

PRIVATE

KEY TO . .

ARABIC . .

SIMPLIFIED

2nd. EDITION

سِیَا وَشِیَا

PRIVATE

(Not to be shown to Correspondence Students).

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"ARABIC SIMPLIFIED" AGENCY

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KEY to "Arabic Simplified."

EXAM: PAPER 7 (A), p. 19.

(٧) أَقْتَلْتُ رَجُلًا	(١) ضَرَبَ جَمَلًا
(٨) أَرَكَيْتُ	(٢) أَقْرَأْتُ كِتَابًا
(٩) ضَرَبْتُ رَجُلًا	(٣) أَكْتَبْتُ كِتَابًا
(١٠) أَمَا أَكَلْتُ	(٤) مَا كَتَبْتُ كِتَابًا
(١١) أَرَكَيْتُ جَمَلًا	(٥) أَمَا كَتَبْتُ
(١٢) مَا رَكَيْتُ جَمَلًا	(٦) قَرَأَ رَجُلٌ كِتَابًا

(B.) A man ate.	Have I not read a book ?
She killed a man.	A king killed a camel.
A man struck a camel.	Did she mount a camel ?
Did a man kill a man ?	Have you read a book ?
Hast thou (m) struck a man?	

EXAM: 18 (p. 34).

She believed in Christ.	The vile boy.
The apostle wrote to me.	I took the sword from the man.
A base (vile) man.	He broke the door.

أَخَذْتُ السَّيْفَ مِنَ الرَّجُلِ	ضَرَبَتِ الشَّمْسُ الرَّجُلَ
أَمَا قَتَلْتُ الْجَمَلَ	مَا كَتَبْتُ الْكِتَابَ
الْإِيمَانُ بِاللَّهِ	مَا آمَنْتُ بِشَيْءٍ

EXAM: PAPER 20, p. 52.

1. The tribe believed in the religion of Islam.
2. The Prophet's daughter is in the judge's town.
3. Have they a Sultân ?
4. We have the bread of life.
5. Didst thou (f) see the man and the boy ?

6. Didst thou (f) not eat the bread?
7. Hast thou (f) a sister?
8. They have a king and prince.
9. Are the-people-of-the-scripture in Egypt?
10. The King of the Heavens.
11. Did the king write a letter?
12. Has the king a son?

٧	أَمَنْتُ بِكِتَابٍ (هَلْ أَمَنْتُ)	١	أَمِنْ بِالْقُرْآنِ
٨	هَلْ لَكُمْ طَعَامٌ (أَكُلْتُمْ)	٢	أَهْلُ الْكِتَابِ فِي دَارِ السَّلَامِ
٩	أَكْتَبْتَ الْجَوَابَ (الرسالة)	٣	هَلْ لِلْأَمِيرِ مَدِينَةٌ
١٠	يَوْمَ الدِّينِ	٤	أَكْتَبْتَ الْكِتَابَ بِقَلَمِ الرَّجُلِ
١١	أَمَنْتُ بِكِتَابِ اللَّهِ مِنَ الْبَدَةِ	٥	ضَرَبْتَ الشَّمْسُ غُلَامًا
١٢	قَطَعْتَ رَأْسَ الْغُلَامِ بِالسَّيْفِ	٦	أَمَّا رَكِبْتَ

EXAM: PAPER 25, p. 65.

(A)

1. My book was here ; where is it ?
2. I was with so-and so.
3. The owner (giver) of the Quran is the apostle of God.
4. He is a handsome man (he is handsome).
5. They are the men of God (God's men).
6. We dwelt in the prophet's city.

(B.)

١	هِيَ أَمْرَأَةٌ صَالِحَةٌ
٢	كُنْتُ قَرِيبًا مِنْ بَلَدِي
٣	بَلَدِي قَرِيبٌ مِنَ الْمَدِينَةِ
٤	أَنْتَ رَجُلٌ طَيِّبٌ
٥	هَلْ عَرَفْتَ الْقَاتِلَ وَالْمَقْتُولَ
٦	أَيْنَ كِتَابِي

(C.) SEE 24 : 9, page 62.

EXAM: PAPER 30, p. 79.

(A.)

1. In the name of God, the Compassionate, the Merciful.
2. This is of my Lord's favour (i.e. God's goodness).
3. They do not offer prayer to God.
4. The girl will go to her mother.
5. What are you writing (dost thou write) on the book ?
6. We shall know everything.
7. They took it from the Qur'an.
8. They (f) do not understand that !
9. Why do they not prevent her from entering the school ?
10. The clerk came to (in order to) write the letter.

(B.)

- (١) لِكَي تَكْتُبَ الْكَاتِبَةُ اسْمَهَا
- (٢) سَيَسْتَحِرُّ السَّاحِرُ مَلِكَةً مِصْرَ
- (٣) أُرِيدُ أَنْ أَعْرِفَ اسْمَ كِتَابٍ مِنْ فَضْلِكَ
- (٤) أَهْلُ الْكِتَابِ فِي مِصْرَ
- (٥) هَلْ يَذْهَبُ أَوْلَادُكُمْ إِلَى الْمَدْرَسَةِ
- (٦) أُرِيدُ أَنْ أَزُورَكَ دَائِمًا
- (٧) هَذَا مِنْ فَضْلِ رَبِّي
- (٨) لَنْ يَجُودَ الْبَخِيلُ
- (٩) ذَهَبُوا لِيَا كُلُّوا (لِكَي يَأْكُلُوا)
- (١٠) أَنْتَ مِنْ مِصْرَ وَنَحْنُ مِنْ قَبِيلَةِ قُرَيْشٍ وَهُمْ مِنَ الْهِنْدِ

C. 1. SEE LESSON 23 : 7.

2.

ACTIVE PARTICIPLE	MEANING	PASSIVE PARTICIPLE	MEANING
مَانِعٌ	{ prohibitor hindrance	مَنْعُوعٌ	prohibited
نَاسِخٌ	abrogating	مَنْسُوخٌ	abrogated
صَانِعٌ	maker	مَصْنُوعٌ	made

EXAM : PAPER 40, p. 105.

