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THORNTON'S
ARABIC
SERIES,
VOLUME I.
ELEMENTARY ARABIC
A GRAMMAR
ELEMETARY ARABIC
A GRAMMAR

by Frederic Du Pre Thornton

being an abridgement of
WRIGHT'S ARABIC GRAMMAR

to which it will serve as a table of contents

EDITED BY

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PREFACE.

FREDERIC DU PRE THORNTON was born in 1841 at Wendover in Buckinghamshire, where his father, the Rev. Spencer Thornton, was Vicar, and received his education at Brighton College. He commenced the study of Arabic in 1880, when he first visited Egypt and Palestine, following the method which he recommends in his *First Reading-Book*, namely, "to begin by reading aloud, from a book fully pointed, with a Moslem who is accustomed to recite the Qur'án (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 Haurán, the ancient Bashan of the Bible, and found it a most interesting country to travel.
in, and the Druse people very hospitable, especially to the English. My husband's idea in visiting India was to find out about the Moslems there, and whether they spoke Arabic much amongst themselves, which does not seem to be the case. It is only used there as the Sacred Language.” Mr Thornton was acquainted with most of the leading Arabists in this country—Professor William Wright, a portion of whose Arabic Reading-Book (Williams and Norgate, 1870) he read with the author; Professor W. Robertson Smith, Professor Ion Keith-Falconer, Sir Charles Lyall, Professor D. S. Margoliouth, and others. My friendship with him began, I think, in 1895 or a little afterwards, and we corresponded pretty regularly until his death, which took place in January 1903, besides meeting now and then to talk over the work on which he was engaged. I have pleasant recollections of the hospitality shown to me by Mr and Mrs Thornton on several occasions when I stayed with them at Westgate-on-Sea, as well as of the enthusiasm with which Mr Thornton would discourse on his favourite topics. Few can have known Wright's Grammar so perfectly as he did, and though the present volume bears witness to his minute accuracy and to the systematic thoroughness with which he entered into the smallest details of exposition, only those whom he consulted or who helped him in his work can have any conception how much thought and labour it cost him to produce. He was trying to improve it almost to the last day of his life.

This volume, however, does not stand by itself. It was Mr Thornton’s intention to compile and publish an Arabic Series, based on the Corân, which should enable the learner to get a good working knowledge of the language without the necessity of constantly referring to other books. Of this #
to Wright's masterly, but to beginners somewhat perplexing, book*; to which enquiry he made reply, 'There are two difficulties: to know what to put in, and to know what to leave out.' Ten years later I determined to make the attempt, 'putting in' all required by the grammatical analysis (then as now in manuscript) of my *First Reading-Book* and, so far as could be, 'leaving out' everything else; for I supposed that a rule would only be needed, if the Reading-Book's Arabic text afford an example in illustration; and I hoped by retaining Wright's section numbers that my abridgement might become a table of contents to his Grammar. I had supplied lists of omissions to Professors W. R. Smith and de Goeje with a view to their being remedied in the forthcoming 3rd edition; and such omissions as I subsequently discovered have been placed in this book under the heading of 'Note,' so that my trivial additions stand markedly apart from (my abridgement of) the scholarly text."

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

* A Grammar of the Arabic Language translated from the German of Caspari and edited with numerous additions and corrections by W. Wright, LL.D., late Professor of Arabic in the University of Cambridge. Third edition revised by W. Robertson Smith, late Professor of Arabic in the University of Cambridge, and M. J. de Goeje, Professor of Arabic in the University of Leyden. Cambridge: at the University Press, 1896.
"From a biographical sketch of M. S. de Sacy written in October 1895 by Professor Hartwig Derenbourg, Titulaire de la chaire de Silvestre de Sacy à l'École spéciale des langues orientales vivantes, I borrow the following:

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

Dans cette dernière direction, c'est à peine si nous avons dépassé la première étape, franchie d'un seul bond par le jeune Ewald, alors presque à ses débuts. L'édition anglaise de Caspari, par M. William Wright, ouvre seule quelques échappées sur l'horizon encore incertain de la philologie sémitique comparée. La Grammaire de la langue arabe qui, dans ses diverses transformations, continue à porter le nom de Caspari, se recommande et a réussi surtout à cause de son ordonnance harmonieuse: point de dérogations au plan général, chaque règle à sa place, pas de redites, pas de doubles emplois, une sobriété dans les tours de phrase n'excluant pas la clarté, une clarté obtenue sans redondances oiseuses et sans vaines amplifications. C'est un peu terre à terre, et cela manque d'essor; mais si l'imagination n'y trouve pas son compte, la raison est pleinement satisfaite par ce Lhomond de la langue arabe.
projected Series he left two volumes already printed and in private circulation, *viz.* the present abridgement of Wright's Grammar and a First Reading-Book consisting of certain extracts from the Corân together with a Grammatical Analysis and Glossary. Subsequently he determined to enlarge the latter volume by adding to it some fifty pages of Wright's *Arabic Reading-Book*, which had nearly run out of print; and at his request I compiled a Glossary for this additional matter. It was passing through the press when its progress was interrupted by Mr Thornton's untimely death.

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

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

I. *Elementary Arabic: a Grammar.*

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

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

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

I now come to Elementary Arabic: a Grammar.

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

"In the year 1885 I consulted Professor W. Robertson Smith about the possibility of there being written an elementary Grammar of Arabic capable of serving as introduction
"Charles François Lhomond died in 1794 at the age of 67, having been maltreated by Parisian revolutionists, perhaps because of his writing in defence of Catholic faith as understood by him. His chief claim to posthumous fame lies in his devotion to the work of compiling elementary books and it is in this respect that his name may be conferred on those who do likewise. My readers will thank me for putting before them Professor Derenbourg's eloquent appreciation of the Grammar still called by Caspari's name, to the praise of which I heartily subscribe. Wright has, however, carried matters further, for the glimpses of Semitic philology mentioned above, together with much more, have been published by Robertson Smith in Wright's Comparative Grammar; and since 1895 Professor de Goeje has bestowed upon the world of Semitic letters a boon, for which we cannot be too thankful, by devoting his valuable time and known scholarship to the work of enabling Cambridge University Press to issue a 3rd Edition of Wright's Arabic Grammar: it is this which I have abridged.

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

In preparing this new edition of Mr Thornton's Grammar I have incorporated some additions and corrections which I found in his interleaved copy of the last edition, and have added an abstract of §§ 191 to 230 in Wright's Grammar, which treat of Prosody. Mr Thornton omitted these sections on the ground that they were not needed for his Elementary Arabic: First Reading-Book, but he would undoubtedly have supplied the deficiency in view of the enlarged issue of that book, which has been described above and which will shortly
be published as the second volume of this Series. I have also removed some references in the Grammar to the original edition of the First Reading-Book, giving the corresponding references to the Corân instead. In other respects I have made as few alterations as possible, since I know that Mr Thornton had pondered every word of his work over and over again and that he took infinite pains to secure the clearest and most concise expression.

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

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

REYNOLD A. NICHOLSON.

Cambridge,
July, 1905.
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§ 27. The reference is to Corân, Sûrałów, verse 1.

§ 28. The reference is to Corân, Sûrałów, verse 1.

§ 43, Rem. c. The reference is to Corân, Sûrałów, verse 134.

§ 45. Dele to be safe, to preserve.

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

§ 444, Rem. g. For Koran read Corân.

§ 456. For (p. 169, l. 11) read.

§ 470. Add, Rem. f. is often inserted after and without affecting their regimen and is then called the superfluous md (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. Following ل forms لّلّ لّلّ لّلّ لّلّ لّلّ لّلّ لّلّ لّلّ لّلّ لّلّ لّلّ لّلّ لّلّ لّلّ لّلّ لّlám 'alif which is sometimes reckoned as a letter.

Rem. e. ی، و، ه، هی are called حروف الهجاء the weak letters.

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

| b | are pronounced as in English, but r must be trilled and h distinctly uttered, however placed: thus مَهْدَيّ mahdiy one led aright almost mahâdiy, and وَجَهْ wajh face like wajhî. |
| r | |
| f | |
| l | |
| m | |
| h | |
| t | sharper than in English, and with the tongue's tip, to distinguish them from |
| d | pronounced with broad of tongue, the tip being held against |
| d | the lower teeth. |

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

j is pronounced (i) j as in John Jim Jack at al Azhar (the famous Cairo University), but (ii) at the mosques of Damascus, Tunis and Algiers j as s in usual, measure, vision, and as z in azure, and j in adjoin, adjective, adjacent, bijou, and g in lodge, prestige, singe. The former sound is represented by Frenchmen with dj and by Germans with dsch; if now we double ج thus سَجَّادَة a prayer-carpet, it is easy to say sajjâdañ or sajjâdañ, but not sajjâdañ: 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 غَيْن ghain, and ch wanted in Persian etc. for the final consonant of beach, which were best transcribed bç, i.e. with the Italian c in dolce: kh must sound as in blockhouse, thickheaded. Be it observed that خ is not a k but an h, which cannot in Hebrew writing be distinguished from ج.

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

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

s sounds as in kiss: مُسْلِم Moslem (quasi-mosslem) is muslim
the first syllable of which resembles that of muzzle-im
neither in vowel nor consonant. If hissed with the tongue's
tip s contrasts with

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

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

must be learnt by ear. The arrangement of throat is the
same as that required for h, but without aspirate. To
mimic baby camels is best of all; otherwise one must repeat
words in which ‘ain occurs between two vowels, as

For sh the French use ch and Germans sch, which last represents in Dutch

must be learnt by ear. The arrangement of throat is the
same as that required for h, but without aspirate. To
mimic baby camels is best of all; otherwise one must repeat
words in which ‘ain occurs between two vowels, as

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h representing ة and ا is sounded as h when final, and as t when followed by a vowel: it is called مَرْبوْطَةُ tā’ marbūṭah tied, as distinguished from ت t, مَمْدُودَةُ tā’ mamdūdaḥ stretched (see § 294 rem. b).

4. The vowels and diphthongs are as follows:—

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Sound</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>ً</td>
<td>as vowel sound in aunt, wan, thumb, hat.</td>
<td></td>
</tr>
<tr>
<td>َ</td>
<td>i</td>
<td>pin, bit, gift.</td>
</tr>
<tr>
<td>َ</td>
<td>u</td>
<td>push, bull, mustache.</td>
</tr>
<tr>
<td>َ</td>
<td>a</td>
<td>father, hard.</td>
</tr>
<tr>
<td>ِ</td>
<td>i</td>
<td>keep, beach, chief, seize.</td>
</tr>
<tr>
<td>ِ</td>
<td>û</td>
<td>moon, rule, blue, you.</td>
</tr>
<tr>
<td>َ</td>
<td>ai</td>
<td>aisle, my, buy, sigh, die, I.</td>
</tr>
<tr>
<td>َ</td>
<td>an</td>
<td>thou, how, bough.</td>
</tr>
<tr>
<td>َ</td>
<td>a</td>
<td>is as û.</td>
</tr>
<tr>
<td>َ</td>
<td>an tanwin of fatḥa</td>
<td>in kāsra  (see § 8).</td>
</tr>
<tr>
<td>َ</td>
<td>un</td>
<td>dāmma</td>
</tr>
<tr>
<td>َ</td>
<td>an</td>
<td>as an, but in pause as û</td>
</tr>
<tr>
<td>َ</td>
<td>ân</td>
<td>as an, but in pause as û</td>
</tr>
</tbody>
</table>

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

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

6. The long vowels à, i, ü are indicated (see § 4) by marking the corresponding short vowels before ı, и, and ی respectively, which are then called حُرُوف الْمِطْر letters of prolongation.

Rem. a. In certain common words à is indicated merely by fathâh; as ُالله, etc., which should properly be written with the perpendicular fathâh, thus ُالله God, ُآرَنَهِ أَوْرَانَ Aaron, ﷺ the merciful, ُالسِّمَوَاتُ the heavens, ُالقِيَمَةُ the resurrection, ُلِكْنِ but, ُذَلِكَ that, ُهَذَا this etc.: the words ُثَلَاثَ three, ُثَلَاثُونَ thirty.

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

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

7. Fathah before *y* and *w* forms the diphthongs *ai* and *au* (see § 4). Colloquial pronunciation, however, frequently gives *ai* as *ei* in vein, reign, neighbour, thus *sheikh* elder, *chief*, *beit* house, family, verse, (oblique case of *łamān*) as *ithnein* *two*.

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

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

Rem. b. At the end of a word *y* following upon fathah (i.e. a see § 4) is pronounced as *l* *a*, so that *'alâ* upon and *'alâ* to be high scan the same. When in this position *l* and *y* are called the 'alif that can be abbreviated, because they are shortened in pronunciation if followed by a connective 'alif (see § 18); thus *'alâ* upon God and *'alâ* God has ascended are both in pause (see § 27) pronounced *'alallâh*. The interposition of hamza (see § 15) prevents this wâcl union, thus *'alâ'u* -l dini (*Aladdin*) the sublimity of religion. The 'alif maqûrah, however written, is quiescent (see § 9 rem. a) as also are of *w* *au* and *y* of *ai*. When attached to tanwin, radical final 'alif is quiescent, thus *a stick* (see § 212 b); but it is also maqûrah in the *stick*.
Rem. c. If a pronominal suffix be added to a word ending in ی as ی نَرَیک we see, the ی is sometimes retained, but more often is changed into ی as ی نَرَیک or ی نَرَیک (all pronounced) naraka we see thee.

Rem. d. Some words ending in اَه ی may be written اَه or اَه as حِیْوَة or صَلَوَة or پرَیْرِوـة or زَخْوَة or رَذْوَة or حَیْوَة صَلَوَة Old Testament.

8. Marks of the short vowels when doubled at the end of a word (see § 4) are pronounced thus ی an, ی in, ی un, which is called تَنْوْیَین and تَنْوَیَیَن adding of the letter نَع.

Rem. a. Tanwin of fatِحة takes ی after all consonants except ی, as بَابَی gate, but سَنَة drowsiness (see § 308). When preceding ی it requires no ی as هُدَی guidance. Notwithstanding this 'alif, the vowel is short: thus بَابَان (not أَنَع), but in pause (see § 27) بَابَا. We transliterate بَابَا بَابَا and سَنَا سَنَا but أَنَع and أَنَع are pronounced alike; except in pause, when أَنَع is not heard, whereas أَنَع sounds as أَن. In pause سَنَا is read سَنَاء (see end of § 2).

The following orthographic signs are also in use:

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

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

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

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

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

Rem. c. Hamzah (see § 15) may be doubled and take tashdīd, thus سَأَلََّل al kullu the whole.

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 ت after أَل the (see § 345).

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

(b) With the letters ي و م ل ر after ن with sukūn, as مِنْ رَبِّهِ from his Lord, كِتَابُ مَبِينَ a perspicuous book, which are read mirrābbihī, kitaḥummubīnun. The ن of the words أَنْ عَنْ مِنْ or مَّا, مَّا is often not written when they are combined with
Rem. b. We may write َلَّا ْأَن or َلَّا ْأَن or َلَّا َأَن that not, and َلَّا not; but َعَمَّا from what is better so written for َإِن ْأَن َعَن مَا redundant má (see § 353*).

(c) With the letter ت after ٌظُّ ط ٌض ذ ث ث 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 بُنَةٌ nabbattu I sowed or planted for ﺗَبْنَت.

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

Rem. a. When a connective ’alif (see § 18) requires vowelling, the vowel mark is better written without hamzah, thus ُلَ the, ُبْنُ son (see § 19 rem. d).

Rem. c. Hamzah is marked between ٰ and sukûn or the following vowel; but we find مَلَعَهُ his chiefs, مَخَسِيْنَ abject, and even بُسُ grievous.
Rem. d. Hamzah is most perceptible in the middle of a word as in *الْقُرَآن* for (see § 23) al qur'ānu (not qur'ānu) the Corán.

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

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

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

(a) always at a word’s end, after sukūn or a letter of prolongation, as جَاء he came, سُوَء evil, مُبِيْجِيَ a coming, ظَمْرَة thirst; and in the middle of a word after 'alif of prolongation provided the hamzah bears fathah. أُعْدَاءَكُمْ your enemies, but not nom. أُعْدَاءَكْمُ, dep. أُعْدَاءَاكُمْ.

Note. For مَجِيَّء, سُوَء ؛ جَاء see § 22, and for أُعْدَاءَكُمْ see § 23 rem. c.

(b) frequently in the middle of words after و or ي of prolongation and after sukūn, as سُؤَى a mischief for مُشَيْئَة, سُؤُوى wish for يُسْأَل, مُشِيَّة he asks for يِسَالُ, مُشِيَّة; also after kasraḥ and dammah before و or ي of prolongation; خَاطِئِينَ, خَاطِئِيْنَ Trường sīnners for رُؤْوسَ, خَاطِئِيْنَ ru’ūsun heads for رُؤْوسَ, خَاطِئِيْنَ. Sometimes it is improperly placed over the letter of prolongation, as حَطَتْهُ, خَطَتْهُ خَطَتْهُ خَطَتْهُ حَطَتْهُ or خَطَتْهُ for حَطَتْهُ, خَطَتْهُ, خَطَتْهُ, خَطَتْهُ khaṭ‘i‘ahun sin.

Rem. b. Hamzah may under certain circumstances be changed
into a weak letter, as مَنْتَيْشٌ for نَبِيّ (see § 325 rem. a), نَبِيّ for بِيْرُ prophets, شَادِّي for بِيْرُ head, رَأْسٌ for رَأْسُ a cistern, عَالِيَةٌ for عَالِيَةٌ gods, آمِناً for آمَنًا we believed.

Note. For مَشْيِشَةٌ, سُوَيِّ see § 325 rem. a.

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

18. Some Arabic words begin with connective 'alif over which is marked واَقَلَى sign of union ٣, hereinafter transliterated by hyphen, because the word and its predecessor are spoken as one; thus َعَبْدُ اللَّهِ ‘abdu -llâhi servant of God, وَآذَعُوْهُ wa-'d'uhu and call ye upon Him.

19. Elision takes place to form the union

(a) with the vowel of الْ الْيَوْمُ الْأَلْدَيْنِ the day of the judgment.

Note. As regards الْيَوْمُ الْأَلْدَيْنِ see § 347.

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

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

(d) in إِبْنُ son, إِنَاثُ two, إِمَرَّةِ a woman, إِسْمُ name, and a few other nouns.

Rem. c. In most of these words the 'alif and vowel are pros-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 ۱: in such case the connective 'alif is written without hamzah but with a vowel, as Praise belongs to God.

Rem. f. Waclahi and 'alif are called أَلِفُ الْوَصْلِ the 'alif of union.

20. The connective 'alif may follow

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

(b) a long vowel, which is then shortened in pronunciation to comply with § 25; as في الأرض A* h*d*n ø śr* to be read fil'ardî in the earth, ihdinâ -čırtâ to be read ihdinačcirâta guide us (on) the way: but the suffixes of the 1st pers. sing. نِي may assume before the article the older forms ي and نِي، as أَدْخُلُ بِي الْبَيْتِ cause me to enter the house, آيَةٍ الْذِينَ (آيَةٍ الْذِينَ) I will divert from my signs those who.

(c) a diphthong, which usually is resolved into two simple vowels; but или if take kasra, thus the pronoun of corroboration (see § 530).

(d) sukun over a consonant, which then most usually takes kasra, as مَحَمَّدُ الْكَيْدُ أَوْ أَوَلَوْ أَوْ أَوْ أَلْتَكَيْدِلِلَّ the beginning. Mahomet the prophet pronounced muhammaduninabiyu, جَمِلَةٌ أَسْمَىَ ۷۵۱۲۶۱ a nominal sentence (see § 513), ولكن أنظرَ but look. The pronouns أنْتِمْ you, همَ they; the suffixes your, you, their, them; and the verbal termination take ِقَامِمَةٍ (in which they originally ended), as لَعْبِيْرُ الْلَّهُ may God curse them (see § 401 f): also
since because contracted for مَنْ: whereas من from (see § 448) takes fatha before the article and elsewhere kasra.

Rem. a. When هُمْ becomes هُمْ (see § 185 rem. b) the waqil may be made with dama and kasra.

21. The I is altogether omitted

(a) from إِسْمُ لِسْمَ in the name of God, which by way of compensation is written إِسْمُ لِسْمَ.

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

(c) from اللُّجْلُ to the explanation for اللُّجْلُ. When three laams occur one is omitted, thus اللُّجْلُ to God for اللُّجْلُ.

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

22. Maddah extension does not admit of transliteration, being either superfluous or an abbreviation or marking an abbreviation. Thus it is customary to omit 'alif which, with hamza and a vowel or tanwin, follows a 'alif of prolongation; then by way of compensation maddah is written over the remaining 'alif, as one who asks for جَاء, سَالَل الله, أَعْدَى أَحَمْرِ your enemies for دَعْرَى أَحَمْرِ.

23. Maddah and 'alif also represent a 'alif with hamza and fatha followed by 'alif of prolongation ل or by 'alif with hamza and sukun ل, as ل ل he returned for ل ل a sign, verse for ل ل gods for ل ل we believed for ل ل, plural of سَيْئَاتُ an evil (see § 242 Note 2).
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 Europeans pronounced colloquially faranj or farang.

27. A syllable cannot end with two consonants, except bi-l waqfi *in pause*, which ought to be made only when required by sense, but which is really more frequent; as 

\[ \text{لا إلَّهِ إلَّا اَللَّهُ وَمَلَكَ الْحَمْدُ} \]  
\[ \text{(compare Elementary Arabic: First reading book, page 47, top line) to Him belong the dominion and the praise,} \]  
\[ \text{witness also the Moslem credo phonetically written as pronounced} \]  
\[ \text{at Damascus لَا إلَّهِ إلَّا اَللَّهُ وَمَلَكَ الْحَمْدُ} \]  
\[ \text{There is no god but God and Muhammad is His apostle. In the Urdu translation of this book - will mark} \]  
\[ \text{the shortest pause then , one of medium length and . as in} \]  
\[ \text{English the longest.} \]  

Note. Professor de Goeje appends to vol ii § 95 f of Wright’s Grammar an instructive footnote condemning pedantic speech,
and he gives reference to a MS at Leyden. In fact case-endings are nearly always dropped in current speech: throughout Arabia, the proper name is pronounced by Badawin (Bedouins). The accusative is most often heard, as welcome pronounced in pause.

28. The accent will not occasion difficulty to Englishmen who acquire pronunciation of Arabic consonants by reading the Coran aloud after a Moslem: it is designed to ensure grammatical accuracy; thus (see Elementary Arabic: First reading book, page bottom line) is pronounced fear of saying . Colloquial accentuation differs with the locality; thus is in Syria, and in Egypt or even .

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

and they are used in our order, thus .
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:

\[
\begin{array}{cccccccc}
\text{افعِل} & \text{افعِل} & \text{افعِل} & \text{افعِل} & \text{افعِل} \\
\text{I} & \text{IV} & \text{V} & \text{VII} & \text{XII} \\
\text{افعِل} & \text{افعِل} & \text{افعِل} & \text{افعِل} & \text{افعِل} \\
\text{II} & \text{III} & \text{V} & \text{XII} & \text{XV} \\
\text{افعِل} & \text{افعِل} & \text{افعِل} & \text{افعِل} & \text{افعِل} \\
\text{III} & \text{VI} & \text{IX} & \text{XII} & \text{XIV} \\
\end{array}
\]

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 صاحب to wound instead of he has wounded.

Rem. b. Arabian grammarians use the verb فعل as paradigm; hence the first radical of the triliteral verb is called ألفاء al fā', the second عين al 'ain, and the third لام al lām.

36. The first form is generally transitive or intransitive in signification, according to the vowel which accompanies its second radical.
37. The second radical's vowel is \( a \) in most transitive verbs, as 
\( ضَبَر \) to beat; and some intransitive, as 
\( رَتَّب \) 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 
\( سَلَّم \) to be safe; whilst \( u \) (meaning rarely to become what one was not before, as 
\( شَرَف \) to become noble) indicates a permanent state or inherent quality, as 
\( حَسَن \) to be beautiful.

Rem. a. Many verbs of the form 
\( فَعَلَ \) are transitive according to our ideas.

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

40. The second form 
\( فَعَلَ \) is in meaning intensive or extensive. Originally it implies an act done with force, during long, by a number, or repeatedly; as 
\( سَخَرْتُ \) to mock, 
\( سَخَرْتُ \) to subject, 
\( سَخَرْتُ \) to turn, shift the same but of several objects, 
\( صَرَفْتُ \) to crucify, 
\( صَلَبتُ \) to separate the same of many, 
\( فَصَلْتُ \) to divide into several pieces, 
\( قَتَلْتُ \) to kill, 
\( قَتَلْتُ \) to massacre, 
\( قَطَعْتُ \) to cut, 
\( كُفَّرْتُ \) to cover up, ignore 
\( كُفَّرْتُ \) to cut, 
\( مَسَكْتُ \) to hold tight.

41. Not less usual is the secondary signification, \((a)\) verbs intransitive in the first form becoming transitive in the second; as 
\( أَذَّبَتُ \) to be well brought up, 
\( أَذَّبَتُ \) to bestow a good education, 
\( حَوَّرَتْ \) to punish, 
\( حَوَّرَتْ \) to perish, 
\( حَوَّرَتْ \) to destroy, 
\( حَوَّرَتْ \) to be unlawful.
forbid, دَمَّر to perish utterly, دَمَّر to destroy entirely, سَار to go, قَوِي to be strong, قَوِي to strengthen, encourage, سِر to spring forth, نَبِت to plant or sow, and

(b) those transitive in the first, causative; as بلَغ to reach, بلَغ to bring, ذَكَر to remember, ذَكَر to remind, عَدَا to pass, عَدَا to make pass and to give a verb a transitive signification, عَذَبَ to restrain by punishment, فَسَر to discover, فَسَر to explain, قَرْبَ to be near, قَرْبَ to bring near.

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

Rem. c. This form is very frequently denominative, i.e. derived from a noun; as بَدَّل to substitute from, سَلَمَ عَليْهِ سَلَمَ he said to him (peace be upon thee), صَوْرَة to fashion from an image, ظَلَلَ to shade from, كَتَمَ to speak with from, كَلَمَ to speak with speech, نَبَأَ to inform from news (perhaps originally something which has emerged or arisen), نَوَّنَ to write the letter nun from.

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

(a) the effort or attempt to perform an act which the first form denotes as immediately affecting an object, the idea of reciprocity being sometimes added; as to receive عطأ to receive from each other, give mutually, غلب to overcome, قارا to read, قارا to read together, teach mutually, لاإمر to reconcile, ماد to extend, and to contend in pulling, وعد to promise, and 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 أرسل إلى السلطان he sent (a message) to the Sultan رسال السلطان he interchanged messages, corresponded, with the Sultan, قال له he said to him something قاوله he conversed with him.

(c) When the first form denotes a quality or state (see § 75) قاعل indicates affecting a person by the quality or bringing him into the state, as حسن to be good or kind, حسن he treated him kindly, طاع to be submissive, طاع to comply with, نعيم to lead a comfortable life, نعيم he found him means of doing so.

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

Rem. c. In Elementary Arabic: First reading book page 15 bottom line جاوزنا ب may be rendered We caused to pass (see § 456 b).

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

is factitive or causative, (a) verbs intransitive in the first form becoming transitive; as 

\[ \text{أَتُّنُوَّسُ } \text{to come} \]

\[ \text{أَتُّنُوُّسُ } \text{to bring}, \]

\[ \text{أَذُوُّسُ } \text{to experience damage} \]

\[ \text{أَذُوُّسُ } \text{to hurt}, \]

\[ \text{أَذُونُ } \text{to make} \]

\[ \text{أَذُونُ } \text{to be finished} \]

\[ \text{تُهَتُّنُ } \text{to finish}, \]

\[ \text{تُهَتُّنُ } \text{to be an object of love} \]

\[ \text{حَبَّ } \text{to make love} \]

\[ \text{حَبَّ } \text{to live} \]

\[ \text{حَبَّ } \text{to bring to life}, \]

\[ \text{حَبَّ } \text{to come forth} \]

\[ \text{حَبَّ } \text{to produce}, \]

\[ \text{حَبَّ } \text{to be safe} \]

\[ \text{حَبَّ } \text{to preserve} \]

\[ \text{حَبَّ } \text{to lean} \]

\[ \text{حَبَّ } \text{to be submissive} \]

\[ \text{حَبَّ } \text{to obey} \]

\[ \text{حَبَّ } \text{to be public} \]

\[ \text{حَبَّ } \text{to publish} \]

\[ \text{حَبَّ } \text{to be drowned} \]

\[ \text{حَبَّ } \text{to cause to drown} \]

\[ \text{حَبَّ } \text{to be empty} \]

\[ \text{حَبَّ } \text{to empty by pouring out} \]

\[ \text{حَبَّ } \text{to be spoilt} \]

\[ \text{حَبَّ } \text{to commit disorders} \]

\[ \text{حَبَّ } \text{to die} \]

\[ \text{حَبَّ } \text{to cause to die} \]

\[ \text{حَبَّ } \text{to be on one's guard} \]

\[ \text{حَبَّ } \text{to warn} \]

\[ \text{حَبَّ } \text{to descend} \]

\[ \text{حَبَّ } \text{to send down} \]

\[ \text{حَبَّ } \text{to live agreeably} \]

\[ \text{حَبَّ } \text{to bless} \]

\[ \text{حَبَّ } \text{to be expended} \]

\[ \text{حَبَّ } \text{to expend} \]

\[ \text{حَبَّ } \text{to be strange} \]

\[ \text{حَبَّ } \text{to regard as strange} \]

\[ \text{حَبَّ } \text{to disavow} \]

\[ \text{حَبَّ } \text{to perish} \]

\[ \text{حَبَّ } \text{to destroy} \]

\[ \text{حَبَّ } \text{to be good} \]

\[ \text{حَبَّ } \text{to make good} \]

\[ \text{حَبَّ } \text{to do good} \]

\[ \text{حَبَّ } \text{to follow right action} \]

\[ \text{حَبَّ } \text{to err} \]

\[ \text{حَبَّ } \text{to lead into error} \]

\[ \text{حَبَّ } \text{to be lost} \]

\[ \text{حَبَّ } \text{to abandon} \]

\[ \text{حَبَّ } \text{to be submissive} \]

\[ \text{حَبَّ } \text{to obey} \]

\[ \text{حَبَّ } \text{to be public} \]

\[ \text{حَبَّ } \text{to publish} \]

\[ \text{حَبَّ } \text{to be drowned} \]

\[ \text{حَبَّ } \text{to cause to drown} \]

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\[ \text{حَبَّ } \text{to be strange} \]

\[ \text{حَبَّ } \text{to regard as strange} \]

\[ \text{حَبَّ } \text{to disavow} \]

\[ \text{حَبَّ } \text{to perish} \]

\[ \text{حَبَّ } \text{to destroy} \]

(b) Verbs transitive in the first form become doubly transitive; as 

\[ \text{حَبَّ } \text{to guard} \]

\[ \text{حَبَّ } \text{to observe} \]

\[ \text{حَبَّ } \text{to cause one's knowledge to encompass} \]

\[ \text{حَبَّ } \text{to comprehend} \]

\[ \text{حَبَّ } \text{to go into} \]

\[ \text{حَبَّ } \text{to cause to enter} \]

\[ \text{حَبَّ } \text{to send} \]

\[ \text{حَبَّ } \text{to live agreeably} \]

\[ \text{حَبَّ } \text{to bless} \]

\[ \text{حَبَّ } \text{to expend} \]

\[ \text{حَبَّ } \text{to be strange} \]

\[ \text{حَبَّ } \text{to regard as strange} \]

\[ \text{حَبَّ } \text{to disavow} \]

\[ \text{حَبَّ } \text{to perish} \]

\[ \text{حَبَّ } \text{to destroy} \]

he saw the thing, he showed him the thing, to hope for to put off, to receive to give,
to cover, conceal, to cause to cover; قرأ to read, to teach reading or reciting, لقي to meet, to throw, to extend to cause increase, ورث 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 أذن أذن to give ear to and أذن to cause people to listen, announce, declare, علَم to know أذن to teach to inform, أذن to escape and أذن to deliver.

