فِي الْمُعَاهَدَةِ

يَا مَعْشَرَ الْمِصْرِيِّينَ . أَمَا أَنْ لَكُمْ أَنْ تَتَنَبَّهُوا ، فَقَدْ وَاللَّهِ
تَحَقَّقَتْ شَرْعِيَّةُ الْإِحْتِلَالِ ، وَأَنْتُمْ لَوْ قَبِلْتُمْ هَذِهِ الْمُعَاهَدَةَ
لَحَقَّتْ عَلَيْكُمْ الذَّلَّةُ . أَلَا تَتَشَبَّهُونَ فَنُفُوقُوا الْبِلَادَ . هَا أَمَامَكُمْ
الْفُرْصَةُ وَاسِعَةٌ هَلَّا تَنْتَهزُونَهَا فَتَنَالُوا قَصْدَكُمْ لَوْ لَا رَفَضَهَا رَئِيسُ
الْحُكُومَةِ فَأَسْتَحَقَّ الشُّكْرَ .

فَمَنْذُ الْيَوْمِ الَّذِي أَمْضَيْتَ فِيهِ الْمُعَاهَدَةَ وَأَنَا مُكَبِّ عَلَى
دِرَاسَتِهَا لَعَلِّي أَجِدُ فِيهَا فَائِدَةً ، وَلَكِنِّي لَمْ أَجِدْ وَلَيْتَنِي لَمْ أَجِدْ
فَائِدَةً فَحَسْبُ بَلْ وَجَدْتُ الضَّرَرَ مُجَسَّمًا ، وَتَاللَّهِ لَنْ تَقُومَ لَنَا قَائِمَةٌ ،
وَلَنْ نَتَقَدَّمَ خُطْوَةً إِلَى الْأَمَامِ إِذْ مَا قَبَلْنَاهَا .

إِنْجُشُواهَا جَيِّدًا فَسَوْفَ لَا تَجِدُونَ فِيهَا إِلَّا اسْتِعْبَادًا . هَذَا خِلَا
بَعْضِ الْحَقُوقِ الَّتِي كَانَتْ لَنَا فَضَاعَتْ ، وَلِكِنِّي تَنَاءً كَدُّوا مِنْ
كُلِّ هَذَا أَنْظَرُوا الْمَادَّةَ الْمُتَعَلِّقَةَ بِالسُّودَانِ عَلَى سَبِيلِ الْمَثَلِ فَإِذَا
مَا بِحَشْتُمُوهَا تَبَيَّنَ لَكُمْ أَنَّهُ قَدْ ضَاعَ وَأَنْ لِلْإِنْجِلِيزِ الْغَنَمَ
وَعَلَيْنَا الْغَرَمَ .

أَيُّهَا الرِّجَالُ تَأْ كَدُّوا أَنَّهُ لَا رَيْبَ فِي أَنْ مِصْرَ وَالسُّودَانَ جِسْمٌ
وَاحِدٌ تَرَبُّطُهُمَا مَصَالِحٌ مُشْتَرَكَةٌ وَلُغَةٌ وَاحِدَةٌ وَدِينٌ وَاحِدٌ وَفَصْلُهُمَا

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.

هَدْمٌ وَإِنْكَارٌ لِمَا تَقْضِي بِهِ الطَّبِيعَةُ ، وَلَقَدْ اتَّفَقَتْ كُلُّ الْحُكُومَاتِ
الْمِصْرِيَّةِ عَلَى اخْتِلَافِ أَشْكَالِهَا فِي الْعَهْدِ الْمَاضِي وَالْحَاضِرِ ، عَلَى أَنَّ
السُّودَانَ وَمِصْرَ لَا يَفْتَرِقَانِ .

وَقَدْ ظَلَّتِ الْمِلَادُ فِي جَمِيعِ أَطْوَارِ جِهَادِهَا تُنَادِي بِبُطْلَانِ
اتِّفَاقِيَّةِ سَنَةِ ١٨٩٩ . نَعَمْ نَادَتْ الْمِلَادُ بِذَلِكَ كَثِيرًا فَلَا نَذْرِي
كَيْفَ قَبِلَ الْمُفَاوِضُونَ الْمِصْرِيُّونَ هَذِهِ الْمُعَاهَدَةَ .

Grammar

(لا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ) are indeclinable الحُرُوفُ

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

إِذْ . أَلْ . أَمْ . أَنْ . أَوْ . عَن . فِي . قَدْ . كَيْ . لَمْ . لَنْ . لَوْ . سَا . مَنْ . هَا

(3) Among the many which have three letters the commonest are

أَلَا . أَنْ . بَانَ . مُمَّ . رَبَّ . إِلَى . إِذَا . إِذَا . عَلَى . لَيْتَ . مُعَذِّ

(4) Illustrations of those of four letters are

إِلَّا . أَمَّا . حَاشَا . حَتَّى . كَانَ . لَعَلَّ . لِمَا . لَكِنْ

(5) Of five letters there are إِنَّمَا . لَكِنَّ

2. They may however be more logically classified as to their use. Some of the most commonly used particles are

(1) حُرُوفُ الْجَرِّ prepositions, see Lesson XLVIII.

(2) حُرُوفُ الْعَطْفِ conjunctions, see Lesson LII.

(3) حُرُوفُ النَّصْبِ (نَوَاصِبُ الْفِعْلِ) such as كِي . اذْن . لَنْ . أَنْ

(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.

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- (4) حُرُوفُ الْجَزْمِ (جوازم الفعل) such as لا الناهية . ل . لم . ل (see Lesson XXXVI.)
- (5) حُرُوفُ النَّدَاءِ vocative particles which are used with المُنَادَى like يَا أَيُّهَا . أَيُّهَا (see Lesson XLVII).
- (6) أَحْرُفُ الْجَوَابِ words that affirm or deny, as, لا "no," نَعَمْ "yes," بَلَى "yes" after a negative statement, أَجَل "yes" after a positive statement.
- (7) أَحْرُفُ النِّفْيِ articles of negation, as لا . لما . لم . ان . لا . ما . إن . لما . لم . ان (See Lessons XVII. XXIV. 5. and XXXVI.).
- (8) أَحْرُفُ الشَّرْطِ particles of condition as إِذَا "whenever," لَوْ "if not," أَمَّا "as for."
- (9) أَحْرُفُ التَّحْضِيضِ particles of incitement, as هَلَّا and أَلَّا "Is it not?" لَوْ مَا and لَوْ لَّا "why not?"
- (10) أَحْرُفُ الْمَصْدَرِيَّةِ particles of الْمَصْدَرِ which with the clause following take the place of a مَصْدَر as مَا . تَوَكِّي . أَنْ . أَنْ . مَصْدَر

- (11) أَحْرَفُ الْإِسْتِقْبَالِ particles of the future, as أَنْ . سَوْفَ . سَ .
هل . لَنْ . إِنْ (see Lesson XVII.).
- (12) أَحْرَفُ التَّنْبِيهِ particles of exclamation. as أَمَّا . أَلَا "Is it not?"
يا "O" . ها "here," "behold," أَمَّا أَنْ . أَلَا أَنْ .
- (13) أَحْرَفُ التَّوَكِيدِ particles of emphasis, as إِنَّ . أَنْ . إِنْ .
لَ . قَدْ . (see Lessons XVII., XXXIII. and XLII.).

Towards Composition

While the Egyptians are thinking about the end of the English occupation of Egypt, the English from their side are working (عمل على) 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 (ضم) Egypt to her possessions or does she only wish more special consideration than others?" If she withdraws (جلا VII.) 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 (بان V.) study it from the time England occupied the country.

Notes and Vocabulary

الدرس الحادي والخمسون

التوابع

النعت

لَا تَكْتُمُ الْمَقَامَاتُ السِّيَاسِيَّةُ فِي بَارِيسَ أَهْمِيَّةَ انْسِحَابِ
الْيَابَانَ مِنَ الْمُؤْتَمَرِ الْبَحْرِيِّ وَالْعَوَاقِبَ الْخَطِيرَ أَرُهَا الَّتِي يُمَكِّنُ
أَنْ تَنْشَأَ عَنْهُ وَهِيَ تَأْسَفُ لِهَذَا الْحَادِثِ ذِي الشَّانِ الْعَظِيمِ الَّذِي
يَمْنَعُ اشْتِرَاكَ دَوْلَةَ ذَائِعِ صَيْتِهَا وَتُعْتَبَرُ مِنْ أَقْوَى الدُّوَلِ الْبَحْرِيَّةِ
فِي الْإِتِّفَاقَاتِ الْمُحْتَمَلِ عَقْدُهَا بَيْنَ الدُّوَلِ الْبَحْرِيَّةِ الْكُبْرَى . ثُمَّ
إِنَّ هَذِهِ الْمَقَامَاتِ الظَّاهِرَ قَلْفُهَا لَا تَكْتُمُهُ مِنْ جِهَةِ مَصِيرِ
الْإِقْتِرَاحَاتِ الَّتِي عَرَضَتْهَا فَرَنْسَا فِيمَا يَتَعَلَّقُ بِتَبَادُلِ التَّبْلِيغِ بَيْنَ
الدُّوَلِ سَنَوِيًّا عَنِ السُّفُنِ الْحَرْبِيَّةِ الَّتِي تَنْشِئُهَا وَعَنْ مِقْدَارِ الْحُمُولَةِ
الْمُنْتَظَرِ تَحْدِيدُهُ . وَليْسَ مِنَ الْمَعْلُومِ الْآنَ هَلْ يُمَكِّنُ الْبَحْثُ فِي
عَقْدِ انْتِفَاقَاتِ ذَاتِ قِيَمَةٍ بَيْنَ دَوْلِ الْغَرْبِ الْأَرْبَعِ هُنْدِهِ عَلَى
أَسَاسِ الْإِقْتِرَاحَاتِ الْفَرَنْسَوِيَّةِ .

Grammar

التوابع 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.

تَابِعٌ sequent to) a word that is مَرْفُوعٌ and so a word is مَنصُوبٌ because it follows another مَنصُوبٌ ; an اِسْمٌ is مَجْرُورٌ after another مَجْرُورٌ or a verb is مَجْرُومٌ after another مَجْرُومٌ

Kinds of	التوابع	The words which precede	التوابع
		and determine their cases.	
(1)	النَّعْتُ	(a) حَقِيقِيٌّ	الْمَنْعُوتُ
		(b) سَبَبِيٌّ	
(2)	العَطْفُ		المَعْطُوفُ عَلَيْهِ
(3)	التَّوَكُّيدُ		المَوْكَّدُ
		(a) مُطَابِقٌ	
(4)	البَدَلُ	(b) بَعْضٌ مِنْ كُلِّ	المُبَدَّلُ مِنْهُ
		(c) اشْتِمَالٌ	
		(d) مُبَايِنٌ	

3. النَّعْتُ is of two kinds النَّعْتُ الْحَقِيقِيُّ and النَّعْتُ السَّبَبِيُّ
 النَّعْتُ الْحَقِيقِيُّ (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
 جَاءَ الضُّبَّاطُ السَّاكِنُونَ فِي اشْكَفَاتِ الْجَدِيدَةِ اللَّيْلَةَ الْبَقْرَاتِ خَاصَّةً .
 "The officers living in the new barracks came last night by special trains."
4. النَّعْتُ is originally a derived adjective that is اسْمٌ فَاعِلٌ and اسْمٌ مَفْعُولٌ etc., but it may be :
- (1) "In this our day." فِي يَوْمِنَا هَذَا , اسْمٌ إِشَارَةٌ
 - (2) "The vessels which it constructs." السُّفُنُ الَّتِي تُشْبِهُهَا as اسْمٌ مَوْصُولٌ
 - (3) "The French proposals." الاقْتِرَاحَاتُ الْفَرَنْسَوِيَّةُ (ياء النسبة) الْمَنْسُوبُ
 - (4) "The incident of great import." الْحَادِثُ ذُو الشَّانِ الْعَظِيمِ (ذِي and ذَا) ذُو
 "Orders of great importance." أَوْامِرُ ذَاتِ أَهْمِيَّةٍ
 - (5) A sentence or phrase qualifying an indefinite noun as,

فَرَنْسَا دَوْلَةٌ تَعْتَبَرُ مِنْ أَقْوَى الدُّوَلِ "France is a state which is considered among the strongest states."
 كَانَ هُنَاكَ تَاجِرٌ بَاعَ كُلَّ مَا عِنْدَهُ "A merchant who sold all he had was there."

5. النَّعْتُ السَّبْبِيَّةُ (the causal attribute) although denoting a quality in the اسم which follows it, yet in definiteness or indefiniteness and in case it is attracted into agreement with the اسم which precedes it. This نَعْتُ is always singular in number, but agrees in gender with the following اسم

- (1) The اسم which follows النَّعْتُ السَّبْبِيَّةُ is always مَرْفُوعٌ and annexed to this اسم there must be a pronoun referring to the preceding اسم just as in many relative sentences, see Lesson LVII.

Exx. . سَتَبْرَحُ القُوَاتُ المَطْلُوبُ قِيَامَهَا . "The forces which were wanted to be moved will leave."
 العَوَاقِبُ الخَطِيرُ أَرُّهَا "The consequences serious in effect."