I. 1 and 2.

دَخَلَ يَدْخُلُ. خَرَجَ يَخْرُجُ. نَظَرَ يَنْظُرُ
أَدْخَلَ. أُسْجِدَ. أُخْرِجَ. أُعْبِدَ. أُنْظَرُ. أُقْعَدُ. أُكْتَبُ

SEE LESSON 20 : 2, 3, 4, 7 and 8.

(II)

- (١) لِمَاذَا لَمْ تَسْمَعْهُمْ مِنَ الدُّخُولِ
(٢) سَيَكُونُونَ قَدْ خَرَجُوا قَبْلَ حُضُورِ الْمُعَلِّمِ
(٣) لِمَاذَا لَمْ تَحْضُرِي أُمْسَ (بِالْأُمْسِ)
(٤) كَانَ يَقُولُ رَسُولُ اللَّهِ (كَانَ رَسُولُ اللَّهِ يَقُولُ) الْحَمْدُ لِلَّهِ
(٥) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(٦) نَهَارُكَ سَعِيدٌ يَا شَيْخُ. نَهَارُكَ سَعِيدٌ يَا وَلَدَ (يَا آبَنِي)
(٧) أَحَقُّ عَلَيَّ الْآنَ
(٨) لَيْسَ فِي يَدَيَّ شَيْءٌ

III.

1. He did not and never will succeed in his work.
2. There is no deity but GOD.
3. Why did you not worship God?
4. Was she not ill yesterday?
5. After an hour, the pupil (f) will have learnt the lesson.
6. Have they (f) understood the meaning of the Psalm?
7. Let the above-mentioned murderer be killed (put to death).
8. No matter (never mind).

EXAM : PAPER 50, p. 130.

- (١) طَيَّارُونَ — أَفْضَلُونَ — شُهُورٌ — صُحُورٌ — سِنُونَ وَسَنَوَاتٌ —
لُغَاتٌ — تَلَامِيذٌ (تَلْمِيذَاتٌ) — ظُلُمَاتٌ — هَوَالَاءٌ — أَوْلِيَاكَ —
أَحْمَالٌ — أَفْكَارٌ — أَشْعَالٌ — نُجُومٌ
(٢) لَا نَنْطِقُ بِاسْمِ الرَّبِّ إِلَهِكَ بَاطِلًا لِأَنَّ الرَّبَّ لَا يُبْرِئُ مَنْ نَطَقَ
بِاسْمِهِ بَاطِلًا

SEE PAGE 40. (٣)

II

1. As regards the two women, one of them is sick and the other is well.
2. The two wives of the prince entered one of his castles.
3. Worship (serve) God ; did you not understand who He is?
4. Praise be to God, the Lord of the worlds.
5. They are the good people.
6. My hand is long and my foot is small.
7. I shall understand the tongue of the Angels, bit by bit.
8. The pupils (f) were in the habit of learning their lessons by night, but their teachers forbade them.

(III.)

- (١) كَانَ مُعَلِّمُونَا يَخْرُجُونَ (خَارِجِينَ)
(٢) الْمُبَشِّرَانِ لَيْسَا عَاقِلَيْنِ جِدًّا (لَيْسَ الْمُبَشِّرَانِ)
(٣) الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ سَيَدْخُلُونَ الْجَنَّةَ
(٤) لَمْ يَضَرْبُوهَا بِضَرْبَاتٍ كَثِيرَةٍ
(٥) لِذَلِكَ الْمُسْلِمُ أَمْرَأَتَانِ (زَوْجَتَانِ)
(٦) كَثِيرَاتٌ مِنَ الْمُسْلِمَاتِ جَاهِلَاتٌ جِدًّا وَلَكِنَّ الْمَذْكُورَتَيْنِ لَيْسَتَا
جَاهِلَتَيْنِ
(٧) أَخَوَاكَ حَضَرَا لِيَرُورَاكَ وَهُمَا مَعَكَ وَالِدَيْكَ
(٨) ابْنَا أَمِيرِنَا مَشْهُورَانِ

EXAM : PAPER 60, p. 154.

(A.)

1. Peace be upon you. Upon you be peace and the mercy and blessing of God.
2. God created heaven and earth in eight days.
3. Those have guidance from (are guided by) their Lord.
4. I studied in many schools.
5. My brother is an inspector, but my father is a peasant.

6. He is the owner of houses and stores.
7. The King's speech is the best of speech.
8. These are more excellent than those
6. He is more industrious than she.
10. The peasants of Egypt know their work.

(B.)

- (١) مَتَى يَكُونُ الصُّلْحُ بَعْدَ هَذِهِ الْحَرْبِ
- (٢) مَنْ هُوَ الْخَلِيفَةُ (أَمِيرُ الْمُؤْمِنِينَ) الْآنَ
- (٣) الَّذِي تُحِبُّهُ مَرِيضٌ
- (٤) الْأَمِيرَتَانِ اللَّتَانِ رَأَيْنَا قَصْرَهُمَا قَدْ رَجَعَتَا
- (٥) سَلَّمَى أَوَّلُ نِسَائِي وَأَجْمَلُهُنَّ
- (٦) ذَهَبْنَا إِلَى مَسَاجِدَ كَثِيرَةٍ
- (٧) رَجَعَتِ الْبَيْتُ لِنَسْأَلَ (لِيَكُنْ تَسْأَلُ) أَخَاهَا
- (٨) كَانَ أَخُوهَا مَعَ أَبِي زَيْدٍ
- (٩) فَاطِمَةُ أَجْمَلُ مِنْ مَرْثَمَ
- (١٠) نَعَمْ هِيَ أَجْمَلُ كُلِّ الْبَنَاتِ

C. 1. SEE LESSON 42 : 5, 6.

2. LESSON 57 : 1-3.

EXAM : PAPER 70, p. 182. (A.)