Rem. b. The fourth form, like the second, is sometimes declarative or estimative; as أمن to be faithful أمن to find trustworthy, believe, حميد to praise to esteem praiseworthy.

Rem. c. This form is often denominative, as أبلغ ابلاغ to speak eloquently from eloquence, أثمر أنثمر to bear fruit from fruit, حسن أحسن to be guilty from a crime, أجر أجر to act well from good, beautiful, أخطأ خطأ to err from a blunder, fault, أرسل سر to send from a message, apostle, أسر سر to conceal from a secret, سر سر to make haste from promptitude, أسلب إسلام to turn Moslem from Islam*, أساء سوء to do ill from evil, أقرض قرض to lend from a loan, قرض أمى to remain in a place from a place, أمى to grant a respite or delay from gentleness, leisurely acting. There is another class of denominatives, as أحرَّرَ بِهِنَّ ابْنٌ إِلَّا to become plain from evident, أحرَّرَ إِلَّا 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.
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territory from حَرَم a holy place, عَوَز to become destitute from want, أَفْلَس to become penniless from a copper coin, عَوَز to find a place, become possible from مَكَان a place; and somewhat analogous is أَيْسَر to arrive at ease from يَسَر to be easy.

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

47. The fifth form تَفْعَلَ مُطاوْعُ is reflexive of the second, being (as are the next following forms) called مُطاوْعُ 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 أَذَّنَ to announce جَالَبَيْنَ to declare obligatory on oneself, دُخَّر to make manifest, دِجْلَيْنَ to make oneself manifest, تَذَكَّرَ to remind تَذَكَّرَ to become reminded of, رَأَسَ to appoint as chief, طَيْرَ to make a bird fly (for طَيْبَ) to draw an omen concerning oneself as from the flight of birds, قَوْلَ to cause to say, to make out that a man said so and so قَوْلَ 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 نَبِيَّا to call oneself a prophet. In case of to make humble supplication, earnestness is
denoted by the doubled middle radical and self-advantage by
the prefixed ت in comparison with ضَرَعَ to be humble. Further
we observe لَقَفَ he caught up, swallowed what was cast to him
لَقَفَ to cast a thing to another person to be seized and swallowed
similar in sense to لَقَفَ but with the idea added of taking
for one's own advantage: while لَعَدَ to stretch oneself is reflexive
of the first form لَمَدَ to extend. We find also لَآَيَي وَلَى
to be near or beside لَعَدَ to turn one's side or back to another
تَوَلَى to turn aside.

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

50. The sixth form نَفَاعَلُ is connected with the third: it is
reflexive, and frequently simulative especially when the ground
form is intransitive, thus بَيْسَ to feign poverty from بَيْسَ to be
poor. Also we find تَخَاطَا wrongly to attribute error to oneself
which is reflexive and intensive of تُحَمِّل to impute error to another, from خَطَّى to do wrong. More often it is reciprocal, as أمَرُ تَوَأَّمَرْ to consult with تُنَسَّأَرُ تَسَايِرُ to deliberate in common, عَآوَنُ تَتَنَقَّأَتَلَّا to accompany تَتَعَأْوَنَ to help تَتَعَاونُ to help one another, قَاتَلُهُ he fought with him the two fought with one another; while مَادَدُ تَتَبَأَدُ and مَادَدَ تَتَبَأَدُ of two persons together to stretch a cloth.

Rem. a. When used of God تَبَارَك تَعَالَى to illustrate the reflexive force of this form: اللهُ تَبَارَك أَلَّهُ God has made Himself most blessed, أَلَّهُ تَعَالَى اللهُ God has exalted Himself above all, see § 401 rem.

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

Note. From غَبَنَ غَبَنَ to cheat غَبَنَ تَغَابَنَ تَغَابَنَ of two persons that one cheated the other and means of many that they cheated one another whence تَغَابَنَ تَغَابَنَ general deception, see § 202.

52. The seventh form إنْفَعَلُلُ is originally in certain ways reflexive of the first, and approaches to a passive, being sometimes effective, as جَلَّ بَجَسَ إِنْبَجَسَ to make flow بَجَسَ to gush, سَيَأَ إِنْجَلِئَ to become clear, manifest إِنْجَلِئَ of anxiety to be cleared away, إِنْسَأَ إِنْسَأَ to skin إِنسَأَ سَاقَ to drive سَاقَ to be driven, قَطَعَ إِنْقَطَعَ to cut قَطَعَ to be cut off, to be ended, to end, قَلْبُ إِنْقَلَبُ to change, invert إِنْقَلَبُ to be changed, translated as by death.
§ 53. This form may imply that a person allows of an act being done to himself, as *تَجْرِبُحَرَّمُ"* to *دَّرَجُ"* to let oneself be dragged.

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

§ 55. The eighth form *عتَبْعَ"* is reflexive of the first; the reflex object being (a) the direct object, as *قَبِيلَ"* to *بَقِيَ"* to conceal oneself, *تَأْخَرَ"* to divide, *فَرَقَ"* to go asunder, *تَسْتَوْيَ"* to stretch a thing of a thing to stretch itself, *تَكَبَّرَ"* to guard oneself, *فَقِيَ"* to guard oneself, fear, or

(b) the indirect object, implying for one’s own advantage, as *تَخَالَ"* to *أَجَرُ"* to reward, *يَمِينَ"* to *أَجَرُ"* to give alms seeking a reward, *سَوْيَ"* to *سَوْيَ"* to take to oneself that which seems good, choose *خَتَا"* to *خَتَا"* to settle oneself, become firm, *صَفَا"* to *صَفَا"* to be pure and clear, *إِصْطَفِقَ"* to *إِصْطَفِقَ"* to take to oneself that which is pure and clear, *عَدَا"* to *عَدَا"* to go beyond and leave behind, *عِتْدَى"* to *عِتْدَى"* to do so for one’s own evil ends, transgress consciously, *قَرَى"* to *قَرَى"* to cut out, manufacture  

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

57. Sometimes we find it passive, especially in verbs wanting the seventh form (see § 113), as *تَعَرَّضَ"* to admonish, *عَظَ"* to *عَظَ"* to be admonished; also *بَدَى"* to *بَدَى"* to direct, *تَعَدِّي"* to be directed aright, which however may mean to *تَعَدِّي"* find true direction.
Rem. a. In many verbs this form agrees nearly in meaning
with the first, as بَدَأَ to begin, and اَتَبَعَ to follow,
and اَهْتَمَى to put right.

Note. We find also بَيَسَ to be poor اَبَتَسَ to abuse oneself.

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

61. The tenth form اِسْتَفْعَالٍ is often reflexive of the fourth,
as اِسْتَحْيَى to bring to life, preserve alive اِسْتَوْحَى to save alive for
one's own advantage، اِسْتَرْهَبَ to cause fear اِسْتَطْعَاعَ to call forth
fear of oneself، اِسْتَطَعَ to comply with a command اِسْتَغْنَى to be able
(i.e. to obey oneself)، اِسْتَطِعَ to make rich اِسْتَقَرَ to make oneself
independent، اِسْتَقَرَ to cause to remain اِسْتَقَرَ to stand firm، أَقَرَ
استَقَرَ to make stand upright اِسْتَقَرَ to hold oneself upright.

62. This form may indicate a belief that some thing or
person possesses the quality expressed by the first، as اَذَنَ (passive)
to be unlucky اِسْتَشَأَ to deem unlucky، اِسْتَضَعَ to be weak
أَفْلَى to find weak، despise، طَابَ to be sweet and pleasant
اِسْتَضَعَ to find sweet and pleasant، كَبَرَ to be great اِسْتَفْكَرَ
to be puffed up with pride.

63. This form very frequently means asking or seeking what
is indicated by the first، as اِسْتَأْذَنَ to ask permission اِسْتَسْقَى to ask
permission، عَفَرَ to give drink اِسْتَسْقَى to ask for drink، فَيْرَ to pardon
اِسْتَفْتَأَرَ to ask pardon، اَوْفِرَ to understand اِسْتَفْتَأَرَ to ask
to read,  
*استَفْرَأَ* to ask one to read,  
*وقَعَ* to befall  
* واستَعْقَى* to look for its coming to pass.

65. This form is sometimes denominative, as  
*تَنْفَسُْ casting* to except from  
*اِسْتَخْلَفَ* a turning away from the course, an exception,  
*وَخَلَفَ* to appoint as successor, deputy or caliph from  
*حَلَفَة* successor.

**Note.** In meaning *تَسْتَسْرَ* to be easy is identical with  
*بِهِرَصْرَ* and nearly corresponds with  
*يَسَّرَ*; while  
*استَعَانَ* to ask help may be derived from  
*اِسْتَعَانَ* to help or, better still, called a denominative of  
*عَونَ* help.

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

67. Quadriliteral verbs are formed (a) by repeating a biliteral root, as  
*جُدُّرَ* to gargle; (b) by adding a fourth letter, as  
*جُلِّيَّتَ* and  
*جُلْبَیَّتَ* to shave the head; (c) as denominatives from nouns, often foreign, thus  
*جُوُرَّبَ* to put on  
*جُوّرَب* stockings; or (d) from certain common formulas, as  
*بِسْمَلْ* to say  
*بَنْسِمَلْ* to say  
*بِسْمِ اللهِ*.

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

<table>
<thead>
<tr>
<th></th>
<th>IV</th>
<th>III</th>
<th>II</th>
<th>I</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></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  
*انْجَرَ* 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 حكَمَ to be wise, but Arabian grammarians reckon them as active, distinguishing between الفاعل المتعدي transitive verbs and الفاعل غير المتعدي intransitive verbs or الفاعل اللازم verbs that are confined to the subject.

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

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

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

80. By way of Infinitives we have nomina actionis nouns expressing the action or quality (see § 195). In place of participles two verbal adjectives are used; nomen agentis denoting the agent, and nomen patientis the patient (see § 229).
81. There are three numbers, Singular, Dual, and Plural; likewise three persons. The genders are two, Masculine and Feminine; but distinction cannot in all cases be made, as I say, where the speaker's sex is not disclosed.

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

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

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

84. The numbers, persons, and genders of the verbs are expressed by means of personal pronouns, annexed to the various moods and states. These may be connected, i.e. prefixed or suffixed, in which case they are to be learned from the conjugations; thus َنا we in َكَلَمْنَا we wounded, َتمَ تم ye in َكَلَمْتمَ ye wounded, َيُ يُنْي كَلَمْمُ you in َكَلَمْمُ you 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>َهيِ</td>
<td>she</td>
<td>َهوُ</td>
</tr>
<tr>
<td>َأنتْ</td>
<td>thou</td>
<td>َأنتْ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>َأنا</td>
</tr>
</tbody>
</table>

3rd person

2nd

1st

* These pronouns are called مُسَمَّى concealed see § 513.
### Dual

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>هما</td>
<td>they two</td>
<td>3rd person</td>
</tr>
<tr>
<td>أنتما</td>
<td>ye two</td>
<td>2nd</td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th>هم</th>
<th>they</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنتم</td>
<td>ye</td>
<td>2nd</td>
</tr>
<tr>
<td>نحن</td>
<td>we</td>
<td>1st</td>
</tr>
</tbody>
</table>

**Rem. c.** For the older forms هم and أنتم, 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 fathānī always on the first and third radicals.

91. When the middle radical of the perfect has fathānī a verb must take either ِداًمَل or kasrāl in the imperfect; as

| يَضْرِبُ بَطْلُ | to strike which we write بَطْل—and بَطْل | Also أَتْرَ to relate, خَلَقَ to create, رَزَقَ to provide, سُكِنَ to dwell, عَرِضَ to be thankful, عَقَلَ to do wrong, فيضَعَ to construct, عِلَمَ to understand, فَقَعَ to be impious, فَقَعَ to shake, وَافَتَ to break a promise.
|----------------|-----------------|---|
| يَضْرِبُ بَطْلُ | to strike which we write بَطْل—and بَطْل | Also أَتْرَ to relate, خَلَقَ to create, رَزَقَ to provide, سُكِنَ to dwell, عَرِضَ to be thankful, عَقَلَ to do wrong, فيضَعَ to construct, عِلَمَ to understand, فَقَعَ to be impious, فَقَعَ to shake, وَافَتَ to break a promise.

Many verbs admit of both forms; as دَرَسُ to study, يُدْرِسُ which we shorten into دَرَسُ، also سَبْتُ to keep Sab-bath, and عَكَفَ to cling.
Rem. a. Verbs of which the second or third radical is a guttural (either غ, خ, ح, or ح) may be exceptional; as بعثَ - to send, جعلَ - to make, place, جمعَ - to collect, عَسَى - to be driven away, رأسَ - to be the head of, سباحَ - to swim, سحرَ - to fascinate, enchant, شفعَ - to intercede, صعقَ - to strike with lightning, صنعَ - to make, فتحَ - to open, فعلَ - to do, قطعَ - to cut, قهرَ - to overcome, نصَحَ - to supersede, transcribe, نصحَ - to counsel, نذرَ - of water to flow, نُبِت - to forbid. Many however conform to the rule; as أخذَ - to take, seize, بلغَ - to reach, دخلَ - to enter, رجعَ - to return, زعمَ - to assert. Some verbs have more than one form; as ربعَ - to take a fourth part, صلحَ - to be good, فُوعَ - to be vacant.

Note. As paradigm we use دُعُلَ - غَفَّ.

92. When the second radical of the perfect has kasrafi, the imperfect bears fatha'i; as أثرَ - to sin, حَبَّ - to be vain, خطى - to do wrong, sin, رهبَ - to fear, سَفَهَ - to be light-witted, شيدَ - to testify, صحبَ - to consort with, صقعَ - to swoon, صغرَ - to be small, طمعَ - to desire, عجبَ - to wonder, عاجلَ - to hasten, عاملَ - to work, do, عبيدَ - to enjoin, covenant.

Rem. Exceptions are rare, as بَسَ - to be in distress or poverty, خُضَرَ - to be present, and ماتَ to die for موت (see § 157) which usually makes يموتُ but sometimes يُموت or يموتُ.

93. When the middle radical of the perfect has ذاممَfi the imperfect bears the same, as بصرَ - to see, خبثَ - to be bad,
95. The indicative of the imperfect is distinguished by ālāma on the third radical, as 

he is ignorant; the subjunctive by fatha, as 

and the jussive by sukun, as 

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

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

98. The imperative is formed by substituting a prosthetic vowel for the prefix of the jussive's 2nd sing.: when the second radical bears fatha or kasra this vowel is kasra, and when damma it is damma; thus, make, have mercy upon, remove, be just, calm thyself, seek; and similarly with the feminine etc.

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

Rem. b. Fatha is never so employed.

100. From the active voice the passive is distinguished by altered vowels (see § 369, Table 2) on the first and second radicals,
Rem. It makes no difference what characteristic vowels are employed in the active voice.

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

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

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

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

111. When the verbal root begins with ز, ذ، ج، ض، ص، ش، ط، 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 kasrâh must be added; as اطير يطير to draw an omen concerning oneself for استوقف يساقط تطير يتطير to fall one by one for تسايق تسايق.

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 تذخر تتنفف she swallows for تذخر تتنفف تذخر تتنفف تتنفف تذخر or تذخر تتنفف تذخر (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 ت into ت or ث; as اتبع he followed for تبع تبع.
117. If the first radical be ص، ض، ط or ظ، characteristic ت is changed into ط، I chose from صفا (see § 55) and not اصف.ت

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

(a) When both the initial and final radicals have vowels the middle rejects its vowel and becomes with the final a double letter bearing tashdid; as جن to cover، حـ of a burden to put down، حـ to be fitting، خـ to fall down، ذـ to pound، ذـ to be abased، شـ to be avaricious، شـ to be severe، عـ to think، عـ to be potent، غـ 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 يذك، يَخْرُ for يذك، يَغْلُ for يذك، يَدْخَك: but if the final radical be vowelless, no contraction is possible; as ظنت، يِدْخَلُ ظنت; and this must be specially noted in the perfect of verbs like حب to become loved which makes حبيت and like ما for مِسَ to touch which makes مِسَت.

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

124. In some derived forms will be found alternative vocalization: this is common when the doubled radical follows ا، as مات for ماد، see § 25, rem.
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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 أُوِي — to resort to imperf. يُأوِي impera.

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

131. The 'alif with hamzaḥ and sukūn ّ preceded by ّامماḥ becomes و، as َهَّنَأ َتَدْنِئَت thou art mean not َتَدْنِئَت; preceded by kasraḥ ّم، as َمَخَطَّتَت I have done wrong not َخَطَّتَتُ.

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

Rem. b. Instances occur like َأُوِذِيْتًا we were hurt for َإِذِيْتًا, أُذِيْتَ we give ear for أَذَيْتَ, أُذِيتَ, أَذَيْتَ come for َأَذَيْتَ (see § 175): but in imperatives following و or ف the connective 'alif is rejected while hamzaḥ with sukūn remains; thus َفَاَتَت so then come.

133. Similarly ّ و becomes و if preceded by fathāḥ, as َبَأْسَ to be brave not َبَأْسَ; ّ ي becomes ّ و if preceded by fathāḥ, as َبَأْسَ to be in distress not َبَأْسَ; ّ becomes ّ و if preceded by ّامماḥ, as َدُنْوَ to be ignoble not َذََّنَب; ّ becomes ّ و if preceded by kasraḥ, as
to do wrong not 

**Rem.** At the end of a word 

he reads but 

he reads it.

134. When preceded by a consonant with sukūn \( \overline{\text{a}} \) becomes \( \overline{\text{a}} \), as imperfect of \( \overline{\text{y}} \text{bās} \); and \( \overline{\text{a}} \) becomes \( \overline{\text{e}} \) as, not 

but which and \( \overline{\text{y}} \text{bās} \) are imperfects of \( \overline{\text{bās}} \).

135. If 'alif of prolongation follows radical \( \overline{\text{a}} \) at a word's beginning we write \( \overline{\text{a}} \) or \( \overline{\text{a}} \) or even \( \overline{\text{a}} \) (see § 23) as to consult with for \( \overline{\text{a}} \text{mār} \); and so when radical \( \overline{\text{a}} \) follows \( \overline{\text{a}} \), as to make grieve for \( \overline{\text{a}} \text{sf} \).

137. The verbs \( \overline{\text{a}} \text{xād} \) to take \( \overline{\text{a}} \text{mār} \) to command and \( \overline{\text{a}} \text{hāl} \) to eat make in the imperative \( \overline{\text{mār}} \text{hād} \) and \( \overline{\text{a}} \text{hād} \).

138. The imperative \( \overline{\text{mār}} \) may when following \( \overline{\text{w}} \text{ or } \overline{\text{w}} \) recover its first radical, but not so \( \overline{\text{w}} \) or \( \overline{\text{w}} \); thus \( \overline{\text{w}} \) or \( \overline{\text{w}} \) but \( \overline{\text{hād}} \).

139. In the eighth form of \( \overline{\text{a}} \text{xād} \) the first radical becomes assimilated to \( \overline{\text{t}} \), thus to take for oneself: this occurs with a few other verbs, but \( \overline{\text{a}} \text{jār} \) from \( \overline{\text{a}} \text{jār} \) to reward is less common than which follows § 132, rem. b.

140. Loss of hamzah occasionally takes place and we have for \( \overline{\text{sāl}} \) to ask. The vowel may even be transferred, as to send for \( \overline{\text{rāk}} \) whence \( \overline{\text{mālak}} \) for an angel.
141. *Weak verbs* specially so called likewise fall into three classes according as َوَ or َيَ is the first, the second, or the third radical.

142. Verbs with َوَ as *initial radical* (see § 369, Table 9) which have kasraٰ in characteristic vowel of the imperfect and imperative, reject َوَ in those forms. Thus َوََّدَ to bear children imperf. َيََّدَ, impera. َوََّدَ to promise imperf. َيََّدَ, impera. َوََّدَ to find imperf. َيََّدَ, impera. َوََّدَ to fix a time or place imperf. َيََّدَ, impera. َوََّدَ to leave alone imperf. َيََّدَ, impera. َوََّدَ to warn imperf. َيََّدَ, impera.

**Rem. a.** A few verbs, having (contrary to § 92) kasraٰ in both perfect and imperfect, lose their initial radical, as َوََّثِقَ to trust َورِثَ, impera. َوََّثِقَ to inherit َيََّثِقَ, impera.

143. But verbs with َوَ as *initial radical*, which have fathaٰ or dammaٰ for characteristic vowel of the imperfect and imperative, retain َوَ in those forms; as َوََّسَنَ to doze imperf. َيََّسَنَ, impera. َوََّسَنَ for َوََّسَنَ to be unwholesome imperf. َيََّسَنَ, impera. َوََّسَنَ to be near َيََّسَنَ, impera. َوََّسَنَ for َوََّسَنَ.

144. In certain verbs initial َوَ drops from the imperfect and imperative notwithstanding that fathaٰ is the characteristic vowel of these forms; as َوََّذَرَ to leave َيََّذَرَ and َوََّذَرَ to be spacious َيََّذَرَ, impera. َوََّذَرَ to put down َيََّذَرَ, impera. َوََّذَرَ to fall َيََّذَرَ.

**Rem. b.** َوََّذَرَ is not used in the perfect.
145. If initial و be vowelless, a preceding kasraٰ or ُdammaٰ changes it into ي or of prolongation as may be seen in § 143 with the imperatives of َوَجَلَّ and َبَلَّ وَسِنَّ.

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

147. But if initial ي be vowelless, a preceding kasraٰ or ُdammaٰ changes it into ي or of prolongation; thus the imperative of يَسَر ُيَسِر to be easy is for يَسَرَّ يِسِرُ and the fourth form is ُيَسِرُ ُيُوسُرُ to arrive at ease.

148. In the eighth form و and ي are assimilated to the characteristic ت، thus producing ُنِقَى تَ، as to fear for اَنْقَى تَ، of which the nomen agentis is مُنَقَى devout.

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

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

with form يَفْعَل َيِطُوفُ يَطُوفُ َيَلْدُين يَلْدَين يَخَافُ يَخَافَ يَبْتَلُ يَبْتَلُ يَسَمُّ يَسَمَّ يَسَمَّ صَي أَءَ ثَابٰ I of طَافُ to circle ِدَانَ to obey َخَافُ to fear َبْتَلَ to reach َسَمَّ to inflict
§ 151. But if the final radical has sukûn, the long vowels \( \text{ا} \), \( \text{ي} \), and \( \text{و} \) become short, according to § 25; thus

with form \( \text{فعل} \) becomes \( \text{دَار} \) — to go round

\( \text{يدور} \)

with form \( \text{فعل} \) becomes \( \text{عَان} \) — to flow

\( \text{يَعِين} \)

with form \( \text{فعل} \) becomes \( \text{خَاف} \) — to fear

\( \text{يخاف} \)

with form \( \text{فعل} \) becomes \( \text{زَاد} \) — to increase

\( \text{يزاد} \)

with form \( \text{فعل} \) becomes \( \text{حُطْب} \) — to guard

\( \text{احاطت} \)

with form \( \text{فعل} \) becomes \( \text{قَام} \) — to stand

\( \text{بقيم} \)

with form \( \text{فعل} \) becomes \( \text{ضَاع} \) — to be lost

\( \text{راضع} \)

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

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

with form ﱀَبْنَأ١٢٤ أَفْعِلْ أَحْوَنْ becomes حَـٰنَأ to be

"اصَيْرَء١٢٥ اَفْعِلْ صَِرَأ to become

"اِخَافَء١٢٦ اَفْعِلْ خَـٰفَأ to fear

" أَتَوبْوَأ١٢٧ اَفْعِلْ تَوْبَأ to repent

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

with form فَعَلْ نُورَ becomes نَآرَ to shine

" do. غَـٰبَ I غَـٰبَ to be absent

" حَوَدَا١٢٨ خَـٰدَأ to be on the point of

" طَـٰلَ I طَـٰلَ to be long

" إِنْسَاقَ إِنْفَعَلْ VII سَـٰقَ to drive

" يَـٰخَتَأ١٢٩ يَـٰخَتَأَ to be good

154. But if the first syllable’s vowel be dāmmah, and ﺎَٰٰ or يَٰ bear kasrah, we discard dāmmah, taking kasrah into its place, and adopt ﺎَٰٰ of prolongation instead of the middle radical; as

with form قَـٰوَلْ فَعَلْ becomes قَـٰيَلَ passive of قَـٰلَ to say.

155. If the first radical has fathāh and the third sukūn, three cases arise.
§ 157

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(a) The middle radical is ُ or ِ with fātūhah; when we discard it and its vowel, placing, if it was ُ, dammānī on the first radical, and kasraḥ if it was ِ: thus

with form قامَ ُ قُومَتْ فَعَلَتْ becomes قامَ ُ قُومَتْ فَعَلَتْ to stand

do. سارَ ِ سَرَتْ ِ سِرَتْ to go

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

with form طَلَّتْ طَلَّتْ فَعَلَتْ becomes طَلَّتْ طَلَّتْ فَعَلَتْ to be long

do. نَلَّتْ نَلَّتْ فَعَلَتْ to reach

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

with form خَافُ خَافَ فَعَلَتْ becomes خَافُ خَافَ فَعَلَتْ to fear

do. مَاتْ مَاتْ فَعَلَتْ to die

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

157. Most verbs with ُ as middle radical take dammānī in the imperfect, and most with ِ take kasraḥ; but some of the form فَعَل فَعَل for ُ يَكَادُ يَكَادُ for ِ يَحْوَفُ يَحْوَفُ to be on the point of makes ِ يَخَافُ يَخَافُ to fear ِ يَشَاءُ يَشَاءُ to wish ِ يَشِيَ يَشِيَ
We have mentioned (§ 92, rem.) نَامََٰٓ for نَامَٰٓ to sleep نَيْنَٰلَ for نَيْنَٰلَ to reach نَمَٰٓ for نَمَٰٓ to die.

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

(i) Final و of form فعل as دَّنَا to be near for دَّنَٰٓ
(ii) " ي " بَعْقَى to seek " بَعْقَى
(iii) " و " رَضَوْنَٰٓ to be pleased " رَضَوْنَٰٓ
(iv) " ي " فَعَلَ to perish " فَعَلَ
(v) " و " نَهَٰٓ to be intelligent, prudent " نَهَٰٓ

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 وٰا as عَتْنُوا they two (masc.) were disobedient
" يا " جَرِّيًا they two (masc.) rewarded
" وٰ " يَبَنُوُهُ he may try
" وٰ " يَعُفُوُانِ they two (masc.) condone
" يٰ " عَمَي ٰ he was blind
" يٰ " غَمَيًا they two (masc.) were rich;

also when following sukûn, as عَدَوُو a transgressing, رِضْوَانَ grace,
A Grammar.

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§ 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 

َهُفِيتِ I was hidden, or (ii) after losing a short vowel as in 

َهُفِبيبِ he is hidden for ُهُفِبيبِ. The following cases arise.

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

(a) if the preceding vowel be homogeneous

َيُو — ُنُوَتِ I was prudent

َيُي — غُشِيتِ I covered

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

(i) either into a long vowel; namely

َيُو — ُيُوَتِ they (masc.) call for ُيُوَتِ ُيُوُرِنِ they (masc.) flow

َيُي — ُيُوَتِ thou (fem.) hopes

َيُي — ُيُوَتِ thou (fem.) givest drink

(ii) or into a diphthong; namely

َيُو — ُيُوِ ُوُتِ they (masc.) were clear for ُوُتِ ُوُرتِ they (masc.) forbade

َيُي — ُيُوِ ُوُتِ thou (fem.) fordest

(167) § 212 a). The letter ُو in ُو — ُوَتِ and in ُا — ُوُتِ always becomes ُيُي as ُيُي ُيُي. The letter ُي is never found in ُوُتِ uya or in ُيُي ُيُي uyâ, though we have ُيُي ُيُي and the like in verbs with ُو or ُي as middle radical.

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 

َهُفِيتِ I was hidden, or (ii) after losing a short vowel as in 

َهُفِبيبِ he is hidden for ُهُفِبيبِ. The following cases arise.

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

(a) if the preceding vowel be homogeneous

َوُو — ُوُتِ I was prudent

َيُي — غُشِيتِ I covered
(b) if the preceding vowel be heterogeneous

ای becomes او as I escaped

ئی becomes اي I directed

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

ئی becomes ًي as to be high for اَذوً

ئی becomes يجي to reward

ئی becomes يعّدو he transgresses

ئی becomes يفّرئي he cuts out

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

عّدّو for يدّعو call thou (masc.)

ابّي for يبّي seek thou (masc.)

ارّض for يرضّ be thou content (masc.)

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

with forms عاص become a striker

عاص becomes فاعل one who reveals

مُعابّد becomes مُفَاعل one at enmity

مُلّقّي becomes مَفَاعل a thrower

مَعئّد becomes مَفَاعل transgressor

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

169. Final becomes ی in all derived forms of the verb, thus ی عادى, III ی تناجی, IV ی انجالی, V ی تفگی, VI ی انجی, VII ی تفعی, VIII ی اعتمی, etc.

170. To form the nomen patientis Мігъєрі of these verbs, radical coalesces with ی and ی of prolongation, as مغددі for a stick; but radical converts of prolongation into ی and the two coalesce, with kasrah preceding instead of damma, as one led aright for مغدد. Verbs like ی رضی for ی رضی admit of either form.

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

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

(i) Hamzated verbs with initial ی or ی

(ii) " middle ی or ی

(iii) " final ی or ی

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 أودت for to fatigue, أَل for to return; and ی for سأ to be evil, جٍا for to come,
for *شَيَّ to wish*. The following table shows such verbs inflected like both classes to which they belong.