- (2) The definite article ال which is put on النَّعْتُ in these sentences really replaces the relative pronoun as سَتَبْرَحُ القُوَاتُ الَّتِي العَوَاقِبُ الَّتِي أَرُّهَا خَطِيرٌ and طَلِبَ قِيَامَهَا

- (3) The attribute of the sentence using النَّعْتُ السَّبْبِيَّةُ often stands for a verb in the relative sentence. Since its subject is an اسم which follows it, it is singular. This explains why النَّعْتُ السَّبْبِيَّةُ is singular for it was originally a verb preceding its فاعل .

Examples showing the agreement of النَّعْتُ السَّبْبِيَّةُ are

أَبُوهُ	—	أَخْوَاهُ	—	إِخْوَتُهُ	} جَاءَ الرَّجُلُ الرَّجُلَانِ الرَّجَالِ
أَبُوهُمَا	—	أَخْوَاهُمَا	—	إِخْوَتُهُمَا	
أَبُوهُمْ	—	أَخْوَاهُمْ	—	إِخْوَتُهُمْ	

The man (men) whose father (brothers) is (are) generous came.

أُمَّهُ — أُخْتَاهُ — أَخَوَاتُهُ	} جَاءَ الرَّجُلُ الرَّجُلَانِ الرِّجَالِ
أُمَّهُمَا — أُخْتَاهُمَا — أَخَوَاتُهُمَا	
أُمَّهُنَّ — أُخْتَاهُنَّ — أَخَوَاتُهُنَّ	

The man (men) whose mother (sisters) is (are) generous came.

أَبُوهَا — أَخَوَاهَا — خَادِمُوهَا	} جَاءَتِ السَّيِّدَةُ السَّيِّدَتَانِ السَّيِّدَاتُ
أَبُوهُمَا — أَخَوَاهُمَا — خَادِمُوهُمَا	
أَبُوهُنَّ — أَخَوَاهُنَّ — خَادِمُوهُنَّ	

The lady (ladies) whose father (brothers, servants) is (are) clever came.

أُمَّهَا — أُخْتَاهَا — أَعْمَالُهَا	} جَاءَتِ السَّيِّدَةُ السَّيِّدَتَانِ السَّيِّدَاتُ
أُمَّهُمَا — أُخْتَاهُمَا — أَعْمَالُهُمَا	
أُمَّهُنَّ — أُخْتَاهُنَّ — أَعْمَالُهُنَّ	

The lady (ladies) whose mother (sisters, works) is (are) good came.

Substitution Sentences

I saw the aforementioned king.	رَأَيْتُ الْمَلِكَ الْمَتَقَدِّمَ ذِكْرُهُ
We honoured the poet, whose characteristics are generous.	أَكْرَمْنَا الشَّاعِرَ الْكَرِيمَ سَجَايَاهُ
I passed by an Arab, whose brother is poor.	مَرَرْتُ بِأَعْرَابِيٍّ فَقِيرٍ أَخُوهُ
We did not speak with the hard-hearted teacher.	لَمْ نَتَكَلَّمْ مَعَ الْمُعَلِّمِ الْقَاسِيِ قَلْبَهُ

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 (الفيجائية) movements of transportation.

But I learned today that orders had come for delaying (رجا 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

الدرس الثاني والخمسون

التواضع . العطف وحروفه

كَانَ فِي جَبَلٍ لِبَعْنَانَ رَجُلٌ مِنَ الْعِبَادِ مُنْزَوِيًّا عَنِ النَّاسِ يَأْتِيهِ
كُلَّ لَيْلَةٍ رَغِيفٌ يَأْكُلُ مِنْهُ وَيَشْكُرُ اللَّهَ فَاتَّفَقَ أَنْ يُنْقَطَعَ عَنْهُ
الرَّغِيفُ لَيْلَةً مِنَ اللَّيَالِي فَعِنْدَمَا أَصْبَحَ نَزَلَ إِلَى قَرْيَةٍ سُكَّانُهَا
نَصَارَى ثُمَّ اسْتَطَعَمَ شَيْخًا مِنْهُمْ فَأَعْطَاهُ رَغِيفَيْنِ مِنْ خُبْزِ الشَّعِيرِ .
وَكَانَ فِي دَارِ ذَلِكَ الشَّيْخِ النَّصْرَانِيُّ كَلْبٌ أَجْرَبُ مَهْزُولٌ فَلَحِقَ
بِالْعَابِدِ وَنَبَحَ عَلَيْهِ وَتَعَلَّقَ بِأَذْيَالِهِ فَالْقَى إِلَيْهِ الْعَابِدُ رَغِيفًا فَأَكَلَهُ
الْكَلْبُ وَلِحِقَ الْعَابِدَ مَرَّةً أُخْرَى فَالْقَى إِلَيْهِ الْعَابِدُ الرَّغِيفَ الْآخَرَ
فَأَكَلَهُ وَلِحِقَ بِهِ مَرَّةً أُخْرَى وَاشْتَدَّ هَرِيرُهُ وَأَمْسَكَ بِذِيْلِهِ فَقَالَ
الْعَابِدُ سُبْحَانَ اللَّهِ لَمْ أَرَ كَلْبًا أَقَلَّ حَيَاءً مِنْكَ .

فَأَنْطَقَ اللَّهُ الْكَلْبَ فَقَالَ لَسْتُ أَنَا قَلِيلَ الْحَيَاءِ : إِعْلَمَنَّ أَيُّ
أَحْرُسٍ غَنَمَ ذَلِكَ النَّصْرَانِيُّ بَلْ دَارُهُ وَأَقْنَعُ بِمَا يَدْفَعُهُ لِي مِنْ عِظَامِ
أَوْ خُبْزٍ وَسَوَاءٌ عِنْدِي أَشْبَعْتُ أَمْ جُعْتُ وَكُنْتُ أَسْرًا مِنَ الْعَظْمِ
حَتَّى الْمُلُوثِ مِنْهُ وَمَا كُنْتُ يَوْمًا مُتَأَلِّمًا لَكِنْ رَاضِيًا وَرَبُّمَا نَسِيْنِي
فَأَبْقَ أَيَّامًا جَائِعًا بَلْ مُتَعَبًا جِدًّا مِنْ عَدَمِ الْأَكْلِ . وَرَبُّمَا يَمْضِي
عَلَيْنَا أَيَّامٌ لَا يَجِدُ هُوَ لِنَفْسِهِ شَيْئًا وَمَعَ ذَلِكَ لَمْ أَفَارِقْ دَارَهُ بَلْ كَانَ

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

دَائِبِي إِنْ حَصَلَ شَيْءٌ شَكَرْتُ وَإِلَّا صَبَرْتُ وَأَمَّا أَنْتَ أَيُّهَا الرَّجُلُ
فَأَمَّا مُؤْمِنٌ وَأَمَّا كَاذِبٌ لِأَنَّكَ لَمْ تَتَّحَمَلِ الْجُوعَ لَيْلَةً وَاحِدَةً انْقَطَعَ
فِيهَا الرِّغِيفُ عِنْدَكَ وَتَوَجَّهْتَ مِنْ بَابِ رَازِقِ الْعِبَادِ إِلَى بَابِ إِنْسَانٍ
وَكُلُّ مَا قُلْتَهُ لَكَ صِدْقٌ لَا كَذِبٌ فَأَيْنَا أَقْلٌ حَيَاءٌ أَنَا أَمْ أَنْتَ
فَلَمَّا سَمِعَ الْعَابِدُ ذَلِكَ ضَرَبَ بِيَدِهِ رَأْسَهُ وَحَرَ مَغْشِيًا عَلَيْهِ.

Grammar

العطف (Conjunction). I. In العطف the word joined is a تابع connected with its antecedent by one of حروف العطف (conjunctive particles) which join words, phrases and sentences, and are as follows:—

	حروف	Meaning	Purpose	أمثلة	Examples.
Conjunctive	وَ	and	plurality in general	رَأَيْتُ الْعَابِدَ وَالْكَذِبَ	
	فَ	and then	for sequence or consequence	دَخَلَ الرَّجَالُ فَلَاؤُلَادُ	
	ثُمَّ	then	after an interval	أَسْتَطْعِمَ الشَّيْخَ فَأَعْطَاهُ رَغِيفًا	
	حَتَّى	even	limit	خَرَجَ الْعُلَمَاءُ ثُمَّ الشُّبَّانُ	أَسْرًا مِنَ الْعَظْمِ حَتَّى الْمَلُوثِ مِنْهُ
Disjunctive	لَكِنْ	but	correction after affirmative sentence	مَا كُنْتُ مُتَّالِمًا لَكِنْ رَاضِيًا	
	بَلْ	but rather, nay	self-correction	بَقِيَ جَانِعًا بَلْ مُتَعَبًا	
	أَوْ	or	choice or division	مَا يَدْفَعُهُ مِنْ عِظَامٍ أَوْ خُبْرٍ	
	أَمْ	or	alternative (after a question)	فَأَيْنَا أَقْلٌ حَيَاءٌ أَنَا أَمْ أَنْتَ	
	لَا	not	negation	مَا قُلْتَهُ لَكَ صِدْقٌ لَا كَذِبٌ	
	إِمَّا	either	absolute alternative.	فَأَمَّا مُؤْمِنٌ وَإِمَّا (أَوْ) كَاذِبٌ	

(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.

preposition must be repeated after حرف العطف as **مَرَرْتُ بِكَ** as **وَبِأَحْمَدَ** "I passed you and Ahmad."

If the first word be a part of the verb the disjunctive pronoun must be used as well, as **أَسْكُنْ أَنْتَ وَزَوْجَكَ الْجَنَّةَ** "Inhabit you and your wife, the garden."

For **وَ** see Lesson XLVII.; for **وَ** see Lesson XXXVI.; for **وَ** as a preposition see Lesson XLVIII.

- (2) For **الفاء السببية** see Lesson XXXVI; for **ف** as particle in the apodasis of conditional sentence see Lesson LVIII. It is also used sometimes after the interrogative **أ** as **أفأنتم أيضاً غير فاهمين** "Are you also not understanding," and as a corrective of **أما** as **أما المارُّ فظنَّ ذلكَ** "As for the passer-by he thought that."
- (3) For **حتى** as a preposition see Lesson XLVIII.; as **ناصبة** see Lesson XXXVI.

Towards Composition

It is related that two men, one called Deceiver (**الخبّ**) and the other Dupe (**المغفل**) 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 (القِسْمَةُ) 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 (بِقَدْرِ) 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 (حُجَّاب) 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 (دَارَ حَوْلَ) 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

الدرس الثالث والخمسون

التوكيد والبدل

بَطَّانٍ وَسُلْحَفَاءِ

كَانَ فِي الزَّمَانِ الْأَوَّلِ غَدِيرٌ عَظِيمٌ سَكَنَتْ فِيهِ بَطَّانٍ كَانَتْ
تَأْكُلَانِ مِنْ عُشْبِهِ وَتَشْرَبَانِ مِنْ مَائِهِ وَفِي الْغَدِيرِ ذَاتِهِ كَانَتْ
تَسْكُنُ سُلْحَفَاءُ ، وَوَقَعَتْ الْأُلْفَةُ بَيْنَ الثَّلَاثَةِ كُلِّهَا الْبَطَّانِينَ
وَالسُّلْحَفَاءِ فَاتَّفَقَ أَنْ غِيضَ الْغَدِيرُ مِائَةً فَبَجَاءَتِ الْبَطَّانُ أَنْفُسَهُمَا
لِوَدَاعِ السُّلْحَفَاءِ وَقَالَتَا لَهَا الْآنَ قَدْ آتَى الرَّحِيلُ وَوَقَعَ الشِّتُّ
وَالْفُرْقَةُ وَالْقَطِيعَةُ بَيْنَنَا .

فَنَادَتِ السُّلْحَفَاءُ بِالْوَيْلِ وَبَكَتْ وَقَالَتْ مَا حِيلَتِي فِي أَنْ
أَذْهَبَ مَعَكُمْ قَالَتِ الْبَطَّانُ نَأْخُذُكَ مَعَنَا وَلَكِنَّا نَخَافُ أَنْ
تَتَكَلَّمِي لِأَنَّكَ أَنْتِ لَا تَمْلِكِينَ نَفْسِكَ وَلَا لِسَانَكَ فَقَالَتْ لَهُمَا
صَاحِبَتُهُمَا السُّلْحَفَاءُ إِنِّي لَا أَنْطِقُ قَالَتِ الْبَطَّانُ إِذَا رَأَى الْخَلْقُ
جَمِيعُهُمْ أَنَّنَا طَرْنَا بِكَ وَتَهَجَّبُوا كُلُّهُمْ عَلَيَّ طَيْرَانِيَا بِكَ فَعَلَيْكَ أَنْ
تَصْبِرِي وَلَا تَتَكَلَّمِي أَنْتِ نَفْسُكَ وَلَا تَنْسِي قَوْلَ الْفُضْلَاءِ « مَنْ
صَمِتَ نَجَا » وَقَوْلَهُمْ « إِنَّ الْبَلَاءَ مُوَكَّلٌ بِالْمَنْطِقِ » فَإِنْ
تَكَلَّمْتِ فَلَا تَلُومِينَ إِلَّا ذَاتَكَ وَيَكُونُ ذَنْبُكَ عَلَى عَيْنِكَ .

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."

