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ELEMNETARY ARABIC
A GRAMMAR

BY
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 al 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 *
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 Rahmân 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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§ 28. 

The reference is to Corân, Sûrah lxiv. verse 1.

§ 43, Rem. c. 

The reference is to Corân, Sûrah vii. verse 134.

§ 45. 

Dele to be safe, to preserve.

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

§ 444, Rem. g. For Koran read Corân.

§ 456. For (p. 169, l. 11) read .

§ 470. Add, Rem. f.  is often inserted after and without affecting their regimen and is then called the superfluous mà (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.

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Rem. 1. Following ل forms للا م ‘alif which is sometimes reckoned as a letter.

Rem. e. ي, و, 1, ي, are called حروف الاعلة the weak letters.

2. The orthoepy, 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
r)
are pronounced as in English, but r must be trilled and h distinctly uttered, however placed: thus مًدي mahdîy one led aright almost mahâdiy, and وَٰجهَ wajh face like wajhī.

m
l
f
r

h

sharper than in English, and with the tongue’s tip, to distinguish them from

d

pronounced with broad of tongue, the tip being held against the lower teeth.

* A Turkish 'imâm will pronounce certain letters as in Turkish; thus kyâmil for کامل kâmil one who is perfect.
th as in thorn, thump; but th as in goatherd, lighthouse.

j is pronounced (i) j as in John Jim Jack at al Azhar (the famous Cairo University), but (ii) at the mosques of Damascus, Tunis and Algiers 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 سُجَّادة a prayer-carpet, it is easy to say sajjâda or sajjâda, but not sajjâda: the French j of bijou is therefore more convenient. Turks however pronounce this letter as چ, 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 غَîن ghain, and ch wanted in Persian etc. for the final consonant of beach, which were best transcribed btc, i.e. with the Italian c in dolce: kh must sound as in blockhouse, thickheaded. Be it observed that خ is not a k but an h, which cannot in Hebrew writing be distinguished from ج.

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: مُسْلِم Moslem (quasi-mosslem) 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

g 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
ṣkh.

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 'ain occurs between two vowels, as
fa'ala, he did, v'ùl't, v'ùl't, etc. (see § 369, Table 1).

gh is the sound of gargling; but gh as in foghorn with the
Persian گ gâf, thus گ 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 Corâną
like a Moslem at mosque will confuse ك and ق as do
uninstructed Europeans.

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

w (sawâkin (Souakim) female inhabitants, يوسف yûsûf Joseph);

but, as these three examples show, ی و ی are frequently
letters of prolongation (see § 6).
h representing ֵ and ָ is sounded as h when final, and as ֻ when followed by a vowel: it is called ֵֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֆ
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 ق ط ض ص cause َ. , following one of them, to be sounded like the Scandinavian َ, 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 Element- tary 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 َ, َ, َ are indicated (see § 4) by marking the corresponding short vowels before َ, و, and ي respectively, which are then called حروف ألفية letters of prolongation.

Rem. a. In certain common words َ is indicated merely by fathâ; as َلله, etc., which should properly be written with the perpendicular fathâ, thus َلله, َلله, َلله God, َلله Aaron, َلله the merciful, َلله the heavens, َلله the resurrection, َلله but, َلله that, َلله this etc.: the words َلله three, َلله 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."
8 ELEMENTARY ARABIC:

8. Fathah 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 sheikh elder, chief, as beit house, family, verse, إِسْمَانُ (oblique case of إِسْمَانَ) as ihlein two.

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

Rem. a. A superfluous 1 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 و and.

Rem. b. At the end of a word ي following upon fathahi (i.e. ا see § 4) is pronounced as ی ـ a, so that عَلَى ʿالَّـا ʿالَّنعَلَ ʿالَّ عَلَى ʿالَّـا ʿالَّ succinct scans the same. When in this position 1 and ي are called the ʿalif that can be abbreviated, because they are shortened in pronunciation if followed by a connective 'alif (see § 18); thus عَلَى ʿالَّـا ʿالَّنعَلَ upon God and عَلَى ʿالَّـا ʿالَّنعَلَ God has ascended are both in pause (see § 27) pronounced ʿalallâh. The interposition of hamzah (see § 15) prevents this wacl union, thus عَلَى أَلَّدِينِ ʿالَّنعَلَ عَلَى أَلَّدِينِ ʿالَّنعَلَ the sublimity of religion. The 'alif maqūraḥi, however written, is quiescent (see § 9 rem. a) as also are of و و ا of ى ـ ai. When attached to tanwin, radical final ʿalif is quiescent, thus عَصَ ُّ عَصَ a stick (see § 212 b); but it is also maqūraḥi in the stick.
Rem. c. If a pronominal suffix be added to a word ending in نَأْيَ نَأَبَ نَأَبَكَ or نَأَبَكَ نَأَبَكَ (all pronounced) narâka we see thee.

Rem. d. Some words ending in وَةَ وَةَ حَيَّةَ صَلَّوَةَ or حَيَّةَ صَلَّوَةَ prayer, زَكَّوَةَ صَلَّوَةَ or زَكَّوَةَ صَلَّوَةَ alms: further we find يَةَ يَةَ for اَةَ in the loan word تُوْرَیةَ or تُوْرَیةَ Old Testament.

8. Marks of the short vowels when doubled at the end of a word (see § 4) are pronounced thus اً an, اً in, اً un, which is called تُوْنِینَ tanwinun adding of the letter نَنَ.

Rem. a. Tanwin of fathâh takes اً after all consonants except د, as بَابَ gate, but سَنَةَ drowsiness (see § 308). When preceding ل it requires no اً as هَدَیَ guidance. Notwithstanding this 'alif, the vowel is short: thus بَابَن (not اَنَ), but in pause (see § 27) بَابَ. We transliterate بَابَن and بَابَ سَنَانَ, but اَنَ and اَنَ are pronounced alike; except in pause, when اَنَ is not heard, whereas اَنَ sounds as a. In pause سَنَانَ is read سَنَه (see end of § 2).

The following orthographic signs are also in use:

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

Rem. a. A consonant which has no following vowel is called حَرَفَ سَامِكَ a quiescent letter (see § 4 rem. b).

Rem. b. Letters that are assimilated to a following letter, which receives in consequence tashîd (see § 11), are retained
in writing but are not marked with sukūn; thus the language, أَرْدَتُ pronounced 'arattu (see § 14 c).

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

11. Tashdīd strengthening — is marked over a double consonant and the letter's repetition saved; thus بَدَلَلَ baddala to substitute, أَتَكُلَلَ al kullu the whole.

Rem. c. Hamzaḥ (see § 15) may be doubled and take tashdīd, thus سَأَلَلَ a mendicant from سَآْلَ sa'ala to ask.

14. The euphonic tashdīd 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 ط ض ص ش س ز ر ذ ث ت after ال the (see § 345).

Rem. a. These letters are called the solar letters because شَمَسُ sun begins with one of them, and for an analogous reason all other consonants are called the lunar letters from قِمْرُ moon.

(b) With the letters ي و م ل ر after n with sukūn, as مِن رَبِّهِ from his Lord, كِتَابِ مُبيِنِ a perspicuous book, which are read mirrabbihī, kitābummubīnun. The n of the words أَنْ عَنْ مِنْ or مَ is often not written when they are combined with لَا. 
§ 15

A GRAMMAR.

Rem. b. We may write إِلَّا or أَنْ لَا or إِنْ لَا that not, and إِلَّا for إِنْ لَا if not; but hádha from what is better so written for إِنْ لَا إِمَّا for إِنْ لَا إِمَّا أَلَّا ráída redundant mà (see § 353*).

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

Rem. b. If the verb ends in ث it naturally unites with a second ث, as نَبَتْ nabbattu I sowed or planted for نَبَتْ.

15. Hamzah compression (of upper part of windpipe) -، to which a 'alif most commonly serves as عِمَّاد '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 hamzah; thus tho 'orange (ö 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 hamzah, thus أَلْ the, إِبْن son (see § 19 rem. d).

Rem. c. Hamzah is marked between ٰ and sukûn or the following vowel; but we find مَلِيَّه his chiefs, خَسَبِينَ abject, and even بَسْ grievous.
Rem. d. Hamzah is most perceptible in the middle of a word as \(\text{الْقُرَانُ}\) (see § 23) \(\text{al Qur'anu}\) (not Qur'anu) the Corân.

Rem. e. Hamzah and 'alif are called \(\text{الْفُجُّ}\) the 'alif of severance.

16. We have spoken in the preceding section of 'alif serving most commonly as 'imād to hamzah; 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 \(\text{مُنْشِئٌ}\) producer.

17. Hamzah alone, instead of و or ي, is written,

(a) always at a word's end, after sukûn or a letter of prolongation, as جَاе he came, سْوَه evil, مْي جي a coming, ظَمْرَه thirst; and in the middle of a word after 'alif of prolongation provided the hamzah bears fathah as acc. أُعْدَاة أَحْمَر your enemies, but nom. أُعْدَاة أَحْمُر, dep. أُعْدَاة أَحْمَر.

Note. For مْي جي, سْوَه see § 22, and for أُعْدَاة أَحْمُر see § 23 rem. c.

(b) frequently in the middle of words after و or ي of prolongation and after sukûn, as سُوْي a mischief for مْي جي, سْوَه wish for يِسْأَل, مْي جي he asks for يِسْأَل; also after kasra and damma before ي or of prolongation; و ي خاطِئين\(\text{khāti'ina}\) sinners for رُؤوس رؤوس, خاطئين ru'ûsun heads for ه *Khāti‘ahun sin. Sometimes it is improperly placed over the letter of prolongation, as خَطِيْة for خَطِيْة or خَطِيْة khati‘ahun sin.

Rem. b. Hamzah may under certain circumstances be changed
into a weak letter, as مَيْتَةٌ for نَبِيّ (see § 325 rem. a), نَبِيّ for پیْرِ, پَرَّ for shade, رَأسَ for a head, رَأسَ for a cistern, بِنَاتٍ for gods, بِنَاتٍ for we believed.

Note. For see § 23, and for rem. c.

Rem. c. The name داَوُودُ David is always pronounced دا’عد however it may be written.

18. Some Arabic words begin with connective 'alif over which is marked واَقَلَا sign of union ل, hereinafter transliterated by hyphen, because the word and its predecessor are spoken as one; thus عَبْدُ ﷽َ أَللّٰهِ 'abdu -llâhi servant of God, وَأَذَعَّوْهُ wa-d’uhu and call ye upon Him.

19. Elision takes place to form the union

(a) with the vowel of the, as يَوْمُ آَلِيْدِينِ the day of the judgment.

Note. As regards see § 347.

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

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

(d) in إِبْنٌ son, إِثْناَنِ two, إِمْرَأَةٌ a woman, إِسْمُ name, and a few other nouns.

Rem. c. In most of these words the 'alif and vowel are prothetic, 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 ی: in such case the connective 'alif is written without hamza but with a vowel, as یَلَعَ بِلَٰلِ اللَّهُ Praise belongs to God.

REM. f. واصله and 'alif are called ۱۲۱۲۰۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲
since because contracted for من: whereas from (see § 448) takes fatḥāni before the article and elsewhere kasraḥi.

Rem. a. When هم becomes and (see § 185 rem. b) the waqāl may be made with dammāni or kasraḥi.

21. The I is altogether omitted

(a) from the name of God, which by way of compensation is written ُبِسْمِ ۖ

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

(c) from ٱل the preceded by ل to (see § 356 c) as لَنْرَجُل ۖ لَلْبِيْنَ; or لَ نَرَجُل ۖ لَلْبِيْنَ. When three lams occur one is omitted, thus ۖ لَلْبِيْنَ to God for

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

22. Maddahl 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 hamzah and a vowel or tanwin, follows a 'alif of prolongation; then by way of compensation maddahl is written over the remaining 'alif, as one who asks for سَأَابَل, جَآء ٱلْبِيْنَ he came for جَآء ٱلْبِيْنَ, أَعْدَا أَخْبَر ۖ your enemies for

23. Maddahl and 'alif ۖ also represent a 'alif with hamzah and fatḥah followed by 'alif of prolongation ۖ or by 'alif with hamzah and sukun ۖ, as ۖ he returned for ۖ or ۖ a sign, verse for أَلْلَهْ, أَلْلَهْ; or ۖ or ۖ for أَلْلَهْ, أَلْلَهْ we believed for أَلْلَهْ, أَلْلَهْ gods for أَلْلَهْ, أَلْلَهْ plural of سَيَات for سَيَات an evil (see § 242 Note 2).
REM. c. Maddâni is sometimes placed over و and ي of pro-
longation when followed by hamzâh, as سوءي مجيء، سوءي مسِيحة: it serves in manuscript to prevent hamzâh appearing to
be upon the letter of prolongation.

REM. d. The same mark ـ is written over abbreviations, as
إفرنج إلائي أخرها to its end i.e. etcetera (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 إفرنج Europeans
pronounced colloquially faranj or farang.

27. A syllable cannot end with two consonants, except
بلاوقف bi-l-waqâfi in pause, which ought to be made only when
required by sense, but which is really more frequent; as الله أنتُك
وَلَّهَ أَحْمَدُ (compare Elementary Arabic: First reading book,
page 2v, top line) to Him belong the dominion and the praise,
witness also the Moslem credo phonetically written as pronounced
at Damascus ٌلا َِلَّهُ إِلَى َِإِلَهَ اَللَّهُ وَمُحَمَّدَ رَسُولُ َِاللَّهُ
lā'îlah: 'illâlâh: wamûhammadurrasûlullâh There is no god but God and Muham-
mad 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 al dârij current speech: throughout Arabia the proper name یَبُنُ رَشِيد  is pronounced ibrrashid by Badawin (Bedouins). The accusative is most often heard, as mar̲h̲aβa (see § 435 b) welcome pronounced in pause mar̲h̲aβa (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 (see Elementary Arabic: First reading book, page 47 bottom line) is pronounced yusabbîhu for fear of saying yusábbihû. Colloquial accentuation differs with the locality; thus muṣṭafa-llâhi chosen of God is muṣṭafa in Syria, and in Egypt muṣṭafa or even muṣṭafa.

32. Numbers were anciently expressed by letters whose numerical value may be learnt in the following order; 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

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 triliteral (containing three radical letters) but some are quadriliteral.

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 triliteral verb are fifteen, as follows:

\[
\begin{array}{ccccccc}
\text{XIII} & \text{افعَل} & \text{IV} & \text{فعل} \\
\text{X} & \text{إِفَعَلَ} & \text{I} & \text{فعل} \\
\text{VII} & \text{فَعَلَ} & \text{II} & \text{فعل} \\
\end{array}
\]

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 سَلَمَ to wound instead of he has wounded.

Rem. b. Arabian grammarians use the verb فَعَل as paradigm; hence the first radical of the triliteral verb is called انفُعَاء al fā', the second انْفِعَأ al 'ain, and the third انْفَعَة al lām.

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 ضرب to beat; and some intransitive, as رشد 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 سلم to be safe; whilst u (meaning rarely to become what one was not before, as شرف to become noble) indicates a permanent state or inherent quality, as حسن to be beautiful.

Rem. a. Many verbs of the form فعل 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 فعل is in meaning intensive or extensive. Originally it implies an act done with force, during long, by a number, or repeatedly; as ضرب to mock سخر to subject, treat as abject، صرف to turn، شرف the same but of several objects، صلب to crucify صلب the same of many، فصل to separate فصل to divide into several pieces، قتل to kill قتل to massacre، قطع to cut قطع to mangle، خفف to cover up، ignore خفف to efface، مد to extend مد to stretch much or often، مسك to hold مسك to hold tight.

41. Not less usual is the secondary signification, (a) verbs intransitive in the first form becoming transitive in the second; as أُدُب to be well brought up أُدُب to bestow a good education، حَرِمَ to punish، حَرِمَ to perish نُبُرَ to destroy، حُرَمَ to be unlawful حُرَمَ to
forbid, دَمَّرَ to perish utterly دَمَّرَ to destroy entirely، سَارَ to go سَارَ to make go، قَوِيَ to be strong قَوِيَ to strengthen, encourage، نَبْتَ to spring forth نَبْتَ to plant or sow, and

(b) those transitive in the first, causative; as بَلَغَ to reach, بَلَغَ to bring، دُكَرَ to remember دُكَرَ to remind، عَدَّا to pass عَدَّا to make pass and to give a verb a transitive signification، عَدِىَ to abstain عَدِىَ to restrain by punishment، فَسَرَ to discover فَسَرَ to explain، قَرَبَ to be near قَرَبَ to bring near.

Rem. b. This form is often declarative or estimative, as صَدَقَ صَدَقَ to tell the truth صَدَقَ to think that one tells the truth، قَضَلَ to lie قَضَلَ to call one a liar، فَصَلَ to surpass فَصَلَ to regard as superior, favour.

Rem. c. This form is very frequently denominative, i.e. derived from a noun; as بَدَلَ to substitute from بَدَلَ something given or received in exchange، سَلَمَ عَلَيْكَ سَلَمَ عَلَيْهِ he said to him سَلَمَ عَلَيْهِ (peace be upon thee)، صَوْرَةَ to fashion from صَوْرَةَ an image، نَظَلَ to shade from نَظَلَ shadow، كَتَمَ to speak with كَتَمَ speech، نَظَلَ to speak with نَظَلَ speech، نَظَلَ to speak with نَظَلَ speech، Nَأْثَأَ to inform from Nَأْثَأَ news (perhaps originally something which has emerged or arisen)، Nَأْثَأَ to inform from Nَأْثَأَ news.

Note. It is difficult to connect سَبَسَ to praise with سَبَسَ to swim: accordingly the native grammarians call سَبَسَ denomi-
native of سَبْحَانَ، see § 435 a Note. The verb عَزَرَ (which generally means he disciplined, chastized, constrained by punish-
ment) 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 

(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 
to receive غَطَأ to receive from each other, give mutually, غَلَبَ to overcome قَارِأ to try to overcome, قَراَأ to read together, teach mutually, لَأَمُرَ to join together مَأَدَ to extend لَأَمَرَ to reconcile, مَدَّ to extend and to contend in pulling, وَعَدَ to promise وَعَدَ 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 الْسُّلْطَانُ he sent (a message) to the Sultan رَسَلَ الْسُّلْطَانَ he interchanged messages, corresponded, with the Sultan, قالَ لَهُ he said to him something قَوَّلَهُ he conversed with him.

(c) When the first form denotes a quality or state (see § 75) قَاعِلُ indicates affecting a person by the quality or bringing him into the state, as حَسْنٌ to be good or kind حَسَنَهُ he treated him kindly, طَاعُ to be submissive طَأَعَ to comply with, نَعَمَ to lead a comfortable life نَعْمَةُ he found him means of doing so.

Rem. a. This form is sometimes denominative, as ضَعَفَ to double, multiply from ضِعُفُ the like or equal.

Rem. c. In Elementary Arabic: First reading book page 137 bottom line ٌبِ جَاوَرُنا we may be rendered We caused to pass (see § 456 b).

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 ًفعل is factitive or causative, (a) verbs intransitive in the first form becoming transitive; as انتى ًفعل to come, أدلى ًفعل to bring, أذى ًفعل to experience damage, ألم ًفعل to hurt, أسف ًفعل to grieve, رأى ًفعل to make grieve, نُم ًفعل to be finished ُفعل to finish, ًفعل to be an object of love, حب ًفعل to love, حلي ًفعل to make lawful, حلي ًفعل to make lawful, حلي ًفعل to bring to life, حلي ًفعل to come forth, حَرْجَ ل ًفعل to produce, ُفعل to be safe ُفعل to preserve, ُفعل to lean ُفعل to cause to lean, ُفعل to make so to rejoice, ُفعل to rejoin at another’s trouble ُفعل to make so to rejoice, ُفعل to be good ُفعل to make good, ُفعل to do good, ُفعل to follow right action, ُفعل to err ُفعل to lead into error, ُفعل to be lost ُفعل to abandon, ُفعل to be submissive ُفعل to obey, ُفعل to be long ُفعل to prolong, ُفعل to be public ُفعل to publish, ُفعل to be drowned ُفعل to cause to drown, ُفعل to be empty ُفعل to empty by pouring out, ُفعل to be spoilt ُفعل to commit disorders, ُفعل to die ُفعل to cause to die, ُفعل to be on one’s guard ُفعل to warn, ُفعل to descend ُفعل to send down, ُفعل to live agreeably ُفعل to bless, ُفعل to be expended ُفعل to expend, ُفعل to be strange ُفعل to regard as strange, ُفعل to disavow, ُفعل to destroy.

(b) Verbs transitive in the first form become doubly transitive; as حَفَظَ ًفعل to guard, ُفعل to observe ُفعل to cause one’s knowledge to encompass, ُفعل to comprehend, ُفعل to go into ُفعل to cause to enter, رأى ًفعل he saw the thing, نُشِرَ ًفعل he showed him the thing, ُفعل to hope for ُفعل to put off, ُفعل to receive ُفعل to give,
§ 45] A GRAMMAR.

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 in, to give ear to, and to cause to hear; to tell, to announce, declare, to teach, to inform, to escape, and to deliver.

Rem. b. The fourth form, like the second, is sometimes declarative or estimative; as to be faithful, to be just, to be worthy, to esteem, to esteem worthily.

Rem. c. This form is often denominative, as to speak eloquently, to speak from desire, to speak from necessity, to speak from desire, to make haste from necessity, to be guilty from desire, to bear fruit, to act well from gentleness, from exertion, from perseverance, from determination, from desire, from necessity, from desire, from necessity, from desire, from necessity, from desire, from necessity, from desire, from necessity, from desire, from necessity, from desire, from necessity.

Rem. d. This form is also used to cause increase, to cause to throw, to extend, to cause to guard, to cause to make to guard.
territory from a holy place, to become destitute from want, to become penniless from a copper coin, to find a place, become possible from a place; and somewhat analogous is to arrive at ease from to be easy.

Note. Beside the above must be mentioned to wish which cannot be immediately derived from to go to and fro; to indicate, point out from to exhibit; to direct the course of something expressly at, hit the mark whence the commoner meaning to overtake, befall from to rush down as water; to be prosperous from to plough; to recover from illness or a swoon from to be above; to treat as light, carry easily from which means in Hebrew to be light in weight; to send from the obsolete both meaning to inspire, suggest; and to make sure from which means the same but is very unusual.

47. The fifth form is reflexive of the second, being (as are the next following forms) called 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 to announce to declare obligatory on oneself, to make manifest, show to make oneself manifest, to remind to become reminded of, to appoint as chief, to become chief, to make a bird fly (for) to draw an omen concerning oneself as from the flight of birds, to cause to say, to make out that a man said so and so with a view to one's own
advantage, to exalt. To be proud, 

To address, accost 

To speak, to pay in full. To receive payment in full, 

And of God to take to Himself. To make someone else to be one's wakil, i.e. a person left alone, an agent to trust oneself to an agent who is fully empowered to act on one's behalf, he put him (another) in charge of the matter, he took charge of the matter himself.

Rem. b. Some of Professor Wright's examples in § 47 are denominative, as to call oneself a prophet from نَبِيٌّ to be proud, 

In case of 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 لَعَفَ he caught up, swallowed what was cast to him لَعَفَ to cast a thing to another person to be seized and swallowed لَعَفَ similar in sense to لَعَفَ but with the idea added of taking for one's own advantage: while تمَدَّدَ to stretch oneself is reflexive of the first form تمَدَّدَ to extend. We find also وَإِيَّةَ لَعَفَ to be near or beside لَعَفَ to turn one's side or back to another لَعَفَ to turn aside.

48. By way of secondary meaning we have the effective, i.e. expressing effect, as بَيْنَ تَبِينَ to make distinct تَبِينَ to appear clear, 

عَدَى to give a verb a transitive signification تَعَدَّى to be transitive.

50. The sixth form تَفَاعُلْ is connected with the third: it is reflexive, and frequently simulative especially when the ground form is intransitive, thus تَبَاسَ to feign poverty from بَيْسَ to be poor. Also we find تَخَاطُا wrongly to attribute error to oneself
which is reflexive and intensive of تَحْتَالَةٌ to impute error to another, from خَطْتَيْنِ to do wrong. More often it is reciprocal, as آَمَرَ تَأَمَّرَ and تَوَأَّمَرَ to deliberate in common, عَارِضَ تَساَرَ to accompany تَسَايرَ to travel in company, عَارِضَ تَعاَنَ to help one another, نَفَاقَتَلاَهُ the two fought with him; while مَأَذَّدَ and مَأَذَّدَ تَبَادَّدَ تَبَادَدَ of two persons together to stretch a cloth.

Rem. a. When used of God بَارَكَ الَّهُ and illustrate the reflexive force of this form: بَارَكَ الَّهُ God has made Himself most blessed, بَارَكَ الَّهُ 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 تَسَاقَطَ to full سَقَطَ to full one by one (as leaves).

Note. From غَبَنَ تَعَابِنَ to cheat غَبَنَ means of two persons that one cheated the other and تَعَابِنَ تَعَابِنَ means of many that they cheated one another whence تَعَابِنَ 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 بَجَسْ to make flow بَجَسْ to gush, جَلَّ to become clear, manifest سَبَاً إِنْجَلِيَ of anxiety to be cleared away, إِنْجَلِيَ سَقِ to drive إِنْسَاقَ سَاقَ to drive إِنْسَاقَ ساقَ to be driven, قَطَعُ إِنْفَظَعَ to cut قَطَعُ إِنْفَظَعَ to be cut off, to be ended, to end, قُلْبً إِنْفَظَعَ to change, invert إِبْنَلَ to be changed, translated as by death.
53. This form may imply that a person allows of an act being done to himself, as جر to drag, انجر to let oneself be dragged.

Note. We employ انجات to split itself as paradigm, though the word is little known.

55. The eighth form افعلت is reflexive of the first; the reflex object being (a) the direct object, as ستجر to conceal, ستجر to conceal oneself, فرق to divide, فرق to go asunder, مدق to stretch a thing of a thing to stretch itself, وقى to guard, وقى to guard oneself, fear, or

(b) the indirect object, implying for one's own advantage, as أجر to reward, أجر to give alms seeking a reward, حار to take to oneself that which seems good, choose, سوي to be even with, equal to, استوى to settle oneself, become firm, صفًا to be pure and clear, اسطحى to take to oneself that which is pure and clear, ودًا to go beyond and leave behind, عدتى to do so for one's own evil ends, transgress consciously, قدري to cut out, manufacture, قري to do so for one's own evil purpose, forge lies, نقير to punish انقر to avenge oneself, يسر to play at hazard, يسر to divide by lot, انقر to divide a slain beast.

56. Occasionally, like the sixth form, it is reciprocal, as تلقوا they met one another.

57. Sometimes we find it passive, especially in verbs wanting the seventh form (see § 113), as weaken, جا to admonish, جا to be admonished; also جا to direct, جا 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 to begin, ُبَعِّثَ and ُعَبَّرَ to follow, ُهَنَأَ to put right.

Note. We find also ُبَتَسَ to be poor ُبَتَسَ to abuse oneself.

59. The ninth form ُفَعَّلَ and the eleventh ُفَعَّلَ chiefly express colours or defects, being indistinguishable in sense; thus ُصَفَّرَ and ُصَفَّرَ to be yellow.

61. The tenth form ُسَفَعَلَ is often reflexive of the fourth, as ُسَفَعَلَ to bring to life, preserve alive ُسَفَعَلَ to save alive for one’s own advantage, ُسَفَعَلَ to cause fear ُسَفَعَلَ to call forth fear of oneself, ُسَفَعَلَ أَطَاعَ ُسَفَعَلَ أَطَاعَ ُسَفَعَلَ ُسَفَعَلَ أَطَاعَ to make rich ُسَفَعَلَ أَطَاعَ ُسَفَعَلَ أَطَاعَ to make oneself independent, ُأَقَّرَ ُأَقَّرَ ُأَقَّرَ ُأَقَّرَ to cause to remain ُأَقَّرَ ُأَقَّرَ ُأَقَّرَ ُأَقَّرَ to stand firm, ُأَقَّرَ ُأَقَّرَ ُأَقَّرَ ُأَقَّرَ to hold oneself upright.

62. This form may indicate a belief that some thing or person possesses the quality expressed by the first, as ُشُفَّرَ (passive) to be unlucky ُشُفَّرَ to deem unlucky, ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ to be weak ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ ُشُفَّرَ to find weak, despise, ُطَابَ ُطَابَ ُطَابَ ُطَابَ ُطَابَ ُطَابَ ُطَابَ ُطَابَ ُطَابَ ُطَابَ to be sweet and pleasant ُطَابَ ُطَابَ ُطَابَ ُطَابَ ُطَابَ ُطَابَ ُطَابَ ُطَابَ ُطَابَ ُطَابَ to find sweet and pleasant, ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ to be great ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ ُكَبَّرَ 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 ُأَذَنَ to ask permission, ُسَقَى to give drink ُسَقَى to ask for drink, ُعَفَّرَ to pardon ُعَفَّرَ to ask pardon, ُفَيَّرَ to understand ُفَيَّرَ to ask
the meaning, قرأ to read, استقرأ to ask one to read, وقع to befall, استوقف to look for its coming, وقع to pass.

65. This form is sometimes denominative, as استثنى to except from, استخفاف to a turning away from the course, an exception, استخلف to appoint as successor, deputy or caliph from succession.

Note. In meaning استهر to be easy is identical with استهر and nearly corresponds with يستعان to ask help; while استعان to ask help may be derived from استعان to help or, better still, called a denominative of استعان help.

66. The remaining forms of the triliteral 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 جعيت to gargle; (b) by adding a fourth letter, as جعيت to shave the head; (c) as denominatives from nouns, often foreign, thus جذورب to put on جذورب stockings; or (d) from certain common formulas, as يسنل to say يسنل.

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

<table>
<thead>
<tr>
<th>IV</th>
<th>III</th>
<th>II</th>
<th>I</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

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 أَنْجَر a dragging took place.
75. We speak of neuter verbs, meaning those which express a state or condition and therefore have no passive voice, as to be wise, but Arabian grammarians reckon them as active, distinguishing between transitive verbs and intransitive verbs or 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 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 ی, و or ی 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 ینا we in ینکلمت we wounded, ینتم ye in ینکلمت ye wounded, ینی he in ینکلمت he wounds (see § 369 Table 1)*: or they may be separate.

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

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ینی she</td>
<td>ینه he</td>
<td>3rd person</td>
<td></td>
</tr>
<tr>
<td>یناث thou</td>
<td>یناث thou</td>
<td>2nd &quot;</td>
<td></td>
</tr>
<tr>
<td>ینا 1st &quot;</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* These pronouns are called مُسْتَمْتَر concealed see § 513.
**DUAL**

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>. . . .</td>
<td>َهَ قَا</td>
<td>they two</td>
</tr>
<tr>
<td>. . . .</td>
<td>َهَ قَا</td>
<td>ye two</td>
</tr>
</tbody>
</table>

**Plural**

| they    | َهَ مْ  | they    | 3rd "      |
| ye      | َأَنْتَهُمْ  | ye      | 2nd "      |
| . . . .  | نَحْنُ  | we      | 1st "      |

Rem. c. For the older forms َهُمْ and َأَنْتُمْ 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 fatha limits always on the first and third radicals.

