A GRAMMAR

OF THE

ARABIC LANGUAGE.
A GRAMMAR
OF THE
ARABIC LANGUAGE,
TRANSLATED
FROM THE GERMAN OF CASPARTI.
AND EDITED
WITH NUMEROUS ADDITIONS AND CORRECTIONS

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VOLUME II.

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ADDENDA ET CORRIGENDA.

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6 c after clause add: The clause is then called \\

11, l. 1, read: haufun.

14 d read: In combination with \\

15 b add: from \\

19, last line, read إلى.

20, Rem. c, read: as [perhaps] in the article; comp. § 345. See my reply to Dr Howell, in the Asiatic Quart. Rev. 1897, Vol. iii. n. 5, p. 126 seq.

21, l. 3 from below, read ihšādū.

30 c add: Hence the use of \\

32 b add: he went up and down the valley.

33 after (c) add: The third form construed with the preposition \\

34, Rem. a. Comp. أخبر. \\

Rem. b. Comp. أَفْدَرُهُ.

36 a. is properly to listen, to give attention to a complaint, \\

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37 c add: َتَقَدَّرُ.

41 c after narrow; add: ُنَعْجِرُ.

47 d add: ُعَطُّمَ (تَعَطَّمَ).

48, § 70, add: ُعَفَرَتُ (عَفَرَتِ).

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 Ḫorān ch. xiii. 12 مَعْتَقَبَاتُ for مَعْتَقَبَات (Bédi. 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: ٍإِسْتَطَعَ.

91 a add: The tribe of Taiiy' said بَنُسْتُ رَضْيِي رَضَا بِقَا for بَنُسْتُ بِقَا, so Hamāsa vv and comp. De Saey, Chrest. ii. 445.

96, Rem. a. Ğālīż, Bayān i. 4, 6 and 3 from below has الايِسِيَة for الايِسِيَة opp. الْلِيْسِيَة.

98, Rem. c. On such forms as قَضَوِي, يُمُوَيْ, يُمُوَيْ, see above, note to p. 30.

98, Rem. a, delete the remark in square brackets.

108 a read: ْبَنُسْتُ طَقِي (Seybold).

110, § 195. They are called also أَسْئَهَا الْعَيِنِ opp. to أَسْئَهَا الْحَدِثِ (Hamāsa ۹۶).

181 a add: وَفَدْ (Tabarî i. 3158, l. 5).

182 read: ُدُخَانِ.

183 add: ُمُرَكَبُ a ship (Seybold).

195 (d). The ending يُونُ is often shortened to يُونُ, as usually in الْآنِيِرُونَ for الْآنِيِرُونَ, أَلْيُسُرِيُونَ, أَلْيُسُرِيُونَ, أَلْيُسُرِيُونَ.
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210, footnote. The plur. pauc. of fem. words is ordinarily *فعلَٰتِ،* of masc. words *فعلةَ.

230 c read: *κόμης* (Seybold).


252, Rem. a, read: The suffix of the 1st p. sing. יִם, when attached etc.

253, Rem. b, read: [Comp. Vol. ii. § 38, a, rem. b.]

271, Rem. a. Likewise אַלְדְּיָנִין instead of korán xlii. v. 29.

296, Rem. c. A poet allows himself to say *אֲלִמָרֵסְנָה* *וֹלָל* (*Hamása 45v*).

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19, Rem. b. Hence it may be followed by a jussive in the apodosis, for instance Gāhīz, Mahāsin, p. 18, l. 14 

*่น* מֵּתִי רֶפֶעַהּ הָלַךְ אָמִּיר הַמַּעֲמָתִין נָקֹונָת אֲנִית אָלֱדוֹנָיְתֵׁנָה נָקֹונָת לֻּכְזֶה עֲלָיו אֶמְעָמַּתְּנָה 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 with imperf. is Tabari i. 2225, l. 14

*לَا يَسْتَعِينُُ أَبُو بُكْرُ فِي الرَّدَةِ وَلَا عَلَى الْأَعْلَامِ يَبْرَتَدْ* '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 (Sibawāh i. 402, l. 8) *فقَلْتَ لَهُ صَوْبُب* is explained by the elision of لَا, for ِنَْبَرَكَولا تُنَوَّلْقُس—لَا تُبَوَّدُرْها, as in in ُنَْبَرَكَولا تُنَوَّلْقُس مُقَفَّفُهُمَا.

38, second footnote. Another example is Tabari i. 1713, l. 6

*قَُمْنُ يُغَوَّدُرُنا فِي ذَٰلِكَ يُعَفِّرْنَا*.
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44 D. The imperative is also often used by poets in the apodosis of a conditional clause, as

إِذَا كَنْتُ عَزِيزًا عَنِّ الَّذِي وَالَّذِي كَنْت ِحَجَّرًا مِنْ يَأْسِ الصَّحْرِ جَلَبَدًا

if thou art indifferent to play and love, then thou art a hard stone of the dry cliff; and Tab. ii. 1574, last 1.

وَخُوْنُوا كَعَالِبًا يَا إِنْ خَدِعْتُمْ
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 Tab. i. 2009, l. 15

وَنَسَى نَفْسَهُ عِجْلَ وَرَهْشَ and he forgot to put down his own name being hurried and heedless, where we must supply َوُهُوُ.

219, l. 7, for أَكْتُبْ أَكْتُبْ read: أَكْتُبْ.

237, § 99. Also the ordinal numbers, e.g. ِإِنِ ِلَحَادي ُعَشرُ رَجُلًا I am the eleventh man (Tab. i. 3307, l. 1).

272 c read: ُرَهْشَ.

298 c add: فَهَا َكَانَتْ ِلَلَّذِي ُعِثِراُ they were only passing clouds (Tab. ii. 1197, l. 3).

350 seq. footnote. Prof. Hartmann has just published "Das Arabische Strophengedicht, 1. Das Muwāṣṣāḥ."
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PART THIRD.

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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*, أَكْبَارُ (Vol. i., §§ 77, 79), indicates:—

(a) An act completed at some past time (the historic tense, the Greek aorist, German imperfect, and English past); as

\[\text{then came Zeid; they sat down at the door.}\]

(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

\[\text{be mindful of my favour, which I have bestowed upon you.}\]

(c) A past act, of which it can be said that it often took place or still takes place—a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has; as

\[\text{relaters say (have handed it down by oral tradition from one to another); commentators are agreed (have agreed and still agree).}\]

(d) An act which is just completed at the moment, and by the very act, of speaking; as

\[\text{I conjure thee by God; I sell thee this.}\]
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 *not, especially in oaths or asseverations; as

Fُعِطِّيَا ٱلَّذِيْنِ ٱلَّذِيْنِ يَعْمَلُونَ ۚ إِنَّ أَنَّكَ قِيلَتَ مَا كَتَبَنَّا ۖ ذَٰلِكَ ۖ أَنَّكَ ۖ أَيْنَصْحَانِ ۖ أَنَّكَ ۖ أَيْنَصْحَانِ ۖ أَنَّكَ ۖ أَيْنَصْحَانِ ۖ أَنَّكَ ۖ أَيْنَصْحَانِ
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)

B secret and refrain (lit. hast kept it secret and refrained) from doing us any harm, till we get out of thy country; وَذَٰلِكَ وَذَٰلِكَ ۖ أَقْبَلْتُ بِنَّكَهَةً

I shall certainly not remain in Mekka; ٱلِّيْتْ ۖ لَا خَامِرَتْنِي ٱلْخَمْرُ ۖ مَا ۖ عُلِقَتْ رُجْحُي ۖ بِجُسْمِي 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 *not is connected with a previous clause beginning with ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ مَا ۖ M
§ 2] The Verb.—1. The States or Tenses.

him! may his reign be long! may I be made a
thy ransom! mayest thou avoid execration (a formula used
in addressing the ancient Arab kings): 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 as ; as

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

and the like, are not optative but declarative or assertory; as God (who is
cursed and exalted above all) hath said——. [Comp. Vol. i. § 50,
rem. a.]

2. The perfect is often preceded by the particle (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
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 we have

already spoken of the vizirate of their grandfather Hālid 'ibn Barmēk
in the reign of ʿel-Mansūr, 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); \(\text{قَدُّ قَامَتْ الْصَّلَاةُ}\) the (time of) prayer is come; \(\text{إِنَّ أَبْنَائَكُ مَاتُونَ}\) thy daughter is, as was expected, dead, or thy daughter is just dead; 

\(\text{أَمَّا الْوَلَاتَةُ قَدَّمَ وَقَالَ أَبْنَاكُ مَسْرُ} as regards the post of governor, I appoint thy son governor of Egypt (§ 1, d); 

\(\text{قَالَ لَهُ وَعَدَتْ} he said to him, Thou didst promise this, and he replied, I now really fulfil what I promised.

Rem. a. \(\text{قَدْ} \) immediately precedes the verb, as in the above examples, and can be separated from it only by an oath or asseveration; as 

\(\text{قُدْ لَعْمُرُي} by God, thou hast done well; \text{قُدْ وَأَلَّهـِ أَحْسَنتْ} by my life, I have passed the whole night awake.

Rem. b. \(\text{قُدْ} \) is called by the grammarians the particle of expectation, and is said to be used to indicate perfect certainty, or 

\(\text{لِلتَّحْقِيقِ} 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 

\(\text{عَرَضَ عِلَيْهِ مَا أَمَّرَ يَهَارُمُونَ} he laid before them what 'Umar presented; \text{جَلَّسَ حَيْثُ جَلَّسَ أَبُوْهُ} he sat where his father had sat; 

\(\text{فَلَمَّا وَصَلَّ الْمَتْوَرَ إِلَىُ} the place, he turned his back in flight; \text{إِنْبَأَرَ لِيَ حَيْثُ قُتِلَ أَهِلُ بَيْتيْهُ} he fled 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.
The Verb.—I. The States or Tenses.

upon which it depends. E.g. when Moses went forth from Egypt with the Bénâ 'Isrâ‘îl to the desert, he disinterred Joseph and carried his remains with him through the desert; when he became unbound, i.e. was dying, they asked him to give them a chief.

(b) By the perfect with the particle قد preceded by و or without it, provided the preceding clause is one which has its verb in the B perfect; as he led him out blinded (lit. and he had been blinded); he went early in the morning to el-Fâdîl, and found that he had gone still earlier to the palace of 'ar-Râsid (lit. and found him, he had already gone early). The clauses with قد and قد are clauses expressing a state or condition (حال).

(c) By the verb خُطَن to be, prefixed to the perfect; as 'ar-Râsid died at Tûs, after he had set out (lit. and he had set out) for Hûrâsân to combat Râfî‘ ibn el-Leît. These clauses also express the state (حال).

(d) By خُطَن and the perfect, with the particle قد interposed; as I had brought up and educated a female slave; I then presented her to el-Fâdîl. Sometimes the particle قد is placed before both verbs, instead of between them; as there is a tradition that the Apostle of God (God bless him and grant him peace!) said to ‘A‘îsa (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.
Rem. a. When one of two or more pluperfects is anterior to the rest in point of time, it is indicated by means of the particle قًد، the others having merely حَكَانَ; as خَرَجَ إِلَى حُرَاسَانَ لِمَهَارَتِهِ رَفَعَ بِنِ اللَّيْثِ وَحَكَانَ رَفَعُ هَذَا قَدْ خَرَجَ وَخَلَعَ الْطَّاغِعَةَ وَتَغَلَّبَ عَلَى سَمَّتَنَّهُ. "ar-Rasîd died at Tâs, after he had set out for Horâsân to combat Râfî‘ ibn ăl-Lît, who had rebelled (lit. and this Râfî‘ had already rebelled), and cast off his allegiance, and taken forcible possession of Samarqand.

Rem. b. Between حَكَانَ and the perfect a conjunctive clause may be interposed, as حَكَانَ لَبَّا بَلَغَ صَلَاحَ ăلِدِينِ خَبَرَ ٱلْعَدُودِ جَمِيعَ ٱلْأَمْرَاءِ when the information about the enemy had reached Şâlah ed-dîn, he had assembled the ămirâs.

4. (a) If two correlative clauses follow the hypothetical particles if, if that, لَوْلَا if not (Vol. i., § 367, o)*, the verbs in both clauses have usually the signification of our pluperfect subjunctive or potential, though occasionally too of our imperfect subjunctive or potential. For instance:

لَوْ حَكَانَ فِي هَمَّةٍ ٱللهُ إِلَّا ٱللَّهُ if there had been in them (heaven and earth) gods besides God, they would surely have gone to ruin;

لَوْ شَأَّ رَبُّكُ لَجَعَلَ ٱلْأَنَّاسَ أَمَّةً وَاحِدَةً if thy Lord had chosen, He would surely have made (all) mankind one people;

وَيَبْحَشُ ٱلْأَمْلِيِّنَ لَوْ تَرَكُوهُمْ مِنْ خَلْقِهِمْ ذُرِّيَّةً ضَعَافًا حَانَوا عَلَى ءَابَّٰهُمْ and let those fear (God), who, if they should leave (or were to leave) behind them weak offspring, would have fears for them (or would be afraid on their account);

وَلَوْ أنَّ أَهَلَّ ٱلْقُرْءَارِ اًمْنُوا وَاتَّقُوا لَفَسَحَنا عَلَيْهِمْ and if the people of those towns had believed and feared (Us), We would have surely bestowed upon them blessings from heaven and earth;

* The protasis of a sentence, when introduced by لَوْلَا, although it may not have a verb actually expressed, yet includes a verbal idea, viz. that of the verb حَكَانَ.
if I had been one of (the tribe of) Māzin, they (the enemies) would not have carried off my camels; 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, but had not thy people ceased recently to be in a state of infidelity, I would surely raise the house on the foundations of 'Ībrāhīm; had it not been for the goodness of God towards you and His mercy, ye would surely have followed Satan, (all) save a few; had it not been for 'Āli, 'Omar would surely have perished; had it not been for thee, I would not have gone on pilgrimage this year. (With 'Ajūj 'Ajūj in rhyme for 'A̲hj̲ūj̲ 'A̲hj̲ūj̲). [With 'Ajūj 'Ajūj inserted in both clauses if the Prince of the faithful were dead, I would swear allegiance to So-and-so; or only in the protasis if all that are with Mūnis had seen thee, they would surely turn away from him and leave him alone.]—(b) Occasionally is placed between ⌂ and the perfect in the protasis of the sentence, and...
A sometimes ٌكٍن 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

 لوُ حَتَّٰتْ عَلَىْتُ ۗ ذَٰکٗ لَصَرْتُكُهٗ

 لوُ كُانَوا عَرَضُوهَا لَمْ ۗ كُانُوا صَلُّبُوا رَبّ آلَّیسِدٗ

 if I had known this, I would have beaten thee;

 لوُ كُانَوا عَرَضُوهَا لَمْ ۗ كُانُوا صَلُّبُوا رَبُّ آلَّیسِدٗ

 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

 لوُ نُشَا؛ أَصْبَنْاهُمْ بِذَٰلٗكَ نِبْأٗ

 لوُ نُشَا؛ جَعَلْنَاهُ أَجَاٰجاَۜ

 if we pleased, we could smite them for their sins;

 لوُ نُشَا؛ جَعَلْنَاهُ أَجَاٰجاَۜ

 if we pleased, we could make it salt water. [If the verb of the protasis be an imperfect preceded by ٌكٍن and that of the apodosis a perfect, both may be rendered by the pluperfect subjunctive or by the imperfect subjunctive, as

 لوُ كُانُوا يَوْمُونَ ﴿بَلَّلٗهٗ وَالَّذِيۛ وَمَا أَنْيَلَ إِلَّٰهٗ يَا أَنْخَذُوهُمْ أُولَیَآَّ

 if they had believed in God and His prophet and in what has been revealed to him, they would not have taken them for

 لوُ كُانَ عَلَىْنِي مِنْ آَرَذٗي حَدْرُ نَجَّاٰكَ مِنْهَا أَصَابَكُ الْحَدْرُ

 if caution could save from death, surely the caution (of thy friends) would have saved thee from what has befallen thee (حَدْرُ in rhyme for حَدْر).]

 Rem. a. The apodosis of جَوَابُ لوُ (the answer, complement, or correlative of law) is frequently omitted, when the context readily suggests it; as

 وَلَٰوَّ أنَّ قَرَأَنَا سَّرِرتُ ۗ يَا آلِجَبَالٗ أَوْ قَطَفتُ يَّهُ آلَّایَرٗ أَوْ خَلَى يَّهُ آلَّمَوْتٗ

 and if the mountains could be made to move by a كُورُن, or the earth be cleft in pieces by it, or the dead be addressed by it, . . . (scil. it would be by this كُورُن);

 لوُ أَنَّ اِلِىِّ يَتَّمَّرُ قَوْهَا أَوْ أَوِيًّ إِلَى رَضِيٗنَ شِدِيٗنَ

 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);

 إِنَّها تَوَفَّقَتْ حَتَّىٖ نَّهَى مَعَعَدُ حَرُبِبًا وَصَبَرْنَا ۗ وَلَٰوَّ حَنَّا إِلَى بَوْاِتَنَا مَعْهُ

 I have delayed only until thou couldst see the extent of our forces and of our endurance;
and if we had been with him with our hearts (heart and soul), . . . .

A ἀλλὰς οὐδὲν ὑπέκλεις ἡμῖν—

al-Shāfi‘ī's ἀλλὰς μετοχικόν ἡμῖν ἄλλα ἔμπειρα ἕνα ἐπιμέλεια ἐπὶ τῆς ἁμάρτωσις. And if it (Seville) possessed no other glory but the place, called Axaraf, opposite to and overhanging it, famous for its numerous olive-trees, (and) stretching leagues by leagues, . . . . (scil. this would be enough for it, κάθαρα or κάμψις).

[Rem. b. The verb expressed or understood in a clause preceded by ὧδε even if, though, has the same signification as that of B give to the beggar, though he should come on horseback;

I will not retract my promise of protection, even if my head should fly before me;

cast me a beast to ride upon, even if (it should be) an ass

bring me a beast to ride upon, even if (it should be) an ass

§ 41, rem. b); the complaints of the wronged were brought before him, and he obtained justice for them, even from his own son; if thou causest an animal pain, however little, thou art cursed.]

5. After ἄν δὲ 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 ἀκούστων ἔκτιστο ἀκούστων

I will come to thee when the unripe dates become red; respond to God and to the Apostle, when he calls you to that which can give you life.—Consequently, if the particle ἀν or ὡσκόμενος be followed by two correlative clauses, the first of which extends its converasive influence to the verb of the second, the verbs have in both clauses either a present or a future significa-
A tion. For example: *فَأَذَّٰلَ، وَعَدَّ الْآخَرَةَ جَنَّةً لَّهُمْ* and when the promised term of the future life comes (or is come, or shall have come), we will bring you all together (to judgment); *إِذَا مَا وَقَعَ* when it (the punishment) falls (upon you), will ye believe it then? *إِذَا رَأَى يَحْيَى الْآمَرَ ذَلُّتْ صَعَابَهُ* when Yahyâ takes the matter in hand, its difficulties are easily overcome. In such cases the Latin requires the future-perfect in the first clause, and the future in the second. The imperfect is sometimes used instead of the perfect in the B protasis or apodosis; as *وَإِذَا تَتَّلَى عَلَيْهِ آيَاتٌ قَالُوا فَدَفْسُعُنَا* and when our verses are read to them, they say, *We have heard; أَنَّاسٌ إِذَا* men whom, when the shout of *‘Alight for the fray’* is raised, you see on foot (looking as tall) as if (they were) riding in rhyme for *رَكْبُ؛ رَكْبُ* and when thou seest them, their bodies make thee marvel. Occasionally too the imperfect occurs in both clauses; as *فَأَذَا نَزَلَ إِلَى الْوَقُوعِ رَكْبٌ وَأَنَّاسٌ رَايَتَهُمْ* and when our verses are read to them as clear proofs, thou discernest displeasure in the faces of those who disbelieve; *وَإِذَا نَزَلَ عَنْكُمْ* and when it (ill fortune) departs, it departs from a proud hero, whose sudden fits of passion are dreaded by his rivals; *وَلَعْنَتْ رَأْبِعْ إِذَا رَغَبَبَا* the soul is desiring much, if you give her what she wishes, and when she is reduced, or restricted, to a little, she is content.—If a clause dependent on *إِذَا* is introduced by such a perfect as *صَارَ خَانَ* or *رَكَّبَ* the verb governed in the perfect by *إِذَا* is likewise a historical perfect; e.g. *خَانَ إِذَا تَكَبَّرَ أَبْلَغَ* when he spoke, he spoke eloquently; *وُدْخَرَ بَعْضٌ أَهْلِ الْعَلَمِ إِنَّ رَسُولٍ* some learned men say that the Apostle of God, when the time of prayer had come, went to the mountain-roads of Mêkka. Here also the imperfect is sometimes
The Verb.—I. The States or Tenses.

used in the protasis or apodosis, as

and when I saluted him, my head did not reach to his waist; and when he bestowed raiment, he did it in a liberal and generous manner; 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 stands in the middle of a narrative of past events, the perfect has also the sense of the historical perfect, [as, 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;

El-Mu'tasim was good-tempered, but when he was angry, he cared not whom he killed, nor what he did;] I remember whilst we were in Kazwín, 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 اِذًا as a conjunction arises in reality out of its original meaning as a temporal demonstrative (see Vol. i., § 367, b). Like يَوْمَ, وَقِتَ, حَسْنَ, etc. (see § 78), اِذًا is an accusative 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 اِذًا, 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 \((\beta)\) 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. \(a\).

Rem. \(b\). The temporal clause introduced by ٌلََٰ لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا لَّا Lāy in meaning with a conditional clause introduced by ُنَِٰ نَِٰ نَِٰ نَِٰ نَِٰ نَِٰ نَِٰ نَِٰ نَِٰ نَِٰ نَِٰ نَِٰ نَِٰ نَِٰ نَِٰ نَِٰ نَِٰ Nūn (see § 6)\(*\); but it is very rare [in prose] to find لَّا Lāy construed with the jussive like ُنَِٰ نَِٰ نَِٰ نَِٰ نَِٰ نَِٰ Nūn (§§ 13 and 17, \(c\)), as لَّا لَّا Lāy ُنَِٰ Nūn and when poverty befalls thee, bear it patiently \(تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ تَجَمَّلَ Tājumal)\; [and لَّا لَّا Lāy when you visit me, you will honour me].

Rem. \(c\). It has been said that when لَّا Lāy or ما مَّا Ma Ma is immediately preceded by حَتَّى Hātā 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 conversive influence of لَّا Lāy or ما مَّا Ma Ma does not, however, hold good. حَتَّى Hātā 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, \(c\), \(\beta\)). This view it is which the Arabic language has chosen to adopt in the case of two correlative clauses, introduced by لَّا Lāy,

\[\text{[The difference is that لَّا Lāy denotes what is possible, ما مَّا Ma Ma what is ascertained, so that one says لَّا Lāy جَآئَآ Zaid if Zèid come, but ما مَّا Ma Ma لَّا Lāy when the beginning of the month shall come.]}\]
after. For example:  

**A**  

إِذَا خَنَصَ فِي الْفَلَّةَ ٍ وَجَرِّبَ فِي بِيْرٍ يَرِيحِ طَبْيَةٍ وَتَرْحَوْا بِيْها جَاهِضِي رِيحٍ  

"He it is who letteth you travel by land and by sea, until, when ye are on board of ships, and they sail away with them (abrupt change of person, instead of with you) with a fair wind, and they rejoice in it, there overtake them (the ships) a tempestuous gale, and the waves come on them from every side, and they think that they are encompassed, (and) call upon God, professing sincere religion;"  

**B**  

**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  

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* [Trumpp, *Der Bedingungssaz 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.).  

**C**  

**حَتَّىٌ, 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  

**حَتَّىٌ إِذَا أَنْتَبِيت, I run until**  

**D**  

I attain the end; but before I was aware of anything,* El’Aswad had entered the room;  

**وَتَوَزَّعَتْ بَيْنَهَا مَعِينٍ طَلِيَّةٌ فَوَجَّاهَا صَمْهُ يُبَتَّجُ بِيَابَاتِهَا فِي بَيْرٍ يَوْزَعُونَ حَتَّىٌ  

**and on that day when we bring together out of every nation a company of those who have gainsaid our revelations, 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 Korān xxvii. with that cited above**
A repetition of the act justifies us in the use of the past.

We have not sent before thee (any) but men, to whom a revelation was made, of the people of the cities, . . . until, when the apostles were despairing, and were thinking that they were deluded. Our aid came unto them; and when they had forgotten 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 ِإنْ ِبِفِٰ (Vol. i., § 367, f), and after many words which imply the conditional meaning of ِمَعْتَىٖ (ِيَٰٓ ِإِنْ ِبِفِٰ ِالْشَّرِّطُ), 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, are: ِوََُوِِيَّ وََُوِِيَّ وََُوِِيَّ whatsoever, whoever, what, who, wherever, whenever, whenever, as often as, where, when, whenever, whenever, wherever, however, whenever, whenever, whenever, whenever.