فَأَخَذَتْ كِلْتَا الْبَطَّتَيْنِ طَرْفِي قَضِيبٍ عَلَى عُنُقِهِمَا وَقَالَتَا لِالسُّلْحَفَاءِ
امْسِكِي الْقَضِيبَ بِفَمِكَ أَنْتِ نُمَّ طَارَتَا فِي الْهَوَاءِ فَرَأَى بَعْضُ النَّاسِ
ذَلِكَ وَتَعَجَّبُوا وَتَحَادَثُوا هُمْ أَنْفُسُهُمْ بَعْضُهُمْ مَعَ بَعْضٍ عَنِ هَذَا
الْمَنْظَرِ فَلَمْ تَسْتَطِعِ السُّلْحَفَاءُ صَبْرًا وَتَكَلَّمَتْ فَسَقَطَتْ وَمَاتَتْ .

Grammar

2. التَّوَكِيدُ is used for emphasis and to remove any possibility of uncertainty.

(1) التَّوَكِيدُ الَّلَاظِي (verbal corroboration) is the repetition of the word itself. A noun, verb, particle, or even a sentence may be repeated for emphasis.

فَلْيَسْكُنْ كَلَامُكُمْ نَعَمْ نَعَمْ . لَا لَا
الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ
قَدُمَ قَدُمَ الْحَاجُّ
Let your speech be Yea, Yea;
Nay, Nay.
The truth, the truth (verily,
verily) I say unto you.
He came, he came the pil-
grim.

An annexed pronoun or one not visible in a verb but understood may be corroborated by the corresponding unattached pronoun

“He struck me,” ضَرَبَنِي أَنَا “I came,” جِئْتُ أَنَا . (ضَمَائِرُ مُنْفَصِلَةٌ)
“He came.” جَاءَ هُوَ

(2) التَّوَكِيدُ الْمَعْنَوِي (corroboration in meaning) is made possible by the use of the following words to which are attached pronouns referring to الْمَوْكِدُ الْمَتَّبِعُ or the thing emphasized.

(a) Singular. ذَاتٌ . عَيْنٌ . نَفْسٌ “self”.

فِي الْغَدِيرِ ذَاتَهُ
قَالَتِ الْبَيْتُ نَفْسَهَا
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. تَكَلِّمِي أَنْتِ نَفْسُكَ "You yourself (f.) speak."

(b) Dual. مَرْفُوعٌ مَجْرُورٌ مَنْصُوبٌ

Masc. كِلَا كِلَيْ both.

Fem. كِلْتَا كِلْتَيْ

طَلَبَ الْوَلَدَانِ كِلَاهُمَا الْكِتَابَيْنِ كِلَيْهِمَا Both the boys sought both the books.

قَالَتِ الْبَيْتَانِ كِلْتَاهُمَا الْكَلِمَتَيْنِ كِلْتَيْهِمَا Both the girls said both the words.

(c) Plural كُلٌّ (also Singular), جَمِيعٌ or عَامَّةٌ all.

جَاءَ أَصْحَابُهُ كُلُّهُمْ All his friends came.

جَاءَتِ الْبَنَاتُ جَمِيعُهُنَّ All the girls came.

حَفِظْتُ الدَّرْسَ كُلَّهُ I have memorized all the lesson.

After كُلٌّ and its pronoun, there is sometimes further corroboration by the use of أَجْمَعٌ as, سَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ "All the angels without exception prostrated themselves."

These words may be used in إِضَافَةٌ with nouns, see Lesson XLVIII., as نَفْسُ الرَّجُلِ "The same man," كُلُّ الرِّجَالِ "All the men."

كِتَابًا and كِلْتَا when so used remain the same for all three cases.

رَأَيْتُ كِلَا الرَّجُلَيْنِ "I saw both of the two men."

When نَفْسٌ is used in the dual and plural, the form for both is

أَنْفُسٌ as الْبَيْتَانِ أَنْفُسُهُمَا "The two ducks themselves."

2. **البدل** is the substitution of something for an **اسم** already mentioned. There are four kinds of **بدل**

(1) **بدل الكل** or **بدل مطابق** the substitution of one word for another, identical with it in denotation.

كان الخليفة المعتصم يسير The Khalifa al-Mutasim was walking.

A kind of **عطف** without **حروف العطف** called **عطف بيان** is very

similar to this kind of **بدل**. In the sentence **جاء أخوك زيد**

the word **زيد** may be either, if **بدل** it is a mere substitution,

but if **عطف بيان** it distinguishes which brother.

(2) **بدل البعض من الكل** is the substitution of a part for the whole.

سببت له السعادة بعضها You have brought (caused) him happiness—some of it.

أكل السمكة نصفها He ate the fish—half of it.

(3) **بدل الاشتمال** is the substitution of something inherent or included in, or possessed by **المتبوع** that is, **المبدل منه**

أعجبني زيد علمه Zaid—his learning surprised me.

غيض الغدير ماءه The pond—its water dried up.

يسعك الأمير خيرته The Commander—his good keep you.

(4) **بدل مبين** is a substitution which is wholly different from **المبدل**.

It oftentimes corrects an error or forgetfulness.

أمرهم أن يعطوه ستة سبعة آلاف دينار He ordered them to pay him six—seven thousand dinars.

أكلت خبزاً لحمياً I ate bread—meat.

Towards Composition

It is related that the Khalifa al-Mutasim (**المعتصم**) 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 (شوك). The donkey fell down and the thorns—all of them—fell off.

Then al-Mutasim himself got down from his beast and tucked up (II. شمر) 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

العَدَدُ

يَعْقُوبُ

كَانَ لِإِسْحَاقَ ابْنَانِ الْكَبِيرُ عِيسُو وَالْأَصْغَرُ يَعْقُوبُ الَّذِي
أَعْقَبَ إِذْ عَشَرَ أَبْنَاءَ وَمِنْهُمْ أَسْمَاطُ إِسْرَائِيلَ الْإِثْنَا عَشَرَ فَحَقَّدَ
عِيسُو عَلَى يَعْقُوبَ مِنْ أَجْلِ الْبَرَكَاتِ الَّتِي بَارَكَهُ بِهَا أَبُوهُ فَهَرَبَ
يَعْقُوبُ إِلَى حَارَانَ وَخَدَّمَ هُنَاكَ عِنْدَ (لَابَانَ) خَالِهِ وَبَعْدَ مُدَّةٍ مِنْ
الزَّمَنِ أَرَادَ أَنْ يَرْجِعَ إِلَى أَبِيهِ . فَقَالَ الْآنَ لِي عِشْرُونَ سَنَةً فِي
بَيْتِكَ خَدَمْتُكَ أَرْبَعَ عَشْرَةَ سَنَةً بِابْنَتَيْكَ وَسِتَّ سِنِينَ بِغَنَمِكَ وَقَدْ
غَيَّرْتَ أُجْرَتِي عَشْرَ مَرَّاتٍ ، ثُمَّ مَضَى يَعْقُوبُ فِي طَرِيقِهِ وَأَخَذَ مِمَّا
أَتَى بِيَدِهِ هَدِيَّةً لِعِيسُو أَخِيهِ مِائَتَيْ عَزْزٍ ، وَعِشْرِينَ تَيْسًا مِائَتَيْ نَعْجَةٍ
وَعِشْرِينَ كَبْشًا ثَلَاثِينَ نَاقَةً مُرْضِعَةً وَأَوْلَادَهَا أَرْبَعِينَ بَقْرَةً
وَعَشْرَةَ ثِيْرَانٍ عِشْرِينَ أَثْنَانًا وَعَشْرَةَ حَمِيرٍ وَدَفَعَهَا إِلَى يَدِ عَمِيئِدِهِ
فَطَيِّمًا قَطِيْمًا عَلَى حِدَةٍ وَرَفَعَ يَعْقُوبُ عَيْنَيْهِ وَنَظَرَ وَإِذَا عِيسُو مُقْبِلٌ
وَمَعَهُ أَرْبَعُمِائَةِ رَجُلٍ . وَأَمَّا يَعْقُوبُ فَسَجَدَ إِلَى الْأَرْضِ سَبْعَ مَرَّاتٍ
حَتَّى أَقْتَرَبَ إِلَى أَخِيهِ . فَرَكَضَ عِيسُو لِلِقَائِهِ وَوَقَعَ عَلَى عُنُقِهِ .
وَقَبَّلَهُ وَبَكَيَا .

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.

- كِتَابٌ وَاحِدٌ . أَحَدُ الْأَوْلَادِ
 كِتَابَانِ اثْنَانِ (اِثْنَيْنِ)
 ثَلَاثَةُ رِجَالٍ (ثَلَاثَةٌ)
 أَرْبَعَةٌ بِأَشْوَاتٍ
 خَمْسَةٌ أَرْغِفَةٌ
 سِتَّةٌ أَيَّامٌ
 سَبْعَةٌ قَضَاءٌ
 ثَمَانِيَةٌ (ثَمْنِيَةٌ) مُعَلِّمِينَ
 تِسْعَةٌ حَبِيرٌ
 عَشْرَةٌ شِرَازٌ
 أَحَدُ عَشَرَ رَجُلًا
 إِثْنَانِ (اِثْنَيْنِ) عَشَرَ ابْنًا
 ثَلَاثَةَ عَشَرَ حَلِيفَةً
 أَرْبَعَةَ عَشَرَ مَكْتَبًا
 خَمْسَةَ عَشَرَ جُنَيْهَاً
 سِتَّةَ عَشَرَ أَخًا
 سَبْعَةَ عَشَرَ مِفْتَاحًا

Numeral with nouns, whose singular is feminine.

- سَاعَةٌ وَاحِدَةٌ ، إِحْدَى الْبَنَاتِ 1
 سَاعَتَانِ اثْنَتَانِ . (اِثْنَتَيْنِ) 2
 ثَلَاثُ نِسَاءٍ 3
 أَرْبَعُ جِهَاتٍ 4
 خَمْسُ ضَرْبَاتٍ 5
 سِتُّ سِنِينَ 6
 سَبْعُ مَرَّاتٍ 7
 ثَمَانِي مُعَلِّمَاتٍ 8
 تِسْعُ كَفَائِسٍ 9
 عَشْرُ تَمَكَّاتٍ 10
 إِحْدَى عَشْرَةَ سَاعَةً 11
 إِثْنَتَانِ (اِثْنَتَيْنِ) عَشْرَةَ بِنْتًا 12
 ثَلَاثَ عَشْرَةَ كَنِيسَةً 13
 أَرْبَعُ عَشْرَةَ مَدِينَةً 14
 خَمْسُ عَشْرَةَ قَرْيَةً 15
 سِتُّ عَشْرَةَ أُخْتًا 16
 سَبْعُ عَشْرَةَ أُمَّةً 17

Masculine.	Feminine.
ثَمَانِيَةَ عَشْرٍ مِسْمَارًا	18 ثَمَانِي عَشْرَةَ شَبَكَةً
تِسْعَةَ عَشْرٍ مِحْرَاطًا	19 تِسْعَ عَشْرَةَ سَمَكَةً
عِشْرُونَ (عِشْرِينَ) عَامًا	20 عِشْرُونَ (عِشْرِينَ) سَفَةً
أَحَدٌ وَعِشْرُونَ (عِشْرِينَ) تَيْسًا	21 إِحْدَى وَعِشْرُونَ (عِشْرِينَ) نَعِجَةً
اِثْنَانِ وَعِشْرُونَ كَبْشًا	22 اِثْنَانِ وَعِشْرُونَ نَاقَةً
ثَلَاثَةٌ وَعِشْرُونَ بَيْتًا	23 ثَلَاثٌ وَعِشْرُونَ دَارًا
أَرْبَعَةٌ وَعِشْرُونَ مَكْتَبًا	24 أَرْبَعٌ وَعِشْرُونَ مَدِينَةً
خَمْسَةٌ وَعِشْرُونَ جَنْبِيًا	25 خَمْسٌ وَعِشْرُونَ قَرْيَةً
سِتَّةٌ وَعِشْرُونَ قَرْشًا	26 سِتٌّ وَعِشْرُونَ أُخْتًا
سَبْعَةٌ وَعِشْرُونَ مِفْتَاحًا	27 سَبْعٌ وَعِشْرُونَ أَمًا
ثَمَانِيَةَ عَشْرٍ مِسْمَارًا	28 ثَمَانٍ وَعِشْرُونَ شَبَكَةً
تِسْعَةَ عَشْرٍ مِحْرَاطًا	29 تِسْعَ وَعِشْرُونَ سَمَكَةً
ثَلَاثُونَ (ثَلَاثِينَ) رَجُلًا	30 ثَلَاثُونَ (ثَلَاثِينَ) حُسْنَى
أَرْبَعُونَ يَوْمًا	40 أَرْبَعُونَ عَمِيَاءَ
خَمْسُونَ عِيَالًا	50 خَمْسُونَ بَقَرَةً
سِتُّونَ سُؤَالَ	60 سِتُّونَ كَأْسًا
سَبْعُونَ حِمَارًا	70 سَبْعُونَ أَثَانًا
ثَمَانُونَ مَسِيحِيًا	80 ثَمَانُونَ مَسِيحِيَةً
تِسْعَةٌ وَتِسْعُونَ خَرُوفًا	99 تِسْعٌ وَتِسْعُونَ نَعِجَةً
مِائَةٌ (مِئَةٌ) وَوَلَدٌ	100 مِائَةٌ (مِئَةٌ) كُرَّةً
مِائَتَانِ عَشْرٌ	200 مِائَتَانِ سَفِينَةً