91. When the middle radical of the perfect has fatha limits a verb must take either dama mah or kasra limits in the imperfect; as َبَطَلْ  to be worthless, َبَطَلْ  to strike, َبَطَلْ  which we write َبَطَلْ  and َبَطَلْ. Also َأَتُّرْ  to relate, َخَلَقْ  to create, َرُزْقُ  to provide, َسَكَنْ  to dwell, َشَكْرُ  to be thankful, َعَقِيل  to do wrong, injure, َعَرْضُ  to construct, َعَقِيل  to understand, َفَسِقْ  to be impious, َنَسِقْ  to shake, wave, َنَزَع  to pull out, َنَصُرْ  to assist, َنَكْتُ  to break a promise. Many verbs admit of both forms; as َدِرِسُ  to study, َيَدُرِسُ  which we shorten into َدِرِسُ  and َيَدُرِسُ  to keep Sabbath, and َعَكِفُ  to cling.
Rem. a. Verbs of which the second or third radical is a guttural (either أ, غ, خ, خ, or ح) may be exceptional; as 

- to send, جعل - to make, place, جمع - to collect,
- to be driven away, رأس - to be the head of, سبح
- to swim, سحر - to fascinate, enchant, شفع - to intercede,
- صعق - to strike with lightning, صفح - to pardon, صنع - to make, فتح - to open, فعل - to do, قطع - to cut, قهر - to overcome,
- نسخ - to supersede, transcribe, نصح - to counsel, نبر - of water to flow, نى - to forbid. Many however conform to the rule; as أخذ - to take, seize, بلغ - to reach, دخل - to enter, رجع - to return, زعيم - to assert. Some verbs have more than one form; as ربع - to take a fourth part, صلح - to be good,
- فوغ - to be vacant.

Note. As paradigm we use فعل 

92. When the second radical of the perfect has kasraً, the imperfect bears fathaً; as أتى - to sin, حيط - to be vain,
- خطى - to do wrong, sin, رهب - to fear, سفة - to be light-
- ال, خشدة - to testify, صحب - to consort with, صعق - to swoon, صغر - to be small, طمع - to desire, عجب - to wonder,
- عجل - to hasten, عمى - to work, do, عهد - to enjoin, covenant.

Rem. Exceptions are rare, as بيس - to be in distress or poverty, حستر - to be present, and مات to die for (see § 157) which usually makes يموت but sometimes يميت or يموت.

93. When the middle radical of the perfect has damaً the imperfect bears the same, as بصر - to see, خفت - to be bad,
95. The indicative of the imperfect is distinguished by ِدَامَمْاَنِ on the third radical, as ِيَجَمَّلُ he is ignorant; the subjunctive by ِفَتَحَّا, as ِيَجَمَّلُ; and the jussive by ِسُكْنِ, as ِيَجَمَّلُ.

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

97. The energetics are formed from the jussive by adding ِنَ or ِنَ (subject to certain variations, which in case of Energetic I of the imperfect may be learnt from the paradigms in § 369) thus, ِيَبِعْثَ, he will certainly send from ِيَبِعْثَ jussive of ِبَعْثَ. 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 fatha or kasra this vowel is kasra, and when damma it is damma; thus, ِاِرْحَمُ make, ِاِجْعَلُ have mercy upon, ِاِسْكُنْ remove, ِاِعْبَدُ be just, ِأَطَلْبَ calm thyself, ِاِسْتَكْبَ seek; and similarly with the feminine etc.

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

Rem. b. Fatha 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 ز، ذ，ج، ت، ه، ط، ض، ص، ش، س 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 إطير يطير إساطط يساطط إساطط يساطط to draw an omen concerning oneself for إساطط يساطط إساطط يساطط to fall one by one for إساطط يساطط إساطط يساطط.

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

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 جن to cover, حط of a burden to put down, حَلَّ to be fitting, حَرَّ to fall down, دك to pound, ذل to be abased, شح to be avaricious, شد to be severe, حن to think, عتر to be potent, غل 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 يدك, يخرج for يعَلَل, يدُحَك for يغَلَل, يدَحُك: but if the final radical be vowelless, no contraction is possible; as ظَنَّت, يدُحَطَ for حَبَث, فَجَنَّ; and this must be specially noted in the perfect of verbs like حَبَث to become loved which makes حَبَت and like مَس to become potent which makes مَسَت to touch which makes مَسَت.

121. The jussive is sometimes identical with the subjunctive as يبد for.

124. In some derived forms will be found alternative vocalization: this is common when the doubled radical follows à, as مَاد for ماد, 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 unmistakeably weak, more so than those called hamzated.

129. Verbs may be doubly weak (§171): and even trebly, as 

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

131. The ‘alif with hamzan and sukún ی preceded by þamman serves for first, second or third radical becomes ۡؤُرَطَن ُدَنَّا تَأَوِّي, as thou art mean not دَنَّا تَأَوِّي; preceded by kasra it ۡخَطْتَ ۡيَأَوِّي, as I have done wrong not ۡيَأَوِّي.

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

Rem. b. Instances occur like ۡأُزَيْنَتا ۡأُزَيْنَتا, we were hurt for ۡأُزَيْنَتا ۡأُزَيْنَتا, give ear for ۡأُزَيْنَتا ۡأُزَيْنَتا, إِلَدُنَّا إِلَدُنَّا, come for ۡأُزَيْنَتا ۡأُزَيْنَتا (see §175): but in imperatives following و or ف the connective ‘alif is rejected while hamzan with sukún remains; thus ۡقَأَتْ فَوَيْنَ ۡيَأَوِّي, so then come.

133. Similarly ي ی becomes ۡؤُرَطَن ُدَنَّا تَأَوِّي if preceded by fathah, as ۡبَأْسَ بَأْسَ to be brave not بَأْسَ بَأْسَ; ي ی becomes ۡؤُرَطَن ُدَنَّا تَأَوِّي if preceded by fathah, as ۡبَأْسَ بَأْسَ to be in distress not بَأْسَ بَأْسَ; ي ی becomes ۡؤُرَطَن ُدَنَّا تَأَوِّي if preceded by þamman, as ۡؤُرَطَن ُدَنَّا تَأَوِّي to be ignoble not دَنَّا تَأَوِّي; ي ی becomes ۡؤُرَطَن ُدَنَّا تَأَوِّي if preceded by kasra it, as
to do wrong not خطأ; ١ ْيَقُرَ if preceded by ِدامم, as ١ ْسَالٍ (passive) he was asked not سأل.

Rem. At the end of a word ١ stands after ُفاح, thus ١ ْيَقُرَ he reads but ١ ْيَقُرَٰهُ he reads it.

134. When preceded by a consonant with ِسُكُون ١ becomes ١, as imperfect of ُبُيِّسَ ْيَبُّسَ; and ١ becomes ١ as, not ١ ِبُسَ ِبُسَ but which and ١ ِبُسَ ِبُسَ are imperfects of ِبُسَ ِبُسَ.

135. If ِالِّيُوُف of prolongation follows radical ١ at a word's beginning we write ١ or ١ ٌ (see § 23) as ْفَمْرَ to consult with for ١ ْفَمْرَ; and so when radical ١ follows ١, as, to make grieve for ١ ْفَمْرَ.

137. The verbs ١ ْأَخْذَ to take ١ ْأَمْرَ to command and ١ ْأَطْلَ to eat make in the imperative ١ ْخَذُ and ١ ْطُلُ.

138. The imperative ١ ْمَرَ may when following ١ ْفَ or ١ ْوَ recover its first radical, but not so ١ ْفَ or ١ ْوَ; thus ١ ْخَذُ or ١ ْمَرَ and ١ ْفَ or ١ ْوَ but ١ ْخَذُ or ١ ْمَرَ.

139. In the eighth form of ١ ْأَخْذَ the first radical becomes assimilated to ١ ْأَخْذَ, thus اتخذ to take for oneself: this occurs with a few other verbs, but اتخذ from ١ ْأَجْرُ to reward is less common than اتخذ which follows § 132, rem. b.

140. Loss of ِفاح occasionally takes place and we have سأل ١ ْسَالٍ ْسَال ٌ ْسَال for سأل ١ ْسَالٍ ْسَال ٌ ْسَال to ask. The vowel may even be transferred, as إلَّا to send for إلَّا whence ملك for ملك an angel.
§ 141. *Weak verbs* specially so called likewise fall into three classes according as \( \text{و} \) or \( \text{ي} \) is the first, the second, or the third radical.

§ 142. Verbs with \( \text{و} \) as *initial radical* (see § 369, Table 9) which have kasra\( \text{i} \) for characteristic vowel of the imperfect and imperative, reject \( \text{و} \) in those forms. Thus \( \text{وَّنِّىَدُ} \) to *bear children* imperf. \( \text{يَلُدُ} \), impera. \( \text{يَعُدُّ} \), impera. \( \text{يُجُدُّ} \), impera. \( \text{يَجُدُّ} \), impera. \( \text{يُجُدُّ} \) to *find* imperf. \( \text{يُجُدُّ} \), impera. \( \text{يُجُدُّ} \) to *fix a time or place* imperf. \( \text{يُجُدُّ} \), impera. \( \text{يُجُدُّ} \) to *leave alone* imperf. \( \text{يُجُدُّ} \), impera. \( \text{يُجُدُّ} \) to *warn* imperf. \( \text{يُجُدُّ} \), impera. 

Rem. \( \text{a} \). A few verbs, having (contrary to § 92) kasra\( \text{i} \) in both perfect and imperfect, lose their initial radical, as \( \text{يُثْقُ} \) to *trust* \( \text{وَرُثُ} \), impera. \( \text{يُثْقُ} \) to *inherit* \( \text{يُثْقُ} \), impera. 

§ 143. But verbs with \( \text{و} \) as initial radical, which have fatha\( \text{i} \) or damnah\( \text{i} \) for characteristic vowel of the imperfect and imperative, retain \( \text{و} \) in those forms; as \( \text{يُمِسُّ} \) impera. \( \text{يُمِسُّ} \) to *doze* imperf. \( \text{يُمِسُّ} \), impera. \( \text{يُمِسُّ} \) to *be unwholesome* imperf. \( \text{يُمِسُّ} \), impera. \( \text{يُمِسُّ} \) to *fear* imperf. \( \text{يُمِسُّ} \), impera. 

§ 144. In certain verbs initial \( \text{و} \) drops from the imperfect and imperative notwithstanding that fatha\( \text{i} \) is the characteristic vowel of these forms; as \( \text{وُدَرُ} \) to *leave* \( \text{وُدَرُ} \) and \( \text{وُدَرُ} \) to *be spacious* \( \text{وُدَرُ} \) and \( \text{وُدَرُ} \) to *put down* \( \text{وُدَرُ} \) and \( \text{وُدَرُ} \) to *fall* \( \text{وُدَرُ} \) and \( \text{وُدَرُ} \) to *fall*.

Rem. \( \text{b} \). \( \text{وُدَرُ} \) is not used in the perfect.
145. If initial و or ی be vowelless, a preceding kasraً or ِdammah changes it into ی or و of prolongation as may be seen in § 143 with the imperatives of وَجُل وَبُل وَسِن and ِزَُر الیِسِر.

146. Verbs with ی as initial radical are inflected almost like strong verbs, thus ِیِسِر الیِسِر (see § 369, Table 9).

147. But if initial ی be vowelless, a preceding kasraً or ِdammah changes it into ی or و of prolongation; thus the imperative of ِیِسِر الیِسِر to be easy is for ِیِسِر الیِسِر to arrive at ease.

148. In the eighth form و and ی are assimilated to the characteristic ت، thus producing ت لَتُقَی as to fear for لَتُقَی of which the nomen agentis is مُتَقَی devout.

149. Verbs with و or ی 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

<table>
<thead>
<tr>
<th>with form</th>
<th>becomes</th>
<th>to circle</th>
<th>to obey</th>
<th>to fear</th>
<th>to reach</th>
<th>to inflict</th>
</tr>
</thead>
<tbody>
<tr>
<td>ینفع</td>
<td>یطَعُف</td>
<td>طَعُف</td>
<td>یِدِن</td>
<td>یِدِن</td>
<td>یِخَاف</td>
<td>یِخَاف</td>
</tr>
<tr>
<td>ینفع</td>
<td>یِدِن</td>
<td>یِدِن</td>
<td>یِخَاف</td>
<td>یِخَاف</td>
<td>یِخَاف</td>
<td>یِخَاف</td>
</tr>
<tr>
<td>do. مُتَّن</td>
<td>یِسِر</td>
<td>یِسِر</td>
<td>یِسِر</td>
<td>یِسِر</td>
<td>یِسِر</td>
<td>یِسِر</td>
</tr>
</tbody>
</table>
§ 151. But if the final radical has sukûn, the long vowels  \( \text{i} \),  \( \text{y} \),  \( \text{a} \),  \( \text{u} \) become short, according to § 25; thus

with form  \( \text{افعال} \) of  \( \text{فاز} \)  \( \text{to obtain} \)

" do.  \( \text{اضع} \)  \( \text{ضاع} \)  \( \text{to be lost} \)

"  \( \text{يفعل} \)  \( \text{يدفع} \)  \( \text{to taste} \)

"  \( \text{يالف} \)  \( \text{يالف} \)  \( \text{to stand} \)

"  \( \text{يستفع} \)  \( \text{يستفع} \)  \( \text{to be good} \)

Rem.  \( \text{لكن} \) for jussive of  \( \text{كان} \)  \( \text{to be} \) is sometimes further abbreviated into  \( \text{كل} \), see § 583 c.

Note. We have  \( \text{يكون} \)  \( \text{he will certainly be} \) from  \( \text{لكن} \) (see § 97) jussive of  \( \text{كان} \)  \( \text{to be} \): the letter of prolongation must reappear in obedience to § 150. So in the plural, thus  \( \text{لا تنحووا} \)  \( \text{fear ye not} \).
152. It follows that the first form's imperative needs no prosthetic 'alif; thus

with form أَفْعَلْ أَكُونَ تَحْنَ becomes حَانَ to be

" إِسْبَرْ أَفْعَلْ صَأَرَ to become

" أَخَافْ أَفْعَلْ خَافَ to fear

" أَتُوبُوا أَفْعَلْوا تَأْوِبَ to repent

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

with form فَعَلُ نُورُ أَلآr I of نَأَرُ to shine

" do. غَيْبٌ أَغَابَ to be absent

" حَوَّدُ فَعَلُ حَدّ to be on the point of

" طَوَلُ فَعَلُ طَالَ to be long

" إِنْسَوقُ إِفْعَلُ VII إِسَاسُ to drive

" يُخْتَارُ يَفْعَلُ VIII خَارَ to be good

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

with form قَوْلَ فَعَلُ becomes قِيلَ passive of قَالَ to say.

155. If the first radical has fathān and the third sukūn, three cases arise.
(a) The middle radical is و or ي with fatha; when we discard it and its vowel, placing, if it was و, dammeha on the first radical, and kasra if it was ي: thus

with form قام becomes قامَلَتْ فُعلَتْ نَزلَتْ قامُتْ فُعلَتْ ـ to stand

"do. "سَارَ سِّرَتْ " سَارَ " سَارَ ـ to go

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

with form طَلَّتْ فِعَّلَتْ بَلْتْ فِعَّلَتْ ـ to be long

" do. "دَلْتْ فِعَّلَتْ " نُلْتْ فِعَّلَتْ ـ to reach

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

with form خَافَ فِعَّلَتْ حَفَتْ فِعَّلَتْ ـ to fear

" do. "مَاتْ مَوَّتْ ـ to die

156. In certain passive forms the of prolongation is shortened into kasra, when the third radical bears sukun; thus

(ب) (for فِعَّلْتُ) becomes thou wast obeyed, which is identical in form with فِعَّلْتُ thou hast obeyed.

157. Most verbs with و as middle radical take dammeha in the imperfect, and most with ي take kasra; but some of the form فِعَلْ take fatha. Thus

for قدْتَ للذَّكَارَ يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَكَادَ "يَكَادَ for يَкَا...
We have mentioned (§ 92, rem.) ٌعَدُّوَانُ ٌرَضَوْانُ for ٌمَاتُ 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 َفَعَلَ as ُدَنَا to be near for ُبِلَعَ to seek
(ii) " ي " ُرَضَوْنَ to be pleased, ُقَوْلَ to perish
(iii) " و " ُرَضَا ُرَضَنَ to be pleased
(iv) " ي " ُرَضَا ُرَضَنَ to be pleased, ُقَوْلَ to perish
(v) " و " ُرَضَا ُرَضَنَ 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 َوَأَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذَّ أَذ*
favour (see § 212 a). The letter و in و و و ي و و ي and in ي و و ي always becomes بليي، as he was tried for بليو. The letter ي is never found in ي 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

- يوَي, "they (masc.) call";
- يوُي, "they (masc.) flow";
- ترُجِبون, "they (masc.) flow";
- يوُي وُي, "they (masc.) flow";
- يوُي, "they (masc.) flow";
- ترُجِبون, "they (masc.) flow";

(ii) or into a diphthong; namely

- يوُي, "they (masc.) were clear for";
- يوُي, "they (masc.) forbad";
- يوُي, "they (masc.) forbad";
- يوُي, "they (masc.) forbad";
- ترُجِبون, "they (masc.) forbad";
- ترُجِبون, "they (masc.) forbad";

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 خفيت I was hidden, or (ii) after losing a short vowel as in بخفيه he is hidden for بخفيه. The following cases arise.

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

(a) if the preceding vowel be homogeneous

- يوُي, "I was prudent";
- يوُي, "I covered";
(b) if the preceding vowel be heterogeneous

\[ \text{وُ-} \text{aw becomes} \quad \text{وُ-} \text{au as} \quad \text{نَجَوتُ} \quad \text{I escaped} \]

\[ \text{يُ-} \text{ay as} \quad \text{هَدَيْتُ} \quad \text{I directed} \]

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

\[ \text{وُ-} \text{aw becomes} \quad \text{وُ-} \text{ٌa as} \quad \text{عَلَّا} \quad \text{to be high} \quad \text{for} \quad \text{عُدَوُّ} \]

\[ \text{يُ-} \text{ay as} \quad \text{جَزَى} \quad \text{to reward} \quad \text{for} \quad \text{جَزِي} \]

\[ \text{وُ-} \text{uw as} \quad \text{يُعَدوُ} \quad \text{he transgresses} \quad \text{for} \quad \text{يَعَدوُ} \]

\[ \text{يُ-} \text{iy as} \quad \text{يَفْرِي} \quad \text{he cuts out} \quad \text{for} \quad \text{يَفْرِي} \]

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

\[ \text{أَدْعُ} \quad \text{يَدْعُ} \quad \text{to call} \quad \text{for} \quad \text{أَدْعُ} \quad \text{يَدْعُ} \quad \text{call thou (masc.)} \quad \text{and} \quad \text{أَدْعُ} \quad \text{يَدْعُ} \quad \text{seek thou (masc.)} \quad \text{for} \quad \text{أَدْعُ} \quad \text{يَدْعُ} \]

\[ \text{أَرْضُ} \quad \text{يَرْضُ} \quad \text{be thou content} (\text{masc.}) \quad \text{for} \quad \text{أَرْضُ} \quad \text{يَرْضُ} \quad \text{أَرْضُ} \quad \text{arrest} \]

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

with forms \[ \text{عَاصُو} \quad \text{قَأَّل} \quad \text{عَاصُو} \quad \text{قَأَّل} \quad \text{a striker} \]

\[ \text{مُعَادٍ} \quad \text{مُعَادٍ} \quad \text{one at enmity} \]

\[ \text{مُلْتُي} \quad \text{مُلْتُي} \quad \text{a thrower} \]

\[ \text{مَعَتَدُ} \quad \text{transgressor} \]

So with all the first eight forms and tenth (see §§ 236, 311).
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Note. The distinction in a (ii) between the final syllables of عمو and علا for جزي جزي is mechanical and not phonetic (see § 7, rem. b).

169. Final and becomes ي in all derived forms of the verb, thus II عدي, III عادي, IV أنجي, VI تدعى, VII تناجى, VIII إعتدي, etc.

170. To form the nomen patientis مفعول مَضْرَعُو ل of these verbs, radical coalesces with مُضْرَعُو ل of prolongation, as مَضْرَعُو ل, tried for مَضْرَعُو ل; but radical converts a stick for مَضْرَعُو ل. 

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

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

(i) Hamzated verbs with initial ي or ي  
(ii) middle ي or ي  
(iii) final ي or ي

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

174. In sort (ii) hamzali serves (a) for initial radical, as أَوْدُ for to fatigue, أَلُو for أَلُو to return; and (b) for final radical, as سَوْءُ سَوْءُ to be evil, جَيَّا for جَيَّا to come,
for شَي to wish. The following table shows such verbs inflected like both classes to which they belong.

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>شَي جَاء</td>
<td>شَي جَيِت</td>
<td>شَي جَيِت</td>
<td>بَسَت جَيِت</td>
<td>يُؤُودُ</td>
<td>يُؤُودُ</td>
</tr>
<tr>
<td>a</td>
<td>b</td>
<td>a</td>
<td>b</td>
<td>a</td>
<td>a</td>
</tr>
</tbody>
</table>

Note. We can write جَيِت for جَيِت in accordance with § 14 c.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>نُأِئي</td>
<td>نُأِئي</td>
<td>نُأِئي</td>
<td>نُأِئي</td>
<td>إِبَتِ</td>
<td>إِبَتِ</td>
</tr>
<tr>
<td>a</td>
<td>a</td>
<td>a</td>
<td>a</td>
<td>a</td>
<td>a</td>
</tr>
</tbody>
</table>

Rem. a. In the imperative جَيِت for جَيِت and جَيِت, see § 132, rem. b.
176. From certain parts of رُأَي تَرَى hamzated 'alif may be elided: as (indic. and subj.) رُأَي ثُرَى thou (masc.) seest, نَرَى نَرَى we see; (subj. and juss.) يَرَوُا they (masc.) see; but (perf.) رَأَيتُ I saw, رَأِو أَوُا they (masc.) saw.

Rem. c. Radical hamzated 'alif is elided from the fourth form when meaning to show, as أر * I show.

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

178. In sort (i) وَقَى وَقَى and i3 is the initial and final radical, as to guard, وَقَى to be faithful to one’s engagement, وَلَيْنَى 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 وَلَيْنَى وَقَى وَلَيْنَى
" " " fem. وَقَى وَلَيْنَى وَقَى وَلَيْنَى
" " 2nd masc. وَقَى وَلَيْنَى وَقَى وَلَيْنَى

Imperf. indic. يَقِي لِي
Imperative

179. In sort (ii) i3 or يَنْيَى is the middle and final radical, as to go astray, قَوْى to be strong, سُوَى to be even with, equal to; حَيْيَى to live; and in such verbs the second radical undergoes no change: thus

Perf. sing. 3rd masc. حَيَى حَيَى حَيَى
" " " fem. حَيَى حَيَى حَيَى
" " 2nd masc. حَيَى حَيَى حَيَى

Imperf. indic. يَقِى يَقِى يَقِى
Imperative
Rem. a. We write نبَيّ, as above, to distinguish the word from نبَيّ John the Baptist and to prevent the union of two ي; as also in الْدُنيَا (not الْدُنيَّي) fem. of the nearest (see § 295 b).

Rem. b. مَمَحَّدَتْ may be contracted to مَمَحَّدَتْ حَيَّ, see § 120.

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

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd f.</th>
<th>2nd m.</th>
<th>3rd f.</th>
<th>3rd m.</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَٰسُ</td>
<td>لَٰسُ</td>
<td>لَٰسُ</td>
<td>لَٰسُ</td>
<td>لَٰسُ</td>
</tr>
<tr>
<td>لَٰسُ</td>
<td>لَٰسُ</td>
<td>لَٰسُ</td>
<td>لَٰسُ</td>
<td>لَٰسُ</td>
</tr>
</tbody>
</table>

Sing. Dual Plur.

We may perhaps call لَٰسَ 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. لَٰسَ is compounded of لا not and the obsolete يس existence, being; as may be learned in studying Hebrew, Aramaic, and Assyrian.

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

Rem. a. The verb may be joined to following conjunctive مَا، as بَسَ الْمُصِيرُ خَلَفَتْمُونِي 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.
### §186

**A GRAMMAR.**

#### Singular.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>هَا</td>
<td>هُمْ</td>
<td>هُمْ 3rd person</td>
</tr>
<tr>
<td>ِكَ</td>
<td>ِكُتَبْ</td>
<td>ِكَتَبْ 2nd &quot;</td>
</tr>
<tr>
<td>مَي</td>
<td>يَا</td>
<td>مَا 1st &quot;</td>
</tr>
</tbody>
</table>

#### Dual.

| هُمَا | هُمَا | هُمَا 3rd " |
| يَا | يَا | يَا 2nd " |

#### Plural.

| هُمْ | هُمْ | هُمْ 3rd " |
| يَا | يَا | يَا 2nd " |
| نَا | نَا | نَا 1st " |

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

**Rem. b.** The dāmmah of هُمْ, هُمَا, and هُنَّ is changed after ء, يـ, and ُيـ into kasrah; as do thou (masc.) put him off, he directs them, do thou (fem.) cover it.

**Rem. d.** For the older forms هُمْ, هُمَا, and هُنَّ 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 إِحْدَرُوا do ye (masc.) beware, but إِحْدَرُوهُمْ beware of them.

(b) To avoid cacophony we retain in the Perf. pl. 2nd masc. ئَوْلَ which the language employed at an earlier stage, thus مَكَرَتْهُمْ ye (masc.) have contrived, but مَكَرِّتْها ye have contrived it.

(c) As mentioned in §7 rem. c كَـلَـا becomes لَـلَّا.
188. Sometimes the pronominal object is expressed by a suffix attached to the word َِإِيْاَيَّ َيَا, which cannot stand alone; thus ِإِيْاَيَّ thee, but the 1st sing. is ِإِيْاَيَّ me.

189. A pronominal suffix with َِإِيْاَيَّ is used,

(a) if one desires to avoid attaching two suffixes to the same verb, as َِإِيْاَيَّ أَعْطَانِي َيَا َيَا, or he gave it to me: also to avoid repetition of the governing verb when a pronoun is coupled by َِإِيْاَيَّ and (see § 578) with a substantive or with a pronominal suffix, as َِإِيْاَيَّ أَهْلَكْتُهمُ َو أَهْلَكْتُنِي َيَا or َِإِيْاَيَّ أَهْلَكْتُنِي َو أَهْلَكْتُمُ َيَا thou hast destroyed them and me:

(b) when a pronoun is, for the sake of emphasis, placed before the verb; as َِإِيْاَيَّ تُعَبِّدُ وَإِيْاَيَّ تُسْتَعِينُ َيَا 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) َِإِسْمِ the noun in large sense, (b) َِفْعَلْ the action, verb, and (c) َِحُرُفْ the particle.

190. The noun (َِإِسْمُ nomen) is of six kinds.

(i) The nomen substantivum more especially called َِإِسْمْ as well as َِنَعْوَة or َِمَصْوَفْ qualificabile: to it adjectives can be attached. This when deverbal 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.
191. In respect of their origin nouns are divisible into
(a) primitive and (b) derivative.

(a) Primitive nouns are substantives; as اَرْضٌ earth, اَمْ نَ اَمْ نَ mother, مَانَ man, آية sign, مِرَارَى miracle, مَعَامَة message, مِلَّة verse, بَنَّا a well, بِدْرُ a substitute, بَنْدَجَة country, لَانَدَجَة land, بَاب gate, سَيَرَانَ serpent, مَتْنَ mountain, حَمْرَة a body, حَمْرَة red gold, حَجَّرَة a stone, مَيَاقَة fish, مَسْطُوح head, مَخَنَّدَة plague, مَجَالَة رَجُلَ a man, مَجَالَة foot, مَجَالَة spouse, مَجَالَة a wall, مَجَالَة the grandchild, مَجَالَة tribe, مَجَالَة road, مَجَالَة سَنَة a year, مَجَالَة سُور a wall, مَجَالَة the sun, مَجَالَة idol, مَجَالَة image, مَجَالَة صَوْرَةٌ ضَفْدُعَ frog, مَجَالَة طَوْفَانَ deluge, مَجَالَة عِجْلَ a stick, مَجَالَة عِصا eye, مَجَالَة مِرْقَة spring of water, مَجَالَة مَرَة mare, مَجَالَة مَرَة horse, مَجَالَة مَرَة ark, مَجَالَة مَجَالَة a monkey, مَجَالَة مَجَالَة an oath, مَجَالَة مَجَالَة a heart, مَجَالَة مَجَالَة a moon, مَجَالَة مَجَالَة speech, مَجَالَة مَجَالَة table, مَجَالَة مَجَالَة tablet, مَجَالَة مَجَالَة night, مَجَالَة مَجَالَة property, مَجَالَة مَجَالَة water (whence مَجَالَة مَجَالَة to be full of water), مَجَالَة مَجَالَة soul, مَجَالَة مَجَالَة self, مَجَالَة مَجَالَة runnel, مَجَالَة مَجَالَة rill, مَجَالَة مَجَالَة day, مَجَالَة مَجَالَة face, مَجَالَة مَجَالَة sea, مَجَالَة مَجَالَة day.

(b) Derivative nouns may be substantive or adjective; and are either deverbal, as مَجَالَة مَجَالَة pre-eminence from مَجَالَة مَجَالَة to regard as superior, مَجَالَة مَجَالَة lettered, مَجَالَة مَجَالَة polite from مَجَالَة مَجَالَة to be well brought
or they are denominative, as 

\[
\text{سورة} \quad \text{سورة}
\]

a line of bricks, a chapter from \( \text{مسيحي} \) \( \text{مسيحي} \) Christian from \( \text{المسيحي} \) \( \text{المسيحي} \) 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 maqdar (see § 195) will best be considered deverbal: thus \( \text{إلك أفك} \) \( \text{إلك أفك} \) a falsehood beside being a substantive is infinitive of \( \text{إلك أفك} \) \( \text{إلك أفك} \) to beguile, cause to put on a false appearance which has also the infinitive \( \text{إلك أفك} \) \( \text{إلك أفك} \). Lane* gives 

\[
\text{بحر}
\]

sea, great river, because it is cleft or trenched in the earth, as derivative of 

\[
\text{بحر}
\]

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, 

\[
\text{سياط}
\]

way from \( \text{via strata} \), \( \text{جيسن} \) sort, kind from \( \text{γενος genus} \), 

\[
\text{الشيطان}
\]

Satan, \( \text{الغوراة} \) \( \text{الغوراة} \) sabbath, \( \text{الإنجيل} \) \( \text{الإنجيل} \) the Old Testament, \( \text{العائمين} \) \( \text{العائمين} \) the Gospel from \( \text{εὐαγγέλιον} \) \( \text{εὐαγγέλιον} \) seat etc. etc. Also we have 

\[
\text{العالمين}
\]

(plural, oblique case) the mundane rational creatures (see § 302 e). Words which Arabians admit to be borrowed are called by them 

\[
\text{معرَب}
\]

arabicized.

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

Note. The following defective substantives are primitive

nouns; ےیں son, یہ brother, ےسم name, ےدم blood, ےسنا year, یلغ language, یہ hand. Many nouns may be called either
deverbal or primitive; thus, ےجم village, ےریح wind, ےنجم a
star, ےولدت a child, and ےمن according to origin manna or grace,
favour.

192. Deverbal nouns 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 deverbal nouns 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 (وُعَاء);
(iv) nomen relativum, which we shall call the relative adject-
itive (see § 249);
(v) nomen abstractum qualitatis, the abstract noun of
quality;
(vi) nomen diminutivum, the diminutive.
195. Nomina verbi are _deverbal nouns_, abstract and concrete. The former (known as _مُصَادِر_ maqadir, plural of _مصَرُ_ maqdar _source_, and as _اسماء الفعل_ nomina actionis) are infinitives; the latter are substantives pure and simple. When a noun is maqdar 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 _حَتَاب_ in both ways.

\[
\text{I wrote (it) and I felt sure at the time of writing it}
\]

\[
\text{That my hand would perish and its (the hand's) writing endure.}
\]

_Note._ Professor Wright uses the term nomina verbi as synonymous with maqadir, 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 triliteral verbs are very numerous. The following specimens will serve our present purpose.

