THE TEACH YOURSELF BOOKS
EDITED BY LEONARD CUTTS

ARABIC
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and in the same
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Teach Yourself Japanese
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Teach Yourself Russian
Teach Yourself Russian Phrase Book
Teach Yourself Spanish
Teach Yourself Spanish Phrase Book
Teach Yourself Everyday Spanish
Teach Yourself Swahili
Teach Yourself Swedish
Teach Yourself Swedish Phrase Book
Teach Yourself Turkish
Teach Yourself Urdu
Teach Yourself Welsh
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'muhār.

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 fi'lu, a real root, with its derivatives, as the type of all words; they called kasti'bu the fasi'lu of ktb not the active participle and makhtibu the mas'ulu instead of the passive participle.
mahlabu and maharnu are the maffalu of kib and kun respectively; we should call them nouns of place. In maharnu 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 n and s 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 alif or w or 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 Mesopotamia 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 j and 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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<td></td>
<td>INDEX</td>
<td>295</td>
</tr>
</tbody>
</table>
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>Independent</th>
<th>Final</th>
<th>Medial</th>
<th>Initial</th>
</tr>
</thead>
<tbody>
<tr>
<td>ب</td>
<td>ب</td>
<td>ب</td>
<td>ب</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>alif</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>b</td>
</tr>
<tr>
<td>tā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>t</td>
</tr>
<tr>
<td>thā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>th</td>
</tr>
<tr>
<td>jīm</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>j</td>
</tr>
<tr>
<td>ḥā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ḥ</td>
</tr>
<tr>
<td>ḫā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ḫ</td>
</tr>
<tr>
<td>dāl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>d</td>
</tr>
<tr>
<td>dhāl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>d</td>
</tr>
<tr>
<td>rā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>r</td>
</tr>
<tr>
<td>zā</td>
<td></td>
<td></td>
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<td></td>
<td>z</td>
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<td>--------------</td>
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<td>-------------</td>
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<tr>
<td>س</td>
<td>ﻹ</td>
<td>س</td>
<td>س</td>
<td>س</td>
<td>s</td>
</tr>
<tr>
<td>ش</td>
<td>ﻷ</td>
<td>ش</td>
<td>ش</td>
<td>ﺟ</td>
<td>f</td>
</tr>
<tr>
<td>ص</td>
<td>ﺔ</td>
<td>ص</td>
<td>ض</td>
<td>ص</td>
<td>s</td>
</tr>
<tr>
<td>ض</td>
<td>ﺔ</td>
<td>ض</td>
<td>ض</td>
<td>ﺔ</td>
<td>a</td>
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<tr>
<td>ط</td>
<td>ط</td>
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<td>t</td>
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<tr>
<td>ﻯ</td>
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<td>y</td>
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<tr>
<td>ع</td>
<td>ﻯ</td>
<td>ع</td>
<td>غ</td>
<td>ﺚ</td>
<td>y</td>
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<tr>
<td>غ</td>
<td>ﺚ</td>
<td>غ</td>
<td>ف</td>
<td>ﺚ</td>
<td>f</td>
</tr>
<tr>
<td>ﻳ</td>
<td>ﻳ</td>
<td>ﻳ</td>
<td>ﻳ</td>
<td>ﻳ</td>
<td>q</td>
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<tr>
<td>ق</td>
<td>ﻳ</td>
<td>ق</td>
<td>ﻳ</td>
<td>ﻳ</td>
<td>q</td>
</tr>
<tr>
<td>ك</td>
<td>ﻳ</td>
<td>ك</td>
<td>ل</td>
<td>ﻳ</td>
<td>k</td>
</tr>
<tr>
<td>ل</td>
<td>ﻳ</td>
<td>ل</td>
<td>ﻳ</td>
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<tr>
<td>ن</td>
<td>ﻳ</td>
<td>ن</td>
<td>ﻳ</td>
<td>ﻳ</td>
<td>n</td>
</tr>
<tr>
<td>ه</td>
<td>ﻳ</td>
<td>ه</td>
<td>ه</td>
<td>ه</td>
<td>h</td>
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<tr>
<td>و</td>
<td>و</td>
<td>و</td>
<td>و</td>
<td>و</td>
<td>w</td>
</tr>
<tr>
<td>ﺤ</td>
<td>ﺤ</td>
<td>ﺤ</td>
<td>ﺤ</td>
<td>ﺤ</td>
<td>y</td>
</tr>
</tbody>
</table>

Even in old Arabic the feminine termination at was often pronounced aḥ and written with ḥ. When they began to study their own grammar they rectified the existing spelling by putting the two dots of t over the h ٣ or ٤ —and this hybrid must be pronounced t.

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

\[ \check{b} \ddot{h} ; \check{l} \ddot{m} ; \check{j} \ddot{m} ; \check{h} \ddot{j} \]. In a book printed in Europe this last might appear as حجح
Twelve of the consonants form correlative pairs.

<table>
<thead>
<tr>
<th>Tip of Tongue</th>
<th>Back of tongue towards soft palate</th>
<th>Throat and larynx</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between teeth</td>
<td>Touching upper teeth</td>
<td>Behind lower teeth (see below)</td>
</tr>
<tr>
<td>Breathed unsingable</td>
<td>ə</td>
<td>t</td>
</tr>
<tr>
<td>Voiced singable</td>
<td>ʊ</td>
<td>ɹ</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 ɾ or remain apart allowing the passage of breath in h.

<table>
<thead>
<tr>
<th>Labial</th>
<th>Labio-dental</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>b</td>
<td>j</td>
<td>k</td>
<td>q</td>
<td>h</td>
<td>h</td>
</tr>
<tr>
<td>Breathed</td>
<td>f</td>
<td>ɹ</td>
<td>ʃ s</td>
<td>k</td>
<td>ɹ q</td>
<td>ɾ (h)</td>
<td></td>
</tr>
<tr>
<td>Liquids and semi vowels (voiced)</td>
<td>m</td>
<td>w</td>
<td>l</td>
<td>n</td>
<td>y</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The six pairs:—
θ as English ‘th’ in ‘think’.
ð as ‘th’ in ‘this’.
ᵽ as ‘t’ in ‘eighth’.
ᵶ as ‘d’ in ‘width’.
ṭ voiceless, ṭ 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 š.
s breathed, z voiced.
ś 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.
ḥ breathed, ḥ voiced.
ḥ 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 scrappy friction which confuses it with x.

\( \text{c} \) is the voiced correlative of \( \text{h} \) 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:—

\( \text{s} \) is the counterpart of \( \text{s} \) and is made with the blade of the tongue against the teeth ridge, the tip being behind the lower teeth.

\( \text{b} \) is the counterpart of \( \text{d} \); it is interdental but the tip of the tongue points upwards to the upper lip.

The four emphatics and \( \text{q} \) give to the vowel 'a', when it precedes or follows them, special dark qualities like the vowel in 'not'.

\( \text{q} \) is the furthest back \( \text{k} \) 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.

\( \text{f} \) as in 'ship'. In Arabic \( \text{s} \) and \( \text{h} \) can come together without producing the \( \text{f} \) sound.

\( \text{p} \) 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, \( \text{p} \) absolutely \( \text{p} \) awful.

\( \text{r} \) 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>NAMES</th>
<th>SIGN</th>
<th>SOUND</th>
<th>SYMBOL</th>
</tr>
</thead>
<tbody>
<tr>
<td>i, short</td>
<td>-</td>
<td>as in 'sin'</td>
<td>:</td>
</tr>
<tr>
<td>long</td>
<td>ی</td>
<td>as in 'yeast'</td>
<td>:</td>
</tr>
<tr>
<td>u, short</td>
<td>ِ</td>
<td>much as in south English 'foot'</td>
<td>u</td>
</tr>
<tr>
<td>long</td>
<td>ٌ</td>
<td>much as in 'food'</td>
<td>u:</td>
</tr>
<tr>
<td>a, short</td>
<td>َ</td>
<td>as in south English 'bat'</td>
<td>a</td>
</tr>
<tr>
<td>long</td>
<td>َ</td>
<td>as in south English 'man' (drawled)</td>
<td>a:</td>
</tr>
</tbody>
</table>

There are two diphthongs:

- *ai* ی much as in south English 'fight' ْ
- *au* ِ much as in south English 'shout' ْ

Near an emphatic consonant 'a' short is like the vowel in 'not', 'a' long is like that in 'was' (drawled); represented by ِ and َ; and ْ becomes more like the sound in 'boy'. There is no English equivalent of ْ 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 سُمَا, contrasted with سَمَا saw, or when it is written but not pronounced, as الدّار addarru, 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 "put over it. This may be due to assimilation, as in addarru above, or it may be part of the word form; thus كِسْلَ كَسْرَ kasara, 'he broke,' but كِسْرَ 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 الْؤْلِيْلَ allaylu. The first 'l' 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 'n' the upper sign is usually reversed هـ or ـ is used instead.

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

Hamza always has اَلِیف at the beginning of a word and, after the vowel 'ا', at the end.
After a long vowel it has no bearer except in the sequence 
\(a\acute{\imath}i\) when it usually has \(\text{‘y’}\).

After sukūn it may be written over a line connecting two letters.

\[
\begin{align*}
\text{Pa\textcolor{red}{g}ra\textcolor{blue}{p}\textcolor{green}{u}} : & \quad \text{Pibil\textcolor{red}{u}} : & \quad \text{Pudun\textcolor{blue}{u}} \\
\text{K\textcolor{green}{i\textcolor{blue}{s}}ai\textcolor{red}{P}\textcolor{green}{u}} : & \quad \text{Sa\textcolor{green}{p}\textcolor{blue}{a}l\textcolor{green}{a}} : & \quad \text{mas\textcolor{red}{P}\textcolor{blue}{u}l\textcolor{green}{u}} \\
\text{Pa\textcolor{red}{b}n\textcolor{green}{a}ri\textcolor{blue}{\textcolor{green}{i}}\textcolor{red}{h}} : & \quad \text{Su\textcolor{green}{p}\textcolor{blue}{a}l\textcolor{green}{u}n} : & \quad \text{Pas\textcolor{red}{P}\textcolor{green}{i\textcolor{blue}{d}}a\textcolor{green}{t}\textcolor{red}{u}n}
\end{align*}
\]

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 \(\text{fu\textcolor{red}{w}a\textcolor{green}{z}\textcolor{blue}{d}u\textcolor{green}{n}}\). Without hamza it becomes \(\text{fu\textcolor{red}{w}a\textcolor{green}{z}\textcolor{blue}{d}u\textcolor{green}{n}}\), which is the correct way to write it, then add hamza \(\text{fu\textcolor{red}{w}a\textcolor{green}{z}\textcolor{red}{d}u\textcolor{green}{n}}\). The plural of this word is \(\text{Pas\textcolor{red}{P}\textcolor{green}{i\textcolor{blue}{d}}a\textcolor{green}{t}\textcolor{red}{u}n}\); without hamza it becomes \(\text{Pas\textcolor{red}{P}\textcolor{green}{i\textcolor{blue}{d}}a\textcolor{green}{t}\textcolor{red}{u}n}\). This is to remove the dots from the \(\text{‘y’}\) and add hamza, and remove \(\text{‘i’}\) one step to the left, \(\text{fa\textcolor{green}{t}\textcolor{red}{a}\textcolor{green}{d}}\) is the right spelling.

Madda.—This takes the place of hamza when \(\text{ay}\) follows the glottal stop. This sound group may be original or it may be derived from the group \(\text{pa}\), which to Arabs is unpronounceable. In both cases it is written \(\text{\textcolor{red}{\text{\textcolor{green}{a}}}}\). So \(\text{Pa\textcolor{red}{k}\textcolor{green}{a}l\textcolor{blue}{a}}\) may stand for \(\text{Pa\textcolor{red}{k}\textcolor{green}{a}l\textcolor{green}{a}} \text{‘he ate with’ and Pa\textcolor{red}{k}\textcolor{green}{a}l\textcolor{blue}{a} \text{‘he fed’ (transitive).}}\)

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

ibtidārī, inhiżamī, alḥadawī

when connected, read

fi ḍabā ḍinizām alḥadū

ibtidārī inhiżamī alḥadawī (note that fi is shortened).

yadāy becomes yadayī

yadāyīlkalbī

ramaw (alif is purely graphic) becomes ramawu

ramawul ḍadawwa

The Arabs call this ḥamzatulwasi.
ACCENT

The accent rests on—
(1) The penultimate syllable when it is long; i.e. has a long vowel or two consonants. *kitābun, ya’kunnu.
(2) On the antepenultimate when it is long and the penultimate short; when a word has three short syllables. *kazībun, *kataba.
(3) On the long syllable before the antepenultimate when the penultimate and the antepenultimate are both short *mukātabalun; on the first syllable if there is no such long vowel *katabatuhumaz.

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

wa-*kataba; al-*madadu

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

\[1789 = 1789\]

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:—

\[\text{١٧٨٩} = 1874\]
كان خُمَّارًا يُسَافِر يُحَمِّلِه وَقَمَةٌ قَرْدُ وَكَانَ يُنَزِّج الخَمَّرَ بِالْمَاءِ يُصْفَفَ وَيَدِعُهُ يِسْعِي الخَمَّرِ وَالْقَرْدُ
يُسِيرٌ إِلَى أَنْ لا تَفْعَلْ فِيَضَرِّبُهُ فَلَمَّا فَرَغَ مِنْ يَنْبِع الخَمَّرِ وَأَرَادَ الرُّجُوعُ إِلَى بَلَدِهِ رَكَبَ الْبَحْرِ وَقَرْدُهُ
مَعِهُ وَخُرْجَ فِيْهِ تِسْباَةٌ وَالْكِيسَ الَّذِي جَمْعَةُ مِنْ ثَنَى الخَمَّرِ فَلَمَّا سَارَ فِي الْبَحْرِ أَسْتَخْرَجَ الْقَرْدُ الْكِيسَ
مِنْ مُوْضِعِهِ وَرَقَى الْدَقَلَ وَهُوَ مَعَهُ حَتَّى صَارَ فِي أَعْلَاهُ وَرَمَى إِلَى الْمَرْكَبِ يُدْرَهَمَ وَإِلَى الْبَحْرِ
يُدْرَهَمَ فَلَمْ يُرَّ ذَلِكَ دَابَّةً حَتَّى قَسْمٌ الْدَرَاهِمِ

Nichif.

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 ʾn 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

\textit{nahr}un a river; \textit{malk}un a king

The \textit{u} is the nominative inflection.

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

definite article \textit{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, \textit{r}, \textit{l}, or \textit{n}

\[\text{البيت} \quad \text{السَّمَس} \quad \text{الْبَعْرَة} \quad \text{الْبَحْرَة} \quad \text{الْبَحْرَة} \quad \text{الْبَحْرَة} \]

that letter assimilates to itself the \textit{l} of the article in pro-

nunciation though the \textit{l} is still written. The assimilating

consonant takes \textit{shadda}. No noun can be both definite

and indefinite at the same time, so nunciation must be

dropped when the definite article is present.

\[\text{الْبَعْرَة} \quad \text{الْبَعْرَة} \quad \text{الْبَعْرَة} \quad \text{الْبَعْرَة} \quad \text{الْبَعْرَة} \]

\textit{albaytu} the house; \textit{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.

\[\text{بَعْسَانَ كَبِير} \quad \text{الْبَحْرَة} \quad \text{الْبَحْرَة} \quad \text{الْبَحْرَة} \quad \text{الْبَحْرَة} \quad \text{الْبَحْرَة} \]

\textit{busaznun kabisrun} a big garden.

\textit{albahrulwasi}su 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.

الرجل حسن

البحر واسع

Questions are asked by prefixing one of the particles ِا or وايل to the sentence; ِا is connected with the word it precedes.

Parajulu... is a man...?

halilbahru wasi'yun is the sea spacious?

駸 drives out the alif of the definite article;

فاراجل يحسن

Personal Pronouns

<table>
<thead>
<tr>
<th></th>
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<th>Plural.</th>
</tr>
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<tbody>
<tr>
<td>Singular.</td>
<td>Dual.</td>
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<tr>
<td>3. Masc.</td>
<td><em>huwa</em></td>
<td><em>hum, humu</em></td>
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<td></td>
<td><em>hiya</em></td>
<td><em>huma</em></td>
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<tr>
<td>2. Masc.</td>
<td><em>anta</em></td>
<td><em>antum</em></td>
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<td></td>
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<td><em>antuma:</em></td>
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<td></td>
<td></td>
<td><em>antumu</em></td>
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<td></td>
<td></td>
<td><em>antunna</em></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fem.</td>
<td><em>panti</em></td>
<td><em>pantunna</em></td>
</tr>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Com.</td>
<td><em>ana</em></td>
<td><em>nahnu</em></td>
</tr>
</tbody>
</table>


Note.—أنا has two short syllables, in spite of the spelling. Arabic uses the second person singular. هم /*هم* and "أَنْتَ أَنْتُ" 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:

1a. حَيَّانُ (أَنْتَانِ) river, canal.
1b. مَلَكُ (مَلْكُ) king.
1c. بَيْتُ (بَيْتُ) house.
1d. مَاءٌ (مَاءٌ) sea.
1e. نَافِعٌ (نَافِعٌ) man.
2a. عَطْرٌ (عَطْرٌ) bread.
2b. غُرْرَةٌ (غُرْرَةٌ) flesh, meat.
2c. سَارِعٌ (سَارِعٌ) street.
2d. دُرَّاجٌ (دُرَّاجٌ) castle, palace.
2e. لَحْمٌ (لَحْمٌ) man.
3a. نَاسٌ (نَاسِ) human being.
3b. وَلَدٌ (وَلَدِ) child, boy.
3c. صَغِيرٌ (صَغِيرٌ) little.
3d. شَهِيّ (شَهِيّ) dirty.
3e. غَنيٌ (غَنيٌ) rich.
4a. عَظِيمٌ (عَظِيمٌ) big.
4b. نَظِيفٌ (نَظِيفٌ) clean.
4c. ضَرِيرٌ (ضَرِيرٌ) ugly, bad.
4d. وَاسِعٌ (وَاسِعٌ) spacious.
4e. حَبِيبٌ (حَبِيبٌ) beloved, friend.
5a. طَيِّبٌ (طَيِّبٌ) good, beautiful.
5b. طَيِّبٌ (طَيِّبٌ) good, gracious.
5c. مَدِينٌ (مَدِينٌ) old (of things).
Exercise 1

Transcription

nahrun kabi:run — almalikullati:fu — albaytu no:si:fun —
bustamun hasanun — xubzin toyyibun — arrajululfaqir:ru —
?insamun qubil:un — allamu toyyibun — asfa:ri:fu
caridun — ?ana yaniiyoon — waladun wasi:xun —
?ahuwa habi:bu:nu — qasrun qodi:mun — hal ?anta
sp:di:qu:n.

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 \( \mathfrak{h} \).

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.

\[
\begin{align*}
\text{kabiratun} & \text{ big; } \\
\text{malikatun} & \text{ queen; } \\
\text{jazriyatun} & \text{ girl; } \\
\text{qitratun} & \text{ piece.}
\end{align*}
\]

Two nouns have \( t \) as feminine ending:—

\[
\begin{align*}
\text{bintun} & \text{ daughter, girl; } \\
\text{buxtun} & \text{ sister.}
\end{align*}
\]

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:—

\[
\begin{align*}
\text{pummun} & \text{ mother; } \\
\text{harusun} & \text{ bride; } \\
\text{rajutsun} & \text{ old woman; } \\
\text{patamun} & \text{ she ass.}
\end{align*}
\]

Names of towns and countries:—

\[
\begin{align*}
\text{misru}, \text{ Egypt, Cairo (no nunation); } \\
\text{alsham} & \text{ Syria, Damascus.}
\end{align*}
\]

Parts of the body which occur in pairs:—

\[
\begin{align*}
\text{yadun} & \text{ hand; } \\
\text{raynum} & \text{ eye;}
\end{align*}
\]
قدَمُ qadamun foot, leg; رِجُلُ rijlun foot, leg;
سَاقُ saqun leg.

