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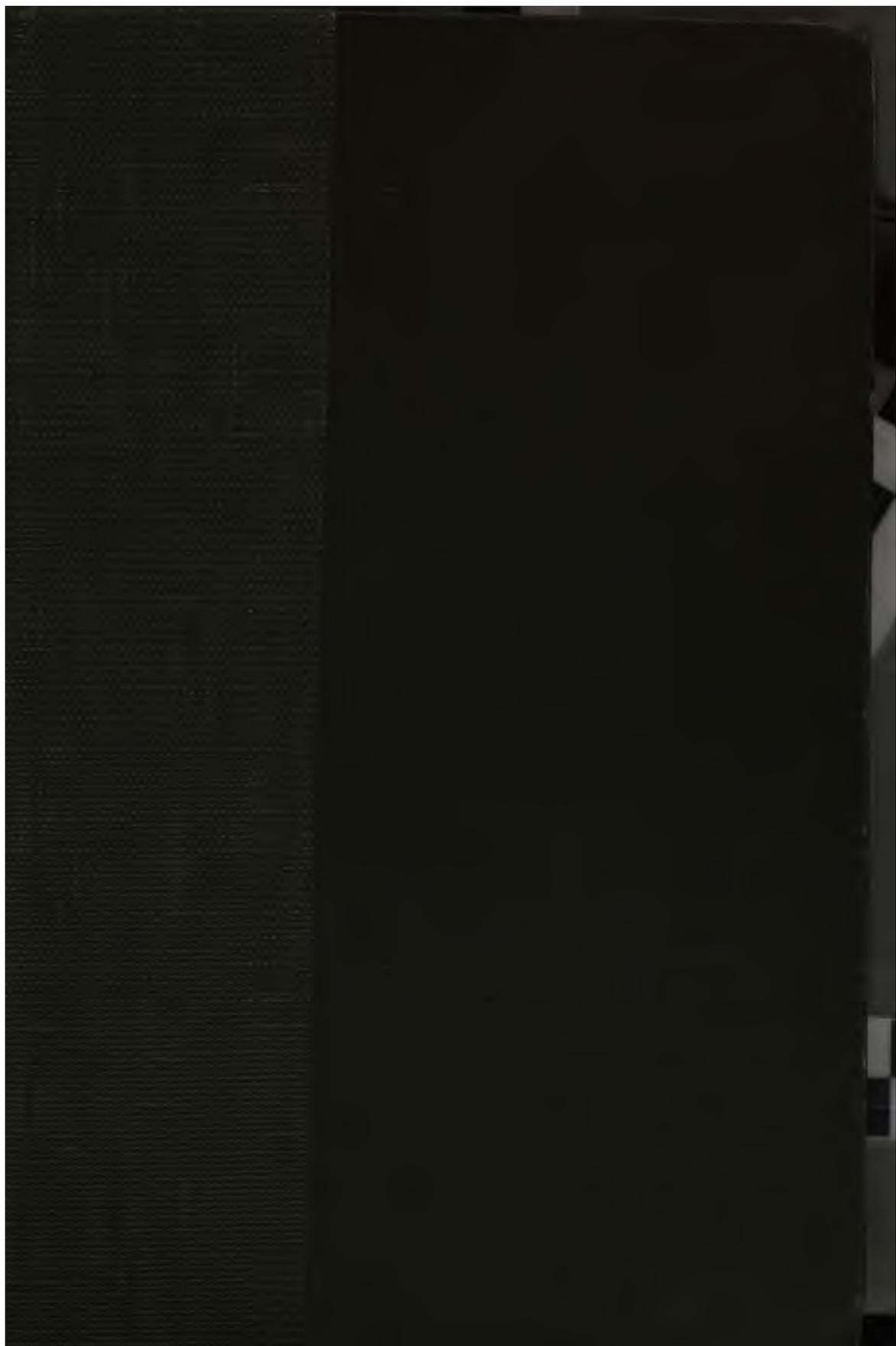
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A GRAMMAR
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A GRAMMAR
OF THE
ARABIC LANGUAGE,

TRANSLATED

FROM THE GERMAN OF CASPARI,

AND EDITED

WITH NUMEROUS ADDITIONS AND CORRECTIONS

BY

W. WRIGHT, LL.D.,

LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

THIRD EDITION

REVISED BY

W. ROBERTSON SMITH,

LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE

AND

M. J. DE GOEJE,

PROFESSOR OF ARABIC IN THE UNIVERSITY OF LEYDEN.

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УРАСЛУ
НОМА. ОБОРАТЪ ОРА.РУ
УТРАВАНИ

ADDENDA ET CORRIGENDA.

VOL. I.

PAGE

- 6 c after **الْمَسَالَةُ** **الطَّاءُ** add: The **ض** is then called **الضَّادُ الْمَبْطُوحَةُ**.
- 11, l. 1, read: **haufun**.
- 14 D read: In combination with **ـ**.
- 15 B add: **شُوبِيَّةٌ**, **مَدَقٌ** from **مُدَيْقٌ**.
- 19, last line, read **إِلَى**.
- 20, Rem. c, read: as [perhaps] in the article; comp. § 345. See my reply to Dr Howell, in the *Asiat. Quart. Rev.* 1897, Vol. iii. n. 5, p. 126 *seq.*
- 21, l. 3 from below, read **ihšāī**.
- 30 c add: Hence the use of **رَمُوٌ**, *excellent is he in his shooting*, **قُضُوٌ** *excellent, or how excellent is he in his judging*, **غَزُوٌ**, **طَمِعٌ**, **هَيُوٌ**. Comp. § 183, rem. c.
- 32 B add: **صَعَدَ فِي الْوَادِي وَصَوَّبَ** *he went up and down the valley*.
- 33 after (c) add: The third form construed with the preposition **بَيْنَ** has not unfrequently the signification of a causative of the sixth form, as **أَخَى بَيْنَ** *he united by brotherhood*, **قَارَبَ بَيْنَ** *he made to be near together*, etc. (Nöldeke, *Zur Grammatik*, p. 26).
- 34, Rem. a. Comp. **أَخْبَرَ** and **خَبَّرَ**.
- Rem. b. Comp. **أَقْدَرَهُ**.
- 36 A. **أَشْكَى** is properly *to listen, to give attention to a complaint*, as **أُعْتَبَ**, **أُطْلَبَ**, etc. (Nöldeke, *Z. Gr.* p. 28).

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- 37 c add: تَقَدَّرَ.
- 41 c after *narrow*; add: اِنْعَجَزَ.
- 47 D add: غَطَّرَ (تَغَطَّطَ).
- 48, § 70, add: عَفِرَتْ (عَفِرَتْ).
- 59, Rem. a. Fleischer, *Kl. Schr.* i. 368 considers the root as a concrete noun.
- 67, § 117*. Vollers, *Zeitschr. f. Assyriologie*, xii. 134 footnote quotes Kor'an ch. xiii. 12 مُعْتَقِبَاتٌ for مُعْتَقِبَاتٌ (Bèid. i. 477, l. 17) as a proof that this form is not restricted to those verbs that have a dental as second radical.
- 87, Rem. a, read: اسْتَطَاعَ.
- 91 A add: The tribe of Ṭaiyi' said بَقَا for بَقِيَ, رَضَا for رَضِيَ, بُنْتُ for بُنِيَتْ, so *Ḥamāsa* vv and comp. De Sacy, *Chrest.* ii. 445.
- 96, Rem. a. Ḡāhiz, *Bayān* i. ١٠, 6 and 3 from below has الأَلَيْسِيَّةُ opp. الأَلَيْسِيَّةُ.
- 98, Rem. c. On such forms as رَمَوْ، غَزَوْ، قَضَوْ, see above, note to p. 30.
- 98, Rem. a, delete the remark in square brackets.
- 108 A read: بُنْتُ طَبَقِي (Seybold).
- 110, § 195. They are called also أَسْمَاءُ الأَحْدَثِ opp. to أَسْمَاءُ الأَعْيُنِ (*Ḥamāsa* ١٠).
- 181 A add: وَفَدَّ (Ṭabarī i. 3158, l. 5).
- 182 read: دُكَّانٌ.
- 183 add: مَرْكَبٌ a *ship* (Seybold).
- 195 (d). The ending يُونُ is often shortened to وَونُ, as usually in الأَشْعَرُونَ for الأَشْعَرِيُونَ. Other instances are النُّمَيْرُونَ، الأَخْرَجُونَ.

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- 210, footnote. The plur. pauc. of fem. words is ordinarily **أَفْعُلُ**, of masc. words **أَفْعَلَةٌ**.
- 230 c read : *κόμης* (Seybold).
- 233 c : **ܢܢܢܢܢܢ** belongs to **انث**, comp. Aram. **ܢܢܢܢܢܢܢ** (Seybold).
- 252, Rem. a, read : The suffix of the 1st p. sing. **ى** ى, when attached etc.
- 253, Rem. b, read : [Comp. Vol. ii. § 38, a, rem. b.]
- 271, Rem. a. Likewise **اللَّذِينَ** instead of **الَّذِينَ** *Ḳor'ān* xli. v. 29.
- 296, Rem. c. A poet allows himself to say **لَأَمْرِ الْأَرْضِ وَيَلِّ** (*Ḥamāsa* ٤٠٧).

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- 19, Rem. b. Hence it may be followed by a jussive in the apodosis, for instance *Gāhiz*, *Maḥāsin*, p. 18, l. 14 **أُوصِلْ مِنِّي رُقْعَةً إِلَى** **أَمِيرِ الْمُؤْمِنِينَ تَكُونَ أَنْتَ الَّذِي تَكْتُبُهَا تَكُنْ لَكَ عَلَيَّ نِعْمَتَانِ** *bring thou a letter from me to the Prince of Believers, written by thyself, so I will be thy debtor for two benefits.*
- 21, § 9. An example of the use of the simple imperfect instead of **لَا** with imperf. is *Ṭabari* i. 2225, l. 14 **لَا يَسْتَعِينُ أَبُو بَكْرٍ** **فِي الْبُرْدَةِ وَلَا عَلَى الْأَعَاجِمِ بِمُرْتَدِّ** *'Abū Bakr did not employ an apostate either in the war against the apostates, or in that against the barbarians.*
- 30 D. The jussive in the verse (*Sibawèih* i. 402, l. 8) **فَقُلْتُ لَهُ صَوِّبْ** **وَلَا تَجْهَدْنَهُ فَيُدْنِكَ مِنْ أُخْرَى الْقَطَاةِ فَتُرْتِي** is explained by the elision of **لَا**, for **وَلَا يُدْنِيكَ—وَلَا تَرْلَقَنَّ**—as in **لَا تَمُدُّهَا فَتَشْفُقْهَا**.
- 38, second footnote. Another example is *Ṭabari* i. 1713, l. 6 **فَمَنْ يُقَادِرْنَا فِي ذَاكَ يَعْرِفُنَا**.

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- 44 D. The imperative is also often used by poets in the apodosis of a conditional clause, as إِذَا كُنْتَ عِزْمَةً عَنِ اللَّهْوِ وَالْهَوَىٰ فَكُنْ إِذَا كُنْتَ عِزْمَةً عَنِ اللَّهْوِ وَالْهَوَىٰ فَكُنْ if thou art indifferent to play and love, then thou art a hard stone of the dry cliff, and Ṭab. ii. 1574, last l. وَكُونُوا كَالْبَغَايَا إِنْ خُدِعْتُمْ ye shall be like whores if ye suffer yourselves to be beguiled.
- 121 A. We sometimes find a nominative where we should expect an accusative, as Ṭab. i. 2009, l. 15 وَنَسِيَ نَفْسَهُ عَجَلٌ وَدِهَشٌ and he forgot to put down his own name being hurried and heedless, where we must supply وَهُوَ.
- 219, l. 7, for أَكْثَرَ read : أَكْثَرَ.
- 237, § 99. Also the ordinal numbers, e.g. إِنِّي لِحَادِي عَشَرَ رَجُلًا I am the eleventh man (Ṭab. i. 3307, l. 1).
- 272 c read : ذَهَبٌ.
- 298 c add : إِلَّا عُبْرًا : فَمَا كَانَتْ إِلَّا عُبْرًا they were only passing clouds (Ṭab. ii. 1197, l. 3).
- 350 seq. footnote. Prof. Hartmann has just published "Das Arabische Strophengedicht, 1. Das Muwāssah."

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PART THIRD.

SYNTAX.

I. THE SEVERAL COMPONENT PARTS OF A SENTENCE.

A. THE VERB.

1. *The States or Tenses.*

1. The *Perfect*, المَاضِي (Vol. i., §§ 77, 79), indicates:— A

(a) An act completed at some past time (the historic tense, the Greek aorist, German imperfect, and English past); as **ثُمَّ جَاءَ زَيْدٌ** *then came Zaid*; **جَلَسُوا عَلَى الْبَابِ** *they sat down at the door*.

(b) An act which, at the moment of speaking, has been already completed and remains in a state of completion (the Greek, German and English perfect); as **أَذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ** *be mindful of my favour, which I have bestowed upon you*.

(c) A past act, of which it can be said that it often took place B or still takes place—a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has; as **رَوَتْ الرِّوَاةُ** *relators say (have handed it down by oral tradition from one to another)*; **اتَّفَقَ الْمُفَسِّرُونَ** *commentators are agreed (have agreed and still agree)*.

(d) An act which is just completed at the moment, and by the very act, of speaking; as **أَنْشُدُكَ اللَّهَ** *I conjure thee by God*; **بِعْتِكَ هَذَا** *I sell thee this*.

- A (e) An act, the occurrence of which is so certain, that it may be described as having already taken place. This use prevails in promises, treaties, bargains, &c., and after the particle *لَا* not, especially in oaths or asseverations; as *فَاعْطِنَا الْإِمَانَ عَلَى خَلْتَيْنِ إِمَّا أَنْكَ قَبِلْتَ مَا آتَيْنَاكَ بِهِ وَإِمَّا سَتَرْتَ وَأَمْسَكْتَ عَنْ آذَانَا حَتَّى نَخْرُجَ مِنْ بِلَادِكَ* give us, therefore, an assurance of safety on one of two conditions, either that thou wilt accept (lit. hast accepted) what we propose to thee (lit. that wherewith we are come to thee), or that thou wilt keep (it) secret and refrain (lit. hast kept it secret and refrained) from doing us any harm, till we get out of thy country; *وَاللَّهِ لَا أَقْمِتُ بِمَكَّةَ* by God, I shall certainly not remain in Makkah; *وَاللَّهِ لَا خَامِرْتَنِي الْخَمْرُ مَا عَلَيْتُ رُوحِي بِجِسْمِي* I swear (that) wine shall not make me intoxicated, as long as my soul remains in my body.

- REM. a. When a clause commencing with *لَا* is connected with a previous clause beginning with *مَا* followed by the perfect, or *لَمْ* followed by the jussive, in that case *لَا* does not give to the following verb in the perfect the sense of the future, because it merely supplies the place of these particles; as *إِنِّي مَا قَتَلْتُ أَبْنَكَ سَهْوًا وَلَا* I have not killed thy son either inadvertently or designedly, nor have I made his skull a sheath for my sword; *عَمْدًا وَلَا جَعَلْتُ هَامَتَهُ لِسَيْفِي عِمْدًا بَلَوْتُ مِنَ الْعَجَائِبِ مَا لَمْ يَرَهُ الرَّأْوُونَ وَلَا رَوَاهُ الرَّأْوُونَ* I have experienced such wonderful things as neither seers have seen, nor narrators have narrated.

[REM. b. Instances of the perfect retaining its original meaning after a single *لَا* are extremely rare. In later prose, however, we often find *لَا زَالَ* he did not cease, he continued (to do) employed just as *مَا زَالَ* or *لَمْ يَزَلْ* (Fleischer, *Kl. Schr.* i. 446 seq.)]

- (f) Something which we hope may be done or may happen. Hence the perfect is constantly used in wishes, prayers, and curses; as *رَحِمَهُ اللَّهُ تَعَالَى* may God (who is exalted above all) have mercy on

him! *دَامَ مُلْكُهُ* may his reign be long! *جُعِلْتُ فِدَاكَ* may I be made A
thy ransom! *أَبَيْتَ اللَّعْنَ* mayest thou avoid execration (a formula used
in addressing the ancient Arab kings)! *لَعَنَكَ اللَّهُ* God curse thee!
The proper signification of the perfect in this case is, "if it be as I
wish, God has already had mercy on him;" &c. The perfect has this
sense also after *لَا*; as *لَا لَقِيتُمْ مَا بَقِيتُمْ ضُرًّا* may you never meet with
harm, as long as you live! *لَا فُصَّ فُوكَ* may thy teeth (lit. mouth) not
be broken! [neg. of the phrase *فَأَكَّ اللَّهُ فَأكَّ*].—When a conditional
clause precedes the optative, the particle *فَ* must be prefixed to the B
latter, in order that the influence of the conditional particle in the
former may not extend to it; as *إِنْ كُنْتَ ابْنُ هَمَامٍ فَحَيِّتْ بِإِكْرَامٍ*
if thou art 'Ibn Hammām (lit. the son of Hammām), mayest thou be
saluted with honour!

REM. After the name of God, such perfects as *تَبَارَكَ*, *تَعَالَى*
جَلَّ وَعَلَا, *عَزَّ وَجَلَّ*, and the like, are not optative but
declarative or assertory; as *قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى* God (who is C
blessed and exalted above all) hath said.— [Comp. Vol. i. § 50,
rem. a.]

2. The perfect is often preceded by the particle *قَدْ* (Vol. i.,
§ 362, z). When this is the case, if the perfect has either of the meanings
mentioned in § 1, b and d, it now implies that the act is really finished
and completed just at the moment of speaking. Its completeness may
consist either (a) in the removal of all doubt regarding it, in its perfect
certainty as opposed to uncertainty; or (b) in its having taken place D
in agreement or disagreement with what preceded it, in accordance
or non-accordance with what was, or might be, expected, or just a
little before the time of speaking. For example *قَدْ ذَكَرْنَا وِزَارَةَ جَدِّهِمْ*
خَالِدِ بْنِ بَرْمَكٍ فِي أَيَّامِ الْمَنْصُورِ وَنَذَكُرُ هَاهُنَا وِزَارَةَ الْبَاقِينَ we have
already spoken of the vizirate of their grandfather *Hālid 'ibn Barmak*
in the reign of *al-Manšūr*, and we will here speak of the vizirates of
the rest (in this example the just completed act is contrasted with the

- ✕ A future one); *قَدْ قَامَتِ الصَّلَاةُ* the (time of) prayer is come; *إِنَّ ابْنَتَكَ قَدْ مَاتَتْ* thy daughter is, as was expected, dead, or thy daughter is just dead; *قَدْ وَكَّيْتُ ابْنَكَ مِصْرَ* as regards the post of governor, I appoint thy son governor of Egypt (§ 1, d); *قَالَ لَهُ وَعَدْتَنِي هَذَا فَقَالَ قَدْ وَفَّيْتُكَ الْمَوْعُودَ* he said to him, Thou didst promise this, and he replied, I now really fulfil what I promised.

- B REM. a. *قَدْ* immediately precedes the verb, as in the above examples, and can be separated from it only by an oath or asseveration; as *قَدْ وَاللَّهِ أَحْسَنْتَ* by God, thou hast done well; *قَدْ لَعَمْرِي بِتِ سَاهِرًا* by my life, I have passed the whole night awake.

REM. b. *قَدْ* is called by the grammarians *حَرْفُ التَّوَقُّعِ* the particle of expectation, and is said to be used *لِلتَّحْقِيقِ* to indicate perfect certainty, or *لِتَقْرِيبِ الْمَاضِي مِنَ الْحَالِ* to approximate the past to the present.

- C 3. The Pluperfect is expressed:—

(a) By the *simple perfect*, in relative and conjunctive clauses*, that depend upon clauses in which the verbs are in the perfect; as *عَرَضَ عَلَيْهِمْ مَا أَمَرَ بِهِ الْأَمَامُونَ* he laid before them what *el-Ma'mūn* had ordered; *جَلَسَ حَيْثُ جَلَسَ أَبُوهُ* he sat where his father had sat; *فَلَمَّا وَصَلَ الثَّورُ إِلَى الْمَوْضِعِ فَوَلَّى هَارِبًا* and after the bull had come to the place, he turned his back in flight; *فَلَمَّا قُتِلَ أَهْلُ بَيْتِهِ* he fled

- D after his kinsmen had been killed.

[REM. Whether the perfect in these clauses has the meaning of the pluperfect, must in every single case be decided by the context, or by the nature of things. It may indicate a time identical with, and even posterior to, that indicated by the perfect in the clause

* By a relative or conjunctive clause we mean a clause that is joined to a preceding one by means of a relative pronoun or a connective particle.

upon which it depends. E.g. **لَمَّا سَارَ مُوسَى مِنْ مِصْرَ بِنْتَى إِسْرَائِيلَ** A
 إِتِيَهُ إِلَى التِّيهِ نَبَشَ يُوسُفَ وَحَمَلَهُ مَعَهُ فِي التِّيهِ
 when Moses went forth from Egypt with the Bēnū 'Isrā'īl to the desert, he disinterred Joseph and carried his remains with him through the desert; **لَمَّا أَنْحَلَّ**
 وَمَعْنَاهُ حَضْرَتُهُ الْوَفَاةُ سَأَلُوهُ أَنْ يَجْعَلَ لَهُمْ رَئِيسًا
 when he became unbound, i.e. was dying, they asked him to give them a chief.]

(b) By the *perfect* with the particle **قَدْ**, preceded by **وَ** or without it, provided the preceding clause is one which has its verb in the perfect; as **أَخْرَجَهُ وَقَدْ عَمِيَ** he led him out blinded (lit. and he had been blinded); **بَكَرَ إِلَى الْفُضْلِ فَوَجَدَهُ قَدْ بَكَرَ إِلَى دَارِ الرَّشِيدِ** he went early in the morning to *el-Faḍl*; and found that he had gone still earlier to the palace of 'ar-Rašid (lit. and found him, he had already gone early). The clauses with **قَدْ** and **وَقَدْ** are clauses expressing a state or condition (حَالٌ).

(c) By the verb **كَانَ** to be, prefixed to the *perfect*; as **مَاتَ** C
 الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَّاسَانَ لِحَارَبَةِ رَافِعِ بْنِ اللَّيْثِ
 'ar-Rašid died at Tūs, after he had set out (lit. and he had set out) for *Horāsān* to combat Rāfi' 'ibn *el-Làit*. These clauses also express the state (أَحَالٌ).

(d) By **كَانَ** and the *perfect*, with the particle **قَدْ** interposed; as **كُنْتُ قَدْ رَبَّيْتُ جَارِيَةً وَعَلَّمْتُهَا ثُمَّ أَهْدَيْتُهَا إِلَى الْفُضْلِ** D
 I had brought up and educated a female slave; I then presented her to *el-Faḍl*. Sometimes the particle **قَدْ** is placed before both verbs, instead of between them; as **يُرْوَى أَنَّ رَسُولَ اللَّهِ صَلَّى قَالَ لِعَائِشَةَ رَحِمَهَا وَقَدْ**
 كَانَتْ نَذَرَتْ أَنْ تُعْتَقَ قَوْمًا مِنْ وَلَدِ إِسْمَاعِيلَ الْخ
 there is a tradition that the Apostle of God (God bless him and grant him peace!) said to 'Ā'īsa (God have mercy on her!), after she had vowed (lit. and she already had vowed) to set free some persons of the children of Ishmael, &c.

if I had been one of (the tribe of) Māzin, they (the enemies) would not A
 have carried off my camels; وَقَالَ سَعْدٌ أَمَا وَاللَّهِ لَوْ أَنَّ بِي قُوَّةٌ مَا أَقْوَى
 عَلَى التَّهْوِصِ لَسَمِعْتَ مِنِّي فِي أَقْطَارِهَا وَسَكَبَهَا زَيْبًا يُجْحِرُكَ وَأَصْحَابَكَ
 عَلَى التَّهْوِصِ أَمَا وَاللَّهِ إِذَا لَأُحِقَّنَكَ بِقَوْمٍ كُنْتَ فِيهِمْ تَابِعًا غَيْرَ مَتَّبِعٍ
 and Sa'd said: verily, by God, if I had some strength left that I were able to rise, thou
 wouldst hear from me a roaring in its (*El-Medīna's) quarters and
 streets, that would drive thee and thy comrades into your holes, and by
 God, I would remove thee to a tribe where thou wouldst be a follower,
 not followed; لَوْلَا قَوْمِكَ حَدِيثُ عَهْدٍ بِكُفْرٍ لَأَنْسَتُ الْبَيْتَ عَلَى قَوَاعِدِ B
 إِبْرَاهِيمَ had not thy people ceased recently to be in a state of infidelity,
 I would surely raise the house on the foundations of 'Ibrāhīm; وَلَوْلَا أَنْ
 يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا
 يَكُونُ أَلْفًا مِنْ فِضَّةٍ and were it not that all mankind would have become a single
 people (of unbelievers), We would certainly have given to those who
 believe not in the Merciful roofs of silver to their houses;] لَوْلَا فَضْلُ اللَّهِ
 لَوْلَا فَضْلُ اللَّهِ لَوْلَا فَضْلُ اللَّهِ لَوْلَا فَضْلُ اللَّهِ لَوْلَا فَضْلُ اللَّهِ لَوْلَا فَضْلُ اللَّهِ
 لَوْلَا فَضْلُ اللَّهِ لَوْلَا فَضْلُ اللَّهِ لَوْلَا فَضْلُ اللَّهِ لَوْلَا فَضْلُ اللَّهِ L
 had it not been for the goodness of God towards you and His mercy, ye would surely have followed
 Satan, (all) save a few; لَوْلَا عَلِيٌّ لَهْلَكَ عَمْرٌ had it not been for 'Alī,
 'Omar would surely have perished; لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ had it not
 been for you, we would surely have been believers; لَوْلَا هَذَا أَلْعَامُ لَمْ
 لَوْلَا هَذَا أَلْعَامُ لَمْ لَوْلَا هَذَا أَلْعَامُ لَمْ لَوْلَا هَذَا أَلْعَامُ لَمْ
 لَوْلَا هَذَا أَلْعَامُ لَمْ لَوْلَا هَذَا أَلْعَامُ لَمْ L had it not been for thee, I would not have gone on pilgrimage
 this year (أُحْجَجُ in rhyme for أُحْجَجُ). [With قد inserted in both
 clauses if the Prince of the D
 faithful were dead, I would swear allegiance to So-and-so; or only
 in the protasis وَتَرَكُوهُ وَحْدَهُ and were it not that all that are with Mūnis had seen thee, they would surely turn away
 from him and leave him alone.]—(b) Occasionally كَانَ is placed
 between لَوْ and the perfect in the protasis of the sentence, and

- A sometimes كَانَ is repeated before the perfect in the apodosis. If this be the case, the signification of the verbs in both clauses is always and necessarily that of the pluperfect; as لَوْ كُنْتُ عَلِمْتُ ذَلِكَ لَضَرَبْتُكَ لَوْ كَانُوا عَرَفُوهَا لَمَا لَوْ كَانُوا صَلَّبُوا رَبَّ الْمَجْدِ if I had known this, I would have beaten thee; if they had known it, they would not have crucified the Lord of glory.—(c) If the verb of the protasis be an imperfect, and that of the apodosis a perfect, both must be translated
- B by the imperfect subjunctive or potential; as لَوْ نَشَاءُ أَصْبَاهُمْ بِذُنُوبِهِمْ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا; لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا if we pleased, we could smite them for their sins; if we pleased, we could make it salt water. [If the verb of the protasis be an imperfect preceded by كَانَ and that of the apodosis a perfect, both may be rendered by the pluperfect subjunctive or by the imperfect subjunctive, as لَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا لَوْ كَانُوا يَتَّخِذُوهُمْ أَوْلِيَاءَ if they had believed in God and His prophet and in what has been revealed to him, they would not have taken them for
- C friends; لَوْ كَانَ يُنَجِّي مِنَ الرَّدَى حَذْرُ نَجَاكَ مِمَّا أَصَابَكَ الْحَذْرُ if caution could save from death, surely the caution (of thy friends) would have saved thee from what has befallen thee (حَذْرُ in rhyme for حَذْرُ).]

- REM. a. The apodosis of لَوْ (لَوْ جَوَابُ لَوْ) the answer, complement, or correlative of *lau*) is frequently omitted, when the context readily suggests it; as وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتَى and if the mountains could be made to move by a *Kor'an*, or the earth be cleft in pieces by it, or the dead be addressed by it, (scil. it would be by this *Kor'an*); لَوْ أَنَّ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ if I were a match for you in strength, or could have recourse to a powerful clan or party, or to a mighty chieftain, (scil. I would resist you); إِنَّمَا تَوَقَّفْتُ حَتَّىٰ إِنَّمَا تَوَقَّفْتُ حَتَّىٰ تَرَىٰ مِقْدَارَ حَرْبِنَا وَصَبْرِنَا وَلَوْ كُنَّا بِبِوَاطِنِنَا مَعَهُ until thou couldst see the extent of our forces and of our endurance;
- D

and if we had been with him with our hearts (heart and soul), A
 (scil. we should have defeated you long ago); **وَلَوْ لَمْ يَكُنْ لَهَا مِنْ**
الشَّرَفِ إِلَّا مَوْضِعُ الشَّرَفِ الْمُقَابِلِ لَهَا الْمِطْلِعِ عَلَيْهَا الْمَشْهُورِ بِالزَّيْتُونِ
الْكَثِيرِ الْمَمْتَدِّ فَرَايِخَ فِي فَرَايِخَ and if it (Seville) possessed no other
 glory but the place, called Azarafe, opposite to and overhanging it,
 famous for its numerous olive-trees, (and) stretching leagues by
 leagues, (scil. this would be enough for it, **لَكَفَى** or **لَكَفَاهَا**).

[REM. b. The verb expressed or understood in a clause pre-
 ceded by **وَلَوْ** even if, though, has the same signification as that of B
 the clause to which it is annexed, as **أَعْطُوا السَّائِلَ وَلَوْ جَاءَ عَلَى فَرَسٍ**
لَا أَرْجِعُ عَنْ give to the beggar, though he should come on horseback; **لَا**
أَرْجِعُ عَنْ I will not retract my promise of pro-
 tection, even if my head should fly before me; **تَصَدَّقُوا وَلَوْ بِظِلْفِ**
إِيتِنِي بِدَابَّةٍ وَلَوْ give alms, though it be only a burnt hoof; **وَلَوْ**
إِيتِنِي بِدَابَّةٍ bring me a beast to ride upon, even if (it should be) an ass
 (§ 41, rem. b); **تُرْفَعُ إِلَيْهِ شَكْوَى الْمَظْلُومِينَ فَيُنْصِفُهُمْ وَلَوْ مِنْ وَدَيْهِ** C
 the complaints of the wronged were brought before him, and he
 obtained justice for them, even from his own son; **إِنْ أَلَمْتَ حَيَوَانًا**
إِنْ أَلَمْتَ حَيَوَانًا if thou causest an animal pain, however
 little, thou art cursed.]

5. After **إِذَا** when, as often as (Vol. i., § 367, b), the perfect is
 usually said to take the meaning of the imperfect, the future act
 being represented as having already taken place; as **أُجِيبُكَ إِذَا أَحْمَرَّتْ** D
إِسْتَجِيبُوا I will come to thee when the unripe dates become red; **إِسْتَجِيبُوا**
إِسْتَجِيبُوا respond to God and to the Apostle, **إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ**
 when he calls you to that which can give you life.—Consequently, if
 the particle **إِذَا** or **إِذَا مَا** be followed by two correlative clauses, the first
 of which extends its conversive influence to the verb of the second,
 the verbs have in both clauses either a present or a future signifi-

used in the protasis or apodosis, as **فَكُنْتُ إِذَا سَلَّمْتُ عَلَيْهِ لَا يَصِلُ إِلَى حَقْوِهِ** A
and when I saluted him, my head did not reach to his waist; **وَكَانَ إِذَا يَكْسُو أَجَادَ وَأَكْرَمًا** and *when he bestowed raiment, he did it in a liberal and generous manner*; **وَكَانَ الْمَلَّاحُ إِذَا عَبَّرَ أَحَدًا فِي سَفِينَتِهِ مِنْ جَانِبِ إِلَى جَانِبٍ يَأْخُذُ أُجْرَتَهُ سَوَارًا مِنْ ذَهَبٍ** and *the skipper, when he had conveyed a person in his vessel from the one to the other side, got for pay a bracelet of gold.*] If the clause introduced by **إِذَا** stands in the middle of a narrative of past events, the perfect has B
also the sense of the historical perfect, [as, **فَجَعَلَ صَاحِبُ الْخَيْلِ إِذَا جَمَعَهُمْ قَتَلَهُمْ** and *the captain of the cavalry began to drive together parties of them by the spears of his men; and when they had collected them, they killed them*; **وَكَانَ الْمُعْتَصِرُ طَيِّبَ الْأَخْلَاقِ لَكِنَّهُ إِذَا غَضِبَ لَا يُبَالِي مَنْ قَتَلَ وَمَا فَعَلَ** **El-Mu'tasim was good-tempered, but when he was angry, he cared not whom he killed, nor what he did*; **أَذْكَرُ وَنَحْنُ فِي قَرْوِينَ إِذَا جَاءَ اللَّيْلُ** C
حَمَلْنَا جَمِيعَ مَا لَنَا فِي سَرَادِيْبَ لَنَا فِي دُورِنَا وَلَا تَتْرُكُ عَلَيَّ وَجْهَ الْأَرْضِ شَيْئًا *I remember whilst we were in Kazwīn, when night came, we brought all our things in the cellars of our houses and did not leave anything on the floor.*]

REM. a. The use of **إِذَا** as a conjunction arises in reality out of its original meaning as a temporal demonstrative (see Vol. i., § 367, b). Like **يَوْمَ**, **وَقْتُ**, **حِينَ**, etc. (see § 78), **إِذَا** is an accusative D
in the construct state, and governs a following verbal clause virtually in the genitive*. Under these circumstances, the actions both of the defining clause, introduced by **إِذَا**, and of the clause defined by it, are such as would be appropriately expressed by the imperfect indicative. These two clauses being in correlation, and that which is logically primary (the defined clause) becoming syntactically secondary (the apodosis), either action may—without

* [Comp. however Fleischer, *Kl. Schr.* i. 113, note 1.]

- A reference to their temporal relation to one another or to other actions—be regarded either (a) as beginning or in progress, or (β) as completed and done. In the one case the imperfect will be used, in the other the perfect. As a rule, however, the language has preferred either to represent the action of the defining clause (or protasis) alone by the perfect; or else, which is more common, the actions of both the correlative clauses by the perfect, that of the apodosis being, as it were, conditioned and postulated by that of the protasis. But to what period of time these correlated actions belong,—whether the perfects are to be translated by our past, present or future,—depends entirely upon the considerations stated in Vol. i., § 77, rem. a.
- B

REM. b. The temporal clause introduced by إِذَا is often almost identical in meaning with a conditional clause introduced by إِنْ (see § 6)*; but it is very rare [in prose] to find إِذَا construed with the jussive like إِنْ (§§ 13 and 17, c), as وَإِذَا تُصِبَّكَ حَاصَّةٌ فَتَجَمَّلِ and when poverty befalls thee, bear it patiently (تَجَمَّلِ in rhyme for تَجَمَّلِ); [and إِذَا تَرُزْنِي تُكْرِمْنِي when you visit me, you will honour me].

C

- REM. c. It has been said that when إِذَا or إِذَا مَا is immediately preceded by حَتَّى until, and followed by two correlative clauses, the verbs of which are in the perfect, these perfects take the sense of historical past tenses, expressing a state which closes the action of a previous perfect. This exception to the so-called converse influence of إِذَا or إِذَا مَا does not, however, hold good. حَتَّى is construed with the perfect to indicate a simple temporal limit, or the effect or result of an act or series of acts; with the imperfect indicative, when this effect or result is regarded not as something actually past, but as yet in progress, as a historical present (see § 15, c, β). This view it is which the Arabic language has chosen to adopt in the case of two correlative clauses, introduced by إِذَا,
- D

* [The difference is that إِنْ denotes what is possible, إِذَا what is ascertained, so that one says إِنْ جَاءَ زَيْدٌ if Zaid come, but إِذَا جَاءَ رَأْسُ الشَّهْرِ when the beginning of the month shall come.]

after *حَتَّى*. For example: *هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى* A
إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ
عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ
وَحُسِرَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِنَّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ B
وَيُوزَعُونَ حَتَّى إِذَا اتُّوا عَلَى وَادِي النَّمْلِ قَالَتْ نَمْلَةٌ
وَأَدَى النَّمْلِ قَالَتْ نَمْلَةٌ and unto Solomon
were gathered his hosts, of jinn and of men and of birds, and they
were marched on in order, until, when they arrive at the Valley of
Ants, an ant says— In this second example the meaning would
 be substantially the same, if we rendered it by *until, when they*
arrived at the Valley of Ants, an ant said, but the translation would
 be less close*. In the next two examples, on the contrary, the C

* [Trumpp, *Der Bedingungssatz im Arabischen*, Sitz. Ber. d. phil. hist. Cl. der K. B. Akad. d. Wissensch. zu München, 1881, p. 432 *seqq.*, rejects the theory expounded in rem. c, which is also that of Fleischer (*Kl. Schr.* i. 116 *seqq.*). *حَتَّى*, being properly a preposition, has no influence on the signification of the perfect in the following clause. This depends on that of the clause to which it is subordinated. The same remark applies to the perfects of two correlative clauses introduced by *حَتَّى إِذَا*. For example: *أَجْرِي حَتَّى إِذَا أَنْتَهَيْتُ* D
I attain the end; حَتَّى إِذَا الْاَسْوَدُ قَدْ دَخَلَ الْبَيْتِ
*but before I was aware of anything, *El'Aswad had entered the room;*
وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ حَتَّى
وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ حَتَّى
and on that day when we bring together
out of every nation a company of those who have gainsaid our revela-
tions, kept marching in ranks, until, when they have arrived (before
God), He will say: Did ye treat my revelations as impostures? A
 comparison of this verse from *Ḳor'ān xxvii.* with that cited above

- A repetition of the act justifies us in the use of the past. وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا يُوحَىٰ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ
- B their warnings, We set open to them the gates of all things, until, when they were rejoicing over what they had got, We laid hold on them suddenly, and lo, they were in despair.

6. (a) After the conditional particle *إِنْ* *if* (Vol. i., § 367, *f*), and after many words which imply the conditional meaning of *إِنْ* (*مَعْنَى* *إِنْ* or *الْشَّرْطِ*), the perfect is also said to take a future sense, the condition being represented as already fulfilled. In English it may usually be rendered by the present. Such words, for instance,
- C are: *أَيٌّ* and *مَنْ* *who, whoever*, *أَيُّمَنْ* *whosoever*, *مَا* *what*, *أَيُّمَا* *whatsoever*, *مَهْمَنْ* *whoever*, *مَهْمَا* *whatever*, *كَلَّمَا* *as often as*, *حَيْثُ* *where*, *حَيْثُمَا* *wherever*, *مَتَى* *when*, *مَتَامَا* *whenever*, *أَيْنَ* *where*, *أَيْنَمَا* *wherever*, *كَيْفَ* *how*, *كَيْفَمَا* *however*, *أَنَّى* *in whatever way*, *هَوَever*, *أَيَّانَ* and *إِنِّي أَخَافُ إِنْ* *when, whenever*, *إِذَا* *whenever*. Examples: *إِنِّي أَخَافُ إِنْ عَصَيْتَ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ* *I fear, if I rebel (lit. have rebelled) against my Lord, the punishment of a great (i.e. terrible) day; وَأَقْتُلُوهُمْ حَيْثُ تَقَعْتُمُوهُمْ* *and slay them wherever you find them (lit. have found them); وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ* *and he is with you wherever you are*. The same remark applies to the perfects before and after *أَوْ* *or*, in such phrases

وَحَشِيرَ لَيْمَانَ الْخ shows clearly the influence of the preceding verb on the signification of those in the subordinate clauses. For in the latter we ought to render *until, when they arrived at the Valley of Ants, an ant said*. D. G.]

as *سَوَاءٌ غَابُوا أَوْ حَضَرُوا* it is all the same whether they are absent or A
present; *سَوَاءٌ عَلَيَّ قُمْتَ أَوْ قَعَدْتَ* it is all one to me whether thou
standest or sittest; *أَكْرِمِ الضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا* honour a guest,
whether he be rich or poor.—(b) If the words *إِنَّ*, *أَيُّ*, *مَنْ*, &c., be
 followed by two clauses, the first of which expresses the condition
 [الشَّرْطُ], and the second the result depending upon it [جَوَابُ الشَّرْطِ or
 جَزَاءُ الشَّرْطِ], then the verb in both clauses is put in the *perfect**, both B
 the condition and the result being represented as having already taken
 place. For example: *إِنْ فَعَلْتَ ذَلِكَ هَلَكْتَ* if you do this, you will
perish, lit. *if you shall have done this, you have perished or will perish*
 (§ 1, e); *مَنْ كَتَمَ سِرَّهُ بَلَغَ مَرَادَهُ* he who (=if one) keeps (has kept) his
own secret, attains his object; *أَلْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ أَيُّنَمَا وَجَدَهَا أَخَذَهَا*
wisdom is the strayed camel of the believer; wherever he finds it (=if he
shall have found it anywhere), he lays hold of it (will lay hold of it).— C
 (c) If the perfect after *إِنَّ*, *أَيُّ*, *مَنْ*, &c., is to retain its original
 meaning, then *كَانَ*, or one of the *أَخَوَاتُ كَانَ* the sisters of the verb
kāna (such as *صَارَ* to become, *ظَلَّ* to be by day, *بَاتَ* to be by night,
أَصْبَحَ to be in the morning, *أَمْسَى* to be in the evening), must be in-
 serted between those words and the perfect in the protasis, and the
 apodosis must be indicated by the particle *فَ*. For example: *إِنْ كَانَ*
فَقَبِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ if his shirt is (has been) torn in front, she D

* [The verb in the protasis may never be a *فَعْلٌ جَامِدٌ* an *aplastic*
 verb, such as have but one tense and no infinitive, as *عَسَى*, *لَيْسَ*.
 Comp. § 187, b. In negative clauses the jussive with *لَمْ* is employed
 (§ 12) with very rare exceptions as *كُورْآنِ* ii. 140 *وَلَيْسَ أَتَيْتَ الَّذِينَ*
أَوْتُوا أَلْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبَلَتَكَ even though thou shouldst bring
 every kind of sign to those who have been given the Scriptures, yet thy
لَمْ يَتَّبِعُوا.]

- A *has spoken the truth; كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا* if ye have believed in God, place your trust in Him; *فَمَهْدِ الْعُذْرَ أَوْ فَسَامِحْ إِنَّ* accept my excuse readily or (at least) be indulgent, if I have committed a crime or a fault.—(d) But if the perfect after these words is to have the historical sense (English past tense, § 1, a), the verb *كَانَ*, or one of its “sisters,” must be prefixed to the correlative clauses; e.g. *كَانُوا إِنْ بَالَعُوا بَالَعُوا* if they exerted themselves to attain an object, they attained it [*وَكَانَ كُلَّمَا أَتَاهُ شَيْءٌ* and whenever one of the wild animals came to visit him, he made it his prey; *وَكَانَ مَتَى أَرَادَ خَلْعُهُ دَخَلَ الْبَرِّيَّةَ* and as often as he would throw off his allegiance, he entered the desert]; though it is also sufficient that the correlative clauses should be dependent upon others that are historical; as *إِنَّمَا أَدْرَكْتُ الْعِلْمَ* I attained knowledge only by praising (God), for, whenever I understood (anything), I said, Praise belongs to God. [(e) If, however, the verb *كَانَ*, or one of its sisters, after these words, is followed by an imperfect or a participle, we must render it by the present (§ 131), as *إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي* if ye love God, then follow me; *وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ* nor is it lawful for them to conceal what God hath created in their wombs if they believe in God; *لَئِنْ كُنْتَ صَادِقًا لَقَدْ قَتَلْتَنِي وَإِنْ كُنْتَ كَاذِبًا لَقَدْ فَضَحْتَنِي* if thou speakest the truth, thou hast killed me; if thou liest, thou hast disgraced me.]

REM. a. What has been said of the temporal *إِذَا* in § 5, rem. a, is also applicable to the conditional *إِنْ*, for *إِنْ* is also originally a demonstrative (compare *إِنِّي*, *إِنِّي*). In this case, however, the language always employs the perfect, never the imperfect indicative, after the conditional word; that is to say, the condition is invariably represented, in reference to the conditioned, as a

completed action, and not as one in progress. On the alternative A use of the Jussive, see §§ 13 and 17, c.

REM. b. The apodosis of **إِنْ** (**جَوَابُ إِنْ**), like that of **لَوْ** (§ 4, rem.), is frequently omitted, when the context readily suggests it; as **إِنْ شَهِدَ لَكَ عَدْلَانِ مِنَ الْمُسْلِمِينَ وَإِلَّا فَاسْتَوْفِ مِنْهُ الْيَمِينَ** if two honest men of the Muslims bear witness in thy favour, (good and well); but if not, demand of him the oath; **إِنْ تُبْتَ وَرَجَعْتَ عَنْ قَوْلِكَ وَإِلَّا** if thou repentest and recantest what thou hast said, (good and well, or I will forgive thee); but if not, I will order the slaves to slay thee alive. [Comp. § 186, rem. c, footnote. By this omission **وَإِنْ** though (§ 17, c, rem. a) acquires the meaning of nevertheless, as in the saying of the Prophet **وَإِنْ ارْكَبَهَا** ride her (the camel) nevertheless (though she be destined for sacrifice), *Lisān* xvi. 179.] B

REM. c. Where **أَيُّ**, **مَنْ** and **مَا** are interrogatives or simple relatives, **أَتَى**, **أَيْنَ**, **أَيَّ** and **كَيْفَ** interrogatives, and **حَيْثُ** C a simple relative adverb, without any admixture of the conditional signification of **إِنْ**, perfects dependent upon them retain their original sense.

7. After the particle **مَا**, as long as, whilst, as often as (Vol. i., § 367, p), the perfect takes the meaning of the imperfect (present or future); as **لَا لَقِيْتُمْ مَا بَقِيْتُمْ ضُرًّا** may you never meet with harm (§ 1, f), as long as you live! **النَّاسُ مَا دَامُوا فِي الْحَيَاةِ الدُّنْيَا غَافِلُونَ** D men are careless, as long as they live in this world (lit. remain in the life of this world); **لَا أَنْسَاكَ مَا ذَرَّ شَارِقٌ** I will not forget thee, as long as a sun rises; **الرُّبُّ مَا دَعَوْتَهُ أَجَابَ** care answers, as often as (or whenever) you call it. If this imperfect is to be historical, the rule laid down in § 6, d, must be observed. The negative as long as not is always expressed by **مَا لَمْ** with the jussive (see § 12).

REM. The Arab grammarians regard this **مَا** as **مَصْدَرِيَّةٌ ظَرْفِيَّةٌ**

A or *زَمَانِيَّةٌ*, i.e., as equivalent to a verbal noun or infinitive in the accusative of time. They say that *مَا دُمْتَ حَيًّا*, as long as thou remainest alive, is equivalent to *دَوَامَكَ حَيًّا* or *مُدَّةَ دَوَامِكَ حَيًّا*. This cannot, however, be the case, for whence then would come the conversive force of this *مَا*? It is in fact only a variety, in its application to time, of the *مَا الشَّرْطِيَّةُ* or *conditional mā* (§ 6, a).

B 8. The *Imperfect Indicative* (*الْمُضَارِعُ الْمَرْفُوعُ*) does not in itself express any idea of time; it merely indicates a *begun, incomplete, enduring* existence, either in *present, past, or future time*. Hence it signifies:—

(a) An act which does not take place at any one particular time, to the exclusion of any other time, but which takes place at all times, or rather, in speaking of which no notice is taken of time, but only of duration (the *indefinite present*); as *الْإِنْسَانُ يَدْبِرُ وَاللَّهُ يَقْدِرُ* man forms plans and God directs them (man proposes, God disposes); *بِالْبَيْرِ يَسْتَعْبُدُ الْحَرُّ* the free man is enslaved by benefits (conferred upon him).

(b) An act which, though commenced at the time of speaking, is not yet completed,—which continues during the present time (the *definite present*); as *اللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ* God knows what ye are doing. Hence its use as a historical present in lively descriptions of past events; e.g. *قَالَ طَلْحَةُ فَأَخْرَجَ أَعْدُو فَالْبَيْسِ دِرْعِي وَأَخَذْتُ سَيْفِي* said Talha, So out I run, and put on my coat of mail, and seize my sword, and cast my shield on my breast.

(c) An act which is to take place hereafter (the *simple future*); as *وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا* and fear a day (in which) a soul shall not make satisfaction for a soul at all, or shall not give anything as a satisfaction for a soul; *فَاللَّهُ يَحْكُمُ* but God will judge between them on the day of the resurrection.—To render the futurity of the act still more distinct,

the adverb *سَوْفَ* (Vol. i. § 364, *e*), or its abbreviated form *سَ* (Vol. i. § 361, *b*), *in the end*, is prefixed to the verb; as *وَمَنْ يَفْعَلْ ذَلِكَ عِدْوَانًا* and *whoever does this maliciously and wrongfully, we will burn him with hell-fire*; *وَنُصَلِّبُهُ فِي مَوْضِعِهِ* *we will explain it in its (proper) place*; *سَتُكْفَىٰ مِنْ عَدُوِّكَ كُلِّ كَيْدٍ* *thou shalt be protected (through God's grace) from every machination of thine enemy.*

REM. a. *سَوْفَ* may have the asseverative *لَ* prefixed to it, as *وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ* *and verily thy Lord will give thee (abundance) and thou will be content*; and it may be separated from its verb by a verb which is void of government, as in the verse *وَمَا أَدْرِي وَسَوْفَ أَخْلَأُ أَهْلَ الْقَوْمِ آلَ حِصْنٍ أَمْ نِسَاءً* *and I do not know, but I shall (I think) know, whether the family of Hishn are a band of men or women.*—Rare forms are *سَفَ*, *سَوَ*, and *سَىٰ*.

[REM. b. The simple future has sometimes the sense of a polite order or request; as *فَقَالَ لَهُ سُلَيْمَانُ تَنْصَرِفُونَ وَنَرَىٰ فِيهَا بَيْنَنَا* *then Sulaimān said: Depart now, and we will consider between ourselves* (Tabarī ii. 544, l. 7); *وَقَالَ لِإِبْرَاهِيمَ تَدْخُلُ أَصْلَحَ اللَّهُ الْأَمِيرَ* *and he said to Itāh: Have the kindness to enter, God bless the Emir*; *فَقَالَ لَهُ خَالِدٌ تُوْمِنُهُ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَمَنَهُ* *and Hālid said to him: Grant him indemnity, O Prince of the faithful, and he did so* (Aḡ. xvii. 164, l. 14). D. G.]

(*d*) An act which was future in relation to the past time of which we speak. When this is the case, the imperfect is simply appended to the preceding perfect without the intervention of any particle, and forms, with its complement*, a secondary, subordinate clause, expressing the state (*أَلْحَالُ*) in which the subject of the previous perfect found himself, when he completed the act expressed by that perfect [*حَالٌ*

* That is to say, any word or words governed by, or otherwise connected with, it.

- A **أَتَى إِلَى عَيْنٍ**; as **جَاءَ إِلَيْهِ يَعُودُهُ** he came to him to visit him; **أَتَى إِلَى عَيْنٍ** **ثُمَّ اسْتَوَى عَلَى الْعَرْشِ** he came to a spring of water to drink; **ثُمَّ اسْتَوَى عَلَى الْعَرْشِ** **ثُمَّ اسْتَوَى عَلَى الْعَرْشِ** then He seated Himself on the throne to administer the rule (of the Universe); **أَرْسَلَ يُعَلِّمُهُ بِذَلِكَ** he sent to inform him of this; **أَجْمَعَ يُمَكِّرُ بِالْيَهُودِ** he determined to circumvent the Jews, 'Ag. xix. 96, l. 6. R. S.].

- (e) An act which continues during the past time. In this case too the imperfect is appended to the perfect without the interposition of any connective particle, and forms, with its complement, a secondary, subordinate clause, expressing the state (الْحَال) in which the subject of the previous perfect found himself, when he did what that perfect expresses [حَالٌ مُقَارِنٌ]; as **جَاءَ زَيْدٌ يَضْحَكُ** Zaid came laughing; **إِنْكَفَأَ يَحْمَدُ مَغْدَاهُ** he returned, congratulating himself on (lit. praising) his morning-walk; **ظَعَنَ يَقْتَادُ الْقَلْبَ بِأَرْمَتِهِ** he set out, leading (as it were) my heart by its bridle; **فَلَبِثْنَا نَرْقُبُهُ رَقَبَةَ أَهْلِةِ الْأَعْيَادِ** and we remained watching for him as one watches for the new-moons of the festivals; **فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ** and one of them came to him, walking bashfully; **وَجَاءُوا آبَاءَهُمْ عَشَاءً يَبْكُونَ** and they came to their father in the evening, weeping. As the above examples show, the imperfect is in this case generally rendered in English by the participle.

- D **REM. a.** After the negative particle **لَا**, the imperfect retains its general idea of incompleteness and duration; as **خَرَجَ لَا يَعْلَمُ أَيْنَ هُوَ** he went out, not knowing, or without knowing, where he was; **لَا يُكْرِمُ السَّخِيَّ الْبَخِيلُ** the liberal (man) does not respect the stingy. —After the negative particle **مَا** it takes the meaning of the present; as **مَا يُزَكِّي الْإِنْسَانَ بِشَهَادَةِ أَهْلِ بَيْتِهِ** a man is not declared righteous by the evidence of his own household; **مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ** the

unbelievers among those who possess a (revealed) book, and among A
the polytheists, do not wish that any good should be sent down unto
you from your Lord ; إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ
وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا
يَكَلِمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ they who hide the book which God hath sent
down, and buy with it something of small price, these swallow down
into their bellies nothing but fire, and God will not speak to them on
the day of judgment.

REM. b. According to the Arab grammarians, the imperfect B
indicative is used لِلْحَالِ, to indicate present time (الزَّمَانِ الْحَاضِرِ),
and لِلِاسْتِقْبَالِ, to indicate future time (الْمُسْتَقْبَلِ), less correctly
(الْمُسْتَقْبَلِ).

9. To express the imperfect of the Greek and Latin languages,
كَانَ is frequently prefixed to the imperfect ; as كَانَ يُحِبُّ الشُّعْرَ
وَالشُّعْرَاءَ he was fond of poetry and poets ; كَانَ يَرْكَبُ فِي كُلِّ يَوْمٍ عِدَّةً
وَكَانَ يَكُونُ بِهَا قَائِدًا he used to ride out every day several times ;
وَكَانَ فِي أَلْفِ رَجُلٍ and there used to be (stationed) in it (the city) C
a general with a thousand men ; رَجُلًا كَانُوا يَكُونُونَ مَعَ الْمُلُوكِ
men who used to live with the princes. If this signification is to
be attached to several imperfects, it is sufficient to prefix كَانَ
to the first alone.—If one or more perfects precede the imperfect,
or if the context clearly shows that the verb in the imperfect
has the sense of the Latin imperfect, كَانَ need not be prefixed to it ; D
as وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ and they followed what
the evil spirits read (or recited, or followed) in the reign of Solomon ;
قُلْ فَلِمَ قَتَلْتُمُونِ أَنْبِيََاءَ اللَّهِ مِنْ قَبْلُ Say, Why then did ye kill the
prophets of God before ? Here تَتْلُو and تَقْتُلُونَ stand for كَانَتْ
and كُنْتُمْ تَقْتُلُونَ. [So in poetry after قَدْ ; see Vol. i. § 362, r,
footnote. R. S.]

- A 10. To express the future-perfect, the imperfect of **كَانَ** (**يَكُونُ**) is frequently prefixed to the perfect, the particle **قَدْ** being sometimes interposed. For example, **وَسَأَسْتَأْجِرُ أَقْوَامًا يَحْمِلُونَهُ إِلَىٰ مَنْزِلِي وَأَكُونُ** **أَنَا آخِرَهُمْ وَلَا يَكُونُ بَقِيٌّ وَرَأَيْتُ شَيْءًا يَشْغَلُ فِكْرِي بِفِعْلِهِ وَنَقْلِهِ وَأَكُونُ** **قَدْ اسْتَظْهَرْتُ لِنَفْسِي فِي إِرَاحَةِ بَدْنِي عَنِ الْكَدِّ بِيَسِيرِ أُجْرَةٍ أُعْطِيهَا لَهُمْ** and I shall hire some people to carry it to my house, and I shall be the last of them (to depart), and there shall not have been left (shall not be left) behind me anything to occupy my mind with the doing or removing of it, and by the trifling pay I give them, I shall have provided help for myself (so as) to spare my own body all the labour.
- B

[REM. In dependent clauses introduced by **أَنْ** the future-perfect becomes the perfect of the subjunctive, e. g. **يَجِبُ أَنْ يَكُونَ ذَهَبٌ** it cannot be but that he has gone (abierit); **اِخْتَلَفَ الْمُتَكَلِّمُونَ فِي** **كَوْنِ اللَّهِ** (= **أَنْ يَكُونَ اللَّهُ**) **أَمَرَ** the theologians disagree about God's having ordered (jusserit).]

C

11. The *Subjunctive* of the imperfect (**الْمُضَارِعُ الْمَنْصُوبُ**) has always a future sense after the adverb **لَنْ** not (Vol. i. § 362, *hh*), and the conjunctions **أَنْ** that, **لَا** or **أَنْ لَا** that not, **كَيْ** and **لِكَيْ** that, **كَيْلَا** and **لِكَيْلَا** that not, **حَتَّىٰ** till, until, and **لِ** that; as **لَنْ يَدْخُلَ** **لَنْ يَدْخُلَ** **إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ** none shall enter Paradise except those who are Jews or Christians; **أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ** do ye think that ye shall enter Paradise? See § 15.
- D

12. The *Jussive* of the imperfect (**الْمُضَارِعُ الْمَجْزُومُ**), when dependent upon the adverbs **لَمْ** not, and **لَمَّا** not yet (Vol. i. § 362, *ff, gg*), has invariably the meaning of the perfect. For example: **أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ** hast thou not learned (or dost thou not know) that God's is the sovereignty over the heavens and the earth? **أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا**

مِنْ قَبْلِكُمْ *do ye think that ye shall enter Paradise, before there shall* A
have come (lit. and there has not yet come) upon you the like of what
came upon those who passed away before you? أَهَذَا وَلَمَّا تَمِضْ لِلْبَيْنِ
is this (the case), before our parting is
an hour old (lit. and an hour has not yet gone by since parting)? How
then, when months shall have passed over it? أَرِيفَ أَتَرَحُّلْ غَيْرَ أَنْ رِكَابَنَا
 لَمَّا تَزُلْ بِرِحَابِنَا *our departure is close at hand, save that our camels* B
have not yet moved off with our saddles (i.e. we have all but started);
 إِنْ لَمْ تَفْعَلْ ذَلِكَ هَلَكْتَ *if you do not do this, you will perish* (§ 6, b);
 لَمْ يَكُنْ يُحِبُّ الشُّعْرَاءَ وَالشُّعْرَاءَ *he was not fond of poetry and poets* (§ 9).

REM. The grammarians put the distinction between لَمْ and
 لَمَّا in this way, that لَمْ يَفْعَلْ is the negation of فَعَلَ, but لَمَّا يَفْعَلْ
 the negation of قَدْ فَعَلَ, [meaning *he has not yet done it, but he will*
certainly do it afterwards; see Bèid. on Kor'an iii. 136. R. S.] C

13. After إِنْ and the various words that have the sense of
 إِنْ the jussive has the same meaning as the perfect (§ 6); as
 إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ
 مَا تَفْعَلُوا مِنْ خَيْرٍ *whether ye hide what*
is in your breasts, or disclose it, God knoweth it;
 إِنْ تَعْمَلْ فِي إِسْلَامِكَ *whatever good ye do, God knoweth it;*
 إِنْ تَصِفُوا يَا آلَ *if, now that thou hast become a Muslim, thou*
 د *doest a good work, thou wilt be rewarded for it;*
 إِنْ تَقْتَرِبْ إِلَيْكُمْ *O family of Mērwān, we will*
 أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ *wherever ye are, death*
 مَتَى أَضَعُ الْعِمَامَةَ تَعْرِفُونِي *when I lay aside the*
 فَمَنْ يَسْتَجِرْنَا لَا يَخَفُ بَعْدَ عَقْدِنَا وَمَنْ لَا *will overtake you;*
 يُصَالِحُنَا بَيْتَ غَيْرِنَا *ye recognize me;*
 فَمَنْ يَسْتَجِرْنَا لَا يَخَفُ بَعْدَ عَقْدِنَا وَمَنْ لَا *he who seeks our protection has nothing to fear*
 يُصَالِحُنَا بَيْتَ غَيْرِنَا *after our covenant; but he who does not come to terms with us will pass*

A *his nights without sleep.* See § 17, c.—When the first of two correlative clauses contains a verb in the imperative, and the second in the jussive, then the jussive has the same meaning as if the first clause had contained a verb in the jussive preceded by **إِنْ***; e.g. **قَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا** *they said, Become Jews or Christians, (and) ye will be guided aright.* Here **كُونُوا** is equivalent to **إِنْ تَكُونُوا**. *If ye become Jews or Christians, ye will be guided aright.* See § 17, c.

B [REM. a. **كَيْفَ** and, according to the school of Baṣra, also **كَيْفَمَا** form an exception to the rule that the jussive may be employed in the two correlative clauses. Many grammarians allow no other correlative clauses after these particles, but those that contain the imperfect indicative of the same verb, as **كَيْفَ تَصْنَعُ أَصْنَعُ** *as thou doest, so will I do.* See, however, an example of the jussive in both clauses, § 17, c.]

[REM. b. After **أَلَا** both the jussive and the indicative may be used in the two correlative clauses, as **أَلَا تَنْزِلُ تَأْكُلُ** and **أَلَا تَأْتِينِي أُحَدِّثُكَ** *will thou not alight and eat? will thou not come to me, (then) I will tell thee?*]

14. The *Energetic* forms of the imperfect have always a future sense; as **لَئِنْ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ** *if thou deliverest us from this (danger), verily we will be of (the number of) the grateful;* **وَاللَّهِ لَأَضْرِبَنَّ عُنُقَكَ** *by God! I will cut thy head off* (lit. *strike thy neck*). See § 19.

2. The Moods.

15. The *Subjunctive* mood occurs only in subordinate clauses. It indicates an act which is dependent upon that mentioned in the previous clause, and future to it in point of time (see § 11); and

* [Trumpp, *Der Bedingungssatz*, p. 369 *seq.*, rejects this view of the matter, making a distinction between the jussive in the apodosis of an imperative and that of a conditional protasis.]

hence it mostly corresponds to the Latin subjunctive after *ut*. It A is governed by the following particles.

(a) a. By أَنْ *that*, after verbs which express inclination or disinclination, order or prohibition, duty, effect, effort, fear, necessity, permission, etc.; لَا أَنْ or أَلَّا *that not*; and لَنْ (for لَا أَنْ, i.e. لَا يَكُونُ أَنْ *it will not be or happen that*) *certainly not, not at all*. For example: أَرَدْتُ وَأَحْبَبْتُ أَنْ أُبَيِّنَ لَهُمْ طَرِيقَ التَّعَلُّمِ *I wished and desired to make plain to them the path of learning*; لَا يَأْبَ كَاتِبٌ أَنْ B يَنْبَغِيَ أَنْ يَتَوَى *let no one who can write, refuse to write*; اَللِّمْتَعَلِمُ بِطَلَبِ اَلْعِلْمِ رِضًا اَللَّهِ *it behoves the learner to strive by his seeking after knowledge to please God*; يَجُوزُ أَنْ يَكُونَ اَلتَّصَبُ *it may be the accusative*; قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَّكَبَرَ فِيهَا *He (God) said, Get thee down then from it (Paradise), for it is not for thee to behave with pride in it*; اَمْرُتْكَ بِأَنْ تَفْعَلَ كَذَا *I commanded thee to do such a thing*;] اِنِّي اَخَافُ اَلَّا يَتْرُكْنِي C *I am afraid he will not leave me, or, in accordance with a particular idiom of the language* [§ 162], *I am afraid he will leave me*; مَا مَنَعَكَ اَلَّا تَسْجُدَ *what hath hindered thee from worshipping (him)?* لَنْ تَمَسَّنَا اَلنَّارُ اِلَّا اَيَّامًا مَعْدُودَةً *the fire (of hell) shall certainly not touch us save for (shall certainly touch us only for) a certain number of days*; لَنْ يَدْخُلَ اَلْجَنَّةَ اِلَّا *none shall enter Paradise save those who are Jews or Christians*; فَلَنْ اُبْرَحَ اَلْاَرْضَ حَتَّى يَأْذَنَ لِي اَبِي *I will therefore not quit the land (of Egypt) until my father gives me leave.* D

[REM. If we wish to indicate that the thing ordered or resolved upon has actually been done, the verb may be followed by أَنْ with the perfect, as اِنَّهٗ تَعَالَى لَبَّآ قَدَرَ اَنْ اَحْيَاهَا اَوَّلًا قَدَرَ اَنْ يُحْيِيَهَا ثَانِيًا *after God had decreed to call them to life for the first time (as He did), He decreed to call them to life a second time* (see Fleischer, *Kl. Schr.* i. 525 seq., ii. 356).—In later times اَنْ with the indicative of the imperfect is often employed as the equivalent of اَنْ with the

- A subjunctive, as in the verse **كَلَّمَا رُمْتُ أَنْ أَقْدِمَ خَيْرًا لِمَعَادِي وَرَمْتُ**
أَنْتِي أَتُوبُ *as often as I intend to send onward some good deed for my*
future life and to repent toward God (see Fleischer, Kl. Schr. i. 526
seq.).]

(β) But if the verb to which **أَنْ** is subordinate, does not indicate any wish, effect, expectation, or the like,—and the verb which is governed by **أَنْ** has the meaning of the perfect or present,—the indicative of the perfect or imperfect is used after **أَنْ**; as **أَعْجَبَنِي أَنْ**

- B **it pleased me that thou stoodest up**; **أَعْلَمُ أَنْ قَالَ** *I know that he*
said; **أَعْلَمُ أَنْ يَنَامُ** *I know that he is asleep*. As **أَنَّ** *quod, ὅτι*, with a
 pronoun (**أَنَّهُ**, etc.), is more usual in such clauses, the native gram-
 marians designate **أَنْ**, when it has the same meaning as **أَنَّ** and
 governs the indicative, by the name of **أَنْ الْمَخَفَّةُ مِنَ الثَّقِيلَةِ** *the*
'an that is lightened from the heavy form, or, more shortly, **أَنْ الْمَخَفَّةُ**
the lightened 'an; but when it is equivalent to the Latin *ut*, they call
 C **it** **أَنْ النَّاصِبَةُ** *the 'an that governs the subjunctive (الْمُضَارِعُ الْمُنْصُوبُ)*.
 After verbs of thinking, supposing, and doubting, when they refer to
 the future, **أَنْ** may govern the indicative of the imperfect, as **أَنْ**
 or the subjunctive, as **أَنْ**; e.g. **ظَنَنْتُ أَنْ يَقُومَ** *I think he will*
get up.

REM. a. **أَنْ** is in these cases **مَصْدَرِيَّةٌ**, that is to say, **أَنْ** with
 the following verb is equivalent in meaning to the *masdar* or

- D **infinite** of that verb; e.g. **وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ** *and that ye fast*
is better for you (صِيَامِكُمْ = أَنْ تَصُومُوا); **أُرِيدُ أَنْ أَزُورَكَ** *I wish to*
visit thee (زِيَارَتِكَ = أَنْ أَزُورَكَ); **أَعْجَبَنِي قِيَامُكَ = أَعْجَبَنِي أَنْ قُمْتَ**.

REM. b. The omission of **أَنْ** before the subjunctive is very
 rare; as **خُذِ اللَّيْسَ قَبْلَ أَنْ يَأْخُذَكَ** *order him to bury it*; **خُذِ اللَّيْسَ قَبْلَ أَنْ يَأْخُذَكَ**
seize the thief before he can seize thee; and in the verses **أَلَا أَيْهَا ذَا**

الزَّاجِرِي أَحْضَرَ الْوَعَى وَأَنْ أَشْهَدَ اللَّذَاتِ هَلْ أَنْتَ مُخْلِدِي A
that hinderest me from being present in battle, and from taking part
*in amusements, canst thou make me live for ever?**—The gram-
 marians tell us that some of the Arabs construed أَنْ always with
 the imperfect indicative, as أُرِيدُ أَنْ تَقُومَ I wish thee to stand
 up; and, according to the reading of Ibn Muḥèisîn, K̅or̅'an ii. 233
 لِمَنْ أَرَادَ أَنْ يُتِمَّ الرِّضَاعَةَ for him who desires to complete the time of
 suckling; whilst others let it govern the jussive, as in the half- B
 verse تَعَالَوْا إِلَيَّ أَنْ يَأْتِنَا الصَّيْدُ نَحْطِبُ come, until the game comes
 (or is brought) to us, let us gather firewood.

[REM. c. Sometimes أَنْ seems to have the meaning of *lest*, for fear
 that, as in the verse عَمْرُ بْنُ عِمْرَانَ حَبِوَتْ بِهَجْمَةٍ مَكَانَ قُلُوبِ رَازِمٍ رَازِمٍ
 أَنِ أُعْيِرَا I have given 'Amr ibn 'Imrān a hundred camels for a young
 beast unable to rise, for fear lest I should be blamed (Hamāsa, p. 256,
 l. 3); أُعِدِدْتُ السِّلَاحَ أَنْ يَجِيءَ عَدُوٌّ فَأُدْفَعَهُ; I have prepared arms for C
 fear that an enemy should come, in which case I may repel him;
 أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا should make a mistake, in which case the other may remind her
 (K̅or̅'an ii. 282). In these and similar phrases (K̅or̅. iv. 175,
 vi. 157, xlix. 2, Lane p. 106, b) the interpreters supply مَخَافَةَ or
 كَرَاهَةَ. In others it may be explained by the preceding words
 implying a prohibition, as K̅or̅. xxxv. 39, Ṭab. i. 657, l. 8, 3026,
 l. 2. In the verse (Ḥariri, *Dorrat*, 88) أَوْصِيكَ أَنْ يَحْمَدَكَ الْأَقْرَابُ D
 أَوْصِيكَ—وَيَرْجِعَ الْمُسْمِينُ وَهُوَ خَائِبٌ
 أُحَذِّرُكَ I warn thee lest thy near relations should praise thee, but the
 poor return disappointed. D. G.]

* [Bèidāwī on K̅or̅'an ii. 77 reads أَحْضَرَ, adding that, if أَنْ is
 omitted, the verb is put in the indicative. R. S.—Comp. *Hamāsa*,
 p. 438, l. 6 *seq.* and see also Lane p. 104 c, on K̅or̅'an xxxix. 64
 أَفْغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ.]

- A (b) By *لِ* that, in order that ([called *لَا مَر كَى*] originally a preposition, Vol. i. § 366, c); *لِ كَى*, *لِ كَى*, and *لِ أَنْ*, that, in order that; *لَيْلَا*, *لَيْلَا*, and *لَيْلَا*, that not, in order that not; particles which indicate the intention of the agent and the object of the act. For example: *تُب لِيُغْفِرَ لَكَ اللَّهُ* repent, that God may forgive thee; *يَنْبَغِي أَنْ يَسْتَلَّ الْمُسْلِمُ اللَّهَ تَعِ الْعَافِيَةَ لِيُصَوِّتَهُ عَنِ الْبَلَاءِ* it behoves the Muslim to ask God (who is exalted above all) for health, that
- B *إِذَا حَفِظْتَ شَيْئًا فَعَلِّقْهُ كَى* He may preserve him from misfortunes; *تَعُودَ إِلَيْهِ عَلَى التَّابِئِدِ* when you learn anything, write it down, so that you may constantly refer to it; *كَيْمًا أُعِدَّهُمْ* that I may prepare them; *وَأُمِرْتُ لِأَنْ أَكُونَ* learn that ye may teach; *أَوَّلَ الْمُسْلِمِينَ* and I am ordered (this) in order that I may be the first of the Muslims (of those who surrender themselves to Him); *لِكَيْمًا تَعْلَمِينِي صَادِقًا* that thou mayest know me to be speaking the
- C *حَقَّ* truth; *تُرِيدِينَ كَيْمًا تَضْمِدِينِي وَخَالِدًا* thou desirest to take me as thy lover together with *Hālid*; *نَشْتَعِلُ بِذِكْرِ ذَلِكَ كَيْلًا يَطُولَ الْكِتَابُ* we have not occupied ourselves with giving an account of this, in order that the book might not become too long; *كَيْلًا يَكُونَ دَوْلَةٌ بَيْنَ الْأَغْنِيَاءِ* that it (the spoil) may not be a thing taken by turns among the rich of you; *لِكَيْلًا تَأْسُوا عَلَيَّ مَا فَاتَكُمْ* that ye may not grieve over what
- D escapes you; *إِنَّمَا قَالَ ذَلِكَ لِئَلَّا يُسْتَحْفَ بِالْعِلْمِ* he said this only in order that learning might not be disparaged.

REM. a. After *لِ* the grammarians assume the ellipse of *أَنْ*, which always appears before the negative, *لَيْلَا*. The insertion of *أَنْ* is allowable, as *لِ أَنْ أَقْرَأَ*, or *جِئْتُكَ لِأَقْرَأَ*, *I am come to thee to read* (whence some translate *أَوَّلَ الْمُسْلِمِينَ* and *I am ordered to be the first of the Muslims*); except when it is

the *لَا أَلْحَمْدُ* or *lām of denial*, i.e. when it is the predicate of A
 مَا كَانَ اللَّهُ يُعَذِّبُهُمْ وَأَنْتَ فِيهِمْ لَمْ يَكُنْ مَأْمُورًا
 as *God was not one to chastise them whilst thou wast among them* ;
 لَمْ يَكُنْ زَيْدٌ لَمْ يَشْرَبِ الْخَمْرَ *Zèid was not a man to drink wine.*

REM. b. The addition of مَا الْمَصْدَرِيَّةُ appears sometimes to
 interrupt the government of كَيْفَى, as in the verse إِذَا أَنْتَ لَمْ تَنْفَعْ
 إِذَا أَنْتَ لَمْ تَنْفَعْ كَيْفَى الْفَتَى كَيْمَا يَضُرُّ وَيَنْفَعُ
 when thou canst not benefit, then harm ; for nothing is expected of a man but that he should harm B
 or benefit. Sometimes أَنْ is added to strengthen the regimen ; as
 أَنْ تَغُرَّ وَتُخَدَعَا كَيْمَا أَنْ تَطِيرَ لِقَرْيَتِي
 that thou mayest deceive and beguile ; كَيْمَا أَنْ
 that thou mayest fly to my village.

(c) a. By حَتَّى (also originally a preposition, Vol. i. § 366, k),
 until, until that, that, in order that, when it expresses the intention
 of the agent and the object of the act, or the result of the act, as
 taking place not without the will of the agent or, at least, according to
 his expectation. For example : لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ C
 we will not cease to stand by it (worshipping it), till Moses
 return to us ; لَا بُدَّ مِنَ التَّأَمُّلِ قَبْلَ الْكَلَامِ حَتَّى يَكُونَ صَوَابًا ;
 we must meditate before we speak, in order that our words may be appropriate ;
 لَا يُضْعِفُ النَّفْسَ حَتَّى يَنْقَطِعَ عَنِ الْعَمَلِ أَنْ لَا يُبْغِيَ أَنْ لَا يُضْعِفَ النَّفْسَ حَتَّى يَنْقَطِعَ عَنِ الْعَمَلِ
 he must not weaken the spirit so that he is hindered from acting ; قُولُوا لَهُ إِنْ شَاءَ فَلْيَجْلِسْ
 tell him, if he chooses, to sit down D
 and give me his hand, that I may force him to rise or he force me to sit
 down.—β. But if حَتَّى expresses only a simple temporal limit, or the
 mere effect or result of an act, without any implied design or ex-
 pectation on the part of the agent, it is followed by the perfect or the
 indicative of the imperfect. For example : سَارُوا حَتَّى طَلَعَتِ الشَّمْسُ
 they journeyed till the sun rose ; فَيَهْرَبُ حَتَّى أَبْعَدَ and so he fled till he
 got a great way off ; لَا يَرُجُونَ حَتَّى لَا يَرْجُوهُ he is so ill that they have no

- A *hope of his living*; **خَيْرَ النَّاسِ رَجُلٌ فِي شَعْفَةٍ فِي غُنَيْبَةٍ لَهُ يَعْبُدُ** *the best of men is a man on a hill-top, amid a small flock of his own, who serves God until death comes to him.*

REM. a. After **حَتَّى** the grammarians assume the ellipsis of **أَنْ**, and say that it is equivalent in meaning to **إِلَى أَنْ** or **كَيْ**, as **أَضْرِبِ اللَّصَّ حَتَّى يَتُوبَ** *beat the thief until (إِلَى أَنْ) he repents*

- B or that (**كَيْ** or **لِكَيْ**) *he may repent.*

REM. b. In some cases the regimen may be doubtful; as **وَزَلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ** *and they were agitated until the apostle said (يَقُولُ), or so that the apostle said (يَقُولُ), and those who believed with him, When (will) the help of God (come)?—In fact, after حَتَّى four constructions are possible,*

- C *which may be exemplified thus: سِرْتُ إِلَى الْكُوفَةِ حَتَّى ادْخُلَهَا* *I journeyed to el-Kūfa that I might enter it (= كَيْ ادْخُلَهَا); سِرْتُ حَتَّى ادْخُلَهَا* *I journeyed to it till I entered it (hist. imperfect, حِكَايَةٌ حَالٍ مَاضِيَةٍ); سِرْتُ حَتَّى ادْخُلَهَا* *I have journeyed to it till I am (now) entering it (= حَتَّى أَنَا ادْخُلَهَا الْآنَ); and سِرْتُ حَتَّى دَخَلْتُهَا* *I journeyed till I (actually) entered it.*

(d) By **فَ**, when this particle introduces a clause that expresses the result or effect of a preceding clause (**فَاءُ السَّبَبِ**, **فَاءُ السَّبَبِيَّةِ**, or **فَاءُ الْجَوَابِ**).

- D (affirmative or negative), or words equivalent in meaning to an imperative; or else it must express a wish or hope, or ask a question; or, finally, be a negative clause*. The signification of **فَ** in all these

* [In some cases the indicative is employed where at first sight we should expect the subjunctive, as in **قُرْآنِ** lxxvii. 36 **لَا يُؤْذَنُ لَهُمْ** *it shall not be permitted to them to allege excuses (they cannot excuse themselves); Hamāsā p. 407, **فَلَا أُمَّ تَبْكِيهِ وَلَا أُخْتٌ** *no mother will weep over him, no sister will miss him. D. G.]**

cases is equivalent to that of *حَتَّى*. For example: *اغْفِرْ لِي يَا رَبِّ* A
فَادْخُلِ الْجَنَّةَ *pardon me, O my Lord, so that I may enter Paradise;*
رَبِّ أَنْصِرْنِي فَلَا أُخَذَلْ *O my Lord, help me, so that I be not forsaken;*
يَا نَاقَ سِيرِي عَنَّا فِسِيحًا إِلَى *order him to sew it;*
سُلَيْمَانَ فَنَسْتَرِيحًا *O camel, go at a far-stretching gallop to Suldimān,*
that we may find rest (*فِسِيحًا* and *نَسْتَرِيحًا* in rhyme for *فِسِيحًا* and
نَسْتَرِيحَ); *لَا تُؤَاخِذْنِي فَأَهْلِكَ* *do not punish me, so that (or lest) I B*
perish; *اللَّهُمَّ لَا تَكِلْنَا إِلَى أَنْفُسِنَا فَنَعْجِزَ وَلَا إِلَى النَّاسِ فَنَضِيعَ* *O God,*
hand us not over to ourselves, lest we be too feeble (for the charge), nor
to (other) men, lest we perish; *وَلَا تَطْعُوا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي* *and*
do not exceed therein, lest my wrath alight upon you (or become due to
you); *يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا* *would that I had money, that I might*
give part of it away in alms! *يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا* C
O would I had been with them, that I might have won great gain;
فَأُزُورَكَ *perhaps I may go on pilgrimage so as to visit thee;*
هَلْ زَيْدٌ فِي الدَّارِ فَأَمْضِيَ إِلَيْهِ *is Zaid at home, that I can go to him*
(= tell me whether Z. is at home, so that etc.)? *فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا* D
have we then any intercessors to intercede for us? *يَا أَبْنَ الْكِرَامِ أَلَا*
تَدْنُو فَتُبْصِرَ مَا قَدْ حَدَّثُوكَ *O son of the noble, wilt thou not draw near,*
that thou mayest see what they have told thee? *هَلَّا تَدْرُسُ فَتَحْفَظَ*
رَبِّ لَوْلَا أَخَّرْتَنِي *why dost thou not study, that thou mayest learn by heart?*
إِلَى *my Lord, why hast Thou not granted me a*
respite for a brief term, that I might give alms? *لَا يَقْضَى عَلَيْهِمْ فَيَمُوتُوا*
sentence is not passed upon them, that they die; *مَا تَأْتِينَا فْتَحَدِّثْنَا*
thou never comest to us to tell us something.

REM. The imperative must be pure or real (*مَحْفُوظٌ*), not an interjection like *صَه*, nor a verbal noun in the accusative. You say *صَه فَأَحْسِنُ إِلَيْكَ* *hold your peace and I will treat you kindly;*

- A *سُكُوتًا فَيَنَامُ النَّاسُ* *hush, and the people will go to sleep.* The negative clause must also be pure, not restricted by *إِلَّا*, nor followed by another implied negative; e.g. *مَا أَنتَ إِلَّا تَأْتِينَا فَتُحَدِّثُنَا* *thou dost nothing but come to us and tell us something*; *مَا تَزَالُ تَأْتِينَا فَتُحَدِّثُنَا* *thou never ceasest coming to us and (never ceasest) telling us something.* Consequently we may say *مَا تَأْتِينَا فَتُحَدِّثُنَا*, if we understand the words to mean *thou dost not come to us and (dost not) tell us something* (= *فَمَا تُحَدِّثُنَا*). [The poets allow themselves to use *فَ* with the subjunctive after a single future, e.g. *سَأَتْرُكُ مَنْزِلِي* *I will leave my abode to the Bēnū Tēmīm, and betake myself to the Hīgāz, that I may have rest.* (Comp. Jahn, Erklärungen zu Sibawēih, p. 53.) D. G.]
- B

- (e) By *وَ*, under the same circumstances as *فَ*, when the governed verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause; as *أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا لَا يَعْلَمُ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ الصَّابِرِينَ* *do ye think that ye shall enter Paradise without God's knowing those of you who have fought (for Him), and knowing the patient?* *لَا تَنْهَ عَنْ خُلُقِي وَتَأْتِي مِثْلَهُ* *do not restrain (others) from any habit, whilst you yourself practise one like it*; *فَقُلْتُ ادْعِي وَاذْعُو إِنَّ أُنْدَى لِيصُوتُ أَنْ يُنَادِيَ دَاعِيَانِ* *and I said (to her), Call, and I will call (at the same time), for it makes the sound go*
- D *أَلَمْ أَكُ جَارِكُمْ وَيَكُونُ بَيْنِي* *farther, if two persons call out together*; *وَبَيْنَكُمْ الْمَوَدَّةُ وَالْإِخَاءُ* *was I not your neighbour, there being (all along) between me and you love and brotherly affection?* *هَلْ تَأْكُلُ السَّمَكَ* *do you eat fish and drink milk at the same time?* *وَلَبَسَ* *and the wearing of a coarse cloak, whilst my eye is cool (not heated with tears), is more pleasant to me than the wearing of fine garments.* The Arab gram-

marians call وَ, thus used, وَאוּ الْمَعِيَّةِ, or وَאוּ الْجَمْعِ, or وَאוּ الْمَصَابِحَةِ, A
the wāw of simultaneousness, and explain it by مَعَ أَنْ.

[REM. The school of Kūfa allow the use of the subjunctive also after تَمَرَّ in the manner of ف and وَ, e.g. لَا تَعْيَبُوا عَلَى قَوْمٍ تَمَرُّوا بِأَعْمَالِهِمْ تَمَرُّوا بِهَا do not upbraid people for actions, whilst you practise them yourselves (Tab. ii. 887, l. 1 seq.). D. G.]

(f) By أَوْ, when it is equivalent either to إِلَّا أَنْ unless that, or to إِلَى أَنْ until that; as لَا أَقْتُلَنَّ الْكَافِرَ أَوْ يُسْلِمَ I will certainly B
kill the unbeliever, unless he becomes a Muslim; وَكُنْتُ إِذَا غَمَزْتُ قَنَاةً I
was when I squeezed the spear of a tribe, I broke its knots, unless it stood straight; لَا أَتَمَسُّهُنَّ إِلَّا أَنْ تُعْطِيَنِي حَقِّي I will stick to you till you give me my due; وَلَا أَتَمَسُّهُنَّ إِلَّا أَنْ تُعْطِيَنِي حَقِّي I will deem everything difficult easy, until I attain my wishes; وَلَا أَتَمَسُّهُنَّ إِلَّا أَنْ تُعْطِيَنِي حَقِّي and I said to C
him, Let not thy eye weep, we seek nothing short of a kingdom, unless we die and so are excused (for not attaining it); لَا أَتَمَسُّهُنَّ إِلَّا أَنْ تُعْطِيَنِي حَقِّي I will not go to thee till the gatherer of acacia berries (or leaves) returns (i.e. I will never go to thee). In the former case, the preceding act is to be conceived as taking place but once and as momentary; in the latter, as repeated and continued.

(g) By إِذَنْ or إِذَا in that case, well then, when this particle commences a clause expressing the result or effect of a previous statement, provided that the verb in the subordinate clause refers to a really future time, and that it is in immediate juxtaposition to D
إِذَنْ, or, at least, separated from it only by the negative لَا, or by an oath, or, according to some, by a vocative. For example, one may say أَنَا آتِيكَ غَدًا I will come to thee tomorrow; and the reply may be إِذَنْ لَا أُهَيِّنُكَ well then, I will treat thee with respect, or إِذَنْ لَا أُهَيِّنُكَ well then, I will not insult thee, or إِذَنْ وَاللَّهِ أُكْرِمُكَ well then, by God,

- A *I will* etc., or **إِذْنُ يَا عَبْدَ اللَّهِ أَكْرِمَكَ** (though many prefer in this case **أَكْرِمَكَ**). If the particle **وَ** or **فَ** be prefixed to **إِذْنُ**, the verb may be put in the indicative as well as the subjunctive, e.g. **وَإِذَا لَا يَلْبَثُونَ** (var. **يَلْبَثُوا**) *and in that case they would not have remained after thee but a little while*; but if any of the other conditions specified above be violated, the indicative alone can be used: e.g. **أُحِبُّكَ** *I am fond of thee*, **صَادِقًا** (or **إِخَالِكَ**) **إِذْنُ أَظُنُّكَ** *well*,
- B *I think thou speakest the truth* (where the verb refers to present, and not to future time); **أَزُورُ زَيْدًا** *I will visit Zèid*, **إِذْنُ زَيْدٌ يُكْرِمَكَ** *well then, Zèid will treat thee with respect* (where **زَيْدٌ** separates **إِذْنُ** from the verb); **أَزُورُكَ** *I will visit thee*, **وَإِذْنُ وَاللَّهِ تَتَنَدَّمُ** *then, by God, thou shalt assuredly repent it* (where **لِ** is interposed), or **إِذْنُ أَكْرِمَكَ** *I will treat thee with respect in that case*, or **أَنَا إِذْنُ أَكْرِمَكَ** *I in that case will treat thee with respect*; **وَإِذْنُ لَا أَفْعَلُ** *by God, then, I will not do it*; **إِنْ تَأْتِي إِذْنُ آتِكَ** *if thou comest to me, in that case I will come to thee* (in which four examples **إِذْنُ** does not commence the clause, or is dependent upon a preceding condition).

- REM. Owing to the Hebrew having lost the final vowels of the imperfect, the form which it employs after such particles as **כִּי**, **כִּי־אֵשֶׁר**, **כִּי־לִמְעַן**, **כִּי־אֵשֶׁר**, **כִּי־פֶן**, etc., can no longer be distinguished from that which expresses the indicative. The same remark applies to the Syriac; but the Æthiopic has introduced another distinction, using, for example, the form **የንጎር**: *yēnágēr* (root **ንጎ**: *nagāra*, 'to speak') for the indicative, and **የንጎር**: *yēngēr* for the subjunctive.

16. Since, in Arabic, the subjunctive is governed only by the conjunction **أَنَّ**, *that*, and other conjunctions that have the meaning of **أَنَّ**, the indicative must be used in all other subordinate clauses, whether they be dependent upon a conjunctive or relative word, or

simply annexed to an undefined substantive; as *أَعْطَانِي مَا أَكُلُ* *he gave me what I was to eat*; *لَا يَدْرِي أَيْنَ يَذْهَبُ* *he does not know where he is to go*; *سَيَذْهَبُهُمْ جَنَّاتٍ يَخْلُدُونَ فِيهَا* *he will bring them into gardens, to dwell in them for ever*. In such sentences the Arabic language does not distinguish the *intention* from the *effect*. Hence the first example may also be translated *he gave me what I ate (at that time)*, or *what I am (now) eating*, or *what I shall (hereafter) eat*; the second, *where he is going or will go*; the third, *in which they shall dwell for ever*. B

17. The *Jussive*,—connected with the imperative both in form and signification,—implies an *order*. It is used:—

(a) With the particle *لِ* (*لَامُ الْأَمْرِ* *the lām of command*) prefixed, instead of the imperative; as *لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ* *let the owner of abundance spend of his abundance*; *لِيَقْضِ رَبُّكَ عَلَيْنَا نَحْمَدَكَ* *let thy Lord make an end of us*. If the particle *وَ* or *فَ* be prefixed to *لِ*, as is often the case, then *لِ* usually loses its vowel; as *وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ* *in God, then, let the believers trust*; *إِنْ حَدَثَ بِي حَدِيثٌ فَلْيَتَّبِعْ وَتَقَسَّمْ* *if anything happens to me, let it be sold and (the proceeds) divided in such and such a way*; *مَنْ أَرَادَ أَنْ يَتْرَكَ عَلَيْنَا هَذَا سَاعَةً فَلْيَتْرِكْهُ السَّاعَةَ* *whoever wishes to give up (the study of) this science of ours for a time, let him do so now*. It is the *third* person of the *jussive* that is chiefly used in this way, while the *second* is very rare; examples of the *first* person are *رُفِعُوا صَوْتَكُمْ فَتَرْكَبُوا السُّيُوفَ* *rise and let me pray for you*; *وَلْتَحْمِلْ خَطَايَاكُمْ* *and let us bear your sins*; [of the *second* *لِتَكْبِرِيهِ* *make it (the tray of palmleaves) large*, said to a woman, *Aj. xvii. 90*, last line. D. G.].

REM. a. The particle *لِ* is rarely omitted in classical Arabic, except in poetry; e.g. *قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهَا تَأْدُنُ فَاتِي حَمُومًا*

- A *وَجَارَهَا* I said to a porter in whose charge was her house, Admit (me), for I am her father-in-law and her neighbour (an instance of the 2nd pers.); *مُحَمَّدٌ تَقَدِّ نَفْسَكَ كُلِّ نَفْسٍ* Muhammad, let every soul be a ransom for thine; *وَلَكِنْ يَكُنْ لِلْخَيْرِ مِنْكَ نَصِيبٌ* but let there be (granted to me) from Thee a share in good (deeds); *يَعْلَمُ أَهْلُ قَلْعَةِ مَارِدِينَ الضَّعَفَاءُ* let the feeble people of the fortress of Māridin know—.
- B Some passages of the Kor'an, however, admit of being viewed in this way; as *قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ* say to my servants who have believed, let them observe prayer and spend (in alms) of that which we have bestowed upon them; but the jussive may here be explained in accordance with what follows under c, β.

REM. b. The vowel of ل is also sometimes dropped after *تُمْ*; as *تُمْ لِيَقْضُوا تَفْتَهُرُهُمْ* then let them do away with their dirtiness, or *تُمْ لِيَقْضُوا*.

- (b) After the particle *لَا* not (*لَا النَّهْيِ* the *lā* of prohibition), in connection with which it expresses a prohibition or a wish that something may not be done; as *لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا* be not grieved, for God is with us; *رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا* O our Lord, punish us not if we forget; *لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ* let not believers take unbelievers as friends; *إِذَا مَا خَرَجْنَا مِنْ دِمَشْقَ فَلَا نَعُدْ* when we go forth from Damascus, let us not return.
- D (c) a. In the protasis and apodosis of correlative conditional clauses, which depend upon *إِنْ* or any particle having the sense of *إِنْ* (§§ 6, b, and 13). It stands in the protasis, when the verb is neither a perfect, nor an imperfect preceded by *كَانَ*, but a simple imperfect; and in the apodosis, when the verb is likewise a simple imperfect, and not separated from the protasis by the conjunction *فَ* (for if this latter be the case, the indicative must be used). For example *إِنْ تَعْجَلْ تَنْدَمْ* if thou art hasty, thou wilt repent it;

بِهِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ *he who doth evil, shall be recompensed for it*; A
 مَتَى تَأْتِيهِ تَعْشُوْا إِلَى ضَوْءِ نَارِهِ تَجِدْ خَيْرَ نَارٍ عِنْدَهَا خَيْرٌ مَّقْوِدٍ
 حَيْثُمَا تَسْتَقِرُّ يُقَدِّرْ لَكَ اللَّهُ *when thou comest to him, making for the light of his fire, thou findest the best of
 fires, beside which is the best of kindlers*; *wherever (or whenever) thou shalt pursue a
 right course, God will decree thee success in the time to come*; *أَيْنَمَا
 كَيْفَمَا* *whithersoever the wind bends it, it bends*; *كَيْفَمَا*
 خَيْرًا *however thou settest out, thou wilt meet with* B
 خَلِيَّتِي أَنِّي تَأْتِيَانِي تَأْتِيَا أَخَا غَيْرِ مَا يُرْضِيكُمَا لَا يُحَاوِلُ *my two friends, however ye come to me, ye come to a brother who will
 never do anything but what pleases you*; *وَإِذَا* *أَيَّانَ نُؤْمِنُكَ تَأْمَنُ غَيْرَنَا وَإِذَا*
 حَدِرًا *when we grant thee security, thou art secure from (all) others but us; and when thou dost not obtain security
 from us, thou ceasest not to be afraid*; *فَأَيَّانَ مَا تَعْدِلُ بِهِ الرِّيحُ يَنْزِلُ*
 مَنْ كَانَ يُرِيدُ *and whenever the wind turns it aside, it descends; but* C
 حَرْثُ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ *whosoever chooses the tillage of the life to
 come, to him will we give an ample increase in his tillage*; *فَقَدْ*
 سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ *if he steals, (why,) a brother of his has stolen before;*
 فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا *and whosoever believes in his
 Lord, shall not fear a diminution (of his reward) nor wrong.*—β. The
 jussive also stands in the apodosis, when the protasis contains a verb
 in the imperative [or one of the expressions that have the meaning of D
 an imperative (Vol. i. § 368, rem. d)]; as *عِشْ قَنِعًا تَكُنْ مَلِكًا* *live
 contented (and) thou wilt be a king*; *وَأَوْفُوا بَعْدِي أُوفِ بِعَهْدِكُمْ* *be
 faithful to (your) covenant with me, (and) I will be faithful to (my)
 covenant with you.* [*فَدَرُومَهَا تَأْكُلْ* *therefore let her eat*; *ذُرُونِي أَقْتُلْ*
let me kill Mūsā; *دَعْنِي أَبْعَجْ بَطْنَهُ* *let me slit his belly*;

- A *وَقَوْلِي كُلَّمَا جَشَأْتُ لِنَفْسِي مَكَانَكَ نُحْمِدِي أَوْ تَسْتَرِيحِي* and my saying to my soul, as often as it was stirred, Keep thy place (and) thou wilt be praised or find rest.] In this way may be explained the passage from the Kor'an quoted under *a*, rem. *a*, viz. by supplying after *آمَنُوا* the words *وَيُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا وَأَنْفِقُوا*, and regarding *وَيُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا* as the apodosis to *قُلْ**.—*γ*. The jussive is used in a protasis that is dependent upon *إِنْ*, etc., because, when anything is supposed or assumed, an order is, as it were, made that it be given or take place.
- B That this is the correct account of the matter, is evident from the fact of the jussive being employed in the apodosis as well of an imperative as of a conditional protasis. The use of the jussive in the apodosis, again, has for its reason, that, when a thing takes place or is assumed, whatever depends upon it takes place or is assumed at the same time; and, consequently, when the one thing is ordered, the other too seems to be ordered at the same time.

REM. *a*. It appears, then, that in two correlative conditional clauses several modes of expression are possible; viz. (*α*) perfect ×

- C perfect, as *إِنْ قُمْتَ قُمْتُ* if thou standest, I stand; (*β*) jussive × jussive, as *إِنْ تَكَلَّ تَخْرُ* if thou art slothful, thou wilt suffer loss†;

* [It is sometimes difficult to say whether the second clause contains an apodosis, or a qualificative sentence (*صِفَّة*), or a circumstantial definition (*حَال*). In the last two cases, of course, the indicative must be used. E.g. in the words

- D *قَبِّ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي* (Kor'an xix. 5) give me, then, a successor of Thine own choice, who shall be my heir, *يَرِثُنِي* is a *صِفَّة*, but some readers pronounce *يَرِثُنِي* as an apodosis; in the passage *دَعْنَا عَافَاكَ اللَّهُ نَعِيشُ فِي هَذَا الظِّلِّ وَنَشْرَبُ هَذَا المَاءَ* leave us (may God grant thee health!) abiding under this shade and drinking this cool water, until death comes to us, *نَعِيشُ* and *نَشْرَبُ* are a *حَال*].

† [Very rarely poets have the imperfect indicative; see Sibawüh i. 388, *Kāmil* p. 78. D. G.]

(γ) jussive × perfect, as *إِنْ تَصْبِرْ ظَفِرْتَ* if thou art patient, thou wilt A
prevail; (δ) perfect × jussive, as *إِنْ صَبَرْتَ تَظْفِرْ*, in which case the
imperfect indicative is also admissible, with or without *فَ*, as
وَإِنْ أَتَاهُ خَلِيلٌ يَوْمَ مَسْئَلَةٍ يَقُولُ لَا غَائِبٌ مَالِي وَلَا حَرَمٌ and if a
friend comes to him on a day (when he has need) of asking, he says
(*يَقُولُ* instead of *يَقُلُ*), *My camels are neither absent (or my property*
is neither hidden) nor withheld (from thee); *فَإِنْ كَانَتِ الْعَرَبُ جَائِلَةً*
وَأَنْ تَجِدُ غَيْرَكَ and if the Arabs go about in agitation B
on thy track, they will not find any other but thee. The third form
of expression is rarer than the others. [The following remarks
may here be added: (1) If an oath precedes, the verb in the
protasis is invariably a perfect, whilst as a rule the indicative or
the energetic (§ 19, e) is used in the apodosis, e.g. *فَوَاللَّهِ لَئِنْ*
فَوَاللَّهِ لَئِنْ *فَوَاللَّهِ لَئِنْ قَامَ زَيْدٌ لَقِمْتُ* for, by God! if thou go forth from the
town, thou wilt never return to it; *فَوَاللَّهِ لَئِنْ جَاءَ زَيْدٌ لَا كُرِمَنَّهُ* by God! if C
Zèid rises, I rise also; *فَوَاللَّهِ لَئِنْ جَاءَ زَيْدٌ لَا كُرِمَنَّهُ* by God! if
Zèid come, I will honour him. There are, however, exceptions not
only in poetry, but also in prose, as *وَإِيمَرِ اللَّهِ لَئِنْ لَقَيْتَهُمْ فَعَاتَنِي*
وَإِيمَرِ اللَّهِ لَئِنْ لَقَيْتَهُمْ فَعَاتَنِي *وَإِيمَرِ اللَّهِ لَئِنْ لَقَيْتَهُمْ فَعَاتَنِي* by the oaths of God! if I meet
them and victory escapes me, martyrdom will not escape me, so God
will (Tab. ii. 644, l. 15). (2) The jussive in the protasis is
necessary if the verb be preceded by the negative *لَا*, thus after
إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ (إِنْ لَا) if not, as
unless ye do the same, there will be discord in the land and great D
corruption; *إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ* if ye will not aid him, certainly
God did aid him. (3) The imperfect indicative is used in the
apodosis, if the verb is meant to express expectation or order, e.g.
إِنْ أَفْرَجْتُ عَنْكُمْ تَخْرُجُونَ وَتَأْخُذُونَ بِأَيْدِيكُمْ مَا تَجِدُونَهُ فِي الْأَسْوَاقِ
إِنْ أَفْرَجْتُ عَنْكُمْ تَخْرُجُونَ وَتَأْخُذُونَ بِأَيْدِيكُمْ مَا تَجِدُونَهُ فِي الْأَسْوَاقِ
if I let you go, ye must go and take what of
implements and timber you find in the bazaars (comp. § 8, c, rem. b).
(4) If the protasis be a nominal sentence, only the perfect may be

- A used, as *وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ* if any one of the polytheists ask protection of thee, grant it him. (5) After *وَإِنْ* though only the perfect, or the jussive with *لَمْ*, is used, as *وَإِنْ زَيْدٌ وَكَثِيرٌ مَالُهُ بَخِيلٌ* Zèid, though he be rich, is stingy; *وَإِنَّ الْكُتَيْبَ الْفَرْدَى* and verily a solitary hill from the side of *el-Himā* is dear to me, though I have not been to it. (6) In nominal sentences the conditional phrase is often placed
- B between the subject and the predicate, as *إِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ* truly, if God please, we shall be guided rightly; comp. the quotations under (5).]

REM. b. On the cases in which the apodosis of a clause containing *إِنْ*, or any of its "sisters," must be introduced by *فَ*, see § 187.

- REM. c. (1) When we have in an apodosis a verb in the jussive, and there follows another verb in the imperfect, connected with the former by a conjunction, then (a) if the conjunction be *فَ* or *وَ*, the second verb may be put in the jussive or in the indicative, more rarely in the subjunctive, as *وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ* and if ye disclose what is in your souls or conceal it, God will reckon with you for it, and will forgive whom He pleases, and punish whom He pleases; or *وَيُعَذِّبُ* and *فَيَغْفِرُ*, and He will forgive and will punish (*عَلَى* as beginning a new proposition); or finally *فَيَغْفِرُ* and
- D *وَيُعَذِّبُ*, governed by *أَنْ* understood; but (β) if the conjunction be *لَمْ*, the subjunctive is not allowed [comp. § 15, e, rem.]. (2) When we have in a protasis a verb in the jussive, and there follows another verb in the imperfect, connected with the former by *فَ* or *وَ*, the second verb should be put in the jussive, although the subjunctive is allowable; as *إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ* verily whosoever feareth God and hath patience, God indeed will not let the reward of the righteous perish; *وَمَنْ يَقْتَرِبْ مِنَّا*

وَيَخْضَعُ نُؤُوهُ and *whosoever approaches us and humbles himself, we* A
grant him protection.

REM. *d.* The Hebrew cannot, owing to the loss of the final vowels, distinguish in every case the jussive from the indicative and subjunctive; but the shortened form of the imperfect, wherever it exists, is the proper one to be used in most of the above cases. It has, however, no particle corresponding to ل , and uses لَا in certain cases instead of لَا (لَا). The Æthiopic employs the shorter form of the imperfect, ያንጎር : *yəngər*, to express the jussive as B well as the subjunctive (see § 15, rem.), and often prefixes to it the particle ለ : ለ = ل , of which ل is a dialectic form.

18. The jussive is also used after the particles لَمْ *not*, and لَمْ *not yet* (compounded of لَمْ and the مَا الَّذِي يَوْمَ , § 7); e.g. $\text{فَلَمْ أَرَ يَوْمًا كَانَ أَكْثَرَ بَاكِيًا}$ *but I have not seen a day in which there were more weepers*; $\text{لَمْ يَذُوقُوا عَذَابِ}$ *they have not yet tasted my punishment* C (for عَذَابِي). See § 12. The verb after لَمْ and لَمْ has, however, only the form, not the signification, of the jussive, and their effect upon the following imperfect seems to be similar to that which the Hebrew *wāw consecutivum* (ו) exercises upon the imperfect annexed to it.

REM. If the particle لَمْ be followed by two or more imperfections, of which the second depends upon the first, the third upon the second, and so on, then, of course, the first alone is put in the jussive; e.g. $\text{لَمْ يَكُنْ يَعْرِفُ يَسْبَح}$ *he did not know (how) to swim.* D See § 12, and § 8, *d, e.*

19. The *Energetic* of the imperfect (see § 14) is used:—

(*a*) With the particle ل *truly, verily, surely*, prefixed to it, both in simple asseverations and in those that are strengthened by an oath; as $\text{وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا}$ *and those who have striven in our (holy) cause, we will surely guide in our paths*; $\text{تَتَرَوْنَ الْجَحِيمَ}$

A ye shall surely see hell-fire; *عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ* verily within a short time they will repent it; *وَاللَّهِ لَا وَدَّعْتُكُمْ غَيْرَ هَذَا الْأَدَبِ* by God! I will teach you manners different from these; *فَيُعَزِّتُكَ لَاغْوِيَتَهُمْ* *أَجْمَعِينَ* then, by Thy glory, I will surely lead them all astray.

(b) In commands or prohibitions, wishes, and questions; as *فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ* so do not die unless ye have become (or
B without having become) Muslims; *لَيْتَكَ تَرْجَعَنَّ* would that thou wouldst come back! *وَهَلْ تُرْجَعَنَّ* why dost thou not come down? [*وَهَلْ تُرْجَعَنَّ* and *لَا يَرْكَنُ أَحَدٌ إِلَى إِلَّا حِجَامٍ يَوْمَ الْوَعْدِ مُتَخَوِّفًا لِحِجَامِ* but can “would that” bring back the thing that has passed away?] *فَوَيْلٌ لِلْقَاصِيَةِ لِيَتَّ* let no one incline to hang back on the day of battle, fearing death; *فَلَا تَحْرِمْنِي نَائِلًا عَنْ جَنَابَةٍ* do not then refuse me a gift, after I have come from such a distance; *لَا أَرَيْتَكَ هَاهُنَا* let me not see you here;
C *أَقْسَمْتُ عَلَيْكَ لَمَا تَفْعَلَنَّ* I beseech you to do it].

[REM. The rare construction of *رَبِّمَا* with the energetic, as in *رَبِّمَا تَقُومَنَّ* perhaps you will rise, is explained by native grammarians as due to its meaning perhaps or sometimes which approximates to a prohibition. In contrast to it, they say also *كُثْرَ مَا تَقُولَنَّ ذَلِكَ* you say that often. D. G.]

(c) In the apodosis of correlative conditional clauses, in which case *لَ* is prefixed to the protasis as well as to the apodosis; as
D *وَلَيْتَن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ* and if thou askest them, Who created the heavens and the earth, and obliged sun and moon to serve Him? verily they will say, God; *لَيَنْ لَئِنْ لَمْ يَنْتَه تَسْفَعَا بِالنَّاصِيَةِ* verily, if he does not desist, we shall seize and drag (him) by the forelock.

[REM. If *لَ* does not immediately precede the verb of the apodosis, the indicative is used, as *لَيَنْ مُمْتُمْ أَوْ قُتِلْتُمْ لِيَأِيَّ اللَّهُ*

نُحْشَرُونَ and certainly, if ye die or are slain, to God shall ye be A gathered.]

(d) In the protasis of a sentence after *إِمَّا* (= *إِنْ* *إِنْ* *مَا*)*; as *أَهْبَطُوا* *إِمَّا* *تَضْرِبَنَّ* *زَيْدًا* *أَضْرِبَكَ* if thou beatest Zaid, I will beat thee; *مِنْهَا* *جَمِيعًا* *فَأَمَّا* *يَأْتِيَنَّكُمْ* *مِنِّي* *هُدًى* *فَمَنْ* *تَبِعَ* *هُدَايَ* *فَلَا* *خَوْفٌ* *عَلَيْهِمْ* get ye down from it (Paradise), all together; and if there shall (hereafter) come unto you guidance from me, then whosoever shall follow my guidance, on them no fear shall come; *فَأَمَّا* *تَتَّقْتَهُمْ* *فِي* B *الْحَرْبِ* *فَشَرِّدْ* *بِهِمْ* *مَنْ* *خَلْفَهُمْ* and if thou capture them in battle, then put to flight, by (making an example of) them, those who are behind them; *فَأَمَّا* *تَرِيَنَّ* *مِنْ* *الْبَشَرِ* *أَحَدًا* *فَقُولِي* *إِنِّي* *نَذَرْتُ* *لِلرَّحْمَنِ* *صَوْمًا* and if thou shouldst see any one of mankind, say, Verily I have vowed a fast unto the God of mercy; *فَأَمَّا* *نَذَهَبَنَّ* *بِكَ* *فَأَنَا* *مِنْهُمْ* *مُنْتَقِمُونَ* and if we take thee away (by death), we will surely avenge ourselves on them. C

(e) The energetic may be used (α) after *حَيْثُمَا* and similar compounds, as *حَيْثُمَا* *تَكُونَنَّ* *آتَاكَ* wherever you may be, I will come to you; (β) after *مَا* *الْإِبْهَامِيَّةُ* (Vol. i. § 353*) as *بِجَهْدٍ* *مَا* *تَبْلَغَنَّ* with some painstaking you will certainly accomplish it; *بِعَيْنٍ* *مَا* *أُرِيَنَّكَ* with some eye I will assuredly see thee.]

20. No negative particle can be placed before the imperative. D Consequently, when a prohibition is uttered, the jussive must be used; as *إِلَى* *الْأُتَمَّةِ* *وَلَا* *تَعْجَلْ* *فِي* *الْإِخْتِلَافِ* *إِلَى* *الْأُتَمَّةِ* remain two months, and be not in a haste to run from one 'imām to another;

* [This *مَا* is called *الشَّرْطُ* *مَعْنَى* *التَّكْيِيدِ* *مَا* *تَتَّكِيْدُ* *مَعْنَى* *الشَّرْطِ* to strengthen the conditional meaning, Bèidāwī on *Ḳor'ān* vii. 33. R. S. Sometimes *إِمَّا* is followed by a jussive, as *إِمَّا* *تَأْتِنِي* *أَكْرَمُكَ* if thou come to me, I will treat thee with honour. See an example § 152, d, rem.]

- A **فَلَا تَعْدِلِي بَيْنِي وَبَيْنَ مُعْتَمِرٍ** *do not then place me on a level with (compare me with) one who is inexperienced.*—The energetic forms of the imperative serve to increase its force; as **بِاللَّهِ أَضْرِبَنَّ** *strike, by God!* **تَعَلَّمَنَّ أَنْ طَوَّلَ الْأَعْيَشَ تَعْدِيبٌ** *learn that length of life is a punishment or torment* (**تَعْدِيبٌ** in rhyme for **تَعْدِيبٌ**); **الْكِبْرِيَاءَ لِرَبِّنَا**; **صِفَةٌ لَهُ مَخْصُوصَةٌ فَتَجَنَّبَهَا وَاتَّقِ** *glory belongs to God (alone), as an attribute peculiar to Him; therefore keep thyself afar from it, and*
 B *fear (Him).*

[REM. a. In verbs that signify *to go, to move* (ذَهَبَ، مَضَى، قَامَ، رَاحَ، رَجَعَ، أَتَى, etc.) the dual and the plural of the *first* person of our imperative are often replaced in Arabic by an imperative with **بِأَلِ التَّعْدِيَةِ** (§ 56, rem. d), as **إِمضِ بِنَا** to a man, **إِمضِي بِنَا** to a woman, **إِمضِيَا بِنَا** to two persons, **إِمضُوا بِنَا** or **إِمضِين بِنَا** to more, *let us go*. A modern manner of expressing the same thing is to employ the imperative of a verb signifying *to let*, as **خَلِينَا (خَلُونَا) نُرُوح** or **دَعِنَا (دَعِينَا، دَعُونَا) نُرُوح** (comp. Fleischer, *Kl. Schr.* ii. 636 seq.).

- C
 REM. b. The imperative of the verb **كَانَ** with the name of a person in the accusative is used to express one's guessing that the person whom one sees coming, or whom one meets with, is that individual, as **كُنْ أَبَا دَرٍّ** *I presume that the person approaching is Abū Darr*; **كُنْ أَبَا زَيْدٍ** *I guess that you are Abū Zèid*. (See the
 D Gloss. on Ṭabarī.) D. G.]

3. The Government of the Verb.

21. The verb may govern either (a) the *accusative* of a noun, or (b) a *preposition with the genitive* of a noun, which takes the place of the accusative and gives greater precision and accuracy to the expression.—This government is not restricted to the finite tenses of the verb, but extends to the *nomen verbi* or *actionis*, the *nomina agentis* and *patientis*, and other verbal substantives and adjectives,

whenever and in so far as these different kinds of nouns contain A somewhat of the conception or nature of the verb.—The verb, too, need not necessarily be expressed; it may be understood, or it may lie concealed, as it were, in a particle that has a verbal force.

(a) *The Accusative.*

22. The verb governs the *accusative* of the noun—which we may call the *determinative* case of the verb or the *adverbial* case (see Vol. i. § 364)—either B

(a) as an *objective complement* (determinans), i.e. as that which, by assigning its object, limits and restricts the act; or

(b) as an *adverbial complement* in a stricter sense, indicating various limitations of the verb, which are expressed in non-Semitic languages by adverbs, prepositions with their respective cases, conjunctive clauses, or (as in the Slavonic languages) by the instrumental case.

23. Most *transitive* verbs take the objective complement in the C accusative, though a considerable number of them are connected with the object by means of a preposition. Not a few are construed in both ways with a variety of significations, and different prepositions may sometimes be joined to the same verb with a difference of meaning; e.g. دَعَاَهُ he called him, بِكَذَا دَعَا لَهُ he prayed that he might receive something as a blessing, دَعَا عَلَيْهِ he cursed him*; [رَغِبَ فِيهِ he coveted the thing, رَغِبَ عَنْهُ he shunned it]. In other cases a transitive verb may be construed indifferently with the accusative or D with a preposition and the genitive, the former being the older and more vigorous, the latter the younger and feebler construction; e.g. عَلِقَ to adhere to, to attach oneself to, and لَبِقَ to adhere to, to overtake, are construed indifferently with the accusative of the person or with

* [In دَعَا لَهُ he blessed him and دَعَا عَلَيْهِ he cursed him, the object اَللّٰهُ has been omitted. The proper signification is he prayed to God for him and against him. D. G.]