1. "The path of those to whom Thou hast been gracious."
2. Those people are believers in God.
3. "As thy days [may] thy rest [be]."
4. Cairo is the greatest of the capitals of the East.
5. I have no friend but the grave. [peace.]
6. "The Lord lift up His countenance upon thee, and give thee
7. "He whom Thou lovest is sick"
8. There is no deity but God (Allah). There is no strength and no power save in God. [of Egypt and India.]
9. The proprietors of newspapers are among the richest men
10. All churches have creeds.

C. 2.

ROOT	PLURAL	SINGULAR	MEANING	WORD
فَتَحَ	مِفْتَاحٌ	—	key	مِفْتَاحٌ
كَتَبَ	—	مَكْتَبٌ	offices	مَكْتَابٌ
—	أَيَّامٌ	—	day	يَوْمٌ
—	—	شُهُورٌ	months	شُهُورٌ
دَخَلَ	—	—	entrance	دُخُولٌ
خَرَجَ	—	—	going out	خُرُوجٌ
دَرَسَ	—	دَرْسٌ	lessons	دُرُوسٌ
عَمِيَ	عُمًى وَعُمَيَّانِ	—	blind	أَعْمَى
صَمَّ	—	أَصَمٌ	deaf	صُمٌّ
—	أَبْوَابٌ	—	door	بَابٌ
عَمِلَ	—	عَمَلٌ	acts	أَعْمَالٌ
شَغِلَ	أَشْغَالٌ	—	work	شُغْلٌ
قَبَرَ	مَقَابِرٌ	—	cemetery	مَقْبَرَةٌ
دَرَسَ	مَدَارِسٌ	—	school	مَدْرَسَةٌ
ذَكَرَ	—	—	mentioning	ذِكْرٌ
فَرِحَ	أَفْرَاحٌ	—	joy	فَرَحٌ
سَلِمَ	—	—	safety	سَلَامَةٌ
عَلِمَ	عُلُومٌ	—	science learning	عِلْمٌ
شَفَعَ	—	—	intercession	شَفَاعَةٌ
غَرَبَ	—	—	sun-set, west	مَغْرَبٌ

B.

- (١) وَضَعْتُ كُتُبَ الْمَرَامِيرِ فِي أَحَدِ صِنَادِقِهَا
- (٢) هَذِهِ الْجَائِزَةُ أَعْظَمُ كُلِّ الْجَوَائِزِ
- (٣) لَا أَقْدِرُ أَنْ أَضْرِبَ أَبِي أَوْ أَخِي أَوْ أُتِي
- (٤) جَاءَ رَجُلٌ آخَرُ إِلَى فَتْرٍ السَّلَاطِينِ
- (٥) هَؤُلَاءِ النَّاسُ أَفْقَرُ مِنْ أَوْلِيكَ
- (٦) هَلِ الْفُقَرَاءُ أَحْسَنُ (أَفْضَلُ) مِنَ الْأَغْنِيَاءِ
- (٧) لِكُلِّ إِنْسَانٍ طَرِيقَانِ أَمَامَهُ وَلَكِنْ أَحَدُهُمَا فَقَطْ طَرِيقُ الْحَيَاةِ
- (٨) لَكِنِّي يَأْذَنُ لَهُمْ بِاللُّحُولِ

EXAM : PAPER 80, p. 204.

(A.)

1. "Worship me, myself."
2. Teach me (fem. Pl.)
3. "It is not lawful for [any] to eat it except the priests."
4. "They were sore afraid." (They feared a great fear).
5. What is the greatest event of the week?
6. Hearing is not like seeing.
7. May God bless the benefactor.
8. Are the rules of the Noun of Agent mentioned in the dictionaries (lexicons)?
9. God help you (bestow upon you).
10. God is gracious (generous).

B.

- (١) لَا تُدْخِلْنِي فِي تَجْرِبَةٍ
- (٢) قَدِّرْ أَنْ نَعْمَلَ هَذَا الْعَمَلَ (نَفْعَلْ هَذَا الْفِعْلَ) وَلَكِنْ بِعُوبَةٍ
- (٣) أَصْنَعُ إِحْسَانًا إِلَى الْوَلَدِ مِنْ حُبِّي
- (٤) لَا تَنْطِقْ بِاسْمِ الرَّبِّ إِلَهِكَ بَاطِلًا لِأَنَّ الرَّبَّ لَا يَبْصُرُ مَنْ نَطَقَ بِاسْمِهِ بَاطِلًا

- (٥) اُطْلُبْ مَفَاتِيحَ الصَّنَادِقِ مِنَ النَّجَارِ
- (٦) وَضَعْتُ كُتُبَ التَّفَاسِيرِ فِي أَحَدِ صِنَادِقِي
- (٧) الْحُلَفَاءُ أَقْوِيَاءُ جِدًّا الْآنَ
- (٨) أُرِيدُ أَنْ أَنْظُرَ بَعْضَ الْقَوَامِيسِ
- (٩) وَعَلِمَهُمْ أَنْ يَحْفَظُوا كُلَّ (جَمِيعِ) مَا أَوْصَيْتُكُمْ بِهِ
- (١٠) وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا

80 : C. (Ten to be answered).

- إِفْعَالٌ *اكرم* "honouring." Maṣdar of *اكرم* measure *اكرم*
- حَضْرَتُهُ He (a honorific phrase) lit. "His presence."
- تَسْمِيَةٌ Maṣdar of II Conj: *سَمَى* to give a name to.
- تَفَاسِيرٌ Plural of *تَفْسِيرٌ* (explanation, commentary); being *فَسَّرَ* of the verb *فَسَّرَ* (to explain).
- مُرْسَلٌ Missionary (one sent); passive participle of *أَرْسَلَ* to send.
- أَلْقَاهِرَةُ Active participle (fem:) of *قَهَرَ* (to conquer); "Cairo."
- تَفْعِيلٌ of the verb *سَبَّحَ* (to praise) measure *المصدر* *تَسْبِيحٌ*
- أَسْلَمَ of the verb *أَسْلَمَ* (to surrender to God) upon the measure *إِفْعَالٌ*. The local meaning is Mohammedanism.
- إِحْسَانٌ of the verb *أَحْسَنَ* (to do good) measure *المصدر* *إِحْسَانٌ*
- أَصْلَحَ of the verb *أَصْلَحَ* (to reform) measure *المصدر* *إِصْلَاحٌ*
- مُفَاعَلَةٌ of the verb *بَاحَثَ* (to discuss) measure *المصدر* *مُبَاحَاةٌ*
- خَاطَبٌ It is the word *أَلْمُخَاطَبُ* Passive participle of the verb *خَاطَبَ* used in Arabic for the 2nd person singular.

