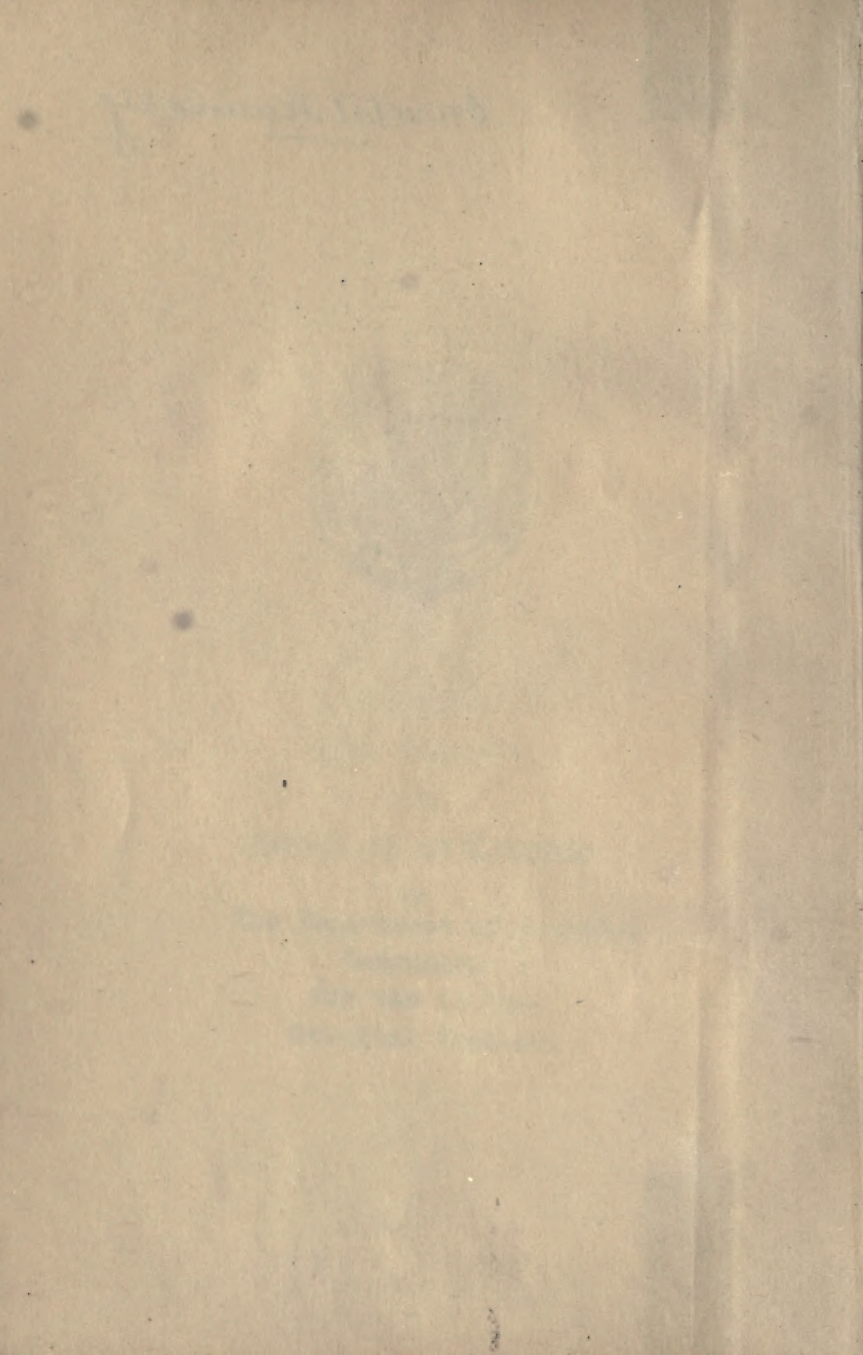




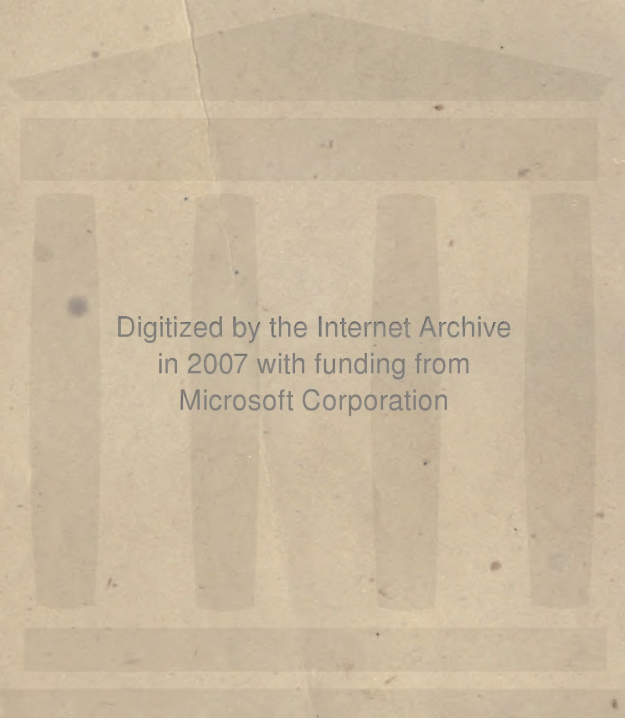


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THORNTON'S ARABIC SERIES,
VOLUME I.

ELEMENTARY ARABIC
A GRAMMAR

CAMBRIDGE UNIVERSITY PRESS

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ELEMENTARY ARABIC

A GRAMMAR

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FREDERIC DU PRE THORNTON

being an abridgement of

WRIGHT'S ARABIC GRAMMAR

to which it will serve as a table of contents

EDITED BY

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PREFACE.

FREDERIC DU PRE THORNTON was born in 1841 at Wendover in Buckinghamshire, where his father, the Rev. Spencer Thornton, was Vicar, and received his education at Brighton College. He commenced the study of Arabic in 1880, when he first visited Egypt and Palestine, following the method which he recommends in his *First Reading-Book*, namely, "to begin by reading aloud, from a book fully pointed, with a Moslem who is accustomed to recite the Qur'ân (Corân) in public prayer." From 1880 to 1892 he was almost continually in the East. As Mrs Thornton, who accompanied her husband on all his journeys, writes to me:— "He was very quick at languages and thought much of correct pronunciation, so that during several visits to Egypt he had one of the students from the University Mosque at Azhar, Cairo, to read Arabic with him. His whole thoughts and time were given up to his projected Series, and especially to the Arabic Grammar, as he found so many in Egypt, Army officers and missionaries, who did not care to go to the expense or labour of learning the larger and more difficult Grammars. We visited twice the Jebel Haurân, the ancient Bashan of the Bible, and found it a most interesting country to travel

in, and the Druse people very hospitable, especially to the English. My husband's idea in visiting India was to find out about the Moslems there, and whether they spoke Arabic much amongst themselves, which does not seem to be the case. It is only used there as the Sacred Language." Mr Thornton was acquainted with most of the leading Arabists in this country—Professor William Wright, a portion of whose *Arabic Reading-Book* (Williams and Norgate, 1870) he read with the author; Professor W. Robertson Smith, Professor Ion Keith-Falconer, Sir Charles Lyall, Professor D. S. Margoliouth, and others. My friendship with him began, I think, in 1895 or a little afterwards, and we corresponded pretty regularly until his death, which took place in January 1903, besides meeting now and then to talk over the work on which he was engaged. I have pleasant recollections of the hospitality shown to me by Mr and Mrs Thornton on several occasions when I stayed with them at Westgate-on-Sea, as well as of the enthusiasm with which Mr Thornton would discourse on his favourite topics. Few can have known Wright's Grammar so perfectly as he did, and though the present volume bears witness to his minute accuracy and to the systematic thoroughness with which he entered into the smallest details of exposition, only those whom he consulted or who helped him in his work can have any conception how much thought and labour it cost him to produce. He was trying to improve it almost to the last day of his life.

This volume, however, does not stand by itself. It was Mr Thornton's intention to compile and publish an Arabic Series, based on the Corân, which should enable the learner to get a good working knowledge of the language without the necessity of constantly referring to other books. Of this *

* p. vii will be found her page number *

to Wright's masterly, but to beginners somewhat perplexing, book* ; to which enquiry he made reply, 'There are two difficulties: to know what to put in, and to know what to leave out.' Ten years later I determined to make the attempt, 'putting in' all required by the grammatical analysis (then as now in manuscript) of my *First Reading-Book* and, so far as could be, 'leaving out' everything else; for I supposed that a rule would only be needed, if the Reading-Book's Arabic text afford an example in illustration; and I hoped by retaining Wright's section numbers that my abridgement might become a table of contents to his Grammar. I had supplied lists of omissions to Professors W. R. Smith and de Goeje with a view to their being remedied in the forthcoming 3rd edition; and such omissions as I subsequently discovered have been placed in this book under the heading of 'Note,' so that my trivial additions stand markedly apart from (my abridgement of) the scholarly text."

Mr Thornton then goes on to speak of his *Elementary Arabic: First Reading-Book*, to which reference has been made above, calling attention to the fact that all its words appear singly in Parts I and II of the Grammar, and all recur later in phrases to illustrate syntax. As he observes, "it may be said to supply almost without exception my Grammar's examples." The remainder of his Conclusion I will quote entire.

* A Grammar of the Arabic Language translated from the German of Caspari and edited with numerous additions and corrections by W. Wright, LL.D., late Professor of Arabic in the University of Cambridge. Third edition revised by W. Robertson Smith, late Professor of Arabic in the University of Cambridge, and M. J. de Goeje, Professor of Arabic in the University of Leyden. Cambridge: at the University Press, 1896.

“From a biographical sketch of M. S. de Sacy written in October 1895 by Professor Hartwig Derenbourg, Titulaire de la chaire de Silvestre de Sacy à l'École spéciale des langues orientales vivantes, I borrow the following :

La grammaire arabe de Caspari, le livre de classe qui, depuis 1848, n'a pas cessé d'être mis entre les mains des élèves dans des rédactions latine (1848), allemande (1859, 1866, 1876, et 1887), anglaise (1862 et 1874) et française (1880), tient le milieu entre les tendances des deux rivaux. “Elle s'appuie, dit M. Fleischer, sur Sacy et Ewald, et cherche seulement, avec quelques rectifications et additions que j'ai fournies, à réunir les qualités de l'un et de l'autre... La grammaire de l'ancien arabe ne progressera vraiment d'une manière sensible que le jour où, d'un côté, on comparera et appréciera avec une balance de précision les philologues orientaux répartis dans les diverses écoles, et où, d'autre part, l'on soumettra les matériaux accumulés dans leurs plus excellents traités à une enquête approfondie dirigée dans le sens de notre linguistique.”

Dans cette dernière direction, c'est à peine si nous avons dépassé la première étape, franchie d'un seul bond par le jeune Ewald, alors presque à ses débuts. L'édition anglaise de Caspari, par M. William Wright, ouvre seule quelques échappées sur l'horizon encore incertain de la philologie sémitique comparée. La *Grammaire de la langue arabe* qui, dans ses diverses transformations, continue à porter le nom de Caspari, se recommande et a réussi surtout à cause de son ordonnance harmonieuse : point de dérogations au plan général, chaque règle à sa place, pas de redites, pas de doubles emplois, une sobriété dans les tours de phrase n'excluant pas la clarté, une clarté obtenue sans redondances oiseuses et sans vaines amplifications. C'est un peu terre à terre, et cela manque d'essor ; mais si l'imagination n'y trouve pas son compte, la raison est pleinement satisfaite par ce Lhomond de la langue arabe.

projected Series he left two volumes already printed and in private circulation, *viz.* the present abridgement of Wright's Grammar and a First Reading-Book consisting of certain extracts from the Corân together with a Grammatical Analysis and Glossary. Subsequently he determined to enlarge the latter volume by adding to it some fifty pages of Wright's *Arabic Reading-Book*, which had nearly run out of print; and at his request I compiled a Glossary for this additional matter. It was passing through the press when its progress was interrupted by Mr Thornton's untimely death.

Fortunately, the scheme which he had so deeply at heart is to be carried out in its entirety, as far as another hand may be capable of executing his design; and since Mrs Thornton has entrusted me with the task of editing and completing the Series, I will briefly indicate the plan of the whole before proceeding to speak of the first volume in particular.

Thornton's Arabic Series will be published by the Cambridge University Press and will consist of four (or possibly five) volumes entitled as follows.

I. *Elementary Arabic: a Grammar.*

II. *Elementary Arabic: First Reading-Book.* This will contain selected passages from the Corân, *viz.* Ch. I, Ch. II 256, Ch. VII 52 to 62 and 101 to 170 inclusive, also Ch. LXIV; the text of a portion of Wright's *Arabic Reading-Book*, namely, pp. 13 to 64, beginning with "Stories of Arab Warriors" and ending with "The Escape of 'Abd al Raḥmân the Umayyad from Syria into Spain"; a Grammatical Analysis of the above-mentioned Corânic texts; and finally a full Glossary.

III. *Elementary Arabic: Second Reading-Book*, containing passages from unpublished MSS. (or, at least, such as have not been previously edited in Europe).

IV *Elementary Arabic: Third Reading-Book*, which will probably comprise the whole of Wright's *Arabic Reading-Book* from p. 64 to the end.

The plan thus sketched departs from Mr Thornton's only in one comparatively trivial point. Instead of providing each volume with its own glossary, he contemplated a single Dictionary giving all the Arabic words contained in the three Reading-Books. There is indeed much to be said for this arrangement, by which a good deal of repetition would be avoided, but practical considerations seem to require that the First Reading-Book at any rate should be self-sufficing. With regard to the Second and Third Reading-Books the case is different, and I am inclined to think that they should not have separate glossaries. In this event a Dictionary such as Mr Thornton contemplated will form the fifth volume of the Series. Any suggestions as to the course which should be followed in this matter and also as to the scope of the Second Reading-Book, that is to say, what principle of selection would be most advantageous, will be gratefully received.

I now come to *Elementary Arabic: a Grammar*.

Concerning its origin I may quote Mr Thornton's own words appended by way of conclusion to the edition which was printed in 1900 by Messrs Stephen Austin of Hertford for private circulation.

"In the year 1885 I consulted Professor W. Robertson Smith about the possibility of there being written an elementary Grammar of Arabic capable of serving as introduction

“Charles François Lhomond died in 1794 at the age of 67, having been maltreated by Parisian revolutionists, perhaps because of his writing in defence of Catholic faith as understood by him. His chief claim to posthumous fame lies in his devotion to the work of compiling elementary books and it is in this respect that his name may be conferred on those who do likewise. My readers will thank me for putting before them Professor Derenbourg’s eloquent appreciation of the Grammar still called by Caspari’s name, to the praise of which I heartily subscribe. Wright has, however, carried matters further, for the glimpses of Semitic philology mentioned above, together with much more, have been published by Robertson Smith in Wright’s *Comparative Grammar*; and since 1895 Professor de Goeje has bestowed upon the world of Semitic letters a boon, for which we cannot be too thankful, by devoting his valuable time and known scholarship to the work of enabling Cambridge University Press to issue a 3rd Edition of Wright’s *Arabic Grammar*: it is this which I have abridged.

“Much thanks are due from me to kind helpers more numerous than can be mentioned, but I must especially single out the Rev. G. W. Thatcher of Mansfield College, Oxford, without whose efficient assistance I might well have found it impossible to thread the mazes of Arabic syntax.”

In preparing this new edition of Mr Thornton’s Grammar I have incorporated some additions and corrections which I found in his interleaved copy of the last edition, and have added an abstract of §§ 191 to 230 in Wright’s Grammar, which treat of Prosody. Mr Thornton omitted these sections on the ground that they were not needed for his *Elementary Arabic: First Reading-Book*, but he would undoubtedly have supplied the deficiency in view of the enlarged issue of that book, which has been described above and which will shortly

be published as the second volume of this Series. I have also removed some references in the Grammar to the original edition of the First Reading-Book, giving the corresponding references to the Corân instead. In other respects I have made as few alterations as possible, since I know that Mr Thornton had pondered every word of his work over and over again and that he took infinite pains to secure the clearest and most concise expression.

It must be borne in mind that the author of this work intended it to be used side by side with his First Reading-Book, for which it is specially adapted and from which nearly all its examples are drawn. He regarded the one book as the complement of the other and even, I think, disliked the idea of their being sold separately. I hope, therefore, to bring out the enlarged First Reading-Book with as little delay as my other engagements permit, and I would strongly recommend all students of the Grammar to acquire the companion volume. At the same time it would, in my opinion, have been a mistake to limit the use of the Grammar to purchasers of the Reading-Book. The Corân, whence most of its examples are derived, is accessible to everyone, and the Grammar itself has the peculiar merit of serving as an introduction to Wright's masterly work. The reader will note that Wright's second volume begins at § 1, which corresponds with § 401 in Mr Thornton's abridgement.

It only remains to thank Mrs Thornton and Sir Charles Lyall, whom I consulted before writing this Preface, for the kind help which they have given me.

REYNOLD A. NICHOLSON.

CAMBRIDGE,

July, 1905.

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ADDENDA ET CORRIGENDA.

§ 27. لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ. The reference is to Corân, Sûrah lxiv. verse 1.

§ 28. يَسِيحٌ. The reference is to Corân, Sûrah lxiv. verse 1.

§ 43, REM. c. جَاوَزْنَا بِ. The reference is to Corân, Sûrah vii. verse 134.

§ 45. Dele سَلِمَ to be safe, أَسْلَمَ to preserve.

§ 45, REM. c. For أَسْلَمَ to turn Moslem from إِسْلَامٌ Islâm read أَسْلَمَ to obtain peace, to surrender one's self (to God) from سَلَامٌ peace.

§ 444, REM. g. For Koran read Corân.

§ 456. For أَجِيهِ (p. 169, l. 11) read أَخِيهِ.

§ 470. Add, REM. f. مَا is often inserted after عَنِ, مِنْ, and بِ without affecting their regimen and is then called مَا الزَّائِدَةُ the superfluous mâ (see § 353*).

PART I.

ORTHOGRAPHY AND ORTHOËPY.

1. Arabic is written from right to left with twenty-eight letters, all consonants; three of which, however, are also used as vowels. In modern alphabetical order they range as follows, each with the equivalent employed by Wright's *Arabic Grammar*: the second equivalent (if any) is from *Elementary Arabic: First reading book*; being easier for beginners, as Dr Wright discards digraphs, i.e. two letters for the representation of one sound.

NAME	EQUIVALENT	SEPARATE	CONNECTED		
			INITIAL	MEDIAL	FINAL
أَلِفٌ		ا		ا	ا
بَاءٌ	b	ب	ب	ب	ب
تَاءٌ	t	ت	ت	ت	ت
ثَاءٌ	t, <u>th</u>	ث	ث	ث	ث
جِيمٌ	ǧ, j	ج	ج	ج	ج
حَاءٌ	h	ح	ح	ح	ح
خَاءٌ	h, <u>kh</u>	خ	خ	خ	خ
دَالٌ	d	د		د	د
ذَالٌ	d, <u>dh</u>	ذ		ذ	ذ
رَاءٌ	r	ر		ر	ر
GR.					ل

NAME	EQUIVALENT	SEPARATE	CONNECTED		
			INITIAL	MEDIAL	FINAL
زَايٌ	z	ز		ز	ز
سَيْنٌ	s	س	س	س	س
شَيْنٌ	ś, sh	ش	ش	ش	ش
صَادٌ	s, ç	ص	ص	ص	ص
ضَادٌ	d	ض	ض	ض	ض
طَاءٌ	t	ط	ط	ط	ط
ظَاءٌ	z	ظ	ظ	ظ	ظ
عَيْنٌ	'	ع	ع	ع	ع
غَيْنٌ	ğ, gh	غ	غ	غ	غ
فَاءٌ	f	ف	ف	ف	ف
قَافٌ	k, q	ق	ق	ق	ق
كَافٌ	k	ك	ك	ك	ك
لَامٌ	l	ل	ل	ل	ل
مِيمٌ	m	م	م	م	م
نُونٌ	n	ن	ن	ن	ن
هَاءٌ	h	ه	ه	ه	ه
وَاوٌ	w	و		و	و
يَاءٌ	y	ي	ي	ي	ي

REM. *a.* ا following ل forms لا lām 'alif which is sometimes reckoned as a letter.

REM. *e.* ا, و, ي, are called حُرُوفُ اَلْعِلَّةِ *the weak letters*.

2. The orthoëpy, i.e. correct pronunciation, of Arabic consonants is most easily acquired by learning from a Moslem to read the Corân aloud. With the exception of minute and insignificant divergencies this Corânic pronunciation is in theory identical nearly* everywhere, though in India, and probably in countries still more remote from Arabia, its distinctness has fallen off, and the sound of some letters, notably ع and ح, is lost. Further, the Corân's vowelling is beyond dispute; and this is of more advantage to beginners than they are at first capable of recognizing; vowel-signs exist, and are used, for purposes of grammar rather than to aid colloquial pronunciation. Slight indications only as to Corânic pronunciation can here be given, together with an explanation of the transliteration to be employed.

b	} are pronounced as in English, but r must be trilled and h distinctly uttered, however placed: thus مَهْدِيّ mahdiy <i>one led aright</i> almost mahīdiy, and وَجْه wajh <i>face</i> like wajhī.
r	
f	
l	
m	
h	
t	
d	} sharper than in English, and with the tongue's tip, to distinguish them from
ṭ	} pronounced with broad of tongue, the tip being held against
ḍ	} the lower teeth.

* A Turkish 'imâm will pronounce certain letters as in Turkish; thus kyâmil for كَامِل kâmil *one who is perfect*.

th as in thorn, thump; but th as in goatherd, lighthouse.

j is pronounced (i) \hat{j} as in John Jim Jack at al Azhar (the famous Cairo University), but (ii) at the mosques of Damascus, Tunis and Algiers \check{j} as *s* in usual, measure, vision, and as *z* in azure, and *j* in adjoin, adjective, adjacent, bijou, and *g* in lodge, prestige, singe. The former sound is represented by Frenchmen with *dj* and by Germans with *dsch*; if now we double ج thus سَجَّادَةٌ *a prayer-carpet*, it is easy to say sajjâdah or sajjâdah, but not sajjâdah: the French \check{j} of bijou is therefore more convenient. Turks however pronounce this letter as \hat{j} , and (iii) most Egyptians colloquially as the *g* of go, which last is the sound given in Hebrew.

h can only be learned by ear: beginners must use *h* until they catch the sound.

kh has long been employed by Anglo-Indians for the final sound, harshly said, of lough, loch; gh being required for غَيْن ghain, and ch wanted in Persian etc. for the final consonant of beach, which were best transcribed *bic*, i.e. with the Italian *c* in dolce: kh must sound as in blockhouse, thictheaded. Be it observed that خ is not a *k* but an *h*, which cannot in Hebrew writing be distinguished from ح.

dh is as *th* in though, thee, this; being as δ of modern Greece: but dh as in bedhangings, adhesion.

z is strictly th said far back: but usually as *z* pronounced with the tongue's tip pressed against the lower teeth; then *z* must be sounded sharply to make a distinction.

s sounds as in kiss: مُسْلِمٌ *Moslem* (quasi-moslem) is muslim

the first syllable of which resembles that of muzzle -im neither in vowel nor consonant. If hissed with the tongue's tip *s* contrasts with

ç which must be pronounced further back, and with broad of tongue.

sh as in shore, wash; but sh as in mishap. For sh the French use ch and Germans sch, which last represents in Dutch سخ skh.

‘ must be learnt by ear. The arrangement of throat is the same as that required for h, but without aspirate. To mimic baby camels is best of all; otherwise one must repeat words in which عَيْنُ ‘ain occurs between two vowels, as فَعَلْتُ fa‘ala, *he did*, فَعَلْتُ فَعَلْتُ فَعَلْتُ, etc. (see § 369, Table 1).

gh is the sound of gargling; but gh as in foghorn with the Persian گ *gâf*, thus گه *gh*.

q in Arabia is commonly pronounced as g in go, and so may be said at first; but the student will learn to harden g in the direction of k, and must sound

k very sharply in contrast. No one who can recite the Corân like a Moslem at mosque will confuse ك and ق as do uninstructed Europeans.

n as in English, نك *nk* being as in sank, sink; but نب *nb* sounds mb, thus مَنبَرٌ, *a pulpit*, called mimbar.

w { are always consonants, as وَزِيرٌ *wazîr burden bearer*, سَوَاقِينِ
sawâkin (*Souakim*) *female inhabitants*, يُوْسُفُ *yûsuf Joseph*;
y { but, as these three examples show, ا و ي are frequently
letters of prolongation (see § 6).

h representing *ô* and *â* is sounded as h when final, and as t when followed by a vowel: it is called **تَاءٌ مَرْبُوطَةٌ** *tâ' marbûṭaḥ* *tied*, as distinguished from **ت** t, **تَاءٌ مَمْدُودَةٌ** *tâ' mamdûdaḥ* *stretched* (see § 294 rem. b)

4. The vowels and diphthongs are as follows:—

فَتْحَةٌ	—	a	as vowel sound in aunt, wan, thumb, hat.
كَسْرَةٌ	—	i	„ „ pin, bit, gift.
ضَمَّةٌ	—	u	„ „ push, bull, mustache.
اَ	—	â	„ „ father, hard.
يَ	—	î	„ „ keep, beach, chief, seize.
وُ	—	û	„ „ moon, rule, blue, you.
يَ	—	ai	„ „ aisle, my, buy, sigh, die, I.
وُ	—	au	„ „ thou, how, bough.
يَ	—	a	is as â.
ـَ	an	tanwîn of fathaḥ	} (see § 8).
ـِ	in	„ kâsraḥ	
ـُ	un	„ dammaḥ	
يَ	an	as an, but in pause as â	} (see § 27).
اَ	an	as an, but in pause as â	

REM. a. The three Arabic words above are names of the vowel-marks, the corresponding sounds being called **كَسْرٌ**, **فَتْحٌ** and **ضَمٌّ**.

REM. b. A vowel is called **حَرَكَةٌ** *a motion*, its mark being termed **شَكْلٌ** *form* or *figure*, plural **أَشْكَالٌ** and **شُكُولٌ**. Hence a consonant when followed by a vowel is said to be **مُتَحَرِّكٌ** *in motion*.

5. When the Corân is recited, each letter, whatever its relative position, in theory represents the same sound; but in practice certain consonants somewhat modify adjacent vowels, for instance **ص ط ظ ض ص** cause â, following one of them, to be sounded like the Scandinavian â, which we represent variously in nor, saw, war, hall, wrath, ought, caught. As to the many jargons which constitute colloquial Arabic, they show divergencies too material to be learnt from any book: pronunciation of each of these spoken dialects (they are unwritten) is easy to an Englishman who can read aloud the Corânic extracts of *Elementary Arabic: First reading book* uttering the consonants like a Moslem at mosque; but it must be acquired by ear at the particular locality simultaneously with all eccentricities of vocabulary and grammar*.

6. The long vowels â, î, û are indicated (see § 4) by marking the corresponding short vowels before **ا, و, ي** respectively, which are then called **حُرُوفُ الْمَدِّ** *letters of prolongation*.

REM. a. In certain common words â is indicated merely by fathaḥ; as **اللَّهُ**, etc., which should properly be written with the perpendicular fathaḥ, thus **اللَّهُ** *God*, **هَارُونَ** *Aaron*, **الرَّحْمَنُ** *the merciful*, **السَّمَوَاتُ** *the heavens*, **الْقِيَامَةُ** *the resurrection*, **لَكِنْ** *but*, **ذَلِكَ** *that*, **هَذَا** *this* etc.: the words **ثَلَاثٌ** *three*, **ثَلَاثُونَ** *thirty*,

* Attempts have been made to print the Maltese dialect of Arabic in Roman character at Valetta, and by the Bible Society in London, but in neither case does the work betray a knowledge of philology. Far more scholarly is the following book, which will be found most useful on the Lower Nile;—"The Modern Egyptian Dialect of Arabic. A Grammar, with Exercises, Reading-Lessons and Glossaries, from the German of Dr K. Vollers. With numerous additions by the Author. Translated by F. C. Burkitt, M.A., Trinity College. Cambridge: at the University Press, 1895."

ثَمَانِيَةٌ *eight*, ثَمَانُونَ *eighty* and إِسْرَائِيلُ *Israel* are also written defectively, thus ثَلْثٌ, ثَلْثُونَ, ثَمْنِيَّةٌ, ثَمْنُونَ and إِسْرَائِلٌ.

7. Fathaḥ before ي and و forms the diphthongs ai and au (see § 4). Colloquial pronunciation, however, frequently gives ai as ei in vein, reign, neighbour, thus شَيْخٌ as sheikh *elder, chief*, بَيْتٌ as beit *house, family, verse*, اِثْنَانٍ (oblique case of اِثْنَانٌ) as ithnein *two*.

NOTE. The vowel sound in vein were better represented by ê, whereas ي َ ai should remain a diphthong as in the French word pays (nearly) pêi in contrast to the French letter p (nearly) pê.

REM. a. A superfluous ا is written after و at the end of certain verbal forms: it is useful in manuscript to prevent the و seeming separate and so being mistaken for وَ *and*.

REM. b. At the end of a word ي following upon fathaḥ (i.e. a see § 4) is pronounced as ا َ â, so that عَلَى 'alâ *upon* and عَلَا 'alâ *to be high* scan the same. When in this position ا and ي are called اَلْاَلِفُ الْمَقْصُورَةُ *the 'alif that can be abbreviated*, because they are shortened in pronunciation if followed by a connective 'alif (see § 18); thus عَلَى اللَّهِ *upon God* and عَلَا اللَّهُ *God has ascended* are both in pause (see § 27) pronounced 'alallâh. The interposition of hamzaḥ (see § 15) prevents this waḥl union, thus عَلَاءُ الدِّينِ 'alâ'u -l dini (*Aladdin*) *the sublimity of religion*. The 'alif maqṣûrah, however written, is quiescent (see § 9 rem. a) as also are و of وَ َ au and ي of ي َ ai. When attached to tanwin, radical final 'alif is quiescent, thus عَصَا *a stick* (see § 212 b); but it is also maqṣûrah in الْعَصَا *the stick*.

REM. c. If a pronominal suffix be added to a word ending in ى — as نَرَى *we see*, the ى is sometimes retained, but more often is changed into ا as نَرَاك for نَرَيْكَ or نَرِيكَ (all pronounced) *narâka we see thee*.

REM. d. Some words ending in ا — âh may be written وة — or وة — as حَيَوَةٌ or حَيَوَةٌ *life*, صَلَوَةٌ or صَلَوَةٌ *prayer*, زَكْوَةٌ or زَكْوَةٌ *alms*: further we find ية — or ية — for ا — in the loan word تَوْرِيَةٌ or تَوْرِيَةٌ *Old Testament*.

8. Marks of the short vowels when doubled at the end of a word (see § 4) are pronounced thus ـَ an, ـِ in, ـُ un, which is called تَنْوِينٌ *tanwinun adding of the letter nûn*.

REM. a. Tanwin of fathaḥ takes ا after all consonants except ة , as بَابًا *gate*, but سِنَّةٌ *drowsiness* (see § 308). When preceding ى it requires no ا as هُدًى *guidance*. Notwithstanding this 'alif, the vowel is short: thus bâbaḥ (not â), but in pause (see § 27) bâbâ . We transliterate بَابًا bâbaḥ and سِنَّةٌ sinaḥian , but â and an are pronounced alike; except in pause, when an is not heard, whereas â sounds as â . In pause sinaḥian is read sinah (see end of § 2).

The following orthographic signs are also in use:

9. Sukûn *rest* ـْ is placed over the final consonant of all shut syllables (see § 25).

REM. a. A consonant which has no following vowel is called حَرْفٌ سَاكِنٌ *a quiescent letter* (see § 4 rem. b).

REM. b. Letters that are assimilated to a following letter, which receives in consequence *tashdid* (see § 11), are retained

in writing but are not marked with sukûn; thus **اللُّغَةُ** *the language*, **أَرَدْتُ** pronounced 'arattu (see § 14 c).

10. When part of a diphthong **ي** and **و** take sukûn, but this sign is very unusual over a 'alif maqṣûrah (see § 7 rem. b) or other letter of prolongation.

11. *Tashdid strengthening* **ـ** is marked over a double consonant and the letter's repetition saved; thus **بَدَل** *baddala to substitute*, **أَكْلُ** *al kullu the whole*.

REM. c. Hamzaḥ (see § 15) may be doubled and take *tashdid*, thus **سَأَّل** *sa'âlun a mendicant* from **سَأَلَ** *sa'ala to ask*.

14. The euphonic *tashdid* follows a vowelless consonant, which, though expressed in writing, is passed over in pronunciation, in order to avoid a harshness of sound, and assimilated to a following consonant. It is used:—

(a) With the letters **ن ل ظ ط ض ص ش س ز ر ذ ث ت** after **أَل** *the* (see § 345).

REM. a. These letters are called **الْحُرُوفُ الشَّمْسِيَّةُ** *the solar letters* because **شَمْسٌ** *sun* begins with one of them, and for an analogous reason all other consonants are called **الْحُرُوفُ الْقَمَرِيَّةُ** *the lunar letters* from **قَمَرٌ** *moon*.

(b) With the letters **ر و م ل** after **ن** with sukûn, as **رَبِّهِ** *from his Lord*, **كِتَابٌ مُبِينٌ** *a perspicuous book*, which are read *mirrabbihi, kitâbummubinun*. The **ن** of the words **أَنْ عَنِ مَنْ** is often not written when they are combined with **مَا**, **مَنْ** or **لَا**.

REM. *b.* We may write لَا أَنْ or لَاَ أَنْ or لَاَ that *not*, and لَاَ for لَاَ إِنَّ *if not*; but عَمَّا *from what* is better so written for مَا عَنِ مَا, as is إِمَّا for مَا إِنَّ *if* with مَا الزَّائِدَةُ *redundant mā* (see § 353*).

(*c*) With the letter ط ظ ض ذ ث after ت in certain parts of the verb, as أَرَدْتُ *I wished*: this practice is, however, more than questionable.

REM. *b.* If the verb ends in ت it naturally unites with a second ت, as نَبَتْتُ nabbattu *I sowed or planted* for نَبَّتْ.

15. Hamzaḥ *compression* (of upper part of windpipe) ء, to which a 'alif most commonly serves as عِمَادٌ 'imâd *support*, may almost be reckoned by Europeans as the alphabet's initial consonant. It is equivalent to the French *h aspirée* (which to English sense is not, except in Normandy, sounded), and it may be heard between the two words *le onze* and between *la onzième*. If our own definite article be pronounced before a vowel as before a consonant, we can only prevent liaison by employing hamzaḥ; thus *thō 'orange* (ō as *e* in the book). Arabs would transcribe a nice house *anaishaus* but an *'aishaus* for an ice house.

REM. *a.* When a connective 'alif (see § 18) requires vowelling, the vowel mark is better written without hamzaḥ, thus أَلْ *the*, ابْنِ *son* (see § 19 rem. *d*).

REM. *c.* Hamzaḥ is marked between ʔ and sukûn or the following vowel; but we find مَلِيَّةٌ *his chiefs*, خَاسِمِينَ *abject*, and even بَسٌّ *grievous*.

REM. *d.* Hamzaḥ is most perceptible in the middle of a word as الْقُرْآنُ for (see § 23) الْقُرْآنُ al qur'ānu (not qurānu) *the Corán.*

REM. *e.* Hamzaḥ and 'alif are called أَلِفُ الْقَطْعِ *the 'alif of severance.*

16. We have spoken in the preceding section of 'alif serving most commonly as 'imâd to hamzaḥ; in certain circumstances this position may be taken by و or ي, the latter appearing without dots (see §§ 131 et seq., 238, 240, 316 *d* and 361 *a* rem.), thus مُنْشِئُ *producer.*

17. Hamzaḥ alone, instead of ؤِ اُ or ئِ, is written,

(*a*) always at a word's end, after sukûn or a letter of prolongation, as جَاءَ *he came*, سُوءٌ *evil*, مَجِيءٌ *a coming*, ظِمْرٌ *thirst*; and in the middle of a word after 'alif of prolongation provided the hamzaḥ bears fathaḥ as acc. أَعْدَاءُكُمْ *your enemies*, but nom. أَعْدَاؤُكُمْ, dep. أَعْدَائِكُمْ.

NOTE. For جَاءَ, أَعْدَاءُكُمْ see § 22, and for مَجِيءٌ, سُوءٌ see § 23 rem. *c.*

(*b*) frequently in the middle of words after و or ي of prolongation and after sukûn, as سُوءِي *a mischief* for سُوءَى, مَشِيئَةٌ *wish* for مَشِيئَةً, يَسْأَلُ *he asks* for يَسْأَلُ; also after kasraḥ and dammaḥ before ي or و of prolongation; خَاطِئِينَ *khâṭi'ina sinners* for خَاطِئِينَ, رُؤُوسُ *ru'ûsun heads* for رُؤُوسُ. Sometimes it is improperly placed over the letter of prolongation, as خَطِيئَةٌ for خَطِيئَةٌ or خَطِيئَةٌ *khâṭi'aḥun sin.*

REM. *b.* Hamzaḥ may under certain circumstances be changed

into a weak letter, as مِيَّةٌ for مِئَةٌ (see § 325 rem. a), نَبِيٌّ for نَبِيّ prophet, فَيٌّ for فَيّ shade, رَأْسٌ for رَأْسٌ head, بَيْرٌ for بَيْرٌ a cistern, آلِهَةٌ for آلِهَةٌ gods, آمَنَّا for آمَنَّا we believed.

NOTE. For آلِهَةٌ, آمَنَّا see § 23, and for مَشِيئَةٌ, سَوْءٌ rem. c.

REM. c. The name دَاوُدُ *David* is always pronounced dā'ūd however it may be written.

18. Some Arabic words begin with connective 'alif over which is marked waḥlaḥ sign of union ^ا, hereinafter transliterated by hyphen, because the word and its predecessor are spoken as one; thus عَبْدُ اللَّهِ 'abdu-llāhi *servant of God*, وَادْعُوهُ wa-d'ūhu *and call ye upon Him*.

19. Elision takes place to form the union

(a) with the vowel of أَلْ *the*, as يَوْمَ الدِّينِ *the day of the judgment*.

NOTE. As regards الَّذِي see § 347.

(b) in regular Imperatives of the first form, as قَالَ اصْبِرْ *he said, Be patient*; instead of اصْبِرْ.

(c) in certain derivatives belonging to the seventh and following forms of the verbs (see § 35), as وَأَنْقَلَبُوا *and they were changed*; instead of انْقَلَبُوا.

(d) in ابْنٌ *son*, اِثْنَانِ *two*, اِمْرَأَةٌ *a woman*, اِسْمٌ *name*, and a few other nouns.

REM. c. In most of these words the 'alif and vowel are prosthetic, i.e. prefixed to a vowelless initial consonant for the sake of euphony (see § 26).

REM. *d.* It is obviously an error to begin a sentence with **أ**: in such case the connective 'alif is written without hamzah but with a vowel, as **الْحَمْدُ لِلَّهِ** *Praise belongs to God.*

REM. *f.* Waṣḥāḥ and 'alif are called **أَلِفُ الْوَصْلِ** *the 'alif of union.*

20. The connective 'alif may follow

(a) a short vowel, which then absorbs it (see § 18).

(b) a long vowel, which is then shortened in pronunciation to comply with § 25; as **فِي الْأَرْضِ** *fi l-'arḍi* to be read *fil-'arḍi* in the earth, **إِهْدِنَا الصِّرَاطَ** *ihdinâ -l çirâṭa* to be read *ihdinaççirâṭa* *guide us (on) the way*: but the suffixes of the 1st pers. sing. **ي** and **نِي** may assume before the article the older forms **ي** and **نِي**, as **أَدْخُلْ بِي الْبَيْتِ** *cause me to enter the house*, **آيَاتِي الَّذِينَ** (or **آيَاتِي الَّذِينَ**) *I will divert from my signs those who.*

(c) a diphthong, which usually is resolved into two simple vowels; but **أَوْ** *or* and **لَوْ** *if* take kasra, thus **أَوْ** *ضمير التوكيد أو* *the pronoun of corroboration* (see § 530).

(d) sukûn over a consonant, which then most usually takes kasrah, as **فِي الْإِبْتِدَاءِ** for **فِي** *in the beginning*, **مُحَمَّدٌ** (sometimes written **مُحَمَّدُ**) *Mahomet the prophet* pronounced *muḥammaduninnabiyu*, **جُمَلَةٌ أَسْمِيَّةٌ** *a nominal sentence* (see § 513), **وَلَكِنْ أَنْظُرْ** *but look.* The pronouns **أَنْتُمْ** *you*, **هُمْ** *they*; the suffixes **كُمْ** *your, you*, **هُمَّ** *their, them*; and the verbal termination **تُمْ** take ḍammaḥ (in which they originally ended), as **لَعْنَهُمُ اللَّهُ** *may God curse them* (see § 401 *f*): also

مُدْ since because contracted for مُنْدُ: whereas مِنْ from (see § 448) takes fathaḥ before the article and elsewhere kasraḥ.

REM. a. When هُم becomes هِم (see § 185 rem. b) the waḥ may be made with ḍammaḥ هِم or kasraḥ هِم.

21. The *ā* is altogether omitted

(a) from اِسْم in the formula بِسْمِ اللّٰهِ for بِاسْمِ اللّٰهِ in the name of God, which by way of compensation is written بِسْم.

(b) from اِبْن in a genealogical series, with certain exceptions.

(c) from اَل the preceded by ل to (see § 356 c) as لِلْبَيَانِ to the explanation for لَا لَبَيَانَ; or لَ verily (see § 361 c) as لِلرَّجُلِ certainly the man for لَا لِرَجُلٍ. When three lāms occur one is omitted, thus لِلّٰهِ to God for لِاللّٰهِ.

(d) from words preceded by the interrogative particle ا (see § 361 a).

22. Maddaḥ extension ۚ does not admit of transliteration, being either superfluous or an abbreviation or marking an abbreviation. Thus it is customary to omit 'alif which, with hamzaḥ and a vowel or tanwin, follows a 'alif of prolongation; then by way of compensation maddaḥ is written over the remaining 'alif, as سَأَلُ one who asks for سَاءَلُ he came for جَاءَ, أَعْدَاءُكُمْ your enemies for أَعْدَاءُكُمْ.

23. Maddaḥ and 'alif *ā* also represent a 'alif with hamzaḥ and fathaḥ followed by 'alif of prolongation *ā* or by 'alif with hamzaḥ and sukūn *ā*, as أَل he returned for أَالَ or أَال, آيَةٌ a sign, verse for آيَةٌ for آوِيَةٌ, آلهة gods for آلهة, آمَنَّا we believed for آَمَنَّا, سَيِّئَاتٍ for سَيِّمَاتٍ plural of سَيِّمَةٌ an evil (see § 242 Note 2).

REM. c. Maddah is sometimes placed over و and ي of prolongation when followed by hamzah, as سُوءٌ, مَجِيءٌ, سُوءَى, مَشِيئَةٌ: it serves in manuscript to prevent hamzah appearing to be upon the letter of prolongation.

REM. d. The same mark ـــ is written over abbreviations, as أَخ for أَخِيهِ or إِلَى آخِرِهَا or إِلَى آخِرِهَا to its end i.e. *etcætera* (see § 451 c).

24. An open syllable ends with a long or short vowel.

25. A shut syllable ends with a consonant, and its vowel is most commonly short.

26. A syllable cannot begin with two consonants: foreign words commencing so are transcribed by Arabian grammarians with an additional vowel, thus *franks* becomes إِفْرَنْجٌ *Europeans* pronounced colloquially *faranj* or *farang*.

27. A syllable cannot end with two consonants, except بِالْوَقْفِ *bi-l waqfi in pause*, which ought to be made only when required by sense, but which is really more frequent; as لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ (compare *Elementary Arabic: First reading book*, page ٢٧, top line) to *Him belong the dominion and the praise*, witness also the Moslem *credo* phonetically written as pronounced at Damascus لَا إِلَهَ إِلَّا اللَّهُ وَمُحَمَّدٌ رَسُولُ اللَّهِ *lā'ilāh: 'illallāh: wamuhammadurrasūlullāh There is no god but God and Muhammad is His apostle*. In the Urdu translation of this book - will mark the shortest pause then, one of medium length and . as in English the longest.

NOTE. Professor de Goeje appends to vol ii § 95 *f* of Wright's Grammar an instructive footnote condemning pedantic speech,

and he gives reference to a MS at Leyden. In fact case-endings are nearly always dropped in **الدَّارِجُ** *al dârij current speech*: throughout Arabia the proper name **ابْنُ رَشِيدٍ** is pronounced *ibrashîd* by Badawîn (Bedouins). The accusative is most often heard, as **مَرْحَبًا** *marḥabâ* (see § 435 *b*) *welcome* pronounced in pause *marḥabâ* (see § 8 rem. *a*).

28. The accent will not occasion difficulty to Englishmen who acquire pronunciation of Arabic consonants by reading the Corân aloud after a Moslem: it is designed to ensure grammatical accuracy; thus **يُسَبِّحُ** (see *Elementary Arabic: First reading book*, page ٢٦ bottom line) is pronounced *yusabbîḥu* for fear of saying *yusábbihû*. Colloquial accentuation differs with the locality; thus **مُصْطَفَى اللَّهِ** *muṭṭafa-llâhi chosen of God* is *múṭṭafa* in Syria, and in Egypt *muṭṭâfa* or even *muṭṭâfa*.

32. Numbers were anciently expressed by letters whose numerical value may be learnt in the following order **أَبْجَدْ هَوَزْ** **حُطِّي كَلِمُنْ سَعْفَصْ قَرَشَتْ تَخَذْ ضَظْغُ**; six consonants, forming the last two words, being supplementary to the Hebrew and Aramaic alphabets. Between the analysis and text of *Elementary Arabic: First reading book* will be found a Table, which gives the Phœnician, modern Hebrew, and other alphabets. The Arabic figures now employed are

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

and they are used in our order, thus ٥٠٦٣٨٩ 506389.

PART II.

ETYMOLOGY OR THE PARTS OF SPEECH.

33. Verbs are mostly trilateral (containing three radical letters) but some are quadrilateral.

34. From the first or ground-form are derived other forms expressing modifications of the idea conveyed by the first (see § 369 Table 3 et seq.).

35. The forms of the trilateral verb are fifteen, as follows :

اَفْعَوْلٌ XIII	اِسْتَفْعَلٌ X	اِنْفَعَلٌ VII	اَفْعَلٌ IV	فَعَلَ I
اِفْعَنْلَلٌ XIV	اِفْعَالٌ XI	اِفْتَعَلَ VIII	تَفَعَّلٌ V	فَعَّلَ II
اِفْعَنْلَى XV	اِفْعَوْعَلٌ XII	اِفْعَلَّ IX	تَفَاعَلَ VI	فَاعَلَ III

REM. *a.* The 3rd pers. sing. masc. Perf. active, being the simplest form of the verb, is used as paradigm, but for shortness' sake we translate it by the English infinitive ; thus *كَلَمَ* to wound instead of *he has wounded*.

REM. *b.* Arabian grammarians use the verb *فَعَلَ* as paradigm ; hence the first radical of the trilateral verb is called *اَلْفَاءُ* al fâ', the second *اَلْاَعَيْنُ* al 'ain, and the third *اَللَّامُ* al lâ'm.

36. The *first* form is generally transitive or intransitive in signification, according to the vowel which accompanies its second radical.

37. The second radical's vowel is *a* in most transitive verbs, as ضَرَبَ *to beat*; and some intransitive, as رَشَدَ *to go the right way*.

38. Vowel *i* in similar position usually shows an intransitive signification, *u* invariably: the *i* indicating what is temporary or accidental, as سَلِمَ *to be safe*; whilst *u* (meaning rarely to become what one was not before, as شَرَفَ *to become noble*) indicates a permanent state or inherent quality, as حَسَنَ *to be beautiful*.

REM. *a*. Many verbs of the form فَعَلَ are transitive according to our ideas.

NOTE. The following sections give a general view of some derived forms without taking into account whether the verbs govern an accusative, or by help of prepositions a dependent (see § 423).

40. The *second* form فَعَّلَ is in meaning intensive or extensive. Originally it implies an act done with force, during long, by a number, or repeatedly; as سَخَّرَ *to mock* سَخَّرَ *to subject, treat as abject*, صَرَفَ *to turn, shift* صَرَفَ the same but of several objects, صَلَبَ *to crucify* صَلَبَ the same of many, فَصَلَ *to separate* فَصَلَ *to divide into several pieces*, قَتَلَ *to kill* قَتَلَ *to massacre*, قَطَعَ *to cut* قَطَعَ *to mangle*, كَفَرَ *to cover up, ignore* كَفَرَ *to efface*, مَدَدَ *to extend* مَدَدَ *to stretch much or often*, مَسَكَ *to hold* مَسَكَ *to hold tight*.

41. Not less usual is the secondary signification, (*a*) verbs intransitive in the first form becoming transitive in the second; as أَدَّبَ *to be well brought up* أَدَّبَ *to bestow a good education, punish*, تَبَّرَ *to perish* تَبَّرَ *to destroy*, حَرَّمَ *to be unlawful* حَرَّمَ *to*

forbid, دَمَرَ to perish utterly دَمَرَ to destroy entirely, سَارَ to go سَيَّرَ to make go, قَوَّى to be strong قَوَّى to strengthen, encourage, نَبَتَ to spring forth نَبَتَ to plant or sow, and

(b) those transitive in the first, causative ; as بَلَغَ to reach, attain بَلَّغَ to bring, ذَكَرَ to remember ذَكَرَ to remind, عَدَا to pass عَدَّى to make pass and to give a verb a transitive signification, عَذَبَ to abstain عَذَّبَ to restrain by punishment, فَسَّرَ to discover فَسَّرَ to explain, قَرَّبَ to be near قَرَّبَ to bring near.

REM. b. This form is often declarative or estimative, as صَدَقَ to tell the truth صَدَّقَ to think that one tells the truth, believe one, كَذَبَ to lie كَذَّبَ to call one a liar, فَضَلَ to surpass فَضَّلَ to regard as superior, favour.

REM. c. This form is very frequently denominative, i.e. derived from a noun ; as بَدَّلَ to substitute from بَدَلٌ something given or received in exchange, سَلَّمَ عَلَيْهِ he said to him سَلَامٌ عَلَيْكَ (peace be upon thee), صَوَّرَ to fashion from صُورَةٌ an image, ظَلَّلَ to shade from ظِلٌّ shadow, كَلَّمَ to speak with from كَلَامٌ speech, نَبَأَ to inform from نَبَأٌ news (perhaps originally something which has emerged or arisen), نَوَّنَ to write the letter nūn from نُونٌ n.

NOTE. It is difficult to connect سَبَّحَ to praise with سَبَّحَ to swim : accordingly the native grammarians call سَبَّحَ denominative of سُبْحَانُ, see § 435 a Note. The verb عَزَّرَ (which generally means he disciplined, chastized, constrained by punishment) in the exceptional sense he helped may possibly be a denominative from the Hebrew 'ezer help (see I Samuel vii. 12). The noun does not occur in Arabic with that signification.

43. The *third* form فَاعَلَ implies

(a) the effort or attempt to perform an act which the first form denotes as immediately affecting an object, the idea of reciprocity being sometimes added; as عَطَا to receive عَاطَى to receive from each other, give mutually, غَلَبَ to overcome غَالَبَ to try to overcome, قَرَأَ to read قَارَأَ to read together, teach mutually, لَآمَ to join together لَاءَمَرَ to reconcile, مَدَّ to extend مَادَدَ and مَادَّ to contend in pulling, وَعَدَّ to promise وَاَعَدَّ to fix time and place for execution of a promise.

(b) This form sometimes governs directly, not without the idea of reciprocity, when the first or fourth form governs its object by help of a preposition, as أَرْسَلَ إِلَى السُّلْطَانِ he sent (a message) to the Sultan رَاسَلَ السُّلْطَانَ he interchanged messages, corresponded, with the Sultan, قَالَ لَهُ he said to him something قَاوَلَهُ he conversed with him.

