

7.

(e) the relative clause constructions so characteristic of HU, with their associated preference for paratactic sentence construction, derive from S models. The HU relative pronouns and adverbs beginning *j-* (*jo* etc.) correspond to S equivalents in *y-* (*ya-* etc.), and have correlatives beginning *t-* as in dialects of H other than KhB; and anyone familiar with HU relative-correlative constructions and with the S enclitic adverb *iva* 'likewise, just so' should be able to construe without difficulty the S motto of the Indian navy flagship *Viraat*: *jalameva yasya balameva tasya* 'He who holds the ocean holds the power'.

An extension of this list would give further but unnecessary evidence of the uncontentious fact that HU is derived from S. Yet though S syntax certainly determines many NIA patterns through historical descent, its direct influence is relatively small. In many ways P has had a more profound influence on the development of HU syntax than has S; and the S element of modern H prose is often a mask for underlying E patterns, just as the *Viraat* is in fact the superannuated HMS *Hermes*, refitted and recommissioned.

7. The Arabic Component

Whereas S, P and E have in their different ways directly affected the evolution of H and U, the influence of A has historically been more indirectly exerted through the large A component already built into P (21). The analysis of H thus hardly calls for elaborate distinctions between A and P items or compound PA forms, and it is customary to treat common words of A origin, e.g. *kāfī* 'quite', *kitāb* 'book', *kursī* 'chair', simply as belonging to the shared P component of HU. This approach is, however, quite inadequate for the proper understanding of U, in which the A component is immensely more prominent. The orthography of the U script itself continues to be heavily influenced by its A origins, several features of A grammar regularly appear in formal U styles, and it is above all the vast resources of the A lexicon which continue to provide U with the greater part of its learned and abstract vocabulary. Over half the words listed in the Urdu-English glossary at the end of this book, for instance, derive from A.

It is thus hardly possible to appreciate literary U without some understanding of the structures of A. Since A is a Semitic language like Hebrew (cf. A *salām* = Hebrew *shalom*), these structures are quite different from the familiar Indo-European patterns shared by HU with S, P and E, and are dominated by the principle of modifying consonantal roots through prefixes, infixes and suffixes, both to form words and to indicate different grammatical forms. The idea of 'writing' is, for instance, regularly expressed in HU and S by some form of *likh-* or *lekh-*, but in A by the trilateral root KTB, which yields the following U nouns:

<i>KāTiB</i>	calligrapher
<i>KiTāB</i>	book
<i>KiTāBat</i>	calligraphy
<i>KuTuB</i>	books

<i>muKāTaBaT</i>	correspondence
<i>maKāTīB</i>	letters
<i>maKTūB</i>	letter

It is worth noting that the A script is a much better guide in indicating the etymological connexion between these words than either Roman or Nagari spellings. The non-representation of short vowels, so confusing at the outset to most learners of U, is in fact rather well suited to writing A words, since the radical letters are thereby given greater prominence.

Most A roots are of the trilateral type exemplified by KTB. Various special rules are involved when the root has identical consonants as second or third members, e.g. HQQ 'right', or involves one of the letters *alif*, *vāo* or *ye* which double as vowels, e.g. FYD 'benefit'. These are mentioned only in passing below, like the less common quadrilateral roots, e.g. TRJM 'translate'. It is the typical trilateral consonant roots which dominate A, and their commonest modified patterns which must first be grasped in understanding the A component of U.

71. Phonology

The A script was devised to record the sounds of classical A, whose phonemic contrasts are very different from the typical IA pattern of U. The casual notation of vowels, for instance, which is so characteristic a feature of the script, can be seen to be justified by the simplicity of the A vowel-system, which contrasts only 6 simple vowels (*a ā i ī u ū*) with two diphthongs (*aw ay*). These can be easily indicated by the three vowel-letters, further supplemented where necessary, as in the sacred text of the Quran, by the three vowel-signs for *a* (A *fathâ*, P *zabar*), *i* (A *kasrâ*, P *zer*), and *u* (A *zammâ*, P *peš*).