EXAM : PAPER 90, p. 225.

- (١) هَلْ فِي مَخَازِنِكُمْ بَصَائِعُ قَابِلَةٌ لِلْإِنْفِجَارِ
(٢) لَا تَضْطَرِبْ قُلُوبُكُمْ أَنْتُمْ تَوْمِنُونَ بِاللَّهِ فَأَمْنُوا بِي
(٣) كُنْتُ أُرِيدُ أَنْ أَكُونَ حَاضِرًا مَعَكُمْ الْيَوْمَ . (أَنْ أَحْضَرَ)
(٤) إِنِّهَزَمَ جَيْشُ الْعَدُوِّ الْبَارِحَةَ (أَمْسَ)
(٥) اصْبِرْ وَانْتَظِرْ لِأَنَّ الْعَبْرَ جَمِيلٌ
(٦) يُقَالُ (قِيلَ) إِنَّ هَذِهِ الْمَرْأَةَ قَدْ أَسْلَمَتْ
(٧) لَا أَفْتَكِرُ أَنَّ عِنْدَنَا بَصَائِعَ قَابِلَةً لِلْإِنْتِهَابِ فِي الْوَقْتِ الْحَاضِرِ
(٨) لَا أَعْلَمُ مَاذَا كَانَتْ مَوَاضِعُ مَوَاعِظِهِ يَوْمَ الْخَمِيسِ الْمَاضِي فِي الْكَنِيسَةِ
الْقِبْطِيَّةِ
(٩) مَاذَا كَانَ مَوْضِعُ خُطْبَةِ الْجُمُعَةِ فِي الْمَسْجِدِ

(B.)

1. Let us thank God that two men and a woman have joined the church.
2. By examination a man is either honoured or dishonoured.
3. The two armies fought together and one of them was defeated.
4. The allies gained a decisive victory over the enemy.
5. Speak as you like, then proceed to work.
6. Bad company corrupts good character (manners, morals).
7. After putting trust in God I turned (paid attention) to my work.
8. I received a certain amount of benefit from meeting him.

(C.)

1. (See 72 : 2) Ex : كَسَرَ To smash up. فَعَلَ
2. (See 72 : 2) Ex : انْقَطَعَ To be cut off. انْفَعَلَ
3. (See 72 : 2) Ex : تَقَاعَلَ To fight together, تَقَاتَلَ

EXAM : PAPER 100, p. 240.

(A.)

1. I was surprised at his killing her, because I had not heard anything about that before (previously).
2. Let not your hearts be agitated, because I am with you.
3. Ask pardon from God for thy earlier and later sin (what preceded and what followed [the call to prophethip]).
4. We do not approve (care for) his presence with us, because we find his talk boring ; however (in any case), we did not ask him to come.
5. Do not shrink from those who become naturalised Arabs.
6. The learned men discussed the matter of the passing away of everything (the destruction of matter) if that is possible or not.
7. Do not shudder (tremble) when the earth quakes.

(A.)

- ١ كَانَتْ النُّجُومُ تَتَلَا فِي السَّمَاءِ
- ٢ وَكَانَ تَلَامِيذُهُ يَقْطِفُونَ سَنَابِلَ الْقَمْحِ وَيَأْكُلُونَ وَكَانُوا يَفْرَحُونَهَا بِأَيْدِيهِمْ
- ٣ أَنَا الرَّبُّ إِلَهُكَ الَّذِي أَخْرَجَكَ مِنْ أَرْضِ مِصْرَ وَمِنْ بَيْتِ الْعِبُودِيَّةِ لَا يَكُنْ لَكَ إِلَهَةٌ أُخْرَى أَمَا مِي
- ٤ لِيَتَقَدَّسَ اسْمُكَ إِغْفِرْ لَنَا ذُنُوبَنَا كَمَا تَغْفِرُ لِمَنْ نُحْنُ أَيْضًا لِلْمُذْنِبِينَ إِلَيْنَا
- ٥ أَكْرِمْ أَبَاكَ وَأُمَّكَ لِكَيْ تَطُولَ أَيَّامُكَ عَلَى الْأَرْضِ
- ٦ لَوْلَا سُوءُ التَّفَاهُ بَيْنَ الطَّرْفَيْنِ لَأَتَّفَقَا عَلَى شُرُوطِ الصَّلَاحِ قَبْلَ الْآنِ
- ٧ تُرْجِمَ الْكِتَابُ بِيَدِ أَحَدِ أَفْعَلِ (أَمَرِ) الْمُتَرْجِمِينَ
- ٨ لَا تَقْدِرُ أَنْ تُبْرِهِنَ ذَلِكَ الْقَوْلَ (الْكَلَامَ)
- ٩ ذَهَبَ إِلَى النَّجَّارِ وَقَالَ أَحْضِرْ لِي السَّرِيرَ

C. ENGLISH.	PLURAL.	DUEL.	SINGULAR.
Day	أَيَّامٌ	يَوْمَانِ	يَوْمٌ
Week	أَسَابِيعُ	أُسْبُوعَانِ	أُسْبُوعٌ
Month	شُهُورٌ	شَهْرَانِ	شَهْرٌ
Year	سَنَوَاتٌ	سَنَتَانِ	سَنَةٌ
Father	آبَاءٌ	أَبَوَانِ	أَبٌ
Mother	أُمّهَاتٌ	أُمّهَانِ	أُمٌّ
Brother	إِخْوَةٌ	أَخْوَانِ	أَخٌ
Sister	أَخَوَاتٌ	أُخْتَانِ	أُخْتُ
Newspaper	جَرَائِدٌ	جَرِيدَتَانِ	جَرِيدَةٌ
Library	مَكَاتِبُ	مَكْتَبَتَانِ	مَكْتَبَةٌ
Book	كُتُبٌ	كِتَابَانِ	كِتَابٌ
Church	كِنَائِسُ	كَنِيسَتَانِ	كَنِيسَةٌ
House	بُيُوتٌ	بَيْتَانِ	بَيْتٌ
Dog	كِلَابٌ	كِلْبَانِ	كِلْبٌ
Cow	بَقَرٌ	بَقَرَتَانِ	بَقَرَةٌ
Mule	بَعَالٌ	بَعْلَانِ	بَعْلٌ

EXAM : PAPER 110, p. 260.