(c) When the first form denotes a quality or state (see § 75) فَاعَلَ indicates affecting a person by the quality or bringing him into the state, as حَسَنَ to be good or kind حَاسَنَهُ he treated him kindly, طَاعَ to be submissive طَاوَعَ to comply with, نَعِمَ to lead a comfortable life نَاعَمَهُ he found him means of doing so.

REM. a. This form is sometimes denominative, as ضَاعَفَ to double, multiply from ضَعْفُ the like or equal.

REM. c. In *Elementary Arabic: First reading book* page 113 bottom line جَاوَزْنَا بَ may be rendered *We caused to pass* (see § 456 b). *Surah 7 54*

NOTE. The form of the verb بَارَكَ he blessed may be due to Hebrew, from which it is most probably derived (see § 455 Note).

45. The *fourth* form **أَفْعَلَّ** is factitive or causative, (a) verbs intransitive in the first form becoming transitive; as **أَتَى** to come, **آتَى** to bring, **أَذَى** to experience damage **أَذَى** to hurt, **أَسَفَ** to grieve **أَسَفَ** to make grieve, **تَمَّ** to be finished **أَتَمَّ** to finish, **حَبَّ** for **حَبَّبَ** to be an object of love **أَحَبَّ** to love i.e. treat as an object of love, **حَلَّ** to be lawful **أَحَلَّ** to make lawful, **حَيَّى** to live **أَحْيَى** to bring to life, **خَرَجَ** to come forth **أَخْرَجَ** to produce, **سَلِمَ** to be safe **أَسْلَمَ** to preserve, **سَدَّ** to lean **أَسَدَّ** to cause to lean, support, **شِمَتَ** to rejoice at another's trouble **أَشْمَتَ** to make so to rejoice, **صَلَحَ** to be good **أَصْلَحَ** to make good, do good, follow right action, **ضَلَّ** to err **أَضَلَّ** to lead into error, **ضَاعَ** to be lost **أَضَاعَ** to abandon, **طَاعَ** to be submissive **أَطَاعَ** to obey, **طَالَ** to be long **أَطَالَ** to prolong, **عَلَنَ** to be public **أَعْلَنَ** to publish, **غَرِقَ** to be drowned **أَغْرَقَ** to cause to drown, **فَرِغَ** to be empty **أَفْرَغَ** to empty by pouring out, **فَسَدَ** to be spoilt **أَفْسَدَ** to commit disorders, **مَاتَ** to die **أَمَاتَ** to cause to die, **نَذِرَ** to be on one's guard **أَنْذَرَ** to warn, **نَزَلَ** to descend **أَنْزَلَ** to send down, **نَعِمَ** to live agreeably **أَنْعَمَ** to bless, **نَفَقَ** to be expended **أَنْفَقَ** to expend, **نَكَرَ** to be strange **أَنْكَرَ** to regard as strange, disavow, **هَلَكَ** to perish **أَهْلَكَ** to destroy.

(b) Verbs transitive in the first form become doubly transitive; as **حَاطَ** to guard, observe **أَحَاطَ** to cause one's knowledge to encompass, comprehend, **دَخَلَ** to go into **أَدْخَلَ** to cause to enter, **رَأَى الشَّيْءَ** he saw the thing **أَرَاهُ الشَّيْءَ** he showed him the thing, **رَجَا** to hope for **أَرْجَى** to put off, **عَطَا** to receive **أَعْطَى** to give,

غَشِيَ to cover, conceal أَغَشَى to cause to cover, قَرَأَ to read أَقْرَأَ to teach reading or reciting, لَقِيَ to meet أَلْقَى to throw, مَدَّ to extend أَمَدَّ to cause increase, وَرَثَ to inherit أَوْرَثَ to cause to inherit, وَقَى to guard أَوْقَى to make to guard.

REM. a. When both the second and fourth forms of a verb are causative they have in some cases different significations, in others the same; as أَذِنَ to give ear to أَدَّنَ and أَذَّنَ to cause people to listen, announce, declare, عَلَّمَ to know عَلَّمَهُ to teach أَعْلَمَهُ to inform, نَجَا to escape نَجَّى and أَنْجَى to deliver.

REM. b. The fourth form, like the second, is sometimes declarative or estimative; as أَمَّنَ to be faithful آمَنَ to find trustworthy, believe, حَمِدَ to praise أَحَمَدَ to esteem praiseworthy.

REM. c. This form is often denominative, as أَبْلَغَ to speak eloquently from بِلَاغَةٌ eloquence, أَثْمَرَ to bear fruit from ثَمَرٌ fruit, أَجْرَمَ to be guilty from جُرْمٌ a crime, أَحْسَنَ to act well from حَسَنٌ good, beautiful, أَخْطَأَ to err from خَطَأٌ a blunder, fault, أَرْسَلَ to send from رِسْوَلٌ a message, apostle, أَسَرَ to conceal from سِرٌّ a secret, أَسْرَعَ to make haste from سُرْعَةٌ promptitude, أَتَمَّ to turn Moslem from إِسْلَامٌ ^{إِسْلَامٌ} Islām*, أَسَاءَ to do ill from سَوْءٌ evil, أَقْرَضَ to lend from قَرْضٌ a loan, أَقَامَ to remain in a place from مَقَامٌ a place, أَهَمَّلَ to grant a respite or delay from مَهْلٌ gentleness, leisurely acting. There is another class of denominatives, as أَبَانَ to become plain from بَيِّنٌ evident, أَحْرَمَ to enter the sacred

* Islām may mean in English the religion's geographical area, or the religion itself which is better called Islāmism as we say Judaism.

territory from حَرَمٌ a holy place, أَغْوَزَ to become destitute from عَوْزٌ want, أَفْلَسَ to become penniless from فَلْسٌ a copper coin, أَمَكَنَ to find a place, become possible from مَكَانٌ a place; and somewhat analogous is أَيَسَّرَ to arrive at ease from يَسَّرَ to be easy.

NOTE. Beside the above must be mentioned أَرَادَ to wish which cannot be immediately derived from رَادَ to go to and fro; أَشَارَ to indicate, point out from شَارَ to exhibit; أَصَابَ to direct the course of something expressly at, hit the mark whence the commoner meaning to overtake, befall from صَابَ to rush down as water; أَفْلَحَ to be prosperous from فَلَحَ to plough; أَفَاقَ to recover from illness or a swoon from فَاقَ to be above; أَقَلَّ to treat as light, carry easily from قَلَّ which means in Hebrew to be light in weight; أَلَاكَ to send from the obsolete لَأَكَ; وَحَى from وَحَى both meaning to inspire, suggest; and أَيَقَنَ to make sure from يَقِنَ which means the same but is very unusual.

47. The fifth form تَفَعَّلَ is reflexive of the second, being (as are the next following forms) called مُطَاوَعٌ a verb the grammatical agent of which complies with, i.e. receives the effect of, the action of the verb to which it is reflexive; as أَذَنَّ to announce تَأَذَّنَ to declare obligatory on oneself, جَلَّى to make manifest, show تَجَلَّى to make oneself manifest, ذَكَرَ to remind تَذَكَّرَ to become reminded of, رَأَسَ to appoint as chief تَرَأَسَ to become chief, طَيَّرَ to make a bird fly اِطْيَّرَ (for تَطْيَّرَ) to draw an omen concerning oneself as from the flight of birds, قَوْلَ to cause to say, to make out that a man said so and so تَقَوَّلَ to make out falsely that a man said so and so with a view to one's own

advantage, كَبَّرَ to exalt تَكَبَّرَ to be proud, كَلَّمَ to address, accost تَكَلَّمَ to speak, وَفَى to pay in full تَوَفَّى to receive payment in full, and of God to take to Himself, وَكَّلَ to make someone else to be one's wakil, i.e. a person left alone, an agent تَوَكَّلَ to trust oneself to an agent who is fully empowered to act on one's behalf, تَوَلَّى الْأَمْرَ he put him (another) in charge of the matter تَوَلَّى الْأَمْرَ he took charge of the matter himself.

REM. b. Some of Professor Wright's examples in § 47 are denominative, as تَنَبَّأَ to call oneself a prophet from نَبِيٌّ a prophet. In case of تَضَرَّعَ to make humble supplication, earnestness is denoted by the doubled middle radical and self-advantage by the prefixed ت in comparison with ضَرَعَ to be humble. Further we observe لَقِفَ he caught up, swallowed what was cast to him لَقَفَ to cast a thing to another person to be seized and swallowed تَلَقَّفَ similar in sense to لَقِفَ but with the idea added of taking for one's own advantage: while تَمَدَّدَ to stretch oneself is reflexive of the first form مَدَّ to extend. We find also وَلِيَ to be near or beside وَلَّى to turn one's side or back to another تَوَلَّى to turn aside.

48. By way of secondary meaning we have the effective, i.e. expressing effect, as بَيَّنَّ to make distinct تَبَيَّنَّ to appear clear, عَدَّى to give a verb a transitive signification تَعَدَّى to be transitive.

50. The sixth form تَفَاعَلَ is connected with the third: it is reflexive, and frequently simulative especially when the ground form is intransitive, thus تَبَاءَسَ to feign poverty from بَسَّ to be poor. Also we find تَخَاطَأَ wrongly to attribute error to oneself

which is reflexive and intensive of *تَخَطَّأَ* to impute error to another, from *خَطِيءٌ* to do wrong. More often it is reciprocal, as *أَمَرَ* to consult with *تَأَمَّرَ* and *تَوَامَرَ* to deliberate in common, *سَآوَرَ* to accompany *تَسَآوَرَ* to travel in company, *عَاوَنَ* to help *تَعَاوَنَ* to help one another, *قَاتَلَهُ* he fought with him *تَقَاتَلَا* the two fought with one another ; while *مَادَدَ* and *مَادَّ* to contend in pulling make *تَمَادَدَ* and *تَمَادَّ* of two persons together to stretch a cloth.

REM. a. When used of God *تَبَارَكَ* and *تَعَالَى* illustrate the reflexive force of this form : *تَبَارَكَ اللَّهُ* God has made Himself most blessed, *تَعَالَى اللَّهُ* God has exalted Himself above all, see § 401 rem.

REM. c. This form is appropriate to actions that take place bit by bit, as *سَقَطَ* to fall *تَسَاقَطَ* to fall one by one (as leaves).

NOTE. From *غَبِنَ* to cheat *غَابَنَ* (should mean if it existed) of two persons that one cheated the other and *تَغَابَنَ* means of many that they cheated one another whence *تَغَابُنٌ* general deception, see § 202.

52. The seventh form *انْفَعَلَ* is originally in certain ways reflexive of the first, and approaches to a passive, being sometimes effective, as *بَجَسَ* to make flow *انْبَجَسَ* to gush, *جَلَا* to become clear, manifest *انْجَلَى* of anxiety to be cleared away, *سَبَأَ* to skin *انْسَبَأَ* of the skin to be stripped off, *سَاقَ* to drive *انْسَاقَ* to be driven, *قَطَعَ* to cut *انْقَطَعَ* to be cut off, to be ended, to end, *قَلَبَ* to change, invert *انْقَلَبَ* to be changed, translated as by death.

53. This form may imply that a person allows of an act being done to himself, as *جَرَّ* to drag *اِنَجَّرَ* to let oneself be dragged.

NOTE. We employ *اِنَجَّأَتْ* to split itself as paradigm, though the word is little known.

55. The eighth form *اِفْتَعَلَ* is reflexive of the first; the reflex object being (a) the direct object, as *سَتَرَ* to conceal *اِسْتَتَرَ* to conceal oneself, *فَرَّقَ* to divide *اِفْتَرَقَ* to go asunder, *مَدَّ* to stretch a thing *اِمْتَدَّ* of a thing to stretch itself, *وَقَى* to guard *اِتَّقَى* to guard oneself, fear, or

(b) the indirect object, implying for one's own advantage, as *اَجَّرَ* to reward *اِيتَجَرَ* to give alms seeking a reward, *خَارَ* to obtain good *اِخْتَارَ* to take to oneself that which seems good, choose *سَوَّى* to be even with, equal to *اِسْتَوَّى* to settle oneself, become firm, *صَفَا* to be pure and clear *اِصْطَفَى* to take to oneself that which is pure and clear, *عَدَا* to go beyond and leave behind *اِعْتَدَى* to do so for one's own evil ends, transgress consciously, *فَرَى* to cut out, manufacture *اِفْتَرَى* to do so for one's own evil purpose, forge lies, *نَقَمَ* to punish *اِنْتَقَمَ* to avenge oneself, *يَسَرَ* to play at hazard *اِتَّسَرَ* to divide by lot a slain beast.

56. Occasionally, like the sixth form, it is reciprocal, as *لَقِيَ* to meet *التَّقَوُا* and *تَلَاقُوا* they met one another.

57. Sometimes we find it passive, especially in verbs wanting the seventh form (see § 113), as *وَعَظَّ* to admonish *اِتَّعَظَّ* to be admonished; also *هَدَى* to direct *اِهْتَدَى* to be directed aright, which however may mean to find true direction.

REM. *a*. In many verbs this form agrees nearly in meaning with the first, as **بَدَأَ** and **أَبْتَدَأَ** to begin, **تَبِعَ** and **اتَّبَعَ** to follow, **هَنَّأَ** and **اهْتَنَأَ** to put right.

NOTE. We find also **بَيْسَ** to be poor **أَيْتَأَسَ** to abuse oneself.

59. The ninth form **أَفْعَلَّ** and the eleventh **أَفْعَالَّ** chiefly express colours or defects, being indistinguishable in sense; thus **أَصْفَرَ** and **أَصْفَارَّ** to be yellow.

61. The tenth form **اسْتَفْعَلَ** is often reflexive of the fourth, as **أَحْيَا** to bring to life, **اسْتَحْيَا** to save alive for one's own advantage, **أَرْهَبَ** to cause fear **اسْتَرْهَبَ** to call forth fear of oneself, **أَطَاعَ** to comply with a command **اسْتَطَاعَ** to be able (i.e. to obey oneself), **أَغْنَى** to make rich **اسْتَغْنَى** to make oneself independent, **أَقَرَّ** to cause to remain **اسْتَقَرَّ** to stand firm, **أَقَامَ** to make stand upright **اسْتَقَامَ** to hold oneself upright.

62. This form may indicate a belief that some thing or person possesses the quality expressed by the first, as **سُئِمَ** (passive) to be unlucky **اسْتَشَامَ** to deem unlucky, **ضَعَفَ** to be weak **اسْتَضَعَفَ** to find weak, despise, **طَابَ** to be sweet and pleasant **اسْتَطَابَ** to find sweet and pleasant, **كَبُرَ** to be great **اسْتَكْبَرَ** to be puffed up with pride.

63. This form very frequently means asking or seeking what is indicated by the first, as **أَذَنَ** to give permission **اسْتَأْذَنَ** to ask permission, **سَقَى** to give drink **اسْتَسْقَى** to ask for drink, **عَفَرَ** to pardon **اسْتَعْفَرَ** to ask pardon, **فَهِمَ** to understand **اسْتَفَهَمَ** to ask

the meaning, قَرَأَ to read اسْتَقْرَأَ to ask one to read, وَقَعَ to befall اسْتَوْقَعَ to look for its coming to pass.

65. This form is sometimes denominative, as اسْتَشْنَى to except from تُنْيَا a turning away from the course, an exception, اسْتَخْلَفَ to appoint as successor, deputy or caliph from خَلِيفَةٌ successor.

NOTE. In meaning اسْتَيْسَرَ to be easy is identical with تَيْسَرَ and nearly corresponds with يَسَّرَ; while اسْتَعَانَ to ask help may be derived from أَعَانَ to help or, better still, called a denominative of عَوْنٌ help.

66. The remaining forms of the trilateral verb need not be noticed here, as they do not occur in *Elementary Arabic: First reading book*.

67. Quadriliteral verbs are formed (a) by repeating a biliteral root, as غَرَّغَرَ to gargle; (b) by adding a fourth letter, as جَلَطَ and جَلَمَطَ to shave the head; (c) as denominatives from nouns, often foreign, thus جَوْرَبَ to put on جَوْرَبٌ stockings; or (d) from certain common formulas, as بِسْمِ اللَّهِ to say بِسْمِ اللَّهِ.

68. There are three derived forms of the quadriliteral verb, which are conjugated in the paradigms (Table IV) of Wright's Grammar, viz.

اِفْعَلَّلَ IV اِفْعَنْلَلَ III تَفْعَعَلَلَ II فَعْلَلَّ I

73. Nearly all verbal forms, primitive or derivative, have two voices, the *active* and the *passive*; but we must often translate the latter impersonally, as اُنْجِرَّ a dragging took place

يُشَارُ إِلَيْهِمْ *one points to them*, سَقَطَ فِي أَيْدِيهِمْ *a falling took place* (or, an onslaught was made) *upon their hands*, i.e. they bit their fingers for disappointment (see § 533).

75. We speak of neuter verbs, meaning those which express a state or condition and therefore have no passive voice, as حَكَمَ *to be wise*, but Arabian grammarians reckon them as active, distinguishing between الْأَفْعَالُ الْمُتَعَدِّيَّةُ *transitive verbs* and الْأَفْعَالُ الْغَيْرُ الْمُتَعَدِّيَّةُ *intransitive verbs* or الْأَفْعَالُ الْأَلْزِمَةُ *verbs that are confined to the subject*.

77. An Arabic verb has two States, the *Perfect* indicating a finished act, and the *Imperfect* an act that is just commencing or in progress.

REM. a. Acquaintance with grammar will teach how to employ these States in explaining the temporal relations (past, present, and future) which non-semitic languages express by tenses.

79. There are five moods : the Indicative which is common to the perfect and imperfect states ; the Subjunctive, and Jussive (or Conditional) which are restricted to the imperfect ; the Imperative which is expressed by a special form ; and the Energetic which can be derived from the imperfect and from the imperative.

80. By way of Infinitives we have nomina actionis *nouns expressing the action or quality* (see § 195). In place of participles two verbal adjectives are used ; nomen agentis denoting the agent, and nomen patientis the patient (see § 229).

81. There are three numbers, Singular, Dual, and Plural ; likewise three persons. The genders are two, Masculine and Feminine ; but distinction cannot in all cases be made, as **أَقُولُ** *I say*, where the speaker's sex is not disclosed.

83. Verbs are called *strong* when the three radical letters are retained throughout and undergo no change.

REM. To contain **أ**, **و** or **ي** causes a verb to be called *weak* (see § 126); but verbs in which the second and third radicals are identical (see § 120) we shall call strong.

NOTE. Students must spare no pains to learn the conjugations in § 369 Tables 1, 2 and 3; otherwise they will find the weak verbs difficult to impossibility.

84. The numbers, persons, and genders of the verbs are expressed by means of personal pronouns, annexed to the various moods and states. These may be connected, *i.e.* prefixed or suffixed, in which case they are to be learned from the conjugations ; thus **نَا** *we* in **كَلَمْنَا** *we wounded*, **تُمْ** *ye* in **كَلَمْتُمْ** *ye wounded*, **ي** *he* in **يَكْلِمُ** *he wounds* (see § 369 Table 1)*: or they may be separate.

89. The following table gives such separate personal pronouns as express the nominative:—

SINGULAR.			
Feminine	Common	Masculine	
هِيَ <i>she</i>	. . . .	هُوَ <i>he</i>	3rd person
أَنْتِ <i>thou</i>	. . . .	أَنْتَ <i>thou</i>	2nd „
. . . .	أَنَا <i>I</i>	. . . .	1st „

* These pronouns are called **مُسْتَكْرَبُونَ** *concealed* see § 513.

DUAL

Feminine	Common	Masculine	
.	هُمَا <i>they two</i>	. . . . .	3rd person
.	أنتِمَا <i>ye two</i>	. . . . .	2nd „

PLURAL

هُنَّ <i>they</i>	. . . . .	هُمْ <i>they</i>	3rd „
أنتنَّ <i>ye</i>	. . . . .	أنتمَّ <i>ye</i>	2nd „
.	نحنُ <i>we</i>	. . . . .	1st „

REM. c. For the older forms هُمُ and أَنْتُمُ see § 20 d.

NOTE. In § 185 are given pronominal suffixes expressing the accusative, and those expressing the dependent in § 317.

90. Regarding first the active voice we observe that the 3rd pers. sing. masc. *perfect* of the ground form bears fathaḥ always on the first and third radicals.

91. When the middle radical of the perfect has fathaḥ a verb must take either dammaḥ or kasraḥ in the imperfect; as *بَطَلَ* to be worthless *يَبْطُلُ*, *ضَرَبَ* to strike *يَضْرِبُ* which we write *بَطَلْ* and *ضَرْبْ*. Also *أَثَرَ* to relate, *خَلَقَ* to create, *رَزَقَ* to provide, *سَكَنَ* to dwell, *شَكَرَ* to be thankful, *ظَلَمَ* to do wrong, injure, *عَرَّشَ* to construct, *عَقَلَ* to understand, *فَسَقَ* to be impious, *نَتَقَ* to shake, wave, *نَزَعَ* to pull out, *نَصَرَ* to assist, *نَكَثَ* to break a promise. Many verbs admit of both forms; as *دَرَسَ* to study, *يَدْرُسُ* and *يَدْرِسُ* which we shorten into *دَرَسْ*, also *سَبَتَ* to keep Sabbath, and *عَكَفَ* to cling.

REM. *a.* Verbs of which the second or third radical is a guttural (either أ, ح, خ, ع, غ, or ه) may be exceptional; as بَعَثَ — to send, جَعَلَ — to make, place, جَمَعَ — to collect, خَسَأَ — to be driven away, رَأَسَ — to be the head of, سَبَحَ — to swim, سَحَرَ — to fascinate, enchant, شَفَعَ — to intercede, صَعَقَ — to strike with lightning, صَفَحَ — to pardon, صَنَعَ — to make, فَتَحَ — to open, فَعَلَ — to do, قَطَعَ — to cut, قَهَرَ — to overcome, نَسَخَ — to supersede, transcribe, نَصَحَ — to counsel, نَهَرَ — of water to flow, نَهَى — to forbid. Many however conform to the rule; as أَخَذَ — to take, seize, بَلَغَ — to reach, دَخَلَ — to enter, رَجَعَ — to return, زَعَمَ — to assert. Some verbs have more than one form; as رُبِعَ — to take a fourth part, صَلَحَ — to be good, فَرِغَ — to be vacant.

NOTE. As paradigm we use فَعَلَ —.

92. When the second radical of the perfect has kasrah, the imperfect bears fathaḥ; as أَثَمَ — to sin, حَبِطَ — to be vain, خَطِيَ — to do wrong, sin, رَهَبَ — to fear, سَفِهَ — to be light-witted, شَهِدَ — to testify, صَحَبَ — to consort with, صَعِقَ — to swoon, صَغَرَ — to be small, طَمِعَ — to desire, عَجِبَ — to wonder, عَجَلَ — to hasten, عَمِلَ — to work, do, عَهَدَ — to enjoin, covenant.

REM. Exceptions are rare, as بَشِسَ — to be in distress or poverty, حَضَرَ — to be present, and مَاتَ to die for مَوْتٌ (see § 157) which usually makes يَمُوتُ but sometimes يَمَاتُ or يَمِيتُ.

93. When the middle radical of the perfect has ḍammaḥ the imperfect bears the same, as بَصَرَ — to see, خَبَثَ — to be bad,

رَحْبٌ ۚ to be spacious, سَفَهٌ ۚ to be light-witted, شَهِدَ ۚ to testify, صَغُرَ ۚ to be small, كَبُرَ ۚ to be great, كَثُرَ ۚ to be numerous, نَبُوْ ۚ to be intelligent.

95. The *indicative* of the imperfect is distinguished by dammaḥ on the third radical, as يَجْهَلُ *he is ignorant*; the *subjunctive* by fathaḥ, as يَجْهَلِ; and the *jussive* by sukûn, as يَجْهَلْ.

96. A termination نَ of the indicative is only retained in the subjunctive and jussive when required as mark of gender; otherwise it and نِ are rejected.

97. The *energetics* are formed from the jussive by adding نَ or نِ (subject to certain variations, which in case of Energetic I of the imperfect may be learnt from the paradigms in § 369) thus, يَبْعَثَنَّ, *he will certainly send* from يَبْعَثُ jussive of بَعَثَ. Energetic II of the imperfect and the two energetics of the imperative are omitted from § 369 as they do not occur in *Elementary Arabic: First reading book*.

98. The *imperative* is formed by substituting a prosthetic vowel for the prefix of the jussive's 2nd sing.: when the second radical bears fathaḥ or kasraḥ this vowel is kasraḥ, and when dammaḥ it is dammaḥ; thus, اجْعَلْ *make*, اِرْحَمْ *have mercy upon*, اِكْشِفْ *remove*, اِعْدِلْ *be just*, اَسْكُتْ *calm thyself*, اَطْلُبْ *seek*; and similarly with the feminine etc.

REM. a. Concerning prosthetic vowels see § 19, rem. c.

REM. b. Fathaḥ is never so employed.

100. From the active voice the *passive* is distinguished by altered vowels (see § 369, Table 2) on the first and second radicals.

REM. It makes no difference what characteristic vowels are employed in the active voice.

101. Instead of a passive imperative the jussive is used.

102. The *derived forms* of strong verbs must be learned from § 369, Table 3; attention being at an early stage confined to the first seven and the tenth form, i.e. neglecting the ninth, eleventh and following.

107. The relation of passive to active will be found analogous to that in the ground form.

REM. *a.* The imperfect passive of the first and fourth forms are identical in appearance.

111. When the verbal root begins with ت, ث, ج, د, ذ, ز, س, ش, ص, ض, ط or ظ the characteristic ت of the *fifth* and *sixth* forms may lose its vowel and form a double letter with the first radical, to which when necessary a prosthetic 'alif and kasrah must be added; as اَطِيرَ يَطِيرُ to draw an omen concerning oneself for يَتَطِيرُ, تَطِيرُ, اِسَاقَطُ يَسَاقَطُ to fall one by one for يَتَسَاقَطُ, تَسَاقَطُ.

112. The ت of the fifth and sixth forms is sometimes omitted from those persons of the imperfect active to which ت is prefixed; as تَلَقَّفُ she swallows for تَتَلَقَّفُ, تَذَكَّرُ she becomes reminded of for تَتَذَكَّرُ or تَذَكَّرُ (see § 111).

115. If the first radical be ت or ث, characteristic ت of the *eighth* form unites with the initial ت into ت and with initial ث into ت or ث; as اِتَّبَعَ he followed for اَتَّبَعَ.

117. If the first radical be **ص**, **ض**, **ط** or **ظ**, characteristic **ت** is changed into **ط**; as **اِصْطَفَيْتُ** *I chose* from **صَفَا** (see § 55) and not **اِصْتَفَيْتُ**.

120. Verbs with the *middle radical doubled* are conjugated in § 369, Tables 5 *a*, *b* and *c*: they differ from other strong verbs in two ways.

(*a*) When both the initial and final radicals have vowels the middle rejects its vowel and becomes with the final a double letter bearing tashdid; as **جَنَّ** *to cover*, **حَطَّ** *of a burden to put down*, **حَقَّ** *to be fitting*, **خَرَّ** *to fall down*, **دَكَ** *to pound*, **ذَلَّ** *to be abased*, **شَحَّ** *to be avaricious*, **شَدَّ** *to be severe*, **ظَنَّ** *to think*, **عَزَّ** *to be potent*, **غَلَّ** *to insert*.

(*b*) If the initial radical is without a vowel and the final has one, then the middle radical throws its vowel to the initial and becomes with the final a double letter; as **يَخِرُّ** for **يَدُّكُ**, **يَخِرُّرُ** for **يَدُّكُ**, **يَغْلُّ** for **يَغْلُّلُ**: but if the final radical be vowelless, no contraction is possible; as **يَحْطُطُ**, **يَذِلُّ**, **ظَنَّتُ**; and this must be specially noted in the perfect of verbs like **حَبَّ** for **حَبِبَ** *to become loved* which makes **حَبِبْتُ** and like **مَسَّ** for **مَسَسَ** *to touch* which makes **مَسِسْتُ**.

121. The jussive is sometimes identical with the subjunctive as **يَمُدُّ** for **يَمُدُّوْا**.

124. In some derived forms will be found alternative vocalization: this is common when the doubled radical follows **ا** *â*, as **مَادَّ** for **مَادَدَ**, see § 25, rem.

126. Verbs are called *weak* when one of the three radical letters is subject to transformation or rejection.

128. Verbs with **و** or **ي** for a radical are unmistakably weak, more so than those called hamzated.

129. Verbs may be doubly weak (§ 171): and even trebly, as **أَوْى** — *to resort to* imperf. **يَأْوِي** impera. **أَيَّوِ**.

130. *Hamzated* verbs fall into three classes according as hamzaḥ serves for first, second or third radical: they are conjugated in § 369, Tables 6 to 8, differing from strong verbs especially as regards the 'imād (see § 15) in the following ways.

131. The 'alif with hamzaḥ and sukûn **أ** preceded by ḍammaḥ becomes **ؤ**, as **دُنُوتٌ** *thou art mean* not **دِنَاتٌ**; preceded by kasraḥ **ء**, as **خَطِئْتُ** *I have done wrong* not **خِطَاتٌ**.

132. It is said by some that **و** and **ي** represent sounds towards which hamzaḥ is inclined by the preceding vowel.

REM. b. Instances occur like **أَوْذِينَا** *we were hurt* for **أُوذِينَا**, **أِيذِنُ** *give ear* for **أِئذِنُ**, **أِيْتِ** *come* for **أِئْتِ** (see § 175): but in imperatives following **و** or **ف** the connective 'alif is rejected while hamzaḥ with sukûn remains; thus **فَأْتِ** *so then come*.

133. Similarly **أ** becomes **ؤ** if preceded by fathaḥ, as **بُؤْسٌ** *to be brave* not **بَأْسٌ**; **إ** becomes **ئ** if preceded by fathaḥ, as **بِئْسٌ** *to be in distress* not **بِإْسٌ**; **أ** becomes **ؤ** if preceded by ḍammaḥ, as **دُنُوٌ** *to be ignoble* not **دِنَاٌ**; **أ** becomes **ء** if preceded by kasraḥ, as

حَطِيءٌ *to do wrong* not حَطِئاً ; حِ becomes حٍ if preceded by dammah, as سُئِلَ (passive) *he was asked* not سُئِلَ.

REM. At the end of a word ا stands after fathaḥ, thus يَقْرَأُ *he reads* but يَقْرُؤُهُ *he reads it*.

134. When preceded by a consonant with sukûn ا becomes وُ, as يَبُوءُ imperfect of بُوِيَ not يَبِئُ ; and ا becomes ء as, not يَبِئُ but يَبِئُ which and يَبِئُ are imperfects of بَسَّ.

135. If 'alif of prolongation follows radical ا at a word's beginning we write آ or آء or even أ (see § 23) as آمَرَ *to consult with* for أَمَرَ ; and so when radical ا follows ا, as آسَفَ *to make grieve* for أَسَفَ.

137. The verbs أَخَذَ *to take* أَمَرَ *to command* and أَكَلَ *to eat* make in the imperative خُذْ, مَرِّ and كُلْ.

138. The imperative مَرِّ may when following وَ or فَ recover its first radical, but not so خُذْ or كُلْ ; thus وَأَمِّرْ or وَمَرِّ but فَكُلْ, وَخُذْ.

139. In the eighth form of أَخَذَ the first radical becomes assimilated to ت, thus اتَّخَذَ *to take for oneself*: this occurs with a few other verbs, but اِتَّجَرَ from أَجَرَ *to reward* is less common than اِتَّجَرَ which follows § 132, rem. b.

140. Loss of hamzaḥ occasionally takes place and we have سَأَلَ for سَأَلْ *to ask*. The vowel may even be transferred, as أَلَكْ *to send* for أَلَاكَ whence مَلَكْ for مَلَاكَ *an angel*.

141. *Weak verbs* specially so called likewise fall into three classes according as **و** or **ي** is the first, the second, or the third radical.

142. Verbs with **و** as *initial radical* (see § 369, Table 9) which have *kasrah* for characteristic vowel of the imperfect and imperative, reject **و** in those forms. Thus **وَلَدَ** to bear children imperf. **يَلِدُ**, impera. **لِدْ**; **وَعَدَ** to promise imperf. **يَعِدُ**, impera. **عِدْ**; **وَجَدَ** to find imperf. **يَجِدُ**, impera. **جِدْ**; **وَقَّتْ** to fix a time or place imperf. **يَقِتْ**, impera. **قِتْ**; **وَكَلَّ** to leave alone imperf. **يَكِلْ**, impera. **كِلْ**; **وَعَظَّ** to warn imperf. **يَعِظُ**, impera. **عَظْ**.

REM. a. A few verbs, having (contrary to § 92) *kasrah* in both perfect and imperfect, lose their initial radical, as **وَتَّقَى** to trust **يَتَّقَى**, **وَرِثَ** to inherit **يَرِثُ**, **وَلَّى** to be near **يَلِي**.

143. But verbs with **و** as initial radical, which have *fatha* or *damma* for characteristic vowel of the imperfect and imperative, retain **و** in those forms; as **وَسَنَ** to doze imperf. **يُوسِنُ**, impera. **يُوسِنُ** for **اُوسِنُ**; **وَبَلَ** to be unwholesome imperf. **يُؤَبِّلُ**, impera. **اُؤَبِّلُ**; **وَجَلَ** to fear imperf. **يُؤَجِّلُ**, impera. **اُؤَجِّلُ**.

144. In certain verbs initial **و** drops from the imperfect and imperative notwithstanding that *fatha* is the characteristic vowel of these forms; as **وَذَرَ** to leave **يَذُرُ** and **ذَرَّ** **وَسِعَ** to be spacious **يَسَعُ** and **سَعَّ** **وَضَعَ** to put down **يَضَعُ** and **ضَعَّ** **وَقَعَ** to fall **يَقَعُ** and **قَعَّ**.

REM. b. **وَذَرَ** is not used in the perfect.

145. If initial **و** be vowelless, a preceding *kasrah* or *ḍammaḥ* changes it into **ي** or **و** of prolongation as may be seen in § 143 with the imperatives of **وَجَلَّ** and **وَسِّنْ**.

146. Verbs with **ي** as *initial radical* are inflected almost like strong verbs, thus **يَسْرُ يَسِرُّ** (see § 369, Table 9).

147. But if initial **ي** be vowelless, a preceding *kasrah* or *ḍammaḥ* changes it into **ي** or **و** of prolongation; thus the imperative of **يَسِرُّ** to be easy is **ايسِرْ** for **ايسِرْ** and the fourth form is **ايسِرْ يوسِرْ** to arrive at ease.

148. In the eighth form **و** and **ي** are assimilated to the characteristic **ت**, thus producing **ت**, as **اوتقى** for **اتقى** to fear, of which the nomen agentis is **مُتَّقٍ** devout.

149. Verbs with **و** or **ي** as *middle radical* are conjugated in § 369, Tables 10 to 13: they differ from strong verbs only in the first, fourth, seventh, eighth and tenth forms.

150. In case the initial radical is without a vowel and the final has one, the vowel of the middle radical passes to the first and we employ a letter of prolongation homogeneous with the vowel which the first radical has now assumed; thus

with form	يَفْعَلُ	becomes	يَطْوُفُ	I of	طَافَ	to circle
„	يَفْعِلُ	„	يَدِينُ	„	دَانَ	to obey
„	يَفْعَلُ	„	يَخَوْفُ	„	خَافَ	to fear
„	do.	„	يَنْبِلُ	„	نَالَ	to reach
„	يَفْعَلُ	„	يُسَوِّمُ	„	سَامَ	to inflict

with form	أَفْعَلَّ	أَفْوَزَ	becomes	أَفَازَ	IV of	فَازَ	— to obtain
„ do.		أَضِيعَ	„	أَضَاعَ	IV „	ضَاعَ	— to be lost
„	يُفْعِلُ	يُنْبِقُ	„	يُنْدِقُ	IV „	ذَاقَ	— to taste
„	اسْتَفْعَلَّ	اسْتَقْوَمَ	„	اسْتَقَامَ	X „	قَامَ	— to stand
„	يَسْتَفْعِلُ	يَسْتَطِيبُ	„	يَسْتَطِيبُ	X „	طَابَ	— to be good

151. But if the final radical has sukûn, the long vowels ا — â, ي — î, و — û become short, according to § 25; thus

with form	يَفْعُلُ	يَدْوُرُ	becomes	يَدُرُ	I of	دَارَ	— to go round
„	يَفْعِلُ	يَعِينُ	„	يَعِنُ	I „	عَانَ	— to flow
„	يَفْعُلُ	يَخَافُ	„	يَخَفُ	I „	خَافَ	— to fear
„	يَفْعُلُ	يَزَادُ	„	يَزِدُ	I „	زَادَ	— to increase
„	أَفْعَلَّتْ	أَحَاطَتْ	„	أَحَطَتْ	IV „	حَاطَ	— to guard
„	يَفْعِلُ	يُقِيمُ	„	يُقِمُ	IV „	قَامَ	— to stand
„	أَفْعِلُ	أَضِيعُ	„	أَضِيعُ	IV „	ضَاعَ	— to be lost

REM. يَكُنُّ for يَكُونُ jussive of كَانَ to be is sometimes further abbreviated into يَكُ, see § 583 c.

NOTE. We have يَكُونَنَّ he will certainly be from يَكُنُّ (see § 97) jussive of كَانَ to be: the letter of prolongation must reappear in obedience to § 150. So in the plural, thus لَا تَخَافُوا fear ye not.

152. It follows that the first form's imperative needs no prosthetic 'alif; thus

with form	أَفْعُلْ	أَكُونُ	becomes	كُنْ	from	كَانَ	to be
„	أَفْعُلْ	إِصْبِرْ	„	صِرْ	„	صَارَ	to become
„	أَفْعُلْ	إِخَافْ	„	خَفْ	„	خَافَ	to fear
„	أَفْعُلُوا	اتُّوبُوا	„	تُوبُوا	„	تَابَ	to repent

153. If three open syllables follow in immediate succession, the first of which has fathāḥ, then 'alif of prolongation takes the middle radical's place; thus

with form	فَعَلَ	نَوَّرَ	becomes	نَارَ	I of	نَارَ	to shine
„	do.	غَيْبَ	„	غَابَ	I „	غَابَ	to be absent
„	فَعَلَ	كَوَدَ	„	كَادَ	I „	كَادَ	to be on the point of
„	فَعَلَ	طَوَّلَ	„	طَالَ	I „	طَالَ	to be long
„	انْفَعَلَ	انْسَوَقَ	„	انْسَاقَ	VII „	سَاقَ	to drive
„	يَفْتَعِلْ	يَخْتَمِرْ	„	يَخْتَارُ	VIII „	خَارَ	to be good

154. But if the first syllable's vowel be ḍammaḥ, and و or ي bear kasraḥ, we discard ḍammaḥ, taking kasraḥ into its place, and adopt ي of prolongation instead of the middle radical; as

with form فَعَلَ becomes قَوْلَ passive of قَالَ to say.

155. If the first radical has fathāḥ and the third sukūn, three cases arise.

(a) The middle radical is **و** or **ي** with fathaḥ; when we discard it and its vowel, placing, if it was **و**, ḍammaḥ on the first radical, and kasraḥ if it was **ي**: thus

with form قَامَ **و** قَامَ becomes قُمْتَ from قَامَ **و** to stand

„ do. سَارَ **و** سَارَ „ سَرْتَ „ سِيرْتَ **و** سِيرْتَ to go

(b) The middle radical is **و** with ḍammaḥ or **ي** with kasraḥ; when we discard it and its vowel, but we place a vowel homogeneous with it upon the first radical: as

with form طَالَ **و** طَالَ becomes طُلْتَ from طَالَ **و** to be long

„ نَالَ **و** نَالَ „ نِلْتَ „ نِيلْتَ **و** نِيلْتَ to reach

(c) The middle radical is **و** with kasraḥ; when we discard it and its vowel, placing kasraḥ on the first radical: as

with form خَافَ **و** خَافَ becomes خِفْتَ from خَافَ **و** to fear

„ مَاتَ **و** مَاتَ „ مِتَّ „ مِيتَّ **و** مِيتَّ to die

156. In certain passive forms the **ي** of prolongation is shortened into kasraḥ, when the third radical bears sukūn; thus دِينَتْ (for دِينَتْ) becomes دِنَتْ *thou wast obeyed*, which is identical in form with دِنَتْ *thou hast obeyed*.

157. Most verbs with **و** as middle radical take ḍammaḥ in the imperfect, and most with **ي** take kasraḥ; but some of the form فَعَلَ take fathaḥ. Thus

كَادَ for كَوَدَ *to be on the point of* makes يَكَادُ for يَكُوْدُ

خَافَ „ يَخَافُ „ يَخُوْفُ „ يَخَوِفُ *to fear*

شَاءَ „ يَشَاءُ „ يَشِيْءُ „ يَشِيْءُ *to wish*

نَامَ for نَوْمَ to sleep makes يَنَامُ for يَنُومُ

نَالَ ,, نَيْلَ to reach ,, يَنَالُ ,, يَنْيَلُ

We have mentioned (§ 92, rem.) مَاتَ for مَوْتًا to die.

164. Verbs with **و** or **ي** as *final radical* are conjugated in § 369, Tables 14 to 18: they are of five kinds:—

- | | | | | |
|-------|----------------|--------------------------|--|-------------------|
| (i) | Final و | } of form فَعَلَّ | { as دَنَا to be near | for دَنَوُ |
| (ii) | ” ي |  |  |  | ” بَغَى to seek | ” بَغِيَ |
| (iii) | ” و | } ” فَعِلَّ | ” رَضِيَ to be pleased | ” رَضَوْ |
| (iv) | ” ي |  |  |  | ” فَنِيَ to perish |
| (v) | ” و | ” فَعَلَّ | ” نَهَوُ to be intelligent, prudent | |

165. One of three things must happen: the final radical retains its consonantal power, or resolves itself into a vowel, or is elided.

166. At the beginning of a syllable two things are possible.

(a) The third radical maintains its power as a consonant,

in **وَآ** awâ as **عَتَوْا** they two (masc.) were disobedient

” **يَا** ayâ ” **جَزَيَا** they two (masc.) rewarded

” **وَ** uwa ” **يَبْلُو** he may try

” **وَآ** uwâ ” **يَعْفَوَانِ** they two (masc.) condone

” **يَا** iya ” **عَمِيَ** he was blind

” **يَا** iyâ ” **غَنِيَا** they two (masc.) were rich ;

also when following sukûn, as **عَدُوٌّ** a transgressing, **رِضْوَانٌ** grace,

favour (see § 212 a). The letter و in وَ— iwa and in وَا— iwâ always becomes ي, as بُلِيَ *he was tried* for بُلُو. The letter ي is never found in يَ— uya or in يَا— uyâ, though we have تُبَيِّنَ and the like in verbs with و or ي as middle radical.

(b) The third radical is elided between a short vowel and i or û : this involves contraction

(i) either into a long vowel ; namely

وُو— uwû into و— û as يَدْعُونَ *they (masc.) call* for يَدْعُوْنَ
 يُو— iyû „ و— û „ يَجْرُونَ *they (masc.) flow* „ يَجْرِيُونَ
 وِي— uwi „ ي— i „ تَرْجِينَ *thou (fem.) hopest* „ تَرْجِيُونَ
 يِي— iyî „ ي— i „ تَسْقِينَ *thou (fem.) givest drink* „ تَسْقِيِينَ

(ii) or into a diphthong ; namely

وُو— awû into و— au as صَفُوا *they (masc.) were clear* for صَفُؤُوا
 يُو— ayû „ و— au „ نَهَوْا *they (masc.) forbade* „ نَهِيُوا
 يِي— ayî „ ي— ai „ تَنْسِينَ *thou (fem.) forgettest* „ تَنْسِيِينَ

167. At the end of a syllable the third radical is either (a) vocalized or (b) elided, whether (i) it stands there naturally as in خَفِيَتْ *I was hidden*, or (ii) after losing a short vowel as in يَخْفَى *he is hidden* for يَخْفَى. The following cases arise.

a. (i) It is vocalized when naturally so placed, as follows :

(a) if the preceding vowel be homogeneous

وُو— uw becomes و— û as نَهَوْتُ *I was prudent*
 يِي— iy „ ي— i „ غَشِيْتُ *I covered*

(b) if the preceding vowel be heterogeneous

وْ — aw becomes وْ — au as نَجَوْتُ *I escaped*

يْ — ay ,, يْ — ai ,, هَدَيْتُ *I directed*

(ii) It is vocalized if so placed by loss of a short vowel, thus

وْ — aw becomes اْ — â as عَلَا *to be high* for عَلَوُ

يْ — ay ,, يْ — a ,, جَزَى *to reward* ,, جَزَى

وْ — uw ,, وْ — û ,, يَعْدُو *he transgresses* ,, يَعْدُو

يْ — iy ,, يْ — î ,, يَفْرِى *he cuts out* ,, يَفْرِى

b. (i) It is elided when naturally so placed in the imperative and jussive, thus

ادْعُ *call thou (masc.)* for ادْعُو and يدعُ for يدعُو

ابغِ *seek thou (masc.)* ,, ابغِ ,, يبغِ ,, يبغِي

ارضِ *be thou content (masc.)* ,, ارضِ ,, يرضِ ,, يرضِي

(ii) It is elided when so placed in the nomina agentis (see § 80) before tanwin of dammaḥ and kasraḥ, which vowels disappear, while the tanwin passes back to kasraḥ of the second radical; thus

with forms فَاعِلٌ and فَاعِلٍ عَاصِوُ become عَاصٍ *a striker*

,, مَفْعَلٌ ,, مَفْعَلٍ مَجَلِيٌّ ,, مَجَلٌ *one who reveals*

,, مَفَاعِلٌ ,, مَفَاعِلٍ مُعَادِيٌّ ,, مُعَادٍ *one at enmity*

,, مَفْعَلٌ ,, مَفْعَلٍ مُلْقِيٌّ ,, مُلْقٍ *a thrower*

,, مَفْتَعِلٌ ,, مَفْتَعِلٍ مُعْتَدِيٌّ ,, مُعْتَدٍ *transgressor*

So with all the first eight forms and tenth (see §§ 236, 311).

NOTE. The distinction in *a* (ii) between the final syllables of *علا* for *علو* and *جزى* for *جزى* is mechanical and not phonetic (see § 7, rem. *b*).

169. Final *و* becomes *ى* in all derived forms of the verb, thus II *عَدَى*, III *عَادَى*, IV *أَنْجَى*, V *تَعَدَى*, VI *تَنَاجَى*, VII *أَنْجَلَى*, VIII *أَعْتَدَى*, etc.

170. To form the nomen patientis *مَفْعُولٌ* of these verbs, radical *و* coalesces with *و* of prolongation, as *مَعْصُورٌ* *struck with a stick* for *مَعْصُورٌ*, *مَبْلُورٌ* *tried* for *مَبْلُورٌ*; but radical *ي* converts *و* of prolongation into *ي* and the two coalesce, with kasrah preceding instead of dammah, as *مَهْدِيٌّ* *one led aright* for *مَهْدُوِيٌّ*. Verbs like *رَضِيَ* for *رَضُوَ* admit of either form.

171. *Doubly weak* verbs are of two classes: *first* those with both hamzah and *و* or *ي* among their radicals; and *second* those in which *و* or *ي* occurs twice or which contain *و* and *ي*.

172. Of the first class there are three sorts, each admitting two varieties according to the position of hamzah.

- | | |
|-------|--|
| (i) | Hamzated verbs with initial <i>و</i> or <i>ي</i> |
| (ii) | " middle <i>و</i> or <i>ي</i> |
| (iii) | " final <i>و</i> or <i>ي</i> |

173. In sort (i) hamzah serves as middle or final radical, and such verbs are inflected like both classes to which they belong.

174. In sort (ii) hamzah serves (*a*) for initial radical, as *آَدٌ* or *آَادٌ* for *أَوَدٌ* *to fatigue*, *آَلٌ* or *آَالٌ* for *أَوَلٌ* *to return*; and (*b*) for final radical, as *سَاءٌ* for *سَوَاءٌ* *to be evil*, *جَاءٌ* for *جِيَاءٌ* *to come*,

شاء for شَاءَ to wish. The following table shows such verbs inflected like both classes to which they belong.

	<i>a</i>	<i>b</i>	
Perf. sing. 3rd masc.	ءَادَ	سَاءَ	جَاءَ شَاءَ
„ „ 2nd „	أَدْتَ	سُوتَ	جِئْتَ شِئْتَ
Imperf. indic.	يُودُ	يَسُوذُ	يَجِيءُ يَشَاءُ
Imperative	أُدْ	سُوْ	جِئْ شَأْ
Passive perfect	إِيدَ	سِيءَ	جِيءَ شِيءَ

NOTE. We can write ءَادُتَ for أَدْتُ in accordance with § 14 c.

175. In sort (iii) hamzaḥ serves (*a*) for initial radical, as أَتَى to come, أَذِي to be hurt; and (*b*) for middle radical, as نَأَى to be far: such verbs are inflected like both classes to which they belong, thus

	<i>a</i>		<i>b</i>
Perf. sing. 3rd masc.	أَتَى	أَذِي	نَأَى
„ „ „ fem.	أَتَتْ	أَذِيَتْ	نَأَتْ
„ „ 2nd masc.	أَتَيْتَ	أَذَيْتَ	نَأَيْتَ
Imperf. indic.	يَأْتِي	يَأْذِي	يَنْأَى
Imperative	أَيْتِ	أَيْذِ	أِنَأْ
Nomen agentis	أَتِ	أَذِ	نَأِ

REM. *a*. In the imperative أَيْتِ has also تِ for أَيْتِ and أَيْتِ, see § 132, rem. *b*.

176. From certain parts of رَأَى ^{هَامْزَاتٌ} hamzated 'alif may be elided: as (indic. and subj.) تَرَى *thou* (masc.) *seest*, نَرَى *we see*; (subj. and juss.) يَرَوْنَ *they* (masc.) *see*; but (perf.) رَأَيْتُ *I saw*, رَأَوْا *they* (masc.) *saw*.

REM. c. Radical hamzated 'alif is elided from the fourth form when meaning *to show*, as أَرِ *show thou* (masc.), أَرِي *I show*.

177. Of the second class (see § 171) there are two sorts.

178. In sort (i) و or ي is the initial and final radical, as وَفَى *to guard*, وَفَى *to be faithful to one's engagement*, وَلِي *to be near* (see § 142, rem. a); and such verbs are inflected like both classes to which they belong, thus

Perf. sing. 3rd masc.	وَقَى	وَلِي
„ „ „ fem.	وَقَتْ	وَلَيْتُ
„ „ 2nd masc.	وَقِمْتَ	وَلَيْتَ
Imperf. indic.	يَقِي	يَلِي
Imperative	قِ	لِ

179. In sort (ii) و or ي is the middle and final radical, as غَوَى *to go astray*, قَوِيَ *to be strong*, سَوِيَ *to be even with, equal to*; حَيِيَ *to live*; and in such verbs the second radical undergoes no change: thus

Perf. sing. 3rd masc.	غَوَى	قَوِيَ	حَيِيَ
„ „ „ fem.	غَوَتْ	قَوِيَتْ	حَيِيَتْ
„ „ 2nd masc.	غَوَيْتَ	قَوَيْتَ	حَيَيْتَ
Imperf. indic.	يَغْوِي	يَقْوِي	يَحْيِي
Imperative	اغْوِ	اقْوِ	احْيِ

REM. a. We write *يَحْيَا*, as above, to distinguish the word from *يَحْيَى* *John the Baptist* and to prevent the union of two *ي*; as also in *الْدُّنْيَا* (not *الْدُّنْيَى*) fem. of *الْأَدْنَى* *the nearest* (see § 295 b).

REM. b. *حَيَّ* may be contracted to *حَيَّ*, see § 120.

