A

GRAMMAR

OF

ARABIC LANGUAGE
A GRAMMAR OF ARABIC LANGUAGE

INTENDED FOR STUDENTS OF THE UNIVERSITIES IN INDIA TO WHICH IS APPENDED AN ESSAY ON THE ARABIC LANGUAGE AND LITERATURE

BY

Bahr-ul-Uloom
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TO

W. S. ATKINSON, Esq., M.A.,

Director of Public Instruction, Bengal.
FOREWORD

Sir Asutosh Mookerjee had entrusted my brother, Sir Abdullah Suhrawardy, with the task of preparing a revised edition of the present book. My brother's unexpected and untimely death left this work unfinished. I have taken on myself the duty of publishing this grammar which, since 1865, has formed the basis of instruction in Arabic, not only in Bengal but throughout India. I have been encouraged in taking up this work because of the appreciation received from scholars outside India, such as His Excellency Ali Ibrahim Pasha, Vice-Chancellor of the University of Cairo, and the Sheikh-al-Azhar.

Through the courtesy of my successor and friend, Dr. Syamaprasad Mookerjee, M.A., D.Litt., Vice-Chancellor, the Calcutta University has undertaken to print this book.

I take this opportunity of thanking the following gentlemen for the assistance they have kindly rendered: Shams-ul-Ulema Mohammed Musa, Khan Bahadur, Principal, Calcutta Madrassah; Dr. M. Zubair Siddiqui, Professor, Islamic Studies, University of Calcutta; Moulvi Fazlur Rahman Raqui, Lecturer, Post-Graduate Department, University of Calcutta; Moulvi Abdul Karim, and Mr. Bhupendralal Banerjee of the Calcutta University Press.

‘KASHANA’
3, Suhrawardy Avenue,
Park Circus, Calcutta
Dec. 1938

HAZAN SUHRWARDY
PREFACE
TO THE FIRST EDITION

On my being elected in 1865 to the chair of Professor of Arabic in the Hugli College, I found that the want of an Arabic elementary grammar was greatly felt by the Arabic students of the Calcutta University. Acting therefore under the advice of Mr. Thwaytes, Principal of the College, I determined to compile such a grammar as I thought was needed in the Urdu language and modelled it on the concise and simple plan of European grammars. That little work, along with my Arabic Primer and First and Second Readers, has been extensively used and, I believe, has greatly facilitated the acquisition of Arabic in this country, especially by the Undergraduates of the Calcutta University. Encouraged by the success of the above compilation, I have been induced to publish an Arabic Grammar in English, the language in which the University Examinations are conducted.

The few Arabic Grammars in English published in this country, such as Lumsden's Arabic Grammar and the English translations of the Miat Amil and Hidayatunnahw, besides being out of print, are incomplete and recondite, being entirely based on the indigenous oriental plan. Among the Anglo-Arabic grammars which have appeared in Europe and are available in this country, are those by Forbes and Wright. The former lacks many things which are held necessary for a complete knowledge of Arabic in India. The latter, although most comprehensive and complete,
is yet based too exclusively on the European method, and contains too large an amount of comparative Philology, with numerous Latin terms and phrases, to be useful to the Indian student. These considerations made me feel the need of a book such as this.

In compiling this humble work, I have adopted a method which partakes of both the European and the oriental scheme and thus have tried to render the book well adapted to the capacities of Indian students.

I have to acknowledge my great obligations to Mr. Thwaytes, for the encouragement he has always given me and the deep interest he has invariably taken in the compilation of my works. He has, moreover, been good enough to attract the notice of Mr. Atkinson, Director of Public Instruction in Bengal, to this work and has obtained for me his patronage.

I must also express my sense of gratitude to Mr. Blochmann for his kindly appreciation of the usefulness of this little work after examining its draft in manuscript, and for his recommendation of it, as worthy of support, to the Director. Mr. Blochmann also most generously offered me his valuable assistance in correcting the proof-sheets; but I regret that pressure of business prevented his looking over more than a small portion of them. Agreeable to the suggestion of the above-named gentleman, I have, at the end of the book, appended an essay* on the Arabic Language and Literature, which I hope may be useful to students. The introductory part of the essay was once published in the Calcutta Review with some philological notes by the Editor.

* In this edition this essay has been placed at the beginning of the book.
I am sorry to have to notice the delay which has taken place in the publication of this work; it was complete in manuscript and committed to the Press four years ago. The cause of the tardiness has been the extreme difficulty of accurately placing the vowel points, the types of which, being unlike those in Europe, separate from the main types, frequently get shifted. Besides this, another difficulty has arisen in the printing of the book, owing to its being written in Anglo-Arabic. The English compositor does not know Arabic, and the Arabic compositor does not know English, a fact which has caused much confusion and delay.

Hence, also, some misprints have arisen in the book, which I have endeavoured to rectify in the list of errata.

In conclusion, my best thanks are due to Mr. Atkinson for the kindness he has shewn in assisting me with funds for the publication of this Grammar; and it is to him that I have the honour, to dedicate my work.

Chinsurah, 1873

OBAIDULLAH
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THE GRAMMAR OF ARABIC LANGUAGE

AN ESSAY ON THE ARABIC LANGUAGE AND LITERATURE.

The Arabic belongs to the Semitic family of languages, distinguished by the triliteral root. The chief cognate languages are the Hebrew, the Syriac, the Chaldaic, the Ethiopic, and the Phoenician. Of this family, the Arabic may fairly be considered the head; it is, in a way, the type and ground-form of all the Semitic languages. Its grammar is philosophically digested and well methodised. Its literature is highly cultivated and vastly developed. The copiousness of its vocabulary, perhaps unrivalled amongst the languages of the world, deserves our highest attention.

In one direction, the exceeding richness of the Arabic language becomes so exuberant as to approach redundance. It possesses multitudes of words to express the same thing; which
point may be best illustrated by the fact that it offers a choice of a thousand words for ‘camel,’ about the same number for ‘horse,’ and about five hundred words each for ‘sword’ and ‘tiger.’ But the most valuable result of its copiousness is to be looked for in the fact that it possesses words expressive of the most minute differences of shades of meaning, in many cases where these distinctions do not admit of being indicated in any other language except by a long and obscure periphrasis. There is an admirable work by Tha‘álabi, entitled *Fiqhul-Lughat or the Philosophy of the Lexicon*, otherwise called *Ašrárul-‘Arabía or the Mysteries of the Arabic*, which contains many illustrations of this assertion, and from which we will cull a few examples. The learned writer points out a curious series of nouns which indicate the beginning or the first part of various things. Thus:—

- (Tabáshir) means the beginning of morning or dawn.
- (Ghasaq), first part of the night.
- (Wasmi), first droppings of a shower of rain of spring.
- (Leba), the milk milked first.
- (Suláf), the wine got from the first squeeze of the grapes.
- (Bákurah), first fruit of a tree or garden.
- (Bikr), the first child of a man.
- (Nahl), the first drink of water.
(Nashwah) means the first state of intoxication.

(Wakhi) " the first state of growing grey or becoming hoary-headed.

(Nu'ás) " the first attack of sleep.

(Istihlāl) " the sound uttered by a new-born child.

(Talī'ah) " the first portion of an army or the van.

('Unsuwan) "

(Rai'ān) " the first state of youth or blooming.

(Ghulawā) "

(Rauq) "

(Mai'āh) "

Again, there is to be found a class of nouns implying the same thing in its different conditions. For instance, when the saliva is in the mouth, it is called رضاب Rudāb; but when it is ejected, it is called براق Buzāq. When fuel is burning, it is زورد Waqūd; otherwise حطب Haṭab. The sun when rising is called غزالة Ghazālah; at other times شمس Shams. Again, there may be found a large number of pairs of words, one member of each pair being applied to an object when large, the other member to the same object when small. For instance:

A large tree is called (شجر) Shajar; a small one (فسيل) Fasil.

A " date-tree " (نخل) Nakhl; " إشام Ashā.
A large bird is called (طير) Tair; a small one دخل Dukkhhal.
A "ant " (نمل) Naml; " ذر Dharr.
A " feather " (ريش) Rish; " زغب Zaghab.
A " rivulet " (نهر) Nahar; " جدول Jadwal.
A " hillock " (جبل) Jabal; " قرن Qurn.
A " boat " (سفينة) Safinah; " قارب Qarib.

Again, there are many words signifying various degrees of fatness in women; for instance, when a woman is moderately bulky with a fair proportion in her limbs, or delicacy, she is called ربحلة Rebahlah; when she is increased in bulk, but not to the degree of ugliness, she is called سبحلة Sebahlah; but if the bulkiness has rendered her ugly or awkward, she is مفاجعة Mufaja'dah; and when she is stupendously huge, with protuberant and pendant fat, she is then عفضة 'Ifdāj. So there are words indicating degrees of fatness in men also; a man is first لحم Lahim, then شهيم Shahim, then بلندح Balandah, and then عكوب Akhūk.

There are again various words signifying various degrees of height and shortness in the size of man. For instance, when a man is moderately tall, he is called طويل Tawil, and then طويل Tuwal; but when he becomes too tall, he is then called شوذب Shaudhab, or شوقب Shaugab. Again, when he exceeds the latter degree also, he is called عشنة ' Ashnanat or عشنق ' Ashannaq; and lastly, when the tallness in a man reaches the highest degree, he is then called عشنة طول 'Anatnat. And so in the degree of shortness, a dwarfish man is called دحاج Dahdah,
then حنبل Hanbal, then حزنبيل Hazanbal, then حinzáb or Kahmas, then بعتر Buhtur or حبتر Habtar. But when a man is so dwarfish that when he sits among his companions he is almost invisible, he is then حنثار Hintar or حندل Handal. Finally, when he is so short that his standing up does not increase his height, he is then حنترقرة Hinzaqrat.

There are multitudes of words showing the different degrees of bravery and timidity. For instance, a timid man in the lowest degree is called جبان Jabán; then هببة Hayyabah; then ضرع Warra' or دارة' Ha'ilá'. So a brave man is called شجاع Shujá'; then بطل باتل; then حمة Simmah; then ذمر Dhamir; then حلب Halbas; then الجيسي Ahyas, or the نكل Nahik; then ميرو Mihrab; and lastly غشيم Ghashamsham or aiham.

There are different names for different kinds of wealth or property. An inherited property is called تلد Tild or تليش Talid; an acquired one is called مستخرج Mustarraf, طارف Tarif or مصرف Mularraf; wealth buried under the ground is زكاز Rikáz; and when the same is not expected to be recovered, it is then ضمار Dimár. When it is in gold or silver, it is called صامت Sámít or "mute;" and when it is in cattle, sheep, camels, etc., it is then ناطق Nátiq or "speaking." When the same is immovable, yielding hire or rent, it is called عقار Aqár.
There are words implying different degrees of poverty as well as of riches. A man is مفسس Muflis; then معدم Mu’dim; then مسلق Mumliq; then مدقع Mudqi’; then مسکین Miskin; and lastly فقیر Faqir. On the other hand, the lowest degree of richness is indicated by كفاف Kafāf; then غني Ghinā; then ثروة Tharwat; then إكثار Ikthār; then إرباب Itrāb; and lastly قنطرة Qantarah.

There are distinct words implying a human being in his different stages of age. For instance, a child when in the womb is called جنين Janīn; when he is born, he is then called وليد Walid; when sucking, he is called رضيع Radi’; when weaned, he is قطيم Faṭīm; when he is able to walk, he is دارج Dārij; when he is in length about five spans, he is خمسي Khumāsī. Again, when his first teeth are shed, he is called متهور Mathghūr; and when again his new teeth have appeared, he is متهور Muththaghir. When he is above 10 years, he is ناشئ Mutara’ri or ناشي Nāshi; and when he is approaching the age of puberty, he is مراهق Murāhig or يافع Yāfi. But during all these conditions, he is called by the general denomination غلام Ghulām or boy. Again, when he is a perfectly developed young man, he is called فتى Fāta or شارх Shārikh; but when he reaches the highest degree of blooming youth, he is then مجتمع Mujtami’; afterward, when his age is between 30 and 40, he is called شاب Shabb. Then from that age up to 60 he is كهل Kahl. Then he is شيخ Shaikh; then كبير Kabir;
then حرم Harim; and finally خريف Kharif, which is Shakespeare’s

...Second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything.

On the other hand, the female is first طفلة Taflah, when she is an infant; and then وليدة Walida; then كابع Kā’ib; then ناهد Nahid; then ‘A’nis; then خود Khoud, when she has reached the middle of her youth; she is مسلم Muslif when she is above forty; and then شهلة Shahla or كهلا Kahla; then شهيرة Shahbarah; then حزينون Haizabūn; and lastly قائم Qal’am.

Again, there are words indicating different degrees of beauty in woman. For instance, a beautiful woman is called جميلة Jamilah or وضيئة Wadi’ah; but when she is so beautiful that she is independent of ornament on account of her natural beauty, she is called غانية Ghāniah. Again, when she, being extremely handsome, is very indifferent about dress and other artificial decorations, then she is معطلا Mi’tāl; when her beauty is constant, she is وسمية Wasīmah; and again, when she is blessed with abundance of beauty, she is قسيمة Qasīmah; and lastly, when her beauty is absolutely transcendent, she is called رعاة Raw’ā. Moreover, there are distinct or separate words for the beauties in different parts of the human body, which would have delighted Homer as epithets for his deities and heroes.
Again, there are different words for the sewing of different things. For instance, خاط Khâta denotes sewing of clothes; while خرز Kharaza implies sewing of stockings; خصف Khasafa denotes sewing of shoes; كتب Kataba that of water-skins; and حاص Haṣa sewing leather or the eyes of the hawk.

We have now said enough to prove the extraordinary delicacy of the Arabic language, and the singularly minute differences of meaning which can be indicated therein by the change of a single word. To the student who wishes to pursue the subject, we would recommend the perusal of the work mentioned above, and also of the Fiqhul Lughat by Ibn Fâris Abul Husain Ahamadul Qazwînî (d. 395 A.H.).

A most striking proof of the copiousness of the Arabic language is to be found in the fact, that most words of this most philosophical language are such that all words formed therefrom by permutation (i.e., all possible arrangements of the radical letters) are significant. For instance, the word قلب qalb, meaning heart, has three radical letters. By permutation there can be formed other five words, each of them being significant, viz.,

بقل Baql, "herb."
بلق Balq, "of a black and white colour."
لقب Lakqab, "appellation."
قبل Qabl, "before."
لبق Labaq, "talkativeness."
In clearness and simplicity of construction, the Arabic compares favourably with most other languages; it clearly excels, we believe, most languages of the Aryan stock in these respects. One thing that conduces much to this end is its possession of certain fixed models called Bābs, by which multitudes of verbs of various roots are moulded into the same general form. The conjugation of the Arabic verb is highly inflectional; differing herein from the Persian, and forms the modern form of the English and of most of the other Aryan tongues. Hence the Arabic, unlike those languages, forms generally the verbs of different tenses, moods, and voices simply by a modification of vowels, while in those languages separate verbs of different roots are required to adjoin for the same purpose. Pronouns too are often implied in the verbs; hence a sentence may be formed simply by a verb; thus qatala (قتل) is equivalent to huwa qatala (هو قتل) "he killed." Besides, a complete sentence may be formed simply with two nouns, one being the subject and the other the predicate, without the intervention of the copula (which, in fact, this language does not possess). These peculiarities of construction give the Arabic that clearness coupled with conciseness, which is observable (though not, we think, to the same extent) in the classical languages of the Arabic family.

Further, in this language peculiar forms are fixed for different classes of nouns and adjectives indicating peculiar meanings.
For instance, the nouns of the forms *mafi'alan* (فعل) signify place or time of action; those of the forms *mi'alan* (فعل), *mi'atun* (فاعلة), *mi'alan* (فاعل), and *fi'alan* (فعال), indicate the instrument or medium of action. So the nouns of the form *fu'alan* (فعل) generally imply disease, sickness, or ailment; while those of the form *fa'ulan* (فعل) signify medicines. Again, nouns of the form *fa'ilun* (فعل) implied different sounds.

Similarly, one of the most striking peculiarities of the Arabic is the possession of numerous forms of derivative verbs. When a primitive verb assumes one of these forms, it assumes also a definite additional meaning.

One of these formal peculiarities is this that sometimes a verb is formed out of a sentence by way of abbreviation; as *halla* (هلا) he uttered "there is no god but God;" *istarrja'a* (استرجع) he uttered "verily we are of God, and verily we are to return to Him;" *haulqa* (حول) he uttered "there is no strength or power but with God, the most High and Great;" *dam'aza* (دمعز) he uttered "may God preserve thy honour," etc. Through these formal peculiarities, long sentiments are expressed in very few words. For instance, "the sheep brought forth young ones at the season of autumn." Besides these, many other advantages can be drawn from the peculiar forms of verbs.
The Arabic, being a language which attained an early development and one which was long written in and spoken by races of an intellectual cultivation and an enterprising spirit far in advance of their age, has undoubtedly supplied multitudes of words of the languages of the West by the direct method of adoption and naturalisation. It has done the same more obviously and openly, as every one knows, for many oriental languages, such as the Persian, the Hindustani, the Turkish, the Malaya; and the technical terminology of some branches of science and of some branches of commerce is mainly drawn from Arabic in most of the well-known languages of Europe and Asia. Many of the analogies set forth in the following list may doubtless be proved to have originated in this way; and many more are due to the fact that this borrowing from the copious and expressive vocabulary of the Arabic has been carried on for centuries in the languages of the West—in the Spanish especially, which partly grew up under the shadow of the Arab rule in Spain—to a large extent in the Italian, French, and other languages of the Mediterranean shores—perhaps even in the classical languages themselves of Greece and Rome.

List of words common to Arabic and English, having absolutely or very nearly the same meaning in both languages.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ⲱ ⲱ aid</td>
<td>... Aid.</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>----------------------------</td>
<td>------------------------------</td>
</tr>
</tbody>
</table>
| الزرنيخ  
or الزرنيق         | alzirnikh, alzirniq  
Arsenic. |
| أمير البحر            | Admiral (Spanish Almirante). |
| القاضي                  | or alqādi or alqāid  
Alcaid. |
| الشرب                   | shurb  
Absorb. |
| also شرب              | sharīb  
Syrup |
| أمين                     | āmin  
Amen (Hebrew). |
| الكيمياء                | alkimiyā  
Alchemy. |
| القبة                    | alqubbah  
Alcove. |
| عالم                    | 'ālimun  
Alumni. |
| الأنبقية                   | alimbiq  
Alembic. |
| عنبر                    | 'ambar  
Amber. |
| الكحول                  | alkuhl  
Alcohol. |
| الأطلس               | atlas  
Atlas. |
| دار الصناعة                | dārussanā'at  
Arsenal. |
| الجبر                    | aljabr  
Algebra |
| باقوت                    | yāqūt  
Agate. |
| الدراية or دراية  
dirāyat, addirāyat²  | Adroit. |
| عليل                    | 'alil  
Ail. |
| القلي                    | alqīl  
Alkali. |

² It means in Arabic intelligence, which is akin to the meaning of the English word.
<table>
<thead>
<tr>
<th><strong>ARABIC</strong></th>
<th><strong>ENGLISH</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>عاجل</td>
<td>Agile.</td>
</tr>
<tr>
<td>آنون</td>
<td>Anon.</td>
</tr>
<tr>
<td>عمليات</td>
<td>Amulet.</td>
</tr>
<tr>
<td>بيع</td>
<td>Buy.</td>
</tr>
<tr>
<td>بضاعة</td>
<td>Baize.</td>
</tr>
<tr>
<td>بق</td>
<td>Bug.</td>
</tr>
<tr>
<td>حيوان</td>
<td>Baboon</td>
</tr>
<tr>
<td>بلال</td>
<td>Balsam.</td>
</tr>
<tr>
<td>استخف</td>
<td>Bishop (Greek επισκόπος)</td>
</tr>
<tr>
<td>بليس</td>
<td>Base.</td>
</tr>
<tr>
<td>بريق</td>
<td>Bright.</td>
</tr>
<tr>
<td>بابوس</td>
<td>Babe.</td>
</tr>
<tr>
<td>بياض</td>
<td>Baize.</td>
</tr>
<tr>
<td>بورق</td>
<td>Borax.</td>
</tr>
<tr>
<td>قابل</td>
<td>Capable.</td>
</tr>
<tr>
<td>كانور</td>
<td>Camphor.</td>
</tr>
<tr>
<td>قنديل</td>
<td>Candle.</td>
</tr>
<tr>
<td>كفن</td>
<td>Coffin.</td>
</tr>
<tr>
<td>كبس</td>
<td>Case.</td>
</tr>
<tr>
<td>قال</td>
<td>Call.</td>
</tr>
<tr>
<td>قنا</td>
<td>Cane.</td>
</tr>
</tbody>
</table>

---

1. It means mosquito as generally known, but it also means a bug.

2. An Arabicism of the Persian word *bora*
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>قعَب or قعَبُ kúb or qa'b</td>
<td>... Cup.</td>
</tr>
<tr>
<td>غَعَر ghafr</td>
<td>... Cover.</td>
</tr>
<tr>
<td>كَهَف kahf</td>
<td>... Cave (Latin cavus).</td>
</tr>
<tr>
<td>كَعَب ka'b</td>
<td>... Cube (Greek ἱεροσ).</td>
</tr>
<tr>
<td>قِط or قَط qat, or qat'</td>
<td>... Cut (Welsh cwtt).</td>
</tr>
<tr>
<td>جَمَل jamal (Heb. gamel)</td>
<td>... Camel.</td>
</tr>
<tr>
<td>خَيْم khaim</td>
<td>... Camp.</td>
</tr>
<tr>
<td>قِط qit</td>
<td>... Cat (German katze., Gaelic cat).</td>
</tr>
<tr>
<td>صِف Sifr</td>
<td>... Cypher (cipher)</td>
</tr>
<tr>
<td>قُطْن qutun</td>
<td>... Cotton.</td>
</tr>
<tr>
<td>قَلَم qalam</td>
<td>... Calamus (Latin).</td>
</tr>
<tr>
<td>قُرْت qirát</td>
<td>... Carat.</td>
</tr>
<tr>
<td>قُرَنِس qurnás</td>
<td>... Cornice.</td>
</tr>
<tr>
<td>قَنَد qand</td>
<td>... Candy.</td>
</tr>
<tr>
<td>خَلِيْفة khalifah</td>
<td>... Calif or Khaliph.</td>
</tr>
<tr>
<td>قَام qáma</td>
<td>... Come (Anglo-Saxon cuman).</td>
</tr>
<tr>
<td>كِمْيَا kimiya</td>
<td>... Chemistry.</td>
</tr>
<tr>
<td>خَنْدَق khandaq</td>
<td>... Conduit (Latin duco).</td>
</tr>
<tr>
<td>دُلفين dulfin,</td>
<td>... Dolphin.</td>
</tr>
<tr>
<td>دِمَاسُق or دمِقَاس dim-</td>
<td></td>
</tr>
<tr>
<td>قَاس qás</td>
<td>... Damask.</td>
</tr>
</tbody>
</table>

1 A reed-pen.

2 It means to stand, but used with the preposition ِîđ it means to proceed.
**ARABIC**

- دون *dun* ...
- ترجمان *tarjumán* ...
- درهم *dirham* ...
- الفيلة *alfilat* ...
- ارض *ārd* ...
- عين or *ain* or *a'yun* ...
- الأكسير *alikṣir* ...
- فيض *faiḍ* ...
- فلكه or *fulk* or *fulka* ...
- بلط *balnat* or *balant* ...
- فلالة *falāt* ...
- غريبال *
- غربية *gharbālah* }
- غلط *ghalat* ...
- جليل *jalid* ...
- خف *khuf* ...
- حاد *ḥad* }
- حار *hār* }

**ENGLISH**

- Down.
- Dragoman (Sp. *trujaman*).
- Drachm, dram (Greek *δραχμή*).
- Elephant.
- Earth (Anglo Saxon *eorth*).
- Eye, pl. eyes.
- Elixir.
- Fuse (Latin *fundus*, *fusum*).
- Felucca.
- Flint.
- Flate, plate.
- Garble.
- Guilt.
- Gelid (Latin *gelidus*).
- Hoof.
- Hot, heat.
- Humbug.
- Harem.
- Gazelle.
- Ghoul.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جنس jins</td>
<td>Genus (Latin).</td>
</tr>
<tr>
<td>زنجبيل zanjabil</td>
<td>Ginger.</td>
</tr>
<tr>
<td>زافة zuráfah</td>
<td>Giraffe (Fr. and Sp. girafa).</td>
</tr>
<tr>
<td>غرقحة ghargharah</td>
<td>Gargle.</td>
</tr>
<tr>
<td>هالة hálah</td>
<td>Halo (Greek ἀλώς).</td>
</tr>
<tr>
<td>حمد hamd</td>
<td>Hymn (Greek ὑμνος).</td>
</tr>
<tr>
<td>أساطير asátir</td>
<td>History (Greek ὁστορία, ὑστωρ).</td>
</tr>
<tr>
<td>هيهات haihát</td>
<td>Heigh-ho.</td>
</tr>
<tr>
<td>ياسمين yásmin</td>
<td>Jasmine.</td>
</tr>
<tr>
<td>أيضا aidan</td>
<td>Identity (Latin idem).</td>
</tr>
<tr>
<td>علة illah</td>
<td>Ill.</td>
</tr>
<tr>
<td>الكنوس alkábús</td>
<td>Incubus.</td>
</tr>
<tr>
<td>جلاب julláb</td>
<td>Julep.</td>
</tr>
<tr>
<td>جرة or زير jarrah or zir</td>
<td>Jar.</td>
</tr>
<tr>
<td>كرسف kursuf</td>
<td>Kerchief.</td>
</tr>
<tr>
<td>قتل katl</td>
<td>Kill.</td>
</tr>
<tr>
<td>لعد lāḥd</td>
<td>Lid.</td>
</tr>
<tr>
<td>لامع lamiʿun</td>
<td>Lumine.</td>
</tr>
<tr>
<td>ولد walad</td>
<td>Lad (Welsh llawd).</td>
</tr>
<tr>
<td>العقار aluʿqar</td>
<td>Liquor (Latin).</td>
</tr>
<tr>
<td>ليمون laimūn</td>
<td>Lemon (French limon).</td>
</tr>
<tr>
<td>لوزينج lūzīnaj</td>
<td>Lozenge.</td>
</tr>
<tr>
<td>لغة or لغر lughu or lughat</td>
<td>Logic (Greek λογις).</td>
</tr>
<tr>
<td>لينة linat</td>
<td>Lenity (Latin lenis).</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------------------------</td>
</tr>
<tr>
<td>مسجد</td>
<td>Mosque (Sp. mezquita).</td>
</tr>
<tr>
<td>لعqp</td>
<td>Lick.</td>
</tr>
<tr>
<td>مسك</td>
<td>Musk.</td>
</tr>
<tr>
<td>ميل</td>
<td>Mile.</td>
</tr>
<tr>
<td>مصيخر</td>
<td>Master.</td>
</tr>
<tr>
<td>ميدان</td>
<td>Meadow.</td>
</tr>
<tr>
<td>مخزن</td>
<td>Magazine.</td>
</tr>
<tr>
<td>مرآة</td>
<td>Mirror.</td>
</tr>
<tr>
<td>موسوم</td>
<td>Monsoon.</td>
</tr>
<tr>
<td>موميا</td>
<td>Mummy.</td>
</tr>
</tbody>
</table>

manjaniq or majaniq  Mechanic.

متراً matrán                   Metropolitan (Greek μητρώ).  
مر murr                     Myrrh, myrtle.
منارة manarát                Minaret.
املج (ملج) imláj, malj      Milch.
مرح marah                   Mirth, merry.
مطر mítv                    Mate.
معنى ma’ni                   Mean.
مثلة muthlah                Mutilate (Latin mutilo).
من mann                    Manna (Hebrew).
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>عنق 'unuq</td>
<td>Neck.</td>
</tr>
<tr>
<td>نفرة nafrat</td>
<td>Nefarious (Latin ne fás).</td>
</tr>
<tr>
<td>نبيل و نبل nabil or nubul</td>
<td>Noble (Latin nobilis).</td>
</tr>
<tr>
<td>ناموس námús</td>
<td>Nomos (Greek).</td>
</tr>
<tr>
<td>نظر nazar</td>
<td>Nadir.</td>
</tr>
<tr>
<td>نفت naft</td>
<td>Naphtha (Greek na'ftha).</td>
</tr>
<tr>
<td>نارنج náranj</td>
<td>Orange.</td>
</tr>
<tr>
<td>فردوس firdaus</td>
<td>Paradise.</td>
</tr>
<tr>
<td>بطريق bitriq</td>
<td>Patriarch (Latin patricus).</td>
</tr>
<tr>
<td>نهده fahd</td>
<td>Pard.</td>
</tr>
<tr>
<td>بلبل او بلابل bulbul or balábil</td>
<td>Philomela (Greek).</td>
</tr>
<tr>
<td>فستق fustaq (Pers pista)</td>
<td>Pistachio.</td>
</tr>
<tr>
<td>قنطار qintár</td>
<td>Quintal.</td>
</tr>
<tr>
<td>قديم qadimun</td>
<td>Quondam.</td>
</tr>
<tr>
<td>رائح ráid</td>
<td>Ride.</td>
</tr>
<tr>
<td>رفض rafá</td>
<td>Refuse (Latin refundo, i.e. fusum).</td>
</tr>
<tr>
<td>سكر sukkar</td>
<td>Sugar.</td>
</tr>
<tr>
<td>اسفنج isfanj</td>
<td>Sponge.</td>
</tr>
<tr>
<td>استورة ustura</td>
<td>Story (see History).</td>
</tr>
<tr>
<td>شكل shikal</td>
<td>Shackle.</td>
</tr>
<tr>
<td>سقمونيا saqmúniya</td>
<td>Scamony (Greek σκαμωνία).</td>
</tr>
<tr>
<td>زعفران za'farán</td>
<td>Saffron.</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>----------------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>ܐܝܫܒܠלב</td>
<td>Stable (Latin <em>stabulum</em>, <em>sto</em>).</td>
</tr>
<tr>
<td>ܠܢ</td>
<td>Sun.</td>
</tr>
<tr>
<td>ܣܓܪܠܬ</td>
<td>Scarlet.</td>
</tr>
<tr>
<td>ܣܠܘ</td>
<td>Solace (Latin <em>solatium</em>, <em>solor</em>).</td>
</tr>
<tr>
<td>ܝܕܘܐ</td>
<td>Schedule.</td>
</tr>
<tr>
<td>ܫܢܕܐ</td>
<td>Sandal.</td>
</tr>
<tr>
<td>ܫܠܕ</td>
<td>Solid.</td>
</tr>
<tr>
<td>ܫܠܟ</td>
<td>Silk.</td>
</tr>
<tr>
<td>ܫܚܪܐܝิน</td>
<td>Saracen.</td>
</tr>
<tr>
<td>ܫܠܛܢ</td>
<td>Sultan.</td>
</tr>
<tr>
<td>ܠܢ</td>
<td>Senna.</td>
</tr>
<tr>
<td>ܣܡܐ</td>
<td>Smack.</td>
</tr>
<tr>
<td>ܫܠܒ</td>
<td>Slab (Welsh <em>yslab</em>).</td>
</tr>
<tr>
<td>ܐܠܓܚܝܦ</td>
<td>Scalp.</td>
</tr>
<tr>
<td>ܣܥܩ</td>
<td>Shank (Anglo-Saxon <em>scanc</em>).</td>
</tr>
<tr>
<td>ܫܠܬܐ</td>
<td>Salute (Latin <em>salus</em>).</td>
</tr>
<tr>
<td>ܫܡܪܐܒܚܐ</td>
<td>Shamrock (Irish <em>seamrog</em>).</td>
</tr>
<tr>
<td>ܫܚܕ</td>
<td>Sweet.</td>
</tr>
<tr>
<td>ܥܣܦܘܪ</td>
<td>Sparrow.</td>
</tr>
<tr>
<td>ܘܫܠ</td>
<td>Shallow, shoal.</td>
</tr>
<tr>
<td>ܬܪܝܩ</td>
<td>Track.</td>
</tr>
<tr>
<td>ܬܢܢܬ</td>
<td>Taunt.</td>
</tr>
</tbody>
</table>

1 As used in arithmetical works.
In modern Arabic, many words of foreign origin, especially of the Persian, have been imported; most of them having undergone certain changes called تَعْوِيضِ "Arabicisation", which are often necessary for assimilating them to the aboriginal elements of the language. Such words are called مَوَلِّدَة Muwalladah "coined."

It is, however, a great credit to the Arabian translators of the sciences from the Greek, that they have tried their utmost to render all the scientific terms into genuine Arabic; even in many cases, they have been obliged to coin new terminology.
instead of using the original Greek terms. Hence (except in the medical works in which terms of Greek origin are to be seen in a larger scale) very few technical terms of Greek origin are to be found in the Arabic Philosophical treatises. When Logic was translated into Arabic, there arose a difficulty for the want of *Logical Copula* in the Arabic vocabulary corresponding with the word *εστι* or *εστιν* in the Greek. After much deliberation, the Arabian interpreters of sciences were pleased to adopt the word اله *huwa*, which is originally a personal pronoun, to serve the use of a copula.\(^1\) However, such Greek terms as (إسائوغي) *εισαγωγια*, (ثئولوجيا) *θεολογία*, (نهمبريا) *γεωμετρια*, (إسطفس) *στοιχειον*, (هيلوي) *γεωγραφια*, (إرثمايقيني) *κατηγορια*, (أريثمايتي) *αριθμητικη*, etc., are to be found in such ancient authors on philosophy as Shaikh Bu Ali Ibn Sina (Avicenna), etc.

Some Latin words have also been imported into Arabic either through commercial intercourse or by the scientific interpreters.

Although Arabic bears some external affinity with Sanskrit, for instance, in having dual number, and final *nutation* which corresponds with *anusār* of the Sanskrit words; yet the intrinsic construction of the Arabic language evidently differs from that of Sanskrit. We do not find any words of Sanskrit origin in the Arabic vocabulary except the

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\(^1\) *Vide* Ḥamdullah: "The Commentary on Sullam," a famous work on Logic."
following which have been imported into the Arabic language through the Hindu physicians and mathematicians who were invited to the courts of the Abbaside Caliphs of Baghdad:

Before the advent of our Prophet, the Arabic language was divided into two chief dialects, *viz.*, the language of the Quraish which was spoken in the province of Hijaz, and the language of Himyar which was used in the province of Yaman. But after the introduction of Islám, the first had prevailed over the other and became the language of the literature.

The genuine Arabic literature, or as it is called العلوم الأدبية workflows, *ulūmul adabiyyah* "Polite learning," or workflows العلوم العربية workflows Al'ulūmul 'Arabiyyah "the Arabian learning," consists of twelve branches each of which is held to be an independent science. Again, four of these are supposed to be *Uṣūl* or primary, and the rest workflows *Furu‘* or secondary. Three of the former belong to the words in their detached forms (مفردات) *mufradat*. They are 1st, workflows (عِلم التصريف) workflows 'Ilmussarf, Science of Inflection or Etymology, which treats of the different forms of single words; 2nd, workflows (عِلم اللغة) workflows 'Ilmulloghat, Lexicology, which treats of the primitive roots and the derivative forms of the words; 3rd, workflows workflows 'Ilmulishtiqāq,
science of Derivation, which shows the comparative relation of one word to another distinguishing the primitive from the derivative. The rest five appertain to the words in their composite forms. These are: 1st, (علم الاعراب) 'Ilmunnahw or (علم النحو), 'Ilmul I'rab, Syntax, which treats of the proper mode of composing single words into sentences and appropriating to them the proper (اعراب) 'Irāb or case-endings; 2nd, (علم المعاني) 'Ilmulma'ānī, a branch of Rhetoric which is defined as a science which shows how a speech should be made adapted to the peculiar predicaments of a person to whom it is addressed by using different figures of speech; 3rd, (علم البلاغ) 'Ilmulbayān (another branch of Rhetoric), the science of Perspicuity which is defined to be a science which teaches the ways of making words signifying the same meaning by the different ways of clearness or perspicuity in signification, including the various ways of using metaphor, simile, and other figures of Rhetoric; 4th, (علم البديع) 'Ilmulbadi', the science of decorating or embellishing eloquent speech by different ways of plays upon words as pun, alliteration, euphony, etc.; 5th, (علم العروض) 'Ilmul'arūd, the science of Metre; 6th, (علم القوانين) 'Ilmulqawāfī, the science of Rhymes; 7th, (علم الخط) 'Ilmulkhat, the science of Writing or Orthographical rules; 8th, (علم ترجمة الشعر) 'Ilmu-qardish-shi'r, the science of Versification; 9th, (علم الالوان) 'Ilmul inshā, the science of Composition; 10th, (علم المعاني) 'Ilmulmuḥādarāt, the science which enables man to quote and apply historical facts and the sayings of the
ancients to proper places in conversation. This last includes Geography, Biography and History. According to some علم التفسير 'Ilmutafsir, the science of interpretation of the Qurán, علم الحديث 'Ilmul hadith, the science of the Traditional sayings of the Prophet, and علم الفقه, Ilmul fiqh, the science of Jurisprudence, are also considered to be the necessary parts of an accomplished science of literature.

These are the constituent parts of the genuine Arabic Literature or العلوم العربية Al'ulûm al'arabiyyah. But the literature of Arabic in its widest sense, as it is known in Europe by the term of Belles Lettres or general literature, consists of various branches of learning which bring under its head علم المنطق, 'Ilmul manṭiq, the science of Dialectics or Logic; علم الحکمة, Ilmul hikmat, Philosophy; علم تدريس الأخلاق, 'Ilmu tahâhbil akhlâq, Ethics, etc., which are called by the Arabic literati اذیات الادب, Adhiylul adab, the skirts or borders, i.e., Supplements or Appendices of literature, i.e., such branches which are desirable to acquire to make a person an accomplished literary man.

In Arabia as in other countries, the art of versification or the writing of poetry seems to precede prose writing. We have no prose productions written before the advent of the Prophet and the Revelation of the Qurán. The history and the genealogy of the ancient Arabs were preserved in verses. Hence, when the Sûrahs of the holy Qurán were given out by
our Prophet, the heathens of Arabia, being struck with their peculiar mode of composition, were rather bewildered. Sometimes seeing that it had rhymes they were inclined to call it poetry, but ultimately finding no metre in it, they began to hesitate to call it so, and ascribed such compositions to the influence of genii, etc.

The era of Arabic literature may be divided into three epochs or ages. The first, or the age before the advent of our Prophet, is called الام الجاهلية, Alayyámul jähiliyah, the age of ignorance or Ante-Islamic age; the second, or the age contemporaneous with the Prophet, is termed الام المخضرة, Alayyámul mukhadramiyah; and the third, or the age after the Prophet and the promulgation of Islam, is named الام الإسلامية, Alayyámul islámiyah, Islamic age. In the first period or the Pre-Islamic age, there was very little cultivation of science. Before the rise of Islam, the literary lore of the Arabs was confined to the exercise of imagination. There was an annual poetical competition in the renowned fair of ‘Ukáz. Such poems as excelled others in the general competition were written with gold and were suspended on the roof of the ka’báh. The poetical collection called Sab’a Mu’allaqa or Mu’allaqát, i.e., seven suspended poems, which is still read by every Arabic scholar with enthusiasm, contains several of them.

The poetry of this period as well as of the age called Mukhadramiah مخضرة consists, first, of odes termed Qasídah تصيدة
which were regarded as complete poems, and which were all
designed to be chanted or sung; secondly, of shorter composit-
tions called qit'ah قطعة or pieces, many of which were also design-
ed to be chanted or sung; and, thirdly, of couplets abyāt or single verses. In the first of these classes are usually
included all poems of more than fifteen verses; but a few odes
consist of less than fifty verses or much more than a hundred.
Of such poems none is believed to have existed of an age more
than four or five generations before the advent of the Prophet.

The characteristics of the pre-Islamic poetry are generally
the following:—They often contain such words as are very
seldom used in modern productions and which bear much
affinity with those of the Hebrew, Syriac and other ancient
Semitic languages. The ideas or thoughts of those poems are
very simple in nature, not having the sublimities and exquisite
beauties which are seen in the productions of the Islamic period.
Their themes generally consist of the following subjects:—on
Hamāsah (حماسة) heroic deeds, Marsiah (مرثية) elegy, Hijā (هجاء)
satire, Madh (مدح) eulogy, boasting of lineal descent, and very
seldom on Adab (ادب) morality. Mr. Lane in the Preface of
his Arabic Lexicon says, "The classical poetry is predomi-
nantly objective, sensuous, and passionate; with little imagina-
tion, or fancy except in relation to phantoms or spectres, and
to jinn, or genii, and other fabulous beings; and much less
artificial than most of the later poetry, many of the authors
of which, lacking the rude spirit of the Badawís, aimed chiefly at more elegances of diction and play upon words." "Generally speaking, in the classical poetry," he continues, "the descriptions of nature, of the life of the desert, of night-journeyings and day-journeyings, with their various incidents, of hunting, and stalking, and lurking for game, of the tending of camels, of the gathering of wild honey, and similar occupations, are most admirable."

As poetical thoughts generally keep pace with the progress of civilization in a country, the Arabic poems in point of thought seem to have been in gradual advancement in rhetorical beauties, figures, metaphors, etc., along with the progress of civilization. Hence we see a vast difference between the poems of the ancient and those of the modern Arabic poets of Egypt, Spain, Syria and Persia, which are full of elegance and beauty. We may come to this conclusion by comparing Hamásah (a collection of ancient classical poems by Abu Tammam) with the productions of later poets, such as Al Mutanabbi, Ibn Fáriz of Egypt, Baháuddín Amíli of Syria, etc.


The Arabic language, it is strange to say, like other Semitic
tongues, has no dramatical work. This defect is, however, made up in a way by Maqâmât, Munâzarât and Qasas which shall be described hereafter.

The Qasidah is a long ode rarely exceeding the length of a hundred and twenty verses. The theme of the Qasidahs of the modern writers is generally eulogy of kings and grandees, satire, or elegy, while that of the ancient or pre-Islamic poets is description of natural scenery, hunting, nocturnal journey, qualities of horses, boasting of lineal descent, bravery, or heroic deeds, etc.

The first part or the beginning of a Qasidah is called Tashbib (تشبيه) or Nasib (نسب) which describes the beauty of a beloved mistress and the ardour of love, emotions of the mind and the griefs experienced by a lover. In this part it is customary with the Arab poets to describe themselves as helpless lovers standing upon the ruins of the dwelling of their beloved mistresses and weeping and wailing for their departure from that place. The emotions excited by the fall of rain, the gloomy clouds and the flashing lightning, are often given vent to. The Arabs being a wandering nation always shift from one meadow to another, and leave the place of their temporary habitation in ruin. Such ruins called ملأ ٍال atlal are the chief theme of the poets.