Perf. sing. 3rd masc.  

\[
\begin{array}{c}
\text{§} \\
\text{اَدَتُ}
\end{array}
\]

Perf. sing. 2nd masc.  

\[
\begin{array}{c}
\text{ٰبَنُ}
\end{array}
\]

Imperf. indic.  

\[
\begin{array}{c}
\text{يُؤُودُ}
\end{array}
\]

Imperative  

\[
\begin{array}{c}
\text{شَاء}
\end{array}
\]

Passive perfect  

\[
\begin{array}{c}
\text{يَبِئُ}
\end{array}
\]

Note. We can write *اَدَتُ* for *شَاء* in accordance with § 14 c.

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

Perf. sing. 3rd masc.  

\[
\begin{array}{c}
\text{اَذَيُ}
\end{array}
\]

Perf. sing. fem.  

\[
\begin{array}{c}
\text{اَذَيَتُ}
\end{array}
\]

Perf. sing. 2nd masc.  

\[
\begin{array}{c}
\text{يَأَذَّت}
\end{array}
\]

Imperf. indic.  

\[
\begin{array}{c}
\text{يَنَأَيَ}
\end{array}
\]

Imperative  

\[
\begin{array}{c}
\text{يَبِئُ}
\end{array}
\]

Nomen agentis  

\[
\begin{array}{c}
\text{أَذَت}
\end{array}
\]

Rem. a. In the imperative *يَبِئُ* has also *يَأَذَّت* for and *نَأَيَ*, see § 132, rem. b.
§ 176. From certain parts of رَأَي تَرَى hamzated 'alif may be elided: as (indic. and subj.) تَرَى thou (masc.) seest, نَرَى we see; (subj. and juss.) يَرَوا they (masc.) see; but (perf.) رَأَيتَ I saw, رَأَوا they (masc.) saw.

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

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

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

Perf. sing. 3rd masc. وَقَى
   ,, ,, fem. لِبَيْنَيْنِ
   ,, 2nd masc. لِبَيْنَيْنِ

Imperf. indic.

Imperative

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

Perf. sing. 3rd masc. غَوَى
   ,, ,, fem. غَوَى
   ,, 2nd masc. غَوَى

Imperf. indic.

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

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

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

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd f.</th>
<th>2nd m.</th>
<th>3rd f.</th>
<th>3rd m.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>لَيْسَ</td>
<td>لَيْسَ</td>
<td>لَيْسَ</td>
<td>لَيْسَ</td>
<td>لَيْسَ</td>
</tr>
<tr>
<td>Sing.</td>
<td>لَيْسَ</td>
<td>لَيْسَ</td>
<td>لَيْسَ</td>
<td>لَيْسَ</td>
<td>لَيْسَ</td>
</tr>
<tr>
<td>Dual</td>
<td>لَيْسَا</td>
<td>لَيْسَا</td>
<td>لَيْسَا</td>
<td>لَيْسَا</td>
<td>لَيْسَا</td>
</tr>
<tr>
<td>Plur.</td>
<td>لَيْسَا</td>
<td>لَيْسَا</td>
<td>لَيْسَا</td>
<td>لَيْسَا</td>
<td>لَيْسَا</td>
</tr>
</tbody>
</table>

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

Rem. a. لَيْسَ is compounded of لَ not and the obsolete أَيْس existence, being; as may be learned in studying Hebrew, Aramaic, and Assyrian.

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

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

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

#### Singular.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُهَا her</td>
<td>ُهَم him</td>
<td>ُهُم 3rd person</td>
</tr>
<tr>
<td>ُكَ thee</td>
<td>ُكَ thee</td>
<td>ُكَ 2nd &quot;</td>
</tr>
<tr>
<td>ُنِي me</td>
<td>ُنِي me</td>
<td>ُنَي 1st &quot;</td>
</tr>
</tbody>
</table>

#### Dual.

| ُهُمُهَا them both | ُهُمُهَا them both | ُهُمُهَا 3rd " |
| ُكُنُكُنَ both you both | ُكُنُكُنَ both you both | ُكُنُكُنَ 2nd " |

#### Plural.

| ُهُنُهُنَ them | ُهُنُهُنَ them | ُهُنُهُنَ 3rd " |
| ُكُنُكُنَ you | ُكُنُكُنَ you | ُكُنُكُنَ 2nd " |
| ُنَا us | ُنَا us | ُنَا 1st " |

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

**Rem. b.** The dammaḥ of ُهُمُهَا, ُهُمُهَا, and ُهُنُهُنَ is changed after أرْجِهَ do thou (masc.) put him off, يِذْيِديرُمْ he directs them, إِغْشِيَهُ do thou (fem.) cover it.

**Rem. d.** For the older forms ُهُمُهَا, ُهُمُهَا, and ُهُمُهَا 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 إِحدَرُوا do ye (masc.) beware, but إِحدَرُوهُمْ beware of them.

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

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

189. A pronominal suffix with اِیَا* is used,

(a) if one desires to avoid attaching two suffixes to the same verb, as اُعْطَانِیِ اِیَا* *'iyā* or اُعْطَانِیِ اِیَا* *'iyā* he gave it to me: also to avoid repetition of the governing verb when a pronoun is coupled by وَ and (see § 578) with a substantive or with a pronominal suffix, as اُهْلَکُتَمُ وَ اُهْلَکُتَنِیُ or اُهْلَکُتَمُ وَ اُهْلَکُتَنِیُ thou hast destroyed them and me:

(b) when a pronoun is, for the sake of emphasis, placed before the verb; as اِیَا* اِیَا* وَ اِیَا* اِیَا* اِیَا* اِیَا* اِیَا* 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) the noun in large sense, (b) the action, verb, and (c) the particle.

190. The noun (اسم) is of six kinds.

(i) The nomen substantivum more especially called اسم as well as لَیْبِعْوَت تصِیف or لَیْبِعْوَت qualificable: 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, أم mother, إنسان man, آية sign, miracle, message, verse, بئر a well, باب a substitute, بند country, land, دابة gate, نُعْبَان serpent, جبل mountain, جسد a body, دخيلة red gold, حجر a stone, دابة fish, سُرُى a gate, جزء a part, جوز a man, جليل foot, جزء a stone, جمال a substitute, جمال road, سْنَة a year, سُور a wall, السَّمْسُ the sun, آله idol, صورة image, ضفدع frog, طوفان deluge, عَجْل calf, عين eye, سُوْدَة spring of water, قَرْس mare, دابة horse, دابة ark, شراع a stick, عين عين, رأس head, قَدْرُ an oath, قيس a heart, قمر a moon, سُفْق speech, لَوْح table, tablet, ليل night, مال property, ماء water (whence ماء to be full of water), نفّس soul, مَهَر runnel,лив night, ماه to be well brought

(b) Derivative nouns may be substantive or adjective; and are either deverbal, as مَهَر pre-eminence from مه to regard as superior, مَهَر lettered, polite from مه to be well brought
up; or they are denominative, as سورة a line of bricks, a chapter from یور a wall, مسيحیجی 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 maqdar (see § 195) will best be considered deverbal: thus إفك a falsehood beside being a substantive is infinitive of إفك to beguile, cause to put on a false appearance which has also the infinitive إفك. Lane* gives بحر sea, great river, because it is cleft or trenched 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، صَرَاط صَرَاط way from via strata, جنس sort, kind from γένος genus، أَنْوْاَر the Old Testament، كَرْسٍ sabbath، شَيْطَان Satan، أَنْجِيل the Gospel from εὐαγγέλιον, مَعْرَب the mundane rational creatures (see § 302 e). Words which Arabs admit to be borrowed are called by them مَعْرَب arabicized.

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

Note. The following defective substantives are primitive

§ 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 (وَعَابُ);
(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.

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

خطبت وَقَدَ أَيقَنْتُ عِنْدَ خَتَابِهَا
بِعَهَنَّ يَدَيِ تَفْنِى وَيَبَقَى خَتَابِهَا

*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 maṣdar, infinitives and nomina actionis; whereas I require a category wide enough to include all words in the succeeding sections. Without this change the Grammatical Analysis of my First reading book could not have been compiled.

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

1 فَعَلَ خَلُقُ creation, شَيْءٌ a thing.
2 فَعَلَ عَرْضُ frail goods, حَالٌ state (see § 207 a).
4 فَعَلَ حَفْظُ guarding, دِينُ religion, judgment.
6  فَعْلُ top-knot, an elevated place,  شُحُّ  covetousness.
7  فَعْلُ هُدًى guidance (see § 212 b).
8  رَحْمةُ mercy,  رَجْفَةُ convulsion.
9  حَيَاةٌ a boon,  حَيَاةُ life.
10  كَلِيمَةٌ a word,  نَكْرَةٌ ignorance.
11  قَيْمَةُ value,  فَتْنَةٌ trial,  قَلَّةٌ paucity.
12  نُسْخَةٌ text,  ظَلَّةٌ canopy.
13  إِتِبَاحٌ coming.
14  قُرْآنُ criterion,  قُرْآنٌ reading.
15  بَلَاغُ delivery,  وَبَالُ mischief,  ضَلَالُ error.
16  عَقَابُ chastisement,  لِقَاءٌ meeting,  عِمَادُ support.
17  حُوَارٌ lowing.
18  شَهادَةٌ testimony.
19  خِلَافَةٌ caliphate,  قَيْمَةٌ resurrection.
20  رُسُولُ message, apostle.
21  نَبِيُّ prophet (see § 17 b, rem. b).
22  بَيْنَةٌ evidence,  سِيِتةٌ evil,  مَدِينةٌ a city.
23  مَرَحْبٌ roominess (see Ps. cxviii. 5  دِالْدِاءِ).
24  مَصْرُ returning, issue,  مَجِي  coming.
25  مَحْبَةٌ love (see § 204).
26  مَوْعِظَةٌ admonition,  مَعْذِرَةٌ excuse.
Rem. The forms numbered 39 to 43 commence with مَرُوُح مَيِّمٍ.

Note. Beside being feminine of رَابِطٌ connect, nomen agentis of its verb, the copulative is nomen verbi. Similarly غاِبَةٌ end is nomen verbi of unusual form.

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

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

No. 1. When infinitives these are from transitive verbs of form فَعَلَ and فَعَلَ. We have nomina verbi أَجَرُ reward, أَمْرُ command, جَمَعُ assembly, حَمْدُ praise, خَلَفُ posterity, صَبْرُ patience, صُدُرُ breast, عُرْشُ throne, صَفْرُ connection, شَجَرُ plot, جُرْحَةٌ gentleness, حَزْمُ diminution.

No. 2. When infinitives these are from intransitive verbs of form فَعَلَ except work, rection which is from a transitive verb. For nomina verbi we have أَبِدُ perpetuity, أَجْلُ fixed term, طَبْعُ desire, عِدَّةٌ a number, غَضْبُ anger.

No. 4 has إذْن permission, إِسْرٌ burden, صَحْرَى admonition, صَحْرَى sorcery, عِلْمُ a like, عِلْمُ science.

No. 6 has رُضُد true direction, سُوء evil, مَلْكُ dominion.

No. 8 has رَغْبَةٌ desire, كَثَرةٌ abundance, قَطَعةٌ a piece, لَفْظَةٌ an
expression, a word, and جَنَّة a garden by which the ground is covered, from جَنٍّ to cover.

No. 11 has حَطْتَة unloading, ذِلَّة ignominy, قَلَّة paucity.

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

No. 25 has بِيَان perspicacity, بِيَانَة whiteness.

No. 26 has صَبَبَة writing, a book, حِجَابُ obstacle, veil, partition, خَلَافُ a contrary, and إِلَهُ a god which however may be etymon of إِلّهُ to adore.

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

No. 29 expresses office etc., as خَلَافَة the office of caliph, successor, ولاِيَة governorship, province, حِكَاِيَة imitation, narration, رسالة a message, letter.

No. 37 has by form بَشِير herald, وَلِي protector, وَكَبِل one who directs, جَلِيم interlocutor, وَكَبِل an authorized agent, and سَفَيْه a fool which are akin to nomina agentis and may be taken as adjectives of the form فَعِيلَ.

No. 38 has خَطْيَة sin, also written خَطِّيَة, 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, مَعْرِفتَة knowledge and عِرَافَة spiritual insight from عَرَفَ — to know; also عَرَافَة to become عَرَيفَ 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 to take means his taking another or his being taken, sense of hearing and oral tradition from to hear.

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

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

III  
- فِعَال " a discourse. 
- مَعَايِلَة exaggeration, intensiveness, effort to overcome, comparison.

IV  
- اِفْعَال an act of supporting, good ordering.

V  
- تَفْعِيل abasement.

VI  
- تَفْعَالْ over-reaching.

VII  
- اِفْعَالْ transition.

VIII  
- اِفْعَالْ beginning, comprehension, vengeance.
§ 206. Verbs treated in §§ 142 and 144 with و as first radical may drop it from the noun and then they add ُة by way of compensation: thus, from وضع وضع ُوضع يضع to put down we have وضع وضع ُوضع صفة a qualitative; while from وعد وعد ُوعد يعهد to promise we have both وعید وعد ُعید ئدة a means of connection and وصل يصل ُوصل to reach, attain are وصلة a means of connection and صلة a conjunctive.

Note. We find the substantive سنة drowsiness as well as the infinitive ُوُسَنَ a sleeping from وسِنَ to sleep which makes ِيوسَن in the imperfect (see § 143).
207. Nouns from verbs with \( \text{و} \) or \( \text{ي} \) as middle radical observe the rules in §§ 150 etc.

(a) Those of the form \( \text{فَعَلَ} \) remain unchanged, as \( \text{خَوْفُ} \) fear, \( \text{نوُم} \) sleep, \( \text{فوُز} \) prize, \( \text{قُول} \) a saying, \( \text{حَوْل} \) slumber. Those like \( \text{حَوْل} \) follow § 153, as \( \text{حَالٌ} \) state, condition for \( \text{حَوْل} \). Those like \( \text{مَفَعُولٍ} \) most commonly follow § 150, as \( \text{مَصِيرٌ} \) returning, issue for \( \text{مَصِيرٌ} \).

(b) If \( \text{و} \) be preceded by kasreh it mostly becomes \( \text{ي} \); as

(see § 6, rem. \( \text{ب} \)) for \( \text{قُوَّةُ} \) price for \( \text{قُوَّةُ} \), both from \( \text{قَامَر} \) to stand.

(c) In the fourth and tenth forms the second radical is elided, its vowel passing back to the first, and \( \text{ي} \) being added to the word's end; thus \( \text{أَرَادَ} \) wish for \( \text{أَرَادَةُ} \) (see § 166a).

210. From these verbs we have nouns of the form \( 
\text{فَعَلُوَةُ} \) as \( 
\text{دَيْوَمَةُ} \) duration from \( 
\text{دَامُ} \) to last.

212. Nouns from verbs with \( \text{و} \) or \( \text{ي} \) as final radical experience assimilation into \( \text{ي} \) in the form \( \text{فَعَلَ} \) if be the second and \( \text{ي} \) the third radical, thus \( \text{عَيْر} \) error for \( \text{عَيْرٌ} \) an invocation; but we find in \( 
\text{فَعَلَةُ} \) force for \( 
\text{فَعَلٌ} \) of form \( 
\text{فَعَلٌ} \). When the middle radical is strong the following rules hold.

(a) The third radical is retained if the second bears sukun, as

(see § 166a).

(b) Nouns of the forms \( 
\text{فَعَلُ} \) and \( 
\text{فَعَلُ} \) are usually written with final \( 
\text{ي} \), which is quiescent, while tanwin falls upon the
second radical’s fatha; thus حَدٍّ يَحْوَى a tribe from حَوْى to gather. Sometimes radical و is written ٌٍ, as also in primitive nouns, thus عَصٌّ a stick for عَصَوُ.

(c) Nouns of the form فَعَالُ and as final radical may end in ُّ, as for صَلَاة (see § 7, rem. d, and compare § 294, rem. a).

(d) Nouns of the forms فَعَالُ and فَعَالُ change the final radical into hamza, as سَيَّاءَ for سِيَاءَ, سَيَّاءَ for سِيَاءَ, وَعَاءَ for وَعَءَ, لَقَاءَ for لَقَاءَ. This occurs in nomina verbi of the fourth, seventh etc. forms as اِنْتهَاءَ to end, limit from اِنْتَبِيَ 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 fatha, if fatha or damma be characteristic of the imperfect, but kasrah if kasra. Thus, شَربَ to drink, makes مُشرَبَ drinking-place, يَشْرَبَ to write whence مَكْتَبَ place of writing, school, يَنْزِلَ to descend whence مَنْزِلَ halting place, يَصُدُّرَ to proceed whence مَصْرَدُ the place whence anything proceeds (see § 195).

Rem. a. A noun of time and place is called إِسْمُ الْأَطْرَفُ the noun of vessel.

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

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

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

Rem. Verbs with ي as middle radical commonly retain it, thus "مُ Indies" place of returning, "مجَية" place of arrival.

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

226. Some nouns of time and place from verbs with و or ي as initial radical take the form "مَفعَال" (see § 228); as "مَيظَى" appointed time or place from "وقت" to fix a time, "ميلاد" time of birth from "ولد" to bear a child. In both these examples ي replaces و according to § 145.

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

228. Nouns of instrument denote the intransitive agent and take the form "مَفعَال" or "مَفاعَأ"; as "مفتاح" and "مَفاعَأ" a key from "فتح" to open. Initial ي becomes as in § 226, thus "مبتئ" a covenant from "وثق" to trust.
229. We have already mentioned in § 80 the nomen agentis and nomen patientis; they are deverbal adjectives often used as substantives.

230. In the ground form nomina agentis are like حَتَبَ a writer, clerk and nomina patientis like مُفَعُولٌ written, script from حَتَبَ to write; مَالِكُ possessor owned from مَالَ to possess; عَارِفُ a discerner recognized, approved from عَرَفَ to know; حَامِدٌ follower followed, حَادِيُّ eliminated, one who praises مَحْمُودٌ praiseworthy, Ra ב* that which binds مُرْبوُطُ bound, جَاهِلُ that which collects, great mosque مَجْمَوعٌ assembled, ignorant, بَأطُلُ vain, مَحْفُوظُ preserving, نَاقِصُ deficient, بَالْغُ one who attains, حَالَدُ one who stays long, abides, شَارِعُ manifest, صَالِحُ pious, that which is right, عَالِمُ one who knows, a scholar, حَائِرُ one who ignores God's benefits, an unbeliever, لاَزِمٌ intransitive, وَاقِعُ 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. كَفَّلَ as سَهِلَ easy, خَيْرَ good, excellent (see § 242, Note 1).
2. كَفَّلَ „ حَسَنَ good, beautiful.
3. كَفَّلَ „ أَسِفَ afflicted, كَدُّ churlish, سَعِيقَ thunderstruck, swooning.

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

12. grateful, forgiving, voracious.

13. angry.

14. merciful (a borrowed word).

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

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

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

Note 2. Much of the Corân is almost in the nature of rhymed prose, wherein — may rhyme with — etc., but the rules are more lax than in classical rhymed prose*; for instance merciful, mighty, skilful, manifest, merciful, Moslems, thank ful, truthful, contemptible, wrongdoers, those who pardon, 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.
Adjectives of form سَأَلَّ are intensive, as from سَأَلَّ asking we have سَأَلَّ impotent, a beggar.

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

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

The elative, إِسْمُ التَّفْضِيل the noun of pre-eminence, is of form أَحْسَنُ أَفْعَلُ more or most beautiful.

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

No elative should be derived from adjectives which have already the form أَفْعَلُ, thus the comparative of أبيض white is أَشْدَدُ بِياضًا stronger as to whiteness: but elatives are sometimes formed, though contrary to strict rule, from the derived forms of verbs.

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

II مَفْرَضٌ explanatory, commentator.
III مَتَاعٌ compliant, contemporaneous.
IV مِمْكِنٌ possible, مُجَرَّمٌ guilty, مُضِلٌّ destroyer, مُحِبٌّ one who puts to rights, مُفْتَحٌ transgressor, مُفْتَحٌ prosperous.
v  متّحرِك in motion.

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

vii  مُتّقَلِبٌ one who reverts.

viii  مُتّقَمِرَ avenger, مُتّقَمِر hiding oneself.

x  مُتّكَبِر haughty.

and (b) nomina patientis:

ii  مُتّبَر destroyed, مَسِحَر held in subjection, مُفَضَّل separated,
     مُقَرَّب brought near, مِحْرَم forbidden, inviolable, مُقَدَّر ordained, predestined.

iii  مُفَعَّل.

iv  مُتْكِر approved, مَسِنَد that which is supported, attribute, مُتْنَّقُ set free.

v  مُفَعَّل.

viii  مُبِتَدا inchoative etc.

237. Adjectives derived from verbs with the middle radical doubled observe the rules in § 120; thus ضَالِلٌ erring for ضّالَل, أَشَد stronger or most strong for أَشْدُد, تَامَّ entire, perfect, تَكَافَ Każdy causing error, مُتْمَّم, مُتَمِّم joined.

238. Adjectives from hamzated verbs observe the rules in §§ 131 to 135; thus سَأَلَل one who asks not سَأَلَل grievous not مَوْئِثَتْ, مُمْوَنَتْ, مَأمِنَنْ, بَاس feminine.

239. Adjectives from verbs with و or ي as initial radical observe §§ 147 and 148, thus مُتَصَّلٌ joined.
Rem. a. Preceded by kasra ٌ it becomes َ قارئ as reader not ُ قارأ.

240. Nomina agentis from verbs of the first form with ي or as middle radical substitute for that letter َ (i.e. hamzah and 'imād, see § 16); thus طائر flying, a bird, evil omen from to fly and not عائد, طائر 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 مخووق to be feared for مخووق: but in case of ي its elision must be marked by substituting kasraḥ for ḍammaḥ, and then of prolongation becomes ي; thus مدين one who receives recompense for مدينون.

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

242. Adjectives of form جي from verbs with or as middle radical become جي and sometimes جي: thus, for طيب طيب طاب — we have good, sound, agreeable; for بيبن بيبن — is evident; for سوي سوي بان — wicked; for ميت مات ميت — is dead, and for its opposite حي حي — we have living; also for شهر شهر بان — is excellent, ُ همين easy for ُ سيد chief, lord.

Note 1. In § 232 is to be found ُ خير under form ُ فعل: it is from ُ خيار — to choose and means to be chosen whence the elative ُ خير من ُ choosable rather than, better than: its opposite ُ شر ُ bad, worse is also used as elative.
Note 2. We may consider سَبَعَةٌ and بِينَةٌ (see § 196, No. 38) as substantives derived from the adjectives سيَّةٌ and بَيْنَةٌ.

243. Adjectives from the derived forms of verbs with و or ي as middle radical follow in respect of it the rules of their Imperfects, thus manifest like بَيْنَةٍ to be distinct, which strikes home like IV of صَابّ that which is manifest like IV of صَابّ (see § 45, Note), annexed like IV passive of ضَافَةٌ to incline, straight like قَامَ to stand.

Note 1. For ضَرْبَةٌ 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 عَدُوٌ, فَعُولُ, عَلِيٌ, غَنِيٌ, علمِوٌ for عَدُوٍ, عَلِيٍ, غَنِيٌ, عَلِيٍ, غَنِيٌ rich, self-sufficing for غَنِيٌ.

Note. In the Coràn عَدُوٌ is sometimes a collective noun.

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

(α) If triptote (see § 308) tanwin is transferred to the second radical (compare § 212 b); thus مُعطُى given nomen patientis IV of عَطَا for مُعطُى, مُعطُى dual, مُعطُى an exception.
246. Nomina unitatis *nouns of individuality*, which specify one from a genus or one part of a whole, are formed by adding ظَرَّة to the collective noun (see §§ 292 a, 306 rem.). Thus, بُقَرَة *one head of cattle* (ox or cow, *bull* being usual for a *bull*) from بَقرَة *cattle*, جَرَّاد *a fruit* from جَرَّاد *fruit*, ضَلَّة *a grasshopper*; لَصَبَة *an error* (by some considered nomen verbi, see § 196, No. 28) from ضَلَّل, حَمَّة *a cloud* from حَمَّة *cloud* (for سَحَابَة see § 191 b), غَمَامَة *a louse* from غَمَامَة *lice*, لِيلَة *a night* from لِيَل, شَجرة *a tree* from شَجَر.

**Note.** We find also سَلوى *a quail* from سَلوى *quail*.

249. The *relative adjective* is formed by adding ظَرَّة to the word from which it is derived, and denotes some thing or person connected therewith. Thus, شمسي *solar* from the sun, قُمُر *lunar* from the moon, عَرَبِي *Arabian* from the Arabs, انگْلیزی *English* from the English collectively, قلبي *mental* from a heart, شرقي *southern* from the east, اسمی *nominal* from local, فعال *verbal* from circumstantial.

250. But the derivatives cannot always be formed so simply: certain terminations are rejected, and other changes arise. Thus Mecca *illiterate* (see § 198, No. 12), أَمْيَة, مَكِيَّة *A.M.Y.*
269. The diminutive is of form فُعَیْلَ thus from حَسَن beautiful.

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

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

(a) آم a mother, عِجَوز an old woman, مَرْيَم Mary, عِين an eye, يَد a hand.

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

(b) بَقَرَة an ox or cow, سُوْرَة a chapter, جَنَّة a garden, بَيْتَى good news.

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

291. Certain nouns are feminine only by usage; as الأرض earth, دار a mansion, عَصَة the sun, رَيْح a stick, تَفْسَن a soul, نَار 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 َقُلْوَى quail is usually masculine.

(b) Collective nouns denoting rational beings and not forming nomina unitatis, as خَلَفْ posterity, مَلاُمْ chieftains, َقُومْ one's people or tribe. But أُهْلُ أَهْلُ one's household, people are masculine only.

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

(e) Words regarded as such. But َكَٰنَّ to be is feminine, as َكَٰنَّ أَنَّامَةُ the complete kána (see § 441): so also usually are particles, as َأَنَّ الْبَصَرِيَّةُ the 'an which with its verb is equivalent to a mağdar (see § 488), َأَنَّ الْمُفْسَرَةُ the explicative 'an (see § 367 c), َأَنَّ النَّافِيَةُ the conditional 'in (see § 367 f), َأَنِ الْمُرْتَبِيَّةُ the negative 'in (see § 362 k).

(f) Certain nouns among which are the following; بُشُرَ a human being, humankind, حَالَ state, سَمِئَ road, حَمَّالَ heaven, صُراَطُ a way, مُلْكَ a ship, لِيْلَ night, مُدُنَى dominion, مُدْرِكَ guidance.

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

REM. Of these ُهُ is appended without further change, but feminines in َمُ and ُءَمُ are distinct in form from the masculine.

294. The most usual termination is ُهُ; thus, أَخْرُ ٌ (for ُهُ) latter, last حَاضِرٌ, أَخْرُهُ present ُهُ, حَاضِرٌ, أَخْرُ monkey ُهُ, مُكْمِيِّ Meccan مُكْمِيِّ.
Rem. a. A dropped radical may be replaced, as سَوَّةُ heaven (see § 212 d) but مَصْطَفَبَةُ (for مُصْطَفَبَةٌ) from مَصْطَفَبَةٌ chosen.

Rem. b. ﺹ (see end of § 2 and § 8, rem. a) is a compromise in orthography between the old pausal form ﺹ and which we find in mercy, ﺛُلْمَتْ word for the more modern ﺛُلْمَتْ and صَلِيْمَةٌ. We write ﺛُلْمَتْ sister for ﺛُلْمَتْ. 295. Feminines ending in ﻋِ are derived,

(a) from adjectives of form ﻑَلَانَ which make ﻑَلَانَ, as غَضِبَى angry;

(b) from adjectives of form ﻓَلَعُ when superlative (being defined by the article or following noun, see § 234, rem. a) in which case the feminine is ﻓَلَعَ ﻲ the most beautiful ﺍَلَإْ ﻲ the nearest ﺍَلَدْنِيَّ the greatest ﺍَلْمِدْتَا the greatest of the cities.

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

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

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) جَعْلُ شَكْوُرُ is of both genders when active in signification and attached to a singular substantive, as رَجُلٌ شَكْوُرُ a grateful man and امْرَأةٌ شَكْوُرُ a grateful woman; also when active in meaning and predicate to a substantive or pronoun in the singular, as she is grateful, I thought her patient. If however no substantive or pronoun be expressed we must, in order to make our meaning clear, employ the feminine form I saw a grateful woman, he has not a she-camel to carry loads: also, this is required when the adjective is passive by signification, as mā lā 'ḥumulā he has not a she-camel to milk i.e. to be milked.

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

Rem. a. Exceptions are to be found, as عَدُو hostile, an enemy fem. عدوة.

(b) فَعِيلُ is of both genders when passive in signification and attached to a singular substantive, as إمْرَأةٌ قَتِيلٌ a slain woman; also when passive in meaning and predicate to a substantive or pronoun in the singular, as she is swift, the eye is treated with kuhl. But if no substantive or pronoun be expressed we must, in order to make our meaning clear, employ I saw a slain woman: also, this is required when the adjective is active by signification; whether transitive, as a skilful woman, an experienced old woman; or intransitive, as 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 أفعال when comparative are of common gender.

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

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

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

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

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

300. There are two kinds of plurals.

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

(b) That which, having various forms, is called pluralis fractus, the broken plural; being more or less altered from the singular.
301. The sound plural of masculine nouns is formed by adding *_i_ to the singular (see § 308), as قَافِر a conqueror, عابِد فَأَهِرْونَ a worshipping. The sound plural of feminine nouns is formed by writing * when they have that termination in the singular, or when without it by adding *; as a boon a fruit, حسنات good, رمضان the month of ramaadan.

Rem. a. If the singular ends in 'alif maqṣūrah (see § 7, rem. b) with or without tanwin (see § 245), as مُصَطْفَى chosen for *أَعْلَى, مُصَطْفَى *أَعْلَى, higher, highest for * أَعْلَى, or in kasra with tanwin (see § 167, b ii), as *عَرِبَ one who invents lies for *عَرِبَ, مُفَتْرٰ بَيْنِي, مُفَتْرٰ بَيْنِي, devot (see § 148) for *عَرِبَ, or in quiescent preceded by kasra (see § 314, rem. b), as the blind (man) for *عَرِبَ. Then § 166 b must be obeyed in the forming of the plurals. Thus,

Nominative مَفْتَرٰ بَيْنَ عَمْونَ أَعْلَونَ مُصَطْفَونَ
for مَفْتَرٰ بَيْنَ عَمْونَ أَعْلَونَ مُصَطْفَونَ
Oblique مَفْتَرٰ بَيْنَ عَمْونَ أَعْلَونَ مُصَطْفَونَ
for مَفْتَرٰ بَيْنَ عَمْونَ أَعْلَونَ مُصَطْفَونَ

The singular of * عَامٌ illustrates § 167 a (ii) in changing from iy to ـ ـ 1, and the plural differs nothing from that of * عَامٌ. Of feminines we may note * غَضْبَى the greatest (see § 303 b).

Rem. b. Feminine substantives with sukūn to the middle
radical may undergo change; as earth  الأرض أرض earth a village قرية قريات.