1. \( فَعْلُ خَلَقٍ creation, a thing. \)
2. \( فَعْلُ عَرْضٍ frail goods, state (see § 207 a). \)
3. \( فَعْلُ حَنَفَتٍ guarding, religion, judgment. \)
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6  فُعُّلٌ عَرَفَ، top-knot, an elevated place, شُخرُجُ covetousness.

7  فُعُّلٌ هُدُى guidance (see § 212 b).

8  فُعُّلٌ رَحْمَةُ mercy, رِجْفَةُ convulsion.

9  فُعُّلٌ حِيَاةٌ a boon, حِيَاتُةُ life.

10  فُعُّلٌ كَلِمَةٌ a word, نَذْرَةُ ignorance.

11  فُعُّلَةٌ قِيْمَةَ value, فَتْنَةُ trial, قَلْةُ paucity.

12  فُعُّلَةٌ نَسخَةَ text, ظَلَّةُ canopy.

22  إِتِيَانٌ coming.

23  فُعُّلَانِ قُرْآنٌ criterion, قُرْآنَ reading.

25  فُعُّلٌ بِلَاغٌ delivery, وَبَالٌ mischief, ضَلَّالٌ error.

26  عِقَابٌ مَجْمَعٌ chastisement, لَقَاءً meeting, عِطَادَ support.

27  فُعُّلَانِ حُوَارٌ lowing.

28  فُعُّلَةَ شَهادة testimony.

29  فُعُّالَةٌ خَلَافَةُ caliphate, قِيْمَةُ resurrection.

32  فَعُولُ رَسُولُ message, apostle.

37  فَعِيلُ نَبِيُّ prophet (see § 17 b, rem. b).

38  فِعْيَةَ يَيِنَةٍ evidence, سِيْنةٌ evil, مَدِينةٌ a city.

39  مَرْحَبٌ مَفْعُولٌ roominess (see Ps. cxviii. 5 لَأَفْلَحُ).

40  مَصِيرٌ مَفْعُولٌ returning, issue, مَجِيء coming.

42  مَحْبَةٌ مَفْعُولَةٌ love (see § 204).

43  مَوْعِظَةٌ مَفْعُولَةٌ admonition, معْذِرة excuse.
Rem. The forms numbered 39 to 43 commence with مَرْجِعُ مُيَمِّي. and if infinitive are called مَدْرَسُ مُيَمِّي.

Note. Beside being feminine of رَابِطَة connector, nomen agentis of its verb, أَرَابِطَة the copulative is nomen verbi. Similarly عَاقِبَة 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 وَفَعَلَ أَجْرُ, أَجْرِ, وأَجْرِ. We have nomina verbi reword, أَجْرُ, أَجْرِ, أَجْرِ. command, أَجْرِ, أَجْرِ, أَجْرِ. assembly, أَجْرِ, أَجْرِ, أَجْرِ. a plain, أَجْرِ, أَجْرِ, أَجْرِ. patience, أَجْرِ, أَجْرِ, أَجْرِ. patience, أَجْرِ, أَجْرِ, أَجْرِ. breast, أَجْرِ, أَجْرِ, أَجْرِ. throne, أَجْرِ, أَجْرِ, أَجْرِ. connection, أَجْرِ, أَجْرِ, أَجْرِ. covenant, أَجْرِ, أَجْرِ, أَجْرِ. separation, أَجْرِ, أَجْرِ, أَجْرِ. loan, أَجْرِ, أَجْرِ, أَجْرِ. plot, أَجْرِ, أَجْرِ, أَجْرِ. gentleness, أَجْرِ, أَجْرِ, أَجْرِ. diminution.

No. 2. When infinitives these are from intransitive verbs of form فَعَلَ وَفَعَلَ أَجْرُ أَجْرِ أَجْرِ. form فَعَلَ وَفَعَلَ أَجْرُ أَجْرِ أَجْرِ. For nomina verbi we have أَجْرِ, أَجْرِ, أَجْرِ. fixed term, أَجْرِ, أَجْرِ, أَجْرِ. announcement, enunciation, أَجْرِ, أَجْرِ, أَجْرِ. a number, أَجْرِ, أَجْرِ, أَجْرِ. anger.

No. 4 has إِذِن permission, إِذِن. إِذِن, إِذِن. burden, إِذِن. admonition, إِذِن. sorcery, إِذِن. ضَعْفَة, إِذِن. a like, إِذِن. عِلْمَة, إِذِن. science.

No. 6 has رَشْدُ true direction, رَشْدُ. هُدَى, رَشْدُ. evil, هُدَى. dominion.

No. 8 has رَغْبَة, رَغْبَة. رَغْبَة. abundance, رَغْبَة. قَطْعَة, رَغْبَة. a piece, رَغْبَة. an
expression, a word, and a garden by which the ground is covered, from جنَّ to cover.

No. 11 has ḥabatة ignominy, paucity.

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

No. 25 has بياضْ whiteness.

No. 26 has صَابْ writing, a book, حجابْ obstacle, veil, partition, خلافْ a contrary, and إلهُ a god which however may be etymon of إلهُ to adore.

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

No. 29 expresses office etc., as خلافةْ the office of caliph, successor, وليةْ governorship, province, حكايةْ imitation, narration, رسالةْ a message, letter.

No. 37 has by form بشيرْ protector, وليْ one who directs, خليلْ interlocutor, وكيلْ an authorized agent, and سيفهْ a fool which are akin to nomina agentis and may be taken as adjectives of the form فعيلْ.

No. 38 has خطيَّة sin, also written خطيَّة, 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, عِرْفَانْ knowledge and عِرَافَةْ spiritual insight from عِرَفَ to know; also عِرَافَةْ to become عَريفْ over a people from
to be chief, meaning soothsayer or chief; further we find sweet smell from to scent perfume.

200. If a verb has more meanings than forms there may be several nomina actionis in correspondence; thus شفع 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 أخذ to take means his taking another or his being taken, sense of hearing and oral tradition from to hear.

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

II تَفْعِيل dividing into portions, combining, definition, assigning a cause, exposition, specification, corroboration.

III فَعَل a discourse.

exaggeration, intensiveness, effort to overcome, correspondence.

IV إِفْعَال an act of supporting, إِࢧلَاح good ordering.

V تَفْعِيل abasement.

VI تَفْعَال over-reaching.

VII إِفْعَال transition.

VIII إِفْعَال beginning, comprehension, vengeance.
Rem. In form مَفَاعِلَةٌ 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. عَذَبُ to punish (see § 41), to which it serves as المَفَاعِلُ المُمّتَلَقُ see § 426.

204. Nouns derived from verbs with the middle radical doubled observe the rules in § 120; thus جَلُلُ غَلُّ fetter for جَلَّلُ, ذَرِّبُ, حقُّ crumbled soil for رَوْانُ, دَخَّلُ lord for رَبُّ, مَحْبِبَةٌ love for حَبّةٌ, مَحْبِبَةٌ unloading, حَسَّحسِّ سَنَا a sense, مَعْمِلَةٌ 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 ء by way of compensation: thus, from وضع يضع to put down we have وَضْعٌ وضع position and ضعفة a qualificative; while from وصف يصف to describe is وَصِفَ وَصِفَةٌ ضَعْفَة a means of connection and وَعُدُ عَدَةً وَعَدَ which mean a promising, and from وَصَلَ يَصِلُ to reach, attain are ضَعْفَةٌ وَصَلَةَ a means of connection and ضَعْفَةٌ مَعْمِلَةٌ a conjunctive.

Note. We find the substantive سُيَسْرَى drowsiness as well as the infinitive وَسَنُنْ يَوْسُنْ a sleeping from وَسْنَنْ to sleep which makes مَعْمِلَةٌ وَسَنَّةٌ in the imperfect (see § 143).
207. Nouns from verbs with ٤ or ٤ as middle radical observe the rules in §§ 150 etc.

(a) Those of the form ُ فعل فَعَلْ خَوْفٌ, secret, ُ فَعَلْ فُوْزٌ prize, ُ فَعَلْ a saying, ُ فَعَلْ نَوْمٌ slumber. Those like ُ فَعَلْ follow § 153, as ُ فَعَلْ حَوْلٌ state, condition for ُ فَعَلْ حَوْلٌ. Those like ُ فَعَلْ مَصِيرٌ most commonly follow § 150, as ُ مَصِيرٌ returning, issue for ُ مَصِيرٌ.

(b) If ٤ be preceded by kasrah it mostly becomes ٤; as ُ قِيْمَةٌ resurrection for ُ قِيْمَةٌ (see § 6, rem. a) for ُ قِيْمَةٌ قَوْمَةٌ price for ُ قَوْمَةٌ, both from قَامَرُ to stand.

(c) In the fourth and tenth forms the second radical is elided, its vowel passing back to the first, and ُ ظُـمـٌـةـٌ being added to the word’s end; thus ُ إِرْأَادَةُ wish for ُ إِرْأَادَةُ إِفْتَاْةٌ, ُ إِفْتَاْةٌ annexation for ُ إِفْتَاْةٌ إِسْتِعاَانةٌ, ُ إِسْتِعاَانةٌ appeal for help instead of ُ إِسْتِعاَانةٌ إِسْتِعاَانةٌ.

210. From these verbs we have nouns of the form ُ فَعُولَةٌ as ُ دُوِّرَةٌ duration from دَامـٍ to last.

212. Nouns from verbs with ٤ or ٤ as final radical experience assimilation into ُ يٍ in the form ُ فَعُلْ ٣ if be the second and ُ فَعُلْ يٍ ٣ the third radical, thus ُ غَوْيٌ error for ُ غَوْيٌ غَيٍّ of form ُ فَعْلَةٍ. When the middle radical is strong the following rules hold.

(a) The third radical is retained if the second bears sukun, as ُ خَطِيْهٌ an ornament, ُ دُوِّةٌ an invocation, ُ خَفْيَةٌ concealment (see § 166 a).

(b) Nouns of the forms ُ فَعُلْ, ُ فَعُلْ, ُ فَعُلْ, and ُ فَعُلْ are usually written with final ٤, which is quiescent, while tanwin falls upon the
second radical’s fatha; thus ُهُدَى ُحدٌٛ a
trade from ُحَوَى ُحَوَى to gather. Sometimes radical ُو is written
1, as also in primitive nouns, thus ُعَصٌٛ a stick for.

(c) Nouns of the form ُو ُفَعَّلَةٌ with ُو as final radical may end in
ُاءٌ, as for ُصَلَّةٌ (see § 7, rem. d, and compare § 294, rem. a).

(d) Nouns of the forms ُو ُفَعَّلَ ُفَعَّلَ, ُفَعَّلَ, ُفَعَّلَ change the final
radical into hamzah, as ُبِلَاءٌ ُبِلَاءٌ trial for ُسَيِّاءٌ, ُسَيِّاءٌ heaven for ُبَلَاءٌ ُبَلَاءٌ,
ُلَقَاءٌ ُلَقَاءٌ meeting for ُوَعَاءٌ, ُوَعَاءٌ receptacle for ُجِلَائِي. This occurs in
nomina verbi of the fourth, seventh etc. forms as ُنِيِتاً end, limit
from ُنَبِيٌ to forbid.

221. Nouns of time and place are formed from the imperfect
active of a verb’s ground form by substituting ُم for its prefix:
the second radical bears fatha, if fatha or dammah be charac-
teristic of the imperfect, but kasrah if kasrah. Thus, ُشِربٌ to
drink, makes ُمَشْرِبٌ drinking-place, ُيَشَرَبٌ to write
whence ُمَكْتَبٌ place of writing, school, ُنَزْلٌ to descend
whence ُمَصْرِدٌ ُمَصْرِدٌ halting place, ُيَصُدُرٌ to proceed
whence the place whence anything proceeds (see § 195).

Rem. a. A noun of time and place is called ُإِسْرَ الْظِّرُفٍ the
noun of vessel.

Rem. b. A few nouns take kasrah irregularly, as ُمَسْجِدٌ place
of prostration, a mosque, ُمَسْرِقٌ ُمَسْرِقٌ time or place of rising, the east,
ُمَغَرَبٌ place of setting, the west, ُمَسْقِطٌ place where anything falls.

222. Nouns of time and place from verbs with ُو or ُي as
initial radical have kasrah to the second syllable and always
retain the first radical; thus GetMethod4 time or place of appointment from GetMethod5 to promise (see § 142), a place where anything is put down, a place from GetMethod6 to put (see § 144).

223. Those from verbs with GetMethod7 or GetMethod8 as middle radical experience change in accordance with § 150, thus GetMethod9 place of existence for GetMethod10 to be, exist.

Rem. Verbs with GetMethod11 as middle radical commonly retain it, thus GetMethod12 place of returning, GetMethod13 place of arrival.

224. Those from verbs with GetMethod14 or GetMethod15 as final radical always have fathāli (notwithstanding § 221) to the second syllable and they suffer the contraction explained in § 212b; thus, GetMethod16 place of refuge for GetMethod17 to escape.

226. Some nouns of time and place from verbs with GetMethod18 or as initial radical take the form GetMethod19 (see § 228); as GetMethod20 appointed time or place from GetMethod21 to fix a time, GetMethod22 time of birth from GetMethod23 to bear a child. In both these examples GetMethod24 replaces GetMethod25 according to § 145

227. Those from derived forms are identical in form with the nomina patientis, as GetMethod26 place of beginning, inchoative.

228. Nouns of instrument denote the intransitive agent and take the form GetMethod27 or GetMethod28; as GetMethod29 and GetMethod30 a key from GetMethod31 to open. Initial GetMethod32 becomes as in § 226, thus GetMethod33 a covenant from GetMethod34 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 قَالَّ أَمْرِيَّةٌ "a writer, clerk" and *nomina patientis* like مَفْعُولٌ مَدْتُوبٌ "written, script from خَبِيَّاتْ "to write"; مَالِكٌ مَمْدُوَّكِ "possessor owned from مَالِكٌ "to possess"; عَرَفَ "a discerner recognized, approved from عَرَفَ "to know"; تَابَعَ "follower followed, حَامِدٌ مَحْذُوهُ "eliminated, one who praises مَحْمُودُ "praiseworthy, رَابِطْ "that which binds مُرْبوَطُ "bound, جَاهِلْ "that which collects, great mosque مَجْمَوعُ "assembled, حَافِظُ "preserver, نَاقِصْ "vain, ignorant, بَاطِلْ "one who attains, خَالِدْ "one who stays long, abides, وَلاَفٌ "one who knows, a scholar, خَائِرْ "one who ignores God's benefits, an عَالِمٌ "unbeliever, لَازِمْ "*intransitive, يَاتَعْ "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 المُغْضُوبُ عَلَيْهِ他们 the objects of anger in § 533.

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

1. as سُهلَ "easy, خُبِيرُ "good, excellent (see § 242, Note 1).
2. حَسَنَ "good, beautiful.
3. أَسَفّ "afflicted, نَكَدَ "churlish, صَعِّبَ "thunderstruck, swooning.

GR.
11. painful, seeing, wise, clement, well acquainted, prompt, powerful, able, trustworthy, great.

12. grateful, forgiving, voracious.

13. angry.

14. merciful (a borrowed word).

15. white, all (see § 537), yellow, of a horse grey.

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

Rem. c. When derived from transitive verbs فَعَلَ may have a passive sense; as urged on, swift, fitting, praiseworthy, severe, treated with kuhl.

Note 2. Much of the Coràn is almost in the nature of rhymed prose, wherein يَوَن—may rhyme with يَوَر—، عليه يَرِب—، etc., but the rules are more lax than in classical rhymed prose*; for instance merciful, mighty, skillful, manifest, merciful, prostrating themselves, Moslems, thankful, truthful, contemptible, victors, those who pardon, neglectors, wrongdoers,
§ 236. Adjectives of form פַּלְטַל are intensive, as from פַּלְטַל asking we have פַּלְטַל importunate, a beggar.

Rem. a. We use this form to indicate occupations, as סְרַאֵח a money-changer, קֹּוָס a bow-maker, cavass.

Rem. b. There are other intensive adjectives, as קֶּ橈ְשַׁמֶּר everlasting.

234. The elative, אֱָּשֶׁר the noun of pre-eminence, is of form אֱָּשֶׁר as most or most beautiful.

Rem. a. When superlative these adjectives must have the article as אֱָּשֶׁר the most merciful, or be in construct state (see § 475) as most of them, and if feminine (see § 295 b) are of form אֱָּשֶׁר the most gracious word.

235. No elative should be derived from adjectives which have already the form אֱָּשֶׁר, thus the comparative of أبيض white is 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:

(a) 1st chastrizer, מַמְּשֶׁר explanatory, commentator.
(b) 2nd compliant, מַמְּשֶׁר contemporaneous.
(c) 3rd destroyer, מַמְּשֶׁר possible, guilty, מַמְּשֶׁר well-doer, מַמְּשֶׁר one who puts to rights, מַמְּשֶׁר transgressor, מַמְּשֶׁר prosperous.
v  متَحَمِّلَك in motion.

vi  متَقَابِلَة uniform, i.e. part resembling part, facing each other.

vii  مُتَقَدِّمَة one who reverts.

viii  متَقَبَّرَة avenger, مُسْتَبِرُّه hiding oneself.

x  مُسْتَكْبِر haughty.

and (b) nomina patientis:

ii  مُتَمَّر متَمَّر, مُفَاصِل destroyed, متَمَّر held in subjection, مُفَاصِل separated, مُفَاصِل brought near, مُفَاصِل forbidden, inviolable, مُقَدِّر ordained, predestined.

iii  مَفَاعِل.

iv  مُتَكَرَّر disapproved, مُسْتَنَد that which is supported, attribute, مُتَخَلَّق set free.

v  مَفَاعِل.

viii  مُبَدَّأ inchoative etc.

237. Adjectives derived from verbs with the middle radical doubled observe the rules in § 120; thus ضَالِّل erring for ضَالِّل, أَشْدَد stronger or most strong for مِتَّم, أَشْدَد, أَشْدَد one who perfects for كَافِف causing error, ثَامِن entire, perfect, مُضِلَّ, مُتَمِّم repulsing.

238. Adjectives from hamzated verbs observe the rules in §§ 131 to 135; thus سَأَلَ not سَأَلَل grievous not سَأَلَل, مُؤْمِنَ, مَأْمَنَ, مُؤْمِنَ, بَلْ believer not مُؤْمِنَ, مَأْمَنَ feminine.

239. Adjectives from verbs with و or ي as initial radical observe §§ 147 and 148, thus مُتَّصل joined.
Rem. a. Preceded by kasrah ְי becomes قارئ כאר as reader not قارئ.

240. Nomina agentis from verbs of the first form with ي or و as middle radical substitute for that letter ي (i.e. hamzah and 'imād, see § 16); thus طائر, طير one who returns, نائيم sleeping.

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

Rem. Sometimes we find an uncontracted form, as מدينון a debtor.

242. Adjectives of form طيبٌ from verbs with ي or و as middle radical become فیئل and sometimes گیئل; thus, for طيب طاب for ְwe have ְgood, sound, agreeable; for بيبين ְis ְevident; for سوي ְfrom ְis wicked; for ميت ְis ְdead, and for its opposite ְwe have ְliving; also for خبير ְis ְexcellent, ְeasy for ְchief, lord.

Note 1. In § 232 is to be found ְخيار under form ְفعل: it is from ְخيار ְto choose and means to be chosen whence the elative ְخيار ְchoosable rather than, better than: its opposite ְشر ְbad, worse is also used as elative.
Note 2. We may consider $^\text{§}243$ and $^\text{§}196$, No. 38$ as substantives derived from the adjectives $^\text{§}243$ and $^\text{§}196$.

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 manifest like يُبيِنٌ $^\text{iv}$ of بَانَ $^\text{—}$ to be distinct, يُصِيبُ $^\text{iv}$ of صَابَ $^\text{—}$ that which strikes home like يُضَافُ $^\text{iv}$ of ضَافَ $^\text{—}$ to incline, يُسِتقِبُ $^\text{iv}$ of قَامَ $^\text{—}$ to stand.

Note 1. For $^\text{§}45$, Note, a blow that hits we find which we may render a mischance.

Note 2. Be it observed that the nomina agentis and patientis of Form viii are identical, and so with Form viii.

244. We have treated in $^\text{§}167$ b (ii) the nomina agentis of verbs with و or ي as final radical, and the nomina patientis in $^\text{§}170$, which last section gives rules applicable to adjectives of forms $^\text{iv}$ and $^\text{iv}$; thus $^\text{iv}$ hostile, an enemy for $^\text{iv}$, $^\text{iv}$ high, sublime for $^\text{iv}$, $^\text{iv}$ rich, self-sufficing for $^\text{iv}$.

Note. In the Corân $^\text{iv}$ is sometimes a collective noun.

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

(a) If triptote (see $^\text{§}308$) tanwin is transferred to the second radical (compare $^\text{§}212$ b); thus $^\text{iv}$ given nomen patientis $^\text{iv}$ of $^\text{iv}$, $^\text{iv}$ dual, $^\text{iv}$ an exception.
(b) If diptote there is only the vowel to reject; thus ارضى  or best pleased for ارضو.

246. Nomina unitatis *nouns of individuality*, which specify one from a genus or one part of a whole, are formed by adding قارةٌ to the collective noun (see §§ 292 a, 306 rem.). Thus, بقرة one head of cattle (ox or cow, تُور being usual for a bull) from بقرة cattle, جرادا a fruit from جراد fruit, جرذان a grasshopper, locust from جرادا a cloud from سحابة (for سورة see §191 b), an error (by some considered nomen verbi, see §196, No. 28) from سلسل a cloud from سحابة, عُبا a louse from لدْنَية louse, عُماة a night from ليلة night, شجر a tree from شجرة.

Note. We find also سَلْوَة a quail from سُلْوَى quail.

249. The relative adjective الأنسبة is formed by adding to the word from which it is derived, and denotes some thing or person connected therewith. Thus, شمسي solar from الشمس sun, قمري lunar from الْقمر moon, عربي Arabian from العرب the Arabs, انطليزي English from the English collectively, قلبي mental from قلب a heart, شرقي شرقية sirocco from الشرق the east, إسْمِي nominal from ظرف راسم local from ظرف nominal from ظرفُ local from ظرف فيلُ verbal from فيلُ circumstantial from حالي.

250. But the derivatives cannot always be formed so simply: certain terminations are rejected, and other changes arise. Thus مَدِينة Mecca (see §198, No. 12) illiterate, أميَ أمة, مكاني مَدِينة.
269. The diminutive is of form جَعْلٌ thus حَسَنٌ from جَعْلٌ 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) أمٌ a mother, عجوز an old woman, مريم Mary, عين an eye, يد a hand.

Rem. Masculine are رأس a head, and وجه a face.

(b) бы́тра a bull or cow, سوره a chapter, جنة a garden, بشرى good news.

Rem. A few nouns ending in ره are masculine because only used of males, as خليفة caliph.

291. Certain nouns are feminine only by usage; as أرض earth, دار a mansion, ريح wind, الشمس the sun, عصا a stick, نفس a soul, self, النار 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 *النُعَويَة* quail is usually masculine.

(b) Collective nouns denoting rational beings and not forming nomina unitatis, as *خَلْف* posterity, *مَلَّا* chieftains, *قُوَّم* one's people or tribe. But *أَهْل* and *آل* one's household, people are masculine only.

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

(e) Words regarded as such. But *خَطَأنَْ* to be is feminine, as *خَتَأَنَْ أَنَّامُة* the complete kāna (see § 441): so also usually are particles, as *أَنَّ أَلْحَمْرِيَة* the 'an which with its verb is equivalent to a maṣdar (see § 488), *أَنَّ آلاتُفْسِرْة* the explicative 'an (see § 367 e), *أَنَّ آلْنِافِيَة* the conditional 'in (see § 367 f), *آلْنِافِيَة* the negative 'in (see § 362 k).

(f) Certain nouns among which are the following; *بَشَر* a human being, humankind, *حَال* state, *سَبِيل* road, *سمَاء* heaven, *صَرْاط* a way, *فُلْك* a ship, *مُلْك* night, *هَدْى* dominion, *الْوَتْرِيَة* guidance.

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

Rem. Of these *ئِئََْ* is appended without further change, but feminines in *ئِئَِْ* and *ئِئَِْ* are distinct in form from the masculine.

294. The most usual termination is *ئِئََْ*; thus, *آخَر* (for *أخير*) latter, last *حَاضِر* present *قَرْدَة* monkey *شَيْمْ وَلَيْل* monkey, *مَكْرَة* Meccan *مَكْرِيَة*.
Rem. a. A dropped radical may be replaced, as مَهْوَةٍ (heaven) (see § 212 d): but مَصْطَفْتَةٍ (chosen) from مُصْطَفْتَةٍ.

Rem. b. ء (see end of § 2 and § 8, rem. a) is a compromise in orthography between the old pausal form مَتَّ which we find in مَتَّى mercy, مَتَّى word for the more modern مَتَّى. We write مَتَّى sister for مَتَّى.

295. Feminines ending in ءَى are derived,

(a) from adjectives of form فَعْلَانُ which make فَعْلَى, as غَضِبَانُ angry;

(b) from adjectives of form أَفْعَلُ when superlative (being defined by the article or following noun, see § 234, rem. a) in which case the feminine is أَفْعَلَى; as, أَفْعَلَى the most beautiful أَفْعَلَى the nearest أَفْعَلَى the greatest أَفْعَلَى أَفْعَلَى the greatest of the cities.

Rem. b. The feminine of أَلْوَعُلُ (for أَلْوَعُلُ) the first (see § 328) is أَلْوَعُلُ, and that of أَخَرُ (for أَخَرُ) other, another is أَخَرُ.

296. Feminines ending in أَلْى are derived from adjectives of form أَفْعَلُ which are not elatives, as أَبْيَضُ white all أَبْيَضُ. There are feminines which have no masculine, as أَعْرَبُ most Arab which should come (irregularly, being elative) from أَعْرَبُ.

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) فَعُولُ is of both genders when active in signification and attached to a singular substantive, as رَجُلٌ شَكُورٌ a grateful man and إِمَرَأَةٌ شَكُورُ a grateful woman; also when active in meaning and predicate to a substantive or pronoun in the singular, as هِيَ شَكُورُ she is grateful, 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 رَأَيتِ شَكُورَةُ I saw a grateful woman, ما لَهُ حَمُولَةُ he has not a she-camel to carry loads: also, this is required when the adjective is passive by signification, as مَا لَهُ نَافِعَةٌ حَمُولَةُ he has not a she-camel to milk i.e. to be milked.

Note. Being only used of God forgiving has no feminine.

Rem. a. Exceptions are to be found, as جَدُو hostile, an enemy fem. عَدُوةً.

(b) فَعِيلُ is of both genders when passive in signification and attached to a singular substantive, as إِمَرَأَةٌ قَتِيلَ a slain woman; also when passive in meaning and predicate to a substantive or pronoun in the singular, as هِيَ حَثِيثُ she is swift, she is treated with kuhl. But if no substantive or pronoun be expressed we must, in order to make our meaning clear, employ رَأَيتِ قَتِيلَةً I saw a slain woman: also, this is required when the adjective is active by signification; whether transitive, as إِمَرَأَةٌ عَلِيمَةُ a skilful woman, عَجُوزٌ خَبِيرَةٌ an experienced old woman; or intransitive, as رَيَحٌ عَزِيزَةٌ a powerful wind.

Rem. Exceptions are to be found in either case; as
this way of acting is praiseworthy, and on the other hand the mercy of God is near.

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

Note. Adjectives of form أفعل when comparative are of common gender.

Rem. b. Adjectives applicable to females only do not usually form a feminine, as أنت طالق thou (fem.) art divorced because a wife cannot say أنت طالق.

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

299. A dual is formed by adding ان to the singular after elision of the final vowel or tanwin; as أمة بحران a nation أمتان.

Rem. b. If the singular ends in quiescent ي, or ی which was و, the original letter may be restored; as عصا a staff عصا.

Rem. e. If the third radical has been elided before ة in the singular, it is not restored; thus, لغة a language for لغة makes لغتان.

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.
The sound plural of masculine nouns is formed by adding 
\( ^{\text{i}} \) to the singular (see § 308), as 
\( ^{\text{a}} \) conqueror 
\( ^{\text{a}} \) worshipper 
\( ^{\text{a}} \) a conqueror 
\( ^{\text{a}} \) worshipper. The sound plural of feminine nouns is formed by writing 
\( ^{\text{a}} \) for 
\( ^{\text{a}} \) when they have that termination in the singular, or when without it by adding 
\( ^{\text{a}} \); as 
\( ^{\text{a}} \) boon 
\( ^{\text{a}} \) fruit 
\( ^{\text{a}} \) the month of ramađán.

Rem. a. If the singular ends in 'alif maqṣūrah (see § 7, rem. b) with or without tanwin (see § 245), as 
\( ^{\text{chosen}} \) higher, highest for 
\( ^{\text{chosen}} \) highest; or in kasra with tanwin (see § 167, b ii), as 
\( ^{\text{one who}} \) blind for 
\( ^{\text{one who}} \) blind; or in quiescent preceded by kasra (see § 314, rem. b), as 
\( ^{\text{the blind (man) for}} \) blind: then § 166 b must be obeyed in the forming of the plurals. Thus,

Nominative 
\( ^{\text{for}} \) 
\( ^{\text{for}} \) 

Oblique 
\( ^{\text{for}} \) 
\( ^{\text{for}} \)

The singular of 
\( ^{\text{illustrates}} \) § 167 a (ii) in changing from 
\( ^{\text{iy to}} \) 1, and the plural differs nothing from that of 
\( ^{\text{see}} \) § 314, rem. a. Of feminines we may note 
\( ^{\text{angry}} \) the greatest 
\( ^{\text{angry}} \) the greatest (see § 303 b).

Rem. b. Feminine substantives with sukūn to the middle
radical may undergo change; as earth أرضُ a village قريةُ.

Rem. c. A final radical dropped as in § 212 c must reappear; thus prayer مُصطفىُ صلواتُ (feminine of مُصطفى chosen مُصطفىُ) (see § 294, rem. a).

Rem. d. A final radical dropped before ُ sometimes reappears, as a year سنةُ and a hundred مئةُ makes سنة مئاتُ (see § 325, rem. a).

Rem. e. We have mentioned in § 294, rem. a مَهَا مَهَى heaven which makes سنة مئاتُ سنةُ مئاتُ (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 جُهُونُ as erring خالٌنَونُ خالٌنَ.

(c) Adjectives of form أَفْعَلُ which are elatives, as أَظْهَرُ أَظْهِرونَ more or most numerous أَظْهِرونَ أَظْهِرونَ also the corroboratives of viz. أَجْمَعُ أَجْمَعُ أَجْمَعُ أَجْمَعُ all etc. making etc. etc. (see § 539, rem. a).

(d) The relative adjectives (see § 249) as بَدْوِيُ (irregularly from a desert) a badawi بَدَاوِيُِّ badawin (bedouins). This termination is often shortened to بَدْوُ.

(e) A few words, among which are ابنُ a son (for بَنَوْنُ ابنَ) earth أرضُ one of the four classes of created beings عَالِمُ, أرضُ دُوَّنُ 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.
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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 ☐, especially those from which the final radical (أ, و, or ي) has been elided, form a sound plural masculine, the termination ☐ disappearing; as سِّنَينَ سُنُونُ, oblique case سِّنَينَ.

303. The sound plural feminine is formed from :

(a) All nouns ending in ۱۰, as وسَالَاتُ ۱۰, a sign ۱۰ آيات.

Rem. Some grammarians express this rule less comprehensively.

(b) Feminine adjectives, the masculine gender of which has a sound plural, as مُؤْمِنَاتُ ۱۰ believing (women) from مُؤْمِن.

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

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

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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. Plural of فعلة فعلة فلعلة فلعلة as
   جملة، صورة a form سورة أصبر a sentence.

