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INTRODUCTION

Arabic is a Semitic language and so different from those usually studied in Europe; this is perhaps the main difficulty, there are none of the familiar landmarks. The verbs 'have' and 'be' do not exist; when 'be' is indispensable, 'become' is used as a substitute and it does not take the same case after it as it does before it. The verb has no tenses, only two forms indicating completed and incomplete action. Normally the 'finished' form is used to describe past events but it is also used to express wishes and prayers where the action is only ideally finished. To make up for this poverty the verb is developed in other ways, thus 'be good', 'do well', 'approve' are all expressed by modifications of the same verb.

Most words are derived from roots which consist of three consonants called radicals; it is obvious that these roots are not words. The addition of vowels, prefixes, suffixes to the root makes words. In this way some seventy word patterns are made, each with its own meaning. In English 'man', 'ran', 'fat' are all of the same pattern, a short vowel between two consonants but one is a noun, one a verb, and one an adjective; this is impossible in Arabic. As there are so few word patterns the language sounds rather monotonous; a poem must have the same rhyme throughout and it is common to find nearly one hundred lines with a complicated rhyme like a:muha:.

An illustration will make the next point clear. KaTaBa has a vowel between the first and the second radical, yaKTuBu has not. The beginner, especially in trying to hear the language, finds it hard to believe that the syllable yak, which ends in k, has anything to do with words which begin with k.

The Arab grammarians used the root fSl, a real root, with its derivatives, as the type of all words; they called ka:ti:bu the fa:Silu of ktb not the active participle and ma:ku:bu the ma:fu:lu instead of the passive participle.
maktabu and makaːnu are the mafṣalu of kṯb and kwn respectively; we should call them nouns of place. In makaːnu the w of the root has combined with the short vowel to form a long one.

They recognized only three parts of speech, noun, verb, and particle. This classification is useful because, (1) it is not often needful to distinguish the noun from the adjective, what is true of the first is usually true of the second; and (2) there are some words which have no equivalents in English and are lumped together with prepositions and conjunctions as particles. In most languages the commonest words are irregular; this is also true of Arabic, but it has fewer irregularities than most languages. The structure of sentences is simple; elaborate periods are few; clause is joined to clause by ‘and’ while it is left to the imagination of the reader to supply a more precise link. Effects are obtained by the combination of simple words; ‘what is in me’ may mean ‘my abilities’ or ‘my feelings’ according to the context.

The primary sense of the root usually develops derived meanings. To push money to someone is to pay him; to try to push his enemy from him is to defend him. ‘Total’ and ‘eloquence’ both come from ‘arrive’; by the addition of small sums you arrive at a total, by persuasive words your ideas arrive at the minds of your hearers. It is obvious that the primary meaning of the root must be picked out from the mass of derivatives.

Print and handwriting are essentially the same. The script unites at least two stages of history. At first only the consonants were written, though in the earliest known inscriptions three of them, alif (which was then the glottal stop), w, and y were also used to indicate the long vowels. The first book to be written was the Koran and this fixed the spelling of the language because the text was too sacred to be tampered with. Unfortunately, Muhammad spoke the dialect of Mecca which did not use the glottal stop, replacing it near u and i by the consonants w and y. Other dialects kept the glottal stop and were considered more elegant. So a special sign for the glottal stop was invented, written like the new vowel signs outside the consonantal
framework. It was introduced into the Koran and now appears in all Arabic sometimes alone and sometimes in conjunction with \textit{alif} or \textit{w} or \textit{y} but representing only one sound.

Apart from school books all vowels are written only in the Koran; elsewhere they are used sparingly.

The Arabic of a newspaper is in essentials that of the Koran; the main difference is the large new vocabulary, partly old words with new meanings, partly loan words. The syntax is slightly simplified. The spoken tongue varies from place to place and differs from the written by the loss or degeneration of inflections and a different vocabulary. It is written only in jokes in comic papers, dialogue in novels, and sometimes in short stories.

The Arab sits on the floor and eats with his fingers; when he wants to eat or sleep his food or bed is brought to him. The result is that many words, indispensable in English, scarcely occur in accounts of native life. For 'table' Syria uses an Italian, Egypt a Greek, and Meso-potamia a Persian word.

This book is an introduction to written Arabic which is understood from the Atlantic to the frontiers of Persia. It will not help a man to talk to a crossing-sweeper the day of his arrival but it will quicken his progress in talking after the first month or so.

Words, which have been fully explained in the lessons, are left out of the vocabularies.

Proper names, which come in the examples, have not been transliterated in the phonetic alphabet.

In the transcription \textit{j} and \textit{y} have their English sounds. Owing to the nature of the type in this book many of the vowels are to the left of the consonants instead of being directly above them.
ACKNOWLEDGMENT

The author and publishers gratefully acknowledge the assistance given by Professor J. R. Firth in connection with the sections on the sounds of the language.
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THE ALPHABET

Writing runs from right to left and the letters consist of strokes or strokes and dots. Vowels are not counted letters. At the end of a word or when standing alone many letters end with a flourish (compare the figures in a doctor's prescription 11). There are two classes of letters; those which can be joined on both sides and those which can only be joined to the preceding letter. The first class has four forms, initial, medial, final, and independent; the second has two, final and independent. The essential part of the letter remains unchanged as is shown here:

<table>
<thead>
<tr>
<th>Name</th>
<th>Independent</th>
<th>Final</th>
<th>Medial</th>
<th>Initial</th>
<th>Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>alif</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>m</td>
</tr>
<tr>
<td>bā</td>
<td></td>
<td></td>
<td></td>
<td>b</td>
<td></td>
</tr>
<tr>
<td>tā</td>
<td></td>
<td>t</td>
<td></td>
<td>t</td>
<td></td>
</tr>
<tr>
<td>thā</td>
<td></td>
<td></td>
<td></td>
<td>θ</td>
<td></td>
</tr>
<tr>
<td>jīm</td>
<td></td>
<td>j</td>
<td></td>
<td>j</td>
<td></td>
</tr>
<tr>
<td>ḥā</td>
<td></td>
<td>h</td>
<td></td>
<td>h</td>
<td></td>
</tr>
<tr>
<td>khā</td>
<td></td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>dāl</td>
<td></td>
<td>d</td>
<td></td>
<td>d</td>
<td></td>
</tr>
<tr>
<td>dhāl</td>
<td></td>
<td>o</td>
<td></td>
<td>o</td>
<td></td>
</tr>
<tr>
<td>rā</td>
<td></td>
<td>r</td>
<td></td>
<td>r</td>
<td></td>
</tr>
<tr>
<td>zā</td>
<td></td>
<td>z</td>
<td></td>
<td>z</td>
<td></td>
</tr>
</tbody>
</table>

when there is a final flourish the dot or dots are often put in the middle of it.
<table>
<thead>
<tr>
<th>Name</th>
<th>Independent</th>
<th>Final</th>
<th>Medial</th>
<th>Initial</th>
<th>Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>sīn</td>
<td>س</td>
<td>س</td>
<td>س</td>
<td>س</td>
<td>s</td>
</tr>
<tr>
<td>shīn</td>
<td>ش</td>
<td>ش</td>
<td>ش</td>
<td>ش</td>
<td>j</td>
</tr>
<tr>
<td>ṣād</td>
<td>ص</td>
<td>ض</td>
<td>ض</td>
<td>ض</td>
<td>s</td>
</tr>
<tr>
<td>ẓād</td>
<td>ض</td>
<td>ظ</td>
<td>ظ</td>
<td>ظ</td>
<td>á</td>
</tr>
<tr>
<td>tā</td>
<td>ط</td>
<td>ط</td>
<td>ط</td>
<td>ط</td>
<td>t</td>
</tr>
<tr>
<td>żā</td>
<td>ظ</td>
<td>ظ</td>
<td>ظ</td>
<td>ظ</td>
<td>õ</td>
</tr>
<tr>
<td>‘āin</td>
<td>ع</td>
<td>ع</td>
<td>ع</td>
<td>ع</td>
<td>ُ</td>
</tr>
<tr>
<td>ghain</td>
<td>غ</td>
<td>غ</td>
<td>غ</td>
<td>غ</td>
<td>y</td>
</tr>
<tr>
<td>fā</td>
<td>ف</td>
<td>ف</td>
<td>ف</td>
<td>ف</td>
<td>f</td>
</tr>
<tr>
<td>kāf</td>
<td>ك</td>
<td>ك</td>
<td>ك</td>
<td>ك</td>
<td>k</td>
</tr>
<tr>
<td>lām</td>
<td>ل</td>
<td>ل</td>
<td>ل</td>
<td>ل</td>
<td>l</td>
</tr>
<tr>
<td>mīm</td>
<td>م</td>
<td>م</td>
<td>م</td>
<td>م</td>
<td>m</td>
</tr>
<tr>
<td>nūn</td>
<td>ن</td>
<td>ن</td>
<td>ن</td>
<td>ن</td>
<td>n</td>
</tr>
<tr>
<td>hā</td>
<td>ه</td>
<td>ه</td>
<td>ه</td>
<td>ه</td>
<td>h</td>
</tr>
<tr>
<td>waw</td>
<td>و</td>
<td>و</td>
<td>و</td>
<td>و</td>
<td>w</td>
</tr>
<tr>
<td>yā</td>
<td>ي</td>
<td>ي</td>
<td>ي</td>
<td>ي</td>
<td>َّ</td>
</tr>
</tbody>
</table>

Even in old Arabic the feminine termination at was often pronounced *ah* and written with *h*. When they began to study their own grammar they rectified the existing spelling by putting the two dots of *t* over the *h* or *ā*—and this hybrid must be pronounced *t*.

In writing it is often convenient to put one consonant above another:—

٣ bḥ; م lmḥ; ح jlm; ح jḥj. In a book printed in Europe this last might appear as حجه.
CONSONANTS

Twelve of the consonants form correlative pairs.

<table>
<thead>
<tr>
<th>Tip of Tongue</th>
<th>Breathing upper teeth</th>
<th>Touching upper teeth</th>
<th>Between teeth</th>
<th>Behind lower teeth (see below)</th>
<th>Back of tongue towards soft palate</th>
<th>Throat and larynx</th>
</tr>
</thead>
<tbody>
<tr>
<td>Breathed unsingable</td>
<td>θ</td>
<td>t</td>
<td>t</td>
<td>s</td>
<td>x</td>
<td>h</td>
</tr>
<tr>
<td>Voiced singable</td>
<td>d</td>
<td>d</td>
<td>a</td>
<td>z</td>
<td>y</td>
<td>s</td>
</tr>
</tbody>
</table>

The rest, including liquids and semivowels, stand in the next table in the order of their articulation, beginning with the lips and ending with the glottis, i.e. the space between the vocal cords, which may close the glottis completely in a stop / or remain apart allowing the passage of breath in h.

<table>
<thead>
<tr>
<th>Labial</th>
<th>Labiodental</th>
<th>Dental</th>
<th>Gums</th>
<th>Palatal</th>
<th>Velar</th>
<th>Uvular</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voiced</td>
<td>b</td>
<td>ð</td>
<td>j</td>
<td>k</td>
<td>q</td>
<td>? (h)</td>
<td></td>
</tr>
<tr>
<td>Breathed</td>
<td>f</td>
<td>ñ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liquids and semi vowels (voiced)</td>
<td>m</td>
<td>w</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The six pairs:

θ as English 'th' in 'think'.
δ as 'th' in 'this'.
t as 't' in 'eighth'.
d as 'd' in 'width'.
τ voiceless, δ voiced; counterparts of 't' and 'd'.

Emphatics.—Tip of tongue behind lower teeth, blade behind upper teeth touching gums. There is a depression or hollowing of the tongue just behind this and a raising of the back of the tongue. The sides of the tongue make a sort of inverted lid for the upper jaw, overflowing the back teeth and just touching the inside of the cheeks. The back of the tongue is raised in the same way for the other two emphatics s and ș.

s breathed, z voiced.
s is a strong clear sound as in 'hissing' to be sharply differentiated from the emphatic s; the tip of the tongue is behind the upper teeth.

z is a clear buzzing sound as in whizzing.
x breathed, y voiced.
x is like the 'ch' in the Scottish 'loch' or the German 'ach' but more scrapy. The difficulty is not so much in the sound as in the positions in which it can occur—e.g. initially. Pronounce 'loch' and then try to pronounce it backwards.

y bears a similar relation to x as z does to s. Try to voice x, that is, make it a singable sound, put the buzz of voice into it. Make it a little further back than x; do not roll it, thus making it a back r.

h breathed, ș voiced.

h differs from h, which is frequently voiced, and has a sharper friction of an entirely different resonance caused by the forced depression of the back of the tongue and the tightening of the throat, the larynx being raised at the same time. The back of the tongue is as low as when the doctor presses it down with a spoon. With a it is very like the stage whisper
‘ha!’ It must not be produced with scrapy friction which confuses it with x.

q is the voiced correlative of h pronounced with more tightening of the throat and forcing up of the larynx. The feeling in the throat is suggestive of slight retching. If you pronounce English vowels with a tightened throat and squeezed larynx, producing a metallic, rather low-pitched voice, they will be near to Arabic vowels in the neighbourhood of this consonant.

The two remaining emphatics:—

s is the counterpart of s and is made with the blade of the tongue against the teeth ridge, the tip being behind the lower teeth.

ð is the counterpart of ð; it is interdental but the tip of the tongue points upwards to the upper lip.

The four emphatics and q give to the vowel ‘a’, when it precedes or follows them, special dark qualities like the vowel in ‘not’.

q is the furthest back k sound you can make, with the back of the tongue closing the arches of the back of the mouth, which are laterally squeezed nearer together to make the closure easier.

ʃ as in ‘ship’. In Arabic s and h can come together without producing the j sound.

ʔ the glottal stop. This sound is commonly used in Cockney instead of ‘t’ in words like ‘better’, ‘bottle’ and also in standard English when a word which begins with a vowel is strongly emphasized, ʔ absolutely ʔ awful.

r is rolled as in Scotland; never fricative as in southern England.

The other consonants need no remark.

**VOWELS**

Three, which occur both short and long, are recognised in writing. Doubtless there were many variations in
speech but only one is mentioned here. The consonants alif, ‘ w,’ and ‘ y’ were used to indicate the long ‘ a’, ‘ u’, and ‘ i’. The signs are put above or below the consonant which precedes the vowel.

<table>
<thead>
<tr>
<th>NAME</th>
<th>SIGN</th>
<th>SOUND</th>
<th>SYMBOL</th>
</tr>
</thead>
<tbody>
<tr>
<td>i, short</td>
<td>اً</td>
<td>as in ‘sin’</td>
<td>ّ</td>
</tr>
<tr>
<td>long</td>
<td>ٖ</td>
<td>as in ‘yeast’</td>
<td>ّ:</td>
</tr>
<tr>
<td>u, short</td>
<td>ع</td>
<td>much as in south English ‘foot’</td>
<td>ع</td>
</tr>
<tr>
<td>long</td>
<td>ٛ</td>
<td>much as in ‘food’</td>
<td>ّ</td>
</tr>
<tr>
<td>a, short</td>
<td>او</td>
<td>as in south English ‘bat’</td>
<td>او</td>
</tr>
<tr>
<td>long</td>
<td>اٛ</td>
<td>as in south English ‘man’ (drawled)</td>
<td>اٛ</td>
</tr>
</tbody>
</table>

There are two diphthongs:

ai | ٛ | much as in south English ‘fight’ | او |
au | ٔ | much as in south English ‘shout’ | او |

Near an emphatic consonant ‘ a’ short is like the vowel in ‘not’, ‘ a ’ long is like that in ‘was’ (drawled); represented by ّ and ّ:; and او becomes more like the sound in ‘boy’. There is no English equivalent of او under these circumstances; the ‘ a’ component becomes ّ.

OTHER CONVENTIONAL SIGNS

Sukûn.—Every consonant, which has no vowel immediately following it, is marked by sukûn ّ. This of course
does not apply when the consonant is a letter of prolongation, only indicates a long vowel, as in سُو су:, contrasted with سَو saw, or when it is written but not pronounced, as الدَّار addaru, where the 'l' is assimilated to the 'd'.

Shadda.—If the same consonant is repeated and no vowel comes between the two, it is written once and the sign shadda \( \ddot{\imath} \) put over it. This may be due to assimilation, as in addaru above, or it may be part of the word form; thus كُسَر kasara, 'he broke,' but كَسَر kassara, 'he smashed,' when the first syllable ends with 's' and the second begins with 's'. Apparent exceptions are due to the fact that the two consonants belong to different words as الِلِّيْل allaylu. The first '1' belongs to the article and the second to the noun. The first 'l' does not take sukūn because it has been assimilated to the second and is indicated by shadda.

Nunation.—The word nunation is formed from the Arabic name of the letter 'n'. In one class of nouns the final vowel, which is the case ending, is written twice to indicate the pronunciations un, an, in respectively. With 'u' the upper sign is usually reversed or \( \ddot{i} \) is used instead.

Hamza.—This is the glottal stop (see Introduction). The sign is usually written with one of the three consonants alif, \( w \), or \( y \), which is called its bearer. \( y \), when written with hamza, always loses its dots.

Hamza always has alif at the beginning of a word and, after the vowel 'a', at the end.
After a long vowel it has no bearer except in the sequence ا: when it usually has ‘:’. After sukūn it may be written over a line connecting two letters.

To find out how to write hamza.—Pronounce the word as if the hamza were not there, write the result, and add hamza. Take the word fuwa:adun. Without hamza it becomes fuwa:adun, which is the correct way to write it, then add hamza َ. The plural of this word is fa:pidatun; without hamza it becomes fa:pidatun. This is َ to remove the dots from the ‘:’ and add hamza, and remove ‘i’ one step to the left, َ is the right spelling.

Madda.—This takes the place of hamza when ا: follows the glottal stop. This sound group may be original or it may be derived from the group را: , which to Arabs is unpronounceable. In both cases it is written َ. So َ fa:kala may stand for fa:kala ‘he ate with’ and fa:kala ‘he fed’ (transitive).

Syllable.—Every syllable must begin with one consonant; the glottal stop is a consonant. A syllable may consist of consonant and vowel or of consonant vowel consonant.
Liaison.—Some words should begin with two consonants. From what has been said about the syllable it is clear that this is impossible so a helping vowel is put before the first consonant when the word stands alone. This vowel is indicated by alif always. If such a word stands alone the helping vowel is ushered in by the glottal stop. In connected speech the helping vowel is dropped and the final vowel of the preceding word takes its place. If there is no final vowel, a short one, usually ‘i’, is inserted.

In connected speech the sign ‘ is written over the alif.

In liaison a final long vowel is shortened in pronunciation and a diphthong is resolved into its component parts.

The best manner is never to write hamza over the liaison alif and that is followed in this book.

The words

ibtidā:rī  ابتداء inhizā:mī  إِنْهِزَام alʔaduwwī

when connected, read

في ابتداء انهزام العدود

fibtidā:rinhizā:mi:lalʔaduwwī (note that fi: is shortened).

ydāy becomes yadayi

ydāi  أَلْكَلِب yadayilkalbi

ramaw (alif is purely graphic) becomes ramawu

Ramawulʔaduwwa

The Arabs call this هِمْرَةُ الْوُصْلِ hamzatulwasli.
ACCENT

The accent rests on—

(1) The penultimate syllable when it is long; i.e. has a long vowel or two consonants. ُكِتَابُونَ، ُيَكَعُنِّو.

(2) On the antepenultimate when it is long and the penultimate short; when a word has three short syllables. ُكَتِبُونَ، ُكَابَة.

(3) On the long syllable before the antepenultimate when the penultimate and the antepenultimate are both short ُكَتَابِتُونَ; on the first syllable if there is no such long vowel ُكَابَاتِهُمَا.

Note that monosyllables and the definite article which are joined in writing to the following word do not affect the accent.

"وَيَكَابَة; أَلْ-ْمَادَادُ"

NUMBERS

The figures are read from left to right and are combined as in English:

1  2  3  4  5  6  7  8  9  10
1  2  3  4  5  6  7  8  9  10

١٧٨٩ = ١٧٨٩

Letters, when used as numbers, follow the order of the Hebrew alphabet, those peculiar to Arabic coming last, they represent the units, tens, hundreds, and a thousand. They are divided into these barbarous words:

١٨٧٤ = ١٨٧٤

Usually a line is drawn over the number.
EXERCISE IN READING

 Phonetic Transcription

min ʔamani  lxamri  falamma:  saːra  fi  ʔbaḥiɾi  staxraja  
lgirdu  lkisːa  min  mawdīʔihi  waraqiya  ḏdaqpla  wahuwa  
maʃahu  ḥatta:  suːra  fi:  ʔaʃlaːhu  warama:  ʔila  ʔmarkabi  
bidirhamin  waʔila  ʔbaḥiɾi  bidirhamin  falam  yazal  daːlika  
daʃbahu  ḥatta:  qpsama  ḏ daraːhima  niʃfayni.

Translation

a wine merchant used to travel in wine he had and a 
monkey was with him. He mixed the wine with water 
half and half and sold it at the price of wine. The monkey 
signed to him; don't do that, so he beat it. When he had 
finished selling the wine and wanted to go back to his 
town, he rode on the sea having with him the monkey 
and saddle-bags in which were his clothes and the purse 
which he had collected from the price of the wine. When 
he was well at sea, the monkey pulled the purse from its 
place and climbed the mast, it being with him, till he 
reached the top. He threw one dirham into the ship and 
one into the sea and that continued to be his practice till 
he had divided the dirhams into two halves.

LESSON I

NOUN AND ARTICLES

The distinction between a definite and an indefinite 
noun is fundamental.

The indefinite article n is put at the end of the noun, 
is not expressed by a consonant, but is indicated in one 
class of nouns by nunation. For inflection the noun falls 
into four classes but, as two of them are indeclinable, 
they cannot be called declensions. This lesson deals with 
one class only.
NOUN AND ARTICLES

nahrun a river;  مَلِكَتُ malikun a king

The ُu is the nominative inflection.

One way of making a noun definite is to give it the

definite article ُاُلَّ al, which is written in front of the noun

and joined to it. The vowel of the article is only a helping

vowel, liaison, so in connected speech it is replaced by the

final vowel of the preceding word. If the noun begins with

a dental, sibilant, ٔr, ٔl, or ٔn

اذ ل ظ ط ص ش س ز ر ذ ت

that letter assimilates to itself the ُل of the article in pro-

nunciation though the ُل is still written. The assimilating

consonant takes shadda. No noun can be both definite

and indefinite at the same time, so nunation must be

dropped when the definite article is present. ُبُيْتُ

albaytu the house; ُأَلسْمَسُ affamsu the sun. Arabic uses

the definite article where English does not; abstract

nouns usually have it; and it also indicates the class.

'Man is a reasoning animal' must be translated 'The man'.

An adjective, which qualifies a noun, follows it, agrees

with it in gender (if it is singular), in case, and in definite-

ness.

ُبُسْتَثْنُ ُكِبْيِرُ busta:nun kabi:run a big garden.

ُأَلْبَحْرُ ُأَلْوَاسُ albahru:si:nu the spacious sea.

The verbs 'is' and 'are' are not expressed; so 'the

man is handsome' is literally 'the man handsome'. Arabic

grammar took its technical terms from logic, so 'the man'

is subject and 'handsome' (the complement of the verb

to be, as we call it) is the predicate. The subject must be
definite, unless the sentence is negative or interrogative, and the predicate must be indefinite.

\[
\text{الرجل حسن} \quad \text{arrajulu hasanun the man is handsome.}
\]

\[
\text{البحر واسع} \quad \text{alba\'hru wa:si\'un the sea is spacious.}
\]

Questions are asked by prefixing one of the particles \( ?a \) or \( hal \) to the sentence; \( ?a \) is connected with the word it precedes.

\[
\text{ارجع... is a man...?}
\]

\[
\text{هل البحر واسع} \quad \text{halilba\'hru wa:si\'un is the sea spacious?}
\]

\( ?a \) drives out the \textit{alif} of the definite article;

\[
\text{ارجع حسن} \quad \text{arrajulu hasanun is the man handsome?}
\]

**Personal Pronouns**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Masc.</td>
<td>huwa</td>
<td>hum, humu</td>
</tr>
<tr>
<td>Fem.</td>
<td>hiya</td>
<td>huma:</td>
</tr>
<tr>
<td>2. Masc.</td>
<td>ānˈt</td>
<td>Pantum</td>
</tr>
<tr>
<td>Fem.</td>
<td>ānt</td>
<td>Pantunna</td>
</tr>
<tr>
<td>1. Com.</td>
<td>ānˈa</td>
<td>nāhnu</td>
</tr>
</tbody>
</table>
Note. — أَنَا has two short syllables, in spite of the spelling. Arabic uses the second person singular. هُمُ humu and أَنْتُمُ pantumu are used before liaison.

Vocabulary 1

The words in brackets are the customary plurals which are all feminine. Five of the commonest plurals are indicated by letters from the second vocabulary onwards; they are:

\[ a \quad b \quad c \quad d \quad e \]

<table>
<thead>
<tr>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td>river, canal.</td>
<td>house.</td>
<td>sea.</td>
<td>man.</td>
<td>flesh, meat.</td>
</tr>
<tr>
<td>king.</td>
<td>(مَلْك) مَلْك</td>
<td>(بَحْر) بَحْر</td>
<td>(رَجُل) رَجُل</td>
<td></td>
</tr>
<tr>
<td>garden.</td>
<td>(نَاسَة) نَاسَة</td>
<td>(فَصْر) فَصْر</td>
<td>(أَوْلَاد) أَوْلَاد</td>
<td></td>
</tr>
<tr>
<td>bread.</td>
<td>(كِبر) كِبر</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>street.</td>
<td>(صَغر) صَغر</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>human being.</td>
<td>(عَصِير) عَصِير</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>big.</td>
<td>clean.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>نَظِيف</td>
<td>poor.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>قَرِير</td>
<td>good, beautiful.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>عَرِيض</td>
<td>wide.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>وَاسِع</td>
<td>spacious.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>طَيِّب</td>
<td>good.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>أَطِيف</td>
<td>gracious.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>فَرْيق</td>
<td>old (of things).</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Exercise 1

ْنَهْرُ كَبِيرٌ  ❦ اَلْمَلَكُ  ❦ الْأَطِيفُ — اَلْبَيْتُ  ❦ نَظِيفُ — بُسْتَانُ
ٌحَسَنٌ — خُبْرَ طَيِّبٍ — اَلْرَجُلُ — اَلْفَقِيرُ — اِنَّسَانُ قَبِيحٌ
ٌاِلْلَحْمُ — طَيِّبُ — اَلْشَّارِعُ — عَرِيضٌ — اَنَا  غَيْبٌ — وَلَدُ
ٌوَسْيَحَ — اَهْوَ حَيْبُ — قَصَرُ — قَدِيمٌ — هِلَ اَنْتَ صَادِقُ.

Transcription

nahrun kabi:run — almalikullati:fu — albaytu naqi:fun —
busta:nun hasanun — xubzun tyyibun — arrajululfuqi:ru —
?ahuwa habibun — qarsun qodi:mun — hal ?anta
sp:diqun.

2

a small house — the house is small — a poor man — the
friend is truthful — he is ugly — I am a man — you
(masc. sing.) are gracious — the spacious garden — a wide
river — the sea is beautiful — the ugly street — the little
boy is dirty — the bread is good.

LESSON 2

GENDER

There are two genders, masculine and feminine, so gender
is not co-extensive with sex as it is in English.

The commonest feminine ending is at, with case ending
and nunation, which is written with the dotted ٖ.

Some nouns and all the adjectives, which have so far been mentioned, form a feminine in this way; though most feminine nouns have no masculine correlative.

- ٌكَبِيرَةٌ kābi:ratun big; ُمَلِيكَةٌ malikatun queen;
- ُجَارِيَةٌ ja:rīyatun girl; ُقِطَعَةٌ qītSATUN piece.

Two nouns have ٕ as feminine ending:—

- ُبِنْتُ bintun daughter, girl; ُأَخْتُ Puxtun sister.

Names of males are masculine even when they have the feminine ending. Otherwise all nouns with the feminine ending are feminine. Names of females, those of towns and countries and some collectives are feminine.

Some feminine nouns have no feminine ending: names of females:—

- ُأمُ pummun mother; ُعَرْوَسَ saru:sun bride;
- ُعَجَوزُ sa:juzun old woman; ُأَتَانُ Pata:nun she ass.

Names of towns and countries:—

- ُمِصْرُ misru, Egypt, Cairo (no nunation);
- ُأَلْشَامُ as:lama, Syria, Damascus.

Parts of the body which occur in pairs:—

- ُيَدُ yadun hand; ُعيْنُ saynun eye;
Some everyday words though no reason can be given:

- Parà'un earth; Samsun sun;
- Xamrun wine; Na'run fire;
- Da'run house; Nasun soul;
- Ri'ñun wind; Sūqun street of shops, bazaar.

The feminine ending has other uses. From collective nouns it forms a noun of unity, a singular:

- Sajarun trees; Sajaratun a tree.

It forms emphatic nouns:

- Salla'mun a learned man; Salla'matun very learned; perhaps under this head comes xali'satun deputy, caliph. (Other feminine forms are given in Lesson 10).

Vocative.—If the noun has the article, it is put in the nominative and Payyuhai: is prefixed; Payyuhaliku O king; before a feminine noun
GENDER

Payyatuha: is used. If the noun stands alone, it is put in the nominative without nunation and the exclamatory particle is يا ya:

يا يا والد ya: waladu O boy; يا يا جارية ya: jariyyatu O girl. Proper names, which have the definitive article, lose it after ya:; يا يا سلام ya: sauwu O Syria.