The distribution of the 28 consonant-phonemes is quite unlike the HU pattern, or indeed that of most Indo-European languages. The characteristic sound of A derives largely from the prominence of sounds produced from the throat, *q*, the glottal stop ' written with *hamzâ*, and the pharyngeal ' and *h*, plus the emphatic lateral series *ṭ ḍ ṣ ẓ*. Classical A also distinguishes the dental fricatives *θ δ* as in E 'thin' and 'then'. The contrasts indicated by the letters of the A alphabet may be represented schematically as:

ء (')	ق q	ك k	ط ṭ	ت t		
ع (')			ج j	ض ḍ	د d	ب b
				ن n		م m
			ش š	ص ṣ	س s	
				ظ ẓ	ز z	
ح ḥ		خ x			ث θ	ف f
	ه h	غ ġ			ذ δ	
			ي y		ر r	و w
					ل l	

The arrows indicate the assimilations already effected to fit the quite different phonology of P (81) which were carried over into U. The brackets indicate the process by which both A *hamzâ* and 'ain were first reduced to a glottal stop in P, then lost altogether in U as independent phonemes.

By contrast, the syllabic structure of classical A is much closer to that of HU than S. There are no initial consonant-clusters, and only two-member medial clusters. It is, however, true that the loss in P and U of the final short vowels which play an important part in the grammar of classical A has resulted in a number of significant changes. These have been typically effected either by the insertion of epenthetic *a*, e.g. A *qadr(u)* > U *qadar* 'amount', or by the simplification of doubled consonants, e.g. A *haqq(u)* > U *haq* 'right'.

711. Script

While on the one hand the religious prestige of the A script has encouraged its adaptation by Muslims to write languages quite different in structure from A, on the other the continuing tradition of teaching a reading knowledge of the Quran has helped foster an adherence to strictly A spelling-norms. This tension is reflected in the orthography of U, which takes little account of long-established phonetic assimilations when it comes to writing A loans. It is consequently the original pattern of A roots rather than the different rules of U phonology which determine the use of *barī he* vs. *choī he*, of *toe* vs. *te*, of *se* or *svād* vs. *sīn*, or of *zāl*, *zvād* or *zoe* vs. *ze* in such spellings. Similar rules apply to the writing of 'ain, realized as a consonant in U only in artificially Arabicized pronunciations as demanded e.g. in a maulvi's sermon.

The norms of A are also preserved in the special rules applied to the pronunciation of phrases involving the definite article *al-* 'the'. Further discussed below (741), these imply an assimilation of the final *-l-* to the sound of those consonants, technically called 'sun letters', which fall within the dotted lines on the diagram above (71).

The historic divergence of the Meccan dialect spoken by the Prophet from the classical A norms which accorded full phonemic status to the glottal stop resulted in a rather complex set of rules for writing *hamzâ* in A. Although well-established in U as a device for indicating sequences of vowels in native words, *hamzâ* is consequently used somewhat erratically in U spellings. This is hardly surprising in view of the absence of the glottal stop in HU phonology. But it does result in frequent deviations from careful A spelling norms, e.g.:

šu'arā poets

No attempt has been made to standardize such doublets in the U passages of this book.

In one other respect also, the A script was not quite able to do justice to its language. The characteristic termination of f. nouns and adjectives is in *-â* in independent and final position, but in *-at* before a following word. This equivocation was reproduced in A orthography by the ingenious device of placing the two dots of *te* over *choī he* so as to produce the compound character called *tā marbūtâ*. But the P preference for one or

other phonetic realization was given added point by the intrinsic HU distinction between *-â* as a characteristically m. marker in contrast to the typically f. implication of final *-at*. Hence the U distinction between such originally ambiguous A loans as:

A <i>idāfa(t)</i>	f.	increase; genitive
U <i>izāfat</i>	f.	genitive, izafat
U <i>izāfâ</i>	m.	increase

The compound *tā marbūtâ* only exists in the repertoire of U typographers to indicate careful spellings of derived forms from such A f. nouns, or f. nouns of central religious status. In both cases it is pronounced as *t* in U, e.g.:

<i>daf'atan</i>	adv.	suddenly
<i>salwāt</i>	f.	prayer

72. *Lexicon*

Very many of the A words which had been transmitted to P were in turn handed on in India to become intrinsic parts of the shared HU word-stock. As already indicated, however, the long-established example of drawing from A followed by almost all writers of P prose was more than amply imitated by their South Asian successors in U. In this respect, the obvious historic influences exerted by the primacy of Quranic studies and the related disciplines of e.g. grammar and literary criticism have come to be profusely supplemented by the twentieth century emergence of A as a language of major world significance, whose purism in the devising of coined neologisms has come to exert an additional influence on contemporary U vocabulary.