Some everyday words though no reason can be given:—
آَرَضُ qarṣun earth; شَمْسُ samsun sun;
خَمْرُ xamrun wine; نَارُ nārūn fire;
دَارُ dārun house; نَفْسُ nafsun soul;
ريَحُ rihun wind; سُوقُ suqun street of shops, bazaar.

The feminine ending has other uses. From collective nouns it forms a noun of unity, a singular:—
شَجَّرُ sjarun trees; شَجْرَةُ sjaratun a tree.

It forms emphatic nouns:—
علَّامُ Salla:mun a learned man; عَلَّامَةُ Salla:matun
very learned; perhaps under this head comes خَلِيفَةُ xalīfisatun deputy, caliph. (Other feminine forms are given in Lesson 10).

Vocative.—If the noun has the article, it is put in the nominative and أَيُّهَا أَيُّهَا Payyωhaz is prefixed; أَيُّهَا أَيُّهَا Payyωhalmalikhu O king; before a feminine noun
Payyatuha: is used. If the noun stands alone, it is put in the nominative without nunation and the exclamatory particle is ك يا. 

يَا ُوَلَدُ يَا جَارِيَةُ يا: wala'du O boy; يَا جَارِيَةُ يا: jari'atu O girl. Proper names, which have the definitive article, lose it after يا; ك يا شَامُ يا: jama'u O Syria.

Vocabulary 2

(جُنَّةُ) جَرِيَّةُ 1 girl.
(حَاوْثَةُ) أَخَنَّةُ (d) town.
(قُمَيْتُ) أَمَيْتَ (e) mother.
(قَرْنَانُ) كَرْنَانُ (c) wind.
(جُبَرَائِلُ) جُبَرَائِلُ (d) island.
(أَرْضُ) أَرْضُ (a) earth, land.
(سُجُرُ) سَجُرُ (a) trees.
(بَدْ) بَدْ new.
(فَ) فَ far, distant.
(حَارُ) حَارُ hot.
(طُوْيلُ) طُوْيلُ long, tall.
(بُتَّابُ) بُتَّابُ (b) daughter.
(رَجُلُ) رَجُلُ (e) foot, leg.
(قَدْمُ) قَدْمُ (a) foot, leg.

(أخَنَّةُ) أَخَنَّةُ sister.
(آَدَرُ) دَارُ (d) house.
(عَجَازِزُ) عَجَازِزُ (a) old woman.
(سُوقُ) سُوقُ (a) market.
(تَأْرُ) تَأْرُ (b) old man, chief.
(سُدِيدُ) سُدِيدُ strong, violent.
(قَرْبُ) قَرْبُ near.
(مُرْضُ) مُرْضُ mighty.
(نَفْسُ) نَفْسُ (b) soul.
(عَينُ) عَينُ (b) eye.
(سَانُ) سَانُ (b) leg, stalk.
(عَلِيفَةُ) عَلِيفَةُ (d) deputy, caliph.

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

جاربة صيرة أخت كبيرة المدينة نظيفة الأم حسنة دار جيدة البيت يبيعش شديدة عجوز صادقة
الشيخ الطويل السوق بعيدا الشجرة صيرة جزيرة واسعة هل البيت حبيبة الشمس حارة
يا ولد أيتها الملكة الزرزة أرض قريبة أنت عيني.

Transcription

ج:رية صيرة أخت كلرة المدينة نظيفة الأم حسن: دار جيدة البيت يبيعش شديدة عجوز صادقة
الشيخ الطويل السوق بعيدا الشجرة صيرة جزيرة واسعة هل البيت حبيبة الشمس حارة
يا ولد أيتها الملكة الزرزة أرض قريبة أنت عيني.

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.
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: ُ nominative, أ accusative, and ِ genitive. Indefinite masculine nouns add alif to the accusative unless the word ends in ً preceded by ا. This alif is a letter of prolongation and is due to the fact that in Mecca a final ا was often pronounced ا.

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<tr>
<th></th>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
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<tbody>
<tr>
<td>moon</td>
<td>قَمْرُ</td>
<td>قَمَرًا</td>
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<tr>
<td>clothing</td>
<td>كِسَاءٌ</td>
<td>كِسَاءَ</td>
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<td>garden (now paradise)</td>
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</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 rajulun a house of a man;

bayturrajalul 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.


sa'ruhabiniljamislu 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:

baytul lirrajulu 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 khabirun.

finnalbayta khabirun.

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.

زَيْتُكَ بٍ

Pinnalbayla lakabirun 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.

بٍ bi by, with; لِ li to, for; كَ ka 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.

بَلْيَدٍ bilyadi by the hand; بَلْيَا lillayli by (the) night;
لِمَلِكٍ limalikin to a king; لِلْمَلِكِ lilmaliki to the king;
لِلْبَنِ لَيَلَبَنِ lillabani 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:—

لِلْرَجُلِ كِتَابٌ lirrajuli kitaibun (the fact of possession).
عَنْدَ رَجُلِ كِتَابٌ sindarrajuli kitaibun he has it
مَعَ رَجُلِ كِتَابٌ mašarrajuli kitaibun on him.
The subject can be indefinite because the predicate is a prepositional phrase.

God. 

God. 

alPilachu is sometimes used for God but usually it is shortened to allahu. Note the spellings billahi and illahi.

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

With min and عنサン, the ㅅ is assimilated to the ㅁ of a following monosyllable; منم minman, from whom; منما منما, from what. After ل lime or lima, for what, why.

Vocabulary 3

باب (a) door, chapter.
حذف (abstract noun).
robe, clothing, covering.
might.
key.
wisdom, wise saying.
舌头 (tongue).
merchant.
同伴 (companion).
Exercise 5

باب بيت-باب الْبِسْتَان-شبَاك الدَّار مفتوح
إن الأرض واسعة-القبيلة غنية-هل اليكتاب
ليبنت الشيخ-لا هو لاخت الناجي-شارع
المدينة عريض-صحن بيت الملك الكبير-إن
مفتاح الباب في القفص-إن كسا الشيخ
نظيف-إن وجه البيت حسن-سلامة الإنسان
في حفظ الْبِسْتَان-الْجَّار قبل الدَّار-الرفيق
لا no, not.
(d) book.
(c) shade, shadow.
Light.
noble, generous.
opened, open.
(سبايك) window.
(a) lock.
(b) face.
(جيبان) neighbor.

طريق (d) road.
سلامة safety.
رأس (b) head.
fear.
(ب) court yard, dish.
سحر (a) hair.
حبيب beautiful.
ثقيل heavy.
سرف (a) noble.

Exercise 5

باب بيت-باب الْبِسْتَان-شبَاك الدَّار مفتوح
إن الأرض واسعة-القبيلة غنية-هل اليكتاب
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لا no, not.
(d) book.
(c) shade, shadow.
Light.
noble, generous.
opened, open.
(سبايك) window.
(a) lock.
(b) face.
(جيبان) neighbor.
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 ُنَ أَنِّي for the nominative and ُنِ أَنِّي 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.

Saynun eye, spring (of water); Saynazi: عيتان
Saynayni.

Qisratun piece; Qisratani; قطعاتي: Qisratayni.

The construct state is made by cutting off the ni:

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

Saynayilbinti. 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 ṭ, not as ḥ with dots.

Xadimatun maid servant; xadimatun, 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 uma for the nominative and ima for the oblique case. There is no nunation. Note the alternation of vowels in the dual and the masculine plural.

Xadimun servant; Xadimu: Xadimu: Xadimuna; Xadimun xadimu: Xadimizna.
The construct state is formed by cutting off *na.*

\[\text{خادميُ الطبيب} \quad \text{xadimut*obi*bi} \]

\[\text{خادمُ الطبيب} \quad \text{xadimut*obi*bi}\] the servants of the doctor. 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.

\[\text{عبدُ} \quad \text{Abdun} \quad \text{slave, servant;} \quad \text{عبيدُ} \quad \text{Abi:dun} \quad \text{slaves;}\]

\[\text{عبدَ} \quad \text{Abiad} \quad \text{slaves of God, worshippers, men.}\]

*All.* There is no adjective meaning *all* which has to be expressed by \[\text{kull}^1\] *kullun*, totality. Of course, this governs the genitive.

\[kullu rajulin every man;\]
\[kullurrija:li all the men.\]

As the accusative is the adverbial case so :—

\[kulla yawmin, every day, daily;\]
\[kullalyawmi all day long.\]

\[\text{wa} \quad \text{‘and’ is written with the following word. It was}\]

enough for the Arabs to join two contrasting phrases by 'and' where we must use 'but'.

Vocabulary 4

قَطْلَة (piece.)
(
اللَّهْ)
سَامِب (a) companion, master, owner.
(الدَّامْ) (servant.)
(طَيِّبٌ) (physician.)
(وطَيِّبٌ) (baker.)
(طَبِيحُ) (cook.)
(طَاِحُ) (tailor.)
(ذَنُ) (a) ear.
(بِتَال) (greengrocer.)
(حَبِيرٌ) (donkey.)
(خَبَّارٌ) busy, busied.
(قَصِيرٌ) short.
(غَنْم) (sheep (collective)).
(قَليل) (few).

Exercise 7

هُلِّ الْخَبَازُ غَنِيٌّ لَا هُوَ فَقِيرٌ الْخَبَازُونَ
وَالْخَبَازُونَ مُشْغَلُونَ إِنَّ فِي الْخَبَازِينَ
وُبَشَارِينَ كِثْرِينَ الْعَيْمَانِ وَالْأَذْنَانِ فِي الرَّأْسِ
الْوُلَدُانِ لَعَيْمَانِ بِتُابِنٍ لَعَيْمَانِ يَدُ أَوْلَدٍ وَسِلْكَانِ
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:—

examples have been given in the vocabularies to earlier lessons.

For some forms of the plural rules can be given.

is a plural of صديق : فعيل.

is plural of when it has become a noun: شريك : أمير.

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

is plural of or  whatsoever the vowels may be:—

school, office, library.
school  مَنْجِلٍ  مَسْاجِدٌ  مُدَارِسٌ
sickle  أَقْارِبُ  مَنْجِلٍ  مَنْجِلٍ  مَنْجِلٍ
relative  أَقْارِبُ  مَنْجِلٍ  مَنْجِلٍ  مَنْجِلٍ

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  مَفْتَاحٌ
slave  صَنَادِيقٌ
box  مَالٍ
picture  تَصْوِيرٍ

is plural of فَاعُولٌ فَاعُولٌ فَاعُولٌ فَاعُولٌ فَاعُولٌ
fruit (considered as food)  صَاحِبةٌ صَاحِبةٌ صَاحِبةٌ فَارِسٌ صَاحِبٌ
companion  فَارِسٌ صَاحِبٌ
rider  فَارِسٌ صَاحِبٌ

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

letter  فَضَاءِلٌ فَضَاءِلٌ فَضَاءِلٌ فَضَاءِلٌ فَضَاءِلٌ
virtue  رَذَاءِلٌ رَذَاءِلٌ رَذَاءِلٌ رَذَاءِلٌ رَذَاءِلٌ
vice  فَضَاءِلٌ فَضَاءِلٌ فَضَاءِلٌ فَضَاءِلٌ فَضَاءِلٌ

is plural of فَعْلٍ فَعْلٍ فَعْلٍ فَعْلٍ فَعْلٍ.
piece — قطعة
manner of walking, — سيرة
character — سير

call is plural of — فعلة
knee — ركبة

gift — تحفة

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

*naseem, خسانت — نساء, حسنات
fair women

رجال كبير — كيبرون, كبار
important men

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

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


مدارس, المدارس — مدارس

(The second declension has نأ in the oblique case while the sound feminine plural has ن.)
All proper nouns, which end in ظ, belong to the second declension.

Nouns which end in ا, whether written with alif or ى, are indeclinable.

شُكْوَى complaint; دُنيَا world.

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

Vocabulary 5

مطَّنَح kitchen.
وَرَثُ (مَا) وَارَثُ heir.
حَراَم (مَا) حَارَم a guard, watchful.
ذَكَارِين (مَا) ذَكَارِين shop.
عَام (مَا) عَام general.
عَمَّة (مَا) عَمَّة the common herd.
ذَنْطَه wheat.
سِنيَر barley.
صَدْر (مَا) صَدْر (b) breast, chest.
إِصْبُح (مَا) إِصْبُح (a) finger.
مَرَافِق (مَا) مَرَافِق (a) elbow.
عَطْنُ (مَا) عَطْنُ (a) neck.
قُلْب (b) heart.
عَلَمان (مَا) عَلَمان learned man.
عَقَّرُ (مَا) عَقَّرَ (c) dog.
تَلْهُ (مَا) تَلْهَ peasant.
خَيَس (مَا) خَيَس special.
خَوَاس (مَا) خَوَاس the upper ten.
قَح wheat (ripe).
دُرَّة (مَا) دُرَّة millet, maize.
كِيف (a) shoulder.
إِقَام (مَا) إِقَام (a) thumb.
خُلُق (مَا) خُلُق (a) finger nail.
بَارِد cold.
الأقراَبُ عقَارِبٌ عَنانِةِ، وَرَنَةُ الأَنيَّةِ لِلْمنْجَارِ 
شدَرَ كَانَ أَطْنيَةً عِندَهُ الطَّبَاحُ فِي المْطَبَيخِ 
شَتَابُ يِكْ لَبِيْتِ الكَبيْرِ كَيْنَةٌ إِنَّ فِي المَدِينة مُدَارِسَةٌ 
كَيْنَةٌ هِنَّ مَفَاتِيحُ المَدِينة عِندُ الأُحْرَاسِ لَا يَهِيْ عِندَ الأَمِيرِ الْشَيوْخُ وَالْعَجَائِرُ جَالِسُونَ (جَالِسَة) 
فِي ظَلِّ الأُشْجَارِ الْكِلَابُ كَيْنَةٌ عِندَهُ قَبْلَةً مِنْ قَبَائلَ العَربِ إِنَّ رَذَائِلَ الْخَاصَةَ فَضَائِلَ الْعَامَةِ 
إِنَّ الأَرْغِيْةَ مِنْ ذَكَارِيْنَ الْأَخْبَارِينَ الأَشْرَافِ 
شَرْكَاءُ الأَمَّرَاءِ فِي حَفْظِ المَدِينَة دَكَارِيْنَ 
الْبَقَائِيْنِ فِي سُوقِ خَاصَةٍ.

Transcription
الْأَقْرَبُ عَقَارِبٌ عَنانِةً، وَرَنَةً أَنيَّةً لِلْمُنْجَارِ 
شدَرَ كَانَ أَطْنيَةً عِندَهُ الطَّبَاحُ فِيمُطَبَيخِ 
شَتَابُ يِكْ لَبِيْتِ الكَبيْرِ كَيْنَةٌ إِنَّ فِيمُدِينة مُدَارِسَةٌ 
كَيْنَةٌ هِنَّ مَفَاتِيحُ المَدِينة عِندُ الأُحْرَاسِلَا يَهِيْ عِندَ الأَمِيرِ الْشَيوْخُ وَالْعَجَائِرُ جَالِسُونَ [جَالِسَة] 
فِي ظَلِّ الأُشْجَارِ الْكِلَابُ كَيْنَةٌ عِندَهُ قَبْلَةً مِنْ قَبَائلَ العَربِ إِنَّ رَذَائِلَ الْخَاصَةَ فَضَائِلَ الْعَامَةِ 
إِنَّ الأَرْغِيْةَ مِنْ ذَكَارِيْنَ الْأَخْبَارِينَ الأَشْرَافِ 
شَرْكَاءُ الأَمَّرَاءِ فِي حَفْظِ المَدِينَة دَكَارِيْنَ 
الْبَقَائِيْنِ فِي سُوقِ خَاصَةٍ.
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.


third masc. هُوَ _ hu هُمُ _ hum
third fem. هَامَا _ ha: هَمُّهَا _ huma: hunna
second masc. كَا _ ka كُنْنِ _ kum
second fem. كُمَا _ ki Kُنْنِ _ kuma: kunna
first يِ or يِـ ْـ ya, i: نَا _ na:

As direct object appended to a verb the first person singular is _ni_.

उल्लेखित विषय के लिए इस उपाध्याय की तुलना करें।
The suffixes are very like the independent pronoun but with ِ instead ofِ in the second person.
Afterِ andِ theِ of the third person becomes ِ by assimilation.
Before liaison -ِعَم and -ِعَم become -ِعَمِع and -ِعَمِعِ.
For the first person singularِ ِ is used afterِ،ِ،ِ،ِ،ِ،ِ； everywhere elseِ is used.
With nouns the suffixes are added to the construct state; that means that nunation is dropped and, of course, the أَلْف of the masculine accusative. Theِ of the dual and theِ of the sound masculine plural are also dropped.
Theِ 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.

قدِيِّ قَدَامِيِّ my foot (all cases) كلبِيِّ his dog (nom.).

جَارِيِّهِ جَارِيِّهِ his neighbour (gen.) ولَدِهِ وَلَدِهِ his son (acc.).

عَشَرَاتِيِّ عَشَرَاتِيِّ my two eyes (nom.) أَذَنِيِّ أَذَنِيِّ my two ears (oblique).

خَادِمِيِّ خَادِمِيِّ my servants (all cases; theِ of the nominative is assimilated to theِ of the suffix).

مَدِرَّسَةُ مَكِيِّتِهِ الْجَدِيَّةُ The new school of (in) his town.

يدِهِ الْقُوِّيَّةُ his strong hand (gen.).

فضَالَكِمْ ِ اِلْشَرِيَّةُ your noble virtues (acc.).
These suffixes are added to prepositions. Note the following:

<table>
<thead>
<tr>
<th>me</th>
<th>thee</th>
<th>him</th>
<th>them</th>
</tr>
</thead>
<tbody>
<tr>
<td>لِ</td>
<td>لَكَ</td>
<td>لَهُ</td>
<td>لَهُمْ</td>
</tr>
<tr>
<td>بِي</td>
<td>بِكَ</td>
<td>بِهِ</td>
<td>بِهِمْ</td>
</tr>
<tr>
<td>مِنْ</td>
<td>مِنْكَ</td>
<td>مِنْهُ</td>
<td>مِنْهُمْ</td>
</tr>
<tr>
<td>عَنْ</td>
<td>عَنكَ</td>
<td>عَنْهُ</td>
<td>عَنْهُمْ</td>
</tr>
<tr>
<td>إِلَى</td>
<td>إِلَيْكَ</td>
<td>إِلَيْهِ</td>
<td>إِلَيْهِمْ</td>
</tr>
</tbody>
</table>

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

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

إِبَاهُنَّ - إِبَائِي - إِبَاكَ - إِبَاهُ

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

إِنَّ - إِنِّي - إِنَّكُمْ - إِنَّهُ

But اِنْ - إِنِّي - إنْكُمْ - إِنَّهُ

كَ as, like does not take suffixes; the construct of the noun مثلُ مِثْلُ 'likeness' is used instead, or the compound كَمِثْلِ kamīthli.
they have wings like the bat.

(The feminine pronoun in *lahā: 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:

\[\text{وَطَنُ زَيَدُ مِصْرُ.}\]

It is quite as likely to be:

\[\text{زَيَدُ وَطَنُ مِصْرُ.}\]

Zaid, his native land is Egypt.

\[\text{مِصْرُ هِيَا وَطَنُ زَيَدُ.}\]

Egypt, it is Zaid's native land.

\[\text{وَطَنُ زَيَدُ هُوَا مِصْرُ.}\]

Zaid's native land, it is Egypt.

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

*بعض* *بِسْطَن*, 'someone, some' (sing. or pl.). Usually with a following genitive.

\[\text{بَعْضٌ أَلِامَاسٍ فِي الْبَيْتِ وَبَعْضُهُمُ فِي الْبَيْتِ.}\]

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

\[\text{شَيْءٌ لِبَعْضٍ أَلِامَاسٍ.}\]

A poem by some poet.
Vocabulary 6

(a) native land.
(b) poetry, poem.

(عَرَّبَ) poet.
(قُوَّة) strong.

(قُوَّة) strength.
(عَقَل) (b) reason, intelligence.

(حَمْيَة) care, anxiety.
(تَجَلَّب) (بَلَدَة) experience.

(عَدْد) multitude, abundance.
(مُعَلَّم) known.

(رَكْبَة) a sheep.
(بَلَدَة) cattle (sing. 
(بَلَدَة) horses, horsemen.