Examples: ِأَيْنَآ أُخَافُ ِإِنْ ِبِفِٰ ِبِعْصِيَتِ ِرَبِّيٖ ِعْدَابٍ ِيُومٍٰ عَظِيمٍ I fear, if I rebel (lit. have rebelled) against my Lord, the punishment of a great (i.e. terrible) day; ِوَأُقْتَلُوْهُمُ ِحَيْثُ and slay them wherever you find them (lit. have found them); ِوَهُوَ ِمُعْكَرُ أَيْنَآ ِحَتَّىٖ ِوَهُوَ ِمُعْكَرُ أَيْنَآ ِحَتَّىٖ and he is with you wherever you are. The same remark applies to the perfects before and after ِأَوِّ or, in such phrases.
as it is all the same whether they are absent or present; it is all one to me whether thou standest or sittest; honour a guest, whether he be rich or poor.—(b) If the words \( \text{ب} \), \( \text{أي} \), \( \text{إن} \), \( \text{ب} \), \( \text{ت} \), \( \text{ف} \), \( \text{و} \) be followed by two clauses, the first of which expresses the condition 
[\( \text{ب} \) or \( \text{أي} \) ], and the second the result depending upon it 
[\( \text{ب} \) or \( \text{أي} \) ], 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: 

\[ \text{إِنَّ فَعَلَتْ ذِلَّةُ هَدَيْتُ } \]

if you do this, you will perish, lit. if you shall have done this, you have perished or will perish (§ 1, e); 

\[ \text{مَنْ حَثَّمَ سُوَءًا بَلْغَ مُرَادَهُ } \]

he who (= if one) keeps (has kept) his own secret, attains his object; 

\[ \text{الْحِكْمَةُ ضَالِّةٌ الْمُؤِمِنِينَ أَيْنَما وَجَدَّهَا أَحْذِهَا } \]

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 \( \text{قَالُ} \), \( \text{أَي} \), \( \text{إِنُّ} \), \( \text{أَخَوَاتُ} \) 
\( \text{طَانُ} \), or one of the \( \text{أَخَوَاتُ} \) \( \text{طَانُ} \) the sisters of the verb \( \text{kāna} \) (such as to become, \( \text{إِلَى} \) to be by day, \( \text{بَتْ} \) to be by night, \( \text{صَارَ} \) to be in the morning, \( \text{أَصْحَ} \) to be in the evening), must be inserted between those words and the perfect in the protasis, and the apodosis must be indicated by the particle \( \text{فَ} \). For example: 

\[ \text{إِنَّ طَانُ } \]

if his shirt is (has been) torn in front, she D

* [The verb in the protasis may never be a \( \text{فَعَلَ} \) جَامِدً \( \text{an aplastic} \) verb, such as have but one tense and no infinitive, as \( \text{عَسَى} \) لَيْس. Comp. § 187, b. In negative clauses the jussive with \( \text{لَم} \) \( \text{is employed} \) (§ 12) with very rare exceptions as \( \text{Korān ii. 140} \) 

\[ \text{وَلَنَّ أَنْتَيْتَ الْدِّينِ أُوْلَئِكَ الْكَتَابُ بَيْنَ آيَتُهَا مَا فَتَعَوْا قِبْلَتَكَ } \]

even though thou shouldest bring every kind of sign to those who have been given the Scriptures, yet thy kēbla they will not follow, for \( \text{لَم} \) \( \text{يَنْتَعَ} \).]
A has spoken the truth; if ye have
believed in God, place your trust in Him;
فَمَا يَذْكَرُ الْعَدَرُ أَوْ فَسَامُحُ إِنّي
accept my excuse readily or (at least) be
َفَاكِرُتُ أَجْوَمُتُ أَوْ جَنِيتُ
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 ﻰٓأـٓىـٓآ, or one of its “sisters,” must be prefixed
to the correlative clauses; e.g. ﻰٓأـٓىـٓآ.

B

B themseleves to attain an object, they attained it
and whenever one of the wild animals came
to visit him, he made it his prey;

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

إِنّي أَذْرَكِتُ الْعَلِيمُ
I attained knowledge only by

praising (God), for, whenever I understood (anything), I said, Praise
belongs to God. [(e) If, however, the verb ﻰٓأـٓىـٓآ, 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

إِنّي كَتَبْتُ لَهُمْ أَنْ يَقْبَلُوا
if ye love God, then follow me;

وَلَا يَمْلَأُ لُبْسَ أَنْ يُنَادِيِّنَ مَا خَلَقَ آلْهُ
nor is it lawful for them to conceal

ٌلَيْلُ
what God hath created in their wombs if they believe in God;

ٌكَتَبْتُ صَادِقًا لِقَدٍ فَضُحَتْنِيٍ
if thou speakest

ٌكَتَبْتُ صَادِقًا لِقَدٍ فَضُحَتْنِيٍ
the truth, thou hast killed me; if thou liest, thou hast disgraced me.]

Rem. a. What has been said of the temporal إِذٌ in § 5, rem. a,
is also applicable to the conditional ﻰٓأـٓىـٓآ, for ﻰٓأـٓىـٓآ is also originally a
demonstrative (compare ﻰٓأـٓىـٓآ). In this case, however, the
language always employs the perfect, never the imperfect in-
dicative, 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 إنْ (§ 4, rem.), is frequently omitted, when the context readily suggests it; as إنْ لَدَوْلاَنَّ مِنْ أَهْلِ السَّمَيْنَ وَلَا فَاَسْوَفْ مِنْهُ أَلَّمَيْنَ if two honest men of the Muslims bear witness in thy favour, (good and well); but if not, demand of him the oath; إنْ تَبَّتْ وَرَجَعَتْ عَنْ قُوُّالِكَ وَلَا إِنْ أَمَّرْتُ الْعَبِيدَ بِسَلِيْلاً 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 flay thee alive. [Comp. § 186, rem. c, footnote. By this omission وإنْ, though (§ 17, c, rem. a) acquires the meaning of nevertheless, as in the saying of the Prophet إِرْضِيَ بِيَّناً وإنْ (the camel) nevertheless (though she be destined for sacrifice), Lisān xvi. 179.]

Rem. c. Where مَّنْ أَيُّهَا لِلَّذِينَ أَمَلُوا and مَا are interrogatives or simple relatives, حَيْثُ أَيَّانَ أَيْنَ أَيْنَ أَيْنَ and interrogatives, and حِيْثُ and a simple relative adverb, without any admixture of the conditional signification of إنْ, perfects dependent upon them retain their original sense.

7. After the particle مَّا, as long as, whilst, as often as (Vol. i., § 367, p), the perfect takes the meaning of the imperfect (present or future); as لا عُقِينُ مَا عَقِينُ ضَرَاً may you never meet with harm (§ 1, f'), as long as you live! أَنْسَ مَا دَاوَى فِي الْحَيَاةِ الدُّنْيَاةِ غَافِلُونَ D men are careless, as long as they live in this world (lit. remain in the life of this world); لا أَتَسَاكْ مَا ذُرْ شَائِئَ I will not forget thee, as long as a sun rises; البَعْدُ مَا دَفَعَتْ أَجَابُ 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 بِهِ مَآ لَمْ بِهِ with the jussive (see § 12).

Rem. The Arab grammarians regard this مَّا as مَّـظَرِّيْةٍ مَآ as مَّـظَرِّيْةٍ مَآ
A or زمانية, i.e., as equivalent to a verbal noun or infinitive in the accusative of time. They say that ما دمت حيا as long as thou remainest alive, is equivalent to مدة دومتك حيا or دوم ما. This cannot, however, be the case, for whence then would come the conversive force of this ما? It is in fact only a variety, in its application to time, of the مَأْلَفْتْيَة or conditional ما (§ 6, a).

B 8. The Imperfect Indicative (المضارع المرنوم) 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 الْإِنسَانُ يُمَتَّر وَاللَّهُ يُقْدِرُ man forms plans and God directs them (man proposes, God disposes); 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 الله يُعَلِّمُ بِمَا يَعْمَلُونَ God knows what ye are doing. Hence its use as a historical present in lively descriptions of past events; e.g. قال طلحة فأخرج أعدو فأتلبس ورعي وأخذ سيفي وأطرب درتقي ففي صدرى 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 واتقوا يوما لا تجزؤ نفس عن نفس شيئًا 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; قَالَ الله يَحْكِمُ but God will judge between them on the day of the resurrection.—To render the futurity of the act still more distinct,
the adverb سَوْفُ (Vol. i. § 364, c), or its abbreviated form س (Vol. i. A § 361, b), in the end, is prefixed to the verb; as 

وَمَنْ يَفْعَلُ ذَلِكَ عِدْوَانًا وَطَالِبًا فَ سَوْفُ نُصُبِّيَّةٌ نَارًا and whoever does this maliciously and wrongfully, we will burn him with hell-fire; 

سَبِّبْتِهُ فِي مُوْضُعِهِ we will explain it in its (proper) place; 

سَتَعَفَّى مِنْ عَدْوَاتُكَ طَلَّ كَيْبُ thou shalt be protected (through God's grace) from every machination of thine enemy.

Rem. a. سَوْفُ may have the asseverative ل prefixed to it, as بَوْنَ سَوْفُ بِحَبْطَةٍ رَبِّي قَرَّطُي and verily thy Lord will give thee (abundance) and thou wilt be content; and it may be separated from its verb by a verb which is void of government, as in the verse 

وَمَا أَدْرَى وَ سَوْفُ أَحَلَّ أَدْرَى أَقُومُ أَلَّا حِصُنِّي أَمْرِيَّ and I do not know, but I shall (I think) know, whether the family of Hisn are a band of men or women.—Rare forms are سُوْفُ, سُوُفُ, سُوْفُ.

[Rem. b. The simple future has sometimes the sense of a polite order or request; as فَقَالَ لَهُ سُلِيْمَانُ تَنْصِرِفُنَّ وَتَرَى فِيّمَا بَيْنَتا Depart now, and we will consider between ourselves (Ṭabarī ii. 544, l. 7): 

وَقَالَ إِلاَّ يِتْخَبُّ تَدْخِلُ أَصْحَابُ اللَّهِ الْأُمِّرِ and he said to Itāb: Have the kindness to enter, God bless the Emīr; 

فَقَالَ لَهُ حَالَدَ تَوْمَهْنِي يَا أَمْيَرُ الْمَوْبِينِ قَامِنُه and Hālid said to him: Grant him indemnity, O Prince of the faithful, and he did so (Ağ. 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 (الْحَالِ) in which the subject of the previous perfect found himself, when he completed the act expressed by that perfect

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

§ 8

A. as 

he came to him to visit him; 

he came to a spring of water to drink; 

then He seated Himself on the throne to administer the rule (of the Universe); 

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 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 (الحال) in which the subject of the previous perfect found himself, when he did what that perfect expresses [حال مقارن]; as 

Zeid came laughing; 

he returned, congratulating himself on (lit. praising) his morning-walk; 

leading (as it were) my heart by its bridle; 

and we remained watching for him as one watches for the new-moons of the festivals; 

and one of them came to him, walking bashfully; 

we remained watching for him as one watches for the new-moons of the festivals;

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 لا, the imperfect retains its general idea of incompleteness and duration; as 

he went out, not knowing, or without knowing, where he was; 

the liberal (man) does not respect the stingy.

—After the negative particle ما it takes the meaning of the present; 

a man is not declared righteous by the evidence of his own household; 

the evidence of his own household; 

a man is not declared righteous by the evidence of his own household;
The Verb.—1. The States or Tenses.

unbelievers among those who possess a (revealed) book, and among the polytheists, do not wish that any good should be sent down unto you from your Lord:

إنَّ الْذِّينَ يُعْتَمِدُونَ مَا أنَّزلَ اللَّهُ مِنْ الْكِتَابَ وَيَشْتَرُونَ بِهِ نِيَّةً قَلِيلًا أُولَئِكَ مَن يَأْتِلُونَ فِي بُطُونَتِهِمْ إِلَّا أَنْتَانِ وَلَا يُكْتَمِلُ اللَّهُ نُورُ الْقُرْآنِ 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 indicative is used لِلْخَالِلَ, to indicate present time (الْعَزِيمَانُ الْحَاضِرِ), and لِلْإِستَغْبَالِ, to indicate future time (المُسْتَغْبَالِ, less correctly المُسْتَغْبَالِ).

9. To express the imperfect of the Greek and Latin languages, 

خَانَ بَيْحُ السُّعْرُ he was fond of poetry and poets; خَانَ يَرْضِحُ فِي صَلِّ يَوْمِ عَدَةَ and there used to be (stationed) in it (the city) a general with a thousand men; رَجَالُ خَانَا يَتْلُونَ مَعَ الْمَلْوَكَ men who used to live with the princes. If this signification is to be attached to several imperfects, it is sufficient to prefix 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, خَانَ need not be prefixed to it; 

وَاتَبَعُوا مَا تَتْلُو الْسُّبْاطِينَ عَلَى مُلَكِ سُلْطَانِ and they followed what the evil spirits read (or recited, or followed) in the reign of Solomon; قَلْ فَلَمْ تَتْلُوْ تَتْلُوْ تَتْلُوْ تَتْلُوْ Say, Why then did ye kill the prophets of God before? Here and stand for قَدْ تَتْلُوْ and خَانَتْ تَتْلُوْ. [So in poetry after قَدْ; see Vol. i. § 362, r, footnote. R. S.]
10. To express the future-perfect, the imperfect of *bawnâ* (يَكُونُ) is frequently prefixed to the perfect, the particle *qâd* (قد) being sometimes interposed. For example,  

\[ \text{أَنَا أَخْرُجُمُ وَلَا يَكُونُ بَقِيَّةً} \text{ (Vol. i. § 362, k.)} \]

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.

[Rem. In dependent clauses introduced by *an* (أنْ) the future-perfect becomes the perfect of the subjunctive, e.g.  

\[ \text{يَجِبُ أنْ يَكُونَ ذَهَبَ} \text{ (Vol. i. § 362, k.)} \]

it cannot be but that he has gone (abierit) ;  

إِخْتَلَفَ المَتَكْلِمُونَ فِي حُكُومِ اللهِ (أنْ يَكُونَ اللهَ) أَمْرُ the theologians disagree about  

God's having ordered (jussereit).]

11. The *Subjunctive* of the imperfect (المُضْارِعُ المُنْصَوْبُ) has always a future sense after the adverb *lën* (لَنْ) (Vol. i. § 362, k.), and the conjunctions *lën* (لَنْ) *that*, *lên* (لََّنْ) *or* *لَّا* *that* not, *lêt* (لِتَ) *and* *لَّا* *that*, *lên* (لََّنْ) *that* not, *lêt* (لِتَ) *and* *لَّا* *that*, *lên* (لََّنْ) *that* not, *lêt* (لِتَ) *and* *لَّا* *that*; as  

*لَمْ يَدْخُلْلَ لَِّي هُوَ أَوْ نَصِّرَ* none shall enter Paradise except those who are Jews or Christians;  

*أَمْ هُمْ يَتَدْخُلُونَ بِالجَنَّةِ* do ye think that ye shall enter Paradise?  

See § 15.

12. The *Jussive* of the imperfect (المُضْارِعُ المُجَزَّوْمُ), when dependent upon the adverbs *lêm* (لَمْ), *lêm* (لا) *not* not, and *lêm* (لا) *not yet* (Vol. i. § 362, ff; gg), has invariably the meaning of the perfect. For example:  

*أَنْ تَدْخُلُوا بِالجَنَّةِ* *أَيْنَ أَنْ تَدْخُلُوا بِالجَنَّةِ*  

اللهُ لَهُ مَلُكُ السَّمَوَاتِ وَالأَرْضِ  

Am Hūsām remarks: An tādakhulaw bighnata ωλία βάνοικος μείλα των διών χάλωσα
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? And a word 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? If your 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); if you do not do this, you will perish (§ 6, b); he was not fond of poetry and poets (§ 9).

Rem. The grammarians put the distinction between لَا يَفْعَلُ and لَا يُفْعَلُ in this way, that the negation of a thing is not the negation of its doing. [meaning he has not yet done it, but he will certainly do it afterwards; see Beid. on Kor'an iii. 136. R. S.]

13. After ْأَنَّ إِنْ and the various words that have the sense of the jussive has the same meaning as the perfect (§ 6); as whether ye hide what is in your breasts, or disclose it, God knoweth it; whatever good ye do, God knoweth it; if, now that thou hast become a Muslim, thou dost a good work, thou wilt be rewarded for it; if ye do us justice, O family of Merwan, we will draw near to you; wherever ye are, death will overtake you; he who seeks our protection has nothing to fear after our covenant; but he who does not come to terms with as 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 إنْ *; e.g. قالوا كُونوا هُوداً أو نُصْارَى تَبَيَّنوا they said, Become Jews or Christians, (and) ye will be guided aright. Here كُونوا is equivalent to إنْ تَبَيَّنوا, If ye become Jews or Christians, ye will be guided aright. See § 17, c.

B [Rem. a. كَيْفَ and, according to the school of Basra, also كَيْفَا 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 كِنْ تَضْعَ أَصْحَعْ as thou dost, so will I do. See, however, an example of the jussive in both clauses, § 17, c.]

[Rem. b. After كَيْفَا both the jussive and the indicative may be used in the two correlative clauses, as كَيْفَا تَنْزِلْ تَأْخُّل and كَيْفَا تَنْزِلْ تَأْخُّل wilt thou not alight and eat? كَيْفَا تَأْخُّلْ أُحِدْتَاكَ wilt thou not come to me, (then) I will tell thee?]

14. The Energetic forms of the imperative have always a future sense; as لَنْ يَنْجِيَكَا مِنْ هَذِهِ لَكُونَ مِنْ الأَنْتَاهِيْنَ if thou deliverest us from this (danger), verily we will be of (the number of) the grateful; وَأَلْهَٰلَ لَأَحْرِيْنَ ُعُفُْيَكَ 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 أنْ that, after verbs which express inclination or disinclination, order or prohibition, duty, effect, effort, fear, necessity, permission, etc.; َلَا أَنْ or َلاَ َلَا that not; and َلْنَ (for َلَا, i.e. it will not be or happen that) certainly not, not at all.

For example:

I wished and desired to make plain to them the path of learning;

لا يَأْبَبْ كَاتِبَ أَنْ بَرَّرَتْ. It behoves the learner to strive by his seeking after knowledge to please God;

يُجْوِزَ َأَنْ يَكُونَ أَنْ عِلِمَهُ رَبَّهُ. it may be the accusative;

قَالَ فَأَقْلِطْ يَنْصِبُ فِيْهَا كَانُ لَكَ أَنْ تَتَكَبَّرَ فِيْهَا. He (God) said, Get thee down then from it (Paradise), for it is not for thee to behave with pride in it; [§ 160] I commanded thee to do such a thing;

إِنَّى أَخَافُ أَلَّا يَتَرَكْنِى. 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; ما مَعَكَ أَلَّا تَسْجَدْ. what hath hindered thee from worshipping (him)?

لَنْ تَمْسََى أَنْ تَرْبَى إِلاَّ إِيَّاهَا مَعْدُودَةً. the fire (of hell) shall certainly not touch us save for (shall certainly touch us only for) a certain number of days;

لَنْ يَقْدَرْ أَنْ تَنْجِحَ إِلاَّ إِنْ كَانَ هُوَ أَوْ نَصَارَى. none shall enter Paradise save those who are Jews or Christians;

فَلَنْ أَبْرَحْ الأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي. I will therefore not quit the land (of Egypt) until my father gives me leave.

[REM. If we wish to indicate that the thing ordered or resolved upon has actually been done, the verb may be followed by َوْنَ with the perfect, as ِإِنَّهُ تَعَالَى نَبِيَّ قَدْرَ َأَنْ أَحْيَاهَا أَوْلَى قَدْرَ َأَنْ يُسْجِبِهَا ثَانِيَاً 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 َأَنْ with the indicative of the imperfect is often employed as the equivalent of َأَنْ with the w. ii.]}
A subjunctive, as in the verse

as often as I intend to send outward some good deed for my future life and to repent toward God (see Fleischer, Kl. Schr. i. 526 seq.).]

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

it pleased me that thou stoodest up; I know that he said; I know that he is asleep. As quod, ēr, with a pronoun (ētā, etc.), is more usual in such clauses, the native grammarians designate ān, when it has the same meaning as ān and governs the indicative, by the name of the 'an that is lightened from the heavy form, or, more shortly, the lightened 'an; but when it is equivalent to the Latin ut, they call it the 'an that governs the subjunctive (الِبِنْشَارِعُ الْبِنْصُوبُ).

After verbs of thinking, supposing, and doubting, when they refer to the future, ān may govern the indicative of the imperfect, as or the subjunctive, as e.g. I think he will get up.

Rem. a. ān is in these cases مَكْرَاةُ, that is to say, with the following verb is equivalent in meaning to the masdar or infinitive of that verb; e.g. and that ye fast is better for you (سَيَبَّأَمْتَ=آنَ تصُومُوا) I wish to visit thee (زَيْارَتَكَ=آنَ كُتَتَ). āنَ تصُومُوا خَيْرُ لَنَّدْمَرُ وَأَرِيدُ آنَ آزُوْرُكَ; أَعْجَبْنِي آنَ قُمْتَ; (زَيْارَتَكَ=آنَ آزُوْرُكَ.

Rem. b. The omission of ān before the subjunctive is very rare; as seize the thief before he can seize thee; and in the verses 

الأَيُّهَا ذَا الْكُلُّ.
The Verb.—2. The Moods.

The grammarians tell us that some of the Arabs construed the imperfect indicative, as in the verse

أَضَعَنَ الْقَصْدَةَ مُنْعىَ فَلَوْصَ رَآمِر

I have given Amr ibn Imran a hundred camels for a young beast unable to rise, for fear lest I should be blamed (Hamasa, p. 256, l. 3);

أَعْدَدْتُ الْسِّلَاحَ أَنْ يِحْيَ عَدُوٍّ فَأَقْتَهُ

I have prepared arms for fear that an enemy should come, in which case I may repel him;

أَنْ تَضَلْ إِحْدَاهَا فَتَذْجَرْ إِحْدَاهَا

for fear lest the one of them should make a mistake, in which case the other may remind her (Kor'an ii. 282). In these and similar phrases (Kor. iv. 175, vi. 157, xlix. 2, Lane p. 106, b) the interpreters supply

مَحَافَةٌ

in others it may be explained by the preceding words implying a prohibition, as Kor. xxxv. 39, Tab. i. 657, l. 8, 3026, l. 2. In the verse (Hariri, Dorrat, 88) ٪ أُوْصِبَكَ أَنْ يَحْمِدَكَ الْإِلَآَءَارُ ٪ "أُوْصِبَكَ—وَيَرَجَعُ الْيَسْكِينَ وَهُوَ خَائِبٌ" ٪ أُحْذَرُكَ ٪ I warn thee lest thy near relations should praise thee, but the poor return disappointed. D. G.

* [Beidawi on Kor'än ii. 77 reads أَحْصُرُ, adding that, if أَنْ is omitted, the verb is put in the indicative. R. S.—Comp. Hamasa, p. 438, l. 6 seq. and see also Lane p. 104 c, on Kor'än xxxix. 64]
A (b) By لِّ that, in order that ([called لَأَمَّرْ نَحْيًا] originally a preposition, Vol. i. § 366, c); لِّ and لَّنِّ, that, in order that; لَكِنْ and لَّنِّ, that not, in order that not; particles which indicate the intention of the agent and the object of the act. For example:

"ثُبُبٍ لِعْفَرَ نَّكَلَ اللّهُ يَبْنُيَّيْنِي أَنْ يَسَلِّلَ الْيَسِّرُ اللّهُ تَعَمَّلَ خَالِقًا لِيَسْهُوُهُ عَنِ الْبَلَاءِ it behoves the Muslim to ask God (who is exalted above all) for health, that"

B He may preserve him from misfortunes; إِذَا حَفَظَتْ شَيْئًا فَقَلْيُهُ شَكَر

when you learn anything, write it down, so that you may constantly refer to it; كُنْيَا أُعْهَرُ that I may prepare them; وَأَمَرْتُ لَنِّ أَخْوَنَ تَعْلَمُوا لَيْكَ تَعْلَمُوا learn that ye may teach; I am ordered (this) in order that I may be the first of the Muslims (of those who surrender themselves to Him); لَكِمْآ تَعْلَمِيْنَ صَادِقًا that thou mayest know me to be speaking the

C truth: تُرَدِّيدَنَّ كُنْيَا تَضْيِدِيْنَ وَخَالِدًا thou desirest to take me as thy lover together with Hālid;

"لَيْ مَنْ شَتَفِنَ بِذَخَرٍ ذِلِكَ خُلُقًا يَطُولُ أَلْسَنَّ أَتْبُعُونَهُ and I am ordered in order that I may be the first of the Muslims (of those who surrender themselves to Him); كُنْيَا يَكُونُ دُوَّرةً بِيْنَ الْأَطْفَيْنِتُحَلْ لِكُنْيَلَا نَأْتَوْا عَلَى مَا قَاتَمْرُ that (the spoil) may not be a thing taken by turns among the rich of you; إنّما قَالَ ذَلِكَ لَلَّيْلَا يَسْهُفُ بِالْعِلْمَ that ye may not grieve over what escapes you; he said this only in order that learning might not be disparaged.

