ELEMENTARY ARABIC
A GRAMMAR
ELEME\Ni\r\r\nARY ARABIC
A GRAMMAR

14525

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

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

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

I. Elementary Arabic: a Grammar.

II. Elementary Arabic: First Reading-Book. This will contain selected passages from the Corân, viz. Ch. i, Ch. ii 256, Ch. vii 52 to 62 and 101 to 170 inclusive, also Ch. lxiv; the text of a portion of Wright’s Arabic Reading-Book, namely, pp. 13 to 64, beginning with "Stories of Arab Warriors" and ending with "The Escape of 'Abd al Raḥmân the Umayyad from Syria into Spain"; a Grammatical Analysis of the above-mentioned Corânic texts; and finally a full Glossary.
III. *Elementary Arabic: Second Reading-Book*, containing passages from unpublished MSS. (or, at least, such as have not been previously edited in Europe).

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

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

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

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

"In the year 1885 I consulted Professor W. Robertson Smith about the possibility of there being written an elementary Grammar of Arabic capable of serving as introduction
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 philologies 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 oisuses 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.
"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 Corán 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 Corán, 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. َيْبَىَحَّ. The reference is to Corân, Šûrâh lxiv. verse 1.

§ 43, Rem. c. َبِجَآوُزَّنَا. The reference is to Corân, Šûrâh vii. verse 134.

§ 45. Dele سَلِيمَ to be safe, سَلِيمَ to preserve.

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

§ 444, Rem. 9. For Koran read Corân.

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

§ 470. Add, Rem. f. مَا is often inserted after عَنْ مَنْ, and مَا الْزَائِدَةُ the superfluous mà (see § 353*).
PART I.

ORTHOGRAPHY AND ORTHOEPY.

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. a. I following ل forms لَ لām 'alif which is sometimes reckoned as a letter.

Rem. e. ي، و، are called حروف الْعَلَة 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 Corān aloud. With the exception of minute and insignificant divergencies this Corānic 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 غ and ح, is lost. Further, the Corān'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 Corānic pronunciation can here be given, together with an explanation of the transliteration to be employed.

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are pronounced as in English, but r must be trilled and h distinctly uttered, however placed: thus مُسْتَمِدَيْ one led aright almost māhidī, and وَجَهْ wajjī face like wajhī.

<table>
<thead>
<tr>
<th>t</th>
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<tr>
<td>f</td>
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sharper than in English, and with the tongue's tip, to distinguish them from

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

* A Turkish ʾimām will pronounce certain letters as in Turkish; thus kyâmîl for کَمِّیل kāmil 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 dsh; if now we double ج thus سَجَّاء a prayer-carpet, it is easy to say sajjādāh or sajjādah, but not sajjādah: the French j of bijou is therefore more convenient. Turks however pronounce this letter as j, and (iii) most Egyptians colloquially as the g of go, which last is the sound given in Hebrew.

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

kh has long been employed by Anglo-Indians for the final sound, harshly said, of lough, loch; gh being required for غَن ghain, and ch wanted in Persian etc. for the final consonant of beach, which were best transcribed bíc, 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 ب.

dh is as th in though, thee, this; being as θ 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: مُسلم 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

\( \xi \)

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

\( \text{sh} \)
as in shore, wash; but sh as in mishap. For sh the French
use ch and Germans sch, which last represents in Dutch
\( \text{skh} \)
must be learnt by ear. The arrangement of throat is the
same as that required for h, but without aspirate. To
mimic baby camels is best of all; otherwise one must repeat
words in which \( \text{ain} \) occurs between two vowels, as
\( \text{fa'ala, he did, fa'alla, etc. (see § 369, Table 1)} \).

\( \text{gh} \)
is the sound of gargling; but gh as in foghorn with the
Persian \( \text{gaf} \), thus \( \text{gh} \).

\( \text{q} \)
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

\( \text{k} \)
very sharply in contrast. No one who can recite the Coràn
like a Moslem at mosque will confuse \( \text{k} \) and \( \text{q} \) as do
uninstructed Europeans.

\( \text{n} \)
as in English, \( \text{nk} \) being as in sauq, sink; but \( \text{nb} \) sounds mb, thus \( \text{Mimbar, the} \text{ pulpit, called mimbar.} \)

\( \text{w} \)
are always consonants, as \( \text{wazir burden bearer, sawakim} \text{ (Sonakim) female inhabitants, yusuf Joseph;} \)

\( \text{y} \)
but, as these three examples show, \( \text{y} \) and \( \text{w} \) are frequently
letters of prolongation (see § 6).
representing ә and ә is sounded as h when final, and as t when followed by a vowel: it is called مربوطة marbūṭah tied, as distinguished from ت ت مدودة tā' madūdah stretched (see § 294 rem. b)

4. The vowels and diphthongs are as follows:—

<table>
<thead>
<tr>
<th>Vowel</th>
<th>音节</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>ә</td>
<td>ә</td>
<td>a</td>
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<td>ә</td>
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<tr>
<td>ә</td>
<td>а</td>
<td>ә</td>
</tr>
<tr>
<td>ә</td>
<td>an</td>
<td>tanwin of fathah</td>
</tr>
<tr>
<td>ә</td>
<td>in</td>
<td>kasra</td>
</tr>
<tr>
<td>ә</td>
<td>un</td>
<td>dammah</td>
</tr>
<tr>
<td>ә</td>
<td>an</td>
<td>as an, but in pause as ә</td>
</tr>
<tr>
<td>ә</td>
<td>an</td>
<td>as an, but in pause as ә</td>
</tr>
</tbody>
</table>

Rem. a. The three Arabic words above are names of the vowel-marks, the corresponding sounds being called ضمر and ضمر.

Rem. b. A vowel is called حركة a motion, its mark being termed للد or figure, plural أسماك and شكل. Hence a consonant when followed by a vowel is said to be متحرك in motion.
5. When the Corán 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 ﺖٛ ﺖل ﺖس ص ﺖض ﺖق cause ā, following one of them, to be sounded like the Scandinavian â, which we represent variously in nor, saw, war, hall, wrath, ought, caught. As to the many jargons which constitute colloquial Arabic, they show divergencies too material to be learnt from any book: pronunciation of each of these spoken dialects (they are unwritten) is easy to an Englishman who can read aloud the Coránic extracts of Elementary Arabic: First reading book uttering the consonants like a Moslem at mosque; but it must be acquired by ear at the particular locality simultaneously with all eccentricities of vocabulary and grammar*

6. The long vowels ā, ʾ, ā are indicated (see § 4) by marking the corresponding short vowels before ʾ, ʾ, and ʾ, respectively, which are then called حروف الْبُدْم letters of prolongation.

Rem. a. In certain common words ā is indicated merely by fathāh; as لاَّلَهَ, etc., which should properly be written with the perpendicular fathāh, thus ﷲ God, ﷲ ﷲ Aaron, ﷲ the merciful, ﷲ the heavens, ﷲ the resurrection, ﷲ but, ﷲ that, ﷲ this etc.: the words ﷲ three, ﷲ thirty.

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* 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. For 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."
eight, eighty and Israel are also written defectively, thus 

7. Fatha 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 شيخ sheikh elder, chief, البيت house, family, verse, (oblique case of أئمان) as ithnein two.

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

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

Rem. b. At the end of a word ي following upon fatha (i.e. a see § 4) is pronounced as ل ~ ë, so that علّى 'ala upon and علّة 'alâ to be high scan the same. When in this position ل and ي are called اللف المقصورة the 'alif that can be abbreviated, because they are shortened in pronunciation if followed by a connective 'alif (see § 18); thus علّي علّة 'ala upon God and علّة للف 'alâ للف God has ascended are both in pause (see § 27) pronounced 'alallah. The interposition of hamzah (see § 15) prevents this waqil union, thus علّة علّة علّة 'ala 'ala 'ala للف 'alâ للف للف علّة L'di (Aladdin) the sublimity of religion. The 'alif maqurah, however written, is quiescent (see § 9 rem. a) as also are ن ~ au and م ~ ai. When attached to tanwin, radical final 'alif is quiescent; thus عصا a stick (see § 212 b); but it is also maqurah in the stick.
Rem. c. If a pronominal suffix be added to a word ending in 
\( \text{نأ} \) as we see, the 
\( \text{ي} \) is sometimes retained, but more often is changed into \( \text{ي} \) as for \( \text{نأ} \) (all pronounced) 
narāka we see thee.

Rem. d. Some words ending in \( \text{ةل} \) may be written 
\( \text{ة} \) or \( \text{ة} \) as life, \( \text{ة} \) or \( \text{ة} \) or \( \text{ة} \) or \( \text{ة} \) for \( \text{ة} \) or \( \text{ة} \) in the loan word 
\( \text{ة} \) or \( \text{ة} \) or \( \text{ة} \) or \( \text{ة} \) of Old Testament.

8. Marks of the short vowels when doubled at the end of a word (see § 4) are pronounced thus \( \text{ة} \) an, \( \text{ة} \) in, \( \text{ة} \) un, which is called \( \text{ة} \) tanwinun adding of the letter \( \text{ة} \).

Rem. a. Tanwin of fathāl takes \( \text{ة} \) after all consonants except 
\( \text{ة} \), as \( \text{ة} \) gate, but \( \text{ة} \) dræsuness (see § 308). When preceding 
\( \text{ة} \) it requires no \( \text{ة} \) as \( \text{ة} \) guidance. Notwithstanding this alif, 
the vowel is short; thus bābān (not \( \text{ة} \)), but in pause (see § 27) 
bābā. We transliterate \( \text{ة} \) bābān and \( \text{ة} \) sinahān, but an and 
an are pronounced alike; except in pause, when an is not heard, 
whereas \( \text{ة} \) sounds as \( \text{ة} \). In pause sinahān is read sinah (see 
end of § 2).

The following orthographic signs are also in use:

9. Sukūn rest \( \text{ة} \) is placed over the final consonant of all 
shut syllables (see § 25).

Rem. a. A consonant which has no following vowel is called 
\( \text{ة} \) a quiescent letter (see § 4 rem. b).

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

10. When part of a diphthong ي and و take sukūn, but this sign is very unusual over a ʿalif maqṣūra (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 بَذَللُ baddala to substitute, أَذْنُ al kullu the whole.

Rem. c Hamzah (see § 15) may be doubled and take tashdīd, thus سَّالُ sa'ālun a mendicant from سَّلَ 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 ظ ط ض ص ش س ز ر ذ ث ث after أَل the (see § 345).

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

(b) With the letters ي و م ل ر after n with sukūn, as ُمِنْ ُرَبِّهُ from his Lord, ُمِسْنُ مِنْ ِنْ a perspicuous book, which are read mirrabihi, kitābummubinun. The n of the words is often not written when they are combined with ل or م.
Rem. b. We may write أَنْ أَلَا أَلْلَهُ أَنْ أَلَا َّلَا that not, and إِلَّا for if not; but from what is better so written for إنْ لَا, as is for إِمَّا if with redundant ما (see § 355*).

(c) With the letter ت after ض in certain parts of the verb, as أَرَدَت I wished: this practice is, however, more than questionable.

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

15. Hamzah compression (of upper part of windpipe) —, to which a 'alif most commonly serves as ’ًمَّدَد 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 thọ ‘orange (6 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 ﺦِلَأ the, ﺟِلَن son (see § 19 rem. d).

Rem. c. Hamzah is marked between ٍ and sukūn or the following vowel; but we find مَلَثُ his chiefs, خَابَٰسَن abject, and even بِسَ ل grievous.
Rem. d. Hamzah is most perceptible in the middle of a word as for (see § 23) the Corán.

Rem. e. Hamzah and 'alif are called the 'alif of severance.

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

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

(a) always at a word's end, after sukûn or a letter of prolongation, as he came, evil, a coming, thirst; and in the middle of a word after 'alif of prolongation provided the hamzah bears fatâhah as acc. your enemies, but nom. dep.

Note. For see § 22, and for see § 23 rem. e.

(b) frequently in the middle of words after or of prolongation and after sukûn, as mischief for wish for ; also after kasrah and damimah before or of prolongation; sinners for heads for Sometimes it is improperly placed over the letter of prolongation, as for or khaṭṭ'ahun sin.

Rem. 6. Hamzah may under certain circumstances be changed
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into a weak letter, as نبى for (see § 325 rem. a), for
prophet, for shade, for head, for a
cistern, for gods, for we believed.

Note. For see § 23, and for rem. c.

Rem. c. The name داود David is always pronounced dá'ud
however it may be written.

18. Some Arabic words begin with connective 'alif over
which is marked waṣlāhi sign of union, hereinafter transliterated
by hyphen, because the word and its predecessor are spoken as
one; thus عبد الله servant of God, and call ye upon Him.

19. Elision takes place to form the union

(a) with the vowel of the, as ال the day of the

judgment.

Note. As regards see § 347.

(b) in regular Imperatives of the first form, as قال أصاب he

said, Be patient; instead of أصاب.

(c) in certain derivatives belonging to the seventh and-following forms of the verbs (see § 35), as وانقلبوا and they were

changed; instead of انقلبوا.

(d) in son, two, a woman, name, and a

few other nouns.

Rem. c. In most of these words the 'alif and vowel are pro-
thetic, 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 ٰ in such case the connective 'alif is written without hamzah but with a vowel, as ﷺ، Praise belongs to God.

Rem. j. Waqlahi and 'alif are called أُلِفُ أُوُصِّلُ the 'alif of union.

20. The connective 'alif may follow
(a) a short vowel, which then absorbs it (see § 18).
(b) a long vowel, which is then shortened in pronunciation to comply with § 25; as ﷺ، فِنَّ أَلْلَهُ ﻦُؤُوداء أَضِرَّ wear-day in the earth, ﷺ، أَنْهُ أَضِرَّ ﻦُؤُودُا أَصِيرَ to be read ihdinā -icīrātā to be read ihdīna -icīrātā guide us (on) the way; but the suffixes of the 1st pers. sing. may assume before the article -the older forms ﷺ، مَاءٍ أَلْلَهُ أَنْهُ أَضِرَّ ﻦُؤُودُا أَصِيرَ and ﷺ، ﻦِي ﻦِي ﻦِي ﻦِي أَذْخِرُ ﺔِبَيْتُ ﻦِي أَذْخِرُ ﺔِبَيْتُ I will divert from my signs those who.
(c) a diphthong, which usually is resolved into two simple vowels; but ﷺ، ﻦِي ﻦِي ﻦِي ﻦِي أَذْخِرُ ﺔِبَيْتُ ﻦِي أَذْخِرُ ﺔِبَيْتُ or ﷺ، أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ and ﷺ، أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ the pronoun of corroboration (see § 530).
(d) sukūn over a consonant, which then most usually takes kasra, as ﷺ، مَلاَكُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ in the beginning. ﷺ، مَلاَكُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ (sometimes written ﷺ، مَلاَكُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ) Mahomet the prophet pronounced muhammaduninnabalyu, ﷺ، ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ a nominal sentence (see § 513), ﷺ، مَلاَكُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ but look. The pronouns أَنْتُمْ you, أَنْتُمْ they; the suffixes ﷺ، مَلاَكُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ you, أَنْتُمْ their, them; and the verbal termination ﷺ، مَلاَكُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ take dammah (in which they originally ended), as ﷺ، مَلاَكُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ ﻦِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ لَعَبِي أَذْخِرُ أَذْخِرُ أَذْخِرُ أَذْخِرُ may God curse them (see § 401 j); also
since because contracted for من 'from' (see § 448) takes fathāli before the article and elsewhere kasrāli.

Rem. a. When it becomes هَمُّ the waqf may be made with ḍammāh هَمُّ or kasrā هَمُّ.

21. The ی is altogether omitted

(a) from in the formula بِاسمِ اللهِ بِسِمِ اللهِ for in the name of God, which by way of compensation is written لِسْمِ.

(b) from ابن in a genealogical series; with certain exceptions.

(c) from the preceded by لَ to (see § 356 c) as لَلَّهُ لِلَّدْنِي for الْلَّدْنِي; or لَ to verily (see § 361 c) as لِلَّدْنِي لَلَّذِي الْلَّدْنِي for الْلَّذِي الْلَّدْنِي. When three lāms occur one is omitted, thus لِلَّهُ لِلَّدْنِي for لِلَّهُ لِلَّدْنِي.

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

22. Maddah extension ی 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 maddah is written over the remaining 'alif, as جَا جَا 'he came for' سَأَلَلَا أَعُدَّ أَحْدَثُ your enemies for.

23. Maddah and 'alif ی also represent a 'alif with hamzah and fathāli followed by 'alif of prolongation ی or by 'alif with hamzah and sukūn ی, as یُلَّا یُلَّا a sign, verse for یُلَّا یُلَّا for gods for أَمْنَا أَلْلَهَ أَلْلَهَ أَمِنَا we believed for أَلْلَهَ أَلْلَهَ أَلْلَهَ أَلْلَهَ for plural of سَيَّاتُ an evil (see § 242 Note 2).
Rem. c. Maddah is sometimes placed over \( \text{و} \) and \( \text{ي} \) of prolongation when followed by hamzah, as \( \text{سَوْى} \), \( \text{مَجَى} \), \( \text{سَوْى} \), \( \text{مَسَبَّة} \): it serves in manuscript to prevent hamzah appearing to be upon the letter of prolongation.

Rem. d. The same mark is written over abbreviations, as \( \text{إِلَى} \) or \( \text{إِلَى} \) \( \text{أَخْرَهَا} \) or \( \text{إِلَى} \) \( \text{أَخْرَهُ} \) to its end i.e. et cetera (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 بِئلِمَاتِ بَالْوَفَقِ bi-l-waqqi in pause, which ought to be made only when required by sense, but which is really more frequent; as إِنَّ الَّذِي لَمْ يُنَزِّلْ مَرَضِيَّةً وَلَهُ الْحَمْدَ (compare Elementary Arabic: First reading book, page cc, top line) to Him belong the dominion and the praise, witness also the Moslem credo phonetically written as pronounced at Damascus لَعَلَّهُ إِنَّ إِلَّهَ إِلَّا اللَّهُ وَمَسَّهُ رَسُولُ اللَّهُ إِلَّا لَهُ lá'ilah: 'illallah: wamuhammadurasûllallah There is no god but God and Muhammad is His apostle. In the Urdu translation of this book - will mark the shortest pause then, one of medium length and as in English the longest.

Note. Professor de Goeje appends to vol ii § 95 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 "الداريم" current speech: throughout Arabia the proper name "ابن رشيد" is pronounced "ibrrashid" by Badawin (Bedouins). The accusative is most often heard, as "مرحببا" marhaba (see § 435 b) welcome pronounced in pause marhaba (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 "يُسَيِّبُ" (see Elementary Arabic: First reading book, page 77 bottom line) is pronounced "yusabbihu" for fear of saying "yusábhibu". Colloquial accentuation differs with the locality; thus "المصطفى" muqtafa-llâhi chosen of God is muqtafa in Syria, and in Egypt muqtafa or even muqtâfa.

32. Numbers were anciently expressed by letters whose numerical value may be learnt in the following order "ابن هوز"; 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 Phoenician, modern Hebrew, and other alphabets. The Arabic figures now employed are

\[
\begin{array}{ccccccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 0
\end{array}
\]

and they are used in our order, thus 5.01389 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:

\[
\begin{array}{llllllllllll}
\text{XIII} & \text{XIV} & \text{XV} & \text{X} & \text{VII} & \text{IV} & \text{I} \\
\text{إِفْعَوَلَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} \\
\text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} \\
\text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} \\
\text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} & \text{إِفْعَالَ} \\
\end{array}
\]

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 خَطَّمَ to wound instead of he has wounded.

Rem. b. Arabian grammarians use the verb فَعَلَ as paradigm; hence the first radical of the triliteral verb is called الفاء, the second العين, and the third اللام, al 'ain, and the third al lâm.

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

Rem. a. Many verbs of the form 
\[ 
\text{فعل} 
\] 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 
\[ 
\text{فعل} 
\] is in meaning intensive or extensive. Originally it implies an act done with force, during long, by a number, or repeatedly; as 
\[ \text{سخر} \] to mock, 
\[ \text{سخر} \] to subject, 
\[ \text{صرب} \] to turn, shift, 
\[ \text{صرب} \] to separate the same but of several objects, 
\[ \text{فصل} \] to crucify, 
\[ \text{فصل} \] to separate to divide into several pieces, 
\[ \text{قتل} \] to kill, 
\[ \text{قتل} \] to massacre, 
\[ \text{قطع} \] to cut, 
\[ \text{قطع} \] to mangle, 
\[ \text{قطع} \] to cover up, 
\[ \text{قطع} \] to efface, 
\[ \text{مد} \] to extend, 
\[ \text{مد} \] to stretch much or often, 
\[ \text{مد} \] to hold to hold tight.

41. Not less usual is the secondary signification, \( a \) verbs intransitive in the first form becoming transitive in the second; as 
\[ \text{أَدَبَ} \] to be well brought up, 
\[ \text{أَدَبَ} \] to bestow a good education, 
\[ \text{أَدَبَ} \] to punish, 
\[ \text{أَدَبَ} \] to perish, 
\[ \text{أَدَبَ} \] to destroy, 
\[ \text{أَدَبَ} \] to be unlawful,}
forbid, دمَرَ to perish utterly دمَرَ to destroy entirely، سارُ to go سيرَ to spring forth نبتَ to plant or sow, and

(b) those transitive in the first, causative; as بلغَ to reach، بلغَ to bring، ذكرُ to remember ذكرى to remind، عَداً to pass عدى to make pass and to give a verb a transitive signification، عَذَبَ to abstain عذَبَ to restrain by punishment، فَسَرَ to discover فَسَرَ to explain، قربَ to be near قربَ to bring near.

Rem. b. This form is often declarative or estimative, as صدقَ to tell the truth صدقَ to think that one tells the truth، عذَبَ to lie عذَبَ to call one a liar، فضلَ to surpass فضلَ to regard as superior، مدرَ to regard as superior، مدرَ to regard as superior، مدرَ to regard as superior، مدرَ to regard as superior.

Rem. c. This form is very frequently denominative, i.e. derived from a noun; as بدَلَ to substitute from بدَلَ something given or received in exchange، سلامًا علىك سلامًا علىك (peace be upon thee)، صورَ to fashion from صورة an image، ظلَلَ to shade from ظلَلَ shadow، عَلمَ to speak with عَلمَ speech، تبَأَ to inform from تبَأَ news (perhaps originally something which has emerged or arisen)، نوَّنَ to write the letter نوَّنَ.

Note. It is difficult to connect سبَحَ to praise with سبَحَ to swim: accordingly the native grammarians call سبَحَ denominative of سباحَان، see § 435 a Note. The verb غزرَ (which generally means he disciplined, chastized, constrained by punishment) in the exceptional sense he helped may possibly be a denominative from the Hebrew 'exer 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 

عَطَةٍ to receive from each other, give mutually, غَلَبُ to try to overcome, قَارَأَ to read together, teach mutually, مَالَ to extend and to contend in pulling, وَعَدَ to promise 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 إلى الْسُّلَطَانَ he sent (a message) to the Sultan, رَأَسَ الْسُّلَطَانَ he interchanged messages, corresponded, with the Sultan, قَالُ لَهُ he said to him something 

(c) When the first form denotes a quality or state (see § 75) 

مَصَّحَ to be well or kind, حَدَّثَ to be submissive, طَاعُ to comply with, بَنَى to lead a comfortable life, نُعِمَةَ he found him means of doing so.

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

Rem. c. In Elementary Arabic: First reading book page 13 bottom line جَأَوَرَنا بَ 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 َعَلَّلُ is factitive or causative, (a) verbs intransitive in the first form becoming transitive; as أتَيَ أَذِّنَ أَذَى, أَذِّنَ أَذَى to come, أَذِّنَ أَذَى to bring, أَذِّنَ أَذَى to experience damage, أَذِّنَ أَذَى to hurt, أَذِّنَ أَذَى to grieve, أَذِّنَ أَذَى to make grievous, أَذِّنَ أَذَى for to be finished, أَذِّنَ أَذَى to finish, أَذِّنَ أَذَى for to be an object of love, أَذِّنَ أَذَى to love i.e. treat as an object of love, أَذِّنَ أَذَى to be lawful, أَذِّنَ أَذَى to make lawful, أَذِّنَ أَذَى to live, أَذِّنَ أَذَى to bring, أَذِّنَ أَذَى to come forth, أَذِّنَ أَذَى to produce, أَذِّنَ أَذَى for to be safe, أَذِّنَ أَذَى to preserve, أَذِّنَ أَذَى to lean, أَذِّنَ أَذَى to cause to lean, أَذِّنَ أَذَى to support, أَذِّنَ أَذَى to rejoice at another's trouble, أَذِّنَ أَذَى to make so to rejoice, أَذِّنَ أَذَى to be good, أَذِّنَ أَذَى to make good, أَذِّنَ أَذَى to follow right action, أَذِّنَ أَذَى to err, أَذِّنَ أَذَى to lead into error, أَذِّنَ أَذَى to be lost, أَذِّنَ أَذَى to abandon, أَذِّنَ أَذَى to be submissive, أَذِّنَ أَذَى to obey, أَذِّنَ أَذَى to be long, أَذِّنَ أَذَى to be lost, أَذِّنَ أَذَى to be long, أَذِّنَ أَذَى to be drowned, أَذِّنَ أَذَى to cause to drown, أَذِّنَ أَذَى to be empty, أَذِّنَ أَذَى to empty by pouring out, أَذِّنَ أَذَى to be spoilt, أَذِّنَ أَذَى to commit disorders, أَذِّنَ أَذَى to die, أَذِّنَ أَذَى to cause to die, أَذِّنَ أَذَى to be on one's guard, أَذِّنَ أَذَى to warn, أَذِّنَ أَذَى to descend, أَذِّنَ أَذَى to send down, أَذِّنَ أَذَى to live agreeably, أَذِّنَ أَذَى to bless, أَذِّنَ أَذَى to be expended, أَذِّنَ أَذَى to expend, أَذِّنَ أَذَى to be strange, أَذِّنَ أَذَى to regard as strange, أَذِّنَ أَذَى to disavow, أَذِّنَ أَذَى to perish, أَذِّنَ أَذَى to destroy.

(b) Verbs transitive in the first form become doubly transitive; as َعَلَّلُ حَظَّ أَنَّ أَذِّنَ أَذَى to guard, أَذِّنَ أَذَى to observe, أَذِّنَ أَذَى to cause one's knowledge to encompass, أَذِّنَ أَذَى to comprehend, أَذِّنَ أَذَى to go into, أَذِّنَ أَذَى to cause to enter, أَذِّنَ أَذَى to send down, أَذِّنَ أَذَى to live agreeably, أَذِّنَ أَذَى to bless, أَذِّنَ أَذَى to be expended, أَذِّنَ أَذَى to expend, أَذِّنَ أَذَى to be strange, أَذِّنَ أَذَى to regard as strange, أَذِّنَ أَذَى to disavow, أَذِّنَ أَذَى to perish, أَذِّنَ أَذَى to destroy.
to cover, conceal, to cause to cover, to read, to teach reading or reciting, to meet, to throw, to extend, to cause increase, to inherit, to cause to inherit, to guard, to make to guard.

Rem. a. When both the second and fourth forms of a verb are causative they have in some cases different significations, in others the same; as to give ear to and to cause people to listen, announce, declare, to know 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 find trustworthy, believe, to praise to esteem praiseworthy.

Rem. c. This form is often denominative, as to speak eloquently from eloquence, to bear fruit from fruit, to be guilty from a crime, to act well from good, beautiful, to err from a blunder, fault, to send from a message, apostle, to conceal from a secret, to make haste from promptitude, to turn Moslem from Islam*, to do ill from evil, to lend from a loan, to remain in a place from a place, to grant a respite or delay from gentleness, leisurely acting. There is another class of denominatives, as to become plain from evident, to enter the sacred

* Islam may mean in English the religion's geographical area, or the religion itself which is better called Islamism as we say Judaism.
territory from a holy place, قَدْوَةٍ to become destitute from want, أَفْلَسْ to become penniless from a copper coin, عَلَّ مَكَانٌ to find a place, become possible from a place; and somewhat analogous is أَيْسُرُ to arrive at ease from بَسْرَ to be easy.

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

47. The fifth form فعلَ مُطاوَع is reflexive of the second, being (as are the next following forms) called مُطاوَع 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 أَذَنَ to announce تَأْذِنَ to declare obligatory on oneself; جَلَبَ to make manifest, show دُحَّرَ to make oneself manifest نَجْلَى to remind نَذَاحَرَ to become reminded of; رَأَسَ to appoint as chief تَرَأَسَ to become chief; طَيْرَ to make a bird fly طَيْرَ to draw an omen concerning oneself as from the flight of birds, قَولَ to cause to say, to make out that a man said so and so تَقُولَ to make out falsely 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 نبي a prophet. In case of تضرع to make humble supplication, earnestness is denoted by the doubled middle radical and self-advantage by the prefixed ت in comparison with ضرع to be humble. Further we observe قَفَّ he caught up, swallowed what was cast to him لاقف to cast a thing to another person to be seized and swallowed لاقف similar in sense to لاقف but with the idea added of taking for one's own advantage: while تمدد to stretch oneself is reflexive of the first form مد to extend. We find also ولي to be near or beside لولي to turn one's side or back to another لولي to turn aside.

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

50. The sixth form تفاعل is connected with the third: it is reflexive, and frequently simulative especially when the ground form is intransitive, thus بين to feign poverty from بين to be poor. Also we find wrongly to attribute error to oneself
which is reflexive and intensive of تَخَطَّأَ to impute error to another, from خطيئَةٍ to do wrong. More often it is reciprocal, as أمرَتَ تَأْمُرُ to consult with and تَوَّامُرَ تَأْمُرُ to deliberate in common, سَأَبَرَ تَسَبِّبَرَ to accompany to travel in company, عَوَّنَ لَمْ تَفْعَلْهُ فَأَعَوَّنَ to help the two fought with one another; while مَأَدَّ مَأَدَّ تَمَادَدَ to contend in pulling and and تَمَادَدَ to stretch a cloth.