2. Plural of فعل فعل فعال فعل فعال فعل فأفعال as
   أبيض white (for أبيض).

3. Plural of فعل فعل فعل فعل فعل فعال فعال فعال فأفعال as
   كتاب a book رسول a message, messenger, apostle.

Rem. In nearly all cases the form فعل is admissible, as
   بشر a herald.

4. Plural of فعلة فعلة فعلة as
   حكمة a maxim.

5. Plural of فعل فعل فعل فعل فعل فعال فعال فعال فعال فعال فعال as
   جبل a mountain ثمر a fruit ثقالي ثقيل نجلي
   جبل ريح a man ثقيل رجلي
   جبل

Rem. نساء is plural of امرأة a woman (see § 305, rem. e).

6. Plural of فعل فعال فعل فعل فعل فعل فعال فعال فعال فعال فعال as
   صدر breast رأس head ملخ رأس صدور an ornament حلي.
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(for فَلْوَسْ فَلْسُ, نَجْمَهُ a copper coin, نَجْمُ a star حَرْف, شُكُولُ form, figure حَرْفُ, بَيْنُهُ letter (of the alphabet), particle ذُخْوَر, ذُخْوِيْنَ a male ذُخْوُرْ soul, self نَفْسُ, نَفْسُهُ a copper coin نَفْسُ)  سَجَدُ prostrate  سَجَدٌ.  

7. plural of فَعْلُ as فَعْلُ فَعْلٍ prostrate  شَرَع, سُجَدْ  سَجَدٌ manifest.  

8. plural of فَعْلُ as فَعْلُ فَعْلٍ طَلَابُ seeker  طالِبُ.  

9. plural of فَعْلُ as فَعْلُ فَعْلٍ سَاحِرُ magician  سَحْرُ.  

10. plural of فَعْلُ as فَعْلُ فَعْلٍ قَارِضٌ (for قَارِضٍ) a judge  فَصَاةٌ (for فَصِيَةٍ).  

11. plural of فَعْلُ as فَعْلُ فَعْلٍ قَرْدٌ an ape  قَرْدُ.  

12. plural of فَعْلُ فَعْلٍ فَعْلٍ فَعْلٍ فَعْلٍ فَعْلٍ إِخْوَةٌ (for إِخْوَةٍ) a brother  أَخٌ.  

13. plural of فَعْلُ فَعْلٍ فَعْلٍ فَعْلٍ فَعْلٍ فَعْلٍ and some other feminine quadriliterals, as فَعْلُ فَعْلٍ فَعْلٍ فَعْلٍ فَعْلٍ فَعْلٍ "hand" (for يَدٌ)  يَدٌ, يَدُهُ a hand  يَدُ, يَدُهُ.  

GR. 6
14. plural of فعال and triliterals of all forms, as عرف uppermost part, forelock, cock's comb river thousand idol (for بني) son (for اسم) work, اعمال اسم, أبناء tribe, أغلال form, figure fetter, أصول mal, أزواج riches, أمثال, أحياء day (for يوم) day a companion a companion أصحاب.

Rem. There are a few other singulars which take this plural, as hostile: أشياء, أعداء (not إشياء) is the plural of شيء thing.

15. plural of فعال and other quadrilaterals, also فعال as a god جواب, أوتيبة (for إله) receptacle, answer, complement جواب.

16. plural of فعال as female dweller ساكنة, توابع ساكن.

17. plural of some feminine quadrilaterals, with or without ه in addition, as a city فعال, خبيثة, مدنى, فعال noble, خبيثة, مدنى, فعال.
18. plural of فعلَ فَعَلَ فَعَالْ فَعَالَ فَعَالٌ فَعَالٌ فَعَالٌ فُعَلَانَ
فعلَ فَعَالَانَ فَعَالَةَ فَعَالٌ فَعَالٌ فَعَالٌ فَعَالٌ فُعَلَانَ
as a fish (for أخو) a brother إخوَانَ.

19. plural of فعلَ فَعَلَ فَعَالْ فَعَالَ فَعَالٌ فَعَالٌ فَعَالٌ فُعَلَانَ
فعلَ فَعَالَانَ فُعَلَانَ فُعَلَانَ
as دُكَرُ a male white (for بضمان) whites opposed to (plural of أسود) blacks.

20. plural of فَعَلَ فَعَالْ as
علَيْهِالْعَالَمِ, سُفِهَاةَ scholar.

21. plural of فَعَالْ as
نَبِيُّ (see § 17 b, rem. b) a prophet نَبِيُّ.

22. plural of فعلَ فَعَالْ فَعَالَ فَعَالٌ فَعَالٌ فُعَلَانَ as
موتَيْ (مَوْتِ) dead مَوْتِ.

23. plural of فعلَاتْ فَعَالِيَةَ فَعَالَةَ فَعَالٌ فُعَلَانَ
فلوْيْ a legal opinion فَتَوِي.

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

24. plural of فعلَاتْ فَعَالِيَةَ فَعَالَةَ فَعَالَةَ فَعَالَةَ فُعَلَانَ as
فلوْيْ a legal opinion فَتَوِي a corner, a class in school
زاويةً, فَتَوِيَ (for زاويةٍ as in § 179, rem. a).

25. plural of فعلَ فَعَالْ فَعَالَ فَعَالٌ فَعَالٌ فُعَلَانَ as
حميرٌ an ass حُمَيْرٌ.

6—2
26. plural of 

plural of a husband.

27. plural of as

plural of (also ).

28. plural of as

(for ) sign, miracle, message, verse (for ).

29. plural of as

plural of a companion.

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

Rem. c. Beside br. pl. 5, slave has fourteen other broken plurals. When a singular has more than one meaning and several plurals, there may be a correspondence: thus a caliph usually follows No. 20 caliphs, but successor, deputy makes No. 17 which by rule is restricted to feminines. There are four meanings to beside its being the letter's name, and there are four plurals (three broken and a pl. of pl. ) of which No. 13 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. plural of quadriliterals, with or without in addition, whose four consonants are radical, and formed from triliteral roots by prefixing or ; as
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 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:
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

six days br. pl. 14 (for أَيُومُ 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 a copper coin, ليلةٍ a night, نجمٍ a star, ملكانَ two dominions, خالدانَ two boons, دwellers, طيباتُ good things, أحسنَ better,
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(fem.) white, followers (br. pl. 16 of تابع.) Nouns ending with ٰ, 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.

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</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>قُلْسَ . . . َلِيْلَةُ نُجُومٍ</td>
<td>نُجُومَ . . . ُلِيْلَةَ قُلْسًا</td>
</tr>
<tr>
<td>Dependent</td>
<td>قُلْسَ . . . َلِيْلَةُ نُجُومٍ</td>
<td>نُجُومَ . . . ُلِيْلَةَ قُلْسَا</td>
</tr>
<tr>
<td>Accusative</td>
<td>قُلْسُ . . . َلِيْلَةًا نُجُومًا</td>
<td>نُجُومًا . . . ُلِيْلَةَ قُلْسًا</td>
</tr>
</tbody>
</table>

DUAL.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ُمُلُكًا ُحَسَّتَانِ</td>
</tr>
<tr>
<td>Oblique</td>
<td>ُمُلُكَانِ ُحَسَّتَانِ</td>
</tr>
</tbody>
</table>

SOUND PLURAL.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ٰطَيِّبَاتُ ِخَالِدَونَ</td>
</tr>
<tr>
<td>Oblique</td>
<td>ِخَالِدَينَ ٰطَيِّبَاتُ</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ُأَحْسَنَ تَوَابِعُ بِيَاضَة</td>
<td>تَوَابِعُ ُأَحْسَنَ بِيَاضَة</td>
</tr>
<tr>
<td>Oblique</td>
<td>ُأَحْسَنَ تَوَابِعُ بِيَاضَة</td>
<td>تَوَابِعُ ُأَحْسَنَ بِيَاضَة</td>
</tr>
</tbody>
</table>
In the dual diptotes and triptotes are alike, thus Nom. ُأَحْسَنُ، Obl. ُأَحْسَنَينِ and so in the sound plural.

Note. For declension of ُجَوَازُ 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 ُءِ، ُيِ، or ُىِ: 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 مَكَّةُ Mecca; especially if foreign to Arabic, as إِسْرَأِيْلُ Israel, دَآَفُودٌ David, فَرْعُوْنُ Pharaoh, هُوُرُونَ Joseph, آَدَمَ Adam, إِبْلِيسَ Eblis, مَصْرُ Egypt. Exceptional are such as consist of three letters, the second of which has sukūn or is a letter of prolongation, thus نُوحُ Noah.

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

310. Nouns ending in ُءِ or ُيِ (for ُوِ or ُيِ see §§ 212 b and 245) have the same form in all three cases; thus

for عَصَّا or عَصَوُ we write a stick

ُهَدَى " هُدَايَا " هُدِيَ " guidance

Similarly we leave unchanged nouns ending in ُيِ (see § 309) such as غَضَبِى (fem.) angry, أَدْنِى nearer, مُوسِى Moses.
311. With nouns ending in ـ (for ـ، ـ، ـ، ـ، see § 167 b (ii) and § 369, Table 18) it is somewhat different, for we write

\[\text{ذّاعِياً} \quad \text{ذّاعِي} \\
\text{نافِياً} \quad \text{نافِي} \\
\text{معتَدياً} \quad \text{معتَدٌ} \\
\text{أيدياً} \quad \text{أيدي} \quad \text{بر. pl. 13} \]

following in this the analogy of § 166 a.

312. There are however certain broken plurals ending with ـ which is held to represent ـ. They do not follow either of the last two rules; thus ـ a girl has br. pl. 16 ـ in the Nominative and Dependent, but ـ in the Accusative; so also ـ a desert has br. pl. 23 Nom. and Dep. ـ, but Accusative ـ.

313. Undefined nouns become defined: 1. by prefixing the article ـ 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 ـ he etc. and words like ـ this, that (see §§ 340 et seq.).

Note. A noun cannot have two determinatives; thus ـ the uppermost parts and ـ 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 .  
Dependent .  
Accusative .  

Rem. From the accusative final ِ has disappeared along with tanwin: so also from words like أَيْدَيْ defined acc. of أَيْدِ.  

(b) If diptote it becomes triptote; thus

Nominative .  
Dependent .  
Accusative .  

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

Nominative .  
Oblique .  

Rem. a. Prefixing the article causes no change in the dual or sound plural masculine.

Rem. b. From the termination ـ tanwin is lost and ي reappears, as the thrower from الَّيْبُتْيُبُمُيْرِيْلَقِيْلَأِرِلْيِدِ the blind (man) from أَيْدِ, the hands from أَأَيْدِ the hands from أَأَيْدِ.  

Note. Nouns ending in ـ or ـ (for ـ or ـ see § 310) merely lose the tanwin, as أَبْدُيْلَأِرِلْيِدِ.

315. The following cases arise when a noun is in construct state, i.e. when it is مُضَافَ annexed to a noun in the dependent case.
(a) We decline singulands and broken plurals as if defined by the article; thus

Nom. طلَّاب ٱللَّغْمِ, the seekers
Dep. طلَّاب ٱللَّغْمِ, parts of the earth.
Acc. طلَّاب ٱللَّغْمِ, the eastern parts of the earth.

Note. As to all see § 482.

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

Nom. بروther for أَخُوُ, Dep. أَخَيُّ, Acc. أَخُّ أَخَا.

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

وَلَدَانِ ٱلْيَدَيْکَ, the two children of the king for لِدْانٍ,
بَيْنَ يَدِيِّ رَحْمَتِهِ between the two hands of (i.e. before) his mercy for يَدِی‌نَ.

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

أَرْسِلْ بْنِي إِسْرَائِیْلَ, send the sons of Israel for بَيْنَ.

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 ن; thus her hand from خَلَمَاتِنا, عَصَا his stick from خَلَمَاتِكَ, عَصَا our words from خَلَمَاتِي, يَدِی‌کَ my two hands from خَلَمَاتِكْ, يَدِی‌کَ thy two hands from بَلَغَوْنَ, يَدِی‌نَ the attainers of it from بَلَغَوْنَ.
Note. In the Nominative and Dependent we have 

\( \text{أَيْدُنَا} \) our hands and in the Accusative 

\( \text{أَيْدِيَ} \) from Acc. 

(b) The singul ars, broken plurals, and feminine sound plurals lose their final vowel before \( \text{ي} \) of me, my (see § 317); thus 

my Lord from 

\( \text{جَنَّاتِي} \), \( \text{أَعْمَالي} \), \( \text{رَبِّي} \) my works from 

\( \text{جَنَّاتُ} \) my gardens from 

\( \text{جَنَّاتُ} \). 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. 

\( \text{ذَا} \); thus 

\( \text{ذَا} \) thy gods from 

\( \text{ذَا} \) alif.

(d) When a noun ends in hamzah, the 'imād (عَمَاد) support (see § 16) is subject to change; thus from 

\( \text{نِسَاءَ} \) our women, Dep. 

\( \text{نِسَائُنا} \), Acc. and from 

\( \text{مَجِيَّي} \) we have 

\( \text{مَجِيَّكُ} \) thy coming, Dep. 

\( \text{مَجِيَّكُ} \), Acc. (see § 17 b).

Rem. As regards words referred to in § 315, rem. a we must note, Nom. 

\( \text{أَخُوُهُ} \) his brother, Dep. 

\( \text{أَخِيه} \), Acc. 

\( \text{أخاه} \); but 

\( \text{أَخِي} \) my brother in all three cases.

317. The pronominal suffixes which express the dependent are similar to those given in § 185 except that 

\( \text{ي} \) of me, my takes the place of 

\( \text{ي} \) the guarding of them both.

Rem. a. Beside 

\( \text{مَعِي} \) along with me we have by reverting to the older form 

\( \text{مَعاَي} \) (see § 20 b). When attached to a word ending with 

\( \text{عَصَايَ} \) becomes 

\( \text{عَصَايَ} \) my stick; and in most cases, together with the final letter, it becomes 

\( \text{عَلَي} \) upon me (see § 358, rem. a). On \( \text{أَخ} \) etc. see § 316, rem.
Rem. b. Like نِئي, we find ي— especially in the vocative, shortened to —; thus رَبّ يَا قُومِي QHom (O) my Lord for رَبّي (see § 438 a, rem. b).

Rem. c. Changes occur similar to those in § 185, rem. b; thus لَا أَطْرِبُهُمُ the beholders of them, upon them, بَيْنِ يَدَيهِ between his two hands.

318. The cardinal numbers from one to ten are:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>خمسة</td>
<td>1</td>
<td>إحدى</td>
<td>1</td>
</tr>
<tr>
<td>ستة</td>
<td>2</td>
<td>واحدة</td>
<td>2</td>
</tr>
<tr>
<td>سّعة</td>
<td>3</td>
<td>أَثَنَىْنَ</td>
<td>3</td>
</tr>
<tr>
<td>ثمانية</td>
<td>4</td>
<td>أَثَنَىْنَ</td>
<td>4</td>
</tr>
<tr>
<td>سّعة</td>
<td>5</td>
<td>أَثَنَىْنَ</td>
<td>5</td>
</tr>
<tr>
<td>تسع</td>
<td>6</td>
<td>أَثَنَىْنَ</td>
<td>6</td>
</tr>
<tr>
<td>عشرة</td>
<td>7</td>
<td>أَثَنَىْنَ</td>
<td>7</td>
</tr>
<tr>
<td>سبعة</td>
<td>8</td>
<td>أَثَنَىْنَ</td>
<td>8</td>
</tr>
<tr>
<td>سبعة</td>
<td>9</td>
<td>أَثَنَىْنَ</td>
<td>9</td>
</tr>
<tr>
<td>عشرون</td>
<td>10</td>
<td>أَثَنَىْنَ</td>
<td>10</td>
</tr>
</tbody>
</table>

Rem. a. For نَّصْتٌ and words like it see § 6, rem. a. The radical letters of سَتُّ 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 سَبْعُ آيَاتِ سَتِّا أَيَامُ six days, سَبْعُ آيَاتِ seven verses.

320. Excepting the duals أَثَنَىْنَ and أَثَنَىْنَ or أَثَنَىْنَ أَثَنَىْنَ, the cardinal numbers from 1 to 10 are triptote; نِمْبَانُ standing for نِمْبَانُ (see § 311) Accusative نِمْبَانِ.  

§ 320]  
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93
321. Cardinal numbers from 3 to 10 are substantives: either 
(a) they follow the objects numbered and stand in apposition, as 

of three men i.e. of men, a triad; or (b) they are 

followed by a plural noun in the dependent case, as 
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 has Nom. and Dep.  

322. The cardinal numbers from eleven to nineteen are:

<table>
<thead>
<tr>
<th>Fem.</th>
<th>Masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>خمسة عشر</td>
<td>خمسة عشر</td>
</tr>
<tr>
<td>ستة عشر</td>
<td>ستة عشر</td>
</tr>
<tr>
<td>سبعة عشر</td>
<td>سبعة عشر</td>
</tr>
<tr>
<td>ثمانية عشر</td>
<td>ثمانية عشر</td>
</tr>
<tr>
<td>تسعة عشر</td>
<td>تسعة عشر</td>
</tr>
</tbody>
</table>

Rem. a. We find and other forms, for  

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 

which have an oblique case  

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:

\[
\begin{array}{llll}
20 & 30 & 40 & 50 \\
\text{عشرون} & \text{ثلاثون} & \text{أربعون} & \text{خمسون} \\
\text{عشرة} & \text{ثلاثين} & \text{أربعة} & \text{خمسة} \\
\text{أربعة} & \text{خمسة} & \text{ستة} & \text{سبعون} \\
80 & 90 & 60 & 70 \\
\text{ثمانية} & \text{تسعة} & \text{ستون} & \text{سبعون} \\
\end{array}
\]

Rem. a. For \\* and see § 6, rem. a.

Rem. b. While of common gender these numerals are declined as masculine sound plurals, taking an oblique case in \*; thus \\*, 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 \* and between the unit and the ten; thus Nom. \*\*\* nine and fifty, fifty nine, Dep. \*\*\* Acc. \*\*\*.

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

\[
\begin{array}{llll}
200 & 300 & 400 & 500 \\
\text{مائة} & \text{مائة} & \text{مائة} & \text{مائة} \\
\end{array}
\]

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

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

\[
\begin{array}{llll}
2000 & 3000 & 4000 & 5000 \\
\text{ألف} & \text{ألف} & \text{ألف} & \text{ألف} \\
\end{array}
\]

Rem. There are other plurals of \\* beside \\*.

328. The ordinal numbers are adjectives; thus, masc. \\
\* the first, masc.  \\
fem.  \\
\* the second, fem.  \\
fem.  \\
\* the third, masc.  \\
fem.  \\
\* fourth, etc.
Rem. a. The radical letters of الولِّ or الولِّ (for الولِّ or الولِّ) are or or or اول. These words have plurals, and will be further treated in § 486, rem. a, and § 493.

Rem. c. From masc. semif. سادسة sixth we can obtain the radical letters of سَبَتْ سادسة given in § 318, rem. a, as also from the fraction سَسْدَسِ 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. اِلَا and fem. اَللَّا these, those.

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

Rem. d. By prefixing اَ to ذَا we get فَذَا thus, so and so, see § 362 bb.

341. From the simple demonstrative pronoun compounds, which admit of declension, are formed (a) by appending اَك or اَكْ كَفْمَرْ either (i) alone, or (ii) with ل interposed; also (b) by prefixing اَها.

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

(ii) Similarly ذَلِكَ or ذَلِكَ that is used in conjunction with
§ 345. We find in Arabic only one article, viz. ﷽, which is called the instrument of definition and always written in conjunction with the following word; thus ﷼ a reading ﷺ the reading, the Corán.

Rem. a. The article is also called لآم ﺟَرَيْف (‘alif being merely prosthetic, see § 19, rem. c) the lám of definition, and it has two uses:

(i) لآم ﻋَهْد 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 ﻲِرِئْنُون ﺲَمْرَم they shall inherit the earth, i.e. the earth which we know:

(ii) لآم ﺟَنِس 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 ﹴِمَهْر ﺳِدْسُ his mother shall have a sixth, ﴾٤٠١ ﺮَمْرَم ﻮُسْأُم 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 ُلْهَمْمَهِ and ُلْهَمْمَهِ (see § 527).

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

347. As may be found in § 20 b, initial ُلْهَمْمَهِ of the article, to which is joined ل (see § 341 a ii) and or (see § 340). Of the many forms taken in declension we must, beside the feminine singular, mention the masculine plural ُلْهَمْمَهِ. When used adjectively these words refer to a definite substantive with which they agree in gender, number, and case; thus ُلْهَمْمَهِ ُلْهَمْمَهِ ُلْهَمْمَهِ ُلْهَمْمَهِ ُلْهَمْمَهِ God who created it, the land which We blessed: when used substantively however they have the meaning of or, thus ُلْهَمْمَهِ ُلْهَمْمَهِ ُلْهَمْمَهِ We drowned those who.

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

348. The conjunctive pronouns ُمُمْمَهِ and ُمُمْمَهِ are indeclinable: the former refers to beings endowed with reason, as ُمُمْمَهِ ُمُمْمَهِ ُمُمْمَهِ Moses and those who (are) with him; while the latter is used of all other objects, as ُمُمْمَهِ ُمُمْمَهِ ُمُمْمَهِ by reason of that which he has done. Unlike ُلْهَمْمَهِ these words can never be used adjectively.
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351. All conjunctive pronouns may be interrogative except مَنْ أَنْتَ who art thou? مَا قُلْلَ what has he done? see § 570.

REM. The interrogative مَا is usually shortened to مِرَ when joined with a preposition, thus لَمَّا why? i.e. because of what? So also the like of what? becomes كُلُّ the like of how much?

353*. The pronouns مَنْ and مَا are sometimes indefinite. Of this sort is the المَا which introduces a clause equivalent to a maqdar (see §§ 488 and 514); thus مِنْ بَعْدِ مَا جَنَّتَ after thou camest which is equivalent to مِنْ بَعْدِ مَجِينَكَ after thy coming. We find the indefinite مَا in conditional clauses (§ 406), also in reference to time (ما الْدِيمُومَةِ § 367 p and 407); when added to certain adverbs it gives them a conditional and general signification, thus حيثَ مَّا wherever, أَينَ مَّا where? أَينِ مَّا wherever. If appended to إِنَّ اًذَٰلِكَ ان، etc., it hinders their regimen (ما الْكَالَةُ § 436, rem. d); attached to a conjunction or preposition (ما الْزَائِدةُ § 470, rem. f) it usually does not; and there are other uses for which it serves.

Note. Similar to the adverbs mentioned above is مَمَّا (for 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) بَ by, by means of, by reason of, for the reason, in, on, with, to, of, in exchange for, see § 456.

(c) لَ 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 بَ similar to those in § 185, rem. b, as بَ بِهِ; see also § 20, rem. a.

Rem. b. Before a pronominal suffix the preposition لَ becomes لِ, as لِي etc.; except with يِ—me when we have لِي.

Rem. c. Sometimes كَ 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 tri-literal; secondly, those which are substantives in the accusative singular and end in، having lost tanwin on account of the following noun (see § 478 b).

358. The separable prepositions of the first sort are:

(a) إِلَيَّ to, towards, until, see § 451.

(b) حَتَى till, up to, see § 452.

(c) عَلَى over, upon, against, to, for, on account of, concerning, by means of, incumbent upon, see § 459.

(d) عَنَّ from, away from, of, see § 449.

(e) فِي in, into, over, among, upon, on, concerning, treating of, see § 455.

(f) لَدَيْنِ or لِدَيْنِ with, beside, near.
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§ 361. a) مع or معَ or معُ with, along with, see § 457.

(b) من of, to, from, on, out of, see § 20d and § 448.

(i) منْ or منَْ from a certain time, since.

Rem. a. Before suffixes the final syllables of عَلْى, إِلَى, إِلَّا, إِلَّد and نَدَى are diphthongs; thus البَكِّ to thee, عَلَّبَتا over us. Changes occur similar to those in § 185, rem. b; إِلَيْبَنَ to them (fem.), عَلَّبَمَا over them both. With ي—me we have إِلَيّ to me etc., and in case of كِتاب فِي as a letter relating to me (see § 317, rem. a).

Rem. b. In connection with ي— we double the ن of عَنْ, and نَدَنْ from me. The ن of عَنْ and مَنْ and عَنْ* عَنْا or مَا they turned disdainfully from that which for عَنْ مَا (see § 14b, rem. b).

359. Separable prepositions of the second sort have been described in § 357 and will be noticed in § 444 b. Among them are بعدَ after, بَيْنَ between, خَفِّ فَتَتَ under, دُونَ below, بِعْدَ beside, in the mind of, فوقَ above, 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 ـ; thirdly, nouns in the accusative.

361. The inseparable adverbial particles are:—

(a) ِ, interrogative, see § 566.

Rem. When this ِ is followed by ِ we use َ instead of ِ.
as 'imād (see § 16) to hamzah and write the two thus أَيُّهَا الْجَأْرَاء, as أَنْ يَنْ تَا لَا أُجْرَاهَا shall there indeed be to us a reward?

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

(c) لَ verily, surely, certainly (see § 590). As لَلْرَّجَعُ بِذَوْمَتِنَا للهْ وَلَنْ تُرْسِلْنَ 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 إِذا! lo! Of these إِذَا is followed only by a nominal proposition (see § 513) and refers to the same time as the preceding statement.

(e) أَلْ truly, see § 568.

(k) إِنْ not, called إِنْ أَنْ تَنَايِةُ the negative 'in, see § 558.

(m) إِنْ verily precedes a noun in the accusative or one of the pronominal suffixes given in § 185; but the 1st singular can be إِنْيِ or إِنْيْ and the 1st plural إِنَّنا or إِنَّنَا. In such case the suffix مَصِيرُ أَنْبَأْنِ the pronoun of the fact, not being needed to express the sentence’s meaning, thus إِنْ أَنْي إِنْوَلَّدُ إِنْ قَيِّمَ أنَّ اِنْ تَنَا أَنْ أَنْ كَمْ أَنْ وَلَأَنْ إِنَّ يَنْيُ إِنْوَلَّدُ إِنْ قَيِّمَ verily I am God (see § 367 g). By means of إِنْ the subject may be introduced, upon which often follows a predicate with لَ (see § 361 c) as لَلْهَذَا لَسَاحِرٌ عَلَيْهِمْ verily this (man) is a skilled magician. For government by إِنْ see § 436.
only, see § 436, rem. d, and § 585.

yes, yea; used with an oath, as yes by God, whence the vulgar and in Nubia for which at Damascus is said.

where? wherever, see § 353*.

yes, yea sometimes to be translated on the contrary, for to a negative statement it gives contradiction. Compare si in French.

is usually employed with the perfect (see §§ 402, 403 b) to express more emphatically its past sense: when used with the imperfect we render sometimes.

thus (§ 340, rem. d) and in like manner (see § 341 a, rem.).

not is used:—

as negative of the future and of the indefinite present, see §§ 408 e, rem. a, 439, 555, and 584 a ;

as representative of the other negatives after and, see §§ 482 d rem., 560, and 580 ;

as negative of the jussive, see §§ 417 b and 420.

often with prefixed but, yet (see § 584 b). We place only before nouns and pronominal suffixes in the accusative case (see § 436). With the 1st person we may write as well as.

not is used solely with the jussive which is then perfect in sense, see §§ 412 and 418.
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 ج. Thus مي بعد, بع، حيث, whence, حيثا, whither, and حيث, wherever (see §§ 353* and 406); من قبل, beforehand.

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 البَا ever, جميعا all together. Also, of the same class are the adverbs:—

(¢) سُوق in the end prefixed to the imperfect to express real futurity, see §§ 361 b, 408 c, and 587 d.

(g) كيف how?

Rem. b. For نُعَل see §§ 436, rem. f, and 442, rem. g (2).
§ 367. A GRAMMAR.

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) ُۖ so, and so, so that, and thereupon, then, see §§ 406 c, 415 d, 540, 576, and 587.

Rem. These conjunctions َوَ and ُۖ may be preceded by the interrogative ٌ۪ (see § 566).

(c) ُۖ. 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 ُۖ is written without kasrā ُۖ: 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) إذ when is prefixed to a verbal or nominal proposition and refers to the past; thus ُۖ إذ أَنْبِيَاتُمُ ِّلَمْبَةَ and (remember the time) when We delivered you.

(b) إذا whenever, see § 405.

(d) آمَنَ, followed by فَ, as for, as regards, see § 576.

(e) أن 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 أَنْ الْمَفْسَرِةُ the explicative 'an, which introduces a
quotation, as اَوْحَيْنَا إِلَى مُوسَى أَنِّي عَصَارَكَ. We revealed to Moses (saying) Throw down thy rod.

(f) if called اَنْ اَلْشَرْطَيْة the conditional 'in, see §§ 406 b, 413, 417 c i, and 588. The compounds are:

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

verily if, see § 361 c;

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

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

(g) اَنَّ that. Like اَنْ it precedes a noun in the accusative or one of the pronominal suffixes given in § 185; the 1st singular being اَنِّي or اَنَّ and the 1st plural or اَنْتُنَا اَنْتَا. In such case the suffix ْيُ may be pronoun of the fact (see § 362 m) as بَلْهُ رُسُلُ because apostles used to come to them. Beside بَلْ we have لَأَنَّ which also means because, and كَانَ 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.
§ 369
A GRAMMAR.

(h) ْوَأَوْ َخَاضِرَأَوْ َخَاضِرَأَوْ a gatherer or a loser.

(i) ْثُمَر then, and then, implying succession at an interval.

(k) ْحَسِى till, see §§ 405, rem. c, 415 c, and 452, rem. c. Beside being a conjunction ْحَسِى is a preposition, see § 358 b.

(n) ْلَيَّا after, when, is used with the perfect.

(o) ْنَو if, see §§ 404 and 588.

ْوَنَو even though.

(p) ْمَا as long as, as far as; used with the perfect (see § 407) and jussive (see § 418): it is called the mà 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 ْكُوْمُ O people; ْيَا ْأَيَّهَا or ْيَا ْأَيَّهَا O! used before nouns (see § 438 b) with the article, as ْيَا ْأَيَّهَا ْ آلَّانَاسَ O men; ْهَا lo! as ْهَا أَنْيَمْ أَلَا 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 ْكَذَمْ to wound (see § 35, rem. a).

kalama kalamat kalamta kalamti kalamtu
kalamā kalamatā kalamatumā
kalamû kalamna kalamtum kalamtunna kalamnā
yaklimu taklimu taklimu taklimina 'aklimu
yaklimāni taklimāni taklimānī
yaklimūna yaklimna taklimūna taklimuna naklimu
Also to be found in Table 1 are قتل to kill; جمع to collect; خسر to lose; and سرع to be quick.

Table 3 gives خَلَم to wound much and to address, accost; قاتل to fight with; أسلم to turn Moslem; تكلل to speak; to fight with one another; انبعاس to gush; افتراق to go asunder; اسفار to ask pardon; اصفر and اصفرار to be yellow.

Table 5 a b and c give مد to stretch; حب to be an object of love; مس to touch; مد to stretch much or often; ماد to contend in pulling; أمد to increase; تبادل to stretch oneself; تبادل تبادل and of two persons together to stretch a cloth; انجر to let oneself be dragged; امتداد to stretch oneself; to become extended; استمد to ask succour.

Table 6 gives دوب to invite; دوب to be well brought up; دب to relate; ألم to adore; ألم to suffer; دب to bestow a good education, punish; أم دوام to consult with; أسف to afflict; اتفاق دوام to proclaim; تامور toamar and to deliberate in common; اتفاق دوام and انجر to give alms, receive wages; استاذان to ask permission.