Masculine	Feminine	
or ثَلَاثُ مِئَةٍ (ثَلَاثُمِائَةٍ) or ثَلَاثُ مِئَةٍ (ثَلَاثُمِائَةٍ)	or ثَلَاثُ مِئَةٍ (ثَلَاثُمِائَةٍ) or ثَلَاثُ مِئَةٍ (ثَلَاثُمِائَةٍ)	300
ثَلَاثُمِائَةٍ (ثَلَاثُمِائَةٍ) or ثَلَاثُمِائَةٍ (ثَلَاثُمِائَةٍ)	ثَلَاثُمِائَةٍ (ثَلَاثُمِائَةٍ) or ثَلَاثُمِائَةٍ (ثَلَاثُمِائَةٍ)	
or أَرْبَعُ مِئَةٍ (أَرْبَعُمِائَةٍ) or أَرْبَعُ مِئَةٍ (أَرْبَعُمِائَةٍ)	or أَرْبَعُ مِئَةٍ (أَرْبَعُمِائَةٍ) or أَرْبَعُ مِئَةٍ (أَرْبَعُمِائَةٍ)	400
أَرْبَعُمِائَةٍ (أَرْبَعُمِائَةٍ) or أَرْبَعُمِائَةٍ (أَرْبَعُمِائَةٍ)	أَرْبَعُمِائَةٍ (أَرْبَعُمِائَةٍ) or أَرْبَعُمِائَةٍ (أَرْبَعُمِائَةٍ)	
(خَمْسُ مِائَةٍ . سِتُّ مِائَةٍ . سَبْعُ مِائَةٍ . ثَمَانِمِائَةٍ . تِسْعُ مِائَةٍ)	(خَمْسُ مِائَةٍ . سِتُّ مِائَةٍ . سَبْعُ مِائَةٍ . ثَمَانِمِائَةٍ . تِسْعُ مِائَةٍ)	500 900
أَلْفُ يَوْمٍ	أَلْفُ لَيْلَةٍ	1000
ثَلَاثَةُ آلَافِ رَجُلٍ	ثَلَاثَةُ آلَافِ إِمْرَأَةٍ	3000
ثَلَاثَةُ عَشَرَ أَلْفَ كِتَابٍ	ثَلَاثَةُ عَشَرَ أَلْفَ سَاعَةٍ	13000
ثَلَاثُونَ أَلْفَ عَسْكَرِيٍّ	ثَلَاثُونَ أَلْفَ فِرْقَةٍ	30000
مِائَةُ أَلْفِ دِرْهَمٍ	مِائَةُ أَلْفِ شَجْرَةٍ	100000
أَرْبَعَةُ آلَافٍ وَسِتْمِئَةٍ	أَرْبَعَةُ آلَافٍ وَسِتْمِئَةٍ وَخَمْسُ	4635
وَخَمْسَةٌ وَثَلَاثُونَ كِتَابًا	وَثَلَاثُونَ مَرَّةً	

2. From the examples given above the following rules may be deduced.

- (1) 1 and 2 are used with nouns for emphasis, as كِتَابٌ وَاحِدٌ "One book only," سَاعَةٌ وَاحِدَةٌ "Two books only," كِتَابَانِ اثْنَانِ "One hour only," لِسَاعَتَيْنِ اثْنَتَيْنِ "For two hours only."
- (2) From 3 to 10 the noun which follows the numeral is جَمْعٌ and مِضَافٌ إِلَيْهِ (to the number).

The number used with a noun whose singular is masculine ends in ة 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 ة .

In Arabic the general rule is الْعَدْدُ عَكْسُ الْمَعْدُودِ

"The number is the opposite of the thing numbered."

The number is fully declinable as **قَابِلٌ ثَمَانِيَةٌ مَعْلَمِينَ سَبْعَ مَعْلَمَاتٍ** بعد **سِتَّةِ أَيَّامٍ**

- (3) From 11 to 99, the noun which follows the numeral is in the **مُفْرَدٌ** and **مَنْصُوبٌ** because it is regarded as **تَمْيِيزٌ** (see Lesson XLVI.)
- (4) From 100 upwards the noun which follows the numeral is **مُضَافٌ إِلَيْهِ** and **مُفْرَدٌ**. However the noun is governed by the number immediately preceding it, so "635 books" is **سِتْمِئَةٌ وَخَمْسَةٌ** **وَتَلَاثُونَ كِتَابًا**
- (5) With 11 and 12, 21 and 22, etc., the gender of the units as in the case of "one" and "two", agrees with the noun. **وَاحِدٌ وَعِشْرُونَ عَامًا . اثْنَا عَشْرَةَ امْرَأَةً . أَحَدٌ عَشَرَ رَجُلًا**
اثْنَانِ وَعِشْرُونَ سَنَةً
- (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 **مَبْنِيٌّ عَلَى الْفَتْحِ .**
- (9) In 12 the "teen" part only is **مَبْنِيٌّ عَلَى الْفَتْحِ**
- (10) 20, 30, 40, etc., are the same for masculine and feminine. **(مَجْرُورٌ . مَنْصُوبٌ) ثَلَاثِينَ (مَرْفُوعٌ) ثَلَاثُونَ**
Units with these are fully declined as **لَهُ ثَلَاثَةٌ وَعِشْرُونَ يَوْمًا**
كَانَ فِي ثَلَاثَةِ وَعِشْرِينَ يَوْمًا . زَارَ ثَلَاثَةَ وَعِشْرِينَ يَوْمًا
- (11) **بِضْعٌ** or **بِضْعَةٌ** "a few" is used for an indefinite number between 3 and 9, and is declined singularly. **بِضْعُ سَاعَاتٍ** "A few hours." **بِضْعَةُ أَيَّامٍ** "A few days."

بَضَعُ عَشْرَةَ إِمْرَأَةً "Between 11 and 19 women."

بَضَعَةُ عَشْرٍ رُجُلًا "Between 11 and 19 men."

نَيْفٌ is another indefinite, meaning "surplus," "upwards of."

رَأَيْتُ جَاءَ أَرْبَعُونَ رُجُلًا وَنَيْفٌ "More than 40 men came,"

عَشْرَ بَنَاتٍ وَنَيْفًا "I saw more than ten girls."

(12) The numeral may be defined as follows;

(a) } Grammatical construction
الرُّجَالُ الْخَمْسَةُ }
الْخَمْسَةُ الرُّجَالُ } بَدَلٌ

(b) } ال } مُضَافٌ "The five men."
(خَمْسَةُ رُجَالٍ) } مُضَافٌ إِلَيْهِ

الرُّجَالُ الْخَمْسَةُ عَشْرُ } "The 15 men."

الْخَمْسَةُ عَشْرُ رُجُلًا

الرُّجَالُ الْخَمْسَةُ وَالْعَشْرُونَ } "The 25 men."

الرُّجَالُ الْخَمْسُمِئَةِ وَالْخَمْسَةُ } "The 535 men."

وَالثَّلَاثُونَ

Towards Composition

Job

There was a man in the land of Uz (عَوْصُ) 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 (فَدَانٍ) 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 (الكِلْدَانِيُّونَ) 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 (أَلَيْفَازُ) and two others heard of all the evil that came upon him, they made an appointment (VI. وَعَدَ) 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.

الدرسي الخاص والحسوة
الصفات العددية
أسماء الأيام والشهور

وَرَدَ فِي الصَّفْحَةِ الْمُبْتَدِئِينَ وَالتَّسْعِينَ فِي الْبَابِ الثَّانِي عَشَرَ مِنْ
بِحَاثِي الْأَدَبِ الْجُزْءِ الْأَوَّلِ لِأَبِي الْفَرَجِ الْمَلْطِيِّ مَا يَأْتِي : —
وَفِي هَذِهِ السَّنَةِ تَمَّتِ الْأَرْبَعُ وَالسَّبْعُونَ سَنَةً الَّتِي أَوْحَى اللَّهُ
إِلَى دَانِيَالِ النَّبِيِّ أَنْ سَبْعِينَ أُسْبُوعًا تَطْمَئِنُّ أُمَّتُكَ . ثُمَّ يَأْتِي
الْمَلِكُ الْمَسِيحُ وَيُقْتَلُ .

هَذَا إِذَا أَبْتَدَأْنَا بِتَعْدِيدِهَا مِنْ آخِرِ السَّنَةِ الْعِشْرِينَ لِلْمَلِكِ
أَرْتَحْشُشْتَا الطَّوِيلِ الْمَيْدِينَ . وَهِيَ السَّنَةُ الَّتِي أُرْسِلَ فِيهَا نَحْمِيَا السَّاقِي
إِلَى أُورُشَلِيمَ وَجَدَّدَ الْعَهْدَ بِتَقْرِيْبِ الْقَرَايِينِ وَكُتِبَ عِزْرًا كُتِبَ الْوَحْيِ .
وَفِي هَذِهِ السَّنَةِ أَعْنِي التَّاسِعَةَ عَشْرَةَ مِنْ مُلْكِ طِيبَارْيُوسَ قَيْصَرَ
صَلَبَ الْمَسِيحُ يَوْمَ الْجُمُعَةِ الثَّلَاثِ عَشَرَ مِنْ أَذَارَ وَكَانَ فَضْحُ الْيَهُودِ
يَوْمَ السَّبْتِ وَإِنَّمَا أَكَلَهُ الْمَسِيحُ مَعَ تَلَامِيذِهِ لَيْلَةَ الْجُمُعَةِ لِتَعَدُّرِ
إِتْمَامِهِ فِي وَقْتِهِ بِسَبَبِ صَلَاحِهِ نَهَارَ الْجُمُعَةِ . وَكَانَ الصَّعُودُ يَوْمَ
الْخَمِيسِ لِثَلَاثِ خَلُونَ مِنْ أَيَّارَ .

وَصَارَ الْفِنْطِيقُوسَطِي يَوْمَ الْأَحَدِ لِثَلَاثِ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ أَيَّارَ .
وَفِي هَذَا الْيَوْمِ تَسْمَعُ كَهَنَةُ الْيَهُودِ مِنْ دَاخِلِ الْهَيْكَلِ صَوْتَ هَاتِفٍ
يَهْتِفُ بِهِمْ قَائِلًا : قَدْ أَرْمَعْنَا عَلَى الْأَنْتِقَالِ مِنْ هَهُنَا فَرَاعَهُمْ ذَلِكَ جِدًّا .

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 **اسمُ الفاعِلِ** with the exception of the masc. and fem. forms for "first" which are like

اسمُ التفضيلِ and its feminine.

السَّنَةُ الْأُولَى (أَوَّلُ سَنَةٍ)	The first year.
الْكِتَابُ الْأَوَّلُ (أَوَّلُ كِتَابٍ)	The first book.
الْبَيْتُ الثَّانِي (ثَانِي بَيْتٍ)	The second girl.
الْوَلَدُ الثَّانِي (ثَانِي وَلَدٍ)	The second boy.
جَاءَتْ بِنْتُ ثَانِيَةٍ .	Another girl came.
إِلَى وَلَدِ ثَانٍ . (ثَانٍ Indef.)	To another boy.
الْمَرْأَةُ الثَّلَاثِيَّةُ (ثَالِثُ امْرَأَةٍ)	The third woman.
الرَّجُلُ الثَّلَاثِي (ثَالِثُ رَجُلٍ)	The third man.
السَّاعَةُ الْحَادِيَّةُ عَشْرَةٌ .	The eleventh hour.
الْبَابُ الْحَادِي عَشَرَ .	The eleventh door.
الْمُعَلِّمَةُ الثَّانِيَّةُ وَالْعِشْرُونَ	The twenty-second lady-teacher.
المُعَلِّمُ الثَّانِي وَالْعِشْرُونَ	The twenty-second man-teacher.
الْكِتَابُ الْأَلْفُ وَالثَّلَاثُمِئَةُ وَالسَّبْعُ وَالْأَرْبَعُونَ	The 1347th book.

1. The ordinal numeral is used as an adjective and agrees in gender with its noun.
2. The construction used in **أَوَّلُ سَنَةٍ** and **أَوَّلُ كِتَابٍ** etc, is an example of **إِضَافَةٌ** . See Lesson XLVIII.
3. The ordinals from 11 to 19 are **مَبْنِيٌّ عَلَى الْفَتْحِ** ; if definite the unit may be inflected.
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 **مَنْصُوبٌ** which is explained as a **مَفْعُولٌ فِيهِ** (see Lesson VIII) **ثَالِثًا . ثَانِيًا . أَوَّلًا** as **زَمَانٍ** or **مَكَانٍ** - **ظُرُوفٍ** .
خَامِسًا . رَابِعًا .

6. The multiplicative numerals are

مُفْرَدٌ	Single	مُرْبَعٌ	A square, quadruple, fourfold
مُثْنِيٌّ	Double, twofold	مُخَمَّسٌ	A pentagon, fivefold
مُثَلَّثٌ	A triangle, triple, threefold		

7. The numeral adjectives expressing the number of parts making up anything are on the measure, **فُعَالِي**

ثُنَائِي	bilateral	رُبَاعِي	quadrilateral (Rubiyat).
ثَلَاثِي	trilateral	خُمَاسِي	quinqueliteral

8. The distributive adjectives are expressed by repeating the cardinal numerals once or by words on the measure **فُعَال** and **مَفْعَل**

Exx. **دَخَلُوا اثْنَيْنِ وَاثْنَيْنِ** They entered two by two.