(جَوَّاس) (جَوَّاس) buffalo.

Exercise 11

يُشَدُّ نَظَفَةٌ يَا كُمْ نَظَفَتْانِ. أَفْرَاشَةُ الحَسَنَةُ سَرَيَاةُ
زِيدُ بَيْتِهِ حَسَنَةٌ إِنْ بَقَرَهُ لَكَا لِبِنْ كَشْرٍ وَرَميَهُ عِنْدَهُ
كُوَّرَنَ السُّكْبَة فُوُهُ الْإِنسانِ فِى عَقْلِهِ وَلَسَأَنِهِ
شُعْرَاءُ الْعُرْب وَفَوْارِسُهَا كَثِيرَةٌ لَهُ وَلْدَانُ كِبْرٍ هُمَا
قَصِيرُ وَصَغِيرُ هُمَا طَولُ - شَرَفُ الرَّجُلِ أُوْلَادُهُ
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 ʔ, w, or y.

**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 ʿ is the feminine ʾ.

ʿ: is the sign of the dual as in the nominative of the noun.

w: is masculine plural as in the external nominative plural of the noun. The alif following this w: has no meaning but is always written after a plural w: 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 ُفعل فِعْلُ ُفعل ُفعل ُفعلَ ُفعلُ ُفعلُ; the inflections are the same for all. ُفعل ُفعلٍ ُفعلَ ُفعلُ ُفعلُ ُفعلُ are usually intransitive. Many verbs have more than one form.

ِهَلَكُ ِهِلَكُ he perished.
With verbs denoting a state, the perfect must be translated by the English present. شَبَعْتُ ‘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. شُبِعْتُ ‘she is satisfied’, شُبِعْ ‘he is satisfied’, are complete sentences. You can also say, شُبِعَتْ زِينَبُ ‘Zaynab is satisfied’; شُبِعَ زَيدُ ‘Zayd 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.

دَخَلَ الرَّجُلُ الدَّارَ وَخَرَجَ مِنْهَا

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

دَخَلَ الرِّجَالُ الْبَيْتَ وَخَرَجُوا مِنْهُ

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

لَيْسَتِ الْمَجْرَضُ تُبِيعًا وَخَرَجَتْ مِنْ حُجَرَبِهَا

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, لِمْmeans 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 مه:

he wrote it; بِعَضُني she sent me;

you (pl.) entered it; صُرَبُوهُ they hit him;

you (fem. sing.) put it on, or لِمُهْنيهِ.

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.
Vocabulary 7

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

**VERB**

- صَرَبٌ **strike.**
- طَلَّبٌ **seek, look for.**
- خَرَجٌ **go, come out.**
- دُخُولٌ **enter.**
- رَجُوعٌ **return.**
- نَزْوَلٌ **come down, dismount, camp.**
- سَمْعٌ **hear.**
- كِتَابَةٌ **write.**
- لَعبٌ **play.**
- ذُكرٌ **remember, mention.**
- شَعْبٌ **be satisfied (with food).**
- كَلامٌ **speech, what is said.**
- بِلْ **(c) mountain.**
- ثَمِّرٌ **understand.**
- فَجْحٌ **open, conquer.**
- دُحُولٌ **go away.**
- حَفَظٌ **keep, guard.**
- صُوْبٌ **go up.**
- صَرْحٌ **cry for help.**
- صُوُتٌ **(a) voice, noise.**
- أَبْنٌ **(a) milk.**

**Exercise 13**

ضرَبَ السَّيِّدُ رَأَسَ الْوَلْدَيْنَ فَهَمَتْ الفُجُوزُ كَلامٌ الجَارِيَةِ أَطلَبُتْ طَعْمًا مِنْ المَطْبِخِ تَطَلَّبَ لَحمًا مِنْ ذَكَانِ الجَرَارِ خَرَجَ الأُوْلَادُ مِنَ النَّسَجِيَّ
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, pa for the first singular (cf. أنا) and na for the first plural (cf. نحن).

α: is again the sign of the dual; μ of the masculine plural (except in the first person); -na of the feminine plural (cf. أنتَ هُنَّ and كتبَنَّ).

The imperfect has three forms يَفْعَلُ - يَفْعِلُ - يَفْعَلُ but the inflections are the same for all of them.

يَكْرُمُ has the imperfect يَفْعَلُ (no exceptions)

يَفْعَلُ has the imperfect يَفْعَلُ (perhaps five exceptions)

يَغْضِبُ غَضِبُ has any of the three forms but يَفْعَلُ usually occurs when one of the second or third radicals is a guttural consonant.

The word or the particle سَوَفَ 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 خرجَ يَنْتَظُرُ or خرجَ وَيَنْتَظُرُ.
The imperfect suggests a close connection of the two acts; 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:

\[\text{دْخَلَ} \text{ وَهُوَ يَضَحَّكَ} \]
he came in and he was laughing.

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

*Interrogative Adverbs*

\[\text{أَينْ} \quad \text{أَينَ تَذْهَبُونَ} \]
where, whither? where are you going?

\[\text{مِنْ أَينَ خَرجُوا} \quad \text{(from) where did they get out?} \]

\[\text{كَيْفَ} \quad \text{كَيْفَ حَالُكَ} \]
how? how is your condition? how are you?

\[\text{كَيْفَ فَعَلَ رَبُّكَ} \]
how did your Lord act?

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

\[\text{كَمْ} \quad \text{كَمْ حِجْرَةَ فِي أَلْبَيْتِ} \]
how much? how many?

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

\[\text{كَمَّ} \quad \text{كَمْ حِجْرَةَ فِي أَلْبَيْتِ} \]
how many rooms are in the house?
how many persons are in the company?

for how many dinars is the costume?

When exclamation, 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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نظر</td>
<td>look at, see.</td>
</tr>
<tr>
<td>الغضب</td>
<td>be angry.</td>
</tr>
<tr>
<td>فعل</td>
<td>do, act.</td>
</tr>
<tr>
<td>جمع</td>
<td>collect (trans.).</td>
</tr>
<tr>
<td>سباح</td>
<td>swim.</td>
</tr>
<tr>
<td>عدو</td>
<td>(a) enemy.</td>
</tr>
<tr>
<td>بيت</td>
<td>winter.</td>
</tr>
<tr>
<td>صف</td>
<td>(b) row, rank.</td>
</tr>
<tr>
<td>جيش</td>
<td>(b) army.</td>
</tr>
<tr>
<td>بلدة</td>
<td>(c) town.</td>
</tr>
<tr>
<td>كأس</td>
<td>(b) (fem.) cup.</td>
</tr>
<tr>
<td>دينار</td>
<td>(Latin denarius).</td>
</tr>
<tr>
<td>قطعة</td>
<td>(c) piece of cloth, clothing.</td>
</tr>
<tr>
<td>كرامة</td>
<td>be noble, generous.</td>
</tr>
<tr>
<td>ضحك</td>
<td>laugh.</td>
</tr>
</tbody>
</table>
a. صنع make, do.
ب. جلّس sit.
i. جلّس advance, arrive.
ق. دُومَ قِيمَ a. طبل (b) drum.
صيف summer.
خشب wood.
بلاد country.
حفلة party, company.

Exercise 15

دُخِلَ الْأَوَّلَادُ الْبَيْحَرِ يَسِبْعَونَ لَمَّا الْمَجَارُ إِلَى يُطَلِّبُ خَشَبًا جَلَّسَهُمَا عِنْدَ الْعَيْنِ نَشَبْب وَنَضَحَكَتِهِ خَرَجَ أُمِيرُ الْجَيْشِ يُصَبَّدُ فِي الْجَبَلِ وَيَنُظُّرُ إِلَى صِفْوفِ الْعُدُودَ دُهَبَ الرَّفْقَاءُ مِنْ الْشَّامِ إِلَى الْقُدُسِ يُنْزِلُونَ كُلَّ لَيْلَةٍ فِي بَلَدٍ إِنَّ النَّاسَ فِي الصَّيْفِ يُخْرِجُونَ مِنَ الْبَلَادِ الْحَارَّةَ وَيُنْزِلُونَ فِي بَلَادٍ قَرِيَّةٍ مِنْ الْبَيْحَرِ قَدْمُ النَّاجِرُ مَدِينَةُ المَلِكِ يَجِبُعُ الدُّنِّيَاَيْر مِنْ أَصْحَابِهِ مُسْتَسْمَعُونَ صَوْتُ الْطَّبْوُلِ.

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 ِ, ُ, ُ, ُ have demonstrative force, the pronouns are compounded from them. We have already met ِ in the definite article and the emphatic ِ.

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>ِْ</td>
<td>ِْ١</td>
</tr>
<tr>
<td>fem.</td>
<td>ِْ</td>
<td>ِْ١</td>
</tr>
</tbody>
</table>

The inflections of ِ can be found by cutting off the prefix ِ.

That.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>ِْ</td>
<td>ِْ١</td>
</tr>
<tr>
<td>fem.</td>
<td>ِْ</td>
<td>ِْ١</td>
</tr>
</tbody>
</table>

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

هذا الرسول this messenger; هذه الدابة this riding beast.

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

هذا قوتلك this your food = this food of yours.

If the noun is indefinite you have a sentence:

هذا قلم this a (reed) pen; ذلك أمة 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.

ذلك هو الحكيم that is the doctor (literally, wise man).

هذا هي الضيعة this is the village (estate).

أولئك هم أصحاب الحكومة 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.

من ‘who?’ ما ‘what?’ These are indeclinable.
when combined with the preposition لـ is often abbreviated لِ ليما.

من أي وكيل who is the agent?
من صرح who shouted for help?
من ذكرت whom did you mention?
ليم الجوهر whose is the jewel?
ليم نظرت إلى her for what (why) did you look at her?

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

أي " أي 'which of' is always followed by a genitive or a pronominal suffix.

أيكم صعيد في رأس المئارة which of you went up to the top of the minaret?

**Vocabulary 9**

- متّهور well known, famous.
- حكومة government.
- مراش (d) bedding, furniture (i.e. cushions and rugs).
- مصبة (c) estate, village.
- قوت (a) food.
- عائلة family.
- أمها (إمأة) slave girl.
agent, man of business.

ignorance.

entrance.

door.

silver.

path.

sharp.

difficult.

tribe.

(a) speech, word, what is said.

lighthouse,

minaret.

riding animal.

reed pen.

wise man.

gold.

wealth, property, money.

exit.

leaf, paper.

(b) sword.

fine, thin (lit. powdered).

easy.

Exercise 17
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: قُتِيلٌ killed.

the active participle is often used as an adjective:

or noun: عَادِلٌ a witness, martyr.

the passive participle is used as an adjective:

مشهورٌ famous.
is intensive.  

very ignorant; 

untruthful a great liar;

very lazy.

(without nunciation) the feminine is 

angry; 

tired;

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>أسود</td>
<td>سود</td>
</tr>
<tr>
<td>white</td>
<td>أبيض</td>
<td>يض</td>
</tr>
<tr>
<td>red</td>
<td>أحمر</td>
<td>حمر</td>
</tr>
</tbody>
</table>

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

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:—
ADJECTIVES

Masculine.    Feminine.    Plural.

 rover    فِعّالَى    فَعَل

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 من.

big كُبْرُ كُبْرى أَكْبِرُ كَبِيرٌ

الرَجُلُ أَكْبَرُ مِن وَلَدِهِ

the man is bigger than his son.

دارِي أَكْبَرُ مِن دَارِهِ

my house (fem.) is bigger than his.

شَوارِعَ عَالَمَةٍ أَنْظَفُ مِن شَوارِعَ الْقَرَى

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 الْجَمَاعَةِ

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
strong  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 يضاء 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  فعالا  belong, of course, to the second declension with only two case endings and those of the form  فعلية  are indeclinable (Lesson 5).
ADJECTIVES

Vocabulary 10

لونَ (a) colour, course (at a meal).

زهرَ (b) flower.

مصائب (c) calamity.

صلاة (d) prayer, the Muslim form of worship.

هدية (e) gift.

ذراع (f) forearm, arm, cubit.

تمر (g) dates, sing.

أخضر (h) greenness, being a dark colour.

صفراء (i) yellowness.

سود (j) blackness.

أزرق (k) blue.

صفر (l) yellow, pale.

نوم (m) sleep.

خُمر (n) brown.

لثة (o) palm tree.

زُروة (p) redness.

زُروة (q) blueness.

بيض (r) whiteness.

أخضر (s) green, dark coloured.

أطْرَش (t) deaf.

أحْدَب (u) dumb.

سَلي (v) hunch-backed.

سَلي (w) sweet.

أَعْوَر (x) one-eyed.

أَفْرَج (y) lame.

مر (z) 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:—

\(ٓ\) خَوَائِنُ 'father' (أَبّا)، خَوَهُ 'brother' (أَخَامِسَاء)، خَوَهُ 'husband's father'.
There is nothing peculiar about them when they have one of the articles:

\[ \text{أَبَا} - \text{أَبَا} - \text{أَبَا} - \text{أَبَا} - \text{أَبَا} - \text{أَبَا} \]

Of course these forms are rare.

In the construct state the final vowel is lengthened:

\[ \text{أَبَا} - \text{أَبَا} - \text{أَبَا} \]

and the dual is \text{أَبَا وَأَبَا} 'two parents', \text{أَبَا وَأَبَا}.

The pronominal suffixes are added to the construct state:

\[ \begin{align*}
\text{أَبَاكَ} & \text{ 'your father' (nom.)} \quad \text{أَبَاهُ} & \text{ 'his father' (acc.)} \\
\text{أَبِي} & \text{ 'his father' (gen.) but:} \quad \text{أَبِي} & \text{ 'my father' (all cases)} \\
\text{أَبُو الْمُلُوك} & \text{ 'the father of kings':} \quad \text{أَبُو زِيَاد} & \text{ 'Zayd's father'.}
\end{align*} \]

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

\[ \text{ذُو} \]

'possessor of' occurs only in the construct state:

\[
\begin{array}{cccc}
\text{Sing.} & \text{Dual.} & \text{Plural.} \\
\text{Masc.} & \text{Fem.} & \text{Masc.} & \text{Fem.} & \text{Masc.} & \text{Fem.} \\
\text{nom.} & \text{ذَوَاتُ} & \text{ذَوَاتُ} & \text{ذَوَاتُ} & \text{ذَوَاتُ} & \text{ذَوَاتُ} & \text{ذَوَاتُ} \\
\text{acc.} & \text{ذَاتُ} & \text{ذَاتُ} & \text{ذَاتُ} & \text{ذَاتُ} & \text{ذَاتُ} & \text{ذَاتُ} \\
\text{gen.} & \text{ذَاتِي} & \text{ذَاتِي} & \text{ذَاتِي} & \text{ذَاتِي} & \text{ذَاتِي} & \text{ذَاتِي}
\end{array}
\]
is never used with suffixes: it often takes the place of an adjective:—

دو علم 'learned', 'a learned man'.

دو عقل 'intelligent': دات مال 'rich', 'a rich woman'.

سنة 'year' has two plurals سنوات and سنون; the oblique case of the latter is سنين with assimilation.

فم 'mouth' is regular but in the construct فم في may also be used; with suffixes: فم في 'my mouth' (all cases).

A few nouns begin with liaison:—

ابنة 'son': ابن ابنت 'daughter': ابن

إثنان (masc.) 'two': إثنتان (fem.) 'two': إمبرأة 'name': إمرأة (أموال) 'woman':

إمبرأة 'man': إمرأة (acc.) إمرأة (gen.).

and drop the liaison after the definite
article and become أُلْمُرَّةُ ـلْمُرَّةُ and the other nouns keep the liaison: أُلْمُرَّةُ – أُلْمُرَّةُ. أُبْنِيَّة – أُبْنِيَّةُ أُبْنِيَّةُ. 
أُبْنُ has a sound plural أُبْنُونَ which is used in the names of tribes: أُبْنُونَ بَكْرَ ـبَكْرَ, ـبَكْرَ: the tribe Bakr.

Note the following spellings:—

ٌبَسَمُ اللهُ ـبَسَمُ اللهُ ‘in the name of God’.

زَيَّدُ بْنُ مُحَمَّدٍ Zayd, the son of Muhammad.

زَيَّدُ أَبْنُ مُحَمَّدٍ Zayd is the son of Muhammad.

In the last example the connecting vowel i is not indicated in writing even in vocalized texts.

كُلَّا; fem. كُلَّتَا ‘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

مَوْتُ death. ـجَدُ (a) grandfather.
مَعْرَةَ beauty. ـعمُّ (a) paternal uncle.
تَرْغُبُ take away. ـعَمَّةَ paternal aunt.
تَرَغُّبُ i. تَرَغُّبَ i. مَعْرَفَ known. ـمَطرَ rain.
Exercise 21

سمع أعي وأخوك أصوات الدواب - طلبت الإبنة أباه في السوق - جمع الشيخ أبنائه عند فراشة قبل الموت - نزعت ابن هلال البقال الأوراق البيضاء من يد أخيها - دخلت المرأة مع أبنائها بين يدي الخليفة - يا أبناء هل تعرفون أسماء الزهور - ثم تعرف اسم كل زهر في البستان - تبعت أخاك في الطريق أكتب أسمه على جدار كلي يت
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 u when the characteristic is u and otherwise i.

إِحْيَاٰ كُسُبٖ write; إِسْمُعٖ hear; إِضْرَبٖ 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 ـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~
the killing of Zaid.

the killing by Zaid.

Therefore it is sometimes best translated as passive:

إِنْ يُقْتَلُوا فَأُقْتَلْ أَكْرَمَ مَيْتَة

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.

صَرَبَ خَالِدٌ أَئِلَّدُ Khalid's hitting Waleed

بِشَيْىٍ يَأُهُ 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 لespecially when the verbal noun is in the adverbial accusative.

فُمِّنَ إِكْرَامًا لَهُ 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.

وجْدُ existence (وَجَدَ 'find').

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

(а) infant. (b) nose.

(а) glorious, great. (b) cheese.

(а) thing, affair. (а) secret.

(а) level, easy. (а) faithful.

u. kill. u. command.

u. serve. u. honour, nobility.

I. u. hide (trans.).

(а) house. (а) guest.

camp, stage (of a journey). punishment.

(а) young man. (b) cheek.

servant, boy. (c) forehead.

II punish. (b) eyelid.

steal. (b) nut.

Exercise 23

يَا نُسْأَاءُ أَسْمَعْتَ أَطْفَالَكِنَّ غَيْرَ الدُّخُولِ فِي

هَذَا الْأَلْبِيْرُ اسْتَهْلِ مِنَ الخُرُوجِ مُنْهَةٌ- بَيْنَ خَادِمِهُ

أَذْهَبَ إِلَى السُّوقِ وَأُطْلُبُ مِنَ الْخَيَاطِةِ يَبْيِ

الجَدِيدَةٍ- إِنَّ كَاتِبَ الْسِّرَ صَدِيقٌ أَمِينٌ- فَتَحَ نَقْسِكَ

هُوَ الْفَتْحُ العَظِيمُ - أَيْنَاءُ الْأَلْبِيْرُ أَنْزِلْ مِنْ فَرْسِكَ
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 ّa of the indicative is changed to ّل; the ّلا and ّل of the two syllabled inflections are cut off; while the feminine plurals are not changed.

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

طلَّبَ َدَهَبَ ُعَى ُلْدِس

he sought from me that I should go to Jerusalem.

آنَ ِا ُجَسَ ِا ُدَهَبَ ُلَدِس

with the subjunctive can always be replaced by an infinitive:

طلَّبَ َدَهَبَ ُلْدِس

Jussive.—This is formed by dropping the inflection 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:

َكَتَبَ َكَتَبَ َتَكَبَ َتَكَبَ

write; do not write;

َكَتَبَ َكَتَبَ َكَتَبَ َكَتَبَ

let him write; let him not write.

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

َكَتَبَ َكَتَبَ َكَتَبَ َكَتَبَ

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 ِّل it is used in solemn statements, especially after oaths. It is also used to express commands and wishes.

قد حلف ليقتلن 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 إن 'if'; either the perfect or the jussive may be used in both parts of the sentence.

إن فعلت هذا هلكت

إن تفعل هذا تهلك

if you do this, you will perish.