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

Rem. d. A final radical dropped before ت sometimes reappears, as a year سنة and سنهات but a hundred سيئات makes مئات (see §325, rem. a).

Rem. e. We have mentioned in §294, rem. a  سماوت which makes سماوات and سماوات makes مئات (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 أضلال أضال erring ضالون.

(c) Adjectives of form أَفْعَل أَفْعَل which are elatives, as more or most numerous أَضْرَّ أَضْرَونَ أَضْرَون all etc. making أَجْمَع أَجْمَع etc. (see §539, rem. a).

(d) The relative adjectives (see §249) as بَدْوَيْ بَدْوُي a desert a badawi بَدْوَيْونَ بَدْوُيَونَ (bedouins). This termination is often shortened to بَدْوَيَ بَدْوَيْونَ.

(e) A few words, among which are ابن a son (for بَنْوَن بَنْوَن ابن) earth عَالِم عالم one of the four classes of created beings عَالِمْونَ عَالِمْون (see §191, rem. a), ذُو ذر owner (see §340, rem. c), etc.

Rem. a. It must be specially noted that adjectives have the sound plural masculine only when joined to substantives, expressed or understood, denoting rational creatures.
Rem. b. From substantives and adjectives that have the sound plural masculine there may be formed a broken plural, especially from adjectives used substantively.

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

Rem. d. Some feminine nouns in ءـ، especially those from which the final radical (هـ، وـ، or يـ) has been elided, form a sound plural masculine, the termination ءـ disappearing; as سنة a year سُنُونَ, oblique case سُنّينَ.

303. The sound plural feminine is formed from:

(a) All nouns ending in ءـة، as رسَالَة message وسَالَة، آيَة a sign آيَاتُ.

Rem. Some grammarians express this rule less comprehensively.

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

(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>25.</th>
<th>26.</th>
<th>27.</th>
<th>28.</th>
<th>29.</th>
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<tbody>
<tr>
<td>فَعَلْان</td>
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<td>6.</td>
<td>12.</td>
<td>18.</td>
<td>24.</td>
<td>3.</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 

\[\text{فعاله فعال فعال فعال فعال} \] as

\[\text{a nation} \]

2. plural of 

\[\text{فعل فعال} \] as

\[\text{white} \]

3. plural of 

\[\text{فعل فعال فعال فعال} \] as

\[\text{a book} \]

Rem. In nearly all cases the form \(\text{فعل} \) is admissible, as

\[\text{بصير} \]

4. plural of 

\[\text{فعله فعله فعله فعله} \] as

\[\text{a maxim} \]

5. plural of 

\[\text{فعال فعال فعال فعال فعال} \] as

\[\text{a wind} \]

Rem. \(\text{نساء} \) is plural of \(\text{أمرأة} \) (see § 305, rem. e).

6. plural of 

\[\text{فعل فعال فعال فعال فعال} \] as

\[\text{breast} \]

head 

an ornament
A GRAMMAR.

§ 304] (for فَلَوسٍ, نَجْمٍ, حَلْوَيٍّ star and فُلْوسٍ, نِجْمٍ, حَلْوَيٍّ a copper coin
form, figure حَرَفٍ, شَكْوَلٍ letter (of the alphabet),
particle ذَكْرُ, نَفْوسٍ, ذَكْرُ letter soul, self ذَكْرُ, نَفْسٍ a male
prostrate سُجْدَة, سُجْدَة prostrate

7. plural of فعلَة فَعَلَلْ as
prostrate, سُجْدَة manifest سُجْدَة

8. plural of فعلَة فَعَلَلْ as
طالب seeker طَالِب

9. plural of فعلَة فَعَلَلْ as
ساحر magician سَاحِر

10. plural of فعلَة فَعَلَلْ as
(فُصْيَةٍ) قُضَاةٍ قاضٍ قَضَةٍ (for a judge قاضٍ)

11. plural of فعلَة فَعَلَلْ as
قرَدُ an ape قَرَدٍ

12. plural of فعلَة فَعَلَلْ فَعَلَلْ فَعَلَلْ فَعَلَلْ (أَخُوٍّ) a brother (for إِخْوَةٍ)

13. plural of فعلَة فَعَلَلْ فَعَلَلْ فَعَلَلْ فَعَلَلْ and some other
feminine quadriliterals, as
soul, self ذَكْرُ, نَفْسٍ a copper coin
hand, أَيَّدٍ (for يَدٍ يَدٍ leg, foot رِجَلٍ, رِجَلٍ)

GR. 6
14. plural of فعالَ and triliterals of all forms, as

- uppermost part, forelock, cock's comb
- river
- thousand
- idol (for بني)
- son (for اسم)
- name
- work
- tribe
- fetter
- form, figure
- a child
- spouse
- riches
- a table
- a companion
- a day
- a city
- noble

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

15. plural of فعالَ and other quadrilaterals, also as

- a god (for آلهة)
- answer, complement

16. plural of فعالَ as

- follower, appositive
- female dweller

17. plural of some feminine quadrilaterals, with or without

- a city
- foul
- noble
18. plural of فعلُ فعالٍ فعلُ فعلَ فعلْ فعلْ فعلْ فعلْ فعلْ فعلْ فعالان

فعَّالُ فعالانْ فعالَة فعالَة فعلَة فعلْ فعلْ فعلْ فعالانْ
a fish (for) a brother الخوان

19. plural of فعلُ فعالٍ فعلُ فعلَ فعلْ فعلْ فعلْ

ذكرُ بُيضانْ أبيضُ أبيض white (for) whites بُيضانْ opposed to white بُيضانْ (plural of) blacks أسودُ السودانْ

20. plural of فعلُ فعلْ

fool عَلِيَّة scholar سفيفة.

21. plural of فعلْ

(see § 17 b, rem. b) a prophet اِبْنِيَةْ دُكْرَانٌ ذُكْرَانٌ

22. plural of فعلُ فعلْ فعلْ فعلْ فعلْ

مَوْتِيَ (مَوْت) dead مَوْتِتْ

23. plural of فعلْ فعلْ فعلْ فعلْ فعلْ

فتوى a legal opinion فَتاوَى

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

24. plural of فعلْ فعلْ فعلْ فعلْ فعلْ فعلْ

فتوى a legal opinion فَتاوى a corner, a class in school زاويةٌ فَتاَيى

زاويةٍ (for زاويةٍ as in § 179, rem. a).

25. plural of فعلْ فعلْ فعلْ فعلْ

حمارُ an ass حِمْارٍ
26. plural of فَعَلْ فَعَلَلٌ فُعُولَةٌ فُعُولَةٌ as a husband فُعُولَةٌ بُعُولَةٌ.

27. plural of قَاعِلْ فَعَلْ فَعَلَلٌ فُعُولَةٌ فُعُولَةٌ as a companion صَاحِبٌ صَاحِبٌ (also صَحَابَةٌ صَحَابَةٌ).

28. plural of قَاعِلْ فَعَلْ فَعَلَلٌ فُعُولَةٌ فُعُولَةٌ as (for أُوَيْةٌ أُوَيْةٌ) sign, miracle, message, verse أَيٌّ أَيٌّ (for أُوَيْةٌ أُوَيْةٌ).

29. plural of قَاعِلْ فَعَلْ فَعَلَلٌ فُعُولَةٌ فُعُولَةٌ as صَاحِبٌ صَاحِبٌ a companion صَاحِبٌ.

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

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

[Note: The text contains a mix of Arabic and English, with occasional numbers and mathematical symbols.]
§ 306. a frog \( \text{ضُفَّدَعُ} \) the east \( \text{ضَفَّادُ} \) the west \( \text{ضَفَّادَرُ} \) candlestick, minaret \( \text{ضَفَّادَرُ} \) and (compare § 240) vulg. source \( \text{ضَفَّادُ} \) school \( \text{ضَفَّادُ} \) 

2. plural of quinqueliterals, with or without 5 in addition, of which the penult is a letter of prolongation; as written \( \text{ضَمْعَانُ} \), accursed \( \text{ضَمْعَانُ} \) a chair \( \text{ضَمْعَانُ} \) (see § 226). 

3. plural of many relative adjectives (see § 249) and other nouns with four or more letters; as a Moor \( \text{ضَمْعَانُ} \), Pharaoh \( \text{ضَمْعَانُ} \) angel \( \text{ضَمْعَانُ} \).

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

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 (أسية: لَجَسِيس) which form nomina unitatis (see § 246); and

(b) nouns to which attaches the idea of collectiveness (أسية: لَجَسِيس likenesses of the plural) and which do not form nomina unitatis; as a section of a nation, قَوْمُ a people, etc., thus مَنْ الْقَوْمِ أَمَّةٌ يَهَدُونَ of the people there is a section who direct (not which directs) others.

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

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 ستةُ أَيَّامُ six days br. pl. 14 (for أَيُوِمُ a day).

308. In Arabic there are three cases, Nominative, Dependent and Accusative, each with its case-ending or sign: we shall however speak of the Oblique case when one and the same sign indicates both Dependent and Accusative. The following tables show how to decline undefined nouns which are not in construct state (see § 313) by means of a copper coin, فَلْسُ لَيْلَةٌ a night, مَلْكَانِ نُجُومُ stars (br. pl. 6 of نَجْمَ, مُلْكَانُ two dominions, حَسَنْانِ good things, أَخْسَانُ dwellers, طَيِّبَاتُ better,
(fem.) *white, *followers (br. pl. 16 of *تابغ). Nouns ending with ُ، whether broken plural or singular, mark the accusative differently (see § 8, rem. a) from other triptotes, i.e. nouns with three case-endings.

**Triptote or First Declension.**

<table>
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<tbody>
<tr>
<td>Nominative</td>
<td>نُجُومُ</td>
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<tr>
<td>Dependent</td>
<td>فَلُسُ</td>
<td>لَيلَةَ</td>
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<tr>
<td>Accusative</td>
<td>فَلُسُا</td>
<td>لَيلَةَ</td>
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**Dual.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
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<tr>
<td>Nominative</td>
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<td>حَسْتَينِ</td>
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**Sound Plural.**

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<tr>
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</tr>
<tr>
<td>Oblique</td>
<td>طِيَابَنِ</td>
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</tbody>
</table>

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

**Diptote or Second Declension.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>اَهْسَنْ</td>
<td>تَوَابَعَ</td>
</tr>
<tr>
<td>Oblique</td>
<td>اَهْسَنُ</td>
<td>تَوَابَعَ</td>
</tr>
</tbody>
</table>
In the dual diptotes and triptotes are alike, thus Nom. اَحْسَنُانِ, Obl. اَحْسَنَيْنِ and so in the sound plural.

**Note.** For declension of جَوَارِ 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 ی، یٰ، or یٓ: 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, دَاوُود David, فَرْعَوْنُ Pharaoh, مَصْرُ Joseph, آدَمُ Adam, إِبْلِيسُ Eblis, هُوْنَ Egypt. Exceptional are such as consist of three letters, the second of which has sukūn or is a letter of prolongation, thus نُوحَ Noah.

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

310. Nouns ending in یٰٰ or یٰٰٰ (for یٰٰٰ or یٰٰ see §§ 212 b and 245) have the same form in all three cases; thus for یَعَصَا یَعَصَوْ یَعَصُوٗ we write a stick " هَدِىٗ هَدِيٗ " guidance Similarly we leave unchanged nouns ending in یٰٰ (see § 309) such as یُعْضَبِیٗ (fem.) angry, یُأَدَّیٗ nearer, یُمُوسْیٗ Moses.
311. With nouns ending in ا (for ُيٰ o ِيٰ or ِيٰ see § 167 b (ii) and § 369, Table 18) it is somewhat different, for we write

\[ \text{dā'ī} \] 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 ا which is held to represent ُيٰ. They do not follow either of the last two rules; thus a girl has br. pl. 16 جِوارَة in the Nominative and Dependent, but جِوارَيَّة in the Accusative; so also a desert has br. pl. 23 صَحَّارِيَّة, but Accusative صَحَّارَة.

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

Note. A noun cannot have two determinatives; thus 

\[ \text{the uppermost parts of the partition.} \]
314. When a noun is defined by the article, the following cases arise.

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

Nominative . . ُالْجَمْعُ ُلِيْلَةٌ ُفُلُسٌ
Dependent . . ُالْجَمْعُ ُلِيْلَةٍ ُفُلُسٍ
Accusative . . ُالْجَمْعُ ُلِيْلَةٍ ُفُلُسٍ

Rem. From the accusative final ْنَفَس has disappeared along with tanwin: so also from words like *الْأَيْدِيَةَ defined acc. of أَيْدِيَة.

(b) If diptote it becomes triptote; thus

Nominative . ُتَوَابُعٌ ُلِيْسَةٌ أَحْسَنٌ
Dependent . ُتَوَابُعٌ ُلِيْسَةٌ أَحْسَنٌ
Accusative . ُتَوَابُعٌ ُلِيْسَةٌ أَحْسَنٌ

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

Nominative . ُلِبَابَاتٌ Oblique . ُلِبَابَاتٌ

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

Rem. b. From the termination َبَن ي ُتَوَابُعِ أَحْسَنَ tanwin is lost and reappears, as the thrower from أَلْحَمِيْ مُلْقُي the blind (man) أَيْدِيَة أَيْدِيَة, the hands from أَلْحَمِيْ مُلْقُي the blind (man).

Note. Nouns ending in َلَبَن or ُي ي ُمِلْكَ (for ُعِدِي ي ُمِلْكَ see § 310) merely lose the tanwin, as أَلْحَمِيْ مُلْقُي.

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

Nom. طلَابُ اللُّغَةِ the seekers  مُسَارِقُ الأَرْضِ the eastern
Dep. طلَابُ اللُّغَةِ of knowledge.  مُسَارِقُ الأَرْضِ parts of the
Acc. طلَابُ اللُّغَةِ earth.

Note. As to all see § 482.

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

Nom. brother for دَاخُلٌ, Dep. أَخٌ for أَخِي, Acc. أَخُو for أَخٌ أَخَا.

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

ولدانُ الْمَكُوكَ the two children of the king for وَلَدَانِ,
بينَ يَدٍ رُحْمَتهِ between the two hands of (i.e. before) his mercy
for يَدُينَ.

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

أَرْسِلْ بِنْيَٰي إِسْرَائِيْلَ send the sons of Israel for بَنيَٰهَا.

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

(a) Triptotes and feminine sound plurals lose tanwin, duals and masculine sound plurals the termination ن or نُ; thus

her hand from خَلِيمَاتِنا, عَصَا his stick from كَلِمَاتُكِ, يَدِكَ our
words from كَلِمَاتُكِ, يَدَكَ my two hands from كَلِمَاتُ بَالَغَوْنِ, يَدَيْنِ the attainers of it from بَالَغَوْنَ.
Note. In the Nominative and Dependent we have our hands and in the Accusative our Lord.

(b) The singulars, broken plurals, and feminine sound plurals lose their final vowel before ي of me, my (see § 317); thus my Lord from جَنَاتِي, „my works from بَعَضِيَّةٍ أمِّيَّةٍ, my gardens from جَنَاتِي. Having lost its case-endings the noun becomes, so to speak, indeclinable.

(c) When a noun ends in ئ we use the original form, viz. أَلْيَةٌ their God from أَلْيَةٌ.

(d) When a noun ends in hamzah, the ‘imād (عَمَّاد) support (see § 16) is subject to change; thus from نَسَأْنَا we have Nom. مَجِينَا, Dep. نِسَأْنَا, Acc. مَجِينَا, and from مَجِينَا we have thy coming, Dep. مَجِينَا, Acc. مَجِينَا (see § 17 b).

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

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

Rem. a. Beside مَعَي مَعِي (see § 20 b). When attached to a word ending with or the suffix ي becomes, as my stick; and in most cases, together with the final letter, it becomes upon me (see § 358, rem. a). On أَخ أَخ اخ etc. see § 316, rem.
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A GRAMMAR.

Rem. b. Like يني، we find ـ especially in the vocative, shortened to ـ; thus ـ نا قومي (O) my Lord for ـ (see § 438 a, rem. b).

Rem. c. Changes occur similar to those in § 185, rem. b; thus

by the permission of him, لاتيريپم to the beholders of them,

upon them, بين يدیه 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>5</td>
<td>إحدى</td>
<td>1</td>
</tr>
<tr>
<td>ستة</td>
<td>6</td>
<td>واحدة</td>
<td>2</td>
</tr>
<tr>
<td>سبعة</td>
<td>7</td>
<td>إثنان</td>
<td>3</td>
</tr>
<tr>
<td>ثمانية</td>
<td>8</td>
<td>إثنان</td>
<td>4</td>
</tr>
<tr>
<td>تسع</td>
<td>9</td>
<td>تسع</td>
<td>5</td>
</tr>
<tr>
<td>عشرة</td>
<td>10</td>
<td>أربع</td>
<td>6</td>
</tr>
</tbody>
</table>

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

320. Excepting the duals and ـ ـ ـ or ـ ـ ـ, the cardinal numbers from 1 to 10 are triptote; ـ ـ ـ standing for ـ ـ ـ (see § 311) Accusative.
321. Cardinal numbers from 3 to 10 are substantives: either (a) they follow the objects numbered and stand in apposition, as of three men i.e. of men, a triad; or (b) they are followed by a plural noun in the dependent case, as six days. For the multiples of 100 see § 325 and § 496, rem. a.

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

322. The cardinal numbers from eleven to nineteen are:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>خَمَسَةٌ عَشْرٍ ١٥</td>
<td>أحمد عَشْرٍ ١١</td>
<td>إِثْنَانِ عَشْرَة ١٦</td>
<td>إِثْنَانِ عَشْرَة ١٢</td>
</tr>
<tr>
<td>سُبْعَةٌ عَشْرَة ١٧</td>
<td>إِثْنَانِ عَشْرَة ١٢</td>
<td>سَبِيعَةٌ عَشْرَة ١٧</td>
<td>إِثْنَانِ عَشْرَة ١٢</td>
</tr>
<tr>
<td>ثُمَانِيَةٌ عَشْرَة ١٨</td>
<td>ثُمَانِيَةٌ عَشْرَة ١٨</td>
<td>ثُمَانِيَةٌ عَشْرَة ١٨</td>
<td>ثُمَانِيَةٌ عَشْرَة ١٨</td>
</tr>
<tr>
<td>تِسْعَةٌ عَشْرَة ١٩</td>
<td>ثُمَانِيَةٌ عَشْرَة ١٨</td>
<td>تِسْعَةٌ عَشْرَة ١٩</td>
<td>ثُمَانِيَةٌ عَشْرَة ١٨</td>
</tr>
</tbody>
</table>

Rem. a. We find تمّانی عَشْرَة and other forms, for ثُمَانِی عَشْرَة.

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

Rem. c. These numerals may be called indeclinable, except اَنْنَآ عَشْرَة which have an oblique case اَنْنَآ عَشْرَة and اَنْنَآ عَشْرَة.

Rem. d. Since long ago these compound numerals suffered contraction into one word, and are further corrupted in colloquial dialects.
323. The cardinal numbers from twenty to ninety are:

\[
\begin{array}{cccc}
80 & 60 & 40 & 20 \\
\text{ثمانِين} & 
\text{ستون} & 
\text{أربعون} & 
\text{عشرون} \\
90 & 70 & 50 & 30 \\
\text{سبعون} & 
\text{خمسون} & 
\text{ثلاثون} \\
\end{array}
\]

Rem. a. For 300 300 see § 6, rem. a.

Rem. b. While of common gender these numerals are declined as masculine sound plurals, taking an oblique case in ـين، ـربعین، ـثلاثین، ـعشرون، 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 ـوـ اند between the unit and the ten; thus Nom. ـسع وخمسون nine and fifty, fifty nine, Dep. ـسع وخمسين، Acc. ـسع وخمسين.

325. The multiples of ـمائة one hundred are as follows:

\[
\begin{array}{cccc}
200 & 300 & 400 & 500 \\
\text{مِائتان} & 
\text{مِائتان} & 
\text{مِائتان} & 
\text{مِائتان} \\
\end{array}
\]

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

326. The multiples of ـألف one thousand are as follows:

\[
\begin{array}{cccc}
2000 & 3000 & 4000 & 5000 \\
\text{ألفان} & 
\text{ألفان} & 
\text{ألفان} & 
\text{ألفان} \\
\end{array}
\]

Rem. There are other plurals of ـألف beside ـألف.

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

Rem. c. From masc. اثرب سداس سادس sixth we can obtain the radical letters of ست given in § 318, rem. a, as also from the fraction سداس 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. انا fem. انأ these, those.

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

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

341. From the simple demonstrative pronoun compounds, which admit of declension, are formed (a) by appending كك or كك whichever is used either (i) alone, or (ii) with لي interposed; also (b) by prefixing هما.

(a) كك ذاك that is used whatever the sex or number of persons addressed; but we may say to a woman ذاك, to two persons ذاكا, etc. The plurals كك and كك are of common gender.

(ii) Similarly دلك or دلك that is used in conjunction with
pronominial suffixes of the second person; thus *therein* you.

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

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

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

Rem. a. The article is also called *Laam al-t¹riif* (‘alif being merely prosthetic, see § 19, rem. c) *the lam of definition*, and it has two uses:

(i) *Laam al-ubud* 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 *they shall inherit the earth*, i.e. the earth which we know:

(ii) *Laam al-jenis* 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 *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

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

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

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

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

348. The conjunctive pronouns مَا and مَنْ 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 بِمَا فَعَلَ by reason of that which he has done. Unlike المَنْ these words can never be used adjectivally.
351. All conjunctive pronouns may be *interrogative* except *منْ أنتَ؟* *ما فعلَ؟* *what has he done?* see § 570.

**Rem.** The interrogative *ما* is usually shortened to *مَر* when joined with a preposition, thus *لِمَ؟* *why?* i.e. because of what? So also *نَكَما* the like of what? becomes *كم* how much?

353*. The pronouns *من* and *ما* are sometimes indefinite. Of this sort is *الَّذي* which introduces a clause equivalent to a maḍdar (see §§ 488 and 514); thus *منْ بعدَ ما جُنِت* after that thou camest which is equivalent to *منْ بعدَ مَجْنَاتَكَ* after thy coming. We find the indefinite *ما* in conditional clauses (*ما الدَّيمةَةُ* § 406), also in reference to time (*ما الْمَرَّيَةُ* §§ 367, 407); when added to certain adverbs it gives them a conditional and general signification, thus *حيثْ* *حيثُ* where *حيثْ* wherever, *أين* *أينَ* wherever. If appended to *إن*، *إنَّ*، etc., it hinders their regimen (*ما الأَثْمَةُ* § 436, rem. *د*); attached to a conjunction or preposition (*ما الأَزْائِدَةُ* § 470, rem. *ج*) it usually does not; and there are other uses for which it serves.

**Note.** Similar to the adverbs mentioned above is *مَمَا* (for *مَا* what).

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

355. The *prepositions* are divided into separable, i.e. those written as separate words, and inseparable, i.e. those which are united in writing with the following word.
356. The inseparable prepositions consist of one consonant with its vowel. They are:

(a) بَ by, by means of, by reason of, for the reason, in, on, with, to, of, in exchange for, see § 456.

(c) لِ belonging to, for the use of, to, due to, in, for, of, see § 453.

(d) وَ by in swearing, see § 462.

Rem. a. Changes occur after بَ similar to those in § 185, rem. b, as بَ بِهِ; see also § 20, rem. a.

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

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

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

358. The separable prepositions of the first sort are:

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

(b) حَتَى till, up to, see § 452.

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

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

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

(f) لَنَّ or لَنَّى with, beside, near.
§ 361.

(a) **with**, along with, see § 457.

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

(i) **from a certain time, since.**

Rem. a.: Before suffixes the final syllables of **نى، إللى**, and **نى** are diphthongs; thus **إلى** to thee, **علّينا** over us. Changes occur similar to those in § 185, rem. b; **إليكم** to them (fem.), **عليكم** over them both. With **ي**— me we have **إلي** to me etc., and in case of **كتاب** as **في** a letter relating to me (see § 317, rem. a).

Rem. b. In connection with **ي**— we double the **ن** of **عن**، **من**، and **لنّ**، thus **مني** from me. The **ن** of **عن** and **من** is assimilated in connection with **منا** they turned disdainfully from that which for **عنّا** (see § 14 b, rem. b).

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

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

361. The inseparable adverbial particles are:—

(a) **ٍّ**, interrogative, see § 566.

Rem. When this **ٍّ** is followed by **ٍ١** we use **١١** instead of **١١**.
as ‘imād (see §16) to hamzaḥ and write the two thus أَيْ، as
أَنْ نَا لَآَجْرًا shall there indeed be to us a reward?
(b) سَ (abbreviation of سُوْفَ 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 اِرْجَعَ لِنُؤْمِنْنَ لَلَّهَ وَلَنْرُسْلَنَّ Verily if thou removest from
us the plague, surely we will believe with thee, and we will
certainly send. This la is always affirmative, and of it
there are said to be five sorts.

362. Among the separable adverbial particles are:
(b) إِذْ and إِذَا behold! lo! Of these إِذْ is followed only by a
nominal proposition (see §513) and refers to the same
time as the preceding statement.
(e) أَلْ truly, see §568.
(k) إِنْ not, called إِنْ النَّافِيَةُ the negative ‘in, see §558.
(m) إِنْ verily precedes a noun in the accusative or one of the
pronominal suffixes given in §185; but the 1st singular
can be إِنْيَ or إِنْ لَ and the 1st plural إِنْنَا or إِنْنِيَ. In such
case the suffix ء may be نَافِي the pronoun of the
fact, not being needed to express the sentence’s meaning,
thus أَنْ أَنَا اللَّهُ إِنْ verily I am God (see §367 g). By means
of إِنْ the subject may be introduced, upon which often fol-
lows a predicate with لْ (see §361 c) as أَنْ هَذَا لَسَاحِرٌ عَلَيْهِ
verily this (man) is a skilled magician. For government
by إِنْ see §436.
only, see § 436, rem. d, and § 585.

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

where? wherever, see § 353*.

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

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

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

not is used:

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

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

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

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

not is used solely with the jussive which is then perfect in sense, see §§ 412 and 418.
§ 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 ل. Thus مِنْ بَعْدُ, بَعْدُ afterwards; مِنْ حَيْثُ, حَيْثُ where, whence, إِلَى حَيْثُ, حَيْثُ whither, wherever (see §§ 353* and 406); مِنْ قَبْلَ, قَبْلُ beforehand.

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

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

(g) كَيْفَ how?

Rem. b. For تَعُلُّ 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) َو and, see §§ 576 to 583.

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

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

(c) ُل. 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 َو or ْف is written without kasra thus ُل: 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) ِذ when is prefixed to a verbal or nominal proposition and refers to the past; thus ِذ أَنْجِبَتْنَا ُهُم and (remember the time) when We delivered you.

(b) ِذ whenever, see § 405.

(d) ُنُأمَأا, followed by ِف, as for, as regards, see § 576.

(e) أَذَ أَن 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. ِف, and 488). Notice must here be taken of أَنِّ الْمَفْسَرة the explicative *'an, which introduces a
quotation; as أَوْحِيْناَ إِلَىٰ مُوسَىٰ أَنَّ اللَّهُ عَصَاؤُكَ We revealed to Moses (saying) Throw down thy rod.

If called إنّ الشَّرْطِيَّةُ the conditional 'in, see §§ 406 b, 413, 417 c i, and 588. The compounds are:

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

verily if, see § 361 c;

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

if and when repeated either . . . . or, as (choose) either that thou dost throw or that we be the throwers.

that. Like إنّ it precedes a noun in the accusative or one of the pronominal suffixes given in § 185; the 1st singular being أَنْيُ or أَنْيُ أَنَّا and the 1st plural or أَنْنَا. In such case the suffix اَنَّ may be pronoun of the fact (see § 362 m) as بِالَّذِي حَانَتُ تَأْتِيهِمْ رُسُلُ because apostles used to come to them. Beside أَنْنَا we have لَّنَّ which also means because, and كَانَ as though, see §§ 436 and 470, rem. f.

* The apodosis of a sentence is the consequent clause, which expresses a result; as distinguished from the precedent clause, called protasis, which is conditional.
369. The interjections are numerous: among them we find

 يا O! which is used before nouns (see § 438 a) without the article,

 يا O! used before nouns (see § 438 b) with the article, as

 يا أَيْبَاهُ أَلَّاَلَّاسُ O men; ها lo! as

 ها أَنْبَثُ الْأَيْبَاهُ أَلَّاَلَّاسُ 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 كَعْدٍ — to wound (see § 35, rem. a).

 kalama kalamat kalamta kalamti kalamtu
 kalamá kalamatá kalamtumá
 kalamû kalamna kalamtum kalamtunna kalamná
 yaklimu taklimu taklimu taklimina 'aklimu
 yaklimání taklimáni taklimáni
 yaklimûna yaklimna taklimûna taklimña naklimu
Also to be found in Table 1 are ْقَتَلَ to kill; ـجَمَعَ to collect; ـخَسَرَ to lose; and ـسُرَعَ to be quick.

Table 3 gives ـحَلَّلَ to wound much and to address, accost; ـقَاتَلَ to fight with; ـأَسْلَمَ to turn Moslem; ـتَكَلَّبَ to speak; ـقَاتَلَ to fight with one another; ـفَخَرَ to gush; ـقَاتَلَ to go asunder; ـيُسَغَّرَ to ask pardon; ـيُصَفَّرَ and ـيَصَفَّرَ to be yellow.

Table 5 a b and c give ـمَدَّ to stretch; ـحَبَّ to be an object of love; ـمَدَّ to stretch much or often; ـمَاَمَدَّ to contend in pulling; ـأَمَّدَ to increase; ـتَمَّدَّدَ to stretch oneself; ـتَمَّدَّدَ and ـتَمَّدَّدَ ـتَمَّدَّدَ of two persons together to stretch a cloth; ـأَنْجَرَ to let oneself be dragged; ـأَمَّدَ to stretch oneself, to become extended; ـيُسَمَّدَ to ask succour.

Table 6 gives ـأَدَبَ to invite; ـأَدِبَ to be well brought up; ـأَدِبَ to relate; ـأَلْبَ to adore; ـأَلْبَ to suffer; ـآَمَّرَ to consult with; ـآَسَفَ to afflict; ـتَأَذَّنَ to proclaim; ـتَأَمَّرَ and ـتَوَأَمَّرَ to deliberate in common; ـيُنْجِرَ and ـيُنْجِرَ to give alms, receive wages; ـيُسَأَذَّنَ to ask permission.

Table 7 gives ـبَجَسَ to be brave; ـبَعْسَ to be in distress; ـسَأَلَ to interrogate; ـرَأَسَ to appoint as chief; ـلَأَعَمَّرَ to reconcile; ـلَأَعَمَّرَ to send; ـتَرَأَسَ to become chief; ـتَبَأَسَ to feign poverty; ـإِنْجَأَتُ to split itself; ـإِنْتَأَسَ to abuse oneself; ـإِسْتَمِمَّرَ to deem unlucky.
Table 8 gives

- to be pleasant; 
- to be mean; 
- to read; 
- to do wrong; 
- to inform; 
- to read together with, teach mutually; 
- to teach one to read or recite; 
- to call oneself a prophet; 
- wrongly to attribute error to oneself; 
- of skin to be stripped off; 
- to administer well; 
- to desire one to read.