Table 7 gives بواس to be brave; بخش to be in distress; سأل to interrogate; رأس to appoint as chief; لأعم to reconcile; الاماك to send; تباؤس to become chief; تباؤس to feign poverty; انجزت to split itself; إستاذان to abuse oneself; استاذان to deem unlucky.
Table 8 gives

- to be pleasant; DTV to be mean;
- to read; .bat to do wrong; 7I to inform; 9 to read together with, teach mutually; 9 to teach one to read or recite;
- to call oneself a prophet; 7\text{\textsuperscript{2}} to wrongly attribute error to oneself; 9 of skin to be stripped off; 77 to administer well;
- to desire one to read.

Table 9 gives 9 to promise; W to inherit; 9 to fear; 9 to play at hazard and to be easy; 9 to cause to inherit; 9 to feel sure; 9 to be admonished; 9 to divide by lot a slain beast; 9 to expect; 9 to be easy.

Tables 10 to 13 give 9 to say; 9 to go; 9 to fashion; 9 to make go; 9 to comply with; 9 to accompany; 0 to encompass, comprehend; 9 (see § 47) to counterfeit, forge; 9 to appear clear; 9 to help one another; 9 to travel in company; 9 to be driven; 9 to choose; 9 to hold oneself upright.

Tables 14 to 18 give 9 to hope for; 9 to direct; 9 to forget; 9 to be pleased; 9 to make pass and to give a verb a transitive signification; 9 to give mutually; 9 to put off; 9 to make oneself manifest; 9 to exalt oneself; 9 to be cleared away; 9 to be directed aright; 9 to ask for drink.

Concerning the vocalization of Derived Forms, it may be helpful to note that, in the perfect active, fathali is characteristic vowel of all: but in the imperfect active we find (except for
having sukûn to the first radical) in Forms II III and IV

\[ \text{U} \text{A} \text{I} \quad \text{Yaslim} \quad \text{yaqatil} \quad \text{yakhmu} \]

in Forms v and vi

\[ \text{A} \text{A} \text{A} \text{A} \text{A} \quad \text{Yintaqal} \quad \text{ytaklum} \]

and in Forms vii viii and x (sukûn being duly noted)

\[ \text{A} \text{A} \text{I} \quad \text{Yastaghfer} \quad \text{yafarq} \quad \text{ytnajjus} \]

In the perfect passive we find

\[ \text{U} \text{I} \quad \text{as} \quad \text{Aslm} \quad \text{qotil} \quad \text{khalim} \quad \text{etc.} \]

and in the imperfect passive

\[ \text{U} \text{A} \text{A} \quad \text{as} \quad \text{Yaslm} \quad \text{yaqatil} \quad \text{yakhmu} \quad \text{etc.} \]

\textbf{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.

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</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Imp.</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Juss.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subj.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indic.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perfect</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Imp.</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Juss.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subj.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indic.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perfect</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Imp.</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Juss.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subj.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indic.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perfect</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE 1. (continued.)

Imperative.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِلَّا</td>
<td>إِلَّا</td>
<td>إِلَّا</td>
</tr>
<tr>
<td>٢.  سَيْنُ</td>
<td>٢.  سَيْنُ</td>
<td>٢.  سَيْنُ</td>
</tr>
<tr>
<td>٢.  سَيْنُ</td>
<td>٢.  سَيْنُ</td>
<td>٢.  سَيْنُ</td>
</tr>
</tbody>
</table>

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,

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Imperfect Indicative</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَقْتُلُ</td>
<td>قَتَلَ m. 3. Singular</td>
<td></td>
</tr>
<tr>
<td>أَفْتُلُ</td>
<td>قَتَلُتَ m. 2.</td>
<td></td>
</tr>
<tr>
<td>يَجُمُّعُ</td>
<td>جَمَعَ m. 3. Singular</td>
<td></td>
</tr>
<tr>
<td>إِجْمَعُ</td>
<td>جَمَعَتَ m. 2.</td>
<td></td>
</tr>
<tr>
<td>يَخْسَرُ</td>
<td>خَسَرَ m. 3. Singular</td>
<td></td>
</tr>
<tr>
<td>إِخْسَرُ</td>
<td>خَسَرَتَ m. 2.</td>
<td></td>
</tr>
<tr>
<td>يُسَرُّ</td>
<td>سَرَ m. 3. Singular</td>
<td></td>
</tr>
<tr>
<td>تَسَرُّ</td>
<td>سَرَتَ m. 2.</td>
<td></td>
</tr>
</tbody>
</table>
FIRST FORM OF THE STRONG VERB.

TABLE 2. PASSIVE.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>٢٣٥٦٧٨٩٠</td>
<td>٢٣٤٥٦٧٨٩٠</td>
<td>٢٣٤٥٦٧٨٩٠</td>
<td>٢٣٤٥٦٧٨٩٠</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Perfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>٢٣٤٥٦٧٨٩٠</td>
</tr>
</tbody>
</table>

m. 3. Sing.

m. 2.

f.

c. 1.

m. 3. Dual

f.

c. 2.

m. 3. Plur.

f.

c. 1.
**DERIVED FORMS OF THE STRONG VERB.**

**TABLE 3.**

<table>
<thead>
<tr>
<th>Passive</th>
<th>Active</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indic.</strong></td>
<td><strong>Perfect</strong></td>
</tr>
<tr>
<td>خَلَمُ</td>
<td>يَكَلَمُ</td>
</tr>
<tr>
<td>قَاتِلُ</td>
<td>يُقَاتِلُ</td>
</tr>
<tr>
<td>أَسِلِمُ</td>
<td>يَسِلَمُ</td>
</tr>
<tr>
<td>تَكَلَمُ</td>
<td>يَتَكَلَمُ</td>
</tr>
<tr>
<td>تَقَاتِلُ</td>
<td>يَتَقَاتِلُ</td>
</tr>
<tr>
<td>إِبْنِجِسُ</td>
<td>يَنْبِجِسُ</td>
</tr>
<tr>
<td>إِفْترَقُ</td>
<td>يُفْتَرِقُ</td>
</tr>
<tr>
<td>اِصْفِرُ</td>
<td>يَصَفَرُ</td>
</tr>
<tr>
<td>إِسْتَغْفِرُ</td>
<td>يُسْتَغْفِرُ</td>
</tr>
<tr>
<td>إِسْفَارُ</td>
<td>يَسْفَارُ</td>
</tr>
</tbody>
</table>
FIRST FORM OF THE VERB WITH MIDDLE RADICAL DOUBLED.

### TABLE 5. a. ACTIVE.

#### Imperfect.

<table>
<thead>
<tr>
<th>Energ. 1</th>
<th>Jussive</th>
<th>Subj.</th>
<th>Indic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَمِدُّنِ</td>
<td>يَمِدُّنِ</td>
<td>يَمِدُّنِ</td>
<td>يَمِدُّنِ</td>
</tr>
<tr>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
</tr>
<tr>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
</tr>
<tr>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
</tr>
<tr>
<td>أَمِدُّنِ</td>
<td>أَمِدُّنِ</td>
<td>أَمِدُّنِ</td>
<td>أَمِدُّنِ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Active</th>
<th>Active</th>
<th>Active</th>
<th>Active</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَمِدُّنِ</td>
<td>يَمِدُّنِ</td>
<td>يَمِدُّنِ</td>
<td>يَمِدُّنِ</td>
</tr>
<tr>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
</tr>
<tr>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
</tr>
<tr>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
</tr>
<tr>
<td>أَمِدُّنِ</td>
<td>أَمِدُّنِ</td>
<td>أَمِدُّنِ</td>
<td>أَمِدُّنِ</td>
</tr>
</tbody>
</table>

#### Perfect.

<table>
<thead>
<tr>
<th>m. 3. Sing.</th>
<th>f.</th>
<th>m. 2.</th>
<th>c. 1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَمِدُّنِ</td>
<td>يَمِدُّنِ</td>
<td>يَمِدُّنِ</td>
<td>يَمِدُّنِ</td>
</tr>
<tr>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
</tr>
<tr>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
</tr>
<tr>
<td>أَمِدُّنِ</td>
<td>أَمِدُّنِ</td>
<td>أَمِدُّنِ</td>
<td>أَمِدُّنِ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>m. 3. Dual</th>
<th>f.</th>
<th>c. 2.</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَمِدُّنِ</td>
<td>يَمِدُّنِ</td>
<td>يَمِدُّنِ</td>
</tr>
<tr>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
</tr>
<tr>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
</tr>
<tr>
<td>أَمِدُّنِ</td>
<td>أَمِدُّنِ</td>
<td>أَمِدُّنِ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>m. 3. Plur.</th>
<th>f.</th>
<th>m. 2.</th>
<th>c. 1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَمِدُّنِ</td>
<td>يَمِدُّنِ</td>
<td>يَمِدُّنِ</td>
<td>يَمِدُّنِ</td>
</tr>
<tr>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
</tr>
<tr>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
<td>يَتَمِدُّنِ</td>
</tr>
<tr>
<td>أَمِدُّنِ</td>
<td>أَمِدُّنِ</td>
<td>أَمِدُّنِ</td>
<td>أَمِدُّنِ</td>
</tr>
</tbody>
</table>

8—2
TABLE 5. a. (continued.)

**Imperative.**

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَمَدْبَي</td>
<td>اَمَدَبَأ</td>
<td>اَمَدْبَأ</td>
</tr>
<tr>
<td>اَمَدْبَن</td>
<td>اَمَدْبَأ</td>
<td>اَمَدْبَأ</td>
</tr>
</tbody>
</table>

We find also in the Imperative مُدْ and مُدُ; while the Jussive has also يَمُدَ and يَمُدُ.

**VERBS WITH OTHER CHARACTERISTIC VOWELS.**

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

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَِبَلْعَب</td>
<td>جَِبَلْعَب</td>
<td>جَِبَلْعَب</td>
</tr>
<tr>
<td>حَِبَلْعَب</td>
<td>حَِبَلْعَب</td>
<td>حَِبَلْعَب</td>
</tr>
<tr>
<td>حَِبَلْعَب</td>
<td>حَِبَلْعَب</td>
<td>حَِبَلْعَب</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Jussive</th>
<th>Indic.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>يَِبَلْعَب</td>
<td>حَِبَلْعَب</td>
<td>حَِبَلْعَب</td>
</tr>
<tr>
<td>حَِبَلْعَب</td>
<td>حَِبَلْعَب</td>
<td>حَِبَلْعَب</td>
</tr>
<tr>
<td>حَِبَلْعَب</td>
<td>حَِبَلْعَب</td>
<td>حَِبَلْعَب</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>m. 3. Sing.</th>
<th>m. 2.</th>
<th>m. 3. Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَِسْنَم</td>
<td>مَِسْنَم</td>
<td>مَِسْنَم</td>
</tr>
<tr>
<td>مَِسْنَم</td>
<td>مَِسْنَم</td>
<td>مَِسْنَم</td>
</tr>
<tr>
<td>مَِسْنَم</td>
<td>مَِسْنَم</td>
<td>مَِسْنَم</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>m. 2.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>مَِسْنَم</td>
<td>مَِسْنَم</td>
</tr>
</tbody>
</table>
FIRST FORM OF THE VERB WITH MIDDLE RADICAL DOUBLED.

TABLE 5. b. PASSIVE.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>m. 3. Sing.</td>
<td>مَدَتْ</td>
<td>مَدَدْ</td>
<td>مَدَدْ</td>
<td>مَدَتْ</td>
</tr>
<tr>
<td>m. 2.</td>
<td>مُرِدَتْ</td>
<td>مُرِدَتْ</td>
<td>مُرِدَتْ</td>
<td>مُرِدَتْ</td>
</tr>
<tr>
<td>c. 1.</td>
<td>مُرِدَتْ</td>
<td>مُرِدَتْ</td>
<td>مُرِدَتْ</td>
<td>مُرِدَتْ</td>
</tr>
<tr>
<td>m. 3. Dual</td>
<td>مَدُّتْ</td>
<td>مَدُّتْ</td>
<td>مَدُّتْ</td>
<td>مَدُّتْ</td>
</tr>
<tr>
<td>m. 3. Plur.</td>
<td>مُدَّتْ</td>
<td>مُدَّتْ</td>
<td>مُدَّتْ</td>
<td>مُدَّتْ</td>
</tr>
<tr>
<td>m.</td>
<td>مُدَّتْ</td>
<td>مُدَّتْ</td>
<td>مُدَّتْ</td>
<td>مُدَّتْ</td>
</tr>
<tr>
<td>f.</td>
<td>مُدَّتْ</td>
<td>مُدَّتْ</td>
<td>مُدَّتْ</td>
<td>مُدَّتْ</td>
</tr>
<tr>
<td>c. 1.</td>
<td>مُدَّتْ</td>
<td>مُدَّتْ</td>
<td>مُدَّتْ</td>
<td>مُدَّتْ</td>
</tr>
</tbody>
</table>
### TABLE 5. c.

<table>
<thead>
<tr>
<th>Passive</th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Indic.</strong></td>
<td><strong>Perfect</strong></td>
</tr>
<tr>
<td>مُتَمَدَّدُ</td>
<td>مُتَمَدَّدُ</td>
</tr>
<tr>
<td>مُتَمَدَّدَةَ</td>
<td>مُتَمَدَّدَةَ</td>
</tr>
<tr>
<td>مُتَمَدَّدَ</td>
<td>مُتَمَدَّدَ</td>
</tr>
<tr>
<td>مُتَمَدَّدَنَّ</td>
<td>مُتَمَدَّدَنَّ</td>
</tr>
<tr>
<td>مُتَمَدَّدَتَ</td>
<td>مُتَمَدَّدَتَ</td>
</tr>
<tr>
<td>مُتَمَدَّدَتَ</td>
<td>مُتَمَدَّدَتَ</td>
</tr>
<tr>
<td>مُتَمَدَّدَ</td>
<td>مُتَمَدَّدَ</td>
</tr>
<tr>
<td>مُتَمَدَّدَ</td>
<td>مُتَمَدَّدَ</td>
</tr>
</tbody>
</table>
VERBS WITH INITIAL RADICAL HAMZATED.

TABLE 6.

<table>
<thead>
<tr>
<th>PASSIVE.</th>
<th>ACTIVE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indic.</td>
<td>Perfect</td>
</tr>
</tbody>
</table>

<table>
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<th>Perfect</th>
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</table>

Form VII is not found.
VERBS WITH MIDDLE RADICAL HAMZATED.

TABLE 7.

<table>
<thead>
<tr>
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</tr>
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<tbody>
<tr>
<td><strong>Indic.</strong></td>
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</tr>
<tr>
<td>يِسَالُ</td>
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</tr>
<tr>
<td>يُسَلُّ</td>
<td>دَعَيْتُ</td>
</tr>
<tr>
<td>عَلَمُ</td>
<td>يُنبِئُ</td>
</tr>
<tr>
<td>أَلْكُ</td>
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</tr>
<tr>
<td>تَرَاسُ</td>
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</tr>
<tr>
<td>يِتَبِّأَسُ</td>
<td>يِتَبِّأَسُ</td>
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VERBS WITH FINAL RADICAL HAMZATED.

TABLE 8.

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</thead>
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<tr>
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</tr>
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</tr>
<tr>
<td>دَنُو</td>
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</tr>
</tbody>
</table>
### VERBS WITH و OR ي AS INITIAL RADICAL.

**TABLE 9.**

<table>
<thead>
<tr>
<th>Indic.</th>
<th>Perfect</th>
<th>Impera.</th>
<th>Indic.</th>
<th>Perfect</th>
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</thead>
<tbody>
<tr>
<td>وَعَدْ</td>
<td>يَعَدَ</td>
<td>عَدُّ</td>
<td>وَعَدْ</td>
<td>بِعَدِّ</td>
</tr>
<tr>
<td>وُرِثْ</td>
<td>يُورِثْ</td>
<td>رُثّ</td>
<td>وُرِثْ</td>
<td>يَورِثْ</td>
</tr>
<tr>
<td>يُوسُرُ</td>
<td>بِيِّسُرُ</td>
<td>يِسُرُ</td>
<td>يُوسُرُ</td>
<td>بِيِّسُرُ</td>
</tr>
<tr>
<td>وَرِثْ</td>
<td>يُورِثْ</td>
<td>أَورِثٌ</td>
<td>وَرِثْ</td>
<td>يُورِثْ</td>
</tr>
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<td>أَيْقِنْ</td>
<td>أَيْقِنْ</td>
<td>يُوقَنُ</td>
<td>أَيْقِنْ</td>
</tr>
<tr>
<td>إِتَّعَظُ</td>
<td>سَيِّسُ</td>
<td>يُسِرُ</td>
<td>إِتَّعَظُ</td>
<td>سَيِّسُ</td>
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<td>سَيِّسُ</td>
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</tbody>
</table>

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.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>يَقُولُانِ</td>
<td>يَقِلُنُ</td>
<td>يَقُولُ</td>
<td>قَالَ m. 3. Sing.</td>
<td></td>
</tr>
<tr>
<td>تَقُولُانِ</td>
<td>تَقِلُنُ</td>
<td>تَقُولُ</td>
<td>قَالَتُ f.</td>
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</tr>
<tr>
<td>تَقُولُانِ</td>
<td>تَقِلُنُ</td>
<td>تَقُولُ</td>
<td>قَالَتِ m. 2.</td>
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</tr>
<tr>
<td>تَقُولُانِ</td>
<td>تَقِلُنُ</td>
<td>تَقُولُينَ</td>
<td>قَالِتْ f.</td>
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</tr>
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<td>تَقِلُنُ</td>
<td>أُقُولُ</td>
<td>قَالَت م. 1.</td>
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</tr>
<tr>
<td>يَقُولُانِ</td>
<td>يَقِلُنُ</td>
<td>يَقُولُانِ</td>
<td>قَالَ م. 3. Dual</td>
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</tr>
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<td>تَقِلُنُ</td>
<td>تَقُولُانِ</td>
<td>قَالَتَا f.</td>
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<tr>
<td>تَقُولُانِ</td>
<td>تَقِلُنُ</td>
<td>تَقُولُانِ</td>
<td>قُلُّتمَا c. 2.</td>
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<tr>
<td>يَقُولُانِ</td>
<td>يَقِلُنُ</td>
<td>يَقُولُونَ</td>
<td>قَالُوا m. 3. Plur.</td>
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<td>يَقُلُنَانِ</td>
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<td>تَقُولُانِ</td>
<td>قُلُّنَ f.</td>
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<tr>
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<td>تَقِلُنُ</td>
<td>تَقُولُانِ</td>
<td>قُلُّنَا c. 1.</td>
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</tr>
</tbody>
</table>
TABLE 10. (continued.)

**Imperative.**

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>قُولِيٌْ</td>
<td>قُولَ</td>
<td>قُولُوا</td>
</tr>
<tr>
<td>قُلْ</td>
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</tr>
<tr>
<td>2. Dual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>قُلْنَ</td>
<td>2. Plural</td>
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</tr>
</tbody>
</table>

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TABLE 11.

**Imperative.**

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>سُبْرَيٌْ</td>
<td>سُبْرَا</td>
<td>سُبْرُوا</td>
</tr>
<tr>
<td>سُبرُ</td>
<td>2. Singular</td>
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</tr>
<tr>
<td>2. Dual</td>
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<td></td>
</tr>
<tr>
<td>سُبرَنَ</td>
<td>2. Plural</td>
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</tr>
</tbody>
</table>

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TABLE 11. a.

**Imperative.**

<table>
<thead>
<tr>
<th>Feminine</th>
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<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>خَافِيٌْ</td>
<td>خَفَ</td>
<td>خَافُوا</td>
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<td>خَافُ</td>
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</tr>
</tbody>
</table>
FIRST FORM OF THE VERB WITH يا AS MIDDLE RADICAL.

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

<table>
<thead>
<tr>
<th></th>
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<td>يسير</td>
<td>سار m. 2.</td>
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<td>يسرن</td>
<td>يسر</td>
<td>يسر</td>
<td>يسر</td>
<td>سار f.</td>
</tr>
<tr>
<td>يسرن</td>
<td>يسر</td>
<td>يسر</td>
<td>يسر</td>
<td>سار c. 1.</td>
</tr>
<tr>
<td>مسيرون</td>
<td>يسير</td>
<td>يسير</td>
<td>يسير</td>
<td>سار m. 3. Dual</td>
</tr>
<tr>
<td>مسيرين</td>
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<td>يسير</td>
<td>يسير</td>
<td>سار f.</td>
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<tr>
<td>مسرئين</td>
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<td>يسير</td>
<td>يسير</td>
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<td>يسير</td>
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<tr>
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<td>يسير</td>
<td>سار c. 1.</td>
</tr>
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</table>
TABLE 11. a. (continued from page 124). **ACTIVE.**

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>يخفان</td>
<td>يخفاف</td>
<td>يخفف</td>
<td>يخفف</td>
<td>م. 3. Sing.</td>
</tr>
<tr>
<td>تخفان</td>
<td>تخفاف</td>
<td>تخفف</td>
<td>تخفف</td>
<td>حافت f.</td>
</tr>
<tr>
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<td>تخفاف</td>
<td>تخفف</td>
<td>تخفف</td>
<td>جفت m. 2.</td>
</tr>
<tr>
<td>تخفان</td>
<td>تخفاف</td>
<td>تخفف</td>
<td>تخفف</td>
<td>حفت f.</td>
</tr>
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<td>أخفاف</td>
<td>أخفف</td>
<td>أخفف</td>
<td>جفت c. 1.</td>
</tr>
<tr>
<td>يخفان</td>
<td>يخفاف</td>
<td>يخفف</td>
<td>يخفف</td>
<td>حافا م. 3. Dual</td>
</tr>
<tr>
<td>تخفان</td>
<td>تخفاف</td>
<td>تخفف</td>
<td>تخفف</td>
<td>حافتا f.</td>
</tr>
<tr>
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<td>تخفاف</td>
<td>تخفف</td>
<td>تخفف</td>
<td>خفت c. 2.</td>
</tr>
<tr>
<td>يخفون</td>
<td>يخفوا</td>
<td>يخفف</td>
<td>يخفف</td>
<td>خفوا m. 3. Plur.</td>
</tr>
<tr>
<td>يخفان</td>
<td>يخفف</td>
<td>يخفف</td>
<td>يخفف</td>
<td>خفن f.</td>
</tr>
<tr>
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<td>تخفاف</td>
<td>تخفف</td>
<td>تخفف</td>
<td>خفتم m. 2.</td>
</tr>
<tr>
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<td>تخفف</td>
<td>تخفف</td>
<td>تخفف</td>
<td>خفت f.</td>
</tr>
<tr>
<td>تخفان</td>
<td>تخفف</td>
<td>تخفف</td>
<td>تخفف</td>
<td>خفتا c. 1.</td>
</tr>
</tbody>
</table>
FIRST FORM OF THE VERB WITH ي OR و AS MIDDLE RADICAL.

TABLE 12. PASSIVE.

<table>
<thead>
<tr>
<th>Imperfect.</th>
<th>Perfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Energ. 1</strong></td>
<td><strong>Subject</strong></td>
</tr>
<tr>
<td>يقالنَ</td>
<td>يقالَ</td>
</tr>
<tr>
<td>يقالَنَ</td>
<td>تقالَ</td>
</tr>
<tr>
<td>تقالَنَ</td>
<td>تقالَ</td>
</tr>
<tr>
<td>تقالَنَ</td>
<td>تقالَ</td>
</tr>
<tr>
<td>تقالَنَ</td>
<td>تقالَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Indic.</strong></th>
<th><strong>Perfect.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>أقالَنَ</td>
<td>قِيلًا m. 3. Dual</td>
</tr>
<tr>
<td>يقالانِ</td>
<td>قِيلَتَا f.</td>
</tr>
<tr>
<td>تقالانِ</td>
<td>قِيلَتًا c. 2.</td>
</tr>
<tr>
<td>تقالانِ</td>
<td>قِيلَتًا m. 3. Plur.</td>
</tr>
<tr>
<td>تقالانِ</td>
<td>قِيلَنَ f.</td>
</tr>
<tr>
<td>تقالانِ</td>
<td>قِيلَنَ m. 2.</td>
</tr>
<tr>
<td>تقالانِ</td>
<td>قِيلَنَ f.</td>
</tr>
<tr>
<td>تقالانِ</td>
<td>قِيلَنَ c. 1.</td>
</tr>
</tbody>
</table>
### Derived Forms of Verbs with ي and or as Middle Radical

**Table 13.**

<table>
<thead>
<tr>
<th>Passive</th>
<th>Active</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indic.</strong></td>
<td><strong>Perfect</strong></td>
</tr>
<tr>
<td>صَوْر</td>
<td>صَوْر</td>
</tr>
<tr>
<td>يَصُور</td>
<td>يَصُور</td>
</tr>
<tr>
<td>سَيَر</td>
<td>سَيَر</td>
</tr>
<tr>
<td>يُطاوِع</td>
<td>يُطاوِع</td>
</tr>
<tr>
<td>سُوِر</td>
<td>سُوِر</td>
</tr>
<tr>
<td>يُحيِط</td>
<td>يُحيِط</td>
</tr>
<tr>
<td>يُحِيط</td>
<td>يُحِيط</td>
</tr>
<tr>
<td>يَقُول</td>
<td>يَقُول</td>
</tr>
<tr>
<td>يَبُين</td>
<td>يَبُين</td>
</tr>
<tr>
<td>يَتَعاُون</td>
<td>يَتَعاُون</td>
</tr>
<tr>
<td>يُتَسَيَّر</td>
<td>يُتَسَيَّر</td>
</tr>
<tr>
<td>يَنِسُق</td>
<td>يَنِسُق</td>
</tr>
<tr>
<td>يَخْتَار</td>
<td>يَخْتَار</td>
</tr>
<tr>
<td>يَسْتَقَام</td>
<td>يَسْتَقَام</td>
</tr>
</tbody>
</table>

3. m. Sing.
2. m.
3. m. Sing.
2. m.
3. m. Sing.
2. m.
FIRST FORM OF THE VERB WITH و AS FINAL RADICAL.

### TABLE 14. ACTIVE.

<table>
<thead>
<tr>
<th>Imperfect.</th>
<th>Perfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Energetic 1</td>
<td></td>
</tr>
<tr>
<td>Jussive</td>
<td></td>
</tr>
<tr>
<td>Subject</td>
<td></td>
</tr>
<tr>
<td>Indic.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperfect.</th>
<th>Perfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>رَجَا m. 3. Sing.</td>
</tr>
<tr>
<td></td>
<td>رَجَتُ f.</td>
</tr>
<tr>
<td></td>
<td>رَجُوتُ m. 2.</td>
</tr>
<tr>
<td></td>
<td>رَجَوتُ f.</td>
</tr>
<tr>
<td></td>
<td>رَجُوتُ c. 1.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperfect.</th>
<th>Perfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>رَجَا m. 3. Dual</td>
</tr>
<tr>
<td></td>
<td>رَجَتًا f.</td>
</tr>
<tr>
<td></td>
<td>رَجُوتُ c. 2.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperfect.</th>
<th>Perfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>رَجَا m. 3. Plur.</td>
</tr>
<tr>
<td></td>
<td>رَجَتُ f.</td>
</tr>
<tr>
<td></td>
<td>رَجُوتُ m. 2.</td>
</tr>
<tr>
<td></td>
<td>رَجُوتُ f.</td>
</tr>
<tr>
<td></td>
<td>رَجُوتًا c. 1.</td>
</tr>
</tbody>
</table>
TABLE 14.  (continued).

*Imperative.*

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ارجي</td>
<td>ارج او</td>
<td>ارجوا</td>
</tr>
<tr>
<td></td>
<td>2. Singular</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. Dual</td>
<td>2. Plural</td>
</tr>
</tbody>
</table>

TABLE 15.

*Imperative.*

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>اهدي</td>
<td>اهديا</td>
<td>اهدوا</td>
</tr>
<tr>
<td></td>
<td>2. Singular</td>
<td>2. Plural</td>
</tr>
<tr>
<td></td>
<td>2. Dual</td>
<td></td>
</tr>
</tbody>
</table>

TABLE 16.

*Imperative.*

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ارضي</td>
<td>ارضي</td>
<td>ارضوا</td>
</tr>
<tr>
<td></td>
<td>2. Singular</td>
<td>2. Plural</td>
</tr>
<tr>
<td></td>
<td>2. Dual</td>
<td></td>
</tr>
</tbody>
</table>
FIRST FORM OF THE VERB WITH يٰ AS FINAL RADICAL.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
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<td></td>
<td>هَدّي m. 3. Sing.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>هَدّت f.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>هَدّيت m. 2.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>هَدّيت f.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>هَدّيت c. 1.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>هَدّيّا m. 3. Dual</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>هَدّتا f.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>هَدْيَتَهَا c. 2.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>هَدّوا m. 3. Plur.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>هَدّين f.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>هَدْيَتَهُمَا m. 2.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>هَدْيَتَهُنَّ f.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>هَدْيَنَا c. 1.</td>
</tr>
</tbody>
</table>
FIRST FORM OF THE VERB WITH MIDDLE RADICAL, KASRATED AND و OR ي AS FINAL RADICAL.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ارضي</td>
<td>ارضي</td>
<td>ارضي</td>
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</tr>
<tr>
<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
<td>f.</td>
</tr>
<tr>
<td>ترضي</td>
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<td>ترضي</td>
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</tr>
<tr>
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<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
<td>f.</td>
</tr>
<tr>
<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
<td>c. 1.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ارضي</td>
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<td>ارضي</td>
<td>ارضي</td>
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</tr>
<tr>
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<td>ترضي</td>
<td>ترضي</td>
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</tr>
<tr>
<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
<td>c. 2.</td>
</tr>
<tr>
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<td>m. 3. Plur.</td>
</tr>
<tr>
<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
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</tr>
<tr>
<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
<td>m. 2.</td>
</tr>
<tr>
<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
<td>f.</td>
</tr>
<tr>
<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
<td>ترضي</td>
<td>c. 1.</td>
</tr>
</tbody>
</table>
FIRST FORM OF THE VERB WITH ي OR و AS FINAL RADICAL.

TABLE 17. PASSIVE.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Indic.</td>
<td></td>
</tr>
<tr>
<td>m. 1.</td>
<td>يُرجِّي</td>
<td>رّجٍّي</td>
</tr>
<tr>
<td>f.</td>
<td>يُرجِّي</td>
<td>رّجٍّي</td>
</tr>
<tr>
<td>m. 2.</td>
<td>يُرجِّي</td>
<td>رّجٍّي</td>
</tr>
<tr>
<td>f.</td>
<td>يُرجِّي</td>
<td>رّجٍّي</td>
</tr>
<tr>
<td>c. 1.</td>
<td>يُرجِّي</td>
<td>رّجٍّي</td>
</tr>
<tr>
<td>m. 3.</td>
<td>يُرجِّي</td>
<td>رّجٍّي</td>
</tr>
<tr>
<td>f.</td>
<td>يُرجِّي</td>
<td>رّجٍّي</td>
</tr>
<tr>
<td>c. 2.</td>
<td>يُرجِّي</td>
<td>رّجٍّي</td>
</tr>
<tr>
<td>m. 3.</td>
<td>يُرجِّي</td>
<td>رّجٍّي</td>
</tr>
<tr>
<td>f.</td>
<td>يُرجِّي</td>
<td>رّجٍّي</td>
</tr>
<tr>
<td>m. 2.</td>
<td>يُرجِّي</td>
<td>رّجٍّي</td>
</tr>
<tr>
<td>f.</td>
<td>يُرجِّي</td>
<td>رّجٍّي</td>
</tr>
<tr>
<td>c. 1.</td>
<td>يُرجِّي</td>
<td>رّجٍّي</td>
</tr>
</tbody>
</table>

Note: The table entries are in Arabic script, which translates to the following in English:

Imperfect: m. 1. يُرجِّي, f. يُرجِّي, m. 2. يُرجِّي, f. يُرجِّي, c. 1. يُرجِّي, m. 3. يُرجِّي

Perfect: m. 3. Sing. رّجٍّي, f. رّجٍّي, m. 2. رّجٍّي, f. رّجٍّي, c. 1. رّجٍّي, m. 3. Dual رّجٍّي, f. رّجٍّي, c. 2. رّجٍّي, m. 3. Plur. رّجٍّي, f. رّجٍّي, m. 2. رّجٍّي, f. رّجٍّي, c. 1. رّجٍّي
## Derived Forms of Verbs with 
### As Final Radical.