إن لا ‘if not’ is often contracted to إلا.

و م ما, when indefinite pronouns, are often treated as conditional particles:—

من سكت سلم he who keeps silent is safe.

Vocabulary 13

- حلف swear.
- كئف uncover, disclose.
- معنى measure.
- ياقة field.
- مزعجة (مزرعة) (field).
- مرض (a) illness.
- حياة life.
Exercise 25

من يعجل يندم، باتّ التحكومة غلّماناها يمسحوا
المزارع، طلّب مني الطبيب أن أشرب لبناء
كثيراً، إن شهدت الحرب عرفت أي الجيشهين
أشجع، ليتزغ من فهم الأسد فرسته لتعرف فوته
وشجاعة، أكره أن تنظر إلى عيوبي جيرانك
كتب الخليفة إلى أمير جيشه لا تقتل الشيوخ
والأطفال ولا تقطع الأشجار. إن تخرج من
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 posion 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.

ِإِنَّكَ ْعَنْدِي كَلَّا شَيْءٌ

in my opinion you were as nothing.

لَا is 'no' and also 'not'.

A nominal sentence may be denied by مَا:

مَا قُومُ ‹ًكُقومِي›

a tribe is not like my tribe—no tribe is like my tribe.
ما هو من الكتاب.

it is not from the Book (Koran).

A general negation may be expressed by لَا 'which denies the class'; the noun loses nunation and is in the accusative:

لَا رجل في الدار

no man is in the house.

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

لَا خوف عليهم و لَا فرع

no fear is on them and no terror.

The defective verb لَيْس * it is not * has no imperfect.

ليسو - ليستا - ليست - ليست - ليس

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

ب

لَسْت بعالم - ليست عالمًا

I am not learned.

Sometimes it is reduced in meaning to ' not ':

لَسْت أقصيد الحرب

I do not intend war.
Verbal sentences.—The past is denied by مَا with the perfect or by لَمَّا with the jussive:

لَمَّا يَكُتِب—مَا كَتَبَ he did not write.

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

لَنَ يَكُتِبَ he will not write — he will never write.

مَا يَكُتِبَ with the imperfect denies the present:

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

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

لَا يَكُتِبُ he does not write.

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

لَا يُدْخِلُ الْكَلْذَارَ وَلَا نَظَرَ إِلَى شَيْءٍ فِيهِا he did not enter the house and did not look at anything in it.

لَا with the perfect denies a wish:

لَا رَحْمَةُ اللَّهُ may God not have mercy on him.
after an oath denies the future:

وَأَلْلَٰهُ لَا فَتَحَتْهُ هَذَا الْبَابُ

by God I will not open this door.

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

لا لما يكتب he has not yet written (but still has time).

بل introduces a correction:

إِسْرَبْ زَيْدًا بل زَيْنَبَ beat Zaid; no, Zainab.

لا تضرِبْ زَيْدًا بل زَيْنَبَ do not beat Zaid but (beat) Zainab.

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

ْالْمُلُوكُ وَغَيْرُ هُمُ the kings and others.

غير العرب non-Arabs.

وجِهْهُ إِلَى غَيْرِ مِصر his face was not towards Egypt.
NEGATIVES

Vocabulary 14

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ًٌّٓ (no nunciation) thing</td>
<td>one</td>
</tr>
<tr>
<td>ﺍًدة</td>
<td>fem. one.</td>
</tr>
<tr>
<td>ﺎًدة</td>
<td>(a) time.</td>
</tr>
<tr>
<td>قًوم</td>
<td>(a) people, tribe, some.</td>
</tr>
<tr>
<td>ﻋًر</td>
<td>(a) time.</td>
</tr>
<tr>
<td>ﻋًر</td>
<td>piety.</td>
</tr>
<tr>
<td>ﺟًر</td>
<td>(a) time.</td>
</tr>
<tr>
<td>ﻋًر</td>
<td>piety.</td>
</tr>
<tr>
<td>قًر</td>
<td>be afraid, seek refuge.</td>
</tr>
<tr>
<td>قًر</td>
<td>be sorry.</td>
</tr>
<tr>
<td>ﻋًر</td>
<td>have mercy on.</td>
</tr>
<tr>
<td>قًر</td>
<td>fear.</td>
</tr>
<tr>
<td>ﻋًر</td>
<td>(a) story, news.</td>
</tr>
<tr>
<td>ﺝًر</td>
<td>(a) story, news.</td>
</tr>
<tr>
<td>ﺝًر</td>
<td>be content, satisfied.</td>
</tr>
<tr>
<td>ﺝًر</td>
<td>trial, misfortune.</td>
</tr>
<tr>
<td>ﺝًر</td>
<td>greed.</td>
</tr>
<tr>
<td>ﺝًر</td>
<td>greed.</td>
</tr>
<tr>
<td>ﺝًر</td>
<td>heat.</td>
</tr>
<tr>
<td>ﻋًر</td>
<td>management.</td>
</tr>
<tr>
<td>ﺝًر</td>
<td>(a) nature, character.</td>
</tr>
<tr>
<td>ﻋًر</td>
<td>sky, heaven.</td>
</tr>
<tr>
<td>ﻋًر</td>
<td>sun.</td>
</tr>
</tbody>
</table>

Exercise 27

لا تضصر بوا أولادكم، لَم تبعثي أبى لاتطلب كتاباً
لك، لَمْ يكرم من لَابْكُنْ، لَمْ نسمع
مثل هذا الحديث، آله، أَحَدَ أَمِينَ كُلَّمْهُ شَيْء،
لا نرجع من صُغْيًا في المزارع، والشمَس.
في السماء – لم تقرّ في هذا الخبر ولا حزن
ولا فقر ولا بُلاء كَالْحرفِ وَالْشَّرِّ وَلا مَال
كَالْقَناةٍ – لَا عَقل كَالْذِهِبِ وَلا وَرَع كَالْكَفِّ
وَلا حَسن كَحَسْنِ الخَلِّي – أَلْهَب في وَقْتِه خِيرٌ مِن
الصَّبِر في غَيْرِ وَقْتِهِ إِنَّهُ لَا يَشْبَعُانَ طَالِبٌ عَلَمً
وَطَالِبٌ مَالٍ).

28

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 :—
MORE ABOUT CASES

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 usedː—

ذهب ميلا he went away a mile.

نظر يمينا ويسارا [شمالا] he looked right and left.

جلست مجلس زيد جلست مكان زيد

I sat in Zaid’s place.

جلست في المسجد I sat in the mosque.

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

هيأطولينذراعًا she was the longest of them in arm

رطل عسلًا a roll of honey.

ملأ الكيس ذهبًا he filled the purse with gold.

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

قدم الرجل راكبًا the man advanced riding.

دخلوا رجالًا رجالًا come in, one by one.
The accusative may refer to any part of the sentence:

نَظَرَتَ إِلَى زَيْدٍ جَالِسًا
I looked at Zaid as he was sitting.

دَخَلَتُ الْبَسَّانَ زَاهِرًا
I went into the garden when it was in bloom.

صَرْبَتُ زَيْدًا رَا كَمِينٍ
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.

رَطْلُ عَسلٍ
a roll of honey.

كُرْسِيّ خَشبٍ
a chair of wood.

سُمُ سَاعَةٍ poison of a moment (instantaneous).

'My knowledge' means 'what I know'.

عِلْمِي 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.

فَحَرَتُ بِيَامٍ عَلِيْرَكَ فَخَرَحُهَا
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 ل المعقل

little of understanding, foolish.

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

الابنة ل الحسنة ل الوجه

the girl, the pretty of face.

الرجل ل الكثير ل المال

the man the much of property.

Vocabulary 15

مرة (c) time (repetition).

يوم (a) day (24 hours).

ليلة one night.

مكان (a) place.

كيس (a) bag, purse.

ساعة (s) hour, moment.

سكن u. be quiet, dwell.

سجد u. bow down.

فخر u. boast.

مكث u. stay, remain.

خروس i. plant.

خريطة silk.

cowardice.

سوط (a) whip.

ليل (a) night.

خيفة fear.

كرسي (a) chair.

البارح yesterday.

ركوب ركوب ride.

زهور a. bloom, shine.

قعد u. sit, stay at home.

تربع u. be, go far off.

سوف set (star).

سوف 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 \( \text{w} \) or \( \text{y} \). In the perfect the first radical has \( \text{a} \) in an open syllable and \( \text{u} \) or \( \text{i} \) in a shut syllable according as the middle radical is \( \text{w} \) or \( \text{y} \). 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 \( \text{u} \) or \( \text{i} \) as the middle radical is \( \text{w} \) or \( \text{y} \).

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; \( قَائلٌ \) may come from the root \( q\text{ml} \) or \( q\text{yl} \).

The passive participle is \( مَقَولٌ \) from \( q\text{ml} \) and \( مَقِيلٌ \) from \( q\text{yl} \).

The infinitive is often \( فَعَلٌ \), i.e. \( قَولٌ \) and \( قَيلٌ \), but there are many exceptions. There is also a special intransitive form corresponding to \( فَعَلٍ \).

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

The verb \( 
\text{يَكُونُ} \) \( 
\text{كَانَ} \) 'become' takes the place of the missing 'be' when it is necessary to indicate past or future time:

\[ \ldots \]
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; ُقُدُّ is sometimes added.

Rasheed died in Tus and (after) he had gone to Khurasan.

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.
be short.

say.

take a siesta.

be attached to.

become.

stand, stand up.

return.

sell.

number.

iron.

love.

argument.

caravan.

(always with a suffix) alone.

be long.

become, be.

leave.

die.

go, travel.

fear.

incline.

overcome.

avarice.

(a) stone.

(b) thief, brigand.

e rope

Exercise 31

من قصرت حجيته طال لسانه قم يا ولدي وسر إلی جيدك كان الاولاد تلمعب في الشارع خافت الجبارية من شدة الريح عادت القافلة خوفا من اللصوص لا تخافي يا بني لا تسيرين على وحندين ليقل ما في قلبي كنت
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 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:  

\[ \text{imf. } \text{كَتَبْ} \]

III by lengthening the first vowel:  

\[ \text{imf. } \text{كَاتَب} \]

IV by prefixing \( \text{ض} \) and dropping the vowel of the first radical:  

\[ \text{imf. } \text{يُكَتَب} \]

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

\[ \text{أَكِتَب} \]

2. V is made by prefixing \( \text{ت} \) to stem II:  

\[ \text{imf. } \text{تَكَتَب} \]

VI by prefixing \( \text{ت} \) to III:  

\[ \text{imf. } \text{يُتَكَتَب} \]

The imperfect has the vowel \( \text{ت} \) throughout, except of course in the final inflection.

3. VII is made by prefixing \( 
\) with liaison:  

\[ \text{imf. } \text{يُنَكَتَب} \]
VIII by inserting \( t \) after the first radical; the form begins with liaison: \( \text{إِكْتَبِبُ} \) \( \text{impf.} \).

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

\( 
\text{يَسْتَكَتِبُ} \\
\text{impf.} 
\)

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 \( m \).

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

\( 
\text{إِدَّرَكَ} \\
\text{ذَخَرَ} \\
\text{أَذْخَرَ} \\
\text{أَزْحَمَ} \\
\text{إِصْطَنَعَ} \\
\text{إِضْطَرْبَ} \\
\text{overtake} \\
\text{store up} \\
\text{crowd together} \\
\text{take into one's} \text{employment} \\
\text{be confused} 
\)
or 

lie down

know (survey from above)

or 
suffer wrong

Each stem has its own meaning or meanings.

II is

intensive: كسر break كسر smash
causative (this is an encroachment on IV):

علم teach

know

الله أكبَرَ says, 'God is very great'

declarative: صدق say that one speaks truth, believe

denominative: كبر say, 'God is very great'

III is

conative: قتل try to kill, fight

قاتل

تَزَعَ try to take away, quarrel

نائَزَ try to take away,

It takes as direct object the indirect object of I:

كتاب write 

كَتَبَ correspond with 

رَكَبَ ride 

ركب ride with (a person)

It is always transitive.
IV is
causative:  جَلَّسَ  جَلَّسَ set down
V is the reflexive of II and then passive:
فَرَقَ تَفَرَقَ scatter (intrans.)

VI is
reciprocal:  ضَرَّبَ تَضَرَّبَ hit one another, have a free fight
pretence:  نَسَى نَسَى sleep نَسَى pretend to sleep

VII is reflexive, then passive:  إِنْكَسَرَ إِنْكَسَرَ be broken
فَزَمَمَ فَزَمَمَ let oneself be defeated

VIII is
reflexive (sometimes passive):
إِجْتَمَعَ إِجْتَمَعَ collect (trans.)
جَمَعَ جَمَعَ collect (intrans.)

X is to ask or think that the simple verbal idea should be done.
حَسَنُ إِسْتَحْسَنَ إِسْتَحْسَنَ be good
غَفُرَ إِسْتَغْفَرَ إِسْتَغْفَرَ think good, approve
غَفُرَ إِسْتَغْفَرَ وَأَسْتَغْفَرَ ask pardon from (trans.)

It is almost causative:
خُرَجَ إِسْتَخْرَجَ خُرَجَ extract from a mine, make productive, till.
It takes considerable ingenuity to fit many verbs into this scheme; thus ْكَلِمَةُ speak to (trans.) ْتَكْلِمَ speak (intrans.). Here are two sample roots:

I. ْخَلَفَ remain behind ْسَلَمَ be safe, well

II. ْخَلَفَ leave behind ْسَلَمَ greet (denominative) make safe, protect, surrender (trans.)

III. ْخَالَفَ oppose ْسَلَمَ make peace with, treat peaceably

IV. ْخَلَفَ break (promise) ْأَسْلَمَ submit (make your word lag behind) turn Muslim

V. ْخَلَفَ hold back from ْتَسْلَمَ receive the surrender, turn Muslim

VI. ْتَخَالَفَ disagree with ْتَسْلَمَ make peace together

VIII. ْتَخَالَفَ differ, be different ْتَسْلَمَ kiss (the Black Stone)

X. ْإِسْتَخَالَفَ appoint a ْإِسْتَسْلَمَ submit successor, take in keep to the middle of exchange the road.

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَرَقَ i.</td>
<td>separate</td>
</tr>
<tr>
<td>فُرَقَةْ u.</td>
<td>defeat</td>
</tr>
<tr>
<td>غَفَرَ i.</td>
<td>cover, pardon</td>
</tr>
<tr>
<td>غَفَرَةْ u.</td>
<td>arrive at</td>
</tr>
<tr>
<td>سَرِفَ i.</td>
<td>turn (trans.)</td>
</tr>
<tr>
<td>سِرَفْةْ VII</td>
<td>turn away, go away</td>
</tr>
<tr>
<td>نَظَرَ IV</td>
<td>cause to wait</td>
</tr>
<tr>
<td>رَأِلَةْ III</td>
<td>expect, wait for</td>
</tr>
<tr>
<td>فَلَنَّ III</td>
<td>go forward</td>
</tr>
<tr>
<td>نَرَعَ III</td>
<td>try to take away, quarrel</td>
</tr>
<tr>
<td>ضَرِبَ VIII</td>
<td>be confused, in commotion</td>
</tr>
<tr>
<td>ذَخَرَ u.</td>
<td>crowd</td>
</tr>
<tr>
<td>دُرَسَ u.</td>
<td>store up</td>
</tr>
<tr>
<td>تَلْجَ (b) snow</td>
<td>teach</td>
</tr>
<tr>
<td>عَيدَ (a) festival</td>
<td>receive</td>
</tr>
<tr>
<td>تَلْجَ (b) snow</td>
<td>need, business, thing</td>
</tr>
<tr>
<td>ذَخَرَ u.</td>
<td>tell, make known</td>
</tr>
<tr>
<td>دُرَسَ u.</td>
<td>besiege</td>
</tr>
<tr>
<td>فَلَنَّ III</td>
<td>be absent</td>
</tr>
</tbody>
</table>

### Exercise 33

كَلِمَتُهُ وَلَمْ أُسَكَّلَ مَعَ غَيْرِهِ أَطْعَمْ الْغَيْرِ فُقَرَاءٍ كِبْرِيَّةٍ فَأَنْصَرُّوا شَاكِرِينَ لَا تُخَالِفُوا أَبَاكَ مِنَا أَیْهَا الْوَلَادُ لَكُنَا نَشَيِّعُ الْقَلَحَ وَنَنْصَرَذَا عَنْ أَصْحَابِيْنَا لَنَتَظَبِّرْنِي فِي السُّوقِ وَلَا نَنْصَرَفْنِي كَأَنَّ
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 yuktibu. 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 ω: 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.

w. active.  يَقُولُ  يَقُلُ  قُلْتُ  قَالَ
passive.  يَقُولُ  يَقُلُ  قُلْتُ  قَالَ
y. active.  يَبْنُ  يَبْنُ  يُبْنُ  بَنَّ
passive.  يَبْنُ  يَبْنُ  يُبْنُ  بَنَّ

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

'Zaid was killed' قُتِلَ زَيْدُ

'Zaid was killed by Muhammad' cannot be translated into Arabic, which can only say: قَتَلَ مُحَمَّدُ زَيْدًا

'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 ِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّ*
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.
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.

إن

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 زيدا مسافر

he said that Zaid was travelling.

إن

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

أخبرت أن ملكتك 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 الحقيقة أن رجلا قال

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

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

أَنَّهُ كَانَ فِي بَغْدَادَ تَاجِرٌ وَهُوَ ذُو مَالٍ وَافِرٍ

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

It is also used after prepositions:

شَهِدتُ بِنِعْمَةِ اللَّهِ حَقَّ لِقَابِهِ

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

الدِّلَّائِلِ عَلَى أَنَّهُ لَا يَمْسِحُ إِلَّا الْأَلْبَسَةُ كَثِيرَةَ

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

Or when a noun governs a sentence:

ما دَلِيلٌ أَنَّكَ صَادِقٌ

what proof is there that you are truthful?

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

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

يَا مُوسى إِنِّي أَنَا أَلْلَهُ الْعَزِيزُ الحكِيمُ

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

بلغني أن زيد مسافر عدا

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:—

أغبني أن قمت

it pleased me that you stood up.

أعلم أن نائم

I know that he is asleep.

But these two sentences would be more often put:—

أغبني أنك قمت أعلم أنه ينام

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

أم حسيتم أن تدخلوا الجنة

do you reckon that you will enter the garden (paradise)?

أمر أن لا يولد مولود ذكر إلا ذبحة

he gave orders that no male child should be born except one killed it.

أبلغ ربيعة أن يغضبوا

convey to Rabiʿa that they should be angry.
The negative is أَلَّا or أَلَّا by assimilation.

إِنْ خَفْتُ أَلَّا يُقَبِّلُوا حَدُودَ الْأَرْضِ

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

لَيْسَ عَلَيْكُمْ جَنَاحٌ أَلَّا تَكْتَبُوهَا

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

حَتِّى

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

لِكَيْ - كَيْ - لَانَ - لِ

These may mean ‘in order that’, but لَانَ and may express consequence or even a substantival idea; they govern the subjunctive:

قَدْ أَمَرْتُ لَأَقْتِلْ

she had given orders that I should be killed.

تَبْ لِيَعْفَرْ لَكَ أَلْلَهَ

repent in order that God may pardon you.

تَعْلَمُوا لِكَيْ تَعْلَمُوا

learn in order that you may teach.