Across this very wide range of semantic areas, extending far beyond the obvious territory of Islamic vocabulary, loans from A are nevertheless typically concentrated in quite few grammatical categories. These above all consist of nouns, including adjectives, and those slots into which the grammatical structure of HU allows loan-nouns to fit so easily, i.e. compound postpositions and phrase-verbs. The dictionaries will produce the A-derived verb *qabūlnā* 'to accept' from the A root QBL 'precede, approve', but a much more typical pattern of the grammatical distribution of its derivatives in U is indicated by the following list of common loans:

<i>QāBiL</i>	adj.	capable
<i>maQBūL</i>	adj.	popular
<i>QāBiLiyat</i>	f.	ability
<i>maQBūLiyat</i>	f.	popularity
<i>(se) QaBL</i>	ppn.	before
<i>(ke) QāBiL</i>	ppn.	worthy of
<i>maQBūL karnā</i>	vt.	to approve
<i>maQBūL honā</i>	vi.	to be approved

721. *Derived verbal forms*

The primary part of speech in A is not the 'noun' (*ism*), corresponding to both nouns and adjectives in HU, or the 'particle' (*harf*), embracing the miscellaneous categories of pronouns, prepositions, adverbs, conjunctions and interjections, but the 'verb' (*fi'l*) (10). The simplest vocalization of the root KTB is, after all, the verbal form *KaTaBa* 'he wrote': and it is this form which constitutes the head-word governing the arrangement of A dictionaries.

As is well recognized by U authorities, however, it is the *ism* rather than the *fi'l* which dominates the pattern of A loans in U. Very many of these loans are to be assigned to derivatives of the complex system of the A verb, which far surpasses the simple model of HU *dikhnā* 'to be seen', *dekhnā* 'to see', *dikhānā* 'to show', etc. Commonly used forms of the A verb, conventionally distinguished by Roman numerals, distinguish between e.g. I 'simple verb', II 'intensive', III 'reciprocal', IV 'causative', V 'reflexive of II', VI 'reflexive of III', VII 'passive', VIII 'reflexive', X 'desiderative'. A long process of semantic specialization has done much to obscure these primary functions, but the formal links in the system do much to underly the etymological relationships between a great many of the A loans used in U.

These loans are formally classified in terms of A grammar as verbal nouns (*masdar*) or as active or passive participles. The modifications of the root are best described in terms of the standard A paradigm-root F'L 'do':

	verbal noun	active ptc.	passive ptc.
I	<i>Fi'L</i> etc.	<i>Fā'iL</i>	<i>maFūL</i>
II	<i>taFīL</i>	<i>muFa''iL</i>	<i>muFa''aL</i>
III	<i>muFā'aLâ(t)</i>	<i>muFā'iL</i>	<i>muFā'aL</i>
IV	<i>iFāL</i>	<i>muF'iL</i>	<i>muF'aL</i>
V	<i>taFa''uL</i>	<i>mutaFa''iL</i>	<i>mutaFa''aL</i>
VI	<i>taFā'uL</i>	<i>mutaFā'iL</i>	<i>mutaFā'aL</i>
VII	<i>inFi'āL</i>	<i>munFa'iL</i>	<i>munFa'aL</i>
VIII	<i>iFti'āL</i>	<i>muFta'iL</i>	<i>muFta'aL</i>
X	<i>istiFāL</i>	<i>mustaF'iL</i>	<i>mustaF'aL</i>

While form I has very distinctive forms for the active and passive ptc., the derived forms rely for this distinction upon the contrast between *-i-* and *-a-* which is very weakly maintained in HU (513): and for this reason rather few such contrasts are preserved in U.