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

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

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

52. The seventh form إنَفَعَلْ is originally in certain ways reflexive of the first, and approaches to a passive, being sometimes effective, as جَلَّ إِنَبَسَسَ بَجَسَ to make flow سَأَبَسَ إِنَجَلِّي to become clear, manifest إِنَسَبَأَ سَبَأَ إِنَجَلِّي of anxiety to be cleared away, إِنْسَبَأَ سَبَأَ إِنَساَقَ إِنَسَبَأَ سَبَأَ إِنَساَقَ إِنَساَقَ to drive Sاقَ إِنَساَقَ to be driven, قُطَعَ إِنَفَعَلْ قُطَعَ to cut قُطَعُ إِنَفَعَلْ قُطَعَ to be cut off, to be ended, to end, قُطُعَ إِنَفَعَلْ قُطَعَ to change, invert إِفَعَلْ إِنَفَعَلْ إِفَعَلْ 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, **إِنْجَر** to let oneself be dragged.

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

55. The *eighth* form **إِنْتَجَّل** is reflexive of the first; the reflex object being *(a)* the direct object, as **إِسْتَيِّر** to conceal, **إِسْتَيْر** to conceal oneself, **فَرُق** to divide, **فَرُق** to go asunder, **مُتْرَق** to stretch a thing, **مَتْرَق** of a thing to stretch itself, **وْقَى** to guard, **وْقَى** to guard oneself, fear, or

*(b)* the indirect object, implying for one’s own advantage, as **خَار** to reward, **خَار** to give alms seeking a reward, **حَمِي** to obtain good, **حَمِي** to take to oneself that which seems good, choose to be even with, equal to **إِسْتَوْي** to settle oneself, become firm, **صَفَا** to be pure and clear, **صَفَا** to take to oneself that which is pure and clear, **عَدَا** to go beyond and leave behind, **عَدَا** to do so for one’s own evil ends, transgress consciously, **فَرُق** to cut out, manufacture to do so for one’s own evil purpose, forge lies, **فَرُق** to punish, **فَرُق** to avenge oneself, **بَسُر** to play at hazard, **بَسُر** to divide by lot, a slain beast.

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

57. Sometimes we find it passive, especially in verbs wanting the seventh form (see § 113), as **وَغَّا** to admonish to be admonished; also **هَدَا** to direct **إِتْنَدَى** to be directed a right, which however may mean to find true direction.
Rem. a. In many verbs this form agrees nearly in meaning with the first, as ابتدأ to begin, تبع to follow, and اهتنا to put right.

Note. We find also بِئس to be poor ابتنأس to abase oneself.

59. The ninth form افعل chiefly express colours or defects, being indistinguishable in sense; thus إسْفِر to be yellow.

61. The tenth form أَحْيَى اسْتَحْيَى is often reflexive of the fourth, as أَرْهَب to bring to life, preserve alive اسْتَحْيَى to save alive for one's own advantage، أَطْعَمَ to cause fear اسْتَطَعَ to call forth fear of oneself، أَكَفَ to comply with a command اسْتَطَعَ to be able (i.e. to obey oneself)، أَقَرَ to make rich اسْتَقَرَ to make oneself independent، أَقَامَ to cause to remain اسْتَقَامَ to stand firm، أَقَرَ to make stand upright اسْتَقَامَ to hold oneself upright.

62. This form may indicate a belief that some thing or person possesses the quality expressed by the first, as كُبْرَ to be unlucky كَبَرَ to be weak اسْتَكَبَرَ to find weak، طَابَ to be sweet and pleasant اسْتَطَابَ to find sweet and pleasant، كَبْرَ to be great اسْتَكَبَرَ 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 أَذَاذنَ to ask permission، أَسْفَى to give drink أَسْفَى to ask for drink، غُفرَ to pardon أَسْفَى to ask pardon، فِيَرُآفَ to understand أَسْفَى to ask.
the meaning, قرأ to read, استقرأ to ask one to read, وقع to befall, استحوَّل to look for its coming to pass.

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

Note. In meaning to be easy is identical with قصير and nearly corresponds with بسر; while استعان to ask help may be derived from آعان to help or, better still, called a denominative of عون 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. Quadrilateral verbs are formed (a) by repeating a bilateral root, as غرَّر to gargle; (b) by adding a fourth letter, as جُلِط to shave the head; (c) as denominatives from nouns, often foreign, thus جُورُب to put on جورب stockings; or (d) from certain common formulas, as بَعَلَ بَعَلَ to say بَعَلَ.

68. There are three derived forms of the quadrilateral 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>فعللل</td>
<td>فعللل</td>
<td>فعللل</td>
<td>فعللل</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 أَنجر a dragging took place,
One points to them, a falling took place (or, an onslaught was made) upon their hands, i.e. they bit their fingers for disappointment (see § 533).

75. We speak of neuter verbs, meaning those which express a state or condition and therefore have no passive voice, as حكَّم to be wise, but Arabian grammarians reckon them as active, distinguishing between الأفعال المتعديّة transitive verbs and الأفعال غير المتعديّة intransitive verbs or الأفعال الكلّامية 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 أقولِ 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 ٍ, ٌ, or َّ 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 ِنا we in َضَلُّمَا we wounded, ُثَبَّرِ ِي ِي ِي ye in َضَلُّمَا ye wounded, ِي ِي ِي ِي ِي ُكَلَّمِ ِي ِي ِي ِي he in َضَلُّمَا 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>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِهيَ</td>
<td>ِهوُ</td>
<td>ِهُ 3rd</td>
</tr>
<tr>
<td>ِتأثُثَوُ</td>
<td>ِتأثُثَوُ</td>
<td>ِتأثُثَوُ thou</td>
</tr>
<tr>
<td>ِأَنَّا</td>
<td>ِأَنَّا</td>
<td>ِأَنَّا I</td>
</tr>
</tbody>
</table>

* These pronouns are called َمُسَيَّرَ conce...
**Elementary Arabic:**

### Dual

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>are two</td>
<td>they two</td>
<td>3rd person</td>
</tr>
<tr>
<td>are two</td>
<td>ye two</td>
<td>2nd &quot;</td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th>3rd person</th>
<th>2nd &quot;</th>
<th>1st &quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>are they</td>
<td>ye</td>
<td>we</td>
</tr>
</tbody>
</table>

**Rem. c.** For the older forms and 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 fathāhā always on the first and third radicals.

91. When the middle radical of the perfect has fathāhā a verb must take either dāmmāh or kasra in the imperfect; as بَطْلَ to be worthless, ضَرَّبَ to strike which we write بَطْلَ and بَطْلَ. Also أُتُرْ to relate, خَلَقَ to create, سَكَنَ to provide, عَرَضَ to dwell, ثَمَرَ to be thankful, عَقَلَ to do wrong, عَرَضَ to injure, عُرِّفَ to construct, فَتَقَ to be impious, فَتَقَ to shake, wave, فَتَقَ to pour out, فَتَقَ to assist, ثَمِّرَ to break a promise. The suffixes of both forms; as دَرَسَ to study, and يُدَرِّسَ to shorten into دَرَسُ also سَبَتُ to keep Sabbath.
§ 93. A Grammar.

Rem. a. Verbs of which the second or third radical is a guttural (either َ، ِ، ْ or ٌ) may be exceptional; as فَعَلُ ـ to send, جَعَلُ ـ to make, جَمِعُ ـ to collect, سَيْجُ ـ to be driven away, رَأَسُ ـ to be the head of, سَيْجُ ـ to swim, سَحْرُ ـ to fascinate, enchant, شَفَعُ ـ to intercede, صَعْقُ ـ to strike with lightning, صَفْحُ ـ to pardon, صَنُعُ ـ to make, فَعَلُ ـ to open, فِعَلْ ـ to do, قَطَعُ ـ to cut, قِبْرُ ـ to overcome, نَسْحُ ـ to supersede, transcribe, نَصِبُ ـ to counsel, نَبُوَّ ـ of water to flow, نَبِيُّ ـ to forbid. Many however conform to the rule; as أَخَذَ ـ to take, seize, بلَغَّ ـ to reach, دَخَلَ ـ to enter, رَجَعَ ـ to return, زَعَمَ ـ to assert. Some verbs have more than one form; as رَبَّعَ ـ to take a fourth part, صَلَحَ ـ to be good, فَرَعَ ـ to be vacant.

Note. As paradigm we use فَعَلُ ـ

92. When the second radical of the perfect has kasra, the imperfect bears fatha; as أَمَرَ ـ to sin, حَبَطَ ـ to be vain, حَطَّى ـ to do wrong, سَفَهَ ـ to fear, زَهَبَ ـ to be light-witted, صَنَعَ ـ to testify, صَحَبَ ـ to consort with, مَغَرُّ ـ to swoon, طَبَعَ ـ to be small, طَأَبَـ ـ to desire, عَجَبَ ـ to wonder, عَجَّلَ ـ to hasten, عَمَلَ ـ to work, do, عَدَّلَ ـ to enjoin, covenant.

Rem. Exceptions are rare, as بَشَّـ ـ to be in distress or poverty, حَضَرَ ـ to be present, and مَاتُ ـ to die for موَتُ (see § 157) which usually makes مَوتُ but sometimes يَمِيتُ or يَمِيتُ يَمِيتُ. ِ

93. When the middle radical of the perfect has damaa the imperfect bears the same, as بَصَرُ ـ to see, خَبَتُ ـ to be bad, or.
to be spacious, سف، to be light-witted, شهد, to testify, صغر, to be small, كبر, to be great, كثير, to be numerous, ذوي, to be intelligent.

95. The indicative of the imperfect is distinguished by دامم on the third radical, as یَجَّل he is ignorant; the subjunctive by فتح on the third radical, as یَجَّل he will; and the jussive by سكون, as یَجَّل.

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

97. The energetics are formed from the jussive by adding ْن or ْن (subject to certain variations, which in case of Energetic I of the imperfect may be learnt from the paradigms in § 369) thus, یَبْعَث he will certainly send from یَبْعَث jussive of یَبْعَث. 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 فتح or كشك this vowel is كشك, and when دامم it is دامم; thus, اجْعَل make, اجْعَل have mercy upon, اجْعَل remove, اجْعَل be just, اجْعَل calm thyself, اجْعَل seek; and similarly with the feminine etc.

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

Rem. b. فتح 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.
§ 115] A GRAMMAR. 35

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،د،ب،ث،ت،ث،ط،ض،ص،ش،س، or 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 اًطَيْرُ يَطْيِرُ أَطْيَرُ يَطْيِرُ to draw an omen concerning oneself for اًطِيَّةً يُطَيَّاَفُ أَطِيَّةً يُطَيَّاَفُ to fall one by one for اًطِيَّةً يُطَيَّاَفُ أَطِيَّةً يُطَيَّاَفُ.

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

115. If the first radical be ت or ث, characteristic ت of the eighth form unites with the initial ت into ت and with initial ث into ث or ث; as اًتَبِعُ he followed for اًتَبِعُ.
117. If the first radical be ص، ض، ط or ظ، characteristic is changed into ط; as أصتفيت I chose from ضفأ (see § 55) and not أصتفيت.

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 tashdīd; as حَطَّ جَنّ to cover, حَقَّ of a burden to put down, حَقَّ to be fitting, خَرَ to fall down, ذَكَ to pound, ذَلَّ to be abased, ضَعَ to be avaricious, شَدَ to be severe, ظَنَّ to think, عَرَ to be potent, غَلَ 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 يَذَكَ يَخُرَ for يَذَكَ يَخُرَ: but if the final radical be vowelless, no contraction is possible; as طَنَتْ بَذَلَ يَحْنَطَ; and this must be specially noted in the perfect of verbs like حُبَّ to become loved which makes مَسَ حَبْبَ and like for مَسَ to touch which makes مَسَتْ.

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

124. In some derived forms will be found alternative vocalization: this is common when the doubled radical follows مَّا، as مَّادً for مادً, 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 أَوْيُ - to resort to imperf. يَاوْيُ impera. 

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

131. The 'alif with hamzah and sukūn preceded by dammah becomes دُنْوَتْ, as thou art mean not دَنَّتْ; preceded by kasraḥا I have done wrong not خَطَّاتْ.

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

Rem. b. Instances occur like أُؤُوَّبُنَا we were hurt for أُؤُوْبُنَا, give ear for اِبْنُتْ, إِبْنَتْ, إِنْيَنُ come for اِنْتُ (see § 175): but in imperatives following و or في the connective 'alif is rejected while hamzah with sukūn remains; thus فَأَتْ فَأَتْ so then come.

133. Similarly ١ becomes ٠ if preceded by fathaḥa, as يُؤُسُ to be brave not يَبَاسُ; ١ becomes ٠ if preceded by fathaḥa, as بَتْ to be in distress not بَيَاسُ; ١ becomes ٠ if preceded by dammah, as دُنْوُ to be ignoble not دُنَّا; ١ becomes ٠ if preceded by kasraḥ, as
to do wrong not خطاً; ٰا becomes ٰ if preceded by دامماني, as ٰا (passive) he was asked not سأل.

Rem. At the end of a word ٰ stands after fathah, thus يقرأ he reads but يقرأ he reads it.

134. When preceded by a consonant with sukûn ٰ becomes ٰ, as ٰا يُبَسَس not يُبَسَس; and ٰا becomes ٰ as, not ٰا which and ٰا are imperfects of ٰا.

135. If 'alif of prolongation follows radical ٰ at a word's beginning we write ٰ or ٰ or even ٰ (see § 23) as ٰا أَمَرْ to consult with for ٰا أَمَر; and so when radical ٰ follows ٰ, as ٰا أَسَف to make grieve for ٰا أَسَف.

137. The verbs ٰا أَخَذْ to take ٰا أَمَرْ to command and ٰا أَحَلْ to eat make in the imperative ٰ, ٰ, ٰ and ٰ.

138. The imperative ٰا مَرْ may when following ٰ and ٰ recover its first radical, but not so ٰا مَرْ or ٰا مَرْ; thus ٰا مَرْ or ٰا مَرْ but ٰا وَحَدْ ٰا وَحَدْ.

139. In the eighth form of ٰا أَخَذْ the first radical becomes assimilated to ٰث, thus ٰا أَنْخَذْ to take for oneself: this occurs with a few other verbs, but ٰا أُجِنْجَرْ from ٰا أَجَرْ to reward is less common than ٰا أُجِنْجَرْ which follows § 132, rem. b.

140. Loss of hamzah occasionally takes place and we have سَأل سَآل to ask. The vowel may even be transferred, as ٰا أَلَّك to send for ٰا أَلَّك whence ٰا أَمِلَّك for 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 kasrah for characteristic vowel of the imperfect and imperative, reject \( \text{و} \) in those forms. Thus \( \text{وُلِد} \) to *bear children* imperf. \( \text{يُعَمِّر} \) impera. \( \text{يَعُمِّر} \) to *promise* imperf. \( \text{بُعِثْ} \) impera. \( \text{بُعِثْ} \) to *find* imperf. \( \text{قَتَّلّ} \) impera. \( \text{قَتَّلّ} \) to *fix a time or place* imperfect. \( \text{وُتْلَّى} \) impera. \( \text{وُتْلَّى} \) to *leave alone* imperfect. \( \text{عَظّ} \) impera. \( \text{عَظّ} \) to *warn* imperfect. \( \text{يَعُظّ} \) impera.

Rem. a. A few verbs, having (contrary to § 92) kasrah in both perfect and imperfect, lose their initial radical, as \( \text{يُنَّ} \) to *trust* imperf. \( \text{يُنَّ} \) to *inherit* imperf. \( \text{يُنَّ} \) to *be near*

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

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

Rem. b. \( \text{وُدَر} \) is not used in the perfect.
145. If initial ِّ and ِّ be vowelless, a preceding kasraḥ or ِّ changes it into ِّ or ِّ of prolongation as may be seen in § 143 with the imperatives of وَجَلَّ and وَبَلَّ وَبَنَّ.

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

147. But if initial ِّ be vowelless, a preceding kasraḥ or ِّ changes it into ِّ or ِّ of prolongation; thus the imperative of ِّ to be easy is ِّ for ِّ and the fourth form is ِّ to arrive at ease.

148. In the eighth form ِّ and ِّ are assimilated to the characteristic تَّ, thus producing ِّ for ِّ to fear for ِّ of which the nomen agentis is ِّ devout.

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

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

with form ِّ يُفَعَّل ِّ يُطَوَّف ِّ يُذِّبُ ِّ يُبَذِّب ِّ يُحَافِظ ِّ يُحَافَّا ِّ يَتَّلَّب ِّ يُسَوَّم ِّ يُفَعَّل ِّ

becomes ِّ يُطَوَّف ِّ to circle

" ِّ يُذِّبُ ِّ to obey

" ِّ يُبَذِّب ِّ to fear

" ِّ يُحَافِظ ِّ to reach

" ِّ يُحَافَّا ِّ to inflict
§ 151. But if the final radical has sukûn, the long vowels \( \ddot{a}, \ddot{i}, \ddot{u} \) become short, according to § 25; thus

with form \( \dot{a}f\ddot{a}l \) becomes \( \ddot{a}f\ddot{a}l \) of \( \ddot{d}r \) to go round.

151. For \( \ddot{x}\ddot{a}n \) to be is sometimes further abbreviated into \( \ddot{x}k \), see § 583 c.

Note. We have \( \ddot{x}k\ddot{b}\ddot{u}n \) (see § 97) jussive of \( \ddot{x}\ddot{a}n \) to be: the letter of prolongation must reappear in obedience to § 150. So in the plural, thus \( \ddot{x}k\ddot{b}\ddot{u}n \) fear ye not.
153. It follows that the first form's imperative needs no prosthetic 'alif; thus:

with form 

أَخُونَ أَفْعُلَ becomes 

حَنُّ to be

" صَرِ " أَفْعُلُ 

صَارَ to become

" إِخَافُ أَفْعُلُ 

خَافَ to fear

" أَتُوبُوا أَفْعُلُوا 

تَابَ to repent

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

with form 

فَعَلُ تَورَ becomes 

نَارَ to shine

" دَوَ مَ غَبَ " غَبَ I " غَلِبَ I to be absent

" حَدَ " خَدَ " خَدَ to be on the point of

" طَالَ " طَالَ I " طَالَ to be long

" وَسَاقَ " سَاقَ VII " وَسَاقَ to drive

" نَحْتَارَ " نَحْتَارَ VIII " نَحْتَارَ to be good

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

with form 

قُولَ فُعُل becomes passive of 

قَالَ to say.

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

with form  قامَ  تَفَعَّلَ becomes  to stand do.  سَارَ  تَفَعَّلَ  to go

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

with form  طَلَّلَ  تَفَعَّلَ becomes  to be long do.  نَالَ  تَفَعَّلَ  to reach

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

with form  خَفَّتَ  تَفَعَّلَ becomes  to fear do.  مَاتَ  تَفَعَّلَ  to die

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

157. Most verbs with  as middle radical take dammah in the imperfect, and most with  take kasra; but some of the form  for  to be on the point of makes  for  ِبَنَادَ  for  ِخَوَفَ  to fear  ِبَخَافَ  ِخَافَ  to wish  ِبَشَأَ.
for نوم to sleep makes ينام for نام 
ل to reach " ينال " لثل " " ينال " لثل 

We have mentioned (§ 92, rem.) مات for موت to die.

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

(i) Final و of form فعل as دنا to be near for دنو
(ii) " ي " يغى " يغى " to seek " يغى " يغى " to seek
(iii) " و " فعل " رضى " to be pleased " رضى " to be pleased
(iv) " ي " " يغى " فني " فني " to perish " يغى " فني " to perish
(v) " و " فعل " نبى " to be intelligent; prudent " نبى " 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 او - اواب as انتوا they two (masc.) were disobedient
" يا - اياع they two (masc.) rewarded
" او - اويا he may try
" او - يا - يعفوان they two (masc.) condone
" يا - يا - يعاني he was blind
" يا - يا - يعان they two (masc.) were rich;
also when following sukun, as عدو a transgressing, رضوان grace,
favour (see § 212 a). The letter \( w \) in \( w \)  ʿiwa and in \( w \)  ʿiwa always becomes \( y \) as he was tried for ʿblūy ʾbī. The letter \( y \) is never found in \( uya \) or in \( uyā \), though we have ʿtīyin and the like in verbs with \( w \) or \( y \) as middle radical.

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

(i) either into a long vowel; namely

\[
\text{uww into } w \ ʿu as \text{ they (masc.) call for } \text{yūguwūn}
\]

\[
\text{iyū } w \ ʿu as \text{ they (masc.) flow } \text{yūgerūn}
\]

\[
\text{uwī } w \ ʿu as \text{ thou (fem.) hope } \text{tārjūwūn}
\]

\[
\text{iyī } w \ ʿu as \text{ thou (fem.) givest drink } \text{tīṣūwūn}
\]

(ii) or into a diphthong; namely

\[
\text{aww into } w \ ʿau as \text{ they (masc.) were clear for } \text{safwūwān}
\]

\[
\text{ayū } w \ ʿau as \text{ they (masc.) forbade } \text{nīwān}
\]

\[
\text{ayī } w \ ʿai as \text{ thou (fem.) forgettest } \text{taswīwīn}
\]

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 ʿkhāfī ʾI was hidden, or (ii) after losing a short vowel as in ʿyakhīfī he is hidden for ʿyakhīfī. The following cases arise.

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

(a) if the preceding vowel be homogeneous

\[
\text{uw becomes } w \ ʿu as \text{ I was prudent } \text{nībot}
\]

\[
\text{iyī } w \ ʿui as \text{ I covered } \text{gūṣīt}
\]
(b) if the preceding vowel be heterogeneous

\[
\begin{align*}
\text{و} & \text{aw becomes } \text{و} \text{ au as } \\
\text{ي} & \text{ ay } \\
\text{ي} & \text{ ai }
\end{align*}
\]

\(I\) escaped

\(I\) directed

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

\[
\begin{align*}
\text{ء} & \text{aw becomes } \text{ة} \text{ á as } \\
\text{ي} & \text{ ay } \\
\text{ي} & \text{ a }
\end{align*}
\]

\(to be high\) for

\(\text{ج} \text{ى} \\
\text{و} \text{ uw} \\
\text{ي} \text{ iy}
\]

\(to reward\)

\(\text{ي} \text{ يدو } \\
\text{ي} \text{ يدو }
\]

\(he transgresses\)

\(\text{ي} \text{ يفر } \\
\text{ي} \text{ يفر }
\]

\(he cuts out\)

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

\[
\begin{align*}
\text{ادع } & \text{call thou (masc.) for } \\
\text{يدع } & \text{and for } \\
\text{ابح } & \text{seek thou (masc.) } \\
\text{اتع } & \text{بغي } \\
\text{ادر } & \text{be thou content (masc.)}
\end{align*}
\]

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

\[
\begin{align*}
\text{قاع } & \text{ and become } \\
\text{عاص } & \text{ a striker } \\
\text{مجل } & \text{ one who reveals } \\
\text{معاد } & \text{ one at enmity } \\
\text{ملت } & \text{ a thrower } \\
\text{معت } & \text{ transgressor}
\end{align*}
\]

So with all the first eight forms and tenth (see §§ 236, 311).
§ 174] A GRAMMAR. 47

Note. The distinction in a (ii) between the final syllables of جزي علا for and مفعول علا is mechanical and not phonetic (see § 7, rem. b).

169. Final ي becomes in all derived forms of the verb, thus II ي, III ي, IV ي, V ي, VI ي, VII ي, VIII ي, etc.

170. To form the nomen patientis مفعول مفعول of these verbs, radical ي مالو مالو coalesces with of prolongation, as مصوس tried for مصوس tried with a stick for مصوس; but radical ي مالو مالو converts of prolongation into ي مالو مالو and the two coalesce, with kasra preceding instead of damma, as ملODY one led aright for ملODY. Verbs like ملODY admit of either form.

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

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

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

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

174. In sort (ii) hamzah serves (a) for initial radical, as أذ or أذ for to fatigue, أذ or أذ for to return; and (b) for final radical, as أذ for to be evil, أذ for to come,
for شَيَة to wish. The following table shows such verbs inflected like both classes to which they belong.

<table>
<thead>
<tr>
<th></th>
<th>a</th>
<th>b</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perf. sing. 3rd masc.</td>
<td>شَيَء جَآء سَآء</td>
<td>أُدُتُ شَيَء جَآء سَآء</td>
</tr>
<tr>
<td></td>
<td>&quot; 2nd</td>
<td>بِسْتَ  جَآء سَآء أُدُتُ</td>
</tr>
<tr>
<td>Imperf. indic.</td>
<td>يَذَى يُجَيَّس سَآء</td>
<td>يَذَى يُجَيَّس سَآء</td>
</tr>
<tr>
<td>Imperative</td>
<td>شَيَء جَآء سَآء</td>
<td>أَدُ &quot;</td>
</tr>
<tr>
<td>Passive perfect</td>
<td>إِيِّدُ شَيَء جَآء سَآء</td>
<td></td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th></th>
<th>a</th>
<th>b</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perf. sing. 3rd masc.</td>
<td>أَذَى نَآيَ</td>
<td>أَذَى نَآيَ</td>
</tr>
<tr>
<td></td>
<td>&quot;  fem.</td>
<td>أَذَى نَآيَ</td>
</tr>
<tr>
<td></td>
<td>&quot;  2nd masc.</td>
<td>أَذَى نَآيَ</td>
</tr>
<tr>
<td>Imperf. indic.</td>
<td>بَيَذَى بَيَاتَي</td>
<td>بَيَذَى بَيَاتَي</td>
</tr>
<tr>
<td>Imperative</td>
<td>إِيِّدُ نَآيَ</td>
<td></td>
</tr>
<tr>
<td>Nomen agentis</td>
<td>أَذَى نَآيَ</td>
<td></td>
</tr>
</tbody>
</table>

Rem. a. In the imperative نَآيَ has also بَيَاتَي for Еِيِّدُ and 

see § 132, rem. b.
§ 179. From certain parts of َؤَلْفٍ hamzated 'alif may be elided: as (indic. and subj.) ْثُؤَلَّ َكِرَأَلَّ thou (masc.) see, ْثُؤَلَّ َكِرَأَلَّ we see; (subj. and juss.) يِرَأَوَّا َكِرَأَلَّ they (masc.) see; but (perf.) ُرَأَيَّا I saw, ُرَأَيَّا saw.

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

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

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

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

Imperf. indic.

Imperative

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

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

Imperf. indic.

Imperative

GR.
Rem. a. We write ٌختِي, as above, to distinguish the word from ٌختِي. John the Baptist and to prevent the union of two ي; as also in ٌختِي (not ٌختِي) fem. of ٌخدِي the nearest (see § 295 b).

Rem. b. ٌختِي may be contracted to ٌختِي, see § 120.

182. The verb َليس 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>
<th>Sing.</th>
<th>Dual</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>َليِّس</td>
<td>َليِّس</td>
<td>َليِّم</td>
<td>َليِّس</td>
<td>َليِّم</td>
<td>َليِّم</td>
<td>َليِّم</td>
<td></td>
</tr>
</tbody>
</table>

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

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

Rem. a. The verb may be joined to following conjunctive َما, as َبَسَّمَا خِلْفَتُونِي 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>ُهُمِّ</td>
<td>ُهُمَّ</td>
</tr>
<tr>
<td>ُكُلِّ</td>
<td>ُكُلَّ</td>
<td>ُكُلَّ</td>
</tr>
<tr>
<td>يُنِِ</td>
<td>يُنِِ</td>
<td>يُنِِ</td>
</tr>
</tbody>
</table>

3rd person

2nd "

1st "

DUAL.

<table>
<thead>
<tr>
<th>ُهُمَا</th>
<th>ُهُمَا</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُكُلَا</td>
<td>ُكُلَا</td>
</tr>
<tr>
<td>يُنِِ</td>
<td>يُنِِ</td>
</tr>
</tbody>
</table>

3rd "

2nd "

PLURAL.

<table>
<thead>
<tr>
<th>ُهُمُّ</th>
<th>ُهُمُّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُكُلُّ</td>
<td>ُكُلُّ</td>
</tr>
<tr>
<td>يُنِِ</td>
<td>يُنِِ</td>
</tr>
<tr>
<td>نا</td>
<td>نا</td>
</tr>
</tbody>
</table>

3rd "

2nd "

1st "

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

Rem. b. The dammali of ُهُمُّ  and ُهُمَا  is changed after ُهُمُّ  and ُهُمَا  into kasra; as ُهُمُّ  do thou (masc.) put him off, ُهُمَا  he directs them, ُهُمَا  do thou (fem.) cover it.

Rem. d. For the older forms ُهُمُّ  and ُهُمَا  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 ُهُمُّ  do ye (masc.) beware, but ُهُمُّ  beware of them.

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

(c) As mentioned in § 7 rem. c ُهُمَا  a becomes ُهُمَا.
188. Sometimes the pronominal object is expressed by a suffix attached to the word إِبَاه 'iṣṭa, which cannot stand alone; thus إِبَاكَ thee, but the 1st sing. is إِبَايَ me.

189. A pronominal suffix with إِبَا is used,

(a) if one desires to avoid attaching two suffixes to the same verb, as إِبَاهْ أَعْطَانِي أَعْطاهُ إِبَاكَ and (see § 578) with a substantive or with a pronominal suffix, as إِبَاهْ أَهْلِكْتُهُ إِبَايَ or إِبَايَ أَهْلِكْتُهُ إِبَايَ, and إِبَايَ أَهْلِكْتُكُنِّي إِبَايَ. thou hast destroyed them and me:

(b) when a pronoun is, for the sake of emphasis, placed before the verb; as إِبَاكَ نَعَبْذَ وَإِبَاكَ نَسْتَعِينَ. Thee only do we worship and to Thee alone we cry for help (see § 431 rem.).

Arabian grammarians divide parts of speech into three;

(a) الْإِسْمُ the noun in large sense,
(b) الْفَعْلُ the action, verb, and
(c) الْحَرْفُ the particle.

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

(i) The nomen substantivum more especially called المَشْعُوبُ or الْمُوْصَفُ qualifies it: 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.
(v) The conjunctive pronoun.
(vi) The personal pronoun, or substitute for a thing or person not mentioned.

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

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

(a) Primitive nouns are substantives; as ارض earth, ماء water, مادر mother, آية sign, مارا miracle, موك message, مس verse, a well, بدل substitute, بلدة country, باب gate, سربنت serpent, جبل mountain, جسد body, حجر a stone, مچ fish, رأس head, ركاز plague, رجل man, رجل foot, رذج spouse, رذج road, سنة a year, سور a wall, الشمس the sun, صورة image, صغير deluge, عجل calf, طفوان idol, صيد frog, عين eye, شرب a spring of water, ضفدع deluge, عين eye, سربنت serpent, مارا miracle, موك message, مادة water (whence ماء to be full of water), مال property, ماء soul, ماء self, ماء rill, ماء ran, ماء face, ماء sea, ماء day.