182. The verb *لَيْسَ* *he is not* has no imperfect or imperative; its perfect is inflected like verbs with *ي* for middle radical; thus

1st	2nd f.	2nd m.	3rd f.	3rd m.	
لَسْتُ	لَسْتِ	لَسْتَ	لَيْسَتْ	لَيْسَ	Sing.
	لَسْتُمَا	لَسْتُمَا	لَيْسَتَا	لَيْسَا	Dual
	لَسْتُنَّ	لَسْتُمْ	لَيْسْنَ	لَيْسُوا	Plur.

We may perhaps call *لَيْسَ* a substantive verb, because it implies non-existence without connotation of time or change; it is mentioned in §§ 442, 559, 560 and 587 d.

REM. a. *لَيْسَ* is compounded of *لَا* *not* and the obsolete *يَسَ* or *أَيْسَ* *existence, being*; as may be learned in studying Hebrew, Aramaic, and Assyrian.

183. The verbs of praise and blame are *نَعِمَ* *to be good* and *بِئْسَ* *to be bad*: they are exclamatory, and when a nominative follows, it must be defined, as *بِئْسَ الْمَصِيرُ* *a bad issue is that!*

REM. a. The verb may be joined to following conjunctive *مَا*, as *بِئْسَمَا خَلَفْتُمُونِي* *evil have ye wrought in mine absence.*

185. We give here a table of the *pronominal suffixes* which follow verbs in order to express the accusative, the nominative pronouns having been mentioned in § 89.

SINGULAR.

Feminine	Common	Masculine	
هَا <i>her</i>	. . .	هُ <i>him</i>	3rd person
كِ <i>thee</i>	. . .	كَ <i>thee</i>	2nd „
. . .	نِي <i>me</i>	. . .	1st „

DUAL.

. . .	هُمَا <i>them both</i>	. . .	3rd „
. . .	كُما <i>you both</i>	. . .	2nd „

PLURAL.

هُنَّ <i>them</i>	. . .	هُمْ <i>them</i>	3rd „
كُنَّ <i>you</i>	. . .	كُمْ <i>you</i>	2nd „
. . .	نَا <i>us</i>	. . .	1st „

REM. *a.* For the dependent case, see § 317.

REM. *b.* The dammah of هُ, هُما, هُم, and هُنَّ is changed after ـ , ـ ي , and ـ ي into kasrah; as اُرِّجِه *do thou (masc.) put him off*, يَهْدِيهِمْ *he directs them*, اِغْشِيْهِ *do thou (fem.) cover it*.

REM. *d.* For the older forms ـ ي , ـ ي , ـ ي , and ـ ي see § 20.

186. An accusative suffix causes change to its verb when

(*a*) the word ends with a superfluous 'alif (see § 7, rem. *a*) which is elided, thus اِحْذَرُوا *do ye (masc.) beware*, but اِحْذَرُوهُمْ *beware of them*.

(*b*) To avoid cacophony we retain in the Perf. pl. 2nd masc. ـ و \hat{u} which the language employed at an earlier stage, thus مَكْرَتُمُ *ye (masc.) have contrived*, but مَكْرَتُمُوهُ *ye have contrived it*.

(*e*) As mentioned in § 7 rem. *c* ـ ي \hat{a} becomes ـ ا \hat{a} .

188. Sometimes the pronominal object is expressed by a suffix attached to the word **إِيَّأ** 'iyâ, which cannot stand alone ; thus **إِيَّاكَ** *thee*, but the 1st sing. is **إِيَّايَ** *me*.

189. A pronominal suffix with **إِيَّأ** is used,

(a) if one desires to avoid attaching two suffixes to the same verb, as **أَعْطَانِي إِيَّاهُ** or **أَعْطَانِيهِ** *he gave it to me* : also to avoid repetition of the governing verb when a pronoun is coupled by **وَ** *and* (see § 578) with a substantive or with a pronominal suffix, as **أَهْلَكْتَهُمْ وَإِيَّايَ** or **أَهْلَكْتَهُمْ وَأَهْلَكْتَنِي** *thou hast destroyed them and me* :

(b) when a pronoun is, for the sake of emphasis, placed before the verb ; as **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** *Thee only do we worship and to Thee alone we cry for help* (see § 431 rem.).

Arabian grammarians divide parts of speech into three ; (a) **الْإِسْمُ** *the noun* in large sense, (b) **الْفِعْلُ** *the action, verb*, and (c) **الْحَرْفُ** *the particle*.

190. The *noun* (**الْإِسْمُ** *nomen*) is of six kinds.

(i) The *nomen substantivum* more especially called **الْإِسْمُ** as well as **الْمَوْصُوفُ** or **الْمَنْعُوتُ** *qualificabile* : to it adjectives can be attached. This when deverbally we shall call *nomen verbi* and treat in § 195 et seq.

(ii) The adjective, or descriptive epithet.

(iii) The numeral, or noun of number.

(iv) The demonstrative pronoun, or noun of indication.

(v) The conjunctive pronoun.

(vi) The personal pronoun, or substitute for a thing or person not mentioned.

REM. *a.* Nouns substantive and adjective must be treated together, they being in form almost identical. We give (iii) numerals in §§ 318 to 328; (iv and v) demonstrative, conjunctive, and interrogative pronouns in §§ 340 to 353*: the (vi) personal pronouns, which have been treated in §§ 84, 89 and 185 to 189, will be mentioned again at § 317.

191. In respect of their origin nouns are divisible into (a) primitive and (b) derivative.

(a) Primitive nouns are substantives; as **أَرْضٌ** *earth*, **أُمٌّ** *mother*, **إِنْسَانٌ** *man*, **آيَةٌ** *sign, miracle, message, verse*, **بَيْتٌ** *a well*, **بَدَلٌ** *a substitute*, **بَلَدٌ** *country, land*, **بَابٌ** *gate*, **تُعْبَانٌ** *serpent*, **جَبَلٌ** *mountain*, **جَسَدٌ** *a body*, **حَجَرٌ** *a stone*, **حُوتٌ** *fish*, **رَأْسٌ** *head*, **رَجَزٌ** *plague*, **رَجُلٌ** *a man*, **رِجْلٌ** *foot*, **زَوْجٌ** *spouse*, **سِبْطٌ** *grandchild, tribe*, **سَبِيلٌ** *road*, **سَنَةٌ** *a year*, **سُورٌ** *a wall*, **الشَّمْسُ** *the sun*, **صَنَمٌ** *idol*, **صُورَةٌ** *image*, **ضِفْدَعٌ** *frog*, **طُوفَانٌ** *deluge*, **عَجَلٌ** *calf*, **عَصَا** *a stick*, **عَيْنٌ** *eye, spring of water*, **فَرَسٌ** *mare, horse*, **فُلٌ** *ark, ship*, **قِرْدٌ** *a monkey*, **قَسَمٌ** *an oath*, **قَلْبٌ** *a heart*, **قَمَرٌ** *a moon*, **كَلَامٌ** *speech*, **لَوْحٌ** *table, tablet*, **لَيْلٌ** *night*, **مَالٌ** *property*, **مَاءٌ** *water* (whence **مَاءٌ** *to be full of water*), **نَفْسٌ** *soul, self*, **نَهْرٌ** *runnel, rill*, **نَهَارٌ** *day*, **وَجْهٌ** *face*, **يَمٌّ** *sea*, **يَوْمٌ** *day*.

(b) Derivative nouns may be substantive or adjective; and are either deverbal, as **تَفْضِيلٌ** *pre-eminence* from **فَضَّلَ** *to regard as superior*, **أَدِيبٌ** *lettered, polite* from **أَدَبَ** *to be well brought*

up; or they are denominative, as سُورَةٌ *a line of bricks, a chapter* from سُورٌ *a wall*, مَسِيحِيّ *Christian* from الْمَسِيحُ *the anointed, Christ*.

REM. a. Arabic dictionaries catalogue words under their radical letters; those compiled by Orientals are mostly arranged in order of the final, and by Europeans of the initial radical. All place first the verb, even though it be derivative and a noun its etymon (*i.e.* an original, primitive, or root word). To distinguish may be difficult; but any noun which is used as maḥdar (see § 195) will best be considered deverbal: thus اِفْكٌ *a falsehood* beside being a substantive is infinitive of اَفَكَ — *to beguile, cause to put on a false appearance* which has also the infinitive اَفَكَ. Lane* gives بَحْرٌ *sea, great river*, because it is cleft or trenched in the earth, as derivative of بَحَرَ — *to split*; whereas some may wish to regard *sea* as a primitive noun. It is well to treat substantives of foreign origin as etymons; thus, صِرَاطٌ *way* from *via strata*, جِنْسٌ *sort, kind* from γένος *genus*, شَيْطَانٌ *Satan*, سَبْتٌ *sabbath*, תּוֹרָה *the Old Testament*, الْإِنْجِيلُ *the Gospel* from εὐαγγέλιον, كُرْسِيٌّ *seat* etc. etc. Also we have الْعَالَمِينَ (plural, oblique case) *the mundane rational creatures* (see § 302 e). Words which Arabians admit to be borrowed are called by them مُعَرَّبٌ *arabicized*.

REM. b. Arabian grammarians unmethodically divide the nouns into categories which overlap.

NOTE. The following defective substantives are primitive

* An Arabic-English Lexicon by E. W. Lane. London: Williams & Norgate, 1863 to 1893.

nouns; **ابْنٌ** *son*, **أَخٌ** *brother*, **اسْمٌ** *name*, **دَمٌ** *blood*, **سَنَةٌ** *year*, **لُغَةٌ** *language*, **يَدٌ** *hand*. Many nouns may be called either deverbals or primitives; thus, **قَرْيَةٌ** *a village*, **رِيحٌ** *wind*, **نَجْمٌ** *a star*, **وَلَدٌ** *a child*, and **مَنْ** according to origin *manna* or *grace*, *favour*.

192. Deverbals are divisible into two principal classes:

(i) *nomina verbi* which are by nature substantives, but also serve as adjectives;

(ii) *nomina agentis* and *nomina patientis* which by nature are adjectives, but also serve as substantives (see § 230).

193. The following four sorts of deverbals are connected with the *nomina verbi*:

(i) *nomina vicis*, that express the doing of an action once;

(ii) *nomina speciei*, nouns of kind and manner;

(iii) *nomina loci et temporis*, nouns of time and place (see § 221);

(iv) *nomina instrumenti*, denoting the instrument (see § 228).

194. Denominative nouns are divisible into six classes:

(i) *nomen unitatis*, denoting the individual (see § 246);

(ii) *nomen abundantiae*, denoting a place of abundance;

(iii) *nomen vasis*, denoting a vessel (**وَعَاءٌ**);

(iv) *nomen relativum*, which we shall call the relative adjective (see § 249);

(v) *nomen abstractum qualitatis*, the abstract noun of quality;

(vi) *nomen deminutivum*, the diminutive.

195. *Nomina verbi* are *deverbal nouns*, abstract and concrete. The former (known as *مَصَادِرُ* maṣādir, plural of *مَصْدَرٌ* maṣdar *sources*, and as *أَسْمَاءُ الْفِعْلِ* *nomina actionis*) are infinitives; the latter are substantives pure and simple. When a noun is maṣdar it cannot be used in the plural, and according to some grammarians (see § 292 *d*) is of either gender: in such case it nearly corresponds with the English infinitive and can govern an accusative, which obviously may not be when it appears as a simple substantive. The following verse employs *كِتَابٌ* in both ways.

كَتَبْتُ وَقَدْ أَيَقَنْتُ عِنْدَ كِتَابِهَا
بِأَنَّ يَدِي تَفْنَى وَيَبْقَى كِتَابُهَا

I wrote (it) and I felt sure at the time of writing it

That my hand would perish and its (the hand's) writing endure.

NOTE. Professor Wright uses the term *nomina verbi* as synonymous with maṣādir, infinitives and *nomina actionis*; whereas I require a category wide enough to include all words in the succeeding sections. Without this change the Grammatical Analysis of my First reading book could not have been compiled.

196. *Nomina verbi* from the groundform of trilateral verbs are very numerous. The following specimens will serve our present purpose.

- 1 *فَعَلٌ* as *خَلَقُ* *creation*, *شَيْءٌ* *a thing*.
- 2 *فَعَلٌ* ,, *عَرَضُ* *frail goods*, *حَالٌ* *state* (see § 207 *a*).
- 4 *فَعَلٌ* ,, *حِفْظٌ* *guarding*, *دِينٌ* *religion, judgment*.

- 6 فَعُلُّ as عُرْفٌ *top-knot, an elevated place*, شُحٌّ *covetousness.*
- 7 فَعَلُّ ,, هُدًى *guidance* (see § 212 b).
- 8 فَعَلَّةٌ ,, رَحْمَةٌ *mercy*, رَجْفَةٌ *convulsion.*
- 9 فَعَلَّةٌ ,, حَسَنَةٌ *a boon*, حَيَاةٌ *life.*
- 10 فَعِلَّةٌ ,, كَلِمَةٌ *a word*, نِكْرَةٌ *ignorance.*
- 11 فَعِلَّةٌ ,, قِيَمَةٌ *value*, فِتْنَةٌ *trial*, قِلَّةٌ *paucity.*
- 12 فَعِلَّةٌ ,, نُسْخَةٌ *text*, ظَلَّةٌ *canopy.*
- 22 فِعْلَانٌ ,, اِئْتِيَانٌ *coming.*
- 23 فِعْلَانٌ ,, فُرْقَانٌ *criterion*, قُرْآنٌ *reading.*
- 25 فِعَالٌ ,, بَلَاغٌ *delivery*, وَبَالٌ *mischievous*, ضَلَالٌ *error.*
- 26 فِعَالٌ ,, عِقَابٌ *chastisement*, لِقَاءٌ *meeting*, عِمَادٌ *support.*
- 27 فِعَالٌ ,, خَوَارٌ *lowing.*
- 28 فِعَالَةٌ ,, شَهَادَةٌ *testimony.*
- 29 فِعَالَةٌ ,, خِلَافَةٌ *caliphate*, قِيَمَةٌ *resurrection.*
- 32 فِعْوَلٌ ,, رَسُولٌ *message, apostle.*
- 37 فِعِيلٌ ,, نَبِيٌّ *prophet* (see § 17 b, rem. b).
- 38 فِعِيلَةٌ ,, بَيِّنَةٌ *evidence*, سَيِّئَةٌ *evil*, مَدِينَةٌ *a city.*
- 39 مَفْعَلٌ ,, مَرْحَبٌ *roominess* (see Ps. cxviii. 5 מרחב).
- 40 مَفْعَلٌ ,, مَصِيرٌ *returning, issue*, مَجِيٌّ *coming.*
- 42 مَفْعَلَةٌ ,, مَحَبَّةٌ *love* (see § 204).
- 43 مَفْعَلَةٌ ,, مَوْعِظَةٌ *admonition*, مَعْدِرَةٌ *excuse.*

REM. The forms numbered 39 to 43 commence with *مَ* *ma* : and if infinitive are called *مَصْدَرٌ مِيمِيٌّ*.

NOTE. Beside being feminine of *رَابِطٌ* *connector*, nomen agentis of its verb, *الرَّابِطَةُ* *the copulative* is nomen verbi. Similarly *عَاقِبَةٌ* *end* is nomen verbi of unusual form.

197. Most verbs have only one infinitive (nomen actionis) to their first form, and very few more than two or three apiece ; exact information must be obtained from dictionaries.

198. When infinitives are few, deverbal nouns (nomina verbi) are very numerous.

No. 1. When infinitives these are from transitive verbs of form *فَعَلَ* and *فَعِلَ*. We have nomina verbi *أَجْرٌ* *reward*, *أَمْرٌ* *command*, *جَمْعٌ* *assembly*, *حَمْدٌ* *praise*, *خَلْفٌ* *posterity*, *سَهْلٌ* *a plain*, *صَبْرٌ* *patience*, *صَدْرٌ* *breast*, *عَرْشٌ* *throne*, *عَطْفٌ* *connection*, *عَهْدٌ* *covenant*, *فَصْلٌ* *separation*, *قَرْضٌ* *loan*, *مَكْرٌ* *plot*, *مَهْلٌ* *gentleness*, *نَقْصٌ* *diminution*.

No. 2. When infinitives these are from intransitive verbs of form *فَعِلَ*, except *عَمِلَ* *work*, *rection* which is from a transitive verb. For nomina verbi we have *أَبَدٌ* *perpetuity*, *أَجَلٌ* *fixed term*, *خَبْرٌ* *announcement*, *enunciation*, *طَمَعٌ* *desire*, *عَدَدٌ* *a number*, *غَضَبٌ* *anger*.

No. 4 has *إِذْنٌ* *permission*, *إِصْرٌ* *burden*, *ذِكْرٌ* *admonition*, *سِحْرٌ* *sorcery*, *ضِعْفٌ* *a like*, *عِلْمٌ* *science*.

No. 6 has *رِشْدٌ* *true direction*, *سُوءٌ* *evil*, *مُلْكٌ* *dominion*.

No. 8 has *رَغْبَةٌ* *desire*, *كَثْرَةٌ* *abundance*, *قِطْعَةٌ* *a piece*, *لَفْظَةٌ* *an*

expression, a word, and جَنَّةٌ a garden by which the ground is covered, from جَنَّ َ to cover.

No. 11 has حَطَّةٌ unloading, ذَلَّةٌ ignominy, قَلَّةٌ paucity.

No. 12 has أُمَّةٌ a course of acting, one course which people follow in religion, people of a particular religion and so a nation, a people, جُمْلَةٌ an aggregate, a sentence, clause.

No. 25 has بَيَانٌ perspicacity, بَيَاضٌ whiteness.

No. 26 has كِتَابٌ writing, a book, حِجَابٌ obstacle, veil, partition, خِلَافٌ a contrary, and إِلَهٌ a god which however may be etymon of أَلِهَ َ to adore.

No. 27 expresses sounds, as in the instance given above, viz. خَوَارٌ lowing.

No. 29 expresses office etc., as خِلَافَةٌ the office of خَلِيفَةٌ caliph, successor, وِلَايَةٌ governorship, province, حِكَايَةٌ imitation, narration, رِسَالَةٌ a message, letter.

No. 37 has by form بَشِيرٌ herald, وَلِيٌّ protector, رَشِيدٌ one who directs, كَلِيمٌ interlocutor, وَكِيلٌ an authorized agent, and سَفِيهُ a fool which are akin to nomina agentis and may be taken as adjectives of the form فَعِيلٌ.

No. 38 has خَطِيئَةٌ sin, also written خَطِيَّةٌ, see § 17, rem. b.

199. If a verb has two or three meanings, to be distinguished by characteristic vowels, there may be one or more nouns for each; thus, مَعْرِفَةٌ knowledge and عِرْفَانٌ spiritual insight from عَرَفَ َ to know; also عِرَافَةٌ to become عَرِيفٌ over a people from

عَرَفَ *to be chief*, عَرِيفٌ meaning *soothsayer* or *chief*; further we find عَرْفٌ *sweet smell* from عَرَفَ *to scent perfume*.

200. If a verb has more meanings than forms there may be several nomina actionis in correspondence; thus شَفَعَ *a pair* and شَفَاعَةٌ *intercession* from شَفَعَ *to double* and *to intercede*.

201. Infinitives are used both in an active and a passive sense, there being no separate form to distinguish; thus أَخَذُهُ from أَخَذَ *to take* means *his taking* another or *his being taken*, سَمِعُ *sense of hearing* and *oral tradition* from سَمِعَ *to hear*.

202. The following nomina verbi from derived forms of the strong trilateral verb are also nomina actionis.

- II تَفْعِيلٌ as تَبْعِيضٌ *dividing into portions*, تَرْكِيْبٌ *combining*, تَعْرِيفٌ *definition*, تَعْلِيْلٌ *assigning a cause*, تَفْصِيْلٌ *exposition*, تَمْيِيْزٌ *specification*, تَوْكِيْدٌ *corroboration*.
- III فِعَالٌ ,, خِطَابٌ *a discourse*.
- مُفَاعَلَةٌ ,, مَبَالِغَةٌ *exaggeration, intensiveness*, مُغَالَبَةٌ *effort to overcome*, مُقَارَبَةٌ *appropinquation*.
- IV إِفْعَالٌ ,, إِسْنَادٌ *an act of supporting*, إِصْلَاحٌ *good ordering*.
- V تَفْعُلٌ ,, تَضَرُّعٌ *abasement*.
- VI تَفَاعُلٌ ,, تَغَابُنٌ *over-reaching*.
- VII انْفِعَالٌ ,, انْقِلَابٌ *transition*.
- VIII اِفْتِعَالٌ ,, اِبْتِدَاءٌ *beginning*, اِسْتِمَالٌ *comprehension*, اِنْتِقَامٌ *vengeance*.

x اِسْتِغْفَارٌ as اِسْتِغْفَارٌ an act of asking pardon, اِسْتِغْفَارٌ arrogant pride.

REM. In form مَفَاعَلَةٌ is identical with the feminine passive participle.

NOTE. As will be seen from its meaning, the word عَذَابٌ punishment is connected with the second form, viz. عَذَّبَ to punish (see § 41), to which it serves as اَلْمَفْعُولُ اَلْمُطْلَقُ see § 426.

204. Nouns derived from verbs with the *middle radical doubled* observe the rules in § 120; thus غُلٌّ fetter for غُلِّلٌ, حَقٌّ truth for حَقَّقٌ, دَكٌّ crumbled soil for دَكَّكَ, رَبٌّ lord for رَبَّبٌ, مَحَبَّةٌ love for مَحَبَّبَةٌ, حِطَّةٌ unloading, حَسٌّ a sense, عِلَّةٌ a malady, weakness.

205. Nouns from *hamzated* verbs observe the rules in §§ 131 to 135.

206. Verbs treated in §§ 142 and 144 with و as *first radical* may drop it from the noun and then they add ة by way of compensation: thus, from وَضَعَ يَضَعُ to put down we have وَضْعٌ position and وَضَعَةٌ humiliation, from وَصَفَ يَصِفُ to describe is وَصْفَةٌ a qualificative; while from وَعَدَ يَعِدُ to promise we have both وَعْدٌ and وَعْدَةٌ which mean a promising, and from وَصَلَ يَصِلُ to reach, attain are وَصْلَةٌ a means of connection and وَصْلَةٌ a conjunctive.

NOTE. We find the substantive سِنَةٌ drowsiness as well as the infinitive وَسْنٌ a sleeping from وَسَنٌ to sleep which makes يُوَسِّنُ in the imperfect (see § 143).

207. Nouns from verbs with **و** or **ي** as *middle radical* observe the rules in §§ 150 etc.

(a) Those of the form **فَعْلٌ** remain unchanged, as **خَوْفٌ** *fear*, **غَيْبٌ** *secret*, **فَوْزٌ** *prize*, **قَوْلٌ** *a saying*, **نَوْمٌ** *slumber*. Those like **فَعْلٌ** follow § 153, as **حَالٌ** *state, condition* for **حَوْلٌ**. Those like **مَفْعَلٌ** most commonly follow § 150, as **مَصِيرٌ** *returning, issue* for **مَصِيرٌ**.

(b) If **و** be preceded by *kasrah* it mostly becomes **ي**; as **قِيَمَةٌ** *resurrection* for **قِيَامَةٌ** (see § 6, rem. a) for **قِيَمَةٌ**, **قِيَمَةٌ** *price* for **قِيَمَةٌ**, both from **قَامَ** *to stand*.

(c) In the fourth and tenth forms the second radical is elided, its vowel passing back to the first, and **ةٌ** being added to the word's end; thus **إِرَادَةٌ** *wish* for **إِرْوَادٌ**, **إِضَافَةٌ** *annexation* for **إِضْيَافٌ**, **إِسْتِعَانَةٌ** *appeal for help* instead of **إِسْتِعْوَانٌ**.

210. From these verbs we have nouns of the form **فَعْلُولَةٌ** as **دِيمُومَةٌ** *duration* from **دَامَ** *to last*.

212. Nouns from verbs with **و** or **ي** as *final radical* experience assimilation into **ي** in the form **فَعْلٌ** if **و** be the second and **ي** the third radical, thus **غَوِيٌّ** *error* for **غَوِيٌّ**; but we find **و** in **قُوَّةٌ** *force* for **قُوِيَّةٌ** of form **فَعْلَةٌ**. When the middle radical is strong the following rules hold.

(a) The third radical is retained if the second bears *sukûn*, as **حَلِيٌّ** *an ornament*, **دَعْوَةٌ** *an invocation*, **خُفْيَةٌ** *concealment* (see § 166 a).

(b) Nouns of the forms **فَعْلٌ**, **فَعْلٌ**, and **فَعْلٌ** are usually written with final **ي**, which is quiescent, while *tanwîn* falls upon the

second radical's fathaḥ; thus *هُدًى* guidance for *حَيٌّ* a tribe from *يَحْوِي* to gather. Sometimes radical و is written ى, as also in primitive nouns, thus *عَصَا* a stick for *عَصُو*.

(c) Nouns of the form *فَعْلَةٌ* with و as final radical may end in *ة* ـ, as *صَلَاةٌ* for *صَلَوَةٌ* (see § 7, rem. *d*, and compare § 294, rem. *a*).

(d) Nouns of the forms *فَعَالٌ*, *فِعَالٌ* and *فُعَالٌ* change the final radical into hamzaḥ, as *بَلَاوٌ* trial for *بَلَاءٌ*, *سَمَاوٌ* heaven for *سَمَاءٌ*, *لِقَاءٌ* meeting for *لِقَائِي*, *وَعَاءٌ* receptacle for *وَعَائِي*. This occurs in nomina verbi of the fourth, seventh etc. forms as *اِنْتِهَاءٌ* end, limit from *نَهَى* ـ to forbid.

221. Nouns of *time and place* are formed from the imperfect active of a verb's ground form by substituting *مَر* for its prefix: the second radical bears fathaḥ, if fathaḥ or dammaḥ be characteristic of the imperfect, but kasraḥ if kasraḥ. Thus, *شَرِبَ* to drink, makes *يَشْرَبُ* whence *مَشْرَبٌ* drinking-place, *كَتَبَ* to write whence *مَكْتَبٌ* place of writing, school, *نَزَلَ* to descend whence *مَنْزِلٌ* halting place, *صَدَرَ* to proceed whence *مَصْدَرٌ* the place whence anything proceeds (see § 195).

REM. *a*. A noun of time and place is called *إِسْمُ الظَّرْفِ* the noun of vessel.

REM. *b*. A few nouns take kasraḥ irregularly, as *مَسْجِدٌ* place of prostration, a mosque, *مَشْرِقٌ* time or place of rising, the east, *مَغْرِبٌ* place of setting, the west, *مَسْقُطٌ* place where anything falls.

222. Nouns of time and place from verbs with و or ي as initial radical have kasraḥ to the second syllable and always

retain the first radical ; thus **مَوْعِدٌ** *time or place of appointment* from **وَعَدَ** *to promise* (see § 142), **مَوْضِعٌ** *a place where anything is put down, a place* from **وَضَعَ** *to put* (see § 144).

223. Those from verbs with **و** or **ي** as *middle radical* experience change in accordance with § 150, thus **مَكَانٌ** *place of existence* for **مَكُونٌ** from **كَانَ** *to be, exist*.

REM. Verbs with **ي** as *middle radical* commonly retain it, thus **مَصِيرٌ** *place of returning*, **مَجِيءٌ** *place of arrival*.

224. Those from verbs with **و** or **ي** as *final radical* always have *fathaḥ* (notwithstanding § 221) to the second syllable and they suffer the contraction explained in § 212 *b* ; thus, **مَنْجَى** *place of refuge* for **مَنْجِيٌّ** from **نَجَا** *to escape*.

226. Some nouns of time and place from verbs with **و** or **ي** as *initial radical* take the form **مِفْعَالٌ** (see § 228) ; as **مِيقَاتٌ** *appointed time or place* from **وَقَّتْ** — *to fix a time*, **مِيلَادٌ** *time of birth* from **وَلَدَ** — *to bear a child*. In both these examples **ي** replaces **و** according to § 145

227. Those from derived forms are identical in form with the *nomina patientis*, as **مُبْتَدَأٌ** *place of beginning, inchoative*.

228. Nouns of *instrument* denote the intransitive agent and take the form **مِفْعَلٌ**, **مِفْعَالٌ** or **مِفْعَلَةٌ** ; as **مِفْتَحٌ** and **مِفْتَاْحٌ** *a key* from **فَتَحَ** *to open*. Initial **و** becomes **ي** as in § 226, thus **مِيثَاقٌ** *a covenant* from **وَتَّقَ** — *to trust*.

229. We have already mentioned in § 80 the *nomen agentis* and *nomen patientis*; they are *deverbal adjectives* often used as substantives.

230. In the ground form *nomina agentis* are like **فَاعِلٌ** and *nomina patientis* like **مَفْعُولٌ**: thus **كَاتِبٌ** a writer, clerk and **مَكْتُوبٌ** written, script from **كَتَبَ** — to write; **مَالِكٌ** possessor and **مَمْلُوكٌ** owned from **مَلَكَ** — to possess; **عَارِفٌ** a discerner and **مَعْرُوفٌ** recognized, approved from **عَرَفَ** — to know; **تَابِعٌ** follower and **مَتَّبِعٌ** followed, **حَازِفٌ** clipper and **مَحْذُوفٌ** eliminated, **حَامِدٌ** one who praises and **مَحْمُودٌ** praiseworthy, **رَابِطٌ** that which binds and **مَرْبُوطٌ** bound, **جَامِعٌ** that which collects, great mosque and **مَجْمُوعٌ** assembled, **جَاهِلٌ** ignorant, **كَارِهٌ** hating, **حَافِظٌ** preserver, **نَاقِصٌ** deficient, **بَاطِلٌ** vain, worthless, **بَالِغٌ** one who attains, **خَالِدٌ** one who stays long, abides, **شَارِعٌ** manifest, **صَالِحٌ** pious, that which is right, **عَالِمٌ** one who knows, a scholar, **كَافِرٌ** one who ignores God's benefits, an unbeliever, **لَازِمٌ** intransitive, **وَاقِعٌ** falling.

NOTE. As regards *nomina patientis*, we have mentioned in § 73 the impersonal manner in which passive verbs must often be translated, and shall treat **الْمَغْضُوبُ عَلَيْهِمْ** the objects of anger in § 533.

232. From the ground form there are other *deverbal adjectives* of which the following are specimens.

1. **فَعْلٌ** as **سَهْلٌ** easy, **خَيْرٌ** good, excellent (see § 242, Note 1).
2. **فَعْلٌ** ,, **حَسَنٌ** good, beautiful.
3. **فَعْلٌ** ,, **أَسْفٌ** afflicted, **نَكِدٌ** churlish, **صَعِقٌ** thunderstruck, swooning.

11. **فَعِيلٌ** as **أَلِيمٌ** *painful*, **بَصِيرٌ** *seeing*, **حَكِيمٌ** *wise*, **حَلِيمٌ** *clement*, **خَبِيرٌ** *well acquainted*, **سَرِيعٌ** *prompt*, **عَزِيزٌ** *powerful*, **قَدِيرٌ** *able*, **أَمِينٌ** *trustworthy*, **كَبِيرٌ** *great*.
12. **فَعُولٌ** ,, **شُكُورٌ** *grateful*, **غَفُورٌ** of God *forgiving*, **أَكُولٌ** *voracious*.
13. **فَعَلَانٌ** ,, **غَضَبَانٌ** *angry*.
14. **فَعَلَانٌ** ,, **رَحْمَانٌ** *merciful* (a borrowed word).
16. **أَفْعَلٌ** ,, **أَبْيَضٌ** *white*, **أَجْمَعٌ** *all* (see § 537), **أَصْفَرٌ** *yellow*, of a horse *grey*.

NOTE 1. We use No 16 to express colours and defects.

REM. c. When derived from transitive verbs **فَعِيلٌ** may have a passive sense ; as **حَشِيْتُ** *urged on*, **سَرِيعٌ** *swift*, **حَقِيقٌ** *fitting*, **حَمِيدٌ** *praiseworthy*, **شَدِيدٌ** *severe*, **قَتِيلٌ** *slain*, **كَحِيلٌ** *treated with kuhl*.

NOTE 2. Much of the Corân is almost in the nature of rhymed prose, wherein **ون** *و* may rhyme with **ين** *ـ*, **ور** *و* with **ير** *ـ* etc., but the rules are more lax than in classical rhymed prose* ; for instance **رَحِيمٌ** *merciful*, **عَظِيمٌ** *mighty*, **عَلِيمٌ** *skilful*, etc. are used to rhyme with **مُبِينٌ** *manifest*, **رَاحِمِينَ** *merciful*, **سَاجِدِينَ** *prostrating themselves*, **مُسْلِمِينَ** *Moslems*, **شَاكِرِينَ** *thankful*, **صَادِقِينَ** *truthful*, **صَاغِرِينَ** *contemptible*, **ظَالِمِينَ** *wrongdoers*, **غَافِرِينَ** *those who pardon*, **غَافِلِينَ** *neglectors*, **غَالِبِينَ** *victors*,

* Specimens of rhymed prose are to be found at pp. 168 to 181 of "Wright's Reading book" which I hope to reproduce as *Elementary Arabic : Third reading book*.

فَاسِقِينَ *impious*, قَاهِرُونَ *subduers*, نَاطِرِينَ *beholders*, and the like.

233. Adjectives of form فَعَالٌ are intensive, as from سَأَلٌ *asking* we have سَأَلٌ *importunate*, a beggar.

REM. a. We use this form to indicate occupations, as صَرَّافٌ *a money-changer*, قَوَّاسٌ *a bow-maker*, cavass.

REM. b. There are other intensive adjectives, as قَيُّومٌ *everlasting*.

234. The elative, اسْمُ التَّفْضِيلِ *the noun of pre-eminence*, is of form أَفْعَلٌ as أَحْسَنٌ *more or most beautiful*.

REM. a. When superlative these adjectives must have the article as الْأَرْحَمُ *the most merciful*, or be in construct state (see § 475) as أَكْثَرُهُمْ *most of them*, and if feminine (see § 295 b) are of form فَعْلَى as الْكَلِمَةُ الْحَسَنَى *the most gracious word*.

235. No elative should be derived from adjectives which have already the form أَفْعَلٌ, thus the comparative of أَيْضٌ *white* is أَشَدُّ بَيَاضًا *stronger as to whiteness*: but elatives are sometimes formed, though contrary to strict rule, from the derived forms of verbs.

236. Next as to the derived forms in which we have (a) nomina agentis:

II مَعْدِبٌ *chustizer*, مَفْسِّرٌ *explanatory*, commentator.

III مُطَاوِعٌ *compliant*, مُقَارِنٌ *contemporaneous*.

IV مُهْلِكٌ *destroyer*, مُمَكِّنٌ *possible*, مُجْرِمٌ *guilty*, مُحْسِنٌ *well-doer*, مُصْلِحٌ *one who puts to rights*, مُتَعَدٍّ *transgressor*, مُفْلِحٌ *prosperous*.

- V مُتَحَرِّكٌ *in motion.*
 VI مُتَشَابِهٌ *uniform, i.e. part resembling part, مُتَقَابِلٌ facing each other.*
 VII مُنْقَلِبٌ *one who reverts.*
 VIII مُنْتَقِمٌ *avenger, مُسْتَتِرٌ hiding oneself.*
 X مُسْتَكْبِرٌ *haughty.*
 and (b) *nomina patientis :*

- II مُمْتَرٌ *destroyed, مُسَخَّرٌ held in subjection, مُفَصَّلٌ separated, مُقَرَّبٌ brought near, مُحَرَّمٌ forbidden, inviolable, مُقَدَّرٌ ordained, predestined.*
 III مُفَاعَلٌ.
 IV مُنْكَرٌ *disapproved, مُسْنَدٌ that which is supported, attribute, مُطْلَقٌ set free.*
 V مُتَفَعَّلٌ.
 VIII مُبْتَدَأٌ *inchoative etc.*

237. Adjectives derived from verbs with the *middle radical doubled* observe the rules in § 120 ; thus ضَالٌّ *erring* for ضَالِلٌ, أَشَدُّ *stronger* or *most strong* for أَشَدُّ, مُتِمٌّ *one who perfects* for مُتَمِّمٌ, مُضِلٌّ *causing error*, تَامٌّ *entire, perfect*, كَافٌّ *repulsing*.

238. Adjectives from *hamzated* verbs observe the rules in §§ 131 to 135 ; thus سَائِلٌ *one who asks* not سَائِلٌ, بَئِيسٌ *grievous* not بَئِيسٌ, مُؤْمِنٌ *believer* not مُؤْمِنَةٌ, مُؤَنَّثٌ *feminine*.

239. Adjectives from verbs with و or ي as *initial radical* observe §§ 147 and 148, thus مُتَّصِلٌ *joined*.

REM. *a.* Preceded by kasrah ا becomes عى as قَارِئٌ reader not قَارَأٌ.

240. Nomina agentis from verbs of the first form with و or ي as middle radical substitute for that letter عى (i.e. hamzah and 'imād, see § 16); thus طَائِرٌ flying, a bird, evil omen from طَارَ — to fly and not طَائِرٌ, عَائِدٌ one who returns, نَائِمٌ sleeping.

241. Nomina patientis from verbs of the first form with و or ي as middle radical, in case of و elide it and throw back its vowel to the first radical; thus مَخُوفٌ to be feared for مَخُووفٌ: but in case of ي its elision must be marked by substituting kasrah for dammah, and then و of prolongation becomes ي; thus مَدِينٌ one who receives recompense for مَدْيُونٌ.

REM. Sometimes we find an uncontracted form, as مَدْيُونٌ a debtor.

242. Adjectives of form فَعِيلٌ from verbs with و or ي as middle radical become فَيْلٌ and sometimes فَيْلٌ: thus, for طَيِّبٌ from طَابَ — we have طَيِّبٌ good, sound, agreeable; for بَيِّنٌ from بَانَ — is بَيِّنٌ evident; for سَيِّئٌ from سَاءَ — is سَيِّئٌ wicked; for مَيِّتٌ from مَاتَ — is مَيِّتٌ dead, and for its opposite حَيٌّ from حَيَّ — we have حَيٌّ living; also for خَيْرٌ from خَارَ — is خَيْرٌ excellent, هَيِّنٌ easy for هَوِينٌ chief, lord.

NOTE 1. In § 232 is to be found خَيْرٌ under form فَعْلٌ: it is from خَارَ — to choose and means to be chosen whence the elative خَيْرٌ مِنَ خَيْرٍ choosable rather than, better than: its opposite شَرٌّ bad, worse is also used as elative.

NOTE 2. We may consider *بَيِّنَةٌ* and *سَيِّئَةٌ* (see § 196, No. 38) as substantives derived from the adjectives *بَيِّنٌ* and *سَيِّئٌ*.

243. Adjectives from the derived forms of verbs with *و* or *ي* as middle radical follow in respect of it the rules of their Imperfects, thus *مُبِينٌ* *manifest* like *يُبِينُ* IV of *بَانَ* — *to be distinct*, *مُصِيبٌ* *that which strikes home* like *يُصِيبُ* IV of *صَابَ* — (see § 45, Note), *مُضَافٌ* *annexed* like *يُضَافُ* IV passive of *ضَافَ* — *to incline*, *مُسْتَقِيمٌ* *straight* like *يَسْتَقِيمُ* X of *قَامَ* — *to stand*.

NOTE 1. For *ضَرْبَةٌ مُصِيبَةٌ* *a blow that hits* we find *مُصِيبَةٌ* which we may render *a mischance*.

NOTE 2. Be it observed that the nomina agentis and patientis of Form VII are identical, and so with Form VIII.

244. We have treated in § 167 *b* (ii) the nomina agentis of verbs with *و* or *ي* as *final radical*, and the nomina patientis in § 170, which last section gives rules applicable to adjectives of forms *فَعُولٌ* and *فَعِيلٌ*; thus *عَدُوٌّ* *hostile, an enemy* for *عَدُوٌّ*, *عَلِيٌّ* *high, sublime* for *عَلِيٌّ*, *غَنِيٌّ* *rich, self-sufficing* for *غَنِيٌّ*.

NOTE. In the Corân *عَدُوٌّ* is sometimes a collective noun.

245. Adjectives, whose second radical bears fathaḥ, from verbs with *ي* or *و* (which we now write *ي*) as final radical, reject their final vowel.

(a) If triptote (see § 308) tanwin is transferred to the second radical (compare § 212 *b*); thus *مُعْطَى* *given* nomen patientis IV of *عَطَا* — for *مُعْطَوْ*, *مُثْنَى* *dual*, *مُسْتَنْبَى* *an exception*.

(b) If diptote there is only the vowel to reject; thus أَرْضِيَّ
better or best pleased for أَرْضُوْ.

246. *Nomina unitatis nouns of individuality*, which specify one from a genus or one part of a whole, are formed by adding ة to the collective noun (see §§ 292 a, 306 rem.). Thus, بَقْرَةٌ *one head of cattle* (ox or cow, تَوْرٌ being usual for a bull) from بَقْرٌ *cattle*, جَرَادَةٌ *a fruit* from ثَمْرٌ *fruit*, جَرَادَةٌ *a grasshopper, locust* from جَرَادٌ, سَحَابَةٌ *a cloud* from سَحَابٌ (for سُورَةٌ see § 191 b), ضَلَالَةٌ *an error* (by some considered *nomen verbi*, see § 196, No. 28) from ضَلَّالٌ, غَمَامَةٌ *a cloud* from غَمَامٌ, قُمَّلَةٌ *a louse* from قُمَّلٌ *lice*, لَيْلَةٌ *a night* from لَيْلٌ *night*, شَجْرَةٌ *a tree* from شَجْرٌ.

NOTE. We find also سَلْوَاةٌ *a quail* from سَلَوَى *quail*.

249. The *relative adjective* اَلنِّسْبَةُ is formed by adding يُّ to the word from which it is derived, and denotes some thing or person connected therewith. Thus, شَمْسِيٌّ *solar* from اَلشَّمْسُ *the sun*, قَمْرِيٌّ *lunar* from قَمْرٌ *moon*, عَرَبِيٌّ *Arabian* from اَلْعَرَبُ *the Arabs*, اِنْكَلِيْزِيٌّ *English* from اَلْاِنْكَلِيْزُ *the English collectively*, قَلْبِيٌّ *mental* from قَلْبٌ *a heart*, شَرْقِيٌّ *saracen* شَرْقِيَّةٌ *sirocco* from ظَرْفٌ *the east*, اِسْمِيٌّ *nominal* from اِسْمٌ, اِسْمِيٌّ *local* from ظَرْفٌ, اِسْمِيٌّ *circumstantial* from اِسْمٌ, اِسْمِيٌّ *verbat* from فِعْلٌ.

250. But the derivatives cannot always be formed so simply: certain terminations are rejected, and other changes arise. Thus اَلْمَدِيْنَةُ *Mecca* مَكِّيٌّ, اُمَةٌ (see § 198, No. 12) اُمِّيٌّ *illiterate*, اَلْمَدِيْنَةُ

Medina مَدِينَةُ, *the Moslems* الْمُسْلِمُونَ, *a word* لَفْظَةٌ, *signification* مَعْنَى, *reality* حَقِيقَةٌ, and the Prophet's tribe قُرَيْشٌ makes قُرَشِيٌّ.

269. The diminutive is of form فُعَيْلٌ thus حُسَيْنٌ from حَسَنٌ *beautiful*.

289. Nouns substantive must in *gender* be masculine, feminine, or common, for Arabic has no neuter.

290. Nouns are said to be *feminine* (a) by signification, or (b) by form ; as,

(a) أُمٌّ *a mother*, عَجُوزٌ *an old woman*, مَرْيَمُ *Mary*, عَيْنٌ *an eye*, يَدٌ *a hand*.

REM. Masculine are رَأْسٌ *a head*, and وَجْهٌ *a face*.

(b) بَقْرَةٌ *an ox or cow*, سُورَةٌ *a chapter*, جَنَّةٌ *a garden*, بُشْرَىٌ *good news*.

REM. A few nouns ending in ة are masculine because only used of males, as خَلِيفَةٌ *caliph*.

291. Certain nouns are feminine only by usage ; as أَرْضٌ *earth*, دَارٌ *a mansion*, رِيحٌ *wind*, الشَّمْسُ *the sun*, عَصَاٌ *a stick*, نَفْسٌ *a soul, self*, نَارٌ *fire*.

292. Many are said to be masculine by form and feminine by signification : together with others, these are of *common* gender ; thus,

(a) Collective nouns which form nomina unitatis (see § 246) chiefly denoting animals and plants: but *سَلْوَى* *quail* is usually masculine.

(b) Collective nouns denoting rational beings and not forming nomina unitatis, as *خَلْفٌ* *posterity*, *مَلَأٌ* *chieftains*, *قَوْمٌ* *one's people* or *tribe*. But *أَهْلٌ* and *أَلٌ* *one's household, people* are masculine only.

(d) Deverbal nouns when infinitives (*maçâdir*, see § 195).

(e) Words regarded as such. But *كَانَ* *to be* is feminine, as *كَانَ التَّامَّةُ* *the complete kâna* (see § 441): so also usually are particles, as *أَنَّ الْمَصْدَرِيَّةُ* *the 'an which with its verb is equivalent to a maçdar* (see § 488), *أَنَّ الْمَفْسَّرَةَ* *the explicative 'an* (see § 367 e), *إِنَّ الشَّرْطِيَّةُ* *the conditional 'in* (see § 367 f), *إِنَّ النَّافِيَّةُ* *the negative 'in* (see § 362 k).

(f) Certain nouns among which are the following; *بَشَرٌ* *a human being, humankind*, *حَالٌ* *state*, *سَبِيلٌ* *road*, *سَمَاءٌ* *heaven*, *صِرَاطٌ* *a way*, *فُلٌ* *a ship*, *لَيْلٌ* *night*, *مُلْكٌ* *dominion*, *هُدًى* *guidance*.

293. From most adjectives and some substantives of the masculine gender, feminines are formed ending in *ة*, *ى*, or *آة*.

REM. Of these *ة* is appended without further change, but feminines in *ى* and *آة* are distinct in form from the masculine.

294. The most usual termination is *ة*; thus, *آخِرٌ* (for *أَخِيرٌ*) *latter, last*, *آخِرَةٌ*, *حَاضِرٌ* *present*, *حَاضِرَةٌ*, *قِرْدٌ* *monkey*, *قِرْدَةٌ* *she-monkey*, *مَكِّيٌّ* *Meccan*, *مَكِّيَّةٌ*.

REM. *a*. A dropped radical may be replaced, as سَمَوَةٌ from سَمَاءُ *heaven* (see § 212 *d*): but مُصْطَفَاةٌ (for مُصْطَفِيَةٌ) from مُصْطَفَى *chosen*.

REM. *b*. ةِ (see end of § 2 and § 8, rem. *a*) is a compromise in orthography between the old pausal form هِ, and تِ which we find in رَحْمَتٌ *mercy*, كَلِمَةٌ *word* for the more modern رَحْمَةٌ and كَلِمَةٌ. We write أُخْتُ *sister* for أَخَوَةٌ.

295. Feminines ending in يِ are derived,

(*a*) from adjectives of form فَعْلَانُ which make فَعْلَى, as غَضْبَانُ *angry* غَضْبَى;

(*b*) from adjectives of form أَفْعَلٌ when superlative (being defined by the article or following noun, see § 234, rem. *a*) in which case the feminine is فَعْلَى; as, الْأَحْسَنُ *the most beautiful* الْحُسْنَى, الْأَدْنَى *the nearest* الْأَدْنَى, الْأَكْبَرُ *the greatest* الْمَدَائِنِ الْكُبْرَى *the greatest of the cities*.

REM. *b*. The feminine of الْأَوَّلُ (for الْأَوَّلُ or الْأَوَّلُ) *the first* (see § 328) is الْأُولَى, and that of الْآخِرُ (for الْآخِرُ) *other, another* is الْآخِرَى.

296. Feminines ending in آِ are derived from adjectives of form أَفْعَلٌ which are not elatives, as أَبْيَضٌ *white* أَبْيَضَةٌ, أَجْمَعٌ *all* أَجْمَعَةٌ. There are feminines which have no masculine, as عَرَبَةٌ *most Arab* which should come (irregularly, being elative) from أَعْرَبٌ.

297. All adjectives do not invariably employ their feminine forms, and some few have none. Only let the meaning be clear and there may be a laxity as regards form: thus,

(a) **فَعُولٌ** is of both genders when active in signification and attached to a singular substantive, as **رَجُلٌ شَكُورٌ** *a grateful man* and **امْرَأَةٌ شَكُورٌ** *a grateful woman*; also when active in meaning and predicate to a substantive or pronoun in the singular, as **هِيَ شَكُورٌ** *she is grateful*, **ظَنَنْتُهَا صَبُورًا** *I thought her patient*. If however no substantive or pronoun be expressed we must, in order to make our meaning clear, employ the feminine form **فَعُولَةٌ**, as **رَأَيْتَ شَكُورَةً** *I saw a grateful woman*, **مَا لَهُ حَمُولَةٌ** *he has not a she-camel to carry loads*: also, this is required when the adjective is passive by signification, as **مَا لَهُ نَاقَةٌ حَلُوبَةٌ** *he has not a she-camel to milk* i.e. to be milked.

NOTE. Being only used of God **عَفُورٌ** *forgiving* has no feminine.

REM. a. Exceptions are to be found, as **عَدُوٌّ** *hostile, an enemy* fem. **عَدُوَّةٌ**.

(b) **فَعِيلٌ** is of both genders when passive in signification and attached to a singular substantive, as **امْرَأَةٌ قَتِيلٌ** *a slain woman*; also when passive in meaning and predicate to a substantive or pronoun in the singular, as **هِيَ حَثِيثٌ** *she is swift*, **الْعَيْنُ كَحِيلٌ** *the eye is treated with kuhl*. But if no substantive or pronoun be expressed we must, in order to make our meaning clear, employ **فَعِيلَةٌ**, as **رَأَيْتَ قَتِيلَةً** *I saw a slain woman*: also, this is required when the adjective is active by signification; whether transitive, as **امْرَأَةٌ عَلِيمَةٌ** *a skilful woman*, **عَجُوزٌ خَبِيرَةٌ** *an experienced old woman*; or intransitive, as **رِيحٌ عَزِيزَةٌ** *a powerful wind*.

REM. Exceptions are to be found in either case; as

هَذِهِ الْفِعْلَةُ حَمِيدَةٌ *this way of acting is praiseworthy*, and on the other hand رَحْمَةُ اللَّهِ قَرِيبٌ *the mercy of God is near*.

(c) Similar peculiarities are to be remarked in certain others.

NOTE. Adjectives of form أَفْعُلٌ when comparative are of common gender.

REM. b. Adjectives applicable to females only do not usually form a feminine, as أَنْتَ طَالِقٌ *thou (fem.) art divorced* because a wife cannot say أَنْتَ طَالِقٌ.

298. Nouns have (like verbs, see § 81) three *numbers*, the singular, dual, and plural.

299. A *dual* is formed by adding اِنْ ـ to the singular after elision of the final vowel or tanwīn; as بَحْرَانِ *sea*, أُمَّةٌ *a nation* اُمَّتَانِ.

REM. b. If the singular ends in quiescent ي, or ا which was و, the original letter may be restored; as عَصَوَانِ *a staff* عَصَاً.

REM. c. If the third radical has been elided before ة in the singular, it is not restored; thus, لُغَةٌ *a language* for لُغَوَةٌ makes لُغَتَانِ.

300. There are two kinds of *plurals*.

(a) That which, having only a single form, is called *pluralis sanus*, the *sound* or perfect plural.

(b) That which, having various forms, is called *pluralis fractus*, the *broken* plural; being more or less altered from the singular.

301. The sound plural of masculine nouns is formed by adding **ون** **و** to the singular (see § 308), as **قَاهِرٌ** *a conqueror* **قَاهِرُونَ**, **عَابِدٌ** *a worshipper* **عَابِدُونَ**. The sound plural of feminine nouns is formed by writing **ات** **ا** for **ة** **ا** when they have that termination in the singular, or when without it by adding **ات** **ا**; as **حَسَنَةٌ** *a boon* **حَسَنَاتٌ**, **كَمْرَةٌ** *a fruit* **كَمْرَاتٌ**, **رَمَضَانٌ** *the month of ramadān* **رَمَضَانَاتٌ**, **طَيِّبَةٌ** *good* **طَيِّبَاتٌ**.