A **ب** and the genitive. More rarely the converse is the case, the accusative being the later and less correct construction; e.g. **فَرَعَ** *to have finished, to have done with*, is construed with **مِنْ**, and **اِحْتَاَجَ** *to have need of, to be in want of*, with **إِلَى**, whereas in modern Arabic both take the accusative.

REM. a. Transitive verbs are called by the Arab grammarians

الْأَفْعَالُ الْمُتَعَدِّيَّةُ, and they designate by this name not only those

B verbs which govern their object in the accusative, but also those which connect themselves with it by means of a preposition. The former are distinguished as **الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِأَنْفُسِهَا** *the verbs that pass on (to an object) through themselves* (and not by help of a preposition) and the latter as **الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِغَيْرِهَا** *the verbs that pass on (to an object) through something else than themselves* (viz. **جَرَّ بِحَرْفٍ** *through a preposition*). For example, **بَلَغَ** *to reach, to arrive* (of a message, etc.), is a **فِعْلٌ مُتَعَدِّ بِنَفْسِهِ**, because we say

C **بَلَغَنِي الْخَبْرُ** *the news reached me*; but **قَدَرَ** *to have power, to be able*, is a **فِعْلٌ مُتَعَدِّ بِغَيْرِهِ**, because it is construed with **عَلَى**, and we say **قَدَرَ عَلَى شَيْءٍ** *he was able to do something*.

REM. b. Only careful study and the use of the dictionary can teach the learner whether a verb is construed with the accusative, or with a preposition, or with both; and, if more than one construction be admissible, what are the different meanings that the verb assumes. Here we merely remark that verbs signifying *to come*, which are construed in Latin and English with prepositions,

D admit in Arabic also the accusative; as **جَاءَنَا عَامِرٌ** *'Amir came to us*; **إِنَّ الْغُرَبَاءَ وَأَوْلَادَ الْكِبَرَاءِ يَأْتُونَنِي مِنْ أَقْطَارِ الْأَرْضِ** *strangers and the sons of the great come to me from (all) quarters of the earth* (compare in Hebrew **בָּא** with the accusative, e.g. Ps. c. 4, Prov. ii. 19, Lament. i. 10). Hence these verbs have in Arabic a *personal passive*, so that we may say **أَتَى بِشَيْءٍ** *he was come to with a thing*,

i.e. it was brought to him, the active construction being أَتَاهُ بِشَيْءٍ A
he came to him with a thing, i.e. he brought it to him.

[REM. c. The place of the objective complement may be supplied by an entire sentence, as عَلِمْتُ أَنَّ زَيْدًا خَارِجٌ *I know that Zèid is going forth.* Comp. §§ 35, b, β, 78, 88, 114. It may not be superfluous to note here that the verb قَالَ *to say*, or a derivative thereof, is followed by إِنَّ if the saying to which that verb relates is repeated (حِكَايَةٌ), as وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ B
saying, Verily we have slain the Messiah; فَإِنَّ قُلْتُمْ إِنَّا ظَلَمْنَا فَلَمَّ and their saying, *Verily we have done wrong*; فَإِنْ قُلْتُمْ إِنَّا ظَلَمْنَا فَلَمَّ *and if ye say that we did wrong, (our answer is) we did no wrong (Hamāsa 55)*; قُلْتُ إِنَّ زَيْدًا قَائِمٌ *I said, Verily Zèid is standing.* But when the following words explain what is said, قَدْ قُلْتُ لَكَ كَلَامًا حَسَنًا أَنْ must be used, as in the saying أَقْبَلُ أَبَاكَ شَرِيفًا وَأَنَّكَ عَاقِلٌ C
I have said to thee a good saying: that thy father is noble and that thou art intelligent; أَوَّلُ مَا أَقُولُ أَبِي أَحْمَدُ *the first word I speak is that I praise God.* The conjunction أَنْ is used also when قَالَ has the meaning of ظَنَّ *to think* (§ 24, rem. c) as مَتَى تَقُولُ أَنَّهُ مُنْطَلِقٌ *when dost thou think that he is going?* whereas مَتَى تَقُولُ إِنَّكَ ذَاهِبٌ *would mean when dost thou say that thou art going?*]

24. Many verbs take two objective complements in the accusative, either both of the person, or both of the thing, or the one of the person and the other of the thing.—These verbs form two classes, according to the relation of their objects to one another; the first class consisting of those whose objects are different from, and in no way connected with, one another, the second of those whose objects stand to one another in the relation of subject and predicate.—(a) To the first class belong all causatives of the second and fourth verbal forms (Vol. i. §§ 41 and 45), whose ground-form is transitive and governs an accusative; as also verbs that signify *to fill* or *satisfy*, *give*, *deprive*, *forbid*, *ask*, *entreat*, and the like, the most of which have

- A likewise a causative meaning. For example : عَلَّمَهُ عِلْمَ الْهَيْئَةِ he taught him the science of astronomy; زَوَّجْتُ زَيْدًا ابْنَةَ أَخِي I gave Zèid my brother's daughter in marriage; أَعْلَمَنِي الْأَمْرَ he informed me of the thing (lit., he made me know it); مَلَأَ الدَّلْوُ مَاءً he filled the bucket with water; أَشْبَعَهُ خُبْزًا he let him eat as much bread as he could (شَبَعَ خُبْزًا he ate as much bread as he could); أَطْعَمَهُ السِّيفَ he let him taste the sword (ran him through with it); سَقَوْا زَيْدًا خَمْرًا مَسْمُومَةً they gave Zèid poisoned wine to drink; أَعْطَاهُ الْكِتَابَ he gave him the book; رَزَقَهُ اللَّهُ الْعُمَرَ God gave him his life; وَفَاهُ اللَّبَنَ he gave him milk in abundance; أَنْشَدَنِي شِعْرًا he recited a poem to me; وَعَدَنَا اللَّهُ حَرَمَهُ اللَّهُ بَرَكَةَ God has promised us everlasting life; قَنَّا عَذَابَ النَّارِ God has deprived him of the blessing of learning; وَقَى preserve us from the punishment of hell-fire (قِ imperative of وَقَى, Vol. i. § 178); أَسْأَلُ اللَّهَ الْعَفْوَ ask pardon of God; [أَسْتَغْفِرُ اللَّهَ ذَنْبًا] I beg forgiveness of God for sins that I am not able to count (comp. § 70, rem. e); أَمَرْتُكَ الْخَيْرَ فَأَفْعَلْ مَا أُمِرْتُ بِهِ I have enjoined thee (to do) the best; do what thou hast been ordered to do].—(b) To the second class belong (α) verbs which mean to make, appoint, call, name, and the like; and (β) those verbs which are called by the
- D Arab grammarians أَفْعَالُ الْقُلُوبِ verbs of the heart, i.e. which signify an act that takes place in the mind, or أَفْعَالُ الْيَقِينِ وَالشَّكِّ أَوْ الرَّجْحَانِ verbs of certainty and doubt or preponderance (of probability), such as رَأَى to see, think, know, [رَأَى (pass. IV. of رَأَى) to think, believe], عَلِمَ to know, وَجَدَ to find, perceive, دَرَى to know; خَالَ to think, imagine, ظَنَّ to think, believe, حَسِبَ to think, reckon, suppose, زَعَمَ to think, deem, عَدَّ to count, reckon, حَجَّأَ to think, opine, جَعَلَ to believe, think, تَوَقَّعَ to imagine, fancy, قَالَ in the sense of to think, and the im-

- A *I thought he was a slave, and so I abused him*; أَجْهَلًا تَقُولُ بَنِي لُؤَيٍّ لَعَمْرُ أَبِيكَ أَمْ مُتَجَاهِلِينَ *by thy father's life, dost thou think the sons of Lu'ay are ignorant, or (only) pretending to be so?* (in rhyme for *مُتَجَاهِلِينَ*); تَعَلَّمْ شِفَاءَ النَّفْسِ قَهْرَ عَدُوِّهَا *know that the healing of the soul is the conquering of its enemy*; وَقُلْتُ أَجْرُنِي أَبَا مَالِكٍ وَإِلَّا فَهَبْنِي *and I said, Protect me, O 'Abū Mālik, and if not, deem me a lost man* (in rhyme for *هَابِلًا*); هَبْنِي لَكَ صَدِيقًا *suppose me a friend of thine.*

REM. a. Of the two objective complements, that which is the subject is called *المفعول الأول* the *first object*, and the other, or predicate, *المفعول الثاني* the *second object*.

REM. b. When verbs like *رَأَى* and *وَجَدَ* are mere *أفعال الحس* or *verbs of sense*,—i.e. express nothing but acts of the external organs of sense,—they may still be connected with two accusatives, but the second accusative is no longer a *مفعول ثانٍ* or *second object*,

- C but a *حال* or *circumstantial accusative*, i.e. an accusative expressing a state or condition of the object in actual connection with those acts; e.g. *رَأَيْتُكَ نَائِمًا* *I saw thee sleeping*, *وَجَدْتُهُ مَرِيضًا* *I found him sick* (in a state of sleep, of sickness*). In these and similar phrases *رَأَى* and *وَجَدَ* may often be translated by the very same words, whether they are *أفعال القلب* or *أفعال الحس*; but, in the latter case, the object is merely the individual, apart from any predicate, whereas, in the former, it is the logical proposition *you were asleep*, *he was sick*, that is to say, the individual as the possessor of this quality.

REM. c. The above construction of *قَالَ* is usually restricted to the 2nd pers. sing. imperf. indic. in an interrogation, provided that

* [Instead of the predicative accusative the imperfect indicative may be used, as *رَأَيْتَهُ يَفْعَلُ* *I saw him do*. Comp. § 8, e, § 74, and also the perfect, as *وَجَدْتُكَ فَعَلْتَ كَذَا* *I found that you had done such and such a thing.*]

the interrogative particle is not separated from the verb by anything A but a preposition with its complement or an object of the verb, as in the example cited. We must not say *أَأَنْتَ تَقُولُ عَمْرًا مُنْطَلِقًا*, but *عَمْرًا مُنْطَلِقًا* in the nominative. [Comp. § 23, rem. c.]

REM. d. The fourth form of the *أَفْعَالُ الْقَلْبِ* governs three accusatives; e.g. *يُرِيئُكُمْ أَعْمَالَكُمْ خَبِيثَةً* he will make you think your actions bad; *أَرَى اللَّهَ النَّاسَ أَثُوبَ صَابِرًا وَأَعْلَمَهُمْ إِيَّاهُ صَدِيقًا* God has made men think Job patient and know him to be most veracious. B Similarly *حَدَّثَ* or *خَبَّرَ*, and *أَخْبَرَ*, and *نَبَأَ* or *أَنْبَأَ*, to tell or inform.

REM. e. The *أَفْعَالُ الْقَلْبِ* may also be construed so as to exercise no grammatical influence upon the clause which is immediately dependent upon them. This happens (1) when the verb is inserted parenthetically, in which case, however, the accusative is preferable, as *زَيْدًا ظَنَّتُ جَاهِلًا*, or *زَيْدٌ ظَنَّتُ جَاهِلًا*, *Zèid is, I think, a fool*; (2) when it is put at the end of the sentence, in which case the nominative is preferable, as *زَيْدٌ صَادِقٌ ظَنَّتُ*, or C *زَيْدًا صَادِقًا ظَنَّتُ*, *Zèid is truthful, I think*; (3) when it is placed at the beginning of the sentence, but the dependent clause is either negative, or interrogative, or else an affirmative clause introduced by the particle *لَ* truly, as *ظَنَّتُ مَا زَيْدٌ صَادِقٌ* *I think Zèid is not truthful*, *مَا عَلِمْتُ أَزَيْدٌ عِنْدَكَ أَمْ عَمْرُو* *I do not know whether Zèid is in thy house* or *'Amr, عَلِمْتُ أَيُّهُمَا أَبُوكَ* *I know which of them is thy father*, *ظَنَّتُ لَزَيْدٌ قَائِمًا* *I think Zèid is standing up*. In the D last example *لَزَيْدٌ قَائِمًا* is virtually *عَلَى التَّقْدِيرِ* [comp. Vol. i. § 310] in the accusative, for if another object be added, without the particle *لَ* being prefixed to it, it is put in the accusative, as *ظَنَّتُ لَزَيْدٌ قَائِمًا وَعَمْرًا مُنْطَلِقًا* *I think Zèid is standing up and 'Amr going away*.—In the first two cases the infinitive *ظَنَّ* may be used in the accusative instead of the finite verb, as *زَيْدٌ ظَنَّكَ ذَاهِبًا* *Zèid*

A *is, as thou thinkest, going away, زَيْدٌ أَخُوكَ ظَنِّي, زَيْدٌ ظَنِّي مُقِيمٌ.*—

In modern Arabic the particle *أَنَّ* is interposed between the *فِعْلُ الْقَلْبِ* and a dependent interrogative clause; as *مَا عَلِمْتَ أَنَّ لَا بَدَّ أَنْ يَبِينَنَّ أَوْلَى أَنْ الْإِسْمَ مَا هُوَ, لَمْ أَدْرِ أَنَّهُ مَتَى يَجِيءُ, أَلَيْسَ جَاءَ* it must be first explained what the noun is.

25. If the verbs of the two classes mentioned in § 24 are put B in the *passive* voice, one of the two accusatives becomes the nominative.—In the case of the *first* class, it is the accusative of the person;

e.g. *عَلِّمَ عَلِمَ الْهَيْئَةَ* he was taught the science of astronomy; *أُطْعِمَ السَّيْفَ* he was made to taste the sword (was stabbed with it); *سُقِيَ الْوَزِيرُ* the vizir was given poisoned water to drink, or poisoned water was given to the vizir to drink; *رُزِقَ الْعَمْرُ* life was granted him; *أُنشِدْتُ شِعْرًا لغيرِهِ* a poem by another (author) was recited to me;

C *حُرِمَ بَرَكَةَ الْعِلْمِ* he was deprived of the blessing of learning. Should it happen that both accusatives are accusatives of the person, that which is next to the verb becomes the nominative; as *زُوجَ زَيْدَ ابْنَةَ أَخِي* Zèid was given my brother's daughter in marriage or my brother's daughter was given in marriage to Zèid. If both are accusatives of the thing, that one becomes the nominative which designates the thing that is affected by, or receives or passes into the other, or the

D reverse; as *مُلِئَتِ الدَّلْوُ مَاءً* the bucket was filled with water.—In the case of the *second* class, that accusative which is the subject of the other becomes the nominative; e.g. *جُعِلَتِ لَكُمْ الْأَرْضُ فِرَاشًا* the earth has been made a bed for you; *صُبِرَ الطِّينُ إِبْرِيْقًا* the clay has been made into a jug; *زَيْدٌ مَخْلُونٌ شَجَاعًا* Zèid is thought brave; *حَسِبُوا أَمْوَاتًا* they are deemed dead; *ذُرَيْتَ الْوَفِيِّ الْعَبْدِ يَا عَرُو* thou art known as the faithful keeper of thy promise, O 'Orwa (for *يَا عَرُوَّةُ*).

REM. a. As the verb *أتى*, *to come*, is construed with the A accusative of the person (§ 23, rem. b), its fourth form (*أتى*) becomes doubly transitive, and takes an accusative both of the person and of the thing; e.g. *أتى موسى بنى إسرائيل الكتاب* *Moses brought the (holy) book to the children of Israel* (lit. *made it come to them*). Now, as this accusative of the thing is the nearer object of *أتى*, we should expect it to become the nominative when the verb passes into the passive (*أوتى*); but the reverse is the case, because the person is of greater importance than the thing. We say B therefore *أوتى بنو إسرائيل الكتاب* *the (holy) book was brought to the children of Israel*, and not *أوتى بنى إسرائيل*.

REM. b. If the verb should happen to govern three accusatives in the active voice (§ 24, rem. d), that which is next to the verb becomes the nominative to the passive; e.g. *أعلم زيد عمرًا قادمًا* *Zeid was informed that 'Amr was approaching*; *وكنت أرى زيدًا* *and I used to think Zeid, as was (commonly) said, a lord*; *نبتت ليلى بالعراق مريضة* *I was told (that) Leila was sick* C *in El-Irak*; *إذا أخبرتنى دنفا* *when thou art told (that) I am sick*.

26. All verbs, whether transitive or intransitive, active or passive, may take their own abstract nouns (nomina verbi or infinitives, Vol. i. § 195), as also the deverbal nouns of the classes nomina vicis and nomina speciei (Vol. i. §§ 219, 220), as objective complements in the accusative. This may be the case either when they have no other objective complement or complements, or when they have one or more; and the verbal noun may either stand alone, or it may be D connected with an adjective or demonstrative pronoun, a noun or pronoun in the genitive, or a descriptive or relative clause. For example: *ضرب ضربًا* lit. *he struck a striking*, *نام نومًا* *he slept a sleep*, *سار سيرًا* *he journeyed a journey*; *ضرب ضربًا* lit. *he was struck (with) a striking*; *ضربته ضربة* *و ضربتني ضربتين أو ضربات* *I struck him one stroke, and he struck me two or more strokes*; *ضرب زيدًا رأسه ضربًا*

- A lit. *he struck Zaid (as to) his head (with) a striking*; ضَرَبْتَهُ ضَرْبًا شَدِيدًا
 or, omitting the nomen verbi, ضَرَبْتَهُ شَدِيدًا *I gave him a violent*
*beating**; فَرِحَ فَرَحًا عَظِيمًا *he rejoiced (with) a great joy*; ضَمَمْتَنِي إِلَى
 صَدْرِهَا ضَمًّا شَدِيدًا *she clasped me tightly to her breast*; مَشَى مَشْيَةً حَسَنَةً
he walked (with) a graceful gait; ضَرَبَنِي هَذَا الضَّرْبَ *he beat me in this*
manner, lit. (with) this beating; يَحْفَظُونَ أَسْرَارَهُمْ هَذَا الْحِفْظَ *they*
 B *keep their secrets (with) this keeping (i.e. so carefully)*; ضَرَبَهُ ضَرْبَ
 الظَّالِمِ *he beat him as a cruel oppressor does, or ضَرَبَ الْمُؤَدِّبِ as a*
teacher does; خَافَ خَوْفَ الْجَبَانِ *he feared as a coward fears*; نَظَرْتُ
 إِلَيْهِ نَظْرَةَ الْغَضُوبِ *I looked at him (with) the look of an angry (man)*;
 إِذَا زَلَزَلَتِ الْأَرْضُ زَلْزَالَهَا *when the earth shall quake (with) her quaking*;
 ضَرَبَنِي ضَرْبًا أَوْجَعَنِي *he beat me so as to hurt me much, lit. he beat me*
(with) a beating which pained me; ضَرَبَنِي الضَّرْبَ الَّذِي لَا يَخْفَى عَلَيْكَ
 C *he gave me a good beating, as you know well, lit. he beat me (with) the*
beating which is not concealed from you.—This objective complement,
 which is called by the Arab grammarians *المفعول المطلق*, *the absolute*
object†, or *المصدر* (see Vol. i. § 195, rem.), is used in the two following
 ways.

(a) When it stands alone and undefined (*مُبَهَمٌ*), it is employed
 لِلتَّأْكِيدِ *for strengthening*, or لِلتَّعْظِيمِ *for magnifying*, i.e. to add

- D greater force to the verb; e.g. عَدَّهُمْ عَدًّا *He hath numbered them*
(with) a numbering (i.e. with an exact numbering); إِذَا رُجَّتِ الْأَرْضُ

* The undetermined object in such phrases as ضَرَبْتَهُ شَدِيدًا may,
 however, where the sense allows or requires it, assume a more definite
 meaning, and be viewed as an accusative of *time*; e.g. سَارُوا طَوِيلًا
 may be translated *they travelled a long time*, scil. زَمَانًا طَوِيلًا.

† Because it does not, like the object in a narrower sense, depend
 only upon a verb that governs one, two, or three accusatives in the
 active voice, or one or two accusatives in the passive.

رَجًا وَبُسَّتِ الْجِبَالُ بَسًا when the earth shall be shaken (with) a shaking A
(i.e. shaken violently), and the mountains be crumbled (with) a crumbling
(i.e. crumbled to dust); وَاسْتَكْبَرُوا اسْتِكْبَارًا and they disdain (with) a
disdaining (i.e. are haughtily disdainful); رَضَّ عِظَامَهُ رَضًّا he crushed
his bones (with) a crushing (i.e. crushed them to pieces). This sig-
nification lies in the indefiniteness of the verbal noun, which leaves
the verbal idea quite unlimited in its force and effect.

REM. a. For still greater emphasis the *maṣḍar* may be repeated, B
as إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا when the earth shall be crushed (with)
crushing, crushing.

[REM. b. For the same purpose sometimes the *maṣḍar* accom-
panied by a suffix referring to the logical subject is put in the
nominative, as جَدَّ جِدًّا he exerted himself strenuously (properly
his energy exerted itself, became real exertion); ضَلَّ ضَلَالَةً he was
profoundly in error (prop. his error became error indeed); بَعُدَ بَعْدًا C
he was very far off; جَنَّ جُنُونًا she became thoroughly mad;
جَاعُ جُوعَةً he had a vehement hunger. We have a similar figure of
speech in the phrases شَيْبٌ شَائِبٌ intense whiteness of the hair;
مَوْتُ مَائِتٌ excellent poetry; لَيْلٌ لَائِلٌ a very dark night; وَيْلٌ وَيْلٌ
a violent death; وَيْلٌ وَيْلٌ a great woe. D. G.]

REM. c. A *maṣḍar* of this kind cannot, of course, form a dual
or plural, for the mere fact of its doing so brings it at once under a
different head. ضَرَبَنِي ضَرْبَيْنِ can only mean he beat me on two D
different occasions; and in general the dual or plural is only
admissible in the case of a *maṣḍar* used لِلنَّوْعِ (see the end of the
section), when there is a difference of kinds, as سَرَتْ سَيْرِي زَيْدٍ
سِرَّتِي وَالْحَسَنَ وَالْقَبِيحَ I went the two paces (or courses) of Zaid, the good
and the bad; أُحِبُّكَ حُبَّيْنِ حُبَّ الْوُدَادِ وَحُبًّا لِأَنَّكَ أَهْلٌ لِدَاكَا I love
Thee (with) two kinds of love, (with) the love of affection, and (with)
another love, because Thou art entitled thereto (or worthy thereof).

- A (b) When it is connected with an adjective or demonstrative pronoun, a genitive, or a descriptive or relative clause (see the examples given above), it defines and limits the verbal idea by an addition which is commonly expressed in our family of languages by means of an adverb or a relative clause.

If the *اَلْمَفْعُولُ اَلْمَطْلُوقُ* be a *nomen vicis*, it is used *لِلتَّعْدَادِ* for enumeration; and if it be a *nomen speciei*, or have an adjective, etc., connected with it, it is used *لِلنُّوعِ* to indicate the kind, for

- B specification, or *لِلتَّبْيِينِ* or *لِلتَّمْيِيزِ* for distinction.

REM. a. Instead of the *nomen verbi* of a particular finite verb, that of another form of the same verb, or of another verb of the same meaning, or else a concrete substantive, is sometimes employed; as *لَا تُقَدِّمُونَ مُقَدِّمًا* ye do not advance boldly (IV. and II.);

- C *اَقْتَتَلُوا قِتَالًا شَدِيدًا* they fought with one another (VIII.) a hard fight (III.), *وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا* and devote thyself (V.) to Him (with) an (exclusive) devotion (II.), *جَلَسَ قُعُودًا ; تَوَضَّأَ وَضُوءًا , اِغْتَسَلَ غَسْلًا*, *اُعَذِّبُهُمْ عَذَابًا شَدِيدًا ; اَحَبَّهُ مَقَّةً رَجَعُ* they fled a shameful flight, *اَنْهَزُمُوا هَزِيمَةً شَيْعَةً* he retired backwards, *اُحْبِكَ حَبِيْبًا* (see above, a, rem. c), *تَلُوذُ بِاِحْقَى نَهْشِلٍ مِنْ مُجَاشِعِ عِيَاذِ ذَلِيْلِ ; شَنَّتَهُ بَغْضًا* thou hast recourse to *Nahšal* for protection from *Mogāsi* as a weak man; *تَطْفَلُ تَطْفِيْلَةً* he was an intruder at the feast, uninvited.—

- D Sometimes a specificative term may be interposed, as *فَلَا تَمِيْلُوا كَلَّ اَلْمَيْلِ* do not incline wholly away (from one of them), *جَلَدْتُهُ ثَلَاثَ جَلَدَاتٍ* I knew it in part, *عَرَفْتُهُ بَعْضَ اَلْمَعْرِفَةِ* I gave him three whippings, *جَلَسْتُ اَحْسَنَ اَلْجُلُوسِ* I sat most comfortably; or the *masdar* may be omitted, and its place supplied by another word, as *جَلَدْتُهُ ثَلَاثًا* (for *ثَلَاثَ جَلَدَاتٍ*), *صَرَبْتُهُ* (for *صَرَبْتُ سَوْطًا*) I beat him (with) a whip (for *صَرَبْتُ سَوْطًا*).

REM. *b.* The accusative of the *nomen verbi* remains, as we A
 have seen, unchanged, when the active voice, on which it depends,
 passes into the passive. It may, however, be changed into the nomi-
 native, when there is no other subject, provided that it is qualified
 or specialised by some other word (an adjective or a substantive in
 the genitive), as *سِيرَ سَيْرِ الْبُرَيْدِ*, *سِيرَ سَيْرِ طَوِيلٍ*, *ضَرَبَ ضَرْبَ شَدِيدٍ*,
 and not merely *سِيرَ سَيْرٍ*, *ضَرَبَ ضَرْبٍ*.

27. It has been mentioned above (§ 21), that the *nomina verbi* B
 derived from verbs which govern an objective complement in the
 accusative, may be construed in the same way as the finite verbs
 themselves. We shall here enter into some further details on this
 point.

(a) If only the objective complement of the act (and not likewise
 its subject) be expressed, it is put after the *nomen actionis* in the
 genitive*; unless it be separated from the *nomen actionis* by one or
 more words, in which case it is put in the accusative, because the
 genitive can never be divided from the word that governs it. For C
 example: *مَنْعَهُمْ مِنْ قَوْلِ الْحَقِّ* *he hindered them from saying what*
was right; *لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ* *a human being is never*
weary of praying for weal; *أَوْ إِطْعَامٍ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا* *or to*
feed in a day of famine an orphan; *بِضَرْبٍ بِالسُّيُوفِ رُؤُوسَ قَوْمٍ* *by*
cutting off with swords the heads of some people. In like manner, the
 object is put in the accusative, when the *nomen actionis* is defined by
 the article, because a noun, when so defined, cannot take a genitive D
 after it; as *ضَعِيفَ النَّكَايَةِ أَعْدَاءَهُ* *feeble in harming his enemies*;
فَلَمْ أَتَكَلَّ عَنِ الضَّرْبِ مِمَّعًا *and I did not desist from striking*
Misma'.

REM. If there be two or more objective complements, they are
 usually all put in the genitive; but sometimes only the first is put

* This is called the objective genitive, to distinguish it from the
 subjective genitive or that which designates the subject of the act.

- A in the genitive and the others in the accusative, as كَرِهْتُ أَكَلَ وَاللَّحْمَ وَاللَّحْمَ وَاللَّحْمَ I am sick of eating bread and meat, for كَرِهْتُ أَكَلَ وَاللَّحْمَ وَاللَّحْمَ وَاللَّحْمَ; وَقَدْ كُنْتُ دَائِنْتُ بِهَا حَسَانًا مَخَافَةَ الْإِفْلَاسِ وَاللَّيَّانَا I had taken her in lieu of my debt from Hassān, for fear of (his) becoming poor and delaying payment, where وَاللَّيَّانَا is in rhyme for وَاللَّيَّانَ, instead of وَاللَّيَّانِ.

- (b) If both the subject and the objective complement of the act be expressed, three constructions are permitted. (α) The subject may be put in the genitive, and the objective complement in the accusative; as كَانَ قَتْلُ الْخَلِيفَةِ جَعْفَرًا فِي هَذِهِ السَّنَةِ in this year the chālif put Gā'far to death (lit. the chālif's killing G. was in this year); فَادْكُرُوا فَادْكُرُوا فَادْكُرُوا اللَّهُ كَذِكْرِكُمْ آبَاءَكُمْ then remember God as ye remember your fathers; بَكَى لَضَرْبِ الْمُؤَدِّبِ إِيَّاهُ crying because of the tutor's having beaten him; مَا ظَهَرَ مِنْ كُفْرِكَ النِّعْمَةَ عِنْدَكَ what is apparent of thy ingratitude for favours bestowed upon thee; فَقَالَ الْفَرَزْدَقُ يَذْكُرُ تَفْضِيلَ الْفَرَزْدَقُ said, mentioning how el-Ahtal preferred him; لِمَا كَانَ مِنْ إِهْلَاكِ قُتَيْبَةَ بْنِ مُسْلِمٍ الْبَاهِلِيِّ كَتَبَتَهُمْ وَقَتْلِهِ هَرَابِدَتَهُمْ because of Kotēba 'ibn Muslim el-Bāhili's killing their writers, and massacring their priests, and burning their books and writings. (β) The objective complement may be put in the genitive and the subject in the nominative; as سَفَتَهُمْ رِيحُ الْفَنَاءِ سَفَى الرِّمَالِ يَدُ الدُّبُورِ the wind of annihilation swept them away, as the hand of the west wind sweeps away the sands; تَنَفَى يَدَاهَا الْحَصَى فِي كُلِّ هَاجِرَةٍ نَفَى الدَّرَاهِمِ تَنْقَادُ الصَّيَارِبِ her fore-feet scatter the gravel every midday, as the money-changers scatter the dirhams whilst selecting them; لَزُومًا لَزُومًا لَزُومًا عَلِمْتُ بِبَابِ دَارِي لَزُومًا الْكَهْفِ أَصَابَ الرَّقِيمِ fixed at the door of my house, as long as I know, as the Companions of ar-Raḳīm (the Seven

Sleepers) *kept to the cave*; مَنْعَ النَّاسِ كَافَّةً مِنْ مُخَاطَبَتِهِ أَحَدًا بِسَيِّدِنَا A
he gave orders to the entire people against any one's addressing him by
the title of "our Lord." (γ) The subject may be put in the nominative
and the objective complement in the accusative; as عَجِبْتُ مِنْ ضَرْبٍ
زَيْدٍ عَمْرًا, or مِنْ ضَرْبٍ عَمْرًا زَيْدٌ, *I wonder at Zaid's beating 'Amr*;
أَخَاهُ بَلَّغَنِي الْقَتْلَ مَحْمُودُ أَخَاهُ *I have heard that Maḥmūd has murdered*
his brother; بَلَّغَنِي تَطْلِيقَ زَيْدٍ هِنْدًا *I have heard that Zaid has*
today divorced Hind; أَعْجَبَنِي أَنْتِظَارُ يَوْمِ الْجُمُعَةِ مُحَمَّدٌ عَمْرًا B
I am surprised at Muḥammad's expecting 'Amr on Friday. The first of
these three constructions is the most usual. The second is not
uncommon, especially when the objective complement is a pronoun.
The third, in which the nomen actionis may be accompanied by the
article, or by a specification of the time or place of the act in the
genitive, is of comparatively rare occurrence.

REM. a. If an adjective be annexed to the subject in the C
genitive, it is also usually put in the genitive, but the nominative
is admissible; as وَهَاجَبًا; الظَّرِيفُ, عَجِبْتُ مِنْ قِيَامِ زَيْدِ الظَّرِيفِ, or
طَلَبَ المَظْلُومُ حَقَّهُ المَعْقِبَ and pressed her, as the seeker after his
due, who is defrauded, presses (his debtor), instead of طَلَبَ المَعْقِبَ
المَظْلُومَ حَقَّهُ.

REM. b. If both the subject and the objective complement D
be pronouns, they may both be suffixed to the nomen actionis; e.g.
حُبِّي عَلَّمَنِي التَّنَسُّكَ *my love of him has taught me to be religious.*
Here the suffix of the first person is the subject, and that of the
third person the accusative*.

* حُبِّي is, strictly speaking, an اسْمُ مَصْدَرٍ, and not an actual مَصْدَرٌ
(see § 26); but it is used, instead of إِحْبَابٍ, as the *maṣdar* of أَحَبَّ
(IV. of حَبَّ) *to love*, [as بُغْضٌ for بُغَاضٌ, *maṣdar* of أَبْغَضَ *to hate*].
See rem. c.

- A REM. c. Not only the *nomina actionis*, but also those nouns which are of similar force and signification, and which consequently can supply the place of the former, may be construed with the genitive of the subject and the accusative of the object. For example: *O Sulèim, verily your afflicting a man, who has given the salām as a salutation, is (an act of) tyranny* (إِصَابَةٌ = مُصَابٌ); *بِعِشْرَتِكَ الْكِرَامَ تُعَدُّ مِنْهُمْ*; *through thy associating with the noble, thou wilt be reckoned one of them* (مُعَاشِرَةٌ = عِشْرَةٌ); *ablution is (rendered necessary) by a man's kissing his wife* (تَقْبِيلٌ = قُبْلَةٌ); *فَتَذَكَّرُوا لَطْمَةَ الْبَكْرِىِّ الْقُرَشِىِّ* and remember how the Bèkrite slapped the Korèishite (لَطْمَةٌ the nomen vicis); *فَإِنَّ كَلَامِهَا شِفَاءٌ لِمَا بِيَا*; [for to speak with her is a remedy for my suffering]; *وَبَعْدَ عَطَاكَ*; *and after thy giving the hundred grazing (camels)* (إِعْطَاءٌ = عَطَاءٌ); *الرِّثَاعَ* in rhyme for *الرِّثَاعَ*; *أَنْظُرْ إِلَى طَاعَةِ هَذَا*; (إِطَاعَةٌ = طَاعَةٌ)
- C *observe this child's obedience to the command of God* (إِطَاعَةٌ = طَاعَةٌ); *وَعِيدُ الْحُبَارَى الصَّقْرَ* the bustard's threatening the falcon (إِعَادٌ = وَعِيدٌ); *أَحَادِيثُ الضَّبِيعِ اسْتَبَا* what the hyæna tells to its — (إِحَادِيثٌ = تَحْدِيثَاتٌ); *تَرَكْتَهُ بِمَلْحَسِ الْبَقْرِ أَوْلَادَهَا* I have left him (or it) where the wild cattle lick their young (i.e. in some lonely or desert spot, I know not where), *بِحَيْثُ يَلْحَسُ الْبَقْرُ*, *أَوْلَادَهَا*.
- D REM. d. What has been said of the *nomina actionis* of singly transitive verbs, applies equally to those of doubly transitive verbs. The only difference is, that the latter take an accusative after the objective genitive, or even add a second accusative to the first. For example: *تَعْلِيمُ الْمُتَعَلِّمِ طَرِيقَ التَّعْلِيمِ* the instruction of the learner in the path of learning; *مَا أَسَدَاهُ إِلَيْهِ مِنْ تَوَلِيَّتِهِ إِيَّاهُ الْعِرَاقَ*; *the favour which he conferred upon him by his appointing him governor of Æl-Irāk*; *إِنَّ النَّاسَ كَرِهُوا إِطْعَامَ مُحَمَّدٍ عَمْرًا حُبْرًا*

مَمُومًا *the people condemned Muḥammad's giving 'Amr poisoned A bread to eat.*

REM. e. The complement in the genitive may also be expressed, when it represents the subject of the act, by مِنْ; when it represents the object, by لِ (see § 29); and when it indicates time or place, by فِي; e.g. الْحُبُّ (الْحَاصِلُ) مِنِّي لَهُ حُبِّهِ, in rem. b, by مِنْ; the love (which accrues) from me to him; سَفَى الرَّيَالِ يَدَ الدَّبُورِ; in § 27, b, β, by مِنَ الدَّبُورِ لِلرِّيَالِ; and اِنْتِظَارُ يَوْمِ الْجُمُعَةِ, ibid., γ, by فِي يَوْمِ الْجُمُعَةِ.

B

28. In the case of verbs which govern their objective complement by means of a preposition, the nomen actionis retains that preposition: e.g. قَدَرْتُ عَلَيْهِ مَا لِي قُدْرَةٌ عَلَى ذَلِكَ *I have no power to do this*, from عَلَيْهِ; مَا حَاجَتَكَ إِلَيْهِ رَغَبْتُ فِيهِ *I have no wish for it*, from فِيهِ; رَغَبْتُ فِيهِ مَا لِي فِيهِ رَغْبَةٌ *what need hast thou of it?* from إِلَيْهِ. —The same thing holds good in the case of mixed government, the nearer object or accusative being converted into the genitive, and the more remote retaining its preposition; e.g. تَوْفِيقُ الْإِنْسَانِ لِلطَّاعَةِ *man's being helped (by God) to obey (Him)*. Occasionally, however, the closer connection by means of the genitive is substituted for the looser construction with a preposition; e.g. مَيْلُ الْإِسْلَامِ *inclination (of the mind) towards Islām*, for إِلَى الْإِسْلَامِ.

C

29. The nomen actionis often takes its objective complement not in the accusative but in the genitive with لِ, in which case this preposition is used as an outward exponent of the relation that subsists between the nomen verbi and its object. Hence the Arab grammarians rightly call it أَلَلَامُ لِتَعْوِيَةِ الْعَامِلِ *the lām that strengthens the regent* (the nomen actionis or the verbal power which it possesses); for, since the verbal force which dwells in the nomen actionis is less than that in the finite verb, the language helps the former to exercise its

D

A influence upon its object by annexing to it a preposition expressing the direction of the action towards the object. This construction with **لِ** is used in the following cases.

(a) When the nomen actionis immediately precedes the object and is undefined (see § 27, a); as **مِنْ غَيْرِ تَأْمَلٍ لِخَطَائِهِ وَصَوَابِهِ** without considering what was false and what true in it, instead of **خَطَاءَهُ وَصَوَابَهُ**. This is especially the case when the nomen actionis

B is in the adverbial accusative (see § 44); as **أَقُومُ لَهُ تَعْظِيمًا لِإِسْتَاذِي** I stand up in his presence to shew respect to my teacher; **إِنَّمَا قَالَ ذَلِكَ** he said this only to do him honour; **أَمْسَكَ عَنْهُمْ أَنْتِظَارًا** he refrained from (attacking) them, awaiting the *Muhājirūn*; **وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ** but those who believe are stronger in love of God.

(b) When the nomen actionis immediately precedes the object, C and is defined by the article (see § 27, a); as **تَرُكُ الْمُطَابِقَةِ لِلنَّاسِ** giving up pursuing the people; **لَمَّا اجْتَمَعَتْ غَطَفَانُ عَلَى الْمُطَابِقَةِ** after (the tribe of) *Ġaṭafān* had agreed to take the part of *Tolāiḥa*.

(c) When the genitive of the subject is interposed between the nomen actionis and the object (see § 27, b); as **فَبَقِيَ أَنَّ تَسْخِينَ** it results, therefore, that the sun warms the earth in no other way than by his light (lit. that the sun's warming the earth is only by the way of his light), for **الْأَرْضُ**; **إِيَّايَ** because of my enemies' persecuting me, for **إِيَّايَ**; **رُؤْيَتَهُ لِلَّهِ** his seeing God; **تُبْلِيغِي لَكَ إِلَى مَنَّاكَ** my enabling you to attain your wishes; **أَنْظُرْ إِلَى هَذِهِ الْوَالِدَةِ الشَّفِيقَةِ الرَّحِيمَةِ وَإِطَاعَتِهَا** observe this mother, affectionate and loving, and her obedience to the command of God.

It may also be extended to other verbal nouns of similar force and A signification (see § 27, *b*, rem. *c*); as نَزَلَ إِلَى مَصَارِعِ أَصْحَابِهِ وَمَقْتَلِ he went down to the places where his comrades had fallen, and to the spot where the people of Hamadān had killed his sister's son; [إِلَّا أَنْ فَتُوحَ الْمُؤْمِنِينَ وَعَبْدِ الْمَلِكِ كَانَتْ لِمَنْ قَصَدَ] إِلَى مَلِكِيهَا but the victories of *el-Ma'mūn* and 'Abd *el-Malik* were gained over those who aimed at their sovereignty].

In such clauses the choice between the older and closer construction B with the accusative, and the later and looser with the preposition, is left in most cases to the taste and judgment of the writer.

REM. *a*. In more modern Arabic إِلَى is often used تَقْوِيَةِ الْعَامِلِ instead of لِ; as رَدَى إِلَى إِيَّكَ my bearing him in mind; رَدَى إِلَى الْجَوَابِ my returning an answer.

REM. *b*. This use of لِ to designate the objective complement of the verb is common in Aramaic, rare in Hebrew and Æthiopic C (see Dillmann's *Gr.*, § 179). See § 31, rem.

30. The *nomina agentis* or participles, which hold a middle position between the verb and the noun, and partake of the force of both, may, like the *nomina verbi*, follow the government either of the verb or the noun, or of both. The following rules are to be observed regarding them.

(*a*) If the *nomen agentis* has but *one* objective complement, this may be put either in the accusative or in the genitive; as سَارِعُوا إِلَى D جَنَّةٍ أُعِدَّتْ لِلْمُتَّقِينَ وَالْكَاطِمِينَ الْغَيْظَ vie with one another in hastening to a garden (*Paradise*), which is prepared for the God-fearing and those who restrain their wrath; وَالْمُؤْتُونَ الزَّكَاةَ and those who pay the poor-rates; الْقَائِمَاتُ الْبَيْتِ غَيْرِ الرَّبِّهِرِ أَوْ أَلْفَا مَكَّةَ مِنْ وَرَقِ الْحَمِيِّ the state-coloured pigeons (الْحَمِيُّ by poetic license for الْحَمَامِ) which inhabit the sacred House (i.e. the Ka'ba), never quitting it (and)

- A domiciled in Mēkka (أُولَافًا for أُولَافٍ); هَدِيًّا بَالِغَ الْكَعْبَةِ; (أُولَافٍ for أُولَافًا); an offering coming, or (actually) brought, to the Ka'ba; طَلَّابِ الْعِلْمِ seekers after knowledge; كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ every soul is a taster of death (tastes or shall taste death); رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ our Lord! Thou wilt be an assembler of (wilt assemble) mankind; الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ who think that they shall be meeters of (shall meet) their Lord; إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ flee, will surely be your meeter (will surely meet you).—The nomina agentis of directly transitive verbs admit of being construed, in so far as they have verbal power, either with the accusative or with the genitive, provided they have the meaning of the *imperfect* (الْمُضَارِعُ), historical imperfect, present, future). As the genitive connection is in this case *غَيْرُ الْحَقِيقِيَّةِ*, improper or representative (see § 75, rem.), the governing word may be defined by the article: قَاتِلِ النَّاسِ, or
- C قَاتِلِ النَّاسِ, one who kills people; الْقَاتِلِ النَّاسِ, or الْقَاتِلِ النَّاسِ, he who kills people = الَّذِي يَقْتُلُ; as, according to another reading, كُلِّ نَفْسٍ ذَائِقَةَ الْمَوْتِ (see above); أَلُوَاهِبِ الْهَيْئَةِ الْهَبَّانِ of him who gives a hundred fine white (camels); وَالْمُحِقِّمِي الصَّلَاةِ and those who perform the (prescribed) prayers; أَلَا أَيُّهَا الْبَاغِي الْبِرَازِ تَقَرَّبْنِ O thou that desirest single combat, draw nigh. When, on the contrary, the nomina agentis of directly transitive verbs have the meaning of the *perfect* (perfect, pluperfect, aorist, and future-perfect), they approach more nearly to the nature of the noun that springs from them (as كَاتِبٌ, writing, a writer), and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is *حَقِيقِيَّةِ*, proper or real (see § 75, rem.), the governing word cannot be defined by the article: قَاتِلِ النَّاسِ (and not الْقَاتِلِ النَّاسِ or الْقَاتِلِ النَّاسِ) one who killed, has killed, had killed, or shall have killed people, =

- A *O (thou who art) climbing a hill!* = يَا رَجُلًا طَالِعًا; يَا صَارِفًا عَنِّي الْمَوَدَّةَ;
O (thou who art) turning away from me (thy) love!

REM. a. The nomen agentis in the singular number, when followed by a substantive in the genitive, can take the article only when that substantive is itself defined by the article or governs another substantive that is so defined; e.g. الضَّارِبُ الْعَبْدِ *he who beats the slave*; الضَّارِبُ رَأْسِ الْعَبْدِ *he who beats the slave on the head*

- B (lit., *beats the head of the slave*); but we cannot say الضَّارِبُ عَبْدٍ nor الضَّارِبُ زَيْدٍ, nor even الضَّارِبُ عَبْدَ زَيْدٍ or الضَّارِبُ عَبْدَهُ. The reason of this seems to be that a certain equipose may be preserved between the governing word, الْمُضَافُ, and the governed word, الْمُضَافُ إِلَيْهِ. On the other hand, the article may be prefixed to the dual or the pluralis sanus masc., even when the following genitive is not defined in either of the above ways; because, after the rejection of the terminations نِ and نَ (Vol. i. § 315, b, c), الْمُضَافُ

- C and الْمُضَافُ إِلَيْهِ become more closely connected, and grow, as it were, into one word, like the nomen agentis when defined by the article and followed by a pronominal suffix. Hence we may say الضَّارِبِ عَبْدِهِ, الضَّارِبِو عَبْدِ زَيْدٍ, الضَّارِبِ زَيْدٍ, الضَّارِبِا عَبْدِ; as well as الضَّارِبِينَ عَبْدَهُ, الضَّارِبُونَ عَبْدَ زَيْدٍ, الضَّارِبِينَ زَيْدًا, الضَّارِبَانَ عَبْدًا; *if the two who reside at 'Adèn can*

- D *dispense with me (or do without me); وَلَمْ أَشْتِمْهُمَا; الضَّارِبِا عَبْدًا* the two who revile my character, without my having reviled them; *الْمُسْتَقَلُّو كَثِيرًا مَا وَهَبُوا* those who deem small the great (sums) they have given away. There is even a third form of expression admissible, arising out of a combination of these two, viz. الضَّارِبِ عَبْدَهُ, الضَّارِبِو عَبْدَ زَيْدٍ, الضَّارِبِ زَيْدًا, in which the rejection of the terminations نِ and نَ serves only to indicate the close logical connection, as in the phrase *جَاءَ الْأَمِيرُ الْفَاتِلًا أَخَوَاهُ مُحَمَّدًا* the 'amir came, whose two brothers killed Muhammad, in which

another substantive (أَخَوَاهُ) is actually inserted, as the subject, A
between the nomen agentis in the dual (الْقَاتِلَا) and its object
(مُحَمَّدًا).—When a pronoun is annexed as object to the dual or
pluralis sanus masc. of a nomen agentis which is defined by the
article, three forms of expression are likewise admissible; viz. (1)
الضَّارِبُونَ إِيَّاهُ, الضَّارِبَانِ لَهُ or الضَّارِبَانِ إِيَّاهُ; (2) الضَّارِبُوهُ, الضَّارِبِيَّاهُ
or الضَّارِبُونَ لَهُ; and (3) الضَّارِبُونَهُ, الضَّارِبَانِهِ. In the last case, the
pronoun, though apparently a nominal suffix in the genitive, is in
reality a verbal suffix in the accusative; and even in the first case, B
the Arabs regard the pronominal object as an accusative, and not
as a genitive, using نِي instead of نِي for the 1st pers. sing.;
e.g. لَيْسَ الْمَوَافِينِي لِيُرْفَدَ خَائِبًا he who comes to me to obtain a gift
is not disappointed; وَلَيْسَ بِمُعْيِينِي and he is not too heavy a burden
for me; هُمُ الْأَمْرُونَ الْخَيْرَ وَالْفَاعِلُونَ it is they who order what is
right, and who do it themselves*.

REM. b. When the nomen agentis is followed by two or more
objects connected by وَ or أَوْ, it not rarely happens that the first C
alone is put in the genitive, and the others in the accusative, the
nominal force of the nomen agentis passing, because of the distance
of the complements, into the verbal; as جَاعِلُ اللَّيْلِ سَكْنَا وَالشَّمْسِ
وَالْقَمَرِ حُبَانًا He who appoints the night for rest, and the sun and
moon for the reckoning (of time); أَلْوَاهِبِ أَلْمَائَةِ الْهَجَانِ وَعَبْدَهَا of
him who gives a hundred fine white (camels) and their attendant
(either وَعَبْدَهَا or وَعَبْدَهَا); هَلْ أَنْتَ بَاعَتْ دِينَارٍ لِحَاجَتِنَا أَوْ عَبْدَ رَبِّ? D
wilt thou send Dīnār for our need (to our help) or 'Abd-Rabb?

(b) If the nomen agentis be derived from a verb which governs
two or three objective complements (§§ 24, 25), it takes the first
either in the accusative (which is by far the more usual) or in the
genitive, and the others in the accusative; as أَنَا كَاسٍ زَيْدًا تَوْبًا فَاجِرًا

* [El-Mubarrad, *Kāmil*, 205, l. 16—206, l. 9 speaks of this verse
as spurious, and says that such an annexion is not allowed even by
poetical license. R. S.]

- A *I will dress Zèid in a splendid robe*; أَنَا مُعْطِي زَيْدٍ دِرْهَمًا, or مُعْطِي مُعْطِي زَيْدًا, *I will give Zèid a dirham*; هَلْ أَنْتَ ظَنَّ عَمْرًا عَاقِلًا; دِرْهَمِ زَيْدًا, or هَلْ أَنْتَ ظَنَّ عَمْرًا عَاقِلًا, *dost thou think 'Amr intelligent?* هَذَا مُعَلِّمُ زَيْدٍ عَمْرًا مُنْطَلِقًا *this (man) informs Zèid that 'Amr is going away.*

REM. a. If the objective complements of the nomen agentis of a doubly transitive verb be pronouns, both may be appended to it as suffixes; e.g. مُعْطِيكَ *he who gives it to you*; مُطْعِمِيهَا *he who gives me it to eat.* [Comp. Vol. i. § 187.]

- B
REM. b. The second of the two complements of a nomen agentis, or that which is in the accusative, is very rarely inserted between the nomen agentis and the first complement, or that in the genitive; e.g. فَلَا تَحْسِبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلِهِ *whilst others than thou withhold their benefits from the needy*; وَسِوَاكَ مَانِعُ فَضْلَهُ الْمُحْتَاجِ *think not then that God will fail to keep His promise to His apostles.* In the former of these examples, which is a half-verse of poetry, this construction has been followed in order to bring the word
C الْمُحْتَاجِ into the rhyme; in the latter, which is taken from the Kor'an, xiv. 48, the preferable reading is مُخْلِفَ وَعْدِهِ رُسُلِهِ.

31. What has been said in § 29 regarding the use of the preposition ل after nomina verbi is equally applicable to nomina agentis.

(a) ل is used when the nomen agentis immediately precedes the object and is undefined; as وَهِيَ مُجَانِبَةٌ لَهُ *making thee wonder*; لَهَا

- D *whilst she was avoiding him* (in which example the undefined nomen agentis is the predicate of a جُمْلَةٌ حَالِيَّةٌ or circumstantial clause [§ 183]; وَالْحِيلَةُ لَا تَجُوزُ إِلَّا إِذَا كَانَ الْخَصْمُ مُتَعَبِّتًا لَا طَالِبًا لِلْحَقِّ and artifice is not allowable (in argument), except when the opponent is a disputations sophist, and not a seeker after the truth. This is especially the case when the nomen agentis is in the adverbial accusative [§ 44, c]; as وَمَا آمَنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ and believe in what I have sent down, confirming that which is with you (the

- A *زَيْدٌ مُعْطَى عَبْدُهُ دِرْهَمًا*, *Zèid's servant* (lit. *Zèid, his servant* [§ 120]) is given a *dirham*; *زَيْدٌ مَظْنُونٌ أَبُوهُ قَائِمًا* *Zèid's father is thought to be standing up*; *زَيْدٌ مُعَلِّمٌ أَبُوهُ عَمْرًا مُنْطَلِقًا* *Zèid's father is informed that 'Amr is going away*. See §§ 24, 25.

33. Verbal adjectives of those forms which differ in meaning from the *nomina agentis* only in being *intensive*, may govern, like the *nomina agentis*, either the accusative or the preposition *لِ*. Since, B however, their verbal force is very slight, the latter construction is by far the more usual, the former being chiefly poetic. This rule applies principally to the forms *فَعَالٌ* and *فُعُولٌ* (Vol. i. § 232, and rem. *d*, § 233); more rarely to other forms, such as *فَعِيلٌ* (§ 232), (id.), and *مِفْعَالٌ* (§ 233, rem. *b*). Examples with the accusative: *أَخَا مُعَدِّمًا إِلَى الْمَوْتِ خَوَاضًا إِلَيْهِ الْكِتَابِيَا* *inured to* (lit. *a brother of*) *warfare, constantly wearing the garments suited for it*; *الرَّجُلُ الْكِتَابِيَا* *rushing upon death, wading in search of it through the ranks* (lit. *the man*) in rhyme for *الْكَتَابِيَا*; *مُحَلَّلَةٌ طَوِقٌ لَمْ يَكُنْ مِنْ تَمِيمَةٍ وَلَا ضَرْبٌ صَوَاغٍ*; (lit. *the woman*) *adorned with a ring, which is not an amulet, nor manufactured by a moulder of a dirham with his hands*; *ضَرْوِبٌ بِنَصْلِ السَّيْفِ هَامَاتِ الرِّجَالِ* *smiting with the edge of the sword the heads of men*; *إِنَّهَا عَلَى الشَّقِيقِ إِخْوَانَ الْعَزَاءِ هَيُوجٌ* *verily she stirs up the patient* (or *continent*) *to desire* (*excites desire in them*, *هَيُوجٌ* in rhyme for *هَيُوجٌ*); *عُفْرٌ ذَنْبُهُمْ غَيْرُ فُخْرٍ*; (lit. *the woman*) *ready to forgive their sin, not boastful* (*فُخْرٌ* in rhyme for *فُخْرٌ*); *فَتَاتَانِ أَمَّا مِنْهَا فَشَبِيبَةٌ هَلَالًا*; (lit. *the two maidens*) *two maidens, (one) of them resembling a new moon* (in beauty); *إِنَّ اللَّهَ سَمِيعٌ دَعَاءَهُ*; (lit. *God*) *hears the prayer of him who calls upon Him*; *حَدْرٌ أُمُورًا*; (lit. *the man*) *on his guard against things that cannot injure (him)*; *أَتَانِي*

أَنَّهُمْ مَرْقُونَ عَرَضِي *it has come to me (to my hearing) that they are A*
defaming (lit. tearing in pieces) my character; إِنَّهُ لَمِنْحَارٍ بَوَاتِكَبَا *he*
is a slaughterer of the fat ones among them (the she-camels); شُمِّرُ
 مَهَاوِينَ أَبْدَانَ الْجَزُورِ *haughty, looking with disdain on the limbs of the*
slaughtered camel. Examples with لِ: سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ: *hearers of falsehood, eaters of what is unlawful*; كُلُّ
 كَفَّارٍ عَنِيدٍ مِّنَّا *every hardened infidel, a hinderer of good*; جَمَاعَةٌ لِّلْكِتَابِ *a great B*
collector of books; قَوْلٌ لِّمَا قَالَ الْكَرَامُ فَعُولٌ *ready to say what the*
noble say, and to do (it); etc.

34. Verbal adjectives of the form أَفْعَلٌ, corresponding to our comparative and superlative (Vol. i. § 234), when derived from transitive verbs, take their object in the genitive with لِ, very rarely in the accusative; as هُوَ أَطْلَبُ لِلْعِلْمِ مِنْكُمْ *he seeks after knowledge more than you do*; أَلْمُؤْمِنُ أَحَبُّ لِلَّهِ مِنْ نَفْسِهِ *the believer loves God more than C*
himself; أَجْهَلُ النَّاسِ وَأَعْدَاهُمْ لِلْعِلْمِ وَأَمَقَّتْهُمْ لِلشَّرْعِ *the most ignorant of men, and the most opposed of them to learning, and the most inimical of them to the law*; فَهْمٌ لَهَا بِغَيْرِ حَاجِزٍ أَقَلُّبٌ *they must be more apt to change it (viz. the letter و, into ى) without an intervening (letter)*; وَأَضْرَبَ مِنَّا بِالسُّيُوفِ الْقَوَانِسَا *and more ready than we to smite with swords the tops of helmets (القَوَانِسَا in rhyme for القَوَانِسُ, accus.)*; وَأَمْتَعٌ جِيرَانًا *and a better protector of neighbours. D*

REM. a. Verbal adjectives of the form أَفْعَلٌ, derived from verbs signifying *love* or *hatred*, take the object with لِ when they are used in an *active* sense, as in the second and third of the above examples; but when they have a *passive* sense*, they take the subject with

* As there is *only one* form for the comparative and superlative, it may be derived from verbal adjectives of either active or passive signification; e.g. أَحَبُّ from مُحِبٌّ *loving*, or from حَبِيبٌ *beloved, dear*. [Comp. Vol. i. § 235.]

- A *إِلَى*, as *إِلَى اللَّهِ مِنْ غَيْرِهِ إِلَى* the believer is more loved of God than any one else; *هُوَ أَبْغَضُ إِلَيَّ مِنْهَا* he is more hateful to me than she.

REM. b. Verbal adjectives of the form *أَفْعَلٌ*, derived from intransitive verbs [i.e. verbs which govern their object by means of a preposition, § 23, rem. a], require the same preposition after them as those verbs; as *هَذَا أَهْوَنُ عَلَيَّ* this is lighter, or easier, for me; *هُوَ أَزْهَدُ فِي الدُّنْيَا وَأَسْرَعُ إِلَى الْخَيْرِ وَأَبْعَدُ مِنَ الْإِثْمِ وَأَحْرَصُ عَلَى*

- B *الْحَمِيدِ* he abstains more from worldly pleasures, and is quicker to do good, and keeps farther from (clearer of) crime, and is more eager after the praise (of God). They often, however, take their signification from one of the derived forms of the verb (generally the second or fourth); as *ذَلِكَمُ أَقْوَمُ لِلشَّهَادَةِ* this confirms the evidence still more (from *أَقَامَ*, IV. of *قَامَ* to stand); *وَلَكِنَّ خُمُولَ الْمَرْءِ لِلدِّينِ* and the obscurity of a man preserves his religion better (from *أَسْلَمَ* or *أَسْلَمَ*, II. or IV. of *سَلِمَ* to be safe); *قَتْلُ الْكُفَّارِ أَعَزُّ لِلْإِسْلَامِ*; *وَأَهْيَبُ لِمَنْ وَرَاءَهُمُ* the slaying of unbelievers increases the power of *al-Islām* and strikes greater terror into those who are behind them; *ذَلِكَ أَجْوَدُ لِحَمْلِهَا وَأَصْفَى لِدُهْنِهَا* this improves its crop and makes its oil clearer; *غَيْرَ الدَّجَالِ أَخَوْفَنِي عَلَيْكُمْ* another besides the anti-Christ fills me (accus.) with greater fear on your account (than he does); *هُوَ أَحْوَجُ إِلَيَّ مِنِّْي إِلَيْهِ* he has more need of me than I have of him (from *أَحْتَاَجُ إِلَيْ*, VIII. of *حَاَجَ*, to have need of). See Vol. I. § 235.

35. The accusative not unfrequently depends upon a verb which is understood. This happens:—

(a) In phrases expressive of command (positive or negative), wish, reproach (worded interrogatively), praise, salutation, and the like, in which we must supply the verb from which the noun in the accusative is derived, and to which it serves as *الْمَفْعُولُ الْمَطْلُوقُ* (§ 26).

For example: *فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَنتَحْتُمُوهُمْ*

فَقُدُّوا أَلْوَتَاقَ فِيمَا مَنَّا وَإِمَّا فِدَاءً; and when ye meet (in battle) those who A
believe not, smite their necks (i.e. cut off their heads), till (at last),
when ye have made much slaughter among them, bind fast the fetters;
and (thereafter) either show kindness (by letting them go free) or take
ransom (for them), where اضْرِبُوا الرِّقَابَ ضَرْبًا = ضَرْبَ الرِّقَابِ =
فَنَدَلًا زُرَيْقُ أَلْمَالِ نَدَلُ الثَّعَالِبِ; تَفْدُونَ فِدَاءً = فِدَاءً; تَمُنُّونَ مَنَّا
carry off camels, O Zuraik, as foxes carry off (their prey), where
way to immoderate grief, i.e. اَصْبِرْ صَبْرًا وَلَا تَجْزَعْ جَزَعًا be patient and do not give B
softly! i.e. اَصْبِرْ صَبْرًا وَلَا تَجْزَعْ جَزَعًا gently!
softly! i.e. اَمْهَلْ مَهْلًا; اَمْهَلْ مَهْلًا; اَمْهَلْ مَهْلًا; اَمْهَلْ مَهْلًا; اَمْهَلْ مَهْلًا;
سَقَاكَ اَللّٰهُ سَقِيًّا; اَمْهَلْ مَهْلًا; اَمْهَلْ مَهْلًا; اَمْهَلْ مَهْلًا; اَمْهَلْ مَهْلًا;
تَعْصَا لَكَ; رَعَاكَ اَللّٰهُ رَعِيًّا; اَمْهَلْ مَهْلًا; اَمْهَلْ مَهْلًا; اَمْهَلْ مَهْلًا;
mayest thou stumble! i.e. تَعَسْتَ تَعْصَا; تَعَسْتَ تَعْصَا; تَعَسْتَ تَعْصَا;
I be ungrateful after thou hast averted death from me? i.e. اَكْفُرْ كُفْرًا;
اَكْفُرْ كُفْرًا; اَكْفُرْ كُفْرًا; اَكْفُرْ كُفْرًا; اَكْفُرْ كُفْرًا;
دوست thou delay (or loiter), seeing that grey C
hairs have already come upon thee? i.e. اَتَوَانِي تَوَانِيًا;
اَتَوَانِي تَوَانِيًا; اَتَوَانِي تَوَانِيًا; اَتَوَانِي تَوَانِيًا;
the absolute glory of God! or سُبْحَانَهُ His absolute glory! scil. اُسَبِّحُ
اُسَبِّحُ; اُسَبِّحُ; اُسَبِّحُ; اُسَبِّحُ; اُسَبِّحُ;
I praise (which is an اِخْبَارٌ or statement of fact), or سَبِّحْ
etc., praise thou, etc. (which is an اِنْشَاءٌ, a command or wish) [often
used as a phrase expressing wonder]; مَعَاذَ اَللّٰهِ God forbid! i.e.
اَعُوذُ مَعَاذَ اَللّٰهِ I seek the refuge of God; يَا رَبِّ حَنَانِكَ have mercy on D
me, O my Lord! i.e. عَلَيَّ حَنَانًا; عَلَيَّ حَنَانًا; عَلَيَّ حَنَانًا;
I wait
intent upon Thy service, O God! i.e. اَلْبُ لَكَ لَبًّا = اَلْبُ لَكَ لَبًّا;
اَلْبُ لَكَ لَبًّا; اَلْبُ لَكَ لَبًّا; اَلْبُ لَكَ لَبًّا; اَلْبُ لَكَ لَبًّا;
أَسْمِعُ سَمْعًا hearing and obeying, or to hear is to obey, i.e. سَمِعًا وَسَمَاعَةً
أَسْمِعُ سَمْعًا; أَسْمِعُ سَمْعًا; أَسْمِعُ سَمْعًا; أَسْمِعُ سَمْعًا;
welcome! i.e. خَيْرٌ مَّقْدِمٌ; خَيْرٌ مَّقْدِمٌ; خَيْرٌ مَّقْدِمٌ;
arrived the best of arrivals; [أَحْبَبُ حُبًّا وَكَرَامَةً] with love and honour (will I
do what thou requirest) i.e. أَحْبَبُ حُبًّا وَأَكْرِمُكَ إِكْرَامًا].

A REM. a. In the cases of command, wish, and reproach, the Arab grammarians regard the verbal noun, not as a *مَصْدَرٌ مُؤَكَّدٌ* (§ 26), but merely as *بَدَلٌ مِنَ الْفِعْلِ* a substitute for the verb, or *نَائِبٌ* *مَنْابِ الْفِعْلِ* supplying the place of the verb; so that, according to them, *نَدَلًا أَلْمَالَ* is simply = *أَنْدُلِ أَلْمَالَ*, *سَقَاكَ اللَّهُ = سَقِيََا لَكَ*, and *أَكْفَرًا = أَكْفَرُوا*.

B REM. b. In such cases as *حَنَانِيكَ* and *لَبِيَّكَ* the dual is regarded as being used, not *لِلتَّنْبِيَةِ* to express two occasions, but *لِلتَّكْرِيرِ وَالتَّكْثِيرِ* to indicate repetition and frequency. [Similar expressions are *هَجَاجِيكَ* and *هَذَاذِيكَ*, *حَجَازِيكَ*, *دَوَائِيكَ*, *سَعْدِيكَ*.]

(b) In various other cases, in which the verb to be supplied is not that whence the noun in the accusative is derived, but may be easily guessed from the manner in which the noun is uttered and the circumstances of the speaker. Such are:—

(a) Phrases expressive of wish, salutation, and the like; as C *كَدَّعَا لَكَ* may thy nose be cut off! *تَبَّأ لَكَ* perdition to thee! i.e. *صَادَقَتْ* or *أَتَيْتِ*, *مَرْحَبًا وَأَهْلًا وَسَهْلًا*; scil. *أَتَيْتِ* or *صَادَقَتْ*, thou art come to, or hast found, a roomy (convenient) place, and friendly people, and a smooth (comfortable) place; *مَرْحَبًا بِكَ*, i.e. *أَتَيْتِ مَكَانًا يَرْحُبُ بِكَ*, thou art come to a place where there is plenty of room for thee (to a comfortable place); phrases equivalent to welcome! *مَرْحَبًا بِكَ اللَّهُ وَمَسْهَلًا* may God give thee plenty of room D and ease!*

(β) Phrases in which an individual is called upon to guard himself, or a part of his person, against some one or some thing (*التَّحْذِيرُ*); or in which one or more individuals are urged to do something or attack some object (*الْإِغْرَاءُ*). In the former case, the

* [On the phrase *هَنِيئًا مَرِيئًا* comp. § 44, c, rem. h, footnote.]

speaker may mention (1) either the person who is to be on his guard, A
 or (2) the person or thing he is to guard against, repeating the word
 or not, at pleasure; or lastly, (3) both together, connecting them by
 the conjunction *وَ*. In the latter case, he mentions only the object to
 be attacked, repeating the word or not, as he pleases. Examples:
إِيَّاكَ, or *إِيَّاكَ إِيَّاكَ*, *take care!* i.e. *إِيَّاكَ أُحَذِّرُ* *thee I warn*; *رِجْلَكَ* *thy*
foot! scil. *قِي* *take care of*; *رَأْسَكَ* *thy head!* scil. *نَحِّ*, *bend aside*;
الْأَسَدَ, or *الْأَسَدَ الْأَسَدَ*, *the lion! the lion!* scil. *أَحْذَرُ* *beware of, guard* B
against; *الْجِدَارَ الْجِدَارَ* *the wall! the wall!* *الْصَبِيَّ الصَّبِيَّ* *the child!*
الطَّرِيقَ الطَّرِيقَ *the road! the road!* scil. *خَلِّ* *clear*;
إِيَّاكَ وَالْمُعَادَاةَ; *إِيَّاكَ أُحَذِّرُ وَأَحْذَرِ الْأَسَدَ* *mind the lion!* scil. *إِيَّاكَ*
guard thyself against enmity; *إِيَّاكَ وَالْمُحَدَّثَاتِ* *keep clear of innova-*
tions or new-fangled ideas; *إِيَّاكَ وَأَنْ تَفْعَلَ كَذَا*, or, less correctly,
إِيَّاكَ أَنْ تَفْعَلَ كَذَا, *beware of doing so and so* (where *أَنْ*, followed by C
 the imperfect subjunctive, is put instead of the accusative of a noun
 [§ 23, rem. c]); *إِيَّاكَ وَأَنْ تَشْتَغَلَ بِهَذَا الْجَدَلِ* *take care not to meddle*
with this sort of contention; *رَأْسَكَ وَالْحَائِطَ* *thy head and the wall!*
 scil. *مَارِ رَأْسَكَ وَالسَّيْفَ* *Māzin, thy head*
and the sword! scil. *يَا مَارِزُ قِي رَأْسَكَ وَأَحْذَرِ السَّيْفَ*
the foe! the foe! scil. *خُذُوا* *seize, attack*; *أَخَاكَ*, or *أَخَاكَ*
إِيَّاهُ *be always kind to your brother*, scil. *الزَّمْ* *cleave to*; D
إِيَّاكَ *keep your place!* scil. *الزَّمْ* *do as you like with*
your camels, scil. *افْعَلْ* *do*; *وَلَا سَتِيْمَةَ حُرٍّ* *everything but*
reviling a freeborn man! scil. *إِيَّتِ كُلَّ شَيْءٍ وَلَا تَرْتَكِبْ سَتِيْمَةَ حُرٍّ*
before thee! *وَرَأَاكَ* *behind thee!* scil. *أَنْظُرْ* *look*; *عَذِيرَكَ* *thy*
excuse! scil. *هَلِّمْ*, or *أَحْضِرْ* *produce*; *حَدِيثَكَ* *thy story!* scil. *هَاتِ*
give here, tell.

A REM. *a.* If a noun in the accusative be uttered only once, the verb may be added; but if the accusative be repeated, or if there be two accusatives connected by **وَ**, the verb is never expressed.—Vulgarly, **إِيَّاكَ وَالْأَسَدَ** is used instead of **إِيَّاكَ وَالْأَسَدَ**, and the like.

REM. *b.* It is only the second personal pronoun which is commonly thus used. Examples of the first and third persons are rare; e.g. **نَحْنِي عَنِ الشَّرِّ وَنَحَّ الشَّرَّ** *keep me from evil!* scil. **إِيَّاى** *preserve me from seeing any*

B **عَمِي** *of you throw at (or shoot at) a hare!* scil. **حَذَفَ أَحَدَكُمْ الْأَرْتَبَ**; **نَحْنِي عَنِ مُشَاهَدَةِ حَذَفٍ** *if a man reaches sixty, let him avoid the young women* (where observe the irregular use of **إِيَّاى** with a substantive).

(γ) Various phrases, of which the following may serve as examples.

C We may say to a hunter, **عَلَى الْكِلَابِ عَلَى الْبَقَرِ** *the dogs at the antelopes!* scil. **أَرْسِلْ** *let loose*; or of a person who is aiming at a target, **الْقِرْطَاسَ** *the target, by God!* scil. **يُصِيبُ** *he will hit*; or if we hear people shouting at the first appearance of the new moon, **أَبْهَلَالِ وَاللَّهِ** *the new moon, by God!* scil. **أَبْصَرُوا** *they have seen*; or to one who tells us a dream, **وَمَا سَرَّ خَيْرًا وَمَا سَرَّ** *what is good and cheering*, scil. **رَأَيْتَ** *thou hast seen or dreamed*; or to a man who has done something mean, **أَكَلَّ هَذَا بُخْلًا** *all this out of stinginess?* scil. **فَعَلْتَ** *hast thou done?* **أُمُّكُمْ الطَّلَاقَ لَئِنْ تَغَنَّى أَحَدٌ مِنْكُمْ** *preserve your mother from being divorced, for if any of you sings a song (it will assuredly happen).* *ʿAḡ. ii. 52, l. 8. D. G.]*

(δ) Phrases in which a pronoun—generally of the first, rarely of the second person—is followed by the noun, to which it refers, in the accusative, without any verb intervening. The object of this construction—named by the Arab grammarians **الْإِخْتِصَاصُ** *the specification or particularisation* (of the pronoun)—is to show that this accusative is

the noun which the pronoun represents and to which the statement A made refers. It is to be explained by an ellipsis of *أَعْنِي* *I mean*, or *أَخْصُ* *I specify*. Examples : *نَحْنُ الْعَرَبُ أَسْخَىٰ مِنْ بَدَلٍ* *we Arabs—lit. we, (I mean) the Arabs,—are the most liberal among the generous ;* *نَحْنُ الصَّعَالِيكُ لَا طَاقَةَ بِنَا عَلَى الْمُرُوءَةِ* *we, the miserably poor, have not the ability to be generous as becomes men ;* *نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ* *we, the band of prophets, have no heirs (among men) ;* *بِنَا تَمِيمًا يُكْشَفُ* B *إِنَّا بَنِي مِثْقَلٍ قَوْمٌ* *by us, Tēmim, the mist is swept away ;* *أَلَمْ تَرَ ذُو حَسْبٍ* *we, the Bēnū Mīnkar, are a people of high worth ;* *أَلَمْ تَرَ أَنَا بَنِي دَارِمٍ زُرَّارَةٌ مِمَّا أَبُو مَعْبِدٍ* *seest thou not that Zurāra, the father of Ma'bēd, is one of us, the Bēnū Dārim ? (مَعْبِدٍ in rhyme for مَعْبِدٍ) ;* *يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْزَعُوا* C *سُبْحَانَكَ اللَّهُ* *in Thee—God—we hope for bounty ;* *سُبْحَانَكَ اللَّهُ* *(I assert) Thy absolute glory—the great God ;* *سَلْمَانَ مِمَّا أَهْلُ* *سَلْمَانَ مِمَّا أَهْلُ* *Salmān is one of us, the kinsfolk of the Prophet].*

REM. a. This kind of *اِخْتِصَاصٌ* is only a species of the *نَصْبٌ* *نَصْبٌ* *أَعْنِي* or *accusative of praise, blame, reproach, and pity* ; e.g. *الْحَمْدُ لِلَّهِ الْحَمِيدِ* *praise belongs to God, the praiseworthy ;* *الْمَلِكُ لِلَّهِ أَهْلُ الْمَلِكِ* *kingdom belongs to God, D (the Being) entitled to kingdom ;* *وَأَمْرَاتُهُ حَمَّالَةَ الْحَطَبِ* *and his wife, the (miserable) carrier of firewood ;* *زَيْدٌ الْفَاسِقُ الْخَبِيثُ* *Zēid came to me, the base wicked wretch ;* *مَرَرْتُ بِهِ الْمَسْكِينُ الْبَائِسُ* *I passed by him, the poor wretch ;* in all of which examples the word *أَعْنِي*, *I mean*, may be supplied.

REM. b. In such phrases as *هَآك يَدِي إِلَيْكَهَا* *there it is for you !* *هَآك يَدِي إِلَيْكَهَا* *there's my hand for you !* *هَآك يَدِي إِلَيْكَهَا* *here then is a poem for you !*

- A **هَآكِ السِّيفِ** *take the sword!* [to a woman] the accusative is used, because **إِيكَ** and **هَآكِ** (Vol. i. § 368, rem. *d*) are in point of sense equivalent to **خُذْ** *take* (**خُذْهَا** or **خُذْهَا إِلَيْكَ**). Similarly, in the phrases **دُونَكَ زَيْدًا**, **عِنْدَكَ زَيْدًا**, **عَلَيْكَ زَيْدًا**, *seize Zèid!* **دُونَكَ**, **أَنْ تَأْخُذَ دُونَكُمْوَهُ**, *take him!* the accusative does not depend upon **تَأْخُذَ** (*that thou shouldst seize*), to be supplied after the preposition, but upon an imperative, such as **خُذْ** or **الزَّمْ**, implied in the preposition itself. The literal meaning is: *seize Zèid, who is in front of, beside or close by you.* So also in the phrases **حَيْهَلْ أَتَّيْرِدْ** *come quickly to the t̄erid* (a sort of hash or stew), where the interjection is equivalent to **أَيْتِ مُسْرِعًا**; **تَيْدَ زَيْدًا** *gently with Zèid!* **تَيْدَ** *gently!* = **أَمْسِلْهُ**; **بَلْهُ زَيْدًا**, or, with the genitive, **بَلْهُ زَيْدِ** *let alone Zèid, say nothing of Zèid* = **أَتْرُكْهُ** or **دَعَهُ**; and **رُوَيْدَ زَيْدًا**, or **رُوَيْدَ زَيْدِ**, *treat Zèid gently!* = **أَرُودْهُ** or **أَمْسِلْهُ**. In the case of **بَلْهُ** and **رُوَيْدَ** with the accusative, the fèṭḥa is a **بِنَاءٌ** or indeclinable ending (as in **أَيْنَ** *where?*); whereas with the genitive, it is the termination of the construct accusative of **بَلْهُ** = **تَرَكْ** *leaving, letting alone*, and **رُوَيْدَ**, the diminutive of **رُودٌ**, *slow and gentle motion, gentleness.* We may also say **تَيْدَكَ**, **رُوَيْدَكَ**, *softly! gently!* **تَيْدَكَ زَيْدًا**, **رُوَيْدَكَ زَيْدًا**, *gently with Zèid!* **رُوَيْدَكَنِي**, **رُوَيْدَكَمُونِي**, etc., *gently with me!* the agent (**كَ**, etc.) being in the genitive; [**رُوَيْدَكَ سَوَقًا بِالْعَوَازِمِ** *drive thou the old camels gently,* *Fa'ik* ii. 139].

36. The adverb **إِنَّ** *truly, certainly*, and the conjunction **أَنَّ** *that*, as likewise the particles compounded with these two words, such as **لَكِنَّ**, or **وَلَكِنَّ**, *but, yet*, **كَأَنَّ** *as if, as though*, and **لِأَنَّ** *because* (see Vol. i. § 362, *m*, *ee*, and § 367, *g*), take a following substantive or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative,

because the force of the verb *to see* (رَأَى) is embodied in these A particles*. This takes place both when the subject immediately follows إِنَّ, etc., and when it is separated from them by a portion of the predicate of إِنَّ, etc., consisting of an adverb of time or place, or a preposition with its complement. In the former case the affirmative particle لَ may be prefixed to the predicate of إِنَّ; in the latter, to its subject. If, however, the predicate be negative, or consist of a verb in the perfect, not preceded by قَدْ, the particle لَ ought not to be B prefixed to it. Examples: إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ: *God is mighty over all* (lit. *see God, He is mighty over all*); إِنَّ الْحَدَاثَةَ لَا تَدْوُمُ: *youth does not last*; إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ: *God is forgiving, merciful*; وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ: *and a part of the believers were averse*; وَبِئْسَمَا لَبَّىٰ إِسْرَائِيلَ إِسْرَائِيلُ: *by thy life, they were bewildered in their intoxication*; أَلَيْسَ لِكُلِّ شَيْءٍ عِلْمٌ: *do ye testify C that there are other gods with the (true) God?* إِنَّ بَالِشَعْبِ الَّذِي دُونََ إِنَّ فِي سَلْعٍ لَّقَتِيلًا: *in the ravine that is below Sela' (there lies) a murdered man*; إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ: *in this there is an example (or warning) to those possessed of insight*; إِنَّ فِي قَتْلِكَ أَيُّهَا الشَّيْخُ لَصَلَاحًا: *in putting thee to death, old man, there is a benefit to the Muslims*; فَإِنِّي لَمَعَ نَفَرٍ مِّنَ الْأَنْصَارِ وَالنَّاسِ فِي أَمْرِ عَظِيمٍ إِذْ هَوَمْتُ: *I was with some men of the 'Anṣār, whilst the people were in D great distress, when lo I had a light slumber*; حَتَّىٰ أَنْتَ مِنْ مَلِكًا مِنْ مَلُوكِ: *it is narrated that one of the kings of India had a wife*; وَفِي الْحَدِيثِ أَنَّ رَجُلًا قَالَ يُرْسُولَ اللَّهِ إِنَّ أُمَّي أفتلثت فجاءة: *and in the ḥadīth—or collection of traditions—(we read) that a man*

* Compare *en* and *ecce* in Latin, as *en eum*, *ecce eum* or *eccum*.

- A said, O apostle of God! my mother has died suddenly; **كَأَنَّ فِي أُذُنَيْهِ**; **كَأَنَّهَا كَوْكَبٌ دَرِيٌّ** as if in his ears (were) hardness of hearing; **وَقَرًا** as if it were a glittering star; **وَهَذَا لِأَنَّ الْعِلْمَ نُورٌ وَالْوُضُوءَ نُورٌ** and (he did) this because knowledge is a light and the ablution (before prayer) is a light; **وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ** but the hypocrites do not understand*.

- REM. a. These particles, along with those mentioned in rem. f, are named by the grammarians **إِنَّ وَأَخَوَاتُهَا** 'inna and its sisters, or **الْحُرُوفُ الْمَشَبَّهَةُ بِالْفِعْلِ** the particles which resemble the verb in having a certain verbal meaning and force, **لِوُجُودِ مَعْنَى الْفِعْلِ فِيهَا** لِأَنَّ مَعَانِيهَا مَعَانِيَ الْفِعْلِ مِثْلَ أَكَدْتُ وَشَبَّهْتُ وَأَسْتَدْرَكْتُ وَتَمَتَّيْتُ وَتَرَجَّيْتُ. The word governed by them is called their **إِسْمٌ** or noun, and the predicate is called their **خَبَرٌ** or predicate.

- C REM. b. If the predicate is placed between **إِنَّ** or **أَنَّ** and its noun, the logical accent lies upon the noun; whereas, if the predicate stands after the noun, it receives the logical accent itself. For example, **إِنَّ مَعَكَ صَاحِبَكَ** means *your friend is with you*; but **إِنَّ صَاحِبَكَ مَعَكَ** *your friend is with you*.

- REM. c. A second subject after **إِنَّ**, **أَنَّ**, and **لَكِنَّ**, may be put in the nominative, if the common predicate has been already expressed; as **إِنَّ زَيْدًا جَالِسٌ وَبِشْرًا**, or **وَبِشْرٌ**, *verily Zèid is sitting, and Bîsr* (i.e. **وَبِشْرٌ جَالِسٌ** or **وَبِشْرٌ كَذَلِكَ**); **عَلِمْتُ أَنَّ زَيْدًا جَالِسٌ**, or **وَبِشْرٌ**, *I know that Zèid is sitting, and Bîsr*; **لَكِنَّ عَمْرًا** **وَأَخَالِدًا**, or **وَأَخَالِدٌ**, but *'Amr is going away, and Hālid*;

* [In the phrase **إِنَّ مِنْ خَيْرِ الْقَوْمِ أَوْ خَيْرِهِمْ نَبِيَّةٌ زَيْدٌ** one of the best intentioned of the people, or the very best of them, is Zèid, we must not write **زَيْدًا** because **إِنَّ** is to be supplied after **أَوْ**, *Ājānī xviii. 77. D. G.*]

إِنّ الْخِلَافَةَ وَالنُّبُوَّةَ فِيهِمْ وَالْمَكْرَمَاتُ وَسَادَةُ أَطْهَارُ *verily the califate A*
and the office of prophet are in them (in their tribe), and noble deeds
and chiefs of spotless character.

REM. d. When مَا is appended to إِنّ, كَأَنَّ, and لَكِنَّ, it
 hinders their regimen, or, to speak more correctly, their governing
 power does not extend beyond itself (مَا الْكَافَّةُ *the hindering mā*),
 and hence their noun is put in the nominative; as إِنَّمَا الرَّبُّ فِي *B*
verily usury is in the delay (of payment); إِنَّمَا الصَّدَقَاتُ *B*
the obligatory alms are only for the poor (إِنَّمَا is usually
restrictive, see § 185, and Vol. i. § 362, n); إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا
إِلَهُكُمْ إِلَهٌ وَاحِدٌ it is only revealed to me that your God is one God;
وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ
and know that your wealth and
your children are a temptation; كَأَنَّهَا شِعْلُ الْكِبْرِيتِ مَنْظَرُهَا
as if
flames of sulphur were its face; كَأَنَّهَا عِمَامَتُهُ بَيْنَ الرِّجَالِ لَوَاءٌ *C*
as if
his turban were a standard among men. The same influence is
exercised by the ضَمِيرُ الشَّانِ or ضَمِيرُ الْقِصَّةِ (Vol. i. § 367, g);
إِنَّهُ أَمَةٌ آلَ اللَّهِ ذَاهِبَةٌ
verily the handmaiden of God is departing;
إِنَّهُ مَن يَأْتِنَا نَاتِهِ
verily, whoever comes to us, we will go to him;
إِنَّهُ أَنَا اللَّهُ
verily I am God.

REM. e. If the lightened (مُخَفَّفٌ) forms إِنّ, كَأَنَّ, and لَكِنَّ,
 be used, their government is likewise hindered, and their *D*
 noun is put in the nominative.—إِنّ is in this case always followed
 by لَ [Vol. i. § 361, c, ε], as *إِنّ زَيْدٌ لَمُنْطَلِقٌ* *verily Zèid is going*
away; وَإِنّ كِلَاهِنَا لَسَاحِرَانِ *verily these two are sorcerers; وَإِنّ كُلَّ*
مَا مَزِيدَةٌ *and verily all, gathered together*
لَتَأْتِيَنَا مِن قُدْرَتِنَا *shall be brought before Us.*—As to أَنّ, the grammarians
 assume an ellipse of the ضَمِيرُ الشَّانِ, as *عَلِمْتُ أَنّ زَيْدٌ مُنْطَلِقٌ*
I know that Zèid is going away, i.e. أَنَّهُ or أَنَّهُ; قَدْ عَلِمُوا أَنّ هَالِكٌ

- A *كُلُّ مَنْ يَحْفَى وَيَتَّعِلُ* they know that every one who is barefooted and shod, will die (alike). We find also such examples as *فَلَوْ أَنَّكَ فَرَأَيْتَ فِي يَوْمِ الرَّخَاءِ سَأَلْتَنِي فِرَأَيْتَ* (they know) that thou art autumnal showers and a plentiful rain, for *بِأَنَّكَ رَبِيعٌ وَعَيْتٌ مَرِيعٌ*; and even *وَأَنَّكَ*; and even *وَأَنَّكَ لَهَا لِيُؤَقِّنَهُمْ رَبُّكَ أَعْمَالَهُمْ* and verily thy Lord will repay every one (according to) their works (*مَا مَزِيدَةٌ*)
- B *كَأَنَّ : كَأَنَّ*, where others read *وَإِنَّ كُلاً*.—Examples of *كَأَنَّ : كَأَنَّ* as if its breasts were two round ivory caskets; *كَأَنَّ ظَبِيَّةً تَعْطُو إِلَى وَارِقِ السَّلْمِ* like a gazelle which stretches (her head) to the leafy sèlem-tree; where others read *كَأَنَّ تَدْيِيهَ*, and *كَأَنَّ ظَبِيَّةً*, or (regarding *أَنَّ* as redundant) *كَأَنَّ ظَبِيَّةً* in the genitive.—Examples of *لَكِنَّ : لَكِنَّ* but the wrong-doers are this day in manifest error; *لَكِنَّ الرَّاسِخُونَ فِي الْعِلْمِ* but those of them who are firmly rooted in knowledge.
- C

REM. f. The words *لَيْتَ*, *utinam*, would that—! and *عَلَّ* or *لَعَلَّ*, perhaps, are construed in the same way as *إِنَّ*, etc.; as *يَا لَيْتَ بَيْنَكَ وَبَيْنِي بَعْدَ الْمَشْرِقَيْنِ* O that there were between thee and me the distance of east from west! *أَلَا لَيْتَ قَيْسًا غَرَّقْتَهُ الْقَوَائِلُ* would that the midwives had drowned Kais! *وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ* and what lets thee know (whether) perchance the hour (of the resurrection) is near?

- D If *مَا* be added (see rem. d), the government of *عَلَّ* or *لَعَلَّ* is hindered, as *لَعَلَّمَا أَنْتَ حَالِمٌ* perchance thou wilt behave with calmness (or moderation); but the noun of *لَيْتَمَا* may be put either in the nominative or in the accusative, as *قَالَتْ أَلَا لَيْتَمَا* she said, O would that these doves were ours! *يَا لَيْتَ مَا أَمَّنَا شَأَلَتْ نَعَامَتَهَا* O would that our mother took her departure!—These words seem, as has been already remarked in

Vol. i. § 364, rem. *b*, to be verbs; and if so, they govern the A
accusative by their own force and not by that of an omitted or
implied verb*. لَعَلَّ, however, sometimes [especially in the dialect
of 'Okèil] takes a genitive; as لَعَلَّ أَبِي الْمِغْوَارِ مِنْكَ قَرِيبٌ perhaps
'Abu 'l-Miḡwār may be near thee; لَعَلَّ اللَّهُ فَضَّلَكُمْ عَلَيْنَا بِشَيْءٍ
perhaps God may have given you some superiority over us.

REM. *g*. With the suffixes of the 1st person we say إِنَّنِي, إِنَّنِي,
or إِنَّنِي, إِنَّنِي, and so with أَنْ, كَأَنَّ and لَكِنَّ; but لَعَلِّي is more
usual than لَعَلَّنِي, whilst conversely لَعَلَّنِي is very rare. The corre- B
sponding Hebrew particle to إِنَّ, viz. הִנֵּה, also governs the
accusative, as appears from the forms הִנֵּהנִי and הִנֵּהנִי, ecce me.

REM. *h*. Some of the Arabs put the predicate of these words,
as well as their noun, in the accusative; e.g. كَأَنَّ أُذُنَيْهِ إِذَا تَشَوَّفَا
كَأَنَّ أُذُنَيْهِ إِذَا تَشَوَّفَا his ears, when he looks out eagerly, are like a
quill or a pointed reed-pen; إِنَّ حُرَّاسَنَا أُسْدًا verily our guards are
lions; يَا لَيْتَ أَيَّامَ الصَّبِيِّ رَوَّاجِعَا O would that the days of youth C
could return! يَا لَيْتَنِي إِيَّاكَ O would that I were thou!

37. If the conjunction وَ connects two nouns in such a way that
the second is subordinate to, and not coordinate with, the first, it
governs the second in the accusative; as مَشَى زَيْدٌ وَالطَّارِقُ Zèid
went along the road; مَا زِلْتُ أُسِيرُ وَالنِّيلَ I did not cease going along
the Nile; فَاجْمَعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ decide then upon your affair with D
your companions; [اسْتَوَى الْمَاءُ وَالْخَشَبَةُ] water and wood are equal];
مَا صَنَعْتَ وَأَبَاكَ what hast thou done, together with thy father?

* رَأَيْتَ = رَيْتَ. Hence it can be
construed with two objective complements in the accusative (like the
أَفْعَالُ الْقُلُوبِ e.g. لَيْتَ زَيْدًا قَائِمًا O might Zèid rise! prop. utinam
videas Zèidum surgentem.)

38. The person or thing called, *الْمُنَادَى*, is generally preceded by A one or other of the *حُرُوفُ الْمُنَادَاةِ*, or *حُرُوفُ الْإِنْدَاءِ*, *interjections*. The principal of these are: *أَ*, *يَا*, *أَيَا*, *هَيَا*, *أَيُّ*, *أَيْ*, *أَيْهَا* (fem. *أَيْتَهَا*), to which *يَا* may also be prefixed; and *وَآ*.

(a) Of the first seven of these particles the most common are *أَ*, *يَا*, and *أَيَا*. They require after them a noun not defined by the article, which is put sometimes in the nominative, sometimes in the accusative.

(a) The *nominative*—in the singular always without the *tênwin*— B is used when the particular person or thing called is directly addressed by the speaker, and no explanatory term of any description is appended to it; as *يَا مُحَمَّدُ* O *Muhammad* (nom. *مُحَمَّدٌ*); *أَعْمَارُ* O '*Ammār* (nom. *عَمَّارٌ*); *يَا عَمْرُو* O '*Amr* (nom. *عَمْرُو*, Vol. i. § 8, rem. b); *يَا طَلْحَةُ* O *Talḥa*; *يَا سَبِوَيْهِ* O *Sibawèih*; *يَا تَابَّطُ شَرًّا* O *Ta'abbata Šarran*; *يَا فَاطِمَةُ* O *Fāṭima*; *يَا زَيْنَبُ* O *Zèinèb*; *يَا رَقَاشِ* O *Raḳāš*; *يَا ضَبِّىْ* O *man of the tribe of Dabba* (*ضَبَّةٌ*); *يَا رَجُلُ* O *thou man*; *يَا سَيِّدُ* O *sir*; *يَا عَيْنُ* O *eye*; *يَا جَارِيَةَ مَا أَسْمُكِ* *what is thy name, girl?* C *يَا رَجُلَانِ* *ho you two men*; *يَا رِجَالُ* *ho you men*; *يَا نَبِيُونُ* O *prophets*; *يَا هُوَلَاءُ*, *يَا هَذِهِ*, *يَا هَذَا* *you there!*

(β) The *accusative* is used: (1) when the person or thing called is indefinite† and not directly addressed by the speaker; as when a blind man says *يَا رَجُلًا خُذْ بِيَدِي* *some man, take my hand*, or *يَا جَارِيَةً خُذِي بِيَدِي* *some woman, take my hand*; or a preacher, D *يَا غَافِلًا وَالْمَوْتُ يَطْلُبُهُ* O *thou that art heedless, whilst Death is seeking thee*; or a poet, *يَا رَاحِلًا يَبْغِي زِيَارَةَ طَيْبَةٍ* O *traveller that wishest to*

* [أ is used in calling one who is near, آ in calling to one who is distant.]

† [Nöldeke writes in a note on *Delectus*, p. 67, l. 15: "Ego quidem in talibus nomen indefinitum esse nego."]

- A *visit Taiba* (El-Medina); *أَيَّا رَاكِبًا إِذَا عَرَضْتَ قَبْلَعًا نَدَامَايَ مِنْ نَجْرَانَ*; *أَنْ لَا تَلَاقِيَا* *O rider, if thou fallest in with (them), tell my comrades of Nègrān that there is no meeting (for us).* (2) When it is directly addressed by the speaker, but has an explanatory term appended to it, namely, either a genitive, or an objective complement, or a preposition with its complement, or a determinative or limiting term; as *يَا عَبْدَ اللَّهِ* *O 'Abdu-'llāh*; *يَا سَيِّدَ الْوُحُوشِ* *O lord of the wild beasts*;
- B *يَا أَبَا الْوَحْشِيِّ* *O father of the little fortress* (an epithet of the fox); *يَا صَاحِبَيْ* *O ye two companions of mine*; *يَا مُوقِدَيْ نَارِي* *O ye two kindlers of my fire*; *يَا بَنِي إِسْرَائِيلَ* *O children of Israel*; *أَخْوَانَنَا* *O brethren of ours*; *يَا طَالِعًا جَبَلًا* *O thou that art ascending a hill*; *يَا مُعْطَى كُلِّ خَيْرٍ* *O thou that art gifted with every good thing*; *يَا رَفِيقًا بِالْعِبَادِ* *O thou that art kind towards men*; *يَا خَيْرًا مِنْ زَيْدٍ* *O thou that art better than Zèid*; *يَا حَسَنًا وَجْهَهُ* *O thou that art handsome in face*; *يَا مَضْرُوبًا غَلَامَهُ* *O thou whose slave has been beaten.*
- C

The simple *نِدَاءٌ*, when the accusative is used, is merely an exclamation, addressed to no one in particular; but when the nominative is used, it is a real address, *حِطَابٌ*, to a definite individual.

- In the compound *نِدَاءٌ* no such distinction is made, and even in a real address the accusative is used, as being the case that depends on a verb, and to which, therefore, other nominal and verbal dependencies can be more readily attached; in contradistinction to the nominative, which is independent and closes the construction. The reason of the omission of the *tênwin* in the nominative singular seems to lie in the energy with which the word is uttered, whereby its termination is shortened, as in the imperative and jussive of the verb (see also rem. *b*).
- D

REM. *a*. When no interjection is expressed, the same rules apply as above; e.g. *عَتَبَانُ* *O 'Ibān*; *ذَا الْعَرْشِ* *O Lord of the*

Throne; خَلِيلَيَّ O my two friends; أَحِبَابَ أَنْفُسِنَا beloved of our A
souls! أَحِبَّتِنَا O friends of ours! هَذَا يُوسُفُ أَعْرِضْ عَنْ هَذَا Joseph, turn
away from this (leave it alone, take no further notice of it);
أَصْبِحْ لَيْلٍ become morning, O night; اِفْتَدِ مَخْنُوقٌ ransom thyself,
O throttled one; جَدِّعْتُمَا شَاعِرِي قَوْمِ ذَوِي حَسَبٍ may your noses be
cut off, ye two poets who belong to an honourable people! With
pronouns this omission is very rare; as ذَا أَرْعَافٍ thou there, refrain
(from folly), for ذَا بِمِثْلِكَ هَذَا لَوْعَةٌ وَغَرَامٌ يَا ذَا through the like of B
thee, thou (man) there, (comes) heartache and torment (or ruin);
ثُمَّ أَنْتُمْ هَوْلًا تَقْتُلُونَ أَنْفُسَكُمْ thereafter ye, ye men there, were slaying
your own selves; مَنْ لَا يَمُوتُ أَرْحَمُ مَنْ يَمُوتُ O Thou that diest
not, have mercy upon him who is dying.

REM. b. The suffix of the first person singular, *يَـ*, is generally
shortened in the vocative into *kèra*, *ـ* (see above, at the end of
the section); as *يَا رَبِّ O my lord; رَبِّ أَرِنِي my Lord, show me; C*
يَا نَفْسِ O my soul; يَا عِبَادِي, or عِبَادِ, O my servants; أَخِلَاءَ my
friends! يَا بَنِيَّ O my dear son. This remark does not, of course,
apply to words ending in *ـى* or *ـي*, from radicals *ت* *و* *ي* *و* *ي*; as
يَا فَتَايَ, from *فَتَى* a youth, *يَا قَاضِيَّ*, from *قَاضٍ* a judge. Other
forms are admissible, besides *يَـ* and *ـ*; as, from *عَبْدٌ* a slave,
يَا عَبْدِي, *يَا عَبْدَا* or *يَا عَبْدَى*, *يَا عَبْدَ*, and in pause *عَبْدِيَهْ*, D
يَا ابْنِ أُمِّ *O son of my mother,*
Kor'ān vii. 149. يَا بَنِيَّ *O son of my uncle, يَا بَنِيَّ* *O my dear son,*
for يَا رَبَّنَا تَجَاوَزْ عَنِّي; بَنِيَّ, عَمِّ, أُمِّ *O my Lord, forgive me; يَا بِنْتِ*
يَا بِنْتِ *O daughter of my uncle, do not scold, but go*
to sleep; يَا عَمَاهُ هَلْ كُنْتَ أَعْوَرَ قَطُّ *O my uncle, wast thou ever blind*
of one eye? The words أَبٌ father and أُمٌّ mother admit of the
peculiar forms يَا أَبَتِ and يَا أُمَّتِ (also pronounced with fèṭḥa,

- A أَبَتٌ (أُمَّتٌ, أَبَتٌ), which become in pause يَا أَبَهُ and يَا أُمَّهُ . We likewise meet with يَا أَبَتَاهُ and يَا أُمَّتَاهُ .

REM. c. On the principle alluded to at the end of the section, as well as in rem. b, several classes of substantives admit of being shortened in the vocative by the rejection of one or more of their final letters. This abbreviation is called by the grammarians التَّرْخِيمُ the softening of the voice (compare Vol. i. § 283). Namely:

- (1) All substantives, whether proper or common, masculine or
 B feminine, that end in ة ; as يَا تَوْبَةً for يَا تَوْبَ ; يَا أَجَارِيَةً for يَا أَجَارِي , يَا مُعَوِيَةَ for يَا مُعَوِي (names of men); يَا أَسْمِيَةَ for يَا أَسْمَى (names of women); يَا مِيَةَ for يَا مِي , أَعَاذِلَ for أَعَاذِلَةٌ , *O thou (woman) that reproachest (me)*; يَا نَاقَةَ for يَا نَاق , *O she-camel*; يَا شَاةً for يَا شَاةٌ (or أَرْجُنِي) *keep to the house, O sheep!*
- (2) Simple proper names, not ending in ة , that contain at least
 C four letters; as يَا مَازِينَ for يَا مَازِينُ , يَا أَعَامِرُ for يَا أَعَامِرُ , يَا سَعَادُ for يَا سَعَادُ (name of a woman). If the word consists of more than four letters, and the penult is servile and quiescent, it disappears along with the last letter, as يَا مَرْوَةَ for يَا مَرْوَةَ , يَا جَعْفَرَ for يَا جَعْفَرَ ; but in other cases it must be retained, as يَا مُجَبِّي , يَا مُخْتَارُ , though some admit the forms يَا فِرْعَوْنَ and يَا غُرْنَ . Words not ending in ة may also be inflected without regard to the portion dropped; as يَا حَارِيَةَ for يَا حَارِي , يَا جَعْفَرَ for يَا جَعْفَرَ , and يَا تَمِيمَةَ for يَا تَمِيمَةَ (for يَا تَمِيمَةَ , يَا تَمِيمَةَ , and يَا تَمِيمَةَ); and the same thing is admissible when the termination ة is not of the fem. gender, as يَا مُسْلِمًا for يَا مُسْلِمًا (a man's name). Proper names compounded with a genitive (as عَبْدُ شَيْمٍ), or forming a complete proposition (as تَأْتِبُ شَرًّا , بِرَّقَ نَحْرَهُ) do not admit of any abbreviation, though we occasionally find such examples as يَا تَأْتِبُ , dropping شَرًّا ; but if

they belong to the class called مُرَكَّبٌ مَزْجِيٌّ (Vol. i. § 264), they are A shortened by the rejection of the second word, as يَا مَعْدِي, يَا سَيْبَ, for مَعْدِي كَرِبَ, سَيْبِيهِ. (3) To these may be added some rarer cases, as يَا صَاحِبَ *O companion*, for صَاحِبُ, as صَاحِبٌ وَلَا تَزَلْ friend, gird up thy dress, and cease not to be mindful of death; and كَرَا, for كَرَوَانُ, in the proverb كَرَا أَطْرِقُ كَرَا crouch down quietly, *O bustard* (or *partridge*); as well as the words يَا قُلْ (for قُلَانُ) and يَا رَجُلٌ = يَا رَجُلٌ. [Comp. Vol. i. § 353*, 2.] B These last are inflected as follows:—

Plur.	Dual.	Sing.	
يَا قُلُونِ	يَا قُلَانِ	يَا قُلْ	M.
يَا قُلَاتِ	يَا قُلْتَانِ	يَا قُلَّةُ (قُلَّةٌ, قُلْ)	F.
يَا هُنُونَ	يَا هِنَانِ	يَا هَنْ	M.
(يَا هُنُونَاهُ)	(يَا هِنَانِيهِ)	(يَا هَنَّهُ, يَا هَنَاهُ)	
يَا هِنَاتِ	يَا هِنْتَانِ	يَا هِنَةٌ, يَا هِنْتُ	F. C
(يَا هِنَاتُوهُ)	(يَا هِنْتَانِيهِ)	(يَا هِنْتَاهُ)	

REM. d. We have said above that the noun which immediately follows these interjections does not admit the article. One exception is the name of *God*, اللَّهُ, from which we may say يَا اللَّهُ or, irregularly retaining the hêmza, يَا اللَّهُ*. Another is produced by the insertion of the pronoun هَذَا or هَذَا between the interjection and the vocative; as يَا هَذَا الرَّجُلِ, instead of يَا رَجُلٌ, D

* The more usual form, however, is اللَّهُمَّ, without any interjection prefixed, though we find occasionally in verse يَا اللَّهُمَّ. The origin of the termination مٌ is uncertain. [This اللَّهُمَّ is used as a corroborative interjection in the expressions إِلَّا اللَّهُمَّ unless indeed or unless possibly (§ 186, a, rem. d), and اللَّهُمَّ نَعَمْ yes indeed or yea verily (Lane, p. 83, c).]

- A *يَا رَجَالَ يَا ذَا الْمَخَوْفِ نَا بِمَقْتَلِ شَيْخِهِ*; *O thou there, who terrifiest us with the murder of thy chief.* But cases like *يَا الْأَسَدَ شِدَّةً* *O (thou who art like) the lion in strength*; *مِنْ أَجْلِكَ يَا أَلَّتِي تَيَمَّمْتِ قَلْبِي*; *O thou who hast enslaved my heart*; and *فَيَا الْغُلَامَانَ اللَّذَانِ قَرَّا* and *O ye two slaves, who have fled*; are very rare.

REM. e. If a vocative, expressed by the nominative, be simply repeated, or another word be substituted for it (الْبَدَلُ, see § 139, rem. b, 2), or it be connected with another vocative by a conjunction

- B (عَطْفُ النَّسْبِ, see § 139, rem. b, 3), the ordinary rules are followed; as *يَا زَيْدُ زَيْدُ* *O Zèid, Zèid*; *يَا رَجُلُ زَيْدُ* *O thou man there—Zèid*; *يَا زَيْدُ وَعَمْرُو* *O Zèid and 'Amr*; *يَا رَجُلُ وَزَيْدُ* *O thou man and Zèid*; *يَا زَيْدُ أَوْ عَمْرُو* *O Zèid or 'Amr*; but *يَا زَيْدُ عَبْدَ اللَّهِ* *O Zèid—(I mean) 'Abdu 'llāh*; *يَا زَيْدُ وَعَبْدَ اللَّهِ* *O Zèid and 'Abdu 'llāh.*
- If, however, the connected word (الْمَنْسُوقُ) has the article, both the nominative and accusative are admissible; as *يَا عَمْرُو وَالْحَارِثُ* or *وَالْحَارِثُ*, *O 'Amr and el-Hārith*; *يَا زَيْدُ وَالْغُلَامُ*, or *وَالْغُلَامُ*, *O Zèid and the slave*; *يَا جِبَالُ أَبِي مَعَهُ وَالطَّيْرُ*, or *وَالطَّيْرُ*, *O mountains, repeat ye (the praises of God) with him, and ye birds.*—Should a vocative be repeated in such a way that the repetition is necessarily put in the accusative by a following genitive, then the accusative may be used in the first instance as well as the nominative. For example, *يَا سَعْدُ سَعْدَ الْأَوْسِ*, or *يَا سَعْدُ*, *O Sa'd, Sa'd of (the tribe of) el-'Aus*; *يَا تَيْمَرُ تَيْمَرَ عَدِيِّ*, or *يَا تَيْمَرُ*, *O Tèim, Tèim of (the tribe of) 'Adi*; *يَا زَيْدُ زَيْدَ الْيَعْمَلَاتِ الذَّبَلِ*; *O Zèid, Zèid of the high-bred camels of slender make.* The grammarians explain the accusative by saying either that the second accusative is مُقْحَرٌ arbitrarily inserted, or that the genitive has been dropped in the first instance. In the one case the original construction is *يَا سَعْدُ الْأَوْسِ*; in the other, *يَا سَعْدُ الْأَوْسِ سَعْدَ الْأَوْسِ*.
- C
- D

REM. *f.* If a vocative, expressed by the nominative, be connected with another substantive by a **عَطْفُ التَّوَكِيدِ** (see § 139, rem. *a*) or a **عَطْفُ الْبَيَانِ** (see § 139, rem. *b*, 3), the appositive may be put either in the nominative or the accusative; as **يَا تَمِيمُ**, **يَا مُحَمَّدَ النَّبِيِّ**, **يَا مَحَمَّدَ النَّبِيِّ**, **أَجْمَعُونَ**, or **أَجْمَعِينَ**, *O (tribe of) Tēmim, all of you*; **يَا مُحَمَّدَ النَّبِيِّ**, or **التَّيْبِي**, *O Muhammad the prophet*; **يَا رَجُلَ زَيْدٍ**, or **زَيْدًا**, *O thou man there, Zēid*; **يَا هَذَا زَيْدٍ**, or **زَيْدًا**, *id.*; **يَا غَلَامَ بَشْرٍ**, or **بَشْرًا**, *O slave, Bīsr*; **يَا أَعْرَابِيَّ أَحْمَقَ جِلْفًا جَافِيًا**, *O thou foolish, churlish, rough boor*, Ṭab. ii. 1312, l. 2 *seq.*]; unless it has a genitive after it, when it must be in the accusative; as **يَا تَمِيمُ كَلْكُمُ** *O (tribe of) Tēmim, all of you*; **يَا إِبْرَاهِيمَ خَلِيلَ اللَّهِ** *O Abraham, the friend of God*; **يَا زَيْدُ ذَا الْحَيْلِ** *O Zēid, skilled in wiles*; **أَزِيدُ أَخَا وَرْقَاءَ** *O Zēid, brother of Warkā*; **يَا زَيْدُ ابْنِ أَخِي** *O Zēid, my brother's son*; **يَا هِنْدُ ابْنَةَ عَمِّئَا** *O Hind, our uncle's daughter*.—If the word **ابْنُ** stands between the names of son and father, it loses its prosthetic **ا** (Vol. i. § 21, *b*), and the name of the person addressed may be put either in the nominative or the accusative [though the latter is generally preferred]; as **يَا زَيْدُ بَنَ عَمْرٍو**, or **يَا زَيْدَ**, *O Zēid, son of 'Amr*; **مُرَّ يَا مَرْمَرَةَ بَنَ تَلِيدٍ** *Murra, O Murra, Murra son of Tēlid*; **وَتَبْنِي الْمَجْدَ يَا عَمْرُ بَنَ لَيْلَى** *and thou buildest up glory, O 'Omar son of Lēilā*; [**عَلَيْكَ سَلَامُ اللَّهِ قَيْسُ بَنَ عَاصِمٍ** *God's peace upon thee, O Kais ibn 'Āsim, Hamāsa 367 with the var. قَيْسُ*]. D The same construction holds with **ابْنَةُ**; as **يَا هِنْدُ ابْنَةَ عَاصِمٍ**, or **يَا هِنْدَ**, *O Hind, daughter of 'Āsim*.

REM. *g.* An adjective in connection with a vocative, expressed by the nominative, may likewise be put either in the nominative or the accusative; as **يَا زَيْدُ الْعَاقِلِ**, or **الْعَاقِلِ**, *O Zēid the intelligent*; **يَا زَيْدُ الْكَرِيمِ**, or **الْعَاقِلِ**, *O thou there, the intelligent*; **فَمَا كَعْبُ بَنُ مَامَةَ**, or **الْكَرِيمِ**, *O Zēid, whose father is noble*; **الْأَبِ**

- A *وَأَبْنُ سَعْدَى بِأَجْوَدَ مِنْكَ يَا عُمَرُ الْجَوَادَا* not *Ka'b 'ibn Māma nor 'Ibn Su'dā was more bountiful than thou, O 'Omar the bountiful; [يَا فَاسِقُ الرَّدِّيُّ] O thou unrighteous man, the apostate, 'El-Mubarrad, p. 573, l. 1].*

REM. *h.* The interjection *يَا* is sometimes prefixed to an imperative, as *أَلَا يَا أَسْلَمِي يَا دَارَ* *O, prostrate yourselves; أَلَا يَا عَلِيَّ يَا دَارَ* *O be thou safe, O house of Maiya, despite (all) wear and tear, or during wear and tear; أَلَا يَا صَبْحَانِي قَبْلَ غَارَةِ سِنْجَالٍ* *O bring me a morning-draught before the attack on Singāl; أَلَا يَا خَالِدِ* *come forth to war, Abū Hālid; to the optative لَيْتَ* (see § 36, rem. *f*), as *يَا لَيْتَ شِعْرِي* *O would that I knew; يَا لَيْتَ كُنْتُ مَعَهُمْ* *O would that I had been with them; and to a nominal or verbal proposition, as يَا بُوْسُ لَزَيْدٍ* *O, woe to Zèid; يَا لَعْنَةُ اللَّهِ*

- B *وَالْأَقْوَامِ كُلِّهِمْ وَالصَّالِحِينَ عَلَى سِمْعَانَ مِنْ جَارِ* *O, the curse of God and of all the peoples and of the just be upon Sim'an as a neighbour; يَا قَلَّ خَيْرُ الْغَوَانِي* *O, little is the good of the women.* In these cases some grammarians assume an ellipse of the *مُنَادِي* or *person called*, as *يَا قَوْمِ بُوْسُ لَزَيْدٍ*, whilst others regard *يَا* merely as a *حَرْفُ تَنْبِيهِ* or *particle used to excite attention**.
- C

- (*b*) *يَا أَيُّهَا* and *يَا أَيُّهَا* (or *يَا أَيُّهَا*) require after them a noun, singular, dual or plural, defined by the article, and in the nominative case; as *يَا أَيُّهَا النَّاسُ* *O people; يَا أَيُّهَا الْمَلِكُ* *O king; يَا أَيُّهَا الْمَرْأَةُ*, or *أَيُّهَا الْمَرْأَةُ*, *O woman; يَا أَيُّهَا النَّفْسُ* *O soul; يَا أَيُّهَا الْعَيْرُ* *O caravan; يَا أَيُّهَا الَّذِينَ*

* [The ellipse of the *مُنَادِي* is evident in such phrases as *يَا أَبَايَ وَأُمِّي* *O thou, whom I would ransom with my father and my mother; يَا فَدْتُكَ نَفْسِي* *I pray God to help me against thee, O thou whom I would ransom with my life, Agānī xviii. 185, lines 22, 23. D. G.]*

آمَنُوا *O ye who believe*; أَيُّهُ الْمُؤْمِنُونَ [for أَيُّهَا] *O believers*. The demonstrative ذَا is also admissible; as يَا أَيُّهَا ذَا أَقْبِلْ *thou there, come forward!* أَلَا أَيُّهَاذَا أَلْبَاحِعُ أَلْوَجِدُ نَفْسَهُ *O thou there, whose soul passion (or grief) is killing*; أَلَا أَيُّهَا ذَا أَلْتَابِعُ أَلْسَيْدَ *O thou there, who barkest at (revilest) the Bēnū 's-Sīd.*

REM. أَيُّهَا is occasionally used لِلِإِخْتِصَاصِ, for specification (see § 35, b, δ), by a speaker to call attention to himself or himself and his companions; as أَنَا أَنَا فَأَفْعَلُ كَذَا أَيُّهَا الرَّجُلُ *as for me I will do so and so, O man (meaning himself)*; اللَّهُمَّ اغْفِرْ لَنَا أَيَّتَهَا الْعِصَابَةُ; فَتَخَلَّفْنَا أَيَّتَهَا; وَالثَّلَاثَةُ *O God, forgive us, O band (me and my companions); O three (we three)*. In this case أَيُّهَا must be preceded by a clause containing the pronoun to which it refers, and يَا is never prefixed to it.