Table 9 gives

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

Tables 10 to 13 give

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

Tables 14 to 18 give

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

Concerning the vocalization of Derived Forms, it may be helpful to note that, in the perfect active, fathāli 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

\[ UAI \ldots \ldots \ldots \begin{array}{c}
\text{يَسْلَّمُ يَقَاتِلُ يَكَلِّمُ}
\end{array} \]

in Forms v and vi

\[ AAAA \ldots \ldots \ldots \begin{array}{c}
\text{يَقَاتِلُ يَتَكَلَّمُ}
\end{array} \]

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

\[ AAAI \ldots \ldots \ldots \begin{array}{c}
\text{يَعِتْغِرُ يَقَتَّرِقُ يَتْجِيسُ}
\end{array} \]

In the perfect passive we find

\[ UI \ldots \ldots \ldots \begin{array}{c}
\text{أَسْلِمُ قُوَّتُلُ كَلِّمُ}
\end{array} \text{etc.} \]

and in the imperfect passive

\[ UA A \ldots \ldots \ldots \begin{array}{c}
\text{يَسْلَّمُ يَقَاتِلُ يَكَلِّمُ}
\end{array} \text{etc.} \]

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.

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<tr>
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<tbody>
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<td>1.</td>
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<td>9.</td>
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</tbody>
</table>

- Imperfect: \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \)
- Jussive: \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \)
- Subj.: \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \)
- Indic.: \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \), \( يَتَلَمُّ \)

- Perfect:
  - m. 3. Sing. \( حَلَمَ \)
  - f. \( حَلَمَ \)
  - m. 2. \( حَلَمَ \)
  - f. \( حَلَمَ \)
  - c. 1. \( حَلَمَ \)
  - m. 3. Dual \( حَلَمَا \)
  - f. \( حَلَمَة \)
  - c. 2. \( حَلَمَة \)
  - m. 3. Plur. \( حَلَمُوا \)
  - f. \( حَلَمُا \)
  - m. 2. \( حَلَمَ \)
  - f. \( حَلَمَ \)
  - c. 1. \( حَلَمَنا \)
TABLE 1. (continued.)

**Imperative.**

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>اًخْلِمُي</td>
<td>اَخْلِمًا</td>
<td>اَخْلِمُوا</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>يَقُتُّلُ</td>
<td>قَتَّلٌ m. 3. Singular</td>
<td></td>
</tr>
<tr>
<td>يَقُتُّلَ</td>
<td>قَتَّلَتْ m. 2.</td>
<td></td>
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<tr>
<td>يَجْمَعُ</td>
<td>جَمَعٌ m. 3. Singular</td>
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<tr>
<td>يَجْمَعَ</td>
<td>جَمَعَتْ m. 2.</td>
<td></td>
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<tr>
<td>يَخْسَرُ</td>
<td>خَسَرٌ m. 3. Singular</td>
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<tr>
<td>يَخْسَرَ</td>
<td>خَسَرتَ m. 2.</td>
<td></td>
</tr>
<tr>
<td>يَسْرَعُ</td>
<td>سَرَعٌ m. 3. Singular</td>
<td></td>
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<tr>
<td>يَسْرَعَ</td>
<td>سَرَعتَ m. 2.</td>
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</tr>
</tbody>
</table>
FIRST FORM OF THE STRONG VERB.

### Table 2. Passive

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Perfect</th>
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</thead>
<tbody>
<tr>
<td><strong>Energ. 1.</strong></td>
<td><strong>Jussive.</strong></td>
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<tr>
<td>يتكلم</td>
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<td>يتكلمن</td>
<td>يتكلمن</td>
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</tbody>
</table>

GR.
### Derived Forms of the Strong Verb

#### Table 3

<table>
<thead>
<tr>
<th>Passive</th>
<th>Active</th>
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</thead>
<tbody>
<tr>
<td><strong>Indic.</strong></td>
<td><strong>Impera.</strong></td>
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<tr>
<td>يَكَلِمُ</td>
<td>يَكَلِمُ</td>
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<td>يُقِاتِلُ</td>
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<td>يَتَكِلِمُ</td>
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<tr>
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<td>يَنْبِجِسُ</td>
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<td>يَصْفَرُ</td>
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<tr>
<td>إِصْفَارُ</td>
<td>يَصْفَارُ</td>
</tr>
</tbody>
</table>

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**Notes:**
- Derived forms of the strong verb in Arabic are provided, showing how the verb "كلم" (talk) and "قاطل" (killer) change in different tenses and forms. The table compares passive and active forms, with columns for indicative and imperative moods. Each form is given with its corresponding active or passive counterpart.
FIRST FORM OF THE VERB WITH MIDDLE RADICAL DOUBLED.

TABLE 5. a. ACTIVE.

<table>
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<tbody>
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<tr>
<td>يمدا</td>
<td>تَمّدا</td>
<td>تَمّدا</td>
<td>تَمّدا</td>
<td>مَّدَءٌ m. 3. Sing.</td>
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<td>تَمّدا</td>
<td>مَّدَتْ f.</td>
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<td>تَمّمٌ</td>
<td>تَمّمٌ</td>
<td>تَمّمٌ</td>
<td>مَّدَّت مَّدًا m. 2.</td>
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<td>مَّدَت مَّدًا c. 1.</td>
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<td>تَمّمٌ</td>
<td>تَمّمٌ</td>
<td>مَّدَّت مَّدًا m. 3. Dual</td>
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<tr>
<td>مَّدَّت مَّدًا c. 2.</td>
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<tr>
<td>يمدا</td>
<td>تَمّدا</td>
<td>تَمّدا</td>
<td>تَمّدا</td>
<td>مَّدَءٌ m. 3. Plur.</td>
</tr>
<tr>
<td>يمدا</td>
<td>تَمّدا</td>
<td>تَمّدا</td>
<td>تَمّدا</td>
<td>مَّدَت مَّدًا f.</td>
</tr>
<tr>
<td>يمدا</td>
<td>تَمّدا</td>
<td>تَمّدا</td>
<td>تَمّدا</td>
<td>مَّدَت مَّدًا m. 2.</td>
</tr>
<tr>
<td>يمدا</td>
<td>تَمّدا</td>
<td>تَمّدا</td>
<td>تَمّدا</td>
<td>مَّدَت مَّدًا f.</td>
</tr>
<tr>
<td>تَمّمٌ</td>
<td>تَمّمٌ</td>
<td>تَمّمٌ</td>
<td>تَمّمٌ</td>
<td>مَّدَّت مَّدًا c. 1.</td>
</tr>
</tbody>
</table>

8—2
TABLE 5. a. (continued.)

**Imperative.**

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ًمدٌ</td>
<td>ًمدٌ</td>
<td>ًمدٌ</td>
</tr>
<tr>
<td>ًمدٌ</td>
<td>ًمدٌ</td>
<td>ًمدٌ</td>
</tr>
<tr>
<td>ًمدٌ</td>
<td>ًمدٌ</td>
<td>ًمدٌ</td>
</tr>
</tbody>
</table>

We find also in the Imperative ًمٌ and ًمٌ; while the Jussive has also ًمٌ and ًمٌ.

**VERBS WITH OTHER CHARACTERISTIC VOWELS.**

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

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jussive</td>
<td>Indic</td>
<td></td>
</tr>
<tr>
<td>حُبٌ حُبٌ</td>
<td>حُبٌ حُبٌ</td>
<td>حُبٌ حُبٌ</td>
</tr>
<tr>
<td>حُبٌ حُبٌ</td>
<td>حُبٌ حُبٌ</td>
<td>حُبٌ حُبٌ</td>
</tr>
<tr>
<td>حُبٌ حُبٌ</td>
<td>حُبٌ حُبٌ</td>
<td>حُبٌ حُبٌ</td>
</tr>
</tbody>
</table>

م. 3. Sing.  
م. 2.  
م. 3. Sing.  
م. 2.
§ 369] A GRAMMAR. 117

FIRST FORM OF THE VERB WITH MIDDLE RADICAL DOUBLED.

TABLE 5. b. PASSIVE.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>يمدن</td>
<td>يمدا</td>
<td>يمدة</td>
<td>يمد</td>
<td>مَدَتُ m. 3. Sing.</td>
</tr>
<tr>
<td>تتمدن</td>
<td>تتمدا</td>
<td>تتمدة</td>
<td>تتمد</td>
<td>مُدِرتُ m. 2.</td>
</tr>
<tr>
<td>عتمدن</td>
<td>عتمدا</td>
<td>عتمدة</td>
<td>عتمد</td>
<td>مُدِرتُ f.</td>
</tr>
<tr>
<td>مَدُن</td>
<td>مَدَكَ f.</td>
<td></td>
<td></td>
<td>مُدِرتُ c. 1.</td>
</tr>
<tr>
<td>يمِدان</td>
<td>يمِدَة</td>
<td></td>
<td></td>
<td>مَدَتُ m. 3. Dual</td>
</tr>
<tr>
<td>تتمِدان</td>
<td>تتمِدة</td>
<td></td>
<td></td>
<td>مُدِرتُ f.</td>
</tr>
<tr>
<td>عتمِدان</td>
<td>عتمِدة</td>
<td></td>
<td></td>
<td>مُدِرتُ c. 2.</td>
</tr>
<tr>
<td>يمِدون</td>
<td>يمِدَة</td>
<td></td>
<td></td>
<td>مَدَتُ m. 3. Plur.</td>
</tr>
<tr>
<td>يمِدونَان</td>
<td>يمِدَة</td>
<td></td>
<td></td>
<td>مُدِرتُ f.</td>
</tr>
<tr>
<td>تتمِدون</td>
<td>تتمِدة</td>
<td></td>
<td></td>
<td>مُدِرتُ m.</td>
</tr>
<tr>
<td>عتمِدون</td>
<td>عتمِدة</td>
<td></td>
<td></td>
<td>مُدِرتُ f.</td>
</tr>
<tr>
<td>نمِدنَان</td>
<td>نمِدَة</td>
<td></td>
<td></td>
<td>مُدِرتُ c. 1.</td>
</tr>
</tbody>
</table>
### Derived Forms of Verbs with Middle Radical Doubled

**Table 5. c.**

<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>يمدد</td>
<td>مدد</td>
</tr>
<tr>
<td>يمادد</td>
<td>مودد</td>
</tr>
<tr>
<td>يماد</td>
<td>ماد</td>
</tr>
<tr>
<td>تهدد</td>
<td>يهتد</td>
</tr>
<tr>
<td>تمادد</td>
<td>يتمد</td>
</tr>
<tr>
<td>هجر</td>
<td>ينجر</td>
</tr>
<tr>
<td>أمتد</td>
<td>يمد</td>
</tr>
<tr>
<td>استمدد</td>
<td>يستمدد</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><strong>Indic.</strong></td>
<td><strong>Perfect</strong></td>
</tr>
<tr>
<td>أدب</td>
<td>أدب</td>
</tr>
<tr>
<td>أدب</td>
<td>أدب</td>
</tr>
<tr>
<td>أدب</td>
<td>أدب</td>
</tr>
<tr>
<td>أدب</td>
<td>أدب</td>
</tr>
<tr>
<td>أدب</td>
<td>أدب</td>
</tr>
<tr>
<td>أدب</td>
<td>أدب</td>
</tr>
<tr>
<td>أدب</td>
<td>أدب</td>
</tr>
<tr>
<td>أدب</td>
<td>أدب</td>
</tr>
<tr>
<td>أدب</td>
<td>أدب</td>
</tr>
<tr>
<td>أدب</td>
<td>أدب</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>120</td>
<td>123</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>120</th>
<th>123</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- **I**
  - يَسَّالُ  يَسَالُ
  - إِسَالُ  إِسَالُ

- **II**
  - يُرَاسُ  يُرَاسُ
  - رَتَّسُ  رَتَّسُ

- **III**
  - يَلَاءُمُ  يَلَاءُمُ
  - لَؤُمُ  لَؤُمُ

- **IV**
  - يَلُّكُ  يَلُّكُ
  - أَلُكُ  أَلُكُ

- **V**
  - يَتْرَأَسُ  يَتْرَأَسُ
  - تُرَأَسُ  تُرَأَسُ

- **VI**
  - يَتْبَاءَسُ  يَتْبَاءَسُ
  - تَبَاءَسُ  تَبَاءَسُ

- **VII**
  - يَنْجَاتُ  يَنْجَاتُ
  - نَجَاتُ  نَجَاتُ

- **VIII**
  - يَنْتَاتُ  يَنْتَاتُ
  - نَتَاتُ  نَتَاتُ

- **X**
  - يَمُثَّلُ  يَمُثَّلُ
  - مُثَّلُ  مُثَّلُ
VERBS WITH FINAL RADICAL HAMZATED.

### TABLE 8.

<table>
<thead>
<tr>
<th>Passive Indic.</th>
<th>Passive Perfect</th>
<th>Active Impera.</th>
<th>Active Indic.</th>
<th>Active Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>هِنَا يَنَأْ</td>
<td>إِهْنَى</td>
<td>قُرَأْ</td>
<td>أَقْرَى</td>
<td>أَقْرَى</td>
</tr>
<tr>
<td>قُرَأْ يُخْطَا</td>
<td>إِخْطَا</td>
<td>تَنَبَا</td>
<td>أَتَنَبَا</td>
<td>أَتَنَبَا</td>
</tr>
<tr>
<td>نِبَا يَنِبَا</td>
<td>إِنْبِى</td>
<td>قَارَى</td>
<td>أَقَرَا</td>
<td>أَقَرَا</td>
</tr>
<tr>
<td>قُوَّرَى يُقَارَى</td>
<td>أَقْرَى</td>
<td>نَحَوْلِى</td>
<td>أَنْحَوْلِى</td>
<td>أَنْحَوْلِى</td>
</tr>
<tr>
<td>أَقَرَا يُنَبَا</td>
<td>أَتَنَبَا</td>
<td>إِنْسِبَى</td>
<td>إِنسِبَى</td>
<td>إِنسِبَى</td>
</tr>
<tr>
<td>أَتَنَبَا يُنَبَا</td>
<td>أَتَنَبَا</td>
<td>إِهْتَنَى</td>
<td>إِهْتَنَى</td>
<td>إِهْتَنَى</td>
</tr>
<tr>
<td>إِسْقَرَا يُسْقَرَا</td>
<td>إِسْقَرَا</td>
<td>إِسْقَرَا</td>
<td>إِسْقَرَا</td>
<td>إِسْقَرَا</td>
</tr>
</tbody>
</table>

§ 369] A GRAMMAR. 121
VERBS WITH و OR ي AS INITIAL RADICAL.

TABLE 9.

<table>
<thead>
<tr>
<th>Passive</th>
<th>Active</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indic.</td>
<td>Perfect</td>
</tr>
<tr>
<td>وعدُ</td>
<td>يُوعَدُ</td>
</tr>
<tr>
<td>وَرَتْ</td>
<td>يُورِتْ</td>
</tr>
<tr>
<td>يُوسُرْ</td>
<td>يُوسُرْ</td>
</tr>
<tr>
<td>أورَث</td>
<td>يُورِث</td>
</tr>
<tr>
<td>أوقَن</td>
<td>يُوقِن</td>
</tr>
<tr>
<td>يتعظُ</td>
<td>يتعظُ</td>
</tr>
<tr>
<td>أنسر</td>
<td>ينسر</td>
</tr>
<tr>
<td>استويعُ</td>
<td>يستويعُ</td>
</tr>
<tr>
<td>استيسر</td>
<td>يستيسر</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>Energ. 1</th>
<th>Jussive</th>
<th>Subj.</th>
<th>Indic.</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>يقولون</td>
<td>يقلن</td>
<td>يقولون</td>
<td>تقولون</td>
<td>قالت m. 3. Sing.</td>
</tr>
<tr>
<td>تقولون</td>
<td>تقلن</td>
<td>تقولون</td>
<td>تقولون</td>
<td>قالت f.</td>
</tr>
<tr>
<td>تقولون</td>
<td>تقلن</td>
<td>تقولون</td>
<td>تقولون</td>
<td>قالت m. 2.</td>
</tr>
<tr>
<td>تقولون</td>
<td>تقلن</td>
<td>تقولون</td>
<td>تقولون</td>
<td>قالت f.</td>
</tr>
<tr>
<td>أقولن</td>
<td>أقلن</td>
<td>أقولن</td>
<td>أقولن</td>
<td>قالت c. 1.</td>
</tr>
<tr>
<td>يقولون</td>
<td>يقلن</td>
<td>يقولون</td>
<td>يقولون</td>
<td>قالتا m. 3. Dual</td>
</tr>
<tr>
<td>تقولون</td>
<td>تقلن</td>
<td>تقولون</td>
<td>تقولون</td>
<td>قالتا f.</td>
</tr>
<tr>
<td>تقولون</td>
<td>تقلن</td>
<td>تقولون</td>
<td>تقولون</td>
<td>قالتم c. 2.</td>
</tr>
<tr>
<td>يقولون</td>
<td>يقلن</td>
<td>يقولون</td>
<td>يقلن</td>
<td>قالت m. 3. Plur.</td>
</tr>
<tr>
<td>يقلن</td>
<td>يقلن</td>
<td>يقلن</td>
<td>يقلن</td>
<td>قالت f.</td>
</tr>
<tr>
<td>تقولون</td>
<td>تقلن</td>
<td>تقولون</td>
<td>تقلن</td>
<td>قالت m. 2.</td>
</tr>
<tr>
<td>تقولون</td>
<td>تقلن</td>
<td>تقولون</td>
<td>تقلن</td>
<td>قالت f.</td>
</tr>
<tr>
<td>تقولون</td>
<td>تقلن</td>
<td>تقولون</td>
<td>تقلن</td>
<td>قالن 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>قُلْيٌ</td>
<td>قُولًا</td>
<td>قُلْ 2. Singular</td>
</tr>
<tr>
<td>قُلْنَ</td>
<td>قُولُوا</td>
<td>قُلْ 2. Dual</td>
</tr>
</tbody>
</table>

---

TABLE 11.

**Imperative.**

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَرُي</td>
<td>سَيرَا</td>
<td>سَرُوا 2. Plural</td>
</tr>
<tr>
<td>سَرُن</td>
<td>سَيرُوا</td>
<td>سَرُوا 2. Dual</td>
</tr>
</tbody>
</table>

---

TABLE 11. a.

**Imperative.**

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>خَافِي</td>
<td>خَافًا</td>
<td>خَافُ 2. Singular</td>
</tr>
<tr>
<td>خَافَنَ</td>
<td>خَافُوا</td>
<td>خَافُوا 2. Plural</td>
</tr>
</tbody>
</table>
### FIRST FORM OF THE VERB WITH ي AS MIDDLE RADICAL.

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

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

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

<table>
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<tr>
<th></th>
<th></th>
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</thead>
<tbody>
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<td>يَخَافُ</td>
<td>يَخَافُ</td>
<td>حَافَتُ m. 3. Sing.</td>
</tr>
<tr>
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<td>تَخَافُ</td>
<td>تَخَافُ</td>
<td>تَخَافُ</td>
<td>حَافَتُ f.</td>
</tr>
<tr>
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<td>تَخَافُ</td>
<td>تَخَافُ</td>
<td>حَافَتُ m. 2.</td>
</tr>
<tr>
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<td>أَخَافُ</td>
<td>أَخَافُ</td>
<td>حَافَتُ c. 1.</td>
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<td>يَخَافُ</td>
<td>حَافَتُ m. 3. Dual</td>
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<td>تَخَافُ</td>
<td>تَخَافُ</td>
<td>حَافَتًا f.</td>
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<td>تَخَافُ</td>
<td>حَافَتَ c. 2.</td>
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<td>يَخَافُ</td>
<td>حَفْنَ f.</td>
</tr>
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<td>تَخَافُ</td>
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<td>تَخَافُ</td>
<td>تَخَافُ</td>
<td>حَفْنَ f.</td>
</tr>
<tr>
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<td>نَخَافُ</td>
<td>نَخَافُ</td>
<td>نَخَافُ</td>
<td>حَفَنَ c. 1.</td>
</tr>
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FIRST FORM OF THE VERB WITH OR AS MIDDLE RADICAL.

TABLE 12. PASSIVE.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>يقالنُ</td>
<td>يقال</td>
<td>يقال</td>
<td>قيل m. 3. Sing.</td>
<td></td>
</tr>
<tr>
<td>تقالانُ</td>
<td>تقال</td>
<td>تقال</td>
<td></td>
<td></td>
</tr>
<tr>
<td>تقالان</td>
<td>تقال</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>تقالان</td>
<td>تقال</td>
<td></td>
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<td></td>
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<td>أقليان</td>
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<table>
<thead>
<tr>
<th>Imperfect.</th>
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<tbody>
<tr>
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</tr>
<tr>
<td>تقالانُ</td>
</tr>
<tr>
<td>تقالان</td>
</tr>
<tr>
<td>أقليان</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Perfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>قيل m. 3. Dual</td>
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<tr>
<td>قيلَ</td>
</tr>
<tr>
<td>قيلَ c. 2.</td>
</tr>
<tr>
<td>قيلَ m. 3. Plur.</td>
</tr>
<tr>
<td>قيلَ f.</td>
</tr>
<tr>
<td>قيلَ m. 2.</td>
</tr>
<tr>
<td>قيلَ f.</td>
</tr>
<tr>
<td>قيلَ c. 1.</td>
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</table>
### ELEMENTARY ARABIC:

**DERIVED FORMS OF VERBS WITH ي و or AS MIDDLE RADICAL.**

#### TABLE 13.

<table>
<thead>
<tr>
<th>PASSIVE</th>
<th>ACTIVE</th>
</tr>
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<tbody>
<tr>
<td><strong>Indic.</strong></td>
<td><strong>Perfect</strong></td>
</tr>
<tr>
<td>صور</td>
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</tr>
<tr>
<td>يسير</td>
<td>طومع</td>
</tr>
<tr>
<td>سویر</td>
<td>يسایر</td>
</tr>
<tr>
<td>يحاط</td>
<td>يحيط</td>
</tr>
<tr>
<td>يتقول</td>
<td>يتقول</td>
</tr>
<tr>
<td>يتبين</td>
<td>يتعاون</td>
</tr>
<tr>
<td>ينساق</td>
<td>ينساق</td>
</tr>
<tr>
<td>يختار</td>
<td>يختار</td>
</tr>
<tr>
<td>يستقم</td>
<td>يستقم</td>
</tr>
<tr>
<td><strong>3. m. Sing.</strong></td>
<td><strong>2. m.</strong></td>
</tr>
</tbody>
</table>
FIRST FORM OF THE VERB WITH و AS FINAL RADICAL.

**TABLE 14. ACTIVE.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>نَرْجَوْن</td>
<td>نَرْجَوْ</td>
<td>نَرْجَيُ</td>
<td>نَرْجَيْنَ</td>
<td>رَجَا m. 3. Sing.</td>
</tr>
<tr>
<td>نَرْجِوْن</td>
<td>نَرْجِوْ</td>
<td>نَرْجِيُ</td>
<td>نَرْجِيْنَ</td>
<td>رَجَتَ f.</td>
</tr>
<tr>
<td>نَرْجَوْن</td>
<td>نَرْجَوْ</td>
<td>نَرْجَيُ</td>
<td>نَرْجَيْنَ</td>
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</tr>
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<td>نَرْجِيُ</td>
<td>نَرْجِيْنَ</td>
<td>رَجَوُتَ f.</td>
</tr>
<tr>
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<td>نَرْجَوُ</td>
<td>نَرْجَيُ</td>
<td>نَرْجَيْنَ</td>
<td>رَجَوُتَ c. 1.</td>
</tr>
<tr>
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<td>نَرْجَيْنَ</td>
<td>رَجَوُتَ m. 3. Dual</td>
</tr>
<tr>
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<td>نَرْجِيُ</td>
<td>نَرْجِيْنَ</td>
<td>رَجَتَ f.</td>
</tr>
<tr>
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<td>نَرْجِوُ</td>
<td>نَرْجِيُ</td>
<td>نَرْجِيْنَ</td>
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<td>نَرْجَيُ</td>
<td>نَرْجَيْنَ</td>
<td>رَجَوُتَ m. 3. Plur.</td>
</tr>
<tr>
<td>نَرْجِوُن</td>
<td>نَرْجِوُ</td>
<td>نَرْجِيُ</td>
<td>نَرْجِيْنَ</td>
<td>رَجَتَ f.</td>
</tr>
<tr>
<td>نَرْجَوُن</td>
<td>نَرْجَوُ</td>
<td>نَرْجَيُ</td>
<td>نَرْجَيْنَ</td>
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<td>نَرْجِيُ</td>
<td>نَرْجِيْنَ</td>
<td>رَجَتَ f.</td>
</tr>
<tr>
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<td>نَرْجَوُ</td>
<td>نَرْجَيُ</td>
<td>نَرْجَيْنَ</td>
<td>رَجَوُتَ c. 1.</td>
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<td>نَرْجَيُ</td>
<td>نَرْجَيْنَ</td>
<td>9</td>
</tr>
</tbody>
</table>
**TABLE 14. (continued).**

*Imperative.*

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Common</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَرْجُى</td>
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<td>اَرْجُ 2. Singular</td>
</tr>
<tr>
<td>اَرْجُا</td>
<td></td>
<td>اَرْجُوا 2. Dual</td>
</tr>
<tr>
<td>اَرْجُونَ</td>
<td></td>
<td>اَرْجُوا 2. Plural</td>
</tr>
</tbody>
</table>

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**TABLE 15.**

*Imperative.*

<table>
<thead>
<tr>
<th>Feminine</th>
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<th>Masculine</th>
</tr>
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<tbody>
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<td>اَهْدُ 2. Singular</td>
</tr>
<tr>
<td>اَهْدِیا</td>
<td></td>
<td>اَهْدنوا 2. Dual</td>
</tr>
<tr>
<td>اَهْدِینَ</td>
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</tr>
</tbody>
</table>

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**TABLE 16.**

*Imperative.*

<table>
<thead>
<tr>
<th>Feminine</th>
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<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَرْضُي</td>
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</tr>
<tr>
<td>اَرْضِیا</td>
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<td>اَرْضِوا 2. Plural</td>
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</table>
FIRST FORM OF THE VERB WITH ﯽ AS FINAL RADICAL.

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

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

continued from page 130.)
First Form of the Verb with Middle Radical Kasrated and ا or as Final Radical.

Table 16. (continued from page 130). Active.

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

**TABLE 17. PASSIVE.**

<table>
<thead>
<tr>
<th>Energy</th>
<th>Jussive</th>
<th>Subj.</th>
<th>Indic.</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. 3. Sing.</td>
<td>رْجِي</td>
<td>رْجَي</td>
<td>رْجَي</td>
<td>رْجِي</td>
</tr>
<tr>
<td>f.</td>
<td>رْجِي</td>
<td>رْجَي</td>
<td>رْجَي</td>
<td>رْجِي</td>
</tr>
<tr>
<td>m. 2.</td>
<td>رْجِي</td>
<td>رْجَي</td>
<td>رْجَي</td>
<td>رْجِي</td>
</tr>
<tr>
<td>c. 1.</td>
<td>رْجِي</td>
<td>رْجَي</td>
<td>رْجَي</td>
<td>رْجِي</td>
</tr>
<tr>
<td>m. 3. Dual</td>
<td>رْجِي</td>
<td>رْجَي</td>
<td>رْجَي</td>
<td>رْجِي</td>
</tr>
<tr>
<td>f.</td>
<td>رْجِي</td>
<td>رْجَي</td>
<td>رْجَي</td>
<td>رْجِي</td>
</tr>
<tr>
<td>c. 2.</td>
<td>رْجِي</td>
<td>رْجَي</td>
<td>رْجَي</td>
<td>رْجِي</td>
</tr>
<tr>
<td>m. 3. Plur.</td>
<td>رْجَي</td>
<td>رْجَي</td>
<td>رْجَي</td>
<td>رْجِي</td>
</tr>
<tr>
<td>f.</td>
<td>رْجِي</td>
<td>رْجَي</td>
<td>رْجَي</td>
<td>رْجِي</td>
</tr>
<tr>
<td>m. 2.</td>
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<td>رْجَي</td>
<td>رْجَي</td>
<td>رْجِي</td>
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<tr>
<td>f.</td>
<td>رْجِي</td>
<td>رْجَي</td>
<td>رْجَي</td>
<td>رْجِي</td>
</tr>
<tr>
<td>c. 1.</td>
<td>رْجِي</td>
<td>رْجَي</td>
<td>رْجَي</td>
<td>رْجِي</td>
</tr>
</tbody>
</table>
DERIVED FORMS OF VERBS WITH في OR وأس أسQUESTIONS
AS FINAL RADICAL.

**TABLE 18.**

<table>
<thead>
<tr>
<th>Passive</th>
<th>Active</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indic.</strong></td>
<td><strong>Perfect</strong></td>
</tr>
<tr>
<td>عَدِي</td>
<td>عَدِي</td>
</tr>
<tr>
<td>مَعَادِي</td>
<td>مَعدِي</td>
</tr>
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<td>n. ag., m. مَعدِي</td>
</tr>
<tr>
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<td>عَاطِي</td>
</tr>
<tr>
<td>مَعَاطِي</td>
<td>مَعَاطِي</td>
</tr>
<tr>
<td>n. pat., m. مَعَاطِي</td>
<td>n. ag., m. مَعَاطِي</td>
</tr>
<tr>
<td>أَرجِي</td>
<td>أَرجِي</td>
</tr>
<tr>
<td>مَرجِي</td>
<td>مَرجِي</td>
</tr>
<tr>
<td>n. pat., m. مَرجِي</td>
<td>n. ag., m. مَرجِي</td>
</tr>
<tr>
<td>تَنَجِّلِي</td>
<td>تَنَجِّلِي</td>
</tr>
<tr>
<td>مَنَجِّلِي</td>
<td>مَنَجِّلِي</td>
</tr>
<tr>
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<td>n. ag., m. مَنَجِّلِي</td>
</tr>
<tr>
<td>تَتَعَالِي</td>
<td>تَتَعَالِي</td>
</tr>
<tr>
<td>مَتَعَالِي</td>
<td>مَتَعَالِي</td>
</tr>
<tr>
<td>n. pat., m. مَتَعَالِي</td>
<td>n. ag., m. مَتَعَالِي</td>
</tr>
<tr>
<td>إِنَجِلِي</td>
<td>إِنَجِلِي</td>
</tr>
<tr>
<td>مَنَجِلِي</td>
<td>مَنَجِلِي</td>
</tr>
<tr>
<td>n. pat., m. مَنَجِلِي</td>
<td>n. ag., m. مَنَجِلِي</td>
</tr>
<tr>
<td>أَهْتَدِي</td>
<td>أَهْتَدِي</td>
</tr>
<tr>
<td>مُهْتَدِي</td>
<td>مُهْتَدِي</td>
</tr>
<tr>
<td>n. pat., m. مُهْتَدِي</td>
<td>n. ag., m. مُهْتَدِي</td>
</tr>
<tr>
<td>إِسْتَسْقَي</td>
<td>إِسْتَسْقَي</td>
</tr>
<tr>
<td>مُسْتَسْقَي</td>
<td>مُسْتَسْقَي</td>
</tr>
<tr>
<td>n. pat., m. مُسْتَسْقَي</td>
<td>n. ag., m. مُسْتَسْقَي</td>
</tr>
</tbody>
</table>
PART III.