REM. a. If the singular ends in 'alif maqṣūrah (see § 7, rem. b) with or without tanwīn (see § 245), as **مُصْطَفَى** *chosen* for **مُصْطَفَى**, **أَعْلَى** *higher, highest* for **أَعْلَى**; or in kasrah with tanwīn (see § 167, b ii), as **عَمْرٌ** *blind* for **عَمِي**, **مُفْتَرٍ** *one who invents* **لِي** for **مُفْتَرِي**, **مُتَّقٍ** *devout* (see § 148) for **مُتَّقِي**; or in quiescent **ي** preceded by kasrah (see § 314, rem. b), as **الْعَمِي** *the blind (man)* for **الْعَمِي**: then § 166 b must be obeyed in the forming of the plurals. Thus,

Nominative	مُصْطَفَوْنَ	أَعْلَوْنَ	عَمُونَ	مُفْتَرُونَ
for	مُصْطَفِيُونَ	أَعْلِيُونَ	عَمِيُونَ	مُفْتَرِيُونَ
Oblique	مُصْطَفِينَ	أَعْلِينَ	عَمِينَ	مُفْتَرِينَ
for	مُصْطَفِيِينَ	أَعْلِيِينَ	عَمِيِينَ	مُفْتَرِيِينَ

The singular of **الْعَمِي** illustrates § 167 a (ii) in changing from **ي** — iy to **ي** — i, and the plural differs nothing from that of **عَمْرٌ** see § 314, rem. a. Of feminines we may note **غَضَبِي** *angry* **غَضَبَاتٌ**, **الْكُبْرَى** *the greatest* **الْكُبْرِيَاتُ** (see § 303 b).

REM. b. Feminine substantives with sukūn to the middle

radical may undergo change; as **أَرْضٌ** *earth*, **أَرْضَاتٌ**, **قَرْيَةٌ** *a village* **قَرَيَاتٌ**.

REM. *c*. A final radical dropped as in § 212 *c* must reappear; thus **صَلَاةٌ** *prayer* **صَلَوَاتٌ**, **مُصْطَفَاةٌ** (feminine of **مُصْطَفَى**) *chosen* **مُصْطَفَيَاتٌ** (see § 294, rem. *a*).

REM. *d*. A final radical dropped before **ة** sometimes reappears, as **سَنَةٌ** *a year* **سَنَوَاتٌ** and **سَنَهَاتٌ**; but **مِئَةٌ** *a hundred* for **مِئِيَةٌ** makes **مِئَاتٌ** (see § 325, rem. *a*).

REM. *e*. We have mentioned in § 294, rem. *a* **سَمَوَةٌ** *heaven* which makes **سَمَوَاتٌ** and **سَمَاوَاتٌ** (see § 6, rem. *a*).

302. The sound plural masculine is formed from:—

(*a*) Certain diminutives and proper names.

(*b*) Deverbal adjectives which form their feminines by adding **ة**, as **ضَالٌّ** *erring* **ضَالُونَ**.

(*c*) Adjectives of form **أَفْعَلٌ** which are elatives, as **أَكْثَرٌ** *more or most numerous* **أَكْثَرُونَ**: also the corroboratives of **كُلٌّ** viz. **أَجْمَعٌ** *all* etc. making **أَجْمَعُونَ** etc. (see § 539, rem. *a*).

(*d*) The relative adjectives (see § 249) as **بَدَوِيٌّ** (irregularly from **بَدْوٌ** *a desert*) *a badawi* **بَدَوِيُّونَ** *badawin* (*bedouins*). This termination is often shortened to **ون**.

(*e*) A few words, among which are **ابْنٌ** *a son* (for **بَنِيٌّ**), **بَنُونَ**, **أَرْضٌ** *earth* **أَرْضُونَ**, **عَالِمٌ** *one of the four classes of created beings* **عَالِمُونَ** (see § 191, rem. *a*), **دُوٌّ** *owner* (see § 340, rem. *c*), etc.

REM. *a*. It must be SPECIALLY NOTED that adjectives have the sound plural masculine only when joined to substantives, expressed or understood, denoting rational creatures.

REM. *b.* From substantives and adjectives that have the sound plural masculine there may be formed a broken plural, especially from adjectives used substantively.

REM. *c.* Certain numerals given in § 323 have the form of sound plural masculine.

REM. *d.* Some feminine nouns in ةِـ, especially those from which the final radical (ه, و, or ي) has been elided, form a sound plural masculine, the termination ةِـ disappearing; as سَنَةٌ *a year* سُنُونٌ, oblique case سِنِينَ.

303. The sound plural feminine is formed from:—

(a) All nouns ending in ةِـ, as رِسَالَةٌ *message* رِسَالَاتٌ, آيَةٌ *a sign* آيَاتٌ.

REM. Some grammarians express this rule less comprehensively.

(b) Feminine adjectives, the masculine gender of which has a sound plural, as مُؤْمِنَاتٌ *believing (women)* from مُؤْمِنٌ.

(c) Names of the letters and months, as well as certain other nouns.

304. The following are forms of broken plural, from trilateral roots, numbered as in the Grammar of Professor Wright.

فَعِيلٌ 25.	فُعْلَانٌ 19.	أَفْعُلٌ 13.	فُعَلٌ 7.	فُعَلٌ 1.
فُعُولَةٌ 26.	فُعْلَاءٌ 20.	أَفْعَالٌ 14.	فُعَالٌ 8.	فُعَلٌ 2.
فُعَالَةٌ 27.	أَفْعِلَاءٌ 21.	أَفْعِلَةٌ 15.	فُعَلَةٌ 9.	فُعَلٌ 3.
فُعَلٌ 28.	فُعَلَى 22.	فَوَاعِلٌ 16.	فُعَلَةٌ 10.	فُعَلٌ 4.
فُعَلٌ 29.	فُعَالٍ 23.	فُعَائِلٌ 17.	فُعَلَةٌ 11.	فُعَالٌ 5.
	فُعَالَى 24.	فُعْلَانٌ 18.	فُعَلَةٌ 12.	فُعُولٌ 6.

In the next table an example of, at least, one noun (substantive or adjective) appears to each plural, but space forbids us to attempt illustrating each singular form.

1. **فَعْلَةٌ** plural of **فَعْلَةٌ** **فُعَلَى** **فُعَلَةٌ** as
جَمَلٌ *a sentence* **جُمَلَةٌ**, **صَوْرٌ** *a form* **صُورَةٌ**, **أَمْرٌ** *a nation* **أُمَّةٌ**.
2. **فَاعِلٌ** plural of **فَعَالٌ** **فَعَالٌ** **فَعَالٌ** **أَفْعَلٌ** as
بَيْضٌ *white* **أَبْيَضٌ** (for **بَيْضٌ**).
3. **فَعْلٌ** plural of **فَعُولٌ** **فَعِيلَةٌ** **فَعِيلٌ** **فَعَالٌ** **فَعَالٌ** **فَعَالٌ** as
رَسُولٌ *a messenger, messenger, apostle* **رُسُلٌ**, **كِتَابٌ** *a book* **كُتُبٌ**.

REM. In nearly all cases the form **فَعْلٌ** is admissible, as
بَشِيرٌ *a herald* **بُشَيْرٌ**.

4. **فَعْلَةٌ** plural of **فَعْلَةٌ** **فَعْلَةٌ** **فَعْلَةٌ** as
حِكْمَةٌ *a maxim* **حِكَمٌ**.
5. **فَعْلٌ** plural of **فَعْلٌ** **فَعْلٌ** **فَعْلٌ** **فَعْلٌ** **فَعْلٌ** as
ثِمَارٌ *a fruit* **ثَمَرَةٌ**, **جِبَالٌ** *a mountain* **جَبَلٌ**, **رِيحٌ** *a wind* **رِيحٌ**,
ثِقَالٌ *heavy* **ثَقِيلٌ**, **رَجَالٌ** *a man* **رَجُلٌ**.

REM. **نِسَاءٌ** is plural of **إِمْرَأَةٌ** *a woman* (see § 305, rem. e).

6. **فَعْلٌ** plural of **فَعْلٌ** **فَعْلٌ** **فَعْلٌ** **فَعْلٌ** **فَعْلٌ** as
حَلِيٌّ *an ornament* **حَلِيٌّ**, **رُؤُوسٌ** *head* **رَأْسٌ**, **صُدُورٌ** *breast* **صَدْرٌ**.

(for *حَلَوِيّ*), *نَجْمٌ* *star*, *فَلَسٌ* *a copper coin*, *فُلُوسٌ*, *شُكُولٌ* *form, figure*, *حَرْفٌ* *letter* (of the alphabet), *ذُكُورٌ* *a male*, *ذَكَرٌ* *self*, *نَفْسٌ* *soul*, *حُرُوفٌ* *particle*, *سُجُودٌ* *prostrate*, *سَاجِدٌ*.

7. *فَاعِلَةٌ* plural of *فَاعِلٌ* as
شَرَعَ *manifest*, *سَاجِدٌ* *prostrate*, *سَجَدَ*.
8. *فُعَالٌ* plural of *فَاعِلٌ* as
طَالِبٌ *seeker*, *طَالِبٌ*.
9. *فَعِيلٌ* plural of *فَاعِلٌ* as
سَاحِرٌ *magician*, *سَحَرَهُ*.
10. *فُعَلَةٌ* plural of *فَاعِلٌ* as
قَاضٍ (for *قَاصِيٌّ*) *a judge*, *قُضَاةٌ* (for *قُضِيَةٌ*).
11. *فُعَلَةٌ* plural of *فُعَلٌ* as
قِرْدٌ *an ape*, *قِرْدَةٌ*.
12. *فُعَيْلٌ* plural of *فُعَلٌ* as
إِخْوَةٌ (for *أَخَوٌ*) *a brother*, *أَخٌ*.
13. *فُعَلَةٌ* plural of *فُعَلٌ* and some other feminine quadrilaterals, as
يَدٌ (for *أَفْلَسٌ*), *فَلَسٌ* *a copper coin*, *أَنْفَسٌ* *soul, self*, *أَيْدِيٌّ* (for *أَيْدِيٌّ*), *أَيْدِيٌّ* *hand*, *أَرْجُلٌ* (for *أَرْجُلٌ*), *أَرْجُلٌ* *leg, foot*.

14. **أَفْعَالٌ** plural of **فَعِيلٌ فَاعِلٌ** and trilaterals of all forms, as
عُرْفٌ *uppermost part, forelock, cock's comb*, **أَعْرَافٌ**, **نَهْرٌ** *river*
أَبْنٌ (for **بَنِي**) *son*, **أَصْنَامٌ** *idol*, **صَنَمٌ**, **آلَافٌ** *thousand*, **أَلْفٌ**, **أَنْهَارٌ**
أَعْمَالٌ *work*, **عَمَلٌ**, **أَسْمَاءٌ** *name*, **سِمٌّ** (for **سُمُو**) *son*, **أَبْنَاءٌ**,
أَشْكَالٌ *form, figure*, **شَكْلٌ**, **أَغْلَالٌ** *fetter*, **عُلٌّ**, **أَسْبَاطٌ** *tribe*, **سَبْطٌ**,
أَمْوَالٌ *riches*, **مَالٌ**, **أَزْوَاجٌ** *spouse*, **زَوْجٌ**, **أَوْلَادٌ** *a child* و**لَدٌ**
صَاحِبٌ *a companion*, **أَيَّامٌ** (for **أَيَّوَامٌ**), **يَوْمٌ**, **أَلْوَاحٌ** *table*, **لَوْحٌ**
أَصْحَابٌ.

REM. There are a few other singulars which take this plural,
 as **أَعْدَاءٌ** *hostile* **عَدُوٌّ**; but **أَشْيَاءٌ** (not **أَشْيَاءٌ**) is the plural
 of **شَيْءٌ** *thing*.

15. **أَفْعِلَةٌ** plural of **فَعَالٌ فِعَالٌ** and other quadrilaterals, also
فُعَلٌ فُعَلٌ فُعَلٌ فُعَلٌ as
جَوَابٌ, **أَوْعِيَةٌ** *receptacle* **وِعَاءٌ**, **آلِهَةٌ** (for **آلِهَةٌ**), **آلِهَةٌ** *a god* **إِلَهٌ**
أَجْوِبَةٌ *answer, complement*.
16. **فَاعِلَةٌ** plural of **فَاعِلٌ فَاعِلٌ فَاعِلٌ** as
سَاكِنَةٌ *female dweller*, **تَوَابِعٌ** *follower, appositive* **فَوَاعِلٌ**
سَوَاكِنٌ.
17. **فَعَائِلٌ** plural of some feminine quadrilaterals, with or without
 ة in addition, as
كِرَامَةٌ *noble*, **خَبَائِثٌ** *foul*, **خَبِيثَةٌ**, **مَدَائِنٌ** *a city*, **مَدِينَةٌ**.

18. فَعَلٌ plural of فَعَالٌ فَعَالٌ فَعَلٌ فَعَلٌ فَعَلٌ plural of فَعَلَانٌ as
 فَاعِلٌ فَعَالَانٌ فَعِيْلَةٌ فَعِيْلٌ فَعُوْلٌ فَعِيْلٌ as
 إِخْوَانٌ a brother (for أَخُو) أَخٌ, حَيْثَانٌ a fish حُوْتُ.
19. فَاعِلٌ فَعِيْلٌ فَعَالٌ فَعَالٌ فَعَلٌ فَعَلٌ فَعَلٌ plural of فَعَلَانٌ as
 أَفْعَلٌ as
 بِيضَانٌ (for بِيضَانٌ) white أَبْيَضٌ, ذَكَرَانٌ a male ذَكَرٌ
 opposed to سُودَانٌ (plural of أُسُودٌ) blacks.
20. فَاعِلٌ فَعِيْلٌ فَعَالَةٌ plural of فَعَالَةٌ as
 عُلَمَاءٌ scholar عَالِمٌ, سُفَهَاءٌ fool سُفِيْهَةٌ.
21. فَاعِلٌ فَعِيْلٌ أَفْعَالَةٌ plural of فَعِيْلٌ as
 أَنْبِيَاءٌ a prophet نَبِيٌّ (see § 17 b, rem. b) for نَبِيٍّ.
22. فَعَلَانٌ أَفْعَلٌ فَاعِلٌ فَعَلٌ فَعِيْلٌ فَعَلَى as
 مَوْتَى dead (for مَوِيْتُ) مَيِّتٌ.
23. فَعَلَانٌ فَعِيْلَةٌ فَعَالَةٌ فَعَلَى فَعَلَى فَعَلَى plural of فَعَالَةٌ as
 فِتَاوَى a legal opinion فِتَاوَى.

REM. For declension see §§ 312 and 314, rem. b.

24. فَعِيْلٌ فَعَلَانٌ فَعَالِيَّةٌ فَعَلَى فَعَلَى فَعَلَى plural of فَعَالِيَّةٌ فَعَالَى as
 فَاعِلَةٌ فَعَالَةٌ فَعَالَةٌ فَعَالَةٌ فَعَالَةٌ فَعَالَةٌ as
 فِتَاوَى a legal opinion فِتَاوَى, زَاوِيَةٌ a corner, a class in school
 زَوَايَا (for زَوَايَى as in § 179, rem. a).
25. فَاعِلٌ فَعَالٌ فَعَلٌ فَعَلٌ فَعَلٌ plural of فَعَلٌ as
 حَمِيْرٌ an ass حَمِيْرٌ.

26. **فَعْلٌ فَعْلٌ** plural of **فَعْلٌ** as
بَعْلٌ a husband **بُعُولَةٌ**.
27. **فَاعِلٌ فَعْلٌ فَعْلٌ** plural of **فَعْلٌ** as
صَاحِبٌ a companion **صِحَابَةٌ** (also **صَحَابَةٌ**).
28. **فَاعِلٌ فَعْلَةٌ فَعْلَةٌ** plural of **فَعْلٌ** as
آيَةٌ (for **أَوِيَّةٌ**) sign, miracle, message, verse **آيٌ** (for **أَوِيٌّ**).
29. **فَاعِلٌ فَعْلٌ** plural of **فَاعِلٌ** as
صَاحِبٌ a companion **صَحْبٌ**.

REM. a. These rules are not without exception nor are they by any means exhaustive.

REM. c. Beside **عِبَادٌ** br. pl. 5, **عَبْدٌ** slave has fourteen other broken plurals. When a singular has more than one meaning and several plurals, there may be a correspondence: thus **خَلِيفَةٌ** a caliph usually follows No. 20 **خُلَفَاءٌ** caliphs, but **خَلِيفَةٌ** successor, deputy makes No. 17 **خَلَائِفٌ** which by rule is restricted to feminines. There are four meanings to **عَيْنٌ** beside its being the letter's name, and there are four plurals (three broken and a pl. of pl. **أَعْيُنَاتٌ**) of which No. 13 **أَعْيُنٌ** signifies eyes and fountains. A word which takes the sound plural may have also one or more broken plurals.

305. The following are forms of broken plural from singular nouns with four or more consonants.

1. **فَعَالِلٌ** plural of quadrilaterals, with or without **ة** in addition, (a) whose four consonants are radical, and (b) formed from trilateral roots by prefixing **أ ت** or **م**; as

ضَفِدْعُ *a frog* ضَفَادِعُ, مَشْرِقُ *the east* مَشَارِقُ, مَغْرِبُ *the west* مَغَارِبُ, مَنَارَةٌ *minaret* مَنَارَاتُ and مَنَائِرُ (compare § 240) vulg. مَنَائِرُ, مَصْدَرُ *source* مَصَادِرُ, مَكْتَبُ *school* مَكَاتِبُ.

2. فَعَالِيلُ plural of quinqueliterals, with or without ة in addition, of which the penult is a letter of prolongation ; as كُرْسِيٌّ *a chair* كِرَاسِيٌّ, مَوَاقِيْتُ (see § 226) مِيقَاتُ, مَكَاتِيْبُ *written* مَكْتُوْبُ, مَلَاعِيْنُ *accursed* مَلْعُوْنُ, مَكَاتِيْبُ
3. فَعَالِلَةٌ plural of many relative adjectives (see § 249) and other nouns with four or more letters ; as مَلَأْتُ *angel* مَلَائِكَةٌ, مَغَارِبَةٌ *Moor* مَغْرِبِيٌّ, فِرْعَوْنُ *Pharaoh* فِرْعَائِنَةٌ, مَلَأْتُ *king* مَلَأْتُ.

REM. *e.* A few nouns have anomalous plurals, as امْرَأَةٌ *a woman* (see § 304, No. 5 rem.) اِنْسَانٌ *a human being* اِنْسَانٌ; this we may abbreviate to نَاسٌ especially with the article, thus النَّاسُ, much as اِلٰهَةٌ has become اِلٰهٌ.

306. We have noted the restriction (§ 302, rem. *a*) that masculine sound plurals can only be used of rational beings: they are said by grammarians to mean several individuals; whereas the broken plural is by nature a collective and feminine in gender, being generally represented by the feminine singular pronoun; thus كَتَبْنَا فِي الْاَلْوَاْحِ فَخَذَهَا *we have written upon the tablets, so take them.*

REM. Beside broken plurals there are the two sorts of collectives which have been mentioned in § 292 *a* and *b* :

(a) generic nouns (أَسْمَاءُ الْجِنْسِ) which form nomina unitatis (see § 246); and

(b) nouns to which attaches the idea of collectiveness (أَسْمَاءُ الْجَمْعِ or أَشْبَاهُ الْجَمْعِ likenesses of the plural) and which do not form nomina unitatis; as أُمَّةٌ a section of a nation, قَوْمٌ a people, etc., thus مِنَ الْقَوْمِ أُمَّةٌ يَهْدُونَ of the people there is a section who direct (not which directs) others.

NOTE. As nomen verbi أُمَّةٌ appears in § 198, No. 12, and as singular of أَمْرٌ in § 304, No. 1. Beside being nomen verbi (§ 198, No. 25), نَبَاتٌ with the signification of *plants* is a collective, of sort (a) though without nomen unitatis, and makes a plural نَبَاتَاتٌ.

307. In case of nouns which have only one plural there can be no difficulty of selection; but, while the rest are called plurals of abundance, those broken plurals in § 304 numbered 12, 13, 14 and 15 as well as the sound plurals, are called plurals of paucity, being used when the objects denoted are ten or less. Thus سِتَّةَ أَيَّامٍ *six days* br. pl. 14 (for أَيَّامٍ) of يَوْمٌ a *day*.

308. In Arabic there are three cases, Nominative, Dependent and Accusative, each with its case-ending or sign: we shall however speak of the Oblique case when one and the same sign indicates both Dependent and Accusative. The following tables show how to decline *undefined* nouns which are not in construct state (see § 313) by means of فَلَسٌ a *copper coin*, لَيْلَةٌ a *night*, نَجُومٌ *stars* (br. pl. 6 of نَجْمٌ), مَلَكَانِ two *dominions*, حَسَنَتَانِ two *boons*, خَالِدُونَ *dwellers*, طَيِّبَاتٌ *good things*, أَحْسَنٌ *better*,

بَيْضَاءَ (fem.) *white*, تَوَابِعُ *followers* (br. pl. 16 of تَابِعٌ). Nouns ending with ة , whether broken plural or singular, mark the accusative differently (see § 8, rem. *a*) from other triptotes, i.e. nouns with three case-endings.

TRIPTOTE OR FIRST DECLENSION.

	Masc. sing.	Fem. sing.	Broken pl.
Nominative . . .	فَلْسُ . . .	لَيْلَةٌ . . .	نُجُومٌ . . .
Dependent . . .	فَلْسٍ . . .	لَيْلَةٍ . . .	نُجُومٍ . . .
Accusative . . .	فَلْسًا . . .	لَيْلَةً . . .	نُجُومًا . . .

DUAL.

	Masculine	Feminine
Nominative	مُلْكَانِ	حَسَّتَانِ
Oblique	مُلْكَيْنِ	حَسَّتَيْنِ

SOUND PLURAL.

	Masculine	Feminine
Nominative	خَالِدُونَ	طَبِيبَاتٌ
Oblique	خَالِدِينَ	طَبِيبَاتٍ

Except in the sound plural (see § 302) it makes no difference whether the noun be adjective or otherwise; and so with diptotes, i.e. nouns with not more than two case-endings.

DIPTOTE OR SECOND DECLENSION.

	Masc. sing.	Fem. sing.	Broken pl.
Nominative . . .	أَحْسَنُ . . .	بَيْضَاءُ . . .	تَوَابِعُ . . .
Oblique	أَحْسَنَ . . .	بَيْضَاءَ . . .	تَوَابِعَ . . .

In the dual diptotes and triptotes are alike, thus Nom. أَحْسَنَانِ, Obl. أَحْسَنَيْنِ and so in the sound plural.

NOTE. For declension of جَوَارٍ see § 312.

REM. *b*. No colloquial dialect of Arabic employs case-endings regularly; duals are rare, and in sound plurals only the oblique case is used.

309. We call nouns diptote when ending in $\text{ـ}ا$, $\text{ـ}ي$, or $\text{ـ}ة$: such are the following.

(*a*) Broken plurals in § 304 numbered 16, 17, 20, 21, 22, 23 and 24; also those in § 305 numbered 1 and 2; beside a few others.

(*b*) Various nouns, more especially adjectives such as are found in § 232, Nos. 13 and 16, also in §§ 234, 295 and 296; beside others.

(*c*) Many proper names, as مَكَّةَ Mecca; especially if foreign to Arabic, as إِسْرَائِيلُ Israel, دَاوُدُ David, فِرْعَوْنُ Pharaoh, هَارُونَ Aaron, يُوْسُفُ Joseph, آدَمُ Adam, إِبْلِيسُ Eblis, مِصْرُ Egypt. Exceptional are such as consist of three letters, the second of which has sukûn or is a letter of prolongation, thus نُوحٌ Noah.

REM. *e*. There are said to be nine reasons why a noun is debarred from taking tanwin.

310. Nouns ending in $\text{ـ}ا$ or $\text{ـ}ي$ (for $\text{ـ}و$ or $\text{ـ}ي$ see §§ 212 *b* and 245) have the same form in all three cases; thus

for عَصَوُ, عَصَوِي or عَصَوَا we write عَصَا a stick

„ هُدْيِي, هُدْيِي, هُدْيَا „ هُدْيَا guidance

Similarly we leave unchanged nouns ending in $\text{ـ}ي$ (see § 309) such as غَضَبِي (fem.) angry, أَذْنِي nearer, مُوسَى Moses.

311. With nouns ending in $\text{ـ} \text{ـ} \text{ـ}$ (for $\text{ـ} \text{ـ} \text{ـ}$, $\text{ـ} \text{ـ} \text{ـ}$ or $\text{ـ} \text{ـ} \text{ـ}$ see § 167 *b* (ii) and § 369, Table 18) it is somewhat different, for we write

دَاعِيًا <i>a preacher</i>	as the Accusative of دَاعٍ i.e.	دَاعٍ
نَافِيًا <i>negative</i>	„	نَافٍ „ نَافِيٍ
مُعْتَدِيًا <i>transgressor</i>	„	مُعْتَدٍ „ مُعْتَدِيٍّ
أَيْدِيًا <i>hands</i>	„	أَيْدٍ „ أَيْدِيٍّ (br. pl. 13)

following in this the analogy of § 166 *a*.

312. There are however certain broken plurals ending with $\text{ـ} \text{ـ} \text{ـ}$ which is held to represent $\text{ـ} \text{ـ} \text{ـ}$. They do not follow either of the last two rules; thus جَارِيَةٌ *a girl* has br. pl. 16 جَوَارٍ in the Nominative and Dependent, but جَوَارِيٍّ in the Accusative; so also صَحْرَاءُ *a desert* has br. pl. 23 Nom. and Dep. صَحَارٍ, but Accusative صَحَارِيٍّ.

313. Undefined nouns become *defined*: 1. by prefixing the article *أل* *the*; 2. (a) by adding a defined noun in the dependent case, or (b) by adding a pronominal suffix. While remaining undefined a noun may be put in construct state (see § 475) by the addition of an undefined noun in dependent case.

REM. Proper names are in themselves defined, as are the pronouns هُوَ *he* etc. and words like ذَا *this, that* (see §§ 340 et seq.).

NOTE. A noun cannot have two determinatives; thus الْأَعْرَافُ *the uppermost parts* and الْأَعْرَافُ الْأَحْجَابِ *the uppermost parts of the partition*.

314. When a noun is defined by the article, the following cases arise.

(a) If it be triptote it loses the tanwin; thus

Nominative	.	.	الْفَلْسُ	.	.	اللَّيْلَةُ	.	.	النُّجُومُ
Dependent	.	.	الْفَلْسِ	.	.	اللَّيْلَةِ	.	.	النُّجُومِ
Accusative	.	.	الْفَلْسَ	.	.	اللَّيْلَةَ	.	.	النُّجُومَ

REM. From the accusative final **ا** has disappeared along with tanwin : so also from words like **أَيْدِي** defined acc. of **أَيْدٍ**.

(b) If diptote it becomes triptote; thus

Nominative	.	.	الْأَحْسَنُ	.	.	الْبَيْضَاءُ	.	.	التَّوَابِعُ
Dependent	.	.	الْأَحْسَنِ	.	.	الْبَيْضَاءِ	.	.	التَّوَابِعِ
Accusative	.	.	الْأَحْسَنَ	.	.	الْبَيْضَاءَ	.	.	التَّوَابِعَ

(c) If sound plural feminine it loses tanwin; thus

Nominative	.	الطَّيِّبَاتُ	Oblique	.	الطَّيِّبَاتِ
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REM. *a.* Prefixing the article causes no change in the dual or sound plural masculine.

REM. *b.* From the termination **ـا** tanwin is lost and **ي** reappears, as **الْمُلْقِي** *the thrower* from **مُلْقٍ**, **الْعَمِي** *the blind (man)* from **عَمٍ**, **الْأَيْدِي** *the hands* from **أَيْدٍ**.

NOTE. Nouns ending in **ـا** or **ـي** (for **ـو** or **ـي** see § 310) merely lose the tanwin, as **الْعَصَا**, **الْهَدْيِ**.

315. The following cases arise when a noun is in construct state, i.e. when it is **مُضَافٌ** annexed to a noun in the dependent case.

(a) We decline singulars and broken plurals as if defined by the article; thus

Nom. طَلَّابُ الْعِلْمِ	} <i>the seekers of knowledge.</i>	مَشَارِقُ الْأَرْضِ	} <i>the eastern parts of the earth.</i>
Dep. طَلَّابِ الْعِلْمِ		مَشَارِقِ الْأَرْضِ	
Acc. طَلَّابَ الْعِلْمِ		مَشَارِقَ الْأَرْضِ	

NOTE. As to كُتِّبَ all see § 482.

REM. a. Certain defective substantives (see § 191, Note) lengthen their final vowel after rejecting tanwin; thus

Nom. أَخُو brother for أَخُ, Dep. أَخِي for أَخٍ, Acc. أَخَا for أَخٍ.

(b) The dual loses ن from its termination, as

وَأَدَانِ the two children of the king for وَأَدَانِ الْمَلِكِ,
بَيْنَ يَدَيْ رَحْمَتِهِ between the two hands of (i.e. before) his mercy
for يَدَيْنِ.

(c) The sound plural masculine loses ن from its termination, as

بَنِينَ send the sons of Israel for بَنِي إِسْرَائِيلَ.

316. When the noun is defined by a pronominal suffix the following cases arise.

(a) Triptotes and feminine sound plurals lose tanwin, duals and masculine sound plurals the termination ن or نَ; thus
يَدَهَا her hand from يَدٍ, عَصَاهُ his stick from عَصَاً, كَلِمَاتُنَا our
words from كَلِمَاتٍ, يَدَيَّ my two hands from يَدَيْكَ thy two hands from
بِالْغُؤُنِ the attainers of it from بِالْغُؤُنِ.

NOTE. In the Nominative and Dependent we have **أَيْدِينَا** *our hands* and in the Accusative **أَيْدِيْنَا** from **أَيْدٍ** Acc. **أَيْدِيًّا**.

(b) The singulars, broken plurals, and feminine sound plurals lose their final vowel before **ي** — *of me, my* (see § 317); thus **رَبِّي** *my Lord* from **رَبُّ**, **أَعْمَالِي** *my works* from **أَعْمَالٌ**, **جَنَّاتِي** *my gardens* from **جَنَّاتٌ**. Having lost its case-endings the noun becomes, so to speak, indeclinable.

(c) When a noun ends in **ة** we use the original form, viz. **ت**; thus **آلِهَتِكَ** *thy gods* from **آلِهَةٌ**.

(d) When a noun ends in hamzaḥ, the 'imâd (**عِمَادٌ**) *support* (see § 16) is subject to change; thus from **نِسَاءٌ** we have Nom. **نِسَاءٌ** *our women*, Dep. **نِسَائِنَا**, Acc. **نِسَاءَنَا**, and from **مَجِيءٌ** we have **مَجِيئِكَ** *thy coming*, Dep. **مَجِيئِكَ**, Acc. **مَجِيئِكَ** (see § 17 b).

REM. As regards words referred to in § 315, rem. a we must note, Nom. **أَخُوهُ** *his brother*, Dep. **أَخِيهِ**, Acc. **أَخَاهُ**; but **أَخِي** *my brother* in all three cases.

317. The pronominal suffixes which express the dependent are similar to those given in § 185 except that **ي** — *of me, my* takes the place of **نِي**; thus **حِفْظُهُمَا** *the guarding of them both*.

REM. a. Beside **مَعِي** *along with me* we have by reverting to the older form **مَعِي** (see § 20 b). When attached to a word ending with **ا**, **ى**, **ي**, **ئ**, **و**, **و** or **و** the suffix **ي** — becomes **ي**, as **عَصَايَ** *my stick*; and in most cases, together with the final letter, it becomes **ي**, as **عَلَيَّ** *upon me* (see § 358, rem. a). On **أَخٌ** etc. see § 316, rem.

REM. *b.* Like *نِي*, we find *ي* — especially in the vocative, shortened to —; thus *يَا قَوْمِ* *O my people* for *قَوْمِي*, *رَبِّ* (*O*) *my Lord* for *رَبِّي* (see § 438 *a*, rem. *b*).

REM. *c.* Changes occur similar to those in § 185, rem. *b*; thus *بِإِذْنِهِ* *by the permission of him*, *لِنَاطِرِهِمْ* *to the beholders of them*, *عَلَيْهِمْ* *upon them*, *بَيْنَ يَدَيْهِ* *between his two hands*.

318. The cardinal numbers from one to ten are :

Fem.	Masc.	Fem.	Masc.
خَمْسَةٌ . . .	خَمْسٌ 5	إِحْدَى . . .	أَحَدٌ } 1
سِتَّةٌ . . .	سِتٌّ 6	وَاحِدَةٌ . . .	وَاحِدٌ } 1
سَبْعَةٌ . . .	سَبْعٌ 7	اِثْنَانٍ } . . .	اِثْنَانٍ 2
ثَمَانِيَةٌ . . .	ثَمَانٍ 8	ثِنْتَانٍ } . . .	ثِنْتَانٍ 2
تِسْعَةٌ . . .	تِسْعٌ 9	ثَلَاثَةٌ . . .	ثَلَاثٌ 3
عَشْرَةٌ . . .	عَشْرٌ 10	أَرْبَعَةٌ . . .	أَرْبَعٌ 4

REM. *a.* For *ثَلَاثٌ* and words like it see § 6, rem. *a*. The radical letters of *سِتٌّ* are *سدس* (see § 328, rem. *c*).

319. The cardinal numbers from 3 to 10 take the feminine form, when the objects numbered are of the masculine gender; and conversely, the masculine form, when the objects numbered are feminine: as *سِتَّةَ أَيَّامٍ* *six days*, *سَبْعَ آيَاتٍ* *seven verses*.

320. Excepting the duals *اِثْنَانٍ*, and *اِثْنَتَانٍ* or *ثِنْتَانٍ*, the cardinal numbers from 1 to 10 are triptote; *ثَمَانٍ* standing for *ثَمَانِيًا* (see § 311) Accusative *ثَمَانِيًا*.

321. Cardinal numbers from 3 to 10 are substantives : either (a) they follow the objects numbered and stand in apposition, as *رِجَالٍ ثَلَاثَةٍ* of *three men* i.e. of men, a triad ; or (b) they are followed by a plural noun in the dependent case, as *سِتَّةَ أَيَّامٍ* *six days*. For the multiples of 100 see § 325 and § 496, rem. a.

REM. When these numerals take the article they lose tanwin, as also when in construct state or defined by a pronominal suffix ; while *ثَمَانٍ* has Nom. and Dep. *ثَمَانِي* Acc. *ثَمَانِي*.

322. The cardinal numbers from eleven to nineteen are :

Fem.	Masc.	Fem.	Masc.
خَمْسَ عَشْرَةَ	خُمُسَةَ عَشْرَ 15	إِحْدَى عَشْرَةَ	أَحَدَ عَشَرَ 11
سِتَّ عَشْرَةَ	سِتَّةَ عَشْرَ 16	اِثْنَتَا عَشْرَةَ	اِثْنَا عَشَرَ 12
سَبْعَ عَشْرَةَ	سَبْعَةَ عَشْرَ 17	ثَلَاثَا عَشْرَةَ	
ثَمَانِي عَشْرَةَ	ثَمَانِيَةَ عَشْرَ 18	ثَلَاثَ عَشْرَةَ	ثَلَاثَةَ عَشَرَ 13
تِسْعَ عَشْرَةَ	تِسْعَةَ عَشْرَ 19	أَرْبَعَ عَشْرَةَ	أَرْبَعَةَ عَشَرَ 14

REM. a. We find *ثَمَانٍ عَشْرَةَ* and other forms, for *ثَمَانِي عَشْرَةَ*.

REM. b. These cardinal numbers are followed by the objects numbered in the accusative singular (see § 444 e, rem. b).

REM. c. These numerals may be called indeclinable, except *اِثْنَانَا عَشْرَ* and *اِثْنَانَا عَشْرَةَ* (ثِنْتَانَا) which have an oblique case *اِثْنَانِي عَشْرَ* and *اِثْنَانِي عَشْرَةَ* (ثِنْتَانِي).

REM. d. Since long ago these compound numerals suffered contraction into one word, and are further corrupted in colloquial dialects.

323. The cardinal numbers from twenty to ninety are :

ثَمَانُونَ	80	سِتُونَ	60	أَرْبَعُونَ	40	عِشْرُونَ	20
تِسْعُونَ	90	سَبْعُونَ	70	خَمْسُونَ	50	ثَلَاثُونَ	30

REM. *a.* For ثَلَاثُونَ and ثَمْنُونَ see § 6, rem. *a.*

REM. *b.* While of common gender these numerals are declined as masculine sound plurals, taking an oblique case in *—ين*; thus عَشْرِينَ, ثَلَاثِينَ, أَرْبَعِينَ, etc. They are substantives and usually take after them the objects numbered in the accusative singular (see § 499).

324. Numerals compounded of units and tens require *وَ* and between the unit and the ten; thus Nom. تِسْعٌ وَخَمْسُونَ *nine and fifty, fifty nine*, Dep. تِسْعٍ وَخَمْسِينَ, Acc. تِسْعًا وَخَمْسِينَ.

325. The multiples of مِائَةٌ *one hundred* are as follows :

200 مِائَتَانِ, 300 مِائَةٌ ثَلَاثٌ, 400 مِائَةٌ أَرْبَعٌ, etc.

REM. *a.* For مِائَةٌ we may write مِئَةٌ and (see § 17 *b*, rem. *b*) مِئَةٌ, which last represents the usual pronunciation. There are other plurals beside the one mentioned in § 301, rem. *d.*

326. The multiples of أَلْفٌ *one thousand* are as follows :

2000 أَلْفَانِ, 3000 ثَلَاثَةُ آلَافٍ, 4000 أَرْبَعَةُ آلَافٍ, etc.

REM. There are other plurals of أَلْفٌ beside آلَافٍ.

328. The *ordinal* numbers are adjectives; thus, masc. الْأَوَّلُ fem. الْأُولَى *the first*, masc. ثَانٍ fem. ثَانِيَةٌ *second*, masc. ثَالِثٌ fem. ثَالِثَةٌ *third*, masc. رَابِعٌ fem. رَابِعَةٌ *fourth*, etc.

REM. *a*. The radical letters of **الْأَوَّل** (see § 295, rem. *b*) and **الْأَوَّلَى** (for **الْأَوَّلَى** or **الْوَوَّلَى**) are **أَوَّل** or **وَأَل**. These words have plurals, and will be further treated in § 486, rem. *a*, and § 493.

REM. *c*. From masc. **سَادِس** fem. **سَادِسَةٌ** *sixth* we can obtain the radical letters of **سِتٌّ** given in § 318, rem. *a*, as also from the fraction **سُدُسٌ** *a sixth part*.

340. The simple *demonstrative pronoun* is **ذَا** *this, that*, which in course of declension takes many forms, the commonest plural being, masc. **أُولَئِكَ** fem. **أُولَئِكَ** *these, those*.

REM. *c*. Closely connected by origin with **ذَا** is **ذُو** *possessor*, which is also declined, making in the singular feminine Nom. **ذَاتٌ** Dep. **ذَاتٍ** Acc. **ذَاتٍ**, none of which is found except in construct state (see § 475).

REM. *d*. By prefixing **كَ** *like* to **ذَا** we get **كَذَا** *thus, so and so*, see § 362 *bb*.

341. From the simple demonstrative pronoun compounds, which admit of declension, are formed (*a*) by appending **كَ** **كَمَا** or **كُنَّ** either (i) alone, or (ii) with **لِ** interposed; also (*b*) by prefixing **هَا**.

a (i) **ذَاكَ** *that* is used whatever the sex or number of persons addressed; but we may say to a woman **ذَاكَ**, to two persons **ذَاكُمَا**, etc. The plurals **أُولَئِكَ** and **أُولَئِكَ** and **أُولَئِكَ**, with short first syllable, *those* are of common gender.

(ii) Similarly **ذَالِكَ** or **ذَلِكَ** *that* is used in conjunction with

pronominal suffixes of the second person ; thus *فِي ذَلِكُمْ* *therein O you*.

REM. By prefixing *كَ* like to *ذَلِكَ* we get *كَذَلِكَ* *in like manner, so*, see § 463.

b. The particle *هَا* (which is also an interjection, see § 368) we may prefix to *ذَا* and write *هَذَا* *this* ; which word has a singular feminine *هَذِهِ*, and as one of its plurals *هَؤُلَاءِ* or *هَؤُلَاءِ* *these* of common gender.

345. We find in Arabic only one *article*, viz. *الْ*, which is called the instrument of definition and always written in conjunction with the following word ; thus *الْقُرْآنَ قُرْآنٌ* *a reading the reading, the Corán*.

REM. a. The article is also called *لَامُ التَّعْرِيفِ* ('alif being merely prosthetic, see § 19, rem. c) *the lám of definition*, and it has two uses :

(i) *لَامُ الْعَهْدِ* *the article of familiarity* when its presence implies that the word, to which it is attached, expresses a thing or person known to the hearer ; thus *يَرِثُونَ الْأَرْضَ* *they shall inherit the earth*, i.e. the earth which we know :

(ii) *لَامُ الْجِنْسِ* *the generic article*, not implying that the word, to which it is prefixed, expresses an individual person or thing ; in this case it shows the genus by indicating one member of a class ; thus *فَلِأُمِّهِ السُّدُسُ* *his mother shall have a sixth*, *إِذَا جَاءَتْهُمْ الْحَسَنَةُ* *whenever a boon comes to them*.

NOTE. Arabic and some other languages are more regular than English in respect of the generic article, for one says " Man

is mortal" but "The horse is a quadruped," whereas in these cases we must write *الْإِنْسَانُ* *l'homme* and *الْفَرَسُ* *le cheval* (see § 527).

346. Among the *conjunctive pronouns* are masc. *الَّذِي* fem. *الَّتِي* *who, which, that*; *مَنْ* *he who, she who, whoever*; *مَا* *that which, whatever*. They are also called *relative pronouns* and, with exception of *الَّذِي*, may be *interrogative* (see § 351).

347. As may be found in § 20 *b*, initial *ال* of *الَّذِي* represents the article, to which is joined *ل* (see § 341 *a ii*) and *ذَا* or *ذُو* (see § 340). Of the many forms taken in declension we must, beside *الَّتِي* the feminine singular, mention the masculine plural *الَّذِينَ*. When used adjectivally these words refer to a definite substantive with which they agree in gender, number, and case; thus *الْأَرْضُ الَّتِي بَارَكْنَا فِيهَا*, *اللَّهُ الَّذِي خَلَقَهُ* *God who created it*, *الَّذِينَ* *the land which We blessed*: when used substantively however they have the meaning of *مَنْ* or *مَا*, thus *أَغْرَقْنَا الَّذِينَ* *We drowned those who*.

REM. The nominatives must originally have been *الَّذُو* and *الَّذُونَ* but in place of these words the oblique case is always used (see § 308, rem. *b*) and a shortened form.

348. The *conjunctive pronouns* *مَنْ* and *مَا* are *indeclinable*: the former refers to beings endowed with reason, as *مُوسَى وَمَنْ مَعَهُ* *Moses and those who (are) with him*; while the latter is used of all other objects, as *بِمَا فَعَلَ* *by reason of that which he has done*. Unlike *الَّذِي* these words can never be used adjectivally.

351. All conjunctive pronouns may be *interrogative* except *الَّذِي*, thus *مَنْ أَنْتَ* *who art thou?* *مَا فَعَلَ* *what has he done?* see § 570.

REM. The interrogative *مَا* is usually shortened to *مَ* when joined with a preposition, thus *لِمَ* *why?* i.e. because of what? So also *كَمَا* *the like of what?* becomes *كَمْ* *how much?*

353*. The pronouns *مَنْ* and *مَا* are sometimes indefinite. Of this sort is *مَا الْمَصْدَرِيَّةُ* *the mā which introduces a clause equivalent to a maḍdar* (see §§ 488 and 514); thus *مِنْ بَعْدِ مَا جِئْتَ* *after that thou camest* which is equivalent to *مِنْ بَعْدِ مَجِيئِكَ* *after thy coming*. We find the indefinite *مَا* in conditional clauses (*مَا الشَّرْطِيَّةُ* § 406), also in reference to time (§§ 367 *p* and 407); when added to certain adverbs it gives them a conditional and general signification, thus *حَيْثُ* *where* *حَيْثُمَا* *wherever*, *أَيْنَ* *where?* *أَيْنَمَا* *wherever*. If appended to *إِنَّ*, *أَنَّ*, etc., it hinders their regimen (*مَا الْكَافَّةُ* § 436, rem. *d*); attached to a conjunction or preposition (*مَا الزَّائِدَةُ* § 470, rem. *f*) it usually does not; and there are other uses for which it serves.

NOTE. Similar to the adverbs mentioned above is *مَهْمَا* (for *مَا مَا*) *whatever* from *مَا* *what*.

354. The *particles* are of four sorts; viz. prepositions, adverbs, conjunctions, and interjections.

355. The *prepositions* are divided into separable, i.e. those written as separate words, and inseparable, i.e. those which are united in writing with the following word.

356. The inseparable prepositions consist of one consonant with its vowel. They are :—

- (a) بِ by, by means of, by reason of, for the reason, in, on, with, to, of, in exchange for, see § 456.
 (c) لِ belonging to, for the use of, to, due to, in, for, of, see § 453.
 (d) وَ by in swearing, see § 462.

REM. a. Changes occur after بِ similar to those in § 185, rem. b, as بِهٖ, بِهٖم; see also § 20, rem. a.

REM. b. Before a pronominal suffix the preposition لِ becomes لِي, as لِيْكُمْ, لِيْهٖ etc.; except with ي — me when we have لِي.

REM. c. Sometimes كِ like is reckoned among prepositions : it will be treated in § 463.

357. The separable prepositions are of two sorts : firstly, those which have different terminations and are biliteral or triliteral ; secondly, those which are substantives in the accusative singular and end in ـة, having lost tanwin on account of the following noun (see § 478 b).

358. The separable prepositions of the first sort are :—

- (a) إِلَى to, towards, until, see § 451.
 (b) حَتَّى till, up to, see § 452.
 (c) عَلَى over, upon, against, to, for, on account of, concerning, by means of, incumbent upon, see § 459.
 (d) عَنْ from, away from, of, see § 449.
 (e) فِي in, into, over, among, upon, on, concerning, treating of, see § 455.
 (f) لَدُنْ or لَدَى with, beside, near.

- g) مَعَ or مَعٌ *with, along with*, see § 457.
 (h) مِنْ *of, to, from, on, out of*, see § 20 d and § 448.
 (i) مُنْذُ or مُذُ *from a certain time, since*.

REM. a. Before suffixes the final syllables of إِلَى, عَلَى, and لَدَى are diphthongs; thus إِلَيْكَ *to thee*, عَلَيْنَا *over us*. Changes occur similar to those in § 185, rem. b; إِلَيْهِنَّ *to them* (fem.), عَلَيْهِمَا *over them both*. With ي — *me* we have إِلَيَّ *to me* etc., and فِي in case of فِي as كِتَابٌ فِيّ *a letter relating to me* (see § 317, rem. a).

REM. b. In connection with ي — we double the ن of عَنْ, مِنْ, and لَدُنْ, thus مِنِّي *from me*. The ن of عَنْ and مِنْ is assimilated in connection with مَنْ or مَا, thus عَتَوْا عَمَّا *they turned disdainfully from that which* for عَنْ مَا (see § 14 b, rem. b).

359. Separable prepositions of the second sort have been described in § 357 and will be noticed in § 444 b. Among them are بَعْدَ *after*, بَيْنَ *between*, تَحْتَ *under*, خَلْفَ *behind*, دُونَ *below*, عِنْدَ *beside, in the mind of*, فَوْقَ *above, over*, قَبْلَ *before* of time (see §§ 464 to 470).

360. The *adverbs* are of three sorts; firstly, particles some inseparable and some separable; secondly, indeclinable substantives ending in ة; thirdly, nouns in the accusative.

361. The inseparable adverbial particles are:—

- (a) أ, interrogative, see § 566.

REM. When this أ is followed by ة we use ي instead of ا

as 'imād (see § 16) to hamzaḥ and write the two thus **أَيُّ**, as **أَيُّنَّا لَنَا لَأَجْرًا** shall there indeed be to us a reward?

(b) **س** (abbreviation of **سَوْفَ** see § 364 e) prefixed to a verb in the imperfect to express more emphatically its future sense.

(c) **لَئِنَّ** *verily, surely, certainly* (see § 590). As **لَئِنَّ كَشَفْتَ عَنَّا** *Verily if thou removest from us the plague, surely we will believe with thee, and we will certainly send.* This *la* is always affirmative, and of it there are said to be five sorts.

362. Among the separable adverbial particles are :

(b) **إِذَا** and **إِذْ** *behold ! lo !* Of these **إِذَا** is followed only by a nominal proposition (see § 513) and refers to the same time as the preceding statement.

(e) **أَلَّا** *truly*, see § 568.

(k) **إِنَّ** *not*, called **إِنَّ النَّافِيَةَ** *the negative 'in*, see § 558.

(m) **إِنَّ** *verily* precedes a noun in the accusative or one of the pronominal suffixes given in § 185 ; but the 1st singular can be **إِنِّي** or **إِنِّي** and the 1st plural **إِنَّا** or **إِنَّا**. In such case the suffix **هُ** may be **صَمِيرُ الشَّانِ** *the pronoun of the fact*, not being needed to express the sentence's meaning, thus **إِنَّهُ أَنَا اللَّهُ** *verily I am God* (see § 367 g). By means of **إِنَّ** the subject may be introduced, upon which often follows a predicate with **لَ** (see § 361 c) as **إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ** *verily this (man) is a skilled magician.* For government by **إِنَّ** see § 436.

- (n) **إِنَّمَا** *only*, see § 436, rem. *d*, and § 585.
- (q) **إِيَّاي** *yes, yea*; used with an oath, as **إِيَّاي وَاللَّهِ** *yes by God*, whence the vulgar **أَيُّوَا** and in Nubia **أَيُّوُل** for which at Damascus **اي نعم** is said.
- (s) **أَيْنَ** *where?* **أَيْنَمَا** *wherever*, see § 353*.
- (u) **بَلَى** *yes, yea* sometimes to be translated *on the contrary*, for to a negative statement it gives contradiction. Compare *si* in French.
- (z) **قَدْ** is usually employed with the perfect (see §§ 402, 403 *b*) to express more emphatically its past sense: when used with the imperfect we render **قَدْ** *sometimes*.
- (bb) **كَذَا** *thus* (§ 340, rem. *d*) and **كَذَلِكَ** *in like manner* (see § 341 *a*, rem.).
- (dd) **لَا** *not* is used:—
- (i) as negative of the future and of the indefinite present, see §§ 408 *e*, rem. *a*, 439, 555, and 584 *a*;
 - (ii) as representative of the other negatives after **وَ** *and*, see §§ 482 *d* rem., 560, and 580;
 - (iii) as negative of the jussive, see §§ 417 *b* and 420.
- (ee) **لَكِنَّ**, **لَكِنْ**, often with **وَ** prefixed *but, yet* (see § 584 *b*). We place **لَكِنَّ** only before nouns and pronominal suffixes in the accusative case (see § 436). With the 1st person we may write **لَكِنِّي**, **لَكِنَّا** as well as **لَكِنِّي**, **لَكِنَّا**.
- (ff) **لَمْ** *not* is used solely with the jussive which is then perfect in sense, see §§ 412 and 418.