The subjects of a Qit'ah, i.e., shorter poem or fragment consisting of only a few verses, are chiefly description of bravery, elegy, love, hospitality, morality, etc.
The Band is a composition of later poets evidently borrowed from the modern Persians. It consists of several stanzas, each ending either in the same verse which is repeated throughout the poem, or in the same rhyme. Its theme is generally natural scenery, such as beauties of the vernal season, and sometimes love or description of the beauty of the beloved, etc.

The Dubait is also a composition of the modern writers consisting of two verses, also borrowed from the Persians, as the name shows, which is a Persian word meaning a couplet. The Persians call such compositions Rubá‘i.

The Urjuzah is a poem in the metre rajaz, being generally of didactic or descriptive kind.

The Ughniya is a short poem intended to be set to music or sung.

Among the pre-Islamic poets Taabbaţa Sharran is a renowned one. Many of his poetical productions are to be found in the Hamasa, the famous poetical collection by Abu Tammam. His productions are chiefly Qit‘ás. Very few of his Qaṣidahs are extant. After him comes the celebrated poet Imraul Qais who was king of Kinda. He lived about 40 years before the advent of our Prophet. It is said that he had fallen in love with his cousin 'Unaizah, the effect of whose beauty and love he describes in the tashbib to his famous Qaṣidah in the Mu‘allaqát. Among the authors of the Sab‘a Mu‘allaqát (seven suspended poems, i. e.) poems suspended on the walls of
the *Ka‘bah* for competition). Imru‘ul Qais is held to be superior to every one in eloquence, sublimity, etc. Next to him in rank is Labíd bin Rabía. This poet is said to have flourished just before the promulgation of Islam. Hence it is held by some that he had the honour of seeing our Prophet and embraced the faith of Islam. Most of his poems are didactic, one of which had been admired by our Prophet himself for its wisdom.

Next to the above is ‘Anár bin Kulsúm, whose *Qasídah* in the above collection is also admirable.

Among the modern or Islamic poets Abu Nuwás, Abu Tammám, Buhturí and Mutanábbí are held to have wonderful poetical genius. Abu Nuwás was one of the bards of the court of Hárún-ur-Rashid. In some anecdotes it is stated that on one occasion the Khalífah (Caliph) heard a verse from one of his maid-slaves connected with a particular incident. The next morning he recited the verse in his court, asking Abu Nuwás and several other bards to compose verses impromptu in explanation of the secret allusion of the verse, in order to complete the sense. Abu Nuwás, without having any knowledge of the incident, instantaneously recited several verses which exactly described the occurrence.

Abu Tammám is one of the famous poets of the Islamic period. He flourished about the year 200 A.H. Besides his own productions, most of which are in the eulogy of the *Khalífahs*
and the grandees of his time, he is well known for the compilation of the *Hamásah*, a collection of poems of various description, most of which are productions of the pre-Islamic age. This work is one of the standard books of Arabic literature. Abu Tammám is said to have got by heart about 14,000 Arabic *Urjúzaḥs*, besides many *qaṣidaḥs* and *qiṭ’ahs*. He praised the Khalifah in a *qaṣidaḥ* and was in reward invested by him with the governorship of Mauṣul, but he did not live long to enjoy that honourable post. He died at Mauṣul in the year 231 A. H. in the month of *dhilqa’dah*. His poetical productions are said to have not been compiled by him. They were collected and arranged in alphabetical order by Abu Bakr al-ṣúlí. It was re-arranged by Ali bin Hamzatul Isphahani, according to the different classes of poetry.

After Abu Tammám comes Abū Tāyyib Ahmad bin Al-Ḥusain, surnamed Al-Mutanabbi. He was born in 303 A. H. in Kúfáḥ at a village of it called *Kinda*; hence he is sometimes called Al-Kindí. It is said that the father of Mutanabbi was a water-carrier at Kúfáḥ, but afterwards he emigrated to Syria with his son who was brought up there; and this is alluded to in the following couplet in the Satire of Mutanabbi:

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أي فضل لشاعري طلب الفضل
من الناس بكرة وعشيا
عشت حينا يبيع في الكورة البا
و حينا يبيع ماء المبعيا
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"What honour there may be for a poet who is solicitous for gaining honour day and night from the people. He lived
sometimes by selling water at Kūfāh, and selling sometimes the water of the face (i.e., honour).” Similar satirical verses are said to have been applied to Abu Tammām.

The reason of the poet’s being called Al-Mutanabbi (pretender of the prophetic mission) has been stated thus, that he once at Bādiyat-us-samāwāt declared himself a prophet, and a large number of the people of Bāni Kalb followed him, when Abu Lu’lu’, the governor of Himmas, attacked and captured him. His followers were dispersed and he was imprisoned for a long time and made to renounce his false pretension. According to others the reason of his being called so is that he used to say that he was the first who adopted the title of a prophet in poetry.

He joined the court of Amīr Saifuddaulah ‘Alī bin Hamadan in 337 A. H., and wrote many qaṣīdaḥs in his eulogy, in many of which he describes the Amir’s expeditions against a Byzantine Christian king called Dumustuq. Afterwards he left the court of the Amir and proceeded to Egypt to join the court of Kāfūr Ikhshīdi in 316 A. H., who was a eunuch Abyssinian slave, and who after the death of his master had succeeded to his throne. In Egypt the poet lived for some time in the court of Kāfūr, and wrote many qaṣīdaḥs in his eulogy. At first Kāfūr was very much pleased with him and promised to invest him with the governorship of some of his provinces, but seeing the independent and lofty spirit which his poetical productions
bespoke, and fearing that one who once pretended to be a
prophet might as well raise his pretensions to the throne,
he declined to fulfil his promise. Upon this Mutanabbi, being
displeased with Kafur, wrote several satirical qasidahs against
him, and left his court on the evening of the great festival
called 'Idul Adha, in 346 A. H.

After the flight of Mutanabbi from the court of Kafur, he sent
several bodies of soldiers in all directions to seize and bring
him back to the court; but they could not arrest the fugitive
poet.

Mutanabbi describes his way when flying from Kafur in a
qasidah which begins thus:—

الكل ماشية الخيرلى * فدلى كل ماشية البدنى

"Oh! every gracefully walking beautiful lady be sacrificed to
every swift-paced camel." and ends with the satire of Kafur
when he says—

و نام الخوابم عن ليلنا * وقد نام قبل عمي لا كرى

"And the slave was asleep, i. e., unaware of our night's
journey; but he was already sleepy out of blindness and not
out of real sleep."

After this Mutanabbi proceeded to Persia and visited the court
of Addfuddaulah bin Buwaih-ad-Dailami, and praised him in
many qasidahs, and got rewards from him. Afterwards when he
was returning from Persia and proceeding towards Baghdad, on
his way to Kufah, on the 8th of the month of Shab'an 354 A.H., he was met by Fatik bin Abi Jahl-al-Asadi who attacked him with his followers, with the intention of taking him prisoner to the court of Kafur. Mutanabbi together with his son Muhassad and his slave Mufallah fell in the struggle. It is said that in the midst of the conflict, when Mutanabbi, perceiving the superiority of his opponent, resolved to take to flight, his slave seeing this observed, "Art not thou the same person that hast said—

 فالغيل والليل والبيداء تعرفني والعرب والضرب والقرطاس والقلم

'Verily the horse, the night, the desert, the battle, the sword, the paper, and the pen all know me?' Hearing this Mutanabbi turned back and rushed on his enemy and fell.

There is difference of opinion among the learned and scholars regarding the comparative merits of the poetical genius of Mutanabbi and Abu Tammam. According to many he excels Abu Tammam in the sublimity of thought and beauty of style.

Mutanabbi's productions are chiefly qasidahs, many of which are extempore, being composed impromptu in the presence of kings and Amirs at their bidding. The qasidahs composed by him in the description of expeditions of Saifuddaulah are very graphic.

The fine prose writing in Arabic is chiefly composed of rhymed sentences. The copiousness of the language and there
being the same derivative forms of different words of different roots, which are necessarily assonant to each other, facilitate the use of rhyme. Hence it may almost be said that in the later period there can scarcely be found any narration or oratory of the highest order which is not written in rhymed prose. This sort of prose writing, I may say, is just reverse to the blank verse of the European languages, as the latter has metre but no rhyme, and the former has rhyme without metre. Hence Mr. Thomas Chenery, the translator of the Assemblies of Al-Hariri, calls such sort of prose writing in Arabic a kind of poetry.

The Maqámát are generally written in the best style of rhymed prose. The character of a Maqámát is that a witty unscrupulous improviser or orator, wandering from place to place, and living on the presents which the display of his orations produces from the generous and tasteful, and a kind of rávi or narrator who should be continually meeting with the other, should relate his adventures and repeat his excellent compositions, are imagined. It is called Maqámát or “Assembly,” because the improviser is always introduced as making his appearance in some company of strangers, among whom the narrator happens to be, and astonishing them by his rhetorical orations and poetry. This is an advance towards the dramatic style in which the Arabic language is wanting. It will be readily understood that the rhetorician and the narrator are
only put forward to give liveliness to the compositions, and the object of the author is to display his eloquence, his poetical power and his learning.

The first writer of the Maqámat is Badíuzzaman Al-Hamdani, a native of Hamdan in Persia. In his Máqámát he has made Abul Fath Al-Iskandari as the hero or improvisating orator and Isa bin Hishám as the narrator. These Maqámat, though in themselves full of eloquence, are inferior to those of his imitator Al-Hariri, in point of rhetorical beauties.

Abu Muhammad Al-Qasim bin 'Ali bin 'Uthmán, surnamed Al-Hariri, a native of Basra, has written his Maqámat on the model of those of Al-Hamdani; but they are longer than Hamdani’s Maqámat and full of eloquence, puns, plays upon words, figures, metaphors, and many other rhetorical beauties. There is no work in the Arabic language (excepting the holy Qurán, of course, which is held to be a miracle, and far superior to any human composition) which may approach this eminent work. The hero of his Máqámat, or as it has been styled the Wandering Improviser, is Abu Zaid of Sarúj, and the rávi or narrator is Háris bin Hammám. Hariri was one of the nobles of Basra, and was a great learned man; but he was not versed in improvisation as his predecessor Al-Hamdani. He was born at Basra in the year 446 A. H. (A. D. 1054 or 1055), and he died in 516 A. H. (A. D. 1121-22) in his native city. His life was therefore contemporary with the first crusade. The reason
of his being called Al-Harírí is, according to some, his having trade of harír or silk, and according to some others, his having been born at a village called Al-Harír. But it is more probable that it might have been on account of his father being engaged in that trade, for our author does not appear to have at any time had other than literary pursuits.

Next to the Maqámát come Munázarát or Controversies. This is a sort of writing in the form of a dialogue in which two persons are imagined disputing with each other on the merits and demerits of two different things, each trying to give preference to his own chosen object. This sort of writing is also written in rhymed prose, and speeches, argumentative and full of eloquence and rhetorical beauties, are said to have been delivered by both disputing parties. There are many munázarát, such as controversy between the Sword and the Pen, in which the comparative excellences of civil and military life are described; the controversy between the Eye and the Ear, and so forth. In India several munázaráhs are extant, two of which are inserted by the celebrated Shaikh Ahmad Shirwani in his renowned compilation entitled Nafhatul Yaman. They are munázarát or controversy between the Narcissus and the Rose, and between the Physician and the Astrologer, of which the latter is more argumentative and elegant. Another is Ikhwanus'safa, a controversy between Reason and Instinct. In Munázarát as in Maqámát there are some poetical pieces interspersed hither and thither.
Besides the Maqámát and Mundzarát, the Khutab or sermons also form a part of Arabic literature. These are generally collections of eloquent addresses containing admonitions and warnings tending to moral instruction. They are also generally written in rhymed prose in which a great deal of the power of eloquence and oration is shown. Among such writings is Atwáquddhdhab by Az-Zamakhshari, a celebrated commentator of the Qurán and a great Arabic grammarian. This book, though short, excels many eminent authors in point of eloquence of diction.

The writers of historical and biographical works also sometimes indulge in showing their rhetorical powers and eloquence. The History of Túmúr (Tamerlane), by Ibn 'Arabsháh, the Táríkh -i- Yamíní (history of Sultan Mahmud) by Utbi, a writer contemporaneous with the Sultan, Nafhuttíb (history of Spain during the Muhammadan rule) by Almaqri, may serve as specimens. Regarding the history of Túmúr, Mr. Chenery says: “This composition which approaches nearer to the epic poem than any in the language, is one of the latest productions of the great ages of Arabian literature. Sir W. Jones bears witness to the genius of the author................. In this work rhyme and assonance abound with luxuriance, that almost oppresses the reader, and the employment of such a style by an author of originality and genius, who had before him the greatest productions of his predecessors, shows how deeply rooted
in the nature of the people was the sentiment for unmetrical cadence."

Among the Qasas or the works of fiction are the famous Alf Lailah or the Arabian Nights' Entertainments and the story of Shaddad bin 'Antara. The latter is in a classical style, full of elegance and beauty. It contains fine poetical pieces quoted at proper places. The former is composed in a very homely style, and the language is colloquial and flowing. It has also fine happy poetical pieces of different authors quoted in proper places, which add much to the beauty and give pleasure to the reader. Some hold that the Arabian Nights has been composed under the auspices of the Caliphs of Baghdad, of the social refinement and the splendour of whose courts it gives such lively pictures as are exhibited in many of its tales. But according to some it is a subsequent production, because it contains many stories of a later period.
# Grammar of Arabic Language

## Part I

### Orthography

There are twenty-eight letters in the Arabic alphabet all of which are considered consonants. They are arranged in the following order:

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<td>سته</td>
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<td>Yá</td>
<td>ی</td>
<td>کید</td>
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</tbody>
</table>

These letters are sometimes used for numerical purposes, there being a fixed value for each. They are then arranged in the following order:
These are often collected in the following eight mnemotechnical words:

ابعد هوز حطي كلم سعفص قرشت نخذ ضلغ

This order differs from that given in the alphabet, and nearly corresponds with that of the Hebrew, Greek and Syriac alphabets.

Among these twenty-eight letters, three, viz., ١, ٢, ٣ are called ( حروف العلة ) infirm letters; and the rest ( صمعيم ) strong or perfect.

There are certain marks or vowel-points without the aid of which no letters can form words or syllables. They are called ( حركات ), or Motions; they are respectively termed ( ضمة ) Dammah ( ﻭ ), ( فتحة ) Fathah ( ۲ ), and ( كسرة ) Kasrah ( ۱ ). Any letter bearing one of these vowel-points is called ( متحرك ) movable. A letter which has no vowel-point is called ( ساكن ), quiescent or inert. The sign of quiescence ( ﻪ ) is called jazm.

When two letters coalesce together, this is called ( اغام ) Duplication. The sign of a duplication ( ﻪ ) is termed تشدید Tashdid, as ٢ for مِدة.

The letter ( و ) Wāw is held to be homogeneous to Dammah ( ۲ ) Alif to Fathah and Ya, ( ﻢ ) to Kasrah.

When a quiescent infirm letter is preceded by a homogeneous vowel-point, it is called مدة “prolonged,” because they then prolong the sound of the preceding vowel, as in مال, جود and
otherwise it is called لين "lenient or soft" as in قيد and قيد.

When the letter Alif is movable, as in أخذ, or quiescent with a rough pronunciation as in رأس, it is then held to be Hamzah, and when it is quiescent with a smooth pronunciation as in قال, it is called Alif.

The use of Hamzah

When a hamzah occurs in the beginning of a word, it is written in the form of an alif, as أم "he ordered;" and when it occurs in the middle being at the same time quiescent, it is represented by any of the infirm letters, according to the vowel-point of the preceding letter, as بئس, بأمر; but when it is movable and preceded by a quiescent letter, it is represented by any of the infirm letters according to its own vowel-point, as يسأل and يسأل. When a hamzah happens to be in the middle and movable, or when it is at the end of a word, preceded (in both cases) by a movable letter, it is written sometimes in the form of an infirm letter according to the vowel-point of the preceding letter, as مِرِجَل, سَال, جَرِّرُ and سَالُ. And when it occurs at the end preceded by a quiescent letter, it does

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¹ When ﺑ is a maddah, i.e. preceded by a letter bearing the vowel-point Kasraah, this Kasraah is written erect (rather) not inclined.
not take the form of any infirm letter, being written only in its ordinary form, as خبُطٍ.

The hamzah of the word ابن (son) is omitted in writing, when the name of the father follows in apposition as زيد بن عمر (Zeid the son of 'Amr), otherwise it must be retained in writing as زيد ابن اخينا (Zeid the son of our brother).

When an Alif is got by a change from the letter ي or when it is the fourth or above the fourth letter of a word and not preceded by a م, it is written in this form (ى), as مصطفي and مصطفى, and otherwise it is written in the ordinary form of Alif (ا), as دعا, دعُر原 and دنيا.

The letters are divided into the following five classes according to the organs of speech by which they are pronounced:

1. Six gutturals, viz., چ چ خ خ غ غ and ی.
2. Four labials, viz., ب ب ف ف and م.
3. Four palatals, viz., ج ج ق ك ی and ق.
4. Eight dentals, viz., ت ث ذ ض ط ض ل ن and ل.
5. Six linguals, viz., ض ض ص ش س ز ز and ر.

The last two classes are called Solar letters and the rest Lunar. When the definite article ال (the) is prefixed to a word commencing with a Solar letter, the final ل of the article loses its sound and takes that of the letter it precedes; thus الرحمن (Ar-rahmán), الشمس (Ash-shams), السفينة (As-safínah).

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1 It is to be borne in mind that in all these cases the crooked mark (ۡ) is put above the letter.
The vowel-points of the last letter of a word, are often read with a Núnation, called Tanween, to indicate which double vowel-points are put over the letter, as زيد - زيدا - زيدُ

The vowel Fathah with Tanween, requires the letter Alif which does not, however, prolong the sound of the final syllable. The Alif is not required when the noun ends with the letter ُ or with a hamzah as حكمة إمرُ

The letter wáw is written at the end of the proper noun عمرُ, without in any way affecting the sound of tanween, to distinguish it from the name عمر Umaru; but it is not required when the tanween is accompanied by a fathah as عُمارا

The letters which have dots are termed مَعَجَمَة and those without dots are called حُرْف المَعَجَم. The term حُرْف المَعَجَم is sometimes applicable to the whole alphabet.
PART II

ETYMOLGY

Parts of Speech

In Arabic, there are three parts of speech, viz., (اسم) the Noun, (فعل) the Verb, and (حرف) the Particle.

A noun 1 (اسم) is defined as a self-significant word having no reference to past, present or future tenses, as فَرُسٌ "a horse," قُتِّلٌ "to kill," حَسَنٌ "good."

A verb (فعل) is defined as a self-significant word having reference to past, present or future tenses, as قُتِّلَ "he killed," يُقَتَّلُ "he kills or shall kill."

A particle (حرف) is a consignificant word which depends on another word for its signification, i.e., it does not convey any complete meaning until another word be added to it.

As مِن "from," إِلَى "to," عَلَى "upon."

These have no complete meaning until they are joined with a noun, as :

من الدار "From the house."
على السطح "Upon the roof."
إلى السوق "To the market."

1 In Arabic the term اسم noun includes the pronouns as well as verbs in the infinitive mood, adjectives, participles, and some of the adverbs.
Here the nouns "the house," "the roof," etc., have been added to the particles - مع، etc., to give them some complete meaning.

Among these parts of speech, the verb being most important, we will begin with it.

**Verbs**

Arab grammarians divide the verb into (Preterite), موظف (Aorist), and امر (Imperative).

The Preterite (موظف) is a verb which signifies the occurrence of an event in the past time, as ضرب "He struck." It is used for the Present Perfect tense also.

The Aorist (موظف) is a verb which signifies the occurrence of an event whether in the present or future time; as ضرب "He strikes or shall strike."

The Imperative (امر) is a verb by which a second person is commanded to perform an action, as ضرب "Strike."

Each of the verbs, preterite and aorist, is either نزول (neuter) or متعمد (transitive), as يلم زيد نام "Zeid slept," ضرب ضرب Zeid struck" Zeid, or أم "Amr."

Again the transitive verbs are either معروف (of the active voice), or معصوم (of the passive voice).

The Active (معروف) is that which is attributed to the agent (فاعل) or person doing the action, as ضرب زيد "Zeid struck."

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1 Active Voice = معلوم or معروف = Passive Voice = غير معصوم or معصوم.
The passive (مفعول) is that which is attributed to the object (مفعول) person or thing, suffering the action: مُحَرَّبٌ زَيْدَ "Zeid is struck."

**Preterite**

The Arabic verbs have a distinction of Gender. There are also in Arabic three Numbers, viz., singular, dual, and plural. Hence, the inflection of Arabic verbs ought to have amounted to eighteen; for, as the Arabians recognise the dual number and feminine gender, it follows that there should be six inflections for each of the three persons, i.e., three for the singular, dual, and plural of the masculine gender, and the same number for the feminine gender of each of the three persons; but the first person has only two inflections, the singular first person being common to both genders, and the same number being applicable to the dual and plural of either genders, and the same inflection of the second person in the dual number is also common to both genders; whence it follows that five are lost, leaving thirteen.

The following is the paradigm of the inflection of Preterite نَكَلَ, beginning, as usual in Arabic Grammar, with the third person singular of the masculine gender, and ending with the first person plural, which is common to the dual and plural of both the genders, hence it is sometimes termed متكلم مع الغير or the speaker along with others.
### Preterite Active

**Paradigm (A)**

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<tbody>
<tr>
<td>فَعَلُوا ١</td>
<td>فَعَلَّا</td>
<td>فَعَلُّ</td>
<td>Masc.</td>
<td>3rd.</td>
</tr>
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<td>فَعَلْنِا</td>
<td>فَعَلْتُمَا</td>
<td>فَعَلْتَ</td>
<td>Fem.</td>
<td>..</td>
</tr>
<tr>
<td>فَعَلْنِمَا</td>
<td>فَعَلْتُمَا</td>
<td>فَعَلْتَ</td>
<td>Masc.</td>
<td>2nd.</td>
</tr>
<tr>
<td>فَعَلْنِن</td>
<td>فَعَلْتَنِ</td>
<td>فَعَلْتَ</td>
<td>Fem.</td>
<td>..</td>
</tr>
<tr>
<td>فَعَلْنِا</td>
<td>فَعَلْتَنِ</td>
<td>فَعَلْتَ</td>
<td>Common.</td>
<td>1st.</td>
</tr>
</tbody>
</table>

### The Preterite of the Passive Voice

ماضي مجهول

A ماضي مجهول or preterite of the passive voice, is formed from the active voice by putting a داهمة to the first and a كسرة to the medial letter in triliteral verbs; and in verbs composed of four, five or six letters, the final letter but one gets a كسرة and all other movable letters preceding it are داممated, as

from فعل we get

فَعَلْنِ، فَعَلْنِ، فَعَلْنِ، فَعَلْنِ، فَعَلْنِ.

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1 An آلف is written in the plural, which is, however, not pronounced.
**ETYMOLOGY**

**Paradigm** (B)

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<tbody>
<tr>
<td>فعلوا</td>
<td>فعل</td>
<td>فعلت</td>
<td>Masc.</td>
<td>3rd.</td>
</tr>
<tr>
<td>فعلن</td>
<td>فعلنا</td>
<td>فعلت</td>
<td>Fem.</td>
<td>&quot;</td>
</tr>
<tr>
<td>فعلتم</td>
<td>فعلتما</td>
<td>فعلت</td>
<td>Masc.</td>
<td>2nd.</td>
</tr>
<tr>
<td>فعلدن</td>
<td>فعلدنا</td>
<td>فعلت</td>
<td>Fem.</td>
<td>&quot;</td>
</tr>
<tr>
<td>فعلنا</td>
<td>فعلنا</td>
<td>فعلت</td>
<td>Common.</td>
<td>1st.</td>
</tr>
</tbody>
</table>

The affirmative form is known in Grammar by the term مثبت, and is changed into the منفي manfi, or negative form by prefixing the negative particles ما or لا (not), as ماتر or للاصرب, "He did not strike."

**Aorist**

The مضارم or aorist, has eleven variations of inflection, four of these being common to the remaining seven (of eighteen). It is formed from the preterite by prefixing to the different persons one or other of the letters ن - ي - ت - ٱن and by changing the final fatḥah of the singular to دامم, except in the singular second person feminine, and in the dual and plural masculine of the 3rd and 2nd persons by adding a servile ن called نوعل-ْيرب (نون الإعراب). On suffixing
these *núns* the pronominal suffixes (ٌ-تِ - ْنَ - ْتِمَ - ْنَشِ) are rejected from the preterite and the first radical of the triliteral verb becomes quiescent. The aorist of the verb whose past tense is composed of four letters, has the sign of the aorist moved with *dammah*, as from ُدُخْرَجَ, aorist ُدُخْرَج, from صَرَفَ, aorist ُصَرَفَ.

On prefixing the sign of aorist, the servile *hamzah* from the beginning of the preterite (if there be any) is omitted, as from بُخُنْبَ اجْتَنْبَ - بَكَّرَ مُعَمَّرَ aorist بِخُنْبَ اجْتَنْبَ - بَكَّرَ مُعَمَّرَ.

The penultimate letter of the aorist of a preterite composed of more than three letters, receives always a *kasrah*, except when the preterite begins with the servile ُتِ in which case it gets *fathah*, as from ُعَلِّفَ اعْلَفَ aorist ُعَلِّفَ and from ُعَلَّفَ اعْلَفَ aorist ُعَلَّفَ.

### AORIST ACTIVE

**Paradigm (C)**

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<tr>
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</thead>
<tbody>
<tr>
<td>بَعُلُونَ</td>
<td>بُعَلَانِ</td>
<td>بَعَلَ</td>
<td>Masc.</td>
<td>3rd.</td>
</tr>
<tr>
<td>بَعَلُنِ</td>
<td>بَعَلَانِ</td>
<td>بَعَلَ</td>
<td>Fem.</td>
<td>&quot;</td>
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<tr>
<td>بَعُلُنِ</td>
<td>بَعَلَانِ</td>
<td>بَعَلَ</td>
<td>Masc.</td>
<td>2nd.</td>
</tr>
<tr>
<td>بَعَللِن</td>
<td>بَعَللِن</td>
<td>بَعَلَ</td>
<td>Fem.</td>
<td>&quot;</td>
</tr>
<tr>
<td>بَعَلَ</td>
<td>بَعَلَ</td>
<td>بَعَلَ</td>
<td>Common.</td>
<td>1st.</td>
</tr>
</tbody>
</table>
The particles س and سر preceding the aorist only restrict it to future, as سر "He will soon strike," سر "He will strike," (at some remote future time). The negative particles لا and ما are also prefixed to the aorist, as لا "He does not or will not strike."

When the particle لم is prefixed to the aorist, the last letter receives a juzm and all the servile نUNS of the dual of the 3rd and 2nd persons, masculine and feminine, and of the masculine plural of the 3rd and 2nd persons and of the singular of the 2nd person feminine are dropped. The particle لم gives the aorist the meaning of a negative preterite, as لم "He did not do." The aorist is then termed لم نفعل.

**Paradigm (D)**

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<tr>
<th></th>
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<tbody>
<tr>
<td>لم يفعلوا</td>
<td>لم يفعلوا</td>
<td>لم يفعلوا</td>
<td>لم يفعلوا</td>
<td>لم يفعلوا</td>
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<td>لم يفعلوا</td>
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</tbody>
</table>

1 The نUNS in لم يفعلوا and لم يفعلوا not being نUNSul-'irâb but pronominal suffixes are not dropped.
When the لان (lālān, of prohibition) is prefixed to the aorist, the last letter receives a jazm, and nouns called نون الأعراب are dropped. The aorist thus gets a prohibitive meaning, as لَيَفَعَلُ "Let him not do;" لَيَفَعَلْ "Do not thou."

**Paradigm (E)**

<table>
<thead>
<tr>
<th>Plural.</th>
<th>Dual.</th>
<th>Singular</th>
<th>Gender</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَا يَفْعَلُوا</td>
<td>لَا يَفْعَلُ</td>
<td>لَا يَفْعَلُ</td>
<td>Masc.</td>
<td>3rd.</td>
</tr>
<tr>
<td>لَا يَفْعَلُ</td>
<td>لَا يَفْعَلُ</td>
<td>لَا يَفْعَلُ</td>
<td>Fem.</td>
<td>3rd.</td>
</tr>
<tr>
<td>لَا يَفْعَلُ</td>
<td>لَا يَفْعَلُ</td>
<td>لَا يَفْعَلُ</td>
<td>Masc.</td>
<td>2nd.</td>
</tr>
<tr>
<td>لَا يَفْعَلُ</td>
<td>لَا يَفْعَلُ</td>
<td>لَا يَفْعَلُ</td>
<td>Fem.</td>
<td>2nd.</td>
</tr>
<tr>
<td>لَا يَفْعَلُ</td>
<td>لَا يَفْعَلُ</td>
<td>لَا يَفْعَلُ</td>
<td>Common</td>
<td>1st.</td>
</tr>
</tbody>
</table>

ل (lālām al-ṣam) may be prefixed to the persons of the aorist, except the 2nd persons of the active voice, when the last letter, as above, receives a jazm, and the nouns الأعراب are dropped. The aorist thus gets an imperative sense, as لَيَفَعَلُ "Let him do."

This ل, however, often becomes quiescent when ف or و is prefixed to it, as لَيَفَعَلُ and لَيَفَعَلُ.
ETYMOLOGY

Paradigm (a')

<table>
<thead>
<tr>
<th>Plural.</th>
<th>Dual</th>
<th>Singular</th>
<th>Gender</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>لِّيَعْلَلْ</td>
<td>لِّيَعْلَلْ</td>
<td>لِّيَعْلَلْ</td>
<td>Masc.</td>
<td>3rd.</td>
</tr>
<tr>
<td>لِّيَعْلُنَ</td>
<td>لِّيَعْلُنَ</td>
<td>لِّيَعْلُنَ</td>
<td>Fem.</td>
<td>&quot;</td>
</tr>
<tr>
<td>لِّيَعْلَنَ</td>
<td>لِّيَعْلَنَ</td>
<td>لِّيَعْلَنَ</td>
<td>Common</td>
<td>1st.</td>
</tr>
</tbody>
</table>

The negative particle لَّنَ being prefixed to the aorist, the dammaah of the last letter is changed to fathaah, and the final nuns (نون الاعراب) are dropped in the manner above stated. It restricts the aorist to the future adding to it an emphatic signification, as لَّن يَفعل, He certainly will not do.

Paradigm (G)

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>لِّيَفْعَلْ</td>
<td>لِّيَفْعَلْ</td>
<td>لِّيَفْعَلْ</td>
<td>Masc.</td>
<td>3rd.</td>
</tr>
<tr>
<td>لِّيَفْعَلْ</td>
<td>لِّيَفْعَلْ</td>
<td>لِّيَفْعَلْ</td>
<td>Fem.</td>
<td>&quot;</td>
</tr>
<tr>
<td>لِّيَفْعَلْ</td>
<td>لِّيَفْعَلْ</td>
<td>لِّيَفْعَلْ</td>
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<td>Fem.</td>
<td>&quot;</td>
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<tr>
<td>لِّيَفْعَلْ</td>
<td>لِّيَفْعَلْ</td>
<td>لِّيَفْعَلْ</td>
<td>Common</td>
<td>1st.</td>
</tr>
</tbody>
</table>

When the نون ثقيله (heavy, i.e., doubled nun) or the نون خفيفه (light, i.e., single quiescent nun) with the ل called لام التأكيد (emphatical lam) in the beginning, are affixed to the aorist, it gets an emphatic sense.
On affixing the نون نقيله to the aorist, an additional الف is inserted before the ن nun in the feminine plural of the 3rd and 2nd persons, when the nun itself gets a kasrah. The light nun (نون خفيفه), is added, in the 3rd and 2nd persons, to the singular and plural masculine, to the singular of the feminine only, and to the 1st person, as in paradigm.

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual.</th>
<th>Singular</th>
<th>Gender</th>
<th>Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>لفعلن</td>
<td>لفعلن</td>
<td>لفعلن</td>
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<td>3rd.</td>
</tr>
<tr>
<td>لفعلن</td>
<td>لفعلن</td>
<td>لفعلن</td>
<td>Fem.</td>
<td></td>
</tr>
<tr>
<td>لفعلن</td>
<td>لفعلن</td>
<td>لفعلن</td>
<td>Masc.</td>
<td>2nd.</td>
</tr>
<tr>
<td>لفعلن</td>
<td>لفعلن</td>
<td>لفعلن</td>
<td>Fem.</td>
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<tr>
<td>لفعلن</td>
<td>لفعلن</td>
<td>لفعلن</td>
<td>Common.</td>
<td>1st.</td>
</tr>
</tbody>
</table>

<table>
<thead>
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<th>Dual.</th>
<th>Singular</th>
<th>Gender.</th>
<th>Person.</th>
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<tr>
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<td>لفعلن</td>
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<td>&quot;</td>
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</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
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<td>Fem.</td>
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<tr>
<td>لفعلن</td>
<td>&quot;</td>
<td>لفعلن</td>
<td>Common.</td>
<td>1st.</td>
</tr>
</tbody>
</table>
ETYMODY

IMPERATIVE

The Imperative is formed from the 2nd person of the aorist of the active voice, by omitting the sign of the aorist, and putting a jazm over the final letter, and prefixing a prosthitic hamzah called hamzat-ul-wasl, in case the first letter be quiescent. This hamzah has always kasrah, except when the second radical is moved with dammah, in which case, it is moved with dammah; as from أَنْصَرْنَا we get أَنْصَرْنِي and from أَنْصَرْنَا we get أَنْصِرْنِي. The hamzat-ul-wasl is, however, dropped in reading, when ف - و or any other particle or combining word precede the imperative, as كَانَ أَفْلَحَ - كَانَ أَفْلَحَ - كَانَ أَفْلَحَ.

When, however, the first letter after the omission of the sign of the aorist, is not quiescent, the imperative will be formed by only putting a jazm over the final letter, as from دَحَرِجْنَا we get دَحَرِجْنِي.

<table>
<thead>
<tr>
<th></th>
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<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>أَفَعَّلُوا</td>
<td>أَفَعَّلُ</td>
<td>أَفْعَلُ</td>
<td>Masc.</td>
</tr>
<tr>
<td>أَفَعَّلُنَا</td>
<td>أَفْعَلُنِي</td>
<td>Fem.</td>
<td></td>
</tr>
</tbody>
</table>

Like the aorist, the imperative sometimes takes the paragogical nūn, as أَفَعِلْنِي.
Participle

(1) *Active Participle or Noun of Agency*

The Participle *Active* of the Trilateral Verb, is of the form of *فعل*، as in the paradigm.

<table>
<thead>
<tr>
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<th>Singular</th>
<th>Gender</th>
</tr>
</thead>
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<tr>
<td>فعلون</td>
<td>فعلان</td>
<td>فعل</td>
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<tr>
<td>فعلات</td>
<td>فعلتان</td>
<td>فعلة</td>
<td>Fem.</td>
</tr>
</tbody>
</table>

In the other conjugations this participle is formed by changing the sign of the aorist of the *active* voice into، م (م) mim moved with dammah，and ending the word with a *tanween*، as from سببْنَبَهُ، we get سببْنَبْهَ.

(2) *Passive Participle or Noun of Object*

The Participle *Passive* of the Trilateral Verb, is of the form of *مفعول* as in the paradigm.

<table>
<thead>
<tr>
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<th>Singular</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>مفعولون</td>
<td>مفعولن</td>
<td>مفعول</td>
<td>Masc.</td>
</tr>
<tr>
<td>مفعولات</td>
<td>مفعولة</td>
<td>مفعولة</td>
<td>Fem.</td>
</tr>
</tbody>
</table>
In the other conjugations it is formed by changing the sign of the aorist of the passive voice to ميم مضوم مْ (mim moved) with سماح, giving تaneyen to the end, as from سامتب we get سامتتب.

Obs. The Arabic verbs have, as already stated, only two tenses, viz., the Preterite or past tense and the Aorist which is common to the present and future. The other tenses are formed by means of auxiliary verbs, as كان ضرب "He had struck;" كان يضرب "He was striking;" etc. [For the Moods and Tenses, vide Syntax.]

Classification of Verbs according to the Number of Radical Letters

The root of the Arabic verb is ascertained by referring to the 3rd person singular masculine of the preterite ( الماضي).

The Arabic roots are either triliteral or quadriliteral. The former are of more frequent occurrence than the latter. Again each of the triliteral and quadriliteral verbs is either primitive or derivative. Hence it follows that the Arabic verbs must be of four classes, viz:—

(I) Primitive Triliteral.
(II) " Quadriliteral.
(III) Derivative Triliteral.
(IV) " Quadriliteral.
I. The Primitive Trilateral (تَنْصَرُ) is a verb whose 3rd person masculine singular of the preterite, consists of three radical letters, as "دنَحْرٌ" on the measure of "تَنْصَرَ".  

II. The Primitive Quadrilateral (رَبَعُي مَجَرَدٌ) is that which consists of only four radical letters, as "إِفْتَمْلَ" on the measure of "فَمَلَّ".

III. The Derivative Trilateral (تَلَّاْيي مَرْدِدُ فِيهِ) is that which besides the three radical letters, has one or more servile letters, (حرف زاده) as "إِجْتَلْبَ" on the measure of "إِفْتَمْلَ", where ن ج and ب are radical and the rest servile.

1 To distinguish the serviles from the radicals, Grammarians use the verb فَمَلَّ (be made) as paradigm of the trilateral verb. Hence, those letters which are in the positions of ف، ق، and ل، are taken as radical, while the remaining are considered servile; for instance, in "إِجْتَلْبَ" which is on the measure of "إِفْتَمْلَ", the letters ن، ج، and ب، occur in the place of ف، ق، and ل، and are therefore radicals, the remaining letters، 1 and ث being servile.

In triliterals the first radical is called the فاءُ كَلِمَةَ or the Fd of the root, the second the عِيسَ كَلِمَةَ or the 'Ain of the root, and the third the لَامُ كَلِمَةَ, or the Ldm of the root. In quadriliterals, the model being فَمَلَّ, the first radical is called نَاءُ كَلِمَةَ, the second عِيسَ كَلِمَةَ, the third لَامَ أَوْلَ or Ldm the first and the fourth لَامٌ ثانِي or Ldm the second. The servile letters are taken out of the letters composed in the word سَالَمُونِيَّا.
IV. The Derivative Quadrilateral (رباعي مزدوجة) is a verb, which besides the four radical letters, contains one or more servile letters as تُفَعَّلُ on the measure of تَفَعَّلُ. In this the letter ت is servile, and the rest radical.

PRIMITIVE TRILITERAL

The preterite of the primitive triliteral has three forms, viz.:

(1) فَعَلٌ
(2) فَعَلٌ
(3) فَعَلٌ

Again, the aorist of the first form (of preterite) is of three forms, viz.:

(1) يَفْعَلُ
(2) يَفْعَلُ
(3) يَفْعَلُ

That of the second form, of two forms, viz.:

(1) يَفْعَلُ
(2) يَفْعَلُ

And that of the third form, of only one form, viz.:

(1) يَفْعَلُ

Hence the primitive triliteral verbs have six forms, distinguished by the vowels of their medial radicals, the (عين كلمة) viz.:

(1) فَعَلٌ، يَفْعَلُ
(2) فَعَلٌ، يَفْعَلُ
(3) فَعَلٌ، يَفْعَلُ
(4) فَعَلٌ، يَفْعَلُ
(5) فَعَلٌ، يَفْعَلُ
(6) فَعَلٌ، يَفْعَلُ
### 1

<table>
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<tr>
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</thead>
<tbody>
<tr>
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<tr>
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<td>Aorist</td>
</tr>
<tr>
<td>Participle</td>
<td>Participle</td>
</tr>
<tr>
<td>ضَرَبَ</td>
<td>ضَرَبَ</td>
</tr>
<tr>
<td>ضَرِبَ</td>
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### 2

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<td>Aorist</td>
</tr>
<tr>
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</tr>
<tr>
<td>نَصَرَ</td>
<td>نَصَرَ</td>
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<td>نَصِرَ</td>
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### 3

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَرِبْ</td>
<td>to beat</td>
</tr>
<tr>
<td>نَصِرْ</td>
<td>to help</td>
</tr>
<tr>
<td>Active</td>
<td>Passive</td>
</tr>
<tr>
<td>----------------</td>
<td>------------------</td>
</tr>
<tr>
<td>Preterite</td>
<td>Preterite</td>
</tr>
<tr>
<td>Aorist</td>
<td>Aorist</td>
</tr>
<tr>
<td>Participle</td>
<td>Participle</td>
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</table>

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>مفتوح</td>
<td>فتح</td>
</tr>
<tr>
<td>إفتح</td>
<td>فتح</td>
</tr>
<tr>
<td>to open</td>
<td></td>
</tr>
</tbody>
</table>

1 Verbs of this form have generally a guttural for their 2nd or 3rd radical.

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Preterite</td>
<td>Preterite</td>
</tr>
<tr>
<td>Aorist</td>
<td>Aorist</td>
</tr>
<tr>
<td>Participle</td>
<td>Participle</td>
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</table>

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>سمع</td>
<td>سمع</td>
</tr>
<tr>
<td>إسمع</td>
<td>سمع</td>
</tr>
<tr>
<td>to hear</td>
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</tr>
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</table>
### (5) 

<table>
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<td>Aorist</td>
</tr>
<tr>
<td>حسب</td>
<td>حسب</td>
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<tr>
<td>حسب</td>
<td>حسب</td>
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<tr>
<td>حسب</td>
<td>حساب</td>
</tr>
<tr>
<td>حسب</td>
<td>حساب</td>
</tr>
</tbody>
</table>

**to compute**

### (6) 

<table>
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</thead>
<tbody>
<tr>
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<tr>
<td>Aorist</td>
<td>Aorist</td>
</tr>
<tr>
<td>كرم</td>
<td>كرم</td>
</tr>
<tr>
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<td>كرم</td>
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<td>كرم</td>
<td>كرم</td>
</tr>
<tr>
<td>كرم</td>
<td>كرم</td>
</tr>
</tbody>
</table>

**This form has no passive voice.**

**to be generous**

---

1 Verbs of this form are always intransitive and indicate a permanent or a naturally inherent quality; as 

- حسن ḥassān *He is beautiful.*
- جسم ḥāṣm *He is fat.*

Hence this form has no passive voice nor the participle of the active voice, the place of the latter being supplied by the simple attributive adjective of the form of فعال faʿīl.
**Primitive Quadrilateral**

It has only one form, viz., (فعلة) فإنا فعلة.

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</tr>
</thead>
<tbody>
<tr>
<td>Preterite</td>
<td>Aorist.</td>
<td>Participle</td>
</tr>
<tr>
<td>قد فتح</td>
<td>قد فتح</td>
<td>قد فتح</td>
</tr>
<tr>
<td>قد فتح</td>
<td>قد فتح</td>
<td>قد فتح</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Imperative.</td>
</tr>
<tr>
<td></td>
<td>نفتح</td>
<td>to revolve</td>
</tr>
</tbody>
</table>

**Derivative Trilateral**

There are twelve forms of it, viz., (فعل) فإنا فعل (فعل).