It is much more important to learn to recognize the correlations between the verbal nouns, typically beginning with the 'servile' syllables *ta-*, *mu-*, *i-*, *in-*, *ist-* and the corresponding ptc., typically an adj. in U, beginning with *mu-*, since such pairs are extremely common. The following examples illustrate such typical correspondences, whose connexion is seldom straightforwardly apparent from the alphabetical order of U dictionaries:

	verbal noun		adj. ptc.	
I	<i>'iLM</i>	m. knowledge	<i>'āLiM</i>	m. scholar
			<i>ma'Lūm</i>	adj. known
II	<i>ta'LīM</i>	f. education	<i>mu'aLLiM</i>	m. instructor
III	<i>muTāBaQat</i>	f. conformity	<i>muTāBiQ</i>	adj. conforming
	<i>muTāLa'â</i>	m. study	<i>muTāLi'</i>	adj. attentive
IV	<i>iSLāM</i>	m. Islam	<i>muSLiM</i>	m. Muslim
V	<i>ta'aJJuB</i>	m. amazement	<i>muta'aJJiB</i>	adj. amazed
VI	<i>taFāVuT</i>	m. difference	<i>mutaFāViT</i>	adj. diverse
VII	<i>inKiSāR</i>	m. humility	<i>munKaSiR</i>	adj. humble
VIII	<i>iNtiZāR</i>	m. wait	<i>muNtaZiR</i>	adj. waiting
X	<i>isti'MāL</i>	m. use	<i>musta'MaL</i>	adj. used

It is to be noted that the nouns in the first column are normally m. in U, except for the II form *taf'īl*, which generates large numbers of f. nouns, and the variant of the III form in *-at* which is f. by rule. The overlap between adj. and m. nouns in the second column is of course entirely in line with the blurred distinction between these two grammatical categories in HU.

722. Other Derived Forms

Besides the patterns of the derived verbal forms, most nouns and adj. are formed by the same sort of modification of the verbal root. Nouns of place, for example, are indicated by the pattern *maF'aL*, as illustrated by such common loans (from the roots TB' 'print' and KTB) as:

<i>maTBa'</i>	m.	press
<i>maKTab</i>	m.	mosque school

The commonest adj. pattern is *Fa'īL*, e.g.

<i>JaDīD</i>	adj.	modern, new
<i>QaDīM</i>	adj.	ancient, old

The corresponding abstract nouns are, however, less predictable in pattern than adj. of this form. Thus *JiDDat* f. 'modernity, innovation', vs. *QaDāMat* f. 'antiquity'.

The great richness of vocabulary generated by all these patterns of root-modification allows A to dispense with the use of prefixes of the Indo-European type. Of the very few suffixes, by far the commonest is *-ī*, which converts a noun into an adj., and its extension *-iyat*, which converts the adj. into a f. abstract noun. U has many sets of this type, e.g.

<i>asl</i>	m.	basis	<i>insān</i>	m.	man
<i>aslī</i>	adj.	real	<i>insānī</i>	adj.	human
<i>asliyat</i>	f.	reality	<i>insāniyat</i>	f.	humanity

73. Morphology

The grammatical inflexion of A is effected by the same devices as word-formation, i.e. both by modification of the root and by the addition of suffixes. Both features are present in the inflected forms of A nouns and adj. which are used in U.

731. Gender

Although A is a two-gender language like HU, there is no direct correlation of gender between A and HU because of the transmission of A loans through P, which resembles E in having no grammatical gender. So *kitāb*, for instance, is m. in A but f. in HU.

The characteristic A f. suf. *-a(t)* appears in U either as *-â* m. or as *-at* f., e.g. *izāfâ* m. 'increase' vs. *izāfat* f. 'izafat' (711). Only in a few pairs of animate nouns does the suf. *-â* indicate a f. in U, e.g.

<i>sāhib</i>	m.	Mr.	<i>sāhibâ</i>	f.	Mrs.
<i>vālid</i>	m.	father	<i>vālidâ</i>	f.	mother

732. Declension

In classical A, the singular noun has three cases: nominative (nom.), accusative (acc.), and genitive (gen.), distinguished by the three short vowels in pronunciation, though not usually in the script. There is also a distinction between definite forms, typically prefixed by the definite article *al-* 'the', and indefinite forms, indicated by *tanvīn*:

nom.	<i>al-kitābu</i>	the book	<i>kitābun</i>	a book
acc.	<i>al-kitāba</i>	the book	<i>kitāban</i>	a book
gen.	<i>al-kitābi</i>	the book's	<i>kitābin</i>	a book's

The indefinite acc., written with *tanvīn* and with *alif* (except after f. *-at*), appears in U in a number of common A loans, as a specialized adverbial suf., e.g.

<i>taqrīban</i>	about	<i>fauran</i>	immediately
<i>daf'atan</i>	suddenly	<i>maslan</i>	for example

Since U words do not end in short vowels, the endings of the definite cases are normally lost. The nom. *-u* is however preserved in many compound names and phrases borrowed from A (741).