- (gg) لَمَّا *not yet*, joined to the jussive.
- (hh) لَنْ *not a contraction of لَا أَنْ* (i.e. لَا يَكُونُ أَنْ *it will not be that*) is followed by the subjunctive, see §§ 411, 415 a i, and 556.
- (kk) مَا *not negative of the definite or absolute present*, see §§ 408 e, rem. a, and 531; also of the past see § 557.
- (mm) نَعَمْ *yes, yea* (for نَعِمَ *it is agreeable*) affirms the preceding statement.
- (oo) هَلْ *interrogative*, see § 567.
- (qq) هُنَا *demonstrative here*; whence (see § 341 for an analogy) هُنَاكَ *there*.

363. We have treated in §§ 357 and 359 certain accusative substantives which serve as prepositions; the same nouns may be used as adverbs, but they must invariably end in *ـا*. Thus بَعْدُ *afterwards*; مِنْ بَعْدُ *whence*; مِنْ حَيْثُ *whence*; إِلَى حَيْثُ *whither*; حَيْثُ *wherever* (see §§ 353* and 406); مِنْ قَبْلُ *beforehand*.

364. The Arabic language would however be poor in adverbs but for the adverbial accusative, which is extensively used as will be learned from § 440 et sqq. Here we may mention أَبَدًا *ever*, جَمِيعًا *all together*. Also, of the same class are the adverbs:—

- (e) سَوْفَ *in the end* prefixed to the imperfect to express real futurity, see §§ 361 b, 408 c, and 587 d.
- (g) كَيْفَ *how?*

REM. b. For لَعَلَّ see §§ 436, rem. f, and 442, rem. g (2).

365. The *conjunctions*, like prepositions and adverbs, are some inseparable and some separable.

366. The inseparable conjunctions are :—

- (a) **وَ** *and*, see §§ 576 to 583.
 (b) **فَ** *so, and so, so that, and thereupon, then*, see §§ 406 c, 415 d, 540, 576, and 587.

REM. These conjunctions **وَ** and **فَ** may be preceded by the interrogative **أَ** (see § 566).

- (c) **لِ**. This may be (i) the li of command (see 417 a) which is usually prefixed to the 3rd sing. of the jussive, to give it an imperative sense; and when following **وَ** or **فَ** is written without kasrah thus **لُ**: or (ii) the li which governs the subjunctive and means *that, so that, in order that* (see §§ 411 and 415 b).

367. Among the separable conjunctions are these :—

- (a) **إِذْ** *when* is prefixed to a verbal or nominal proposition and refers to the past; thus **وَإِذْ أَنْجَيْنَاكُمْ** *and (remember the time) when We delivered you*.
 (b) **إِذَا** *whenever*, see § 405.
 (d) **أَمَّا**, followed by **فَ**, *as for, as regards*, see § 576.
 (e) **أَنَّ** *that, so that, in order that* governs the subjunctive (see §§ 411 and 415 a i); also the perfect and indicative (see § 415 a ii): it is used after certain prepositions (see §§ 470, rem. f, and 488). Notice must here be taken of **أَنَّ الْمَقْسُرَةَ** *the explicative 'an*, which introduces a

quotation, as *أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ* *We revealed to Moses (saying) Throw down thy rod.*

- (f) *إِنْ* if called *الْشَّرْطِيَّةُ* *the conditional 'in*, see §§ 406 b, 413, 417 c i, and 588. The compounds are:—

وَإِنْ *although* (in which sense it is not usually followed by an apodosis*), *and if*;

وَإِنَّمَا *verily if*, see § 361 c ;

إِلَّا (for *إِنْ لَا* see § 14 b, rem. b) *if not*, but commonly meaning *except* and with a preceding negative *only*, see § 586 a ;

إِمَّا (for *إِنْ مَا* see § 14 b, rem. b, and § 353*) *if* and when repeated *وَإِمَّا إِمَّا* *either or*, as *إِمَّا أَنْ تُلْقِيَّ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمَلْقِينَ* (*choose*) *either that thou dost throw or that we be the throwers.*

- (g) *أَنَّ* *that*. Like *إِنَّ* it precedes a noun in the accusative or one of the pronominal suffixes given in § 185 ; the 1st singular being *أَنِّي* or *أَنْبِي* and the 1st plural *أَنَّا* or *أَنَا*. In such case the suffix *هُ* may be pronoun of the fact (see § 362 m) as *بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلٌ* *because apostles used to come to them.* Beside *بِأَنَّ* we have *لِأَنَّ* which also means *because*, and *كَأَنَّ* *as though*, see §§ 436 and 470, rem. f.

* The apodosis of a sentence is the consequent clause, which expresses a result; as distinguished from the precedent clause, called protasis, which is conditional.

- (h) *أَوْ* or as *حَاشِرٌ أَوْ خَاسِرٌ* a gatherer or a loser.
- (i) *ثُمَّ* then, and then, implying succession at an interval.
- (k) *حَتَّى* till, see §§ 405, rem. c, 415 c, and 452, rem. c. Beside being a conjunction *حَتَّى* is a preposition, see § 358 b.
- (n) *لَمَّا* after, when, is used with the perfect.
- (o) *لَوْ* if, see §§ 404 and 588.
وَلَوْ even though.
- (p) *مَا* as long as, as far as; used with the perfect (see § 407) and jussive (see § 418): it is called the *mâ* of duration (see § 353*).

368. The *interjections* are numerous: among them we find *يَا O!* which is used before nouns (see § 438 a) without the article, as *يَا قَوْمُ O people*; *يَا أَيُّهَا* or *أَيُّهَا* *O!* used before nouns (see § 438 b) with the article, as *يَا أَيُّهَا النَّاسُ O men*; *هَآ lo!* as *هَآ أَنْتُمْ الْآءُ lo ye are those*.

369. The following pages supply paradigms of the verbs. First of all it is essential that Tables 1 and 2 be thoroughly well learnt; thus with *كَلِمٌ — to wound* (see § 35, rem. a).

kalama kalamat kalamta kalamti kalamtu
 kalamâ kalamatâ kalamtumâ
 kalamû kalamna kalamtum kalamtumna kalamnâ
 yaklimu taklimu taklimu taklimûna 'aklimu
 yaklimâni taklimâni taklimâni
 yaklimûna yaklimna taklimûna taklimna naklimu

Also to be found in Table 1 are *قَتَلَ* ك to kill ; *جَمَعَ* ع to collect ; *خَسِرَ* ر to lose ; and *سُرِعَ* ع to be quick.

Table 3 gives *كَلَّمَ* م to wound much and to address, accost ; *قَاتَلَ* ل to fight with ; *أَسْلَمَ* م to turn Moslem ; *تَكَلَّمَ* م to speak ; *تَقَاتَلَ* ل to fight with one another ; *أَنْبَجَسَ* س to gush ; *أَفْتَرَقَ* ق to go asunder ; *اسْتَغْفَرَ* ر to ask pardon ; *أَصْفَرَ* and *أَصْفَارَ* ر to be yellow.

Table 5 a b and c give *مَدَّ* د to stretch ; *حَبَّ* ب to be an object of love ; *مَسَّ* س to touch ; *مَدَّدَ* د to stretch much or often ; *مَادَدَ* and *مَادَّ* د to contend in pulling ; *أَمَدَّ* د to increase ; *تَمَدَّدَ* د to stretch oneself ; *تَمَادَدَ* and *تَمَادَّ* د of two persons together to stretch a cloth ; *أَنْجَرَ* ر to let oneself be dragged ; *أَمْتَدَّ* د to stretch oneself, to become extended ; *أَسْتَمَدَّ* د to ask succour.

Table 6 gives *أَدَبَ* ب to invite ; *أُدِّبَ* ب to be well brought up ; *أَثَرَ* ر to relate ; *أَلَّهَ* ه to adore ; *أَلِمَ* م to suffer ; *أَدَبَ* ب to bestow a good education, punish ; *أَمَرَ* ر to consult with ; *أَسَفَ* ف to afflict ; *تَأَذَّنَ* ذ to proclaim ; *تَوَامَرَ* and *تَأَمَّرَ* م to deliberate in common ; *أَتَجَرَ* and *إِتَّجَرَ* ج to give alms, receive wages ; *أَسْتَأْذَنَ* ذ to ask permission.

Table 7 gives *بَوَّسَ* س to be brave ; *بَسِسَ* س to be in distress ; *سَأَلَ* ل to interrogate ; *رَأَسَ* س to appoint as chief ; *لَأَمَّ* م to reconcile ; *أَلَاكَ* ك to send ; *تَرَأَسَ* س to become chief ; *تَبَاءَسَ* س to feign poverty ; *أَنْجَأَتْ* أ to split itself ; *إِبْتَأَسَ* أ to abase oneself ; *أَسْتَسَمَّ* س to deem unlucky.

Table 8 gives هَنَأٌ — to be pleasant ; ذُنُوٌ — to be mean ; قَرَأٌ — to read ; خَطِيءٌ — to do wrong ; نَبَأٌ to inform ; قَارَأٌ to read together with, teach mutually ; أَقْرَأٌ to teach one to read or recite ; تَنَبَأٌ to call oneself a prophet ; تَخَاطَأٌ wrongly to attribute error to oneself ; انْسَبَأٌ of skin to be stripped off ; اِهْتَنَأٌ to administer well ; اسْتَقْرَأٌ to desire one to read.

Table 9 gives وَعَدٌ — to promise ; وَرَثٌ — to inherit ; وَجَلٌ — to fear ; يَسَرَ — to play at hazard and to be easy ; أَوْرَثٌ to cause to inherit ; أَيَقِنٌ to feel sure ; اتَّعَظٌ to be admonished ; اتَّسَرَ to divide by lot a slain beast ; اسْتَوْقَعَ to expect ; اسْتَيْسَرَ to be easy.

Tables 10 to 13 give قَالَ — to say ; سَارٌ — to go ; خَافٌ — (for خَوْفٌ) to fear ; صَوَّرٌ to fashion ; سَيَّرٌ to make go ; طَاوَعَ to comply with ; سَايَرَ to accompany ; أَحَاطٌ to encompass, comprehend ; تَقَوَّلٌ (see § 47) to counterfeit, forge ; تَبَيَّنٌ to appear clear ; تَعَاوَنٌ to help one another ; تَسَايَرَ to travel in company ; انْسَاقٌ to be driven ; اخْتَارٌ to choose ; اسْتَقَامٌ to hold oneself upright.

Tables 14 to 18 give رَجَا — to hope for ; هَدَى — to direct ; نَسِيَ — to forget ; رَضِيَ — to be pleased ; عَدَى to make pass and to give a verb a transitive signification ; عَاطَى to give mutually ; أَرْجَى to put off ; تَجَلَّى to make oneself manifest ; تَعَالَى to exalt oneself ; انْجَلَى to be cleared away ; اِهْتَدَى to be directed aright ; اسْتَسْقَى to ask for drink.

Concerning the vocalization of Derived Forms, it may be helpful to note that, in the perfect active, fathaḥ is characteristic vowel of all : but in the imperfect active we find (except for IV

having sukûn to the first radical) in Forms II III and IV

U A I يُسَلِّمُ يُقَاتِلُ يُكَلِّمُ

in Forms V and VI

A A A A يَتَقَاتَلُ يَتَكَلَّمُ

and in Forms VII VIII and X (sukûn being duly noted)

A A I يَسْتَعْفِرُ يَفْتَرِقُ يَنْبِجِسُ

In the perfect passive we find

U I as أُسْلِمَ قُوتِلَ كُتِّمَ etc.

and in the imperfect passive

U A A as يُسَلَّمُ يُقَاتَلُ يُكَلَّمُ etc.

NOTE. Nomina verbi are treated in §§ 195 to 212; while nomina agentis et patientis find place in §§ 229, 230, 236 sqq.

FIRST FORM OF THE STRONG VERB.

TABLE 1. ACTIVE.

<i>Imperfect.</i>				<i>Perfect.</i>
<i>Energ. I.</i>	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يَكْلِمَنَّ	يَكْلِمْ	يَكْلِمَ	يَكْلِمُ	كَالِمٌ m. 3. Sing.
تَكْلِمَنَّ	تَكْلِمْ	تَكْلِمَ	تَكْلِمُ	كَالِمَتْ f.
تَكْلِمَنَّ	تَكْلِمْ	تَكْلِمَ	تَكْلِمُ	كَالِمَتْ m. 2.
تَكْلِمَنَّ	تَكْلِمِي	تَكْلِمِي	تَكْلِمِينَ	كَالِمَتْ f.
أَكْلِمَنَّ	أَكْلِمْ	أَكْلِمَ	أَكْلِمُ	كَالِمْتُ c. 1.
يَكْلِمَانِ	يَكْلِمَا	يَكْلِمَا	يَكْلِمَانِ	كَالِمَا m. 3. Dual
تَكْلِمَانِ	تَكْلِمَا	تَكْلِمَا	تَكْلِمَانِ	كَالِمَتَا f.
تَكْلِمَانِ	تَكْلِمَا	تَكْلِمَا	تَكْلِمَانِ	كَالِمَتُمَا c. 2.
يَكْلِمُنَّ	يَكْلِمُوا	يَكْلِمُوا	يَكْلِمُونَ	كَالِمُوا m. 3. Plur.
يَكْلِمِنَّ	يَكْلِمْنَ	يَكْلِمْنَ	يَكْلِمُونَ	كَالِمْنَ f.
تَكْلِمَنَّ	تَكْلِمُوا	تَكْلِمُوا	تَكْلِمُونَ	كَالِمْتُمْ m. 2.
تَكْلِمِنَّ	تَكْلِمْنَ	تَكْلِمْنَ	تَكْلِمُونَ	كَالِمْتُنَّ f.
نَكْلِمَنَّ	نَكْلِمْ	نَكْلِمَ	نَكْلِمُ	كَالِمْنَا c. 1.

TABLE 1. (*continued.*)*Imperative.*

Feminine	Common	Masculine
اَكْلِمِي		اَكْلِمُ 2. Singular
	اَكْلِمَا	2. Dual
اَكْلِمْنَ		اَكْلِمُوا 2. Plural

VERBS WITH OTHER CHARACTERISTIC VOWELS.

We have seen however, in §§ 91, 92 and 93, that all strong verbs are not conjugated like the above; for instance,

<i>Imperative</i>	<i>Imperfect . Indicative</i>	<i>Perfect</i>
	يَقْتُلُ	قَتَلَ m. 3. Singular
اَقْتُلِي	تَقْتُلُ	قَتَلْتَ m. 2.
	يَجْمَعُ	جَمَعَ m. 3. Singular
اِجْمَعِي	تَجْمَعُ	جَمَعْتَ m. 2.
	يَخْسِرُ	خَسِرَ m. 3. Singular
اِخْسَرِي	تَخْسِرُ	خَسِرْتَ m. 2.
	يَسْرَعُ	سَرَعَ m. 3. Singular
اَسْرَعِي	تَسْرَعُ	سَرَعْتَ m. 2.

FIRST FORM OF THE STRONG VERB.

TABLE 2. PASSIVE.

<i>Imperfect.</i>				<i>Perfect.</i>
<i>Energ. I.</i>	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يُكَلِّمَنَّ	يُكَلِّمُ	يُكَلِّمَ	يُكَلِّمُ	كُلِّمَ m. 3. Sing.
تُكَلِّمَنَّ	تُكَلِّمُ	تُكَلِّمَ	تُكَلِّمُ	كُلِّمَتْ f.
تُكَلِّمَنَّ	تُكَلِّمُ	تُكَلِّمَ	تُكَلِّمُ	كُلِّمَتْ m. 2.
تُكَلِّمَنَّ	تُكَلِّمِي	تُكَلِّمِي	تُكَلِّمِينَ	كُلِّمَتْ f.
أُكَلِّمَنَّ	أُكَلِّمُ	أُكَلِّمَ	أُكَلِّمُ	كُلِّمْتُ c. 1.
يُكَلِّمَانِ	يُكَلِّمَا	يُكَلِّمَا	يُكَلِّمَانِ	كُلِّمَا m. 3. Dual
تُكَلِّمَانِ	تُكَلِّمَا	تُكَلِّمَا	تُكَلِّمَانِ	كُلِّمْتَا f.
تُكَلِّمَانِ	تُكَلِّمَا	تُكَلِّمَا	تُكَلِّمَانِ	كُلِّمْتُمَا c. 2.
يُكَلِّمَنَّ	يُكَلِّمُوا	يُكَلِّمُوا	يُكَلِّمُونَ	كُلِّمُوا m. 3. Plur.
يُكَلِّمَنَّ	يُكَلِّمِينَ	يُكَلِّمِينَ	يُكَلِّمُونَ	كُلِّمُوا f.
تُكَلِّمَنَّ	تُكَلِّمُوا	تُكَلِّمُوا	تُكَلِّمُونَ	كُلِّمْتُمْ m. 2.
تُكَلِّمَنَّ	تُكَلِّمِينَ	تُكَلِّمِينَ	تُكَلِّمُونَ	كُلِّمْتُمْ f.
نُكَلِّمَنَّ	نُكَلِّمُ	نُكَلِّمَ	نُكَلِّمُ	كُلِّمْنَا c. 1.

DERIVED FORMS OF THE STRONG VERB.

TABLE 3.

PASSIVE.		ACTIVE.			
<i>Indic.</i>	<i>Perfect</i>	<i>Impera.</i>	<i>Indic.</i>	<i>Perfect</i>	
يُكَلِّمُ	كَلِمَ	كَلِمَ	يُكَلِّمُ	كَلِمَ	II
يُقَاتِلُ	قُوِتِلَ	قَاتِلُ	يُقَاتِلُ	قَاتَلَ	III
يُسَلِّمُ	أُسْلِمَ	أَسْلِمَ	يُسَلِّمُ	أَسْلَمَ	IV
يَتَكَلَّمُ	تَكَلَّمَ	تَكَلَّمَ	يَتَكَلَّمُ	تَكَلَّمَ	V
يَتَقَاتِلُ	تُقَاتِلُ	تَقَاتَلَ	يَتَقَاتِلُ	تَقَاتَلَ	VI
يَنْبَجِسُ	أَنْبَجِسَ	إِنْبَجِسُ	يَنْبَجِسُ	إِنْبَجَسَ	VII
يُفْتَرِقُ	أُفْتَرِقَ	إِفْتَرِقُ	يُفْتَرِقُ	إِفْتَرَقَ	VIII
		إِصْفَرُّهُ	يَصْفَرُّهُ	إِصْفَرَّ	IX
يُسْتَغْفِرُ	أُسْتُغْفِرُ	اسْتَغْفِرُ	يُسْتَغْفِرُ	اسْتَغْفَرَ	X
		إِصْفَارُهُ	يَصْفَارُهُ	إِصْفَارَ	XI

FIRST FORM OF THE VERB WITH MIDDLE
RADICAL DOUBLED.

TABLE 5. a. ACTIVE.

<i>Imperfect.</i>				<i>Perfect.</i>
<i>Energ. 1.</i>	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يَمِدَنَّ	يَمِدْهُ	يَمِدَّ	يَمِدُ	مَدَّ m. 3. Sing.
تَمِدَنَّ	تَمِدْهُ	تَمِدَّ	تَمِدُ	مَدَّتْ f.
تَمِدَنَّ	تَمِدْهُ	تَمِدَّ	تَمِدُ	مَدَدَتْ m. 2.
تَمِدَنَّ	تَمِدِّي	تَمِدِّي	تَمِدِينِ	مَدَدَتْ f.
أَمِدَنَّ	أَمِدْهُ	أَمِدَّ	أَمِدُ	مَدَدْتُ c. 1.
يَمِدَانِ	يَمِدَا	يَمِدَا	يَمِدَانِ	مَدَّا m. 3. Dual
تَمِدَانِ	تَمِدَا	تَمِدَا	تَمِدَانِ	مَدَّتَا f.
تَمِدَانِ	تَمِدَا	تَمِدَا	تَمِدَانِ	مَدَدْتُمَا c. 2.
يَمِدُونَ	يَمِدُوا	يَمِدُوا	يَمِدُونَ	مَدُوا m. 3. Plur.
يَمِدُونَ	يَمِدُونَ	يَمِدُونَ	يَمِدُونَ	مَدَدْنَ f.
تَمِدُونَ	تَمِدُوا	تَمِدُوا	تَمِدُونَ	مَدَدْتُمْ m. 2.
تَمِدُونَ	تَمِدُونَ	تَمِدُونَ	تَمِدُونَ	مَدَدْتُنَّ f.
نَمِدَنَّ	نَمِدْهُ	نَمِدَّ	نَمِدُ	مَدَدْنَا c. 1.

TABLE 5. a. (continued.)

	<i>Imperative.</i>		
Feminine	Common	Masculine	
أَمْدِي		أَمْدُ 2. Singular	
	أَمْدَا	2. Dual	
أَمْدُنْ		أَمْدُوا 2. Plural	

We find also in the Imperative *مَدِّ*, *مُدِّ* and *مُدِّ*; while the Jussive has also *يَمِّدْ*, *يُمِّدْ* and *يُمِّدْ*.

VERBS WITH OTHER CHARACTERISTIC VOWELS.

Attention is drawn in § 120 *b* to these verbs, which have other peculiarities beside those here noted:

<i>Imperative.</i>	<i>Imperfect.</i>	<i>Perfect.</i>	
	<i>Jussive.</i>	<i>Indic.</i>	
	يَحِبُّ يَحِبُّ يَحِبُّ	يَحِبُّ	حَبَّ m. 3. Sing.
أَحِبُّ حِبَّ حِبَّ	تَحِبُّ تَحِبُّ تَحِبُّ	تَحِبُّ	حَبَيْتَ m. 2.
	يَمْسُ يَمْسُ يَمْسُ يَمْسُ	يَمْسُ	مَسَّ m. 3. Sing.
وَمَسَّ مَسَّ مَسَّ مَسَّ	تَمَسَّ تَمَسَّ تَمَسَّ تَمَسَّ	تَمَسَّ	مَسَيْتَ } مَسَيْتَ } m. 2.

FIRST FORM OF THE VERB WITH MIDDLE
RADICAL DOUBLED.

TABLE 5. b. PASSIVE.

<i>Imperfect.</i>				<i>Perfect.</i>
<i>Energ. I.</i>	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يَمَدُّ	يَمُدُّ	يَمُدُّ	يَمُدُّ	مُدَّ m. 3. Sing.
تَمَدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ	مُدَّت f.
تَمَدُّ	تَمُدُّ	تَمُدُّ	تَمُدُّ	مُدِدَّت m. 2.
تَمُدُّ	تَمُدِّي	تَمُدِّي	تَمُدِّي	مُدِدَّت f.
أَمَدُّ	أَمُدُّ	أَمُدُّ	أَمُدُّ	مُدِدَّت c. 1.
يَمَدَّانِ	يَمُدَّا	يَمُدَّا	يَمُدَّانِ	مُدَّا m. 3. Dual
تَمَدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	مُدَّتَا f.
تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	مُدِدَّتُهُمَا c. 2.
يَمَدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدُّونَ	مُدُّوا m. 3. Plur.
يَمُدُّونَ	يَمُدُّونَ	يَمُدُّونَ	يَمُدُّونَ	مُدُّونَ f.
تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدُّونَ	مُدِدَّتُهُم m.
تَمُدُّونَ	تَمُدُّونَ	تَمُدُّونَ	تَمُدُّونَ	مُدِدَّتُنَّ f.
نَمُدُّ	نَمُدُّ	نَمُدُّ	نَمُدُّ	مُدِدَّنَا c. 1.

DERIVED FORMS OF VERBS WITH MIDDLE
RADICAL DOUBLED.

TABLE 5. c.

PASSIVE.		ACTIVE.			
<i>Indic.</i>	<i>Perfect</i>	<i>Impera.</i>	<i>Indic.</i>	<i>Perfect</i>	
يَمْدَدُ	مَدِدْ	مَدِدْ	يَمْدَدُ	مَدَدَ	II
يَمَادِدُ	مَوْدِدْ	مَادِدْ	يَمَادِدُ	مَادَدَ	} III
يِمَادُ			وِمَادُ	مَادَّ	
يَمِدُّ	أَمِدَّ	أَمِدُّ	يَمِدُّ	أَمَدَّ	IV
يَتَمَدَّدُ	تَمَدِدْ	تَمَدِدْ	يَتَمَدَّدُ	تَمَدَدَ	V
يَتَمَادِدُ	تَمَوْدِدْ	تَمَادِدْ	يَتَمَادِدُ	تَمَادَدَ	} VI
يَتِمَادُ			يَتِمَادُ	تَمَادَّ	
يَنْجَرُّ	انْجِرْ	انْجِرْ	يَنْجَرُّ	انْجَرَ	VII
يَمْتَدُّ	أَمْتَدَّ	أَمْتَدُّ	يَمْتَدُّ	أَمْتَدَّ	} VIII
		أَمْتَدَّ			
يَسْتَمِدُّ	اسْتَمِدْ	اسْتَمِدْ	يَسْتَمِدُّ	اسْتَمَدَّ	X
		اسْتَمَدَّ			

VERBS WITH INITIAL RADICAL HAMZATED.

TABLE 6.

PASSIVE.		ACTIVE.			
<i>Indic.</i>	<i>Perfect</i>	<i>Impera.</i>	<i>Indic.</i>	<i>Perfect</i>	
يُؤَدَّبُ	أُدِّبَ	اِئِدِبْ	يَأْدِبُ	أَدَّبَ	I
يُؤَثَّرُ	أُثِّرَ	اِؤْثِرْ	يَأْثُرُ	أَثَّرَ	
يُؤَلِّهُ	أَلِّهَ	اِئِلِّهْ	يَأَلِّهُ	أَلَّلَهُ	
يُؤَلِّمُ	أَلِّمَ	اِئَلِّمْ	يَأَلِّمُ	أَلَّمَ	
يُؤَدِّبُ	أُدِّبَ	اِءِدِبْ	يَأْدِبُ	أَدَّبَ		II
يُؤَامِرُ	أُؤِمِرَ	اِؤِمِرْ	يَأْمُرُ	أَمَرَ	III
يُؤَسِّفُ	أُؤَسِّفَ	اِؤَسِّفْ	يَأْسِفُ	أَسَفَ	IV
يُؤَاذِنُ	أُؤَاذِنَ	اِؤَاذِنْ	يَأْذِنُ	أَذَنَ	V
يُؤَامِرُ	تُؤَمِرُ	تَأْمِرْ	يَتَأْمِرُ	تَأَمَّرَ	VI
يُؤَوَامِرُ	تُؤَوِمِرُ	تَوَأْمِرْ	يَتَوَأْمِرُ	تَوَأَمَّرَ	
يُؤُتَجِرُ	أُؤُتَجِرَ	اِؤُتَجِرْ	يَأُتَجِرُ	أُتَجَّرَ	VIII
يُتَجَرُّ	أُتَجَّرَ	اِتَّجِرْ	يَتَجَرُّ	اتَّجَرَ	
يُسْتَأْذِنُ	أُسْتُؤَذِنَ	اِسْتَأْذِنْ	يَسْتَأْذِنُ	أَسْتَأْذَنَ	X

Form VII is not found.

VERBS WITH MIDDLE RADICAL HAMZATED.

TABLE 7.

PASSIVE.		ACTIVE.			
<i>Indic.</i>	<i>Perfect</i>	<i>Impera.</i>	<i>Indic.</i>	<i>Perfect</i>	
		أَبُوَسْ	يَبُوَسْ	بُوَسْ	I
		أَبَاسْ	يَبَاسْ	بَاسْ	
		أَبِيسْ	يَبِيسْ	بِيسْ	
يَسْأَلُ	سُئِلَ	اسْأَلْ	يَسْأَلُ	سَأَلَ	I
يُسْأَلُ		اسْأَلْ	يَسْأَلُ	سَأَلَ	
يُرَاسُ	رُئِسَ	رُئِسْ	يُرَاسُ	رَاسَ	II
يُلَآءِمُ	لُوئِمَ	لَآئِمُ	يُلَآئِمُ	لَآءِمَ	III
يُلَآكُ	أَلِكَ	أَلِكَ	يُلِأَكُ	أَلَاكَ	IV
يُتْرَاسُ	تُرِئِسَ	تُرَاسْ	يُتْرَاسُ	تُرَاسَ	V
يُتَبَآءَسُ	تُبُوَسَ	تَبَآءَسْ	يُتَبَآءَسُ	تَبَآءَسَ	VI
يُنَجَّأُ	أُنْجِئْتُ	أِنْجِئْتُ	يُنَجِّئْتُ	أِنْجِئْتُ	VII
يُتَبَآسُ	أَبْتَسَ	أَبْتَسْ	يُتَبَآسُ	أَبْتَسَ	VIII
يُسْتَشَامُ	أُسْتُشِمَ	أُسْتُشِمْ	يُسْتَشِمُ	أُسْتَشِمَ	X

VERBS WITH FINAL RADICAL HAMZATED.

TABLE 8.

PASSIVE.		ACTIVE.			
<i>Indic.</i>	<i>Perfect</i>	<i>Impera.</i>	<i>Indic.</i>	<i>Perfect</i>	
يَهْنَأُ	هِنَى	اِهْنِ	يَهْنِي	هَنَأَ	I
		ادْنُو	يَدْنُو	دَنُو	
يَقْرَأُ	قَرَى	اقْرَأْ	يَقْرَأُ	قَرَأَ	
يُخْطَأُ	خُطِيَ	اِخْطَأْ	يَخْطَأُ	خُطِيَ	II
يَنْبَأُ	نَبَى	نَبِ	يَنْبِي	نَبَأَ	
يُقَارَأُ	قُورَى	قَارِ	يُقَارِ	قَارَأَ		III
يُقْرَأُ	أَقْرَى	أَقْرِ	يُقْرِ	أَقْرَأَ	IV
يَتَنْبَأُ	تَنْبَى	تَنْبَأْ	يَتَنْبَأُ	تَنْبَأَ	V
يُتَخْطَأُ	تُخْطِئُ	تَخْطَأْ	يَتَخْطَأُ	تَخْطَأَ	VI
يَنْسَبُ	انْسَبَى	انْسَبِ	يَنْسَبِي	انْسَبَأَ	VII
يَهْتِنَأُ	اهْتِنَى	اهْتِنِ	يَهْتِنِي	اهْتِنَأَ	VIII
يَسْتَقْرَأُ	اسْتَقْرَى	اسْتَقْرِ	يَسْتَقْرِ	اسْتَقْرَأَ	X

VERBS WITH و OR ي AS INITIAL RADICAL.

TABLE 9.

PASSIVE.		ACTIVE.			
<i>Indic.</i>	<i>Perfect</i>	<i>Impera.</i>	<i>Indic.</i>	<i>Perfect</i>	
يُوعَدُ	وُعِدَ	عِدْ	يَعِدُ	وَعَدَ	I
يُورَثُ	وُرِثَ	رِثْ	يَرِثُ	وَرِثَ	
		اِجَلْ	يُوجَلْ	وَجَلْ	
يُوسِرُ	يُسِرُ	اِسِرْ	يَسِرُ	يَسِرُ	IV
يُورَثُ	أُورِثَ	أُورِثْ	يُورِثُ	أُورِثَ	
يُوقِنُ	أُوقِنَ	أَيِّقِنْ	يُوقِنُ	أَيِّقِنَ	
يَتَّعِظُ	اتَّعِظَ	اتَّعِظْ	يَتَّعِظُ	اتَّعِظَ	VIII
يَتَّسِرُ	اتَّسِرَ	اتَّسِرْ	يَتَّسِرُ	اتَّسِرَ	
يُسْتَوْعِقُ	اسْتُوعِقَ	اسْتُوعِقْ	يُسْتَوْعِقُ	اسْتُوعِقَ	X
يُسْتَيْسِرُ	اسْتُوسِرَ	اسْتُوسِرْ	يُسْتَيْسِرُ	اسْتُوسِرَ	

Forms II, III, V and VI resemble strong verbs, and VII is not found

FIRST FORM OF THE VERB WITH **و** AS
MIDDLE RADICAL.

TABLE 10. ACTIVE.

<i>Imperfect.</i>				<i>Perfect.</i>
<i>Energ. I.</i>	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يَقُولَنَّ	يَقُلْ	يَقُولَ	يَقُولُ	قَالَ m. 3. Sing.
تَقُولَنَّ	تَقُلْ	تَقُولَ	تَقُولُ	قَالَتْ f.
تَقُولَنَّ	تَقُلْ	تَقُولَ	تَقُولُ	قُلْتِ m. 2.
تَقُولَنَّ	تَقُولِي	تَقُولِي	تَقُولِينَ	قُلْتِ f.
أَقُولَنَّ	أَقُلْ	أَقُولَ	أَقُولُ	قُلْتُ c. 1.
يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِ	قَالَا m. 3. Dual
تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	قَالَتَا f.
تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	قُلْتِمَا c. 2.
يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولُونَ	قَالُوا m. 3. Plur.
يَقْلَنَانِ	يَقْلَنَ	يَقْلَنَ	يَقْلَنَ	قُلْنَ f.
تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولُونَ	قُلْتُمْ m. 2.
تَقْلَنَانِ	تَقْلَنَ	تَقْلَنَ	تَقْلَنَ	قُلْتِنَ f.
نَقُولَنَّ	نَقُلْ	نَقُولَ	نَقُولُ	قُلْنَا c. 1.

TABLE 10. (*continued.*)*Imperative.*

Feminine	Common	Masculine
قُولِي		قُلْ 2. Singular
	قُولَا	2. Dual
قُلْنَ		قُولُوا 2. Plural.

TABLE 11.

Imperative.

Feminine	Common	Masculine
سِيرِي		سِرْ 2. Singular
	سِيرَا	2. Dual
سِرْنَ		سِيرُوا 2. Plural

TABLE 11. a.

Imperative.

Feminine	Common	Masculine
خَافِي		خَفْ 2. Singular
	خَافَا	2. Dual
خَفْنَ		خَافُوا 2. Plural

FIRST FORM OF THE VERB WITH **ي** AS
MIDDLE RADICAL.

TABLE 11. (continued from page 124). ACTIVE.

<i>Imperfect.</i>				<i>Perfect.</i>
<i>Energ. I.</i>	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يَسِيرَنَّ	يَسِرْ	يَسِيرَ	يَسِيرُ	سَارَ m. 3. Sing.
تَسِيرَنَّ	تَسِرْ	تَسِيرَ	تَسِيرُ	سَارَتْ f.
تَسِيرَنَّ	تَسِرْ	تَسِيرَ	تَسِيرُ	سَرْتُ m. 2.
تَسِيرَنَّ	تَسِيرِي	تَسِيرِي	تَسِيرِينَ	سَرْتُ f.
أَسِيرَنَّ	أَسِرْ	أَسِيرَ	أَسِيرُ	سَرْتُ c. 1.
يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانِ	سَارَا m. 3. Dual
تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِ	سَارَتَا f.
تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِ	سَرْتُمَا c. 2.
يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُونَ	سَارُوا m. 3. Plur.
يَسِيرَانِ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	سِرْنَ f.
تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُونَ	سَرْتُمْ m. 2.
تَسِيرَانِ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	سَرْتُنَّ f.
نَسِيرَنَّ	نَسِرْ	نَسِيرَ	نَسِيرُ	سَرْنَا c. 1.

FIRST FORM OF THE VERB WITH و KASRATED
AS MIDDLE RADICAL.

TABLE 11. *a.* (continued from page 124). ACTIVE.

<i>Imperfect.</i>				<i>Perfect.</i>
<i>Energ. I.</i>	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يَخَافَنَّ	يَخَفْ	يَخَافَ	يَخَافُ	خَافَ m. 3. Sing.
تَخَافَنَّ	تَخَفْ	تَخَافَ	تَخَافُ	خَاوَتْ f.
تَخَافَنَّ	تَخَفْ	تَخَافَ	تَخَافُ	خَفْتُم m. 2.
تَخَافَنَّ	تَخَافِي	تَخَافِي	تَخَافِينَ	خَفْتِ f.
أَخَافَنَّ	أَخَفْ	أَخَافَ	أَخَافُ	خَفْتُمْ c. 1.
يَخَافَانِ	يَخَافَا	يَخَافَا	يَخَافَانِ	خَافَا m. 3. Dual
تَخَافَانِ	تَخَافَا	تَخَافَا	تَخَافَانِ	خَاَفَتَا f.
تَخَافَانِ	تَخَافَا	تَخَافَا	تَخَافَانِ	خَفْتُمَا c. 2.
يَخَافُونَ	يَخَافُوا	يَخَافُوا	يَخَافُونَ	خَافُوا m. 3. Plur.
يَخَفْنَ	يَخَفْنَ	يَخَفْنَ	يَخَفْنَ	خَفْنَ f.
تَخَافُونَ	تَخَافُوا	تَخَافُوا	تَخَافُونَ	خَفْتُمْ m. 2.
تَخَفْنَ	تَخَفْنَ	تَخَفْنَ	تَخَفْنَ	خَفْتِنَّ f.
نَخَافَنَّ	نَخَفْ	نَخَافَ	نَخَافُ	خَفْنَا c. 1.

FIRST FORM OF THE VERB WITH **و** OR **ي**
AS MIDDLE RADICAL.

TABLE 12. PASSIVE.

<i>Imperfect.</i>				<i>Perfect.</i>
<i>Energ. I.</i>	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يُقَالَنَّ	يُقَلْ	يُقَالَ	يُقَالُ	قِيمِل m. 3. Sing.
تُقَالَنَّ	تُقَلْ	تُقَالَ	تُقَالُ	قَيْلَتْ f.
تُقَالَنَّ	تُقَلْ	تُقَالَ	تُقَالُ	قِلْتَم m. 2.
تُقَالَنَّ	تُقَالِي	تُقَالِي	تُقَالِينَ	قِلْتِ f.
أُقَالَنَّ	أُقَلْ	أُقَالَ	أُقَالُ	قِلْتُ c. 1.
يُقَالَانِ	يُقَالَا	يُقَالَا	يُقَالَانِ	قَيْلَا m. 3. Dual
تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِ	قَيْلَتَا f.
تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِ	قِلْتِمَا c. 2.
يُقَالَنَّ	يُقَالُوا	يُقَالُوا	يُقَالُونَ	قَيْلُوا m. 3. Plur.
يُقَالَنَّ	يُقَالْنَ	يُقَالْنَ	يُقَالْنَ	قِلْنَ f.
تُقَالَنَّ	تُقَالُوا	تُقَالُوا	تُقَالُونَ	قِلْتُمْ m. 2.
تُقَالَنَّ	تُقَالْنَ	تُقَالْنَ	تُقَالْنَ	قِلْتُنَّ f.
نُقَالَنَّ	نُقَلْ	نُقَالَ	نُقَالُ	قِلْنَا c. 1.

DERIVED FORMS OF VERBS WITH و OR ي
AS MIDDLE RADICAL.

TABLE 13.

PASSIVE.		ACTIVE.			
<i>Indic.</i>	<i>Perfect</i>	<i>Impera.</i>	<i>Indic.</i>	<i>Perfect</i>	
يُصَوَّرُ	صَوِّرُ	صَوِّرْ	يُصَوِّرُ	صَوَّرَ	} II
يَسِيرُ	سِيرُ	سِيرْ	يَسِيرُ	سِيرَ	
يُطَاوَعُ	طَوِّعُ	طَاوِعْ	يُطَاوِعُ	طَاوَعُ	} III
يُسَايِرُ	سُوِّرَ	سَايِرْ	يُسَايِرُ	سَايَرَ	
يُحَاطُ	أُحِيطُ	أَحِطْ	يُحِيطُ	أَحَاطَ 3. m. Sing. أَحَطْتُ 2. m.	IV
يَتَّقُولُ	تُقَوِّلُ	تَقَوِّلْ	يَتَّقُولُ	تَقَوَّلَ	} V
يَتَّبِينُ	تُبَيِّنُ	تَبَيِّنْ	يَتَّبِينُ	تَبَيَّنَ	
يَتَّعَاوَنُ	تُعَوِّنُ	تَعَاوِنْ	يَتَّعَاوَنُ	تَعَاوَنَ	} VI
يَتَّسَايِرُ	تُسَوِّرُ	تَسَايِرْ	يَتَّسَايِرُ	تَسَايَرَ	
يُنْسَاقُ	أُنْسِقُ	إِنْسِقْ	يُنْسَاقُ	أَنَسَقَ 3. m. Sing. أَنَسَقْتُ 2. m.	VII
يُخْتَارُ	أُخْتِيرُ	اخْتِرْ	يُخْتَارُ	أَخْتَارَ 3. m. Sing. أَخْتَرْتُ 2. m.	VIII
يُسْتَقَامُ	أُسْتَقِيمُ	اسْتَقِمْ	يُسْتَقِيمُ	اسْتَقَامَ 3. m. Sing. اسْتَقَمْتُ 2. m.	X

FIRST FORM OF THE VERB WITH و AS FINAL RADICAL.

TABLE 14. ACTIVE.

<i>Imperfect.</i>				<i>Perfect.</i>
<i>Energ. 1.</i>	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يَرْجُونَ	يَرْجُ	يَرْجُو	يَرْجُو	رَجَا m. 3. Sing.
تَرْجُونَ	تَرْجُ	تَرْجُو	تَرْجُو	رَجَتْ f.
تَرْجُونَ	تَرْجُ	تَرْجُو	تَرْجُو	رَجَوْتَ m. 2.
تَرْجِنَ	تَرْجِي	تَرْجِي	تَرْجِينِ	رَجَوْتُ f.
أَرْجُونَ	أَرْجُ	أَرْجُو	أَرْجُو	رَجَوْتُ c. 1.
يَرْجَوَانِ	يَرْجُوا	يَرْجُوا	يَرْجَوَانِ	رَجَا m. 3. Dual
تَرْجَوَانِ	تَرْجُوا	تَرْجُوا	تَرْجَوَانِ	رَجَتَا f.
تَرْجَوَانِ	تَرْجُوا	تَرْجُوا	تَرْجَوَانِ	رَجَوْتُمَا c. 2.
يَرْجُونَ	يَرْجُوا	يَرْجُوا	يَرْجُونَ	رَجَا m. 3. Plur.
يَرْجَوْنَ	يَرْجُونَ	يَرْجُونَ	يَرْجُونَ	رَجَوْنَ f.
تَرْجِنَ	تَرْجُوا	تَرْجُوا	تَرْجُونَ	رَجَا m. 2.
تَرْجَوْنَ	تَرْجُونَ	تَرْجُونَ	تَرْجُونَ	رَجَوْنِ f.
نَرْجُونَ	نَرْجُ	نَرْجُو	نَرْجُو	رَجَوْنَا c. 1.

TABLE 14. (continued).

<i>Imperative.</i>		
Feminine	Common	Masculine
أُرْجِي		أُرْجُ 2. Singular
	أُرْجُوا	2. Dual
أُرْجُونِ		أُرْجُوا 2. Plural

TABLE 15.

<i>Imperative.</i>		
Feminine	Common	Masculine
أِهْدِي		أِهْدِ 2. Singular
	أِهْدِيَا	2. Dual
أِهْدِينَ		أِهْدُوا 2. Plural

TABLE 16.

<i>Imperative.</i>		
Feminine	Common	Masculine
أَرْضِي		أَرْضِ 2. Singular
	أَرْضِيَا	2. Dual
أَرْضِينَ		أَرْضُوا 2. Plural

FIRST FORM OF THE VERB WITH **ي** AS FINAL RADICAL.

TABLE 15. (continued from page 130). ACTIVE.

<i>Imperfect.</i>				<i>Perfect.</i>
<i>Energ. I.</i>	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يَهْدِيَنَّ	يَهْدِ	يَهْدِيْ	يَهْدِي	هَدَى m. 3. Sing.
تَهْدِيَنَّ	تَهْدِ	تَهْدِيْ	تَهْدِي	هَدَتْ f.
تَهْدِيَنَّ	تَهْدِ	تَهْدِيْ	تَهْدِي	هَدَيْتَ m. 2.
تَهْدَنَّ	تَهْدِي	تَهْدِي	تَهْدِيَنَّ	هَدَيْتِ f.
أَهْدِيَنَّ	أَهْدِ	أَهْدِيْ	أَهْدِي	هَدَيْتُ c. 1.
يَهْدِيَانِ	يَهْدِيَا	يَهْدِيَا	يَهْدِيَانِ	هَدَيَا m. 3. Dual
تَهْدِيَانِ	تَهْدِيَا	تَهْدِيَا	تَهْدِيَانِ	هَدَتَا f.
تَهْدِيَانِ	تَهْدِيَا	تَهْدِيَا	تَهْدِيَانِ	هَدَيْتُمَا c. 2.
يَهْدُوْنَ	يَهْدُوا	يَهْدُوا	يَهْدُوْنَ	هَدَوْا m. 3. Plur.
يَهْدِيْنَ	يَهْدِيْنَ	يَهْدِيْنَ	يَهْدِيْنَ	هَدَيْنَ f.
تَهْدُوْنَ	تَهْدُوا	تَهْدُوا	تَهْدُوْنَ	هَدَيْتُمْ m. 2.
تَهْدِيْنَ	تَهْدِيْنَ	تَهْدِيْنَ	تَهْدِيْنَ	هَدَيْتُنَّ f.
نَهْدِيَنَّ	نَهْدِ	نَهْدِيْ	نَهْدِي	هَدَيْنَا c. 1.

FIRST FORM OF THE VERB WITH MIDDLE
RADICAL KASRATED AND و OR ي AS
FINAL RADICAL.

TABLE 16. (continued from page 130). ACTIVE.

<i>Imperfect.</i>				<i>Perfect.</i>
<i>Energ. I.</i>	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يَرْضِيَنَّ	يَرْضَ	يَرْضَى	يَرْضَى	رَضِيَ m. 3. Sing.
تَرْضِيَنَّ	تَرْضَ	تَرْضَى	تَرْضَى	رَضِيَتْ f.
تَرْضِيَنَّ	تَرْضَ	تَرْضَى	تَرْضَى	رَضِيََتْ m. 2.
تَرْضِيَنَّ	تَرْضِيْ	تَرْضَى	تَرْضِيَنَّ	رَضِيَتْ f.
أَرْضِيَنَّ	أَرْضَ	أَرْضَى	أَرْضَى	رَضِيَْتُ c. 1.
يَرْضِيَانِ	يَرْضِيَا	يَرْضِيَا	يَرْضِيَانِ	رَضِيَا m. 3. Dual
تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	رَضِيَتَا f.
تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	رَضِيَتُمَا c. 2.
يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	يَرْضَوْنَ	رَضَوْا m. 3. Plur.
يَرْضِيَانِ	يَرْضِيْنَ	يَرْضِيْنَ	يَرْضِيْنَ	رَضِيْنَ f.
تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	تَرْضَوْنَ	رَضِيْتُمْ m. 2.
تَرْضِيَانِ	تَرْضِيْنَ	تَرْضِيْنَ	تَرْضِيْنَ	رَضِيْتُنَّ f.
نَرْضِيَنَّ	نَرْضَ	نَرْضَى	نَرْضَى	رَضِينَا c. 1.

FIRST FORM OF THE VERB WITH **و** OR **ي**
AS FINAL RADICAL.

TABLE 17. PASSIVE.

<i>Imperfect.</i>				<i>Perfect.</i>
<i>Energ. I.</i>	<i>Jussive.</i>	<i>Subj.</i>	<i>Indic.</i>	
يُرَجَّيَنَّ	يُرَجَّ	يُرَجَّى	يُرَجَّى	رُجِيَ m. 3. Sing.
تُرَجَّيَنَّ	تُرَجَّ	تُرَجَّى	تُرَجَّى	رُجِيَتْ f.
تُرَجَّيَنَّ	تُرَجَّ	تُرَجَّى	تُرَجَّى	رُجِيََتْ m. 2.
تُرَجَّيَنَّ	تُرَجِّيْ	تُرَجِّيْ	تُرَجَّيَنَّ	رُجِيَتْ f.
أُرَجَّيَنَّ	أُرَجَّ	أُرَجَّى	أُرَجَّى	رُجِيَْتُ c. 1.
يُرَجَّيَانِ	يُرَجَّيَا	يُرَجَّيَا	يُرَجَّيَانِ	رُجِيََا m. 3. Dual
تُرَجَّيَانِ	تُرَجَّيَا	تُرَجَّيَا	تُرَجَّيَانِ	رُجِيَتَا f.
تُرَجَّيَانِ	تُرَجَّيَا	تُرَجَّيَا	تُرَجَّيَانِ	رُجِيَتُمَا c. 2.
يُرَجَّوْنَ	يُرَجَّوْا	يُرَجَّوْا	يُرَجَّوْنَ	رُجُوا m. 3. Plur.
يُرَجَّيْنَ	يُرَجَّيْنَ	يُرَجَّيْنَ	يُرَجَّيْنَ	رُجِيْنَ f.
تُرَجَّوْنَ	تُرَجَّوْا	تُرَجَّوْا	تُرَجَّوْنَ	رُجِيْتُمْ m. 2.
تُرَجَّيْنَ	تُرَجَّيْنَ	تُرَجَّيْنَ	تُرَجَّيْنَ	رُجِيْتْنَ f.
نُرَجَّيَنَّ	نُرَجَّ	نُرَجَّى	نُرَجَّى	رُجِينَا c. 1.

DERIVED FORMS OF VERBS WITH و OR ي
AS FINAL RADICAL.

TABLE 18.

PASSIVE		ACTIVE			
<i>Indic.</i>	<i>Perfect</i>	<i>Impera.</i>	<i>Indic.</i>	<i>Perfect</i>	
يُعَدِّي	عُدِّي	عَدِّ	يُعَدِّي	عَدِّي	II
n. pat., m.	مُعَدَّاهُ f. مُعَدِّي	n. ag., m.	مُعَدِّ	مُعَدِّيَّةُ f.	
يُعَاطِي	عُوطِي	عَاطِ	يُعَاطِي	عَاطِي	III
n. pat., m.	مُعَاطَاهُ f. مُعَاطِي	n. ag., m.	مُعَاطِ	مُعَاطِيَّةُ f.	
يُرَجِّي	أُرَجِّي	أُرَجِّ	يُرَجِّي	أُرَجِي	IV
n. pat., m.	مُرَجَّاهُ f. مُرَجِّي	n. ag., m.	مُرَجِّ	مُرَجِّيَّةُ f.	
يُتَجَلَّى	تُجَلِّي	تَجَلَّ	يَتَجَلَّى	تَجَلَّى	V
n. pat., m.	مُتَجَلَّاهُ f. مُتَجَلِّي	n. ag., m.	مُتَجَلِّ	مُتَجَلِّيَّةُ f.	
يُتَعَالَى	تُعَوِّلِي	تَعَال	يَتَعَالَى	تَعَالَى	VI
n. pat., m.	مُتَعَالَاهُ f. مُتَعَالِي	n. ag., m.	مُتَعَالِ	مُتَعَالِيَّةُ f.	
يُنَجِّلِي	أُنَجِّلِي	أُنَجِّل	يُنَجِّلِي	أُنَجِّلِي	VII
n. pat., m.	مُنَجَّلَاهُ f. مُنَجِّلِي	n. ag., m.	مُنَجِّلِ	مُنَجِّلِيَّةُ f.	
يُهْتَدِي	أُهْتَدِي	أُهْتَدِ	يُهْتَدِي	أُهْتَدِي	VIII
n. pat., m.	مُهْتَدَاهُ f. مُهْتَدِي	n. ag., m.	مُهْتَدِ	مُهْتَدِيَّةُ f.	
يُسْتَسْقَى	اسْتَسْقِي	اسْتَسِقِ	يَسْتَسْقِي	اسْتَسْقَى	X
n. pat., m.	مُسْتَسْقَاهُ f. مُسْتَسْقِي	n. ag., m.	مُسْتَسْقِ	مُسْتَسْقِيَّةُ f.	

PART III.

SYNTAX.

[From section numbers below there must be subtracted 400, in order to ascertain the corresponding section of Wright's Arabic Grammar, vol. ii.]