أَمَرْتُ لَانَ أَكُونَ أَوَلَ الْمُسْلِمِينَ

I was commanded that I should become the first of those who submit (the Muslims).
is used as the negative of لِكَ and لَا لَّا — لَّا لِكَ

Vocabulary 19

عَفَّ صَفَحَ pardon.
ٌعَفَّ صَفَحَ u. صَفَحَ be hot.
ٌعَفَّ صَفَحَ i. عَفَّ صَفَحَ fever.
ٌعَفَّ صَفَحَ be big.
ٌعَفَّ صَفَحَ be superior to.
ٌعَفَّ صَفَحَ be an unbeliever;
ٌعَفَّ صَفَحَ VIII believe.
ٌعَفَّ صَفَحَ be ungrateful.
ٌعَفَّ صَفَحَ VIII work, be busy.
ٌعَفَّ صَفَحَ u. طَلَّنَ be divorced.
ٌعَفَّ صَفَحَ u. طَلَّنَ IV divorce.
ٌعَفَّ صَفَحَ u. طَلَّنَ blame.
ٌعَفَّ صَفَحَ III blame, speak contemptuously to.
ٌعَفَّ صَفَحَ كَفْرُ (a) blood.
ٌعَفَّ صَفَحَ كَفْرُ (b) truth, duty, right.
ٌعَفَّ صَفَحَ كَفْرُ (c) pair, husband.
ٌعَفَّ صَفَحَ كَفْرُ (d) messenger, apostle.
ٌعَفَّ صَفَحَ كَفْرُ (passive), suffer from fever.
ٌعَفَّ صَفَحَ كَفْرُ bath (Turkish).
ٌعَفَّ صَفَحَ كَفْرُ (a) lord.
ٌعَفَّ صَفَحَ كَفْرُ (b) wife.
ٌعَفَّ صَفَحَ كَفْرُ only (adv.).
ٌعَفَّ صَفَحَ كَفْرُ i. خَلَطَ mix.
ٌعَفَّ صَفَحَ كَفْرُ bath (Turkish).

Exercise 37
فيه - لم يشغله بذكر ذلك كيلد يطول الكتاب - ما أعقل أن يفوق أخذ زيدا في علم أو أذب - إن السبب الجميل أنك لا تتابع من صفحته عنه - إن دمانكم علمنكم حرما إلى أن تقوموا بين يدي زايكم - خطبت أحد أمرا فأقالت لا حسبى تطلقة زوجتك - لست أخف عليك أن تخاف وإنما أخف عليك أن لا تخاف أطفلك - فقيل حتى لا تخيلله أنه سمع أعرابي رجلا يقول أشهد أن محمد رسول الله فقال يفعل ما ذا.

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

\[ \text{بَعْدُ (in negative sentences); مَنْ بَعْدُ after, afterwards;} \]
\[ \text{مَنْ تَحْتُ (before (time)); مَنْ قَبْلُ (above); حَيْثُ (where);} \]
\[ \text{مِنْ حَيْثُ ( whence).} \]

\[ \text{لَمْ يَمِيتْ بَعْدَهُ he is not yet dead.} \]

\[ \text{اللهُ الَّذِي أَمَرَ مِنْ قَبْلُ وَمِنْ بَعْدُ} \]

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.

\[ \text{بَرِخُ (cease) with a negative:—} \]
\[ \text{ما زَالَ يُقُولُ لَمْ يَزَالَ يُقُولُ he did not cease talking = was always talking.} \]
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.

' increase':

he hit him again.

he abused him again.
At once, immediately.

\[\text{لَمْ يَلْبَثَ} \quad \text{أنْ} \quad \text{قَالَ} \quad \text{لَهَا} \quad \text{انْ} \quad \text{يَشْبِهُ} \quad \text{نَشِبَ} \quad \text{ضَيْفُهَا} \quad \text{تَضَيَّقَ} \quad \text{هَيْكَ} \quad \text{فَرَأَهَا} \quad \text{أَنْ بَلَغَهُمُ} \quad \text{الْخَبَّرُ} \quad \text{بِذَلِكَ} \]

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

Soon, quickly.

\[\text{أُوْشَكَ} \quad \text{Aوُشَكَ} \]

IV of a verb first 'w', more usually the imperfect with and the subjunctive; rarely the imperfect indicative. Three constructions are possible:

\[\text{يُوَشَكَ} \quad \text{أَنْ} \quad \text{يَدْخُلُ} \quad 
\text{زَيْدٌ} \quad \text{يُوَشَكَ} \quad \text{زَيْدٌ} \quad \text{أَنْ} \quad \text{يَدْخُلُ} \]

Zaid will soon come in.

The subordinate sentence \( \text{أَنْ يَدْخُلُ} \) \( \text{زَيْدٌ} \) is the subject of the verb.

Perhaps.

The defective verb \( \text{عَسَى} \) 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:

perhaps the days will bring a tribe back.

There is also the particle لعلّ which is construed like أنّ.

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 كان 'become'.

(IV of a verb third weak) 'do, be in the evening' behaves just like أصبح.
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:

seldom.

often.

it has lasted long.

seldom have I seen.

seldom do (lovers’) meetings last.

Vocabulary 20

II move (trans.).

return, do again.

abuse.

be attached to.

be quick.

be far, distant.

a. cut the throat, sacrifice.

understand.

turn upside down.

be good.
(a) morning.
II attack in the morning.
Mas'a evening.
U. حَصُول become to, befall (not of motion).
— II obtain.
U. رَقَة provide.
Sfar (a) journey.
Nisba advice, help.
Harak V move (intrans.).
Here هِئَنَا — هَنَا there.
Zad there.
Yada' increase (trans and intrans.).
Stay لِبَنَتَ لَبَنَتَ remain, stay.

Exercise 39

لا يَلِبَتْ أَن يَرْجِعَ مِن سَفَرٍ وَلَا يَكَانُ الْمَرْيَضٍ يَتَحَرُّكَ عَلَى فِرَاشِهِ — لَمْ تَزَلْ تَنْفَعُى بِنَصْبِهِتِكَ وَأَسْوَبْكَ إِنْ حَدَّثَتْ أَحْسَنَ الْحَدِيثَ وَإِنْ حَدَّثَتْهُ أَحْسَنَ الْإِسْمَاعِ — أَمْثِلُ هَذَا يَقُولُ أَلْيَمُ أوْ
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; 

لَدِ imperfect; لَدِ imperative.

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

place

وقَعَ

fall

وقَعَ

leave

وقَعَ

restrain

وقَعَ

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

inherit

وقَقَ

find suitable

وقَقَ

trust

وقَقَ

be swollen

وقَقَ

be near (this is also third 'y')

In the imperfect of IV the 'w' combines with the preceding 'u' to form a long vowel. From 

ٌودَجَ find IV

means 'cause to be findable' and then 'create': 

أَوِجَدَ أَوِجَدَ ٌودَجَ

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

\[\text{أَتَقَّنَ وَفَقَتْ} \quad \text{إِنَّهُمَّ وَهُمَّ} \quad \text{agree.}\]

Verbs of the forms فَعَلَ فَعَلَ are regular in the imperfect of I:—

\[\text{وَفَجَّلَ} \quad \text{وَفَجَّلَ} \quad \text{impf. إِيَّاجِلَ} \quad \text{impv. but} \quad \text{فَوُبُّلَ} \quad \text{أَوُبُّلَ} \quad \text{فَوُبُّلَ}
\]

be afraid; be unhealthy

Some nouns from these roots lose the first radical:—

\[\text{جِهَة} \quad \text{ثِقَة} \quad \text{reliability.}\]

\[\text{سَمَة} \quad \text{(width) wealth, ability.}\]

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: قَائِمَة ‘stature’; those from a third weak root have a long vowel after the second radical: زِكَاه ‘act of sacrificing’. A few nouns from third weak roots are without the long vowel but they all have 'u' in the first syllable: لَغَة ‘language’.

Verbs first 'y'.

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

be dry  {
be  
and  {
be  

despair  {
be  

Note the imperative I:  {
be easy.

The imperfect and participle IV:

become rich.

In VIII assimilation occurs:  {
despair.

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

Vocabulary 21

وجه  { II (turn the face) send.
جَدَ  { find.
ثَمَلَة  { strength.
وَقَفَ  { stand.
سَمَّى  { be wide, include.
عَدَل  { justice.
فِلَسَوْف  { philosopher.
فَلَسِيْتَة  {
عَدُوُّ  { evil, badness.
عَدَّت  { be able.
جَدَّ  { be necessary.
ورثَ  { inherit.
وَدِعَ  { leave.
سَمَّى  { describe.
كَلَّ  { VIII be wide.
جَدَّ  { go down.
وَضَعَ  { put, put down.
صِنَاحَة  { description, quality.
صِنَاحَة  {
وَضَعَ  {
Exercise 41

Verbs first 'w' and 'y'

ودع II say good-bye.

 وكل II appoint as agent.

— VIII rely on.

ونق VIII agree.

فَكَرَ (a) thought, idea.

عيّنَة excuse.

فَاحِرة sin (of any sort).

سيئة bad.

حَالَة f. (a) condition.
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.

أَطْلُبُ رَجَلًا يَقُومُ عَلَى بُسَاتِنِي

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

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>dual, nom.</th>
<th>oblique</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. الَّذِينَ</td>
<td>الَّذِينِ الَّذَانِ</td>
<td>الَّذِينَ الَّذَانِ</td>
<td>الَّذِينَ الَّذَانِ</td>
</tr>
<tr>
<td>fern. الَّذِينِ</td>
<td>الَّذِينِ الَّذَانِ</td>
<td>الَّذِينِ الَّذَانِ</td>
<td>الَّذِينِ الَّذَانِ</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.

الرجل الالذي قتل أبي
the man who killed my father.

الرجل الالذي قتلة أبي
the man whom my father killed.

المرأة التي كأن عنددها أبنى
the woman with whom my son was.

أتمتع إليك المرأتين التي تطلب منهما خبر أبتليك
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.

أنتِ التي أستوذهنتك السر
are you she to whom I entrusted the secret?

كنَّ أنتَ الذي تكلمتُه
be you he who speaks to her.
we are those who did homage to Muhammad.

'He who' is rendered by الدّي or ﻣﻦ; 'that which' by الدّي or ﻣأ.

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

who is the most poetical of the Arabs? he said, he who says .

يرمَ بِأَرْحَم

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

عَرَفْتِ مَا عَرَفْتَهُ

I know what you know.

أَيْ 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.

Sadūl ʿālim ʿālim أَفْضَلُ

or

Sadūl ʿālim ʿālim أَفْضَلُ

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

Vocabulary 22

be allowable.
throw down.
write letters to.
think, claim.
like, be pleased
with; 

disease.
knowledge, science.
anything on which
one can sit or lie.
seal.

(a) body.
mind, intellect.
III pass beyond.
divide.
IV send.
feel pain.
reap.
medicine, remedy.
(a) manners, arts.
health.
sharpness (metaphorical).
healthy, true.

Exercise 43

كان لله بنو عزم ورثوا من أنتم الذين يقربون من الحقائق: الذين يزرعون الإنسان اليوم يحضدها غدا: نزلت عن السيرة الذي كنت مطروحاً عليه: كان ذلك خاتم أعماله الحسنة التي تجاوز الوصف كيف لا ترغب في تذكير يجمع
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.

\[\text{تَطْفَنت} \text{ becomes } \text{تَطْفَنت} \text{ you think.}\]

Peculiar is the change from قَصَّنت to قَصَّنت you cut.
Other forms behave like hollow verbs: ظلت or أحسنت from ظل remain أحسنت for I feel.

Nouns from these roots also follow the same rules.

مَحَال (مَحَال) مَحَل 'place' come from theoretical mahlailun and mahlasilu; حلال (loosed) not taboo, lawful, permissible.

The connection of ideas is this:—

حل u. حل loose, untie.

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

حلول u. حل dwell.

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

صاحب حل وعقد the master of loosing and binding—holder of supreme power.

So حل i. حل be not taboo, be lawful, allowable.

The opposite of this is حرام be taboo, sacred, unlawful. حرم i. or a. حرم forbid, prevent.
The two senses appear in one sentence:—

سَفِكُوا دَمَ الْحَرَامِ فِي شَهْرِ الْحَرَامِ فِي يَلَدٍ الْحَرَامِ

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:—

رِجَالُ أَلسَوَهُ evil men.

**Vocabulary 23**

- سَرُورَ (u.) please, delight.
- حَسَسُ (IV to perceive, know.
- عَدُ (u.) count.
- مُروُرُ (u.) pass by.
- مُدُ (u.) stretch.
- رُدُ (u.) come back, send back.
- خُفُ (i.) be light (weight).
- خَفُ (i.) be chaste, temperate.
- قُسُ (u.) tell a story, cut.
- قُرُ (i.) be firm, fixed.
- دُلُ (u.) guide.
- إِتِمَانُ (inf. of تَلَقُى) meeting.
- (جَاتُ) (snake.
- مُصَبِّ (a man's name.
- تَلَ (u.) have an opinion.
- قَرُ (i.) run away.
- عَدَ (IV prepare (trans.).
- عَدَ (X prepare oneself.
- مَرُ (X continue.
- مُدَ (IV help, reinforce.
- مَدَ (X ask for help.
- خُفُ (X despise.
- حُبُ (IV love, like.
- مُلُ (a.) be disgusted with.
Exercise 45

úٌحأٌ وُحُحِحٌ وَعُحْحِحٌ جَمِلَى نَافََتُها - ظَٰنُنتَ أنَّهُ يُسَمَّعُ لِلصَّوْحُودَ فِي الْحِيَالِ - لَا تَظَٰنَّتْ أَحَلْفَكَ - مِنْ عَفّ خَفٍّ عَلَى الصَّدِيقِ لِقَآهُ وَأَحَوْ الْحَوَائِجِ وَجَهْهُ مَلَعُّلَ - ذَكَرَ فِي أَمْرٍ مَصَّمَّبٍ وَعَزْلَ أَخْيِهِ إِيَّاهُ عَنَّ الْبَصَرَةِ وَرَدَّهُ إِيَّاهُ إِيَّاهُ إِيَّاهُ إِيَّاهُ عَنَّ الْقُسَمَةِ - أَسْرَعُ النَّاسِ إِلَى الْقُسَمَةِ أَقْلِمُ حَيَاةً مِنْ الْفَرَارِ - إِنَّهُ أَحْسَسَ بِصَوْتٍ مُرْوَرٍ حَيَاةً الْمُحْيِي بِهِ - مَّلَأَ يَدَكَ إِلَى حَبْلِ اللّهِ وَيَبْعَثُكَ عَدُواً الْمَرْضِيَ وَأُعْدُوا الْأَذِيوةِ لِيَلْعُبُّهُمْ - مَرَّ بِلَآوَلاَدٍ يُقْسَعُ عَلَيْهِمْ قِصَصُ النَّبِيِّ.
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:—

give in marriage;  تَزَوَّجَ marry;
distinguish, make plain;  تَبَيَّنَ make plain to oneself, be plain;
do, receive homage;  جَآَبَ 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 a: which is shortened where necessary to a.

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

In VII and VIII the imperfect unexpectedly has 'a'
long or short as is required.  انقاذٌ obey (let himself be led);  اختيارٌ choose.


انقاذٌ  انقاذٌ  انقاذٌ  انقاذٌ

 اختيارٌ اختيارٌ اختيارٌ اختيارٌ

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

إِقَامَةٌ IV  إِقَامَةٌ X.

Some verbs have both strong and weak forms:—

أَرَاحُ—أَرَاحُ  إِسْتَرَاحُ—إِسْتَرَاحُ rest.

A few of the type  فعل have strong forms only:

سَوْدَةٌ be black;  أسودَةٌ blacken;

but أسودَةٌ XI be black and سودَةٌ II blacken are more common.

Vocabulary 24

سوف II make future, postpone.  جواب III. IV answer.

صيدٌ i. hunt, fish.  قادَ i. lead.

رود IV wish, will.  غير II give a choice to.
HOLLOW VERBS

IV stay, set up.

وعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ

IV promise.

طَعَا طَعَا طَعَا طَعَا طَعَا طَعَا طَعَا طَعَا طَعَا

IV obey.

طَعَا طَعَا طَعَا طَعَا طَعَا طَعَا طَعَا طَعَا طَعَا طَعَا

IV threaten.

VIII choose.

خَيْر خَيْر خَيْر خَيْر خَيْر خَيْر خَيْر خَيْر خَيْر خَيْر

X be straight.

وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ

X be able.

طَعَا طَعَا طَعَا طَعَا طَعَا طَعَا طَعَا طَعَا طَعَا طَعَا

threat.

X ask the help of.

عَون عَون عَون عَون عَون عَون عَون عَون عَون عَون عَون

Christian.

صَّارَفَ يَُصَارِفَ يَُصَارِفَ يَُصَارِفَ يَُصَارِفَ يَُصَارِفَ يَُصَارِفَ يَُصَارِفَ يَُصَارِفَ يَُصَارِفَ يَُصَارِفَ

hide.

وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ وَعَدَ

what about, what is the matter with?

صَوْب صَوْب صَوْب صَوْب صَوْب صَوْب صَوْب صَوْب صَوْب صَوْب

IV come upon, hit.

جِبَل جِبَل جِبَل جِبَل جِبَل جِبَل جِبَل جِبَل جِبَل جِبَل

trick, stratagem, device.

لُامُ (c) base, ignoble.

Exercise 47

وَعَدُ الْكَرِيمُ نَقْدًا وَعَدَ الْلّهُمَّ تَسْوِيفًا صِدْنَا وَتَصْنَفَاذًّا لَمْ تُرِزْ أَخْشَى أَنْ تُطِيعَ أَوَامِرَ مُعَلِّمَتِهَا لَمْ أَلْتَرْبِيَ أَنْ تَشْرَكَى شُفَّلَكَ
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.
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 \( \bar{p}a' \) becomes \( \bar{p}a \), \( \bar{p}u' \) becomes \( \bar{p}u \), and \( \bar{p}i' \) becomes \( \bar{p}i \). \( \bar{p}a \) is written with madda.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَلَمُ</td>
<td>أَوْمَلُ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperfect First Singular, Imperative,</th>
<th>but</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَلَمُ</td>
<td>أَوْمَلُ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>take captive</th>
<th>اَسْرُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَأَسْرَ</td>
<td>إِسْرَ</td>
</tr>
</tbody>
</table>

Two drop the hamza always in the imperative:

كَلَّ - يَأْكُلُ - أَكَلَ

خَدُّ - يَأخْذُ - أَخْذَ

أمر

drops hamza when the imperative stands alone but retains it after و and مَر: فَأَمَرَ.
Stem III

اکن ایکن

eat with impf. يواآکن impv. أاکن

perf. pass.

Stem IV

آکن

feed. يوککن impf. 1 per. أاکن impv.

익کال infin.

There is no VII.

Stem VIII

ايتز wear a loin cloth but فاترز.

يايتز impf. فاترز impv. but ياترز.

Passive

أوتنن was given authority; الذى أوتمن he who was given authority.

أخذ assimilates ʔ to t: ِاتخذ.

Middle Hamza

The spelling is often not rigid: يسأل.

The passive perfect I is سُتُل; this spelling seems to be derived from a dialect which used the form سِتْلَا.
has also an irregular imperative سَأَلْ, jussive يَسَلَ.

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

سَيِّرُ سَارَ
go
سَوَّرُ سَارَ jump

THIRD HAMZA

Some of the spellings are not rigid:

3 masc. dual perfect قَرَأ قَرَّأ

2 fem. sing. impf. تَقُرَّ أَيْنَ تَقُرَّ لِينَ

3 masc. plu. impf. يَقُرُّ أَوْنَ يَقَرُّ وُنَ

Vocabulary 25

إِدَب II educate.
إِنْ أَنْ أَمِنَ be safe from.
إِبِرَحُ u.i. hire out.
إِئُر II make a mark on, influence.
إِئُر IV prefer.
أَسْأَلْ a. سْأَلَ ask, beg.
إِبَنَة IV tell.
كَفَا III reward.
إِئَسَ be friendly.
Exercise 49

من أُذْب وَلَدَهُ صَغرًا سُرِّ بِهِ كِبْرًا آمَنُتُ بِاللهِ وَمِلَائِكَتِهِ وَبِرَسُولِهِ وَبِاللَّهِ الَّذِي خَلَقَ และْ يَأْذَنُ لِي الْقَائِدُ بِسَوْلِ الأَسْرَى كَتَبَ أَسْتَأْجِرُ مَنْ يَلِي مِنْ تَأْجِرٍ وَأَذْعَفُ أَجْرَهُ لَهُ كَلِّ شَهْرٍ إِبْتَدَأْ الْعِبَادَةُ بِقِرَآنِ الْكَرِيمِ وَمُ خَاطِبَتِ أُمَرَةَ مِنْ الْمَسَاكِنِ تَبَيَّنَ أَنَّ السُّوْلِ كَانَ الشَّيْخُ يُوسُفُ ٱلسَّلَّامُ ٱلَّنَّى وَالْمُلَكِيَّينَ
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.