Vocabulary 2

1. (جِفَاءٍ) جارية girl.
2. (د) مدينة town.
3. (أم) أمenehāt mother.
4. (رح) ريح wind.
5. (جزاير) جزيرة island.
6. (أرض) أرض earth, land.
7. (أو) أرض new.
8. (جميد) جديد new.
9. ( بعيد) بعيد far, distant.
10. (حار) حار hot.
11. (طويل) طويل long, tall.
12. (بنات) بنات daughter.
13. (رجيل) رجيل (e) foot, leg.
14. (قدم) قدم (a) foot, leg.
15. (أخت) أخت sister.
16. (دا) دار house.
17. (عجوز) عجوز old woman
18. (سوق) سوق market.
19. (نار) نار fire.
20. (سكس) سكس sun.
21. (سديم) سيدم strong, violent.
22. ( قريب) قريب near.
23. (عزيز) عزيز mighty.
24. (نفس) نفس (b) soul.
25. (عين) عين (b) eye.
26. (سيفان) سيفان leg, stalk.
27. (حلقة) حلقة deputy, caliph.

1 Plurals of this form are explained in Lesson 26; till then there is no need to use them.
Exercise 3

Transcription

jaːriyatun spyːratun — ?uxtun kabiːratun — almadiːnatu
nουːfatun — alʔummu ḥasanatun — daːrun jadiːdatun —
ar riju jadiːdatun — ʕajuːzun spːdiqtun — aʃayxutṭp-wilu — assuːqu baːiːdatun — aʃajaratu spyːratun —
jaziːratun waːsiːfatun — halibintu ḥabiːbatun — aʃamsu ḥaːrratun — yaː waladu — ʔayyatuhalmalikatulʔaziːzatu — ʔarduːn qpriːbatun — ʔaʔanti yanīyyatun.

4

the hot sun — the island is distant — a tall mother —
the big (elder) sister — the old woman is kind — the fire
is hot — the powerful chief — the house is new — the
ancient palace — is she poor? — you (fem. sing.) are kind.
LESSON 3

CASE

There are three cases; the familiar names, nominative, accusative, and genitive fit them well though the use of the accusative and genitive is wider than in English. Nouns of both genders which have nunation, have three case endings: _u_ nominative, _a_ accusative, and _i_ genitive. Indefinite masculine nouns add _alif_ to the accusative unless the word ends in _ر_ preceded by _ا_: This _alif_ is a letter of prolongation and is due to the fact that in Mecca a final _an_ was often pronounced _ا_:  

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>moon</td>
<td>قَمْرًا</td>
<td>قَمَرٍ</td>
</tr>
<tr>
<td></td>
<td><em>qvmarun</em></td>
<td><em>qvmaran</em></td>
</tr>
<tr>
<td></td>
<td><em>أَلْقَمْرَ</em></td>
<td><em>أَلْقَمَرِ</em></td>
</tr>
<tr>
<td></td>
<td><em>alqvmaru</em></td>
<td><em>alqvmara</em></td>
</tr>
<tr>
<td></td>
<td><em>الْقَمْرِ</em></td>
<td><em>الْقَمَرِ</em></td>
</tr>
<tr>
<td>clothing</td>
<td>كِسَاءٍ</td>
<td>كِسَاءٌ</td>
</tr>
<tr>
<td></td>
<td><em>kisa:run</em></td>
<td><em>kisa:pan</em></td>
</tr>
<tr>
<td></td>
<td><em>كِسَاءَهُ</em></td>
<td><em>كِسَاءَهُ</em></td>
</tr>
<tr>
<td>garden (now paradise)</td>
<td>جَنَّةٍ</td>
<td>جَنَّةٌ</td>
</tr>
<tr>
<td></td>
<td><em>jannatun</em></td>
<td><em>jannatan</em></td>
</tr>
<tr>
<td></td>
<td><em>جَنَّةٍ</em></td>
<td><em>جَنَّةٍ</em></td>
</tr>
<tr>
<td></td>
<td><em>الْجَنَّةِ</em></td>
<td><em>الْجَنَّةِ</em></td>
</tr>
<tr>
<td></td>
<td><em>الجَنَّةِ</em></td>
<td><em>الجَنَّةِ</em></td>
</tr>
<tr>
<td></td>
<td><em>aljannatu</em></td>
<td><em>aljannata</em></td>
</tr>
<tr>
<td></td>
<td><em>الْجَنَّةِ</em></td>
<td><em>الْجَنَّةِ</em></td>
</tr>
<tr>
<td></td>
<td><em>الجَنَّةِ</em></td>
<td><em>الجَنَّةِ</em></td>
</tr>
</tbody>
</table>

Construct state.—When one noun governs another in the genitive, the first is said to be in the construct state. The governing noun comes first and loses nunation:
baytu rajulin a house of a man;

bayturrajuli the house of the man.

The second noun being definitive makes the first definitive also. Most Europeans find it hard to accustom themselves to this. The first noun, being definitive by position, does not need and cannot have the definitive article.

Nothing can come between the construct and its genitive; hence the name. An adjective agreeing with the first noun must come after the second. If the construct is definite, the adjective must be definite also; there is only one way of making an adjective definite, giving it the definite article.

fa^rulbintiljamtilu the beautiful hair of the girl.

is ambiguous if the vowels are not added as the feminine adjective may refer to either noun.

A sentence like ‘a house of the man’ cannot be translated directly into Arabic, you must go a roundabout way:

baytun lirrajuli a house (belonging) to the man. (Another mode of expression in Lesson 19.)

Emphasis.—‘The house is big’ may be translated in two ways:

albaytu kabi:run.

Pinnalbayta kabi:run.

To an Arab the second is slightly more emphatic than the first but it is a degree of emphasis which cannot be
represented in English. Pinna puts the subject into the accusative but it is best left untranslated. A degree of emphasis, which can be translated, is got by using Pinna with the particle la. This l also appears in the definite article and in some demonstrative pronouns.

\[\text{إنَّ آلَّيْتَ لَكَبيَّرُ}\]

Pinnalbayta lakabixrun the house is indeed big.

This la must not be confused with the negative la:.

Prepositions. (For a full list see Lesson 36.)

All prepositions, with one partial exception, govern the genitive. Those, which consist of one consonant, are written as one word with the word they govern.

\[\text{بُنُّ} \text{ by, with} ; \text{لُّ} \text{ to, for} ; \text{كُّ} \text{ as, like.}\]

After li the alif of the definite article is omitted and, if the noun begins with l, the l of the article also.

\[\text{بَيْلِيَّدُ} \text{ by the hand}; \text{بِلَّيْلِي} \text{ by (the) night};\]

\[\text{لِمِلَّكِ} \text{to a king}; \text{لِمِلَّاكِ} \text{to the king};\]

\[\text{لِلَّبَنِيَّ} \text{ for the milk.}\]

There is no verb 'have'; the idea is expressed by a preposition. 'The man has a book' can be said in three ways with shades of meaning:—

\[\text{لِرَجُلِ كِتَابُ} \text{ (the fact of possession).}\]

\[\text{عَنَّدَ أَرَّجُلِ كِتَابُ} \text{ he has it on him.}\]

\[\text{مَعَ أَرَّجُلِ كِتَابُ} \text{ he has it on him.}\]
The subject can be indefinite because the predicate is a prepositional phrase.

God. аллах or پلیه (pl. پلیه) یلیهُ. alPila:hu is sometimes used for God but usually it is shortened to اللهُ یلیهُ alla:hu. Note the spellings بِلیهُ billa:hi and للهُ lilla:hi.

من min of, from becomes من mina before the definite article and من mini in any other liaison.

With من min and عنSan, the n is assimilated to the m of a following monosyllable; من mimman, from whom; ممًا mimma:, from what. After لَ li, ما ma: is often shortened; لَمَ Lima or lima:, for what, why.

Vocabulary 3

باب (a) door, chapter. نَفَذَ keeping (abstract noun).
کسی (کسیه) clothing, covering. عَرَ might.
مفتاح key. حكمة (حكمة) wisdom, wise
السَّلَانة (السَّلَانة) tongue. حکمگ (حکمگ) saying.
رُفیق companion. نِجار (نِجار) merchant.
Exercise 5

باب ابيت - باب الْبَسْتَانِ - شِبَابُ الْدَّارِ مفتوحٌ -
إِنَّ الأَرْضَ واسِعَةٌ - القَيَّامَةُ غَيْبَةٌ - هلْ أَلْكَتَابُ
ليْتَ الشَّيْخَ - لاَ هُوَ لَأْخَتِ النُّذَاجِرِ - شَارِعُ
المِدِينةِ عَرِيضٌ - صَحَنُ بَيْتِ المَلِكِ الأَكْبَرِ - إِنَّ
مِفْتَاحَ الْبَابِ فِي الْقُفلِ - إِنَّ كِسْاءَ الشَّيْخ
نَظِيفٌ - إِنَّ وَجِهَ اَلْبَيْتِ حَسَنٌ - سَلَامَةُ الأَنْسَانِ
في حَفْظِ الْيَسْتَانِ - الْجَارُ قَبِلَ الْدَّارِ وَا لاَشِيْعٌ
شئلاً طريق - العزر الله - رأس الجمهيرة محافة
الله - الخليفة خل الله على الأرض.

Transcription
ba:bu baytin — ba:bulbusta:ni — jubba:kudda:ri maftu:-
?inna mifta:halba:bi filqufli — ?inna kisa:?ajjayxi
fi: hafa'llisa:ni — al?aru qobladda:ri warrafi:qu qoblattu-

6
a royal garden — the strength of a man is in the tongue —
the beautiful face of the beautiful girl — the key of the
door is heavy — the little house is in the shade of a big
tree — a (the) good companion is the beginning of safety
on the road — the merchant is the strength of the land —
the little book is indeed light — the girl has light clothing
and the old woman heavy clothing.

LESSON 4
NUMBER

There are three numbers, singular, dual, and plural.
The dual is formed by cutting off the case ending from
the singular and adding أَن AN a:ni for the nominative and
أَين AYNI for the accusative or genitive. There is no
nunation. When a noun has only one form for these two cases, it is convenient to call it the oblique case.

-qaynun eye, spring (of water); qayna:ni:
-qaynayni.

-qitfatun piece; qitfat:ani; qitfat:ayni.

The construct state is made by cutting off the ni:—

-qaynalbinti the (two) eyes of the girl. The a: is shortened in liaison.

-qaynayilbinti. The diphthong resolved in liaison.

Plural.—There are two ways of forming the plural, the sound or external and the broken or internal.

The external plural of nouns with the feminine ending is made by lengthening the a before the t which is then written as t, not as h with dots.

-xa:dimatun maid servant; xadim:at xadim:tun, maids. This plural has two cases, u for the nominative, i for the oblique. It takes nunation.

Masculine plural.—Most participles and a few nouns make an external plural by cutting off the case ending and adding u:na for the nominative and i:na for the oblique case. There is no nunation. Note the alternation of vowels in the dual and the masculine plural.

The construct state is formed by cutting off na.

The long vowels are shortened in liaison. Adjectives agreeing with the external masculine plural usually take the external plural themselves.

Broken plural.—Nearly all masculine and many feminine nouns use the broken plural. This is made by a change in the word. No rules can be given for the simplest nouns and the plural must be learnt with the singular, it is all memory work. Many nouns have more than one plural; as a rule one form is the favourite or one form may be allotted to a special meaning.

\[\text{عبد} \quad \text{عبيد} \quad \text{عبدين} \quad \text{عبيد} \quad \text{عبدين} \quad \text{عباد} \]

All. There is no adjective meaning all which has to be expressed by \[\text{kull\,} \text{all}\] totality. Of course, this governs the genitive.

\[\text{kull\,} \text{every\,} \text{man}\; \text{of\,} \text{men}\; \text{men}\]

As the accusative is the adverbial case so:

\[\text{kulla\,} \text{every\,} \text{day}\; \text{of\,} \text{days}\; \text{days}\]

\[\text{wa} \quad \text{and}\; \text{is\,} \text{written}\; \text{with}\; \text{the}\; \text{following}\; \text{word}.
\]
enough for the Arabs to join two contrasting phrases by 'and' where we must use 'but'.

Vocabulary 4

(قَطعة) piece. 
(خادم) servant. 
(خجار) carpenter. 
(فرّاس) domestic servant. 
(سَمْضَرة) sempstress. 
(حجر) room. 
(فرس) horse, mare. 
(لاعب) playing (participle). 
(جلس) sitting. 
(عطاء) giving shade, shady. 
(نعم) yes. 
(كبير) many, much. 

(a) companion, master, owner. 
(طبيب) physician. 
(حجار) baker. 
(طاه) cook. 
(خياط) tailor. 
(أذن) ear. 
(مسنون) busy, busied. 
(قصير) short. 
(نَعم) sheep (collective). 
(قليل) few.

Exercise 7

هُل الِّخَبَارُ غَنِيٌّ ثَلَثَا - لا هُوَ فَقِيرٌ الِّخَبَارُونَ وَالْبَجَارُونَ مَشْغُولُونَ - إنَّ فِي الْمَدِينَةِ خَبَارَيْنَ وَبَجَارَيْنَ كَثِيرَيْنَ - الْعِيْمَانِ وَالْأَذْنَاَنِ فِي الْرَّاسِ - الْوَلَدَانِ لَعِيْمٌ بِنَانَ لَعِيمَانِ يَدَا الْوَلَدِ وَسِخْتَانِ
the two doors of the house are open — he is the owner of two horses — she is the owner of a house and a garden in the town — the donkey is the poor man’s horse — there are two doctors in the town — each room in the house has two windows — are you domestic servants? — no, we are cooks — two pieces of meat and much bread are in the house — the garden belongs to two friends of the king — they are busy sempstresses.
The commonest forms for the plural of short nouns are:

- أَفْعَال — فَعُل — فِعَال — فُعُول — أَفْعَال

examples have been given in the vocabularies to earlier lessons.

For some forms of the plural rules can be given.

- أَصْدِقَاء — صَدِيق — فَعِيل
  - أَنْبِياء — أَنْبِيِ — غَنِي

is plural of فَعِيل when it has become a noun:
  - أَمْرُاء — شَرْيَك

- أَفْيَلْة

is plural of nouns with three consonants and a long vowel in the second syllable:

- أَبْنَاح — جَناح
  - أَتَمِّم — طَمَّام
  - أَرْغِفَة — أَطْعِمَة
  - أَعْمَال — عَمُود

is plural of مَفْعِلُ or مَفْعَلَة whatever the vowels may be:

- مَكَتَبَة — مَكَتِبَة

- مَدْرَسَة — مَكَتِبَة
school, mosque, relative, sickle.

is plural of nouns with four consonants, two syllables and a long vowel in the second whether they have the feminine ending or not.

key, slave, box, picture.

is plural of and sometimes of fruit (considered as food).

companion, rider.

is plural of feminine nouns with three consonants and a long vowel in the second syllable.

letter, virtue, vice.

is plural of.
Broken Plural

Piece — قطعة
Character — سيرة

is plural of

Knee — ركبة
Gift — هفة

All broken plurals are grammatically collective nouns in the feminine singular; consequently they may be construed with feminine singular adjectives.

Fair women — نساء حسنات
Important men — رجال كبيرة — كبيرون — كبير

(كبر is a broken plural of كبير generally used of persons.)

Second declension.—Several of the broken plurals end in ى without nunation. These and similar nouns form the second declension which has two case endings, ى for the nominative and ى for the oblique, when they are indefinite. When definite, they have the three terminations of the first declension.


المدارس — مدارس
المدارس — المدارس
المدارس — المدارس

(The second declension has ى in the oblique case while the sound feminine plural has ة.)
All proper nouns, which end in ٠, belong to the second declension.

Nouns which end in اء, whether written with alif or ی, are indeclinable.

شَكْوِي complaint; دُنيَا world.

The ا: in these words is a feminine ending which is spelt with ی, unless the third radical is ی when alif is used for variety. The same ending occurs in the 'elative adjective'.

Vocabulary 5

مَطَنَخ kitchen.
(ب) فَلَبُ heart.
(وُرَئَة) وَآيَنُ heir.
(عَلَا), عَالِمُ learned man.
(حَرَّاَس) حَارِسُ a guard, watchful.
(عَقَارِيب) عَقَرُ بَ scorpion.
(دَكَاكِين) دُكَانُ shop.
(كَلْبُ) كَلْبُ dog.
(شَفَاح) فَلاَحُ peasant.
(عَاَام) عَامُ general.
(حُصَائِس) خَاصُ special.
(عَوَّام) عَامُ the common herd.
(حَوَّاس) خَاصُ the upper ten.
(مَطَنَخ) وَتَنَبُ wheat.
(مَطَنَخ) وَتَنَبُ wheat (ripe).
(مَطَنَخ) وَتَنَبُ millet, maize.
(سَعُر) سَعَرُ barley.
(مَطَنَخ) وَتَنَبُ (اَ) كُفَ (shoulder).
(مَطَنَخ) وَتَنَبُ (أَ) أَبَاهِمُ, (عَ) بَيَامُ thumb.
(مَطَنَخ) وَتَنَبُ (أَ) مَرَافِقُ (a) finger nail.
(مَطَنَخ) وَتَنَبُ (نَ) بَارِدُ cold.
الْآَفْرَبِ عَقَارِبْ عَلَّمَاءَ وَرَثَةُ الْأَنْسَاءَ لِلْمَجَالِبٍ
شَرْكَاءُ الْأَطْعَمَةِ عِنْدَهُ الطَّبَابُخُ فِي الْمَطْبِخِ
شَبَابِيكَ الْبَيْتِ الْكَبِيرِ كَثِيرَةٌ إِنْ فِي الْمَدِينَةِ مَدَارِسٌ
كَثِيرَةٌ هَذَالْ مَفَاتِيحُ الْمَدِينَةِ عِنْدَهُ الحَارِسِ - لَا هِيَ
عِنْدَ الْأَمِيرِ الْشَّيْخُ وَالْمَجَالِبَ جَالِسُونَ بِالْجَالِسَةِ
فِي ظَلِّ الْأَشْجَارِ الْكَلَابُ كَثِيرَةٌ عِنْدَهُ قِبْلَةٌ مِنْ
قَبَائِلِ الْعَرَبِ إِنْ رَذَاءَ الْخَاصَةِ فِضْلَاءِ الْعَمَامَةِ
إِنَّ الْأَرْفَغْةَ مِنْ دَكَاَكِينَ الْخَبَازِينَ الْأَشْرَافُ
شرْكَاءُ الأَمْرَاءِ فِي حَفْظِ الْمُدَنِ دَكَاَكِينَ
الْبَقَالِينَ فِي سُوقِ خَاصَةٍ

Transcription
linnaqja?ri juraka?u — al?at?imatu sindattobba?xi filmpt-
baxi — juba?bi kulbaytikabiri ka?iziratun — ?inna
filma?nati mada?risa ka?iziratun — hal mafa?ti?ul-
madimati sindal?risi — la?hiya sindal?amiri —
asuyu?su walsajja?izu jalisuna jalisata? fi? sillila-
the farmers and merchants are the pillars of the land —
the boy’s fingers are dirty — the slaves are servants (of God) —
wheat is the food of the nobles and barley the food of the poor —
the owners of fine clothing are in king’s palaces —
Syrian fruits are good — the children of the nobles are in special schools —
the girl’s nails are clean but (and) the boy’s nails are dirty —
dogs are the watchmen of the Arabs —
the winds on the islands are cold —
the hearts of men are between the fingers of God.

LESSON 6
PERSONAL PRONOUNS

The independent personal pronoun can be used only in the nominative case. When a pronoun is in an oblique case, it is expressed by a suffix added to a verb, noun, or particle. The same suffixes are used for both the accusative and genitive except in the first person singular.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>third masc.</td>
<td>ُ hu</td>
<td>ُُُُ huim</td>
</tr>
<tr>
<td>third fem.</td>
<td>َ ha:</td>
<td>هُُُُُ huma:</td>
</tr>
<tr>
<td>second masc.</td>
<td>ََ ka</td>
<td>ُُ kum</td>
</tr>
<tr>
<td>second fem.</td>
<td>ََ َ ki</td>
<td>ُُ kuma:</td>
</tr>
<tr>
<td>first</td>
<td>ُِ yi or َِ ya, i:</td>
<td>َِ na:</td>
</tr>
</tbody>
</table>

As direct object appended to a verb the first person singular is ََُ ni:.
The suffixes are very like the independent pronoun but with $k$ instead of $t$ in the second person.
After $i$ and $ay$ the $u$ of the third person becomes $i$ by assimilation.
Before liaison $-hum$ and $-kum$ become $-humu$ and $-kumu$.
For the first person singular $ya$ is used after $i$; $a$; and $ay$; everywhere else $i$ is used.
With nouns the suffixes are added to the construct state; that means that nunation is dropped and, of course, the alif of the masculine accusative. The $ni$ of the dual and the $na$ of the sound masculine plural are also dropped.
The $i$ of the first singular swallows up the case ending.
These suffixes make the noun definite so an adjective agreeing with it must be also definite. An adjective is defined by giving it the definite article.

قُدَمِيٌّ qudami: my foot (all cases) كَلْبُهُ kalbuhi his dog (nom.).
جارِيٍّ jaarihi his neighbour (gen.) وَلَدُهُ waladahu his son (acc.).
عيْنَائِي ُعَنَّاَي saynayya my two eyes (nom.) رَدَنَعْيَا rudunayya my two ears (oblique).
خَادِمِيٍّ xa'dimiyya my servants (all cases; the $u$: of the nominative is assimilated to the $y$ of the suffix).
مَكَّرْسَةٌ مَدِينَتِهِ الجِدِيدَةُ The new school of (in) his town.
يدَهُ الفَوْقِيّةُ his strong hand (gen.).
فضَّأَيْلَكُمُ الشَّرِيفَةُ your noble virtues (acc.).
These suffixes are added to prepositions. Note the following:

<table>
<thead>
<tr>
<th></th>
<th>me</th>
<th>thee</th>
<th>him</th>
<th>them</th>
</tr>
</thead>
<tbody>
<tr>
<td>لى</td>
<td>لي</td>
<td>لَّكَ</td>
<td>لَهُ</td>
<td>لَهُمَّ</td>
</tr>
<tr>
<td>بِ</td>
<td>بِي</td>
<td>بَيْكَ</td>
<td>بِهِ</td>
<td>بِهِمَّ</td>
</tr>
<tr>
<td>مِنْ</td>
<td>مِنْهُ</td>
<td>مِنكَ</td>
<td>مِنْهُ</td>
<td>مِنْهُ</td>
</tr>
<tr>
<td>عَنْ</td>
<td>عَنْكَ</td>
<td>عَنْهُ</td>
<td>عَنْهُ</td>
<td>عَنْهُ</td>
</tr>
<tr>
<td>إِلَى</td>
<td>إِلَيْكَ</td>
<td>إِلَيْهِ</td>
<td>إِلَيْهِ</td>
<td>إِلَيْهِ</td>
</tr>
</tbody>
</table>

Note that before all suffixes except the first singular ل becomes ل.

Sometimes the object suffix cannot be appended to a verb so, as it cannot stand alone, it is added to رَايْسُ: which has no meaning but serves as a base for the suffix.

ٍأَهْنُ ـ أَياَي ـ أَيَاكَ ـ أَيَاهُ

The suffixes are also added to أَنَّ and particles like it.

أَنَا ـ أَنْتَا ـ أَنْتِي ـ أَنْتُكُمْ ـ أَنْهُ

لَكَ as, like does not take suffixes; the construct of the noun مَثْلُانِ ‘likeness’ is used instead, or the compound كَمِثْلُ kamiṭlī.
they have wings like the bat.

(The feminine pronoun in *laha* refers to a broken plural.)

Arabic is fond of bringing a word or phrase to the front and referring to it by a pronoun in the actual sentence. ‘Zaid’s native land is Egypt’ can be translated literally:—

وَطَنُ زَيْدٍ مِّصْرٍ

It is quite as likely to be:—

زَيْدُ وَطَنُهُ مِّصْرٍ

Zaid, his native land is Egypt.

مِّصْرُ هِيَ وَطَنُ زَيْدٍ

Egypt, it is Zaid’s native land.

وَطَنُ زَيْدٍ هُوَ مِّصْرٍ

Zaid’s native land, it is Egypt.

The difference between these modes of expression is less than it is in English.

*بعض* *baṣṭun*, ‘someone, some’ (sing. or pl.). Usually with a following genitive.

بعضُ أَلْبَاشِ فِي أَلْبَيْتٍ وَبعضُهُمَ فِي أَلْبَيْسَانِ

Some of the folk are in the house and some (of them) in the garden.

شَيْرُ لِبعضِ أَلسَّلْيْرَاءَ

A poem by some poet.
Vocabulary 6

(а) native land.

(а) poet.

(а) weight.

swift.

honour.

(a) milk.

weak.

(c) male camel.

(c) female camel.

goats.

bull.

olives, olive trees.

olive oil, oil.

(a) poetry, poem.

strong.

strength.

(b) reason, intelligence.

care, anxiety.

experience.

multitude, abundance

known.

a sheep.

cattle (sing.)

horses, horsemen.

buffalo.
my wheat and my barley are in my big chests — her two hands are indeed clean — our native land is dear to us — boys, have you your books? — your gracious letters are in the keeping of my master — my two hands and my two feet — your sister and her maids are sitting beside my cook — their chiefs are masters of wisdom — the two hands and two eyes of the old woman are weak — the weight of a man is the weight of his intelligence — the wisdom of the chief is from the multitude of his experiences.

LESSON 7

VERB

The verb has no tenses. Apart from the imperative, there are two finite forms which denote respectively completed and incompletely action. It is convenient to call them the perfect and imperfect, some prefer perfective and imperfective, remembering that these terms do not mean what they mean in English. Normally the perfect indicates a finished and therefore past act while the imperfect denotes an unfinished and therefore present or future act. The simplest part of the verb is the third masculine singular of the perfect which is used as the name of the
verb; we speak of the verb 'to write', Arabs speak of kataba 'he wrote'.

The verb is highly developed but on lines foreign to us. By additions to the root modifications of the original meaning are expressed. The plain root is called the simple or first and the enlarged stems are also called by numbers.

It is convenient to call the vowel, which follows the second radical whether in the perfect or imperfect, the characteristic.

In this book a strong verb is one which comes from a root having three different radicals, neither of them being َ, ِ, or ُ.

*Perfect of the Strong Verb, Stem I*

Before reading the following notes, study carefully the perfect in Table I.

The perfect is made by the addition of suffixes to the root. Those of the second person are the same as the endings of the personal pronoun, and closely resemble the pronominal suffixes.

In the third feminine singular and dual the َ is the feminine ِ.

َا is the sign of the dual as in the nominative of the noun.

ِ is masculine plural as in the external nominative plural of the noun. The َ following this ِ has no meaning but is always written after a plural ِ in the finite verb; in some weak verbs it is useful for distinguishing the plural from the singular. It is dropped before a pronominal suffix.

In Stem I there are three classes of perfect َ—ِ; the inflections are the same for all. َ are usually intransitive. Many verbs have more than one form.

َ—ِ he perished.
With verbs denoting a state, the perfect must be translated by the English present. 'he is satisfied (with food)', i.e. he has eaten enough and now does not want to eat more.

The third person singular of the verb may contain its own subject. 'he is satisfied', 'she is satisfied' are complete sentences. You can also say, 'Zayd is satisfied'; 'Zaynab is satisfied'. All other parts of the perfect or imperfect contain their subjects.

One grammar gives twenty-one rules for the agreement of subject and verb. You can write correctly if you remember this much:—

If the verb comes before the subject, it is third masculine singular unless the subject is a woman or women and follows the verb immediately when it is third feminine singular.

If the subject comes first, the verb agrees with it.

Other agreements are possible but not necessary.

\[
\text{دَخَلَ} \quad \text{الرَّجُلُ} \quad \text{الدَّارَ} \quad \text{وَخَرَجَ} \quad \text{مِنْهَا}
\]

The man went into the house and came out of it.

\[
\text{دَخَلَ} \quad \text{الرِّجَالُ} \quad \text{البَيْتَ} \quad \text{وَخَرَجُوا} \quad \text{مِنْهُ}
\]

The men went into the house and came out of it.

\[
\text{لَبِستُ} \quad \text{العَجُوزُ} \quad \text{يَابَهَا} \quad \text{وَخَرَجَتُ} \quad \text{مِنِّ} \quad \text{حُجِرَتِهَا}
\]

The old woman put on her clothes and came out of her room.
The girls played, then returned to their houses (home).

Zaynab wrote to her sister.

Arabic does not distinguish between being and becoming; thus لَعِبَت البَنات ثم رجَعْنَ إلى بيوتِنَ [ لُوَتِهَا] means both ‘to wear clothes’ and ‘to put them on’.

The addition of pronominal suffixes makes no difference to the parts of the perfect except the second masculine plural and, sometimes, the second feminine singular.

The object suffix of the first person singular is جَازَبْهُ.

A nominal sentence begins with a noun.

A verbal sentence begins with a verb.

This distinction is important because some particles must be followed by a noun and others by a verb.

The verb comes first unless there is a reason for some other order. The direct object of a transitive verb is in the accusative.