401. We have observed in § 77 that an Arabic verb has two States: of these the *Perfect* indicates,—

(a) an act completed at some time past, as نَزَعَ مُوسَى يَدَهُ *Moses plucked out his hand* ;

(b) an act which has been already completed at the moment of speaking, and remains so, thus أَغْيَرَ اللَّهُ أَبْغِيَكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ *shall I seek for you an object of worship other than God, seeing that He has favoured you above all creatures?*

(c) a past action which still continues, as وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ *His throne comprises the heavens, no mischance befalls except by permission of God* ;

(d) an act just completed at the moment of speaking, as تَبْتُ إِلَيْكَ *I repent toward Thee* ;

(e) in treaties, promises, bargains and the like, an act which, though future, is quite certain ;

(f) something desired, as رَحِمَهُ اللَّهُ *God have mercy upon him*, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *God bless him and grant him peace.*

REM. Europeans translate رَبَّ الْعَالَمِينَ *blessed be God the Lord of all creatures*, but the verb is declarative (see § 50, rem. a).

402. The perfect is often preceded by قَدْ (see § 362 z) to add assurance of completeness ; which may lie

(a) in certainty, as قَدْ أَرْسَلْنَا نُوحًا *We sent Noah*, فَأَنْزَجَسَتْ مِنْهُ اثْنَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ *so from it twelve springs gushed, every tribe assuredly knew their drinking-place* ; or

(b) in being expected or contrary to expectation, as قَدْ جِئْتُكُمْ بِبَيِّنَةٍ *I have brought you evidence*.

NOTE. If preceded by affirmative لَ (see § 361 c) the influence of قَدْ is in no way affected.

403. The pluperfect is expressed,—

(a) by the simple perfect in a relative or conjunctive clause* which depends upon a clause in which the verb is perfect ; thus تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا *the most gracious word of thy Lord was fulfilled to the sons of Israel by reason of what they had endured* ; فَلَمَّا الْقَوْأُ سَاحَرُوا أَعْيُنَ النَّاسِ *so when they had cast, they bewitched men's eyes* ;

(b) by the perfect and قَدْ, with or without وَ, provided the preceding clause has its verb in the perfect, as وَلَمَّا رَأَوْا أَنَّهُمْ قَدَّ ضَلُّوا *and when they saw that they had erred* ;

(c) by كَانَ to be prefixed to the perfect ;

* A relative or conjunctive clause is one coupled to its ruling clause by a relative pronoun or connective particle.

(d) by كَانَ and the perfect, with قَدْ interposed, or prefixed.

404. (a) When two correlative clauses follow لَوْ *if* (see §§ 367 o and 588) or any similar hypothetical particle, perfect verbs in both clauses may correspond with the English pluperfect subjunctive; as لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ *if Thou hadst wished Thou wouldst have destroyed them beforehand.*

405. After إِذَا *whenever, as often as* (see 367 b) a perfect is said to take the imperfect's meaning; and perfect verbs in two correlative clauses have either a present or future signification, provided the first clause extends its conversive influence to the verb of the second; thus فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ *and whenever a boon comes to them they will say, This (boon) is due to us.* Sometimes إِذَا is followed by an imperfect, and sometimes preceded by كَانَ or the like.

REM. c. So also with two perfect verbs after حَتَّى إِذَا (see § 415 c) as حَتَّى إِذَا أَقْلَتِ سَحَابًا سَقْنَاهُ *until, when they (the winds) bear cloud, We drive it;* or in English idiom, *till they bear cloud, when We drive it.*

406. (a) After إِنْ *if* (see § 367 f) and words similarly of conditional meaning, the perfect is said to take a future sense and can be rendered by the English present; as, for instance, after مَنْ *who, whoever*, مَا *what*, مَهْمَا *whatever*, حَيْثُ *where*, and the like. Thus إِنْ كُنَّا نَحْنُ الْغَالِبِينَ *if we be the victors*, مَنْ يُوَقِّعْ نَفْسَهُ *whoever is made to guard against his own covetousness*, إِلَّا مَا شَاءَ *except what he wishes*, كُلُوا حَيْثُ شِئْتُمْ *eat wherever ye wish.* In certain cases this rule applies to أَوْ *or.*

(b) If the words **إِنَّ** etc. be followed by two clauses, the first expressing a condition and the second its result, both verbs may be perfect.

(c) If the perfect after **إِنَّ** etc. is to keep its original sense, **كَانَ** or one of **كَانَ أَخَوَاتُ كَانُ** *the sisters of the verb kāna* (see § 442) must stand in the protasis before the verb and **فَ** must mark the apodosis. Thus **إِنَّ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنَّ كُنْتَ مِنَ الصَّادِقِينَ** *if thou hast brought a sign, produce it, if thou art of the truthful.*

(d and e) Other cases arise in the use of **إِنَّ** and similar words.

REM. c. When **مَا** etc. are interrogatives or simple relatives, and **حَيْثُ** a simple relative adverb, without any conditional signification, perfects dependent upon them keep their original sense.

407. After **مَا** *as long as* (see § 367 *p*) the perfect has a present or future signification; thus **اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ** *fear God as far as ye are able.*

408. The *Imperfect Indicative* expresses no temporal definition, but indicates a state existing at any time. Hence it signifies;—

(a) what is always taking, or may at any time take, place (the indefinite present); as **يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ** *its (the land's) plants come forth by permission of its Lord:*

(b) an incomplete act, commenced and continuing (the definite present); as **أَنْصَحُ لَكُمْ** *I counsel you:*

(c) what will occur (the simple future), as كَذَلِكَ نُخْرِجُ thus shall We bring forth the dead; اذْكَرُ يَوْمَ يَجْمَعُكُمْ make mention of the day whereon He shall assemble you. The future sense may be made more distinct by using سَوْفَ (see § 364 e), thus فَسَوْفَ تَعْلَمُونَ so ye shall know; or سَ (see § 361 b), thus سَنَزِيدُ الْمُحْسِنِينَ We will give increase to the righteous.

(d) When appended to the perfect without intervening particle, it expresses (either what is explained in the following subsection, or) an act which was future to the past time of which we speak; thus أَرْسَلَ يُعَلِّمُهُ بِذَلِكَ he sent to inform him of this, أَجْمَعَ يُمَكِّرُ بِالْيَهُودِ he determined to circumvent the Jews.

(e) Under circumstances similar to those mentioned in the preceding subsection, the imperfect indicative frequently expresses an act which continues during the past time, and then it can be translated by the English present participle; thus أَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ he grasped the head of his brother, dragging it towards himself; وَرَثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا they inherited the book, taking the vain goods of this nearer (i.e. the present world) and saying, We shall be pardoned.

REM. a. After لَا not the imperfect indicative retains its idea of incompleteness and duration, as الَّذِي خَبَثَ لَا يَخْرُجُ إِلَّا نَكِدًّا as to that (land) which is bad (its plants) do not come forth except scantily. After مَا not it has the present sense (see § 557), as مَا تَنْقُمُ مِنَّا thou dost not take vengeance on us.

409. By prefixing **كَانَ** to the imperfect indicative we point out a past act which continued or was repeated ; thus **بَطَلَ مَا بَطَلَ الَّذِينَ كَانُوا** *worthless was what they were doing*, **كَانُوا يَعْمَلُونَ** *who used to be esteemed weak*.

411. The *Subjunctive* mood has always a future sense after the adverb **لَنْ** *not* (see § 362 *hh*), as **لَنْ تَرَانِي** *thou shalt not see Me* ; also after certain conjunctions, amongst which are **أَنَّ** *that*, as **أَنْ يُرِيدَ أَنْ يُخْرِجَكُمُ** *he wishes that he may expel you* ; **لَا** (pronounced **لَا** ; see § 14 *b*, rem. *b*) *that not*, as **لَا حَقِيقٌ عَلَيَّ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ** *(it is) binding on me that I shall not speak concerning God except the truth* ; and **لِ** *that, so that*, as **لِي أَتَذَرَ مُوسَى لِيُفْسِدَ فِي الْأَرْضِ وَيَذَرَكَ وَالْهَتَكَ** *doest thou leave Moses so that he shall commit disorders in the land and shall leave thee and thy gods?* For further particulars see § 415.

412. The *Jussive* mood takes the perfect's meaning when preceded by **لَمْ** *not* (see § 362 *ff*) or **لَمَّا** *not yet*, as **لَمْ يُؤْخَذْ عَلَيْهِمُ مِيثَاقُ الْكِتَابِ** *has not the covenant of the book been made with them?* See § 418.

413. The *jussive* after **إِنْ** *if* and words of conditional sense (see § 406) has the same meaning as the perfect in a similar situation ; as **إِنْ نُصِيبَهُمْ سَيِّئَةً يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ** *if an evil befall them, they attribute their bad luck to Moses and those who are with him* ; **مَهْمَا تَأْتَانَا بِهِ مِنْ آيَةٍ لِتَسْحَرَنَا بِهَا** *whatever sign thou bringest us in order that thou mayest bewitch us thereby*. When the first of two correlative clauses contains an imperative,

and the second a jussive, the latter has the same meaning as if the first clause contained a verb in the jussive preceded by **إِنْ**; thus **أَدْخُلُوا الْبَابَ نَغْفِرْ لَكُمْ خَطِيئَاتِكُمْ** *enter the gate (and) We will pardon to you your sins* meaning *if ye enter the gate We will pardon you*. See § 417 c ii.

414. The imperfect *Energetics* are future in sense, as **لَقَطَّعَنَّ** **أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ** *I will cut off your hands and feet on opposite sides, then I will crucify you*. See § 419.

415. The *Subjunctive* mood, which can occur only in a subordinate clause, indicates an act dependent upon, and future to, that mentioned in the previous clause: it is governed by certain particles, amongst which are the following.

(a) i. By **أَنَّ** (see § 367 e) *that* after verbs expressing inclination, order, permission, necessity etc.; as also by **لَا أَنَّ** *that not* and **كَأَنَّ** *not* (see § 362 hh). Thus **عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ** *your Lord may perhaps destroy your enemies*; see also examples in § 411.

NOTE. When **إِمَّا** (see § 367 f) is used, the ruling verb may be understood, as **قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ** *they said, O Moses (choose) either that thou or we throw*. We find **أَنَّ لَنْ** as **زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا** *the unbelievers have asserted that they shall not be raised (from the dead)*: here **أَنَّ** stands for **أَنَّ**, and this is common when the verb is negated, as well as when the verb is strengthened with **قَدْ**, **سَ** or **سَوْفَ**.

ii. But if the ruling verb makes an assertion (without expectation, wish, or the like) and the verb following **أَنَّ** is to express a past or present sense we use the perfect or imperfect indicative after **أَنَّ**. Thus **عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ** *ye wonder that an admonition has come to you*, **أَعْلَمُ أَنْ يَنَامُ** *I know that he is sleeping*. It is however more usual in this case to employ a nominal proposition (see § 513) using **أَنَّ** with a pronoun; thus **أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ** *he knows that thou standest*, **يَعْلَمُ أَنَّكَ تَقُومُ** *could they not perceive that it (the calf) did not speak to them?* If the ruling verb expresses doubt or supposition concerning a thing future, **أَنَّ** may govern the imperfect indicative or subjunctive; as **ظَنُّوا أَنْ يَقَعُ عَلَيْهِمْ** *they thought it was about to fall upon them*.

REM. a. As regards **أَنَّ الْمَصْدَرِيَّةَ** *the 'an which with its verb is equivalent to a maḥdar*, see § 488.

(b) By **لِ** *in order that* (see § 366 c ii) and its compounds; thus **إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا** *verily this is a plot which ye have contrived in the city in order that ye may drive out of it its people*.

REM. a. Originally **لِ** was a preposition (see § 356 c), and when a conjunction it stands for **لِإِنَّ** *for that*, as is seen in the negative **لَيْلَا** (for **لِإِنَّ لَا**): we cannot say **لَيْلَا**.

(c) By **حَتَّى** *till* (also originally a preposition, see § 358 b): but if no intention or expectation of the agent be implied, there follows the indicative, or as in § 405, rem. c, the perfect.

(d) By **فَ** *so that* when it introduces a clause giving the

result or effect of a preceding clause which expresses a wish; thus *عَسَىٰ رَبُّكُمْ أَن يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ* *your Lord may perhaps make you successors in the land, so that He may see how ye act.* There are other conditions under which *فَ* governs a subjunctive.

416. The Indicative must be used in all clauses except those governed by *أَنَّ* or other particle with sense of *أَنَّ*; as *عَسَىٰ رَبُّكُمْ أَن يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ* *thus We diversify the signs to a grateful people*; *عَسَىٰ رَبُّكُمْ أَن يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ* *I know from God what ye know not*; *عَسَىٰ رَبُّكُمْ أَن يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ* *Thou causest to err whomsoever Thou dost wish, and Thou ledest aright whom Thou dost will*; *عَسَىٰ رَبُّكُمْ أَن يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ* *perhaps they will take warning*; *عَسَىٰ رَبُّكُمْ أَن يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ* *lo, they break their promise*; *عَسَىٰ رَبُّكُمْ أَن يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ* *إِذْ يَعِدُونَ* *when they transgress on the Sabbath.*

417. The *Jussive* usually conveys an order, being connected in form with the imperative.

(a) It is used with *لِ* prefixed (the *li* of command, see § 366 c i) in place of the imperative; and if *وَ* or *فَ* be also employed, we may write *لُ*: thus *عَسَىٰ رَبُّكُمْ أَن يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ* *upon God then let the believers rely* (as to this verb's final vowel, see § 20 d). We seldom find *لِ* thus used except with the 3rd person, which is wanting to the imperative.

(b) With the adverb *لَا* (see § 362 dd) we use it to express a prohibition, or a wish that something be not done; as *عَسَىٰ رَبُّكُمْ أَن يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ* *do not thou (masc.) commit disorders*; *عَسَىٰ رَبُّكُمْ أَن يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ* *لَا تُسْمِتْ بِي الْأَعْدَاءَ وَلَا*

تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ *do not thou make mine enemies to rejoice at my trouble, and do not place me with the wrongdoers.*

(c) i. Also we find jussives in the protasis and apodosis of correlative conditional clauses, which depend upon **إِنْ** or any particle having the sense of **إِنْ** (see §§ 406 and 413): in the protasis, when the verb is without **كَانَ** and is imperfect; in the apodosis, when without **فَ** and having an imperfect verb. Thus **إِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا** *if they see the path of error, they will adopt it for their path*; **إِنْ تَأْتِهِ عَرَضٌ مِثْلُهُ يَأْخُذْهُ** *if worthless gain come to him like it (the former) he accepts it (also)*; **مَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ قَلْبَهُ** *whosoever believes in God, He shall direct his heart.* If however **فَ** marks the apodosis, we must use an indicative; as **مَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ** *whosoever believes in his Lord, does not fear.*

ii. The jussive may appear in apodosis when the protasis contains an imperative verb; as **فَخُذِ الْأَلْوَاحَ بِقُوَّةٍ وَأْمُرْ قَوْمَكَ** *and thereupon (We said) Take the tables with force, and command thy people (so) shall they grasp the best part thereof*; **أَرْسَلْ حَاشِرِينَ يَأْتُونَكَ بِكُلِّ سَاحِرٍ عَلِيمٍ** *send gatherers (and) they shall bring thee every skilled magician*; **أَرْنِي أَنْظُرْ إِلَيْكَ** *show me (Thyself, and) I shall look upon thee.* This construction is explained in § 413.

REM. b. The conditional sentence whose apodosis must be introduced by **فَ** is further treated in § 587.

REM. c. When (1) the apodosis has a jussive, connected with a following imperfect by **فَ** or **وَ**, we usually employ the jussive

again; thus *إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يضاعفه لكم ويغفر لكم* if ye lend to God a fair loan, he will multiply it to you and will pardon you: so when (2) the protasis has a jussive, connected with the following imperfect by *وَ* or *فَ*; as *إِنْ تَعْفُوا وَتَصَفَّحُوا* if ye condone and pardon and forgive, surely God is forgiving and merciful. Here also *مَنْ يُؤْمِنُ بِاللَّهِ* whoso believes in God and does right, He shall efface from him his misdeeds and shall cause him to enter gardens (of Paradise).

418. The jussive is also used with the perfect's meaning, as we have seen in § 412, after *لَمْ* not or *لَمَّا* not yet; but in these cases we have the jussive's form and not its sense. Thus *أَلَمْ يَأْتِكُمْ نَبَأٌ* has there not reached you a story?

NOTE. When *إِنْ* if precedes, we observe § 406 a; thus *إِنْ لَمْ يَرْحَمْنَا رَبُّنَا* if our Lord do not show us mercy.

419. The imperfect *Energetic* (see § 414) has several uses, amongst which are the following:—

(a) With *لَ* verily (see § 361 c) prefixed to it in a simple asseveration, thus *تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ* thy Lord proclaimed (that) he would surely send against them one who should afflict them with woeful torment; and in asseverations strengthened by an oath, thus *قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ* say, On the contrary, by my Lord, ye shall be raised (from the dead), then ye shall be informed of what ye have done.

(c) With *لَ* in the apodosis of correlative conditional clauses

in which case **لَ** must be prefixed to the protasis also, as
لَئِنْ لَمْ يَغْفِرْ لَنَا رَبُّنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ *verily if our Lord*
do not pardon us, we shall surely be of those who suffer loss.

420. The *Imperative* cannot be used in negative sense :
 instead we must employ the jussive as in § 417 b. Thus **هُدُ**
*repent thou, لَا تَهْدُ *do not (thou) repent* ; **وَلَا تَكَلِّمْنَا**
كَلِّمْنَا بِالْعَرَبِيَّةِ وَلَا تَكَلِّمْنَا *repent thou, لَا تَهْدُ* *do not (thou) repent* ;
بِأَلٍ نَكَلِيزِيَّةٍ *speak Arabic to us, do not speak in English.**

421. The verb may govern a noun in its accusative (or
 oblique) case, and by help of a preposition a noun which we then
 put in the dependent (or oblique) case. We shall have frequent
 examples of this government, not only by States and Moods,
 but also by *nomina actionis*, *agentis*, *et patientis* and by other
 nouns possessing verbal force. Sometimes the verb is understood ;
 or it may lie concealed in a particle.

422. The *accusative* of a noun is governed by the verb, either
 (a) as an objective complement, assigning a limit ; or
 (b) as an adverbial complement, see § 440 et seq.

423. Most *transitive* verbs take their objective complement
 in the accusative, as **لَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ** *do not thou follow*
the path of the transgressors ; many however govern the object
 by help of a preposition, as **لَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ** *when the plague*
fell upon them ; some govern in both ways with the same
 meaning, thus **كَذَّبُوهُ** *they accused him of lying*, and **أَغْرَقْنَا**
الَّذِينَ كَذَّبُوا بِآيَاتِنَا *We drowned those who charged with falsehood Our*
signs. More frequently a verb which governs in both ways has

different meanings, thus *مَسَّكَ بِهِ* *he perfumed it with musk*, *مَسَّكَ بِهِ* *he held it fast*; and diverse significations may attach to the same verb if used with different prepositions, thus *رَغِبَ* — *to desire*, which is transitive and intransitive, has *رَغِبَ فِي* *to like*, *رَغِبَ عَن* *to dislike*, and *رَغِبَ إِلَى* *to supplicate*.

REM. a. Amongst *الْأَفْعَالُ الْمُتَعَدِّيَّةُ* *the transitive verbs* (see § 75) we include those which govern by help of a preposition alike with those whose object is in the accusative. Besides being transitive as *وَقَعَ عَلَى* *to fall upon*, the same verb may be intransitive as *وَقَعَ* *to befall, come to pass*, thus *فَوَقَعَ الْحَقُّ* *so the truth was established*.

REM. b. Dictionaries will teach a student how each verb may be employed. Be it observed that, in Arabic, verbs *to come* govern the accusative and require no intervening preposition, thus *أَتَيْتُهُ* *I came to him*, *أَتَيْتُهَا بِهِ* *I came to her with it*, i. e. *I brought it to her*, *جَاءَ السَّحَرَةُ فِرْعَوْنَ* *the magicians came to Pharaoh*, *جَاءُوا بِسِحْرِ عَظِيمٍ* *they brought a mighty enchantment* (see § 456 *b*).

REM. c. A sentence may stand as objective complement, thus *دَمَرْنَا مَا كَانَ يَصْنَعُ* *We destroyed what he was making* (see § 514). As regards *قَالَ* *to say* and its derivatives we may note, that when followed by *حِكَايَةٌ* *a narration* one uses *قَالَ إِنَّ*, thus *قَالَ إِنَّنِي رَسُولُ اللَّهِ إِلَيْكُمْ* *say thou, Verily I am God's apostle to you*, and what follows it is commonly a quotation, as *قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ* *he said, Certainly ye are an ignorant people*. Very sparingly, if at all, is it permitted to use *قَالَ أَنَّ*.

424. Two objective complements in the accusative may follow certain verbs, of which there are two sorts.

(a) Those whose objects are unconnected, they being causatives of which the ground form is transitive and governs an accusative (see § 41 and § 45); thus *أَبْلَغُكُمْ رِسَالَاتٍ* *I bring you messages*, *يُغْشِي اللَّيْلَ النَّهَارَ* *He causes the night to cover the day*, *سَأَرِيكُمْ دَارَ الْفَاسِقِينَ* *He causes you to see the dwelling of the impious*, *يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ* *He causes whom He will of His servants to inherit it*; also some other verbs of causative nature, meaning *to give, lend*, etc. as *رَزَقْنَاكُمْ مَا رَزَقْنَاكُمْ* *eat what We have provided for you*, *لَا يَهْدِيهِمْ* *direct us (in) the straight road*, *إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ* *it (the calf) did not direct them (in) a (right) path*, *يَسُومُونَكُمْ* *they lay upon you the evil of punishment*, *وَأَعَدْنَا مُوسَى* *We appointed with Moses (a period of) thirty nights*.

(b) Those whose objects stand to one another in the relation of subject and predicate; being (i) verbs signifying *to make, adopt, name, appoint*, etc., as *جَعَلَهُ دَكَّاءَ* *he made it (into) atoms*, *قَطَعْنَاهُمْ أُمَّمًا* *We divided them into nations*; or (ii) *أَفْعَالُ الْقَلْبِ* *the verbs of the heart*, which are so called because their action is mental; for instance *رَأَى* *to see, think, know* and its IV passive *أُرِيَ* *to think, believe*, *عَلِمَ* *to know*, *زَعَمَ* *to deem*, *قَالَ* *to think*, etc.; thus *ظَنَنْتُهَا صَبُورًا* *I thought her patient*, *يَجِدُونَهُ مَكْتُوبًا* *they find him mentioned (lit. written)*.

REM. b. Verbs like *رَأَى* and *وَجَدَ* must also be reckoned among *أَفْعَالُ الْحَسِّ* *verbs of (the organs of) sense*.

REM. *d.* Three accusatives are governed by أَفْعَالِ الْقَلْبِ in their fourth form, as سَيْرِيكُمْ أَعْمَالَكُمْ خَبِيثَةً *he will make you think your actions foul.*

426. All verbs, transitive and intransitive, active and passive, may take their own مَصَادِرُ infinitives (see § 195), or their deverbal nouns of the classes nomina vicis et speciei*, as objective complements in the accusative. Thus ضَرَبَهُ ضَرْبًا *he gave him a beating*, طَمِعَ طَمَعًا *he desired eagerly*, ضُرِبَ ضَرْبًا *he received a beating*, اسْتَكْبَرُوا اسْتِكْبَارًا *they were puffed with arrogant pride.* This accusative is called الْمَفْعُولُ الْمَطْلُوقُ *the absolute object* or الْمَصْدَرُ, and it may appear, or be مَحذُوفٌ *eliminated*: thus يَعْمَلُ صَالِحًا *he does right* for يَطْلُبُهُ حَثِيئًا, also يَطْلُبُهُ حَثِيئًا *he follows it in swift search.* We have given (§ 202 Note) عَذَابٌ as derivative of the second form to which it serves as maḥdar, thus أَعَذَّبْتَهُمْ عَذَابًا شَدِيدًا *I will chastise them very severely*; but the maḥdar of a different form may be employed, or even of a different verb provided it be synonymous.

NOTE. Verbal nouns (nomina actionis agentis et patientis, etc.) can like finite verbs take الْمَفْعُولُ الْمَطْلُوقُ; thus اللَّهُ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا *God is their very severe chastiser.*

427. It has been observed of nomina verbi (in § 195 and § 421) that, when infinitives from verbs which govern an objective complement in the accusative case, they can govern an accusative instead of a dependent. This is especially the case if one or more

* Nomina vicis et speciei are treated in Wright's Grammar, vol. I. §§ 219, 220.

words divide an object from its governing infinitive, because a dependent case cannot be separated from the word which governs it. Also, when an infinitive is defined by the article, its object must stand in the accusative, because the noun so defined cannot take after it a dependent.

REM. c. Beside infinitives (*nomina actionis*) there are verbal nouns of similar force and significance which govern in the same way.

428. With rare exceptions, infinitives govern by help of a preposition, when from verbs which are transitive in that manner.

429. Frequently however an infinitive governs its objective complement in the dependent with ل (see § 453) instead of in the accusative. Thus كَتَبْنَا تَفْصِيلًا لِكُلِّ شَيْءٍ *We wrote an exposition of every thing.* So it is with certain other verbal nouns.

430. *Nomina agentis* can, like infinitives, govern a noun in the accusative, as اللَّهُ مُعَذِّبُ الْقَوْمِ *God is a chastiser of the people*, or in the dependent, as اللَّهُ مُهْلِكُ الْقَوْمِ *God is the destroyer of the people.*

NOTE. When derived from verbs which are transitive by help of a preposition, *nomina agentis* must govern in the same way. Thus إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ *verily to our Lord shall we return*; كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ *they denied Our signs, and were neglectors of them*; وَاقِعٌ عَلَيْهِمْ *they thought it to be falling upon them*; الْأَرْبَابُ الْأَشْرَارُ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا *these are the people of Hell-fire, abiding therein.*

431. What has been said in § 429 concerning *ل* after an infinitive, applies equally to a *nomen agentis*.

REM. When by rhetorical transposition a finite verb, which is transitive without help from a preposition, follows its object, we may use the accusative, as *مَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ* *they did not injure Us, but they were injuring themselves*; or we may employ *ل*, as *الَّذِينَ لِرَبِّهِمْ يَرْهَبُونَ* *those who fear their Lord*. In like case a *nomen agentis* cannot govern an accusative but requires *ل*, thus *أَنْتُمْ لَهَا كَارِهُونَ* *ye dislike her*. If the transposed object be a pronominal suffix, *إِيَّا* may with the finite verb be employed instead of *ل* as in § 189 *b*.

433. Beside the *nomina agentis*, some other verbal adjectives govern either an accusative case or *ل* with the dependent.

NOTE. When derived from verbs which are transitive by help of a preposition, these adjectives govern in the same way. Thus *هُوَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ* *binding upon me, He is able for everything*, *اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ* *God is acquainted with every-thing*.

435. Frequently the accusative depends upon a verb which is *مَحذُوفٌ* *eliminated*:—

(a) In phrases of command, exclamations, etc. we must supply the verb to which the accusative noun serves as *الْمَفْعُولُ* *المُطْلَقُ* (see § 426). Thus *أَمِرٌ مَهْلًا* *deal gently*, *أَسْمَعُ سَمْعًا وَأَطِيعُ طَاعَةً* *hearing and obeying for I hear well and implicitly obey*.

NOTE. The Arabian grammarians represent that **سُبْحَانَكَ** stands for **أُسَبِّحُ سُبْحَانَكَ** *I praise Thine absolute perfection* (see § 41, rem. c).

(b) In other cases the verb must be conjectured, as **أَهْلًا وَسَهْلًا** where we may supply **أَتَيْتَ** *thou hast come to people and a plain*, i.e. to friends and a smooth place; **وَجَدْتَّ** *thou hast found for thyself roominess* (see § 27 Note); **رَجَلِكَ** that is **قِ** (see § 178) *guard thy foot*; **وَرَاءَكَ** that is **أَنْظُرُ** *look behind thee*.

436. The adverb **إِنَّ** and the conjunction **أَنَّ** take the following noun or pronoun in the accusative case instead of in the nominative (as one expects the subject of a sentence to be) because, so it is said, these particles embody the verb *to see*; thus **إِنَّ رَبَّكُمْ اللَّهُ** *verily (i.e. see) your Lord (He) is God*, **أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ** *do they not know that God knows what they conceal and what they reveal?* So in case of their compounds **وَلَكِنَّ** and **لَكِنَّ** (see § 362 *ee* and § 584 *b*) *but, yet*, **كَأَنَّ** *as though* (see § 367 *g*), and when coupled with a preposition, as **بِأَنَّ** and **لِأَنَّ**; thus **وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ** *but most of them do not know*, **كَأَنَّهُ ظِلَّةٌ** *as though it were a canopy*, **أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى** *does he not know that God sees?* In the above examples the subject immediately follows **إِنَّ** etc. and under such circumstances **لِ** (see § 361 *c*) may be prefixed to the predicate; thus **إِنَّا لَنَرَاكَ فِي ضَلَالٍ** *verily we perceive thee (to be) in error*; **إِنَّ رَبَّكَ لَسَرِيعٌ أَلْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ** *surely*.

thy Lord is prompt with chastisement and certainly He is forgiving and merciful. There may however be a separation, between **إِنَّ** etc. and the subject, caused by an adverb of time and place or by a preposition with its complement; thus **إِنَّ** *verily enemies of you are (to be found) amongst your spouses and children*: when this separation occurs **لَ** may be prefixed to the subject of **إِنَّ** or **أَنَّ**, as **أَلَيْسَ لَنَا لَاجِرًا** *shall there indeed be to us a reward?* If the predicate be negative we must not use **لَ**, thus **إِنَّهُ لَا يُحِبُّ** *surely He doth not love the transgressors*; **إِنَّا لَا نُضِيعُ** *surely We will not allow to be lost the reward of the righteous*: and so if the verb be a perfect without **قَدْ**, thus **إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونِي** *surely the people despised me and were just on the point of slaying me.*

REM. a. These particles, together with those given in rem. f, are named **إِنَّ وَأَخَوَاتُهَا** *'inna and its sisters*. The word governed is called their **اسْمٌ** *noun* (see § 525 rem.) and the predicate **خَبْرٌ**.

REM. b. If the predicate is placed between **إِنَّ** or **أَنَّ** and its noun, the logical emphasis falls upon the latter, thus **إِنَّ مَعَكَ صَاحِبَكَ** *your friend is with you*; but if the predicate follows the noun, it receives the logical emphasis itself, as **صَاحِبَكَ مَعَكَ إِنَّ** *your friend is with you.*

REM. d. In § 353* we have mentioned **مَا الْكَافَّةُ** *the hindering mā*, which when appended to **إِنَّ**, **أَنَّ**, **كَأَنَّ** and **لَيْسَ** is followed by a nominative; thus **إِنَّمَا أَوْلَادُكُمْ فَتَنَةٌ** *your children are only*

a temptation, *وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ فَتْنَةٌ* know that your riches are a temptation. The same influence is exercised by *ضَمِيرُ اللَّسَانِ* (see § 362 m and § 367 g) as *إِنَّهُ كِرَامٌ قَوْمُكَ* truly thy people are generous.

REM. e. A lightened form of these particles may be used.

REM. f. The words *لَيْتَ* would that and *عَلَّ* or *لَعَلَّ* perhaps govern an accusative like *إِنَّ* etc., thus *لَعَلَّكُمْ تَذَكَّرُونَ* perhaps ye will take warning.

438. An interjection usually precedes the person or thing called ; while for vocative case we must use the nominative or accusative.

(a) As has been noted in § 368 *يَا O!* takes its following noun without the article.

(i) We use the nominative—in the singular without tanwin—when a particular person or thing is addressed by the speaker directly and without explanatory term ; thus *يَا مُحَمَّدٌ* O Muhammad ! *يَا رَجُلٌ* O man ! or *Sir*, *يَا فِرْعَوْنَ* *يَا مُوسَى* Moses said, O Pharaoh !

(ii) We use the accusative when the person or thing called is indefinite and not directly addressed, *يَا رَجُلًا* somebody ! ; as also when an explanatory term is appended, thus *يَا بَنِي إِسْرَائِيلَ* O sons of Israel ! *يَا إِخْوَتَنَا* O brothers of ours !

REM. a. These rules hold good in the absence of an interjection, as *رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا* O our Lord, pour upon us patience.

REM. b. In the vocative *ي* — is usually shortened into — (see § 317, rem. b), thus *يَا قَوْمِ* O my people ! *رَبِّ* O my Lord !

but this abbreviation is not permitted with derivatives ending in $\text{ى} \text{ـ}$ or ـ from verbs whose final radical is و or ي . Beside $\text{ي} \text{ـ}$ and ـ there are other forms possible, as $\text{قَالَ أَبْنُ أُمِّم}$ *he (Aaron) said, O son of my mother!*

REM. *d.* One word only, viz. اللَّهُ , may retain the article and follow يَا ; thus يَا اللَّهُ *O God!* or irregularly يَا اللَّهُ .

(*b*) The noun following يَا أَيُّهَا or يَا أَيُّهَا , whether singular, dual or plural, must be nominative and defined by the article; thus $\text{يَا أَيُّهَا الَّذِينَ آمَنُوا}$ *O ye who believe!*

439. When لَا is immediately followed by an indefinite object and denies its existence we make the noun accusative and, if possible, we omit tanwin; as $\text{لَا إِلَهَ إِلَّا هُوَ}$ *God, there is no god but He.* Should an explanatory term follow, tanwin is retained; as $\text{لَا حَافِظًا لِلْقُرْآنِ عِنْدَكُمْ}$ *there is no one knowing the Corán by heart amongst you.*

440. We have been treating objective complements since § 422 and shall now consider the adverbial complement. This sort of accusative depends (*a*) when expressed by كَانَ *to be, exist* (and by certain similar verbs, see § 442) on the idea of existence or being, which is limited and determined by the accusative; and (*b*) on circumstances detailed in § 443 et seq.

441. When employed as the *logical copula كَانَ is called $\text{كَانَ النَّاقِصَةَ}$ *the incomplete kána* because to complete the sense

* In logic the copula is a word which unites the subject and predicate of a proposition; it is known as الرَّابِطَةُ *the fastening.*

there is required an attribute, which we must put in the accusative. Thus *كَانُوا قَوْمًا مُجْرِمِينَ* *they were guilty people*, *اتَّخَذُوهُ* *they took it (the calf for their god) and were wrong doers*, *وَكَانُوا ظَالِمِينَ* *they took it (the calf for their god) and were wrong doers*, *قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ* *We said to them, Be ye i.e. Become abject apes*. Also we may note *كُنْ مِنَ الشَّاكِرِينَ* *be thou (one) of the grateful*, which is equivalent (see § 448 f) to *كُنْ شَاكِرًا*. But when the idea of existence is attributed by *كَانَ* to its subject we can only employ the nominative, as *كَانَ قِرْدٌ* *there was an ape*: here the verb is *كَانَ التَّامَّةُ* *the complete kána*, because it contains the attribute and requires no other, for *كَانَ قِرْدًا* would mean *he was an ape*.

REM. a. The subject is called *اسْمُ كَانٍ* and the predicate *خَبْرُ كَانٍ*, while the natural sequence (see § 518) is verb, subject, predicate; this order may however be varied if sense allow.

REM. b. Sometimes *كَانَ* is *مَحذُوفٌ* *eliminated*, as *اسْمَعُوا* *hear ye, and obey, and give alms*, it will be *better for your souls*, where *يَكُنْ* is understood.

442. The same construction appertains to *أَخَوَاتُ كَانٍ* *the sisters of kána* which are often used as synonyms of *كَانَ* without relation to time, though they add some modification to the simple idea of existence. In this class are *دَامَ* *to continue*, *بَقِيَ* *to remain*, *صَارَ* *to become*, *ظَلَّ* *to be or do all day* and not a few others, most of which may be *تَامَّةٌ*: while *لَيْسَ* *not to be*, which is always *نَاقِصَةٌ*, expresses the negation of existence; thus *لَيْسَ بِي ضَلَالَةٌ* *in me is no error*.

REM. *g*. Instead of an accusative or a preposition with its dependent **كَانَ أَخَوَاتُ كَانَ** may take as attribute a verb in the imperfect, thus following the analogy of **كَانَ** (see § 408 *d* and *e*, and § 409). With this construction we can connect that of **أَفْعَالُ الْمُقَارَبَةِ** *verbs of appropinquation*, which are of two kinds. (1) Amongst those which indicate simple proximity of the predicate is **كَادَ** (see § 157) *to be just on the point of*: commonly its predicate is an imperfect indicative, thus **كَادُوا يَقْتُلُونَنِي** *they were on the point of killing me*. (2) Amongst those which indicate a hope of the predicate's occurrence is **عَسَى** *perhaps*: commonly it is construed with **أَنَّ** and the subjunctive, as **عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ** *your Lord may perhaps destroy your enemy*; but it can take as accusative a pronominal suffix like **لَعَلَّ** (see § 436, rem. *f*).

443. Brief allusion has been made in § 440 *b* to other adverbial accusatives which determine and limit the subject, verb, or predicate of a sentence, and sometimes the sentence as a whole. These adverbial accusatives are of different sorts and indicate:—

444. (*a*) The time in or during which an act occurs; as **خَالِدُونَ فِيهَا أَبَدًا** *abiding in them (the gardens) perpetually*, **إِذْ تَأْتِيهِمْ حَيْثَانَهُمْ يَوْمَ سَبْتِهِمْ** *when their fish came to them on the day of their sabbath*.

(*b*) Locality, direction, and extension, may in certain cases take the accusative; as **نَظَرَ يَمِينًا وَيَسَارًا** *he looked right and left*. Of this sort are the words given as prepositions in § 359.

REM. a. We must use *فِي* *in*, when the place is definitely specified, as *أَقَمْتُ فِي مَقْتَلِ الْحُسَيْنِ* *I stopped at the place where al Husain was killed.* But with a verb meaning *to remain* or the like *مَكَانٌ*, and similar vague nouns of place, are employed without preposition and therefore in the accusative; thus *إِنْ أَسْتَقَرَّ مَكَانَهُ* *if it stand firm in its place.*

NOTE. Certain substantives signifying time or place can be *مُضَافٌ* *annexed* (see § 475 and § 478) to a verbal sentence, but only in the accusative case; thus *يَوْمَ لَا يَسْتَبُونَ لَا تَأْتِيهِمْ حِيتَانٌ* *on the day on which they did not keep sabbath, fish did not come to them.*

REM. b. The accusative of time and place, illustrated in above examples of this section, is called *الظَرْفُ* *the vessel* (see § 221, rem. a) or *الْمَفْعُولُ فِيهِ* *that in which the act is done.*

(c) The most important however of adverbial accusatives is called *الْحَالُ* *the state or condition*, i.e. of the subject or object or of both, while the act is happening. Thus *لَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا* *when Moses returned to his people angry, afflicted* i.e. in a state of affliction and anger; *هُوَ الَّذِي يُرْسِلُ الرِّيحَ بَشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ* *He it is who sends the winds, heralds of His mercy* lit. *between the two hands of His mercy* i.e. in advance of rain; *الْقِيَ السَّحَرَةَ سَاجِدِينَ* *the magicians were thrown down prostrate (adoring).*

REM. a. The *hâl* is *فَضْلَةٌ* *a redundancy*; thus *ادْعُوا رَبَّكُمْ دُعْوًا خَفِيَةً* *call upon your Lord humbly and in secret.* Here the command to pray is of itself a sentence; and the conditions,

grammatically superfluous, reply to **كَيْفَ** *how*? as the accusative called **الْحَال** must always do.

REM. *b.* The *hâl* depends upon a regent (**عَامِلُ الْحَالِ**) which may be (1) a verb, as **خَرَّ مُوسَى صَعِقًا** *Moses fell down thunder-struck*; or (2) a deverbal adjective, as **إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا** *verily I am God's apostle to you all*, where **رَسُول** is accounted a deverbal adjective, **إِنِّي رَسُولٌ** being equivalent to **أُرْسِلْتُ** *I have been sent*; or (3) a demonstrative pronoun or other expression having verbal force, as **الَّذِينَ فِيهَا أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا** *these are the people of the fire, dwelling continually therein*, where **الَّذِينَ** is equivalent to **يُشَارُ إِلَيْهِمْ** *they are pointed out as*.

REM. *c.* The *hâl* is (1) usually **صِفَةٌ** *an adjective* expressing a transitory state, as **تَأْتِيهِمْ حَيْثَانُهُمْ شُرْعًا** *their fish came to them manifestly*: though the adjective may express a permanent state, thus **رَبَّنَا تَوَقَّنَا مُسْلِمِينَ** *O our Lord, receive us dying, as those who are resigned to Thy will*; **خَلَقَ الشَّمْسَ وَالْقَمَرَ وَالنَّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ** *He created the sun and the moon and the stars, held in (a state of) subjection by His command*. Sometimes however (2) it is an infinitive with the meaning of a participial adjective, as **أَخَذْتُ ذَلِكَ مِنْهُ سَمْعًا** *I received that from him by hearing*; or even (3) a concrete substantive, as **فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدمَّ آيَاتٍ مُفَصَّلَاتٍ** *so We sent upon them the deluge and locusts and lice and frogs and blood (in the nature of) signs, separated by intervals*. Lastly (4) *hâl* may be a proposition, as in § 583. There may be more than one *hâl*, with or without **وَ** *and* between them, as can be seen above.

REM. *e*. In all our examples *hâl* is نَكْرَةٌ *indefinite*, and this is most usual.

REM. *f*. We call the subject or object to which a *hâl* refers صَاحِبِ الْحَالِ or ذُو الْحَالِ, and it is usually مَعْرِفَةٌ *definite* as happens in all our examples.

NOTE. Occasionally صَاحِبِ الْحَالِ is eliminated, as الَّذِي نَكِدًا نَخْرُجُ إِلَّا نَكِدًا *as to that (land) which was bad its herbage does not come forth except scantily*, where نَبَاتُهُ must be supplied as *çâhib* to نَكِدًا.

REM. *g*. Also it will be observed that in all our examples the *hâl* is placed after its regent: as a rule it occupies this position.

(*d*) The accusative may express an agent's motive and object in the act, its cause and reason; as اُدْعُوهُ خَوْفًا وَطَمَعًا *call ye upon Him out of fear and eager desire*. Definition by the article is unusual, this accusative being indefinite except when in construct state (see § 475).

REM. Only مَصْدَرٌ قَلْبِيٌّ *a mental or intellectual infinitive* can be employed in this way; thus, in Koran, VII. 164 مَعْدِرَةٌ *(we warn them) by way of excusing (ourselves)*. Reply is given to the question لِمَ *why?* (see § 351, rem.).

(*e*) Other determinations and limitations of the predicate may be expressed by an accusative called التَّمْيِيزُ *the specification*; thus طَابَ دَاوُدُ نَفْسًا *David is cheerful in spirit*.

REM. *a*. Like الْحَالِ this accusative is فَضْلَةٌ see (*c*) rem. *a*. It must be an indefinite substantive.

REM. *b.* We have mentioned in §§ 322 and 323 the accusative which follows cardinal numbers from 11 to 99 inclusive: it is of this sort, being called *تَمْيِيزُ الْعَدَدِ* *the specification of number*, and is most usually singular, see § 499.

446. Relations of time and place are designated by *prepositions*, as also are many ideal conceptions. We shall treat those mentioned in § 447 as indicating motion from, in § 450 motion towards, and in § 454 rest at a place; while in § 470 compound prepositions will be found, over and above those detailed by § 355 et seq.

447. The prepositions indicating motion from or away from a place, are *مِنْ* *out of, from*, and *عَنْ* *away from*.

448. We designate by help of *مِنْ*

(*a*) the local point of departure from a place; as *أَخْرَجَكُمْ مِنْ أَرْضِكُمْ* *he expelled you from your land*, *فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ سَمَاءِ السَّمَاءِ* *so We sent upon them a plague from heaven*, *مِنْ خِلَافٍ* *from a contrary* i.e. on opposite sides. Hence it is used with verbs which indicate liberating, preserving, warning, etc. as *أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ* *We delivered you from Pharaoh's people*, *مِنْ كُلِّ شَيْءٍ مَوْعِظَةً* *a warning from* i.e. against everything.

(*b*) The temporal point of departure; as *مِنْ آلِ الْهِجْرَةِ* *from the Hegira* i.e. from 622 A.D.

REM. *a* When used in any of the above significations, we say that *مِنْ* is employed *لِلْإِبْتِدَاءِ* *to denote the beginning*.

(c) The causal point of departure, the origin and source of a thing ; as *أَعْلَمُهُ مِنَ اللَّهِ* *I know it from God*, *جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ* *an admonition has come to you from your Lord*, *مِنْ أَزْوَاجِكُمْ عَدُوٌّ* *from among your wives originate enemies*, *مَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا* *thou dost not resent anything of which we are the origin except that we believed the signs of our Lord when they came to us*.

REM. a. Here *مِنْ* is employed *لِلتَّعْلِيلِ* to assign the reason.

(d) The distance from anything, especially after words signifying proximity, when in English we must render *مِنْ* *to* ; thus *إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ* *surely the mercy of God is near to the righteous*.

(e) The difference between two things when compared : hence the use of *مِنْ* with an elative (see § 234) when comparative ; thus *أَحْسَنُ مِنْهُ* *handsomer than he*.

REM. a. Sometimes *مِنْ* with its complement is omitted ; as *الدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ* *the last abode is better than this world for those who take heed to themselves*, where *مِنْ الدُّنْيَا* may be supplied.

(f) The relationship between part and whole, between species and genus ; thus *قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقْرَبِينَ* *he said, Yes, and ye shall be of those who are brought near (me)*, *الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ* *the chiefs of Pharaoh's people*, *وَكُلُوا مِنْهَا* *inhabit this village and eat therefrom*, *مِنَّا السُّفَهَاءُ* *the fools among us*.

REM. *a.* Preceding a definite noun, which is usually plural, **مِنْ** may indicate an indefinite quantity or number; as **كُلُوا مِنَ الطَّيِّبَاتِ** *eat of the good things*. Together with an indefinite dependent **مِنْ** may be subject of a sentence as in the following: **مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ** *no mischance befalls except by permission of God*.

REM. *b.* Governing an indefinite noun after a negative particle, **مِنْ** gives the clause an absolute and general sense; thus **مَا لَكُمْ مِنْ إِلَهٍ** *ye have no god whatever*.

REM. *c.* In these examples **مِنْ** is used **لِلتَّبَعِضِ** to indicate division into parts, as also in **أَخْرَجْنَا مِنْ كُلِّ الثَّمَرَاتِ** *We produced all sorts of fruit*; sometimes it is employed **لِلتَّرْكِيْبِ** to indicate composition.

(*g*) After indefinite **مَا** and **مَهْمَا** *whatever* we must use **مِنْ** before the explanatory word; thus **مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ** *whatever thou bringest us of a sign*: in this case we have a general term rendered more definite, as also when **مِنْ** indicates the material of which an article has been made; thus **عِجْلٌ مِنْ حُلِيِّهِمْ** *a calf (made) out of their ornaments*.

REM. Here **مِنْ** is employed **لِلْبَيَانِ** to explain.

(*h*) Another use of **مِنْ** is called **التَّمْيِيزُ** *the specification*; thus **لَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِنَ الثَّمَرَاتِ** *We visited the people of Pharaoh with years (of barrenness) and with diminution of fruit*.

NOTE. There is yet another use of **مِنْ** in **فَأَنْتَقَمْنَا مِنْهُمْ** *so We took vengeance on them*.

449. By help of **عَنْ** we designate distance from, motion away from, and the like: hence it is used

(a) after verbs which denote setting free, forbidding, etc. as **يَضَعُ عَنْهُمْ إِصْرَهُمْ** *he puts away from them their burden*, **يَنْهَاهُمْ عَنِ الْمُنْكَرِ** *he forbids them from the disapproved*.

(b) After verbs which imply the removal of a covering, as asking etc., thus **وَأَسْأَلُهُمْ عَنِ الْقَرْيَةِ** *and ask them concerning the village*, **كَشَفْتَ عَنَّا الرَّجْزَ** *thou hast removed from us the plague*.

(c) After verbs which imply turning away, as **كَانُوا عَنْهُ غَافِلِينَ** *they were neglectors of it*, **يُكَفِّرُ عَنْهُ سَيِّئَاتِهِ** *He effaces from him his misdeeds*, **لَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ** *when the anger became still (so as to be) away from Moses*, **سَأَصْرِفُ عَنْ آيَاتِيَ** *I will cause to turn away from (the direction of) my signs*, **عَتَوْا عَمَّا عَتَا** *they disdainfully turned away from that from which he turned disdainfully*, **رَغِبَ عَنْهُ** *he avoided it*.

450. The prepositions indicating motion to or towards a place are **إِلَى** *to*, **حَتَّى** *up to*, and **لِ** *to*.

451. Opposed to **مِنْ** and **عَنْ** is **إِلَى** which signifies

(a) motion or direction to or towards a place; thus **أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ** *We sent Noah unto his people*, **إِلَيْهِ الْمَصِيرُ** *to Him is the returning*, **وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ** *but look toward the mountain*, **أَوْحَيْنَا إِلَى مُوسَى** *We revealed i.e. indicated to Moses*. Hence, because inclination is implied, **إِلَى** follows verbs of excusing and repenting; thus **تُبْتُ إِلَيْكَ** *I repent toward Thee*, **إِلَى رَبِّكُمْ مَعْذَرَةٌ** *it is an excuse to your Lord*.

(b) In respect of time **إِلَى** usually indicates during a continuance; as **إِلَى أَجَلٍ** *until a fixed term*, **إِلَى يَوْمِ الْقِيَامَةِ** *during all the time till the day of judgement*.

REM. When used in the above significations, we say that **إِلَى** is employed **لِلْإِنْتِهَاءِ** *to designate the limit*.

(c) To show that one thing is added to another we use **إِلَى** and hence **إِلَى آخِرِهِ** (see § 23, rem. d) *to its end*, which is definite but serves for *etcetera*.

452. In addition to implying like **إِلَى** motion towards an object, **حَتَّى** must indicate arrival.

REM. c. When **حَتَّى** is a conjunction (see § 367 k) it exercises no governing power upon nouns.

453. Whenever possible **لِ** must be so translated as to indicate abstract relations, those that are concrete being expressed by **إِلَى**; thus **إِلَى بَلَدٍ مَيِّتٍ** *to a dead country*, but **سُقْنَاهُ لِبَلَدٍ مَيِّتٍ** *We drove it for the use of a dead country*. This distinction cannot always be preserved as is shown by §§ 429 et seq. where **لِ** indicates an action's relation to the direct object which stands in place of an accusative; thus **أَنْصَحُ لَكُمْ** or **أَنْصَحُكُمْ** *I advise you* (see § 423). More often however we employ **لِ**

(a) for passing on the action to an indirect object; as **قَالَ مُوسَى لِقَوْمِهِ اجْعَلْ لَنَا** *Moses said to his people, make for us*, **يُضَاعِفْ لَكُمْ** *he multiplies it to you*, **وَإَرْحَمْنَا** *pardon (the sin) to us and have mercy upon us*: so with reflexive verbs, which govern *self* as their direct object; thus **لَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ** *when his Lord manifested Himself to the mountain*, and we find

the sense of *تَجَلَّى* in *إِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ* *lo, it is white to the beholders*; also by taking *praise* as the direct object, we may place here *يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ* *whatsoever is in heaven gives praise to God*; and unless wholly idiomatic *لَكَ آمَنَ* *he believed in thee*. In these cases *لِ* and its dependent are not essential to the clause, whereas it is different in

(b) the dative (i) of possession; as *لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ* *to Him belong the dominion and the praise*, *لَهُ خَوَارٌ* *which lows lit. to it is the (power of) lowing*, *يَعْكُفُونَ عَلَىٰ أَصْنَامِهِمْ* *they cling to their idols*, *خَيْرٌ لِّي* *better for me*, *بِنْتٌ لِلْمَلِكِ* *a daughter of the king* (see § 492): (ii) of permission or right; as *يُحِلُّ لَهُمُ الطَّيِّبَاتِ* *he makes lawful to them the good things*, *أَذِنُ لَكَ* *I give thee permission*: (iii) of advantage, contrasting with *عَلَىٰ* (see § 459 b); as *أَدْعُ لَنَا رَبَّكَ* *pray on behalf of us to thy Lord* but *دَعَا عَلَيْهِ* *he cursed him*; also *وَرَحْمَةً لِلَّذِينَ* *a guidance and a mercy for the benefit of those who*, *وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ* *and do Thou write for us i.e. place to credit of our account advantage in this world and in the next*, *لَنَا هَذِهِ* *this is owing to us*.