A.

1. Eat and drink merrily (with good health).
2. The General Officer Commanding (G.O.C.) asks to be supplied with large reinforcements.
3. I congratulate you upon your safe return (soundly and safely).
4. "And I do good to thousands of my lovers" (them that love me).

5. She was not ill.
6. The assembly (Conference) of the Presbytery (Board of Sheikhs) will be held on the first of next month.
7. GOD, there is no deity but He.
8. I believe (*lit.* I have believed) in God and His Angels and His Apostles and His Scriptures and in the Last Day.
9. The woman delayed until the sun grew (should grow) hot.
10. The carpenter said : "I do not like to hurry my work."

B.

١. اسْأَلْ هَذَيْنِ الشَّيْخَيْنِ مِنْ أَيْنَ هُمَا
٢. قَدْ اِمْتَلَأَتِ الْمَدْرَسَةُ فَلَنَتَبَدَّى
٣. أَوْسِنُ (أَمْنْتُ) بِاللَّهِ وَرَسُولِهِ
٤. اسْتَغْفِرْ لَدُنِّيكَ وَلِلْمُؤْمِنِينَ وَلِلْمُؤْمِنَاتِ
٥. أَكْرَمُ أَبْنَاكَ وَأَمْلَكَ لِكَيْ تَطُولَ أَيَّامُكَ عَلَى الْأَرْضِ الَّتِي يُعْطِيكَ
- الرَّبُّ إِلَهُكَ
٦. هَرَبَتِ الْبَنَاتُ مِنْ مُعَلِّمَتَيْنِ
٧. كَانَتْ أَلْمَرَأَتَانِ تَتَنَبَّأَنِ عَنْ أَمْنَادِ مَلَكُوتِ اللَّهِ
٨. هَكُنَا أَحَبَّ اللَّهِ الْعَالَمَ
٩. هَاتَانِ السَّيِّدَتَانِ تَسْتَحِفَّانِ مَدْحَكَ
١٠. كَانَ لَهُ سَكَنٌ مَشْغُولًا

C. To stretch

„ deserve

„ be filled

„ write (a book)

„ abstain

„ think

تَمَدَّدَانِ

تَسْتَحِفَّانِ

تَمْتَلِئَانِ

تُؤَلِّفَانِ

تَمْتَنِعَانِ

تَتَفَكَّرَانِ

مَدَدْتُمَا

اسْتَحْفَفْتُمَا

اِمْتَلَأْتُمَا

اَلْفَتْنَا

اِمْتَنَعْتُمَا

اِفْتَكَّرْتُمَا

EXAM : PAPER 120, p. 281.

A.

1. Death is nothing but sleep.
2. Have you asked pardon from God and repented with true repentance?
3. We inform you that all who were brought out (turned out) of the cities dwelt (settled down) safely in the new place.
4. The two sticks upon which you have written are to be in your hand before their eyes.
5. Bring your proof, if you are right (honest).
6. You have been weighed in the balances and found wanting.
7. There is no benefit in repetition.
8. Let the king's will be done.
9. We chose to reside in your city this second time, because we were very comfortable the first time.
10. If the fever does not increase upon him these two (few) days he will be better next week.

B.

- ١ لَمْ تَجِدْ فِي بَيْتِ أَبِيهَا أَكْثَرَ مِنْ ثَمَانِيَةِ دَرَاهِمٍ
- ٢ لَا تَبْتَاسُوا مِنْ رَحْمَةِ اللَّهِ لِأَنَّهُ رَحِيمٌ جَدًّا
- ٣ لَا تَقْدِرُ أَنْ تَجِدَ شَخْصًا تَمَامًا كَمَا هُوَ مَوْصُوفٌ بِالْآخَرِينَ
- ٤ لِمَنَّاكَ لِأَنَّكَ لَمْ تَرُونا
- ٥ قِيلَ إِنَّ الْمَنْزِلَ بَيْعَ بَشَمَنْ بَخْسٍ (قَلِيلٍ)
- ٦ عَوْفَ بَنِي إِسْرَائِيلَ لِأَنَّهُمْ لَمْ يُطِيعُوا اللَّهَ بَلْ قَاوَمُوا أَنْبِيَاءَهُ
- ٧ اسْتَنْقِطُ أَيُّهَا النَّائِمُ وَقُمْ مِنَ الْأَمْوَاتِ فَيُخَيَّرُ لَكَ الْمَسِيحُ
- ٨ بَلَعْنَا (سَمِعْنَا) أَنْ الْقَائِدَ الْعَامَّ لِحَيْشِ الْأَحْثَالِ أَرْسَلَ يَسْتَمِدُّ (يَطْلُبُ) إِمْدَادَاتٍ وَلَكِنْ رَغَمًا عَنْ كُلِّ ذَلِكَ قَدَرِ أَنَّهُمْ أَنْهَرُوا
- ٩ سَنَرْنَاهُ فِي الْمِيزَانِ
- ١٠ أَلَيْسَ الْمِخْرَاطُ أَنْفَعَ مِنَ السِّيفِ

C. To consult	اسْتَشِيرَنَّ	اسْتَشِيرُوا
To eat	كُلْنَ	كُلُوا
To put	ضَعْنَ	ضَعُوا
To raise up	أَقِمْنَ	أَقِيمُوا
To be led	اِنْقَدْنَ	اِنْقَادُوا
To sell	بِعْنَ	بِيعُوا
To let	دَعْنَ	دَعُوا
To take	خُذْنَ	خُذُوا
To approve	اسْتَوْبِنَ	اسْتَوْبُوا
To repent	تُبْنَ	تُوبُوا

EXAM : PAPER 130, p. 308.