(b) Derivative nouns may be substantive or adjective; and are either deverbal, as فضل pre-eminence from فضل to regard as superior, آدب lettered, polite from آد to be well brought
up; or they are denominative, as سورة a line of bricks, a chapter from نور a wall, مسيحي Christian from المسيح 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 maçdar (see § 195) will best be considered deverbal: thus أكثأك a falsehood beside being a substantive is infinitive of أكثأك to beguile, cause to put on a false appearance which has also the infinitive أكثأك. Lane* gives بحر sea, great river, because it is cleft orrenched in the earth, as derivative of 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، صراط way from via strata، جنس sort, kind from γίγος genus، سبت Satan، نبأ sabbath، التوراة the Old Testament، الإنجيل the Gospel from εὐαγγελίον، كرسي seat etc. etc. Also we have عالبيين (plural, oblique case) the mundane rational creatures (see § 302 e). Words which Arabians admit to be borrowed are called by them معرب arabicized.

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

Note. The following defective substantives are primitive

nouns; son, brother, name, blood, year, language, hand. Many nouns may be called either deverbal or primitive; thus, a village, wind, a star, a child, and 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 (وعاء);

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

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

(vi) nomen diminutivum, the diminutive.
195. Nomina verbi are deverbai nouns, abstract and concrete. The former (known as مصدر maqādir, plural of مصدر maqādar source, and as اسم الفعل nomina actionis) are infinitives; the latter are substantives pure and simple. When a noun is maqādar 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 كتاب in both ways.

كتاب وَقَدْ أَيْقَنْتُ عِنْدَكَ كِتَابًا
بَأَنْ يَدِي نَفِئَى وَيَبْقِي كِتَابًا

I wrote (it) and I felt sure at the time of writing it.
That my hand would perish and its (the hand’s) writing endure.

Note. Professor Wright uses the term nomina verbi as
synonymous with maqādir, infinitives and nomina actionis;
whereas I require a category wide enough to include all words
in the succeeding sections. Without this change the Gram-
matical 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 فَعَلَ خَلَقَ as creation, a thing.

2 فَعَلَ عَرْضُ حَالَ as frail goods, state (see § 207 a).

4 حَفَظُ دِينَ as guarding, religion, judgment.
as top-knot, an elevated place, covetousness.

"guidance (see § 212 b).

mercy, convulsion.

a boon, life.

a word, ignorance.

value, trial, paucity.

text, canopy.

coming.

criterion, reading.

delivery, mischief, error.

chastisement, meeting, support.

lowing.

testimony.

caliphate, resurrection.

message, apostle.

prophet (see § 17 b, rem. b).

evidence, evil, a city.

roominess (see Ps. cxviii. 5)

returning, issue, coming.

love (see § 204).

admonition, excuse.
Rem. The forms numbered 39 to 43 commence with مَكَانٍ and if infinitive are called مَكَانٍ مَبَيَّنٍ.

Note. Beside being feminine of رَابِطٍ connector, nomen agentis of its verb, the copulative is nomen verbi. Similarly عَائِبةٌ 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 فعل. We have nomina verbi reward, أَمْرُ أَجْرٍ command, جَمَعُ جَمْعُ assembly, مَعْلُوفٌ خَلْفَ posterity, مَكْرُ مَكْرَ patience, مَشَأً مُشَاءٌ breast, قُرْضٌ قَرْضُ connection, مَصْدِرُ مَصْدَرٍ covenant, فَصْلٌ فَصْلٌ separation, مَكَانٌ مَكَانٍ loan, مَكَانٌ مَكَانٍ plot, مَكَانٌ مَكَانٌ gentleness, مَكَانٌ مَكَانٌ diminution.

No. 2. When infinitives these are from intransitive verbs of form فعل. We have nomina verbi work, أَجْلٌ أَجْلُ work, أَجْلٌ أَجْلُ rection which is from a transitive verb. For nomina verbi we have مَبْكَرُ مَبْكَرٍ perpetuity, مَعْلُوفٌ مَعْلُوفٌ fixed term, مَبْكَرُ مَبْكَرٍ announcement, مَبْكَرُ مَبْكَرٍ enunciation, مَبْكَرُ مَبْكَرٍ desire, مَبْكَرُ مَبْكَرٍ a number, مَبْكَرُ مَبْكَرٍ anger.

No. 4 has إِذُن permission, إِضْرُبٌ إِضْرَابٌ burden, مُذْعَرٌ مَذْعُورٌ admonition, مُذْعَرٌ مَذْعُورٌ sorcery, مُذْعَرٌ مَذْعُورٌ a like, مُذْعَرٌ مَذْعُورٌ science.

No. 6 has رَآذِعٌ رَاعِدٌ true direction, سُوَى سُوءٌ evil, مُلْكُ مَلَكٌ dominion.

No. 8 has رُغْبَةٌ رُغْبَةٌ desire, فَطَعَةٌ فَطُوعَةٌ abundance, فَطَعَةٌ فَطُوعَةٌ a piece, an
expression, a word, and ـ جَنَّ a garden by which the ground is covered, from ـ جَنَّ to cover.

No. 11 has ـ حَرْطَة tubing, ـ ذَلْلَ ignominy, ـ قَلْلَ paucity.

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

No. 25 has ـ بَيْانَ perspicacity, ـ بَيْضَ whiteness.

No. 26 has ـ جَنْدَ a book, ـ حَجَابَ obstacle, veil, partition, ـ خَلَافَ a contrary, and ـ إِلَهَ a god which however may be etymon of ـ إِلَهَـ to adore.

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

No. 29 expresses office etc., as ـ خَلِيفَةَ caliph, successor, ـ وَلَیَةَ governorship, province, ـ حَكاَةَ imitation, narration, ـ رسَالَةَ a message, letter.

No. 37 has by form ـ وَلَیِّ بنِشِيرَ herald, ـ وَلِیَ protector, ـ وَصَیَّ بنِشِیرَ one who directs, ـ وَلَیَنَّ interlocutor, ـ وَقَیَّ بنِشِیرَ an authorized agent, and ـ سَفُیَ a fool which are akin to nomina agentis and may be taken as adjectives of the form ـ فَعَیِلَ.

No. 38 has ـ خطَّةَ sin, also written ـ خطَّیَةَ, 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, ـ مَعْرِفَةَ knowledge and ـ عِرَافَةَ spiritual insight from ـ عَرُفَ to know; also ـ عِرَافَةَ to become ـ عَرِيفَ 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 a pair and intercession from 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 from 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  تَفْعِيلَ as dividing into portions, combining, definition, assigning a cause, exposition, specification, corroboration.

III  مَفَاعِلَة  a discourse.

IV  إِسْتَهْلاَك exaggeration, intensiveness, effort to overcome, appropinquation.

V  تَفْعِيلَ abasement.

VI  تَغَابِن over-reaching.

VII  اِلْقِلَابَة transition.

VIII  اِبْتِداَة beginning, comprehension, vengeance.
exception, an act of asking pardon, interrogation, arrogant pride.

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

NOTE. As will be seen from its meaning, the word عذاب punishment is connected with the second form, viz. حَذَبَ to punish (see § 41), to which it serves as المفعول المطلق see § 426.

204. Nouns derived from verbs with the middle radical doubled observe the rules in § 120; thus غَلْطُ 'fetter for غَلْطُ truth for رَبَّ 'lord for دَخْلُ 'crumbled soil for حَقْ 'love for حَمْسُ a sense, حَسُّ a malady, حِمْسُ 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 ٌبٍ by way of compensation: thus, from وضعَ وضعَ بضعَ to put down, we have وضعَ وضعَ بضعَ a position and ضعفة humiliation, from وضعَ وضعَ بضعَ to describe is وضعَ وضعَ بضعَ a qualificative; while from وعدَ وعدَ بعدهُ to promise we have both وعدَ وعدَ بعدهُ and which mean a promising, and from وصلَ يصلَ to reach, attain are وصلَ وصلَ a means of connection and a conjunctive.

NOTE. We find the substantive سَينَة drowsiness as well as the infinitive وَسَنَ a sleeping from وَسَنَ to sleep which makes وَسَنَ in the imperfect (see § 143).
207. Nouns from verbs with و or ي as middle radical observe the rules in §§ 150 etc.

(a) Those of the form فعل خوف fear, secret, فوز prize, قول a saying, نوم slumber. Those like حاول follow § 153, as حامل state, condition for مصير. Those like فعل مفعول most commonly follow § 150, as مصير returning, issue for مصير.

(b) If و be preceded by kasrah it mostly becomes ي for قيامة resurrection (see § 6, rem. a) for قيامة price for قيامة, both from قام to stand.

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

210. From these verbs we have nouns of the form فعلت قوية duration from دام to last.

212. Nouns from verbs with و or ي as final radical experience assimilation into ي in the form فعل if be the second and the third radical, thus غوي error for غوي قوية of form قوية قوية. When the middle radical is strong the following rules hold.

(a) The third radical is retained if the second bears sukūn, as حلي دعوة an ornament, دعوة an invocation, حلي concealment (see § 166 a).

(b) Nouns of the forms فعل فعل فعل and فعل are usually written with final ي, which is quiescent, while tanwin falls upon the
second radical's fathahi; thus guidance for هَدٌ, a tribe from جُيُبُرٌ to gather. Sometimes radical is written l, as also in primitive nouns, thus عَصِيَ a stick for عَصْوَة.

(c) Nouns of the form وَ فَعْلَة with as final radical may end in اَل, as صَلاة (see § 7, rem. d, and compare § 294, rem. a).

(d) Nouns of the forms فَعْلَ, فَعْلَ, and فَعْلَ change the final radical into hamzah, as سَمَّو, سَمَّا, بَلَّلَّ, سْمَّى, بَلَّلَّ, لَقَى: trial for سَمَّو, heaven for سْمَّو, meeting for لَقَى, receptacle for لَقَى. This occurs in nomina verbi of the fourth, seventh etc. forms as ِنَّهَا end, limit from نَّهَى to forbid.

221. Nouns of time and place are formed from the imperfect active of a verb’s ground form by substituting مَ for its prefix: the second radical bears fathahi, if fathahi or dammah be characteristic of the imperfect, but kasra if kasra. Thus, شَربَ to drink, makes مَشْرَبَ مَشْرَبَ drinking-place, كَتَبَ to write whence مَكْتَبَ مَكْتَبَ place of writing, مَتْنَلَ تَنْزِلَ to descend whence مَتْنَلَ مَتْنَلَ halting place, صَرَدَ to proceed whence مَصِرَ صَرَدَ the place whence anything proceeds (see § 195).

Rem. a. A noun of time and place is called اِسْمُ الْظُّرفِ the noun of vessel.

Rem. b. A few nouns take kasra irregularly, as مَسْقُوطَ place of prostration, a mosque, مَسْرِقَ time or place of rising, the east, مَغْرِبَ place of setting, the west, مَسْقُوطَ place where anything falls.

222. Nouns of time and place from verbs with و or ي as initial radical have kasra to the second syllable and always
retain the first radical; thus ١٠١いたします time or place of appointment from ١٠١ توافق to promise (see § 142), ١٠١ توافق a place where anything is put down, a place from ١٠١ توافق to put (see § 144).

223. Those from verbs with ١٠١ or ١٠١ as middle radical experience change in accordance with § 150, thus ١٠١ مكان place of existence for ١٠١ مكان to be, exist.

Rem. Verbs with ١٠١ as middle radical commonly retain it, thus ١٠١ مُجَبَّر place of returning, ١٠١ مُجَبَّر place of arrival.

224. Those from verbs with ١٠١ or ١٠١ as final radical always have fatha (notwithstanding § 221) to the second syllable and they suffer the contraction explained in § 212b; thus, ١٠١ منجى place of refuge for ١٠١ منجى for from ١٠١ منجى نجا to escape.

226. Some nouns of time and place from verbs with ١٠١ or ١٠١ as initial radical take the form ١٠١ مَعَالل as ١٠١ مَيقَات appointed time or place from ١٠١ وقت to fix a time, ١٠١ ميلاد time of birth from ١٠١ ولد to bear a child. In both these examples ١٠١ replaces ١٠١ according to § 145.

227. Those from derived forms are identical in form with the nomina patientis, as ١٠١ مُبَتَدأ place of beginning, inchoative.

228. Nouns of instrument denote the intransitive agent and take the form ١٠١ مَفَعَال or ١٠١ مَفَعَال; as ١٠١ مَفَتَح and ١٠١ مَفَعَال a key from ١٠١ مَفَتَح to open. Initial ١٠١ becomes as in § 226, thus ١٠١ مَبَتَق a covenant from ١٠١ وَلَتَق to trust.
§ 232. 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 قاِعَلْ a writer, clerk and nomina patientis like مَفْعُولٌ written, script from صَاتِبَةَ to write; مَالِكْ possessor owned from مَالِكٌ to possess; مَالِكْ عَارِفَ a discerner recognized, approved from عَارِفَ to know; تَابِعَ follower followed,clipper مَحْبُوبَ one who praises praiseworthy, مَحْبُوبَ that which binds bound, مَحْبُوبَ جَامِعَ that which collects, great mosque جَامِعَ مَجمُوعٌ assembled, ignorant, hating, حافظ preserver, deficient, حافظ نَافِصَ cain, worthless, نَافِصَ one who attains, خَالِدَ one who stays long, abides, خَالِدَ مَهْمُوعٌ manifest, صَالِحَ pious, that which is right, صَالِحَ عَالِم one who knows, a scholar, عَالِمْ صَافِر one who ignores God’s benefits, an unbeliever, صَافِر لَا يَزَمَّ intransitive, لَا يَزَمَّ 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 the objects of anger in § 533.

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

1. عَلَّل as سَالِل easy, خَبِير good, excellent (see § 242, Note 1).
2. حَسْنٌ good, beautiful.
3. أَفْيَلْ afflicted, نَكَد churlish, صُعْصُع thunderstruck, swooning.
11. 

\[
\begin{align*}
\text{فِيْلَةً} & \quad \text{painful, wise,} \\
\text{كَثِيرٍ} & \quad \text{seeing, seeing,} \\
\text{صَبِيرٍ} & \quad \text{clement, well acquainted,} \\
\text{سُرِيعٍ} & \quad \text{prompt,} \\
\text{خَبِيرٍ} & \quad \text{powerful,} \\
\text{قَدِيرٍ} & \quad \text{able,} \\
\text{أَمِينٍ} & \quad \text{trustworthy,} \\
\text{غَيْرُ} & \quad \text{great.} \\
\end{align*}
\]

12. 

\[
\begin{align*}
\text{غَفُورُ} & \quad \text{of God forgiving,} \\
\text{شَكُورٌ} & \quad \text{coracious,} \\
\text{فُوَّلٌ} & \quad \text{grateful,} \\
\end{align*}
\]

13. 

\[
\begin{align*}
\text{فَعَّالٌ} & \quad \text{angry.} \\
\text{عَضُّانُ} & \quad \text{angry.} \\
\end{align*}
\]

14. 

\[
\begin{align*}
\text{فَعَّالٌ} & \quad \text{merciful (a borrowed word).} \\
\text{رَحْمَانَ} & \quad \text{mercyful.} \\
\end{align*}
\]

16. 

\[
\begin{align*}
\text{أَصْفَرٌ} & \quad \text{yellow,} \\
\text{أَجْمَعُ} & \quad \text{all (see § 537),} \\
\text{أَبَيضٌ} & \quad \text{white,} \\
\text{أَفْعَالٌ} & \quad \text{of a horse grey.} \\
\end{align*}
\]

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

Rem. c. When derived from transitive verbs 

\[
\begin{align*}
\text{فِيْلَةً} & \quad \text{may have} \\
\text{كَثِيرٌ} & \quad \text{a passive sense; as urged on, swift,} \\
\text{سُرِيعٌ} & \quad \text{fitting,} \\
\text{قَدِيرٌ} & \quad \text{praiseworthy, severe,} \\
\text{شَكُورٌ} & \quad \text{treated with kuhl.} \\
\end{align*}
\]

Note 2. Much of the Corán is almost in the nature of rhymed prose, wherein may rhyme with \(\text{ور} \), \(\text{ون} \), \(\text{يبر} \) etc., but the rules are more lax than in classical rhymed prose*; for instance merciful, mighty, skilful, etc. are used to rhyme with manifest, Muslim, merciful, Moslems, thankful, contemptible, wrongdoers, those who pardon, neglectors, victors,

---

* Specimens of rhymed prose are to be found at pp. 168 to 181 of "Wright's Reading book" which I hope to reproduce as Elementary Arabic: Third reading book.
§ 236. Adjectives of form فعال are intensive, as from سائل asking we have سائل important, a beggar.

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

Rem. b. There are other intensive adjectives, as قيوم everlasting.

234. The elative، the noun of pre-eminence, is of form أحسن more or most beautiful.

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

235. No elative should be derived from adjectives which have already the form أفعل، thus the comparative of أبيض white is أقوى更强 as to whiteness: but elatives are sometimes formed, though contrary to strict rule, from the derived forms of verbs.

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

II مُعيَّن explanatory, commentator.

III مُقارن, متطاوع contemporaneous.

IV مُحسن, م مجرم, م مبِّلّد destructor, جرم, ممكن possible, م بولّد destroyed, م مجرم, م مبِّلّد well-doer, مصلح one who puts to rights, مفسد transgressor, م مبِّلّد prosperous.
5. in motion.

6. uniform, i.e. part resembling part, facing each other.

7. one who reverts.

8. avenger, hiding oneself.

9. haughty.

and (b) nomina patientis:

10. destroyed, held in subjection, separated, brought near, forbidden, inviolable, ordained, predestined.

11. 

12. disapproved, that which is supported, attribute, set free.

13. 

14. inchoative etc.

237. Adjectives derived from verbs with the middle radical doubled observe the rules in § 120; thus erring for سَالِل, stronger or most strong for أَشْدُد, one who perfects for مِثَّل, causing error, entire, perfect, repulsing.

238. Adjectives from hamzated verbs observe the rules in §§ 131 to 135; thus one who asks not بَسُس, grievous not مَآَمِس, believer not مُؤْنَث, feminine.

239. Adjectives from verbs with ي or as initial radical observe §§ 147 and 148, thus مُتَصَلَّل, joined.
Rem. a. Preceded by kasraḥ ی becomes قارئ reader not قارَأ.

240. Nomina agentis from verbs of the first form with ي or as middle radical substitute for that letter ی (i.e. hamzaḥ and 'imād, see § 16); thus طائر flying, a bird, evil omen from طار to fly and not طاير one who returns, نائم sleeping.

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

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

242. Adjectives of form قبيل from verbs with ي or as middle radical become طيب and sometimes قبئ: thus, for طيب from طب - we have good, sound, agreeable; for بيب from باب is evident; for سوي from سه is wicked; for مي from مات is dead, and for its opposite from حي we have living; also for خير from خار is excellent, سيد easy for chief, lord.

Note 1. In § 232 is to be found خير under form فعل: it is from خار - to choose and means to be chosen whence the elative خير choisable rather than, better than: its opposite شر bad, worse is also used as elative.
Note 2. We may consider *سِبْنَة* and *بيتة* (see § 196, No. 38) as substantives derived from the adjectives *سيْنِيَّة* and *بيئَة*.

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 *مِيِّسَة* manifest like *مَيِّسَة* iv of *بَيْن* — to be distinct, *مِصْبَح* that which strikes home like *مِصْبَح* iv of *صَابِر* — to incline, *مِصْبَح* annexed like *مِصْبَح* iv passive of *مَيِّسَة* x of *قَامَر* x to stand.

Note 1. For *مِصْبَح* ضربة مصيبة 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 vii are identical, and so with Form viii.

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

Note. In the Coran *عَدِّرُو* is sometimes a collective noun.

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

(a) If triptote (see § 308) tanwin is transferred to the second radical (compare § 212 b); thus *مُعطَى* given nomin patientis iv of *عطَا* for *مُعطَى* dual, *مُعطَى* an exception.
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(b) If diptote there is only the vowel to reject; thus أرضي better or best pleased for أرضو.

246. Nomina unitatis nouns of individuality, which specify one from a genus or one part of a whole, are formed by adding إلى to the collective noun (see §§ 292 a, 306 rem.). Thus, بقرة one head of cattle (ox or cow, تور being usual for a bull) from cattle, نسمة a fruit from نمر, جراد a grasshopper, locust from نمرة, ضال a cloud from ضحاب (for Sura see § 191 b), ضلال an error (by some considered nomen verbi, see § 196, No. 28) from ضلال, غمامة a cloud from غمامة, ملأ a louse from ملأ, زجر a tree from زجر, سئو a quail from سئو.

Note. We find also زجر a quail from سئو.

249. The relative adjective is formed by adding مي to the word from which it is derived, and denotes some thing or person connected therewith. Thus, شمس solar from شمس the sun, عربي lunar from قمر the moon, إنجليزي Arabian from the Arabs, إنجليز English from إنجلز the English collectively, قلب a heart, شرقي شرقية sicrocco from الشرق, اسمي nominal from اسم, نور local from نحو, حالي circumstantial from فعل.

250. But the derivatives cannot always be formed so simply: certain terminations are rejected, and other changes arise. Thus مكة Mecca (see § 198, No. 12) illiterate,
269. The diminutive is of form thus from 

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) أم a mother, عجوز an old woman, مرير Mary, عين an eye, يد a hand.

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

(b) بقرة an ox or cow, سورة a chapter, جنة a garden, نقش a chapter, بقرة a hand.

Rem. A few nouns ending in ظ 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, نار 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 quail is usually masculine.

(b) Collective nouns denoting rational beings and not forming nomina unitatis, as posterity, chieftains, one's people or tribe. But A'li and Al one's household, people are masculine only.

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

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

(f) Certain nouns among which are the following: a human being, humankind, state, road, heaven, a way, a ship, night, dominion, guidance.

293. From most adjectives and some substantives of the masculine gender, feminines are formed ending in ٔ٥٥٥٥٥ or ٥٥٥٥٥.

Rem. Of these ٥٥٥٥٥ is appended without further change, but feminines in ٥٥٥٥٥٥ and ٥٥٥٥٥٥ are distinct in form from the masculine.

294. The most usual termination is ٥٥٥; thus, (for) latter, last present monkey she-monkey, Meccan.
Rem. a. A dropped radical may be replaced, as from
heaven (see § 212 d): but مَصْطَفَةٌ (for مَصْطَفَةٌ) from
chosen.

Rem. b. (see end of § 2 and § 8, rem. a) is a compromise
in orthography between the old pausal form هَتْ, and تَرَى which
we find in رَحْمَةٌ رَحْمَةٌ. We write أخت sister for أخت.

295. Feminines ending in ى are derived,

(a) from adjectives of form فَلْانُ فَلْانُ which make غضب

(b) from adjectives of form فَعَلْ فَعَلْ when superlative (being
declared by the article or following noun, see § 234, rem. a) in
which case the feminine is أَلْحَسَنَ أَلْحَسَنَ the most beautiful
الدنِّى الدنِّى (see § 179, rem. a), آخِبِر الْبَدأَئِنَ the greatest

Rem. b. The feminine of الأَؤْلُ الأَؤْلُ (for الأَؤْلُ or الأَوْلُ) the first
(see § 328) is الْأَؤْلِ الْأَؤْلِ, and that of آخِر آخِر (for آخِر) other, another
is آخِرى آخِرى.

296. Feminines ending in حـ are derived from adjectives
of form أَفْعَلَ أَفْعَلَ which are not elatives, as white بَيْضَةٌ بَيْضَةٌ all 
لَجَعَ لَجَعَ. There are feminines which have no masculine, as
most Arab which should come (irregularly, being elative)
from أَعْرَبْ أَعْرَبْ.

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) 

is of both genders when active in signification and attached to a singular substantive, as 

*رجل شكور* a grateful man and 

*امرأة شكور* a grateful woman; also when active in meaning and predicated to a substantive or pronoun in the singular, as 

*هي شكور* she is grateful, 

*طلعتها صبورا* 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 

*رأيت شكور* I saw a grateful woman. 

*ما له حمولة* he has not a she-camel to carry loads; also, this is required when the adjective is passive by signification, as 

*ما له ناقة حمولة* he has not a she-camel to milk i.e. to be milked.

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

**Rem. a.** Exceptions are to be found, as 

*عدو* hostile, an enemy fem. *

*bعدوة*.

(b) 

is of both genders when passive in signification and attached to a singular substantive, as 

*امرأة قتيلة* a slain woman; also when passive in meaning and predicated to a substantive or pronoun in the singular, as 

*العين شجila* she is swift, 

*العين شجila* the eye is treated with kuhl. But if no substantive or pronoun be expressed we must, in order to make our meaning clear, employ 

*رأيت قتيلة* I saw a slain woman: also, this is required when the adjective is active by signification; whether transitive, as 

*امرأة عليمة* a skilful woman, 

*عجوز خبيرة* an experienced old woman; or intransitive, as 

*ربيع عزيرة* 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 أَقْعُلْ when comparative are of common gender.

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

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

299. A dual is formed by adding انِّل to the singular after elision of the final vowel or tanwin; as sea a nation أَمةٍ, بِحْرٌ انِّلْ امْتَانِ.

Rem. b. If the singular ends in quiescent ٌ or ِ which was ِو the original letter may be restored; as عَصَّا a staff انِّلْ عَصِّا.

Rem. c. If the third radical has been elided before َ in the singular, it is not restored; thus, لُغَةٌ a language for انِّلْ لُغَةٌ.

300. There are two kinds of plurals.

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

(b) That which, having various forms, is called plurals fractus, the broken plural; being more or less altered from the singular.
§ 301. The sound plural of masculine nouns is formed by adding َ- to the singular (see § 308), as قَاهِر ُمْصَفَّطِيَّ a conqueror, عَابِد ُمْصَفَّطِيَّ a worshipper. The sound plural of feminine nouns is formed by writing َ- for ُة when they have that termination in the singular, or when without it by adding َ-; as ُمْصَفَّطِيَّ a boon ُتِمْرَة a fruit, ُمْصَفَّطِيَّ ِحَسَنَة a good ُتِمْرَة جَمِيلَة the month of ramadān.

Rem. a. If the singular ends in ُلْف maqṣūra (see § 7, rem. b) with or without tanwin (see § 245), as مْعَتِر ُمُصَفَّطِيَّ chosen for عَالِيَ ُمُصَفَّطِيَّ, عَالِيَ ُمُصَفَّطِيَّ higher, highest for عَالِيَ ُمُصَفَّطِيَّ; or in kasrah with tanwin (see § 167, b ii), as مْعَتِر ُمُصَفَّطِيَّblind for عِبْرَيْنَ مْعَتِرَيْنَ one who invents lies for عِبْرَيْنَ مْعَتِرَيْنَ; or in quiescent ُلْف preceded by kasrah (see § 314, rem. b), as مْعَتِر ُمُصَفَّطِيَّthe blind (man) for مْعَتِر ُمُصَفَّطِيَّ: then § 166 b must be obeyed in the forming of the plurals. Thus,

<table>
<thead>
<tr>
<th>Nominative</th>
<th>مْعَتِرَنَّ عِبْرَيْنَ مْصَفَّطِيَّنَََََّ</th>
<th>مْعَتِرَنَّ عِبْرَيْنَ مْصَفَّطِيَّنَََََّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>for</td>
<td>مْعَتِرَنَّ عِبْرَيْنَ مْصَفَّطِيَّنَََََّ</td>
<td>مْعَتِرَنَّ عِبْرَيْنَ مْصَفَّطِيَّنَََََّ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Oblique</th>
<th>مْعَتِرَيْنَ عِبْرَيْنَ مْصَفَّطِيَّنَََََّ</th>
<th>مْعَتِرَيْنَ عِبْرَيْنَ مْصَفَّطِيَّنَََََّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>for</td>
<td>مْعَتِرَيْنَ عِبْرَيْنَ مْصَفَّطِيَّنَََََّ</td>
<td>مْعَتِرَيْنَ عِبْرَيْنَ مْصَفَّطِيَّنَََََّ</td>
</tr>
</tbody>
</table>

The singular of مْعَتِر ُمُصَفَّطِيَّ illustrates § 167 a (ii) in changing from عُبْرَيْنَ غَضِيَّاتَ ُكُرَيْبَيْنَ ُكُرَيْبَيْنَ the greatest غَضِيَّاتَ ُكُرَيْبَيْنَ غَضِيَّاتَ ُكُرَيْبَيْنَ (see § 303 b).

Rem. b. Feminine substantives with sukūn to the middle
radical may undergo change; as ارض = earth, قرية = village.

Rem. c. A final radical dropped as in § 212 c must reappear; thus صلاة = prayer (feminine of مصلّى chosen مصلّيات) (see § 294, rem. a).

Rem. d. A final radical dropped before sometimes reappears, as سنة = a year سنّات and a hundred سنة مئة makes مئات (see § 325, rem. a).

Rem. e. We have mentioned in § 294, rem. a سوّة heaven which makes سواً و = and (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 ضّالون, as erring ضال.

(c) Adjectives of form which are elatives, as more or most numerous اَثْنَهُم = also the corroboratives of all etc. making etc. (see § 539, rem. a).

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

(e) A few words, among which are ابن = a son (for ابن), ارض = earth عائلة = one of the four classes of created beings عائلة = family (see § 191, rem. a), ذو = 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 ِة, especially those from which the final radical (ء, و, or ي) has been elided, form a sound plural masculine, the termination ِة disappearing; as سنة ِة a year, يِنون ِة oblique case ِیین ِة.

303. The sound plural feminine is formed from:
(a) All nouns ending in ِة, as رَسْالَة ِة message, آیة ِة a sign.

REM. Some grammarians express this rule less comprehensively.

(b) Feminine adjectives, the masculine gender of which has a sound plural, as مؤمنات ِة believing (women) from مؤمن ِة.

(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.