REM. b. By use of *لِ* we express the verb *to have*, as *مَا لِي أَخٌ* *I have no brother*.

(c) Attention is drawn by *لِ* to the purpose or cause of an act; thus *لِمَ* *for what reason?* (see § 351, rem.), *وَإِذْ قَالَتْ أُمَّةٌ* *and when a section of them asked*, *لِمَ تَعِظُونَ الْقَوْمَ* *Why do ye warn the people?* *كِتَابٌ لِلطَّلَابِ* *a book for the use of students*,

نُصِرِفُ الْآيَاتِ لِقَوْمٍ *We diversify the signs for the use of a people,*
 أَذْكَرَ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ *make mention of the day whereon*
He shall gather you for the sake of (what is in) the day of
assemblage (of the angels) i.e. the day of judgement.*

REM. Here لِ is employed لِلتَّعْلِيلِ *to indicate the cause.*

(e) Also لِ marks the time of an occurrence; as وَلَمَّا جَاءَ
 وَمُوسَى لِمِيقَاتِنَا *and when Moses had come to Our appointed time,*
 لِأَوَّلِ لَيْلَةٍ مِنْ مُحَرَّمٍ *on Moslem new year's day lit. at a point*
of time when a night has passed from Muḥarram†.

NOTE. Many verbs indicating a state of mind, friendly or hostile, advantageous or disadvantageous, take لِ of the person towards whom the feeling is directed; thus عَدَيْتُ لَهُ *I hate him.*

454. The prepositions indicating rest at a place are فِي *in, into, at, in, by, with, مَعَ with, along with, لَدُنْ or لَدَى with, beside, near, and عَلَى over, above, upon.*

455. We designate by help of فِي

(a) rest in a place or during a time, and motion into a place, as لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ *to Him belongs whatsoever is in heaven and earth,* خَلَقَهَا فِي سِتَّةِ أَيَّامٍ *He created them in six days,* كَتَبْنَاهَا لَهُ فِي الْأَلْوَاحِ *We wrote it for his benefit upon the tables,* لَمَّا سَقَطَ فِي أَيْدِيهِمْ *when a falling took place into*

* This rendering is in accordance with Baidāwī.

† Further explanation of dates will be found in Wright's Grammar, vol. II. §§ 110 and 111.

their hands i.e. when they grievously repented, **أَذْكُرْ مَا فِيهِ** *remember what is in it*, **أَرْسِلْ فِي** *on the sabbath day*, **فِي السَّبْتِ** *send gatherers into the cities*. This meaning applies also to less concrete relations, as **اغْفِرْ لِي وَإِلَّاهِي وَأَدْخِلْنَا فِي رَحْمَتِكَ** *pardon (the sin) to me and my brother and cause us to enter into Thy mercy*.

(b) By rights **فِي** means *in the midst of* as may well be seen with a plural or collective; thus **قَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلَفْنِي فِي قَوْمِي وَأَصْلِحْ** *Moses said to his brother Aaron, Do thou act as my deputy among my people, and behave uprightly*.

(c) We use **فِي** to state the subject of thought, conversation, or writing; thus **أَلْكَتَابُ الْأَوَّلِ فِي اللُّغَةِ الْعَرَبِيَّةِ** *The first book treating of the Arabic language*.

(d) Further **فِي** is employed with verbs of desire, as **رَغِبَ فِيهِ** *he liked it*.

REM. We say that **فِي** is used **لِلظَّرْفِيَّةِ** *to indicate time and place*.

NOTE. The phrase **الْأَرْضَ الَّتِي بَارَكْنَا فِيهَا** *the land which We blessed* is equivalent to **الَّتِي بَارَكْنَاهَا**.

456. Whereas **فِي** indicates *amongst* we more often express with **بِ** mere proximity; thus **مَرَرْتُ بِرَجُلٍ** *I passed by a man*, **بَعَثْنَا مُوسَى بِآيَاتِنَا** *We sent Moses with Our signs*, **خُذْهَا بِقُوَّةٍ** *take it with force*, **يَظَيِّرُوا بِمُوسَى** *they associate bad luck with Moses*, **لَيْسَ بِي ضَلَالَةٌ** *there is in me no error*, **خَلَقَ السَّمَوَاتِ وَالْأَرْضَ** *He created the heavens and the earth rightly*. Accordingly

verbs with certain meanings govern **ب** and its dependent in place of an accusative ; thus **بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ** *I saw that which they saw not*, **لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ** *they do not comprehend anything of His knowledge*, **ثُمَّ لَتَنْبَوْنَ بِمَا عَمِلْتُمْ** *then ye shall be informed of what ye have done*, **الَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ** *those who hold fast to the book*, **أَبْتَدِئُ بِسْمِ اللَّهِ** *I begin with the name of God* ; and **ب** with its dependent may take the place of a second accusative, thus **لَا تُشْمِتُ بِيَ الْأَعْدَاءَ** *do not cause mine enemies to attach ignominy to me*, **ذَكِّرْهُمْ بِأَيَّامِ اللَّهِ** *remind them of the days of God*. Sometimes a verb governs in both ways with the same meaning (see § 423) ; thus **أَخَذَ بِرَأْسِ أَخِيهِ** *he seized the head of his brother*, and **لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ** *drowsiness does not seize Him nor sleep* ; **اسْتَعِينُوا بِاللَّهِ** *ask assistance of God*, and **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** *Thee only do we worship and of Thee alone we ask assistance* ; **ظَلَمُوا بِهَا** *they treated it unjustly*, and **مَا ظَلَمُونَا** *they did not injure Us*. Under this general idea of contact are represented the following.

(a) The relation between subject and predicate, especially in negative propositions ; as **مَا نَحْنُ بِمُؤْمِنِينَ** *we are not believers*.

(b) The relation between an act and its object, especially after **الْأَفْعَالُ اللَّازِمَةُ** *intransitive verbs* ; thus **يَأْمُرُهُمُ بِالْمَعْرُوفِ** *he commands the approved to them* ; **آمَنَّا** *we have believed*, but **آمَنَّا بِرَبِّ الْعَالَمِينَ** *we have believed the Lord of the worlds* : we notice this particularly after those indicating motion, which must

then be translated by transitive verbs (see § 423, rem. *b*); thus
 ذٰلِكَ بِاَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ *this was because their*
 جَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ *We*
caused the children of Israel to traverse the sea.

(*c*) The relation between an act and its instrument or reason;
 thus ذٰلِكَ بِاَنَّ اَللّٰهَ مَوْلٰى الَّذِيْنَ اٰمَنُوْا *this shall be because God*
is the patron of those who believe, اَنْزَلْنَا بِسَحَابٍ اَلْمَاءَ فَاَخْرَجْنَا بِهٖ
 مِنْ كُلِّ الشَّجَرَاتِ *We caused to descend by means of cloud the*
water, and we produced by means of it (the rain) all sorts of fruits,
 بِاِذْنِ اَللّٰهِ *by God's permission,* بِاَمْرِهٖ *held in subjection*
 وَاَوْحَيْنَا اِلَى مُوسٰى اِذِ اسْتَسْقَاهُ قَوْمُهٗ اَنْ اَضْرِبْ
 بِعَصَاكَ الْحَجَرَ *and We revealed to Moses, when his people asked*
drink of him, saying (see § 367 e) Strike the stone with thy rod,
 كَذٰلِكَ نَبْلُوهُمْ بِمَا كَانُوْا يَفْسُقُوْنَ *thus We try them by reason*
of that in which they were impious, وَاَعَدْنَا مُوسٰى ثَلَاثِيْنَ لَيْلَةً
 وَاَتَمَمْنَاهَا بِعَشْرِ اَيَّامٍ *We appointed with Moses (a period of) thirty*
nights and We completed them by means of ten (more), اِنِّيْ
 اصْطَفَيْتُكَ عَلٰى النَّاسِ بِرِسَالَاتِيْ وَبِكَلَامِيْ *verily I have chosen*
thee above (all) men by reason of (My putting thee in charge of)
My messages and because of My speaking (to thee).

REM. *c.* To express *without* we can use *بِغَيْرِ*; thus الَّذِيْنَ
 يَتَكَبَّرُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ *those who behave proudly in the*
earth without justice.

REM. *d.* Some would place in this sub-section بِسْمِ اَللّٰهِ *by*
the name of God while others supply اَبْتَدِيْ *as above.*

REM. *e.* Arabian grammarians have divers expressions to denote the uses of **بِ**.

NOTE. We find **بِ** used in the sense of **عَلَى**, thus **ظَنُّوا أَنَّهُ** *they thought that it was falling upon them.*

457. By help of **مَعَ** (or **مَعًا**) *with, along with*, we indicate association and connection in time or place; thus **أَرْسَلَهُ مَعِيَ** *send him with me*: there are also less usual meanings.

459. We employ **عَلَى** *over, upon, above*

(a) in its local sense; thus **وَوَضَعْنَا عَلَيْهِمُ الظُّلُمَاتِ** *and We spread for shade over them the cloud*, **ثُمَّ اسْتَوَى عَلَى العَرْشِ** *then He established Himself upon the throne*: and a similar sense may be discerned in **لَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ** *when the plague fell upon them*, **وَأَنْزَلْنَا عَلَيْهِمُ المَنَّانَ وَالسَّلْوَى** *and We sent down upon them manna and quail*, **أَخَافُ عَلَيْكُمْ عَذَابًا** *I fear in your case a punishment*, **عَلَى اللَّهِ فليَتَوَكَّلِ الْمُؤْمِنُونَ** *upon God then let the believers rely*, **الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ** *those upon whom Thou hast shed blessings.*

(b) As implying disadvantage (see § 453 b iii); thus **غَضِبَ عَلَيْهِ** *God was angry with him*, **بَعَثَهُ عَلَيْهِمْ** *he sent him against them*. Also we use **عَلَى** after words signifying *difficulty* and the opposite; thus **يُحَرِّمُ عَلَيْهِمُ الخَبَائِثَ** *he makes unlawful to them the foul things*, **ذَلِكَ عَلَى اللَّهِ يَسِيرٌ** *this for God is easy.*

(c) To express an obligation; thus **عَلَى رَسُولِنَا البَلَاغُ المَبِينُ**

distinct delivery is incumbent upon Our apostle, اَلَمْ يُؤْخَذْ عَلَيْهِمُ
مِيثَاقُ الْكِتَابِ is not the covenant of the book taken upon them,
حَقِيقٌ عَلَيَّ it is binding upon me.

(d) To show superiority in one over another; thus *فَضَّلَكُمْ*
عَلَى الْعَالَمِينَ He has favoured you above all creatures, وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ and He is all-powerful over everything.

(e) To give the condition serving as basis upon which a
 person rests; thus *كَانَ عَلَى دِينِ الْمَسِيحِ he followed the*
Christian religion.

(j) To indicate the subject spoken of; thus *أَنْ لَا يَقُولُوا*
عَلَى اللَّهِ إِلَّا الْحَقَّ that they should not say concerning God other
than the truth.

REM. a. Other uses exist; as *جَاءَكُمْ ذِكْرٌ عَلَى رَجُلٍ مِنْكُمْ*
an admonition has come to you through one of yourselves.

462. With an oath (قَسْمٌ) we employ *وَ* by provided a sub-
 stantive follows and there is no verb of swearing. The comple-
 ment (جَوَابُ الْقَسْمِ) may be an affirmative verbal proposition,
 and the verb may be imperfect, in which case *لَ* is prefixed to the
 energetic form; thus *وَرَبِّي لَتُبَعِّثَنَّ* *by my Lord, ye shall be*
raised.

463. While commonly reckoned among prepositions *كَ* as,
like is a substantive and synonymous with *مِثْلٌ* likeness (see
 § 482 f). We find it in *كَذَا* thus, *كَذَلِكَ* in like manner, so, and
كَأَنَّ as though.

NOTE. Attached to ك we find مَا أَلْكَأَفَةُ the hindering mā (see § 353*), thus اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ make for us a god like their gods.

466. To signify *at the side of* we employ عِنْدَ ; thus وَاللَّهُ بِمَا عِبَادٌ يَعْبُدُونَ by virtue of the covenant He has made with thee, عِنْدَهُ أَجْرٌ عَظِيمٌ and with God there is great reward, مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ they find him written down with them i.e. mentioned in the Old Testament and Gospel, إِلَّا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ verily the cause of their good and ill luck lies hidden in the counsels of God. When used of time عِنْدَ may indicate a particular moment, thus أَيقَنتُ عِنْدَ كِتَابِهَا I felt sure at the time of writing it.

467. Signifying *between* بَيْنَ indicates an intervening space, thus بَيْنَ الطُّوفَانِ وَبَيْنَ الْهَجْرَةِ between the Flood and the Hegira. Of common occurrence is بَيْنَ يَدَيْهِ between his two hands i.e. in his presence, and بَيْنَ أَيْدِيهِمْ between their hands i.e. before them ; thus بَيْنَ يَدَيِ رَحْمَتِهِ before his mercy.

468. Signifying *beneath* تَحْتَ indicates the lower part ; thus تَحْتَ الشَّجَرَةِ under the tree.

REM. b. Its opposite is فَوْقُ above ; as وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ and He is all-powerful over His servants.

469. Signifying *below* دُونَ often indicates something inferior, and

(e) that a quality belonging to one is not possessed by

another; thus *مِنْهُمْ الصَّالِحُونَ وَمَنْهُمْ دُونَ ذَلِكَ* the good are among them and those who are not that are among them.

REM. Beside *عِنْدَ*, *بَيْنَ*, *تَحْتَ* and *دُونَ*, there are other nouns in the accusative (see §§ 359 and 444 *b*) which are employed as prepositions: for instance,

(a) *أَمَنْتُمْ بِهِ قَبْلَ أَنْ آذِنَ لَكُمْ* before of time; thus *أَمَنْتُمْ بِهِ قَبْلَ أَنْ آذِنَ لَكُمْ* have ye believed Him before that I gave you permission. Its opposite is *بَعْدَ* after; thus *لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا* do not ye commit disorders in the earth after its ordering.

(c) *وَرَاءَ* behind, thus *انْظُرْ وَرَاءَكَ* look behind thee: equivalent is *خَلْفَ*, thus *يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ* He knows what is before them and what behind i.e. what is and shall be.

470. Compound prepositions have usually *مِنْ* as the first part, and the second part must be in dependent case. Thus

(b) *وَيُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ* as *مِنْ تَحْتِ* and *He shall cause him to enter gardens under which flow the runnels of water.*

(c) *مِنْ قَبْلِ إِتْيَانِكَ إِيَّاَنَا* before thy coming to us, *مِنْ بَعْدِ* then after them (the aforesaid) *وَبَعْدِهِمْ مُوسَى* We sent Moses, *مِنْ بَعْدِي* evil have ye wrought in mine absence after my departure, *الَّذِينَ عَمِلُوا* الَّذِينَ عَمِلُوا *بِئْسَمَا خَلَفْتُمُونِي* those who do evil things (and) then after that repent.

REM. e. The construction may sometimes be made more

concise by omission of a preposition; thus **وَخَتَّارَ مُوسَى قَوْمَهُ** instead of **مِنْ قَوْمِهِ** and *Moses chose from his people seventy men for Our appointed time.*

Rem. f. See Coniugenda

471. The *infinitive* (see §§ 195 and 426 to 429) like other nouns is indefinite unless defined by the article or otherwise; thus **ثِيَابِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ** *therein, O you, is a great trial from your Lord*; **إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا** *verily those who chose the calf (as a god), wrath shall overtake them from their Lord, and ignominy in this present life*; **قَالُوا مَعذْرَةٌ إِلَىٰ رَبِّنَا** *they said, It is a way of excusing (ourselves) to your Lord.*

472. The rection* of *nomina agentis* has been treated in §§ 430, 431. They and *nomina patientis* (originally adjectives, see § 80) are frequently used as *concrete verbal nouns*, designating a person or thing to which the verbal idea closely attaches itself, while remaining immovable. The Imperfect is nearly akin but being part of a finite verb indicates motion or renewal.

NOTE. We retain Professor Wright's term *nomen concretum verbale*, though it might perhaps be as well to employ the word *participle*, here and elsewhere.

473. For a specific indication of time we must look to some other word in the sentence; thus **قَالَ سَنَقْتِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي** *he answered, We will massacre their*

* By a word's rection, we mean its influence in regard to construction, requiring that another word be in a particular case: the corresponding term is **عَمَلٌ** *action of government.*

sous and we will save alive their daughters (lit. women) and verily we shall be subduers over them, where سَ gives a future sense to all three clauses.

(a) In a clause which is not circumstantial the concrete verbal noun refers to a present or future time; thus فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِالْغُورِ but when We removed from them the plague until a fixed term, which they were about to attain; إِنَّ هَؤُلَاءِ مَتَّبِعُوا مَا هُمْ فِيهِ وَيَاطِلُ مَا كَانُوا يَعْمَلُونَ as to these people destroyed is that (religion) in which they were, and rain is what they were making; هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ He it is who created you, and one of you is an unbeliever, and one of you a believer; قَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ فَإِنَّا نَحْنُ لَكَ بِمُؤْمِنِينَ they said, Whatever sign thou bringest to us we do not believe in thee.

(b) But the concrete verbal noun in a circumstantial clause refers to the same period of time as the ruling verb; see § 583. The Imperfect Indicative will be found used in nearly the same way; see § 408 e.

474. When attached to a verb as adverbial accusative (see § 444 c) a concrete verbal noun refers to the same period of time as the verb itself; thus ادْخُلُوا الْبَابَ سُجَّدًا enter the gate prostrating yourselves; يُدْخِلُهُمْ جَنَّاتٍ خَالِدِينَ فِيهَا He shall make them enter gardens to abide therein, an instance of حَالٌ مُقَدَّرٌ *hāl* indicating the future.

475. A noun, when governing another noun in the dependent case, is called by the Arabians **مُضَافٌ** *annexed*, and is said by European grammarians to be in *construct state*. It is shortened in pronunciation by omission of tanwin or of the terminations **نِ** and **نَ**, in order that the speaker may pass quickly to the governed word, which is called **الْمُضَافُ إِلَيْهِ** *that to which annexation is made*. Their relationship is known as **إِضَافَةٌ** *annexation*.

REM. There are two kinds of annexation **الإِضَافَةُ الْحَقِيقِيَّةُ** *the proper annexation* and **الإِضَافَةُ غَيْرُ الْحَقِيقِيَّةِ** *the improper annexation*: in the former **الْمُضَافُ** may be **مَعْرِفَةٌ** *defined* or **نَكْرَةٌ** *undefined*; in the latter it can only be **نَكْرَةٌ**, except when the article is prefixed, see § 489.

476. In the construct state of a governing noun, followed immediately by the dependent of a governed, can be represented all ideas which we express in English with the preposition *of*. Thus **سُورَةُ الْبَقَرَةِ** *the chapter of the cow*, **حَاضِرَةٌ أَلْبَحْرِ** *in presence of the sea* i.e. situated by the sea, **إِنْ يَرَوْا سَبِيلَ الرُّشْدِ** *if they see the path of true direction*. A word may be governing and governed; as **مَالِكِ يَوْمِ الدِّينِ** *the Ruler of the day of the judgement*, **أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ** *the appointed time of his Lord*, **أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ** *have ye hastened the affair of your Lord?*

478. (a) The governed word (**الْمُضَافُ إِلَيْهِ**) in proper annexation may be *nomen substantivum**, a pronoun or other word

* We use *nomen substantivum* here as in § 190, to include primitive nouns, infinitives, and simple substantives.

regarded as a substantive, or an entire clause (see § 488). Thus *سُورَةُ التَّغَابِينِ* *the chapter of the overreaching*, *مُوسَى وَقَوْمُهُ* *Moses and his people*, *وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أُعْمَالُهُمْ* *and those who deny Our signs and the meeting of the last (dwelling), vain are their works*, *كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ* *eat of the good things which we have provided for you*, *نَبَأَ الَّذِينَ كَفَرُوا* *the story of those who disbelieved*.

(b) The governing word (المُضَافُ i.e. the one in construct state) must in proper annexation be nomen substantivum* in which category are accounted prepositions, as *بَعْدَ إِصْلَاحِهَا* *after its ordering*; so also are numerals, for which see § 496 et seq. Thus *رَبُّ هَارُونَ* *the Lord of Aaron*, *ذَاقُوا وَبَالَ أَمْرِهُمْ* *they tasted the mischief of their doing*, *وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ* *and God is well acquainted with what is in possession of the breasts*. An adjective in construct state is improperly annexed (see § 489) unless, as in the following examples, standing in the position of a defined noun so as to have the force of a substantive; thus *حَسَنَ الْوَجْهِ* *the handsome (part) of the face* or even *the handsome face*, *عَالِمُ الْغَيْبِ وَالشَّهَادَةِ* *the Knower of the hidden and of the manifest*. As regards superlatives, see §§ 486 and 493.

REM. a. In proper annexation the article *أَلْ* can never be prefixed to *المُضَافُ*, in the improper it may (see § 489).

NOTE. The annexed word can be governed by a verb *مَحذُوفٌ* *eliminated*, as *يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمَ التَّغَابِينِ* *make mention of the day whereon He shall gather you for the day of*

* We use nomen substantivum here as in § 190, to include primitive nouns, infinitives, and simple substantives.

assembly, this will be the day of general deception : here we must prefix اذْكَرُ.

480. Instead of having an adjective attached to it, a noun may be in construct state qualified by another noun ; as رَجُلٌ صِدْقِيٌّ a sincere man : this is common in specifying the material, as عِجْلٌ حَلِيٌّ a calf (made) of ornaments.

482. The following substantives are used to express the whole, the part, the like, and the different, by being annexed (مُضَافٌ) to a dependent.

(a) كُلُّ the totality, the whole. If the leading substantive is defined and signifies something single and indivisible, كُلُّ means whole as كَلُّ الْبَيْتِ the whole house ; if it is definite but plural or collective, we must render كُلُّ all, as كَلُّ الشَّمَرَاتِ all the fruits, كَلُّ الْبَقَرِ all the cattle ; if it is indefinite كُلُّ means each, every, as اِنْ يَرَوْا كَلَّ آيَةٍ لَا يُؤْمِنُوْا بِهَا if they see each sign they will not believe in it, رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ My mercy comprises everything. In § 402 a will be found كَلُّ اُنَاسٍ every tribe : here, as may be learned from the context, اُنَاسٍ is collective (see § 305, rem. e) but is used as a singular.

(b) جَمِيعٌ the totality, the whole, much resembles كُلُّ ; we may however say اِلَيْكُمْ جَمِيعًا to you all (see § 444 c, rem. b 2) but not اِلَيْكُمْ كَلًّا.

(d) غَيْرٌ something different may usually be translated other than : thus اُعْبُدُوا اللّٰهَ مَا لَكُمْ مِنْ اِلٰهِ غَيْرُهُ worship God, ye

have no god other than Him ; *أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا* shall I seek for you a god other than God? *بَدَلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ* the wrongdoers among them substituted a word, other than that which was told them. For *بِغَيْرٍ* without see § 456, rem. c.

REM. a. We employ *غَيْرٍ* as a negative, thus *غَيْرٌ مُمَكِّنٍ* impossible; but if repetition be needed we must after the first negative use *لَا* followed alike by a dependent, thus *صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ* the way of those upon whom Thou hast shed blessing, other than those who are the objects of (Thine) anger and are in error.

(f) *مِثْلٌ* likeness, like, as *مِثْلُهُ* the like of it, like it.

REM. a. Similar in sense to *مِثْلٌ*, but without case signs, is *كَ* see § 463.

486. Properly annexed, in construct state, are found deverbal adjectives expressing the superlative, of form *أَفْعَلٌ* (see § 234) or *فَعْلٌ* (see § 242, note 1); thus *وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ* and Thou art the most merciful of the merciful, *وَأَنْتَ خَيْرُ الْغَافِرِينَ* and Thou art the best of those who pardon. Here one item is made to stand prominently out of a whole designated by the dependent; and being in this annexation definite substantives (see § 478 b) *أَفْعَلٌ* and *فَعْلٌ* need not vary in gender or number (see § 493, rem. a), thus *أَكْبَرُ الْمَدَائِنِ* the greatest of the cities, *أَحْسَنُهَا* the best thing that is in it.

REM. *a*. Being superlative **أَوَّلُ** *first* stands in annexation of the same sort, thus **أَنَا أَوَّلُ الْمُؤْمِنِينَ** *I am the first of the believers*. The other ordinal numbers ought not so to be used, for they are *nomina agentis* from transitive verbs, see § 328.

488. When **أَنَّ** governs a verb (see § 415 *a*) it is **أَنَّ الْمَصْدَرِيَّةَ** *the 'an which with its verb is equivalent to a maḥdar* (see § 195) and the same construction appertains to the indefinite **مَا** (see § 353*). Thus **أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا** *we were afflicted before that thou camest to us and after that thou hast come*, which is equivalent to **مِنْ قَبْلِ إِتْيَانِكَ إِيَّانَا وَمِنْ بَعْدِ مَجِيئِكَ إِيَّانَا** *before thy coming to us and after thy coming to us*. Clauses of this sort frequently stand as **الْمُضَافِ إِلَيْهِ** (the second member of an annexation, see § 478 *a*) in lieu of a dependent.

489. When improperly annexed the noun in construct state must be an adjective, thus **حَسَنُ الْوَجْهِ** *handsome of face*, **سَرِيعُ الْعِقَابِ** *prompt of chastisement*. Here the dependent though always defined by the article exercises no defining influence upon its governing word, which remains **نَكْرَةً** (see § 475, rem.) and can be defined by the article, thus **اللَّهُ السَّرِيعُ الْعِقَابِ** *God the prompt to punish**.

490. Except by poetic licence, nothing can intervene between a noun in construct state and its following dependent, consequently an adjective qualifying the first member must be placed

* This sort of annexation is treated in Wright's Grammar, vol. II. § 80.

after the second; thus **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ** *praise belongs to God, the Lord of the worlds, the compassionate and merciful.*

492. In proper annexation if the second member be indefinite the first is the same, as **إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ** *verily I fear in your case a punishment of a great day.* But if the second member be definite so is the first, as **أَوْرَثْنَا الْقَوْمَ أَوْرَثْنَا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا** *We caused the people to inherit the eastern parts of the land and the western parts of it.* If we desire that the first noun be indefinite while the second is definite we must employ the preposition **لِ**, thus **ابْنٌ لِلرَّجُلِ** *a son of the man* (see § 453 b, i): certain words of wide signification may however remain indefinite even when followed by a definite dependent.

493. The examples in § 486 have each its dependent (المُضَافُ إِلَيْهِ) definite and therefore partitive: if indefinite the dependent must be explicative, as **هُنَّ أَفْضَلُ نِسَاءً** *they are most excellent women*, **اللَّهُ خَيْرُ حَافِظٍ** *God is the best preserver.* After the superlatives **أَوَّلٌ** *first* and **آخِرٌ** *last* the indefinite dependent is likewise explicative; thus **أَوَّلُ آيَةٍ** *the first verse*, **آخِرُ يَوْمٍ** *the last day.*

REM. a. If the dependent be definite the noun in construct state (المُضَافُ) may resume its characteristic attribute as an adjective and conform in number and gender to the object or objects mentioned; thus **هِيَ كُبْرَى الْمَدَائِنِ** *it is the largest of the cities*, **هُنَّ كُبْرَيَاتُ الْمَدَائِنِ** *they are the largest of the cities.*

494. Attention has been drawn in § 480 to a way of specifying the material from which any thing is made : this also may be done by putting the material in apposition to the object, both being either definite or indefinite ; thus *وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ عَجَلًا جَدًّا* and the people of Moses after his departure took for themselves (as god) a calf of red gold.

495. Of two things which are identical, the second may be in dependent case and the first in construct state.

(b) This happens when a specific noun is preceded by a substantive designating the genus, as *سُورَةٌ فَاتِحَةُ الْكِتَابِ* equivalent to *السُّورَةُ الَّتِي هِيَ فَاتِحَةُ الْكِتَابِ* the chapter which is the opener of the book.

496. It has been mentioned in § 321 that *cardinal numbers* from 3 to 10, when in apposition to the things numbered, agree with them in case ; but when placed in annexation before them (see § 478 b) govern a plural dependent. A plural of paucity (see § 307) must be employed if the substantive have one ; thus *خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ* He created the heavens and the earth in six days.

REM. a. Exceptional is *مِائَةٌ* one hundred which, in dependent singular, always follows the governing numeral, see § 325.

REM. b. Should *جَمْعُ الْقِلَّةِ* the plural of paucity not be in common use, there must perforce be employed *جَمْعُ الْكُثْرَةِ* the plural of abundance.

REM. c. We must remember that a sound plural is plural of

paucity, thus *آيَاتِ سَبْعٍ أَيَّهَا* *its verses are seven in number*; (*آيٍ* is a generic noun which forms a nomen unitatis, being also a plural of abundance, see § 304, No. 28 and § 306, rem. *a*). If however an adjective specifies the objects numbered, *مِنْ* must be employed as in § 448 *f*; or the noun must be put in apposition to the numeral, thus *أَرْبَعَةٌ مُسْلِمُونَ* *four Moslems*, *سِتُّ مُؤْمِنَاتٌ* *six believing women*.

499. We have seen § 444 *e*, rem. *b*, that cardinal numbers from 11 to 99 take their objects numbered in the accusative singular; thus *اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا* *Moses chose from his people seventy men*, *سُورَةٌ مَكِّيَّةٌ وَهِيَ ثَمَانِ عَشْرَةَ آيَةً* *A chapter written at Mecca and it (has) eighteen verses*. Very rarely they are followed by an accusative plural, as *اثْنَتَا عَشْرَةَ أُمَّمًا* *twelve nations*. In gender the tens (*عِشْرُونَ*, *ثَلَاثُونَ*, etc.) are common; but units conform to the gender of the noun denoting the objects numbered, thus *اثْنَتَا عَشْرَةَ عَيْنًا* *twelve springs gushed out* (*عَيْنٌ* being feminine, see § 290 *a*).

506. Cardinal numbers agree in gender with nouns denoting the objects numbered according to the following rules; there being constantly borne in mind the peculiarity explained at § 319.

(*a*) The numeral agrees in gender with the singular of the substantive denoting the objects numbered, even if the plural is of different gender; as *خَمْسُ سِنِينَ* *five years* (the singular

سَنَةً being feminine), رَمَضَانَاتٍ تِسْعَةٌ nine *Ramādans* (the singular رَمَضَانٌ being masculine), عَشْرَ رَجُلًا ثَمَانِيَةَ eighteen *men*.

(b) When the objects numbered are designated by a noun of general signification, its grammatical gender is usually followed by the numeral; as اِثْنَا عَشَرَ أُسْبَاطًا twelve *tribes* (the sing. سِبْطٌ being masculine). But if another substantive be attached which determines more precisely the real gender of the objects, then the numeral agrees with the second noun; thus قَطَعْنَاهُمْ اِثْنَيْ عَشَرَ أُسْبَاطًا أُمَّةً We divided them into twelve *tribes* (i.e.) *nations* (the sing. أُمَّةٌ being feminine).

512. To every جُمْلَةٌ *totality, sentence* there must be a subject and a predicate, the latter being called اَلْمُسْنَدُ *that which is supported, the attribute*. The subject is called اَلْمُسْنَدُ اِلَيْهِ *that by which (the attribute) is supported*, and the relation between them is termed اَلْاِسْنَادُ *the act of supporting or causing to lean, attribution*.

513. The subject may be a noun substantive, as قَالَ اَلْمَلَأُ مِنَ قَوْمِهِ *the chieftains of his people answered*; or an expressed pronoun, as هُوَ اَلْهُدَى وَالْقَرَانُ *it is the guidance and the criterion*, هِيَ مَعْدِرَةٌ *it is an excuse*; or a pronoun مُسْتَتِرٌ *concealed* in the verb*, as اَغْرَقْنَاهُمْ فِي الْيَمِّ *We drowned them in the sea*, يُحْيِي وَيُمِيتُ *He giveth life and causeth to die*; or a conjunctive

* Tables of these pronouns, prefixed and suffixed, are given in Wright's Grammar, vol. i. § 89.

clause (see § 572), as *يَسْبِيحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ* *there praises God whatsoever is in heaven and in earth*, *زَعَمَ الَّذِينَ كَفَرُوا* *the unbelievers have asserted*; or a preposition with its dependent, as *ذَلِكَ* in *ذُونَ ذَلِكَ* *the good are among them, and those who are not that are among them*. The predicate may be a noun (substantive or adjective), as *وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ* *but I am an apostle from the Lord of the worlds*, *هُوَ الْعَزِيزُ الْحَكِيمُ* *He is the potent, the wise*; or a verb, as *فَلَمَّا أَفَاقَ مُوسَى* *so when Moses awoke*; or a preposition with its dependent, as *هُمْ فِيهِ* *they are in it*; or an adverb, as *أَنَا هُنَا* *I am here*; or a conjunctive clause, as *هُوَ الَّذِي خَلَقَكُمْ* *He is your Creator*, *هَذَا مَا فَعَلَهُ* *this is what did it or this is what he did*. Be the predicate what it may, every sentence beginning with its subject is *جُمْلَةٌ اِسْمِيَّةٌ* a nominal sentence (which may be simple or compound, see §§ 519 and 520), thus *إِنَّ الْأَرْضَ لِلَّهِ هُوَ الْعَلِيُّ الْعَظِيمُ* *He is the sublime, the mighty, surely the earth belongs to God*, *مُوسَى أَفَاقَ* *Moses awoke*. On the other hand we call *جُمْلَةٌ فِعْلِيَّةٌ* a verbal sentence (simple or compound) any one in which the predicate is a verb preceding its subject, thus *لَا يَؤُودُهُ حِفْظُهُمَا* *God is self-sufficing, the guarding of them both does not weary Him*; or in which the verb represents both subject and predicate, thus *تَوَلَّوْا* *they turned aside*. The subject of a nominal sentence is termed *الْمَبْتَدَأُ* the inchoative (except when put in the accusative by a preceding *إِنَّ*, for it is then known as *اِسْمٌ إِنَّ* see § 525 rem.) and its predicate

الْخَبْرُ *the enunciative*; while the subject of a verbal sentence is called الْفَاعِلُ *the agent*, and its predicate الْفِعْلُ *the action or verb*.

REM. *b.* Here Professor de Goeje adds the following :—

The difference between verbal and nominal sentences, to which the native grammarians attach no small importance, is properly this, that the former relates an act or event, the latter gives a description of a person or thing, either absolutely, or in the form of a clause descriptive of state (see § 583 *a*). This is the constant rule in good old Arabic, unless the desire to emphasize a part of the sentence be the cause of a change in its position.

514. A verb with أَنْ or مَا (then called maḥḍariyāḥ, see § 488) may serve as subject either to a nominal or to a verbal sentence; thus حَقِيقٌ عَلَيَّ أَنْ أَقُولَ *that I say so and so is incumbent upon me*.

515. The predicate may (see § 513) be a preposition with its dependent, and when the subject precedes we have a nominal sentence; thus الْعَاقِبَةُ لِلْمُتَّقِينَ *the result is to the devout*. If however the preposition and dependent stand first, thus إِلَيْهِ الْمَوِصِرُ *the returning is to Him* (see also next section), we may call the phrase جُمْلَةٌ ظَرْفِيَّةٌ *a local sentence* (see §§ 221, rem. *a* and 527 *a*).

REM. The logical emphasis falls upon the later word as in § 436, rem. *b*.

516. If the predicate be an adverb or a preposition with its dependent, and the subject an indefinite substantive or a clause (see § 514) containing a finite verb governed by أَنْ, then the

predicate must precede, thus أَخَذَ الْأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى *he took the tables and in their inscription were guidance and mercy*, لَهُ خَوَارٌ *it lows lit. a lowing is to it* : but either order is permitted if the indefinite substantive carries with it an adjective, expressed or implied, thus لَهُمْ عَذَابٌ أَلِيمٌ or عَذَابٌ أَلِيمٌ *to them is a painful punishment*. In case of a sentence expressing a wish, however, its subject if indefinite must precede, as سَلَامٌ عَلَيْكُمْ *peace be unto you* ; and should the subject follow, it must be defined, thus عَلَيْكُمُ السَّلَامُ.

517. The subject also necessarily follows its predicate in a nominal sentence, (a) when the مُبْتَدَأٌ contains a pronoun making reference to a word in the خَبَرٌ, as فِي الدَّارِ صَاحِبُهَا *its master is in the house* ; (b) when the مُبْتَدَأٌ is restricted by إِنَّمَا or إِلَّا, as أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ *obey God and obey the apostle, but if ye turn aside, then only the clear delivery (of his message) is incumbent upon Our apostle*, إِلَّا اتَّبَاعَهُ مَا لَنَا *we have nothing (to do) but to follow him* (see §§ 585 and 586) ; (c) when the خَبَرٌ is an interrogative, as مَنْ هُوَ *who is he?* مَا هِيَ *what is it?* (see § 570).

518. In a verbal sentence the agent (i.e. subject) must always follow its verb (i.e. predicate) ; thus كَلَّمَهُ رَبُّهُ *his Lord spoke to him*, نَبَاتٌ يَخْرُجُ *plants spring up* : this it is held to do where a verb represents both subject and predicate ; thus أَلْقَى الْأَلْوَاحَ *he threw down the tables*.

519. In addition to simple sentences, nominal and verbal, we find *compound*, each consisting of an inchoative with a clause as enunciative. In one sort of compound nominal sentence, a noun (substantive or pronoun) is transposed to the first place and followed by a verb, thus رَحْمَتِي وَسَعَتْ كُلَّ شَيْءٍ (as to) *My mercy (it) comprises everything.* Here the agent of the clause (الْفَاعِلُ) is a concealed pronoun, which corresponds in gender and number with the inchoative of the sentence; and the inchoative contrasts (tacitly or expressly) with another inchoative having a different predicate, thus مُوسَى أَفَاقَ وَهَارُونَ نَائِمٌ *Moses awoke while Aaron was (still) sleeping,* وَلَكِنَّنَا هُدْنَا إِلَيْكَ *verily as for us, we repent toward Thee,* بَأَنَّهُمْ كَذَّبُوا *but most of them do not know,* لَعَلَّكُمْ تَرْحَمُونَ *perchance ye may be mercifully dealt with,* لَعَلَّكُمْ تَهْتَدُونَ *perhaps ye may be guided aright.*

520. There are also compound sentences in which a nominal suffix called الرَّابِطُ *the connector* replaces the noun transposed. They may be (a) compound nominal, thus اللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ *with God there is great reward;* or (b) compound verbal, thus اَلْبَدْدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ (as to) *the good land its herbage comes forth,* عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ (as to) *My punishment I strike with it whom I will.*

521. We may regard as verbal a sentence consisting of a

deverbal adjective and following noun, thus كَرِيمٌ قَوْمُكَ *thy people are generous* (see § 552 b ii).

522. There does not exist in Arabic a substantive verb, i.e. one which would unite subject and predicate in a nominal sentence without connoting the idea of existence; for كَانَ though occasionally supplying the place of logical copula, ascribes to its subject the attribute of existence; and being attributive, its predicate and those of أَخَوَاتُ كَانَ must be in the accusative case (see §§ 441 and 442).

523. The absence of logical copula expressed by or contained in a finite verb constitutes the essential characteristic of a (simple) nominal sentence (see § 513); so that when a definite noun (substantive or pronoun) and an indefinite adjective stand in juxtaposition we have a complete nominal sentence. The fact of the former being defined (no matter how) and the latter undefined, shows them to occupy the positions of subject and predicate; for, as will be seen in § 536, a descriptive epithet must agree with its noun in respect of definition as well as in gender, number and case. Thus اللَّهُ غَنِيٌّ حَمِيدٌ *God is self-sufficing (and) worthy to be praised*, سُورَةُ الْأَعْرَافِ مَكِّيَّةٌ *the chapter of the uppermost parts is Meccan*.

524. If both subject and predicate are defined, we can make sure of their relative position being recognized, by inserting between them ضَمِيرُ الْفَصْلِ *the pronoun of separation*; thus هُمُ الْمُفْلِحُونَ الْأَتْلُكُ *those are the prosperous*.

525. If the predicate be a nominative and the subject placed in the accusative after **إِنَّ** or the like, a pronoun of separation is unnecessary; thus **إِنَّ رَبَّكُمْ اللَّهُ** *verily your Lord is God*: there may however be inserted such pronoun of the same person as **إِسْمُ إِيَّا** (see § 436, rem. a); thus **إِنَّكَ أَنْتَ وَلِيْنَا** *truly Thou art our protector*.

REM. A noun governed by **إِنَّ** etc. is not called **مُبْتَدَأٌ** *inchoative* by Arabian grammarians.

527. As a general rule the subject of a nominal sentence must, if not exactly defined, be specialized. No information is conveyed by “A horse is grey”; but we can say **فَرَسٌ أَصْفَرٌ هُوَ أَحْسَنُ مِنْ غَيْرِهِ** *a grey horse is handsomest*, where **فَرَسٌ** though **نَكِرَةٌ** *indefinite* is specialized by its adjective; so also there is obviously a partial determination in **رَغْبَةٌ فِي الشَّرِّ شَرٌّ** *a desire to do evil is bad*, and in **عَذَابٌ يَوْمٍ عَظِيمٍ مَخُوفٌ** *a punishment of a great day is to be feared* (see § 492). These examples differ from true definition, which is only attained by use of the article **الْمُتَّعْرِيفِ** *in order to distinguish* (see § 345), or by annexation to a defined noun (see § 475 et seq.): there are other cases where the subject of a nominal clause can be indefinite, among which are the following:—

(a) In a clause called at § 515 *zarfiyaḥ* (i) when the predicate stands first, as **مِنْ الْقَوْمِ أُمَّةٌ** *there is a section of the people*; and (ii) when the subject is preceded by an interrogative or negative particle, as **هَلْ مَاءٌ فِي الْبَيْتِ** *is there water in the cistern?* **مَا شَرِبْنَا** *we have no drink*.

(e) When the sentence expresses a wish, as *سَلَامٌ عَلَيْكُمْ* *peace be unto you*; see § 516.

(f) Words containing the conditional meaning of *إِنْ* *if* (see § 406), though indefinite by their nature, serve as inchoative; thus *مَنْ يُوقِ شَحَّ نَفْسِهِ* *if any one believes God*, *مَنْ يُؤْمِنُ بِاللَّهِ* *whoever is made to guard against his own covetousness*.

529. A pronoun of separation is sometimes omitted if the meaning remains clear, as *ذَلِكَ الْفَوْزُ الْعَظِيمُ* *this is the great prize*.

530. To give emphasis and occasion contrast *ضَمِيرُ التَّوَكِيدِ* *the pronoun of corroboration* may be introduced; it being wholly different from the pronoun of separation treated in § 524 et seq. Commonly it follows the subject, or a verb which represents both subject and predicate; thus *الَّذِينَ هُمْ لِرَبِّهِمْ* *those only who fear their Lord*, *إِنْ كُنَّا نَحْنُ الْغَالِبِينَ* *WE be the victors*; see also *نَكُونُ نَحْنُ* at § 415 a i, Note.

NOTE. The pronoun of corroboration may follow conjunctive pronouns in an oblique case, thus *لِلَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ* *for those especially who believe in Our signs*.

531. If however in the description of persons or things (see § 513, rem. b) a nominal clause lacks precision, we may use *كَانَ* or one of its sisters (see § 442). When so employed the imperfect has its usual meanings: but a perfect, beside examples like those in § 441, may express the present, as *يَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ* *he puts away from them their burden and the*

fetters which are upon them; especially is this the case after an interrogative, or مَا *not*, as مَا كُنْتُ لِأَحْكُمَ بَيْنَكُمْ حَتَّىٰ أَخْبَرَ I am not ready to judge between you until etc. (see § 557).

533. We have observed in § 73 that passive verbs must often be translated impersonally: commonly a 3rd person singular masculine is used to avoid specifying the subject, thus إِذْ قِيلَ لَهُمْ when it was said to them. In case of غَفَرَ — which governs only an accusative of the sin, we render سَيَغْفِرُ لَنَا we shall be pardoned, for it will be pardoned to us gives too explicit a subject. Nomina patientis of verbs which are transitive by help of a preposition (see § 423) can only appear in the masculine singular, changes of gender and number being marked by an alteration of the pronoun; thus هُوَ مَغْضُوبٌ عَلَيْهِ he is an object of anger, هِيَ مَغْضُوبٌ عَلَيْهَا she is an object of anger, الْمَغْضُوبُ عَلَيْهِمُ the objects of anger. The neuter plural of adjectives is sometimes expressed by the feminine sound plural, and sometimes by a broken plural, but never by the masculine sound plural; thus وَبَدَّلُونَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ and We tested them by means of good and evil things, يُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ he makes lawful to them the pleasant things and makes unlawful to them the foul things.

REM. a. The passive of directly transitive verbs may be used personally or impersonally, thus غَلِبَ he was overcome or there was a victory.

534. To the subject and predicate complements are joined by subordination (the accusative or a preposition with its dependent), or by coordination which is more usually called apposition.

535. Pronominal suffixes may have a *reflexive* meaning when attached to a verb's object, but not when attached to the verb itself; consequently for this purpose we must employ *نَفْسٌ* *soul* or the like, thus *كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ* *they were injuring themselves*: to this rule however verbs of the heart-(see § 424 b ii) supply exceptions.

536. Complements coordinated with a subject or predicate are called *تَوَابِعٌ* *appositives* (see § 304, No. 16), the usual apposition being of noun to noun and the more rare (see § 540) of verb to verb. There stands first *الْمَبْتُوعُ* *that which is followed* and then *التَّابِعُ* *the follower*.

(a) After this fashion the *adjective* is joined to its substantive; they agreeing in gender, number and case, as well as (see § 523) by definition or by being undefined: thus *ضَلَالٌ مُّبِينٌ* *manifest error*, *إِلَى الْبَلَدِ الْمَيِّتِ* *to the dead country*, *رَأَيْتُ* *I saw their congregational mosque or their mosque which collects*, *لِقَاءَ الدَّارِ الْآخِرَةِ* *the meeting of the last abode*. A noun may of course have two or more adjectives connected with it, thus *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* *in the name of God the merciful (and) compassionate*: sometimes a *nomen verbi* (*nomen actionis* or other) takes the place of an adjective, thus *حَالٌ نَكْرَةٌ* *an indefinite hāl*, *أَسْرٌ مَعْرِفَةٌ* *a defined noun*. In the above examples all words are *singular*, and concords in case of the *dual* are equally simple: but with *plurals* the matter becomes difficult, though the rule as to definition is happily unalterable. A substantive (i) in *masculine sound plural* representing rational

creatures must be followed by an adjective in the plural, thus *erring sons*, *مُؤْمِنُونَ كِرَامٌ* (see § 304, No. 5) *noble believers*, *كَافِرُونَ مَلَاعِينُ* (see § 305, No. 2) *accursed unbelievers*; while a substantive (ii) in *feminine sound* plural may be followed by an adjective, singular feminine as *gracious messages*, or plural, either broken as *جَنَاتٌ كِرَامٌ* (see § 304, No. 17) *noble gardens*, *بَقَرَاتٌ بَيْضٌ* (see § 304, No. 2) *white cattle*, or feminine sound as *آيَاتٌ مُفَصَّلَاتٌ* *signs separated by intervals*. A substantive in *broken* plural if (iii) denoting rational beings may be followed by an adjective in the singular feminine, thus *the English students*, *رِجَالٌ مُسْلِمَةٌ* *Moslem men*, *نِسَاءٌ مُسْلِمَةٌ* *Moslem women*, *مُلُوكٌ شَدِيدَةٌ* *strong kings*, *جَوَارٍ شَدِيدَةٌ* *strong girls*; it is however better, if the sex be indicated, to employ an appropriate sound plural, thus *رِجَالٌ مُسْلِمُونَ* and *نِسَاءٌ مُسْلِمَاتٌ*. But if the broken plural (iv) denotes objects other than rational beings, no matter what their gender in the singular, its adjective may be feminine, singular as *great fishes*, or plural as *صُورٌ حَسَنَاتٌ* *beautiful forms*; or else a broken plural, thus *عِرَازٌ رِيَّاحٌ* *powerful winds*, *جِبَالٌ كِرَامٌ* *noble mountains*. Next as regards *collectives* which are treated in §§ 292 and 306 rem.: those (v) denoting rational beings usually take an adjective in that sound plural which corresponds by natural gender with the beings, thus *الْقَوْمُ الظَّالِمُونَ* *the wrong-doers*, *إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ* *truly they were a blind people*, *حَرِيمٌ مَحْمُودٍ الْكَثِيرَاتُ* *Maḥmūd's numerous family*; but the

adjective may be singular and agree with the collective's grammatical gender, thus **خَلْفٌ حَسَنٌ** *excellent posterity*, **أُمَّةٌ فَاسِقَةٌ** *an impious nation*. Collective nouns (vi) which do not form a nomen unitatis and denote living objects destitute of reason (see § 290 a) are, in respect of concord with adjectives, similar to (see iv) broken plurals denoting irrational creatures : those (vii) which form a nomen unitatis, and denote objects other than rational, may take a feminine sound plural, as **جَرَادٌ طَيَّارَاتٌ** *flying locusts* ; or a feminine singular, as **قُمَّلٌ أَكُولَةٌ** *voracious lice* ; or a masculine singular, as **السَّمَرُ الطَّيِّبُ** *the fresh fruit* ; or a broken plural, as **ثِقَالٌ** *heavy cloud*.

(b) Being definite by their nature and regarded as substantives, the demonstrative pronouns (see §§ 340, 341) must be coupled with a defined appositive : if this definition is caused by the article we usually find the demonstrative preceding, thus **ذَلِكَ الْفَوْزُ** *this prize*, **هَذِهِ الْقَرْيَةُ** *this village* ; but if the substantive be definite in its nature or defined by a following dependent, it must precede, as **مَحْمُودٌ هَذَا** *this Mahmūd*.

NOTE. We find in Corān, Sūrah 7, verse 166 **كُونُوا قِرَدَةً خَاسِئِينَ** *become abject apes* : here the appositive is in masculine sound plural because human beings are addressed.

537. Sometimes we find the adjective **أَجْمَعٌ** *all* following a substantive or pronoun and agreeing with it in gender, number and case ; thus **لَأَصْلِبَنَّكُمْ أَجْمَعِينَ** *I will crucify you all*.

539. In addition to its use at § 535 **نَفْسٌ** can signify *self*

without reflexive meaning, thus رَأَيْتَ نَفْسَهُ *I have seen himself*: if a plural be needed, أَنْفُسُهُ must be employed.

REM. a. There is a class of appositives called التَّوَكِيدُ or التَّوَكِيدُ having two divisions; (1) التَّوَكِيدُ الْمَعْنَوِيُّ *the corroboration in meaning* which includes كُلٌّ, جَمِيعٌ, أَجْمَعٌ and نَفْسٌ with a few other words; and (2) التَّوَكِيدُ اللَّفْظِيُّ *the verbal corroboration*, when any word is repeated, thus نَعَمْ نَعَمْ *yes, yes*.