<table>
<thead>
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</tr>
</thead>
<tbody>
<tr>
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<td>Participle</td>
</tr>
<tr>
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<td>قد ضرب</td>
<td>قد ضرب</td>
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<td>قد ضرب</td>
<td>قد ضرب</td>
<td>قد ضرب</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Imperative.</td>
</tr>
<tr>
<td></td>
<td>نضرب</td>
<td>to change</td>
</tr>
<tr>
<td>Active</td>
<td>Passive</td>
<td>Imperative</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
<td>------------</td>
</tr>
<tr>
<td>Preterite</td>
<td>Aorist</td>
<td>Participle</td>
</tr>
<tr>
<td>مقاتَلٌ</td>
<td>قاتِلٌ</td>
<td>مفاعَلٌ</td>
</tr>
<tr>
<td>to fight with each other</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Active</td>
<td>Passive</td>
<td>Imperative</td>
</tr>
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<td>Aorist</td>
<td>Participle</td>
</tr>
<tr>
<td>إكرَمٌ</td>
<td>مَكَرِمٌ</td>
<td>بِكرَمٌ</td>
</tr>
<tr>
<td>to honor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Active.</td>
<td>Passive.</td>
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</tr>
<tr>
<td>--------</td>
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<td>Aorist</td>
<td>Participle</td>
</tr>
<tr>
<td>نَتَفََّلَ</td>
<td>يَتَفََّلَ</td>
<td>مُتَفََّلَ</td>
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</tbody>
</table>

<table>
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<tbody>
<tr>
<td>Preterite</td>
<td>Aorist</td>
</tr>
<tr>
<td>نَتَفََّلَ</td>
<td>يَتَفََّلَ</td>
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### 1. إنفطار

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</tr>
<tr>
<td>إنفطر</td>
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### 2. اجتنبا

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<tr>
<td>Preterite</td>
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<tr>
<td>اجتنب</td>
<td>اجتنب</td>
</tr>
<tr>
<td>Active</td>
<td>Passive</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>Preterite</td>
<td>Aorist</td>
</tr>
<tr>
<td>استنصر</td>
<td>استنصر</td>
</tr>
<tr>
<td>to ask for help</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
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<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite</td>
<td>Aorist</td>
</tr>
<tr>
<td>أحمر</td>
<td>أحمر</td>
</tr>
<tr>
<td>to be red</td>
<td></td>
</tr>
</tbody>
</table>
### Active | Passive
---|---
**Preterite** | **Preterite**
يدهم | مدهم
إدهام | إدهام
**Aorist** | **Aorist**
| | 
| | 
**Participle** | **Participle**
| | 
| | 

### Imperative | Infinitive
---|---
إدهام | to be very black

### Active | Passive
---|---
**Preterite** | **Preterite**
اعلوط | معلوط
يعلوطة | بعلوطة
**Aorist** | **Aorist**
| | 
| | 
**Participle** | **Participle**
| | 
| | 

### Imperative | Infinitive
---|---
اعلوط | to mount a camel by the neck
Seven of these forms (from the sixth to twelfth) begin with the *hamzah* called هَمزة الوصل, prosthetic *hamzah*, which remains mute at its junction with the preceding word, as بَسْتَنَصَرْ is pronounced. But the *hamzah* at the beginning of أَعِلْ (the third form) not being a prosthetic *hamzah*, is called هَمزة القطع and consequently is pronounced at its junction with the preceding word, as كَأَزْمٍ.
Derivative Quadrilateral

There are only three forms, viz. —

إِفْعَالَ ٨٦٧٨ (1), نَفَعَلَل (2), نُفَعِّلَ (3)

ينَفَعَلَل - نَفَعَلَل (نَفَعِّلَ) (1)

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<td>مَقَشَعَرْ</td>
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General Significations and Peculiarities of the Primitive Trilateral Forms

The general tendency of this form is transitive as مَسَلَّ لَ مَسَلَّ, he washed (aorist يَجْذَبِ, جذب, he absorbed (aorist يَجْذَبِ (يَجْذَبِ).)

The tendency of this form is intransitive, especially when its infinitive is of the measure خَرَجَ, he came out; infinitive خَرَجَ, to come out; yet transitive verbs of this form are not very rare either, as نَصَرَ, he helped; infinitive نَصَرَ, نصَرَ.

This form comprises such verbs as signify sickness, cure, grief, cheer, colour, deformity, and a description of an accidental personal quality, as مَرَضَ, he became sick; فَرَحَ, he was glad; بَرَى, he was cured; حُزِنَ, he became sorrowful; كَرَى, he was dark; عَرَى, he became blind of one eye; عَرَّجَ, he became lame; بلَى, he had open eye-brows.

This form has a literal peculiarity, viz., any verb formed on this measure must have a guttural letter for its second or third
radical, as ُرَكَّب, he pledged, (aorist ُيُرَكَّب, he prohibited, (aorist ُيُرَكَّب).

But it must be borne in mind that it is not necessary for every verb, having a guttural letter for its second and last radical to be of this form, hence it may be of any other form also, as ُصَلَّى, he became good, (aorist ُيُصَلِّي) which is formed on ُيُفْعَل. ُيُفْعَل.

The verbs ُرَكَّب, he inclined, (aorist ُيُرَكَّب for ُبَني) (for ُرَكَّب, he declined, (aorist ُيُرَكَّب for ُبَني) are irregularly formed on the above model, although they have no guttural for their second or third letter.

ُفُعَّل، ُفُعَّلُ

Verbs belonging to this form are such intransitive verbs as indicate a permanent or a naturally inherent quality, as ُكَوْم, he became noble; ُجَسَّم, he became fat; ُخَسَّ, he was beautiful; ُقَبْعَ, he was ugly; ُعَجَفَ, he was lean. Also sometimes like the fourth, it has verbs signifying colour or personal description, as ُسَمَّر, he became straw-coloured; ُعَجَفَ, he became lean.

ُفُعَّل، ُفُعَّلُ

The verbs of this form are only few and limited in number, viz.,—

ُحَسَبَ, he reckoned; ُنَعَمَ, he lived pleasantly; ُبَلَسَ, he was bold; ُبَلَسَ, he despaired; ُوَصَقَ, he loved; ُوَصَقَ, he was firm;
it became agreeable; ورثه, he inherited; وَعِر, he became angry; وُلِعَهُ, he was fascinated; وَلَعَهُ, he eagerly desired; ولَحٌّ, he lapped water with his tongue; وَحِرٌّ, he conceived enmity; وِهِنَّ, he was weak; وَقَرَّ, he perished; وَصَبَّ, he was ill; وَفَمَّ, he wished prosperity to such a one.

GENERAL SIGNIFICATIONS AND PECULIARITIES OF THE DERIVATIVE TRILITERAL FORMS

1. The general tendency of this form is causative; thus علمَ, he knew; علمَ عَلَمَ, he caused to know, or taught.

Again when a neuter or intransitive verb is brought to this form, it becomes active or transitive, as فرحَ, he became glad; becomes فرحتَ, he gladdened or made glad.

2. (تَصْبِيرَ) The agent making the object bear or possess a thing expressed by the primitive, as وَرَثَهُ الْقُوْسَ, I strung the bow, or made it bear a وَرَثّ or string.

It sometimes implies the agent himself possessing a thing signified by the root; as نورَ النَّور, the tree blossomed or bore نور, the blossom. This peculiarity is termed by our Grammarians صَيْبَوْرَةٌ.

3. (صلبَ) Removal of a thing (expressed by the primitive) from the object, an جُلِّدتَ السَّاْتَة, I skinned the goat or removed جلد the skin from it.
4. (بلوغ) The agent reaching or approaching the place, or entering upon a period of time, or doing an act during a time expressed by the primitive, as عمق, he reached the عمق, depth; شرق, he approached شرق, the east; علّس, he went at علّس, before break of dawn.

5. (الباس مأخذه) The agent dressing the object with the sense of the primitive, as قميص, I dressed Zaid with a قميص, shirt.

6. (تغليط) The agent mixing or staining the object with a thing signified by the primitive, as ذهب السيف, I gilded the sword with ذهب, gold.

7. (تحويل) The agent converting the object to the sense of the primitive, as نصرانية, I converted Zaid to نصرانية, Christianity.

8. (نسبت بمالخذ) Ascribing the sense of the primitive to the object, as كفر, I ascribed كفر, infidelity, to Zaid, or called him an infidel.

9. (مبالغه) Intensive signification, as كسر, he broke, and كسر, he broke to pieces; فرق, he separated, and فرق, he dispersed.

10. (قصر) Abbreviation, i.e., sometimes a verb is formed out of a sentence, as 말له, he uttered لَدَاء اللَّهُ, there is no God but God.

11. (ابتدأ) Originality, i.e., a root originally comes in this form without coming in any of the primitive triliteral form, as فعل, he talked, which has no primitive triliteral verb.

1 نسبت إلى المأخذه.
It is generally transitive, and denotes a reciprocal action, as ضَارِبُ زِيدٌ عُمْرًا, Zaid beat Amr, implying at the same time that Amr also beat Zaid in return. Here, though in construction the one stands in the nominative case and the other in the objective, but in reality both partake of the action as agent and object.

Sometimes it bears an intransitive or a transitive sense without reciprocity, as سَافَرَ زِيدٌ, Zaid travelled; بَاعَدَتُ زِيدًا, I removed Zaid; ضَاعَفْتِ الشَّيْ, I doubled the thing.

Like the form taf'il, it generally gives a causal or active signification to the primitive, as from عَلِمَ, he knew, we get أَعْلَمَ, he informed; ذَهَبَت, he went; أَذَهَبَ, he made (another) go, or be brought. Sometimes, though very rarely, when a transitive verb is used in this form, it becomes intransitive, as حَمَدَ, he praised, becomes حَمَدَ, he became praiseworthy.

Beside the above, it has the following significations:—

1. (صيورة) The agent’s becoming bearer or possessor of the thing implied by the root, as أَلْبَنُ الْأَجْنَابِل, the she-camel became milch, i.e., became bearer of لَبَن, milk.

Sometimes it denotes the agent’s becoming possessor or bearer of a thing which bears the sense of the primitive; or bearing or possessing a thing in the season implied by the primitive, as
ETYMOLOGY

Zaid became possessor of a camel, which suffers from itch; жрь, жрь, the sheep brought forth young ones at the season of autumn.

2. (تصبير) The agent’s making the object possessor or bearer of a thing expressed by the primitive, as أنصلت السهم, I made the arrow bearer of نصل, the point of an arrow, i.e., I pointed it.

3. (تعرض) Bearing the object to a place connected with the sense of the primitive, as بيع، (for بيع for بيع) he brought the horse to the place of بيع, sale.

4. (وجدان) The agent’s finding a thing qualified with the sense of the root, as أضاقت زبداً, I found Zaid qualified with غل, stinginess, i.e., I found him a miser.

5. (سلب), as تقى عينتاء, I removed قذى, a mote, from his eyes.

6. (إعطى ملخذ) The agent’s giving another, a thing expressed by the primitive, as أشربت زبداً, I gave Zaid شوى, a piece of roast.

7. (بلوغ), as زبداً, Zaid reached عراق, Irak; أسعح, he entered upon the time of صبح, morning.

8. (حينونة) The agent’s approaching the time or season of undergoing the action implied by the primitive, as أحرص الزرع, the harvest approached the season of حصاد, reaping.

9. (مبالغة) Intensity, as آخمر النخل, the date tree brought forth fruits in abundance.
10. اشفق (ابندا), as he was fearful.

Sometimes (though very rare) it has a passive or submissive sense, as أبشره, he became pleased.

This form generally has a passive, reflexive or submissive sense, as علمه, he knew; تعلم, he was taught, or he learnt; كسره, it was broken.

Beside this it has the following significations:

1. (تكلف) Adopting the sense of the primitive by affectation, دعيه, he affected to be an (عرب), Arab.

2. (تجنب) Avoiding the sense of the primitive, as كأنه, he avoided sin (آثم).

3. (ليس ماخذ) The agent’s dressing himself with the sense of the primitive, as نقص، he dressed himself with a (قص) shirt.

4. (تعمّل) To apply or use the thing expressed by primitive, as كذب، he applied or used (دهن) oil; بشر، he used ( terse) the shield, or wielded it.

5. (انخاذ) Adopting the sense of the primitive or making or using a thing like it, or putting a thing in it, as يلبب الخشب, he used wood to make it into a (باب) door or shutter; توسل الصخر, he used (حجر) a stone as (وسادة) a pillow; تابع اللحوم, he put (ثوب) the clothes under his (ابط) arm.

6. (تدرّج) To do an action gradually, as نجرعه, he drank water by (جرعة) draughts or gradually.
7. (تَحَولُ ) Conversion into the sense of the primitive or resemblance to it, as 
(نَصِرُ ) Christiany; (بَحْرُ ) the ocean.
8. (صِيِّرَةٌ ) To become possessor of a thing implied by the 
(مَالُ ) property. 
9. (ابْتِداً ) as (تَكُلُّمُ ), he talked.

It generally denotes reciprocity, co-partnership or association, as 
(تَفَاعَلُ ) , Zaid and Amr made war with each other.
It differs from the second form (تفاعل ) in this, that in تحافق both the agent and object are nominatives while in تحائف one is 
nominaive and the other objective, as 
(قَتَلَّ ) , Zaid fought 
(عِمَرًا ) with Amr; 
(كَبَرَ ) , Zaid and Amr both fought with each other.

It also denotes the agent's pretending to have the sense of 
the primitive, by affectation, as 
(نَمَارَضُ ) , he feigned sickness from

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1 By this term is meant, that a root is used in any of the derivative forms without being used in the primitive one; but the same root may be used in other derivative forms also, for instance 
(بَارَكَ ) and so 
(كَلَّمُ ) are of the same root, yet they have this peculiarity of 
(ابْتِداً ) , because this root is not used in any primitive form. Nor does it matter if the same root is used in a different sense in the primitive form, as 
(أَشْفَقُ ) , he was fearful, which has the peculiarity of 
(بَدَا ) because 
(شَفَقُ ) , he was kind (the primitive form) has a different sense.
مرض, sickness. It has also the peculiarity of ابننا, as تبارك, may he be hallowed.

Obs. When the verbal root of كفأل and كفأل begins with ت, ظ, غ, ص, ش, س, ز, ذ, ح, ث, the servile (ت) of the form is sometimes optionally changed into that letter, and then the two letters are doubled, in which case the first letter being quiescent, a prosthetic hamzah ( hammurra al-وصل ) is added, as for السحر for إذن, for هنافل for أساقط; for إنسال for نذر.

This has always a passive signification, and hence it is seldom used in the passive form, as كسر, he broke, and انكسر, it was broken.

1. ابننا, he walked.

Generally speaking, it denotes the passive or reflexive sense of the primitive triliteral root; thus فَرَقَ, he divided, and فَتَرَقَ, it went to pieces.

Beside this it has the following significations:—

1. احتُضِنَّ زيد ( انخاذ )Zaid has made a حجرة room.
2. (تصرف) To perform an action by exertion, as اكتسب العلم, he acquired knowledge by exertion.

8. (تغدير) The agent's performing an action for himself, as اكتسب السعير (for اكتسب), he measured barley for himself.
4. (ابتدأ) استلم, he kissed the black stone.

Sometimes it denotes reciprocity like اهتمام زيد و عمر تفاعل, Zaid and Amr contested with each other; اقتتل الناس, the people fought with each other.

Again, a verbal peculiarity of this form is this that the servile (ت) of استعمال is changed into (د) when the first letter of the root is د, ذ, and ز, in which case these letters sometimes coalesce together as ذكر, or اذكروا, for اذكروا (اذكر), changing the (د) into (ذ) or (د) into (ذ); and اذجرا for اذجرا without coalescing together. When the first radical is one of the letters ص, ص, ط, ظ, the (ت) is changed into (ت) as اضطرب, اضطرب for اضطرب, اضطرب. In this case also sometimes the two letters coalesce together, as اظلم for اظلم (ظلم) اطلع for اطلع.

Its signification is generally asking, wishing, or demanding the state or action, expressed by the primitive; thus عفر, he pardoned; استغفر, he begged pardon.

Beside this, it has the following significations:—

1. (لياقة) Liability of undergoing the sense of the root; as استرفع الثوب, the clothes became fit for being patched.

2. (حسابان) The agent’s supposing the object to be qualified with the sense of the root; استحسن زيداً, he supposed Zaid to be (حسن) good.
3. (ترجمة) Conversion or change into the sense of the root, as حجر (حَجْرُ) stone.

4. (الخطا) The agent's adopting the object as a thing implied by the primitive, as استوطن القرية (أَسْتَوْتَنَّ الْقَرْيَةَ) he adopted the village as his (وطن) domicile.

5. (وجود) The agent's finding the object qualified with the sense of the root, as كرم (كَرِيمًا) generosity.

6. (قصر) or abbreviation, as استرجع (أَسْتَرَجَعَ) he uttered the words إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجُعُونَ, verily we are of God and to Him we shall return.

These two forms designate colour and deformity, as أحمر (أَحْمَرُ) he became red; أسود (أَسْوَدُ) he became black; إعور (إِعْوَرُ) he became one-eyed; أسجح (أَسْجُحُ) he was wry-faced.

These are of rare occurrence and are only employed to heighten the intensity of the primitive; thus خشن (خَشَنُ) it was harsh; خشن (خَشَنَ) it was very harsh; أبلع (أَبْلَعُ) the camel ran with great velocity.

Obs. The form الفعال (الْفَعَّال) has so few verbs that in the holy Qurán no verb of that form occurs; besides, the verbs of this form are all (مُفْنَضِب) i.e., have no primitive forms.
GENERAL SIGNIFICATIONS AND PECULIARITIES OF THE PRIMITIVE
AND DERIVATIVE QUADRILITERAL VERBS

The general tendency of this form is intransitive, though
some are also transitive, as ُنَحَّرَ, he rolled; ُفَخَرَ, he was proud.
All the verbs used in this form are exclusively of Perfect
(مَضَاعِف) or Surd (صَمِيم) kinds, no Imperfect (مَعْتَل) or Hamzated
(مُهَمْوَز) verbs are to be found in this form.

The verbs signifying sounds and movement are generally
of this form, as ُزَرَّة, to shake as in earthquake; ُفَلَقَة, to
sound or move; ُبَقِبِّة, sounding (as water when poured into a
jug); ُعُجَّة, sounding (as a mill when grinding).

Besides, it has the following significations:—

1. (عمل) Making or approaching a thing expressed by the
primitive, as ُقَرَمَص, he made ُقَرَمَص, a hole for catching pigeons,
or he entered it.

2. (استعمالة) The agent’s assimilating himself with the sense
of the root, as ُعَقِرَبُ الْشَجَّة, he clung to the thing like ُعَقِرَب, a
scorpion.

3. (قصر) Abbreviation, as ُبَسُّلَ, he uttered the words
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, in the name of God most compassionate
and merciful; ُحُمَّدَ, he said ُحُمَّدَ, praise be to God; ُحُمَّدَ اللَّهَ, praise be to God;
he uttered ُلَا إِلَهَ إِلَّا اللَّهُ, there is no power and no strength
save in God.
This form generally agrees in signification with the fourth of the derivative triliteral verbs, as تُسْلُطَنَّ, he made himself Sultan, or he acted as if he were Sultan.

It corresponds with the sixth of the derivative triliteral verbs, bearing an intransitive signification, as أَنْجَرَ, it flowed.

This answers to the eighth of the derivative triliteral verbs; it is intransitive and expresses intensity, as أَرْعَبَ السَّلْطَانُ, the torrent was very great.

Irregular Verbs

Verbs and even Nouns are divided into four classes, termed ( صحيم ) Perfect, ( مهوم ) Hamzated, ( معتل ) Infirm or Imperfect, and ( مضاعف ) Surd.

The Perfect is one which has only strong consonants for its radical letters, as نَصَرَهُ, he helped.

The Imperfect is that which has one or more infirm letters for its radical, as وَعَدَ, he promised; قَالَ (for قَوَلَ), he said; دَعَ (for دَعَى), he called.

The Hamzated is that which has a hamzah for one of its radicals, as أَخَذَ, he caught; سَالَ, he asked; قَرَأَ, he read.
The *Surd* is one whose 2nd and 3rd radicals are homogeneous letters, as مَدُّ (for مَدَّ) he drew, both coalescing on certain occasions by a *tashdid* ( " ).

**Infim or Imperfect Verbs**

The Infim verbs are of three classes, *viz.*, (متَال) Simile, (اجْزِف) Concave, and (ناَصِ) Defective.

The Simile is a verb which has for its first radical one of the infirm letters, as وُعَدَ, he promised; بَسْرَ, it was easy.

The Concave is a verb of which the medial radical is an infirm letter, as ثَلَّال, he said, (for قولَ) بَيَعَ, he sold (for بَيْعَ).

The Defective is that of which the last radical is an infirm letter, as دَعَأ (for دَعَو). Such verbs as have any two of the infirm letters for their radicals are called by the Arabic Grammarians (لفيف) *Involutes*, and they are of two kinds, *viz.*: — (لفيف مفروم) the *separate involute*, and (لفيف مفروم) the *conjoint involute*.

The former are those which have و and ي for the first and last radicals, as وَفَقَى, he guarded.

The latter are those which have و and ي for the second and third radicals, as شَوَى, he roasted.

**Simile (متَال)**

The preterite of the primitive triliteral verbs of this kind, is exactly like that of the primitive triliterals of the regular or perfect verbs, as وُعَدَ وُعَدَا وُعِدْوا, etc.
But there are some changes in their aorist and imperative, as well as in some of their derivative forms, which are described below:

1st. The first radical 

and imperative of the trilateral, when the medial radical of the aorist is moved with kasrah, as from we get the aorist ٍتٍ for ٍتٍ, and the imperative ٍتٍ for ٍتٍ, according to Rule 1 of the Appendix. But when it is moved with fathah or dammeh, the ٍ is retained, as from we get the aorist ٍتٍ.

The ٍ may also be dropped from the infinitive, leaving ٍ in the end as a compensation for the lost radical, as ٍتٍ, for ٍتٍ, ٍتٍ, etc.

In a few verbs, however, of which the eight following are of common occurrence, the radical ٍ is thrown away from the aorist and imperative, although the medial radicals of the aorist or imperative thereof are moved with fathah, viz.,

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<th>Verb</th>
<th>Meaning</th>
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<tr>
<td>ٍتَبُتُ</td>
<td>He left.</td>
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<td>ٍتَبُتُ</td>
<td>He left.</td>
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<tr>
<td>ٍتَبُتُ</td>
<td>He restrained.</td>
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<tr>
<td>ٍتَبُتُ</td>
<td>He became wide.</td>
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<tr>
<td>ٍتَبُتُ</td>
<td>He placed.</td>
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<tr>
<td>ٍتَبُتُ</td>
<td>He trampled upon.</td>
</tr>
</tbody>
</table>
He fell.
He gave.

The preterites of وَدَعَ and وَذَعُ are obsolete.

2nd. In the form of انفعال، the first radical و or ي is changed into ث، and then coalesces with the ت of انفعال، as for انفعل for انفعل، and for انفعل، etc. (Rule 2, Appendix).

3rd. The first radical ى after the sign of the aorist moved with داممah and after مّمّل moved with داممah of the participles is changed into و (Rule 3, Appendix) as from يُوسِر'eisr، for مّوسِر'eisr، and for مّوسِر'eisr.

4th. The first radical و is changed into ي in the infinitive of the forms of استفاعَل، انفعال، and إبراحَش أبِحَش (Rule 3, Appendix), as from إبراحَش أبِحَش، and إبراحَش أبِحَش، for إبراحَش أبِحَش، and إبراحَش أبِحَش.

Concave Verb (اجوف)

The verbs of this class undergo changes in almost all the inflections of their tenses. In the primitive triliteral, when the letter و comes as the medial radical, the verbs are generally of the forms of فعلُ يفعلُ and فعلُ يفعلُ.

Conjugation of the Concave verb with و for the medial radical, of the form of فعلُ يفعلُ.

Inf. القول، to say

Preterite of the Active Voice

3rd Masculine.
3rd Feminine.
2nd Masculine.
2nd Feminine.
1st Common.

Remarks. The original form of قَالَ was قَوْل. The movable و being preceded by a فَتْحَة, is changed into اَلِف, (Rule 4, Appendix).

Such is the case with all the inflections, but in قَلِّن, etc., the اَلِف, being itself a quiescent letter, and followed by the quiescent لَم, is dropped, to avoid the junction of two quiescent letters, (which is always inadmissible) giving دَامْمَة to the first radical (Rule 6, Appendix).

Preterite of the Passive Voice

3rd Masculine.
3rd Feminine.
2nd Masculine.
2nd Feminine.
1st Common.

Remarks. قَبِلَ was originally قَوْل. The كَسْرَة of the و being thrown back to the preceding letter (which then loses its own vowel دَامْمَة), changes the و into ى, (Rule 6, Appendix). Such
is the case with all the inflections as far as 

ثَيَتْنَا. In the inflec-
tions from 

قَلْنَا to 

قَلْنَا, the original form was 

قَوْلُنَّ etc., which

becomes 

قَلْنُ etc., by dropping the 

و́ (Rule 7, Appendix) and thus

the passive forms of these coincide apparently with the active.

Aorist of the Active Voice

يَقَوْلُونَ 

يَقَوْلُ 

3rd Masculine.

يَقَلْنَ 

نَقَلْنَ 

3rd Feminine.

نَقَولُونَ 

نَقَولُ 

2nd Masculine.

نَقْلُنَ 

2nd Feminine.

نَقْلُنَ 

1st Common.

Remarks. The original form of 

بَقَوْلُ ; the 

دَامْمَةَ of 

و́ is thrown back to the preceding quiescent letter. Such is the case with other inflections, but in 

يَقَلْنَ and 

نَقَلْنَ the original forms of which were 

نَقْلُنَ and 

نَقْلُنُ, the 

و́ being followed by the quiescent 

لَم is dropped (Rule 8, Appendix).

Aorist of the Passive Voice

يَقَالُونَ 

يَقَالُ 

3rd Masculine.

يَقَالُ 

نَقَالُ 

3rd Feminine.

نَقَالَونَ 

نَقَالُ 

2nd Masculine.

نَقَالُ 

نَقَالَ 

2nd Feminine.

نَقَالُ 

1st Common.
Remarks. ْيَقَالُ was originally ْيَقُولُ. The fathah of the ّو being thrown back to the preceding letter, the ّو is changed into alif (Rule 8, Appendix). Such is the case with all the inflections, but in ْيَقُولُن and ْنَقُولُن (which were originally ْيَقُولُن and ْنَقُولُن) the alif is dropped, to avoid the junction of the two quiescent letters.

Obs. When ّلم and other particles requiring jazm are prefixed to the aorist, the ّو is dropped in both genders of the 3rd and the 2nd Singular, as well as in the 1st person of both voices; as, ّلم يَقُلُ, instead of ّ لم يَقُولُ, and ّلم يَقُلُ for ّ لم يَقُلُ, etc.

Imperative

قلَّ قَوْلًا Masculine.
قلَّ قَوْلًا فَتَلِي Feminine.

Remarks. ْقُلُّ was originally ْقُولُ, of the measure of أَنْصَرُ. The dammah of the ّو being thrown back to the preceding letter (Rule 8, Appendix), the letter ّو is dropped, avoid the junction of two quiescents, and then the first radical being moved, sets aside the prosthetic hamzah (هِمْرَةُ الْوَلَد). In ْقُولُ, etc., the next letter (ل) being movable, the ّو is retained.

Participle of the Active Voice

قَالُوتَينَ قَالِلَينَ Masculine.
قَالُوتِينَ قَالِلَينَ Feminine.
Remarks. The original form of وَفََلَّ, etc., was وَفََلَّ, etc. The وَ is changed into hamzah, according to (Rule 9, Appendix).

Participle of the Passive Voice

Masculine. feminine.

Remarks. The original form of وَفََلَّ was وَفََلَّ. The dammah of the first وَ being transferred to the preceding quiescent letter, (Rule 8, Appendix), one of the two quiescent wāws is dropped, to avoid the junction of two quiescents.

The concave verb with وَ in the form of فََلَّ يَفْعَلُ, is conjugated exactly in the same way as the preceding, as—

...... طَالَ عَالِمًا طَالِمًا.

...... بَطَلَ يَطَلُّوْلُ يَطَلُّوْلُ.

The difference, however, lies in this, that the original form of طَالَ was طَالَ, the movable وَ being changed into alif on account of its being preceded by fathah.

The conjugation of the concave verb with وَ of the form of فََلَّ يَفْعَلُ is as follows:
الخوف, to fear

*Preterite of the Active Voice*

<table>
<thead>
<tr>
<th>1st Common.</th>
<th>2nd Masculine.</th>
<th>2nd Feminine.</th>
<th>3rd Masculine.</th>
<th>3rd Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>خفات</td>
<td>خفتا</td>
<td>خفتا</td>
<td>خافت</td>
<td>خافت</td>
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<td>خفت</td>
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<tr>
<td>خفتا</td>
<td>خفتا</td>
<td>خفتا</td>
<td>خفت</td>
<td>خفت</td>
</tr>
</tbody>
</table>

The original form خفت becomes خفت, (Rule 4, Appendix). This is the case with all the inflections, but in خشت etc., which were originally خوشت, etc., the و being changed into alif and then dropped, the first radical receives kasrah by (Rule 5, Appendix).

*Preterite of the Passive Voice*

<table>
<thead>
<tr>
<th>1st Common.</th>
<th>2nd Masculine.</th>
<th>2nd Feminine.</th>
<th>3rd Masculine.</th>
<th>3rd Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>حفتا</td>
<td>حفتا</td>
<td>حفتا</td>
<td>حفت</td>
<td>حفت</td>
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<tr>
<td>حفت</td>
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<tr>
<td>حفتا</td>
<td>حفتا</td>
<td>حفتا</td>
<td>حفت</td>
<td>حفت</td>
</tr>
</tbody>
</table>

Remarks. The original form خيف becomes خيف (Rule 6, Appendix). Such is the case with all the inflections, but in خشت, etc., which were originally خوشت, etc., the و is dropped after the kasrah has been transferred to the preceding letter, to avoid the junction of avoid two quiescents (Rule 7, Appendix).
Aorist of the Active Voice

3rd Masculine.

3rd Feminine.

2nd Masculine.

2nd Feminine.

1st Common.

Remarks. The original form of يُخَافُ was يَخَافُ. The fathah of the و is transferred to the preceding quiescent letter (Rule 8, Appendix), and the و is changed into alif, because it is preceded by the fathah (Rule 4, Appendix). This is the case with all the inflections, but in يَخَشَن and يَخَشَن, after the transfer of the fathah, و is dropped, to avoid the junction of two quiescent letters.

Aorist of the Passive Voice

......

The same remarks which apply to the Aorist of the Active Voice, are applicable to the Aorist of the Passive Voice.

Imperative

Masculine.

Feminine.
Remarks. The original form of لَخُفَيْن was لَخُفٍ. The fathah of the و being transferred to the preceding quiescent letter (Rule 8, Appendix), the و is changed into alif and this alif being followed by the quiescent ف, is dropped to avoid their junction. And the first radical being movable, supersedes the necessity of the prosthetic hamzah همزة الوصل. In حَا، etc., the alif is retained, as the next letter being movable, there is no junction of two quiescents.

Participle of the Active Voice

خَافٍ    حَافٍ    حَافِنِنَ حَافِنٍ    حَافِنَانَ    حَافِنٍ    حَافٍ    حَافِنُنَ    حَافٍ    حَافِنٍ    حَافٍ مَخْفَيْنَ    مَخْفَيْنِنَ مَخْفَيْنٍ    مَخْفَيْنَانَ    مَخْفَيْنٍ    مَخْفَيْنَانَ    مَخْفَيْنَ مَخْفَيْنِنَ    مَخْفَيْنٍ    مَخْفَيْنَانَ    مَخْفَيْنٍ    مَخْفَيْنَانَ    مَخْفَيْنَ

Masculine.

Feminine.

Remarks. The same remarks which have been made on قَانِل, etc., are applicable here.

Participle of the Passive Voice

معْفَيْنَ    مَعْفَيْنِنَ مَعْفَيْنٍ    مَعْفَيْنَانَ    مَعْفَيْنٍ مَعْفَيْنِنَ    مَعْفَيْنٍ    مَعْفَيْنَانَ    مَعْفَيْنٍ    مَعْفَيْنَانَ    مَعْفَيْنَ

Masculine.

Feminine.

Remarks. The remarks on مَقْل etc., are applicable here.

Concave Verbs with ي

When the letter ي is the medial radical, the verbs are generally of the forms of نَمِلَ يْنَمَلُ and فَمِلَ يْفَمَلُ.

Conjugations of the Concave verbs with ي in the form of كُمَلّ يُكَمَلُ.


ETYMOLOGY

البيع to Sell.

Preterite of the Active Voice

3rd Masculine.

3rd Feminine.

2nd Masculine.

2nd Feminine.

1st Common.

Remarks. ُيُبَعَ was originally ُيُبَعَ. The movable ُي is changed into alif, according to Rule 4, Appendix. This is the case with all the inflections, but in ُبُعَنِ, etc., which were originally ُبَعَّرَ etc., the alif is dropped, to avoid the junction of two quiescents, leaving a kasrah on the first radical, according to Rule 5, Appendix.

Preterite of the Passive Voice

3rd Masculine.

3rd Feminine.

2nd Masculine.

2nd Feminine.

1st Common.

Remarks. ُيُبَعَ was originally ُيُبَعَ, the kasrah of the ُي is thrown back to the preceding letter (which then loses its own vowel
\(\text{dammah}\) according to Rule 6, Appendix. In بِعَ etc., which were originally بِعَ etc., the ي is dropped, to prevent the junction of two quiescent letters (Rule 7, Appendix).

**Aorist of the Active Voice**

<table>
<thead>
<tr>
<th>3rd Masculine.</th>
<th>3rd Feminine.</th>
<th>2nd Masculine.</th>
<th>2nd Feminine.</th>
<th>1st Common.</th>
</tr>
</thead>
<tbody>
<tr>
<td>بِيعَون</td>
<td>بِيعَان</td>
<td>بِيعَان</td>
<td>بِيعَين</td>
<td>بِيعَ</td>
</tr>
<tr>
<td>بِيعَ</td>
<td>بِيعَان</td>
<td>بِيعَان</td>
<td>بِيعَين</td>
<td>بِيعَ</td>
</tr>
<tr>
<td>بِيعَون</td>
<td>بِيعَان</td>
<td>بِيعَان</td>
<td>بِيعَين</td>
<td>بِيعَ</td>
</tr>
<tr>
<td>بِيعَ</td>
<td>بِيعَان</td>
<td>بِيعَان</td>
<td>بِيعَين</td>
<td>بِيعَ</td>
</tr>
</tbody>
</table>

**Remarks.** The original form of بِيعَ was بِعَ. The kasrah of the ي is thrown back to the preceding quiescent letter (according to Rule 8, Appendix). In بِعَان and بِعَين, however, the ي is dropped, to prevent the junction of two quiescents.

**Obs.** When the ل and other particles requiring jazm are prefixed, the ي is dropped from both the genders of the 3rd person singular, the masculine singular of the 2nd person, and the 1st person as لَبِعَ - لَبِعَ - لَمْ بِعَ.

**Aorist of the Passive Voice**

<table>
<thead>
<tr>
<th>3rd Masculine.</th>
<th>3rd Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>بِعَون</td>
<td>بِعَاس</td>
</tr>
<tr>
<td>بِعَ</td>
<td>بِعَان</td>
</tr>
</tbody>
</table>
2nd Masculine.

2nd Feminine.

1st Common.

Remarks. ْبِعُ was originally ْبِعُ. The fathah of the ِن being thrown back to the preceding quiescent letter (according to Rule 8, Appendix), the ِن is changed into alif, but in ْبِعُ and ْبِعُ which were ْبِعُ and ْبِعُ, the alif is dropped, to avoid the junction of two quiescents.

Imperative

Masculine.

Feminine.

Remarks. ْبِعُ was originally ْبِعُ, the kasrah of the ِن being transferred to the preceding quiescent letter (Rule 8, Appendix), the ِن is dropped and the first radical being moved with kasrah, the prosthetic hamzah ُهُمُرُة of ُمُرُدُلِ is thrown away. In ْبِعُ etc., the letter ُع being movable, the ِن is retained.

Participle of the Active Voice

Masculine.

Feminine.

Remarks. The remarks which have been made on ُقاَئِلُ, etc., are applicable here.
Participle of the Passive Voice

Masculine.

Feminine.

Remarks. مِبِيعُ was originally مِبِيعَ. The dammah of يِ being changed into kasrah, is transferred to the preceding letter, and the, is rejected, to avoid the junction of two quiescents (Rule 8, Appendix).

The concave verb with يِ in the form of فَعَلُ يُقَلِّلُ is conjugated as follows:

ال الخيالُ to Think.

Preterite

خال 3rd Masculine.

خالَة etc. خلينَ 3rd Feminine.

It is just like خال; the difference, however, lies in this that the original form of خال was خَيَلُ.

Aorist

يخالُ يَخَالُونَ 3rd Masculine.

تخالُ تَخَالُونَ etc. خُلْنِ 3rd Feminine.

Remarks. The original form of يَخَالُ was يَخَيلُ, by Rule 8, Appendix. The rest of the inflections are like خافُ, يَخَافُ.
ETYMOL OGY

Derivative Forms of the Concave Verbs

The verbs of this kind undergo changes and permutations only in the following forms, viz., استعمال and استعمل, and in the rest, they are inflected as the regular verbs.

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

With و, as استعمال, for استعمال, to be cautious.

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

With ی, as اختيار, to Choose.

Remarks. By Rule 4, Appendix, the original form of اختيار, باختاري, و اختيار, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, become respectively, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختاري, باختари
The infinitive أَحْتَرَأْنُ أَحْتَرَأْنُ, the movable و being changed into ي by Rule 16, Appendix. أَحْتَرَأْنُ was originally أَحْتَرَأْنُ; the kasrah of the و being transferred to the preceding letter by Rule 6, Appendix, the و is changed into ي by Rule 3, Appendix. The original form أَحْتَرَأْنُ becomes أَحْتَرَأْنُ by Rule 6, Appendix; أَحْتَرَأْنُ, was originally أَحْتَرَأْنُ, the movable و, being changed into alif by Rule 4, Appendix, is dropped to avoid the junction of two quiescents.

With و, as أَتَقِفْنَا, أَتَقِفْنَا to Obey.

<table>
<thead>
<tr>
<th>Inf.</th>
<th>Imp.</th>
<th>Partic.</th>
<th>Aor</th>
<th>Pret.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَتَقِفْنَا</td>
<td>أَتَقِفْنَا</td>
<td>أَتَقِفْنَا</td>
<td>أَتَقِفْنَا</td>
<td>أَتَقِفْنَا</td>
</tr>
</tbody>
</table>

With ي, as أَتَضْفِفْنَا to be annexed.¹

| أَتَضْفِفْنَا | أَتَضْفِفْنَا | أَتَضْفِفْنَا |

Remarks. The original forms منْقَادْ بَنْضَافُ منْقَادْ بَنْضَافُ منْقَادْ بَنْضَافُ, and منْقَادْ بَنْضَافُ منْقَادْ بَنْضَافُ منْقَادْ بَنْضَافُ منْقَادْ بَنْضَافُ, become منْقَادْ بَنْضَافُ منْقَادْ بَنْضَافُ منْقَادْ بَنْضَافُ منْقَادْ بَنْضَافُ, by Rule 4. Appendix; the

¹ For the sake of brevity, short conjugations of the derivative forms have been given here.
original forms ﴿١٠٨﴿ and ﴿١٠٩﴿ become ﴿١١٠﴿ and ﴿١١١﴿, by Rule 6, Appendix. The imperative ﴿١١٢﴿ and ﴿١١٣﴿ were originally ﴿١١٤﴿ and ﴿١١٥﴿, the movable و and ﴿١١٦﴿ being preceded by ﴿١١٧﴾, is changed into ﴿١١٨﴿ by Rule 4, Appendix, and then it is dropped to avoid the junction of two quiescents. The infinitive ﴿١١٩﴿ was originally ﴿١٢٠﴿, the movable و is changed into ﴿١٢١﴿ by Rule 16, Appendix.

Defective Verbs ﴿١٢٢﴿.

In the primitive triliteral, when the letter و comes as the final radical, the verbs come in the forms of ﴿١٢٣﴿ and ﴿١٢٤﴿.

Conjugation of the defective verb with و in the form ﴿١٢٥﴿ to Call.

Proterite of the Active Voice

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

3rd Masculine.
3rd Feminine.
2nd Masculine.
2nd Feminine.
1st Common.

Remarks. The original form ﴿١٢٦﴿ becomes ﴿١٢٧﴿, by Rule 4, Appendix. The dual جَعْا is left unchanged according to the exception in the above rule. In the plural ﴿١٢٨﴿, the original form was ﴿١٢٩﴿, the movable و being preceded by a ﴿١٣٠﴿ is changed into ﴿١٣١﴿, and then rejected to avoid the junction of two quiescents;
and the original forms لَعَنْي and لَعَنْتَا and لَعَنَتُهُ by Rule 4, Appendix. The rest of the inflections undergo no change.

**Preterite of the Passive Voice**

<table>
<thead>
<tr>
<th>3rd Masculine</th>
<th>دَعَوْا</th>
<th>دَعِيَ</th>
<th>دَعِيًّا</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Feminine</td>
<td>دَعُيَةً</td>
<td>دَعِيَةً</td>
<td>دَعِيَةً</td>
</tr>
<tr>
<td>2nd Masculine</td>
<td>دَعَيْتِ</td>
<td>دَعَيْتِ</td>
<td>دَعَيْتِ</td>
</tr>
<tr>
<td>2nd Feminine</td>
<td>دَعَيْتُ</td>
<td>دَعَيْتُ</td>
<td>دَعَيْتُ</td>
</tr>
<tr>
<td>1st Common</td>
<td>دَعَيْتْا</td>
<td>دَعَيْتْا</td>
<td>دَعَيْتْا</td>
</tr>
</tbody>
</table>

**Remarks.** The original form لَعَنْي becomes دُعَيَ, by Rule 10, Appendix, which operates through all the inflections of this tense. The 3rd masculine plural لَعَنْوَا originally لَعَنَوَا becomes دُعَيْوَا by the same rule, after which, the vowel dammah being transferred to the second radical displaces its kasrah by Rule 14, Appendix, and then the ي is dropped to avoid the junction of two quiescents.

