CHAPTER-1

Noun Phrase

Every system is determined by its constituent elements and the network of relationships among them. Each element of the system is related to one another, or at least one other element is related to it. "There can not be an isolated element in a system." as

This whole sentence consists of three groups further divided into subgroups based on the main constituents of the subgroups and so on. Therefore, breaking the sentence we get various subgroups of phrases or other way round joining various subgroups (Phrases) we construct a system or sentence. Here we are examining these subgroups, consisting of noun, pronoun, adjective etc.

From the above observation we conclude that the smaller unit of the sentence is phrase and conglomerate of phrases are sentence

\[ S = \text{राम आम खाता, है} \]
NP (Sub)+NP(obj.)+VP (CV)

Therefore:

Sentence

\[ \rightarrow \]

Clause

\[ \rightarrow \]

Phrase

\[ \rightarrow \]

Word

\[ \rightarrow \]

Morpheme

Suraj Bhan Singh writes, "the phrase is a unit which occurs at a filler position of a determined grammatical or lexical slot; and can only exist in a sentence". A After minutely observing the sentence, we find that it is constructed with certain words or groups of words functioning as subject, object, verb, prepositional phrase (postposition in Hindi) etc. These positions are known as "slot". And the words or cluster of words which fill these slots, or which are capable enough to fill these slots are called phrase. Therefore a phrase can be a single word or a cluster of words.

1 विवि  सुबह  आराग  
2 मेरा  लड़का  कल  सुबह  मे   आजः  या  कल  सुबह  मे   आराग   
3 मेरा  सुबहे  वड़ा  लड़का  आजः  या  कल  सुबह  मे   आराग   

In the sentence (1) लड़का is one phrase, सुबह is the second and आराग is the third phrase, which have been used at the slots of subject, adverb of time, and verb respectively. In other sentences, the phrases have undergone some expansion. In the second and third sentences मेरा लड़का and मेरा वड़ा लड़का respectively are two expanded phrases functioning as subject and कल सुबह मे and आजः या कल सुबह मे are functioning as adverbs. In brief, whatever word joins the minimum component of phrase, will be assimilated as part of that phrase.

The above phrases have developed from लड़का and सुबह It is worth observing that the other words determining, modifying or qualifying them have joined to them either at left or right. So, the logical conclusion of the above discussion is that सुबह and लड़का are head or nucleus nouns. Now whatever discussion will follow will be about this noun phrase with one head, multiple head or with other determiners modifies and qualifiers. As for the function of

---

NP, Yamuna Kachru gives a formal functional definition; "the NP function as subject, object, direct object, indirect object, subject complement, object complement, or object of postposition in Hindi." ⁴

**NP in Arabic**

The Arabic grammarians right from Saibawaih to Sarraj have discussed the single word as noun, pronoun, verb etc. and a cluster of words as compound, sentence, and discourse. But under the influence of transformational-generative syntax, the term NP has become quite well established in modern linguistic terminology. Now the question is how to define an NP. But more definition will not be enough to understand the notion of this concept. So here we question about its function. According to Jonathan Owens, "the function of an NP is to define the distributional coherency of a group of items which characteristically occur together." ⁵

Thus we observe in the following sentences how these items function.

1. 

2. 

3. 

Thus "the prime justification for recognising the unit of noun phrase is thus distributional." ⁶

Let us examine the sentences in detail through the following strings.

(1)
It proves that is head to the NP invariably in all the above sentence. Like Hindi NP Arabic NP too function in the similar fashion.

**Head**

The ‘head’ is that element of a nominal phrase structure, which has the potentiality of forming a simple phrase by itself. The headword is expounded by a class of unit word that

---

*Ibid. p 148*
may be labelled nominal. However, this position may be occupied by other classes or subclasses.

For example:

1. Pronominals as head
   हम अब हैं

2. Adjective
   अच्छी सफल होता है

3. Numerals
   चार ने और दस घायल

4. Determiners
   ये लाल है

5. Adverbs
   आज रोमल्याद है

It is the characteristic of Hindi and Arabic Noun Head (NH) that it may be preceded by a closed-system of word classes called determiners. However, some Arabic determiners also follow the head. The NH may operate as subject, object, and complement in sentence. It is the preference of the head to select number, gender, and case (and article too in Arabic) in NP.

The head can also be proper noun as well as non-proper (or common) noun.

साहिब तालम (Proper)
पुस्तक नहीं है
एकताब जेनिया (non-proper)

Again, non-proper can be categorized in countable and uncountable as:

लड़का इमामदार है
लड़की झटपट है

world अमीन (countable)
صلीब हामेंा (uncountable)

We can show the categorisation of nominal in the following systemic network.
Lexical Features

**Proper**

1. Human Mascl.  
2. Human Fem.  

**Common**

**Count**

1. Animate human Mascl.  
3. Animate non-human Mascl.  
Uncountable

9. Uncountable abstract Mascl. दीढ़
10. Uncountable abstract Fem शारीर
11. Uncountable non-abstract Mascl. तेल
12. Uncountable non-abstract Fem. नटनी

Pronominal: This is also a subclass of nominals in Hindi and Arabic and function like nominals and have the potentiality of being followed by postposition (in Arabic preceded by proposition) and determiners in a syntactic structure. Some basic characteristics of Pronominals are as follow. (1) Pronominals may not be modified in Hindi but it may be modified in Arabic. They carry the system of number. (3) The pronouns in Arabic carry the system of number and gender, but in Hindi, only possessive pronoun inflects for gender. Hindi Pronominals have been divided into the following categories.

1. Personal Pronominal
2. Demonstrative Pronominal
3. Relative Pronominal
4. Interrogative Pronominal
5. Indefinite Pronominal

1. Personal Pronominals

<table>
<thead>
<tr>
<th>First Person</th>
<th>Sngl.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>मे</td>
<td>ते</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Second Person</th>
<th>Sngl.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>तू (Non-Polite)</td>
<td>तुम (लोग) (Non-Polite)</td>
<td></td>
</tr>
<tr>
<td>आप (Polite)</td>
<td>आप (लोग) (Polite)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Third Person</th>
<th>Sngl.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>वे (Remote)</td>
<td>वे</td>
<td></td>
</tr>
<tr>
<td>वे (Proximate)</td>
<td>वे</td>
<td></td>
</tr>
</tbody>
</table>

7 Guru, Kamta Prasad. (2052) Hindi Vyakaran. p.66.
2. **Demonstrative**: Pronouns of the third person of Personal Pronominals are also known and used as demonstrative.  

3. **Relative Pronoun**: जो It inflect for case only  

   | Nom जो | Oblique & other  
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Pl जो</td>
<td>Pl जो</td>
<td>Pl जो</td>
<td>Pl जो</td>
<td>Pl जो</td>
<td>Pl जो</td>
<td>Pl जो</td>
<td>Pl जो</td>
<td>Pl जो</td>
<td>Pl जो</td>
<td>Pl जो</td>
<td>Pl जो</td>
</tr>
</tbody>
</table>

They serve as clause linking Pronominals. They can refer to the text or situation.

4. **Interrogatives Pronominals**

   Human: कोई

   Non-human: को

   Other forms: कितना (measure), कौन, कोई, श्वसन.

   Only compound interrogatives one declinable for number gender and case.


   There is only one pronominal group in Arabic i.e. personal Pronominal divided into two categories-attached pronoun and separate pronoun. Separate Pronouns (in Nom.)

<table>
<thead>
<tr>
<th>Sngl.</th>
<th>Dual</th>
<th>Pl</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mscl/Fem.</td>
<td>Mscl/Fem.</td>
<td>Mscl/Fem.</td>
</tr>
</tbody>
</table>

   (b) Attached pronouns: They always remain attached either to a noun, verb, or preposition, So, they are either in accusative or genitive case.

   There is one important point to note is that only separate pronominal can function as head.

   ——

   8 Ibid. p.75
2. Demonstrative Pronouns  
These are called nouns in Arabic

3. Relative Pronouns

4. Interrogative Pronouns  
These are particles also.

5. Indefinite Pronouns

Demonstratives:  
Proximate

(All are uninflected)  
Remote

Relative 
الزئنا اللنبي اللنبي
الى اللنبي اللنبي

(Except duels all are uninflected)

Interrogatives: - Animate:

Unanimate:

Indefinite:

The number of Interrogative and indefinite particles are in abundance but all of them can not form head with a following noun.

Classification of NP

Hindi grammarians has classified the NP on two bases: functional and structure. There is another head driven classification, as well.¹⁰

Head-based Category:  
Noun Phrase = ये बालक
Pronominal Phrase = तुम बालक
Adjectival Phrase = बहुत सुन्दर

Structural Category:  
Attributive = गरम चाय
Co-ordinative = चाय और काफी
Appositional = भारत की राजधानी दिल्ली
Axis Relator = घर में

Functional Category: - Subject Phrase, object Phrase, complement/predicate phrase, adjectival phrase

All modern Hindi grammarians, however, included the head-based categories under one single phrase i.e. N.P.

Yamuna Kachru, on the basis of English, classified the NP into simple and complex. Simple phrase consists of a noun, or a noun and a determiner while the complex one can have more than one head and more than one determiner.

As for the classification of Arabic NP it is also based on English Classification. No grammarian suggests any classification. However, we should examine the following compounds mentioned by Al-Gheelani and try to compare them with the Hindi NP.

1. Construct Compound
2. Descriptive Compound
3. Co-ordinative Compound
4. Mixed Compound
5. Ordinative Compound

<table>
<thead>
<tr>
<th>Arabic Compound</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>كتاب الأولر</td>
<td>Poss.+ Poss.</td>
</tr>
<tr>
<td>كتاب جديد</td>
<td>N+Adj.</td>
</tr>
<tr>
<td>الكتاب والعلم</td>
<td>N+Conj.+N</td>
</tr>
<tr>
<td>صباح مساء</td>
<td>N+N</td>
</tr>
<tr>
<td>خَتَامُ كُتُب</td>
<td>Ordi.+N</td>
</tr>
</tbody>
</table>

The compounds have enough basic nature of constructions, which have been categories by general linguists as phrase. The above classification is purely based on structure. Here we do not need to make more classification of Arabic NP on functional basis because they will be similar to that of Hindi.
**NP Components:**

An NP may consist of a single head or a head with a number of preceding and following words functioning as determiners, modifiers and qualifiers.

1. पुस्तक
2. यह पुस्तक
3. यह सुंदर पुस्तक
4. यह सबसे सुंदर पुस्तक
5. यह सबसे सुंदर पुस्तक जो में ले कल सारीदी

---

(1) 
```
NP
  Det. HN
    पुस्तक
```

(2) 
```
NP
  Det. HN
    यह पुस्तक
```

(3) 
```
NP
  Det. Mod. HN
    यह सुंदर पुस्तक
```

(4) 
```
NP
  Det. Mod. H.N.
    यह सुंदर पुस्तक
```

---

Thus we classify the words joining the head under three categories: determiners, modifiers, and qualifiers.

**Hindi determiners**: Possessive Pronominals

- Lexical Possessive *(N+का)*
- Infinitive+का/Adverb+का

Demonstratives/Interrogative pronominal/indefinite pronominal/limiter/emphatics

**Modifiers**: Ordinatives including indefinite quantifiers and Adjectives.

**Qualifiers**: All those modifying components occurring after the head.

Hindi determiner either precede the head or follow it, but modifiers always precede the it.
Qualifiers always follow the head noun

As for the Arabic, a number of structural classes are included in the NP in Arabic theory.

Jonathan Owens recognizes seven structure classes.¹³

(a) Topic - Comment (HN+HN)
(b) Noun - Modifier (HN+Adj.)
(c) Noun - Possessor (HN+Mod.)
(d) Noun - Condition (HN+Mod.)
(e) Verbal Noun - its complements (HN+Mod.)
(f) Active/Passive Participle - Complement (HN+Mod.)
(g) Noun (Specified) - Specifier. (HN+Q)

Arabic grammarians too recognize the terms determiners, modifiers and qualifiers succeeding or preceding the HN.

Let us accept the fact that all Hindi determiners are not determiners in Arabic. Likewise is the case with modifiers and qualifiers. There are also marked differences in places of their occurrence in sentence. All Hindi limiters except a few preceed the noun while they follow them in Arabic. Likewise, modifiers e.g. adjectives, and participles preceed. The HN in Hindi while it is opposite in Arabic. All these points will come for detailed discussion and analysis in the chapter which has been arranged as follows.

**Determiner Phrase:**

Demonstrative Pronouns
Possessive Pronouns, Indefinite Pronouns
Limiters, Emphatics

---

¹³ Owens, Jonathan (1988) p. 150
**Modifier Phrase:**

Ordinatives: cardinal numbers, ordinal numbers distributives, aggregative numerals, collective number proportionals, fractions, approximatives, partitives, adjectives, participles.

Construct Case,
Pre-head noun

**Qualifier Phrase**

**Functions of NP:**

Subject, Predicate, Object, Noun complement.

**Determiner Phrases**

**Demonstrative Pronouns**

This is among the definite determiners in Hindi and exhibits many irregularities in their form of declension. Hindi demonstratives have lost its gender except in some dialects of Rajputana. But Arabic demonstratives retain their gender and number.

1.1.1 Both Arabic and Hindi have two demonstratives with their various forms, denoting remote and proximate diactic references, both semantic as well as psychological.