#### Table 18.

<table>
<thead>
<tr>
<th>Passive</th>
<th>Active</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indic.</strong></td>
<td><strong>Perfect</strong></td>
</tr>
<tr>
<td>عَدَّلَى</td>
<td>يُعْدِّلُ</td>
</tr>
<tr>
<td>m.</td>
<td>n. ag., m.</td>
</tr>
<tr>
<td>مَعَالَى</td>
<td>عَطَأْتُ</td>
</tr>
<tr>
<td>m.</td>
<td>n. ag., m.</td>
</tr>
<tr>
<td>أَرْجَعُ</td>
<td>أَرْجَعُ</td>
</tr>
<tr>
<td>f.</td>
<td>n. ag., m.</td>
</tr>
<tr>
<td>مَرْجَعُ</td>
<td>يُنْجَلُ</td>
</tr>
<tr>
<td>m.</td>
<td>n. ag., m.</td>
</tr>
<tr>
<td>مَنْجَلُ</td>
<td>يَتَعَالَ</td>
</tr>
<tr>
<td>f.</td>
<td>n. ag., m.</td>
</tr>
<tr>
<td>مَتَعَالِيَةً</td>
<td>يَنْجَلُ</td>
</tr>
<tr>
<td>m.</td>
<td>n. ag., m.</td>
</tr>
<tr>
<td>مَنْجَلُ</td>
<td>يُهْدُى</td>
</tr>
<tr>
<td>f.</td>
<td>n. ag., m.</td>
</tr>
<tr>
<td>مَهْدَى</td>
<td>يُسْتَسْقَى</td>
</tr>
<tr>
<td>m.</td>
<td>n. ag., m.</td>
</tr>
</tbody>
</table>
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 مُوْسَى 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 أُبْيَكُمْ إِلَّا وَهُوَ فَضُلُّكُمُ على العالمين 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 وَسَعَ عَدْنَى السُّمُوحَاتَ His throne comprises the heavens, ما أَصَابَ مِنْ مُصَبَّةٍ إِلَّا بِإِذْنِ اللَّهِ no mischance befalls except by permission of God;

(d) an act just completed at the moment of speaking, as تَبَّتُ 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 

\[ 
\text{تَبَارَكَ عَلَيْهِمُ رَبُّ الْعَالَمِينَ} 
\]

blessed be God the Lord of all creatures, but the verb is declarative (see § 50, rem. a).

402. The perfect is often preceded by \( \text{قد} \) (see § 362 a) to add assurance of completeness; which may lie

(a) in certainty, as

\[ 
\text{قد أرسلنا نوحًا} 
\]

We sent Noah, and from it twelve springs gushed, every tribe assuredly knew their drinking-place; or

(b) in being expected or contrary to expectation, as

\[ 
\text{قد جَنَّتُ} 
\]

I have brought you evidence.

Note. If preceded by affirmative ل (see § 361 c) the influence of \( \text{قد} \) 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

\[ 
\text{تَمَكَّنَتْ نُوْلِيدَكَ الْحُبْسُابَ عَلَى بَنِي إِسْرَأيْلَ} 
\]

the most gracious word of thy Lord was fulfilled to the sons of Israel by reason of what they had endured; so when they had cast, they bewitched men’s eyes;

(b) by the perfect and \( \text{قد} \), with or without و, provided the preceding clause has its verb in the perfect, as

\[ 
\text{ولمَا رَأَوْا} 
\]

and when they saw that they had erred;

(c) by \( \text{خان} \) 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 قَدْ and the perfect, with قدٍ interposed, or prefixed.

404. (a) When two correlative clauses follow لو if (see §§ 367 o and 588) or any similar hypothetical particle, perfect verbs in both clauses may correspond with the English pluperfect subjunctive; as لو شَتَت أَهْلُكُتُهُمْ مِنْ قَبْلِ if Thou hadst wished Thou wouldst have destroyed them beforehand.

405. After إذا 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 converasive influence to the verb of the second; thus فإذا جاءت نشَتُ السَّحَابَة سُفِنَاه and whenever a boon comes to them they will say, This (boon) is due to us. Sometimes إذا is followed by an imperfect, and sometimes preceded by كان or the like.

Rem. c. So also with two perfect verbs after حتَّى إذا (see § 415 c) as حتَّى إذا أَقلَت سَحَابَة سُفِنَاه 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 إن 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 من who, whoever, ما what, Whatever, حَيْثُ where, and the like. Thus من يَوقِ ما إن كَتَبَ نَشْنَ النَّغَالِيَّينَ if we be the victors, whoever is made to guard against his own covetousness, شُيَّدَ نَفْسُه except what he wishes, نَشْنَا حَيْثُ شَتَتْمَا eat wherever ye wish. In certain cases this rule applies to أو or.
(b) If the words إن 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 إن etc. is to keep its original sense, or one of the sisters of the verb كَانَ (see § 442) must stand in the protasis before the verb and فَ must mark the apodosis. Thus إن كَانَتْ جَعَلَتْ بَيْنَيْهِ فَاتٍ يَهُ إن كَانَتْ مِنِ الْصَّارِيقينَ if thou hast brought a sign, produce it, if thou art of the truthful.

(d and e) Other cases arise in the use of إن 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 إنْ تَعَاوَ اللَّهُ مَا أَسْتَطِعْتُمُ 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

\[\text{thus shall We bring forth the dead; make mention of the day whereon He shall assemble you.} \]

The future sense may be made more distinct by using ُسُوْفُ so ye shall know; or ُسَ (see § 361 b), thus

\[\text{We will give increase to the righteous.} \]

(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

\[\text{he sent to inform him of this, he determined to circumvent the Jews.} \]

(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

\[\text{he grasped the head of his brother, dragging it towards himself; they inherited the book, taking the vain goods of this nearer (i.e. the present world) and saying, We shall be pardoned.} \]

Rem. a. After َلَا not the imperfect indicative retains its idea of incompleteness and duration, as َالَّذِي خَبَّطَ لا ِبْخَرَجَ إِلَّا تَكِيْدًا 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 مَنْا thou dost not take vengeance on us.
409. By prefixing كَانَمَا to the imperfect indicative we point out a past act which continued or was repeated; thus كَانَوا يَعْبُدُونَ worthless was what they were doing, who used to be esteemed weak.

411. The Subjunctive mood has always a future sense after the adverb لَنَّеِلَّا not (see § 362 hh), as لَنَّ أَعِيسِ عَلَيْ أَنَّ لا حَقَّ (pronounced حَق٪ or see § 14 b, rem. b) that not, as أَقُولُ عَلَيْ أَنَّ لا أحَق (it is) binding on me that I shall not speak concerning God except the truth; and لَى that, so that, as أَنْذَرُ مُوسَى لِيُفِسْدَ فِي أَلْدَرْضٍ وَيَذَرَكَ وَالبَشَّارَ dost 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.f) or لَمْ not yet, as لَمْ يَوَحَّدَ عِلْيِهِمْ مَبْتَقٌ أَلْتَابِ has not the covenant of the book been made with them? See § 418.

413. The jussive after إِنِّإِف and words of conditional sense (see § 406) has the same meaning as the perfect in a similar situation; as إِنْ تَصَبَّبَنَّ سَيَّةٌ يَطْيِرُوا بِمُوسَى وَمَنْ مَعَهُ if an evil befall them, they attribute their bad luck to Moses and those who are with him; مَعَهُ مَعَهُ مَنْ آيَةٍ لِتَسْحَرْنَا 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 إنَّ;
thus أَدْخَلُوا آَلَّابَابٍ نَّفَحُرُ لَكُمْ حَطِيقَاتَكُمْ 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
لاَقَتِيِّنَّ إِبْنِيَكُمْ وَأَرَجَّلُكُمْ من خِلَافٍ لَّمْ لِأَصْلِبَتْكُمْ 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 sub-
ordinate 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 أنَّ (see § 367 e) that after verbs expressing incli-
nation, order, permission, necessity etc.; as also by لاُ أنَّ that not
and لَنَ not (see § 362 hh). Thus عَسَى رَبُّكَ أَنْ يُبْلِكَ عدْوَّكُمْ 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 نُعِمْيُي وَإِمَّا أَنْ نَكُونُ نَحْنُ آلِبْقَيْنَ they said, O Moses (choose) either that thou or
we throw. We find زَعَمَ أَلْدَيْنِ هُمْ كَفَرُوا أَنْ نَنْيَعُنَّوْا أَنْ نَنْدُلْعَوْا أَنْ نَنْ
the unbelievers have asserted that they shall not be raised (from
the dead): here أنَّ stands for أَنْجَمْ, and this is common when
the verb is negatived, as well as when the verb is strengthened
with سُوْفَ or قَدْ.
ii. But if the ruling verb makes an assertion (without expectation, wish, or the like) and the verb following is to express a past or present sense we use the perfect or imperfect indicative after . Thus 

"I wonder that an admonition has come to you, I know that he is sleeping." It is however more usual in this case to employ a nominal proposition (see §513) using with a pronoun; thus he knows that thou standest.

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, may govern the imperfect indicative or subjunctive; as they thought it was about to fall upon them.

Rem. a. As regards the 'an which with its verb is equivalent to a māḏar, see §488.

(b) By in order that (see §366 c ii) and its compounds; thus 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 was a preposition (see §356 c), and when a conjunction it stands for for that, as is seen in the negative for (for ) we cannot say .

(c) By (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 so that when it introduces a clause giving the
result or effect of a preceding clause which expresses a wish; thus َعَسَىٰ رَبُّكَ أَنْ يَسْتَغْلِفَكُمْ فِي َالْأَرْضِ َفِينَظُرُ كَيْفَ تُعْمَلُونَ your Lord may perhaps make you successors in the land, so that He may see how ye act. There are other conditions under which ِنَّا governs a subjunctive.

416. The Indicative must be used in all clauses except those governed by َأَنْ or other particle with sense of َأَنْ; as َكُذْلِكَ ِنَصَرِفُ َالْآيَاتِ لِقَوْمٍ ِيَشْكُرُونَ thus We diversify the signs to a grateful people; َأُعْلَمُ مِنْ َاللَّهِ مَا لَا ِتَعْلِمُونَ I know from God what ye know not; َنُضِلُّ مِنْ َتَشَاهٍ وَتَبِيِّدُ مِنْ َتَشَاءٍ Thou causest to err whomsoever Thou dost wish, and Thou leadest aright whom Thou dost will; َلِعَلْمُهُمْ ِيَدْكُرُونَ perhaps they will take warning; ِإِذْ يَعُدُونَ ِإِذَا هُمْ يَنْتَكُثُونَ if they should take warning 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 ُلَ 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 ُلَ: thus َعَلَى َاللَّهِ َفَلَتَبَوَّلَ ِالْمُؤْمِنِونَ upon God then let the believers rely (as to this verb's final vowel, see § 20 d). We seldom find ُلَ thus used except with the 3rd person, which is wanting to the imperative.

(b) With the adverb ِلَا (see § 362 َدَد) we use it to express a prohibition, or a wish that something be not done; as ِلَا َتَفْسِدُ do not thou (masc.) commit disorders; ِلَا َتَشْيَبَتْ بُيَّ َالْأَعْدَاءَ َوَلَا...
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 إنْ (see §§ 406 and 413): in the protasis, when the verb is without أَحَدُهُ and is imperfect; in the apodosis, when without أَحَدُهُ and having an imperfect verb. Thus

if they see the path of error, they will adopt it for their path.

if worthless gain come to him like it (the former) he accepts it (also);

whosoever believes in God, He shall direct his heart.  If however فَ marks the apodosis, we must use an indicative; as

whosoever believes in his Lord, does not fear.

ii. The jussive may appear in apodosis when the protasis contains an imperative verb; as

and thereupon (We said) Take the tables with force, and command thy people (so) shall they grasp the best part thereof;

send gatherers (and) they shall bring thee every skilled magician;

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 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 or; as

if ye condone and pardon and forgive, surely God is forgiving and merciful. Here also

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 or not or not yet; but in these cases we have the jussive's form and not its sense. Thus

has there not reached you a story?

Note. When if precedes, we observe § 406 a; thus

if our Lord do not show us mercy.

419. The imperfect Energetic (see § 414) has several uses, amongst which are the following:—

(a) With verily (see § 361 c) prefixed to it in a simple asseveration, thus 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 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 in the apodosis of correlative conditional clauses
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in which case لَّنَّ أَمْثَلُ لَّنَا رَبُّنَا رَبُّ وَكَاتِبُ مِنَ الْهَادِيِّنَّ 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 هُدِّئْهُ repent thou, do not (thou) repent;

كَلُّمْنَا بِالْعَرَبِيَّةِ وَلَا تَكُلْمِنَا بالْ إنْكَلِمْيَاتِ 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 تَتَّبَعُ سَبِيلِ الْأَفْسَادِينَ do not thou follow the path of the transgressors; many however govern the object by help of a preposition, as لَمَّا وَقَعَ عَلَيْهِمُ الْرَّجْعُ when the plague fell upon them; some govern in both ways with the same meaning, thus أَغْرَقْنَا الْدِّينَ كَذَّبُوهُ they accused him of lying, and كَذَّبُوهُ كَذَّبُوهُ بِيَأْتَانَا We drowned those who charged with falsehood Our signs. More frequently a verb which governs in both ways has
different meanings, thus *he perfumed it with musk*, he held it fast; and diverse significations may attach to the same verb if used with different prepositions, thus "to desire, which is transitive and intransitive, has *to like, to dislike, and to supplicate.

Rem. a. Amongst 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 *to fall upon*, the same verb may be intransitive as *to befall, come to pass*, thus *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 *I came to him, I came to her with it,* i.e. *I brought it to her,* the magicians came to Pharaoh, *they brought a mighty enchantment* (see § 456 b).

Rem. c. A sentence may stand as objective complement, thus *We destroyed what he was making* (see § 514). As regards *to say* and its derivatives we may note, that when followed by a narration one uses *say thou,* *Verily I am God's apostle to you,* and what follows it is commonly a quotation, as *he said, Certainly ye are an ignorant people.* Very sparingly, if at all, is it permitted to use *he said,* *Verily I am God's apostle to you.*
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

I bring you messages, I cause the night to cover the day, I will show you the dwelling of the impious,

we take what We have given you, He causes the night to cover the day, He causes whom He will of His servants to inherit it: also some other verbs of causative nature, meaning to give, lend, etc., as we eat what We have provided for you, we direct us (in) the straight road, we divided them (in) a (right) path, 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 he made it (into) atoms, we divided them into nations; or (ii) the verbs of the heart, which are so called because their action is mental; for instance to see, think, know and its IV passive to think, believe, to know, to deem, they find him mentioned (lit. written).

Rem. b. Verbs like and must also be reckoned among verbs of (the organs of) sense.
Rem. d. Three accusatives are governed by 
their fourth form, as 
he will make you 
think your actions foul.

426. All verbs, transitive and intransitive, active and passive, 
may take their own infinitives (see § 195), or their deverbal 
nouns of the classes nomina vicis et speciei*, as objective com-
plements in the accusative. Thus 
he gave him a 
beating, 
he desired eagerly, 
he received a 
beating, 
they were puffed with arrogant pride. 
This accusative is called 
the absolute object or 
the mūḍur 
and it may appear, or be 
eliminated: thus 
he does right for 
also 
for 
he follows it in swift search. We have given 
(§ 202 Note) 
as derivative of the second form to which it 
serves as maḍdar, thus 
I will chastise them 
very severely; but the maḍdar 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 
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 َخَطَّبُنا نَفَصِيلًا لِّكَلِّي ِشَيْئٍ 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 ُقُومٍ God is a chastiser of the people, or in the dependent, as َاللَّهُ مُسْلِكُ ُقُومٍ 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 إِلَى رَبِّنَا مَنْقَلِبُونَ verily to our Lord shall we return; َكَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ they denied Our signs, and were neglectors of them; َظُنُّوا أنَّهُ وَاقِعٌ عَلَيْهِمْ they thought it to be falling upon them; َأَلَائِكُ أَصَحَابُ َ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 they did not injure Us, but they were injuring themselves; or we may employ ل, as those who fear their Lord. In like case a nomen agentis cannot govern an accusative but requires ل, thus 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 binding upon me, He is able for everything, God is acquainted with everything.

435. Frequently the accusative depends upon a verb which is مُحذوف eliminated:—

(a) In phrases of command, exclamations, etc. we must supply the verb to which the accusative noun serves as مَأْسَفُكُلُمْ أَصِيلُ مَسْأِلًا gently! for deal gently, أَمْسَعُ سُمعًا وَأَطَبِيعُ طَاعَةً I hear well and implicitly obey.
Note. The Arabian grammarians represent that نُصْحَانَك أَصِّحَ نُصْحَانَك I praise Thine absolute perfection (see § 41, rem. c).

(b) In other cases the verb must be conjectured, as أَهْلَكْ وَسَهْلَا where we may supply أَتَيْت thou hast come to people and a plain, i.e. to friends and a smooth place; وَجَدْتَ that is thou hast found for thyself roominess (see § 27 Note); رَجَلُكَ that is تَي (see § 178) guard thy foot; زَرَأْكَ that is look behind thee.

436. The adverb إنَّ and the conjunction أنَّ 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 إنَّ رَبُّكُ أَللَّهَ verily (i.e. see) your Lord (He) is God, أولًا يَعْلَمُون أنَّ أَللَّهُ يَعْلَمُ مَا يَسْرُونَ وَمَا يُعْلَمُون do they not know that God knows what they conceal and what they reveal? So in case of their compounds إنَّ لَكَ and إنَّ لَكَنَّ (see § 362 ee and § 584 b) but, yet, كانَ as though (see § 367 g), and when coupled with a preposition, as إنَّ لَكَنَّ and إنَّ لَكَنَّ بَيْنَ; thus إنَّ لَكَنَّ أَخْتَرُوهُمْ لَا يَعْلَمُونَ but most of them do not know, كَانَ مُنَظَّローُتْ أَللَّهُ أَلِيُّ يَعْلَمُ بَيْنَ أَللَّهِ يَرِى does he not know that God sees? In the above examples the subject immediately follows إنَّ etc. and under such circumstances ل (see § 361 c) may be prefixed to the predicate; thus إنَّ لَنْ نَرَاكَ في ضَلَالٍ verily we perceive thee (to be) in error; إنَّ رَبِّكُ لَسْرَبُعَ الْعَقَابِ وَإِنَّكَ لَغَفُورٌ رَحِيمٌ surely
thy Lord is prompt with chastisement and certainly He is forgiving and merciful. There may however be a separation, between اِنْ and the subject, caused by an adverb of time and place or by a preposition with its complement; thus اِنْ مِنْ أُزْوَاجِكُمْ وَأَوْلَىٰ ذُكُورٍ عَدُوًا لَّنُمَّ اِنْ enemies of you are (to be found) amongst your spouses and children: when this separation occurs لَ may be prefixed to the subject of اِنْ or اِنْكَ نَنَا لَأُجِرُوا shall there indeed be to us a reward? If the predicate be negative we must not use لَ, thus اِنْ لَ يُحَبُّنَا لَا نَضْيِغُن We doth not love the transgressors; surely He doth not love the transgressors: and so if the verb be a perfect without قَدْ surely the people despised me and were just on the point of slaying me.

Rem. a. These particles, together with those given in rem. y, are named 'inna and its sisters. The word governed is called their اسم noun (see § 525 rem.) and the predicate جَبَر.

Rem. b. If the predicate is placed between اِنْ or اِنْكَ and its noun, the logical emphasis falls upon the latter, thus اِنْ صَاحِبٌ صَاحِبٌ your friend is with you; but if the predicate follows the noun, it receives the logical emphasis itself, as اِنْ صَاحِبٌ صَاحِبٌ your friend is with you.

Rem. d. In § 353* we have mentioned مَا the hindering which when appended to اِنْ, اِنْ, اِنْ, اِنْ and is followed by a nominative; thus اِنْ اِنْا أُوْلَدَنَهمُ فَتَنَيَّةً your children are only
a temptation, know that your riches are a temptation. The same influence is exercised by 
(see § 362 m and § 367 g) as truly thy people are generous.

Rem. e. A lightened form of these particles may be used.

Rem. f. The words would that and perhaps govern an accusative like etc., thus 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 يا 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 يا مُحَمَّدُ O Mu-
hammad! يا رُجُلَ O man! or Sir, قال مُوسَى يا فَرِعُونُ Moses said, O Pharaoh!

(ii) We use the accusative when the person or thing called is indefinite and not directly addressed, يا رُجُلَ somebody!; as also when an explanatory term is appended, thus يَا بَنِي إِسْرَأيْلَ O sons of Israel! يَا إِخْوَاتُنا O brothers of ours!

Rem. a. These rules hold good in the absence of an inter-
jection, as ربنا أَفْرَغْ عَلَينَا صَبْراً O our Lord, pour upon us patience.

Rem. b. In the vocative يِ— is usually shortened into — (see § 317, rem. b), thus يا قُومِ O my people! رَبِّ O my Lord!
but this abbreviation is not permitted with derivatives ending in \( \text{ي} \) or \( \text{ي} \) from verbs whose final radical is \( \text{ي} \) or \( \text{ي} \). Beside \( \text{ي} \) and \( \text{ي} \) there are other forms possible, as قَالَ أَبْنُ أَمَّهُ he (Aaron) said, O son of my mother!

Rem. d. One word only, viz. ﷽، may retain the article and follow ﷽; thus ﷽ ﷽ O God! or irregularly ﷽ ﷽.

(b) The noun following ﷽ or ﷽, whether singular, dual or plural, must be nominative and defined by the article; thus ﷽ ﷽ ﷽ O people! or ﷽ ﷽ ﷽ O ye who believe!

439. When ﷽ is immediately followed by an indefinite object and denies its existence we make the noun accusative and, if possible, we omit tanwin; as ﷽ ﷽ ﷽ God, there is no god but He. Should an explanatory term follow, tanwin is retained; as ﷽ ﷽ ﷽ there is no one knowing the Corân 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 ﷽ 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 ﷽ is called ﷽ the incomplete kāna because to complete the sense

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* In logic the copula is a word which unites the subject and predicate of a proposition; it is known as ﷽ the justening.
there is required an attribute, which we must put in the accusative. Thus كاَنُوا قُوْمَا مُجَّرِّمِينَ they were guilty people, وكَانُوا نَّيْمًا they took it (the calf for their god) and were wrong doers, فَلَنَا لِبَيْرٍ كُونُوا قُرْدًا خَاصِبِيْنَ. We said to them, Be ye i.e. Become object apes. Also we may note كَانَ مِنْ أَشْاَكِرِينَ be thou (one) of the grateful, which is equivalent (see § 448.f) to كُنْ شاَكِرًا. But when the idea of existence is attributed by كَانَ there was an ape: here the verb is كَانَ أَتْنَأَتْ the complete kāna, because it contains the attribute and requires no other, for كَانَ قُرْدًا would mean he was an ape.

Rem. a. The subject is called إِسْمُ كَانَ and the predicate حُبُّ كَانَ, while the natural sequence (see § 518) is verb, subject, predicate; this order may however be varied if sense allow.

Rem. b. Sometimes كَانَ is مَحْدُوف اً eliminated, as إِسْمُوا. وأَطْبَعُوا وأَنْفَقُوا حُبُّوا لِأَنْفَسَكُمْ hear ye, and obey, and give alms, it will be better for your souls, where كُنْ is understood.

442. The same construction appertains to أَخْوَاتُ كَانَ the sisters of kāna 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 دَآمَ - to continue, بَقِيَ - to remain, صَارَ - to become, طَلَّ - to be or do all day and not a few others, most of which may be تَأْمَّةُ: while لَيْسَ not to be, which is always نَافِضَةُ, expresses the negation of existence; thus لَيْسَ بِي ضَلَالةً in me is no error.
Rem. g. Instead of an accusative or a preposition with its dependent, may take as attribute a verb in the imperfect, thus following the analogy of (see § 408 d and e, and § 409). With this construction we can connect that of verbs of appropinquation, which are of two kinds.

(1) Amongst those which indicate simple proximity of the predicate is (see § 157) to be just on the point of: commonly its predicate is an imperfect indicative, thus they were on the point of killing me.

(2) Amongst those which indicate a hope of the predicate's occurrence is perhaps: commonly it is construed with and the subjunctive, as your Lord may perhaps destroy your enemy; but it can take as accusative a pronominal suffix like (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 abiding in them (the gardens) perpetually, 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 he looked right and left. Of this sort are the words given as prepositions in § 359.
Rem. a. We must use في in, when the place is definitely specified, as
أقمت في مقر الحسين
I stopped at the place where al Husain was killed. But with a verb meaning to remain
or the like مَكَانُ, and similar vague nouns of place, are employed without preposition and therefore in the accusative; thus
إِنَّ أَسْتَقَرَ مَكَانُهُ if it stand firm in its place.

Note. Certain substantives signifying time or place can be مُضَافٍ annexed (see § 475 and § 478) to a verbal sentence, but
only in the accusative case; thus
يَوْمًا لَّا يُسَبَّحُونَ لَّا تَأْتِيمُ حَيَّانُ
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 الْظَرْفُ the vessel (see
§ 221, rem. a) or الْمَفْعُولُ فيهِ 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 إلى قَوْمِهِ غَضِبانٌ أَسْفَأ
when Moses returned to his people angry,
afflicted i.e. in a state of affliction and anger;
هو الَّذِي يَرْسَلُ الْرَيْاحَ بَشْراً 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; الْمَجْرِمُ السَّحْرَةَ سَجَدِينَ the magicians were
thrown down prostrate (adoring).

Rem. a. The الحَال is a redundancy; thus
أَدْعُوا رَبَّهُمْ فَضُلْتَهُ 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 何? as the accusative called ieńmi must always do.

Rem. b. The ḥāl depends upon a regent (عَامِلُ ینِی) which may be (1) a verb, as لَهُمْ مُوسَى ضَعِفَ یوُحَری. Moses fell down thunder-struck; or (2) a deverbal adjective, as اِنْنِی رَسُولُ یوُلَّهُ الَّذِی بَعْدَهُ جَعَلَی. verily I am God's apostle to you all, where ینِی is accounted a deverbal adjective, یوُسیلُت یوُنِی رَسُولُ being equivalent to یوُلَّهُ. I have been sent; or (3) a demonstrative pronoun or other expression having verbal force, as ینَابِی اَصْحَابُ ینِینَ جَالِدِینَ. these are the people of the fire, dwelling continually therein, where ینِی is equivalent to یوُنیسَار. they are pointed out as.

Rem. c. The ḥāl is (1) usually an adjective expressing a transitory state, as یوُنْیبِیم حیثَتَانِیم شِرْعا. their fish came to them manifestly: though the adjective may express a permanent state, thus یوُنَیبا یوُتَفَنْا مُسْلِمِینَ. O our Lord, receive us dying, as those who are resigned to Thy will; خَلَقَ الْشَّمْسَ وَالْقَمَرَ وَالْنَّجْوَرَ مَسْحَرَاتٍ. 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 یوُنَیختَ یوُلِک مَنَّه سَمَعَا. I received that from him by hearing; or even (3) a concrete substantive, as فَأَرْسَلْنَا عَلَیمِ الْطُوْفَانَ وَالْجِرَادَ وَالْقَمَلَ وَالْضَّفَآعِ وَالْدَمَ آیات مُفَصَّلَات. 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) ḥāl may be a proposition, as in § 583. There may be more than one ḥāl, with or without و and between them, as can be seen above.
Rem. e. In all our examples ُحَلٌ is indefinite, and this is most usual.

Rem. f. We call the subject or object to which a ُحَلٌ refers مَعْرِفَة™ definite as it happens in all our examples.

Note. Occasionally ُحَلٌ is eliminated, as أَلْنَدِي صَاحِبُ ُحَلٌ لَا يَخْرُجُ إِلَّا نَكَدًا as to that (land) which was bad its herbage does not come forth except scantily, where ُنَبَّأَةُ must be supplied as ُقَاحِبٌ to نَكَدًا.

Rem. g. Also it will be observed that in all our examples the ُحَلٌ 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 أَدْعُوهُ 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 مَصْدَرُ قِلَّبِي™ a mental or intellectual infinitive can be employed in this way; thus, in Koran, vii. 164 مَعْرِفَة™ (we warn them) by way of excusing (ourselves). Reply is given to the question لَمْ يِ لَمْ يِ why? (see § 351, rem.).

(e) Other determinations and limitations of the predicate may be expressed by an accusative called التَّسِيِّيرُ the specification; thus طَابُ دَاوُودُ تَفْسِيَّارُ David is cheerful in spirit.

Rem. a. Like أَلْحَالٌ this accusative is فَضْلَة™ see (c) rem. a. It must be an indefinite substantive.
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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 تَمْيِيز الْعَدْدِ 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 مَنْ out of, from, and عَنْ away from.

448. We designate by help of مَنْ

(a) the local point of departure from a place; as أَخْرَجْكُم مِّن فَارَسِلْنَا عَلَيْهِمْ يَجِزُوا مِّنْ أَوْضُكْمَ so We expelled you from your land, مِّنْ خَلَفِ الْسَّيَاء so We sent upon them a plague from heaven, مِّنْ خَلَافِ i.e. from a contrary i.e. on opposite sides. Hence it is used with verbs which indicate liberating, preserving, warning, etc. as أَنْجِيَنَاكُم مِّنَ الْفِرْعَوْنَ We delivered you from Pharaoh's people, مِّنْ خَلَلِ شَيْءٍ مُّوعَظَةٌ a warning from i.e. against everything.

(b) The temporal point of departure; as مِّنْ الْيَجْرَة from the Hegira i.e. from 622 A.D.

Rem. a When used in any of the above significations, we say that مَنْ is employed لِلْبَيْنِ to denote the beginning.

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(c) The causal point of departure, the origin and source of a thing; as

جاءَتْكُمْ رَسُولُ ٱللّٰهِ ۖ أَعْلَمُوهُ مِنَ ٱللّٰهِ an admonition has come to you from your Lord,

مِنْ رَسُولِ ٱللّٰهِ مِنْ أُزُوَّاجِكُمْ عَدْدُ، from among your wives originate enemies,

مَا تَنْقِيمُ مَنْ إِلَّا أَنْ أَمَّنَى بَيَاتٍ رَبَّنَا لَمْ يَا ۛ 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 مَنْ is employed للتلبيث to assign the reason.

(d) The distance from anything, especially after words signifying proximity, when in English we must render مَنْ to; thus

إِنَّ رَحْمَةَ ٱللّٰهِ قَرِيبُ مِنَ ٱلْمُحْسِنِينَ surely the mercy of God is near to the righteous.

(e) The difference between two things when compared: hence the use of مَنْ with an elative (see § 234) when comparative; thus

أَحْسَنَ مِنْهُ handsomer than he.

Rem. a. Sometimes مَنْ with its complement is omitted; as

الدَّارُ ٱلآخِرَةُ خِيرٌ لَّدَيْنِ يَقِمُونَ the last abode is better than this world for those who take heed to themselves, where مَنَ أَذَّنِي may be supplied.