**Aorist of the Active Voice**

<table>
<thead>
<tr>
<th>3rd Masculine</th>
<th>يُدْعِونَ</th>
<th>يُدْعِيْرِ</th>
<th>يُدْعِيْنَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Feminine</td>
<td>يُدْعَيْنَ</td>
<td>يُدْعَيْنَ</td>
<td>يُدْعَيْنَ</td>
</tr>
<tr>
<td>2nd Masculine</td>
<td>يُدْعَيْنَ</td>
<td>يُدْعَيْنَ</td>
<td>يُدْعَيْنَ</td>
</tr>
<tr>
<td>2nd Feminine</td>
<td>يُدْعَيْنَ</td>
<td>يُدْعَيْنَ</td>
<td>يُدْعَيْنَ</td>
</tr>
<tr>
<td>1st Common</td>
<td>يُدْعَوْ</td>
<td>يُدْعَوْ</td>
<td>يُدْعَوْ</td>
</tr>
</tbody>
</table>
**Remarks.** The original form بَعْرُ becomes بَعْرُ by Rule 14, Appendix, and in the same way come بَعْرُ and بَعْرُ from بَعْرُ and بَعْرُ. In the 2nd and 3rd plural masculine, بَعْرُ and بَعْرُ were originally بَعْرُ and بَعْرُ, the dammah of و being rejected the و is dropped to avoid the junction of two quiescents. The 3rd singular feminine بَعْرُ was originally بَعْرُ, the kasrah of the و being transferred to the preceding letter (which then loses its vowel-point) the و is dropped, to avoid the junction of two quiescents (Rule 14, Appendix). The rest of the inflections undergo no change.

**Aorist of the Passive Voice**

3rd Masculine.

3rd Feminine.

2nd Masculine.

2nd Feminine.

1st Common.

**Remarks.** The original form بَعْرُ becomes لَدَعْيُ, by Rule 11, Appendix, and then the ي is changed into alif by Rule 4, Appendix, and such is the case with لَدَعْيُ and لَدَعْيُ. In لَدَعْيُ and لَدَعْيُ, originally لَدَعْيُ and لَدَعْيُ, the و being first changed into ي and then into alif is dropped, to avoid the junction of two quiescents. In لَدَعْيُ, the sing. 2nd fem. originally لَدَعْيُ, the و is changed into alif by Rule 4, Appendix, and dropped to avoid the junction
of two quiescents. The 3rd and 2nd fem. نَدْعِينَ and نُدْعِينَ are for نَدْعُونَ and نُدْعِونَ, in which the و is changed into ي, by Rule 11, Appendix. Thus the singular and plural of the 2nd fem. coincide in form.

**Imperative**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>أدعوا</td>
<td>أدعئي</td>
</tr>
<tr>
<td>أدعون</td>
<td>أدعئي</td>
</tr>
</tbody>
</table>

**Remarks.** The original form أدعو becomes أدعئي, by Rule 13, Appendix. The plural masculine أدعوأدعئي أدعوأدعئي, the dammah of the و being rejected by Rule 14, Appendix. the و is dropped to avoid the junction of two quiescents; أدعئي was originally أدعوأدعئي, the kasrah of the و being transferred to the preceding letter by Rule 14, Appendix, the و is dropped to avoid the junction of two quiescents. The rest of the inflections undergo no change.

**Participle of the Active Voice**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>داعون</td>
<td>داعئة</td>
</tr>
<tr>
<td>داعيان</td>
<td>داعيتين</td>
</tr>
</tbody>
</table>

**Remarks.** داعي was originally داعئي داعئي; the و is changed into ي by Rule 10, Appendix, the ي losing its vowel-point by Rule 14, Appendix, is dropped to prevent the junction of two quiescents, viz., itself and the nun of tanween which, though not written, is considered a letter. In داعون داعون, originally داعئي داعئي and
subsequently ḍāʿūṭūn, the ي is after losing its dammah by Rule 14, Appendix, is dropped to avoid its junction with the quiescent و. In the other inflections, the و is only changed into ي, by Rule 10, Appendix.

**Participle of the Passive Voice**

<table>
<thead>
<tr>
<th>مدفعون</th>
<th>مدفوع</th>
<th>مذعوون</th>
<th>مذعو</th>
<th>مذعوي</th>
<th>مذعوى</th>
<th>مذعويات</th>
<th>مذعوñas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine.</td>
<td>Feminine.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Remarks.** مذعور was originally مذعور; the two و coalesce together by Rule 22, Appendix.

Conjugation of the defective verb with و of the form الوضاع, ففعل يفعل; as, الوضاع, to be pleased.

**Preterite of the Active Voice**

<table>
<thead>
<tr>
<th>رضوا</th>
<th>رضيًا</th>
<th>رضى</th>
<th>رضيت</th>
<th>رضيتًا</th>
<th>رضين</th>
<th>رضيًا</th>
<th>رضى</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masculine.</td>
<td>3rd Feminine.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Remarks.** رضو, the ي is changed into ي, by Rule 10, Appendix. This is the case with all the inflections. In رضوا, which was originally رضوا and then رضوا by the same rule, the ي, after throwing its vowel to the preceding letter, is dropped by Rule 14, Appendix.

**Preterite of the Passive Voice**

<table>
<thead>
<tr>
<th>رضوان</th>
<th>رضاَيًا</th>
<th>رضيًا</th>
<th>رضوان</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Remarks. The remarks made on دعى are applicable to these.

**Aorist of the Active Voice**

<table>
<thead>
<tr>
<th>1st Masculine</th>
<th>2nd Masculine</th>
<th>3rd Masculine</th>
<th>2nd Feminine</th>
<th>3rd Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ترضي</td>
<td>ترضي</td>
<td>برضي</td>
<td>ترضي</td>
<td>ترضي</td>
</tr>
</tbody>
</table>

Remarks. پرضي was originally پرضي; it becomes پرضي, by Rule 11, Appendix, and then برضي by Rule 4, Appendix. This is the case with پرضي and ترضي, and پرضي, ترضي. In پرضي and ترضي the is not changed by Rule 4, Appendix. The original forms of the masculine plural, ترضون and ترضون, were پرضون and پرضون, the is first changed into alif by Rule 4, Appendix, and then rejected to avoid the junction of two quiescentes. The original form of the feminine singular ترضي was ترضي, the و after being changed into alif by Rule 4, Appendix, is dropped to avoid the junction of two quiescentes. The feminine plurals ترضيت and ترضيت were originally پرضيت and پرضيت, the و is changed into پرضي by Rule 11, Appendix.

**Aorist of the Passive Voice**

etc. پرضي مасكلي.
Remarks. The remarks on ٍ، ٌ، ٍ، etc., are applicable here.

Imperative

Masculine.

Feminine.

Remarks. The original form أَرْضُ is, by Rule 11, and then the ی is dropped by Rule 13, Appendix. In أَرْضِی, originally أَرْضُ, the ی is only changed into ی, by Rule 11, Appendix.; أَرْضُ was originally أَرْضُ, the movable ی is changed into alif by Rule 4, Appendix, and then rejected, to avoid the junction of two quiescents. أَرْضِی was originally أَرْضُ, the movable ی is changed into alif by Rule 4, Appendix, and then dropped to avoid the junction of two quiescents. In أَرْضِی, originally أَرْضُ, the ی is changed into ی, by Rule 11, Appendix.

Participle of the Active Voice

Masculine.

Feminine.

Remarks. The remarks made on داعِل, داعِ, etc., are applicable here.

Participle of the Passive Voice

Masculine.

Feminine.
Remarks. The original form مَضْوُو becomes مَضْوُو by Rule 11, Appendix, and then مَضْي, by Rule 17, Appendix.

Defective Verbs with يِ

These are generally of the form of فعل يفعل and فعل يفعل. Conjugation of the defective verb with كَي of the form فعل يفعل as كَي, to throw.

Proterite of the Active Voice

<table>
<thead>
<tr>
<th>3rd Masculine.</th>
<th>3rd Feminine.</th>
<th>2nd Masculine.</th>
<th>2nd Feminine.</th>
<th>1st Common.</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَمِيَّ</td>
<td>رَمِيّا</td>
<td>رَمِي</td>
<td>رَمِيَّا</td>
<td>رَمِيّا</td>
</tr>
<tr>
<td>رَمِين</td>
<td>رَمِينا</td>
<td>رَمِي</td>
<td>رَمِينا</td>
<td>رَمِينا</td>
</tr>
<tr>
<td>رَمِيت</td>
<td>رَمِيتا</td>
<td>رَمِي</td>
<td>رَمِيتا</td>
<td>رَمِيتا</td>
</tr>
<tr>
<td>رَمِيد</td>
<td>رَمِيدنا</td>
<td>رَمِي</td>
<td>رَمِيدنا</td>
<td>رَمِيدنا</td>
</tr>
</tbody>
</table>

Remarks. رَمي was originally كَي; the movable كَي is changed into الْيَبَّ by Rule 4, Appendix. In the dual number كَي the كَي is not changed according to Rule 4, Appendix; كَي was originally كَي the movable كَي being changed into الْيَبَّ by Rule 4, Appendix, is dropped by the same rule. This is the case with كَي and كَي, originally كَي and كَي, like كَي. The other inflections remain in their original forms.
Preterite of the Passive Voice

3rd Masculine.

3rd Feminine.

2nd Masculine.

2nd Feminine.

1st Common.

All the inflections are in their original forms, excepting رُمَوَا, originally رُمَوَا, the دَامَمَهُ of the ی being transferred to the preceding letter, the ی is dropped by Rule 14, Appendix.

Aorist of the Active Voice

3rd Masculine.

3rd Feminine.

2nd Masculine.

2nd Feminine.

1st Common.

Remarks. رُمَيُّ was originally رُمَيُّ, the دَامَمَهُ of the ی being dropped by Rule 14, Appendix. This is the case with رُمَيُّ وَرَمَيُّ and رُمَيُّ تَرَمَيُّ. The plural masculine رُمَيُّ and تَرَمَيُّ were originally رُمَيُّ and تَرَمَيُّ, the دَامَمَهُ of the ی being transferred to the preceding letter by Rule 14, Appendix, the ی
is dropped to avoid the junction of two quiescents. The 2nd feminine singular كسرتني, the kasrah of the ى being rejected by Rule 14, Appendix, the ى is dropped, to avoid the junction of two quiescents. The other inflections are in their original forms. Here also the singular 2nd fem. coincides in form with its plural.

_Aorist of the Passive Voice_

<table>
<thead>
<tr>
<th>مesy</th>
<th>برمي</th>
<th>3rd Masculine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ميسي</td>
<td>نرمي</td>
<td>3rd Feminine.</td>
</tr>
<tr>
<td>نرمي</td>
<td>نرمي</td>
<td>2nd Masculine.</td>
</tr>
<tr>
<td>نرمي</td>
<td>نرمي</td>
<td>2nd Feminine.</td>
</tr>
<tr>
<td>رمي</td>
<td>رمي</td>
<td>1st Common.</td>
</tr>
</tbody>
</table>

*Remarks.* The original form of برمي, the movable ى is changed into _alif_ by Rule 4, Appendix. This is the case with برمي and _لرمي_ was originally لرمي, the movable ى being changed into _alif_ by Rule 3, Appendix, is dropped to avoid its junction with the quiescent ى; and similar is the case with لرمي. The 2nd feminine singular كسرتني was originally كسرتني, the movable ى being changed into _alif_ by Rule 4, Appendix, is dropped to avoid the junction of two quiescents.

The rest of the inflections are in their original forms.
Imperative

Masculine.

Feminine.

Remarks. 

The plural masculine was originally ; the is dropped by Rule 13, Appendix. The plural masculine was originally ; the dammah of the being transferred to the preceding letter by Rule 14, Appendix, the is dropped to avoid its junction with the quiescent.

The was originally the kasrah of the being rejected by Rule 14, Appendix, the is dropped to avoid the junction of two quiescents.

The rest are in their original forms.

Participle of the Active Voice

Masculine.

Feminine.

Remarks. 

was originally the dammah being rejected by Rule 14, Appendix, the is dropped to avoid its junction with the n Hunt which is regarded as a quiescent letter.

was originally , the dammah of the being transferred to the preceding letter by Rule 14, Appendix the is dropped to avoid the junction of two quiescents.

The rest are in their original forms.
Obs. When the definite article ^א is prefixed to the active participle of the defective verbs, or when the final nunation is curtailed, the lost ي comes back, as ^א הָדָאִי, הָרָאִי, and ^א הָדָאִי, הָרָאִי instead of הָדָאִי, הָרָאִי etc.

Participle of the Passive Voice

Masculine.

Feminine.

Remarks. The original form מָרָמְיָא, etc., becomes מָרָמְיָא, etc., by Rule 17, Appendix.

Conjugation of the defective verbs with י of the measure יִפְעַל מִלֶּו, as הָחִשְׁי, to fear.

Preterite of the Active Voice

Masculine.

Feminine.

Remarks. The 3rd plural masculine תְּקַשְׁתָּא was originally תְּקַשְׁתָּא, the dammah of the י being transferred to the preceding letter, displacing its kasrah, by Rule 14, Appendix, the י is dropped to avoid the junction of two quiescents.

The rest are in their original forms.
Aorist of the Active Voice

3rd Masculine.

Remarks. *yāḥṣūr* was originally *yāḥṣūr*; the *yā* is changed into *alif* by Rule 4, Appendix. The remarks on *yāḥṣūr*, etc., are applicable to the rest.

**Imperative**

Masculine.

Feminine

The remarks made on *ḥāṣ*, etc., are applicable here.

**Participle of the Active and Passive Voices**

Masculine.

Feminine.

The remarks are the same as on *rahāṣ* and *marṣīh*, etc.

**Derivative Forms of the Defective Verbs**

The verbs of this kind have generally the following forms:—
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>إفنعل</td>
<td>إعلل</td>
<td>إعلل</td>
</tr>
<tr>
<td>أستعل</td>
<td>بتعل</td>
<td>متعل</td>
</tr>
<tr>
<td>إعلل</td>
<td>إعلل</td>
<td>إعلل</td>
</tr>
<tr>
<td>متعل</td>
<td>متعل</td>
<td>متعل</td>
</tr>
<tr>
<td>إفنعل</td>
<td>إفنعل</td>
<td>إفنعل</td>
</tr>
<tr>
<td>إفنعل</td>
<td>إفنعل</td>
<td>إفنعل</td>
</tr>
<tr>
<td>أفنعل</td>
<td>أفنعل</td>
<td>أفنعل</td>
</tr>
<tr>
<td>تفعلل</td>
<td>تفعلل</td>
<td>تفعلل</td>
</tr>
<tr>
<td>تفعلل</td>
<td>تفعلل</td>
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<td>تفعلل</td>
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<td>تفعلل</td>
</tr>
<tr>
<td>تفعلل</td>
<td>تفعلل</td>
<td>تفعلل</td>
</tr>
<tr>
<td>مفعلاً</td>
<td>مفعلاً</td>
<td>مفعلاً</td>
</tr>
<tr>
<td>بفعلاً</td>
<td>بفعلاً</td>
<td>بفعلاً</td>
</tr>
<tr>
<td>مفعلاً</td>
<td>مفعلاً</td>
<td>مفعلاً</td>
</tr>
</tbody>
</table>
Remarks

The passive participles متعلق and متعلق were originally متعلق and متعلق and the ی is changed into ی according to Rule 11, Appendix, and the ِ dammah is dropped by Rule 14, Appendix.

Similar changes as in متعلق and متعلق undergo similar changes as متعلق. The passive participles متعلق and متعلق were originally متعلق and متعلق and the ِ is changed into مطلق by Rule 4, Appendix, and is dropped, (i.e., suppressed in pronunciation, but retained in writing), to avoid its junction with the quiescent ِ nun of tanween, which is joined to the ِ fatḥah of the preceding letter. The infinitives استعمال, ِ استعمال and استعمال, when read without tanween, the ِ is retained as متعلق and متعلق.
The conjugation of the *conjunct involute* (لفيف مقروض) is, in all respects, the same as that of the defective verbs.

<table>
<thead>
<tr>
<th>Imp.</th>
<th>Part.</th>
<th>Aor.</th>
<th>Pret.</th>
</tr>
</thead>
<tbody>
<tr>
<td>طوي</td>
<td>طوي</td>
<td>طوي</td>
<td>طوي</td>
</tr>
<tr>
<td>انظر</td>
<td>مطوي</td>
<td>مطوي</td>
<td>مطوي</td>
</tr>
</tbody>
</table>

The first radical of the *separate involute* (لفيف مفرق) suffers such permutations as that of the *simile* (مثال) undergoes, and the last as that of the defective (ناقص) verbs; as—

1 The Infinitive of the Defective Verb of the form نفعل has the measure نفعلة (vide the Section on Verbal Nouns).
Remarks. ٍ was originally on the measure ُ، the prosthetic hamzah together with ُ and ُ being dropped, as in ُ (for ُ), the final ُ has been rejected as in ُ (for ُ).

Obs. When the letter alif replaces ُ, it is written in the ordinary form of alif, as ُ، originally ُ، دعُ، صَفِّرَ دَعُوٌ، صَفَا، دعَا, but when it stands for ُ، it is written in the form of ُ، as ُ، رَمِي، originally ُ، زَمَيْ.

Hamzated Verbs (مَدْوُز )

The verbs with hamzah for their first radical are conjugated generally on ُ، فَعْلُ، فَعْلُ، فَعْلُ، فَعْلُ and ُ، فَعْلُ، فَعْلُ، فَعْلُ، فَعْلُ.

<table>
<thead>
<tr>
<th>Imp.</th>
<th>Part.</th>
<th>Aor.</th>
<th>Pret.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
</tr>
<tr>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
</tr>
<tr>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
</tr>
<tr>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
</tr>
<tr>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
</tr>
<tr>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
<td>ُ، اِمْر</td>
</tr>
</tbody>
</table>
Remarks. In فَعَلْ بَعْلُ, originally بَعْلُ, the hamzah optionally becomes alif, and it becomes و in بعْلُ. originally بعْلُ, by Rule 18, Appendix. The hamzah is necessarily changed into و in وُلْبُ and أُوْلُ originally and أُعْلُ, and into و in وُلْبُ.
originally ^دُبُبُ, by Rule 19, Appendix. The rest suffer no permutations.

The verbs (مهمز العين) having a *hamzah* for the medial radical, are conjugated as فعل يفعل, فعل يفعل, and فعل يفعل.

<table>
<thead>
<tr>
<th>Imp.</th>
<th>Part.</th>
<th>Aor.</th>
<th>Pret.</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَعْلَ</td>
<td>سَعْلَ</td>
<td>سَعْلَ</td>
<td>سَعْلَ</td>
</tr>
<tr>
<td>يُسَعْلَ or يُسَعْلَ</td>
<td>يُسَعْلَ</td>
<td>يُسَعْلَ or يُسَعْلَ</td>
<td>يُسَعْلَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imp.</th>
<th>Part.</th>
<th>Aor.</th>
<th>Pret.</th>
</tr>
</thead>
<tbody>
<tr>
<td>اذْوَبُ</td>
<td>اذْوَبُ</td>
<td>اذْوَبُ</td>
<td>اذْوَبُ</td>
</tr>
<tr>
<td>*</td>
<td>*</td>
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</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imp.</th>
<th>Part.</th>
<th>Aor.</th>
<th>Pret.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذَأَبُ</td>
<td>ذَأَبُ</td>
<td>ذَأَبُ</td>
<td>ذَأَبُ</td>
</tr>
<tr>
<td>مدْوُرِ</td>
<td>مدْوُرِ</td>
<td>مدْوُرِ</td>
<td>مدْوُرِ</td>
</tr>
</tbody>
</table>
The above inflections generally suffer no permutations except that *hamzah* is optionally (not necessarily) rejected in those combinations which are subject to Rule 20, Appendix, as "He asks," for *بِسَلْلَٰٓء* for "Ask thou."

The verbs having *hamzah* for the last radical are generally inflected on *بِعَلْ* and *بِعَلْ* , as:—

<table>
<thead>
<tr>
<th>Imp.</th>
<th>Part.</th>
<th>Aor.</th>
<th>Pret.</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَزَرَ</td>
<td>مَكْرَهُ</td>
<td>مَكْرَهُ</td>
<td>مَكْرَهُ</td>
</tr>
<tr>
<td>أَقَزُرَ</td>
<td>مَكْرَهُ</td>
<td>مَكْرَهُ</td>
<td>مَكْرَهُ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imp.</th>
<th>Part.</th>
<th>Aor.</th>
<th>Pret.</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَرَى</td>
<td>مَجْرَى</td>
<td>مَجْرَى</td>
<td>مَجْرَى</td>
</tr>
<tr>
<td>أَجِرَى</td>
<td>مَجْرَى</td>
<td>مَجْرَى</td>
<td>مَجْرَى</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imp.</th>
<th>Part.</th>
<th>Aor.</th>
<th>Pret.</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَرَى</td>
<td>مَبْرَى</td>
<td>مَبْرَى</td>
<td>مَبْرَى</td>
</tr>
<tr>
<td>بَرَى</td>
<td>مَبْرَى</td>
<td>مَبْرَى</td>
<td>مَبْرَى</td>
</tr>
</tbody>
</table>
Remarks. The above inflections are subject to no permutations, except in the passive participle, ٌمَقَولٌٌ, which becomes optionally ٌمَقَولٌ, by Rule 21, Appendix.

Verbs ( مضاعف )

Verbs of this class are inflected in the following forms:—

مَدَّ (originally مَدَّ) "he helped," aorist یَمَدَّ (originally یَمَدَّ), aorist یَبْرَ (originally یَبْرَ), aorist یَطَبَ (originally یَطَبَ) "he understood physic," aorist یَلَبَ (originally یَلَبَ) and یَیَطَبَ, as یَلَبَ (originally یَلَبَ) "he became wise," aorist یَلَبَ (originally یَلَبَ).

I shall here only give the conjugation of one form, from which the reader will understand the others by analogy. For the sake of showing the several changes which the verbs of this class suffer, I give a full conjugation of the preterite, aorist, etc.

Preterite of the Active Voice.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>مَدَا</td>
<td>مَدَا</td>
<td>3rd Masculine.</td>
</tr>
<tr>
<td>مَدْنَى</td>
<td>مَدْتَ</td>
<td>3rd Feminine.</td>
</tr>
<tr>
<td>مَدْتَى</td>
<td>مَدْتَى</td>
<td>2nd Masculine.</td>
</tr>
<tr>
<td>مَدْتَمَا</td>
<td>مَدْتَمَا</td>
<td>2nd Feminine.</td>
</tr>
<tr>
<td>مَدْتَنا</td>
<td>مَدْتَنا</td>
<td>1st Common.</td>
</tr>
</tbody>
</table>
The original form مدة, etc., becomes مَدَا, etc., by Rule 23, Appendix. In مدة, etc., the two homogeneous letters do not coalesce for the reasons stated in Rule 24, Appendix. In the passive voice it is conjugated as (etc., مَدَا مُذَا), for (etc., مَدَا مُذَا مُذَا), the same rule being applicable to that also.

**Aorist of the Active Voice**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>مَدَا مِعْدَيْن</td>
<td>مَدَا مِعْدَيْن</td>
<td>3rd Masculine.</td>
</tr>
<tr>
<td>مَدَا مِعْدَيْن</td>
<td>مَدَا مِعْدَيْن</td>
<td>3rd Feminine.</td>
</tr>
<tr>
<td>مَدَا مِعْدَيْن</td>
<td>مَدَا مِعْدَيْن</td>
<td>2nd Masculine.</td>
</tr>
<tr>
<td>مَدَا مِعْدَيْن</td>
<td>مَدَا مِعْدَيْن</td>
<td>2nd Feminine.</td>
</tr>
<tr>
<td>مَدَا مِعْدَيْن</td>
<td>مَدَا مِعْدَيْن</td>
<td>1st Common.</td>
</tr>
</tbody>
</table>

**Remarks.** The original forms مَدَا, etc., become مَدَا, etc., by Rule 25, Appendix. The words مَدَا and مَدَا remain without coalescence, for the reasons stated in Rule 24, Appendix.

**Imperative**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>مَدَا مَدَا</td>
<td>مَدَا مَدَا</td>
<td>مَدَا</td>
</tr>
<tr>
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</table>
Remarks. The original form ꟏ántt becomes optionally ꟏ántt or ꟏ántt, by Rule 24, Appendix.

Participle of the Active Voice

Remarks. The original forms ꟏ántt etc., become ꟏ántt, etc., by Rule 25, Appendix (latter part, proviso).

The passive participle does not suffer any permutation, as ꟏ántt, ꟏ántt, ꟏ántt etc.

Derivative Forms of the Surd Verb.

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<td>Inf.</td>
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Remarks. The above inflections suffer permutations exactly as the primitive forms. The active and passive participles are apparently of the same form; but the difference lies in this, that the origin of مداد, etc., when participle active, is مدد, while that of the passive participle is مدد, the two homogeneous letters coalescing together by Rule 28, Appendix.

Conclusion.

Among the irregular verbs I may reckon also the following verbs. Though they are not mentioned in the chapter on Etymology by our native grammarians, I follow the example of the Anglo-Arabic grammarians.

Negative Verb ليس

This verb is supposed by some to be the compound of the particle لا ‘not’, and the obsolete word أيس, ‘he is’, or ‘was’. It is
cogjugated only in the preterite, having no aorist, imperative, participle, etc., and is inflected as follows:

<table>
<thead>
<tr>
<th>Form</th>
<th>Inflection</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masculine</td>
<td>نستاُ  لاَستاُ ليساُ ليسواُ</td>
</tr>
<tr>
<td>3rd Feminine</td>
<td>نستاُ  لاَستاُ ليساُ ليسواُ</td>
</tr>
<tr>
<td>2nd Masculine</td>
<td>نستاُ  لاَستاُ ليساُ ليسواُ</td>
</tr>
<tr>
<td>2nd Feminine</td>
<td>نستاُ  لاَستاُ ليساُ ليسواُ</td>
</tr>
<tr>
<td>1st Common</td>
<td>نستاُ  لاَستاُ ليساُ ليسواُ</td>
</tr>
</tbody>
</table>

*Verbs of Praise and Censure (أفعال المُمْدح و الدَّمَر)*

The verbs called the verbs of praise and censure are: نَعْمَ it is good; بُشَّرَ, it is bad; حَبْدَأَ, it is very good; and سَاءَ it is very bad. Excepting the last (سَاءَ), they are irregular and indeclinable.* The original forms of نَعْمَ and بُشَّرَ were بِبُشَّرَ and بِبُشَّرَ, of the measure حَبْسُ; the medial vowel point has been suppressed by frequent use. The word حَبْدَأَ is compounded of حَبَّ, it or he is excellent, or worthy of love, and that, (demonstrative pronoun).

*Verbs of Admiration or Wonder (أفعال النَّجْبُ)*

These also, like the preceding, may be called rather a kind of Interjection than a particular species of verb. They have two

* The feminine نَعُمَ and plural نَعِمْواَ and plural نَعْمَتُ occur very rarely.
forms, the first مَا أُنْهَلَ, the form of the third person singular masculine of the preterite of امْتَالُ, preceded by the particle مَا, and followed by a noun in the accusative case. The second is the singular masculine of the imperative of the same form, i.e. امْتَلِ, followed by the object having the preposition ب prefixed; مَا أُحْسِنَ بَرِيحُاءُ, How good is Zaid, بَرِيحُاءُ How good is Zaid —the real meaning being, What has made Zaid so good? and do good to Zaid.

NOUNS.

The Arab grammarians divide the nouns into three classes, viz., (جَامِدُ) the primitive, (مَصْدِرُ) verbal or infinitive, and (مِشْتَقٌ) derivative nouns.

We will treat of each of these classes under three separate heads.

The Primitive Nouns.

The primitive nouns, which are called by the Arab grammariansِ, non-derivative nouns, are in fact substantives, i.e., names of substances, as رَجَلُ a man, ثَرَّسُ, a horse, بَنَفْسُ a shoulder, etc. These nouns generally consist of three, four, or five, radical letters, to which sometimes one or more servile letters are added. But no noun can comprise more than four servile letters, nor can the aggregate number of radicals and serviles exceed seven.
As the knowledge of the different measure of this class of nouns, irrespective their being unlimited, is not very important, I will not encroach upon the time of the reader by inserting them here. For them he may consult Dr. Lumsden's comprehensive work.

The Infinitive or Verbal Nouns.

The infinitive or verbal noun is called by the Arab grammarians المصدر, *the source*, because it is according to some of them the source of derivation of finite verbs, participles, and derivative nouns. The Arabic infinitive participates of the nature of verbs as well as of nouns. When it is taken as verb, it nearly corresponds with the verb of the same mood in English, and consequently ought to be translated into English by a verb of the same nature as قتل, to kill; نصر, to help, etc.

But when it is used as a noun, it entirely resembles the participial or verbal, and abstract nouns in English, as قتل killing, نصر helping, عظمaleza nobility, greatness, etc.

The infinitives of the derivative triliteral verbs as well as those of the primitive and derivative quadriliteral ones, are of prescribed and defined forms, as from استعمل we get inf. استعمل, استعمل, استعمل, استعمل etc.

But the infinitive of فعل is sometimes formed on the measure of نفعتة as from جرب, he experienced, نفعتة experience. The
infinitive of this measure, however, comes generally from the defective verbs, as سمى, to nominate, from قوي, he nominated, نفية, to give strength, from قوي, he gave strength. Sometimes, though rarely, the infinitive of the above verbs is formed of the measure of نعال, as سلام, to salute or salutation, from فعال, he saluted, and of the measures of فعال فعال, فعال, and فعال فعال فعال, to believe, and from كرر, to repeat, and from بين, to explain. The infinitive of قتل has sometimes the measure of فعال, as ول, it shook, زال, to shake as an earthquake, and that of مقاولة has sometimes قتال, to fight each other.

The forms of the infinitive of the primitive triliteral verbs being undefined, they can only be ascertained by consulting dictionaries; but they have generally one of the following measures:—

فعل as قتل "to slay."
فعل as أسق "to sin."
فعل as شكر "to thank."
فعله as جلبة "to overcome."
فعله as رحمة "to have mercy."
فعله as قلة "to be less."
as "to help."

as "to be noble."

as "to abhor."

as "to play."

as "to steal."

as "to be small."

as for "to guide."

as "to be good."

as "to stand."

as "to ask."

as "to cheat."

as "to be necessary."

as "to be hard."

as "to serve."

as "to complain."

as "to recollect."

as "to disappoint."

as "to be ungrateful."
A few, however, are reducible to the following rules:—

(1) The infinitive of the verbs of the forms of *فعل* and *فعل* when transitive, generally has the measure of *فعل*، as he beat، ضربُه to beat or beating; فهمُه he understood، فهمُه to understand or understanding；but the infinitive of the verbs of the form of *فعل* when intransitive generally has the measure of عَمَّل، as from خروجُه he went out، خروجُه to go out or going out. The verbs of the form of *فعل* when intransitive has the measure of ُفَعَّل as he became glad، فَرَحَ to be glad، or gladness.

Thus the infinitive of the verbs of the form of *فعل* has generally the measure of عَمَّل، and عَمَّل، فعَّال، as he become noble، فعَّال، شريفُه to be noble، or nobility، صعبُه he became hard، صعبُه صعبة to be hard or hardness. Sometimes, however, the infinitive of the above verbs has the measure of عَمَّل، فعَّال، ُفَعَّل، فَعَّل، ُفَعَّل، فعَّال، عظِمم كرم، جمال، حسن، جمال beauty، حسن، جمال generosity، عظِمم greatness.

(2) Verbs signifying *arts, trades, professions, handicraft, or office*, have in their infinitives the measure of عَمَّال، or عَمَّال، فعَّال، or عَمَّال، فعَّال، as جَرَة trading as a merchant، عَمَّال خبايلة having the profession of a tailor، عَمَّال the office of a writer، عَمَّال فلاحة the art of agriculture.

(3) Verbs expressing *illness* or *ailment* of any kind form their infinitives according to the measure of عَعَال، as عَعَال سعال coughing، ُرَكَمَ coldness، ُدَوار دوار swimming of the head. Those also signifying
sound, are formed of the above measure, as مُرَّاح calling aloud, مُبَّاه the barking of a dog, مُبَّاه and مُبَّاه the lowing of a camel.

(4) Infinitives signifying fight are formed of the measure of ضَرَّ، as ضَرَّ to flee.

(5) Verbs signifying colour generally form their infinitives of the measure of عُلَّة، as حُمَّرة being red, مُحَرَّة being green, مُحَرَّة being straw-coloured, مُحَرَّة being yellow.

(6) Infinitives signifying motion, perturbation, agitation, etc., are formed of the measure of عُلَّة، as خَفْقَان palpitation of the heart, دُرَّان revolving.

As a general rule, a مَسْداَر-مَمَي، i.e., an infinitive beginning with the letter مِمَ، is formed from every verb of whatever form it may be, of the measure of مَفْعُول، as مُصَبَّر، to beat or beating, مُصَبَّر to come forth or coming forth. So likewise an infinitive expressive that an act has taken place once has the measure of عُلَّة، the act of beating once, or one blow, and that expressive of kind, has the measure of عُلَّة، a kind of beating. The infinitive of the measure عُلَّة belongs only to concave verbs, (مُجَّفَف، as دُسُومَة، دِمَ to continue, from دِوَّنَة، دِمَ to separate, from غَلَبَة، دِمَ to be absent, from غَلَبَة, etc.

1.—The Derivative Nouns.

The derivative nouns in Arabic are of six kinds:—1st, Active participle, 2nd, Passive participle, also called the noun of the agent اسم الفاعل، and the noun of the object اسم الفعل; 3rd, simple
attributive adjectives ظمة المشبهة; 4th, nouns of superiority, اسم التفضيل (or adjective of the comparative and superlative degrees); 5th, nouns of time and place اسم الظرف; 6th, nouns of instrument اسم الآلة. These classes of nouns are termed by the Arabic grammarians with a general denomination of الصفة, the adjective* or the attributive noun, in contradistinction to the substantive and verbal noun, which are called الاسم the noun.

The Participles active and passive, or the Nouns of the agent and the object.

The active and passive participles in Arabic are of a twofold nature. Sometimes they are used as verbs governing their objects in the accusative as زيد قاتل عمراً, Zaid is killing Amr; and sometimes they are used as participial adjectives and nouns of agency, as جاء كاتب فاضل, a learned man, جاء كاتب فاضل, a writer has come. As already stated, the active participle of the primitive triliteral verbs is formed according to the measure of ضَرَبُ, as ضَارِبُ, ضَارِبُ from ضَرَبَ, and ضَرَبُ نَصَرُ from ضَرَبَ نَصَرَ, and the passive participle according to the measure of ضَرَبُ مَوْفَعَلُ, as ضَرَبُ مَوْفَعَلُ from ضَرَبَ, etc.

But the active participles from the derivative triliteral, and the primitive and derivative quadriliteral are formed according to the measure of the aorist of the active voice, and the passive

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* Hence the term noun الاسم is applied to nouns in contradistinction both to verbs and particles, and sometimes to nouns not signifying any attributive quality.
ETYMOLOGY

participles according to the measure of that of the passive voice, changing the sign of the aorist into dammated mim and giving a tanween at the end and kasrah to the penultimate letter of the active participle if it has not, as from مُستَخْرِجَة, بَدْحَرْجَة; from مُتَقَبِّل, بَقَارْجَة; from مُكَرَّمٍ, بَقَارْجَة; from مُتقَبِّل, بَقَارْجَة, etc.

The Simple Attributive or Verbal Adjectives.

The simple attributive adjective is an adjective derived chiefly from neuter verbs, and expresses a quality inherent or permanent in a person or thing. The forms of this class of derivative nouns are unlimited, but the following are of general occurrence:

- فَعَّلَ as صَعِبٍ, hard.
- فَعَّلَ as مَهْرٍ, empty.
- فَعَّلَ as صَلِبٍ, hard.
- فَعَّلَ as حَسَنٍ, handsome.
- فَعَّلَ as حَشِيدٍ, harsh or rugh.
- فَعَّلَ as نَعْسٍ, intelligent.
- فَعَّلَ as زَيْمٍ, scattered.
- فَعَّلَ as بَلْر, fat.
- فَعَّلَ as حُطَامٍ, unkind.
- فَعَّلَ as جُبُهٍ, impure.


as red.

as red (female).

as generous.

as (orig. ) lord.

as great.

as timid.

as white camel.

as brave.

as very pure or handsome.

as very exalted.

as very proud.

as a female drunkard.

as pregnant.

as wild (she-ass).

as thirsty.

as naked.

as an animal or living.

as a camel of ten months' pregnancy.
From the verb whose preterite has the measure فيعل، the simple attributive has generally the measure ملاع، فيعل، as from توجه، he became glad، فرحت، glad، فطن، he became intelligent، فذات، intelligent، سود، he became black، أسود، black، شبع، he became satiated، شبعان، satiated.

And from a verb whose preterite has the measure فيعل، the simple attributive has the measure ضخم، فيعل، and as from كرم، he became bulky، ضخم، bulky، كرم، he became generous كرم، generous.

Verbs having the preterite formed as فيعل، will generally form the simple attributive according to عصب، as if، it became sharp، عصب، sharp；but if the medial radical be ي or و， it is formed according to سيف، as if سيد، lord، جيد، excellent، ميت، dead， (originally جود، سود، ساد and موت، جان، صاد and موت، صاد) from مات، جان، صاد (originally جود، سود and موت، موت).

It must be borne in mind that from verbs signifying colours or denoting personal or mental defects or ornaments، the simple attributive has the measure فيعل (feminine فيعلا،) (whatever measure the preterite may have)، as أبيض، white، ذهب، red، خضر، green، خضراء، blind of one eye، عمي، blind، عصبي، foolish، عمي، foolish، عصبي، having open eyebrows، عصبي، having open eyebrows، عصبي،
Verbs signifying appetite and passion, motion, or satisfaction, intoxication, or joy, have their simple attributive most commonly of the measure of فعل المفعول as:

جوامع, hungry.

عطام, thirsty.

غباع, satiated with food.

زبان, satiated with water.

سكوان, intoxicated.

فرحان, glad.

عصى, angry.

**Adjectives with intensive significations, otherwise called اسم المبالغة Nouns of Intensity.**

Intensity is expressed by the following measures:

علم as علم علامة, omniscient.

أكل as أكل أكل, a great eater or glutton.

كاذب as كاذب كاذباً, a great liar; علم علم علامة very learned.

As a general rule the nouns indicating professions and trades have usually the above form, as خبار, a baker from خبر, a loaf; جمال, a camel driver from جمل, a camel; خياط, a tailor from خيط, to sew.

Sometimes the termination ٌ is added to give still greater
force to the meaning, as علماء, exceedingly learned, فهماء, very quick in understanding.

كبار, very large.

صديق, most truthful.

مجزم, a great cutter.

Adjectives in the comparative and superlative degrees, otherwise called اسم التفضيل, Nouns of Superiority.

In Arabic, the comparative and superlative degree have the form أَفْعَلْنِي, fem. أَفْعَلْتُ, as from the active participle علم, learned علمين, more or most learned, and from the passive participle مشهور, celebrated أشهر, more or most celebrated, from the simple attributive adjective عظيم, great أعظم, greater or greatest.

The measure أَفْعَلْنِي is used in the comparative as well as in the superlative for both the genders and in all numbers. When a comparison is intended, it is followed by the participle أَفْعَلْنِي, Zaid is greater than Amr زيد أعظم من عمر, Zainab is more beautiful than Salma, الرجال أكثر من النساء, men are more than women.

The superlative is used either preceded by the article آل, or مضاف, regimen to those things or persons out of which the qualified noun is intended to be distinguished in the quality زيد أفضله القوم, Zaid is the best of the people.
is the greatest. In this case, it agrees in number and gender with the substantive.

The feminine is only used in the sense of a superlative, and is always used with the definite article or the greatest angle; my eldest daughter, Hind is most excellent of the women. It must be kept in mind that it is never used as comparative.

The noun of superiority is not regularly formed from the derivative triliteral and quadriliteral of any measure or class, nor from the verbs signifying colour and personal defects, in order to avoid its being confounded with the simple attributive adjectives, which in such verbs, has the measure of , as white, red, black, etc.

But when a comparison is intended, the form of is taken from a verb significant of excellence, superiority, intensity, beauty, ugliness, strength, weakness, etc., followed by a verbal noun or infinitive of the required word in the accusative case, as , this is whiter than that; Zaid is lazer than Amr; he is a better teacher than Bakr.

The words , better, worse, though not of the form are often used as comparatives and superlatives, as prayer is better than sleeping. Zaid is the best of men, Zaid is worse than Amr. Zaid is the worst of men.
Nouns of Time and Place.

The noun of time and place expresses the place or time in which an action takes place, as مَفْتَنَلُ, the place or time in which an act of slaying occurred. From verbs whose aorists have their medial radicals moved with فَتْحَة or دَامْمَة and from those of the defective (ناقص) class, this noun is formed of the measure مَفْتَنَلُ, as from يُسِّمَعُ, he heard, (aorist يَسِّمَعُ) we get مَسِمْعُ, place or time of hearing; from قُنُلُ, he slew, (aorist يُقُنُلُ) we have مَقْنُلُ, place or time of slaughter; from رَمَيْنَ, he shot (aorist يَرْمُي) we get مَرْميُ (for مَرْمَيُ), place or time of shooting.

From verbs whose aorists have their medial radicals moved with لَسْرَاه and from those of the simile مَثَال class, it is formed according to the measure مَسْرَعُ; as from ضَرَبُ, he struck (aorist يَضَرُّبُ) we get مَضْرَبُ, time or place of striking; from ضَعْ, he put (aorist يَضَعُ) we have مَضْعُ, time or place of putting.

As exceptions to the above rule, there are several verbs which, though they have the medial radicals of their aorist moved with دَامْمَة, form the noun of time and place irregularly according to the measure مَفْتَنَلُ; they are the following:

1. مَشْرَقُ, the place where the sun rises, or east.
2. مَغْرَبُ, the place where the sun sets, or west.
3. مَجْرَرُ, the place where a camel is slaughtered.
(4) مَمْعَّنْتِ, the place where one rests his elbow, the elbow.

(5) مَمْسَقَتْ, the place where anything falls.

(6) مَمْسَقْتِ, the place of division, in particular the place where the hair divides in different direction, the crown of the head.

(7) مَمْنُوَتْ, the place of growing.

(8) مَمْنُورْ, the place of passing breath, or nostril.

(9) مَمْسَكْ, the place where a sacrifice is offered.

(10) مَمْسَجْدُ, the place of prostration, or a mosque.

(11) مَمْسَكْنِ, the place of dwelling, or habitation.

(12) مَمْلَعْتِ, the place of ascent, or rising.

Of these twelve nouns, the last three are, however, sometimes regularly used with the medial radical moved with fathah.

The measure مَمْلَعْتِ, is also used to denote a place where the object signified by the word from which it is derived, is found in abundance, as مَمْسَكْنِ, a place where lions are found in abundance, from َأَسْدُ, a lion; مَمْسَأَبَةُ a place where wolves abound, from ذَلِبُ a wolf. This class of nouns is termed by some grammarians by the name of اسم الكثر, noun of abundance.