خَرَجُوا مَثْنِي وَثَلَاثَ They went out by twos and threes.

9. The fractions are expressed as follows: **أَمْثِلَةٌ** Examples.

نِصْفٌ one half **أَكَلَ نِصْفَ الرِّغِيفِ** He ate half the loaf.

ثُلُثٌ one third (plu. **أَثَلَاثٌ**) **ثَلَاثَانِ** two thirds **دَرَسَ ثُلُثِي الدَّرْسِ** He studied two-thirds of the lesson.

رُبْعٌ one fourth **ثَلَاثَةُ أَرْبَاعٍ** three fourths **لَهُ أَرْبَعَةُ أَخْصَاسِ المَالِ** He has four fifths of the wealth.

سُدُسٌ one sixth **خَمْسَةُ أَسْدَاسٍ** five sixths

سَبْعٌ one seventh **سِتَّةُ أَسْبَاعٍ** six sevenths **بَاعَ سَبْعَةَ أَثْمَانٍ مِنْ حَقْلِهِ** He sold seven eighths of his field.

تِسْعٌ one ninth **ثَمَانِيَةُ أَتْسَاعٍ** eight ninths

عُشْرٌ one tenth **تِسْعَةُ أَعْشَارٍ** nine tenths

Fractions with larger denominators are expressed by the use of $\frac{7}{30}$ **سَبْعَةَ أَجْزَاءٍ مِنْ ثَلَاثِينَ جُزْءًا** "a part." "Seven parts of thirty parts."

10. The days of the week (**الْأُسْبُوعُ** or **الْجُمُعَةُ**) are:

يَوْمُ الأَحَدِ Sunday	يَوْمُ الأَرْبَعَاءِ Wednesday	يَوْمُ السَّبْتِ Saturday
يَوْمُ الأَثْنَيْنِ Monday	يَوْمُ الخَمِيسِ Thursday	
يَوْمُ الثَّلَاثَاءِ Tuesday	يَوْمُ الجُمُعَةِ Friday	

11. The months of the Christian year السَّنة المِيلادِيَّة or السَّنة المَسِيحِيَّة are :

in Syria, Palestine and Iraq		in Egypt	
1	كَانُونُ الثَّانِي	يَنَّايرُ	January
2	شَبَّاط	فِبرَايرُ	February
3	أَذَّار	مَارِسُ	March
4	نَيْسَانَ	أَبْرِيلُ	April
5	أَيَّار	مَآيُو	May
6	حَزِيرَانَ	يُونِيُو	June
7	قَمُوْز	يُولِيُو	July
8	آب	أَغُسْطُسُ	August
9	أَيْلُول	سَبْتِمْبِرُ	September
10	تَشْرِينِ الأوَّل	أَكْطُوبِرُ	October
11	تَشْرِينِ الثَّانِي	نُوفَمْبِرُ	November
12	كَانُونِ الأوَّل	دَيْسَمْبِرُ	December

12. The months of the Muhammadan year السَّنة الهِجْرِيَّة which is a lunar year (السَّنة القَمَرِيَّة) of 354 days are :

1	مُحَرَّمُ الحَرَامِ المُحَرَّمُ	7	رَجَبٌ	(رَجَبُ الفَرْدِ)
2	صَفَرُ الخَيْرِ صَفَرٌ	8	شَعْبَانُ	(شَعْبَانُ المُعْظَمِ)
3	رَبِيعُ الأوَّلِ	9	رَمَضَانُ	(شَهْرُ الصَّوْمِ) (رَمَضَانُ المُكْرَمِ)
4	رَبِيعُ الثَّانِي	10	شَوَّالٌ	
5	جُمَادَى الأوَّلَى	11	ذُو القَعْدَةِ	
6	جُمَادَى الآخِرَةُ	12	ذُو الحِجَّةِ	(شَهْرُ الحِجِّ)

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 (خَرَّ) unconscious (مَغْشِيًّا عَلَيْهِ) but when he recovered (فَاقَ IV.) he repeated (عَادَ) 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 ninetieth Christian year. That was in the seventh year of the reign of Abd al-Malik b. Marwan (مَرَوَانَ), the fifth of the Khalifas of the Umayyad (أُمَوِيَّة) dynasty.

Notes and Vocabulary

الدرس السادس والخمسون

صِيغَةُ التَّفْضِيلِ

حَطَبَ بَعْضُ الْعُلَمَاءِ يُحَدِّرُ قَوْمَهُ مِنَ الدُّنْيَا وَغَدَرَهَا فَقَالَ :
أَيُّهَا النَّاسُ أَنْتُمْ بَقِيَّةُ قَوْمٍ كَانُوا أَكْثَرَ مِنْكُمْ سُلْطَانًا وَأَعْظَمَ
سَطْوَةً فَأَزَجَّجْتَهُمُ الدُّنْيَا وَقَتَ أَنْ كَانُوا أَسْكَنَ إِلَيْهَا وَغَدَرَتْ بِهِمْ
حِينَمَا كَانُوا أَوْثَقَ بِهَا .

فَلَمْ يَنْفَعِ الْأَفْضَلِينَ وَالْأَكْبَرَ فَضْلُهُمْ وَلَمْ تُغْنِ عَنِ الْأَقْوَبِينَ
قُوَّتُهُمْ فَكَمْ مِنْ أَفْضَلِ أَهَانَتِهِ وَكَمْ مِنْ فَضْلِيَّاتِ حَقَرْتِهِنَّ وَخَيْرِ
لَكُمْ يَا قَوْمُ أَنْ تَتَزَوَّدُوا بِالتَّقْوَى فَإِنَّ التَّقْوَى نِعْمَةٌ كُبْرَى وَأَنْ
تُحَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسِبُوا فَسَيَكُونُ الْمَوْقِفُ أَعْدَلَ مِمَّا
تَتَصَوَّرُونَ وَالْقَضَاءُ أَكْثَرَ حَقًّا مِمَّا تَتَوَهَّمُونَ .

Grammar

1. The comparative degree is expressed by a word on the measure of
أَفْعَلُ (for all numbers and both genders) followed by من

Exx. أَنَا أَكْبَرُ مِنْكَ I am bigger than you.

هِنْدٌ أَصْغَرُ مِنْ أَحْمَدَ Hind is smaller than Ahmad.

أَفْعَلُ "better" and شَرُّ "worse" although not on the measure
are used as comparatives.

Ex. هُوَ لِأَجْدَادِهِمْ خَيْرٌ مِنْ أَوْلَادِهِمْ وَلَكِنْ شَرٌّ مِنْ أَوْلَادِهِمْ

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 **أَفْعَلٌ** (for both genders) followed by the noun which is qualified. This noun is **مُضَافٌ** and **نَكْرَةٌ** **مُفْرَدٌ** and usually **إِلَيْهِ**

هَذَا أَكْبَرُ رَجُلٍ

This is the biggest man.

فَاطِمَةُ أَجْمَلُ بِنْتٍ

Fatima is the most beautiful girl.

The use of dual and plural nouns is rare and has a peculiar meaning.

هُمَا أَكْبَرُ رَجُلَيْنِ

They (two) are the biggest pair of men (of several pairs).

هُمْ أَكْبَرُ رِجَالٍ

They are the biggest group of men (of several groups).

- (2) By a word on the measure of **أَفْعَلٌ** (for both genders, although the feminine form **فُعْلَى** is permissible for feminines) followed by the noun qualified. The noun in this case is **مَعْرِفَةٌ جَمْعٌ** and **مُضَافٌ إِلَيْهَا**

Exx. مَحْمُودٌ أَفْضَلُ الْمُعَلِّمِينَ (مُعَلِّمِينَ)	Mahmud is the best of the (or our) teachers.
مَرْيَمٌ أَفْضَلُ (مُعَلِّمَاتٍ) (مُعَلِّمَاتٍ)	Maryam is the best of the (or our) teachers.
هُمُ أَكْبَرُ الرِّجَالِ	They are the greatest of men.

كَبِيرٌ as **مُضَافٌ** to a noun sometimes takes the meaning of **أَكْبَرٌ** as **شَرَّفَ حَاضِرَتَنَا كَبِيرُ الوِزَرِ أَكْبَرٌ** "The Prime Minister honoured our gathering."

- (3) By the use of the **اسْمُ التَّفْضِيلِ** as an adjective in full agreement with the noun qualified, and following it.

Exx. هَذِهِ نِعْمَةٌ كَبِيرَةٌ - نَكْرَةٌ	This is a very great grace.
أَنْتُمْ رِجَالٌ أَفْضَلُ	You are very excellent men.
هُوَ الرَّجُلُ الْأَفْضَلُ - مَعْرِفَةٌ	He is the most excellent man etc.
هِيَ الْمَرْأَةُ الْأَفْضَلَى	
هُمَا الرَّجُلَانِ الْأَفْضَلَانِ	
هُمَا الْمَرْأَتَانِ الْفُضْلِيَانِ	
هُمُ الرِّجَالُ الْأَفْضَلُ or الْأَفْضَلُونَ	
هُنَّ النِّسَاءُ الْفُضْلِيَاتُ	

3. To make comparatives and superlatives for colours and defects (which are already on the measure of **أَفْعَلٌ** as **أَسْوَدٌ** and **أَعْرَجٌ**), and for adjectives from passives and for derived forms of the verb the correct method is to use such **أَفْعَلٌ** forms as **أَشَدُّ** "stronger," **أَكْثَرٌ**

“more,” or أَقَلَّ “less” and the like, followed by the مَصْدَر of the word compared which is مَنصُوبٌ تَمْيِيزٌ (see Lesson XLVI).

كانوا أكثر منكم سلطاناً وأعظم سَطْوَةً They were more than you in authority and greater in might

هو أشدُّ حمرةً وأكثرُ عرجاً من أخيه 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 أبيض من “whiter than,” أفيد “more useful” (instead of إختصر). (أكثرُ إفادَةً “shorter” (from إختصر).

Substitution Sentences

He is more famous than his father.

هو أوسعُ شهرةً من أبيه

He is the biggest inspector.

هو المفتشُ الأعظمُ

That teacher is the greatest man.

ذلك المعلمُ هو الرجلُ الأكبرُ

Towards Composition

A flea and a gnat (بموضة) met. The gnat said to it, “I am more eloquent than you as to tongue and clearer in fluency, and greater in position, and fleetier in flying. You are smaller as to body and of greater harm. In spite of this you are in ease (يسر) and I in distress (عسر).”

The flea said, “Truly you are among the most excellent (f.) as to temperament (خلق) and greatest (f.) as to position, but you are more as to clamour (لغظاً) and fuss (هرجاً). Therefore people hate you, but as for me I have obtained my power in silence.”

الدرس السابع والخمسون

الجملة الوصفية وجملة الصلة

أصحاب الكهف

قَالَ وَهَبُ بْنُ مُنْبَهٍ إِنَّ أَصْحَابَ الْكَهْفِ كَانُوا فِتْنَةً مِنْ أَبْنَاءِ
الرُّومِ وَكَانُوا فِي زَمَنِ بَيْنِ الْمَسِيحِ وَ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ .
فَهَرَبُوا مِنْ ظُلْمِ الْمَلِكِ وَبَيْنَمَا هُمْ فِي الطَّرِيقِ إِذَا بِرَاعِي غَنَمٍ تَلَقَّاهُمْ
وَمَضَى مَعَهُمْ وَتَبِعَهُمْ كَلْبُ الرَّاعِي فَطَرَدُوهُ مِرَارًا وَهُوَ يَا بِي
الْإِنْصِرَافِ عَنْهُمْ فَأَنْطَقَهُ اللَّهُ وَقَالَ بِلِسَانٍ فَصِيحٍ « أَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ » . ثُمَّ إِنَّ الرَّاعِي تَوَجَّهَ بِهِمْ إِلَى جَبَلٍ بِهِ كَهْفٌ
فَدَخَلُوهُ وَجَلَسُوا حَتَّى جَنَّ عَلَيْهِمُ اللَّيْلُ وَنَامُوا وَالْكَلْبُ يَمْخُضُ سَمَّهُمْ
فَأَمَرَ اللَّهُ مَلَكَ الْمَوْتِ أَنْ يَقْبِضَ أَرْوَاحَهُمْ فَقَبِضَهَا . وَسَأَلَ الْمَلِكُ
عَنِ الْفِتْنَةِ حَتَّى وَصَلَ إِلَى ذَلِكَ الْكَهْفِ الَّذِي كَانُوا فِيهِ فَوَجَدَهُمْ
نَائِمِينَ فَأَمَرَ بِسَدِّ بَابِ الْكَهْفِ عَلَيْهِمْ وَأَسْتَمَرُوا فِي رُقَادِهِمْ ثَلَاثِينَ
سَنَةً وَتِسْعَ سِنِينَ . ثُمَّ رَدَّ اللَّهُ عَلَيْهِمْ أَرْوَاحَهُمْ فَقَامُوا وَطَلَبُوا طَعَامًا
فَقَالَ وَاحِدٌ مِنْهُمْ يُدْعَى بِيَلِيخَا أَنَا أَنِيكُمْ بِمَا يَلْزَمُكُمْ مِنَ الطَّعَامِ
وَأَخْرَجَ وَسَارَ إِلَى الْمَدِينَةِ الَّتِي كَانُوا يَسْكُنُونَهَا وَمَرَّ بِوَأَضَعِ
لَا يَعْرِفُهَا حَتَّى أَتَى بَابَ الْمَدِينَةِ فَإِذَا عَلَيْهِ عِلْمٌ أَخْضَرُ مَكْتُوبٌ
عَلَيْهِ « لَا إِلَهَ إِلَّا اللَّهُ عَيْسَى رُوحُ اللَّهِ » . وَمَرَّ بِأَقْوَامٍ يَقْرَأُونَ
الْإِنْجِيلَ وَاسْتَقْبَلَهُ أَقْوَامٌ لَا يَعْرِفُهُمْ وَلَا يَعْرِفُ أَصْلَهُمْ وَصَارَ يَمْتَنِي