A.

- ١ قَالَ الْخَلِيفَةُ قُمْ وَأَذْهَبْ مَعِيَ لِزُورِ الْمَدِينَةِ
- ٢ تَوَبُوا وَاسْتَغْفِرُوا اللَّهَ (تُبْ وَاسْتَغْفِرِ اللَّهَ)
- ٣ يَجِبُ أَنْ تَتَمَتَّعَ مَعِيَ اللَّيْلَةَ
- ٤ حَقِيقَتِي (صَحِيحِي) إِنَّ الرَّجُلَ رَوَى (حَكَى) لِي الْقِصَّةَ لَكِنِّي لَمْ أَنْتَبِهْ لَهَا
- ٥ مَا أَفْضَلَ ذَلِكَ الرَّجُلَ
- ٦ لَمَّا سَمِعَتِ الْمَلِكَةُ قِصَّةَ حَسَنِ صَرَخَتْ وَأَعْمَى عَلَيْهَا
- ٧ جَاءَتْ هِيَ وَأُمُّهَا هُوَ فَلَمْ يَأْتِ (يَجِيءْ)
- ٨ بَعْ مَا عِنْدَكَ وَأَعْطِهِ لِلْفُقَرَاءِ وَتَعَالَ وَاتَّبِعْنِي

- B. 1. The Allies did not occupy the city completely.
 2. A promise is a debt to the freeman.
 3. Paradise is under the feet of mothers. (A "tradition").
 4. I will certainly beat them.
 5. How excellent was Zaid!
 6. Be content with what money you have.
 7. Bring me a dollar.
 8. "Not long to wait" (or, "To-morrow will soon be here"; *lit.* "Every coming thing is near").
 9. O Jehovah (LORD) our Lord (God) how glorious is Thy name in all the earth!
 10. Do not count those who fought in the Path of God *i.e.* "Holy War") as dead, because they are alive in Paradise.

C. N. A. FEM :	N. A. MASC:	VERB.
تَائِبَاتُ	تَائِبُونَ	تَابَ
زَائِرَاتُ	زَائِرُونَ	زَارَ
مُلَائِمَاتُ	مُلَائِمُونَ	لَامَ
مُوفِيَاتُ	مُوفُونَ	أَوْفَى
آتِيَاتُ	آتُونَ	آتَى
مُسْتَقْفِيَاتُ	مُسْتَقْفُونَ	اسْتَقْفَى

EXAM. PAPER 140, p. 325. A.

كَانَ لِأَمْرَاتَيْنِ ابْنَانِ مَاتَ أَحَدُهُمَا فَتَخَصَّصَتْ أَلْوَالِدَتَانِ عَلَى الْإِبْنِ
 الْحَيِّ وَشَكَّتا أَمْرَهُمَا لِلنَّبِيِّ دَاوُدَ عَلَيْهِ السَّلَامُ فَحَكَمَ لِأَكْبَرِهِمَا وَلَمَّا
 أَصْرَتَا عَلَى التَّخَاصُّمِ بَعَثَ بَيْنَهُمَا لِيُحْكِمَ عَلَيْهِمَا عَلَيْهِ السَّلَامُ وَبَعْدَ أَنْ قَضَى
 لَهُ قَضِيَّتَهُمَا قَالَ سُلَيْمَانُ « هَاتِ سِكِّينَةً » فَأَوْقَى لَهَا بِهَا وَقَالَ « أَقْطَعِ
 أَلْوَلَدَ الْحَيِّ إِلَى زَيْفَيْنِ وَأَعْطِ لِكُلِّ مِّنْهُمَا نِصْفًا »
 فَصَرَخَتْ أَصْغَرُهُمَا قَائِلَةً « لَا تَقْطَعْنِي قَطُّ بَلْ أَعْطِ نِصْفِي لِلْآخَرَى »
 فَقَالَ لِلْصَّغِيرَةِ « خُذِيهِ إِذَا لَانَهُ ابْنُكَ »

B.

1. It was said to one of the philosophers, "What is the thing which may not be said, even if it is true"? He said, "A man's praise of himself."
 2. Know (you must know) that angels are kept like holy gems in the upper chambers of heaven; they obey God and do what they are ordered.
 3. During the time of the Pharaohs, a virgin wished to spend her nights in the deserts and wildernesses, and actually spent some time thus: but some of the savages (barbarians, Berbers) forbade her, from fear of the tribes of the negroes.

C.

- فُعِلَ Palsied; plural of أَشْلُ upon the measure شُلُّ
 فُعِلَ Nations; plural of أُمَّةٌ upon the measure أُمَمٌ
 فُعِلَتْ Shepherds; plural of رَاعٍ upon the measure رُعَاةٌ

Its verb is رَعَى to pasture a flock.

- زَكَاةٌ Almsgiving; زَكَاةٌ legal alms (صَدَقَةٌ voluntary charity).
 مَرَضَى Sick ones; plural of مَرِيضٌ upon the measure مَرَضَى
 صَحَارَاهُ Desert. Its plural is صَحَارٍ or صَحَارَى
 أَهْلٌ People. It is a plural of أَهْلٌ
 حِكْمَةٌ Wise maxims: its singular is حِكْمَةٌ
 حَجَرَةٌ Stone: its plural is حَجَارَةٌ upon the measure فَعَالَةٌ
 قَاضٍ Judge: its plural is قُضَاةٌ upon the measure فُعِلَتْ
 وَادٍ Valley: its plural is أَوْدِيَةٌ upon the measure أَفْعَلَةٌ
 إِلَهَةٌ Deities: it is the plural of إِلَهٌ upon the measure أَفْعَلَةٌ
 رَعِيَةٌ Flock; subjects. Its plural is رَعَايَا upon the measure فَعَالَى

- شَمَاسَةٌ Deacons: plural of شَمَاسٌ
 أَيَادٍ Hands. It is the "plural of plural" of يَدُ "hand,"
 whose simple plural is أَيْدٍ
 طُرُقَاتُ Ways, roads. It is the "plural of plural" of طَرِيقٌ
 whose simple plural is طُرُقٌ
 أُمّهَاتُ Mothers: it is the plural of the word أُمٌّ
 اللَّيَالِي The nights. This is the defined plural of the word لَيْلَةٌ

EXERCISE 148, p. 346.