فعل. 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 اَلْيَف, 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 تَدْعِين (root دُوُّ) second feminine singular; if the 'u' had survived, the resulting word would be تَدْعُون which is second masculine plural.

Again, يَرْمُون (root رَمْي) third masculine plural; if the 'i' had been kept, the result would be يَرْمِين 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.

فَعَلَ. 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 \( w \). When the inflection begins with a consonant, 'y' coalesces with the characteristic to form \( a' \).

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:—

\[
\begin{align*}
\text{رَأَمُ} & \quad \text{a shooter} \quad (\text{nom. and gen.}) \quad \text{بُأَرُمُيَّا} \quad (\text{acc.}) \\
\text{أَرَامِي} & \quad \text{the shooter} \quad (\text{nom. and gen.}) \quad \text{بُأَرَمِيَّا} \quad (\text{acc.})
\end{align*}
\]

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:—

\[
\text{فَأَعِلَ} \quad \text{has for plural} \quad \text{فَأَعِلَةً}
\]

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

\[
\begin{align*}
\text{جَوَارِ} & \quad \text{nom. and gen.} \\
\text{جُوَارِيَّا} & \quad \text{acc.} \\
\text{أَلَّجَوَارِي} & \quad \text{nom. and gen.} \\
\text{أَلْجُوَارِيَّا} & \quad \text{acc.}
\end{align*}
\]

Passive participle. In stem I verbs final 'w' have forms
like مَرْمِيَّة and final ‘y’ like مَدَوُّ عْلَمَيْنَا. The ‘y’ is assimilated to the ‘a’ 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’.

\[
\text{فَتَتَيْ (فَتَتَيْ)} \quad \text{فَتْي} \quad \text{أَلْفَتْي} \\
\text{عَصَّا (عَصَّا)} \quad \text{عَصَا} \quad \text{أَلْعَصَا}
\]

These nouns are indeclinable. All passive participles of the derived stems are of this form. مُضَطَفَيْنِ - مُلْقَيْنِ - مُسَلَّيْنِ.

Infinitive. Stem II shortens the ī: and adds at: for compensation. سَلْبَة.

Stem III. In the form مَفَاعِلَة contraction occurs مَلِقَة; 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.

\[
\text{V} \quad \text{تَلَتَيْ} \quad \text{VI} \quad \text{تَرَاضَيْ}
\]

When the second radical has ā:, the final radical becomes ٍ:
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 at is indicated by alif to avoid the repetition of 'y'.

Similarly blind.

becomes.

infinitive of

Further assimilation occurs occasionally:

plural of is the form as is

the irregular plural of bow (weapon).
Place nouns always have 'ا' in the second syllable:

अल्मनाज़ी - مَنَاجِيٍ

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

<table>
<thead>
<tr>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُصَطْفَيْيَانِ</td>
<td>مُصَطْفَيْيْنَ</td>
</tr>
<tr>
<td>مُصَطْفَيْنَ</td>
<td>مُصَطْفَيْنَ</td>
</tr>
</tbody>
</table>

Vocabulary 26

- اخذ u. اخذ take.
- لا تُنسَبِنَ l. لا تُنسَبِنَ forget.
- جَنَّةٌ i. جَنَّةٌ جَنَّةً commit a crime.
- لَامَأْ u. لَامَأْ لَامَأْ lampoon.
- غَرِبَةَ u. غَرِبَةَ غَرِبَةً IV make rich, self-sufficient.
- لَعبَ u. لَعبَ لَعبٌ play.
- جَرَّ أَقَرَّ u. جَرَّ أَقَرَّ جَرَّ أَقَرَّ raid, go to war.
- بِكَاءٍ i. بِكَاءٍ بِكَاءٍ weep.
- يَبِيِّنُ a. يَبِيِّنُ يَبِيِّنَ forbid.
- وَلِيُ i. وَلِيُ وَلَئِي be near.
- IV do a kindness.
- حَوَّطَ IV surround.
- فَقِ IV make poor.
- يُهَشِشَ IV hate, dislike.
- حَسَّ X deserve.
- يَقِلُ i. يَقِلُ يَقِلٌ be little.
- X think little, be independent.
- سَدَّ (سَادِ) سَدَّ سَدَّıٍ prince, chief.
- اخذ VIII make, choose.
- تِبَانَةٌ (تِبَانَة) تِبَانَةٌ تِبَانَةٍ turban.
- وَلَادَةٌ (قَلَادَة) وَلَادَةٌ وَلَادَةٍ necklace.
- حَصُّ i. حَصُّ حَصِّ fold, tie.
- حَضَّ IV count.
VERBS—THIRD WEAK

X be self-sufficient.

IV distract attention.

I. كفالة I. كفًا

be sufficient for.

VIII buy.

remain.

VIII let oneself be forbidden, desist.

II make one governor.

VIII be poor, in need.

I. جَيَّهُ ٤٤٧٤

come.

R. رَكَضَ u. رَكَضَ

run.

نَعْرُوفُ known, kind act.

IV make little, support.

wearing a turban.

Exercise 51

إذا أخذتم عنده رجل يدًا فأنسواها للاختر في المعروف إذا أحسين سائر رجل ما أولى ونثر ما أولى العرب تقول سيد معروف يريدون أن كل جنبه يجيها أحد من قومه مغضوبه يرأسه لا لا تطيب الهجة قال يكفيك من القلادة ما أكاظ بالعشير الذي أرضاه لا يجيسي ووالذي يجيسي لا أرضاه أغنيي يا لا أفقار إلاك ولا تفقرني بالاستغناء عنك إن ما قال وكمى خير مما كسر وألفي مما لك لا تعزو قال
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 أول 'return'

أَوْلِ الْيَوْلِ يَوْلُ الْأَوْلِ
Root جِئُ, 'come'

The active participle is جَاءَ أَلْجَائِي.

Hamza and third 'y' أُتَي 'come': the perfect is regular.

Imperfect jussive يَأْتِي and فَأَتِ.

'see': the perfect is regular.

In the imperfect the hamza is dropped:

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

In IV the hamza is also dropped:

perfect أَرَّيَتْ أَرَى
imperfect يُرُونَ يُرِينَ يُرَى
jussive يُرِي imperative أَرَى
The active participle I رَأٰءِ and IV مُرَأٰءِ.

Infinitive I رَأٰءَ or رُؤُيَّةٍ; IV إِرَأَءَةٍ.

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

حَيَّ 'live' is irregular in places.

I may be treated as a doubled verb حَيِّ.

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

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

perfect إِسْتَجُبَّتٍ إِسْتَجَبَّي

imperfect يِسْتَجُوبَنَّ يِسْتَجَبَّي

First 'w' and third 'y'

وَقَيِّ 'accomplish, fulfil'; the perfect is regular:

imperfect يِقَيٰنُ يِقَيِّانِ يِقَيِّي

imperative فِي فِنَّ فِي فَوَا فِي فَوَا

active participle آلَوَافِي - وَافِ دَلَوَافِي infinitive

A weak form can only be identified by grammar and common sense.
must be singular and must come from دعا. يدعوا is plural and may be يدعوا from دعا or دعا. يدعوا from دع.

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

فيه may mean 'in it', 'of his mouth' or 'accomplish it', imperative singular feminine of وفی.

**Vocabulary 27**

**IV** make a will, give a dying charge.

دا شاء wish, will.

دا تیئی be weary.

دا یئی guard.

دا عفو pardon, refrain; be abundant.

دُجز finish off, fulfil.

ودُع leave.

حیی II greet.

کرم IV honour.

سَلَم statecraft, clemency, kindness.

قدر amount, measure.
Exercise 53

قال دعني أوصي فقال أوصي - رأى أزاه الفلسفة - أمّا تستَطَيع أن تَكُون هذا قِدرَ جلَّيك عن أبيك - فإذا لم تستَطع فاصْنِع مَا شئت - مَا لكم تستَمرون ولا تَعون - أَغْنُوه وَكَانَ قَلِيل الوفاء لهم - أراك الله في بنيك مَا أرى أباك فيك وَأَراه الله بنيك فيك مَا أراك في أبيك - كان إذا وعد الحَيز وفى وإذا أُعَمَّد أخْلَف وَعفَا - أثْر مَا تلقاه عُدا عَلَى مَا لا تراه أبادا - كُنت أجد من يَعَد يَنْجِر فقد أعَياني من يَعَد ولا يَنْجِر -
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 إن ما the following words follow the same rules:

ابن — حيثُ أُتيَ which of; َ؟ منَ where; َْ يُ مختلفا whenever;

دأ 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.

إن قلت هذا فأتت من الكفارين

if you say this you are of the infidels.

2. A sentence beginning with an incomplete verb, such as قد - سوف - س - ع - ليس or one of the particles إن - لما if you ask pardon for them, God will never pardon them.

3. A verbal sentence expressing a wish or command.

أَيَّهُمَا شُدِّّمَ قَبَابِعُوا
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.

إِن كَانَ قَمِيصَةُ قدَّ مِنْ قُبْلِ فَصَدَقَت

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

قَفِّي أُخْرِزْكُ

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

فَمَنْ عَنَّهُ يَقُولُ بِحَاجِّتِهِ

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

إِمَا

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.

سَيَذْكُرُونَنِي لو َقَدْ جَرَبُوا أَعْمَالَ بَعْدِي

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

 لو

is also used to express an impossible wish:—

لو كَانَ يَنفَعُ َلاَّ نَظَارٌ

if only postponement were of some use.

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

لولا
is also used elliptically:

لولا الشمس برذت الأرض
but for the sun the earth would grow cold.

A sentence following لولا is usually introduced by

أَنْ أَنْ or أَنْ

Exceptions.

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

جاء القوم لَأْ زيداً
the tribe came except Zaid.

فرض لابناء البدريين ألفين ألفين لَأْ حسنًا وحسنًا
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.
When the sentence is negative, actually or virtually, the exception is in the same case as the main noun.

"ما مررت بِأحدِ إلاِّ زَيدَ"

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.

"ما جاءَ إلاَّ أمرَته "

only his wife came.

"ما مررت أَلاَّ بِزَيدَ"

I passed only Zaid.

"ما يحمِّلون إلاَّ أنفسهم"

they deceive only themselves.

"ما كان إبنهم إلا يهوديا"

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.

"ما لهم من علم إلا إبْتَسَاع الظن"

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

قد أذَرَ كَنيَّي اَلْمَوْت إِلَّا قَلِيِّلًا
death almost overtook me.

لَا يَبْقَى حَيٌّ إِلَّا مَات
no living one remains without dying.

ما شَهِرَتْ بِهِ إِلَّا وَقِد اَحْتمَلْتِي
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 لَا with a negative. It can also be expressed by إِنَّمَا; the word excepted is put at the end of the sentence.

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

إِنَّمَا شُجَاعٌ عَلِيٌّ the only brave man is Ali.

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

X preserve, keep alive.
III resemble.

عَبْرَةٍ 
شَهَب
repent.
X ask to repent.

جَلَسَ
III sit with.

يَكْحَمَ
i.a. marry.

III make peace with.

تَغْيِدُ
a. (with negative) ignore.

سَلَّمَ
u. be general, concern many.

كَبِيرٌ
goodness, filial piety.

يَجْعَلُ
II make easy.

فَضُلُ
excellence, superiority.

كِتَابٌ
(a) verse of poetry.

يَطْوِرُ
IV make slow, do slowly.

يَكُتَبُ
IV make a mistake.

يَجْعَلُ
X wake up (intrans.).

Exercise 55

إنَّ لَمْ تَقْتَلْتُ لأَنَّ زَوَّجَتِي فَيْيَكُونُ قدْ قَتلَ أَبَاكَ وَنَكْحَ أَمَكَ قَتْلَهُ لَوْ كَانَ الْبَيْنُ قَمِيصًا مَا لِيْسَتْهُ وَلْوَ كَانَ طَرِيقًا مَا سَلِكَتْهُ لَنَ كَانَ رَزْقِي فِي الْسَمَاء فَأَنزَلَهُ وَإِنَّ كَانَ فِي الْأَرْضِ فَأُخْرِجَهُ وَإِنَّ كَانَ
لا الكيد لم لا تطيع الهجاج قال لم أجد الشعر السائر إلا يشي واحدها أود ع ذلك المال رجالا فذهبوا به إلا يعودنا ما جبت إلا في أمر يخص الوزير ويخصني لم تصلح مفاوضته فيه إلا عل على خلوة شديدة ل بكل دا دوا إلا الموت لما أنت شيء إلا شيء لا يعبأ به هم كفار يستابون فإن تابوا إلا صر بتهم أعتاقهم.

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 أَنْبَأْتُهُم بِنَسَمَائِهِم 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 تَسَافَر ِعَلَّامَة when will you travel?

As a conjunction it is treated as a conditional particle.

إِذ ‘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 and 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. takes a verbal sentence after it and (usually or ) 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.
إذا may be construed with ب; two forms are possible:—

شقات العصا و إذا بذنائيري
شقات العصا و إذا أنا بذنائيري

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:—

زرعتك حتي قيل ليس له صبر

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

For حتي '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:—

زرعته حتي أشتريت منه بقر

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 ٌذ.

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.
Many prepositions can be turned into conjunctions by combining them with 
أَنِّي أَنَّمَا أَنْ غَرْبُتْ 
until; 
يَدَأَ أَنَّ 
before, etc.

Vocabulary 29

u. تَعَرَّالْk تَوَرَّلَ be stirred up.

Sharek 
IV associate with (trans.).

لَوْمُو لَوْمَةَ لَوْمَةَ 
and VIII be attached to, be necessary.

I. دَفَأْ دَفَأَ دَفَأَ دَفَأَ bury.

Dَاَدَأَ دَاَدَأَ دَاَدَأَ 
and X call, summon.

Dَنَّا دَنَّا دَنَّا Dَنَّا be near.

مُسِئِي مَسِئَاء دَعَأَ go, be past.

عَدَّ دَا مَعَ 
go, go against.

u. قَصِّبَ قَصِّبَ قَصِّبَ 
come after.

a. رَفَّنَ رَفَّنَ رَفَّنَ رَفَّنَ give a pledge to.

رَيَّحَرَيْحَرَيْحَرَيْحَ رَيْحَ make a profit, be profitable.

(عَادَةٍ) عَادَةً (عَادَةٍ) (عَادَةٍ) (عَادَةٍ) (عَادَةٍ) custom.

(قَوْرَارِهَا) قَوْرَارِهَا (قَوْرَارِهَا) (قَوْرَارِهَا) (قَوْرَارِهَا) minister of state.

IV stir up.

VIII be associated with.

عَلَّمَ عَلَّمَ عَلَّمَ عَلَّمَ 
suffer pain.

قد II put a necklace on, invest with.

سَرَ سَرَ سَرَ سَرَ III whisper to.

وق وق وق وق III arrive.

IV execute (order, etc.).

مَرَدُ مَرَدُ مَرَدُ مَرَدُ drive, drive away, round up.

III wager.

عَقِبةٍ عَقِبةٍ عَقِبةٍ consequence.

نَوعَ (a) kind, sort.

(حَطَام) حَطَام (حَطَام) (حَطَام) (حَطَام) funeral.

وزارةٍ وزارةٍ وزارةٍ وزارةٍ ministry.
عَلِمَ أَنَّهُ مَتَى رَدَّهُمُ مَنَاتُ فِتْنَةً لَا يَأْمُنُ عَوْاقِبَهَا وَأَنَّ الْأُرُّاَيَ يُوجِبُ الرَّفِيقَ يَتَمُّ بِهِمْ بِيَوْمِيَ نُحْنَ نَدْفِينَهُ إِذْ حَمِلْتَ جَنَازَةً أَخْرَى أَلْيَتْ أَلْيَا شَكْرِيْنَ فَلِمَا كَانَ فِي الْيَلِدِ سَكَنَ الْأَلْلَمُ وَنِنْتُ لِمَا أَخْطَا أَبَاكَ لَمْ يُصِبْ إِلَّا أَنْتَ لِمَا أَشْتَدَّ العَرْضُ عَلَيْهِ لَيْمَ فِرَاشَةً مَّا مَضَى عَلَى هَذَا إِلَّا دُوْنَ شَهْرٍ حَتَّى أَسْتَدْعَى الخَلِيفَةَ أَبْنِ أَخِيَ وَقَلَّدَهُ الْوِزَارَةَ إِنِّي أَكْلُمَةٌ فَإِذَا بَيْتُكُنَّ فَأَسْتَدْنَى الأَكْبَرُ مِنْهُمْ فَسَأَرَاهُ يُشْهَدُ دُوْنِي وَدُوْنَ أَصْحَابِي وَعَدَا مَعَهُ حَتَّى وَافِقَا البَيْتَ كَفَرْسَي الْرَّهْبَانِ لَمْ يَشْعُرَ صَاحِبِهَا وَقَدْ سَاءَ ظَلَامُهُ وَتَحْوَفَا عَلَيْهِ حَتَّى إِذَا هُمَا يُبْطَرُونَ الْأَلْبِلْفٍ فَطَرَداً هَذَا مَعَهُ بَقِيَ فِي الْمَدِينَةِ حَتَّى إِذَا أَغْيَبَهُ حَرَارَةُ السَّيْفِ خَرَجَ إِلَى صَيْعَبِهِ
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

fem.  

أُحَدّ is a pronoun.

fem.  

وَأُحَدّ is an adjective.

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

2

construct fem.  

إِسْتَيْنِ is a noun.

const. fem.  

إِسْتَيْنِ is a noun.

oblique construct fem.  

إِسْتَيْنِ is a noun.

const. fem.  

إِسْتَيْنِ is a noun.

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 تتخذوا إلاَّ هُمَّ أَثَنَى

do not choose two gods.

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ثلاثة</td>
<td>three</td>
</tr>
<tr>
<td>أربعون</td>
<td>forty</td>
</tr>
<tr>
<td>خمسة</td>
<td>five</td>
</tr>
<tr>
<td>ستة</td>
<td>six</td>
</tr>
<tr>
<td>سبع</td>
<td>seven</td>
</tr>
<tr>
<td>ثمانية</td>
<td>eight</td>
</tr>
<tr>
<td>تسع</td>
<td>nine</td>
</tr>
<tr>
<td>عشرة</td>
<td>ten</td>
</tr>
</tbody>
</table>

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.)

ثلاث نساء three women; ثلاث رجُال three men.
When the thing numbered is definite, two constructions are possible:

\[ \text{الرَّجُلُ} \quad \text{للرَّجَالٍ} \quad \text{ثلاثة} \quad \text{الرَّجَالٍ} \]

or \[ \text{الرَّجُلُ} \quad \text{للرَّجَالٍ} \quad \text{ثلاثة} \quad \text{الرَّجَالٍ} \]

the three men.

Note.—The construct state of \( تُمْانِي \) is nom. and gen. \( تُمْانِي \) acc.

Note.—\( تُمْانِيْهِنَّ \) the eight of them = the eight women.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>أَحَدُ عَشَرَةُ</td>
<td>إِنَّى عَشَرَةُ</td>
</tr>
<tr>
<td>12</td>
<td>إِنَّى عَشَرَةُ</td>
<td>إِنَّى عَشَرَةُ</td>
</tr>
<tr>
<td>oblique</td>
<td>إِنَّى عَشَرَةُ</td>
<td>إِنَّى عَشَرَةُ</td>
</tr>
</tbody>
</table>

These numerals are not declined—except the part \( إِنَّى \) 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>تُلَاثَ عَشَرَةُ</td>
<td>أَرْبَعَ عَشَرَةُ</td>
</tr>
<tr>
<td>14</td>
<td>أَرْبَعَ عَشَرَةُ</td>
<td>أَرْبَعَ عَشَرَةُ</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>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>عشرون</td>
<td>20</td>
<td>خمسون</td>
<td>50</td>
</tr>
<tr>
<td>ثلاثون</td>
<td>30</td>
<td>سبعون</td>
<td>60</td>
</tr>
<tr>
<td>أربعون</td>
<td>40</td>
<td>تسعون</td>
<td>70</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 مائة (sometimes written ثلاث مائتان) with the hundred in the singular. مائتان puts its noun in the genitive singular.
1000 أَرْبَعَةَ آلاَفْ. Note أَرْبَعَةَ آلاَفْ. The noun numbered is in the genitive singular.