733. *Duals and Sound Plurals*

The dual number of classical A, used to indicate pairs, is represented in U only by a few fixed loans with the ending *-ain*, which are treated as p. nouns, e.g.:

<i>taraf</i>	f. side	<i>tarfain</i>	mp. both parties
<i>vālid</i>	m. father	<i>vālidain</i>	mp. parents

Most m. nouns in A have ‘broken’ plurals (734), as opposed to ‘sound’ plurals which are formed by the simple addition of endings to the s. The mp. ending *-īn* is occasionally used in U (but suggests a high-flown style), for instance:

<i>mandūb</i>	m. delegate	<i>mandūbīn</i>	mp. delegates
---------------	-------------	-----------------	---------------

By contrast, A f. nouns regularly form ‘sound’ plurals, by changing the s. ending *-â(t)* to *-ât*, and this pattern is very commonly followed in U, e.g.:

<i>jazbâ</i>	m. feeling	<i>jazbât</i>	mp. feelings
<i>rivāyat</i>	f. tradition	<i>rivāyât</i>	fp. traditions
<i>‘imārat</i>	f. building	<i>‘imārât</i>	fp. buildings
<i>nazriyâ</i>	m. theory	<i>nazriyât</i>	mp. theories

The gender of the p. in U is thus normally determined by that of the s.

The sound p. suffix *-ât* is also freely added in U to A nouns not ending in *-at* or *-â*, especially to abstract nouns, e.g.:

<i>asar</i>	m. effect	<i>asarât</i>	mp. effects
<i>ihsās</i>	m. feeling	<i>ihsāsât</i>	mp. feelings

Particularly free use of the ending *-ât* is found in the debased officialese of legal documents, etc., where it may be added even to native HU words, e.g.:

<i>caukī</i>	f. guard-post	<i>caukiyât</i>	fp. guard-posts
--------------	---------------	-----------------	-----------------

Finally, in modern U, the suf. *-iyât*, technically the p. of the A abstract suf. *-iyat* (722), is used to form f. nouns indicating academic disciplines, e.g.:

<i>islām</i>	m. Islam	<i>islāmiyât</i>	f. Islamic studies
<i>lisān</i>	f. language	<i>lisāniyât</i>	f. linguistics

It is to be noted that the A endings *-ain*, *-īn*, and *-ât* do not permit the further addition of the HU obl. p. marker *-oñ*, e.g.:

<i>‘imārāt</i>	buildings	=	<i>‘imāratenñ</i>
<i>‘imārāt menñ</i>	in the buildings	=	<i>‘imāratoñ menñ</i>

734. *Broken Plurals*

Most m. nouns in A have 'broken' plurals, formed by the same type of re-patterning of the radical letters as the numerous derived forms illustrated above (721-2). The contrast with the characteristic A f. sound plurals may be illustrated by such sets as:

<i>Šā'iR</i>	m. poet	<i>Šu'aRā</i>	mp. poets
<i>Šā'iRâ</i>	f. poetess	<i>Šā'iRāt</i>	fp. poetesses

Many of the commonest patterns of these broken plurals are freely employed in written U in all but the most deliberately simple styles, and it is consequently essential to learn to recognize them. Collectively, they are formally treated in U in the same way as the sound plurals in *-āt*, i.e. their gender is normally the same as that of the s., which may be m. or f. in U (731), and they do not add *-oñ* in the obl. case.

Some twenty types of broken-plural pattern can be exemplified from A loans in U, but the following seven patterns account for the great majority of examples. Since the form of the s. is seldom completely predictable from that of the p., the essential requirement is to learn to recognize just that a given pattern indicates a broken plural, rather than, e.g., a derived verbal form or an adj.: but the commonest forms of corresponding singulars have been indicated in the following descriptions.

(a) *aF'āL*.

This is the commonest of all broken-plural patterns for nouns of the basic types *Fa'L*, *Fa'aL*, *Fi'L*, etc.:

<i>Ši'R</i>	m. verse	<i>aŠ'āR</i>	mp. verses
<i>'aMaL</i>	m. action	<i>a'MāL</i>	mp. actions
<i>LaFZ</i>	m. word	<i>aLFāZ</i>	mp. words

Other common examples from roots which do not have fully consonantal members (7), e.g. SM, ŠY', WQT, include the following:

<i>iSM</i>	m. noun	<i>aSMā</i>	mp. nouns
<i>ŠaI</i>	f. things	<i>aŠYā</i>	fp. things
<i>VaQT</i>	m. time	<i>aUQāT</i>	mp. times

(b) *Fu'ūL*.