Most verbs, which are transitive in English, are so in Arabic; many, which are intransitive in English, are transitive in Arabic.
VERB

(The vowel after a verb is that of the imperfect; the noun is the infinitive.)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>صرب</td>
<td>hit, strike.</td>
</tr>
<tr>
<td>طلب</td>
<td>seek, look for.</td>
</tr>
<tr>
<td>خرج</td>
<td>go, come out.</td>
</tr>
<tr>
<td>ذهب</td>
<td>go away.</td>
</tr>
<tr>
<td>كسر</td>
<td>break.</td>
</tr>
<tr>
<td>نبأ</td>
<td>send.</td>
</tr>
<tr>
<td>سمع</td>
<td>hear.</td>
</tr>
<tr>
<td>كتاب</td>
<td>write.</td>
</tr>
<tr>
<td>لعب</td>
<td>play.</td>
</tr>
<tr>
<td>ذكر</td>
<td>remember, mention.</td>
</tr>
<tr>
<td>مطمأنت</td>
<td>be satisfied (with food).</td>
</tr>
</tbody>
</table>

Exercise 13

ضرَبَ السِّيِّدُ رأسَ الولدَ، فِيِّمَتَ العْجَوزَ كِلامَ الجَارِيةَ، أَطلَبَهُمُ طَعَامًا مِنَ المِطْبَخِ، طَلَبَهُ لَحمًا مِنْ دُكَانِ الجُزَّارِ، خَرَجَ أَوْلَادُ مِنَ المسْجِدِ.
have you (sing, and plu.) written the letters? — the boy broke the dog’s leg with a stone — they heard what the governor said and returned to their homes — the kings entered the land and conquered it — I opened the window and a dog came in — the guardians of the cattle have called for help; did you hear them? — the doctors amputated the man’s hand and foot — did you go into the room? — girls, did you play with the big dog? — evil men cut off the ears of the cattle — you two girls, have you sent a present to your sister?

LESSON 8
IMPERFECT INDICATIVE

Read Table 1. The inflection of the imperfect is by prefixes and sometimes also by suffixes. The first radical has no vowel.

The prefixes denote the person except in the third
feminine singular and dual where the \( t \) is feminine. Elsewhere \( ya \) stands for the third person, \( ta \) for the second, \( ?a \) for the first singular (cf. \( انا \) ) and \( na \) for the first plural (cf. \( نحن \) ).

\( a \) is again the sign of the dual; \( m \) of the masculine plural (except in the first person); \( -na \) of the feminine plural (cf. \( أنتم هن \) and \( كتبن \).)

The imperfect has three forms \( يفعل - يفعل - يفعل \) but the inflections are the same for all of them.

\( يكربم \) has the imperfect (no exceptions)

\( يفعل \) has the imperfect (perhaps five exceptions)

\( يغضب عضيب فعلم \) has any of the three forms but \( يفعل \) usually occurs when one of the second or third radicals is a guttural consonant.

The word \( سوف \) or the particle \( سما \) is prefixed to the imperfect when it is desired to show that it refers to the future.

It suffers no change when pronominal suffixes are added to it. It often denotes an act growing out of another.

'He came out and looked' may be translated \( خرج ينتظر \) or \( خرج وينظر \).
The imperfect suggests a close connection of the two acts;  

\[ \text{خرج وتنظر} \] 

suggests two unconnected acts. Thus the imperfect often refers to past acts, as in the preceding example, when the whole sentence refers to the past.

An imperfect linked to the main sentence by 'and' or a pronoun or by both indicates an attendant circumstance:

\[ \text{دخل وهو يضحك} \] 

he came in and he was laughing.

\[ \text{he came in laughing—while laughing.} \]

**Interrogative Adverbs**

\[ \text{أين تذهبون} \] 

where are you going?

\[ \text{من أين خرجوا} \] 

(from) where did they get out?

\[ \text{كيف حالك} \] 

how is your condition? how are you?

\[ \text{كيف فعل ربك} \] 

how did your Lord act?

These words make no change in the form of the sentence.

\[ \text{كم} \] 

how much? how many?

When it asks a question, it is followed by a noun in the accusative singular:

\[ \text{كم حجرة في البيت} \] 

how many rooms are in the house?
how many persons are in the company?

for how many dinars is the costume?

When exclamationary, it is followed by the genitive of a singular or of a broken plural; if there is a verb, it is in the perfect.

what a lot of cups I have drunk!

In both usages, كم may be followed by من with a genitive:

how many rooms in the house?

Vocabulary 8

ظر (u.) look at, see.
غضب (a.) be angry.
جمع (a.) do, act.
جمع (a.) collect (trans.).
سبح (a.) swim.
عدو (a.) enemy.
شتاء winter.
صف (b.) row, rank.

(ب) army.
(ب) (fem.) cup.
(ب) dinar, gold coin (Latin denarius).
(ب) piece of cloth, clothing.
(ب) be noble, generous

(ص) laugh.
a. صنع make, do.
b. تَعْجَرَ summer.
c. جلوس sit.
d. خشَّت wood.
e. جَلَّس advance, arrive.
f. بيْلَةُ (ال) country.
g. جَبَايِعَة party, company.
h. بَرْكَنَة bark.
(i) طَبْنَة drum.

Exercise 15

دَخَلَ الأَوَّلَادُ البَيْرُ يَسْتَجِيِوْنَ بَعْثَ النَّجَارِ إِلَى
يَطلِبُ خَشَبًا جَلَّسَهَا عِنْدَ الْعِيْنِ نَشْرَبَ وَنَضْحَكَهُ
خَرَجَ أَمِيرُ الْجَيْشِ يُصَعَّدُ فِي الْجَبَلِ وَيَنَظُّرُ إِلَى
صُفْفُوُّ الْمَدُورْ دَجَبُ الرَّفِقَاءِ مِنْ النَّاسِ إِلَى الْقُدْسِ
يَنْزِلُونَ كُلَّ لَيْلَةٍ فِي بَلْدَةٍ إِنَّ النَّاسَ فِي الْصَّيْفِ
يَخْرُجُونَ مِنَ الْبَلَادِ الحَجَارَةَ وَيَنْزِلُونَ فِي بَلَادِ
قَرِيَّةٍ مِنْ الْبَحْرِ قَدَمَ التَّاجِرُ مَدِينَةُ الْمَلِكِ يَجْمَعُ
الْدَنَانِيرَ مِنْ أَصْحَابِهِ مِنْهُمْ سَتُّسْمَعُونَ صُوتُ الْطَّبْوِ.

16

God will conquer the town by (on) the hand of his prophet — the dogs came out barking — men wear heavy clothes in winter — you sat down and listened to the words of the poet — do the girls make their clothes? — the king
strikes good dinars — the children went out to play —
the army advanced beating their drums — the carpenter
made cups of wood for us to drink from — we heard the
watchmen calling for help against the enemy — I looked
at him and he was angry at what I had said.

LESSON 9
DEMONSTRATIVE PRONOUNS

The letters d, h, l, k have demonstrative force, the
pronouns are compounded from them. We have already
met l in the definite article and the emphatic la.

This. The simplest pronoun is da: but more common is
the compound hà:da: which is usually written هَذَا or هَذَا.

masc. هَذَا هَذَان هَذَا hà:da: ha:pula:pi
fem. هَذَا هَذَان هَذَا

The inflections of da can be found by cutting off the
prefix ha:

That.
masc. ذَيَنِك ذَانِك ذَاك pula:pika
fem. تَيَنِك تَانِك تَاك

More common in the singular are ذَلِك (masc.)
(fem.).
A demonstrative pronoun precedes its noun and, as it is by nature definite, the noun must be definite also.

هَذَا  الرَّسُولُ  this messenger;  هَذِهَ اْلَّدَا بَا  this riding beast.

But if the noun has a pronominal suffix, the demonstrative follows it.

قُرِّبُنِكَ هَذَا  this your food = this food of yours.

If the noun is indefinite you have a sentence:—

هَذَا  قَلمُ  this is a (reed) pen;  يِلْكَ أَمَّةُ  that is a slave girl.

When the predicate of a sentence is definite, the pronoun of the third person is put between the demonstrative and the predicate.

ذَلِكَ هُوَ أَلْتَحَكِيمُ  that is the doctor (literally, wise man).

هَذِهِ هَيَّ اْلضَّيِّمَةُ  this is the village (estate).

أُولَٰئِكَ هُمُ أَصْحَابُ اْلْحُكْمَةِ  those are the members of the government.

In sentences like these, the demonstrative is a nominative absolute and the real sentence is the personal pronoun plus the predicate. It is a mistake to say that the personal pronoun takes the place of the copula 'is', 'are'.

Interrogative pronouns.

مَنْ ' who? '  مَا ' what? ' These are indeclinable.
when combined with the preposition لـ is often abbreviated لـ or لـ. 

who is the agent?

who shouted for help?

whom did you mention?

whose is the jewel?

for what (why) did you look at her?

and مـا are also used as indefinite pronouns and then they behave like conditional particles.

‘which of’ is always followed by a genitive or a pronominal suffix.

which of you went up to the top of the minaret?

Vocabulary 9

well known, famous. حُكُومَة government.

(d) bedding, furniture صُيَّة (c) estate, village.

(i.e. cushions and rugs). قُوت (a) food.

أَهْلُ أَمَةَ slave girl.
**Exercise 17**

هذاً الرجال هما شيخا القبيلة هذه هي الأمة الصادقة صمتي هذه مشهورة في البلاد تلبب هذه البنات في صحن المدرسة نزل أولئك الرجال عند مدخل البلد سمعت كل بك ذلك يتبه هذا فراشك لمن هذه الجواهر هي لوكيل صاحب الضيافة هذه أولئك إمالة من أهل...
short poems are the well-known ones — I am angry at what you have done — that agent has much silver and gold — whose is that estate? — the watchman went up the minaret of that mosque and raised the alarm (cried for help) — the children will write on that paper with these pens — that poor friend of yours has gone away to look for food — this agent of yours has collected much wealth — the leaves of these trees are food for sheep — escape (exit) from his ignorance is hard for the ignorant — my wealth is my sword and my books.

LESSON 10
ADJECTIVES

Some of the common adjectival forms have already been mentioned.

is often passive in meaning: قتل killed.

the active participle is often used as an adjective or noun: عادل just; شاهد a witness, martyr.

the passive participle is used as an adjective:

famous.
is intensive. 

Grammar:

**فَعَلْ**

**جَاهِل** ignorant; 

**جَهَوْل** very ignorant; 

**كَذَبُ بُه** untruthful a great liar; 

**كَسُول** very lazy.

(without nunation) the feminine is 

**فَعَلَان**

**أَفَعَلُ**

**تَعَبَّنُ** — **تَعَبَّنُ** tired; 

**عَضَبَنُ** — **عَضَبَنُ** angry; 

**كَسَلَانُ** — **كَسَلَانُ** lazy.

has two meanings.

1. It denotes colours and bodily defects:—

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>black</td>
<td>أسودُ</td>
<td>سَوَدَاءُ</td>
</tr>
<tr>
<td>white</td>
<td>أبيضُ</td>
<td>بِيْضَاءُ</td>
</tr>
<tr>
<td>red</td>
<td>أحمرُ</td>
<td>حَمْرَاءُ</td>
</tr>
</tbody>
</table>

The dual of the feminine changes the final ْب into ِب; 

سَوَدَأْوَانٍ two black (women).

2. The elative, the 'adjective of superiority'. Arabic has only one form which does duty for both our comparative and superlative, it denotes intensity, the quality of the simple adjective raised to a higher power. The form is:—
Masculine.  

فَعَلُ 

Feminine.  

فَعلَيَ 

Plural.  

فَعَلُ 

Roughly, when this form is indefinite, it is comparative; when it is definite, it is superlative.

When indefinite or when defined by a following genitive or pronominal suffix, the masculine is used for both genders and all numbers. When defined by the article, it is inflected for both gender and number. Of course, it is always inflected for case.

'Than' is expressed by مِنَ.

big

الرجلُ أَكْبَرُ مِن وَلَدِه

the man is bigger than his son.

دَارِي أَكْبَرُ مِن دَارِه

my house (fem.) is bigger than his.

شَوارِعُ العَاصِمَةِ أَنْظَفُ مِن شَوارِعَ الْقَرِيَّة

the streets of the capital are cleaner than those of the village.

هوُ الأَطْوَلُ فِي أَهْلِهِ

he is the tallest in his family.

هوُ أَطْوَلُ الجَمَاعَةِ

he is the tallest of the party.
she is the longest of them as to arm
= she has the longest arm of any.

she is the longest in arm.

When the second and third radicals are the same, the forms of the elative are:

few قليل قليل أقل قليل
strong شديد أشد شديد

To make the elative from adjectives denoting colours or bodily defects, an adjective meaning 'strong' in the elative is used with the noun denoting the colour. The noun is in the accusative.

هذا أشد بيضاء من ذلك
this is more white than that.

There are two irregular elatives.

خير as a noun means any sort of 'goodness' and, as an adjective, 'better,' 'best.'

شر as a noun means any sort of 'badness' and, as an adjective, 'worse,' 'worst.'

Feminines of the form فعاله belong, of course, to the second declension with only two case endings and those of the form فعله are indeclinable (Lesson 5).
ADJECTIVES

Vocabulary 10

(а) colour, course (at a meal).
(б) flower.
(ж) calamity.
((clone prayer, the Muslim form of worship.

brown.

sing. palm tree.

redness.

blueness.

whiteness.

green, dark coloured.

deaf.

dumb.

hunch-backed.

sweet.

one-eyed.

lame.

bitter, sour.

Exercise 19
he has some deaf black slave-girls — our army is smaller in number (fewer) than that of our enemies — the sheep in the land of the Arabs are black — the food most dear to the Arabs is the two blacks, meat and dates — the palm is taller than the olive — your estate is smaller than mine — this bird has a yellow breast and red wings — my friends sent me many presents but (and) your present is the best — God sent his prophet to all men, the black, the white, and the red — your youngest (smallest) sister is the kindest of them.

LESSON 11

IRREGULAR NOUNS

Three nouns are half way to having three radicals:—

father ' (أَبَّ) أَبُّ

brother ' (أَحْمَاسِي) حَمُّ

husband’s father’. 

(إِخْوَانُ—إِخْوَةُ) أَخُ 

(إِخْوَانُ—إِخْوَةُ) أَخُ
There is nothing peculiar about them when they have one of the articles:

\[\text{أَبَأُ} - 
\text{أَبَا} - 
\text{أَبِي} - 
\text{أَبُّ}
\]

Of course these forms are rare.

In the construct state the final vowel is lengthened:

\[\text{أَبَأُ} - 
\text{أَبَا} - 
\text{أَبِي} - 
\text{أَبُّ}
\]

and the dual is 'two parents'

The pronominal suffixes are added to the construct state:

\[\text{أَبُوكَ} - 
\text{أَبَا} 'your father' (nom.) \text{أَبَا} 'his father' (acc.) \text{أَبِي} 'his father' (gen.) but \text{أَبِي} 'my father' (all cases) 
\text{أُبُوْ زَيْدَ} 'the father of Zayd's father'.
\]

When a man has a son, he is known not by his own name but as the father of his son.

\[\text{ذُوُ} - 
\text{ذُوُ} 'possessor of' occurs only in the construct state:
\]

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>ذَوَاتٌ</td>
<td>ذَوَاتٌ</td>
<td>ذَوَاتٌ</td>
</tr>
<tr>
<td>Fem.</td>
<td>ذَوَاتٌ</td>
<td>ذَوَاتٌ</td>
<td>ذَوَاتٌ</td>
</tr>
<tr>
<td>Masc.</td>
<td>ذَوَاتٌ</td>
<td>ذَوَاتٌ</td>
<td>ذَوَاتٌ</td>
</tr>
<tr>
<td>Fem.</td>
<td>ذَوَاتٌ</td>
<td>ذَوَاتٌ</td>
<td>ذَوَاتٌ</td>
</tr>
<tr>
<td>nom.</td>
<td>ذَوَاتٌ</td>
<td>ذَوَاتٌ</td>
<td>ذَوَاتٌ</td>
</tr>
<tr>
<td>acc.</td>
<td>ذَوَاتٌ</td>
<td>ذَوَاتٌ</td>
<td>ذَوَاتٌ</td>
</tr>
<tr>
<td>gen.</td>
<td>ذَوَاتٌ</td>
<td>ذَوَاتٌ</td>
<td>ذَوَاتٌ</td>
</tr>
</tbody>
</table>
is never used with suffixes: it often takes the place of an adjective:—

\[ 
\text{ذُو علم} \quad \text{‘learned’}, \quad \text{ذُو عقل} \quad \text{‘intelligent’}: \quad \text{ذات ملال} \quad \text{‘rich’}, \quad \text{ذو عقل} \quad \text{‘a rich woman’}. 
\]

\[ 
\text{سنة} \quad \text{‘year’ has two plurals سنتان and سنوان; the oblique case of the latter is سنين with assimilation.}
\]

\[ 
\text{فأ} \quad \text{‘mouth’ is regular but in the construct فاه فوه may also be used; with suffixes: فاه فوه فيه} \quad \text{‘my mouth’ (all cases).}
\]

A few nouns begin with liaison:—

\[ 
\text{ابن} \quad \text{‘son’}, \quad \\text{ابن ابنته} \quad \text{‘daughter’}:
\]

\[ 
\text{ابن} \quad \text{(masc.) ‘two’}, \quad \\text{ابنتان} \quad \text{‘two’}:
\]

\[ 
\text{اسم اسمها} \quad \text{‘name’}, \quad \\text{اسماء} \quad \text{‘woman’}:
\]

\[ 
\text{امرأة} \quad \text{‘woman’}, \quad \\text{امرأة (acc.) امرأة (gen.).}
\]

\[ 
\text{امرأة (acc.) امرأة (gen.).}
\]

\[ 
\text{امرأة (acc.) امرأة (gen.).}
\]

and امرأة امرأة drop the liaison after the definite
article and becomeٌ ﷺ ﷺ؛ the other nouns keep the liaison: ﷺ ﷺ. ﷺ ﷺ which is used in the names of tribes: ﷺ ﷺ the tribe Bakr).

Note the following spellings:— ﷺ ﷺ 'in the name of God'. ﷺ ﷺ Zayd, the son of Muhammad. ﷺ ﷺ Zayd is the son of Muhammad.

In the last example the connecting vowel i is not indicated in writing even in vocalized texts. ﷺ ﷺ 'both' is used only in the construct state. With a suffix it is inflected for case like any dual, with a noun it is not.

Vocabulary 11

死亡. (a) grandfather.

beauty. (a) paternal uncle

i. take away.

i. know.

rain.
Exercise 21

سَمِعَ أُبُي وَأَخُوُّكَ أَصْوَاتَ الدَاوَابِ طَلَبَتِ الأَبْنَةُ أَبَاهَا فِي السُّوقِ جَمِيعُ الشَّيْخُ أَبْنَاءهُ عِندَ فِرَاشِهِ قِبْلَ الْمُوْتِ نَزَعَتِ أَبْنَةُ البَيْقَالِ الأُوْرَاقِ البَيْضَاءِ مِنْ يَدِ أَخِيهَا دَخَلَتِ الْمَرَأَةِ مَعَ أَبْنَائيَ بِينَ يَدِ اَلْخَلِيفَةِ يَا أَبْنَاء هَلْ تُعْرَوْنَ أَسْمَاَلِ الزَّهْرَهَرَ نَعْرِفُ أَسْمَكُ كُلَّ زَهْرٍ فِي البُسْتَانِ تَبْعَتُ أَحَدَ فِي الطَّرِيقِ أَ كُتبُ أَسْمَهُ عَلَى جِدَارِ كِلَّ بَيْتٍ
do you and your brother understand what I have said? — my two brothers and two sisters play with your brothers and sisters — did your father send your brother to me? — the woman sent her sons to seek wealth in distant lands — what is your name? my name is well known, it is the best known of the names of the Arabs — woman, have you any children? — yes I have a son and two daughters — this man has two fathers, the father of his body and the father of his intelligence — did you stop at the house of my friend’s father? — the possessors of knowledge and wealth are the fewest of men.

LESSON 12

IMPERATIVE. PARTICIPLES. INFINITIVE

The imperative (Table 1), being a command, is an incomplete action and so connected with the imperfect. It has no prefixes and the inflections are cut short. The loss of the prefix makes a helping vowel necessary; this is َع when the characteristic is َع and otherwise ِ. َعَشَبَ َعَشَبَ َعَشَبَ َعَشَبَ

write; َعَشَبَ hear; َعَشَبَ hit.

The imperative is confined to the second person and is affirmative only; a negative command is expressed differently.

It can take the object suffixes.
The active participle is فَعَّال and كَاتِب and are common forms for the plural.

When derived from a transitive verb, it can take an object and, being a noun, it takes its object in the genitive case:

Zaid’s murderer;

 seekers after knowledge, scholars.

It is obvious that this participle easily passes into a noun or adjective.

The passive participle is مَكْتُوب: the plural is مَكْتَعِب.

In themselves the participles contain no idea of time.

Infinitive.—There is no fixed form for the infinitive of the simple stem; فعل is common but the infinitive of each verb has to be learnt.

Many verbs of motion have the form فعل:

but

usually has

rejoice be angry

As the infinitive is a noun, it can govern a genitive which may be either subject or object of the verbal idea.
Therefore it is sometimes best translated as passive:—

إِنْ يُقْتَلُوا فَإِلَّا قَتَلْهُ أَكْرَمُ مُمِيتَةٍ

if they are killed, being killed is the noblest mode of death.

When both subject and object are mentioned, the subject is put in the genitive and the object in the accusative.

ضَرْبُ خَالِدٍ أَلْوَلِدَ Khalid's hitting Waleed

بِعَشِيَ إِيَاهُ my sending him.

The object can always be put in the accusative.

The object both of an infinitive or a participle is often introduced by ل especially when the verbal noun is in the adverbial accusative.

فَلَمْ أَكْرَمَّا لَهَا

I stood up to do him honour (Lesson 15).

The infinitive takes the place of the two English forms 'to write' and 'writing'.

It passes easily into an abstract noun and even into a concrete one.

وجُدُودُ existence (وَجَدَ 'find').

تصوِیر picture (from a derived stem 'give shape to').
Vocabulary 12

(а) infant.
(б) thing, affair.
level, easy.

(a) glorious, great.
(b) level, easy.
kid.

young man, servant, boy.

steal.
lip.

(a) nose.
(b) cheese.
(a) secret.
faithful.
(a) command.

(honor, nobility).

hide (trans.).

(a) guest.
punishment.

(b) cheek.

(c) forehead.

(b) eyelid.
nut.

Exercise 23
my daughter, hear what I say — seek knowledge from all, from men and women — entering into wealth is difficult and the going out from it easy — knowledge of yourself is the greatest knowledge and the most difficult — the king rejoiced at the return of his army after its defeat of his enemies — cutting off the hand is the punishment of the thief — the generous man rejoices at the arrival of guests — your keeping your tongue from evil is the fear of God — the object of my sending this young man to you is his entry into your service.

LESSON 13
MOODS

The perfect has only one form which serves for indicative, conditional, and optative.

The imperfect has three besides the indicative (Table 1).

Subjunctive.—This is a suitable name for this mood usually follows a subordinating conjunction. The u of the indicative is changed to a; the ni and na of the two syllabled inflections are cut off; while the feminine plurals are not changed.

It is used after the conjunctions ل and گِئیِْ in order
that ' and also after أن when that follows a verb expressing any sort of wish or purpose.

طلَبَ مِنِّي أن أَذْهَبَ إِلَى الْقَدِّيس

he sought from me that I should go to Jerusalem.

أَنَّ with the subjunctive can always be replaced by an infinitive:

طلَبَ مِنِّي أَذْهَابَ إِلَى الْقَدِّيس

Jussive.—This is formed by dropping the inflection n of the indicative; in other places it is the same as the subjunctive.

It gets its name because it provides the imperative for the first and third persons and the negative imperative for the second:

أَكَتِبْ write; لَا يَكُتِبْ do not write;

لَيْكَتِبْ let him write; لَا يَكُتِبْ let him not write.

As a positive imperative the jussive always takes the prefix ل; after و and the ل loses its vowel.

وَلَيْكَتِبْ and let him write.

The jussive has other uses which have nothing to do with the imperative.

Energetic.—Roughly speaking, it is formed by adding anna to the indicative; but the individual forms must be learnt.
With the emphatic ٌ it is used in solemn statements, especially after oaths. It is also used to express commands and wishes.

قد حلف لي قضل‌ن he had sworn, he will kill.

Note.—Arabic has no strict rules for indirect speech as have English and Latin.

Conditional sentences.—The conjunction is إنَّ ‘if’; either the perfect or the jussive may be used in both parts of the sentence.

েَلَّا if not ’ is often contracted to

أَمَّا when indefinite pronouns, are often treated as conditional particles :

من سكبت سليم he who keeps silent is safe.

Vocabulary 13

- حلف swear.
- كشف uncover, disclose.
- مسح measure.
- كشف field.
- سهرود سيدة be present at.
- مرض (a) illness.
- ندم repent.
- حياة life.
Exercise 25

Exercise 25
do not play with that sharp sword — I shall certainly discover his secret — let the youth be silent before one who is older than he — let me go into your house that I may look at your carpets — they broke the cup that the poison in it might fall to the ground — send the servant to gather the dates fallen on the ground — the women of the tribe go out every day to collect firewood — be not angry with a friend — it is part of nobility to disapprove of defects in oneself.

LESSON 14
NEGATIVES

There are several negatives, each with its special uses. The negative stands at the beginning of the sentence, except when it denies a single word.

اِنَّكَ عِندِي كَلَا شَيَّٰءٌ
in my opinion you were as nothing.

لا is 'no' and also 'not'.

A nominal sentence may be denied by مَا:

مَا قَوْمُ كَقَوْمِي

a tribe is not like my tribe—no tribe is like my tribe.
A general negation may be expressed by

\[ لا \] 'which denies the class'; the noun loses nunation and is in the accusative:

\[ لا رجل في الدار \] no man is in the house.

If there are two clauses, the nominative may be used in both:

\[ لا خوف عليهم ولا فزع \] no fear is on them and no terror.

The defective verb \( ليس \) 'it is not' has no imperfect.

\[ ليسوا - ليستما - ليست - ليست - ليست - ليس - ليسن - ليسن \]

\[ جذب - جذبتا - جذبت - جذبت - جذبت - جذبت - جذبت - يذب - يذبت \]

...etc., is followed by a noun in the accusative or by

\[ ب - ليست عليهم - ليست علىهم \] I am not learned.

Sometimes it is reduced in meaning to 'not':

\[ ليست أقصيد الحرب \] I do not intend war.
Negatives

Verbal sentences.—The past is denied by مَا with the perfect or by لَمَّا with the jussive:

لَمَّا يُكَتِّب—مَا كَتَبَ he did not write.

The future is denied by لَنَ with the subjunctive; here the subjunctive stands in a main sentence.

لَن يُكَتِّب he will not write — he will never write.

مَا يُكَتِّب with the imperfect denies the present:

مَا يُكَتِّب he is not writing (at the present moment).

لا with the imperfect is a general negation and may refer to any time.

لا يُكَتِّب he does not write.

After another negative لا may be used to continue a series of denials; the time is that of the first.

لَم يَدْخُلُ الْدَّارَ وَلا نُظَرَ إِلَى شَيْءٍ فِيهَا he did not enter the house and did not look at anything in it.

لا with the perfect denies a wish:

لا رَحْمَةُ اللهُ may God not have mercy on him.
la after an oath denies the future:—

وَأَلْلٰهِ َلاَ فَتَحَتُ هَذَا الْبَابُ

by God I will not open this door.

la with the jussive is a negative command as was said in the previous lesson.

لَمْا with the jussive means 'not yet':—

لَمْا يَكْتُبَ he has not yet written (but still has time).

بَل introduces a correction:—

بَلِ تَضْرَبْ زَيَّدًا بَلْ زَيْنَبَ beat Zaid; no, Zainab.

لا تَضْرَبْ زَيَّدًا بَلْ زَيْنَبَ do not beat Zaid but (beat) Zainab.

غيَر is a noun meaning 'change'; in the construct state it means first 'other' and then 'not':—

الْمُلْوَكُ وَغِيرُهُمُ the kings and others.

غيِّرُ الْعَرَب non-Arabs.

وَجَهْهُ إِلَی غَيِّرِ مِصْر his face was not towards Egypt.
### Vocabulary 14

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
</table>
| نَلْئِيْ (no nunciation) | one fem.
| قُومَ (people, tribe, some.) | time. |
| فُرَعَ (be afraid, seek refuge) |  \( \text{كُف} \) restraint. |
| قُتَ (aim at, purpose) |  \( \text{بُرَ} \) piety. |
| حَرَبَ (run away) |  خُذَّنَ (be sorry) |
| وَعَ (work, labour) |  رَحَّنَ (have mercy on) |
| حوْفَ (fear) |  حُنَ (story, news) |
| عِلْمَ (know) |  قَايِعَ (be content, satisfied) |
| فُقَرَ (poverty) |  لَهَ (trial, misfortune) |
| حَرَسُ (greed) |  سَرَ (greed) |
| أَسْدُ (lion) |  حَرَ (heat) |
| حَسَنٌ (goodness, beauty) |  تَدْبِير (management) |
| سَنَاءٌ (sky, heaven) |  حَلَقَ (a nature, character) |

### Exercise 27

لا تَضْرَبُوا أُولَادَكُمْ - لَمْ يُغَشِّي أُبُي لَآ طَلْبَ كَتَابَكَا - لَكَ لَن يَكُن صَيْحَةً مِنْ لَا يَكُن مِنَ الأَسْلَارِ - لَمْ نَسْمِع مِثْلَ هَذَا أَلْحَدِيثٍ - اَلَّهُ أَحَدٌ لَّهُ كَفِي شَيْمٍ - لَا نَزْجِعُ مِنْ شُفُقِيْتَا فِي الْمُزَارِعِ - وَالشَّمَسُ
our enemies, may God not have mercy on them, are many — do not be afraid of work — the prophet never ate his fill of meat in his life — be not satisfied with a little knowledge — the days which have gone will never return — I do not seek gifts from the government to-day — do not take refuge with (الله) another than God — do not laugh, my daughter, at the misfortune of the poor and be not angry at the success of the rich — he is the possessor of wealth, estates, and houses but (and) he is not yet content — you are not the possessor of wisdom.