(c) وَآ, which is used to express sorrow or pain, and is hence called حَرْفُ التَّدْبَةِ, the particle of lamentation, follows the same rules as يَا; e.g. وَآ مُحَمَّدٌ *alas Muhammad!* وَآ عَبْدُ اللَّهِ *alas 'Abdu-'llāh!* Generally, however, the termination ۱۰, in pause ۱۰, is added, which usually effaces the final vowels; as وَآ زَيْدًا, or وَآ زَيْدَاهُ, *alas Zaid!* وَآ عَبْدَ الْمُطَلِّبَاهُ, وَآ مَعْدِي كَرِيْبًا *alas for the commander of the faithful!* Similarly with ابْنِ *son,* وَآ عَمْرُو بِنِ الزُّبَيْرَاهُ *alas for 'Amr the son of 'z-Zubdir!* But as to an adjective, there is a doubt, some admitting وَآ زَيْدٌ أَكْرِيْمَاهُ *alas for the noble Zaid,* and others not.

REM. a. وَآ can be prefixed only to a proper name or a definite word*; we cannot say وَآ رَجُلَاهُ or وَآ هَذَا. Nor can it precede

* [That is, not having a vague signification, for هَذَا is definite in the grammatical sense. The rule refers, of course, only to the cases

لَا إِلَهَ إِلَّا اللَّهُ *this A*
book, there is no doubt regarding it; لَا رَيْبَ فِيهِ *there is no man*
 لَا رَجُلَ قَائِمٌ *standing*; لَا أَحَدَ خَيْرٍ مِنْكَ *there is no one better than thou*; لَا إِلَهَيْنِ
 لَا مُسْلِمِينَ *there are not two Gods*; لَا رِجَالَ هُنَا *there are no men here*; لَا مُسْلِمِينَ
 لَا نَاصِرِينَ لَكَ *there are no Muslims in the city*; لَا نَاصِرِينَ لَكَ *there are*
 لَا مُسْلِمَاتٍ عِنْدَنَا *no helpers for thee*; لَا مُسْلِمَاتٍ عِنْدَنَا *there are no Muslim women in*
 لَا لَذَاتٍ لِلشَّيْبِ *our possession*; لَا لَذَاتٍ لِلشَّيْبِ *there are no pleasures for grey hairs*;
 لَا رِثَاتٍ لَهَا *the aquatic animals which have no lungs*; B
 لَا يَحْذُو الْفَتَى حَذْوَ وَالِدِهِ *there is no avoiding it* (Vol. i. § 364, h);
 [or لَا مَحَالَةَ]; وَلَا غَرَوُ أَنْ يَحْذُو الْفَتَى حَذْوَ وَالِدِهِ *there is no wondering that the*
young man should follow the example of his father. But if the nega-
 tive be separated from its object, it is put in the nominative; as
 لَا فِي الدَّارِ رَجُلٌ *there is no man in the house*; لَا فِيهَا غَوْلٌ *in it* (viz.
the wine of Paradise) *there is no injurious force.*

REM. a. The rule regarding the retention of the terminations C
 ن and ن in the dual and plural may seem to be contradicted by
 such examples as لَا يَدِي لَكَ بِالْقُلُوبِ *thou canst do no wrong* (lit.
thou hast not two hands for wrong); لَا أُذُنِي لَهَا *she has no ears*;
 لَا قَمِيصَ لَا كُمَيْ لَه *a shirt without sleeves*; لَا نَاصِرِي لَكَ *thou hast no*
helpers; but in these cases the grammarians say that the preposition
 ل is بِالِإِضَافَةِ *arbitrarily inserted to strengthen the*
annexation, and that the preceding noun is really in the construct D
 state. In the same way too they explain the phrases لَا أَبَا لَكَ
thou hast no father, and لَا أَخَا لَهُ *he has no brother*, which are
 generally used instead of لَا أَبَاكَ and لَا أَخَاهُ. [But compare
 Vol. i. § 315, footnote.] The form أَبٌ is, however, also used before
 ل, as أَبِي الْإِسْلَامَ لَا أَبٌ لِي سِوَاهُ *Al-'Islām is my father, I have no*
father but it; and if any transposition takes place, the ن of the

- A dual and plural must of course be restored, as لَا لَكَ فِي هَذَا يَدَانِ
thou hast nothing to do with this matter.

REM. *b.* The plur. fem. in لَاتِ may, it is said, take fêth instead of kèsr, as لَا مُسْلِمَاتٍ عِنْدَنَا.

REM. *c.* The interrogative أَيْ may be prefixed to لَا, either to ask a simple question or to convey a reproach, more rarely to express a wish; as أَلَا أَصْطَبَارَ لِسَلْمَى has *Selmâ no patience?*

- B أَلَا أَرْعَوَاءَ لِمَنْ وَلَّتْ شَبِيبَتُهُ has *one no self-restraint, whose youth is on the wane?* أَلَا عُمُرَ وَلَّى مُسْتَطَاعَ رُجُوعَهُ? *is there no life, the return of which is possible, after it has passed away? (would that a life, which has once passed away, could possibly return!)*

(*b*) If a genitive be attached to the substantive after لَا, the accusative must of course be used in its construct form, as لَا غُلَامَ رَجُلٍ
 لَا صَاحِبَ صِدْقٍ مَوْجُودٍ حَاضِرٍ *there is no slave of any man present; no true friend can be found.*

- C But if the substantive be followed by an explanatory term of the nature of an objective complement, a preposition with its complement, or a determinative or limiting term, the tènwin is retained (compare § 38, *a*, *β*, 2); as لَا طَائِعًا جَبَلًا ظَاهِرًا
 لَا رَاكِبًا فَرَسًا فِي الطَّرِيقِ *there is no one ascending a hill visible; there is no one riding a horse on the road; there is no better (man) than Zèid in our opinion; there is no one who speaks good with us; no one whose deeds are good is blame-worthy; there is no one among you who knows the Kor'ân by heart.*

REM. Nomina agentis, however, when they take their objective complement by means of the preposition لِ (§ 31), constantly reject the tènwin; as إِنَّ يَمْسُكَ اللَّهُ بِضَرْفٍ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ
 بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ *if God touch thee with trouble, there is none to*

remove it but He, and if He seek thee with good, there is none to keep A
back His bounty ; لَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ none can change the words
of God.

(c) If an adjective be immediately annexed to an accusative after
 لَا, it may either take the same form without the tènwin, or it may
 retain the tènwin, or, lastly, it may be put in the nominative with the
 tènwin ; as لَا رَجُلٌ ظَرِيفٌ فِيهَا, or لَا رَجُلٌ ظَرِيفًا, or رَجُلٌ ظَرِيفٌ,
there is no witty man in it (the house). But if the adjective be B
 separated in any way from the substantive, the first of these three
 constructions is no longer admissible ; as لَا رَجُلٌ فِيهَا ظَرِيفٌ,
there is no witty man in it, but not ظَرِيفٌ.

(d) If another substantive be connected with the accusative by
 the conjunction وَ, the particle لَا may be repeated or not. (a) If لَا be
 repeated, the first substantive may be put in the accusative without
 the tènwin, and the second either in the accusative, with or without
 the tènwin, or in the nominative ; as لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةٌ, قُوَّةٌ) إِلَّا بِاللَّهِ C
there is no power and no strength save in God : or the first substantive
 may be put in the nominative, and the second either in the accusative
 without the tènwin or in the nominative ; as لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةٌ) إِلَّا
 بِاللَّهِ. (β) If لَا be not repeated, the first substantive is put in the
 accusative without the tènwin, and the second either in the nomi-
 native or in the accusative with the tènwin ; as لَا رَجُلٌ وَأَمْرَأَةٌ (وَأَمْرَأَةٌ) D
there is neither man nor woman in the house. Examples: لَا نَسَبَ
 الْيَوْمَ وَلَا خُلَّةَ *there is no kinship today and no friendship ;*
 لَا أُمِّيَ إِنْ كَانَ ذَلِكَ وَلَا أَبَ *may I have no mother, if this be so,*
 and no father ; لَا أَبَ وَأَبْنَا مِثْلَ مَرْوَانَ وَأَبْنِهِ *there is no father and*
 no son like Marwān and his son ; وَلَا نَغْوٌ وَلَا تَأْتِمُرُ فِيهَا وَلَا حِمْنٌ وَلَا
 فِيهَا مُلِيمٌ *and there is no idle talk in it (in Paradise), and no accusing*
(one another) of sin, and no death, and in it there is none to reproach ;

- A *لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ* a day in which there shall be no bartering, nor friendship, nor intercession; *فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ* on them shall come no fear, neither shall they be grieved (Kor'an ii. 36, where a var. reading is *خَوْفٌ*). R. S.]

REM. a. The particle *لَا*, when used as above, is called by the grammarians *لَا نَافِيَةَ الْجِنْسِ*, or *لَا لِنَفْيِ الْجِنْسِ*, the *lā* that denies

- B the whole genus, [and *لَا التَّبَرُّتَةَ* the *lā* that denies absolutely]. The substantive in the accusative is called *اسْمُ لَا*, the noun of *lā*, and the predicate *خَبَرُ لَا*, the predicate of *lā*. The predicate may be omitted, when it has already been sufficiently indicated; as when one asks *هَلْ عِنْدَكَ رَجُلٌ* is there a man in thy house? and you reply *لَا رَجُلٌ* there is no one (scil. *عِنْدِي*); or *هَلْ مِنْ رَجُلٍ قَائِمٌ* is there any one standing up? and you say *لَا رَجُلٌ* no one (scil. *قَائِمٌ*).
 C The omission of the noun, on the contrary, is very rare; as *لَا عَلَيْكَ*, for *لَا بَأْسَ عَلَيْكَ*, there is no fear for thee or no harm will befall thee.

REM. b. The noun of *لَا* should, according to the grammarians, be always indefinite (*نَكْرَةٌ*). Apparent examples to the contrary, as *لَا قَضِيَّةٌ وَلَا أَبَا حَسَنِ لَهَا*, a disputed case, and no Abū Hasan for it (to decide it), are explained to mean *وَلَا مُسَمًّى بِأَبِي حَسَنِ*, and no one

- D named Abū Hasan, or *وَلَا مِثْلَ أَبِي حَسَنِ*, and no one like Abū Hasan; *لَا هَيْتَمَ اللَّيْلَةَ لِلْمِطْبِئِي* there is no Haitam tonight for the beasts that carry us; *لَا أُمَيَّةَ بِالْبِلَادِ* there is no 'Umèiya in the land. An adjective added to any of these names would be indefinite, as *وَلَا أَبَا حَسَنِ حَنَّانًا لَهَا* and no compassionate Abū Hasan to decide it.

40. Having thus treated of the accusative as the objective complement, we now proceed to speak of it as the *adverbial* complement in a stricter sense (see § 22, b). This depends—

A. On the idea of *being* or *existence*, when expressed (α) by the substantive verb **كَانَ**, or (β) by other verbs, the signification of which includes that of **كَانَ**. The general idea of existence is in this case limited and determined by the accusative.

41. The verb **كَانَ**, *to be, to exist*, when it supplies the place of the logical copula, requires the predicate, to which the being or existence of the subject refers, to be put in the accusative; as **إِنْ كَانَ الْبَلَاءُ مُقَدَّرًا يُمْسِكُهُ لَا مَحَالَةَ** (or B *fated*), *it will befall him without doubt*; **كَانَ هُوَ وَأَخُوهُ مُعَلِّمِينَ بِالطَّائِفِ** *he and his brother were teachers in Et-Tā'if*; **تَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ** *that ye may be witnesses against mankind, and (that) the Apostle may be a witness in regard to you*; **وَمَنْ يَكُنْ** *and whoever hath Satan as his companion,* **الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا** *a bad companion is he!* **فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَّهُمْ** C *and if they repent, it will be well for them*; **إِنْ يَكُنْهُ فَلَنْ تُسَلِّطَ عَلَيْهِ وَإِنْ لَا يَكُنْهُ فَلَا** *if it be he, thou wilt not be able to overcome him; and if it be not he, there is no good to thee in killing him*; **كُونُوا حِجَارَةً** *be ye stones or iron*; **وَجَلِبْرِ سَادٍ فِي قَوْمِهِ الْفَتَى وَكُونُكَ** *by liberality and mildness a man becomes a chief among his people, and thy becoming so is easy for thee*; **وَمَا كُلُّ مَنْ يُبْدَى** *and not every one who shows a cheerful face is thy* D *brother.* But if **كَانَ** has only a subject connected with it, to which the idea of existence inherent in the verb is attributed, that subject is put, like every other, in the nominative; as **كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ** *there was (or lived) a merchant, and he had (lit. there were to him) three sons* (**كَانَ تَاجِرًا** would mean *he was a merchant*); **فَمَنْ كَانَ لَهُ** *but he who has (lit. to whom there is) much property*;

- A **أَلْمَقْدُورُ كَاتِرٌ** *what is fated will come to pass*. In the former case, the substantive verb is called by the grammarians **كَانَ النَّاقِصَةُ**, the *incomplete or defective, relative kāna*, because it requires an attribute to complete the sense; in the latter, **كَانَ التَّامَّةُ**, the *complete, absolute kāna*, because it contains the attribute in itself and does not require any other.

- REM. a. The subject is called **إِسْمُ كَانٍ**, the *noun of kāna*, and the predicate **خَبْرُ كَانٍ** the *predicate of kāna*. The natural sequence of the three is verb, subject, predicate, as **كَانَ زَيْدٌ قَائِمًا**; but we may also say **كَانَ قَائِمًا زَيْدٌ**, as **وَكَانَ حَقًّا عَلَيْنَا نَصْرٌ** and **وَلَمْ يَكْ كُفُوًا لَهُ أَحَدٌ** and even **قَائِمًا كَانِ زَيْدٌ**, especially in interrogative and alternative sentences, as **أَكْرِمِ الضَّيْفَ غَنِيًّا كَانِ أَوْ فَقِيرًا** honour a guest, whether he be rich or poor [§ 6, a]. This inversion is, however, in some cases impossible; for example, *my brother was my companion* must be expressed by **كَانَ أَخِي رَفِيقِي**, because **كَانَ رَفِيقِي أَخِي** would naturally mean *my companion was my brother*. [If subject and predicate are both definite, it is allowed, in case of inversion, to put the latter in the nominative, the former in the accusative, converting thereby the logical subject into the grammatical predicate, the logical predicate into the grammatical subject, as **كَانَ أَخَاكَ زَيْدٌ** for **كَانَ أَخُوكَ زَيْدًا**. Poets allow themselves to do the same in other cases, as **وَمَا شَرُّ الثَّلَاثَةِ—بِصَاحِبِكَ** and **وَمَا بَشَرُ الثَّلَاثَةِ—صَاحِبِكَ** (Tab. i. 755, l. 2). D. G.]
- C
- D

REM. b. **كَانَ** may sometimes be omitted, especially in alternative conditional clauses; as **سَوْفَ تُجَازَى إِنْ خَيْرًا وَإِنْ شَرًّا** *thou wilt be recompensed either with good or with evil* (i.e. **إِنْ كَانَ** **قَدْ قِيلَ مَا قِيلَ إِنْ صِدْقًا وَإِنْ كَذِبًا**; **أَجْزَاؤُكَ خَيْرًا وَإِنْ كَانَ شَرًّا** *what is spoken is spoken, be it true or false*; **مَعْنَاهُ الْمُبَالَغَةُ فِي الشَّيْءِ**;

سَرَاءٌ مِنْ لَدُنْ شَوْلًا مِنْ لَدُنْ شَوْلًا *its meaning is 'to do one's utmost in a thing,' be it what it may, whether good or bad; مِنْ لَدُنْ شَوْلًا* from the time they were pregnant, till their young were following them (i.e. *مِنْ لَدُنْ كَانَتْ التِّيَاقُ شَوْلًا*); *إِيتِنِي بِدَابَّةٍ وَلَوْ* bring me a beast (to ride), even if it be an ass [§ 4, rem. b].

REM. c. سَرَاءُ بَنِي أَبِي بَكْرٍ *is rarely merely redundant; as* سَرَاءُ بَنِي أَبِي بَكْرٍ *ride upon branded Arab steeds; إِذَا مَرَرْتَ بِدَارِ قَوْمٍ وَجِيرَانٍ* and how when thou passest by the dwelling of a tribe and of noble neighbours of ours? *وَلَمْ يُوْجَدْ كَانٍ مِثْلَهُمْ* and their like was not found*.

REM. d. The verb كَان, Æthiop. ነገ: kōna, does not occur in Hebrew in the sense of *to be, exist, happen*, though it is so used in Syriac (rare) and Phœnician. The construction of the Æthiopic verb is the same as that of the Arabic; in the other Semitic languages, which have lost the final flexional vowels, the case of the predicate cannot be observed, but doubtless it was the accusative.—In Hebrew the radical כּן retains its original signification of *to stand* (compare Fr. *être*, older form *estre*, and Span. *estar*, from Lat. *stare*), and the place of كَان is supplied by הָיָה or הָיָה, Aram. הָיָה, to fall (הוּי), *happen, be* (compare وَقَعَ, *to fall, happen*, Lat. *accidit*, Eng. *it fell out*), of which the predicate must also be looked upon as in the accusative.

42. The same construction appertains to certain verbs, called by the grammarians أَخَوَاتُ كَان, *the sisters of kāna*, which add some circumstantial or modifying idea to the simple one of existence. This may be: (a) the idea of *duration or continuity*, as in دَامَ *to continue*,

* [Different from this is the use of كَان after participles, infinitives and other nomina verbalia, in the sense of *he (it) was* or *was formerly*. See many examples in the Gloss. Geogr. and the Gloss. to Ṭabarī. D. G.]

- A *to last*, construed in the perfect with the *الدَّيْمُومَةِ* (see § 7, and Vol. i. § 367, p), *بَقِيَ* *to remain, to last*; *زَالَ*, *بَرِحَ*, *فَتِيَ*, *انْفَكَ*, *to cease*, construed, in the perfect or imperfect, with a negative particle; (b) the idea of *change* or *conversion*, as in *صَارَ*, *عَادَ*, *رَجَعَ*, and *أَصَّ*, *to turn out, to become*; (c) the idea of *time*, as in *ظَلَّ* *to be or do during the whole day*, *بَاتَ* *during the whole night*, *أَسْفَرَ* *at daybreak*, *غَدَا* or *أَصْبَحَ* *in the morning*, *أَضْحَى* *in the forenoon*, *رَاحَ* or *أَمَسَى* *in the evening*, all of
- B which verbs are often used as simple synonyms of *كَانَ*, without any regard to the secondary idea of time; or, (d) the idea of *negation*, by which that of existence itself is absolutely denied, as in *لَيْسَ* *not to be*.
Examples: *لَا طِيبَ لِلْغَيْشِ مَا دَامَتْ مُنْغَصَّةً لِدَاثِهِ بِادِّكَارِ الْمَوْتِ وَالْهَرَمِ* *there is no pleasure in life, as long as its joys are troubled by the recollection of death and old age*; *لَا تَعُدُّ نَفْسَكَ مِنَ النَّاسِ مَا دَامَ* *do not count thyself among men, as long as anger*
- C *has the mastery over thee*; *لَا يَزَالُ اللَّهُ مُحْسِنًا إِلَيْكَ* *may God never cease being beneficent to you*; *لَا تَزَلْ ذَاكِرَ الْمَوْتِ* *never cease bearing death in mind*; *قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ* *they said, we will not cease standing by it (worshipping it)*; *صَارَ الطِّينُ خَزْفًا* *the clay became pottery*; *وَكَانَ يَرَى الْمَاءَ يَصِيرُ بُخَارًا وَالْبُخَارَ يَصِيرُ مَاءً* *and he thought that the water became vapour, and the vapour became water*; *فَإِنَّكَ*
- D *قد شريت فعدت عبدا بمكة* *and thou hast been sold, and hast become a slave in Mèkka*; *وَمَا الْمَرْءُ إِلَّا كَالسِّرَاجِ وَضَوْؤُهُ يَعُودُ رَمَادًا* *man is like nought but the lamp and its light, which becomes ashes*; *أَصَّ سَوَادُ شَعْرِهِ* *the blackness of his hair became whiteness*; *الْعَدُوُّ مَا يَرْجِعُ صَدِيقًا* *an enemy never becomes a friend*; *ظَلَّ وَجْهُهُ مُسَوِّدًا* *his face became black*; *وَالَّذِينَ يَبْتَثُونَ لِرَبِّهِمْ سُجْدًا وَقِيَامًا* *and those who pass the night prostrating themselves unto their Lord and standing up (in prayer)*;

وَعَدُوا عَلَى حَرْدٍ قَادِرِينَ *and they went out in the morning with settled* A
purpose; اَصْبَحْتُمْ بِنِعْمَةِ اللَّهِ إِخْوَانًا *through the grace of God ye are*
become brethren; تَمَنَيْتَ أَنْ تُمَسِيَ فِقِيهَا مُنَاطِرًا *thou wishest to become*
a lawyer skilled in disputation; لَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ
مُؤْمِنًا *say not to one who gives you the salutation, Thou art not a*
believer; فَكَيْسَ سَوَاءٌ عَالِمٌ وَجَاهِلٌ *one who knows and one who does not*
know are not on an equality; قَضَى اللَّهُ يَا أَسْمَاءُ أَنْ تَسْتِ زَائِلًا أُحِبُّكَ *B*
God hath decreed, O'Asmā, that I should not cease to love thee.

REM. a. To the above verbs may be added أَتَى, جَاءَ, and قَعَدَ*;
as فَأَلْقَوَهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا *and throw it on my father's face,*
(and) he shall become seeing (recover his sight, explained by يَرْجِعُ
بَصِيرًا); أَلْبِنَاءَ مُحْكَمًا (or أَتَى) جَاءَ *the building became strong or firm*;
أَرْهَفَ شَفْرَتَهُ حَتَّى قَعَدَتْ كَانَتَا حَرْبَةً *he sharpened his knife till it*
became like a javelin (i.e. مِثْلُ حَرْبَةٍ).—Of these verbs three, viz. C
زَالَ and فَتَى, are always نَاقِصَةٌ; the others may be either
نَاقِصَةٌ or تَامَةٌ (see § 41, at the end).

REM. b. The verbs زَالَ, بَرِحَ, فَتَى, and انْفَكَّ, must always be
accompanied by a negative, expressed (as in the above examples
with بَرِحَ and زَالَ) or implied, as وَأَبْرَحَ مَا أَدَامَ اللَّهُ قَوْمِي بِحَمْدِ اللَّهِ
وَمُنْتَهَطًا مُجِيدًا *and I shall not cease, as long as God preserves my*
tribe, through God's grace to wear a girdle and ride a noble steed D
فَقُلْتُ لَهَا وَاللَّهِ; (مُجِيدًا in rhyme for مُجِيدًا); لَا أَبْرَحُ for أَبْرَحُ
وَأَبْرَحُ قَاعِدًا *and I said to her, By God, I will not cease sitting still.*
[Comp. § 162, rem.]

REM. c. The verb وَجِدَ, *to be found, be extant, exist*, is often
reckoned one of the أَخْوَاتُ كَانَ, but erroneously; for it is either =

* [خَرَجَ may be added to these verbs; see the Glosa. to 'Ibn
'al-Faqih. D. G.]

- A كَانَ التَّامَّةُ , and has no predicate, or it is the passive of وَجَدَ , which governs two accusatives, and therefore naturally retains the second object ($\text{الْمَفْعُولُ الثَّانِي}$); as $\text{لَا يُوْجَدُ مِنْهَا شَيْءٌ صِرْفًا}$; *not one of them is found pure (in a pure state)*, where صِرْفًا is a حَالٌ or circumstantial accusative, or *we* (Fr. *on*, Germ. *man*) *do not find one of them pure*, where صِرْفًا is the second object [§ 25].

- REM. d. The negative particles مَا and لَا , when $\text{مُسَبَّهَاتَانِ بِلَيْسٍ}$ assimilated to *lèisa*, or used بِمَعْنَى لَيْسٍ in the signification of *lèisa*,
- B are also construed with the accusative of the predicate, provided (1) that the predicate is placed after the subject, (2) that the exceptive particle إِلَّا is not interposed between them, (3) that the corroborative particle إِنَّ is not added to مَا , and (4) that the subject and predicate of لَا are both undefined; e.g. مَا هَذَا بَشَرًا *this is not a human being*; $\text{وَمَا هُمُ أَوْلَادُهَا}$ *and they are not its children*; $\text{مَا هُنَّ أُمَّهَاتِهِمْ}$ *they are not their mothers*; $\text{تَعَزَّزْ فَلَا شَيْءٌ}$ *take comfort, for there is nothing on earth enduring, and no fortress can protect (one) from what God hath decreed*; $\text{لَا صَاحِبٌ غَيْرَ خَازِلٍ}$ *I aided thee when thou hadst no companion who was not faithless*; but on the contrary, $\text{مَا إِنْ طُبْنَا جُبْنٌ}$ *our habit is not cowardice*; بَنِي غُدَانَةَ *ye Bènū Gūdāna, ye are neither gold nor pure silver, but ye are pottery*. The fourth restriction is violated in such verses as: $\text{وَحَلَّتْ سَوَادَ الْقَلْبِ لَا أَنَا}$ *and she dwelt in my heart's core, I desired no other than her and relaxed not my love of her* (أَنَا being definite); $\text{وَلَا الْهَيْئَالُ بَاقِيَا}$ *then neither is praise won nor does the money remain*.—If مَا has a second predicate, connected with the first by an adversative particle, such as بَلْ or لَكِنْ , then the second must be put in the nominative, as مَا زَيْدٌ *Zèid is not standing but sitting*, i.e. بَلْ هُوَ قَاعِدٌ ; but
- C
- D

in any other case, the accusative is preferable to the nominative, as **A**
 وَلَا قَاعِدٌ وَلَا زَيْدٌ قَائِمًا وَلَا قَاعِدًا.—This government of مَا and لَا
 is peculiar to the dialect of ʿl-Ḥigāz, and hence they are called
 لَا الْحِجَازِيَّةُ and مَا الْحِجَازِيَّةُ.

REM. e. The above construction of مَا and لَا is also extended to
 لَات (Vol. i. § 182, rem. b), and to إِنَّ النَّافِيَةَ or *the negative 'in*
 (see [Vol. i. § 362, k and] § 158); as إِنَّ هُوَ مُسْتَوَلِيًّا عَلَى أَحَدٍ **B**
rules over nobody; إِنَّ ذَلِكَ نَافِعَكَ وَلَا ضَارَكَ **B**
nor harm thee; إِنَّ الْمَرْءَ مَيِّتًا بِأَنْقِضَاءِ حَيَاتِهِ وَلَكِنْ بَأَنْ يُبْغَى عَلَيْهِ
 لَاتِ قِيْحَدَلًا **B**
*a man is not (to be counted) dead when his life comes to an
 end, but when he is wronged, and forsaken (by his friends)*;
 لَاتِ سَاعَةٌ مُنْذِمٌ **B**
it was not an hour for repentance. The government of لَات seems
 to be restricted to nouns denoting *time*, and either its subject or
 predicate is omitted, usually the former (لَاتِ حِينَ مَنَاصٍ = **C**
 (لَيْسَ الْحِينَ حِينَ مَنَاصٍ).

REM. f. Instead of the accusative, the كَانَ أَخَوَاتُ may take
 after them a verb in the imperfect, following the construction of
 كَانَ لَا يَزَالُ نَائِمًا مَا دَامَ الْحَدَّادُ يَعْمَلُ شُغْلًا **B**
*he used never to cease sleeping as long as the blacksmith continued
 working at any work*; فَبَقِيَ يَنْظُرُ إِلَيْهَا **B**
*and he continued looking at
 them*; وَصِرْتُ أَقْعُدُ عِنْدَهُ وَأَطِيلُ الْحَدِيثَ مَعَهُ **D**
him and conversed with him at great length; صَارَ لَا يَتَكَلَّمُ **B**
*he became
 speechless*; صَارَ يَتَفَكَّرُ فِي كَذَا **B**
*he began to reflect upon such and such a
 subject*; فَبَاتَا يَأْمَلَانِ مِيَاهَ **B**
*and they were all night hoping for (or longing for) the waters of
 Bēdr*; تَأَلَّمَ تَفْتُوً **B**
and he began wringing his hands; تَذَكَّرُ يَوْسُفَ **B**
*by God, thou wilt not cease thinking (or speaking) of
 Joseph (rem. b)*; تَنْفُكُ تَسْمَعُ مَا حَبِيبَتِ بِهَالِكِ حَتَّى تَكُونَهُ **B**

- A *never cease, as long as thou livest, to hear of some one being dead, until thou art he (until thy own turn comes).* [The predicate of **كَانَ** and its sisters may also be replaced by a preposition and the word it governs, or by a circumstantial clause, generally with **وَ**, as **وَمَا أَخَشَى بِالذِّئْبِ** *in former times I was not to be frightened by a wolf*; **وَمَا نَصَلَى عِنْدَ الْكَعْبَةِ** *we dared not to pray near the Ka'ba*; **إِذْ كَانَتْ لَا تُحْجَبُ عَنْ ذَلِكَ** *as they were not prevented from it*; **وَإِنَّ بَأْيِدِنَا الْحَدِيدَ لِنَاطِقٍ إِذَا مَا غَدَا فِي غَيْرِهَا** *verily in our hands the steel is eloquent, whilst in other hands it is dumb.*]
- B

REM. g. With the construction of the **أَخَوَاتُ كَانٍ**, mentioned in rem. e, we may connect that of the **أُتْعَالُ الْمُقَارَبَةِ** or verbs of approximation. These are principally of two kinds: such as indicate the simple proximity of the predicate, and such as imply a hope of its occurrence.—(1) To the first class belong **كَادَ**, **كَادَ**, **كَادَ**, and **كَرَبَ**. (a) **كَادَ** (1st p. sing. perf. **كَدْتُ**, rarely **كَدْتُ**), imperf.

- C **يَكَادُ**, particip. **كَادٌ**, was originally construed with the accusative of the predicate, as **فَأَبْتُ إِلَى قَهْرٍ وَمَا كِدْتُ أَبْتًا** *and so I returned to (the tribe of) Fahm, but I was very near not returning*; but it commonly takes the predicate in the imperfect indicative, as **إِنَّ كَادَ لِيُضِلُّنَا عَنِ الْإِيتِنَا** *verily he was nigh leading us astray from our gods*; **مِنْ بَعْدِ مَا كَادَ تَزِيغُ قُلُوبَ قَرِيْقٍ مِنْهُمْ** *after the hearts of a part of them had well nigh swerved*; **وَجَدَ مِنْ دُونِهَا قَوْمًا لَا يَكَادُونَ** *he found before them (the two barriers or hills) a people who could scarcely understand speech*; **فَدَبَّحُوهَا وَمَا كَادُوا** *then they sacrificed her (the cow), but they were nearly not doing it*; **إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْدُ بِرَأَاهَا** *when he stretches out his hand, he can hardly see it*; rarely the subjunctive with **أَنْ**, as **مَا كِدْتُ أَنْ أُصَلِّيَ الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغْرُبَ** *I was nearly not praying the 'aṣr (or afternoon prayer) till the sun was nearly setting*; **كَادَتِ النَّفْسُ أَنْ تَفِيضَ عَلَيْهِ** *my soul was nearly*
- D

expiring over him (for grief). (β) **أَوْشَكَ**, little used in the perfect, A generally takes **أَنَّ** with the subjunctive, more rarely the imperf. indic.; as **وَلَوْ سئِلَ النَّاسُ التُّرَابَ لَأَوْشَكُوا إِذَا قِيلَ هَاتُوا أَنْ يَمَلُّوا وَيَمْنَعُوا** and if men were asked for the (very) dust, when it was said 'Give here,' they would well nigh be disgusted and refuse; **فَمُوشِكَةُ أَرْضَنَا** and our land is nearly becoming, after our friend's departure, a desolate wilderness; **يُوشِكُ مَنْ فَرَّ مِنْ** *he who flees from his fate, is likely to meet it on some occasion when he is off his guard.* This verb is either personal or impersonal, for we may say **يُوشِكُ زَيْدٌ يَجِيءُ** (as in the third of the above examples), or **يُوشِكُ أَنْ يَجِيءَ** (as in the first), or **زَيْدٌ أَنْ يَجِيءَ** (where the real subject of **يُوشِكُ** is the following clause). The form **يُوشِكُ** is a vulgarism. (γ) **كَرَبَ** (rarely **كَرَبَ**) is only used in the perfect, and is construed with the imperf. indic., rarely with **أَنَّ** and the subjunctive; as **كَرَبَ الْقَلْبُ مِنْ جَوَاهُ يَذُوبُ** *my heart was nearly melting away from grief*; **وَقَدْ كَرَبَتْ أَعْنَاقُهَا أَنْ تَقَطَّعَا** *when their throats (lit. necks) were nigh being cut to pieces (with drought or thirst).* To these may be added such verbs as **هَلْهَلَ يُدْرِكُهُ** *he was near overtaking him*; **أَلَّهَ يَفْعَلُ كَذَا** *he was near doing so and so*; **أَرَادَ**, e.g. **يَنْقَضُ أَنْ يُرِيدَ أَنْ يَنْقَضَ** *and they found a wall which was about to fall*; **أَرَادَ الْمَرِيضُ أَنْ يَمُوتَ** *the sick man is about to die*; **هَمَّ**, e.g. **هَمَّ السِّرَاجُ أَنْ يَخْمَدَ** *the lamp was on the point of going out*; and the like.—(2) To the second class belong **عَسَى**, **عَسَى**, and **أَخْلُوْتُ**. (α) **عَسَى** (1st p. sing. **عَسَيْتُ**, rarely **عَسَيْتُ**), used, we may say, only in the perfect, [and having always the meaning of the *imperfect*, mostly in the sense of the indefinite or definite present (§ 8, a, b)], was originally construed, like **كَادَ**, with the accusative, as in the half verse **لَا تُكْثِرُنَّ إِنِّي عَسَيْتُ صَائِمًا**

يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ and they began to sew together of A
 the leaves of Paradise (to cover their nakedness); عَلِقَ حَوْضِي نَعْرًا
 عَلِقْتُ إِذَا غَفَلْتُ غَفْلَةً يَعْبُ the nightingales, dipping in their heads, began to drink of my
 cistern; وَعَلَقْتُ أَقْسِرَ اللَّحْمِ بَيْنَ أَهْلِ صَنْعَاءَ and I began to divide
 the meat among the people of San'a; أَقْبَلَتِ الْأَحْمَامَةُ تَحْوُمَ فِي طَلَبِ
 الْبَاءِ the pigeon began to fly about in search of water; قَامَتِ الْمَرْأَةُ
 تَنُوحُ she began to wail aloud; هَبَّتْ تَلُومُنِي she began to B
 reproach me.

43. The adverbial accusative depends—

B. On any verbal idea which determines or limits in any way the subject, verb, or predicate of a sentence, or the whole sentence. In this case it supplies the place of a preposition with the genitive, or of a conjunctive clause, and amply makes up for the want of adverbs in Arabic.

44. By the adverbial accusative is designated:—

a. The time in or during which an act takes place; as فَرَّاهُ
 الْخَلِيفَةُ يَوْمًا يَتَوَضَّأُ رِجْلَيْهِ the caliph saw him one day washing his feet;
 لَا يَدْرِي كَيْفَ يَمُوتُ يَوْمَ الْهَلَاكِ he knows not how he shall die on his
 dying day; بَعْضَ الْيَوْمِ مَشَيْتُ كُلَّ الْيَوْمِ, or بَعْضَ الْيَوْمِ, I walked the whole day,
 or part of the day; لَمْ أَدْرِ الْأَمْسَ جَاءَ إِلَيَّ هُنَا أَمِ الْيَوْمِ I did not know
 whether he came here yesterday or today; سَكَنَ فِي بَعْضِ الْقُرَى أَيَّامًا D
 he stopped (a few) days in a village; اسْتَعِذْ بِاللَّهِ مِنْهُ لَيْلًا وَنَهَارًا
 implore God night and day to protect you from it; سَمِعْتُكَ الْكِتَابَ غَدًا
 he will give you the book tomorrow; وَجَاءُوا أَبَاهُمْ عِشَاءً and they came
 to their father in the evening; تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ الْأُسْتَاذِ
 two months upon the choice of a teacher; لَمْ يَبِثْ عَلَى الْفِرَاشِ أَرْبَعِينَ
 قَامَرٍ فِي حِلَالِ he did not pass the night on a bed for forty years;

- A وَكُنْتُ بَرْهَةً مِنْ الدَّرْسِ أَحْيَانًا *he stood up at times whilst lecturing*; and I continued reflecting for a considerable time; أَتَفَكَّرُ الزَّمَانَ *and I continued reflecting for a considerable time*; قَتَلْتُهُ السَّنَةَ الْمَاضِيَةَ *I killed him last year*; صُمْتُ رَمَضَانَ *I fasted during Ramaḍān*; جِئْتُ زَمَنَ الشِّتَاءِ *I came in the winter-time*; قَالَ *he said at the time of his meeting him (or when he met him)*; كَانَتْهُمْ يَوْمَ عَصَرَ حَانَ مَشِيبٍ *at the time when old age is drawing near*;
- B يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا *(it shall seem) as if they, on the day they shall see it, had not tarried (in their graves) save an evening or its morning*; جَلَسْتُ عِنْدَهُ طَوِيلًا مِنَ الدَّهْرِ *I sat with him for a long time, i.e. زَمَنًا طَوِيلًا*; لَمْ يَكُنْ مَكْتًا غَيْرَ طَوِيلٍ *then he tarried not long, i.e. زَمَنًا غَيْرَ طَوِيلٍ*. [To the same class belong the adverbial expressions *ذَاتَ مَرَّةٍ* once, *ذَاتَ يَوْمٍ* one day, *ذَاتَ لَيْلَةٍ* one night, and *ذَاتَ يَدَيْنِ* (or *ذَاتِ ذِي لَيْلَتِهِ* *I met him first of all*.)]
- C REM. a. A *maḥdar* is often put in the accusative of time by an ellipse of some such word as *وَقْتُ* at the time of; e.g. *جَاءَ طُلُوعِ الشَّمْسِ* *he came at sunrise, i.e. وَقْتُ طُلُوعِ الشَّمْسِ*; *وَرَدَتْ خُفُوقِ النُّجُومِ* *I arrived at the setting of the Star (the Pleiades)*; *كَانَ ذَلِكَ مَقْدَمِ الْحَاجِّ* *this happened at the time of the arrival of the caravan of pilgrims, or صَلَاةِ الْعَصْرِ* *at the time of afternoon prayer, or خِلَافَةِ الْمَأْمُونِ* *during the caliphate of 'l-Ma'mūn*;
- D *وَأَتْتَظَّرَ بِهِ نَحْرَ جَزُورَيْنِ* *and at the setting of the stars*; *أَتْتَظَّرَ بِهِ نَحْرَ جَزُورَيْنِ* *they waited for him for the space of time in which one might slaughter two camels*. Examples of more violent elisions are: *لَا أَكَلِمَهُ الْقَارِظَيْنِ* *I will not speak to him as long as the two gatherers of acacia berries (or leaves) are away (i.e. I will never speak to him), for* *لَا آتِيهِ الْفَرْقَدَيْنِ* *مُدَّةَ غَيْبَةِ الْقَارِظَيْنِ* *I will not go to him as long as the two Pointers (the two stars which point to the Polestar) endure (i.e. I will never go to him), for* *مُدَّةَ بَقَاءِ الْفَرْقَدَيْنِ*.

REM. b. Peculiar is the use of *بُكْرَةَ*, *سَحَرَ*, *سُحْرَةَ*, *ضُحْوَةَ*, *غُدُوَةَ*, A and *فَيْئَةَ*, as a sort of definite proper names, when they refer to the morning of a particular day or to a certain fixed time; e.g. *لَقِيْتُهُ سَحَرَ* *I met him this morning*; *جَاءَ يَوْمَ الْجُمُعَةِ سَحَرَ* *he came on Friday in the morning*; *جِئْتُ يَوْمَ الْخَمِيْسِ بُكْرَةَ* *I came on Thursday in the morning*; *الْفَيْئَةَ بَعْدَ الْفَيْئَةِ* = *لَقِيْتُهُ فَيْئَةَ بَعْدَ فَيْئَةَ* *I met him time after time*; [*لَقِيْتُهُ سَحْرًا* would mean *I met him on a certain morning*].

b. The *local extension* of an act, and, if general and indefinite, B the *place in which* it is performed; as *سَارُوا أَرْبَعَةَ أَمْيَالٍ* *they travelled four miles*; *مَشَيْتُ فَرَسَيْنِ* *I walked two parasangs*; *جَرَى غُلُوَةً* *he ran a bowshot*; *نَظَرَ يَمِيْنًا وَيَسَارًا (وَشِمَالًا)* *he looked right and left*; *انْتَصَرَ عَلَى الْعَدُوِّ بَرًّا وَبَحْرًا* *he conquered the enemy by land and sea*; *أَمَامَ*, *قُدَّامَ*, *أَمَامَ* *before*; *خَلْفَ*, *وَرَاءَ*, *بَعْدَ* *behind*; *وَسَطًا* *in the middle*; *حَوْلًا* *around*; *فَوْقَ* *above*; *تَحْتَ* *under*; *عِنْدَ* *beside, by*; etc. [Here we may add the adverbial expressions *ذَاتِ الْيَمِيْنِ* and *ذَاتِ الشِّمَالِ* in the C *direction of the right hand and of the left*.]

REM. a. When the place of the act is definitely specified, the preposition *فِي* must be used; as *جَلَسْتُ فِي الدَّارِ* *I sat down in the house*; *صَلَّيْتُ فِي مَسْجِدِ النَّبِيِّ* *I prayed in the mosque of the prophet*; *أَقَمْتُ فِي مَقْتَلِ الْحُسَيْنِ* *I stopped at the place where El-Hosèin was killed*; not *جَلَسْتُ الدَّارَ*, *صَلَّيْتُ مَسْجِدَ*, and *أَقَمْتُ مَقْتَلَ*. D Excepted is the case when a vague noun of place, such as *مَكَانٌ* or *مَقَامٌ*, is construed with a verb conveying the idea of stopping or remaining, as *جَلَسْتُ مَكَانَ زَيْدٍ* *I sat down in Zèid's place*;

* [Sometimes, however, the definite noun of place is put in the accusative against the rule, as in *ذَهَبْتُ الشَّامَ* *I went to Syria*, *قَالَا خِيْمَتِي* *the two stayed during midday in the tents of Umm Ma'bad* (see the Gloss. to *Ṭabarī* in v. *بيت* and comp. § 70, rem. e). D. G.]

- A and also the case when a noun of place is construed with the verb from which it is derived, as *جَلَسْتُ مَجْلِسَ زَيْدٍ*, or *قَعَدْتُ مَقْعَدَ زَيْدٍ*, *I sat down in Zèid's seat*; *قَامَ مَقَامَهُ* *he stood up in his place*, or *supplied his place*.—The nouns *جَانِبٌ*, *وَجْهٌ*, *جِهَةٌ*, *نَاحِيَةٌ*, *side*, *quarter*, *خَارِجٌ* *outside*, *دَاخِلٌ*, *جَوْفٌ*, *inside*, require *فِي*, as *فِي مِثْمَثِ فِي الدَّارِ* *I slept outside the house*; but in later Arabic we often find the accusatives *جَانِبٌ*, *خَارِجٌ*, and *دَاخِلٌ*, as also *قُرْبٌ* *near*,
- B for *فِي شَرْقِيٍّ*, *فِي غَرْبِيٍّ*, *on the east*, *on the west*, for *فِي غَرْبِيٍّ*, *فِي غَرْبِيٍّ*, and the like.—Observe also such phrases as: *هُوَ مِثْمَثٌ* *he is as far from me as (the place where) the Pleiades (hang in the sky)*; *هُوَ مَزْجَرُ الْكَلْبِ* *he is as far from me as the farthest place where one can chide (or cry out to) the dog*; *هُوَ مِثْمَثٌ* *هُوَ مِثْمَثٌ* *he is as close to me as the place where my waist-wrapper is fastened*.

- REM. b. The accusative of time and place is called by the grammarians *الظَّرْفُ* *the vessel* (see Vol. i. § 221, rem. a), or *الْمَفْعُولُ فِيهِ* *that in which the act is done*.

- c. The *state or condition*, *الْحَالُ*, of the subject or object of an act, or of both, whilst the act is taking place; as *جَاءَ زَيْدٌ رَاكِبًا* *Zèid came riding*; *وَقَفَ عَلَى بَابِ الْمَغَارَةِ مُسَلِّمًا عَلَيْهِ قَائِلًا لَهُ* *he stood at the entrance of the cave, saluting him (and) saying to him*; *وَأَدْخَلُوا الْبَابَ سُجَّدًا* *and enter the gate, prostrating yourselves*; *الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا* *who bear God in mind, standing up and sitting down*; *يُقَوِّمُ بِالْتِقَافِ الْعُودَ لَدْنَا* *a piece of wood can be straightened with the tikhāf (a kind of tool), while it is soft*; *خُلِقَ نَشَأْتُ بِهِ غُلَامًا* *a habit with which I grew up as a young man*; *كَأَنَّ قُلُوبَ الطَّيْرِ رَطْبًا* *(it is) as if the hearts of birds, fresh and dry, beside her nest, were the red fruit of the jujube or*

decaying dates; رَكِبْتُ الْفَرَسَ مُسْرَجًا I rode the horse saddled; لَقِيتُ A
لَقِيتُ أَلْسُلْطَانَ عِنْدَهُ بَاكِيًا I met the sultān in his house, weeping;
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا
shall rebel against God and his Apostle, and shall transgress his
ordinances, He shall make him enter into fire, to abide in it for ever;
مَرَرْتُ بِزَيْدٍ جَالِسًا I passed by Zaid, (as he was) sitting down;
وَجَاءَتْ بِهِ سَبَطُ الْعِظَامِ and she brought him forth long-limbed; كُنْتُ
فِي الْبُسْتَانِ زَاهِرًا I was in the garden, whilst it was in bloom; B
وَأَصْبَحَ عَنِّي بِالْغَمِيصَاءِ جَالِسًا فَرِيقَانِ مَسْئُولٌ وَآخَرُ يُسْئَلُ
next morning two parties, (one) asked and another asking about me,
(whilst I was) sitting at el-Gomdiṣā; [وَأَنَا سَوْفَ تُدْرِكُنَا الْمَنَائِمُ مَقَدَّرَةٌ
the Fates will overtake us, they being destined for us, as
we are destined for them]; لَقِيتُهُ رَاكِبِينَ I met him, (whilst we were)
both riding; مَا تَلْقَانِي فَرْدِينَ مَتَى whenever thou meetest me, both (of C
us being) alone; لَقِيتُهُ مُصْعِدًا مُنْحَدِرًا I met him, (whilst the one of us
was) going up (and the other) coming down.

REM. a. The *حَال* is, in relation to the grammatical structure
 of the phrase to which it belongs, a *فُضْلَةٌ* or *redundancy*, for
جَاءَ زَيْدٌ, *Zaid came*, is a complete, intelligible, sentence, without
 the addition of *رَاكِبًا* *riding*. It answers the question *كَيْفَ* *how?*
 in regard to the state or condition of the subject or object of the D
 act, [and may be *مُقَدَّرٌ* indicating a future state, or *مُقَارِنٌ* indicating
 a simultaneous state (§ 74), like the Imperf. (§ 8, *d* and *e*)].

REM. b. The *حَال* depends upon a regent (*عَامِلُ الْحَالِ*), which
 may be either a verb, as *جَاءَ زَيْدٌ رَاكِبًا*; or a verbal adjective
 (Vol. i. §§ 230, 231), as *زَيْدٌ ضَارِبٌ عَمْرًا قَائِمًا* *Zaid is beating 'Amr*
standing, *زَيْدٌ حَسَنٌ قَائِمًا* *Zaid is beaten standing*, *زَيْدٌ مَضْرُوبٌ قَائِمًا*

- A *Zèid looks handsome standing, زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا* *Zèid looks more handsome standing than he does sitting*; or an expression that has a verbal force (مَعْنَى فِعْلٍ), as a preposition with its complement, a demonstrative pronoun, an interrogative, or a word like *بَيْتٌ لَعَلَّ* and *كَأَنَّ*, as *زَيْدٌ فِي الدَّارِ قَائِمًا* *Zèid is in the house standing* (where *فِي الدَّارِ* is equivalent to *فِي الدَّارِ فِي الْمَسْتَقَرِّ فِي الدَّارِ*), *فِيهَا زَيْدٌ* *in it is Zèid standing*, *عَمْرٌو جَالِسًا* *beside thee (or in thy house) is 'Amr sitting*, *هَذَا عَمْرٌو مُنْطَلِقًا* *this is 'Amr (in the act of) going away* (equivalent in sense to *أَنْظُرُ إِلَيْهِ مُنْطَلِقًا* *look at him going away*, or *أُشِيرُ إِلَيْهِ مُنْطَلِقًا* *I point to him going away*), *مَا شَأْنُكَ قَائِمًا* *what is thy object (in) standing?* (where *مَا شَأْنُكَ قَائِمًا* = *مَا تَفْعَلُ مَا* *what art thou doing?*) *وَأَقْفًا مَا لَكَ* *what art thou about, standing (there)?* *وَهَذَا بَعْلِي شَيْخًا* *and this is my husband, an old man* (= *and this, my husband, is an old man*); *فَمَا لَهُمْ عَنِ التَّذْكَرَةِ* *what then ails them that they turn aside from the warning?*
- C REM. c. The *حَالٌ* is usually (1) an adjective (وصفٌ or صفةٌ) expressing a transitory state (حَالٌ مُنْتَقِلَةٌ); though it may also be permanent (غَيْرُ مُنْتَقِلَةٌ), as *دَعَوْتُ اللَّهَ سَمِيعًا* *I called upon God as a (constant) hearer (of prayer)*.—It may likewise be (2) a *maṣdar*, substantially equivalent in meaning to a participial adjective [comp. Vol. i. § 230, rem. c*], as *قَتَلْتَهُ صَبْرًا* *I killed him bound* (in cold blood), i.e. *رَكُضًا* *أَتَيْتُهُ رَكُضًا* *I came to him riding hard*, i.e. *رَاكِضًا* *أَخَذْتُ ذَلِكَ مِنْهُ سَمْعًا* *I received that from him by hearing* (I learned it from him by hearing him say it), i.e. *سَامِعًا* *طَلَعَ بَغْتَةً* *he came into view suddenly*, i.e. *بِأَعْتَابٍ* *لَقِيتُهُ فُجَاءَةً* *I met him suddenly or unawares*, i.e. *مُفَاجِئًا* *لَقِيتُهُ عِيَانًا* *I met him face to face*, i.e. *مُحَافِئًا* *كَلِمَتَهُ مُشَافِئَةً* *I spoke to him face to face*, i.e. *مُحَافِئًا*; *لَقِيتُهُ كَفَّةً كَفَّةً* *I met him face to face (each of us hindering the*

* [Rather, according to Nöldeke, to a gerundium.]

other, for كَفَّةً لَكَفَّةً).—It may also be (3) a concrete substantive, A
as as طَلَعَ الْقَمَرُ بَدْرًا the moon rose full ; كَرَّ زَيْدٌ أَسَدًا Zèid charged
(like) a lion ; بَعَثَ مَدًّا بِدِرْهَمٍ sell it (at the rate of) a mudd for a
dirham ; جَاءَ الْبُرِّ قَفِيزَيْنِ the wheat is come, (at the rate of) two
kafiz (for a dirham) ; بَعْتُ الشَّاءَ شَاءَ وَدِرْهَمًا I have sold the sheep
at a dirham apiece ; بَايَعْتُهُ يَدًا بِيَدٍ I dealt, or traded, with him,
hand in hand (i.e. for ready money) ; بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا
I explained his account to him item by item ; هُوَ جَارِي بَيْتٍ B
he is my nextdoor neighbour (lit. house to house, for بَيْتًا إِلَى بَيْتٍ
or (بَيْتًا لِبَيْتٍ) ; كَلَّمْتُهُ فَاهُ إِلَى فِي (بَيْتًا لِبَيْتٍ) I spoke to him face to face (lit. his
mouth to my mouth) ; هَذَا عِنَبًا أَطْيَبُ مِنْهُ زَبِيْبًا this (fruit) is better as
a grape than as a raisin ; تَفَرَّقَ الْقَوْمُ أَيْدِي سَبَا , or أَيَادِي سَبَا the
people dispersed (like) the bands of Sabā (for سَبَا).—Lastly, the حَالُ
may be (4) a proposition, جُمْلَةٌ (see § 183).—There may be more C
than one حَالُ referring to the subject or object of an act, or to
both ; e.g. جَاءَ زَيْدٌ رَاكِبًا ضَا حَاكًا Zèid came riding (along) laughing ;
لَقِيَ ابْنِي هَذَا زَيْدٌ وَا قِفًا مُتَحَدِّثًا this is Zèid standing talking ;
لَقِيْتُ هُنْدًا مُصْعِدًا أَخُوَيْهِ خَائِفًا مُنْجِدِيهِ فَأَصَابُوا مَعْنَا
لَقِيْتُ هُنْدًا مُصْعِدًا my son, in alarm, met his two
brothers, coming to help him, and they won spoil ; I, (whilst) going up, met Hind (a woman) coming down.
The only case in which a difficulty can arise is when both the hāls D
are of the same gender and number, as لَقِيْتُ زَيْدًا مُصْعِدًا مُنْجِدِرًا
or رَأَيْتُ زَيْدًا مَاشِيًا رَاكِبًا. Some of the grammarians say that, in
this case, the first حَالُ refers to the subject and the second to the
object, I, (as I was) going up, met Zèid coming down ; but others
maintain that the first حَالُ refers to the object and the second to
the subject, I, (as I was) riding, met Zèid walking.

REM. d. The حَالُ may be مُوَكِّدَةٌ, strengthening, or غَيْرُ مُوَكِّدَةٍ.

تَفَرَّقَ الْقَوْمُ; (مُجْتَهِدًا) *thou hast done this to the best of thy ability* (= مُجْتَهِدًا); A
 أَتَيْتَنِي سُلَيْمٌ قَضَاهَا بِقَضِيصِهَا (= مُشَافَهَةً) *I spoke to him face to face* (= مُشَافَهَةً);
 أَتَيْتَنِي سُلَيْمٌ قَضَاهَا بِقَضِيصِهَا (= مُتَبَدِّدِينَ, see rem. c, 3); (جَمِيعًا) *(the tribe of) Sulaim came to me, its gravel with its pebbles* (i.e. small
 and great, one and all, = جَمِيعًا); فَأَرْسَلَهَا الْعِرَاقَ and so he let them
 (the camels) go in a body, or a crowd, to water (= مُعْتَرِكَةً);
 جَاءُوا الْجَمَاءَ الْغَفِيرَ they came all together (lit. in a great mass,
 covering the ground, = جَمِيعًا).

REM. f. The subject or object of the action to which the حَالٌ B
 refers, صَاحِبُ الْحَالِ or ذُو الْحَالِ, is usually definite, مَعْرُوفَةٌ. The
 principal cases in which it is indefinite, نَكِيرَةٌ, are the following.

(1) When the حَالٌ precedes it, as فِيهَا قَائِمًا رَجُلٌ in it (the house)
 is a man standing; لِعَزَّةٍ مُوحِشًا طَلَلٌ قَدِيمٌ 'Azza's is an ancient
 ruin, left desolate; وَبِالْجَسْرِ مَنِي بَيْنَا لَوْ عَلِمْتَهُ سُحُوبٌ and in my
 body there is, manifestly, if thou didst (but) know it, a sad change;
 وَتَحْتَ الْعَوَالِي وَأَلْقَنَا مُسْتَظِلَّةً ظِبَاءٌ and under the spearheads and C
 shafts, seeking shelter, are gazelles (women). (2) When the صَاحِبُ
 الْحَالِ is followed by an adjective or a complement in the genitive,
 as فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا in it (that night) is
 settled each wise thing, as a thing proceeding from us; نَجَّيْتَ يَا رَبِّ
 نُوحًا وَأَسْتَجَبْتَ لَهُ فِي فُلِكَ مَاخِرٍ فِي الْبَيْرِ مَشْحُونًا thou didst deliver
 Noah, O my Lord, and didst answer his prayer, in a ship cleaving
 the sea heavily laden; عِنْدِي غَلَامٌ رَجُلٍ قَائِمًا in my house is a D
 man's slave standing; فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٍ لِلسَّائِلِينَ in four days
 complete—(this) for inquirers. (3) After a negative or an inter-
 rogation, as مَا حُرِّمَ مِنْ مَوْتٍ حِمَى وَأَقِيمًا there is no interdicted spot
 appointed to preserve (one) from death; لَا يَرْكَنُنْ أَحَدٌ إِلَى الْأَحْجَامِ
 لِيَوْمِ الْوَعَى مَتَخَوِّفًا لِحِمَامِ let no one incline to hang back on the day

- A *of battle, fearing death; يَا صَاحِبَ هَلْ حُمِرَ عَيْشٌ بَاقِيًا* *O friend, is a life decreed as lasting?*—Sibawèih, however, admitted the correctness of such a phrase as *فِيهَا رَجُلٌ قَائِمًا*, and in a tradition we find *صَلَّى الرَّسُولُ اللَّهُ صَلَّى صَلَعَمَ قَاعِدًا وَصَلَّى وَرَاءَهُ رِجَالٌ قِيَامًا* *the Apostle of God prayed sitting, and there prayed behind him (some) men standing.*

- REM. g. As to the position of the *حَالٌ* in a sentence, the following remarks must suffice, in connection with what will be said elsewhere.—(1) As a rule, the *حَالٌ* is placed after the regent. It may, however, precede it, if the regent be a fully inflected (*مُتَّصِرٌ*) verb or verbal adjective, as *رَكِبًا جَاءَ زَيْدٌ* *riding came Zèid*; *مُرْعَا ذَا رَاحِلٍ* *in haste is this (man) departing*; but we cannot say *رَيْدٌ ضَاحِكًا أَحْسَنُ مِنْ عَمْرٍو* and *رَيْدًا ضَاحِكًا مَا أَحْسَنُ زَيْدًا*, instead of *رَيْدٌ أَحْسَنُ مِنْ عَمْرٍو ضَاحِكًا* and *رَيْدًا ضَاحِكًا مَا أَحْسَنُ زَيْدٌ ضَاحِكًا*, because neither *أَفْعَلُ التَّفْضِيلِ* as *أَحْسَنُ* nor *فِعْلُ التَّعَجُّبِ* as *أَحْسَنُ* is *مُتَّصِرٌ*. An exception to the latter case is when an object in a certain state is compared with itself, or with another object, in a different state, in which case the one *حَالٌ* must precede *أَفْعَلُ*, and the other follow it, as *زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا* *Zèid standing looks more handsome than he does sitting*, or *زَيْدٌ مُفْرَدًا أَنْفَعُ مِنْ عَمْرٍو مُعَانًا* *Zèid alone is more useful than Amr assisted (by others)*. If the regent be a *عَامِلٌ مَعْنَوِيٌّ* (see rem. b), the *حَالٌ* must follow it, with rare exceptions in the case of a preposition and its complement. We cannot use *عَطُوفًا هَذَا أَبُوكَ مُجَرَّدَةً تِلْكَ هُنْدٌ*, *كَأَنَّ زَيْدًا أَسَدٌ*, *رَاكِبًا كَأَنَّ زَيْدًا أَسَدٌ*, *أَمِيرًا لَيْتَ زَيْدًا أَخُوكَ*, *تِلْكَ هُنْدٌ مُجَرَّدَةً*, *كَأَنَّ زَيْدًا رَاكِبًا أَسَدٌ*, *لَيْتَ زَيْدًا أَمِيرًا أَخُوكَ*, *هَذَا أَبُوكَ عَطُوفًا*; nor is it usual to say *زَيْدٌ قَائِمًا عِنْدَكَ* or *زَيْدٌ قَائِمًا فِي الدَّارِ* for *زَيْدٌ عِنْدَكَ قَائِمًا* or *زَيْدٌ فِي الدَّارِ قَائِمًا*, though some read in the Kor'an *وَالسَّمَوَاتِ مَطْوِيَّاتٍ بِيَمِينِهِ* *and the heavens, folded together,*
- D

- A virtually a part of *إِبْرَاهِيمَ*, and the phrase quite clear and correct without it, *(اتَّبِعْ إِبْرَاهِيمَ حَنِيفًا)*.

REM. *h.* The *عَامِلِ أَلْحَالِ* may be suppressed, either necessarily or optionally. It is omitted necessarily, for example, in the case of a *جُمْلَةٍ لِمَضْمُونِ جُمْلَةٍ* (see rem. *d*), as *زَيْدٌ أَبُوكَ عَطُوفًا*; in forms of salutation or congratulation, as, to one departing, *رَاشِدًا* *taking the right way and directed by God*, scil. *إِذْهَبْ* *go*; to

- B one returning from the pilgrimage, *مَأْجُورًا مَبْرُورًا* *rewarded and accepted*, scil. *قَدِمْتَ* *thou art arrived*, or *رَجَعْتَ* *thou art returned*; to one eating, *كُلُهُ هَنِئًا مَرِيئًا* *easy of digestion and wholesome*, scil. *كُلْهُ*, *كُلُوهُ*, etc., *eat it*, = *may it agree with thee or you**; and in such phrases as *اِشْتَرَيْتَهُ بِدِرْهَمٍ فَرَاثِدًا (فَصَاعِدًا)* *I bought it for a dirham and upwards*, scil. *فَذَهَبَ التَّمَنُّ زَائِدًا*, or *صَاعِدًا*, *and the price went on increasing or went higher*; *تَصَدَّقْتَ بِدِينَارٍ قَسَافًا* *I gave in alms a dīnār and less*, scil. *فَذَهَبَ التَّمَتُّ بِهٖ سَافًا* *and the amount of what was given in alms went lower*. But the omission is optional in such phrases as *كَيْفَ جِئْتَ رَاكِبًا* *riding*, in answer to *كَيْفَ جِئْتَ* *how didst thou come?* for *جِئْتَ رَاكِبًا*; *أَتَيْمِيًّا مَرَّةً وَقَيْسِيًّا أُخْرَى* *a Temāmite at one time, and a Kaisite at another?* scil. *أَتَحَوَّلُ* or *أَتَتَّقَلُّ* *dost thou change, or turn, thyself into—?* or *أَيُحْسِبُ الْإِنْسَانُ أَنْ لَنْ نَجْمَعَ عِظَامَهُ* *thou affect the nature of—?* *بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ* *does man think that We shall not re-unite his bones? Yea, (we will re-unite them, نَجْمَعُهُمْ) being able to put together evenly the bones of his fingers.—It may even happen*

* [If *هَنِئًا مَرِيئًا* be considered as epithets of the *ماضٍ* understood, this phrase belongs to the class mentioned § 35, *h, a.* Comp. Lane *sub* *مَرُو*.]

that the actual *حَال* itself is suppressed, and only a word or phrase, A
 which is dependent upon it, expressed; as *وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ*
وَمِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ and the angels shall go in unto them
 through every gate, (saying, *قَائِلِينَ*) Peace be upon you.

d. The motive and object of the agent in doing the act, the
 cause or reason of his doing it; as *هَرَبْتُ خَوْفًا* I fled for fear;
ثَوَّبْتُ عَنْ الْحَرْبِ جُبْنًا thou didst refrain from going forth to war
 out of cowardice; *ضَرَبْتُ ابْنِي تَأْدِيبًا لَهُ* I beat my son for the sake B
 of correcting him; *إِذَا رَأَيْتَهُ أَقُومُ لَهُ تَعْظِيمًا لِأُسْتَاذِي* when I see him,
 I stand up before him to show respect to my teacher; *بِئْسَمَا اشْتَرَوْا بِهِ*
بُئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا
 vile is the price for which they have sold their souls, that they should not believe in what God has
 sent down (revealed), out of envy; *وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ*
مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ C
 Scriptures would like if they could make you unbelievers again, after
 ye have believed, out of selfish envy; *فَعَلْتُ كَذَا مَخَافَةَ الشَّرِّ* I did so
 and so for fear of harm, or *مَخَافَةَ أَنْ تَكُومَنِي* for fear that thou
 shouldst reproach me; *وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ*
 and of men there are who sell themselves (give up their lives) to win
 the favour of God (for *مَرْضَاةِ*); *وَأَغْفِرُ عَوْرَاءَ الْكَاذِبِينَ* وَأَعْرِضُ عَنْ
شَتْمِ الْغَائِبِينَ I forgive the harsh language of the noble, that I may D
 treasure him up (as a friend in time of need), and I disregard the
 abuse of the vile out of generosity; *يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ*
وَالصَّوَاعِقُ حَذَرَ الْمَوْتِ they put their fingers in their ears on account
 of the claps of thunder, through fear of death. Such an accusative
 is usually either indefinite or else in the construct state; definition
 by the article is not common, as *لَا أَقْعُدُ الْجُبْنَ عَنِ الْهَيْجَاءِ* I refrain
 not from battle out of cowardice.

A REM. This accusative, which must always be a *مَصْدَرٌ قَلْبِيٌّ*, a mental or intellectual nomen verbi, is called by the grammarians *الْمَفْعُولُ لَهُ*, or *الْمَفْعُولُ لِأَجْلِهِ (مِنْ أَجْلِهِ)*, that on account of which something is done. It is the answer to the question *لِمَهُ why?*

e. Various other determinations and limitations of the predicate ; as *طَابَ زَيْدٌ نَفْسًا* Zèid is cheerful in spirit ; *طَابَ الْوَرْدُ لَوْنًا* the rose is charming in colour ; *تَصَيَّبَ زَيْدٌ عَرَقًا* Zèid streamed with perspiration ; *وَأَشْتَعَلَ الرَّأْسُ شَيْبًا* and my head glistens with hoariness ; *أَحْلَامُنَا تَرِنُ الْجِبَالِ رِزَانَةً* our grave minds surpass the mountains in weight (or firmness) ; *أَبْرَحْتَ كَرَمًا* thou art a marvel of generosity ; *رَفَعْتُ الشَّيْخَ قَدْرًا* I raised the chief in dignity ; *غَرَسْتُ الْأَرْضَ شَجَرًا* I planted the land with trees ; *وَفَجَّرْنَا الْأَرْضَ عَيْونًا* and we made the earth break forth with springs ; *اللَّهُ عَظِيمٌ قُدْرَةً* God is great in might ; *أَنْتَ أَعْلَى مَنْزِلًا وَأَكْثَرُ* thou art higher in station and richer in wealth ; *قَبِي كَالْحِجَارَةِ* and they (your hearts) were like stones, or even harder (lit. stronger as to hardness) ; *أَوْ أَشَدُّ قَسْوَةً*, *أَكْرَمَ أَبِي بَكْرٍ أَبًا*, or *مَا أَكْرَمَ أَبًا بَكْرٍ أَبًا*, how noble is 'Abū Bèkr as a father ! *زَيْدٌ نَعْمَ صَاحِبًا* excellent is Zèid as a companion ! *بِئْسَ غُلَامًا بِشْرٌ* very bad is Bìsr as a slave ! *فَنِعْمَ الزَّادُ زَادَ أَبِيكَ زَادًا* and excellent is the provision, thy father's provision, as a provision ! *حَسْبُكَ بِهِ نَاصِرًا* (He suffices thee) as a helper ; *لِلَّهِ دُرَّةٌ قَارِيًا* what a man he is as a horseman ! (lit. to God belongs his outflow or emanation, from none other could he emanate) ; *وَيَحَهُ رَجُلًا* what a man he is ! (*وَيَحُ* being here a *حَرْفٌ تَعْجِبٌ* or particle of surprise) ; *هُوَ خَيْرٌ رَاجِلًا مِنْهُ قَارِيًا* ; [*قَارِيًا*] he is better as a pedestrian than as a horseman, § 48, e, rem. a].

REM. a. This accusative is called *الْمَجِيزُ* or *الْتَمِيِزُ*, the *specifica-*

tion, and also التفسيرُ or التفسيرُ, and التبيينُ or التبيينُ, the explanation. A

It is an indefinite substantive, اسْمٌ نَكْرَةٌ, placed immediately after the proposition of which it limits or defines the predicate. In the grammatical structure of the sentence it is a فَضْلَةٌ, like the حَالٌ (see c, rem. a). The grammarians regard it as governed by the verb in the preceding clause, of which it was the فَاعِلٌ or مَفْعُولٌ, before its transference to the place of تَمْيِيزٌ to the actual فَاعِلٌ or مَفْعُولٌ; or, if the preceding clause be nominal, as having been B

transferred from the place of the مُبْتَدَأٌ. Thus طَابَ زَيْدٌ نَفْسًا is equivalent, they say, to رَفَعْتَ الشَّمِيخَ قَدْرًا; طَابَتْ نَفْسُ زَيْدٍ to قُدْرَةُ اللَّهِ عَظِيمَةً; and مَالٌ زَيْدٍ أَكْثَرُ مِنْ مَالِكَ to زَيْدٌ أَكْثَرُ مِنْكَ مَالًا. The تَمْيِيزٌ may be explained by مِنْ with the genitive when it is مَنقُولٌ مِنَ الْمَفْعُولِ, as غَرَسْتُ الْأَرْضَ مِنْ شَجَرٍ, instead of شَجَرًا; but not when it is C

مَنْقُولٌ مِنَ الْفَاعِلِ, for طَابَ زَيْدٌ مِنْ نَفْسٍ is nonsense. [Instead of وَيَحَهُ رَجُلًا لِلَّهِ دَرَهُ فَارِسًا and رَجُلًا فَارِسًا we may use مِنْ فَارِسٍ and مِنْ رَجُلٍ. See § 48, b.]—The تَمْيِيزٌ may occasionally be placed, by poetic license, before the predicate which it limits, as أَتَهَجَّرُ سَلْمَى بِالْفِرَاقِ حَبِيبِيهَا وَمَا كَانَ نَفْسًا بِالْفِرَاقِ تَطِيبٌ, will Selmā sever herself from her lover by going away (from him), though she is not cheered in spirit by going away? وَمَا أَرَعَوَيْتُ وَشَيْهًا D

and I did not refrain, though my head glistened with hoariness. Such phrases as نَعَمَ صَاحِبًا زَيْدٌ and بَشْرٌ نَعَمَ غُلَامًا بَشْرٌ are no exceptions to the ordinary rule, as they stand for نَعَمَ هُوَ بَشْرٌ or بَشْرٌ الرَّجُلُ غُلَامًا بَشْرٌ. The transposition of the تَمْيِيزٌ can take place only when the previous clause contains a verb which is مُتَصَرِّفٌ (see c, rem. g), as اِسْتَعَلَّ and تَطِيبٌ in the

- A above examples*. Should it even happen that the **فِعْلٌ مُتَصَرِّفٌ** bears the meaning of a **فِعْلٌ غَيْرُ مُتَصَرِّفٍ**, no transposition can take place; we cannot say **كَفَى بَزِيدٌ عَالِمًا**, instead of **عَالِمًا كَفَى بَزِيدٌ**, *there is a sufficiency in Zeid (Zeid suffices) as a scholar*, because **عَالِمًا كَفَى بِهِ عَالِمًا** is here equivalent to **مَا أَكْفَاهُ عَالِمًا**, and a **فِعْلٌ تَعَجَّبٌ** is **غَيْرُ مُتَصَرِّفٍ**.
- B REM. b. The accusative after the cardinal numbers from 11 to 19 and from 20 to 99 (see Vol. i. §§ 322, 323), is also of this class, being a **تَمْيِيزُ الْعَدَدِ** or *specification of number*; as **أَحَدٌ عَشَرَ رَجُلًا** *eleven men*, **تِسْعَ عَشْرَةَ سَنَةً** *nineteen years*, **أَحَدٌ وَعِشْرُونَ عَامًا** *one and twenty years*, **إِبْنُ ثَمَانِينَ سَنَةً** *eighty years old* (lit. *a son of eighty years*).
- REM. c. To this class also belongs the *specification of weight*
- C **(الْوِزْنُ)** and *measure* (**الْمِقْيَاسُ، الْمِسَاحَةُ، الْكَيْلُ**), in which the **تَمْيِيزُ** follows a single indefinite noun, and specifies the article of which that noun expresses the quantity; as **رَطْلٌ زَيْتًا** *a pint of olive-oil*, **مَنَوَانِ سَمْنًا** *two manas (four pounds) of clarified butter (ghee)*, **كَافِيزٌ بُرًّا** *a kafiz of wheat*, **ذِرَاعَانِ جَوْحًا** *two cubits of cloth*, **لِي جَرِيبٌ نَخْلًا** *I bought two šā's of dates*, **لِي جَرِيبٌ نَخْلًا** *I own a šērīb of date-trees*; **ذَنْوْبٌ مَاءً** *a bucket of water*, **نَحْيٌ سَمْنًا** *a skin of ghee*, **رَاقُودٌ خَلًّا** *a jar of vinegar*, **حُبٌّ عَسَلًا** *a pot of honey*;
- D **خَاتَمٌ حَدِيدًا** *a ring of iron*, **بَابٌ سَاجًا** *a door of teak-wood*, **جَبَّةٌ خَرًّا** *a coat of silk*; **لَيْسَ عِنْدِي ثِقْلٌ خَرْدَلَةٍ ذَهَبًا** *I have not got*

* [The transposition of **وَمَعًا** in the words **فَلَمْ أَدْرِ دَمْعًا أَيُّنَا كَانَ** **أَسْجَمًا** and *I did not know, which of us two shed the most tears* (Dozy, *Supplém.* i. 654, a, l. 6) is allowed because **أَسْجَمًا** is the comparative of **سَاجِمٌ** *pouring forth*. But perhaps **وَمَعًا** is here **مَفْعُولٌ لَهُ** *for tears* (Fleischer, *Kl. Schr.* ii. 556). D. G.]

the weight of a grain of mustard-seed in gold, مَا فِي السَّمَاءِ قَدْرُ رَاحَةٍ A
 سَحَابًا (or كَفِّ سَحَابًا) (مَوْضِعُ كَفِّ سَحَابًا) there is not in the sky a cloud the size
 of a hand; فَلَنْ يُقْبَلَ مِنْ أَحَدٍ مِلٌّ الْأَرْضِ ذَهَبًا there shall not be re-
 ceived from any one (of them) the full of the earth in gold; عَلَى التَّمْرَةِ
 زُبْدًا on each date its like in fresh butter (a piece of fresh butter
 of the same size).—This تَمْيِيزُ التَّوْزِينِ وَالْكَتِيلِ is equivalent to the
 إِضَافَةُ (§ 75) or to the preposition مِنْ with the genitive; e.g. B
 قَفِيزٌ مِنْ بَرٍّ or قَفِيزُ بَرٍّ = قَفِيزٌ بَرًّا. In some cases, however, there may
 be a difference; e.g. ذُنُوبٌ مَاءٍ means a bucket (full) of water, a
 bucketful of water, whereas ذُنُوبٌ مَاءٍ may mean not only a bucket
 of water, but also a bucket for water, a water-bucket.

REM. d. Finally, to this class belongs the accusative after the
 interrogative nouns of number كَمْ and كَأَيِّ, *how much? how*
many? and the indefinite كَذَا, *so and so much or many* [included C
 under the name الْأَلْكَانِيَّاتُ].—(1) كَمْ (contracted for كَمَا the like
 of what, = مِثْلُ مَا or قَدْرُ مَا, see Vol. i. § 351, rem.) is either
 اسْتِفْهَامِيَّةٌ interrogative, = أَيُّ عَدَدٍ what number? or خَبَرِيَّةٌ assertory
 or predicative (or exclamatory), = كَثِيرٌ much, many. (a) As
 interrogative, كَمْ is followed by an indefinite substantive in the
 accus. sing., as كَمْ رَجُلًا عِنْدَكَ how many men are there in thy
 house? كَمْ غُلَامًا لَكَ ذَاهِبٌ how many slaves of thine are going
 away? كَمْ عَبْدًا سَتَشْتَرِيهِ how many slaves will thou buy? D
 كَمْ مِثْلَهُ لَكَ how many like it hast thou? كَمْ غَيْرَهُ لَكَ how many
 besides it hast thou? كَمْ خَيْرًا مِنْهُ لَكَ how many better than it hast
 thou? A phrase like كَمْ لَكَ غُلَامَانًا how many slaves hast thou? is
 no exception to the rule, because the مَمْيِيزُ of كَمْ has been omitted,
 viz. نَفْسًا, and غُلَامَانًا is in the accus. as a حَال (see c, rem. b and
 rem. c, 3). If governed in the genitive by a preceding substantive
 or a preposition, the مَمْيِيزُ may be put in the genit. as well as the

- A accus.; e.g. *أَطْلَقْتَ رِزْقَ كَمِ رَجُلًا (رَجُلٍ) أَطْلَقْتَ* the pension of how many men hast thou granted? *أَشْتَرَيْتَ هَذَا بِكَمْ دِرْهَمٍ (دِرْهَمًا)* for how many dirhams didst thou buy this? *سَقَفْتَ بَيْتَكَ عَلَى كَمْ جِدْعًا (جِدْع)* on how many beams hast thou placed the roof of thy house? (β) As assertory or predicative (or exclamatory), *كَمْ* is followed by a substantive in the genitive of the singular or of the broken plural, and requires a verb in the perfect; as *كَمْ غُلَمَانٍ مَلَكَتُ* many a slave have I owned, or how many a slave have I owned! = *كَثِيرًا مِنْ كَمْ دِرْهَمٍ أَنْفَقْتُ; الْغُلَمَانِ* many a dirham have I spent, or how many a dirham have I spent! This genitive is explained by an ellipsis of *مِنْ*, which is often expressed; as *وَكَمْ مِنْ مَلِكٍ فِي السَّمَوَاتِ لَا تُغْنِي* and there is many an angel (or how many an angel is there) in heaven, whose intercession shall be of no avail; and *وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا* and many a town have We destroyed, or how many a town have We destroyed! If, however, *كَمْ* be separated from the *مُمَيِّزٌ*, the latter should be put in the accusative, not in the genitive, as *كَمْ نَأْتِنِي مِنْهُمْ فَضْلًا عَلَى عَدَمٍ* many a bounty have I received from them when (I was) in want; *تَوْمٌ سِنَانًا وَكَمْ دُونَهُ مِنَ الْأَرْضِ مُحْدَوْدَبًا; غَارَهَا* she (the camel) makes for Sinān, but on this side of him there is many a tract of land, the valley of which is deeply hollowed; though the genitive is also admissible in poetry, as *كَمْ دُونَ مَيَّةَ مَوْمَاءَ بُهَالٍ* there is on this side of Maiyu many a frightful desert; *كَمْ فِي*
- D *بَنِي سَعْدِ بْنِ بَكْرِ سَيِّدٍ ضَخِيمٍ الدَّسِيعَةِ مَا جِدَّ نَفَاعٍ* there is among the Bēnū Sa'd' ibn Bēkr many a chief large in gifts, glorious and useful (to his tribe).—Unless it be governed by a preceding substantive or a preposition, *كَمْ* always stands at the beginning of the clause. If a singular *مُمَيِّزٌ* be followed by a pronoun referring to it, that pronoun may be either singular or plural, as *كَمْ رَجُلٍ رَأَيْتَهُ* or *مُمَيِّزٌ* *وَكَمْ مِنْ مَلِكٍ الْخ. لَقَيْتَهُنَّ* or *كَمْ أَمْرًا لَقَيْتَهَا*, *رَأَيْتَهُمْ* may, of course, be often omitted after *كَمْ*, as *كَمْ مَالِكَ* how much

is thy property? scil. **دِينَارًا**; **كَمْ غُلْمَانِكَ** how many slaves hast A
 thou? scil. **نَفْسًا**; **كَمْ سِرْتٌ** how far hast thou travelled? scil.
فَرَسَخًا or **مِيلًا**; **كَمْ عَبْدُ اللَّهِ مَآكْتُ** how long will 'Abdu 'llāh
 delay? scil. **سَاعَةً** or **يَوْمًا**; **كَمْ جَاءَكَ زَيْدٌ** how often has Zèid come
 to thee? scil. **مَرَّةً**; **أَبْنُ كَمْ كَانَ حَسَّانٌ مَقْدَمَ رَسُولِ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ** how many years old was Hassān, when the Apostle of God
 arrived at *El-Medīna*?].—(2) **كَايِّنٌ** or **كَايِّيٌّ**, compounded of **كَ** B
 and the genitive of **أَيٌّ** who? which? [Vol. i. §§ 351, 353, rem. c]
 is scarcely ever employed interrogatively, as **قَالَ أَبِي بِنُ كَعْبٍ**
لِإِبْنِ مَسْعُودٍ كَايِّنَ تَقْرَأُ سُورَةَ الْأَحْزَابِ فَقَالَ ثَلَاثًا وَسَبْعِينَ
'Ubei 'ibn Ka'b said to 'Ibn Mas'ūd, As how many (verses) dost thou read the
Chapter of the Confederates (Kor. xxxiii.)? And he said, Seventy-
three. Its ordinary use is assertory or predicative (or exclamatory),
 followed by the accus. singular, as **كَايِّنَ رَجُلًا رَأَيْتُ** many a man
 (or *how many a man*) have I seen; but more usually by **مِنْ** with C
 the genitive, as **وَكَايِّنَ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ** and how
 many a prophet (is there), with whom many myriads have fought!
وَكَايِّنَ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ
 and how many a sign is there in heaven and earth, by which they
 pass, turning away from it! **وَكَايِّي مِنْ أَسَى أَعْمَى الْأَسَى** many a
 grief is too great to be consoled by any examples (of resignation).
 It is disputed whether it can be preceded by a preposition, as in D
 the phrase **بِكَايِي تَبِيعُ هَذَا الثَّوْبَ** for how much wilt thou sell this
 piece of cloth? (another example of the interrogative use).—(3) **كَذَا**
 (sometimes written **كَذَى**), so and so much or many [Vol. i. § 340,
 rem. d], requires after it an indefinite accus. in the singular, as
عِنْدِي كَذَا دِرْهَمًا I possess so and so many slaves; **عِنْدِي كَذَا دِرْهَمًا**
I have so and so many dirhams by me. It is more usually doubled,
وَكَذَا وَكَذَا, as **قَالَ مِنْ الشَّعْرِ كَذَا وَكَذَا بَيْتًا** he made (lit. said) so

- A *and so many verses of poetry*; *وَكَذَا جَارِيَةٌ* the 'amir bought so and so many slave-girls; *عَدِ النَّفْسِ نَعْمًا بَعْدَ بُؤْسَاكَ* *وَكَذَا لُطْفًا بِهِ نُسَى الْجَهْدِ* promise thy soul ease after thy affliction, calling to mind such and such favours, through which trouble is forgotten. The conjunction is sometimes omitted, and some say that there is a distinction between *وَكَذَا* and *كَذَا*; e.g. *كَذَا كَذَا*; e.g. *كَذَا كَذَا دِرْهَمًا* means, according to them, I owe him so and so many dirhams, from 11 to 19, whereas *كَذَا وَكَذَا دِرْهَمًا* means at least 21 dirhams.

- f. An act expressed by a nomen verbi, with which another act, expressed by a finite tense, is compared; as *قَتَلُوهُ قَتْلَ ابْنِهِ أَخَاهُمْ عَمْرًا* they killed him in the same way as his son killed their brother 'Amr; *عَذَّبَ زَيْدًا تَعْذِيبَهُ إِسْمَاعِيلُ أَبُو زَيْدٍ* he tortured Zèid just as 'Ismā'il, Zèid's father, had tortured him; *وَلَوْ يَعَجَلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَلَهُمْ* and if God should hasten evil upon men, as they would fain hasten good, verily their end (death) would be decreed. For this accusative may be substituted *كَ* with the genitive of the nomen verbi, or *كَمَا* with a finite tense of the verb; e.g. in the first example, *كَمَا قَتَلَ ابْنُهُ* or *كَقَتَلَ ابْنِهِ* [comp. § 27, b].

45. If an entire clause, consisting of a subject and a predicate, be annexed to another clause, to define or limit either the subject or object of the latter, then the predicate of the former is placed before its subject and put in the accusative, the subject being left in the nominative (see § 73). For example: *وَلَّى تِمْرَنُكَ مَكْشُورًا* *أَوَائِلُهُ وَمَذْغُورًا أَوَاخِرُهُ* Timur-lenk (Tamerlane) turned his back, after his van had been broken and his rear struck with panic; *هُوَ الَّذِي أَنْشَأَ* *جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ* He it is who produceth gardens with trellises for vines and without them, and the palmtrees and the grain, with their various edible fruits

سَأَغْسِلُ عَنِّي أَلْعَارَ بِالسَّيْفِ; (كَأَنَّنَا أَكَلَهُ مُخْتَلِفًا = مُخْتَلِفًا أَكَلَهُ) A
 جَابِلًا عَلَيَّ قَضَاءَ اللَّهِ مَا كَانَ جَابِلًا I will wipe away my disgrace
 with the sword, let God's decree bring upon me what it may (جَابِلًا عَلَيَّ
 = جَابِلًا عَلَيَّ). وَإِنْ جَلَبَ عَلَيَّ, جَابِلًا in rhyme for جَابِلًا).

(b) *The Prepositions.*

46. The prepositions all originally designate relations of *place* (local relations), but are transferred, first, to relations of *time* (temporal relations), and next, to various sorts of *ideal* relations, conceived under the figure of the local relations to which they correspond.—They are divided into *simple* and *compound*.—The simple prepositions are again divisible into three classes, indicating respectively motion proceeding from or away from a place, motion to or towards it, and rest in it. B

47. The prepositions which indicate motion proceeding from or away from a place, are مِنْ (*ex*) *out of, from*, and عَنْ (*ab*) *away from*. C

REM. In Hebrew and Aramaic ׀ supplies the place both of عَنْ and مِنْ.

48. مِنْ (with pronominal suffixes مِّنِّي, مِّنَّا, مِنْكَ, مِنْهُ) designates:—

(a) The *local point of departure*, departure from a place; as خَرَجَ مِنْ مَكَّةَ he went forth from Makkah; سَقَطَ مِنْ يَدِهَا it fell from her hand; سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ D (I declare) the glory of Him who transported His servant by night from the sacred Temple (at Makkah). Hence it is connected with verbs which convey the idea of separation, departure, holding oneself or another aloof from any person or thing, liberating, preserving, fleeing, frightening away, forbidding, and the like; as هُوَ الْحِصْنُ هُوَ الْفَتْحُ this is the fortress which preserves (us) from

- A *all calamities*; **أَعُوذُ بِاللَّهِ مِنَ الطَّمَعِ** *I take refuge with God (pray God to preserve me) from covetousness*; **الدُّنْيَا تَمْنَعُ مِنَ الْخَيْرِ** *the world holds (us) back from good*; **الَّذِي خَلَقَكُم مِّنْ نَفْسٍ وَاحِدَةٍ** *who hath created you (brought you into existence) from one soul*. Hence too its use to signify, on the one hand, *by or through*, as **دَخَلَ مِنَ الْبَابِ** *he came in by, or through, the door*; **أَبْرَاجُهَا الَّتِي يَتَرَقَّى الْمَاءُ مِنْهَا** *towers through which the water ascends*; **إِذَا نَظَرْنَا إِلَى الشَّمْسِ وَالْقَمَرِ** *when we look at the sun and moon through an opening in the clouds*; and, on the other hand, *in place of, instead of* (= **بَدَلٌ**), as **أَرْضَيْتُمُ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ** *are ye contented with the life of this world instead of the next?* **وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً** *and if we pleased, we could place (or create) in your stead angels to succeed (you) on the earth*; **وَلَمْ تَذُقْ مِنَ الْبُقُولِ** *and she had not tasted the pistachio-nut instead of (common) vegetables*; **فَلَيْتَ لَنَا مِنْ مَّاءٍ زَمْزَمَ شَرِبَةً** *oh would that we had a draught instead of the water of Zëmzëm!**
- C **الْفُسْتَقَا** *and she had not tasted the pistachio-nut instead of (common) vegetables*; **فَلَيْتَ لَنَا مِنْ مَّاءٍ زَمْزَمَ شَرِبَةً** *oh would that we had a draught instead of the water of Zëmzëm!**
- D *they have been chosen from the times of the battle (lit. day) of Ḥalîma.*

* [In the words **وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ** Zamahsârî, *Fâik*, i. 159, explains **بَدَلٌ** by **بَدَلٌ** i.e. **بَدَلٌ طَاعَتِكَ وَعِبَادَتِكَ**, *riches will not profit the possessor thereof instead of Thee, i.e. the obedience and submissiveness to Thee*. Commonly it is said to have here the signification of **عِنْدَ** with *Thee* (comp. Lane in v. **جَدُّ**). D. G.]

REM. a. The Arab grammarians say that مِنْ, when used in the A above significations, is employed لِابْتِدَاءِ الْغَايَةِ فِي الْمَكَانِ وَالزَّمَانِ to denote the commencement of the limit in place and time, or simply لِالْابْتِدَاءِ to denote the commencement.

REM. b. The tribe of Hudail used مَتَى in these senses as well as مِنْ; e.g. أَخْرَجَهَا مَتَى كَيْفِهِ (مِنْ) his sleeve; they (the clouds) drank of the sea-water, then they rose from (مِنْ) the dark- B green flood with the sound of the storm.

[REM. c. On مِنْ in the signification of مُنْذُ see § 61, rem. d.]

(c) The causal point of departure, the origin and source of a thing; as ذَلِكَ مِنْ نَبَأٍ جَاءَنِي this is in consequence of information that reached me; وَقَفَّ يَتَعَجَّبُ مِنْهَا and he stood admiring it (or wondering at it, his wonder proceeding from, or being caused by, it); C أُغْرِقُوا مِمَّا خَطِئَاتِهِمْ أُغْرِقُوا they were drowned because of their sins (the particle مَا is merely expletive and does not interfere with the government of مِنْ); يُغْضِي حَيَاءً وَيُغْضِي مِنْ مَهَابَتِهِ he is silent out of modesty, and others are silent through fear of him. Hence its use after verbs meaning to sell and to give in marriage, as بَاعَ وَهَبَ زَوَّجَ; e.g. بَاعَ مِنْهُ فَرَسًا he sold to him a horse; بَعَثَ مِنْ رَسُولِ اللَّهِ صَلَّى بَعَثَ مِنْ رَسُولِ اللَّهِ صَلَّى I sold to the Apostle of God a pair of trousers; D زَوَّجَ إِسْمَاعِيلَ ابْنَتَهُ مِنْ ابْنِ أَخِيهِ الْعَيْصِ بْنِ إِسْحَاقَ Ishmael gave his daughter in marriage to his nephew, Esau the son of Isaac.

REM. a. The grammarians say that مِنْ is used in this case لِلتَّعْلِيلِ to assign the reason.

REM. b. In speaking of persons مِنْ أَجْلِ, on account of, is always used instead of مِنْ, and often too in other cases; as

- A *تَبْكِي مِنَ أَجْلِهَا* she on whose account, or for whose sake, thou weepst; *فَعَارُ ثُمَّ عَارُ ثُمَّ عَارُ شَقَاءُ الْمَرْءِ مِنْ أَجْلِ الطَّعَامِ* it is a threefold disgrace for a man to be in misery on account of (for want of) food; *مِنْ أَجْلِ كَلَامِهِ* because of what he said.

(d) The distance from a place, person, or thing, particularly after words which signify proximity, such as *قَرَبَ* or *دَنَا* to be near, *قَرِيبَ* near, etc. (compare Lat. *prope ab eo*, Fr. *près de lui*, *rapproché de lui*);

- B e.g. *قَرَبَ الْجَيْشُ مِنْهُمْ* the army was near them; *دَنَا مِنِّي* he was not far from me (*دَنَا إِلَيَّ* would mean he came up close to me); *يَنْبَغِي لِطَالِبٍ* it behoves the student not to sit near, or close to, the teacher. [Hence its figurative use in the phrases quoted § 44, b, rem. a near the end: *هُوَ مِنِّي مَنَاطُ التُّرْبِيَا* etc., and in the following examples: *مَا هَذَا الْغَلَامِ مِنْكَ* what relation is this lad

- C to you? *هُوَ مِنْكَ وَأَنْتَ مِنْهُ* he is close to you and you are close to him (in birth and rank); *فَإِنِّي لَسْتُ مِنْكَ وَكَسْتُ مِنِّي* I am not in union with you nor you with me; *مَا أَنَا مِنْ دَدٍ وَلَا أَلَدٌ مِنِّي* I have no concern with diversion, nor has diversion any concern with me. In the last two phrases *فِي شَيْءٍ* may be supplied, in which case *مِنْ* has the partitive meaning, as in *لَيْسَ مِنَ الْعِلْمِ فِي شَيْءٍ* he is in no part of science, i. e. he has nothing to do with science.]

(e) The difference between two persons or things which are contrasted or compared with one another; as *هَلْ تَعْرِفُ الْجَيِّدَ مِنَ الرَّدِيِّ* dost thou know the good from the bad? *وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ* but God knows him that dealeth foully from him that dealeth fairly; *أَيْنَ أَنْتَ مِنْ نُوحٍ وَطُولِ عُمُرِهِ* what a difference there is between thee and Noah in length of life! lit. where art thou from Noah and his length of life? Hence the use of *مِنْ* after comparative adjectives; as

نَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ *he is more excellent than I*; هُوَ أَفْضَلُ مِنِّي *A we are more deserving of (or have a better right to) the kingdom than he.*

REM. a. If an object be compared with itself in a different respect, the appropriate pronominal suffix must be attached to the preposition مِنْ; as *النَّاسُ أَشْبَهُ بِزَمَانِهِمْ مِنْهُمْ بِآبَائِهِمْ* *people are more like the time in which they are born than they are like their fathers*; *هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ* *they were nearer unbelief on that day than belief*; *أَشَوْقُ مِنِّي* *B* *فَقَالَ يَا أَبَتِ أَنَا وَاللَّهِ إِنِّي طَعْنَةٌ نَافِذَةٌ . . .* *but he said: O my father! I have more longing for a piercing thrust than I have to see my son*; *أَنَا مِنْكُمْ عَلَى الْعَرَبِ* *I have more fears of injury to the Arabs by you than I have of injury to you by the Arabs*; *وَلَأَنَا أَهْمٌ* *C* *بِجِرَاحِي* *and verily I was more concerned about the wounds of the Apostle of God than I was about my own wounds*; *أَنَا أُمِيلٌ إِلَى كَوْنِهَا مِنْ هَذَا الْأَصْلِ مِنِّي إِلَى كَوْنِهَا مِنْ ذَوَاتِ الثُّونِ* *I am more inclined to its being (derived) from this root than I am to its being (derived) from (one of) those which contain the letter n*; *وَكَانَ رَحِمَهُ اللَّهُ بِالْعِلْمِ أَخْبَرَ مَا هُوَ بِالْحَرْبِ* *he possessed, may God have mercy on him! more knowledge of science than of war (with ما explet.).*—Sometimes, in a less careful style of speaking or writing, the preposition مِنْ is annexed to the latter of the two objects, instead of to the person or thing which is compared with him or itself in respect of these two objects; as *صَارَ يُقَاتِلُهُمْ بِالْعَصَا أَقْوَى مِنَ السَّلَاحِ* *he began to fight them with the stick more sturdily than with the weapons (for أَقْوَى مِنْهُ بِالسَّلَاحِ)*; *عَلَى أَنَّ الظُّلْمَ مِنْكُمْ أَقْبَحُ مِنْ غَيْرِكُمْ* *because wrong proceeding from you is worse than from others (for غَيْرِكُمْ مِنْ غَيْرِكُمْ).*—
مِنْ with its complement is sometimes omitted; e.g. *اللَّهُ أَكْبَرُ* *God*

A *is most great*, lit. *God is greater مِنْ غَيْرِهِ than any other being*; *اللَّهِ أَعْلَمُ* *God knows best*, lit. *God knows better مِنْ غَيْرِهِ than any other being*; *إِنَّ الَّذِي سَمَكَ السَّمَاءَ بَنَى لَنَا بَيْتًا دَعَائِمُهُ أَعَزُّ وَأَطْوَلُ* *verily He, who reared the Heavens, hath built for us a house, the props (or pillars) of which are more glorious and taller, scil. مِنْ بَيْتِكَ than (those of) thy house, or مِنْ كُلِّ بَيْتٍ than (those of) every (other) house**.

B REM. b. When thus used *أَفْعَلٌ* is invariable in form; as *هِنْدٌ أَحْسَنُ مِنْ زَيْنَبَ* *Hind (a woman) is better than Zainèb*; *الْحُرَّتَانِ أَحْسَنُ مِنَ الْإِمْتَائِنِ* *the two freeborn women are better than the two female slaves*; *الْعُلَمَاءُ أَحْسَنُ مِنَ الْجُهَلَاءِ* *the learned are better than the ignorant*; *الْمُؤْمِنَاتُ أَحْسَنُ مِنَ الْكَافِرَاتِ* *the (female) believers are better than the unbelievers*.

REM. c. *مِنْ* with its complement is occasionally placed in poetry before the comparative adjective; as *بَلْ مَا زَوَدَتْ مِنْهُ أَطْيَبُ* *nay, what she gave (us) as provision was (even) sweeter than it (honey)*; *لَا شَيْءٌ مِنْهُمْ أَكْسَلُ* *nothing is lazier than they*; *فَأَسْمَاءُ مِنْ تِلْكَ الظَّعِينَةِ أَمْلَحُ* *then 'Asmā is more beautiful than that woman*. In prose this inversion takes place only with an interrogative pronoun or a word in the construct state before an interrogative pronoun; as *مِمَّنْ أَنْتَ خَيْرٌ* *than whom art thou better?*

D *مِنْ أَبِي أَيُّهُمْ أَنْتَ أَحْسَنُ* *than the father of which of them art thou better?*

REM. d. In the other Semitic languages, which do not possess a peculiar comparative form of the adjective, the comparison is likewise expressed by means of the same preposition; Heb. *מִן*, Aram.

صَ، Æth. *አም*: or *አምነ*::

* [Fleischer denies that phrases like *اللَّهُ أَكْبَرُ* are elliptical, taking *أَكْبَرُ* as an absolute superlative; *Kl. Schr.* i. 684, 789, ii. 721.]

(f) The relation which subsists between the part and the whole, A
the species and the genus; as *عِلْمُ الطِّبِّ سَبَبٌ مِنَ الْأَسْبَابِ* *the science*
of medicine is one of the professions; *وَمِنْ تَعْظِيمِ الْعِلْمِ تَعْظِيمُ الْكِتَابِ*
and respect for the book is a part of the respect due to science;
وَمِنْ تَعْظِيمِ الْعِلْمِ تَعْظِيمُ الْكِتَابِ *man is compounded of soul and body*;
وَرَأَى أَنَّ الْحَيَوَانَ وَالنبَاتَاتِ لَا تَلْتَمِزُ حَقَائِقَهَا إِلَّا مِنْ مَعَانٍ كَثِيرَةٍ
and he saw that the natures of animals and plants are compounded of
numerous elements; *بِرِّ الْبُرِّ* *a kafiz of wheat*; *لِبَاسُهُ مِنْ* B
الحَرِيرِ *his garment is of silk*.

REM. a. When مِنْ precedes a definite noun, especially in the
plural, it often indicates an indefinite quantity or number, = شَيْءٌ
or بَعْضٌ; as *شَرِبْتُ مِنَ الْمَاءِ* *I drank some of the water*; *أَخَذَ مِنْ*
الدَّنَانِيرِ *he took some of the dinars*; *قَدْ أَرَاكُمْ مِنْ آيَاتِهِ* *he has*
already shown you some of his signs; [*إِنِّي لَمُبَدِّ مِنْ ثَنَائِي*] *lo I am* C
about to pay the homage of my praise; *وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ* *and*
we cause a number of springs to gush forth in it; *مِنْهُمْ مَنْ قَصَصْنَا*
عَلَيْكَ *of some We have told thee, and of*
others We have told thee nothing. Accordingly مِنْ with an indefi-
nite genitive may be the subject of a sentence, e.g. *فَمِنْ قَائِلٍ*
بِالرُّوحَانِيَّاتِ وَمِنْ قَائِلٍ بِالْهَيَاكِلِ وَمِنْ قَائِلٍ بِالْأَصْنَامِ D
there are some who believe in the spiritual beings as gods, others in the celestial
bodies, others again in the idols. Compare in French *de* with the
article, as *du lait*, "some milk." We here see the nominal origin
of مِنْ, which is clearly a substantive, meaning a *part* or *portion*.

REM. b. After negative particles, and after interrogatives put
in a negative sense, مِنْ prefixed to an indefinite noun means *none*
at all, not one; as *مَا جَاءَنِي مِنْ رَجُلٍ* or *مِنْ أَحَدٍ* *no one came*
to me; *مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ* *there hath come to us no bearer*

- A *of good news and no warner*; لَا يَأْتِينِي مِنْ أَحَدٍ let no one come to me; مَا لَهُمْ مِنْ إِلَهٍ غَيْرُهُ ye have no god but Him; لَا فِي الدَّارِ مِنْ رَجُلٍ (= لَا نَاصِرِينَ لَهُمْ) they have no helpers there is no man in the house (= الدَّارِ فِي الرَّجُلِ); هَلْ مِنْ مَزِيدٍ is there any addition or increase? هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ is there any creator but God? هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ dost thou perceive any one of them? هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ have we any portion of that thing? With أَحَدٍ مِنْ compare the Hebrew לְאִישׁ מִן, Levit. iv. 2, Deuter. xv. 7.

[REM. c. Very often مِنْ preceded by an indefinite noun, is followed by the definite plural of the same noun, in order to signify that a person or thing is wholly undefined, as مَلِكٌ مِنَ الْمَلُوكِ a certain king; وَجْهٌ مِنَ الْوُجُوهِ a certain manner. But when an

- C indefinite noun denoting a state or condition is followed by مِنْ with the same noun defined in the singular, it signifies a high degree of that state or condition, as عَجَبٌ مِنَ الْعَجَبِ a wonder of wonders; دَاءٌ مِنَ الدَّاءِ a very great disease; شَأْنٌ مِنَ الشَّأْنِ a very important affair; زَيْنٌ مِنَ الزَّيْنِ a great ornament. D. G.]

[REM. d. The adverbial expressions (مِنَ الْعَدِ) مِنْ غَدٍ to-morrow,

- D مِنْ اللَّيْلِ at night correspond to the Latin *de mane* (demain), *de nocte*, and signify properly in a part of the following day, in a part of the night. Other examples are خَرَجَ مِنْ يَوْمِهِ he went out on the same day; رَجَعَ مِنْ قَوْمِهِ he returned immediately (comp. Lane s. v. and Fleischer, *Kl. Schr.* i. p. 457 seq.); مِنْ دَاخِلِ الْمَسْجِدِ inside the mosque. This is called مِنْ بِمَعْنَى فِي min with the signification of *fi*, though there is a slight difference between the use of the two prepositions, as has been pointed out by Fleischer, i. p. 414. D. G.]

REM. *c.* When مِنْ indicates a part of a whole, it is said to be used لِتَّبْعِيضٍ to indicate division into parts; when it indicates the parts of which a whole is composed, لِلتَّرْكِيبِ to indicate composition.

(*g*) The definition or explanation of a general or universal by a special or particular term, the latter being one of several objects that go to make up the former; as وَكَذَلِكَ يُفْتَرَضُ عِلْمُ أَحْوَالِ الْقَلْبِ مِنْ and in the same way we are enjoined to take cognizance of the different states of the heart, such as trust (in God), and repentance, and fear (of Him); فَتَصَفَّحَ جَمِيعَ الْأَجْسَامِ الَّتِي فِي عَالَمِ الْكُونِ وَالْفَسَادِ مِنَ الْحَيَوَانَاتِ وَالنَّبَاتِ وَالْمَعَادِينِ كُلِّ مِنْ هَابِيلَ وَقَابِيلَ and he examined all the bodies which there are in this world of existence and decay, both animals, plants, and minerals; Abel as well as Cain; مِنَ الْأَنْصَارِ these brethren of ours, the 'Anṣār (or Helpers of the Prophet); لَا يَحْصُلُ مَقْصُودُهُمْ مِنَ الْعِلْمِ their object, namely learning, is not attained; فَاجْتَنِبُوا الرِّجْسَ مِنَ وَالْعَرَبُ تَحْذِفُ هَذَا and the Arabs omit this verb *kaḷa yaḷūlu*. Hence it serves to indicate the relation between the material and the article made of it, as صَنِمَ مِنَ الذَّهَبِ (مِنْ ذَهَبٍ) a statue of gold; فَصَعَبَ عَلَيْهِ لِعَدَمِ ثَوْبٍ مِنَ الْحَرِيرِ (مِنْ حَرِيرٍ) and it was difficult for him, because of the want of instruments, and because those (which he had) were made only of stones and reeds. In this way مِنْ is constantly used after the indefinite pronoun مَا [and مَهْمَا], what, whatever, which cannot be construed with a genitive; as مَا ذَهَبَ مِنَ الْمَالِ the money which has been spent; مَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِ إِلَيْكُمْ مَا يَفْتَحُ اللَّهُ

- A *اللَّيْسَ مِنَ الرَّحْمَةِ فَلَا مُمْسِكَ لَهَا* the mercy which God sendeth forth for man, none can keep back. [In some cases this *مِن* after *مَا* may be considered as the partitive *مِن*.]

REM. In the language of the grammarians, *مِن* is here used *لِلْبَيَانِ*, or *لِلتَّبْيِينِ*, to make clear or explain, or *لِبَيَانِ الْجِنْسِ* to explain the genus.

- B [(h) The specifying (*الْتَّمِيْزُ*) of the general term, as *لِلَّهِ دَرْكٌ مِّنْ قَارِسٍ* what a man thou art as a horseman! (where *مِنْ قَارِسٍ* is the equivalent of *قَارِسًا* § 44, e); *نَاهِيكَ مِنْ رَجُلٍ* what a wonderful man he is! *جَزَاكَ اللَّهُ مِنْ أَخٍ خَيْرًا* may God repay thee good, excellent brother as thou art; *عَدِمْتُكَ مِنْ حُبِّ* might I only be rid of thee, love (that makest me miserable)! *حَتَّى يَقُولُوا إِذَا مَرُّوا عَلَيَّ جَدَّتِي أَرْشَدَهُ*
- C *ثُمَّ قَالَ اللَّهُ لَهُمْ يَا أَيُّهَا الَّذِينَ آمَنُوا قَدْ رَشَدَ هَذَا ابْنُ سَيِّدِ قُرَيْشٍ وَهُوَ مُسْتَرْضِعٌ فِينَا مِنْ غُلَامٍ يَتِيمٍ* that they may say when passing by my tomb, God directed him aright, warrior as he was, and verily he followed the right course; *هَذَا ابْنُ سَيِّدِ قُرَيْشٍ وَهُوَ مُسْتَرْضِعٌ فِينَا مِنْ غُلَامٍ يَتِيمٍ* this is the son of the lord of *Kurdis*: he is nursed among us, orphan as he is, having no father; *وَكَانَ رَجُلًا نَاسِكًا فَاضِلًا فَقِيهًا*; *وَمِنْ رَجُلٍ كَانَ يَمِيلُ إِلَى مَحَبَّةِ أَهْلِ بَيْتِ رَسُولِ اللَّهِ* he was a pious, distinguished, and learned man, namely a man inclined to the love of the family of the Apostle of God. A special branch of this is the use of *مِن*, which is called *لِلتَّجْرِيدِ*, to designate the person or thing, in which a certain quality is prominent, as *لَقِيتُ مِنْهُ الْأَسَدَ* I encountered in him a lion; *لِي مِنْ فُلَانٍ صَدِيقٌ حَمِيمٌ* I have in So-and-So an affectionate friend; *لَقِيتُ مِنْهُ بَحْرًا* I found him to be a man of exceeding generosity. In such phrases *مِن* has the same meaning as *فِي* and *بِ*.

- A *أَطْعَمَهُ* he is saved from punishment in the next world; *عَنْ عَذَابِ الْآخِرَةِ* he fed him (to save him) from hunger; *عَنِ الْعُرْيِ* he clothed him (to save him) from nakedness; *عَنِ الْمُنْكَرِ* the prohibition of what is wicked; *عَنِّي* he acts as my deputy; *عَنْهُ* he fights for, or to protect, him; *لَا تُجَادِلُ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ* do not contend, or plead, for those who act wrongly to themselves;
- B *لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا* (one) soul shall not make satisfaction for (another) soul at all; *حَمَلَ عَنْهُ كَذَا وَكَذَا دِرْهَمًا* he paid so and so many dirhams in his stead, lit. he bore, or took upon himself, for him.

(b) After verbs denoting uncovering, laying bare, opening, revealing, informing, asking and answering; for in these verbs there lies the idea of the removal of a covering, real or figurative. For example:

- C *لَوْ كُشِفَ عَنِّي سُتُورُ الدُّنْيَا* if the veils of this world were removed from me (from before my eyes); *الْتِبَالُ الَّتِي أَنْشَقَّتْ عَنْ بُيُوتِ* the mounds which were laid open so as to disclose chambers; *إِنْ كُنْتَ تَبْغِي شَاهِدًا* if thou wantest a witness who can inform thee regarding what is hidden; *سَأْنَيْتُكَ عَنْ مَجْمُوعِهَا* I will tell thee about all of them; *هَذَا سُؤَالٌ سُئِلَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَجَابَ عَنْهُ* this is a question about which the Apostle of God was questioned, and he gave an answer to it; *وَجَّهَ عَنْهُ إِلَى الْأَنْدَلُسِ أَبُوهُ* his father sent to Spain to look for
- D him; *فَسَأَلَهُمْ عَنِّي وَقَالَ وَجِّهُوا عَنْهُ* and he asked them about me and said, Send to look for him; *فَقَصَدَتِ الْخَزَائِنُ عَنِ الْأَسْلِحَةِ* and they made for the arsenals to look for arms; *كَأَنَّمَا تَبَسَّرُ عَنْ لَوْلُوٍ مُنْصَدٍ* she smiles so as to display (teeth like) strung pearls or hailstones (in whiteness).

(c) After verbs denoting abandonment or neglect, and the ability to dispense with (عَنْ) one thing because of the possession of another

(ب [§.56, c]); because in them is implied the notion of turning away A
 (أَعْرَضَ). For example : [رَغِبَ عَنِ الشَّيْءِ] *he did not wish for the thing,*
he avoided it ; صَفَحْتُ عَنْ ذَنْبِهِ or *عَفَوْتُ I forgave him his sin ;*
رَضِيَ عَنْهُ *he was satisfied with him* (and had nothing more to ask from
 him) as in the words of the Kor'an *رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ* *God is*
well pleased with them, and they are well pleased with Him. D. G.];
 لِي فِي طِلَابِ الْعِلْمِ غِنًى وَهُوَ غَنِيٌّ عَنْهَا *a man must not be neglectful of*
himself ; I find in study such contentment that I can dispense with
 the singing of women ; *أَغْنَيْتَنِي بِحِلَالِكَ عَنْ حَرَامِكَ وَأَكْفَيْتَنِي بِفَضْلِكَ*
عن غناء الغانيات *satisfy me with what Thou allowest, so that I may be able to*
dispense with what Thou forbiddest, and suffice me with Thy goodness,
so that I may not have occasion for any other but Thee. Similarly :
 بِي حَصْرٍ عَنْ ذِكْرِ *this circumstance occupied*
him so that he could not think of anything but it ; *إِلَّا فِيهِ*
 إِي أَحَبَبْتُ حُبَّ *I am unable to mention all the virtues ;*
 أَلْخَيْرِ عَنِ ذِكْرِ رَبِّي *I have loved the good (of this world) so as to neglect*
all thought of my Lord ; *يَبْخُلُ عَنْ نَفْسِهِ* *he is so stingy as to deny*
himself everything.

(d) After verbs signifying to leave one behind or to surpass one ;
 as *لَا أَفْضَلْتَ عَنِّي* *thou dost not surpass me in anything.* Hence the
 expression *فَضْلًا عَنْ* *not to mention, much more or much less* (according D
 to the context) ; as *فَتَبَيَّنَ لَهُ فِي أَقَلِّ الْأَشْيَاءِ الْمَوْجُودَةِ فَضْلًا عَنْ أَكْبَرِهَا*
and there became manifest
to him in the smallest of existing things, not to mention (and much
more in) the largest of them, such traces of wisdom as set him in the
greatest astonishment ; *لَا يُوجَدُ فِي الشَّأْمِ بِأَسْرَافٍ فَضْلًا عَنْ صَفَدَ* *it is not*

A found in the whole of Syria, not to mention (much less in) *Safed*. Hence too the use of *عَنْ* in comparisons (like *مِنْ*, § 48, e); as *عَنْ* *أَيْنَ أَنْتَ عَنِ النَّبِيِّ النَّدْرِ الْجَامِعِ لِمُشَبَّهَاتِ الشَّغْرِ* where art thou (where are thy verses) in comparison with this rare verse, which contains all the things wherewith the mouth can be compared? *تَعَالَى عَمَّا يُشْرِكُونَ* He is exalted above whatever (gods) they join (with Him).

[REM. If *عَنْ* *فَضْلًا عَنْ* is followed by a clause with *أَنْ*, *عَنْ* is very often omitted, as is frequently the case with prepositions in general, before *أَنْ* and *أَنَّ*. D. G.]

(e) *عَنْ* also indicates the source from which something proceeds; as [*عَنْ تَرَاضٍ* *إِنَّمَا الْبَيْعُ* selling or buying is only (resultant) from mutual agreement; *عَنْ رَأْيِ فُلَانٍ* he acted after the counsel of such a one]; *لَا نَفْعَ لِهَذَا عَنْ قَوْلِكَ* we will not do this at your word (as it were, setting out from your word, moved by your authority); C *كَانَتِ الْيَهُودُ لَا تَسْكُنُ مَدِينَةَ مَرَّاكُشَ عَنْ أَمْرِ أَمِيرِهَا* the Jews did not dwell in the city of *Marrēkuš* (Morocco) by the order of its governor. Hence it shows (α) the authority for any statement, tradition, or the like; as [*عَنْهُ* *أَخَذْتُ الْعِلْمَ* I acquired knowledge from him; *عَنْ* *رَوَى* he related (a tradition) from such a one]; *عَنِ الشَّافِعِيِّ* it is related on the authority of *Šāfi'i*; *عَنْ* *وَكَانَ أَسْتَاذُنَا يَحْكِي* and our teacher used to narrate on the authority D of a certain *shèikh*; *عَنْ رَسُولِ اللَّهِ* an authentic tradition of the Apostle of God; *عَنْ* *وَعَنِ النَّبِيِّ أَنَّهُ قَالَ* and it is told of the prophet that he said; and (β) the cause from which an effect proceeds as its source; as *عَنْهُ* *الْلَّازِمُ* that which necessarily follows from it; *عَنْ* *مَا هَلَكَ أَمْرٌ عَنْ مَشُورَةٍ* no one ever perished through asking advice (of others).