The next commonest of broken-plural patterns corresponding to nouns of the same basic s. types, e.g.:

<i>HaRF</i>	m. letter	<i>HuRūF</i>	mp. letters
<i>'iLM</i>	m. science	<i>'uLūM</i>	mp. sciences

This pattern reveals the original structure of A ‘doubled’ roots as HQQ or XTT, where the s. has been simplified by the rule which forbids final doubled consonants in HU, e.g.:

<i>HaQ</i>	m. right	<i>HuQūQ</i>	mp. rights
<i>XaT</i>	m. letter	<i>XuTūt</i>	mp. letters

(c) *Fu’aLā*.

This common pattern regularly denotes the p. of m. animate nouns. The writing of the final *hamzā* is a somewhat pedantic Arabicism in U, and is often omitted (711). There are two corresponding s. patterns.

The commonest is the active ptc. *Fā’iL* (721), e.g.:

<i>Šā’iR</i>	m. poet	<i>Šu’aRā</i>	mp. poets
<i>TāLiB</i>	m. student	<i>TuLaBā</i>	mp. students
<i>‘āLiM</i>	m. scholar	<i>‘uLaMā</i>	mp. scholars

The other s. pattern is the typical adj. model *Fa’iL* (722), e.g.:

<i>RaFiQ</i>	m. colleague	<i>RuFaQā</i>	mp. colleagues
<i>FaSīH</i>	m. orator	<i>FuSaHā</i>	mp. the eloquent

(d) *Favā’iL*.

This pattern is reserved for the p. of inanimate nouns of the same active ptc. type *Fā’iL(ā)*, e.g.:

<i>ZāBiTā</i>	m. rule	<i>ZavāBiT</i>	mp. rules, grammar
<i>Qā’iDā</i>	m. rule	<i>Qavā’iD</i>	mp. rules, grammar

(e) *Fa’āiL*.

This pattern is also reserved for the p. of inanimate nouns, but of the adj. type *Fa’iL(ā)*, e.g.:

<i>ZaMīR</i>	f. pronoun	<i>ZaMāiR</i>	fp. pronouns
<i>VaSīLā</i>	m. resource	<i>VaSāiL</i>	mp. resources

(f) *maFā’iL*.

This pattern is the standard broken p. for all nouns whose s. has four consonants and which have a short vowel before the last consonant. These notably include the nouns of place following the pattern *maF’aL* (722), also *maF’iL*, e.g.:

<i>maJLiS</i>	f. organization	<i>maJāLiS</i>	fp. organizations
<i>maKTaB</i>	m. mosque school	<i>maKāTiB</i>	mp. mosque schools

Nouns from quadrilateral roots also conform to this pattern, e.g.:

<i>TaRJuMā</i>	m. translation	<i>TaRāJiM</i>	mp. translations
<i>DaFTaR</i>	m. office	<i>DaFāTiR</i>	mp. offices

(g) *maFā'īL*.

This pattern is also reserved for nouns whose s. has four consonants, but also one of the long vowels *ā ī ū* before the last consonant, e.g.:

<i>taFSīL</i>	f.	detail	<i>taFāSīL</i>	fp.	details
<i>SuLTāN</i>	m.	emperor	<i>SaLāTīN</i>	mp.	emperors
<i>maZMūN</i>	m.	theme	<i>maZāMīN</i>	mp.	themes

It is worth noting how the separate formal origins of the s. forms, whether the I passive ptc. *mazmūn*, the II verbal noun *tafsīl*, and the quadrilateral noun *sultān* are equally subject to the same formal rules of A in the formation of their broken plurals, as regularly used in U.