The (اسم الطرف) noun of time and place, from the verbs of the derivative triliteral as well as from the primitive and derivative quadriliteral, agrees in form with their passive
participles as مدخل (aorist يدخل) a time or place of making one enter; منصرف (aorist ينصرف) a time or place of returning; مخرج (aorist يخرج) a time or place of revolving.

From verbs of the اجوف class with اجوف it takes the form of موقوم, مخاف (originally مرفك and موقوم), vide Rule 8, Appendix. But the اجوف with ي sometimes has the form مصير.

**Noun of Instrument.** اسم الآلة

**Noun of instrument** is a noun indicating an instrument or means used in performing an action.

It is formed only from the primitive triliteral verbs and has the measures مَفْعُول, مَفْعَل, مَفْعُول, and مَعْمَل, or مَنْفَعُة, مَنْفَعُه, an instrument of opening, or key from فَنَّم, he opened; مَقْصُص (origin مَقْصُص) and مَقْصَر, an instrument of clipping, or a pair of scissors, from قَصَص, قَص, he clipped. موزان a bridle, from موزان he led, موزان (origin موزان) a balance, from وزن, he weighed; مروحة a fan from رَأَع, he blew.

Some nouns of instrument are irregularly formed on the measures of مُفْعَل and مُفْعَل, an instrument of sewing, or a needle, منطلق, an instrument of tying the waist, or a belt, مَدْق, a sieve, مدق, an instrument for pounding medicine; مكَحْلة, a box, or instrument for holding collyrium, etc.
The relative Adjectives.

A sort of adjectives, corresponding in some respects to the English proper adjectives and adjectives ending with ly, ic, etc., is formed from nouns whether common or proper by adding the termination ـي to the nouns from which they are derived, and denotes that a person or thing belongs to or is connected with the sense of the noun (in respect of family, birth, religion, sect, trade, etc.), as مُنشَّطٍ, related to the family of دمَشَّطٍ; دمَشَّطٍ, born or living at Damascus, from دمَشَّطٍ Damascus, ارضٍ, earthly, from ارض the earth; علمٍ, scientific, from علم science; وَلَّيٌ, one who worships وَلَّيٌ idol; حنفي, belonging to the sect founded by حنفي; ابرحنيه, one who deals in ابرحيه, fruit. Such formation is called نسبة, relation, and the noun is called منسوب related.

On forming the adjective of this class, the primitive noun undergoes various changes, a brief description of which I now give.

1. On adding the termination ـي, the final تاءاء as well as the feminine termination ة, and the terminations of the dual and plural, are rejected, as form مكة, the city Mecca مكة, from ضارب, ضارب, or ضاربون ضاربون; when the plurals are proper names, then if it is declined like a plural, the termination is to be rejected, otherwise retained; hence فنْسْرِي*, فنْسْرِي* (a place in Syria) which admits both declensions, has فنْسْرِي* and also فنْسْرِي*.
2. The letter ُ or ُ in a noun formed on either of the measures ُ or ُ when its medial radical is not an infirm letter and the noun not belonging to the surd (مضاعف) class, is rejected as from ُ name of a person ُ city, ُ middle age, ُ. But if its medial radical is an infirm letter, or when it is of surd class, the ُ or ُ must be retained as from ُ a rope, ُ reality. As exceptions to the above rule are ُ related to ُ nature and ُ related to the tribe of ُ and ُ respectively, which retain ُ although they are not of the surd class nor is their medial an infirm letter. And ُ and ُ related to the tribes of ُ and have ُ in the first letter irregularly.

3. The letter ُ from a noun formed on ُ is always dropped when it is not of surd class; as from ُ name of a tribe, ُ; otherwise it must be retained as from ُ name of a woman ُ.

4. The letter ُ in a noun formed on ُ or ُ is retained when it does not belong to the defective (ناتص) class as related to ُ one who professes the religion of ُ Ibrahim, ُ relative to ُ a tribe.

The following are exceptions to the above rule:

- ُ related to ُ (a tribe);
- ُ related to the tribe of ُ;
- ُ related to the tribe of ُ;
- ُ related to ُ; ُ related to ُ.

10
5. Nouns formed on *معبَلة*, *معبَل*, or *معبَل*, being of the defective class, reject first of the two doubled yās changing the final *ي* into *ء*; as from *نبي* (a prophet) *عذَري* from name of a noun *قصي* from name of the father of a tribe, *أموري*.

6. The second of the form *مَعَبَلَ (for مَعَبَل)* is rejected, as *سيد* is related to chief.

But related to *ع دي* (a tribe) is regularly formed.

7. The (الف مقصرة) short alif (ى or ى) being third radical of a triliteral noun, is changed into ى on suffixing the ى as from *عصا*; ى ى ى a mill, *رحبى* a staff. But if the alif is a fourth letter in a quadriliteral noun, then, if the same alif has sprung from an original ى or ى, it may either be changed into ى (which is preferable) or be rejected, as from *ملمو* (for ملَم) a musical instrument, ى ى ى ى or ملَم or ملَم and from ملَم (for ملَم) meaning, ملَم or ملَم or ملَم. And if the alif has not sprung from an original ى or ى, but be a fem termination, then if the second letter be quiescent, the ى may either be rejected (which is preferable) or changed into ى as from حُلبَى pregnant, حُلبَى or حُلبَى and sometimes (though rarely) an alif is added before the as حُلبَى ى. If the second letter is moved with vowel the ى is invariably rejected, as from الف اللعاق جمرى a swift camel جمرى. A noun which bears the ا لعاق جمرى *i.e.*, an alif resembling that of a feminine termination but not
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being actually so, is like اَلْمُصْطَقْفَيْنَ حَبْلٍ as خَلِمٍ name of a tree ِمُصْطَقْفَيْنَ or عِيسَى اَرْتُبِي or عِيسَى عِسَوِيْ or عِيسَى اَرْتُبِي or عِيسَى عِسَوِيْ Jesus عَبْرَة or عِيسَى اَرْتُبِي.

When the alif is the fifth or sixth letter of a noun, it must be rejected on suffixing the of relation as from مُصْطَقْفَيْنَ قَبَعُونِيْ; مُصْطَقْفَيْ a large canal, i.e., our prophet قَبَعُونِيْ.

Obs.—The erroneous forms مُمَرْضُيْ (relative adjectives of مُمَرْضُيْ) مُمَرْضُيْ and (relative adjectives of مُمَرْضُيْ) مُمَرْضُيْ are commonly used by modern writers.

8. The final letter ي preceded by kasrah when it is the third letter of a triliteral noun, is changed into و and the kasrah is changed into fathah as عَمِّي for عَمِّي (for عَمِّي) mentally blind. But when it is a fourth letter, it may be also changed into و, but its rejection is preferable, as قَضَّيْ قَضُوَيْ or قَضَّيْ قَضُوَيْ related to قَاضِيْ قَاضِي (for قَاضِيْ قَاضِي) a judge. And when such ي is fifth and sixth, it must be rejected only, as مُشْتَرِيْ, related to مُشْتَرِيْ (for مُشْتَرِيْ) purchaser, مُسَنِّيْ, related to مُسَنِّيْ (for مُسَنِّيْ).

9. When a final doubled ي comes at the end of a noun composed of more than three letters, it is superseded by of relation, as ُكَرْسِيْ ُكَرْسِيْ related to ُكَرْسِيْ, a chair; ُشَانِعِيْ ُشَانِعِيْ related to the sect ُشَانِعِيْ, so the original and relative nouns both coincide in form with each other.

The servile ي in a form like ُمُرْمُوْيِ (for ُمُرْمُوْيِ) may be rejected and radical ي changed into و superseding the kasrah of the second radical by fathah, as from ُمُرْمُوْيِ מְרִימוֹּי מְרִימוֹּי thrown; מְרִימוֹּי מְרִימוֹּי ָמְרִימוֹּי מְרִימוֹּי מְרִימוֹּי; but the better mode of formation is to supersede both the doubled
(ي) of the relation, as in the above rule—as related to.

10. The final hamzah of the (الف ممدودة) prolonged alif when the alif is a termination of the feminine gender, is always changed into;¹ as (a red coloured female), a related to بَيْضاء a town in Persia, otherwise it may either be changed into or retained; as from كَسَاء a mantle, سَاءِي or سَاءِي heaven or كَسَاءُي. But if the hamzah be original it must remain unchanged, as قَوْرَاءُي. The forms related to صُنَعاءُ a city in Yemen. related to بَهْرَاء a tribe, رُكْحاءُ name of a city related to جَلَوْاءُ name of a place; حَرُوْيى related to حُرواءُ a town, are exceptions to the above rule.

11. The letters ى and َو following a quiescent letter at the end of word, generally form the relative without any change except the rejection of the final if there be any, as طَلْبِي, and (dear); سَوْيى related to a city; except in بِدْوُى related to desert, قَوْرُوى related to village, in which the quiescent letter gets fathah. The grammarian Yonus changes ى into as طَلْبِوى.

When second radical is doubled with the final ى, it reappears and the final one is changed into as from حَرَوْيى Arab village, حَرُوْيى; طَوْرُوى.

¹ According to Ibn-i-Hatim, the hamzah also may be retained, as حَمْرَاءُى.
12 Such nouns which having lost their third radical, remained only with two letters, as ُبُّ (for ُبُّ) father, ُحُمُّ (for ُحُمُّ) brother ُحُمُّ (for ُحُمُّ) relative of a woman from her husband's side, ُدُمُّ (for ُدُمُّ) blood, necessarily recover that lost letter, provided the medial letter be originally movable and a prosthetic hamzah is not added to it after rejection as ُبُّ (originally ُبُّ), otherwise its recovery is not necessary; as from ُدُمُّ blood (originally ُدُمُّ) and ُدُمُّ or ُدُمُّ (original ُدُمُّ) or ُدُمُّ or ُدُمُّ (separate involute kind as ُدُمُّ)

But such nouns which have lost their first radical do not resume it, as ُعِدُّ (orig. ُعِدُّ) makes ُعِدُّ except when it is a لفيف متفرق separate involute kind as ُعِدُّ.

13 In the nouns formed on فعل the kasrah of the medial letter is changed into fathah as from ُنِمُّ a leopard ُنِمُّ; but in the from فعل the kasrah may be optionally retained as ُعِلْلُ and in the fathah may either be changed into kasrah or retained as from gebruik, عُنُبي or ُعِلْلُ. But in nouns composed of more than three letters, the kasrah of the penultimate letter is not changed, as ُتُلِبِّي from a tribe.

14. When a relative adjective is formed from a proper name composed of to words, it is formed of the first part, as ُبُلُعُبُكُ from ُبُلُعُبُكُ a city which is composed of ُبُلُعُبُكُ and ُبُلُعُبُكُ; and so from ُبُلُعُبُكُ. In such proper names which consist of ُبُلُعُبُكُ and ُبُلُعُبُكُ (governing and governed nouns)
there are two alternatives. If the first be one of the nouns, ابن son ابن، بنت daughter it is rejected and is suffixed to the governed nouns (مضاف إليه) as from بكرى، أبو بكر; otherwise the important part intended by the speaker will be retained, as from أمرى، أمراء الفرس; and عبد الله، عبدي عبد مناف from عبدي.

Sometimes the relative is formed on the measure عبدي by selecting two letters from each of the component parts or three from first and one from the second nouns, as from عبدي، عبدي منيف from عبد الدار.

15. When a relative adjective is to be formed from a plural, it must be rendered into singular forms, as from كناب، relative كنابي، and from مسجد، مساجد except when the plural form is a proper name as نيتي كليب relative to بني كليب a tribe and to، انصار (the people of Medina who helped our prophet).

Obs.—Some relative adjectives from some proper names of the cities and towns chiefly (عجمي) foreign are irregularly formed, as اصطغرزي ، رأى، related to يغوري جيرة، جاري to اصطغرzi. عشور to رأى، بعشير to اصطغرzi=Sجسن، سجسنل to بعشير، لوسطان to مرو، سروز to جراني or جراني، جراني to طبراني، طبرانيOSTAN.

The relative adjective of Yemen، شام، Syria form irregularly شامي or الشامي، instead of بني which are also used.

The relative adjective from جسم، روح، نور، صنع، body، light، soul، spirit，etc.，is formed by suffixing the termination آن and is
used chiefly in scientific and theological writings as bodily, mental, illuminated, spiritual.

We do not find any rule regarding the formation of this form of relative adjective in any original Arabic Grammar. My humble opinion is that this form was imported into the Arabic from the Syriac language when the scientific works were translated into Arabic by the Syriac Nestorian Christians in the days of the Abbaside Caliphs.

Sometimes a termination ة is added to the end of the adjective of this class, converting it to the sense of an infinitive or abstract noun, as خادمية, humanity, from خادم a servant, خادم service or being served.

Sometimes this sort of noun is formed from pronouns and particles or rather coined in the language of philosophical schools for the use of scientific writings as هوية the individuality or Itism from he or it, انانية egotism from, نا, ego or I, كيافة quality (lit. howness) from كيف how, كيفة quantity from كم how much, ماعية quiddity from ماهو what is that etc.

The formation of the Diminutive Noun.

Sometimes a certain modification is made in the forms of nouns for the purpose either of indicating the diminutive size of an object or paucity of number or of expressing contempt, affection, or endearment to a person or thing. This modification
is known in grammar by the name of the diminution.¹

It is got in the trilateral nouns by changing its ordinary form into the measure of as from زَعْلَ a man, زَعِبْلَ a little man; عَبْدَ a servant, عَيْبَدَ a little servant; كَلَبَ a dog, كَلَبَ a little dog; and in the nouns composed of four letters by changing them into the measure of عَقْرَبَ a scorpion, عَقْرَبَ a little scorpion. When the noun consists of five letters, but the fourth letter is an infirm one, in the diminutive it assumes the form of عَصْفُرَ as a sparrow, عَصْفُرَ a little sparrow, but when the fourth letter is a strong one or the noun consists of more letters than five, the diminutive is formed from the first four, and the rest are rejected as سَقْرَجَ a quince, سَقْرَجَ a little quince, عِدِلَ a nightingale, عِدِلَ a little nightingale. Sometimes the fifth letter in the former is retained as سَقْرَجَ.

1. The servile terminations and the alif of the plural form are retained unchanged in the diminutive, as حِبْلَ - زِبَدَة - دَيْمْا - مُكِيرَانَ - حَمْرَاء - حَمْرَاء - زَمِيدَة - إِجَمَالَ - سَكَرَانَ - حَمْرَاء - إِجَمَالَ - سَكَرَانَ - حَمْرَاء.

¹ The principal measures prescribed by the grammarians are فَعَّيلَ, فَعَّيلَ (فَعَّيْلِلَ), فَعَّيْلِلَ (فَعَّيْلِلَ) or فَعَّيْلِلَ (فَعَّيْلِلَ) in which there is no regard of radical or servile letters. Hence is held to be in the measure of فَعَّيْلِلَ, though the letter which comes instead of the ف of the measure, is a servile.
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But nouns having a radical 라 form their diminutive on ً° نفْجَبَل as ً° ُسْلَطَان, a king ً° ُسْلَطَين, a wolf ً° ُسْلَطَين.

2. An infirm letter changed into another one by any rule of permutation may be restored to its original when the cause of permutation is lost by the modification of vowel caused by the diminutive form; as ً° بَاب (originally ً° بَوب) The ً° wَاَم (و) was changed into ً° aَلِّت (اَل) being preceded by the vowel ً° fَاثَح, will make its dim. ً° بَوب and so also ً° مِرْاَجٍ (ٍمُرْمُزْن) ً° مِرْاَجٍ. But ً° عِبْد (ٍعِيد) ً° أَدَد (ٍعِيد) dim. of ً° عِبْد (ٍعِيد) dim. of ً° أَدَد (ٍعِيد) ً° وَرَات (ٍتَرَات) ً° تُرَات ً° تُرَات ً° نِرَات (ٍتَرَات) are exceptions.

3. When the second or third letter is a ً° مَدَّ (ٍمِدَّ) it is always changed into ً° wَاَم (و) in the dim.; as ً° كَادُم (ٍكَادُم) a servant, ً° مَدْرَب (ٍمُكْرَب) an arch, ً° مَدْرَب (ٍمُكْرَب). (For ً° مَدَّ vide p. 8.)

4. The curtained nouns which after losing their third radical remain with two letters get back the lost letter in the dim.; as ً° أَخْيَر (ٍأَخْيَر) ً° أَخْيَر (ٍأَخْيَر), ً° أَخْيَر (ٍأَخْيَر) for ً° دَم (ٍدَم) for ً° دَم (ٍدَم). Also such is the case when a serveile ً° هَمْزَةٍ is added to the curtained nouns; as ً° اٌ ٌ بُنٌ and in اسم سمي ٌ بُنٌ and in اسم سمي ٌ بُنٌ.

The infinitives having ً° for its first radical, which having rejected the same, take the termination ً° in exchange, resume the ً° in their dim. as ً° عِدَةٍ (ٍعِدَةٍ) ً° وَعِدَةٍ (ٍعِدَةٍ).

5. Trilateral nouns of feminine gender which have no fem. termination ً° get a ً° in the dim.; as ً° قُدْمَةٍ ٌ قُدْمَةٍ - أَرْضٌ ٌ أَرْضٌ except ً° عِرب ٌ عِرب dim. of ً° عرب a bride, ً° عَرَب ٌ عَرَب dim. of ً° عَرَب a
scorpion, except ورَاء and قَدِيمَة dim. of قُدُام before behind.

6. When the letter wāw (و) or alif (ا) whether servile or sprung from the original (و or ي) follows the ي of dim. it is changed into أَحْلُ and then the two yās coalesces together; as أَحْلُلُ عَظْمَ (أَحْلُلُ عَظْمَ) (for عَظْمَ (أَحْلُلُ عَظْمَ) أَحْلُلُ عَظْمَ (أَحْلُلُ عَظْمَ) نَسِبُ جَدُول (أَحْلُلُ عَظْمَ) نَسِبُ جَدُول (أَحْلُلُ عَظْمَ) نَسِبُ جَدُول. But in أَسْوَدُ and جَدُوْل are also (though not elegantly) allowed, أَسْوَدُ and جَدُوْل are more elegant.

7. When after the application of the above rule three yās come together, the last is omitted in an elegant speech, as عَظْمَ (أَحْلُلُ عَظْمَ) dim. of عَظْمَ.

8. The short alif (ا) being sign of the fem. gender, when it comes after the fourth letter in a noun, is dropped; as جُعْجُب dim. of جَعْجُب name of a tribe; but the prolonged alif (ا) is always retained.

9. A noun having two servile letters rejects one which is of less importance, as مُلَائِق and بِمُلَائِق, dim. of مُلَائِق and مُلَائِق. مُلَائِق مُلَائِق. and مُلَائِق in which the mīm is retained being important, indicating the participial form. When both are equal in point of importance, then either may be dropped; as مَعْلَم or مَعْلَم, dim. of مَعْلَم a cap. A noun having three servile letters retains one which is indicative of the form of the part of speech and reject the rest; as مَعْلَم مَعْلَم. A noun of quadriliteral root rejects all its serviles; as مَعْلَم makes its dim.
but if there be a maddah, it must be retained being changed into as النُّكَدَمُ dim. of کَيْفِي.

10. When a dim. is to be formed of a (جمع الكثرة) plural of multitude, there are two alternatives, either it must be rendered first to (جمع القلة) plural of paucity and then the dim. formed out of it, as عَلَمْ (pl. of multitude of عَلَمُ) is rendered into عَلِيمَة* and then the dim. عَلِيمَة* is formed out of it, or it is brought back to its singular form out of which the dim. is formed out, and then it is pluralised in the form of the regular plural (جمع السالم), as عَلَمْ is reduced to عَلِيمَ and then the dim. from it عَلِيمَ is pluralised, as عَلِيمْون and likewise the plural of multitude of دُوْرُ is reduced first to its singular and then formed دُوْرَة* which is pluralised as دُوْرات.

11. When a dim. is formed of a compound noun, it is formed out of its first part, as بُعَلِيكَ, عِبَّيدُ اللَّهِ dim. بُعَلِيكَ. بُعَلِيكَ, عِبَّيدُ اللَّهِ dim.

There is another sort of dim. called تصفير الترخيم in which the word is rendered back to its primitive root by rejecting all its serviles and then its dim. is formed out of it as in the dim. حَمِيد* or حَمِيد.

12. The demonstrative and relative pronouns (إِسْمَاءُ الاِشْتَارة) (و موصولات) take also their dim. forms by adding an alif at the end preceded by an ي. as

ِّذا this (masc.) dim. َّيا

ِّذا this (fem.) َّيا
Numbers.

In Arabic, there are three numbers, the singular, the dual and the plural. The singular denotes one, the dual two and the plural more than two.

The dual is formed by adding to the singular, the termination ْن (in the nominative case) and ْن (in the genitive and accusative cases) as "a man," "men" or "men" or "men." ْن "two men," "men" "men." ْن "two men," "men" "men." ْن "two men," "men" "men.

1. If in a noun the letter alif be the third letter, (which was originally ْو ) then it shall be changed into ْو in the dual as (orig. "a staff," "two staves-

If the alif be not the third letter but the fourth, or upwards, or if the alif were originally ْي َلَدَا, then it should be changed into ْي َلَدَا on suffixing the termination of the dual as (originally "the chosen," "two chosen persons," "a pregnant woman" (in which the alif is the
termination of the feminine gender, and not originally (ي و) "two pregnant women."

If a prolonged alif (الف ممدودة) be at the end of the singular, then if the same alif be a termination of the feminine gender, it shall be changed into و waw on suffixing the termination of the dual, as حمراء "a red-coloured woman," حمرائون "two red-coloured women," otherwise it shall be retained as قراء "a skilful reader of the Koran."

When two nouns signify two objects near each other in nature, or very commonly associated together, the dual number may then be formed from one of them, in order to indicate the sense of both; this is called by grammarians تغليل "to make one prevail over the other," or قربين or قربان "two moons," i.e., "the sun and the moon," when the two nouns are of the same gender, the shorter must prevail over the other as حسن or حسين "two Hasans" meaning حسن Hasan and حسین Husain "the beloved sons of the daughter of our prophet." or عمرو "two Umars" that is ابوبكر Abubakr and عمر Umar, the first two caliphs. But in case of the two nouns being of different genders, the masculine is preferred to the feminine, as أم or أمين "both parents," i.e., لأب "father" and لأم "mother" and not for أمي or أمان.

In Arabic plurals are of two kinds:

1. Those which have only a single form are termed, by the Arab grammarians الجمع الصحيح or the sound or
perfect plural, since it is formed only by adding a termination at the end, keeping the form of the singular unchanged, as "a thief," "thieves." I shall call these regular plurals.

2. Those which have various forms are called "broken plural," because the form of the singular is broken or changed in them as "heart," "hearts." I shall call these irregular plurals.

Regular Plurals.

The masculine regular plural is formed by adding the terminations ُونَ - (in the nominative case) and ُينَ - (in the accusative and genitive cases) as مسلمونَ or مسلمينَ. And the feminine regular plural is formed by adding َاتٍ to the singular, in which case if the noun be ending in ْي it will be dropped, as مَرِيماً Mary, plural مَرِيماَاتُ plural, مَرْيَمةً plural.

The masculine regular is only applicable to the nouns signifying attributes of rational beings as well as to the diminutive form of any class of noun, as:

Sing. صادقٌ truthful, pl. صادقاتُ

Sing. صالِحٌ good, pl. صالَحُونَ

Sing. هنديٌ an Indian, pl. هنديٌونَ

Sing. رجٌيلٌ a little man, pl. رجٌيلُونَ

But substantive nouns or nouns destitute of attributive signification, or nouns signifying attribute of an irrational being, are
not pluralized in this form; as زَجَلْنَ ُّ 'a man,'" in not pluralized as نَافَقُونَ or "‘braying (as an ass)’" is not pluralized نَافِقَتَنَّ. However there are a few exceptions to the above rule which I shall herein state.

سنَّة year, pl. سنوْن
ارض the earth, pl. ارضوْن
ابن son, pl. ابنوْن
اهل family, pl. اهلوْن
عالم the world, pl. عالموْن

The feminine regular plural is formed of the

1. Proper names of females and such names of males as end in ء, as زَيْنُب Zainab (name of a lady) plural طَلَحُة; زَيْنَبَات. Talha (name of a man) plural طَلَحَات.

2. Feminine adjectives, of which the masculine gender has the regular plural, as مَدِيق 'a truthful woman,' plural مَدِيقَات; since its singular masculine مَدِيق is pluralized as مَدِيقَات.

3. Feminine substantive nouns ending in prolonged alif or short alif ی as صَرَآء, "distress," plural صَرَاوَات; ذكْرَیات, "memory," plural ذكْرَیات.

4. Names of letters of the alphabet as الف plural الفاَت.

5. All attributives not applicable to rational beings as نَعْمَى braying (as an ass) plural نَعْمَتَات; ضَائِن "a horse standing on three legs," pluralضَائِنَات.
6. Sometimes the verbal nouns or infinitives as فيْنَافِضْنَاء، plural فيْنَافِضَتَنَّ

7. Common nouns of foreign origin even when they denote persons as سُرَايدَةٌ مُّكَلَّافَتٌ "$a tent, "$ (Arabicised of the Persian word مَالِكَت الْمُكَلَّفَتْ مُكَلَّفَتْ (سِرايْدَةٍ) plural مَالِكَتْ مُكَلَّفَتْ or مُكَلَّفَتْ مُكَلَّفَتْ "an hospital," plural مَالِكَتْ مُكَلَّفَتْ or مُكَلَّفَتْ مُكَلَّفَتْ "a Pasha," plural مَالِكَتْ مُكَلَّفَتْ "a Hindu king" راجِعًا مُكَلَّفَتْ مُكَلَّفَتْ راجِعًا، باشَا. آمَنات افْتَرُور افْتَرُور افْتَرُور "entities" or beings (from جَبَل "being," "beings" (from جَبَل "found or existing") "creatures" (from جَبَل "created").

Sometimes, several masculine substantive nouns which have no broken plural as جَمْع مَلُوم "a warm bath," plural جَمْع مَلُوم "enterprising," plural جَمْع مَلُوم

Remarks.—In the formation of the feminine of regular plural, the jazm of the medial radical in feminine substantives of the forms of جَعَل "fem. جَعَل, جَعَل, جَعَل, جَعَل, جَعَل, جَعَل, جَعَل, جَعَل and when the second is not an infirm letter, is sometimes superseded by فَاثِع or vowel-point homogenous to that of the preceding letter as مَرْضَاتْ مَرْضَاتْ "a dish," plural مَرْضَاتْ مَرْضَاتْ "a name of a woman." plural مَرْضَاتْ مَرْضَاتْ "a fragment," plural مَرْضَاتْ مَرْضَاتْ "darkness," plural مَرْضَاتْ مَرْضَاتْ or مَرْضَاتْ مَرْضَاتْ مَرْضَاتْ مَرْضَاتْ مَرْضَاتْ مَرْضَاتْ مَرْضَاتْ مَرْضَاتْ مَرْضَاتْ. If the second radical be an infirm letter, the jazm is always retained as "a nut," plural بَيْضَاتْ بَيْضَاتْ "an egg," plural بَيْضَاتْ بَيْضَاتْ
The Irregular Plural.

The Irregular plural has been divided into two classes: the first is termed جمع الفئة the plural of paucity, because it is supposed by grammarians to be generally not applicable to any number above ten, and the second is termed جمع الكثرة the plural of multitude, held by them to be applicable to any number from three upwards.

However in point of fact the above limitation of the plural of paucity to a number not exceeding ten, is not practically observed, since it is sometimes used for a plural of multitude, being then applicable to the number above ten.

The plural of paucity is formed on the following four measures:

1. أَنْعَل

This form of plural is applicable to all substantive nouns (but not to the attributives) formed on the measure of أَنْعَل provided the medial letter be not infirm as فَلْس "a small coin," plural فَلْسًا; أَنْعَلّم "hand," plural أَنْعُلْم (originally أَنْعِدُم which becomes أَنْعُلْم by Rule 14, Appendix).

Also it is applicable to the nouns of the following measures:

1. أَرْجُل as رِجُل a leg, pl. أَرْجَال
2. فِئْل as فَلْلُم a lock, pl. فِئْلُم
3. عِنْق as عِنْقُم a neck, pl. عِنْقُم
4. جَبْل as جَبِيل a mountain, pl. جَبِيلُ
5. أُمَّرُ نَمَرُ فَلَلَّ a panther, pl. أُمَّرْنَ نَمَرْنَ نَمَّرُنَّ
6. اضْطَرِبُ فَلَلَّ a nib, pl. اضْطَرِبْنَ فَلَلَّنَّ
7. اضْطَعُ فَلَلَّ a hyena, pl. اضْطَعْنَ فَلَلَّنَّ

Also this form of plural is applicable by analogy to all feminine substantives of four letters not ending in ء, and whose third letter is a quiescent infirm one, preceded by a homogenous vowel point as عنّاق, a female kid, pl. عنّاقِدْراَع a cubit, pl. أُنّاقْنِ.

Exceptions.

It is anomalously applicable by authority of usage to certain nouns of the forms فَلَلَّ of which the medial letter is infirm, as ثوب, a garment, pl. ثُوبْنَ, قوس, a bow, pl. قُوَسْنَ; صَبْع, a sword, pl. صَبْعِنَ; عين, an eye, pl. عِينْنَ; فَسِيف, an ear, pl. فَسِيفِنَ; دار (orig. دُور) a house, pl. دَارْنَ; نَّبَتْ (orig. نَبَّ) foretooth, or tusk, pl. نَبَتْنَ. Likewise to some masculine substantives of four letters, whose third letter is an infirm one, preceded by a homogeneous vowel-point as نَهْرُ, a day, pl. نَهْرنَ, غَرْبُ a crow, pl. غَرْبَنَ, etc.

---

1 It should be borne in mind that in some cases the plural of one noun is formed on several measures, as for instance, the word ثوب, cloth or garment, is pluralized sometimes on the measure اَنْمَلْ and sometimes on ثُوَبْ and sometimes on ثُوَبْ, and such is the case with the forms of whose plural are أَسِيفْ, أَسِيفْ, أَسِيفْ, etc.
This form of the plural is applicable to all nouns either substantive or attributive formed on the measure of نَعَلُ and having an infirm letter for the medial radical as, قول, speech, pl. قُوْلَاتُ; سِيفِ, a sword, pl. سَيْفٌ; آمَلٌ helper, pl. آمَلَاتِ; حَيٌّ, living, pl. أَحْيَآءُ (orig. أَحْيَايَ) which becomes such according to Rule 9, Appendix).

It is applicable to all nouns, substantive or attributive, formed on any one of the following measures: whether the medial radical be infirm or not, viz., نَعَلُ, فَعَلُّ, فِعْلٌ, فَعَلْتُ, فَعَلْتُ, فَعْلُ, فَعَلَّ, فَعْلَمُ, as an order, plural فَعَلَّمُنَا, فَعَلَّمَنَا; نُورِ, light, plural نُورٌ; أَحْكَامُ, a command, plural أَحْكَامٌ; حَرُّ, free, pl. أَحْرَارُ, أَحْرَّ, a burden, plural أَحْمَالٌ, أَحْمَلُ; أَجْمَالُ, a festival, plural أَجْمَالٌ, أَجْمَالَ, بُيُوتُ, a door (orig. بَبَ), plural بَبَاتُ, أَنْفُخَاتُ, a virgin plural, جَمِيلُ, a camel, plural جَمِيلٌ, ثَيَابُ, a robe, plural ثِيَابَاتُ, أَذُنُ, ear, plural أَذُونَاتِ, أَرْمَاتِ, arm, plural أَرْمَاتُ, أَعْضَاتِ, أَعْضَاءٌ. (etc.

It is applicable to all nouns, substantive or attributive, formed on the measure نَعَلُ, and having the letter و for the last radical, as, an enemy (orig. عَدُوُّ) plural عَدُوُّ, أَعْدَاءٌ, etc.

Also to all substantives (not to attributives) of the form نَعَلُ, as عَلِبُ, grape, plural عَلِبَاتِ; أَمْلَاءُ, a camel, plural أَمْلَاءٌ. This form of the plural is also applicable to attributives formed on either of the measure فَعَلُّ or نَعَلُ, as شَرِيفٌ, noble plural شَرِيفَاتِ, أَشْرَفُ; مَوتُ, (orig. مُوتُ) dead, plural مُوتَاتِ.
It is applicable by the authority of usages to many nouns formed on the measure فَعَلُ of which the medial is not infirm, as نَهَرٌ, river, plural نَهَارٍ; دَهْمٌ, understanding, plural دَهْمٌ; وَهْمٌ, imagination, plural وَهْمٌ; وَفِيحٌ, virtuous, plural وَفِيحٌ. It is sometimes also applicable by the authority of usage to nouns of the following measures:

\[
\begin{align*}
\text{أُطُبُ, as رَكَّبٌ, a ripe date, pl. أُطَّابُ.} \\
\text{أُعَلِّلُ, as عَطُورٌ, pure, pl. عَطُورٌ.} \\
\text{،، as صَاحِبٌ, companion, pl. صَابِحٌ.} \\
\text{أُزَهَّرُ, as زَهْرَةٌ, a blossom, pl. أَزْهَارٌ.} \\
\text{أُهْدَاقُ, as حَدَّابٌ, pupil of the eye, pl. أُهْدَاقٌ, etc.}
\end{align*}
\]

3. أُعِلَاءٌ

This form of plural is universally applicable to all masculine substantives, having four letters, of which the third is a quiescent infirm letter preceded by a homogeneous vowel-point, as طَعَامٌ, food, plural طَعَامٌ; عَصُورٌ, a pillar, plural عَصُورٌ; رَعْفٌ, a cake of bread, plural رَعْفٌ.

It is sometimes applicable to nouns of the surd class (مضايع) formed on the measure فَعَلُ, as حُبْبٌ, beloved, plural حُبْبِين; جُلِيلٌ, glorious, plural جُلِيلٌ. Besides this, it is also applicable to many other nouns, as وَدٌ (orig. وَدَ), a valley, plural وَدٌ; أَقْرَعٌ, an earring, plural أَقْرَعُ.
This form of plural is applicable only by the authority of usage, to nouns of the following measures:

\[
\begin{align*}
\text{فعيل}, & \quad \text{صف، a boy, pl. صبيان.} \\
\text{فعل}, & \quad \text{ولد، a child, pl. ولدان.} \\
\text{فعل}, & \quad \text{(orig. فني) a youth, pl. فتيان.} \\
\text{فعل}, & \quad \text{شيخ، an old man, pl. شيوخ.} \\
\text{فعل}, & \quad \text{ملح، salt, pl. ملح.} \\
\text{فعل}, & \quad \text{غزال، a fawn, pl. غزالة.} \\
\text{فعل}, & \quad \text{علما، a boy, pl. علماء.}
\end{align*}
\]

The Plural of Multitude

The plural of multitude has been divided into two classes: the second class being distinguished from the first by the term منتهى الجمع, the last of plurals, for reasons which I shall explain hereafter. The first class has, however, eighteen measures which I am stating below together with the nouns to which they are respectively applicable.

1. فعال

The form is applicable first to the Simple Attributive Adjectives of the measure "عال" (اسم تفضيل "فاعل"), (not to "فاعل" clauses of "فاعل"); as "أبيض", red, plural "أبيض"; "حمر", white, plural "بيض" (orig. "بيض"). Secondly, to the Simple Attributive Adjectives of the measure "فاعل" feminine of the abovementioned clauses as "حمر", red, plural "حمر". Thirdly, rarely to nouns of the forms "عال", "فعل", "عال", "فعال".
etc., as اَسْدٌ, a lion, plural اَسْدٍ; دَارٌ, a house, (orig. دُرُورٌ,) plural صَفْفٍ, a roof, plural صَفْفٌ; دُرُورٌ, a ship, plural سَفْنٍ; سَفْنٍ; سَفْنٍ, ships (both numbers being of the same form) نَوْحٌ (orig. نَوْحٌ), a she-camel; pl. نَوْقٌ.

2. فَعَلٌ

This form is applicable to all substantives of the measures فَعَلٌ, (whose medial and final letters are not homogeneous) as دَالٍ the back of the head, plural دَالٍ a book, plural كَتِبٍ. It is applicable to nouns formed on the measures فَعَلٌ as سَفْنٍ a throne, plural سَفْنٍ, a ship, plural سَفْنٍ; سَفْنٍ; سَفْنٍ a messenger, plural سَفْنٍ.

3. فَعَلٌ

It is applicable to nouns of the measure فَعَلٌ, as حُكْمٍ, wisdom, plural حُكْمٍ; سِيرٍ, character or life, plural سِيرٍ; etc.

4. فَعَلٌ

This form is applicable to the verbal adjectives denoting masculine retional beings, and not having و or ي for the final radical, as طَالِبٌ, a seeker, plural طَالِبٍ; طَالِبٍ a conjurer, plural مَسْحِرٍ.

5. فَعَلٌ

This form is applicable to all attributives formed on the measure كَامِلٌ, denoting rational beings, and having the letter و.
or ی for the last radical, as قاض (orig. قاضي), a judge, plural قاض; هوار (ori. عزار), a religious warrior, plural هوار; (original forms قاضية and عزارа and became such by Rule 4. Appendix).

6. فعل

This form is applicable to nouns of the measures ميل, ميل, فل, فل by the authority of prescription, as, رمل, a measure, plural ميل; قردة, a monkey, plural قردة; دبك, an an elephant, plural دبك; فرط, an earring, plural فرط.

7. فعل

This form is analogously applicable to both genders of all attributives formed on the measures فعل excepting those belonging to the class of ناقص, defective, as كامل or كمال, perfect, plural كامل; There are few exceptions for those belonging to the ناقص, as عزي (orig. عزي) is the plural of عزر; a religious warrior.

8. فعل

This form is analogously applicable to all masculine attributives formed on the measure فل, not having ی or ی for the final radical, as حاكم, a judge, plural حاكم; حاكم, an infidel, plural حاكم.

9. فعل

This form is applicable to all nouns, substantive or attributive, formed on the measure فعل, not having the letter ی for the first
or second radical, as, كلب, a dog, plural كلاب; صعب, difficult, plural صعاب. Also it is applicable to all nouns formed on the measure فعل, not being of the classes termed مضاعف, surd, ناصق, concave, and دفيف, defective; as, جبل, a mountain, plural جبال. Also applicable to all nouns formed on either of the measures قلة and فئة, character, plural رقاب; رقاب, neck, plural رقاب; to every substantive noun of the measures قلة and فئة, of which the medial radical is not and the final one not ي, as, حفيظ, a spear, plural حفيف, an abode plural فعيلة; to feminine nouns formed on the measure فعل, not the feminine of اسم النفيض, أغلب as female, plural كناب; to all attributives of both genders formed on the measures فئية and فئيلة (not having passive sense) as, كريم, or كريمة, generous, plural كريمين, or كريمة, or عظيم; عظيمة, or عظيم, great, plural عظام, or عظيم, to attributives formed on the measure فعل, as, نائم, sleeping, plural نائم; to simple attributive adjectives of the measures فعال or فعلان, having the feminine مناد, نذامان, نذامان, نذامان, repentant, plural نذامان, نذامان, نذامان, نذامان, feminine, خصعة, خصعة, lean. plural خصص, خصص, and of the measure فعلان, having the feminine فعلة, as, نضبان, نضبان, feminine, غضبي, غضبي, angry, plural غضاب.

10. فعل

This form is applicable to nouns formed on the measures فعل, فعيلة as, بحر, sea, plural بحور, علم, science, plural
11. فعال

This form is applicable to nouns of the measure فعل، as، a twig or rod, plural خليل، a friend, plural فضل، to those of the measure فعل (attributive used as a substantive), as، a horseman, plural شاب، a youth, plural شبان، of the measure امل، having the feminine اسم، brown-colored, plural أسود، black, plural سودان، white، plural بيضان (orig. بيضان)；to nouns of the measure فعل، or، as، a male, plural جدرون، and of the measure فعل، as، a town, plural بلدان，belly, plural بطان، a field mouse، plural أخ، a gazelle, plural عرال، a boy، plural إطان，a wall، plural حيطان，Sometimes (though rarely) to that of فعل، as، a boy، plural ميمان.
13. 

This form is applicable to attributives formed on 

cُفِيلَ (تُفَيلُ), 

اَتُكَلِّل، and the last denoting injuries, defects, etc., of body 
or mind, as مَرْضَى, plural مَرْضِيْن; مَتِى, sick, plural مَتْىْن; 

مْلُوت (ميَوْت) plural مُلْوتْن; مُوْيْن, dead (or) perishing, 

plural مُيْنْنْ; حْمَيْب, paralytic, plural حْمَيْبْنْ; فُلّكْي, a fool, 

plural فُلْكْيْن. Also it is applicable to كَسْلَن as, lazy, 

plural كَسْلْنَ.

14. 

This form is applicable only to two words 

حَجْلُ a partridge, 

plural حَجْلْن; وَحْرِيْن a pole cat, plural وَحْرَيْن.

15. 

This form is applicable to all masculine attributives, belonging 
to rational beings formed on the measure 

فَيْلُ which are neither 

نَاصِن defective, nor حَجْفِي concave, nor مَضْعَاف surd, as 

فُقَيْرِي poor, plural فُقَيْريْن; حَكِيمِي wise, plural حَكِيمْن. Also this 

form is applied to all masculine attributives of the measure 

عَلُمْن which with the above restriction, as عُلُمْن learned, plural 

عَلُمْنْ; مَلْحَيْن; صَدِيقْن; مَالِمْ. 

16. 

This form is applicable to masculine attributives of the 

measure 

فَيْلُ, belonging to rational beings, mostly of the 

مضْعَاف surd, and نَاصِن, defective kinds, as مُذِيقْ, a friend, plural
17. 

This form is applicable to all substantives of the measures دْعَارى (a claim, plural دِعَارٌ) and دْعَارٍ a legal opinion, plural دْعَارٌ دْعَارٍ. It is applied to attributives of the measure فَلْعَلَّ (not the feminine of اسم التفضيل, (noun of superiority), as خَالِي a hermaphrodite, plural خَالٌ خَالى; to attributives formed on the measures فَلْعَلَّ (which has no masculine of the measure فَلْعَلَّ) or فَلْعَلَّ feminine فَلْعَلَّ (feminine فَلْعَلَّ); as فَلْعَلَّ (feminine فَلْعَلَّ) virgin, plural فَلْعَلَّ (feminine فَلْعَلَّ) drunk, plural فَلْعَلَّ (feminine فَلْعَلَّ) slothful, plural فَلْعَلَّ; also to the masculine gender of attributives of the measure فَلْعَلَّ (fem. فَلْعَلَّ) as خْيَرٌ perplexed, plural خْيَرٌ خْيَرٌ.

18. 

This form is applicable to attributives formed on the measures فَلْعَلَّ as single, plural فَلْعَلَّ أَحْمَقَ فَلْعَلَّ; فَرَادِي فَلْعَلَّ as a prisoner, plural فَلْعَلَّ أَسْرُ فَلْعَلَّ (feminine فَلْعَلَّ) as drunk, plural فَلْعَلَّ (feminine فَلْعَلَّ) or فَلْعَلَّ (feminine فَلْعَلَّ) as penitent, plural فَلْعَلَّ خْيَرٌ خْيَرٌ.