Rem. a. After لِّ the grammarians assume the ellipse of أَنْ, which always appears before the negative, لَّنِّ. The insertion of لَأَمَّرْ is allowable, as لَأَمَّرْ أَخْوَنَ and لَأَمَّرْ لَنِّ أَخْوَنَ by which some translate I am come to thee to read (whence some translate I am ordered to be the first of the Muslims); except when it is
the or lām of denial, i.e. when it is the predicate of A

God was not one to chastise them whilst thou wast among them; 

Zeid was not a man to drink wine.

Rem. b. The addition of ُحَتَّى sometimes to interrupt the government of ُحَتَّى as in the verse: 

when thou canst not benefit, then harm; for nothing is expected of a man but that he should harm or benefit. Sometimes ُحَتَّى is added to strengthen the regimen; as 

that thou mayest deceive and beguile; 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: 

we will not cease to stand by it (worshipping it), till Moses return to us:

we must meditate before we speak, in order that our words may be appropriate; 

he must not weaken the spirit so that he is hindered from acting; 

tell him, if he chooses, to sit down 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 expectation on the part of the agent, it is followed by the perfect or the indicative of the imperfect. For example:

they journeyed till the sun rose; and so he fled till he got a great way off; 

he is so ill that they have no
Part Third.—Syntax.

§ 15

A hope of his living; 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 the grammarians assume the ellipse of, and say that it is equivalent in meaning to or, as beat the thief until (he) repents

Rem. b. In some cases the regimen may be doubtful; as and they were agitated until the apostle said (or), or so that the apostle said (or), and those who believed with him, When (will) the help of God (come)?—In fact, after four constructions are possible, which may be exemplified thus:

I journeyed to El-Kufa that I might enter it (= )

I journeyed to it till I entered it (hist. imperfect, I have journeyed to it till I am (now) entering it (= ))

I journeyed till I (actually) entered it.

(d) By when this particle introduces a clause that expresses the result or effect of a preceding clause (, or ). The preceding clause must contain an imperative (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 in all these

* [In some cases the indicative is employed where at first sight we should expect the subjunctive, as in Korān lxxvii. 36 it shall not be permitted to them to allege excuses (they cannot excuse themselves); Hamāsa p. 407, ]
cases is equivalent to that of

\[ \text{Example: } \text{أغفر لي يا رب!} \]

pardon me, O my Lord, so that I may enter Paradise;

\[ \text{وَأَذْخِرُ الْجَنَّةَ} \]

O my Lord, help me, so that I be not forsaken;

\[ \text{وَأَهْلُلُ} \]

order him to sew it;

\[ \text{وَأَقْدَمُ إِلَيْهِ فِيْخِيَطَةً} \]

O camel, go at a far-stretching gallop to Sulaiman,

\[ \text{فَسَيِّبَحَا فَسَيِّبَحَا} \]

that we may find rest (and mayest you) in rhyme for

\[ \text{فَسَيِّبَحَا} \]

and do not punish me, so that (or lest) I

\[ \text{بِهِ} \]

perish;

\[ \text{أَلَّهُ} \]

O God, hand us not over to ourselves, lest we be too feeble (for the charge), nor

to (other) men, lest we perish;

\[ \text{وَلَا تَنْفَعُ} \]

and do not exceed therein, lest my wrath alight upon you (or become due to

\[ \text{لَيْبَ} \]

you); would that I had money, that I might
give part of it away in alms!

\[ \text{وَأَلَّهُ} \]

O would I had been with them, that I might have won great gain;

\[ \text{أَحَمْ فَأَوْرَكَ} \]

perhaps I may go on pilgrimage so as to visit thee;

\[ \text{هَلْ زَيْدُ} \]

is Zeid at home, that I can go to him

\[ \text{فَأَلَا} \]

(=tell me whether Z. is at home, so that etc.)?

\[ \text{عَلِيَّ} \]

have we then any intercessors to intercede for us?

\[ \text{يَا أَبَنُ} \]

O son of the noble, wilt thou not draw near,

\[ \text{هَا نَدْرَسُ فَتَحْفَظُ} \]

that thou mayest see what they have told thee?

\[ \text{رَبِّ لَوْلاً أَخْرَجْي} \]

why dost thou not study, that thou mayest learn by heart?

\[ \text{إِلَى} \]

\[ \text{أَجَلُ قَرْبِي} \]

my Lord, why hast Thou not granted me a

\[ \text{فَأَصْدَقَ} \]

respite for a brief term, that I might give alms?

\[ \text{لا يَقْضَى} \]

sentence is not passed upon them, that they die;

\[ \text{مَا تَأْلَى} \]

thou never comest to us to tell us something.

\[ \text{فَاصْدَقَ} \]

REM. The imperative must be pure or real (محَفَصٌ), not an

\[ \text{مَحَفَصٌ} \]

interjection like صَ، nor a verbal noun in the accusative. You

\[ \text{صَ} \]

say صَ فَأَصْدَقْ إِلَيْكَ hold your peace and I will treat you kindly;
hush, and the people will go to sleep. The negative clause must also be pure, not restricted by َأَلَّا, nor followed by another implied negative; e.g. 

ما أَنْتَ إِلَّا تَأْتِينَا فَتَحَجَّدُنَا

then you never cease coming to us and (never cease) telling us something. Consequently we may say َأَنْتَ تَأْتِينَا فَتَحَجَّدُنَا, if we understand the words to mean thou dost not come to us and (dost not) tell us something (= َفَما تَحَجَّدُنَا). [The poets allow themselves to use َأَتْرَكْتُ مُنْزِلِي َلِيْنَى تَيْمِيمٍ وَلَحْقٍ يَلِيجَجَارَ فَأَسْتَرْهَا I will leave my abode to the Bënë Tenim, and betake myself to the Hiğâz, that I may have rest. (Comp. Jahn, Erklärungen zu Sibâwîh, p. 53.) D. G.]

(e) By َأَلْسَنَ, under the same circumstances as َفَأَلْسَنَ, when the governed verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause; as َأَمْ حَسْبِي أَنْ تَدْخِلُوا الْجَنَّةَ وَلَمْ أَلْسَنَ َيَعْلَمُ الَّذِينَ جَاهَدُوا مَنْكُرَ وَيَعْلَمُ الصَّابِرِينَ do you 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 حَلَقٍ وَتَأْدِينَ يَمْشِئَ َأَلْسَنَ do not restrain (others) from any habit, whilst you yourself practise one like it; َفَقُلْتُ أَدْعِيَ وَأَدْعُو إِنْ أَنَّى لِصَوْتٍ أَنْ يُنادَىَ دَعَائِنَ and I said (to her), Call, and I will call (at the same time), for it makes the sound go farther, if two persons call out together; َأَلْسَنُ أَكْ جَارِخُمْ وَيِكَونُ بَيْضٌ َوَبِينُكِ الْمُهُودَةَ وَالْإِلَحَاءٌ was I not your neighbour, there being (all along) between me and you love and brotherly affection? َأَلْسَنَ تَأْخُذَ الْسَبْكَ َوَتَسْرَبُ الْأَلْبِنَ َوَيَمَيْرَ عَيْبَةَ وَيَقَرُّ عَيْنَيْ أَحَبُّ إِلَيْنِ منْ لَيْسَ الْشَفَافُ 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, thus used, or the like, or the same, or the opposite.

The wâw of simultaneousness, and explain it by the like.

[Rem. The school of Kûfa allow the use of the subjunctive also after the wâw in the manner of and, e.g. do not upbraid people for actions, whilst you free them yourselves (Tab. ii. 887, l. 1 seq.). D. G.]

(f) By or, which is equivalent either to or until that; as I will certainly

kill the unbeliever, unless he becomes a Muslim: and when I squeezed the spear of a tribe, I broke its knots, unless it stood straight; I will stick to you till you give me my due; I will deem everything difficult easy, until I attain my wishes: and I said to him, Let not thy eye weep, we seek nothing short of a kingdom, unless we die and so are excused (for not attaining it): 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 or 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

or, or at least, separated from it only by the negative ّلاّ, or by an oath, or, according to some, by a vocative. For example, one may say I will come to thee tomorrow; and the reply may be

well then, I will treat thee with respect, or well then, I will not insult thee, or well then, by God,
Part Third.—Syntax.

A I will etc., or (though many prefer in this case 

If the particle 

or be prefixed to 

the verb may 

be put in the indicative as well as the subjunctive, e.g. 

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. 

I am fond of thee, or well, 

B I think thou speakest the truth (where the verb refers to present, and 

not to future time); I will visit 

well then, 

Zéid will treat thee with respect (where 

separates from 

the verb); I will visit thee, then, by God, thou 

shalt assuredly repent it (where 

is interposed), or 

I will 

treat thee with respect in that case, or 

I in that case 

C will treat thee with respect; 

by God, then, I will not 

do it; 

if thou comest to me, in that case I will come 

to thee (in which four examples 

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 


can no longer be distinguished 

from that which expresses the indicative. The same remark applies 

to the Syriac; but the Aethiopic has introduced another distinction, 

using, for example, the form : 

for the indicative, and 

: 

for the subjunctive.

16. Since, in Arabic, the subjunctive is governed only by the 

conjunction 

that, and other conjunctions that have the meaning of 

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 مَا أَطْلَىٰ he A
gave me what I was to eat; لَا يَدْرِى ٱيّنّ يَنْهَبُ he does not know
where he is to go; سَيَدُّخِلُهُمْ جَنَّاتٍ يَحْلُدُونَ إِنَّا 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.

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

(a) With the particle لِلَّ (the lām of command) prefixed,
instead of the imperative; as لِبِسْأَفْلَأَتْ دُوْ سَعَةً مِنْ سَعْتُهُ let the owner of
abundance spend of his abundance;
لِفَقْسَ عَلَيْنَا رَبِّكَ فَ وَ زَيْتَ in God, then, let the believers trust;
لِفَقْسَ عَلَيْنَا رَبِّكَ فَ وَ زَيْتَ if anything happens to me, let it be sold and (the
proceeds) divided in such and such a way;
لِفَقْسَ عَلَيْنَا رَبِّكَ فَ وَ زَيْتَ 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 قُومُوا فَلَأَصِلُ لَكُمُ rise and let
me pray for you; وَلْتَسْتَوِبْ حَطَايَاكُمْ and let us bear your sins; [of the
second make it (the tray of palmleaves) large, said to a woman,
Ag. xvii. 90, last line. D. G.].

Rem. a. The particle لِلَّ is rarely omitted in classical Arabic,
except in poetry; e.g. قُلْتُ إِنَّ ٱيّنُوَا فَلِدِّيَةٍ دَرَّىٰ تَأَذَّنْ قَبْلَىٰ حَمْوَةٍ
A 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.); Muhammad, let every soul
be a ransom for thine;
and let there be
(granted to me) from Thee a share in good (deeds);
let the feeble people of the fortress of Maridin know—.

B 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 لی is also sometimes dropped after
ثُمَّ; then let them do away with their dirtiness, or
ثُمَّ ِلیغضُوا.

(b) After the particle لا not (لا the la of prohibition), in
connection with which it expresses a prohibition or a wish that
something may not be done; as لا تُحِزنُ إِنَّ اللَّهَ مَعَنًا not be not grieved,
for God is with us; لا ِنَأْوَجِدُنا إِنَّ نِسَيًا O our Lord, punish us
not if we forget; لا يُبِدِ أنَّ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءً
let not believers take unbelievers as friends; إِذَا مَا خَرَجْنَا مِنْ دُمِسْقَ فَلا َّتَعَدُ
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 إن or any particle having the sense of
إن (§§ 6, b, and 13). It stands in the protasis, when the verb is
neither a perfect, nor an imperfect preceded by ْطَنَّ, 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 إن ِنَعْجَلُ ِتَنْزَمُ if thou art hasty, thou wilt repent it;
The Verb.—2. The Moods.

§ 17

The he who doth evil, shall be recompensed for it; A

when thou comest to him, making for the light of his fire, thou findest the best of fires, besides which is the best of kindlers; however thou settest out, thou wilt meet with B

my two friends, however ye come to me, ye come to a brother who will never do anything but what pleases you; and whenever the wind turns it aside, it descends; but C

whosoever chooses the tillage of the life to come, to him will we give an ample increase in his tillage; if he steals, (why,) a brother of his has stolen before; 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 an imperative (Vol. i. § 368, rem. d)]; as live contented (and) thou wilt be a king; be faithful to (your) covenant with me, (and) I will be faithful to (my) covenant with you. [let her eat; therefore let me kill Musâ; let me slit his belly;
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 Koran quoted under a, rem. a, viz. by supplying after the words يَقُومُوا ٱلصُّلُوةَ وَيَتَّقُونَوا as the apodosis to قُلْ.

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. (a) perfect * if thou standest, I stand; (β) jussive * 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 (صحفة), or a circumstantial definition (حاج). In the last two cases, of course, the indicative must be used. E.g. in the words قَبِبْ إِلَى مَنْ لَدْنَكَ وَلَيْاَ بَيْنِي (Koran xix. 5) give me, then, a successor of Thine own choice, who shall be my heir, بَيْنِي is a صحفة, but some readers pronounce بَيْنِي as an apodosis; in the passage دَعُنَا عَافِقَلَ ٱللَّهُ نَعَشَ فِي هَذَا ٱلنَّطِرَ وَنَشْرَبُ هَذَا ٱلْبَيْرَمَاء, leave us (may God grant thee health!) abiding under this shade and drinking this cool water, until death comes to us, and نَشْرَبُ نَعَشُ are a حايل.

† [Very rarely poets have the imperfect indicative; see Sibawëih i. 388, Kamil p. 78. D. G.]
(γ) jussive × perfect, as

if thou art patient, thou wilt A prevail; (δ) perfect × jussive, as

in which case the imperfect indicative is also admissible, with or without ف. as

إِنَّ صَبْرَتْ تُطَفَّرُ and if a friend comes to him on a day (when he has need) of asking, he says (بِأَيْامٍ) يَقُولُ instead of (بِأَيْامٍ) My camels are neither absent (or my property is neither hidden) nor withheld (from thee);

فَأَنَّ غَرَابُ الْعَرَبِ جَائِلَةٌ 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.

قُوَّالُ اللَّهِ لَنْ عَجَّلْ خَرَجْتُ مِنْهَا أَنْ تُرِجْعُ إِلَيْهَا for, by God! if thou go forth from the town, thou wilt never return to it; وَاللَّهُ إِن قُلْتُ رَبِّ أَنَّ زَيْدَ لَفَتِمَتْ by God! if Zeid rises, I rise; وَاللَّهُ إِن قُلْتُ رَبِّ أَنَّ ظَرِيدَ تَأْخُرُمَهُ by God! if C Zeid come, I will honour him. There are, however, exceptions not only in poetry, but also in prose, as

أَيُّهُمْ اللَّهُ لَنْ لَقِينِيْتُمُ فَغَايَتُيِّي النَّصُرُ لَا تَغْنِي السَّهَادَةِ إِن شَأَ اللَّهُ 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 ل, thus after

إِلَّا تَفْعَلْوَهُ لَا تَكْنُ فَتَنَّا فِي الْأُرْضِ وَفَضَاءٌ خَيْبَرٌ if not, as, e.g.

إِلَّا تَضَرَّوْرُ فَتَنَّا فِي الْأُرْضِ وَفَضَاءٌ خَيْبَرٌ unless ye do the same, there will be discord in the land and great corruption; إِلَّا تَصَرَّفُوْرُ لَا تَجْدِدُ أَنَّ نَصَرَ اللَّهُ إِلَّا تَصَرَّفُوْرُ فَتَنَّا فِي الْأُرْضِ and 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.

إِنَّ أَفْرِجْتُ عَلَيْهِ تُخْرِجُونَ وَتَأْخُدُونَ بِأَيْامِي 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
used, as if any one of the polytheists ask protection of thee, grant it him. (5) After though only the perfect, or the jussive with, is used, as

Zeid, though he be rich, is stingy;

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 between the subject and the predicate, as

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 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 فِ or فِ, the second verb may be put in the jussive or in the indicative, more rarely in the subjunctive, as

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

and, and He will forgive and will punish (as beginning a new proposition); or finally

governed by understood; but (β) if the conjunction be فِ the subjunctive is not allowed [comp. § 15, c, 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 or فَ, the second verb should be put in the jussive, although the subjunctive is allowable; as

verily whosoever searcheth God and hath patience, God indeed will not let the reward of the righteous perish;
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 ל, and uses ר in certain cases instead of פ (ならない). The Ḥethiopic employs the shorter form of the imperfect, רָ☁[ט]: יֶנֶגֶר, to express the jussive as ב well as the subjunctive (see § 15, rem.), and often prefixes to it the particle י: לא = לא, of which לא is a dialectic form.

18. The jussive is also used after the particles not, and not yet (compounded of י and the יָדִיוֹמָה, § 7); e.g. אָלָם אֲדִיוֹמָה עָלָם but I have not seen a day in which there were more weepers; נָעַם יָדִוּוּהֶנֶגֶר they have not yet tasted my punishment C (for עָדָאאֶת). See § 12. The verb after יָדִיוֹמָה not 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 וַּאֲנֵו consecuiturum (א) exercises upon the imperfect annexed to it.

Rem. If the particle יָדִי be followed by two or more imperfects, 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. יָדִי יֶקֶנֶנֶגַּכַּמְלָה יַעֲרֵפֶנֶגַּכַּמְלָה 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 truly, verily, surely, prefixed to it, both in simple asseverations and in those that are strengthened by an oath: as וַּאֲנֵו יֶדֶנֶגֶר יָדִיוֹמָה and those who have striven in our (holy) cause, we will surely guide in our paths: לָנוֹנֶגַּכַּמְלָה אֲנֵו הָבִיבָה
A ye shall surely see hell-fire; verily within a short time they will repent it; by God! I will teach you manners different from these; then, by Thy glory, I will surely lead them all astray.

(b) In commands or prohibitions, wishes, and questions; as so do not die unless ye have become (or

B without having become) Muslims; would that thou wouldst come back! why dost thou not come down? [woHl T'rug' unw] but can "would that" bring back the thing that has passed away? [la yir'kunahu 'adam 'ili'l 'ilajjaman yom al-wugy muntakhaf'a l-hujam] let no one incline to hang back on the day of battle, fearing death; [fa'la t'hu'mi 'ana la a'zab al-ja'az] do not then refuse me a gift, after I have come from such a distance; [la 'arfan hahmet] let me not see you here;

C Aqsimt' alaikum la t'fualun I beseech you to do it].

[Rem. The rare construction of rumsa with the energetic, as in 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 you say that often. D. G.]

(c) In the apodosis of correlative conditional clauses, in which case al is prefixed to the protasis as well as to the apodosis; as

D wa'lilin sawtihum min halaj al-sawa't wa'l-azr wa'shar al-shams wa'l-ghar al-lugwan Allah 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; verily, if he does not desist, we shall seize and drag (him) by the forelock.

[Rem. If al does not immediately precede the verb of the apodosis, the indicative is used, as
The Verb.—2. The Moods.

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

(d) In the protasis of a sentence after *إِنَّ مَا (= if, *if*)*; as *إِنَّ مَا تَضَرِّبْتُ زِيدًا أَضْرَبْلُكَ* and *إِنَّ مَا نَقَفْتُ مِنْ خَفْفَتِهِ* certainly, if ye die or are slain, to God shall ye be gathered.

In the protasis of a sentence after *إِنَّ (= if)*; as *إِنَّ مَا يَلْتَبَغْكُمُ الْجَمِيعُ* and *إِنَّ مَا كَانُوا يَلْتَبَغُونَ إِلَى الْغَوْفِ عَلَيْهِمْ* get ye down from it (Paradise), all together; and *إِنَّ مَا تَلْبَغْكُنَّ يَلْتَبَغْنَ بِهِ مِنْ خَفْفَتِهِ* and if thou capture them in battle, then put to flight, by (making an example of) them, those who are behind them; *إِنَّ مَا تَرْجِيُنَّ مِنْ الْبَسَرِ أَحَدًا فَقَوْلُ إِلَى نَذَرَتُهُ لِلْمُفَاضَلِينَ صَوْمًا* and if thou shouldst see any one of mankind, say, Verily I have vowed a fast unto the God of mercy; *إِنَّ مَا نَتْمِهِ مُنْفَقُونَ* and *إِنَّ مَا أَرَبَدْكَ* with some painstaking you will certainly accomplish it; *بَعْيِنَ مَا أَرِبَدْكَ* with some eye I will assuredly see thee.

[(e) The energetic may be used (α) after *حِينَمَا* and similar compounds, as *حِينَمَا تَكُونُنَّ آتِكَ* wherever you may be, I will come to you; (β) after *يَجْبَدُ مَا تَبَغْنَ* (Vol. i. § 353*) as *يَجْبَدُ مَا تَبَغْنَ* with some painstaking you will certainly accomplish it; *بَعْيِنَ مَا أَرِبَدْكَ* with some eye I will assuredly see thee.]

The article can be placed before the imperative. Consequently, when a prohibition is uttered, the jussive must be used; as *أَمْتَ مُتْبَعِنَ *remain two months, and be not in a haste to run from one *إِمَّا تَأْتِرْنَى أَطْرُمَكَ* if thou come to me, I will treat thee with honour. See an example § 152, d, rem.]
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 بَلَّ الَّهُ افْتَرَبَّنَ تَعْلَمْنَ أَنَّ طُولُ الْعَيْشِ تَعْدِيُّبُ. learn that length of life is a punishment or torment (تَعْدِيُّبُ in rhyme for تَعْدِيُّبُ) 

الْعَظَمَىٰ لِرَبِّيّ ؛ تَعْدِيُّبُ صِفَةُ الْمَخْصُوْصَةُ فَتَجْبَّهَا وَأَنْتِ 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 (ثَقَبُ مَصَّى, جَاهِدَ رَجَعَ أَتَى, 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 إِمْضِيُّ يَنَا بَاَّ الْتَّعْدِيُّهَا, بَاَّ الْتَّعْدِيُّهَا to a man, إِمْضِيُّ يَنَا بَاَّ الْتَّعْدِيُّهَا to a woman, إِمْضِيُّ يَنَا بَاَّ الْتَّعْدِيُّهَا إِمْضِيُّ يَنَا to two persons, إِمْضِيُّ يَنَا or إِمْضِيُّ يَنَا 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 خَلْيَنَا (خَلُونَا) نَرْوَحُ or دَعَّنَا (دُعُونَا) نَرْوَحُ (comp. Fleischer, Kl. Schr. ii. 636 seq.).

Rem. b. The imperative of the verb ضَانُ 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 ضَانُ أَبَا دِرُّ I presume that the person approaching is Abû Darr; ضَانُ أَبَا زِيِّ I guess that you are Abû Zêd. (See the Gloss, on Ṭabarî.) D. G.]