All the A p. forms, whether sound or broken, which occur in the U passages are separately entered in the Urdu-English glossary, with the necessary citation of the corresponding s. forms. It is, however, to be noted that many common A loan-nouns in U can appear in all sorts of p. forms, since the native HU system is so regularly supplemented by recourse not simply to both the sound and broken formations of the A p., but also to the doublets occasionally permitted by the variety of A broken-plural patterns. Two examples of the triple choices thus sometimes available in U illustrate the possibilities:

<i>taFSīL</i>	f.	detail	<i>taFSīLāt</i>	fp.	details
<i>taFSīLeñ</i>	fp.	details	<i>taFāSīL</i>	fp.	details
<i>TāLiB</i>	m.	student	<i>TuLaBā</i>	mp.	students
<i>TāLiB</i>	mp.	students	<i>TaLaBā</i>	mp.	students

All six of these p. forms would be perfectly legitimate in contemporary written U: but — perhaps fortunately — most loans are able to generate only one realistic form of their A plural.

735. *Adjectives*

As in most inflected languages (including HU), the declension of the A adj. is considerably simpler than that of the noun. By the rules of A grammar, all adj. qualifying a f. noun must be put in their f. form, with the typical ending *-a(t)*: and by a further peculiar rule of A, the same applies to the broken plurals of m. nouns, which are treated as f. in gender. Laboriously assimilated into the learned usage of P (which has no genders of its own), this rule is reflected in U only in a few set PA loans, e.g. *aqvām-e muttahidā* fp. 'United Nations', which uses the P izafat to link the (a)-type broken plural *aqvām* of *qaum* 'nation' with the A f. form of the adj. *muttahid* 'united'.

Instead of the comparative and superlative degrees of the adj. marked by different suffixes in S, P and E (although not in HU), A has only a single intensive form. Called the 'elative', this is realized in the pattern *aF'aL* (f. *Fu'Lā*, written with final *ye*), but is used in U only as an etymological source for separate lexical items, or for names, e.g.:

<i>KaSīR</i>	adj.	numerous	<i>aKSaR</i>	adv.	often
<i>SaĠīR</i>	adj.	less, small	<i>aSĠaR</i>	m.	Asghar
			<i>SuĠRā</i>	f.	Sughra

74. *Syntax*

Two types of compound A phrases are frequently used in U: and these are explained below. The frequency with which more complex A expressions are freely employed in many styles of U also makes it useful to have some understanding of the structure of the simple A sentence, which is quite as different from HU norms as are the characteristic processes of A word-formation and inflexion.

741. *Possessive Phrases*

The A possessive construction resembles the post-modifying pattern of E ‘the rights of the child’, vs. the pre-modifying HU *kā*, e.g. U *bacce ke huqūq* ‘the child’s rights’. The construction is used to form a number of compound phrases in U usage, including both nouns (especially proper names) and adj.

Its simplest form is illustrated by the elegant synonym for ‘wine’ favoured in classical U poetry:

bintul-‘ināb f. the daughter of the grape

The first noun *bintu* has the definite nom. ending [-u] (732). The second noun (technically in the genitive) is preceded by the definite article, which is elided in pronunciation with the preceding -u, although written in full as *al-‘ināb* ‘the grape’. Exactly the same formal structure is found in the common A loan-phrases head by *dār* ‘place of’, e.g.:

dāruḥ-hukūmat m. capital (‘the place of the government’)
dāruḥ-‘ulūm m. university (‘the place of the sciences’)

The most frequent use of the construction is in the formation of many Muslim names, e.g.:

abul-kalām m. Abul Kalam (‘the father of the word’)
‘*abdul-halīm* m. Abdul Halim (‘the slave of the Clement’)
‘*ainul-haq* m. Ainul Haq (‘the eye of the Truth’)

The same rule of elision applies to the numerous names ending in *allāh*, e.g.:

asadullāh m. Asadullah (‘the lion of God’)
farhatullāh m. Farhatullah (‘the delight of God’)

When the second noun begins with one of the ‘sun letters’ (71–711), the written *lām* is assimilated to this letter in pronunciation, e.g.:

‘*abdur-rahmān* m. Abdur Rahman (‘the slave of the Merciful’)

The same rules of pronunciation apply to the adj. compounds formed by the use of this construction, e.g.:

jalīlul-qadar adj. illustrious (‘glorious of worth’)
‘*azīmuṣ-šān* adj. splendid (‘great of glory’)
vājibut-tark adj. to be eschewed (‘worthy of leaving’)

This adj. formation is so well-established in U that it can occasionally accommodate a non-A word, e.g.:

sanskritul-asl adj. Sanskritic ('Sanskrit of origin')