1. God is one, He has no second.
2. The Arabic proverb says: "A bird in the hand is better than ten on the tree."
3. Christ said: "Thus there will be more joy in heaven over one sinner repenting than over ninety-nine righteous ones who need no repentance."
4. "And we sent him a hundred thousand or more."
5. A woman who has ten coins, of which one has got lost, does not she light a lamp (light) and search for it?
6. Of the ten virgins there were five wise and five foolish: the five wise ones entered with the bridegroom, but to the foolish ones the Master said, "I do not know you."
7. God created the world in six days and rested on the seventh day.
8. This matter is a hundred times worse than the first one.
9. The second matter is ten times more important than the first.
10. I declare that I will give (pay) you back double for all your sins.

EXAM: PAPER 150, p. 352. A.

1. Great is the difference between the ignorant and the wise.
2. Would that she had been a bird, then she might have flown away from us so that we should not see her again.
3. "Had your Lord pleased, He would have made mankind of one religion" (Quran).
4. "Freely (gratuitously) ye have received (taken), freely give."
5. "Thee only do we worship, and of Thee do we ask help; guide Thou us in the right path."
6. My poetry shines on your door as a necklace shines on Khalisa.

- (١) شَتَّانَ بَيْنَ الْجَاهِلِ وَالْحَكِيمِ
- (٢) لَيْتَهَا كَانَتْ طَيْرًا فَتَطِيرَ عَنَّا حَتَّى لَا نَرَاهَا بَعْدُ
- (٣) لَوْ شَاءَ رَبُّكُمْ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً
- (٤) حِجَابًا أَخَذْتُمْ حِجَابًا أَعْطُوا
- (٥) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
- (٦) لَقَدْ ضَاءَ شِعْرِي عَلَى بَابِكُمْ كَمَا ضَاءَ عَقْدٌ عَلَى خَالِدَةٍ

B.

- (١) لَا أَقْدِرُ أَنْ أَقُولَ تَمَامًا مَتَى يُمْكِنُنِي أَنْ أَزُورَكَ وَلَكِنْ رَبِّمَا أَحِبِّي فِي أَوَائِلِ الشَّهْرِ أَلَا تَنِي إِنْ شَاءَ اللَّهُ
- (٢) نَحْنُ لَا نُرِيدُ أَنْ نَدْفَعَ قِيَمَةَ الْأَشْيَاءِ فِي جِلْسِكُمْ الشَّهْرِيَّةِ لِأَنَّهَا لَا تَصِلُنَا — أَمَّا الْعَدَدُ الْآخِرُ فَمَوْجُودٌ وَلَكِنَّ الْعَاشِرَ وَالْعَادِي عَشَرَ لَمْ يَصِلَانَا
- (٣) لَمْ يَبْعَ ذَلِكَ الْفَلَّاحُ (الْمَزَارِعُ) الْمُسْكِينُ أَكْثَرَ مِنْ ثَلَاثِ أَرْبَاعِ قُطْنِهِ
- (٤) قَالَ الْمَسِيحُ لِتَلَامِيذِهِ الْإِنْفِي عَشَرَ فِي ذَلِكَ الْوَقْتِ: حِجَابًا أَخَذْتُمْ حِجَابًا أَعْطُوا. قَالَ أَيْضًا: تَوَبُّوا وَآمِنُوا بِالْإِنْجِيلِ
- (٥) إِنَّهُ يَكُونُ فَرَسٌ بَيْنَ مَلَائِكَةِ اللَّهِ يَخَاطِيءُ وَاحِدٌ يَتُوبُ أَكْثَرَ مِنْ تِسْعَةٍ وَتِسْعِينَ بَارًّا لَا يَحْتَاجُونَ إِلَى تَوْبَةٍ

EXERCISE 172 (p. 13 Arabic Reader).

"THE SPEECH OF KINGS IS THE KING OF SPEECH."

When these pupils had finished their song, His Majesty the King drew them near to him (*lit*: to his thresholds) and gave (delivered) them the following golden advice.

"My children, although you are to-day but babes, yet you will become men to-morrow, and the future is in need of upright men

who will make a good job of the work which is committed to them, and who will benefit their people (*lit*: whiten their face) by their good deeds. This can only be by cultivating morals first and knowledge second. Learning only exists for refining morals and purifying the race (*lit*: origins) and teaching (*lit*: accustoming) people to good conduct (*lit*: walk) towards the felicity of this world and the next. Thus learning (science) is a means to that, nothing more. Now if you understand the rudiments of your religion and study the life of your ancestors and your literature you will find in that a lighthouse to lighten for you the path of felicity (*i.e.* here and hereafter). And you will repeat your history, which is full of excellencies (*lit*: things to boast about) and noble deeds. Truly your country is in need of hands which benefit the world (*lit*: creation) with what God (The Truth) bestowed upon them of the earth's treasures, its minerals, and its waters, and its elements. Then take a new step (make a new departure) in agriculture, manufacture and commerce, for we are of those whose religion orders them to work hard. Then be active and try to be worthy posterity of worthy ancestry (good sons of good parents).

I shall seize, if God will, the (first) opportunity to visit you in your class-rooms; and financial grants will be provided for all schools to enable them to realise these prospects; a scientific society has already been formed to consider the means of promoting education according to the needs of our country; there only remains for you to endeavour to be men. (From *Al-Qibla*).