Lesson LVII

Relative Sentences

The Companions of the Cave

Wahb 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

إِلَى أَنْ وَصَلَ إِلَى دَارِهِ وَقَرَعَ الْبَابَ فَخَرَجَ إِلَيْهِ رَجُلٌ يَرْتَعِشُ مِنْ
 الْكِبَرِ فَقَالَ لَهُ يَمْلِيخَا هَذِهِ دَارِي وَأَنَا أَسْمِي يَمْلِيخَا بْنُ قُسْطَيْنَ فَقَالَ
 الرَّجُلُ الشَّيْخُ هَذَا جَدُّ جَدِّي وَهُوَ أَحَدُ الْفَتِيَّةِ الَّذِينَ هَرَبُوا مِنْ
 دُفْيَانُوسَ الَّذِي كَانَ مَلِكًا فِي ذَلِكَ الْوَقْتِ . وَبَلَغَ الْمَلِكُ هَذَا
 الْكَلَامَ وَشَاعَ الْأَمْرُ فِي الْمَدِينَةِ واجْتَمَعَ النَّاسُ وَجَعَلُوا يَتَبَرَّكُونَ
 بِهِ وَيَتَعَجَّبُونَ مِنْ أَمْرِهِ . ثُمَّ إِنَّ يَمْلِيخَا قَالَ لِلْمَلِكِ إِنَّ بَقِيَّةَ قَوْمِي
 فِي الْمَعَارَةِ الَّتِي هِيَ فِي الْجَبَلِ وَهُمْ فِي أَنْتِظَارِي لِأَجْلِ الطَّعَامِ .
 هَذَا جُزْءٌ مِنْ قِصَّةِ الْفَتِيَّةِ الَّذِينَ أَشَارَ إِلَيْهِمُ الْقُرْآنُ وَهُمْ
 الَّذِينَ يُسَمَّوْنَ أَصْحَابَ الْكَهْفِ .

Grammar

1. There are in Arabic two kinds of relative sentences,

(1) the indefinite which directly follows an indefinite noun, as

“مرَّ بِمَوَاضِعَ لَا يَعْرِفُهَا” “He passed by places which he did not know.”

“تَوَجَّهَ إِلَى جَبَلٍ بِهِ كَهْفٌ” “He went to a mountain in which there was a cave.”

(2) the definite which is introduced by the relative pronoun

هَذَا بَيْتِي الَّذِي (الاسمُ الموصولُ) and follows a definite noun, as

“كَانَ لِأَبِي” “This is my house which belonged to my father,”

or “هَذَا هُوَ الرَّجُلُ الَّذِي قَرَعَ الْبَابَ” “This is the man who knocked at the door.” A sentence after an indefinite noun is called

صفة but that after a definite one is called صلة . It is seen

that الَّذِي since it is compounded of the article, ال and the

demonstratives ذَا . ذُو (as in ذَلِكَ) and ل can only be

used after definite nouns. There is an analogy between الْمَلِكِ

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 Qustin." 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."

المَلِكُ الَّذِي يَعْدِلُ "The king who is just." and العَادِلُ "The just king" is just." For مَنْ "he, who," مَا "which" see Lesson XV. 5.

2. The صِلَةٌ and صِفَةٌ sentences each contain a pronoun referring to the noun qualified and thus a link is made with the principal clause; this is called الرَّاجِعُ or العَائِدُ

(1) The pronoun may be contained in the verb of the صِلَةٌ or صِفَةٌ sentence.

كَانَ لِي خَادِمٌ يَعْمَلُ عَمَلًا "I had a servant who (was) doing a work."

(2) In the case of the صِلَةٌ or صِفَةٌ sentence being جُمْلَةٌ اِسْمِيَّةٌ if the pronoun is to be subject it is one of the الضَّمَائِرُ الْمُنْفَصِلَةُ

Ex. أَتَيْنَا إِلَى رَجُلٍ هُوَ صَدِيقِي "We came to a man who is my friend."

(3) العَائِدُ appears as one of the الضَّمَائِرُ الْمُنْفَصِلَةُ when it is مَجْرُورٌ بِالْإِضَافَةِ أَوْ حَرْفِ جَرٍّ or فِعْلٌ after منصوب. مفعول به

- (a) جاء الخادم الذي استأجرته في أول النهار The servant (a servant) whom I hired at the first of the day came.
- (b) أتى إلى الغار الذي قد سدَّ بابه He came to the cave (a cave) whose door was closed.
- (c) هذا هو المكان الذي التجأ فيه ثلاثة أنفار This is the place (a place) in which three people took refuge.
- (4) However when the meaning of the sentence is clear العائد is not infrequently omitted. This is especially true of من and ما. If العائد is مفعول به to an اسم فاعل referring to present or future time, or if العائد 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.”
 واتقوا يوماً لا تجزي نفس عن نفس شيئاً
- “You shall have in it what your souls desire,” فاقض ما أنت قاض (ما تشتهييه)
- “I passed by the same person as Muhammad.” مررت بالذي مرَّ محمد به

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 (الرقيم) were of our signs a wonder (عجب).”

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

الدرس الثامن والخمسون

جمل شرطية

الخطيب والتلميذ

إِنْ كَانَ قَدْ اُشْتَهَرَ فِي كَثِيرٍ مِنَ الْبِلَادِ رِجَالٌ يَعْلَمُهُمْ وَفَصَّاحَتِهِمْ
فَقَدْ اُشْتَهَرَ فِي بِلَادِ الْيُونَانِ قَدِيمًا خُطْبَاءٌ مِنْ أَفْصَحِ خُطْبَاءِ الْعَالَمِ
وَمَنْ يُعَارِضُ يَلْزِمُهُ الْبُرْهَانَ . وَلَوْ أَنْصَفَ الْعَالَمُ لَجَعَلَهُمْ رَمَزَ
الْبَلَاغَةِ وَالْفَصَاحَةِ . قَصَدَ أَحَدُ أَبْنَاءِ الْيُونَانِ خُطِيبًا مَشْهُورًا مِنْهُمْ
لِيَتَعَلَّمَ مِنْهُ فَقَالَ لَهُ الْخُطِيبُ يَا بَنِيَّ إِنْ تَرَدُّ أَنْ تَتَعَلَّمَ مِنِّي فَلَا
تُخَالِفْ أَمْرِي وَإِنْ رَغِبْتَ أَنْ تَكُونَ خُطِيبًا فَلَيْسَ عَلَيْكَ إِلَّا أَنْ
تَخْضَعَ لِرَأْيِي . إِنْ خَضَعْتَ فَنِعْمَ التَّلْمِيزُ الْمُسَوِّعُ وَإِنْ لَمْ تَخْضَعْ
فَمَيْدُسُ الطَّالِبِ الْمُسْكَبِرُ . فَقَالَ التَّلْمِيزُ مَهْمَا تُكَلِّفْنِي فَأَنَا تَحْتَ
أَمْرِكَ ، وَسَوْفَ تَرَانِي عَلَى مَا تُحِبُّ وَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ مِنْ
عِنْدِهِ . فَعَلَّمَ الْأُسْتَاذُ تَلْمِيزَهُ نَظِيرَ مَبْلَغٍ مِنَ الْمَالِ يَدْفَعُهُ لَهُ بَعْدَ
الْإِنْتِهَاءِ . وَلَكِنَّ التَّلْمِيزَ قَالَ إِنِّي تَعَلَّمْتُ وَفِي إِمْكَانِي أَنْ أُضِيعَ
حَقَّ مُعَلِّمِي فَقَالَ لَهُ يَا أُسْتَاذِي : مَا هِيَ الْخُطَابَةُ ؟ فَقَالَ أَنْ تَسْتَطِيعَ
إِقْنَاعَ غَيْرِكَ قَالَ التَّلْمِيزُ أَوْ لَوْ كُنْتُ أُسْتَطِيعُ إِقْنَاعَ غَيْرِي أَكُونُ
خُطِيبًا ؟ قَالَ نَعَمْ فَقَالَ أَنَاظِرُكَ فَإِنْ أَقْنَعْتُكَ بِأَنَّكَ لَا تَسْتَطِيعُ أَجْرًا

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,

فَلَيْسَ لَكَ عِنْدِي شَيْءٌ وَإِنْ لَمْ أُفْنِعْكَ فَلَا شَيْءَ لَكَ عِنْدِي لِأَنِّي
لَمْ أَتَعَلَّمْ . فَقَالَ الْأُسْتَاذُ وَأَنَا أَنَاظِرُكَ فَإِنْ نَجَحْتَ فِي إِقْنَاعِكَ
أَخَذْتُ حَمِيَّ لِأَنِّي أُفْنِعُكَ بِاسْتِحْقَاقِي وَإِنْ لَمْ أُفْنِعْكَ أَخَذْتُ
حَمِيَّ أَيْضًا لِأَنَّكَ تَعَلَّمْتَ جَيِّدًا .

Grammar

The conditional sentence in Arabic contains two verbs :

فِعْلُ الشَّرْطِ the verb of the condition (protasis) and فِعْلُ الْجَوَابِ the verb of the answer (the apodosis).

1. فِعْلُ الشَّرْطِ is introduced by **إِنْ** "if" and **إِذَا** "when," "as often as," when the condition is possible or plausible, and **لَوْ** "if" when the condition is hypothetical or impossible.

- (1) **إِنْ** and a number of words (they are all regarded as **أَسْمَاءٌ** and indeclinable except **أَيٌّ**) such as **أَيٌّ** and **مَنْ** "who, whoever," **مَا** **أَيٌّ** and **أَيْنَ . حَيْثُمَا** "whenever," **إِذَا مَا . مَتَى** "whatever," **مَهْمَا** . "wherever"; **كَيْفَ** and **كَيْفَمَا** "however" **كُلَّمَا** "as often as," etc. may be followed by verbs either in **المضارع المجزوم** or **الماضي** (see Lesson XXXVI.), the meaning in all cases either signifying present or future time.

<p>إِنْ يُحَاوِلُ الْفِرَارَ يَجِدُ الْبَابَ مُغْلَقًا إِنْ حَاوَلَ الْفِرَارَ وَجَدَ الْبَابَ مُغْلَقًا إِنْ حَاوَلَ الْفِرَارَ يَجِدُ الْبَابَ مُغْلَقًا إِنْ يُحَاوِلُ الْفِرَارَ يَجِدُ الْبَابَ مُغْلَقًا</p>	<p>If he attempts to escape he will find the door locked. *يَجِدُ or يَجِدُ are both possible here.</p>
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- (2) If **الماضي** 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 **كَانَ** or one of its sisters must be placed between them and the verb. **فِعْلُ الْجَوَابِ** in this case is introduced by **ف**.
إِنْ كَانَ قَمِيصُهُ قَدْ مِّنْ قِبَلٍ فَصَدَقَتْ "If his shirt is (has been) torn in front she has spoken the truth."

- 3 For **المَاضِي** to retain a past meaning after **إِنْ** etc. **كَانَ** or a clause fixing the time in the past must precede the whole conditional sentence.

وَكَانَ مَتَى أَرَادَ ذَلِكَ دَخَلَ الْبَرِّيَّةَ Whenever he wished that, he entered the desert.

إِنَّمَا أَذْرَكَتُ الْعِلْمَ بِالْحَمْدِ I attained knowledge by praising
فَكَلَّمَا فَهَمْتُ قُلْتُ الْحَمْدُ لِلَّهِ (Allah), for whenever I understood,
 I said, "Praise to Allah."

- (4) An **إِسْمٌ فَاعِلٌ** or **مُضَارِعٌ فِعْلٌ** after **كَانَ** when it follows **إِنْ** etc is rendered in English by a present tense. **إِنْ كُنْتُمْ تُحِبُّونَنِي**
فَاحْفَظُوا وَصَايَايَ "If you love me keep my commandments."

- (5) **جَوَابُ الشَّرْطِ** must be introduced by **ف**

(a) When it expresses a desire, a command (see (4) above), or prohibition. **إِنْ تُرِيدُ أَنْ تَتَّعَلَّمَ مِنِّي فَلَا تُخَالِفْ أَمْرِي** "If you wish to learn from me, do not disobey me."

(b) When it is a **جُمْلَةٌ فِعْلِيَّةٌ** introduced by **س**. **لَيْسَ لَنْ قَدْ سَوْفَ**.