SYNTAX.

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

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

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

(b) an act which has been already completed at the moment of speaking, and remains so, thus أَغْيَرَ اللَّهُ أنْفُكَ إِلَّا وَهُوَ فَضَلَّكُمُ علىِّ 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 وَسُعَ صُوْسِيَةُ السَّمَوَاتِ His throne comprises the heavens, ما أَصَابَ مِنْ مُصِبَةٍ إِلَّا بِإِذْنِ اللَّهِ no mischance befalls except by permission of God;

(d) an act just completed at the moment of speaking, as أَخْلَصْ لِي 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 رَحْمَةُ اللَّهِ God have mercy upon him, سَلَى اللَّهُ عَلَيْهِ وَسَلَّمُ God bless him and grant him peace.
Rem. Europeans translateَ تَبَارَكَ اَللَّهُ 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 قَدْ (see § 362 z) to add assurance of completeness; which may lie

(a) in certainty, as قَدْ أَرْسَلْنَا نُوحًا We sent Noah, فَانْبِجَسَتْ يَمِنَهُ أَتْنَا عَشْرَةَ عَيْنَةً قَدْ عَلَّمَ عَلَى كُلِّ أَنَاسٍ مُّسَرِّبٍ so from it twelve springs gushed, every tribe assuredly knew their drinking-place; or

(b) in being expected or contrary to expectation, as قَدْ جَعَلْتُمُّ بَيْتَيْتَنَّ I have brought you evidence.

Note. If preceded by affirmative لَ (see § 361 c) the influence of قَدْ is in no way affected.

403. The pluperfect is expressed,—

(a) by the simple perfect in a relative or conjunctive clause* which depends upon a clause in which the verb is perfect; thus ْلِمَّا تَمَتْ خَلَيْتُ رَبٍّكَ أَلْحَسُنَى عَلَى بَني إِسْرَائِيلِ يَمَا صَبَرُوا the most gracious word of thy Lord was fulfilled to the sons of Israel by reason of what they had endured; فَلَمِّا أَلْقَوَا سَحَرُوا أَعْيُنَ الْأَنَاسِ; so when they had cast, they bewitched men’s eyes;

(b) by the perfect and قَدْ, with or without وَ, provided the preceding clause has its verb in the perfect, as وَلَمَّا رَأَوَا أَنْهَرُ قَدَّ ضَلُّوا and when they saw that they had erred;

(c) by كَانَ to be prefixed to the perfect;

* A relative or conjunctive clause is one coupled to its ruling clause by a relative pronoun or connective particle.
(d) by ُحَتَّى and the perfect, with ُقَدْ interposed, or prefixed.

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

405. After ُإِذَا whenever, as often as (see 367b) 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 converstive influence to the verb of the second; thus ُفِإِذَا ُجَاءَتْهُمُ ُالْحَسَنَةُ قَالُوا لَنَا هَذِهُ and whenever a boon comes to them they will say, This (boon) is due to us. Sometimes ُإِذَا is followed by an imperfect, and sometimes preceded by ُحَتَّى or the like.

Rem. c. So also with two perfect verbs after ُحَتَّى ُإِذَا (see § 415c) as ُحَتََّى ُإِذَا أَقْلَتْ سَحَابًا سَقُنَا until, when they (the winds) bear cloud, We drive it; or in English idiom, till they bear cloud, when We drive it.

406. (a) After ُإِنْ ُإِذَا if (see § 367f) and words similarly of conditional meaning, the perfect is said to take a future sense and can be rendered by the English present; as, for instance, after ُمَنْ who, whoever, ُما what, ُمَنْ مَعِيَّا what, ُمَنْ مَعِيَّا ُهِيَّا whatever, ُمَنْ مَعِيَّا ُهِيَّا where, and the like. Thus ُمَنْ يُوقَ ُإِنْ ُكَنَّا نَحْنُ ُالْغَالِبِينَ whoever is made to guard against his own covetousness, ُشَحَّ نَفْسَه ُإِلَّا ُمَا شَأَّ except what he wishes, ُفُلْوَا ُحَيْثُ ُشَيْبَْ eat wherever ye wish. In certain cases this rule applies to ُأَوْ or.
(b) If the words إن etc. be followed by two clauses, the first expressing a condition and the second its result, both verbs may be perfect.

(c) If the perfect after إن etc. is to keep its original sense, or one of the sisters of the verb kāna (see § 442) must stand in the protasis before the verb and فَ must mark the apodosis. Thus إنْ عَنْتَ جِنَّتَ بَيْتَ قَاتُ بِهَا إنْ عَنْتَ مِنْ أَصْلَائِكَينَ if thou hast brought a sign, produce it, if thou art of the truthful.

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

Rem. c. When ما etc. are interrogatives or simple relatives, and حيث 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 إنْ تَقْوَى الْلَّهُ مَا أَسْتَطَعْتُمْ 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 يَحْرُجُ نَبَاتُهُ إِذْ رَبِّهِ its (the land's) plants come forth by permission of its Lord:

(b) an incomplete act, commenced and continuing (the definite present); as أَنْصِحُ لِذَٰلِكَ I counsel you:
(c) what will occur (the simple future), as thus shall We bring forth the dead; The future sense may be made more distinct by using thus make mention of the day whereon He shall assemble you. 

Thus shall we bring forth the dead; thus shall we make mention of the day whereon He shall assemble you.

(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 كَانُوا یَعْمَدُونَ worthless was what they were doing, who used to be esteemed weak.

411. The Subjunctive mood has always a future sense after the adverb لَنَّ not (see § 362 hh), as ِنَّ تَزَانِي thou shalt not see Me; also after certain conjunctions, amongst which are أَنْ أَنَّ that, أَنْ لَأْ he wishes that he may expel you; أَنْ لَأْ حَقِيقَ عَلَيْ أَنْ لَأْ (pronounced أَنْ لَأْ see § 14 b, rem. b) that not, as أَقُولُ عَلَى اللَّهِ إِلَّا الحَقَّ (it is) binding on me that I shall not speak concerning God except the truth; and لِلِّثَّاَنِكَ 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 j) or لَمْ not yet, as الَّذِي يُؤْتَخَذُ عَلَيْهِمُ مَيَدَّةُ ِالْكَتَابِ has not the covenant of the book been made with them? See § 418.

413. The jussive after إِفَ إِنْ if and words of conditional sense (see § 406) has the same meaning as the perfect in a similar situation; إِنْ ِتَسْبِيْبُ سَبِيلَهَا يُضْيِرُوا ِيُموَسِى وِمَنْ مَعَهُ if an evil befall them, they attribute their bad luck to Moses and those who are with him; مَمَّا ِتَأْتِنَا يِهٍ مِنْ آيَةٍ لِتَسْحَرَنَا بِهَا whatever sign thou bringest us in order that thou mayest bewitch us thereby. When the first of two correlative clauses contains an imperative,
and the second a jussive, the latter has the same meaning as if
the first clause contained a verb in the jussive preceded by إِنْ  
أَدْخُلْوا أَلْبَابَ نَفَرٍ لَنَحْمَرُ خَطْبَا نِسْكَمُ. 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 لاَقْتَطِعْنِ  
أَيْدِيكَمْ، وَأَرْجُلكَمْ مِنْ خِلَافِ نَمْ لأَصْلِبْنَكَمْ. I will cut off your
hands and feet on opposite sides, then I will crucify you. See
§ 419.

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

(a) i. By ْأَنْ (see § 367 e) that after verbs expressing incli-
nation, order, permission, necessity etc.; as also by ْلَا that not
and ْلَنَ not (see § 362 hh). Thus ۙعَسَى رَبُّكَ ْأَنْ يَبْلِكَ عَدُوْكَ ۚ
your Lord may perhaps destroy your enemies; see also examples
in § 411.

Note. When ْإِمَا (see § 367 ج) is used, the ruling verb may
be understood, as قَالُوا يَا مُوسَى إِمَا أَنْ نُقِيَ وَإِمَا أَنْ نَكُونُ ۚ
نَحْنُ أَلْبِقِينَ they said, O Moses (choose) either that thou or
we throw. We find ۙرَجَعَ ْأَلْدِينَ حَفَرُوا أَنْ نَنْيَبُعْنَ ْأَنَّ ْنَنْ  
the unbelievers have asserted that they shall not be raised (from
the dead): here ْأَنْ stands for ۙأَنُءِمْ ۚ, and this is common when
the verb is negatived, as well as when the verb is strengthened
with ۙسُوْفَ ۚ، قُدْ ۙ or
ii. But if the ruling verb makes an assertion (without expectation, wish, or the like) and the verb following ُأَنْ is to express a past or present sense we use the perfect or imperfect indicative after ُأَنْ. Thus ُعِجِبَُّ أَنْ ُجِاَهَّتْ ُذَحَرُ ye wonder that an admonition has come to you, ُعِلِمَ أَنْ ُيَنَامُ I know that he is sleeping. It is however more usual in this case to employ a nominal proposition (see § 513) using ُأَنْ with a pronoun; thus ُأَلْبَرْ ُيُقُرِّا أَنْ ُتَكُلِّمُمُرُ he knows that thou standest.

could they not perceive that it (the calf) did not speak to them? If the ruling verb expresses doubt or supposition concerning a thing future, ُأَنْ may govern the imperfect indicative or subjunctive; as ُظَفُّوا أَنْ ُيَقَعُ ُعَلَّيْهِمْ they thought it was about to fall upon them.

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

(b) By ُلِ in order that (see § 366 c ii) and its compounds; thus ِإِنْ هَذَا لَمُكْرِمَتْهُمْ فِي ُالْمِدِينةِ لَتَخْرِجُوا مِنْهَا أَهْلَهُمْ 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 ُلَأَنْ for that, as is seen in the negative ُلَأَنْ (for ُلَأَنْ لاَنْ لَتَثَلَّا): we cannot say ُلَلِا.

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

(d) By ُفُ 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; if Thou 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 إنْ or any particle having the sense of كَانَ (see §§ 406 and 413): in the protasis, when the verb is without كَانَ and is imperfect; in the apodosis, when without كَانَ and having an imperfect verb. Thus if they see the path of error, they will adopt it for their path; if worthless gain come to him like it (the former) he accepts it (also); whosoever believes in God, He shall direct his heart. If however في marks the apodosis, we must use an indicative; as whosoever believes in his Lord, does not fear.

ii. The jussive may appear in apodosis when the protasis contains an imperative verb; as and thereupon (We said) Take the tables with force, and command thy people (so) shall they grasp the best part thereof; send gatherers (and) they shall bring thee every skilled magician; show me (Thyself, and) I shall look upon thee. This construction is explained in § 413.

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

Rem. c. When (1) the apodosis has a jussive, connected with a following imperfect by فِ 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 whose 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 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 لَّنَّمُ يَغْفِرُ لَنَا رَبُّنَا رَبُّكُمُ مِنَ الْخَاسِرِينَ verily if our Lord do not pardon us, we shall surely be of those who suffer loss.

420. The Imperative cannot be used in negative sense: instead we must employ the jussive as in § 417 b. Thus ُهُدِّيَّهُ لَكُنَا بِالْعَرْبِيَّةِ وَلَا تُكَلِّمُنَا ِبِالْإِنْكِلَازِيَّةِ 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 ُلاَّ تَتَّبَعُ سَبِيلَ ِالْمُفَسِّدِينَ do not thou follow the path of the transgressors; many however govern the object by help of a preposition, as َلَمَّا وَقَعَ عَلَيْهِمُ ِالرَّجْعُ when the plague fell upon them; some govern in both ways with the same meaning, thus ُكَذَّبُوهُ they accused him of lying, and َاغْرَقَنَا الَّذِينَ كَذَّبُوهُ We drowned those who charged with falsehood. Our signs. More frequently a verb which governs in both ways has
different meanings, thus *he perfumed it with musk*, *he held it fast*; and diverse significations may attach to the same verb if used with different prepositions, thus *to desire*, which is transitive and intransitive, has *to like*, *to dislike*, and *to supplicate*.

Rem. a. Amongst the transitive verbs (see § 75) we include those which govern by help of a preposition alike with those whose object is in the accusative. Besides being transitive as *to fall upon*, the same verb may be intransitive as *to befall, come to pass*, thus *so the truth was established*.

Rem. b. Dictionaries will teach a student how each verb may be employed. Be it observed that, in Arabic, verbs *to come* govern the accusative and require no intervening preposition, thus *I came to him, I came to her with it*, i.e. *I brought it to her, the magicians came to Pharaoh, they brought a mighty enchantment* (see § 456 b).

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

(a) Those whose objects are unconnected, they being causatives of which the ground form is transitive and governs an accusative (see § 41 and § 45); thus $\text{يَعْضَى} \text{ اللَّيْلُ} \text{ النَّهْارُ}$ I bring you messages, $\text{يُؤْرِبُ} \text{ إِلَى} \text{ الفَاسِقِينَ}$ He causes the night to cover the day, $\text{خَذُوا} \text{ مَا} \text{ آتيناكمُ}$ take what We have given you, $\text{يُؤْرِبُ} \text{ إِلَى} \text{ الإِبَاءِ}$ I will show you the dwelling of the impious, $\text{يُؤْرِبُ} \text{ إِلَى} \text{ عِبَادِهِ}$ He causes whom He will of His servants to inherit it: also some other verbs of causative nature, meaning to give, lend, etc. as $\text{كُذُوا} \text{ مَا} \text{ رَزَقَنَاكُمُ}$ eat what We have provided for you, لَّا يُهَدِيهِمْ $\text{بِالصِّرَاطِ} \text{ المُستَقِيمِ}$ direct us (in) the straight road, یَسْوَمُونَ $\text{سِيٌّالا}$ $\text{سِيٌّالا یَسِّوِّمُونَ}$ they did not direct them (in) a (right) path, وَعَدُّنَا مُوسَى $\text{سَوَءُ} \text{ العَذَابِ}$ 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 $\text{جَعَلَهُ} \text{ ذَكَّا}$ he made it (into) atoms, $\text{قَطَعَهُمْ} \text{ إِمَّا}$ We divided them into nations; or (ii) the verbs of the heart, which are so called because their action is mental; for instance $\text{رَأَي} \text{ to see, think, know}$ and its IV passive $\text{رَأَي}$ to think, believe, $\text{كَلَّم}$ to know, $\text{زَعَم}$ to deem, $\text{قَال}$ to think, etc.; thus $\text{يَجِدُونَهُ} \text{ مَكْتُوبًا}$ I thought her patient, $\text{ظَنْنُهَا} \text{ صَبْرًا}$ they find him mentioned (lit. written).

Rem. b. Verbs like $\text{رَأَي}$ and $\text{وَجَد}$ must also be reckoned among $\text{أَفْعَالَ} \text{ الْحَسِّ}$ verbs of (the organs of) sense.
Rem. d. Three accusatives are governed by أفعال الفعلية سريوك أفعالكم خبيهة he will make you think your actions foul.

426. All verbs, transitive and intransitive, active and passive, may take their own مصادر infinitives (see §195), or their deverbal nouns of the classes nomina vicis et speciei*, as objective complements in the accusative. Thus ضربه ضربًا *he gave him a beating,* طمعًا *he desired eagerly,* ضربًا *he received a beating,* إستكبروا إستكبرًا *they were puffed with arrogant pride.*

This accusative is called المفعول المطلق أسم مصدر the absolute object or مصدر مَحَدُود، and it may appear, or be eliminated: thus يطلب إليه حثيثًا *he does right for him,* يعمَّ عَمَّالًا صالحًا, also يطلب صاحبًا *he follows it in swift search.* We have given (§202 Note) عذاب أعدى I will chastise them very severely; but the macdar 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 المَفْعُولُ المَبِطِّلُ عَدَابًا شَديدًا; thus عذابُهم عذابًا شديدًا 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
words divide an object from its governing infinitive, because a
dependent case cannot be separated from the word which governs
it. Also, when an infinitive is defined by the article, its object
must stand in the accusative, because the noun so defined cannot
take after it a dependent.

Rem. c. Beside infinitives (nomina actionis) there are verbal
nouns of similar force and significance which govern in the
same way.

428. With rare exceptions, infinitives govern by help of a
preposition, when from verbs which are transitive in that manner.

429. Frequently however an infinitive governs its objective
complement in the dependent with ل (see § 453) instead of in
the accusative. Thus حَطَبناً تَفْصِيلاً لِكَلِّ شَيْءٍ We wrote an ex-
position of every thing. So it is with certain other verbal nouns.

430. Nomina agentis can, like infinitives, govern a noun in
the accusative, as جَعَلَهُ الْقَوْمَ God is a chastiser of the
people, or in the dependent, as مَكَّنَ الْقَوْمِ God is the
destructor of the people.

Note. When derived from verbs which are transitive by help
of a preposition, nomina agentis must govern in the same way.
Thus إِنَّا إِلَى رَبِّنَا مُتَقْلِبُونَ verily to our Lord shall we return; َكَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافلِينَ they denied Our signs, and were
neglectors of them; ظَنُّوا أَنَّهُ وَاقِعٌ عَلَيْهِمْ they thought it to be
falling upon them; أَلْتَكُ أَصْحَابُ آتَارَ حَالَدِينَ Fīthā; these are the
people of Hell-fire, abiding therein.
§ 431. What has been said in § 429 concerning ل after an infinitive, applies equally to a nomen agentis.

Rem. When by rhetorical transposition a finite verb, which is transitive without help from a preposition, follows its object, we may use the accusative, as they did not injure Us, but they were injuring themselves; or we may employ ل, as those who fear their Lord. In like case a nomen agentis cannot govern an accusative but requires ل, thus ye dislike her. If the transposed object be a pronominal suffix, إیا may with the finite verb be employed instead of ل as in § 189 b.

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

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

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

(a) In phrases of command, exclamations, etc. we must supply the verb to which the accusative noun serves as مَفْعُول (see § 426). Thus gently! for مْتِلَ deal gently, أَمْلِ أَمْلِ مْتِلَ hearing and obeying for سَمَعَ سَمَعَا وَأَطِيعَ طَاعَةً I hear well and implicitly obey.
Note. The Arabian grammarians represent that  sikhaanak stands for  la ilaha wassala  I praise Thine absolute perfection (see § 41, rem. c).

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

436. The adverb  and the conjunction  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  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  (see § 362 ee and § 584 b) but, yet, as though (see § 367 g), and when coupled with a preposition, as  and  but most of them do not know,  as though it were a canopy,  does he not know that God sees? In the above examples the subject immediately follows  etc. and under such circumstances  (see § 361 c) may be prefixed to the predicate; thus  verily we perceive thee (to be) in error; surely
thy Lord is prompt with chastisement and certainly He is forgiving and merciful. There may however be a separation, between etc. and the subject, caused by an adverb of time and place or by a preposition with its complement; thus verily enemies of you are (to be found) amongst your spouses and children: when this separation occurs may be prefixed to the subject of or, as shall there indeed be to us a reward? If the predicate be negative we must not use thus surely He doth not love the transgressors; surely We will not allow to be lost the reward of the righteous: and so if the verb be a perfect without, thus surely the people despised me and were just on the point of slaying me.

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

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

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

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

Rem. f. The words would that and or perhaps govern an accusative like etc., thus perhaps ye will take warning.

438. An interjection usually precedes the person or thing called; while for vocative case we must use the nominative or accusative.

(a) As has been noted in § 368 يا O! takes its following noun without the article.

(i) We use the nominative—in the singular without tanwin—when a particular person or thing is addressed by the speaker directly and without explanatory term; thus يا مُحَمَّدُ O Muhammad! يا رَجُلُ O man! or Sir, قَالَ مُوسَى يا فَرْعُوْنُ Moses said, O Pharaoh!

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

Rem. a. These rules hold good in the absence of an interjection, as يا أفرَغَ عَلَىَنا صَبْرًا 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! رَبِّ O my Lord!
§ 441. When employed as the *logical copula كَانَ is called كَانَ the incomplete kāna 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.

but this abbreviation is not permitted with derivatives ending in ﭽ or ﭳ from verbs whose final radical is أ or أ. Beside أ and أ there are other forms possible, as قَالَ أَبُو أَمَّهُ he (Aaron) said, O son of my mother!

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

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

439. When ﭪ is immediately followed by an indefinite object and denies its existence we make the noun accusative and, if possible, we omit tanwin; as آللّهُ ﭪ إِلَّا ﭪ غَوُّ God, there is no god but He. Should an explanatory term follow, tanwin is retained; as ﭪ حَافِظًا لِلْقُرآنِ ﭪ ﭪ ﭪ ﭪ there is no one knowing the Coràn by heart amongst you.

440. We have been treating objective complements since § 422 and shall now consider the adverbial complement. This sort of accusative depends (a) when expressed by كَانَ to be, exist (and by certain similar verbs, see § 442) on the idea of existence or being, which is limited and determined by the accusative; and (b) on circumstances detailed in § 443 et seq.
there is required an attribute, which we must put in the accusative. Thus 

الْعِدْوُهُ كَانُوا قُوْمًا مُجَرِّمِينَ they were guilty people, and كَانُوا ظَالِمِينَ 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 كَانْ مِنْ أَشَاءٍ كِرَّتْنَ us be thou (one) of the grateful, which is equivalent (see § 448) to كَانْ شَاهِراً. But when the idea of existence is attributed by كَانْ there was an ape: here the verb is كَانَ الْتَّنَّامَةُ the complete كَانَa, because it contains the attribute and requires no other, for كَانَ قُرُدًا would mean he was an ape.

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

Rem. b. Sometimes كَانَa is مَحْدُوفٍ كَانَa eliminated, as أَسْمَعْوا وَأَطْبَعْوا وَأَنْفَقْوا خَيْرًا إِلَّا نَفْسَكُمْ hear ye, and obey, and give alms, it will be better for your souls, where كَبِيرُ is understood.

442. The same construction appertains to أَخَوَاتُ كَانَ the sisters of كَانَ which are often used as synouyms of كَانَ without relation to time, though they add some modification to the simple idea of existence. In this class are دَأَمَa to continue, بَقِيَa to remain, صَارُa to become, طَلَّa to be or do all day and not a few others, most of which may be نَتَّامَةُ while لَيْسَ not to be, which is always نَافَقَةُ expresses the negation of existence; thus لَيْسَ بَيّٰي صَلَالَةُ in me is no error.
Rem. 9. Instead of an accusative or a preposition with its dependent may take as attribute a verb in the imperfect, thus following the analogy of (see § 408 d and e, and § 409). With this construction we can connect that of verbs of appropinquation, which are of two kinds. 

(1) Amongst those which indicate simple proximity of the predicate is (see § 157) to be just on the point of: commonly its predicate is an imperfect indicative, thus they were on the point of killing me. (2) Amongst those which indicate a hope of the predicate's occurrence is perhaps: commonly it is construed with and the subjunctive, as your Lord may perhaps destroy your enemy; but it can take as accusative a pronominal suffix like (see § 436, rem. f).

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

444. (a) The time in or during which an act occurs; as abiding in them (the gardens) perpetually, when their fish came to them on the day of their sabbath.

(b) Locality, direction, and extension, may in certain cases take the accusative; as he looked right and left. Of this sort are the words given as prepositions in § 359.
Rem. a. We must use في in, when the place is definitely specified, as أَقْمَتْ في مَقَتِّ الْحَسَنِيّ I stopped at the place where al Husain was killed. But with a verb meaning to remain or the like مَكَانُ, and similar vague nouns of place, are employed without preposition and therefore in the accusative; thus إنَّ اسْتَقَرَ مَكَانَهُ if it stand firm in its place.

Note. Certain substantives signifying time or place can be مُصَافَّ اً annexed (see § 475 and § 478) to a verbal sentence, but only in the accusative case; thus يُؤُمَّرَ لَا يَسْتَقِيمُونَ لَا تَأْتِيمُونَ حِينَانُ if it stand firm in its place.

Rem. b. The accusative of time and place, illustrated in above examples of this section, is called الْظِّرفُ the vessel (see § 221, rem. a) or الْمَفْعُولُ فيهِ that in which the act is done.

(c) The most important however of adverbial accusatives is called الْحَالُ the state or condition, i.e. of the subject or object or of both, while the act is happening. Thus لِمَا رَجَعَ مُوسَى لَى قُوُّمِهِ غَضَبَانَ أَسْفاً when Moses returned to his people angry, afflicted i.e. in a state of affliction and anger; هوُ الَّذِي يُرسِلُ الْرَّياحَ بَيْنَ يِدَيْ رَحْمَةِ 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; أَلْقَيْ الْسَحْرَةِ سَاجِدِينَ the magicians were thrown down prostrate (adoring).

Rem. a. The الْحَالِ is a redundancy; thus أدْعُوا رَبَّكَ فَضْلُهُ 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 

جرف كـ \textit{حَكِيفُ} how? as the accusative 

called الححال must always do.

Rem. b. The ححال depends upon a regent (عامٌل الححال) which may be (1) a verb, as خَرَ موْسِي صَعِيقًا. 

Moses fell down thunder-struck; or (2) a deverbal adjective, as إِيَّي رَسُولٌ اللّه إِلى مُجَمِعًا. 

verily I am God's apostle to you all, where رسول is accounted a deverbal adjective, إِيَّي being equivalent to أَرسِلْتُ I have been sent; or (3) a demonstrative pronoun or other expression having verbal force, as الْإِلَّهُ أَصَابَ الْتَّنَارَ خَالِدِينَ. 

these are the people of the fire, dwelling continually therein, where يُشَارُ إِلَيْهِ they are pointed out as.

Rem. c. The ححال is (1) usually صفَّة an adjective expressing a transitory state, as خَلَقَ الْشَّمَـسَ وَالْقَمْرَ وَالْنَّجُومَ مُسَلَّمَاتُ. 

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 أَخْتَذَتْ ذَلِكَ مِنْهُ سَمْعًا. 

I received that from him by hearing; or even (3) a concrete substantive, as فَأَسَأَلْنَا عَلَيْهِمْ الْطَوْفَانَ. 

so We sent upon them the deluge and locusts and lice and frogs and blood (in the nature of) signs, separated by intervals. Lastly (4) ححال may be a proposition, as in §583. There may be more than one ححال, with or without و and between them, as can be seen above.
Rem. e. In all our examples ِهَلِ is "indefinite, and this is most usual.

Rem. f. We call the subject or object to which ِهَلِ refers ِصَاحِبُ أَلْحَالِ, and it is usually "definite as happens in all our examples.

Note. Occasionally ِصَاحِبُ أَلْحَالِ is eliminated, as ِحَدَّثَ لا يَخْرُجُ إِلَّا نَكَدًا ِعَبَّرَ ِبِلَّأَنَّهُ نَكَدًا as to that (land) which was bad its herbage does not come forth except scantily, where ِنِبَاتُهُ must be supplied as ِقُاحِبَ to ِنَكَدَا.

Rem. g. Also it will be observed that in all our examples the ِهَلِ 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 وَطَمِعًا 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 ِمُصِدَّرْ ِقَلِيبِي 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 ِلِمْ why? (see § 351, rem.).

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

Rem. a. Like ِأَلْحَالُ this accusative is ِفَضْلَة ِعَلِيْهَا see (c) rem. a. It must be an indefinite substantive.
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Rem. b. We have mentioned in §§ 322 and 323 the accusative which follows cardinal numbers from 11 to 99 inclusive: it is of this sort, being called تَمْيِيزُ الْعُدَدُ the specification of number, and is most usually singular, see § 499.

446. Relations of time and place are designated by prepositions, as also are many ideal conceptions. We shall treat those mentioned in § 447 as indicating motion from, in § 450 motion towards, and in § 454 rest at a place; while in § 470 compound prepositions will be found, over and above those detailed by § 355 et seq.

447. The prepositions indicating motion from or away from a place, are مِنْ out of, from, and عَنَ away from.

448. We designate by help of مِنْ

(a) the local point of departure from a place; as أَخَرَجَكَهُ مِنَ فَارِسَانَا عَلَى هِيمٍ رَجَاءٌ مِنْ أُوْضُكَ he expelled you from your land, فَأَخَرَجَكُمْ مِنَ الْبَلَدِ فَأَخَرَجَكُمْ Mِنْ خَلَافٍ so We sent upon them a plague from heaven, أَخَرَجَكُمْ مِنَ الْبَلَدِ فَأَخَرَجَكُمْ in a contrary i.e. on opposite sides. Hence it is used with verbs which indicate liberating, preserving, warning, etc. as فَأَخَرَجَكُمْ مِنَ الْبَلَدِ فَأَخَرَجَكُمْ We delivered you from Pharaoh's people, منْ خَلَافٍ أَخَرَجَكُمْ Mِنْ خَلَافٍ a warning from i.e. against everything.

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

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

gr.
(c) The causal point of departure, the origin and source of a thing; as
أَعْلَمُهُ مِنْ اللَّهِ I know it from God, an admonition has come to you from your Lord,
مِنْ رَسُولِ اللَّهِ from among your wives originate enemies,
عَدُوُّ مَنْ أَزَوَّاجُكُمْ عَدُوٌ. thou dost not resent anything of which we are the origin except that we believed the signs of our Lord when they came to us.

Rem. a. Here مَنْ is employed لِلَتَعْلِيلِ to assign the reason.

(d) The distance from anything, especially after words signifying proximity, when in English we must render مِنْ to; thus
إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ surely the mercy of God is near to the righteous.

(e) The difference between two things when compared: hence the use of مِنْ with an elative (see § 234) when comparative; thus
أَحْسَنُ مِنْهُ handsomer than he.

Rem. a. Sometimes مِنْ with its complement is omitted; as
الدَّارُ الآخِرَةُ خَيْرُ لَدَنَا يَتَقَوَّنُ the last abode is better than this world for those who take heed to themselves, where مِنَ الْخَيْرِ may be supplied.

(f) The relationship between part and whole, between species and genus; thus
قَالَ نَعِمُ وَإِنَّكَ لَسَيْنَ الْمُقَرِّبِينَ he said, Yes, and ye shall be of those who are brought near (me),
المَنْ قَوْمٌ فَوْعَانُ the chiefs of Pharaoh's people, أُسْكَنُوا هَذِهِ الْقُرْبَى وَخَذَلُوا مَنْهَا inhabited this village and eat therefrom, the fools among us.
Rem. a. Preceding a definite noun, which is usually plural,  كُنْتُونَا مِنَ الْأَطْبَابٍ may indicate an indefinite quantity or number; as  كَفُّوا مِنَ الْأَطْبَابِ eat of the good things. Together with an indefinite dependent  مَا أُصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ may be subject of a sentence as in the following:  مَا كَنُّونَ مِنْ إِلَهٍ no mischance befalls except by permission of God.