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

(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 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. دعاَ السَّمِيُّ he called him, دعاَ اللَّهُ نَكِداَ he prayed that he might receive something as a blessing, رَغَبَ عَلَيهِ he cursed him*; [رَغَبَ فِي السَّمِيُّ he coveted the thing, رَغَبَ عَلَيهِ he shunned it]. In other cases a transitive verb may be construed indifferently with the accusative or with a preposition and the genitive, the former being the older and more vigorous, the latter the younger and feeblest construction; e.g. علَى to adhere to, to attach oneself to, and علَى to adhere to, to overtake, are construed indifferently with the accusative of the person or with

* [In دَا رَمَيْ ثُجَاحَةَ he blessed him and دَا رَمَيْ عَلَيْهِ he cursed him, the object الله has been omitted. The proper signification is he prayed to God for him and against him. D. G.]
A and the genitive. More rarely the converse is the case, the accusative being the later and less correct construction; e.g. قَبَضَ to have finished, to have done with, is construed with مَنْ and إِحْتَاجَ 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 الْفَاعُولُ البَعْدِيَةُ, and they designate by this name not only those 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 الْفَاعُولُ المُتَعَدِّيَةُ the verbs that pass on (to an object) through themselves (and not by help of a preposition) and the latter as الْفَاعُولُ البَعْدِيَةُ بَعْدُهُ the verbs that pass on (to an object) through something else than themselves (viz. بِحَرْفَ جِرْم through a preposition). For example, بلْغَ to reach, to arrive (of a message, etc.), is a فعل مَتَعَدَ بنَفِيهُ because we say بلْغَ الْخُبْرْ the news reached me; but قَدَرَ to have power, to be able, is a فعل مَتَعَدَ بِغِيرِهُ because it is construed with عَلَى, and we say قَدَرَ عَلَى شَيْهُ, 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, admit in Arabic also the accusative; as "عَامِرَ أمِيرَ جَاءَناَ" Amir came to us; إِنَّ الْغُرَّاءَ وَأَوْلاَدُ الْكَبْرَاءِ يَأْتُونُنِي مِنْ أَفْطَارِ الأَرْضِ strangers and the sons of the great come to me from (all) quarters of the earth (compare in Hebrew إِنَّ الْخُوْلَاءَ إِلَى بَشَيْهُ he was come to with a thing,

i.e. it was brought to him, the active construction being әтәаُ بَسَّى١ 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 әُلٌۚبَعۡتَ أَنَّ زَيَّدًا خَارِجَ I know that Zeid is going forth. Comp. §§ 35, b, 78, 88, 114. It may not be superfluous to note here that the verb قالَ to say, or a derivative thereof, is followed by if the saying to which that verb relates is repeated (حِكَادَةٌ), as وقالَ إنَّى قَتَلَنا الْمَيْسِحَ and their B saying, Verily we have slain the Messiah:

قَلْتُ إِنَّى قَتَلَنا الْمَيْسِحَ and if ye say that we did wrong, (our answer is) we did no wrong (Hamasa 55): قَلْتُ إِنَّ زَيَّدًا قَالَهُ I said, Verily Zeid is standing. But when the following words explain what is said, ِفَدَ قَلَتْ نَذَى حَلَامًا حَسَنًا أَنْ أَبَاكَ كَرِيفَ وَأَنَّكَ عَاطِلَ I have said to thee a good saying: that thy father is noble and that thou art intelligent: أَوَلَ مَا أَقُولُ إِنْي أَحْمَدُ أَلَّهَ the first word I speak is that I praise God. The conjunction is used also when قالَ has the meaning of طَلَبَ to think (§ 24, rem. c) as مَنِى تَفْوَلْ أَنَّهُ مُنْطَقٌ when dost thou think that he is going? whereas مَنِى تَفْوَلْ إِنَّكُ دَاَمِهَ 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 D 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: 

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§ 24  

A Likewise a causative meaning. For example: 

Verbum actionis he taught him the science of astronomy; 

Zوجهَ زيداً بنتاً أخرى أغمى إلى الامرأة. 

I gave Zêid my brother's daughter in marriage; 

ُمَّالِ الدَّوَّارَ مَا أُغمى إليه. 

he informed me of the thing (lit., he made me know it); 

أَشَبَّهَ خَبَرًا أَطَعَهُ السَّيِّفَ. 

he let him eat as much bread as he could (he ate as much bread as he could); 

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he let him eat as much bread as he could (he ate as much bread as he could); 

B taste the sword (ran him through with it); 

سَقَوا زيداً حِمَارًا مَسْمُوعَةً. 

they gave Zêid poisoned wine to drink; 

أَعْطَاهُ الْجَنَّةَ. 

he gave him the book; 

رَزَقَ اللَّهُ الْعَمَّرَ. 

God gave him his life; 

وَقَدَّ اللَّهُ. 

he gave him milk in abundance; 

أَنْشَدَى شَعْراً. 

he recited a poem to me; 

حَرَّمَ اللَّهُ بِرَحْةَ. 

God has promised us everlasting life; 

قَدْنَا عَذَّبْنَا النَّارَ. 

God has deprived him of the blessing of learning; 

C preserve us from the punishment of hell-fire (imperative ofقوَى. 

وَبَقِ. 

Verbum actionis he taught him the science of astronomy; 

Zوجهَ زيداً بنتاً أخرى أغمى إلى الامرأة. 

I beg forgiveness of God for sins that I am not able to count (comp. § 70, rem. e); 

أَمْرُكَ الْخَيْرَ. 

I have enjoined thee (to do) the best; do what thou hast been ordered to do].— 

(b) To the second class belong (a) verbs which mean to make, appoint, call, name, and the like; and (b) those verbs which are called by the 

D Arab grammarians أَفْعَالُ الْقَلْبِ or أَفْعَالُ الْقَلَعِوبِ verbs of the heart, i.e. which signify an act that takes place in the mind, or 

أَفْعَالُ الْقَلْبِ or أَفْعَالُ الْقَلَعِوبِ verbs of the heart, i.e. which signify an act that takes place in the mind, or

The verb عَلَمَ learn, know, and ِنَٰبَلَ suppose, think. For example: A

who hath made the earth a bed for you;

I have made the clay (into) a jug;

and God took Abraham (for) a friend:

God make me a ransom for thee!

I called him Muhammad; and I named it (my B book) 'The Instruction of the Learner in the Path of Learning';

I think the duty we owe to a teacher the greatest of duties;

I know that God is the greatest of all in power of will; [I where thinkest thou that Biṣr is sitting?];

I know that thou art liberal in the exercise of bounty; and verily we C found most of them evil-doers;

I found him a mild, or gentle, old man;

I think Ziyād is thy brother;

and I do not think the hour (of judgment) is at hand;

I deemed piety and generosity the best merchandise in respect of profit;

who have been slain on God's path (i.e. fighting for their religion);

I supposed 'Abū 'Amr to be a trusty friend;

and they believe the angels, who are the servants of the Merciful, (to be) females;
A I thought he was a slave, and so I abused him; 
أجبَنَا نقولُ بَنَيَّا لُوَيَّ
تعمر أَبيكَ أَمُ تَجاهاَلِينَا
by thy father's life, dost thou think the sons of Lu'ay are ignorant, or (only) pretending to be so? (in rhyme for
**تَعَلِّمْنِ نَفْسَكَ قَبْرَ عَدْوُهُا:** تَمُتُّامِهِئْنِ
**know that the healing of the soul is the conquering of its enemy:** 
فَقَلْتُ أَجْرَنِي أَبا مَالِكَ وَإِلَّا قَبْبَيْنِ
**Adam and I said, Protect me, O 'Abū Mālik, and if not, deem me a lost man** (in rhyme for
**هَنَّئي لَهُ صَدِيقًا:** هَلْيَكَا
**suppose me a friend of thine.**

Rem. a. Of the two objective complements, that which is the
**المَعْعَلُ الْأَوْلِي** the first object, and the other, or
**المَعْعَلُ الْثَانِي** the second object.

Rem. b. When verbs like 
أَفْعَلَ الْحَسَبِ وَجَدَ رَأَي
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 
**مَعْعَلٌ ثانٍ** or second object, but a 
**حَالٌ** or circumstantial accusative, i.e. an accusative expressing a state or condition of the object in actual connection with those acts; e.g. 
**رَأَيْتُ دَمْثُا** وَجَدُونَهُ مَرِيضًا 
I saw thee sleeping, 
**I found him sick** (in a state of sleep, of sickness*). In these and similar phrases
**وجَدَت رَأَي** and 
**وجَدَت الْحَسَبِ أَفْعَلَ الْغَدِّ**
may often be translated by the very same words, 
whether they are
أَفْعَلَ الْحَسَبِ or 
**أَفْعَلَ الْغَدِّ**; 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 
**رَأَيْتُكَ بَعْلُ:** I saw him do. Comp. § 8, e, § 74, and also the perfect, as
**وَجَدْتُكَ فَعَلَتْ صَدَا** I found that you had done such and such a thing.]
The interrogative particle is not separated from the verb by anything but a preposition with its complement or an object of the verb, as in the example cited. We must not say أَلْتَ تَفْوَلُ عَمْراً مَّنْطِلِقًا, but عَمْراً مَّنْطِلِقَا in the nominative. [Comp. § 23, rem. c.]

Rem. d. The fourth form of the أَفْعَالُ العَلَبِ governs three accusatives: e.g. يَرِيْكُمُ أَعْمَالَكُمُ خَيْبَةً he will make you think your actions bad. أَرَى الَّهُ النَّاسَ أَبْوَبَ صَابِرًا وَأَعْلَمَهُ إِيَاهُ صَدِيقًا God has made men think Job patient and know him to be most veracious. Similarly أَخْبَرُ أوْ أَحْبَرُ. أَنْبِيَّاً or أَنْبَا, to tell or inform.

Rem. e. The أَفْعَالُ العَلَبِ 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 زُبِدَ طَنُّبَتْ جَاهِلًا. زِيدًا طَنُّبَتْ جَاهِلًا. Zeid is, I think, a fool; (2) when it is put at the end of the sentence, in which case the nominative is preferable, as زُبِدَ صَوْقَتْ طَنُّبَتْ. زِيدًا صَوْقَتْ Zeid 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 طَنُّبَتْ مَا زُبِدَ صَوْقَتْ I think Zeid is not truthful, or مَا عِلِّمَ زِيدَ أَنْ عَموُرُ I do not know whether Zeid is in thy house or 'Amr, غَلِبَتْ أَبْيَهُ أَبُوكَ. I know which of them is thy father, طَنُّبَتْ لَزَيدَ قَانَّمِنَا. I think Zeid is standing up. In the last example عَلَى التَّقَدِيرَ 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 طَنُّبَتْ لِزَيْدَ قَانِنَرَ وَعَمَرًا مَّنْطِلِقًا I think Zeid is standing up and 'Amr going away.—In the first two cases the infinitive طَنُّبَ may be used in the accusative instead of the finite verb, as زُبِدَ طَنُّبَ ذَاهِبُ Zeid
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25. If the verbs of the two classes mentioned in § 24 are put 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. 

A is, as thou thinkest, going away. رَيْبُ أَحْوَلَ يِلَّنِي رَيْبُ يِلَّنِي مُقَيْمٍ

In modern Arabic the particle أَنْ is interposed between the and a dependent interrogative clause; as مَا عَلِمْتَ أَنْ لا بَدٌ أَنْ يُبيِّنَ أَوْلاَ أَنْ الْإِسْمُ مَا هُوَ إِلَّا أَنْ أَهُّلْ أَنْ مَاتٌ مَاتٌ يَجِي، إِلَى جَاءَ it must be first explained what the noun is.

B he was taught the science of astronomy; أَطْعِمَ السِّفَفَ عَلَى عَلَمِ الْبَيْتَا he was made to taste the sword (was stabbed with it); سَقِيَ الْوَزْيُرُ فَعَلَ مَآءً مَسْؤُومًا the vizir was given poisoned water to drink, or poisoned water was given to the vizir to drink;

C أَنْشِدْتُ شَعْرًا لِعُمْرِهِ a poem by another (author) was recited to me;

D حُرِّمَ بِرِقْحَةَ الْعُلْمِ 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 زُرِّجَ زِيدَ أبْنَةُ أَخِي Zœid was given my brother's daughter in marriage or my brother's daughter was given in marriage to Zœid. 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 reverse; as مُلَحِّبُ الدُّلُوْجُ مَا 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. جُعْلَتْ لَكَمُ الْأَرْضَ فَرَاشاً the earth has been made a bed for you; ضَبَرَ الطَّيِّبَ إِبْرِيَاقًا the clay has been made into a jug; رَيْبُ مَفْطُونَ شَجَاعًا Zœid is thought brave; حُسِبَوا أَمْوَاتًا they are deemed dead; ذُرِّيَتُ أَوْلَى العَبْدِ يَا عُروُّ they are known as the faithful keeper of thy promise, OGRAPH (for يَا عُروُّ).
Rem. a. As the verb انتي, to come, is construed with the A accusative of the person (§ 23, rem. b), its fourth form (اني) becomes doubly transitive, and takes an accusative both of the person and of the thing; e.g. انتي 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 انتي, we should expect it to become the nominative when the verb passes into the passive (أتي); but the reverse is the case, because the person is of greater importance than the thing. We say therefore the (holy) book was brought to the children of Israel, and not انتي الكتاب بنى إسرائيل.

Rem. b. If the verb should happen to govern three accusatives in the active voice (§ 24, rem. d), that is next to the verb becomes the nominative to the passive; e.g. علمت أری زیدًا قادماً Zeid was informed that 'Amr was approaching; و كنت أری زیدًا حتى جاء Said I used to think Zeid, as was (commonly) said, a lord; نتبت ليلى بالعراق مريضة I was told (that) Laila was sick in إل-عراق; إذا أخبرتني ذنًا 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 viv. and nomina speciei (Vol. i. §§ 219, 220), as objective complements in 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 connected with an adjective or demonstrative pronoun, a noun or pronoun in the genitive, or a descriptive or relative clause. For example: ضرب ضرباً lit. he struck a striking, ضرب ضرباً lit. he slept a sleep, سُرِب ضربًا he journeyed a journey; ضرب ضربًا lit. he was struck (with) a striking. ضربة ضربة ضربة ضربينين ضربان أضربات I struck him one stroke, and he struck me two or more strokes; ضرب زيدًا ضربًا راسه ضربًا
A lit. he struck Zeid (as to) his head (with) a striking; I gave him a violent beating*; he rejoiced (with) a great joy; she clasped me tightly to her breast; he walked (with) a graceful gait; he beat me in this manner, lit. (with) this beating; they

B keep their secrets (with) this keeping (i.e. so carefully); he beat him as a cruel oppressor does, or as a teacher does; he feared as a coward fears; I looked at him (with) the look of an angry (man); when the earth shall quake (with) her quaking; he beat me so as to hurt me much, lit. he beat me (with) a beating which pained me; he beat the客观 the absolute

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 الّمثلِّيّ the absolute

object†, or المصدر (see Vol. i. § 195, rem.), is used in the two following ways.

(a) When it stands alone and undefined (مَّعْدًا), it is employed for strengthening, or for magnifying, i.e. to add greater force to the verb; e.g. He hath numbered them (with) a numbering (i.e. with an exact numbering):

* The undetermined object in such phrases as صَبِّرَهُ شَرِيدًا 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 طَوِيلاً رَمَيْانَا طَوِيلاً.

† 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.

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): 

And they disdain (with) a disdaining (i.e. are haughtily disdainful):

he crushed
his bones (with) a crushing (i.e. crushed them to pieces). This signi-

ification 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 màşdar may be repeated, B

when the earth shall be crushed (with) crushing, crushing.

[Rem. b. For the same purpose sometimes the màşdar accom-
panied by a suffix referring to the logical subject is put in the
nominative, as 

he exerted himself strenuously (properly his energy exerted itself; became real exertion):

he was profoundly in error (prop. his error became error indeed):

she became thoroughly mad;

he had a vehement hunger. We have a similar figure of
speech in the phrases

intense whiteness of the hair;

excellent poetry;

a very dark night;

a violent death;

a great woe. D. G.]

Rem. c. A màşdar 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. 

\[ \text{I love Thee (with) two kinds of love, (with) the love of affection, and (with) another love, because Thou art entitled thereto (or worthy thereof).} \]
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§ 26

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 لِلْتَعْدِادِ الْمَعْوَلِ الْمَتَّى be a nomen vicis, it is used لِلْتَعْدِادِ for enumeration; and if it be a nomen speciei, or have an adjective, etc., connected with it, it is used لِنَوْعِ to indicate the kind, for specification, or لِلْتَبْيِينِ or لِلْتَبْيِينِ 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 نُقَدِّمُونَ مُقَدَّمًا ye do not advance boldly (IV. and II.); افْتَتَنَّوا قَتَالًا شَهِيدًا they fought with one another (VIII.) a hard fight (III.), and devote thyself (V.) to Him (with) an (exclusive) devotion (II.). 

B  

C  

D  Sometimes a specificative term may be interposed, as لَا تَثِبِّطْوا خُلُقَ الْمَيْلُ do not incline wholly away (from one of them), جُدِّدْتُنَا ثَلَاثَ جَلَدَاتٍ I knew it in part, عَرَضْتُهُ بَعْضُ الْمَعْرَفَةِ I gave him three whippings, جَلَّدَتْ أَحْسَنُ الْجُلْوَسِ I sat most comfortably; or the masdar may be omitted, and its place supplied by another word, as ضَرَبَ ْسَوْطًا (for ضَرَبَ ْسَوْطًا) I beat him (with) a whip (for ْمَالٍ).
Rem. b. The accusative of the nomen verbi remains, as we have seen, unchanged, when the active voice, on which it depends, passes into the passive. It may, however, be changed into the nominative, 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

\[ \text{سبير} \quad \text{سبير} \quad \text{طيب} \quad \text{ beyt\, طويل} \quad \text{ضریب} \quad \text{شدید} \quad \text{shidid} \]

and not merely

\[ \text{سبير} \quad \text{سبير} \quad \text{ضریب} \quad \text{شدید} \quad \text{shidid} \]

27. It has been mentioned above (§21), that the nomina verbi 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 example:

\[ \text{he hindered them from saying what was right} \]

\[ \text{a human being is never weary of praying for weal} \]

\[ \text{or to feed in a day of famine an orphan} \]

\[ \text{by cutting off with swords the heads of some people.} \]

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 after it; as

\[ \text{feeble in harming his enemies;} \]

\[ \text{and I did not desist from striking Misma'}. \]

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.

w. II.
A in the genitive and the others in the accusative, as

I am sick of eating bread and meat, for

the in the genitive and the others in the accusative, as

I had taken her in lieu of my debt from Hassan, for fear of (his) becoming poor and delaying payment, where instead of

(b) If both the subject and the objective complement of the act be expressed, three constructions are permitted. (a) The subject may

be put in the genitive, and the objective complement in the accusative;

as in this year the chalif put Ga'far to death (lit. the chalif's killing G. was in this year); then remember God as ye remember your fathers; crying because of the tutor's having beaten him; what is apparent of thy

C ingratitude for favours bestowed upon thee;

el-Farazdaq said, mentioning how el-Ahtal preferred him;

because of Kotiba 'ibn Muslim el-Bahili's killing their writers, and massacring their priests, and burning their books and writings. (b) The objective complement may be put in the genitive and the subject in the nominative;

D as the wind of annihilation swept them away, as the hand of the west wind sweeps away the sands; her fore-feet scatter the gravel every midday, as the money-changers scatter the dirhams whilst selecting them;

Sleepers) kept to the cave;  

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  

I wonder at Zeid’s beating ‘Amr;  

I have heard that Maḥmūd has murdered his brother;  

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 genitive, it is also usually put in the genitive, but the nominative is admissible; as  

and pressed her, as the seeker after his due, who is defrauded, presses (his debtor), instead of  

Here the suffix of the first person is the subject, and that of the third person the accusative*.

Rem. b. If both the subject and the objective complement be pronouns, they may both be suffixed to the nomen actionis; e.g.  

my love of him has taught me to be religious.

* حب is, strictly speaking, an مصدر, and not an actual حب (see § 26); but it is used, instead of حب as the masdar of احب, (IV. of حب) to love, [as for example] masdar of ابغض to hate. See rem. c.
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§ 27

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:

אָסְלִים אֶנֶּהָ מְסָבָנָהְךָ. רָגָלְךָ הֵדְךָ הָלָּאָם. תַּכְלִיתָהּ. עָלְם. O Sulèim, verify your afflicting a man, who has given the salam as a salutation, is (an act of) tyranny through thy associating with the noble, thou wilt be reckoned one of them (rendered necessary) by a man's kissing his wife (and remember how the Békrite slapped the Korèshite in rhyme for for to speak with her is a remedy for my suffering); 

B Rem. r/. 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:

Тَلَفْسِيَ الْمَعْلَمِ طُرِيقُ الْعَلَمِ. the instruction of the learner in the path of learning; 

C observe this child's obedience to the command of God the bustard's threatening the falcon what the hyena tells to its— 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),

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:

ما أُسَاءَ إِلَيْهِ مِنْ تَولِيْهِ إِلَى الْعَرَاقِ the favour which he conferred upon him by his appointing him governor of b'l-Ibrāk;
The people condemned Muḥammad's giving 'Amar poisoned a bread to eat.

Rem. c. The complement in the genitive may also be expressed, when it represents the subject of the act, by: when it represents the object, by (see § 29); and when it indicates time or place, by e.g., in rem. b, by (see § 29).

In § 27, b, β, by (see § 29); and in § 29, γ, by (see § 27).

28. In the case of verbs which govern their objective complement by means of a preposition, the nomen actionis retains that preposition: e.g. I have no power to do this, from . . . I have no wish for it, from . . . what need hast thou of it? from . . .—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. . . . 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. inclination (of the mind) towards . . .

29. The nomen actionis often takes its objective complement not in the accusative but in the genitive with , 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 (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
A influence upon its object by annexing to it a preposition expressing the direction of the action towards the object. This construction with ل is used in the following cases.

(a) When the nomen actionis immediately precedes the object and is undefined (see § 27, a); as مَنْ عَيْرَ تَأَمَّلٍ لِّحَاطِبَتِهِ وَصَوَابِهِ without considering what was false and what true in it, instead of خَطَأَهُ وَصَوَابَهُ. This is especially the case when the nomen actionis B is in the adverbial accusative (see § 44); as أبوُّهُ لَهُ تَعْظَمًا لِسَانِيِّي.

I stand up in his presence to shew respect to my teacher; إنَّها قَالَ ذَلِكَ أَمْسَكَ عَضُوبُ أَنْتَظَارًا لَهُ لِلْمُهَاجِرِينَ he said this only to do him honour; جَعَلَهُ مُنظَارًا لِئَلَّا وَالْدِينِ اَمْنَوْا أَسْتَدَّ حَبَّا لَهُ but those who believe are stronger in love of God.

(b) When the nomen actionis immediately precedes the object, and is defined by the article (see § 27, a); as تَرَكَ الْمُطَابِقَةَ لِلْعَيْسِ لَمْ يَا أَجِبَتْ عَطَافَانَ عَلَى الْمُطَابِقَةِ لِأَلْدُمْبَةَ giving up pursuing the people; جَعَلَهُ مُنظَارًا لِئَلَّا وَالْدِينِ اَمْنَوْا أَسْتَدَّ حَبَّا لَهُ after (the tribe of) ٌGāṭafūn had agreed to take the part of ٌTolēiḥa.

(c) When the genitive of the subject is interposed between the nomen actionis and the object (see § 27, b); as فَبِيَّنَ أَنَّ نَسَجَى 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 الأرض the earth; لِمُطَابِقَةَ أَعْمَدَانِى لِهِ because of my enemies' persecuting me, for إِيَّاهُ his seeing God; لِأَنْظَرَ إِلَى هَذِهِ الْوَالِدَةِ الْشَفِيقَةِ الرَّحِيمَةِ and his enabling you to attain your wishes; لِأَهْمَرُ اللَّهُ 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 signification (see § 27, b, rem. c); as 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; but the victories of Īl-Ma'īmūn and 'Abd Īl-Malik were gained over those who aimed at their sovereignty).

In such clauses the choice between the older and closer construction 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 لِيْتْ قُبْوَةَ الْعَامِلِ is often used instead of لِيْتْ قُبْوَةَ إِلَى لِيْتْ قُبْوَةَ إِلَى لِيْتْ قُبْوَةَ إِلَى لِيْتْ قُبْوَةَ إِلَى لِيْتْ قُبْوَةَ إِلَى لِيْتْ قُبْوَةَ إِلَى لِيْتْ قُبْوَةَ إِلَى لِيْتْ قُبْوَةَ إِلَى لِيْتْ قُبْوَةَ إِلَى لِيْتْ قُبْوَةَ إِلَى لِيْتْ قُبْوَةَ إِلَى لِيْتْ قُبْوَةَ إِلَى لِيْتْ قُبْوَةَ إِلَى لِيْتْ قُبْوَةَ إِلَى L؛ as my bearing him in mind; my returning an answer.

Rem. b. This use of L to designate the objective complement of the verb is common in Aramaic, rare in Hebrew and Latin. (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 سَارَعُوا إِلَى جَنَّةٍ أُعْدَتٍ لِلَّمِيعِمِينِ وَالكَفَّارِمِينَ الْغَيْطَ وَالْمُبَوَّنَ النُّفْوَةَ (wūlū al-hāthā) which is prepared for the God-fearing and those who restrain their wrath; and those who pay the poor-rate; the slate-coloured pigeons (الْحَمَامُ الْحُمُّي) which inhabit the sacred House (i.e. the Ka'ba), never quitting it (and)
A domiciled in Mekka (أوَلِفُوُلَافاً) an offering coming, or (actually) brought, to the Ka'ba; طَلَبُ الْعِلْمِ seekers after knowledge; every soul is a taster of death (tastes or shall taste death); every soul is a taster of death (tastes or shall taste death); رَبَّنَا إِنَّكَ جَامِعُ الْنَّاسِ our Lord! Thou wilt be an assembler of (wilt assemble) mankind; إنَّ الْمُوتَ الَّذِي تَفْرَوْنَ مِنْهُ قَانُونَ مَلَآئِيكُمْ verily the death from which ye B 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 (المَضَارِعُ, historical imperfect, present, future). As the genitive connection is in this case غير الحقيقة, improper or representative (see § 75, rem.), the governing word may be defined by the article: قَاتِلُ الْنَّاسِ, or قَاتِلُ الْنَّاسِ, one who kills people; أَلْبَاءِ الْقَاتِلِ الْنَّاسِ, or أَلْبَاءِ الْقَاتِلِ الْنَّاسِ, he who kills people=الَّذِي يُقْتِلُ دَائِقَةُ الْمَوْتِ (see above); أَلْبَاءِ الْعَظِيمِ الْأَلْبَاءِ الْبَيٰزِ, and those who perform the (prescribed) prayers; أَلْبَاءِ الْبَيٰزِ تَفْرَونُ, 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 كَتَبَ, writing, a writer), and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is حقيقة, proper or real (see § 75, rem.), the governing word cannot be defined by the article: قَاتِلُ الْنَّاسِ (and not أَلْبَاءِ الْقَاتِلِ الْنَّاسِ or أَلْبَاءِ الْقَاتِلِ الْنَّاسِ) one who killed, has killed, had killed, or shall have killed people,

The Creator of (or He who has created) the heavens and the earth.