(b) Transferred to time, the point up to which something lasts A or continues; as صُمْتُ إِلَى الْمَغْرِبِ *I fasted till sunset*; تُخَبِّرُنَ مِنْ أَزْمَانٍ يَوْمِ حَلِيمَةٍ إِلَى الْيَوْمِ قَدْ جُرِبْنَ كُلَّ التَّجَارِبِ (see § 48, b) *down to the present day (and) have been tested with every sort of test*; لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَامَةِ *a part of my people shall not cease to hold fast the truth till the day of the resurrection*. It occurs in a somewhat different sense in the phrases لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ *He will certainly assemble you to the day of* B *the resurrection (for it)*; [أَنْتِ طَائِقٌ إِلَى سَنَةٍ] *thou art divorced till this day year*.

REM. In these two cases إِلَى is used لِلْإِنْتِهَاءِ *to designate the limit of the act.* [See § 52, rem. b.]

(c) إِلَى also shows that one thing is added to another (لِلْمَصْحَابَةِ or لِلْمَعْيَةِ), and hence we find it construed with زَادَ *to increase, augment*; as لَا تَأْكُلُوا أَمْوَالَهُمْ *do not devour their substance in addition to your own*; *they have added knowledge to the knowledge they (already) possessed*. [Hence also it signifies *reaching up to* (= نَامٍ إِلَى), *belonging to* (= مَسْمُومٍ إِلَى), *entrusted to* (= مَوْكُولٍ إِلَى) etc., as وَهُوَ إِلَى بَنِي أُمَيَّةٍ *and he belonged to the Bēnū 'Umèiyā*; لَيْسُوا إِلَى عَرَبٍ مِنَّا فَتَعْرِفُهُمْ *they belong to none* D *of our Arab tribes, that we should know them*; وَذَكَرُوا أَنَّ الْجَزِيرَةَ كَانَتْ إِلَى قَنَسَرِينَ *and they said that *El-Jazira belonged formerly to Kinnasrīn*; كَانَ إِلَيْهِ بيمارستان البرامكة *the hospital of the Barmakides was entrusted to him*.]—It is also construed with adjectives of the form أَفْعَلٌ and others, derived from verbs signifying love or hatred and used in a passive sense, to indicate the subject of the feeling (see § 34, rem. a); as أَحَبُّ *dearer*; مَحْبُوبٌ *dear*; حَبِيبٌ *dear*; بَغِيضٌ *hated, hateful*; أَبْغَضٌ *more hateful*.—It is used too with قَرِيبٌ

- A *near*, and similar words, in so far as they convey the idea of approach or approximation, opposed to *بَعِيدٌ عَنْ* *far from*, e.g. *فَأَنَّهُ أَقْرَبُ إِلَيَّ* *for this comes nearer to reverence*; whereas in so far as they convey the idea of the measurement of the distance of one place from another, they are construed with *مِنْ* (§ 48, *d*). [The same idea of approach is indicated by *إِلَى* in the expressions *إِلَى جَانِبِهِ* *on his side*; *حَيْمَتُهُ إِلَى حَيْمَتِهِ* *his tent (stood) beside the tent of the other*.]—Finally, notice the phrases: *إِلَى غَيْرِ ذَلِكَ*, lit. *on to other than this*, and *إِلَى آخِرِهِ* (contracted *إِلَى*), *to the end of it*, i.e. *et cætera*; *إِلَيْكَ*, lit. *to thyself!* and *إِلَيْكَ عَنِّي*, lit. *to thyself from me!* = *تَنَحَّ* *stand off!* *هَذَا إِلَيْهِ*, scil. *مُفَوَّضٌ* or *مُسَلَّمٌ*, *this is committed or entrusted to him*.

[REM. On the phrase *إِلَيْكَهَا* *there it is for you!* see § 35, *b*, *δ*, rem. *b*.]

52. *حَتَّى* differs from *إِلَى* in indicating motion towards and at the same time arrival at an object, whether this object be actually touched and included or not; whereas *إِلَى* merely implies the motion towards an object, whether this be arrived at or not; as *سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ* *it is peace till the break of day*; *نِمْتُ أَبَارِحَةَ حَتَّى أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا* *I slept last night till it was morning*; *لَيَسْجُنَنَّهُ حَتَّى حِينٍ* *I ate the fish to its (very) head*; *لَيَسْجُنَنَّهُ حَتَّى حِينٍ* *they would imprison him for a (certain) time*. However, when *مِنْ* and *إِلَى* are used in opposition to one another to designate the terminus a quo and terminus ad quem, *إِلَى* necessarily includes the idea of reaching the object (§ 51, *a*, *b*). Further, when the reaching of the object is distinctly expressed by the governing verb or verbal noun itself, the meaning of *إِلَى* is naturally modified thereby; as *إِنْتَهَيْتُ إِلَيْهِ* *I came up to him*; *الْإِتِّبَاءُ إِلَيْهِ* *the attaining to it*. That *حَتَّى* does not necessarily include the object reached or attained is evident from its being occasionally used to indicate *exceptions*, like the German *bis auf*.

REM. a. حَتَّى is scarcely ever [i.e. only by poetic license] used A with pronominal suffixes; as فَلَا وَاللَّهِ لَا يُلْفَى أَنَا فَنَى حَتَّى يَأْتِيَنَّكَ يَا بَنِي إِسْرَائِيلَ *no, by God, men will never find a man (coming) up to thee, O 'Ibn 'Abī Ziyād*; أَتَتْ حَتَّى تَقْصِدُ كُلَّ فَجٍّ *she has come to thee, making for every mountain-pass.*

REM. b. The grammarians, when they wish to make a distinction, say that إِلَى is used لِلْإِتِّهَاءِ, to designate the limit (of the B act), whilst حَتَّى is employed لِلْغَايَةِ or لِلْإِتِّهَاءِ, to designate the attainment of the extremity or utmost limit.

REM. c. When حَتَّى is a simple copulative particle (حَرْفٌ عَطْفٍ or عَاطِفَةٌ, or لِلْعَطْفِ), in the sense of *even*, it exercises, like the other copulatives (such as وَ, فَ, and ثُمَّ), no independent influence upon the following noun, which remains under the same government as the preceding one; e.g. قَدِمَ الْحَجَّاجُ حَتَّى الْمَشَاءِ C *the pilgrims have arrived, even those travelling on foot*; مَاتَ النَّاسُ وَفَارَقُوهُ حَتَّى أَخُوهُ *men have died, even the prophets*; وَأَعْجَبَنِي الْجَارِيَةُ حَتَّى حَدِيثُهَا *and they left him, even his brother*; أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا *the girl pleased me, even her conversation*; وَكَانَ يُشَاوِرُ رَسُولَ اللَّهِ *I have eaten the fish, even the head of it*; وَصَلَّمَ مَعَ أَصْحَابِهِ فِي جَمِيعِ الْأُمُورِ حَتَّى حَوَائِجِ الْبَيْتِ D *and the Apostle of God used to consult his companions on all matters, even household affairs.*

REM. d. A dialectic variety of حَتَّى is عَتَّى, through which it may perhaps be etymologically connected with the corresponding Hebrew word עַתָּה.

53. لِ (with pronominal suffixes لِي, لَكَ, لَهُ) is etymologically connected with إِلَى, and differs from it only in this, that إِلَى mostly expresses concrete relations, local or temporal, whilst لِ generally

A indicates abstract or ideal relations. Hence ل is rarely employed *لِلْأَنْتَهَاءِ* (see § 51, *b*, rem.); as *كُلٌّ يَجْرِي لِأَجْلِ مُسَمًّى* each (of them) travels to an appointed goal*. Its principal use is to show the passing on of the action to a *more distant* object, and hence it corresponds to the Latin or German *dative*; but it may also express the relation of the action to a *nearer* object, and so stand in place of the *accusative* (compare §§ 29, 31, 33, 34). Hence ل indicates:—

(a) The simple relation of an act to the more distant object; as
 B *هَبْ لِي مِنْ لَدُنْكَ* he gave it to him; *قَالَ لَهَا* he said to her; *وَهَبَهُ لَهُ*
وَاللَّهُ جَعَلَ لَكُمْ مِنْ ذُرِّيَةِ طَيِّبَةٍ give me from Thyself good descendants; *وَأَنْفُسِكُمْ أَزْوَاجًا*
وَاللَّهُ جَعَلَ لَكُمْ مِنْ ذُرِّيَةِ طَيِّبَةٍ and God hath made for you wives of yourselves (of your
 own race).

REM. *a*. After the middle forms of the verb, ل often expresses the yielding oneself up to the action of another or to the effect of a thing; as *جُرُّوا لَهُ الْخَطِيرَ مَا أَنْجَرَ لَكُمْ* pull his (the camel's) leading-rein as long as it can be pulled by you; *مَنْ خَدَعَنَا بِاللَّهِ أَنْخَدَعْنَا لَهُ* if any one deceives us with God (i.e. with a pretence of devoutness), we let ourselves be deceived by him.

REM. *b*. Some grammarians say that the *لَامُ الْجَرِّ*, or preposition ل, is used in this case *لِلتَّعْدِيَةِ*, to express the passing on of the action; but others consider that it is here employed *لِلتَّمْلِيكِ* and *لِلشَّبهِ التَّمْلِيكِ*, to signify the giving possession (of something) or the like, and restrict the term *لِلتَّعْدِيَةِ* to the cases laid down in §§ 29, 31, 33, and 34.

* [After verbs that signify to fall (as *خَرَّ سَقَطَ*, *خَرَّ*) ل has the meaning of *on* (= *عَلَى*), as *خَرَّ لِلدَّقَنِ* he fell down prostrate with his chin on the ground. Hence the expression *وَلِلْيَدَيْنِ وَوَلِلْقَمَرِ*, on which see the Gloss. to Tabari sub *قَمَر*. D. G.]

(b) The dative (a) of possession; as الرَّجُلُ مَنْ لَهُ رَأْيٌ صَابِتٌ A
the man is he who has a right opinion or a correct judgment; اَلْحَمْدُ لِلَّهِ
praise belongs to God; اِنَّا لِلّٰهِ we are God's; اَلْمَالُ لِزَيْدٍ *the property*
is Zaid's; اَلسَّرَجُ لِلْفَرَسِ *the saddle belongs to the horse*; رَأَيْتُ لَهُ بَرِيْقًا
I saw that it had a glistening]; whence it is used to indicate the
author of a proverb, poem, etc.; as كَمَا قِيلَ لِمُحَمَّدِ بْنِ اَلْحَسَنِ B
as has been said by Muhammad 'ibn el-Hasan; اُنشَدَ لِبَعْضِهِمْ *he recited*
(a poem) by one of them (the poets); اُنشِدْتُ وَقِيلَ اَنَّهُ لِعَلِيِّ *a poem*
was recited to me, and I was told it was by 'Ali; (β) of permission
[or right]; as اَلَّذِي فَهَهُ ذٰلِكَ *then this is allowed him (lit. is to him)*; [لَهُ اَنْ
يَفْعَلَ كَذَا *he has a right to do such a thing*]; (γ) of advantage, as
opposed to عَلَى, which indicates injury; as اَلْفِقْهُ مَعْرِفَةُ اَلنَّفْسِ مَا لَهَا C
وَمَا عَلَيْهَا *learning is the soul's cognizance of what is for its good and*
for its hurt; [لَهُ دَعَا *he blessed him, § 23*].

REM. a. The grammarians say that ل, when it indicates possession, is used لِلْمَلِكِ *to indicate the right of property, or*
لِلْاِخْتِصَاصِ *to show that something is ascribed to one as his own, or*
لِلْاِسْتِحْقَاقِ *to show that he has a right to it.* Compare the Hebrew
usage, מְזוֹמַר לְדָוִד *a psalm composed by David*; etc.

REM. b. As the Arabs have no verb corresponding to our *have*, D
they are obliged to express it by the preposition ل with the
genitive of the possessor; as كَانَ لِلْمَلِكِ زُهَيْرٍ مَائَتًا عَبْدًا *king Zuhair*
had two hundred slaves; لَهُ فِي بَغْدَادَ سِتْمِائَةَ صَاحِبِ خَيْبَرٍ *he had in*
Bajdad six hundred secret police; مَا لِيْ اَبٌ وَلَا اَبْنٌ *I have neither*
father nor son.

REM. c. ل is often used, instead of a simple pronominal suffix,
in order to avoid rendering a noun definite; e.g. مَاتَ لِيْ اَخٌ a

- A *brother of mine is dead*; whereas **مَاتَ أَخِي** would mean *my* (it may be, *only*) *brother is dead* [§ 92].

REM. d. In pecuniary transactions **لِ** is used to indicate the creditor, whilst **عَلَى** expresses the debtor [§ 59, c]; as **لِي عَلَيْكَ** **أَلْفُ دِرْهَمٍ** *thou owest me* (lit. *there are to me upon thee*) *a thousand dirhams*.

- REM. e. Observe the expressions of admiration: **لِلَّهِ دَرَّةٌ** *what a man he is!* **لِلَّهِ دَرَكٌ مِنْ رَجُلٍ** *what a man thou art!* **لِلَّهِ أَبُوكَ** *what a man thy father was!* **لِلَّهِ أَنْتَ** *what a man thou art!* **لِلَّهِ الْقَاتِلُ** *how beautiful is (the saying of) the poet!* (lit. *to God belongs his outflow or emanation*, from none other could he emanate; compare Jonah iii. 3, **وَبُنْيُووَا هِيَ تَارِيحٌ كَثِيرَةٌ** *and Nineveh was a very large city*). Remark also such phrases as: **هَلْ لَكَ فِي الشَّرَابِ** *wouldst thou like some wine?* **هَلْ لَكُمْ فِي أَنْ تَفْعَلُوا هَذَا** *have ye a wish to do this?* **أَنْ تَطْعِمَنِي** *dost thou wish then to give me some food?* where we must supply the substantive **رَغْبَةٌ** *desire, wish*; **مَا لِي وَهُوَ** *what object or reason have we that?* **مَا لِي وَأَنْ** *what have I to do with him?* **مَا لِي أَرَاكَ تَفْعَلُ كَذَا** *what has happened to me that I (i.e. why do I) see thee doing thus?* **مَنْ لِي** *who will be for me as helper?* **أَنَا لَهَا** *I am the man for it*].

- D (c) The purpose for which, and the reason why, any thing is done (relation of the action to its purpose and cause); as **قَامَ لِمُعَاوَنَتِهِ** *he arose to help him*; **ضَرَبْتُهُ لِلتَّأْدِيبِ** *I beat him to correct him*; **مَا الْعِلْمُ إِلَّا لِلْعَمَلِ** *science (or theory) is only for the purpose of being applied in practice*; **طَلَبَ الْجَاهَ لِلْأَمْرِ بِالْمَعْرُوفِ** *he sought the dignity (or office) for the purpose of ordering good*; **وَلِهَذَا قِيلَ** *and for this reason it is said*; **لِأَنَّهُ يَضُرُّ** *because it does harm*; **عَجِبْتُ لِقَوْلِهِ** *I wondered at (because of)*

what he said; وَإِنِّي لَتَعْرُونِي لِذِكْرِكِ هِزَّةٌ and verily a feeling of joy A comes over me at remembering thee.

REM. In this case ل is said to be used بِالتَّعْلِيلِ, or بِلِغْلَةٍ, to indicate the cause. [Comp. § 44, d, § 48, c.]

(d) After the verb قَالَ, it often indicates the object in reference to which something is said; as وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ say not in regard to those who are slain on God's path, They are dead B (do not call those who are killed fighting for God's cause, dead); وَكُلُّ كَبِيرَةٍ لَمْ تَجْتَمِعِ الْمُسْلِمُونَ عَلَى أَنَّهُ [أَنَّهُ] do ye say of the truth, after it has come to you, Is this magic? وَقُلُّ كَبِيرَةٍ لَمْ تَجْتَمِعِ الْمُسْلِمُونَ عَلَى أَنَّهُ and a man who has committed a great sin, but such as the Muslims do not agree in calling infidelity, is said to have acted wickedly, but is not termed a wicked man without restriction. Hence the very common يُقَالُ لَهُ C he is called Muḥammed, from the active يَقُولُ لَهُ مُحَمَّدٌ he says of him Muḥammed, i.e. he calls him M.] Similarly: قَالَ مَسْلَمَةُ بْنُ عَبْدِ الْمَلِكِ يَوْمًا لِنَصِيبٍ أَمْتَدَحْتَ فَلَانًا لِرَجُلٍ مِنْ أَهْلِهِ قَالَ قَدْ فَعَلْتَ Məsələma, the son of 'Abdu'l-məlik, said one day to Nəşib, Didst thou compose a poem in praise of so and so? meaning a man of his family; he said, I did. [And so frequently after a demonstrative pronoun, as لِيَأْتِيَنَّكَ رَسُولٌ مِنْ رَبِّكَ بِمَا أَنْتَ رَكِبْتَ قَالَ يَا لَيْتَ آدَمَ وَنُوحًا وَإِبْرَاهِيمَ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَذِلُ الَّذِينَ ظَلَمُوا إِنَّ أَعْيُنَنَا عَلَىٰ مَا يَفْعَلُونَ قَالَ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَذِلُ الَّذِينَ ظَلَمُوا إِنَّ أَعْيُنَنَا عَلَىٰ مَا يَفْعَلُونَ] see, 'Otba has sent me to you with such and such a message, according to what he had said; D أَنْ رَسُولَ اللَّهِ حِينَ وَقَفَ بِعَرَفَةَ قَالَ هَذَا الْمَوْقِفُ لِلْجَبَلِ الَّذِي هُوَ عَلَيْهِ that the Apostle of God, when he stood on 'Arafa, had said: this is the station, meaning the mountain on which he found himself. D. G.]

[(e) Finally, ل is used to mark the time from which, or at which, any thing took place لِتَأْرِخِ, as لِمَا لَغَمْنَا we fasted from the time of the mist; لِسَنَةِ مَضَتْ مِنْ مَلِكِهِ ماتَ لِيَوْمِهِ he died on that same day;

- A *when one year of his reign had elapsed*; لِلَّيْلَةِ مَضَتْ مِنَ الشَّهْرِ; *when one night of the month had passed, i.e. the first*; لِلسَّنَةِ *to the completion of a year.* See § 111, and an example § 70, rem. b. D. G.]

- REM. After the interjection يَا, the preposition لِ is frequently prefixed to the name of a person called to aid, as well as to the name of him against whom help is implored, in which case it is said to be used لِلِاسْتِغَاثَةِ *to ask help.* If there be only one
- B مُسْتَعَاثٌ or بِهِ مُسْتَعَاثٌ, i.e. person called to aid, the preposition takes the vowel fêṭḥa (just as with the pronominal suffixes, Vol. i. § 356, rem. b); as يَا زَيْدٍ *O for Zèid! i.e. help, Zèid!* يَا لُزَيْدٍ *alas for the humiliation! help, tribe of Taglib!* But if there be several, لَ is used with the first alone, and لِ with the rest, unless the interjection be repeated before each name, when لَ is
- C retained throughout; as يَا زَيْدٍ وَعَمْرٍو, or يَا زَيْدٍ وَيَا وَعَمْرٍو, *help, Zèid and 'Amr!* يَا لِلْكُهُولِ وَالشُّبَّانِ *help, old and young!* يَا لِقَوْمِي *O my family and ye who are like my family!* If the name of the person against whom aid is required, الْمُسْتَعَاثُ مِنْ أَجْلِهِ or الْمُسْتَعَاثُ لَهُ (with kèsra) before it, as يَا زَيْدٍ لِعَمْرٍو *help, Zèid, against 'Amr!* يَا لِلنَّاسِ *help, people, against this liar!* If an adjective be annexed to the بِهِ مُسْتَعَاثٌ, it may be put either in the genitive or in the accusative; as يَا زَيْدٍ الْكَرِيمِ or الْكَرِيمِ. In the case of the بِهِ مُسْتَعَاثٌ, the vocative termination ـَا (see § 38, c) is sometimes used instead of لَ with the genitive; as يَا زَيْدَا لِعَمْرٍو *help, Zèid, against 'Amr!*—These expressions are also employed [(1) to call or invite, as يَا لِرِجَالِ الْبِمَاءِ *O ye men, come to the water!* يَا لِلْكُهُولِ وَالشُّبَّانِ *come here, young and old, to wonder*; hence (2) لِلتَّعْجَبِ, *to express surprise, in which case the مِّنْهُ*

or object that causes surprise, is treated in the same way as the A
 بِهِ; e.g. يَا لَلْعَجَبِ O the wonder! يَا لَلدَّاهِيَةِ O the
 misfortune! يَا لَلْخُسْرَانِ طَالِبِيهِ لِنَيْلِ فَضْلِ مَنْ الْعِبَادِ but O the
 disgrace of those who seek it (learning) in order to obtain benefits
 from men.—Similar forms of expression are يَا نَكَ، يَا نَهُ، etc.,
 followed by the accus. or, more usually, by the preposition مِنْ
 with the genit. (see § 44, e, rem. a); as جَاءَنِي رَجُلٌ وَيَا لَهُ رَجُلًا
 or يَا لَهُ مِنْ رَجُلٍ، there came to me a man, and what a man he was! B
 يَا لَكَ مِنْ خَدِّ أَسِيلٍ! O what a soft cheek! يَا لَكَ مِنْ لَيْلَةٍ
 O what a happy night! يَا لَكَ مِنْ لَيْلٍ and يَا لَكَ مِنْ لَيْلٍ
 O what a splendid night!—In all these cases لِ
 seems to point out the person or thing, in reference to which
 the exclamation is uttered, as being the origin and cause of it.
 [There can be no reasonable doubt that, as the grammarians of
 Ḥl-Kūfa teach, this يَا آلَ with following genitive was originally يَا
 followed by the name of the kinsmen of the man who called for C
 aid. See Fleischer, *Kl. Schr.* i. 393 seq., Lane sub آل. R. S.
 This war-cry of the Time of Ignorance (دَعْوَى الْجَاهِلِيَّةِ) was
 forbidden by the Prophet, who substituted يَا لِلْمُسْلِمِينَ and يَا لِلَّهِ.]

54. The prepositions which indicate rest in a place, are فِي in,
 into, بِ at, in, by, with, مَعَ with, along with, تَدُنْ، or تَدَى at, with,
 in the possession of, and عَلَي over, above, upon. D

55. The preposition فِي (with pronominal suffixes فِيكَ، فِيَّ، فِيهِ),
 on the difference between which and بِ see § 56, indicates:—

(a) Rest in a place or during a time and motion into a place, in
 which latter case it corresponds to the Greek εἰς or the Latin in with
 the accusative; as فِي الْبَيْتِ in the house; فِي تِلْكَ السَّنَةِ in this year;
 [أَيَّامٍ مَعْدُودَاتٍ] فِي الْكُوْزِ; during a certain number of days;

- A *the water is in the jug*; الرِّكْضُ فِي الْمَيْدَانِ *the racing is in the mèidān*; وَقَعَ فِي الْبَيْتِ *he fell into the well*; وَكَتَبَ فِي ظَهْرِ الْكِتَابِ *he wrote on the back of the letter*; يُوقِعُهُ اللَّهُ فِي الرِّسَالَتَيْنِ *God will cast him into (make him dwell in) the villages*; أَدْخَلَ يَدَكَ فِي جَيْبِكَ *put thy hand into thy bosom*; [أَدْخَلْتُ الْخَاتَمَ فِي إصْبَعِي] by inversion for *I inserted my finger into the signet-ring*. This
- B signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put; as *فِي حَالِ التَّعَلُّمِ* *in the state of pupilage*; مَا فِيهِ مِنَ الْخَيْرِ *whatever good there is in it*; بَصِيرٌ فِي صِنَاعَتِهِ *safety lies in speaking the truth*; فِي الصِّدْقِ *skilful in his trade*; نَظَرَ فِي الْكِتَابِ *he looked into, or read in, the book*; دَخَلَ فِي حَاجَتِهِ *he exerted himself about his business*; فِي التَّعَلُّمِ *he commenced studying*; يُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ *God will let them enter into His mercy*; [لَيْسَ مِنَ الْعِلْمِ فِي شَيْءٍ] *he has nothing to do with science*.

(b) *فِي* is sometimes equivalent in meaning to *مَعَ* *with*, or *بَيْنَ* *among*; as *أَدْخُلُوا فِي أُمُرٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ* *enter with generations which passed away before you*; أَقْبَلَتْ فِي نِسْوَةٍ مِنَ الْحَيِّ *she came*

- D *forward with (some) women of the tribe*; تَوَجَّهَ فِي خَمْسِينَ أَلْفًا *he set out with 50,000 men*. [The proper meaning of *فِي* being *in the midst of*, the following noun ought to be a plural or a collective; but the signification of *with* became so prevalent, that we find actually *وَكَانَ لَا يَخْرُجُ إِلَّا فِي غُلَامٍ وَاحِدٍ* *and he did not go out with more than one servant*. In a somewhat different sense *فِي* is used in the phrase *نَحْنُ فِي أَرْبَعَةٍ رِجَالٍ* *we were four of us men*.—The signification

of *with* comes to denote a combination of two qualities, as سَوَادٌ فِي سَوَادٍ أَسْوَدٍ *blackness blending with redness*. D. G.]

(c) It indicates the subject of thought or conversation, that in which these move; as تَأْمَلُ شَهْرَيْنِ فِي اخْتِيَارِ الْأُسْتَاذِ *reflect two months upon the choice of a teacher*; أَنْ يَتَفَكَّرَ فِي ذَلِكَ *he must meditate upon this*; تَكَلَّمَ فِي ذَلِكَ *he spoke about this* (whereas تَكَلَّمَ بِذَلِكَ would mean *he spoke this out, he gave utterance to this opinion*); [أَتَحَاجُّونَنَا فِي اللَّهِ? *do ye argue with us concerning God?*]; [حَتَّى بُشِينَةَ بُمْتَرِي *whoever may doubt my love for Butðina*]. Hence it is used in stating the subject of a book or chapter; as فَصَّلَ فِي الْأَخْلَاقِ *he compiled a book on morals*; كِتَابُ النَّجُومِ *a chapter treating of the nature of science*; كِتَابُ النَّجُومِ وَالْقَاهِرَةِ *the book of the shining stars, treating of the kings of Misr and el-Kāhira*. Similarly: نَهَضَ فِيهِ *he got up (to go and look) for him*; وَجَّهُونِي فِيهِمَا *they sent me to look for them, or to fetch them*; فَبَعَثَ فِي السُّلْطَانِ أَبِي عَبْدِ اللَّهِ *and he sent for the Sulṭān 'Abū 'Abdi 'llāh*. [It also denotes the assigning of a cause, as ضَرَبَهُ أَحَدًا فِي شَرْبِ الْخَمْرِ *he flogged him with the prescribed number of stripes for drinking wine*; لَامَهُ فِي ذَلِكَ *he blamed him because of it*; إِنَّ أَمْرًا دَخَلَتْ النَّارَ فِي هِرَّةٍ حَبَسَتْهَا *verily a woman entered Hell because of a cat which she confined without food*.]

(d) فِي is used after verbs signifying desire, like رَغِبَ and طَبِعَ, in connection with the object desired; as مَنْ وَجَدَ لَذَّةَ الْعِلْمِ وَالْعَمَلِ بِهِ *why should he, who has experienced the sweetness of knowledge and of the application of it in practice, desire anything that men possess?* لَا يَتَبَغَى أَنْ لَا يَطْمَعَ فِي أَمْوَالِ النَّاسِ *he must not covet people's property*. Compare § 53, b, rem. e.

- A (e) It is employed in the comparison of two objects, governing the thing with which the other is compared; as مَا الْحَيَوةُ الدُّنْيَا فِي مَا الْأَحْيَوةُ إِلَّا مَتَاعٌ *this life is merely a temporary usufruct, compared with the life to come*; [مَا خَرَاكُ بِكَثِيرٍ فِي كُنْهِ مَا تُحْسِنُ مِنَ الْأَعْمَالِ *thy tax is not high, in proportion to the number of handicrafts of which thou art master*]; [مَا عَلِمَكَ فِي بَحْرِهِ إِلَّا قَطْرَةٌ *thy knowledge is only a drop compared with his ocean*; lit. when put into it, the smaller object being, as it were, placed within the larger one for the purpose of comparing the two.

- (f) Lastly, فِي is used to express *proportion* (e.g. length and breadth) and *multiplication*; as طَوْلُهُ خَمْسُونَ ذِرَاعًا فِي آثْنَى عَشَرَ ذِرَاعًا *its length is fifty cubits, by twelve cubits in breadth* (Germ. *bei* or *auf*, Fr. *sur*); [مِثْلَهَا بِعَشْرَةِ فَرَسَاخٍ فِي مِثْلِهَا *its size is ten parasangs by the same*]; [ثَلَاثَةٌ فِي خَمْسَةٍ *three into five or three times five*, according to the phrase ضَرَبَ عَدَدًا فِي عَدَدٍ *he multiplied one number by another* (lit. *struck the one into the other*).

REM. فِي is said by the grammarians to be used لِلظَّرْفِيَّةِ, to indicate time and place.

56. بِ (with pronominal suffixes بِى, بِكَ, بِهِ) differs from فِي in this, that فِي, like the Latin and German *in*, shows that one thing is actually in the midst of another, surrounded by it on all sides; whereas بِ merely indicates that the one is close by the other or in contact with it, and corresponds therefore to the Latin prepositions *prope*, *juxta*, *apud*, *ad*, and the German *an* or *bei*. For example: قَرْيَةٌ بِبَابِ الْقَاهِرَةِ *a village at (close to or hard by) the gate of M-Kāhira*; مَرَرْتُ بِرَجُلٍ *I passed by a man*; جَلَسَ بِهِ *he sat beside (or by) him*; نَصَرَكَمُ اللَّهُ بِبَدْرٍ *God helped you at Bèdr*; كَانَ بِالْمَدِينَةِ *there was at (or in, Germ. zu, Fr. à) M-Medina a merchant*;

قَرْيَةً بِمِصْرَ a town in Egypt ; وَبِيَدِهِ سَيْفٌ with a sword in his hand ; A
 بِهِ دَاءٌ there is in him a disease ; اجْتَنِبْ دَارَنَا بِالنَّهَارِ avoid our house by
 day (= نَهَارًا) ; وَإِنَّكُمْ تَمُرُونَ عَلَيْهِمْ مُصْبِحِينَ وَبِاللَّيْلِ and verily ye
 pass by them in the morning and at night (= لَيْلًا).—Hence it is
 construed with verbs signifying to attach, connect, or adhere to
 (e.g. عَلِقَ, وَصَلَ, لَصِقَ, لَفَّ), [go round, surround (e.g. دَارَ أَحَاطَ)],
 seize, take, or begin (e.g. أَخَذَ, بَدَأَ), ask about, know, or be acquainted B
 with (e.g. عَلِمَ, سَأَلَ, بَصُرَ), flee for refuge to, believe in, and swear by
 (e.g. آمَنَ, عَادَ). For example : لَا رُؤُوسَهُمْ لِاصِقَّةٍ بِأَكْتَافِهِمْ لَا
 أَعْنَاقَ لَهُمْ their heads adhere to their shoulders (and) they have no necks ;
 وَلِأَنَّ الدُّودَ يَتَعَلَّقُ بِالثَّمَارِ because the worms stick to the fruit ; وَصَلَ
 الشَّيْءُ بِالشَّيْءِ he joined the one thing to the other ; وَدُرَّتْ بِأَعْدَائِهِ and I
 hovered round enemies ; أَحَاطَ بِالشَّيْءِ عَلِمًا he comprehended it, knew C
 it thoroughly ; بَدَأَ بِالسِّيَقِ he began to study the lesson ; خَذَ بِالنَّخِطَامِ
 فَانْ تَسَلُونِي بِالنِّسَاءِ فَإِنِّي بَصِيرٌ بِأَدْوَاءِ النِّسَاءِ take hold of the nose-rein ;
 and if ye ask me about women, truly I am skilful in the diseases of
 women ; نَعُوذُ بِاللَّهِ مِنْ سَخَطِهِ we take refuge with God from His
 wrath ; أَقْسَمْتُ (حَلَفْتُ) بِاللهِ الْوَّاحِدِ I believe in the one God ;
 بِاللَّهِ I swear by God ; بِكَ لِأَزُورَنَّ بَيْتَكَ by Thyself (I swear), I will
 visit Thy house ; بِرَأْسِكَ بِرَأْسِكَ no, by thyself, I care not ; D
 إِذَا إِذَا lo ! see ! introducing a person or thing that comes suddenly into view
 (إِذَا الْفَجْأَةً) or (إِذَا الْفَجْأَتِيَّةَ) ; as إِذَا بَرَجَّ هُوَ بَيْنَنَا whilst he was going along, he
 suddenly perceived a cloud of dust ; إِذَا أَنَا بِصَوْتٍ إِذَا أَنَا بِصَوْتٍ
 and after I had got to the middle of the lane, I all at once heard
 a great noise ; وَإِذَا بِصَجَّةٍ عَظِيمَةٍ عَلَى الْبَابِ

- A *and whilst we were talking, a great clamour suddenly arose at the door*; إِذَا بَرَجَلَ يُقَالُ لَهُ السَّيِّدُ بَرَكَهٌ قَدْ أَقْبَلَ *behold, a man called the sèiyid Bèraka came forward*. Here we must supply the participle of the verb أَحَسَّ *to perceive* [or بَصَرَ *to see*], which is construed with بِ, as, for instance, in the second of the above examples, إِذَا أَنَا مُحِسٌّ إِذَا أَنَا مُحِسٌّ. The same remark applies to كَانَ in such phrases as بِصَوْتِ عَظِيمٍ. The same remark applies to كَأَنَّ in such phrases as كَأَنِّي بِكَ تُخَادِعُنِي *it seems to me that thou art trying to deceive me*;
- B كَأَنِّي بِكَ تَنَحَّطُ إِلَى اللَّحْدِ *it is as if I saw thee being let down into the grave*; [كَأَنَّكَ بِي قَدْ يَا ذَرِيحُ قَضَيْتَ *it is, O Darīh, as if thou sawest me already dead*]; كَأَنِّي بِكَ قَتِيلًا *methinks I see thee slain*; i.e. كَأَنِّي مُحَسٌّ بِكَ, or كَأَنِّي أَبْصُرُ بِكَ.—From the idea of contact there arises, in the case of a superior and inferior or primary and secondary object, that of companionship and connection; as سَارَ بِأَهْلِهِ *he set out with his household*; دَخَلَ عَلَيْهِ بِثِيَابِ السَّفَرِ *he came into his presence in his travelling dress*; اشْتَرَى الْحِمَارَ بِلِجَامِهِ *he bought the ass together with its bridle*; [بِخَيْرٍ *well, properly with well-being* in answer to the question كَيْفَ أَصْبَحْتَ *how do you do this morning?*] Under this idea are figuratively represented the following relations:

(a) The relation between subject and predicate, especially in negative propositions; as أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ *is not God sufficient*

- D *for His servant?* لَسْتُ بِعَالِمٍ *I do not know*; مَا رَبُّكَ بِظَلَامٍ لِلْعَبِيدِ *thy Lord will not deal wrongly with His servants*; مَا هُمْ بِمُؤْمِنِينَ *they are not believers*; وَإِنْ مَدَدتْ الْأَيْدِي إِلَى الزَّادِ لَمْ أَكُنْ بِأَعْجَلِهِمْ *and if hands are stretched out to food, I am not the quickest of them (to do it)*; فَكُنْ لِي شَفِيعًا يَوْمَ لَا ذُو شَفَاعَةٍ بِمَعْنٍ قَتِيلًا عَنْ سَوَادِ بْنِ قَارِبٍ *and be an intercessor for me on the day when no (other) intercessor can avail Sèwād 'ibn Kārīb in the least*. An example of the rare use of

ب in affirmative propositions is *أَوَلَمْ يَرَوْا أَنَّ اللَّهَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ* A
الْمَوْتَى *do they not see that God has power to bring the dead to life?*
 [Comp. in Hebrew *הוּא בְּאִחָד* Job xxiii. 13. D. G.]

(b) The relation between the act and its object. (a) This is always the case after *intransitive* verbs, as *بَخِلَ بِشَيْءٍ* *he was stingy of something*, opposed to *سَمَحَ بِهِ* *he was liberal of it*; [*بَرَّ بِوَالِدِهِ* *he treated his father with filial piety*; *قَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنْ* B
السِّجْنِ *he acted well towards me, when he brought me forth from the prison*; *أَمَرَ بِهِ فُقِتِلَ* *he gave an order respecting him, and accordingly he was slain*; *دَعَا لِي بِالثَّبَاتِ* *he prayed (God) to grant me steadfastness*]; especially such as indicate *motion*, e.g. *جَاءَ* *to come*, *ذَهَبَ* *to go away*, *سَارَ* *to depart, set out*, *قَامَ* *to get up, rise*, *سَمَا* *to be high*, etc. These verbs are construed with بِ and the genitive of the thing, accompanied by, or in connection with, C
 which one performs the act they denote; and they must be translated into English by transitive verbs. For example: *فَأَتُوا بِسُورَةٍ مِثْلِهِ* *then bring (lit. come with) a sūra (chapter) like it*; *ذَهَبَ اللَّهُ بِنُورِهِمْ* *God took away (lit. went away with) their light*; *قَامَ بِالثَّقَلِ* *he upheld the truth*; *نَهَضَ بِأَعْيَاءِ الْمَمْلَكَةِ* *he took upon him the burden of the government*; *هَبَّ سَمَا بِهِ* *he lifted it up on high*; [*عَلَىٰ بِهِ* *bring thou him*, § 59, rem. a]. (β) The same construction is also employed with D
transitive verbs, not only when they signify motion but in other cases too, and the verbs must then be used absolutely*; as *بَعَثَ إِلَيَّ بِهِمْ* *he sent them to me (lit. he performed the act of sending to me in connection with, or by means of, them, using them as the objects*

* [In many cases this construction is the consequence of the omission of the proper object, e.g. with verbs signifying "to send" without mention of the bearer of the message, etc., with those that signify "to throw" without mention of the thing aimed at, etc. D. G.]

- A through which he realized that act; رَمَى بِالسَّهْمِ he shot the arrow (from the bow); أَلْقَى بِيَدِهِ إِلَيْهِ he gave himself up, or surrendered himself, to him; سُودُ الْمَحَاجِرِ لَا يَقْرَأَنَّ بِالْقُرْآنِ dark-eyed (women), who do not read the *sūras* (the *Kor'ān*). This happens particularly when the transitive verb is used in a *figurative* sense, and the preposition is then called *بَاءُ الْمَجَازِ* the *figurative* ب; as كَسَرَ الْعَصَا he broke the stick, but كَسَرَ قَلْبِي he has broken my heart [along with كَسَرَ قَلْبِي];
- B جَبَرَ الْعَظْمَ he set the bone, but جَبَرَ قَلْبِي he has comforted my heart [along with جَبَرَ قَلْبِي]. Likewise, أَشَادَ الْبِنَاءَ he raised the building, but أَشَادَ بِذِكْرِهِ he raised his fame as well as أَشَادَ ذِكْرَهُ; جَذَبَ الْحَبْلَ he drew or pulled the cord, but جَذَبَ بِضِعِّهِ he rendered his name famous more generally used than جَذَبَ ضِعْبَهُ.] The relation of the acts of breaking and setting to their objects, in a tropical or spiritual sense, may be expressed by a prepositional exponent, as being a less immediate relation than when they are used in their ordinary material sense.
- C

(c) The relation between the act and the instrument with which, the means by which, or the reason why, it is performed; as كَتَبْتُ بِالْقَلَمِ I wrote with the reed-pen; قَتَلَهُ بِالسَّيْفِ he slew him with the sword; يَرْزُقُهُ اللَّهُ الصَّبْرَ بِرِكَدَةِ دُعَائِهِ God will grant him patience through the salutary power of prayer to Him; بِتَوْفِيقِ اللَّهِ حَجَجْتُ

- D by God's help I have performed the pilgrimage (to Mekka); فَبِظُلْمٍ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا and because of wrong done by those who were Jews, we have forbidden them good things, which were allowed them (before), and because of their turning away many (men) from the path of God; فِيمَا نَقَضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ wherefore, because of their breaking their covenant, we have cursed them (مَا redundant, see § 49, f).—Connected

herewith is the use of ب with surnames, etc., after عَرِفَ *to be known*; A
 as also after كَفَى *to be enough, to suffice*, with the person or thing
 that suffices or is enough for one; e.g. حَسَنُ بْنُ عَلِيٍّ الْمَعْرُوفُ
 بِالْمَرْغِيَانِيِّ *Hasan 'ibn 'Alī, known by the name of 'l-Margīnānī*;
 كَفَى بِاللَّهِ قَرْيَةَ تُعْرَفُ بِبَقْوَى *a village known by the name of Baḳwā*;
 كَفَى بِلَذَّةِ الْعِلْمِ دَاعِيًا وَبَاعِثًا لِلْعَاقِلِ *God sufficeth as a witness**;
 كَفَى بِالْطَّوْبِ مِنْهُ *the pleasure of knowledge is a sufficient motive and incentive to a* B
sensible man. [Comp. § 49, c.]—The price of any article is also
 expressed by the preposition ب after verbs signifying to buy, pay, etc.,
 as being the instrumental means with which the act is performed; e.g.
 بَعْتُ التَّوْبَ مِنْهُ *he bought a reed-pen for a dirham*; كَفَى بِدِينَارٍ
I sold the piece of cloth (or the garment) to him (see § 48, c) for a
dīnār; وَشَرَوْهُ بِشَمَنِ بَخْسٍ *and they sold him for an insufficient (or*
trifling) price; اشْتَرَوْا الصَّلَاةَ بِالْبَدَى *they have purchased error at*
the price of truth; لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ *theirs is a painful* C
punishment, for having deemed (the prophet) a liar (يَكُونُهُمْ = بِمَا كَانُوا);
 قَلَيْتَ لِي بِهِمْ قَوْمًا إِذَا رَكَبُوا إِذَا رَكَبُوا شَتَّوْا الْإِغَارَةَ فُرْسَانًا وَرُكْبَانًا
would then that I had, instead of them, a tribe who, when they ride (forth), pour
down (on their enemies) from every side, mounted on horses and camels
 (بَدَلَهُمْ = بِهِمْ) *at the price of them, in exchange for them, in the sense of in retaliation*

* [In this and the following example the preposition ب is said to D
 be redundant after كَفَى in order to emphasize the relation between
 subject and predicate, اللَّهُ being the agent (comp. Bèidāwī i. 211,
 l. 21 seq., ii. 226, l. 2 seq., Abū Zèid, *Nawādir*, 204, l. 3 seq.). In like
 manner it is said to be redundant before the predicate in بِحَسْبِكَ زَيْدٌ
Zèid is a person sufficing thee. It is better, however, to take كَفَى
 as containing its subject in itself, viz. كَفَايَةٌ, and thus being used
 impersonally (comp. *Fleischer*, *Kl. Schr.* i. 199, Anm. 2, 374). D. G.]

A *for, as an equivalent for, as* لَيَقْتَلَنَّ بِهِ مِنْكُمْ كَيْشٌ certainly, a chief of your tribe will be killed in retaliation for him; بُوْ بِشْعٍ نَعْلِ كَلَيْبٍ be thou slain as an equivalent for the thong of Koldib's sandal.]

REM. a. In such phrases as بِأَبِي أَنْتَ وَأُمِّي thou art as dear to me as my father and mother, بِأَبِي مَنْ وَدَدْتُهُ dear to me as my father is one whom I love, the preposition depends upon the word مُفْدِيٌّ ransomed, or فِدَى may he be ransomed, which is understood,

B and the literal meaning is: *thou art to be, or shalt be, ransomed with my father and mother, may one whom I love be ransomed with my father.* This is called by the grammarians بِأَيِّ التَّفْدِيَةِ the **بِ** which expresses ransom; but it is in reality the **بِ** of price, as used after اشْتَرَى بَاعَ, etc. (see above, no. c, at the end). In the same way are used بِرُوحِي and بِنَفْسِي.—Observe also the phrase

C **إِنْ أَجَبْتَ فِيهَا وَنَعِمْتَ** [or simply **فِيهَا**] good and well, as **فِيهَا وَنَعِمْتَ** if thou consentest and obeyest, good and well;

فِيهَا وَنَعِمْتَ if one performs the wuḍū' for the Friday, good and well. This is explained, by an ellipse, as equivalent to **فِيهِذِهِ الْفَعْلَةِ أَوْ الْخَصْلَةِ يُنَالُ الْفَضْلَ وَنَعِمْتَ الْفَعْلَةُ أَوْ الْخَصْلَةُ هِيَ** by this act or practice is excellence attained, and good is the act or practice. Others regard **فِيهَا** as equivalent to **فَعَلَيْكَ بِهَا**, **فَعَلَيْهِ بِهَا**, etc., *keep thou to it, let him keep to it, etc.* (see § 59,

D rem. a); and other words, such as **السُّنَّةُ** the practice of the Prophet, or **الرُّخْصَةُ** the ordinance of indulgence, may be supplied according to circumstances.

REM. b. In phrases like **مَاتَ قَبْلَ النَّبِيِّ بِقَلِيلٍ (بِمَسِيرٍ)** he died a little before the Prophet, **قَدِمَ بَعْدَ ذَلِكَ بِشَهْرَيْنِ وَأَيَّامٍ** he arrived two months and some days after this, **بِ** is the **بِ** of measure, and quite different in meaning from the accusative of time how long: **سَافَرَ: قَبْلِي يَوْمَيْنِ** means he travelled for two days before me, *profectus est*

biduum ante me, Germ. *er reiste zwei Tage lang vor mir*, but A
 سَافَرَ قَبْلِي بِيَوْمَيْنِ, *he started two days before me*, profectus est
 biduo ante me, Germ. *er reiste zwei Tage vor mir ab*. Observe
 that ب with its genitive must in this case always be placed after
 قَبْلَ, بَعْدَ, etc.

REM. c. The preposition *without* is expressed in Arabic by
 بِلا and بِغَيْرِ, more rarely by مِنْ غَيْرِ and بِدُونِ, as well as the
 simple دُونَ (§ 69, f). بِلا can be used only with an indefinite
 substantive, بِغَيْرِ [and مِنْ غَيْرِ, as also دُونَ and بِدُونِ] with one B
 which is either definite or indefinite; as سُلْطَانٌ بِلا عَدْلٍ كَنَهْرٍ
 بِلا مَاءٍ *a ruler without justice is like a river without water*; جِئْتُ
 بِلا زَادٍ *thou art come without (bringing any) provisions*; بِغَيْرِ ضَرُورَةٍ
 without necessity; بِغَيْرِ الْحَقِّ *unjustly*; بِغَيْرِ خِلَافٍ *without*
controversy; مِنْ غَيْرِ سَيْفٍ وَدِمِّ مَهْرَاقٍ *without sword and bloodshed*.—
 Compare in Hebrew בְּלֹא, בְּגַיְרָא, בְּדוּנָא. C

[REM. d. Observe the phrases مَنْ لِي بِكَذَا *who will be re-*
sponsible to me for such a thing? (where we must supply ضَامِنٌ);
 أَنَا بِهَا *I have done it* (where جِئْتُ may be supplied); نَحْنُ بِاللَّهِ
 (نَتَّقُ) نَعُوذُ *we put our trust in God, then in thee* (suppl. نَعُوذُ or نَتَّقُ);
 كَيْفَ بِكَ إِذَا كَانَ كَذَا *how will thou be, when such a thing is the*
case? The ب in بِسْمِ اللَّهِ denotes according to some the aid or
 instrument; others say that we ought to supply أِبْتَدَيْتُ *I begin* D
with the name of God. In the expressions لَقِيتُ بَزِيدٍ الْأَسَدَ *I met*
in Zaid the lion, etc. ب is the equivalent of مِنْ, see § 48, h. On
 the expressions هُوَ بِعَيْنِهِ or بِنَفْسِهِ see § 139. On the use of ب in
 the formula أَفْضَلُ بِزَيْدٍ see Vol. i. § 184 and rem. a.]

REM. e. The grammarians denote the various uses of ب by
 saying that it is used لِلْإِصْطِقِ *to express adhesion*; لِلظَّرْفِيَّةِ *time*

- A *and place*; لِلْمَصَاحِبَةِ, or لِلْمُلَابَبَةِ, companionship and connection; لِلتَّعْدِيَةِ, or لِلتَّنْقِيلِ, to render an (intransitive) verb transitive; لِللِّاسْتِعَانَةِ to indicate the instrument of whose aid we avail ourselves; لِلتَّسْبِيبِ, or لِلتَّعْلِيلِ, to express the reason or cause; and لِلتَّعْوِيزِ, or لِلْمُقَابَلَةِ, or لِلتَّمَنِ, to state the recompense, equivalent, or price given for anything.
- B 57. مَعَ (rarely مَعًا) with, along with, indicates association and connection in time or place (مَكَانٌ أَلِصِّطِحَابِ أَوْ وَقْتُهُ) as سَارَ مَعِيَ he travelled with me; جَلَسَ مَعَهُ he sat with him; جِئْتُكَ مَعَ طُلُوعِ جِئْتُكَ مَعَ طُلُوعِ الشَّمْسِ I came to thee with the rising of the sun; [مَعَ الْيَوْمِ continually (prop. along with the days)]; لَا يَصِحُّ الزُّهْدُ مَعَ الْجَهْلِ devotion cannot be real along with (is incompatible with) ignorance; مَعَ تَكَرُّرِ مَا تَقَدَّمَ with the repetition of that portion of it which went before (repeating at the same time what had been done before); فَرِيضِي مِنْكُمْ وَهَوَايَ and my substance is from you and my love is with you. Hence it is used to show that a person possesses something or has got it with him; as مَا مَعِيَ مِنْكَ مِحْبَرَةٌ hast thou got an inkbottle with thee? مَا مَعِيَ دِينَارٌ وَلَا دِرْهَمٌ I have neither dīnār nor dirham (neither gold nor silver) by me. [Hence مَعَنَا according to our opinion, like عِنْدَنَا].—
- D Sometimes it signifies in addition to, besides; as مَعَ كَوْنِهِ غَرِيبًا in addition to his being (besides his being) a stranger.—More frequently it means notwithstanding, despite, although; as قُتِلَ مَعَ شَجَاعَتِهِ despite his bravery he was killed; لَمْ يَكُنْ أَحَدٌ أَفْطَنَ مِنَ الرَّسُولِ وَمَعَ ذَلِكَ no one was more clear-sighted than the Apostle (Muhammad), and notwithstanding this, he was ordered to consult (others); عَجَزَ عَنْ هَدْمِ الْأَهْرَامِ مَعَ أَنَّ الْهَدْمَ أَسْهَلَ مِنَ الْبِنَاءِ he was unable to destroy the pyramids, although it is easier to destroy than to build (compare in English withal; in Heb., לַעִם, e.g. Nehem. v. 18, וְעַם-יְהוּדָה,

and بِ, e.g. Job i. 22, فَبَدَّلَ-زَانَاتِ, Deut. i. 32, وَبَدَّرَ-الْهَرَّةَ, Num. A xiv. 11, فَبَدَّلَ-الْحَاتُونَ; and in Pers., بِ and وَجُودِ بِ.—Lastly, مَعَ is used in comparisons, and must then be translated into English by *compared to*, *in comparison with*; as أَلْخَضِرُ مَعَهُ وَتَدُّ compared with him *el-Hadîr*, or *el-Hidr* (Elias, the wandering Jew of the Muhammadans), is a *tent-peg*, i.e. fixed and motionless, an expression used of one who leads an unsettled vagabond life.

REM. مَعَ is, as the Arab grammarians remark, properly the accusative of a noun, signifying *association, connexion*; see Vol. i. B § 359. The expression ذَهَبْتُ مِنْ مَعِهِ, *I went away from beside him*, is recorded by Sibawèih.—To it corresponds in Hebrew עִמָּה, in Syriac ܚܡܐ.

58. لَدُنْ (with suffixes لَدُنِّي, لَدُنَّا, لَدُنْكَ, لَدُنَّ) or لَدَى, also written لَدَا (with suffixes لَدَائِي, لَدَائِكَ, لَدَائِهِ), is a comparatively rare word, signifying *beside, near, at or by, in the possession of* (Lat. *apud*, Fr. *chez*); as وَالْفَتَى سَيِّدَهَا لَدَا أَبَابِ and *they found her lord at the door*; إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ *when (their) hearts shall be in (their) throats*; اِعْتَقَدَ أَنَّ النَّارَ أَفْضَلَ الْأَشْيَاءِ الَّتِي لَدَيْهِ *he believed that fire was the most excellent of the things which were in his possession.*

REM. a. لَدُنْ chiefly occurs in composition with مِنْ (see § 70), and, like that preposition, is used لِابْتِدَاءِ الْغَايَةِ فِي زَمَانٍ أَوْ مَكَانٍ *to denote the commencement of the limit in place or time.* It may be connected with a proposition, as وَتَذَكَّرْ نِعْمَاهُ لَدُنْ أَنْتَ يَا فِيعَ and *thou art mindful of His benefits since thou art grown up*; [فَمَاذَا تَرَانِي ضَرَّنِي أَنْ سَنَنْتَنِي لَدُنْ أَنْ نَشَأْنَا *and what, thinkest thou, did it harm me that thou hatedst me since we grew up?*]
—When connected with the word غُدُوَّةُ *morning*, it usually takes it in the accus., as دَنْتَ لِرُغُوبٍ لَدُنْ غُدُوَّةٍ حَتَّى دَنْتَ لِرُغُوبٍ *from morning till it (the sun) was near setting*, though غُدُوَّةٍ is admissible. The former construc-

- A tion is explained by an ellipse, viz. *لَدُنْ كَانَتْ السَّاعَةُ غُدُوَّةً* since the hour, or time, was morning. If another word be connected with *غُدُوَّةً*, it may be put either in the accus. or the genit., as *لَدُنْ غُدُوَّةً وَعَشِيَّةً* from morning and evening. Some grammarians admit the nominative likewise, *لَدُنْ غُدُوَّةً*, by an ellipse of *كَانَ*, viz. *لَدُنْ كَانَتْ غُدُوَّةً*.

- REM. b. *لَدِي* differs from *عِنْدَ* (§ 66) in being restricted to material objects which are actually with, or on the person of, the speaker [or the person spoken of]. You say *هَذَا الْقَوْلُ عِنْدِي صَوَابٌ* this assertion is right in my opinion; *عِنْدَ فُلَانٍ عِلْمٌ بِهِ* So-and-so knows about it; not *لَدِي* and *فُلَانٍ لَدِي*. And again you say *عِنْدِي مَالٌ* I have money, whether it be about your person or not, whereas *لَدِي مَالٌ* means that you actually have it about you. [*لَدُنْ* can never form the predicate of a nominal sentence. One may say *لَدَيْنَا زَيْدٌ* Zèid is with us, but not *لَدُنَا زَيْدٌ*.]
- C

59. *عَلَى* (with pronominal suffixes *عَلَيْكَ*, *عَلَيْهِ*) over, above, upon, is used:—

- (a) In its original local sense (*لِلْإِسْتِعْلَاءِ*, to denote higher elevation); as *فَأَقْبَلَتْ تَحُومُ عَلَى حَائِطٍ* Zèid is on the roof; *وَجَدَ إِنْسَانًا عَلَى الطَّرِيقِ* and it (the pigeon) began to hover over a wall; *وَجَدَ إِنْسَانًا عَلَى الطَّرِيقِ* he found a person upon the road; *وَجَدَ إِنْسَانًا عَلَى الطَّرِيقِ* he saw on the wall the figure of a man; *عَلَى ثِيَابٍ قُطُنٍ* I had on cotton clothes; *فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ* and when thou, and they who are with thee, are safe on board the ship. The same sense is further exemplified in: *جَلَسَ عَلَى الْمَائِدَةِ* he sat at the table (because a person sitting at table rises above the level of it); *وَقَفَ عَلَى النَّهْرِ*
- D

he stood by the river; قَعَدَ عَلَى بَابِ دَارِهِ he sat at the door of his A
house; وَقَفَ عَلَى رَأْسِ فُلَانٍ he stood by the head of So-and-so;
فِي وَفِي وَفِي وَفِي فِي أَلْوَقُوفِ عَلَى خِصَائِصِ أَعْضَاءِ الْحَيَوَانَ at the time
when he was very eager to investigate the peculiarities of the limbs of
animals; الْقَرْيَةُ عَلَى اثْنَيْ عَشَرَ مَيْلًا مِنَ الْفُسْطَاطِ [the village is
situated at a distance of 12 miles from el-Fostāt]; مَرَّ عَلَيْهِ, or جَاَزَ عَلَيْهِ,
he passed by him; كَانَ الْحَجَّاجُ أَمِيرًا عَلَى الْعِرَاقِ el-Hajjāj was B
emīr (or governor) of el-'Irāk; طَالَعَ عَلَى شَيْءٍ he contemplated or
examined something; اِطَّلَعَ عَلَى شَيْءٍ he became acquainted with, or
acquired a knowledge of, something; قَرَأَ عَلَيْهِ, either he (the pupil)
read (a book) before him (the teacher), studied under him, or he (the
teacher) read (a book) to him (the pupil); تَلَا الرِّسَالَةَ عَلَيْهِمْ he read the
letter to them; بَدَأَ بِكِتَابِ الصَّلَاةِ عَلَى مُحَمَّدٍ he began the book of C
(canonical) prayer before Muḥammad, began to read it under him as
his instructor. Similarly in the phrases: غَشِيَ عَلَيْهِ (عَلَيْهَا) he (she)
fainted (lit. there was a covering of darkness over him or her); أَغْمِيَ
عَلَيْهِ do.; مَغَشَى عَلَيْهِ (عَلَيْهَا) in a faint; سَلَامٌ عَلَيْكُمْ peace be upon
you! رَحْمَةُ اللَّهِ عَلَيْهِ! God's mercy be upon him (may God have mercy
on him).

(b) In a hostile sense, in which case it can generally be rendered by D
against or upon; as خَرَجَ عَلَيْهِ he went out against him (with an army),
he rebelled against him; دَعَا عَلَيْهِ he cursed him, § 23; قَضَى عَلَيْهِ he
pronounced a (legal or other) decision against him, as opposed to لَهُ [قَضَى لَهُ];
هَجَرَ عَلَيْهِ he rushed upon him; فَأَعِنْ عَلَيْهِ therefore give aid against
him; أَنْ يَتَّبِعِيَ أَنْ يَصْبِرَ عَلَى الْمِحْنِ he must bear his troubles patiently
(lit. must exercise patience against them); كَيْلًا يَكُونَ عَقْلُهُ وَعَلَيْهِ
حُجَّةٌ عَلَيْهِ that his intelligence and his knowledge may not become an

- A *argument against him*; *مَعْرِفَةُ النَّفْسِ مَا لَهَا وَمَا عَلَيْهَا* learning is the soul's cognizance of what is for its good and for its hurt (see § 53, b, γ). Similarly in the phrases: *صَعْبٌ (عَسِيرٌ) عَلَيَّ* difficult for me, opposed to *سَهْلٌ (يَسِيرٌ) عَلَيَّ* easy for me; *عَزِيزٌ عَلَيَّ* difficult for me, but also dear to me, opposed in both senses to *هَيِّنٌ عَلَيَّ*; *خَفِيٌّ عَلَيَّ* hidden from me, obscure to me, opposed to *جَلِيٌّ عَلَيَّ* clear to me. It is therefore construed with verbs signifying to be angry with and to incite or instigate; as *عَتَبَ عَلَيْهِ* he was angry with him; *لَمْ يُكَلِّمَهُ سَخَطًا عَلَيْهِ* he did not speak to him out of anger with him [and *رَضِيَ عَلَيْهِ* he was content with him, as opposed to *سَخِطَ عَلَيْهِ*]; *أَغْرَى الْكَلْبَ عَلَيْهِ* he urged on the dog against him, set the dog at or upon him (*بِهِ* would mean he made the dog attach itself to him). Frequently, however, when construed with these latter verbs, it does not imply a hostile movement against an object, but merely motion towards it to get possession of it or do it*; e.g. *أَحْتُّ عَلَى الْفَعْلِ* urging or inciting to action; *خَاطَبُوهُ مُحَرِّضِينَ إِيَّاهُ عَلَى تَصْنِيفِ كِتَابٍ* they talked to him, urging him to compose a book; *هُمْ الْأَخِرَةَ يَحْمِلُ* concern for the life to come induces man to do well (lit. carries him towards good); *مَا حَمَلَكَ عَلَى هَذِهِ الدَّعْوَى الْبَاطِلَةِ* what induced you to set up this empty claim? Hence too *حَرِصٌ*, to be greedy or covetous, and its derivatives *حِرْصٌ*, greed, and *حَرِيصٌ*, greedy, are construed with *عَلَيَّ* and the genitive of the thing coveted.—The phrase *دَخَلَ عَلَى فُلَانٍ*, to go in to one, is used when

* [Hence we can decide only by the context whether *اجْتَمَعُوا عَلَيْهِ* and similar expressions are to be translated by *they collected themselves against him* or *to him*. Similarly *أَعَانَهُ عَلَى الشَّيْءِ* may signify *he helped him to avert the thing* or *to accomplish it*.]

the person sought is in his house or room, so that we actually find A him; دَخَلَ إِلَى فُلَانٍ merely means *to go into one's house or room*.

(c) Of a debt which one owes, and a duty which is incumbent upon one; as عَلَيْهِ دَيْنٌ *he owes a debt*, opposed to لَهُ دَيْنٌ *a debt is due to him*; لِي عَلَيْكَ دِينَارَانِ *thou owest me two dīnārs* (see § 53, b, rem. d); عَلَى كُلِّ مُسْلِمٍ طَلَبُ الْعِلْمِ فَرِيضَةٌ *the search after knowledge is an ordinance for every Muslim (every Muslim is bound by divine command to seek after knowledge)*; عَلَيْكَ أَنْ تَفْعَلَ هَذَا *it is incumbent upon thee to do this, thou must do this*; عَلَيْكَ أَنْ تَتَحَرَّرَ عَنِ الْغِيبَةِ *thou must refrain from slander or backbiting*. [Hence it is employed with verbs signifying *to decree, to make incumbent or unavoidable*, as اُقْضَى، كُتِبَ، أُوجِبَ، حَتَمَ، قَضَى.]

(d) Of the advantage, superiority, or distinction, which one person or thing enjoys over another; as فَضْلُ آدَمَ عَلَى الْمَلَائِكَةِ *Adam's superiority over the angels*; الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا *who love the present life more than the life to come*; عَلَى الْآخِرَةِ *who preferred it to the rest, selected it in preference to the others*.

(e) Of the condition in which any one is in respect to religion, trade or profession, health, fortune, mental or bodily gifts, etc. (properly, the ground or basis on which he stands in these respects). For example: عَلَى دِينِ مُلُوكِهِمْ *people follow, or conform to, the religion of their kings*; قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ *the Jews say, The Christians are not (grounded) upon anything, have nothing to stand upon*; كَانَ عَلَى دِينِ الْمَسِيحِ *he followed the religion of the Messiah*; لَمْ يَجِدْ أَمْرًا عَلَى خِلَافِ مَا كَانَ يَعْتَقِدُهُ *he found nothing contrary to what he believed*; سَوَاءٌ كَانَتْ عَلَى صُورَةِ إِنْسَانٍ *no matter whether they be endowed with human form or not*; عَشِقَ قَيْنَةً عَلَى أَوْفَرِ مَا يَكُونُ مِنَ الْجَمَالِ وَالْمَعْرِفَةِ بِالْغِنَاءِ وَالضَّرْبِ

- A *he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music*; [إِسْرَ الْجَنِّسِ] *اِسْرُ الْجِنْسِ* the common noun is divisible into two classes; (it is) a noun denoting a concrete object, or a noun denoting an abstract idea]; *the state or condition in which I am*; كُنْتُ عَلَى أَنْ أُجِيبَ دَاعِيَ الْأَمِيرِ *I was going to comply with (the orders of) the emir's messenger*; وَكَأْسٍ شَرِبْتُ عَلَى لَذَّةٍ *many*
- B *a cup have I quaffed with delight*; وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غَفَلَةٍ *and he entered the city at a time when its inhabitants were off their guard*; عَلَى الصُّرُوفِ الدَّهْرِ *or عَلَى الْحَالَاتِ*, *amid the changes, or vicissitudes, of time or fortune*; عَلَى التَّابِيدِ *always, continuously.*

(f) Of the ground on which, the cause or reason why, one does a thing; as أَخَذَهُ عَلَيْهَا مَا لَا يَمْلِكُهُ *he was seized with a passion for her which he could not restrain* (lit. *there seized him on her account*

- C *something which he could not master*); الْحَمْدُ لِلَّهِ عَلَى مَا صَنَعَ *praise belongs to God for what He has done*; يُعَاتِبُهُ عَلَى تَرْكِ الْمَهَادَاةِ *he reproached him for having neglected to send him a present in return*; وَتَتَكَبَّرُوا اللَّهَ عَلَى مَا هَدَيْكُمْ *and that ye glorify God for having guided you*; عَلَى أَيِّ شَيْءٍ أُعْطِيكَ مَالِي *why am I to give you my money?* تَأْخُذُ الْجَارِيَةَ وَالْخَادِمَ عَنْ غَيْرِ صِنَاعَةٍ عَلَى وُجُوهِمَا أَلْفَ دِينَارٍ وَأَكْثَرَ *a slave, whether female or male, fetches, without taking account of any*
- D *accomplishments they may possess, only for their faces, a thousand dinārs and more*]; جَاءَ عَلَى أَنَّهُ مَلِكٌ *he came, on the ground of his being a king*; أَتَى بَابَ الْمَلِكِ عَلَى أَنَّهُ أُخْتُهُ *he came to the king's gate, pretending to be his sister*; لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا *I do not ask you for money on that account* (scil. *بِنَاءٍ عَلَيْهِ* *building upon it, or مُعْتَمِدًا عَلَيْهِ* *relying on it*); particularly in the common phrase *بِنَاءٍ عَلَى أَنْ* *building upon, reckoning or relying upon, such and such a thing.*

(g) Of the terms or conditions, as the ground or basis, on which A anything is done; as عَلَى هَذَا الشَّرْطِ on this condition; أَجَابَهُمْ إِلَى ذَلِكَ عَلَى أَنْ يُعْتَدُوا بِالسَّلَاحِ he consented to this proposal of theirs, on condition that they should aid him (by providing him) with weapons; صَالَحَهُ عَلَى أَلْفِ دِرْهَمٍ he made peace with him on (the condition that he should pay him) a thousand dirhams.

(h) In saying that one thing happens in spite of or notwith- B standing another thing, which might have prevented it; as أُعَذِّبُكَ عَلَى كِبَرِ سِنَّكَ I will punish thee, notwithstanding thy great age (lit. in thy state of great age, see f); قَتَلَ أَسَدًا عَلَى صِغَرِ سِنِّهِ he slew a lion, notwithstanding his extreme youth; الْخَيْلُ تَجْرِي عَلَى مَسَاوِيهَا horses run, notwithstanding their vices, or diseases; إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ verily thy Lord is merciful unto men, despite their wrong-doing (compare لِأَنَّ, Job x. 7, xvi. 17); فِيهَا عَلَى الْآلَيْنِ C she can gallop in spite of her fatigue. R. S.]

(i) Of the rule or standard according to which something is done; as عَلَى هَذِهِ الطَّرِيقَةِ after this manner; عَلَى نِسْبَةِ مَحْفُوظَةٍ according to a duly observed proportion; عَلَى مَا رَأَيْتُ فِي الْكُتُبِ according to what I have seen (stated) in books; عَلَى مَا حَكَاهُ according to what he related. [Hence its construction with the verbs D that signify to fashion, to mould (جَبَلَ, طَبَعَ, فَطَرَ, ضَرَبَ) as جَبَلْتِ عَلَى الْقُلُوبِ hearts are created with a tendency to love him who does good to them and to hate him who does evil to them; يُحْمَلُ اللَّفْظُ عَلَى نَقِيضِهِ a word is made to accord in form with its contrary in meaning. D. G.]

(j) Of the thing of which we speak, which forms, as it were, the basis of our conversation (compare *super*, Germ. *über*); as قَالَ عَلَى

A **أَمْ تَقُولُونَ عَلَى اللَّهِ مَا** *he said concerning this, on this matter*; **مَا** *or do ye say concerning (or of) God what ye know not?*

[(k) Of a person who is excluded or thrust back (comp. **دُونَ**, § 69, f), as **تَوَلَّوْا عَلَيْهِمْ هَذَا الْأَمْرَ** *make yourselves masters of this business over their heads, excluding them* (Ṭab. i. 1841, l. 13, 1842, l. 10, 13); **أَرَعَى سَائِرَ بِلَادِ الرَّبِذَةِ النَّاسَ عَلَى بَنِي تَعْلَبَةَ** *he made the whole land of ʿr-Rabada public pasture ground, without taking notice of the claims of the Benu Ta'labu* (Ṭab. i. 1879, l. 6); **أَتَجِيرُ عَلَيْنَا عَدُوَّنَا** *dost thou grant protection to our enemy in spite (defiance) of us?* D. G.]

REM. a. Observe the following phrases: **عَلَى عَنِّي بِهِ** *fetch him to me*, scil. **أُدْخُلُوا** or some similar word (see b, at the end); **عَلَى الرَّأْسِ وَالْعَيْنِ** (*it is*) *upon the head and eye*, i.e. *it shall be done most willingly and promptly*; **عَلَى الرَّيْقِ** *on an empty stomach, fasting* (lit. *on the saliva*); **عَلَى حِينٍ (عَهْدٍ، مُلْكٍ) فُلَانٍ** *in the time, or reign, of So-and-so*; **عَلَى يَدَيْهِ (يَدِهِ)**, or simply **عَلَيْهِ**, *by his means, through him*, as **وَأَتَنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ** *and give us what Thou hast promised us by Thy apostles*, **عَلَى لِسَانِ رَسُولِهِ** *He said it by the mouth (lit. tongue) of His apostle**; **لَا بَأْسَ عَلَيْكَ لَأَعْلَيْكَ** for **لَا عَلَيْكَ** *there is no fear for thee* (§ 39, d, rem. a), **لَا عَلَيْكَ أَنْ تَفْعَلَ** *do what thou likest*; and the adjurations **بِاللَّهِ عَلَيْكَ**, *I implore thee by God, by my life* (to do so and so), which are usually followed by the particle **إِلَّا** [or **لَمَّا**], lit., *this oath with all its consequences be upon you, if you do not do so and so*.—The phrase **عَلَيْكَ زَيْدًا**, *seize Zaid*, has already been mentioned in § 35, b, δ, rem. b. In this sense **عَلَيْكَ** is also construed with the preposition **بِ** [§ 56, b]; as **بِالرِّجَالِ عَلَيْكُمْ** *attack those men*, **بِالْيَمَامَةِ عَلَيْكُمْ** *invade el-Yemama*; **بِالرَّفْقِ عَلَيْكَ** *keep thou to gentleness*].

* **عَلَى لِسَانِ فُلَانٍ** often signifies *under somebody's name*, i.e. *falsely ascribed to him*. D. G.]

REM. *b*. As being originally a substantive, عَلَى may take the A
preposition مِنْ before it, عَلَى مِنْ *from off* (lit. *from upon*, Heb.
عَلَى); as نَزَلَ مِنْ عَلَى فَرَسِهِ *he dismounted from his horse*;
غَدَّتْ مِنْ عَلَيْهِ بَعْدَ *she sprang from off its back*; مَا تَرَ ظُهُورَهُ
عَلَى ظُهُورِهِ *she (the bird called katā) left it (her young or her nest)*
in the morning, after her time of abstinence from water was at an
end (when she could no longer abstain from drinking); أَنْتَ مِنْ عَلَى
أَنْتَ مِنْ عَلَى السَّمَالِ وَأَنَا مِنَ عَلَى الِئْمِينِ *thou on the right hand and I on the* B
left.

60. To these three classes of prepositions may be added مُنْذُ
or مُذُ *since*, وَ and تَ *by* (in swearing), and كَ *like, as*.

61. مُنْذُ is derived, by assimilation of the first vowel, from
مِنْ and نُو (see Vol. i. § 340, with rem. *c*, and § 347, with the rem. *b* C
and *e*, and compare the phrase فَيَعُودُ مِنْ ذِي قَبْلُ *that he may return*
to his former condition). It is contracted into مُذُ, which usually
becomes in the waṣl مُذُ (see Vol. i. § 20, *d* and § 358, *i*). These
words signify *from which time*, and may be construed with the
nominative as well as the *genitive*, the latter being more particularly
used when a yet unexpired period of time is spoken of*. For

* [Theoretically مُنْذُ or مُذُ is construed with a definite noun of D
time in the nominative to designate the *terminus a quo*, as مُذُ يَوْمِ
الْجُمُعَةِ *since it was Friday, i.e. since last Friday*; with an undefined
noun of time in the nominative, when the expired period is spoken of,
as مُذُ سَنَةٍ *it is a year since*; with a defined noun of time in the geni-
tive to mark a yet unexpired period, as مُنْذُ الْيَوْمِ *since the beginning*
of this day, i.e. to-day. But in course of time THE CONSTRUCTION WITH
THE GENITIVE PREVAILED IN ALL CASES. Comp. Fleischer, *Kl. Schr.*
i. 408—411, ii. 100 *seq.*]

- A example: مَا رَأَيْتَهُ مُنْذُ يَوْمِ الْجُمُعَةِ *I have not seen him since last Friday* (lit. the terminus a quo is Friday), or مُذْ يَوْمَانِ *for the last two days*, or مُذْ أَوَّلِ مِنْ أَوَّلِ مِنْ أَمْسٍ *since last year*, or مُذْ أَنْتَصَافِ اللَّيْلِ *since the day before the day before yesterday*; مُذْ إِلَى وَقْتِ الزَّوَالِ *from midnight till the time when the sun has passed the meridian*; مُذْ أَوَّلِ الشَّهْرِ إِلَى مُتَنَصِّفِهِ *from the first of the month to the middle of it*; أَلَمْ تَرَ مُذْ عَامَانِ أَمْلَكَ عَصْرِنَا يَصِيحُ بِهِمُ لِلْمَوْتِ وَالْقَتْلِ صَاحِحٌ أَنَا أَعْلَمُ أَنَّهُ جَاءَ عَنَّا *hast thou not seen, for the last two years, the kings of our time summoned by fate to death and slaughter?* مُنْذُ خَمْسَةِ أَيَّامٍ *I know that he has been starving for the last five days*; مَا كَلَّمْتَهُ مُذْ شَهْرِنَا هَذَا *I have not spoken to him since (the beginning of) this month*, or مُذْ يَوْمِنَا, or مُنْذُ الْيَوْمِ, *since this morning, to-day*.

- C REM. a. The lexicographers give the rare forms مُنْذُ and مُذْ. — مُذْ may be pronounced in the waṣl as مُذِ, and the forms مُنْذُ and مُنْذِ and مُذِ الْيَوْمِ are also mentioned.

- REM. b. مُنْذُ and مُذْ are used لِابْتِدَاءِ الْعَايَةِ فِي الزَّمَانِ *to denote the commencement of the limit in time*, or, as it may be otherwise expressed, *to denote الْأَمَدُ the starting-point*, or أَوَّلُ الْأَمَدِ *the commencement of the period*, and جَمِيعَ الْأَمَدِ *the whole of the period*.

- REM. c. مُنْذُ and مُذْ never take a pronominal suffix, and cannot be joined with any substantives but those which denote time. They may, however, be directly connected with propositions; as مَا رَأَيْتَهُ مُنْذُ خُلِقَ *I have not seen him since he was born*, or قَدْ عَشْتِمَا مُصْطَحِبَيْنِ مُنْذُ *since the tribe departed*; كُنْتُمَا صَغِيرَيْنِ *ye two have lived as companions since ye were little*; لَمْ يُنْسِي ذِكْرَكُمْ مُذْ لَمْ الْإِكْرَامُ عَيْشَ *no life (however comfortable)*

has made me forget you, since the time that I have not met you (since I no longer meet you); مَا زَالَ مُذْ عَقَدَتْ يَدَاهُ إِزَارَهُ قَسِيمًا *he has not ceased to be handsome from the day his hands fastened his robe;* مَا زِلْتُ أَبْغِي الْهَالِ مُذْ أَنَا يَابِعُ *I have not ceased to seek after wealth from the time I grew up.*

REM. d. The Bèdawīn use مِنْ instead of مُنْذُ, as مِنْ سَنَةٍ = مُنْذُ سَنَةٍ. Compare the Kor'an, ix. 109, أُتِسَّ عَلَى اتَّقْوَى مِنْ أَوَّلِ يَوْمٍ *which was founded upon the fear of God from the first day.*

62. The particle وَ, which is frequently used in swearing, is construed with the genitive of the object sworn by; as **وَاللَّهِ** *by God!* **وَرَبِّ الْكَعْبَةِ** *by the Lord of the Ka'ba* (the mosque of Mèkka)! This وَ is employed, however, only when a substantive follows, and the verb of swearing is omitted; before a pronominal suffix, as well as when the verb is expressed, the preposition بِ must be used (see § 56). Sometimes the particle فَ is prefixed to وَ, as **فَوَاللَّهِ** *by God then!*—The particle ت (the origin of which is very obscure [comp. Vol. i. § 356, b, footnote]) is construed like وَ, but is seldom used except in the oath **تَاللَّهِ** *by God!* Other examples mentioned by the grammarians are: **تَرَبِّ الْكَعْبَةِ** *by the Lord of the Ka'ba*, **تَرَبِّي** *by my Lord*, **تَالرَّحْمَنِ** *by the Compassionate*, and **تَحْيَاتِكَ** *by thy life*.

REM. a. The oath (الْقَسْمُ), whether expressed by وَ, or ت, requires a complement (جَوَابُ الْقَسْمِ), of which the following are the principal conditions. If the complement be an affirmative nominal proposition (جُمْلَةٌ اِسْمِيَّةٌ مُثَبَّتَةٌ), it is introduced by لَ, as **وَاللَّهِ لِمُحَمَّدٍ رَسُولُهُ** *by God, verily Muhammad is His apostle;* or by **إِنَّ**, as **وَاللَّهِ إِنَّ مُحَمَّدًا رَسُولُهُ**, in which case لَ may be prefixed to the predicate, as **وَاللَّهِ إِنَّ مُحَمَّدًا لَرَسُولُهُ**. If the complement

- A be an affirmative verbal proposition (جُمْلَةٌ فِعْلِيَّةٌ مُثَبِّتَةٌ), with the verb in the perfect, it requires لَقَدْ, as وَاللَّهِ لَقَدْ هَلَكَ أَبُو جَهْلٍ *by God, 'Abū Gahl is dead indeed*; but if the verb be in the imperfect, it takes the energetic form, with لَ prefixed, as وَاللَّهِ لَأَفْعَلَنَّ *by God, I will do it!* [see § 19, a]. If the complement be negative, no particle is prefixed to the ordinary negatives مَا and لَا; as وَاللَّهِ مَا كَذَبَ مُحَمَّدٌ *by God, Muhammad is not a liar*; وَاللَّهِ لَا يَهْلِكُ الْمُؤْمِنُونَ *by God, the believer shall not perish!* [On the oath preceding conditional sentences, see § 17, c, rem. a, (1).]

REM. b. In such phrases as مِنْ أَرَبِّ لَأَفْعَلَنَّ *by the Lord, I will do it!* مِنْ رَبِّي, or مِنْ رَبِّي, *by my Lord!* مِنْ اللَّهِ, مِنْ اللَّهِ, *by God!* the words مِنْ and مَر are abbreviations

- C of of أَيِّمُنْ oaths (see Vol. i. § 19, rem. b), which is contracted in various other ways. Some grammarians, however, regard مِنْ and مِنْ in مِنْ رَبِّي as being really the preposition مِنْ (§ 48).

63. Among the prepositions is usually reckoned كَ *as, like*. This is, however, not a preposition, but a substantive, synonymous with مِثْلٌ *likeness*. It is formally undeveloped (like ذُو), but may stand in any case as مُضَافٌ, or governing word, to a following noun in the genitive (see § 73); as وَعَلَى رَأْسِهِ كَالْقَلَنْسُوَةِ *and on the top of it (the pillar) is (something) like a pointed cap*, = مِثْلُ الْقَلَنْسُوَةِ; لَنْ يَنْهَى ذَوِي سَطَطٍ كَالطَّعْنِ *nothing hinders oppressors (or wrongers) like a lance-thrust*; إِنَّكَ لَمْ يَفْخَرْ عَلَيْكَ كَفَاخِرٍ ضَعِيفٍ *no one crows over thee like a feeble boaster (one who has little reason to boast)*; بِمِثْلِ السَّوْدَانِيِّ *with (a horse) like a falcon (in speed)* = بِمِثْلِ السَّوْدَانِيِّ; كَأَبْرِدٍ الْمُنْبَهَمِ *they laugh so as to show (teeth) like*

melting hailstones (as white as hailstones); **A** تَتَّخِذُ فِي الشَّجَرَةِ الْعَادِيَةِ; كَأَبِيْتِ تَأْوِي إِلَيْهِ *it makes in (at the foot of) an aged tree (something) like a cell, to which it resorts, = مِثْلَ أَبِيْتِ; كَأَلْقَرْنَيْنِ تَبْرِزُ كَأَلْقَرْنَيْنِ it puts forth (something) like two horns.* The name of *preposition* can be applied to it, at the most, only when it virtually stands in the *accusative*, as a *صِفَةٌ*, *adjective* or *relative adjectival clause*, to an infinitive which is understood; as جِئْتَ كَزَيْدٍ *thou camest like Zeid*, i.e. جِئْتَ مَجِيئًا كَمَجِيءِ (مِثْلَ مَجِيءِ) زَيْدٍ **B** *thou camest a coming like the coming of Zeid.* Or we might regard it as being a *حَالٌ*, or conditional expression, dependent upon the pronominal suffix of the second pers. sing. masc. in جِئْتَ as *فَاعِلٌ* or *agent*; i.e. جِئْتَ (مِثْلَ زَيْدٍ) *thou camest being like Zeid.*

REM. a. كَ is [frequently joined to the personal pronouns of the 3d person, as كَهَوَا، كَغِي، كَهَمَا، etc., sometimes also to those of **C** the 2d and 1st person, as كَأَنْتَ، كَأَنَا، but] very rarely to a pronominal suffix, as وَلَا تَرَى بَعْلًا وَلَا حَلَائِلًا كَه وَلَا كَهَنَّ إِلَّا *and thou dost not see a husband or wives like him and like them, save one who is jealous*; and equally rare is the use of the redundant مَا after it, as وَتَعْلَمُ أَنَّهُ كَمَا النَّاسِ مَجْرُومٌ عَلَيْهِ وَجَارِمٌ *and we know that he is, like (other) men, sinned against and sinning (جَارِمٌ in rhyme for جَارِمٌ)*. In Hebrew כִּדְּמָם and כִּדְּהֵם, or כִּדְּהֵם, **D** are used; but with the other pronominal suffixes כִּמָּ = כִּדְּמָ is always employed, as also occasionally before substantives.

REM. b. كَ is sometimes used redundantly along with the synonymous مِثْلُ; as كَيْسٌ كَمِثْلِهِ شَيْءٌ *there is nought like Him.*— [On the compounds كَمِ and كَأَيْنِ see Vol. i. §§ 351, rem., 353, rem. c. On the elliptical phrase كَمَا أَنْتَ *keep where thou art*, see

- A the Gloss. to Ṭabarī. Sometimes **كَمَا** means *as soon as*, e.g. **سَلِّمْ كَمَا تَدْخُلُ** *salute as soon as thou enterest.* D. G.]

REM. c. **ك** is said by the grammarians to be used **لِلتَّشْبِيهِ** to compare (one object with another).

- [REM. d. **كَمَا** may be prefixed adverbially to a verbal clause, like **رَبِّمَا** (§ 84, rem. b) and with just the same meaning, as **إِنْتَظِرْنِي كَمَا آتَيْكَ وَأَرْقُبْنِي كَمَا أَلْحَقَكَ** *wait for me, perhaps I may come to thee, and look out for me, perhaps I may overtake thee* ;
- B **قُلْتُ لِسَيْبَانَ أَدُنْ مِنْ لِقَائِهِ كَمَا تُغْدِي الْقَوْمَ مِنْ شِوَائِهِ** *I said to Šeibān, try to draw near to him (the ostrich), perhaps thou mayest procure a morning meal for the men with his roasted flesh.]*

64. Many words, which are obviously substantives in the accusative of place (see § 44, b), may be conveniently regarded in a certain sense as prepositions ; e.g. **نَحْوُ**, **عِنْدَ**, **قَبْلَ**, **بَيْنَ**, **تَحْتَ**, **فَوْقَ**, and **دُونَ**.

- C 65. **نَحْوُ** (the accusative of **نَحَا**, the nomen verbi of **نَحَا** to go towards ; comp. § 82, g) means (a) towards a place, as **ثُمَّ يَسِيرُونَ نَحْوَ** **بَيْتِ الْمَقْدِسِ** *then they will journey towards Jerusalem* ; **خَرَجَ نَحْوَ مَكَّةَ** *he set out towards, or in the direction of, Mekka* ; and (b) according to, as **نَحْوَ قَوْلِهِ** *according to his saying, as he says* (compare the use of **لِ** in § 53, d).

- D 66. **عِنْدَ** (the accusative of **عِنْدَ** a side or quarter) signifies beside, near, by ; as **عِنْدَ الْحَائِطِ** *at, near the wall* ; **وَكَانَ يَضَعُ عِنْدَهُ دِفَاتِرَ** *and he used to lay notebooks beside him* ; **وَيَنْبَغِي أَنْ لَا يَبْتَدِيَ الْكَلَامَ** *and he must not commence to speak before him unless with his permission.* Used of time, it shows that something is closely connected with what took place at a particular time, by happening either simultaneously or immediately after ; as **فَقَالَ عِنْدَ مَوْتِهِ** *and he*

said as he was dying; *جِئْتِكَ عِنْدَ طُلُوعِ الشَّمْسِ* I came to thee at A
sunrise; *عِنْدَ ذَلِكَ* whilst this took place or immediately after this took
place, hereupon; *عِنْدَ مَا* whilst, during, or immediately after.—
 Further, *عِنْدَ*, like *مَعَ* (§ 57), implies [a] *possession* and [b] *comparison*;
 as (a) *مَا كَانَ عِنْدِي إِلَّا دِينَارٌ وَاحِدٌ* I had only a single *dīnār* by me;
مَا عِنْدَ النَّاسِ what the people have or possess; *لَا أَقُولُ لَكُمْ عِنْدِي*
خَزَائِنَ اللَّهِ I do not say to you, *With me (known to me) are the hidden* B
things of God; *لِي عِنْدَ فُلَانٍ حَاجَةٌ* I want a thing of such a one;
عِنْدَهُ خَيْرٌ وَفَضْلٌ he possesses goodness and excellence. Hence you say
 of a woman *كَانَتْ عِنْدَ فُلَانٍ* she was married to such a one, in which
 signification it is a synonym of *تَحْتَ* (§ 68); (b) *عَلَى صِغَرِ سِنِّهِ عِنْدَ سِنِّ*
مُعَاذٍ notwithstanding his youth as compared with the age of *Mo'ād*;
مُلُوكِ الْأَرْضِ عِنْدَ اللَّهِ تُرَابٌ C
the kings of the earth are dust compared
with (lit. at the side of) God.—Lastly *عِنْدَ* (like the Latin *apud*,
 Fr. *chez*, and Persian *نَزْرِيكَ*) implies *in one's mind, in his opinion*;
 as *الْصَّوَابُ عِنْدِي مَا فَعَلَهُ مَشَائِخُنَا* the right thing in my opinion is
what our shāikhhs have done; *كَانَ عِنْدَهُ أَنَّ الْقُرْآنَ مَخْلُوقٌ* his opinion
was that the Kor'ān was created; *عِنْدَكُمْ يَسْتَحِيلُ أَنْ يَفْعَلَهُ*
according to you it is impossible that He should do it.

REM. a. [*عِنْدَكَ* means *keep where thou art, take care*, and also D
advance.]—On the phrase *عِنْدَكَ زَيْدًا = حُذِّ زَيْدًا*, see § 35, b, δ,
 rem. b.—On the difference between *عِنْدَ* and *لَدُنْ* or *لَدَى*, see § 58,
 rem. b.

REM. b. *عِنْدَ* is sometimes (in modern Arabic generally) pro-
 nounced *عِنْدَ*, rarely *عِنْدَ*. It corresponds in form to the Heb.
לְאִמְרָא, but in signification also to *לְאִמְרָא*.

- A REM. c. Nearly synonymous with *عِنْدَ*, in its local sense, is *قَبْلَ* (the accusative of *قَبْلٌ* front), Lat. *coram, apud, penes*; as *حَاضِرٌ قَبْلَهُ* present before him; *لِي قَبْلَ فُلَانٍ حَقٌّ* I have a claim upon So-and-so; *فَمَا لِلَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ* and what (has come) to (for the unbelievers that they run hastily around thee? It also signifies towards, as *نَيْسَ الْإِبْرَ أَنْ تَوَلَّوْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ* piety does not consist in your turning your faces towards the east and the west.
- B

67. *بَيْنَ*, between, among, is the accusative of the substantive *بَيْنٌ*, signifying *intervening space*, which may be regarded either as uniting or as separating two or more objects, whence *بَيْنَ* may be construed with verbs of either meaning; as *جَمَعَ بَيْنَنَا* he united us, *فَرَّقَ بَيْنَنَا* he parted us, lit. he united our separation and parted our connection; *أَلَّفَ اللَّهُ بَيْنَ قُلُوبِكُمْ* God has united your hearts.—If two genitives follow *بَيْنَ*, and either or each of them is a pronominal suffix, the preposition must be repeated before the second, and the conjunction *وَ* inserted; as *بَيْنِي وَبَيْنَهُ* between me and him; *بَيْنَكُمْ وَبَيْنَ أَخِيكُمْ* between you and your brother. But if both are substantives, this is not usually done; as *بَيْنَ السَّمَاءِ وَالْأَرْضِ* between heaven and earth; *بَيْنَ حَرَّانَ وَالرَّهَاءِ* between *Harrān* and *'ar-Ruhā* (Edessa); *بَيْنَ الطُّوفَانِ وَبَيْنَ الْهَجْرَةِ* between the Flood and the *Hijra*.—Instead of the simple *بَيْنَ*, we often meet with *مَا بَيْنَ* what is between, and *فِي مَا بَيْنَ* in what is between; as *وَاللُّبُّ مَا بَيْنَ* and the kernel between its two shells; *اِقْتَتَلُوا فِي مَا بَيْنَهُمْ* they fought with each other; [*بَيْنَ الْأَيَّامِ* or *بَيْنَ الْأَيَّامِ* in or during the space of several days]. Both *بَيْنَ* and *مَا بَيْنَ* are often used in the sense of both—and, and of partly—partly (*tam—quam, partim—*
- C
- D

partim); as مَا بَيْنَ مَعْرُوفٍ وَمَجْهُولٍ *partly known and partly A*
unknown; جَاءَنِي مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ *there came to me both rich and*
poor; الْقَوْمُ بَيْنَ قَتِيلٍ وَأَسِيرٍ *the tribe was partly slain, and partly*
taken prisoners; [بَيْنَ بُرْدٍ وَمَجْسَدٍ *sometimes in a bord (a garment*
made of a certain kind of cloth) and sometimes dressed in a saffron
robe. R. S.]. In such cases بَيْنَ or مَا بَيْنَ holds the place of a
substantive expressing that which unites both objects as parts of
one whole.—If we wish to indicate the entire interval between two B
places or points of time, إِلَى is used before the second substantive;
as بَيْنَ الْبَصْرَةِ إِلَى مَكَّةَ *between el-Basra and Mekka*; فِيمَا بَيْنَ الْيَوْمِ
الْثَّانِي مِنْ شَبَاطٍ إِلَى الْيَوْمِ الثَّامِنِ مِنْ أَدَارِ *between the second day of*
Šubāt and the eighth day of 'Adār.—Observe the phrases [بَيْنَ أَظْهُرِهِمْ
or بَيْنَ ظَهْرَانِهِمْ *in the midst of them*]; بَيْنَ يَدَيَّ *before any one, in his presence, lit. between his hands*; as
قَبَّلَ الْأَرْضَ بَيْنَ يَدَيِ الْخَلِيفَةِ *he kissed the ground before the caliph*; C
أَخْطَأْتُ بَيْنَ يَدَيْكَ *I have sinned before thee*; انْهَزَامُ الذِّئْبِ بَيْنَ يَدَيْهِ *the fleeing of the wolf before him (the dog)*; of time, مُصَدِّقًا لِمَا بَيْنَ
إِنْ هُوَ إِلَّا نَذِيرٌ *confirming what was before it (or preceded it)*; لَكُمْ بَيْنَ يَدَيَّ عَذَابٌ شَدِيدٌ *he is nought but a warner to you before*
a severe punishment; in the plural, وَجَعَلَ يُكْسِرُ الدَّجَاجَ وَيَضَعُهَا بَيْنَ
أَيْدِينَا *and he began to break up the fowls and to set them before us.* D

REM. From بَيْنَ are formed the conjunctive adverbs of time
بَيْنَمَا and بَيْنَمَا *whilst*, which naturally exercise no influence upon the
following clause; as بَيْنَمَا نَحْنُ نَرْقُبُهُ أَتَانَا *whilst we were watching*
for him, he came to us; بَيْنَمَا نَحْنُ نَسُوسُ النَّاسَ *whilst we govern the*
people; بَيْنَمَا نَحْنُ فِي الْحَدِيثِ *whilst we were conversing*; بَيْنَمَا
النَّاسُ فِي أَسْوَاقِهِمْ *whilst the people are in their markets.* [Comp.
Vol. i. § 362, b.]

- A **68.** **تَحْت** (the accusative of **تَحْتُ** *the lower or under part*) signifies *below, beneath, under*, as **مَا تَحْتِ الثَّرَى** *what is beneath the soil*; **وَكَانَ تَحْتَهُ كَنْزٌ لَّهُمَا** *and under it (the wall) was a treasure of theirs*; metaphorically, **سَارَ تَحْتِ اللَّيْلِ** *he travelled under (the shade of) night*; **تَحْتِ يَدِهِ**, or **تَحْتِ أَمْرِهِ**, *under his power or authority*. It is said of a married woman, **كَانَتْ تَحْتِ فُلَانٍ** *she was under (the authority of) So-and-so*, as **كَانَتَا تَحْتِ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ** *they were under two righteous servants of ours* (viz. Noah and Lot).

REM. a. **تَحْت** has a diminutive **تُحَيْتٌ** *a little below or under*.

- REM. b. Opposed to **تَحْت** is **فَوْق** (the accusative of **فَوْقُ** *the upper part*), with its diminutive **فُوقِي**, signifying *above, over, upon*, as **فَوْقَ سَرَاةٍ أَذْهَمَ مُلْجَمٍ** *upon a well-beaten road*; **فَوْقَ مَوْرِ مَعْبَدٍ** *upon the back of a bridled black (horse)*; [**الْعِمَامَةُ فَوْقَ الرَّأْسِ** *the turban is upon the head*]; metaphorically, **وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ** *and He is the All-powerful over His servants*; **وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ** *and (I) will place those who have followed thee above those who have not believed*; **زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ** *we will add to them a punishment in addition to the punishment for their corrupt doings*; **فَإِنْ كُنَّ نِسَاءً فَوْقَ آثْنَيْنِ** *and if they be females more than two*; **فَعَلَّ بِهَا فَوْقَ مَا فَعَلَ بِحَلَبَ** *he treated it worse than he had treated Aleppo*; [**بَعُوضَةٌ وَمَا فَوْقَهَا** *a gnat and what exceeds it (in smallness or in largeness)*]; **وَهُوَ دَابَّةٌ** *and it is an animal a little above the size of a cat*.
- C
- D

69. **دُون** (the accusative of **دُونُ** *what is beneath, under, less, or inferior*, related to **دَنَا** *to come near*, and **دَنُو** *to be low or vile*), with its diminutive **دَوِينٌ**, and **مِنْ دُونِ**, in which combination **مِنْ** has a partitive force, signify *under, below, beneath*. They indicate:—

(a) That a person or thing dwells or is situated, or that an action A takes place, *below* some place, or *near* it; as دُونَ قَدَمِكَ خَدُّ عَدُوِّكَ and *may the cheek of thy enemy be under thy foot*; إِنَّ بِالشَّعْبِ الَّذِي دُونَ in the ravine that is below Sàla' (there lies) a murdered man; مَصْرُقَمَا دُونَهَا مِنَ الْبِلَادِ they met near Šan'ā; صَنَعَا دُونَ صَنْعَاءَ Egypt and the adjacent countries.

(b) That one person or thing comes *near* or approximates to B another, especially a higher one (properly, stands under it, does not reach it); as فَأَلْحَقْنَا بِالْبَاهِدِيَّاتِ وَدُونَهُ جَوَاحِرُهَا and *he (the horse) made us overtake the foremost (of the herd), whilst near him were those of them that lagged behind*; هَذَا دُونَ ذَلِكَ this is nearer than that; اُدْنُ دُونَكَ come nearer (to me)! lit. approach not far from yourself (towards me); اِذْبُدْ دُونَكَ seize Zèid (who stands not far from you, see § 35, b, δ, rem. b); دُونَكُمْوهُ C take ye him.

REM. دُونَكَ and دُونُكُمْ, as interjections, are equivalent to اَمَامَكَ (see § 35, b, β) [and عِنْدَكَ, § 66, rem. a], look out! take care! [sometimes advance!] as دُونَكَ صِرَاعِي beware of wrestling with me; دُونُكُمْ لَا تَقِيلُوهُمْ take care [or advance] (and) give them no quarter; [دُونَكَ فَتَمَرَسْ بِي] take care (or advance) and keep to me].

(c) That one space, distance, or number, does not equal or D complete another; as: وَبَيْنَهُمَا دُونَ رَمِيَةِ حَجَرٍ and *between them there was less than a stone's throw*; لَيْسَ فِيمَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ there is no poor-rate (to be exacted) on what is under (or less than) five ounces; لَنْ نَقْبَلَ لِمَسْعُودٍ دُونَ عَشْرِ دِيَّاتٍ we will not accept for Mas'ūd less than ten fines for homicide.

(d) That one thing is smaller or worse than another; as اَلشُّحَّاسُ اَلْحَدِيدُ دُونَ اَلْفِضَّةِ copper is of less value than silver,

A *and iron of less value than copper*; **الَّذِي يَقُومُ بَعْدَكَ دُونَكَ** *he who shall arise (as king) after thee, will be inferior to thee*; **وَمِنْ دُونِهِ عِزُّ الْعُلَى** *and magnificent splendour in the retinue of princes is less (glorious) than it (learning).*

(e) That a quality which belongs to one person or thing is not possessed by another, and that the latter is therefore in this respect
B opposed to the other: as **مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ** *some of them are good, and some of them not so (lit. and some of them remain under that, do not attain to that quality)*; **إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ** *verily God will not forgive the joining of other gods with Himself, but He will forgive what is other than that to whom He pleaseth**; **وَمِنْ أَتَشَاطِينٍ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا** *and of the evil spirits some who should dive for him (into the*
C *sea) and do work other than that.* In this sense **دُونَ** is equivalent to **غَيْرٌ** (see § 82, d). [Hence it can also signify *beyond, of higher quality*, as in the last quoted sentence, where it may be rendered by *and still greater works*. Likewise when a man has said **إِنَّ زَيْدًا لَشَرِيفٌ** *verily, Zaid is a noble man*, another replies **وَدُونَ ذَلِكَ** *and above that*;
D **تَقْوَى بَدُونَ مَا يَقْوَى بِهِ عَلِيٌّ** *thou art more powerful than 'Alī.* D. G.]

(f) That a person or thing is excluded or excepted, neglected or
D postponed (properly that the action affects him or it to a less degree than it does another); as **يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ** *he invokes, to the exclusion or neglect of God, what can neither injure him nor benefit him, he invokes what can neither etc., but not God*; **أَهْلُ هَذِهِ الْمَدِينَةِ يَعْبُدُونَ إِلَّا صَانِمًا مِنْ دُونِ اللَّهِ** *the people of this city*

* [Many interpreters render the words **دُونَ ذَلِكَ وَمِنْهُمْ** by *and others (that are) below them*, and **دُونَ ذَلِكَ** by *and what is less than that*. Compare Fleischer, *Kl. Schr.* i. 417.]

worship idols and not God; وَلَا نَصِيرٍ وَلَا تَصِيرُ A
 ye have no patron and no helper except God; عَمِلْتُمْ بِأَحَدِهِمَا دُونَ الْآخَرِ;
 ye act according to one of these two (rules), but not the other; هَذَا لِي
 مِنْ دُونِكَ this belongs to me exclusively of thee, thou hast no part or
 share in it; يَنْبَغِي أَنْ يَخْتَارَ الْعَتِيقُ دُونَ الْمُحَدَّثَاتِ he ought to choose
 the old in preference to the new; وَأَمَّكُمْ دُونَ الْآنَامِ طَرًّا and he sought
 you out in preference to all other men.—Here must also be mentioned B
 دُونَ, and the rarer بَدُونِ, in the sense of *without*; as دُونَ الْجَهْرِ مِنَ
 الْقَوْلِ without speaking loudly; لَيْسَ آكْتِسَابُ الْمَالِ دُونَ مَشَقَّةٍ wealth
 cannot be acquired without trouble; إِنْ الْإِسْنَادَ لَا يَتَأْتِي بَدُونِ طَرَفَيْنِ
 مُسْنَدٍ وَمُسْنَدٍ إِلَيْهِ the 'isnād, or relation of attribution, cannot be
 effected without two extremes, an attribute, or predicate, and a subject;
 يَأْخُذُهَا تِجَارٌ بِلَادِ الْمَعْبَرِ بَدُونِ ثَمَنِ C
 of Malabar take them without (paying any) price (for them); فَلَا مَجْدَ
 بَدُونِ الْجِهَادِ وَلَا جَهْدَ يُغْنِي بَدُونِ الْقَدَرِ for no glory is built up
 without a hard struggle, and no effort is of avail without the decree
 (of fate in thy favour, الْقَدَرُ in rhyme for الْقَدَرُ).

(g) That one object is placed before another, either (a) as a
 hindrance or obstacle to prevent a person from getting at it, or (β) as
 a protection to defend it from some one; e.g. دُونَ ذَلِكَ جَمْرُ الْغَضَا D
 وَخَرَطُ الْقَتَادِ before this there are the coals of the ḡaḡā and the stripping
 of the ḡatād, that is to say, before you can obtain this, you have many
 serious obstacles to surmount (the wood of the ḡaḡā being noted for
 its long retention of fire, and the ḡatād for the number and size of its
 thorns); إِنَّ مَزَارَهَا قَرِيبٌ وَلَكِنْ دُونَ ذَلِكَ أَهْوَالٌ the time or place for
 visiting her is near, but there are many terrors in the way; لَيْسَ دُونَهُمْ
 حِجَابٌ there is no curtain or barrier in front of them;

- A **دُونَ** *my shield (or protection) against those whom I feared was three persons*; **إِنَّ أَمْرَ الْقَيْسِ جَرَى إِلَى مَدَى** *Imru'u 'l-Kais ran for a goal, but death intercepted him before he reached that goal*; **دُونَ النَّهْرِ جَمَاعَةٌ** *before (thou reachest) the river, there is a number of men (to be encountered), = قَبْلَ أَنْ تَصِلَ إِلَى النَّهْرِ. Hence verbs signifying to shut a door against*
- B one, to fight for one, and the like, are construed with **دُونَ** (compare § 49, a); e.g. **ثُمَّ ضَرَبَ إِلَى جَنْبِهَا فَبَعَثَهَا وَقَامَ دُونَهَا** *then he struck her (the camel) on the side, and made her get up, and stood in front of her (to prevent any one from touching her)*; **قَاتَلَ دُونَهُمْ سَاعَةً** *he fought for, or in defence of, them for some time*; **إِنَّ الْأَمَّحِبَّ الصَّادِقَ يَبْذُلُ نَفْسَهُ دُونَ مَحْبُوبِهِ** *a true friend gives up his life for his friend*; **وَلَا أَنْ تَقْدَ نَارُ الْجُوعِ وَتَحُولَ دُونَ الْبُحُوعِ** *unless indeed the fire of hunger burn and stand in the way of sleep*. In this case **دُونَ** is synonymous with **أَمَامَ** *in front of, before*.—Hence too it often denotes *on this side of (cis, citra)*; as **مَا دُونَ جِيْحُونَ** *all the region on this side of the Oxus*; in which case it is opposed to **وَرَاءَ** *behind, beyond*, as **وَرَاءَ النَّهْرِ مَا** *Transoxania (lit. what is beyond the river Oxus)*.

REM. Other important words belonging to this class of prepositions are:—

- D (a) **قَبْلَ**, with its diminutive **قَبِيلٌ**, *before, of time*; as **قَبْلَ مَوْتِهِ** *before his death*; **يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا** *O would that I had died before this!* **وَأَعْلَمُ مَا فِي الْيَوْمِ وَالْأَمْسِ قَبْلَهُ** *and I know what happened to-day and yesterday before it*; **قَبْلَ التَّبَدُّدِ** *before threatening (without waiting to threaten)*; **قَدِمَ مَكَّةَ قَبْلَ الْمَدِينَةِ** *he came to Mèkka before (his coming to) *El-Medina*.—Opposed to it is **بَعْدَ**, diminutive **بُعَيْدٌ** *after*; as **بَعْدَ ثَلَاثَةِ أَيَّامٍ** *after three days*; **بَعْدَ**

مَجِيئِكَ after thy arrival; بَعْدَهُ after him, i.e. after his departure, A
 or after his death; قَدْ تَغَيَّرْتَ بَعْدِي thou hast become changed after
 me, i.e. after I parted from thee, since I last saw thee, = بَعْدَ عَهْدِي
 بِكَ; فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ; and what is there after the truth
 (when the truth is gone), but error? [Tropically كَرِيمٌ
 وَهُوَ بَعْدَ هَذَا أَدِيبٌ So-and-so is generous and moreover well
 educated. A synonym of بَعْدَ is غَبَّ.]

(b) قَدَامَ and أَمَامَ, before, of place; as أَنْ لَا يَمْشِيَ أَمَامَهُ that he B
 should not walk before him; قَبْرُهُ قَدَامَ الْبَابِ his grave is before the
 gate; قُتِلَ فِي حِصَارِ قَلْعَةِ سَابُورَ قَدَامَ الْأَمِيرِ he was killed at the
 siege of the castle of Sabūr before the emīr (in his presence, =
 بَيْنَ يَدَيْهِ); tropically, الصَّلَاةُ أَمَامَكَ the (time of) prayer is before
 thee; بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ nay, but man wishes to go on
 in his wickedness (in the time that is) before him. [On the use of
 أَمَامَكَ as an interjection see § 35, b, β.] C

(c) دَخَلَ عَنْتَرُ وَرَاءَهَا 'Antar came in behind her
 (her back being turned to him); فَتَبَدُّوهُ وَرَاءَ ظُهُورِهِمْ they cast it
 behind their backs; مَا وَرَاءَكَ what is behind thee? i.e. what news
 dost thou bring? hence beyond (Lat. trans, ultra), opposed to دُونَ
 (see § 69, g, at the end); and relating to time, after, as وَيَكْفُرُونَ
 بِمَا وَرَاءَهُ but they disbelieve in what (hath been sent down or revealed)
 after it (the Pentateuch); tropically, beyond, besides, more than,
 وَمَا وَرَاءَ ذَلِكَ بُلْغَةُ مَجْلِسٍ but anything beyond this (merely) serves D
 to (make a show in) society; وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ
 and He hath permitted you, besides this, to seek out (wives) by means
 of your wealth; وَمَنْ أَبْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ but they who
 desire more than this, are transgressors. [On the use of وَرَاءَكَ as
 an interjection, see § 35, b, β.]—Synonymous with وَرَاءَ is خَلْفَ
 behind, after; as وَالشَّعْرُ يُسْحَبُ خَلْفَ ظَهْرِهَا and her hair hung

- A down to the ground behind her back; *فَقَمِيْتُ لِأَعْدُو خَلْفَهُ* and I got up to run after him; *كَيْفَ مَضَيْتِ خَلْفَهَا إِلَى الشَّطِّ* how thou wentest after her to the bank; *فَجَعَلْنَاهَا نِكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا* and we made them a warning to their contemporaries and to those after them; *وَأِذَا لَا يَلْبِثُونَ خَلْفَكَ إِلَّا قَلِيلًا* and in that case they would not have tarried after thee but a little.
- B (d) *حَوْلَ* around; as *فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ* and after it (the fire) has lighted up the space around him; *ثُمَّ لَنُحَضِّرَنَّ لَهُمْ حَوْلَ جَهَنَّمَ جُنُودًا* then we will set them around Hell on their knees; *طَافَ حَوْلَهُ* he went round it (the temple); *حَوْلَهُ جَمَاعَةٌ مِنَ الْجَوَارِي* around him were a number of women.—*وَسَطَ* in the midst of, in, among; as *وَسَطَ رَوْضَةً* in the midst of a garden; *وَسَطَ أَلْيَاعَ* among the reeds; *وَسَطَ الدِّيَارِ* among the houses.
- C

70. Compound prepositions, though by no means rare in ancient Arabic, are more common in the later stages of the language. The first part of the compound is generally *مِنْ*, and the second part another so-called preposition, now however no longer in the accusative, but in the *genitive*. Such are:—

- (a) *مُحَمَّدٌ هُوَ الْمَخْصُوصُ مِنْ بَيْنِ كَافَّةٍ* (Heb. מִבְּיַיִן); as *مِنْ بَيْنِ* distinguished among all mankind for excellence and perfection (lit. from among all mankind); *مِنْ بَيْنِ يَدَيْهِ* from his presence (lit. from between his hands); *مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ* from before them and behind them; *فِي آذَانِنَا وَقَرِّ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ* in our ears is hardness of hearing, and between us and thee there is a partition-wall. In this last example *مِنْ* is partitive, the literal meaning being: and in a part of the space between us and thee, etc.
- D

(b) *مِنْ فَوْقَ* and *مِنْ تَحْتِ*; as *جَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا* he A
placed immovable (mountains) upon it (the earth); *طَلَعَ مِنْ فَوْقَ*
الْجَبَلِ وَنَزَلَ مِنْ خَلْفِهِ he ascended the hill and descended by the
other side (lit. behind it); *جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ* gardens
under (the trees of) which streams flow. In these examples *مِنْ*
is partitive; the mountains form a part of what is raised above
the earth; the man ascends a part of the hill-side, and descends
by a part of the other side; the streams occupy a part of the space B
under the trees.

(c) *مِنْ قَبْلِ* and *مِنْ بَعْدِ*; as *الَّذِينَ مِنْ قَبْلِكُمْ* those who were
before you; *مِنْ قَبْلِ صَلَاةِ الْفَجْرِ* before the morning prayer; *ثُمَّ*
بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ then we brought you again to life after
your death; *فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ* and there has come after them
an evil generation. Here again *مِنْ* is partitive, in a portion of the C
space of time before or after.

(d) *مِنْ عِنْدِ* (Heb. *מֵעִנְדוֹ*) and *مِنْ لَدُنْ* (but not *مِنْ لَدَى*); as
هَذَا مِنْ عِنْدِ اللَّهِ this is from (lit. from the side of, from beside) God;
جَاءَتْ مِنْ عِنْدِهِ she came from him; *قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا*
now hast thou obtained from me an excuse (for leaving me); *هَبْ لَنَا*
مِنْ لَدُنْكَ رَحْمَةً give us mercy from (lit. from beside) Thee.

(e) *مِنْ قِبَلِ*; as *كَانَ أَمِيرًا بِالشَّامِ مِنْ قِبَلِ عُثْمَانَ* he was governor D
of Syria for 'Oṭmān (lit. from beside 'Oṭmān, with whom lay the
option of sending him as such); *جَوَابُ كِتَابِهِ مِنْ قِبَلِ*
أَبِي بَكْرٍ there came to him an answer to his letter from (Fr. *de la part*
de) 'Abū Bākr; *سَلَامٌ مِنْ قِبَلِي عَلَى مَنْ تَيَمَّنَنِي بِظَرْفِهَا* peace be from
me (Fr. *de ma part*) upon her who has enslaved me by her pleasing
address.

REM. d. The preposition is likewise very rarely separated by A
 another word from the substantive which it governs; as **إِنَّ عَمْرًا**
لَا خَيْرَ فِي الْيَوْمِ عَمْرٍو as for 'Amr, there is no good in 'Amr to-day,
 instead of **لَا خَيْرَ الْيَوْمِ فِي عَمْرٍو**; and **وَلَيْسَ إِلَيَّ مِنَ النَّزُولِ سَبِيلٌ** and
 there is no way (or means) to get down from it, for **إِلَى النَّزُولِ مِنْهَا**;
إِشْتَرَيْتَهُ بِوَاللَّهِ دِرْهَمٍ I bought it, by God, for a dirham, instead of
وَاللَّهِ بِدِرْهَمٍ.