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

Rem. e. In these examples  لِلْتَبْعِيضِ is used to indicate division into parts, as also in  أُخْرِجْنَا مِنْ خَلْقِ الْأَنْثَارِ We produced all sorts of fruit; sometimes it is employed لِلْتَرْكِيبِ to indicate composition.

(g) After indefinite  مَا and  مِمَّا whatever we must use  مَمَّا تَأْتِنَا يِهِ مِنْ آيَةِ what- ever thou bringest us of a sign: in this case we have a general term rendered more definite, as also when  مَنْ مَّا indicates the material of which an article has been made; thus  عِجْلٌ مِنْ حُلْيَيْمِ a calf (made) out of their ornaments.

Rem. Here  مِنْ is employed لِلْبِيَانِ to explain.

(h) Another use of  التَّمَيُّزُ is called the specification; thus  لَقِدْ أَخَذْنَا أَلَّا فَرَعُونَ بِالْسَّبِينِ وَنَفَقْنَ مِنْ آنِثَارِتِنَا We visited the people of Pharaoh with years (of barrenness) and with diminution of fruit.

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

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

(b) After verbs which imply the removal of a covering, as asking etc., thus وَأَسْأَلْهُ عَنِ الْقَرْيَةَ and ask them concerning the village, كَسَفَتْ عَنَّا السُّجُرَ they thou hast removed from us the plague.

(c) After verbs which imply turning away, as كَانُوا عَنْهُ یَكْبَرُ عَنْهُ سَيَافَتِهِ They were negligors of it, عَلَى غَافِلِينَ He effaces from him his misdeeds, لَبَّا سَكَتَ عَنْ مُوسَى الْغَضَبِ when the anger became still (so as to be) away from Moses, سَأَصَرَفَ عَنْ آيَاتِي I will cause to turn away from (the direction of) my signs, عَنْهُ رَغِبَ عَنْهُ they disdainfully turned away from that from which he turned disdainfully, رَغَبَ عَنْهُ he avoided it.

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

451. Opposed to، إِلَى مِنْ عَنْ is which signifies أُرْسِلْنَا إِلَيْهِ الْبَيْتُ We sent Noah unto his people, نُوحًا إِلَى قُوُمِهِ to Him is the returning, وَلَكَنَّ أَنْظَرُ إِلَى الْجَبَلِ but look toward the mountain, أوْحِيْنَا إِلَى مُوسَى We revealed i.e. indicated to Moses. Hence, because inclination is implied, إِلَى I follows verbs of excusing and repenting; thus نَبِتَ إِلَيْكَ I repent toward Thee, مَعَذِرَةٌ إِلَى رَبِّكَ it is an excuse to your Lord.
(b) In respect of time \( 
\text{إِلَى} 
\) usually indicates during a continuance; as \( 
\text{إِلَى} 
\text{يَوْمٍ} 
\text{الْقِيَامة} 
\) \( 
\text{إِلَى} 
\text{أَجْلٍ} 
\) *until a fixed term*; \( 
\text{إِلَى} 
\) *during all the time till the day of judgement*.

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

(c) To show that one thing is added to another we use \( 
\text{إِلَى} 
\) \( 
\text{إِلَى} 
\text{أَخْرَهُ} 
\) (see § 23, rem. d) *to its end*, which is definite but serves for *et cetera*.

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

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

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

(a) for passing on the action to an indirect object; as \( 
\text{قَالَ} 
\text{مُوسَى} 
\text{إِلَى} 
\text{أَجْل} 
\) *Moses said to his people, make for us*; \( 
\) \( 
\text{إِنْ} 
\) \( 
\text{أَغْفِرْ لَنَا} 
\) \( 
\text{وَأَرْحَمْنَا} 
\) \( 
\) pardon (the sin) to us and have mercy upon us: so with reflexive verbs, which govern self as their direct object; thus \( 
\) \( 
\text{لَمَّا} 
\text{نَجَلَى} 
\text{رَبَّهُ} 
\text{إِلَى} 
\text{جِبَلٍ} 
\) when his Lord manifested Himself to the mountain, and we find
the sense of *إِذَاٰ هُوَ بَيِّنٌ لِلَّنَافِئِينَ* to *it is white to the beholders*; also by taking *praise* as the direct object, we may place here *يُسْيِحُ لِلَّهِ مَا فِي الْسَّهَوَاتِ* *whatsoever is in heaven gives praise to God*; and unless wholly idiomatic *آَمَّنَ لَكَ* he believed in thee. In these cases لِ and its dependent are not essential to the clause, whereas it is different in

(b) the dative (i) of possession; as لَهُ الْمَلَكُ وَلَهُ الْحَمْدُ to *Him belong the dominion and the praise, which lows lit. to it is the (power of) loving, they cling to their idols, *خُبْرُ لِمَلَكَ* better for me, a daughter of the king (see § 492): (ii) of permission or right; as لَيْحَلُّ بِمَرْتِ الْطَّبِيبَتُ to *he makes lawful to them the good things,* I give thee permission: (iii) of advantage, contrasting with (see § 459 b); as لَيْخَذِبُ لَنَا رَبَّكَ a guidance and a mercy for the benefit of those who, لَهُدَى وَرُحْمَةَ لِلْدِينِ and do Thou write for us i.e. place to credit of our account advantage in this world and in the next, لَنَا هَذِهِ this is owing to us.

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

(c) Attention is drawn by لِ to the purpose or cause of an act; thus لِمَ لَمْ يَا لَّهُ قَالَتْ أَمَّةٌ and when a section of them asked, Why do ye warn the people? لِمْ تَعْطَوْنَ الْقُوْمَ 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 لِلَّذِي التَّعلُّمِلْ لِلَّذِي التَّعلُّمِلْ to indicate the cause.

(e) Also لِ marks the time of an occurrence; as والَّلِي جَاءَ مِنْ مَوْصِئِهِ لِي بيِفِاتهَا and when Moses had come to Our appointed time, لِلَّذِي لَيْلَةٍ مِنْ مَحْرُومِ 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 عَدِيتَ لَهُ I hate him.

454. The prepositions indicating rest at a place are فِي in, into, بَ at, in, by, with, مَعَ with, along with, لَنِّ or لَنِّدَى beside, near, and عَلَى over, above, upon.

455. We designate by help of فِي

(a) rest in a place or during a time, and motion into a place, as لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ to Him belongs whatsoever is in heaven and earth, خَلَقَهَا فِي سَبْعَةٍ أَيُّامِ He created them in six days, خَبِينَاهَا لَهُ فِي الأَلَوَاحِ We wrote it for his benefit upon the tables, لَمْ يَسْقِطَ فِي أَيْنَّهُمْ when a falling took place into

* This rendering is in accordance with Baidawī.
† 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, 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 Moses said to his brother Aaron, Do thou act as my deputy among my people, and behave uprightly.

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

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

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

Note. The phrase the land which We blessed is equivalent to the land in which we are.

456. Whereas indicates amongst we more often express with mere proximity; thus I passed by a man, We sent Moses with Our signs, take it with force, they associate bad luck with Moses, there is in me no error, He created the heavens and the earth rightly. Accordingly
verbs with certain meanings govern ب and its dependent in place of an accusative; thus بَصَرَتْ بِيَّا لَمْ يَصْرِوا بِهِ I saw that which they saw not, لَا يَجِيِّطُونَ بَشَيّْا مِنْ عِلْمِهِ then ye shall be informed of what ye have done, أَلْدِينَ يُسَكُّونَ بِالْكِتَابِ those who hold fast to the book, أَبْتَديَ يُسْرُرُ اللّهِ I begin with the name of God; and بِ وَبِيْنِهِ dependent may take the place of a second accusative, thus لَا تُسْتَهْبِيّ بِهِ الْأُعْدَاءَ do not cause mine enemies to attach ignominy to me, ذَخَرَهُمُ يَأْمَرَ اللّهُ remind them of the days of God. Sometimes a verb governs in both ways with the same meaning (see § 423); thus أَحْدَى بَرَأسِ أَحْوَهَهْ he seized the head of his brother, and لَا تَأْخَذْهُ يَّسَأَةَ وَلَا نَوْمَ seize Him nor sleep; إِسْتَعِينَا بِاللّهِ إِيَاكَ نَعْبَدُ وَإِيَاكَ نَسْتَعِينُ ask assistance of God, and يَا أَمْلِمَا بِيْباً Thee only do we worship and of Thee alone we ask assistance; ثمَّ أَظْلِمْوا يِبْباً they treated it unjustly, and مَا أَظْلِمْوًا 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 نُحْنُ بِمُؤْمِنِينَ we are not believers.

(b) The relation between an act and its object, especially after يَأْمُرُهُمْ بِالْمَعْرُوفِ intransitive verbs; thus يَأْمُرُهُمْ بِالْمَعْرُوفِ he commands the approved to them; أَمْنَا we have believed, but أَمْنَا 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
this was because their apostles used to bring them proofs.

(c) The relation between an act and its instrument or reason;
thus this shall be because God is the patron of those who believe,
and We revealed to Moses, when his people asked drink of him, saying (see § 367 e) Strike the stone with thy rod,
thus We try them by reason of that in which they were impious,
and We appointed with Moses (a period of) thirty nights and We completed them by means of ten (more),
verily I have chosen thee above (all) men by reason of (My putting thee in charge of) My messages and because of My speaking (to thee).

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

Rem. d. Some would place in this sub-section بَيْنِ الْإِلَٰهِ أَبْنِى as above.
Rem. e. Arabian grammarians have divers expressions to denote the uses of ب.

Note. We find ب used in the sense of علی, thus طلّنا أنّهُ علیٰ واقع پیمُ they thought that it was falling upon them.

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

459. We employ علی over, upon, above

(a) in its local sense; thus وَطَلَّنا علیهم الْعَمَّامَةَ and We spread for shade over them the cloud, ثمّ أستوی علی الْعَرْشِ then He established Himself upon the throne: and a similar sense may be discerned in لَمَا وَقَع علیهم الرَّجُزً when the plague fell upon them, وَأَنزَلْنَا علیهم الْمَانَى والنَّسلُوا and We sent down upon them manna and quail, أَخَاف علیكم عَذَابًا I fear in your case a punishment, عَلی الَّذِينَ أَنْعَمْت علیهم alْذِينَ أَنْعِمَت علیهِم those upon whom Thou hast shed blessings.

(b) As implying disadvantage (see § 453 b iii); thus غضبَ God was angry with him, بَعثَهُ علیهم he sent him against them. Also we use علی after words signifying difficulty and the opposite; thus يَحُرِّم علیهم الْحَبَائِتَ he makes unlawful to them the foul things, ذلِك علی الَّلَّهِ يَسِيرُ this for God is easy.

(c) To express an obligation; thus علی رَسُولَة الْبَلَاغِ المَبْينَ
distinct delivery is incumbent upon Our apostle, 

is not the covenant of the book taken upon them, 

it is binding upon me.

(d) To show superiority in one over another; thus 

He has favoured you above all creatures, 

and He is all-powerful over everything.

(e) To give the condition serving as basis upon which a person rests; thus 

he followed the 

Christian religion.

(f) To indicate the subject spoken of; thus 

that they should not say concerning God other than the truth.

Rem. a. Other uses exist; as 

an admonition has come to you through one of yourselves.

462. With an oath (قَسَمُ) we employ 

by provided a substantive follows and there is no verb of swearing. The complement (جَوَابُ الْقَسَمِ) may be an affirmative verbal proposition, and the verb may be imperfect, in which case 

is prefixed to the energetic form; thus 

by my Lord, ye shall be raised.

463. While commonly reckoned among prepositions 

as, 

like is a substantive and synonymous with 

likeness (see § 482f). We find it in 

thus, 

in like manner, so, and 

as though.
Note. Attached to كُنَّا مَا الْكَاْثِرَةُ the hindering mê (see § 353*), thus اِجْعَلْتُ نَتَّا إِلَٰهًا هَٰكَمَا لَبَرَ أَلِئَةُ make for us a god like their gods.

466. To signify at the side of we employ عَنْدَ with God there is great reward, бِمَا عَيْدَ and with God he has made with thee, بِجَدْوَنَّهُ by virtue of the covenant they find him written down مَكْتُوبًا عَنْدَهُمْ في التَّوْرَىٰتِ وَالْإِنْجِيْلِ in the Old Testament and Gospel, أَلَا إِنَّاَ الْقَاْدِمُونَ verily the cause of their good and ill luck lies طَائِرُهُمْ عَنْدَ أَلِئَةُ hidden in the counsels of God. When used of time عَنْدَ may indicate a particular moment, thus أَيْقَنُتْ عَنْدُ صَبَاحِي I felt sure at the time of writing it.

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

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

Rem. b. Its opposite is فَوْقَ above; as وَهُوَ الْقَاهِرُ فَوْقُ عَبَأْوَهُ and He is all-powerful over His servants.

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

(b) 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 من as the first part, and the second part must be in dependent case. Thus

(2) which flow the runnels of water.

(c) 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
concise by omission of a preposition; thus ُوَخَتَارُ مُوسَى قُوْمُهُ مِنْ قُوْمِهِ Instead of ُسُعِينَ رَجَلًا لِيِقِئِتْنَا and Moses chose from his people seventy men for Our appointed time.

471. The infinitive (see §§ 195 and 426 to 429) like other nouns is indefinite unless defined by the article or otherwise; thus ُفِي ذَٰلِكِ بَلَأَ مِنْ رَّبِّكُمْ عَظِيمُ therein, O you, is a great trial from your Lord; ُإِنَّ الْمُتَّقِينَ أَتَّهَذُوا الْعَجُلَ سَيْنَالَهُمْ غَضَبُ verily those who chose the calf (as a god), wrath shall overtake them from their Lord, and ignominy in this present life; ُقَالَنَّهَا مَعْذَرَةً إِلَى رَبِّنَا they said, It is a way of excusing (ourselves) to your Lord.

472. The rectio* 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 سَتَقُلُ أَبْنَاهُمْ وَنَسْلَحْنِي ُنَسِاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ he answered, We will massacre their

* By a word's rectio, we mean its influence in regard to construction, requiring that another word be in a particular case: the corresponding term is عمل: action of government.
sons and we will save alive their daughters (lit. women) and verily
we shall be subduers over them, where سَ gives a future sense to
all three clauses.

(a) In a clause which is not circumstantial the concrete
verbal noun refers to a present or future time; thus فَلَمَّا حَصْفَتُنَا
عَنْ يَمِينِ الرِّجَالِ إِلَى أَجْلِهِ هُمْ بَالِغُوْهُ but when We removed from
them the plague until a fixed term, which they were about to
attain; إِنَّ هَالُوْلَا مَنْ يَمُتِّرُ مَا هُمْ فِيهِ وَبَاطِلَ مَا كَاذَّبُوا يُعْمَدُونَ as
to these people destroyed is that (religion) in which they were, and
rain is what they were making; هُوَ الَّذِي خَلَقَكُمْ فَمَنْ كُنْتُمْ كَافِرٌ \(وَمَنَّاهُ مُؤْمِنٌ \)
He it is who created you, and one of you is an un-
believer, and one of you a believer; قَالُوا مِمْهَا نَأْتَا بَيْنَ مِنْ آيَةٍ \(فَمَا نَحْنُ لَكْ بِمُؤْمِنِينَ \) they said, Whatever sign thou bringest to
us we do not believe in thee.

(b) But the concrete verbal noun in a circumstantial clause
refers to the same period of time as the ruling verb; see § 583.
The Imperfect Indicative will be found used in nearly the same
way; see § 408 e.

474. When attached to a verb as adverbial accusative (see
§ 444 c) a concrete verbal noun refers to the same period of time
as the verb itself; thus أَدخَلُوا الْبَابَ سَجْدًا enter the gate pro-
strating yourselves; يُدْخِلْهُمُ جَنَّاتٌ حَالِدِينَ فيْهَا He shall make
them enter gardens to abide therein, an instance of حَال كُنْنَا مُقَدِّرُ \(حَالَ مُقَدِّرِ \) indicating the future.
475. A noun, when governing another noun in the dependent case, is called by the Arabians مُضَافٌ annexed, and is said by European grammarians to be in construct state. It is shortened in pronunciation by omission of tanwin or of the terminations ن and ن, in order that the speaker may pass quickly to the governed word, which is called المُضَافُ إليهِ 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 the governed may be defined or undefined; in the latter it can only be نكرة, 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 حاضة البقرة the chapter of the cow, سورة البقرة in presence of the sea i.e. situated by the sea, إن يرون سبيل الرشد if they see the path of true direction. A word may be governing and governed; as مالك يوم الدين the Ruler of the day of the judgement, أمير ربيع the appointed time of his Lord, ميقات ريب have ye hastened the affair of your Lord?

478. (a) The governed word المضاف إليهِ in proper annexation may be nomen substantivum*, a pronoun or other word

* We use nomen substantivum here as in § 190, to include primitive nouns, infinitives, and simple substantives.
regarded as a substantive, or an entire clause (see §488). Thus the chapter of the overreaching Moses and his people, and those who deny Our signs and the meeting of the last (dwelling), vain are their works, the story of those who disbelieved.

(b) The governing word (الْمُضَافِ i.e. the one in construct state) must in proper annexation be nomen substantivum* in which category are accounted prepositions, as بعدْ إِصْلاَحْبَا. Thus the Lord of Aaron, ذَاقُوا وَبَالٌ أَمْرُهُمْ they tasted the mischief of their doing, وَأَللَّهُ عَلِيَّمُ بَيَاتٌ الْصُّدُورِ 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 خَسْنُ الْوُجْهِ the handsome (part) of the face or even the handsome face, عَالِمُ الْغَيْبِ وَالْشَّاهِدَةِ the Knower of the hidden and of the manifest. As regards superlatives, see §§486 and 493.

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

Note. The annexed word can be governed by a verb مُحْذَوْفِ eliminated, as يَوْمُ يُجْمَعُكُمْ لِيُومَ الْجَمِيعِ ذَلِكَ يُومُ الْتَغَابِنِ make mention of the day whereon He shall gather you for the day of

* We use nomen substantivum here as in §190, to include primitive nouns, infinitives, and simple substantives.
assembly, this will be the day of general deception: here we must prefix أَذَخْرُ.

480. Instead of having an adjective attached to it, a noun may be in construct state qualified by another noun; as رَجُلُ صَدِّيِّ أ a sincere man: this is common in specifying the material, as عِجْلُ هُلْبِيِّ 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 (مُضافٌ) to a dependent.

(a) جَمِيعٌ the totality, the whole. If the leading substantive is defined and signifies something single and indivisible, جَمِيعٌ means whole as جَمِيعُ الْبَيْتِ the whole house; if it is definite but plural or collective, we must render جَمِيعُ الْبَقْرُ all, as جَمِيعُ الْمَرَاتِ all the fruits, جَمِيعُ الْبَقْرُ all the cattle; if it is indefinite جَمِيعُ means each, every, as إنْ يَرَوا جَمِيعٍ آيَةً لا يُؤْمِنُوا بِهَا if they see each sign they will not believe in it, رَحْمَتَيْنِ وَبَعْثَ جَمِيعٍ My mercy comprises everything. In § 402 a will be found جَمِيعُ أنَّاسِ every tribe: here, as may be learned from the context, جَمِيعُ is collective (see § 305, rem. e) but is used as a singular.

(b) جَمِيعُ the totality, the whole, much resembles جَمِيعٌ; we may however say إِلَيْكُمْ جَمِيعًا to you all (see § 444 c, rem. b 2) but not إِلَيْكُمْ جَمِيعًا.

(d) غَيْرٌ something different may usually be translated other than: thus أَعِبَدُوا أَللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرَهُ worship God, ye
have no god other than Him; 

Professor the wrongdoers among them substituted a word, other than that which was told them. For 

Rem. a. We employ as a negative, thus impossible; but if repetition be needed we must after the first negative use followed alike by a dependent, thus the way of those upon whom Thou hast shed blessing, other than those who are the objects of (Thine) anger and are in error.

(f) liking, like, as the like of it, like it.

Rem. a. Similar in sense to but without case signs, is

486. Properly annexed, in construct state, are found deverbal adjectives expressing the superlative, of form (see § 234) or (see § 242, note 1); thus and Thou art the most merciful of the merciful, 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 need not vary in gender or number (see § 493, rem. a), thus the greatest of the cities, the best thing that is in it.
Rem. a. Being superlative ًأولُ first stands in annexation of the same sort, thus ًأنا ًأولُ َالمؤمنين I am the first of the believers. The other ordinal numbers ought not so to be used, for they are nomina agentis from transitive verbs, see § 328.

488. When ًأنَّ governs a verb (see § 415 a) it is the ًان which with its verb is equivalent to a macdar (see § 195) and the same construction appertains to the indefinite ًمَا (see § 353*). Thus ًأذِينَا مِنْ قَبْلِ ًأنَّ تَأْتِيَنَا وَمِنْ بَعْدِ َمَا ٌحَمْتَنَا we were afflicted before that thou camest to us and after that thou hast come, which is equivalent to مِنْ قَبْلِ ِإِثْيَانِكِ إِيَانَا وَمِنْ بَعْدِ ٌحَمْتَنَا before thy coming to us and after thy coming to us. Clauses of this sort frequently stand as َاللهُ َالسريعُ ٌالعقابِ (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 سريعُ ُحسنُ َالوجهِ handsome of face, ُسريعُ ُالعِقابِ prompt of chastisement. Here the dependent though always defined by the article exercises no defining influence upon its governing word, which remains ُنكِرةُ (see § 475, rem.) and can be defined by the article, thus ُاللهُ ُالسريعُ ُالعِقابِ 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 ابن للرجل 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 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 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

وَاتَّخَذَ قَوْمُ مُوسَى مَنْ بَعْدِهِ عِجِّلًا 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 سُورَةُ فَاتِحَةٍ الْكِتَابِ equivalent to السُورةُ الَّتِي هِيَ فَاتِحةُ الْكِتَابِ the chapter which is the opener of the book.

496. It has been mentioned in § 321 that cardinal numbers from 3 to 10, when in apposition to the things numbered, agree with them in case; but when placed in annexation before them (see § 478 b) govern a plural dependent. A plural of paucity (see § 307) must be employed if the substantive have one; thus

خلقَ السَّمواتِ وَالْأَرْضَ فِي سَبْعَةِ أَيَامِ 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 جَمْعُ الْقَلَةِ the plural of paucity not be in common use, there must perforce be employed جَمْعُ الْكَثْرَةِ the plural of abundance.

Rem. c. We must remember that a sound plural is plural of
paucity, thus أَيْمَا سَبْعَ آيَاتٍ its verses are seven in number; (أَيْمَا 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 مُسْلِمَونَ four Moslems, بَسْتُ مُؤْمِنَاتُ 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 قُوْمَهُ سَبْعَينَ رَجُلًا Moses chose from his people seventy men, سُورَةُ مُكَّاَةٍ وَهُمْ ثَمَانِ عَشَرَةٌ آيَةٌ A chapter written at Mecca and it (has) eighteen verses. Very rarely they are followed by an accusative plural, as اِثْنَانَا عَشَرَةُ أَمَامًا twelve nations. In gender the tens (عَشَرُونُ, عَشْرُونٌ, etc.) are common; but units conform to the gender of the noun denoting the objects numbered, thus أَنْبِجَسَتْ أَثْنَانَا عَشَرَةُ عَيْنًا twelve springs gushed out (عَيْنٌ being feminine, see § 290 a).

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

(a) The numeral agrees in gender with the singular of the substantive denoting the objects numbered, even if the plural is of different gender; as خَمْسُ سَبْيَنَ 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 اثنًا عشر أسباطًا twelve tribes (the sing. سبط 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 أثنتي عشرة أسباطًا 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 that which is supported, the attribute. The subject is called that by which (the attribute) is supported, and the relation between them is termed the act of supporting or causing to lean, attribution.

513. The subject may be a noun substantive, as قال الاملا the chieftains of his people answered; or an expressed pronoun, as هو البدى والفرقان it is the guidance and the criterion, or it is an excuse; or a pronoun concealed in the verb*, as أفرقناهم في البحر We drowned them in the sea, يحيى ويبيعت 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

\[ \text{there praises God whatsoever is in heaven and in earth,} \]

or a preposition with its dependent, as

\[ \text{the unbelievers have asserted; or a preposition with} \]

\[ \text{the good are among them, and those who are not that are among} \]

\[ \text{them. The predicate may be a noun (substantive or adjective),} \]

\[ \text{as} \]

\[ \text{but I am an apostle from the Lord of the worlds,} \]

\[ \text{He is the potent, the wise;} \]

\[ \text{or a verb, as} \]

\[ \text{so when Moses awoke; or a preposition with its dependent, as} \]

\[ \text{they are in it;} \]

\[ \text{or an adverb, as} \]

\[ \text{I am here;} \]

\[ \text{or a conjunctive clause, as} \]

\[ \text{He is your Creator, this is what did it or this is what he did. Be the predicate what it may, every sentence} \]

\[ \text{beginning with its subject is} \]

\[ \text{a nominal sentence (which may be simple or compound, see §§ 519 and 520), thus} \]

\[ \text{He is the sublime, the mighty, surely the earth belongs to God, Moses awoke. On} \]

\[ \text{the other hand we call} \]

\[ \text{a verbal sentence (simple or compound) any one in which the predicate is a verb preceding} \]

\[ \text{its subject, thus} \]

\[ \text{God is self-sufficing, the guarding of them both does not weary Him;} \]

\[ \text{or in which the verb represents both subject and predicate, thus} \]

\[ \text{they turned aside. The subject of a nominal sentence is termed} \]

\[ \text{the inchoative (except when put in the accusative by a preceding} \]

\[ \text{for it is then known as} \]

\[ \text{see § 525 rem.) and its predicate} \]
the enunciative; while the subject of a verbal sentence is called the agent, and its predicate the action or verb.

Rem. b. Here Professor de Goeje adds the following:

The difference between verbal and nominal sentences, to which the native grammarians attach no small importance, is properly this, that the former relates an act or event, the latter gives a description of a person or thing, either absolutely, or in the form of a clause descriptive of state (see § 583 a). This is the constant rule in good old Arabic, unless the desire to emphasize a part of the sentence be the cause of a change in its position.

514. A verb with ُأَنْ or ُمَا (then called maṣdariyahān, see § 488) may serve as subject either to a nominal or to a verbal sentence; thus حَقِيقًا عَلَيّ أَنْ أَقُولُ that I say so and so is incumbent upon me.

515. The predicate may (see § 513) be a preposition with its dependent, and when the subject precedes we have a nominal sentence; thus أَلْتَقِيَةٌ لِّلْمُتَقِينَ the result is to the devout. If however the preposition and dependent stand first, thus إِلَيْهِ the returning is to Him (see also next section), we may call the phrase جُمَالَةٌ ظَرْفِيَةٌ 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 

\[
\text{he took the tables and in their inscription were guidance and mercy, }
\]

it lows lit. \text{a bowing is to it}: but either order is permitted if the indefinite substantive carries with it an adjective, expressed or implied, thus

\[
\text{to them is a painful punishment. In case of a sentence expressing a wish, however, its subject if indefinite must precede, as}
\]

\[
\text{peace be unto you}; and should the subject follow, it must be defined, thus}
\]

517. The subject also necessarily follows its predicate in a nominal sentence, (a) when the \text{مبتدة} contains a pronoun making reference to a word in the \text{حبار}, as \text{in the house}; (b) when the \text{مبتدة} is restricted by \text{إنا} or \text{إلا}, as

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

\[
\text{who is he? what is it? (see § 570).}
\]

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

\[
\text{he threw down the tables.}
\]
519. In addition to simple sentences, nominal and verbal, we find compound, each consisting of an inchoative with a clause as enunciative. In one sort of compound nominal sentence, a noun (substantive or pronoun) is transposed to the first place and followed by a verb, thus (as to) My mercy (it) comprises everything. Here the agent of the clause (الفاعلِ) is a concealed pronoun, which corresponds in gender and number with the inchoative of the sentence; and the inchoative contrasts (tacitly or expressly) with another inchoative having a different predicate, thus Moses awoke while Aaron was (still) sleeping, verily as for us, we repent toward Thee, but most of them do not know, because they denied Our signs, perchance ye may be mercifully dealt with, perhaps ye may be guided aright.

520. There are also compound sentences in which a pronominal suffix called the connecter replaces the noun transposed. They may be (a) compound nominal, thus with God there is great reward; or (b) compound verbal, thus (as to) the good land its herbage comes forth, (as to) My punishment I strike with it whom I will.

521. We may regard as verbal a sentence consisting of a
deverbal adjective and following noun, thus كرَيمُ قَوْمُكَ thy people are generous (see § 552 b ii).

522. There does not exist in Arabic a substantive verb, i.e. one which would unite subject and predicate in a nominal sentence without connoting the idea of existence; for كَانُ though occasionally supplying the place of logical copula, ascribes to its subject the attribute of existence; and being attributive, its predicate and those of أَخْوَاتُ صَانَ must be in the accusative case (see §§ 441 and 442).

523. The absence of logical copula expressed by or contained in a finite verb constitutes the essential characteristic of a (simple) nominal sentence (see § 513); so that when a definite noun (substantive or pronoun) and an indefinite adjective stand in juxtaposition we have a complete nominal sentence. The fact of the former being defined (no matter how) and the latter undefined, shows them to occupy the positions of subject and predicate; for, as will be seen in § 536, a descriptive epithet must agree with its noun in respect of definition as well as in gender, number and case. Thus اللهُ غَنِيٌّ حَمِيدٌ God is self-sufficing (and) worthy to be praised, سُورةُ الْاَعْرَافِ 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 ضَمِيرُ الْفَضْلُ the pronoun of separation; thus  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 رَبِّكَ أَنتَ وَلِيُّنَا verily your Lord is God: there may however be inserted such pronoun of the same person as إنْ إِنْ (see § 436, rem. a); thus إنْ أَنتَ أَنتَ وَلِيُّنَا truly Thou art our protector.

Rem. A noun governed by إنْ etc. is not called مَبْتَدَأً in-choative 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 قَرْسُ أَصْفَرُ هُوَ a grey horse is handsomest, where though قَرْسُ a *nôdka* indefinite is specialized by its adjective; so also there is obviously a partial determination in رَغْبَةٌ فِي الْشَّرِّ شَرًّا a desire to do evil is bad, and in عَذَابٌ يُوْمَ عَظِيمٍ مَخْوَفٌ 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 الْتَعْرِيفِ 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 zarfiyah (i) when the predicate stands first, as مِنْ الْقُوْمِ أَمَّةٍ there is a section of the people; and (ii) when the subject is preceded by an interrogative or negative particle, as هلْ مَآءً فِي الْشَّرِّ مَا شَوْبُ لنا is there water in the cistern? we have no drink.
(e) When the sentence expresses a wish, as سلام علىكم, peace be unto you; see § 516.