The same remarks naturally apply, when the genitive is a pronominal suffix instead of a separate substantive: 

O thou who revilest me, as *I passed by a horseman (who was) seeking revenge for (the murder of) his father;

Zeid is beating (or will beat) 'Amr; I passed by a horseman (who was) seeking revenge for (the murder of) his father;

Amr came to me seeking instruction.

w. 11.
A O (thou who art) climbing a hill!

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 عَبْدُ أَلْلَهٍ he who beats the slave;  

الضَّارِبُ رَأسُ أَلْلَهٍ he who beats the slave on the head

B (lit., beats the head of the slave); but we cannot say

الضَّارِبُ عَبْدٌ nor

الضَّارِبُ عَبْدٌ زَيدٌ nor even

الضَّارِبِ عَبْدُ أَلْلَهٍ or

الضَّارِبِ عَبْدٌ زَيدٌ. The reason of this seems to be that a certain equipoise may be preserved between the governing word, المُضَافُ, and the governed word, المُضَافُ إليهِ. 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 ن ل and نْ (Vol. i. § 315, b, c), المُضَافُ and المُضَافُ إليهِ 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

الضَّارِبُ عَبْدُ أَلْلَهٍ, as well as

الضَّارِبُ عَبْدُ أَلْلَهٍ زَيدٌ, الضَّارِبُ زَيدٌ, الضَّارِبِ عَبْدٌ, الضَّارِبِ زَيدٌ, الضَّارِبِينَ عَبْدٌ, الضَّارِبِينَ زَيدٌ, الضَّارِبِينَ عَبْدَ أَلْلَهٍ زَيدٌ; إنْ يُقَدِّبَا عَلَى الْمُسْتَوْطَنَاءِ عَبْدٍ if the two who reside at 'Aden can

D dispense with me (or do without me); 

the two who revile my character, without my having reviled them;

نْ وَلَمْ أَشْتَهَبْمَا the two 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. 

الضَّارِبُ عَبْدًا, الضَّارِبِ عَبْدٍ, الضَّارِبُ عَبْدُ أَلْلَهٍ زَيدٌ, الضَّارِبِينَ عَبْدُ أَلْلَهٍ زَيدٌ, in which the rejection of the terminations ن ل and نْ serves only to indicate the close logical connection, as in the phrase 

جَاءَ أَمِيرُ الْقَاتِلَاءِ أَحْوَاهُ مُحْمَدًا the 'amīr came, whose two brothers killed Muḥammad, in which
another substantive (الْخَوَاه) is actually inserted, as the subject, A between the nomen agentis in the dual (الْفَلْقَاتِلا) and its object (مًّحَدَّ).—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) الصَّارِبَوُنِّ إِيَّاهُ, الصَّارِبَوُنِّ إِيَّاهُ or الصَّارِبَوُنِّ إِيَّاهُ: الصَّارِبَوُنِّ, الصَّارِبَوُنِّ or الصَّارِبَوُنِّ لَهُ. 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 نيٰ يٰثُنَ instead of نيٰ يٰثُنَ for the 1st pers. sing.; e.g. نيٰ ثُنَ المَوْلَأَيْنِي إِيَّاهُ; نيٰ ثُنَ المَوْلَأَيْنِي إِيَّاهُ. He who comes to me to obtain a gift is not disappointed; نيٰ ثُنَ المَوْلَأَيْنِي إِيَّاهُ and he is not too heavy a burden for me; نيٰ ثُنَ المَوْلَأَيْنِي إِيَّاهُ 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 or or َوْ َوَ َوْ, 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 جَاعَلَ النَّيلَ سَحْنًا وَالأَشْيَاء وَالأَقْرَبَ حَسَبًا He who appoints the night for rest, and the sun and moon for the reckoning (of time); وَأَلوَاهِبُ أَلْيَانَةٍ الْبَيْجَانِ وَعَبْدَاهَا of him who gives a hundred fine white (camiels) and their attendant (either هل أَنتَ يَا مُضْتُ دِينَارٍ لِثَحَاجُيْنا أَوْ عَبْدَ رَبِّ: وَعَبْدُهَا َوَعَبْدُهَا wilt thou send Dinár for our need (to our help) or Abd-Rabb? D

(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 طَلَسْ رَيْدًا نُوْبًا فَأَخْرَأَ َوَأَنَا طَلَسْ رَيْدًا نُوْبًا فَأَخْرَأَ

* [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; مَعُطِيٰلِي، أُنَا مُعَطِّي زِيَّدَ دِرَهْمًا, or دِرَهْمًا زَيْدًا. I will give Zèid a dirham; هَلْ إِنَّكَ طَيِّبُ عَمَّا عَقَلَلَ, or اَءْنِ أَمُّيْلُ زَيْدَ ظَانٌ عَمَّا عَقَلَلَ, dost thou think 'Amr intelligent? مَعُطِيٰلِي، أُنَا مُعَطِّي زِيَّدَ ظَانُ عَمَّا عَقَلَلَ 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. he who gives it to you; مُطْعِمِيٰبًا he who gives me it to eat. [Comp. Vol. i. § 187.]

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. وَسَوَاءٌ مَا نَعْفُ فَضْلُهُ السَّمَتّاج whilst others than thou withhold their benefits from the needy; فلا تَحْسِبُنَّ اللَّهُ مَخْلَفٌ وَعَدهُ رَسُلٌ 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 مَخْلَفٌ وَعَدهُ رُسُلُهُ السَّمَتّاج into the rhyme; in the latter, which is taken from the Kor'an, xiv. 48, the preferable reading is مَخْلَفٌ وَعَدهُ رُسُلُهُ السَّمَتّاج.

31. What has been said in § 29 regarding the use of the preposition لِ after nomina verbi is equally applicable to nomina agentis. (a) لِ is used when the nomen agentis immediately precedes the object and is undefined; as وَهَيْ مَسْجَانَةٌ لَّهُ مُعْجِبُ لَّدَ، making thee wonder; مَعْجِبُ لَّدَ\

D whilst she was avoiding him (in which example the undefined nomen agentis is the predicate of a حَجْمَة حَالِيَة or circumstantial clause [§ 183]; وَالْمِبلَةُ لَا نَجْوُرُ إِلَّا إِذَا كَانَ الْخَصْمُ مُعْتَبِثًا لَّهُ لَعَالِمًا and artifice is not allowable (in argument), except when the opponent is a disputatious 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 وَأَمَنَّا يَمَا أَنْزَلْتُ مُصَدِّقًا لِّيَا مَعْطُورُ and believe in what I have sent down, confirming that which is with you (the
Scriptures which ye have already received; he halted before the city to besiege it; the sweetness of knowledge is a sufficient inducement and incentive to the intelligent. (b) ل is also used when the nomen agentis immediately precedes the object, and is defined by the article; as those who keep the ordinances of God; the expounders of these verses; to perform one’s devotions with reverence is the surest means of procuring one’s daily bread; and he continued meditating about that thing which governs the body. (c) Finally, ل is used when a genitive is interposed between the nomen agentis and the object; as he who gave it to me to eat.

Rem. ل must be used instead of the accusative, when the object of the nomen agentis is rhetorically transposed and placed before it; as we did not know what was hidden (in the future); verily we will take care of him; as long as thou dost not unjustly disparage him, treats thee with respect.—So also with the finite verb, if ye can explain a dream. If the transposed object be a pronominal suffix, (Vol. i. §§ 188, 189) may be employed instead of ل; as he thinks they mean him (in rhyme for يعَنَّوُنَ). Compare § 29, rem. b, and Vol. i. § 189, b.

32. If the verb, from which a nomen patientis is derived, governs two or three accusatives in the active voice, its nomen patientis retains one or two of them, the other having passed into the nominative; as
A Zeid's servant (lit. Zeid, his servant [§ 120]) is given a dirham; Zeid's father is thought to be standing up; Zeid'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 ل. Since, 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 جعلتٍ جعلتی and جعلتٍ (Vol. i. § 232, and rem. d, § 233); more rarely to other forms, such as فعَّل جعلتٍ (§ 232), (id.), and جعلتٍ جعلتٍ (§ 233, rem. b). Examples with the accusative:

A inured to (lit. a brother of) warfare, constantly wearing the garments suited for it;

B rushes upon death, wading in search of it through the ranks

C in rhyme for مَحَلَّة طَوْق لَهِ بَدْنُ مِنْ تَمْيُّزِهِ وَلَا ضُرْبٍ صَوَافِ (الكتاب) adorned with a ring, which is not an amulet, nor manufactured by a moulder of a dirham with his hands;

D (or continent) to desire (excites desire in them, in rhyme for غَفْر فَنْبَرْ غَيْرَ فَخْرِ (هيَوِج) ready to forgive their sin, not boastful (in rhyme for فَتْناتانْ أَمَّا مِنْهَا فَشَهَبَهَا هَلاَلاً; فَخْرِ (هيَوِ) two maidens, (one) of them resembling a new moon (in beauty); God hears the prayer of him who calls upon Him; on his guard against things that cannot injure (him)
The Verb.— 3. Government of the Verb.— (a) The Accus.


The Verb.— 3.

Government of the Verb.— (a) The Accus.

§ 34. Verbal adjectives of the form َأَفْعَلْ, corresponding to our comparative and superlative (Vol. i. § 234), when derived from transitive verbs, take their object in the genitive with ل, very rarely in the accusative; as 

he seeks after knowledge more than

you do;

the believer loves God more than

himself;

the most ignorant of men, and the most opposed of them to the law;

they must be more apt to change it (viz. the letter َي into َى without an intervening (letter);

and more ready than we to smite with swords the tops of helmets (in rhyme for َةَلْوَانِسَا, accus.);

and a better protector of neighbours.

Rem. a. Verbal adjectives of the form َأَفْعَلْ, derived from verbs signifying love or hatred, take the object with ل 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. َحَبْبُ أَحْبَبْ from مُحْبَب loving, or from َحَبْبُ َحَبْبَيْبُ beloved, dear. [Comp. Vol. i. § 235.]
Part Third.—Syntax.

[§ 35]

A the believer is more loved of God than any one else; he is more hateful to me than she.

Rem. 6. Verbal adjectives of the form افلُ، 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 this is lighter, or easier, for me; this confirms the evidence still more (from IV. of فَعَلَ, aqām to stand); but the obscurity of a man preserves his religion better (from or افلُ, II. or IV. of سَلَمَ to be safe); the slaying of unbelievers increases the power of مُنْبَتَة منَ اللَّهِ; this improves its crop and makes its oil clearer; another besides the anti-Christ fills me (accus.) with greater fear on your account (than he does); he has more need of me than I have of him (from حَاجَ, VIII. of حَاجَ, 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 اللَّهُ افْتَقَرَ (§ 26). For example:
and when ye meet (in battle) those who believe not, smite their necks (i.e. cut off their heads), till (at last), when ye have made much slaughter among them, bind just the fetters; and (thereafter) either show kindness (by letting them go free) or take ransom (for them), where

forget not Zurek, as foxes carry off (their prey), where carry off camels, O Zurek, as foxes carry off (their prey), where

chastise not a merciless, but be patient and do not give way to immoderate grief, i.e. gently!

may God give thee rain! i.e. softly! i.e. may God keep thee! i.e.

mayest thou stumble! i.e. dost thou delay (or loiter), seeing that grey hairs have already come upon thee? i.e. the absolute glory of God! or His absolute glory! scil. I praise (which is an or statement of fact), or etc., praise thou, etc. (which is an , a command or wish) [often used as a phrase expressing wonder]; I seek the refuge of God; have mercy on me, O my Lord! i.e. I wait intent upon Thy service, O God! i.e. hearing and obeying, or to hear is to obey, i.e. welcome! i.e. art arrived the best of arrivals; [with love and honour (will I do what thou requirest) i.e. .
A Rem. a. In the cases of command, wish, and reproach, the Arab grammarians regard the verbal noun, not as a مُؤِدَّرٍ مُؤَجَّدٍ (§ 26), but merely as بَدْلٌ مَنَ الفُعْلِ مُؤَجَّدٍ supplying the place of the verb; so that, according to them, سَفَاكَ اللّهُ = سَقِيَّةٌ لَكَ. انْدُلِ اللَّهُ = ظُنَّةٌ للَّهُ, and لُجِّنَ اللّهُ جَلَّ اللَّهُ = مَكَّةٌ لَكَ.

Rem. b. In such cases as لَيْبَكَ حَمَانْيَكَ and the dual is regarded as being used, not to express two occasions, but to indicate repetition and frequency. [Similar expressions are هَجَاجِيَّكَ, حَجَارَيْكَ, وَأَليِّكَ, سَعْيِيَكَ.]

B (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 جَذَعًا لَّدٌ may thy nose be cut off! لَكَ تُبْ تَبْ perdition to thee! i.e. صَادِقَ أَتْبَأَتْ مَرْحَبَةٌ وَأَهَلًا وَسَلَّمًا; أَتْبَأَتْ الزَّمَكَ اللَّهُ جَذَعًا or سَيَّهَا مَنْ أَتَبَأَتْ مَرْحَبَةٌ وَأَهَلًا وَسَلَّمًا, thou art come to, or hast found, a roomy (convenient) place, and friendly people, and a smooth (comfortable) place; مَرْحَبَا بَكَ or مَرْحَبَا بَكُّ or سَيَّهَا مَنْ أَتَبَأَتْ مَرْحَبَةٌ بَكَّ, thou art come to a place where there is plenty of room for thee (to a comfortable place); phrases equivalent to welcome! مَرْحَبَا بَكَ اللَّهُ وَسَلَّمًا.

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

* [On the phrase هَبِينَا مَرِيَّا 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:

\[
\text{رَجُلَكُ, or } \text{ رِجَالُكَ أَحْدَرُرُ I warn; } \text{thy } \text{foot! scil.}
\]

\[
\text{نُحَ, } \text{ثُكِلَ } \text{thy head! scil.}
\]

\[
\text{بِعِيدَرِ } \text{guard aside;}
\]

\[
\text{بِعِيدَرِ } \text{the lion! the lion! scil.}
\]

\[
\text{بِعِيدَرِ I warn; } \text{guard B}
\]

\[
\text{بِعِيدَرِ } \text{the wall! the wall!}
\]

\[
\text{بِعِيدَرِ } \text{the child!}
\]

\[
\text{بِعِيدَرِ } \text{the road! the road! scil.}
\]

\[
\text{حَلَلَ, clear;}
\]

\[
\text{يَأَكَ } \text{mind the lion! scil.}
\]

\[
\text{بِعِيدَرِ } \text{keep clear of innovations or new-fangled ideas;}
\]

\[
\text{بِعِيدَرِ } \text{or, less correctly,}
\]

\[
\text{بِعِيدَرِ } \text{take care not to meddle}
\]

\[
\text{بِعِيدَرِ with this sort of contention;}
\]

\[
\text{بِعِيدَرِ } \text{thy head and the wall!}
\]

\[
\text{مُؤِزُ, thy head}
\]

\[
\text{مُؤِزُ, and the sword! scil.}
\]

\[
\text{مُؤِزُ, the foe! the foe! scil.}
\]

\[
\text{مُؤِزُ, seize, attack;}
\]

\[
\text{مُؤِزُ, or}
\]

\[
\text{مُؤِزُ, be always kind to your brother, scil.}
\]

\[
\text{مُؤِزُ, cleave to;}
\]

\[
\text{مُؤِزُ, keep your place! scil.}
\]

\[
\text{مُؤِزُ, do as you like with}
\]

\[
\text{مُؤِزُ, your camels, scil.}
\]

\[
\text{مُؤِزُ, everything but}
\]

\[
\text{مُؤِزُ, reviling a freeborn man! scil.}
\]

\[
\text{مُؤِزُ, do;}
\]

\[
\text{مُؤِزُ, everything but}
\]

\[
\text{مُؤِزُ, before thee! scil.}
\]

\[
\text{مُؤِزُ, behind thee! scil.}
\]

\[
\text{مُؤِزُ, thy }
\]

\[
\text{مُؤِزُ, excuse! scil.}
\]

\[
\text{مُؤِزُ, or, produce;}
\]

\[
\text{مُؤِزُ, thy story! scil.}
\]

\[
\text{مُؤِزُ, give here, tell.}
\]
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, إِياَكُ الْأَسَدُ is used instead of إِياَكَ وَالْأَسَدُ, 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. keep me from evil! scil. نَحْبِي عَنْ الْبَيْتِ وَنَحْبِي الْشَّرْرُ إِياَيْ وَالْشَّرْرُ preserve me from seeing any of you throw at (or shoot at) a hare! scil. إِيَّاهُ وَأَنْ بَصُدُّ فَأَحْدُثُ يَأْرَبَّى مَغْلُوبٌ; عَنْي إِيَّاهُ إِيَّاهُ and إِيَّاهُٰ إِيَّاهُٰ إِيَّاهُٰ إِيَّاهُٰ إِيَّاهُ بِتَلْعِبِ الْرَّجُلِ الْمَيْسِينَ; الْأَرْبُبُ وَنَحْبِي حَدُّتُكَ عِنْ حَضَرَتِي وَمُسَاهَدَتِي when a man reaches sixty, let him avoid the young women (where observe the irregular use of إِيَّاهُٰ with a substantive).

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

C We may say to a hunter, اَلْبَيْلَابُ عَلَى الْبَيْقَرَ the dogs at the antelopes! scil. لَتَرَسُ اللَّهُ أَرَسَ اللَّهُ the target, by God! scil. يُصِيبُ he will hit; or if we hear people shouting at the first appearance of the new moon, اَلْبَيْلَابُ وَاللَّهُ the new moon, by God! scil. أَيْضًا they have seen; or to one who tells us a dream, خَيْرَا وَمَا سَرُّ رَأَيْتُ what is good and cheering, scil. رَأَيْتُ thou hast seen or dreamed; or to a man who has done something mean, اَلْبَيْلَابُ فَعَلْتُ hast thou done?

D أَقِلْ هَذَا بَحْرًا all this out of stinginess? scil. قُوَّا فَعَلْتُ hast thou done? قُوَّا preserve your mother from being divorced, for if any of you sings a song (it will assuredly happen). Aq. 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 الإِخْتِصَاصُ 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 *I* mean, or *I* specify. Examples: نَحْنُ الْعُرْبَ بِأَسْحَى مِنْ بَدَلَلَ "we Arabs—lit. we, (I mean) the Arabs," are the most liberal among the generous; نَحْنُ مَعَاشِيْكَ لَا طَاقَةٌ بَيْنَا عَلَى الْبَرْوَةِ "we, the miserably poor, have not the ability to be generous as becomes men; نَحْنُ مَعَاشِيْكَ لَا طَاقَةٌ بَيْنَا عَلَى الْبَرْوَةِ "we, the miserably poor, have not the ability to be generous as becomes men; we, the band of prophets, have no heirs (among men); بِنَأَ تَمِيِّبَا يُكَفَّفُ "by us, Têmêm, the mist is swept away; إِنَّا نَبِيَّ مُنْقِرُ قُوَّةٌ "we, the Bûnû Miynär, are a people of high worth; إِنَّا نَبِيَّ مُنْقِرُ قُوَّةٌ "seest thou not that Zurârâ, the father of Ma'bêd, is one of us, the Bûnû Dárîm? (I mean) the Bûnû Dárîm are a people of high worth; إِنَّا نَبِيَّ مُنْقِرُ قُوَّةٌ "ye, (I mean) the believers, grieve not ye; يَكُونُ الْمُؤَمِّنُانِ لَا يَجْزَعُوا "in Thee—God—we hope for bounty; يَكُونُ الْمُؤَمِّنُانِ لَا يَجْزَعُوا "Sûhâhânâd al-lah—[I assert] Thy absolute glory—the great God; [I assert] Thy absolute glory—the great God; سُلَمَانُ مِنْ أَنَا أُهَلُ "Sûlâmân is one of us, the kinsfolk of the Prophet].

Rem. a. This kind of accusative is only a species of the or accusative of praise, blame, reproach, and pity; e.g. دِيْنُ لِلَّهِ الْحَمِيدَ "praise belongs to God, the praiseworthy; دِيْنُ لِلَّهِ الْحَمِيدَ "kingdom belongs to God, (the Being) entitled to kingdom; دِيْنُ لِلَّهِ الْحَمِيدَ "and his wife, the (miserable) carrier of firewood; أَتَانِي زَيْدٌ أَفَاشَ النَّفْقَاتِ النَّفْقَاتِ "Zêîd came to me, the base wicked wretch; مَرَّتِ يَهُ الْيَسَّيْكِنَ الْيَسَّيْكِنَ "I passed by him, the poor wretch; in all of which examples the word *أَنَا* I mean, may be supplied.

Rem. b. In such phrases as *هَالَّكُ يَدِي* there it is for you! *هَالَّكُ يَدِي* there’s my hand for you! *فِيَالَّكُ نُظَمْيَا* here then is a poem for you!
take the sword! [to a woman] the accusative is used, because (Vol. i. § 368, rem. d) are in point of sense equivalent to take (Vol. i. § 368, rem. d). Similarly, in the phrases 

\[\text{do not, Ziad! seize Ziad! take him! the accusative does not depend upon (that thou shouldst seize), to be supplied after the preposition, but upon an imperative, such as or implied in the preposition itself. The literal meaning is: seize Ziad, who is in front of, beside or close by you. So also in the phrases \text{come quickly} to the ārūḍ (a sort of hash or stew), where the interjection is equivalent to \text{gently with Ziad! treat Ziad gently!} \]

\[\text{let alone Ziad, say nothing of Ziad, or, with the genitive, let } \text{alone. In the case of} \text{with the accusative, the fēthā is a} \text{or indeclinable ending (as in \text{where?})} \]

\[\text{whereas with the genitive, it is the termination of the construct accusative of, } \text{leaving, letting alone, and} \text{the diminutive of} \text{slow and gentle motion, gentleness. We may also say} \text{softly! gently!} \text{gently with Ziad!} \text{etc., gently with me! the agent (\text{etc.}) being in the genitive; \text{drive thou the old camels gently,} Faik ii. 139].} \]

\[\text{The adverb \textit{truly, certainly, and the conjunction \textit{that, as likewise the particles compounded with these two words, such as \textit{but, yet, as if, as though, and because}} (see Vol. i. § 362, m, e, and § 367, g), take a following substantive or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative,} \]

because the force of the verb to see (رأى) is embodied in these A particles*. This takes place both when the subject immediately follows إنْ, etc., and when it is separated from them by a portion of the predicate of إنْ, etc., consisting of an adverb of time or place, or a preposition with its complement. In the former case the affirmative particle لْ may be prefixed to the predicate of إنْ: in the latter, to its subject. If, however, the predicate be negative, or consist of a verb in the perfect, not preceded by the particle لْ, the particle لْ ought not to be B prefixed to it. Examples:

إنَّ اللّهَ عَلَى طَيْلٍ ثُمَّ فَدِيرُ God is mighty over all (lit. see God, He is mighty over all);

إنَّ الْحَدَاثَةَ لَا تَدْوَمُ God is forgiving, merciful:

وَإِنْ قَرِيبًا مِنَ الْمُؤْمِنِينَ لَتَكُونُ لَعْبَرُكَ إِنْ لَفِى سَكَرْتُبِ يَضُمُونَ by thy life, they were bewildered in their intoxication;

أَنَّ ذَلِلُ يَتَشْهِدُونَ أَنْ مَعَ اللّهِ أَيْبَهَ أَخْرَى do ye testify C that there are other gods with the (true) God?

إنْ بِالْبَيْعَ الَّذِي دُونَ سَلَّمَ لَقَطِبًا in the ravine that is below Sela' (there lies) a murdered man;

إنْ فِي ذَلِكَ لَعَبْرَةٌ لِأَوَلِيَ الْأَسْبَاسِ in this there is an example (or warning) to those possessed of insight;

إنْ فِي قَطِبَكَ أَيْبَهَا أَشْيَاءُ لِصَلَاحِا in putting thee to death, old man, there is a benefit to the Muslims; [in the hadit—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; as if in his ears (were) hardness of hearing; as if it were a glittering star; and (he did) this because knowledge is a light and the ablution (before prayer) is a light; but the hypocrites do not understand*.