<table>
<thead>
<tr>
<th></th>
<th>पह, ये</th>
<th>हस, उस</th>
<th>Mascl. हाल</th>
<th>हैन</th>
<th>Fem. हैल</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proximate</td>
<td>कह, दे,</td>
<td>कह, दे,</td>
<td>Mascl. यात</td>
<td>यात</td>
<td>Fem. यात</td>
</tr>
<tr>
<td>Remote</td>
<td>कह, दे,</td>
<td>कह, दे,</td>
<td>Mascl. आले</td>
<td>आले</td>
<td>Fem. आले</td>
</tr>
</tbody>
</table>

Kellogg mentions another demonstrative, correlative, but Guru does not recognise it a demonstrative.16

---

16 Guru, Kamta Prashad:(2052ic) p.72
1.1.2. In Hindi, there is not separate third person personal pronoun, remote demonstrative pronouns are used for this purpose, "Whether वह and वह, वे are वे personal or demonstratives, it can only be ascertained from only the situation or context."\(^{17}\)

(1) सम राज निधनी है। याॅ इस्लाम में रहता है।
(2) सम लड़का मेरे गाँव का है।

1. आम तलाब-हॉन्सी भाषा वाली।
2. यह (उल्लेखनी विषय प्रतीक)

In (1) वह has been used for third person singular personal pronoun while in (2) it has been used as demonstrative in attributive sense.

The Medieval Arabic Linguist and grammarian, Saibwaih also recognised a third kind of Arabic demonstrative but Ibn Hisham and many other medieval grammarians prefer only two kinds. However, Al-Hashemi, and Amin Ali Al-Sayyid Writes that the third kind of demonstrative is used for intermediate reference.\(^{18}\)

1.1.3. Demonstrative pronouns agree with the succeeding nouns in number and case but not in gender.

(3) यह लिखा है।
(4) यह लिखा है।
(5) इस व्यक्ति को रिखलाओ।
(6) इस व्यक्ति को रिखलाओ।

Arabic demonstratives change their number and gender according to the number and gender of the following noun. Since they are under the category of indeclinable, so, they retain their original form\(^{19}\).

\(^{17}\) Sharma, Aryendra: Basic Hindi Grammar. p.47.
1.1.4. Here let us examine the following Arabic Phrase

Demo+Noun.

Arabic head noun (HN) is always definite (Def.) with "الآن". In this structure demonstrative pronoun is considered among one of the categories of definite determiners. Therefore, the succeeding noun comes with definite article agreeing with it in number and gender.  

A very important implication of this formulation is that a Hindi noun occurring with article has always some degree of definiteness. “Specially it is more definite than a noun occurring with any of the determiners.”

1.1.5. Singular or plural demonstratives are used for deictic, anaphoric and cataphoric references. So, far, we have mentioned phrases denoting deictic reference. For deictic

20 Al-Hashemi, Al Sayyid Ahmad (1353 A.H.). p. 95
21 Zero
reference, demonstratives are compulsorily used, but for anaphoric it is used optionally.

(9) मैंने आज एक पुस्तक ख़रीदी, (ये) पुस्तक महत्वपूर्ण थी।

Cataphoric has an obligatory remote demonstrative apart from an obligatory relative and it is thus distinct from both deictic and anaphoric. It does not at all take proximate.²³

(10) ये लोग जो दूसरों की सहायता करते हैं .......
(11) ये लोग जो कुर्सी पर बैठे हैं .......

In this case, in Arabic both demonstrative as well as relative pronouns are obligatory

(10) أولاً، الناس الذين يساعدون الآخرين ....
(11) آنذاك، الناس الذين يجلسون على الكرسي ....

If we see closely the above Hindi and Arabic examples (10) and (11), both of them propose the relative clause to the embedding noun phrase which yields clause; like

(12) ये लोग जो कुर्सी पर बैठे हैं, मेरे नाम हैं।

Rel.CI.

(12) هؤلاء الناس الذين يجلسون على الكرسي، إخواني ...

1.1.6. The following example is also of the same category

(13) अगर मैं तू दे ज्यकल दे .......

Here the demonstrative of cataphoric reference put emphasis on the following noun.

In such case Arabic used pronoun of separation which is compulsorily from third person personal pronoun.²⁴

(13) إلى هو الشخص

²³ Ibid p 79
²⁴ Badecca, Dr. Rameel Yagoob (1988) Mausooh Al-Nahw wa Al-Sarf or Al-Aeraab. p 427
1.1.7. A particular characteristic of Arabic demonstrative is its treatment of human being and non-human being differently. Plural demonstrative, ساءلاً and ساءلاً come only for human-being while feminine singular (تنبّع، هنّة) are preferred for non-human being. 25

(14) أثّناتي الموظفون مصدرون
(15) هنّاء، الطاب أكياء
(16) هذه الطوب طبيعي
(17) تلبث، النش حديث

Hindi demonstratives do not differentiate between humans and non-human beings.

(14) वे अफसर परिश्रमी हैं।
(15) वे छात्र बुद्धिवान हैं।
(16) वे कमरे साफ हैं।
(17) वे पुस्तकें नाइ हैं।

1.1.8. Unlike other number of Arabic demonstratives Plural of remote and Proximate (أولئك، هؤلاء) are common for both the genders. 26

(18) هؤلاء، الأولاد/البنات
(19) أولئك، الأولاد/البنات
(20) वे लड़के/लड़कियाँ
(21) वे लड़के/लड़कियाँ

1.1.9. Hindi qualifiers and quantifiers precede the nouns not demonstratives

(20) यह अच्छा आदमी
(21) वे तीन आदियाँ
(20) Dem.+Adj+HN
(21) Dem.+Q+HN

Arabic Qualifiers and quantifiers are always governed by the dependency rule and follow the head noun only.

(20) هذا الرجل الطب

26 Rauf, Mohammad Abdul: (1972) Arabic for English Speaking Student. Cairo p.241
Sometime यह also means यह.

The demonstrative pronoun for intermediate reference यह and remote demonstrative यह are used with adverb.

Such expression is very common in Spoken Hindi.

1.1.12. A very difficult area of demonstrative is its use in construct phrase. Demonstrative of the possessed always follows the possessor.

But the demonstrative of possessor preceedes it.

Whether it precedes or succeeds the possessor it always follows the number and gender of the governing noun.

Hindi demonstratives retain its original order agreeing the noun in number and ease.

1.1.13. Unlike Hindi, in Arabic there is always chance of confusion in case the number and
gender of both the components of the construct phrase are similar.

(29) كُنَاحُ الْوَلْدُ هَـذا
(29) لَادَّكِ كُيِّ يَـهُدَّ فُضُّـسَكَ/لَادَّكِ كُيِّ فُضُّـسَكَ يَـهُدَّ هَـذا

1.1.14. All the above discussion were on attributive use of Hindi and Arabic demonstratives
forming NP after joint a head. Here we discuss the demonstratives as pronouns. In
such case they will remain in nominative filling the place of complete noun phrase.²⁸

(30) سَـهُدَّ نَـاهُدَّ فُضُّـسَكَ هَـذا
(31) وَلِيَّ أَرْحَمِهَّ لَوَـنَّ هَـذا

Here demonstrative has been used as subject thus forming a complete NP.

Arabic demonstrative follows the same rules.

(30) هَـذَا كُنَاحُ جَـنِّد
(31) أَوْلَـعَ لُحَـال طَيِّبَوَنَّ

1.1.15. The remote demonstrative of (31) can also be expressed in Arabic with personal
pronoun of third person.

(31) وَلِيَّ رَجَـال طَيِّبَوَنَّ

1.1.16. A number of particles like जरु, सर, छल etc. can also join with Hindi demonstratives
for expressing quality, kind and emphasis.²⁹

²⁸ Sinha, B.K. (1986), p.98
All of these inflect for gender, number and case.

There can not be one-to-one equivalent word accurately having the same semantic value. However, perceiving the semantic nature of these determiners, we can bring out the following equivalent terms.

(32)  "expresses similarity:

(33)  "expresses emphasis:

(34)  "

(35)  "

(36)  "

(37)  "

71 Guru, Kamta Prasad: (2051) p.208.
POSSESSIVE PRONOUNS

1.2.1. Possessive pronouns or genitive of third person personal pronouns as termed in Hindi are made from personal pronouns by putting रा, बा, का at the terminal. These Hindi Pronominals are under the category of declinables so change their forms as per the gender and case.

1.2.2. In Arabic there are twelve indeclinable possessive pronouns always succeeding noun, preposition or verb. These pronouns do not have their own independent identity, therefore, they are called attached pronoun in accusative case.

1.2.3. Hindi possessive pronouns have both attributive as well as predicative use. Firstly we examine the attributive use which has been described by Vajpayee as distinctive use.

There is a little variation between Arabic and Hindi in the occurrence of attributive possessive pronoun. In Arabic it is called possessor for its inherent nature of possession.

Guru, (2053) p. 205.
Ibid. p.76.
1.2.4. Possessive fall under specific determiners. A very important implication of this formation is that a noun in Hindi, occurring with 0 has some degree of definiteness. Specially it is more definite that a noun occurring with any of the intermediate determiners.34

But in Arabic there is no ambiguity of the definiteness of the noun preceding possessive pronouns. All grammarians are anonymous on the possessed occurring without definite article except in some other cases.35

1.2.5. Now let us examine every item in detail. नेत्र (different inflection for gender and case)

(40) मेरा घर सुंदर है। Noun/Macl.
(41) माँ मैं शिक्षक हैं Nom./Fem.
(42) मेरी पिता शहर में हैं Honorific
(43) मेरे पिता ने मेरे लिए एक पुस्तक खरीदी। Dat.

मेरा is for nominative singular masculine while माँ comes in nominative and other case with feminine singular and plural. 21 is inflected to 2 for mascl. gender and in all other cases. मेरे is also used in honorific sense.

There is no change of inflection in Arabic possessive Pronouns.

(40) بني جميل
(41) أمي مدرسة
(42) والي في المدينة
(43) والدي اشتري كتابًا

1.2.6. हमारा

(44) हमारा स्कूल पास है Mascl./Nom./Sngl.
(45) हमारी बहन लंबव में है Fem./Nom./Sngl.

---

34 Sinha, BK.: (1971) p.75
1.2.8. The remaining Hindi possessive Pronouns will be used with their inflected form as per मेरा and हमारा.

**Reflexives आपका and आपना**

1.2.9. These are second person personal pronoun used in honorific sense. But it can also be used in third person and are common for both singular and plural

(48) आपका कवर्ता खुला है

Arabic, though, does not have honorific pronoun, however, the plural of the second person pronominal is commonly used for this purpose e.g.

(48)  

---

37 Ibid. p.171
38 Guru, Kamta Prasad: (2052 IC) p.71.
39
1.2.10 अपना is common for all persons. But it tends to inflect for gender and case. “The genitive of the reflexive pronouns must always be substituted for the genitive of other pronouns, when the pronoun refers to the subject of the verb.”

(49) राम अपनी पुस्तक लेगया। Fem./III Person
(50) हम अपने घर चलें। Mscl./I Person
(51) तम अपने घर जाओ। Mscl./II Person
(52) ते अपने कामों में हैं। Mscl./III Person/Pl.

Arabic possessive or attached pronoun follow the person of the noun it refers to

(49) ذوہب رم کتابہ
(50) لنرنهب اہیتن
(51) اذھب ایہی تن
(52) هم فی فتحم

1.2.11. The reflexive genitive अपना must always be substituted in Hindi for genitive singular or plural of all pronouns in all persons, when the genitive in question refers to grammatical subject, or to the agent in the passive or impersonal construction.

(53) तुम अपनी पुस्तक मुझे दो।
(54) علی کیا میں
(55) فی نبھہم
(56) ذہب الرجال ایہی تن
(57) اسکو اپنی ناشی دیچ دالی
(58) باع سیارته

1.2.12. अपना is also employed, when the reference is the speaker.

(56) भारत हमारा देश है
(57) الدن لدنا

1.2.13 अपना as well as other pronominal genitives are idiomatically omitted when the reference is obvious.

---

41 Ibid. p.438
(57) मैं पुस्तक उसकी है
(58) लड़का उसके पास बैठा है

But in standard written Arabic it is compulsorily becomes obvious.

(57) اذهب الى البيت
(58) الولد الصالح عندنا

1.2.13. It is substantively plural to denote one’s own connection

(59) तुम अपने को धोएका मत दो
(60) अपने को भूलो सताया है

On such occasion we substitute अपने with इस्तेमालः , धोएका , जूद, जोड़, इत्यादि etc.

(59) تخرج دوملك/تخدون دوملك/إصلامك/أسماكم
(60) غزبى ذوى/إصباتي/إصرقال

1.2.15 All possessive pronominals are also used productively with any following noun. Here it functions as a complete phrase

(61) पुस्तक उसकी है
(62) कलम तुमकी है
(63) घर अपना है

Arabic possessive pronouns, as mentioned earlier, are attached pronoun having no identity independent of any noun, verb, or preposition. In the above case " " of possession will preceed it, as

(61) الكتاب لى
(62) العلم لى
(63) البيت لنا

1.2.16. All Hindi possessives behave as adjectives and inflect for gender and case of the head noun e.g. मेरा नमक, मेरी पुस्तक as discussed in 1.2.5.

Ibid. p.439
1.2.17. Reflexives are also used productively and inflect as per the above rule

(64) यह महल आपका है
(65) ये खेत आपके हैं

It simply means that they can also precede determiners-demonstratives, limiters indefinite intensifiers, etc.

(66) मेरी ये घरी सुन्दर है

1.2.18 These are determiners but sometimes they also function as predetermines. It simply means that they can also precede determiners-demonstratives, limiters indefinite intensifiers, etc.

In Arabic, since possessive is attached to the noun not pronoun so it will be written as dealt in 1.1.12.

(66) ساعتی هزگیلة

1.2.19. If a qualifier-quantifier or adjective comes in the NP the position of possessive also shifts as in the above: Det.+Q+N. It shows that Hindi determiners do not have fixed place in the sentence.

(67) फरस नया घर शहर में है

Det.  Q.  H.

Note: Here determiner is separated from head by a qualifier.

(68) بیتی الجدیدی ال‌دیدی

Indefinite Pronouns

---

44 Ibid. p.107.
Indefinite pronouns in Hindi also function as determiner. These are स्वयं, सब, सवा, समूह, तर, प्रति etc. However, some of these pronouns like सब, सवा and समूह has been classified by Guru as indefinite qualifiers.