LESSON 15
MORE ABOUT CASES

Accusative.—This is the adverbial case, for true adverbs are few.

Cognate accusative.—The infinitive, usually qualified in some way, carries on the idea of the verb:
he went off a quick going (quickly).

we laid hold on them the laying hold of a strong one = we took a good grip of them.

The infinitive may be left out:

remember God much (often).

Extensions of this construction are:

I hit him twice.

I hit him with a whip.

Accusative of reason or cause.—It is the infinitive of a verb of sensation or thought referring to the same time as the main verb:

do not kill your children from fear of poverty.

Accusative of extent in time or place.—All nouns of time may be used in this way:

he went away by night.

he dwelt some years (days) in Mecca.
For place only names of direction, measure, and general words can be used:—

\[
\text{دَهَبَ مَيْلًا} \quad \text{he went away a mile.}
\]

\[
\text{نَظَرَ يَمِينًا وَيَسْلَارًا [شَمَالًا]} \quad \text{he looked right and left.}
\]

\[
	ext{جلَّسَتُ مَجِلِيسُ زَيْدٍ} \quad \text{جلَّسَتُ مَسَكَانُ زَيْدٍ}
\]

\[
\text{I sat in Zaid's place.}
\]

\[
	ext{كَلَّسَتُ فِي الْمَسْجِدِ} \quad \text{I sat in the mosque.}
\]

Accusative of nearer definition.—This is used with weights, measures, verbs of filling and such like; it is always indefinite:—

\[
	ext{هِيَ أَطْوَلُهُنَّ ذَرَاعَةَ}
\]

\[
	ext{رِطْلُ عَسَالَةْ}
\]

\[
	ext{مَلَّا الْكِيْسَ ذَهْبًا}
\]

\[
\text{she was the longest of them in arm}
\]

\[
\text{a rotl of honey.}
\]

\[
\text{he filled the purse with gold.}
\]

Accusative of accompanying circumstance.—It is indefinite and English would use the nominative:—

\[
	ext{قَدِيمُ الْرَّجُلُ رَاكِبًا}
\]

\[
	ext{أُدْخَلُوا رَجُلًا رَجُلًا}
\]

\[
\text{the man advanced riding.}
\]

\[
\text{come in, one by one.}
\]
The accusative may refer to any part of the sentence:—

\[
\text{نظرت  إلى  زائد  جالساً}
\]

I looked at Zaid as he was sitting.

\[
\text{دخلت  البستان  زاهراً}
\]

I went into the garden when it was in bloom.

\[
\text{ضربت  زيدا  راكبيين}
\]

I hit Zaid when we were both mounted.

Genitive.—This is used more freely than in English; possession is only one of the ideas expressed by it. Examples will make the usage clear.

\[
\text{رطل  عسل}
\]

a roll of honey.

\[
\text{كرسي  خشب}
\]

a chair of wood.

\[
\text{سم ساحة}
\]

poison of a moment (instantaneous).

‘My knowledge’ means ‘what I know’.

\[
\text{علمي}
\]

means ‘what I know’ and ‘what others know about me’.

In technical terms the English genitive is subjective, the Arabic may be subjective or objective.

\[
\text{فحرت  بأيام  ليفرك  فحرها}
\]

you boasted of days (battles) the boasting in which belonged to others.
We have just seen the genitive describing a noun; it can also describe an adjective:—

قليل العقل little of understanding, foolish.

In this construction the adjective, unlike the noun, can take the definite article:—

البنات الحسنة الوجة the girl, the pretty of face.
الرجل الكثير المال the man, the much of property.

Vocabulary 15

(c) time (repetition). (d) day (24 hours).
كيس (أميكنة) مكان one night.
ساعة (ساعات) ساعة (a) bag, purse.
سكون (a) time (repetition).
سجد (c) bow down.
فخر (u) boast.
مكذب (u) stay, remain.
مكشوف (u) sit, stay at home.
عروس (i) plant.
حرير (u) silk.

جبن cowardice.
سوط (a) whip.
ليل (الليل) night.
خسية fear.
كرسي (كرسي) chair.
البارح yesterday.
ركوب ركبت ride.
زهر a. زهر bloom, shine.
قعود u. قعود sit, stay at home.
ظلم u. عمر be, go far off.
لف (star).
صوف wool.
she was much afraid — no one ran away as I did — I lived in that town for many years — he has little money but (and) is quite content in his poverty — the heat to-day is greater than it was yesterday — he is as brave as a lion — he is braver than a lion — he was silent for a long time — I do not go to hot countries for fear of illness — he wore garments of silk in his joy at having gathered much wealth — he is strong in the arm and weak in the leg.
LESSON 16

WEAK—HOLLOW—VERBS

In these verbs (Tables 4—5) the middle radical is \( w \) or \( y \). In the perfect the first radical has \( a: \) in an open syllable and \( u \) or \( i \) in a shut syllable according as the middle radical is \( w \) or \( y \). Thus the perfect has only two syllables in place of the three of the strong verb.

In the imperfect the vowel after the first radical is long in an open and short in a shut syllable and is \( u \) or \( i \) as the middle radical is \( w \) or \( y \).

In the jussive the forms with no final vowel have a shut syllable after the first radical, so the vowel in it is short.

The imperative is made as usual by cutting off the prefix of the jussive and what is left needs no helping vowel.

The active participle always has a glottal stop; \( قَاتَلٌ \)
may come from the root \( qwl \) or \( qyl \).

The passive participle is \( مَتَقَولُ \) from \( qwl \) and \( مَتَقِيلُ \) from \( qyl \).

The infinitive is often \( قُولٌ \) and \( قِيلٌ \), i.e. \( قَولٌ \) and \( قِيلٌ \), but there are many exceptions.

There is also a special intransitive form corresponding to \( فَعَلٌ \).

In this the long vowel of the perfect is \( a: \) and the short vowel always \( i \). The vowel of the imperfect and its derivatives is \( a, \) long or short, as the syllable is open or closed.

The verb \( يَكُونُ \) ‘become’ takes the place of the missing ‘be’ when it is necessary to indicate past or future time:—
the man is in the house.

the man was in the house.

the man will be in the house.

(A future particle is not needed, for the verb would not be used for the present.)

is also an auxiliary verb; the perfect of it is used with another perfect to express the pluperfect; ـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

The perfect is also used with an imperfect to denote an act repeated in the past:

he used to ride (rode) every day a number of times.

The imperfect with the perfect of another verb expresses the future perfect:

Zaid will have written.

When it is an independent verb, the subject is in the nominative and the complement in the accusative:

the apostle will be a witness against you.
be stone or iron.

Peculiar is the construction—

he is not the one to.

Zaid was not the man to drink wine.

'become' and other verbs also take the complement in the accusative.

with the perfect shows that it has the sense of the English perfect or pluperfect:

your daughter has died (is dead).

Umm Muhammad (name of a woman) had given an order about stinginess; had told me to be stingy.

with the imperfect means 'sometimes':

the heart sometimes attaches itself to love, then leaves it.

The verb 'die' is irregular; in the perfect both and are possible.
WEAK—HOLLOW—VERBS

Vocabulary 16

be short. (always with a suffix) alone
u. طال be long.
قال طال
u. كأن become, be.
قال كأن
i. ترأس leave.
i. موت die.

say.

take a siesta.

be attached to.

 become.

stand, stand up.

 return.

sell.

number.

iron.

love.

argument.

caravan.

Exercise 31

من قُصْرَتِ حُجِّيْتُهُ طَالَ لِسَانُهُ قَمْ يَا وَلَدِي وَسَرْ
إِلَى جُدُّكَ كَانَ الْأَوْلَادُ تَلَعْبُ فِي الْشَّارِعِ حَافَتْ الْجَارِيَةُ مِنْ شَدَةِ أَلْرَيْحَ عَادَتْ القَافِلَةُ خَوْفًا مِنْ اللِّصْوُصِ لَا تَخافِي يَا بَشَى لَا تَسِيرِينَ عَلَى وَحْدَكَ لَيْقُلْ مَا فِي قَلْبِهِ كَنْتُ
he rose from his bed and the sun had inclined to its setting — if a chief of our people dies, a chief arises — the caravan will have travelled for many days — the whole company had heard what I was saying — everybody takes a siesta in the hot days of summer — many say other than what they think — do not fear the unpleasantnesses of the road — the woman had been making clothes for her children — the guests will not have risen from their beds before your departure — my grandmother, are you going with the other women to Jerusalem?

LESSON 17

STRONG VERB—DERIVED STEMS

The derived are formed from the simple stem (consult Table 2) by additions of various sorts and express some modification of the original verbal idea. It is the custom in European grammars to number them, the simple stem being I. They have each only one variety, unlike I, and are made from فعل فعل فعل فعل.

The inflections are the same as for the simple stem.
The derived stems fall into four groups determined by the vowel sequence in the imperfect.
1.

II is formed by doubling the second radical: \( \text{كتَّب } \) impf. \( \text{كتَّب } \).

III by lengthening the first vowel: \( \text{كتَّب } \) impf. \( \text{كتَّب } \).

IV by prefixing \( \text{Pa} \) and dropping the vowel of the first radical: \( \text{كتَّب } \) impf. \( \text{كتَّب } \).

The prefix of the imperfect has \( u \) and the characteristic is \( i \). Note that in the imperfect of IV the \( r \) is dropped though it reappears in the imperative, \( \text{كتَّب } \).

2.

V is made by prefixing \( ta \) to stem II: \( \text{كتَّب } \) impf. \( \text{كتَّب } \).

VI by prefixing \( ta \) to III: \( \text{كتَّب } \) impf. \( \text{كتَّب } \).

The imperfect has the vowel \( a \) throughout, except of course in the final inflection.

3.

VII is made by prefixing \( n \) with liaison: \( \text{كتَّب } \) impf. \( \text{كتَّب } \).
VIII by inserting \( t \) after the first radical; the form begins with liaison: \( يَكُتْبُ \) impf. \( يُكُتْبُ \).

X by prefixing \( sta \) with liaison. This is really a form like VIII made from \( saktaba \) which does not occur in Arabic though it is found in other Semitic languages.

\( يُسَكَتْبَ \) impf.

In this group the prefix of the imperfect has \( a \), and the characteristic is \( i \).

4.

IX and XI cannot be made from anything, which we should call a verb; they denote colours, and are best treated with the doubled verb.

Summary.—The perfects have \( a \) throughout, except of course in liaison.

If the imperfect has five syllables, the fourth has \( a \).

Few verbs have all the nine stems.

In good Arabic VII is not made from roots beginning with \( r, w, y, r, l, \) and \( n \).

In VIII partial or total assimilation occurs when the root begins with \( t, θ, d, d, z, s, t, s \).

- \( إِدْرَكَ \) or \( إِدْخَرَ \) overtake
- \( ذَخَر \) store up
- \( إِدْخَرَ \) crowd together
- \( إِصْطَعَنَّ \) take into one’s employment
- \( إِضْطَرَبَ \) be confused
Each stem has its own meaning or meanings.

II is

intensive: كسر break كسر smash

causative (this is an encroachment on IV):

علم teach

declarative: صدق speak truth صدق say that one speaks truth, believe

denominative: كبر say, 'God is very great' (全能的"

III is

conative: قتل kill قاتل try to kill, fight

نزغ try to take away, quarrel

It takes as direct object the indirect object of I:

كتب correspond with

ركز ride راكب ride with (a person)

It is always transitive.
IV is
causative:  

V is the reflexive of II and then passive:

VI is
reciprocal:
pretence:

VII is reflexive, then passive:

VIII is
reflexive (sometimes passive):

X is to ask or think that the simple verbal idea should be done.

It is almost causative:

extract from a mine, make productive, till.
It takes considerable ingenuity to fit many verbs into this scheme; thus $كَلَمُ$ speak to (trans.) $كَلَمُ$ speak (intrans.). Here are two sample roots:

I.  
<table>
<thead>
<tr>
<th>وَرَمَيْنَ زُعْمُرُسُيْنَ</th>
</tr>
</thead>
</table>

remain behind be safe, well

II. 
<table>
<thead>
<tr>
<th>وَرَمَيْنَ زُعْمُرُسُيْنَ</th>
</tr>
</thead>
</table>

leave behind $سلامُ$ greet (denominative) make safe, protect, surrender (trans.)

III. 
<table>
<thead>
<tr>
<th>وَرَمَيْنَ زُعْمُرُسُيْنَ</th>
</tr>
</thead>
</table>

oppose $سلامُ$ make peace with, treat peaceably

IV. 
<table>
<thead>
<tr>
<th>وَرَمَيْنَ زُعْمُرُسُيْنَ</th>
</tr>
</thead>
</table>

break (promise) $سلامُ$ submit (make your word lag behind) turn Muslim

V. 
<table>
<thead>
<tr>
<th>وَرَمَيْنَ زُعْمُرُسُيْنَ</th>
</tr>
</thead>
</table>

hold back from $سلامُ$ receive the surrender, turn Muslim

VI. 
<table>
<thead>
<tr>
<th>وَرَمَيْنَ زُعْمُرُسُيْنَ</th>
</tr>
</thead>
</table>

disagree with $سلامُ$ make peace together

VIII. 
<table>
<thead>
<tr>
<th>وَرَمَيْنَ زُعْمُرُسُيْنَ</th>
</tr>
</thead>
</table>

differ, be $إسلامُ$ kiss (the Black Stone)

X. 
<table>
<thead>
<tr>
<th>وَرَمَيْنَ زُعْمُرُسُيْنَ</th>
</tr>
</thead>
</table>

appoint a $إسلامُ$ submit successor, take in exchange keep to the middle of the road

فَ and ' denotes a closer connection than وَ and may often be rendered ' so ', ' then '. In a conditional sentence it cannot be translated. Sometimes it denotes a change of subject.
Vocabulary 17

Separate. 
Cover, pardon.
Separate.
Cover, pardon.
Separate.
Transitive turn.
Wait.
Receive.
Compare.
Be confused, in commotion.
Push.
Select.
Study.
Snow.
Festival.
Teach.
Learn.
Defeat.
Arrive at.
Turn away, go away.
Expect, wait for.
Go forward.
Try to take away, quarrel.
Besiege.
Crowd.
Store up.
Teach.
Tell, make known.
Be absent.

Exercise 33

We were trying to understand the word "فَنَصَرُوا شَأْكِرَينَ". They claimed to have killed them without any proof. If it’s true, they will be punished by God. If it’s false, they will be punished by the people. If it’s true, they will be rewarded by God. If it’s false, they will be punished by the people.
I asked pardon of God and he pardoned me — let me wait till the arrival of the guests that I may hear their news — I shall expect you after sunset — brothers sometimes quarrel with their sisters — I shall punish thieves and all doers of evil — he tried to overcome me and I overcame him — no child thinks its mother ugly — the company differed about (في) what they should do — the governor appointed his son deputy during his absence — everyone dresses his children in new clothes on the two great festivals — does your father sometimes bring a poor man into the house and give him food?
LESSON 18

PASSIVE

The passive (Tables 3, etc.) is made by a change of vowels inside the verb. The inflections are the same as for the active except the vowel of the prefix of the imperfect. In stem I the perfect is *kutiba* and the imperfect *yuktabu*. The same scheme holds good for the derived stems; if there are more than three syllables, the extra one has *u* in the perfect and *a* in the imperfect.

*a*: in the perfect of III and VI becomes *u*: in the passive.

The passive imperfect of IV is the same as that of I.

Hollow verb, stem I.—Some typical forms are put side by side to make the differences apparent.

```
active.

w. active.  يَقُولُ  يَقُلُ  قَالَ
passive.  يَقُولُ  قُلْتُ  قِيلَ

y. active.  يَبِينُ  يَبِينُ  بَانَ
passive.  يَبِينُ  يَبِينُ  بَانَ
```

The passive can only be used when the agent is not mentioned.

‘Zaid was killed’  قُتِيلَ زَيَد

‘Zaid was killed by Muhammad’ cannot be translated into Arabic, which can only say:  قُتِلَ مُحَمَّدَ زَيَدًا

‘Muhammad killed Zaid’.

If an active verb has two objects, the first becomes the subject of the passive and the second stays in the accusative.
God promised us eternal life.

we were promised eternal life.

A verb may take two pronominal suffixes provided that they do not both refer to the same person or thing. When both are third person they cannot be of the same number and gender; indeed, it is better to make one of them independent by using piyya:

he gave her to me in marriage.

we compel you to take it.

he made them dwell in it.

Vocabulary 18

خبر IV tell, report.

حمل II put a burden on, load.

حريم be unlawful, tabu

نشد IV recite (poetry).

لوم u. blame.

صاع i. be narrow.

رفق kindness.

هندسة engineering.

سکك (سکك) coin, road.

نسب (a) pedigree, family honour.

تمر dates (coll.) a date.

رَمُضان ninth month of Muslim year.
his poetry is recited before the great ones of the land — the fields were sown with wheat, barley, and millet — entry to the mosques is forbidden — the leader was killed and the army defeated — the earth was made a bed for you — his face was turned from his goal — his boasting is suspect — his father was killed, a man from Egypt killed him — he goes forward like a laden camel — he was blamed for his much fasting — his secret will be disclosed.
THAT—CONJUNCTION

LESSON 19
THAT—CONJUNCTION

In the sentences:—
1. He said that he had done it.
2. That you are pleased pleases me.
3. The rain has been so heavy that the crops are good.
4. I sent him to school that he might not be spoiled at home.

In 1 'that' introduces indirect speech; in 2 it introduces a sentence which takes the place of a noun and may be subject or object in a bigger sentence; in 3 it denotes a consequence; in 4 a purpose. Arabic does not distinguish sharply the first three types and only sometimes the fourth.

We have seen that it is used to introduce an independent nominal sentence and it cannot be translated. After قال 'he said' it is a conjunction.

قال إن زيادات مسافر

This is used after all other verbs or substitutes for verbs to introduce a nominal sentence.

أخبرت أن ملكًا من ملوك الهند كان له زوجة

I was told that a king of India had a wife.

(Note how the impossibility of putting an indefinite noun before a definite genitive is evaded.)

وفي الحديث أن رجلا قال

and it is in the tradition that a man said.
they claim that she related.
(This can also be expressed زَعَمَهَا أَخْبَرَتَ).

A verbal sentence can only follow أنَّ if it is separated from it by a pronoun of the third person which cannot be translated.

أَنَّهُ كَانَ فِي بَغْدَادَ تَاجِرً وَهُوَ دُوَ مَالٍ وَافِرٌ

that there was in Baghdad a merchant possessed of abundant wealth.

It is also used after prepositions: —

شَهِدَتْ بِنَآَنِ اللَّهِ حَقَّ لِقَآئِهُ

I testify that God the meeting him is truth — that meeting God is a fact.

الدَّلَائِلُ عَلَى أَنَّهُ لَا يَعْشَ إِلَّا الأَنْسَبُ كَشِيْرَةٍ

the proofs are many that only a man of the best family will live.

Or when a noun governs a sentence: —

مَا دَلِيلُ أَنَّكَ صَادِقٌ

what proof is there that you are truthful?

(دليل loses nunation because it is in the construct state before a sentence.)

Note.—The pronoun, which cannot be translated, is also used after إنَّ:

يَا مُوسَى إِنَّهُ أَنَا أَلْلَهُ الْعَزِيزُ الْحَكِيمُ

O Moses, I am the mighty wise God.
It introduces direct speech:—

بلغني أن زيد مسافر غداً
it has reached me (I have heard) that Zaid is travelling to-morrow.

سمعت أن زيد عاليم
I have heard that Zaid is learned.

When the main verb does not contain any wish or purpose, أن may govern the perfect or the imperfect indicative:—

أعجبني أن قمت it pleased me that you stood up.

أعلم أن ينام I know that he is asleep.

But these two sentences would be more often put:—

أعجبني أنك قمت - أعلم أنك ينام

It is used with the subjunctive when the main verb contains any sort of wish or intention:—

أم حسبتم أن تدخلوا الجنة do you reckon that you will enter the garden (paradise)?

أمر أن لا يولد مؤتود ذكر إلا دبحة he gave orders that no male child should be born except one killed it.

أبلغ زبيعة أن يغضبوا convey to Rabi‘a that they should be angry.
The negative is 

\[ \text{إِنْ نَفَسَتُ أَلاَّ يُقِيمَ حُدُودِ إِلَّا} \]

if you fear that those two will not cause the limitations of God to stand (observe God's laws).

\[ \text{لَمَّا عَلَى كُلُّ جَنَّةٍ أَلَّا تَكْبَرُوهَا} \]

it is no sin for you that you do not write it.

\[ \text{حتى} \]

With the subjunctive it means 'so that', 'until' if any wish or purpose is intended.

\[ 
\text{لِكَيْ - كَيْ - لَأَنْ - لِ} 
\]

These may mean 'in order that', but لَأَنَّ may express consequence or even a substantival idea; they govern the subjunctive:

\[ \text{كَذَٰلِكَ أَمَرَتُ لَا قَتَلَ} \]

she had given orders that I should be killed.

\[ \text{تَبَّ لِيَغْفِرَ لَكَ أَلَّهُ} \]

repent in order that God may pardon you.

\[ \text{تَعَلَّمُوا لِكَيْ تُعَلَّمُوا} \]

learn in order that you may teach.

\[ 
\text{أَمَرَتْ لَأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ} \]

I was commanded that I should become the first of those who submit (the Muslims).
THAT—CONJUNCTION

is used as the negative of لَكَـ and
لَأَ— لِلَّدْ

Vocabulary 19

pardon.  u. حَمٌّ  be hot.

tie, knot.  i. حُمٍّ  fever.

be big.  كِبْرٌ  be superior to.

preach, ask    فَاقِ  u.  be superior to.

a woman in marriage.  مُكَفَّرٌ  be an unbeliever;

be divorced.  طَلَاقٌ  be an unbeliever;

blame.  عَتَبٌ  blame.

blame, speak contemptuously  ضَفْرٌ  be ungrateful.

wife.  زُوجٌ  (a) pair, husband.

only (adv.).  اِنِّي  (b) truth, duty, right.

يَا  حَلْطَ  i.  mix.

messenger, apostle.  رَسُولٌ  (d) messenger, apostle.

work, be busy.  شَغَلٌ  VIII work, be busy.

Exercise 37
his sermon was so long that the hearers went to sleep—
we believe that God is one and that he pardons the penitent—
the husband did not wish to divorce his elderly wife out of pity for her—I listened attentively for fear that
anything of his speech should escape me (fall from me)—
what prevented you from prostrating yourself? (two versions)—he sends his servants to bring down snow from the mountains to preserve his food in the hot days—
we fear that the two parties will quarrel, one with the other—
tell him that I made this melody (voice) for him.
ADVERBS

There are a few adverbs, mostly by-forms of prepositions; they are indeclinable.

yet (in negative sentences); after, afterwards; before (time); below; above; where; whence.

he is not yet dead.

God’s is the command, before and after = the business is in God’s hands.

The infinitive takes the place of an adverb (Lesson 15). Some English adverbs are replaced by verbs while the English verb takes a subordinate place as imperfect or participle.

Always.

or ‘cease’ with a negative:—

he did not cease talking = was always talking.
he is always riding.
always remember death.
Almost.
be on the point of doing (never used alone).
he almost killed him; I almost understood.
Scarcely.
with a negative:
he scarcely moves.
he found a people who scarcely understood speech.
they sacrificed it but were nearly not doing so.
Again.
return; increase:
he hit him again.
he abused him again.
At once, immediately.

\[\text{‘stick to’ with a negative:} \]

\[\text{لَمّا يَلْبِثَ أَنَّ قَالَ لَهَا} \]

they did not stick that: immediately the news about this came to them.

Soon, quickly.

\[\text{أَوْشَكَ} \]

\[\text{، IV of a verb first ‘w’, more usually the imperfect} \]

\[\text{يُوْشِكُ} \]

\[\text{with} \] and the subjunctive; rarely the imperfect indicative. Three constructions are possible:—

\[\text{يُوْشِكُ أَنَّ يَدْخُلُ زِيدَ} - \text{يُوْشِكُ زِيدَ أَنَّ يَدْخُلُ -} \]

\[\text{يُوْشِكُ زِيدَ يَدْخُلُ} \]

Zaid will soon come in.

The subordinate sentence \[\text{أَن يَدْخُلُ زِيد} \] is the subject of the verb.

Perhaps.

The defective verb \[\text{عَسِى} \] of which only the perfect exists. Commonly the third masculine singular alone is used.
perhaps you do not like something.

Less common is the construction:

\[
\text{عَسَى أَنْ تَكُرُّ هُوَ شَيْئاً}
\]

perhaps the days will bring a tribe back.

There is also the particle لَمَلَّ which is construed like أَنَّ.

Perhaps God is a pardoner.

Perhaps he will go on a journey.

In the morning.

IV do, be in the morning, become morning.

in the morning Zaid was ill.

in the morning I was grieved by the contrariness of the days (fate) to me.

The verb may be followed by a noun or by a sentence with the imperfect; often it loses all sense of time and means no more than صار or 'become'.

أَمَسَى (IV of a verb third weak) 'do, be in the evening' behaves just like أَصْبَح.
In many other places the English adverb or adverbial expression becomes a verb in Arabic.

he made quick the going = he departed hurriedly.

he made distant the look = he looked into the distance.

A verbal sentence follows such phrases as:

قَلَيْلاً مَا - قُلْ أَنْ قَلَّ مَا seldom.

كَثِيرًا مَا - زَبَعًا often.

تَالَ مَا it has lasted long.

قَلِيْلًا رَأَيْتُ seldom have I seen.

قَلَ مَا يَدُوْمُ وَسَالُ seldom do (lovers’) meetings last.

Vocabulary 20

حرف II move (trans.).

ذَبَحَ a. cut the throat,

عَودَ return, do again.

عَفَفَ cut the throat.

عَفَفَ sacrifice.

فِهْ قَفَّتَ understand.

عَكَسَ i. turn upside down.

عَكَسَ be good.

عَكَسَ be attached to.

عَكَسَ be attached to.

عَكَسَ be quick.

بُدِّعَ be far, distant.
行使 39

لا يلَبَّث أَن يَزْعِجَ مِن سَفْرِهِ لا يَكَادُ الْمَرْيِضْ يِتَحِرَّكُ عَلَى فِرَاشِهِ لَمْ تْنَزِلْ تُنْفِعْيْ بِنَصِيحةِكُ وَأَسْوَأَكَّ يِن حَدِيثْنَا أَحْسَنَ الْحَدِيثِ وَإِن حَدِيثْنَا أَحْسَنَ الْأَسْوَأَ عِنْ أَمِثِلْ هَذَا يَقُولُ الْشَّعْرُ أَوْ سَفْرَ III journey, travel.
سرع IV make quick, go fast.
بعد II, IV make distant.
علج III treat (illness, etc.).
عكس III oppose.
حسن IV make good, do well.
صباح morning.
عدَّة next day.
غدا to-morrow.
رَزْق (a) daily food, rations.
إِسْوَة model.
هلاليك— هناَ كَ then.
هناَ كَ there.
زيادة increase (trans and intrans.).
زيد i. increase (trans and intrans.).
زِاد there.
همِّيْنا — هناَ here.
هِنا there.
نَمَ move (intrans.).
حرك V move (intrans.).
إِتِّبَحْ لِيَتَّبَحَ remain, stay.
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زيد i. increase (trans and intrans.).
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همِّيْنا —_here.*
هِنا there.
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هِنا there.
نَمَ move (intrans.).
حرك V move (intrans.).
إِتِّبَحْ L
I almost believed what he was saying — they fled quickly (two versions) — he went in without delay — perhaps they will come back to-morrow (two versions) — she scarcely blamed her son for swimming in the great river though (and) he did not swim well — the proud will soon repent of their pride — that young man almost turned the world upside down — they defeated us once and will not do so again — two men of great strength moved the stone but it scarcely moved — don’t do this again.

LESSON 21
VERBS FIRST ‘W’ AND ‘Y’

First ‘w’ (Table 7).
Deviations from the strong verb occur in the imperfect of I and in VIII.
If the characteristic vowel of the imperfect of I is or ought to be ‘i’, the ‘w’ is omitted.
produce young;  يَلِيدُ imperfect;  لَدِ imperative.

In some verbs a final guttural has turned this 'i' into 'a' but the 'w' is still omitted.

A few have 'i' in the perfect and in the imperfect contrary to rule.

In the imperfect of IV the 'w' combines with the preceding 'u' to form a long vowel. From  وَجَدَ find IV means 'cause to be findable' and then 'create':  أَوْجَدَ.

There is no VII.
In VIII the 'w' is assimilated to the 't':—

\[ \text{هيم وهم} \]

Verbs first *y*

Verbs of the forms *فعل ففعل* are regular in the imperfect of I:—

\[ \begin{align*}
\text{يوجل - impf.} & \quad \text{يبجل - impv. but} \\
\text{وبل - be afraid} & \quad \text{بل - جبل} \\
\text{وبل - be unhealthy} & \quad \text{بل - أبل}
\end{align*} \]

Some nouns from these roots lose the first radical:—

\[ \begin{align*}
\text{جهة - direction} & \quad \text{ثقة - reliability.} \\
\text{سمة - (width) wealth, ability.} &
\end{align*} \]

Though only two radicals are visible, there is no doubt about the root. Feminine nouns from hollow roots have a long vowel in the middle: 'قامة' 'stature'; those from a third weak root have a long vowel after the second radical: 'كاة' 'act of sacrificing'. A few nouns from third weak roots are without the long vowel but they all have 'u' in the first syllable: 'لغة' 'language'.