742. Prepositional Phrases

Yet another contrast between HU and A syntax is furnished by the use of prepositions in A. Some of the commonest of these appear as the first members of loan-phrases in U, which are typically adverbial in sense, e.g.:

<i>bi-</i>	in, on	' <i>alā</i> (' <i>alai</i>)	on
<i>baina</i>	between	<i>fī</i>	in
<i>hattā</i>	up to	<i>li-</i>	for

These govern the genitive case in A, but the ending *-i* (732) is preserved in U only in the middle of possessive phrases. The only common example is:

bismillāh in the name of God

The pronunciation and spelling of adv. phrases beginning with *bi-* demands somewhat careful attention. The written *alif* of the article is elided in pronunciation with *bi-*, which is joined to it in writing, and the 'sun letter' rule may also govern the pronunciation of the written *lām*, e.g.:

<i>bit-taxsīs</i>	adv.	especially ('in the particular')
<i>biz-zāt</i>	adv.	essentially ('in the essence')
<i>bil-kul</i>	adv.	quite ('on the whole')

li- 'for' is also joined to the following letter in writing:

li-hāzā cj. therefore ('for this')

Other prepositions are written separately, but elisions of the article regularly occur in pronunciation, e.g.:

bainal-aqvāmī adj. international ('between the nations')

Those prepositions which end in a long vowel shorten this in pronunciation before the article, although they are written in full, e.g.:

<i>hattal-immkān</i>	adv.	as far as possible ('up to the possibility')
' <i>alal-'umūm</i>	adv.	generally ('on the general')
<i>fil-jumlā</i>	adv.	overall ('in the aggregate')
<i>fil-haqīqat</i>	adv.	actually ('in the reality')

fī 'in' is also the only A prepn. to have independent status in U, where it is used as a convenient synonym of E 'per', itself of course borrowed from Latin. It is freely used not only with A but also with P and even native HU words, e.g.:

<i>fī sāl</i>	per year	<i>fī-sad</i>	percent
<i>fī šaxs</i>	per person	<i>fī ghanṭâ</i>	per hour

743. *Arabic Sentence-structure*

The typical A sentence-order is verb-subject-object. A is thus classified as a VSO language, quite unlike P or HU, which are SOV languages, or English, which is an SVO language. Since the A sentences and expressions that commonly occur in U tend to be restricted to quite simple religious formulae, the full pattern seldom emerges.

The placing of the verb first in the sentence or clause is, however, to be noted in such expressions as:

<i>a'ūzu billāh</i>	I take refuge with God!
<i>inšallāh</i>	if God wishes!
<i>illā māšallāh</i>	except as God wishes!

In the last two phrases the verb *šā* 'wish' precedes the subject *allāh*.

A is also a language which favours nominal sentences, i.e. sentences without a verb, which would be expressed in languages like HU or E with some form of the verb 'to be'. The commonest examples of all are:

<i>as-salāmu 'alaikum</i>	peace (be) upon you!
<i>va-'alaikum as-salām</i>	and upon you (be) peace!

A similar pattern is also found in negative sentences, beginning with the negative adv. *lā* 'not', e.g.:

<i>lā haul va lā quvvâ illā billāh</i>	(there is) no strength or power but through God!
--	--

Note that such A phrases are conventionally distinguished in calligraphy by being written in the *nasx* script, as opposed to the *nasta'liq* employed for U and P. Examples may be seen in the texts of 3, 6 and 13.

8. The Persian Component

The status for so long enjoyed by P as the premier language of Indo-Muslim civilization (12-21) continues to be reflected in the immense importance of the P component in U, particularly in vocabulary, in processes of word-formation, and in the syntax of many common types of phrase. Although the deliberate differentiation of H through Sanskritization has naturally resulted in a much lower prominence for its P component, a great many common P words, e.g. *dost* 'friend' or *nān* 'flat bread', continue to be used in all natural styles of H, many of whose syntactic structures also continue to be influenced by the underlying example of P. The P component of H is, in other words, of much greater significance than the minimal S component of U.

The historic spread of P far beyond its homeland in the central Iranian province of Fars, which gave the language its name *fārsī*, was surely due in large part to its intrinsic simplicity. If HU can be reasonably compared in terms of difficulty to prospective learners with Italian or Spanish, P is more like E. Having a remarkably straightforward phonemic system and nouns