Its Arabic equivalent are: جمع, كل, باللغة, نفس, etc.

Semantically, all of these have intensifying qualities. They intensify nouns and numbers.

1.3.1. In Hindi स्वयं and सब follow the nouns in word order, and do not decline for number, gender and case.

(68) स्वयं अपना काम करता है
(69) सज्ज सवा/सब को कैसे सताते हो?

The Arabic particles are used both as emphatics and intensifiers. But there are variations in their order of occurrence. For emphasis they precede the head noun but, at intensifier’s position, they follow the head and take appropriate possessive pronoun.

(68) "काम/तुमसे निचों जैसे है
(69) "लेकिन हैनसे निचों है

The emphatic particles ही and हठ can also follow the Hindi intensifiers without modifying their shape.

(68) स्वयं सवा ही/सवा अलव ही
(69) सवा सवा ही/उबुद ही

But their Arabic equivalent expressions remain unaltered for lack of separate emphatic particles.

46 Guru, Kama Prasad (2052 IC) p 103
1.3.2. Rest of the intensifying pronoun precede the head noun. सब, सबसे and समुच्चा give the meaning of totality and determine all kinds of head noun.47

सब :- It also declines for number. When used in singular it denotes ‘unity’ and in plural as सभी को represents plurality.

(70) कल सब मेरे घर आये
(71) मैंने सभी को/सब को अपने जन्मदिन पर निमंत्रित किया है।

In Arabic both كل and جميع give similar meaning and can precede as well as follow the head noun as possessed, and when they follow it function as لفس.

(70) جميع/كل الاصفارا/الاصفارا كل الى بني
(71) قدرت كل/جميع مناسبة عبداللاد
(70) جميع/كل الاصفارا/الاصفارا كل الى بني
(71) قدرت كل/جميع مناسبة عبداللاد

सब :- It is declinable for gender and case and signify totality of count and non-count head nouns.

(72) सबसे संसार पीड़ित है
(73) सबसे देशनाइ सुख गई

जगत and كل give such meaning of totality

(72) كل العالم/العالم كل/العالم اجمع منالم
(73) جميع/كل المبصري/المبصري كل/الإجام

समूहा :- It signifies totality and whole and decline both for gender and case.

(74) समूहा मारत सुखे से पीड़ित है
(75) समूही जनता इस वात को जानती है

(74) المنهج/كل المصموم
(75) والشعب وكل/المهم

It has distributive meaning and also signifies repetition without declining for number and gender.

(76) राम दि/प्रति दिन सफल जाता है
(77) यहीं दि/प्रति बारिश होती है

Here also we use with a little variation

\[ \text{ल} \text{+Ind. Sngl. Noun} \]

The emphatic particle can also follow these indefinite determiners. However such elements are absent in Arabic.

**Emphatics**

The Hindi grammarians recognise only two particles emphasising noun, adjective or action. These are \( \text{ल} \) and \( \text{ल} \). But Kellogg mentions \( \text{ल} \) as well under this category.

Ibn Hisham recognizes two kinds of emphatics in Arabic: lexical and semantic. Under semantic category there are seven emphatic particles.

Since Arabic emphatics other than \( \text{ल} \) and \( \text{ल} \) do not fall under the emphatics of Hindi, they will be dealt later under intensifiers of quantity.

1.4.1. \( \text{ल} \): - It has an exclusive meaning. Hindi emphatics follow the noun without modifying the terminal syllable.

(78) \( \text{ल} \text{+ अच्छा वालक} \)
(79) \( \text{ल} \text{+ फलों जाता} \)
(80) \( \text{ल} \text{+ वृक्ष उठाता} \)

---

48 Sinha, B.K: (1986). p.92
50 Ibn Hisham: III: p.328
In nature Arabic emphatic particles are also similar to Hindi ones following the noun without modifying the former. "But these particles have to be attached with an appropriate pronoun according to the preceding noun."^51

\[
\begin{align*}
\text{NP} & \quad \text{Det.} \\
\text{H} & \quad \text{Emp.}
\end{align*}
\]

1.4.2. When ति or है are added to the pronouns, they show major irregularities.

\[
\begin{align*}
\text{तु} + \text{ति} & = \text{तु} + \text{ति} \\
\text{तु} + \text{है} & = \text{तु} + \text{है} \\
\text{तु} + \text{है} & = \text{तु} + \text{है} \\
\text{ै} + \text{है} & = \text{ै} + \text{है}
\end{align*}
\]

Arabic emphatics remain unchanged except in plural where they are transformed into plural. But they retain the case of the noun.

\[
\begin{align*}
\text{तशही} & \quad \text{कल} \quad \text{पढ़ाते} \quad \text{थे} \\
\text{तसही} & \quad \text{लोगों} \quad \text{को} \quad \text{मैं} \quad \text{कल} \quad \text{बाजार} \quad \text{में} \quad \text{देखा}
\end{align*}
\]

1.4.3. Arabic emphasis is also achieved by using ने फस like possessed in a construct phrase.^52

\[
\begin{align*}
\text{मे} & \quad \text{उसी} \quad \text{मकान} \quad \text{में} \quad \text{रहता} \quad \text{हूँ!}
\end{align*}
\]

1.4.4. In Arabic personal pronoun is also emphasised by तहिब and तहिब. Similar is the case in Hindi

\[
\begin{align*}
\text{तशही} & \quad \text{अच्छे} \quad \text{थे} \\
\text{तसही} & \quad \text{है} \quad \text{तथा} \quad \text{थे} \\
\text{तशही} & \quad \text{तथा} \quad \text{थे} \\
\text{तसही} & \quad \text{तथा} \quad \text{थे}
\end{align*}
\]

^51 Ibid. p138.
But, if an bound pronoun of the verb is emphasised a distinct pronoun is compulsorily written before the emphatic particles.\textsuperscript{53} "Distinct pronouns are termed qualifiers when they occur after a bound one."\textsuperscript{54}

\begin{align*}
&\text{(86)} \quad \text{اِسْتَنْفَضَي} \\
&\text{(87)} \quad \text{ إذْهِبِي اِنْفَضَكَ} \\
&\text{(86)} \quad \text{سُهُرُ الَّذِي رَكَّزَت} \\
&\text{(87)} \quad \text{تَنَّ لَوْلَا الَّذِي} \text{جَاوِرُ/} \text{تَنَّ لَوْلَا} \text{جَاوِرُ}.
\end{align*}

This rule does not apply when the verb comes with an attached pronoun or there occurs a prepositional phrase consisting of a pronoun.

\begin{align*}
&\text{(88)} \quad \text{دَعَوْمُ اِنْفَضُسَ} \\
&\text{(89)} \quad \text{مَرَّتُ اِنْفَضُسَ} \\
&\text{(88)} \quad \text{مَنِى} \text{وُلُدُهُ الَّذِي} \text{سَحْرُتَ} \text{كِيْبَا} \\
&\text{(89)} \quad \text{مِنِى} \text{وُلُدُهُ} \text{سَتَرَ} \text{يِمَكُرو} \text{ة}. \\
\end{align*}

\textit{afl} has Arabic equivalent \(\text{لاِكَ} \). While \(\text{يَلَ} \) has an exclusive meaning \(\text{اَكَل} \) has an additive meaning.\textsuperscript{55} It is also added with noun or pronoun without affecting any change, modification or inflection in the terminal syllable.

\begin{align*}
\text{वह}+\text{र्त} &= \text{वहर्त} & \text{वह}+\text{र्त} &= \text{वहर्त} \\
\text{हम}+\text{र्त} &= \text{हमर्त} & \text{तम}+\text{र्त} &= \text{तमर्त} \\
\end{align*}

Both \(\text{र्त} \) and \(\text{र्त} \) follow the substantives.

\begin{align*}
&\text{(88)} \quad \text{में} \text{र्त} \text{अभिक} \text{साथ} \text{जाएगा} \\
&\text{(89)} \quad \text{कोलेक्ट} \text{र्त} \text{वार} \text{रहे} \text{है} \\
&\text{(88)} \quad \text{अधिक} \text{र्त} \text{मुल} \\
&\text{(89)} \quad \text{निज़्ले} \text{र्त} \text{स्तेह} \text{ले} \text{स्तूक}. \\
\end{align*}

1.4.6. Both \(\text{र्त} \) and \(\text{र्त} \) also emphasise the verb, limiters, and quantifiers.

\textbf{(Num.)}

\begin{align*}
&\text{(90)} \quad \text{शुरू \ र्त} \text{लोग} \text{अहिं} \\
\end{align*}

\textsuperscript{53} Ibn Hisham: (1979) III: p.335
\textsuperscript{54} Owens, Jonathan: (1989) Early Arabic Grammatical Theory: Heterogeneity and standardisation. p.62
\textsuperscript{55} Mishra & Fairbanks: (1968 ) Spoken and Written Hindi. p. 66.
1.4.7. Ibn Hisham and other grammarians recognise another class of emphatic called lexical emphatic. "It is repetition of previous word."\(^5^6\)

Let us not hide the fact that scarcely there is equivalent Arabic expression for first and fourth phrase.

**Limiters:**

All Hindi grammarians recognise a category of words functioning as limiters. But Dimshits's classification is more elaborate. He mentions two kinds of limiters.\(^5^7\)

---

56 Ibn Hisham: (1979) III p.336
1. Emphatic Limiters

तो, तू, अप्लु, तबका, etc.

2. Attractive Limiters

भर, केवल, मात्र, सिर्फ, etc.

M.K. Verma writes, “In Hindi noun phrase we also find elements like, तो, अप्लु and तब (with some differences in their privileges of occurrence) which seem to function as a kind of emphatic element.”58 However he does not mention about the second kind of limiters rather he deals it under sub-class of intermediate predeterminers.

In Arabic some particles and adverbs are used for the same propose i.e., (1) and etc. All of these particles are adverbial or quasi-adverbial in nature.59

**Emphatic Limiter:**

1.5.1. Hindi emphatic limiters (El) and Attractive limiter (Al) अप्लु necessarily occurce after the noun (N) or noun Phrase (NP) and the rest can both precede as well follow it. But some Arabic limiters like and can take both the position in NP while can only precedes it and succeeds it.

\[
HN+\text{Lim.} \quad \text{(100) क्षेत्र की शहर में रहता है} \\
\text{Lim.}+HN+\text{Lim.} \quad \text{(101) केवल क्षेत्र की शहर} \\
\text{नेमियाम ने खेला में} \quad \text{(100)} \\
\text{महदनियाम ने खेला में} \quad \text{(101)} \\
\]

1.5.2 (102) वे तीन तीन लाख के आए

(103) उस्तख भी नहीं है

(102) जाने खेल औरलैंड फिफ्टी औरलैंड फिफ्टी

(103) ल्य्चाब्या इस हैरिया

All these limiters have the potential to emphasise one single head noun or a complete NP.

1. HN+LIM.
2. Mod.+LIM.+HN
3. Mod.+HN+Lim.

1.5.3. है has an exclusive (restrictive) implication which is completely absent in some other expression where it is truly emphasizer.

(104) बड़ी लोङ्ग जा रहे है
(105) वृद्धी है लोङ्ग जा रहे है

सेरहै, तो शताशियन
सेरहै, तो शताशियन

1.5.4. For तक we use Arabic limiter

(106) कम को पान नहीं दिया
(107) ताजार में खाता तक नहीं है

लाजुरे सुबूत है
लाजुरे सुबूत है

Attractive Limiter:

1.5.5. All such limiters precede the HN.

(108) बड़ी लोङ्ग जा रहे है
(109) वृद्धी है लोङ्ग जा रहे है
(110) सेरहै, तो शताशियन आता है

पुजोरे है, सुबूत है (108)

फ़िशियात पुजोरे नससेम (109)

ही देरु अर्थित (110)

1.5.6. The emphatic limiters है, है etc. can also follow these limiters

(111) केवल शिक्षक ही कस्ता में है।
(112) सात दो लोग ही बैठे हैं।
(113) सिरफ यह सक्तु ही अच्छा है।

Though we do not trace any such expression in Arabic but certain emphatic particles can be used.

(111) بورةجع النصل في دعاستان
(112) نخري شخص عينه دالاس
(113) مي دهنة المريضة حيدة
(114) كوابل انسان يأبي هذا
(115) مات ار يدا يأبي هذا
(116) سمك يأبي هذه

1.5.7. We also recognise some other compound limiters and subgroup of Hindi pre-determiners; as,

वस, कम से कम, ज्यादा से ज्यादा, खासकर etc. which can also take emphatic particles like है and है। These limiters do not have predetermined places.

In Arabic we use

Except

other limiters can not accept any emphatic particle.

(117) هم زنحو ناذم نمد نكم هم نمؤن مارا ماد
(118) مة جناد ساب جناد پاچ داب رغام
(119) ماد على امحمد على اقبال على النفل ، نقط

Sinha, B.K.: (1986) p.106
Modifier Phrase

Ordinatives

1.6.1. Hindi ordinatives functioning as head, adjective, subject, complement etc. signify complete number; as, ordinal and cardinal-indefinite numbers, fractions, proportions, approximations, denominations etc. Kamta Prasad Guru and S.H. Kellogg have classified it into the following categories.61

(a) **Definite Number**
(b) **Indefinite Number**
(c) **Qualifier**

Cardinal Ordinal Distributive Aggregative Collective Fraction Partitives

But Zalman Dimshits and B.K. Singh do not recognise indefinite number as ordinatives. They have classified it under indefinite pronominals. Dealing the indefinite numbers Guru also mentions; “sometime the indefinite number are also used as nouns.”62 It is the nature of pronoun only to replace a noun

Cardinal Number

1.6.2. Cardinal numbers of Hindi are derived from Sanskrit through Pali. Guru calls its as complete number while Dimshits describes it as serial number. But Yamuna Kachru considers it, as merely a numeral objective.