Verbs first 'y'.

There are only a few of these and the variations from the strong verb are few.
Two verbs have two imperfects in I:—

- يَبِسَ 
  be dry
- يَبِسُ 
  and
- يَبِسَ 
  despair

Note the imperative I: ـ يَسَرُّ ـ يَسَرَ  be easy.

The imperfect and participle IV: ـ يُوسُرُ ـ يُوسَرَ  become rich.

In VIII assimilation occurs: ـ أُنَسِسُ ـ أُنَسَسَ  despair.

Plurals, which can be deduced from the singular, are no longer put in the vocabulary.

Vocabulary 21

II (turn the face) send.

- عَدَلَ  
  justice.
- غَلَبَ  
  philosopher.
- فَلَسَفَةً  
  (Philosophy)
- مِقْدَرَةً  
  strength.
- فَوْقَ  
  evil, badness.
- وَعَسَ  
  be wide, include,
  be able.
- وَجَبَ  
  be necessary.
- وَدَعَ  
  inherit.
- وَدَعَ  
  leave.
- عَمَّلَ  
  entrust.

VIII suspect.

- وَقَالَ  
  description, quality.
- وَقَالَ  
  put, put down.
- وَقَالَ  
  reach, arrive at,
  give.
- وَصَلَ  
  describe.
- وَقَالَ  
  VIII be wide.
- وَرَدَ  
  go down.
VERBS FIRST ‘W’ AND ‘Y’

ودع II say good-bye.
كل II appoint as agent.
— VIII rely on.
وفق VIII agree.
حالٌ f. (a) condition.

(a) thought, idea.
excuse.
sin (of any sort).
bad.

Exercise 41

( اللهُ أَحَدُ لَمْ يَلِدْ وَلَمْ يُولِدْ—هُوَ رَجُلٌ لَا يُوصَفُ
صِفتُهُ لَمْ يَدْعُ عَبْدُهُ الصَّفِيرِ يَرَثُ مِنَ الكَرِيمِ
دَعُوا المَعَادِرُ فَإِنَّ أَكْثَرَهَا مَفَأَجِرُ—إِنَّ اللَّهَ
يُسَعُ عَلَمُهُ أَفْعَالَ عِبَادِهِ وَأَفْكَارَهُم—الْمَدِينَ الْأَن
تَضَعُ الأَشْيَاءَ فِي أَمْكَنَتِهَا—مِنْ أَسْوَى النَّاسِ
حَالًا قَالَ مِنْ أَسْمَتْ مَعْرِفَتُهُ وَضَافَتْ مَقْدِرَتُهُ
وَبَعْدَتْ هَمَتُهُ—إِنَّهُوَ بِالْكَرِيمِ لِذَٰلِكَ كَتَبَ
الْفِلاِسُفَةُ—يُحِبُّ عَلَى المُثَعَصِّلِمُ أَنْ يَطِلَبَ
الْحَقَ—إِنْ تَظَرَّفَ وَصُولَ الأَخْبَاتِ وَلَمْ تَصَلْ بَعْدُ
يُوْشِكُ الطَّيِّبَانُ أَنْ يَتَفَقَّا عَلَى عِلَامَ الْمَرَيْضِ
describe the conditions of your disease (symptoms) — fresh news was arriving every hour — the earth became narrow on him and it had been wide (his condition changed for the worse) — I sent him to you but he did not go — we heard you describing what you had done — we shall find them standing in the street — there is not found ingratitude like that of an ungrateful child — I heard his friends saying good-bye to him — was it necessary for you to entrust this business to someone else? — put your hand on the book of God and swear.

LESSON 22
RELATIVE CLAUSES

There is no relative pronoun in Arabic. When the antecedent is indefinite, the relative clause is added without any connecting link.

أطلب رجلا يقوم على بُستاني

I am looking for a man who will stand over (look after) my garden.

When the antecedent is definite, نَذِئْنِي is used as a link between the antecedent and the relative clause. It is inflected as follows:

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>dual, nom.</th>
<th>oblique</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>نَذِئْنِي</td>
<td>نَذِئْنِي</td>
<td>نَذِئْنِي</td>
<td>نَذِئْنِي</td>
</tr>
<tr>
<td>fem.</td>
<td>اللَّوَاتِي</td>
<td>اللَّوَاتِي</td>
<td>اللَّوَاتِي</td>
<td>اللَّوَاتِي</td>
</tr>
</tbody>
</table>
The link agrees in case with the antecedent; this is visible only in the dual.

When the English relative is in an oblique case, the link has to be supplemented by a personal pronoun in the relative clause. This pronoun is often omitted when it should be in the accusative.

\[
\text{الرجلُ الذي قتل أبى}
\]
the man who killed my father.

\[
\text{الرجلُ الذي قتلة أبى}
\]
the man whom my father killed.

\[
\text{المرأة التي كان عندها أبى}
\]
the woman with whom my son was.

I am sending to you the two women from whom you can ask news of your daughter.

If the antecedent is first or second person, the pronoun in the relative clause may agree with it or be in the third person to agree with the link.

\[
\text{أنتِ الذي أعطتك السر}
\]
are you she to whom I entrusted the secret?

\[
\text{كن أنتِ الذي تتكلمها}
\]
be you he who speaks to her.
we are those who did homage to Muhammad.

'He who' is rendered by المَنْ or الدَّيْنِئِ; 'that which' by الدَّيْنِ.

ما may take the verb in the singular or plural; من always has a singular verb.

من أَشْعَرْنُ الْعُرَبَ قَالَ الدَّيْنِ يَقُولُ... who is the most poetical of the Arabs? he said, he who says.....

يَا من لا يَمُوت أَحَمَّم

O, he who dies not, have mercy = you who die not have mercy.

عُرفْتُ مَا عَرَفْتُهُ

I know what you know.

أَيُّ 'which of' is always followed by a genitive, either a noun or a pronominal suffix. It may be singular or plural and may belong to the main sentence or the relative clause.

سَلَّمَ عَلَى أَيْهُمْ أَفْضَلُ

or

سَلَّمَ عَلَى أَيْهُمْ أَفْضَلُ

greet those (him) of them who are most worthy.
RELATIVE CLAUSES

Vocabulary 22

be allowable.

(a) body.

throw down.

mind, intellect.

III write letters to.

III pass beyond.

think, claim.

divide.

like, be pleased

with.

dislike.

sow.

IV send.

feel pain.

reap.

medicine, remedy.

(a) manners, arts.

health.

sharpness (metaphorical).

healthy, true.

Exercise 43
I appointed as my agent one in whom I trust — he asserts that what came down on him had never come down on another — he who does not know the disease does not know the remedy — they do not wish to sell the two books which they inherited from their uncle — we sowed the fields which we had found unsown — these are the two men who found the wounded man and carried him to my house — I came out by the same door as in I went — the duties, which were incumbent on me, were beyond my strength — I said good-bye to the work in which I took pleasure and turned to work in which I took no pleasure.

LESSON 23

DOUBLED VERBS

In these verbs (consult Tables 8 and 9) the second radical is the same as the third.

The variations from the strong verb can be summarized in three rules: —
1. When the third radical has a vowel, the second loses its vowel and the two consonants are written once with *shadda*.

2. When the third radical has no vowel, the second keeps its vowel and the two consonants are written separately.

3. In the imperfect, when Rule 1 applies, the vowel of the second radical is thrown back to the first.

Rule 2 applies, in the perfect, to the first and second persons and to the third feminine plural; in the imperfect to the feminine plurals only.

(The word, contraction, is avoided for there is no reason to think that these verbs were originally strong.)

The jussive has two forms; one is regular according to Rule 2, the other is short like the imperfect indicative. A final double consonant cannot be pronounced so a short vowel, usually ‘a’, is added; the result is that the jussive cannot be distinguished by form alone from the subjunctive. Both forms existed side by side.

The imperative may be formed from the short form of the jussive and then needs no liaison.

A long vowel between the second and third radicals prevents them from coalescing; examples are the infinitives of stems II, VII, VIII, and X and the passive participle of I.

Stems IX and XI of the strong verb are only special forms of doubled verb and present no difficulties (Table 9).

The derived stems follow the same rules; II is no exception, for the second radical is already doubled and no consonant can be tripled.

V is sometimes irregular, the third radical being changed into ‘y’ and resembling a verb third weak.

"تَطَشْنتَ" becomes "تَطَشَنتَ" you think.

Peculiar is the change from "قَصَشتَ" to "قَصَشْتَ" you cut.
Other forms behave like hollow verbs: 

\[ \text{ظَلَّتْ} \] or \[ \text{ظَلْنَتْ} \]

from \[ \text{ظَلِّتْ} \] remain \[ \text{أَحَسَسْتُ} \] for \[ \text{أَحَسَسْتُ} \] I feel.

Nouns from these roots also follow the same rules.

\[ \text{مَحَّلُ} \] (māhal) \[ \text{مَحَّلُ} \] ‘place’ come from theoretical \[ \text{māhilalun} \]
and \[ \text{māhililu} \]; \[ \text{حَلَّلُ} \] (loosed) not taboo, lawful, permissible.

The connection of ideas is this:—

\[ \text{حَلُّ} \] u. \[ \text{حَلَّ} \] loose, untie.

When the bedouin unties his baggage, he camps dwells so:—

\[ \text{حُلْوَلُ} \] u. \[ \text{حَلَّ} \] dwell.

The antithesis of loosing and binding is familiar from the Gospels:—

\[ \text{صَاحِبُ} \text{الْحَلَّ} \text{وَالْعَقِدِ} \]

the master of loosing and binding—holder of supreme power.

So \[ \text{حَلَّ} \] i. \[ \text{حَلَّ} \] be not taboo, be lawful, allowable.

The opposite of this is \[ \text{حَرَّمُ} \] \[ \text{حَرَّمَ} \] be taboo, sacred, unlawful.

\[ \text{حَرَّمُ} \] i. or \[ \text{حَرَّمَ} \] a. \[ \text{حَرَّمَ} \] forbid, prevent.
The two senses appear in one sentence:

سَفَكُوا دَمَ الْحَرَامٍ فِي شَهْرِ الْحَرَامٍ فِي بَلَادٍ الْحَرَامٍ

they shed forbidden blood in the sacred month, in the holy place.

These verbs go back to a time before morality had been associated with religion.

In the last example a noun in the genitive case acts as an adjective:

رَجَالُ ٱلسَّوءِ evil men.

Vocabulary 23

- سُرُورُ please, delight.
- حَسُس To perceive, know.
- عَدَت count.
- مُرُورُ pass by.
- مَدُت stretch.
- رَدَت come back, send back.
- حَفُثَ be light (weight).
- عَفُثَ be chaste, temperate.
- قَصَت tell a story, cut.
- فِرَارُ be firm, fixed.
- دِلُفُ guide.
- (inf. of لِقَاءَ meeting.
- حَبَّ IV love, like.
- مَلَلُ be disgusted with.
- مُصَعْبَ a man’s name.
- ظَنَّ have an opinion.
- فِرْارٌ run away.
- عَدَ IV prepare (trans.).
- عَدَ X prepare oneself.
- مَرَ X continue.
- مَدَ IV help, reinforce.
- مَدَ X ask for help.
- خَفَ X despise.
— IV acknowledge, confirm.
shame, modesty.

Exercise 45

أَحْبَبْتُ وَعَجَسْتُ وَيَبْعَثُ جَمِيلٌ نَاقِطَةَ - طَنْتُ
أَنَّهُ يُسْتَعِدُ اللِّسْوَدُ فِي الْجِبَالِ - لَا تَظَنِّي
أُخَالِفُكَ مِنْ عِفْ حَفْ عَلَى الْصَّدِيقِ لِقَائِهُ
وَأَخْوَ الْحَوَائِجِ وَجَهْهُ مُمْلَوِلٌ - ذَكَرْ فِي أَمْرِ
مُصْبَعَ وَعَزْلَ أَخِيهِ إِيَاهُ عَنَّ الْبَصَّةَ وَزَدَهُ إِيَاهُ
إِلَيْهَا غَيْرُ هَذِهِ الْقِصَةَ - أَسْرَعُ النَّاسِ إِلَى
الْفَتِينَةِ أَقْفُهُمْ حَيَاءً مِنَ الْفَرَارِ - إِنَّى أَحْنُسْتُ
بَصُوْتِ مُرْوَرِ حَيْةٍ أَلَمْ تُحْسِنَ بَيْهِ - مَدَّ يَدَكَ
إِلَى حُبِّ اللَّهِ وَمُشْتَكَ - عَدْوَا الْمَرْضَى وَأَعْدِوا
الْأَدْوَةِ لِعَلَاجِهِمْ - مَرْ بَضَلَادٍ يُقْصُ عَلَيْهِمَ
قصَصَ الْبَيْـ
guide me to what will delight me — I thought that you were guiding me aright and you have led me astray — the boy used to ask the teacher for help and he helped him — you want to become chief of the tribe; then despise what folks may say — we thought that the women were fleeing in fear while (and) they were hurrying to meet their husbands — we do not know what to think — unbelievers are misled and mislead others — I saluted the company and they returned my salute — do you think they will acknowledge my rights? — there is none to turn back what God does.

LESSON 24

HOLLOW VERBS—Continued (Table 6)

Stems II, III, V, and VI are like the strong verbs; 'w' verbs differ from 'y' roots:

- زَوَّجُ give in marriage; تَزَوَّجُ marry;
- بَيَّنُ distinguish, make plain; تَبَيَّنَ make plain to oneself, be plain;
- بَيَايَعُ do, receive homage; جَاوَبُ answer.

In the other stems there is no distinction between the two classes. A long vowel appears in place of the middle radical just as in I; in the perfects that vowel is ُعْ which is shortened where necessary to ُعْ.

In the imperfect of IV and X the vowel is ُعْ, shortened where necessary to ُعْ.

In VII and VIII the imperfect unexpectedly has ُعْ.
long or short as is required.  

\[ \textit{أَتَقَادَ} \] obey (let himself be led);  
\[ \textit{أَخْتَارَ} \] choose.

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنَّقَادَ</td>
<td>ينقَدُ</td>
<td>أخترُ</td>
<td>يَخْتَارُ</td>
</tr>
</tbody>
</table>

Note the infinitive of IV and X; the middle radical is lost and the feminine ending 'at' is added as compensation.

\[ 
\begin{align*}
\text{إِقَامَةٌ} & \quad \text{إِقَامَةٌ} \\
\text{IV} & \quad \text{X}.
\end{align*}
\]

Some verbs have both strong and weak forms:—

\[ \text{أَرَا حَا} \quad \text{أَرَوَ حُ} \]  

\[ \text{إِسْتَرَا حُ} \quad \text{إِسْتَرُو حُ} \]  

rest.

A few of the type  

\[ 
\begin{align*}
\text{فَعُلْ} & \quad \text{سَوُدَ} \\
\text{be black;} & \quad \text{أسودَ} \quad \text{blacken;} \\
\end{align*}
\]

but XI be black and II blacken are more common.

**Vocabulary 24**

<table>
<thead>
<tr>
<th>عَفَ</th>
<th>II make future, postpone.</th>
<th>تَجْرُبَ</th>
<th>III, IV answer.</th>
</tr>
</thead>
<tbody>
<tr>
<td>صَدَّ</td>
<td>i. hunt, fish.</td>
<td>قَادَ</td>
<td>i. lead.</td>
</tr>
<tr>
<td>رُوَدٌ</td>
<td>IV wish, will.</td>
<td>خَيرٌ</td>
<td>II give a choice.</td>
</tr>
</tbody>
</table>
IV stay, set up.

وعَدَتِ وَعَدَتْ I promise.

طَعَوْا IV obey.

طَعَوْا willingly.

عون IV help.

يَهُودُ (sing.) Jews.

َحَقَافِيسُ (animal) bat.

بالن mind.

صوب II think right.

حول VIII employ devices, tricks.

عَونُ help

بيع VIII buy.

صَدَ VIII take by hunting.

حَوَج VIII need, be in want

(always with إلإ).

قود u. نذة pay cash.

قيد VII obey.

خير VIII choose

قوم X be straight.

وعد IV threaten.

طَعَوْا X be able.

وعَيْدُ threat.

عون X ask the help of.

Christian.

سَيَرُ u. سَيَرَ hide.

مَا بَالٌ what about, what is the matter with?

صوب IV come upon, hit.

جِيلُ (trick, stratagem, device.

(ب) base, ignoble.

Exercise 47

وعَدُ الْكَرِيمُ تَكُنْ وَعَدُ الْلَّهِمَّ تَسْوِيفَهُ صِدْنَا وَنَصْطَبْنَاهُ لَمَّا تُرِدُّ أَخْتِي أَنْ تُطِيعَ أَوَامِرَ مِعْلَمُهَا لَا تُرِيدُنَّ أَنْ تُشْرَكَيْ شُفَّاكُ
he kept quiet and was quiet for a long time — avarice makes men incline from the Straight Path — we asked for his help and he helped us — he set up a great stone as a reminder of the evil which had befallen the people — the brigands frightened the inhabitants of out-of-the-way (distant) houses — care for my family and property is killing me — that Jew does what he likes and the Jews and Christians think him right — the wise man learns from the misfortunes of others — she needed help but found no helper — I used every device to get out of the fortress in which I was a captive but did not find a way out — my wife bought clothes of silk and wool.
VERBS WITH THE GLOTTAL STOP

LESSON 25

VERBS WITH THE GLOTTAL STOP

Verbs with the glottal stop (consult Tables 10–12) are regular in pronunciation, apart from a few freaks. There remains the difficulty of writing; the rule of thumb given in the chapter on the alphabet and the following notes will help to remove this.

**First Hamza**

When two hamzas should occur in one syllable, the second drops and the vowel is lengthened. Thus َُّا becomes ُّا, ُّو becomes ُّو, and ُّي becomes ُّي. ُّا is written with madda.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>أَمْلَ</td>
<td>يَأْمُلُ</td>
<td>أَمْلَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَمْلُ</td>
</tr>
<tr>
<td>يَأْمُرُ</td>
</tr>
<tr>
<td>يَأْسِرُ</td>
</tr>
</tbody>
</table>

Two drop the hamza always in the imperative:

<table>
<thead>
<tr>
<th>eat</th>
<th>take</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَخَذَ</td>
<td>كُلْ</td>
</tr>
</tbody>
</table>

| أَمْرُ |

drops hamza when the imperative stands alone but retains it after ُّو and ُّمُرُ ُّو command but ُّو ُّمُرُ.
Stem III

اكل

eat with

 Imperf.

 Perf. pass.

Stem IV

أكل

feed.

 Impf.

 1 Per.

 Impv.

 Passive

There is no VII.

Stem VIII

انثر

wear a loin cloth but

 Impf.

 Impv. but

 Passive

was given authority;

 he who was given authority.

 assimilates ر to ت.

 MIDDLE HAMZA

The spelling is often not rigid:

 The passive perfect I is سئل; this spelling seems to be derived from a dialect which used the form sīla.
has also an irregular imperative سَلّ، jussive يسَلّ.

The active participle I is like that of the hollow verb so

be left over

سَرَ

سَيْسِرُ ـ سَأَرَ

سَأَر

go

j  jump

Third Hamza

Some of the spellings are not rigid:

3 masc. dual perfect قَرْأَا ـ قَرْأ

2 fem. sing. impf. نَقْرُ أَيْنَ ـ نَقْرُ أَيْنَ

3 masc. plu. impf. يَقْرُ أَوْنَ ـ يَقْرُ أَوْنَ

Vocabulary 25

II educate.

أَدَب

be safe from.

لَا أَمانَ أَمِنَ

u.i. أَجَر

hire out.

أَجَر

II make a mark on, influence.

أَئِر

IV prefer.

إِئِر

a. سُوَال ask, beg.

سُوَال

IV tell.

بَ نَا

III reward.

كَفَا

be friendly.

أَئِسَ أَئِسَ
Exercise 49

من أَدَبَّ وَلَدةٍ صُغِيرًا سُرَّ به كَبيرًا آمنَّت بِاللهِ وَبِمَلائِكَتِهِ وَرسلَهُ وَبَيْكَتْهُ وَبَالْيَوْمِ الأَخَرِ هَل يَأْذَنُ لَيَ القائد بِسوَال الأَسرى كُنت أَستَأْجرُ مَنزِيلَ مِن تَاجرٍ وَأَذْفَع أَجرَهُ لَهُ كِلّ شَهْرٍ إِبْتَدَأَنَّ الْعِيدِ بِقِراءَةِ الْقُرآنِ السَّكِرٍيِّم فَمَ خَاطَبَتِ أَمرَّاءَ مِن الْيَسَاءَ ثُمِّ بُنَى الرِّسُولِ كَانَ الشَّيْخُ يُوسُفٌ السَّائِلِينَ والظُّلمِينَ
give this beggar food and tell him to go away — he was not safe from the devices of the envious — have you hired men to harvest your fields? — I treated these people with friendliness and they rewarded me richly — your friends will eat and drink with me — I shall feed it on bread and dates — then the poets will ask the governor's permission to begin the recitation of their poems — the sun left its mark on the face of the peasant but the strength of his body was not affected — the caravan is late; rain has delayed it.

LESSON 26

VERBS—THIRD WEAK (Tables 13–16)

These verbs have 'w' or 'y' as third radical.

The third masculine singular of the perfect and the short forms of the imperfect have only two syllables instead of the three of the strong verb. In the simple stem of verbs third 'w' the third masculine singular of the
perfect is written with alif, in those third ‘y’ and in all the derived stems of both classes it is written with ‘y’. This probably points to an original difference in pronunciation but this has long been ignored. When the inflections of the perfect begin with a consonant, the forms are like those of the strong verb except that the weak radical forms a diphthong with the characteristic vowel. Elsewhere there is contraction for which no rules can be given. The third masculine dual cannot be contracted for the inflection is already long.

Most verbs with ‘w’ have ‘u’ in the imperfect and most with ‘y’ have ‘i’. The radical combines with the characteristic to form a long vowel. When a back vowel is followed by a front vowel, the weak consonant reappears to separate them, as in the dual. When two back vowels come together, one is lost; the survivor is the vowel of the inflection for, if that were lost, the significant form would be destroyed. Thus تَدْعَيْنَ (root dِw) second feminine singular; if the ‘u’ had survived, the resulting word would be تَدْعُونَ which is second masculine plural.

Again, يُرَمُونَ (root rmy) third masculine plural; if the ‘i’ had been kept, the result would be يُرَمِينَ which is third feminine plural.

The subjunctive explains itself.

The short forms of the jussive lose the letter of prolongation and with it all trace of the third radical.

The emphatic can only be learnt.

The imperative, of course, has liaison.

فَمَلَ. In verbs third ‘w’ there is partial assimilation of ‘w’ to ‘y’ so there is only one form for both classes.

Perfect. The characteristic ‘i’ is separated from ‘a’
of the inflection by the third radical and is lost before \( u : \). When the inflection begins with a consonant, \( y \) coalesces with the characteristic to form \( i : \).

Imperfect. As in the transitive the short forms have only two syllables, the vowel of the second being \( a : \). Before a back vowel, this is shortened and forms a diphthong. Before a consonant, it is resolved into the diphthong \( ay \). Before \( a : \) (in the dual) it is resolved into \( a ' \) and \( y ' \) which begins the next syllable.

Passive. What has been said about the intransitive applies to the passive also.

Derived stems. Both classes become third \( ' y ' \).

Active participle. Contraction takes place in the nominative and genitive; the third radical and the case ending drop and nunation is given to the second radical:—

\[
\text{أَجَارِي} (\text{nom. and gen.}) \quad \text{بَأَمِّي} (\text{acc.})
\]

\[
\text{أَجَارِي} (\text{nom. and gen.}) \quad \text{بَأَمِّي} (\text{acc.})
\]

This applies to all active participles of the derived stems and to all nouns from these roots with \( i ' \) before the weak radical.

Something similar happens in some plurals:—

\[
\text{فَاَعِلَة} \quad \text{فَاَعِلَة}
\]

So \( جَوَارِي \) should have \( جَوَارِي \) but \( iyu \) is contracted to \( ' i ' \) and nunation is added to indicate the contraction.

\[
\text{جَوَارِي} (\text{nom. and gen.}) \quad \text{جَوَارِي} (\text{acc.})
\]

\[
\text{جَوَارِي} (\text{nom. and gen.}) \quad \text{جَوَارِي} (\text{acc.})
\]

Passive participle. In stem I verbs final \( w ' \) have forms
like مدعومُ and final ‘y’ like مَرْمَيٌ with assimilation because the resulting word cannot be confused with any other part of the verb.

When a noun from these roots has ‘a’ after the second radical, contraction occurs; the case ending is dropped and nunation put over the second radical. Alif is written in the ‘w’ roots and ‘y’ in those with ‘y’.

\[\text{الفتيّ (فتى)}\] a man in the prime of life

\[\text{العصا} (عصى)\] stick

These nouns are indeclinable. All passive participles of the derived stems are of this form.

Infinitive. Stem II shortens the \(\mathfrak{i}\) and adds \(\mathfrak{at}\) for compensation.

Stem III. In the form مُفاعَلة contraction occurs مِلاقأة; the dotted ‘h’ shows that it cannot be a feminine plural.

Stems V and VI. The ‘u’ is assimilated to the ‘y’ and contraction occurs.

\[\text{V تلاقيّ VI تراضيّ}\]

When the second radical has \(\mathfrak{a}\), the final radical becomes :
VERBS—THIRD WEAK

cloak (final 'y').

covering, dress (final 'w').

Stems III, IV, VII, VIII, and X form their infinitives in this way.

The elative, like the imperfect, has only two syllables:

higher, etc.

In the feminine the radical 'w' is usually changed to 'y', so the a: is indicated by alif to avoid the repetition of 'y'.

Similarly blind becomes

by assimilation becomes infinitive of

Further assimilation occurs occasionally:

plural of as is the form as is the irregular plural of bow (weapon).
Place nouns always have ‘a’ in the second syllable:

المنافذة  مَنَافـذة
place of safety, refuge. Plural مَنَافذـات

Note.—The elative has probably been influenced by the IV stem. The passive participles are inflected for number as follows:

Vocabulary 26

<table>
<thead>
<tr>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُصْطَفَفِينَ</td>
<td>مُصْطَفَفِينَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أخذ</td>
<td>take</td>
</tr>
<tr>
<td>نسي</td>
<td>forget</td>
</tr>
<tr>
<td>جَبَأ</td>
<td>gather, commit</td>
</tr>
<tr>
<td>جَبَأ</td>
<td>a crime.</td>
</tr>
<tr>
<td>هَجِأ</td>
<td>lampoon.</td>
</tr>
<tr>
<td>عَنَأ</td>
<td>IV make rich, self-sufficient.</td>
</tr>
<tr>
<td>لَهَأ</td>
<td>play.</td>
</tr>
<tr>
<td>عَرَأ</td>
<td>raid, go to war.</td>
</tr>
<tr>
<td>بَكَأَو</td>
<td>weep.</td>
</tr>
<tr>
<td>نَطَق</td>
<td>forbid.</td>
</tr>
<tr>
<td>وَلَى</td>
<td>be near.</td>
</tr>
</tbody>
</table>

- IV do a kindness.
Exercise 51

اذًا اتخاذهم عند رجل يدًا فاً نسوها—لا خير في المعرف إذا أحسى—مستر رجل ماؤله وأولى وننشر ماؤله—العرب تقول سبيل معمم يرتدون أن كله جنائيه يجنيها أحد من قومه معصوبة برأسه—لماذا لا تطيب الهجاء قال يكسفيك من القلادة ماؤها أحاط بالعشق —الذي أرضه لا يجيبني والذي يجيبني لا أرضاه—أغبني يا لا تقترح إليك ولا تقترني بالاستغناء عليك إن ماتا قل وكفئ خير مما كثر وألهى بما لا تزعو فقال

VERBS—THIRD WEAK
I will square (be sufficient for) him for you — whatever I forget, I shall not forget your friendliness — did you buy what you needed? — daughter, take what I give you and buy what you like — the women wept for the slain — those who weep now shall laugh — I think they will remain in (on) their present condition — let no play distract you from your studies — I forbade her and she stopped (let herself be forbidden) — their (masc. and fem.) attention was diverted from what they were making — the caliph, may God preserve him, does not forget to reward those who deserve it.

LESSON 27

VERBS DOUBLY WEAK

These verbs are regular according to both the classes to which they belong, except for occasional aberrations. The pronunciation is easy though the writing may cause difficulty. Here follow a few typical verbs.

Hollow and Hamza

Root أُلْوَلَّ "return"

لَأَفْضِقُ الْمَوْتَ عَلَى فِراشِي فَكِيفَ أَمُرْ إِلَيْهِ

رَكْضًا — إِشْتَرِ أَلْهَمَرِ مِنَ الْمَوْصِلِ وَأَحْمَلْهُ إِلَى

البصَرَةِ فَإِنَّكَ تَهْلِكُ مَالِكَ.
Root 'come'

جِئُ

The active participle is جَاء

Hamza and third 'y'

أَتَى 'come': the perfect is regular.

Imperfect jussive imperative

فاَتِ

رَأَى 'see': the perfect is regular.

In the imperfect the hamza is dropped:

يرَنْنُ رَيْنَانِ تَرَنْنِ يَرَى

As in رَضَى the second feminine singular has the same form as the second feminine plural.

In IV the hamza is also dropped:

perfect أَرْتَ أَرَى

imperfect يُرُونُ تَرَنْنِ يَرَى

jussive أَرِ imperotive
The active participle I مُ رَأِٰء and IV مُ رَأِٰء.