REM. e. Sometimes, by a more concise and bolder construction B
 [تَوَسَّعَ or اتَّسَعَ], the accusative is used instead of a preposition
 with the genitive (especially ل); as **دَخَلْتُ الْبَيْتَ** I entered the
 house, for **فِي الْبَيْتِ** or **إِلَى الْبَيْتِ**; **سَكَنْتُ الدَّارَ** I inhabited, or
 dwelt in, the house, for **فِي الدَّارِ**; **وَيَوْمَ شَهِدْنَا سُلَيْمًا وَعَامِرًا** and
 many a day we met face to face Sulëim and 'Amir, for **فِيهِ**;
فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ therefore whosoever of you shall be C
 present in the month, he shall fast therein, for **فِيهِ**; **هَدَيْتُهُ**
خَامَ الْقِتَالِ I showed him the way for **لِلطَّرِيقِ** or **إِلَى الطَّرِيقِ**;
كَمَا عَسَلَ فِي الْقِتَالِ he held back in battle (through cowardice), for **فِي الْقِتَالِ**;
فِي الطَّرِيقِ as the fox trots along the path, for **فِي الطَّرِيقِ** (see
 § 44, b, rem. a); **ذَهَبَ الشَّامَ** he went to Syria, for **إِلَى الشَّامِ**;
وَأَخْفَى الَّذِي لَوْلَا الْأُسَى لَقَضَانِي and I hide (within me) that which,
 were it not for patience, would be the death of me, for **لَقَضَى عَلَيَّ** D
نَأَى صَاحِبِي وَقَرِيبِي my friends and relatives were far from me,
 or kept aloof from me, for **نَأَى عَنِّي**; **أَمَرْتُكَ الْخَيْرَ فَفَعَلْ مَا أَمَرْتُ بِهِ**
 I bade thee do good, do therefore as thou wast bidden, for **بِالْخَيْرِ**;
مِنْ ذَنْبِي I ask pardon of God for my sin, for **ذَنْبِي**;
وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا and Moses chose from his people
 seventy men, for **مِنْ قَوْمِهِ**;

- A *was he who was chosen from among men for (his) generosity, for* بَغَى لَهُ *he sought the thing for him, for* مِنْ الرِّجَالِ *;* وَإِذَا كَالُوهُمْ *;* صَدْتُ لَكَ *;* صَدْتُكَ صَيْدًا *;* وَوَزَنُوا لَهُمْ أَوْ وَوَزَنُوهُمْ يُخْسِرُونَ *and when they measure unto them or weigh unto them, they give less (than is due), for* كَالُوا لَهُمْ أَوْ وَوَزَنُوا لَهُمْ *;* وَعَسَاقِلًا *and I have gathered for thee mushrooms of different kinds, for* جَنَيْتُ لَكَ *(عَسَاقِلَ in rhyme for عَسَاقِلَ);*
- B *but we made ready noble spirits to encounter these (calamities), for* رَحَلْنَاهَا نَفُوسًا كَرِيمَةً *;* وَوَزَنُوا لَهَا *;* وَوَزَنُوا لَهَا *he (the wild he-ass) passed the summer with them (the she-asses), for* تَصَيَّفَ مَعَهَا *.*

REM. *f.* As we have seen above, لَدُنْ and مِّنْ or مِّنْ may be directly connected with a following proposition (§§ 58 and 61).

The other prepositions require the interposition of أَنَّ, أِنَّ, or مَا; as عَلِيٌّ أَن تَأْجُرَنِي ثَمَانِي حِجَجٍ *until I grew up;*

- C *on condition that thou wilt be my hired servant for eight years;* عَلَى أَن تَأْجُرَنِي ثَمَانِي حِجَجٍ *notwithstanding that old age hath come upon me;* وَوَزَنُوا لَهَا *and He is exalted above having any equal;* وَوَزَنُوا لَهَا *(contented poverty is) better and more honourable for me than to see gifts of the base hung round my neck;* وَوَزَنُوا لَهَا *though it is easier to destroy than to build;* وَوَزَنُوا لَهَا *that was because they used to disbelieve in the signs of God;*
- D *after the waving locks of thy head have become like the gray tagām (a plant);* وَوَزَنُوا لَهَا *the dust has stopped up these wells since the wind has swept the dust over them;* وَوَزَنُوا لَهَا *after (Ibn) Haubar perished on the battle-field;* وَوَزَنُوا لَهَا *that was because they disobeyed:* وَوَزَنُوا لَهَا

أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا *as we sent an apostle to Pharaoh.*— A
 مَا is often inserted after مِنْ, عَنْ, and بِ, without affecting their
 regimen [and is therefore called مَا الزَّائِدَةُ]; as مَا أَغْرَقُوا *they were drowned because of their sins*;
 عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ *after a little (while) they will become repentant*;
 فَبِمَا رَحْمَةٍ مِنَ اللَّهِ *by the mercy of God thou hast been gentle unto them.* After
 كَ this use of مَا is very rare (see § 63, rem. a). Compare مَا
 (i.e. מָה) in Hebrew; as מַה-שָׁלַח (Job ix. 30, Kēri), מַה-אֵפֶל B
 (Ps. xi. 2), לַמֶּחֱרָב (Job xxvii. 14), מַה-אֵבֶן (Exod. xv. 5).

[REM. g. Before أَنْ and أَنَّ the prepositions are often omitted,
 as لَوْ نَظَرْتَ إِلَيْهَا فَإِنَّهُ أُخْرَى أَنْ يُؤَدَرَ بَيْنَكُمَا *thou mightest have a look
 at her (before marrying her), for this affords a better chance of a
 good understanding between thee and her* (for بِأَنْ أُخْرَى); ائْتَلَبُ
 أَحْرَى بِأَنْ *is any one of you unable to* C
associate with men kindly? (for عَلَى أَنْ, lit. *is he overpowered so as
 to be unable?*); لَقَدْ أَثَرْتُ أَنْ أَفْعَلُ كَذَا *I have assuredly purposed to
 do such a thing* (for عَلَى أَنْ); فَتَرَامَى بِهِ الْأَمْرُ أَنْ صَارَ لِحَدِيحَةٍ *and his affair led eventually to his becoming the property of Hadīga*
 (for إِلَى أَنْ); إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا *see! God is not
 ashamed to use a parable* (for مِنْ أَنْ). See also § 49, d, rem. and
 § 167, rem. b.

On the omission of the preposition along with the suffix in D
 relative sentences, see § 175, c. D. G.]

B. THE NOUN.

1. The Nomina Verbi, Agentis and Patientis.

71. As we have already spoken of the idea of the *nomen verbi* or
 abstract verbal noun (Vol. i. § 195), of its use as ائْتَمَعُولُ ائْتَمَلْتُ or
 objective complement of the verb (§ 26), and of its rection, in so far

- A as it possesses verbal power (§§ 27—29), we have now only to remark that it is not (as might at first sight appear) rendered definite by the very nature of its idea, and, in consequence, able to dispense with the article in order to become definite; but is, on the contrary, like other nouns, indefinite, when it stands without the article. E.g. **قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنِ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ** *to fight in it (one of the sacred months) is (a) great (sin), but to turn (others) away from the path of God, and not to believe in Him and (to prevent access to) the sacred mosque, and to turn His people out of it, is (a) greater (sin) in the sight of God (قِتَالٌ a fighting, not the fighting, and so with صَدٌّ and كُفْرٌ);*
- B **الطَّلَاقُ مَرَّتَانٍ فَاِمْسَاكٌ * بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ** *the divorce may take place twice (and the woman be taken back after each time), but after that ye must either retain (your wives) with kindness or dismiss (them) with benefits (الطَّلَاقُ the divorce, اِمْسَاكٌ a retaining, تَسْرِيحٌ a dismissing);*
- C **لَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا** *they are not able to give them (any) help (نَصْرًا = نَصْرًا مَّا or مَنْ نَصْرٍ, whereas اَلنَّصْرُ would mean, they are not able to give them the help necessary in the particular case).*

72. Of the rection of the *nomina agentis* and *patientis* or concrete verbal nouns, in so far as they possess verbal power, we have already treated in §§ 30—32. They designate the person or thing, to which

- D the verbal idea attaches itself as descriptive of it; e.g. **اَلْبَاعِثُ** *the exciting cause, the motive; اَلْمَانِعُ* *the hindering object, the hindrance.* Now, as both the person or thing and the verbal idea are something firm and abiding, it follows that the concrete verbal noun indicates a lasting and continuous action on the part of an agent or passion on that of a patient. This idea it possesses in common with the Imperfect (see § 8), to which it is often related in outward form (see Vol. i. § 236, with rem. α). The difference between them is, that

* Viz. **فَاَتَوَاجِبُ (هُوَ) اِمْسَاكٌ or فَاِمْسَاكٌ وَاِجِبُ.**

the concrete verbal noun designates a person or thing, to which the A verbal idea closely attaches itself and consequently remains immovable; whilst the Imperfect, as a *verbum finitum*, expresses the verbal idea as movable and indeed in constant motion*. The employment of the concrete verbal noun as a perfect results from its use as a fixed immovable substantive.

73. To what *point of time* this lasting and continuous state of the agent or patient, as designated by the *nomen verbale concretum*, is to be referred, can be deduced only from some other word in the B sentence, which points to a specific time, from the nature of the thing or the character of the thought, or from the connection of the context. The *nomen agentis* or *patientis* itself does not include the idea of any fixed time. [Comp. § 30, a.]

(a) In a clause that is *not circumstantial* [comp. § 183], whether it be absolute or dependent upon another clause, the concrete verbal noun shows that the verbal idea contained in it refers either to the present, the proximate future, or the future in general. E.g. زَيْدٌ زَيْدٌ غَدًا زَيْدَةٌ *Zaid's son is to be married to-morrow to Zubèida* C (the reference of نَازِحٌ to the proximate future is shown by غَدًا); أَنَا قَاتِلُهُ *I am going to kill him*; أَنَا قَاتِلُكَ *I will kill you* (ego te interficiam); هِيَ مَحْمُودَةٌ *this man must be killed*; [*she is praiseworthy*;] (in these four examples the context fixes the meaning); وَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ *and know that ye shall not escape God, and that God will put the unbelievers to shame*; الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ *who think that* D *they shall meet their Lord*; قَدْ أَطْرَقَ يُنظَرُ مَا هُمْ صَانِعُونَ *he kept*

* The Arab grammarians ascribe to the finite verb, in general, the idea of اَلْحُدُوثُ *the becoming new, the coming into existence of the act*; to the imperfect, in particular, that of اَلتَّجَدُّدُ *constant renewal or repetition* (see § 8); to the verbal noun, that of اَلثَّبُوتُ, or اَلثَّبَاتُ, *fixedness, immobility*.

A *silence in order to see what they would do* (the reference of **صَانِعُونَ** to the future results from **يَنْظُرُ**).

REM. a. When the perfect **كَانَ** is prefixed to a concrete verbal noun which refers to the future, the idea of futurity is transferred to a past time; as **أَمْرٌ كَانَ مَفْعُولًا** *a thing which should have been done* (equivalent to **أَنْ يُفْعَلَ**); **مَا كَانَ كَأَنَّ نُوَ الْحَـ**

B composition of the imperfect with **كَانَ**, § 9.

[REM. b. Verbal adjectives of the form **فَعِيلٌ** with a passive sense may refer also to the future, as **بِسِلَاحٍ مَا يُقْتَلَنَّ الْقَتِيلُ** *by one or another weapon will certainly be killed whosoever is destined to be killed*; **أَنَا ابْنُ الدَّيْحَانِ** *I am the son of the two intended victims.*]

(b) But if the concrete verbal noun stands in a *circumstantial* C clause (**حَالٌ**), the state which it describes belongs to the same period of time as the verb in the leading clause. E.g. **أَنشَدَ وَهُوَ مُحْبُوسٌ بِمَكَّةَ** *he recited, whilst he was in prison at Mèkka, (the following verses)*; **جَدُّ الْمَهْدِيِّ فِي الْهَرَبِ وَقَدِمَ طَرَابُلُسَ الْغَرْبِ وَزِيَادَةُ اللَّهِ مُتَوَقِّعٌ عَلَيْهِ** *el-Mahdī fled with all speed and reached Tarābulus (Tripolis) in North Africa, whilst Ziyādetu'llāh was constantly on the look-out for him*; **وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى** *and whoso turns himself wholly towards God, whilst he does good, has laid hold on the surest handle.* In such subordinate clauses the imperfect is used in almost the same way as the concrete verbal noun (§ 8, e).

74. In like manner, the concrete verbal noun refers to the same period of time as the verb with which it is connected, when it is annexed to the verb as an *adverbial accusative*. This may happen even when the subjects are different (§ 44, c). E.g. **قَوَى النَّوْرَ هَارِبًا**

the ox turned his back fleeing; سَافَرَ بَارِيًّا أَخُوهُ الْقَوْسَ he set off whilst A
his brother was shaping the bow; خَرَجَ قَاعِدًا أَبُوهُ he went out whilst
his father was seated; لَقِيتُ السُّلْطَانَ عِنْدَهُ بَاكِئًا I met the sultan in
his house weeping; كُنْتُ فِي الْبَسْتَانِ زَاهِرًا it was in bloom; وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا
خَالِدًا فِيهَا and whoso shall rebel against God and His Apostle, and
shall transgress His ordinances, He shall make him enter into fire, to
abide in it for ever (here the حَالٌ or circumstantial term, خَالِدًا فِيهَا, B
is not a حَالٌ مُقَارِنٌ, or *hāl* which indicates a state present at a
past time, but a حَالٌ مُقَدَّرٌ, or *hāl* which indicates a future state
[comp. § 44, c, rem. a]). The same is the case after يَبْقَى to remain,
دَامَ to last, continue, لَا يَزَالُ he will not cease, and the like (see § 42, a);
as لَمْ يَزَلْ قَاعِدًا he did not cease sitting; لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ
عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَامَةِ a part of my people shall not cease to
hold fast the truth till the day of the resurrection; مَا دَامَ الرُّوحُ C
سَاكِنًا فِي الْجَسَدِ as long as the spirit continues to dwell in the
body; ذُو الْعِلْمِ يَبْقَى he remained in amazement; عِزُّهُ مُتَضَاعِفًا
(after his death). The Imperfect is also used after these verbs in many
cases [§ 42, rem. f], with this difference, that the Imperfect designates
the constantly repeated action, the concrete verbal noun the lasting
condition of the agent; as مَا زَالَ يَقْتَصِرُ عَلَى السُّكُونِ فِي قَعْرِ مَغَارَتِهِ D
he did not cease to restrict himself to sitting quietly at the bottom of his
cave; وَلَمْ يَزَلْ يَنْعُمُ النَّظَرَ فِيهَا and he did not desist from investigating
it carefully (يُنْعِمُ = يَنْعِمُ). Compare § 8, e.

REM. The concrete verbal noun is sometimes annexed, like the
imperfect (§ 9), to the verb كَانَ, to express the præsens præteriti

- A or Greek and Latin imperfect; as *كَانَ نَازِلًا* *he was dwelling*; *كَانَتْ مَرْكُوزَةً* *they (the spears) were sticking in the ground* (*كَانَتْ تُرْكُزُ* would mean *they were stuck into the ground*).

2. The Government of the Noun.

The Status Constructus and the Genitive.

75. The idea of one noun is very often more closely determined
 B (*يَتَخَصَّصُ*) or defined (*يَتَعَرَّفُ*) by that of another*. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the *tênwin*, or of the terminations *نِ* and *نَ* (Vol. i. § 315), on account of the speaker's passing on rapidly to the determining word, which is put in the genitive. The determined noun is called by the Arab grammarians *الْمُضَافُ* *the annexed*; the determining noun, *الْمُضَافُ إِلَيْهِ* *that to which annexation is made or to which another word is annexed*; and the relation subsisting between
 C them is known as *الْإِضَافَةُ* *the annexation*. European grammarians are accustomed to say that the determined or governing word is in the *status constructus*.

- REM. The Arab grammarians speak of two kinds of annexation. The one is called *الْإِضَافَةُ الْحَقِيقِيَّةُ* *the proper or real annexation*, *الْإِضَافَةُ الْمَحْضَةُ* *the pure annexation*, or *الْإِضَافَةُ الْمَعْنَوِيَّةُ* *the logical annexation*; the other, *الْإِضَافَةُ غَيْرُ الْحَقِيقِيَّةِ* *the improper annexation*, *الْإِضَافَةُ الْغَلْطِيَّةُ* *the impure annexation*, or *الْإِضَافَةُ اللَّفْظِيَّةُ*
 D *the (merely) verbal or grammatical annexation*. The latter consists in this, that an adjective, a participle active intransitive, or a participle passive, takes a definite noun in the genitive instead of

* [The *تَخْصِصُ* consists in qualifying an indefinite noun by an adjective, or an expression equivalent to an adjective, as a preposition with a genitive, or the genitive of an undefined noun, *تَعْرِيفُ* is the defining of the noun by the genitive of a defined noun.]

an indefinite *tamyiz*-accusative (see § 44, *e*); or that the participle A
 active of a directly transitive verb, being used with the meaning of
 الْمَضَارِعُ or the Imperfect (see § 30, *a*), takes the object in the
 genitive instead of the accusative. In both cases the genitive is
 only a looser, representative construction, instead of the stricter
 accusative, and consequently exercises no defining or limiting
 power (تَعْرِيفٌ or تَخْصِيسٌ) upon the preceding governing word
 (see § 89). We have here to deal almost exclusively with the
 real annexation.

76. By the genitive is indicated : (a) the person to whom [or the B
 thing to which] the quality designated by the governing word belongs,
 as اللَّهُ حِكْمَةٌ *the wisdom of God*; [صَفَاءُ الْمَاءِ *the limpidness of the*
water ;] (b) the material of the form and the form of the material, as
 بَيْضَةٌ فِضَّةٌ *an egg of silver*, فِضَّةُ الدَّرَاهِمِ *the silver of the dirhams* (in
 the former case the annexation is *explicative*, إِضَافَةٌ بَيَانِيَّةٌ, the original
 expression being بَيْضَةٌ هِيَ فِضَّةٌ, i.e. بَيْضَةٌ هِيَ فِضَّةٌ, see § 94); (c) the
 cause of the effect and the effect of the cause, as خَالِقُ الْأَرْضِ *the C*
creator of the earth, حَرُّ الشَّمْسِ *the heat of the sun*; (d) the part of
 the whole (*partitive* annexation, إِضَافَةٌ تَبْعِيضِيَّةٌ) and the whole as
 embracing the parts (*explicative* annexation), as رَأْسُ الْحِكْمَةِ *the*
beginning of wisdom, كُلُّ الْمَخْلُوقَاتِ *the totality of created things*;
 (e) the thing possessed by a possessor and the possessor of a thing
 possessed, as خَزِينَةُ السُّلْطَانِ *the treasury of the sultān*, سُلْطَانُ الْبَحْرِ D
 وَالْبَحْرِ *the lord of the land and sea*; and (f) the object of the action
 and of the agent, as خَلَقَ السَّمَاءَ *the creation of heaven*, كَاتِبُ الرِّسَالَةِ
the writer of the letter.

77. The Arab grammarians say that in the real annexation is
 implied the force of a preposition, which is either لَ (which also
 represents the accusative, §§ 29—34), مِنْ, or فِي. For example :

- A **زَيْدٍ غُلَامٌ** *Zaid's slave*, = **الَّذِي لَزَيْدٍ** *the slave who (belongs) to Zaid*; **كَأْسٌ فِضَّةٌ** *a silver cup*, = **كَأْسٌ مِنْ فِضَّةٍ** *a cup (made) of silver* (see § 48, f); **صَوْمُ الْيَوْمِ** *to-day's fast*, = **الصَّوْمُ فِي الْيَوْمِ** *the fast (held) on to-day* (see § 55 a).

- REM. The annexation is resolved by **مِنْ**, when the **إِلَيْهِ** *مُضَافٌ* is the genus or material of the **مُضَافٌ**, as **خَرَّ ثَوْبٌ خَرٌّ** *a silk dress* [comp. § 48, g]; by **فِي**, when the **إِلَيْهِ** *مُضَافٌ* is the **ظَرْفٌ** (see Vol. i. § 221, rem. a) of the **مُضَافٌ**, as **عَرَبُ الْحِجَازِ** *the Arabs of el-Hijāz*, **مَكْرُ اللَّيْلِ وَالنَّهَارِ** *plotting by night and day*.
- B

78. The *determining* noun is, in the real annexation, always either a substantive or a word regarded as such, a pronoun, or an entire clause. For example: **رَسُولُ اللَّهِ** *the Apostle of God*; **كَلِمَةٌ** *إِنْ* *the word 'in'*; **تَنْكِيرُ إِنْسَانٍ** *the indefiniteness of (the substantive) 'insān* (not **الْإِنِّ**, etc., because words, regarded as substantives, are by their very nature definite, just like proper names, and therefore do not require the article); **مَعْنَاهُ** *its meaning*; **هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ** *this is the day (when) their truthfulness shall benefit the truthful*; **إِلَى يَوْمٍ يُبْعَثُونَ** *till the day (when) they (the dead) shall be raised*; **يَوْمَ تَوَلَّتِ الْأَطْفَانُ** *the day (that) the women (setting out on their journey) turned away from us*; **زَمَانَ الْحِجَاجِ أَمِيرٍ** *at the time (when) el-Hāǧǧāǧ was ʿemīr*; **وَقْتُ أَنْ اسْتَتَرَ** *at the time (when) he hid himself*, = **وَقْتُ اسْتِتَارِهِ** *at the time of his hiding himself*; **حِينَ يَرَوْنَ الْعَذَابَ** *when they shall see the punishment*; **مِنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ** *from the moment he goes out from his house*; **عَصْرَ حَانَ مَشِيبٍ** *at the time (when) old age is coming on*; **خَوْفٍ (مَخَافَةً) أَنْ يَفْعَلَ كَذَا** *for fear of his doing so-and-so*;
- C
- D

كَأْسٍ سَقَتْهُ الْمَنِيَّةُ كَأْسًا وَسَقُوا مَاءً حَمِيمًا *till death made him drink the A*
cup of "and they were given boiling water to drink" (81-Kor'an,
 xvii. 17).—The *determined noun*, on the contrary, can be only a
 substantive; for the numerals and prepositions (رَجَالٍ خَمْسَةَ *five men*,
 سَنَةٍ بَعْدَ *after the lapse of a year*) are in reality substantives, and
 adjectives, standing in the position of defined nouns, have the force
 of substantives, as خَيْرُ الْبَرِيَّةِ *the best of (God's) creatures* (see § 86),
 [حَسَنُ الْوَجْهِ *the handsome face*, § 89, rem.], عَاجِلٌ طَعْنَةً *a hurried B*
thrust, وَمُشْرَفٌ آلَانَ بَعَالِي أَسْمِ الصَّاحِبِ أَبِي الْقَسِيمِ *and honoured now*
by the exalted name of the Şāhib 'Abu 'l-Kāsim. [Comp. § 86, rem. b,
 § 93 at the end, and § 95, e.]

REM. a. In the pure annexation, the article *أل* can never be
 prefixed to the مَضَافٌ; in the impure, it may (see §§ 30, a, and 89).

REM. b. Occasionally in ancient poetry, and frequently in later
 prose writers, we find such phrases as سَيْفٌ وَرُمْحٌ زَيْدٍ *Zeid's sword*
and spear, for which the correct expression would be سَيْفٌ زَيْدٍ C
 وَرُمْحُهُ; e.g. قَطَعَ اللَّهُ يَدَ وَرَجُلَ مَنْ قَالَهَا *may God cut off the hand*
and foot of him who said it; بَيْنَ ذِرَاعَيْ وَجْهَةِ الْأَسَدِ *between the*
two paws and the forehead of the Lion (the constellation Leo);
 إِلَّا عِلَالَةً أَوْ بُدَاهَةَ سَابِحٍ *save the after-running or the first running*
of a courser; سَقَى الْأَرْضِينَ الْغَيْثُ سَهْلًا وَحَزْنًا *may the rain water*
the lands, both rugged and level, for سَهْلًا وَحَزْنًا. D

79. Not only common nouns, but also proper names, may be
 determined by a genitive; as رَبِيعَةُ الْفَرَسِ *Rabī'a of the horse*;
 النَّابِغَةُ الدُّبْيَانِيَّةُ *en-Nābiga of (the tribe of) Dūbyān*, = النَّابِغَةُ دُبْيَانَ;
 تَغْلِبُ بْنُ وَائِلٍ *Taglib, (son) of Wā'il*, for تَغْلِبُ وَائِلٍ
Hātīm of (the tribe of) Tāiyi; عَمْرُو الْكَلْبِ *'Amr of the dog* (because

- A he was always accompanied by one); حَيْرَةُ النَّعْمَنِ *el-Hīra*, (the capital of the kingdom) of *en-No'mān*; طَرَابُلُسُ الشَّامِ *Tripolis in Syria*; طَرَابُلُسُ الْغَرْبِ *Tripoli in North Africa*; أَقَامَ بَبْغَدَادِ الْعِرَاقِ *he dwelt in Bagdād of (in) el-'Irāk*, but his yearning for the people of Damascus of (in) Syria was a painful yearning; عَلَا زَيْدُنَا يَوْمَ النَّقَا رَأْسَ زَيْدِكُمْ بِأَبْيَضٍ *our Zèid, on the day (at the battle) of en-Nakā*
- B (or the sand hill), smote the head of your Zèid with a bright (sword) of *el-Yemèn*, the edges of which bit deep; فَعَادَرُوا مَسْعُودَهُمْ مُتَجَدِّلاً *and they left their Mas'ud thrown down upon the ground.*

80. It often happens, too, that a noun is qualified by the genitive of another noun, when in other languages an adjective would be employed; as رَجُلٌ سَوٌّ *a bad man*; حِمَارٌ وَحْشٍ *a wild ass*; ثَوْبٌ صِدْقٍ *a piece of cloth of good quality*, مَبْوَأٌ صِدْقٍ *a good place of abode*,

- C إِخْوَانٌ الصَّافَا *the pure or sincere brethren* (or brotherhood). This is particularly the case in specifying the material of which a thing is made; as بَيْضَةٌ فِضَّةٍ *ovum argenteum, a silver egg*; ثَوْبٌ حَرِيرٍ *vestis serica, a silk dress* (see §§ 76, 77). In the same way a genitive is attached to the name of a person, to express something peculiar to and descriptive of him; as زَيْدٌ الضَّلَالِ *the erring (apostate) Zèid*, = زَيْدٌ ذُو الضَّلَالِ; سَعْدٌ الْخَيْرِ *the good Sa'd*, = سَعْدٌ ذُو الْخَيْرِ, to which would be opposed سَعْدٌ السَّوِّءِ, *the wicked Sa'd*, = سَعْدٌ ذُو السَّوِّءِ or ذُو الشَّرِّ.

[REM. This sort of annexation is called إِضَاةُ الْعَيْنِ إِلَى الْتَعْنِي i.e. the annexation of the concrete to the abstract noun.]

81. The Arabs also use several nouns, which convey, at least secondarily, the ideas of possession, companionship, origination, etc.,

in combination with a following substantive (usually expressing a quality) in the genitive, as a substitute for adjectives. These quasi-adjectives, when actually in apposition to a substantive, are placed after it, like real adjectives. They are principally the following:

ذُو *the (man) of* such and such a thing, its *owner* or *possessor* (Vol. i. § 340, rem. c); صَاحِبٌ *companion, possessor*; أَهْلٌ *family, people*; أَبٌ *father*, and أُمٌّ *mother*, i.e. originator, cause, origin, or principle of a thing; ابْنٌ *son*, and ابْنَةٌ or بِنْتُ *daughter*, i.e. originating from, caused by, dependent upon or related to something; أَخٌ *brother*, i.e. connected with or related to something. The nouns ذُو, صَاحِبٌ, and أَهْلٌ, are constantly used in this way in ordinary prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example: ذُو الْخَيْرِ *the good*, ذُو الْعِلْمِ *the learned*, أَرْضٌ ذَاتُ شَوْكٍ *gracious*, ذُو مَالٍ *wealthy*, ذُو رَجِيمٍ *a relation*, أَرْضٌ ذَاتُ شَوْكٍ *a piece of land covered with thorns*, أَوْلُو الْأَلْبَابِ *intelligent persons*, صَاحِبُ الطَّبَعِ الْمُسْتَقِيمِ *relations*; ذَوُو الْأَرْحَامِ *relations*; ذَوُو الْأَرْحَامِ *relations*; صَاحِبُ الطَّبَعِ الْمُسْتَقِيمِ *one with good natural parts*, صَاحِبُ الْخَطِيئَةِ *the person who has committed a fault*, صَاحِبُ خَبْرٍ *a scout, spy, or mouchard*, صَاحِبُ عِلْمٍ *a man of learning*, أَصْحَابُ الْجَنَّةِ وَالنَّارِ *the inmates of Paradise and Hell*; أَهْلُ السُّنَّةِ *those who conform to the practices [and sayings] of Muham-mad*, أَهْلُ الْأَهْوَاءِ *persons of erroneous opinions, heretics*, أَهْلُ الْعِلْمِ *the learned*, أَهْلُ اللَّغَةِ *lexicographers*; أَبُو الْأَضْيَافِ *a hospitable man*, أَبُو الْحَيَاةِ *the father (supporter) of life, i.e. the rain*, أَبُو الْخَبَائِثِ *the father (constructor) of the little fortress, i.e. the fox*; أُمُّ الطَّرِيقِ *the mother (cause) of disgraceful acts, i.e. wine*, أُمُّ الطَّرِيقِ *the main road*; ابْنُ السَّبِيلِ *the son of the way, i.e. the traveller*, ابْنُ حَرْبٍ *a warrior*, ابْنُ آوَى *the son of*

which case the annexation is explicative, *إِضَافَةٌ اتَّفَاسِيرِ وَأَلْبَيَانِ*, each, A
viz. stratagem, etc.)*.—Frequently, however, the definite primary
substantive is put first, and *كُلُّ* is placed after it, in annexation to
a pronominal suffix agreeing with the primary substantive, which is,
as it were, repeated in the suffix; as *كُلُّهُ أَلْبَيْتُ* *the whole house*,
كُلُّهَا الْأَرْضُ *the whole earth*, *كُلُّهُمْ* *all mankind*. Instead of
this construction, we sometimes find *أَكُلُّ*, *τὸ πᾶν*, and even *كُلُّ*,
which is definite, notwithstanding the *tênwin*, and stands, according B
to circumstances, for *كُلُّنَا*, *كُلُّكُمْ*, etc.; as *وَقَدْ تَجَمَّعَتِ الصَّعَالِيكُ*
وَالْأَرَامِلُ وَالْأَيَّامُ وَالْأَكُلُّ قَدْ أَتَوْا لِيَسْقُوا جِمَالَهُمْ وَالْأَغْنَامَ وَبَقُوا أَلْكُلُّ
and the poor and widows and orphans had assembled,
and had all come to water their camels and flocks, and they all
remained standing near the water (*كُلُّهُمْ = أَلْكُلُّ*); *وَعَادَ فِرْعَوْنُ*
and 'Ad, C
and Pharaoh, and the brethren of Lot, and the inhabitants of the
grove, and the people of Tubba', all accused the apostles of imposture
وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا; (*كُلُّ* *وَاحِدٍ مِنْهُمْ* or *كُلُّهُمْ = كُلُّ*)
we gave him (Abraham) Isaac and Jacob, and each of them
we made a prophet (*كُلًّا = كُلُّ وَاحِدٍ مِنْهُمَا*); *كُلُّ يَمُوتُ*
all must die, i.e. كُلُّ أَحَدٍ مِنَ النَّاسِ; *وَبَايَعَ* *and they all*

* [In poetry *كُلُّ*, followed by an indefinite noun in the genitive D
singular, is often used, like the German word *lauter*, to denote a
number of objects *all of which* possess this or that quality, e.g.
وَلَا الدُّخْرَ إِلَّا كُلُّ جَرْدَاءِ صِلْدِمِ *and (he cared for) no treasure save*
only mares, all of them short-haired and hard-hoofed; *مَعِيَ كُلُّ فُضْفَاضٍ*
with me were comrades, each of them clad in a loose-fitting
tunic, in German, es begleiteten mich lauter Freunde mit weiten Kleid-
ern.]

A *assented and swore allegiance*; [إِن كَلَّ إِلَّا كَذَبَ الرُّسُلَ] *there was not any one but accused the apostles of lying*].

REM. This last remark applies also to غَدٌ *to-morrow*, = غَدُ الْيَوْمِ and غَدُ ذَلِكَ الْيَوْمِ, and to قَابِلٌ *next year*, = هَذَا الْعَامِ and قَابِلُ ذَلِكَ الْعَامِ; as أَرْسَلَهُ مَعَنَا غَدًا *send him with us to-morrow*;

B *when thou gettest the plucking of a palm-tree, do not put it off till next year.*

(b) With the use of كُلٌّ coincides in most points that of جَمِيعٌ *the totality, the whole* (lit. *what is collected*, from جَمَعَ, connected with جَمَّ); as جَمِيعُ النَّاسِ or النَّاسُ جَمِيعُهُم, *all mankind* (but also النَّاسُ جَمِيعًا, whereas كُلُّ النَّاسِ is inadmissible); الْمَدِينَةُ جَمِيعًا *the whole city*; فَلَمَّا وَلى الْمَلِكُ قَتَلَ الْجَمِيعَ and *after he obtained the sovereignty, he put them all to death* (الْجَمِيعَ, τὸ ὅλον, equivalent in this case to جَمِيعُهُم); فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ; *and lo, they shall be assembled before us all together.*

REM. Similar is the use of عَامَةٌ *the great mass or bulk, the greatest part*, [the whole] (properly the fem. participle of عَمَرَ *to comprise or comprehend*); as يَجْرِي فِي سِكَكِهِمْ وَعَامَةٌ دُورِهِمْ *it (the water) runs in their streets and the greatest part of their houses and baths*; وَعَامَةٌ أَنْبِيَتُهَا حِجَارَةٌ *and the greatest part of its buildings are (of) stone*; الْجَيْشُ عَامَتُهُ *the great bulk of the army, [the whole army]*; قَرَأَ الْعَامَّةُ عَلَى الْفِعْلِ الْمَجْهُولِ فِيهِمَا *most (readers of the Korān) read according to the passive voice in both (words)*; جَاءَ الْقَوْمُ عَامَةً *the people came in a body*.—The word سَائِرٌ *the rest, the remainder* (properly the participle of سَئَرَ *to be over, to be left*, Heb. שָׁאַר), is incorrectly used by later [even elegant] writers in the sense of *all*; as قَدِمَ سَائِرُ الْحَاجِّ *all the pilgrims*

have arrived; سَأْتِرُ الخَرَاجَ أُسْتُوفِي *the whole of the property-tax* A
has been collected.*

(c) بَعْضٌ *a part, a portion*, is used with the genitive of a plural or a collective to signify *some one or more, a certain one, some one, one*; as حَاطَبُ بَعْضِ التَّلَامِيذِ مُحَمَّدُ بْنُ الْحَسَنِ *one of his pupils addressed Muhammad the son of el-Hasan*; فِي بَعْضِ الْغَايِبِ *in a certain cave*; فِي بَعْضِ الْأَيَّامِ *one day*; أَنشَدَ لِبَعْضِهِمْ *he recited (the following verses) composed by one of them (one of the poets, by a certain* B
poet); وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ *and beware of them, lest they lead thee astray from part of what (from any of the precepts which) God has sent down (revealed) unto thee.—If بَعْضٌ*
be repeated as a correlative, no pronominal suffix is added to it in the second place; as بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضِ *some evils are easier to be borne than others*; وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا *even though the one of them should aid the other*; إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا *C*
the wicked make to one another only vain (or deceitful) promises; بَعْضٌ ظُلُمَاتٍ فَوْقَ بَعْضٍ *darknesses one upon another (darkness upon darkness)*. In modern Arabic the second بَعْضٌ is often omitted.—Lastly, الْبَعْضُ [and even بَعْضٌ without the article] is sometimes used instead of بَعْضٌ with the genitive; as إِذَا قَامَ بِهِ الْبَعْضُ فِي *إِذَا قَامَ بِهِ الْبَعْضُ فِي*
بَلَدَةٍ سَقَطَ عَنِ الْبَاقِينَ *when some (people) in a town observe it, it is not required of (lit. it falls off from) the rest*; وَقَدْ خَالَفَهُمُ الْبَعْضُ *D*

* [To the same class belong also جِدٌّ and حَقٌّ in expressions like
جِدٌّ لَثِيمٌ *very mean* = لَثِيمٌ جِدًّا; *أَنَا جِدٌّ عَالِمٌ*; *I am not very learned*
= عَالِمٌ جِدًّا; *حَقٌّ أَمِينٌ* *most trustful* = أَمِينٌ حَقًّا; *يَوْمٌ حَقٌّ ذَائِبٌ* *an*
intensely hot day = ذَائِبٌ حَقًّا. Comp. § 137, rem. b and the Gloss. to
Tabarī s. v. حَقٌّ. D.G.]

- A **أَخَذْتُ بَعْضًا وَتَرَكْتُ بَعْضًا** *some opposed them in this matter*; [**فِي ذَلِكَ** *I took a part (of it) and left a part*].

- (d) **غَيْرٌ** *alteration, difference, as a concrete, something different*, is used with a following genitive to designate one or more objects *other than, differing from, or the opposite of*, the object or objects expressed by the genitive. In the last case it corresponds to our negative prefix *un* or *in*; in the others it may be rendered by *another*,
 B *other, et cætera*, and the like. For example: **الْمُلُوكُ وَغَيْرُهُمْ** *kings and others*; **الشَّجَاعَةُ وَالْقُوَّةُ وَالسَّفَقَةُ وَغَيْرُهَا** *bravery, strength, clemency, and other qualities*; **جَاءَ الْوُزَرَاءُ وَالْقُضَاةُ وَغَيْرُهُمْ** *there came the vizirs, judges, etc.*; [**وَغَيْرِ ذَلِكَ** *et cætera*]; **أَفَغَيْرَ دِينِ اللَّهِ تَبْغُونَ** [*do you then seek another religion than that of God?*]; **مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ** *what god is there but God, who would bring it (back) to you?*]; **غَيْرُ مَخْلُوقٍ** *uncreated*; **غَيْرُ الْمَخْلُوقِ** *the uncreated*; **غَيْرُ مُمَكِّنٍ** *impossible*; **غَيْرٌ**
 C **الْعَرَبِ** *not Arabs*; **وَجْهَهُ إِلَى غَيْرِ مِصْرَ** *his face was not turned towards Egypt*; **فَنَزَلَ عَلَى غَيْرِ مَاءٍ** *and he halted away from water, or without access to water*.—**الْغَيْرُ** is very rarely used instead of **غَيْرٌ** with the genitive; as **تُصَافِحُهَا أَكْفُ الْغَيْرِ** *the hands of others clasp them (= غَيْرِهِمْ)*.—When in the accusative, **غَيْرٌ**, which always remains a substantive, often requires to be translated by a preposition or conjunction, such as *except, but*; e.g. **قَامَ الْقَوْمُ غَيْرَ أَبِي بَكْرٍ** *the people stood up, except 'Abū Bèkr*; **لَا تَرَى غَيْرَ جَاهِلٍ** *thou wilt never seem (or be thought) but a fool**.—On **بِغَيْرٍ** and **مِنْ غَيْرٍ**, *without*, see § 56, rem. c. The expressions **لَا غَيْرُ** and **لَيْسَ غَيْرُ** are used in the sense of *not otherwise, nothing more* [Vol. i. § 363]; as **الْمُسْتَعْمَلُ ظَرْفًا لَا غَيْرُ** [*that which is used as an accusative of time, not otherwise*]; **بِالرَّفْعِ لَا غَيْرُ**

* [On **لَا غَيْرُ أَنْ** = **إِلَّا أَنْ** comp. the footnote to Vol. i. § 367.]

in the nominative, not otherwise; *عِنْدِي دِرْهَمٌ لَيْسَ غَيْرٌ* I have a A
dirham about me, nothing more; i.e. *لَا غَيْرُ ذَلِكَ*.

REM. a. When the sense demands a repetition of *غَيْرٌ*, the particle *لَا* is used instead, likewise followed by the genitive; as *بِغَيْرِ عِلْمٍ وَلَا هُدًى* without father and mother; *وَلَا كِتَابٍ مُنِيرٍ* without either knowledge or guidance or a book to give them light; *أَعْرِفُهُ غَيْرَ حَوْدٍ وَلَا ظُلْمٍ* I know him to be neither B
envious nor tyrannical; *صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ وَلَا الضَّالِّينَ* the path of those to whom Thou art gracious, with whom Thou art not angry, and who go not astray.

REM. b. Instead of *غَيْرٌ* in the nom., genit. or accus., followed by the genit. of an adjective, we sometimes find *لَا* with the corresponding case of the adjective; as *بَقْرَةٌ لَا ذَلُولَ* an unbroken heifer, = *غَيْرُ ذَلُولٍ*. C

(e) *سِوَى* (rarely *سُوَى* and *سَوَاءٌ*), another (besides So-and-so), likewise runs through all the cases; as *وَسِوَاكَ مَانِعٌ فَضْلَهُ الْمُحْتَاجِ* whilst others than thou withhold their benefits from the needy (see § 30, b, rem. b); *فَسِوَاكَ بَاتِعِبَا وَأَنْتَ الْمُشْتَرِي* then another than thou is the seller and thou art the buyer; *وَأَكْفِنِي بِفَضْلِكَ عَنْ سِوَاكَ* and suffice me with Thy bounty, so that I may have no need of any D
other but Thee; *دَعَوْتُ رَبِّي أَنْ لَا يُسَلِّطَ عَلَيَّ أُمَّتِي عَدُوًّا مِنْ سِوَى أَنْفُسِنَا* I have prayed to my Lord that He would let no enemy conquer my people, that belonged to another race than themselves; *وَلَا يَنْطِقُ* and no one of them speaks a foul word, either when they sit with us or with others than us; *وَإِنَّ سِوَاكَ مَنْ يُؤْمَلُهُ يَشْقَى* and he who places hope in any other than thee is wretched.—When in the accusative, it must

A often be translated by *besides* (compare *غَيْرَ* in *d*); as *سَوَى الْعِلْمِ* *besides science*; *رَوَتْقَ الْمَجْلِسِ سَوَى كَوْنِهِ* *besides its [or his] being an ornament in society.*

(*f*) *مِثْلٌ*, plur. *أَمْثَالٌ*, *likeness*, as an adjective, *like*, also runs through all the cases; as *ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا* *this because they say, Selling is merely like usury*; *إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا*

B *ye are nothing but men like us*; *لَهَا أَجْنِحَةٌ مِثْلُ الْخَفَاشِ* *they have wings like (those of) bats*; *عَلَى التَّمْرَةِ مِثْلَهَا زُبْدًا* *on each date the like of it in butter (a piece of butter of the same size)*; *لَيْسَ كَمِثْلِهِ شَيْءٌ* *there is nothing like unto Him*; *لَيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ* *if mankind and the jinn united to produce the like of this Kor'an, they could not produce the like of it*; *كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ*

C *knowledge say the like of their saying (of what they say)*; *لَوْ أَنْفَقَ أَحَدُكُمْ كُلَّ يَوْمٍ مِثْلَ أُحُدٍ ذَهَبًا* *if one of you spent every day the like of (the hill of) 'Ohod in gold (a quantity of gold as large as the hill of 'Ohod)*; *لَوْ كَانَ السَّبَاعُ مَصُورِينَ مِثْلَ بَنِي آدَمَ* *if the wild beasts were painters like men*; *مَرَّ مِثْلَ الْبَرْقِ* [*he passed like the lightning*]; *لِي مِثْلًا مَا لَكَ* *I have twice as much as thou*; *يَرَوْنَهُمْ مِثْلِيهِمْ* *they thought them twice as many as themselves*; *وَبِهَا قُرُودٌ بَيْضٌ كَأَمْثَالِ*

D *and in it are white apes, like (as big as) large rams*; *أَمَرَ أَنْ يُعْطَى عَشْرَةَ أَمْثَالِ مَا سَأَلَ* *he ordered that he should be given ten times as much as he asked*; [*الْمِثْلُ* is used instead of *مِثْلٌ* with the genitive in expressions like *ثَمَنُ الْمِثْلِ* *the price paid for a similar thing (= مِثْلِهِ)*, *مَهْرُ الْمِثْلِ* *the dowry given to a lady of her rank (= مِثْلِهَا)*].

REM. a. Exactly like **مِثْلُ**, but formally undeveloped, is **كَ** the A
like of. See § 63.

REM. b. Similar is the use of **شِبْهٌ**, [or **شَبِيهٌ**,] *likeness, the like,*
قَدْرٌ, or **مِقْدَارٌ**, *measure, size, quantity, worth,* and **زُهَاءٌ** *computation*
(*by conjecture*), which last may usually be translated by *about*; as
وَنَحَتَ الْأَوَّلُونَ فِي الْجَبَلِ شِبْهَ دَرَجٍ يُصْعَدُ عَلَيْهِ and the ancients
have cut out in the mountain (something) like steps (or a stair), by
which one can ascend; **هِيَ فِي شَبِيهِ الْجَزِيرَةِ** it (the town) lies in a B
sort of peninsula; **هُوَ شَبِيهُ شَجَرِ الْأُتْرُجِ** it (this tree) has the
likeness of a lemon-tree; also construed with **بِ** as **فَخَرَجَ مِنْهُ**
كِتَابَ الطَّهَارَةِ فِي شَبِيهِ بَائِفٍ وَخَمْسِ مِائَةِ وَرَقَةٍ and he edited from
this work the Book of Purification in (a volume) of about 1500
leaves]; **صَنَعَ قَدْرَ الرَّجُلِ الْمُعْتَدِلِ الْخَلْقَةَ** a statue the size of (as tall
as) a well-proportioned man; **طَوَاوِيسُ رُقْطٌ وَخَضِرٌ قَدْرُ النَّعَامِ الْكِبَارِ**
peacocks, speckled and green, as big as large ostriches; **هُمَّ قَدْرُ مِائَةٍ** C
they are as many as a hundred]; **تَحْتَ الرَّمَانَةِ عُنُقٌ مِقْدَارُ سِتَّةِ أَصَابِعَ**;
هُوَ مَاءٌ under the knob is a neck (or shaft) measuring six fingers;
كَثِيرٌ قَدْرُ مَا يُدِيرُ رَحَى it is a large body of water, as much as
would turn a mill; **بَارِضُ الْهِنْدِ بَحِيرَةٌ مِقْدَارُ عَشْرَةِ فَرَسِخٍ فِي مِثْلِهَا**;
in the country of India is a lake, measuring ten parasangs (in
length) by the same (in breadth); **يَجْتَمِعُ مَائِهَا فِي غُدِيرٍ مِقْدَارِ**;
عُلْوَةِ سَهْمٍ فِي غُلْوَةِ سَهْمٍ its water collects in a pond, measuring a D
bowshot by a bowshot; **رَأَى فِي الْمَاءِ سَمَكَةً مِقْدَارِ ذِرَاعٍ** he saw in
the water a fish, measuring a cubit (in length); **اجْتَمَعَ لَهُ فِي أَيَّامِ**
الْمَأْمُونِ مِنْهُمْ زُهَاءٌ ثَلَاثَةِ آلَافِ غُلَامٍ there were collected of them by
him, in the days of *el-Ma'mūn*, about 3000 slaves; **لَعَلَّهُ يَكُونُ**
عَلَى الْمَيِّتِ مِنْهَا زُهَاءٌ أَلْفِ ذِرَاعٍ perhaps there may be on each corpse
about 1000 ells of it; **إِلَى زُهَاءِ نِصْفِهَا** to about the half of it;

- A **طُولُ الصَّنَمِ زُهَاءٌ ثَلَاثِينَ ذِرَاعًا** *the length (height) of the image is about thirty cubits.* This last word is sometimes construed with **مِنْ**, as **نَحْنُ زُهَاءٌ مِنْ خَمْسِ مِائَةِ رَجُلٍ** *we were about 500 men in number.*

(g) **نَحْوُ** properly signifies *direction, quarter*, and is used in the accusative as a preposition (see § 65). But more usually **نَحْوُ** is employed, in all its cases, as a substantive or adjective, to signify *such as, like*; as **رَجُلٌ نَحْوُ زَيْدٍ** *a man like Zèid*; **وَكَذَلِكَ فِي سَائِرِ**

- B **الْأَخْلَاقِ نَحْوِ الْجُودِ وَالْبَخْلِ** *and similarly in regard to the other moral qualities, such as liberality and niggardliness*; **كَالصَّلَاةِ وَالصَّوْمِ** *as prayer, fasting, and the like*; **تَكَلَّمَ نَحْوُ زَيْدٍ** (i.e. **تَكَلَّمَ تَكَلَّمَ نَحْوِ تَكَلَّمَ زَيْدٍ**) *he spoke like Zèid.* As a substantive it also means *about*, in which case it may be followed (like **زُهَاءٌ** in *f*, rem. *b*) by **مِنْ**; as **وَالشَّمْعُ نَحْوُ مِنْ مِائَةِ شَمْعَةٍ** *and the wax-candles were about a hundred*; **لَمْ يَفْلِتْ مِنْ أَهْلِهَا إِلَّا نَحْوُ ثَلَاثِينَ رَجُلًا** *there escaped of its inhabitants only about thirty men*; **كَانَ فِي نَحْوِ أَرْبَعَةِ** *he was at the head of about 4000*; **عَلَى نَحْوِ سِتِّ مَرَاحِلَ** *at (a distance of) about six marches*; **بِهَا حَيَاتٌ صَغَارٌ نَحْوِ الشَّبِيرِ** *in it are small snakes, about a span (long)*; **صَادَ سَمَكَةً نَحْوِ الشَّبِيرِ** *he caught a fish about a span (long)*; **هِيَ فِي الْكَبْرِ نَحْوُ مِنْ فَيْدٍ** *it is about the size of Fèid*; **وَهُمْ نَحْوُ مِنْ أَرْبَعِ مِائَةِ رَجُلٍ** *and they were about 400 men (in number)*; **رَوَى نَحْوًا مِمَّا ذَكَرْنَا** *he handed down nearly the same (story) as we have mentioned*; **أَعْطَى عُيَيْدُ اللَّهِ** *'Obèidullāh gave* **الْحَارِثُ نَحْوًا مِنْ خَمْسِينَ أَلْفَ دِرْهَمٍ** *50,000 dirhams.*

83. **كِلَانٍ**, fem. **كِلَتَانٍ**, both, a pair (compare Heb. **כְּלָאִים** *two things of different kinds*, Æth. **ክለጌ**: fem. **ክለጌ፡፡** *two*),

is always construed with the genitive dual of a definite noun or A
 pronoun, or, it may be, with the gen. sing. or plur. of a pronoun,
 when it is to be taken in the sense of the dual; as كِلَا الرَّجُلَيْنِ *both*
the men; كِلْتَا الْجَنَّتَيْنِ *both the gardens*; أَوْ كِلَاهُمَا *one of*
the two or both of them; وَيَعْلَمُ أَنْ سَيَلْقَاهُ كِلَانَا *and He knows that*
both of us will meet Him (at the judgment); إِنَّ لِلْخَيْرِ وَاللِّشْرِ مَدًى *both good and evil have their limit, and both*
are plain and clear (قَبْلُ in rhyme for قَبْلُ). This word is not B
 inflected except when it is connected with a pronominal suffix; as
 مَرَرْتُ بِكِلْتَا رَأَيْتُ كِلَا أَخَوَيْكَ *I have seen thy two brothers* (not كِلَى);
 إِنَّ الْأَعْلَمَ بِكِتَيْتِي *I passed by thy two sisters* (not بِكِلْتَى);
 وَالطَّيِّبُ كِلَيْهِمَا *the teacher and the physician, both of them*; مَرَرْتُ
 بِزَيْنَبَ وَفَاطِمَةَ كِلْتَيْهِمَا *I passed by Zèinèb and Fāṭima, both of*
them. Although dual in form, it takes the predicate in the singular;
 as كِلَاهُمَا مُحِبٌّ لِصَاحِبِهِ *each of them loves his friend, i.e. they* C
love one another; كِلَانَا غَنِيٌّ عَنْ أَخِيهِ حَيَوْتَهُ *each of us can dispense*
with his brother, all his life long; كِلَانَا إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ *when*
either of us obtains anything, he lets it slip; كِلَا أَخَوَيْنَا كَانَ قَرَعًا دِعَامَةً *each of our two brothers was an eminent man, a support of his people*;
 كِلَاكُمْ لَمْ يَصِبْ *neither of you has hit the right thing*; كِلْتَا
 الْجَنَّتَيْنِ آتَتْ أُكْلَهَا *each of the gardens produced its fruit*; هُنَا D
 رَجُلَانِ كِلَاهُمَا إِلَيْكَ بَغِيضٌ *here are two men, both of whom are*
hateful to you.—In poetry it is sometimes joined to two singular
 genitives, as كِلَا أَخِي وَخَلِيلِي وَاجِدِي عَضْدًا فِي التَّائِبَاتِ *my brother*
and my friend both find me a help in misfortunes; but in prose we
 cannot say كِلَا زَيْدٍ وَعَمْرٍو *both Zèid and 'Amr*, instead of زَيْدٌ وَعَمْرٍو
 كِلَاهُمَا or كِلَاهُمَا مِنْ زَيْدٍ وَعَمْرٍو.

A REM. a. When **كِلَانِ** necessarily denotes *both together*, not *each of the two separately*, it naturally takes the predicate in the dual, as **كِلَاهُمَا يَعْمانِ كُلُّ ضَارٍّ وَنَافِعٍ** and *these two together comprise everything hurtful and useful*; **كِلَاهُمَا حِينَ جَدَّ السَّيْرِ**; **كِلَاهُمَا قَدْ أَقْلَعَا** *both of them, when setting out became earnest between them (when they had to set out), started*; or even in the plural, as **كِلَانَا فَعَلْنَا ذَلِكَ** *we two have done this together*.

B REM. b. **كِلَا** and **كِلْتَا** are sometimes written **كِلَى** and **كِلْتَى**, and in poetry the shorter form **كِلْت** very rarely occurs.

84. **رُبَّ** *many a*, Germ. *manch*, Fr. *maint*, is construed with an indefinite substantive in the genitive, followed by an indefinite adjective in the same case, or by a nominal or verbal clause (with the verb in the perfect) standing in place of such an adjective; as **رُبَّ رَجُلٍ** *many a noble man have I met*; **رُبَّ رَجُلٍ كَرِيمٍ قَدْ لَقَيْتُ** *many a noble man have I met*; **رُبَّ رَجُلٍ رَفِيدٍ هَرَقْتَهُ ذَلِكَ** *many a man have I thought foolish*; **رُبَّ رَجُلٍ رَفِيدٍ هَرَقْتَهُ ذَلِكَ** *many a man have I thought foolish*; **رُبَّ وَرْقَاءَ هَتُوفِ** *many a drinking-cup did I empty on that day*; **رُبَّ وَرْقَاءَ هَتُوفِ** *many a drinking-cup did I empty on that day*; **رُبَّ بِلُصْحَى ذَاتِ شَجْوٍ صَدَحَتْ فِي فَنَنِ** *many a cooing dove, sorrow-stricken, cries in the morning on a branch*.—Sometimes the pronominal suffix **هُ*** is appended to **رُبَّ**, and the indefinite substantive put in the accusative, as a **تَمَيِّزٌ** (§ 44, e), or by the verb **أَعْنَى**, *I mean*, understood; as **وَرَبَّهُ عَطِبًا أَنْقَذْتَ مِنْ عَطِيهِ** and *many a perishing (man) hast thou saved from destruction* (**عَطِيهِ** in rhyme for **عَطِيهِ**). When the substantive is feminine, or in the dual or plural, some grammarians allow the use of the corresponding pronouns; as **رُبَّهُ امْرَأَةٌ**.

* [Called in this case **الضَّمِيرُ الْمَجْهُولُ**, because the noun to which it relates has not previously been mentioned. Comp. Fleischer, *KL Schr.* i. 419.]

- A REM. c. رَبُّ is the accusative of a substantive رَبٌّ, Heb. רַב, *multitude, quantity*, dependent upon the interjection يَا (§ 38, a, β), which is generally understood, though sometimes expressed; as يَا رَبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَّةٌ يَوْمَ الْقِيَامَةِ *many a (woman who is) clothed in this world, (will be) naked on the day of the resurrection*; يَا رَبَّ صَائِمَةٍ لَنْ يَصُومَهُ *many a one who is keeping its fast (now) shall not keep its fast (again)*, meaning the fast of Ramaḍān;
- B يَا رَبَّ خَالَ لِي أَعْرَأَبَلَجًا *many a maternal uncle have I, noble and bright of countenance* (أَبَلَجًا in rhyme for أَبْلَجَ); يَا رَبَّ مِثْلِكَ فِي (أَبْلَجَ); يَا رَبَّ مِثْلِكَ فِي يَا رَبَّتِمَا غَارَةَ شَعْوَاءَ كَالَّذَعَةِ بِالْهَيْسِمِ *many a one like thee among women, inexperienced in love affairs*; يَا رَبَّتِمَا غَارَةَ شَعْوَاءَ كَالَّذَعَةِ بِالْهَيْسِمِ *Māwīya, many a far extending raid is like a burn with the branding iron*. Together with its genitive it has the value of a whole clause, to the indefinite noun in which there is added a صِفَةٌ, that is to say,
- C an adjective or a clause taking the place of an adjective. This صِفَةٌ the grammarians call جَوَابُ رَبِّ, *the answer or complement of رَبِّ*.—It is curious to note that رَبُّ has passed, like the German *manch*, Fr. *maint*, and Eng. *many a . . .*, from its original signification of *multitude*, into one which is almost the opposite, viz. *not a great many*. The same remark applies to رَبَّتِمَا and the Germ. *vielleicht, perhaps*. Hence some of the Arab grammarians say that رَبُّ is used لِلتَّقْلِيلِ *to denote a small number*; others, لِلتَّكْثِيرِ *to denote a large number*.
- D

85. In consequence of the elision of رَبُّ, we frequently find the indefinite genitive alone after the conjunction وَ (أَوْ رَبُّ) *the wāw of rubba, equivalent in meaning to rubba*); as وَكَأْسٍ شَرِبْتُ *many a cup have I quaffed*; وَأَرَاكَةَ ضَرَبْتُ سَمَاً فَوْقَنَا *many an 'arāka-tree formed a roof over us*; وَتَبِلَ كَمَوْجِ الْبَحْرِ أَرْغَى سُدُوْلُهُ عَلَيَّ *many a night, like (dark as) the waves of the sea, has let down its curtain*

وَتَفَاحَةٌ مِنْ سَوْسَنِ صِيغَ نِصْفَهَا وَمِنْ جُلْتَنَارٍ نِصْفَهَا وَشَقَاتِي **A**
upon me; there is many an apple, the one half of which is fashioned of a lily,
and the other half of a pomegranate blossom and an anemone.—The
same is the case, though rarely, after ف, and still more rarely after
بَل; as فَمِثْلِكَ حُبْلَى قَدْ طَرَقْتُ وَمُرْضِعٍ *many a one like thee have I*
visited by night, pregnant and nursing a child; بَلْ بَلَدٍ مَلَأَ الْفَجَاجَ قَتْمَهُ
nay, many a town, the dust of which fills the wide roads (قَتْمَهُ in rhyme
for قَتْمَهُ); بَلْ مَهْمِهِ قَطَعْتُ بَعْدَ مَهْمِهِ **B**
have I traversed; بَلْ جَوَزَ تَهَاءَ كَطَهْرِ الْأَحْجَفْتِ
of a desert, like the back of a shield (الْأَحْجَفَةُ in rhyme for
الْأَحْجَفَةُ)). Occasionally even these particles are omitted, and the genitive alone
appears; as رَسِمِ دَارٍ وَقَفْتُ فِي طَلَلِهِ *many a deserted abode, amid the*
ruins of which I have stood (طَلَلِهِ in rhyme for طَلَلِهِ); نَرْجِسٍ بَاكَرْتُ **C**
visited early in the morning, in which it was sweet and pleasant to
pass the time (وَعَذْبٌ in rhyme for وَعَذْبٌ).

[REM. The theory about this وَ with a following genitive is that of most native and European scholars. Nevertheless, I think it ought to be rejected. There are a great many cases where it is impossible to render it by *many a*, as it appears from the context that a single person, a single object, or a single fact is recorded, so that we must translate it by *I remember, I think of, O that!* etc., as وَتَاجِرٍ فَاجِرٍ جَاءَ الْإِلَهُ بِهِ *Oh that unbelieving wine-merchant, a real godsend! whom the poet robbed; وَجَفْنِ سِلَاحٍ*
I think about that scabbard of mine that I have been deprived of; وَمُرْسِلٍ وَرَسُولٍ *Oh sender and sent one! (on that splendid evening); وَنَوَاعِمٍ* *I think of those tender ladies, who spoke on the day of my departure; وَأَطْلَسَ عَسَالٍ* *Oh that dust-coloured wolf!* says el-Farazdak, telling of his meeting with a wolf. I take

- A this *وَ* to be the remnant of a word, like the *وَ* in *وَاللَّهِ* (comp. Vol. i. § 356, footnote). In fact, though the elision of *رُبَّ* after a copulative *وَ* is not impossible, as is sometimes the case after *فَ* and *بَلَّ*, I do not remember ever to have seen *وَرُبَّ* at the beginning of a sentence, nor do we ever find *رُبَّ* employed where only a single person, object or fact is mentioned. D. G.]

86. With the genitive are also construed verbal adjectives expressing the superlative, whether of the common form *أَفْعُلُ* (Vol. i. § 234), or of any other form, such as *فَعُلُ* (e.g. *شَرُّ خَيْرٍ*); as *أَعْلَمُ الْفَلَّاسَةِ* *the most learned of the philosophers*, *خَيْرُ الْبَرِيَّةِ* *the best of created things* (see § 93). Here the genitive designates the whole, out of which some one or something is brought conspicuously forward as its most remarkable part. As *أَفْعُلُ* and *فَعُلُ* are in this construction definite substantives, and not adjectives, they do not conform in gender and number to the object or objects referred to; so that *أَفْضَلُ الْقَوْمِ* or *خَيْرُ الْبَرِيَّةِ* may be said of a single man or woman, or of two or more persons of either sex [comp. § 93, rem. *a*].—To indicate that an object is the greatest or most distinguished of its kind, the substantive is often repeated in the form of the definite genitive plural; as *أَمِيرُ الْأُمَرَاءِ* *the emir of the emirs*, i.e. *the chief emir*; *قَاضِي الْقَضَاةِ* *the chief judge*; *طَلْحَةُ الطَّلِحَاتِ* *the Talha of the Talhas*, i.e. *the noblest of those who bear the name of Talha*.—To show that certain objects possess the highest degree of a quality, the adjective which designates that quality is construed with the genitive plural of the substantive, and becoming then virtually a substantive need not vary with the gender and number of the objects spoken of; as *نَفِيسُ الْجَوَاهِرِ* *the most precious gems* (lit. *the precious of gems*); *سَابِغُ النِّعَمِ*, or *سَوَابِغُ التَّعْمِيرِ*, *the most ample favours*; *صَالِحُ الْأَخْوَانِ* *the truest friends*; *صَالِحُ نِسَاءِ كُرْدِشٍ* *the best women of Kurdiš*; *صَالِحُ الْأَخْلَاقِ* *the best manners*.—Another manner of expressing the

same is the use of the superlative followed by (المَصْدَرِيَّةُ) مَا with the A corresponding person of كَانَ or another verb, or with the corresponding personal pronoun, as هَذَا أَحْبَبْتُ مَا هُوَ or هَذَا أَحْبَبْتُ مَا كَانَ *he is the craftiest man that lives*; فَقاتلوه كَأَشَدِّ مَا يَكُونُ مِنَ الْقِتَالِ *they fought against him as fierce a fight as is possible*; وَالآنَ أَحْوَجُ *and at present we have the greatest want of provisions*; وَأَجْرَ مَا أَنَا بِبَيْعَةِ أَكْثَرَ مَا كَانَتْ *I dislike nothing more than (the name of) Samlaka*; B مِنْ سَمَلَكَةَ هُوَ وَاللَّهِ أَجْوَدُ مَا سُجِّرَ *this (horse) is indeed most excellently trained.*
Comp. Fleischer, *Kl. Schr.* i. 475 seq., 685 seq. iii. 16 and my note *Journ. Asiat.* 1883, i. 541, 542. D. G.]

REM. a. The numeral adjective **أَوَّلٌ** *first*, being strictly a superlative, is also construed with the genitive, as **أَوَّلُهُمْ** *the first of them*, **أَوَّلُ يَوْمٍ** *the first day* = **الْيَوْمُ الْأَوَّلُ**; but this construction is not extended in classical Arabic to the other ordinal numbers (Vol. i. C § 328), which are nomina agentis from transitive verbs (see § 109), though later writers not unfrequently use them in this way, as **الْمَرَّةَ الثَّانِيَةَ** *for the second time* = **الْمَرَّةَ الثَّانِيَةَ**. Modern and vulgar are such constructions as **الْيَوْمِ الثَّانِي** *the second day*, **الْمَرَّةَ الثَّلَاثَ** *the third time*. [Comp. § 108.]

REM. b. In such phrases as **عَزِيزُ كِتَابِكُمْ** *your honoured letter*, the genitive does not designate the whole, of which the **مُضَافٌ** is a part, but it is (as in **نَهْرُ الْأُرْدُنِّ** *the river Jordan*) merely explicative D (see § 95); so that **الْعَزِيزُ الَّذِي هُوَ كِتَابِكُمْ** = **عَزِيزُ كِتَابِكُمْ** = **كِتَابِكُمْ الْعَزِيزُ**. [Similarly **لَيْسَ لَهُ رُسْتَاقٌ كَبِيرٌ** = **لَيْسَ لَهُ كَبِيرُ رُسْتَاقٍ** = **كِتَابِكُمْ الْعَزِيزُ** *it has no great territory**.]

* [On the use of **كَبِيرٌ** and **كَثِيرٌ** with a following genitive in negative sentences, see the Gloss. to *Tabarī* s. v. **احد**. D. G.]

- A **87.** The interrogative pronoun أَيُّ, fem. أَيَّةٌ (Vol. i. §§ 349, 353), is construed with the genitive, indefinite or definite; as أَيُّ رَجُلٍ *which man?* أَيُّ رَجُلَيْنِ *which two men?* أَيُّ الرَّجُلَيْنِ *which of the two men?* أَيُّ رِجَالٍ *which men?* أَيُّ الرِّجَالِ *which of the men?* أَيُّ مَنْ رَأَيْتَ أَفْضَلَ *which of those whom thou hast seen is the better, or the best?* أَيُّ الَّذِينَ لَقَيْتَ أَكْرَمَ *which of those whom thou hast met*
- B *is the noblest?* أَيُّهُمَا *which of the two?* أَيُّهُم *which of them?* In the former case the annexation is explicative, in the latter partitive.—With a definite singular أَيُّ can be construed only when the annexation is strictly partitive, as أَيُّ الرَّجُلِ أَحْسَنُ, or أَيُّ زَيْدٍ أَحْسَنُ, *what (part or feature) of the man, or of Zèid, is the most handsome?* or else when أَيُّ itself is repeated, as أَيُّي وَأَيُّكَ كَانَ شَرًّا فَأَخْزَاهُ اللَّهُ *whichever of us (two) be the bad one, may God bring him to shame;*
- C *why dost thou not ask the people, which of us, on the morning we met, was the best and the most noble?* (أَيُّي وَأَيُّكُمْ and أَيُّي وَأَيُّكَ).

- 88.** The genitive of a verbal noun is not unfrequently resolved into a clause consisting of أَنْ or مَا and a finite form of the verb; as مِنْ قِيَامِكَ = عَجِبْتُ مِنْ أَنْ قُمْتَ *I wonder at thy standing up,* وَمِنْ أَسْتَتَارِهِ = وَقْتُتَ أَنْ اسْتَتَرَ *at the time he hid himself,* طَالِبُ الْعِلْمِ مَا تَقُولُ لِكثْرَةِ مَا يَقُولُونَ فِي الزَّمَانِ الْأَوَّلِ مَا تَقُولُ فِي هَذِهِ الْمَسْئَلَةِ *the student of science was named Mā-taḥūlu (what dost thou say?) for no other reason than that, in the olden time, they used constantly to say, What dost thou say (mā taḥūlu) about this question?* عَجِبْتُ مِمَّا صَرَبْتَ زَيْدًا; لِكثْرَةِ قَوْلِهِمْ = *I wonder at thy beating Zèid,* = مِنْ صَرَبِكَ; بِمَا نَسُوا يَوْمَ الْحِسَابِ = *because they have forgotten the day of reckoning,* = بِنَسْيَانِهِمْ; وَمَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا

رَحِبَتْ and the earth became (too) narrow for you, notwithstanding its A breadth. In the same way, a verbal or nominal clause is often found as the مَضَافٌ إِلَيْهِ or genitive after substantives, especially those denoting time or portions of time. Compare §§ [23, rem. c], 70, rem. f, and 78.

REM. In this case the أَنْ or مَا is مَصْدَرِيَّةٌ, because the clause which it introduces is equivalent to the *maṣḍar* or infinitive of the verb, [Vol. i. § 195, rem.].

89. Adjectives and participles may take after them a restrictive B or limitative genitive; as حَسَنُ الْوَجْهِ handsome of face; طَاهِرُ الْقَلْبِ pure of heart; شَدِيدُ الْحَرَارَةِ very warm; صَرِيحُ الْكَأْسِ smitten down by the wine-cup, intoxicated (compare ۱۱۱ ۱۱۱, Isaiah xxviii. 1); قَلِيلُ الْحَيْلِ smitten by (enamoured of) the fair sex; كَثْرَةُ نَفْسِ الْوَجْهِ having few veils or shifts; عَظِيمُ الْأَمَلِ having great hopes; كُلُّ نَفْسٍ هَدَىٰ بِأَلْفِ الْكَعْبَةِ every soul shall taste death; ذَائِقَةُ الْمَوْتِ which arrives at the Ka'ba (بَلَغَ is construed with the accusative of C the object reached); جَائِلَةُ الْوِشَاحِ (a woman) whose waist-band, or girdle, fits loosely; مَحْمُودُ السِّيَرَةِ one whose conduct is praised or praiseworthy; مُسْتَجَابُ الدُّعَاءِ sagacious of mind; رِجَالٌ حَسَنٌ رِجَالٌ حَسَنٌ [رِجَالٌ حَسَنٌ حَسَنًا الْوَجْهِينَ] whose prayers are answered; رِجَالٌ حَسَنٌ رِجَالٌ حَسَنٌ [رِجَالٌ حَسَنٌ حَسَنًا الْوَجْهِينَ] two or more men with handsome faces]. Compare in Latin *aeger animi, integer vitae scelerisque purus*, etc. This annexation is D an improper one (§ 75, rem.), standing in place either of a *temyiz-accusative* (§ 44, e) or an accusative of the object*. Hence the genitive, though always defined by the article, exercises no defining

* [The two constructions may even occur in the same sentence, as *إِنَّمَا أَوْلَئِكَ الصَّغَارُ الْأَخْطَارُ الدِّقَاقُ هِمَمًا* those (who do such things) are only the men of little dignity and of mean aspirations. D. G.]

- A influence upon the governing word, any more than the accusative which it represents; and consequently, if we wish to define the governing word, we must prefix to it the article; as **مُحَمَّدٌ الْحَسَنُ الْوَجْهَ** *Muhammad, the handsome of face*, or **الْجَعْدُ الشَّعْرَ** *with the curly hair*; **زَيْدٌ الصَّارِبُ رَأْسَ الْجَانِي** *Zeid, who smites the head of the offender*; **هِنْدٌ الْجَائِلَةُ الْوَسَاحَ** *Hind, whose girdle fits loosely*; **الضَّارِبُ الرَّجُلَ** *he who strikes the man*, **الضَّارِبَاتُ الرَّجُلَ** *those who strike the man*, **الضَّارِبَاتُ الْغُلَامَ الرَّجُلَ** *those (women) who strike the man's slave*; **الْمُقِيمُو الصَّلَاةِ** *those who perform (the rites of) prayer*; **الْمُبْدِيكَ** *He who created thee*; **اللَّائِمِي** *he who rebukes me* (compare **וְהַיְהוָה יְבַרְכֶּךָ**, Isaiah ix. 12); **الْمُوْعِدِي** *he who threatens me*; [**النِّسَاءُ الْمُرْضِعَاتِكَ** *the women that have suckled thee*; **الْمُرْسِلَهَا** *he who has let her go out*].
- C **REM.** Observe, however, that the annexation may in some of these cases be a proper one, either of a partitive or an explicative character. For example, **حَسَنُ الْوَجْهِ** may possibly mean *the handsome (part) of the face*, or even *the handsome face*; **مُسْتَجَابُ الدُّعَاءِ** *that part of the prayer which has been answered*; **شَدِيدُ الْحَرَارَةِ** *the most intense portion of the heat* (compare § 86, with rem. b, and § 95). In this case the article can, of course, never be prefixed to
- D **مُضَافٌ.**

90. No word can be interposed between the noun in the status constructus and the genitive, and consequently an adjective which qualifies the former must be placed *after* the latter; as **كِتَابُ اللَّهِ** *the glorious book of God*; **يَدُهُ الْيَمْنَى** *his right hand*. Exceptions to this rule are very rare, and found almost exclusively in the poets, who sometimes take the liberty of interposing an oath or some other word. For example, in prose: **فَلَا تَحْسِبَنَّ اللَّهَ مُخْلِيفَ وَعْدَهُ رُبِّيهِ**

think not then that God will fail to keep His promise to His apostles ^A
 (ël-Kor'an, xiv. 48, according to one reading); وَكَذَلِكَ زَيْنَ لِكَثِيرٍ
 and in like manner the killing of their children by their companions was made to seem good to many
 of the polytheists (ël-Kor'an, vi. 138, according to one reading);
 هَلْ أَنتُمْ تَارِكُو لِى صَاحِبِى تَرَكُ يَوْمًا نَفْسِكَ وَهَوَاها do you not leave me my companion? (words
 of the Prophet, reported by 'Abū 'd-Dardā); تَرَكُ يَوْمًا نَفْسِكَ وَهَوَاها
 to let your soul alone one day with its lust is an ^B
 effort towards its destruction; إِنَّ الشَّاةَ تَسْمَعُ صَوْتَ وَاللَّهِ رَبِّهِ the sheep
 hears the voice, by God, of its master. Again, in poetry: [وَلِلَّهِ مُلْكُ
 قَدْ دَخَلْتُ وَقَارِسُ طَعْنَتْ I not enter, and how many horsemen did I not pierce! Tab. i. 1964,
 l. 16 with لِلَّهِ (§ 53, b, rem. e) put between the وَأَوْ رَبِّ and the
 genitive. D. G.]; لِلَّهِ دَرُّ الْيَوْمِ مَنْ لَمَهَا ^C
 well done he who has to-day rebuked her! كَمَا حُطَّ الْكِتَابُ بِكَيْفٍ يَوْمًا يَهُودِيٍّ يُقَارِبُ أَوْ يَزِيلُ as a
 book, or letter, was written one day by the hand of a Jew, writing
 (the lines) nearer or farther (from one another); فَرَجَجْتُمَا بِمِزْجَةٍ رَجَّجَ
 and I stabbed her with a short lance, as 'Abū
 Məzāda stabs a young camel (مَزَادَةٌ in rhyme for مَزَادَةٌ); فَسُقْنَاهُمْ سَوْقَ
 and we put them to flight as falcons put to flight
 kites; يَفْرُكُ حَبَّ السَّنْبِيلِ الْكِنَافِجِ بِالْقَاعِ فَرَكَ الْقَطْنَ الْبَحَالِجِ ^D
 (the locusts) rub down the grains of the full ears in the fields, as the
 mihlāg (an iron instrument) rubs down the cotton, (clearing it of its
 seeds); وَسِوَاكَ مَانِعٌ فَضْلُهُ الْبَحْتَاجِ whilst others than thou withhold
 their benefits from the needy; وَفَاقَ كَعْبُ بَجِيرٍ مُنْقَدٌ لَكَ مِنْ تَعْجِيلِ agreement with Buḡdīr saves thee, Ka'b, from
 speedy destruction and from remaining for ever in hell (for وَفَاقَ

- A **كَانَ يَرْذُونَ أَبَا عَصَامٍ زَيْدٍ حِمَارَ دُقِّ بِاللِّجَامِ**; (بُجَيْرٍ يَا كَعْبُ) *O Abū 'Iṣām, it is as if Zèid's hack were an ass made thin by the bridle* (by constant riding); **تَجَوَّتْ وَقَدْ بَلَ التَّمْرَادِيُّ سَيْفَهُ مِنْ ابْنِ أَبِي** *I escaped, but the Murādī ('Abdu 'r-Raḥmān 'ibn Muḡgam) wetted his sword with the blood of ('Ali), the son of 'Abū Tālib, the chief of the valleys (of Mèkka);* **وَلَتِنُ حَلَفْتُ عَلَيَّ** and verily, if I swear before thee, I swear with the oath of a swearer which is more truthful than thy oath (for **بِإِيمَانٍ مُقْسِمٍ أَصْدَقُ مِنْ يَمِينِكَ**); **وَلَا تَرَعَوِي عَنْ نَقِصٍ** *but our desires do not refrain from breaking our resolutions*; **هُمَا أَخَوَا فِي الْحَرْبِ مَنْ لَا أَخَا لَهُ** *they are the brothers in war of him who has no brother.* From these examples it appears that the word interposed is usually either an oath, an objective complement of the **مُضَافٍ**, an adverbial accusative of time, or a vocative.
- B **وَلَا تَرَعَوِي عَنْ نَقِصٍ** *but our desires do not refrain from breaking our resolutions*; **هُمَا أَخَوَا فِي الْحَرْبِ مَنْ لَا أَخَا لَهُ** *they are the brothers in war of him who has no brother.* From these examples it appears that the word interposed is usually either an oath, an objective
- C complement of the **مُضَافٍ**, an adverbial accusative of time, or a vocative.

REM. Of the insertion of **مَا الزَّائِدَةُ**, or *the redundant mā*, after certain of the prepositions and **رَبِّ** we have already given some examples, §§ 70, rem. f, 84, rem. a. It sometimes occurs in other cases, as: **وَوَيْحًا زَيْدٍ** *woe to Zèid!* **غَضِبْتَ مِنْ غَيْرِ مَا جُرِمَ** *thou art angry without any offence*; **أَيُّمَا الْأَجْلَيْنِ قَضَيْتُ** *whichever of*

- D **يَا شَاةَ مَا قَنِصَ لِمَنْ حَلَّتْ لَهُ** *O antelope of chase for him (to be chased and caught by him) for whom it is lawful*; **تَلِدُ مَا عَامَ تَلِدُ** *who brings forth (for تَلِدُ) every year.* [The insertion of **لَا** is explained by its forming one word with the following genitive, as **غَضِبَ مِنْ لَا شَيْءٍ** *he was angry for nothing*; **رَكُوتِي حِينَ لَا مَالٍ أَعِيشُ بِهِ** *he came without food*; **جَاءَ بِلَا زَادٍ** *thou hast abandoned me at a time when there was nothing that I could live by.* D. G.]

- A —There are some nouns, however, of a wide and general signification, which may remain indefinite even when followed by a definite genitive; for instance, *شَيْبُهُ*, *نَظِيرُهُ*, *نَحْوُهُ*, *مِثْلُهُ*, *something like him or it*; *بَعْضُ الْفُقَرَاءِ* *some poor people*; *بَعْضُ الْمَغَايِرِ* *a cave*; (see § 82, c, f [and rem. b], g); *أَحَدُهُمْ* *some one of them*; *جُزْءُهُ* *a part of it*; *ثُلُثُهُ* *a third of it*. Likewise we find *أَوَّلُ النَّاسِ* and *أَفْضَلُ قَوْمِهِ* used B in an indefinite sense*].

- REM. In such phrases as *أَمْرٌ آخِرَةٌ وَدُنْيَا*, *a matter of this life and the life to come*, the indefinite *مُضَافٌ إِلَيْهِ* shows that the *مُضَافٌ* is to be regarded as a single part, *some one matter*, etc. In such cases the genitive may even be *virtually* definite, but nevertheless it does not take the article, in order to preserve the governing word from becoming definite; *أَمْرٌ آخِرَةٌ وَدُنْيَا* is in fact equivalent in meaning to *أَمْرٌ مِنْ أُمُورِ الْآخِرَةِ وَالْدُنْيَا*. The same remark C applies to those indefinite annexations which supply the place of compound nouns or adjectives; e.g. *قَصْرٌ مَلِكٍ*, *a royal castle*, nearly the same as *قَصْرٌ مِنْ قُصُورِ الْمَلِكِ*; *امْرَأَةٌ حَجَّامٍ* may be *a barber's wife* and *the wife of a (certain) barber*, though in the latter case it would be better to write *امْرَأَةٌ حَجَّامٍ مِنَ الْحَجَّامِينَ*. D. G.]

93. Nouns of the forms *أَفْعَلٌ*, *فَعْلٌ*, etc., used as superlatives (see § 86), are construed as substantives in the singular masculine D with the genitive of the word denoting the objects among which the one spoken of is preeminent. The genitive is at times indefinite and explicative, at times definite and partitive †. Examples of the indefinite

* [I owe this observation to Prof. Nöldeke. D. G.]

† [Such expressions as *هُوَ أَفْضَلُ إِخْوَانِهِ* *he is the most excellent of his brethren*, or *هُوَ خَيْرُ أَصْحَابِهِ* *he is the best of his companions*, are not exceptions to the rule, for they mean *هُوَ أَفْضَلُ الْإِخْوَانِ الَّذِينَ هُوَ أَحَدُهُمْ*. Though Ḥarīrī, *Durrat*, 9 condemns them strongly, they are not rare. D. G.]

genitive : هِيَ أَفْضَلُ رَجُلٍ *he is a [or the] most excellent man*; هِيَ أَفْضَلُ أَمْرَأَةٍ *she is a [or the] most excellent woman*; هُمَا أَفْضَلُ رَجُلَيْنِ *they are two [or the two] most excellent men*; هُنَّ أَفْضَلُ نِسَاءٍ *they are most [or the most] excellent women*; اللَّهُ خَيْرُ حَافِظٍ *God is the best preserver*; كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ *ye are the best nation that has been created for mankind*; الْفِقْهُ أَفْضَلُ قَائِدٍ إِلَى الْبِرِّ وَأَعْدَلُ *learning is the best guide to piety, and walks in the straightest of paths*; وَصَفَ الْيَهُودَ بِالْبَخْلِ وَالْحَسَدِ وَهَمَّا شَرُّ خَصَلَتَيْنِ *he described the Jews as being avaricious and envious, and these two are the worst of qualities. Examples of the definite genitive : هِيَ أَفْضَلُ النِّسَاءِ *she is the best of the women*; وَمَيِّةٌ أَفْضَلُ التَّنَقُّلَيْنِ جِيدًا *and Maiya is the fairest as to neck of all beings (التَّنَقُّلَانِ means mankind and the ginn)*; هُمَا أَفْضَلُ الْقَوْمِ *these two are the two best of the tribe*; أَنْتُمَا أَصْدَقُ الصَّادِقِينَ *ye two are the most truthful of the truthful*; أَلَا أُخْبِرُكُمْ بِأَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجَالِسَ يَوْمِ الْقِيَامَةِ *I will tell you who are the dearest of you to me, and who of you shall have the nearest seats to me on the day of the resurrection*; وَلَتَجِدَنَّاهُمْ أَهْرَصَ *and verily thou wilt find them the greediest of men after life*; خَيْرُ الْأُمُورِ أَوْسَطُهَا *the best of things are the mediums (or means between two extremes)*; شَرُّ النَّاسِ مَنْ يَدْهَبُ بَدِينِهِ لِدِينِ غَيْرِهِ *the worst of men is he who changes his religion for that of others*; أَفْضَلُ الْأَوْقَاتِ شَرْخُ الشَّبَابِ وَوَقْتُ السَّحْرِ *the best of times are early youth and early morning. Compare in general § 86. Here must also be mentioned the indefinite genitive after أَوَّلٌ, first, and آخِرٌ, last, these words being (as already remarked in reference to the former, § 86, rem. a) really superlatives; e.g. إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ *the first house (temple) which was founded for mankind, was that***

- A in *Bəkkā* (*Məkkā*); *مَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ* a mosque which was founded upon the fear of God from the first day (of its existence); *عَنِ ابْنِ عَبَّاسٍ أَنَّهَا آخِرُ آيَةٍ نَزَّلَ بِهَا جِبْرِيلُ* (it is stated on the authority of 'Ibn 'Abbās that this is the last verse (of the *Kor'ān*) which was revealed by Gabriel (lit. with which Gabriel came down). Instead of *أَوَّلِ يَوْمٍ* it is, however, very usual to say *الْيَوْمِ الْأَوَّلِ*.—On the construction of a positive adjective, used substantively, with a definite or indefinite genitive, see § 78 (at the end [*عَاجِلٌ طَعْنَةٌ*]) and § 86, rem. *b* [*عَزِيزٌ كِتَابِكُمْ*].

- REM. *a*. If the genitive be definite, the governing adjective may also agree in gender and number with the object or objects spoken of; as *هِيَ فُضِّلَى النِّسَاءِ* she is the best of the women; *هُمَا أَفْضَلُ الْقَوْمِ* these two are the two best of the tribe; *هُمْ أَفْضَلُ الْقَوْمِ*, or *هُمُ أَفْضَلُ الْقَوْمِ*, they are the best of the tribe; *هُنَّ فُضِّلِيَّاتٌ* or *فُضِّلَتِ النِّسَاءُ*, or *هُنَّ فُضِّلَ النِّسَاءُ* they are the best of the women; *وَكَذَلِكَ* and similarly *جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيْمَكُرُوا فِيهَا* We have placed in every town its greatest sinners to plot in it; *التَّافِئُ وَالْأَشَجُّ* the best of you in moral character; *أَعْدَلَا بَنِي مَرْوَانَ* the Lessener (Yezid 'ibn 'l-Welid, so called because he lessened the pay of the troops) and the Scarred (le Balafre, 'Omar 'ibn 'Abdu 'l-'Aziz) were the two most just of the *Benū Marwān*; *أَنْتَ أَشْعَرُ أَهْلِ جِلْدَتِكَ* thou art the greatest poet of the people of thy colour (words addressed to the negro poet Nošaiḅ). In these last two examples, however, many grammarians say that *أَعْدَلَا* and *أَشْعَرُ* are not superlatives, but stand for *عَادِلَا* and *شَاعِرُ*.

REM. *b*. In such constructions as *خَيْرُ أُمَّةٍ أَوَّلُ يَوْمٍ*, *أَفْضَلُ رَجُلٍ*, *عَاجِلُ طَعْنَةٍ*, *شَرُّ خَصَلَتَيْنِ*, *عَزِيزُ كِتَابِكُمْ*, *عَالِي أَسْرِ الصَّاحِبِ*, and *مَدِينَةُ بَغْدَادَ* (§ 95), the genitive is explicative (as in *مَدِينَةُ بَغْدَادَ*, § 95), and not, as

might at first sight appear, a substitute for a *temyiz-accusative* A
 (§ 44, e). *أَفْضَلُ رَجُلٍ* is not = *أَفْضَلُ رَجُلًا* *most excellent as a man*
(très distingué en tant qu'homme); for we cannot say *هُمَا أَفْضَلَا*
الرَّجُلِ, as we say *هُمَا طَوِيلَا أَلِّحِيَةِ* *they are both long of beard*,
 instead of *هُمَا طَوِيلَانِ لِحِيَةٍ*, but, on the contrary, we must say
هُمَا أَفْضَلُ رَجُلَيْنِ.

94. The substantive that denotes the material of which anything
 is made, is put in the genitive, definite or indefinite, after the B
 substantive designating the thing; as *صَنْمٌ ثَوْبٌ حَرِيرٍ* *a silk dress*,
الصَّنَمُ الذَّهَبِ *the golden image* (see §§ 76, 77, 80, and 92). Frequently, how-
 ever,—and this is the older construction,—the substantive denoting
 the material is put in apposition to the object as a determinative of
 kind (*بَيَانٌ*), both being either definite or indefinite. For example:
الْكُؤْسُ الْفِضَّةُ; *الصَّنَمُ الذَّهَبِ* (not *الذَّهَبُ*); *الْكُؤْسُ الْفِضَّةُ*
the silver cup; *الْأَلِصَانِيَةُ السُّلْطَانِيَّةُ الصِّينِيَّةُ* *the porcelain (or china) dish*; C
الْأَلِصَانِيَةُ الخَشْبِ *the wooden crosses*; *عِجْلًا جَسَدًا* *a calf of red gold*;
وَوَجَدَ فِي وَسْطِهِ حَوْضًا *he made a dress of brocade*; *أَتَّخَذَ ثَوْبًا دِيْبَاجًا*
and he found in the centre of it a sarcophagus of marble,
with a cover; *[مُرَبَّعَةً] سَاحِجَ مِيلَانٍ* *and beside it are two [square]*
posts of teak-wood [§ 136, a, rem. e]; *أَحْمِلْ إِلَيْهِ دِرْعِي الْحَدِيدِ*
to him my iron coat of mail; *فَنَزَعُوا عَنْهُ ثِيَابَهُ الْحَرِيرَ وَالْبَسُوهُ ثِيَابًا* D
and they stripped off from him his silken garments, and
clothed him in garments of hair; *الْمَنْتَلَةُ الْبُرْتَاسِيَّةُ* *mantles of Burtāsī*
(i.e. of fur from the country of the Burtās); *الْمُضَائِرُ الصِّينِيَّةُ* *porcelain*
(or china) bowls or plates; *الْعَتَابِيُّ الْعَتَابِيُّ* *robes of (the stuff called)*
al-Attābī (manufactured in الْعَتَابِيَّةُ, one of the quarters of Bagdad);

- A الدَّرَجِينِيُّ *cloaks of (the stuff called) ʿd-Darġīnī* (manufactured in Darġin in North Africa)*.

REM. a. In this case the construction rises from the particular to the general, from the individual or special to the generic; but the reverse may hold good. For example, instead of عِمَامَةٌ سَحْقٌ *an old worn-out turban*, بُرْدٌ خَلَقٌ *an old tattered garment*, ثِيَابٌ أَخْلَاقٌ *old tattered clothes*, جَرْدٌ بُرْدَةٌ *a thread-bare old garment*,
 B سَمَلٌ قَطِيفَةٌ or ثُوبٌ أَسْمَالٌ *an old worn-out garment*, we may say أَخْلَاقٌ خَلَقٌ *a worn-out old (thing) of a turban*, بُرْدٌ ثِيَابٌ *two small worn-out robes* (مَلَاءَةٌ dimin. of مَلَاءَةٌ); $\text{ثِيَابٌ لَيْسَ عِنْدَنَا مِنْ مَالِ الْمُسْلِمِينَ}$ *there is nothing in our possession of the property of the Muslims but this thread-bare old garment*.

- REM. b. Different from the above are such constructions as
 C زَيْتٌ رِطْلٌ *a pint of olive oil*, $\text{الْبَيْتُ الْحَرَامُ}$ *the sacred house (temple)*,
 $\text{الْكَعْبَةُ الْحَرَامُ}$ *the holy Ka'ba*, $\text{الْأَشْهُرُ الْحُرُمُ}$ *the sacred months*,
 مَدِينَةٌ خَرَابٌ *a ruined or deserted city*, $\text{الرَّجُلُ السُّوءُ}$ *the bad man*.
 In the first of these, زَيْتٌ is not a بَيَانٌ , but a بَدَلٌ or permutative, instead of which we may employ a تَمْيِيزٌ -accusative (رِطْلٌ زَيْتًا) or a genitive (رِطْلٌ زَيْتٍ); in the others, حَرَامٌ , plur. حُرُمٌ , خَرَابٌ , and سُوٌّ , are adjectives of both genders (originally infinitives), [see § 136, a].

- D REM. c. Similarly, in Hebrew and Syriac, $\text{הַבְּקָר הַזָּהָבִי}$ *the brazen oxen* (2 Kings, xvi. 17), $\text{دِينَارٌ ذَهَبِيٌّ}$ *a golden dinār*.

* [It is not improbable that in the words of the Kor'ān بَلَدَةٌ مَيْتَةٌ , مَيْتَةٌ is to be considered as a substantive meaning *a land that has not yet been brought into a state of cultivation* (for بَلَدٌ مَيْتٌ , as مَوَاتٌ is used for أَرْضٌ مَوَاتٌ), and put in apposition to بَلَدَةٌ as the material of which the tract of land consists (comp. Fleischer, *Kl. Schr.* i. 672).]

95. The genitive construction is also often extended in Arabic A to things that are identical, the second of which ought strictly to be in apposition to the first*. This remark applies:—

(a) To nicknames in connection with the names of persons; as سَعِيدُ الَّذِي هُوَ كُرْزٌ Sa'id (nicknamed) Kurz, i.e. wallet, = سَعِيدُ كُرْزٍ كُرْزٌ Kais (nicknamed) Kuffa, i.e. dried gourd; زَيْدٌ بَطَّةٌ Zèid (nicknamed) Baṭṭa, i.e. bottle.

REM. In such cases as سَعِيدُ كُرْزٍ the use of the apposition is B equally correct, nom. سَعِيدٌ كُرْزٌ, gen. سَعِيدِ كُرْزٍ, acc. سَعِيدًا كُرْزًا. If the name is defined by the article, the apposition alone is allowable; as اَلْحَرْتُ كُرْزٌ. The same thing holds good, if either word is a compound (e.g. عَبْدُ اللَّهِ 'Abdu 'llāh, or اَنْفُ النَّاقَةِ camel's nose); as زَيْدٌ قَفَّةٌ عَبْدُ اللَّهِ بَطَّةٌ, سَعِيدٌ اَنْفُ النَّاقَةِ عَبْدُ اللَّهِ كُرْزٌ. Some, however, allow the nickname to be put in the accusative, when the name is in the nominative; in the nominative, when the name is in the accusative; and in either case, when the name is in the genitive; as هَذَا سَعِيدٌ اَنْفُ النَّاقَةِ (scil. اَعْنِي I mean); رَأَيْتُ مَرَرْتُ بِسَعِيدِ اَنْفِ النَّاقَةِ; (الَّذِي هُوَ سَعِيدًا اَنْفُ النَّاقَةِ

(b) [To specific nouns, when preceded by a noun designating the genus, as حَشْبُ السَّاجِ (= اَلشَّجَرُ الزَّيْتُونُ) the olive-tree; حَشْبُ اَلصَّوَانِ teak-wood; حَجَارَةُ اَلصَّوَانِ flint-stones.] D

* [Excepted are the definitions of measure, number, weight and colour, as also those of the genus by its species, of the whole by its parts. It is not allowed to say قَصِيدَةٌ خَمْسِينَ جَزِيرَةٌ خَمْسَةَ فَرَاسِحَ رِيْشُ اَلْوَانِ بَيْتًا, which ought to be جَزِيرَةٌ خَمْسَةُ فَرَاسِحَ an island five parasangs in extent, قَصِيدَةٌ خَمْسُونَ بَيْتًا a poem of fifty verses, رِيْشُ اَلْوَانِ feathers of divers colours, as a بَدَلٌ or permutative; comp. Fleischer, *Kl. Schr.* i. 552, ii. 33 seq.]

A (c) To the names of towns, rivers, mountains, etc., when preceded by the words for *town*, *river*, etc.; as *بَغْدَادُ* *مَدِينَةٌ* *the city of Bagdād* (= *بَغْدَادُ هِيَ الْمَدِينَةُ الَّتِي هِيَ*); *نَهْرُ الْفَرَاتِ* *the river Euphrates*; *بَحْرُ النَّيْلِ* *the river Nile*; *طُورُ سَيْنِينَ* *mount Sinai*; *شَهْرُ رَمَضَانَ* *the month of Ramaḍān*.

(d) To words, regarded merely as such, and governed by a word signifying *word*, such as *كَلِمَةٌ* or *لَفْظٌ*; e.g. *كَانَ كَلِمَةً* *the word kāna* (see § 78).

(e) To nouns governed by other nouns, when the governing word signifies something to which the object designated by the governed word is similar; as *لُجَيْنُ الْمَاءِ* *the silvery water* (lit. *the silver of the water*), = *الْمَاءُ الَّذِي هُوَ الْمَاءُ*, i.e. *الْمَاءُ الَّذِي هُوَ مِثْلُ الْمَاءِ*. Here the *مُضَافٌ إِلَيْهِ* is the *primum comparationis*, and the *مُضَافٌ* C the *secundum comparationis*.

(f) To adjectives defined by the article in connection with substantives not so defined; as *بَيْتُ الْمَقْدَسِ* *the Holy Temple* (i.e. *Jerusalem*), = *الْبَيْتُ الَّذِي هُوَ الْمَقْدَسُ*, or, shortly, *الْبَيْتُ الْمَقْدَسُ*; *رَبِيعُ الْأَوَّلِ* *the little gate* (as a name), = *الْبَابُ الصَّغِيرُ*, *رَبِيعُ الْأَوَّلِ* *the first Rabī'*, and *رَبِيعُ الْآخِرِ* *the last (second) Rabī'* (names of months); *عَامُ الْأَوَّلِ* *last year*; *جَانِبُ الْغَرْبِيِّ* *the western side*, = *الْمَسْجِدُ الْجَانِبُ الْغَرْبِيُّ*; *مَسْجِدُ الْجَامِعِ* *the congregational mosque*, = *الْمَسْجِدُ الْجَامِعُ*; *بَقْلَةُ الْحَمَقَاءِ* *the foolish herb, purslane*, = *الْبَقْلَةُ الْحَمَقَاءُ*; *دَارُ الْآخِرَةِ* *the other world, the world to come*, = *الْأَدَارُ الْآخِرَةُ*. In these and similar annexations some grammarians see an *إِضَافَةٌ الْمَوْصُوفِ* *إِلَى الْوَصْفَةِ*, or *annexation of the thing described to the descriptive epithet*, i.e. of the substantive to the adjective; but as such an annexation is impossible (see § 78), those grammarians are correct

who regard the adjective as having been raised to the level of a A
 substantive. Strictly speaking, *بَيْتُ الْمُقَدَّسِ* means *the house of the*
holy place (taking *مُقَدَّسٌ*, if we like, as *nomen loci* from *قَدَّسَ to*
sanctify, Vol. i. § 227); *رَبِيعُ الْأَوَّلِ*, *the Rabi' of the first place, first*
in order; etc. On the other hand, in *صَلَاةُ الْأُولَى* the annexation
 is an ordinary, proper one (إِضَافَةٌ حَقِيقِيَّةٌ), the word *سَاعَةٌ*, *hour*, being
 understood; *صَلَاةُ الْأُولَى* = *صَلَاةُ السَّاعَةِ الْأُولَى*, i.e. *السَّاعَةُ فِي*
الْصَّلَاةِ فِي السَّاعَةِ (see § 77). Similarly, some grammarians consider *جَانِبُ* B
الْغَرْبِيِّ = *مَسْجِدُ الْمَكَانِ الْجَامِعِ* = *مَسْجِدُ الْمَكَانِ الْغَرْبِيِّ*
 or *بُقْلَةُ الْحَبَّةِ الْحَمَقَاءِ* = *بُقْلَةُ الْحَمَقَاءِ*, *مَسْجِدُ أَوْقَاتِ الْجَامِعِ*
 or *دَارُ الْحَيَاةِ الْآخِرَةِ* = *دَارُ الْآخِرَةِ* *.

* [Accordingly too *يَوْمَ السَّابِعِ* is explained by Zamahsari (*Fa'ik* i.
 163) as *يَوْمَ اللَّيْلِ السَّابِعِ* on the day of the seventh night. The real
 explanation, however, seems to be that we have in *بَيْتُ الْمُقَدَّسِ*, C
باب الصَّغِيرِ, etc. the first instances of the omission of the article before
 the qualified substantive, which is prevalent in modern Arabic. The
 end-vowels of the word were generally not pronounced in common
 speech, if no misunderstanding could arise, according to the rule
لَا تَسْتَعْمِلُوا الْإِعْرَابَ فِي كَلَامِكُمْ إِذَا خَاطَبْتُمْ وَلَا تَخْلُوا مِنْهُ كُتُبِكُمْ
إِذَا كَاتَبْتُمْ do not make use of case-endings in your speech, when you
 address people, but employ them in full in your letters, when you
 correspond. This was called *السَّلِيْقِيَّةُ* and deemed elegant (*Fa'ik* ii. 94). D
 Hence this omission of the article caused no difficulty whatever, till
 the grammarians attempted to find a place for these abbreviated
 expressions in their syntactical system, comparing the *دِينُ*
دَارُ الْحَيَاةِ الْآخِرَةِ for *دَارُ الْآخِرَةِ* and *دِينُ الْمِلَّةِ النَّصِيَّةِ* for *النَّصِيَّةِ*.
 The grammarian *el-Lèit* ibn Naṣr disapproved of the use of *مَسْجِدُ*
الْجَامِعِ, etc. which he called a mistake. D. G.]

- A عَزِيزُ كِتَابِكُمْ، عَاجِلُ طَعْنَةٍ، رَجُلٍ، etc., find a place (see § 78, at the end, § 86, rem. *b*, and § 93).

REM. *a*. This sort of annexation is called by the grammarians إِضَافَةُ التَّفْسِيرِ، or إِضَافَةُ التَّفْسِيرِيَّةِ، the *interpretative annexation*, as also إِضَافَةُ الْبَيَانِ، or إِضَافَةُ الْبَيَانِيَّةِ، the *explicative annexation*. The special sort mentioned under *c* is named إِضَافَةُ التَّشْبِيهِ، the *comparative annexation*.

- B [REM. *b*. It may not be superfluous to mention here the genitive by attraction, called جَرُّ الْمَجَاوِرَةِ or جَرُّ الْجَوَارِ (genitive of proximity. Comp. *Hamāsa*, 38, l. 16), as in هُوَ جُحْرٌ صَبَّ خَرِبٍ، *this is a deserted hole of a dabb* (a large kind of lizard), instead of خَرِبٍ; كَأَنَّ غَزَلَ الْعَنْكَبُوتِ الْمُرْمَلِ; *(it is) as if the woven web of the spider*, instead of الْمُرْمَلِ، though عَنْكَبُوتٌ is of the fem. gender. Other examples from poetry have been given by Jahn in his notes to *Sibawēih* i. 185. D. G.]

3. The Numerals.

96. We have already mentioned, in Vol. i. §§ 319—321, that the cardinal numbers from 3 to 10, when placed in apposition to the things numbered, agree with them in case; but when placed in annexation before them, govern the genitive plural, as سِتَّةَ رِجَالٍ *six*

- D *men*, ثَلَاثَ جَوَارٍ *three girls*, ثَلَاثًا *we three* (women), أَرْبَعَهُمْ *the four of them* (men). The genitive must, in every possible case, be that of the *broken plural* (Vol. i. § 300, *b*, and §§ 304, 305); and if the substantive has a جَمْعُ الْقَلَّةِ as well as a جَمْعُ الْكَثْرَةِ (Vol. i. § 307), the former ought to be used; e.g. خَمْسَةَ أَثْوَابٍ *five pieces of cloth*, ثَمَانِيَةَ أَجْرِبَةٍ *eight sacks*, عَشْرَةَ غَلْمِيَةٍ *ten slaves*, ثَلَاثَةَ أَفْلَسٍ *three fêls* (a copper coin), not ثَلَاثَةَ فُلُوسٍ، عَشْرَةَ غَلْمَانٍ، ثَمَانِيَةَ جُرْبٍ، خَمْسَةَ نِيَابٍ.—They are

very rarely construed with the accusative لِلتَّمْيِيزِ (§ 44, e); as خَمْسَةٌ A
أَثْوَابًا, instead of *خَمْسَةُ أَثْوَابٍ.

REM. a. The word مِائَةٌ forms an important exception to the
above rule, being always placed after the governing unit in the
genitive singular, as ثَلَاثًا مِائَةً *three hundred*. Only a poet can
venture to say كَلْتُ مِئِينَ. [On the use of the plural forms of أَلْفٌ
see Vol. i. § 326, rem.]

REM. b. Should a جَمْعٌ أَلْقَلَةٌ be little or not at all in use, the B
جَمْعٌ أَكْثَرَةٌ must of course be employed; as ثَلَاثَةُ شُوعٍ *three shoe-*
strings, because أَشْأَعٌ and أُشْئِعٌ are rare or doubtful. Even in the
Korān, however, we find ثَلَاثَةُ قُرُوءٍ *three menstruations*, instead of
أَقْرَاءٌ or أَقْرُوءٌ.

[REM. c. It is perhaps superfluous to remark that the pluralis
sanus is used in cases where no broken plural exists, as أَيُّهَا سَبْعُ آيَاتٍ
the verses of this sūra are seven in number (pl. of آيَةٌ; آيٌ is a C
quasi-plural); سَبْعُ بَقَرَاتٍ *seven cows* (pl. of بَقْرَةٌ); عَشْرُ سِنِينَ
ten years; سِتُّ بَنَاتٍ *six daughters*; ثَلَاثَةُ حَدَادِينَ *three smiths*.
If, however, the word is properly an adjective or participle (صِفَةٌ),
we ought to employ the preposition مِنْ, or to put the noun in
apposition to the numeral, or *vice versa*, as ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ
or سَبْعٌ عِجَافٌ; ثَلَاثَةٌ مُؤْمِنُونَ (مُؤْمِنُونَ ثَلَاثَةٌ), not ثَلَاثَةٌ مُؤْمِنِينَ
seven lean (cows) not سَبْعٌ عِجَافٌ.] D

* [In Arabic, as in some other languages, a cardinal number may be
followed immediately by the next one, in order to rectify it (لِلْإِسْتِدْرَاكِ;
comp. § 184, b, rem.), as سِتَّةٌ سَبْعَةٌ مِنَ الْفُرْسَانِ *six seven* (i.e. six, or
it may be seven) *horsemen*; مِقْدَارُ أَرْبَعِينَ خَمْسِينَ يَوْمًا *a sum of forty*
fifty (i.e. from forty to fifty) *days*. D. G.]

- A 97. Of the two words **وَاحِدٌ** and **أَحَدٌ** the former is more commonly used as an adjective, the latter as a substantive; e.g. **رَجُلٌ وَاحِدٌ** *a single man, one man*, **لِلَّهِ الْوَاحِدِ** *to the one God*; **أَحَدُ النَّاسِ** *one of the people*, **إِحْدَى الثَّلَاثِ** *one (fem.) of the three*, **أَحَدُهُمْ** *one of them*. **أَحَدٌ** is used absolutely in negative and interrogative phrases in the sense of *any one*; as **لَا أَحَدٌ فِي الْبَيْتِ** *there is no one in the house*; **مَا جَاءَنِي أَحَدٌ** *no one came to me*; **هَلْ أَحَدٌ رَأَى** *has any one seen the like of this?*
- B As applied to God, the two words are interchangeable, **هُوَ الْوَاحِدُ** or **هُوَ الْأَحَدُ**; and also in the compound numbers 21, 31, etc., **وَاحِدٌ وَعِشْرُونَ** or **أَحَدٌ وَعِشْرُونَ**, etc.—**اِثْنَانِ**, fem. **اِثْنَتَانِ** or **بِئْتَانِ**, is not unfrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as **لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ** *do not take unto yourselves two gods*; **فَأَسْلُكُ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ** *bring into it (the ark) of every (species of animals) a pair (lit. two individuals, male and female)*;
- C **وَأَلْدَى جَعَلَ لَهُ صَلَاحَ الدِّينِ بَدَلًا مِنْ مَكْسِ الْحَاجِّ أَلْفًا وَبِنَارِ اثْنَانِ** *what Ṣalāḥ'd-dīn (Saladin) has assigned him in lieu of the tax levied on the pilgrims is 2000 dīnārs*; **نَازِلِينَ مِنْذُ شَهْرَيْنِ اثْنَيْنِ** *dwelling (in it) for the last two months*; **عَلَى مِيلَيْنِ اثْنَيْنِ مِنْهَا** *at a distance of two miles from it*; [**مِائَتَا يَوْمٍ اثْنَتَانِ وَخَمْسَةٌ وَأَرْبَعُونَ يَوْمًا** *two hundred five and forty days*]. It is very rarely prefixed to the things
- D numbered, and then requires the genitive singular; as **اِثْنَتَا حَنْظَلٍ** *two colocynth gourds*, = **حَبَّتَا حَنْظَلٍ** (**حَبَّةٌ** *grain, berry*, being used, like the Persian **دَانِهَ**, *dāna*, in counting fruit). See Vol. i. § 321, rem. c.

98. When the numeral is followed, not by the noun expressing the things numbered, but by a collective designating the whole species or genus, the relation between it and the collective is indicated, not by

the simple genitive, but by the preposition *مِنْ*; as *فَخَذَ أَرْبَعَةً مِّنَ الطَّيْرِ* A
take then four birds, = *أَرْبَعَةٌ طُيُورٍ مِّنَ الطَّيْرِ*; *تِسْعَةٌ مِّنَ الرَّهْطِ*
nine of the people, = *تِسْعَةٌ أَشْخَصٍ مِّنَ الرَّهْطِ*. Sometimes, however,
the collective itself is put in the simple indefinite genitive; as
وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ *there were in the city nine persons*;
وَهُمْ أَرْبَعَةٌ نَفِرٍ *and they were four in number**.

[REM. The construction with *مِنْ* is also employed when the
noun expressing the things numbered is properly an adjective or B
participle; see § 96, rem. c.]

99. The cardinal numbers from 11 to 99 take, as already men-
tioned (§ 44, e, rem. b, and Vol. i. § 323, rem. b), the objects numbered
in the accusative singular; as *ثَلَاثَةٌ عَشْرَ رَجُلًا* *thirteen men*; *تِسْعٌ*
عَشْرَةَ امْرَأَةً *nineteen women*; *ثَلَاثَةٌ وَسَبْعُونَ رَجُلًا* *seventy-three men*;
تِسْعٌ وَتِسْعُونَ نَعْجَةً *ninety-nine sheep*. They are very rarely followed
by the accusative plural; as *وَقَطَعْنَا لَهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا* C
we divided them into twelve tribes (or) nations.—As to gender, the *tens*
(*عَشْرُونَ*, etc.) are both masculine and feminine, but the *units* conform
to the gender of the noun denoting the things numbered; as *أَحَدٌ عَشْرَ*
كَوْكَبًا *eleven stars*; *أَرْبَعُونَ نَاقَةً* *forty-five she-camels*.

REM. *بِضْعٌ* (also *بَضْعٌ*) is construed like the numerals which it
represents (Vol. i. § 319, rem. b, etc.), but does not vary in gender,
according to the best authorities, when unaccompanied by another D
number and signifying from 3 to 10; as *بِضْعٌ نِسْوَةٍ*, *بِضْعٌ رَجَالٍ*,
بِضْعَةٌ *وَتِلْثُونَ*, *بِضْعٌ عَشْرَةَ امْرَأَةً*, *بِضْعَةٌ عَشْرَ رَجُلًا*, *بِضْعٌ سِنِينَ*
some thirty, or thirty and odd, of the Muslims,
بِضْعٌ وَأَرْبَعُونَ سَنَةً *some forty years or forty and odd years*.

* [This is not allowed with *بَشَرٌ* and *قَوْمٌ*, according to *Fāṭik* ii.
384. D. G.]

- A **100.** If an adjective be appended to the noun denoting the things numbered, after any numeral between 11 and 99, the adjective may agree either grammatically with the noun, or logically with the cardinal number; as **عِشْرُونَ دِينَارًا نَاصِرِيًّا** *twenty dinārs of el-Mèlik ên-Nāsir* (where **نَاصِرِيًّا** agrees grammatically with **دِينَارًا**, accus. sing. masc.), or **عِشْرُونَ دِينَارًا نَاصِرِيَّةً** (where **نَاصِرِيَّةً** agrees logically with **عِشْرُونَ**, as representing the broken plural **دِنَانِيرُ**, which requires an B adjective in the sing. fem.).

101. When the object numbered has been already spoken of, the cardinal numbers from 20 to 90 (the tens) may be construed, like substantives, with the genitive; as **عِشْرُو زَيْدٍ** *Zeid's twenty* (camels); **ثَلَاثُونَ** *your thirty* (servants). Compare § 108.

- 102.** The cardinal numbers from 11 to 19 may also be construed in the same way with the genitive of the possessor (except **اِثْنَا عَشْرَ** and C its fem.). In this case they remain, according to most grammarians, indeclinable, as **خَمْسَةَ عَشْرِكَ**, fem. **خَمْسَ عَشْرَتِكَ**, *thy fifteen* (nom., gen., acc.). According to others, the **عَجْزُ** or latter part of the compound is declined; as **خَمْسَةَ عَشْرِكَ**, gen. **خَمْسَةِ عَشْرِكَ**, acc. **خَمْسَةَ عَشْرِكَ**; [or both parts are declined; as **خَمْسَةَ عَشْرِكَ**, gen. **خَمْسَةِ عَشْرِكَ**, acc. **خَمْسَةَ عَشْرِكَ**]. Others still admit the declinability of the **صَدْرُ** or former part of the compound, and put the **عَجْزُ** or latter part in D the genitive; as **خَمْسَةَ عَشْرِكَ**, gen. **خَمْسَةِ عَشْرِكَ**, acc. **خَمْسَةَ عَشْرِكَ**.

103. The cardinal numbers **مِائَةٌ** *a hundred*, and **أَلْفٌ** *a thousand*, and their compounds, are construed with the genitive singular of the noun denoting the objects numbered; as **مِائَةُ رَجُلٍ** *100 men*; **مِائَتَا حِمَارٍ** *200 asses*; **ثَلَاثِمِائَةُ كَلْبٍ** *300 dogs*; **أَلْفُ مَدِينَةٍ** *1000 cities*; **أَحَدُ عَشَرَ أَلْفَ دِينَارٍ** *4000 men*; **أَرْبَعَةُ أَلْفِ رَجُلٍ** *2000 books*; **ثَلَاثِمِائَةُ أَلْفِ رَجُلٍ** *11,000 dinārs*; **ثَلَاثِمِائَةُ أَلْفِ رَجُلٍ** *300,000 men*.

REM. The accus. sing. or genit. plur. after مِائَةٌ [and أَلْفٌ] is A very rare; as إِذَا عَاشَ أَلْفَتَيْنِ مِائَتَيْنِ عَامًا when a man has lived two hundred years; وَكَبِتُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةِ سِنِينَ and they tarried in their cave three hundred years (where others read مِائَةٌ, and regard سِنِينَ as a بَدَلٌ or permutative apposition to ثَلَاثَ مِائَةٍ).