On the basis of its composition cardinal numbers have been classified into three categories.63

---

62 Ibid. p.100
Normal
Complex
Compound

(a) **Normal:** all those numbers formed of root fall in this category. They are from 1 to 9 and all tens under 90, as well as 100, 100000, 1000000

एक---ली, सबी दहाही, सी, हजार, लाख, करोड ए...

(b) **Complex:** These are formed of two roots. They are all numbers from 11 to 18, 21 to 28, 31 to 38 --- 81 to 89 and 91 to 99.

All number preceding tens like नवतीस, द्वादशि, तिस्रादशि --- (except त्यतीस and त्रिन्यततत्तविस) are not complex cardinals. They are formed by adding a prefix जन in tens, like नवतीस, उन्नतालिस etc. जन+तीस=उन्नतालिस!

उन+चालिस=उन्नतालिस

जन is a Sanskrit prefix which means “one less”.

(c) **Compound:**

All such numbers are formed of two separate numerals, whether normal or complex.

All numbers, after hundred are in this category: नवतीस, द्वादशि, तिस्रादशि ---

उन्तार अर also compound

एक सी एक, तीन सी दो,एक हजार+तीन सी+दो = एक हजार तीन सी दो

एक+सी+एक = एक सी एक,

तीन+सी+दो = तीन सी दो

(d) **Therefore:**

<table>
<thead>
<tr>
<th>Kind</th>
<th>Numerals</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Normal</td>
<td>एक, दो, तीन सी, हजार --- लाख, करोड</td>
</tr>
<tr>
<td>b. Complex</td>
<td>नवतीस, द्वादशि, तिस्रादशि, नवततत्तविस</td>
</tr>
<tr>
<td>c. Compound</td>
<td>उन्नतालिस, उन्नतालिस, उन्तार एक सी एक, एक हजार तीन etc.</td>
</tr>
</tbody>
</table>
Unlike Arabic cardinals Hindi cardinals have no place for any copulative conjunction.

Big numbers like सो, छत्ती, लाख are always used singular with preceding cardinals as.

पाँच सो, दस छत्ती, पाँच लाख, पन्डर करोड़ etc.

(e) The function similar to other adjectives but remain unaffected from the inflection of the following noun.

1.6.3 Arabic ordinatives function as noun as well as adjective. They too approximately, function in the sentence in similar manner as mentioned in (1.6.1.) Arabic grammarians classify ordinatives into cardinal and ordinal. They two also recognize fractions and partitives but they are either noun or adverb in nature.

**Cardinal Numbers**

(f) It has also been classified on structural basis into four categories: Single, compound group of ten and copulated.

Single: All numbers from one to ten.

Compound: All number from eleven to nineteen

Group of ten: All tens 20, 30, 40, --- 100, 1000 etc.

Copulated: All numbers from twenty on to ninety-nine because of the existence of a copulative conjunction 9.

Therefore:

---

64 Guru Kamta Prasad: (2052 IC). p.95.
1.6.4. All Arabic cardinal numbers are under inflected category and accept signs of gender and case. They function mostly as noun, not as adjective, and accept all cases. They also precede noun like that of Hindi.

<table>
<thead>
<tr>
<th>Kind</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>عشرة، ثلاثون، إناث، واحد</td>
</tr>
<tr>
<td>Compound</td>
<td>تسعون، ثلاثون، إناث، إحدى</td>
</tr>
<tr>
<td>Group of ten</td>
<td>500، مليون، ألف، مائة، عشرة</td>
</tr>
<tr>
<td>Copulated</td>
<td>0، نسمة، وسورة، خمسة، واربعة، وأربعون</td>
</tr>
</tbody>
</table>

Let us discuss in details the tricky and difficult part of the cardinal number on functional basis.

(a) اثنان / واحد are hardly used with nouns. They follow the noun and function as adjectives, and express the idea of unity and duality more strongly.

- كتب واحد
- كتاب واحد
- كتاب واحد
- كتاب واحد
- كتاب واحد
- كتاب واحد
- كتاب واحد
- كتاب واحد

(b) From ثلاثون to عشرة، noun will be at odd with the gender of its number and in genitive cases similar to construct phrase in resemblance. The noun will be plural.

---

Only case signs *fatha*, *dhamma*, and *kasra* are put on the number to show the case.

(c) The cardinal number from 11 to 99. Take the nouns numbered in accusative singular. As for the gender of those cardinals (except 11-12, 21-22---91-92) which indicate the units in these compounds, (from 3 to 9) vary in gender according to the rule laid down in (b). All these numbers between 11 to 19 are indeclinable and do not inflect for case. But others are declinable.

```
<table>
<thead>
<tr>
<th>Mscl.</th>
<th>Fem.</th>
<th>All cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>ممـسـت عـشرة وـنـة</td>
<td>ممـسـت عـشرة وـنـة</td>
<td>(125)</td>
</tr>
<tr>
<td>نـة وـنـة وـنـة</td>
<td>نـة وـنـة وـنـة</td>
<td>Nom. (126)</td>
</tr>
<tr>
<td>ممـسـت عـشرة وـنـة</td>
<td>ممـسـت عـشرة وـنـة</td>
<td>Acc. (127)</td>
</tr>
<tr>
<td>ممـسـت عـشرة وـنـة</td>
<td>ممـسـت عـشرة وـنـة</td>
<td>Gen. (128)</td>
</tr>
</tbody>
</table>
```

All tens between 20 to 90 are communion for both the gender and decline for case.

```plaintext
(129) عـشـرة وـنـة وـنـة وـنـة وـنـة
(130) نـة وـنـة وـنـة وـنـة
```

(d) 100, 1000, million, billion etc. are common for both the genders and govern numbered noun in genitive case.

```plaintext
(131) مـائـة وـنـة / مـائـة وـنـة
(132) الـفـ وـنـة / الـفـ وـنـة
```

These tens from 100 onwards also have their plural forms:
Ibn Hisham says "number from 3 to 10 are added to them, but it has no effect on 100 as far as number is concerned."\(^{69}\)

(e) Arabic cardinal numbers also function as adjective. Then it come after the noun and follow it in case and article but not in gender.

(133) 

(e) Arabic cardinal numbers also function as adjective. Then it come after the noun and follow it in case and article but not in gender.

(133) 

(f) In the phrase where number precedes the noun, the definite article can only be added to the noun only not the number because in word-order it is on the place of possessed which does not accept definite article.\(^{70}\)

(136)

When the numbers are compound or copulated, the "article should be added to the unit number."\(^{71}\)

(137)

(138)

Let us examine in details some common uses of cardinal numbers in Arabic and Hindi.

1.6.4. Both Hindi and Arabic numerals are used substantively (subject and predicate) and attributively.

Attributive: (139) दुर्घटना में पाँच लोग नरे 

(140) चार देशों का सम्मेलन दिल्ली में होगा 

(139) مات في الحادثة فيشيام

\(^{69}\) Ibid: p.252.

\(^{70}\) Al-Zujaji: (1410 A.H.) p.128.
1.6.5. There are a lot of Arabic examples for omission of compulsory numbered nouns.

(Subject) 

(Predicate) 

1.6.6. Hindi numbers are also repeated for showing approximation or doubt.

Hindi repetitive cardinals do not accept copulative conjunction but it is compulsorily mentioned in Arabic.

In Arabic, we use etc.

72 Kellogg, H.S.: (1990) p.151
73 Wright, W.: (1983) I: p.325
1.6.8. Hindi simple or complex cardinal numerals can also be join to each other by postposition for emphasis as well as comparison

Emphasis
150. पाँच के दो लोग आये हैं
151. सात के सात वियाडू जा चुके।

In Arabic we use emphatic particle
(150) خمسة رجالاً
(151) اذهب سبعين طلاباً

Compassion:
(152) ا tanggal ب و س ا د و د م في ه م ا د
(153) د ت ن و س ا د و د م في ه م ا د

Here we replace ا بال with Arabic prepositional
(152) لا أعجب الثالثة من بين السنوات
(153) مسناً في سنة من بين السنوات

1.6.9. We also express year by cardinal numbers. Dimshits write “generally cardinal number denoting year as well as number below ten thousand are converted into hundred.”

(154) 1998 उन्नीस से अधिक
(155) 9500 पन्चाश से अधिक

(154) ألف و تسع مائة و ثمانية و سبوع
(155) تسعة آلاف و خمس مائة

Ordinal Number

1.6.10. Ordinal numerals are a subclass of the numerals. Ordinals are words used to express the order in which an item stands in a given sequence. These are used as adjectives.

---

74 Dimshits, Zalman: (1985) p.54
The ordinals in both the languages have been classified according to their structure.

Hindi

(a) Regular: - गण is added to the cardinals

पहला, दूसरा, तीसरा, चौथा, पांचवाँ, सातवाँ, आठवाँ, दसवाँ, एवं इत्यादि etc.

(b) Irregular: - पहला, दूसरा, तीसरा, चौथा, पांचवाँ, एवं इत्यादि etc.

Arabic: 76

(a) On the shape of the noun from 2 to 10.

(b) After ten only unit number will change its shape

(c) Tens retain their original shape in ordinal as well

1.6.11 Ordinals of both the languages follow the noun and are declinable so they inflect for number and gender.

(156) आज से सातवें दिन स्कूल चुकलेगा Mscl./Dat.

(157) तीसरी घर से लाएगा Fem./Ag.

75 Ibid. p.97
76 Ibn Hisham: (1979) IV: p.262-263
1.6.12. In Hindi we also omit the noun and mention the ordinals as predicate.

(158) मेरा भारत पॉशवी में है। (पॉशवी क्लास)

1.6.13. It can also be used as subject or topic.

(159) पहला मेरा भारत है और दूसरा मित्र

(159) اول اني و الثاني صديقي

1.6.14. The numbered nouns are also deleted when it has already been mention in the previous sentence or discourse.77

(160) मेरे चालचल के पास चार वाहिनियाँ हैं। पहली लाल, दूसरी नीली और

(161) तीसरी और चौथी उजली है

(160) لعمى اربعة سيارات - الأولى صفراء، والثانية زرقاء

(161) والثالثة والرابعة بيضاء

1.6.15. Ordinals are also used for expressing date and time.

اذهب اللدرسة في الساعة العاشرة

(162) استبنتهم اليوم في الساعة السائية

In Hindi only cardinal numerals are used.

(162) मैं दस बजे स्कूल जाएगा

(163) मैं आठ बजे छ: बजे उठा

1.6.16. पहले, the inflected form of पहला, or सर्वप्रथम also come as adverb. In Arabic we just use أول

(164) رأى الولاء حاجا

(165) پہلے چارت نے پرمناں وہم فوذرا

سبیلہ رام أولا إلى المدرسة (164)
Distributive Numerals (Repetitive):

1.6.17. Distributive in both the languages are very regular despite some major variations in the form. In Hindi same cardinal numeral is repeated as एक-एक, दो-दो, तीन,चौथ, etc. and sometimes ‘कर्तके’ and ‘ध’ also follow them. In Arabic too same numeral is repeated, and cardinals shape is changed on the patterns of موصد, اعداد مذمول as; موصد, اعداد مذمول, موصد مذمول etc. موصد, اعداد مذمول, موصد مذمول, etc.

In the above Hindi example distributive has been used as adjective and substantive respectively.

1.6.18. They can also function as adverb

But despite repeating the cardinal numerals, sometimes, we do not get repetitive meaning. They just show emphasis.

Aggregative Numerals:

1.6.18. "This is made after adding अर्द्र in the terminal syllable of the cardinal number.” It also denote some kind of emphasis. This kind of aggregative denotes definite number.

Another क्यों is also added to the cardinals for denoting indefinite numbers. All of them are indeclinable.

(171) दौर+आ = दौरो (Irregular)
(172) दौर+हाल = कैह दौर+आ = एक सी पैंच+आ = एक सी पैंचो
(173) पैंच+आ = पैंचो etc.

We do not find aggregative numeral in Arabic. Therefore we add emphatic particles etc. following the cardinals numerals with appropriate pronouns as dealt under emphatics. They can also precede the number and denote definite numbers. क्यों and क्यों are irregular while others are regular.

Arabic language lacks any such device for denoting to denote such indefinite numerals as क्यों. We write etc.

1.6.19. The aggregative also function as attributive as well as substantive.

(174) अपने क्यों सहारी हैं। वो क्यों लोग गांव में रहते है।
(Attributive)
(175) क्यों अभी यहाँ उपरिस्थत बाह्र हैं
(Substantive)

1.6.20. If the same, आँ is suffixed to सी, हजार, लाख, करोड़ etc. it will mean suffix for plural, not aggregative.

(176) सेक्सो लोग बाढ़ में मर गए और
(177) लाखो लोग बंदर हो गए

1.6.21. Various kinds of determiners including emphatic and indefinite ones can also precede or follow the aggregative numerals.

Emphatic:

(178) प्रोफेस ही आर्थ अपने पिता को बूझने लिंकले
(179) और वे चारों ही दिशाओं में गए।

Ag.+Emp.+HN

In Arabic we do not find particles with aggregatives.

Indefinite pronouns (intensifiers): We find such expression very rarely.

(180) (सबसंट) दसों लोग कल शहर जाएंगे।
(181) (सबसंट) दोनों विद्यार्थी उपरिभित है।

we have similar expression in Arabic as above.

1.6.22 The terminations सर and ग are affixed to some of the cardinal numerals to denote collective numbers.

वीस+सर = वीसा
वत्तीस+ग = वत्तीसी
चालीस+सर = चालीसा

Beside the above numerals some irregular collectives are also found in texts; as जोड़ा/जोड़ी, जंगी, जंगी, सेकड़ा etc.
Guru put these numerals under aggregatives but Aryendra Sharma and Badrinath Kapoor and many western linguists call them as collective numerals.