<table>
<thead>
<tr>
<th>نَعْمَل</th>
<th>19. نَعْمَل</th>
<th>13. نَعْمَل</th>
<th>7. نَعْمَل</th>
<th>25. نَعْمَل</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَعْمَلاَة</td>
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<tr>
<td>نَعْمَلَ</td>
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<tr>
<td>قَوَاعِل</td>
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<td>قَوَعِلَ</td>
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<td>قَوَعِلَا</td>
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<td></td>
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<tr>
<td>قَوَعِلَة</td>
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</tbody>
</table>
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 فعلّة فعلّة فعلّة امة as
   جملة جملة جملة
   a nation, a form, a sentence

2. plural of فعلّة فعلّة فعلّة امة as
   أبيض أبيض أبيض
   white white (for پیض)

3. plural of فعلّة فعلّة فعلّة فعلّة as
   رسول رسول رسول رسول
   a book, a message, a messenger, an apostle

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

4. plural of فعلّة فعلّة فعلّة as
   حکم
   a maxim

5. plural of فعلّة فعلّة فعلّة فعلّة as
   جبل جبل جبل جبل
   a wind, a mountain, جبل جبل جبل
   a fruit, a fruit, ريح, ريح, a fruit, a fruit
   ريح ريح
   a man, a man, heavy

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

6. plural of فعلّة فعلّة فعلّة امة as
   صدر صدر صدر
   breast, a breast, a breast, head, رأس, صدور, صدور
   an ornament, an ornament, an ornament
(for star, a copper coin, form, figure, letter (of the alphabet), particle, soul, self, a male, prostrate, manifest, seeker, seeker, magician, a judge, (for Qadi), (for Judge, a judge), an ape, a brother, (for a brother), and some other feminine quadriliterals, as hand, leg, foot. )
14. plural of فعلل فعال and triliterals of all forms, as uppermost part, forelock, cock's comb river thousand idol (for son (for name work اعمال اعمال son اسم ابنا work اسم ابنا tribe form, figure a child a child a child spouse riches acompanion

Rem. There are a few other singulars which take this plural, as hostile ; but (not) is the plural of thing.

15. plural of فعلل فعلل and other quadrilaterals, also as god (for receptacle answer, complement

16. plural of فعال فعال as follower, appositive female dweller

17. plural of some feminine quadrilaterals, with or without in addition, as a city noble
18. plural of فعال فعال فعال فعال فعال فعال فعال فعال فعال فعال as 
فاعل فعال فعال فعال فعال فعال فعال فعال فعال فعال 
افعال a fish (for) a brother إخوان (أخ) أخ حيئتان white (for) whites 
بيضاء (بيض) بيضاء opposed to سودان (plural of أسود) blacks.

19. plural of فعال فعال فعال فعال فعال فعال فعال فعال فعال as 
فاعل فعال فعال فعال فعال فعال فعال فعال فعال فعال فعال 
افعال دُكرَ a male دَخْرَان white (for) whites 
أبيض دَخْرَان opposed to سودان (plural of أسود) blacks.

20. plural of فعال فعال فعال as 
فعال فعال Fool عاليم Scholar.

21. plural of فعال as 
فاعل for نبي (see § 17 b, rem. b) a prophet ذيبي.

22. plural of فعال فعال فعال فعال فعال فعال as 
فعال موتى (موت) dead.

23. plural of فعال فعال فعال فعال فعال فعال as 
فعالًا فعالًا a legal opinion فتوى.

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

24. plural of فعال فعال فعال فعال فعال فعال فعال فعال فعال فعال as 
فاعل فعال فعال فعال فعال فعال فعال فعال F maximizing  a legal opinion فتوى زاوية، ناواتي a corner, a class in school
زاوية (زاوي) as in § 179, rem. a).

25. plural of فعال فعال فعال فعال as 
فاعل فعال فعال فعال an ass حِمير.
26. plural of فَعَّلْ فُعُولَة
   a husband بُعْوَلَة.

27. plural of قَاعِلْ فَعَّلْ فُعُولَة
   a companion صَحِبَة (also صَحِبَة).

28. plural of قَاعِلْ فَعَّلْ فُعُولَة
   (for أَوْيِة sign, miracle, message, verse أَيْ (for أَيْة).

29. plural of قَاعِلْ فَعَّلْ صَحِبَة.
   a companion صَحِبَة.

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

Rem. c. Beside عَبَد br. pl. 5, عَبِيد 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 خُليفة caliphs, but successor, deputy makes No. 17 خُلَافَة which by rule is restricted to feminines. There are four meanings to عَيْن beside its being the letter's name, and there are four plurals (three broken and a pl. of pl. عَيْنات) of which No. 13 عَيْن 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,
   (a) whose four consonants are radical, and (b) formed
   from triliteral roots by prefixing ت or م; as
a frog the east the west

candlestick, minaret and (compare § 240) vulg. source school

plural of quinqueleriters, with or without د in addition,
of which the penult is a letter of prolongation; as

written accursed a chair

(see § 226) (see § 249) and other noms with four or more letters; as

a Moor Pharaoh angel

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

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

Rem. Beside broken plurals there are the two sorts of collectives which have been mentioned in § 292 a and b:
(a) generic nouns (اسمة الجنس) which form nomina unitatis (see § 246); and

(b) nouns to which attaches the idea of collectiveness (اسم و اشباه الجمع or likenesses of the plural) and which do not form nomina unitatis; as أمة a section of a nation, قوم a people, etc., thus من القوم أمة يُبِعدون of the people there is a section who direct (not which directs) others.

Note. As nomen verbi أمة appears in § 198, No. 12, and as singular of أَمَّهُ in § 304, No. 1. Beside being nomen verbi (§ 198, No. 25), نَبَاتات with the signification of plants is a collective, of sort (a) though without nomen unitatis, and makes a plural نباتات.

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 بَعثتَ أيَّام six days br. pl. 14 (for أيام) of يوم 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 فلس a copper coin, ليلة a night, نجم stars (br. pl. 6 of نجم) ملكان two dominions, حسبتان two boons, سكّان حالي دون good things, أحسن better,
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 krista (fem.) white, товайт followers (br. pl. 16 of тая). Nouns ending with ُ, whether broken plural or singular, mark the accusative differently (see § 8, rem. α) from other triptotes, i.e. nouns with three case-endings.

**Triptote or First Declension.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>نُجُومُ</td>
<td>نُجُومُ ليلة</td>
<td>نُجُومُ</td>
</tr>
<tr>
<td>Dependent</td>
<td>فلُس</td>
<td>فلُس ليلة</td>
<td>فلُس</td>
</tr>
<tr>
<td>Accusative</td>
<td>فلُسا</td>
<td>فلُسا ليلة</td>
<td>فلُسا</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>مَلْكِان</td>
<td>حَسَّان</td>
</tr>
<tr>
<td>Oblique</td>
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<td>حَسَّين</td>
</tr>
</tbody>
</table>

**Sound Plural.**

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>طَيِّبات</td>
<td>حَالِدْون</td>
</tr>
<tr>
<td>Oblique</td>
<td>طَيِّبات</td>
<td>حَالِدْين</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>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>أَحْسَن</td>
<td>بَيْضَهَا</td>
<td>تُوَابِع</td>
</tr>
<tr>
<td>Oblique</td>
<td>أَحْسَن</td>
<td>بَيْضَهَا</td>
<td>تُوَابِع</td>
</tr>
</tbody>
</table>
In the dual diptotes and triptotes are alike, thus Nom. أَحْسَنَانِ, Obl. أَحْسَنَينَ and so in the sound plural.

Note. For declension of جَوَارُ 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 ـَـَـ or ـَـَ: 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 مَكَّة Mecca; especially if foreign to Arabic, as إِسْرَائِيلُ Israel, دَاوُدُ David, بَرَاحَة Pharaoh, أَرَأَيْنَى Aaron, يُوسُفُ Joseph, أَدْمُ Adam, إِبْلِيسُ Eblis, مَصْرُ Egypt. Exceptional are such as consist of three letters, the second of which has sukûn 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 ـَـَ (for ـَـَ or ـَـَ see §§ 212 b and 245) have the same form in all three cases; thus

for عَصَّاـ we write a stick

" هُدِيٌّ " هُدِيٌّ " هُدِيٌّ guidance

Similarly we leave unchanged nouns ending in ـَ (see § 309) such as غَضْبَى (fem.) angry, أُدْنِى nearer, مُوسَى Moses.
311. With nouns ending in 
for 
\( _{\text{y}} \) or 
\( _{\text{y}} \) (for \( _{\text{y}} \), \( _{\text{y}} \), or \( _{\text{y}} \) see § 167 b (ii) and § 369, Table 18) it is somewhat different, for we write

\[ \text{a preacher as the Accusative of } \text{a preacher} \]

\[ \text{negative } \]

\[ \text{transgressor } \]

\[ \text{hands } \]

following in this the analogy of § 166 a.

312. There are however certain broken plurals ending with 
which is held to represent 

\[ \text{they do not follow either of the last two rules; thus } \text{a girl} \] has br. pl. 16 in the Nominative and Dependent, but in the Accusative; so also 
\[ \text{a desert} \] has br. pl. 23 Nom. and Dep. \( _{\text{y}} \), but Accusative 

313. Undefined nouns become defined: 1. by prefixing the article 
\( _{\text{y}} \) 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 
\( _{\text{y}} \) he etc. and words like 
\( _{\text{y}} \) this, that (see §§ 340 et seq.).

Note. A noun cannot have two determinatives; thus 
\( _{\text{y}} \) the uppermost parts and 
\( _{\text{y}} \) 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: النجومُ
Dependent: الليلَة
Accusative: النجوم

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

(b) If diptote it becomes triptote; thus

Nominative: التوابعُ
Dependent: الظهر
Accusative: التوابع

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

Nominative: الطيَّات
Oblique: الطيَّات

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

Rem. b. From the termination ِ tanwin is lost and ي reappears, as the thrower from الْعَمِي, ملْتِي the blind (man) from أَيْدِي, عِيرِ the hands from أَيْدِ.

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

315. The following cases arise when a noun is in construct state, i.e. when it is مُضَاف annixed to a noun in the dependent case.
§ 316] A GRAMMAR. 91

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

Nom. طلَّابُ الْعَلِيمِ the seekers
Dep. طلَّابُ الْعَلِيمِ the eastern
Acc. طلَّابُ الْعَلِيمِ parts of the
                  مَسْأَرَقْ الْأَرْضِ earth.

Note. As to ُطَلَلْ all see § 482.

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

Nom. أَخُو the brother for 
Dep. أَخُي for 
Acc. أَخَا for 

أَخْ أَخَا أَخُو.

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

وَلَدَانِي the two children of the king for 
بِيْنَ يَدٍ between the two hands of (i.e. before) his mercy
                  رَحَمَتِه.

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

بَيْنَ بَيْنِ إِسرَائِيلَ send the sons of Israel for

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 ُنِ or ُنِ; thus

her hand from عَصَةُ أُمَلِمَا عَصَةُ our

حَلِيمَانَا عَصَةُ his stick from ُنِدَهَا ُنِدَهَا ُنِدَهَا ُنِدَهَا our

words from ُنِدَيْكَ my two hands from ُنِدَيْكَ ُنِدَيْكَ thy two hands from

بَلَغَوْنَ بَلَغَوْنَ the attainers of it from ُنِدَيْكَ. ُنِدَيْكَ ُنِدَيْكَ ُنِدَيْكَ ُنِدَيْكَ.
Note. In the Nominative and Dependent we have our hands and in the Accusative from our Lord. The singulars, broken plurals, and feminine sound plurals lose their final vowel before of me, my (see § 317); thus my works from my gardens from Having lost its case-endings the noun becomes, so to speak, indeclinable.

(c) When a noun ends in we use the original form, viz. thy gods from .

(d) When a noun ends in hamzah, the (support) is subject to change; thus from we have Nom. our women, Dep. , Acc. , and from we have thy coming, Dep. , Acc. (see § 17 b).

Rem. As regards words referred to in § 315, rem. a we must note, Nom. his brother, Dep. , Acc. ; but my brother in all three cases.

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

Rem. a. Beside along with we have by reverting to the older form (see § 20 b). When attached to a word ending with or the suffix becomes, as my stick; and in most cases, together with the final letter, it becomes, as upon me (see § 358, rem. a). On etc. see § 316, rem.
Rem. b. Like we find especially in the vocative, shortened to ; thus O my people for (O) my Lord for (see § 438 a, rem. b).

Rem. c. Changes occur similar to those in § 185, rem. b; thus by the permission of him, to the beholders of them, upon them, 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>خمس</td>
<td>واحد</td>
<td>إحدى</td>
</tr>
<tr>
<td>ستة</td>
<td>ست</td>
<td>واحدة</td>
<td>واحد</td>
</tr>
<tr>
<td>سبع</td>
<td>سبع</td>
<td>إثنتان</td>
<td>إثنتان</td>
</tr>
<tr>
<td>ثمانية</td>
<td>ثمان</td>
<td>ثلاثة</td>
<td>ثلاثة</td>
</tr>
<tr>
<td>تسعة</td>
<td>تسع</td>
<td>أربع</td>
<td>أربعة</td>
</tr>
<tr>
<td>عشرة</td>
<td>عشر</td>
<td>سبع</td>
<td>سبع</td>
</tr>
</tbody>
</table>

Rem. a. For and words like it see § 6, rem. a. The radical letters of 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 six days, seven verses.

320. Excepting the duals and or the cardinal numbers from 1 to 10 are triptote; standing for (see § 311) Accusative.
321. Cardinal numbers from 3 to 10 are substantives: either (a) they follow the objects numbered and stand in apposition, as *رَجُالٌ ثَلَاثَةُ* of *three men* i.e. of men, a triad; or (b) they are followed by a plural noun in the dependent case, as *بَيْنَيْنِ أَيَامٍ* 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 *ثَمَانِيَةَ* has Nom. and Dep. *ثَمَانِيَّة* Acc.

322. The cardinal numbers from eleven to nineteen are:

<table>
<thead>
<tr>
<th>Fem.</th>
<th>Masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>خَمْسَةِ عَشَرْةُ</td>
<td>أَحْدَى عَشَرْةُ</td>
</tr>
<tr>
<td>سَتَ عَشَرْةُ</td>
<td>إِثْنَانِ عَشَرْةُ</td>
</tr>
<tr>
<td>سَبْعَةِ عَشَرْةُ</td>
<td>إِثْنَانِ عَشَرْةُ</td>
</tr>
<tr>
<td>ثَمَانِيَةِ عَشَرْةُ</td>
<td>تَلَاثَةِ عَشَرْةُ</td>
</tr>
<tr>
<td>تَبَعْعِ عَشَرْةُ</td>
<td>أَرْبعَةِ عَشَرْةُ</td>
</tr>
</tbody>
</table>

Rem. a. We find *ثَمَانِيَةَ عَشَرْةَ* and other forms, for *ثَمَانِيَةَ عَشَرْةَ*.

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 *إِثْنَانِ عَشَرْةَ* and *إِثْنَانِ عَشَرْةَ* which have an oblique case *إِثْنَانِ عَشَرْةَ* and *إِثْنَانِ عَشَرْةَ*.

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:


Rem. a. For ۱۰ and ۲۰ see § 6, rem. a.

Rem. b. While of common gender these numerals are declined as masculine sound plurals, taking an oblique case in ین; thus ین, ۱۰۰, ۱۰۰۰, ۱۰۰۰۰, 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 ۰ and between the unit and the ten; thus Nom. تسع و خمسون nine and fifty, fifty nine, Dep. تسع و خمسین, Acc. تسع و خمسین.

325. The multiples of ۱۰۰ مائَة one hundred are as follows:


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

326. The multiples of ۱۰۰۰ ألف one thousand are as follows:


Rem. There are other plurals of ۱۰۰۰ beside ۱۰۰۰.

328. The ordinal numbers are adjectives; thus, masc. الف the first, masc. ثانی the second, masc. تاریخ third, masc. رابع fourth, etc.
Rem. a. The radical letters of الول (see § 295, rem. b) and ول (or الولي or الول) are ول or ول. These words have plurals, and will be further treated in § 486, rem. a, and § 493.

Rem. c. From masc. سايس and fem. سارس sixth we can obtain the radical letters of سبب and ست سدنس a sixth part.

340. The simple demonstrative pronoun is ذا this, that, which in course of declension takes many forms, the commonest plural being, masc. ذي and fem. ذئ these, those.

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

Rem. d. By prefixing الله like to ذا we get ذائ thus, so and so, see § 362 bb.

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

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

(ii) Similarly ذابأ or ذابأ that is used in conjunction with
pronominal suffixes of the second person; thus 

Rem. By prefixing لـ like to ذلک we get in like manner, so, see § 463.

b. The particle ک (which is also an interjection, see § 368) we may prefix to ّذًا and write هِذَا this; which word has a singular feminine هِذَه, and as one of its plurals هَؤُلَا, or these of common gender.

345. We find in Arabic only one article, viz. ّلـ, which is called the instrument of definition and always written in conjunction with the following word; thus ّلـُمْ قُرآن the reading, the Corán.

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

(i) لَا مُعْبِد 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 قَلَامُونَ ّالأَرْض they shall inherit the earth, i.e. the earth which we know:

(ii) لَا مُجْنِس 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 قُلَامُهُ أَبْنُس his mother shall have a sixth, 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 *الَّذِيْنُ* l'homme and *الَّذِيْنُ* le cheval (see § 527).

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

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

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

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

Rem. The interrogative ما is usually shortened to م. when joined with a preposition, thus لِمْ why? i.e. because of what? So also the like of what? becomes مَثْلُ how much?

353*. The pronouns من and ما are sometimes indefinite. Of this sort is ما the má which introduces a clause equivalent to a maqādar (see §§ 488 and 514); thus من بعد ما جئت after that thou camest which is equivalent to من بعد مجيئك after thy coming. We find the indefinite ما in conditional clauses (ما السُّرْطِيَّة § 406), also in reference to time (ما الدَّيْمُوُمة § 367 p and 407); when added to certain adverbs it gives them a conditional and general signification, thus حيث wherever, أين where? whereever, ما which (for ما مَثْلًا whatever from ما what.

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

(c) لِلِّ 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 بَيْنَ similar to those in § 185, rem. b, as بِبِمْبِمْ بِيْهَ بِيْهَ; see also § 20, rem. a.

Rem. b. Before a pronominal suffix the preposition لِلِّ becomes لَ, as لَّكَمْ لَلَّهَ, etc.; except with يَ—me when we have لِيَ.

Rem. c. Sometimes لَ 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 trilateral; secondly, those which are substantives in the accusative singular and end in ـُـُـ, having lost tanwin on account of the following noun (see § 478 b).

358. The separable prepositions of the first sort are:

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

(b) حَتَّى till, up to, see § 452.

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

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

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

(f) لَبَنَ or لَبَنَى with, beside, near.
§ 361. The adverbs are of three sorts; firstly, particles some inseparable and some separable; secondly, indeclinable substantives ending in ئ; thirdly, nouns in the accusative.

361. The inseparable adverbial particles are:

(a) ً, interrogative, see § 566.

Rem. When this ً is followed by ٌ we use ى instead of ً.
as 'imād (see § 16) to hamzaḥ and write the two thus َأَيْ, َأَنَّنَا َلَأَجُوا
shall there indeed be to us a reward?

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

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

362. Among the separable adverbial particles are:

(b) َّي َلْ and َّي َلْ behold! lo! Of these َّي َلْ 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) َّأَنْ not, called ُعِنَّلِ الْأَنْفَاقِ the negative 'in, see § 558.

(m) َّأَنْ verily precedes a noun in the accusative or one of the
pronominal suffixes given in § 185; but the 1st singular
can be َّأَنْي or َّأَنْي َّأَنْي or َّ أَنْتَا. In such
case the suffix َّمَيْلِ الْأَنْثَانَ the pronoun of the
fact, not being needed to express the sentence's meaning,
thus َّأَنْي َّأَنْي َّأَنْي َّأَنْي َّأَنْي verily I am God (see § 367 g). By means
of َّأَنْ the subject may be introduced, upon which often fol-

dows a predicate with َلْ (see § 361 c) as َّأَنَّْ أَنْ َلْوني َّأَنْ َلْอนَيَّ َلْوُلَلَّ َلْوُرْرَمِنَّ verily this (man) is a skilled magician. For government
by َّأَنْ see § 436.
(n) ἦν only, see § 436, rem. d, and § 585.

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

(s) ὅπου wherever, see § 353.

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

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

(bb) ἦν thus (§ 340, rem. d) and ἦν ἐν like manner (see § 341 a, rem.).

(dd) ἦν not is used:—

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

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

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

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

(ff) ἦν not is used solely with the jussive which is then perfect in sense, see §§ 412 and 418.
(gg) ἦν not yet, joined to the jussive.

(hh) ἦν not a contraction of ἦν (i.e. ἦν ἕντε ἔντε ἕντε ἕντε ἕντε ἕντε it will not be that) is followed by the subjunctive, see §§ 411, 415 a-i, and 556.

(kk) μὴ not negative of the definite or absolute present, see §§ 408 e, rem. a, and 531; also of the past see § 557.

(mm) ἐνεμήρητος yes, yea (for ἑνεμήρητος it is agreeable) affirms the preceding statement.

(oo) ἥν interrogative, see § 567.

(qq) ἤτοι demonstrative here; whence (see § 341 for an analogy) ἤτοι there.

363. We have treated in §§ 357 and 359 certain accusative substantives which serve as prepositions; the same nouns may be used as adverbs, but they must invariably end in ὅ. Thus μετὰ ἀρχήν ἀρχήν, ἀρχήν, ἀρχήν afterwards; ἦν ἐν ἀρχήν ἀρχήν ἐν ἀρχήν, ἀρχήν, ἀρχήν where, ἦν ἐν ἀρχήν ἀρχήν, ἀρχήν, ἀρχήν, ἀρχήν whence, ἦν ἐν ἀρχήν ἀρχήν ἐν ἀρχήν, ἀρχήν, ἀρχήν ἐν ἀρχήν, ἀρχήν, ἀρχήν ἐν ἀρχήν, ἀρχήν, ἀρχήν, ἀρχήν whither, ἦν ἐν ἀρχήν ἀρχήν, ἀρχήν, ἀρχήν, ἀρχήν wherever (see §§ 353* and 406); ἦν ἐν ἀρχήν ἀρχήν, ἀρχήν, ἀρχήν, ἀρχήν beforehand.

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

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

(g) ἡττίσε how?

Rem. b. For ἦν see §§ 436, rem. f, and 442, rem. g (2).
365. The conjunctions, like prepositions and adverbs, are some inseparable and some separable.

366. The inseparable conjunctions are:—

(a) وَ and, see §§ 576 to 583.

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

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

(c) لَ This may be (i) the li of command (see 417 a) which is usually prefixed to the 3rd sing. of the jussive, to give it an imperative sense; and when following وَ or فَ is written without kasrah thus لَ: 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) ذِإَ when is prefixed to a verbal or nominal proposition and refers to the past; thus ذِإَ أنَّهَا نَاحِيَةٌ and (remember the time) when We delivered you.

(b) ذِإَ whenever, see § 405.

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

(e) أَنَّ that, so that, in order that governs the subjunctive (see §§ 411 and 415 a i); also the perfect and indicative (see § 415 a ii): it is used after certain prepositions (see §§ 470, rem. f, and 488). Notice must here be taken of أَنِ الْمُفْسَرَةُ the explicative 'an, which introduces a
quotation, as We revealed to Moses (saying) Throw down thy rod.

(§) إنْ يَفِرَفْنَا إِلَيْهِ مُوْسَىُّ أَنْ أَلْقِيَ عَصَاكَ

*The apodosis of a sentence is the consequent clause, which expresses a result; as distinguished from the preceding clause, called protasis, which is conditional.*
(h) or as حاضرأو خاصرأ a gatherer or a loser.

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

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

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

(o) الن if, see §§ 404 and 588.

(p) ما as long as, as far as; used with the perfect (see § 407) and jussive (see § 418): it is called the ما of duration (see § 353*).

368. The interjections are numerous: among them we find يا O! which is used before nouns (see § 438 a) without the article, as يا قوم O people; يا أيها O! used before nouns (see § 438 b) with the article, as يا أيها الناس O men; ها lo! as ها أنت أَل‌ٰا, 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 ختم to wound (see § 35, rem. a).

kalama kalamat kalamta kalamtı kalamtu
kalamá kalamatá kalamtuná
kalamú kalamna kalamtum kalamtunna kalamná
"yaklimu taklimu taklimu taklimına 'aklimu
yaklimání taklimání taklimání
yaklimuna yaklimuna taklimuna taklimna 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  علل  to wound much and to address, accost;  قاتل  to fight with;  أسلم  to turn Moslem;  تكلم  to speak;  افتراق  to go asunder;  استغفر  to ask pardon;  إصفر  and  إصفر  to be yellow.

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

Table 6 gives  أدب  to invite;  أدب  to be well brought up;  أثر  to relate;  الله  to adore;  ألم  to suffer;  أدر  to bestow a good education, punish;  أمر  to consult with;  أسف  to afflict;  نذر  to proclaim;  تأمر  and  توأمر  to deliberate in common;  إبتجر  and  إبتجر  to give alms, receive wages;  إستاذن  to ask permission.

Table 7 gives  بوس  to be brave;  بىش  to be in distress;  سأل  to interrogate;  رأس  to appoint as chief;  لآيم  to reconcile;  تراس  to send;  ترأس  to become chief;  تباثس  to feign poverty;  إنجات  to split itself;  إبتاس  to abase oneself;  إشتامر  to deem unlucky.
Table 8 gives ـ to be pleasant; ـ to be mean; ـ to read; ـ to do wrong; ـ to inform; ـ to read together with, teach mutually; ـ to teach one to read or recite; ـ to call oneself a prophet; ـ wrongly to attribute error to oneself; ـ of skin to be stripped off; ـ to administer well; ـ to desire one to read.

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

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

Tables 14 to 18 give ـ to hope for; ـ to direct; ـ to forget; ـ to be pleased; ـ to make pass and to give a verb a transitive signification; ـ to give mutually; ـ to put off; ـ to make oneself manifest; ـ to exalt oneself; ـ to be cleared away; ـ to be directed aright; ـ 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 iv
having sukûn to the first radical) in Forms II III and IV

\[ \text{UAI} \]

in Forms v and vi

\[ \text{AAAA} \]

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

\[ \text{AAI} \]

In the perfect passive we find

\[ \text{UI} \]

as \( \text{أَسْلَمُ قُوتَلَ حُكَّمَ} \) etc.

and in the imperfect passive

\[ \text{UAA} \]

as \( \text{يُسْلَمُ يَقُاتَلُ يَكُتَّلَمُ} \) etc.

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


**FIRST FORM OF THE STRONG VERB.**

**TABLE 1. ACTIVE.**

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Energ.</strong></td>
<td><strong>Jussive</strong></td>
</tr>
<tr>
<td>m. 3. Sing.</td>
<td>m. 3. Dual</td>
</tr>
<tr>
<td>c. 1.</td>
<td>c. 2.</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>إِخْلِيَّ</td>
<td>إِخْلِمْ</td>
<td>إِخْلِمْ</td>
</tr>
<tr>
<td>إِخْلِمَا</td>
<td>2. Dual</td>
<td></td>
</tr>
<tr>
<td>إِخْلِمُوا</td>
<td>2. Plural</td>
<td></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>يَفْتَلُ</td>
<td>قَتَلَ m. 3. Singular</td>
<td></td>
</tr>
<tr>
<td>يُفْتَلُ</td>
<td>قَتْلَتَ m. 2.</td>
<td></td>
</tr>
<tr>
<td>يُجْمَعُ</td>
<td>جَمَعَ m. 3. Singular</td>
<td></td>
</tr>
<tr>
<td>يُجْمَعَ</td>
<td>جَمَعَتَ m. 2.</td>
<td></td>
</tr>
<tr>
<td>يَخْسَرُ</td>
<td>خَسَرَ m. 3. Singular</td>
<td></td>
</tr>
<tr>
<td>يُخْسَرُ</td>
<td>خَسَرَتَ m. 2.</td>
<td></td>
</tr>
<tr>
<td>سَرَعُ</td>
<td>سَرَعَ m. 3. Singular</td>
<td></td>
</tr>
<tr>
<td>تَرَعُ</td>
<td>تَرَعَ m. 2.</td>
<td></td>
</tr>
</tbody>
</table>
FIRST FORM OF THE STRONG VERB.

TABLE 2. PASSIVE.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Energ. 1</td>
<td>Jussive.</td>
<td>Indic.</td>
</tr>
<tr>
<td>يُتَلَمّنُ</td>
<td>يُتَلَمّ</td>
<td></td>
</tr>
<tr>
<td>تَتَلَمّنُ</td>
<td>تَتَلَمّ</td>
<td></td>
</tr>
<tr>
<td>تَتَلَمّنُ</td>
<td>تَتَلَمّ</td>
<td></td>
</tr>
<tr>
<td>تَتَلَمّنُ</td>
<td>تَتَلَمّ</td>
<td></td>
</tr>
<tr>
<td>أَتَلَمّنُ</td>
<td>أَتَلَمّ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tense</th>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jussive.</td>
<td>Subj.</td>
<td></td>
</tr>
<tr>
<td>يُتَلَمّنُ</td>
<td>يُتَلَمّ</td>
<td></td>
</tr>
<tr>
<td>تَتَلَمّنُ</td>
<td>تَتَلَمّ</td>
<td></td>
</tr>
<tr>
<td>تَتَلَمّنُ</td>
<td>تَتَلَمّ</td>
<td></td>
</tr>
<tr>
<td>تَتَلَمّنُ</td>
<td>تَتَلَمّ</td>
<td></td>
</tr>
<tr>
<td>أَتَلَمّنُ</td>
<td>أَتَلَمّ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tense</th>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indic.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>يُتَلَمّنُ</td>
<td>يُتَلَمّ</td>
<td></td>
</tr>
<tr>
<td>تَتَلَمّنُ</td>
<td>تَتَلَمّ</td>
<td></td>
</tr>
<tr>
<td>تَتَلَمّنُ</td>
<td>تَتَلَمّ</td>
<td></td>
</tr>
<tr>
<td>أَتَلَمّنُ</td>
<td>أَتَلَمّ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tense</th>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. 3. Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>m. 2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. 1.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Tense</th>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. 3. Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>m. 2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. 1.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**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>عَلِمَ</td>
<td>يَعْلَمُ</td>
</tr>
<tr>
<td>فَوَتَ</td>
<td>يَفْوِتُ</td>
</tr>
<tr>
<td>أَسْلَمَ</td>
<td>يُسْلِمُ</td>
</tr>
<tr>
<td>تَكَلْمَ</td>
<td>يَتَكُلَّمُ</td>
</tr>
<tr>
<td>يَقَايِلَ</td>
<td>تَقَايِلُ</td>
</tr>
<tr>
<td>إِنْبِجِسَ</td>
<td>يِنْبِجِسُ</td>
</tr>
<tr>
<td>إِنْتَرَقَ</td>
<td>يِنْتَرَقُ</td>
</tr>
<tr>
<td>إِسْفَرَ</td>
<td>يِسْفَرُ</td>
</tr>
<tr>
<td>إِسْتَغْفَرَ</td>
<td>يِسْتَغْفَرُ</td>
</tr>
<tr>
<td>إِسْفَارَ</td>
<td>يِسْفَارُ</td>
</tr>
</tbody>
</table>
FIRST FORM OF THE VERB WITH MIDDLE RADICAL DOUBLED.