Rem. a. These particles, along with those mentioned in rem. f, are named by the grammarians 'inna and its sisters, the particles which resemble the verb in having a certain verbal meaning and force, لوجود معنى فعل في بما لان معاني معاينة الفعل مثل أخذت وشببت واستدركت وتتميت وترجيت. The word governed by them is called their اسم or noun, and the predicate is called their حمر or predicate.

Rem. b. If the predicate is placed between إن or 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, إن ماعد صاحبد means your friend is with you; but إن صاحبد معذد إن your friend is with you.

Rem. c. A second subject after إن or, and its اللدن, may be put in the nominative, if the common predicate has been already expressed; as ويشر إن زيدا جالس ويشرا or, verily Zeid is sitting, and Biṣr (i.e. علمت أن زيدا جالس; وبشر زيدا جالس وبشر جالس) I know that Zeid is sitting, and Biṣr; لدن عبرا or, وبشر, وبشرا لدن and 'Amr is going away, and Hālid;

* [In the phrase إن من حبر القوم or خبرهم نية زبد, one of the best intentioned of the people, or the very best of them, is Zeid, we must not write إن because إن is to be supplied after Zeid.]

verily the caliphs and the office of prophet are in them (in their tribe), and noble deeds and chiefs of spotless character.

Rem. d. When it is appended to 

it hinders their regimen, or, to speak more correctly, their governing power does not extend beyond itself (the hindering ma). and hence their noun is put in the nominative; as  

verily usury is in the delay (of payment);  

the obligatory alms are only for the poor (is usually restrictive, see § 185, and Vol. i. § 362, n);  

it is only revealed to me that your God is one God;  

and know that your wealth and your children are a temptation;  

as if flames of sulphur were its face;  

his turban were a standard among men. The same influence is exercised by the or (Vol. i. § 367, g);  

verily the handmaiden of God is departing;  

verily, whoever comes to us, we will go to him;  

verily I am God.

Rem. e. If the lightened (forms) or (Vol. i. § 367, g), and , be used, their government is likewise hindered, and their D noun is put in the nominative.— is in this case always followed by [Vol. i. § 361, c, e], as  

verily Zêid is going away;  

verily these two are sorcerers;  

and verily all, gathered together (shall be brought before Us.—As to , the grammarians assume an ellipse of the as  

I know that Zêid is going away, i.e. or
Part Third.—Syntax.

§ 36

they know that every one who is barefooted and shod, will die (alike). We find also such examples as if thou hadst asked me to part from thee in the day of affluence, for (they know) that thou art autumnal showers and a plenteous rain, for and even Lord will repay every one (according to) their works (ما مِرِيدةً) and verily thy

Examples of: as if its breasts were two round ivory caskets; like a gazelle which stretches (her head) to the leafy sālām-tree; where others read or (regarding as redundant) in the genitive.—

Examples of: but the wrong-doers are this day in manifest error; : but those of them who are firmly rooted in knowledge.

Rem. f. The words utinam, would that—! and or perhaps, are construed in the same way as etc.; as O that there were between thee and me the distance of east from west! would that the midwives had drowned Kais! and what lets thee know (whether) perchance thou wilt behave with calmness (or moderation); but the noun of may be put either in the nominative or in the accusative, as she said, O would that these doves were ours! 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*. 

The Verb.—

§ 37

The Verb.—

3. Government of the Verb.—

(a) The Accus.

{a) The Accus.

Rem. g. With the suffixes of the 1st person we say إِنَّا إِنَّى لَعْلَّكَ or إِنَّا إِنَّى لَعْلَّكَ, and so with لَعْلَّكَ; but لَعْلَّكَ is more usual than لَعْلَّكَ, whilst conversely لَعْلَّكَ is very rare. The corresponding Hebrew particle to إِنَّ, viz. لَا إِنَّ, also governs the accusative, as appears from the forms لَا إِنَّ, لَا إِنَّ, 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 أَوْذِينِهِ إِلَّا تَشُوْفَ فِي قَارِمَةٍ أَوْ قَلِيْلًا مَّحْرَفاً his ears, when he looks out eagerly, are like a quill or a pointed reed-pen; إِنْ حُراَسَانُ أَسْدًا إِنْ هَيَّا لِيَّتُ أَيُّامَ الْقَبْسِ وَوَاجِعًا O would that the days of youth C could return! إِنْ هَيَّا لِيَّتُ إِبَاكَ! O would that I were thee!

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 مَسَّى زَيْدٌ وَأَذَاَْلِيَقَ Zeid went along the road; مَا زَلَّتْ أَسْبُرَ وَنِبْلِ I did not cease going along the Nile; فَأَجَعَلَّهُمْ أَمْرَكَ وَسَرُّجَكَ أَخْبَرَ decide then upon your affair with D your companions; إِسْتوَى أُمُومًا وَالْخَبَّةَ water and wood are equal]; مَا صُنَّفتَ وُأَباَكَ what hast thou done, together with thy father?

* [لَعْلَّكَ seems to be changed from لَعْلَّكَ. Hence it can be construed with two objective complements in the accusative (like the نَخْلَةَ زَيْدًا قَالَهُمَا O might Zeid rise; prop. utinam videas Zeidum surgentem.)]
A  I went together with him*; ما تِلّك وَزَيدُا، or ما شأنك وَزَيدُا, what hast thou to do with Zeid? and what hast thou to do with loitering about Negel? حَسَبُكَ (صَفَّيْكَ) or قْطُلَتْكَ a dirham is enough for thee together with Zeid; وَحَسَبُكَ a sword of good steel is enough for thee with (when thou meetest) ad-Dahhak; شَانكَ والِحْجَ do as thou pleasest (§ 35, b, β) about the pilgrimage = امرُوا وَنفِسَهُ; (عَلِيكَ شَانكَ مَعَ الْحَجِّ)

B  let a man alone (= دَعْهُ مَعَ نَفْسِهِ). This is called by the grammarians, like the that governs the subjunctive (§ 15, e), وَأَوَّلِ الْفِعْلِ or وَأَوَّلِ المَجْعَةِ the wāw of simultaneousness, and وَأَوَّلِ الْمَجْعَةِ the wāw of association or concomitance†.

[Rem. a. The is called the wāw of adherence, if the two nouns belong necessarily together, as each thing has its price; حَتَلّ شَيْئًا وَقَصْنَهُ حَتَلَ إِسْتَقْبَانِ وَهِيبَهُ every man has his own care.]

C  This accusative is termed or the object in connection with which something is done. It occurs, though but rarely, in Hebrew, as Esther, ch. iv. 16, يَتَقَلَّبُونَ لِلَّذِينَ يَعْبُدُونَ, I too, with my maidens, will fast so.

* [From this the modern preposition وَيَا or وَيَا with has been formed (comp. Lane, p. 135 e). Spitta, Grammatik, § 83, p. 166, D adduces this as an evident proof against Sprenger, who considered the whole theory of the as false (Alte Geogr. p. 280). D. G.]

† Quite correctly too, for the subjunctive of the verb corresponds both in signification and in form to the accusative of the noun. The one shows that a person or thing depends upon an act, the other that one act depends upon, or is affected or governed by, another act. [It is perhaps superfluous to remark that the use of وَ with the accusative is not limited by the conditions given for the use of وَ with the subjunctive.]

38. The person or thing called, المُدَادَة, is generally preceded by a one or other of the حُروُفُ البُدَادَة, or interjections. The principal of these are: أَيْبَا, أَيْبًا, أَيْبَا, أَيْبَا (fem. أَيْبَا), to which یَا may also be prefixed; and یَأَ. (a) Of the first seven of these particles the most common are أَيْبَا، أَيْبَا، أَيْبَا. 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 التَمْئِين—بَ 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 أَعْيَاَرٌ مُحْمَّدٌ O Muhammad (nom. مُحْمَّدٌ أَعْيَاَرٌ); أَعْيَاَرٌ عَمَّرٌ O 'Amr (nom. عَمَّرٌ أَعْيَاَرٌ), Vol. i. § 8, rem. ɓ); یَا طَلَّاحُ O Ta'la; یَا زِيَّبَهُ O Sibavêih; یَا سَرَأٌ O Tu'abba'ta Sarrān; یَا ضَيَّعَ O Fā'tima; یَا رَقَابُ O Ra'ās; یَا مُسْتَمَّعَةٌ O Zainêb; یَا مَجَارَةٌ O man of the tribe of Dabba (ضَبَّةٌ یَا مَجَارَةٌ); یَا رُجَالٌ O thou man; یَا نَبِيٌّ O eye; یَا جَارِيَةٌ مَا أَسْأَبَكَ what is thy name, girl? G یَا رَجَالٌ یَا نَبِيٌّ ho you two men: یَا رَجَالٌ یَا نَبِيٌّ ho you men; یَا نَبِيٌّ O prophets; یَا هُؤُلَآ, یَا هُؤُلَآ, ya hūdā, you there!

(b) 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 یَا رَجَالٌ خُذِّي بِيَدِي some man, take my hand, or یَا جَارِيَةٌ خُذِّي بِيَدِي some woman, take my hand; or a preacher, D یَا رَجَالٌ خُذِّي بِيَدِي O thou that art heedless, whilst Death is seeking thee; or a poet, یَا رَجَالٌ یَبِيَّنِي یَبِيَّنِي پَيْارَةٍ طَبَّةٌ O traveller that wishest to

* [† is used in calling one who is near, یَا 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.”]
B. *O* ye two companions of mine; *O* ye two kindlers of my fire; *O* brethren of ours; *O* thou that art ascending a hill; *O* thou that art gifted with every good thing; *O* thou that art kind towards men; *O* thou whose slave has been beaten.

The simple ئَنَادَ; 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, خطابُ, to a definite individual. In the compound ئَنَادَ, 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 tenuwin 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).

Rem. a. When no interjection is expressed, the same rules apply as above; e.g. *O* 'Ibān; ذا الْعَرْضُ *O* Lord of the
38. The Verb.—


Throne; O my two friends! O my two friends! Joseph, turn away from this (leave it alone, take no further notice of it); become morning, O night: ransom thyself;

O throttled one; may your noses be cut off; ye two poets who belong to an honourable people! With pronouns this omission is very rare; as

(from folly), for through the like of B thee, thou (man) there, (comes) heartache and torment (or ruin):

thereafter ye, ye men there, were slaying your own selves;

Thou that diest not, have mercy upon him who is dying.

Rem. b. The suffix of the first person singular, ī, is generally shortened in the vocative into kèsra, (see above, at the end of the section); as O my lord; my Lord, show me;

C O my soul; O my servants;

O my dear son. This remark does not, of course, apply to words ending in ī or ī, from radicals tert. et ī: as a youth, from a judge. Other forms are admissible, besides ī, and as, from a slave, ī, or ī, and in pause ī, ī, and ī, (compare no. c, rem. d). E.g. O son of my mother, Korân vii. 149. O son of my uncle, O my dear son, for O my Lord, forgive me;

O daughter of my uncle, do not scold, but go to sleep; O my uncle, wast thou ever blind of one eye? The words ī and ī, and ī, (also pronounced with fetha,
A

which become in pause يَ أَمْتُ and 

We likewise meet with يَ أَمْتُ and

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 the softening of the voice (compare Vol. i. § 283). Namely:

(1) All substantives, whether proper or common, masculine or feminine, that end in أَمْتُ; as for أَمْتُ, يَا تُوبَةٌ; أَمْتُ, أَمْمَاءٌ, أَمْمَاءٌ (names of men); أَمْمَاءٌ أَمْمَاءٌ, أَمْمَاءٌ (names of women); أَمْمَاءٌ أَمْمَاءٌ, O thou (woman) that reproachest (me); أَمْمَاءٌ أَمْمَاءٌ, O she-camel; أَمْمَاءٌ أَمْمَاءٌ (or) keep to the house, O sheep! for يَا شَأْنَ أَمْمَاءٌ.

(2) Simple proper names, not ending in أَمْتُ, that contain at least four letters; as for أَمْمَاءٌ أَمْمَاءٌ, أَمْمَاءٌ for أَمْمَاءٌ أَمْمَاءٌ, أَمْمَاءٌ, أَمْمَاءٌ for أَمْمَاءٌ أَمْمَاءٌ, أَمْمَاءٌ, أَمْمَاءٌ (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 مَنْفُ, يَا عُتِرَ, يَا عُتِرَ, يَا عُتِرَ, يَا عُتِرَ, يَا مَسْكَ; but in other cases it must be retained, as يَا قَفْنُ, يَا مَجِي, يَا مَسْكَا, يَا غَرْنُ, يَا غَرْنُ, يَا غَرْنُ, فُرْعَ, فُرْعَ, فُرْعَ, فُرْعَ, فُرْعَ, فُرْعَ, فُرْعَ, فُرْعَ, فُرْعَ, فُرْعَ, فُرْعَ, فُرْعَ, though some admit the forms يَا غَرْنُ and يَا غَرْنُ. Words not ending in أَمْتُ may also be inflected without regard to the portion dropped; as يَا مَنْفُ, instead of يَا مَنْفُ, يَا مَنْفُ, يَا مَنْفُ, يَا مَنْفُ, يَا مَنْفُ, instead of يَا مَنْفُ, يَا مَنْفُ, يَا مَنْفُ, يَا مَنْفُ, يَا مَنْفُ, instead of يَا مَنْفُ, يَا مَنْفُ, يَا مَنْفُ, يَا مَنْفُ, يَا مَنْفُ, instead of يَا مَنْفُ, يَا مَنْفُ, يَا مَنْفُ, يَا مَنْفُ, يَا مَنْفُ. The same thing is admissible when the termination أَمْتُ is not of the fem. gender, as يَا مَسْمَ, instead of يَا مَسْمَ, مَسْمَ, مَسْمَ, مَسْمَ, مَسْمَ, مَسْمَ, مَسْمَ, مَسْمَ, مَسْمَ, مَسْمَ, for (a man's name). Proper names compounded with a genitive (as عَبْدُ مُسْمَ, or forming a complete proposition (as نَابِئُ شَّرَيْنُ) do not admit of any abbreviation, though we occasionally find such examples as يَا نَابِئُ شَّرَيْنُ, dropping شَرَيْنُ; but if

B

C

D
they belong to the class called رُكَابُ مُرْكَابٍ مُتَرِجٍ (Vol. i. § 264), they are A shortened by the rejection of the second word, as یَا سِبَّ یَا مَعْدِی. (3) To these may be added some rarer cases, as صاحِبٌ شَيْرٌ ولا َْتَرِلّ, صاحِبٌ صاحِبٌ friend, gird up thy dress, and cease not to be mindful of death; and, for ُطَلِبُ ُطَلِبُ, in the proverb ُطَلِبُ ُطَلِبُ, O crouch down quietly, O bustard (or partridge); as well as the words ُبَوْنَ ُبَوْنَ (for ُفَلَانُ) and ُرَجُلٌ ُرَجُلٌ ُرَجُلٌ ُرَجُلٌ (Vol. i. § 264), they are A shortened by the rejection of the second word, as یَا مِحَّ یَا مِحَّ یَا مِحَّ یَا مِحَّ, shortened by the rejection of the second word, as یَا مِحَّ یَا مِحَّ یَا مِحَّ یَا مِحَّ, shortened by the rejection of the second word, as یَا مِحَّ یَا مِحَّ یَا مِحَّ یَا مِحَّ.

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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, ُبَلُّ ُبَلُّ ُبَلُّ, from which we may say یَا ُبَلُّ or, irregularly retaining the ِّحَمْزَةِ, یَا ُبَلُّ. Another is produced by the insertion of the pronoun ِّدا or ِّهَذَا between the interjection and the vocative; as یَا ُهَلُّ ُرَجُلٌ ِّهَذَا ُرَجُلٌ, instead of یَا ُرَجُلٌ ِّهَذَا ُرَجُلٌ. D

* The more usual form, however, is ُبَلُّ, without any interjection prefixed, though we find occasionally in verse یَا ُبَلُّ. The origin of the termination ُبَلُّ is uncertain. [This ُبَلُّ is used as a corroborative interjection in the expressions ُبَلُّ unless indeed or unless possibly (§ 186, a, rem. d), and ُبَلُّ ُبَلُّ ِّعَمُّ ُبَلُّ ُبَلُّ ُبَلُّ ُبَلُّ ُبَلُّ yes indeed or yea verily (Lane, p. 83, e).]
A  يَا ذَا الْمِسْحُوْنَةِ يَمْنُتْلُ سَيْجِهٌ; يَا رَجَالِ O thou there, who terrifiest us with the murder of thy chief. But cases like يَا الْأَسْدُ شَدَّةٌ O (thou who art like) the lion in strength; مِنَ أُجُلِكَ يَا أَنْتُهُ تَبْتَمَّ قِلْبِي because of thee (for مِنَ أُجُلِكَ), O thou who hast enslaved my heart; and فِي أَلْغَامَانِ أَلْدَانُ فَرًا and O ye two slaves, who have fled; are very rare.

Rem. c. If a vocative, expressed by the nominative, be simply repeated, or another word be substituted for it (الْبُّلُغُ, see § 139, rem. b, 2), or it be connected with another vocative by a conjunction (عَطْفَ النِّسَقَ, see § 139, rem. b, 3), the ordinary rules are followed; as يَا زِيدُ, Zêid; يَا رَجُلُ زِيدُ O thou man there—Zêid; يَا زِيدُ وَعَمَّرُ O Zêid and 'Amr; يَا رَجُلُ وَزِيدُ O thou man and Zêid; يَا زِيدُ وَعَمَّرُ O Zêid or 'Amr; but يَا زِيدُ عَبْدُ أَلْلٰهِ I mean 'Abdu 'llâh; يَا زِيدُ وَعَبْدُ أَلْلٰهِ O Zêid and 'Abdu 'llâh. If, however, the connected word (الْعِشْقُ) has the article, both the nominative and accusative are admissible; as يَا عَمِّرُ وَالْحَارِثُ, or O 'Amr and el-Hârît; يَا زِيدُ وَالْغَلَامُ, or O Zêid and the slave; يَا جِبَالُ أَوْيِبِي مَعْدُ وَالْأَيْلُ, or 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, or O Sa'd, Sa'd of (the tribe of) el-Mus; يَا تَبْيِيرُ, or O Têim, Teim of (the tribe of) 'A'dî; يَا زِيدُ زَيْدُ أَلْغَامَةِ الدَّبْلِ, or O Zêid, Zêid of the high-bred camels of slender make. The grammarians explain the accusative by saying either that the second accusative is مُفْحَى arbitrarily inserted, or that the genitive has been dropped in the first instance. In the one case the original construction is يَا سَعْدَ الْأَوْسُسٍ; in the other, يَا سَعْدَ الْأَوْسُس سَعْدَ الْأَوْسُسٍ.
Rem. f. If a vocative, expressed by the nominative, be connected with another substantive by a substantive (see § 139, rem. a) or a substantive (see § 139, rem. b, 3), the appositive may be put either in the nominative or the accusative; as

\[ \text{O slave, Biṣr; } \text{or O thou foolish, churlish, } \text{rough boor, Tab. ii. 1312, l. 2 seq.;} \]

unless it has a genitive after it, when it must be in the accusative; as

\[ \text{O (tribe of) Temām, all of you; } \text{or } \text{O } \text{Muhammad the prophet; } \text{or } \text{O thou man there, Zeid; } \text{or } \text{O } \text{Zeid, my brother's son; } \text{or } \text{O Hind, our uncle's daughter.—If the word } \text{stands between the names of son and father, it loses its } \text{prosthetic i} \text{ (Vol. i. § 21, b), and the name of the person addressed may be put either in the nominative or the accusative [though the latter is generally preferred]; as } \text{O Zeid, son of 'Amr; } \text{or } \text{O Zeid, } \text{son of Murra, } \text{O Murra, } \text{Murra son of Tēlīd; } \text{or } \text{O Hind, daughter of 'Āsim.} \]

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

\[ \text{O Zeid the intelligent; } \text{or } \text{O thou there, the intelligent; } \text{or } \text{O Zeid, whose father is noble; } \text{or } \text{O Hind, daughter of 'Āsim.} \]
A part thou servant, become son of king; not Ka'b 'ibn Māma nor 'Ibn Sā'īdā was more bountiful than thou, 0 'Omar the bountiful; 0 thou unrighteous man, the apostate, *El-Mubarrad, p. 573, l. 1].

Rem. h. The interjection یا is sometimes prefixed to an impera-
tive, as 0, prostrate yourselves; 0 be thou safe, O house of Maiya, despite (all) wear and tear, or during wear and tear; 0 bring me a morning-draught before the attack on Sīnāl; 0 come forth to war, Abū Hālid; to the optative لَیْتُ, as یا لَیْتَنِی یَظْنَهُ مَعَمَر 0 would that I knew; یا لَیْتَنِی یَنَعْرُی 0 would that I had been with them; and to a nominal or verbal proposition, as یا بَوْسَ لَزِیدُ 0, woe to Zéîd; یا لَعْنَةُ ٱللَّهِ وَٱلْقَوْمِ ُۚخَلِیفُ وَالْقَالِبِیْنَ ۖ عَلَی وَسْعَانَ مِنْ جَارٍ 0, the curse of God and of all the peoples and of the just be upon Sīwān as a neighbour; یا قَلِ ۖ خَبِیرُ ٱلْغَوَبَیْنِ ۚ 0, little is the good of the women. In these cases some grammarians assume an ellipse of the مُنادَی or person called, as ۖ حَرْفُ تَنَیِّیهُ یَا ۢقوُمُ ۢبوُسَ ۢلَزِیدُ, whilst others regard merely as a مُنادَی or particle used to excite attention*.

(b) and (بَأَی) (بَأَیَهَا) (بَأَیَة) (بَأَیَّهَا) require after them a noun, singular, dual or plural, defined by the article, and in the nominative case; as

D 0 people; یَا ۢبَأَیَا ۢبَنُو ۢالَّدُیْلَکُ ۖ ۢوَمَا ۢأَیَہَا ۢلَهَرَا ۢوَمَا ۢعَنِی‌بَا ۢنَاسُ O king; یَا ۢبَأَیَا ۢأَیَا ۢنَاسُ ۖ ۢوَمَا ۢأَیَہَا ۢلَهَرَا ۢوَمَا ۢعَنِی‌بَا O woman; یَا ۢبَأَیَا ۢبَنُو ۢالَّدُیْلَکُ ۖ ۢوَمَا ۢأَیَہَا ۢأَیَا ۢنَفَسُ ۢوَمَا ۢعَنِی‌بَا ۢلَهَرَا ۢوَمَا ۢعَنِی‌بَا O caravan; یَا ۢبَأَیَا ۢدُیْنُ ۢوَمَا ۢأَیَہَا ۢعَیَّبُ ۢوَمَا ۢعَنِی‌بَا

* [The ellipse of the مُنادَی is evident in such phrases as یَا ۢبَأَیَا O thou, whom I would ransom with my father and my mother; اِنَّلَهُ الۢبَيۡعَانُ عَلِی‌کُمْ یَا ۢقُرَنُّهُمْ نَفۡسُی I pray God to help me against thee, O thou whom I would ransom with my life, Aljānī xviii. 185, lines 22, 23. D. G.]

O ye who believe; [أَيْبَا] O believers. The demotic 
strategic اذَا is also admissible; as 
أَيْبَا ذَا أَقْبَلْ 
is killing; أَيْبَا ذَا الْبَأْخُ الْوَجْدُ نَفْهَ
O thou there, who barkest at (revilest) the Bëtû 's-Sid.

Rem. أَيْبَا is occasionally used for specification (see § 35, b, 8), by a speaker to call attention to himself or himself and his companions: as أَمَا أَنَا فَأَفْعَلُ كَهْذا أَيْبَا الْرَجُلُ أَمَا أَنَا فَأَفْعَلُ كَهْذا أَيْبَا الْرَجُلُ
O God, forgive us, O band (me and my companions): فَنْخَلَفْنَا أَيْبَا 
and so we remained behind, O three (we three). In this case أَيْبَا must be preceded by a clause containing the pronoun to which it refers, and أَيْبَا is never prefixed to it.