إِنْ رَغِبْتَ أَنْ تَكُونَ خَطِيبًا } If you desire to be an orator, you
فَلَيْسَ عَلَيْكَ إِلَّا هَذَا } have only this incumbent on you.

إِنْ كَانَ قَدْ اشتهَرَ رِجَالٌ } If men have become famous for
بِعِلْمِهِمْ فَقَدْ اشتهَرَ الْيُونَانُ } their knowledge, then the Greeks
have become famous.

(c) When its verb is بئس . نعم . عسى

إِنْ خَضَعْتَ فَنِعْمَ التَّامِيزُ الْمُتَوَاضِعُ } If you submit how excellent
وَبئسَ الطَّالِبُ الْمُتَكَبِّرُ } is the humble pupil and how
wretched the proud student.

(d) When الماضي retains the meaning of the perfect (see (2) above).

(e) When it is a simple جُمْلَةٌ اِسْمِيَّةٌ or begins with إِنَّ

إِنْ لَمْ يَعْمَلْ ذَلِكَ فَإِنَّهُ مِنَ الْكَافِرِينَ } If he does not do that he is cer-
tainly one of the Unbelievers.

إِنْ قُلْتَ هَذَا فَأَنْتَ مِنَ الصَّادِقِينَ } If you say this you are one
of the Truthful.

2. (1) When a جُمْلَةٌ شَرْطِيَّةٌ follows إِذَا both الماضي and المضارعُ may
be used, although الماضي is more common in both clauses.

إِذَا أَوْامُوا لِلْعَلَبِ فَمَا أَمْكَنَهُمْ } If they set (or shall set) up a
(يُمْكِنُهُمْ) التَّخْلُصُ مِنْهُ } 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 إِنَّ but إِذَا
is rarely used with المضارعُ المجزومُ except in poetry. Rules

(3) and (4) of إِنَّ apply to إِذَا

3. لَوْ لَا "if not" لَوْ لَمْ. لَوْ لَا "if that." لَوْ أَنْ. "if," لَوْ
conditional sentence suggest the non-existence of the result because of
the non-existence of the condition.

لَوْ لَا and لَوْ أَنْ. الماضي in لَوْ لَمْ and لَوْ

by nouns. For use of ل in the جَوَابِ to لَوْ see Lesson XVII.

The time signified by the verb following them is usually pluperfect or it may be past.

Sometimes كَانَ is placed after لَوْ and before فِعْلُ الشَّرْطِ which is in المَاضِي to strengthen the pluperfect idea. It may be used before فِعْلُ الجَوَابِ as well.

لَوْ أَنْصَفَ الْعَالَمُ لَجَعَلَهُمْ رَمْزَ الْبِلَاغَةِ
If the world were just it would consider them the symbol of eloquence.

لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً
If your Lord had chosen He would have made people of one nation.

لَوْ كُنْتُمْ عَرَفْتُمُونِي لَعَرَفْتُمْ أَبِي أَيْضًا
If you had known me you would have known my Father also.

لَوْ كَانُوا عَرَفُوا لَمَا كَانُوا صَلَبُوا رَبَّ الْمَجْدِ
If they had known, they would not have crucified the Lord of Glory.

لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
لَا تَبَعْتُمْ الشَّيْطَانَ إِلَّا قَلِيلًا
Had it not been for the grace and mercy of Allah upon you you would have followed Satan - save a few.

4. The جَوَابِ to إِنْ and لَوْ is frequently omitted, when easily understood from the context.

5. The protasis of a conditional sentence is oftentimes a فِعْلُ أَمْرٍ

Ex. أَهْرَبْ تَنْجُ Flee, you will escape.

أَهْرَبْ . إِنْ تَهْرَبْ تَنْجُ Flee, if you flee, you will escape.

In this case the verb of الجَوَابِ may be مَجْزُومٌ because it is said to be جَوَابِ الشَّرْطِ If فِ السَّبَبِيَّةِ is used the verb of الجَوَابِ is مَنْصُوبٌ (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

الدرس التاسع والخمسون

اصطلاحات

أَسْعَارُ الْقَمْحِ وَغَيْرِهِ مِنَ الْحَبُوبِ

بِمَا لَا شَكَّ فِيهِ أَنَّ هُبُوطَ سِعْرِ شَيْءٍ مَا لَا تَتَسَنَّى مَعْرِفَتُهُ
لِأَوَّلِ وَهَلَّةٍ وَبِجَرْدِ النَّظَرِ الْبَسِيطِ بَلْ لَا بُدَّ فِي الْوَاقِعِ وَنَفْسِ الْأَمْرِ
مِنَ الْبَحْثِ عَمَّا يَتَكَلَّفُهُ إِنْتَاجُ هَذَا الشَّيْءِ مِنْ وَقْتِ لِآخِرٍ، أَوْ عَلَى
الْأَقْلُ مَعْرِفَةُ الثَّمَنِ الَّذِي أَشْتَرِي بِهِ فَإِنَّهُ مِنَ الْعِبَثِ الْبَحْثُ فِي
هُبُوطِ السَّعْرِ وَارْتِفَاعِهِ حَيْثُمَا اتَّفَقَ فَإِنَّ هَذَا يَكُونُ عَمَلًا بَعِيرِ
نِظَامٍ وَبِلَا جَدْوَى وَعَلَى ذَلِكَ يَكُونُ مِنَ الضَّرُورِيِّ بَادِيءِ ذِي بَدءِ
أَنْ نَعْرِفَ الْأَشْيَاءَ السَّالِفَةَ الذِّكْرُ وَأَنْ نَعْرِفَ مَعَهَا السَّعْرَ الْعَالَمِيَّ
وَقَدْ عَمَدَتِ الْحُكُومَةُ إِلَى مُعَالَجَةِ الْمَوْضُوعِ بِوَسَائِلِ مُصْطَنَعَةٍ
فَرَفَعَتِ الرُّسُومَ الْجُمْرُوكِيَّةَ عَلَى وَارِدَاتِ الْقَمْحِ وَغَيْرِهِ مِنَ الْحَبُوبِ
ابْتِغَاءً حِمَايَةَ الْمَحْضُولِ الْمِصْرِيِّ وَبِذَلِكَ تَحَسَّنَ سِعْرُ الْقَمْحِ وَسَائِرِ
الْحَبُوبِ تَحَسُّنًا مَحْسُوسًا رَغْمَ كَثْرَةِ الْمَحْضُولِ وَلَكِنْ مَعَ مَزِيدِ
الْأَسْفِ فَإِنَّهُ مَا دَامَتِ الْوَسَائِلُ الَّتِي تَتَوَسَّلُ بِهَا الْحُكُومَةُ لِصَوْنِ
السَّعْرِ مُصْطَنَعَةً فَالْخَطَرُ بِالضَّرُورَةِ لَا يَزُولُ فَإِنَّ زَيْدًا الْمُنْتَجِحَ يَأْخُذُ
مِنْ عُبَيْدِ الْمُسْتَهْلِكِ فِي دَاخِلِ الْبِلَادِ لَا أَزِيدَ وَلَا أَقَلَّ بِخِلَافِ مَا هُوَ
حَاصِلٌ فِي الْقَطَنِ مَثَلًا فَإِنَّ تَمَنَّهُ يَأْتِي مِنَ الْخَارِجِ وَيَزِيدُ بِكُلِّ تَأْكِيدٍ

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.

فِي تَرْوَةِ الْبِلَادِ وَيُمْكِنُهَا مِنْ شِرَاءِ مَا تَحْتَاجُ إِلَيْهِ مِنَ الْخَارِجِ .
لِهَذَا مَا بَرِحْنَا نَدْعُو بِكُلِّ مَا أُوْتِينَا مِنْ قُوَّةٍ إِلَى حَلِّ طَبِيعِي لِهَذِهِ
المُشْكَلَةِ وَالْحَلُّ الطَّبِيعِيُّ كَمَا يُخِيلُ إِلَيْنَا هُوَ أَنْ تَعْمِدَ الْحُكُومَةُ
تَدْرِيجِيًّا وَشِبْهًا فَشَيْئًا إِلَى تَخْفِيزِ نَفَقَاتِ الْإِنْتِاجِ الزَّرَاعِيِّ فِي جَمِيعِ
أَنْوَاعِهِ فَإِذَا تيسَّرَ هَذَا التَّخْفِيزُ كَانَ مِنَ الْمُسْتَطَاعِ الْمُنْتَجِعِ أَنْ
يَدِيمَ قَمَحَهُ بِسَعْرِ غَيْرِ عَالٍ وَمَعَ ذَلِكَ يَكُونُ رَابِحًا فَإِذَا زَادَ الْمَحْصُولُ
عَلَى حَاجَةِ الْبِلَادِ — وَهَذَا لَا مَحَالَةَ حَاصِلٌ — كَانَ مِنَ الْمُمْكِنِ
إِصْدَارُ الزَّائِدِ إِلَى الْخَارِجِ وَمُزَامَحَتُهُ لِمَا يُعْرَضُ فِي الْأَسْوَاقِ الْأَجْنَبِيَّةِ
مِنْ قَمَحِ أَسْتْرَالِيَا وَكَنْدَا وَالْأَرْجِنْتِينِ . وَعَلَى هَذَا النِّظَامِ تَسْتَفِيدُ
الْبِلَادُ دَاخِلًا وَخَارِجًا .

شؤونٌ سياسيةٌ

مِنَ الْأُمُورِ الَّتِي يَهْتَمُّ بِهَا جِدًّا الْاهْتِمَامُ الْمَشْتَغِلُونَ بِالسِّيَاسَةِ
أَنَا بَعْدَ أَنْ لَأَهْمِيَّتِهَا — عِلَاقَةُ جَلَالَةِ الْمَلِكِ ابْنِ السُّعُودِ بِالذُّوْلِ
الْأُورُوبِيَّةِ لَا سِيَّمَا الذُّوْلُ الْمُتَنَافِسَةُ كَبْرِيطَانِيَا وَإِيطَالِيَا خُصُوصًا
بَعْدَ أَنْ احْتَلَّتْ إِيطَالِيَا الْخَبْشَةَ نِهَائِيًا وَقَوَّتْ جَيْشَهَا وَعَزَّزَتْ جَوَارَهَا
لِلْبِلَادِ الْعَرَبِيَّةِ بِكُلِّ مَا يُمَكِّنُ مِنَ الْوَسَائِلِ حَسَبَمَا يَسْتَلْزِمُ الدَّفَاعُ
خَوْفًا مِنْ أَنْ تُضْبَحَ فِيهَا بَعْدُ هَدَفًا لِغَارَةِ الْمُغِيرِينَ وَبَعْدَمَا شَاعَتْ
الْإِشَاعَاتُ عَنْ رَغْبَتِهَا (إِيطَالِيَا) فِي بَسْطِ نَفُوذِهَا عَلَى الْيَمَنِ وَعَبْرِهَا

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.

سَوَاءٌ أ كَانَ مِنْ طَرِيقِ التِّجَارَةِ أَمْ مِنْ طَرِيقِ آخَرَ . وَسَأَلَ ذَاتَ
مَرَّةٍ مَنذُوبٌ إِحْدَى الصُّحُفِ جَلَالََةَ الْمَلِكِ ابْنَ السُّعُودِ فِي هَذَا
الْمَوْضِعِ فَأَجَابَهُ عَلَى الْفَوْرِ وَكَانَ جَوَابُهُ جَوَابَ الْمَلِكِ الْحَاكِمِ
الْحَكِيمِ الْبَعِيدِ النَّظْرِ فَقَالَ إِنَّ الْأَمْرَ بَعَكْسٍ مَا يُشَاعُ مِنْ سُوءِ نِيَّةٍ
إِيطَالِيَا فَإِنَّ عِلَاقَاتِنَا مَعَهَا قَائِمَةٌ عَلَى مُعَاهَدَةِ الصَّدَاقَةِ الْمَعْقُودَةِ مِنْ
الْجَانِبَيْنِ وَعَلَى الْعُمُومِ فَهَذَا شَأْنُ بِلَادِي مَعَ سَائِرِ الْحُكُومَاتِ وَأَيْضًا
فَلَيْسَ مِنَ الْمَعْقُولِ أَنْ تَطْمَعَ إِيطَالِيَا فِي بِلَادِ لَيْسَ فِيهَا مَا يُذَكِّرُ
مِنَ الْغِنَى الْمَادِّي .

وَيَهْدِيهِ الْمُنَاسِبَةَ نَصْرَحُ عَلْنَا بِأَنَّ الْحُكُومَاتِ الْعَرَبِيَّةَ أَصْبَحَتْ
مُضْطَّرَّةً إِلَى مُرَاعَاةِ الْإِنْقِلَابِ الْعَظِيمِ الَّذِي حَصَلَ فِي الْبَحْرِ الْأَحْمَرِ
وَمَا يَلِيهِ بِسَبَبِ امْتِلَاكِ إِيطَالِيَا لِلْحَبْشَةِ وَإِنَّهُ وَإِنْ يَكُنْ هُنَاكَ
دَوْلٌ يَهْمُهَا الْأَمْرُ أَكْثَرَ مِنَ الْبِلَادِ الْعَرَبِيَّةِ إِلَّا أَنَّ التَّبَدُّلَ الَّذِي وَقَعَ
فِي شَرْقِ إِفْرِيقِيَّةِ وَالْبَحْرِ الْأَحْمَرِ يَزِيدُ حَتْمًا فِي قُدْرَةِ مُلُوكِ الْعَرَبِ
سَيِّمًا ابْنَ السُّعُودِ عَلَى تَعْزِيزِ مَوْفِقِهِمْ تَجَاهَ الدُّوَلِ الْأُورُوبِيَّةِ الْمُنَافِسَةِ
فِي تِلْكَ الْبِقَاعِ كَمَا لَا يَخْفَى .