TABLE 5. a. ACTIVE.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ًمدّ</td>
<td>ًمبدّ</td>
<td>ًمدّ</td>
<td>ًمبدّ</td>
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</tr>
<tr>
<td>ًفمّ</td>
<td>ًتبدّ</td>
<td>ًفمّ</td>
<td>ًتبدّ</td>
<td>ًفمّ f.</td>
</tr>
<tr>
<td>ًتبدّ</td>
<td>ًتبدّ</td>
<td>ًتبدّ</td>
<td>ًتبدّ</td>
<td>ًتبدّ m. 2.</td>
</tr>
<tr>
<td>ًتبدّ</td>
<td>ًتبدّ</td>
<td>ًتبدّ</td>
<td>ًتبدّ</td>
<td>ًتبدّ f.</td>
</tr>
<tr>
<td>ًأمّ</td>
<td>ًأمّ</td>
<td>ًأمّ</td>
<td>ًأمّ</td>
<td>ًأمّ c. 1.</td>
</tr>
<tr>
<td>ًيمدا</td>
<td>ًيمدا</td>
<td>ًيمدا</td>
<td>ًيمدا</td>
<td>ًيمدا m. 3. Dual</td>
</tr>
<tr>
<td>ًتبدان</td>
<td>ًتبدان</td>
<td>ًتبدان</td>
<td>ًتبدان</td>
<td>ًتبدان m. 3. Plur.</td>
</tr>
<tr>
<td>ًتبدان</td>
<td>ًتبدان</td>
<td>ًتبدان</td>
<td>ًتبدان</td>
<td>ًتبدان m. 2.</td>
</tr>
<tr>
<td>ًتبدان</td>
<td>ًتبدان</td>
<td>ًتبدان</td>
<td>ًتبدان</td>
<td>ًتبدان c. 1.</td>
</tr>
</tbody>
</table>
### ELEMENTARY ARABIC:

**TABLE 5. a. (continued.)**

**Imperative.**

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَمِدُیْ</td>
<td>اَمِدُ</td>
<td>اَمِدُداً</td>
</tr>
<tr>
<td>اَمِدُنْ</td>
<td>اَمِدُنْ</td>
<td>اَمِدُنْداً</td>
</tr>
</tbody>
</table>

2. Singular
2. Dual
2. Plural

We find also in the Imperative اَمِدُداً and مُدُمُدُمُدُ; while the Jussive has also بَدُمٍ, بَدُمٍ and بَدُمٍ.

### VERBS WITH OTHER CHARACTERISTIC VOWELS.

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

**Imperative.**

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

<table>
<thead>
<tr>
<th>Jussive.</th>
<th>Indic.</th>
<th>m. 3. Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَحْبُبُ يَحْبُبُ</td>
<td>يَحْبُبُ</td>
<td></td>
</tr>
<tr>
<td>يَحْبُبُ تَحْبُبُ يَحْبُبُ</td>
<td>يَحْبُبُ تَحْبُبُ</td>
<td>m. 2.</td>
</tr>
<tr>
<td>يَحْبُبُ تَحْبُبُ اَلْحَبُّ حَبُّ</td>
<td>يَحْبُبُ تَحْبُبُ اَلْحَبُّ حَبُّ</td>
<td></td>
</tr>
<tr>
<td>يَحْبُبُ تَحْبُبُ حَبُّ</td>
<td>يَحْبُبُ تَحْبُبُ حَبُّ</td>
<td></td>
</tr>
<tr>
<td>يَسَ يَسَ</td>
<td>يَسَ يَسَ</td>
<td>m. 3. Sing.</td>
</tr>
<tr>
<td>يَسَ يَسَ</td>
<td>يَسَ يَسَ</td>
<td></td>
</tr>
<tr>
<td>يَسَ يَسَ اَلْسَ مَسَ</td>
<td>يَسَ يَسَ اَلْسَ مَسَ</td>
<td>m. 2.</td>
</tr>
<tr>
<td>يَسَ يَسَ مَسَ</td>
<td>يَسَ يَسَ مَسَ</td>
<td></td>
</tr>
</tbody>
</table>
FIRST FORM OF THE VERB WITH MIDDLE RADICAL DOUBLED.

TABLE 5.5. PASSIVE.

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Energ. 1</strong></td>
<td><strong>Indic.</strong></td>
</tr>
<tr>
<td>يمدُنِه</td>
<td>يمدُنِه</td>
</tr>
<tr>
<td>يمدُنِه</td>
<td>يمدُنِه</td>
</tr>
<tr>
<td>يمدُنِه</td>
<td>يمدُنِه</td>
</tr>
<tr>
<td>يمدُنِه</td>
<td>يمدُنِه</td>
</tr>
<tr>
<td>يمدُنِه</td>
<td>يمدُنِه</td>
</tr>
<tr>
<td>يمدُنِه</td>
<td>يمدُنِه</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Jussive</th>
<th><strong>m. 2.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>مُ مدَتَنا</td>
<td>مُ مدَتَنا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Subj.</th>
<th><strong>f.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>مُ مدَتَنا</td>
<td>مُ مدَتَنا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Indic.</strong></th>
<th><strong>c. 1.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>مُ مدَتَنا</td>
<td>مُ مدَتَنا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>m. 3. Dual</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>مُ مَ دِ نَ ا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>f.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>مُ مَ دِ نَ ا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>c. 2.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>مُ مَ دِ نَ ا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>m. 3. Plur.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>مُ مَ دِ نَ ا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>f.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>مُ مَ دِ نَ ا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>m.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>مُ مَ دِ نَ ا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>f.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>مُ مَ دِ نَ ا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>c. 1.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>مُ مَ دِ نَ ا</td>
</tr>
</tbody>
</table>
### Derived Forms of Verbs With Middle Radical Doubled

**Table 5. c.**

<table>
<thead>
<tr>
<th>Indic.</th>
<th>Perfect</th>
<th>Impera.</th>
<th>Indic.</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>مدة</td>
<td>يمد</td>
<td>مدة</td>
<td>يمد</td>
<td>II</td>
</tr>
<tr>
<td>ماد</td>
<td>يماد</td>
<td>ماد</td>
<td>يماد</td>
<td>III</td>
</tr>
<tr>
<td>مود</td>
<td>يمود</td>
<td>مود</td>
<td>يمود</td>
<td></td>
</tr>
<tr>
<td>أد</td>
<td>يمد</td>
<td>أد</td>
<td>يمد</td>
<td>IV</td>
</tr>
<tr>
<td>ميد</td>
<td>يتميد</td>
<td>ميد</td>
<td>يتميد</td>
<td>V</td>
</tr>
<tr>
<td>ماد</td>
<td>يتماد</td>
<td>ماد</td>
<td>يتماد</td>
<td>VI</td>
</tr>
<tr>
<td>مود</td>
<td>يتمود</td>
<td>مود</td>
<td>يتمود</td>
<td></td>
</tr>
<tr>
<td>نجر</td>
<td>ينجر</td>
<td>نجر</td>
<td>ينجر</td>
<td>VII</td>
</tr>
<tr>
<td>ميد</td>
<td>يتميد</td>
<td>ميد</td>
<td>يتميد</td>
<td>VIII</td>
</tr>
<tr>
<td>ميد</td>
<td>يتميد</td>
<td>ميد</td>
<td>يتميد</td>
<td></td>
</tr>
<tr>
<td>استمذ</td>
<td>يتمذ</td>
<td>استمذ</td>
<td>يتمذ</td>
<td>X</td>
</tr>
</tbody>
</table>

---

**Elementary Arabic:**

§ 369

**Derived forms of verbs with middle radical doubled.**

<table>
<thead>
<tr>
<th>Passive</th>
<th>Active</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indic.</td>
<td>Impera.</td>
</tr>
<tr>
<td>مدة</td>
<td>مدة</td>
</tr>
<tr>
<td>ماد</td>
<td>ماد</td>
</tr>
<tr>
<td>مود</td>
<td>مود</td>
</tr>
<tr>
<td>أد</td>
<td>أد</td>
</tr>
<tr>
<td>ميد</td>
<td>ميد</td>
</tr>
<tr>
<td>ميد</td>
<td>ميد</td>
</tr>
<tr>
<td>ميد</td>
<td>ميد</td>
</tr>
<tr>
<td>ميد</td>
<td>ميد</td>
</tr>
<tr>
<td>استمذ</td>
<td>استمذ</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>Perfect</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>أَدْبُ</th>
<th>يُؤْدِبُ</th>
<th>أَدْبُ</th>
<th>يُؤْدِبُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَدْبَهُ</td>
<td>أَدْبَهُ</td>
<td>أَدْبَهُ</td>
<td>أَدْبَهُ</td>
</tr>
<tr>
<td>أَدْبَتْهَا</td>
<td>أَدْبَتْهَا</td>
<td>أَدْبَتْهَا</td>
<td>أَدْبَتْهَا</td>
</tr>
<tr>
<td>أَدْبَتْهُهُ</td>
<td>أَدْبَتْهُهُ</td>
<td>أَدْبَتْهُهُ</td>
<td>أَدْبَتْهُهُ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>أَثُرُ</th>
<th>يُؤْثِرُ</th>
<th>أَثُرُ</th>
<th>يُؤْثِرُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَثُرَهُ</td>
<td>أَثُرَهُ</td>
<td>أَثُرَهُ</td>
<td>أَثُرَهُ</td>
</tr>
<tr>
<td>أَثُرَتْهَا</td>
<td>أَثُرَتْهَا</td>
<td>أَثُرَتْهَا</td>
<td>أَثُرَتْهَا</td>
</tr>
<tr>
<td>أَثُرَتْهُهُ</td>
<td>أَثُرَتْهُهُ</td>
<td>أَثُرَتْهُهُ</td>
<td>أَثُرَتْهُهُ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>أَلْهُ</th>
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<th>أَلْهُ</th>
<th>يُؤْلِهُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلْهَهُ</td>
<td>أَلْهَهُ</td>
<td>أَلْهَهُ</td>
<td>أَلْهَهُ</td>
</tr>
<tr>
<td>أَلْهَتْهَا</td>
<td>أَلْهَتْهَا</td>
<td>أَلْهَتْهَا</td>
<td>أَلْهَتْهَا</td>
</tr>
<tr>
<td>أَلْهَتْهُهُ</td>
<td>أَلْهَتْهُهُ</td>
<td>أَلْهَتْهُهُ</td>
<td>أَلْهَتْهُهُ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>أَلْمُ</th>
<th>يُؤْلِمُ</th>
<th>أَلْمُ</th>
<th>يُؤْلِمُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلْمَهُ</td>
<td>أَلْمَهُ</td>
<td>أَلْمَهُ</td>
<td>أَلْمَهُ</td>
</tr>
<tr>
<td>أَلْمَتْهَا</td>
<td>أَلْمَتْهَا</td>
<td>أَلْمَتْهَا</td>
<td>أَلْمَتْهَا</td>
</tr>
<tr>
<td>أَلْمَتْهُهُ</td>
<td>أَلْمَتْهُهُ</td>
<td>أَلْمَتْهُهُ</td>
<td>أَلْمَتْهُهُ</td>
</tr>
</tbody>
</table>

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

### TABLE 7.

<table>
<thead>
<tr>
<th>Passive</th>
<th>Active</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indic.</td>
<td>Impera.</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١١١</td>
<td>١١١</td>
</tr>
</tbody>
</table>
VERBS WITH FINAL RADICAL HAMZATED.

**TABLE 8.**

<table>
<thead>
<tr>
<th>Passive</th>
<th>Active</th>
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</thead>
<tbody>
<tr>
<td>Indic.</td>
<td>Impera.</td>
</tr>
<tr>
<td>١.</td>
<td>٢.</td>
</tr>
<tr>
<td>٥.</td>
<td>٦.</td>
</tr>
<tr>
<td>٩.</td>
<td>١٠.</td>
</tr>
</tbody>
</table>

I

II

III

IV

V

VI

VII

VIII

IX
VERBS WITH و OR ي AS INITIAL RADICAL.

TABLE 9.

<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>وُعَدَّ</td>
<td>يَعُدُّ</td>
</tr>
<tr>
<td>دُوِّرَتْ</td>
<td>يُوْرَتْ</td>
</tr>
<tr>
<td>فِيْسْرُ</td>
<td>يَيْسْرُ</td>
</tr>
<tr>
<td>أُيْقَنُ</td>
<td>يُوقِنُ</td>
</tr>
<tr>
<td>أَعْظَ</td>
<td>يَعَظُ</td>
</tr>
<tr>
<td>أَتْـرُ</td>
<td>يُتِرُ</td>
</tr>
</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>يقولن</td>
<td>يقلل</td>
<td>يقول</td>
<td>قال</td>
<td>m. 3. Sing.</td>
</tr>
<tr>
<td>تقولن</td>
<td>تقلل</td>
<td>تقول</td>
<td>قالت</td>
<td>f.</td>
</tr>
<tr>
<td>تقولن</td>
<td>تقلل</td>
<td>تقول</td>
<td>قلت</td>
<td>m. 2.</td>
</tr>
<tr>
<td>تقولي</td>
<td>تقولي</td>
<td>تقولي</td>
<td>قلت</td>
<td>f.</td>
</tr>
<tr>
<td>أقولن</td>
<td>أقل</td>
<td>أقول</td>
<td>قلت</td>
<td>c. 1.</td>
</tr>
<tr>
<td>يقولان</td>
<td>يقلل</td>
<td>يقولان</td>
<td>قالتا</td>
<td>m. 3. Dual</td>
</tr>
<tr>
<td>تقولان</td>
<td>تقلل</td>
<td>تقولان</td>
<td>قالتا</td>
<td>f.</td>
</tr>
<tr>
<td>تقولان</td>
<td>تقلل</td>
<td>تقولان</td>
<td>قلتا</td>
<td>c. 2.</td>
</tr>
<tr>
<td>يقولوا</td>
<td>يقلل</td>
<td>يقولوا</td>
<td>قالوا</td>
<td>m. 3. Plur.</td>
</tr>
<tr>
<td>يقللنا</td>
<td>يقللنا</td>
<td>يقللنا</td>
<td>قلنا</td>
<td>f.</td>
</tr>
<tr>
<td>تقولون</td>
<td>تقلل</td>
<td>تقولون</td>
<td>قلت</td>
<td>m. 2.</td>
</tr>
<tr>
<td>تقولت</td>
<td>تقلل</td>
<td>تقولت</td>
<td>قلت</td>
<td>f.</td>
</tr>
<tr>
<td>نقول</td>
<td>نقل</td>
<td>نقول</td>
<td>قلتا</td>
<td>c. 1.</td>
</tr>
</tbody>
</table>
### Table 10. (continued.)

**Imperative.**

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>قُلْلي</td>
<td>قُلْ</td>
<td>قُلْوا</td>
</tr>
<tr>
<td>قُولَا</td>
<td>قُولًا</td>
<td>قُولُوا</td>
</tr>
<tr>
<td>قُلْن</td>
<td>قُولُوا</td>
<td>2. Plural</td>
</tr>
</tbody>
</table>

### Table 11.

**Imperative.**

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>سُبْرُي</td>
<td>سُبَرْ</td>
<td>سُبَرُوا</td>
</tr>
<tr>
<td>سُبَرْ</td>
<td>سُبَرَ</td>
<td>2. Plural</td>
</tr>
<tr>
<td>سُبْرَ</td>
<td>سُبَرَ</td>
<td>2. Dual</td>
</tr>
</tbody>
</table>

### Table 11. α.

**Imperative.**

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>خَافْعِي</td>
<td>خَفُّ</td>
<td>خَافُوا</td>
</tr>
<tr>
<td>خَافَا</td>
<td>خَافَا</td>
<td>2. Dual</td>
</tr>
<tr>
<td>خَافَنَا</td>
<td>خَافُوا</td>
<td>2. Plural</td>
</tr>
</tbody>
</table>
### FIRST FORM OF THE VERB WITH ي AS MIDDLE RADICAL

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

<table>
<thead>
<tr>
<th>Energy</th>
<th>Jussive</th>
<th>Subj.</th>
<th>Indic.</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. 1.</td>
<td>يبِرْن</td>
<td>بِرْن</td>
<td>تَبِرْن</td>
<td>سَارُ m. 3. Sing.</td>
</tr>
<tr>
<td>m. 2.</td>
<td>تَبِرْن</td>
<td>بِرْن</td>
<td>تَبِرْن</td>
<td>سَارُ m. 3. Dual</td>
</tr>
<tr>
<td>m. 3.</td>
<td>بِرْن</td>
<td>بِرْن</td>
<td>تَبِرْن</td>
<td>سَارُ m. 3. Plur.</td>
</tr>
<tr>
<td>f. 1.</td>
<td>يبِرْن</td>
<td>بِرْن</td>
<td>تَبِرْن</td>
<td>سَارُ f.</td>
</tr>
<tr>
<td>f. 2.</td>
<td>تَبِرْن</td>
<td>بِرْن</td>
<td>تَبِرْن</td>
<td>سَارُ f.</td>
</tr>
<tr>
<td>c. 1.</td>
<td>بِرْن</td>
<td>بِرْن</td>
<td>تَبِرْن</td>
<td>سَارُ c. 1.</td>
</tr>
</tbody>
</table>
FIRST FORM OF THE VERB WITH ﷪ ﷰ KASRATED AS MIDDLE RADICAL.

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

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
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<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ ﷲﷲ</td>
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</tr>
<tr>
<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ f.</td>
</tr>
<tr>
<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ ﷲﷲ</td>
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<td>ﷰﷲ m. 2.</td>
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<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ f.</td>
</tr>
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<td>ﷰﷲ ﷲﷲ</td>
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<td>ﷰﷲ f.</td>
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<td>ﷰﷲ ﷲﷲ</td>
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<td>ﷰﷲ ﷲﷲ</td>
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<td>ﷰﷲ ﷲﷲ</td>
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<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ f.</td>
</tr>
<tr>
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<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ m. 2.</td>
</tr>
<tr>
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<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ f.</td>
</tr>
<tr>
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<td>ﷰﷲ ﷲﷲ</td>
<td>ﷰﷲ ﷲﷲ</td>
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<td>ﷰﷲ c. 1.</td>
</tr>
</tbody>
</table>
FIRST FORM OF THE VERB WITH ي OR و AS MIDDLE RADICAL.

**TABLE 12. PASSIVE.**

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<th></th>
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<td>قيلنَ f.</td>
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<td>يقلىْ</td>
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<td>نقالْ</td>
<td>نقالْ</td>
<td>قيلتَ f.</td>
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<td>نقالْ</td>
<td>قيلنا c. 1.</td>
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### DERIVED FORMS OF VERBS WITH 

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>
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<tr>
<td>يصوَر</td>
<td>صور</td>
</tr>
<tr>
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<td>رس</td>
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<td>يطَلاوع</td>
<td>طلاوع</td>
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<td>حاط</td>
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<td>تعقول</td>
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<td>نععون</td>
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<td>ين<em>aير</em></td>
<td>ينابر</td>
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<td>نآق</td>
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<td>نختر</td>
</tr>
<tr>
<td>ينُستقِم</td>
<td>نستقم</td>
</tr>
</tbody>
</table>

| 3. m. Sing. | 2. m. | 3. m. Sing. | 2. m. | 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>Energy 1</th>
<th>Jussive</th>
<th>Subj.</th>
<th>Indic.</th>
<th>Perfect</th>
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<tr>
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<td>رِجِّنَة</td>
<td>رِجُنَ</td>
<td>رِجَّنَأ</td>
</tr>
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<td>f.</td>
<td>رِجِّنَة</td>
<td>رِجِّنَة</td>
<td>رِجَّنَأ</td>
<td>رِجَّنَأ</td>
</tr>
<tr>
<td>m. 2.</td>
<td>رِجْنَة</td>
<td>رِجْنَة</td>
<td>رِجَّنَأ</td>
<td>رِجَّنَأ</td>
</tr>
<tr>
<td>f.</td>
<td>رِجْنَة</td>
<td>رِجْنَة</td>
<td>رِجَّنَأ</td>
<td>رِجَّنَأ</td>
</tr>
<tr>
<td>c. 1.</td>
<td>رِجْنَة</td>
<td>رِجْنَة</td>
<td>رِجَّنَأ</td>
<td>رِجَّنَأ</td>
</tr>
<tr>
<td>m. 3. Dual</td>
<td>رِجْنَة</td>
<td>رِجْنَة</td>
<td>رِجَّنَأ</td>
<td>رِجَّنَأ</td>
</tr>
<tr>
<td>f.</td>
<td>رِجْنَة</td>
<td>رِجْنَة</td>
<td>رِجَّنَأ</td>
<td>رِجَّنَأ</td>
</tr>
<tr>
<td>c. 2.</td>
<td>رِجْنَة</td>
<td>رِجْنَة</td>
<td>رِجَّنَأ</td>
<td>رِجَّنَأ</td>
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<td>رِجْنَة</td>
<td>رِجَّنَأ</td>
<td>رِجَّنَأ</td>
</tr>
<tr>
<td>f.</td>
<td>رِجْنَة</td>
<td>رِجْنَة</td>
<td>رِجَّنَأ</td>
<td>رِجَّنَأ</td>
</tr>
<tr>
<td>m. 2.</td>
<td>رِجْنَة</td>
<td>رِجْنَة</td>
<td>رِجَّنَأ</td>
<td>رِجَّنَأ</td>
</tr>
<tr>
<td>f.</td>
<td>رِجْنَة</td>
<td>رِجْنَة</td>
<td>رِجَّنَأ</td>
<td>رِجَّنَأ</td>
</tr>
<tr>
<td>c. 1.</td>
<td>رِجْنَة</td>
<td>رِجْنَة</td>
<td>رِجَّنَأ</td>
<td>رِجَّنَأ</td>
</tr>
</tbody>
</table>
### TABLE 14. (continued).

**Imperative.**

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
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<tr>
<td>أرجحي</td>
<td>أرجا</td>
<td>أرجوا</td>
</tr>
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<td></td>
<td></td>
<td>2. Singular</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Dual</td>
</tr>
<tr>
<td></td>
<td></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>أهدى</td>
<td>أهدا</td>
<td>أهدوا</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Singular</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Dual</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Plural</td>
</tr>
</tbody>
</table>

### TABLE 16.

**Imperative**

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>أرضي</td>
<td>أرض</td>
<td>أرضوا</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Singular</td>
</tr>
<tr>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
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<td>2. Plural</td>
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</tbody>
</table>
**FIRST FORM OF THE VERB WITH ي as FINAL RADICAL.**

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

<table>
<thead>
<tr>
<th></th>
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<tr>
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<td>يِدَّى</td>
<td>يِدَّى</td>
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<td>تَهِدَى</td>
<td>تَهِدَى</td>
<td>هَدَّتُ m. 2.</td>
</tr>
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<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
<td>هَدُّيَتْ f.</td>
</tr>
<tr>
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<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
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<td>يِدَّيْان</td>
<td>يِدَّيْان</td>
<td>يِدَّيْان</td>
<td>هَدَا m. 3. Dual</td>
</tr>
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<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
<td>هَدَّتا f.</td>
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<tr>
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<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
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<td>يِدَّيْان</td>
<td>يِدَّيْان</td>
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<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
<td>هَدَّينَ f.</td>
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<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
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<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
<td>هَدِّيَتْ f.</td>
</tr>
<tr>
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<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
<td>تَهِدِّيَن</td>
<td>هَدِّيَتا c. 1.</td>
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FIRST FORM OF THE VERB WITH MIDDLE RADICAL KASRATED AND ﺎَّﻳِ ﺎَّﺮِﺿَي AS FINAL RADICAL.

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

| Energy.
| Imperfect. | Perfect.         |
|-----------|------------------|-----------------|
| Jussive.  | Subj.            | Indic.          | m. 3. Sing.                   |
| ٓرِضَيْنَ  | يِرِضَيْنَ  | يِرِضَيْنَ  | ﺎَّرِضَيْنَ                    |
| ٓرِضَيْنَ  | تِرِضَيْنَ  | تِرِضَيْنَ  | ﺎَّرِضَيْنَ                    |
| ٓرِضَيْنَ  | تِرِضَيْنَ  | تِرِضَيْنَ  | ﺎَّرِضَيْنَ                    |
| ٓرِضَيْنَ  | تِرِضَيْنَ  | تِرِضَيْنَ  | ﺎَّرِضَيْنَ                    |
| ٓرِضَيْنَ  | تِرِضَيْنَ  | تِرِضَيْنَ  | ﺎَّرِضَيْنَ                    |
| ٓرِضَيْنَ  | تِرِضَيْنَ  | تِرِضَيْنَ  | ﺎَّرِضَيْنَ                    |

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<th></th>
</tr>
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<tr>
<td>f.</td>
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<td></td>
</tr>
<tr>
<td>c. 2.</td>
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<td></td>
</tr>
<tr>
<td>m. 3. Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f.</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>m. 2.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f.</td>
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<td></td>
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<tr>
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</tbody>
</table>
FIRST FORM OF THE VERB WITH **ي** or **و** as final radical.

**Table 17. Passive.**

<table>
<thead>
<tr>
<th>Energy</th>
<th>Jussive</th>
<th>Subj.</th>
<th>Indic.</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Pl. Singular</td>
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<td>بِرْجِي</td>
<td>بِرْجِي</td>
<td>بِرْجِي</td>
</tr>
<tr>
<td>3rd Pl. Dual</td>
<td>بِرْجِيَان</td>
<td>بِرْجِيَان</td>
<td>بِرْجِيَان</td>
<td>بِرْجِيَان</td>
</tr>
<tr>
<td>3rd Pl. Plur.</td>
<td>بِرْجُوا</td>
<td>بِرْجُوا</td>
<td>بِرْجُوا</td>
<td>بِرْجُوا</td>
</tr>
<tr>
<td>1st Pl. Singular</td>
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<td>بِرْجِي</td>
<td>بِرْجِي</td>
<td>بِرْجِي</td>
</tr>
<tr>
<td>1st Pl. Dual</td>
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### Derived Forms of Verbs with or as Final Radical

#### Table 18

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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 نزع موسى يداه Moses plucked out his hand;

(b) an act which has been already completed at the moment of speaking, and remains so, thus أغفِر الله أبغيكم إلَى إهberger Fazlākum أَيْ إِلَى أَلْوَاهُمْ أَيْ إِلَى الْعَالَمِينَ shall I seek for you an object of worship other than God, seeing that He has favoured you above all creatures?

(c) a past action which still continues, as وَسَعَ سُرُبِهِ السَّمَوَاتِ His throne comprises the heavens, ما أُصْابِ مِنْ مَصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ no mishance befalls except by permission of God;

(d) an act just completed at the moment of speaking, as اَنْبَتْ 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 رحمه الله صلی الله عليه وسلم God have mercy upon him, God bless him and grant him peace.
Rem. Europeans translate اَلْلَّهُ 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 قد (see § 362 ε) to add assurance of completeness; which may lie

(a) in certainty, as قد أرسلنا نوحًا We sent Noah, فأنبجست. مننه اثنتا عشرة عينًا قد علبر علبر كل أناس مشربة so from it twelve springs gushed, every tribe assuredly knew their drinking-place; or

(b) in being expected or contrary to expectation, as قد جئتكم ببيئة I have brought you evidence.

Note. If preceded by affirmative ل (see § 361 c) the influence of 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 تَمَتْ حَلِيْتْ رَبُّكَ الْحَسَنَى عَلَى بَنِي إِسْرَائِيلٍ بَيْنَا صَبَرُوا the most gracious word of thy Lord was fulfilled to the sons of Israel by reason of what they had endured; فلما القوا سحروا أعينين أناس so when they had cast, they bewitched men's eyes;

(b) by the perfect and قد, with or without و, provided the preceding clause has its verb in the perfect, as وَلَمْ رأوا أنبر قد and when they saw that they had erred;

(c) by حُكَّانَ 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 "كُنِّي and the perfect, with قد interposed, or prefixed.

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

405. After إذإ 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 إذإ لاَّ جَاهِلُ تَمَّ أَحْسَنَةُ قَالَوَا لَنَا هَذِهُ and whenever a boon comes to them they will say, This (boon) is due to us. Sometimes إذإ is followed by an imperfect, and sometimes preceded by كُنِّي or the like.

Rem. c. So also with two perfect verbs after إذإ (see § 415 c) as "حتى إذإ أُلْقِتْ سَحَابًا سَفَتَاهُ and 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 إنِ (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, مَا مَا what, مَهْ مَهْ whatever, حيثِ where, and the like. Thus إنْ يَوَّقُ منْ يُوقُ إنْ سُنَّا نَحْنُ الْقَاليِنَّ "if we be the victors, whoever is made to guard against his own covetousness, except what he wishes, "الذَّكُرُ للهِ صُلْبًا حَيْثُ شَتَمَّ ِتْشَمُّرَ eats wherever ye wish. In certain cases this rule applies to أو or.
(b) If the words إنْ 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 إنْ etc. is to keep its original sense, or one of the sisters of the verb كنا (see § 442) must stand in the protasis before the verb and must mark the apodosis. Thus إنْ حْنَتْ جَنْتُ بَيْنَ قَاتِيْنِ إنْ حْنَتْ مِنْ الصَّارْقِينَ if thou hast brought a sign, produce it, if thou art of the truthful.

(d and e) Other cases arise in the use of إنْ and similar words.

Rem. c. When ما etc. are interrogatives or simple relatives, and حيَّثْ a simple relative adverb, without any conditional signification, perfects dependent upon them keep their original sense.