Infinitive I رَأِٰء or IV رَأِٰء.

In verbs third weak with 'w' or 'y' as second radical the second is usually treated as a strong consonant.

'live' is irregular in places.

I may be treated as a doubled verb حَيَى.

II. The infinitive is like that of a doubled verb with the feminine ending as compensation حَيَى.

X, when it means 'be ashamed', may be shortened:—

perfect إِسْتَحْيَيْتُ إِسْتَحَى
imperfect يَسْتَحْيَونَ يَسْتَحَى

First 'w' and third 'y'

ْوَفَى 'accomplish, fulfil'; the perfect is regular:—

imperfect يَفْيَن يَفْوَن يَفْيَان يَفْيَن
imperative فِئَن فُوا فِئَن
active participle أَلْوَافِي أَلْوَافِي infinitive وَفَافِي

A weak form can only be identified by grammar and common sense.
must be singular and must come from دعا. يدعو

is plural and may be يدعوا or دعا from يدعو
from ودع يدعو

may come from وجد and be any form of the imperfect; it may be يجد or يجد jussive I or IV from يجُدُ. يجُدُ and it may be يجدُ or يجد jussive of جدأ.

فِيَهِ may mean 'in it', 'of his mouth' or 'accomplish it', imperative singular feminine of وفِي.

Vocabulary 27

IV make a will, give a وصى نَجَرَ. نَجَرَ u. نَجَرَ finish off, fulfil.

dying charge. وَدَغَ a. وَدَغَ leave.

Shā. مَسِيَّةٍ wish, will.

a. عَيَّ wish. حبَي II greet.

أَ عَيَّ be weary. كرم IV honour.

I. وَفِي guard. سَلَّمَ statecraft, clemency, kind.

u. وَفِي pardon, refrain; be نَفْرَ ness.

ضِفْرُ abundant. مَتْمَ amount, measure.
Exercise 53

قال دعني أوصي فقال أوصي ت رأوا أزاء
الفلسفة أتى تستحي أن يكون هذا قد رح يَمْك
عن أبنك إذا لم تستحي فأصنع ما شئت ماء
لكم تسمعون ولا تعون أعنين وكان قليل الوفاء
لهيم أراك الله في بنيك ما أرى أبائك فيك
وأراك الله بنيك فيك ما أراك في أبائك كان
إذا وعاني الخير وفي وإذا أوعدت أخلف وغفا آثر
ما تلقاه عفد علينا ما لا تراه أبدا كُنت أجد
من يعيد وينجز فقد أعيانى من يعيد ولا ينجُر
he told them to bring their books — what do you think of Egypt? — these women, will they perform what they have promised? — be on your guard against suspicion — they greeted us politely — show me how that will benefit me — ask the keeper to show you what the boxes contain — fear God and honour the king — I prefer that men should fear me than that they should fear God — bring me my share of the food and I will eat it by the river — did you not all see what your aunt wrote? — much study wearies the young.

LESSON 28

CONDITIONAL AND EXCEPTIVE SENTENCES

The two main types of conditional sentences have been mentioned in Lesson 13. There are, however, many irregularities. Besides the following words follow the same rules:

\[ \text{إن} \quad \text{أين} \quad \text{أي} \quad \text{كم} \quad \text{كم}\]

he who; that which; which of; where; when; how; whenever; when.
whatever I forget, I shall not forget . . .

however you decide, in his opinion you will be wrong.

The apodosis must be introduced by ُفَ when it is: —

1. A nominal sentence.

إِنْ قَلْتُ هَذَا فَأَنْتَ مِنَ الْكَافارِينَ

if you say this you are of the infidels.

2. A sentence beginning with an incomplete verb, such as ُقَدَ سُوْفَ — سَ عُسَى لَيْسَ َلْنَ — مَا.

إِنْ تُسْتَعْفَرُ لِهُمْ فَلَنْ يُعْفِرِ اللَّهُ لَهُمْ

if you ask pardon for them, God will never pardon them.

3. A verbal sentence expressing a wish or command.

أَيْهُمَا شَهِّمُ فَبَايَعَوْا

do homage to which of the two you will.

4. When a perfect in the apodosis has to keep its meaning as a past tense.

إِنْ كَانَ قَمِيصَتُهُ قُدُمَ مِنْ قَبْلِ فَسَكَدَقَتْ

if his shirt is torn in front she has told the truth.
A condition may also be expressed by an imperative and a jussive:

ءَفَنِّ أَخْبِرُ الَّذِي

stand, let me tell you = if you wait I will tell you.

فَمَنْ عَنْهُ يَقُلُ بِحَاجَتِهِ

stand away from him, he will speak of his need = if you stand back he will say what he wants.

إِمَّا

follows the same rules as إن but is often followed by the energetic.

وَإِن

often means ‘even if’.

If the condition is improbable, لو is used in place of إن; the same rules apply for tenses but the use of the simple imperfect is more common.

سَيَدَ كُرْوَتُ نَى لَوْ قَدْ جَرَبَوْا الْعُمَٰلَ بَعْدًا

they will remember me should they have experience of governors after me.

لَوْ

is also used to express an impossible wish:

لَوْ كَانَ يَنْفَعُ الْإِلَّاَبُ النَظَارُ

if only postponement were of some use.

إِلَّا

‘if not’ is often used elliptically; an example is the best explanation:
if you accept my opinion (all will go right), but if (you do) not, you will be disappointed.

 لو لا is also used elliptically:

 لو لا الْشَمْس بَرَكَت الأَرْض

but for the sun the earth would grow cold.

A sentence following لو لا is usually introduced by أن

Exceptions.

The most common word for these is لَا إلَاء. When the main sentence is affirmative, the noun after لَا إلَاء is accusative unless, of course, it is governed by a preposition.

جَاء الْقُوَمِ لَا زِيدًا the tribe came except Zaid.

فَرَض لَا بُنَاء البَدْرِيّين ألفَيْنِ إلَّا حَسِينًا وَحُسَينًا

he allotted to the sons of those who fought at Badr (Lesson 31) two thousand apiece except Hasan and Husain.

When the exception comes before the main noun the accusative is used.
no dead man except Ghalib gave hospitality.

When the sentence is negative, actually or virtually, the exception is in the same case as the main noun.

I passed by no one except Zaid.

When the sentence is negative and the main noun left out, the exception is in the case the main noun should have.

only his wife came.

I passed only Zaid.

they deceive only themselves.

Ibrahim (Abraham) was only a Jew.

When the exception is of a different sort from the main noun, the accusative is used. One feels sometimes that this is a desperate attempt to bring the facts of language under rule.

they have no knowledge of it but the following of fancy.
is often used loosely.

death almost overtook me.

no living one remains without dying.

I did not perceive him except he had picked me up = the next thing I knew was that he had carried me.

'Only.' As we have just seen, this is often expressed by with a negative. It can also be expressed by ; the word excepted is put at the end of the sentence.

Ali is only brave (has no other good qualities).

the only brave man is Ali.

Note.—The addition of makes no difference to its meaning.
Vocabulary 28

- preserve, keep alive.
- repent.
- go.
- III be partners, discuss.
- be good, serviceable.
- IV repair, restore.
- work hard, persevere.
- be easy, easy-going.
- IV become rich.
- shirt.
- eager, greedy
- sin.
- IV wake up (trans.).

- III resemble.
- ask to repent.
- III sit with.
- i.a. marry.
- III make peace with.
- (with negative) ignore.
- u. be general, concern many.
- goodness, filial piety.
- II make easy.
- excellence, superiority.
- (a) verse of poetry.
- IV make slow, do slowly.
- IV make a mistake.
- X wake up (intrans.).

Exercise 55
he who has never made a mistake has never made anything — all the inhabitants came except your father — if you think that he is right, follow his example — if you find that
I have come on business which concerns myself alone and does not concern the whole people, send me away — it was only the sun’s heat on my back which awakened me — wherever you live you will meet friends — none of the children resemble their father except Muhammad — if you believe in what he says, you ought to act according to it — he did not leave any act of filial piety without doing it — if you eat slowly, you will prolong your life — if he dies, his heirs will fight over the inheritance — but for him the army had perished.

LESSON 29

TEMPORAL CONJUNCTIONS

لَمَّا with the perfect denotes a definite event in the past and means ‘when’ or ‘after’.

لَمَّا أَنْبَأَهُم بِنَامِسَاءِهِم قَالَ

when he had told them their names he said . . .

لَمَّا with the jussive means ‘not yet’ (Lesson 14).

مَتَى ‘when’ is first an interrogative adverb.

مَتَى تُسَافِر when will you travel?

As a conjunction it is treated as a conditional particle.

إِذَّ ‘when’ may be followed by the perfect or imperfect and usually refers to the past but often passes into ‘because’.
would that I had been with you when you summoned Tamim (a tribe).

you did wrong when (because) you put them in prison.

It may be followed by a nominal sentence.

‘when’ refers to the future though the perfect is used with it; it is often treated as a conditional particle.

when you see them their bodies will please you.

Both إِذّ and إِذَا are used to introduce a fact which is not the direct consequence of what has gone before; hence they often suggest the sudden or unexpected. إِذ takes a verbal sentence after it and إِذَا (usually فَإِذَا or وَإِذَا) takes a nominal sentence:

while distress (is present suddenly) easy times come round.

I looked at the murdered man; lo and behold, it was Zaid.
may be construed with ب; two forms are possible:—

إذا وَأَيُّها ٍبِدَنَانِيرٍ

I split the stick and there were my dinars (and there was I with).

There is no real difference in meaning.

حتى ‘until’ when temporal is used with the perfect or the imperfect indicative:—

زَرْنَّكِ حَتَّى قَيلَ لَيْسَ لَهُ صَبْرٌ

I visited you until it was said, ‘he has no patience’ (self-control).

For حَتَّى ‘so that’ see Lesson 19.

It is also used to co-ordinate two statements and means ‘then, later on’; an example is the best explanation:—

زَرَعْتُهُ حَتَّى أُشْتَريتُ مِنْهُ بَقَرَةً

I sowed it and then bought from it cattle.

I sowed and reaped the field and did this till I had gathered enough money to buy cattle.
while take either a verbal or a nominal sentence:

while we were on the look out for him he came.

Often combined with إذ.

while I was in talk, Zaid came.

is used with the perfect but refers to the present with the sense 'as long as':—

you cannot hurt it as long as camels grunt.

as long as he continues alive.

do as others do;

it passes easily to a sense of time:—

salute as (soon as) you enter.

Note. stop where you are.
TEMPORAL CONJUNCTIONS

Many prepositions can be turned into conjunctions by combining them with أن or مَا governs the subjunctive. ﻗَبَلَ مَا until; ﺑَعَدَ أن after; ﻟِإِلَى أن before, etc.

Vocabulary 29

ئَارُ تُؤُرَ be stirred up.

شَرْكَ IV associate with (trans.).

ذَرُومُ لَوُمَ and VIII be attached to, be necessary.

دَفَنَbury.

دَعَا and X call, summon.

دُنوُ دَنَا be near.

مُصِّ عَسِى go, be past.

عَدَوَ عَدَدًا go, go against.

عَقِبُ come after.

رَهْنَ a. 

رَبِحُ make a profit, be profitable.

خَادَمُ (عَادَةُ) custom.

وزَارُ (وُزَرَاءُ) и minister of state.

IV stir up.

٨٨٨ VII be associated with.

٨٩٤ أَلْمُ أُمَ suf er pain.

٦٢٥ قَلَد II put a necklace on, invest with.

٩٩٤ سُر III whisper to.

٥٣٤ وَفِي III arrive.

٧٨٧ IV execute (order, etc.).

٨٩٨ طَرَدَ u. طُرِدَ drive, drive away, round up.

٩٨٦ III wager.

٨٩٢ عَقِبَة consequence.

٩٨٩ (٧٩٠) نوعٌ (٧٨٩) kind, sort.

٩٨٩ جَنَازَةٌ جَنَازَةٌ (٩٨٩) funeral.

٩٨٩ وزَارَةٌ ministry.
كُلَّمَةٍ فَإِذَا بَقِيَتَانٌ فَأُسْتَذْدَنَّى أَلْفَائَاتٍ مِّنْهُمْ فَسَارَهُ وَشَيّى فَوَدُّوْنَ أَصْحَابِيَّهُ عَدَادَ مَعَةٍ حَتَّى وَافِياً اَلْيَتْ كَفْرَسِيَ الْرَّهَانَ - لَمْ يَشْعُرْ صَاحِبَاهُ وَقَدْ سَأَءَ ظَنُّهُ وَتَخْوَفَا عَلَيْهِ حَتَّى إِذَا هُمْ بِهِ يَطْرُدُ اَلْيَلَّ فَطَرَّدُاهَا مَعَهُ - بَقِى فِي الْمَدِينَةِ حَتَّى إِذَا أُعِيَّاهُ حْرَارَةُ الصَّيْفِ خَرَجَ إِلَى صَيْعُطِهِ.
after they had shared in the work they shared in the profit — I have not yet received my share of the pay — when did you see anyone resembling him in face? — he associated me with himself in his request to the government — when you go to a foreign country, adopt its customs — I asked the shopkeeper for fish and he had several kinds — when they gave me my share, I was not satisfied with it — poverty befell him and then his friends stood by him — when she saw that forbidding was useless, she wept — he was busy writing till, when he had written many pages, the whiteness of the paper tired his eyes — a promise, when fulfilment which makes it true does not accompany it, is like words with no meaning.

LESSON 30

NUMERALS

The numerals are the nightmare of a bankrupt financier.

1 
١ is a pronoun.

١ is an adjective.

Both these agree in gender with the noun to which they refer.

2 
٢ construct 
٢ construct

٢ oblique construct 
٢ construct

This is a noun which agrees in gender with the noun
numbered. Usually the dual takes its place but it is used in apposition for emphasis.

لا تَصْبِحُوا إِلَّا هُوَ أَثْنَيْنَ do not choose two gods.

3–10. Used with the masculine: with the feminine:

3  ثلاثُ

4  أَرْبَعَة

5  خَمْسَة

6  سَبْعَة

7  سَبْعَة

8  ثَمَانِيَة acc. ضَمَان

9  تَسْعَة

10  عَشَرَة

These numerals are fully declined nouns, disagree in gender with the singular of the noun numbered, and put that noun in the genitive plural, if possible, a plural of paucity. (See below.)

ثلاثُ نُسَاءٌ three women; ثلاثُ رَجَالٍ three men.
When the thing numbered is definite, two constructions are possible:

\[ \text{three men} \]

Note. — The construct state of तीन is nom. and gen. तीन.

Note. — तीन of them = the eight women.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>एक्षीठ</td>
</tr>
<tr>
<td>12</td>
<td>द्वितीय</td>
</tr>
<tr>
<td>oblique</td>
<td>एक्षीठ</td>
</tr>
</tbody>
</table>

These numerals are not declined—except the part एक्षीठ and its variants. The noun is in the accusative singular. Both parts of the numeral agree in gender with the noun which is in the accusative singular.

Note the variations in the words for 'ten'.

<table>
<thead>
<tr>
<th>13–19.</th>
<th>With masculine:</th>
<th>With feminine:</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>तीनाचार्थम्</td>
<td>तीनाचार्थम्</td>
</tr>
<tr>
<td>14</td>
<td>चाराचार्थम्</td>
<td>चाराचार्थम्</td>
</tr>
</tbody>
</table>
These are indeclinable and govern the noun in the accusative singular. The unit disagrees in gender with its noun and with the ten.

20–30.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>خمسون</td>
<td>fifty</td>
</tr>
<tr>
<td>30</td>
<td>سبعون</td>
<td>sixty</td>
</tr>
<tr>
<td>40</td>
<td>أربعون</td>
<td>seventy</td>
</tr>
<tr>
<td>50</td>
<td>خمسون</td>
<td>fifty</td>
</tr>
<tr>
<td>60</td>
<td>سبعون</td>
<td>sixty</td>
</tr>
<tr>
<td>70</td>
<td>سبعون</td>
<td>seventy</td>
</tr>
<tr>
<td>80</td>
<td>خمسون</td>
<td>fifty</td>
</tr>
</tbody>
</table>

These are ordinary external plurals and have the two cases; they take the thing numbered in the accusative singular.

In compound numbers between 21 and 99 the unit comes first.

100 مائة (anomalous spelling) mi'atun. 200 is ثلاث مائات (sometimes written ثلاثمائة) with the hundred in the singular. مائة puts its noun in the genitive singular.
1000 ١َ٦٠َٔ. Note the noun numbered is in the genitive singular.

Order of the numerals:—

۳٨٢٢. Ordinal Numbers.

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>first</td>
<td>اولَٔٓ اولُ</td>
<td>sixth</td>
<td>سَادِسْ سَادِسُ</td>
</tr>
<tr>
<td>second</td>
<td>ثانَٔٓ ثانٌ</td>
<td>seventh</td>
<td>سابِعْ سابِعْ</td>
</tr>
<tr>
<td>third</td>
<td>ثالِثُ ثالِثٌ</td>
<td>eighth</td>
<td>ثامِنَ ثامِنٌ</td>
</tr>
<tr>
<td>fourth</td>
<td>رابِعْ رابِعٌ</td>
<td>ninth</td>
<td>تاسِعْ تاسِعْ</td>
</tr>
<tr>
<td>fifth</td>
<td>خَامِسْ خَامِسٌ</td>
<td>tenth</td>
<td>عَاشرَةٌ عَاشرٌ</td>
</tr>
</tbody>
</table>

These are ordinary adjectives and offer no peculiarities.

11–19. These are indeclinable.

<table>
<thead>
<tr>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>11th</td>
<td>حَادِيَةٌ عَشْرَةٌ</td>
</tr>
<tr>
<td>12th</td>
<td>ثَانِيَةٌ عَشْرَةٌ</td>
</tr>
<tr>
<td>13th</td>
<td>ثالِثَةٌ عَشْرَةٌ</td>
</tr>
</tbody>
</table>

etc.

For higher numbers the cardinal forms are used.
Note the compounds with 'first':—

nom. حَادِى وَعِشْرُونَ

gen. حَادِى وَعِشْرِينَ

acc. حَادِيًا وَعِشْرِينَ

الحادى والعشرين

etc.

etc.

Four of the broken plural forms are sometimes plurals of paucity, i.e. indicate a number less than ten. If a noun has two or more plurals and one of them is one of these four forms, it is used for numbers below ten.

بَقِىَ فِي اَلسِّجْنِ شَهْوَرًا

he stayed in prison many months.

بَقِىَ فِي السِّجْنِ أَشْهْرًا

he stayed in prison a few months.

An undefined number between 3 and 10 is expressed by the noun (part): يِضْعُ رَجَالٍ a few men;

يِضْعُ نِسَاءٍ a few women.

With larger numbers is used: يِفُ وَعِشْرُونَ twenty odd.
Fractions.

\[ \frac{1}{2} \]

\( \frac{1}{2} \) to \( \frac{1}{10} \) are expressed by \( \text{ثلثنّ} \) (Аввал), e.g. \( \text{ثلثنّ} \) \( \frac{1}{3} \).

Some fractions can be expressed by combinations of these words: \( \text{ثمنٌ ربع} \) \( \frac{1}{8} \).

Others can only be expressed in words:—

\[
\text{فَرَضَ عَلَيْهِمْ أَلفَينَ أَلفَينَ}
\]

\( \frac{5}{6} \)

Distributives.

These may be expressed by repeating the numeral:—

\( \text{فَرَضَ عَلَيْهِمْ أَلفَينَ أَلفَينَ} \) he allotted them 2,000 apiece.

Time.

The day begins at sunset so the Arabs often count by nights: \( \text{صَمْتُ عَشْرَانَ} \) I fasted 10 nights (days).

\( \text{ليلة عُشْراً} \) is feminine.

Note.—

\( \text{عُمَّرَهُ أَربَعُ سِنِينَ} \) or \( \text{عَمَّرُهُ أَربَعُ سِنِينَ} \) he is four years old.
Vocabulary 30

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>عجل II hasten, do quickly.</td>
<td>young woman (فتاة)</td>
</tr>
<tr>
<td>تَمَتَّ témátt be complete, perfect.</td>
<td>II, IV complete.</td>
</tr>
<tr>
<td>حُدْوَتُ حدْوَتَ u. حدود</td>
<td>II make little.</td>
</tr>
<tr>
<td>سُلْكَ sulk u. سُلْكَ doubt.</td>
<td></td>
</tr>
<tr>
<td>سُتَّلَ sulal and سُتَّلَ be common</td>
<td>صفر II make little.</td>
</tr>
<tr>
<td>حَدَثَ حدث II tell.</td>
<td></td>
</tr>
<tr>
<td>سُتَّلَ sulal and سُتَّلَ be common</td>
<td>حدث V, VI talk, converse.</td>
</tr>
<tr>
<td>لَآ لُآ ٌ earthquake.</td>
<td></td>
</tr>
<tr>
<td>دَجَاجٌ dajaj fowls, hens.</td>
<td></td>
</tr>
<tr>
<td>بَضَائعٍ بِضَائِعَةٍ goods, merchandise.</td>
<td></td>
</tr>
<tr>
<td>سَرُّكَ polytheism.</td>
<td></td>
</tr>
<tr>
<td>دِبَّكَ (b) cock.</td>
<td></td>
</tr>
<tr>
<td>عُمَتَ عَمّ (a) life, age.</td>
<td></td>
</tr>
<tr>
<td>حَفْتَهُ حَفّتَهَٰيَ be hidden.</td>
<td></td>
</tr>
<tr>
<td>تَنَى IV give counsel’s opinion.</td>
<td></td>
</tr>
<tr>
<td>تَنَى IV give counsel’s opinion.</td>
<td></td>
</tr>
<tr>
<td>إنّيلٍ إِنْ لِّ يَمَنَةٍ counsel’s opinion.</td>
<td></td>
</tr>
<tr>
<td>مَعْنَى meaning, idea.</td>
<td></td>
</tr>
<tr>
<td>سَكَوُى سَكّا complain.</td>
<td></td>
</tr>
</tbody>
</table>

Exercise 59

بَقِّيتُ فِي بَلَادِ الْشَرْكِ أَرَبَّعَةُ أَشْهُرٍ وَأَحَدٌ عَشْرَ يُومًا - إِشْتَرَتْ دِيْكَةٌ وَأَحَدًا وَخَمْسَ دِجَاجٍ - إِشْتُرِكَ قَافِلَتُهُ عَلَى مَائَةٍ إِلِّي وَخَمْسَةٍ وَعِشْرَينَ حَمَارًا - وُلِدَ فِي سَنَةِ اْلْأَلفِ وَتَسْعِينٍ وَأَثَّينٍ
there are 72 kinds of dates — she is 17 years old — that chief was the father of his tribe, he had 16 sons and 12 daughters — she cut the meat into 12 shares — the guests went away by twos — he travelled for 19 days, crossing 3 rivers and climbing 7 mountains — forgive him 70 times — my messenger arrived three hours after me — his daughter inherited one-sixteenth of his property — he is the seventh son of a seventh son.

LESSON 31
NOUN FORMS

Every word form has its special meaning, sometimes more than one.

فعلُ is commonly an adjective but it is also an infinitive and a broken plural.
as an infinitive denotes the doing of the action once, whatever form the ordinary infinitive may have:—

God helped him (gave him victory) once

he ran away once

as an infinitive denotes the doing of the act in a certain manner:—

he is good in (his style of) writing

he was killed horribly

he walked like a sick man

denotes one who follows a trade or does something habitually. Examples have been given in Lesson 4. It is also used as an emphatic:—

a great liar
Noun of place or time.

When the characteristic of the imperfect is 'u' or 'a' the noun is  مطبخ  kitchen;
مخرج  exit.

There are a few exceptions; the commonest are—

مسكن  dwelling house;  مسجد  mosque.

is used when the characteristic of the imperfect is 'i':—

مقصد  goal;  منزل  house, stage (of a journey);
موضع  place.

Note.—The 'a' in the imperfect is due solely to the guttural.

Roots middle 'w' have forms like  مقام  place.

Those middle 'y' have forms like  مقبل  place of the siesta.

Roots first 'w' have also a variant:  ميلاد  ظل  birthday;  ميقات  ظل  appointed time.

Roots third weak have always 'a' in the second syllable (Lesson 26).
In the derived stems of all verbs the passive participle is used as the noun of place: مَسْتَشفَى hospital.

مَفْعَل may also be used as a noun of action (practically an infinitive) and as a concrete noun:

مَتَلْبَبَب: object, thing looked for;
مَرْكَبَة carriage, ship, riding beast.

Noun of instrument.

مَفْعَلَة — مَفْعَالَة — مَفْعَل may express this:

مرْدَبَة: file (tool); مَفْتَاحَة key; مِيزَان scales; مَقْصَدَة — مَقْرَاضَة scissors.

Diminutive.

كُلِّبَة — فُعَيْلَات a little dog, puppy. It is often used as a form of endearment; very common is بْسَى my little son.

Relative adjectives.

Adjectives can be made from most nouns by adding iyyun feminine iyyatun to the noun. If the noun has the feminine ending at it is dropped and a long second syllable is shortened. There are many irregularities.

بَلَدَة town, village; بَلْدَى a country bumpkin
NOUN FORMS

Egypt; مصري an Egyptian
town مدينه al-Medina; مدنى a townsman,
a man from al-Medina
Mecca; مكي a man from Mecca
Quraish (Muhammad’s tribe); قريش a man of the tribe.

These adjectives are very common in modern Arabic.

أصل root, principle. فرع branch.

ماضلة أصلية a problem involving first principles.
ماضلة فرعية a question of detail.

The feminine is used as an abstract noun:


Broken plurals.

فعلة فعلال فعل are common as plurals of the active participle of Stem I.

فصل is plural of the active participle of Stem I of verbs

third weak: قاض judge قضاة.
is plural of فعالى and فعالاء (p. 147).

is plural of the same three forms and of فعالى

is perplexed حيّارٌ;

and of منفعلة from verbs third weak:

gift مطية: هدايا هدية
fate مطأيا

animal مطأيا

Other plurals are منفعلان — منفعلة — منفعلة — منفعل

sometimes becomes منفاعلة.

Second declension.

The grammarians give many rules for finding whether a noun belongs to this declension or not; it is simpler to trust to memory. To it belong:—

Some forms of the broken plural;

All proper names which are feminine in form or belong to women (few exceptions);
Most foreign names of men, Abraham;

Some native names, especially those which resemble verbs, Yazid;

All proper names with a suffixed ain, Nu'man;

The adjectives أفضل and فَعَلَانُ;

All nouns ending in ain, صحراء desert.

Secondary roots.

These commonly have the radical ‘t’.

تهَمَة ‘suspicion’ from وهم through إِتْقى
يَقْوَى ‘piety’ from وقى through إِتْقى
تَلِيد ‘born in the house, ancestral’ from ولد

Vocabulary 31

فَرْق، رَنَدُ tear, rend.
مَيْطَرُ ferry.
جَرْبَة II test.
مَحَاسُ ford.
بَرْدَة file.
مَسْتَمَعُ place from which is heard, ear.
عُبْورَة pass over, cross.
مَأْمنة place of safety.
تَعْبَ، تَعْبُ be tired.
تَنْبَمُ time of sending, mission.
تَنْبَمُ time of sending, mission.
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east, sunrise.

(with negative) ever.

devil.

d. hit, pound.

VIII be well known.

IV remove.

be wakeful at night.

II date.

history.

sieve.

question, problem.

i. wash.

place where lions are plentiful.

west, sunset.

(collected) together, all.

Exercise 61

جَلَّسَ جَلِیْسَةَ الْتَعَبَّانِ - أَسَمِعْتِ مِثْلَ هَذَا قَطْعًا قَالَ لَمْ تَأْخُذَ صَاحِبَهُ خَرَقَ مَسَامِعِي قَطْعًا مِثْلَهُ - سَرَبَ مَوْسِئِ الْحَبْرِ ضَرْبَةً وَيْخُرُجُ مَاءً يَكُنَّفِي الْقُوُومَ جَمِيْعَاهُ - أُخْرِجَت صَاحِبَهُ الْبَيْتُ الْلَّصَّ تَضْرِبَ بِالْمِكْنَسَةِ - أَسَمِعْوُهُمْ كَلَامَ اللَّهِ وَأَبْلَغُوهُمْ مَأْمَةَهُمْ - سَافَرْنا مَنْازِل وَأَلْفَنَا مَأْسِدَةَ نَخَافُ فِيهَا عَلَى خَيْلَهَا - فَلَنَذَكُرْ الْآَنَانَ التَّأْرِیخُ مِنْ مُوْلِدِ رَسُولِ اللَّهِ اِلَی مَبْعَتِهِ - جَرَّبُونِی

Netf: II clean.
his name is famous in the east and the west — the thief came in like a lion and went out like a sheep — all his children swim like fish — as long as life remains I shall not leave the battle field — the child cut off his finger with the tailor's scissors — he washes his dog twice daily — reason is to a man a file with which he files the roughness of the heart, a broom with which he removes evil deeds, a mallet with which he bruises the head of the devil, and a sieve with which he cleans his thoughts — the Syrian boasts of the snow and fruits of his mountains and the Egyptian of the water of his river — the carpenter must not be ignorant of the qualities of the different kinds of wood.

LESSON 32

SOME VERBS

Quadriliteral roots.

Verbs from these roots have two stems like II and V of the strong verb but with two different instead of the middle radical doubled. A common type is a group of two consonants reduplicated.
perfect. imperfect. imperative. infinitive.