Order of the numerals:—

٣٨٢٢.

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>أولى</td>
<td>sixth</td>
<td>سَادِسَةِ</td>
</tr>
<tr>
<td>second</td>
<td>ثانية</td>
<td>seventh</td>
<td>سَابِعَةِ</td>
</tr>
<tr>
<td>third</td>
<td>ثالثة</td>
<td>eighth</td>
<td>ثامِنَةِ</td>
</tr>
<tr>
<td>fourth</td>
<td>رابعة</td>
<td>ninth</td>
<td>تَاسِعَةِ</td>
</tr>
<tr>
<td>fifth</td>
<td>خَامِسٌ</td>
<td>tenth</td>
<td>عَاشِرَةِ</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>حَادِيَةِ عَشْرَةِ</td>
</tr>
<tr>
<td>12th</td>
<td>ثَانِيَةِ عَشْرَةِ</td>
</tr>
<tr>
<td>13th</td>
<td>ثَالثَةِ عَشْرَةِ</td>
</tr>
</tbody>
</table>

etc.

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

nom. الحادي والعشرون

gen. حادي والعشرين

acc. حادي والعشرين

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.

**بعي في السجن شهوراً**

he stayed in prison many months.

**بعي في السجن أشهرًا**

he stayed in prison a few months.

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

**يضع نساء** a few women.

With larger numbers **نف وعشرون** is used: **نيف وعشرون** twenty odd.
Fractions.

\[ \frac{1}{2} \text{ to } \frac{6}{7} \text{ are expressed by } \left( \text{أَفْقَالُ} \right) \text{ فعل } \frac{1}{3}. \]

Some fractions can be expressed by combinations of these words: 
\[ \frac{7}{8} \text{ ثُمَّ رِبْعٌ} \]

Others can only be expressed in words:—
\[ \text{سدِّهم من تسعة وعشرين سهمًا} \]
\[ \text{قطعة من تسعة وعشرين قطعة} \]

Distributives.

These may be expressed by repeating the numeral:—
\[ \text{فرَضَ عَلَيْهِمَ ألفَينَ ألفَينَ} \]
he allotted them 2,000 apiece.

Time.

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

\[ \text{لِيْلَةٌ عَشْرَة} \]
as feminine.

Note.—
\[ \text{عَمْرَة أَرْبَعُ سِنَينَ هوُ ابْنُ أَرْبَعٍ} \]
or 
\[ \text{عَمْرَة أَرْبَعُ سِنَينَ هوُ ابْنُ أَرْبَعٍ} \]
he is four years old.
Vocabulary 30

II hasten, do quickly.
٢ ُبَلِعُبَل "be complete, perfect.
٢ ُتَمْلِمِم "be new, happen.
٢ ُحَدَّث "IV make new, produce.
٢ ُحَدَّث "be common to, concern; VIII surround, consist of (عَلَّي).
٢ ُعَدَّ "support, direct oneself towards.
٢ ُعَدَّ "polytheism.
٢ ُدِيِّ "(b) cock.
٢ ُعُرِ "(a) life, age.
٢ ُفَيْ "be hidden.
٢ ُفَيْ "IV give counsel's opinion.
٢ ُفَيْ "young woman.
٢ ُفَيْ "II, IV complete.
٢ ُفَيْ "u. ٢ ُدَّ "doubt.
٢ ُفَيْ "صَغِ "II make little.
٢ ُفَيْ "حَدَّث "II tell.
٢ ُفَيْ "حَدَّث "V, VI talk, converse.
٢ ُفَيْ "زَلَّ "earthquake.
٢ ُفَيْ "دَجَّ "fowls, hens.
٢ ُفَيْ "ضَلاَعِ "goods, merchandise.
٢ ُفَيْ "عَنَ "mean.
٢ ُفَيْ "قُو "counsel's opinion.
٢ ُفَيْ "عَن "meaning, idea.
٢ ُفَيْ "سُكَ "complain.

Exercise 59

بَقِيتُ فيَ يَلَادٍ الْشَّرِّكِ أَذْبَّةٌ أَشْهُرٌ وَأَحَدَ عَشْرَ يُومًا وَإِسْتَرَتْ دِيْكَاً وَاحِدًا وَخَمسَ دِجَاجَاتٍ ـ إِشْتَمِلَ كَافِلَتُهُ عَلَى مِئَاتِ إِلْبِ وَخَمسَةِ وَعَشْرِينَ حَيَّارًا وَلَدَ فيَ سَنَةٍ أَفْفٍ وَتِسْعِينٍ وَأَثْنَيْنَ
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.

فعّل 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 forms

of place or time.

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

There are a few exceptions; the commonest are—

مسكن مفعولا. مسكن dwelling house; المسجد مفعولا. مسجد mosque.

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

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

موضع مفعولا. موضع place.

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

Roots middle 'w' have forms like مقام مفعولا. مقصود place.

Those middle 'y' have forms like مقصد مفعولا. مقصود place of the siesta.

Roots first 'w' have also a variant: ميلاد مفاعلا. مولد birthday; ميقات مفاعلا. ميعاد 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: مُستشفى hospital.

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

arrival; مطلّب object, thing looked for;
مركب carriage, ship, riding beast.

Noun of instrument.

مُفَعَّلة may express this:—

مَفَعَّل file (tool); مُفَتَّشٌ key مَبردُ broom;
مَقَصٌ scales; مَقْرَضٌ scissors.

Diminutive.

كُلْبٌ a little dog, puppy. It is often used as a form of endearment; very common is بنت 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.

بلدَة town, village; رجلٌ بلديٌّ a country bumpkin
Egypt; مصري an Egyptian
town al-Medina; مدني 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.
ماسالة a problem involving first principles.
ماسالة فرعية a question of detail.

The feminine is used as an abstract noun:—
كيف quality: كم how much?
quantity.

Broken plurals.
فعلة - فعلال - فعل are common as plurals of the
active participle of Stem I.
فعلة is plural of the active participle of Stem I of verbs
third weak: قاضي judge.
is plural of فَعَلَى and فَعَلَاء (p. 147). virgin a legal opinion

is plural of the same three forms and of — فَعَلَانُ perplexed حَيْرَانُ: كَسَالِي - كَسَلَانُ;

and of from verbs third weak:—
gift مُطَابَة : هَدَايَا هِدَيَة  riding
fate مُطَابَة  animal مُطَابَىَا.

Other plurals are فَعَلَانُ - فَعَلَة - فَعَلَهُ - فَعَلَلَ.

sometimes becomes مَفَاعِيل .

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, ٌأَبُرَّأَهْيَمُ Abraham;
Some native names, especially those which resemble verbs, ۛيُرِيدُ Yazid;

All proper names with a suffixed اَنَ Nuṣman;
The adjectives ۛأَفْعَلُ فَمَلَانُ;
All nouns ending in اَنَ صَحْرَاَ desert.

Secondary roots.

These commonly have the radical ' t '.

اَهْمُ 'suspicion' from وَهْمُ through تُهْمَةٌ،
اَقْقُي 'piety' from قَقْيَةٌ through تَقْوَى
اَلَّدُ 'born in the house, ancestral' from وَلَدَ

Vocabulary 31

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَرِيقَةٌ</td>
<td>tear, rend.</td>
</tr>
<tr>
<td>جَربٌ</td>
<td>II test.</td>
</tr>
<tr>
<td>بَرَدَةٌ</td>
<td>file.</td>
</tr>
<tr>
<td>عُبورٌ</td>
<td>pass over, cross.</td>
</tr>
<tr>
<td>نَبَأَةٌ</td>
<td>be tired.</td>
</tr>
<tr>
<td>مَتَابٌ</td>
<td>tired.</td>
</tr>
<tr>
<td>مَتِٰرٌ</td>
<td>ferry.</td>
</tr>
<tr>
<td>مَخَاشٍ</td>
<td>ford.</td>
</tr>
<tr>
<td>مَسْتَنِعٍ</td>
<td>place from which is heard, ear.</td>
</tr>
<tr>
<td>مَأْتِىٌ</td>
<td>place of safety.</td>
</tr>
<tr>
<td>مَنِثَتٌ</td>
<td>time of sending, mission.</td>
</tr>
</tbody>
</table>
east, sunrise.

قُطًّا (with negative) ever.

سَيَطانَ devil.

dَقِّ hit, pound.

شُهر VIII be well known.

زول IV remove.

سَهْرُ سِنَتَ be wakeful at night.

أَرْخَ II date.

تَلَفَّ history.

sieve.

سَؤَالَةَ question, problem.

غَسلَ I. غَسِّلَ wash.

مَكَرَةُ place where lions are plentiful.

غَربَ west, sunset.

جَمِيعَ (collected) together, all.

نَظَفَ II clean.

Exercise 61
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

Quadrilateral 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.
There is nothing peculiar about weak verbs:

There is nothing peculiar about weak verbs:

Impersonal expressions.

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

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

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

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

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

Auxiliary verbs.

Several verbs, of which the commonest are جعل - أخذ جعل 'make', are used with a following imperfect in the sense of 'begin':

جعل يتكلم

he began to talk.

Verbs of thought and feeling.

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

أراك أعملك خسارة

he showed you that your deeds were evil.

They may be used parenthetically; so you can say both

أظن الحسين شجاعًا أظن الحسين شجاع

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

أظن أن عمر يبنى بيتا
أظن يبني عمر بيتا - أظن عمر يبني بيتا
I think that Umar is building a house.

'Can.'

The imperfect alone may be used.

الأمر إلى وقته المحدد الذي لا يدفنه دائماً
the affair went on to its allotted time which no pusher can push back (postpone).

قدر قدير
يقدر أن يمشي - يقدر عليه المشي
he can walk.

لا نقدر عليه العقوبة
we can never punish him.

إستطاع X of طوع.

أما تستطيع أن تكسفنا هذا
can you not arrange this for us?

لن تستطيع معنى صبر
he will never be able to have patience with me,
Mān

IV. The action is the subject and the agent the object:—

لا يُمسك يهوض

he cannot get up.

(قهض 'stand up' as a preliminary to action.)

Waqūt and Wusūs can also be used:

لم يُطْلَق من الوجیع أن يَرْكِب بعیرًا وَلَا ذابَة

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

هذَا كذاب أو جهول لا يعْبُرُ قَبُولَه

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

'Must.'

لا بد من

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

أخبره بحضور قوم لا بد من وصولهم

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

أَن

; the من may be omitted:—

لا بد [من] أَن تعودني بعضا ينكمعا

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:

وجب عليه ألظهَر
he had to stand up;

لزم أن يصحبى
he had to accompany me;

يلزمه الاتسهال
he must ask questions (ask to understand).

Vocabulary 32

judge, settle, finish.  
زمن زمن be paralysed.

be cured.  
II cure, acquit.

IV lend.  
X ask a loan.

be pure.  
II make pure, save.

II turn (trans.).  

be hungry.  

lead aright.  

be kind.

attack, tie.  

punish.

be poor.  

bow (the head).

wail.  

(b) care, anxiety.

fox.  

movement, vowel.

nature.  

law court.

(b) side.  

water melon.

bonds.  

alive.

dead.  

shake (trans.).
القضية القاضي على المدعى وقرا المدعى عليه.

أخذ يستقرر مني وأقرسته خمسية دينار لا تخلص منه. رأى علما صعبا لا يستطيع المحرك قال إن هذا الثلث لا بد أن يموت جوعا. بإحنا

الصراط المستقيم صراعة الذين اضت علشور غير المضروب عليهم ولا الضالين يزيد الإنسان طبيعة الآشيا المنتهى عنها تنازع قوم وطلبوا ما رأى قضيه بيهما و لما سال في أمر الاختلاف لم يصفوا له المختلف فيه. تم ضناء الكافرون رؤوسهم خوف ما يرون يودولا لا يمكنكم الدفاع عن نفسكم فيلزمكم التسليم المصائب.

حالة لا بد منها فتى ما يكون رحمة من الله ولطفا يشبه ومنه ما يكون أتقاما كن موسرًا.

إن شئت أو معسرًا لا بد في الدنيا من الله.
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 اللَّهِ ِ
(Abdullah) (a common name).

يَا سَاعِدًا فِي الْجَبَالِ
servant of God.
climber of mountains.

Note that أَلْهَيْماً 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.
SOME NOUNS

ْشَهَادَةُ أَنَّ لَا إِلَهَ إِلَّا اِلَٰلِهَٰذِي

the confession that there is no god but God.

هَذَا يَومُ يَتَفَقَّعُ الْصَّادِقِينَ صِدْقَهُم

this is the day when the truthful will profit by their truthfulness.

وَلَدَتْ لَيْلَةَ قُتْلَى النَّبِيِّ

I was born the night the prophet was taken (died).

فَرَّ خَوْفَ أَنْ يُدْمِجَ الْعَمَّالُ

he fled for fear the governor would punish him.

خَوْفُ

is the accusative of cause.

كَأَنْ

This is a compound of أَنَّ and follows the same rules, meaning 'as if'.

كَأَنَّ الْنَّاسَ كَأَنُّهُمْ يَكْبِدُونِي

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':—

كَأَنِي أَنْظُرُ إِلَى الْدِّمَاءَ بَيْنَ العَصَائِمِ

it is as if I were looking at the blood (pl.) between the turbans (and necks).
Note the expressions:

\[
\text{كأنني بفك تخادعني}
\]

it seems to me that you are deceiving me.

\[
\text{كأنني بفك قتيلنا}
\]

I think I see you slain.

(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.

\[
\text{رأيت رجلًا - أبوه حسن}
\]

I saw a man; his father is handsome.

The combined sentence becomes:

\[
\text{رأيت رجلًا حسنًا أبوه}
\]

I saw a man whose father is handsome.

The adjective agrees in gender with its own noun and in case with the principal noun.

\[
\text{مررت بمرأة حسنًا أبوها}
\]

I passed a woman whose father is handsome.

\[
\text{سافرت مع رجل حسنًا أخلاقًا}
\]

I travelled with a man whose character was good.
Is the principal noun definite, the adjective is definite also:


I looked at the man whose father is handsome.


in the garments which are double woven.

When the predicate of the subordinate sentence is a noun, inversion happens only exceptionally.


I passed a snake the length of which was a cubit.


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:


your father is disgrace enough for you.


it is generosity enough for you that he should be like Hatim.
It may be used absolutely and means ‘only’.

\[\text{إِنَّا كَانَ الْرَّيْبَةَ لَهُ بَيْتُ الْمَقْدِسِ حَسَبُ لَا غَيْرُ ذَلُّكَ}\]

authority was his in Jerusalem alone and nowhere else.

**Vocabulary 33**

precede, come in first.  
\[\text{سَبْقٌ} \text{ سَبْقٌ}\]

 do wrong.  
\[\text{دَخُلُ} \text{ دَخُلُ}\]

be hard.  
\[\text{مَعْلُومٌ} \text{ مَعْلُومٌ}\]

pay attention to, think important.  
\[\text{فَصُلْتُ} \text{ فَصُلْتُ}\]

be big.  
\[\text{عَظِمَ} \text{ عَظِمَ}\]

and VIII despise.  
\[\text{خَفَرُ} \text{ خَفَرُ}\]

(with) bless.  
\[\text{بِرَكَةٍ} \text{ بِرَكَةٍ}\]

agriculture.  
\[\text{زَرَاعَةٌ} \text{ زَرَاعَةٌ}\]

time, period.  
\[\text{زِمانَةٌ} \text{ زِمانَةٌ}\]

prayer, petition.  
\[\text{ذِكْرٌ} \text{ ذِكْرٌ}\]

dawn.  
\[\text{غُدُوٌ} \text{ غُدُوٌ}\]

V eat the morning meal.  
\[\text{عَصْوُ} \text{ عَصْوُ}\]

V eat the evening meal.  
\[\text{عَصْوَةٌ} \text{ عَصْوَةٌ}\]

race.  
\[\text{صَلُو} \text{ صَلُو}\]

say the ritual prayers.  
\[\text{صَلُو} \text{ صَلُو}\]

be dark.  
\[\text{عَصْوَةٌ} \text{ عَصْوَةٌ}\]

find hard, oppressive.  
\[\text{عَصْوَةٌ} \text{ عَصْوَةٌ}\]

whiten.  
\[\text{صَلُو} \text{ صَلُو}\]

come, bring, drive.  
\[\text{صَلُو} \text{ صَلُو}\]

honour.  
\[\text{صَلُو} \text{ صَلُو}\]

blessing.  
\[\text{صَلُو} \text{ صَلُو}\]

gift.  
\[\text{صَلُو} \text{ صَلُو}\]

Cotton.  
\[\text{صَلُو} \text{ صَلُو}\]

defect, disgrace.  
\[\text{صَلُو} \text{ صَلُو}\]

evening.  
\[\text{صَلُو} \text{ صَلُو}\]

break one’s fast.  
\[\text{صَلُو} \text{ صَلُو}\]
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 Hishâm — 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 ﴿‘how good’﴿ نَعَمَ and ﴿‘how bad’﴿ بَوْسُ. The thing approved is the subject of the verb.

1. It must be definite or a sentence.

ﲔِعَمُّ ﲑَرَجَﺎلِ ﲑِمَرَ ﲓِسْ ﻓَمَا صَنَعَ ﲑِمَرَ \(\text{what a fine chap Amr is.} \)

ﲔِسَ ﲓِسْ ﻓَمَا صَنَعَ ﲑِمَرَ \(\text{what a shocking thing Umar did.} \)

2. The subject may be accompanied by an accusative of nearer definition.

ﲔِعَمَ ﲑِلَحَسَانِ ﲑَرَجَالَ \(\text{how good is al-Hasan as a man.} \)
Less general ideas are expressed by two forms of Stem IV and how generous Ali is.

ما أكرم عليه

أعظم باليحارث قدرًا how strong al-Harith is.

When IV cannot be made from the ideas wanted, words like are used as with adjectives of defects and colours.

Thus the sentence

تستقبح النفوس الكريمة الظلم

noble souls abhor wrongdoing becomes

ما أشد ما تستقبح النفوس الكريمة الظلم

how violently the noble souls abhor wrongdoing.

The second ما with its verb is equivalent to أن with the subjunctive and both can be replaced by an infinitive with the same meaning.

ما أشد استحقاق النفس الكريمة الظلم

Admiration is also expressed by the phrase 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.'

be aware of the dog.

be aware 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.
EXCLAMATIONS

لا عليك أن تفعل

there is no (harm) to you that you do = do as you like.

بِآلهِ عليك

I implore you by God.

Oaths.

With nouns و is the commonest particle; it takes the genitive:

بِالله by God; وَرَبِّ الْكَعْبَةَ by the lord of the Kaaba;

وَحَيَاتِكَ by your life.

لَ is used with the nominative of عمر (note the vocalization):

لَعَمرَكَ by your life; لعمرُ الله by the life of God.

When a verb is present, ب is usual:

أقسمُ بِالله I swear by God; but

نشدْتُكَ الله 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 َلِّ

والله لأسيرن

by God, I will go.

If negative, َلَا with the perfect is used:

والله لَعَصَينت رَبِي

by God you shall not disobey my lord.

The negative may be omitted and then the imperfect is used:

قلت يمين الله أفرح قاعدًا

I said, the oath of God, I shall not cease sitting.

َلَا َبَلَّ with the perfect may be used in an affirmative sense:

أقسمت عليك َبَلَّ لا ليست ذريإي

I adjure you, put on my coat of mail.

سأله بالصحبة َلَا حديثه

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 َأَن I will do.

Verbs of fear, hindrance, etc.

When these verbs are followed by َأَن with the sub-
junctive, لَا may be inserted after أن without changing the sense:

ما من بك أن تسجد
what prevented you from bowing down.

Vocabulary 34

كتب i. كتب and VIII earn, earn a living.

عذب i. عذب be weak, unable.

عذب عذب and V wonder.

فروغ فروغ u.a. فروغ فروغ be empty.

عدم عيدم be without, not to have.

بين II explain.

يرى روى be satisfied with drink.

عذر i. عذر excuse, accept an excuse.

เขา helper.

عذب عذب thirsty.