407. After ما as long as (see § 367 p) the perfect has a present or future signification; thus إنَّلَهَا أَنْعَمُ وَلَّدَكُما مَا أَسْتَطْعَمُ افْخَرِجْ نَبَاتُهَا بِإِذْنِ رَبِّكِ 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 نَبَاتُهَا بِإِذْنِ رَبِّكِ its (the land’s) plants come forth by permission of its Lord:

(b) an incomplete act, commenced and continuing (the definite present); as أَنْصَحُ لَكُم I counsel you:
(c) what will occur (the simple future), as

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 (see §364 e),
thus so ye shall know; or (see §361 b), thus

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 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

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 not the imperfect indicative retains its idea of incompleteness and duration, as as to that (land) which is bad (its plants) do not come forth except scantily. After not it has the present sense (see §557), as

thou dost not take vengeance on us.
409. By prefixing كَانَ to the imperfect indicative we point out a past act which continued or was repeated; thus بَطَلَ مَا كتابوا worthless was what they were doing, يُضَعَفُونَ who used to be esteemed weak.

411. The Subjunctive mood has always a future sense after the adverb لَنْ not (see § 362 hh), as لَنْ تَرَائي thou shalt not see Me; also after certain conjunctions, amongst which are أنْ أنْ that, as يُرِيدُ أنْ يَخْرِجَكُمْ he wishes that he may expel you; (pronounced أَلَا أَلَا see § 14 b, rem. b) that not, as أَقُولُ عَلَى اللَّهِ إِنَّ الدُّحقَ (it is) binding on me that I shall not speak concerning God except the truth; and لَوْ that, so that, as أُنْدُرُ مُوسَى لِيُفْسِدَ فِي الْأَرْضِ وَيُذْرَكَ وَالْبَشَّكَ 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 ff) or لَمْ not yet, as لَمْ يَؤْخَذَ عَلَيْهِ مِيثاقُ الْكَنَاشِ has not the covenant of the book been made with them? See § 418.

413. The jussive after إنّ if and words of conditional sense (see § 406) has the same meaning as the perfect in a similar situation; as إنّ تُصِيبُ سَيْطَةٍ يَظْهَرُوا يَمُوسِى وَمَنْ مَعْهُ if an evil befall them, they attribute their bad luck to Moses and those who are with him; مَمَّا تَأْتَنَا بِهِ مِنْ آيَةِ نَسْحَرُنا 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 إنّ : thus إدُخَلُوا الْبَابَ نُغَفَرُ لَكُمْ خَطيَّاتَكُمْ 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 لا أَقْطَعُ الْيَدَيْنِ وَأَرْجُلكَ مِنْ خِلَافِ نَمْ لَآ أَصِبَّبُكُمْ I will cut off your hands and feet on opposite sides, then I will crucify you. See § 419.

415. The Subjunctive mood, which can occur only in a subordinate clause, indicates an act dependent upon, and future to, that mentioned in the previous clause: it is governed by certain particles, amongst which are the following.

(a) i. By أن (see § 367 e) that after verbs expressing inclination, order, permission, necessity etc.; as also by لَآ أن (see § 362 hh). Thus عَسَى رَبِّكَ أَن يَبْلُكَ عَدْوَكَ your Lord may perhaps destroy your enemies; see also examples in § 411.

Note. When إِمَا (see § 367 f) is used, the ruling verb may be understood, as قالوا يَا مُوسى إِمَا أَن تُلْقَيْ وَإِمَا أَن تُتْمَّ نَحْنُ الْمُلْقِينَ they said, O Moses (choose) either that thou or we throw. We find زُعمَ الْذِينَ كَفَرُوا أَن لَّن يُبْعَثَا أَن لَّن the unbelievers have asserted that they shall not be raised (from the dead): here أن stands for إِنْ أَنَّ, and this is common when the verb is negatived, as well as when the verb is strengthened with سَوْقُ or قدّ.
ii. But if the ruling verb makes an assertion (without expectation, wish, or the like) and the verb following ُبِنْشَا is to express a past or present sense we use the perfect or imperfect indicative after ُمَكْرِمُ. Thus

َعِجْيَمِرُ ُمَكْرِمُ َدَكُرُ I wonder that an admonition has come to you,

َعِجْيَمِرُ ُمَكْرِمُ َدَكُرُ I know that he is sleeping. It is however more usual in this case to employ a nominal proposition (see § 513) using ُبِنْشَا with a pronoun; thus

َعِجْيَمِرُ ُمَكْرِمُ َدَكُرُ he knows that thou standest,

َعِجْيَمِرُ ُمَكْرِمُ َدَكُرُ he knows that it (the calf) did not speak to them?

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, ُبِنْشَا may govern the imperfect indicative or subjunctive; as

َعِجْيَمِرُ ُمَكْرِمُ َدَكُرُ they thought it was about to fall upon them.

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

(b) By ُلِ in order that (see § 366 c ii) and its compounds; thus

ِإِنَّ هَذَا لَمَّا رَكَّذَ مَكْرَتُهُ وَ فِي الْمُدِينَةَ لِتَخْرِجُوهُ مِنْهَا أُحْلَبُهَا verily this is a plot which ye have contrived in the city in order that ye may drive out of it its people.

Rem. a. Originally ُلِ was a preposition (see § 356 c), and when a conjunction it stands for ُلَنَّ for that, as is seen in the negative ُلَنَّ (for ُلَنَّ لَا ُلَنَّ لَا) : we cannot say ُلَنَّ.

(c) By ُكَتَى till (also originally a preposition, see § 358 b): but if no intention or expectation of the agent be implied, there follows the indicative, or as in § 405, rem. c, the perfect.

(d) By ُفِ so that when it introduces a clause giving the
result or effect of a preceding clause which expresses a wish; thus your Lord may perhaps make you successors in the land, so that He may see how ye act. There are other conditions under which governs a subjunctive.

416. The Indicative must be used in all clauses except those governed by or other particle with sense of ; as thus We diversify the signs to a grateful people; I know from God what ye know not; Thou causest to err whomsoever Thou dost wish, and Thou leadest aright whom Thou dost will; perhaps they will take warning; lo, they break their promise; 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 prefixed (the li of command, see § 366 c i) in place of the imperative; and if or be also employed, we may write thus upon God then let the believers rely (as to this verb’s final vowel, see § 20 d). We seldom find thus used except with the 3rd person, which is wanting to the imperative.

(b) With the adverb (see § 362 dd) we use it to express a prohibition, or a wish that something be not done; as } do not thou (masc.) commit disorders;
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 إنَّ or any particle having the sense of إنَّ (see §§ 406 and 413): in the protasis, when the verb is without خَانَ and is imperfect; in the apodosis, when without فَ and having an imperfect verb. Thus إنَّ يَروُوا سَبيلٌ الَّذِي يَتحْذِروه سَبْيلاً if they see the path of error, they will adopt it for their path; إنَّ نَأْتُهُ عَرْضٌ مِثْلُهُ يَأخُذُهُ if worthless gain come to him like it (the former) he accepts it (also); مَنْ يُؤْمِنُ بِاللَّهِ يَبْدِلُ قُلْبَهُwhosoever believes in God, He shall direct his heart. If however فَ marks the apodosis, we must use an indicative; as مَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخافُ whosoever believes in his Lord, does not fear.

ii. The jussive may appear in apodosis when the protasis contains an imperative verb; as فَحْذِرُ الْإِثْرَاءَ بِقُوَّةٍ وَأَمْرُ قُوَّمِكَ and thereupon (We said) Take the tables with force, and command thy people (so) shall they grasp the best part thereof; أَرْسِلْ حَاشِيَنَّ يَأْتُوكَ بَيْنَ يَأْخُذُونَهُ (and) they shall bring thee every skilled magician; أُرْنِي أَنْظُرُ إِلَيْكَ show me (Thyself, and) I shall look upon thee. This construction is explained in § 413.

REM. b. The conditional sentence whose apodosis must be introduced by فَ is further treated in § 587.

REM. c. When (1) the apodosis has a jussive, connected with a following imperfect by فَ or وَ, we usually employ the jussive
again; thus 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 whence 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
in which case لُجْمُ must be prefixed to the protasis also, as لِمْ يَعُفَّرُ لَنَا رَبُّنَا لَا تَكُونُنَّ مِنْ آخَارِينَ 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 هَدِّـٰـٰنِا بَلْ عَرَبِيَةٍ وَلَا تَكُنُّـۡنِا do not (thou) repent; لَا تَۡنِيدِبِـی‌ٰ فِى إَلَّـا إِنَّکِ نَسِيْتِا 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 تَۡنِيدِبِـی‌ٰ فِى إَلَّـا إِنَّکِ نَسِيْتِا do not thou follow the path of the transgressors; many however govern the object by help of a preposition, as لَمَّا وَقَعَ عَلَيْهِمْ الْرَجْرُ when the plague fell upon them; some govern in both ways with the same meaning, thus they accused him of lying, and أَغْرَقْنَا الَّذِينَ خَذَبُوا بَيَاتَانَ 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,* مَسَّكَهُ بِهَا he held it fast; and diverse significations may attach to the same verb if used with different prepositions, thus رَغَبٌ to desire, رَغَبٌ عَنْ رَغَبَ في to like, رَغَبٌ إِلَى رَغَبَ to dislike, and رَغَبَ إِلَى رَغَبَ 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 وَقَعَ عَلَى to fall upon, the same verb may be intransitive as وَقَعَ فَوَقَعَ أَلْحَقَ 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 أَتَيَّبَ إِلَيْهِ I came to him, أَتَيَّبَ إِلَيْهَا I came to her with it, i.e. I brought it to her, جَاءَ السُّحْرَةُ فَرَعُونَ the magicians came to Pharaoh, جَاءَوْا يَسْحَرُ عَظِيمُ they brought a mighty enchantment (see § 456 b).

Rem. c. A sentence may stand as objective complement, thus دَمَّرْنَا مَا صَنَعْ We destroyed what he was making (see § 514). As regards قَالَ to say and its derivatives we may note, that when followed by a narration one uses قَالَ أَنَّ، thus قَالَ إِنْ قَالَ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ A narration one uses قَالَ أَنَّ، thus قَالَ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ أَنْيَمُ قُولُتُ إِنْ A narration one uses قَالَ أَنَّ, thus قَالَ إِنْ أَنْيَمُ قُولُتُ إِنْ A narration one uses قَالَ أَنَّ, thus قَالَ إِنْ A narration one uses قَالَ أَنَّ, thus قَالَ إِنْ the sentence is commonly a quotation, as قَالَ أَنْيَمُ he said, Certainly ye are an ignorant people. Very sparingly, if at all, is it permitted to use قَالَ أَنَّ.
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, He causes the night to cover the day, I will show you the dwelling of the impious, He causes whom He will of His servants to inherit it: also some other verbs of causative nature, meaning to give, lend, etc. as eat what We have provided for you, direct us (in) the straight road, it (the calf) did not direct them (in) a (right) path, they lay upon you the evil of punishment, 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, to think, etc.; thus I thought her patient, they find him mentioned (lit. written).

Rem. b. Verbs like رأى and وجد must also be reckoned among verbs of (the organs of) sense.
Rem. d. Three accusatives are governed by infinities in 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 complements 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 mūfaqūl mālīfāt, and it may appear, or be eliminated: thus he does right for you, also you follow it in swift search. We have given (§ 202 Note) I will chastise them very severely; but the māṣdar 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 a 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 لُ (see § 453) instead of in the accusative. Thus صُبْبُنا تَفْصِيلًا لِلْكُلْ سَيَّ 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 الله مُعَذِّبُ الْقُومُ God is a chastiser of the people, or in the dependent, as الله مُسَيَّلِكُ الْقُومُ 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 إنَّا إِلَى رَبِّنَا مَنْتَقِبُونَ verily to our Lord shall we return; كَذَّبُوا بِآياتِنَا وَخَطَّاؤُونَ عَنْهَا غَافِلِينَ they denied Our signs, and were neglectors of them; ظَنُّونَا أَنَّهُ وَاقِعٌ عَلَيْهِمْ they thought it to be falling upon them; أَلَاتَّلِكُ أَصْحَابُ آنَارٍ حَالِدِينَ فِيْهَا these are the people of Hell-fire, abiding therein.
431. What has been said in § 429 concerning لَّا after an infinitive, applies equally to a nomen agentis.

**Rem.** When by rhetorical transposition a finite verb, which is transitive without help from a preposition, follows its object, we may use the accusative, as مَا ظَلِمُونَا وَلَكِنْ صَانِعَةٌ أَنفِسَهُمْ يَظَلِمُونَ they did not injure Us, but they were injuring themselves; or we may employ لَّا لِدِينِ لِرَبِّيَّ يُرِهِبُونَ لِنَمَّا ِلَا نَهِيَ هُنَّ إِنّ نَكَّنَّ لَهُمْ those who fear their Lord. In like case a nomen agentis cannot govern an accusative but requires لَّا أَتَّمُّلُ لَبَّا سَارِهُونَ ye dislike her. If the transposed object be a pronominal suffix, إِيَّاَيْ may with the finite verb be employed instead of لَّا as in § 189 b.

433. Beside the nomina agentis, some other verbal adjectives govern either an accusative case or لَّا with the dependent.

**Note.** When derived from verbs which are transitive by help of a preposition, these adjectives govern in the same way. Thus حُقْيَيْ عَلَى binding upon me, قَدِيرُ He is able for everything, عَلِيمُ God is acquainted with everything.

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

(a) In phrases of command, exclamations, etc. we must supply the verb to which the accusative noun serves as المُفْعُولُ (see § 426). Thus مُبَالَأَ مِبَالًا gently! for مَبَالَأَ deal gently, مَبَالَأَ سُمَّعًا وأَطْبِعُ طَاعَةً hearing and obeying for سُمَّعًا وَطَاعَةً I hear well and implicitly obey.
Note. The Arabian grammarians represent that سَبِّحَانَكَ stands for أَسْبِحُ سَبِّحَانَكَ I praise Thine absolute perfection (see § 41, rem. c).

(b) In other cases the verb must be conjectured, as أَهْلًا وَسَنَاتًا أَتَيْتَ thou hast come to people and a plain, i.e. to friends and a smooth place; وَجَدَتُ مُرَحَبَةً بَلْدَ that is thou hast found for thyself roominess (see § 27 Note); رَجَلْكَ that is قَي (see § 178) guard thy foot; وَأَرَابَكَ 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 رْبِّكَ ٱللَّهُ أَوَلَّٰ نَّعْلَمُونَ أنَّ ٱللَّهَ يَعْلَمُ ۗ مَا يُسْخَرُونَ وَمَا يُعْلَمُونَ verily (i.e. see) your Lord (He) is God, do they not know that God knows what they conceal and what they reveal? So in case of their compounds and لُكِنْ (see § 362 ee and § 584 b) but; yet, كَانَ as though (see § 367 g), and when coupled with a preposition, as ولِكِنْ أَصْطَرْمُ لَّا يَعْلَمُونَ ولِكِنْ أَصْطَرْمُ لَّا يَعْلَمُونَ but most of them do not know, كَانَ ظَلْلَةً as though it were a canopy, وَيَتَعْلَمُ بَيْنَ ٱللَّهِ يَرِى does he not know that God sees? In the above examples the subject immediately follows إنَّ etc. and under such circumstances لَ (see § 361 c) may be prefixed to the predicate; thus إنَّا لَنَرَاكَ في ضَلَالُ верily we perceive thee *to be) in error; إنَّ رَبِّكَ لسَبِيعٌ ٱلْعَقَابِ وَإِنَّ لَفَتْؤُرُ رَحْمَتُ surely
thy Lord is prompt with chastisement and certainly He is forgiving and merciful. There may however be a separation, between ُنَّ إِنْ أَزَوْاءَكُمْ وَأَوَلَادَكُمْ عَدَواً لَكُمْ verily enemies of you are (to be found) amongst your spouses and children: when this separation occurs لَّمْ يَتَّقَنَّ إِنْ أَنْ إِنْ إِنْ إِنْ أَنْ إِنْ أَنْ إِنْ إِنْ إِنْ أَنْ إِنْ أَنْ إِنْ أَنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِنْ إِن�لا可能存在错误。
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 لِتَلْعَلُّ or perhaps would that and لْعَلُّ or perhaps govern an accusative like إنّا لَعَلَّكَمْ نَذَاكُرُونَ 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 مُحَمَّدَ! O Muhammad! يا رَجُلٌ! O man! or Sir, قال مُوسَى يا فَرَعُونُ Moses said, O Pharaoh!

(ii) We use the accusative when the person or thing called is indefinite and not directly addressed، يا رَجُلٌ! somebody!；as also when an explanatory term is appended, thus يا بْنِي إِسْرَائِيلَ! يا إِخْوَتَانَا! O sons of Israel! O brothers of ours!

Rem. a. These rules hold good in the absence of an interjection，as ربَّانَا أَفْرَغُ عَلَيْنَا صَبْراً O our Lord，pour upon us patience.

Rem. b. In the vocative يا — is usually shortened into — (see § 317, rem. b)，thus يا قُومِ! O my people! يا زَبِبٌ! O my Lord!
but this abbreviation is not permitted with derivatives ending in ی or ـ from verbs whose final radical is ی. Beside ی and ـ there are other forms possible, as قال ابن أم he (Aaron) said, O son of my mother!

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

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

439. When ی is immediately followed by an indefinite object and denies its existence we make the noun accusative and, if possible, we omit tanwin; as الله لا إلا هوَ God, there is no god but He. Should an explanatory term follow, tanwin is retained; as لا حافظا یلیقرآن عند دُخْمِر there is no one knowing the Corán by heart amongst you.

440. We have been treating objective complements since § 422 and shall now consider the adverbial complement. This sort of accusative depends (a) when expressed by كان 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 كان is called the incomplete كانا because to complete the sense

* In logic the copula is a word which unites the subject and predicate of a proposition; it is known as الرابطة the fastening.
there is required an attribute, which we must put in the accusative. Thus they were guilty people, they took it (the calf for their god) and were wrong doers, We said to them, Be ye i.e. Become abject apes. Also we may note be thou (one) of the grateful, which is equivalent (see § 448 f) to . But when the idea of existence is attributed by to its subject we can only employ the nominative, as there was an ape: here the verb is the complete kāna, because it contains the attribute and requires no other, for would mean he was an ape.

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

Rem. b. Sometimes is eliminated, as , hear ye, and obey, and give alms, it will be better for your souls, where is understood.

442. The same construction appertains to the sisters of kāna which are often used as synonyms of without relation to time, though they add some modification to the simple idea of existence. In this class are to continue, to remain, to become, to be or do all day and not a few others, most of which may be: while not to be, which is always , expresses the negation of existence; thus in me is no error.
Rem. $g$. Instead of an accusative or a preposition with its dependent اَخْوَاتُ صَانٍ may take as attribute a verb in the imperfect, thus following the analogy of صَانٍ (see § 408 $d$ and $e$, and § 409). With this construction we can connect that of اَفْعَالُِ الْمَقْارِبَةِ verbs of appropinquation, which are of two kinds. (1) Amongst those which indicate simple proximity of the predicate is صَادَّة (see § 157) to be just on the point of: commonly its predicate is an imperfect indicative, thus صَادُوا يَقْتَلُونَبِي they were on the point of killing me. (2) Amongst those which indicate a hope of the predicate's occurrence is عَسَى perhaps: commonly it is construed with أَن and the subjunctive, as عَسَى رَبّكَ أَنْ يَبْلُكَ عَدْوَيْكَ your Lord may perhaps destroy your enemy; but it can take as accusative a pronominal suffix like لَعَلَ (see § 436, rem. $f$).

443. Brief allusion has been made in § 440 $b$ to other adverbal accusatives which determine and limit the subject, verb, or predicate of a sentence, and sometimes the sentence as a whole. These adverbal accusatives are of different sorts and indicate:—

444. (a) The time in or during which an act occurs; as خَالِدُونَ فِيهَا أَبْدًا abiding in them (the gardens) perpetually, إِذْ تَأْتِيُّمُ وَهَيْتَانُهُمُ الْيَوْمُ سَتُّمُّمُ when their fish came to them on the day of their sabbath.

(b) Locality, direction, and extension, may in certain cases take the accusative; as نَظَرَ يَمِينًا وَيسْلَأَ 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 أقَمتْ في مَقَالِ الْحُسُيْنِ I stopped at the place where al Husain was killed. But with a verb meaning to remain or the like مَكَانَ, and similar vague nouns of place, are employed without preposition and therefore in the accusative; thus إنِّي أسْتَقْرَ مَكَانَهُ if it stand firm in its place.

Note. Certain substantives signifying time or place can be مُضافَ annexed (see § 475 and § 478) to a verbal sentence, but only in the accusative case; thus يَفْوِهُمْ لَا يَسْبِعُونَ لَا تَأْتِيمُ خَيَانَ 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 the vessel (see § 221, rem. a) or المفعول فيه that in which the act is done.

(c) The most important however of adverbial accusatives is called الحَال the state or condition, i.e. of the subject or object or of both, while the act is happening. Thus لما رجَع موسى إلى قومه عَضْبَان أَسَأَ when Moses returned to his people angry, afflicted i.e. in a state of affliction and anger; هُوَ الَّذِي يَرْسَل الرَّياح بَشَراً بِينَ يَدِي رَحْمَةٍ 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; اللَّهِ السَّحْرَةِ سَاجِدِين the magicians were thrown down prostrate (adoring).

Rem. a. The حال is a redundancy; thus أَدْعُوا رَبَّكَ فَضْلًا 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 \textit{how} as the accusative called \textit{الحال} must always do.

Rem. b. The \textit{حال} depends upon a regent (\textit{عالٰم الحال}) which may be (1) a verb, as 
\textit{مَعَهُ ملائِئه} صُفَّا \textit{إِنِّي رَسُوْلُ اللٰهِ إِلَيْكُم مُّجَنِّبًا}, or (2) a deverbal adjective, as 
\textit{أَرْسَلَتْ رَسُوْلٌ إِلَيْيٌ} being equivalent to \textit{I have been sent}; or (3) a demonstrative pronoun or other expression having verbal force, as 
\textit{الآثَادُ أَصْحَابُ الْئَنَّارَ خَالِدٌ} in diwān these are the people of the fire, dwelling continually therein, where \textit{يَشَارُ} \textit{إِلَيْهِم} they are pointed out as.

Rem. c. The \textit{حال} is (1) usually an adjective expressing a transitory state, as 
\textit{أَمَرَ رَبُّنَا تَوْفِيقًا} \textit{نَشَأَنا}, thus \textit{وَمَا وَقِيَتْ} \textit{كَمَا يًسُمِّينَ} \textit{O our Lord, receive us dying, as those who are resigned to Thy will}; 
\textit{وَخَلَقَ السَّمَاءَ وَالْقُرْءَ وَالْنَّجْمَاءَ مُسْكَنَتَهُم بَيْنَ مَا مَيْرَ} \textit{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 
\textit{أَخْذَتُ ذَلِكَ مِنْهُ} \textit{I received that from him by hearing}; or even (3) a concrete substantive, as 
\textit{فَأَسْلَنََا عَلَيْهِمْ الْطَوْفَانَ وَالْجَوَّادَ وَالْقُبْلَ وَالْقَمَّارَ وَالْقَلَّمَ الْمَأْمَرَ أَيَاتْ مُفَسَّلَاتَ} so \textit{We sent upon them the deluge and locusts and lice and frogs and blood (in the nature of) signs, separated by intervals}. Lastly (4) \textit{حال} may be a proposition, as in § 583. There may be more than one \textit{حال}, with or without \textit{و} \textit{and} between them, as can be seen above.
Rem. e. In all our examples ħāl is indefinite, and this is most usual.

Rem. f. We call the subject or object to which a ħāl refers or مَعْرِفَةَ الْحَالَ, and it is usually deinite as happens in all our examples.

Note. Occasionally صَاحِبُ الْحَالِ is eliminated, as to that (land) which was bad its herbage does not come forth except scantily, where نَبَاتُ must be supplied as cāhib to تَكَدَّد.

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

(e) Other determinations and limitations of the predicate may be expressed by an accusative called the specification; thus طَابَ دَاوُدُ نَفْسًا David is cheerful in spirit.

Rem. a. Like this accusative is فَضْلَةُ the or see (e) 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 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 من out of, from, and عن away from.

448. We designate by help of من

(a) the local point of departure from a place; as خُلِّلِكُمْ فَأَرَسِلْنَا عَلَيْهِمْ رَجُلًا من نا he expelled you from your land, and اَلُجُرُدُ أنَّجِيَتْكُمْ مِنْ آلٍ فَرَعُونَ من خَلِيفٍ so We sent upon them a plague from heaven, and من خَلْفِ اً من خَلِيفٍ from a contrary i.e. on opposite sides. Hence it is used with verbs which indicate liberating, preserving, warning, etc. as من خَلِيفٍ أنَّجِيَتْكُمْ مِنْ آلٍ فَرَعُونَ We delivered you from Pharaoh's people, and من خَلِيفِ اً من خَلِيفٍ a warning from i.e. against everything.

(b) The temporal point of departure; as من تَنْزِيرَةُ من الْهَجِرَةِ from the Hegira i.e. from 622 A.D.

Rem. a. When used in any of the above significations, we say that من is employed لِلاَّبِدَةَ to denote the beginning.
(c) The causal point of departure, the origin and source of a thing: as


I know it from God, an admonition has come to you from your Lord, from among your wives originate enemies, 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 من is employed للفعليل to assign the reason.

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


surely the mercy of God is near to the righteous.

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


handsomer than he.

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


the last abode is better than this world for those who take heed to themselves, where من الدنیا may be supplied.

(f) The relationship between part and whole, between species and genus; thus قال فقال و إن ثم لمن المقربين he said, Yes, and ye shall be of those who are brought near (me), أسكنوا هذه القرية وحُلّوا منا the chiefs of Pharaoh's people, who inhabit this village and eat therefrom, السقاية منا the fools among us.
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Rem. a. Preceding a definite noun, which is usually plural, may indicate an indefinite quantity or number; as خُلُّوا مِنْ الْطَّيِّبَاتِ eat of the good things. Together with an indefinite dependent may be subject of a sentence as in the following: مَا أَصَابَ مِنْ مُصِيبَةِ إِلّا بِإِذْنِ اللَّهِ no mischance befalls except by permission of God.

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

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

(g) After indefinite مَا and مَمَّا whatever we must use before the explanatory word; thus مَمَّا تُأْتِينَا مِنْ آيَةِ وَاحِدَةِ whatever thou bringest us of a sign: in this case we have a general term rendered more definite, as also when عِجْلُ مِنْ حَلْيَبِ a calf (made) out of their ornaments.

Rem. Here مِنْ is employed لِلْبِيَانِ to explain.

(h) Another use of مِنْ is called the specification; thus لَقَدْ أَخْذَنَا الْجَيْشَ مِنْ فَرَوْنِ بَالْبِيُّبُنِّيَّةِ وَنَقْصِ مِنْ الْشَّمْرَاتِ We visited the people of Pharaoh with years (of barrenness) and with diminution of fruit.

Note. There is yet another use of مِنْ in فَاتَتَقَمْنَا مِنْهُ so We took vengeance on them.
449. By help of انَّ, we designate distance from, motion away from, and the like: hence it is used

(a) after verbs which denote setting free, forbidding, etc. as يَا يَبْطِهِمُ يَبْطِهِمُ the he puts away from them their burden, يَا يَبْطِهِمُ يَبْطِهِمُ he forbids them from the disapproved.

(b) After verbs which imply the removal of a covering, as asking etc., thus وأَسْلَامُكُمْ عَنَّا the village, يَا أَسْلَامُكُمْ عَنَّا and ask them concerning the. 

(c) After verbs which imply turning away, as they were neglectors of it, غَفَّلْنِي He effaces from him his misdeeds, لَيْتَ شُكُبَ عَنِّي when the anger became still (so as to be) away from Moses, سَأَلَ عَنِّي إِنَّنَا I will cause to turn away from (the direction of) my signs, عَتَى عَتَى رَفَعَ عَنْهُ they disdainfully turned away from that from which he turned disdainfully, رَفَعَ عَنْهُ he avoided it.

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

451. Opposed to انَّ and is مِنَ which signifies

(a) motion or direction to or towards a place; thus أَرْسَلْنَا We sent Noah unto his people, إِلَى مَصِيرٍ to Him is the returning, لَكِنّا نَظَرْنَ إِلَى الجِبَلَ but look toward the mountain, أَوْحَيْنَا إِلَى مَوْسِي We revealed i.e. indicated to Moses. Hence, because inclination is implied, it follows verbs of excusing and repenting; thus إِلَى إِلَى I repent toward Thee, مَعْدَرَةٍ إِلَى رَبِّمَ is an excuse to your Lord.
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(b) In respect of time  إلا  usually indicates during a continuance; as  إلا  يوبر القيامة  unless a fixed term,  إلا  أجل  during all the time till the day of judgement.

REM. When used in the above significations, we say that  إلا  to designate the limit.

c) To show that one thing is added to another we use  إلا  and hence  إلا  آخره (see § 23, rem. d) to its end, which is definite but serves for et cetera.

452. In addition to implying like  إلا  motion towards an object,  حتى  must indicate arrival.

REM. c. When  حتى  is a conjunction (see § 367 k) it exercises no governing power upon nouns.

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

(a) for passing on the action to an indirect object; as  قال موسى لقومه  Moses said to his people,  اجعل لنا  make for us,  يصاعفه لكم  he multiplies it to you,  أغفر لنا وارحمنا  pardon (the sin) to us and have mercy upon us; so with reflexive verbs, which govern self as their direct object; thus  نبأ نظل في جبل  when his Lord manifested Himself to the mountain, and we find
the sense of *إذا هي نبضات للمتغرين* تجلَّى اِلَّهُ مَا فِي السَّمَوَاتِ whatsoever is in heaven gives praise to God; and unless wholly idiomatic he believed in thee. In these cases لَي and its dependent are not essential to the clause, whereas it is different in

(b) the dative (i) of possession; as *له الَّملُك وَلَهْ الْحَمْدُ* to Him belong the dominion and the praise, *لله خَوْار* which lows lit. to it is the (power of) bowing, *يَعْطَفُونَ عَلَى أَصْنَامِ لِبَيْنِم* they cling to their idols, *خِيرُ لي بَنَّى لِلَّملُك* better for me, *أَنْ بْنُ بَنْتَ الَّملُكِ* a daughter of the king (see § 492); (ii) of permission or right; as *أَذَّنْ لَكَ* I give thee permission: (iii) of advantage, contrasting with *عَلَى أَدْعَآءٍ عَلَى الْهَوْار* (see § 459 b); as *حَسَنَةً وَرَحْمَةً لِلذِّينَ أَصْنَبَ لَنَا فِي هَذِهِ الْأَدْنَى حَسَنَةً وَفِي الْأَخَرَى* and do Thou write for us i.e. place to credit of our account advantage in this world and in the next, لَنَا هَذِهِ this is owing to us.