Remarks. Besides the forms abovementioned, there are several other forms of the plural, which are termed by our native Arabic grammarians اسم الجمع nouns of plural or الجمع العنصري plural in respect of meaning, because those
forms are held by them to be in reality singular, having the sense of plurals. To avoid these technicalities, they are in fact plurals, but of rare occurrence. However, we here insert several of these forms which are often used:

\begin{itemize}
\item an ass, plural حمار
\item a pilgrim حجاج
\item a goat, plural ماعز
\item an husband, plural بعل
\item a stone, plural صاحب
\item a companion, plural صحبة
\item a ring, plural خادم
\item a servant, plural خلق
\item drinking, plural شرب
\item a horseman, plural صاحب
\item a companion, plural زكرب
\end{itemize}

The last of the plurals, otherwise called the Plurals of Plurals.

We have already stated that the second class of the irregular plurals is distinguished by the name the last of the plurals; it is so called because when a noun is pluralised in this form, it cannot be made plural a second time, (which other forms of the plural admit) as plural of كلب; is again pluralised into أكلب and so plural of قول; may be pluralised a second time, as أقول. When a plural noun is pluralised a
second time, it called جمع الجموع plural of plurals; nevertheless singular nouns are also pluralized in these forms directly.

The principal measures of جمع الجموع the last of the plurals are دَعَالَة and تَعاوِلَة to which are correlative several other measures which we shall state here with their respective rules of application.

1. دَعَالَة

The form of the plural is applicable to all quadriliteral nouns as مَعَكَرَة an army, plural مَعَكَرَات; to triliteral nouns rendered correlative to them by the re-duplication of the final radicals as قَرَاذَة rough and high ground, plural قَرَاذَات.

It is applicable also to nouns composed of more than four letters and if they be primitive only, the final radicals are rejected, and if derivative, the servile letters too as سَفْرَجْلُ a quince, plural سَفْرَجْلُون ; سَفْرَجْلُ، سَفْرَجْلُن, nightingale, plural سَفْرَجْلُون, سَفْرَجْلُن a spider, plural سَفْرَجْلُون, سَفْرَجْلُن.

(a) تَعاوِلَة

To substantives of the measure تَعاوِلَة (i. e., without any regard to the vowel-points) with or without ء as ضَمُّ a finger, pl. أَصَبُح; أَصَبُحُ أَرَنُب a hare, pl. أَنْثِلَة; أَرَنُبُ the tip of a finger, pl. أَنْثِلَة. To the masc. of اسم التفضيل noun of superiority as أَكْبُرْ, אָכְבּ, greater, pl. أَكْبَرُ.

(b) تَعاوِلَة

To or نَصِب, as نَصِبُ a kind of tree, pl. نَصِبُ, نَصِبُت, نَصِبُا; نَصِبُ a kind of experience, pl. نَصِبُ, نَصِبُت, نَصِبُا.
(c) متاعب

To اسم الظرف (Inf. with mim) or مصدر منصبي (Noun of Time and Place) and متاعب (Noun of Instrument) as مطلب a desire, pl. متاعب a place of worship, pl. متاعب an instrument of opening, or key, pl. متاعب. The words متاعب a woman with child, pl. متاعب and متاعب are exceptions.

(d) ناعل

To as فعيلة excellence, pl. خطية an error, pl. خطية (orig. خطه، فعيلة، فعيلة)، to فعيلة، فعيلة، فعيلة، and فعيلة as زاوية a riding camel, pl. عجوز an old woman, pl. عجوز a pillar, pl. دليل an argument, pl. دليل a treasury, pl. دليل.

(e) قواعل

To (substantive or attributive either peculiar to the female sex or to irrational being) as ساحل the sea-shore, pl. ساحل a pregnant woman, pl. ناقة a braying animal or ass, pl. ناقة. To قلاب as فاكهة a fruit, pl. كوكب a star, pl. كوكب a mould, pl. كوكب a monastery, pl. كوكب.

(f) فعال

To etc., as a desert, pl. صحار claim, pl. صحري a kept slave-girl, pl. صحري the collar-bone, pl. نراق or ترافق.
ETYMOLOGY

Obs. The measure فعال was originally فعالٌ which becomes such by Rule 15, Appendix.

(g) قَابِلٌ
To قَابِلٌ as a polisher, pl. سَيِّاقُ الْؤْنَاء etc.

(h) فِعالٌ
To فِعالٌ (without any regard to vowel-points) as خِرقٌ inactive,
pl. خِرارَقٌ.

(i) فِعالٌ
To فِعالٌ (without any regard to vowel-points) as فِرسُ a camel’s hoof, pl. فِراَسٍ.

(j) فَعَوْلٌ
To فَعَوْلٌ as جَدُولٌ a rivulet, pl. جَدُولٌ.

(k) يِقَاعِلٌ
To يِقَاعِلٌ as يِلْمِيقٌ a species of garment, pl. يِلْمِيقٌ.

It is applicable to every noun composed of five letters or more of which the penultimate letter is a servile infirm one, preceded by a homogeneous vowel-point; as قُرِطِبِس paper, pl. قُرِطِبِسُون; قُرِطِبِسٌ a sparrow, pl. قُرِطِبِسُون; قُرِطِبِسٌ a candle, pl. قُرِطِبِسُون etc.
(a) 

To all nouns of which the first letter is a servile hamzah and the penultimate a servile infirm letter, as اسکاف a shoemaker, pl. اسکافات; اسکايف a climate, pl. اسقاط a story, pl. استورة etc.

Exceptions. حديث a saying, pl. باطلات false, pl. باطلب; مأزق pole of a tent, pl. مأزقات etc.

(b) 

To nouns of which the first letter is ت and the penultimate a servile infirm letter preceded by a homogeneous vowel point, as a figure, pl. نصوير; نصائیل a picture, pl. نصوير.

(c) 

To مفعول, مفعول, مفعول (rare) مفتاح a key, pl. مفتاحات; مساکین poor, pl. مساکینات; مفتاح a wet-nurse, pl. مفاکینات; مرواضع vicious, pl. مفاکین.

(d) 

To every noun of which the second and the fourth letters are servile infirm letters preceded by homogeneous vowel-points, as خانان an emperor, pl. قانون; قوانین a canon, pl. قانون; قوانین a glass bottle, pl. ديوان; ديوان a register-office, pl. طومار a voluminous record, pl. طومار etc.
This form is applicable to all substantives (not to relative adjectives) of the measure کرسي a chair, pl. کرسي a crane, pl. کرسي.

3. 

This form with its correlative is applicable to nouns derived from foreign languages or to relative adjectives as a philosopher, pl. فرعون; فیلسوف a Briton, pl. آرمنی an Armenian, pl. پرست a Briton, pl. بومکی; برایه related to the family of Barmak, pl. برمکه; برادر belonging to a master of a school of theology, pl. قیصر; قیصر a Cæsar, pl. حسرو a king of Persia, pl. استکفر; استکفر a bishop, pl. استکفر.

Also it is occasionally applicable to substantives and attributives of five or more letters, of which the penultimate letter is a servile one preceded by a homogeneous vowel-point, as a master, pl. تلمیذ a disciple, pl. جبار most powerful, pl. مالک an angel (original مالک), pl. مالک.

Irregular Formation of the Plural.

The plurals of some nouns are quite different in words from their singulairs.

1 According to some grammarians, this form is not reckoned as one of مننهى الجمع since it admits of تانوئن which the other forms of it do not admit.
They are called by our grammarians اَلْجَمِيعُ مِنْ غَيْرِ لَفْظِهِ. These are 
 woman, pl. نِسَاءٌ or نُسَوانُ; a possessor, pl. الدُّوَّارُ; a mole, pl. مَناَجِدُ.

But there are some plurals of this class though apparently formed anomalously, yet their roots may be traced to be uniform with those of their singulars by referring to their original forms, a-جُمُهُ "mother (original مَآ مَآ)."  pl. نِسَاءٌ a goat (original شَرْحَةٌ); أَمْهَاتُ or مِّيَاءٌ) pl. مَآ مَآ; أَمْرَاءُ or مِّيَاءٌ or مَآ مَآ; مَأْلَةٌ; شَبْأَةٌ or مَآ مَآ (original شَرْحَةٌ; or مَآ مَآ) pl. مَآ مَآ.

The gender of nouns.

In Arabic, nouns have two genders: masculine and feminine, but there are, some nouns which are common to both genders.

The terminations of the feminine gender are ـة and the two alifs called (الف مقصورة) prolonged alif ـاء and (الف ممدودة) shortened alif ـى. Every noun having one of these terminations must be regarded as feminine, as mother, الظُّلَمَةُ darkness, الْمُخَرِّجَةِ admonition, الْمَهْمَّةُ pregnant woman, الْبَيْتِ desert, الْمُفْتَرِضَةُ a fem. dove, except when the noun signifies a male animal, in which case it must be considered as masculine, as الْعَلَامَةُ name of a man, الْفِتْحَةُ a very learned man. There are, however, many nouns in Arabic, which though they have no feminine terminations, are used as feminine. These are of two classes.

1st. Feminine by signification. (المونت المعنوي)

2nd. Feminine by usage. (المونت السناعي)

Under the first head, come all those nouns, common as well
as proper, which denote the female sex, as مَوْهُمُ أمُّ مُطَوَّس mother, مُوَهُمُ مَهُمُ مُطَوَّس bride, مُجَلُّ مَجَلُّ مَهُمُ مُطَوَّس an old woman, مُوَهُمُ مَهُمُ مُطَوَّس Mary مُوَهُمُ مَهُمُ مُطَوَّس name of a lady, etc. Of the 2nd class, those which are reducible to rules, are as follow:

(1) Names of countries and towns, because the words ارض, مصر, قبرس, قبرس, شام, مصر, etc. (which are feminine) are prefixed to them, pressed or understood, as مصر, مصر, قبرس, قبرس, etc., i.e., ارض, قبرس, قبرس, قبرس, etc.

(2) Nouns denoting the winds and different kinds of fire, as رَبَّ وَهُمُ مَهُمُ مَهُمُ مُطَوَّس wind, رَبَّ وَهُمُ مَهُمُ مُطَوَّس breeze, رَبَّ وَهُمُ مَهُمُ مُطَوَّس fire, رَبَّ وَهُمُ مَهُمُ مُطَوَّس the east wind, رَبَّ وَهُمُ مَهُمُ مُطَوَّس the west wind, رَبَّ وَهُمُ مَهُمُ مُطَوَّس the north wind, رَبَّ وَهُمُ مَهُمُ مُطَوَّس the south wind, رَبَّ وَهُمُ مَهُمُ مُطَوَّس and رَبَّ وَهُمُ مَهُمُ مُطَوَّس blazing fire, رَبَّ وَهُمُ مَهُمُ مُطَوَّس hell fire, etc.

(3) Nouns denoting the double members of the body, as يد hand, رجل leg, عين eye, etc.

(4) All irregular plurals اقول مُكَيْر as جمع مُكَيْر correct sayings, قلوب ضيقة narrow hearts.

Besides these, there are many other nouns which are used as feminine. They are quite anomalous, being not reducible to rules and depending only on usage, as مُطَوَّس مُطَوَّس the earth, مُطَوَّس the sun, مُطَوَّس soul, مُطَوَّس spirit, مُطَوَّس a house, مُطَوَّس wine, etc. There are also some nouns which are common to both genders, as مُطَوَّس a road, مُطَوَّس a market, مُطَوَّس the heaven, مُطَوَّس طَرِيق road, مُطَوَّس a kettle, مُطَوَّس the neck, مُطَوَّس the tongue, مُطَوَّس a horse, مُطَوَّس a date-tree, مُطَوَّس a finger, etc. Among the feminine nouns by usage, those of the triliteral class are considered to have the
feminine termination is understood, since they assume it in their diminutive forms, as شمسة, أرض.

Again among all feminine nouns in general those denoting the female sex of animals are distinguished by the term the real feminine, and those which are not such, are called the assumed feminine, or the verbal feminine.

Defined and undefined nouns.

Defined nouns are first all common nouns, having the definite article prefixed to them, as the man, the horse, etc. Secondly, all proper nouns, as جعفر, زيد etc. Thirdly, personal, demonstrative and relative pronouns. Fourthly, those muzāf (مضاف) to any noun belonging to any of the foregoing classes. The rest are what are called undefined nouns.

Article.

The Arabs have only the definite article the, which is not liable to any change on account of number or gender. The place of the indefinite article, however, is supplied by a tanween, called تنوين التنكر, as a man. If the substantive to which the article is prefixed, happens to begin with any of the solar letters, viz., ض ص ش س ذ ز ث ت

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1 Hence several words in English being of Arabic origin are still found with the Arabic article al, as Algebra, الجبر, الانتباق, alcobol.

2 The solar letters are called حروف شمسي and the rest lunar حروف قمري.
(see page 45), the ل of the article assumes the sound of the first letter of the noun both coalescing under the sign tashdid, thus the Turk, the sun, the light, etc.

In this case, however, the ل must always be written in its own form though its sound is altered. On prefixing an article to a noun, the final tanween (nuinction) is suppressed as ال الرجل = رجل.

Obs. The definite article ال is called لام العهد when it restricts the sense to a certain individual, as اني الرجل the man has come, that is, a particular man. It is also termed لام الجنس generic lâm, when the whole species or genus of the thing denoted by the noun to which it is prefixed, is meant; as الرجل خيّر من النسء man is better than woman. In the former case, the noun preceded by ل should be translated into English by a noun with the, and in the latter case by a noun without any article. A third sort of لام is called لام الاستغراق comprehending lâm, which denotes all individuals of the noun to which it is prefixed, as الإنسان فان man is mortal.

The cases of nouns.

There are three cases in Arabic: Nominative, Accusative, and Genitive. The marks by which these cases are severally distinguished, differ in different classes of nouns. There are, however, several nouns which do not admit of case-marks,
and are called مبني (mabni) indeclinable. Those that admit of case-marks are called معرب (mu’rab) declinable.

Obs. The term indeclinable has been erroneously applied by Mr. W. Wright and other Anglo-Arabic grammarians to the class of declinable nouns, termed by Arab grammarians غير المنصروف (ghair-ul-munsarif).

The different kinds of case-marks which are used in different classes of nouns are as follow:—

(1) In all nouns of the singular number (not of the class termed غير المنصروف which will be explained hereafter); in all irregular plurals, جمع مكسر المنتهي من العموم plural of plurals and in all those nouns of the defective class (ناص ) whose penultimate letter is quiescent, the sign of the Nominative is دامن that of the Accusative is فتحة of the Genitive is كسرة thus:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>رجل</td>
<td>رجلًا</td>
<td>رجل</td>
</tr>
<tr>
<td>men</td>
<td>رجالتا</td>
<td>رجالتا</td>
</tr>
<tr>
<td>a bucket</td>
<td>دلو</td>
<td>دلو</td>
</tr>
<tr>
<td>a deer</td>
<td>كلي</td>
<td>كلي</td>
</tr>
</tbody>
</table>

(2) In nouns of the dual number and in the word اثنان, two case-marks are, for the Nominative لـ and for the Accusative and Genitive، لـ. thus:—
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>رجلان</td>
<td>رجلين</td>
<td>رجلين</td>
</tr>
<tr>
<td>إذيني</td>
<td>إذيني</td>
<td>إذيني</td>
</tr>
</tbody>
</table>

In those nouns of the dual number to which pronouns are affixed or which are مضاف, *muzāf* to some other nouns and in the words كلاهما, and كلاهما both, the sign of the Nominative is аلِف and of the Accusative and Genitive cases thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>إناثما</td>
<td>إناثما</td>
<td>إناثما</td>
</tr>
<tr>
<td>ابن زيد</td>
<td>ابن زيد</td>
<td>ابن زيد</td>
</tr>
<tr>
<td>كلاهما</td>
<td>كلاهما</td>
<td>كلاهما</td>
</tr>
<tr>
<td>كلاهما</td>
<td>كلاهما</td>
<td>كلاهما</td>
</tr>
</tbody>
</table>

(8) In regular plural nouns of the masculine gender, and in the words ثلاثون, عشرون, etc., the case-mark for the Nominative is and for the Accusative and Genative thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>مسلمون</td>
<td>مسلمين</td>
<td>مسلمين</td>
</tr>
<tr>
<td>عشرون</td>
<td>عشرين</td>
<td>عشرين</td>
</tr>
</tbody>
</table>

In the regular plural nouns mentioned above when they are مضاف *muzāf* to some other nouns, or when pronouns are affixed
to them, and in the words of possessors, the case-mark for the Nominative is ٌ و and for Genitive and Accusative ٍ thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>مُسرَي مال</td>
<td>مُسرَي مال</td>
<td>مُسرَي مال</td>
</tr>
<tr>
<td>Moslems of India</td>
<td>Possessor of wealth</td>
<td></td>
</tr>
</tbody>
</table>

(4) In these six nouns, ٍ a father, ٍ a brother, ٍ a father-in-law, ٍ an obscene thing, ٍ فم (for فم) mouth, and ٍ possessor, when they are مضاف muzaf to other nouns (and when the 1st personal pronoun ٍ is not suffixed to them) the case-mark for the Nominative is ٌ, for the Accusative ٍ and for the Genitive ٍ thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>اب ٍ زيد</td>
<td>ٍ اب ٍ زيد</td>
<td>ٍ اب ٍ زيد</td>
</tr>
<tr>
<td>Zaid’s father</td>
<td>Zaid’s brother</td>
<td></td>
</tr>
<tr>
<td>اخ ٍ زيد</td>
<td>ٍ اخ ٍ زيد</td>
<td>ٍ اخ ٍ زيد</td>
</tr>
<tr>
<td>Zaid’s brother</td>
<td>Zaid’s father-in-law</td>
<td></td>
</tr>
<tr>
<td>حمو ٍ زيد</td>
<td>ٍ حمو ٍ زيد</td>
<td>ٍ حمو ٍ زيد</td>
</tr>
<tr>
<td>Zaid’s father-in-law</td>
<td>Hind’s—</td>
<td></td>
</tr>
<tr>
<td>هند ٍ زيد</td>
<td>ٍ هند ٍ زيد</td>
<td>ٍ هند ٍ زيد</td>
</tr>
<tr>
<td>Zaid’s mouth</td>
<td>دا مال</td>
<td></td>
</tr>
<tr>
<td>دا مال</td>
<td>ٍ دا مال</td>
<td>ٍ دا مال</td>
</tr>
<tr>
<td>Possessor of property</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(5) In the regular plural nouns of the feminine gender, the sign of the Nominative is ظامم of the Accusative and Genitive كسرah thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>مُسرَي مال</td>
<td>مُسرَي مال</td>
<td>مُسرَي مال</td>
</tr>
<tr>
<td>Female Moslems</td>
<td>Moslems</td>
<td></td>
</tr>
</tbody>
</table>


Obs. The regular plurals of the masculine and feminine genders and the dual number have *dipotote* case-marks, *i.e.*, the Accusative and Genitive have the same sign.

(6) In those nouns which have for their final letter ی preceded by a letter moved with *kasrah*, the sign of the Nominative and that of the Genitive are *dammaḥ* and *kasrah* understood, but that of the Accusative is *fatḥah* expressed:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>قاضی</td>
<td>قاضیاً</td>
<td>قاضی</td>
</tr>
<tr>
<td>القاضی</td>
<td>القاضیاً</td>
<td>القاضی</td>
</tr>
<tr>
<td>Judge</td>
<td>Judge</td>
<td>Judge</td>
</tr>
</tbody>
</table>

(7) In those nouns whose final letter is ی or ـ the case-marks are all understood, as عصاً and موْسِی then thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>موْسِی</td>
<td>موْسِیاً</td>
<td>موْسِی</td>
</tr>
<tr>
<td>Moses</td>
<td>Moses</td>
<td>Moses</td>
</tr>
</tbody>
</table>

There are certain classes of مَعِرب declinable nouns, termed غير المنصرف *ghair-ul-munsurif*, which do not admit of *tanween* and have *dipotote* case-marks, *i.e.*, have the same sign for Accusative and Genitive cases, *i.e.*, *fatḥah* without *tanween*.

1. All plurals of the class منتهى الجمع, *i.e.*, plurals of the forms عَادِلَ عَادِلٌ عَادِلٌ مَفَاعِلٌ مَفَاعِلٌ فَعَالْ فَعَالٌ مَسَاجِدٌ مَسَاجِدٌ etc. as عَادِلٌ عَادِلٌ عَادِلٌ مَفَاعِلٌ مَفَاعِلٌ فَعَالْ فَعَالٌ مَسَاجِدٌ مَسَاجِدٌ etc.

2. All adjectives of the form أَفْعَلْ أَفْعَلْ أَفْعَلْ اَشْوَهْ اَشْوَهْ اَشْوَهْ white, etc.
3. Proper names ending in ﺗ، name of a man مَكَّة، the city of Mecca، زَيْدَة name of a princess, etc.

4. Proper nouns of the feminine gender not ending in ﺗ but either of foreign origin, or consisting of four letters, or of three only, such that the medial one is movable; as مصر Egypt، مَّا name of a town in Turkey in Asia، مَِّيْدُبْ name of a lady، سَفَر name of a particular part of hell.

5. Proper nouns of foreign origin which consist either of four letters or three only, such that the medial one is movable; as ﺎًbraٌhٌm، جَبِرٌيْلُ، إِسْحَٰقُ, I-haq، صََّبُرُ name of a fort, etc. But those consisting of three letters of which the second is not movable, are not included under the classes عَيْرَ الْمَنْصُرِ، غَيْرِ الْمَنْصُرِ; as ﺖُوْهَ Noah، لُوتُ, Lot, etc.

6. All common nouns and adjectives ending either in alif-ul manɔdûdah، prolonged alif (١)، or alif-ul-maqṣûrah، shortened alif (٢); as، ﺞُمْرَاءٌ، red، ﻊِصْرَاءٌ، yellow، ﺟَِلْيٌدٌ، a desert، ﺟَِلْيٌدٌ، a pregnant woman.

7. Adjectives of the form ﺪُمَلُتَ، of which the feminine is ﺪَمَلَثَاءٌ، سَكَرَاءٌ، drunk.

8. Proper nouns ending in ﻋَنْ as عَمَّانَ, etc.

9. Proper nouns whose forms resemble those peculiar to verbs, or of any of the persons of the aorist، as ﺷََّرِ، name of a horse، ﻲِرَمٌّ، Jerusalem، ﺑَضْرَبْ، name of a man، ﺟََهِمٌ، Ahmed، ﻋَبِردٌ، Yazid، ﺑَدْمُرُ، Tadmîr (palmyra).
10. Distributive numerals of the forms مَقَالَ, فَعَلَّ, and مَثَّلَتْ, as وَثَلَاثَ, three by three, and likewise the words أَخْرُ, أَخْرَ, أَخْرِ, جَمَعْ, plural of أَخْرَ, another, and جَمَعْ, plural of جَمَعْ, all.

11. Proper nouns of the measure فُنُول supposed to have been derived from common nouns or adjectives without any etymological rule; as, عُمَرُ, عُمَرُ, زُفَّارُ, (supposed to have been derived from عُمَرُ and زُفَّارُ).

Declension of the ghair-ul-munsarif

<table>
<thead>
<tr>
<th>Nom</th>
<th>Acc</th>
<th>Gen</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُسَاجِدُ</td>
<td>مُسَاجِدُ</td>
<td>مُسَاجِدُ</td>
</tr>
<tr>
<td>أَسْوَةٌ</td>
<td>أَسْوَةٌ</td>
<td>أَسْوَةٌ</td>
</tr>
<tr>
<td>عُلَّةٌ</td>
<td>عُلَّةٌ</td>
<td>عُلَّةٌ</td>
</tr>
<tr>
<td>زِبْنَ</td>
<td>زِبْنَ</td>
<td>زِبْنَ</td>
</tr>
<tr>
<td>سَقَّرُ</td>
<td>سَقَّرُ</td>
<td>سَقَّرُ</td>
</tr>
<tr>
<td>ابْرَاهِيْمُ</td>
<td>ابْرَاهِيْمُ</td>
<td>ابْرَاهِيْمُ</td>
</tr>
<tr>
<td>شَتْرُ</td>
<td>شَتْرُ</td>
<td>شَتْرُ</td>
</tr>
<tr>
<td>صَصِرَارُ</td>
<td>صَصِرَارُ</td>
<td>صَصِرَارُ</td>
</tr>
<tr>
<td>سَكْرَانُ</td>
<td>سَكْرَانُ</td>
<td>سَكْرَانُ</td>
</tr>
<tr>
<td>عَمَانُ</td>
<td>عَمَانُ</td>
<td>عَمَانُ</td>
</tr>
<tr>
<td>شَلَمُ</td>
<td>شَلَمُ</td>
<td>شَلَمُ</td>
</tr>
<tr>
<td>اِحْمَدُ</td>
<td>اِحْمَدُ</td>
<td>اِحْمَدُ</td>
</tr>
<tr>
<td>ثَلَاثُ</td>
<td>ثَلَاثُ</td>
<td>ثَلَاثُ</td>
</tr>
<tr>
<td>أَخْرُ</td>
<td>أَخْرُ</td>
<td>أَخْرُ</td>
</tr>
<tr>
<td>جَمَعْ</td>
<td>جَمَعْ</td>
<td>جَمَعْ</td>
</tr>
<tr>
<td>عُمَرُ</td>
<td>عُمَرُ</td>
<td>عُمَرُ</td>
</tr>
</tbody>
</table>

 غير المذكور
When any noun of this class is preceded by the definite article المَسْجِدَ, or when it is مَسْجِدُ伊斯兰, it admits ofkasrah, and becomes مَسْجِدٌ伊斯兰 as:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>المسجد</td>
<td>المسجد</td>
<td>المسجد伊斯兰</td>
</tr>
<tr>
<td>المسجد伊斯兰</td>
<td>المسجد伊斯兰</td>
<td>المسجد伊斯兰</td>
</tr>
</tbody>
</table>

**Personal Pronouns. ضائر**

These are of two classes, the isolated, and the affixed. The isolated personal pronouns are the following:—

1. Nominative. فاعلي

<table>
<thead>
<tr>
<th>Person</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd.</td>
<td>هم</td>
<td>هما</td>
</tr>
<tr>
<td>2nd.</td>
<td>أنتم</td>
<td>أنتما</td>
</tr>
<tr>
<td>1st.</td>
<td>نحن</td>
<td>نحن</td>
</tr>
</tbody>
</table>

2. Accusative مفعولي

<table>
<thead>
<tr>
<th>Person</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd.</td>
<td>إياكَ</td>
<td>إياكَ</td>
</tr>
<tr>
<td>2nd.</td>
<td>إياكَ</td>
<td>إياكَ</td>
</tr>
<tr>
<td>1st.</td>
<td>إياكَ</td>
<td>إياكَ</td>
</tr>
</tbody>
</table>
**Obs.** The isolated Accusative pronouns are not used but when they are placed before the verb, as in this passage of the Qurán "إِنَّكَ تُعَبِّدُ" Thee we adore; or when another word intervenes between the verb and the pronoun, as "زَيدَ لَمْ تَحْرُبَ الْيَوْمَ إِلَّاَّ يَأْتَىَ زَيْد" Zaid beat him this day.

**The Affixed Pronouns. ضمائر متصل**

The affixed pronouns are those which are always suffixed to or joined to a verb, a noun, or a preposition. When joined to a verb, they are either in the Nominative or in the Accusative case and when joined to a noun or a preposition, they are always in the Genitive case.

1. **The Affixed Pronouns, Nominative. ضمائر متصل ناعلي**

These are of two kinds, expressed and implied. The *expressed* are in fact the terminations of the verb; as (ت) in 

دَعَتْ (ت) in 

لَعَبَ (ت) in 

فَعُلَتْ (ت) in 

تَعَلَّمَ (ت) in 

فَعَلْتَا (ت) in 

إِلَّاَّ يَأْتَىَ زَيْد" Zaid beat him this day.

The *implied* are those which are understood, before the singular masculine and feminine 3rd person of the preterite; as, and and 

فَعَلْتُ i.e., 

هي تَفَعَّلَ i.e., and before the singular and plural 1st person, the singular 2nd person, the singular 3rd person masculine and feminine of the aorist as 

أَفْعِلْ i.e., 

هَوَيْفَعَ i.e., 

يَفَعَّلْ i.e., 

أَنتَ فَعَلْ i.e., and before the imperative as 

إِفْعَلْ i.e.,
(2) The Affixed Pronouns, Accusative.

<table>
<thead>
<tr>
<th>Person</th>
<th>Sing.</th>
<th>Du</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd. mas</td>
<td>as ضرِّيْهَا</td>
<td>as ضرِّيْهَا</td>
<td>نِّيْ ضرِّيْهَا</td>
</tr>
<tr>
<td>,, fem.</td>
<td>as ضرِّيْهَا</td>
<td>as ضرِّيْهَا</td>
<td>نِّيْ ضرِّيْهَا</td>
</tr>
<tr>
<td>2nd. mas.</td>
<td>كَ كَ كَ كَ كَ</td>
<td>كَ كَ كَ كَ كَ</td>
<td>كَ كَ كَ كَ كَ</td>
</tr>
<tr>
<td>,, fem.</td>
<td>كَ كَ كَ كَ كَ</td>
<td>كَ كَ كَ كَ كَ</td>
<td>كَ كَ كَ كَ كَ</td>
</tr>
<tr>
<td>1st. mas and fem</td>
<td>كَ كَ كَ كَ كَ</td>
<td>كَ كَ كَ كَ كَ</td>
<td>كَ كَ كَ كَ كَ</td>
</tr>
</tbody>
</table>

(3) The Affixed Pronouns, Genitive.

(a) Suffix to a noun. كَبَابٍ "a book".

<table>
<thead>
<tr>
<th>Person</th>
<th>Sing.</th>
<th>Du.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc</td>
<td>كَبَابُهُ</td>
<td>كَبَابُهُ</td>
<td>كَبَابُهُ</td>
</tr>
<tr>
<td>,, fem.</td>
<td>كَبَابُهَا</td>
<td>كَبَابُهَا</td>
<td>كَبَابُهَا</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>كَبَابُكُ</td>
<td>كَبَابُكُ</td>
<td>كَبَابُكُ</td>
</tr>
<tr>
<td>,, fem.</td>
<td>كَبَابُكَ</td>
<td>كَبَابُكَ</td>
<td>كَبَابُكَ</td>
</tr>
<tr>
<td>1st com.</td>
<td>كَبَابِي</td>
<td>كَبَابِي</td>
<td>كَبَابِي</td>
</tr>
</tbody>
</table>

(b) Suffix to a preposition (ل to, or for).

<table>
<thead>
<tr>
<th>Person</th>
<th>Sing.</th>
<th>Du.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc.</td>
<td>لِهُ كَبَابٌ</td>
<td>لِهُ كَبَابٌ</td>
<td>لِهُ كَبَابٌ</td>
</tr>
<tr>
<td>,, fem.</td>
<td>لِهَا كَبَابٌ</td>
<td>لِهَا كَبَابٌ</td>
<td>لِهَا كَبَابٌ</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>لِكَ كَبَابٌ</td>
<td>لِكَ كَبَابٌ</td>
<td>لِكَ كَبَابٌ</td>
</tr>
<tr>
<td>,, fem.</td>
<td>لِكَ كَبَابٌ</td>
<td>لِكَ كَبَابٌ</td>
<td>لِكَ كَبَابٌ</td>
</tr>
<tr>
<td>1st masc. and fem.</td>
<td>لِي كَبَابٌ</td>
<td>لِي كَبَابٌ</td>
<td>لِي كَبَابٌ</td>
</tr>
</tbody>
</table>
Obs. When the suffixes يُهْ، هُنَّ، هُمَّ، هُمُّ، هُمْمُ، هُمْمُمُّ follow a kasrah or the م takes kasrah; as، هُنَّاء، إلَيْهِ، فِيهِ. The final م of the pronominal suffixes لا and كَمَّ take م when they are followed by another pronominal suffix; as، ضربت، you beat him; أعطيتكمَّهُ، I gave it to you.

Demonstrative Pronouns. اشارة

These are of two kinds:—

(1) Those which indicate near objects، قريب ل، viz:—

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Du.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>يَدَى</td>
<td>كَانَ or كَانَ</td>
<td>أولئك or أولئك</td>
</tr>
<tr>
<td>Fem.</td>
<td>تَيَبَ ة</td>
<td>كَانَ or كَانَ</td>
<td>أولئك or أولئك</td>
</tr>
</tbody>
</table>

The particle ل which is written ل is often prefixed to the 1st class, as:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Du.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>هُذَا</td>
<td>هَاتِينِ</td>
<td>هُولاء they</td>
</tr>
<tr>
<td>Fem.</td>
<td>هُذَى</td>
<td>هُذَى</td>
<td>هُولاء</td>
</tr>
</tbody>
</table>

(2) Those which indicate remote objects، which are formed by adding 'ك' or 'لَك' to the first kind. They are the following:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Du.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>ذَٰلِكَ or ذَٰلِكَ</td>
<td>ذَٰنَكَ or ذَٰنَكَ</td>
<td>أولانك or أولانك</td>
</tr>
<tr>
<td>Fem.</td>
<td>ذَٰلِكَ or ذَٰلِكَ</td>
<td>ذَٰنَكَ or ذَٰنَكَ</td>
<td>أولانك or أولانك</td>
</tr>
</tbody>
</table>
Local Demonstrative Pronouns.

ٌهنَا here, ٌهنَا here, ٌهنَا here, ٌهنَا here, there, hence.

Relative Pronouns.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Du.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>الدَّارِ</td>
<td>الدَّارِ</td>
</tr>
<tr>
<td>Fem.</td>
<td>الَّذِي</td>
<td>الَّذِي</td>
</tr>
</tbody>
</table>

Examples: 

هَذَا الْكِتَابُ الَّذِي اِشْرَبْتُهُ مِنَ الْزَّيدِ This is the book which I have bought from Zaid.

تَلَكَ الْمَرَأَةُ الَّتِي شُنِّمتْ زِيدَاً That is the woman who abused Zaid

هُوَاءُ الْزَوَاجِ اللَّانِي طَلَقَهُمَّ These are the wives whom you have divorced.

The words مَّا and مَّن are Compound Relative, i.e., they are relative including the antecedent. The former is applicable to rational beings, and the latter to irrational animals and inanimate objects; as مَّنَ قَفَّعْ عَنَى مَّا كَسَبَتْ يَدَاهُ; لَبِدَا ما كَسَبَتْ يَدَاهُ; Beat him who beat thee; 

اَنَّا أَعْطَيْنَكَ مَا تُطَلِّبُ This is what thy hands have acquired; I will give thee what thou wantest.

These two pronouns are also used in interrogations, as مَّنْ أَسْمَكَ Who is thy father? مَّا أَسْمَكَ What is thy name? The word ٌأَيْ (fem. ٌأَيْ) who, which or what, is generally used
in interrogation, and it governs the substantive in the genitive case as أي جواب  What book? أي آمرة  Which woman?

Again these three words (أي, ما, من) are sometimes used as conditional particles (vide Syntax).

When used as relative it is equivalent to ﷽ who or which, as الرجل الذي في الدار i.e., ﷽ Beat the man who is in the house.

It is always used as muzáf to a noun or pronoun.

Distributive Pronouns.

There is no distributive pronoun in Arabic, the place of it is, however, supplied by the word ﷽ governing an undefined noun (اسم نكرة) in the genitive; as ﷽ each man, ﷽ each or every one. But when the word is muzáf (مضاف) to a defined plural noun or to a pronoun, it has the signification of all and whole, as ﷽ all men, ﷽ whole of it, ﷽ all of them.

THE NUMERALS.

Cardinal Numbers.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>١</td>
<td>﷽</td>
<td>﷽</td>
</tr>
<tr>
<td>2</td>
<td>٢</td>
<td>﷽</td>
<td>﷽</td>
</tr>
</tbody>
</table>

13
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>٣</td>
<td>ثلثة</td>
<td>ثلث</td>
</tr>
<tr>
<td>4</td>
<td>٤</td>
<td>أربعة</td>
<td>أربع</td>
</tr>
<tr>
<td>5</td>
<td>٥</td>
<td>خمسة</td>
<td>خمس</td>
</tr>
<tr>
<td>6</td>
<td>٦</td>
<td>ستة</td>
<td>ست</td>
</tr>
<tr>
<td>7</td>
<td>٧</td>
<td>سبعة</td>
<td>سبع</td>
</tr>
<tr>
<td>8</td>
<td>٨</td>
<td>ثمانية</td>
<td>ثمان</td>
</tr>
<tr>
<td>9</td>
<td>٩</td>
<td>نINE</td>
<td>نين</td>
</tr>
<tr>
<td>10</td>
<td>١٠</td>
<td>عشرة</td>
<td>عشر</td>
</tr>
</tbody>
</table>

*Obs.* From *three* to *ten* the feminine termination ٨ is added to the masculine, while the feminine is irregularly left without ٨.

From *eleven* to *nineteen* both inclusive, the cardinal numbers are composed of units and of the number *ten* which then is regularly in the masculine عشر and in the feminine عشرة, the final letters of both the parts having a *fatha* without *tanween* in all cases, except انَّي عشر which becomes انَّي عشر in the accusative and genitive cases.
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<tr>
<td>14</td>
<td></td>
<td>أربع عشة</td>
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<td>15</td>
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<td>خمس عشة</td>
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<td>17</td>
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<td>سابع عشة</td>
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<td>18</td>
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<td>ثامن عشة</td>
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<td>19</td>
<td></td>
<td>تاسع عشة</td>
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The Decades from Twenty upwards.

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<tr>
<td>20</td>
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<td>عشرون</td>
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<td>30</td>
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<td>ثلاثون</td>
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<td>40</td>
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<td>أربعون</td>
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<td></td>
<td>خمسون</td>
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<td>60</td>
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<td>ستون</td>
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<td>70</td>
<td></td>
<td>سبعون</td>
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<td>80</td>
<td></td>
<td>ثمانون</td>
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<td></td>
<td>تسعون</td>
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<td>100</td>
<td></td>
<td>مئة</td>
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</tr>
<tr>
<td>200</td>
<td></td>
<td>مئتان</td>
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</tr>
<tr>
<td>1,000</td>
<td></td>
<td>ألف</td>
<td></td>
</tr>
<tr>
<td>2,000</td>
<td></td>
<td>الألف</td>
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When these decades are composed of units, the conjunction و is inserted between the two numbers, the smaller number being put first, as اثنان و عشرون twenty-one and twenty-two, etc.

The numbers for more than two hundred are as follows:

ثلث مائة three hundred, خمس مائة four hundred, خمس مائة five hundred, ست مائة six hundred, سبع مائة seven hundred, ثمان مائة eight hundred, سبع مائة nine hundred.

The numbers more than two thousand are thus expressed: اربعة آلاف 3,000, خمسة آلاف 4,000, and so on up to ten thousand. Beyond ten thousand they are ألف مائة الف 2,00,000, ألف ألف 1,000,000, ألف ألف وألف الف 3,000,000, etc. Afterwards تسع مائة الف 9,000,000, الف 10,00,000, and so forth.

The numerals indicating numbers made up of thousands, hundreds, tens and units may be expressed in two ways. Either thousands are put first and followed successively by hundreds, units and tens, as ثلاثة آلاف و سبع مائة وأحد و عشرون 3,721, or the order is reversed by putting the units first and then hundreds, and thousands, as أحد و عشرون و سبع مائة و ثلاثة آلاف 3,721.

**Ordinal Numbers.**

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<tr>
<td>1st</td>
<td>أول</td>
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<td>ثانٌ or ثانيً</td>
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<td>3rd</td>
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<td>4th</td>
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<td>5th</td>
<td>خَامِسٌ</td>
<td>خَامِسَةٌ</td>
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<td>6th</td>
<td>سَادِسٌ</td>
<td>سَادِسَةٌ</td>
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<td>7th</td>
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<td>8th</td>
<td>ثُامِنٌ</td>
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<td>9th</td>
<td>ثَامِسٌ</td>
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<td>10th</td>
<td>عَاشرٌ</td>
<td>عَاشرَةٌ</td>
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<tr>
<td>11th</td>
<td>حَادي عشر</td>
<td>عَشَرَةٌ</td>
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<tr>
<td>12th</td>
<td>ثَاني عشر</td>
<td>عَشَرَةٌ</td>
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<tr>
<td>13th</td>
<td>ثَالث عشر</td>
<td>عَشَرَةَ ثَلَاثٍ</td>
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<tr>
<td>14th</td>
<td>رَابع عشر</td>
<td>عَشَرَةَ رَابِعٌ</td>
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**Fractional Numbers.**

In the Arabic, *half* is called نَصْفٌ and besides it all other fractional numbers are expressed by words of the forms نَّفعٌ or نَّفعَةٌ taken from the corresponding radical numbers, as ثَلَاثٌ a third, رَبعٌ one-fourth, خَمسٌ one-fifth, etc.
Distributive Numbers.

These are expressed either by twice repeating the ordinary number, as واحد واحد three by three, or by words of the measure or derived from the radical numbers, as أحاد أحاد one by one, or مئتان or مائتان two by two, or مئتان or مائتان three by three, or مربع or رباع four by four, and so on up to ten. All such measures are diptote. The relative adjectives are thus formed out of them, as related to, or composed of two, related to or composed of three, and so , etc.

الحروف

Particles

The Particles in Arabic may be classified under four heads. viz., Prepositions, Adverbs, Conjunctions and Interjections.

Preposition.

These Particles are called by Arabic Grammarians حروف الجر, i.e., particles that govern nouns in the genitive case. These are 17 in number: حنَّى - على - رَبَّ - في - إلى - عم - عن - ك - ل - ت - ب - عَدَّ - خَلَّ - حَاشَا - مَدَّ - مَدَّ.

Of these the first four are inseparable prepositions, i.e., they being single letters, are, in writing, always united with the following noun.

Remarks. 1st. ب means in, at, near, by, with, through; as أتت بالبيت I lived in Medina; هو قام بالباب he is standing at the
I passed near or by Zaid; I wrote with the pen; I sold the horse with its saddle; I walked through this road.

**Obs.** The particle ب sometimes denotes cause, as تُعَبِّب بِطُولِ السَّفَرِ I became weary by long travel; and also expresses distinction between two numbers; as نَوَّلَتْ زِيدًا بعْدَ عمرٍ و بِستينِي Zaid was born two years after the birth of 'Amr. This particle is also used in converting a neuter verb into a transitive; as جاء بالكتاب he brought the book; ذَهَبَ الله بِنُورَهُ God took his light. It is sometimes used in swearing; as بالله أنَّه صادقَه By God, he is true. In a negative and interrogative sentence, it is sometimes used as redundant before the predicate; as ما زِيد بِقائم Zaid is not standing; أَلِيَّ السَّمَى اللَّه بِعَاكم Is not God a Judge? هِل زِيد بِقائم Is Zaid standing?