(c) وَأَيْبَا, which is used to express sorrow or pain, and is hence called the particle of lamentation, follows the same rules as: 
أَلَّا أَيْبَا لَآ أَلْبَأَخُ الْوَجْدُ نَفْهَ
Generally, however, the termination لَكَ, in pause لَكَ, is added, which usually effaces the final vowels: as وَأَمَّةٌ زِيَدًا وَأَمَّةٌ زِيَدًا. الْمُطْبِبَةُ وَأَمَّةٌ سَكَباً
If a genitive follows, this termination is annexed to it, and not to the governing word: as وَأَمَّةٌ أَيْبَا لَآ أَلْبَأَخُ الْوَجْدُ نَفْهَ
الْهُوَمُونِيَّةُ
for the commander of the faithful! Similarly with ابن الْهُوْمُونِيَّةُ
أَلَّا أَيْبَا لَآ أَلْبَأَخُ الْوَجْدُ نَفْهَ
الْهُوَمُونِيَّةُ
الْهُوَمُونِيَّةُ
for the son of Zeid! But as to an adjective, there is a doubt, some admitting وَأَمَّةٌ زِيَدٌ أَلْبَأَخُ الْوَجْدُ نَفْهَ
الْهُوَمُونِيَّةُ
for the noble Zeid, and others not.

Rem. a. وَأَيْبَا can be prefixed only to a proper name or a definite word*; we cannot say وَأَيْبَا or رَجَلَاهُ. Nor can it precede

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

\[\text{الأَنْتَيْ} \text{; though it may be prefixed to} \text{ وَ مِنْ حَفْرٍ ِبِئْرَ زَمْزَمَةَ} \text{, as} \text{ O} \text{ 'Amr, 'Amr!} \]

Rem. b. \text{may also be used} \text{ أَلَّا يَا عُمْروُ عَبْرَةَ \text{, for} Moses, though} \text{mُوسَّي} \text{is admissible. See Vol. i. § 368, rem. b.} \]

Rem. c. \text{Words ending in the clif maṣūra} (\text{١١} \text{ي} \text{ى}) \text{usually reject} that termination before adding} \text{مُوسَّي} \text{, as} \text{ مُوسَّيَةُ} \text{,} \text{from} \text{Moses,} \text{though} \text{mُوسَّي} \text{is admissible.} \text{ See Vol. i. § 368, rem. b.} \]

Rem. d. \text{The suffix pronoun of the 1st pers. sing. may either} be retained or rejected; as \text{ O my servant!} \text{ O my back!} \text{ O my grief!} \text{The suffixes of the 2nd pers. sing. fem. and the 3rd pers. sing. masc. retain their vowels in a lengthened form, to prevent confusion:} \text{ alas for thy slave, is masc., the fem.} \text{being} \text{ O عَلاَمَكَةُ} \text{; whereas} \text{ O عَلاَمَمُهُ} \text{is fem., the masc. being} \text{ O عَلاَمُمِهُ} \text{. Compare certain forms of} \text{ O عَلَمُهُ} \text{under} a, \text{rem. c, 3.} \]

B  

\[\text{O brethren!} \text{ O my back!} \text{ O my grief!} \text{The suffixes of the 2nd pers. sing. fem. and the 3rd pers. sing. masc. retain their vowels in a lengthened form, to prevent confusion:} \text{ alas for thy slave, is masc., the fem.} \text{being} \text{ O عَلاَمَكَةُ} \text{; whereas} \text{ O عَلاَمَمُهُ} \text{is fem., the masc. being} \text{ O عَلاَمُمِهُ} \text{. Compare certain forms of} \text{ O عَلَمُهُ} \text{under} a, \text{rem. c, 3.} \]

C  

Rem. c. \text{In verse the form} \text{ O أَلَا} \text{is occasionally used, even out of pause; as \text{ O أَلَا} \text{ O thou there; \text{ O welcome is} \text{ the ass of 'Afrā.} \]

D  

\[\text{39. (a) When the negative} \text{ أَلَا} \text{is immediately followed by an indefinite object, of which it absolutely denies the existence, it governs that object in the accusative; and as the whole weight of the sentence falls upon the negative particle, the substantive is abbreviated, when possible, by the omission of the tā'inn. If there be a predicate expressed, it must be likewise indefinite, but in the nominative case.} \]

For example: \text{ Aَلَا} \text{ رَجُلُ فِي} \text{ إِلَّا الدَّارُ} \text{there is no man in the house; \]

where \text{ وَ} \text{ and} \text{ يَا} \text{ are used to wail for the loss of a person, not to the exclamations} \text{oh my spoliation!} \text{ or} \text{oh my grief!} \text{and alas my wonder (Lane sub} \text{حَتَى}. \text{ Comp. however rem. d.} \text{ D. G.}]

there is no god but God; this book, there is no doubt regarding it; there is no man standing; there are no Gods; there are no men here; there are no Muslims in the city; there are no helpers for thee; there are no Muslim women in our possession; there are no pleasures for grey hairs; the aquatic animals which have no lungs; B

or there is no avoiding it (Vol. i. § 364, h); and there is no wondering that the young man should follow the example of his father. But if the negative be separated from its object, it is put in the nominative; as there is no man in the house; in it (viz. the wine of Paradise) there is no injurious force.

Rem. a. The rule regarding the retention of the terminations and in the dual and plural may seem to be contradicted by such examples as thou canst do no wrong (lit. thou hast not two hands for wrong); she has no ears; a shirt without sleeves; thou hast no helpers; but in these cases the grammarians say that the preposition is, arbitrarily inserted to strengthen the annexation, and that the preceding noun is really in the construct state. In the same way too they explain the phrases thou hast no father, and he has no brother, which are generally used instead of and [But compare Vol. i. § 315, footnote.] The form is, however, also used before as if I were Islam is my father, I have no father but it; and if any transposition takes place, the of the
A dual and plural must of course be restored, as thou hast nothing to do with this matter.

Rem. b. The plur. fem. in َات may, it is said, take feth instead of ksesr, as َلا مَسْلِمَات َعَنْدَا.

Rem. c. The interrogative َلا may be prefixed to َلا, either to ask a simple question or to convey a reproach, more rarely to express a wish; as َلا أصْطَبَّاز ِلْسَلَّمِي has Selma no patience?

B has one no self-restraint, whose youth is on the wane? َلا أُعْرِبُ وَلَّئِن مُستَطَاعُ رُجُوعُهُ 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 َلا, the accusative must of course be used in its construct form, as َلا غَلَام رَجُل there is no slave of any man present; َلا صَاحِب صَدِيق مَوجَود there is no true friend can be found. 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 tenwin is retained (compare § 38, a, β, 2); as َلا طَالِعًا هَيْبَة ظاهِر there is no one ascending a hill visible; َلا رَاتِبًا فَرِئًا فِي الْطَرِيق there is no one riding a horse on the road; َلا حَيْرًا مِنْ رَبّ يَعْبُدّ َعَنْدَا there is no better (man) than Zeid in our opinion; َلا نَاظِفًا بِحَيْرٍ َعَنْدَا there is no one who speaks good with us; َلا حَسَنَا يَقْعَلُ مَدْمُومٌ there is no one whose deeds are good is blame-worthy; َلا حَافِظًا لِلْقُرْآن َعَنْدَكَ َمُرْكِبُ there is no one among you who knows the Kor'an by heart.

Rem. Nomina agentis, however, when they take their objective complement by means of the preposition لِ (§ 31), constantly reject the tenwin; as ِإِن يُمْسِكَ اَللّهُ ِبِضَرًّا فَلا خَشَفَ نَّهُ َإِلَّا هُوَ وَإِنْ يُؤْرَكَ بِحَيْرٍ فَلا رَدَّ لَفَلَدَ ِإِنَّهُ يَقْصِدُهُ if God touch thee with trouble, there is none to

The Verb.


(a) The Accus.

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

(c) If an adjective be immediately annexed to an accusative after لا, it may either take the same form without the تنمْنْوِ, or it may retain the تنمْنْوِ, or, lastly, it may be put in the nominative with the تنمْنْوِ: as لا رَجُلُ طَرِيقَةٍ, لا رَجُلُ طَرِيقَةٍ, or, تنمْنْوُ لا رَجُلُ طَرِيقَةٍ فيَهَا, 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 تنمْنْوُ لا رَجُلُ فيَهَا طَرِيقَةٍ, or, تنمْنْوُ لا رَجُلُ فيَهَا طَرِيقَةٍ.

there is no witty man in it, but not تنمْنْوُ.

(d) If another substantive be connected with the accusative by the conjunction و, the particle لا may be repeated or not. (a) If لا be repeated, the first substantive may be put in the accusative without the تنمْنْوِ, and the second either in the accusative, with or without the تنمْنْوِ, or in the nominative; as لا حَوْلٍ وَلا قُوَّةٍ (قُوَّةٍ قُوَّةٍ) إِلَّا بِاللَّهِ, 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 تنمْنْوِ or in the nominative; as لا حَوْلٍ وَلا قُوَّةٍ (قُوَّةٍ قُوَّةٍ) إِلَّا بِاللَّهِ. (b) If لا be not repeated, the first substantive is put in the accusative without the تنمْنْوِ, and the second either in the nominative or in the accusative with the تنمْنْوِ; as لا رَجُلُ وَأَمْرَةٌ (وَأَمْرَةٍ) إِلَّا بِاللَّهِ. if آدَار there is neither man nor woman in the house. Examples: D

لا يَبْتَلَعِ أَبُوهُ وَلا حَتْلَهُ لا أَمْرِي إِنْ كَانَ ذَالِكَ وَلا أَبُ may I have no mother, if this be so, and no father; لا أَبُ وَأَبَيْنَ مَلْكُ مَرْوَانٍ وَأَبَيْنَهُ there is no father and no son like Marwàn and his son; وَلا لَعْبُ وَلا تَأَيِّيِرُ فِيهَا وَلا حَيْنِ وَلا فَيْهَا مَلْبِيِّ 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;

w. ii. 13
A day in which there shall be no bartering, nor friendship, nor intercession; on them shall come no fear, neither shall they be grieved (Kor'an ii. 36, where a var. reading is*). R. S.]

Rem. a. The particle *; when used as above, is called by the grammarians *; or, the la that denies the whole genus, [and *; the la that denies absolutely]. The substantive in the accusative is called *; and the predicate *; the predicate of la. The predicate may be omitted, when it has already been sufficiently indicated; as when one asks * is there a man in thy house? and you reply * there is no one (scil. ); or * is there any one standing up? and you say * no one (scil. )

C. The omission of the noun, on the contrary, is very rare; as * for , there is no fear for thee or no harm will befall thee.

Rem. b. The noun of * should, according to the grammarians, be always indefinite (or *). Apparent examples to the contrary, as * a disputed case, and no Abû Hasan for it (to decide it), are explained to mean * , and no one named Abû Hasan, or * , and no one like Abû Hasan; * there is no Haitam tonight for the beasts that carry us; * there is no 'Umâiyâ in the land. An adjective added to any of these names would be indefinite, as * and no compassionate Abû 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 (a) by the A substantive verb حَكَانَ, or (β) by other verbs, the signification of which includes that of حَكَانَ. The general idea of existence is in this case limited and determined by the accusative.

41. The verb حَكَانَ, 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 إن حكَانَ الْبَلاَءُ مُقَدَّراً يُصِبْهُ لا مَحَالَةً if the calamity is decreed (or B destined), it will befall him without doubt;

ِحَكَانَ هُوَ وَأَخْوَاهُ مُلْتَمِسُونَ بِالْطَّالِبِ he and his brother were teachers in ēt-Tā'ī;

ِحَكَانَ وَيُكُونُ الْرَسُولُ عَلَيْهِ مُهَدِداً that ye may be witnesses against mankind, and (that) the Apostle may be a witness in regard to you;

وَمَنْ يَتَّنِينَ السَّيِّدَةُ لَهُ قَرِينًا فَسَ قَرِينًا and whoever hath Satan as his companion, a bad companion is he!

قَانَ يَتَّوْبُوا يَكُونَ خَيْرًا لَّهُ and if they repent, it will be well for them;

إِنْ يَكُنَّ قَلْنَ تَسْلَطُ عَلَيْهِ وَإِنْ لَا يَكُنَّ فَلا خَيْرُ لَّهُ فِي قَلْبِهِ 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;

خَوْنُوا حِجَارَةً be ye stones or iron;

بِتَغْلِبِ وَحَلَمِ سَادَ فِي قَوْمِهِ الْفَتَى وَخَوْنُوا by liberality and mildness a man becomes a chief among his people, and thy becoming so is easy for thee;

وَمَا خَلُّ مَنْ يُبْدِي البَشَّارَةُ كَأَوْنَا أَحَالٌ and not every one who shows a cheerful face is thy D brother. But if حَكَانَ 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 حَكَانَ تَأَجَرُ وَحَكَانَ لَهُ بَنُونُ there was (or lived) a merchant, and he had (lit. there were to him) three sons (حَكَانَ would mean he was a merchant);

فَمَنْ حَكَانَ لَهُ مَالٌ خَيْرُ but he who has (lit. to whom there is) much property;
what is fated will come to pass. In the former case, the substantive verb is called by the grammarians the incomplete or defective, relative kāna, because it requires an attribute to complete the sense; in the latter, the complete, absolute kāna, because it contains the attribute in itself and does not require any other.

Rem. a. The subject is called, the noun of kāna, and the predicate, the predicate of kāna. The natural sequence of the three is verb, subject, predicate, as 但它 is simply a relative kāna; but we may also say, as, and it was Our duty (it behoved Us) to succour the believers; and even 祂 is simply a relative kāna, or it is, especially in interrogative and alternative sentences, as, 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, because 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 for. Poets allow themselves to do the same in other cases, as for (Tab. i. 755, 1. 2). D. G.]

Rem. b. may sometimes be omitted, especially in alternative conditional clauses; as, then will be recompensed either with good or evil (i.e. ) what is spoken is spoken, be it true or false;

它的意义是‘to do one's utmost in a thing;' be it what it may, whether good or bad; from the time they were pregnant, till their young were following them (i.e. bring me a beast (to ride), even if it be an ass [§ 4, rem. b].

Rem. c. 侏 illumination is rarely merely redundant; as the heroes of the Bēnū 'Abī Bekr ride upon branded Arab steeds; and how when thou passest by the dwelling of a tribe and of noble neighbours of ours? 侏 illumination and their like was not found*.

Rem. d. The verb 侏 illumination, Ḥaṭīm. Ḥū. 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 Ḥaṭīmic C 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 侏 illumination retains its original signification of to stand (compare Fr. être, older form estre, and Span. estar, from Lat. stare), and the place of 侏 illumination is supplied by 侏 illumination or 侏 illumination, Aram. 侏 illumination, to fall (.heapen, happen, be (compare 侏 illumination 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 侏 illumination, the sisters of kōna, 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 侏 illumination to continue,

* [Different from this is the use of 侏 illumination 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 Tabarī. D. G.]
A to last, construed in the perfect with the

ما الدّعوومَة (see § 7, and
Vol. i. § 367, p), to remain, to last; اَنفَكَ ٱلْفَكْرَۡ وَبَقَىْۡ وَزَالَ، to cease, construed, in the perfect or imperfect, with a negative particle; (b) the idea of change or conversion, as in رَجَعَ عَلَى الصَّارِّ، and, to turn out, to become; (c) the idea of time, as in ۤسَقَرَ فَبَاتَ، during the whole night, or, at daybreak; أَصْبَحَ ۤعَداً، or ۤعَداً فِى الأَزْهَدَ، in the morning, or in the evening, all of

which verbs are often used as simple synonyms of ُحَانَ 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 ۤتَفَقَّدْ نَفْسٍ مِنَ ٱلْأَنَاسِ مَدَامُ ۤعَلَى السَّعْطَدْ ۤعَلَى عَلْيَٰكَ do not count thyself among men, as long as anger

C has the mastery over thee; ۤلَا يَزَالَ ٱللَّهُ مُحَيَّنًا إِلَيْكَ, may God never cease being beneficent to you; ۤلَا تَزَلَّ ذَاجَرُ ۤمَوْتٍ, never cease bearing death in mind; ۤقَالَوْا لَنْ نَبَرَحَ عَلَيْهِ عَاصِفِينَ they said, we will not cease standing by it (worshipping it); ۤصَارَ ۤعَلَى ۤبَيِّنَيْنِ ۤخَرَافًا the clay became pottery; ۤوَكَانَ يُرِى اَلْمَاءَ ۤمَيْسِرًا بَنْخَارًا وَتَبْخَارُ يَصِيرُ مَا, and he thought that the water became vapour, and the vapour became water; ۤفَانَكَ ۤكَذَٰلِكَ and thou hast been sold, and hast become a slave in Mekka; ۤوَمَا ۤتَمَّرَ, إِلَّا ۤكَبَلَ ۤيَلاِجَ وَضَوَىٰ يَخُذُونَ رَمَادًا man is like nought but the lamp and its light, which becomes ashes; ۤأَضْ سُوَّى ۤشَعْرِهِ the blackness of his hair became whiteness; ۤعَلَوَّدَ مَا يُرِجِعُ صَدِيقًا ۤعَلَى ۤبِيَّا لَّا ضَرَبَ ۤلَّا ۤوَجَّهُ مُسْوَىٰ, and his face became black; ۤوَلَذِينَ ۤبَيْتُونَ لِرَبِّهِمْ ۤسَجَدًا وَقِيَامًا and those who pass the night prostrating themselves unto their Lord and standing up (in prayer);
and they went out in the morning with settled A
purpose; through the grace of God ye are
become brethren; thou wiltest to become
a lawyer skilled in disputation; thou say not to one who gives you the salutation, Thou art not a believer:
one who knows and one who does not
know are not on an equality;

God hath decreed, O 'Asmā', that I should not cease to love thee.

Rem. a. To the above verbs may be added جَاءَ, أَتَى, جَعَدَ, قَبِعَ; and as جَافَقَوْهُ عَلَى وَجْهٍ أَبِيَ بِصِيرَا, (and) he shall become seeing (recover his sight, explained by بِرَجَعْتُ; by جَاءَ (أَتَى, جَعَدَ, جَفَقَوْهُ) the building became strong or firm; أَرْفَعَ شَفَرَتْهُ حَتَّى قَفَّعَتْ صُلْبًا حَرْبِيَّةً he sharpened his knife till it became like a javelin (i.e. مَلَّ حَرْبَيْةً).—Of these verbs three, viz. C

and زُالَ, are always نَاقِصَة; the others may be either or نَاقِصَة (see § 41, at the end).

Rem. b. The verbs فَتَى, بَرَحَ, زُالَ, إنْفَكَ, بَرَحَ, مَنْتَفِقَة مُجِيدًا must always be
accompanied by a negative, expressed (as in the above examples with and زُالَ) or implied, as وَأَبْرَحَ مَا أَدَمَ اللَّهُ قُوُسَ يَحْبُبِ اللَّهِ 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

for فَقَعْلَتْ لَهَا وَلَنْحِي مُجِيدًا (مُجِيدًا I said to her, By God, I will not cease sitting still.

[Comp. § 162, rem.]

Rem. c. The verb لَجَدَ, to be found, be extant, exist, is often reckoned one of the أَخْوَاتُ طَانِ, but erroneously; for it is either=

* [الجِّ مِمَّا بين المَيْكَالين

may be added to these verbs; see the Gloss, to Tbn 'al-Faqih. D. G.]
A. and has no predicate, or it is the passive of which governs two accusatives, and therefore naturally retains the second object (المفعولان الثاني) as as one of them is found pure (in a pure state), where is a or circumstantial accusative, or we (Fr. on, Germ. man) do not find one of them pure, where is the second object.

Rem. d. The negative particles and when assimilated to leisa, or used in the signification of leisa, are also construed with the accusative of the predicate, provided (1) that the predicate is placed after the subject, (2) that the exceptive particle is not interposed between them, (3) that the corroborative particle is not added to them, and (4) that the subject and predicate of are both undefined; e.g. this is not a human being; and they are not its children: take comfort, for there is nothing on earth enduring, and no fortress can protect (one) from what God hath decreed; I aided thee when thou hadst no companion who was not faithless; but on the contrary, our habit is not cowardice; ye Benū Gudānā, ye are neither gold nor pure silver, but ye are pottery. The fourth restriction is violated in such verses as:

B. and she dwelt in my heart's core, I desired no other than her and relaxed not my love of her (being definite); then neither is praise won nor does the money remain.—If has a second predicate, connected with the first by an adversative particle, such as or then the second must be put in the nominative, as Zē'ēd is not standing but sitting, i.e. ; but

in any other case, the accusative is preferable to the nominative, as A

is peculiar to the dialect of el-Hīgāz, and hence they are called

Instead of the above construction of لا and لأ is also extended to

rules over nobody; this cannot profit thee B nor harm thee; C

it was not an hour for repentance. The government of لا seems to be restricted to nouns denoting time, and either its subject or predicate is omitted, usually the former (لا = C

Laat جهين مناص (ليغس وله جهين مناص).

Rem. e. Instead of the accusative, the أَخْوَاتُ كَانَ may take after them a verb in the imperfect, following the construction of

he used never to cease sleeping as long as the blacksmith continued working at any work; and he continued looking at them; and I sat down by D

him and conversed with him at great length; he became speechless; he began to reflect upon such and such a subject; and ye would be marvelling;

and they were all night hoping for (or longing for) the waters of Bēdr: and he began wringing his hands; by God, thou wilt not cease thinking (or speaking) of

Joseph (rem. b); thou wilt
Part Third.—Syntax.

§ 42

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

and its sisters may also be replaced by a preposition and the word it governs, or by a circumstantial clause, generally with

in former times I was not to be frightened by a wolf; we 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

B verily in our hands the steel is eloquent, whilst in other hands it is dumb.]

Rem. g. With the construction of the mentioned in rem. e, we may connect that of the or verbs of appropinquation. 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

and

partic.

was originally construed with the accusative of the predicate, as 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 indeed he was nigh leading us astray from our gods; after the hearts of a part of them had well swerved;

when he stretches out his hand, he can hardly see it; rarely the subjunctive with 

I was nearly not praying the (or afternoon prayer) till the sun was nearly setting: my soul was nearly
expiring over him (for grief). (β) ُوُلَّدَ, little used in the perfect, A generally takes َأَنَّ or with the subjunctive, more rarely the imperf. indic.; as َوَلَّدُ النَّاسُ التَّرابَ َلاَ وَلَّدُوا إِذَا قَبَلَهُمَا إِذَا قَبَلَهُمَا and if men were asked for the (very) dust, when it was said 'Give here,' they would well nigh be disgusted and refuse; َفَيْنُوْشَكَة أَرْضًا أَرْضًا and our land is nearly becoming, after our friend's departure, a desolate wilderness; ُيُوسُوْشَكَ مَنْ قَرْسَ مَنْ 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 ُيُوسُوْشَكَ ُرَبَّنِيِّ يَجِيِّ (as in the third of the above examples), or ُيُوسُوْشَكَ زِبَّنِيِّ أَنَّ يَجِيِّ (as in the first), or ُيُوسُوْشَكَ أَنَّ يَجِيِّ زِبَّنِيِّ (where the real subject of ُيوُسُوْشَكُ is the following clause). The form ُيُوُسُوْشَكُ is a vulgarism. (γ) ُحاَرَبَ (rarely ُحَارِبَ) (حَارَب) is only used in the perfect, and is construed with the imperf. indic., rarely with َأَنَّ and the subjunctive; as ُحَارَبَ الْقُلْبُ مِنِّ جَوَاحٍ يُذْوُبُ my heart was nearly melting away from grief; َوَقَدْ حَارَبَ اِلْحَيَةَ أَعَافِيَةَ أَنَّ تَفَطَّعًا when their throats (lit. necks) were nigh being cut to pieces (with drought or thirst). To these may be added such verbs as ُهُمِّلَ يُرْدَفُهُ he was near overtaking him; ُهُمِّلَ يُعْقِلُ حَدَا he was near doing so and so; ُقُوْجَدَا حِجَادًا يَرِدُ أَنَّ يَنقُفُ, e.g. أَرَادَ الْمَريِّضُ أَنَّ يَمْتَوتُ and they found a wall which was about to fall; ُهُمْرُ السِّرَاحِ أَنَّ يَخْبَرَ the lamp was on the point of going out; and the like.—(2) To the second class belong ُعَسَى, اِخْتَلَاقى حَرْقى (1st p. sing. ُعَسِّى, rarely ُعَسْبَتُ, ُعَسَّيى), 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 ُخَضَبَ, with the accusative, as in the half verse َلَا ُتَكَرُّونَ إِلَى ُعَسَى ُعَسَى صَائِبًا.
do not (abuse me) so much, for I may become a faster, and in the proverb perhaps the little cave may become (may bring) misfortunes, or perhaps El-Gowâîr (the name of a well) may become (may bring) misfortunes; but generally it is construed with and the subjunctive, as perhaps your Lord may have mercy on you; [what may she perhaps do?]; it may not be, if it were ordained you to fight, that ye would not fight?

rarely with the imperfect indic., as perhaps God may bring some joy; perhaps some joy may be close behind the sorrow in which thou now art. This verb, like, is either personal, or as in the above examples, or impersonal, as perhaps ye may be averse to a thing, though it be good for you. Still another construction is possible, viz. with a pronominal suffix in the accusative, or may be followed by the imperfect indic. or the subjunctive with and what lets thee know (whether) perchance the hour is near? perhaps He may aid you against these evil-doers. rare, with and the subjunctive; as or else the sky is likely to rain; it is likely he may come.—(3) With these two classes of verbs the grammarians connect a third, which they call the verbs of beginning. Such are: (rarely) and to begin, used, we may say, only in the perfect, and followed by the imperfect indic.: as he began to reproach him;

and they began to sew together the leaves of Paradise (to cover their nakedness); when I was off my guard for a moment, the nightingales, dipping in their heads, began to drink of my cistern; and I began to divide the meat among the people of San'ā'; the pigeon began to fly about in search of water; the woman began to wail aloud; she began to 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 the caliph saw him one day washing his feet; he knows not how he shall die on his dying day; or part of the day; I did not know whether he came here yesterday or today; he stopped (a few) days in a village; he will give you the book tomorrow; and they came to their father in the evening; he did not pass the night on a bed for forty years;
A. he stood up at times whilst lecturing; and I continued reflecting for a considerable time; I killed him last year; I fasted during Ramadān; he said at the time of his meeting him (or when he met him); during; I came in the winter-time; during.