Rem. b. By use of لَي we express the verb to have, as مَا لَي أَخُ I have no brother.

(c) Attention is drawn by لَي to the purpose or cause of an act; thus لَمْ for what reason? (see § 351, rem.), وَإِذ قَالَتْ أمَةٌ مَّسْتَنَبِ لَمْ تَعْطَونَ الْمَفْتَرَمْ and when a section of them asked, Why do ye warn the people? كتاب للطلاب 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 لِ is employed لِلْتَعْلِيلِ to indicate the cause.

(e) Also لِ لَيْلَةٍ مُؤْسِسَةٍ لِمُبَاجِتَانِ and when Moses had come to Our appointed time, 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 لِ of the person towards whom the feeling is directed; thus عَدِيَتُ لَهُ I hate him.

454. The prepositions indicating rest at a place are في, في, بِ, بِ, in, into, at, in, by, with, معْ, معْ, with, along with, beside, near, and على 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 نَّمَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ to Him belongs whatsoever is in heaven and earth, خَلَقَهُ فِي سَبْعَةَ أَيَامَ He created them in six days, خَطَّتْنَاهُمْ لَهُ فِي الأَلْوَاحِ We wrote it for his benefit upon the tables, لَمْ يُسْقَطْ فِي أَيْدِيِنِّي 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, remember what is in it, on the sabbath day, send gatherers into the cities. This meaning applies also to less concrete relations, as pardon (the sin) to me and my brother and cause us to enter into Thy mercy.

(b) By rights means in the midst of as may well be seen with a plural or collective; thus قال موسى لإليه هرون ابني فلا يسمعوا في قومي وأصلح 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 الكتب الأول في اللغة العربية 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 للظروفية to indicate time and place.

Note. The phrase الأرض التَّي بَارَضَنا فيها the land which We blessed is equivalent to الأرض التي بارضاها.

456. Whereas في indicates amongst we more often express with mere proximity; thus مررت برجل I passed by a man, خذها بقوة We sent Moses with Our signs, باتباعًاthey associate bad luck with Moses, لست بي ضالة there is in me no error, بالحق He created the heavens and the earth rightly. Accordingly
verbs with certain meanings govern بَ and its dependent in place of an accusative; thus بَصَرتُ بِهَا لَمْ يَبْصَرُوا بِهَا I saw that which they saw not, لَا يَحْبِطُونَ بَيْتَيْنَ مِنْ عَلَيْهِ they do not comprehend anything of His knowledge, لَنْ تَشْتَتُوا بِنَّا عِبَادَتِهِ then ye shall be informed of what ye have done, الَّذِينَ يَمْسَكُونَ بِالْكَتَابِ those who hold fast to the book, أَبْدَدُوا بِنِعْمَةِ إِلهِ إِنَّ إِلَى اللَّهِ I begin with the name of God; and بَ with its dependent may take the place of a second accusative, thus لَا نَسْتَفْتُ بِنَّا إِلَّا إِلَيْهَا do not cause mine enemies to attach ignominy to me, ذَكَّرُوهُمْ بِيَوْمِ بَغْدَادِ أَلَّهِ remind them of the days of God. Sometimes a verb governs in both ways with the same meaning (see § 423); thus أَخَذَ بَرَأسِ أَجْهِهِ he seized the head of his brother, and لَا تَأْخُذَ سَلَةً وَلَا نَوْمًَ drowsiness does not seize Him nor sleep; إِسْتَعْيِنَاهُ بِاللَّهِ ask assistance of God, and إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعْيِنُ Thee only do we worship and of Thee alone we ask assistance; ظُلِّمْنَا بِهَا they treated it unjustly, and مَا ظُلِّمْنَا they did not injure Us. Under this general idea of contact are represented the following.

(a) The relation between subject and predicate, especially in negative propositions; as مَا نَحْنُ بِمُؤْمِنِينْ we are not believers.

(b) The relation between an act and its object, especially after intransitive verbs; thus يَأْمُرُهُمُ بِالْبَيِّنَاتِ وَهُمْ يَأْمُرُونَ he commands the approved to them; أَمَّنَا we have believed, but أَمَّنَا بِرَبِّ الْعَالَمِينَ we have believed the Lord of the worlds: we notice this particularly after those indicating motion, which must
then be translated by transitive verbs (see § 423, rem. b); thus ِذَلِكَ بَيْنِي إِسْرَائِيلِ الْبَحْرِ ِجَآوَزُناَ يَبْنِي إِسْرَائِيلِ الْبَحْرِ We caused the children of Israel to traverse the sea.

(c) The relation between an act and its instrument or reason; thus ِذَلِكَ بَيْنِي إِسْرَائِيلِ الْبَحْرِ ِجَآوَزُناَ يَبْنِي إِسْرَائِيلِ الْبَحْرِ We caused to descend by means of cloud the water, and we produced by means of it (the rain) all sorts of fruits, ِمُسْحَرَّاتٍ بَيْنِي إِسْرَائِيلِ We caused to descend by means of cloud the water, and we produced by means of it (the rain) all sorts of fruits, ِمُسْحَرَّاتٍ بَيْنِي إِسْرَائِيلِ held in subjection by His command, ِوَأَوْحِيَنَا إِلَى مُوسَى إِذَا أَسْتَفَقَّ قَوْمُهُ أَنْ أَضْرِبَ بِعَصَاكَ الْحَجَرَ and We revealed to Moses, when his people asked drink of him, saying (see § 367 e) Strike the stone with thy rod, ِخَذِّلْكَ نَبْلُوْهُمْ بِيَمَا كَانُوا يُفْسَدُونَ thus We try them by reason of that in which they were impious, ِوُعِدْنَا مُوسَى نَبْلُوْهُمْ لِيُبْلُوْهُمْ وَأُعْرِضْنَاهُمْ بِعَصَرِ ِWe appointed with Moses (a period of) thirty nights and We completed them by means of ten (more), ِإِنِّي أَصْطَفِيْتُكَ عَلَى النَّاسِ بِرَسَالَتِي وَبَكَلَمِي verily I have chosen thee above (all) men by reason of (My putting thee in charge of) My messages and because of My speaking (to thee).

Rem. c. To express without we can use ِبِغَيْرِ ِالْأَرْضِ بِغَيْرِ الْأَرْضِ those who behave proudly in the earth without justice.

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

Note. We find ب used in the sense of علی, thus ظننا أنه علی, they thought that it was falling upon them.

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

459. We employ علی over, upon, above

(a) in its local sense; thus وظفلنا علیهِ الغمام and We spread for shade over them the cloud, ثم استوى علی العرش then He established Himself upon the throne: and a similar sense may be discerned in لئما وقع علیهِ الرجع when the plague fell upon them, وانزلنا علیهم النبى والسلوى and We sent down upon them manna and quail, وأخف علیكم عذابا I fear in your case a punishment, علی الله فلیتوكل الیهِ الیومیون, علی الیهِ الکبیر, علی الیهِ الیوم اعیمن upon God then let the believers rely, those upon whom Thou hast shed blessings.

(b) As implying disadvantage (see § 453 b iii); thus عصب بعنة علیه, God was angry with him, علیه الله he sent him against them. Also we use علی after words signifying difficulty and the opposite; thus يحرم علیهِ الخبائث he makes unlawful to them the foul things, ذلك جعله يسر this for God is easy.

(c) To express an obligation; thus علی رسولنا ابلاع النبي
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 فَضْلَكُمْ وَهُوَ عَلَىٰ عَلَيْهِ الْعَالَمِينَ; 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 حَانَ عَلَىٰ دِينَ الْمُسْلِمِ he followed the Christian religion.

(f) To indicate the subject spoken of; thus أَنْ لَا يَقْوُلُوا عَلَىٰ الَّذِي الْرَّحْقَ that they should not say concerning God other than the truth.

Rem. a. Other uses exist; as جَاءَ رَجُلٌ مَّنْفَصَمُ عَلَىٰ رُضْوَى اِلْحَقَقَ an admonition has come to you through one of yourselves.

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

463. While commonly reckoned among prepositions لَ as, like is a substantive and synonymous with مَثْلُ likeness (see § 482 f). We find it in ثُدَاداً thus, طَلَّرَ مَا in like manner, so, and حَانَ as though.
Note. Attached to we find the hindering mà (see § 353*), thus make for us a god like their gods.

466. To signify at the side of we employ by virtue of the covenant He has made with thee, they find him written down with them i.e. mentioned in the Old Testament and Gospel, verily the cause of their good and ill luck lies hidden in the counsels of God. When used of time may indicate a particular moment, thus I felt sure at the time of writing it.

467. Signifying between indicates an intervening space, thus between the Flood and the Hegira. Of common occurrence is between his two hands i.e. in his presence, and between their hands i.e. before them; thus before his mercy.

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

Rem. b. Its opposite is above; as and He is all-powerful over His servants.

469. Signifying below 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 444 b) which are employed as prepositions; for instance,

(a) بَعْدَ 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.

(c) وَذَا look behind thee: equivalent is He knows what is before them and what behind i.e. what is and shall be.

470. Compound prepositions have usually as the first part, and the second part must be in dependent case. Thus

(b) وَيَدخَلُ جَنَّاتٌ تَجْرِي مِنْ تَحِبَّةَ الأَنْهَارِ and He shall cause him to enter gardens under which flow the runnels of water.

(c) and before thy coming to us, then after them (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
conclude by omission of a preposition; thus مَنْ قُومَهُ Sabeans rather than 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 فِي ذَلِكَ بَلَّآ َةَ مِنْ رَبِّكَ عَظُيمَ therein, O you, is a great trial from your Lord; إنَّ الْذِّينَ أَتْخَذَوا الْجَِّلَّ سَبِيلًا غَضَبٌ verily those who chose the calf (as a god), wrath shall overtake them from their Lord, and ignominy in this present life; قالوا مُعْتَدَةً إِلَى وَضَةٍ they said, It is a way of excusing (ourselves) to your Lord.

472. The rection* of nomina agentis has been treated in §§ 430, 431. They and nomina patientis (originally adjectives, see § 80) are frequently used as concrete verbal nouns, designating a person or thing to which the verbal idea closely attaches itself, while remaining immovable. The Imperfect is nearly akin, but being part of a finite verb indicates motion or renewal.

Note. We retain Professor Wright's term nomen concretum verbale, though it might perhaps be as well to employ the word participle, here and elsewhere.

473. For a specific indication of time we must look to some other word in the sentence; thus قَالَ ِسُقُبَّلَ أُبْنَاءَهُمْ وَتَسْتَحْيَيْنَ أُبْنَاءَهُمْ وَإِنَّ أَقْبَرَ 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 عَيْلَ action of government.
sons and we will save alive their daughters (lit. women) and verily we shall be subduers over them, where سَ gives a future sense to all three clauses.

(a) In a clause which is not circumstantial the concrete verbal noun refers to a present or future time; thus قُلْلا خَشْفًا غير الطَّرَقُ إلى أجلِ هُم بَيْلُغوُهُ but when We removed from them the plague until a fixed term, which they were about to attain; إن هَوَالَة مَتَبَّرُ مَا هُم فِيه وَباتلِلَ ما كَانُوا يَعْملُونَ as to these people destroyed is that (religion) in which they were, and rain is what they were making; هُوَ الَّذى خَلَقَ النَّاسَ فَيَبْتَغُونَ صَافِر وَمَنْ تَأْمُونَ He it is who created you, and one of you is an unbeliever, and one of you a believer; قالوا سَبْعَ بدْعَاتا يَهُ من آية فَمَا نُحْنُ لَذَكْ بِمَؤَمنينَ 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 c.

§ 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 ادْخِلْوا الْبَاب سَجَداً enter the gate prostrating yourselves; يَدْخِلْنِي جَنَّاتُ خَالِدِينَ فِيهَا He shall make them enter gardens to abide therein, an instance of حَال مُقَدْرَ hāl 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 مُضَاف إلَيه 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 may be defined or undefined; in the latter it can only be تَكْرُرِ, except when the article is prefixed, see § 489.

476. In the construct state of a governing noun, followed immediately by the dependent of a governed, can be represented all ideas which we express in English with the preposition of. Thus نُورَةُ البَقْرَةَ the chapter of the cow, حاَضِرَةُ البَسْرِ in presence of the sea i.e. situated by the sea, إنَّ يَوْمَا سَيْبِيلُ الْرَّشِيدِ if they see the path of true direction. A word may be governing and governed; as مَالِكُ يَوْمِ الْدِينِ the Ruler of the day of the judgement, مَيَقَاتُ رَبِّهِ the appointed time of his Lord, أَعْجَلُتمْ أَمْرَ رَبِّكُمْ have ye hastened the affair of your Lord?

478. (a) The governed word مُضَاف إلَيه 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 Moses and his people, and those who deny Our signs and the meeting of the last (dwelling), Cain are their works, eat of the good things which we have provided for you, the story of those who disbelieved.

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

Thus the Lord of Aaron, they tasted the mischief of their doing, 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 the handsome (part) of the face or even the handsome face, the Knower of the hidden and of the manifest. As regards superlatives, see §§ 486 and 493.

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

Note. The annexed word can be governed by a verb eliminated, as يَنُبُوُو لَلِّمَمِيطَرْ يَمْلِيْهَا أَجْمَعِهَا, make mention of the day whereon He shall gather you for the day of

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* 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 ذكر.

480. Instead of having an adjective attached to it, a noun may be in construct state qualified by another noun; as رجل صديق a sincere man: this is common in specifying the material, as عجل حلي 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 (مضاف) to a dependent.

(a) خال the totality, the whole. If the leading substantive is defined and signifies something single and indivisible, خال means whole as خال البيت the whole house; if it is definite but plural or collective, we must render خال all, as خال الموارات all the fruits, خال المقار all the cattle; if it is indefinite means each, every, as إن بروا خال آية لا يؤمنوا بها. My mercy comprises everything. In § 402 a will be found خال أناس every tribe: here, as may be learned from the context, is collective (see § 305, rem. e) but is used as a singular.

(b) جمع the totality, the whole, much resembles خال; we may however say إليكم جميعا to you all (see § 444 c, rem. b 2) but not إليكم خالا.

(d) غير something different may usually be translated other than: thus أعيدوا الله ما لكن من إله غيرة worship God, ye.
have no god other than Him; أَغْيَرْ أَللَّهَ إِبْليَمُ إِلَآَّ إِنّيَ أَغْيَرْ. shall I seek for you a god other than God? بَدَلَ الْذِّينَ قَالُوا فَبَدِلْ أَغْيَرْ the wrongdoers among them substituted a word, other than that which was told them. For بَدِلْ أَغْيَرُ without see § 456, rem. c.

Rem. a. We employ غير ممكن impossible; but if repetition be needed we must after the first negative use لَا followed alike by a dependent, thus جَرَّةُ الْأَمْمِ الْأَعْمَيْتُ عَلَيْهِمْ غَيْرِ الْمُغْضُوبِ عَلَيْهِمْ وَلَا الْأَضَالِينَ the way of those upon whom Thou hast shed blessing, other than those who are the objects of (Thine) anger and are in error.

(ج) مِثْلُ likeness, like, as the like of it, like it.

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

486. Properly annexed, in construct state, are found deverbal adjectives expressing the superlative, of form أَفْعَلْ (see § 234) or فَعَلْ (see § 242, note 1); thus وَاتَّبَعْ أَرْحَمَ الْرَّاحِمِينَ and Thou art the most merciful of the merciful, وَاتَّبَعْ خَيْرَ الْغَافِرِينَ and Thou art the best of those who pardon. Here one item is made to stand prominently out of a whole designated by the dependent; and being in this annexation definite substantives (see § 478 b) and أَفْعَلْ and need not vary in gender or number (see § 493, rem. a), thus أَخْبَرْ أَكْثَرُ المُدَادْأَنِّ the greatest of the cities, أَحْسَنْا the best thing that is in it.
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Rem. a. Being superlative ُأَوَلُ first stands in annexation of the same sort, thus ِأَنَا ُأَوَلُ ُأَلْمُؤْمِنُينَ 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 َأَن governs a verb (see § 415 a) it is the َأَن which with its verb is equivalent to a maqdar (see § 195) and the same construction appertains to the indefinite َمَا (see § 353*). Thus: أُرْدُنَّا مِنْ قَبْلِ َأَنْ ِثَانِيَانَا وَمِنْ بَعْدَ ِمَا َجِئْنَا we were afflicted before that thou camest to us and after that thou hast come, which is equivalent to مِنْ قَبْلِ ِإِثْبَاكَ إِيَّاناَ وَمِنْ بَعْدَ ِمَجِئِكَ إِيَّاناَ before thy coming to us and after thy coming to us. Clauses of this sort frequently stand as َإِلَيْهِ (the second member of an annexation, see § 478 a) in lieu of a dependent.

489. When improperly annexed the noun in construct state must be an adjective, thus سَرِيعُ ِحَسَنُ ِالْوَجْهِ handsome of face, prompt of chastisement. Here the dependent though always defined by the article exercises no defining influence upon its governing word, which remains ِنَكْرَةُ (see § 475, rem.) and can be defined by the article, thus ِاللَّهُ َالْسَّرِيعُ َالْعَقَابِ God the prompt to punish*.

490. Except by poetic licence, nothing can intervene between a noun in construct state and its following dependent, consequently an adjective qualifying the first member must be placed

* This sort of annexation is treated in Wright's Grammar, vol. ii. § 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 "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 (المضاف إليه) 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 (المضاف إليه) may resume its characteristic attribute as an adjective and conform in number and gender to the object or objects mentioned; thus "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:

\[\text{وَأَتَّخُذُ قَوْمَ مُوسَى مِنْ بَعْدهِ عِجْلًا جَسَدًا}
\]

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

\[\text{قُرْآنُ ٱلْكِتَابِ}
\]

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

\[\text{يَخْلِقُ السَّمَوَاتَ وَالأَرْضَ فِي سَبْعَةٍ أَيَامٍ}
\]

He created the heavens and the earth in six days.

Rem. a. Exceptional is مائة one hundred which, in dependent singular, always follows the governing numeral, see §325.

Rem. b. Should جمع catla the plural of paucity not be in common use, there must perforce be employed جمع الكثرة the plural of abundance.

Rem. c. We must remember that a sound plural is plural of
paucity, thus *إِيَّاُوْلَٰهُْٓ* its verses are seven in number; (إِيَّادْعَاءٍ is a generic noun which forms a nomen unitatis, being also a plural of abundance, see § 304, No. 28 and § 306, rem. *a*). If however an adjective specifies the objects numbered, مِنْ must be employed as in § 448, *f*; or the noun must be put in apposition to the numeral, thus أَرْبَعَةُ مُسْلِمُونَ *four Moslems,* بَسْتُ مُؤْمِنَاتَ *six believing women."

499. We have seen § 444, *e,* rem. *b,* that cardinal numbers from 11 to 99 take their objects numbered in the accusative singular; thus اخْتَارَ مُوسَى قَومَةَ سَبْعِينَ رَجُلاً *Moses chose from his people seventy men,* سُورةُ مَكَةَ وَهِيَ تَمْثَلُ عَشْرَةَ آيَةٍ *A chapter written at Mecca and it (has) eighteen verses.* Very rarely they are followed by an accusative plural, as اِثْنَانَا عَشْرَةٌ أَمْيَةٌ *two nations.* In gender the tens (ثَلاَثَةٌ عَشْرُونَ, etc.) are common; but units conform to the gender of the noun denoting the objects numbered, thus تَغَيَّنَ أَثْنَانَا عَشْرَةٌ عَيْنَاءٌ *twelve springs gushed out* (عِينٍ being feminine, see § 290, *a*).

506. Cardinal numbers agree in gender with nouns denoting the objects numbered according to the following rules; there being constantly borne in mind the peculiarity explained at § 319.

(a) The numeral agrees in gender with the singular of the substantive denoting the objects numbered, even if the plural is of different gender; as خَمْسُ سِنَينَ *five years* (the singular
being feminine), *nine* Ramadans (the singular being masculine), *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 اثنان عشر أسباطاً twelve tribes (the sing. سبعة أسباطاً 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 قطعناهم أئتنا عشرة أسباطاً أممًا We divided them into twelve tribes (i.e.) nations (the sing. أمة being feminine).

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

513. The subject may be a noun substantive, as قال قومه the chieftains of his people answered; or an expressed pronoun, as هو البديء it is the guidance and the criterion, مستبر it is an excuse; or a pronoun concealed in the verb*, as أغرقناهم في البحر We drowned them in the sea, يحيى يوحيت 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 يُسّبِحُ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ, there praises God whatsoever is in heaven and in earth, زَعَمُ الَّذِينَ حَصَرُوا the unbelievers have asserted; or a preposition with its dependent, as مَن يَسْتَهْبُ الْكَالِبِينَ وَمَن يَسْتَهْبُ دُونَ ذَلِكَ in the good are among them, and those who are not that are among them. The predicate may be a noun (substantive or adjective), but I am an apostle from the Lord of the worlds, وَلَكِنْ رَسُولُ مِنْ رَبِّ الْعَالَمِيَنِ He is the potent, the wise; or a verb, as فَلِمَا أَفْقَى مُوسَى so when Moses awoke; or a preposition with its dependent, as هُمْ فِيهِ they are in it; or an adverb, as أَنَا هُنَا I am here; or a conjunctive clause, as حَلَّ قُرْءَمُ هُوَ الَّذِي إِنِّي هُنَا He is your Creator, نَعْلَيْهِ هَذَا مَا فَعَلَهُ this is what did it or this is what he did. Be the predicate what it may, every sentence beginning with its subject is a nominal sentence (which may be simple or compound, see §§ 519 and 520), thus إِنَّ الْأَرْضَ لَلَّهُ, مُوسَى أَفْقَى surely the earth belongs to God, فَعَلَى مُوسَى 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 لَا يَؤُودُهُ حَفْظُهُا God is self-sufficing, إِسْتَغْفِرُُ اللَّهُ 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 إِنَّ, for it is then known as إِسْمُ إِنَّ see § 525 rem.) and its predicate
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the enunciative; while the subject of a verbal sentence is called ُالفَاعِلُ the agent, and its predicate ُالفَعَلُ 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 maqdarîyâh, see § 488) may serve as subject either to a nominal or to a verbal sentence; thus ُحَقِيقًا عَلَى ُ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 ُالْعَابِيَةُ لِلْمُتَّقِينَ 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 ظَرَفِيَةُ 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, which it lows lit. a lowing is to it: but either order is permitted if the indefinite substantive carries with it an adjective, expressed or implied, thus عذاب عذاب اليم ليم to them is a painful punishment. In case of a sentence expressing a wish, however, its subject if indefinite must precede, as سلام عليكم peace be unto you; and should the subject follow, it must be defined, thus عليكم السلام.

517. The subject also necessarily follows its predicate in a nominal sentence, (a) when the مبتداً contains a pronoun making reference to a word in the بقير, as في الدار صاحبها خبر its master is in the house; (b) when the مبتداً is restricted by إني or إلا as أطيعوا الله وأطيعوا الرسول فإن توليت فأنيما على رسول الله البلاغ obey God and obey the apostle, but if ye turn aside, then only the clear delivery (of his message) is incumbent upon Our apostle, ما لنا إلا أتباعه we have nothing (to do) but to follow him (see §§ 585 and 586); (c) when the خبر is an interrogative, as ممن هو who is he? ما هو 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, النبات يخرج plants spring up: this it is held to do where a verb represents both subject and predicate; thus القى الالواح he threw down the tables.
519. In addition to simple sentences, nominal and verbal, we find compound, each consisting of an inchoative with a clause as enunciative. In one sort of compound nominal sentence, a noun (substantive or pronoun) is transposed to the first place and followed by a verb, thus رَحْمَتِي وُسَعَتُ كُلُّ شَيْءٍ (as to) My mercy (it) comprises everything. Here the agent of the clause (إِلَّا عَلَّمَ) is a concealed pronoun, which corresponds in gender and number with the inchoative of the sentence; and the inchoative contrasts (tacitly or expressly) with another inchoative having a different predicate, thus مُوسَى أَقَافَ وَهُوَوْنُ نَآئِمَ Moses awoke while Aaron was (still) sleeping, verily as for us, we repent toward Thee, إِنَّا هَدَانَا إِلَىَّ but most of them do not know, بَأَمْرٍ عَدَدُوا أَصْحَابُهُمْ لَعَلْتُمْ تُرَاحَمُونَ because they denied Our signs, لَعَلْتُمْ تُسْتَدُّونَ perchance ye may be mercifully dealt with, لَعَلْتُمْ تُسْتَدُّونَ perhaps ye may be guided aright.

520. There are also compound sentences in which a pro-nominal suffix called the connecter replaces the noun transposed. They may be (a) compound nominal, thus عَلَّمَ عَلَّمَ أَجْرُ عَظِيمَ with God there is great reward; or (b) compound verbal, thus أَجْرُ عَظِيمَ الْبَلْدُ الطَّيِّبُ يُخْرِجُ نَبْتَهُ (as to) the good land its herbage comes forth, عَذَابِي أَصِيبُ به مَنْ أُشَاءَ (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 

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 though occasionally supplying the place of logical copula, ascribes to its subject the attribute of existence; and being attributive, its predicate and those of 

أُحُوَّاتُ حَكَانُ 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 juxta-position 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 

Allah غَيْبُ حَمِيدٌ God is self-sufficing (and) worthy to be praised, 

سُورَةُ الْأَعْرَافِ مَكِيَّةُ 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 ضَمَيرُ الْفَصِّل the pronoun of separation; thus 

أَلْدَاكُ هَيْ الرَّفْدُونَ those are the prosperous.
525. If the predicate be a nominative and the subject placed in the accusative after إنْ or the like, a pronoun of separation is unnecessary; thus إنْ رَبَّكُمْ أَللّهُ verily your Lord is God: there may however be inserted such pronoun of the same person as إِنْ وَلَيْنا إِنْ (see § 436, rem. a); thus إِنْ أَنتَ أَنتُ أَنتِ إِنْ truly Thou art our protector.

Rem. A noun governed by إنْ etc. is not called مَبِنَدَا 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 قُرْسُ أَصْفَرُ هَوَّ a grey horse is handsome, where قُرْسُ though indefinite is specialized by its adjective; so also there is obviously a partial determination in رَغْبَةٌ فِي الْسَّرَّ شُرُ a desire to do evil is bad, and in عَذَابُ بُلُبُ عَظِيمُ مُخْوَفِ 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 للمعرفة 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 zarflyah (i) when the predicate stands first, as مِنْ الْقُومَ أَمَّةَ there is a section of the people; and (ii) when the subject is preceded by an interrogative or negative particle, as هَلْ مَآءَ فِي الْبَيْرِ مَا شَرْبَ نَا is there water in the cistern? we have no drink.
(e) When the sentence expresses a wish, as سلام 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 من يؤمن بالله whoever is made to guard against his own covetousness if any one believes God.

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

530. To give emphasis and occasion contrast 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 الذين هم لربهم إن حمّنا نحن الغالبين, those only who fear their Lord, if WE be the victors; see also at § 415 a i, Note.

Note. The pronoun of corroboration may follow conjunctive pronouns in an oblique case, thus للفدين هم بآياتنا يؤمنون 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 حان 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 يضع عليه إصهر والإجلال التي خانت عليه 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 مَا 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 قُبِلَ غَفُّرُ لَّنَا لَمْ يُبْنِكُمْ when it was said to them. In case of غَفُّرُ لَّنَا which governs only an accusative of the sin, we render 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 مَعْصُوبٌ عَلَيْهِ he is an object of anger, الْمَعْصُوبِ عَلَيْهِ 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 وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالْخَبِيْثَاتِ and We tested them by means of good and evil things, 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 غَلَبَ 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 ١ُنْسُل soul or the like, thus ١َخَانُوا انتِنْسُمُبَاتُمُونَ 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 ًتُوايَّع 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 َالْيَتَّبَعُ that which is followed and then َالْتَابِعُ 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 ١َمُظَلِّلُ مِجَانِي manifest error, ١َتُزُبْنِي إِلَى الْبَلْدَةُ الْمُبَيَّتُ I saw their congregational mosque or their mosque which collects, ١َلُفَّا أَلْدَادُ الأَخَرَةِ the meeting of the last abode. A noun of course have two or more adjectives connected with it, thus ١ُبُسَرُ اللَّهُ الْرَّحْمَنُ الْرَّحِيمُ in the name of God the merciful (and) compassionate: sometimes a nomen verbi (nomen actionis or other) takes the place of an adjective, thus ١َحَالُ مُنْتَبِعٌ an indefinite hal, ١ُسْتَرُ مُعْرَفَةُ a defined noun. In the above examples all words are singular, and concords in case of the dual are equally simple: but with plurals the matter becomes difficult, though the rule as to definition is happily unalterable.

A substantive (i) in masculine sound plural representing rational
creatures must be followed by an adjective in the plural, thus: 

**erring sons,** (see § 304, No. 5) **noble believers,** (see § 305, No. 2) **accursed unbelievers;**

while a substantive (ii) in feminine sound plural may be followed by an adjective, singular feminine as **gracious messages,** or plural, either broken as **jannat haraam** (see § 304, No. 17) **noble gardens,** or feminine sound as **signs separated by intervals.**

A substantive in broken plural if (iii) denoting rational beings may be followed by an adjective in the singular feminine, thus **the English students,** **Moslem men,** **Moslem women,** **strong kings,** **strong girls;** it is however better, if the sex be indicated, to employ an appropriate sound plural, thus **and** **nisa Moslimat.**

But if the broken plural (iv) denotes objects other than rational beings, no matter what their gender in the singular, its adjective may be feminine, singular as **great fishes,** or plural as **beautiful forms;** or else a broken plural, thus **powerful winds,** **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 **al qoom al taaliboon** **the wrong-doers,** **truly they were a blind people,** **Mahmud's numerous family;** but the
adjective may be singular and agree with the collective's grammatical gender, thus َأَمَّةٌ ُقَدَّسَةٌ excellent posterity, an impious nation. Collective nouns (vi) which do not form a nomen unitatis and denote living objects destitute of reason (see § 290 α) 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 ِجُرَّادٌ طَيْارَاتٌ flying locusts; or a feminine singular, as ِفَّلَتْ أَخْلُوْنَةٌ voracious lice; or a masculine singular, as ِاحْضَرْ أَلْطَيْبَ the fresh fruit; or a broken plural, as ِسَحَابٌ ُنَقَالَ 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 ِهِذِهِ أَلْفْوْزُ this prize, ِذَلِكْ أَلْفْوُزُ this village; but if the substantive be definite in its nature or defined by a following dependent, it must precede, as ِمَحْبُودُ هَدَا this Maḥmūd.