EXAM : PAPER 200, page 443

I. A. THE MONEY-BAG.

A person went out with a money-bag to the market to buy a donkey. A man met him in the road and said to him: "Where to?" (Where are you going?). He said, "To the market to buy a donkey." He said, "Say, If God Most High will." He said, "This is not the place for 'if God will': the money is in my pocket and the donkey is at the market." When he arrived at the market, a thief struck his pocket and took the bag. When he returned home, that man met him and said to him, "Where from?" He said, "From the market 'if God will,' and I did not buy the donkey, 'if God will,' and lo: I am a bankrupt, 'if God will,' and the curse is upon you, 'if God will.'"

I. B. See page 321 for translation of "Al-Rashid."

2. (a) Historians (traditionists) have related that Noah was the first prophet sent, and that his people worshiped idols instead of God. Noah was sent to them and called them to God, but they used to assault him and ridicule him. God revealed to him that he should build the ark (*lit*: God revealed to him: "Build the ark") because they were to be drowned. He constructed it from teak wood, making it 300 cubits long and 50 cubits wide.

2. (b)

ذَكَرَ أَهْلُ الْأَخْبَارِ أَنَّ نُوحًا أَوَّلُ نَبِيِّ يُعِثُّ وَأَنَّ قَوْمَهُ كَانُوا أَهْلًا
أَوْثَانًا يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ - فَبُعِثَ لَهُمْ نُوحٌ فَدَعَاهُمْ إِلَى اللَّهِ فَكَانُوا
يَبْطِشُونَ بِهِ وَيَسْتَخِفُّونَ بِهِ - وَأَوْحَى اللَّهُ إِلَيْهِ أَنْ اصْنَعْ الْفُلَ فَإِنَّهُمْ
مُغْرَقُونَ - فَصَنَعَهُ مِنْ خَشَبِ السَّاجِ وَجَعَلَ طُولَهُ ثَلَاثَ مِائَةِ ذِرَاعٍ
وَعَرْضَهُ خَمْسِينَ ذِرَاعًا

3. Six only of these to be answered.

PLURAL.	SINGULAR.	WORD.
صُورٌ	—	صُورَةٌ
—	عَامِلٌ	عَمَلَةٌ
—	شَاهِدٌ	شُهُودٌ
غُرَاةٌ	—	غَارٌ
فَتَيَانٌ	—	فَتًى
غُلَمَانٌ	—	غُلَامٌ
بَنُونَ وَأَبْنَاؤُ	—	ابْنٌ
—	فَقِيهٌ	فَقِيهَاءُ
أُخْرَى (أُخْرَيَاتٌ)	—	أُخْرَى
بُيُوتٌ وَأَبْيَاتٌ	—	بَيْتٌ

4. المضارع		الماضي		
2ND PL. FEM.	1ST SING.	2ND PL. FEM.	1ST SING.	VERB
تَمْدُدْنَ	أَمُدُّ	مَدَدْتُنَّ	مَدَدْتُ	مَدَّ
تَصْلُنَ	أَصِلُّ	وَصَلْتُنَّ	وَصَلْتُ	وَصَلَ
تَرْمِينَ	أَرْمِي	رَمَيْتُنَّ	رَمَيْتُ	رَمَى
تَرَيْنَ	أَرَى	رَأَيْتُنَّ	رَأَيْتُ	رَأَى
	2ND SING. IMP.	VERB	2ND SING. IMP.	VERB
	أَمِدِّ	أَمَدِّ	دَعْ	وَدَعْ
	وَدِّ	وَدِّ	سِرْ	سَارَ

5.

لَا إِلَهَ إِلَّا اللَّهُ

لَا is "negative of the genus," it negates all, its *Ism* is منصوب but its Khabar is مرفوع the Exception after *الَّا* in *Neg. Sent.* is مرفوع like the Khabar.

يَا اِبْرَاهِيمُ خَلِيلَ اللَّهِ Ibrahim (standing alone) is مرفوع without tanwin in the vocative ; but Khalil being in Construct State to Allah is منصوب

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ — لَا حَوْلَ and قُوَّةَ are both منصوب negated by لَا which negates the whole species.

بَيْتُ الْمَقْدِسِ Jerusalem بيتُ المقدس Beit-ul-Maqdisi would be more correct. Beit-ul-Muqaddas is weak. Al-Beit-ul-Muqaddas would mean "The Holy House," whereas the others may be rendered, "The House (or rather, The City) of the Sanctuary."

6. See lesson 147 : 3, 4, 8 ; and 148 : 1-3.

7. A Verbal Sentence *جملة فعلية* is one in which the verb precedes the noun. See the rules of Agent and Deputy Agent on pp. 383-6. Revise Lesson 27 : 6, etc.

فِي الْيَوْمِ الْتَالِي وَصَلْنَا الْمَدِينَةَ الْوَاقِعَةَ عَلَى شاطئِ الْبَحْرِ وَهِيَ كَثِيرَةُ الْمِيَاهِ وَالْأَشْجَارِ وَقَدْ جَاءَ الْأَمِيرُ فَرْدِيكُ وَلِيُّ الْهَمْدِ لِيَسْتَقْبِلَ الْمَلِكَةَ وَتَدْفِقَ أَيْضًا مِنَ الْمَدِينَةِ السُّكَّانُ رِجَالًا وَنِسَاءً وَأَوْلَادًا لِيَرَوْا الْمَنْظَرَ (الْإِحْتِفَالِ) الْبَعْضُ عَلَى ظُهُورِ الْخَيْلِ وَالْآخَرُونَ مُتَرَجِّجُونَ (عَلَى الْأَفْدَامِ) وَدَخَلْنَا الْمَدِينَةَ مَعَ الْمَلِكَةِ وَأَتْبَاعِهَا قُبَيْلَ الظُّهْرِ وَلَسْنَا لَمَّا وَصَلْنَا بَابَ الْقَصْرِ أَوْقَفْنَا الْحَارِسُ وَقَالَ إِنَّمَا لَا يُسْكِنُ أَنْ نَدْخُلَ بِدُونِ إِذْنِ الْمَلِكِ

(والحمد لله أولاً وآخراً)