There is nothing peculiar about weak verbs:

**دَهْدَأٍٞ دَهْدَيْنِ يُهَدْنِي ٍٗ دَهْدَى**

Impersonal expressions.

The passive cannot be used absolutely, it must be qualified by a prepositional phrase:

**سِيِّرَ إِلَى الْعَرَاقَ** there has been a going to Irak.

The result is that there seem to be a lot of superfluous prepositions and pronouns.

**أَخْتَلِفَ فِيهِ** there has been a difference about it.

**الْمَسَاءِلَةُ الْمُخْتَلِفُ فِيهَا** the question under discussion.

**الْمَرْغَوبُ فِيهِ** the thing liked;

**المرَغَوبُ عَنْهُ** the thing disliked.

**غُشِّيَ عَلَيْهِ** it was covered upon him = he fainted.

**غُشِّيَ عَلَيْهَا** she fainted.
the man who fainted.

the woman who fainted.

it was fallen into his hand = he repented.

he is repenting.

the forbidden tree (nom.)

the forbidden tree (acc.)

the forbidden tree (gen.)

Auxiliary verbs.

Several verbs, of which the commonest are *jā'ul* 'make', are used with a following imperfect in the sense of 'begin':

*he began to talk.*

Verbs of thought and feeling.

These may govern two accusatives; the causative may even govern three:

*he showed you that your deeds were evil.*

They may be used parenthetically; so you can say both

*I think Husain is brave.*
With a verbal sentence following three constructions are possible:

أَظْنُ أَنَّ عُمَّرَ يَبْنِيَ بِيْتًا
أَظْنُ يَبْنِيَ عُمَّرُ بِيْتًا — أَظْنُ عُمَّرَ يَبْنِيَ بِيْتًا
I think that Umar is building a house.

'Can.'

The imperfect alone may be used.

إِنْتَهَى أَلْامُ إِلَى وَقُتِهِ المُحْدُودِ الَّذِي لَا يُدْفِعُهُ دَافِعُ
the affair went on to its allotted time which no pusher can push back (postpone).

قَدْرُ قَدْرُ قَدْرُ
قَدْرُ أَنْ يَمْشِي — يَقَدْرُ عَلَى الْمُشْيِ
he can walk.

لَنْ نَقْدِرُ عَلَيْهِ العَقْوَةَ we can never punish him.

لا استطاع
طَوِعٌ X of
أَمَامَا تَسْتَطِيعُ أَنْ تَكْفِينَا هَذَا
can you not arrange this for us?

لَنْ يَسْتَطِيعَ مَعِي صَبرًا
he will never be able to have patience with me.
IV. The action is the subject and the agent the object:

لا يُسَكَّنِّيهُ الْتَّهُوْضُ

he cannot get up.

(‘stand up’ as a preliminary to action.)

IV and can also be used:

لم يُطَقْ مِنَ الْوُجُّهِ أَنْ يَرْكَبَ بَعْيِراً وَلَا دَابَّةً

he could ride neither camel nor horse because of the pain.

هَذَا كَذَّابٌ أَوْ جَهَّولٌ لَا يَسْمَعِي قَبْوَلَهُ

he is a liar or grossly ignorant, I cannot accept him.

‘Must.’

لَا بَدَّ مِنْ

there is no separation from (for loss of nunciation see Lesson 14).

أخَبَرَهُ بِحُضُورِ قَوْمٍ لَا بَدَّ مِنْ وُصُوْلِهِم

he told him of the presence of people, there was no escape from their arriving (were on the doorstep and must be admitted).

This phrase may be followed by a sentence introduced by مَن; the مَن may be omitted:

لَا بُدَّ [مِنْ] أَنْ يُحْدَثِّنِي بِمَا يَسْمَكُمَا

you must tell me what is between you two.
‘be necessary’ and لزم ‘stick to’ also have the meaning ‘must’. The subject of both verbs may be a noun or a sentence with أن:

ُوجبُ عليه التهوضُ

he had to stand up;

لزمة أن يصحبني

he had to accompany me;

يلزمُ الاستفهامُ

he must ask questions (ask to understand).

Vocabulary 32

فلمٍ قضاةٍ قسٍ
judge, settle, finish.

ٌبَرٌّ وَبَرٌّ يَبَرّا
be paralysed.

ٍبَرٌّ وَبَرٌّ يَبَرّا
be cured.

ٍفْرَضٌ IV lend.

ٌخَلْوسٌ حَلْصٌ be pure

ٍقْلِبٌ II turn (trans.).

ٌهُدّى قَدِى lead aright.

ٍسَدَةٌ سَدٌ attack, tie.

ٍعَسْرٌ IV be poor

ٍوَلُوْلُ wail.

ٍتَلْبِضُ fox.

ٍطَيِّبَهُ nature.

ٍجَنُبٌ (b) side.

ٍوَثَاقٌ bonds.

ٍمُيْتٌ dead.

ٍزَأْرُ shake (trans.).
Excercise 63

Some verbs

أنا أعتقد أن هناك مشكلة في الطريقة التي يستخدمونها.

منه - رأى ثعلبًا صغيرًا لا يستطيع اجتياز الحواجز. قال:

إن هذا الثعلب لا بد أن يموت جوعًا - إهدنا

الصراط المستقيم. مرايا الذين اعتنوا عليهم غير

المتضررين عليهم ولا الضالين - يسرد الإنسان

طبيعة الأشياء المهيئة عنها - تنازع قوم وطلبوا

مباركًا يقضي بينهم ولم سأل في أمر الأحتراف.

لم يصفوا له المختلف فيه - ثم يطأطئ الأكابر

رؤوسهم خوف ما يرون ويوذولون - لا يعكسُكم

الدفاع عن نفسكم فيلزمكم التسليم - المصائب

حالة لا بد منها فمنها ما يكون رحمة من الله

ولطفًا بعباده ومنه ما يكون انتقامًا - كن موسرًا.

إن شئت أو معرسًا لا بد في الدنيا من الهوى.
carry the boy who has fainted to the hospital — the defendant is in court but where is the plaintiff? — a girl was paralysed for about 15 years; she could not turn from side to side nor could anyone else turn her — I did not think that he could have mentioned me when there was a summons for me — as long as you had the price of this melon on you you could not hold back your desire (soul) from it — I am left with my bonds fast on me — we had to pay that to him — my own perceptions are enough for me — how is your husband? she said, not alive that he could be hoped for and not dead that he could be forgotten — you cannot give what you have not.

LESSON 33
SOME NOUNS

Accusative as vocative.

A noun in the vocative when qualified by a genitive or a prepositional phrase is put in the accusative: —

يَا عَبْدُ اللهِ (a common name).

يَا سَاعِدًا فِي الْجَبَالِ climber of mountains.

Note that أَيْهَا أَيْهَا cannot be used before a construct state because it must be followed by the definite article.

Construct state before a sentence.

A noun may govern a sentence in the genitive; usually it is a noun of time in the adverbial accusative.
the confession that there is no god but God.

this is the day when the truthful will profit by their truthfulness.

I was born the night the prophet was taken (died).

he fled for fear the governor would punish him.

is the accusative of cause.

This is a compound of and follows the same rules, meaning 'as if'.

the people were as if they did not believe me (seemed not to).

It may be a complete sentence in itself, when it must be translated 'it is as if':—

it is as if I were looking at the blood (pl.) between the turbans (and necks).
Note the expressions:—

\[ كَانِي بِكَ تَحَادِعٍ \\

it seems to me that you are deceiving me.

\[ كَانِي بِكَ قَتِيَلًا \\

I think I see you slain.

(قتيلا accusative of accompanying circumstance.)

Attraction.

This occurs in a kind of relative clause. To understand the construction, it helps to think of two separate sentences of which the second consists of a noun and adjective with a pronoun referring back to the noun in the first. Instead of using a relative link, the order of the second sentence is inverted and the adjective made to agree in case with the noun of the first sentence.

\[ رَأَيْتُ رَجُلًا - أُبُوُهُ حَسَنٌ \\

I saw a man; his father is handsome.

The combined sentence becomes:—

\[ رَأَيْتُ رَجُلًا حَسَنًا أُبُوُهُ \\

I saw a man whose father is handsome.

The adjective agrees in gender with its own noun and in case with the principal noun.

\[ مَرَّتْ بِأَمْرَأَةٍ حَسَنَى أَبُوُهَا \\

I passed a woman whose father is handsome.

\[ سَافَرْتُ مَعَ رَجُلٍ حَسَنٍ أَخْلَاقُهُ \\

I travelled with a man whose character was good.
Is the principal noun definite, the adjective is definite also:

\[ \text{نظرت إلى الرجل الحسن أبوه} \]

I looked at the man whose father is handsome.

\[ \text{في الحمال المضاعف نسجها} \]

in the garments which are double woven.

When the predicate of the subordinate sentence is a noun, inversion happens only exceptionally.

\[ \text{مررت بجية ذراع طويلها} \]

I passed a snake the length of which was a cubit.

\[ \text{لقيت رجلًا سواء عليه الخير والشر} \]

I met a man to whom good and evil are alike.

'Enough.'

This may be expressed by the verb كفى or by the noun حسب which usually has a pronominal suffix:

\[ \text{حسبتك من عيب أبوك} \]

your father is disgrace enough for you.

\[ \text{حسبتك جوذا أن يكون كحاتيم} \]

it is generosity enough for you that he should be like Hatim.
It may be used absolutely and means ‘only’.

authority was his in Jerusalem alone and nowhere else.

Vocabulary 33

precede, come in first.
do wrong.
be hard.
pay attention to, think important.
be big.
and despise.
III (with) bless.
agriculture.
time, period.
prayer, petition.
dawn.
V eat the morning meal.

say the ritual prayers.
be dark.
find hard, oppressive.
whiten.
come, bring, drive.
honour.
blessing.
gift.
cotton.
defect, disgrace.
evening.
V eat the evening meal.
break one's fast.
"the worst man was born the night the best man died — you seem not to like me — if you do it again, we shall again make a lampoon on you the words of which travel"
— hearer of prayer! deliver me from what my enemies devise against me — it seems to me that you are betting on a horse which will not come in first in the race — the dressmaker showed us dresses of various colours — he who teaches an old man is as if he were making a black man white — I have not seen one of the caliphs to whom bloodshed was more distasteful than Hishām — he took an evening meal and no morning meal and this was enough for him for the space of forty years.

LESSON 34

EXCLAMATIONS

Admiration and its opposite are expressed by two defective verbs نعَمْ ' how good ' (u. نعَمَةُ be well off) and بُؤْسُ ' how bad ' (بُؤْسُ be badly off). The thing approved is the subject of the verb.

1. It must be definite or a sentence.

نعَمُ الرَّجلُ عمَّوُ what a fine chap Amr is.
بُؤْسُ مَا صَنَعَ عَمَّرُ what a shocking thing Umar did.

2. The subject may be accompanied by an accusative of nearer definition.

نعَمُ الْحَسَنُ رَجُلًا how good is al-Hasan as a man.
Less general ideas are expressed by two forms of Stem IV

\[ \text{أَفْعَلْ بِهَا أَفْعَلَ} \]

how generous Ali is.

\[ \text{ما أَكْرَمْ عَلَيْهَا} \]

how strong al-Harith is.

When IV cannot be made from the ideas wanted, words like \[ \text{أشَدَّ} \] are used as with adjectives of defects and colours.

Thus the sentence

\[ \text{تَستَنْقِبْ} \\
\text{النفوس} \\
\text{الكرِيمة} \\
\text{الظلم} \]

noble souls abhor wrongdoing

becomes

\[ \text{ما أَشَدَّ مَا تستَنْقِبْ} \\
\text{النفوس} \\
\text{الكرِيمة} \\
\text{الظلم} \]

how violently the noble souls abhor wrongdoing.

The second \[ \text{ما} \] with its verb is equivalent to \[ \text{أن} \] with the subjunctive and both can be replaced by an infinitive with the same meaning.

\[ \text{ما أَشَدَّ أَسْتَنْقِبْ} \\
\text{النفوس} \\
\text{الكرِيمة} \\
\text{الظلم} \]

Admiration is also expressed by the phrase \[ \text{الله} \\
\text{دَرُّ} \]

with a pronoun.
is the flow of milk from the udder and the words imply that the man and his flocks are under the special protection of God. Then the use was generalized. Two constructions are possible:—

what a fine horseman he is.

what a fine speaker he is.

‘Beware.’

beware of the dog.

beware of killing him.

here is the of accompaniment which takes the accusative, as in:

I walked beside the Nile.

Prepositions used idiomatically.

would you like some cold water

take the dirhams; take it.

seize Haritha (a man’s name).

bring him to me.
there is no (harm) to you that you do = do as you like.

I implore you by God.

Oaths.

With nouns ْوَ is the commonest particle; it takes the genitive:

by God; ْوَرَبِ الْكَهْرَبَةِ by the lord of the Kaaba;

ْوَحِيَاتِكَ by your life.

لَ is used with the nominative of ْعُمَرُ (note the vocalization):

لَعَمْرَكَ by your life; ْلَعَمْرُ َاللَّهِ by the life of God.

When a verb is present, ْبَ is usual:

I swear by God; but

I adjure you by God.

When the oath confirms a statement of fact it usually makes no change in the sentence.

When the oath confirms an intention, various things may happen.
If the intention is positive the energetic is used with لَ:  

والله لاسيرنَ  

by God, I will go.

If negative, لَا with the perfect is used:  

والله لَا عصٍّت رَبِّي  

by God you shall not disobey my lord.

The negative may be omitted and then the imperfect is used:  

قلتُ  يمينُ اللهِ أَرِحُ قَاعدًا  

I said, the oath of God, I shall not cease sitting.

لَا  

with the perfect may be used in an affirmative sense:  

أقسمتُ علیکَ لَا لیستُ درعی  

I adjure you, put on my coat of mail.

سألهُ بالصحابهِ لَا حدثهُ  

he besought by (their good) fellowship, tell him.

This construction may be explained from the Old Testament oath: The Lord do so to me and more also if I do not = I will do.

Verbs of fear, hindrance, etc.

When these verbs are followed by أَنَّ with the sub-
junctive, لَا may be inserted after أَن without changing the sense:

ما منعك أن تَسْجُدَ

ما منعك أن لَا [أَلَا] تَسْجُدَ

what prevented you from bowing down.

Vocabulary 34

**I.** كسبَ and VIII earn, همَّة
cannot

earn a living.

**I.** عَطْشَ عَطْش

be weak, unable.

**I.** عَجْبَ عَجْب

and V wonder.

**U.A.** فرِغَُ فرِغَ

be empty.

**U.A.** عَدَمْ عَدَم

be without, not to have.

**II.** تَسْجُدَ

explain.

**II.** عَدَرَ عَدَر

be satisfied with drink.

**I.** عَدَرَ عَدَر

excuse, accept an excuse.

**II.** ثَمِير

helper.

**I.** عَطْشُ عَطْش

thirsty.

**I.** رَيْحَةٌ
scent.

**I.** عَرْيَانٌ
naked.

**IV.** عَطْشَ عَطْش

thirst.

**IV.** مَلِفَتَ مَلِفَت

weaken, incapacitate.

**IV.** عَفَقَ u. عَفَق

please.

**II.** عَفَقَ u. عَفَق

empty.

**II.** عَفَقَ u. عَفَق

smell.

**VIII.** مَلِفَتَ مَلِفَت

consult together.

**I.** مَلِفَتَ مَلِفَت

freeborn.

**VIII.** مَلِفَتَ مَلِفَت

master, servant, freedman, cousin.

**I.** مَلِفَتَ مَلِفَت

rough, difficult.

**I.** مَلِفَتَ مَلِفَت

foolish.

**I.** فَرِصَةٌ

opportunity.
Exercise 67

what a fine swimmer that boy is — what a liar he is! and the wonder is that every one believes him — how thirsty the child is! I filled three cups of milk for him and he emptied the lot — how quickly the enemy come upon us — when the waters were cut off from them they said, you have destroyed us. He said, you have reached the water, how near you are to it — you are a bad husband for a freeborn woman — by him in whose hand is my
soul, he shall sleep naked in the snow — by the lord of the Kaaba, explain to me your letter — by God, the slayer of a Muslim shall not smell the scent of paradise — I must let you know that you are the fool not I.

LESSON 35

CIRCUMSTANTIAL CLAUSES, ETC.

An attendant circumstance may be expressed by one word in the accusative (Lesson 15) or by a clause (Lesson 8). This clause may refer to any part of the main sentence; the noun to which it refers is usually definite. The clause may be linked up by a pronoun, by 'and', or by both.

Mahmud stood up (started) on the journey while rain was falling.

I saw Khalid with his stick in his hand.

They came out of their tents in their thousands.

Attraction can occur:

Maslama went up to the roof while his father was crying.
Indirect speech.

There is little indirect speech as there are no tenses. Pronouns and verbs may be put in the third person, but there is often a mixture of direct and indirect speech.

أَمَرَهُ أنْ بَنيَ جِسَرًا

he told him to build a bridge.

وَكَتَبَ إِلَى عُمَرَ أَنْ سَعَدًا أَستَعْمَلُهُ عَلَى جُبايَةٍ

الْخَرَاجَ وَقَدْ أَحْبَبَتُ الْحَيَاةَ

he wrote to Umar that Saad had appointed him (the writer) to collect the tribute but I wanted to go to the front.

There is no change in an indirect question.

أَسْأَلُكُمْ هَلْ يَقْتُلُ الرِّجَالُ الْحُبَّ

I ask you if love kills a man.

Alternative sentences.

أَوْ أَمَّا or. Used in statements and question; it need not be repeated.

إِمَّا either — or. Used in statement or question.

The clauses may be treated as parts of conditional sentences.

أَمَّا أُمَّ أَوْ هَلْ or. Used only in questions preceded by
is Khadija with you or Fatima?

The answer to the question must be one of the two names.

Words construed like انِّ.

 lickٍ) لَانَ فَانَ but. The shortened form makes no change in the following sentence.

ليّت شعري would that. Common is ليّت I knew.

Genitive.

رب a... is followed by an indefinite noun in the genitive singular and may be continued by any sort of sentence.

رب أمرأة غارية في الدنيا كاسية في الآخرة many a woman naked in this world is clothed in the next.

Note that an active participle is sometimes used where a passive would be expected.

و* with the genitive is used in the same way.

Emphasis.

أمّا فَ.. is followed by a nominative
absolute and the sentence is introduced by ف. It may be translated 'as for'.

أَمْا أَلسَّفِينَةُ فَسَكَانَتْ لِمَا كَانَ يُعْمِلُونَ فِى الْبَحْرِ

as for the ship, it belonged to poor men who worked on the sea.

Subjunctive.

When the main clause says that an event may happen, a subordinate clause describing a consequence of it is introduced by ف or و with the subjunctive.

لَيْتَ لَي مَالًا فَأَتْصَدَقَ بِهِ

would that I had money so that I might give it in alms.

أَوْ 'unless,' 'until' is followed by the subjunctive.

ما.

This can be added to a number of words without changing their meaning, e.g. أَنْمَا while; أَنْمَا wherever.

أَنْمَا does not govern the accusative.

It can also be added to nouns in any case to make them more indefinite.

مِنْ لَوْنِ مَا of some colour or other.
CIRCUMSTANTIAL CLAUSES, ETC.

Vocabulary 35

do, make, be a governor.

Change, exchange.

Be inadequate.

Be empty, pass away.

and IV be involved, difficult.

Be in excess.

Newness, youth.

(b) agreement, treaty, time, period.

(a) light.

Stores, treasure.

X appoint, use.

(a) work, list.

Towel.

Digest.

II make empty, leave.

Possess, be king.

II make dry.

Be excellent.

Epoch, age, time, fate.

Desert.

Workman, governor.

Private place, privacy.

God's decree, providence.

Exercise 69
would that my mother had not borne me and I had not seen the light of day — I was in hiding in her house and she came up to me every day to ask me what I wanted — he swore that he would not change this shirt unless he had finished the business of the man who had abused him — letters came to Mahmud when he was governor of Syria to collect us in the mosque and we should stop there till he had satisfied us — many who eat gratefully have a greater reward than those who fast — he told the girl to wash the clothes and dry them thoroughly — many a
desert have I crossed, many a treasure discovered, and many a difficulty solved — he asked me how old I was — would that you could go in, salute the prince, and tell him the truth of the affair so that his anger against us might cease — eat slowly so that you may digest the food thoroughly.

LESSON 36

PREPOSITIONS; CALENDAR

من (originally a noun 'part') from, of, than.

باع منه he sold to him; قال منهم some of them said.

عن from (often in the realm of ideas).

الهرب عن قضاء الله flight from God’s decree.

قال ما قال عن حسد he said what he said out of envy.

سأل عنه he asked about it.

إلى to, towards.

حتى to, even. It cannot take suffixes.
I ate the fish up to the head.

I ate the fish, even the head (it has no governing power).

لِ to, for, belonging to.

فيَ in, concerning.

كُتِلَ كُلِّيَبُ فِي نَافَةِ Kulaib was killed for a she-camel.

تَلَانَةَ فِي خَمسةِ three multiplied by five.

بِ by, at, in, with (instrumental).

جَاءَ يِهُ he brought it.

الْمَعْرُوفُ بِأَبِي الْحَسَنِ the man known as Abu l-Hasan.

أَرْغَبْتَ بِي عَنْهَا do you take pleasure in me from her = do you think me too good for her?

معَ with (accompaniment).

عَلَى upon, on account of, in spite of, against. (In Arabic you are always on a condition.)
on the spittle = on an empty stomach.

لِي عَلَيْهِ دَيْنُ to me on him a debt = he owes me money.

منذ since, for (time). It takes the nominative, genitive, or a sentence.

منذ يَوْمَانِ = منذ يُوْمِينِ for two days.

منذ يَوْمِ الْجُمْهَةِ = منذ يُوْمِ الْجُمْهَةِ since Friday.

منذ خَلْقَ since he was created (born).

The following are really nouns in the accusative; many can be combined with من and are put in the genitive, unlike the corresponding adverbs.

نَحوّ towards, according, about (not of place).

نَحوّ قُولِه according to his saying (or, his ideas).

نَحوّ عِشَرِينَ about twenty.
beside, in the opinion of.

between (usually repeated).

between me and him.

they fought each other.

under.

over, above.

down below, between (as being an obstacle to the meeting of two things).

down at the foot of the mountain.

he fought in defence of them.

this is less than that.

this is mine not yours.

before (time).

a little before.

after (time).
PREPOSITIONS; CALENDAR

before (place).

behind (place).

around (place).

in possession of.

a governor representing the caliph.

your subordinates.

Many prepositions can be turned into conjunctions by joining them to " وأن " e.g. " إلى أن " until.

Calendar.

Days of the week.

Sunday  يَوْمُ الْجُمَهُرِ  Thursday  يَوْمُ الْخَمِيسِ

Monday  يَوْمُ الْخَمِيسِ  Friday  يَوْمُ الْجُمَهُرِ

Tuesday  يَوْمُ الْخَمِيسِ  Saturday  يَوْمُ السَّبْتِ

Wednesday  يَوْمُ الْأَرْبعَاءِ
Syrian Christian months.

January
February
March
April
May
June
July
August
September
October
November
December

The Muslim year is lunar and has twelve months of alternately 29 and 30 days. The era begins from A.D. 621, the year of the prophet’s removal from Mecca — الهجرة.

Names of the months.
The usual way of dating within the month is by counting the first half from the beginning and the second half from the end. Rajab has 30 days:

on the 1st.

on the 2nd.

on the 3rd.

on the 20th.

on the 30th.

Note.—\(\text{غرَةٌ رَجَبٍ - لِعَرَةٌ رَجَبٍ - لَأَوَّلِ لِيْلَةٍ مِنْ رَجَبٍ - لليلة خَلَتُ [مَضْتُ] مِنْ رَجَبٍ - لِمُستَتِلِّ رَجَبٍ}\) blaze on a horse's forehead.

\(\text{مُستَتِلُ} \) from \(\text{هَيْلَالٍ} \) new moon.

\(\text{سَلْحَة} \) skin.
TEACH YOURSELF ARABIC

Vocabulary 36

- حساب count
- حضر be present.
- جري run, flow.
- Lage leave, be content with little, be ascetic.
- جدارة and VIII desire.
- نجاة be safe, escape.
- غنى IV make rich and independent, enable one to dispense with; (with negative) be useless in the face of.
- عصيان disobey.
- نقص expenditure.
- صناعة handicraft, skill.
- حلق old, worn out.
- صف (a) equal.

(دروآوين) ديوان ministry of state, register, collected works of a poet.

دخل revenue.

حسب think.

جوده be generous.

حدّر be on one's guard, be cautious.

قدر II estimate, imagine.

عزو II console, condole.

نقص be diminished, imperfect.

جواد liberal; swift horse.

خليف ally.

قُدر (fem.) (b) cooking pot.

محبة love.

حُرج expenditure.

Exercise 71
من جاء لم يجد وَمَن وَجد لم يجد - قد أُغرِّق
الله بِالعدُر منَا عِنْ الاعْتِذَّارِ وَاغْنِنَا الله بالمحبة
لك عن سوء الطنين بك - إلى من أُوصِي بك أبوك
قال أُوصِي إلى وَلَمْ يُوصِي بي - يَا جَوَادُ اللَّهِ
من غير فعل ليَت جُوَّاد اللَّهِ في يَديك - لَكِن
الله يُنِبِّئيني بك وَمَا عَزَّائِي أَحَدُ يَنْفَعُ مِنْ
ترعِيتِك - أَرضٌ أُخْيِ يُحْلِيِّي الْذِّينَ أَشْتَرَ كَا فِي
أَسْرٍ الأَسِيرِ - أَرادَ سُلْطَانُ بِناء قَصْرٍ وقَدْرَ لِذَلِك
الوفد دَرْهَم وَزَادَت النَّفْقَة عَلَى التَّقَدِير
أَصِفَافاً وَكَانَ يُطَالِبُ وَزِيرُهُ يُتَوِّجِهِ الْأَموَال
لِذَلِكَ مَع قِصُور الْدَخِل مِن الْحَرْج - كَانَ يُعْمِدُ
إِلَى مَن يَسِعُ فِى الْأَسْوَاق مِثَل قَدْر وقَمِيص خَلْقٍ
وَمَا يُقَلِّبُ عَلَى الْظَنِّ أَن مِثْلَهُ لَا يَبَاعُ إِلَّا مِن
صَرْف شَدِيدٍ وَإِلَى أَمْرَة تَسِيع عَزْلَهَا عَجْوَز فِيْعُطِهِمْ
أَصِفَافُ ثَمِينَهُ ويدعَعُهُ عَلَيْهِمْ.
I do not know a value for these pieces of cloth and have never seen the like of them; had I not actually seen them I should not have believed that their like existed; were I to say that the price of each one is 100,000 dinars I should not fear being far wrong — by God, it was not in me to give her except 200 dirhams but God sent to her by my hand 200 dinars and I shall not go back on this; give her — the minister despised the head of the ministry of finance (tribute), and when he wanted some statement or account from the ministry, he neglected the head, summoned the clerks and asked their advice in the head's presence; when he wanted a statement which, he knew, the head's skill was not equal to, and about which he could not speak, he discussed it with him in the presence of others to make his insufficiency plain — the prophet said of women, consult them and oppose them (do the opposite). I disobeyed him and obeyed my wife; I bought a slave and he became a thief — caution is useless in face of (does not dispense with) providence — what is asceticism in the world? he said that what is forbidden does not overcome your patience and what is allowed your thankfulness — teach my sons swimming before writing; for they can find one to write for them and cannot find one to swim for them.

CONCLUSION

It is important to remember that Arabic is essentially simple however complicated it may be on the surface. When the meaning of a passage is not obvious at the first glance, make a literal translation giving each word its simplest meaning; then this crude English will usually suggest the right sense. A chronicler writes:—

\[ \text{مَثَّلَتْ سَلَّمُ ۰۴۶ وَلَمْ يُصُبْ فِيهَا شَيْءً يُسَمَّى} \]

then came in the year 246 and a thing which is written did not run in it; this explains itself.
Some phrases have exact parallels in English; ‘he came out against the government’ is quite general while ‘he came out in ’45’ is particular.

For further study Wright’s grammar (two vols.) is indispensable. That is the only definite recommendation which can be made at present; the good books are out of print and too expensive or come from abroad and cannot be got. There is no satisfactory dictionary; an old copy of Hava’s Arabic-English can be recommended but not one of the newer reprints which are smudged. Apart from this, the two volumes by Elias, Arabic-English and English-Arabic, are the most useful. The price of each volume to-day is probably over one pound. There is a smaller edition of the Arabic-English but the type is small.

Nicholson’s series of readers (Cambridge University Press) is the best introduction to classical Arabic and each of the three books has a vocabulary. In spite of its name, it is probably better to begin with the second reader. The history entitled al-Fakhri is a fairly easy book, but the first chapter on politics should be left to the last. There is a French translation. The beginner should avoid the Koran although it can be bought cheaply and translations (Rodwell, Palmer) are available. The oriental editions are lithographed and are not easy to read; the matter is often difficult because it is the record of the spoken word without the help of tone and gesture to make it intelligible. Consequently it is not typical of Arabic prose.

The Arabian Nights (Beirut, five vols.; volumes can be had separately) is a good stand-by; no translation corresponds exactly to this text. For modern Arabic any volume of Mahmud Taimur’s stories can be recommended. al-Ayyam by Taha Husain, the story of the blind professor’s childhood, is good reading and there is a translation, An Egyptian Childhood by Paxton.

Daily papers are hard to read when they have been folded. The Egyptian illustrated al-mu'awwir caters for various interests.