Arabic lacks such numerals. Therefore, except for जोड़ि and जोड़ि we use merely cardinal numbers for others as:

एक, दो, तीन, चार, पाँच, छह, सात, अष्ट, नव, दस, एक सौ, दो सौ, तीन सौ, चौरा सौ, पांच सौ, छः सौ, सात सौ, अष्ट सौ, नव सौ, दस सौ, एक हज़ार, दो हज़ार, तीन हज़ार, चौरा हज़ार, पांच हज़ार, छः हज़ार, सात हज़ार, अष्ट हज़ार, नव हज़ार, दस हज़ार.

1.6.23 They are not used like any other ordinate compulsorily preceding head nouns. They are independent of such components in most of the cases.

(Substantive)

(182) यदि उसने फिर वही दुःखयात तो उसकी बात तोड़ जूंना।
(183) सीक्षा हज़ार से अधिक कम है।
दो हज़ार भीम लोग सात मिली सात व्यापार धारी ली (दान लेने)(182)

(183) लाल सो क्लाय का दूर निकले बेला

1.6.24. Attributive: - They can also be used attributively where they accept cardinal numerals signifying unit.

(184) अमेर के एक जोड़ि खबरें खरीदा
(185) और यहाँ ने दो जोड़ि आम खरीदे
(184) एमेर आम जोड़ि खरीदा
(185) रूपियों में एक जोड़ि

1.6.25 “The cardinal numbers are often used as collectives without any change of form”

(186) तो हज़ार से अधिक होता है
(187) श्याम ने आठ अम खरीदे।
(186) तो हज़ार से अधिक होता है
(187) श्याम ने आठ अम खरीदे।

Proportionals:

81 Guru, Kamta Prasad: (2052 ic) p.99.
82 Kellogg, H.S:(1990) p.163
1.6.26. Proportional numerals or proportional adjectives, as defined by Kamta Prasad Guru, signify the proportions of count as well as non-count nouns, and inflect for number, gender and case.

To express proportional गुना is added to the numerals, some of which then assume slightly different forms. These differences are only visible from 2 to 4.

\[
\begin{align*}
(188) & \text{दश+गुना = दशगुना} \\
(189) & \text{तीन+गुना = तीनगुना} \\
(190) & \text{चार+गुना = चारगुना} \\
(191) & \text{पाँच+गुना = पाँचगुना}
\end{align*}
\]

Arabic usage and with an appropriate preceding or following cardinal numerals where they inflect for number, gender and case. They are regular from two onwards.

\[
\begin{align*}
\text{महंत प्रभु)(188) सुनात, प्रभु } \\
\text{ब्रह्मगृहीता कृष्णाणि (190) एभुत जयम् } \\
\text{प्रभुत्वते मन्त्राम् (191) प्रभुत्वते मन्त्राम् }
\end{align*}
\]

They are also expressed by past participle of the second (verb) form derived from the cardinal number as,

\[
\begin{align*}
\text{मराल्ले मन्त्रु (190) मराल्ले मन्त्रु } \\
\text{मराल्ले मन्त्रु (191) मराल्ले मन्त्रु }
\end{align*}
\]

1.6.27. Proportionals generally function as substantives (Predicates).

(Substantive)

\[
\begin{align*}
(191) & \text{महानाथ के करण सत्ता तीन गुना बह गया है } \\
(192) & \text{मेरे आराध्य की आदरणी तुमसे पाँच गुनी अधिक है } \\
\text{एकता सन्नातघु एकता सन्नातघु(191) } \\
\text{एकता सन्नातघु एकता सन्नातघु(192)}
\end{align*}
\]

1.6.28. However, they sometimes occur as attributive as well.

\[
\begin{align*}
(193) & \text{सदक का कुंगल विस्तार का सुलाय } \\
(194) & \text{देश की चार वर्षी विकास में किसानों का योगदान अधिक है। }
\end{align*}
\]

Arabic proportionals are always used as substantives.

\[\text{Guru, Kamta Prasad: ( p.98) }\]
Fractions:

1.6.29. (a) Fractions or fractional numbers are very irregular:

\[
\begin{array}{c|c|c}
\frac{1}{2} & आधा & - \frac{1}{4} & पौले \\
\frac{1}{4} & चौथा & 1 \frac{1}{4} & स्तव \\
\frac{1}{3} & तिहाई & 1 \frac{1}{2} & देख \\
\frac{1}{4} & पौला & 2 \frac{1}{2} & अद्धार्थ अथवा द्वार \\
& & + \frac{1}{2} & साधे \\
\end{array}
\]

Hindi fractional numbers precede all kinds of nouns-count non-count, and mass and accept cardinal numbers.

e.g. एक चौथा, दो तिहाई, etc.

The remaining fractions are regular and accept declension for case

Ordinals + भाग

दुसरा भाग, पौधवी भाग, छठा भाग, दसवीं भाग etc.

(b) Arabic fractions except अठळ (आधा) are very regular and are derived on the pattern of مُعَلَم from a cardinal number.

\[
\begin{array}{c|c|c}
\frac{1}{2} & \text{نصف} & - \frac{1}{4} & \text{رابع} \\
\frac{1}{4} & \text{ربع} & 1 \frac{1}{4} & \text{رابع وربع} \\
\frac{1}{8} & \text{ثلث} & 1 \frac{1}{2} & \text{رابع وثلث} \\
\frac{1}{4} & \text{هاجرة} & 2 \frac{1}{2} & \text{رابع ونصف ونصف} \\
\end{array}
\]
Fractions are added after the complete number.

Fractions = Cardinal + \( \frac{\text{Fraction}}{10} \) + Fractions

The second kind of regular Hindi fractions are expressed by the following method.

Fraction = \( \frac{\text{Fraction}}{10} \) + Ordinal

1.6.30. Hindi fractional number, like other kinds of ordinatives, are used both as substantives as well as attributive. They also accept cardinal numbers and other determiners. Except अर्ध, all are indeclinable.

Arabic fractions when added to the noun make a construct phrase. Therefore, they will always be as substantives (nouns).
In Arabic when cardinal numbers are added to the fractions they accept declension in respect of number and case as mentioned under cardinal numerals.

1.6.31. They can also be used as substantives:

(204) भारत भारतीय उपमहाद्वीप का एक चरित्र है.
(205) अंडे शीलका क्षेत्रफल में भारत का साततो भाग है।

 воды (लिखता) बाँझ श्रीमाना गुरुले हेड बेके

(204)

(205)

Approximatives:

1.6.32. Such numbers signify approximate numbers. They are expressed by two methods:\n
(a) By putting such adverbs like लगभग, करीब, तकरीबता etc. before cardinal number, as Adv.+Num.

लगभग दो वर्ष, करीब आठ व्यक्ति, तकरीबता दस कीलो.

(b) By putting indefinite pronominal कोई before cardinals as; कोई + Num.

कोई दो, कोई आठ, कोई दस व्यक्ति

(c) By putting indefinite pronominal एक after the cardinals as; Num.+एक

दो एक वर्ष पूरा, आठ एक व्यक्ति, दस एक कीलो

(d) By putting two cardinals together indicating the limits of approximation.

There are no certain rules for that.

दो-चार वर्ष, आठ-दस व्यक्ति, दस-बारह कीलो

In Arabic we use, تقربًا, حوالي, عواقد, etc. before the cardinals where दो, लगभग, etc. before the cardinals where दो govern the cardinals into genitive case.

\[\begin{align*}
\text{حوالي} & \quad \text{بانية } \text{شخاص} \\
\text{حوالي} & \quad \text{بانية } \text{شخاص} \\
\text{كوب} & \quad \text{ستين} \\
\text{سننات تقربًا} & \quad \text{سننات تقربًا}
\end{align*}\]

Dimshits, Zalman: (1985) p.62
1.6.33. These numbers are indeclinables and function as attributives and substantives.

**Attributive:**

- (206) लगभग दो वर्ष पूर्व मेरे पिता का देहान्त हो गया।
- (207) करीब अर्त लोग उनके जनावज में आए थे।
- (208) मेरे गाँव से भरी कोई नही एक व्यक्ति आए थे।
- (209) ये लोग दो चार दिनो पश्चात गाँव लौट गए।

**Substantive:**

- (210) विश्वविद्यालय में पिछड़ियों की संख्या लगभग चार हजार है।
- (211) करीब दो हजार छात्रावास में रहते हैं।
- (212) कोई एक हजार गैंव के रहने वाले है।
- (213) तीन एक हजार क्षत्र तृप्ति पाते है।
- (214) पाँच-छः सी विदेश के है।

**Partitives:**

- (210) عبد الله في الجامعة، وإلي ارذة آلاف
- (211) جريل الزيتي (محم) يعيشون في السكن
- (212) خالد (عزم) من سكان القرية
- (213) يحمل زكاة ألف ليرة شمالاً على المدة الدراسية
- (214) خالد (عزم) يعيش مكاناً وسط من الخارج

1.6.34. Guru has described it as indefinite quantifiers or indefinite quantifier.
adjectives. These are: बहुत, अनेक, कोईं कुछ, क्याप, कम, अदि, वैदिक etc.

As indefinite quantifiers they are used in plural and function both as attributive and substantive.

Their equivalent expressions in Arabic are [Arabic text].

Generally used as adjectives or used before a prepositional phrase, and inflect for number, gender and case.

मात्रकी, कंपी, समय, वहां

1.6.35. बहुत is used as attributive and substantive for count and non-count nouns

(215) बहुत लोग यह नहीं जानते। (Attr.)
(216) शेरों की संख्या बहुत है (Subs./Predicate)

लाभ के लिए, कि उन्होंने बहुत लोगों को उसकी मदद की है

उद्देश्य की अपरिहार्य

से and सारे are also suffixed to बहुत to denote intensity (multiplicity): बहुत से लोग/बहुत सारे लोग/ However there will be no variation in Arabic expression.

1.6.36. अनेक (अन्य+एक) is used as synonym of कहै to denote indefinite number

(217) अनेक वार यह दुःखदाना घटी (Attributive)
(218) और अनेक लोगों ने इसकी अलगाव की है
(219) भें निर्देश अनेक है (Subs./Pred.)

फ़ूज हेल्परस विंडांगस, लाइट वर्टिकल

दानों उन्हें, एक दुम वीडियो सीना ने रे

85 Guru, Kamta Prasad: (2052ic) p.100
does not modify mass noun. It precedes or follows the definite or indefinite noun.\(^{86}\)

1.6.37. कई generally signifies kinds.

(220) अभी तक में कई लोगों से मिल चुका हूँ।  (Attri.)
(221) सुरेस ने कई किताबें की रचना कई है।  (Subs./Pred.)

1.6.38. कुछ besides being indefinite pronominals also denote indefinite numbers. It precedes both count and non-count nouns.

(222) आप मुझे कुछ कुछ दीजिये।  (Attr.)
(223) मेरे घर कल कुछ पढ़ती पढ़ाई।  (Attr.)
(224) मेरे समक्ष यह कुछ ही है।  (Attr.)

1.6.39. क्षेत्र is used in the meaning of कुछ both for count and non-count nouns.

1.6.40. कम (and कमाल) are used as कुछ for count and non-count nouns both as substantive as well as attributives.

1.6.41. आदि and तथाकर्ता mean "and similarly other." They function as adjective as well as noun and follow all kinds of singular and plural noun.\(^{87}\)

1.6.37. कई generally signifies kinds.

(220) अभी तक में कई लोगों से मिल चुका हूँ।  (Attri.)
(221) सुरेस ने कई किताबें की रचना कई है।  (Subs./Pred.)

1.6.38. कुछ besides being indefinite pronominals also denote indefinite numbers. It precedes both count and non-count nouns.

(222) आप मुझे कुछ कुछ दीजिये।  (Attr.)
(223) मेरे घर कल कुछ पढ़ती पढ़ाई।  (Attr.)
(224) मेरे समक्ष यह कुछ ही है।  (Attr.)

1.6.39. क्षेत्र is used in the meaning of कुछ both for count and non-count nouns.

1.6.40. कम (and कमाल) are used as कुछ for count and non-count nouns both as substantive as well as attributives.

1.6.41. आदि and तथाकर्ता mean "and similarly other." They function as adjective as well as noun and follow all kinds of singular and plural noun.\(^{87}\)

\(^{86}\) Ahmad, Dr. Basheer: (1998) p.54
\(^{87}\) Guru, Kamta Prasad (2052ic) p.103
The attached genitive pronoun (of तुः) changes its number and gender according to the noun it is referring to.

**ADJECTIVES**

Adjective is one of the major modifiers of Hindi grammar signifying merit and elements of the noun. This quality can be in colour, shape, kind, taste, number, nature etc. 88

Guru and other grammarians have classified adjectives in various categories. 89

A. **Pronominal adjectives**
   a. Demonstrative Pronouns
   b. Possessive Pronouns
   c. Indefinite Pronominals
   d. Relative Pronominals

B. **Qualitative Adjectives**

C. **Ordinatives:**
   a. Definite number       b. Indefinite number       c. Quantity

"Besides personal and reflexive pronouns all other kinds of pronouns are used as adjective. When pronouns used separately they function as pronouns and when they occur before a noun they are adjectives". 90 Dimshits is more elaborate in describing the Hindi modifier i.e.

---

88 Vajpayee, Kishoridas: (1966) p. 204
89 Guru, Kamta Prasad: (2052ic) p. 106
90 Ibid: p. 89
adjective. "Adjective indicate quality and characteristics of the thing. It includes colour, size, dimension, number, shape, quality, state, place, time and direction".91

| Colour     | लाल, पीला         | Occupation: व्यापारी, प्रेमी         |
|----------------------------------|---------------------|
| Dimension | गोल, चौड़ा           | Place: पद्रेसी                   |
| Material  | ऊन्नी, सूली           | Time: आज्ञाती, वर्तमान आज्ञाती |
|           |                      | Direction: युवी, परिवारी       |

Vajpayee described possessive pronouns as distinctive; though a different thing altogether but similar to adjective in nature. All of them have left out the present and past participles from the list of adjectives but they too accept their existence.