رائحة scent.

عربان naked.
Exercise 67

أَيَا كُنْتُ وَمَسَاءَلَةُ الْنَاسِيَ فَإِنَّهَا أَخْرَجَ كَسْبُ الرَّجُلِ
ما أَشْدَدْ مَا يُتَسْلِمُ نَسَأَلُكَ بِاللَّهِ إِلا حَظِيَّتُ فِيْنَا
وَصِيَّةُ رَسُولِ اللَّهِ ﷺ يُنَسِّى مَا أَئْتَمُّوا إِنَّ عَلَه مَوْلَاكَ مِنْ مَعْلُوْلَكَ وَمَعْنَى النَّصْرِ يَا مُصْضِبْ
الْخَيْرِ السَّكِرِيَّ جَدُوْدَةً مَا أَعْفَلَهَا عَمَا يُخْصِنْ
نفسهُ وَمَا أَشْغَلَهَا بَيْنَا يُخْصِنُ غَيْرَهَا مَا أَغْطَشَ
الْوَلَدَ عَجِزَتْ عَنْ إِرَائِيهِ إِيَّاكُمْ وَالَّذِينَ يَعْتَذِرُونَ
أَقْسَمْتُ أَيْمَانِيَ إِنْ أَعْطَيْتُ لَأَعْطُشَ مَا ذَمِتْ حِيَاةً
أَعْجِرَنِي عَنْ إِعْتَادِهِ أَنْى عَدْمَتُ أَلْسَالَ وَالْفَرْصَةْ.

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.

he told him to build a bridge.

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.

I ask you if love kills a man.

Alternative sentences.

أو. Used in statements and question; it need not be repeated.

أيها or إما. Used in statement or question. The clauses may be treated as parts of conditional sentences.

أهلا. Used only in questions preceded by أهلا or أهلا.
CIRCUMSTANTIAL CLAUSES, ETC.

is Khadija with you or Fatima?

The answer to the question must be one of the two names.

Words construed like 

对于 (لَنْ َلْكِن ِنْ) for, because.

لكنَ but. The shortened form لَكِنَ makes no change in the following sentence.

ليت شغري would that. Common is ليت would that I knew.

Genitive.

رب many a . . . is followed by an indefinite noun in the genitive singular and may be continued by any sort of sentence.

رب أمراً عارية في الدنيا كاصية 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.

وُ with the genitive is used in the same way.

Emphasis.

أما ... فَ is followed by a nominative
absolute and the sentence is introduced by ف. It may be translated 'as for'.

أما السفينة فكانت ليستا كن يعملون في البحر

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.

ليّت لي مالًا فاتصدق به

would that I had money so that I might give it in alms.

أو 'unless,' 'until' is followed by the subjunctive.

ما.

This can be added to a number of words without changing their meaning, e.g. إنما while; إنما wherever.

إنما does not govern the accusative.

It can also be added to nouns in any case to make them more indefinite.

من لونٍ ما 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

لا أدخل ولا أناصرف أو تركب إلى المسجد إما أنا أسير إلى الشام فما أكره وأما أن أقيم فيلي فيه أجر تزعم أن تفاضل الناس فيما يثبت ليس بآباءهم ولكنهم بأفعالهم وأخلاقهم وشرف نفسهم
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 قضاة الله flight from God's decree.

قال ما قال عن حسد he said what he said out of envy.

سأله عنه he asked about it.

إلى to, towards.

حتى to, even. It cannot take suffixes.
أَكَلَتُ السَّمَكَةُ حَتَّى رَأسِهَا
I ate the fish up to the head.

أَكَلَت السَّمَكَةُ حَتَّى رَأسِهَا
I ate the fish, even the head (it has no governing power).

لَّيَ بِفِي كُلِّيْبٍ فِي نَاقَةٍ
L to, for, belonging to.

فِي كُلِّيْبٍ فِي نَاقَةٍ
in, concerning.

كُلِّيْبٍ فِي نَاقَةٍ
Kulaib was killed for a she-camel.

نَاقَةٌ فِي خَمسَةٍ
three multiplied by five.

بِفِي كُلِّيْبٍ فِي نَاقَةٍ
by, at, in, with (instrumental).

جَآَهُ بِهُ
he brought it.

أَروَّفُ بِأَبِي الْحَسَنِ
the man known as Abu l-Hasan.

أَرَّغِتْ بِبِ عَنْهَا
do you take pleasure in me from her = do you think me too good for her?

عَنْهَا
with (accompaniment).

عَنْهَا
upon, on account of, in spite of, against. (In Arabic you are always on a condition.)
in poverty.
on the spittle = on an empty stomach.
about him a debt = he owes me money.

since, for (time). It takes the nominative, genitive, or a sentence.

for two days.
since Friday.
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.

towards, according, about (not of place).

according to his saying (or, his ideas).

about twenty.
beside, in the opinion of.

between (usually repeated).

between me and him.

they fought each other.

under.

over, above.

below, between (as being an obstacle to the meeting of two things).

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).
before (place).

behind (place).

around (place).

usually in possession of.

a governor representing the caliph.

your subordinates.

Many prepositions can be turned into conjunctions by joining them to \( \text{إلى} \) \( \text{ان} \); e.g. \( \text{إلى} \) \( \text{ان} \) until.

Calendar.

Days of the week.

Sunday  

Monday  

Tuesday  

Wednesday  

Thursday  

Friday  

Saturday
Syrian Christian months.

January: كَانَوُنُ أَلْثَانِي

February: شَبَطَّ

March: أَذَرَّ

April: نِيسَانُ

May: آيَارُ

June: حَرْيَانُ

July: تِمْوُرُ

August: آُبُ

September: أَيْلُولُ

October: تِشْرِينُ اَلْأَوْلُ

November: تِشْرِينُ اَلْثَانِي

December: كَانَوُنُ اَلْأَوْلُ

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 — الْهُجْرَةُ.

Names of the months.

1. مُحَرَّم
2. صَفْر
3. رَيْبَعُ اَلْأَوْلُ
4. شُهْبَانُ
5. جُمَادِي اَلْأَوْلِي
6. جُمَادِي اَلْآخِرِ
7. رَيْبَعُ اَلْآخِرِ
8. دُوْلَةُ اَلْآخِرِ
9. جُمَادِي اَلْأَوْلِ
10. شَوْالُ
11. ذُو الْقَعدَةِ
12. ذُو الْحَجَةِ
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.

غرة رجب - لعزة رجب - لآوائل ليلة من رجب -
ليلة خلت [مضت] من رجب - ليستهل رجب

on the 2nd.

ليليتيين خلتا من رجب

on the 3rd.

ليلاث خلون [ثلاث ليال مضين] من رجب

on the 20th.

ليشر بقين من رجب

on the 30th.

سلخ رجب - لآخر ليلة من رجب

Note.— غرة Blaze on a horse's forehead.

هلال Mステール New moon.

سلخ Skin.
Vocabulary 36

count
be present.
run, flow.
leave, be content with
little, be ascetic.
and VIII desire.
be safe, escape.
make rich and independent, enable one to dispense with; (with negative) be useless in the face of.
disobey.
expenditure.
handicraft, skill.
old, worn out.
(a) equal.
ministry of state, register, collected works of a poet.
revenue.
think.
be generous.
be on one's guard, be cautious.
estimate, imagine.
II console, condole.
be diminished, imperfect.
liberal; swift horse.
ally.
(fem.) (b) cooking pot.
love.
expenditure.

Exercise 71
من جاد لم يجد ومن وجد لم يجد - قد أغنيك الله يا لعذر مينًا عن الاعتذار وأغنينا الله بالمحبة للك عن سوء الظن بك - إلى من أوصى بك أبوك قال أوصى إلى ولم يوصي بي - يا جواد اللسان من غير فعل ليت جواد اللسان في يدك - لكيَّن الله نجائي بك وَمَا عزاني أحد بِأنْفَع من تعزتيك - أرض أخرى وَحَليفي الذين أشتراكا في أسر الآسيه - أراد سلطان يناء قصر وقدر لذلك الوف الذي دههم وزادت النفقة على التقديم أضاقتا و كان يطلب وزيرته بِتوجيه الأموال لذلك مع قصور الدخلي من الخرج - كان يمنع إلى من يبيع في الأسواق مثل قدر وقاص خلقت ومنا يغلب على الظن أن مثله لا يباع إلا من صر شديد وإلى أمراء تبيع غزلها عجوز فيعطيهم أضعاف شكنية ويدعوها عليهم.
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:—

ْمَ دَخَلَتَ سَنَةُ ۴۴۶ ۲۰۶۸ يَجَرُّ فِيهَا شَيْءًا يُكَتِّبُ

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.\(^1\) 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-Murawah caters for various interests.

\(^1\) A new edition is just out, clear and legible.
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**TABLE 4**

**HOLLOW VERB—MIDDLE W—STEM 1**

- sing. 3 m.
- f.
- 2 m.
- f.
- 1 c.
- dual
- 3 m.
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**TABLE 5**

**HOLLOW VERB—MIDDLE Y—STEM I**

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HOLLOW VERBS W OR Y-DEDIVED STEMS
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Imperf. sing.: 3 m. 2 f. pl. 3 f. 2 m.
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**TABLE 7**

**VERBS FIRST W AND Y**

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**STEM I—PASSIVE**

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Active participle ٍرَدَّتِنَأ

Passive participle ٍمُرَدُّدَنَأ.
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### STRONG VERB - STEM IX

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#### Participle

- مَحْمِرَ

#### Infinitive

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**TABLE 10**
## Table 11: Verbs Middle Hamza

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**TABLE 14**

**VERBS THIRD Y-CHARACTERISTIC A**

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The passive is inflected like verbs with characteristic ‘i’ in the perfect.
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TABLE 16: VERBS THIRD W AND Y-DERIVED STEMS
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


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

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.
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 besides 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

بَابَا الْبَيْتِ مَفْتُوحَانِ، هُوَ صَاحِبُ فَرْسِينِ، هِيَ صَاحِبَةُ بَيْتِ وَبَسَانَ فِي الْمَدِينةِ، الْجِبَارُ فَرْسُ القَيْرِ، فِي الْمَدِينةِ طَيِّبَانِ، لِكُلِّ حُجَّرَةٍ فِي الْبَيْتِ شِبَآ كَانَ، أَنْتُمُ فَرَاصُونَ، لَا نَحْنُ طَبَّاخُونَ، إِنَّ فِي الْبَيْتِ قَطَعَتَيْنِ لُحْمٍ وَخَبْرَانِ كَيْرِانَ، [قَطَعَتَا لُحْمٍ وَخَبْرَ كَيْرٍ، فِي الْبَيْتِ]، الْبَسَانُ لِصَاحِبِي الْمَلِكِ، هُنَّ خِيَاطَاتٌ مَشْفَوَاتٌ، [مَشْفَوَاتُ].

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.

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
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?
الأشعار القصيرة هي المشهورة. أغضب [أنا] على ما فعلت. لذلك الوكيل فيضة كبيرة وذهب كبير. لمن تلك الضيافة وصية الحارس في منارة المسجد الذي يصرخ. سيكتب الأولاد على تلك الأوراق. بهذه الأفلام. ذهب صاحب الفقر. ذلك يطلب القوت. جمع و كيلك هذا من الأوراق. آوراً قلبي. الشجر. هذا قوت للغنام. المخرج من عينه عسير. علی الجاهل. مالی هو سيدي و كُتبني.

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.
يَا أَبِيَ أَسْمَعْيَ فِوَلِيَ - أَطْلِبُ الْعِلْمَ مِنَ الْكَلِّ الْرِّجَالِ وَالْمَالِ وَالْمَالِ عَسَيرُ وَالْعُرْوَجُ مِنْهُ يَسَيرُ - مُعَدِّلَةً نَفْسِكَ المَعْرِفَةُ الْكَبْرِىَّ وَالْعُرْوَجُ - فَرَحَ الْمُلُكُ بِرُجُوعِ جَيْشِهِ بَعْدَ فَتْحِهِ أَعْدَاءَهُ قَطَعَ الْيَدِ الْعَذَابِ السَّارِقِ - يَفْرَحُ الْكَرِيمُ بِقُدُومِ الأَضْبَافِ حَفْطَةُ الْلَّسَانِ مِنَ الْقَسَح مَخَافَةُ اللَّهِ مُطَلُوبُ بَعْشِي هَذَا الْعَلَامَ إِلَيْكَ دُخُولُهُ كُيْدُمَتِيَّ.

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.
لا تلَّمَّبَ بِذَلِكَ السَّيْفِ الْحَدِيدِ لَا كَشْفٌ عَنْ سَرِّهِ لَيَسْكُنْتُ الْقُلُوبُ يَلْتَهُ أَكْبَرُ مِنْهَا لَا يَدْخِلُ دَاكَ لَأَتَنْظِرُ إِلَى فَرْشِكَ كَسُرُّوا الْكَلَّاسَ لِيُضْقِطُ السَّمَّ فِيهَا عَلَى الْأَرْضِ إِنَّ الْقُلُوبَ لَيَجْمَعُ النَّمْرُ السَّقُطُ عَلَى الْأَرْضِ تَخْرُجُ نِسَاةُ الْقِبْلَةِ كُلًّيَوْمٍ لِيَجْمَعُنَّ حَطَبَةَ [لِيَجْمَعَ الْحَطَبَ] لَا تَقِضِبُ عَلَى الصَّديقِ مِنْ السَّرْفِ أَنَّ تَكْرُهَ عِيْبَ نَفْسِكَ

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.

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.

صفحه: أحوال مرضيك (صفی، أحوالك، داک) ـ کان
اخبار جدیاً تصل کل ساعت کل صافات علیه
الارض، ویلک کاست وسیعت، وجمهیره، که چنانکه، که
سیمینا، کم تصفیون، ما فیً. سنجدهم، یقفون فی
الشاعر، لا یوجد کتران [لا یکتران] ککتران
الولد، البکافی، سیمت، یکصدی، یوت، عون، یوجب
جلیک، ان تکیل، هذَا الامر لبیک، صعیدک، علی
کتاب، الله، واخیف.
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.

وَكْلَتْ أَحَدًا أَتَكُلُّ عَلَيْهِ — يَزْوَعُ أَنَّ مَا نُزُّلَ يَهُ لَمْ يُنُزِّلَ عَلَى غَيْرَهُ مِنْ لَا يَعْرِفُ الْدَاءَ لا يَعْرِفُ الْدُّوَاءَ — لَا يُرِيدُونَ أَن يَسُوَا الْكِتَابِيِّينَ الَّذِينَ وَرَثُوهُمْ مِنْ عَمِّهِمْ زَرَعُنَا الْمُزَارَعَ الَّتِي وَجَدْنَاهَا غَيْرَ مَزَوْعَةً هَذَا هُمَا الْأَشْتَانُ الْذَانِ وَجَدَ الْمَجْرَوحَ وَحَمَالَةُ إِلَيَّ مَنْزِيلِهِ خَرَجَتُ مِنَ الْبَابِ الَّذِي دَخَلَتْ فِيهِ — إِنَّ الْحُقُوقَ الَّتِي وَجَبَتَ عَلَى جَاوَزَتْ قُوَّتِي وَذَكَرْتُ أَلْسِنَ الَّذِي أَرَضَ فِيهِ وَتَوْجِهْتُ إِلَى شَنْلِ أَرَضَ 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.

سُكَتَ وَأَطَالَ السُّكْكُوتُ - يُمِيلُ الْبَخْلُ الْنَاسَ
عَنَّ الْصُّرَاطِ الْمُسْتَقِيمِ - إِسْتَعْنَاهُ وَأَعَانَتَا - أَقَامَ
حَجَرًا كَبِيرًا ذَكَرَهُ لِيُمَا أَصَابَ الْقَوْمَ مِنَ الْشَّرِّ -
أَخَافَ الْلِّصُّوصُ سُكَّانَا الْبُيُوتِ الْبَعِيدَةِ - يُمِينِي
عَمَّا أُهْلِي وَيَشَى - يَفْعَلُ ذَلِكَ الْيَهُوُدُ مَا يُرِيدُ
وَيُصَوَّبُ الْيَهُوُدُ وَالْعَصَارِيُّ - يَتَعَلَّمُ الحَكْمَةِ مَنَا
يُصِيبُ غَيْرَهُ مِنَ الْشَّرِّ - إِحْتَاجَتِ إِلَى الْمَوْتِ وَلَمْ
تُجِدْ مَعِينَا - إِحْتَلَّ كُلُّ الْاِخْتِيَالِ لَأَخْرِجَ مِنَ
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.
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.
لمَّا أَشْتَرَكُوا فِي الْشَّرْكِ أَشْتَرَكُوا فِي الْرِّبْنِيَّةِ لَمَّا
أَقَبَلَ سَهْمُهُ مِنَ الْأَجْرِ فَمَتَى رَأَيْتُمْ أَحَدًا يُشَايِبُهُ
وَجَهَتْ إِشْرَكَتِي مَعَ نَفْسِي فِي طَلْبِهِ مِنَ الْحُكْمَةِ
إِذَا ذُهِبَتْ إِلَى بِلَادٍ غَرِيبةً فَفَاتَحَذَ عَادَتِهِا لَمَّا
أَعْطَوْنِي سَهْمِي لَمْ أَرْضَ عَنْهُ أَصَايْبَةَ 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.
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.

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يُعِمُّ ذَلِكَ الْوَلَدُ سَابِحًا أَكْذِبْ يُدُّ عَلَى هَذَا الرُّجُمَ أَنَّ
كُلَّ وَاحِدٍ يُصَدَّقُهُ مَا أُعْطِشُ الْطِّفْلُ مَلَاتُ لَهُ
ثَلَاثَ كُؤُوسِ لَبَنَةٍ وَفِرْعُوْفُهَا جَمِيعًا مَا أَسْرَعَ
مَا يَأْتِيكُمُ الْعَذَّرُ إِذَا أَنْقَطَعَ عَنْهُمُ الْمَبَاءُ قَالَوْا
أَهْلُكُنَا قَالَنَّ قَدُّ بَلَغْتُمُ الْمَآءَ مَا أَقْرَبَْكُمْ بِهِ
بَسْ زَوْجُ الْمَرْأَةِ أوَّلَهُ أَنتُ أَنْتُ وَالَّذِي نُفَسَّى يَدُو
لِيْنَا مِنْ عَرَبِيَّةَ فِي الْثَّلَّيْجِ وَرَبِّ الْحَكْمَةِ إِلَّا
بَيْنَ لِي رَسَالَتُكَ وَأَنْتَ لَا شَمْ شَأْتُ مُسْلِمٌ مَّلِمُّ رَأِيَةٌ
الْجَنَّةِ يُحْبُّ أَنْ أُعْرِفْكُ أَنْكَ أَنتَ الْأَحْقَفُ لَا أَنَا.
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.

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لا لَمْ تَلَّذَني أَمْسِيَ وَلَمْ أَرْ تُورَ الْنَّهْارَ ـ كَتَ
أَسْتَرَ فِي يَتِيْهَا وَهِيَ تَصَعُّدُ إِلَىَّ كُلْ يَوْمٍ تَسَلُّ
مَا أَحْتَاجُ إِلِيَّهُ ـ حَلَفَ أَلا يَبْدِلُ هَذَا الْقَمِيصَ أَذْ
يُفْرَعُ مِنْ أَمْرٍ مِنْ شَتَتَةٍ ـ وَرَدَّتِ الْحَكْبِ إِلَى
مَخْمُودٍ وَهُوَ عَمَلُ أَلْشَامٍ أَنْ يَجْعَلَ يَتَتَّنَا فِي الْمَسْجِدِ
وَلَا تَنْحَرَ أَذْ يُرِضِينَا ـ رَبَّ أَكْلِهُ شَأَكِرٌ أَعْظَمُ
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.
ليست نقصة — قال النبي في النساء شارون وخلافهم وآتى عصيتهم وأطع صاحبتي فاشتريت علامًا فسرق — لا يُغني حذر من قدر — ما الزهد في الدنيا — قال أن لا يغلي الخرّاف صبرك ولا القلال — شكرك — علم أولادي السباحة قبل الكتابة فإنهم يصيبون من يكتب عنهم ولا يصيبون من يسبح عنهم.
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