104. If a sum be composed of several numerals of different kinds, the noun denoting the things numbered falls under the government of the last numeral; as بَيْنَ الْهَجْرَةِ وَبَيْنَ آدَمَ عَلَى مُقْتَضَى B
بَيْنَ التَّوْرَةِ الْعِبْرَانِيَّةِ أَرْبَعَةَ آلَافٍ وَسَبْعَ مِائَةٍ وَإِحْدَى وَأَرْبَعُونَ سَنَةً between the Hīgra and Adam, according to the Hebrew Pentateuch, there are 4741 years; بَيْنَ تَبَلُّبِ الْأَلْسِنِ وَبَيْنَ الْهَجْرَةِ عَلَى اخْتِيارِ الْمُؤَرِّخِينَ
بَيْنَ التَّلْثِيَةِ وَالْأَلْفِ ثَلَاثَةَ آلَافٍ وَثَلَاثِيَةَ وَأَرْبَعِ سِنِينَ between the confusion of tongues and the Hīgra, there are, according to the assumption of the chronologists, 3304 years. The substantive may, however, be repeated after each numeral; as أَلْفٌ دِينَارٍ وَمِائَةٌ أَلْفٌ دِينَارٍ وَأَرْبَعَةٌ C
أَلْفٌ دِينَارٍ وَأَرْبَعُونَ أَلْفٌ دِينَارٍ وَثَمَانُونَ دِينَارًا جَبْشِيَّةً the revenue of (the province of) el-Garbīya (in Lower Egypt) is 2,144,080 military dīnārs. In large amounts, consisting of millions, hundreds of thousands and thousands, the word أَلْفٌ must be repeated after each numeral; as جُمْلَةً ذَلِكَ
تِسْعَةَ آلَافٍ أَلْفٍ وَخَمْسِمِائَةِ أَلْفٍ وَأَرْبَعَةَ وَثَمَانُونَ أَلْفًا وَمِائَتَانِ وَأَرْبَعَةَ
وَسْتُونَ دِينَارًا the total of this amounts to 9,584,264 dīnārs.

105. The higher cardinal numbers, as well as those from 3 to D
10 (Vol. i. § 321), may be placed in apposition to the substantive denoting the objects numbered; as جَذَبَ الشَّبَكَةَ إِلَى الْأَرْضِ مُتَمَلِّئَةً
سَمَكًا كَثِيرًا مِائَةً وَثَلَاثَةً وَخَمْسِينَ he drew the net to land, full of large fishes, a hundred and fifty-three; كَانَتْ شُعُوبٌ أَوْلَادِ نُوحٍ أَلْتَلَاثَةِ عِنْدَ
تَبَلُّبِ الْأَلْسِنِ أَلْتْنِينَ وَسَبْعِينَ سَعْبًا the nations sprung from the three

A *sons of Noah were, at the time of the confusion of tongues, seventy-two in number* (the substantive denoting the things numbered, شَعْبٌ, is repeated here, because the last numeral requires it in a form different in number and case from شُعُوبٌ).

106. As regards the agreement in gender between the cardinal numbers and the nouns denoting the objects numbered (see Vol. i. § 319), the following rules hold.

(a) If the plural of the substantive denoting the things numbered differs in gender from the singular, the numeral agrees with the *singular*; as سَبْعُ سِنِينَ *seven years* (sing. سَنَةٌ, fem.), but سَبْعَةُ أَعْوَامٍ *id.* (sing. عَامٌ, masc.); ثَلَاثَةُ حَمَامَاتٍ *three baths* (sing. حَمَامٌ, masc.); سِتَّةُ مُجَلَّدَاتٍ *six volumes* (sing. مُجَلَّدٌ, masc.). This rule holds even when the substantive itself is suppressed; as خَمْسَةُ أَيَّامٍ *I fasted five days* (i.e. خَمْسَةُ أَيَّامٍ, from خَمْسَ يَوْمٍ, masc., *a day*); خَمْسُ لَيَالٍ *I travelled five nights* (i.e. خَمْسَ لَيَالٍ, from خَمْسَ لَيْلَةٍ, fem., *a night*); أَرْبَعٌ عَلَى أَرْبَعٍ *among them are creatures which walk on four feet* (i.e. أَرْبَعٌ عَلَى أَرْبَعٍ, from رَجُلٌ, fem., *a foot*); عِنْدَ كُلِّ صَبَاحٍ جُودَى بِأَرْبَعَةِ عَلَى الْجَرَاحِ *O eye of mine, weep every morning* (صَبَاحٌ in rhyme for صَبَاحٍ); *shed copious tears over el-Garrāḥ* (lit. *weep with the four channels for tears*, بِأَرْبَعَةِ الشُّوْبِ, from the sing. شَأْنٌ, masc., or *with the four corners of the eyes*, بِأَرْبَعَةِ جَوَانِبِ الْعَيْنِ, from the sing. جَانِبٌ, masc., *a side*).

REM. This rule is often disregarded by modern incorrect writers and copyists.

(b) The numeral follows the grammatical gender of the substantive, when the objects numbered are designated merely by a noun of a vague, general signification; e.g. ثَلَاثَةُ أَشْخَاصٍ *three persons*,

from **شَخْصٌ**, masc.; **ثَلَاثُ أَعْيُنٍ** *three human beings*, from **عَيْنٌ**, fem. **A**

But if another noun be annexed to this, which determines the real gender of the objects more precisely, the numeral agrees with the second noun; as **فَكَانَ مِجْنَتِي دُونَ مَنْ كُنْتُ أَتَقِي ثَلَاثَ شُخُوصٍ** *and so my shield against those whom I feared* **B**

three persons, two girls and a young woman (**كَاعِبٌ** and **مُعَصِرٌ** are used only of women, Vol. i. § 297, c, rem. b; **شُخُوصٍ** is here employed by the poet, through the exigency of the metre, instead of **أَشْخَاصٍ**, § 96; **مُعَصِرٌ** stands in rhyme for **مُعَصِرٌ**). Again: **فَإِنَّ كِلَابًا هَذِهِ عَشْرُ أَبْطُنٍ وَأَنْتَ بَرِيءٌ مِنْ قَبَائِلِهَا آتَعَشِرُ** *this (tribe of) Kilāb has ten branches, but thou hast nought to do with its ten branches*

(**أَبْطُنٌ** is a plural of **بَطْنٌ**, Vol. i. § 304, rem. c, which is masc., but the numeral takes the gender of the feminine substantive **قَبِيلَةٌ**, which immediately follows in its plural form **قَبَائِلٌ**); and in the Kor'an, ch. vii. 160, **وَقَطَعْنَا لَهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا** *and we divided them into twelve tribes (or) nations* (**أَسْبَاطٌ** is the plural of **سِبْطٌ**, masc., Heb. **בְּיָדָם**, but the numeral agrees with **أُمَّةٌ**, which follows in the plural form **أُمَمٌ**). Sometimes, however, the numeral agrees with the real gender of the objects numbered, even when the grammatical gender of the noun used is different; as **ثَلَاثَةُ أَنْفُسٍ** *three persons (of the male sex)*, where **ثَلَاثَةٌ** is masc., although **نَفْسٌ** is fem., because **نَفْسٌ** is here equivalent to **إِنْسَانٌ** or **رَجُلٌ**. **D**

(c) If the substantive be suppressed, and its place be taken by an adjective or other word expressive of its quality, the numeral agrees in gender with the understood substantive; e.g. **مَنْ جَاءَ مِنْ جَاءٍ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا** *he who does a good thing, shall receive a tenfold recompense for it*, lit. *shall receive ten (good things) like it* (**عَشْرٌ** is fem., because **مِثْلٌ**, plur. **أَمْثَالٌ**, though masc., is here only an epithet of **حَسَنَاتٌ** understood, the plur. of **حَسَنَةٌ**, which is fem.).

- A (d) When the numeral is connected with the substantive by the preposition **مِنْ** (§ 98), it agrees in gender with the substantive; as **أَرْبَعٌ مِنَ الْغَنَمِ** *four sheep* (**غَنَمٌ** being fem., Vol. i. § 290, a, ε); **ثَلَاثَةٌ مِنَ الْبُطِّ** *three ducks* (**بَطٌّ** being masc. [by form], Vol. i. § 292, a)*. This is the case even when an epithet follows which fixes the real gender of the objects numbered; as **أَرْبَعٌ مِنَ الْغَنَمِ ذُكُورٌ** *four sheep, males*; **ثَلَاثَةٌ مِنَ الْبُطِّ إِنَاتٌ** *three ducks, females*. If, however, the epithet be placed between the numeral and the substantive, the numeral must agree in gender with the epithet; as **أَرْبَعَةٌ ذُكُورٌ مِنَ الْغَنَمِ** *four sheep, males*; **ثَلَاثٌ إِنَاتٌ مِنَ الْبُطِّ**, *three ducks, females*. [comp. § 96, rem. c].

(e) The numerals as abstract numbers (Vol. i. § 309, b, ε) are of the masculine gender; as **ثَلَاثَةٌ نِصْفُ سِتَّةٍ**, or **أَلْتَلَاثَةُ نِصْفِ السِّتَّةِ**, *three is the half of six*.

- (f) In the enumeration of several groups of objects of different genders, the following rules hold.—(α) The numerals from 3 to 5, inclusive, must be repeated before each substantive, and vary in gender accordingly; as **لِي خَمْسَةٌ أَعْبِيدٍ وَخَمْسٌ إِمَاءٌ (أَمْرٌ)** *I have five male and five female slaves*. (β) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as **لِي ثَمَانِيَةٌ أَعْبِيدٍ وَإِمَاءٌ (أَمْرٌ)** *I have eight male and (eight) female slaves*, or, transposing the words, **لِي ثَمَانِي إِمَاءٍ (أَمْرٌ) وَأَعْبِيدٍ**. (γ) The compound numerals, from 11 upwards, are not repeated, and take the masculine form, when the following substantives designate rational beings; as **عِنْدِي خَمْسَةَ عَشَرَ عَبْدًا وَجَارِيَةً** *I have fifteen male and (fifteen) female slaves*, or, transposing the words, **عِنْدِي خَمْسَةَ عَشَرَ جَارِيَةً وَعَبْدًا**. But when the substantives designate irrational objects,

* [We may of course say also **أَرْبَعٌ نَعَجَاتٍ (شِيَاهٍ) مِنَ الْغَنَمِ** and **ثَلَاثَةٌ بَطَّاتٌ مِنَ الْبُطِّ**.]

the numerals take the gender of the nearest substantive; as **عِنْدِي** A
خَمْسَةَ عَشَرَ جَمَلًا وَنَاقَةً *I have fifteen male and (fifteen) female camels,*
 or, transposing the words, **عِنْدِي خَمْسَ عَشْرَةَ نَاقَةً وَجَمَلًا**. If, however,
 in the case of irrational objects, a vague, general expression, such as
مَا بَيْنَ (§ 67), be interposed between the numeral and the things
 numbered, the numeral is always of the *feminine* gender; as **عِنْدِي**
خَمْسَ عَشْرَةَ مَا بَيْنَ جَمَلٍ وَنَاقَةٍ *I possess fifteen camels, male and*
female, or, transposing the words, **عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ نَاقَةٍ** B
وَجَمَلٍ.

107. The cardinal numbers become determined or definite in the same cases as substantives; viz.

(a) When the numeral is used to express an abstract number, and hence contains the idea of genus; e.g. **الثَّلَاثَةُ نِصْفُ السِّتَّةِ** *three* (every three) *is the half of six* (every six). The article is here C employed **لِلْجِنْسِ**, to indicate the genus [Vol. i. § 345, rem. a]. It is not, however, essential, for, regarding the numeral as a **عَلَمٌ جِنْسِيٌّ** (Vol. i. § 191, rem. b, 5 a), we may say with equal correctness **ثَلَاثَةٌ نِصْفُ سِتَّةٍ**.

(b) When the objects numbered have already been mentioned, or are supposed to be well known; as **فَرَجَعَ السَّبْعُونَ بِفَرَحٍ** and the *seventy* (disciples) *returned with joy*; **وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ** since D *I am already past forty*, scil. **سَنَةً** years (observe **الْأَرْبَعِينَ** by poetic license for **الْأَرْبَعِينَ**). The article is here used **لِلْعَبْدِ**, to indicate *previous knowledge*.

(c) When the numeral is in apposition, as an adjective, to a definite noun; as **الْخَمْسَةُ الرِّجَالُ** *the five men* (οἱ ἄνδρες οἱ πέντε, see Vol. i. § 321).

- A (d) When the numerals, from 3 to 10, precede a definite noun in the construct state (see § 92); as ثَلَاثَةُ الرِّجَالِ *the three men* (lit. *the triad of the men*); عَشْرَةُ الْعِلْبَةِ *the ten slaves*; عَشْرُ الْجَوَارِي *the ten female slaves*; أَرْبَعُ الْأَدْوَارِ *the four houses*; خَمْسَةُ الْأَشْبَارِ *the five spans*; ثَلَاثُ الْأَتَافِي *the three stones (on which the cooking-pot rests)*. Sometimes, however, the numeral too has the article; as خَمْسَةُ الْأَثْوَابِ *the five dresses*; الثَّلَاثَةُ الْأَصْوَاتِ الْمُخْتَارَةِ *the three selected airs or tunes*; هَذِهِ السِّتُّ الْمَدِينِ *these six cities**.—According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as أَرْبَعَةُ أَخْمَاسٍ *the four-fifths*; الْخُمْسُ قُرَى *the five villages*; الثَّلَاثَةُ رِجَالٍ (vulg. *الثَّلَاثَةُ رِجَالٍ*)†.—The same remarks apply to مِائَةٌ and أَلْفٌ, with their derivatives and compounds; e.g. ثَلَاثَةُ آلَافِ الدِّرْهَمِ *the 3000 dirhams*, ثَلَاثُمِائَةِ الدِّينَارِ *the 300 dinārs*, but also الثَّلَاثُمِائَةُ الدِّينَارِ *the 3000 dirhams*, and in more modern Arabic الثَّلَاثَةُ آلَافِ دِرْهَمٍ, الثَّلَاثُمِائَةُ دِينَارٍ (vulg. *الثَّلَاثَةُ آلَافِ دِرْهَمٍ, الثَّلَاثُمِائَةُ دِينَارٍ*).—Those numerals which take the objects numbered in the accusative singular, must have the article

* [The grammarians of the school of Baṣra disapprove of this construction. Nevertheless Zamahṣarī gives, in his *Fāiḳ*, three instances from the Traditions, as i. 61 seq. الْمِائَةُ الْبَقَرَةَ وَالْمِائَةَ الضَّائِبَةَ *the hundred cows and the hundred sheep*; i. 313 السَّبْعَةُ الدَّنَانِيرُ *the seven dinārs* (with a var. *الدَّنَانِيرُ السَّبْعَةُ*); ii. 384 الثَّلَاثَةُ النَّفَرِ *the three persons*. Comp. Fleischer, *Kl. Schr.* ii. 52 seq. D. G.]

† [Relatively old instances of this construction are Ibn Hiṣām 331, l. 14 فَأَخَذَ الْمِائَةَ نَاقَةً *that I may get the hundred camels*; *Aḡānī* xv. 147, l. paenult. أَجَازَ النِّصْفَ بَيْتٍ *he completed the halfverse*. Comp. Fleischer, l. c. 49. D. G.]

prefixed to them to render them definite, as *رَجُلًا* *التِّسْعُونَ* *the 90 men*; A
 and in the case of a compound of tens and units, the article must be
 prefixed to both, as *جَمَلًا* *السَّبْعَةُ* *وَالسَّبْعُونَ* *the 77 camels*. The
 compound numbers from 11 to 19, however, according to the best
 grammarians, prefix the article to the unit alone, without making
 any change in the termination, except in the case of 12; as *الثَّلَاثَةَ*
عَشَرَ *جَمَلًا* *the thirteen camels*. But others allow the repetition of the
 article, as *قَبْرُ يَاقَبِ الْخَوَارِجِيِّ أَحَدِ الْإِثْنَيْ عَشَرَ*; *الثَّلَاثَةَ الْعَشَرَ* *جَمَلًا*;
the grave of James the apostle, one of the twelve. B

REM. The peculiar construction of the numerals in modern
 Arabic, is analogous to that employed by the same dialect in such
 nominal compounds as *الْمَآوِرُ* (vulg. *الْمَآوِرُ*) *rose-water*, for the
 classical *مَاءُ الْوَرْدِ*; *الْحَصَائِبَانُ* *frankincense in grains*, for *حَمَا*
اللَّبَانِ; *الرَّسْمَالُ* *the capital or principal* (in speaking of money),
 for *رَأْسُ الْمَالِ*; *الرَّيْطُ الْهِنْدِيُّ* *the tamarind* (lit. *the Indian date*), for
الرَّيْطُ الْهِنْدِيُّ. C

108. The ordinal numbers are often construed with the genitive,
 especially of the month (on the omission of the word for *day*, compare
 § 101 and § 106, *a*); as *خَامِسَ عَشْرِهِمْ* *the fifteenth of them*; *ثُمَّ سَارَ*
السُّلْطَانُ إِلَى عَزَازَ وَنَازَلَهَا ثَالِثَ ذِي الْقَعْدَةِ وَتَسَلَّمَهَا حَادِي عَشَرَ ذِي
الْحِجَّةِ *next the sultān proceeded to 'Azāz, and laid siege to it on the* D
third of Du'l-Ḳa'da, and took possession of it by capitulation on the
eleventh of Du'l-Ḥijja; *وَكَانَ ثَامِنَ عَشْرِي تَمُوزَ* *and it was the*
twenty-eighth of Temūz (in this example *ثَامِنَ* is in the construct
 state before *عَشْرِي*, lit. *the eighth of the twenties**, and so also in

* [This construction has supplanted the coordinating of the units
 with the ordinals from *twentieth* to *ninetieth* by means of *وَ*, according

- A the following ones, in which, however, the modern form *عِشْرِينُ*, gen. *عِشْرِينَ*, acc. *عِشْرِينَ*, is used instead of the classical *عِشْرُو*, gen. and acc. *عِشْرِي*; just as in the noun we find *سِنِينُ* instead of *سِنُو* and *سِنِي*, from *سِنُونَ*, plur. of *سَنَةٌ* a year, Vol. i. § 302, rem. d); *فِي ثَالِثِ عِشْرِينَ تِشْرِي* it is the twenty-first of *Tisri*; *فِي ثَالِثِ عِشْرِينَ نُوْدِي بِالْقَاهِرَةِ* on the twenty-third of this (month) there was a proclamation made in *al-Kāhira*.

109. An ordinal number is not unfrequently connected with the genitive either (a) of its own cardinal, or (b) of the cardinal which is one less than its own.

(a) In the former case, the ordinal expresses indefinitely one of the individuals designated by the cardinal; as *لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ* verily they are unbelievers who say, God is a third of three (is one of three); *إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا أَثْنَيْنِ*

- C when those, who were unbelievers, drove him forth a second of two (one of two, with a single companion); *خَرَجَ زَيْدٌ سَابِعَ سَبْعَةٍ* Zaid went out a seventh of seven (with six companions). With the numerals from 11 to 19, we may either use the whole ordinal number, or (which is better) suppress the second part of it, in which case the first part becomes declinable; as *ثَانِيًا أَثْنَى عَشَرَ*, or *ثَانِيًا عَشَرَ أَثْنَى عَشَرَ*, a twelfth of twelve, fem. *ثَانِيَةً أَثْنَى عَشَرَ* or *ثَانِيَةً عَشَرَ أَثْنَى عَشَرَ*; D *ثَالِثًا ثَلَاثَةَ عَشَرَ*, or *ثَالِثًا عَشَرَ ثَلَاثَةَ عَشَرَ*, a thirteenth of thirteen, fem. *ثَالِثَةً ثَلَاثَةَ عَشَرَ* or *ثَالِثَةً عَشَرَ ثَلَاثَةَ عَشَرَ*; etc.

to which *ثَامِنًا* in *وَكَانَ ثَامِنًا وَعِشْرِي تَمُوزَ* would be in the *status constructus* before *تَمُوزَ*, as in the cases mentioned § 78, rem. b. Comp. Fleischer, *Kl. Schr.* i. 697. Hence also the use of *الثَّانِي وَالْعِشْرُونَ* and *السَّابِعَ عَشْرِينَ* for *الثَّانِي وَالْعِشْرُونَ* (Vol. i. § 330, rem.) D. G.]

REM. Compare in Old German *selbe vierde*, i.e. *mit drei andern*; A
zuo rîten sâhen einen rîtter selben dritten, i.e. *mit zwei andern*; *der*
grâve selbe zwelfte in eine barken spranc, i.e. *mit elf andern*.

(b) In the latter case, the ordinals from third to ninth are in reality nomina agentis (compare § 86, rem. a) from the verbs *ثَلَّثَ* to make (two) into three, *رَبَّعَ* to make (three) into four, etc.; as *هُوَ ثَالِثُ اثْنَيْنِ* he makes a third, lit. he makes three of two. Hence they may also be construed with the accusative; as *هُوَ رَابِعٌ ثَلَاثَةً* B
he makes a fourth, fem. *هِيَ رَابِعَةٌ ثَلَاثًا*.—With the numerals from 11 to 19, we may in like manner say *هُوَ ثَالِثٌ عَشَرَ اثْنَيْ عَشَرَ* he makes a thirteenth; *هِيَ رَابِعَةٌ عَشْرَةٌ ثَلَاثَ عَشْرَةَ* (where the cardinal number is in the accusative); though many grammarians wholly disapprove of this construction [allowing only *هُوَ ثَالِثٌ اثْنَيْ عَشَرَ* and *هِيَ رَابِعَةٌ ثَلَاثَ عَشْرَةَ*, with suppression of the ten].—With the C
numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as *هُوَ رَابِعٌ ثَلَاثَةَ وَعِشْرِينَ* he makes a twenty-fourth; or, with the accusative, *هِيَ رَابِعَةٌ ثَلَاثًا وَعِشْرِينَ* she makes a twenty-fourth.

REM. a. Examples of the ordinals used as nomina agentis, with pronominal suffixes, are: *مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ*; D
there is no private converse of three, but He makes the fourth; *سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا*
they will say, 'Three, their dog making the fourth'; and they will say, 'Five, their dog making the sixth,' guessing at the secret; and they will say, 'Seven, and their dog making the eighth.'

REM. b. From *عِشْرُونَ* twenty is formed a [post-classical] quadriliteral verb, the nomen agentis of which may be used in the same way as the ordinal number; e.g. *هُوَ مُعَشِّرٌ تِسْعَةَ عَشَرَ* he makes a

- A *twentieth* (lit., if we may be allowed to coin a word, *he twenties nineteen*), from عَشْرَنَ to make (nineteen) into twenty. [Similarly سَبْعَنَ to make into seventy is formed from سَبْعُونَ seventy.]

110. In stating dates, particularly when reckoning according to the Muhammadan era, the cardinal numbers are employed instead of the ordinal. They are put in the genitive after the word denoting year, but agree with it in gender; as فِي سَنَةِ ثَمَانٍ وَثَمَانِينَ in the year 888 of the Alexandrine era;

- B ثُمَّ دَخَلَتْ سَنَةَ سِتِّ وَتَسْعِينَ وَثَلَاثِمِائَةٍ then commenced the year 396 (of the Hīgra); تَوَقَّى صَلَعمَ ضُحَا يَوْمِ الْاِثْنَيْنِ لِثِنْتِي عَشْرَةَ لَيْلَةً حَلَّتْ he (the Prophet) died early in the forenoon, on Monday the twelfth (lit. twelve nights being passed) of the month of the first Rabī', in the eleventh year of the Hīgra. But if the years of a life or a reign are meant, the ordinal must be employed; as فِي السَّنَةِ السَّادِسَةِ مِنْ مُلْكِ الْأَشْرَفِ شَعْبَانَ in the sixth year of the reign of 'l-Asraf Ša'bān; فِي السَّنَةِ الثَّانِيَةِ وَالْأَرْبَعِينَ مِنْ مُلْكِهِ in the forty-second year of his reign.

111. The Arabs have two ways of stating the day of the month. They count either from the first day to the last, as we do, e.g. الْأَوَّلُ يَوْمٍ مِنْ شَعْبَانَ the first of Ša'bān; الْيَوْمُ الرَّابِعَ عَشَرَ مِنْ شَهْرِ رَجَبٍ the fourteenth day of the month of Rēgēb; يَوْمَ الْخَمِيسِ الثَّانِي on Thursday the twenty-second of Muḥarram;

- D وَالْعِشْرِينَ لِمُحْرَمٍ on Thursday the twenty-second of Muḥarram; or they reckon by the nights of the month, the civil day being held by them, as well as by the Jews, to commence at sunset. To illustrate this, let us take the month of Rēgēb, which has thirty days.

Ist of Rēgēb, لِأَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ or لِللَّيْلَةِ حَلَّتْ مِنْ رَجَبٍ one night of Rēgēb being past*.

* We may also say لِبُقْرَةِ رَجَبٍ or غُرَّةِ رَجَبٍ (from غُرَّةُ the blaze,

- 2nd, لِلثَّانِيَيْنِ خَلَّتَا مِنْ رَجَبٍ. A
- 3d, ثَلَاثٍ (ثَلَاثَ لَيَالٍ) خَلَوْنَ مِنْ رَجَبٍ; and so on up to the
- 10th, عَشْرٍ خَلَوْنَ مِنْ رَجَبٍ.
- 11th, لِإِحْدَى عَشْرَةَ (لَيْلَةً) خَلَّتْ مِنْ رَجَبٍ; and so on up to the
- 14th, لِأَرْبَعِ عَشْرَةَ خَلَّتْ مِنْ رَجَبٍ.
- 15th, فِي مُتَنَصِّفٍ, or فِي أُنْتِصَافِ رَجَبٍ, or فِي النَّصْفِ مِنْ رَجَبٍ, B
in the middle of Rəğəb.
- 16th, لِأَرْبَعِ عَشْرَةَ (لَيْلَةً) بَقِيَتْ مِنْ رَجَبٍ *fourteen nights remaining*
of Rəğəb; and so on up to the
- 20th, لِعَشْرٍ (لِعَشْرَ لَيَالٍ) بَقِيَتْ (بَقِيْنَ) مِنْ رَجَبٍ; and so on up
 to the
- 27th, ثَلَاثَ بَقِيْنَ مِنْ رَجَبٍ.
- 28th, لِلثَّانِيَيْنِ بَقِيَّتَا مِنْ رَجَبٍ. C
- 29th, لِللَّيْلَةِ بَقِيَتْ مِنْ رَجَبٍ.
- 30th, لِأَخْرِ لَيْلَةٍ مِنْ رَجَبٍ *on the last night of Rəğəb**.

Germ. *Blässe*, on a horse's forehead, the new moon). The word مُسْتَهْلٌ (from هَلَالٌ *the new moon*) is likewise frequently used to denote the first of the month, and more rarely اسْتِهْلَالٌ, إِهْلَالٌ, مَهْلٌ, هَيْلَةٌ, and هَيْلٌ; e.g. كَانَ أَبْتَدَأَهُ الْوَجَعُ فِي مُسْتَهْلِ رَبِيعِ الْأَوَّلِ وَتَوَقَّى صَلْعَمَ فِي هَيْلٍ D
 the disease began on the first of the first Rabi', and he (the Prophet) died on the twelfth of that month.

* Or لِمُنْسَلَخِ رَجَبٍ, or لِأَنْسِلَاخِ رَجَبٍ, or لِمُنْسَلَخِ رَجَبٍ. The words سَرَارٌ and سَرَرٌ, more rarely سِرَارٌ and سِرَرٌ, are also employed to denote the last day of the month.

A. THE SENTENCE IN GENERAL.

1. *The Parts of the Sentence: the Subject, the Predicate, and their Complements.*

B 112. Every proposition or sentence (جُمْلَةٌ, plur. جُمَلٌ, a sum or total of words) necessarily consists of two parts, a *subject* and a *predicate*. The latter is called by the native grammarians الْمُسْنَدُ that which leans upon or is supported by (the subject), the attribute; the former, الْمُسْنَدُ إِلَيْهِ that upon which (the attribute) leans, or by which it is supported, that to which something is attributed. The relation between them is termed الْإِسْنَادُ, properly the act of leaning (one thing against another), then, as a concrete, the relation of attribution.

REM. a. Some grammarians [e.g. Sibawèih], however, call the subject السَّنَدُ or الْمُسْنَدُ, and the predicate الْمُسْنَدُ إِلَيْهِ.

[REM. b. An indispensable member of a proposition is called عُمْدَةٌ (lit. a support), whereas a dispensable member, as, for instance, the objective complement of a verb, when the suppression thereof is not detrimental to the meaning, is called فَضْلَةٌ (lit. a redundancy).

D Comp. § 44, c, rem. a.]

113. The subject is either a *noun* (substantive or expressed pronoun*), or a *pronoun implied in the verb*; the predicate is a *noun* (substantive or adjective), a *verb* [or a preposition with its genitive = an adverb]; e.g. زَيْدٌ عَالِمٌ Zèid is learned; أَنْتَ شَرِيفٌ thou art noble; اللَّهُ هُوَ الْحَقُّ God is the truth; مَاتَ زَيْدٌ Zèid is dead; مَاتَ he is

* [See, however, § 48, f, rem. a.]

dead (in which last example the pronoun **هُوَ** is implied in the verb); A
 [جَارٌ وَمَجْرُورٌ *here is a man*].—Every sentence which begins with the
 subject (substantive or pronoun) is called by the Arab grammarians
جُمْلَةٌ اِسْمِيَّةٌ a *nominal sentence*. Whether the following predicate
 be a noun, or a preposition and the word it governs (جَارٌ وَمَجْرُورٌ
attracting and attracted, § 115, and Vol. i. § 355), or a verb, is a
 matter of indifference; **زَيْدٌ مَاتَ** *Zèid is dead*, is in their eyes a
 nominal sentence just as much as **زَيْدٌ عَالِمٌ** *Zèid is learned*, or **زَيْدٌ فِي** B
الْمَسْجِدِ *Zèid is in the mosque*. What characterises a nominal
 sentence, according to them, is the absence of a logical copula
 expressed by or contained in a finite verb. On the contrary, a
 sentence of which the predicate is a verb preceding the subject
 (as **مَاتَ زَيْدٌ** *Zèid is dead*), or a sentence consisting of a verb which
 includes both subject and predicate (as **مَاتَ** *he is dead*), is called by
 them **جُمْلَةٌ فِعْلِيَّةٌ** a *verbal sentence*. The subject of a nominal sentence
 is called **الْمَبْتَدَأُ** *that with which a beginning is made, the inchoative*, C
 and its predicate **الْخَبَرُ** *the enunciative or announcement*. The subject
 of a verbal sentence is called **الْفَاعِلُ** *the agent*, and its predicate **الْفِعْلُ**
the action or verb.

REM. a. **الْمَبْتَدَأُ** is, according to the above translation, an
 elliptical form of expression, for **بِهِ الْمَبْتَدَأُ**. Compare Vol. i. § 190,
 rem. b; [where a similar elliptical expression occurs, viz. **الضَّمِيرُ**
 and **الْمُضَرُّ بِه** for **بِهِ الضَّمِيرُ** and **الْمُضَرُّ بِه**. Likewise **الرَّوْطُ** D
الْمُعْتَمِدُ عَلَيْهِ for **بِهِ الْمُعْتَمِدُ**, **الْمُنْطَوِّقُ بِه** for **بِهِ الْمُشْتَرِكُ**
shared in, and (in later times) **الْمَغْشِيُّ**
 for **عَلَيْهِ الْمَغْشِيُّ** (§ 133)].

[REM. b. The difference between verbal and nominal sentences,
 to which the native grammarians attach no small importance, is
 properly this, that the former relates an act or event, the latter

- A gives a description of a person or thing, either absolutely, or in the form of a clause descriptive of state (§ 183, *a*). This is the constant rule in good old Arabic, unless the desire to emphasize a part of the sentence be the cause of a change in its position.]

114. The place of the subject both of a nominal and of a verbal sentence may sometimes be supplied by an entire sentence compounded of a verb and one of the particles أَنْ or مَا (called *الْمَصْدَرِيَّةُ*)

- B the particles which supply the place of the *maṣḍar* or *nomen verbi*, § 88); as أَنْ تَصُومُوا خَيْرٌ لَكُمْ it is good for you that ye should fast or to fast (صَوْمُكُمْ = أَنْ تَصُومُوا); أَنْ خَرَجْتَ it pleased me that thou wentest out, or thy going out pleased me (أَنْ خَرَجْتَ = خُرُوجُكَ); طَالَ مَا عَادَيْتَ الْإِسْلَامَ thou hast long been hostile to *al-Islām* (مُعَادَاتُكَ = مَا عَادَيْتَ).

[REM. Instead of a sentence compounded with أَنْ, sometimes

- C an *oratio directa* is used, as تَسْمَعُ بِاللَّعِيدِي خَيْرٌ مِنْ أَنْ تَرَاهُ thy hearing of the little *Ma'addi* is better than thy seeing him; فَيَأْتِي فَآتِي أَكْبَرُ مِنْ أَنْ أَكُونَ أَمِيرًا for my being *wazīr* is better than my being *emīr*; مِنْ فَيَأْتِي الخُلْفُ مِنْهُمْ أَحَبُّ إِلَيَّ مِنْ أَنْ يَأْتِيَ مِنْ قِبَلِنَا and that the breach of faith proceeds from them pleases me better than that it should proceed from us; فَقَالَ أَسِيرُ إِلَيْهِ and, said he, rather will I march towards him than that he should march towards me; and in the
- D predicate قَلِيلٌ غِرَارُ النَّوْمِ أَكْبَرُ هِمَّةٍ دَمِ الثَّارِ أَوْ يَلْقَى كَمِيًّا مُسْفَعًا sleeping hardly at all, his principal object being to obtain his blood-revenge, or to meet an ironclad warrior (*Ḥamāsa*, p. 245). D. G.]

115. The predicate may be, as mentioned in § 113, a preposition with its genitive; as زَيْدٌ فِي الْمَسْجِدِ *Zid* is in the mosque; زَيْدٌ عِنْدَكَ *Zid* is with thee or in thy house; نَحْنُ لِلَّهِ we are God's; أَنَا مِنَ الصَّادِقِينَ I am one of those who speak the truth; عَلَيَّ دَيْنٌ I owe

some money (lit. upon me there is a debt, see § 59, c); **A** لَكَ أَنْ تَفْعَلَهُ; thou mayest do it (lit. it is to thee that thou do it). When the subject is placed first, these are nominal sentences (§ 113); but when the predicate precedes it, their nature is doubtful, most grammarians holding them to be transposed nominal sentences (in which case عَلَيَّ in عَلَيَّ دَيْنٌ is a *خَبْرٌ مُقَدَّمٌ* or *predicate placed in front*, and دَيْنٌ *مُتَّيِّدٌ مُؤَخَّرٌ* or *subject placed behind*), whilst others regard them as being in reality verbal sentences, with the verb suppressed (so that عَلَيَّ is equivalent to *يَسْتَقِرُّ عَلَيَّ* *there rests upon me*, and دَيْنٌ is the **B** *فَاعِلٌ* or subject of this suppressed verb). A sentence, of which the predicate is a preposition with a genitive indicating a *place*, is called by the Arabs *جُمْلَةٌ ظَرْفِيَّةٌ* a *local sentence* (see Vol. i. § 221, rem. a); and if the genitive indicates any other relation but that of place, it is said to be *جُمْلَةٌ جَارِيَةٌ مَجْرِيَّةٌ الظَّرْفِيَّةِ* a *sentence which runs the course, or follows the analogy, of a local sentence*. As, however, the expression ظَرْفٌ is often used in the general sense of *جَارٌ وَمَجْرُورٌ* (§ 113), any **C** sentence commencing with a preposition and its genitive as the predicate may be called *جُمْلَةٌ ظَرْفِيَّةٌ* (see § 127, a).

[REM. The difference in signification between those sentences in which the predicate and those in which the subject precedes lies in the fact, that the logical emphasis always falls on that part of the sentence that is put in the second place (comp. § 36, rem. b); *زَيْدٌ فِي الْمَسْجِدِ* *Zèid is in the mosque (not elsewhere)*, but *فِي الْمَسْجِدِ زَيْدٌ* *in the mosque is Zèid (not any one else).* **D**

116. When the predicate is a preposition with its genitive [or an adverb], and the subject is an indefinite substantive, or a sentence compounded of أَنْ and a finite verb (§ 114), the predicate must necessarily be put first; as *عِنْدَكَ رَجُلٌ* *a man is with thee or in thy house*; *فِي الدَّارِ امْرَأَةٌ* *a woman is in the house*; *لَكَ أَنْ تَفْعَلَهُ* *thou mayest do it*; and not *رَجُلٌ عِنْدَكَ*, *فِي الدَّارِ*, *امْرَأَةٌ لَكَ*. Unless the indefinite substantive be accompanied by an adjective,

A expressed or implied, when either order is admissible; as **عِنْدِي رَجُلٌ كَرِيمٌ**, or **رَجُلٌ كَرِيمٌ عِنْدِي**, *a noble man is with me or in my house*; **عِنْدَنَا رَجُلٌ**, or **رَجُلٌ عِنْدَنَا**, *there is a little man, or a mean-looking fellow* (**رَجُلٌ صَغِيرٌ = رَجُلٌ** or **رَجُلٌ حَقِيرٌ**) *with us or at our house*—[or unless the sentence expresses a wish, when the indefinite subject comes first; as **وَيْلٌ لِّزَيْدٍ، سَلَامٌ عَلَيْكَ** (§ 127, e). In case of inversion, the subject must be defined by the article, as **الزَّيْدُ الْوَيْلُ، عَلَيْكَ السَّلَامُ**].

B 117. This inversion of subject and predicate also necessarily takes place in a nominal sentence: (α) when the **مُبْتَدَأٌ** comprises a pronoun which refers to a word in the **خَبَرٌ**, as **مَلُوْا عَيْنٍ حَبِيْبَهَا**, *what an eye loves fills (or satisfies) it*, **خَبَرٌ**, as **حَبِيْبَهَا**, *its master (or owner) is in the house*, not **صَاحِبَهَا فِي الدَّارِ**, *its master (or owner) is in the house*, not **صَاحِبَهَا فِي الدَّارِ حَبِيْبَهَا مَلُوْا عَيْنٍ**; (β) when the **مُبْتَدَأٌ** is restricted by **إِنَّمَا** or **إِلَّا**, as **إِنَّمَا فِي الدَّارِ زَيْدٌ**, *only Zèid is in the house*, **إِلَّا فِي الدَّارِ زَيْدٌ**, *there is no one but Zèid in the house*, **مَا لَنَا إِلَّا اتِّبَاعُ أَحْمَدًا** (*Muhammad*), not **إِنَّمَا زَيْدٌ فِي الدَّارِ**, which would mean *Zèid is only in the house* [comp. §§ 115, rem., 185]; (γ) when the **خَبَرٌ** is an interrogative, as **أَيْنَ زَيْدٌ؟ مَا هَذَا؟ مَنْ أَنْتَ؟** *where is Zèid? what is this? who art thou?* **كَيْفَ عَمْرُو؟** *how is 'Amr?*

REM. a. With the particle **إِلَّا** under β we find occasional exceptions; as **فَيَا رَبِّ هَلْ إِلَّا بِكَ التَّصَرُّ بِرَتَجَى عَلَيْهِمْ وَهَلْ إِلَّا عَلَيْكَ** **الْمَعْوَلُ** *O my Lord, can victory over them be hoped for save through Thee? and (on whom) can one rely save on Thee?*

REM. b. The inversion likewise takes place when a nominal proposition is preceded by an interrogative or negative particle, the transposed predicate agreeing with the subject in number*; as

* [In the words **أَمِيَّةٌ أَمِيَّةٌ أَمِيَّةٌ** (Tab. ii. 1973, l. 7) **أَمِيَّةٌ** has the sense of a collective: *are the house of Omèiya waking or sleeping?* D. G.]

هَلْ قَائِمُونَ الرَّجَالُ *the two men are not standing*; مَا قَائِمَانِ الرَّجُلَانِ A
 or أَقِيَامُ الرَّجَالِ, *are the men standing?* See § 121.

118. In verbal sentences the subject or agent must always follow the predicate or verb; as مَاتَ عُمَرُ 'Omar is dead'; عُمَرُ مَاتَ أَبُوهُ 'Omar's father (lit. 'Omar, his father) is dead (see § 120).

119. When the noun (substantive or pronoun) stands first, and the verb second, the former is not a فَاعِلٌ or agent, but a B
 مُبْتَدَأٌ or inchoative, of which the latter is the خَبَرٌ or enuntiative, the whole being not a verbal but a nominal sentence (see § 113). A sentence of this kind, consisting of an inchoative and a complete verbal sentence, the agent of which is contained in the verb itself (§ 113), may be called *compound*; e.g. زَيْدٌ مَاتَ *Zaid is dead*, = قُلْتُ تَ ; زَيْدٌ مَاتَ هُوَ ; I have said, where the agent is تَ in قُلْتُ. In such sentences, the pronoun which is contained in the verb takes the place of, and falls back upon, the noun which stands before the compound verbal sentence and constitutes its inchoative.—The dif- C
 ference between a compound nominal sentence, such as زَيْدٌ مَاتَ, and a verbal one, such as مَاتَ زَيْدٌ, is this. In the former, the inchoative is always (tacitly or expressly) contrasted with another inchoative, having not the same predicate but a different or even an opposite one; e.g. زَيْدٌ مَاتَ وَعُمَرُ حَيٌّ *Zaid is dead and 'Omar is alive*, = أَمَّا زَيْدٌ فَمَاتَ وَأَمَّا عُمَرُ فَحَيٌّ ; whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a D
 contrast of two inchoatives is not admissible. Even when the verb is put into the background by the emphasis falling with specialising or contrasting force upon some one of its complements, the very fact of the emphasis so falling at once sets aside all question of a contrast of the inchoatives; for example: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ *THEE we worship and to THEE we cry for help*; وَضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا وَضَرَبَ عُمَرُ رَجُلَيْنِ اثْنَيْنِ *Zaid struck ONE man, and 'Omar struck TWO men.*

- A **120.** Those sentences are also compound, which are composed of a noun and a nominal sentence or a verbal sentence, consisting of a verb and a following noun. For example: **زَيْدٌ أَبْنُهُ حَسَنٌ** *Zèid's son (lit. Zèid, his son) is handsome*; **زَيْدٌ مَاتَ أَبُوهُ** *Zèid's father is dead*; **زَيْدٌ قُتِلَ أَخُوهُ** *Zèid's brother has been killed*; **زَيْدٌ جِيءَ إِلَيْهِ بِكِتَابٍ** *a letter has been brought to Zèid (lit. Zèid, there has been a coming to him with a letter)*. In compound sentences of this sort, there is appended to the subject of the nominal or verbal
- B sentence, which occupies the place of the **خَبَرٌ**, a pronominal suffix, called **الرَّابِطُ**, *the binder or connector*, which represents, and falls back upon, the noun forming the **مُبْتَدَأٌ**. Such a sentence is said by the grammarians to be **جُمْلَةٌ ذَاتُ وَجْهَيْنِ**, *a sentence with two faces or aspects*, because, as a whole, it partakes both of the nominal and the verbal nature.

- REM. a. The pronominal suffix is sometimes omitted in cases in
- C which the sense is perfectly clear without it; as **السَّمْنُ مَنَوَانٍ بِدِرْهَمٍ** *the ghee is (at the rate of) two manās for a dirham*; **الْبُرُّ الْكُرُّ بِسِتِينَ دِرْهَمًا** *the wheat is (at the rate of) sixty dirhams per kurr*; i.e. **مَنَوَانٍ مِنْهُ** *two manās of it*, **الْكُرُّ مِنْهُ** *the kurr of it*.

- REM. b. A pronominal **رَابِطٌ** is not required when the **خَبَرٌ** is
- D wider or more general in its signification than the **مُبْتَدَأٌ**; as **زَيْدٌ نِعْمَ الرَّجُلُ** *What an excellent man Zèid is!* Nor when the **مُبْتَدَأٌ** and **خَبَرٌ** are perfectly identical in meaning; as **نُطِقِي اللَّهَ** *my utterance (is), God is my sufficiency*; **قَوْلِي لَا إِلَهَ إِلَّا اللَّهُ** *what I say (is), There is no god but God*.

121. (a) If a sentence consists of a verbal adjective occupying the first place, and a noun occupying the second, it may be regarded as a verbal sentence, the verbal adjective being looked upon as a verb

and the noun as its agent. E.g. *خَبِيرٌ بَنُو لِهَبٍ* the *Banū Lihb* are *A skilled (in augury)*; *فَخَيْرٌ نَحْنُ عِنْدَ النَّاسِ مِنْكُمْ* and so we are better than you in the opinion of men (where, according to the analysis of the grammarians, *خَيْرٌ* and *بَنُو* are the *مُبْتَدَأُ*, and *نَحْنُ* and *عِنْدَ* are each a *فَاعِلٌ سَادٌّ مَسَدٌ الْخَبِيرِ* or agent supplying the place of the *habar*); *زَيْدٌ ضَارِبٌ غُلَامَهُ عُمَرَ* Zèid's slave is beating 'Omar (where *غُلَامٌ* is the *فَاعِلٌ* of *ضَارِبٌ*); *جَاءَنِي زَيْدٌ أَلْحَسَنُ غُلَامُهُ* B there came to me Zèid, whose slave is handsome.—(b) The same is necessarily the case, when the verbal adjective is preceded by an interrogative or negative particle, and put in the singular, without regard to the number of the following noun. E.g. *مَا ذَاهِبَةٌ هِنْدٌ أَقَائِمٌ زَيْدٌ* C *Hind is not going away* (where *ذَاهِبَةٌ* and *أَقَائِمٌ* are the *مُبْتَدَأُ*, and *زَيْدٌ* and *هِنْدٌ* are each a *فَاعِلٌ سَادٌّ مَسَدٌ الْخَبِيرِ*); *أَقَائِمُ الرِّجَالُ* are the men standing? *مَا قَائِمُ الرَّجُلَانِ* the two men are not standing; *أَقَائِمُ أَبَوَاهُ زَيْدٌ* are Zèid's parents standing? (where *قَائِمٌ* is a transposed *فَاعِلٌ*, and *زَيْدٌ* a transposed *مُبْتَدَأٌ*); *هَلْ مَضْرُوبٌ بَنُوكَ* are thy sons beaten? (where *مَضْرُوبٌ* is the *مُبْتَدَأُ*, and *بَنُوكَ* a *نَائِبٌ* *فَاعِلٌ* or deputy-agent supplying the place of the *خَبِيرِ*). Similarly: *أَرَأَيْبُ أَنْتَ عَنِ الْبَيْتِ يَا إِبْرَاهِيمُ* D *art thou going to forsake my gods, O Abraham?* *مَا وَافٍ بِعَهْدِي أَنْتَمَا* my two friends, ye do not keep your compact with me; *أَمَنْجِزُ أَنْتُمْ وَعَدًّا وَثَقْتُ بِهِ* will ye fulfil a promise on which I relied? *غَيْرُ لَاهٍ عِدَاكَ فَاطَّرِحَ* thy enemies are not in play, so do thou leave off play (where *غَيْرُ لَاهٍ* = *مَا لَاهٍ*, i.e. *مَا تَارِكُ أَمْرِكَ*). But if the verbal adjective agrees with the following noun in number, the sentence is regarded as nominal; e.g. *مَا قَائِمَانِ الرَّجُلَانِ* the two men are not standing (where

A قَاتِمٌ is a خَبْرٌ مُقَدَّمٌ and الرَّجُلَانِ a مُبْتَدَأٌ مُؤَخَّرٌ. See § 117, rem. *b*.

REM. In the case of a singular noun, as أَقَاتِمُ زَيْدٌ, a double analysis is possible; قَاتِمٌ may be regarded as a مُبْتَدَأٌ, of which زَيْدٌ is the فَاعِلٌ سَادٌّ مَسَدُّ الْخَبْرِ, and this is the preferable view; or قَاتِمٌ may be regarded as a transposed خَبْرٌ, of which زَيْدٌ is the transposed مُبْتَدَأٌ.

B

122. The Arabic language, like the Hebrew and Syriac, has no *abstract* or *substantive verb* to unite the predicate with the subject of a nominal sentence, for كَانَ is not an abstract verb, but, like all other verbs, an attributive, ascribing to the subject the attribute of existence. Consequently its predicate is put, not in the nominative, but in the adverbial accusative (§ 41). The same remark naturally

C applies to the أَخَوَاتُ كَانَ (§ 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined

D according to the nature of the noun. E.g. يُوسُفٌ مَرِيضٌ *Joseph (is) sick*, السُّلْطَانُ مَرِيضٌ *the sultān (is) sick*, أَبُو يُوسُفَ مَرِيضٌ *Joseph's father (is) sick*, أَبِي مَرِيضٌ *my father (is) sick*, هُوَ مَرِيضٌ *he (is) sick*, هَذَا مَرِيضٌ *this man (is) sick*; whereas هَذَا الْمَرِيضُ would mean either *this (is) the sick (man)* or *this sick (man)*, and السُّلْطَانُ الْمَرِيضُ *the sick sultān*.

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see § 129),

to prevent any possibility of the predicate being taken for a mere A
 apposition. This is done even when the subject is a pronoun of the
 first or second person. For example: *اللَّهُ هُوَ الْحَيُّ الْقَيُّومُ* God is
the living, the self-subsisting, وَالْحَقُّ هُوَ الْحَيَوَةُ God is the life
and the truth, هُوَ الْغِنَى هُوَ الْقَنُوعُ the (only true) wealth is contentment,
أُولَئِكَ هُمُ وَقُودُ النَّارِ these are fuel for the fire, *أَنَا هُوَ الرَّجُلُ* that
man is I, أَنَا هُوَ الرَّبُّ إِلَهُكَ I am the Lord thy God, *أَنَا هُوَ الطَّرِيقُ* B
مَنْ هُوَ أَنَا I am the way and the truth and the life, *وَالْحَقُّ وَالْحَيَوَةُ*
who am I?* [The insertion of this pronoun takes place also fre-
 quently, when the predicate is a comparative, as *زَيْدٌ هُوَ أَفْضَلُ مِنْ*
عَمْرٍو Zeid is more excellent than Amr.] This interposed pronoun,
 which is equally common in the other Semitic languages, is called by
 the grammarians ضَمِيرُ الْفَصْلِ [or simply الْفَصْلُ] the pronoun of
 separation (between the مُبْتَدَأٌ and the خَبَرٌ), ضَمِيرُ الْعِمَادِ C
 [or simply الْعِمَادُ] the pronoun which serves as a prop or support (to the sentence),
 or simply الدَّرْعَامَةُ the prop or support.

125. In the case of a definite subject in the accusative after
 إِنَّ, أَنَّ, etc. (§ 36), the ضَمِيرُ الْفَصْلِ is not required, because the
 predicate is sufficiently marked as such by its remaining in the
 nominative, as *إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ* verily God is one of three; whereas D
 a mere apposition would be in the same case as the subject, viz. the
 accusative. A pronoun may, however, be inserted, provided it be of
 the same person as the substantive or pronoun after إِنَّ, etc.; as
إِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ verily the world to come is the everlasting

* [This insertion of the pronoun of the 3d person after the
 pronouns of the 1st and 2d person, is post-classical; comp. Fleischer,
Kl. Schr. i. 588 seq.]

A *abode*, أَنْتَ الْوَهَّابُ إِنَّكَ أَنْتَ الْوَهَّابُ *Thou art the bounteous giver*, إِنِّي أَنَا رَبُّكَ *I am thy Lord*. Very often the predicate after إِنَّ, etc., is introduced, for the sake of greater distinctness, by the particle لَ (§ 36), as إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ *verily God is good towards men*; and even here the pronoun may be introduced after لَ, as إِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ *verily God is the mighty, the wise*; إِنَّ هَذَا لَهُوَ الْأَقْصَصُ *verily this is the true narrative*.

B REM. The noun governed by إِنَّ, etc., is not regarded by the Arab grammarians as a مُبْتَدَأٌ, but as the اسْمُ إِنَّ, *the noun of 'inna*, etc. See § 36, rem. a.

126. When both the subject and the predicate of a nominal sentence are indefinite, but the former consists of several words, no doubt can arise as to whether they form a complete sentence or only a part of one, because the subject, being cut off by the words annexed to it, cannot possibly form any one portion of the sentence (subject or predicate) in connexion with the noun which is separated from it by these words. For example: قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتَّبِعُهَا : *kind words and forgiveness are better than alms followed by injury*; وَلَا أَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ : *and verily a female slave who believes is better than an idolatress, even when she (the latter) pleases you (more)*.

D 127. The inchoative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun*,

* Indefinite (نَكْرَةٌ) is here to be taken in the sense [not only of not being defined by the article or the genitive of a defined word, but even] of *not having a genitive after it*, for such phrases as عَمَلٌ بَرٌّ *a pious action or good work adorns (a man)*, عَدْلٌ سَاعَةٌ خَيْرٌ *an hour's justice is better than a thousand months'*

or one which is not qualified by an adjective, or an expression equivalent to an adjective (as *رَجُلٌ مِنَ الْكِرَامِ عِنْدَنَا* *there is a man of the noble with us*, = *رَجُلٌ كَرِيمٌ* *a noble man*); except in certain cases, of which the following are the most important.

(a) When the sentence is of the class called *الْجُمْلَةُ الظَّرْفِيَّةُ* (taking this term in its widest sense, § 115 at the end), and (a) the predicate is placed first, as *رَجُلٌ فِي الدَّارِ* *there is a man in the house*, *تَحْتَ رَأْسِي سَرْجٌ* *under my head there is a saddle*, *عِنْدَ زَيْدٍ نَمْرَةٌ* *there is a leopard in Zaid's possession*; or (β) the subject is preceded by an interrogative or negative particle, as *أَرَجُلٌ فِي الدَّارِ أَمْرَأَةٌ* *is there a man in the house, or a woman?* *هَلْ فِي الدَّارِ إِنْسَانٌ* *is there any person in the house?* *هَلْ فِيكُمْ فَتًى* *is there a young man among you?* *مَا أَحَدٌ فِي الدَّارِ* *there is no one in the house*, *مَا جِلٌّ لَنَا* *we have no friend*, *مَا أَحَدٌ خَيْرٌ مِنْكَ* *there is no one better than thou art.* C

(b) When the subject is preceded by the affirmative *لَ*; as *لَرَجُلٌ قَائِمٌ* *certainly there is a man standing.*

(c) When the subject is a diminutive, because the substantive then includes the idea of the adjective *صَغِيرٌ* *small*, or *حَقِيرٌ* *con-*

worship, *لَا يَبْخُلُ مِثْلَكَ* *one like thee cannot be mean*, are quite D admissible, and yet the governing noun is indefinite, according to § 92. The inchoative may, however, be an indefinite verbal noun, provided that it retains the government of the verb from which it is derived; e.g. *أَمْرٌ بِمَعْرُوفٍ صَدَقَةٌ* *a desire to do good is good*, *وَنَهَى عَنِ مُنْكَرٍ صَدَقَةٌ* *to order what is right is an alms and to prohibit what is wrong is an alms.* In both these cases, however, there is evidently a sort of partial determination [*تَخْصِيصٌ*; comp. § 75, footnote].

A *temptible*; as *رَجِيلٌ عِنْدَنَا* *there is a mannikin (or a mean fellow) at our house* (see § 116).

(d) When the subject is a noun of a general signification, such as *كُلُّ* *all*; as *كُلُّ قَانٍ* *all perish*; *كُلُّ يَمُوتُ* *all die*; because *كُلُّ* is here equivalent to *كُلُّ النَّاسِ* *all mankind*, or *كُلُّ أَحَدٍ* *every one*, and is therefore virtually definite (see § 82, a).

B (e) When the sentence expresses a wish or prayer; as *سَلَامٌ عَلَيْكُمْ* *peace be upon you!* *وَيْلٌ لِرَزِيدٍ* *woe to Zaid!*

(f) When the subject is a word which contains the conditional meaning of the particle *إِنْ* *if*, such as *مَنْ* (§ 6); e.g. *مَنْ يَقُمْ أَقْمَرُ مَعَهُ* *if any one gets up, I will get up with him*.

(g) When the subject is preceded by the *وَإِوَاءُ الْحَالِ* or *wāw* which introduces a circumstantial clause (§ 183), or by the conjunction *تَوَلَّوْا* *if not*, or by the *فَاءُ الْجَزَاءِ* [§ 187]; as *سَرِينَا وَنَجْمٌ قَدْ أَضَاءَ قَبْدٌ* [§ 187]; as *بَدَا مُحَيَّاكَ أَخْفَى صَوْهُ كُلِّ شَارِقٍ* *we travelled by night, after a star had already shone out, but from the moment thy face appeared, its light obscured every shining star* (*شَارِقٍ* in rhyme for *شَارِقٍ*); *تَوَلَّوْا*; *أَصْطَبَارٌ لَأَوْدَى كُلِّ ذِي مِقَّةٍ* *were it not for patience, every lover would die*; *إِنْ ذَهَبَ عَيْرٌ فَعَيْرٌ فِي الرَّهْطِ* *if a wild ass departs (i.e. if a chieftain dies), there is a wild ass (another chieftain) in the tribe*.

D (h) When the subject is the answer to a question, its predicate being suppressed; as when one asks *مَنْ عِنْدَكَ* *who is in thy house?* and receives the reply, *رَجُلٌ* *a man*, scil. *عِنْدِي*.

(i) When the subject is an adjective, agreeing with and taking the place of a suppressed substantive; as *مُؤْمِنٌ خَيْرٌ مِنْ كَافِرٍ* *a believer is better than an unbeliever*, i.e. *رَجُلٌ مُؤْمِنٌ* *a believing man*.

(j) When the subject is connected with another subject, which is

definite or accompanied by an adjective; as *زَيْدٌ وَرَجُلٌ قَاتِمَانِ* *Zaid and a man are standing*; *وَرَجُلٌ فِي الدَّارِ* *a Temimite and (another) man are in the house*, where *أَخُو تَمِيمٍ = تَمِيمِي* (p. 260, note) or *رَجُلٌ تَمِيمِي* (above, *i*); *رَجُلٌ وَامْرَأَةٌ طَوِيلَةٌ فِي الدَّارِ* *a man and a tall woman are in the house*.

[(*k*) When two or more indefinite subjects are put together antithetically or synthetically, as *يَوْمٌ لَنَا وَيَوْمٌ عَلَيْنَا* *one day is for us, B another against us*; *وَقَوْمٌ قَالَ—وَقَوْمٌ قَالَ* *some say—others say*.

(*l*) When the subject is in the accusative after *إِنَّ، أَنَّ،* etc. (§ 36), as *إِنَّ أَسَدًا كَانَ يُلَازِمُهُ ذِئْبٌ وَتَعْلَبٌ* *a lion had a wolf and a fox for companions.*]

In all these different sorts of sentences, there can be no doubt that the words form a complete sentence, and not merely a part of one.

REM. *a*. The subject may also be indefinite in some cases in C which a strong emphasis rests upon it; as *شَيْءٌ جَاءَ بِكَ* *SOMETHING has brought thee*, meaning *شَيْءٌ عَظِيمٌ جَاءَ بِكَ* *something great or important*, or equivalent to *مَا جَاءَ بِكَ إِلَّا شَيْءٌ* *nothing has brought thee but a thing (of importance)*; *بَقْرَةٌ تَكَلَّمَتْ* *an ox has spoken!*

REM. *b*. European grammarians have often erred in their analysis of the phrase *فَصَبِرْ جَمِيلٌ* in the *Kor'an*, xii. 18, *بَلْ سَوِّتُ D لَكُمْ أَنْفُسَكُمْ أَمْراً فَصَبِرْ جَمِيلٌ*. This they have translated either *nay, your minds have made a thing seem pleasant unto you (and ye have done it), but patience is becoming*; or *mais la patience vaut mieux*; or *ergo pati (patientem esse) pulchrum est*; according to which translations *صَبِرٌ* would be an indefinite *مُبْتَدَأٌ* and *جَمِيلٌ* its *خَبَرٌ*. Still worse is it to regard the words as an exhortation, *therefore—becoming patience!* (also—*geziemende Geduld!*), which would necessarily be *فَصَبِرْ جَمِيلاً* (§ 35). The Arab commentators are right in regarding the words either as a compound *خَبَرٌ صَبِرٌ*, i.e. *فَأَمْرِي صَبِرٌ*

- A **جَمِيلٌ** and therefore my business (or duty) is (to show) becoming patience, or as a compound **مُبْتَدَأٌ**, i.e. (**أَمْثَلٌ**) **فَصِيرَ جَمِيلٌ أَجْمَلٌ** and therefore (to show) becoming patience is more seemly. The former of these two views seems to be the preferable one. [Comp. Sibaw. i. 134.]

- [REM. c. In such sentences as **إِنَّ لِيذِي الْحَلْمِ قَبْلَ الْيَوْمِ مَا** **تَقَرَّعُ الْعَصَا** verily, before to-day the staff was struck for an intelligent man (i.e. he, being heedless, has been called to attention); **وَمِنْ قَبْلُ** and before now ye have been remiss with regard to Joseph; **وَعَدَا مَا تَرَيَانِي** and to-morrow ye will see me, **مَا** is not pleonastic, as it has been called by some scholars, but forms with the following verbal clause the subject of a nominal sentence of the class mentioned under a. Comp. Fleischer, *Kl. Schr.* i. 479, ii. 390 seq., where many examples are given. D. G.]

- C **128.** When both subject and predicate are definite, but the former consists of several words, it is also clear, without the insertion of the **ضَمِيرُ الْفَصْلِ**, that the words form a complete sentence; as **الَّذِينَ عِنْدَ اللَّهِ الْإِسْلَامُ** the (only true) religion in God's sight is **مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ** **سَبْعَ سَنَابِلٍ** the likeness of those who expend their wealth in the path (or cause) of God, (is) the likeness of a grain of corn which produces **D seven ears.**

- 129.** The **ضَمِيرُ الْفَصْلِ** is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as **مُحَمَّدٌ رَسُولُ اللَّهِ** Muhammad is the apostle of God; **عَلِيٌّ وَلِيُّ اللَّهِ** Ali is the friend of God; **ذَلِكَ الْفَوْزُ الْعَظِيمُ** this is the great felicity (el-Kor'an, ch. ix. 90, but in verse 73 we read **ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ**). Here a doubt might at first arise, as to whether these words form a complete sentence, or merely the compound

subject of one; in which case we must only examine whether the A words that follow can be taken as their predicate, without doing violence to sense and grammar, or not.

130. From the *ضَمِيرُ الْفَصْلِ*, or *pronoun of separation*, must be carefully distinguished the pronoun which is appended to the subject to give it emphasis and contrast it with another subject (*ضَمِيرُ التَّكْيِيدِ* *إِنْ كَانَ*); as *كَانَ هَذَا هُوَ السَّبَبُ* (أَوْ التَّوَكُّيدِ) *THIS was the reason*; *كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ* *if THIS be the truth from Thee*; *كَانَ هُمُ الْجُنْدُ* *the Muslims (and not slaves or mercenaries) formed the army*; *وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ* *but THEY were the doers of wrong.*— This pronoun is also frequently appended (as in the other Semitic languages) to a pronominal suffix in any case, to give it emphasis [comp. § 139, rem. a]; e.g. *كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ* *THOU art the watcher over them*; *كَانَ رَأْيُهُ هُوَ إِلَّا يَتَنَاوَلُ أَحَدٌ شَيْئًا* *HIS opinion was that no one should take anything*; *فَأَيْنَ نَصِيبِي أَنَا مِنْ هَذَا النَّفْلِ* *where then is MY share of this booty?* *لِمَنْ هَذَا الْكِتَابُ لَنَا نَحْنُ* *whose is this book? OURS*; *مَا مَنَعَكُمَا أَنْتُمَا مِنْ ذَلِكَ* *what prevented YOU two from doing that?* *إِنْ تَرَى أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا* *if thou thinkest that I have less wealth and (fewer) children than thou*; and more rarely to a noun in the accusative, as *وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ* *and we made his offspring the survivors.* The emphatic *لَ* is sometimes prefixed to it, as *إِنْ كُنَّا لَنَحْنُ الصَّالِحِينَ* *if WE be the righteous.* D

[REM. In the preceding quotations from the Kor'an some read *أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا*, *هُمُ الظَّالِمُونَ*, *هُوَ الْحَقُّ* as nominal sentences, which form in the first and second case the predicate of *كَانَ*, in the third the second object of *رَأَى*, just as in *أَظُنُّ زَيْدًا هُوَ خَيْرٌ مِنْكَ*, *I think Zaid is better than thou art*, the words *هُوَ خَيْرٌ مِنْكَ* are the second object of *أَظُنُّ*.]

- A **131.** If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose **كَانَ** or one of its "sisters" (§§ 41, 42). The imperfect **يَكُونُ** has in this case the usual meanings of the imperfect (§ 8): whilst the perfect **كَانَ** admits of four significations; viz. (a) of the *historical tense* or Greek aorist (§ 1, a), in which case it has, according to the Arab grammarians, the sense of **صَارَ** to become; (b) of the actual *perfect* (§ 1, b); (c) of the actual *imperfect*, as it were a shortening of **يَكُونُ** **كَانَ**, which also occasionally occurs (§ 9); and (d) sometimes, especially in the **Ḳor'ān**, of the *present*, but only by giving a peculiar turn to its use as a perfect (*has become by nature*, *πέφυκα*), as **إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا** *verily God is a watcher over you* (**Sūra** iv. 1). The perfect **كَانَ** expresses the *present* in particular after the negative particle **مَا**, and the interrogative particles, such as **أَ**; e.g. **مَا كَانَ حَدِيثًا يُفْتَرَى** *it (the Ḳor'ān) is not a story invented* (by **Muḥammad**), but a confirmation of what (i.e. of the sacred writings which) preceded it; **مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ** *they cannot enter them (lit. it is not to them that they should enter them) but with fear*; **مَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ** *no soul can believe except by the permission of God*; **مَا كَانَ هُوَ لِيُضْرَرَنَا** *he is not (the man) to do us any harm*; **مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ** *God is incapable of letting—lit. is not (the one) to let—your belief perish (i.e. go unrewarded)*; **أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ** *is it a wonder to men that We have made a revelation to one of them?*

132. The subject of a sentence is frequently not specified, either because we do not know it, or do not choose to mention it. We have, however, the option of expressing ourselves either *personally*, by such forms as *one says, they say, people say*, Germ. *man sagt*, Fr. *on dit*; or *impersonally*, either by means of the passive voice, as *it is said*, Germ. *es wird gesagt*, or of the active voice, as *it rains*, Germ. *es regnet*, Fr.

il pleut. The Arabs too express themselves in both ways (with the A restriction stated in § 133, rem. b). If they wish to use the *personal* form, they employ (a) the third person sing. masc. of the verb with its own nomen agentis, defined or undefined by the article; as قَالَ قَائِلٌ *one said*, قَالَ الْقَائِلُ *id.* (lit. *he who*, or *every one who*, was in a position to say, said); قَالَ يَقُولُ الْقَائِلُ *one says, is wont to say* (lit. *every one who is in, or gets into, a position to say, says*). The determination of the singular subject by the article expresses in such cases a distributive totality. (b) If the undefined subject is one of a number of persons who are known to us, the suffix pronoun of the B third person plural is annexed to the nomen agentis to indicate these persons; as قَالَ قَائِلُهُمْ *one of them said*. (c) If there be several indefinite subjects, the third pers. plur. masc. of the verb may be used, as قَالُوا *they say*, زَعَمُوا *they think*; but it is more usual to employ the verb in the singular and its nomen agentis, defined or undefined by the article, in the plural, as قَالِ قَائِلُونَ *some said*; مَا سَمِعَ السَّامِعُونَ قَطُّ شَيْئًا أَحْسَنَ مِنْ ذَلِكَ *no one has ever heard C anything more beautiful than this* (lit. *those who can hear have never heard etc.*).

REM. a. Instead of the nomen agentis, defined or undefined, such words as رَجُلٌ *a man*, امْرَأَةٌ *a woman*, and the like, are occasionally used, with or without the article (compare 1 Sam. ix. 9); as قَالَ رَجُلٌ = قَالَ قَائِلٌ, يَقُولُ الرَّجُلُ = يَقُولُ الْقَائِلُ, etc. For the nomen agentis with the plural suffix, the word بَعْضٌ *a part, some one*, is often employed, as قَالَ قَائِلُهُمْ = قَالَ بَعْضُهُمْ. D

[REM. b. A peculiar manner of expressing the general terms *somebody, something, certain ones*, etc. is to use the relative pronouns مَنْ and مَا with repetition of the verb, as وَنَزَلَ مِنْ أَهْلِهَا مَنْ نَزَلَ *there came down from its inhabitants who came down*, i.e. *some of them*; مَا أُعْطَانِي مَا أُعْطَانِي *he gave me what he gave me*, i.e. *much, or little, or something between the two*, according to circumstances. It

- A is specially employed لِلتَّعْظِيمِ وَالتَّكْثِيرِ to magnify and multiply, if an impression of something important or mysterious is to be conveyed, e.g. Kōr'ān liii. 16 إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى when that covered the sidra-tree which covered it, i.e. hosts of adoring angels.]

- 133.** If the *impersonal* form of expression is to be employed, the Arabs use the third person sing. masc. of the passive voice, whether of a transitive or of an intransitive verb, [which, however, may never be used absolutely like the Latin *itur, fletur*]; as كُتِبَ بِالْقَلَمِ بِأَلْعَرِاقِ it has been written, it is written with the writing reed; سِيرَ إِلَى الْعِرَاقِ there was a travelling, they travelled towards 'Irāk; فِيهِ أُخْتَلِفَ it has been disputed, there has been a dispute about it; يُظْمَأُ ظَمَاءً شَدِيدًا there is vehement thirst felt, they thirst vehemently; مَرَّ بِزَيْدٍ there was a passing by Zdid; أَنْزِلَ عَلَيْهِمْ a revelation was made to them;
- C غَشِيَ عَلَيْهِ he fainted (lit. there was a covering thrown over him, comp. הַגִּישָׁה), whence الْمَغْشِيُّ عَلَيْهِ the person in a faint, fem. الْمَغْشِيُّ عَلَيْهَا (in later times incorrectly عَلِمَهَا عَلَيْهِ, and, without the preposition [§ 113, rem.], الْمَغْشِيُّ, fem. الْمَغْشِيَّةُ). [Similarly رَجَعَ فِي يَدِهِ he repented (lit. there was a falling upon his hand), and hence هُوَ مَسْقُوطٌ فِي يَدِهِ he is repenting; الشَّجَرَةُ الْمَنْهِيَّةُ عَنْهَا the forbidden tree; ائْتَمَرُوا عَلَيْهِمْ the benefited ones; مَيِّتَ عَنْهَا she was left an orphan, or a widow.] Verbs thus used are always of the masculine gender, which the Arabs frequently employ where we should use the neuter. The neuter plural of adjectives and nomina agentis and patientis is, however, always expressed by the feminine plur. san. or the plur. fract.; as الْحَسَنَاتُ beautiful things (not الْجَسَانُ, which means handsome persons), الطَّيِّبَاتُ good (things not الطَّيِّبُونَ, which means good men), الْمَوْجُودَاتُ existing things, الْوَاجِبَاتُ necessary things, الْمُمْكِنَاتُ possible things, السَّدَائِدُ afflictions, calamities, الْبَوَاعِثُ exciting

causes (from **بَاعَتْ**), *hindrances* (from **مَانَع**). [The sing. fem. A must be used for the neuter of the numerals, as **ثَلَاثٌ** *three things* or *qualities*, and may be used for that of the pronouns, as **هَذِهِ** *these things*.]

REM. a. The passive of directly transitive verbs may be used either personally or impersonally; as **كُتِبَ** *it (a book or letter) was written*, and *the act of writing was performed*. In the former case, B the direct object or accusative of the active voice [or the sentence that supplies its place, § 23, rem. c] becomes the subject of the passive (**قَائِمٌ مَقَامَ الْفَاعِلِ**); in the latter, according to the Arab grammarians, the subject is the nomen actionis of the verb itself, which, however, can only be used if qualified, as will be seen hereafter; so that, according to their view, the impersonal passive becomes really personal. If a passive, which is, according to our ideas, impersonal, governs an object by means of a preposition (as **غُشِيَ عَلَيْهِ**), this object becomes virtually the subject of the passive C voice, just as it was virtually the object of the active, and consequently if the nomen actionis be expressed along with it, it must be put in the accusative; as **سِيرَ إِلَيْهِ سَيْرًا** (not **سَمَرَ**), from the active **سَارَ إِلَيْهِ سَيْرًا** *he journeyed to him (a journeying)*. In either case,—whether the passive be personal or impersonal,—it is **مَا لَمْ يُسَمَّرَ** *an act of which the agent, i.e. the acting person, is not named* (Vol. i. § 74, rem.), not even by means of a preposition, as with us (for the subject of the passive voice is, as we have said above, merely the **بِهِ مَفْعُولٌ** or object of the active voice*, converted into D the subject, and so **قَائِمٌ مَقَامَ الْفَاعِلِ**, or **نَائِبٌ مَنَابِ الْفَاعِلِ**, **عَنِ الْفَاعِلِ**, *supplying the place of the agent*). If the agent is to be

* The **بِهِ مَفْعُولٌ**, or *object*, may be either **صَرِيحٌ** *pure*, i.e. the accusative, or **غَيْرُ صَرِيحٍ** *impure*, i.e. a preposition with the genitive (**جَارٌ وَمَجْرُورٌ**).

- A named, the active voice must be used*.—As stated in § 26, *b*, rem. *b*, the accusative of the nomen verbi (المفعول المطلق) can be changed into the subject of the passive voice only when it is qualified or specialised by an adjective or a substantive in the genitive. We cannot say ضَرَبَ ضَرْبَ سَيْرٍ سَيْرٍ, because such an undefined maṣdar adds nothing to the meaning of the verb (لَا فَائِدَةٌ فِيهِ); but we may say ضَرَبَ ضَرْبَةً سَيْرَ سَيْرِ الْبَرِيدِ, ضَرَبَ ضَرْبَ شَدِيدٍ [and even ضَرَبَ ضَرْبَةً.].
- B In expressions such as قَدْ قِيلَ فِي ذَلِكَ قَوْلٌ and قَدْ خِيفَ خَوْفٌ the words خَوْفٌ and قَوْلٌ are not to be considered as maṣdars, but as substantives, the meaning being *something was feared* and *something was said about it*. The ظَرْفٌ can be put in the nominative also, but only when it is capable of inflection and adds something to the meaning of the verb. We cannot say رَكَبَ سَحْرٌ from رَكَبَ سَحْرًا he rode early this morning, nor جَلَسَ عِنْدَكَ from جَلَسَ عِنْدَكَ he sat beside thee, nor سِيرَ وَقْتٌ; but we may say
- C سِيرَ يَوْمَ الْجُمُعَةِ Friday was travelled, صَامَ رَمَضَانَ Ramaḍān was fasted. When a passive verb is connected with a مَفْعُولٌ بِهِ, and a مَفْعُولٌ مُطْلَقٌ or مَصْدَرٌ, a ظَرْفٌ, or a جَارٌ وَمَجْرُورٌ, the مَفْعُولٌ بِهِ alone can, as a general rule, become the نَائِبٌ عَنِ الْفَاعِلِ; e.g. ضَرَبَ زَيْدٌ ضَرْبًا شَدِيدًا يَوْمَ الْجُمُعَةِ أَمَامَ الْأَمِيرِ فِي دَارِهِ.—Since the Arab uses many verbs as directly transitive, which in our idiom are only indirectly so [§ 23, rem. *b*], their passives may of course be employed in both of the above ways; e.g. not only
- D جِيءَ إِلَيْهِ (impers.) means *ventum est ad eum*, but also simply جِيءَ (pers.). In the former case, only the third person sing. masc. is used, جِيءَ بِشَيْءٍ a thing was brought, imperf. يُجَاءُ بِشَيْءٍ; in the

* [In modern Arabic the agent may be named with the passive by means of the preposition مِنْ *by*: see § 48, *a*, rem. *b* and comp. Fleischer, *Kl. Schr.* i. 91, 599, iii. 68, Spitta § 173, *c*, Noldeke, *Zur Grammatik*, p. 54.]

latter, all the numbers and persons are employed, sing. 3 p. m. A
 جِيءَ بِشَيْءٍ، f. جِيئَتْ، 2 p. m. جِئْتَ، etc., as جِيءَ بِشَيْءٍ *something was brought to him* (act. جَاءَهُ بِشَيْءٍ *he brought him something*).

REM. b. Our impersonal actives indicating natural phenomena, such as *it snows, it rains, etc.*, are always expressed by the Arabs personally. They say either مَطَرَ الْمَطَرُ تَلَجَّ التَّلَجُّ *the snow snows, the rain rains*, or تَلَجَّتِ السَّمَاءُ تَلَجَّتِ السَّمَاءُ *the sky snows, the sky rains*. In the latter of these two forms of expression the substantive B
 السَّمَاءُ is sometimes suppressed, leaving only the verb in the 3d pers. sing. fem., مَطَرَتْ، تَلَجَّتْ—[In like manner they say أَصْبَحْتُ *I was in the morning*, where we should say *it was in the morning*; أُمِسْتُ *I am in the evening for it is evening*; لَمْ يَلْبَثْ أَنْ مَاتَ *he tarried not long that he died for it was not long before he died*, etc. D. G.]

REM. c. In the case of words like يَجُوزُ *it is allowed*, يَجِبُ C
it is necessary, يَنْبَغِي *it behoves*, etc., followed by أَنْ with the subjunctive, the subject naturally is the following clause, and therefore the verb does not come under the head of impersonal*.

134. The complements of the subject and predicate are annexed to them either by *subordination* (the accusative or a preposition with the genitive) or *coordination* (apposition).

135. When the pronominal suffixes are attached to a substantive in the accusative, governed by a verb, or to one in the genitive, D
 governed by a preposition annexed to a verb, they may refer to the agent of the verb, and consequently have a *reflexive* meaning, for

* [On the impersonal use of كَفَى see § 56, c, footnote. Comp. also Nöldeke, *Zur Grammatik*, p. 76 seq. who adds بَدَا لَهُ فِي الْأَمْرِ *his opinion changed as to the matter*, فَلَمَّا كَانَ فِي الْقَابِلِ *when it was next year, etc.*]

which is followed (by some word in apposition). They are generally A connected with a noun, more rarely with a verb.

(a) With the noun is thus united the *adjective*, which, like all other words in apposition, follows the noun, and agrees with it in respect of determination or indetermination, as well as of gender*, number, and case; e.g. رَجُلٌ كَرِيمٌ *a noble man*, الرَّجُلُ الْكَرِيمُ *of the noble man*, زَيْدًا الْكَرِيمَ *the noble Zèid (acc.)*, كِتَابُهُ الْعَزِيزُ *His glorious book*; قَاعِدَةٌ مَرْبَعَةٌ *a square pedestal*; امْرَأَتَانِ حَسَنَتَانِ *two handsome women*; كُنُوزًا كَثِيرَةً *great treasures (acc.)*; رَاسِيَاتٌ ^B or جِبَالٌ رَاسِيَةٌ *firm mountains*; قَوْمٌ كَرِيمٌ, or قَوْمٌ كَرَمَاءٌ *a noble tribe or family*, [قَوْمٌ قَاسِقُونَ *wicked people*. As the preceding examples prove, the adjective following a collective noun denoting rational beings (Vol. i. § 292, b) may be put in the singular and agree with the grammatical gender of the collective, or in the plural *sanus* or *fractus* according to the natural gender of the persons indicated. The *pluralia fracta*, even when derived from a masc. sing. are construed with adjectives in the fem. sing. or plural (*sanus* or *fractus*). They C can have an adjective in the masc. plur. only by a *constructio ad sensum*, as has been remarked Vol. i. § 306, for instance رَجَالٌ مُؤْمِنُونَ *believing men*. This is also applicable to the names of Arab tribes, as قُرَيْشٌ الْكَرْمُونَ *the noble Korèis* (comp. § 147). The collectives mentioned Vol. i. § 291, a, ε may be joined to an adjective in the fem. sing. or in the plur. fem. (*sanus* or *fractus*) as غَنَمٌ رَاعِيَةٌ or غَنَمٌ رَاعِيَاتٌ ^D *pasturing sheep or goats*; those mentioned Vol. i. § 292, a] to an adjective either in the sing. masc. (as جَمْعٌ), e.g. الْحَمَامُ الْمُطَوَّقُ *the ring-necked doves*; or in the sing. fem. (as جَمَاعَةٌ), e.g. أَعْجَازٌ نَحْلٍ *trunks of palm-trees worm-eaten and empty*; or in the plur.

* [Exceptions are مَاءٌ أُنْثَى *feminine*, i.e. *soft water*; رَجُلٌ خُنْثَى *a hermaphrodite*. For an exception to the agreement in number see § 100. D. G.]

- A sanus fem., as نَخْلٌ بَاسِقَاتٌ *very tall palm-trees*; or in the broken plural, as السَّحَابُ الثَّقَالُ *the heavy clouds*; الحَمَامُ الْوَرْقُ *the dusky white doves*. A noun may have two or more adjectives connected with it; as التَّيْرُ الْأَحْمَرُ *the bright red star*; بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *in the name of God, the compassionate, the merciful*.—Sometimes a substantive is used adjectively; as جَارِيَةٌ بَكْرٌ *a young woman (who*
- B *is) a virgin* (بِتَوَلَّاهَا); (نِعْرَةٌ فِيهَا) مَسَاجِدُ عِدَّةٌ *a number of mosques*; تَشْتَمِلُ عَلَى خَيْلٍ وَرِجَالٍ عِدَّةٍ *it contains a number of horses and men*; عِدَّةٌ بَيْنَ عِدَّتَيْهِ *a number of years*; وَذَلِكَ مِنْهُ خُلُقٌ عَادَةٌ *and this is a usual custom of his*. This is especially the case with nomina verbi (الصِّفَةُ) [بِالْمَصْدَرِ]; see Vol. i. § 230, rem. c); as مَعِيَ رِجَالٌ فِرَّةٌ *there are plenty of men with me*; وَيُحِبُّونَ الْأَمَْالَ حُبًّا جَمًّا *and they love wealth*
- C *with a great love*; وَأَنْتُمْ مَعْشَرٌ زَيْدٌ عَلَى مِائَةٍ *and ye are a band of more than a hundred*; رَجُلٌ صَوْمٌ *a fasting man*, امْرَأَةٌ عَدْلٌ *a just woman*, ضَرْبٌ هَبْرٌ وَطَعْنٌ *people with whom one is pleased*, نَتْرٌ وَرَمْيٌ سَعْرٌ *a cleaving blow and a violent thrust and a burning shot**. Compare, in Hebrew, יָמִים מְסֻפָּרִים Num. ix. 20, מְסֻפָּרִים בְּלֵעָם Nehem. ii. 12; and in Syriac, ܩܝܢܝܢܐ ܗܘܢܐ *many gardens*, ܩܝܢܝܢܐ ܗܘܢܐ *many sons and daughters*.

- D * [It is sometimes a matter of taste or use, whether the qualification by a genitive (§ 80), or by apposition is to be employed; for instance some tribes of Kèis say رَجُلٌ سَوْءٌ, رَجُلَانِ سَوْءَانِ, رَجُلٌ سَوْءٌ, instead of the usual رَجُلٌ سَوْءٌ, رَجُلَانِ سَوْءَانِ, and a tradition has مِثْلُ الْجَلِيسِ السَّوِّءِ مِثْلُ الْكَبِيرِ *a bad companion is to be compared to a blacksmith's bellows* (Zamahšari, Faiḡ i. 372 seq.; comp. the Gloss. to Ibn al-Faḡih s. v. سَوْءٌ). D. G.]

REM. a. A noun in the dual or plural may, of course, be A followed by two or more adjectives in the singular, if a contrast between the objects mentioned be intended; as رَأَيْتُ الزَّيْدَيْنِ وَالْبَحِيلَ I saw the two Zeids, the liberal and the stingy; مَرَرْتُ بِرَجَالٍ طَوِيلٍ وَقَصِيرٍ وَرَبْعَةٍ tall, (one) short, and (one) of middle size.

REM. b. If an adjective in the dual be connected with two singular nouns, whose regents (عَامِلٌ) are identical in meaning and B government, it agrees with them in case; as ذَهَبَ زَيْدٌ وَأَنْطَلَقَ مَرَرْتُ بِزَيْدٍ وَجَزْتُ عَلَى عَمْرٍو الْكَرِيمَيْنِ or عَمْرٍو الْكَرِيمَانِ. But if the two regents be discordant in meaning or government, the adjective is put either in the accusative (supplying أَعْنَى I mean) or in the nominative (as the خَبَرُ of a suppressed مُبْتَدَأٌ, viz. هُمَا); as مَرَرْتُ بِزَيْدٍ وَجَاوَزْتُ الْكَرِيمَانِ or جَاءَ زَيْدٌ وَذَهَبَ عَمْرٍو الْكَرِيمَيْنِ. —If the two singular nouns be connected C with only one regent, as subjects or objects, the same constructions of the adjective are admissible; e.g. قَامَ زَيْدٌ وَعَمْرٍو الْعَاقِلَانِ or رَأَيْتُ زَيْدًا وَعَمْرًا الْكَرِيمَيْنِ; الْعَاقِلَيْنِ. But if the one be the subject and the other the object, the construction varies according to the relation of the regent to each in respect of its meaning; you say ضَرَبَ زَيْدٌ عَمْرًا الْعَاقِلَانِ, where the relation is different in respect of meaning (for Zèid alone is ضَارِبٌ, and 'Amr alone is مَضْرُوبٌ), but حَاصِرَ زَيْدٌ عَمْرًا الْعَاقِلَيْنِ, where the relation D is the same (for both Zèid and 'Amr are at once مُحَاصِرٌ and مَحَاصِرٌ).

REM. c. In later times a noun in the dual, whether masculine or feminine, is sometimes construed with an adjective in the singular feminine; as مِيلَانِ إِفْرَنْجِيَّةٌ two European miles (مَيْلٌ masc.); دَارَاهُمَا مُتَلَاصِقَةٌ their two houses are

- A *contiguous, the walls touching each other* (دَارٌ usually fem.). [For a third example see § 94.] This construction has become the rule in modern Arabic.

REM. d. It is always possible to break the natural connection between a substantive and its adjective (أَلْقَطْعُ), when the latter is employed مَرَّرْتُ بَزِيدَ الْكَرِيمِ وَالذَّمَّ وَالشَّتْمَ وَالتَّرْحِمَ; as بَزِيدُ الْكَرِيمِ, or هُوَ, supplying, in the case of the nominative, هُوَ, and of the accusative, أَعْنَى (see § 35, b, δ, rem. a).

- REM. e. The pronoun مَا is often used in apposition to an indefinite noun, with a vague intensifying force (مَا إِلَّا بِهَامِيَّةً); as مَا قَلِيلٌ *some (small) number or quantity*; مَا أَعْطَانَا كِتَابًا مَا *give us some book (or other)*; مَا جِئْتَ لِأَمْرٍ مَا *thou art come because of some matter (of importance)*; إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا *verily God is not ashamed to invent (lit. strike, coin) some similitude (or other), a gnat and what is above it (in the scale of creation)*; مَا أَيُّ قَتَى مَا *nearly equivalent to أَيُّ قَتَى, what a man!* مَا قَتِيلٌ مَا قَتِيلُ بَنِي قُرَيْشٍ *what a man to have been slain was he whom the Benu Quraysh have slain!* [Another mode of expressing the same idea is the use of (هُوَ هِيَ) مَا هُوَ (هِىَ) after a verbal noun, of (هُوَ هِيَ) مَا هُوَ after an adjective or an equivalent expression such as مَا نَائِلٌ إِلَى الْقَلَّةِ = إِلَى الْقَلَّةِ (§ 51, a), in the sense that a person or a thing possesses a quality in a certain degree, either between the two extremes, μέτριον τι (تَقْلِيلُ الْقَلَّةِ), or in an indefinitely high degree. Instances of the former are أَزْهَرُ اللَّوْنِ إِلَى الْبَيَاضِ مَا هُوَ *bright of colour, verging on white*; إِلَى الْقَلَّةِ مَا هُوَ *rather few than many*; أَسْوَدٌ مَا هُوَ *blackish, etc.*; of the latter هِيَ مَا هِيَ *a very great need*; حَيَّةٌ خَبِيثَةٌ مَا هِيَ *a very dangerous snake*; إِلَى الشَّمَالِ أَقْرَبُ مَا هِيَ *much more to the north.* (This use of
- D

هُوَ is not to be confounded with its use in such phrases as **A**
 لَأَمْرَ مَا هُوَ *he is in the way which ought to be pursued*, sc. مَأْمُورٌ;
 or كُلُّ يَعْرِفُ وَاحِدٌ أَنَّ الْحَمْدَ مَا هُوَ *everybody knows what is the*
meaning of ḥamd "praise"). D. G.]

(b) As regards the demonstrative pronouns, which are looked upon by the Arabs as substantives (Vol. i. §§ 190, *d*, and 338), either they may be placed in apposition to the substantive, or the substantive to them; as هَذَا الْكِنُكُ *this king*, lit. *this (person), the king*; **B**
 زَيْدٌ هَذَا *Zaid, this (person)*, i.e. *this Zaid* or *Zaid here*. In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs الْمَوْصُوفُ *that which is described*, and the second الصِّفَةُ *the description* or *descriptive epithet*. [The pluralia fracta are construed with a pronoun in the fem. sing., unless they designate rational beings, in which case the pronoun may be in the plural, as هَؤُلَاءِ الرِّجَالُ. This last is also applicable to the collectives, as **C**
 هَؤُلَاءِ الْقَوْمُ, and the names of Arab tribes, as قُرَيْشٌ هَؤُلَاءِ.] As the demonstrative pronoun is by its nature definite, the noun in apposition to it must of course be definite likewise. If it be defined by the article, the demonstrative usually precedes, as مَتَّبِعٌ, very rarely follows, as تَابِعٌ; e.g. هَذَا الرَّجُلُ *this man*, seldom الرَّجُلُ هَذَا. But if the substantive be definite by its own nature (as a proper name or a mere word, § 78, and Vol. i. § 292, *c*), or defined by having a genitive after it, the demonstrative always follows; as هَذَا زَيْدٌ *this Zaid* (see **D** above)*; اِذْنٌ هَذِهِ *this (word) 'idan*; إِلَى هَذِهِ *to this*; اَلْمَشْهُورُ فِي النَّحْوِ أَنَّ إِلَى هَذِهِ *it is well known in grammar that this 'ilā has the meaning of ma'a*; هَؤُلَاءِ عِبَادِي *these my servants* or *these servants of mine*;

* If the proper name has the article, هَذَا may possibly precede, because it is to a certain extent a common noun defined by the article (see above); as هَذَا الْحَرْتُ, or الْحَرْتُ هَذَا, *this al-Hārit*.

and fem. جَمَعَاوَانِ, are not admitted by the great majority of gram- A
 marians); as فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ and the angels all (without
 exception) prostrated themselves. Sometimes this word is used without
 كُلُّ; as لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ verily I will lead them all astray;
 وَإِنْ ظَلَلْتُ أَدْبَرَ أَبْكَى أَجْمَعًا in that case I would pass all my time in
 weeping (أَجْمَعًا in rhyme for أَجْمَعُ); قَدْ صَرََتِ الْبَكْرَةُ يَوْمًا أَجْمَعًا; the
 pulley creaked a whole day.

REM. a. Instead of using the pronominal suffix, the noun itself B
 is occasionally repeated after كُلُّ; as in the verse of Kutèiyir,
 يَا أَشْبَهَ النَّاسِ كِلِّ النَّاسِ بِالْقَمَرِ O thou most like of all men to the
 moon (in beauty), instead of كُلِّهِمْ.

REM. b. A peculiar use of كُلُّ as an appositive is exemplified
 by the phrases هُوَ الْعَالِمُ هُوَ الشُّجَاعُ كُلُّ الشُّجَاعِ he is a true hero, هُوَ الْعَالِمُ
 كُلُّ الْعَالِمِ he is a thorough scholar; أَنْتَ الْفَتَى كُلُّ الْفَتَى thou
 art a real man. Similarly, according to ʿIz-Zamahšarî, هَذَا الْعَالِمُ C
 جِدُّ الْعَالِمِ, or حَقُّ الْعَالِمِ, this is a thorough scholar (جِدُّ toil, effort,
 pains; حَقُّ truth, reality, fact). [Comp. § 82, b, rem. footnote.]

REM. c. To أَجْمَعُ are sometimes appended other synonymous
 words, which form their fem. sing. and masc. and fem. plur. in the
 same way; viz. أَكْتَعُ, أَبْصَعُ, and أَبْتَعُ. The usual sequence of
 these synonyms is exemplified in the phrase جَاءَ الْجَيْشُ كُلُّهُ أَجْمَعُ
 أَكْتَعُ أَبْصَعُ أَبْتَعُ the entire army came; but the order of the last D
 two may be inverted, أَبْتَعُ أَبْصَعُ. They are scarcely ever used
 singly and without كُلُّ; as جَاءَنِي الْقَوْمُ أَكْتَعُونَ كُلُّ the whole tribe,
 or people, came to me; يَا لَيْتَنِي كُنْتُ صَبِيًّا مُرْضِعًا تَحْمِلُنِي الذَّلْفَاءُ
 حَوْلًا أَكْتَعَا O would that I were a sucking child, whom ʿEd-Delfā
 (or she with the slender nose) would carry for a whole year; قَوْلُونَا

- A **الدَّوَابِرَ وَاتَّقَوْنَا** بِنُعْمَانَ بْنِ زُرْعَةَ أَكْتَبِينَا *they turned their backs upon us and protected themselves one and all by (seeking refuge from us behind) ʿn-Noʿmān ibn Zurʿa.*

[REM. d. **أَجْمَعُ** is also often connected with the noun to which it refers by means of the preposition **بِ**, as **جَاءُوا بِأَجْمَعِهِمْ** *they came all of them, all together.* Likewise **عَيْنٌ** (§ 139) and the words **أَسْرٌ** (properly a *thong of untanned hide*) and **رَمَّةٌ** (a *worn-out rope*), as **خُذْهُ بِأَسْرِهِ** *take thou it all*; **جَاءَ الْقَوْمُ بِأَسْرِهِمْ** *the people came altogether*; **دَفَعَ إِلَيْهِ الشَّيْءَ بِرُمْتِهِ** *he gave him the thing altogether*; **أَتَيْتَكَ بِالشَّيْءِ بِرُمْتِهِ** *I have brought thee the thing altogether.* Similar corroboratives (§ 139, rem. a) are given by Hamadānī in his *Kitāb ʿl-ʿElfāz*, Beyroust ed. p. 214. D. G.]

- 138.** Like **كُلٌّ** and its synonyms are used **كِلَانٍ**, fem. **كِلْتَانٍ**, both (§ 83), [**بَعْضٌ** a *part*] and **نِصْفٌ** a *half*. They follow the noun to which they refer, and take the appropriate pronominal suffix; as **إِنَّ الْمُعَلِّمَ وَالطَّيِّبَ كِلَيْهِمَا** *the teacher and the physician, both of them*; **آمَنْتُ بِطَبِيعَتِي الْمَسِيحِ وَمَشِيَّتَيْهِ كِلْتَيْهِمَا** *I believe in the two natures of the Messiah and His two wills, both of them*; **جَاءَنِي الْقَوْمُ** [**بَعْضُهُمْ** a *part of the people came to me*]; **أَلْجِيشُ نِصْفُهُ** *half the army.*

- REM. **كِلَانٍ** is very rarely used in apposition to a feminine substantive, as **تَمَنُّ بِقُرْبَى الزَّيْنَبَيْنِ كِلَيْهِمَا** *thou favourest (me) with the proximity of the two Zeinèbs, both of them.*

139. **نَفْسٌ**, *soul*, and **عَيْنٌ**, *eye, essence (of a thing)*, are often employed in the sense of *ipse, self* (compare § 135). They are then not seldom prefixed to a noun, which they govern in the genitive; as **عَيْنُ الْهَوَانِ** *degradation itself, utter degradation*; **عَيْنُ الْكَوْكَبِ** *the star itself*; **هُوَ عِبَارَةٌ عَمَّا آتَى فِيهِ عَيْنُ الْأَوَّلِ** *this is an expression*

رَأَيْتُ نَفْسَهُ ^A for that wherein the second (term) is identical with the first; *I have seen himself*; إِزَالَةُ الْجَهْلِ عَنْ نَفْسِهِ the removing of ignorance from himself. But more generally they are used, like كُلٌّ, as appositives to a definite noun, and are followed by the appropriate pronominal suffix; as جَاءَ زَيْدٌ نَفْسَهُ *Zaid himself came*; جَاءَتْ زَيْنَبٌ نَفْسَهَا *Zaidinèb herself came*; رَأَيْتُ عَمْرًا نَفْسَهُ *I saw Amr himself*. If the noun be in the dual or plural, the plural forms أَنْفُسٌ and أَعْيَانٌ should be employed, as رَأَيْتُ الْأَمِيرَيْنِ أَنْفُسَهُمَا ^B *I saw the two 'amīrs themselves*; مَرَرْتُ بِالْهِنْدِيِّينَ أَنْفُسَهُمَا *I passed by the two Hinds themselves*; قَتَلَهُ الْوُزَرَاءُ أَنْفُسَهُمْ *the vizīrs themselves killed him*; [هَذِهِ أَعْيَانُ دِرَاهِمِكَ] *these are thy dirhems themselves*. Some authorities admit in this case the use of the singular or the dual, as جَاءَ الزَّيْدَانِ نَفْسَهُمَا or نَفْسَاهُمَا, *the two Zīds themselves came*; [comp. Vol. i. § 317, rem. d]. These words are also often connected with the nouns to which they refer by means of the preposition ^C بِ; as جَاءَ الْأَمِيرُ بِنَفْسِهِ *the 'amīr came in person*; الْهَوَانُ بِعَيْنِهِ *degradation itself*; وَالْآنَ يَخْتَارُونَ بِأَنْفُسِهِمْ *and now they are choosing in person*; الْعَوَالِي الرِّمَاحُ بِأَعْيَانِهَا *the 'awālī (spear-shafts) are the spears themselves*; يُقْسِمُ لَنْ يَرُدَّ هَؤُلَاءِ النِّسْوَةَ بِأَعْيَانِهِنَّ لِيَغْزَوْتَهُ *he swears that unless he restores the women themselves, he will assuredly attack him*; [بِعَيْنِهِ, etc. after an indefinite noun means a certain, as ^D *El-Awāšim is the name of a district, there is no place of this name*]. Occasionally, too, عَيْنٌ is appended in the form of an adverbial accusative, or by means of the preposition بِ, but without any suffix; as هَذَا هُوَ عَيْنًا (بِعَيْنٍ) *this is the very person (or thing)*.—نَفْسٌ and رَأَيْتُكَ مَرَرْتُ بِهِ نَفْسِهِ مَرَرْتُ بِكَ نَفْسِكَ

- A رَأَيْتَهُ نَفْسَهُ، نَفْسَكَ. But if the pronominal suffix represent the agent, as in the verb, the insertion of a separate pronoun is a matter of necessity; as ذَهَبَ هُوَ نَفْسَهُ *he went away himself*, أَقْوَمَ حَضَرُوا هُمْ *the people were present themselves*; قُمْتَ أَنْتَ نَفْسَكَ *thou thyself stoodest up*; أَتَمُّمُوا أَنْفُسَكُمْ *stand ye up yourselves* (whereas we can say قُومُوا كُلُّكُمْ *stand up all of you*).

- REM. a. The words كُلُّ، جَمِيعٌ، عَامَّةٌ، أَجْمَعُ etc., كِلَانٍ and
 B كِلْتَانِ، نَفْسٌ، نِصْفٌ، كِلْتَانِ، عَيْنٌ، and عَيْنٌ، form one division of that class of appositives, التَّوَابِيعُ، which the grammarians name التَّأْكِيدُ (or التَّوَكِيدُ), *the strengthening or corroboration*, and التَّمْوِكِدُ *the corroborative*, because they strengthen the idea of totality or of self, already contained in the مَتَّبِعُ، by the addition of their own. This class of appositives is designated by the special name of التَّوَكِيدُ التَّمْنَوِيُّ، *the corroboration in meaning*, to distinguish it from
 C التَّوَكِيدُ الَّلَفْظِيُّ، *the verbal corroboration*, which consists in the emphatic repetition (التَّكْرَارُ or التَّكْرِيرُ) of the word itself; as in the verse قَائِنٍ إِلَىٰ أَيْنَ النَّجَاةُ بِبَغْلَتِي أَتَاكَ أَتَاكَ اللَّاحِقُونَ أَحْبِسِ أَحْبِسِ *whither, whither can I escape with my mule? The pursuers are come up to thee, come up to thee; halt! halt!* (أَحْبِسِ in rhyme for أَحْبِسِ). So also in answers، نَعَمْ نَعَمْ *yes, yes*; لَا لَا *no, no*. If a word is governed by a preposition or other particle, both must
 D be repeated; as مَرَرْتُ بِكَ بِكَ *I passed by thee, by thee*; فِي الدَّارِ فِي الدَّارِ *Zeid is in the house, in the house*; إِنَّ زَيْدًا إِنَّ زَيْدًا *Zeid, Zeid is standing up*. A suffix pronoun may, however, be strengthened in this case, as well as in others, by the corresponding separate pronoun [§ 130]; as مَرَرْتُ بِكَ أَنْتَ *I passed by THEE*, or بِهِ هُوَ *by HIM*; أَنَا أَكْرَمْتَنِي *thou didst show kindness to ME*; رَأَيْتَنَا نَحْنُ *thou sawest US*; قُمْتَ أَنْتَ *THOU stoodest up*; [or by a

construction with *إِيَّا*, as *رَأَيْتَكَ إِيَّاكَ* *I saw THEE* (Vol. i. § 189). A
 Only a poet could venture to say *إِنَّ إِنَّ الْكَرِيمَ يَحْلُمُ* *indeed, indeed the noble man is grave or sedate.*

REM. b. Besides the *تَوْكِيدُ*, the Arab grammarians acknowledge three other classes of *تَوَابِعُ*; viz. *الصِّفَةُ* or *الْتَعْتُ*, the description or descriptive word, qualificative, adjective; *الْبَدَلُ*, the substitution or permutative; and *عَطْفُ الْبَيَانِ*, the explanatory apposition.

(1) The *نَعْتُ* or *صِفَةُ* may refer to the *مَتَّبِعُ* either directly B
 (in which case it is a simple adjective), as *جَاءَنِي رَجُلٌ حَسَنٌ* *there came to me a handsome man*; or indirectly, in virtue of a following word which is connected with it, as *جَاءَنِي رَجُلٌ حَسَنٌ أَخُوهُ* *there came to me a man whose brother is handsome*. In this latter case the adjective [called *المُسَبَّبُ* the connected] belongs, as a prefixed predicate, to the following noun [called *السَّبَبُ* the connecting], which is its subject, and the two together form a *صِفَةُ*, or C
 qualificative clause, of the preceding substantive, with which the adjective agrees in case only by attraction*; as *رَأَيْتُ رَجُلًا حَسَنًا* *رَأَيْتُ أَمْرًا حَسَنًا وَجْهَهَا* *I saw a man whose brother is handsome, I saw a woman whose face is handsome,*
مَرَرْتُ بِرَجُلٍ كَثِيرٍ عَدُوَّهُ *I passed by a man whose enemies are many,*
مَرَرْتُ بِرَجُلٍ حَسَنَةِ أُمِّهِ *I passed by a man whose mother is handsome.* If the following noun be in the dual or plural, the adjective is still left in the D
 singular; as *مَرَرْتُ بِأَمْرَاتَيْنِ حَسَنِ آبَوَاهُمَا* *I passed by two women whose parents are handsome*; *مَرَرْتُ بِرِجَالٍ حَسَنَةِ وُجُوهِهِمْ* *I passed by some men whose faces are handsome,*
رَأَيْتُ رِجَالًا كَرِيمًا آبَاؤُهُمْ

* [Also when the preceding substantive is only understood, as *وَمِنْ أَلْقَابِلِ* (sc. *الْقَبَائِلِ*) *and from the tribes that are domiciled in Negd* (Hamdānī, p. 118, l. 11). D. G.]

- A *I saw some men whose fathers are noble*; though, if the noun be plural, the broken plural of the adjective is admissible, as رَأَيْتُ رَجُلًا كَرِيمًا أَبَاؤُهُ, or كَرَامًا أَبَاؤُهُ, *I saw a man whose forefathers are noble*. If the preceding noun be defined in any way, the adjective takes the article; as رَأَيْتُ زَيْدًا الْحَسَنَ وَجْهَهُ *I saw Zeid, whose face is handsome*; حَتَّى أَبُو الْفُتُوحِ الْعِجْلِيُّ الْمَتَّقِدِمُ ذِكْرُهُ *Abu 'l-Futūh 'l-Iglī, who has been mentioned before, narrates*; جَاءَ الرَّجُلُ الْفَاضِلُ أَبَاؤُهُ *the man came, whose parents are excellent*; جَاءَ الْمَلُوكُ طَبِيعَتَاهُ *Jesus came, whose two natures are perfect*; قَوِيلٌ لِّلْقَاسِيَةِ قُلُوبُهُمْ *the kings who have been mentioned before*; قَوِيلٌ لِّلْقَاسِيَةِ قُلُوبُهُمْ *woe to those whose hearts are hard!* The Arab grammarians assume that every adjective contains a pronominal agent within itself, when no other agent is expressed, and they therefore call the adjective شَيْءٌ أَلْفَعْلِ, *that which is like the verb*.
- C Consequently رَجُلٌ حَسَنٌ is with them = رَجُلٌ حَسَنٌ هُوَ = رَجُلٌ حَسَنٌ (هُوَ); but رَجُلٌ حَسَنٌ أَخُوهُ, where another agent is expressed, is = رَجُلٌ حَسَنٌ أَخُوهُ; and so with the rest: مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمِّهِ = رَأَيْتُ رَجُلًا = رَأَيْتُ رَجُلًا كَرِيمًا أَبَاؤُهُمْ, مَرَرْتُ بِرَجُلٍ حَسَنَتِ أُمِّهِ, رَأَيْتُ زَيْدًا الَّذِي حَسَنَ وَجْهَهُ = رَأَيْتُ زَيْدًا الْحَسَنَ وَجْهَهُ, كَرَّمَ أَبَاؤُهُمْ, etc. In such cases the seemingly nominal sentence is in reality a verbal sentence, serving as صِفَةٌ to the preceding substantive. On
- D the other hand, if the substantive precedes the adjective, as in جَاءَنِي رَجُلٌ أَبَوُهُ حَسَنٌ, the second substantive and the adjective which follows it form together a really nominal sentence, of which the substantive is the مُبْتَدَأٌ and the adjective the خَبَرٌ; and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive, as مَرَرْتُ بِرَجُلٍ أُمِّهِ حَسَنَةٍ, رَأَيْتُ رَجُلًا أَخُوهُ حَسَنٌ, etc.

(2) The بَدَلٌ, or *permutative*, is of four kinds. (a) اَلْبَدَلُ الْكَلِمَاتِ

جَاءَنِي عَمْرٌ *the substitution of the whole for the whole; as* أَمْرٌ *A*
 جَاءَنِي قَوْمٌ الْمَدِينَةَ كِبَرًا وَهَمًّا *Omar, thy brother, came to me; great and small;*
 وَضَعَفَاؤُهُمْ *the people of the city came to me, great and small;*
 إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ اللَّهِ *to a straight path, the path of God;*
 لَنَسْفَعًا بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِبَةٍ *We will seize and drag (him)*
 مَرَرْتُ، رَأَيْتُ زَيْدًا إِيَّاهُ *by the forelock, a lying, sinful forelock;*
 بِزَيْدٍ بِهِ *A noun may be substituted for the suffix pronouns of*
 the 3d pers., as رَأَيْتَهُ زَيْدًا، مَرَرْتُ بِهِ زَيْدًا، رَأَيْتَهُ زَيْدًا *visit him, Hālid,* *B*
 عَلَى أَنَّهُمَا قَدْ صِرْنَ كَلْبًا عَجَابًا *notwithstanding that they—*
the times—are all become marvellous; but not for the suffixes of
the 1st and 2nd pers., unless a plurality of individuals is distinctly
referred to, as تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا (which) may be a festival
for us, for the first of us and the last of us. We cannot say
 لِي [أَتَوَيْلٍ] أَيْ [أَنَا] الْمِسْكِينِ *nor even* مَرَرْتُ بِكَ زَيْدٍ، رَأَيْتَكَ زَيْدًا
woe to me, the poor! عَلَيْكَ الْكَرِيمِ on thee, the noble.* In such cases *C*
 as رَأَيْتَكَ إِيَّاكَ، those are right who regard إِيَّاكَ not as a بَدَلٌ but
 as a تَوْكِيدٌ (see rem. a). [To this kind belong the permutatives
 that indicate the parts of the whole, the species of the genus, the
 definitions of measure, number, weight and colour (§ 95, foot-
 note).]—(b) بَدَلُ الْبَعْضِ مِنَ الْكُلِّ *the substitution of the part for*
the whole; as أَكَلْتُ الْرَغِيفَ ثُلُثَهُ *I ate the loaf, the third part of it,*
 or *I ate a third of the loaf; قَبَّلَهُ أَيْدِيَهُ kiss him, his hand; D*
 أَوْعَدَنِي بِالسَّجْنِ وَالْأَسْرِ *he threatened me, my foot, with*
the prison and fetters. (c) بَدَلُ الْإِشْتِمَالِ the comprehensive substi-
tution, i.e. the permutative which indicates a quality or circumstance

* [In the former case we ought either to write الْمِسْكِينِ as
 predicate of the emphatic أَنَا (§ 130), or to use the accusative of
 specification (§ 35, b, δ), which must be used in the latter case.]

- A possessed by or included in the preceding substantive; as **أَعْجَبَنِي زَيْدٌ عِلْمُهُ** *Zēid's learning filled me with surprise*; **أَعْجَبَتْنِي كَلَامُكَ** *thy speech filled me with surprise*; **مَا أَلْفَيْتَنِي حِلْمِي مُضَاعًا** *thou hast not found my understanding lost (or thrown away)*; **وَذَكَرَتْ** *and she called to mind the coldness of the water of Taktud*; **يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ** *they will question thee about fighting in the sacred month, lit. about the sacred month, (about) fighting in it.* (d) The fourth case is where the permutative (**الْمُبَدَّلُ**) is wholly different from the **مُبَدَّلٌ مِنْهُ** or word for which it is substituted (**الْبَدَلُ الْمُبَايِنُ لِلْمُبَدَّلِ مِنْهُ**). It is of two sorts: (a) **بَدَلُ الْإِضْرَابِ** *the permutative of retraction* (from **أَضْرَبَ**, *to turn away from*), or **بَدَلُ الْإِدِّاءِ** *the substitution of a new opinion, something one would like to substitute for the original statement*; as, for instance, when one says **أَكَلْتُ خُبْزًا** *I ate bread*, but then, preferring to state that he had eaten meat, adds the word **لَحْمًا** (**أَكَلْتُ خُبْزًا لَحْمًا**). Here, to use the words of the grammarians, **يُقْصَدُ الْمَتَّبِعُ كَمَا يُقْصَدُ التَّابِعُ** *the mētbū' is designed as well as the tābi'*; and this is what distinguishes it from (β) **بَدَلُ** *the permutative of error and forgetfulness*, in which the **مَتَّبِعُ** is uttered merely by mistake, and the correct word immediately substituted for it; as when one says **مَرَرْتُ بِكَلْبٍ فَرَسٍ** *I passed by a dog, (I meant to say) a horse*. The **بَدَلُ الْإِضْرَابِ** is equivalent to the use of the particle **بَلْ** (**أَكَلْتُ خُبْزًا بَلْ لَحْمًا**).
- D

(3) The **عَطْفُ الْبَيَانِ** or *explicative apposition* is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as **جَاءَنِي أَخُوكَ زَيْدٌ** *thy brother Zēid came to me*; **أَقْسَمَ بِاللَّهِ أَبُو حَفِصٍ عُمَرُ** *Abū Hafṣ 'Omar swore by God* (**عُمَرُ** in rhyme for **عُمَرُ**); **يُسْقَى مِنْ مَاءٍ صَدِيدٍ** *he shall be given to drink water, watery humour (or matter)*; **يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ**

زَيْتُونَةٍ (which) is lighted with (the oil of) a blessed tree, an olive. A
 This apposition is equivalent to the use of وَهُوَ, وَهِيَ, etc. (e.g. جَاءَنِي أَخُوكَ وَهُوَ زَيْدٌ), and, being asyndetic, is opposed to the عَطْفُ النَّسَقِ, or connection of sequence, which takes place by means of connective particles, such as وَ, ف, ثُمَّ, ب, and أَوْ. [To this kind belong the appositives to a vocative (§ 38, rem. f), those that denote the material (§ 94), the nicknames (§ 95, a, rem.), etc.]

REM. c. One verb may be substituted for another by the بَدَلُ مَنْ يَفْعَلُ ذَلِكَ يَلْتَقِ أَثَامًا يُضَاعَفُ لَهُ الْعَذَابُ مِنَ الْكَلِّ مِنَ الْكَلِّ B
 whoever doeth this, shall find a recompense of sin—his chastisement shall be doubled; مَتَى تَأْتِنَا تَلْمِزْنَا فِي دِيَارِنَا تَجِدُ حَطَبًا جَزَلًا when thou comest to us—visitest us in our country—thou shalt find firewood in abundance; or by the بَدَلُ الْإِثْمَالِ مَنْ يَصِلُ إِلَيْنَا مَنْ يَسْتَعِينُ بِنَا يُعْنُ whoever comes to us (and) asks help of us, is helped.

REM. d. The word to which a مُوَكَّدٌ is annexed is called by the grammarians الْمُوَكَّدُ that which is strengthened or corroborated; C
 that which is followed by a صِفَةٌ or نَعْتٌ, or الْمَوْصُوفُ, or الْمَنْعُوتُ, the qualified or described; that which has a بَدَلٌ after it, الْمَبْدَلُ مِنْهُ that for which something is substituted; and that to which a عَطْفُ الْبَيَانِ is appended, الْمَعْطُوفُ عَلَيْهِ the word to which (an explanatory word) is attached (by means of a virtual conjunction).

REM. e. In phrases like تَقَاتَلُوا بَعْضُهُمْ لِبَعْضٍ they fought with one another, the words بَعْضُهُمْ لِبَعْضٍ are a permutative of the agent D
 هُمْ, contained in the verb تَقَاتَلُوا, and serve to strengthen the idea of reciprocity belonging to that verbal form. The لَامُ تَقْوِيَةِ الْعَامِلِ in لِبَعْضٍ, which supplies the place of the accusative, is dependent upon تَقَاتَلُوا, they fought with, contained in تَقَاتَلُوا.