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

529. A pronoun of separation is sometimes omitted if the meaning remains clear, as ذَلِكَ الْفَوْزُ الْعَظِيمُ this is the great prize.

530. To give emphasis and occasion contrast ضَمِير الْتَوْكِيد 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 إنَّ ذُنُوتًا نَحْنُ الْمُبَارَكِينَ 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 لِلَّذِينَ هُمْ يَبْلَغُونَ 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 كانَ or one of its sisters (see § 442). When so employed the imperfect has its usual meanings: but a perfect, beside examples like those in § 441, may express the present, as يَضِعُ عَنْهُ إِصْرَهُمْ وَالْإِغْلَالُ الَّذِي حَانَتْ عَلَيْهِ he puts away from them their burden and the
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 نفْسُ soul or the like, thus كَانُوا أنفُسَهُمْ يَضَلُّونَ 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 تَوَافِعُ apposites (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 الَّذِيِّ that which is followed and then التَّابِع the follower.

(a) After this fashion the adjective is joined to its substantive; they agreeing in gender, number and case, as well as (see § 523) by definition or by being undefined: thus ضَلَالٌ مَيِينَ manifest error, رَأَيتُ إِلَى الْبَلَدِ الْمَيِّت مُسْجِدُهُمْ الْجَامِعَ I saw their congregational mosque or their mosque which collects, لِقَاءَ الْدَّارِ الْأَخِيرَةُ the meeting of the last abode. A noun may of course have two or more adjectives connected with it, thus يَسِيرُ اللهُ الرَّحْمَنُ الرَّحِيمُ in the name of God the merciful (and) compassionate: sometimes a nomen verbi (nomen actionis or other) takes the place of an adjective, thus اسْمَ مَعْرِفَةً an indefinite hāl, مَعْرِفَةً 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

*(ṣaḥabān)* (see § 304, No. 5) *noble believers,* *(kāfirūn mālā'īn)* (see § 305, No. 2) *accursed unbelievers;* while a substantive (ii) in feminine sound plural may be followed by an adjective, singular feminine as *(eterangan ḥusnāt)* _gracious messages_, or plural, either broken as *(jenāt ṣirā'īm)* (see § 304, No. 17) _noble gardens,* or feminine sound as *(bi'rāyat mufassalāt)* _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 *(ṣaḥabāl al-talāb al-intibā'īya)* _the English students,* *(jumla mulsimāt)* _Moslem men,* *(mulūk ṣidida)* _strong kings,* *(nisa mulsimāt)* _Moslem women,* *(ṣidida strong girls)*; it is however better, if the sex be indicated, to employ an appropriate sound plural, thus *(ṣaḥabāl mulsimūn)* _and nisa mulsimāt_. 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 *(kabirāt yathārāt)* _great fishes,* or plural as *(ḥassenat)* _beautiful forms,* or else a broken plural, thus *(ri'āx al-ṣawrār)* _powerful winds,* *(ṣirā'ī mulsimūn)* _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-qrūm al-nilā'īn)* _the wrong-doers,* *(al-nisā' fī ṭabīqat al-akhirāt)* _truly they were a blind people,* *(Mahmūd al-ilmārī muminīn)* _Mahmūd's numerous family;* but the
adjective may be singular and agree with the collective’s grammatical gender, thus _عَلَّفَةُ حَسنٍ_ excellent posterity, _أَمَّةٌ فَاسِقَةٌ_ an impious nation. Collective nouns (vi) which do not form a nomen unitatis and denote living objects destitute of reason (see § 290 a) are, in respect of concord with adjectives, similar to (see iv) broken plurals denoting irrational creatures: those (vii) which form a nomen unitatis, and denote objects other than rational, may take a feminine sound plural, as _جَرَادُ طَيَارَاتٍ_ flying locusts; or a feminine singular, as _قَبْلَ آكُولَةٍ_ voracious lice; or a masculine singular, as _الْثَّمَرَ الْطَيِّبِ_ the fresh fruit; or a broken plural, as _سَحَابٌ ثَقَالٌ_ heavy cloud.

(b) Being definite by their nature and regarded as substantives, the demonstrative pronouns (see §§ 340, 341) must be coupled with a defined appositive: if this definition is caused by the article we usually find the demonstrative preceding, thus _ذَلِكَ الْفَوزُ_ this prize, _هَذِهِ الْقَرْبَةُ_ this village; but if the substantive be definite in its nature or defined by a following dependent, it must precede, as _مَحْمُودُ هَذَا_ this Mahmúd.

Note. We find in Corán, Sûrah 7, verse 166 _صُوْنُوا قِرَّةً_ become abject 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 _لاَصْلَبْنِي أَجْمَعِينَ_ I will crucify you all.

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

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

Rem. b. Three more classes of appositives are in use. (1) the qualificative which may refer to its مثبت عُوءُ (see § 536) directly, in which case it is a simple adjective, thus the living and everlasting God; or indirectly, applying to a following word and with it forming a qualitative clause. (2) the permutative of which the most usual kind is the substitution of the whole for the whole; thus direct us (in) the straight road, the road of those upon whom thou hast shed blessing, other than those who are the objects of (Thine) anger. Here is badal of غير صرَّاط صِراَطُ الْدِّينَ أنْعَمَتْ عَلَيهِمْ غَيْرُ the explicative connection, being a substantive which explains its مَثْبَعُ الدُّلُوُّ الْعَلَمِيُّ, thus the apostle the prophet, قال مُوسَى لِأَخِيهِ هُرْوَنَ Moses said to his brother Aaron, عَيْلَ جَسَدَ a calf a body, i.e. a calf in bodily shape.

Rem. c. One verb may be substituted for another by the comprehensive substitution, i.e. the permutative
explaining something involved in the previous verb; thus they lay upon you the evil of punishment, killing your sons and saving alive your daughters.

540. Two verbs used asyndetically (i.e. used without a conjunction) are regarded as in apposition, thus قَامَ سَجَدَ he arose and prostrated himself, سَجَدَ أَطَالَ he continued long in prostratation; 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 قَالُ فِرْعُوْنُ Pharaoh said, and that the equivalent of a plural subject (such as a relative sentence, etc.) takes a preceding verb in the singular, thus زَعَمَ الَّذِينَ كَفَرُوا the unbelievers have asserted.

542. (a) If the subject be a singular substantive, feminine according to § 290 a, and (i) immediately following its verb, the verb must be feminine singular, thus امتدت تَدْ a hand became extended: but (ii) if one or more words intervene, while the feminine is better, the masculine is permissible, thus بَصَرُ يَبْنَا 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 Corâ, Sûraî 64, verse 11 we have ما أُصِبَ مِن مُصْبِبَة no mischance has beenfallen.

(d) The verbs نعُمَ and پَتُس are 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 اللّهِ فَلْيَتَوَكَّلُوا الْمُؤْمِنُونَ upon God then let the believers rely.

Rem. b. When meaning family or tribe بنوّ, the sound plural of ابن son, may be preceded by a feminine singular verb; thus آمَنَتْ قَبۡلَ بُنْوِ إِسْرَائِیْل the tribe of Israel believed Him.

544. If the subject be a broken plural the preceding verb again with rare exceptions is singular, and of either gender no matter which, thus حَبِطَتْ أَعْمَالُمُهُمْ (from عمل masc.) their works are vain, رَجَلٌ قَطَعَ الأَرْجَلَ (from رجل fem.) the feet were cut off. But if the broken plural denote male persons the verb is better masculine, thus أَتِلَكَ بِمَا فَعَلَ آَسَفَیْتُ مِنَا wilt Thou destroy us on account of what the fools among us have done; though we sometimes find the feminine, as خَاتِنَ ثَلَاثَيْمَ رُسُلُ apostles used to come to them.
545. If the subject be a collective or other noun mentioned in § 292 the preceding verb must be singular but may be of either gender; thus the chiefs said, *قالَ الْيَلَّةَ* *his people asked drink of him,* and when a section of them said.

546. If the subject be a feminine sound plural the preceding verb must be singular but may be of either gender, unless 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 and when the boon 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, if I am a trusting one then may it be that the steadfast one 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 (الحَال) 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 لَّا يَؤْوِدُهُ حَفْظُهُمَا the guarding of them both does not weary Him; or with the future sense, as إِنَا لَ نُضِيِّغُ أَجْرَ الْمُصِلِّحِينَ 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 أَلْمِرْلُوُوا أَنَّهُ لَا يَكْتَلِمُهُم did they not perceive that it could not speak to them?

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

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

Rem. For لَّيِ and لَنِ see §§ 412 and 418.
557. The particle ما not (see § 362 kk) denies the perfect when the latter has one of the meanings treated in § 401 a to d; when joined to the imperfect it denies the present, as is noted in § 408 e, rem. a.

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

558. The particle إن not (see § 362 k) beside being found in nominal sentences, thus إن هي إلا فستنك 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 ناكسة incomplete, asalthough لست ناظرا I am not an onlooker; though it may be ناجمة 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 ثم, لم, لن, ليس is followed by another negative sentence, with و and to connect the two, (a) the second sentence is negatived 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 إن لم يرحمنا ربنا ويعفر لنا if our Lord had not been merciful to us and pardoned us.

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

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

567. The interrogative \( 
\) 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 \( 
\) (originally meaning is it not the case that?) affirms a certainty, thus \( 
\) truly to Him belongs the (whole) creation. It is frequently followed by a
further asseverative, e.g. إنِّي نَأْتَهُمْ عِنْدَ اللَّهِ إِنِّي، thus verily their luck (or fate) is in the hands of God only.

570. The interrogative pronouns مَنْ who? and مَا what? (see § 351) may stand in any one of the three cases, nominative, dependent, or accusative. To render the interrogative more vigorous we append the demonstrative pronoun ذَا (see § 340) thus فَمَا ذَا تَأَمُّرُونَ so what do ye enjoin? and this may happen when follows, thus مَنْ ذَا اللَّدِي يَشْفَعُ عِنْدَهُ who is he that shall intercede with Him? The pronouns مَنْ and مَا are always used substantively, but cannot govern a dependent or be followed by a substantive in apposition.

Rem. d. As to مَا, see § 351, rem.

572. There are two kinds of relative sentences; (a) that called صِفَةٌ a qualificative which is immediately attached to an indefinite substantive without intervening pronoun, and (b) that called صِنَالٌ a conjunctive, where introduction is made by a pronoun which is definite in its nature. The conjunctive pronoun (see § 346) is called مُوْصُولُ that which is joined, i.e. joined to the conjunctive clause. As examples (a) the following are indefinite clauses; أمَّةٌ يَهْدُونَ بِالْحَقِّ وَيَعْدَلُونَ a nation who direct (others) by means of the truth and who by it do justice, فَأَسْأَلَهُمْ عَنْ الْقُرْبَى الَّتِي حُضِرتَ حَاضِرَةَ الْبَحْرِ so they came upon a people who clung to their idols: (b) the following clauses are definite وَأَسَالُوهُ عَنِ الْقُرْبَى الَّتِي حَطَّتْ 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 مَنْ مَعْدُ is (see § 347) always definite, while مَنْ though sometimes indefinite (see §§ 353* and 527*/) are always used substantively.

Rem. b. follows the next section.

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

573. The qualitative clause (الْعَلَّاقَةِ) necessarily contains a pronoun (called الْعَلَّافِ), referring to the qualified noun and connecting it with the said qualitative clause. This ‘a’id, in case the clause be verbal, is a pronoun concealed (see § 513) in the verb; as حَاشُورُونَ يَأْتُونَكَ gatherers who (they) come to thee, حَلَفَ خَلَفُ وَرُنُوا أَلْتَابَ a posterity followed who (they) inherited the Book: in case the clause be nominal, a separate pronoun is employed; as نُبيٌّ هُوَ صَاحِبُكَ a prophet who (he) is thy companion. Frequently the ‘a’id appears as a suffix in the accusative, thus هَذَا مَكْرُ مِنْكُمْ١ this is a plot which ye have contrived; or in the dependent, as قُوْمِ اللَّهِ مُكْتَبِهِمْ a people of whom God is the destroyer, إلى أجلِ هُمْ بَالِغُوهُ until a fixed term which they were about to attain. If however no ‘a’id is needed to make clear the meaning, it may be omitted; thus يَوْمُ يَجَمَّعُكُمْ
(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 ἐὰν θυμήσῃς ὑμᾶς ἅμα ἡμέραν verily ye are a people who (ye) are ignorant. Compare § 575, rem. a.

574. The conjunctive clause (المالمة) must begin with a conjunctive pronoun. Now it has been shown in § 346 et seq. that, like المالمة and when definite، المالمة is used substantively to mean he who, that which; thus المالمة خُبْتُ that which was bad، المالمة يُصِبُونَ الرسولُ المُبِينُ إِلَيْهِ those who follow the apostle, the illiterate prophet. Only المالمة 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 أُراَيْنَا المَالِمَانِ المَالِمِينَ أَصِلَّانَا show us the two devils who led us astray, where المالمة is oblique (for the accusative) agreeing with أُراَيْنَا المَالِمَانِ المَالِمِينَ هَمَا مُضْلِلَانَا; again أُراَيْنَا المَالِمَانِ المَالِمِينَ 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 المالمة 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 مَنِي 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 يَمَا فَعَلَ by reason of THAT which he has done; or, the same case as the antecedent substantive with which they agree, thus فَأَمِّنُوا ِبَلْنْوُرَ الْذِّي أَنْزلَتا 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 الْضَّمِيرُ الْعَالِدُ the pronoun which refers back, and we now propose showing to what use it serves in (a) the nominative case, (b) the accusative, and (c) the dependent.

(a) If a ‘a‘id stand in the nominative as subject, it is represented (i) in a verbal sentence by the personal pronoun concealed in the verb, thus بَعَثَ مَنْ ِضَرَبَبُهُ he sent him who struck them, اتَبَعُوا الْنُورَ الْذِّي أَنْزلَ مَعهُ they followed the light which has been sent down with him, اَنْجِنَا الْذِّينَ يِذْهَبُونَ عَنْ ِالْسُوُءَ وَأَخْذُنا الْذِّينَ ظَلَّمُوا بِعَذَابٍ بَليِبِسَ 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 طَيِبَ that which is sweet smelling or whatever is sweet smelling. The separate pronoun however (iii) is not required in a nominal sentence
when the predicate is an adverb, as 

I struck the one who is here; or a preposition with its dependent, as they studied what is in it, so We saved him and those who were with him in the ark.

(b) If the 'a'id be an objective complement in the accusative, it is appended as suffix to its verb, thus 

he whom they find, he whom I wish for he (or they) whom I wish, Allah who take what we have given to the prophet. The suffix however is very frequently eliminated, thus whom I wish, what they were constructing, God is able to see what ye do.

(c) When in dependent case the 'a'id represents our relative pronouns, standing in cases other than the nominative and accusative. Thus those upon whom Thou hast shed blessings, He to Whom belongs the dominion over heaven and earth, and when they forgot that of which they had been reminded, that in which they are. There are occasions on which a 'a'id may be omitted, as for instance when it and the preceding conjunctive pronoun are governed by the same preposition, as they turned in disdain from that from which they were forbidden.
Rec. a. In theory a ‘a'id after أَنْذِي ought to be of the 3rd person but it is not so always: compare § 573, rem.

Note. In relation to a ‘a'id مَا exactly resembles مَا تُؤَاذِّنا بِهِ مِنْ آيَة whatever thou bringest us of a sign.

576. Copulative sentences require قَ وَ or (see § 366) of which the former is used to connect words and clauses as a simple co-ordinative; thus عَزْزَوْهُ وَنصِرَوهُ they have helped him and assisted him, لَينَدْرَكُمُ وَلُسْتُوا سَحْرُوا أَعْيُنَ الَّذِينَ وَاسْتَرْهَبُوهُمُ they bewitched men's eyes and terrified them, غَلِیْبُوا هُنَالِكَ and they were overcome there and were rendered contemptible. The particle قَ 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) صُورَكُمْ فَاحْسِن صُورَكُمْ He fashioned you, and then He beautified your forms; أَلْقِى عَصَةً فَإِذَا هَيَّنُ مُيِّنَّ he threw down his rod, and behold it became a serpent manifest; (b) يَحَبُّهُمْ وَيَمِيتُ he chose them, and when the convulsion seized them, he said, O my Lord; يَقَامُنَا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأَمِيِّ الَّذِي يُؤُمُّن بِاللَّهِ وَحَقَّمَاهُ وَاتَّبَعَوهُ (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 قَ means because it is
usual to employ go down into Egypt for (there) shall ye find what ye ask. We have seen in §§ 415 d, 417 c and rem. c, that فَّمَا يُأَمَّا (see § 367 d) must always introduce the apodosis, thus فَّمَا مُنَّ أَمَّنَ وَعَمِّلَ سَالِحًا فَلَنَّ َّجَزَاءٌ أَلْحَسَنٍ as to whoso believes and does right, he shall have a most excellent reward.

577. If a second subject be added to the concealed pronoun which serves as subject to the verb, we must employ a separate personal pronoun in repetition of the latter, thus قُلْنَا يَا أَدَمُ أَسْكُنْ أَنْتُ وَروِّجْكَ الْجَنَّةَ 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 وَ, we may employ a separate personal pronoun in repetition of the suffix, thus أَرْجِهِ هُوَ وَأَخَاهُ put him off and his brother; but this is not usual. Also we may write أَرْجِهِ وَأَرْجِ أَخَاهُ; or we may employ إِيَّاَّ (see § 189 a) thus أَرْجَ أَخَاهُ وَإِيَّاهُ put off his brother and him.

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

580. When preceded by وَ connecting two nouns, لَا represents all the antecedent negative sentence except that word for which the noun that follows لَا is substituted; thus لَا تَأَخَذْهُ سِنَةَ وَلَا نَوْمَ drowsiness doth not seize Him nor sleep: here وَلا represents ولا تأخذه.
582. The copulative particles are sometimes used in Arabic in place of an English disjunctive or adversative; thus قالوا نؤمن يا أنزل عليه ويكفرون يا وراءه وهو الحق
they say,
We believe what has been sent down to us, and they ignore what (has come) after it, although it is the truth. We have noted in § 540 the use of ف between two verbs, the second of which modifies the first.

583. Mention has been made in § 444 c, rem. c 4, of a circumstantial clause, which will commonly be found prefaced by وَأُنْفَكْلِي, 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 أَعِيرُ اللَّهُ آِبَيْكُمُ إِلَّا وَهُوَ فَضَلُّكُمُ عَلَىِ الْعَالَمِينَ shall I seek for you a god other than God, whereas He has favoured you above all creatures: here the second clause refers to الله, and is compound nominal (see § 519) having a finite verb for its predicate.

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

(c) The circumstantial clause may be verbal and negative, its verb being in imperfect indicative preceded by وَمَا, or in the
jussive preceded by وَلَمْ تَلْكُ شَيْئًا; thus I created thee beforehand when thou wast nothing. If لا be used, وَ is nearly always omitted, and not seldom in other cases.

(d) The circumstantial clause may be verbal and affirmative, its verb being in the perfect usually preceded by وَقَدْ; thus هوُ عَلَيْهِ هَيْنُ وَقَدْ خَلَقْتُكُ مِّنْ قَبْلُ it is easy for Me, seeing that I created thee heretofore.

(e) The circumstantial clause may be verbal and negative, its verb being in the perfect preceded by وَمَا، or even by ما alone: if be employed it is preceded by وَ, thus لَمْ تَسْتَعِبْ عَمَا فِي يَدِيٍّ مِّنْ أَمْوَالِهِ وَلَسْتُ بَوَارِثُ لَهُ 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 لا and لِكَنَّ or لَكِنَّ.

(a) We employ لا (see § 362 dd) in opposition to a preceding affirmative proposition or command; thus قَبْلُ لَمْ يَوْسِىَ كَلِمَةٍ إِلَّا اللَّهُ لا يَبَرُونَ Moses, not Aaron, was called the interlocutor of God.

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

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

585. We have mentioned َإِنِّيَ at § 436, rem. d, this word being most commonly restrictive (see § 362 n). It is usually placed at the beginning of a proposition, and that portion of the proposition which it affects must stand at the end; thus َإِنَّمَا طَالِئُرُهُمْ عِنْدَ َلِلْجَالِيِّ their luck (or fate) is at the disposition of God only; see § 517 for a restricted incohesive.

586. Exception (الْإِسْتِنَادُ) is of three kinds; the َإِسْتِنَادُ َالْمُتَصِلُ joined, in which the thing excepted is similar in kind to the general term (َالْمُتَصِلُ مِنْهُ that from which exception is made) as َإِلَّا إِنَّهُ إِلَّا هُوَ there is no god except He; َإِلَّا إِنَّهُ إِلَّا هُوَ the severed, in which the thing excepted is different in kind from the general term, as مَا قَامَ َالْقُوْمُ إِلَّا جَمَارًا the people did not stand up but an ass; and مَا قَامَ َالْقُوْمُ إِلَّا جَمَارًا the emptied, where the general term is not expressed, as مَا تَنْقِيمُ مِنْهُ إِلَّا إِلَّا أَلِيَّ thou dost not resent (any action) on our part except etc.

(a) The commonest of exceptive particles is َإِلَّا (see § 367 f) in employing which the following rules are observed.

(i) After an affirmative proposition containing the general term, a thing excepted must be in the accusative; thus َسَجَدَ َالْجِبَلَاتِكْهُ إِلَّا إِبْلِيسَ the angels prostrated themselves except Eblis.

(ii) After a negative proposition containing the general term, a thing excepted is best placed in same case with the general
term; thus this is nothing but *Thy temptation,* 

\[\text{إنَّ هُيَّ إِلَّا فَنَّتَكَ، لَّا إِلَّا إِلَّهُ إِلَّا أَللّهُ} \]

there is no god but God (where *إِلَّهُ* is virtually nominative though grammatically accusative, see §439).*

The same holds with propositions implying a negative, which are usually interrogative (a negative interrogative); thus *and who forgives sin except God?*

The general term may be a preposition with its dependent, as 

\[\text{مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا أَللّهُ} \]

no mischance has befallen except etc.

being equivalent to *مُصِيبَةٍ,* and the thing excepted follows the general rule in respect of case. When the general term is not expressed, we must give to the thing excepted that case in which the general term should be; thus

\[\text{لا يُقَولُونَ عَلَى أَللّهِ إِلَّا أَللّهُ} \]

we have nothing to do but to unload whence is eliminated, *they do not say (anything) concerning God except the truth.*

**Note.** Beside nouns, other expressions may follow the exceptive particle such as (i) an adverb, (ii) prepositional phrase, (iii) hāl, or (iv) clause known as maḍāriyān. Thus (i) *مَا شَجَرَةً في الجَنَّةِ إِلَّا هَنَا* there is no tree in the garden except here; (ii) *إِلَّا بَيْدُنِ أَللّهِ* except by God's permission; (iii) *إِلَّا تَكُدُّ* except scantily, see §444 c, rem. f, Note; and (iv) *إِلَّا أَنَّ آلَّهَ* except that etc., see §448 c.

* In these two examples the words following the particle of exception stand in the category of *بَدَلُ الْبَعْضِ مِنَ الْكَلِّ,* 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 مِثَّلَنَا تَأْتِي مَنْ آيَةٍ فَمَا نَحْنُ لَكُمْ بِمُؤَمِّنِينَ whenever sign thou bringest us, we do not believe in thee; مَنْ يُوقِقْ شَجَح نَفْسِهِ فَذَلِكْ هُمُ الْيَتَفْلِحُونَ 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 قَلْتْ جَمعَتْ يَبَا فَقَلْ بِيَبَا if thou hast brought a sign, produce it.

(d) If the apodosis be a verbal sentence preceded by سَ، إِنْ أَسْتَقْرَرَ مَكَانَهُ فَسَوْفَ تَزَوَّنِي لِيَسْ، لَنْ، or لَنْ، or لَيِسْ، 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 لَوْ implies that what is supposed is, as a matter of fact, not true or at any rate is improbable (see § 404 a), whereas إِنْ simply indicates a condition.

590. The affirmative particle لُ (see § 361 c) may be prefixed to the apodosis of a hypothetical sentence, thus لوْ شَاءَ رَبِّك لَجِئْلُ آنَاسَ أَمَّةٌ وَاحِدَةٌ 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 *kasidah* (قهيئدا، plur. قصائد) whereas a mere fragment, consisting of only a few verses, is termed a *kitāh* (قطعة، plur. مقطعات).  

REM. Rhyme without metre or measure does not constitute poetry.

592. Each verse or *bayt* (بيت، plur. أبيات) consists of two hemistichs.

593. Rhyme (قهاء) is of two kinds. When the verse ends with a consonant, the rhyme is called *fettered* (مقيدة) ; when it ends with a vowel, *loose* (مطنقة). 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*, أَرَوِي, which remains the same throughout the entire poem.

REM. The letters ١, ٣, and ٤ 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 *silah*, the annex or appendix to the *rawi*. The *silah* may be either one of the long vowels ١١٠, ٤٣٠, or the letter ٧ preceded by one of the short vowels (١٠٠، ٣٠٠، ٥٠٠).
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 ی is invariably expressed, but ٰٰ and ٯ are often omitted, e.g. صنعُو صنعُ for صنعُو and my hand, صنعُو صنعُ or صنعُوا they made.

598. The last two quiescent (§ 9, rem. a) letters of a verse form the limits between which is comprised the rhyme. Hence the Arab grammarians distinguish five varieties of rhyme, according to the number of moving (§ 4, rem. b) letters which come between the two quiescents.

600. Every verse in Arabic poetry consists of a certain number of feet, and a certain collocation of feet constitutes a metre (بَحْرٌ, plural بَحْرٌ).

601. The metres are ordinarily reckoned to be sixteen in number.

Note. The following sections include only those metres of which examples occur in Wright's Arabic Reading-Book.

603. Of the iambic metres we shall mention the rajaz, kāmil, and wāfir.

604. It is a peculiarity of rajaz (الرَجَازُ the trembling) that each hemistich usually forms, as it were, an independent verse and rhymes with the preceding one.

Trimeter acatalectic

\[
\begin{array}{ccc}
\text{ٰ} & \text{ٰ} & \text{ٰ} \\
\text{ٰ} & \text{ٰ} & \text{ٰ} \\
\text{ٰ} & \text{ٰ} & \text{ٰ} \\
\end{array}
\]

Trimeter catalectic

\[
\begin{array}{ccc}
\text{ٰ} & \text{ٰ} & \text{ٰ} \\
\text{ٰ} & \text{ٰ} & \text{ٰ} \\
\text{ٰ} & \text{ٰ} & \text{ٰ} \\
\end{array}
\]

\[
\begin{array}{ccc}
\text{ٰ} & \text{ٰ} & \text{ٰ} \\
\text{ٰ} & \text{ٰ} & \text{ٰ} \\
\text{ٰ} & \text{ٰ} & \text{ٰ} \\
\end{array}
\]
606. The kāmil (الكامل the perfect) is either dimeter or trimeter.

Trimeter acatalectic

\[ \underline{\text{---}} | \underline{\text{--}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} \]

Trimeter catalectic

\[ \underline{\text{---}} | \underline{\text{--}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} \]

Dimeter acatalectic

\[ \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} \]

This last variety is sometimes lengthened by the addition of a syllable

\[ \underline{\text{---}} | \underline{\text{--}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} \]
in which case it is said to be مرفَع having a train.

607. The basis of the wāfir (الوفر the exuberant) is the same as that of the kāmil, but with the order of the component parts reversed, ظـ ظـ.

Trimeter

\[ \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} \]

609. Of the amphibrachic metres we shall mention the mutakahārib and ṭawīl.

610. The basis of the mutakahārib (المتكثر the tripping) is ظـ ظـ (amphibrachys), for which may be substituted ظـ ظـ.

Tetrameter catalectic

\[ \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} | \underline{\text{---}} \]
611. The tawil (الطويل the long) is one of the finest, as well as the most common, of the Arabic metres.

Acatalectic

\[ \begin{align*}
\text{The last foot of the second hemistich may be changed into } & \text{.}
\end{align*} \]

Catalectic

\[ \begin{align*}
\text{The last foot of the second hemistich may be changed into } & \text{.}
\end{align*} \]

613. Of the anapaestic metres we shall mention the basit and munsarîḥ.

615. The basit (البسيط the outspread) is a favourite metre with the older poets.

Tetrameter

\[ \begin{align*}
\text{Tetrameter } & \text{.}
\end{align*} \]

616. The munsarîḥ (المنسوج the flowing) has the same base as the basit, but the first \[ \text{ is reduced to a single long syllable.} \]

Tetrameter

\[ \begin{align*}
\text{Tetrameter } & \text{.}
\end{align*} \]

618. Of the ionic metres we shall mention the ramal, madid, and khafsīf.

619. The ramal (الرمي the running) has for its base \[ \text{(ionicus a minore).} \]
Trimeter catalectic
\[\text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} \]

620. The madid (the extended) may be either acatalectic, as
\[\text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} \]
or catalectic, as
\[\text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} \]

621. The khafif (the light or nimble) is one of the more usual metres.

Trimeter acatalectic
\[\text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} \]

Trimeter catalectic
\[\text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} | \text{\textbf{}} \text{\textbf{}} \]

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. فَإِنَّ عَفْوَ الْوَالِدَاتِ صَبِيرٌ for verily disobedience to mothers is (a) great (sin), for خَلَيْلَكَ مِنْ مُرَادٍ صَبِيرٌ thy friend of (the tribe) Murād, for مُرَادٍ. In this case final fathāḥa is always accompanied by an 'alif, as وَمَا يَغْنِي الْحَيَاةُ الْحَيَاةَ and amulets do not avail against death, for الْحَيَاةُ الْحَيَاةَ.
625. The accusative termination ـ becomes ـ, though it occasionally disappears altogether.

626. The feminine terminations ـ، ـ، and ـ، become ـ، more rarely ـ،; likewise ـ، and ـ،, whether masculine or feminine.

627. Nouns ending in ـٔ or ـٔ simply drop the tanwin; thus a youth becomes ـٔ and a staff ـٔ. Those ending in ـ drop the tanwin and either resume the third radical or not, at pleasure; e.g. a judge may become either ـٔ or ـٔ.

628. The long vowels ـ، ـ، and ـ، usually remain unchanged.

Rem. b. The genitive and accusative suffixes of the first personal pronoun, ـٔ and ـٔ, have several pausal forms, namely ـٔ، ـٔ، ـٔ، ـٔ، ـٔ، ـٔ، ـٔ، ـٔ.

Rem. c. In rhyme the long vowels ـٔ and ـٔ are often expressed merely by kasrah and dammah.

629. When the penultimate letter of a word bears sukun, the vowel of the final letter may be transferred to it in rhyme, e.g. ـٔ ـٔ.

Rem. a. This transference (ـٔ) 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 هاء الوقف, which is technically called the 
ha of pause or هاء السكت the ha of silence; thus how becomes كثيف. 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.