(f) The relationship between part and whole, between species and genus; thus

قَالَ نَعَمْ وَإِنَّكُمْ لَمَنَ ٱلْمُقْرَبِينَ he said, Yes, and ye shall be of those who are brought near (me),

أَتَبَلَّوْنَ مِنْ قُوَّةٍ فَرُفُعُونَ the chiefs of Pharaoh's people, أَسْكَنُوا هَذِهِ ٱلْقَرْبَىَّةَ وَخَلَوْا مِنْهَا inhabit this village and eat therefrom, أَلْسَفُبَاءَ مَنَ the fools among us.
Rem. a. Preceding a definite noun, which is usually plural, may indicate an indefinite quantity or number; as ُمِنَ ٱلْتَّمِـيَـيْنَ eat of the good things. Together with an indefinite dependent ُمِنَ may be subject of a sentence as in the following: مَا أَصَابَ مِنْ مُصِيِّبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ no mischance befalls except by permission of God.

Rem. b. Governing an indefinite noun after a negative particle, ُمِنَ gives the clause an absolute and general sense; thus مَا تَكُونُ مِنْ إِلَّهِ ye have no god whatever.

Rem. e. In these examples ُمِنَ is used to indicate division into parts, as also in أَخْرَجْنَا مِنْ خَلِيلٍ ٱلْمُرْتَبَاتِ We produced all sorts of fruit; sometimes it is employed to indicate composition.

(g) After indefinite مَا and ُمِنَ whatever we must use مِمَّا before the explanatory word; thus مِمَّا تَأْتِيَ يَٰٓإِدَّةٌ what-ever thou bringest us of a sign: in this case we have a general term rendered more definite, as also when مِنَ indicates the material of which an article has been made; thus عَجْلُ مِنْ حُليَّيْمٍ a calf (made) out of their ornaments.

Rem. Here ُمِنْ is employed to explain.

(h) Another use of ُمِنْ is called the specification; thus لَمْ يَقُدْ أَخْدَنَا آلَ ٍفَرُوعٍ بَلْ ٱلْبَيْنِ وَنَفَقْ مِنْ ٱلْمُرْتَبَاتِ We visited the people of Pharaoh with years (of barrenness) and with diminution of fruit.

Note. There is yet another use of ُمِنْ in so ُفَأَنْتَقَفْنَا مِنْهُ 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 يُضِعُ عَنْهُمْ إِصْرَهُمْ he puts away from them their burden, يَتَبَاهُمْ عَنْ أَلْسِنَكَ he forbids them from the disapproved.

(b) After verbs which imply the removal of a covering, as asking etc., thus وَأَسْأَلُوهُ عَنِ الْقَرْبَى and ask them concerning the village, كَفَسَتْ عَنَا أَلْبَجْرُ thou hast removed from us the plague.

(c) After verbs which imply turning away, as كَانُوا عَنْهُ يَتَكَبَّرُ لله سَيِّئَاتِهِ He effaces from him his misdeeds, لَيْبَا سَكَتَ عَنْ مُوسَى الْغَضْبُ when the anger became still (so as to be) away from Moses, سَأَصْرَفَ عَنْ آيَاتِي I will cause to turn away from (the direction of) my signs, عَنَّا غَرْبَ عَنْهُ they disdainfully turned away from that from which he turned disdainfully, رَغَبَ عَنْهُ he avoided it.

450. The prepositions indicating motion to or towards a place are لِ إِلَى حَتَّى up to, and لِإِلَى إِلَى to.

451. Opposed to إِلَى إِلَى إِلَى عَنْ is which signifies

(a) motion or direction to or towards a place; thus أَرْسَلْنَا إِلَيْهِ أَلْبَجْرُ نُوحًا إِلَى قُوْمِهِ We sent Noah unto his people, إِلَيْهِ أَلْبَجْرُ إِلَى أَلْبَجْرِ We revealed i.e. indicated to Moses. Hence, because inclination is implied, إِلَى إِلَى إِلَيْكَ I repent toward Thee, إِلَيْكَ إِلَيْكَ مَعْذِرَةٌ إِلَى رَبِّكَ it is an excuse to your Lord.
(b) In respect of time \( \text{îl} \) usually indicates during a continuance; as \( \text{îl} \) \( \text{îl} \) \( \text{îl} \) until a fixed term, \( \text{îl} \) \( \text{îl} \) during all the time till the day of judgement.

Rem. When used in the above significations, we say that \( \text{îl} \) \( \text{îl} \) to designate the limit.

(c) To show that one thing is added to another we use \( \text{îl} \) and hence \( \text{îl} \) (see § 23, rem. d) to its end, which is definite but serves for etcetera.

452. In addition to implying like \( \text{îl} \) motion towards an object, \( \text{îl} \) must indicate arrival.

Rem. c. When \( \text{îl} \) is a conjunction (see §367 k) it exercises no governing power upon nouns.

453. Whenever possible \( \text{l} \) must be so translated as to indicate abstract relations, those that are concrete being expressed by \( \text{îl} \); thus \( \text{îl} \) \( \text{îl} \) \( \text{îl} \) We drove it for the use of a dead country. This distinction cannot always be preserved as is shown by §§ 429 et seq. where \( \text{l} \) indicates an action’s relation to the direct object which stands in place of an accusative; thus \( \text{îl} \) or \( \text{îl} \) I advise you (see § 423). More often however we employ \( \text{l} \)

(a) for passing on the action to an indirect object; as \( \text{îl} \) \( \text{îl} \) \( \text{îl} \) Moses said to his people, \( \text{îl} \) \( \text{îl} \) \( \text{îl} \) make for us, \( \text{îl} \) \( \text{îl} \) \( \text{îl} \) he multiplies it to you, \( \text{îl} \) \( \text{îl} \) \( \text{îl} \) pardon (the sin) to us and have mercy upon us: so with reflexive verbs, which govern self as their direct object; thus \( \text{îl} \) \( \text{îl} \) \( \text{îl} \) when his Lord manifested Himself to the mountain, and we find
the sense of *إِذَا هِيَ بَيْضَاءٌ لِلنَّاظِرِينَ* 166, it is white to the beholders; also by taking praise as the direct object, we may place here *يُسَيَّحُ لِلَّهِ مَا فِي السَّمَوَاتِ* whatsoever is in heaven gives praise to God; and unless wholly idiomatic *آمِنَ لِلَّه* he believed in thee. In these cases *لَى* and its dependent are not essential to the clause, whereas it is different in

(b) the dative (i) of possession; as

هُوَ الْمَلَكُ وَهوَ الْمَلِكُ

*to Him belong the dominion and the praise,* which lows lit. to it is the (power of) loving,* يَعْكَفَونَ عَلَى أُصْنَامٍ لَهُمْ* they cling to their idols,* خَبَرَ لِي* better for me,* بُنِّيَ لِلْمَلَكِ* a daughter of the king (see § 492): (ii) of permission or right; as

الذين أذن لِلَّه* he makes lawful to them the good things,*

أَذَن لِلَّه* I give thee permission:

(iii) of advantage, contrasting with *عَلَى* (see § 459 b); as

أَذَعُ لَنَا رَبَّكَ* pray on behalf of us to thy Lord but he cursed him; also

هاَدِى وَرَحْمَةٌ لِلْذِينَ

a guidance and a mercy for the benefit of those who,

وَأَخَذَبُ لَنَا فِي هَذِهِ أَذَنَْيَا حَسَّةَ وَفِي الْآخِرَةِ

and do Thou write for us i.e. place to credit of our account advantage in this world and in the next, لَّنَا هَذِهِ this is owing to us.

Rem. b. By use of *لَى* we express the verb to have, as

ما لِي أَخُ

I have no brother.

(c) Attention is drawn by *لَى* to the purpose or cause of an act; thus *لَمْ يَقَالَ أَمَّا* for what reason? (see § 351, rem.),

وَإِذ قَالََُ الْقُومُ َبَيْنِيْمُ لِمْ تَعْظُونَ آلَّا قُوْمَ and when a section of them asked, Why do ye warn the people? *بَيْنِيْمُ* a book for the use of students,
We diversify the signs for the use of a people, 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 ل is employed لِلتَعلِيلٍ to indicate the cause.

(e) Also ل marks the time of an occurrence; as وَلَمَّا جَاءَ مَوْسِعُ لِبيِقَانِّا and when Moses had come to Our appointed time, لَأَوْلِ لِبَيْتِهِ مِنْ مَحَرِّرٍ on Moslem new year's day lit. at a point of time when a night has passed from Muharram.

Note. Many verbs indicating a state of mind, friendly or hostile, advantageous or disadvantageous, take ل of the person towards whom the feeling is directed; thus عَدَايَتُ لَهُ I hate him.

454. The prepositions indicating rest at a place are فِي in, into, بَ at, in, by, with, مَعَ with, along with, لَدَى 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, خَالَقَهَا فِي سَتِّيْةٍ آيَامِ He created them in six days, كَتَبَاهَا لَهُ فِي الأَلْوَاحِ We wrote it for his benefit upon the tables, لَمَّا سُقِطَ فِي أَيْنِهِمْ when a falling took place into

* This rendering is in accordance with Baidawi.
† Further explanation of dates will be found in Wright's Grammar, vol. ii. §§ 110 and 111.
their hands i.e. when they grievously repented, أذكروا مَا فِيهِ أَرَيَلْ فِي ٱلْسَنَةِ ٱلْمَدَائِنِ ٱلْمَدَائِنِ حَاشِرِينَ أَغْفِرْلِي وَلَا نَخَيِّ وَأَذْخَلْنَا فِي ٍرَحْمَتِكَ pardon (the sin) to me and my brother and cause us to enter into Thy mercy.

(b) By rights في means in the midst of as may well be seen with a plural or collective; thus قَالَ مُوسَى لَإِخْبِيْهِ هُوَ رَن مُخْتَفِي ٱلْقَوْمِ وَأَصْلَحُ Moses said to his brother Aaron, Do thou act as my deputy among my people, and behave uprightly.

(c) We use في to state the subject of thought, conversation, or writing; thus الكتَابُ ٱلأَوْلِي ٱلْلُغْةِ ٱلْعَرَبِيَّةُ The first book treating of the Arabic language.

(d) Further في is employed with verbs of desire, as he liked it.

Rem. We say that في is used لِلظُّرِفَةِ to indicate time and place.

Note. The phrase الأرض ٱلتي بَارَصُنا ٱفِيّا the land which We blessed is equivalent to الأرض ٱلتي بَارَصُناها.

456. Whereas في indicates amongst we more often express with mere proximity; thus مررت بيرجل I passed by a man, خَذَهَا بِفَوْهَةٍ We sent Moses with Our signs, بَعْنَا مُوسِى ٱلْأَيَاتِا they associate bad luck with Moses, خَلَقَ السَّمَوَاتِ وَٱلْأَرْضَ there is in me no error, لَيْسَ بِي ضَلَالَةٌ إِلَّا نَكَّنِ He created the heavens and the earth rightly. Accordingly
verbs with certain meanings govern ب and its dependent in place of an accusative; thus

\[ I \text{ saw that which they saw not, they do not comprehend anything of His knowledge, then ye shall be informed of what ye have done, those who hold fast to the book, I begin with the name of God; and with its dependent may take the place of a second accusative, thus do not cause mine enemies to attach ignominy to me, remind them of the days of God. Sometimes a verb governs in both ways with the same meaning (see § 423); thus he seized the head of his brother, and drowsiness does not seize Him nor sleep; ask assistance of God, and Thee only do we worship and of Thee alone we ask assistance; they treated it unjustly, and 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 we are not believers.

(b) The relation between an act and its object, especially after intransitive verbs; thus he commands the approved to them; we have believed, but 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
this was because their apostles used to bring them proofs, We caused the children of Israel to traverse the sea.

(c) The relation between an act and its instrument or reason; thus this shall be because God is the patron of those who believe, We caused to descend by means of cloud the water, and we produced by means of it (the rain) all sorts of fruits, by God's permission, held in subjection by His command, and We revealed to Moses, when his people asked drink of him, saying (see § 367 e) Strike the stone with thy rod, thus We try them by reason of that in which they were impious, We appointed with Moses (a period of) thirty nights and We completed them by means of ten (more), 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 بَعَيْر those who behave proudly in the earth without justice.

Rem. d. Some would place in this sub-section بِسْمِ اللَّهِ الَّذِينَ أَبْتَدَأْتَي by the name of God while others supply أَبْتَدَأْتَي as above.
Rem. e. Arabian grammarians have divers expressions to
denote the uses of بِ.

Note. We find بِ used in the sense of علّى, thus they thought that it was falling upon them.

457. By help of مَعَ (or مَعْ) with, along with, we indicate
association and connection in time or place; thus send him with me: there are also less usual meanings.

459. We employ علّى over, upon, above

(a) in its local sense; thus and We spread for shade over them the cloud, ثُمَّ أَسْتَوَى علّى الْعَرْشِ then He established Himself upon the throne: and a similar sense may be discerned in لَمْ أَقْعَ علّى الْحَرْضُ when the plague fell upon them, وَنُزِلْنا علّى الْمَنْ وَالسَّلْوَى and We sent down upon them manna and quail, أَخَافْ علّيُكُمْ عَذَابًا I fear in your case a punishment, علّى الْلَّهِ قَلِيتَّكُمْ الْمُؤْمِنُونَ upon God then let the believers rely, الْذِّينَ أَنْعَمْتَ علّيْهِمْ those upon whom Thou hast shed blessings.

(b) As implying disadvantage (see § 453 b iii); thus God was angry with him, بَعَثَهُ علّيْهِ he sent him against them. Also we use علّى after words signifying difficulty and the opposite; thus he makes unlawful to them the foul things, ذَلِكَ علّى الْلَّهِ يُسِيرُ this for God is easy.

(c) To express an obligation; thus
distinct delivery is incumbent upon Our apostle, is not the covenant of the book taken upon them, it is binding upon me.

(d) To show superiority in one over another; thus He has favoured you above all creatures, and He is all-powerful over everything.

(e) To give the condition serving as basis upon which a person rests; thus he followed the Christian religion.

(f) To indicate the subject spoken of; thus that they should not say concerning God other than the truth.

Rem. a. Other uses exist; as an admonition has come to you through one of yourselves.

462. With an oath (قَسَمُ ) we employ (>) by provided a substantive follows and there is no verb of swearing. The complement (جَوَابُ قَسَمِ ) may be an affirmative verbal proposition, and the verb may be imperfect, in which case (ل) is prefixed to the energetic form; thus by my Lord, ye shall be raised.

463. While commonly reckoned among prepositions (ك) as, like is a substantive and synonymous with likeness (see § 482 f). We find it in thus, in like manner, so, and as though.
Note. Attached to لَكَ ما أَتْحَاقَةٌ the hindering matter (see § 353*), thus لَيْسَ لَهَا كَمَا لَيْسَ آليَةُ make for us a god like their gods.

466. To signify at the side of we employ عندَ and with God there is great reward, بِمَا عَبِيدَ by virtue of the covenant He has made with thee, يُحْدُونَهُ that they find him written down مَكَّنُواً عَنْدَهُمْ in the التوْراةَ والانْخِريلِ with them; i.e. mentioned in the Old Testament and Gospel, أَلَا إِنَّا أَطَأَرَهُمْ عَندَ آللَّهِ verily the cause of their good and ill luck lies hidden in the counsels of God. When used of time عندَ may indicate a particular moment, thus أَيَقَنتَ عِنْدَ ِكَنَابِيَّا I felt sure at the time of writing it.

467. Signifying between بَيْنَ indicates an intervening space, thus بَيْنَ الْطُوفَانِ وَبَيْنَ الْهَجْرَة بَيْنَ جَيْدَيْهِ between the Flood and the Hegira. Of common occurrence is بَيْنَ يَدَيْهِ بَيْنَ أَنْدِيْمُ بَيْنَ يَدَيِّ رَحْمَتِهِ between his two hands, i.e. in his presence, and between their hands i.e. before them; thus بَيْنَ يَدَيْ رَحْمَتِهِ before his mercy.

468. Signifying beneath تَحْتَ indicates the lower part; thus تَحْتَ الشَّجرةَ under the tree.

Rem. b. Its opposite is فَوْقَ above; as فَوْقُ عِبَادُهَ 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 the good are among them and those who are not that are among them.

Rem. Beside and there are other nouns in the accusative (see §§ 359 and 444b) which are employed as prepositions: for instance,

(a) before of time; thus have ye believed Him before that I gave you permission. Its opposite is after; thus do not ye commit disorders in the earth after its ordering.

(b) behind, thus look behind thee: equivalent is and He shall cause him to enter gardens under which flow the runnels of water.

(c) and (the aforesaid) We sent Moses, evil have ye wrought in mine absence after my departure, 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 وَتَخَطَّى مُوسَى قَوْمَهُ and Moses chose from his people seventy men for Our appointed time.

471. The infinitive (see §§ 195 and 426 to 429) like other nouns is indefinite unless defined by the article or otherwise; thus في ذِلكِ بِلَاةٌ مِنْ رَبِّكَمْ عَظِيمٌ therein, O you, is a great trial from your Lord; إنَّ الَّذِينَ أُخْذَوْا الْعَجْلَ سِناَبِلهمْ عَصْبُ بِنَّ رَبِّي وَذِلَّةٌ في الْحَيَاةِ الدُّنْيَا verily those who chose the calf (as a god), wrath shall overtake them from their Lord, and ignominy in this present life; قالَنَّهَا مَعْذَرَةٌ إِلَى رَبِّكُمْ 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 قالَ سَقِطَلَ أَبْنَاهُمْ وَنَسْتَحْيِي نَسَاهُمْ وَإِنَّا نَوَقَمُ قَاهِرُونَ 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 عمل action of government.
sons and we will save alive their daughters (lit. women) and verily we shall be subduers over them, where س 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 قلبنا خشييتنا但我们 أرضج إلى أجله هم بالغوه but when We removed from them the plague until a fixed term, which they were about to attain; إن هاؤلآء مبنى ما هم فيه ووابطنة ما كاذبوا يعهدون as to these people destroyed is that (religion) in which they were, and rain is what they were making; هو الذي خلقكم فمكنكم حاقر وممنكم مؤمن He it is who created you, and one of you is an unbeliever, and one of you a believer; قلوا ممًا تأتينا به من آية 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 أدخلوا أباب سجدا enter the gate prostrating yourselves; يدعوكبو جنات خالدين فيها He shall make them enter gardens to abide therein, an instance of حال مقدر indicating the future.
475. A noun, when governing another noun in the dependent case, is called by the Arabians مُضَاف 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 ن and ن, in order that the speaker may pass quickly to the governed word, which is called أَلْمُضَافُ إِلَيْهِ that to which annexation is made. Their relationship is known as إضافة annexation.

REM. There are two kinds of annexation the proper annexation and the improper annexation: in the former سورة البقرة in presence of the sea i.e. situated by the sea, إنْ يَرَوْا سَبِيلَ النَّشْدِ if they see the path of true direction. A word may be governing and governed; as المَلِكُ يَومُ الْبُدْنِ the Ruler of the day of the judgement, ميقات رَبِّهِ the appointed time of his Lord, have ye hastened the affair of your Lord?

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 سورة البقرة in presence of the sea i.e. situated by the sea, حاضرة البحر if they see the path of true direction. A word may be governing and governed; as المَلِكُ يَومُ الْبُدْنِ the Ruler of the day of the judgement, ميقات رَبِّهِ the appointed time of his Lord, have ye hastened the affair of your Lord?

478. (a) The governed word أَلْمُضَافُ 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 the chapter of the overreaching, and those who deny Our signs and the meeting of the last (dwelling),

\[\text{سُورَةُ اَلْتَغَابِينِ} \quad \text{مُوسَى وَقَوْمَهُ} \quad \text{وَالَّذينَ كَذَّبُوا بِآياتِنَا وَلَقَاءَ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ.}
\]

Thus ^jliJI ^p*y* the chapter of the overreaching, ^a***j ^j~>** Moses and his people, ^Moses \& his people, and those who deny Our signs and the meeting of the last (dwelling),

\[\text{vain are their works,} \quad \text{كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاهُمُ} \quad \text{eat of the good things which we have provided for you,} \quad \text{بِنَا الَّذينَ كَفَرُوا} \quad \text{the story of those who disbelieved.}
\]

(b) The governing word (\ُمُضَافٍ، i.e. the one in construct state) must in proper annexation be nomen substantivum* in which category are accounted prepositions, as بَعْدٍ إِصْلاَحِها after its ordering; so also are numerals, for which see §496 et seq.

Thus ^Rٰبُ هُرُونَ ^lJۡلُلُّ ُهآِرُهُمْ they tasted the mischief of their doing, ^ؤاَذُواُ وَيَلَّ أَمْرُهُمْ 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 رَبُّ الْحَسَنِ أَلْوَجَه the handsome (part) of the face or even the handsome face, عَالِمُ الْغَيبِ وَالْشَّهَادَةَ the Knowe of the hidden and of the manifest. As regards superlatives, see §§486 and 493.

Rem. a. In proper annexation the article \ُلُلُّ can never be prefixed to أَلْمُضَافٍ, in the improper it may (see §489).

Note. The annexed word can be governed by a verb مَكْتُوبٍ, eliminated, as يُبْجَعُمُكُمْ لِيَومٍ الْجَمع ذَلِكَ يُومُ اَلْتَغَابِينَ 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 as دُخُّرُ.

480. Instead of having an adjective attached to it, a noun may be in construct state qualified by another noun; as رَجُلٌ صِدْقِيٌ a sincere man: this is common in specifying the material, as عِجْلُ خُلْبِيٌ 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) خَلْلُ the totality, the whole. If the leading substantive is defined and signifies something single and indivisible, خَلْلُ means whole as خَلْلُ الْبَيْتِ the whole house; if it is definite but plural or collective, we must render خَلْلُ أَلْسَمَات all, as خَلْلُ أَلْسَمَات all the fruits, خَلْلُ البَقَر all the cattle; if it is indefinite خَلْلُ means each, every, as إنَّ يَرَوْا خَلْلٍ آيَةٍ لا يُؤْمِنُوا بِهَا if they see each sign they will not believe in it, رَحْمَتِي وَبَعْثَ خَلْلٍ شَيَّ ء My mercy comprises everything. In § 402 a will be found خَلْلٌ أَنَاسِ every tribe: here, as may be learned from the context, خَلْلٌ أَنَاسِ is collective (see § 305, rem. e) but is used as a singular.

(b) جَيْمَعُ the totality, the whole, much resembles خَلْلُ; we may however say إِلَيْكُمْ جَيْمَعًا to you all (see § 444 c, rem. b 2) but not إِلَيْكُمْ خَلْلًا.

(d) غَيْرُ something different may usually be translated other than: thus أَعْبَدوْا اَللَّهَ مَا لَكُمْ مِنَ الْغَيْبِ worship God, ye
have no god other than Him; 

باللهِ إِلَّا هُمُّ لأَخْبَرُوا مَنْ يُقَوْلُ قَوْلًا غَيْبٍ

shall I seek for you a god other than God? 

بَدَلُ أَنْدِينَ أَخْبَرُوا مَنْ يُقَوْلُ قَوْلًا غَيْبٍ

the wrongdoers among them substituted a word, 

أَنْدِي قَبْلَ لَهُ

other than that which was told them. For بَيْغِرَ without see § 456, rem. c.

Rem. a. We employ غير مُكَيْكِي غير im- possible; but if repetition be needed we must after the first negative use لَا followed alike by a dependent, thus 

صِرَاطُ أَنْدِينَ أَنْعَمْتَ عَلَيْهِمْ غير المُغْضُوبٌ عليهِمْ وَلَا الأَصَلَيْنَ 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) مِثْلُ likeness, like, as مِثْلُ the like of it, like it.

Rem. a. Similar in sense to مِثْلُ but without case signs, is كَ see § 463.

486. Properly annexed, in construct state, are found deverbal adjectives expressing the superlative, of form فعلُ (see § 234) or فعلُ (see § 242, note 1); thus وَأَنْتَ أَرْحَمُ الْرَّاحِيْنَ and Thou art the most merciful of the merciful, وَأَنْتَ أَعْلَمُ الْعَافِرِينَ 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) فعلُ and فعلُ need not vary in gender or number (see § 493, rem. a), thus أَعْلَمُ الْمَدَآئِنَ the greatest of the cities, أَحْسَنُها the best thing that is in it.
Rem. a. Being superlative first stands in annexation of the same sort, thus أنا أول المؤمنين 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 أن the 'an which with its verb is equivalent to a macdar (see § 195) and the same construction appertains to the indefinite ما (see § 353*). Thus أؤدين من قبلي أن نأتيك ومين بعد ما جحيتك we were afflicted before that thou camest to us and after that thou hast come, which is equivalent to من قبلي إتيانك إياك ومين بعد ممحيتك before thy coming to us and after thy coming to us. Clauses of this sort frequently stand as الأوصاف إلهي 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 سريغ handsome of face, حسن الوجه prompt of chastisement. Here the dependent though always defined by the article exercises no defining influence upon its governing word, which remains نكرة (see § 475, rem.) and can be defined by the article, thus الله السريع العقاب 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

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* This sort of annexation is treated in Wright's Grammar, vol. ii. § 30.
after the second; thus: 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 verily I fear in your case a punishment of a great day. But if the second member be definite so is the first, as 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 ل، thus ابن للرجلٍ 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 (الْمُضَفِّ الْإِلَيه) definite and therefore partitive: if indefinite the dependent must be explicative, as they are most excellent women, God is the best preserver. After the superlatives first and last the indefinite dependent is likewise explicative; thus the first verse, the last day.

Rem. a. If the dependent be definite the noun in construct state (الْمُضَفِّ) may resume its characteristic attribute as an adjective and conform in number and gender to the object or objects mentioned; thus هِيَ كُبْرَىٰ الْبَدْمَاتِ it is the largest of the cities, 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 

\[\text{وَأَتَّخَذُ قُوَّمُ مُوسَى مِنَ بَعْضِهِ عِجْلًا حَسَدًا} \]

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 

\[\text{سُورَةُ فاتِحَةَ الْكُتَابِ} \]

equivalent to 

\[\text{السُورةُ الَّتِي هِيَ فَاتِحَةَ الْكُتَابِ} \]

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 

\[\text{خلقَ السَّماوَاتَ وَالْأَرْضَ فِي سَنَةٍ أَيَّامٍ} \]

He created the heavens and the earth in six days.

Rem. a. Exceptional is 

\[\text{مَائَةُ} \]

one hundred which, in dependent singular, always follows the governing numeral, see § 325.

Rem. b. Should 

\[\text{جَمْعُ الْقَلَة} \]

the plural of paucity not be in common use, there must perforce be employed 

\[\text{جَمْعُ الْكُلَّة} \]

the plural of abundance.

Rem. c. We must remember that a sound plural is plural of
paucity, thus its verses are seven in number; (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, must be employed as in § 448; or the noun must be put in apposition to the numeral, thus four Moslems, 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 Moses chose from his people seventy men, A chapter written at Mecca and it (has) eighteen verses. Very rarely they are followed by an accusative plural, as twelve nations. In gender the tens (, etc.) are common; but units conform to the gender of the noun denoting the objects numbered, thus twelve springs gushed out (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 five years (the singular
being feminine), 

\( \text{سنَةٌ} \text{T} \text{ضَعْتُ رَمَضَانَات} \) nine Ramadans (the singular

\( \text{تَمَانِى} \text{حَشَرَ رُجَالاً} \) being masculine), 

\( \text{شَعَبٌ} \text{أَحْنِى} \) 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 ِتَنَّى عَشْرَ أَسْبَاطًا twelve tribes (the sing. ِسِبْطُ 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 قَطَعْنَاهُمُ اِثْنَيْ ضَرْعُةَ أَسْبَاطًا أَمْسًا We divided them into twelve tribes (i.e.) nations (the sing. ِاِمْةٌ being feminine).

512. To every جُمْلَة totality, sentence there must be a subject and a predicate, the latter being called جُمْلَةٌ that which is supported, the attribute. The subject is called جُمْلَةٌ that by which (the attribute) is supported, and the relation between them is termed جِلْبَةٌ the act of supporting or causing to lean, attribution.

513. The subject may be a noun substantive, as قَالَ ِأَنْمَلا the chieftains of his people answered; or an expressed pronoun, as هُوَ أَبْنِيَ َوَأَفْرَقَانَ it is the guidance and the criterion, مُستَقْر َمْهُ َضَرْعُةٌ it is an excuse; or a pronoun مَسْتَقْر َمْهُ َضَرْعُةٌ concealed in the verb\(^*\), as We drowned them in the sea, يَحْيَى وَبِيَتُ 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 there praises God whatsoever is in heaven and in earth, the unbelievers have asserted; or a preposition with its dependent, as the good are among them, and those who are not that are among them. The predicate may be a noun (substantive or adjective), and those who are not that are among them. The predicate may be a noun (substantive or adjective), as but I am an apostle from the Lord of the worlds, He is the potent, the wise; or a verb, as He is your Creator, this is what did it or this is what he did. Be the predicate what it may, every sentence beginning with its subject is a nominal sentence (which may be simple or compound, see §§ 519 and 520), thus surely the earth belongs to God, Moses awoke. On the other hand we call a verbal sentence (simple or compound) any one in which the predicate is a verb preceding its subject, thus the guarding of them both does not weary Him; or in which the verb represents both subject and predicate, thus they turned aside. The subject of a nominal sentence is termed the inchoative (except when put in the accusative by a preceding for it is then known as and its predicate
the enunciative; while the subject of a verbal sentence is called the agent, and its predicate 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 maṣdariyah, see § 488) may serve as subject either to a nominal or to a verbal sentence; thus حَقِيقًا عَلَيّ أَنْ أَقُولُ 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 النَّافِعَةُ لِلَّمْتَفِينَ the result is to the devout. If however the preposition and dependent stand first, thus إِلَيْهِ الْبَصِيرُ the returning is to Him (see also next section), we may call the phrase جَمِيلَةُ ظُلْفَيْةٌ 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

he took the tables and in their inscription were guidance and mercy, for it is said: but either order is permitted if the indefinite substantive carries with it an adjective, expressed or implied, thus

to them is a painful punishment. In case of a sentence expressing a wish, however, its subject if indefinite must precede, as

peace be unto you; and should the subject follow, it must be defined, thus

517. The subject also necessarily follows its predicate in a nominal sentence, (a) when the contains a pronoun making reference to a word in the , as

in the house; (b) when the is restricted by or as

obey God and obey the apostle, but if ye turn aside, then only the clear delivery (of his message) is incumbent upon Our apostle, we have nothing (to do) but to follow him (see §§ 585 and 586); (c) when the is an interrogative, as

who is he? what is it? (see § 570).

518. In a verbal sentence the agent (i.e. subject) must always follow its verb (i.e. predicate); thus

his Lord spoke to him, plants spring up: this it is held to do where a verb represents both subject and predicate; thus

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: (as to) My mercy (it) comprises everything. Here the agent of the clause (الفاعل) 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: Moses awoke while Aaron was (still) sleeping, verily as for us, we repent toward Thee, but most of them do not know, because they denied Our signs, perchance ye may be mercifully dealt with, perhaps ye may be guided a right.

520. There are also compound sentences in which a pronominal suffix called the connecter replaces the noun transposed. They may be (a) compound nominal, thus: with God there is great reward; or (b) compound verbal, thus: (as to) the good land its herbage comes forth, (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 ِكُحْرِيَّة فُومَالِتٰ 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 كَانُ though occasionally supplying the place of logical copula, ascribes to its subject the attribute of existence; and being attributive, its predicate and those of أَحْوَاتُ 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 الله غَيْبٌ حَمِيدٌ God is self-sufficing (and) worthy to be praised, سُورَةُ الْأَعْرَافِ مَكَّيَّة 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 صَيْبِرُ النَّفْسُ the pronoun of separation; thus أَرْبَعُ هُمُ الْمُفْلِحُونَ those are the prosperous.
525. If the predicate be a nominative and the subject placed in the accusative after اِن َّنَّ or the like, a pronoun of separation is unnecessary; thus اِن َّنَّ رَبّي اَللّهُ verily your Lord is God: there may however be inserted such pronoun of the same person as اِنَّكمْ أَنتُّنَّ وَلَيْتُنا اِنَّ truly Thou art our protector.