2nd. ت signifies by (in swearing); as نَا اللَّهُ هُواجِي by God, he is living. This particle is prefixed only to the word ﷽ and to no other word.

3rd. ل signifies for, to, on account of; as الجُل للقرس the covering is for the horse; ﷽ ﻧُقِل بِكُفَّرَهُ he was slain on account of his infidelity.

**Obs.** The preposition ل is always used with kasrah, except when it is joined to an affixed pronoun, in which case it is moved with fathah; as ﷽ لُهَ to him, ﷽ لَها to her, ﷽ لُكَ to thee, ﷽ لَهُ to us, etc., with the exception of the affixed pronoun of the first person singular; as ﷽ لِي to me. This particle sometimes expresses
swearing in pronouncing a serious case; as 

by God, death will make no delay. It denotes possession (تِمْلَكُ); as the property is Zaid's, and also causation, as he wept for pain. Sometimes it is used idiomatically with 

fathah as a kind of interjection expressing cry for help: (إِسْتَغْفَارُهُ) as help O Zaid! O Amir! help Zaid. As a conjunction when prefixed before an aorist, it changes the 

dammah of its last letter into fathah and has the force of in order that or to the end that, as Qa'am līth hābībī he got up in order to go away.

It is often used with fathah before the predicate of a sentence especially when the subject is preceded by َوَ, as َوَلَّدَ أَنْ لَقَامَ, verily Zaid is standing. But in this case it does not govern the noun in the genitive case, and is called َلَمْ الناَكِدُ emphatic َلَم. 4th. َك signifies like, as, resembling, as َرَبِّكَ زَبِيدُ كَالأسدِ Zaid is like a lion.

This particle being joined with the demonstrative pronoun ذا and the relative pronoun ما, forms َكَذَا, َكَمَا, َكَذَا, َكَمَا, thus, like that and in the same manner. Sometimes it is used as redundant, as َلَيْسَ كَبَيْلَةٌ شَيْئٍ there is nothing like him.

5th. َو is used in swearing, and prefixed only to substantives and not to pronouns, as َوَاللَّهُ لَا أَشْربُ العَصْرِ by God, I will never drink wine.

6th. َمِن signifies from, of, then. It also implies commencement of a motion or an action, as َسَرَتْ مِنْ البَصَرَةٍ إلى الْكُوََّةِ I walked
from Basrah to Kúfah. Sometimes it is used to relate a thing and then it is called explicative, as مَا اشْرَبْتُ مِنَ النَّبْو يَنْب‬ whatever (of cloth) I have bought. is good. It also expresses composition, as man is composed of body and soul. It also comes redundant in a negative sentence, as مَا جَاءَنِي لَحَدٍ nobody came to me, i.e., مَا جَاءَنِي مِنْ أَحَدٍ.

7th. signiﬁes from, away from, after, far.

This particle also signiﬁes separation from, distance or transition, as زُخِّرَتْ السَّم‬ I shot the arrow from the bow; عَشِبْتُ عن زيد I went away from Zaid.

8th. the means to, until. It indicates termination of an action, as صَرَتْ مِنَ البَصَّرَةِ إِلَى الكَوْفَةِ I walked from Basrah to Kúfah.

9th. في denotes in, with reference to time or place; as جُلِّسْتُ في المسجد I sat in the mosque. It is sometimes used to express multiplication, as ثَلَاثَةٌ في خَمْسَةٍ three multiplied by five.

10th. the has the force of a few, many, much, often, as رَبَّ رَجُلُ I met a few men; رَبَّ مَباَرِزُ عَلَيْنَاهِ I fought with many soldiers. It is sometimes used compounded with مَا, as رَبَّ مَا often. sometimes.

This particle is not strictly speaking a preposition, according to the idea entertained of it by the English grammarians, but an adjective or an adverb, hence it has not been classed under the head of preposition by Prof. W. Wright and other Anglo-Arabic grammarians.

11th. على means on, upon, above, in, as زُبَدَ عَلَى السَّطح Zaid is upon the terrace.
It has sometimes the force of against, as opposed to ل which expresses favour or behalf, as لِيَامَا كَسَبَتْ وَعَليَامَا كَسَبَتْ whatever a soul has acquired will be either for or against her. Sometimes it has the force of according to, as فَقَعَ فِي المسجد عَلَى عَادَتِهِ he sat in the mosque according to his habit. It is idiomatically employed to express debt or duty, as عَلَى أَلف دِنَارٍ (literally), upon me a thousand dinars, i.e., I owe a thousand dinars; عَلَيْكَ إِنْ تُصَلِّي thou oughtest to pray. Being prefixed to the second person, pronoun it has the signification of seize; as حْذَزْ عَلَيْكُ زَيدًا i.e., حْذَزْ seize Zaid.

12th. حَتَى صَلَّيْتُ حَتَى مَطلع الفجر I prayed till the dawn of day; سَارَ الْقُومُ حَتَى طَلْعَ السَّمَس the people travelled until daybreak; أَكْتَلَت السُّمَكَةُ حَتَى رَأسُهَا I have eaten the fish even its head. When this particle precedes the aorist, it governs it in the accusative (نصب); as لَنْ تَدْخُلَ الْجَنَّةُ حَتَى تَسْلَمْ thou shalt not enter the Paradise until thou becomest a Moslem.

13th and 14th. مَنْذُ مَنْذُ I have not seen him since Friday.

15th حَالَا, 16th عَدَا and 17th عَدَا excepting, or except, with the exception of, as جَآهَ الْقُومَ حَالَا زَيْدُ The people came excepting Zaid; رَآئِي الْقُومَ عَدَا زَيْدُ I saw the people except Zaid, etc. These particles were originally verbs signifying being beyond or being separated from; hence they sometimes, especially when
preceded by the relative pronoun ما, govern the following noun, in the accusative, as جاء القوم ماعدا زيادة the people came who were beyond Zaid.

There are several particles which are placed by the native grammarians under the head of أسماء الظروف Nouns denoting time and place; nevertheless they are reckoned by the Anglo Arabic grammarians as prepositions. They govern the nouns following them in the genitive, not on account of their being حروف الجر, but for their being مضاف muzaf to them. The principal of these are the following: ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

These words being preceded by verbs or participles are governed in the accusative, consequently read with fathah as قام زيد الأمام Zaid stood before the Amîr; زيد فُوق السقف Zaid is standing above the terrace. Among the above-mentioned words, the words فُوق and تحت, when used absolutely, i.e., without their مضاف, governed nouns, must be damned without tanween and not declinable by the effect of any governing word. as من قبَلٍ كَلَّ شَمَهُ the command is for God before everything and after everything, i.e., من بعد كل شيء.
Adverbs.

Adverbs in Arabic may be divided into two classes: General, and Prescriptive. The former are nearly all nouns and adjectives in the accusative case. These are in fact the adverbial complements of the sentence, called by our grammarians المفعول المبطن, the modifiers سِوْعًا, quickly, in the sentence زَائِدَ جَاءَ سِوْعًا. Zaid came quickly. I give here a few instances of it from which the student may understand others by analogy.  

\[ 
\begin{align*}
  & 
  
  
  \text{for ever, (with a negative particle) never; } \\
  & \text{very; } \\
  & \text{together; } \\
  & \text{outside or without; } \\
  & \text{inside or within; } \\
  & \text{much; } \\
  & \text{little; } \\
  & \text{by night; } \\
  & \text{by day; } \\
  & \text{together; } \\
  & \text{daily (one day); } \\
  & \text{to-day; } \\
  & \text{to-morrow; } \\
  & \text{gratis; } \\
  & \text{especially; } \\
  & \text{alone; } \\
  & \text{free; } \\
  & \text{much more. }
\end{align*}

The second class of adverbs, are several nouns called by our grammarians اسماء الظرف nouns denoting time and place; as قبل, before; بعد, after, afterward; بين, between; whilst, meanwhile, during this time; تحت, below, under, during; حيث, whence, wherever, wheresoever, whencesoever; hence; حيث, during; how; any how; when; مَثْلَ مَا, as often as, as long as; إِيَّاً, where; wheresoever; إِيَّاً, where. The following are the conjunctive adverbs usually employed in a past sense, إذ sometimes signifies on a

\[ 
\begin{align*}
  & \text{For further elucidation of the subject vide Syntax.}
\end{align*}
\]
sudden, lo, as in this sentence in the mean time I was sitting, on a sudden a man came, and sometimes it signifies for and when; or then, at that time; or now, at this time; when suddenly, on a sudden. To these I may add the demonstrative pronouns, هُنا here, هُنا there, or here. Secondly, particles of several denominations. They are as follow:

1st. Particles called by our grammarians بالفعل the chief of the حروف الشبهة are placed before sentences governing the subjects in the accusative. They or اَن or verily or verily that as if but, لَتُ ليست would to God, لَعَل, perhaps, by chance. Examples. اَن زيد فاضل Verily Zaid is a learned man, I have heard that Zaid is verily going, لَعَلْ يُنَبِّئ مَا آتى as if Zaid is.

2nd. The particles governing the aorist in the accusative, (viz., ان that, لَعَل never, كي so that, in order that, لَتُ ليست now, لَعَلْ (called لَم lám of Kai) even, until. These are placed before the aorist giving it as نصب.
I heard that thou wilt go out; Zaid will never strike, I learnt so that I may be honoured, now thou wilt enter Paradise (this is said in answer to him who said I became a Moslem) he remained silent that he might hear my speech, beat him until he dies.

Obs. Strictly speaking, the particles ل and كي may more properly be classed under the head of conjunction than the adverbs; but I have placed them under the same category as they are placed by our native grammarians.

3rd. The particles which, when placed before the aorist, give it juzm and curtail all nuns called نوع الأعراب. These are:—لً م, لَا م, not no, not yet. These two particles when placed before the aorist, convert it into the sense of negative preterite, but the negative implied by لما comprehends all future times. This لما sometimes denotes when, after or after that, and then it may be used before a preterite too, as لما رأني زيد بكي when Zaid saw me he wept.

4th. The particles called those of affirmation حروف الإيجاب. They are: نعم yes, very well, even so. It is used in confirming what another person had, whether the statement be in the affirmative or negative; as نعم أجا زيد has Zaid come? نعم Yes. بلى yes it is, nay, it is so. This particle is used after the interrogative and negative propositions. as بلى كفلك هذا الدراهم is not this dirham sufficient for thee? بلى yes, it is; بلى yes,
verily. It is followed by an oath, as by God, it is true. Yes.

5th. The particles called by our grammarians حروف الاستفهام particles of interrogation. These are whether, whether, أَجِاءَكَ زَيدَ has Zaid come to thee? whether there is a dirham with thee?"

6th. The particles called حروف التهذيب والتوبيخ particles of inducement and censure. They are whether not, why not, لوماً, لولا if not. When these particles are prefixed to the preterite, they denote censure as the person addressed has left out something desirable, as why didst thou not honour Zaid, while he was your guest; and when prefixed to the aorist they imply inducement; as why dost thou not read that thou mayst become a learned man?

7th. The particle called by our grammarians حرف التوقف. It is which being prefixed by a conjunction or ل of emphasis becomes and. When this is prefixed to the preterite, it implies that something uncertain has recently taken place, that something expected has been realized, that something has happened in agreement with, or in opposition to certain symptoms or circumstances; as you should say to a man who expects the coming of Zaid فَدَجَأَ زَيدَ verily, Zaid has come. When this particle is prefixed to the aorist, it means sometimes, often, perhaps, a talented man sometimes becomes dull.

8th. The particles called حروف التأكيد emphatical particles.
They are called لام التاكيد لام of corroboration, and the two núns called النون الثقيلة heavy nūn and النون الخفيفة light nūn; the former of these are prefixed to the noun as well as to the verb, as لوجاء زيد للملك if Zaid would come, verily he would be destroyed. It is often used to the predicate of a sentence to which َلا and لَوَ are prefixed, as it has been known by the above examples. The núns are only suffixed to the verbs; as لَيَقَومُ زيد Verily Zaid will stand.

9th. The particles حروف التفسير particles of interpretation. They are َانْ, namely َانْ, that is.

10th. The particle حرف الْرَدْع particle of emphatical negation. It is َكَلْلَا, not at all, by no means, never so, as َكَلِّما Hast thou'beated Zaid? َكَلِّما Never.

Besides the abovementioned classes of particles, there are several other words which may be reckoned among adverbs; they are only, merely; فَخْشَب only, merely; لَأْ عَيْب only, nothing else, Conjunctions.

In Arabic, conjunctions may be divided into three classes: 1st Copulative; 2nd Disjunctive and 3rd Conditional.

1st Copulative Conjunctions.

They are و and ف and then, ثُمَّ, and then, and حَتَّى even.¹

Obs. The first of these is used merely for connecting either

¹ This حَتَّى should not be confounded with the foregoing حَتَّى a preposition. According to the English sense, this حَتَّى may properly be called an adverb.
two single word, without any regard to order, or two sentences as جَآءَ زَيدٌ وَدَعَيْتُ بِكُرَ Zaid and Amr came; جَآءَ زَيدٌ وَعَمَروَ Zaid came and Bakr went. The particle ف comes for connection with the order of time, as جَآءَ رَشِيدٌ فَثُمَّ مَوْنُ Rashid came, then Mamun, meaning that Rashid came first and then Mamun. The particle ثم is used for connection with order and delay, as جَآءَ رَشِيدٌ ثُمَّ مَوْنُ Rashid came and then Mamun, meaning that Rashid came first and then, after an interval, Mamun came. حَلَى is used for denoting weakness, and it is necessary that the object implied by the noun coming after it, be included in the noun preceding it, as ﴿ جَآءَ الْقَوْمٍ حَلَى رَجُالِهِمَّ ﴾ the people came, even their chief, ﴿ شُعْرُبُ النَّاسِ حَلَى الْحَجَّامُونَ ﴾ the people abused me, even the barbers.

2nd Disjunctive Conjunctions.

They are أَو or, أَمَّا or، لَكِن not, بَلَّ rather, أَفَ as this is either a tree or stone, أَزِيدَ مِدَّهُ أَمْ دُوُورَ whether Zaid is near thee or Amr, قَالَ بِكُرَ لَكِنَّ خَالِدَ لَمْ يَقُمَ Zaid arrived or rather Bakr; Bَكَرَ Bَكَرَ Bَكَر Bakr stood but Khalid did not, جَآءَ زَيدٌ ﴿ لَّا عَمَّ ﴾ Zaid came, not Amr.

Obs. Sometimes أَو means unless or until and then it is considered equivalent to أَلَّا and gives مَسْبُ to the aorist to which it is prefixed, as لَامَّ بَرِئَةٌ أَوْ نَدْوَبَ Verily I will beat thee unless thou wilt repent; أَمَّا is necessarily followed either by another أَو or by أَو. The particle أَم is used in
interrogation for ascertaining either of the two matters of which one is certain to have taken place. It is always preceded by the interrogative hamzah ʼ. Sometimes it is used in the sense of بَلِّ. The particle ِلَّكَ requires a negative particle before or after it.

3rd Conditional Conjunctions.

They are ِإِنْ if, ِلَّوْ if, ِأَماَّلَّوْ but, then, however, as regards.

Obs.—The particle ِإِنْ always refers to futurity, although it may be prefixed to the preterite مَاضِي, as ِإِنْ قَتَلْتُكُمْ. If thou wilt see me, I shall honour thee. The particle ِلَّوْ, on the contrary, has always reference to the past time, as ِلَّوْ نَذَّرُبِي َلاَ كَرُونُكَ hadst thou seen me I would have honoured thee. Again ِإِنْ is applicable to a doubtful event, hence it is incorrect to say ِإِنْ تَتَكَّبْكَ ِإِنْ طَلَّتْ الشَّمسَ I shall come to thee if the sun rises. Sometimes the letter ِلَّوْ is prefixed to ِلَّوْ, and then it is called ِمَضِيَّةَ the miser is a hellish being although he may be a devotee. The particle ِلَّوْ signifies the negation of the second sentence, as consequence to that of the first; as ِلَّوْ قَتَلْنَ َزَيْدَ لَقَتْنَ had Zaid made war, verily he would have been killed, meaning that Zaid did not make the war and consequently was not killed. It is often used, compounded with ِلَّوْ i. e. ِلَّوْ if not, as ِلَّوْ عَلَىَّ لِلَّكَّلُّ عُمْرَ had there not been Ali, verily Omar would have perished. ¹ The

¹ and لَّوْa have always لَمْ التاكيِد emphatical لَمْ prefixed to the second number of the preposition which they precede.
particle أَمَا is used for تَفْصِيل detailing the sense of the foregoing sentence, as زَيْدُ وَ عَمْرُو جَاءَا إِلَيْهِ. Zaid and Amr came to me, فَأَمَا زَيْدُ فَأَكْرَمْتُهُ وَ أَمَا عِمْرُو فَأَهْتَمْتُهُ then I honored Zaid and insulted Amr. It is often used at the commencement of books, letters, writings, etc., and is always followed by فَ أَمَا بُعْدُ فَيَقُولُ العَبَدُ الْمُسْبِئُ then afterwards the humble servant says.

Obs. There are several other particles which, though not reckoned by our grammarians under the head of conjunctions, yet may be held as such according to the sense entertained by English grammarians. These particles are generally those which I have mentioned under the heads above stated. They are: لَلَا (orig. لِلَا that it may not, أَن, أَن أَن that, كَي or كَيْ in order that, لَكَنَّ but, (compound of لَ and أَنَّ), because.

Interjections.

Under this head may come three classes of words:—two of which are particles and the third, though in fact particles, is called by Arabic grammarians أَسماءُ الأصواتِ nouns of sounds.

The first are the particles called حُرُوفِ الضَّمْدَاء particles of invocation. They are هَيَا - أَيَّا! O! O! - أَيَّا! هَيَا! ho! The second are those called by our grammarians حُرُوفِ التَّنْبِيِهِ particles of warning. These are َلاَلَّا beware! hark! hark! اَمَا hark! َهُا la! lo! behold!

The third are all sorts of sounds uttered by men at the time of any mental emotion whether caused by joy or grief, or in
admiration of any person or thing: they are, as آ أه - آه! اى - اى ！ Oh! alas! alas! Bravo! Bravo! woe! woe! oh! woe! woe! woe! woe be to thee! Good God! excellent! etc.
APPENDIX

RULES OF PERMUTATION

No. 1.

The letter و occurring as the primal radical of an aorist formed on the measure ُبِعْلُ for وُلُدُ for بَلَدُ, ُبِعْلُ for بَعْلُ must be rejected, as ُعُدُ for عُدُدُ for عُدُدُ Chapter of the imperative; as for أَعْمَدُ for ُعُمَدُ And it may also be dropped from the infinitive, leaving ُعُمَدُ at the end as a compensation for the lost radical; as ُعُمَدُ for عُمَدُ, and ُعُمَدُ for عُمَدُ.

No. 2.

Either of the letters و and ى occurring as the primal radical of a verb of the form إِنْفَمَال must be changed into ع, after which the two homogeneous letters will coalesce together under a tashdid; as إِسْرَأْيَل for إِسْرَأْيَل for إِسْرَأْيَل.

No. 3.

Every quiescent و or occurring after kasrah must be changed into as ُمَيْزَانُ for َمَيْزَانُ, and ُمُكَارِبَةُ (pl. of ُمُكَارِبَة) for ُمُكَارِبَةُ; and every quiescent ى or ى coming after dammah must be changed into ُضَرْبُ for ُضَرْبُ, ُبُصُورُ for ُبُصُورُ.

No. 4.

The letters و and ى movable by any vowel-point must be changed into alif wherever they follow the vowel fatha, as ُتَلْوُل for ُتَلْوُل for ُتَلْوُل and ُبَعُر for ُبَعُر.
(a). If the operation of this rule gives birth to the junction of two quiescent letters, the alif will then be rejected, as كَعُوَّث كَعُوَّث and subsequently كَعُوَّث. It will be rejected even though the other quiescent letter may receive an accidental vowel-point as for the dual termination in رَمَنَا and رَمَنَا.

(b). It does not operate on any word in which the letters، orٍ are followed by the terminations of the dual number، as رَمَيَّا، دَعُوا.

No. 5.

When in the active preterite of the primitive triliteral of the concave verbs, the medial radical، orٍ is dropped to avoid the junction of two quiescents (which is always inadmissible) the first radical is moved with dammah، as قَوْلُنَا كَلْنُنَا afterwards كَلْنُنَا except when the concave verb has for its medial radicalٍ or the preterite is in the form فَعْلُ in which cases a kasrah is given to the first radical instead of dammah، as بَعَنْا بَعْنَا for كُحَسْنُ كُحَسْنَا.

No. 6.

A medial، orٍ in the preterite passive (whether of the primitive or derivative form) having suffered permutations in the active voice will transfer kasrah to the first radical and it will be changed into، as أَخْبَرْنَا أَخْبَرْنَا for أَخَذَنَا أَخَذَنَا.
No. 7.

When the medial radical و or ۶ in the preterite passive is dropped to avoid the junction of two quiescents, a dammah is given to the preceding letter except when the medial radical is ۶ or و moved with kasrah, in which case a kasrah is given to the preceding letter, as ۶خُبّ ۶بُشْنَ ۶بُقُولَنَ ۶فُلُّنَ ۶خُرَفُنَ.

No. 8.

The movable letters و or ۶ occurring after a quiescent letter, will transfer their vowel-points to that letter, as ۶قُولُ for ۶قُولِ. After this the letters will be changed into those which are homogeneous to the preceding vowel-point, as ۶قُرامُ for ۶قُرامٌ. And these letters will be dropped if the following letter be quiescent, as ۶قُرامُ for ۶قُرامٌ etc.

In words formed on the measure مقُرْنُ the vowel dammah must be changed into kasrah if ۶ be the medial radical, as مُبِيعُ مِبِيعٌ for مِبِيعٌ مُبِيعٌ.

No. 9.

Words formed on the measure فاعل change the medial radical و or ۶ into the hamzah, if the و or ۶ suffer permutations in the tenses of the verb, as ۶بَعِّلَ for ۶بَعِّلٍ and ۶قُولُ for ۶قُولٍ.

When و or ۶ occurs at the end of a word and after a servile alif, then that و or ۶ is changed into hamzah, as ۶كُساَّ for ۶كُسَّ. 
No. 10.

The letter َ following kasrah at the end of a word will be changed into ى, as َراضي دُعي for َراضي َراضي دُعي, and also though the َ be followed by some accidental termination such as those of the feminine gender or plural number, as داعية داعية for داعيات.

No. 11.

A radical َ of the triliteral root occurring after three or four letters at the end of a word will be changed into ى, provided it shall not follow the vowel dammah or the quiescent َ, as َاستعلَّت, أعلَّتو for َاستعلَّت, أعلَّتو; and not َيَدَعَو for َيَدَعَو.

No. 12.

The letter ى occurring at the end of a verb after dammah expressed or understood must be changed into َنَهَي, as َتَسُرُ

No. 13.

A quiescent infirm letter occurring at the end of an imperative or of an aorist following ُل, or any other jazm giving participles, must be rejected, as َلم َيَدُعُّ, أَدُعُّ for َلم َيَدُعُّ, أَدُعُّ.

No. 14.

When an infirm letter is moved with dammah and preceded by kasrah, or moved with kasrah and preceded by dammah, then its dammah or kasrah will be transferred to the preceding
letter which shall then lose its own vowel-point, as ְضْبِّبَا for ְضُبّبَا and ְضُمِّمِن for ְضِمِّمِن.

In every other case the vowel-point must be rejected, not transferred, as ְتُرِمِّمِن for ְتَرِمِّمِن etc.

No. 15.

Every infirm letter occurring at the end of a name (اسم ممكن) noun admitting case-marks, will change the preceding ְةَامِم into ְكَسَرَه, and if that infirm letter be ְو, it will be changed into ְي, as ְتَلُو ְتَعَلُّ for ְتَلُو ְتَعَلُّ.

No. 16.

A movable ְو following the vowel ְكَسَرَة as the medial of an infinitive, will be changed into ְي if it were permuted in the tenses of the verb, but not otherwise; as ְقَلِّم, for ְقَلِّم, inf. of ְقَلِّم.

No. 17.

If the letters ְو and ְي, or ְي and ְو occur together in the same word, the first being quiescent, the ְو is changed into ְي and the homogeneous letters coalesce together under the sign ְتَشْدِيد; as ְعُمَّمِي for ְعُمَّمِي, ְسِمِّي for ְسِمِّي.

No. 18.

A single quiescent ְحَمِزah may be optionally but not necessarily changed into that letter which is homogeneous with the vowel-point of the preceding letter, as ְبُسُس for ְبُسُس, ְرُسُس for ְرُسُس, ְذِبُس for ְذِبُس.
No. 19.

A quiescent hamzah following a movable one must be changed into that letter which is homogeneous with the vowel-points of the preceding, as إضمن for إضمن, أطعم for أطعم, and إطمن for إطمن.

No. 20.

A single movable hamzah preceded by any quiescent letter may be optionally but not necessarily rejected after transferring its vowel-point to the preceding letter; as يُسلل for يُسلل. This rule which is generally optional is necessarily applicable to the aorist "\textit{orig.} بَرَأَي" بَرَأي, "\textit{orig.} أَرَأَي" أَرَأي, and also to "\textit{orig.} أَرَآي" أَرَآي and "\textit{orig.} أَرَأَي" أَرَأَي.

No. 21.

A single movable hamzah following ة or ل quiescent, but not radical in the same word, may be optionally but not necessarily changed, in the one case into أ, and in the other into ل, after which the two homogeneous letter will coalesce together under the sign "\textit{tashdid}, as خُطيبة for خُطيبة, مُقروبة for مُقروبة.

No. 22.

Two homogeneous letter occurring together in the same word, must coalesce together under the sign "\textit{tashdid}, if the first letter shall happen to be quiescent, as مُد for مُد.

No. 23.

If the two homogeneous letter occurring together in the
same word be inherently, not accidentally movable, they must coalesce together, as مَّدَّ for مَّدَّ.

No. 24.

If the second of two homogeneous letter be not necessarily quiescent, the coalescence between them shall be optional, as لَا مُدَّدْ لَا مُدَّدْ لَا مُدَّدْ لَا مُدَّدْ لَا مُدَّدْ for مُدَّدْ, because the second quiescent letter of مُدَّد becomes sometimes movable when it joins with another word, as in أمِّدْ. In مُدَّدْ and مُدَّدْ the coalescence is inadmissible, because the second دل is necessarily quiescent. After coalescence, the second of the two homogeneous letter may receive kasrah (as مُّمِّ) or fatha (as مُّ), but receives دام마 only when the preceding letter has دامما as مُّ orig. مُّمِّ for it was originally مُّمِّ.

No. 25.

When the homogeneous strong letter occur together in the same word having a quiescent letter before them, then the vowel-point of the first of these two must be thrown back to the preceding quiescent letter and then will coalesce together, as مُّمِّ for مُّمِّ provided those two homogeneous letter must not be preceded by a quiescent servile infirm letter, in which case the vowel point of the first of the two homogeneous letter will be rejected and the two letter will coalesce together, as مَّدَّ for مَّدَّ. إِلَّا مَّدَّ.
PART III

SYNTAX

In Arabic, the essential parts of a sentence are the subject (المستند إليه) and the predicate (المستند). The relation between them is known as the relation of attribute. The complements are not reckoned as necessary parts of a sentence. There are four kinds of sentence in Arabic:—1st, The verbal sentence. 2nd, The nominal sentence. 3rd, The local sentence. 4th, The conditional sentence.

Verbal Sentence

A verbal sentence is that which is composed of a finite verb and its agent, nominative. An agent of a verb may be either a noun, as Zaid stood; or an implied pronoun in a verb, as he stood, in which the pronoun is implied. It should be borne in mind that in a verbal sentence, the verb must always precede its agent. If in any case, the verb comes after the agent, the sentence is regarded by our Arabic grammarians as a nominal sentence, which shall be treated of hereafter. The noun is here called inchoative and not agent while the pronoun, implied in the verb, is held to be its nomi-
native or agent, as for instance in the sentence زيد قام Zaid stood, the agent of the verb قام is the pronoun هو implied in it, which refers to زيد but the word زيد is inchoative or the subject of a nominal sentence. In a verbal sentence, the verb preceding the agent is always in the singular number, whether the agent be singular, dual, or plural, as قام مسلم Moslem stood; قام مسلمين two Moslems stood, and قام مسلمون Moslems stood. But when the verb comes after the agent (in which case the pronoun implied in the verb is its nominative), the verb must agree with the agent in number, as اللمسلم قام the Moslem stood, اللمسلمين قاموا the two Moslems stood, and اللمسلمون قاموا, all the Moslems stood.

When the agent is a real feminine (المونت الحقيقى), the verb must always be in the feminine gender, as قامت جارية a girl stood; expect when any other word or words intervene between the verb and its nominative, in which case the verb may be of either gender, as قامة اليوم جارية or قام اليوم جارية a girl stood this day.¹

When the agent is assumed feminine or المجمع assumed feminine or plural which is held as feminine, then if the verb precedes the agent, the verb may be of either gender, as طلعت الشمس or طلعت الشمس the sun rose; قام الرجال or قامت الرجال the men stood. But when the verb comes after the agent, it must invariably be in the feminine gender, as الشمس طلعت and الرجال قامت; but in the latter instance, the verb may also be

¹ For the real feminine, vide p. 180
used in the plural form of the masculine gender, as ﱠلَرْجَالَ قَامُوا. The nominative of a passive verb is termed by Arabic grammarians مفعول مالم يُسمّى فاعله the object whose agent is not mentioned. It is in every respect like the nominative of an active verb.

Nominal Sentence.

A nominal sentence is that which is composed of a subject which may be either a substantive or a pronoun, and a predicate which may be a noun (substantive or attributive), a finite verb or a preposition along with the word governed by it (جارمع مجرورة) or even sometimes a sentence. What characterizes a nominal sentence is the absence of a copula corresponding to the word is in English, است in Persian and εστι in Greek, as زيد است Aïd (is) a lion زيد عالم Aïd (is) learned; زيد في الدير Aïd (is) in the house; زيد قام Aïd stood (lit.) he stood; زيد أبوه قائم Aïd’s father (lit. Aïd, his father) is standing. The subject of a nominal sentence is termed the inchoative and its predicate the enuntiative or announcement.

When a sentence (whether verbal or nominal) be a predicate of a nominal sentence, there must be a pronoun whether implied or expressed in the sentence, referring to the subject, as زيد أبوه قائم (lit.) Aïd, his father stood, as زيد أخوه صالح Zaid’s brother is a good man, (lit.) Aïd his brother is a good man, زيد قام Aïd stood; (lit.) Aïd he stood, the pronoun هو being implied in قام.
The subject in a nominal sentence must be either a defined noun or an undefined noun restricted¹ by qualifications, as Zaid is standing; the man is writing; he is a writer; this is a writer; a black man is standing. But a predicate may be either a defined noun or an undefined noun. But when it is a defined noun, a pronoun called ضمير الفصل pronoun of separation often intervenes between the subject and the predicate, as الله هو الحق God is the truth. The subject of a nominal sentence always precedes its predicate except when the latter is a noun denoting place or time, or جار مع مجرورة a preposition and its governed noun, in which case the predicate optionally may precede the subject, as في الدار زيد Zaid is in the house; له مال he has property, lit. for him is property. But when the subject being an undefined noun, is restricted by the predicate, the latter must come before the former, as في الدار رجل a man is in the house.

Obs. A verbal sentence preceded by the particles ما and إن (العروف المصدرية the particles which convert the sense of a finite verb to that of an infinitive) may be the subject of a nominal and verbal sentence, as إن نصوما خير لكم It is good for you that you should fast, lit. to fast is good for you (here إن نصوما. An undefined noun is restricted either by being qualified by an adjective, as a learned man came; or by bringing the predicate, signifying locality, before the subject, as في الدار رجل a man is in the house.
It pleased me that you went out; (lit.) your going out pleased me (here 
\( \text{\textit{ما عندكم = عندكم}} \)  ودو ما عندكم = عندكم). A nominal 
sentence preceded by (المفتوحة) \( \text{\textit{أن}} \) is sometimes made the subject 
of a verbal or a nominal sentence; as \( \text{\textit{بلغني أن زيدا مطلقة}} \) it 
reached me, i.e., I heard that Zaid is walking, 
\( \text{\textit{أعدي أنك عالم}} \) to 
me, i.e., in my opinion, thou art a learned man.

Local Sentence.

A local sentence is that whose predicate is a preposition with 
a genitive indicating place or time, as \( \text{\textit{في الدار زيد}} \) Zaid is in the 
house. However the expression \( \text{\textit{оборот}} \) is often used in the general 
sense of \( \text{\textit{جار مع مجرورة}} \). Hence any sentence commencing with a 
preposition and its genitive, as the predicate, may be called 
جملة ظرفية a local sentence. The sentence \( \text{\textit{له مال}} \) he has property, 
or lit. property is for him, is also a local sentence.

According to some, a local sentence is in fact a nominal sen-
tence, whose predicate has been placed before the subject. 
Again others say that it is in fact a verbal sentence with the 
verb \( \text{\textit{نبت}} \), understood; so that, according to 
them, عليه is equivalent to \( \text{\textit{يستقر}} \) or 
\( \text{\textit{يثبت عليه دين}} \) and is the 
\( \text{\textit{فاعل}} \) agent, of the understood verb.

Conditional Sentence.

A conditional sentence is composed of two verbal sentences 
or of a verbal and a nominal sentence, the first of which is called
protasis and is preceded generally by a conditional particle; and the other is called جرارة apodosis.

Remarks. When both the protasis جرارة and apodosis جرارة are aoristis, jazm will be given to the last letters of both, but when the former alone is aorist, then only its last letter will be jazmated, as إن نُصِرِبْتُ أَشْرِبْ if thou wilt strike, I will strike; إن مُرْبِنِيَتْ أَشْرِبْ if thou wilt beat me, I will beat thee. When the latter, i.e., the apodosis only, is as aorist, then a jazm may optionally be given to it; as إن مُرْبِنِيَتْ نُصِرِبْنِيَ or إن نُصِرِبْنِيَّ.

When the apodosis is a preterite without the particle قد prefixed to it, or an aorist with the particle لم, then it will always be without the particle ف called فاء الجرارة, as إن خَرَجَتْ خَرَجْتُ if thou wilt come out, I will come out; إن خَرَجَتْ لم أَخْرَجُ if thou wilt come out, I will not come out. If the apodosis be an affirmative aorist مضارع مثبت or a negative one with the particle ل, the use of ف and its omission before the apodosis are both admissible, as، إن نُصِرِبْ فَلا أَشْرِبْ or إن نُصِرِبْ فَلا أَكْرِمْكَ if thou wilt strike. I will not honour thee. Excepting the cases above enumerated, the ف must be used before the apodosis, as إن شَربَ الْخَمْرَ فَيُؤْسَسْ if he drinks wine, he is sinful.

Governing Powers.

The governing powers by whose effects the case-mark اعراب are given to declinable nouns, have been counted by Shaikh Abdul Qahir of Jurjan to be one hundred in number. These are of two sorts: 1st, قياسي analogous; and 2ndly, سماعي.
prescriptive. By an analogous power is meant that which is subject to a general rule, applicable to all words of that kind; and by a prescriptive one, we mean those few words reputed by the Arabs to have such a governing power and which cannot be applicable to others by analogy.

**Analogous Governing Powers.**

The analogous governing powers are again sub-divided into two classes: 1st, (المعنى) absolute, and 2nd, (لغظي) verbal.

**Absolute Governing Powers.**

By absolute or independent government is meant a government perceived by the mind, in which a word, as an agent, has no concern. They are only two in number: 1st, the power which governs the subject and the predicate of a nominal sentence in the nominative case, that is, either being in an absolute state without any governing word, رفع Zaid is going; 2ndly, the power which gives رفع raf', nominative case-mark to the aorist, that is, when there is no particle to give it jazm or nash, as for instance, يَقْومُ لَم or لَن he stands.

**Verbal Governing Powers.**

The analogous verbal governing powers are seven in number, they are as follows:

**Finite Verbs in General.**

The verb governs its agent in the nominative case, and, if it be a transitive verb, it governs an objective in the accusative, as
Zaid stood; Zaid beat Amr. But, as I have already stated, according to Arab grammarians, only a verb and its agent are necessary for the completion of a verbal sentence; nevertheless, there are several complements which are also often used with verbs, and are governed by them in the accusative case. They may be divided into two classes: 1st, objective complements; 2nd, adverbial complements.

Objective Complements.

These are five in number: 1st, المفعول المطلق the absolute objective; 2nd, المفعول به the objective proper; 3rd, المفعول فيه the local or temporal objective; 4th, المفعول له the causative objective; and 5th, المفعول معه the associative objective.

المفعول المطلق

All verbs, whether transitive, active or passive, sometimes govern their infinitives in the accusative. These are called by our grammarians المفعول المطلق. They are used—1st, for giving excess intensity to the signification of the verb; as ضرب زيداً Zaid struck a striking, i.e., violently; 2ndly, for indicating the kind or quality of an action; this is generally when the infinitives are connected with adjectives, or are مضاف muzaf to some other word, as جلس جلسة الغاري I beat severe beating; he sat as a reader sits; 3rdly, for indicating the number of times an action takes place; as ضرب ضربًا ضربًا He struck one stroke he struck two strokes; ضرب ضربات he struck many strokes.
Sometimes a maf'il mutlaq is formed of an infinitive different in root or different in form from that of the governing verb, but of the same meaning, as یَقِتِّدَتْ جِلْوَسًا I sat a sitting; اَكْتَسَبْ الْعَلْمَ كَسَبًا he acquired the knowledge (acquiring.)

**Objective Proper **ذَهَبَ بِهِ

The maf'il bihi is called by our grammarians the object suffering an action, or what is termed by English grammarians an objective, as ضَرَّبَ زِيدًا I struck Zaid. The verb of an objective is sometimes understood, specially when used in تَحْذِير وَأَنَّى الْبَيْنِ الْمِثْلِ اِلْمَرْدَةَ i.e. اَنْتَ الْبَيْنِ الْمِثْلِ avoid the road; اِلْمَوْتِ الْمَوْتَ be careful of death.

**Locative or Temporal Object **ذَهَبَ فِيِ

By this designation is known the time or place in which an action takes place; this is also called مَصْرَع vessel. The noun indicating time (whether limited or unlimited) may be always governed in accusative by omitting the particle فِي on or in, as فَصَتْ ذَهْرًا I fasted a (long) time; سَأَرَتْ شَهْرًا I travelled one month; صَلَّتْ بِيْنَ الْعَجْمَةِ I prayed on Friday; جَاءَ الْيَوْمُ زَيْدًا Zaid came to-day; اَنَا اَرْجُ عَدَا I will go to-morrow. And also the noun indicating place may be thus governed, provided it denotes a place unlimited or undefined, as جَلَّسَتْ خَلْفَكَ I sat behind thee; نَظَرَ بِعَيْنِهِ وَشَمَالًا I looked to the right and left; سَارَ فِي قُرَى الْجِبَلِ he walked upon the mountain; نَامَ ثُمَّ تَمَّتْ الشَّجَرَةَ he slept under the tree; ثُمَّ تَمَّتْ ثَعَالِمَهُ I stood before thee. But when the place of the
action is definitely specified, it cannot be governed in the accusative by omitting the preposition في but it is governed in the genitive by the preposition في; as جلستَ في الدار I sat in the house; جلست في المسجد I stood in the market; جلست في السوق I sat in the mosque.

The word مكان or موقع or any other noun conveying a general meaning of place is used as accusative without في; as جلست مكان زيد I sat in the place of Zaid. And also such is the case with the noun denoting time or place derived from the governing verb; as قمت مفكمة زيد I sat in the seat of Zaid.

Obs. The nouns داخل - جوف side, خارج outside, جنب - جهة - inside, قرب near, وسط middle, are also used as accusatives without the preposition; as نمت خارج البيت I slept outside the house; قام داخل الدار he walked to the west side; سار جنب الغرب he stood inside the house; صرَّبت قرب مكانته I walked near his house; قعد وسط الدار he sat in the middle of the house.

**Causative Object**

This accusative is that which expresses the cause or motive or object of the action; as ضربت ابني نادباً I beat my son for correction’s sake; قمت أكراماً له It is necessary that it should be an infinitive and an act of the agent of the governing verb, otherwise the preposition ل must be prefixed to it, as ذهب إلى الدكان للسمك I went to the shop for butter; تركت الوطن لفظام الأمير I left my
country for the tyranny of the governor. In the first of these
two examples the noun not being an infinitive, and in the
second, though it is an infinitive, yet not the act of the agent of
the verb, and so the proposition ل is used.

** Associative Object ** مُعِه

This noun is mentioned after the agent or object etc. of a
verb with the called و or وابعية مع وāw denoting
association, to show the association of the former with the
latter, and the latter is governed in the accusative; as جَاءَ ِالْمَرْدُ وَالْجَلَابٍ the sheet came with the veil; جَلْتُ أنا و زيدًا I came with
Zaid. When association is not meant, the is merely a conjunc-
tion connecting both together, as جَلْتُ أنا و زيدًا I and Zaid came.

** Adverbial Complements **

These are—1st, الحال circumstantial adverb, and 2nd,الذِّميمير specifying adverb.

** Circumstantial Adverb ** الحال

It is that which expresses the state or condition of the agent
or object of an action, while the action is taking place; as ضررت زيداً مشدوداً I beat
Zaid while he was tied. Sometimes it expresses the state or
condition of both the agent and the object, as كَلَّمَا زائد رأَبَيْنِ I talked
with him while we were both riding.

It is necessary that it should always be an attributive noun,
although sometimes a sentence, whether verbal or nominal, is
allowed to take its place; as, جَاءَ زِيدٌ بَيْكَ. Zaid came weeping; جَاءَ زِيدٌ وَأَبًّا بَكَّ. Zaid came while his father was weeping.

Here in the former sentence the verbal sentence بَيْكَ and in the latter the nominal one أَبًّا بَكَّ are used as حال. In case of a nominal sentence being used as حال it is always preceded by a وَال حَالِ (the wād denoting circumstance), and a pronoun in it referring to the ذَوالحَالِ or noun whose condition is described; as جَاءَ زِيدٌ وَهُوَ راكِبٌ. Zaid came while he was riding; جَاءَ زِيدٌ وَابنُهُ راكِبٌ. Zaid came while his son was weeping. And sometimes only the wād is allowable; as خُرجَ زِيدٌ وَالآمِر راكِبٌ. Zaid came out while the Amir was riding. An aorist may also be used, as حال without وَال and only with pronoun implied in the verb, as جَاءَ زِيدٌ بَرَعَ. Zaid came while hastening. Besides the above only with وَال and a pronoun may be used. When a preterite becomes a حال it is always prefixed with the particle قَدّ; as جَاءَ زِيدٌ وَهُوَ راكِبٌ خُرجَ الأمِير. Zaid came while the Amir came out. This is sometimes understood, as in the following passage from the Holy Korán جَآؤُوا كَمْ حَجَرْتُ صَدْورُهُمْ. they came to you while their hearts were narrow, i. e. قَدّ حَجَرْتُ صَدْورُهُمْ.