REM. b. Three more classes of appositives are in use. (1) الصِّفَةُ *the qualificative* which may refer to its مَتَّبِعٌ (see § 536) directly, in which case it is a simple adjective, thus اللَّهُ الْحَيُّ الْقَيُّومُ *the living and everlasting God*; or indirectly, applying to a following word and with it forming a qualificative clause. (2) الْبَدَلُ *the permutative* of which the most usual kind is الْكَلِّ مِنْ الْكَلِّ *the substitution of the whole for the whole*; thus اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ اِلَّذِينَ اَلْمَغْضُوبِ عَلَيْهِمْ *direct us (in) the straight road, the road of those upon whom thou hast shed blessing, other than those who are the objects of (Thine) anger*. Here صِرَاطٌ is badal of صِرَاطٌ, and غَيْرِ of الَّذِينَ. (3) عَطْفُ الْبَيَانِ *the explicative connection*, being a substantive which explains its مَتَّبِعٌ; thus الرَّسُولُ النَّبِيُّ *the apostle the prophet*, قَالَ مُوسَى لِأَخِيهِ هَارُونَ *Moses said to his brother Aaron*, عَجَلُ جَسَدٍ *a calf a body*, i.e. a calf in bodily shape.

REM. c. One verb may be substituted for another by بَدَلُ الْإِشْتِمَالِ *the comprehensive substitution*, i.e. the permutative

explaining something involved in the previous verb; thus *يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ* they lay upon you the evil of punishment, killing your sons and saving alive your daughters.

540. Two verbs used *asyndetically* (i.e. used without a conjunction) are regarded as in apposition, thus *قَامَ سَجَدًا* he arose and prostrated himself, *سَجَدَ أَطَالَ* he continued long in prostration; but the insertion of *فَ* is better.

541. As regards *concord in gender and number* between the parts of a sentence, the following rules hold good. We shall treat in § 552 of nominal sentences, and at present confine our attention to verbal sentences (see § 518); premising that a masculine singular subject can only be preceded (or followed) by a masculine singular verb, thus *قَالَ فِرْعَوْنُ* Pharaoh said, and that the equivalent of a plural subject (such as a relative sentence, etc.) takes a preceding verb in the singular, thus *زَعَمَ الَّذِينَ كَفَرُوا* the unbelievers have asserted.

542. (a) If the subject be a singular substantive, feminine according to § 290 *a*, and (i) immediately following its verb, the verb must be feminine singular, thus *أَمْتَدَّتْ يَدٌ* a hand became extended: but (ii) if one or more words intervene, while the feminine is better, the masculine is permissible, thus *بَصُرَ بِهَا* *الْعَيْنُ* the eye saw it.

(b) If the subject be a singular substantive, feminine according to § 290 *b* or § 291 the verb may precede in either gender, though preferably in the feminine if the subject follows immedi-

ately, thus *تَمَّتْ كَلِمَتُ رَبِّكَ* *the word of thy Lord was fulfilled*: but we find *فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ* *so look how was the end of the transgressors*.

REM. The concord usually remains if, in negative or interrogative sentences, the subject be preceded by *مِنْ*; but in Corân, Sûrah 64, verse 11 we have *مَا أَصَابَ مِنْ مُصِيبَةٍ* *no mischance has befallen*.

(d) The verbs *نَعِمَ* and *بِئْسَ* take preferably the masculine form, be the subject's gender what it may; see § 183.

543. If the subject be a masculine sound plural the preceding verb is with rare exceptions singular masculine, thus *عَلَى اللَّهِ* *upon God then let the believers rely*.

REM. b. When meaning *family* or *tribe* *بَنُونَ*, the sound plural of *ابْنٌ* *son*, may be preceded by a feminine singular verb; thus *أَمَنَتْ بِهِ بَنُو إِسْرَائِيلَ* *the tribe of Israel believed Him*.

544. If the subject be a broken plural the preceding verb again with rare exceptions is singular, and of either gender no matter which, thus *حَبِطَتْ أَعْمَالُهُمْ* (from *عَمَلٌ* masc.) *their works are vain*, *قُطِعَ الْأَرْجُلُ* (from *رِجْلٌ* fem.) *the feet were cut off*. But if the broken plural denote male persons the verb is better masculine, thus *أَتَهْلِكُنَا بِمَا فَعَلَ الْأُسْفَهَاءُ مِنَّا* *wilt Thou destroy us on account of what the fools among us have done*; though we sometimes find the feminine, as *كَانَتْ تَأْتِيهِمْ رُسُلٌ* *apostles used to come to them*.

545. If the subject be a collective or other noun mentioned in § 292 the preceding verb must be singular but may be of either gender; thus *قَالَ الْأَمْلَأُ* *the chiefs said*, *اسْتَسْقَاهُ قَوْمُهُ* *his people asked drink of him*, *وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ* *and when a section of them said*.

546. If the subject be a feminine sound plural the preceding verb must be singular but may be of either gender, unless denoting female persons, in which case the feminine is preferable.

548. When the subject has been mentioned in a preceding clause, the verb must agree with it in gender and number according to the following rules. A masculine or feminine singular verb follows a like subject; and a masculine plural verb follows a masculine sound plural, thus *سَفَرُوا الْمُسْلِمُونَ وَآتَوْا* *the Moslems journeyed and came*, as also the plural of pronouns, thus *فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا* *and when the boon came to them they said*. In case of broken plurals the following verb must be feminine, singular or plural, thus *يُرْسِلُ الرِّيَّاحَ وَأَقْلَتِ سَحَابًا* *He sends the winds and they bear cloud* where *أَقْلَنَ* might also have been used: if however male persons are indicated the verb in masculine plural is used, thus *جَاءَ السَّحَرَةَ فِرْعَوْنَ وَقَالُوا* *the magicians came to Pharaoh and said*; or if female persons the verb is in feminine plural. Following a collective noun which indicates a predominance of male persons the verb is naturally in masculine plural, thus *مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ* *among the people of Moses there is a section who direct (others) by the truth and by means of it do justice*, *خَلَفَ خَلْفٌ وَرَثُوا الْكِتَابَ* *a posterity succeeded who inherited the Book*: other collectives

treated in § 292 are followed by a singular verb of either gender. Lastly if the subject be a feminine sound plural the verb would naturally follow in feminine plural though the feminine singular occurs, thus *آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا* *we believed the signs of our Lord, when they came to us*: but when female persons are indicated the concord must be strictly kept.

551. A verb sometimes agrees in gender with the logical subject, i.e. a dependent annexed to the grammatical subject; this is most usual with words explained in § 482, thus *وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ* *even though every sign come to them*.

552. In nominal sentences the concord of gender and number between subject and predicate closely resembles that in verbal sentences.

(a) When the predicate, being verb or adjective, follows its subject, they must agree strictly in gender and number; thus *اللَّهُ أَعْلَمُ مِنْ غَيْرِهِ* *God knows best lit. is more knowing than any other*, *فَإِذَا هِيَ تَتَلَقَّفُ مَا يَأْفُكُونَ* *so behold it swallows up what they cause to put on a false appearance*, *هُمْ بِالْغُوءِ* *they are attainers of it*, *لَعَلَّكُمْ يَرْجِعُونَ* *perhaps they may repent*, *لَعَلَّكُمْ تَتَّقُونَ* *perchance ye will take heed to yourselves*; but a broken plural may be followed by a feminine singular, as *الْحَيْثَانُ كَبِيرَةٌ* *the fishes are large*.

(b) When the predicate precedes its subject, as in negative and interrogative sentences, (i) they must in a nominal sentence agree (see c) but (ii) in a verbal sentence (see § 251) the predicate ought to be singular, thus *أَمِينٌ الصَّادِقُونَ* *the truthful are trustworthy*.

(c) If a subject be collective its predicate may follow in the plural, thus *الْأَهْلُ جَاهِلُونَ* *the people are ignorant*. Similarly, when a verb is placed after a collective subject, thus *أَبْشُرْ يَهْدُونَنَا* *shall men direct us?*

(d) A predicate frequently agrees in gender with the logical subject, i.e. a dependent annexed to the grammatical subject, compare § 551.

553. In *negative and prohibitive* sentences a negation may apply to any part of the sentence—the predicate, the subject (see § 439), the object, the circumstantial expression (*الْحَالُ*) etc.

554. The negative most often immediately precedes that part of the sentence which it denies, but this is not necessarily so.

555. (a) The predicate of a verbal sentence in the imperfect with present sense may be denied by *لَا* (see § 362 *dd*), as *لَا يَأْوُدُهُ* *the guarding of them both does not weary Him*; or with the future sense, as *إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ* *surely We will not allow to be lost the reward of the righteous*; or with a past sense, when preceded by a verb which expresses the past, as *لَمْ يَرَوْا أَنَّهُ لَا يَكَلِّمُهُمْ* *did they not perceive that it could not speak to them?*

(b) We rarely find *لَا* attached to a verb in the perfect, except when used with *وَ* to continue a previous negation.

556. The particle *لَنْ* (for *لَا أَنْ* see § 362 *hh*) is a very strong negation of the future, as can be seen in §§ 411 and 415 *a i*.

REM. For *لَمْ* and *لَمَّا* see §§ 412 and 418.

557. The particle مَا *not* (see § 362 *kk*) denies the perfect when the latter has one of the meanings treated in § 401 *a* to *d*; when joined to the imperfect it denies the present, as is noted in § 408 *e*, rem. *a*.

NOTE. An instance of مَا denying كَانَ is given in § 531.

558. The particle إِنَّ *not* (see § 362 *k*) beside being found in nominal sentences, thus إِنَّ هِيَ إِلَّا قَتَمَتْكَ *this is only Thy temptation*, may be used before the imperfect indicative and the perfect of a verb.

559. The verb لَيْسَ (see §§ 182 and 442) which usually expresses the indefinite or definite present (see § 408 *a*, *b*) is commonly ناقصة *incomplete*, as لَسْتُ نَاطِرًا or لَسْتُ بِنَاطِرٍ *I am not an onlooker*; though it may be تامة *complete*. It is also employed as an indeclinable particle, denying more strongly than لَا that part of the sentence to which it is prefixed.

560. When a sentence containing one of the negatives مَا, لَمْ, لَمَّا, لَنْ or لَيْسَ is followed by another negative sentence, with وَ *and* to connect the two, (*a*) the second sentence is negated by لَا when no special emphasis attaches to the form of negation, and (*b*) the first negative is repeated when the independence of the second sentence is emphasized; but (*c*) when the two verbs are conceived of as forming parts of one action, no second negative is required, thus إِنَّ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا *if our Lord had not been merciful to us and pardoned us*.

REM. *a*. As regards the use of لَا instead of repeating غَيْرِ, see § 482 *d*, rem. *a*.

563. The prohibitive \lrcorner governs the jussive, as may be seen in §§ 417 *b* and 420: this happens also with the energetic.

564. All *interrogative clauses* take the direct form, thus $\text{سَأَلَ أَتَكْتُبُ ٱلَّلُغَةَ}$ *canst thou write Arabic?* $\text{سَأَلَ أَتَكْتُبُ ٱلَّلُغَةَ ٱلْعَرَبِيَّةَ}$ *he inquired whether thou couldst write Arabic*; the difference between direct and indirect questions being ignored, both in the arrangement of words and in the moods of the verb.

565. Spoken questions may be indicated merely by the tone of voice: but written inquiries are usually introduced by one of the following particles, viz. أَ , أَلَا or هَلْ ; unless provided with an interrogative adverb, such as أَيْنَ *where?* كَيْفَ *how?* or the like (see §§ 361 to 364).

566. The simplest interrogative is أَ thus $\text{أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ}$ *have ye hastened the affair of your Lord?* This particle may be prefixed to إِنَّ , وَ , فَ or تُمْ ; thus $\text{أَإِنَّ لَنَا لَأَجْرًا}$ (see § 361 *a*, rem.) *shall there indeed be to us a reward?* أَوَعَجِبْتُمْ؟ *do ye wonder?* $\text{أَفَلَا تَعْقِلُونَ؟}$ *do ye not therefore understand?*

567. The interrogative هَلْ introduces questions of a more lively sort, thus $\text{هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ}$ *shall they be rewarded otherwise than with what they have been accustomed to do.* Upon the use of this particle there are certain restrictions.

568. The particle أَلَا (originally meaning *is it not the case that?*) affirms a certainty, thus $\text{أَلَا لَهُ ٱلْخَلْقُ}$ *truly to Him belongs the (whole) creation.* It is frequently followed by a

further asseverative, e.g. *إِنَّمَا*, thus *إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ*, *verily their luck (or fate) is in the hands of God only.*

570. The interrogative pronouns *مَنْ* *who?* and *مَا* *what?* (see § 351) may stand in any one of the three cases, nominative, dependent, or accusative. To render the interrogative more vigorous we append the demonstrative pronoun *ذَا* (see § 340) thus *فَمَاذَا تَأْمُرُونَ* *so what do ye enjoin?* and this may happen when *الذِي* follows, thus *مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ* *who is he that shall intercede with Him?* The pronouns *مَنْ* and *مَا* are always used substantively, but cannot govern a dependent or be followed by a substantive in apposition.

REM. *d.* As to *مَر* for *مَا*, see § 351, rem.

572. There are two kinds of *relative sentences*; (*a*) that called *صِفَةٌ* *a qualificative* which is immediately attached to an indefinite substantive without intervening pronoun, and (*b*) that called *صِلَةٌ* *a conjunctive*, where introduction is made by a pronoun which is definite in its nature. The conjunctive pronoun (see § 346) is called *الْمَوْصُولُ* *that which is joined*, i.e. joined to *الصِّلَةُ* *the conjunctive clause*. As examples (*a*) the following are indefinite clauses; *أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ* *a nation who direct (others) by means of the truth and who by it do justice*, *فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ* *so they came upon a people who clung to their idols*; (*b*) the following clauses are definite; *وَأَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ* *and ask them concerning the village which is situated by the sea*,

الَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ *those who take heed to themselves and give the appointed alms, مَوْسَى وَمَنْ مَعَهُ Moses and he who is (or those who are) with him, اُدْعُ لَنَا رَبَّكَ بِمَا عَاهَدَ عِنْدَكَ* *entreat thy Lord on our behalf by virtue of that which he has covenanted with thee.*

REM. a. When the antecedent substantive is indefinite we cannot in Arabic employ a conjunctive pronoun ; for الَّذِي is (see § 347) always definite, while مَنْ and مَا though sometimes indefinite (see §§ 353* and 527 f) are always used substantively.

REM. b. follows the next section.

REM. c. Among qualificative clauses may be accounted those mentioned in § 539, rem. b 1.

573. The qualificative clause (الصِّفَةُ) necessarily contains a pronoun (called اَلْعَائِدُ), referring to the qualified noun and connecting it with the said qualificative clause. This 'a'id, in case the clause be verbal, is a pronoun concealed (see § 513) in the verb ; as حَاشِرُونَ يَأْتُونَكَ *gatherers who (they) come to thee, اَخْلَفَ خَلْفٌ وَرِثُوا الْكِتَابَ a posterity followed who (they) inherited the Book* : in case the clause be nominal, a separate pronoun is employed ; as نَبِيٌّ هُوَ صَاحِبُكَ *a prophet who (he) is thy companion*. Frequently the 'a'id appears as a suffix in the accusative, thus هَذَا مَكْرٌ مَكْرَتُهُمْ *this is a plot which ye have contrived* ; or in the dependent, as قَوْمٌ اَللّٰهُ مُهْلِكُهُمْ *a people of whom God is the destroyer, اِلَىٰ اَجَلٍ هُمْ بِالْغَوْهٖ* *until a fixed term which they were about to attain*. If however no 'a'id is needed to make clear the meaning, it may be omitted ; thus يَوْمَ يَجْمَعُكُمْ

(make mention of) the day on which He shall assemble you, whence *فيه* is eliminated.

REM. In theory a 'â'id ought to be of the 3rd person, but in practice it often agrees with the subject to which the qualified substantive is predicate; thus *إِنَّكُمْ قَوْمٌ تَجْهَلُونَ* verily ye are a people who (ye) are ignorant. Compare § 575, rem. a.

574. The conjunctive clause (الصِّلَّةُ) must begin with a conjunctive pronoun. Now it has been shown in § 346 et seq. that, like *مَنْ* and *مَا* when definite, *الَّذِي* is used substantively to mean *he who, that which*; thus *الَّذِي خَبَثَ* that which was bad, *الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ* those who follow the apostle, the illiterate prophet. Only *الَّذِي* can be used adjectively, and then like all adjectives it agrees with its antecedent, a definite substantive, in gender, number and case, its agreement in case being best shown by the dual which has case-endings: thus *أَرِنَا الَّذِينَ أَضَلَّانَا* show us the two devils who led us astray, where *الَّذِينَ* is oblique (for the accusative) agreeing with *الْشَّيْطَانَيْنِ*; again *أَرِنَا الَّذِينَ هُمَا مُضِلَّانَا* show us the two devils who lead us astray. In both these examples the real subject in the relative clause is the pronoun called 'â'id, as will next be explained.

NOTE. Whether used substantively or adjectively *الَّذِينَ* can only apply to masculine rational creatures, compare § 302, rem. a.

575. The preceding section shows that Arabic conjunctive pronouns are not used quite like our English relative pronouns; for the case in which they are put is independent of the con-

conjunctive clause. If standing first as substantives and forming the subject of an independent sentence, they are in the nominative; as is **الَّذِي** when attached adjectively to a substantive in the nominative. But in every other instance, though at the beginning of a conjunctive clause, they are subject to government by an antecedent, whether noun, verb or particle: consequently they are in the particular case which their position requires, viz. either, that case occupied by the demonstrative pronoun implied in them, thus **بِمَا فَعَلَ** by reason of *THAT* which he has done; or, the same case as the antecedent substantive with which they agree, thus **فَآمِنُوا بِالنُّورِ الَّذِي أَنْزَلْنَا** so believe the light which *We* have sent down. To elucidate this difficult matter we have employed in the first instance two examples which do not display **الَّذِي** the pronoun which refers back, and we now propose showing to what use it serves in (a) the nominative case, (b) the accusative, and (c) the dependent.

(a) If a 'a'id stand in the nominative as subject, it is represented (i) in a verbal sentence by the personal pronoun concealed in the verb, thus **بَعَثَ مَنْ ضَرَبَهُمْ** he sent him who struck them, **اتَّبَعُوا النُّورَ الَّذِي أَنْزَلَ مَعَهُ** they followed the light which has been sent down with him, **أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ** We delivered those who were forbidding the evil and **وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ** We visited with grievous punishment those who were unjust. But (ii) in a nominal sentence the 'a'id is expressed by a separate pronoun, as **مَا هُوَ طَيِّبٌ** that which is sweet smelling or whatever is sweet smelling. The separate pronoun however (iii) is not required in a nominal sentence

when the predicate is an adverb, as ضَرَبْتُ مَنْ هُنَا *I struck the one who is here*; or a preposition with its dependent, as فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ دَرَسُوا مَا فِيهِ *they studied what is in it*, فَانجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ *so We saved him and those who were with him in the ark*.

(b) If the 'a'id be an objective complement in the accusative, it is appended as suffix to its verb, thus الَّذِي يَجِدُونَهُ *he whom they find*, خُذْ مَا آتَيْنَاهُ لِلنَّبِيِّ *take what we have given to the prophet*. The suffix however is very frequently eliminated, thus مَنْ أَشَاءُ *whom I wish for* مَنْ أَشَاءُ *he (or مَنْ أَشَاءُهُمْ they) whom I wish*, مَا كَانُوا يَعْرِشُونَ *what they were constructing*, اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ *God is able to see what ye do*.

(c) When in dependent case the 'a'id represents our relative pronouns, standing in cases other than the nominative and accusative. Thus الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ *those upon whom Thou hast shed blessings*, الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ *He to Whom belongs the dominion over heaven and earth*, فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ *and when they forgot that of which they had been reminded*, مَا هُمْ فِيهِ *that in which they are*. There are occasions on which a 'a'id may be omitted, as for instance when it and the preceding conjunctive pronoun are governed by the same preposition, as عَتَا عَمَّا عَتَا *they turned in disdain from that from which he turned in disdain* where عَنْهُ is eliminated: but omission is not permissible if the preposition be used in two senses, or if it follow different verbs, thus فَلَمَّا عَتَوْا عَمَّا نُهُوا عَنْهُ *so when they turned in disdain from that from which they were forbidden*.

REM. *a*. In theory a 'a'id after الَّذِي ought to be of the 3rd person but it is not so always : compare § 573, rem.

NOTE. In relation to a 'a'id مَهْمَا exactly resembles مَا, thus مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ whatever thou bringest us of a sign.

576. Copulative sentences require وَ or فَ (see § 366) of which the former is used to connect words and clauses as a simple co-ordinative ; thus عَزَّرُوهُ وَنَصَرُوهُ they have helped him and assisted him, لِيُنذِرَكُمْ وَلِتَتَّقُوا in order to warn you and that ye may take heed to yourselves, وَسَحَرُوا أَعْيُنَ النَّاسِ وَأَسْرَهُبُوهُمْ they bewitched men's eyes and terrified them, غَلِبُوا هُنَالِكَ وَأَنْقَلَبُوا صَاغِرِينَ they were overcome there and were rendered contemptible. The particle فَ however sometimes unites single words as is noted in § 540, but more usually it connects two clauses showing either (*a*) that the latter is immediately subsequent to the former in time, or (*b*) that the clauses are linked internally as for instance by cause and effect : thus (*a*) صَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ He fashioned you, and then He beautified your forms ; أَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ he threw down his rod, and behold it became a serpent manifest ; اخْتَارَهُمْ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ يَحْيِي وَيُمِيتُ because He gives life and causes to die, therefore believe God and His apostle, the illiterate prophet, who believes God and His words ; also follow him. When فَ means because it is

usual to employ *فَإِنَّ*, thus *اَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ*, *go down into Egypt for (there) shall ye find what ye ask*. We have seen in §§ 415 *d*, 417 *c* and rem. *c*, that *فَ* may be used to separate an apodosis from its protasis: after the disjunctive particle *أَمَّا* (see § 367 *d*) *فَ* must always introduce the apodosis, thus *أَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ أَلْحَسَنَى* as to *whoso believes and does right, he shall have a most excellent reward*.

577. If a second subject be added to the concealed pronoun which serves as subject to the verb, we must employ a separate personal pronoun in repetition of the latter, thus *قُلْنَا يَا آدَمُ قُلْنَا يَا آدَمُ* *We said, O Adam, dwell thou and thy wife in the garden*; but *أَسْكُنْ أَنْتَ وَزَوْجَكَ الْجَنَّةَ* is permissible.

578. If after a pronominal suffix expressing the object a substantive be connected by *وَ*, we may employ a separate personal pronoun in repetition of the suffix, thus *أَرْجِهْ هُوَ وَأَخَاهُ* *put him off and his brother*; but this is not usual. Also we may write *أَرْجِهْ وَأَرْجِ أَخَاهُ*; or we may employ *إِيَّاهُ* (see § 189 *a*) thus *أَرْجِ أَخَاهُ وَإِيَّاهُ* *put off his brother and him*.

579. We must repeat a preposition, if with its pronominal suffix a substantive is connected by *وَ*; thus *اغْفِرْ لِي وَإِلَيَّ* *pardon (the sin) to me and my brother*.

580. When preceded by *وَ* connecting two nouns, *لَا* represents all the antecedent negative sentence except that word for which the noun that follows *لَا* is substituted; thus *لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ* *drowsiness doth not seize Him nor sleep*: here *ولا* represents *ولا تأخذه*.

582. The copulative particles are sometimes used in Arabic in place of an English disjunctive or adversative ; thus **قَالُوا** **نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ** *they say, We believe what has been sent down to us, and they ignore what (has come) after it, although it is the truth.* We have noted in § 540 the use of **فَ** between two verbs, the second of which modifies the first.

583. Mention has been made in § 444 *c*, rem. *c* 4, of **جُمْلَةٌ حَالِيَّةٌ** *a circumstantial clause*, which will commonly be found prefaced by **وَإِذَا**, i.e. the copulative particle **وَ**, often meaning *whereas* or *seeing that*. Here **وَ** serves to connect two clauses the second of which describes the state or condition either of the subject or other part of the first clause, or else of a new subject.

(*a*) The circumstantial clause may be nominal (see § 513) as **أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ** *shall I seek for you a god other than God, whereas He has favoured you above all creatures* : here the second clause refers to **الله**, and is compound nominal (see § 519) having a finite verb for its predicate.

(*b*) The circumstantial clause may be verbal and affirmative, its verb being in imperfect indicative preceded by **وَقَدْ**. Without **قَدْ** we must not employ **وَ**, and by omission of both we obtain sentences like the examples in § 408 *d* where the second clause is **حَالٌ مُّقَدَّرٌ** *hāl indicating the future* ; or like those in § 408 *e* whose second clause is **حَالٌ مُّقَارِنٌ** *a contemporaneous state*.

(*c*) The circumstantial clause may be verbal and negative, its verb being in imperfect indicative preceded by **وَمَا**, or in the

jussive preceded by *وَلَمْ*; thus *خَلَقْتُكَ مِنْ قَبْلِ وَلَمْ تَكْ شَيْئًا* *I created thee beforehand when thou wast nothing*. If *لَا* be used, *وَ* is nearly always omitted, and not seldom in other cases.

(d) The circumstantial clause may be verbal and affirmative, its verb being in the perfect usually preceded by *وَقَدْ*; thus *هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتَكِ مِنْ قَبْلِ* *it is easy for Me, seeing that I created thee heretofore*.

(e) The circumstantial clause may be verbal and negative, its verb being in the perfect preceded by *وَمَا*, or even by *مَا* alone: if *لَيْسَ* be employed it is preceded by *وَ*, thus *لِمَ تَسْأَلُ عَمَّا فِي يَدَيَّ مِنْ أَمْوَالِهِمْ وَلَسْتَ بِوَارِثٍ لَهُمْ* *why dost thou enquire concerning what of their property is in my (two) hands, seeing that thou art not heir to them?**

584. *Adversative, restrictive and exceptive* sentences call for notice; the commonest adversative particles being *لَا* and *لَكِنَّ* or *لَكِنَّ*.

(a) We employ *لَا* (see § 362 *dd*) in opposition to a preceding affirmative proposition or command; thus *قِيلَ لِمُوسَى كَلِمًا مِنْ رَبِّهِ لَأَبُرُونَ* *Moses, not Aaron, was called the interlocutor of God*.

(b) We use *لَكِنَّ* and *لَكِنَّ* (with or without *وَ*, see § 362 *ee*) in opposition most frequently to a preceding prohibition or

* This example is taken from line 5 on page 18 of *Chrestomathie élémentaire de l'Arabe littéral avec un glossaire* par Hartwig Derenbourg et Jean Spiro, Paris (Ernest Leroux) 1892; copies of which (second) edition I have placed in the Bodleian, Cambridge University Library, and the British Museum. See also the opening words of Corân ii. 270.

negative statement : *لَكِنَّ تَرَانِي وَلَكِنْ أَنْظُرُ إِلَى الْجَبَلِ* *thou shalt not see Me, but look toward the mountain* ; *لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي* *there is in me no error, but I am an apostle.*

585. We have mentioned *إِنَّمَا* at § 436, rem. *d*, this word being most commonly restrictive (see § 362 *n*). It is usually placed at the beginning of a proposition, and that portion of the proposition which it affects must stand at the end ; thus *إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ* *their luck (or fate) is at the disposition of God only* ; see § 517 for a restricted incohesive.

586. Exception (*الِاسْتِثْنَاءُ*) is of three kinds ; *الْمَتَّصِلُ* *the joined*, in which *الْمُسْتَثْنَى* *the thing excepted* is similar in kind to the general term (*الْمُسْتَثْنَى مِنْهُ* *that from which exception is made*) as *لَا إِلَهَ إِلَّا هُوَ* *there is no god except He* ; *الْمُنْقَطِعُ* *the severed*, in which the thing excepted is different in kind from the general term, as *مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا* *the people did not stand up but an ass* ; and *الْمُفْرَغُ* *the emptied*, where the general term is not expressed, as *مَا تَنْقِمُ مِنَّا إِلَّا الْآخُ* *thou dost not resent (any action) on our part except etc.*

(*a*) The commonest of exceptive particles is *إِلَّا* (see § 367 *f*) in employing which the following rules are observed.

(i) After an affirmative proposition containing the general term, a thing excepted must be in the accusative ; thus *سَجَدَ الْمَلَائِكَةُ إِلَّا إِبْلِيسَ* *the angels prostrated themselves except Eblis.*

(ii) After a negative proposition containing the general term, a thing excepted is best placed in same case with the general

term; thus *إِلَّا فَتَنَتُكَ* *إِلَّا هِيَ إِنْ هِيَ* *this is nothing but Thy temptation*, *لَا إِلَهَ إِلَّا اللَّهُ* *there is no god but God* (where *إِلَهٌ* is virtually nominative though grammatically accusative, see § 439).* The same holds with propositions implying a negative, which are usually interrogative (*أَسْتَفْهَمُ إِنْكَارِيًّا* *a negative interrogative*); thus *وَمَنْ يَغْفِرُ الْخَطِيئَاتِ إِلَّا اللَّهُ* *and who forgives sin except God?* The general term may be a preposition with its dependent, as *مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا آخَ* *no mischance has befallen except etc.* *مِنْ مُصِيبَةٍ* being equivalent to *مُصِيبَةٌ*, and the thing excepted follows the general rule in respect of case. When the general term is not expressed, we must give to the thing excepted that case in which the general term should be; thus *مَا لَنَا إِلَّا حِطَّةٌ* *we have nothing to do but to unload* whence *شَيْءٌ* is eliminated, *لَا يَقُولُونَ عَلَى اللَّهِ إِلَّا الْحَقَّ* *they do not say (anything) concerning God except the truth.*

NOTE. Beside nouns, other expressions may follow the exceptive particle such as (i) an adverb, (ii) prepositional phrase, (iii) *hâl*, or (iv) clause known as *maçdariyah*. Thus (i) *مَا شَجَرَةٌ إِلَّا هُنَا* *there is no tree in the garden except here*; (ii) *إِلَّا بِإِذْنِ اللَّهِ* *except by God's permission*; (iii) *إِلَّا نَكْدًا* *except scantily*, see § 444 c, rem. f, Note; and (iv) *إِلَّا أَنْ آخَ* *except that etc.*, see § 448 c.

* In these two examples the words following the particle of exception stand in the category of *بَدَلُ الْبَعْضِ مِنَ الْكُلِّ*, see Wright's Grammar, ii. § 139, rem. b 2 b.

587. We have treated *conditional and hypothetical* sentences in §§ 404 to 406, § 413 and § 417: it must now be explained that the apodosis of a conditional sentence commences with **فَ** (see § 366 *b*) when the conditional particle (**إِن**, **إِذَا**, or other) of the protasis cannot exercise any influence upon the apodosis, or is not required to do so.

(*a*) This happens when the apodosis is a nominal sentence; thus **مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ** *whatever sign thou bringest us, we do not believe in thee*; **مَنْ يُوقِ شَحًّا مِنْ يَوْقٍ شَحَّ** *whosoever is made to guard against his own covetousness, those are the prosperous*.

(*c*) If the apodosis be a verbal sentence expressing command, prohibition, or desire; thus **إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا** *if thou hast brought a sign, produce it*.

(*d*) If the apodosis be a verbal sentence preceded by **سَ**, **سَوْفَ**, **إِنْ** **أَسْتَقَرَّ مَكَانَهُ** **فَسَوْفَ تَرَانِي** *if it stand firm in its place, hereafter thou shalt see Me*.

REM. There are cases when the use of **فَ** is optional.

588. The hypothetical particle **لَوْ** implies that what is supposed is, as a matter of fact, not true or at any rate is improbable (see § 404 *a*), whereas **إِنْ** simply indicates a condition.

590. The affirmative particle **لَ** (see § 361 *c*) may be prefixed to the apodosis of a hypothetical sentence, thus **لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً** *if thy Lord had willed, He would have made (all) mankind one people*.

591. Arabic poetry during the so-called classical period, from about 500 to 750 A.D., always takes the form of short poems, which rarely exceed the length of a hundred and twenty verses. Such poems are named *ḥaṣīdahs* (قَصِيدَةٌ, plur. قَصَائِدُ); whereas a mere fragment, consisting of only a few verses, is termed a *kit'āh* (قِطْعَةٌ, plur. قِطَعٌ, also مَقْطَعَاتٌ).

REM. Rhyme without metre or measure does not constitute poetry.

592. Each verse or *bayt* (بَيْتٌ, plur. أَبْيَاتٌ) consists of two hemistichs.

593. Rhyme (قَافِيَةٌ) is of two kinds. When the verse ends with a consonant, the rhyme is called *fettered* (مُقَيَّدَةٌ); when it ends with a vowel, *loose* (مُطْلَقَةٌ). According to ancient rule, the two hemistichs of the first verse of a *ḥaṣīdah* must rhyme with one another, and the same rhyme must be repeated at the end of every verse throughout the whole poem.

594. The essential part of the rhyme is the letter called *al rawi*, الرَّوِيُّ, which remains the same throughout the entire poem.

REM. The letters ا, و, and ي cannot be employed as *rawi* when they are long vowels and in some other cases.

595. The *loose* rhyme (see § 593) terminates in what is called *al ṣilla*, the *annex* or *appendix* to the *rawi*. The *ṣilaḥ* may be either one of the long vowels ا, و, ي, or the letter ه preceded by one of the short vowels (هـ, هـ, هـ).

REM. *a*. The final vowel of a verse is always long, because it is regarded as being followed by the homogeneous letter of prolongation (see § 6), whether this latter be written or not. The vowel-letter **ا** is invariably expressed, but **و** and **ي** are often omitted, e.g. **وَيْدٍ** for **وَيْدِي** and *my hand*, **صَنَعُ** for **صَنَعُوا** or **صَنَعُوا** *they made*.

598. The last two *quiescent* (§ 9, rem. *a*) letters of a verse form the limits between which is comprised the rhyme. Hence the Arab grammarians distinguish five varieties of rhyme, according to the number of *moving* (§ 4, rem. *b*) letters which come between the two *quiescents*.

600. Every verse in Arabic poetry consists of a certain number of *feet*, and a certain collocation of feet constitutes a *metre* (**بَحْرٌ**, plural **أَبْحَرٌ**).

601. The metres are ordinarily reckoned to be sixteen in number.

NOTE. The following sections include only those metres of which examples occur in Wright's *Arabic Reading-Book*.

603. Of the iambic metres we shall mention the *rajaz*, *kâmil*, and *wâfir*.

604. It is a peculiarity of *rajaz* (**الرَّجَزُ** *the trembling*) that each hemistich usually forms, as it were, an independent verse and rhymes with the preceding one.

Trimeter acatalectic

⊖	-	⊖	-	⊖	-	⊖	-	⊖	-	⊖	-
⊖	⊖	⊖	-	⊖	⊖	⊖	-	⊖	⊖	⊖	-

Trimeter catalectic

⊖	-	⊖	-	⊖	-	⊖	-	⊖	-	⊖	-
⊖	⊖	⊖	-	⊖	⊖	⊖	-	⊖	⊖	⊖	-

606. The *kâmil* (الْكَامِلُ *the perfect*) is either dimeter or trimeter.

Trimeter acatalectic

⤴ - ∪ - | ⤴ - ∪ - | ⤴ - ∪ - || ⤴ - ∪ - | ⤴ - ∪ - | ⤴ - ∪ -

Trimeter catalectic

⤴ - ∪ - | ⤴ - ∪ - | ⤴ - ∪ - || ⤴ - ∪ - | ⤴ - ∪ - | ⤴ - -

Dimeter acatalectic

⤴ - ∪ - | ⤴ - ∪ - || ⤴ - ∪ - | ⤴ - ∪ -

This last variety is sometimes lengthened by the addition of a syllable

⤴ - ∪ - | ⤴ - ∪ - || ⤴ - ∪ - | ⤴ - ∪ - | -

in which case it is said to be *مُرَقَّلٌ* *having a train*.

607. The basis of the *wâfir* (الْوَافِرُ *the exuberant*) is the same as that of the *kâmil*, but with the order of the component parts reversed, ∪ - ⤴ - .

Trimeter

∪ - ⤴ - | ∪ - ⤴ - | ∪ - - || ∪ - ⤴ - | ∪ - ⤴ - | ∪ - -

609. Of the amphibrachic metres we shall mention the *mutakârib* and *ṭawil*.

610. The basis of the *mutakârib* (الْمُتَقَارِبُ *the tripping*) is ∪ - ∪ (amphibrachys), for which may be substituted ∪ - - .

Tetrameter catalectic

∪ - ∪ | ∪ - ∪ | ∪ - ∪ | ∪ - ∪ || ∪ - ∪ | ∪ - ∪ | ∪ - ∪ | ∪ -

611. The *ṭawīl* (الطَّوِيلُ *the long*) is one of the finest, as well as the most common, of the Arabic metres.

Acatalectic

$\cup - \ominus \mid \cup - \sphericalcup - \mid \cup - \ominus \mid \cup - \cup - \parallel \cup - \ominus \mid \cup - \sphericalcup - \mid \cup - \ominus \mid \cup - \cup -$
 The last foot of the second hemistich may be changed into
 $\cup - - - .$

Catalectic

$\cup - \ominus \mid \cup - \sphericalcup - \mid \cup - \ominus \mid \cup - \cup - \parallel \cup - \ominus \mid \cup - \sphericalcup - \mid \cup - \ominus \mid \cup - -$

613. Of the anapaestic metres we shall mention the *basīṭ* and *munsariḥ*.

615. The *basīṭ* (الْبَسِيطُ *the outspread*) is a favourite metre with the older poets.

Tetrameter

$\ominus - \cup - \mid \sphericalcup \cup - \mid \sphericalcup - \cup - \mid \cup \cup - \parallel \ominus - \cup - \mid \sphericalcup \cup - \mid \sphericalcup - \cup - \mid \sphericalcup -$

616. The *munsariḥ* (الْمُنْسَرِحُ *the flowing*) has the same base as the *basīṭ*, but the first $\cup \cup -$ is reduced to a single long syllable.

Tetrameter

$\ominus - \cup - \mid - \mid \ominus - \cup - \mid \cup \cup - \parallel \ominus - \cup - \mid - \mid \ominus - \cup - \mid \sphericalcup -$

618. Of the ionic metres we shall mention the *ramal*, *madīd*, and *khafīf*.

619. The *ramal* (الرَّمَلُ *the running*) has for its base $\cup \cup - -$ (ionicus a minore).

Trimeter catalectic

$\text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \parallel \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---}$
 $\text{u} \text{u} \text{---}$

620. The *madīd* (الْمَدِيدُ *the extended*) may be either acatalectic, as

$\text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \parallel \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---}$

or catalectic, as

$\text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \parallel \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---}$

621. The *khafīf* (الْخَفِيفُ *the light or nimble*) is one of the more usual metres.

Trimeter acatalectic

$\text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \parallel \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---}$

Trimeter catalectic

$\text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \parallel \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---} \mid \text{u} \text{u} \text{---}$

623. Something must now be said concerning the forms which the final syllables of words assume at the end of a verse.

624. Final short vowels are either dropped or retained as long (see § 595, rem. *a*), the tanwīn of the noun disappearing at the same time; e.g. فَإِنَّ عُقُوقَ الْأَوْلَادَاتِ كَبِيرُ *for verily disobedience to mothers is (a) great (sin), for كَبِيرُ*; خَلِيلِكَ مِنْ مُرَادٍ *thy friend of (the tribe) Murād, for مُرَادٍ*. In this case final fathāḥ is always accompanied by an 'alif, as وَمَا يُغْنِي التَّمِيمَاتُ *and amulets do not avail against death, for التَّمِيمَاتُ*.

625. The accusative termination اِء generally becomes اِء, though it occasionally disappears altogether.

626. The feminine terminations ةِء, ةِء, and ةِء become ةِء, more rarely تِء; likewise ةِء and ةِء, whether masculine or feminine.

627. Nouns ending in يِء or اِء simply drop the tanwin; thus فَتًى a youth becomes فَتًى or فَتًا, and عَصًا a staff عَصًا. Those ending in ِء drop the tanwin and either resume the third radical or not, at pleasure; e.g. قَاضٍ a judge may become either قَاضٍ or قَاضِي.

628. The long vowels اِء, يِء, and وِء usually remain unchanged.

REM. b. The genitive and accusative suffixes of the first personal pronoun, يِء and نِيء, have several pausal forms, namely يِء, يَا, نِيء, نِيًا.

REM. c. In rhyme the long vowels يِء and وِء are often expressed merely by kasrah and dammah.

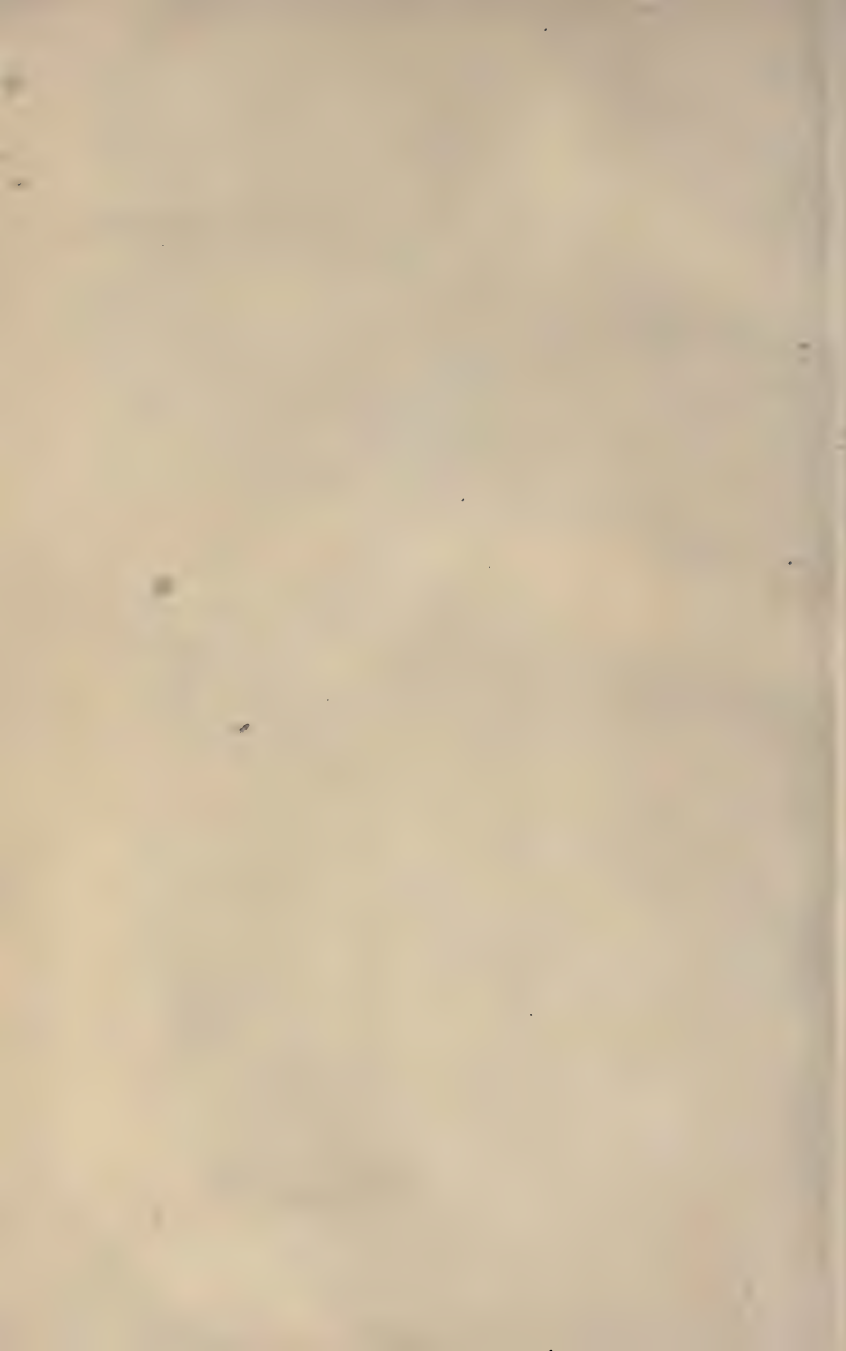
629. When the penultimate letter of a word bears sukûn, the vowel of the final letter may be transferred to it in rhyme, e.g. الصِّدْرُ for الصِّدْرُ.

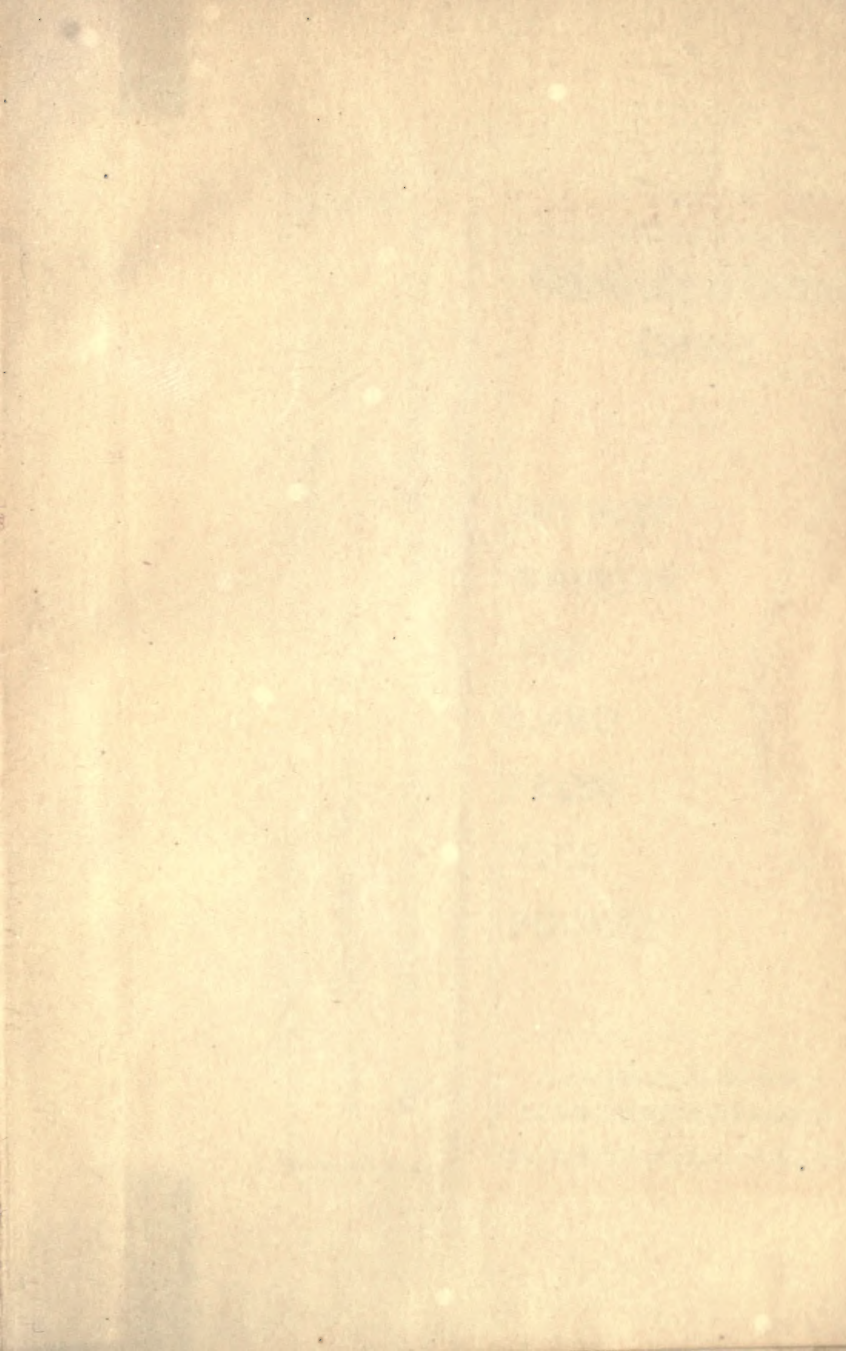
REM. a. This transference (نَقْلٌ) is not allowed when it would give rise to a form which has no example in the language.

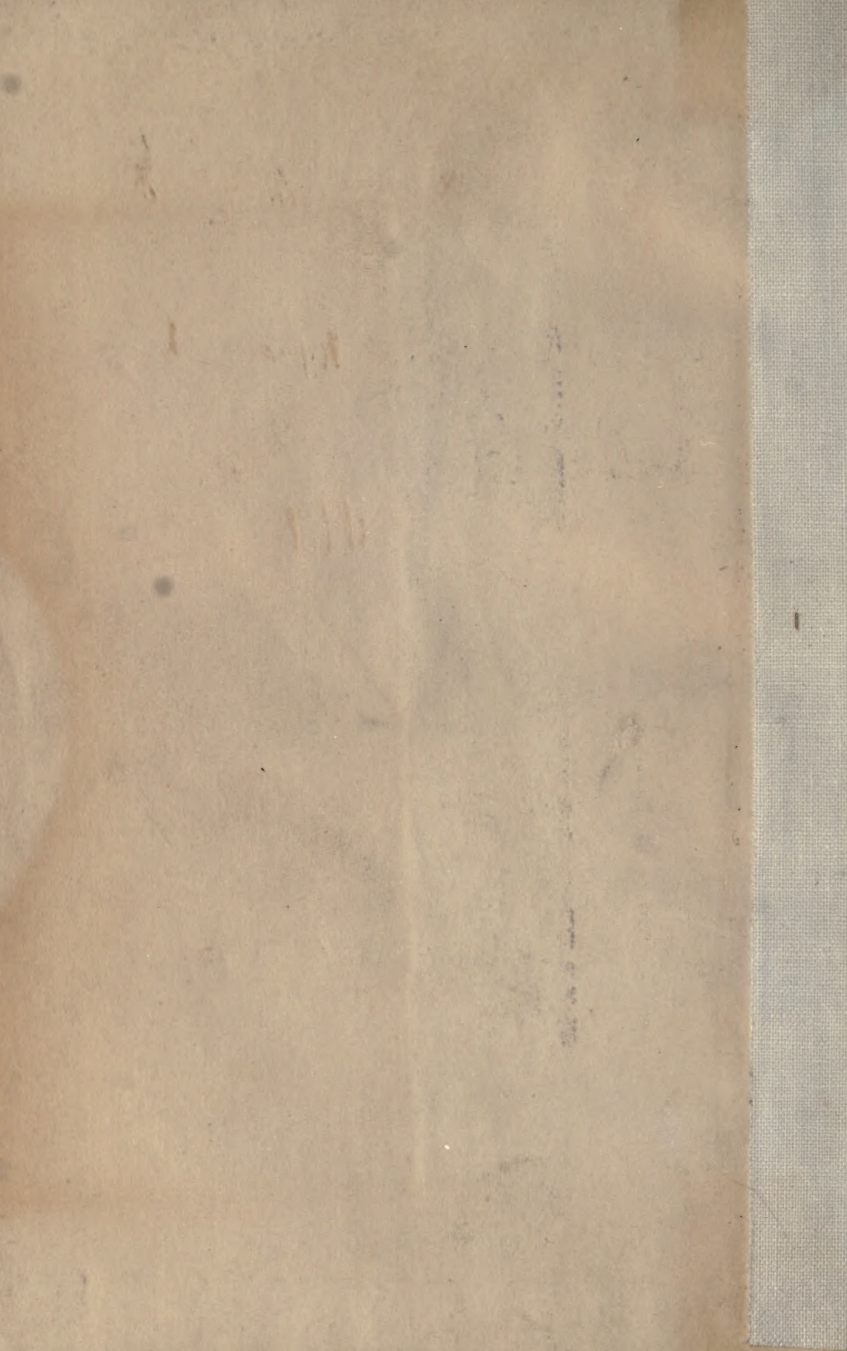
630. Indeclinable words ending in a vowel when used as

rhymes take a final *h*, which is technically called *هَاءُ الْوَقْفِ* *the há of pause* or *هَاءُ السَّكْتِ* *the há of silence*; thus *كَيْفَ* *how* becomes *كَيْفَهُ*. The same letter is added to some verbal and pronominal forms (see § 628, rem. *b*).

The concluding sections (232—253) of Wright's Grammar illustrate the principal poetic licenses which affect the form of words used in verse. This subject does not fall within the scope of an elementary work; moreover, the slight changes which custom permits are seldom of such a nature as to cause any difficulty to the student.







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