Hindi adjectives do not have any regular shape. They are recognised only on their syntactical functional basis. Bholanath Tiwari writes that the words ending with following suffixes or terminal syllables are adjectives.92

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>अवनीय</td>
<td>दर्शनीय, मानवीय</td>
</tr>
<tr>
<td>मान</td>
<td>दुक्षिणां, वर्तमान आज्ञाती</td>
</tr>
<tr>
<td>वाल</td>
<td>धनवाण, वलबाण</td>
</tr>
<tr>
<td>अवकाश</td>
<td>गिरकाश, मुखकाश</td>
</tr>
<tr>
<td>अक</td>
<td>अवखंड, धाकंड</td>
</tr>
<tr>
<td>आवना</td>
<td>बुद्धिमान, वर्तमान आज्ञाती</td>
</tr>
<tr>
<td>हस्त</td>
<td>अडियल, मरियल</td>
</tr>
<tr>
<td>इला</td>
<td>पदरील, रंगीला</td>
</tr>
<tr>
<td>गुणा</td>
<td>तितुग्ना, धीरुग्ना</td>
</tr>
<tr>
<td>बान</td>
<td>खंतरमाक, दर्दरमाक</td>
</tr>
<tr>
<td>रा</td>
<td>दुसरा, तीसरा</td>
</tr>
<tr>
<td>ना</td>
<td>आग्ना, पिच्चना</td>
</tr>
</tbody>
</table>

91 Dimshits, Zalman: (1985) p. 44
ARABIC ADJECTIVES:

It is one of the five Arabic modifies following the noun in position, describing it in quality and structurally agreeing with it in number, gender, case and article. “It is a modifier which completes the noun by referring its meaning either inherent or related to it.”

The classification of Arabic adjective were made long back in medieval age by Sarraj and Saibwaih. Sarraj recognises five classes though effectively there is another sixth category.

1. Modifiers that describe tangible qualities.
   لاَلْحَمْرَاءَ, ٱلْحَمْرَاءَ, طَوِيلُ, كِبْرِي

2. Present participle and Past participle forms.
   حَدَثَ, لَهِلَّ, حَامِل

3. Modifiers that neither represent tangible attributes nor have a participle.
   ٱلْمَأْلَعَةُ, ٱلْأَتْمَامُ, ٱلْمُرَجُوحُ

4. Modifiers which indicate an origin or relation.
   هَنْدِيَّ, عَبَّرِيَّ, أَرْضٍ

5. The modifiers constructed after adding ذَٰلِكَ (possessing).
   ۪وَقَدْ كَانَ ٱلْمُقَدِّسُ ۲۰۸

The above classifications are based on formal and notional criteria. He also discusses another class, not a pure modifier, but relative clause and prepositional phrase, modifying the noun semantically. But Saibwaih distinguishes only three categories of adjectives. “Know that an item can be described by something that is [referential]

---

92 Tiwarc, Bholanath: (1979). p.57
93 Ibn Hisham: (1979) II. p.300
identical to it and semantically part of it, like هزايد الطويل. However, the classification of Sarraj is more elaborate than Saibwaih.

For the sole purpose of contrastive study, we classify the adjectives -on structural basis- into two class as i.e. [base] adjectivals, and compound adjectivals. A class of pseudo-adjectivals also have been recognised by Binod Kumar Sinha which precede the base and compound adjectives.

**Base:** أصل، لجأ، سحاب، بضا etc.

**Compound:** ديلناي وس، لالسا، افمغىئا، بنعغىئا، افمغىئا،

As far as the Arabic adjectives are concerned, most of them fall under base describing the tangible and non-tangible qualities. It is interesting to note that a word-class of adjectivals cannot be recognised however it is established by “syntactic considerations”, as shown below.

**Base Adjectivals:**

<table>
<thead>
<tr>
<th>العربية</th>
<th>افلمغىئا</th>
</tr>
</thead>
<tbody>
<tr>
<td>نفراع</td>
<td>نفراع</td>
</tr>
</tbody>
</table>

**Present Participle:**

<table>
<thead>
<tr>
<th>العربية</th>
<th>لاعجنب أمير</th>
</tr>
</thead>
<tbody>
<tr>
<td>نفراع</td>
<td>لاعجنب أمير</td>
</tr>
</tbody>
</table>

**Past Participle:**

<table>
<thead>
<tr>
<th>العربية</th>
<th>انبي يرجل منصرور</th>
</tr>
</thead>
<tbody>
<tr>
<td>نفراع</td>
<td>انبي يرجل منصرور</td>
</tr>
</tbody>
</table>

\[86\] Owens Jonathan: (1990) p. 67
Degree Adjectivals:

الولدالاجوه حبوب Adj.
المدينة احمرس النزية N.

Infinite:

هذال حول النورس أمارييا

BASE ADJECTIVALS:-

1.7.1. Hindi adjectives have also been subclassified, as per the terminal syllables, into inflected and non-inflected. Those with ढू as terminal syllable have been put under inflected adjectives due to their nature to inflect for number, gender and case. But the non-inflected adjectives retain their original forms.96

Inflected अच्छा, अच्छी, अच्छे

Non-inflected

(228) सुंदर लड़का आया Noun/sngl./mscl.
(229) सुंदर लड़की आई Noun/Sngl./Fem.
(230) सुंदर लड़के आए Dat./Pl./Mscl.
(231) सुंदर लड़कियों आई Dat./Pl./Fem.
(232) सुंदर लड़कों के बुलाओ Abl./Pl./Mscl.
(233) सुंदर लड़कियों के बुलाओ Abl./pl./fem.

Majority of Arabic adjectives are under inflected category. They agree with the preceding noun in number, gender, case and article. "The adjective follows the noun[modified] in nominative, accusative, genitive [cases], definite and indefinite [articles]."97

<table>
<thead>
<tr>
<th></th>
<th>Acc.</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

95 Beeston, AFL: (1970), p.45
96 Dimshits, Zalman: (1985) p.47
1.7.2. Hindi adjectives precede the noun while Arabic adjective succeeds it. 98

\[ \text{NP}_h = \text{Adj.} + \text{N} \]

(234) सुल्दर घर

\[ \text{NP}_s = \text{N} + \text{Adj.} \cdot [(\text{Art.})n(\text{+art.})\cdot \text{Adj.}] \]

(235) اليم الجميل

Sometimes Arabic adjectives also precedes an indefinite noun. In this case, it is written in accusative case for its being adverb and not a real adjective. 99

As discussed above, all such Hindi adjectives terminating in अप and अप are under inflected category. They inflect as per the number, gender and case of the noun. Adjectives are linked with nouns so that they follow the gender, class and case of the [following] noun. 100

(236) श्याम अच्छा आदित्र है। Sngl./Mscl.
(237) वे अच्छी चीज हैं। Sngl./Fem.
(238) वे अच्छे लोग हैं। Pl./Mscl.
(239) राधा, श्यामा और सीता अच्छी शिक्षिकाएं है। Pl./Fem.

About the Arabic adjective Saibwaih writes:

“They are nouns which completely share the inflection of the noun they modify.”

Arabic descriptive adjective also follows the noun in number, gender, case and article.

1.7.4. But there is one variation between the adjectives of the two languages, with is article. It is added to all adjectives invariably modifying the definite or proper nouns.

“Definite noun [with *] is to be modified by a definite adjective and indefinite noun is to be modified by indefinite adjective, and not else.”

1.7.5. Adjective of both the languages denote quantity, colour, class, etc. of human, animate and unanimate things. Such adjectives have also been known by grammarians as descriptive adjective.

---

1. **Vajpayee, Kishoridas: (1966) p.206**
2. **Yoqoob, Dr. Rameel Badeea: (1988) p.690.**
1.7.6 Some adjectives also express quantity or number.

(244) कहै लोग आए
(245) कुछ ऐसे के
(244) جَوَّرُ رُجَالٌ عبْدُ
(245) اعلیُ ملسترَملِت

This can also be expressed by two other methods i.e. by construct and preposition phrases.

(244) عَرَّةُ رُجَالٌ
(245) خِلَالِ الْمَلْسِ

1.7.7 Hindi adjectives are also derived from noun, adverb of place, adverb of time, proper noun, etc. for showing reference or relation. Dimshihts names such adjectives as referential adjectives. Such Adjectives are also called ḍ-adjecitves.¹⁰³ Such adjectives are also very commonly used in Arabic as well. It is formulated from noun as Gheelani writes, “referential adjectives are made by adding doubled "ъ" [ya] preceded by genitive marker for signifying relation of one thing to another.”¹⁰⁴

PLACE [PROPER NOUN]

(246) बनारसी कपड़ा सस्ता है बनारस + ḍ = बनारसी
(247) जापानी अंडिया अच्छा है जापान + ḍ = जापानी
(246) الْوَبَبُ الْبَنَارِسِي رَضِيَ اللهُ عَمَّهُ
(247) الرَّاهِيَة الْبَلَِّي الْيَبَّانِ

Noun:

(248) ऊंची बस्तर पहनो ऊंच + ḍ = ऊंची
(249) सुंदरी कपड़ा नहीं है सुंदर + ḍ = सुंदरी
(248) البَسَتُ ملَابِس صَوْمِيَّة
1.8.7. Derivation of such adjectives is very common in Hindi but it is not regular as that of Arabic.

Remedy of such problem can also be found in का adjective as described by Vajpayee.

1.7.9. In both the languages adjectives signifying colour and defect are common. In Arabic it is always on the pattern of 

\[ \text{1.7.10. The affix "सु " is added to adjectives or nouns to express resemblance with the necessary idea of a lesser degree of quality.} \]

\[ \text{(254) सीता विशेष लक्षण } \]

\[ \text{(255) गुम विशेष लक्षण } \]

\[ \text{(254) नैने लाल धोंड की सवारी की } \]

\[ \text{(255) लंबा बालक खड़ा हुआ } \]

\[ \text{Compound Adjective} \]

\[ \text{105 Sharma, Aryendra: (1972) p.59} \]
\[ \text{106 Vajpayee, Kishoradas: (1966) p.219} \]
For resemblance is use in Arabic.

1.7.11. the can also be replaced by and sometimes added to the inflected substantives and pronouns to express likeness. It also inflects for gender, number and case.

1.7.12. “ is also attached to or (i.e. genitive substantives or pronouns) forms for denoting similarity in quality or possession etc.”

---

107 Ibid. p.216
108 Sharma, Aryendra (1972) p.60
Adjectives are also made by suffixing वाला/वाले/वाली to the noun—common, proper etc. It denotes reference, quality, occupation, relation as well as possession.

In Arabic, we use various nouns for such वाला expression and they are: साहब for possession, शख्स for occupation and N+साहब+NP for simple reference. These words will come at the position of governors.

1.7.13. Identical in form but of different origin and meaning is the particle, सर which is added, in like manner, to the adjectives to denote intensity or excess. 109

1.7.14. Some adverbs know as pseudo- adjectives, are also prefixed to the adjectives for the intensity 111 as, like ज्यादा, अधिक, बड़ा etc.

111 Tiwari, Bholanath: (1966). p.56
1.7.15. Adjectives are also repeated for intensity. Such adjectives, if inflected also follow the noun in inflection.

1.7.16. Some adjectives are also used both as nouns as well as as pronouns. This is common both in Hindi and Arabic.

1.7.17. All grammarians are unanimously agreement on the use of adjectival attributively as well as substantively.\(^{112}\)

It is very common in Arabic to use adjectives in both the places.

1.7.18. Besides these qualitative adjectives, there are some other kinds of adjectives like pronominals and ordinatives, as mentioned in the beginning.

(285) यह मकान बड़ा है (Dem.)
(286) वे लोग अच्छे हैं (Dem.)

However Arabic demonstrative when precede the head, can not be a modifier.

(285) هذة البيت الكبير (Dem. Adj.)
(286) هؤلاء الرجال طيبون (Dem. Adj.)

1.7.19. Possessive pronouns as adjectives. It has been already discussed in detail in this chapter.

(287) मेरे पितादिक मैं है एज्ज़ + N
(288) उसके बड़े डॉक्टर है

But possessive pronoun does not make adjective in Arabic

(287) إلى مدرس N P = Ps + Ps.
(288) أخوة طيب

1.7.20. Indefinite pronoun as adjective. It has been dealt afore in details.

(387) كم (क्या) कहा आहे है
(289) الطلاب القليل في المصل

1.7.21. Relative pronoun as adjective.

(290) जो सेलाबी वहाँ खड़ा है अभी की से है
जो सफ़ल अभी आए है वे सभी होते हैं

Like all other kinds of adjectival, Arabic relative pronouns also follow the noun modified in number, gender and case.

(290) الأشخاص الذين جاء هناك هم صديقين
1.7.22. All kinds of ordinatives in Hindi function as adjectives only. But in Arabic only ordinal numbers are considered adjectives.

Cardinal

(291) तीन बच्चे खेल रहे हैं
(292) पाँच महिलाएँ बैठी हैं।
(291) बुलबुली वाली एवं
(292) चिल्ली बीमारी

However, the number following the noun in position, is called adjective.

(291) एतनाल नव्लादे N+Adj.
(292) नस्ताना प्रथा

Ordinal

(293) पाँचवीं मात्र घर बसे अध+N
(294) चौथी वर्गीय क्लास में है
(293) नामग्रै की कानूनी नाम
(294) एक्सिन्टी शॉटिंग इनवार्ड N+Adj.

1.7.23. When more than one adjective is used for a single head, generally it is ordered as;

क़ी - Adj+Dem.+Ordi+Qual.+H. 115

(295) अपकी से तीनाल धर्म जनत ना ।

There is no such fixed system of word-order in Arabic, however, they come according to the preference of the user.