Rem. A noun governed by اِن َّنَّ etc. is not called مُبتدَاً 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 Qَرْسُ أَصْفَرْ هُوُّ a grey horse is handsomest, where Qَرْسُ though indefinite is specialized by its adjective; so also there is obviously a partial determination in رَغْبَةُ فِي الْشَّرِّ شَرٌّ a desire to do evil is bad, and in عَدَابُ يُوْمٍ عَظِيمٍ مُخْفُوفٍ 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 لِتَتَعْرِيفَ 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 zarfiyali (i) when the predicate stands first, as مَنْ أَلْقَوْمٍ أَمَّةٌ there is a section of the people; and (ii) when the subject is preceded by an interrogative or negative particle, as هل مَاءٌ فِي الْبَيْرُ is there water in the cistern? ما شَربْتُ لَنَا we have no drink.
(e) When the sentence expresses a wish, as سلامة عليكم. *peace be unto you;* see § 516.

(f) Words containing the conditional meaning of إن *if* (see § 406), though indefinite by their nature, serve as inchoative; thus مَن يُوقَ شُح تفِيضه if any one believes God, *whoever is made to guard against his own covetousness.*

529. A pronoun of separation is sometimes omitted if the meaning remains clear, as ذَلِك الفوز العظيم this is the great prize.

530. To give emphasis and occasion contrast ضَيِءٍ الْتَوْكِيدَ or أَلْتَأْكِيدَ 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 الأَذِينَ هُمُ الْمُرْبَّمُ يَرْهَبُونَ those only who fear their Lord, *if WE be the victors;* see also ١٠٥٠ at § 415 a i, Note.

Note. The pronoun of corroboration may follow conjunctive pronouns in an oblique case, thus لِلْذِينَ هُمُ يَبْتَغُونَ يَوْمُونَ 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 جَانَ 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 يَضِعُ عَمْهُ إِصْرَهُمْ وَالْإْخْلَالُ الَّتِي طَانَتْ عَلَيْهِمْ he puts away from them their burden and the
fetters which are upon them; especially is this the case after an interrogative, or not, as مَا حَنََّتْ لِإِلَٰهِ يُمَّنُوْرُ حَنَّى اللّٰهُ 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 قَبَلَ لَمْ يَأْمُرُ when it was said to them. In case of غَفَرْ لَنَا which governs only an accusative of the sin, we render سَيَغْفَرُ 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 مُصَعُّوبٌ عَلَيْهِ he is an object of anger, السَّيَغْفَرُ لَنَا she is an object of anger, 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 وَبَلَوْنَاهُم بَالْحَسَنَاتِ وَالسَّيِّئَاتِ and We tested them by means of good and evil things, يُجِلْ لَهُمُ الْطَّيِّبَاتِ وَيُحْرِمُ عَلَيْهِ الْلَّكَانِ 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 نَفْسٍ soul or the like, thus 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 تَوَايِعُ 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 ألْسَمُوجُ that which is followed and then التابعُ 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 ضَلالُ مَيِينُ manifest error, رآيتُ to the dead country, مَسْجِدُهُمُ الْجَامِعُ I saw their congregational mosque or their mosque which collects, لَقَاءُ الدَّادِرُ الْآخِرَةُ the meeting of the last abode. A noun may of course have two or more adjectives connected with it, thus يَسِيرُ اللَّهُ الْمُرْحِمُ الْمُرْحِبِ in the name of God the merciful (and) compassionate: sometimes a nomen verbi (nomen actionis or other) takes the place of an adjective, thus أَسِيرُ مَجْعِرَةُ an indefinite hail, أَسِيرُ مَعْرِفةُ 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
*ّمَولُيْنَكُرَامُمُؤْمُيْنٍُّ* (see § 304, No. 5) *نَّبَيْنَىْنٍَّ صَالِيْنَ* erring sons, *ّمَلاعْيِنَكُرَامُکَفَارُونٍَّ* (see § 305, No. 2) accursed unbelievers; while a substantive (ii) in feminine sound plural may be followed by an adjective, singular feminine as
*رسَالَاتُ حَسَنَةٍُّ* gracious messages, or plural, either broken as
*جَنَّاتُ خَراَمٍُّ* (see § 304, No. 17) noble gardens, or feminine sound as
*بَقَارَاتُ مَفْصَلَاتٍُّ* 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
*الطلَّابُ الإِنْتِلَاعِيَةُ* the English students, *رُجَالُ مُسْلِمَةٍ* Moslem men, *ناَآدَ مُسْلِمَةٍ* Moslem women, *مُلْوَكُ شَيْدَةٍ* strong kings, *نَسَاء مُسْلِمَةٍ* strong girls; it is however better, if the sex be indicated, to employ an appropriate sound plural, thus
*رُجَالُ مُسْلِمَونَ* and
*نَسَاء مُسْلِبَاتٍ*.
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
*جَيْبَانَ كَبِيرَةٍ* great fishes, or plural as
*صُوْرُ حَسَنَاتٍ* beautiful forms; or else a broken plural, thus
*رِيَاحٍ عَزَازٍ* powerful winds, *جَيْبَانَ كَرَامٍ* 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
*الفوْيَمُ أَلْتَلاَلِمُونَ* the wrong-doers, *إِنْبُمُ كَانَا قَوْمًا عَمِينَ* truly they were a blind people, *حَيْرُ مَحْمُودُ الدُّكِرَاتُ* Mahmúd's numerous family; but the
adjective may be singular and agree with the collective's grammatical gender, thus ُخِلْفُ ُحَسَنٌ excellent posterity, 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 جَرَادُ طَيَارٌاتُ flying locusts; or a feminine singular, as قَبْلُ آكُولَةُ voracious lice; or a masculine singular, as أَلْبَمُ الرُّطَبُ the fresh fruit; or a broken plural, as سَحَابُ ثَقَالٌ 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 ُآفْوُزُ this prize, هَذِهِ ُالْقَرْبَةُ this village; but if the substantive be definite in its nature or defined by a following dependent, it must precede, as مَحْمُودُ هَذَا this Mahmúd.

Note. We find in Corán, Sūrah 7, verse 166 ُحُوَّنُوا قَرَدةً خَاسِئِينَ become object apes: here the appositive is in masculine sound plural because human beings are addressed.

537. Sometimes we find the adjective أَجْمَعُ all following a substantive or pronoun and agreeing with it in gender, number and case; thus لَا أَصْلِبُنَّمُ أَجْمَعِينَ I will crucify you all.

539. In addition to its use at § 535 نَفْسُ can signify self
without reflexive meaning, thus I have seen himself. If a plural be needed, must be employed.

Rem. a. There is a class of appositives called having two divisions; (1) the corroboration in meaning which includes and with a few other words; and (2) the verbal corroboration, when any word is repeated, thus yes, yes.

Rem. b. Three more classes of appositives are in use. (1) the qualitative which may refer to its (see § 536) directly, in which case it is a simple adjective, thus the living and everlasting God; or indirectly, applying to a following word and with it forming a qualitative clause. (2) the permutative of which the most usual kind is the substitution of the whole for the whole; thus 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 is badal of, and of the explicative connection, being a substantive which explains its thus the apostle the prophet, Moses said to his brother Aaron, a calf a body, i.e. a calf in bodily shape.

Rem. c. One verb may be substituted for another by the comprehensive substitution, i.e. the permutative
explaining something involved in the previous verb; thus

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 سَجَدَ 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 فِرْعُوْنَ Pharaoh said, and that the equivalent of a plural subject (such as a relative sentence, etc.) takes a preceding verb in the singular, thus زُعْمَ 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 امتدتُ يَدُ a hand became extended: but (ii) if one or more words intervene, while the feminine is better, the masculine is permissible, thus بَصَرُ يِبَا 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 the word of thy Lord was fulfilled: but we find 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 만； but in Coràn, Sûrah 64, verse 11 we have ما أصاب من مصيبة no mischance has befallen.

(d) The verbs نعمر and یمُسِس 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 علی الله فلیتوخوا المؤمنون upon God then let the believers rely.

REM. b. When meaning family or tribe بنو، the sound plural of ابن son, may be preceded by a feminine singular verb; thus آمنت پہ بنو إسرائیل 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 حَبْطَت أَعْمَالِمْ (from عمل masc.) their works are vain, فَطَعَ أَرْجُلْ (from رجل fem.) the feet were cut off. But if the broken plural denote male persons the verb is better masculine, thus أَتْرَكْنا بِهَا فَعَلَ السفِیَّة مَنَا wilt Thou destroy us on account of what the fools among us have done; though we sometimes find the feminine, as خانَتِ رُسُلُ 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 the chiefs said, his people asked drink of him,
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 de-
noting 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 sin-
gular verb follows a like subject; and a masculine plural verb
follows a masculine sound plural, thus the Moslems journeyed and came, as also the plural of pronouns, thus
and when the boon came to them they said. In case of broken plurals the following verb must be femi-
nine, singular or plural, thus He sends the winds and they bear cloud where might also have been
used: if however male persons are indicated the verb in mas-
culine plural is used, thus 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 among the people of Moses there is a section who direct (others) by the
truth and by means of it do justice, a posterity succeeded who inherited the Book: other collectives
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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 أَمْتَأَ بَآيَاتِ رَبِّنَا لَمْ نَجَآَهُنَا 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 جَآَهُنُمُ خَلَلْ آيَةً 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 الله أَعْلَمُ مِنْ غَيْرِهِ God knows best lit. is more knowing than any other, فَإِذا هِيَ تَتَّلَقَفُ مَا يَأْفِكُونَ so behold it swallows up what they cause to put on a false appearance, هُمْ يَأْفِكُونَ they are attainers of it, تَعْلَكُمُ يَرْجَعُونَ perchance ye will take heed to yourselves; but a broken plural may be followed by a feminine singular, as الفِيَنْتَانُ كُبُرَةً 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 أَمْيِنُ الصَّادِقُونَ the truthful are trustworthy.
(c) If a subject be collective its predicate may follow in the plural, thus  
الآلهة جاهلون the people are ignorant. Similarly, when a verb is placed after a collective subject, thus  
أبشر يهدوننা 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 (الحلم) 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 لا يُؤودهُ  
الحفظُمَا the guarding of them both does not weary Him; or with the future sense, as  
إنا لا نضيع أجْرَ المُصلحين 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  
أنى يرووا أنَّه لا يُكَلِّمهمَهُ did they not perceive that it could not speak to them?

(b) We rarely find لا attached to a verb in the perfect, except when used with و to continue a previous negation.

556. The particle لن (for أن لا see § 362 hh) is a very strong negation of the future, as can be seen in §§ 411 and 415 a i.

Rem. For لَمُ and لَنَ see §§ 412 and 418.
557. The particle مَا not (see § 362 k·k) 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 كِفَان is given in § 531.

558. The particle إنْ not (see § 362 k) beside being found in nominal sentences, thus إنْ هِيَ إِلاَّ فَتْنَتَك 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 لَيْسَ بَنَاطِر or لَيْسَ نَاظَرًا I am not an onlooker; though it may be لَيْسَ تَامَةَ complete. It is also employed as an indeclinable particle, denying more strongly than مَا that part of the sentence to which it is prefixed.

560. When a sentence containing one of the negatives مَا, لَيْسَ, لَنَّ or لَيْسَ is followed by another negative sentence, with and to connect the two, (a) the second sentence is negatived 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 إنْ لَيْسَ يَرْحَمْنَا رَبّنا وَيَغَفِّرُ لَنَا if our Lord had not been merciful to us and pardoned us.

Rem. a. As regards the use of لَا instead of repeating غَيْر, see § 482 d, rem. a.
563. The prohibitive لّا 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 canst thou write Arabic? 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. أَلَّا, أَلَّا 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 أَلَا َأَنْ تَأْوِّهَ لِهَا أَمْرٍ رَيْبَكَ thus have ye hastened the affair of your Lord? This particle may be prefixed to أنَّ or فَ and, إِنْ, إِنَّ (see § 361 a, rem.) shall there indeed be to us a reward? أَوْعَجِبْتُمْ do ye wonder? أَلَا نَعْقِلُونَ do ye not therefore understand?

567. The interrogative هَلْ introduces questions of a more lively sort, thus هَلْ يُجِرُّونَ إِلَّا مَا كَانُوا يُعْقِلُونَ 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 أَلَا لَهُ أَلْخَلَقُ truly to Him belongs the (whole) creation. It is frequently followed by a
further asseverative, e.g. إِنَّمَا طَأْرُهُمُ عَنْدَ اللَّهِ إِنَّمَا، thus 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 ذَٰلِكَ (see § 340) thus مَنْ ذَٰلِكَ اللَّهِ يَسْتَفْعَ عَنْدَهُ 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 مَا for مَ, 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 صِلَّةٌ a conjunctive, where introduction is made by a pronoun which is definite in its nature. The conjunctive pronoun (see § 346) is called المُوسُولُ that which is joined, i.e. joined to the conjunctive clause. As examples (a) the following are indefinite clauses: أُمَّةٌ يَهَدُونَ بِالْحَقِّ وَيَعْدِدُونَ a nation who direct (others) by means of the truth and who by it do justice, فَاتَّوَالَّا عَلَى قُوَّمٍ يَعْكَفُونَ عَلَى أَصْمَامِ لَبِّمُ فَإِنَّهُمْ so they came upon a people who clung to their idols: (b) the following clauses are definite وَأَسَالْبُهُمْ عَنِ الْقُرْبَىٰ إِلَّيْهِ حَاثَتْ حَاضِرَةُ الْبَسْحَرِ and ask them concerning the village which is situated by the sea,
those who take heed to themselves and give the appointed alms, Moses and he who is (or those who are) with him, 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 الَّذِينَ is (see § 347) always definite, while مَنْ and مَا though sometimes indefinite (see §§ 353* and 527/) 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 (عَلْلَةُ) necessarily contains a pronoun (called جَٰعِنَةٌ), 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 حَاشُرُونَ يَاتوْنَكَ gatherers who (they) come to thee, حَلَفُ فَحْلَفَ وَرَتَّوا أَكْتَابَ 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 مَكِّرُ مَكِّرَتُهُ this is a plot which ye have contrived; or in the dependent, as قَوْمُ اللَّهِ مُبِّلَكِمُّ a people of whom God is the destroyer, إِلَى أَجْلِ هُمُ بَالِغُوهُ 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
§ 575. (make mention of) the day on which He shall assemble you, whence *fīhū* is eliminated.

Rem. In theory a ‘a’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 قُوُمٌ تَجْهَلُونَ verily ye are a people who (ye) are ignorant. Compare § 575, rem. a.

574. The conjunctive clause (الضَّلَالَة) must begin with a conjunctive pronoun. Now it has been shown in § 346 et seq. that, like المَنَّ and ما when definite, ألْدَيْ is used substantively to mean *he who*, *that which*; thus أثناءِ حَبِّ those who follow the apostle, the illiterate prophet. Only *أَلْدَيْ* 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 أَوَّنَا الْشَّيْطَانِينَ أَلْدِينَ أَضَلُّانَا show us the two devils who led us astray, where الْدِينُ is oblique (for the accusative) agreeing with أَوَّنَا الْشَّيْطَانِينَ أَلْدِينَ هَا مُضَلُّانَا; again أَوَّنَا الْشَّيْطَانِينَ أَلْدِينَ هُمْ مُضَلُّانَا show us the two devils who lead us astray. In both these examples the real subject in the relative clause is the pronoun called ‘a’id, as will next be explained.

Note. Whether used substantively or adjectively *الْدِينُ* 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-
junctive clause. If standing first as substantives and forming the subject of an independent sentence, they are in the nominative; as is *أَنْتِي* 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 بِيَّا فَعَلَ *by reason of THAT which he has done*; or, the same case as the antecedent substantive with which they agree, thus فَأَمْنَوا بِالنَّورِ أَنْتِي أُنْثِيُّا *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 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 ‘Â‘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 مِنْ ضَرْبِيْمُ he sent him who struck them, اتَّبَعُوا النَّورُ أَنْتِي أُنْثِيُّا they followed the light which has been sent down with him, أُنْثِيُّا أَنْتِي أُنْثِيُّا We delivered those who were forbidding the evil and We visited with grievous punishment those who were unjust. But (*ii*) in a nominal sentence the ‘Â‘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 I struck the one who is here; or a preposition with its dependent, as they studied what is in it, 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 he whom they find, اَلّذِي يَجِدُونَُهُ take what we have given to the prophet. The suffix however is very frequently eliminated, thus whom I wish for he (or they) whom I wish, اللهُ بِمَا مَا كَانَوا يُعِشُونَ عَمَّالٌ نَّصِيرٌ 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 those upon whom Thou hast shed blessings, اللَّدُنيَّانَ أَنْعَمَتْ عَلَيْهِمْ He to Whom belongs the dominion over heaven and earth, فَلَمَّا نَسَوا مَا ذَكَّرَتْهُمْ 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 they turned in disdain from that from which he turned in disdain where عَنَّهُ is eliminated: but omission is not permissible if the preposition be used in two senses, or if it follow different verbs, thus فَلَمَّا عَنَّا عَمَّا نُبِئَ عَنْهُ so when they turned in disdain from that from which they were forbidden.
Rem. a. In theory a 'a‘id after أَنْذَرْيٓ ought to be of the 3rd person but it is not so always: compare § 573, rem.

Note. In relation to a 'a‘id مَُمَّا exactly resembles مَُمَّا نَأْتَنَا بِهِ مِنَ آيَةِ whatever thou bringest us of a sign.

576. Copulative sentences require ﮥ و (see § 366) of which the former is used to connect words and clauses as a simple co-ordinative; thus ﮥ عَزَّرُوهُ وَتَصِرُوهُ they have helped him and assisted him, لِيَنْظِرُوهُ وَلَتَشَفُوهُنَّ in order to warn you and that ﮥ سَحَرُوا أَعْيُنَ أَنْسَ وَأَسْتَرَهُوهُمْ they bewitched men's eyes and terrified them, ﮥ عَلَبُوا هُنَالِكَ they were overcome there and were rendered contemptible. The particle ﮥ 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) ﮥ صَوْرُكُمْ فَأَحْسَنْ صُوْرُكَ He fashioned you, and then He beautified your forms; ﺃَلْقِي عَصَاهُ فَإِذَا هَيِّ ثَعْبَانُ مُمِينٌ he threw down his rod, and behold it became a serpent manifest; ﮥ إِخْتَارَهُمْ ﮥ قَبَلَهُمْ أَخْسَدَهُمْ إِلَيْهِ الرِّجْفَةُ قَالَ رَبِّ ﮥ ﮥ يُحْبِي وَيُمِيتُ he chose them, and when the convulsion seized them, he said, O my Lord; ﮥ ﮥ ﮥ قَآمَنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيٌّ ﮥ الَّذِي ﮥ ﮥ ﮥ ﮥ ﮥ ﮥ ﮥ ﮥ ﮥ ﮥ ﮥ ﮥ ﮥ ﮥ (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 ﮥ means because it is
usual to employ

\[ \text{go down into Egypt for (there) shall ye find what ye ask.} \]

We have seen in §§ 415 d, 417 c and rem. c, that \( 
\text{may be used to separate an apodosis from its protasis: after the disjunctive}
\] (see § 367 d) \( \text{must always introduce the apodosis, thus as to whoso}
\]

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

\[ \text{We said, O Adam, dwell thou and thy wife in the garden; but is permissible.} \]

578. If after a pronominal suffix expressing the object a sub-

stantive be connected by \( \), we may employ a separate personal

pronoun in repetition of the suffix, thus

\[ \text{put him off and his brother;} \]

but this is not usual. Also we may write

\[ \text{or we may employ (see § 189 a) thus} \]

\[ \text{put off his brother and him.} \]

579. We must repeat a preposition, if with its pronominal

suffix a substantive is connected by \( \); thus

\[ \text{pardon (the sin) to me and my brother.} \]

580. When preceded by \( \) connecting two nouns, \( \) represents

all the antecedent negative sentence except that word for which

the noun that follows \( \) is substituted; thus

\[ \text{drowsiness doth not seize Him nor sleep: here represents} \]

\[ \text{here} \]

\[ 14-2 \]
582. The copulative particles are sometimes used in Arabic in place of an English disjunctive or adversative; thus قانونا نومين بيما أئزل عليبا ويكفرون بيما وراءه وهو الحك 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 ف between two verbs, the second of which modifies the first.

583. Mention has been made in § 444 c, rem. c 4, of a circumstantial clause, which will commonly be found prefaced by و او الحالي, i.e. the copulative particle و, often meaning whereas or seeing that. Here و 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 أغير الله يغيبكم إلنا وهو فضلكم على العالميين 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 وقد. Without قد we must not employ و, and by omission of both we obtain sentences like the examples in § 408 d where the second clause is حال مقدر indicating the future; or like those in § 408 e whose second clause is حال مقارن a contemporaneous state.

(c) The circumstantial clause may be verbal and negative, its verb being in imperfect indicative preceded by و، or in the
jussive preceded by ٌـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~; thus

I created thee beforehand when thou wast nothing. If ٌـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ be used, ٌـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ 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 ٍْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~; thus

ٌـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ 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 ٍْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ or even by ٍْـَـَـَـَـَـَـَـَـَـَـَـَـَ~ alone: if ٍْـَـَ~ be employed it is preceded by ٍْـَ~ or ٍْـَ~ alone:

ٍـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُـَُ~ 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 ٌـَـَ~ and ٌـَـَ~.

(a) We employ ٌـَ (see § 362 dd) in opposition to a preceding affirmative proposition or command; thus ٍـَـَـَـَـَـَـَـَـَـَـَـَ~ Moses, not Aaron, was called the interlocutor of God.

(b) We use ٌـَ~ and ٌـَ (with or without ٍْـَ-*~). with or without ٍْـَ-*~ 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: ُنَنْ تَرَانِي وَلَكِنْ أَنْظُرْ إِلَى ِالْجَبَلٍ thou shalt not see Me, but look toward the mountain; ُنَسَى بِهِ صَلَالَةٍ وَلَكِنْيْ ِرَسُولُ there is in me no error, but I am an apostle.

585. We have mentioned ُنَنْيَا 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 أَنَمَا طَأْرَهُمْ عِنْدَ ِاللَّهِ their luck (or fate) is at the disposition of God only; see § 517 for a restricted incohesive.

586. Exception ُنَنْسَتْنِي (the除外) is of three kinds; ُنَنْسَتْنِي the joined, in which the thing excepted is similar in kind to the general term (الْمُسْتَثْنَى مِنَهُ that from which exception is made) as ْلا إِلَّا ِهَوَ there is no god except He; ُنَنْسَتْنِي the severed, in which the thing excepted is different in kind from the general term, as مَا قَامُ الْقُومُ إِلَّا ِحِمَارًا the people did not stand up but an ass; and ُنَنْسَتْنِي the emptied, where the general term is not expressed, as مَا تَنْقِيمُ مِنَا إِلَّا ِالْخَ ِثُوُّ dost not resent (any action) on our part except etc.

(a) The commonest of exceptive particles is ُنَنْيَا (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 ُسَجَدُ 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 

\[\text{ Ini } \text{ Hei } \text{ Eli } \text{ FaSt*nd\text{d} } \text{ this is nothing but Thy temptation, } \text{ La } \text{ Eli } \text{ Ila } \text{ Allah } \text{ (where } \text{ Allah } \text{ is virtually nominative though grammatically accusative, see } \S\ 439).}\]

The same holds with propositions implying a negative, which are usually interrogative (a negative interrogative); thus 

\[\text{ and who forgives sin except God?} \]

The general term may be a preposition with its dependent, as 

\[\text{ ma } \text{ Acab } \text{ min } \text{ Musiya } \text{ Eli } \text{ Al Eh} \]

being equivalent to \[\text{ Musiya } \text{ min } \text{ Musiya} \], 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 

\[\text{ we have nothing to do but to unload whence } \text{ Shi } \text{ is eliminated, } \text{ la } \text{ yeqolun } \text{ unli } \text{ Allah } \text{ Eli } \text{ Al Eh} \text{ (they do not say (anything) concerning God except the truth).}\]

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 maqbaliyâli. Thus (i) 

\[\text{ maar Shjara } \text{ in the jenga } \text{ Eli } \text{ Hena } \text{ there is no tree in the garden except here ;}\]

(ii) 

\[\text{ except by God's permission; (iii) } \text{ Ela Nekda } \text{ Allah } \text{ except scantily, see } \S\ 444\ c, \text{ rem.f, Note; and (iv) } \text{ Ela An Aluh} \text{ except that etc., see } \S\ 448\ c.}\]

* In these two examples the words following the particle of exception stand in the category of 

\[\text{ bDel} \text{ Alluh*im min } \text{ Alluh}, \text{ see Wright’s Grammar, ii.}\]

\[\S\ 139, \text{ rem. b 2 b.}\]
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 وَ (see § 366 b) when the conditional particle (إِنْ, 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 مَثَلًا تَأْتِينَا يِه مِنْ آيَةٍ فَإِنْ نَحْنُ لَدَيْكَ بِمُؤمنٍ whatsoever sign thou bringest us, we do not believe in thee; مَنْ يُوقَ شْحَ تَنْفِسُهُ فَأَلْبَأْكُ هُمُ الِيْفِلْحُونَ 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 أَحْبَتْ جَمِيعَ بَيْنَهَا فَأَتِيْ بِهَا if thou hast brought a sign, produce it.

(d) If the apodosis be a verbal sentence preceded by لَسْ, إِنْ أَسْتَقِرَّ مَكَانَةً فَسُوْفَ تَرَأَيْي; thus لَسْ, مَا, فَدْ, سُوْفَ if it stand firm in its place, hereafter thou shalt see Me.

Rem. There are cases when the use of وَ is optional.

588. The hypothetical particle لو 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 لوَ شَأْنَ رَبِّك لَجِعلَ أَلْيَمْ أَمَّةً 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 *kāṣidah* (كَصِيَادَة, plur. كَصِيَاءُ); whereas a mere fragment, consisting of only a few verses, is termed a *kītah* (كِطَعَة, plur. كَطْعَاتُ).

**Rem.** Rhyme without metre or measure does not constitute poetry.

592. Each verse or *bayt* (بَيْتُ, plur. أَبْيَاتٍ) consists of two hemistichs.

593. Rhyme (قَافِيَة) is of two kinds. When the verse ends with a consonant, the rhyme is called *fettered* (مُقْبِعَة); when it ends with a vowel, *loose* (مُطَلَّبَة). According to ancient rule, the two hemistichs of the first verse of a *kāṣidah* 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*، اَلْرَوْيُ، which remains the same throughout the entire poem.

**Rem.** The letters ١, ٢, and ٣ 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 silah*، اَلْسِلَاةُ, the annex or appendix to the *rawi*. The *silah* may be either one of the long vowels ١, ٣, ٢, or the letter ٥ preceded by one of the short vowels (١, ٢, ٣).
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 ٌ is invariably expressed, but ٍ and ٌ are often omitted, e.g. َوَيْدِيٍ for َوَيْدُ and my hand, ُصَنَعُ ٍّٰ and ُصَنَعٌ ٍّٰ. ُ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 (بَحْر, plural بَحْرٓ).  

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, kāmil, and wāfir.

604. It is a peculiarity of rajaz (الرَّجَاز the trembling) that each hemistich usually forms, as it were, an independent verse and rhymes with the preceding one.

Trimeter acatalectic
\[
\begin{array}{c|c|c}
| & | & \\
O - O - | O - O - | O - O - \\
\end{array}
\]

Trimeter catalectic
\[
\begin{array}{c|c|c}
| & | & \\
O - O - | O - O - | O - \\
\end{array}
\]
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606. The kámil (أَكْمَلْ the perfect) is either dimeter or trimeter.

Trimeter acatalectic

\[ \text{Trimeter catalectic} \]

\[ \text{Dimeter acatalectic} \]

This last variety is sometimes lengthened by the addition of a syllable

\[ \text{in which case it is said to be } جَرَّبُ\text{ having a train.} \]

607. The basis of the wáfir (أَوَافِر the exuberant) is the same as that of the kámil, but with the order of the component parts reversed, \( - - \).

Trimeter

609. Of the amphibrachic metres we shall mention the mutakáríb and tawil.

610. The basis of the mutakáríb (أَمْتَقَارِبَ the tripping) is \( - - \) (amphibrachys), for which may be substituted \( - - - \).

Tetrameter catalectic
611. The َطَوِيلَ (the long) is one of the finest, as well as the most common, of the Arabic metres.

Acatalectic
\[ \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad \]
The last foot of the second hemistich may be changed into َوَامِنَ.

Catalectic
\[ \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad \]

613. Of the anapaestic metres we shall mention the ُبَسِيطُ and ُمُنْسَرِيَّ.

615. The ُبَسِيطُ (the outspread) is a favourite metre with the older poets.

Tetrameter
\[ \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad \]

616. The ُمُنْسَرِيَّ (the flowing) has the same base as the ُبَسِيطُ, but the first َوَامِنَ is reduced to a single long syllable.

Tetrameter
\[ \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad | \quad \]

618. Of the ionic metres we shall mention the ُرَمَلُ, ُمَدِيدْ, and ُخَافِيَ.

619. The ُرَمَلُ (the running) has for its base َوَامِنَ (ionicus a minore).
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Trimeter catalectic

620. The madid (الْمَدِيدُ the extended) may be either acatalectic, as

or catalectic, as

621. The khafif (الْخَفِيفُ the light or nimble) is one of the more usual metres.

Trimeter acatalectic

Trimeter catalectic

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 tanwin of the noun disappearing at the same time; e.g. فإن عَفْوُ الْوَلَدَاتِ سَيِّبُرْ for verily dis-obedience to mothers is (a) great (sin), for خَلْيَلَكَ مِنْ مُّرَادٍ سَيِّبُرْ thy friend of (the tribe) Murâd, for مُّرَاد. In this case final fathâh is always accompanied by an 'alif, as وَمَا يَغْنِي الْحَميَاتُ إِلَّا ٱلْحِمَا and amulets do not avail against death, for ٱلْحِيَامَ.
625. The accusative termination \( I \) generally becomes \( 1 \), though it occasionally disappears altogether.

626. The feminine terminations \( 3 \), \( 3 \), and \( 3 \) become \( 3 \), more rarely \( 3 \); likewise \( 3 \) and \( 3 \), whether masculine or feminine.

627. Nouns ending in \( 3 \) or \( 3 \) simply drop the tanwin; thus \( a \) youth becomes \( 3 \) and \( 3 \) a staff \( 3 \). Those ending in \( 3 \) drop the tanwin and either resume the third radical or not, at pleasure; e.g. \( a \) judge may become either \( 3 \) or \( 3 \).

628. The long vowels \( 3 \), \( 3 \), and \( 3 \) usually remain unchanged.

Rem. b. The genitive and accusative suffixes of the first personal pronoun, \( 3 \) and \( 3 \), have several pausal forms, namely \( 3 \), \( 3 \), \( 3 \) and \( 3 \).

Rem. c. In rhyme the long vowels \( 3 \) and \( 3 \) are often expressed merely by kasra and damma.

629. When the penultimate letter of a word bears sukun, the vowel of the final letter may be transferred to it in rhyme, e.g. \( 3 \) for \( 3 \).

Rem. a. This transference \( 3 \) 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 ح، which is technically called the الهاء ح ألْوَقَى the حا of pause or the الهاء ح أَلْسَكَبُ the حا of silence; thus حا how becomes حا. 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.