Note. We find in Corân, Sûrah 7, verse 166 ِصُوْنُوا قَرَةٌ خَابِئٌ َبَنُوحَ 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 أَصْلِينَكُمْ أَجْمَعُينَ I will crucify you all.

539. In addition to its use at § 535 َنَفَسُ can signify self
without reflexive meaning, thus رأيتَ نفسَهُ I have seen himself: if a plural be needed, أنفسه must be employed.

Rem. a. There is a class of appositives called التَوْكِيد or التَأْثِرُ having two divisions; (1) the corroboration in meaning which includes جَمِيعُ جَمِيعٍ, حَلُّ نفسُ جَمِيعٍ, and with a few other words; and (2) the verbal corroboration, when any word is repeated, thus نعم نعمَ نعم. Rem. b. Three more classes of appositives are in use: (1) the qualitative which may refer to its ظَبْعُ الصِّفَة (see § 536) directly, in which case it is a simple adjective, thus اللهُ الحيُّ القيومُ 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 الْبَدْلُ the substitution of the whole for the whole; thus أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الْدِّينِ اَنْعِيتُ عَلَيْهِ غَيْرُ الْمَغْضُوبِ عَلَيْهِ 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 صراط, and of غير, غَيْرُ صِرَاط. (3) the explicative connection, being a substantive which explains its مَفْتَعُ الْعُثْمَانِ the apostle the prophet, قال موسى إِلَيْهِ هَوَرَنْ Moses said to his brother Aaron, عَيْنَ جَسَدْ a calf a body, i.e. a calf in bodily shape.

Rem. c. One verb may be substituted for another by البَدْلُ 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 فَرَعَّوْنُ Pharaoh said, and that the equivalent of a plural subject (such as a relative sentence, etc.) takes a preceding verb in the singular, thus زَعَرُ الَّذِينَ حَفَرُوا 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 امتدَّتْ يَدُ a hand became extended: but (ii) if one or more words intervene, while the feminine is better, the masculine is permissible, thus بَصَرَ بِبَيْنَ الْعَيْنِ 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 مَنْ; but in Corân, Sûrah 64, verse 11 we have مَا أُصِبَ مِنْ مَصِيبَةِ no mischance has befallen.

(d) The verbs نَعَمَ and بُنِّيَ take preferably the masculine form, be the subject's gender what it may; see § 183.

543. If the subject be a masculine sound plural the preceding verb is with rare exceptions singular masculine, thus عَلَى اللَّهِ فَلَيْتَوْكَلْ أَلْمُؤْنُونَ upon God then let the believers rely.

Rem. b. When meaning family or tribe بُنُوَّ, the sound plural of إِبْنُ son, may be preceded by a feminine singular verb; thus أَمْتَ بِهِ بَنْوٍ إِسْرَائِيلَ the tribe of Israel believed Him.

544. If the subject be a broken plural the preceding verb again with rare exceptions is singular, and of either gender no matter which, thus عَمَلُ (from masc.) their works are vain, رُجُلُ (from fem.) the feet were cut off. But if the broken plural denote male persons the verb is better masculine, thus أَتَهْيَنَا بِيَّا فَعَلَ أَسْفَدَانِa thou wilt Thou destroy us on account of what the fools among us have done; though we sometimes find the feminine, as حَانَتْ تَأْتَيْهِمْ رُسُلٌ apostles used to come to them.
545. If the subject be a collective or other noun mentioned in § 292 the preceding verb must be singular but may be of either gender; thus the chiefs said, قَالَ قَالَ أَلَمْلا his people asked drink of him, وَذَا قَالَتَ أَمَةً مِنْهُ and when a section of them said.

546. If the subject be a feminine sound plural the preceding verb must be singular but may be of either gender, unless denoting female persons, in which case the feminine is preferable.

548. When the subject has been mentioned in a preceding clause, the verb must agree with it in gender and number according to the following rules. A masculine or feminine singular verb follows a like subject; and a masculine plural verb follows a masculine sound plural, thus the Moslems journeyed and came, as also the plural of pronouns, thus if then they came to them they said. In case of broken plurals the following verb must be feminine, 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 masculine 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
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 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 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 God knows best lit. is more knowing than any other, so behold it swallows up what they cause to put on a false appearance, they are attainers of it, perhaps they may repent, perchance ye will take heed to yourselves; but a broken plural may be followed by a feminine singular, as 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 the truthful are trustworthy.
(c) If a subject be collective its predicate may follow in the plural, thus the people are ignorant. Similarly, when a verb is placed after a collective subject, thus 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 (ألحَال) etc.

554. The negative most often immediately precedes that part of the sentence which it denies, but this is not necessarily so.

555. (a) The predicate of a verbal sentence in the imperfect with present sense may be denied by لَا يُؤُودُهُ the guarding of them both does not weary Him; or with the future sense, as إِنَّا لَ نُضِيغُ أُحُرُ الأُسْلَمِينَ 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 أَلَمْ يُرِوُّا أَنَّهُ لَا يُكَلَّمُهُمُ did they not perceive that it could not speak to them?

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

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

• Rem. For لَا and لَا نَبِي see §§ 412 and 418.
§ 560. The particle ٌما (see § 362 کک) denies the perfect when the latter has one of the meanings treated in § 401 a to ٌد; when joined to the imperfect it denies the present, as is noted in § 408 e, rem. a.

Note. An instance of ٌما denying یکان is given in § 531.

§ 558. The particle ٌین (see § 362 ٌک) beside being found in nominal sentences, thus ٌین یهی ٌلا ٌفتننک this is only Thy temptation, may be used before the imperfect indicative and the perfect of a verb.

§ 559. The verb ٌليس (see §§ 182 and 442) which usually expresses the indefinite or definite present (see § 408 a, b) is commonly incomplete, as ٌلست پناظر or ٌلست ناظرا I am not an onlooker; though it may be complete. It is also employed as an indeclinable particle, denying more strongly than ٌلا that part of the sentence to which it is prefixed.

§ 560. When a sentence containing one of the negatives ٌلیر, ٌما, ٌليس, ٌیئ, ٌیی is followed by another negative sentence, with ٌو and to connect the two, (a) the second sentence is negativated by ٌلا 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 ٌین ٌلیر ٌیرحمیا ٌرییا ٌییفریث ٌلا if our Lord had not been merciful to us and pardoned us.

Rem. a. As regards the use of ٌلا instead of repeating ٌعیر, see § 482 ٌذ, rem. a.
563. The prohibitive \( \text{لا} \) 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. ٨٩, ۴۸ or ۷٨; unless provided with an interrogative adverb, such as ۴۸ ۷٨ where? ۷٨ ۴۸ how? or the like (see §§ 361 to 364).

566. The simplest interrogative is ۷٨ thus "have ye hastened the affair of your Lord?" This particle may be prefixed to ۷٨ ۷٨ ۷٨ ۷٨; thus ۷٨ ۷٨ ۷٨ ۷٨ (see § 361 a, rem.) shall there indeed be to us a reward? ۷٨ ۷٨ ۷٨ do ye wonder? ۷٨ ۷٨ do ye not therefore understand?

567. The interrogative ۷٨ introduces questions of a more lively sort, thus "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 ۴۸ (originally meaning is it not the case that?) affirms a certainty, thus ۴۸ ۴۸ truly to Him belongs the (whole) creation. It is frequently followed by a
further asseverative, e.g. إنَّمَا تَأَمُّرُونَ عَنْدَ اللٰٓهِ إِنَّمَا تَأَمُّرُونَ عَنْدَ اللٰٓهِ أَلا إِنَّمَا تَأَمُّرُونَ عَنْدَ اللٰٓهِ. verily their luck (or fate) is in the hands of God only.

570. The interrogative pronouns مَنْ who? and مَا what? (see § 351) may stand in any one of the three cases, nominative, dependent, or accusative. To render the interrogative more vigorous we append the demonstrative pronoun ذَا (see § 340) thus مَنْ ذَا أَلْدَيْ يَشَفِعُ عَنْدَهُ فَبِي ذَا ذِي تَأَمُّرُونَ so what do ye enjoin? and this may happen when مَا who is he that مَنْ ذَا أَلْدَيْ يَشَفِعُ عَنْدَهُ مَنْ ذَا أَلْدَيْ يَشَفِعُ 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, see § 351, rem.

572. There are two kinds of relative sentences; (a) that called صِفْةٌ a qualificative which is immediately attached to an indefinite substantive without intervening pronoun, and (b) that called صِنَّةٌ a conjunctive, where introduction is made by a pronoun which is definite in its nature. The conjunctive pronoun (see § 346) is called المُوَضُوءُ that which is joined, i.e. joined to the conjunctive clause. As examples (a) the following are indefinite clauses: أَمْتَةٌ يُبْدِعونَ بِالْحَقِّ وَهُدِيُّ بُعْدُدُونَ a nation who direct (others) by means of the truth and who by it do justice, فَأَتَوا عَلَى قُومٍ يَعْتَفَفُونَ عَلَى أَصْنَامٍ فَبَعَرُ they came upon a people who clung to their idols: (b) the following clauses are definite: وَاسِلُوهُ عَنْ النَّقَرَةِ الَّتِي صَأَدتْ حَاضِرَةَ الْبَحْرِ 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 is (see § 347) always definite, while and though sometimes indefinite (see §§ 353* and 527.f) are always used substantively.

Rem. b. follows the next section.

Rem. c. Among qualificative clauses may be accounted those mentioned in § 539, rem. b 1.

573. The qualificative clause (الصفة) necessarily contains a pronoun (called الحاضرون), 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 gatherers who (they) come to thee, a posterity followed who (they) inherited the Book: in case the clause be nominal, a separate pronoun is employed; as a prophet who (he) is thy companion. Frequently the ‘a’id appears as a suffix in the accusative, thus this is a plot which ye have contrived; or in the dependent, as a people of whom God is the destroyer, 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...
(make mention of) the day on which He shall assemble you, whence 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 ِيُؤْمِنُونَ فِي الْحَقَّ, verily ye are a people who (ye) are ignorant. Compare § 575, rem. a.

574. The conjunctive clause (الْجِنَّةُ) must begin with a conjunctive pronoun. Now it has been shown in § 346 et seq. that, like مَنُّ الْعَزَّ الَّذِي and مَا الْذِي is used substantively to mean he who, that which; thus ِالْحَيْبَةُ الْمَرْسَمُ الْبَنَيْنِ ِالْأَمْيَةِ, those who follow the apostle, the illiterate prophet. Only الْذِي 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 أَرَى الْيَدَانِ الْكَفُوُنِينَ أَضْلَالًا show us the two devils who led us astray, where is oblique (for the accusative) agreeing with أَرَى الْيَدَانِ الْكَفُوُنِينَ هَمَا مَضْلَالًا; again أَرَى الْيَدَانِ الْكَفُوُنِينَ هَمَا مَضْلَالًا 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 الْذِينَ 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 التَّأْلِيَة 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 قَامُوا بِالْثَّورِ التَّأْلِيَةِ أَنْزَلْنَا so believe the light which We have sent down. To elucidate this difficult matter we have employed in the first instance two examples which do not display the pronoun which refers back, and we now propose showing to what use it serves in (a) the nominative case, (b) the accusative, and (c) the dependent.

(a) If a 'a'id stand in the nominative as subject, it is represented (i) in a verbal sentence by the personal pronoun concealed in the verb, thus بَعْثَ مِنْ صُبْرٍ he sent him who struck them, اتَّبَعُوا الثَّورَ التَّأْلِيَةِ أَنْزَلْ مَعَهُ they followed the light which has been sent down with him, أَنْجِيْنَا الَّذِينَ يَنْبُونَ عَنِ السُّوءَ 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 'a'id is expressed by a separate pronoun, as مَا هُوَ طَيِّبٌ that which is sweet smelling or whatever is sweet smelling. The separate pronoun however (iii) is not required in a nominal sentence
when the predicate is an adverb, as 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 ‘ā'id be an objective complement in the accusative, it is appended as suffix to its verb, thus they find, 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, God is able to see what ye do.

c) When in dependent case the ‘ā'id represents our relative pronouns, standing in cases other than the nominative and accusative. Thus those upon whom Thou hast shed blessings, He to Whom belongs the dominion over heaven and earth, and when they forgot that which they had been reminded, that in which they are. There are occasions on which a ‘ā'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 is eliminated: but omission is not permissible if the preposition be used in two senses, or if it follow different verbs, thus so when they turned in disdain from that from which they were forbidden.
Rem. a. In theory a ‘āʾid after أَنَذَيْنَ ought to be of the 3rd person but it is not so always: compare § 573, rem.

Note. In relation to a ‘āʾid مَمَّا exactly resembles مَا, thus مَمَّا تَأْتَنَا بِهِ مِنْ آية, whatever thou bringest us of a sign.

576. Copulative sentences require فَ or وَ (see § 366) of which the former is used to connect words and clauses as a simple co-ordinative; thus عَرَّباً وَنَصَرَهُ they have helped him and assisted him, لَعَبَرُوا وَبَسَأَوْا in order to warn you and that they bewitched men's eyes and terrified them, جَلَبُوا هُنَالِكَ they were overcome there and were rendered contemptible. The particle فَ however sometimes unites single words as is noted in § 540, but more usually it connects two clauses showing either (a) that the latter is immediately subsequent to the former in time, or (b) that the clauses are linked internally as for instance by cause and effect: thus (a) صُورَمُهُ فَأَحَسْنَ صُورَمُهُ He fashioned you, and then He beautified your forms; (b) أَلْقَى عُصَاءٍ فَإِذَا هُوَ هُبُانُ مُضِينٍ he threw down his rod, and behold it became a serpent manifest; احْتَارُوهُمْ he chose them, and when the convulsion seized them, he said, O my Lord; (b) يَحْبِي وَيَبْيَت فَأَمَّنُوا بِاللَّهِ وَرَسُولِ اللَّهِ النَّبِيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَحْكِيَّاتِهِ (because) He gives life and causes to die, therefore believe God and His apostle, the illiterate prophet, who believes God and His words; also follow him. When فَ means because it is
usual to employ ئٌّٚبجٍْٓٗta مبٞٚٚا فإنّ تُٖترم مٚا ٞثلٖٗ، فإنّ، thus ٞجيًٗع go down into Egypt for (there) shall ye find what ye ask. We have seen in §§ 415 d, 417 c and rem. c, that ٞفٚأ may be used to separate an apodosis from its protasis: after the disjunctive particle ٞأٚما (see § 367 d) ٞفٚٞ must always introduce the apodosis, thus ٞأٚما مٚن ٞٞمٚن وٞعٞٚعٚل صاٞٚلحا فٞٞنا ٞجزآ ٞعٞٚٚٗىٚى as to whose believes and does right, he shall have a most excellent reward.

577. If a second subject be added to the concealed pronoun which serves as subject to the verb, we must employ a separate personal pronoun in repetition of the latter, thus ٞقٞٞٚنا ٞيا ٞأٚهمٚم ٞأٚسٞٚن أٚتٖٚٓ ٞزٖٞٚٚٞٗ أٚلٖٞٚٗ We said, O Adam, dwell thou and thy wife in the garden; but this is permissible.

578. If after a pronominal suffix expressing the object a substantive be connected by ٞوّٗو, we may employ a separate personal pronoun in repetition of the suffix, thus ٞأٚريجٚهٖٚٓ ٞوٖخآٖه put him off and his brother; but this is not usual. Also we may write ٞأٚرٞٚجٚهٖٚٓ ٞوٖخآٖهٖٚٓ; or we may employ ٖٖٞٞٓٚٗٗ (see § 189 a) thus ٞأٚرٞٚجٚهٖٚٓ ٞوٖٖٓٚٗٗ put off his brother and him.

579. We must repeat a preposition, if with its pronominal suffix a substantive is connected by ٞوّٗو; thus ٞإٞغٖٞرٚٗ ٞلٚاٖخٖي pardon (the sin) to me and my brother.

580. When preceded by ٞوّٗو connecting two nouns, ٞفٖٚٗ does not represent all the antecedent negative sentence except that word for which the noun that follows ٞفٖٚٗ is substituted; thus ٞلٖأٞٚخٖهٖٚٗ ٞتٖٞكٖهٖٚٗ ٞسٖٚٗٗ ٞلٖأٞٚخٖهٖٚٗ ٞنوٖٗمٚأٞٚخٖهٖٚٗ drowsiness doth not seize Him nor sleep; here ٞوّٗو ٞلٖأٞٚخٖهٖٚٗ represents ٞلٖأٞٚخٖهٖٚٗ.
582. The copulative particles are sometimes used in Arabic in place of an English disjunctive or adversative; thus 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 كَفَ 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 وَأَوْ حَالٍ, i.e. the copulative particle وَ, often meaning whereas or seeing that. Here وَ serves to connect two clauses the second of which describes the state or condition either of the subject or other part of the first clause, or else of a new subject.

(a) The circumstantial clause may be nominal (see § 513) as أَغْيَرِ اللَّهُ أَثَّبَكُمْ إِلَىُّ وَهُوَ فَضَالُكُمْ عَلَى الْعَالَمِينَ, shall I seek for you a god other than God, whereas He has favoured you above all creatures: here the second clause refers to اللَّهُ, and is compound nominal (see § 519) having a finite verb for its predicate.

(b) The circumstantial clause may be verbal and affirmative, its verb being in imperfect indicative preceded by َوَقَدْ. Without َوَقَدْ we must not employ وَأَوْ, and by omission of both we obtain sentences like the examples in § 408 َd where the second clause is حال مُقَدَّر indicating the future; or like those in § 408 َe whose second clause is حال مُقَارِنَ a contemporaneous state.

(c) The circumstantial clause may be verbal and negative, its verb being in imperfect indicative preceded by وَمَا, or in the
jussive preceded byِ وَلَِّبَرُعَّ قَبْلًا وَلَيْسَ كَثِيْرًا َفَلَ أَلْقَتْكِ مِنْ قَبْلِ وَلَيْسَ كَثِيْرًا َفَلَ أَلْقَتْكِ مِنْ قَبْلِ

*I created thee beforehand when thou wast nothing. If لَا be used, لَا 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 وَقَدَ; thus لَهُوَ عَلَيَّ هَيْنٌ وَقَدْ أَلْقَتْكِ مِنْ قَبْلِ it is easy for Me, seeing that I created thee heretofore.

(e) The circumstantial clause may be verbal and negative, its verb being in the perfect preceded by وَمَا or وَمَا مَا اَلْيَسَ لَيْسَ فِي عَمَّا لِلَّيْسَ يَدَيَّ مِنَ أَموَالِي لِلَّيْسَ يَدَيَّ مِنَ أَموَالِي وَلَسْتُ بَوَاتِرِ لِلَّيْسَ why dost thou enquire concerning what of their property is in my (two) hands, seeing that thou art not heir to them?*

584. Adversative, restrictive and exceptive sentences call for notice; the commonest adversative particles being لَا and لَكِنُّ or لَكِنُّ.

(a) We employ لَا (see § 362 dd) in opposition to a preceding affirmative proposition or command; thus قَبْلَ لِمَوْسِي صَلَّى اللهُ عَلَيْهِ لَا لِبَرْوُنَ Moses, not Aaron, was called the interlocutor of God.

(b) We use لَكِنُّ and لَكِنُّ (with or without وَ, see § 362 ee) in opposition most frequently to a preceding prohibition or

* This example is taken from line 5 on page 18 of Chrestomathie élémentaire de l'Arabe littéral avec un glossaire par Hartwig Derenbourg et Jean Spiro, Paris (Ernest Leroux) 1892; copies of which (second) edition I have placed in the Bodleian, Cambridge University Library, and the British Museum. See also the opening words of Corân ii. 270.
negative statement: لَنْ تَرَنِي وَلَكِنْ أَنْظُرُ إِلَى الْجِبَالِ thou shalt not see Me, but look toward the mountain; لَيْسَ بِي ضَلَالَةً وَلَدَّنَى there is in me no error, but I am an apostle.

585. We have mentioned إنَّهَا 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 إنَّهَا طَأْرِفُهُمْ عِنْدَ اللَّهِ their luck (or fate) is at the disposition of God only; see § 517 for a restricted incohative.

586. Exception (الَّذِي الْعَلَّامَةُ) is of three kinds; the joined, in which the thing excepted is similar in kind to the general term (الْعَلَّامَةُ مِنْهُ that from which exception is made) as لا إِلَهِ إِلَّا هُوَ there is no god except He; the severed, in which the thing excepted is different in kind from the general term, as مَا قَامَ الْقُومُ إِلَّا حِمَارًا the people did not stand up but an ass; and the emptied, where the general term is not expressed, as مَا تَنْضَجُ مِنْهَا إِلَّا أَلْحَمْ thou dost not resent (any action) on our part except etc.

(a) The commonest of exceptive particles is إِلَّا (see § 367 f) in employing which the following rules are observed.

(i) After an affirmative proposition containing the general term, a thing excepted must be in the accusative; thus سَجَدُ اللَّهُ وَالْجَمَاعُ إِلَّا إِبْلِيسُ 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 إن هٰوَ الّذٰلِكَ this is nothing but Thy
temptation, إِلَّا إِلَّهَ إِلَّا الّهِ there is no god but God (where الّهِ إِلَّا إِلَّهَ إِلَّهٍ is virtually nominative though grammatically accusative, see §439).*
The same holds with propositions implying a negative, which are
usually interrogative (ٌسنَفْرٌ إِنَّكَارًى a negative interrogative);
thus ومن يغفر الخطيئات إنّ إِلَّهٍ and who forgives sin except God?
The general term may be a preposition with its dependent, as
ما أصاب من مصيبة إنّ إِلَّهٍ no mischance has befallen except etc.
being equivalent to ماأصاب من مصيبة إنّ إِلَّهٍ 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
الله فإنّ إِلَّا حَقّ we have nothing to do but to unload whence
is eliminated, لا يقولون على الله إلا الحقّ they do not say (any-
thing) concerning God except the truth.

Note. Beside nouns, other expressions may follow the ex-
cep tive particle such as (i) an adverb, (ii) prepositional phrase,
(iii) هٰل، or (iv) clause known as macdariyah. Thus (i)
ما شِجرة في الجَنَّةٍ إلا هَنَا there is no tree in the garden except here;
(ii) إِلَّا تَكُدَّ إِلَّا بِذَٰلِكْ except by God’s permission; (iii)
إِلَّا أن آمَنٌ إِلَّا أن آمَنٌ إِلَّا أن آمَنٌ except scantily, see § 444 c, rem. f; Note; and (iv)
except that etc., see § 448 c.

* In these two examples the words following the particle of exception
stand in the category of بدل البَعْض من الْكُلِّ, see Wright’s Grammar, ii.
§ 139, rem. b 2 b.
587. We have treated conditional and hypothetical sentences in §§ 404 to 406, § 413 and § 417: it must now be explained that the apodosis of a conditional sentence commences with فَ (see § 366 b) when the conditional particle (إِذَا, إِنْ, 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 مَمَّا تَأْتِنا بِهِ مِنْ آيَةٍ فَإِنَّ نَحْنُ لِلَّهِ بَعْوَمِينَ whatever sign thou bringest us, we do not believe in thee; مَنْ يُوقِقْ شَخْشُوْحَ نَفْسِهَ قَالَ أَلَّا تَكُ هُمُ الْمُفْلِحُونَ 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 حَسُّتَ جَنَّةً بَاتِئَتِ بِهَا if thou hast brought a sign, produce it.

(d) If the apodosis be a verbal sentence preceded by سَ، إِنْ أَذَّنَكَ مَكاَتِبَ فَسَوْفَ تَزْوَجُ. لَنْ. مَا، قَدْ. سَوْفَ if it stand firm in its place, hereafter thou shalt see Me.

Rem. There are cases when the use of فَ is optional.

588. The hypothetical particle لَو implies that what is supposed is, as a matter of fact, not true or at any rate is improbable (see § 404 a), whereas إِنْ simply indicates a condition.

590. The affirmative particle لَ (see § 361 c) may be prefixed to the apodosis of a hypothetical sentence, thus لَوْ شَاءَ رَبُّكَ لَجُعِلَ آلَّا أَنَاسٌ آمَةً 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 kasidahs (کسیدا, plur. کسیدات); whereas a mere fragment, consisting of only a few verses, is termed a kit'ah (کیتہ, plur. کیتات, also مکتات).

REM. Rhyme without metre or measure does not constitute poetry.

592. Each verse or bayt (bayt, plur. آیات) consists of two hemistichs.

593. Rhyme (قافیة) is of two kinds. When the verse ends with a consonant, the rhyme is called fettered (مقیدة); when it ends with a vowel, loose (مطلقه). According to ancient rule, the two hemistichs of the first verse of a kasidah 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, الراوي, which remains the same throughout the entire poem.

REM. The letters ی, and ی 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 الصلنة, the annex or appendix to the rawi. The silah may be either one of the long vowels ی, ی, ی, ی, or the letter ی preceded by one of the short vowels (، ً، ً).
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 ی and ٍ are often omitted, e.g. صَنَعَ وَدَيَّ for صَنَعْ and my hand, وَدَيَّ for or صَنَعَوا 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 بَحْرُ).  

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 wāṣir.

604. It is a peculiarity of rajaz (ِرَجَزُ the trembling) that each hemistich usually forms, as it were, an independent verse and rhymes with the preceding one.

Trimeter acatalectic

\[
\begin{align*}
\text{a} & \quad \text{a} & \quad \text{a} \\
\text{a} & \quad \text{a} & \quad \text{a}
\end{align*}
\]

Trimeter catalectic

\[
\begin{align*}
\text{a} & \quad \text{a} & \quad \text{a} \\
\text{a} & \quad \text{a} & \quad \text{a}
\end{align*}
\]
606. The kāmil (الكامل the perfect) is either dimeter or trimeter.

Trimeter catalectic

\[ \begin{array}{c}
\text{\vphantom{m}} \\
\text{\vphantom{m}}
\end{array} \]

Trimeter catalectic

\[ \begin{array}{c}
\text{\vphantom{m}} \\
\text{\vphantom{m}}
\end{array} \]

Dimeter catalectic

\[ \begin{array}{c}
\text{\vphantom{m}} \\
\text{\vphantom{m}}
\end{array} \]

This last variety is sometimes lengthened by the addition of a syllable

\[ \begin{array}{c}
\text{\vphantom{m}} \\
\text{\vphantom{m}}
\end{array} \]

in which case it is said to be مرفق having a train.

607. The basis of the wāfīr (الوافي the exuberant) is the same as that of the kāmil, but with the order of the component parts reversed,  أـ -ـــ .

Trimeter

\[ \begin{array}{c}
\text{\vphantom{m}} \\
\text{\vphantom{m}}
\end{array} \]

609. Of the amphibrachic metres we shall mention the mutakārib and tawīl.

610. The basis of the mutakārib (ال متقارب the tripping) is أـ أـ (amphibrachy), for which may be substituted أـ أـ .

Tetrameter catalectic

\[ \begin{array}{c}
\text{\vphantom{m}} \\
\text{\vphantom{m}}
\end{array} \]
611. The tawil (الطويل the long) is one of the finest, as well as the most common, of the Arabic metres.

Acatalectic
\[\text{\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-}\]
The last foot of the second hemistich may be changed into \[\text{\textbullet-\textbullet-\textbullet-\textbullet-}\].

Catalectic
\[\text{\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-}\]

613. Of the anapaestic metres we shall mention the basiṭ and munsariḥ.

615. The basiṭ (البسط the outspread) is a favourite metre with the older poets.

Tetrameter
\[\text{\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-}\]

616. The munsariḥ (المسرح the flowing) has the same base as the basiṭ, but the first \[\text{\textbullet-\textbullet-\textbullet-}\] is reduced to a single long syllable.

Tetrameter
\[\text{\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-\textbullet-}\]

618. Of the ionic metres we shall mention the ramal, madīd, and kḥafīf:

619. The ramal (الرمال the running) has for its base \[\text{\textbullet-\textbullet-\textbullet-}\] (ionicus a minore).
Trimeter catalectic
\[\begin{array}{cccccc}
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\end{array}\]

620. The madid (الْمَدِيدُ the extended) may be either acatalectic, as
\[\begin{array}{cccccc}
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\end{array}\]
or catalectic, as
\[\begin{array}{cccccc}
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\end{array}\]

621. The khafif (الْخَفِيفُ the light or nimble) is one of the more usual metres.

Trimeter acatalectic
\[\begin{array}{cccccc}
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\end{array}\]

Trimeter catalectic
\[\begin{array}{cccccc}
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\end{array}\]

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. قَانُ عُقُوقَ الْوَالِدَاتِ صَبِيرُ for verily disobedience to mothers is (a) great (sin), for خَلِيلُكَ مِنْ مُرَادٍ صَبِيرُ thy friend of (the tribe) Murād, for مُرَادَ صَبِيرٍ مَرَادَ. In this case final fathali is always accompanied by an 'alif, as وَمَا يَغْنِي الأَنْثِيَمَاتُ الْحُيَّمَا at and amulets do not avail against death, for
625. The accusative termination َة generally becomes َة, though it occasionally disappears altogether.

626. The feminine terminations ُة, ُة, and ُة become ُة, more rarely بُة; likewise ُة and ُة, whether masculine or feminine.

627. Nouns ending in ي or َي simply drop the tanwin; thus a youth becomes ُة and a staff ُة. Those ending in َي drop the tanwin and either resume the third radical or not, at pleasure; e.g. قاض ُة a judge may become either قاض or قاض.

628. The long vowels َة, يَة, and وَة usually remain unchanged.

Rem. b. The genitive and accusative suffixes of the first personal pronoun, يَة and بَي, have several pausal forms, namely ِبي, بَي, يَة.

Rem. c. In rhyme the long vowels يَة and وَة are often expressed merely by kasra and damaan.

629. When the penultimate letter of a word bears sukûn, the vowel of the final letter may be transferred to it in rhyme, e.g. الصدر for الصدر.

Rem. a. This transference (نقل) 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 ֗, which is technically called the ֗ há of pause or the ֗ há of silence; thus ֗ how becomes ֗. 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.