140. One finite verb may also be put in apposition to another. In this case either (a) the first is the preparative act, introductory

- A to the second, as *قَامَ سَجَدَ لَهُ* he arose (and) prostrated himself before him, *فَأَرْسَلَ أَعْلَمَ بِذَلِكَ أَبَاهُ* then he sent (and) informed his father of this, *وَعَادَتِ الْفِتْنُ وَقَعَتْ* and disturbances broke out again; or (b) the second modifies the first, as *سَجَدَ أَطَالَ* he continued long prostrate, *غَنَى أَحْسَنَ* he sang well. In both cases the older and more elegant form of expression is to insert the conjunction *فَ*: *قَامَ فَسَجَدَ لَهُ*, *عَادَ فَسَأَلَ* he asked again, *سَجَدَ فَأَطَالَ*. If the first of the two verbs
- B be a perfect, the second must be so likewise, for the imperfect would be a *حَالٌ مُقَدَّرٌ* or *مُقَارِنٌ* (see § 8, *d, e*), and, as such, would virtually stand in the accusative [comp. § 44, *c*, rem. *a*]; as *أَرْسَلَ يُعَلِّمُ* *mittit nuntiaturus, he sent to inform*. If both verbs are in the imperfect, the second may either be an apposition [§ 139, rem. *c*] or a *حَالٌ مُقَدَّرٌ*; as *يُرْسِلُ يُعَلِّمُ* he sends (and) informs, or *mittit nuntiaturus, he sends to inform**.

- C REM. The later Arabic construction, without the conjunction, is very common in Syriac, e.g. *سَمِعَ دَمَسَقُ* he sent (and) seized him, *سَوَّضَ صَوَّضَ* they rebuilt; and also occurs in Hebrew, e.g. *אֲשׁוּבָה אֲבִיבָה*, Gen. xxx. 31.

2. Concord in Gender and Number between the Parts of a Sentence.

- D 141. In verbal sentences, in which (according to § 118) the predicate (verb) must always precede the subject (agent), the following rules hold regarding their agreement in gender and number.

142. (a) If the subject be a singular substantive, which is feminine by signification (Vol. i. § 290, *a*), two constructions are possible. (α) If it immediately follows the verb, the verb must be

* [In this case also the conjunction *فَ* may be inserted, as *أَعْدُو قَاتِلُهُ* I will come to take it, Tab. i. 1526, l. 13. D. G.]

put in the fem. sing. ; as *جَاءَتْ هِنْدٌ* *Hind came*, *قَالَتْ أَمْرَأَةُ الْعَزِيزِ* *the wife of el-Azīz said*. But (β) if it be separated from the verb by one or more words, the verb may stand in the sing. masc., although the fem. is preferable ; as *حَضَرَ الْقَاضِيَ أَمْرَأَةٌ* *a woman came before the judge* ; *وَلَدَ الْأَخْطِيبَ أُمُّ سَوْءٍ* *a bad mother gave birth to that poor el-Ahtal* ; *إِنَّ أَمْرَأًا غَرَّهُ مِنْكُمْ وَاحِدَةٌ* *a man, whom one of you (women) has deceived*. [As to the collectives mentioned Vol. i. § 290, α, ε, see § 145.]

REM. α. The form of expression *قَالَ فُلَانَةٌ* *So-and-so said*, is B mentioned by the grammarians only to be condemned.

[REM. b. The concord remains if, in negative or interrogative sentences, the subject be preceded by *مِنْ*, as *مَا جَاءَتْ مِنْ أَمْرَأَةٍ* *no woman came*, *كَمْ قَدْ مَضَتْ مِنْ لَيْلَةٍ* *how many nights have gone by!* D. G.]

(b) If the subject be a singular substantive, which is feminine merely by form or usage (Vol. i. §§ 290, b, 291), the preceding verb may be put either in the masculine or feminine, whether the subject immediately follows it or not, though in the former case the feminine is preferable, as *طَلَعَتِ الشَّمْسُ* *the sun rose*, *كُسِرَتِ اللَّيْنَةُ* *the brick was broken*, rather than *طَلَعَ الشَّمْسُ*, *كُسِرَ اللَّيْنَةُ*. In the following examples the verb is masculine : *فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ* *and see what was the end of those who preceded them* ; *لِيَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ* *that the people may not have any pretext against you* ; *فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ* *and whosoever receives an admonition from his Lord* ; *وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ* *even if there be in them poverty or straitness*.

(c) If the feminine subject be separated from the verb by the particle *إِلَّا*, the verb is put in the masculine ; as *مَا زَكَ إِلَّا فِتْنَةٌ* *no one was innocent except the maidservant of 'Ibnu 'l-Alā*

A (i.e. **مَا زَكَ أَحَدٌ**). The feminine is, however, admissible, especially in poetry, as in the above example, **مَا زَكَتِ النِّخ** (i.e. **فَتَاةٌ**).

(*d*) The verbs **نِعِمَّ** and **بِئْسَ** (Vol. i. § 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as **نِعِمَّ الْمَرْأَةُ زَيْنَبُ** *Zèinèb is an excellent woman!* rather than **نِعِمَّتِ**.

B **143.** If the subject be a plur. sanus masc., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or more words are interposed between it and the subject; as **قَالَ الْمُؤْمِنُونَ** *the believers said*; **جَاءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ** *there came one day (some) men from Mèkka*; **أَنْوَمِنُ كَمَا آمَنَ السُّفَهَاءُ** *shall we believe as fools have believed?* But **قَالَتِ الرَّوَاةُ** *narrators say*; **وَمَا ذَا تَبْتَغِي الشُّعْرَاءُ مِنِّي** *and what is it pray that the poets want of me?* **فَقَدْ كَذَبْتَ رَسُولٌ مِنْ قَبْلِكَ** *apostles have been accused of falsehood before thee.*

REM. *a.* A similar construction may be found even in Old German; as *do wart genuoger ougen von heizen trähnenen rôt; uns hazzet liute unde lant.*

REM. *b.* **بَنُونَ**, sons (pl. of **ابْنٌ**), and other similar words (Vol. i. § 302, *e*, and rem. *d*), are exceptions, being treated as plurales fracti (see § 144), and therefore admitting the verb in the

D fem. sing. This remark applies, however, to **بَنُونَ** only when it is used to denote a *family* or *tribe* (compare § 147); as **قَالَتْ بَنُو إِسْرَائِيلَ** *the Bènū 'Isrā'îl (Children of Israel) said.*

144. If the subject be a pluralis fractus, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as **ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ** *then, after this, your hearts became hard* (from **قَلْبٌ**, masc.); **مَتَى كَانَ الْخِيَامُ بِدِي طُلُوحٍ** *when the tents are (set up) at Dū Tolūh* (from **خَيْمَةٌ**, fem.). See § 143.

REM. The remark made in § 142, c, regarding the particle **إِلَّا**, applies here too. An example of the fem. is **وَمَا بَقِيَتْ إِلَّا** **الضُّلُوعُ الْجَرَّاشِعُ** and *nothing remained but the low rugged ridges of hills* (from **ضَلَعُ**, fem.), where a prose writer would have said **وَمَا بَقِيَ شَيْءٌ**, scil. **شَيْءٌ**.

145. If the subject be a collective of the class mentioned in Vol. i. § 290, a, ε, like **عَنَمٌ** *sheep or goats*, **طَيْرٌ** *birds*, or one of the B collectives or other nouns mentioned in Vol. i. § 292, the preceding verb may be put either in the masculine or feminine, though the fem. is preferable, if the subject be feminine; as **قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ** *the Jews say, The Christians stand upon nothing* (have no foundation for their belief); **إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ** *I saw myself (in a dream) carrying upon my head (some) bread, of which the birds were eating.* C

146. If the subject be a feminine noun in the plural number, whether plur. sanus or plur. fractus, the preceding verb may be put either in the masc. or fem. sing.; unless the plur. sanus refers to persons of the female sex, in which case the fem. is decidedly to be preferred. Examples: **مِن بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ** *after the convincing proofs have reached you*; **مِمَّا كَتَبَتْ أَيْدِيهِمْ** *because of what their hands have written*; **فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا** *the evil consequences of what they did, came upon them*; **فَبَكَى بَنَاتِي سَجُوهُنَّ** *and my daughters lamented their misery*; **لِأَنَّهُ قَدْ ظَهَرَ أَمَارَاتُهَا** *because its signs have already appeared*; **قَالَ نِسْوَةٌ فِي الْمَدِينَةِ** *(some) women in the city said*; **لَوْلَا هَذَا نَسَبِي نَسَاؤُهُمْ** *had it not been for these two, their women would have been taken prisoners*; but such instances as **إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ** *when believing women come unto you*, are comparatively rare.

- A **147.** The names of the Arab tribes, which are mostly of the feminine gender, take a preceding verb in the fem. sing. (see § 143, rem. *b*); but a following verb may be put in the plur. masc., because such names have the sense of collectives; e.g. **تَجَمَّعَتْ عَقِيلٌ وَقَشِيرٌ** (the tribes of) 'Oḳail and Koṣeir assembled and complained to one another of what was being done to them by Sēifu 'd-daula.
- B **148.** In general, when once the subject has been mentioned, any following verb must agree with it strictly in gender and number; as **خَرَجَ عَلَيْهِ الصَّيَادُونَ فَأَنْهَزَمَ مِنْهُمْ فَأَمَّا وَهُوَ فِي السَّهْلِ فَلَمْ يُدْرِكُوهُ** the hunters came out (sing.) against him and he fled from them, and, whilst he continued on level ground, they did not overtake him (plur.); **يَهْتَابُونَ كَمَا يَهْتَابُونَ تَنُوحِ الْحَمَامِ** those parting are moved (sing.) by it as they are moved (plur.) by the mournful cooing of doves; **كَانَ فِيهِ قُبَّةٌ تُعْرَفُ بِقُبَّةِ الْهَوَاءِ** there was (masc.) upon it a cupola, known (fem.) by (the name of) the cupola of the air; **وَبِمَعَارَةِ الْأَخْضَرِ يَتْرُكُ الزُّوَارُ أَسْبَابَهُمْ وَيَصْعَدُونَ مِيلَيْنِ إِلَى أَعْلَى الْجَبَلِ** and the pilgrims leave (sing.) their baggage at the cave of *el-Hidr*, and ascend (plur., **الزُّوَارُ** being a plur. fract. denoting rational beings) two miles to the top of the mountain; **لِلَّهِ مَلَائِكَةٌ يَتَعَاقَبُونَ فِيكُمْ** God has angels who watch over you in turn (plur., for the same reason as in the last example); **فَجَالَ الصَّوَارُ وَأَتَقَيْنَ بِقَرْهَبٍ** and the herd wheeled (masc.) and guarded (their rear) with an old buck (**أَتَقَيْنَ** fem., because, with the exception of the single buck, the rest of the herd were does); **فَأَبْرَزَ مِنْهُ رِقَاعًا قَدْ كُتِبْنَ بِالْوَانِ الْأَصْبَاعِ** and he took out of it scraps of paper written with (ink of) various colours (where **كُتِبَتْ** might also be used).—If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. fractus may be followed by the verb in the plur. masc.; as **كَلَابٌ مَرَّةً أَصَابُوا**

سَبَّحَ جِلْدَ سَبَّحَ *once on a time (some) dogs found the skin of a beast of prey ; A*
 وَقَالُوا بِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ
and they shall say to their skins (members), Why have ye borne witness against us? They
shall answer, God hath made us speak.

[REM. When the subject in the plural denotes irrational or inanimate objects, the plur. fem. of the verb is preferred in classic Arabic, if their number does not exceed ten, the sing. fem., if it be more, as لِإِحْدَى عَشْرَةَ خَلْتُ and لِثَلَاثٍ خَلُونُ (§ 111). The same rule applies to the pronouns that refer to them, which in the B former case are هُنَّ, هِنَّ, in the latter هِيَ and هَا (as a suffix). Comp. Fleischer, *Kl. Schr.* i. 695.]

149. If the subject be a substantive in the dual number, the preceding verb must be put in the singular, but must agree with the subject in gender. Examples: وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ *and two young men went into the prison along with him ;* لَمَّا تَنَازَعْنِي الرَّجُلَانِ *after the two men disputed with one another about me ;* بَعْدَ مَا كَانَ *C* وَلَا يَلْبَثُ الْعَصْرَانِ *after something had taken place between us, which brother and sister do not do ;* يَوْمٌ وَلَيْلَةٌ إِذَا طَلَبَا أَنْ يُدْرِكََا مَا تَمِمَمَا *the two times, day and night, when they seek (to effect anything), are never long in attaining what they aim at ;* وَسَبَّرَتْ يَدَاهُ وَعَضَدَاهُ وَرِجْلَاهُ *and his hands and arms and feet were pierced with nails ;* شِبِيهِ بِمَنْ قُطِعَتْ قَدَمَاهُ *like one whose feet are cut off ;* لَوْ كَانَ بَدْرٌ حَاضِرًا وَأَبْنُ حَمَلٍ مَا نُقِشَتْ كَفَاكَ *D* لَا رَقَاتٌ عَيْنَاهُ مِنْ طُولِ الْبُكَاءِ *; (حَمَلٍ in rhyme for حَمَلٍ) ;* خُذْ مِنْ شَارِبِكَ حَتَّى *had Bèdr been present and 'Ibn Hamèl, thy hands would not have been branded (حَمَلٍ in rhyme for حَمَلٍ) ;* تَبْدُو شَفَتَاكَ وَمِنْ ثُوبِكَ حَتَّى تَبْدُو عِقْبَاكَ *may his eyes never cease from constant weeping ;* تَبْدُو شَفَتَاكَ وَمِنْ ثُوبِكَ حَتَّى تَبْدُو عِقْبَاكَ *cut your moustache till your lips can be seen, and your dress till your heels can be seen (compare, in*

- A Hebrew, Micah iv. 11, **וְכַדְלִיקִי תִשְׁתּוֹי הֶטָן**; (**וְהַחַוּ דְּעֵיזִין לַיַּדִּינוּ**); **وَكَذَلِكَ تَسْتَوِي هَتَانِ** and thus these two words (viz. **דְּעֵיזִין** and **לַיַּדִּינוּ**) are alike in their application to men also.—A following verb must, of course, agree strictly with the preceding subject in number as well as gender; as **إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا** when two troops among you were on the point (sing.) of behaving with cowardice (dual). But if it be a collective, designating rational beings, the masc. plur. is admissible; as **وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا** and if two parties of believers fight with one another, make peace between them.

REM. Sometimes, however, a preceding verb is found in actual agreement with a following subject in the dual or plural, or even in virtual agreement with a singular collective; as **وَقَدْ أَسْلَمَاهُ مُعَدًّا** after both far and near (after every one) had abandoned him (**حَمِيمٍ** in rhyme for **حَمِيمٍ**); **أَحْمَرَّتَا عَيْنَاهُ** his eyes were red;

- C **رَأَيْنَ الْغَوَانِي الشَّيْبَ لَاجٍ بَعَارِضِي** his hands threw or shot; **رَأَيْنَ الْغَوَانِي الشَّيْبَ لَاجٍ بَعَارِضِي** the women saw the white hairs which glittered in my whiskers; **يَلْمُؤُونَنِي فِي اشْتِرَاءِ النَّخِيلِ أَهْلِي** my family abuse me for the purchase of the palm-trees; **نَصْرُوكَ قَوْمِي فَأَعْتَزْتُ بِنَصْرِهِمْ** my people aided thee, and thou becamest powerful through their aid. The phrase **أَكَلُونِي الْبَرَاعِثُ** the fleas devoured me, is generally cited by the native grammarians to exemplify this construction, [which, they say, is peculiar to the dialect of the tribe of *Ṭeiyi*].

150. If the preceding verb has several subjects, it may be put in the plural, as **جِئْنَا أَنَا وَأَنْتَ** thou and I are come; or it may agree in number and gender with the nearest subject, as **وَيَسُدُّ هُرُونَ وَبَنُوهُ** and Aaron and his sons shall lay their hands upon his head; **تَكَلَّمَتْ مَرْيَمُ وَهَارُونَ فِي مُوسَى** Miriam and Aaron spoke about Moses.—If the subjects precede, and are either three or more

singulars, or a singular and a dual, the verb is put in the plural; if A
they are merely two singulars, in the dual; as **الْبَطْنُ وَالرِّجْلَانِ تَخَاصَمَا**
the belly and the two feet disputed with one another; **الْبُرْدُ وَالْحَرُّ**
the cold and the heat disputed with one another; **وَالشَّجَرُ وَالشَّجَرُ**
تَخَاصَمَا *and the plants and trees worship* (not **يَسْجُدُونَ**, because
الشَّجَرُ and **الشَّجَرُ** are not individuals but species); **وَحِيلَتِ الْأَرْضُ**
وَالْجِبَالُ فِدْكَةً وَاحِدَةً *and (when) the earth and the mountains*
shall be lifted up and dashed in pieces at one stroke (not **دُكَّتْ** or B
دُكِّنَ, **الْجِبَالُ** being a plur. fract.). If the subjects be of different
genders, the verb is usually put in the masculine, as in the first of the
above examples, or in **الْكَسْلُ وَكَثْرَةُ النَّوْمِ يَبْعِدَانِ مِنَ اللَّهِ وَيُورِثَانِ الْفَقْرَ**
indolence and excess of sleep remove us far from God and make us
heirs of (reduce us to) poverty.

151. The verb frequently agrees in respect of gender, not with C
the grammatical subject, but with its complement (the genitive
annexed to it), which is the logical subject; as **وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ**
even though every sign should come (be shown) unto them; **يَوْمَ تَجِدُ**
كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا *on the day (when) every soul shall*
find the good it has done present (along with itself before God);
قَطَعَتْ بَعْضُ *all my limbs were relaxed*; **أَعْضَائِي**
تَفْتَدِي مِنْهُ بَعْضُهَا بِبَعْضٍ *some of his fingers were cut off*;
بَعْضُ *some of them ransom themselves from him with others* (by giving up D
others to him); **إِذَا بَعْضُ السِّنِينَ تَعَرَّقَتْنَا** *when some years shall have*
gnawed at us; **كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ** *ye are the best people*
that has been brought forth (created) for mankind; **مَشِينَ كَمَا اهْتَزَّتْ**
رِمَاحُ تَسْقَتُ أَعْلَاهَا مَرُّ الرِّبَاجِ النَّوَاسِرِ *they walked as spears wave, the*
tops of which are bent by the passing of gentle breezes; **إِنَارَةُ الْعَقْلِ**

- A *مَكُوفٌ بِطُوعِ هَوَى* *the brightness of the intellect is obscured (or eclipsed) by obeying lust.* As the above examples show, this agreement of the verb with the logical subject most frequently and naturally takes place when the grammatical subject expresses a subordinate idea, like *كُلٌّ جَمِيعٌ*, *بَعْضٌ* and *غَيْرٌ* (see § 82).

[REM. The verb sometimes agrees with a subject that is to be supplied from the context, as *كَلِمَةً*, *فَعَلَةً*, etc. Examples:

- B *فَوَقَّرَتْ فِي رَسُولِ اللَّهِ* *this (threatening) reached the Apostle of God*; *نَفْسِ الرَّشِيدِ وَحَفِظَهَا* *this (saying) remained in the mind of ʿr-Rašīd and he kept it in memory.* Comp. the phrase *مَا كَانَ لِيَحْتَمِلَهَا لَكَ* *he is not the man to forgive thee this (deed).* D. G.]

152. What has been said regarding the concord of gender and number in a verbal sentence, is nearly all applicable to a nominal sentence.

- (a) When the predicate [being a verb, or an adjective] follows the subject, they must agree strictly in gender and number (see § 148); unless the subject be a plur. fractus, in which case the predicate may also be put in the fem. sing., as *تَعْمَى الْقُلُوبُ وَالْعُيُونُ نَاطِرَةٌ* *the hearts are blind, whilst the eyes are seeing.* This latter remark applies also to the names of the Arab tribes (see § 147); as *وَبَنُو عَبَسَ يَوْمَئِذٍ* *and the Bēnū 'Abs were at that time dwelling among the Bēnū 'Āmir 'ibn Sa'sa'a.*

(b) When the predicate precedes the subject, as happens in negative and interrogative sentences, then (a) if the sentence be nominal (see § 117), the predicate and subject must agree in number; but (β) if the sentence be verbal (see § 121), the predicate is put in the singular.

(c) If the subject be a collective, the predicate may be put in the plural; as *كُلٌّ لَهُ قَانِتُونَ* *all are obeying him.* Similarly, when a

verb is placed after a collective subject (see § 148); as **وَلَكِنَّ أَكْثَرَ** A
النَّاسِ لَا يَشْكُرُونَ *but the greatest part of mankind are thankless*;
أَتْرَكُوا *a part of them are afraid of men*; [**أَتْرَكُوا**
التُّرْكَ مَا تَرَكُواكُمْ *let the Turks alone as long as they let you alone*;
لِأَنَّ جَيْشَهُ هَلَكُوا *because his army had perished*].

(d) The predicate frequently agrees in gender, not with the grammatical subject, but with its complement, which is the logical B
subject (see § 151); as **كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ** *every soul shall taste of*
أَتَى الْفَوَاحِشِ عِنْدَهُمْ مَعْرُوفَةٌ *the committing of crimes is held*
كُلُّ أُذُنٍ *laudable by them*. [Less frequent are such expressions as **كُلُّ عَيْنٍ**
سَامِعٌ *every ear is hearing, and every eye seeing*.]

[REM. In the words of the Prophet **إِن كَلَّ دِمٌّ وَمَالٌ** *verily, whatever*
وَمَا أُتِرَةٌ كَانَتْ فِي الْجَاهِلِيَّةِ *claims of blood, money or privilege there existed in the time of* C
فَهِيَ تَحْتَ قَدَمِي هَاتَيْنِ *Ignorance, are under these my feet, i.e. are abolished by me, the*
fem. form of **كَانَتْ** and **فَهِيَ** (replaced in 'Ibn Hisām 821, l. 6 and
Ṭab, i. 1642, l. 9 by **يُدْعَى فَهَوَ**), is to be explained by **كُلُّ** having
the sense of **إِنَّ الزِّيَارَةَ** *totality*, just as in the verse of Gāmil **إِنَّ**
الزِّيَارَةَ لِلْحَبِيبِ يَسِيرٌ *verily the visiting is easy for the loving one*, the
predicate has been put in the masc. gender according to the sense
فَإِنْ تَسْأَلْنِي عَنْ لُمَّتِي *being = الْمَزَارُ*, and in **عَلَى الْمَعْنَى**
فَإِنْ أَسْأَلُكَ عَنْ أَوْدِي بِهَا *and if thou ask me about my locks, lo!* D
vicissitudes of time have taken them away, the verb agrees, not with
أَلْحَادِثَاتُ, but with its equivalent **أَلْحَدِثَاتُ**. In the words of the
tradition (Zamahsārī, *Fāṭik*, ii. 490) **أَلْقَتُلُ فِي سَبِيلِ اللَّهِ مُمَصِّصَةٌ**
death on the path of God is purifying (from the filth of sin), the
predicate is according to some interpreters fem., because **أَلْقَتُلُ** has
the meaning of **السَّهَادَةُ** *martyrdom*. Others say that **خُصَلَةٌ** a
practice is to be understood. Neither explication is necessary,

- A for the nomina actionis are of both genders (Vol. i. § 292, *d*). Other examples are Tab. i. 2185, l. 9 *seq.* وَالصَّوْمُ مَرْقَةٌ وَمُضْعَفَةٌ and fasting makes weak and feeble; Lèbid, *Mu'all.* 33 وَكَانَتْ عَادَةً إِذَا هِيَ عَرَدَتْ إِقْدَامَهَا and it was his wont, to let her precede, when she drew back, where also some interpreters say that the predicate agrees with التَّقْدِمَةُ = الْأَقْدَامُ; *Fa'ik* i. 246 إِنَّمَا هِيَ إِقْبَالٌ and this is only an advancing and a retreating (comp. *e*). D. G.]
- B (e) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plur. fractus*, then the former is generally put in the fem. sing., even when the preceding substantive, to which it refers, is of the masc. gender; as إِنَّ هَذِهِ تَذَكُّرَةٌ this is an admonition (Germ. *dies ist eine Erinnerung*, Fr. *ceci est un avertissement*); تِلْكَ حُدُودُ اللَّهِ such are God's ordinances (Germ. *dies sind Gottes Regeln*, Fr. *ce sont-là les règles de Dieu*); تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ such are God's signs, which we repeat to thee with truth. [In like manner, if كَانَ or one of its "sisters" be used (§ 131), this may agree in gender with the predicate, as وَإِنْ كَانَتْ الْأُخْرَى and if the contrary should happen; وَقَدْ صَارَتْ لِي سُنَّةً فِي الْعَرَبِ and it has become a custom of mine with the Arabs (**El-Mubarrad*, 279, l. 4 with the variant سُنَّةً); ثُمَّ لَمْ تَكُنْ فِتْنَتَهُمْ إِلَّا أَنْ قَالُوا وَرَكِبُوهُمْ فَكَانَتْ and they bore down upon them and this was their defeat; see
- D other examples in my note on **El-Mubarrad* ii. 108. This is also the case after the interrogative pronouns مَنْ and مَا (§ 170), as مَنْ كَانَتْ أُمُّكَ who was thy mother? مَا جَاءَتْ (صَارَتْ) حَاجَتَكَ what became (or was) thy want?

* [The word هَذِهِ, in the expression هَذِهِ أَلْفٌ دِرْهَمٍ this is a thousand dirhems, is explained by the grammarians as standing for هَذِهِ الدَّرَاهِمُ]

REM. In order to express the neuter *this, it*, etc. both the masc. and fem. sing. of the personal and demonstrative pronouns may be used. Examples of the latter: **أَتَانِي أُبَيْتَ اللَّعْنُ أَنْكَ** *I have heard, mayest thou avoid imprecation! that thou hast blamed me, and because of this I am anxious and distressed*; **وَكَانَتْ إِيَّاهَا** *and so indeed did it happen* (Tab. i. 2951, l. 1); **فَعَلْتُمْوهَا** *ye have done it, it is your fault* (Tab. i. 2755, l. 12); **قَدْ جَعَلُوا حُسَيْنِيَّةً** *they have made it to be treachery, such as was committed against *El-Hosein*. This is applicable also to the **الْقِصَّةِ** or **ضَمِيرُ الشَّانِ**, which is masc. or fem. according to the gender of the subject in the following sentence. An example of the fem. is Kor'an xxii. 45 **فَأَنبَا لَا تَعْمَى إِلَّا بَصَارُ** *for it is not the eyes that become blind*. D. G.]

B. THE DIFFERENT KINDS OF SENTENCES.

1. Negative and Prohibitive Sentences.

153. The negative particles may, as in the Indo-European languages, deny any part of the sentence,—the predicate, the subject (e.g. **لَا نَافِيَةَ الْجِنْسِ**, § 39), the object, the *hāl* or circumstantial expression, etc.

154. The negative particle sometimes immediately precedes that part of the sentence which it denies, at other times is separated from it by some other part; as **لَا يُكْرِمُ السَّخِيَّ الْبَخِيلُ** *the liberal man does not respect the niggardly*; **مَا هَذَا بَشَرًا** *this is not a human being* (see § 42, rem. d); **مَا قَالَ هَذَا** *he has not said this*.

[REM. If only a part of an affirmative sentence is to be strongly denied, the negative particle must precede that part immediately, as **جَاءَ زَيْدٌ لَا ضَاحِكًا وَلَا بَاكِيًا** *Zeid came neither laughing nor weeping*. If to the affirmative part of a sentence, a

- A parallel negative is to be opposed, the latter must be preceded by the negative particle without a conjunction, as **رَأَيْتُ زَيْدًا لَا عَمْرًا** *I have seen Zèid, not 'Amr.*]

- 155.** The predicate of a simple declarative verbal sentence, which is neither asseverative nor optative (§ 1, *e* and *f*), may, when denied by **لَا**, be put either in the imperfect or the perfect. (a) When put in the *imperfect*, it may be rendered into English by the present, the future, or, when connected with preceding past tenses, by the Latin imperfect (§§ 8, 9); as **لَا يُكْرِمُ السَّخِيُّ الْبَخِيلُ** *the liberal man does not respect* (or *will not respect*, or, under certain circumstances, *did not respect*, non honorabat) *the niggardly*. (b) The *perfect* can properly be used only (a) when **لَا** is repeated twice or oftener in clauses connected by **وَ**, in which case it may be translated by the perfect or the past (§ 1, *a* and *b*), as **لَا صَدَّقَ وَلَا صَلَّى** *he has neither believed nor prayed*, or *he neither believed nor prayed*; or (β) when **لَا** is connected by **وَ** with a preceding negative, such as **لَمْ**, **مَا**, or **لَيْسَ**, and merely carries on the negation of something past (see § 1, *e*, rem. *α*, and § 160)*.

156. The particle **لَنْ** (a contraction of **لَا أَنْ**), which is construed with the subjunctive of the imperfect (§§ 11 and 15, *a*, *α*), is a very strong negation of the future, *not at all, never*; as **فَإِنْ لَمْ تَفْعَلُوا وَلَنْ** *and if ye do not do it—and ye will never do it—then dread the fire (of hell)*.

- D REM. On **لَمْ** and **لَيْسَ** see §§ 12 and 18.

157. The particle **مَا**, when joined to the perfect, denies the past; when joined to the imperfect, the present (see § 8, *e*, rem. *a*).

158. The particle **إِنْ** [Vol. i. § 362, *f*] is often found with negative force, in verbal as well as in nominal sentences (see § 42, rem. *e*), and that before both the perfect and the indicative of the

* [Comp. § 1, *e*, rem. *b*.]

imperfect. For example: *إِنَّ الْحُكْمَ إِلَّا لِلَّهِ* judgment belongs to God A alone (lit. is not except to God); *إِنَّ الْكٰفِرُونَ إِلَّا فِي غُرُورٍ* the unbelievers are in utter deception (lit. are not except in deception); *إِنَّ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي* it is for Him alone to reward me, who has created me; *إِنَّ أَرَدْنَا إِلَّا إِحْسَانًا* then they will come unto thee, swearing by God (and saying), We intended nothing but doing good; *وَلَيَنْ زَالَتَا إِنْ أَمَسَكَهُمَا مِنْ أَحَدٍ مِنْ* B *وَعَدِهِ* and if they (heaven and earth) should quit their place, no one could withhold them after Him (if He, i.e. God, should withdraw His support); *وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى* and verily they will swear, We meant only what is best; *إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ* they merely follow their own fancy. In elevated prose style, as well as in poetry, the negative *مَا* is often prefixed to this *إِنْ*; e.g. *وَمَا إِنْ يَنْجَحُ لَهَا عَنَاءٌ* but her pains were (all) of no avail; *مَا إِنْ يَمَسُّ الْأَرْضَ إِلَّا مِنْكَبٌ مِنْهُ* C only one shoulder of his touches the ground; *مَا إِنْ رَأَيْتَ لَهُمْ فِي النَّاسِ* *أَمْثَالَ* thou hast never seen (any) like them among men (*أَمْثَالَ* in rhyme for *أَمْثَالَ*); *مَا إِنْ أَتَيْتَ بِشَيْءٍ أَنْتَ تَكْرَهُهُ* (أَمْثَالَ); which thou didst not like.

REM. a. This *إِنْ* (called by the grammarians *إِنَّ النَّافِيَةَ* the negative 'in) is not to be confounded with the conditional particle of the same sound (*إِنَّ الشَّرْطِيَّةَ* the conditional 'in): for (a) it admits D of a nominal sentence after it; (b) it does not govern the jussive; (c) it lets the perfect retain its past signification; (d) its predicate is sometimes put in the accusative, like that of *مَا* (§ 42, rem. e); and (e) it is joined, as a corroborative, to *مَا*. It seems rather to be connected with the Hebrew negative *לֹא*, *לֹא*, and occurs itself in that language in the form *לֹא*.

[REM. b. 'Abū Zèid, *Nawādir*, 60 seq. gives an instance of *لَئِنْ*

- A being prefixed to **إِنْ** instead of **مَا**, apparently because a relative **مَا** precedes. D. G.]

159. The verb **لَيْسَ** (Vol. i. § 182) is used (*a*) as the negative sometimes of **كَانَ أَتَّامَةً** (§ 41), e.g. **لَيْسَ لِصَاحِبِ الْعَقْلِ وَالْأَيْدِينَ عُدْرٌ** (§ 41), e.g. **لَيْسَ بِعَالِمٍ**, or **لَيْسَ عَالِمًا** (§ 41), e.g. **كَانَ النَّاقِصَةُ**.

- B [It has always the meaning of the *imperfect*, mostly in its sense of the indefinite or definite present (§ 8, *a, b*).] But it is also employed (*b*) as an indeclinable negative particle, stronger than **لَا**, to deny some part of the sentence to which it is prefixed; e.g. **لَيْسَ لِهَذَا خُلِقْتَ وَلَا** **تُحْتَمَلُ** **بِهَذَا أَمْرٌ** *thou wast not created for this, nor bidden to do this*; **لَيْسَ كُفْلٌ مَا فَاتَ يَدْرُكُ** *nothing that has escaped us can be overtaken* (an opportunity once lost never recurs); **إِنَّمَا يَجْزِي الْفَتَى لَيْسَ الْجَمَلُ** *it is only the man that makes a return, not the camel* (**الْجَمَلُ** in rhyme for **الْجَمَلُ**); **قَدْ نَوَيْتَ أَنْ تُعْتَقِنِي** (**الْجَمَلُ**); **لَسْتُ أَقْصِدُ الْحَرْبَ** *I do not intend to make war (upon you), but I am come to destroy the Ka'ba*; **لَسْتُ تَنَالُ الْعِزَّ حَتَّى تُذَلَّهَا** *you will never attain greatness till you humble it (your spirit)*; **فَلَيْسَ تُدْخَلُ** **بَعْدَ الْجَنَّةِ النَّارُ** *for the fire (of hell) is never entered after (one has been a dweller in) Paradise*; **لَيْسَ تُرَجَى لِفَائِدَةٍ** (**لِفَائِدَةٍ** in rhyme for **لِفَائِدَةٍ**). It may even be governed by **كَانَ**, so as to express the negative imperfect of that verb; as **كَانَ النَّبِيُّ** **صَلَّعَ** **لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ** *the Prophet was neither of high nor low stature*.

- A genitive governed by *غَيْرٌ*, etc.; as *فَنَحَرَهَا غَيْرَ مُحَبَسَةٍ وَلَا مُعَقَّلَةٍ* and *هُوَ غَيْرٌ* he slaughtered them without their being shut up or bound; *غَيْرٌ* *هُوَ غَيْرٌ* this is neither strange nor wonderful (see § 82, d, rem. a); *وَلَا حَيَاءٌ*; *وَلَا حَسَبٌ* without honour or shame; *وَلَا جُبْنٌ* *وَلَا فَرَقٌ* without cowardice or fear.

- REM. b. *وَلَا* is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by *even*; as *وَلَا أَحَدٌ لَا* not even one; *وَلَا أَرَى أَنْ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ* but I do not see that there has come out even a single one of them.

161. In oaths and asseverations *لَا* is followed by the perfect with the signification of our future (see § 1, e); as *وَاللَّهِ لَا عَصَيْتُ رَبِّي* by God, I will not disobey my Lord; *وَاللَّهِ لَا فَتَحْتُ هَذَا آتَابَ* by God, I will not open this door; *وَحَيَاةَ فِرْعَوْنَ لَا خَرَجْتُمْ مِنْ هُنَا* by the life of Pharaoh, ye shall not quit this place; *لَا عَتَبْتُ عَلَيْهِ بَقِيَّةَ عُمَرِي* I will never reproach him (again) during the remainder of my life. In blessings and curses it is followed by the perfect as an optative (see § 1, f); as *لَا رَأَيْتُ شَرًّا* mayest thou never see (suffer) evil! *لَا كَانَ* may he not be (may he perish), and never come to life!*

162. When verbs signifying to forbid, fear, and the like, are followed by *أَنْ* with the subjunctive, the negative *لَا* is sometimes inserted after *أَنْ* (*لَا أَنْ* or *أَلَّا*) without affecting the meaning (see § 15, a, a); as *مَا مَنَعَكَ أَلَّا تَسْجُدَ* what prevented thee from worshipping (him)? *إِذْ رَأَيْتَهُمْ ضَلُّوا أَلَّا تَتَّبِعِينَ* what hindered thee, when

* [*أَسْتَكَانَ* in this sense is of rare occurrence. The old expression was *لَا كَانَ وَلَا تَكُونُ*. In the *Chrestom.* of Kosegarten, p. 16, l. 12 seq. we must read with Dozy *لَا كُنْتُ وَلَا أَسْتَكُنْتُ* would that I had never come to life! D. G.]

thou sacest that they had gone astray, from following me? وَإِنْ خِفْتُمْ^A وَأَلَّا تَقْسِطُوا فِي آلِيَتَامَى and if ye are afraid of being unjust towards the orphans (but if we read لَا تَقْسِطُوا, لَا is no longer redundant: if ye are afraid of not being just, etc.); وَقَدْ نَهَى زِيَادٌ فِي ذَلِكَ أَلَّا يَفْعَلَهُ أَحَدٌ and Ziyād forbade concerning this matter, that anybody should do it.

REM. In accordance with a curious idiom of the language, whereby an oath or execration seems to be regarded as a virtual negation, the negative particle may be omitted in denial by oath, B and, on the contrary, be inserted in affirmation. For example, in poetry: أَقْسَمْتُ بِاللَّهِ أَسْقِيَهَا وَأَشْرِبَهَا حَتَّى تَفْرَقَ تَرَبُّبُ الْأَرْضِ أَوْصَالِي by God I swear, I will NOT give it (to others) to drink, NOR drink it (myself), until the dust of the earth separates my joints; فَالَيْتُ أَسَى فَالَيْتُ أَسَى and so I swear, I will NEVER mourn for one dying, NOR ask a mourner what ails her; فَقُلْتُ يَمِينَ اللَّهِ فَقُلْتُ يَمِينَ اللَّهِ and I said, By God I swear, I will NOT cease sitting (see § 42, rem. b); and in the Kor'an, تَاللَّهِ تَفْتُو تَذْكُرُ يَوْسُفَ by C God, thou wilt NEVER cease thinking of, or speaking of, Joseph. Conversely, in the Kor'an: فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ and I SWEAR by the places where the stars set, and verily that is a great oath, if ye (only) knew (it); لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ لَا أَقْسِمُ بِهَذَا الْبَلَدِ I SWEAR by this town. [As to the latter case, many interpreters say that لَا is the denial of a preceding objection that is to be supplied, so that we must translate: no! (it is not as ye say), I swear, etc. In the former case the omission of the negative particle is allowed, because no misunderstanding can arise. For, when affirming, we ought to say وَاللَّهِ لَا سَقِيَتَهَا وَلَا شَرِبَتَهَا (see §§ 14, 19). Therefore the negative particle may be omitted even where no oath is expressed, as in the old verse (Nöldeke, *Delectus*, p. 65, l. 14) فَإِنْ لَا أَمْتُ يَا عَمْرُو فَأِنْ لَا أَمْتُ يَا عَمْرُو and if my life be spared, O Amr! I will not cease to

- A *seek vengeance for thy blood, and in that of Abū Nowās (Tab. iii. 705, l. 1) نَزَلْ بِخَيْرٍ مَا أَنْطَوَيْنَا عَلَى التَّقَى we shall never cease to be in good condition, as long as we keep the fear of God in our heart. See two other examples § 42, rem. b. D. G.]*

163. The prohibitive لَا governs either the jussive or the energetic. See §§ 17, *b*; 19, *b*; and 20.

B *2. Interrogative Sentences.*

164. The Arabic language ignores the difference between a direct and an indirect question, in so far as regards the arrangement of words and the mood of the verb. Every interrogative clause, even when dependent upon a preceding one, takes the direct form.

- 165.** A question is sometimes indicated merely by the tone of the voice, both when it stands alone, and when it is connected with another question by أَمْ or أَوْ ; as $\text{فَقَالُوا تَخْشَى عَلَيْنَا مِنْ نَفْسِكَ شَيْئًا} \text{ أَمْ} \text{ أَوْ} \text{ رَمَى الْجِمَارِ} \text{ رَمَى الْجِمَارِ} \text{ رَمَى الْجِمَارِ}$ *and they said, Dost thou fear any evil to us from thyself? رَمَى الْجِمَارِ is it better to cast the stones (one of the ceremonies of the pilgrimage to Mèkka) riding or on foot? وَإِنْ لَعَمْرُكَ مَا أَدْرِي وَإِنْ كُنْتُ دَارِيًا بِسَبْعِ رَمِيمِ الْجَمْرِ أَمْ بِثَمَانٍ I am knowing, (whether) they pelted the Gamarāt (see the last example) with seven (pebbles) or with eight; لَا أَدْرِي هُوَ مِنْ رُحْتِ أَوْ مِنْ أَرْحَتِ; I do not know whether it comes from rohtu or from 'arahtu. In general, however, a question is introduced by one or other of the interrogative particles mentioned in Vol. i. §§ 361, 362.*

166. The simplest interrogative particle is أَلَمْ , which may be prefixed to the word إِنْ , and to the conjunctions وَ , فَ , and ثُمَّ ; as $\text{أَلَمْ تَكُنْ فِي السَّمَاءِ} \text{ أَلَمْ تَكُنْ فِي السَّمَاءِ} \text{ أَلَمْ تَكُنْ فِي السَّمَاءِ}$ *are ye safe from Him who is in heaven? أَلَمْ تَكُنْ فِي السَّمَاءِ shall we believe as fools have believed? أَلَمْ تَكُنْ فِي السَّمَاءِ*

أُنْتُمْ لَمَدِينُونَ *when we are dead, and become dust and* A
bones, shall we indeed be recompensed (for our deeds)? أَتَنْتَ لَأَنْتَ
 أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ? *art thou really Joseph?*
not fight a people who have broken their oaths? أَلَمْ تَسْتَجِ مِنْ اللَّهِ?
art thou not ashamed of thyself before God? فَقَالَ أَبُو بَكْرٍ أَوَكَلَّكُمْ رَأْيُهُ
 أَفَسَمِعْتَنِي *and Abū Bèkr said, Are ye all of this opinion?* عَلَى هَذَا
 أَقُولُ إِلَّا خَيْرًا *hast thou then heard me saying aught but good?* B
 أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ
do they not know that God knows what they keep secret? أَلَمْ
 نَحْنُ بِمَيِّتِينَ إِلَّا مَوْتَنَا الْأُولَى *are we not*
then liable to die save our first death (in this world)? أَوْلَمْ يَرَوْا
 إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ *have they not looked at what God has created?*
 إِذَا مَا وَقَعَ أَمْتُمْ بِهِ *when it falls (upon you), will ye believe it then?*
 If another clause be connected by *أَمْ* with the one beginning with *أَ*
 (in this case called *هَمْزَةُ التَّسْوِيَةِ*, the *hèmza of equalisation*), there C
 arises a disjunctive or alternative question; as *أَزِيدُ عِنْدَكَ أَمْ عَمْرُو*
is Zèid in thy house, or 'Amr? أَمْ فِي الزَّقِّ *is thy*
date-honey in the jar or in the skin? أَمْ صَبَرْنَا *it is*
all the same to us, whether we bear (our torments) impatiently or with
patience; whether thou hast warned them or not; أَمْ عَلَيهِمْ
 أَلْأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ? *it is all one to them,*
 وَمِنْ الْعَجَائِبِ عَجِبُ مَنْ *one of the strange* D
things is the self-conceit of him who does not know whether he will be
saved or damned, or how his life will end. Instead of *أَمْ* we may use
أَوْ; as *أَزِيدُ عِنْدَكَ أَوْ عَمْرُو* *is Zèid in thy house, or 'Amr?* أَوْ
 فِي نَعِيمِ الْجَنَّةِ أَوْ مِنْ جِنْسِ نَعِيمِ الدُّنْيَا أَوْ غَيْرِهِ
their difference of opinion in regard to the delights of Paradise, whether they are of the
same kind as the delights of this world, or of a different kind.

A REM. a. The interrogative particle is frequently omitted at the beginning of an alternative question; as **أَنَا أَلْمَلِكُ سِتُّمَرُ أَوْ أَيْتَمَرُ** *I am king, whether ye like it or not* (for **سَوَاءٌ أَشْتُمَرُ**). If both parts of the sentence be dependent upon the same verb, it is placed between them; as **غَنِيًّا كَانَ أَوْ فَقِيرًا** *whether he be rich or poor* (for **أَغْنِيًّا**); **صَبَاحًا جَاءَ أَمْ مَسَاءً** *whether he comes in the morning or in the evening* (for **أَصْبَاحًا**). See § 6, a, and § 165.

B REM. b. It is said that there is a difference of meaning between **أَوْ** and **أَمْ**. The question **أَزِيدُ عِنْدَكَ أَوْ عَمْرُو** implies ignorance as to whether either of them is there, or not; but **أَزِيدُ عِنْدَكَ أَمْ عَمْرُو** implies the knowledge that one of them is there, and asks which it is.

[REM. c. **أَمْ** *الْمُنْقَطِعَةُ* (*the unconnected 'am*) signifies often or rather, nay but, serving like **بَلَّ** (§ 184, c) to denote digression or

C to rectify, as **إِنَّهَا لِإِبِلٍ أَمْ شَاءَ** *verily they (the animals seen moving at a distance) are camels; nay but are they not rather sheep?* This is also its meaning in alternative sentences after **هَلْ**; see § 167.]

167. The interrogative particle **هَلْ** introduces questions of a more lively sort; as **هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ** *hast thou heard the tale of the armies?* **هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنَجِّيْكُمْ مِنْ عَذَابِ أَلِيمٍ** *shall I direct you to a merchandise, which shall save you from sore torment?*

D **هَلْ أَتْتُمْ تَارِكُو** (§ 84, rem. a); **أَأُمِّمَرُ هَلْ تَدْرِينُ أَنْ رَبَّ صَاحِبِ الْخِ** (**لِي صَاحِبِي** (§ 90). It may be preceded by **و**, **ف**, and **ثُمَّ**; as **وَهَلْ أَتَاكَ حَدِيثُ مُوسَى** *and hath the story of Moses reached thee?* **إِنْ أَقَمْتُ إِلَى الْمَسَاءِ فَبَلَّ أَنْتَ رَاحٍ مَعِيَ** *if I stay till the evening, wilt thou go with me?*—**هَلْ** cannot be prefixed to a negative clause (excepting **هَلَّا**, § 169); nor to a conditional clause; nor to **إِنَّ**, **و**, **ف**, and **ثُمَّ**; nor, in general, to a nominal clause of which the predicate is a

finite verb (§ 119); as *هَلْ زَيْدٌ مَاتَ* [except in poetry].—It may be A followed in an alternative clause by *أَمْ* or *أَوْ*, with the former of which particles *هَلْ* is [mostly] repeated; as *هَلْ غَادَرَ الشُّعْرَاءُ مِنْ مُتَرَدِّمٍ أَمْ هَلْ عَرَفْتَ الدَّارَ بَعْدَ تَوْهْمِهِ* have the poets left any place to be patched or pieced (any decaying ruin to be sung of)? *Nay but* (I have something to say:) *hast thou recognised the abode (of thy beloved) after doubting (regarding it)?* *هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي* [are the blind and the seeing equal? Or rather are B darkness and light equal?] *سَأَلْتُ أَسِيدَ هَلْ تَأْرَثُ بِوَأْتِلِ أَمْ هَلْ شَفَيْتُ* ask 'Usdiyid whether I have taken my blood-revenge on *Wā'il*, or [rather] whether I have cured my soul of its grief; *هَلْ سَبَّ مِنْ أَحَدٍ أَوْ سَبَّ أَوْ بَخِلًا* did he revile any one, or was he reviled, or was he avaricious?

REM. a. Some grammarians say that *هَلْ* is originally equi- C valent in meaning to *قَدْ*, and that its interrogative force is really due to the particle *أُ* understood. The two are sometimes combined; as *هَلْ رَأَوْنَا بَسْفِحِ الْقَاعِ ذِي الْأَكْمِرِ* did they see us at the lower end of the plain with the hillocks? *هَلْ عَرَفْتَ دَارَ* فَقَالَ مُخَاطَبًا لِنَفْسِهِ *هَلْ عَرَفْتَ دَارَ* and he says, addressing himself, *هَلْ عَرَفْتَ دَارَ* *عَشِيْقَتِكَ بَعْدَ شِكِّكَ فِيهَا* recognised the abode of thy beloved, after thy doubting regarding it?

REM. b. On the elliptical expression *هَلْ لَكَ فِي كَذَا* see D § 53, b, rem. e. When followed by a clause commencing with *أَنْ*, the preposition *فِي* may be omitted [comp. § 70, rem. g], as *هَلْ لَكَ فِي كَذَا أَنْ تَنَامَ* dost thou wish to go to sleep?—Similarly, *هَلْ لَكَ فِي كَذَا أَنْ تَزْكِيَ* wouldst thou become pure? scil. *هَلْ لَكَ فِي كَذَا أَنْ تَزْكِيَ* hast thou an inclination to becoming pure?

168. The compound negative particle *أَلَا*, *nonne*, is often used to draw close attention to the certainty of the following assertion, and

- A hence admits of being rendered into English by *truly, verily, certainly* (compare in Hebrew הַיָּמִים = הַיָּמִים), in which case it is frequently followed, as a farther asseverative, by *إِنَّ**; e.g. *أَلَا لَآ تَقَالُ الْعِلْمُ إِنَّ**; e.g. *أَلَا بَسِئَةٌ إِلَّا بِسِئَةِ* *certainly thou wilt never attain learning save through six things* (lit. *is it not so? thou wilt not, etc.*); *أَلَا إِنَّ الْأَحْدَاثَ لَا تَدُومُ*; *verily youth does not last for ever*; *أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ*; *verily these are the fools*; *أَلَا أَيُّهَا ذَا النَّابِغِ السَّيِّدِ إِنِّي عَلَى نَائِيهَا مُسْتَبْسِلٌ مِنْ وَرَائِهَا*;
 B *O thou that barkest at (revilest) the Bènū 's-Sid, verily I am ready to fight to the death in their defence, though they are far away.* It is also used as a corroborative before the optative perfect (§ 1, *f*), the imperative, jussive, and energetic; as *أَلَا قَبَحَ اللَّهُ وَجْهَكَ* *may God disfigure thy face!* Here *يَا* is often inserted; see § 38, *a*, rem. *h*.—The synonymous particle *أَمَّا* [also, before an oath, written *أَمْر*] is used in the same way as *أَلَا*; e.g. *أَمَّا وَاللَّهِ لَوْ تَعَدَّدْتَهَا قَتَلْتُكَ* *verily, by God, hadst thou transgressed it, I would have put thee to death*;
 C *أَمَّا إِنَّهُ لَا خَيْرَ بِخَيْرٍ بَعْدَهُ الْآثَارُ* *verily there is no good in prosperity which is followed by the fire (of hell)*; *أَمَّا وَالرَّاقِصَاتِ بَدَاتِ عَرَقِي وَمَنْ صَلَّى بِنَعْمَانَ آلِ الرَّارِكِ لَقَدْ أَضْمَرْتُ حُبَّكَ فِي فُؤَادِي* *by the galloping camels at Dāt 'Irā, and by those who pray at Na'mān abounding in 'arāk-trees, (I swear that) I have treasured up love for thee in my heart.*

169. *حُرُوفُ* (called by the grammarians *لُومًا* and *لُؤْلًا*, *هَلَا*, *أَلَا*)

- D *التَّحْضِيضِ وَالْعَرَضِ* the particles of requiring with urgency, or with gentleness), are used before the imperfect to incite one to perform an act, and before the perfect to rebuke the neglect of it; as *أَلَا تُصَنِّفُ* *why dost thou not compose a book upon asceticism?* equivalent to *compose one, pray*; but *أَلَا صَنَنْتَ كِتَابًا فِي الزُّهْدِ* *why*

* [And also by *وَإِنَّ* and by *وَو*; see the Gloss. to Ṭabarī. D. G.]

hast thou not composed a book upon asceticism? هَلَّا أَعْلَمْتَنِي why A
 didst thou not inform me (of it)? يَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أَنْزَلَ عَلَيْنَا آيَةً
 يَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أَنْزَلَ عَلَيْنَا آيَةً those who do not believe, say, Why has no sign from his
 Lord been sent down to him? أَوْ تَأْتِينَا آيَةٌ why does not
 God speak to us or a sign come unto us? لَوْلَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ
 مِنْ الصَّادِقِينَ why dost thou not bring the angels to us, if thou art (one)
 of those who speak the truth? In later times the simple مَا is so used;
 as مَا تَقُومُ dost thou not stand up? or thou dost not stand up! equi- B
 valent to pray, stand up.

REM. a. هَلَّا is used in the same sense as هَلَّا, but with less
 force; as هَلَّا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ why will ye not fight a
 people who have broken their oaths? أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ? why do ye not like that God should forgive you?

REM. b. Sometimes the verb is suppressed after these particles,
 and a substantive follows in the nom. or accus.; as هَلَّا خَيْرًا مِنْ ذَلِكَ
 why not better than this? scil. تَفْعَلُ dost thou do, or هَلَّا خَيْرٌ C
 هَلَّا اتَّقَدَّمُوا وَالْقُلُوبُ صِرَاحٌ; هَلَّا اتَّقَدَّمُوا مِنَ ذَلِكَ
 why did ye not do so before, when our hearts were sound? scil.
 تَعْدُونَ عَقْرَ النَّيْبِ; هَلَّا كَانَ ذَلِكَ مِنْكُمْ سَابِقًا = هَلَّا وَجَدَ اتَّقَدَّمُوا
 ye reckon the slaughter of she-camels your greatest glory; ye sons of a good-
 for-nothing, why not the helmed warrior? scil. تَعْدُونَ, i.e. هَلَّا D
 تَعْدُونَ مِنَ الْفَخْرِ الْكَبِيِّ الْمَقْنَعِ why do ye not reckon the helmed
 warrior something glorious?

170. The interrogative pronouns مَنْ who? and مَا what? may
 stand in any one of the three cases, nominative, genitive, or ac-
 cusative; as مَنْ أَنْتِ? who art thou? مَنْ أَنْتِ? whose daughter
 art thou? مَنْ قَتَلْتَ? whom hast thou slain? مَا تِلْكَ بِجَنِينِكَ? what is

- A *that in thy right hand?* مَا تَقُولُ *what sayest thou?* فِيمَا كُنْتُمْ *in what (state) were ye?* Even when they ought, strictly speaking, to follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun which falls back upon them (عَائِدٌ or رَاجِعٌ); as قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ (instead of مَنْ بِيَدِ مَنْ) *Say, In whose hand is the kingdom over everything?* But no such pronoun can be used, unless مَنْ and مَا precede in the nominative absolute.—To render the interrogation more lively,
- B the demonstrative pronoun ذَا is appended (like the Heb. הַזֶּה) to the interrogatives مَنْ and مَا, even when the subject of the interrogative clause is introduced by the relative pronoun الَّذِي; as مَا ذَا الَّذِي تَقُولُ, or مَا ذَا تَقُولُ, *what is it (that) thou sayest*?* مَنْ ذَا الَّذِي أَمَرَ, or مَنْ ذَا الَّذِي أَمَرَ, *who is it that has given orders?* لِمَا ذَا وَتَيْتَ بَعْدَ مَجِيئِكَ إِلَى هُنَا (pron. *limá dā*), *why dost thou run away after thy coming hither?*—The pronouns مَنْ and مَا are always
- C used substantively, but can neither govern a genitive nor be followed by another substantive in apposition to them in any case (nom., gen., or acc.): مَنْ فَتًى, مَنْ فَارِسٌ, do not mean *quis arrip; quisnam vir? quis eques (est ille quem vides)?* but *quis (est) vir? quis (est) eques?* مَنْ being the subject and the following word the predicate. For example: إِذَا أَلْقَوْمٌ قَالُوا مَنْ فَتًى خِلْتُ أَنَّنِي عُنَيْتُ *when the tribe ask, Who is a man? I think that I am meant*; تُو كَانَ فِي الْأَلْفِ مِنَّا
- D وَوَاحِدٌ فَدَعَوْا مَنْ فَارِسٌ خَالَهُمْ إِيَّاهُ يَعْنُونَ *if there were one of us among a thousand, and they cried out, Who is a horseman? he would think (that) they meant him* (يَعْنُونَ in rhyme for يَعْنُونَ); مَنْ إِلَهٌ غَيْرُ اللَّهِ, lit. *who (is) a god, beside the (true) God, (that) could give*

* [We find not unfrequently مَا ذَا تَقُولُ مَا ذَا فَعَلْتَ *what hast thou done?* مَا ذَا تَقْرِيْدُ مِنِّي *and what do you wish from me?* D. G.]

you light? the words *يَأْتِيكُمْ بِضِيَاءٍ* forming a relative clause in con- A
 nection with the indefinite substantive *إِلَهُ* (see § 172). Even such a
 case as is represented by the words *مَنْ زَيْدٍ مَنْ زَيْدًا*, in no way
 violates this rule. One person says *رَأَيْتُ زَيْدًا* *I have seen Zèid*;
 another, repeating the exact words of the former speaker (*أَلْحِكَايَةُ*),
 asks *مَنْ زَيْدًا* *who is* (the person meant, when you said “*ra'èitu*
Zèidan,” by the word) “*Zeidan*”? Similarly, in the genitive, *مَرَرْتُ*
بِزَيْدٍ *I passed by Zèid*, *مَنْ زَيْدٍ*. In general, however, the *حِكَايَةُ* B
 (*imitation, citation or quoting of the exact words of a speaker*) is
 neglected, and the questioner asks *مَنْ زَيْدٌ* *who is Zèid?* in the nomi-
 native. The *حِكَايَةُ* is allowed only when the word quoted is a proper
 name, and *مَنْ* is not preceded by any connective particle, such as *و*.
 We can only say *وَمَنْ زَيْدٌ* *and who is Zèid?* *مَنْ غُلَامٌ زَيْدٌ* *who is*
the slave of Zèid? The word *مَنْ* may be used by itself alone, in
 reference to an undefined substantive, with the inflections mentioned C
 in Vol. i. § 352; e.g. *جَاءَنِي رَجُلٌ* *there came to me a man*, *مَنْوُ* *who?*
رَأَيْتُ رَجُلًا *I saw a man*, *مَنْا* *whom?* *مَرَرْتُ بِرَجُلٍ* *I passed by a man*,
مَنْي *whom?*—As interrogatives, *مَنْ* and *مَا* are construed with the
 masculine singular of a verb, but occasionally admit of the feminine,
 when the predicate is of the feminine gender; as *مَنْ كَانَتْ أُمَّكَ* *who*
was thy mother? [see § 152, e].—If inquiry be made regarding the
 nature, qualities, social position, etc., of a person, *مَا* is used, and not D
مَنْ; e.g. *وَقُلْنَا لَهُ مَا أَنْتَ* *and we said to him, What art thou?*
أَخْبِرْنِي عَنْ قَوْلِكَ *what is the Lord of created things?* *مَا رَبُّ أَلْعَالَمِينَ*
*وَلَمَّا رَأَتْ رَكَبَ النَّمِيرِيِّ أَعْرَضَتْ وَكُنَّ مِنْ أَنْ يَلْقَيْنَهُ حَدِرَاتٍ** *مَا*

* *مِنْ أَنْ* by poetic license for *مَنْ أَنْ*, and *حَدِرَاتٍ* in rhyme for
حَدِرَاتٍ.

- A كُنْتُمْ قَالَ كُنْتُ عَلَى جَمَارٍ هَزِيلٍ وَمَعِيَ صَاحِبٌ لِي عَلَى أَتَانٍ مِثْلِهِ
tell me about thy verse: "And after she descried the cavalcade of the Numèirî, she turned aside, and they were on their guard against meeting him";—what were ye? He said, I was upon a lean he-ass, and with me was a friend of mine upon a she-ass like it.

REM. a. The حَكَايَةُ of a proper name is inadmissible, if the name be qualified in any way, except by ابْنُ in a genealogical series.

- If one says رَأَيْتُ زَيْدَ بَنَ عَمْرٍو, you may ask مَنْ زَيْدٌ بَنُ
 B رَأَيْتُ زَيْدًا ابْنَ الْأَمِيرِ or رَأَيْتُ زَيْدًا الْعَاقِلَ or عَمْرٍو; but if one says
 you cannot ask مَنْ زَيْدًا ابْنَ الْأَمِيرِ or مَنْ زَيْدًا الْعَاقِلَ. In these cases the nominative only is allowed.

REM. b. From مَنْ is formed an adjective مَنِىٌّ [Vol. i. § 352, rem. c], which is used in asking questions regarding صِفَاتُ الْأَعْلَمِ or

- or التَّنَسُّبَاتُ (Vol. i. § 249). E.g. زَيْدٌ جَاءَنِي زَيْدٌ
 C كَرَيْشِ of which tribe? to which the answer might be الْقُرَشِيُّ of
 كَرَيْشِ, as distinguished from زَيْدُ التَّقْفِيِّ Zèid of the tribe of Takîf;
 [مَنِىٌّ أَنْتَ مَنْنِي هُوَ] of which tribe art thou, is he? instead of the usual
 [مَنِىٌّ الرَّجُلِ].

REM. c. The interrogative مَا is very rarely used of persons; as
 وَلَكِنِّي أَدُلُّكُمْ عَلَى رَجُلٍ مِمَّنَا هُوَ أَقْوَمُ بِمَا دَعَوْتُمُونِي إِلَيْهِ فَقَالُوا مَا هُوَ
 but I will point out to you a man amongst us, who is better able to carry out what ye have asked me to do; and they said, Who is he?

- D نَظَرْتُ إِلَى رَجُلٍ مُتَبَاوِتٍ فَقَالَتْ مَا هَذَا
 she saw a man pretending to be dead, and said, Who is this? The conjunctive (relative) مَنْ and مَا (§ 172 and foll.) are more frequently interchanged; e.g. مِمَّنْ
 أَرْبَعٌ عَلَى أَرْبَعٍ among them are creatures which walk on four
 (feet); أَسِرْبَ الْقَطَا هَلْ مَنْ يُعِيرُ جَنَاحَهُ لِعَلْبِي إِلَى مَنْ قَدْ هَوَيْتَ أَطِيرُ;
 O covey of kaṭas (a sort of bird) is there one (among you) who will lend (me) his wings? Perchance I might fly to the one whom I love;

طَابَ لَكُمْ مِمَّنِ اتَّسَاءَ *then marry what women seem good* A
 to you ; وَلَدُوا مَا نَكَّحُوا وَالْقَتْلَ مَا وَلَدُوا *those whom they married*
 (their wives) were (doomed) to captivity, and those whom they begat
 (their children) to slaughter ; فَمَا شَكَّكْنَا فِي أَحْتِلَامِهِ كَانَ الْقَوْلُ *and (as to) those about whose virility we are in doubt, the*
 decision shall be as you please ; ثُمَّ نَحَىٰ عَنَّا جَمِيعَ مَا كَانَ بِحَضْرَتِهِ *then he ordered all who were in his presence to retire and leave us ;*
 وَكُلَّ مَا يَخْتَصُّ بِهِ مِنْ أَقَارِبِهِ وَذَوِيهِ *and all whom he had about him* B
 of his friends and relatives*.

REM. d. On the shortening of مَا into مَر, see Vol. i. § 351, rem.

171. Regarding the interrogative pronoun أَيُّ, of which we have spoken before (§ 87), there are here two remarks to be made.
 (a) أَيُّ [when followed by a noun in the genitive] is used, not only instead of the fem. أَيَّة, but also instead of the plur. أَيُّونَ ; as مِنْ أَيُّ C
 وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ † تَمُوتُ *of what tribe art thou ?* تَمُوتُ † *and no soul knows in what land it shall die ;* مِنْ أَيِّ النَّاسِ أَنْتَ *of what people art thou ?* [when prefixed to a fem. pronoun, it may be masc. or fem. ; though أَيُّهِنَّ is the more common ; see Vol. i. § 353].
 (b) A nominal sentence with a nominal predicate, of which the subject (المبتدأ) is أَيُّ with a pronominal suffix, may, as a whole, without any

* [In reality, the above examples form no exception to the rules. D In the two first the question relates to the quality or position of the man, not to his name. In the others مَا is used in a collective sense. But as in many cases the interrogative *what is he?* and *who is he?* the relative *what* and *whom* are equally admissible, we find مَا and مَنْ sometimes interchanged by different authors and in different manuscripts. Comp. Fleischer, *Kl. Schr.* iii. 14 seq. D. G.]

† [The reading بِأَيِّ أَرْضٍ is compared by Sibawèih to an equally rare form, viz. كَأَيُّهِنَّ.]

- A change of case, supply the place of an accusative to a verb or of a genitive after a preposition; as **عَرَفْتُ أَيُّهُمْ فِي الدَّارِ** *I know which of them is in the house*; **ثُمَّ لَتَنْزِعَنَّ مِنْ كُلِّ شَيْعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ** *then will we take forth from every band those who have been stoutest in proud rebellion against the Merciful*; **مَضَعَهَا لِيَنْظُرَ أَيُّهَا** *he bit them with his teeth in order to see which of them was the hardest*; **إِذَا مَا لَقِيتَ بَنِي مَالِكٍ فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ** *when thou meetest the Bēnū Mālik, salute him who is most excellent amongst them*. In such cases, however, **أَيُّ** may be put alone, without any suffix, in the accusative or genitive, the vacant place of the subject in the nominal clause being supplied by the pronoun of the third person; as **عَرَفْتُ أَيًّا هُوَ فِي الدَّارِ**. In the former case **أَيُّ** is treated as an interrogative, in the latter as a relative pronoun. We may also say **عَرَفْتُ أَيًّا فِي الدَّارِ هُوَ فِي الدَّارِ**, and even **عَرَفْتُ أَيًّا فِي الدَّارِ**.

- C **REM. a.** **أَيُّ** likewise serves to express astonishment, in which case it may always be put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which **أَيُّ** refers, be indefinite, then **أَيُّ** agrees with it in case; as **جِئْتَنِي بِرَجُلٍ أَيُّ رَجُلٍ** *thou hast brought me a man, (and) what a man!* = *what a man thou hast brought me!* [(or) **أَيُّ** **مَرَرْتُ بِأَمْرَأَةٍ أَيُّةٍ (أَيُّ)** *I passed by a woman, (and) what a woman!*] But if the preceding noun be definite, **أَيُّ** is always put in the circumstantial accusative or *ḥāl*; as **جَاءَنِي زَيْدٌ أَيُّ رَجُلٍ** *Zēid came to me, (and) what a man (he is)!* The reason of this is, that the interrogative and exclamatory **أَيُّ**, being by its very nature indefinite, can never be in concord with a definite substantive. Instead of **أَيُّ** we also find **أَيُّمَا**; as **جِئْتَنِي بِرَجُلٍ أَيُّمَا رَجُلٍ**, **جَاءَنِي زَيْدٌ أَيُّمَا رَجُلٍ**, **هَذِهِ أَمَةٌ اللَّهُ أَيُّمَا جَارِيَةٍ** *this is the handmaid of God, (and) what a girl is she!* **فَأَوْمَأْتُ إِيمَاءً حَفِيًّا**

- A *room, which had been sprinkled with rose-water.* Examples of the second kind: **دُكَّانِي أَبِي** *the king who is just*; **كَانَتْ لِأَبِي** *my shop, which had belonged to my father*; **أَوْ كَأَدِي** *or (hast thou seen) the like of him who passed by a town?* **مَرَّ عَلَى قَرْيَةٍ** *those who spend their wealth (in almsgiving);* **وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ مِنْ أَنْ يُذَكَرَ فِيهَا اسْمُهُ** *and who does a greater wrong than he who hinders the temples of God from having His name mentioned in them?* **فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ** *but he to whom anything is forgiven on his brother's part*; **عَرَفَنِي** *he let me know all that he was leaving.*—Sometimes, however, a noun defined by the article is followed by a qualificative sentence, when that noun indicates, not a particular individual (animate or inanimate), but any individual bearing the name*; as **مَا يَنْبَغِي لِلرَّجُلِ يُشَبِّهُكَ** *that which befits the man who is like thee*;
- C **كَأَجْمَرٍ** *like the ass which carries books*; **كَأَسْفَارًا** *like the coal which is put among the ashes.* In such phrases as **نِعْمَ الرَّأْيُ رَأَيْتَ** *what an excellent counsel thou hast adopted!* the substantive **الرَّأْيُ** is the first nominative after the verb of praise, and the clause **رَأَيْتَ** the second nominative, standing for **مَا رَأَيْتَ**; so that the expression is equivalent to **نِعْمَ الرَّأْيُ رَأَيْتَ** [comp. Vol. i. § 183].

- D **REM. a.** The Arabs, like the other Semites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that **أَيُّ** and **الَّذِي** are always definite, whether the latter be used substantively

* [The article is then employed **تَعْرِيفِ الْجِنْسِ** to indicate the genus (Vol. i. § 345, rem. a).]

or adjectively; whilst مَنْ and مَا, which can only be used substantively, are either definite or indefinite, as مَنْ جَاءَ *he who comes* or *one who comes*, مَا لِي *that which I have* or *something which I have*. When employed indefinitely, مَنْ and مَا are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to شَخْصٌ, *a person*, and شَيْءٌ, *a thing*), to which the words that we regard as the complement of the relative pronoun, are annexed as a qualificative clause, virtually in the same case. We even find, though very rarely, a single adjective so annexed to مَنْ or مَا, and actually agreeing with them in case [e.g. مَرَرْتُ بِمَنْ مُحْسِنٍ *I passed by a generous person*; مَرَرْتُ بِمَا مُعْجِبٌ لَكَ *I passed by something pleasing to you*]. When thus used, مَنْ and مَا are said to be مَوْصُوفَةٌ. [Comp. Vol. i. § 353, 1.]

REM. b. The pronoun in the qualificative clause, which falls back upon the antecedent (الرَّاجِعُ or الْعَائِدُ [§ 173]), ought, strictly speaking, to be of the third person, even when the subject of the qualified substantive is a pronoun of the first or second person. In practice, however, the one is usually brought into agreement with the other; as أَنْتُمْ قَوْمٌ تَجْهَلُونَ *verily ye are a people who are foolish*; إِنَّا لَقَوْمٌ مَا نَرَى الْقَتْلَ سَبَةً *verily we are people who count it no disgrace to be slain*; إِنِّي أَمْرٌ تَجِدُ الرِّجَالَ عِدَاوَتِي *verily I am a man whose hostility (brave) men find (to be terrible)*. Compare § 175, rem.

[REM. c. Among qualificative sentences may be reckoned also the qualificative clauses mentioned § 139, rem. b, (1).]

173. The qualificative sentence necessarily contains a pronoun (الرَّاجِعُ or الْعَائِدُ), referring to the qualified noun and connecting it with the qualificative sentence. This pronoun is either contained in the verb of the qualificative sentence, as its nominative, e.g. رَجُلٌ جَاءَ *a man who came*; or, in case of its being a nominal sentence, is expressed by a separate pronoun, e.g. رَجُلٌ هُوَ صَدِيقِي *a man who is*

- A *my friend*; or, lastly, appears as a suffix in the genitive or accusative, e.g. *مَرَرْتُ بِرَجُلٍ أَبُوهُ نَائِمٌ* *I passed by a man whose father was asleep*; *زَوَّجْتُ ابْنِي بِأَمْرَةٍ كَانَتْ عَمْرُو يَحِبُّهَا* *I married my son to a woman, with whom 'Amr was in love*; [*ضَرْبَةً ضَرْبِهَا* *a striking wherewith he was struck*]. The suffix is, however, not unfrequently suppressed, when the sense clearly indicates the connection between the qualified noun and the qualificative clause; as *وَمَا أَدْرِي أَغْيَرَهُمْ تَمَاءٌ وَطُولُ الْعَهْدِ* and *I do not know whether distance and length of time have changed them, or wealth which they have won* (for *أَصَابُوا*); *ضَرَبْتُهُ ضَرْبَةً خَرَّ كَالْمَيِّتِ* *I struck him a blow at which he fell like one dead* (for *خَرَّ بِهَا*); *وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا* *and fear a day, in which a soul shall not make satisfaction for (another) soul at all* (for *تَجْزِي فِيهِ*).
- C 174. The conjunctive noun *الَّذِي* may be used either substantively or adjectively. In the former case, it includes the idea of a person or thing, that is to say, it is equivalent to the substantive *مَنْ* and *مَا*, when they are definite (*مَوْصُولَةٌ*), *he who, that which*. In the latter case, it agrees, like any other adjective, with its antecedent, which is always a definite substantive, in gender, number and case, and thus markedly differs from the relative pronouns of the Indo-german languages; as *أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ* *show us (those two) of the jinn and of mankind, who led us astray*, scil. *أَرِنَا الشَّيْطَانَيْنِ الَّذِينَ أَضَلَّانَا* *show us the two devils who led us astray*, viz. 'Iblis and Kābil or Cain; *يَا مَنْ أَحَسَّ بُنْيَى الَّذِينَ هُمَا سَمِعِي وَطَرَفِي فَطَرَفِي الْيَوْمَ مُخْتَطَفٌ* *O thou who sawest my two little sons, who were my hearing and my sight,—my hearing has to-day been snatched away*; *إِنَّ أَحَدَ الرَّجُلَيْنِ الَّذِينَ لَقُوا مِنَ الْأَنْصَارِ حِينَ ذَهَبُوا إِلَى السَّقِيفَةِ عُوَيْمِرُ بْنُ سَاعِدَةَ* *one of the two men of the Anṣār (or*

Helpers of the Prophet) whom they met, when they went to the porch, A
 was 'Owðim 'ibn Sā'ida ; ثُمَّ أُصِيبَ جَرْجَةً وَلَمْ يُصَلِّ صَلَاةً سَجَدَ فِيهَا ثُمَّ أُرْكَعَتَيْنِ اللَّتَيْنِ أَسْلَمَ عَلَيْهِمَا
 إِلَّا then Gōrðga was slain, without having
 prayed a (single) prayer in which he prostrated himself, save those two
 rak'as by praying which he became a Muslim ; فَإِنَّا نَذْكُرُ الصَّوْتَيْنِ
 اللَّذَيْنِ رَوَيْنَاهُمَا عَنْ جَحْظَةَ
 (or airs), which we have received from Gahza ; فِي زَمَنِ الْمَلِكَيْنِ
 الَّذِينَ تَقَدَّمَ ذِكْرُهُمَا
 ثُمَّ إِنَّ وَدَيْهِ اللَّذَيْنِ قَتَلَاهُ فِي نَيْنَوَى هَرَبًا إِلَى
 جَبَالِ الْمَوْصِلِ then his two sons, who had murdered him in Nineveh,
 fled to the mountains of Moṣul. B

REM. Somewhat similar to this is the attraction or assimilation of the relative in Greek and in the older forms of German, as *dusint punt des allir bestin goldis*, *DES die vrouwen tragen woldin*.

175. As the case in which the conjunctive nouns stand, is C independent of the conjunctive clause, they cannot express the syntactical relations of our relative pronouns. If they stand (as always happens with مَنْ, مَا, and أَيُّ, and frequently with الَّذِي) as substantives at the beginning of an independent sentence, they form its subject or inchoative (مُبْتَدَأُ), and are consequently in the nominative ; and the same thing occurs with الَّذِي, when it is annexed as an adjective to any such subject in the nominative. In every other instance, they stand, it is true, at the commencement of the conjunctive sentence, but are in whatever case the preceding governing word requires, be it noun, verb, or particle ; that is to say, they are in that case which, according to our idiom, pertains to the demonstrative pronoun implied in them, or to the substantive antecedent to which they refer. The syntactical place of our relative pronoun is supplied by a pronoun in the conjunctive sentence, which falls back upon the conjunctive noun and agrees with it in gender and number. D

- A This pronoun is called by the grammarians **الضَّمِيرُ الْعَائِدُ (الرَّاجِعُ) إِلَى** **الْمَوْضُوعِ**, the pronoun which returns to, or falls back upon, the conjunctive noun, or simply **الْعَائِدُ** or **الرَّاجِعُ**.

(a) If this pronoun stand, as the subject, in the nominative case, it is represented, in a verbal sentence, by the personal pronoun implied in the verb; e.g. **أُحِبُّ مَنْ يَعْدِلُ** *I love him who is just*;

- B **مِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ** among them are some who hearken to thee; **نَكُنْ مِثْلَ مَنْ يَا ذِئْبُ يَصْطَحِبَانِ** (if so,) we shall be like those, O wolf, who are comrades; **أَخَافُ مِنَ الْمَلِكِ الَّذِي يَظْلِمُ النَّاسَ** *I am afraid of the king who oppresses the people*. But in a nominal sentence, it is expressed by a separate pronoun; e.g. **مَنْ هُوَ بَرٌّ** *he who is pious*; **عُدْتُ الشَّيْخَ الَّذِي هُوَ مَرِيضٌ** *I have visited the old man who is sick*. In nominal sentences of which
- C the predicate is an adverb, or a preposition with its genitive, depending upon the idea of *being* understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as **مَرَرْتُ بِمَنْ تَمَّ** *I passed by him who is there or those who are there*; **لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ** *to Him belong those who are in heaven and upon earth, and they who dwell with Him are not too proud to serve Him*;
- D **إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ** *verily the first temple which was founded for mankind is that which is at Bekka (Mekka)*. The **عَائِدُ** may also be omitted in a nominal sentence of more than the usual limited length, as **هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ** *He it is who is a God in heaven and a God upon earth*, **مَا أَنَا بِالَّذِي قَائِلٌ** *I am not he who says anything to thee*; but this omission is rare in short nominal sentences, as **مَنْ يُعْنِ بِالْحَمْدِ لَا يَنْطِقُ بِمَا سَفُهٌ** *he who cares for praise, does not speak what is foolish*.

(b) If the **عَائِدٌ** be an objective complement in the accusative, A it is appended as a suffix to the verb; e.g. **رَأَيْتَهُ مَنْ رَأَيْتَهُ** *he whom I have seen*; **عَرَفْتُ مَنْ عَرَفْتَهُ** *I know him whom thou knowest*; **السَّارِقُ الَّذِي أَتَى قَتَلَهُ ابْنِي** *the thief whom my son killed*. The suffix is, however, not unfrequently omitted; as **وَلَكُمْ فِيهَا مَا تَشْتَوْنَ أَنْفُسَكُمْ** *and yours (shall be) in it (the future life) what your souls desire (for تَشْتَوْنَهُ)*; **الْكِتَابُ الَّذِي أَنْزَلَ اللَّهُ** *the book which God has sent down or revealed* (for B **أَنْزَلَهُ**); **عَسَى الْيَوْمَ أَنْ يَرْجِعَنَّ قَوْمًا كَالَّذِي كَانُوا** *it may be that time will restore some people to their former state* (for **كَانُوا عَلَيْهِ** or **كَانُوا**).

(c) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, etc., or is governed by a preposition; as **الطَّبِيبُ الَّذِي أَبُوهُ عِنْدِي** *the physician whose son is at my house*; **مَا تَدْعُوهُمْ مَنْ لَهُ مَالٌ كَثِيرٌ** *that to which thou callest them*. If the governing word be an active participle of the form **فَاعِلٌ**, referring to present or future time, the genitive suffix may be omitted; as **فَأَقْضِي مَا أَنْتَ قَاضٍ** *doom then what doom thou wilt* (for **قَاضِيهِ**). If the suffix be governed by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted; as **أَنَا عِنْدَ مَنْ أَنْتَ** *I am at the house of the same person as thou* (for **عِنْدَهُ**); **مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمَانُ** *I passed by the same person as Suldimān did* (for **مَرَّ بِهِ**); **وَيَشْرَبُ مِمَّا تَشْرَبُونَ** *and he drinks of what ye drink* (for **تَشْرَبُونَ مِنْهُ**); **وَقَدْ كُنْتُ تُخْفِي حُبَّ سَمْرَاءَ حِقْبَةً فَبُحِّ لَانَ مِنْهَا بِالَّذِي أَنْتَ بَاطِحٌ** *thou didst conceal thy love of Sēmra for a time, but now disclose what thou wilt of it* (لَانَ by poetic license for **الآنَ**, *of her* = **مِنْ حُبِّهَا** *of love of her*, and **بَاطِحٌ بِهِ** for **بَاطِحٌ**). But this is not allowed when the preposition

A is used before the suffix in a different meaning from that which it has before the conjunctive noun, nor when the preceding verb is a different one; as *مَرَرْتُ بِأَلَدِي مَرَرْتُ بِهِ عَلَى زَيْدٍ* *I passed by him on whose account thou didst pass by Zaid* (where *بِ* in *بِأَلَدِي* is لِلْإِصْطِقِ, whilst in *بِهِ* it is لِلْسَبَبِيَّةِ, § 56, rem. *d*); *زَهَدْتُ فِي أَلَدِي رَغِبْتُ فِيهِ* *I have had no longing after that which thou desiredst* (not *فِي أَلَدِي رَغِبْتُ فِيهِ*).

- B REM. *a*. The *عَائِدٌ* after *أَلَدِي* originally was, and, strictly speaking, ought to be, a pronoun of the third person, even when the preceding subject is a pronoun of the first or second person; as *نَحْنُ الَّذِينَ أَصْبَحُوا إِصْبَاحًا* *it is we who arose early*. More usually, however, the *عَائِدٌ* is brought into agreement with the word to which it refers (compare § 172, rem. *b*); as *أَنَا الَّذِي سَمَّيْنِي أُمِّي* *I am he whom his (lit. my) mother named Haidara (Lion)**; *أَنَا الَّذِي يَجِدُونِي فِي صُدُورِهِمْ* *I am he whom they find (a choking morsel) in their chests or throats* (*يَجِدُونِي* for *يَجِدُونَنِي*); *أَلَسْتُ الْعَبْدَ الْأَسْوَدَ الَّذِي كُنْتَ تُرَاعِنَانَا بِمَوْضِعِ كَذَا* *art thou not the negro slave, who used to attend upon us in such and such a place?*

[REM. *b*. Ibn Mālik alone permits the phrase *ضَرَبْتُ فِيْمَنْ* *ضَرَبْتُ* for *رَغِبْتُ فِيهِ* *ضَرَبْتُ مَنْ رَغِبْتُ فِيهِ* *I beat him whom thou desiredst* (see Lane s. v. *فِي*), while some other authorities sanction the

- D following likewise *إِنْ لَمْ يَجِدْ يَوْمًا عَلَى مَنْ يَتَّكِلُ* *if, some day, he fails to find one on whom he may rely*, for *مَنْ يَتَّكِلُ عَلَيْهِ* (see Lane s. v. *عَلَى*). D. G.]

REM. *c*. On the occasional use of *أَلٌ* in the sense of *أَلَدِي* see Vol. i. § 345, rem. *b*.

* *سَمَّيْنِي* by poetic license for *سَمَّيْتَنِي*, and *حَيْدَرَةٌ* in rhyme for *حَيْدَرَةٌ*. Another reading is *سَمَّيْتَنِي أُمِّي*.

4. Copulative Sentences.

A

176. We have already spoken of the difference between the copulative particles **وَ** and **فَ** in Vol. i. § 366, *a*, *b*. To what has been there said, the following remarks may be added.

177. If to the subject implied in any form of the finite verb, another subject be appended, the former must be repeated in the shape of a separate personal pronoun; as **حَضَرْتُ أَنَا وَيَعْقُوبُ** *I and Ya'kūb (Jacob) were present*; **هُوَ وَأَصْحَابُهُ** *he and his companions* B
فَإِذْ هَبَّ رُوحِي وَأَنْتَ وَرَبِّي *go therefore, thou and thy Lord*; **أَسْكُنُ أَنْتَ**
لَقَدْ كُنْتُمْ *do thou and thy wife dwell in the garden*; **وَزَوْجُكَ الْجَنَّةَ**
لَقَدْ كُنْتُمْ *verily ye and your fathers have been in*
clear error. Exceptions are very rare; as, in a verse, **قُلْتُ إِذْ أَقْبَلْتُ**
وَزَهْرٌ تَهَادَى *I said, when she and (other) fair (women) advanced with*
elegant gait (**تَهَادَى** for **تَهَادَى**); [**فَقَالَ وَالَّذِينَ مَعَهُ** *he and those who*
were with him said (Tab. i. 2449, l. 2)]. If, however, the verb has a C
pronominal suffix in the accusative, the repetition of the implied subject in a separate form is unnecessary; as **أَكْرَمْتِكَ وَزَيْدٌ** *I and Zaid*
have shown thee honour; **جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ**
gardens of everlasting rest, into which they shall enter and those who
are righteous.—This form of expression may be varied by repeating the verb after **وَ**, but even then the separate pronoun is still usually employed; as **حَضَرْتُ أَنَا وَحَضَرَ يَعْقُوبُ** *.

D

* [Sometimes there is hardly any difference between this construction and that with **وَ** **أَوُ** **الْمَعْجِيَةِ** (§ 37), e.g. 'Ibn Hišām, 318, l. 11
وَكُنَّا وَأَصْحَابًا لَنَا فَارْقُوا الْهَدَى... كَفَوْجَيْنِ
we and some of our comrades who left the right path became like two parties, where
كُنَّا نَحْنُ وَأَصْحَابُ لَنَا would convey the same meaning. R. S. We may add here that it is usual to say **وَزَيْدًا سِرْتُ** rather than **وَزَيْدٌ**, but **وَعَمْرًا سَارَ زَيْدٌ وَعَمْرُو**]

- A **178.** If a substantive be connected by **وَ** with the objective pronominal suffix of a verb, the suffix may be repeated in the form of a separate pronoun, but not necessarily; as **وَاجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ** *and keep away from me and my sons our worshipping idols*; **أَجْلَاهُ وَقَوْمَهُ** *he made him and his people emigrate*. But if a pronoun is connected with a substantive or a pronominal suffix in the accusative, it must be suffixed either to the word **إِيَّاءِ** (Vol. i. § 188) or to the repeated verb; as **وَقَتَلَهُ وَإِيَّاهَا**, or **قَتَلَهُ وَقَتَلَهَا**, *he killed him and her*. If a substantive object is annexed to a pronominal object, the verb may be repeated or not; as **رَأَيْتَكَ وَزَيْدًا** *I saw thee and Zaid*; **قَتَلَهُ وَمَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ** *he killed him and those of his family who were with him*, or **قَتَلَهُ هُوَ وَمَنْ الْح**, or **قَتَلَهُ وَقَتَلَ مَنْ الْح**.

- 179.** If to a pronominal suffix in the genitive there be joined a substantive in the same case, the governing word is usually repeated; as **رَبُّكُمْ وَرَبُّ آبَائِكُمْ** *your and your fathers' Lord*. The form **كِتَابُكَ** C **أَنْتَ وَزَيْدٍ**, *thy book and Zaid's*, is of rarer occurrence, except with the suffixes of the third person, as **اتِّفَاقُهُ هُوَ وَأَخِيهِ** *his and his brother's agreement*. If a substantive be connected by **وَ** with the pronominal suffix of a preposition, the preposition must be repeated; as **لِي وَلِأَخِيهِ** *to me and his brother*. This rule is occasionally violated in poetry, D scarcely ever in prose; as **فَقَدَّ حَابَ مَنْ يَصْلَى بِهَا وَسَعِيرَهَا** *and balked is he who is scorched by it (war) and its flame*; **فَأَذَقْتُ فَمَا بِكَ وَالْأَيَّامِ** *be off then, for there is nothing strange in thee or the times*.

REM. If a genitive belongs alike to two or more nouns, it is, in classical Arabic, attached to the first of them, and represented after the others by a pronominal suffix; as **بَنُو الْمَلِكِ وَبَنَاتُهُ** *the king's sons and daughters*. On an exception see § 78, rem. b; it is common in later prose writers, as **مُوسَى يَذْكُرُ أَوْلَادَ وَأَحْفَادَ آدَمَ**

Moses mentions (by name) the sons and grandsons of Adam, for A
 وَأَحْفَادَهُ أَطِيبُ وَأَحْلَى نَوْمَةٍ; أَوْلَادَ آدَمَ وَأَحْفَادَهُ
a most pleasant and sweet
 أَطِيبُ نَوْمَةٍ وَأَحْلَاهَا.

180. The negative particle لَا, when it follows وَ, connecting two nouns, supplies the place of a preceding negative sentence (see § 160); as neither my father nor my mother remains alive, where لَا is equivalent to neither my father nor my mother remains alive, where لَا is equivalent to ye have not known, nor your fathers; وَلَا أَبَاؤُكُمْ; وَلَمْ تَبْقَ وَلَا أَبَاؤُنَا; لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا; if God had pleased, we would not have given Him companions, nor our fathers. B
 If the two nouns be both separate words, لَا is sometimes prefixed to the first also, notwithstanding the negative which precedes the whole sentence; as there has been neither combat nor dispute between us.—Similarly, if two verbs are dependent upon another verb, which is preceded by a negative particle, the second of the dependent verbs usually takes the negative لَا with the conjunction وَ; as it was impossible for me to do anything or to conclude anything, where وَلَا is equivalent to C
 وَمَا أَمْكَنِي أَنْ أَفْعَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا; وَمَا أَمْكَنِي أَنْ

181. When two verbs, connected by وَ and referring to the same subject, precede that subject, one of them (in general the second) agrees with it in gender and number, whilst the other is put in the singular masculine; as thy two servants acted insolently and with violence; بَغِيًا وَأَعْتَدِي عَبْدَاكَ, or بَغِيًا وَأَعْتَدِي عَبْدَاكَ, thy two servants acted insolently and with violence; يَحْسِنُ وَيُسِيئُ أَبْنَاكَ, or يَحْسِنَانِ وَيُسِيئَانِ أَبْنَاكَ, thy two sons do good and evil. This involved form of expression occurs, however, but rarely in classical Arabic, in which we usually find بَغِيًا وَأَعْتَدِي عَبْدَاكَ, يَحْسِنُ وَيُسِيئَانِ أَبْنَاكَ. It is called by the grammarians التَّضَارُعُ فِي الْعَمَلِ, the conflict in regard to government. Some further illustrations of it are given in the remarks. D

- A REM. a. Sometimes a noun belongs to two verbs as the subject of the one and the objective complement of the other. (1) When this is the case, if the verb to which it is the complement be placed first, the noun is expressed only as the subject of the second verb, and the first verb is left without any complement; as **ضَرَبْتُ زَيْدًا وَضَرَبَنِي زَيْدٌ** *I struck (Zèid) and Zèid struck me*. Some Arab grammarians, however, allow the first verb a pronominal complement; as **إِذَا كُنْتَ تُرْضِيهِ وَيَرْضِيكَ صَاحِبٌ ; ضَرَبْتَهُ وَضَرَبَنِي زَيْدٌ** *when thou satisfiest a friend and he satisfies thee*. (2) If the verb, of which the noun is the subject, be placed first, the second verb takes a pronominal complement, and the first verb agrees with the noun according to the rules laid down in § 141, etc.; as **ضَرَبَنِي وَضَرَبْتُهُمَا الرَّجُلَانِ , وَضَرَبْتَهُ زَيْدٌ** *the two men struck me and I struck them*. The omission of the pronominal complement is rare; as **ضَرَبَنِي وَضَرَبْتُ الرَّجُلَانِ , وَضَرَبْتُ زَيْدًا** [*نَاسَبَنِي*]; **بِعَكَاظِ يُعْشَى** [*the apes were akin to me and I to them*];
- C **إِذَا هُمْ لَمَحُوا شِعَاعَهُ النَّاطِرِينَ** *at 'Okāz the sheen, or gleam, (of weapons, السِّلَاحُ) dazzles the eyes of the beholders when they look at it*. The noun may also be made the complement of the second verb, and the first verb, which has now no subject expressed, must agree with the noun in gender and number; as **ضَرَبَنِي وَضَرَبْتُ زَيْدًا** (*Zèid) struck me and I struck Zèid*, **ضَرَبَانِي وَضَرَبْتُ الرَّجُلَيْنِ** *the two (men) struck me, and I struck the two men*; **ضَرَبُونِي وَضَرَبْتُ** *الظَّالِمِينَ* *they (the evildoers) struck me, and I struck the evildoers*. All these involved forms of expression occur but seldom in classical Arabic, the usual and regular constructions being **ضَرَبْتُ زَيْدًا** *ضَرَبَنِي الظَّالِمُونَ وَضَرَبْتُهُمْ*, **ضَرَبَنِي الرَّجُلَانِ وَضَرَبْتُهُمَا**, **ضَرَبَنِي وَضَرَبْتُ الظَّالِمِينَ وَضَرَبُونِي**.
- D

REM. b. In the case of a verb which must be connected with both a subject and a predicate (such as **كَانَ** or **صَارَ**), if the predicate be common to two propositions, it is expressed only once,

being either entirely omitted the second time or having its place A
 supplied by **إِيَّاهُ** and a pronominal suffix. For example, we may
 translate *I was sick and Zèid was sick* by **كُنْتُ وَكَانَ زَيْدٌ مَرِيضًا**,
 or **كُنْتُ وَكَانَ زَيْدٌ مَرِيضًا**, or lastly **كُنْتُ وَكَانَ زَيْدٌ مَرِيضًا**
إِيَّاهُ, the first of the three forms being preferable. These involved
 forms of expression likewise occur but rarely in classical Arabic,
 the ordinary construction being **كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا**, or
رَمَانِي بِأَمْرٍ كُنْتُ B [An example from poetry is **رَمَانِي بِأَمْرٍ كُنْتُ**
وَوَالِدِي بَرِيئًا *he accused me of a thing of which I and my father*
were innocent (*Šawāhid el-Kaššaf* 311). D. G.]

REM. c. Almost the same thing takes place after the verbs
ظَنَنْتُ *to think, believe*, **حَسِبْتُ** *to think, reckon, suppose*, etc., which
 take for their objective complement a clause consisting of a subject
 and a predicate (§ 24), as **ظَنَنْتُ زَيْدًا عَالِمًا** *I thought Zèid learned*.
 The predicate of the clause, which serves as complement to the C
فِعْلُ الْقَلْبِ, may belong to two different propositions, and con-
 sequently refer to two different subjects; whilst the noun, which
 is the subject of the **فِعْلُ الْقَلْبِ** in the one proposition, may in the
 other be the subject of the clause which is dependent upon the
فِعْلُ الْقَلْبِ. When this is the case, we may, in accordance with
 rem. b, translate such a phrase as *Zèid thought me learned and I*
thought him learned by **ظَنَنْتُ زَيْدًا عَالِمًا وَظَنَنْتُ**
ظَنَنْتُ زَيْدًا عَالِمًا, or lastly **ظَنَنْتُ زَيْدًا عَالِمًا** D
ظَنَنْتُ. The first of these modes of expression is the most common, but all three
 are rare, the natural and usual construction being **ظَنَنْتُ زَيْدًا عَالِمًا**
وَظَنَنْتُهُ إِيَّاهُ. If the subjects differ in gender or number, the pre-
 dicate must be repeated; as **أَظُنُّ وَيُظَنُّنِي أَحَا زَيْدًا وَعَمْرًا أَحَوَيْنِ**
I think Zèid and Amr two brothers (of mine), and they think me a
brother (of theirs).

- A **182.** The Arabs, as well as the other Semites, often connect single verbs and entire sentences with one another merely by means of the particles **وَ** and **فَ**, where we should employ particles of a more definite meaning to indicate the precise relation between them. They use **وَ**, for example, where we would prefer a disjunctive or adversative particle; as **اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ** *God knows, but ye do not know*. In such cases, however, **وَ** has in reality only a copulative force; the adversative relation lies in the nature of the
- B two clauses themselves.—The Arabs also use **وَ** and **فَ** with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e.g. **سَجَدَ فَأَطَالَ** *he prostrated himself and made long (his prostration)*, equivalent to *he prostrated himself for a long time*, instead of **أَطَالَ السُّجُودَ**, as we may also say (see § 140).

- 183.** The particle **وَ** in Arabic, like its equivalents in the other Semitic languages, often serves to connect two clauses, the second of which describes the state or condition either of the subject or one of the complements of the first clause, or else of a new subject. This takes place in such a way that—

- (a) The clause descriptive of the state is nominal; as **قَامَرَ زَيْدٌ** *Zaid rose up weeping*; **وَهُوَ مَضْعُوعٌ** *he returned to me beaten*; **جَاءَتْ مِنْ عِنْدِهِ وَهِيَ مُخْرَقَةُ الثِّيَابِ بَاكِئَةً** *she came from his house with her clothes in tatters, crying*; **إِنْقَرَضَ فِي وَقْتِهِ قَرْنَانِ مِنْ** *two generations of men passed away in his time, whilst*
- D **كَأَلَدِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا** *like him who passed by a town, falling down upon its roofs (in ruins, its walls falling in upon its fallen roofs)*; **كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ** *ye lied, knowing (that ye did so), ye lied wittingly*, in which example the nominal circumstantial clause has a finite verb for its predicate; **ذَهَبَ زَيْدٌ وَعَمِرٌ بَاقٍ** *Zaid went away, whilst Amr remained*; **وَقَدْ أَغْتَبِدِي وَالطَّبِيرُ فِي وَكُنَاتِهَا** *and sometimes I go forth early, whilst*

the birds are (still) in their nests, where the circumstantial clause has A
a distinct subject; *ذَهَبَ زَيْدٌ وَعَمْرُو يَشْتَغِلُ* *Zèid went away, whilst*
‘Amr was busy, where the circumstantial clause has a distinct subject
and a finite verb for its predicate.

REM. We sometimes find a nominal clause merely appended
to the preceding proposition, without *وَ*, as *أَهْبَطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوًّا*
get ye down, the one of you an enemy to the other; *جَاءَ زَيْدٌ يَدُهُ*
لَقَيْتُهُ عَلَيْهِ جَبَّةٌ وَشِي *Zèid came with his hand on his head*; B
وَأَحْوَا عَبْقُ الْمِسْكِ بِهِمْ *I met him wearing an embroidered coat*; [*وَأَحْوَا*
they returned, (whilst) the perfume of musk clung to them]; and
even without a pronoun, as *مَرَرْتُ بِأَثْبَرٍ قَفِيزٍ بِدِرْهَمٍ* *I passed by the*
wheat, (whilst) a bushel (of it was selling) for a dirham (for
قَفِيزٌ مِنْهُ [§ 120, rem. a]).

(b) The clause descriptive of the state is verbal and affirmative,
the verb being in the Imperfect Indicative, preceded by *وَقَدْ*; as C
لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ *why do ye harm me,*
knowing (as ye do) that I am the apostle of God unto you? If the
particle *قَدْ* be not employed, *وَ* must also be dropped, so that the
circumstantial Imperfect is outwardly unconnected with the previous
proposition; as *جَاءَ زَيْدٌ يَضْحَكُ* *Zèid came laughing*; *جَاءَ الْأَمِيرُ*
تَقَادُ الْجَنَائِبُ بَيْنَ يَدَيْهِ *the emir came with led horses preceding him*
(a very common construction, see § 8, e). D

(c) The clause descriptive of the state is verbal and negative,
the verb being in the Imperfect Jussive, preceded by *وَلَمْ*, or the
Imperfect Indicative, preceded by *وَمَا*; as *أَوْ قَالَ أَوْحَى إِلَيَّ وَلَمْ يُوحَ*
إِلَيْهِ شَيْءٌ *or has said, ‘Something has been revealed to me,’ whilst*
وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ *nothing has been revealed to him*;
but they deceive only themselves, without knowing it. In this case *وَ* is
often dropped; as *فَاتَّقَلَّبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ*

A *and so they returned, (laden) with favours and benefits from God, without any harm having touched them.* Where the negation is expressed by لا, the particle وَ is rarely used; as لَوْ أَنَّ قَوْمًا لَارْتَفَاعَ if any persons entered heaven because of distinction of tribe, I would enter it without being hindered.

(d) The clause descriptive of the state is verbal and affirmative, the verb being in the Perfect, preceded by وَقَدْ; as هَذَا غَنَاؤُهَا وَقَدْ وَمَا لَنَا إِلَّا نِقَاتِلَ

B *such is her singing, now that she has grown old; and why should we not fight in the path of God, since we have been driven out of our dwellings and (parted from) our children?* Sometimes وَقَدْ is omitted, and, less rarely, either وَ or قَدْ alone; as أَوْ جَانُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ أَوْ يِقَاتِلُوكُمْ or they come unto you, their hearts being reluctant to fight

C *against you; who, having remained (at home), said of their brethren (who went out to battle), 'If they had taken our advice, they would not have been killed';* مَا كَانَ يَنْفَعُنِي مَقَالَ نِسَائِهِمْ وَقَتِلْتُ دُونَ رَجَالِهَا لَا تَبْعِدِ *what can it boot me that their women say, 'O do not perish!' when I have been slain fighting for their husbands? وَأَيْتَاهُ قَدْ تَغَيَّرَ لِرَيْدٍ وَكَانَ عَلَى جُنْدِهِ* we saw him enraged against Zèid, who was in command of his army.

D (e) The clause descriptive of the state is verbal and negative, the verb being in the Perfect, preceded by وَمَا, or more rarely by مَا alone; as جَاءَ زَيْدٌ وَمَا رَكِبَ Zèid came without having ridden; مَا قَامَ أَبُوهُ وَمَا قَامَ أَبُوهُ, Jèid came without his father having stood up.

REM. The وَ which introduces such a circumstantial clause, is called by the Arab grammarians وَأَوُّ الْأَحْوَالِ, the wāw of the state,

condition or circumstance, and *وَأَوْ* *الْإِبْتِدَاءَ*, the *wāw* of commencement. A
ment. The clause itself is called *جُمْلَةٌ حَالِيَّةٌ*.

5. *Adversative, Restrictive, and Exceptive Sentences.*

184. The principal adversative particles in Arabic are *لَا*, *لَكِنَّ* or *بَلْ*.

(a) *لَا* is opposed to a preceding affirmative proposition or a command; as *زَيْدٌ عَالِمٌ لَا جَاهِلٌ* *Z̄id is learned, not ignorant*; B
خَذْ زَيْدًا لَا عَمْرًا *Z̄id came to me, not 'Amr*; *خَذْ زَيْدًا لَا عَمْرًا*
take Z̄id, not 'Amr. [In comparisons *وَلَا* has the meaning of *but not*,
as *فَتَى وَلَا كَمَا لِكِ* *a man but not the like of M̄alik ('ibn Nuw̄aira)*;
وَلَا كَالسَّعْدَانِ *water—but not so good as that*
of the well of Soddā, pasture—but not like the sa'dān. In later times
وَلَا was very often used in the sense of *even more than*, as *وَلَا*
غَدَوْتُ وَلَا *I rose early, even earlier than the crow does*; C
وَلَقَدْ قُمْتُ
and verily thou hast defended the cause of God
better than even 'Amr 'ibn 'Ob̄eid; *فَخَرَسُوا وَلَا خَرَسَ سُكَّانُ الْمَقَابِرِ*
they were silent, even more than the inhabitants of the sepulchres.
In reality, neither *لَا* nor *وَلَا* have an adversative force; the adver-
sative relation lies in the nature of the two clauses themselves, as has
been remarked in the case of *وَ* § 182. D. G.] D

(b) *لَا كِنَّ* or *لَكِنَّ* (also, especially in Magribī mss., *لَا كِنٌ*),
which is often preceded by *وَ*, is more particularly opposed to a
preceding negative proposition or a prohibition; as *جَاءَنِي زَيْدٌ لَكِنَّ*
عَمْرًا لَمْ يَجِئْ *Z̄id came to me, but 'Amr did not come*; *لَا تَضْرِبْ*
وَمَا ظَلَمُونَا وَلَكِنَّ كَانُوا *do not beat Z̄id, but 'Amr*;

A which the thing excepted (الْمُسْتَنْى) is *joined to*, or of the same kind as, the general term (الْمُسْتَنْى مِنْهُ) *that from which the exception is made*); إِلَّا سِتْنَاءَ الْمُنْقَطِعِ, in which the exception is *severed from*, or wholly different in kind from, the general term; and إِلَّا سِتْنَاءَ الْمَفْرُغِ, or *the exception made void (of government)**, in which the general term is not expressed. The rules for the construction of the exception are as follows.

(a) When the thing excepted is placed after the general term, and B the proposition containing that term is affirmative, the exception is put in the accusative; as قَامَ الْقَوْمُ إِلَّا زَيْدًا *the people stood up, except Zèid*; مَرَرْتُ بِالْقَوْمِ إِلَّا زَيْدًا *I passed by the people, except Zèid*; فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ *and they drank of it, save a few of them*.

(β) When the thing excepted is placed after the general term, and the proposition containing that term is negative, or interrogative implying a negation (اسْتِفْهَامٌ بِمَعْنَى النِّفْيِ or اسْتِفْهَامٌ إِنكَارِيٌّ) †, the C exception may be put either in the accusative, or in the same case with the general term (as a بَدَلٌ or *permutative*, or more specifically as a بَدَلٌ بَعْضٍ مِّنَ الْمُسْتَنْى مِنْهُ, § 139, rem. b, 2, b), but the latter construction is preferred; as مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ (or إِلَّا زَيْدًا), لَا يَقُمْ أَحَدٌ إِلَّا زَيْدٌ (or إِلَّا زَيْدًا), مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ (or إِلَّا زَيْدًا), هَلْ مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ (or إِلَّا زَيْدًا), D any one but Zèid (or إِلَّا زَيْدًا)? إِلَّا قَلِيلٌ مِنْهُمْ? *they would not do it, save a few of them*; وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ *and who forgives sins save God?* [لَا إِلَهَ إِلَّا اللَّهُ] *there is no deity other than God*. Sometimes the place of الْمُسْتَنْى مِنْهُ is occupied by a preposition and

* [Comp. Fleischer, *Kl. Schr.* ii. 96.]

† [Also in sentences like لَوْ كَانَ فِيهَا آلَةٌ إِلَّا اللَّهُ لَفَسَدَتَا § 4, n, the proposition implying a negation. D. G.]

its complement (جَارٌ وَمَجْرُورٌ) or the like, which does not however A
affect the construction of the exception; as مَا جَاءَنِي مِنْ أَحَدٍ إِلَّا زَيْدٌ,
where مِنْ أَحَدٍ = أَحَدٌ; مَا رَأَيْتُ مِنْ أَحَدٍ إِلَّا زَيْدًا; where مِنْ أَحَدٍ =
أَحَدًا; لَا أَحَدَ فِي الدَّارِ إِلَّا عَمْرُو; *there is no one in the house but Amr,* =
مَا زَيْدٌ بِشَيْءٍ; لَيْسَ زَيْدٌ بِشَيْءٍ; إِلَّا شَيْئًا لَا يُعْبَأُ بِهِ; لَا فِي الدَّارِ أَحَدٌ
مَا زَيْدٌ بِشَيْءٍ; إِلَّا شَيْءٌ لَا يُعْبَأُ بِهِ; *Zdid is nothing but a thing of no account;*
يَا بَنِي لُبَيْدٍ لَسْتُمْ بِيَدٍ إِلَّا يَدًا لَيْسَتْ لَهَا عَضُدٌ *ye Bēnū Lubdīnā, ye are B*
no hand but a hand that lacks an arm.—On the contrary, if the thing
excepted is wholly different in kind from the general term, the
preference is usually given to the accusative, in accordance with the
dialect of el-Hīgāz; as مَا جَاءَنِي أَحَدٌ إِلَّا حِمَارًا *no one (i.e. no person)*
came to me, but an ass; مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا *the people did not*
stand up, but an ass; but the Tēmimites [and some others] adopt the
permutation, as مَا مَرَرْتُ بِالْقَوْمِ إِلَّا حِمَارًا, مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا.—
If the general term is not expressed, the thing excepted is put in C
whatever case the general term would have been, had it been
expressed; as مَا مَرَرْتُ إِلَّا بِزَيْدٍ, (زَيْدًا) مَا جَاءَنِي إِلَّا زَيْدٌ,
لَمْ يَضْرِبْ إِلَّا زَيْدًا (for had the general term been expressed, we should
have said لَمْ يَضْرِبْ أَحَدًا, مَا مَرَرْتُ بِأَحَدٍ, مَا جَاءَ أَحَدٌ; لَمْ يَضْرِبْ
فَلَمْ يَدْرِ; إِلَّا اللَّهُ مَا هَيَّجَتْ لَنَا عَشِيَّةَ إِنَاءِ الدِّيَارِ وَشَامُهَا
and none but God knew what (feelings the thought of) her tattoo-marks excited in us on
the evening when the abodes (of her people) were far away. D

(γ) When the thing excepted is placed before the general term,
it is invariably put in the accusative, if the proposition containing
the general term is affirmative; as قَامَ إِلَّا زَيْدًا الْقَوْمُ. But if that
proposition be negative, the nominative is also admissible, though the
usual construction is the accusative; as قَمَا لِي إِلَّا آلُ أَحْمَدَ شَيْعَةً;
وَمَا لِي إِلَّا مَشْعَبُ الْحَقِّ مَشْعَبُ *I have no helpers but the family of*
Aḥmad (Muḥammad), and I have no way but the way of truth;

A *فَمَا زَادَ إِلَّا ضَعْفَ مَا بِي كَلَامَهَا* but conversing with her only doubled my pain (lit. what was in me); but *فَانْتَهَمُ يَرْجُونَ مِنْهُ شَفَاعَةَ إِذَا لَمْ* and they expect from him (Muhammad) intercession, when there is no intercessor save the prophets; *مَا لِي إِلَّا* I have no helper but thy brother; instead of *التَّبِيَّيْنِ* and *أَخَاكَ*.

- B REM. a. If several exceptions are specified, the following rules are observed. (1) If the general term, from which the exception is made, is not expressed, the regent (verb) affects one, usually the first, of the exceptions, and the others are put in the accusative; as *مَا مَرَرْتُ إِلَّا بِزَيْدٍ إِلَّا عَمْرًا إِلَّا بَكْرًا*, مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا. (2) If the general term is expressed, and the exceptions precede it, they are all put in the accusative, whether the proposition containing the general term be positive or negative; as *قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا* قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا. If the exceptions follow the general term, and the proposition containing that term is affirmative, the exceptions are likewise all in the accusative, as *قَامَ الْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا*; but if the proposition be negative, one of them (usually the first) is construed in the ordinary way as a permutative of *أَلَمْ يَسْتَنْتِ مِنْهُ*, and the others are put in the accusative, as *مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا* (but *إِلَّا زَيْدًا* in the accusative is rare). (3) If the exceptions be different in kind from the general term, the ordinary rule is followed for all; *مَا قَامَ أَحَدٌ إِلَّا حِمَارًا إِلَّا فَرَسًا إِلَّا جَمَلًا* in the accusative is preferable to the permutative in the nominative.
- D

REM. b. If the repetition of *إِلَّا* be merely emphatic (لِلتَّوَكِيدِ), it exercises no influence upon the word following it, which may be connected with the preceding exception, either as a permutative or by the conjunction *وَ*; e.g. *مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ إِلَّا أَخِيكَ* I passed by no one but Zèid—but thy brother, meaning *but Zèid thy brother*, *قَامَ الْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا*; *إِلَّا زَيْدٌ أَخِيكَ* the people stood up,

except *Zeid* and *except Amr*, only slightly more emphatic than A
 هَلِ الدَّهْرُ إِلَّا لَيْلَةٌ وَنَهَارًا وَإِلَّا ; *except Zeid and Amr* ; إِلَّا زَيْدًا وَعَمْرًا
 is *Time aught but night and its (following)*
day, and (aught but) the rising of the sun (and) then its setting ?
 where the second إِلَّا is a لَعْوُ or superfluous word, which does not
 count in the construction ; مَا لَكَ مِنْ شَنْجِكَ إِلَّا عَمَلُهُ إِلَّا رَسِيمُهُ
 وَإِلَّا رَمَلُهُ *thou hast nothing from thy old camel but its toil, (nothing*
but) its jog and (nothing but) its trot, for رَمَلُهُ وَرَمَلُهُ B
 (شَمِجَكَ by license for شَنْجِكَ, but others read شَمِجَكَ).

REM. c. The exception after إِلَّا may also be expressed by a
 sentence, which may be introduced by وَ, وَأَنْ, وَقَدْ, etc. ; as مَا أَرْسَلْنَا
 فِي قَرْيَةٍ مِنْ نَبِيِّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ
We have never sent a prophet to any city without our afflicting its people with
adversity and trouble ; مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا
but He knows it ; مَا رَأَيْتُ أَحَدًا إِلَّا زَيْدٌ خَيْرٌ مِنْهُ C
I have seen no one than whom Zeid was not better ; فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
do not die then unless ye be Muslims ; مَا فِي قَلْبِكَ شَيْءٌ إِلَّا وَفِي
there is no emotion in thy heart but there is a stronger
one in mine ; فَلَمْ أَلْبَثْ إِلَّا وَجَارِيَّتِي قَدْ أَقْبَلَتْ
and I had not waited long but my girl came up ; قَبْلَ أَنْ أَعْلَمَ مِنْ عِنْدِهِ
before I was aware (of it), she had come from his house ; فَمَا حَلَلْتُهَا
and before I had unloosed it (my foot), the man D
was gone ; هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ
can they expect but that God should come to them overshadowed by
clouds ? The phrase إِلَّا فَعَلْتَ (بِاللَّهِ) إِلَّا فَعَلْتُ I beseech thee
by God to do (it), is explained by إِلَّا فَعَلْتُ مِنْكَ إِلَّا فَعَلْتُكَ I beg*

* [Properly *I remind thee of God, therefore نَسَدْتُكَ اللَّهُ وَالرَّحْمَ*
I remind thee of God and the ties of relationship is often = I beseech

- A *of thee nothing but thy doing (it)*, equivalent to *أَقْسَمْتُ عَلَيْكَ إِلَّا* *فَعَلْتَ* (compare § 59, rem. a). [In this sense *إِلَّا* is often replaced by *لَمَّا*; see Vol. i. § 367, l.]

REM. d. *إِلَّا* is sometimes strengthened by prefixing to it *اللَّهُمَّ* *O God!* as *اللَّهُمَّ إِلَّا أَنْ تَقْدَ نَارُ الْجُوعِ* *unless indeed the fire of hunger be kindled.* [Comp. the footnote to § 38, rem. d.]

- B *REM. e.* *إِلَّا* is very rarely used in poetry with pronominal suffixes; as *فَمَا لِي بِعَوْضِ إِلَهِ نَاصِرٍ* *and I have never any helper but Him*; and *وَمَا عَلَيْنَا إِذَا مَا كُنْتِ جَارَتِنَا أَنْ لَا يُجَاوِرَنَا إِلَّا كِ دِيَارٍ* *and it is nothing to us, when thou art our neighbour, that no one is near to us but thee.*

- C *REM. f.* The exception is sometimes suppressed after *إِلَّا*, as in the phrase *إِلَّا لَيْسَ* (compare *لَيْسَ غَيْرُ* and *لَا غَيْرُ*, § 82, d); e.g. *إِلَّا فَمَا مَا عَدَا وَمَا خَلَا فَلِلنَّصِبِ لَيْسَ إِلَّا* *as regards mā 'adā and mā halā, they are used with the accusative, not otherwise*; *الْفَاعِلُ وَاحِدٌ* *إِلَّا لَيْسَ* *the agent is one (in kind), no more.*

[REM. g. *إِلَّا أَنْ* and *غَيْرُ أَنْ* are often used in the sense of *but*, even if the preceding proposition be affirmative.—On the phrase *إِلَّا أَنْ مَا هُوَ* *via*, see the Gloss. to Ṭabarī.]