**Specificative Adverb التمييز**

This accusative is that which determines and limits the predicate, or specifies the cause of the relation of the predicate to its subject; as طَابُ الورَةُ لِوَلَّيْناً the rose is charming in respect of colour; جَلَّ زِيدٌ نسْباً he is higher in respect of rank; جَلَّ زِيدٌ نسْباً
Zaid is exalted in respect of descent; زيد هو جليل في الفضل Zaid became like a sea in respect of learning, i.e., he became a sea of learning.

A Tamiz (تاميز) is sometimes governed by an absolute noun called by our grammarians هذه خاتم فضة (1) as تاميز the is a ring made of silver. This is generally the case when that noun denotes measure, as عشرون درهمًا a ring of twenty (in respect) of dirhams; تقيران بْرَم two bushels (in respect) of wheat.

**Active Participle** مشبه بالفعل

The second of the analogous verbal governing powers is the active participle or the noun of agency (اسم الفاعل). Its agent is in the nominative (رفع). If it be derived from a transitive verb, it governs its object also in the accusative; as، آفاقماً زيداً is Zaid standing? and اللصَّاب زيداً عمرًا Zaid is beating Amr. It is often used as (مضاف) muázf to its object (مفعول)، as هو ضارب زيد he is beater of Zaid; and sometimes, though rarely, to its agent, as هو قائم الاب his father is standing.

**Passive Participle.**

The passive participle or noun of object has its object in the nominative just like the passive verb, as المضروب زيداً Zaid is between. But it is often used as (مضاف) muázf to the agent of the action; as هو مختلُف زيد he is killed by Zaid, lit. he is the killed of Zaid.

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1 By an absolute noun is meant a noun ending in tanween or the nuns of the dual and the regular plural, or a noun مضافتابع followed by a genitive.
Simple Attributive Adjective.

It governs its agent in the nominative; as حسن وجة his face is handsome; and is often used as مضاف muzaf; as حسن الوجه.

Infinitive.

It has its agent in the nominative and governs its object in the accusative, when it ends in tanween; as اعجبنيُ ضرب زيد عمرا it pleased me that Zaid beat Amr. It is often used as مضاف to its agent, in which case it governs its object in the accusative, as Zaid’s beating Amr pleased me; اعجبني ضرب زيد عمرا it pleased me that the executioner beat the thief.

Noun which Governs another in the Genitive

 اسم البضاف

A مضاف muzaf is an noun governing another in the genitive; the former is called البضاف the annexed, and the latter البضاف the to which annexation is made, and the relation subsisting between them is known as the annexation.

When a noun governs another, its tanween or final nunciation is suppressed, and if it be a dual number, or regular plural, the termination or is dropped from it. as كتب زيد Zaid’s book, كتب زيد Zaid’s two books مسلميون الهند the Muslims of India. It is also necessary that the definite article ال should be dropped from it, except when it is a participle, being muzaf to its agent or object, in which case the article is admissible, provided the following noun, i.e. the governed one, be with the article
prefixed to it, as the beater of the man; or it be a pronoun, as his beater; or the participle be of the dual or plural number, as, the two beaters of Zaid, the beaters of Zaid. When a participle is *muzāf* to its agent or object, it is termed by our grammarians the *verbal annexation*, and others besides this are known by the name of the *logical annexation*. Any *muzāf* governing nouns of the latter class when followed by a defined noun is supposed to become a defined noun, while such is not the case with the former.

In the *logical annexation* the force of a preposition is implid—that of the preposition *ل*—when the following noun ( مضاف إليه ) signifies an object different in nature from that of the governing noun, as *عَلَّامَ غَزِيدَ* Zaid's slave... *عَلَّامَ غَزِيدَ* ; of the preposition *من* when the following noun is the matter of the thing implied by the governing noun, as *خَاتَمُ فَصْصَة* a ring of silver = *خَاتَمُ فَصْصَة* ; and of the preposition *في* when the following noun is *vessel* of the governing one; as *ضرب في اليوم* beating of to-day.

*Perfector Complete Noun*

This is a noun terminating either in *tanween*, or what is considered as substitute for *tanween*, namely the *nūn* of the dual or the plural number, or a noun followed by another in the genitive case. In all these cases, it governs another noun in
the accusative as tamiz; as ُرَبَّةُ زَيْتُنا بُنْجَةً a pound of oil; منوَن صمُّتَ a two mans of butter; ٪�أَاخُتُمُ يُرَبَّ زَيْدَةَ twenty dirhams; ٍنَّمَا عَشْرُونَ ذَهَباَ Zaid's ring of gold (see p. 231.)

THE PRESCRIPTIVE GOVERNING POWERS.

العوامل السماوية

These are divided into thirteen classes:

1st Class.

There are thirteen verbs termed الأفعال الناقصة incomplete verbs, and are so called, because they cannot with an agent form a complete or perfect sentence. They precede a nominal sentence, the subject being in the nominative and the predicate in the accusative case. They are ُرَثَلُأ - أَضْحَى - أَمْسَى - أَصْمَى - ٍصَمَّرَ - كَأَنَّ - يُنَافِقُ - ما انتَفِقَ - ما زَالَ - ما فَقَى - ما برَحَ - بَاتُ Of these the first which corresponds with the English verb to be, is used in two senses: 1st, incomplete (نَاقِصُهُ) , 2nd, complete (تَامَّةُ). As an incomplete verb, it is used in affirming the existence of its attribute in its subject in time past, either in a sense capable of cessation, as ُرَثَلُأ Zaid was standing, or in a sense incapable of cessation, as ُرَثَلُأِ اللَّهُ حَكِيماً God is wise. As a complete verb (تَامَّةُ) it denotes existence absolutely, hence it forms a complete sentence with its nominating or agent alone, and does not require to be connected with a predicate, as ُرَثَلُأَ الْمَاءَ the water was, i.e., it existed ُرَثَلُأَ كَانَ ْنَاجِرُو كَانَ ْلَهُ ثَلَاثَةَ أُبْنِيَاتُأ there was a merchant and he had three children. The 2nd is ُصَارَ which has the force of the
English verb *to become* or *to turn out*, and denotes a change in the subject of the preposition, either from one *nature* or *substance* into another, as *صارَ الطينَ خزفاً* the clay became a pot, or from one quality to another, as *صارَ الفقيرَ عنيفاً* the poor man became rich. It is sometimes used as a complete verb denoting change from one place to another, and is then applied as an intransitive verb with a preposition; as *صار زيادة من بلد إلى بلد* Zaid went from one city to another.

The 3rd and 5th denote that the sense of the attribute existed in the subject at the times implied by their respective roots, namely, *صباح* morning, *مساء* evening, and *ص�بح* noon, as *اصبح زيد نائماً* Zaid was wealthy in the morning; *فصحى زيد قارباً* Zaid was asleep in the evening; *فصحى المظلم منبراً* Zaid became a reader in the forenoon. These verbs are sometimes used in the sense of *صارَ* he became; as *اصبح الفقير عنيفاً* the poor man became rich. *فصحى زيد كاتباً* Zaid became a writer; *فصحى المعتصم منبراً* the obscure became bright. They are sometimes used as *complete verbs*, denoting the fact of their agents entering upon the times implied by their roots; as *اصبح زيد* Zaid entered upon the morning, *يا صبح* Zaid entered upon the evening, *يا صبح* Bakr entered upon the forenoon, *يا صبح* the time was passing over him.
Zaid was a writer in the day; as زيد كانُ كاتبًا. Zaid was sleeping in the night. These two verbs are also sometimes used as synonymous with he became; as the boy became adult; زيد شابًا the youth became an old man. 

The 8th, 9th, 10th and 11th, i.e., إنفَقَ زال فَنَّى دُبِرَ and pioneers are used to indicate a permanent or uninterrupted duration or permanence of the attribute in the subject; as زيد قالًا Zaid was always wise; زيد خالًا مازال Zaid was always standing; فاضلاً ما انفك بكر عاقلاً Bakr was always intelligent.

The 12th دام is used for the purpose of indicating a temporary relation between two events, the time or duration of the first of which it limits or restricts to the time or duration of the second. It must therefore necessarily be preceded by either a verbal or a nominal sentence; as زيد قائم مادم عمرو قاعدًا sit while Zaid is sitting; اجلس مادم زيدًا جالساً Zaid is standing so long as Amr is sitting.

The 13th ليس is used to give a negative signification to the sentence in the present time—or, according to some grammarians, in any time, whether past, present or future; as ليس زيدًا قائماً Zaid is not standing.

Obs. The following verbs may also be classed under the head of the incomplete verbs, being synonymous with مار viz., نحول. عدا - راح - حال - إشتدحال - رجح - عاد - آض. Their government and that of all their derivative forms are the same as
that of the verb كان. The verb كان followed by a preterite verb (ماضي) serves as an auxiliary to form the pluperfect tense of the verb, as كان زيد ضرب عمرًا Zaid had beaten Amr; and when followed by an aorist, it forms the past tense of the progressive form, as كان زيد يضرب عمرًا Zaid was beating Amr.

2nd Class.

There are four verbs termed (انفعال المقاربة) verbs of proximity or approximate verbs. They are so called on account of their significations. They are عسي it nearly happened; كاذ it nearly happened, or it was possible, كر it was near; and أوشك it was possible. These verbs have in fact the force of the English adverb perhaps. These verbs precede a nominal sentence whose predicate is an aorist, with or without the particle أن that; as كاذ زيد يجي عسي perhaps Zaid may go out; كر زيد يخرج it is possible that Zaid will come; كر زيد يخرج it is near that Zaid will come out.

Obs. The verb عسي is one of the انفعال غير متصرفه indeclinable verbs, being conjugated only in the preterite.

Some grammarians add to the above-mentioned the following verbs اخذ طلق جمل but in my opinion, they, together with others, such as طلق شرع أنشا أقبل etc., may be called inceptive or inchoative verbs, denoting the beginning of the action expressed by the following aorist. as جمل زيد يبكي Zaid began to weep, طلق القوم يزدحم علية the people began to crowd around him,
he began to blame him, the water began to flow.

3rd Class.

There are four verbs called افعال المدح و الدنم verbs of praise and censure (vide p. 127). They are جُنُبْنِي - ذَنْبُسْ - نَعْمَ - بِنْس. Of these the first three_boxes and nouns have, for their nominative, a generic noun, preceded by the article ال and followed by a noun, denoting the object of the praise or censure, called by our grammarians المخوص بالمدح أو الدنم. As نَعْمَ الْرجل زيد Zaid is a good man; بَنْسِ الْرجل بَكْر Bakr is a bad man, etc. Sometimes their agents may be مصَاف muzaf to such generic noun, as نَعْمَ صاحب القرطيس زيد Zaid is a good owner of the horse. حَبْبَتْ زيد being composed of حَبْبَتْ it is good and ذَا that, its agent is ذَا itself, after which comes the object of praise, as حَبْبَتْ زيد Zaid is good.

In construction (مَخْوْصُتِهِمْ بالمدح أو الدنم) the noun denoting the object of praise or censure, e.g. زيد in the above example, may stand as the subject of the preposition which is مَقْدَم i.e. mentioned after its خَرْب predicate, and the verb with its subject, forming a verbal sentence, supplies the place of its خَرْب predicate. According to the construction, this will be reckoned as a nominal sentence. There is, however, another construction applicable to it, which makes the noun denoting the object of praise and

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1. A generic noun اسم الجنس is a common noun expressive of a genus or a species; as رجل man, فرس horse, etc.
censure خبر predicate of an understood subject which is an isolated pronoun, هو i.e. نعم الرجل هو زيد; according to this latter construction, the preposition will be analysed into two sentences, of which the first نعم الرجل is a verbal sentence, and the latter هو زيد a nominal sentence.

These verbs must agree with the nouns denoting the objects of praise and censure in number, gender and person; as نعم الرجل زيدа and ُنعمت المرأة هدية.

Obs. The two verbs, called the verbs of admiration, are افتعل ما افعل and ما افعل, followed by a noun in the accusative, and افتعل followed by a noun governed in the genitive by the preposition ب; as احسن بزيد how good is Zaid; and احسن زيدا how good is Zaid (vide page 127).

4th Class.

There are seven verbs called افعال القلوب verbs of the mind, i.e. they express actions that take place within the mind. and also افعال الشك و اليقين verbs of doubt and uncertainty. These verbs preceding a nominal sentence govern the subject and the predicate in the accusative. These are زعم - وجد - علم - رأى - خان - عنى - حسب. The first three of these denote doubt, the next three, certainty, and the seventh sometimes doubt and sometimes certainty; as حسبت زيناً I conceived Zaid was standing; علمت عمراً فاضلاً I imagined Amr excellent; خلت نكرًا قاعدًا I supposed Bakr was sitting; رآيت عمرًا كريماً I perceived that Amr was generous;
knew Zaid was faithful; I found the house was mortgaged; I believed that God was merciful; I doubted whether Satan was grateful.

Obs. In point of fact, these are verbs, doubly transitive, i.e. having two objective complements, neither of which can be omitted, they being subject and predicate of a nominal sentence.

Other verbs of this class have not this characteristic; they may have only one of the two objectives, as for instance, the verbs denoting gift, etc., as أعطيت زيدا كرهما I have Zaid a dirham, or, we may say أعطيت درهما I gave a dirham. The verb رأى is sometimes used to denote perception with the eye. and علم is sometimes used as synonymous with he recognized, and وجد with he got, and then these verbs are not to be considered as أفعال القلب verbs of the mind, and consequently they may be confined to only one object; as، وجدت الضالة I discovered the lost, علمت رأيت القمر I recognised Zaid. In this case also they may have two accusatives, but the second accusative is not to be reckoned as the second object, but as a حال circumstantial accusative, as رأيت القمر عالعا I saw the moon rising, etc.

Besides these, there are many other verbs which may be reckoned under the head of أفعال القلب verbs of the mind, although the author of the Miwatīl does not mention them. They are as follows:—

he knew, he calculated, he found, etc., as دربعت
I knew Amr to be a wise man. I found him misled, etc.

Besides the verbs of the mind, there is another class of verbs which are also doubly transitive; they are termed اعمال التصيير or افعال التحويل verbs of conversion. These are خلق - أنخى - جعل - صب - ترك - صبر - الطين أبريًا I converted the clay into a pot, جعلت الورد ثيقًا I made the sheet into a shirt, خلق الله الإنسان هليًا God created man as hasty, تركت الخشب بابًا I left him perplexed, I made the wood into a door.

5th Class.

There are nine nouns called اسماء الأفعال nouns of verb, because they have the signification of verbs. Six of these، بَلْغَة - رُويَد - عَلِيَّك - جَيِّشَل هَا - دُونْك are used in the sense of the Imperative governing the following noun of the accusative. رُويَد is synonymous with أَمِيلَ leave or put off, as بلَغَة يَدًا leave Zaid; بَلْغَة with give up or relinquish, as دُونْك يَدًا give up Zaid; دُونْك with خَذِئَللْهُ take or seize, as عَلِيَّك يَدًا seize Zaid. عَلِيَّك with أَلْزَمُ hold, as دُونْك يَدًا hold Zaid; عَلِيَّك with إِيْت came, as خَيِّيَل السُّوَرَ come to the feast; خَيِّيَلُ with lay hold of, as دُونْك يَدًا lay hold of Zaid.

The other three are used as preterite governing a noun in the nominative. They are synonymous with بَعْدَ the time of youth became off; افترق it was separated, as شَنَان with Zaid and Amr were separated; and سُرعَة with be hastened; as سُرعَة يَدًا Zaid hastened.
Besides the above-mentioned, there are several other nouns which are also of the class اسماء الأفعال nouns of verbs, some of which are noted here, though other grammarians have omitted mentioning them. They are as follows:—

إِلَيْكَ synonymus with بَطَانَةٍ, صَرُعَ he delayed. بِمَعَ اَلْيَلِّى be off, عَلَى الْيَلِّى bring him, أَمِينٍ amen, بِهِ and be silent; إِبَّا go on with your discourse, هُمُّ الْيَلِّى come, be present, or attend to, فَقُطُّ or فَقُطُّ think is sufficient, هِيَت لَكَ come on or attend to, هَاتَ give or bring (fem sing هَاتِي, هَاتِي masc. sing هَاتِي, هَاتِي dual هَاتَا, هَاتَا and pl. هَاتَانِ, هَاتَانِ يُهُنَّا) I admire, أَفْ أَفْ أَفَ أَفُوا اَلْيَلِّى - وَأَمَا - وَكَانَ - وَكَانَ - وَكَانَ (مَاتِيَانِ) it pains me. The forms of the measure فَعَلٍ are often derived from the primitive triliteral verbs having the sense of the Imperative; as إنْرَالَ synonymous with اَلْيَلِّى alight. إنْرَالَ with اَلْيَلِّى leave off, اَلْيَلِّى حَذَارُ with اَلْيَلِّى take care of.

6th Class.

There are nine words which give jazm or the quiescent mark to the aorist. They possess a conditional or hypothetical signification like the particle أي. They are as follows:—

َمَهْما who or whoever, مَا what or whichever, Mهْما whenever, whosoever, أيّا wherever, ما وَهْرِيْسُونِي أَمِّي wherever, إيّا إِذَا إِذَا when, منى متى when; as, مَنْ يَكُونُ ما أَمِّي whoever will honour me, I will honour him; ما تَصُغُّ اَلْيَلِّى whenever thou shalt do, I shall do; مَنْ هِيَ إِذَا أَمِّي wherever thou shalt go, I shall go;

إِيَّا رِجَالِ يُضَرِّبُونَ أَميِّهَ مَنْ whosoever strikes me, I will strike
him; wherever thou walkest, I will walk; whenever thou shalt be, I will be; whenever thou shalt sit, I will sit; when thou shalt do it, I will do it.

Obs. Of these words, ما - مَن - and اَيُّهُ - are used as relative pronouns (vide p. 181); and these along with مَن - مَن هَذَا الرَجُل what are you doing? مَن تَسَافَر when wilt thou travel? اَيُّهُ شَيْء هَذَا what is this? In modern Arabic, اَيُّهُ صِيَام what is your name.

7th Class.

There are four words which govern an undefined noun (اسم نكرة) in the accusative as tamīz.

(1) Of these the first is عشرة when compounded with اَحْدَ when compounded with one, اَثْنَانِ when compounded with two, اَثْنَانِ when compounded with three, اَثْنَانِ when compounded with four, خَمْسَة when compounded with five, سَبْعَة when compounded with six, ثَمانِيَة when compounded with seven, اِثْنَامَائِيَة when compounded with eight or nine; as اَحْدَ اِضْعَانِ when compounded with one, اَثْنَانِ when compounded with two etc.

The same government is applicable to the numbers اِضْعَانِ when compounded with twenty, اَثْنَانِ when compounded with thirty, اَثْنَانِ when compounded with forty, اَثْنَانِ when compounded with fifty, اِسْتَوْنِ when compounded with sixty, اِسْتَوْنِ when compounded with seventy, اِسْتَوْنِ when compounded with eighty, and اِسْتَوْنِ when compounded with ninety, whether compounded with any other number or not; but these are properly comprised in the analogous governors under the head of الاسم الثامن. When اَحْدَ or اَثْنَانِ is compounded with عشرة with both parts of the composite number will be in the masculine gender if the tamīz be in th
masculine; and in the feminine if it be in the feminine; as

أَحْدَ عُشْرُ رَجُلًا

eleven men, and

إِحْدَى عُشْرَة أَمْرَأَة

eleven women. The

other cardinal numbers (from ثلثة three to تسعة nine, both in-
nclusive), when compounded with عشرة ten, are used in the following manner: When the tamiz is in the masculine, the first part of the compounded number is used in the feminine and the other in the masculine; as

أَرْبَعَة عُشْرُ رَجُلًا

thirteen men, تَلْثَ عُشْرَة أَمْرَأَة

fourteen men, and so on. But when the tamiz is in the feminine, the order is reversed, i.e. the first part will be masculine and the second feminine; as

إِثْلَانَ عُشْرَة أَمْرَأَة

fourteen women, and so on. The cardinal numbers إِحْدَاء عُشْرُونَ رَجُلًا

ثَلْثَ عُشْرَة أَمْرَأَة

اثنان, إِحْدَاء عُشْرُونَ أَمْرَأَة

eighteen women, and so on. The cop. conj. (و) between the numbers; then if the first number be إِحْدَاء و عُشْرُونَ رَجُلًا

اثنان and or إِحْدَاء و عُشْرُونَ أَمْرَأَة

twenty-one men, إِحْدَاء و عُشْرُونَ أَمْرَأَة

twenty-one women.

Besides these, in other digits (تَسْعَة three to تسعة nine, both inclusive) when joined to عشرون or any other decade, the first member of the compound number, i.e. the digits, will be feminine when the tamiz is masculine, and masculine when the tamiz is feminine, as

ثلْثَ عُشْرُونَ رَجُلًا

twenty-three men and

ثلْثَ عُشْرُونَ أَمْرَأَة

twenty-three women.

Obs. The words مَائَة hundred and ألف thousand, and their duals and plurals, are used as muzaf to their tamiz which is then always in the singular number; as

مَائَةٌ رَجُلٍ a hundred men
The digits from تَلَثْهُ to تَسَهَّعْ inclusive, are used as مُزَاجُ to their تَمِيذُ which must be in the plural, as تَلَثُهُ رجَالٌ three men, تَلَثُهُ نسَاءُ three women, and so on. The words وَاحِدٌ and اَثْنَانِ have no تَمِيذُ, the signification being conveyed by using the noun in the singular or dual number, as رجلٌ one man, رجَالٌ two men. But sometimes they are used as adjectives to give force to the number of the things represented by the nouns; as وَاحِدُ رجلٍ one man, اَثْنَانِ رجلٌ two men.

(2) The second is the word كَمْ how many, when it is used interrogatively it governs the nouns following it in the accusative, as تَمِيذٌ كَمْ درَهمٌ عندك how many dirhams are with you? But when it is used to indicate an affirmative, it governs the noun in the genitive, as كَمْ رجلٌ لقيته I saw many men.

(3) The third is كَذَا so many, which also governs the noun following it in the accusative, as كَذَا درَهماً عندى there are so many dirhams with me.

(4) The fourth is كَأَيْنَ how many, which has the same government as the preceding; as كَأَيْنَ درَهماً عندك how many dirhams are with thee?

Sometimes the particle مَّ is used after the words كَأَيْنَ and كَمْ as كَأَيْنَ مَّ درَهماً عندك and كَمْ مَّ درَهماً عندك how many of the dirhams are with thee?
8th Class.

There are seventeen particles which govern the noun in the genitive; they are called حروف الجر Prepositions (see p. 198).

9th Class.

There are six particles which preceding a nominal sentence govern its subject in the accusative and its predicate in the nominative. They are the following: — اَنّ! verily, اَنّ! verily that, َكَانَ as if, َفِيْتُ but, َكَانَ َلَعْلَّ would to God, َكَانَ َلَعْلَّ perhaps; as َكَانَ َلَعْلَّ َلَعْلَّ Zaid is standing, I saw that verily Zaid is departing, َكَانَ َلَعْلَّ Zaid held Zaid a man, َكَانَ َلَعْلَّ Zaid stood but Amr was sitting, Zaid youth would to God that perhaps the friend is returning.

Obs. The particles اَنّ! اَنّ! and اَنّ! اَنّ! are used to corroborate the sense of a given preposition. The first اَنّ! (moved with kasrah) is used in composition: firstly in the beginning of a sentence, as اَنّ! اَنّ! Zaid is certainly going; secondly, it follows the tenses of to say, as اَنّ! اَنّ! Zaid is standing; thirdly, after the relative pronoun, as اَنّ! اَنّ! Zaid whose boy is certainly running away; fourthly, before a sentence whose predicate is preceded by the emphatic lām, اَنّ! اَنّ! I knew that certainly Zaid is standing. The second اَنّ! (moved with fathah) is often used in the middle of a sentence making the sentence which it precedes a part of the
major sentence, as بلغني أنْ زيدًا راحلَ it reached me that Zaid is departing; here the sentence أنْ زيدًا راحلَ stands as nominative to بلغَ; and so in the sentence أَرْ بَكْرَ أَجاَلَ علِمتُ أَنْ بَكْرًا أَجاَل. Here علِمتُ is objective of علِمتُ (see p. 224).

لكن is used for استدراك i.e. removing some uncertainty from the previous sentence, hence it only occurs between two sentences contrasted with one another in sense, as غالب زيدًا من بكرًا حاتمُ. Zaid is absent but Bakr is present. The fifth لَيْتْ denotes wishing or supplication, and لعلُ ترجِي denotes hope or expectation.

10th Class.

There are two negative particles, ما and لا, both of which precede a nominal sentence governing the subject in the nominative and the predicate in the accusative. Of these ما is used indifferently with a defined or an undefined noun, but لا only with undefined nouns, as ما زيدًا فاضل. Zaid is not an excellent man, لا رجل طريفًا no man is witty. When لا precedes the predicate, their government is destroyed, as ما زيدًا إلا فاضل Zaid is nothing but an excellent man. These two particles are called by our grammarians ماولا المشهبتان بلبس i.e. ما and لا resembling لبس because they resemble it in their government as well as signification.

When the particle لا precedes an undefined noun in order to have a universal negative signification, it is termed لالنفي الجنس i.e. لا signifying negation of the genus, and in this case it gives
fathak without tanwecen to the subject; as لا رجل في الدار there is no man in the house.

11th Class.

There are seven particles which give نصب to a noun i.e. govern it in the accusative. 1st, the particle المفعول معه with. The noun governed by it is called (see p. 230); as إستوى الاماء و الخشبة the water was equal to the wood. 2nd, the particle الا except. It is called حرف الاستثناء the particle of exception, and the noun governed by it is termed by our grammarians المستثنى. This is in two ways. The first is termed متصل homogeneous, i.e. that in which المستثنى or the word following the particle of exception is of the same kind as the المستثنى_from the tribe came to me except Zaid. The second is termed منقطع-ground and signifies that the المستثنى and the people came to me except an ass.

Obs. The or word following the particle الا is rendered governed in the accusative in the following cases:—

1. In an assertive sentence, i.e. in a sentence neither prohibitive, negative nor interrogative, as جاءني القوم الا زيدا the people came to me except Zaid.

2. When the جاءني القوم الا Zيدا the people came to me except Zaid.
3. When it is جاعلُ نِي الْقُومِ الْأَحْمَارَا the people came to me except an ass.

In other cases beside these, the مَسْتَثنِئُ has by apposition (بدل) the same مَعْرُورُ as the مَسْتَثنِئُ though it may be governed optionally in the accusative when the مَسْتَثنِئُ is mentioned in word, as مَاجِئُ نِي الْقُومِ الْأَلِّل مَذَا the people did not come to me except Zaid, هل جَائُنِي الْقُومُ الْأَلِّل مَذَا whether the people came to me except Zaid, لَا أُتَصِربُ أَحْدَا الْأَلِّل مَذَا do not beat any one except Zaid.

There are several other words which are equally used in لِيِسُ، لَا يُكُونُ، عَدَا، خَلَا، خَاشَا، سَوَاء، غَيْرِ The مَعْرُورُ after the first three is invariably governed in the genitive; and that after the next two, viz. عَدَا and خَلَا is عَدَا and sometimes مَعْرُورُ and مَعْرُورُ مَنْصُوبُ and sometimes مَعْرُورُ Mَنْصُوبُ Mَنْصُوبُ must be Mَنْصُوبُ for its being a غَيْرُ. The word غَيْرُ is itself always Mَنْصُوبُ for its being a غَيْرُ. The word غَيْرُ receives the same مَعْرُورُ as the Mَنْصُوبُ which comes after غَيْرُ الْأَلِّل etc.

The 3rd—يَا O; 4th—أَيَا O; 5th—هُوَا O; 6th—أَيَا O; and 7th أَيَا O. These are called حُرُوفِ النَّدا particles of Invocation (see p. 211) The nouns preceded by these particles are the vocative.

Obs. The مَنْدَانِي is governed sometimes in the accusative, sometimes in the nominative and sometimes in the genitive. It is governed in the accusative in the following instances:

1st. When the مَنْدَانِي is مضاف مَنْدَانِي, as بِلِيِسُ الرَّسُولُ الْعَلِيُّ O Apostle of God!
2nd. When the is resembling the muzāf, i.e. a noun having an explanatory complement appended to it, as يا حسنًا وجهة يا راكبًا ناقة O rider of a she-camel; O thou that art handsome in face; O thou that art better than Zaid!

3rd. When it is an undefined noun, and not certain to whom it is addressed, as when a blind man asks for help, as يا رجل أخذ بيدني O man (meaning any man), hold my hand.

The is governed in the nominative, in the following cases:—

1st. When it is or resembling muzāf, either defined or undefined, but certain as to the speaker, as يا زيد يا رجل It is governed in the genitive when it is preceded by the lām expressing cry for help; as يا لزيد O help Zaid. In crying for help, sometimes an alif is suffixed to the noun with a quiescent s at the end in pause; as يا زيدًا.

Obs. When a noun preceded by the definite article becomes a it is necessary that the word اُبي (fem. اُبيَّة) or هذا should intervene between the particle of invocation and the as يا هذا الرجل يا اُبيَّة المرأة يا اُبيَّة الرجل etc. Often the particle of invocation is omitted, as يا زيد ابها O Zaid come.

The pronominal suffix of the first person (ى) is generally rejected from the vocative, as يا زبي O my Lord, for يا زبي The words اب and ام admit of the peculiar forms يا اب and يا ام (moved with fathah or kasrah).
Likewise, sometimes the last letter or syllable of the vocative is rejected (which rejection is termed الترحيم curtailing) as يا مالك. In cases when the penultimate letter is a servile infirm letter preceded by a homogeneous vowel point, both the final letters are rejected, as عثمان يا عثمان يا منصور يا منصور. The vocative after the rejection of the final letters may retain the original vowel point of the present final letter, as in يا مالك, or it may receive the case-mark of the مناذر as يا مال. A noun in apposition to the vocative may be put either in the nominative or the accusative, like the adjectives qualifying a vocative; as يا إبراهيم خليلي الله يا إبراهيم the friend of God; يا زيد الاعتنى يا زيد the intelligent. The particle يا which is used to express sorrow or pain, and hence called حرف النذرة the particle of lamentation, follows the same rule, as يا c.g. alas Muhammad يا عبد الله! More generally, however, the termination —in pause ام, is added, which changes the final vowel into fathah; as يا زيد يا زيد or alas Zaid! When the noun is مضاف to the genitive; as يا أمير المؤمنين alas for the commander of the faithful!

12th Class.

This class contains four particles which give nasb to the final letter of the aorist. They are لكي or كي and أن (see p. 211).
Obs. The particle  أن that prefixed to the aorist restricts it to future sense, as  أَرْجَحُ  أَنْ  تَقُومَ. I hope that thou wilt rise; and when it is prefixed to the preterite, it converts the verb to the sense of an infinitive, and then it is called  أن المصدرة, as  خُرُوجَكُ = أَنْ  خَرَجْتُ. The particle  أَن also restricts the sense of the aorist to future in a confirmed negative sense; as  لَنْ  يَقُومَ he will never stand up. The particle  لَيْ or  لَمْ denotes that what precedes it is the cause of what follows it, as  أَسْلَمْتُ  كَيْ أَدخُلْ  الجَنَّةَ I embraced Islám that I might enter Paradise. The particle  إذن is used in the sense of answer and consequence, and restricts the verb to a future sense; as  أَذَنَ  نَدْخِلُ  الجَنَّةَ now thou wilt enter Paradise, in answer to him who says  أَسْلَمْتُ.

But when it refers to present time it does not give  نَسْب to the aorist, as  إذن ائْتَكِ مَدَأْنَا well, I think you speak the truth.  أن is held to be implied after  لَمْ كَيْ  ل  حَتَّى (called  لَمْ كَيْ  لَحْتَى (entitled  لَمْ الجَعْوُد i. e. confirming denial), or synonymous with  إِلَى  أَن until that; after  ف prefixed to a clause expressing result or effect of a preceding one, and containing an imperative,  تَمَنِي wish, hope, or interrogation; and after  و when the following verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause, e. g.  قَامَ لِيْدِهِبُ  حَتَّى. يَمِيتُ إِمْرَةَ حَتَّى. يَمُوتُ قَامَ لِيْدِهِبُ  حَتَّى. يَمِيتُ إِمْرَةَ حَتَّى. يَمُوتُ he got up in order to go,  مَا كَانَ اللَّهُ لِيُعْدِبُهُم. God is not willing to punish them,  اِلْضَرْبُنَّكَ اَوْتَنْثَبُ I must beat thee till thou repent,  رَنُي فَأَكْرَمْكَ see me
that I may honour thee,  

لا نأكل السمك ونسرب اللبن  

do not eat fish  

and drink milk (at the same time).

13th Class.

In this class are five particles which, being prefixed to the aorist, give to its final letter jazm, or make it quiescent. They are  

^ا لم

لم الذي - لم الذي ag - لم (see p 54).

Obs. The sign of jazm in the masc. and fem. 3rd person sing., in the masc. sing. 2nd person, and in the 1st person sing. and plural is  

سكون or quiescence; and in the dual and plural of the masc. 3rd and 2nd persons, in the fem. sing. 2nd person, and in the dual of the fem. 3rd and 2nd persons, the rejection of the  

نون الأعراب ; and in the defective verbs (ناقص), the dropping of the final infirm letter; as  

^ل لم

لم يضرب لم يضرب لم يضرب لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش لم بخش etc. The particle  

^ات إن

is used before a proposition composed of two sentences, the first of which must be a verbal one and the second either verbal or nominal; the first contains in a condition and is termed الشرط protasis, and the other the consequence, and is called الجزء apodosis (see p. 225). If there be an aorist in both the sentences, or in the former, it must be marked with jazm; as  

^ات إن تضرب مرتين or إن ضرب أعرب if you will strike, I will strike  

^ات إن تضرب مرتين if you will strike, Zaid will be striking.

But if the aorist be in the latter, i.e., the one which contains
the consequence, it may or may not be marked with jazu, as
إِنْ ضربت أَضْرَبُ أَضْرَبْ if you strike, I will strike.

The Appositives التوابع

The complements which are co-ordinate with, or in apposition to, the governed nouns, are called by our grammarians التوابع المتبوع that which is followed (by some word in apposition). These are five: the adjective الناقد corroboration, substitution or permutation, the bdel العطف بالحروف, عطف البيان explanatory apposition. In Arabic, the adjective comes after the substantive and agrees with it in number, gender, case and definition (تعريف or non-definition (تنكر); as this is a learned man, اذى زيد الفاضل Zaid the excellent came, هذه امرأة عالية this is a learned woman, ذهب المسلمون الصابرون the patient Muslims went, هم رجال صلحااء they are good men, اخذت كنوزا كثيرا they are good women.

Sometimes a substantive has an adjective, expressive of a quality which does not exist in the موصوف qualified, but in a person or thing connected with it. This is called اسم صفة حال متعلق there came to me a man whose brother is handsome. In this case, the adjective belongs to the following noun as its predicate, the noun being the subject, and the two together form a صفة or qualificative clause of the preceding substantive with which the adjective agrees only in case, but not
in number and gender, as جاءني رجل حسنة زوجه There came to me a man whose wife is handsome, رأيت امرأتين حسناً ابوهما I saw two women whose father is handsome. هذا رجل شجاع انخوانه this is a man whose brothers are brave.

Obs. Sometimes a sentence, whether verbal or nominal, may stand in the place of an adjective, but only an undefined noun may be qualified by such an attributive sentence; as هذا رجل يعلم الصرف this is a man who knows etymology, رأيت رجلاً عالمًا I saw a man whose father is learned. It is necessary that every attributive or relative sentence should have a pronoun either expressed or impiled in the verb referring to the qualified noun.

The Corroboration التأكيد

This is of two kinds: one is designated the verbal corroboration, which consists in the emphatic repetition of the word itself, as جاء زيد زادة Zaid himself came; and the other is called the corroboration in meaning; this is effected by connecting with the words متبوء عين, نفس, كل, جمع fem. total, اجمعون, اجمع, جمع all, both, and the like, as جاءني زيدة عينه I saw Zaid himself, قام القوم جمعهم all the people stood, اكلت الخبز كلهم I ate the whole bread.

The Permutation البديل

This is of four kinds: 1st, بدل الكل من الكل the substitution of the whole for the whole, as جاء زيد عمك جاءني زيدة عينه; 2nd, بدل البعض من الكل, the
substitution of a part for the whole, as I struck Zaid, i.e. his head, I ate the bread, i.e. half of it; 3rd, the comprehensive substitution, i.e. the permutative, which indicates a quality or thing which the preceding noun comprehends or possesses; as Zaid has been robbed, i.e. of his clothes; Zaid pleased me, i.e. his knowledge; 4th, the permutative of error—it is that in which the mubtuh being uttered merely by mistake, the correct word is immediately substituted for it, as when one says I saw a horse (I mean to say), an ass.

The Connection by Conjunctions.

It is also called connection of sequence, which takes place by means of connective particles or conjunctions (see conj. p. 208); as Jaid and Amr came, is this a man or an ass?

Explicative Apposition

This is the connection of a noun to a preceding one which it explains or defines more closely, as Abu Hafs 'Umar stood.

Pronouns.

In Arabic, as in English and other languages, the pronoun agrees with its antecedent in number and gender. There is a sort of impersonal pronoun which is sometimes used in the
beginning of a sentence, and which is called by our grammarians
pronoun of circumstanca, when it is masculine, and
pronoun of the story, when feminine; as
هو الله أحد (it is the case that) God is one; هي هند قامة (it is the story
that) Hind is standing.

It is often used with إن, as إن الله جاء زيد (it is the case that)
Zaid came. When an affixed pronoun is
connected with a substantive, it is necessary that a
(منفصل) isolated pronoun should also be mentioned, as
فِرَات أنت و إخوتك I and Zaid came, جئت أنا و زيد struck. Sometimes a redundant pronoun intervenes between
the subject and the predicate of a nominal sentence when both
are defined nouns, and it is called pronoun of sepa-
ration, as زيد هو العاقل Zaid is a wise man. A demonstrative pro-
noun sometimes stands in composition as معروف
رفالة this man; and sometimes it is مبتداً and
the following noun, its خبراً this is a man.

A relative pronoun اسم الموصول is always followed by a
pronoun referring to جاز الال ذي ابته كاتب the mowosol
whose father is a writer, قام الالذي مزينة ليلاً that man stood whom
you beat at night.

The pronoun above alluded to, may be optionally omitted
from a relative sentence when it is in the accusative; as
there stood the man whom I beat.

Obs. In Arabic there is no relative pronoun which can be employed when the antecedent is an undefined noun; in such case a relative sentence, which becomes a qualification to that indefinite noun, is used, as كتاب رجل قام ليلًا a man wrote who stood at night.
SUPPLEMENT

The Tenses

The forms expressive of tenses in the Arabic are only two: the **preterite** (ماضي), and the **aorist** (مضارع).

The Arabic preterite is equivalent to the English past tense; as **came** Zaid came. The same form indicates also the perfect tense of English; as **has written** Zaid has written this book. The pluperfect tense is formed by prefixing the preterite of the verb **be** to the preterite of the principal verb, as **had written** Zaid had written. When the particle **has been** prefixed to the preterite, it implies that something expected has been realized, as **has returned** Zaid has really returned from his journey; or that the act is really finished and completed just at the moment of speaking or a little before it, as **has ridden** Zaid has just ridden.

In the conditional, optative, benedictive or malodictive sentences, the preterite bears the sense of futurity, as **beaten** if thou shalt beat me I shall beat thee; **may lengthen** may God lengthen thy life; **may destroy** may God destroy thee.

When the particle **is followed by two correlative sentences, each having its verb in the preterite tense, the first of such preterites is to be rendered in
English by the pluperfect of the Indicative, the second to which the particle لَ is prefixed, by the preterite of the Subjunctive; as لوْ عَلِمْتُ هذَا لَضْرَبْتُ had I known this, verily I should have beaten thee.

The aorist (مضارع) is common to the present and future, hence the term aorist is more appropriate than the term future, which has so erroneously been adopted by some Anglo-Arabic grammarians.

The particles سَ and سوف prefixed to an aorist, as well as the emphatic لَ along with a paragological نُن or ﷺ, and the emphatical negative ﻞَنِ، restrict the aorist to futurity; as سوف يضرب he shall strike (very soon); سوف يضرب he shall strike (at a remote future time); ليضربنّ or ﻞِيْضَرْبِنّ verily he shall strike; لَن يضرب certainly he shall never strike.

When the particle لَم or لم is prefixed to an aorist, it renders it to the sense of a negative preterite or past tense, as لم يضرب = ما ضرب he did not strike (vide pages 53 and 206).

The Moods.

The Indicative mood in the Arabic is expressed by the simple form of the preterite and the aorist. The Imperative has a separate form. The Potential mood is expressed sometimes without an auxiliary by the simple form of the aorist; as 1 أَحْصِي مَنْ أتَبَكَ I cannot count up thy qualities. Sometimes the aorist of the verbs إِمْكَنْ وِتَطَاعُ قُدْرُ etc. (which indicate power and
possibility) or the word لا يقدر ان يمشي are used as auxiliary before the aorist of the principal verb (with or without ان) ; as

لا يقدر ان يمشي

he cannot walk;

لا يقدر يمشي

he must walk.

Sometimes the Infinitive of the principal verb is used after such verbs preceded by the preposition على; as هو لا يقدر على المشي he cannot walk (lit. he has no power upon walking). And sometimes the Infinitive is governed as accusative of the aorist of such verbs; as هو لا تستطيع المشي he cannot walk (lit. he cannot do walking).

The verbs كاد, عسى, etc., which are termed verbs of proximity (see p. 238), have sometimes the force of the Potential mood; as عسى زبد ان يضرب عمرا Zaid very likely may beat Amr; كاد زبد بمشي Zaid is about to walk.

The Subjunctive mood may be expressed either by a conditional particle which gives jazm to the final letter of the aorist but not to that of the preterite; as ان تضرب زبد اضربتك if thou beat Zaid, I shall beat thee; ان ضربت زبد اضربتك if thou shalt beat Zaid, I shall beat thee (vide p. 225); or without it, having a conditional sense implied in the correlative sentences; as عش قنعا تكن ملكا live contented and you will be a king.

Professor W. Wright divides the moods in Arabic into five, namely, Indicative, Subjunctive, Jussive or Conditional, Imperative, and Energetic. This idea of Subjunctive is some-
what corresponding to that of the Latin. The aorist following لکی, etc., is called by him Subjunctive mood, and
that following لام الامر etc., Jussive mood. And the
Energetic mood is expressed by لام التاکید emphatic ل or لام التاکید
ن or ن or etc.

In order to make it easily intelligible to the native students,
in explaining the moods, I have tried to make it correspond
with the English moods.