1 A new edition is just out, clear and legible.
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Active participle

Active participle
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**TABLE 2**

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**Perfect**

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Active participle
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Active participle: نَائمٌ.
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**TABLE 7**

**VERBS FIRST W AND Y**
TABLE 7

STEM I—PASSIVE

Perf.  وُعَدَ  یُؤُسِرَ

Imperf.  یُوَعَدَ  یُؤُسَرَ

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Participle: مُحَمَّر

Infinitive: اَحْمَرُ.
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- **Perf.**
- **Imperf.**
- **Imp.**
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Passive participle: مَنَادُونَ
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Active participle: مَرَمِي - رَام
Passive participle: مَرَمِي - مَرَمِي
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The passive is inflected like verbs with characteristic 'i' in the perfect.
### TABLE 16

**VERBS THIRD W AND Y-DERIVED STEMS**

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- **IV**
- **III**
- **II**
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**TABLE 16**
KEY

Most English sentences can be translated into Arabic in several ways, all equally right.

1

a big river — the gracious king — the house is clean —
a beautiful garden — good bread — the poor man — an
ugly man — the meat is good — the street is spacious —
I am rich — a dirty boy — is he beloved? — an old
castle — are you speaking the truth?

2

بيت صغير  —  البيت صغير  —  رجل فقير  —  الحبيب
صادق — هو قيض  —  أنا رجل  —  أنت لطيف  —  البستشان
الواسع  —  نهر عريض  —  البحر حسن  —  الشارع
القبيح  —  الولد الصغير وسخ  —  الخبر طيب.

3

a little girl — a big (elder) sister — the town is clean — the
mother is beautiful — a new house — the wind is strong
—a truthful old woman — the tall chief (old man) —
the market is far off — the tree is small — an extensive
island — is the girl (daughter) beloved? — oh boy! —
oh mighty queen! — a neighbouring land — are you (fem.
sing.) rich?

4

الشمس حارة  —  الجزيرة بعيدة  —  أم طويلة
الأخيك الكبيرة  —  العجوز لطيفة  —  النار حارة.
a door of a house — the door of the garden — the window of the house is open — the land is extensive — the tribe is rich — does the book belong to the daughter of the chief? — no, it belongs to the sister of the merchant — the street of the town is wide — the big courtyard of the house of the king — the key of the door is in the lock — the costume of the chief is clean — the girl’s face is beautiful — the safety of man is in the guarding of the tongue — the neighbour before the house and the companion before the road (journey) — power belongs to God — the head (beginning) of wisdom is the fear of God — the caliph is the shadow of God on the earth.

بُسْتَانُ مَلِكٍ - عِزُّ الْإِنْسَانِ فِي الْلَّيْسَانِ - وَجّهُ الْبَيْتَ الْحَسَنَةَ الْحَسَنُ - مَفْتَاحُ الْبَابِ ثَقِيلٌ - الْبَيْتُ الصَّغِيرُ فِي ظِلِّ شَجْرَةٍ كَبِيرَةٍ - الرَّفِيقُ الْحَسَنُ رَأْسُ السَّلَامةِ عَلَى الطَّرِيقِ - التَّأَجاَرُ عَرْضُ الأَرْضِ - إِنَّ الْكِتَابَ الصَّغِيرَ لَخَفِيفٌ - للْبَيْتَ كَسَاءٌ - خَفِيفٌ وَلِلَّعْجُوزِ كَسَاءٌ - ثَقِيلٌ.
is the baker rich? — no, he is poor — the bakers and the carpenters are busy — there are many bakers and carpenters in the town — the two eyes and the two ears are in the head — the two boys (children) are playing — two playing girls — the two hands of the boy are dirty — the old man and the old woman are sitting beside a short and shady tree — two horses and two donkeys — the two sisters of the merchant are in the little room — are you two speaking the truth? — yes, we are speaking the truth — the few sheep belong to the owner of the little house.

8

née أَبَمَا أَلْبَيْتُ مَفْتُوحًا — هُوَ صَاحِبُ فَرْسَيْنِ هُيَ صَاحِبُ بَيْتٍ وَبُسَّاتٍ فِي الْمَدِينَةِ — الْجَهَرُ فَرْسُ الفَقِيرِ — فِي الْمَدِينَةِ طَبِيبًا لَكَلِّ حُجْرَةٍ فِي الْبَيْتِ شَبَابًا كَانَ أَنْتُمْ فَرْاشُونَ — لَا نَحْنُ طَبَابُحُونَ إِنْ فِي الْبَيْتِ قَطَعْتِي لَحْمٍ كُبْرَا كَبِيرًا — قَطَعْتِا لَحْمٍ وَخَبْطُ كَبِيرُ في الْبَيْتِ — الْبُسَّاتُ لِصَاحِبِي الْمَلِكِ — هُنَّ خَيَاطَاتُ مَشْفُولَةٌ [مُشْفَوَلاتِ].

9

relatives are scorpions — the learned are the heirs of the prophets — the carpenter has partners — the cook has
the eatables in the kitchen — the windows of the great house are many — there are many schools in the town — has the watchman the keys of the town? — no, the governor has them — the old men and the old women are sitting in the shade of the trees — an Arab tribe has many dogs — the vices of the elect are the virtues of the mob — the loaves are from the shops of the bakers — the nobles are the associates of the governors in guarding the towns — the shops of the greengrocers are in a special market.

my hand is clean — your two hands are clean — his fine horses are swift — Zayd, his daughter is beautiful — his cattle have much milk — my weight (worth) in his opinion
is as the weight of a dog — the strength of a man is in his intelligence and his tongue — the poets and knights of the Arabs are many — he has two boys, the elder of the two is short and the younger of the two is tall — the honour of a man is his sons and his care his house and his neighbour — your graceful poems are known among men, all of them — my poor friend has two donkeys and your woman friend has many horses — your big box is light and her little box is heavy.

12

حنَّطَتِي وَشُعِرْيَ في صَنَادِيقٍ أَلْكَبِيرَةِ — إنَّ
يَدِهَا لَنَظِيفَتَانِ — وَطَنِّهَا حَبِيبٌ إِلَيْنا — يَا أُولَادُ أَعْنُدُكُم كَبِكْمُ — رَسَائِلُكُم الْلَّطِيفَةُ فِي حَفْظِ صَاحِبِي [رَسَائِلُكُم الْلَّطِيفَةُ] — يَدَاءِ وَرِجَالِي — أَخْتُكَ وَخَادِمَاتُها جَالِسَةٌ عِنْدَ طَبَاخِي — شَيْخُهُمُ أَصْحَابُ الْحِكْمَةِ — يَدَا الْعَجْوِرَ وَعَيْنَاهَا صَعِيفَتَانِ — وَرَنُ الْإِنسَانِ وَرَنُ عَقْلُهُ — حِكْمَةُ الْشَّيْخِ مِنْ كَثْرَةِ تَجَارِيَهُ.

13

the old man hit the boy's head — the old woman understood the girl's words — did you seek food from the kitchen? — I fetched meat from the butcher's shop — the boys came out from the mosque and went into the
school — the sempstresses went away from our town and returned to their native land — girls, have you drunk water? — no, we drank milk — did you two hear the voices (song) of the birds on the trees? — I cut the meat into small pieces — my mother sent me to you — the men came down from the top of the mountain and captured the town.

the boys went into the sea to swim — the carpenter sent to me to ask for wood — we sat by the spring drinking and laughing — the commander of the army came out, went up the mountain and looked at the ranks of the enemy — the companions went from Syria to Jerusalem stopping every night in a village — men in summer go away from the hot towns and put up in towns near the sea
— the merchant progressed to the king’s city collecting the dinars from his clients — you will hear the sound of the drums.

16


17

these two men are the two chiefs of the tribe — this is the truthful slave girl — this estate of mine is renowned in the country — these girls are playing in the court of the school — those men have camped at the entry of the town — I heard that dog of yours barking — this is your bed — whose are these jewels? — they belong to the agent of the owner of this estate — those are slave girls from the household of the chief — who made those cups and dishes of yours? — whom did you send to me? — from whose statement is this?
that dog of yours is white — this horse is black — the black slave is in the red room — this tree is green in summer — the two eyes of the girl are blue — the Path is sharper than a sword and thinner than a hair — the colour of this flower, what is it? — it has two colours, blue and yellow — the leaves of the trees are brown and red in autumn — gold is heavier than silver — prayer is better than sleep — best of gifts is understanding and the worst of calamities ignorance — a dumb slave girl is the best — my daughter is taller than I.
my father and your brother heard the noises of the riding beasts — the daughter looked for her father in the market — the old man gathered his sons round his bed before his death — the greengrocer's daughter took the white papers away from her brother's hand — the woman with her sons went into the presence (between the hands) of the caliph — boys, do you know the names of the flowers? — yes, we know the name of every flower in the garden — I followed your brother in the road writing his name on the wall of every house — your parents rejoice at your success — a man is in the two smallest (parts) of him, his heart and his tongue — the beauty of a man lies in his tongue and the beauty of a woman in her understanding.
women, listen to the noise of your infants — the going into this business is easier than the coming out from it — maid, go to the market and ask for my new clothes from the dressmaker — the hider of a secret is a faithful friend — self conquest is the greatest conquest — general, dismount from your horse and enter my house; this will be a great honour to me — what is required from you is to return from the far country to the house of your parents — he who is served, in your opinion, is the servant of you all — we belong to God and to him we return — a man’s serving his brother is honour.
يا أبنى أسمع قولى - أطلب العلم من الكل
الرجال والنساء - دخول المال غسير والخروج
منه يسر - معرفة نفسك المعرفة الكبيرة
والعسرى - فرح الملك برجوع جيشه بعد فتحه
أعداه - قطع اليد عذاب السارق يفرح الامير
بقدوم الأضياف - حفظك اللسان من القبيح
محافهة الله - مطلوب بعشي هذا الولام إليك دخوله
في خدمتك.

25

he who hurries repents — the government sent its servants
to measure the fields — the doctor wanted me to drink
much milk — had you been at the war, you would know
which of the two armies was the braver — let him take its
prey from the mouth of the lion that we may know his
strength and courage — I do not like that you should look
on the faults of your neighbours — the caliph wrote to the
commander of his army; do not kill old men and infants
and do not cut down trees — if you get out of this affair,
you will be glad all your life — it is part of courage to put
up with calamities and the unpleasant — the father called
for two doctors to find out his son's illness.
do not beat your children — my father did not send me to look for a book for you (a book of yours) — he will never be noble who does not hide secrets — we have never heard the like of this story — God is one, nothing is like him — we do not return from our work in the fields while the sun is in the sky — we were not glad at this news and not sorry — there is no poverty and no trial like greed graspingness and no wealth like contentment — there is no intelligence like good management, no piety like self control and no beauty like the beauty of character — running away in the time for it is better than holding on when it is not the time for it — two are not satisfied, the seeker after knowledge and the seeker after wealth.
it is yellow in colour (he is fair of complexion) — Zayd is stupid but Umar is more stupid than he — the wind to-day is stronger than it was yesterday — he fled from the country for fear of the wrath of the sultan — he went right and left looking for food — they waited for no long time — I stayed away from the war out of cowardice — the peasants planted their fields with barley — I am more afraid of him than he of me — I aimed at (entering) the service of some great man for the sake of getting rich — I was glad but hid my feelings in sorrow for the sick man — I bowed down to God for joy at his sending the prophet.
whose argument is short, his tongue is long (much verbiage instead of a good case) — stand up, my boy, and go to your grandfather — the children were playing in the street — the girl feared the violence of the wind — the caravan came back through fear of brigands — my daughter, be not afraid; you will not go alone — let him say what he thinks — I was the son of my father then I became the father of my son — the colour of the snake is dark (a darkness) inclining to blackness — the bedouin were selling the skins of sheep and goats to the peasants — the army will have overcome its enemies before sunset.
I spoke to him and did not speak to any other — the rich man fed many poor men so they went away grateful — boys, do not oppose your parents — we were following the peasant and got separated from our fellows — wait for me in the market and do not go away — the inhabitants of the town were perturbed on the arrival of the news of the defeat of the army — all you approve in a dog, demand it in a horse — the woman were crowding round the gate of the palace to receive the queen’s gifts — the brigands overpowered the town and destroyed all that was in it — I asked my farm labourers to store up the
snow in chambers under ground — I do not wish you to compare my boasts with my acts — the leader surrendered the fortress to the besiegers.

34

35

that coin was struck in Stamboul — a man is known by his companions — it was gone two miles (two miles were traversed) — if you are killed, being killed is the noblest mode of death — I was burdened with the care of my younger brothers after our father’s death — he was doubted about his pedigree, attacked for it (the genuineness of his descent was suspected and attacked) — he, who has been forbidden kindness, has been forbidden all good — this is a matter wherein there is difference (of
opinion) — Ramadan was fasted (the fast of Ramadan was kept) — the caliph died and the youngest son of his uncle succeeded — entry is forbidden — he was carried on government horses to Egypt — have you learnt engineering? yes, the teacher taught it to us — the fields were sown with flowers.

do you want to go away? — let a writer not be unwilling to write — get down out of paradise for it is not for you to act proudly in it — we did not busy ourselves with mentioning that, that the book might not be too long — I do not believe that anyone is superior to Zayd in learning and manners — the beautiful forgiveness is that you do not blame him whom you pardon — your blood is tabu to you (murder is an unholy act) till you stand before your lord — someone asked a woman in marriage and she said, No,
until you divorce your wife — I do not fear for you that you should be afraid; I only fear for you that you should not be afraid — the child is so heavy that its mother cannot carry it — a bedouin heard a man say: I testify that Muhammad the apostle of God; so he said, does what?

he will soon come back from his journey — the sick man scarcely moves on his bed — you always benefited me by your advice and example — if he talked to us, he talked well; if we talked to him, he listened attentively — can a man like this compose poetry or make good poetry — a number of nights befell us when we did not sleep from the cold and almost died — the shop-keeper was in the morning
and people crowding in front of his shop (the shop-keeper woke to find, etc.) — learn knowledge for if you are unimportant in one people perhaps you may become important in another — if he marries you to her, perhaps you may be granted a child like me — I am almost afraid of the noise of the wind.

God is one; he does not beget and is not begotten — he is a man, his description cannot be described (supremely
ordinary) — he did not let his younger son inherit with the elder — leave excuses alone for most of them are sins (lies) — God’s knowledge embraces the acts and thoughts of his servants (of men) — justice is that you should put things in their places — who is the worst of men as to position? he said: he whose knowledge is wide, his power narrow, and his ambition far-reaching — they suspected him of unbelief for his studying the books of the philosophers — it is necessary for the learner that he should seek the truth — I expected the arrival of the news and it has not yet come — the two doctors will soon agree on the treatment of the invalid.
he had cousins who inherited from him — you are not those who run away from the truth (duty) — what a man sows to-day he will reap to-morrow — I got down from the couch on which I had been thrown — that was the seal (last) of his good deeds which surpass description — how are you not pleased with a plan which will combine for you health of body, acuteness of mind, and much wealth? — the two girls, whom I sent to the girls' school, have turned out learned and cultured — be to them as a doctor who does not hurry with a remedy before knowing the disease — did you sell the two slaves with whom you were displeased? — describe to me (the man) who spoke to you.

وَكَلَّمَتُ أُحَدًا أَتَسَكَّلَ عَلَيْهِ — يُزْعِمُ أَنَّ مَا نَزَلَ بِهِ لَمْ يَنْزِلَ عَلَى غَيْرِهِ — مَنْ لَا يُعِرِّفُ الدَّاءَ لَا يُعِرِّفُ الدَّوَاءَ — لَا يُرِيدُونَ أَنْ يَسِعُوا الْكِتَابَاءِ الْذَّينَ وَرَثُوهُمَا مِنْ عَمَهُمْ زَرَعَنَا الْمَرَارَ عَلَى الْيَنِينَ وَجَدُ النَّاهِيَ عِيْرَ مَزْوَعَةٍ — هَذَا هُمَا الْاَثَّانِانِ الدَّانِ وَجَدَ الْمَجِروِحَ وَحَمَلَهُ إِلَى مَنْزِلِهِ — خَرَجَتْ مِنْ الْبَابِ الَّذِي دَخَلَتْ فِيهِ — إِنَّ الْحُقُوقَ الْبَالِ — وَجَبَتْ عَلَى جَعَوَتْ قُوِّيَتْ — وَدَعَتْ الْشَّغْلَ الَّذِي أَزْغَبُ فِيهِ وَتَوجَهَتْ إِلَى شَغْلٍ أَزْغَبُ عَنْهُ.
I love her, she loves me, and my camel loves her she-camel — I thought that he was preparing to climb mountains — do not think that I oppose you — he who is moderate, the meeting with him is light on his friend; the man of (many) requests, his face is loathed — a different story is told about Musaab and his brother’s dismissing him from Basra and sending him back to it — the quickest to (take part in) civil strife are the least of them as to shame at running away — I perceived the noise of the passing of a snake; did you not perceive it? — stretch out your hand to the rope of God and he will help you — count the sick and get ready the medicines for treating them — he passed by the boys telling them the stories of the prophet.
the noble’s promise is cash down, the ignoble’s is postponement — we went hunting and made a bag — my sister did not wish to obey the orders of her teacher — why do you not wish to leave your work? — bats hide in the daytime for fear lest they should be hunted for their beauty — my father wanted to buy what his family needed — some one heard a man asking God’s help for his mother. He said to him, What about your father? He said, He is a man and can fend for himself — Did your father give you any choice in your marriage? — No, my mother chose a wife for me — we heard a Jew threatening his servant — you must answer (obey) the call of the government — greed led those women to incline from the path of kindness and they let themselves be led.
who trains his child when young will find pleasure in him when grown up — I believe in God, in his angels, in his apostles, in his books, and in the last day — does the commander allow me to question the prisoners? — I rented my house from a merchant and paid him the rent for it every month — they began the festival with the reading of the noble Koran; then one of the women preached, telling the story of the apostle — the old man was friendly with the beggars and refugees — he earned a great reward by composing a book in defence of the religion of the Christians — people congratulated him on his return safe from the war — greet him (from me) and inform him that I will meet him to-morrow — I am not the man to prefer anyone with my share from you (I will not give up to any what you have given me) — is anyone safe from misfortune?
when you do a man a good turn, forget it — there is no good in kindness when it is counted — a man hid what (kindness) he did and published what was done to him — the Arabs say, a turbaned chief, meaning that every crime one of his tribe commits is bound on his head (he takes the responsibility for it) — why do you not make lampoons long? he said, what goes round the neck is enough of a necklace for you — what I like does not come to me, and what comes to me I do not like — make me independent by my need of you and do not make me poor by my being able to do without you — what is little and sufficient is better than what is much and distracts — why do you not go to war? he said, I hate cordially death in my bed, how can I go to it with a run? — buy dates from Mosul and carry them to Basra; that will destroy your fortune.
he said, let me make my will, and he said, make it — they held the views of the philosophers — are you not ashamed that this should be the measure of your kindness to your son? — when you feel no shame (at it) then act as you please — why do you hear and not understand? — they made him rich and he made them little return — may God let you see in your sons what he let your father see in you and may God let your sons see in you what he let you see in your father — when he promised something good, he performed; when he threatened, he did not perform and forgave — prefer what you will meet to-morrow to what you will never see — I used to find those who promise and perform, those who promise and do not perform wearied me — I was ashamed (of my treatment) of him and sent (one) to him with the jewels — we have what you want; go to your house and it will come to you — let one of you guard his face from the Fire — the caliph appoints whom he will.
54

if you do not kill him, I shall certainly marry him; then he will have killed your father and married your mother; so he killed him — had avarice been a shirt, I would not have put it on; had it been a road, I would not have travelled it — if what keeps me alive is in heaven, send it down; if it is in the earth, bring it out; if it is far off, bring it near; and if it is near, make it easy — if you sit with the learned, be more eager to hear than to speak — were it not that his deeds do not make necessary (make impossible) the forgiving of him, he would deserve to be left alive for this excellence — there is no strength except under the garment of hard work — why do you not compose long lampoons? I have not found a poem (longer) than one verse to travel — he deposited this money with
several men; they made off with it, except one Jew — I have come only on business which concerns the minister and myself alone; discussion of it is useful only in strict privacy — there is a remedy for every disease except death — you are nothing but a thing to which nobody pays any attention — they are infidels; they shall be asked to repent; if they repent (well and good); if not, their heads shall be cut off.
he knew that when he refused them civil strife would flare up, from the consequences of which he would not be safe, and that the (right) policy made gentleness to them necessary — while we were burying him another body was carried — I felt acute pain and when it was in the night it became quiet and I slept — when your fathers made mistakes no one did right except you — when the illness grew strong upon him he kept his bed — there did not pass over this except less than a month until (less than a month after this) the caliph summoned his cousin and invested him with the ministry — I was talking to him when some young men appeared; he called the eldest of them and whispered to him something apart from me and his fellows (which we could not hear) — he went with him until they reached the house like horses racing — his friends had evil forebodings and feared for him, yet the first thing they knew was that he was there driving the camels and they two drove them with him — he stayed in the town till, when the heat of summer fatigued him, he went to his estate.

لَمَّا أَشْتَرَكَا فِي الْشَّغْلِ أَشْتَرَكَا فِي الْرِّبَاحِ لَمْ أَقْبَلْ سَهْمَيْنِ مِنَ الْآجِرِ مَتَى رَأَيْتُمُ أَنْ هُدِيْتُمُ بِهِ وَجَهْتهُ أَشْتَرَكَا كَانَتْ مَعَ نَفْسِهِ فِي طَلَبِهِ مِنَ الْحُكْمَةِ إِذَا ذَهَبَتْ إِلَى بَلَادَ غَرِبَةً فَاتَّجَّهَ عَادَتِهِ إِلَى مَا أَعْطَنَى سَهْمَيْنِ لَمْ أَرْضَ عَنْهُ أَصَابَهُ الْفَقْرُ وَإِذَا
I stayed in the land of polytheism 4 months and 11 days — she bought one cock and 15 hens — his caravan consisted of 100 camels and 25 donkeys — he was born in the year 1932 — the war lasted two years and a half — the government takes one-tenth of all the goods of the merchants who come into its country from outside — I have not eaten anything for three nights (days) and I want you to stay with me that we may eat and talk — his death was two years before the great earthquake — he is 65 years old — a kind act is only perfected by 3 qualities, doing it quickly, making light of it, and keeping it secret.
he sat like a tired man — have you ever heard the like of this? he said, no, the like of it has never torn my ears — Moses hit the stone once and water came out enough for all the people — the woman of the house drove out the thief, hitting him with the broom — cause them to hear the word of God and bring them to their place of safety — we journeyed some stages and reached a place where lions were numerous where we feared for our horses — let us now mention the history from the birth of the apostle of God to (the time of) his mission — they tried me with questions of which I understood nothing — we crossed the river, some by a ferry and some by a ford — he was the most remembering of men for what he heard, the least of them in (need of) sleep, and the most enduring of wakefulness.
the judge decided against the plaintiff and acquitted the defendant — he began asking a loan of me and I lent him 500 dinars to get quit of him — he saw a sick fox which could not move and said, this fox must die of hunger — lead us in the straight path, the path of those to whom you have given bounty, who were not the object of your anger and have not gone astray — man wants by nature the things forbidden — some people fell into an argument and looked for a passer-by to decide between them; when he asked about the matter in dispute they could not explain the point of difference — then the unbelievers will drop their heads in fear of what they may see and will wail — you cannot defend yourselves, you must submit — misfortunes happen inevitably; some of them are mercy and grace from God to his servant and others are punishment (vengeance) — be rich if you will or poor, care is unavoidable in the world.
I saw (thought) the wisdom of the poor despised —
I shall wash disgrace off me with the sword though God’s providence brings on me what it may — I know, the command (business) of the apostle of God is more blessed than mine — it is as if al-Husain was advancing towards you — the army feared death till the hearts of most of them were as air — you speak the words of one whose
character it is not to keep truth — the importance of the world in the eye of Abd al-Rahman and that he thought the beggar who came to him the angel of death made him small in my sight — the gifts of the sultan were only for the poor and those whose hearts had been won over — take us out of this land the people of which are evil-doers — I seem to see you pretending to be ignorant — I have suffered from time (fate) all my life till I cannot hope for prosperity — the king of Egypt devotes his attention to the improvement of agriculture especially cotton.

66

ولد الرجل الشر ليلًا مات فيها الرجل الخير كأني بكُم تكرهونى فأن تعيدوها نعيد لكم من هجاء سائر كلامه يَا سامع الدعاء خليصني ممَّا يحتالون عليه أعدائي كأني بكُم تراهنون على فرس لا يسبق في السباق أرنتا الحيطة ثيابا مخففة ألوانها من علم شيخا فكانه يبنض أسود بما رآه أحدا من الخلفاء أخرى إليه الدماء من هشام كان يتعشى ولا يتعذى فحسبه ذلك أربعين سنة.
beware of begging from men, for it is man's last way of earning — how vigorously he is washing himself — we ask you by God to observe towards us the testament of the apostle of God — what a bad decision they have arrived at — know that God is your lord, what a lord, what a helper — worthy Musaab! whose ancestors are noble — how careless she is in her own affairs, how busy about those of others — how thirsty the boy is, I cannot satisfy him — beware of those who make excuses — I swore extravagant oaths, he shall not thirst so long as I live — lack of money and opportunity made me unable to help him.
I shall not come in and not go away until you ride to the mosque — either I go to Syria, and how unpleasant that will be, or I stay; and therein is a reward for me — we claim that men are graded in excellence not by their fathers but by their acts, their characters, their magnanimity, and their high ambitions — the Arabs say of one who is asked to give and cannot and refuses, my house is stingy not I — I was alone with her and the moon showed her to me; when it disappeared she showed it to me — do not speak of what you do not know lest you be suspected in what you do know — do not forbid a quality (mode of behaviour) and come to (do) something like it — the Arabs will not consent to put you in authority as you are not one of them — this poem is something which happened in youth; I made it about my wife. I was inclined to (in love with) her, she was my slave and ruled my heart; but now, I have had no truck with such things for years and have not made poetry for a long time.
I love you for yourself more than my loving you for myself (profit) — how do you find yourself? I find myself not finding what I desire and desiring what I do not find. I am in a very bad age among very bad men; he who is generous does not find (anything to give) and he who does find is not generous — by the excuse we make God has enabled you to dispense with excusing yourself and by our love to you God has enabled us to dispense with thinking badly of you — to whom did your father give his dying charge about you? he gave his charge to me, not about me — liberal of tongue without action! would that the liberality of the tongue was in your hands — but God has saved me by you; no one has consoled me with a more useful than your consolation — satisfy my brother and my ally who between them took the captive — a sultan wanted to build a palace and estimated for this millions of dirhams; the expenditure was above the estimate several times and he required the minister to send money for this although the income (of the country) came short of the outgoings — he picked out those who sold in the markets things like cooking pots and old shirts.
and what one would be compelled to think unsaleable except from dire distress and old women who sold what they had spun and gave them several times the price of it (the goods) and left it (the goods) with them.

72

مَا أُعْرِفُ لِهَذِهِ أَلْيَبٍ بِثَمَّةِ وَلَا رَأَيْتُ مِثْلًا قَطُّ
وَلَوْلَا أُتِّى شَهِيدَتِهَا لَكَذَّبْتُ بُوْجُودٍ مِثْلِهَا وَلَوْ
قُلْتُ أَنْ شَنَّ كُلَّ وَاحِدٍ مِيَائةٌ أَلْفٌ دِينَارٌ مَا خَفْتُ
الْبَعْدَ.. وَاللهُ مَا كَانَ فِي نَفْسِي أَنْ أُعْطِيَهَا إِلَّا
مِائَةٌ دِينَارٍ وَلَكِنْ أَلْلَهُ أَجْرُى لَهَا عَلَى يَدِي
مِائَتَيْنِ دِينَارٍ فَلَا أَرْجِعُ فِي ذَلِكَ أُعْطِيَهَا ۗ كَانَ
الْوَزِيرُ يُسْتَخْفِفُ صَاحِبٍ دِيوْانِ الْحِضْرَةِ وَإِذَا أَرَادَ
عَمْلًا مِنْ الْدِيوْانِ أَوْ حِسَابًا غَفَلَ عَنِ الصَّاحِبِ
وَأَسْتَدْعَى الْكُتْبَ وَأَسْتَشَارَهُمْ وَالصَّاحِبُ حَاضِرٌ
فَإِذَا أَرَادَ عَمَلًا يَعْلَمُ أَنَّ صِنَاَعَةً الصَّاحِبِ لَا تَقِي
بِهِ وَلَا يُسْكِنَّهُ الْكَلَامُ فِي مَا شَاوَرَهُ بَيْنَ يَدَي الْمَمَّاِ
ليس بِنَقْصُهُ قَالَ الْبِيْنِيُّ فِي الْبِسْاءِ شَامَوُهُنَّ خَالِفَهُمُ ۖ وَإِنِّي عَصِينِيٌّ وَأَطْعِمُ صَاحِبِيٌّ فَأَشْرِيْتُ عَلَامَا فَسَرَقَ ۗ لَا يَغْنِي حَذْرُ مِنْ قَدْرٍ مَا الزَّهدُ فِي الْذِّنِيْبَةِ قَالَ أَنَّ لَا يَغِلِبُ الْحَرَامُ صَبّرَكَ ۖ وَلَا الْحَالََلُ شُحْكَرَكَ ۗ عَلَمُ أَوْلَادِي السَّبَاحَةِ قَبْلَ الْكِتَابَةِ فَأَنْتَهُمْ يُصِبِيْنَ مِنْ يَكْتُبُ عَنْهُمْ ۗ وَلَا يُصِبِيْنَ مِنْ يَسْبِحُ عَنْهُمْ.
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