Grammar

In addition to knowing and using rules of accident 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 (إن وضع) the Gazira scheme in the Sudan and on the supposition that Sakellaridis (السكلاريدس) cotton be

planted there, many of our agriculturalists and economists began to draw attention to the possible danger to Egyptian cotton. At that time (في اثناء) (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 الايام) the wealth of Egypt might be lost.

And on this basis (نمط) and in virtue of (بوجوب) that which their thoughts reveal to them they began to bewail Egypt's misfortune in general (اجمالا) and in particular (تفصيلا) as to condition and as to money, and instead of (بدلا 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 (وحدَه) 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 (ختاما) I say to the pessimists for how long is this unjustifiable (الذي لا مبرر له) pessimism, all indications point to optimism and the future brings glad tidings of great good.

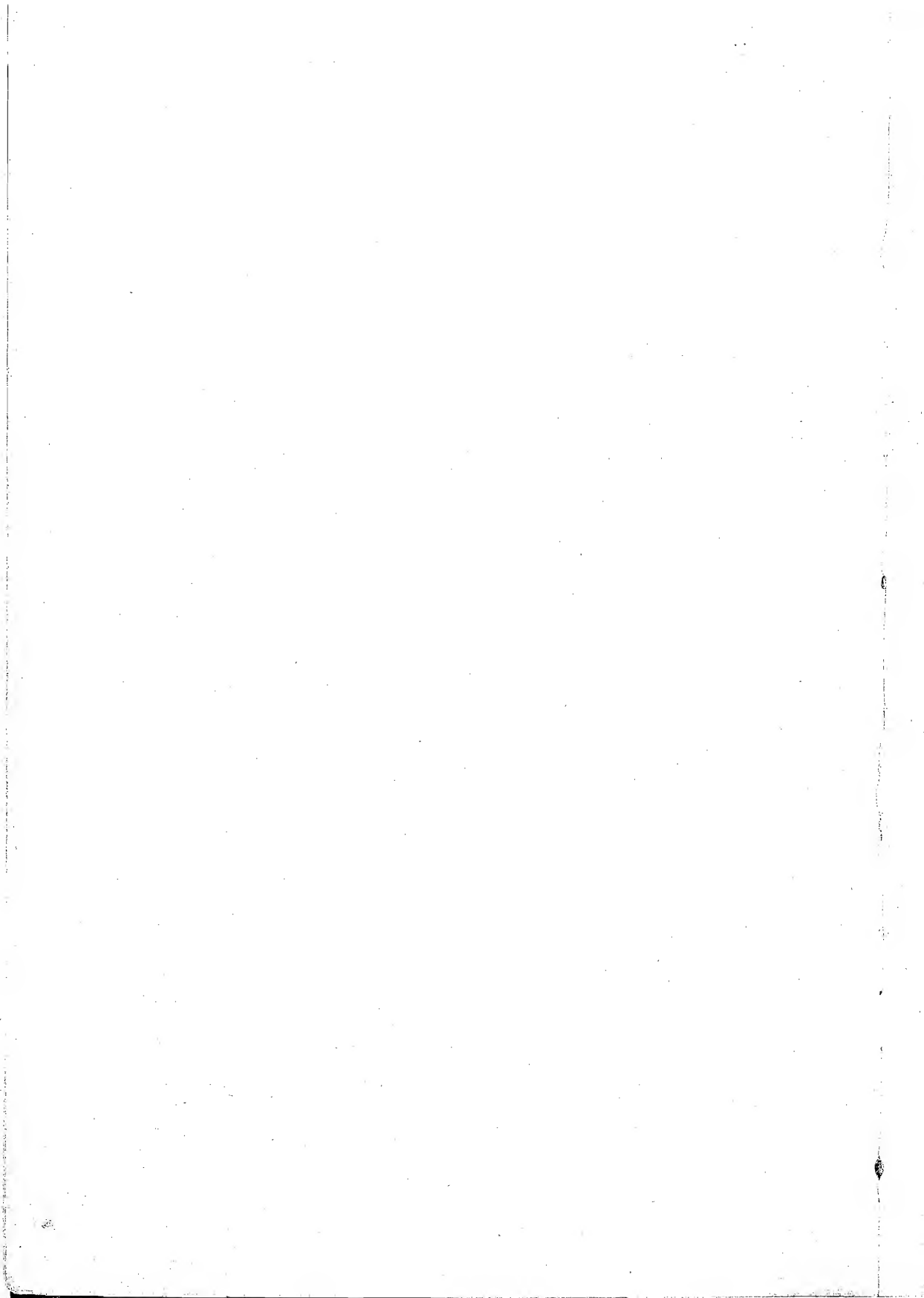
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INTRODUCTORY LESSONS IN ARABIC PRONUNCIATION

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

he repented	تَابَ	a father	أَبٌ	أ ب ت ث ن ي
repent (m)	تُبُّ	a door	بَابٌ	ب ق ت ث ن ي
it grew (sprouted)	نَبَتَ	a girl	بِنْتٌ	ب د ت ث ن ي
it grows	يَنْبِتُ	clothes	ثِيَابٌ	ب ت ث ن ي
it was firm	ثَبَّتَ	girls	بَنَاتٌ	ب ت ث ن ي
be firm	أَثَبْتُ			

II. Nunation. See Arabic Grammar, p. XV, 2 (3). Letters

A dog ate	(Ate a dog)	أَكَلَ كَلْبٌ	ل ك
A girl received a book		نَالَتْ بِنْتُ كِتَابًا	ل ك
With milk		يَلْبَنُ	ل ك
hills	but	لَكِنَ	ل ك
a book	milk	لَبَنٌ	ل ك
books	no	لَا	ل ك
(he) it was	with	بِ	ل ك

III. Long Vowels and Diphthongs. See Arabic Grammar, p. XV, 2, 3. Letters

Between house and house light and fire.	بَيْنَ يَدَيْ نَارٍ وَنَارٍ	د ذ ر ز و
The reward of a steward is a garment.	ثَوَابٌ وَكِيلٍ ثَوْبٌ	
he rode	رَكِبَ	
he repents	يَتُوبُ	
now (the time)	الآنَ	he visited

a rider	رَاكِبٌ	a light	نُورٌ	a steward	وَكِيلٌ	a boy	وَلَدٌ
he wished	أَرَادَ	a fire	نَارٌ	offense (sin)	ذَنْبٌ	boys	أَوْلَادٌ
oil	زَيْتٌ	to (unto)	إِلَى	offenses	ذُنُوبٌ	he arrived	وَرَدَ
between	بَيْنَ	a village	بَلَدٌ	an essence (self)	ذَاتٌ	roses	وَرْدٌ
a house	بَيْتٌ	villages	بِلَادٌ	a religion	دِينٌ	a weight	وَزْنٌ
a shop	دُكَّانٌ	a house	دَارٌ	more	أَكْثَرٌ	a hand	يَدٌ
bigger	أَكْبَرٌ	big	كَبِيرٌ	much	كَثِيرٌ		

IV. Hamzat al-Qat' and Hamzat al-Wasl

See Arabic Grammar, p. XVf. 5.

The father wanted to visit the house	أَرَادَ الْآبُ أَنْ يَزُورَ الْبَيْتَ				Letters	ج ح خ
the ink	الْحَبْرُ	iron	حَدِيدٌ	he took	أَخَذَ	Initial ج > ح > خ
the stone	الْحَجَرُ	new	جَدِيدٌ	a son	ابْنٌ	Medial ج > ح > خ
a brother	أَخٌ	only one	وَاحِدٌ	you (m)	أَنْتَ	Final ج ح خ
a sister	أَخْتٌ	one	وَاحِدٌ	you (f)	أَنْتِ	
under	تَحْتَ	a crown	تَاجٌ	the camel	الْجَمَلُ	
a sea	بَحْرٌ	a merchant	تَاجِرٌ	he went out	خَرَجَ	
Khalil	خَلِيلٌ	dates (fruit)	بَلِّحٌ	he needed	أَحْتَاجَ	

V. Shadda. See Arabic Grammar, p. XV, 4.

Ta' Marbu' : ta. See Arabic Grammar, p. 6.

A free man with his strength	إِنْسَانٌ حُرٌّ بِشِدَّتِهِ				Letters	س ش	
winter	شِتَاءٌ	a man	إِنْسَانٌ	pleasure	سُرُورٌ	Initial س ش	
he drank	شَرِبَ	heat	حَرٌّ	bed	سَرِيرٌ	Medial س ش	
a tree	شَجَرَةٌ	a night	لَيْلَةٌ	secret	سِرٌّ	Final س ش	
an old man	شَيْخٌ	a lion	أَسَدٌ	free-born	حُرٌّ		
strength	شِدَّةٌ	a lesson	دَرْسٌ	strong	شَدِيدٌ	a name	أَسْمٌ

VI. Sun Letters and Moon Letters. See Arabic Grammar.

p. XIV, 1.

Letters

Egypt is the fatherland
of the pupil.

مِصْرُ وَطَنُ الطَّالِبِ

ص ض ط ظ

The old man became
a cook.

صَارَ الشَّيْخُ طَبَّاخًا

Initial ص ض ط ظ

Medial ص ض ط ظ

Final ص ض ط ظ

Egypt	مِصْرُ	he laughed	ضَحِكَ	a cook	طَبَّاخٌ
land	أَرْضُ	he sought	طَلَبَ	he thought	ظَنَّ
fatherland	وَطَنُ	a pupil seeker	طَالِبٌ	he thinks	يَظُنُّ
green	أَخْضَرُ	he became	صَارَ	a cross	صَلِيبٌ
bad	بَطَالٌ	a fisherman	صَيَّادٌ	crucifixion	صَلْبٌ
against	ضِدَّ	good	طَيِّبٌ	a voice	صَوْتٌ
he struck	ضَرَبَ	salvation, end	خَلَّاصٌ		

VII. Kinds of Syllables. Arabic Grammar, p. XVII, 10.

Letters

What is this? This is a book. مَا هَذَا؟ هَذَا كِتَابٌ

ه م

From whom is that?

مِنْ مَنْ ذَلِكَ

Initial ه م

That is from Muhammad.

ذَلِكَ مِنْ مُحَمَّدٍ

Medial ه م

Final ه م

Islam	إِسْلَامٌ	happy	مَبْسُوطٌ	important	مُهِّمٌ
he	هُوَ	rain	مَطَرٌ	he took (care)	أَهْمٌ
she	هِيَ	a kitchen	مَطْبِخٌ	he per- sisted	أَنْهَمَكَ
Allah	اللَّهُ	a place	مَطْرَحٌ	from	مِنْ
right	يَمِينٌ	conscience	ضَمِيرٌ	who	مَنْ

left شمَال sun شمْس Muhammad مُحَمَّد a school مَدْرَسَة
 he fled هَرَب gold ذَهَب complete تَمَام

VIII. Avoidance of two Sukuns. Arabic Grammar, p. XVI. 6.

				Letters	
The girl said, "Muhammad, the merchant went out of					ف ق
the house."	قَالَتِ الْبَيْتُ مُحَمَّدُ التَّاجِرُ خَرَجَ مِنَ الْبَيْتِ			Initial	ف ق
They have the book (with them the book).	عِنْدَهُمُ الْكِتَابُ			Medial	ف ق
above	فَوْقَ			Final	ف ق
he helped	وَفَّقَ	he said	قَالَ	poor	فَقِيرٌ
guests	ضَيْفٌ	he arose	قَامَ	if you please	مِنْ فَضْلِكَ
a way	طَرِيقٌ	in front of	قُدَّامَ	separation	فَصْلٌ
a box	صَنْدُوقٌ	a story	قِصَّةٌ	he opened	فَتَحَ
understanding	فَاهِمٌ	heavy	ثَقِيلٌ	only	فَقَطٌ
before	قَبْلَ	he stood	وَقَفَ	he understood	فَهِمَ

IX. Dropping of Hamzat al-Wasl, Madda. Arabic Grammar

p. XVII, 8,9.

				Letters	
The first of the Qur'an is "In the name of Allah."	أَوَّلُ الْقُرْآنِ بِسْمِ اللَّهِ				ع غ
The man has a shop (To the man a shop).	لِلرَّجُلِ دُكَّانٌ			Initial	ع غ
strange	غَرِيبٌ	he sat	قَعَدَ	a restaurant	مَطْعَمٌ
west	مَغْرَبٌ	yes	نَعَمْ	it means	يَعْنِي
rich	غَنِيٌّ	a street	شَارِعٌ	he preached	وَعَظَ
dear, expensive	غَالِيٌّ	west	غَرْبٌ	he made	صَنَعَ
Qur'an	قُرْآنٌ	a branch	غُصْنٌ	great	عَظِيمٌ
an amount	مَبْلَغٌ	a room	غُرْفَةٌ	ten	عَشْرَةٌ