(295) مصادر الزيتية الذئبة

113 Kapoor, Badrinath: (1992). p.52
115 Singh, Suraj Bhan: (1985) p.44
PARTICIPLES:

1.7.24 There is another verbal group of adjectives with forms, as;

\[
\begin{align*}
&v\text{-}t\text{aa}+\text{hua} \\
v\text{-}a\text{a}+\text{hua} \\
v_\text{ue}+\text{wala}
\end{align*}
\]

These have been divided into present participle and past participle. Kachru classifies them into three groups, present, past, and adjective participles.\(^{116}\)

\(\text{(296)}\) रोटे द्वारा वाचे का रोटी दो (Present Part.)

\(\text{(297)}\) मैरे शके द्वारा लोगों को चाय पिलाई (Past Part.)

\(\text{(298)}\) जानेवाले समाधायों को रोक लो (Agentive Part.)

Arabic recognizer only two types of participles—present and past participles—which has also been called by Beeston as active and passive participles. The third kind of participles is semantically, one of the kinds of present participle. They have attributive and predicative applications. They also function like other normal modifiers.

\(\text{(296)}\) أعط الفناني الباحثي

\(\text{(297)}\) اشرت الخنازير الرجال العبايين

\(\text{(298)}\) اوقف البدور الدهشين

Present Participle:

1.7.25. "Present/Active participle (AP) indicates ongoing action or process derived from transitive and intransitive verbs by adding taa+hua to the root of the verb."\(^{117}\) Arabic AP is accurate equivalent for Hindi AP performing the action of adjective, noun, and verb. From trilateral verb it comes on the pattern of and from the verb other than trilateral ones is made by minor modifications in their imperfect verb form as: \(\text{ساعَد} = \text{سعَد} \) and the medial letter has been given Kasrah in place of Fatha).
1.7.25. Both can function attributively as well as predicatively

(299) लड़की सौतेली हुई है
(300) लोगों आते हुए है

Predicate

(301) नन्दन नाम एक है
(302) लड़का नािम समेत

1.7.27. Like other adjectivals, present participle also occur with determiners and modifiers.118

(303) Det. = ते सौतेली हुई लड़की
(304) Mod. = दो सौतेली हुई लड़कियाँ

1.7.28. In Arabic It can also function as a simple subject in the sentence.

(305) الفيلم تصوير
(306) النار شجاع

They are not participle in Hindi.

(305) बिज्ञानी परिषद नी है
(306) धरों सवार बहादुर है

Past Participle: - It denotes completed action or process.119

1.7.29. This the peculiarity of Hindi, that past participle or passive participle can be had from any kind of base verb whether transitive or intransitive-by adding आत + गूढ़ as prefix. But the same does not apply to Arabic. "Past Participle or passive participle can be formulated from trilateral transitive verb verb on the pattern of "meghoosh", and

116 Kachru, Yaumna: (1980) p.34
117 Ibid. p.35
119 Kachru, Yaumna: (1980) p.35
from other from imperfect verb by compulsorily replacing کی of present with منعمت and putting fathah on the medial letter,”\(^{120}\) as; Both Hindi and Arabic present participle function attributively and predicatively.

\[ \text{जलता हुआ खार्डा हुआ लिखा हुआ मादृक मकनब} \]

1.7.30. Passive participle also have the same coreferential function as past participle.

\begin{align*}
(307) & \text{अपना कस्ब दे एक कूली हर्दिया किताब है।} \\
(308) & \text{यहाँ कई कपड़ों को बाहर रखा} \\
(307) & \text{फ़िलह अन्दल किशूं मनहू} \\
(308) & \text{पुनः हिन्दी मुसूलमान भाषा} \\
1.7.31. & \text{It can also function as predicate.} \\
(309) & \text{किताब इंदुली है} \\
(310) & \text{कपड़े यहाँ है} \\
(309) & \text{लिशाब मुनहू} \\
(310) & \text{निशाब मुसूलमान} \\
1.7.32. & \text{In standard Hindi Past participle can also be make from intransitive verb by the same} \\
\text{method. But as mentioned earlier intransitive Arabic verb does not yield this form.} \\
(311) & \text{कई है तोला तोला पालता रासिन} \\
(312) & \text{कटा बिनविना रखाण} \\
(313) & \text{सल है अविल को में जमाण} \\
\text{Arab active participle is used for such Hindi passive participles.} \\
(311) & \text{अब्बाम इन्द्रल समसी} \\
(312) & \text{भर्ब कोफ कृष्ण फसना} \\
(313) & \text{ललिन् इन्द्रल समसी} \\
\text{However, Kachru writes that “some verbs of motion denoting momentary action do}
not yield past participle modifiers.¹²¹ Like बोझना, कुदना (बोझा हुआ, कुदा हुआ) etc.

1.7.33. Passive participles are also used after a distinctive or का-adjective.

(314) नह आंगनो का बनाया हुआ है
(315) मेरे पिता वनास के पड़े हुए है

These expressions can be found in Arabic as well, but it is generally transformed into verbal form.

(314) هذا المسرقة في الأكلين
(315) إذا تعلِّم في بالانسي

1.7.34. Locative and temporal adverbials within the participles are marked with the genitive postposition.

(316) यह शाल कश्मीर का बना है
(317) यह शाल कश्मीर में बना है

(316) هذا الرداء من صنع في كاشمير
(317) هذا الرداء صنع في كاشمير

1.7.35. **Agentive Participle**: - It indicates habitual or potential action. It may express ongoing or completed action, too, depending upon the context. (V-ने+तथा)

(318) शहद जानेवाले लोग वस की प्रतीक कर रहे हैं।
(319) अधिक साले वाले लोग धारि में रहते है।

Such notions are expressed by present participle in Arabic:

**Ongoing Action**

(318) الرجال الناهبون المدينة ينظرون بالملاة
(319) الرجال الناهبون قبلي يسيرون

**Completed Action**

(320) خيتيه دريشن مه براجان لانे ياهلي ديش
(321) آناجادي كي ماي لنहن لانे براجان تي والتا

¹²¹ Kachru Yamuna. p.36
1.7.36. Agentive participle or what other grammarians, like, Kellogg and Kachru have called as noun of agency can be made from any infinitive by adding an affix, वाला. In Arabic we find its equivalent expression only in present participle.

दीन्द्रना + वाला = दीन्द्रनेवाला  
खाना + वाला = खानेवाला  
पढ़ना + वाला = पढनेवाला  

1.7.37. This will also be used a predicate.

(322) मे अपना पाठ याद करने वाला है  
(323) मोहन कल बंगलोर जाने वाला है।

Such participles have some futuristic nature of happening of an action, or work. So it can also take some approximative verbs. This will be discussed in the second chapter.

Comparison

Degrees of comparison are common in Hindi and Arabic. However there are some structural variations between such adjectives of both the languages. The grammarians recognize three degrees of adjectives-normal, comparative, and superlative. Normal adjectives have already been dealt with so here we will discuss only the remaining two degrees.

Comparative Adjectives:

Hindi Comparative Adjectives: -
(326) गामल एक्ल दिनाग्रम से सपा।
(327) खींच नाम तो हूँक खींच नाम गुड़दी को।
(328) सॉर एफ़्रोम अभियंति एवं उसके अवस्था।

(b) Adjective not fulfilling the above conditions are transformed into electives by putting their infinitives, in accusative case, after अधिक or अधिक. 125

\[ \text{N}_1 + \text{Infinitive} + \text{मन} + \text{N}_2 + \text{मन्य} \]

(329) सरीरों अधिक अधिक अधिक अधिक अधिक

(329) मेरा मित्र अपने भाई से अधिक मेहनती है।

(c) We also find adjectives of third category in which the initial नेत्र is deleted, as हृदेष्म. They are also used similar to (a)

(330) हृदेष्म शुक्ला।

(330) वैष् शुक्ल अभियंता है।

1.8.1. The above three patterns of comparative adjectives are used interchangeably for the Hindi equivalents.

(331) भारतीय संपणता हीनी संपणता से नहीं है।
(331) अचार्यां हृदेष्म अहित जो अचार्यां चिन्ताओ।

(332) उन्नीसवीं सशस्त्री में भारतवासी अवलोकन से कम पहुँच-लिखी।
(332) नै उन्नीसवीं सशस्त्री काल में खिंचित तत्कालीन अवलोकन।

(333) देश का उत्तरी भाग दक्षिणी भाग से अधिक ऊँचा है।
(333) उत्तरी खंड अवलोकन अधिक ऊँचा है।

1.8.2. The adjective of comparison is also used without denoting any comparison in place of a normal adjective

(334) दीनक आतुर खंड (रूक दीनक आतुर)

124 Ibid: p.200
125 Ibid: 200
1.8.3. In Hindi such adjectives are also used for emphasis or intensity and occur as predicate

(335) आज के हालात अधिक खास है
(336) कमीज़ का रंग ज्यादा काला है

अस्वाद आज़ादी (लौँ सुईसादा)

In Arabic such intensity and emphasis are also expressed by adverb like

(335) اوضع اليوم أسوا
(336) لون الغيصر أسوأً

Superlative Adjective: -

1.8.4. Hindi superlatives: - It is expressed by using with adjective, certain particles as per the following methods

(a) सबसे+Adj+-----------
(337) हिमालय विश्व में सबसे कैंचा पर्वत है

(b) Adj.+से+Adj+---------
(338) नगर के अच्छे से अच्छे डाक्टर को बुलाऊँ
(339) फिरसी समय में भारती में बड़े से बड़े राजा थे

(c) (अल्ट्वर / परम / बहुत ही+Adj.+---) such superlatives denote abundance of quality and quantity.126

(340) काशी अल्ट्वर सुंदर स्थान है।
(341) लिप्तई का परम शिल्सी विश्व का हार्म करमा है।
(342) वह बहुत ही अल्ट्वरी रात थी

1.8.5. Arabic superlatives: - Here the same comparative adjective "أفضل" is used in various methods.

126 Guru.Kamta Prasad (2052ic) p. 215
(a) Definite article is added to the comparative 

\[ \text{الأمر، الأعلى، الأذن، الأجل} \]

A دقّ اميرطب في المدينة

(337)

(b) (Adj. ( 수행, 앞) where adjective comes as possessed and noun is indefinite singular, and remains masculine in both the gender.

أحسن شتم / اجمل ربل

اهض طبيب

(338)

(339)

(c) (Adj.+N----) where adjective is possessed and noun is definite singular or plural.

أصل المدينة/المد اظلم اللبلاة/المبالي

وراني كا اجمل المدينة/المد/المباني/المبالي

(340)

مكبات أظلم اللبلاة/المبالي

(342)

1.8.6. In Arabic for پرام we use a number of different equivalent expressions.

پرام بریتر صبریم
پرام کارثْو اولماسبولی

حصول العلم هوا ول مسبولی للطلاب

(341)

Construct Phrase

Such phrases are found in both the languages, which has been named by different linguists and grammarians differently. B.K. Singh described it as rank-shifted possessive while Kishoridas Vajpayee names it as a simple noun phrase consisting of a distinctive and modified noun.127

---

127 Vajpayee, Kishoridas: (1966)p.342
Hindi Construct Phrase

1.9.1. In Hindi such phrases consist of two nouns joined with a copulative or relative postposition, का/के/की which express relation, possession, origin, cause, etc. Kamta Prasad Guru and Dimshits recognise the noun succeeded by postposition का/के/की as a simply noun in genitives case. Vajpayee says these postpositions are linked with the preceding noun forming distinctives which follow the noun in number, gender, and case. “Distinctive follows the noun (modified noun) and inflects according to the modified noun.” Ms Sudha writes in supporting the points of Vajpayee: “The relative pronoun का is used as an adjective as, राम का घर. Since it is not dependent on a verb so it is not a postposition. Therefore some linguists have also described it as relative adjective.”

Therefore:

N-का/के/की+HN

(344) भारत का भारतीय उपजाऊ है।
(345) राम का घर दूर है।
(346) माँ के लोगों ने मेरी स्वागत की।

But grammarians like Kamta Prasad Guru, Kellogg, and Dimshits consider this structure as compound of three separate elements, N+ Postposition+N. In brief, the first noun is in genitive case because it is followed by a postposition का/के/की which is copulative and relative. Here opinion of Vajpayee seems more logical. Dealing the same topic John Gumpez writes: “का postposition turns a noun or pronoun into a marked (or inflected) adjective.”

129 Sudha: (September, 1966), Basha. p.53. ****
130 Guru, Kamta Prasad: (2052ic) p.368
131 John, Gumpez & Rumery Jain: (1973) Conversational Hindi Urdu. p. 53
Therefore it inflects for the gender, number and case of the following noun. In such structure second part will be subordinate to the first past.

\[\text{Arabic Construct Phrase}\]

1.9.2. A simple construct phrase consists of two nouns based on certain rules. This is a classic example of a noun governed by noun. About formation of such structure Zujaji writes, “when you annex a noun for another, you put the possessor in genitive case and remove \textit{tanween} (nunation), nun of dual and plural and definite article from the first noun (possessed).”\(^{132}\) Therefore,

\begin{align*}
(344) & \text{أرض الهند خصبة} \\
(345) & \text{بيت رام لعيد} \\
(346) & \text{سكان القرية مستقبلون}
\end{align*}

Hindi = Possessor + Possessed or N - \text{का+ N} \\
Arabic = Possessed + Possessor or N+N-Ø

Possessed will remain without any article, despite being definite, while the possessor may retain the appropriate article-definite or indefinite—but it will be in genitive case.\(^{133}\) Let us see the following compounds

\begin{align*}
(347) & \text{लड़के की पुस्तक} & \text{Def. N+Indef. N} \\
(348) & \text{एक लड़के की एक पुस्तक} & \text{Indef. N+Indef.N} \\
(349) & \text{लड़के की एक पुस्तक} & \text{Def. N+Indef. N}
\end{align*}

Though all the above phrases can not be equated with the similar one in Arabic, however, their equivalent expression can be found

\(^{132}\) Al-Zujaji: (1410 A.H.) p.144
\(^{133}\) Kaplan, Tamar: (1993) p.204
Arab grammarians have classified such phrases into two categories-lexical and semantic. The former consisting of an adjective, or a participle-active or passive-takes a definite noun in genitive. Here active participles or passive participle is used instead of past and present verbs.\(^{134}\)

In both the cases, genitive is only a looser, representative construction, instead of the stricter accusative, and consequently exercises no defining or limiting power upon the preceding governing word.\(^ {135}\) In such structures where possessed is a desired noun forming just unreal or improper annexion definite article "\(\text{ال} \)" can be added.