- D *(b)* *غَيْرُ* (see § 82, d) is often used in the sense of *besides, except, but*. It is construed with the genitive, and must itself be put in the same case as would be the thing excepted after *إِلَّا*; e.g. *قَامَ الْقَوْمُ* *(إِلَّا زَيْدٌ =) مَا قَامَ أَحَدٌ غَيْرُ زَيْدٍ* *(إِلَّا زَيْدًا =) غَيْرُ زَيْدٍ*

نَشَدْتُكَ وَالزِّيَادَةَ *thes by God to think of the ties of relationship, as* *نَشَدْتُكَ* *I beseech thee to give us the increase of pay* (*Ājānī* xiv. 120, l. 16 quoted by R. S.). The words *إِلَّا فَعَلْتَ* are properly an elliptical phrase (§ 6, rem. b), as *فَعَلْتَ إِنْ* *not to do (it)*, e.g. *نَشَدْتُكَ اللَّهُ وَالْأَرْحَامَ إِنْ* *فَضَحَّتَنِي* *I beseech thee by God and the ties of relationship not to disgrace me.* D. G.]

A مَا قَامَ أَحَدٌ غَيْرَ حِمَارٍ ; (إِلَّا زَيْدٌ) = مَا قَامَ غَيْرُ زَيْدٍ ; (إِلَّا زَيْدًا) = غَيْرُ زَيْدٍ
 (= (إِلَّا حِمَارًا) = غَيْرُ حِمَارٍ), rather than (إِلَّا حِمَارًا) (= (إِلَّا حِمَارًا)).

REM. a. إِلَّا is sometimes used as a تَابِعٌ, when we should rather have expected غَيْرٌ, and is then followed by a substantive in the same case as that which precedes it; e.g. لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ if there had been in them (heaven and earth) gods besides God, they would certainly have gone to ruin; أُنِخْتُ فَأَلْقَيْتُ B
 بَلْدَةً فَوْقَ بَلْدَةٍ قَلِيلٍ بِهَا الْأَصْوَاتُ إِلَّا بُغَامَهَا, and laid her breast upon a tract of ground in which there were (heard) few sounds except her own murmured cry; وَكُلُّ أَخٍ مُفَارِقُهُ
 وَأَخُوهُ لَعَمْرُ أَبِيكَ إِلَّا الْفَرَقْدَانِ and every brother is forsaken by his brother, by thy father's life, except the two (stars called the) Pointers. The noun which precedes إِلَّا is in this case usually an indefinite plural or its like (شِبْهُهُ), such as a substantive defined by C
 the article used لِلْجِنْسِ.

REM. b. The construction of سِوَى (see § 82, e) in the sense of besides, except, is similar to that of غَيْرٌ; as قَامَ الْقَوْمُ سِوَى زَيْدٍ and there was nothing left but violence (= غَيْرُ الْعُدْوَانِ).
 (= غَيْرُ زَيْدٍ).

(c) The verbal clauses مَا خَلَا, what is free from, and مَا عَدَا, what goes beyond, are often used in the sense of except, but, and D govern the accusative; as فَأَنْزَلُوهُمْ مَا خَلَا عَبَّاسًا and they made them alight, except Abbās; أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ verily everything, except God, is vanity (in rhyme for بَاطِلٌ); جَمِيعُ مَا ذُكِرَ فِي خَبَرِ الْمُبْتَدَأِ مِنْ أَصْنَافِهِ وَأَحْوَالِهِ وَشَرَائِطِهِ قَائِمٌ فِيهِ مَا خَلَا جَوَازَ تَقْدِيمِهِ all that has been said regarding the habar of the *muḥtadā*, as to its kinds and states and conditions, holds regarding it (the *habar* of 'inna),

- A *except the allowability of placing it first*; مَا عَدَا *دُقْتُ أَنْوَاعَ الْحُلُوعِ مَا عَدَا* *al-khibiṣ*.—
 When مَا is dropped, as is frequently the case, خَلَا and عَدَا may be construed with the accusative or the genitive, though the latter is disputed in regard to عَدَا; as وَمَذْهَبَ الْكُوفِيِّينَ خَلَا الْفَرَّاءِ أَنَّهَا تَعْمَلُ and the opinion of the Kūfis, except *el-Farrā*, is that it governs in the same way as *lèisa*; وَمَا حَوْلَ خَمْسَةِ آلَافٍ مِنَ الْمُسْلِمِينَ; and about 5000 Muslims and *Metāwila* and Jews, besides the women and children; خَلَا اللَّهُ لَا لَبِئْتُ أَلْمَلَابِيسَ *saving God, I have no hope but in thee*; خَلَا السَّوَادِ الْفَاخِرَةَ خَلَا السَّوَادِ الْأَبْحَنَاءَ حَيْهَرًا قَتَلًا وَأَسْرًا عَدَا الشَّمْطَاءَ وَالطِّفْلَ الصَّغِيرَ *I have worn all sorts of splendid garments, except black; we gave up their tribe to slaughter and bondage, except the grey-haired woman and the little child.*—These words may of course, like إِلَّا, and سِوَى, be followed by a clause commencing with أَنْ or أَنَّ; as خَلَا أَنْ إِنْ تَجْعَلُ الْفِعْلَ لِلِاسْتِقْبَالِ وَإِنْ كَانَ مَاضِيًا *except that (the conditional) 'in turns the verb into a future, though it be (in form) a past*; خَلَا أَنَّهُ لَا يَحْسُنُ إِبْدَالُ التَّكْرَةِ مِنَ الْمَعْرِفَةِ إِلَّا مَوْصُوفَةً *except that it is not elegant to make an indefinite substantive the permutative of a definite one, unless an adjective be annexed to it.* This is also the ordinary construction of بَيْدَ (rarely مَيْدَ), used in an
- D زَيْدٌ كَثِيرُ الْمَالِ بَيْدَ أَنَّهُ بَخِيلٌ *Zaid is wealthy, but he is stingy*; وَأَسْرَضْتُ فِي بَنِي سَعْدِ بْنِ بَكْرِ *I have the purest pronunciation of the letter dād, but I am of Korḍis, and I was put out to nurse among the Bēnū Sa'd 'ibn Bēkr (words of the Prophet).*

(d) حَاشَى (lit. *he excepted**) or حَاشَا, rarely حَاشَ and حَتَّى, is

* [That حَاشَى is originally a *nomen verbale*, and not a verb, as

construed with the genitive [or with *لِ*] or the accusative; as *أَحْسَنْتُ* A
إِلَى الْأَكَابِرِ وَالْأَصَاغِرِ حَاشَى الْبَرَامِكَةِ *I have benefited the high and the*
low, except the family of Barmək; *حَاشَى أَبِي ثَوْبَانَ إِنَّ بِهِ ضِنًّا عَيْنٍ*
except Abū Taubān,—verily he is sparing of abuse
and foul words; *حَاشَى قُرَيْشًا فَإِنَّ اللَّهَ فَضَّلَهُمْ عَلَى الْبَرِيَّةِ بِالْإِسْلَامِ*
except Korēš, for verily God hath given them the superiority
*over all creation through *al*-Islām and the (true) religion*; *اللَّهُمَّ اغْفِرْ* B
لِي وَلِمَنْ يَسْمَعُ حَاشَى الشَّيْطَانَ وَأَبَا الْأَصْبَغِ *O God, pardon me and*
those who hear, except Satan and Abu 'l-Aṣḡag. It is rarely preceded
 by *مَا*; as *فَاطِمَةُ* (or *حَاشَى*) *إِلَى مَا حَاشَى النَّاسِ إِلَيَّ مَا حَاشَى* 'Usāma
is the dearest of mankind to me, except Fāṭima (words of the Prophet);
فَأَمَّا النَّاسُ مَا حَاشَى قُرَيْشًا فَإِنَّا نَحْنُ أَفْضَلُهُمْ فَعَالًا
and as regards *Korēš, we are the noblest of them in deeds.*

[REM. *حَاشَى لِلَّهِ* in *Ḳor'an* xii. 31 and 51 is an expression of C
 wonder at the power of God, like *سُبْحَانَ اللَّهِ*; used by later
 writers in the sense of *مَعَاذَ اللَّهِ* *God forbid! God keep us!* *حَاشَاكَ*
 or *حَاشَى لَكَ* means *saving you, you excepted.*]

(e) *لَيْسَ* and *لَا يُكُونُ* are also occasionally used, in these forms
 only, as equivalents of *إِلَّا*, and are followed by the accusative;
 as *قَامَ الْقَوْمُ لَيْسَ زَيْدًا*, or *لَا يُكُونُ زَيْدًا*. Here the grammarians
 suppose an ellipse of the subject, *بَعْضُهُمْ*. With pronominal suffixes D
 we may say *لَيْسَ لِي* and *لَيْسَ لِي* (as well as *لَيْسَ لِي*), etc.
 [comp. Vol. i. § 182, rem. a]; e.g. *إِذْ ذَهَبَ الْقَوْمُ الْكِرَامُ لَيْسَ*
لِيَتِ هَذَا اللَّيْلُ شَهْرٌ لَا نَرَى *since*
لَيْسَ فِيهِ غَرِيبًا لَيْسَ إِيَّايَ وَإِيَّاكَ وَلَا نَخْشَى وَرَقِيبًا
the noble have departed, except me;

the school of *al*-Kūfa taught, has been proved by *Fleischer, Kl. Schr.*
 i. 405, 462 seq.]

6. Conditional and Hypothetical Sentences.

A

187. To what we have said above (§§ 4—6, § 13, and § 17), regarding the use of certain moods and tenses in the protasis and apodosis of conditional and hypothetical clauses, we must here add a few words on the use of the particle **فَ** at the commencement of a conditional apodosis.—This particle is used to separate the protasis and apodosis of a conditional sentence, [or of a clause introduced by **إِذَا**], when the conditional particle of the protasis either cannot exercise any influence upon the apodosis, or is not required to do so*. This is the case—

(a) When the apodosis is a nominal sentence; as **إِنْ قُلْتَ هَذَا** *if thou sayest this, thou art one of the unbelievers*; **إِنْ تَفْعَلُوا فَإِنَّهُ** *if he be disobedient, woe to him!* **إِنْ عَصَى فَوَيْلٌ لَهُ** *if ye do, it will be a crime in you* (lit. attacking to you); **إِنْ كُنْتُمْ فِي رَيْبٍ مِّنْ آتِئْتِنَا فَإِنَّا خَلَقْنَاكُمْ** *if ye are in doubt about the resurrection, verily we have created you*; **إِنَّمَا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ** *by whichever (name) ye call (upon Him), His are the best names.* [**إِذَا آتَمَرْتُمْ لَمْ يَدْنَسْ مِنَ اللَّوْمِ عَرَضُهُ فَكُلُّ رِدَاءٍ يَرْتَدِيهِ جَمِيلٌ** *when a man's honour is not sullied by meanness, every coat he wears is becoming to him.*] In this case, after a conditional **إِنْ** or **إِذَا**, we may substitute for **فَ** the so-called **إِذَا الْفَجَائِيَّةُ** (see Vol. i. § 368, rem. e), as **وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ** *and if evil befall them for what their hands have previously wrought, lo they despair*; provided always that the nominal sentence does not partake of the nature of an imperative (as in the above **فَوَيْلٌ لَهُ**), and is not introduced by a negative or **إِنَّ**.

* [When the protasis is deprived of its conversive influence on the verb of the apodosis this is called **إِلْغَاءٌ**. Comp. Fleischer, *Kl. Schr.* i. 545.]

A [REM. The **ف** is sometimes omitted in poetry, rarely in prose, as **قَمَنْ لَمْ يَمُتْ فِي الْيَوْمِ لَا بَدَّ أَنَّهُ سَيُعَلِّقُهُ حَبْلُ الْهِنْيَةِ فِي الْقَدِ** *whoever did not die to-day, the snare of death will certainly lay hold of him to-morrow*; **وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ** *and when they are angered, they forgive*; **وَأَجْرَ إِنِّي** *and if I escape on equal terms, neither condemned nor rewarded, lo, I shall be fortunate.*]

B (b) When the apodosis is a verbal sentence, but the verb is a **مَاضٍ جَامِدٍ** or defective perfect (without imperfect or **مَاضٍ**), such as **لَيْسَ** *he is not*, **عَسَى** *perhaps he is*, **نِعِمَّ** *how good is*, and the like; e.g. **مَنْ لَمْ يَكُنْ تَعْظِيمُهُ بَعْدَ أَلْفِ مَرَّةٍ كَتَعْظِيمِهِ فِي أَوَّلِ مَرَّةٍ فَلَيْسَ** *he whose reverence (for his teacher) is not the same after (seeing him) a thousand times as after (seeing him) for the first time, is not worthy of science*; **هِيَ** *if ye give alms*

C *openly, it is well.*

(c) When the apodosis is a verbal sentence, expressing a desire, wish, command, or prohibition; as **إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي** *if ye love God, follow me*; **فَلْيَتَّخِذْ** *whoever wishes to attain his desires as a whole, let him make use of his night, as of a camel, to overtake them.* [Comp. § 1, f, at the end.]

D (d) When the apodosis is a verbal sentence, preceded by one of the affirmative particles **سَ**, **سَوْفَ**, and **قَدْ**, or one of the negative particles **مَا**, **لَنْ**, and **لَيْسَ**; as **إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ** *if he steals, a brother of his has stolen before (him)*; **إِنْ تَسْتَغْفِرْ لَهُمْ** *if thou askest forgiveness for them, God will not forgive them.*

REM. a. If the perfect in the apodosis conveys a promise or A
threat (§ 1, e), the use of **فَ** is optional, as the verb really refers to
future time.

REM. b. With the negatives **لَمْ** and **لَا**, the use of **فَ** is optional.
If **فَ** be inserted, **لَا** requires the imperfect indicative after it
(§ 17, c, a).

(e) When the perfect tense in the apodosis is intended to retain
the signification of the perfect (see § 6, c); as **إِنْ كَانَ قَمِيصُهُ قَدْ قُدِّمَ مِنْ**
إِنْ كَانَ قَمِيصُهُ قَدْ قُدِّمَ مِنْ *if his shirt is (has been) torn in front, she has spoken the* B
truth.

[REM. The apodosis of the temporal clause introduced by **لَمَّا**,
is, sometimes in old poetry, frequently in later prose, preceded by
فَ (Vol. i. § 366, b, footnote; an example, Vol. ii. § 3, a), especially
if the protasis consists of many words, or is separated from the
apodosis by a circumstantial clause (comp. the Gloss. to Ṭabarī).]

188. The particle **لَوْ** (Heb. **לִּוּ**), which forms hypothetical clauses,
and the particle **إِنْ** (Heb. **אִן**), differ from one another in this, that C
the latter simply indicates a condition, whilst the former implies that
what is supposed either does not take place or is not likely to do so;
as **إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ** *if ye*
call them, they will not hear your call; and even if they heard (it),
they would not answer you.

REM. a. **لَوْ** is sometimes used optatively (compare **لَوْ** *O si,*
utinam), as **وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ** *and if thou couldst see*
(= couldst thou but see) when they are set before their Lord! D
[**لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ** *had we but a return (to life), then*
would we keep ourselves clear from them!] **وَلَوْ يَعْلَمُ الَّذِينَ كَفَرُوا**
وَلَوْ يَعْلَمُ الَّذِينَ كَفَرُوا *and if those who disbelieve knew*
(= did those who disbelieve but know) the time when they shall not
*(be able to) keep off the fire (of hell) from their faces!** Especially

* [According to el-Béidāwī, as Trumpp p. 354 observes, **لَوْ** has

*my slaves, I would set them free**. The employment of this particle A is, however, unlike that of *ف*, quite arbitrary; and it is only in the case of a long protasis that it is never omitted, in order thereby to mark the apodosis more distinctly (compare the German *so*). The same remark applies to *ج* before a negative apodosis of this sort introduced by *مَا*, as *فَلَوْ قَتَّسْتَ عَلَىٰ جَمِيعِ الْأَقَالِيمِ لَمَا وَجَدْتَ لَهَا شِئْلًا مَا* and *if thou didst search all climes, thou wouldst never find any one like her*; but it is never prefixed to *لَمْ*, in order to avoid the cacophony produced by the repetition of the letter *l*.

* [Sometimes *ج* is preceded by *إِذَا* then, in that case, e.g. *Ḳor'ān xvii. 102.*]

PART FOURTH.

PROSODY*.

I. THE FORM OF ARABIC POETRY.

A. THE RHYME.

- A 191. Poetry (الشَّعْرُ) always takes, during the classical period,—that is to say, from the earliest times down to the fall of the 'Umawī dynasty (A.H. 132, A.D. 749—750),—the form of short poems, rarely

* On this subject, more especially as regards the oriental doctrine of the metres, the student is advised to consult the following works:

- Samuelis Clerici علمُ العَرُوضِ وَالْقَوَائِي scientia metrica et rhythmica, seu tractatus de prosodia Arabica ex auctoribus probatissimis eruta (Oxonii, 1661); Freytag, Darstellung der Arabischen Verskunst (Bonn, 1830); De Sacy, Grammaire Arabe, t. ii. pp. 615—661; and the more recent grammars, e.g., Lagus, Lärokurs i Arabiska Språket (Helsingfors, 1869), pp. 354—376; Palmer, A Grammar of the Arabic Language (London, 1874), pp. 291—376. Also: C. V. A. Van Dyck, كِتَابُ مُحِيطِ الدَّائِرَةِ فِي عِلْمِي العَرُوضِ وَالْقَائِيَةِ (Beirūt, 1857); نُقْطَةُ الدَّائِرَةِ, printed as an appendix to the مِصْبَاحُ كِتَابِ مَجْمُوعِ of Buṭrus ʿl-Bistānī (Beirūt, 1854), and to the كِتَابِ مَجْمُوعِ of Buṭrus ʿl-Bistānī (Beirūt, 1854), and to the كِتَابِ مَجْمُوعِ of Buṭrus ʿl-Bistānī (Beirūt, 1854), and to the كِتَابِ مَجْمُوعِ of Buṭrus ʿl-Bistānī (Beirūt, 1854); and Ibn Kāisan's كِتَابُ تَلْقِيْبِ الْقَوَائِي, in my *Opuscula Arabica* (Leyden, 1859). [A very able treatise on Arabic prosody was published in the *Journal Asiatique* for 1877 by M. Stanislas Guyard,

exceeding the length of a hundred and twenty verses. Such poems A are called *kaṣīdus*, *قَصِيدَةٌ*, collect. *قَصِيدٌ*, plur. *قَصَائِدٌ*; whereas a mere fragment, consisting of only a few verses, is termed *قِطْعَةٌ*, plur. *قِطَعٌ*, also *مُقَطَّعَاتٌ*. A poem, the special object of which is the eulogy of an individual or a tribe, is named *مَدِيحٌ*, plur. *مَدَائِحٌ*; a satire, *هَجَائٍ* or *أُهْجِيَّةٌ*, plur. *أُهَاجِيٌّ*; an elegy, *رَبَائٍ*, or *مَرْثِيَّةٌ*, plur. *مَرَاثٍ*; and a poem in the metre *ragḡz* (see § 204), *أَرْجُوزَةٌ*, B plur. *أَرْجُوزٌ*. Verses set to music are termed *أَغْنِيَّةٌ*, plur. *أَغَانِيٌّ*.

REM. Rhyme without metre or measure (*وَزْنٌ*) does not constitute poetry, but merely *rhymed prose*, *سَجْعٌ*.

192. Each verse, *بَيْتٌ* (lit. *tent, house*), plur. *أَبْيَاتٌ*, consists of two hemistichs, termed *مِصْرَعٌ* or *مِصْرَاعٌ* (*one half of a folding-door*), plur. *مِصْرَاعٌ* and *مِصَارِيْعٌ*, or *شَطْرٌ* (*a half*), pl. *أَشْطُرٌ* and *شَطُورٌ*. The C first of these hemistichs is called *الْصَّدْرُ* (*the breast*), and the second *الْعَجْزُ* (*the rump*).

193. The rhyme, *الْقَائِمَةُ*, plur. *الْقَوَائِي*, labours under peculiar restrictions, for, according to ancient rule, the two hemistichs of the first verse of a *kaṣīda* must rhyme with one another, and the same rhyme must be repeated at the end of every verse throughout the

Théorie nouvelle de la métrique Arabe. Compare, however, Prof. D M. Hartmann's Essay, *Metrum und Rhythmus* (Giessen, 1896). In 1879 Dr A. Gies (Leipzig) published a dissertation on modern metres: *الفنون السبعة*. Ein Beitrag zur Kenntniss sieben neuerer arabischer Versarten; Prof. Hartmann, in the *Actes du dixième Congrès international des Orientalistes*, session de Genève, 1894, III. pp. 45—67 ("Ueber die Muwaṣṣaḥ genannte Art der Strophengedichte bei den Arabern"), made some excellent remarks about Arabic metres, and announced his intention of soon publishing an exhaustive treatise on the subject.]

A whole poem. The rhyme may be of two sorts, **مُطْلَقَةٌ** and **مُقَيَّدَةٌ**. It is called **مُقَيَّدَةٌ** or *fettered*, when the verse ends with a consonant, and **مُطْلَقَةٌ** or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called **الرَّوِيُّ**, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (**رَوَى** to bind fast). Hence a *ḳaṣida*, of which the *rawī* is the letter *l* is called **قَصِيدَةٌ**

B **لَامِيَّةٌ**; *r*, **رَائِيَّةٌ**; *t*, **تَائِيَّةٌ**; and so on.

REM. The letters **ا**, **و** and **ي** cannot be employed as *rawī*, when they are (a) long vowels, e.g. **عَزَا**, **كِتَابِي**; (b) inflexions of the feminine singular, the dual, and the plural of verbs, e.g. **تَقْتُلِي**, **تَقْتُلَا**, **أَقْتُلُوا**, **قَتَلُوا**, **يَقْتُلُوا** (unless they form a diphthong with a preceding *fethā*, e.g. **ارْضَى**, **رَمَوْا**); (c) inflexions of the dual and plural of nouns; and (d) the final letters of the pronouns **هُوَ**, **هِيَ**, and **هَا**.

C The same remark applies to the *tênwin*, and to the letter **ن** of the second energetic form of verbs; as also to the letter **ه**, when it is not radical, as in **رَحْمَةٌ** for **رَحْمَةٌ**, **كِتَابُهُ** for **كِتَابُهُ**, **كِتَابِيَهُ** (pausal form for **كِتَابِي** or **كِتَابِي**). The **ه** of the pronouns **هُوَ** and **هَا** may, however, be used as *rawī*, if preceded by a long vowel; e.g. **عَصَاهَا**, **عَصَاهُ**.

195. The loose *ḳafiya* (see § 193) terminates in what is called **الْصَلَّةُ**, the *annex* or *appendix* to the *rawī*, which may be either a D long vowel (i.e. **أَ**, **يَ**, or **وُ**), or the letter **ه**, preceded by one of the short vowels (**أَهَ**, **يَهَ**, **وَهَ**).

REM. a. We say "a long vowel," because the final vowel of a verse is regarded as being followed by the homogeneous letter of prolongation, whether this latter be written or not. The vowel-letter **ل** is invariably expressed, but **و** and **ي** are frequently omitted, even where they are always written in prose; e.g. **وَيَدِي**, for **وَيَدِي**, and *my hand*; **صَنَعُ**, for **صَنَعُوا** or **صَنَعُوا**, *they made*.

REM. b. If the letter *ه* has a long vowel after it, as in the A suffix pronouns هَا, هِ (= هِي), هُو (= هُو), the letter of prolongation, ا, و or ي, is called الْخُرُوجُ, that which goes beyond (the *fila*); as in مَوْكِبُهَا, تَعْصِي (= تَعْصِي), نَعْلُهُ (= نَعْلُهُ).

REM. c. Both *fila* and *horūf* must accompany the *rawī*, without the slightest change, throughout the whole poem.

196. The *rawī* may also be preceded by one or two letters, which form, to a greater or less extent, a necessary portion of the B *ḵāfiya* (whether loose or fettered). These are named التَّاسِيسُ, الدَّخِيلُ, and الرَّدْفُ.

(a) التَّاسِيسُ, or the *foundation*, is the name given to an ا of prolongation, preceding the *rawī*, and separated from it by a consonant, which is called the دَخِيلُ, *stranger* or *guest*. The former is invariable, the latter variable; but the vowel which separates the *dahīl* from the *rawī* ought, strictly speaking, to remain unchanged. For example, C in a verse ending with the word تَامِرٌ, the ر is the *rawī*, the long vowel ا the *ta'sis*, and the م the *dahīl*, whilst the vowel which separates this last from the *rawī* is *i*; but the next verse may terminate with the word التَّوَاتِرُ, where the *dahīl* is ي, though the other parts of the *ḵāfiya* remain unchanged. The same rule holds when the *ḵāfiya* is loose, instead of fettered, as in عَامِرٌ and الوَاتِرُ (where the *dahīl* is in the one case م, and in the other ت), or D بَاطِلَةٌ and رَوَاحِلَةٌ.

(b) The رَدْفُ, or *what rides behind*, is the technical name given to one of the letters of prolongation ا, ي or و, when it immediately precedes the *rawī*; as in the words جَنَاحَانِ, سَلَامٌ, نَهَائِهِ, جَمَامَةٍ, طُرُوبٌ, قَرِيحٌ. The long vowel *ā* remains invariable, but the poet may use *i* and *ū* indifferently; قَرِيحٌ is regarded as rhyming with جَمُوحٌ, بَرِيقُهُ with طُرُوبٌ, سَوْقُهُ with مَشِيْبٌ.

- A REM. *a.* Strictly speaking, the *rawī* and the *ta'sīs* should form parts of the same word, but exceptions are allowed in the cases of the separate pronoun هُمَا, and of a pronominal suffix preceded by a preposition, as لِيَا، لَنَا (for لِي or لِي).

REM. *b.* When the *kaḥfiya* is unaccompanied by either a *ta'sīs* or a *riḍf*, it is said to be مُجَرَّدَةٌ, *naked* or *bare*; otherwise, it is either مُرَدَّفَةٌ or مُؤَسَّسَةٌ.

- B 197. The vowels which accompany the *kaḥfiya* are also designated by peculiar names.

(*a*) The *mègrā*, الْمَجْرَى, is the vowel which follows the *rawī* in the loose *kaḥfiya*; e.g. *ā* in سَارَا (for سَارَ), *ē* in بَعْضِ، *ū* in سَلَكُوا or الْقَلْبِ. It is, strictly speaking, invariable.

(*b*) The *neḥfād*, النَّفَادُ، is the vowel between the letter *h*, as *ṣila*, and the *horūḡ* (see § 195, rem. *b*); e.g. *fetha* in مَوْكِبَهَا، *kèsra* in

- C تَعْصِهِ (= تَعْصِي)، and *ḍamma* in نَعَلَهُ (= نَعَلَهُو). It is, of course, invariable.

(*c*) The *tauḡīh*, التَّوْجِيهِ، is the vowel which immediately precedes the *rawī* in a مُجَرَّدَةٌ قَافِيَةٌ، e.g. *fetha* in فَجَبْرٌ (for فَجَبَّرَ)، and *kèsra* in أَفْرٌ (for أَفَّرَ); or separates it from the *dahīl* in a قَافِيَةٌ مُؤَسَّسَةٌ (see § 196, rem. *b*), e.g. *kèsra* in تَامِرٌ (for تَامَّرَ) or وَآوَاتِرٍ. The latter is, however, more frequently distinguished by the special name of الْإِشْبَاعُ.

- D The '*isbā'* ought, strictly speaking, to be invariable; whereas, in the *tauḡīh*, the vowels *ḍamma* and *kèsra* may be interchanged, as in أَفْرٌ، for أَفْرٌ، and صَبْرٌ، for صَبْرٌ (compare the case of *u* and *y* as *riḍf*, § 196, *b*).

REM. The *tauḡīh* is absolutely necessary in a fettered *kaḥfiya*, unless it be مُرَدَّفَةٌ (as اللَّيْلُ، قَرِيحٌ، مَطَاعٌ); but it is not necessary in a loose *kaḥfiya*, as الْقَمَرُ، قَدْرٌ.

(d) The *rass*, الرَّسُّ, is the vowel which accompanies the letter A preceding the *ta'sis* (see § 196, a). It can, of course, be none but fetha.

(e) The *hadw*, الْحَدْوُ, is the vowel which accompanies the letter preceding the *ridf* (see § 196, b). It is either fetha, kèsa or damma, according as the *ridf* is ا, ي or و; but the vowel fetha before و or ي (وِ-, يِ-) is also included under this name.

198. The last two *quiescent* (سَاكِنٌ) letters of a verse form, B according to the preceding sections, the limits between which is comprised the rhyme. Hence the Arab grammarians divide the rhyme into five kinds, according to the number of *moving* (مُتَحَرِّكٌ) letters which come between these two*; viz. مُتَدَارِكٌ, مُتَوَاتِرٌ, مُتَرَادِفٌ; viz. مُتَرَاكِبٌ, and مُتَكَوِّسٌ.

(a) The *مُتَرَادِفٌ* is where there is *no* moving letter between the two quiescents,—in other words, a fettered *kāfiya*, in which the *rawī* C is preceded by a *ridf*; as جَنَاحَانُ, يَحْوُلُ, قَرِيحٌ, اللَّيْلُ, لُونَيْنِ. It is of comparatively rare occurrence.

(b) The *مُتَوَاتِرٌ* is where *one* moving letter intervenes between the quiescents; as ظَلِيمٌ (= ظَلِيْمِي), سِحْرٌ (= سِحْرُو), شَيْبَانَا, جَمِيْلٌ (= جَمِيْلُو), ظَنُونِي.

(c) The *مُتَدَارِكٌ* is where there are *two* moving letters between D

* The reader should bear in mind that the grammarians designate the vowels by the term حَرَكَاتٌ, *motions* (sing. حَرَكَةٌ); whence a consonant, which is followed by a vowel, is said to be مُتَحَرِّكٌ or *in motion*, and one that has no following vowel, to be سَاكِنٌ, *at rest*, *inert* or *quiescent*. Hence too the *gèzm* is often called سُكُونٌ. See Vol. i. § 4, rem. b, and § 9, with rem. a.

A the two quiescents; as *هَيْكَلٍ* (= *هَيْكَلِي*), *يُزَوَّرَهَا*, (*الْمُبَاسِلُو*) = *الْمُبَاسِلِ*, *الْمَلْتَمِبِ*, *قَدْ ظَلَمَ*.

(d) The *مُتَرَكَبٌ* is where there are *three* moving letters between the quiescents; as *قَدْ حَسِدُو*, (*وَضَمِي*) = *عَلَى وَضَمِرٍ*, *وَلَا قَرَقَا*.

(e) The *مُنْكَاوِسٌ* is where there are no less than *four* moving letters between the two quiescents, as in the half-verse *قَدْ جَبَرَ الدِّينَ*

B *الْإِلَاهَ فَجَبَرَهُ* *God has healed the (true) religion, and it has become whole.* This sort of rhyme is of rare occurrence.

199. A violation of any of the rules laid down in §§ 194—197 is regarded as a fault (*عَيْبٌ*). Of these faults the grammarians reckon five, viz. *السِّنَادُ*, *الْإِقْوَاءُ*, *الْإِكْفَاءُ*, *الْإِيطَاءُ*, and *التَّضْمِيرُ* or *التَّثْمِيرُ*.

C (a) The *sinād*, *السِّنَادُ*, consists in a certain change of the vowels called *التَّوْجِيهُ*, *الْإِشْبَاعُ*, and *الْحَدُّو*. (a) In the *tauḡih*, *kèsra* and *damma* may freely interchange, but the use of *fetha* to rhyme with either is a *sinād* (see § 197, c). 'Imru' u l'Kais, for example, commits this fault in rhyming *قَرَّ* (for *قَرٌّ*) with *أَفَرٌ* and *صُبْرٌ*. (β) In the '*isbā*', the same fault is exemplified by rhyming *جَانِبٌ* with *يَتَّجَانِبُ*, or *فَالْقَوَارِعُ* with *التَّدَاْفِعُ*. (γ) In the *hadw*, *ī* may be interchanged with *ū* (see § 196, b), and *ai* with *au* (e.g. *تَوْبِي* may rhyme with *بِرْوَيْبٍ*); but to rhyme *خُمُوشًا* with *عَيْشًا* or *قُرَيْشًا* is a *sinād*. In the case of the *tauḡih* and '*isbā*', this fault is but a trifling one, and not seldom committed even by the best poets.

REM. The name of *السِّنَادُ* is also applied to cases in which a word, having a *riḍf* or *ta'sīs* before the *raṭwī*, is rhymed with one which has not; e.g. *تَوْبِي* and *تَعْصِي*, *قَوْبِي* and *خَمِي*, *تَلْبِي* and *الْعَائِرِ*.

(b) The 'ikwā, الْإِقْوَاءُ, is the name given to a change of the A vowel called الْمَجْرَى (see § 197, a); e.g. مَزَّودٌ and الْأَسُودُ, or تَجُورٌ and نَزُورٌ. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of kèsra and damma (compare § 196, b, and § 197, c)*. If, however, the rawī is followed by the letter *o* as *šila* (§ 195), any alteration of the *məgrā* is exceedingly rare; to rhyme دُونَهَا with ظُنُونَهَا, or أُسَامَهُ with اِتْتِقَامَهُ, is condemned by all the native critics. B

(c) The 'ikfā, الْإِكْفَاءُ, is the substitution of some cognate letter for the rawī; as when one rhymes اللَّيْلُ with اَنْقَمِينَ and عَمِينَ, or صُدُغٌ with صُقُغٌ, or وَسَطًا with اَلْعَنَدًا. This is a very grave fault, and carefully avoided by all good poets †.

REM. Many authorities call this change اَلْإِقْوَاءُ, and apply the term اَلْإِكْفَاءُ to the alteration of the *məgrā* (see b).

(d) The 'iḡā, الْإِغْيَاءُ, is the repetition of the same word in rhyme C in the course of a *ḡasida*. However, not to impose too great a restriction on the poet, this repetition is held to be allowable, provided there be some slight shade of difference in meaning, even if it be only to the extent of the word having the article in the one place and not in the other. Many authorities, too, permit the repetition in the same sense, provided at least seven verses intervene.

(e) Each verse of a poem ought to be independent in construction and sense (مُفْرَدٌ). That two or more verses should be so connected D

* [The reason is given in the *ʿġānī* ix. 164. The final vowel was indistinctly enunciated in simple recital, but prolonged in singing. When ʿn-Nābiga came to Yaṭrib and heard his own verses sung, he perceived his fault at once and corrected it in many places. D. G.]

† [The most common is the interchanging of *mīm* and *nūn*, as مُبِينٌ and الْقَضِيرُ (*Fāiḡ* i. 89), شُونَهَا and يَسْتَدِيمَهَا (*Lisān* i. 137 seq.). D. G.]

A with one another, is regarded as a fault, and technically named *taḍmīn*, التَّضْمِينُ, or *tètmīm*, التَّشْمِيمُ. It is not, however, a serious defect, unless the one verse be wholly destitute of meaning, if separated from the other; as when ʿen-Nabīga says

هُمْ وَرَدُّوا الْمِيَاهَ عَلَى تَمِيمٍ وَهُمْ أَصْحَابُ يَوْمِ عُكَاظِ إِيَّيْ

They water their herds at the wells in spite of Tēmīm, and they are the victors on the day of 'Okāz; verily I—which is unintelligible,

B because the *habar* of إِنَّ is unknown, till we hear or read the next verse :

شَهِدْتُ لَهُمْ مَوَاطِنَ صَالِحَاتٍ أَتَّبَعْتَهُمْ يَوْمَ الصَّدْرِ مِنِّي

have seen them fight many a good fight, (for which) I reward them with my heart's whole love.

B. THE METRES.

C **200.** Every verse in Arabic poetry consists of a certain number of *feet*, called individually تَفْعِيلٌ, plur. تَفَاعِيلٌ, but as constituent parts of a verse, جُزْءٌ (*a part*), plur. أَجْزَاءٌ. A certain collocation of feet constitutes a *metre*, بَحْرٌ (*a sea*), plur. أَبْحَارٌ. To *scan* a verse is expressed by the word قَطَعَ (*to cut into pieces*), infin. تَقْطِيعٌ. [The last foot of the first hemistich is called عَرُوضٌ, that of the second ضَرْبٌ.]

D [REM. The constituent parts of a foot are called سَبَبٌ (*cord*) consisting of two letters, either سَبَبٌ خَفِيفٌ *a movent letter followed by a quiescent letter*, or سَبَبٌ ثَقِيلٌ *two movent letters*, and وَتْدٌ (*peg*) consisting of three letters, either وَتْدٌ مَقْرُونٌ *two movent letters followed by a quiescent letter*, or وَتْدٌ مَفْرُوقٌ *one movent, then one quiescent, then one movent letter*. Three successive short vowels followed by a quiescent letter, are called سَبَبَانِ مَقْرُونَانِ e.g. مُتَقَا

in مُتَفَاعِلُنْ, two parts each consisting of a movent letter and a quiescent letter سَبَّانِ مَفْرُوقَانِ e.g. مُسْتَف in مُسْتَفِعِلُنْ. The common name for سَبَب and وَتَد is مَقْطَع (Gr. κόμμα).]

201. The metres are ordinarily reckoned to be sixteen in number, and are exemplified in the following composition, made up partly of verses, either taken from the poets or written for the occasion, and partly of sentences from the Kor'an.

أَبْحُرُ الشِّعْرِ وَهِيَ سِتَّةٌ عَشْرَ بَحْرًا * B

* أَبْحُرُ الْأَوَّلُ الطَّوِيلُ

طَوِيلٌ مَدَى الْهَجْرَانِ مَنْ كُنْتُ أَهْوَاهُ أَذَابَ فُؤَادِي وَالتَّصَبُّرُ أَفْنَاهُ
فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ *

* أَبْحُرُ الثَّانِي الْأَمِيدُ

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ يَا بَكْرٍ أَنْشُرُوا لِي كَلْبِيَا * C

* أَبْحُرُ الثَّلَاثُ الْبَسِيطُ

يَبْسُطُ فِي أَمَلِي أَنْتِي أَدَاهِنُهُمْ خَوْفًا مِنَ الْجَوْرِ لَمَّا أَنْ أُعَايِنُهُمْ
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ فَأَصْبَحُوا لَا يَرَى إِلَّا مَسَاكِنُهُمْ *

* أَبْحُرُ الرَّابِعُ الْكَامِلُ

يَا كَامِلًا سَلِّمْ وَقُلْ تَعْظِيمَا لِلْمُجْتَبَى خَيْرَ الْوَرَى تَسْلِيمَا D
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمَا *

* أَبْحُرُ الْخَامِسُ الْوَائِرُ

أَوَائِرُ كَيْدِ شِعْرِي فِي مَزِيدِ عَلَى رَغْمِ الْأَعَادِي وَالْخَسُودِ
مَفَاعِلَتُنْ مَفَاعِلَتُنْ فَعُولُنْ أَلَا بَعْدًا لِعَادِ قَوْمِ هُودِ *

A

* الْبَحْرُ السَّادِسُ الْهَزَجُ *

هَزِجْتُمْ يَا مَنَى النَّفْسِ عَنِ الْأَوْطَانِ بِالْأُنْسِ
مَفَاعِيلُنْ مَفَاعِيلُنْ كَأَنَّ لَمْ تَغْنِ بِالْأُمْسِ ❖

* الْبَحْرُ السَّابِعُ الرَّجَزُ *

B

الرَّجَزُ الْمَوْزُونُ إِذْ تَجَزَّوْا أَجْزَأَهُ بَيْنَ الْوَرَى لَا تُنْكَرُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ يَا أَيُّهَا الَّذِينَ آمَنُوا أَصْبِرُوا ❖

* الْبَحْرُ الثَّامِنُ الرَّمَلُ *

رَمَلٌ أَكْرِمٌ بِهِ مِنْ رَمَلٍ لَذَّةٌ لِلْمُخْتَفِي وَالْمُجْتَلِي
فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلُنْ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي ❖

* الْبَحْرُ التَّاسِعُ السَّرِيعُ *

C

سَرِيعٌ بَحْرٌ قَدْ سَدَّاهُ الْحَكِيمُ كَرِهْتُ عَلَى سَمْعِي بِهِ يَا نَدِيمُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ❖

* الْبَحْرُ الْعَاشِرُ الْمُنْسَرِحُ *

مُنْسَرِحُ الشَّعْرِ صَاحَهُ الْأَوَّلُ مِمَّنْ تَرَاهُمْ عَنِ الْهَدَى تَكَلَّوْا
مُسْتَفْعِلُنْ فَاعِلَاتُ مُسْتَفْعِلُنْ بَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا ❖

D

* الْبَحْرُ الْحَادِي عَشَرَ الْخَفِيفُ *

خَفَّ لَنَا أَرْدَتْ أَشْدُو الْخَفِيفَا لَدَّ فِي مَسْمَعِي فَكَانَ طَرِيفَا
فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفَا ❖

* الْبَحْرُ الثَّانِي عَشَرَ الْمَضَارِعُ *

مَفَاعِلُنْ فَاعِلَاتُنْ أَمَا مِجَى الْبِلَادِ ❖

* الْبَحْرُ الثَّلَاثُ عَشَرَ الْمُقْتَضَبُ *

A

اِقْتَضَبَهُ حِينَ صَبَا فَنَ مَعَشِرِ الْأُدْبَا
فَاعِلَاتٌ مُفْتَعِلُنَ مَا لَهُ وَمَا كَسَبَا

* الْبَحْرُ الرَّابِعَ عَشَرَ الْمُجْتَثُ *

مُجْتَثُ شِعْرِي أَلْقَى فِي الْقَلْبِ مِنِّي عِشْقَا
مُسْتَفْعِلُنَ فَاعِلَاتُنَ وَاللَّهُ خَيْرٌ وَأَبْقَى

B

* الْبَحْرُ الْخَامِسَ عَشَرَ الْمُتَدَارِكُ *

فَاعِلُنَ فَاعِلُنَ فَاعِلُنَ فَاعِلُنَ جَاءَنَا عَامِرٌ سَالِيًا غَانِيَا

* الْبَحْرُ السَّادِسَ عَشَرَ الْمُتَقَارِبُ *

تَقَارَبَ مَوْعِدُ جَمْعِ الْعَصَا فَيَا أَيُّهَا النَّاسُ ادُّوَا الصَّلَاةَ
فَعُولُنَ فَعُولُنَ فَعُولُنَ فَعُولُنَ أَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ

202. Instead, however, of following the system and arrangement here laid down*, we prefer to adopt that of Ewald†, and to treat of the metres in the following order: 1. الرَّجَزُ, 2. السَّرِيعُ, 3. الْكَامِلُ, 4. الْوَائِرُ, 5. الْهَزَجُ, 6. الْمُتَقَارِبُ, 7. الطَّوِيلُ, 8. الْمُضَارِعُ, 9. الْمُتَدَارِكُ, 10. الْبَسِيطُ, 11. الْمُنْسَرِعُ, 12. الْمُقْتَضَبُ, 13. الرَّمَلُ, 14. الْمَدِيدُ, 15. الْخَفِيفُ, and 16. الْمُجْتَثُ. Among these, if we leave the *ragʿaz* out of account, the favourites with the old poets are the *ṭawīl*, *kāmil*, *wāfir*, *bəṣīṭ*, *mutəḵārib*, and *sarī*.

C

D

203. The *iambic* metres are four in number, namely, the *ragʿaz*, *sarī*, *kāmil*, and *wāfir*.

* See the note on p. 350.

† See his work entitled *De Metris Carminum Arabicorum Libri Duo* (Braunschweig, 1825), and the second volume of his *Grammatica Critica Linguae Arabicæ*, pp. 323—343.

- A **204.** The most common varieties of the *ragʿz* (الرَّجَزُ *the trembling*) are the dimeter and the trimeter, both of which may be catalectic. The trimeter is the more usual. The basis is $\cup-\cup-$ (diiamb), which may be varied in one or two places by the substitution of $--\cup-$ or $-\cup\cup-$, and more rarely $\cup\cup\cup-$. The older poets almost always use this metre as *مَشْطُورٌ*, that is to say, each hemistich (*شَطْرٌ*) forms, as it were, an independent verse and rhymes with the preceding one. The more modern, on the contrary, not unfrequently follow the rule of the other metres in rhyming only the second hemistich of each verse.

Trimeter acatalectic	$\cup-\cup-$		$\cup-\cup-$		$\cup-\cup-$
	$\times\cup\cup-$		$\times\cup\cup-$		$\times\cup\cup-$
,, catalectic	$\cup-\cup-$		$\cup-\cup-$		$\cup--$
	$\times\cup\cup-$		$\times\cup\cup-$		$\cup--$
Dimeter acatalectic	$\cup-\cup-$		$\cup-\cup-$		
	$\times\cup\cup-$		$\times\cup\cup-$		
,, catalectic	$\cup-\cup-$		$\cup--$		
	$\times\cup\cup-$		$\cup--$		

C

- 205.** The *sarī* (السَّرِيعُ *the swift*) admits in its first and second feet the same variations as the *ragʿz*. Its normal form is

$$\cup-\cup- \mid \cup-\cup- \mid -\cup- \parallel \cup-\cup- \mid \cup-\cup- \mid -\cup- \\ \times\cup\cup- \mid \times\cup\cup- \mid \quad \parallel \times\cup\cup- \mid \times\cup\cup- \mid$$

- but $--$ is frequently substituted for $-\cup-$ at the end of the second hemistich. The use of final $\cup\cup-$ in either hemistich, but more especially in the second, is very rare. A few later poets have taken the liberty of adding a syllable to the second hemistich, so that the last foot of the verse becomes $-\cup--$.

- 206.** The *kāmil* (الْكَامِلُ *the perfect*) is either dimeter or trimeter. The normal form of the trimeter is

$$\times\cup\cup- \mid \times\cup\cup- \mid \times\cup\cup- \parallel \times\cup\cup- \mid \times\cup\cup- \mid \times\cup\cup-$$

but we frequently find it catalectic

$$\times\cup\cup- \mid \times\cup\cup- \mid \times\cup\cup- \parallel \times\cup\cup- \mid \times\cup\cup- \mid \times---$$

The omission of another syllable, so as to convert the last foot of the

verse into --, is more rare, though sometimes even both hemistichs A are shortened in this way.

$\text{---} | \text{---} | \text{---} || \text{---} | \text{---} | \text{---}$
 „ | „ | --- || „ | „ | ---

The normal form of the dimeter is

$\text{---} | \text{---} || \text{---} | \text{---}$

It is sometimes used as catalectic (--- for --- in the last foot of the second hemistich), but far more usually the verse is lengthened B by the addition of a syllable

$\text{---} | \text{---} || \text{---} | \text{---} | \text{---}$

in which case it is said to be مُرَقَّلٌ *having a train*.

207. The basis of the *wāfir* (الْوَافِرُ) *the exuberant* is the same as that of the *kāmil*, but with the order of the component parts reversed, --- . It is either trimeter or dimeter, but the latter is comparatively rare. The trimeter is always shortened by one syllable in each hemistich, so as to become C

$\text{---} | \text{---} | \text{---} || \text{---} | \text{---} | \text{---}$

The dimeter has the form

$\text{---} | \text{---} || \text{---} | \text{---}$

for the last foot of which there may be substituted --- ; but these two forms are not used indiscriminately in the same poem.

208. Of *antispastic* metres there is only one, namely the *hazèg* (الْحَزَجُ) *the trilling*, which consists in a single repetition of --- (antispast), varied by --- . It may be either catalectic or acatalectic. D

Acatalectic $\text{---} | \text{---} || \text{---} | \text{---}$

Catalectic $\text{---} | \text{---} || \text{---} | \text{---}$

209. The *amphibrachic* metres are three in number, *mutèkārīb*, *ṭawīl*, and *muḏāri'*.

210. The basis of the *mutèkārīb* (الْمُتَقَارِبُ) *the tripping*, lit. *taking short steps* is --- (amphibrachys), for which may be substi-

A tuted ∪-- . The latter is indeed almost invariably employed as the penultimate foot of the hemistich. One great peculiarity of this metre is, that the first hemistich may be either acatalectic or catalectic, independently of the second. If, however, the first be acatalectic and the second catalectic, then the last syllable of the first half-verse must be short, and must coincide with the end of a word. Of this metre no form but the tetrameter is in common use.

Acatalectic

B ∪-∪ | ∪-∪ | ∪-∫ | ∪-∪ || ∪-∪ | ∪-∪ | ∪-∫ | ∪--

Catalectic

∪-∪ | ∪-∪ | ∪-∫ | ∪-∪ || ∪-∪ | ∪-∪ | ∪-∫ | ∪-

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be ∪-- .

∪-∫ | ∪-∪ | ∪-∫ | ∪-∪ || ∪-∪ | ∪-∪ | ∪-- | -

C 211. The *ṭawīl* (الطَّوِيلُ *the long*) is one of the finest, as well as the most common, of the Arabic metres. It is formed by the single repetition of ∪-∪ and ∪-∪-, for the first of which may be substituted ∪-- , and for the second ∪--- . The latter is restricted to the first place in each half-verse, where it is, however, far more usual than ∪-∪- . The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short, ∪-∪ .

Acatalectic

D ∪-∪ | ∪-∫- | ∪-∪ | ∪-∪- || ∪-∪ | ∪-∫- | ∪-∪ | ∪-∪-

Catalectic

∪-∪ | ∪-∫- | ∪-∪ | ∪-∪- || ∪-∪ | ∪-∫- | ∪-∪ | ∪--

In the acatalectic verse, the last foot is also changed into ∪--- .

∪-∪ | ∪-∫- | ∪-∪ | ∪-∪- || ∪-∪ | ∪-∫- | ∪-∪ | ∪---

212. The *muḍāri'* (المُضَارِعُ *the similar**) is one of the rarest

* Namely, to the *muḡtett* (§ 222), as may be seen by adopting another mode of scansion, ∪-∪∫ | -∪-- || ∪-∪∫ | -∪-- .

metres, and not employed by any early poet. Each half-verse consists A of $\cup-\cup$ and $\cup-\cup-$, with a single syllable appended, and the two generally rhyme with each other, as in the *rag'ez*. For $\cup-\cup$ may be substituted $\cup--$, and for $\cup-\cup-$, $--\cup-$; but both changes must not take place together. Consequently the entire verse is

$$\cup-\cup \mid \times-\cup-\mid - \parallel \cup-\cup \mid \times-\cup-\mid -$$

213. The *anapaestic* metres are likewise four in number, namely, the *mutdārīk*, *bdsūt*, *munsarīk*, and *muḳtaḍab*.

214. The *mutdārīk* (المُتَدَارِكُ *the continuous*) is one of the rarer B and later metres*. The basis is $\cup\cup-$ (anapaest), which is convertible into $-\cup-$ or $--$. It is generally either trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it مُرْقَلٌ (see § 206).

$$\text{Trimeter } \times\cup-\mid \times\cup-\mid \times\cup-\parallel \times\cup-\mid \times\cup-\mid \times\cup-$$

$$\text{Tetrameter } \times\cup-\mid \times\cup-\mid \times\cup-\mid \times\cup-\parallel \times\cup-\mid \times\cup-\mid \times\cup-\mid \times\cup-$$

215. The *bdsūt* (البَسِيطُ *the outspread*) is a favourite metre with C the older poets. Its base consists of $\cup-\cup-$ and $\cup\cup-$, which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, $\cup-\cup-$ may be converted into $--\cup-$, and occasionally into $-\cup\cup-$, or even $\cup\cup\cup-$, though these changes are very rare indeed in the second place. $\cup\cup-$ may be changed in the first place into $-\cup-$, but either remains unaltered in the second, or becomes $--$. Hence arise the following forms of the tetrameter.

$$\cup-\cup-\mid \times\cup-\mid \times-\cup-\mid \cup\cup-\mid \cup-\cup-\mid \times\cup-\mid \times-\cup-\mid \times\cup-\mid \times\cup-$$

The trimeter may be either *acatalectic* or *catalectic*, more usually the D latter. If the loss of a syllable be extended, as is commonly the case, to both hemistichs, the last foot in each is $\cup--$.

$$\text{Acatalectic } \cup-\cup-\mid \times\cup-\mid \cup-\cup-\parallel \cup-\cup-\mid \times\cup-\mid \cup-\cup-$$

* [In the *Muḥit* the name of this metre is pronounced *mutdārak* i.e. *the supplied*, so called because it was ignored by ʿl-Halil and afterwards supplied by ʿl-Aḥfaś.]

- A Catalectic $\begin{array}{c} \text{⊖} \text{⊖} \text{⊖} \text{⊖} \\ \text{⊗} \text{⊗} \text{⊗} \text{⊗} \end{array} | \text{⊖} \text{⊖} \text{⊖} | \text{⊖} \text{⊖} \text{⊖} \text{⊖} || \begin{array}{c} \text{⊖} \text{⊖} \text{⊖} \text{⊖} \\ \text{⊗} \text{⊗} \text{⊗} \text{⊗} \end{array} | \text{⊖} \text{⊖} \text{⊖} | \text{⊖} \text{⊖} \text{⊖} \text{⊖}$
 or $\begin{array}{c} \text{⊖} \text{⊖} \text{⊖} \text{⊖} \\ \text{⊗} \text{⊗} \text{⊗} \text{⊗} \end{array} | \text{⊖} \text{⊖} \text{⊖} | \text{⊖} \text{⊖} \text{⊖} || \begin{array}{c} \text{⊖} \text{⊖} \text{⊖} \text{⊖} \\ \text{⊗} \text{⊗} \text{⊗} \text{⊗} \end{array} | \text{⊖} \text{⊖} \text{⊖} | \text{⊖} \text{⊖} \text{⊖}$

216. The *munsarih* (المُنْسَرِحُ *the flowing*) has the same base as the *bēsīṭ*, but the first $\text{⊖} \text{⊖}$ is reduced to a single long syllable. It scarcely occurs in any form but the tetrameter.

- B $\begin{array}{c} \text{⊖} \text{⊖} \text{⊖} \text{⊖} \\ \text{⊗} \text{⊗} \text{⊗} \text{⊗} \end{array} | \text{⊖} \text{⊖} \text{⊖} | \text{⊖} \text{⊖} \text{⊖} || \begin{array}{c} \text{⊖} \text{⊖} \text{⊖} \text{⊖} \\ \text{⊗} \text{⊗} \text{⊗} \text{⊗} \end{array} | \text{⊖} \text{⊖} \text{⊖} | \text{⊗} \text{⊗} \text{⊗}$

REM. This verse may also be scanned as follows.

$$\begin{array}{c} \text{⊖} \text{⊖} \text{⊖} \text{⊖} \\ \text{⊗} \text{⊗} \text{⊗} \text{⊗} \end{array} | \text{⊖} \text{⊖} \text{⊖} | \text{⊖} \text{⊖} \text{⊖} || \begin{array}{c} \text{⊖} \text{⊖} \text{⊖} \text{⊖} \\ \text{⊗} \text{⊗} \text{⊗} \text{⊗} \end{array} | \text{⊖} \text{⊖} \text{⊖} | \text{⊗} \text{⊗} \text{⊗}$$

217. The *muḳṭaḍab* (المُقْتَضَبُ *the lopped or curtailed*) is an exceedingly rare metre, the normal form of which appears to be

$$\text{⊗} \text{⊗} \text{⊗} | \text{⊖} \text{⊖} | \text{⊖} \text{⊖} \text{⊖} || \text{⊗} \text{⊗} \text{⊗} | \text{⊖} \text{⊖} | \text{⊖} \text{⊖} \text{⊖}$$

- C It is said that $\text{⊖} \text{⊖}$ may be transferred to the first place, thus giving the form

$$\text{⊖} \text{⊖} | \text{⊖} \text{⊖} | \text{⊖} \text{⊖} \text{⊖} || \text{⊖} \text{⊖} | \text{⊖} \text{⊖} | \text{⊖} \text{⊖} \text{⊖}$$

REM. This verse may also be scanned as follows.

$$\text{⊗} \text{⊖} \text{⊖} | \text{⊖} \text{⊖} \text{⊖} || \text{⊗} \text{⊖} \text{⊖} | \text{⊖} \text{⊖} \text{⊖}$$

218. The *ionic* metres are also four in number, namely, the *ramèl*, *mèdid*, *hafif*, and *muḡtett*.

- D **219.** The *ramèl* (الرَّمَلُ *the running*) has for its base $\text{⊖} \text{⊖} \text{⊖} \text{⊖}$ (*ionicus a minore*). It may be either dimeter or trimeter. The trimeter is almost invariably catalectic in the first hemistich, and generally so in the second; the dimeter very commonly in the second. For $\text{⊖} \text{⊖} \text{⊖} \text{⊖}$ may be substituted $\text{⊖} \text{⊖} \text{⊖}$, and, though very rarely, $\text{⊖} \text{⊖} \text{⊖}$, or $\text{⊖} \text{⊖} \text{⊖}$, in which case the next foot must begin with a long syllable.

Dimeter

$$\text{⊖} \text{⊖} \text{⊖} \text{⊖} | \text{⊖} \text{⊖} \text{⊖} \text{⊖} || \text{⊖} \text{⊖} \text{⊖} \text{⊖} | \text{⊖} \text{⊖} \text{⊖} \text{⊖}$$

Trimeter acatalectic

A

⊖ ⊖ -- | ⊖ ⊖ -- | ⊖ ⊖ -- || ⊖ ⊖ -- | ⊖ ⊖ -- | ⊖ ⊖ --

Trimeter catalectic

⊖ ⊖ -- | ⊖ ⊖ -- | ⊖ ⊖ -- || ⊖ ⊖ -- | ⊖ ⊖ -- | ⊖ ⊖ --

REM. a. The tetrameter catalectic is a late innovation, in which - ⊖ -- has entirely usurped the place of ⊖ ⊖ --.

- ⊖ -- | - ⊖ -- | - ⊖ -- | - ⊖ -- || - ⊖ -- | - ⊖ -- | - ⊖ -- | - ⊖ --

REM. b. In this metre the later poets occasionally rhyme the single hemistichs, as in the *ragéz*.

B

220. The *māḍīd* (المَدِيدُ) the extended has for its base two ⊖ ⊖ --, separated by ⊖ ⊖ -. Either ⊖ ⊖ --, but more especially the second, may be converted into - ⊖ --; the ⊖ ⊖ - into - ⊖ -.

⊖ ⊖ -- | ⊖ ⊖ - | ⊖ ⊖ -- || ⊖ ⊖ -- | ⊖ ⊖ - | ⊖ ⊖ --

The second hemistich is sometimes catalectic, whilst the first remains complete; but usually both are catalectic, in which case the last foot is almost invariably ⊖ ⊖ -, passing at the end of the verse into --.

⊖ ⊖ -- | ⊖ ⊖ - | ⊖ ⊖ -- || ⊖ ⊖ -- | ⊖ ⊖ - | ⊖ ⊖ --
 ⊖ ⊖ -- | ⊖ ⊖ - | ⊖ ⊖ - || ⊖ ⊖ -- | ⊖ ⊖ - | ⊖ ⊖ --

C

REM. a. A very rare variety shortens the first hemistich and leaves the second complete.

⊖ ⊖ -- | ⊖ ⊖ - | ⊖ ⊖ -- || ⊖ ⊖ -- | ⊖ ⊖ - | ⊖ ⊖ --

REM. b. A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the *ragéz*. The last foot is usually ⊖ ⊖ -.

⊖ ⊖ -- | ⊖ ⊖ - | ⊖ ⊖ -- | ⊖ ⊖ - || ⊖ ⊖ -- | ⊖ ⊖ - | ⊖ ⊖ -- | ⊖ ⊖ -

D

221. The *hafīf* (الْحَفِيفُ) the light or nimble is one of the more usual metres. Its base is ⊖ ⊖ -- and ⊖ ⊖ ⊖ -. The former may be varied by - ⊖ --, and more rarely by - ⊖ ⊖ ⊖ or ⊖ ⊖ ⊖ ⊖; the latter by -- ⊖ -, and occasionally by -- ⊖ ⊖ or ⊖ ⊖ ⊖ -. The second hemistich is sometimes catalectic, in which case the last foot is by preference ⊖ ⊖ --.

⊖ ⊖ -- | ⊖ ⊖ ⊖ - || ⊖ ⊖ -- | ⊖ ⊖ ⊖ -

- A A far more usual form, however, is the trimeter, which is generally acatalectic, though we now and then find it defective in both hemistichs, or in the second only. In the acatalectic verse, --- may be substituted for the last ∪∪--, and in the catalectic -- for ∪∪-.

Acatalectic ∪∪-- | ∪∪- | ∪∪-- || ∪∪-- | ∪∪- | ∪∪--

Catalectic ∪∪-- | ∪∪- | ∪∪-- || ∪∪-- | ∪∪- | ∪∪--

- 222.** The *muǧtett* (المُجْتَتُّ *the docked or amputated*) has the same base as the *hafif*, but with the order of the component parts reversed, namely ∪∪- | ∪∪--. The changes which the feet may respectively undergo, are also the same as in the *hafif*. It is used only as dimeter acatalectic.

∪∪- | ∪∪-- || ∪∪- | ∪∪--

[REM. The three metres *muǧāri'* (§ 212), *muǧtaǧab* (§ 217) and *muǧtett* (§ 222) are not employed by the ancient poets. It is not improbable that they were invented by ʿal-Halil (Gayard, pp. 168,

- C 272 *seq.*]

II. THE FORMS OF WORDS IN PAUSE AND IN RHYME.

- 223.** We must next treat of the forms which the final syllables of words assume at the end of a verse; and as these are often identical with those which they take at the end of a sentence in ordinary prose, or of a clause in rhymed prose (السَّجْعُ or التَّسْجِيعُ), we shall handle the whole subject briefly in the following sections.

224. As a general rule, all final short vowels, both of the noun and verb, are dropped in prose; e.g. جَاءَ زَيْدٌ, instead of زَيْدٌ; مَرَرْتُ, instead of مَرَرْتُ; ضَرَبْتُ الرَّجُلَ, for الرَّجُلَ; رَأَيْتَهُ, for رَأَيْتَهُ; مَرَرْتُ بِهِ, for بِهِ. But in poetry it constantly happens that the vowel is retained as long, the *tênwîn* of the noun disappearing at the same time; e.g. وَفِيهِمْ شَبَتِ النَّارُ *whilst fire is kindled among them*: فِي

مَحَلٍ *in a time of sterility*, for مَحَلٍ. In this case, the final A vowel fetha is invariably accompanied by an ðlif; e.g. قِرَاعٌ قَوِيمٌ *as a people strike, who can strike well*, for الْقَرَبُ; يَعْنُونَ *him they mean*, for يَعْنُونَ.

REM. It is even allowable to double the final consonant after the elision of the vowel, as الْجَمَلُ, for الْجَمَلُ (الْجَمَلُ), أَحْمَرُ, for أَحْمَرُ (أَحْمَرُ); provided always that the penult letter has a vowel, B and that the final letter is neither ðlif with hêmza (as الْخَطَأُ) nor ðlif maḡṣūra (الْعَصَا، الْفَتَى).

225. The accusative termination ٱ generally becomes ٱ, both in prose and poetry, though it occasionally disappears, like the short ٱ, as أَصْبَحَ كَثِيبٌ *he was deeply grieved*, for كَثِيبًا (i.e. كَثِيبًا). The termination ٱ or ٱ in the Energetic of verbs, and in the particle إِذْ or إِذْنٌ, is also changed into ā; but ٱ in the plural of the C Energetic becomes ٱ.

REM. The Bēnū Tēmīm [and Kāis] use ٱ for ٱ, as أَقْبَلِي عَادِلٌ وَالْعِتَابِينَ *spare reproach and blame, O fault-finder* (عَادِلٌ for يَا عَادِلَةُ, and وَالْعِتَابِينَ for وَالْعِتَابَا).

226. The feminine terminations ٱ, ٱ, and ٱ, become ٱ, more rarely ٱ. The same remark naturally applies to ٱ and ٱ, D whether masculine or feminine; e.g. حَمْرَةٌ, for حَمْرَةٌ (name of a man). In rhyme, the ٱ may also be changed into ٱ, and the final vowel retained as long; e.g. وَأَهْلِكَ بِأَلْوَى فَالْحَلَّتِ *whilst thy family are at el-Liwā and el-Hilla*, for فَالْحَلَّتِ; وَفَتَاكَ الْعَنَاتِ *and a liberator of prisoners*, for الْعِنَاةِ.

REM. a. In this pausal ٱ the ٱ is sounded, ah, wherein it
w. 11. 47

- A differs from the vulgar ending هـ , *a*, and the Hebrew אָ *ā* (see Vol. i. p. 7, note, and § 294, rem. *b*). This is proved by the fact of its rhyming with a radical *h*, and with the pronominal forms يَهُ (for يِ , ي) and هَهُ (for هِ); as أَعْدَلُهُ (أَعْدَلُهُ), إِبْلَهُ (إِبْلَهُ), and وَوَلَّهُ (وَوَلَّهُ), *Dīwān* of *ʿl-Mutènèbbi'*, p. ٣١٣; أَمَامَهُ (أَمَامَهُ), and أَقْوَالِهِ (أَقْوَالِهِ), *ʿl-Hamāsa*, p. ١٠٢; قَالِيَهُ (قَالِيَهُ), and أَلْبَالِيَهُ (أَلْبَالِيَهُ), *ibid.* p. ٧٩٧.
- B REM. *b*. The plural terminations ات usually become in pause ات , but sometimes (particularly, it is said, in the dialect of Taiyi') اه ; as الْبَنَات (الْبَنَات), for الْبَنَات (الْبَنَات). Similarly, هَيَّات (هَيَّات), *far, far away, remote is*—, becomes in pause هَيَّات (هَيَّات); and تَابُوت (تَابُوت), *a box, a coffin*, تَابُوت or تَابُوه .
- C 227. Nouns ending in ي or ا simply drop the *tènwin*; e.g. فَتَى becomes فَتَى or فَتَا ; عَصَا , عَصَا . Those ending in ي drop the *tènwin*, and either resume the third radical or not, at pleasure; قَاضٍ , for example, may become either قَاضٍ or قَاضِي , بِقَاضٍ either بِقَاضٍ , or بِقَاضِي , جَوَارٍ (plur. of جَارِيَةٌ *a girl*) either جَوَارٍ or جَوَارِي , مَعَانٍ (plur. of مَعْنَى *meaning*) either مَعَانٍ or مَعَانِي . The accusative singular merely loses the *tènwin*, e.g. قَاضِيًا (and not قَاضِي) for قَاضِيًا ;
- D the accusative of the broken plural commonly drops only the final vowel in prose, but may retain it as long in poetry, e.g. مَوَالِي for مَوَالِي (accus. of مَوْلَى *a client*), in rhyme also مَوَالِيًا .

REM. *a*. If a word ending in ي has lost another radical besides the final و or ي , the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e.g. مُرٍ , participle active IV. of رَأَى , *to see*, can become only مُرِي , never مُر .

أَرْمِهِ for اِرْمِ (imperat. of رَمَى), نَرِ يَغْزُ for نَرِ يَغْزُ (jussive of غَزَا), A
 اِقْتَدِهِ for اِقْتَدِ (imperat. VIII. of قَدَا) [comp. Vol. i. § 167, *b*, *a*,
 footnote]. We likewise find it added to مَر, the shorter form of the
 interrogative pronoun مَا (see § 228, rem. *a*); and to يِى and نِى, the
 older forms of the genitive and accusative suffixes يِى and نِى (see
 § 228, rem. *b*); more rarely to ك, as أَكْرَمْتَكُ for أَكْرَمْتَكُ.

REM. *a*. The هَاءُ الْوَقْفِ is never added either to nouns*, or to B
 the perfect of verbs, or to adverbs ending in *u* (see Vol. i. § 363),
 with the single exception, it is said, of مِنْ عُلِّ for مِنْ عَلِّ. The
 Arabs do not say يَا رَجُلُ، قَتَلَهُ، يَا رَجُلُ، قَتَلَهُ، يَا رَجُلُ، قَتَلَهُ،
 etc.

REM. *b*. The ordinary pausal forms of أَنَا and هُوَ are أَنَا and هُوَ,
 but we also find أَنَّهُ (see Vol. i. § 89, 1, rem. *b*) and هُوَلَاهُ—هُوَلَاهُ and
 هُمْنَاهُ are likewise used instead of the common هُوَلَا and هُمْنَا. C

231. Double consonants, as a rule, are not sounded as such
 in pause; أَفْرُ، قَرُ، and أَجْرُ (for أَفْرُ، قَرُ، and أَجْرُ), rhyme with يَأْتِيرُ
 and صُبْرُ (for يَأْتِيرُ and صُبْرُ). See, however, § 224, rem.

III. POETIC LICENSES.

232. The Arab poets allow themselves a certain latitude, both as
 to the forms of words and the construction of sentences. We shall D
 here confine ourselves to the illustration of some of the principal
 licenses which fall under the former of these two heads.—The poet

* [An exception is given in the *Lisān* xx. 379, l. 4 from below.
 If somebody says جَاءَنِى الْحَسَنُ *al-Hasan came to me*, another, as-
 tonished to hear it, will exclaim الْحَسَنُوهُ *really now, al-Hasan?* or if
 جَاءَنِى عَمْرُو *Amr came to me*, أَعْمَرُوهُ *really now, Amr?* with
 prolongation of the final vowel and with the pausal *h*. D. G.]

A may find himself obliged, by the exigencies of metre or rhyme (*ضُرُورَةُ الشَّعْرِ poetical necessity*), to make some slight change either in the *consonants* of a word, or in its *vowels*.

233. Under the former of these divisions we include: (*a*) the various affections of the letter **ل**; (*b*) irregularities in the use of the *tèsdid*; (*c*) the employment of ancient uncontracted forms instead of the more modern contracted ones; and (*d*) the suppression of the letter **ن** in certain nominal and verbal forms.

B (a) *Affections of the letter 'Elif.*

234. *Elif with *hè'mza* (إ) may be affected in several different ways.

(a) It may be totally absorbed by a preceding vowel, like the *أَلِفُ التَّوَصُّلِ* (Vol. i. § 19); e.g. *أَلَا أَبْلَغُ* convey the news, for *أَبْلَغُ*, imperat. IV. of *بَلَّغَ* and *وَأَبْشُرُ* and rejoice, for *أَبْشُرُ*, imperat. IV. of *بَشَّرَ*; *مُجِيرُ أُمِّ عَامِرٍ* he who gave shelter to 'Umm 'Āmīr (a name for the hyæna), for *مُجِيرُ أُمِّ*; *رَأَيْتَ هَلْ رَأَيْتَ* hast thou seen? for *رَأَيْتَ*; *ذُو الشَّنَانِ* one who hates, for *الشَّنَانِ* (الشَّنَانِ); *لِمَا بِي* to my end or fate, for *لِمَا بِي* (لِمَا بِي); *وَتَسْمَعُ مِنْ تَحْتِ الْعَجَاجِ لَهَا أَرْمَلًا* and thou hearest beneath the dust a sound produced by them, for *أَرْمَلًا*; *إِنْ تُنْصِفُونَا* if ye do us justice, O family of Marwān, we will draw near (to you), for *يَا آلَ* (أَلَّ); *فِي رُؤُسِهَا* on their heads, for *رُؤُوسِهَا*; *سَاءَ* my hurt, for *مَسَاءَتِي*, from *سَاءَ*.

REM. By a double license, the verb *رَأَى* becomes first *رَأَى* and then *رَأَى*, pass. *رَأَى* [Vol. i. § 176, rem. b]; as *مَنْ رَأَى مِثْلَ مَعْدَانَ بْنِ رَأَى* *لَا خَلَقَ أَمْحُ* who has seen the like of Ma'dān 'ibn Yahyā? *إِلَّا عَارَفَ بِكَ رَأَى نَفْسَكَ لَمْ يَقُلْ لَكَ هَاتِبًا* no human being is more generous than thou art, save one (who), knowing thee (well), has seen thy soul (and) has not said (to thee), Give it here; *مَنْ رَأَى*

قَبْلِي غَرِيثٌ مَدَامِجٌ *and was there (ever) seen before me one drowned A*
in tears?

(b) When preceded by a vowelless consonant, the vowel of the **أ** may be transferred to that consonant, as in the case of مَنْ, when followed by the article (Vol. i. § 20, *d*), يَرَأَى for يَرَأَى (Vol. i. § 176), and the like. Examples: لَوْ أَنَّ if *that*, for لَوْ أَنَّ on *thy account*, for مِنْ أَجْلِكَ; عَنْ أَجْلِهَا from *her hills*, for عَنْ أَجْلِهَا; مِنْ أَجْلِكَ; مِنْ أَنْ يَلْقَيْنَهُ from *meeting him*, for مِنْ أَنْ if *I make B*
a raid upon Zubaid; نَزَارَ أَوْلُو السَّدَادِ the *upright Nizār* (pron. *Nizārū-nū-lus*), for يَا دَارًا أَمْسَى دَارِسًا رَسْمَهَا: أَوْلُو مِنْ آلِ أَبِي مُوسَى *O house, whose site has become desolate!* (pron. *dā-rū-nam*), for أَمْسَى; مِنْ آلِ أَبِي مُوسَى of *the family of 'Abū Mūsā*, for آلٍ مِنْ آلٍ (أَلٍّ); فَقُلْ إِذَا لَلْمَنَاوِي (أَلٍّ); C
الآنَ الْآنَ الْآنَ الْآنَ الْآنَ say *then to the enemy who now aims at doing mischief* (pron. *nāwī lāna*, see Vol. i. § 20, *b*), for الْآنَ الْآنَ; Bَيْنَ الزَّوْجِ وَالْمَرْءِ *now the life of hope revives*; Bَيْنَ الزَّوْجِ وَالْمَرْءِ *between husband and wife*, for الْمَرْءِ.

REM. In this case, the **أ** is sometimes assimilated to a preceding **و** or **ي**; e.g. فَلَمْ يُغْنِ الْبُكَاءُ عَلَيْكَ شَيْئًا *but to weep over thee was of no avail*, for شَيْئًا.

(c) **أ**, preceded by a vowel, may also be converted into the letter of prolongation which is homogeneous with that vowel; e.g. فَلَمْ يَجِدْ D
عِنْدَهُ التَّصْرَ الَّذِي سَأَلَ *but he did not find with him the help which he demanded*, for سَأَلَتْ هُدَيْلُ رَسُولَ اللَّهِ فَاحِشَةً (the *tribe of Hudail asked the Prophet of God (to do) something base*, for سَأَلَتْ; وَأَنَا أَطَعْتُهُمْ وَأَنَا عَلَى وَفَارٍ. This is most frequent when **أ** is the third radical of a word, in which

A case the word virtually becomes third **و** or **ى** (compare Vol. i. § 132, rem. *a*). For example, in verbs, **لَا هُنَاكَ** *may it do thee no good!* for **هَنَاكَ**; **أَنْبَأَكَ** *who told thee?* for **أَنْبَأَكَ**; **وَأَبْعَلَا** *and it delayed*, for **أَبْعَلَا**; **أُدَارِي**, for **أُدَارِي**, III. of **دَرَأَ**; **تُرْجِيهِ**, for **تُرْجِيهِ**, IV. of **رَجَأَ**; and in nouns, **رَشَا** *a fawn*, **أَجَا** *the name of a mountain*, for **أَبْعَلَا**; **قَارٍ** *a reader*, for **قَارِي**, participle of **قَرَأَ**; **وَاجِي** *one who strikes*, in rhyme for **وَاجٍ**, i.e. **وَاجِي**, participle of **وَجَأَ**; **لَوْ سَاوَرْتَنِي**; **وَجَأَ** *even if the rapacious lions sprang upon me, I would master them if my time had not yet come*, for **يَجِي**].

(*d*) *Elif with hêmza and gèzim (أ) is constantly changed by the poets into the letter which is homogeneous with the preceding vowel: e.g. **أَنْعَالَ** *the omen* (for **أَنْعَالَ**), rhyming with **أَنْعَالَ** (plur. of **قَفْلٌ**); **الرَّأْسِ** *of the head* (for **الرَّأْسِ**), rhyming with **النَّاسِ** *of the tender* (for **الرَّأْسِ**), rhyming with **النَّاسِ** (plur. of **أَسْوَدٌ**); **ذِيْبٌ** *a wolf* (for **ذِيْبٌ**), rhyming with **رَبِيْبٌ**. See Vol. i. § 17, *b*, rem. *b*.

235. *Elif mêm@düda (see Vol. i. § 23, rem. *a*) is not unfrequently changed into êlif maqşüra; e.g. **السَّمَاءِ**, for **السَّمَاءِ**, *the sky*; **بَلَاءٍ**, for **بَلَاءٍ**, *a misfortune*; **قَفْرًا**, or **قَفْرِي**, *desert, desolate*, for **قَفْرَاءَ**, fem. of **قَفْرٌ**; **أَشَاءَ**, for **أَشَاءَ**, *I wish*, for **أَشَاءَ**, fem. of **أَشَاءَ**; **أَقْفَرُ**, for **أَقْفَرُ**, *a palsied hand*, for **أَقْفَرُ**, fem. of **أَقْفَرٌ**; **رَبِيْبٌ**. See Vol. i. § 17, *b*, rem. *b*.

REM. *a*. On the contrary, êlif maqşüra is rarely changed into êlif mêm@düda; as **يَنْشَبُ فِي الْمَسْعَلِ وَاللِّهَاءِ** (*which*) *sticks in the mouth and throat*, for **وَاللِّهَاءِ**, plur. of **اللِّهَاءُ** *the uvula*.

REM. *b*. The short interrogative **أ** is sometimes lengthened into **إ**, when the next word begins with **أ**; as **أَمْ أَمْ سَالِمٍ** *is it thou or 'Umm Salim?* **يَتَفَكَّرُ أَيَّاهُ. يَعْنُونَ أَمْ قَرْدًا** *he thinks whether it is he they mean or an ape*.

رَأْسِ النَّبِيِّ بْنِ زِيَادٍ *and his head we cut off (in retaliation) for the head of A*
 ʿĪn-Nābī 'ibn Ziyād, for النَّابِيّ; مَوَالِي كَيْبَاشِ الْعُوسِ سَحَاحُ; النَّابِيّ; مَوَالِي كَيْبَاشِ الْعُوسِ سَحَاحُ
 freedmen as (fat as) rams of the breed called 'ūs, for مَوَالٍ; لَا بَارَكَ
 لَا بَارَكَ; فِي الْغَوَانِي may God not bless the women! for فِي الْغَوَانِي;
 كَجَوَارِي يَلْعَبْنَ فِي الصَّخْرَاءِ like girls sporting in the mead.

REM. It sometimes happens that the usual accusative form
 وَتَوَ كَانَ عَبْدُ is incorrectly transferred to the genitive; e.g. وَتَوَ كَانَ عَبْدُ B
 مَوْلِي اللَّهِ مَوْلِي هَجْوَتُهُ وَلَكِنَّ عَبْدَ اللَّهِ مَوْلِي مَوَالِيَا were 'Abdu'llāh a
 freedman, I would lampoon him, but 'Abdu'llāh is merely a freed-
 man's freedman, for مَوْلِي مَوَالٍ.

(d) *Suppression of the letter ن in certain Nominal and Verbal Forms.*

241. This is a license of which the poets rarely avail themselves,
 but it occasionally occurs in the dual and plural of nouns, and in the C
 jussive and energetic of verbs; e.g. هُمَا خُطَّتَا إِمَّا إِسَارٌ وَمِثَّةٌ وَإِمَّا دَمٌ these are alternatives, either captivity and quarter, or bloodshed, for
 أَبْنِي كُؤَيْبٍ إِنَّ عَمِّي أَلَلْدَا قَتَلَا أَلْمُلُوكَ وَفَتَكْنَا أَلْأَغْلَالَ; خُطَّتَانِ
 ye Bēnū Kulāib, 't was my two uncles who slew kings and burst
 asunder the yokes (of captives), for أَلَلْدَانِ; هُمَا كُنَفَا أَلْأَرْضِ أَلَلْدَا تَوُ; أَلَلْدَانِ
 these are the two pillars of the earth, which, if they were shaken,
 for أَلَلْدَانِ; إِضْرِبِ عَنْكَ أَلْهُومَ إِذَا طَرَقَتْ; أَلَلْدِينِ those whose blood was D
 drive away sad thoughts from thee, if they come by night, for إِضْرِبِنِ
 (compare Vol. i. § 20, rem. c); and more frequently تَكُ، يَكُ، نَكُنُ،
 for تَكُنُ، يَكُنُ، نَكُنُ، jussive of كَانَ.

REM. a. The same elision of ن occurs in the particle لَكِنْ but;
 as وَلَاكِ أَسْقِنِي but give me to drink.

- A REM. *b.* On the contrary, some poets have even dared to add the energetic ن to the perfect and participle of the verb; as أَقَاتِلَنَّ أَحْضِرَ دَامَرَ; دَامَرَ *may thy good fortune last, if thou hast compassion upon one enslaved (by love),* for دَامَرَ; أَقَاتِلَنَّ *will he say, Bring in the witnesses!* for أَقَاتِلَنَّ الشُّهُودَا.

242. Other letters, and even whole syllables, are sometimes dropped under the pressure of metrical necessity*. For example,

- B (a) at the beginning of a word: لَانَ for أَلَانَ (compare § 234, *b*), as in the half-verse فَبُحْ لَانَ مِنْهَا بِالَّذِي أَنْتَ بَائِحٌ *but now disclose what thou mayest disclose of it;* لَاهِ for لَاهِ, as لَاهِ ابْنُ عَمِّكَ لَا أَفْضَلْتَ فِي *what a man thy cousin is! thou dost not surpass me in noble qualities* (compare § 53, *b*, rem. *e*); لَاهَمَّرَ for لَاهَمَّرَ, as لَاهَمَّرَ إِنْ *O God! if Thou hast accepted my pilgrimage* (rare pausal form for حَجَّتِي); اتَّقُوا, اتَّقُوا, اتَّقُوا, اتَّقُوا *imperat. VIII. of وَقَى, as اتَّقُوا اللَّهَ فِيْنَا fear God in our case,* اتَّقُوا اللَّهَ *attenuation of اتَّقُوا, as اتَّقُوا اللَّهَ فِيْنَا fear Him, O young men!* (b) In the middle of a word: اسْتَطَاعَ (X. of طوع), imperf. يَسْتَطِيعُ, for اسْتَطَاعَ, اسْتَطَاعَ; as وَلَوْ أَنَّي أُسْطِيعُ يَوْمَ حِمَامِهِ لَقَاتَلْتُ عَنْهُ *and had I been able, on the day of his death, I would have fought in his defence* [cf. Vol. i. § 118, rem. *b*]. (c) At the end of a word: عِدَ for عِدَّةَ, in the half-verse وَأَخْلَفُوا عِدَّ الْأَمْرِ الَّذِي وَعَدُوا *and they have failed to perform for thee the thing which they promised;* مِلْمَالٍ (also written مَالٍ) *for مِلْمَالٍ (see Vol. i. § 358, rem. *c*), as قَمَا أَبَقَتِ الْأَيَّامُ مِلْمَالٍ*

* [We find in a tradition (*Faḥḥ* ii. 229) نَبَى عَنْ لُغْلُوطَاتٍ *as لُغْلُوطَاتٍ, as لُحْمَرُ is said for الْأَحْمَرُ (comp. Vol. i. § 345, rem. *a*).* D. G.]

عِنْدَنَا *Fate has left* (lit. *the days have left*) *no wealth in our possession*; A
 عَلَى النَّبِيِّ (or عَلَى الْمَاءِ), for عَلَى النَّبِيِّ, 'an-nabī, for عَلَى النَّبِيِّ;
 مِنْ الرِّزْقِ, *mir-rizqi*, for مِنْ الرِّزْقِ; عَنْ فُلٍ for عَنْ فُلَانٍ (owing to
 the vocative form يَا فُل, § 38, a, rem. c, 3). Similarly, بَلْعَنْبِرٍ,
 بَنُو الْحَرْثِ, بَنُو الْعَجْلَانِ, بَنُو الْعَنْبِرِ, بَلْحَرْثِ, بَلْعَجْلَانِ, etc.*
 Likewise, in quadriliteral and quinqueliteral plurales fracti (Vol. i.
 § 305), as ضَفَادٍ, ثَعَالٍ, تَلَامٍ, for ضَفَادِعُ, أَرَانِبُ, ضَفَادِعُ; B
 e.g. ثَعَالٍ نَقَانِقُ and the frogs in its pond are (always)
 croaking; قَدَ أَحْرَزَ شَكْمًا صُنْعَ التَّلَامِ the seams of which skilful
 apprentices have joined firmly together (قَدَ أَحْرَزَ for قَدَ أَحْرَزَ, § 234, b).
 Further, ثَالٍ, سَادٍ, for ثَالِثٌ, سَادِسٌ; as سَادِي وَأَبُوكِ سَادِي
 then thy husband is fifth and thy futher sixth; وَهَذَا قَدَ مَرَّ يَوْمَانِ
 وَهَذَا قَدَ مَرَّ يَوْمَانِ two days are already passed and this is the third. C
 Proper names are also liable to be abbreviated, especially in the vocative
 (see § 38, a, rem. c), but also in other cases, as لِنِعْمِ الْفَتَى تَعَشُّوْا إِلَيَّ
 لِنِعْمِ الْفَتَى تَعَشُّوْا إِلَيَّ excellent is the man, the
 light of whose fire thou makest for (from a distance) on a night of
 hunger and cold, (namely) *Turif 'ibn Mālik* (مَالٍ, or مَالٍ, for مَالِكٍ) †.

REM. The following are specimens of even still more violent
 abbreviations: الدَّرَسُ for الدَّرَسُ, as in the half-verse of *Lēbid*, D
 الدَّرَسُ الدَّرَسُ الدَّرَسُ الدَّرَسُ الدَّرَسُ the dwellings are desolate at *Mutālī'* and *'Abān*,

* [In later times we find even بَلْمُظْفَرٍ for بَلْمُظْفَرٍ (أَبُو) (Ibn abi
 'Oṣṣeibi'a, ii. 108). D. G.]

† [Very rare is an abbreviation like that in يَا أُمَّ فَارِعَ لَا تَكُومِي
 for يَا أُمَّ فَارِعَةَ ('Abū Zēid, *Nawādir*, 30, 58). D. G.]

- A and also for *الْمَنَائِيَا* (plur. of *الْمَنِيَّةُ*), as in *تُرِيكَ الْمَنَا بِرُؤُوسِ الْأَسَلِ* will let thee see death at the points of the spears; *السَّبَابُ* for *السَّبَابُ* (plur. of *سَبِيَّةٌ*), used by 'Alkama in the half-verse *مُقَدَّمُ سَبَا* having its mouth covered and enwrapped with strips of linen; *الْحَبَا* for *الْحَبَابُ*, as in the words of 'Ibn Durëid, *أَوْزَى بِهَا نَارَ الْحَبَا* he strikes out of them small sparks of fire; *الْحَمِي*, used by *ël-Agğäg* for *الْحَمَامُ* in the half-verse *قَوَاتِنَا مَكَّةَ*
- B *مِنْ وَرَقِ الْحَمِي* the slate-coloured doves which inhabit Mekka; *الْعَنَا* for *الْعِنَانُ*, in the words *إِذَا أُعْيَيْتُ أَطَلَقْتُ الْعَنَا* till, when I was exhausted, I let go the reins; *حَجَا* for *حَجَاجٌ*, in the words *فِي حَجَا حَاجِبِ ضَمِيرٍ* on the bone of a slender eyebrow; and even *رَاءَ* for *رَحْمٍ* the womb (see *ël-Maḳḳarî*, tom. i. p. ١٣٥, l. 11, and tom. ii. p. ٢٠٠, l. 8), and *مَرٌ* for *مَرْحَبًا*, according to one rendering of the line *قَلَمٌ يَقْمُرُ إِلَّا بِمِقْدَارٍ أَنْ قُلْتُ لَهُ أَهْلًا وَسَهْلًا وَمَرٌ* but he stopped only for the space of time that I could say to him, Welcome (others think that *وَمَرٌ* is here nothing more than the usual pausal form of *وَمَرَّ* and passed on). Such abbreviations are not, however, more violent than the Homeric *γέλω, ιδρω, ιχω, δω*, for *γέλωτα, ιδρωτα, ιχωρα, δωμα*, and the like.
- C

243. Under the second of the two heads mentioned in § 232, namely, poetic licenses in regard to the vowels of a word, we include (a) the lengthening of a short vowel in the middle of a word; (b) the shortening of a long vowel; (c) the suppression of a short vowel; (d) the addition of a final vowel to certain verbal and pronominal forms, and to some particles; and (e) the irregular use of the tēwin and other case-endings in the noun.

(a) *The lengthening of a short vowel in the middle of a word.*

244. This is technically called *الإشباع*, filling full or saturation, and is not uncommon with the vowels *a* and *i*, rarer in regard to *u*.

Examples : **يَنْبَاعُ**, for **يَنْبَعُ**, in the half-verse of 'Antara, **يَنْبَاعُ مِنْ** A
فِي فَرْجِ غَضُوبِ جَسْرَةِ flows from behind the ears of a fierce, bulky
she-camel ; **أَتَكَلَّمُ**, for **أَتَكَلَّلُ**, in the words **قُلْتُ وَقَدْ حَرَّتْ عَلَيَّ**
أَتَكَلَّمُ I said, after she had fallen upon her breast ; **مُنْتَزَاحٌ**, for
مُنْتَزِعٌ, in the hemistich **وَمِنْ ذَمِّ الرِّجَالِ بِمُنْتَزَاحٍ** and (art thou) far
removed (i.e. quite free) from the blame of men? **عَامُودٌ**, for **عَمُودٌ**, in
the half-verse **فِيهِ مِنَ الذَّهَبِ الْإِبْرِيذِ عَامُودٌ** B
in it there is a pillar of
purest gold ; **الدَّرَاهِمُ** and **الصَّيَارِفُ**, for **الدَّرَاهِمُ** and **الصَّيَارِفُ**, in the
hemistich **نَفَى الدَّرَاهِمِ تَنْقَادَ الصَّيَارِفِ** as the money-changers scatter
the dirhams, whilst selecting (those that are of full weight) ; **أَنْظُرُ**,
for **أَنْظُرُ**, in the words **مِنْ حَيْثُمَا سَلَكُوا أَدْنُو فَاَنْظُرُوا** I draw near to
whatever place they go and look (at them).

(b) *The shortening of a long vowel.*

245. This may take place either in the middle or at the end of a C
word. (a) Examples in the middle of a word : **قَتَمَرٌ**, for **قَتَامَرٌ**, as in the
words **فِي قَتَمِهِ** in its dust or its darkness ; **عَوَاوِرٌ**, plur. of **عَوَارٌ** a mote
in the eye, **مَقَاصِرٌ**, plur. of **مَقْصُورَةٌ** a cell or chamber, for **عَوَاوِيرٌ**,
مَقَاصِيرٌ, and the like ; **هَذَا (ـ)**, instead of **هَذَا (ــ)**, as in the
half-verse **إِلَى كَمْ هَذَا الْهَجْرَانُ فِي كُلِّ لَيْلَةٍ**
how long shall this
estrangement last every night? **اللَّهُ (ـ)**, for **اللَّهُ (ــ)**, as in the D
hemistich **أَلَا لَا بَارَكَ اللَّهُ فِي سُهَيْلٍ** may God not bless Suhail! and,
with double license, **كَتَّنٌ**, for **كَتَانٌ**, in the words **بَيْنَ الْحَرِيرِ وَبَيْنَ**
أَلَكْتَنٌ partly silk and partly linen. (b) Examples at the end of
a word : **النَّوَاحِ**, for **النَّوَاحِي**, as in the hemistich **رَيْشِ كَنَاحِ**
الْأَيْدِ, like the tips of the feathers of a dove of Nəgd ;

- A for *الأيدي*, as in the words *دَوَامِي الْأَيْدِ* with their fore-feet bleeding ;
النَّاسِ, for *النَّاسِي*, as in the words *وَأَتَوَابًا* and *وَأَتَوَابًا* from one
 who forgets robes and garments. [Examples in prose are *لَا يَأَلُ* for
لَا يَأَلُو not falling short and *لَا أَدْرِي* for *لَا أَدْرِي* I know not. Comp.
 Vol. i. § 6, footnote. D. G.] The 1st pers. plur. of the Perfect,
قَتَلْنَا (و--), is also sometimes shortened into *قَتَلْنَا* (و--), but the
 élif may be retained in writing, in order to distinguish it from the
- B 3d pers. plur. fem.; e.g. *وَمُسْتَسْلِمِينَ نَفْسًا عَنْهُ* and many a one on the
 point of surrender have we relieved ; *وَلَوْ أَدْرَكْتَهُ لَقَضَيْتَهُ نَجْبًا بِهِ* and
 if we had overtaken him, we would surely have slaughtered him.

(c) *The suppression of a short vowel.*

246. (a) In the middle of a word this license is of most frequent
 C occurrence in the case of the very few nouns of the form *فِعْلٌ*
 (becoming *فِعْلٌ*), and of verbs of the forms *فَعَلَ* and *فَعِلَ* (becoming
فَعِلَ, see Vol. i. § 183, rem. b), and *فَعِلَ* (becoming *فَعِلَ*); as *كَمَا*
أَسْتَوْفَضْتُ حَيْلَ بَكْبَتِهَا الْإِبِلَا as horses scatter camels by their charge
 (for *الْإِبِلَا*); *وَأَن أَهْجَهُ يَضْجُرُ كَمَا ضَجَرَ بَارِئٌ مِنَ الْإِبِلِ دَبْرَتْ صَفْحَتَاهُ*;
 and if I lampoon him, he cries out, like a nine-year-old camel
 D whose sides and withers are galled (for *ضَجَرَ*, *الْإِبِلِ*, and *دَبْرَتْ*);
أَوْ مِثْلَ مَا جُزِيَ هَارُونَ وَدَاوُدُ or as Aaron and David were recompensed
 (for *جُزِيَ*); *إِذَا مُطِيَ حَنَّ بِوَرِكِ حَدَالٍ* when it is drawn, it twangs
 with the curved bow (makes the curved bow twang). Rarer instances
 are exemplified by *رَجُلٌ*, for *رَجُلٌ*, as in the half-verse *فَقَدْ كَانَ*
وَكُنْتُمْ رَجَالًا for he was a man, and ye are men; *الْكُبْرُ*, for
هِيَ الْأَنْفُسُ الْكُبْرَى (plur. of *الْكُبْرَى*), in the words *هِيَ الْأَنْفُسُ الْكُبْرَى* these are

the great souls which —; زَفْرَاتٌ, for زَفْرَاتٌ (plur. of زَفْرَةٌ, Vol. i. § 301, A rem. b), as فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفْرَاتِهَا and *the soul finds rest from its sighs*.—This license has resulted in the production of such forms as يَجِدُ for يَجِدُ (يَجِدُ, jussive of وَجَدَ), and يَلِدُ or يَلِدُ for يَلِدُ (يَلِدُ, jussive of وَلَدَ); as وَلَكِنِّي لَمْ أُجِدْ مِنْ سَبِكُمْ بَدًّا but *I have not been able to avoid cursing you*; [أَلَا رَبُّ مَوْلُودٍ وَلَيْسَ لَهُ أَبٌ] وَذِي وَوَلَدٍ لَمْ [verily, there is scarcely (لِلتَّقْلِيلِ رَبُّ) one generated without having a father,] and scarcely one who has offspring is there B whom two parents have not begotten (except Adam).

REM. The poets also take the contrary liberty of adding a supplementary vowel in the nominal form فَعْلٌ, using, for example,

إِطْلٌ for إِطْلٌ, *flank*, and جِلْدٌ for جِلْدٌ, *skin*.

(b) The same license at the end of a word is exemplified by such a form as يَتَّقِي, for يَتَّقِي, in the half-verse وَمَنْ يَتَّقِ فَإِنَّ اللَّهَ مَعَهُ and *whoso fears (God), verily God is with him**. [The pronouns C هُوَ and هِيَ are often shortened into هُوَ and هِيَ.] Compare also the suppression of the final vowel in the pronominal suffixes of the 1st pers. sing. نِي and نِي, § 228, rem. b, [and the use of لَمْ أُبَلِّ for لَمْ أُبَالِ I did not care.]

(d) *The addition of a final short vowel to certain verbal forms and to some particles.* D

247. The vowel *kəsr* is frequently added in rhyme to the 3d pers. sing. fem. of the Perfect, the 2d pers. sing. masc. of the

* [This happens especially if the last consonant of the word and the first of the following are identical, as وَتَفَكَّرْتُ رَبَّ الْخَوْرَتِي Tabarī i. 853, l. ult. for وَتَفَكَّرْتُ; وَأَزْمَانَ ib. 1119, l. 1 for وَأَزْمَانَ; أَضْرِبُ أَضْرِبُ ib. 1427, l. 1 (iii. 2414, l. 14) for أَضْرِبُ. D. G.]

A Imperative, and those persons of the Jussive which end in a consonant; as *أَنَاخُوا أَلْمَطَايَا قَدْ أُمِلْتُمْ وَكَلْتُمْ* they made the camels lie down, which were tired and weary (for *كَلْتُمْ*); *يَقُولُونَ لَا تَهْلِكْ أَسَى* they say, Do not die of grief, but bear it like a man (for *تَجَلَّدْ*); *وَأَجْهَدُ* and if the foe come upon thee with all their might, I will do my very best (for *أَجْهَدُ*).

B REM. The vowel preceding the final consonant may have been originally long, and only shortened because of its being in a shut syllable, but it is, nevertheless, not restored after the addition of this *késra*. For example: *غَزَتْ* (for *غَزَاتُ*, 3d pers. sing. fem. Perf. of *غَزَا*, Vol. i. § 166, *a*, rem.) becomes *غَزَتِ*, not *غَزَاتِ*; *طَرَّ* (for *طِيرُ*, 2d pers. sing. masc. Imperat. of *طَارَ*, Vol. i. § 152) becomes *طَرِ*, not *طِيرِي*; *أَنَّمْ* (for *أَنَامُ*, 1st pers. sing. Jussive of *نَامَ*, Vol. i. § 151) becomes *أَنِّمِ*, not *أَنَامِ*.

C 248. The same license is allowable in the case of particles which end in a consonant, particularly such as are monosyllabic; e.g. *لَمَّا تَزَلْ بِرِحَالِنَا وَكَأَنَّ قَدِ أَحْبَابِ أَنْفُسِنَا كَمْ ذَا التَّوَى وَكَمْ* they (the camels) have not yet moved off with our saddles, but it is as good as done (namely, *زَالَتْ قَدْ زَالَتْ* but it is as if they had already moved off); *أَحْبَابِ أَنْفُسِنَا كَمْ ذَا التَّوَى وَكَمْ* beloved of our souls, how long will this absence continue! how long!

REM. The reader may here be reminded that, instead of the ordinary pronominal forms *أَنْتُمْ*, *هُمْ*, and *كُمُ*, and the verbal form *فَعَلْتُمْ*, the poets constantly make use of the archaic *أَنْتُمْ*, *هُمْ*, *كُمُ*, and *فَعَلْتُمْ*. The final vowel is in these cases more usually long than short*. When *هُمْ* is changed into *هَيْمُ*, either *هُمُ* or *هَيْمُ* may be used.

* The quantity of the singular suffix *هُمُ* also varies.

(e) *The irregular use of the tənwin and other case-endings in the noun.* A

249. The poets constantly use the triptote inflection of a noun, when the diptote inflection alone is admissible in prose. This remark applies equally to the singular and the broken plural. Examples of the singular : *تَصَوَّعَ مِسْكَ بَطْنُ نَعْمَانَ* *IN Mَسَّتْ بِهِ زَيْنَبُ فِي نِسْوَةِ* *the vale of Na'mān is scented with musk, if Zāindb walks in it amid (her) perfumed attendants* (for *زَيْنَبُ*); *قَالُوا يَزُورُكَ أَحْمَدُ وَتَزُورُهُ* *they say, 'Ahmed visits thee and thou visitest him* (for *أَحْمَدُ*); *يَسْقِيهِمْ* B *أَحْوَرُ* *a smart black-eyed (page) hands them wine* (for *أَحْوَرُ*); *تَقُولُ سَلِ الْمَعْرُوفَ يَحْيَىٰ بَنَ الْأَكْثَرِ* *the poet of (the tribe of) Kinda has said in olden time* (for *كِنْدَةَ*); *وَتَبَّهْتُ* *thou sayest, Ask largesse of Yahyā 'ibn 'Ektēm* (for *أَكْثَرُ*); *وَنَسِيتَ أَنَّ اللَّهَ أَخْرَجَ آدَمَ* C *and I warned 'Othmān to repel the dangers which threatened him* (for *عُثْمَانَ*); *إِلَّا وَهُمْ شُرَكَاءُ فِي دِمَائِهِمْ* *and thou forgettest that God turned Adam out of it* (for *آدَمَ*); *فَلَا تُودِعَنَّ الدَّهْرُ سِرَّكَ أَحْمَقًا* *never then entrust thy secret to a fool* (for *أَحْمَقُ*). Examples of the broken plural : *شُعْتُ* *but they are companions in (shedding) their blood* (for *شُرَكَاءُ*); *عَجَائِزًا مِثْلَ* *(horses) with shaggy manes, on which ride warriors who stir up the fire of their battle* (for *مَسَاعِيرُ*); *عَجَائِزَ* D *أَلْفَاعِي خُمَسًا* *old women, like vipers, five in number* (for *عَجَائِزُ*); *مَنَازِلَ* *I visited dwellings at 'Orðitināt* (for *بِعَرَبِيَّتِنَا*).— Other instances of the irregular tənwin are: in the vocative, as *أَمْحَمْدُ وَلَا أَنْتَ صِنٌّ نَجِيْبَةٌ مِنْ قَوْمِهَا وَالْفَعْلُ فَعْلٌ* *the peace of God, O Maṭar, be upon her* (for *يَا مَطَرُ*); *مُعْرِقُ* *O Muḥammad, since thou art the offspring of a highborn*

- A lady in her tribe, and thy father was a noble (for **أُمَحَّمَدٌ**);
يَا عَدِيًّا لَقَدْ وَقَّتْكَ الْأَوَاقِي *O Adī, every circumstance has combined to protect thee* (where a writer in prose would have said **يَا عَدِيُّ**); after **لَا**, used **لِنَفْيِ الْجَنَسِ** (§ 39), as **أَلَا رَجُلًا جَزَاهُ اللَّهُ خَيْرًا** (§ 39), as **لِنَفْيِ الْجَنَسِ** (§ 39), as **أَلَا رَجُلٌ**; in words of the form **فَعَالٍ** (Vol. i. § 98, rem. c; § 309, c, θ), as
- B **حَذَارِ حَذَارٍ مِّنْ قَوَارِسِ دَارِمٍ** *beware, beware of the horsemen of Dārim* (for **حَذَارِ حَذَارٍ**); **أَبَا مَطَرٍ هَلُمَّ إِلَى صَلَاحٍ** *O Abū Maṭar, come hither to Ṣalāḥ* (i.e. Mēkka, for **صَلَاحٍ**); and in proper names before **بُنِّ** *son of* (Vol. i. § 21, b), as **جَارِيَةٌ مِّنْ قَيْسِ ابْنِ ثَعْلَبَةَ** *a young woman (of the tribe) of Qays 'ibn Tu'laba* (pron. *Qaisini 'bni*, for **قَيْسِ بِنِّ**).

250. On the contrary, the tēnwin is sometimes suppressed in
- C cases where it could not be dispensed with in prose; as **فَمَا كَانَ حِصْنٌ وَلَا حَابِسٌ يَفُوقَانِ مِرْدَاسَ فِي مَجْمَعِ عَمْرُو الَّذِي هَشَمَ الثَّرِيدَ** *neither Hiṣn nor Ḥābis surpassed Mirdās in any assembly* (for **مِرْدَاسًا**); **لَقَوْمِهِ عَمْرُو الَّذِي هَشَمَ** *Amr, who broke up (bread to make) soup for his people* (for **عَمْرُو الَّذِي هَشَمَ**, but there is another reading, **عَمْرُو الْعُلَى هَشَمَ** *the noble Amr broke up*); **فَأَلْفَيْتُهُ غَيْرَ مُسْتَعْتَبٍ وَلَا ذَاكِرِ اللَّهِ إِلَّا قَلِيلًا** *and I found him not seeking (the Lord's) favour, and seldom thinking upon*
- D *God* (for **ذَاكِرٍ**); **وَحَىٰ مُدَارِبِ الْأَبْطَالِ قَدَمًا** *and the tribe of Moḥārib, heroes of old* (for **مُدَارِبِ**); **عَلَىٰ جِمْرِ كَسْتَوْرٍ مَّغْلُوبٍ يَصُولُ عَلَى الْكَلْبِ** *like an overmatched cat, which springs at the dog* (for **كَسْتَوْرٍ**); **عَلَىٰ جِمْرِ** *upon a yellow body, smoother than gold* (for **جِمْرِ**, and **أَمَلَسَ** in rhyme for **أَمَلَسَ**, instead of **أَمَلَسَ**, § 249).

251. The genitive plural in **بَيْنَ** is sometimes changed in rhyme into **بَيْنِ** (see Vol. i. p. 236, note); as **وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ**

since I have already passed the limit of forty (for الْأَرْبَعِينَ); لَا بَارَكَ A
 فِي سِتِّينَ وَبِضْعِ أَلْفٍ فِي بَعْضِ وَسْتَيْنَ may God not bless sixty and odd years! (for
 وَأَنْكَرْنَا زَعَانِفَ آخَرِينَ; (وَسِتِّينَ);
 and we ignore the riffraff of other
 tribes (for آخَرِينَ).

252. In verbs and nouns derived from radicals of which the third consonant is و or ي, the poets not unfrequently use the Indicative form of the Imperfect instead of the Subjunctive or Jussive, and the nominative case instead of the accusative. Examples of B
 the verb: أَبِي أَللَّهُ أَنْ أَسْمُو بِأُمِّ وَلَا أَبٍ God has not willed that I
 should be of noble descent either on the mother's or the father's side
 (for أَسْمُو); فَالَيْتُ لَا أَرَى لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ حَفَى حَتَّى تُلَاقِي; (أَسْمُو)
 and I swear, I will not show her pity for weariness or foot-
 soreness, until she encounters Muhammad (for تُلَاقِي); مَتَنَّتْكَ نَفْسُكَ;
 thy soul has made thee wish to vie with Dārim (for تُلَاقِي);
 إِذَا غَرَّ أَنْ يُمْسِي أَلْفَتَى فِيهِ أَوْ يَضْحَا; (تُلَاقِي) C
 when to spend an evening or a forenoon in it, fills a man with vain delight (for إِذَا غَرَّ
 أَلْمُ يَأْتِيكَ وَالْأَنْبَاءُ تَنْمِي بِمَا لَأَقْتُ لَبُونُ بَنِي زِيَادٍ; (أَلْفَتَى أَنْ يُمْسِي فِيهِ
 did he not bring thee word—for news travels fast—of what has
 befallen the milch-camel of the B̄nū Ziyād? (for يَأْتِيكَ); هَجَوْتُ زَبَانَ;
 thou didst lampoon Zabbān, and then thou camest making excuses for having lampooned
 Zabbān,—(so that) thou didst neither lampoon him nor let it alone D
 (for تَهْجُ); (تَهْجُ); عَوَّجِي عَلَيْنَا يُحَيِّيكِ أَبْنُ عَنَابٍ; (تَهْجُ)
 turn aside to us, (and) 'Ibn 'Annāb will salute thee, i.e. receive thee with honour (for يُحَيِّيكِ);
 وَمَنْ أَرَادَ مَا أَنْسَ لَا أَنْسَاهُ آخِرَ عَيْشَتِي whatever I forget, I shall not forget him
 to the end of my life (for أَنْسَهُ). Examples of the noun: أَلْتَأْسِي فِي مُصِيبَتِهِ
 and whoever seeks for consolation in his misfortune
 (for أَلْتَأْسِي); وَجَدْتُ مَعَالِيكَ أَصْلًا لِشِعْرِي; (أَلْتَأْسِي)

- A *a subject for my poetry* (for *مَعَالِيكَ*); *تَرَكْنَن رَاعِيَهِنَّ مِثْلَ الشَّنِّ*; *they have left their shepherd like an old (useless) waterskin* (for *رَاعِيَهِنَّ*); *كَانَ أَيْدِيَهِنَّ فِي الْقَاعِ الْقَرِيقِ* *as if their forefeet were on level ground* (for *أَيْدِيَهِنَّ*); *وَلَوْ كَانَ طَاوِي أَحْشَا جَائِعًا*; *and if he had been hungry and famished* (for *طَاوِي*).

253. The poets occasionally use pausal forms (see §§ 223—230)

- B *out of pause*. For example: *رَضِيَ* for *رَضَى*, in the verse *يُسْرُورٍ سَيِّدِي رَضِيَ* *with joy, my lord, will I wait upon him, if he be contented with me, and with my hearing and sight* (i.e. *most willingly and cheerfully*); *رُزِي* for *رُزِيَ* = *رُزِيَ*, in the words *رُزِيَتْ* *no one among men, whom we know, was afflicted as thou art afflicted*; *هُوَ* for *هُوَ*, in the half-verse *فَلَا هُوَ مِنَ الدُّنْيَا مُضِيعٌ نَصِيهَهُ* *and so he does not lose his share of (the pleasures of) this world*.
- C

[REM. At the end of a word the *tênwin* is sometimes used instead of the letter of prolongation (*حَرْفُ الْإِطْلَاقِ*), as some read in the *Ḳor'an* lxxxix. 3 *يَسْرٍ* for *يَسْرِي* (see *Bèidawī* ii. 401, l. 13).

This ن is called *تَنْوِينُ التَّرْتِيهِ* *the trilling or quavering prolongation and modulation of the voice* (*لِلتَّطْرِيْبِ*), as in *سَقِيَتْ الْغَيْثَ آيْتَهَا* (*لِلتَّطْرِيْبِ*),

- D *السَّحَابِ* (see *Fleischer, Kl. Schr.* i. 323 *seq.* and *comp. supra* § 225, *rem.*). In like manner the *أَلِفُ التَّدْبِيَةِ* (Vol. i. § 368, *rem. b*) is sometimes lengthened to *أَنْ*, as in a tradition given by *Zamahsari* (*Fa'ik* ii. 95) *Fâtima* is heard crying for her two sons *يَا حَسَنَانُ يَا حُسَيْنَانُ*. The addition of the ن to a fettered rhyme (§ 193), called *التَّنْوِينُ الْعَالِي*, is condemned by many grammarians. D. G.]

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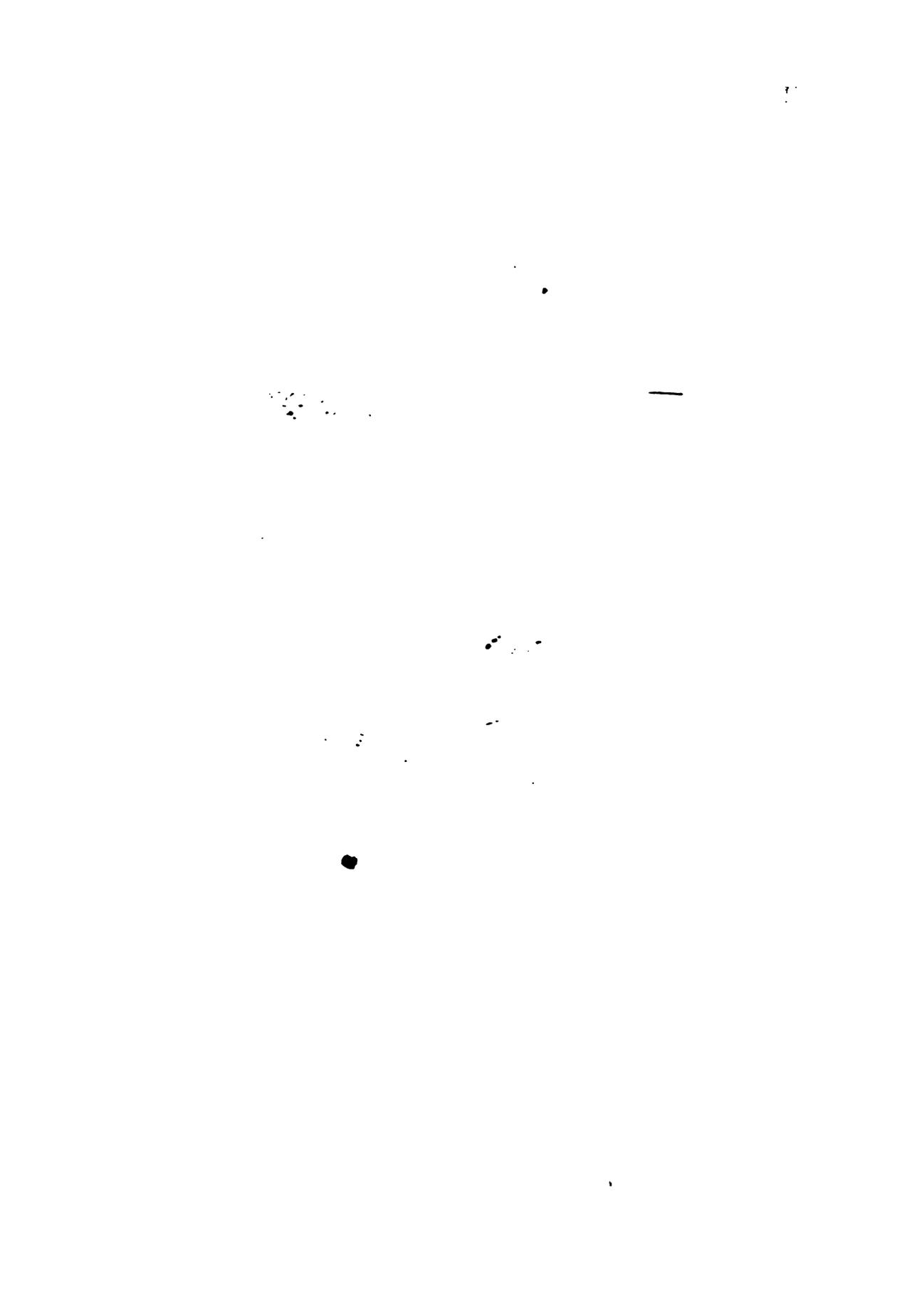
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