Let us now examine the different varieties of relations, which are expressed by Hindi phrase consisting of \(\text{N+का+N} \) structure.

1.9.3. It denotes possession.

\begin{align*}
\text{(352)} & \quad \text{राजा का महल} & \textbf{क़िल़ा का महल} \\
\text{(353)} & \quad \text{भिक्षारी की जोला} & \textbf{ख़ैफ़ा की जोला} \\
\end{align*}

1.9.4. Relationship

\begin{align*}
\text{(354)} & \quad \text{हामिद के पिता} & \textbf{वाली मुहम्मद} \\
\text{(355)} & \quad \text{मोहम्मद की दीदी} & \textbf{वाली मुहम्मद} \\
\end{align*}

1.9.5. It denotes source.

\(^{134}\) Ibn Hisham: (1979) III: p.89

\(^{135}\) Wright, W: (1983) II p.199
1.9.6. It often denotes origin or source:
(358) फूल का सुगंध
(359) लोटक का फार्म

1.9.7. Place:
(360) दिल्ली के रहनेवाले
(361) मार्क के लायक

1.9.8. It denote quality and kind:
(362) अनेक वस्तुओं
(363) अच्छे की वात

1.9.9. It denote age:
(364) पूर्ण साल की उम्र
(365) एक साल की उम्र

This expression is not as simple in Arabic. Here will replace का
(366) السنة السائمة من العمر
(367) السنة العاشرة من العمر

1.9.10. It may indicate use:
(368) बुखार की व्या
(369) पीपल का पानी

In this situation 'लू' can replace का
(368) الدواء للجثة
(369) الماء للشرب

1.9.11. Subject of the action denoted by the word it qualities:
(370) सालक के हंसने की आवाज
1.9.12. Object of an action, direct or indirect.

(372) मेरे मित्र सम की पूजा करते है
(373) भागपान ले मनुष्यों की सहायता की

However in the above the construct phrase will not retain its form in Arabic sentence. The possessed will become object of the verb.

(372) صريح يعبد راهم
(373) زائر الله الإنسان

1.9.13. It is used for price:

(374) पीछे शराब की मिलाई
(375) सी शराब की पुस्तक

1.9.14. Time:

(376) पिछले वर्ष की घटना
(377) दो महीने का समय

1.9.15. The genitive noun is also used before some adjectives like थोड़ा, लाख और लाख (लोग).

(378) पाली के थोड़ा
(379) चलने के लाख

In Arabic, थोड़ा, लाख and लाख will mean different at different place. Generally a preposition "ल" is added to the noun following, which inflect for number, gender, case and article.

(378) قابل للشرب
(379) قابل للمشي

16. Both the components of the phrase can be singular or plural in both the languages.

(380) नहिला की समस्या Sngl.+Sngl.
1.9.17. Infinitive can also be used after N-का.

(384) हवा का चलना
(385) वच्चे का सोना

Parataxis:

1.9.18. Sometime Hindi postposition का/को/की is also deleted and thus a compound word is formed.136

(386) निर्माणपत्र, रसायनरसायनरसायन
(387) जलसमुद्र, गुलाबनास
(388) स्थापन, रसायनरसायनरसायनरसायन
(389) कैलनियस अवस्था, रसायनरसायनरसायनरसायनरसायन
(390) रसायनरसायनरसायनरसायनरसायनरसायनरसायनरसायन

Vajpayee says “Parataxis is constructed for the sole reason of avoiding conjunction and postposition.”137

1.9.19. In Hindi रा is also substituted for का as in possessive pronouns. This has already been discussed separately in details.138

(391) मेरा राज्य = पिता
(392) सुबहार रत्न = माता

---

136 Shrinath: (2028 ic) Hindi Karkon Ka Vikas. p.73.
137 Vajpayee, Kishoridas: (1966) p.312.
1.9.20. In Arabic there is a class of words like imphtatics, partitives, intensifiers etc. which are used in such phrases and take the place of possessed.\(^{139}\)

(392) Emphatic

(393) Partitive

(394) Intensifier

1.9.21. We may also have a sequence of possessives.\(^{140}\)

(395) मेरे पिता के मित्र के भाई का लड़का।

(396) उसके भाई के चीरिकी के लड़के की पत्नी।

(395) زوجة ابن صديق أبي

(396) زوجة ابن رضي الله عنه

It is interesting to note that Arabic word-order is just opposites to that of Hindi

1.9.22. In Arabic, adjective of the possessed follows the possessor but in Hindi it preceds it. “Any modifiers of either the possessed noun or possessor follow both nouns with definite determiner.”\(^{141}\)

(397) लड़के की नई पुस्तक

(398) भारत की पुरानी राजधानी

(397) كتاب الولد الابد

(398) جامعة المدينة النببية

This can create ambiguity in cases where both nouns in the construct phrase are of the same gender and number as modifiers of either noun will then be of the same gender, number and definiteness.

(399) लड़के की नई पुस्तक

(400) नए लड़के की पुस्तक

Both the nouns can also be modified by separate adjectives.

(401) नीले आकाश के चमकते तारे

---

\(^{139}\) Ibn Hisham: (1979) II: p. 111

\(^{140}\) Sinha, B.K.: (1986) p.112.

\(^{141}\) Ibid. p. 205.
Here construct phrase ceases to function and an Arabic preposition "ل" is added to the possessor.

1.9.23. There are certain categories of words in Arabic, which are always used in construct phrase as possessed.142

(a) noun of preference

امام

(403) اسم الكتاب

إصل المناطق

(b) some adverbs of time and place

(405) امام البيت

घर के सामने

(406) تحت الطاولة

टेबल के नीचे

(407) خلف الباب

दरवाजे के पीछे

(408) شمال العامة

उत्तर

(c) Partitives, emphatics, and intensifiers

(409) نصف

चार्टी रोटी

(410) نصف ساعة

एक तेहान पाना

(411) نصف الممات

वही जड़ह

(412) جميع

सभी लोग

(413) كل ولد

हर लड़का

(414) عامة الناس

आम जनता

Ramel Badeea Yaqoob writes that the above class of words are used compulsorily in the construct phrase as possessed.143

10. **PRE-HEAD NOUN (Ph. N.)**

Though restricted and limited in number and scope, Hindi also has pre-head nouns or noun-classifiers modifying noun-head. Structurally these can be classified into various categories.

(a) Noun + Noun  
(b) Noun + Proper Noun  
(c) Proper Noun + Noun  
(d) Noun + Proper Noun

1.10.1. To Guru and Vajpayee the pre-head nouns in (a), (b), (c) and (d) are modifiers (i.e. adjective) while other grammarians like Kellogg and Sharma call it as noun.

In Arabic there are two kinds of such pre-head nouns-possessives and permutatives (a) and (c) fall under possessive while (b) and (d) are under appositional.

1.10.2. Here let us discuss in some details the permutatives or appositionals in Arabic and its Hindi equivalent expressions “It is a kind of modifier following the preceding noun in declension”.

(a) Apposition of the whole for the whole: Here permutatives are exactly equivalent to the word for which it is substituted.
(419) दुबारा भाई जैद मेरे पास आया।
(420) तमारे शिक्षक उपासिद नगर मे रहते हैं।

(b) The part is substituted for the whole.

(421) 全っしゅ串
(422) 全ての読者
(421) मैंने रोटी खाई, उसकी आधी / मैंने आधी रोटी खाई
(422) मैंने उसे चूसा, सर को / मैंने उसका सर चूसा।

(c) Possession or quality is substituted for the names i.e. permutatives of inclusions.

(423) نوع العالم اتحار سياستها
(424) مرصاح النجاح جباله.
(423) संसार ने भारत की प्रशंसा की, उसकी रीति की।
(423) संसार ने भारत की रीति की प्रशंसा की।
(424) मैंने ताजमहल की प्रशंसा की, उसकी सुलदरता की।
(424) मैंने ताजमहल के सुलदरता की प्रशंसा की।

(d) Permutatives of error which has also been named by Wright as “permutatives of forgetfulness”\(^{145}\) in which first noun is uttered merely be mistake, and the correct word immediately substituted for it. This is also very common in Hindi particularly in spoken language, however, its structure differs distinctly from that of Arabic one.

(425) 全ぶ在の元名・重子
(426) 全ての名前
(425) कसम (मेरे मतलब है / नहीं नहीं) जैद परीक्षा में पास दुआ।
(426) मैंने एक धोड़ा (मेरा मतलब है / नहीं नहीं) एक कुत्ता खेलने में देखा।

\(^{145}\) Wright, W: (1983) p.286
1.10.3. Classificatory conjunct also make noun phrases. "It is the asyndic connection of a substantive with a preceding substantive which it more nearly defines." Ibn Sarraj says that it is a concordant intended to describe the noun it modifies, rather than to substitute for the noun, which is the role of the substitute.

However, it can also be expressed in Hindi as in 2(a).

**Qualifiers**

The qualifiers may be defined as that element of the NP structure which follows the head. Thus qualifier is positionally defined going by the definition we find the following qualifiers in Hind.

(a) Emphatics  (b) Limiters  (c) Relative clause.

The emphatics and limiters have already been dealt with in details in this chapter, so, here we will study the relative clause only.

1.11.1  (422) पुल जो नदी के ऊपर है लोटे का है

**Diagram:**

```
  NP
   /   
  RC   HN
   /   /   
Adv. RP  Adv. CV
```

146 Ibid. p.287
The second part or complement of the NP in the above examples is a relative clause consisting of relative pronoun and other elements. In Hindi there is only one relative pronoun which keep changing its form according to the case and it is: जो, जो is used in nominative case while जिस and जिन are used in other cases.148 But in Arabic there are several relative pronouns, separate for humans and non-humans. The are:

(a) कौन has only one form and used for human-being.
(b) الدی and its other forms are both for humans and non-humans. It also changes its form according to the number and gender of the head noun.

1.11.2 Thus: Mascl./Fem.

<table>
<thead>
<tr>
<th>Nom. जो Sngl./</th>
<th>Mscl.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>उन्होने अगर अपने के बारे बोला</td>
<td>उन्हें के</td>
<td>उन्हें के</td>
</tr>
<tr>
<td>इसके बारे</td>
<td>उनचौँ</td>
<td>उनचौँ</td>
</tr>
<tr>
<td>उनके बारे</td>
<td>उनलोक</td>
<td>उनलोक</td>
</tr>
<tr>
<td>संत</td>
<td>संत</td>
<td>संत</td>
</tr>
</tbody>
</table>

1.11.3. However, the Hindi relative are also placed before the noun.

(425) जो पुस्तक लूट पड़ रहे हो गेरे युगर ने लिखी है।
(426) जिस जगह से मैं आ रहा हूँ वह दस मील दूर है।

But Arabic relative pronouns do not change its position and always come after the noun.

(425) مكتبة النزلي تنزف قلبيه استاذ
(426) الكتاب اعدمنه بعبد بن شرح البلورات

1.11.4. Relative pronouns are also used in both the languages as subject and object without any noun.

(427) जो बोहनक करता है पास होता है।
(428) जिसे दुमन देखा है वह सियाली है।

Functions of NP

1.12.1. "The position in which forms occur are its functions."\(^{149}\) Here we will discuss the use of the NP on these position. As mention in the beginning of this chapter that the NP functions as subject, object, direct object, indirect object, complement, and object of the postposition (preposition in Arabic).

(429) स्थान वे राम को सुबंध में पुस्तक दिखा

NP  NP  NP  VP
Sub  Obj1  Obj of po  Obj2

(429) اغاثي  شيم  رام  كتابا

NP  NP  NP  NP
Obj of Pr.  Obj2  Obj1  Sub

Now we deal these items in a little detail.

1.12.2. All the NP dealt in this chapter can function as subject without any distinction. However, the notion of subject in Arabic, is to some extent different from that of Hindi. In Hindi, subject obligatorily occurs in the beginning of the sentence but the same is not true in Arabic. It can follow the verb as well.

(430) فاطمہ پُرستہکالہ جا رہی ہے

This subject can have two different positions in Arabic.

(430)

(a) تذهب فلالہ القدرسة (V+Sub.+----)
The first sentence (a) is verbal sentence where subject occurs after the verb. In the second sentence, (b), subject precedes the verb. There are differences in the two subjects. Where subject follows the verb, number of the verb remains in singular number. But in the sentence where subject precedes the verb it governs the verb in number.

Thus Western grammarians have named (431) as subject and (432) as topic for avoiding ambiguity.

1.12.3. When a personal pronoun is the subject, it may be omitted in Arabic due to the presence of a copulated subject in the verb.

Such omissions are not permitted in Hindi.

1.12.4. It is the special characteristic of the Arabic language that a sentence gives full meaning without a finite, primary, or copula verb. Gheelani describes this structure as
a sentence consisting of two nouns “where second part of the sentence (comment) gives information about the first part (Topic).”  

Comment can also consist of several items outside the NP.

It is similar in Hindi

Object:

1.12.5. NP in both the language function as object as well as its complement as mentioned in 1.12.1. and its various kinds and word order will be dealt with in the second chapter from 2.10.1 to 2.10.4.

Pseudo-Subject:

1.12.6 When direct object of the active voice becomes the subject in passive construction it is called pseudo-subject.

Other items related to the function of the NP will be dealt with in third chapter.

---

At Gheelani : (1972) I: p. 257.  