B. (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; I sat with him for a long time, i.e. then he tarried not long, i.e. during the time of the caravan of pilgrims, or at the time of afternoon prayer, or during the caliphate of ʿl-Maʿmūn; this happened at the time of the arrival of the caravan of pilgrims, or at the time of afternoon prayer, or during the caliphate of ʿl-Maʿmūn.

C. Rem. a. A masdar is often put in the accusative of time by an ellipse of some such word as وَقُتَتْ وَدَرُوتْ حَفَوْقًَّ، at the time of; e.g. he came at sunrise, i.e. I arrived at the setting of the Star (the Pleiades); this happened at the time of the arrival of the caravan of pilgrims, or at the time of afternoon prayer, or during the caliphate of ʿl-Maʿmūn; they waited for him for the space of time in which one might slaughter two camels. Examples of more violent elisions are: 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 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.

Rem. b. Peculiar is the use of اَلْقِبْنَةُ "i. e. the accusative, when they refer to the morning of a particular day or to a certain fixed time; e. g. I met him this morning; he came on Friday in the morning; I came on Thursday in the morning; I met him time after time; [the accusative would mean I met him on a certain morning].

b. The local extension of an act, and, if general and indefinite, may be expressed by the preposition in which it is performed; as they travelled four miles; he ran a bowshot; he looked right and left; he conquered the enemy by land and sea: around; above; under; beside, by; etc. [Here we may add the adverbial expressions in the direction of the right hand and of the left.]

Rem. a. When the place of the act is definitely specified, the preposition must be used; as I sat down in the house; I prayed in the mosque of the prophet; I stopped at the place where Hosain was killed; not ,"لـَجْسَلَتْ جَلَسَتْ أَهْدَارٌ" and the accusative. Excepted is the case when a vague noun of place, such as or is construed with a verb conveying the idea of stopping or remaining, as I sat down in Zeid's place;

* [Sometimes, however, the definite noun of place is put in the accusative against the rule, as in I went to Syria, and the two stayed during midday in the tents of Umm Ma'hbad (see the Gloss, to Tabari in v. بيت and comp. § 70, rem. e).]
A
and also the case when a noun of place is construed with the verb from which it is derived, as
I sat down in Zeid’s seat; he stood up in his place, or supplied his place.—The nouns
side, quarter, outside, inside, require, as also
I slept outside the house; but in later Arabic we often
find the accusatives
for on the east, on the west, for
and the like.—Observe also such phrases as:
he is as far from me as (the place where) the Pleiades
(hang in the sky); he is as far from me as the
farthest place where one can chide (or cry out to) the dog;
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 the vessel (see Vol. i. § 221, rem. a), or
that in which the act is done.

c. The state or condition, of the subject or object of an
act, or of both, whilst the act is taking place; as
Zeid came riding; he stood at the entrance of the cave, saluting him (and) saying to him;
and enter the gate, prostrating yourselves;
who bear God in mind, standing up and
sitting down; a piece of wood can be straightened
with the tikāf (a kind of tool), while it is soft;
with which I grew up as a young man;
(a it is) as if the hearts of
birds, fresh and dry, beside her nest, were the red fruit of the jujube or
decaying dates; I rode the horse saddled; I met the sultan in his house, weeping; and whose 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; and she brought him forth long-limbed; and there were next morning two parties, (one) asked and another asking about me, (whilst I was) sitting at el-Goméïsa; and the Fates will overtake us, they being destined for us, as we are destined for them].

Rem. a. The is, in relation to the grammatical structure of the phrase to which it belongs, a or redundancy, for . Zeid came, is a complete, intelligible, sentence, without the addition of riding. It answers the question how? in regard to the state or condition of the subject or object of the act, [and may be indicating a future state, or indicating a simultaneous state (§ 74), like the Imperf. (§ 8, d and e)].

Rem. b. The depends upon a regent (حالة الحال), which may be either a verb, as ردتٌ زيدٌ راجٍبًا: or a verbal adjective (Vol. i. §§ 230, 231), as ردتٌ ضاربٌ عمرا قانٌداً زيدٌ مضروبٌ قانٌداً Zaid is beating, or standing, Zaid is beaten standing, Zaid is standing.
Part Third.—Syntax.

A Zéïd looks handsome standing, Zéïd looks more handsome standing than he does sitting; or an expression that has a verbal force (معنى فعل), as a preposition with its complement, a demonstrative pronoun, an interrogative, or a word like and, as Zéïd is in the house standing (where is equivalent to in زيد في الدار قآئمًا in it is Zéïd standing, beside thee (or in thy house) is Amr sitting, this is Amr (in the act of)

B going away (equivalent in sense to أَنْظَرْ إِلَيْهِs look at him going away), I point to him going away), ما شُانَكُ = what is thy object (in) standing? (where is what art thou doing?) ما لاَكَ وَإِفاً ما شُانَكُ قآئمًا what art thou about, standing (there)? and this is my husband, an old man (= and this, my husband, is an old man); فيَ لْبْرُ عَنِ الْتَّدْخِيرَةَ what then ails them that they turn aside from the warning?

C Rem. c. The حَالُ is usually (1) an adjective (صفة) expressing a transitory state (حَالٌ مؤقتة); though it may also be permanent (حَالٌ مَبْتَقِيَةٌ) as دعوَتُ اللَّهُ سِبَعَ I called upon God as a (constant) hearer (of prayer).—It may likewise be (2) a masdar, substantially equivalent in meaning to a participial adjective [comp. Vol. i. § 230, rem. c*], as قُتِلَ السُّوَرُ I killed him bound (in cold blood), i.e. قتيلهُ رحِمًا I came to him riding hard, i.e. أَخْذَتْ زَلَقُ مِنْهُ سِبَعَ I received that from him by hearing (I learned it from him by hearing him say it), i.e. طَلَعَ بَعْثَةً I came into view suddenly, i.e. لقبتهُ جُهَادًا I met him suddenly or unawares, i.e. لقبتهُ رِيحًا مُسْقِفًا I met him face to face, I spoke to him face to face (each of us hindering the

* [Rather, according to Nöldeke, to a gerundium.]
other, for instance).—It may also be (3) a concrete substantive, as in *the moon rose full*; *Zeid charged* a *dirham*; *sell it* (at the rate of) a *mudd* for a *dirham*; *the wheat is come* (at the rate of) two *kafiz* (for a *dirham*); *I have sold the sheep* at a *dirham* apiece; *I dealt, or traded, with him, hand in hand (i.e. for ready money)*; *I explained his account to him item by item*; *he is my next door neighbour* (lit. house to house, for *I spoke* to him *face to face* (lit. his mouth to my mouth)*; *this* (fruit) is better as *a grape than as a raisin*; *the people dispersed* (like) the bands of *Saba* (for *Saba*).—Lastly, the *hall* may be (4) a proposition, (see § 183).—There may be more than one *hall* referring to the subject or object of an act, or to both; e.g. *Zeid came riding (along) laughing*; *this is Zeid standing talking*; *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 *bi-ad* are of the same gender and number, as *Zeid coming down*; but others maintain that the first *hall* refers to the object and the second to the subject, *I was going up, met Zeid coming down*; *Zeid walking*.

Rem. d. The *hall* may be *mudhda*, strengthening, or *mudhiya*. 

A. As it may refer either to the verbal regent or to a preceding proposition as a whole. If it refers to the verbal regent, it may be derived from the verb itself, though this is a comparatively rare case; as and we have sent thee to mankind as an Apostle; and He hath subjected to you the night and the day, and the sun and the moon and the stars, subjected by His command. If it refers to a preceding proposition, this must be a nominal proposition, consisting of two definite concrete nouns as subject and predicate; as Zêid is thy father, as being affectionate; he is Zêid, as well known; I am so and so, valiant (and) brave; it is the truth, as manifest; and it is the truth, as confirmatory of what is with them (of the Scriptures which they have already received); I am the servant of God, eating as the servants (of God) eat; I am the son of Dâra, my lineage being well known through her. The is explained in these cases by an ellipsis of أَنَّى, أَحْقَهُ, أَعْرِفَهُ, I know him (or it), know it to be true, know him (or it) for certain, and the like; e.g. أنا فلان أَحْقَهُ بَاطِلًا شَجَاعًا, Zêid أَبوُك أَحْقَهُ عَطُوفًا, etc.

Rem. e. The حَالَّ is ordinarily نَكِّرَةٌ or indefinite; but it is allowable to define it by the article in cases where it may be explained as involving a condition Zêid, when he is riding, looks more handsome than he does when walking, instead of the more usual Zêid, when he is riding, looks handsomer. Further, it may be defined by a pronominal suffix, or otherwise, in various cases, in which it can be explained by, or is equivalent to, an indefinite حَالُ; e.g. I passed by him by himself or alone (equivalent to was alone with him).
§ 44. The Verb.—3. Government of the Verb.—(a) The Accus. 117

thou hast done this to the best of thy ability (= مُجَتَّبًا); A
I spoke to him face to face (= مُسَافِقًا); see rem. c, 3; (the tribe of) Sulêim came to me, its gravel with its pebbles (i.e. small and great, one and all,) = مُعَتَّرَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَة* (3) AFTER A negative or an interroгation, as َََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََ* let no one incline to hang back on the day
of battle, fearing death; \( \text{أَيَّا صَّارِحُ حَلَّ لَحُمْرَ عَيْشُ بَاقِيًَّا} \) \( O \) friend, is a life decreed as lasting?—Sibawih, however, admitted the correctness of such a phrase as \( \text{فيما رَجُلُ قَانِيَةً} \) and in a tradition we find \( \text{صُلِّي رَسُولُ اللَّهِ صَلَّمَ فَقَارُدَ وَصَلَّى وَرآهُ رَجَالُ قَيَامًا} \) the Apostle of God prayed sitting, and there prayed behind him (some) men standing.

Rem. g. As to the position of the حَالُ in a sentence, the following remarks must suffice, in connection with what will be said elsewhere.—(1) As a rule, the حَالُ is placed after the regent. It may, however, precede it, if the regent be a fully inflected (مَتَصَرَفُ) verb or verbal adjective, as رَاهِبَا حَالَّٰ زِيدُ riding came Zeid;

ما مُسْتَعَأً ذَا رَأْحُلَ in haste is this (man) departing; but we cannot say زَيْدُ صَاحِبًا أَحْسَنُ مِنْ عَمِّرُو صَاحِبًا مَا أَحْسَنَ زَيْدًا, instead of زَيْدُ أَحْسَنُ مِنْ عَمِّرُو صَاحِبًا مَا أَحْسَنَ زَيْدًا صَاحِبًا, because neither أَفْعَلُ التَّفْضِيلِ أَحْسَنٌ nor اَحْسَنَ أَفْعَلُ التَّعْجِيبِ is مَتَصَرَفٌ.

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 حَالُ must precede، and the other follow it, as زَيْدُ قَانِيَةً أَحْسَنُ مِنْهُ قَاعِدًا Zeid standing looks more handsome than he does sitting, or زَيْدُ مَغَفِّرًا أَنْفُعُ مِنْ عَمِّرُو مُعَانًا Zeid alone is more useful than 'Amr assisted (by others).

If the regent be a عَمَلٌ مَعَنَوِيٌ (see rem. b), the حَالُ must follow it, with rare exceptions in the case of a preposition and its complement. We cannot use عَطُوَّا هَذَا أَبُوك مَجْرَدَةً بَلَكَ هَنَّثَتْ لَكَ هَنَّثَتْ هَنَّثَتْ مَجْرَدَةً for رَضِيَّةُ كَانَ زَيْدًا أَسْدِ امْرِيْأَا لِيَتْ زَيْدًا أَخْوَى خَلَأَنَّ زَيْدًا رَضِيَّةُ أَسْدِ امْرِيْأَا أَخْوَى هَذَا أَبُوك عَطَوْنَا; nor is it usual to say زَيْدُ قَانِيَةً فِي النَّمَارِ or زَيْدُ قَانِيَةً عَنْدَكَ زَيْدُ قَانِيَةً فِي النَّمَارِ or زَيْدُ قَانِيَةً عَنْدَكَ زَيْدُ قَانِيَةً فِي النَّمَارِ, though some read in the Kor'an and the heavens, folded together,
(shall be) in his right hand, instead of مظْؤِيّاتٍ, and the heavens A
(shall be) folded together in his right hand.—(2) The حَالُ may pre-
cede the صَاحِبُ الْحَالِ, when the latter is the subject (nomin.) or
direct object (accus.), as مُحِبَّةُ مَجْرَدَةٍ هَذِهَا جَاءَ صَاحِبَا زَيْدٌ;
unless the حَالُ be restricted by إِلَّا or إِلَّا مَبْسِرِينُ, and we do not send the Apostles but as announcers and
warners. If the صَاحِبُ الْحَالِ be governed by a preposition, the
حَالُ must follow it, as مَرَّتُ جَالِسَةٌ بِبَنِي جَالِسَةٌ. B

Only a poet could venture on an emergency to say لَيْتَنَّ صَانٍ بَدْرُ إِلَّا أَبَا هُضَيْحَانُ صَادِيًا إِلَّا حَمِيباً إِلَّا نَعْبٌ if ever the coolness of water was dear to me when parched and thirsty, verily she is dear (to
me), for قَانَ تَكُ أَدُوادٌ أَصِينَ وَنُضْوَةٌ فَلَنْ حَمِيباً إِلَّا هُضَيْحَانُ صَادِيًا
تَدْهِبْوا فَرْغًا بَيْتِلَ حَبَالَ and though (your) herds of camels and
(your) women be seized, yet ye must not let the murder of Hibal pass
unavenged, for بَيْتِلَ حَبَالَ فَرْغًا. The حَالُ may be dependent upon C
a preceding مَضَافُ إِلَيْهِ (see § 75), when the مَضَافُ, or governing
word, is naturally capable of being its regent (masdar, nomen
agentis, etc., see rem. b), as إِعْجِنَىَ قَيَامًا هَذَا صَارَبُ هَذِهِ مَجْرَدَةٍ إِلَى اللَّهِ مَرْجَعُ جَمِيعًا زَيْدٌ مَسْرَعًا
tُقَوْلُ إِبْنِي إِنَّ اسْتَطَافُكَ وَاحِدًا إِلَى الرَّؤُوعِ بَوْمًا تَأْرُخَى لا أَبَا لَيْبَا my daughter says, Verily thy departing alone to war will
day leave me without a father; or when the مَضَافُ is a part, D
really or tropically, of the مَضَافُ إِلَيْهِ as وَنَزَعْنَا مَنْ فِي صُدُورِهِ مِنْ مَضَافِ إِلَيْهِ غَلْبَٰ إِخْوَانًا and We will remove what is in their breasts of rancour
as brethren (إِخْوَانًا) dependent on the suffixed pronoun in صَدُورِهِ; E
حَيَّيِّنَا إِلَيْكَ أَنَّ آتِيَ مَلَأَةً إِبْرَاهِيمَ حَبَيْبًا then We revealed unto thee, Follow the law of Abraham as a hanif, i.e. inclining to the right state or sound in faith (حَبَيْبًا dependent on مَلَأَةٌ إِبْرَاهِيمِ) being.
virtually a part of, and the phrase quite clear and correct without it, (sūta' bi'rāhīmā hujjafā).

Rem. b. The phrase Hu'mal al-dīl may be suppressed, either necessarily or optionally. It is omitted necessarily, for example, in the case of a ḍabīd Ibn Abī Ḥāfīl (see rem. d), as in forms of salutation or congratulation, as, to one departing, ṣarūda āzhmā go; to one returning from the pilgrimage, Mā'ajūrūrā Mibrūrā rewarded and accepted, scil. ṣuqūmā thou art arrived, or ṣanūfūt thou art returned; to one eating, ḥiymā Marrīnā easy of digestion and wholesome, scil. ḥūlā, ḥūlaway, etc., eat it, = may it agree with thee or you*; and in such phrases as (ṣuqūdū) I bought it for a dirham and upwards, scil. ẓa'īdū, or ẓa'īdū, and the price went on increasing or went higher; Jā'ib Jundūistungōl fī-safālā and the amount of what was given in alms went lower. But the omission is optional in such phrases as ḥālibiyya Marra 'uqūšiyya Ahrīr; Jundū, ṣa'īdā, or ẓa'īdā, and the phrase went on increasing or went higher; i.e., Tēmīmītā at one time, and a Kāsītā at another? scil. Aḥ̣uwal or Ḥ̣aṣ̌ūq̣, dost thou change, or turn, thyself into—? or Ḥ̣aṣ̌ūq̣, dost thou affect the nature of—? Aḥ̣uwal the lāmān an nūn ṣuqūmā 'uqūša hādha beda' Qādirīn 'alai an nusuyū ẓa'ana does man think that We shall not re-unite his bones? Yea, (we will re-unite them, ṣuqūmā) being able to put together evenly the bones of his fingers.—It may even happen

* [If ḥiymā Marrīnā be considered as epithets of the masdar understood, this phrase belongs to the class mentioned § 35, b, a. Comp. Lane sub مروأ.]
that the actual ḥālāl itself is suppressed, and only a word or phrase, A which is dependent upon it, expressed; as ِلاَّ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ طَيِّ بَابِ ِسَلَامَ ِعَلِيْكُمْ and the angels shall go in unto them through every gate, (saying, ِقَانِلِيْنَ) 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 ِهِرَّبٌ َحوَّفًا I fled for fear; ِفَفَعَّلْتُ عَنْ ِالْحَرَبِ ِسَبْعًا ِضَرَبْتُ أَبِي ُتَأْوِيْباً َلَهُ ِبِإِذَا ِرَأَيْتُ أَئْوَى ِلَهُ ِتَعْطَيْباً إِلاَّ ِمَدْرَسَّي ِفَعَلْتُ ٌمَعَاهُ ٌالْشَّرَّ ِفَعَلْتُ ٌمَعَاهُ ٌالْشَّرَّ I beat my son for the sake of correcting him; I stood up before him to show respect to my teacher; ِبِئْسَمَا أَشْتَرَوْا ِهِ ِانْفُسُّهُمُ أَنْ ِبِكَرْفُوا ِبِيَ أَنْزَلَ ِاللَّهُ ُبَعْيَا ِوَدَّ َكَبِيرٍ مِنْ ِأَهْلِ ِالْكَبَابُ ِلَوْ ِيُخَلُّوْنَ ِمِنْ ِبَعْدِ إِبِيَانُتُهُ ُفَقَرَّا َحَسَداً َمِنْ ِعَنْدِ ِانْفُسُّ هُمُ many of those who have sold their souls, that they should not believe in what God has sent down (revealed), out of envy; ِتَفَنُّعُطَتْ ِمَعَاهُ ٌالْشَّرَّ ِفَعَلْتُ ٌمَعَاهُ ٌالْشَّرَّ I did so and so for fear of harm, or for fear that thou shouldst reproach me; ِوَمَنْ ِالْمَلَائِكَةُ مِنْ ِيَشْرَى ِنَفْسُهُ َتَكَبُّ عَلَيْهِمْ ِمَرَاضِ ِاللَّهِ and of men there are who sell themselves (give up their lives) to win the favour of God (for ِوَأَغْفِرْ عَوْرَاءَ ِالْكَبَابٍ ُأَوْخَاهُ ِو أٍعْرَصُ عَنْ ِمَرَاضِ ِسِهْلٍ ِتَكُونُ ِإِنْ ِيَعْلَعُونَ أُصِبْعَيْهِمْ ُفِي ِآذَانِهِمْ مِنْ ِالْمَلَائِكَةِ ُحَدَّرُ ِالْمُجَٰهَلُ 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 ِلاَّ أَفْعَلِ ُلَجِنَ عَنِ ِالْمُجَٰهَلِ ِأَمْتُرِي not from battle out of cowardice.

w. ii.
Rem. This accusative, which must always be a مَصُدَّرٍ قَلِيْلٍ, a mental or intellectual nomen verbi, is called by the grammarians المَصُدَّرُ لِأَجْلِهِ (مِنِّ اِنجِهِ) or (ال محْجَرُ لِأَجْلِهِ), that on account of which something is done. It is the answer to the question لِيَهُلَمُ why?

e. Various other determinations and limitations of the predicate; as طاب الأَرْضُ لَوْنَأً Zêid is cheerful in spirit; طاب زبد نَفْسَا the rose is charming in colour; تَضَبَّ زبد عرْقًا Zêid streamed with perspiration;

B vàُنَّشَعْ الرَّاسُ شِيْبًا and my head glistens with hoariness; أَحْلَامًا نَرَى الْجِبَالِ زَرَانَةُ our grave minds surpass the mountains in weight (or firmness); أَبْرَحَتُ حُرْمًا thou art a marvel of generosity; غَرَسَ الْأَرْضَ شَجْرًا I raised the chief in dignity; وَنَجَرَ بِالْأَرْضِ ضُحْوًا and we made the earth break forth with springs; الْلَّهُ عَظِيمُ قُدْرَةَ God is great in might; أَنْتَ أَعْلِي مَنْزِلًا وأَحْصُرُ he is a Ḥātim in generosity; فَيْبَ كَأْنَ لِحَجَارَةَ and they (your hearts) were like stones, or even harder (lit. stronger as to hardness); أَخْصُرْ أَبَيْ بِذَرْ أُبا, or مَا أَخْصُرَ أَبا بِذَرْ أُبا how noble is Abū Bēkr as a father! فَيْبَمْ صَاحِبًا زبد very bad is Bīr as a slave!

C أَخَوْكُ بِذَرْ أُبا أَمْكَ and excellent is Zêid as a companion! فَيْبَمْ غُلَامًا بَشَرُّ very noble is his father's provision, as a provision! حُسْبَكَ بِهِ نَاصِرًا thy sufficiency is in Him and excellent is the provision, thy father's provision, as a provision!

D (He suffices thee) as a helper; لِلَّهِ دُرْهُ قَارِسًا what a man he is as a horseman! (lit. to God belongs his outflow or emanation, from none other could he emanate); وُيْحُ وَيِبُتُ رَجَلًا what a man he is! (lit. being here a man or particle of surprise); هُوَ خَيْرٌ رَأْجِلًا مَنْهُ قَارِسًا he is better as a pedestrian than as a horseman, § 48, e, rem. a].

Rem. a. This accusative is called the specific-

§44. The Verb: the explanation. A

It is an indefinite substantive, placed immediately after the proposition of which it limits or defines the predicate. In the grammatical structure of the sentence it is a ḥāʾal, like the (see c, rem. a). The grammarians regard it as governed by the verb in the preceding clause, of which it was the مَفْعُولُ فَاعِلٍ, before its transference to the place of مَفْعُولُ فَاعِلٍ to the actual مَفْعُولُ; or, if the preceding clause be nominal, as having been transferred from the place of the مَبْتَدَأ. Thus طَابَ زَبَدُ نَفْساً is equivalent, they say, to ٍرفَعَتْ الْسَيِّخَ قُدْراً; طَابَتْ نَفْسُ زَبَدٍ to قُدْرَةَ الْلَّهِ عَظِيمَةً قُدْراً; وَرَفَعَتْ قُدْرَةِ الْسَيِّخَ إلى مَالِ زَبَدَ أَخْلَصْنَ مَنْ مَالِكَ زَبَدَ أَخْلَصْنَ مَنْ مَالِ. The تَمْيُزِبُ may be explained by مَفْعُولٍ مِنَ الْبَعْوَلِ, with the genitive when it is سُجِرٌ, instead of سُجِرٌ; but not when it is مُفْعُولٍ مِنَ الْبَعْوَلِ لِلَّهِ دِرْهَ قِاِسًا. [Instead of وُجِّهَ رَجُلًا and رُجِلًا in the phrases quoted we may use مِنَ رَجُلٍ and مِنَ قَاَسِ. See §48, b.]—The تَمْيُزِبُ may occasionally be placed, by poetic license, before the predicate which it limits, as أَتَبْجَرُ سَلَّمَى بَالْفَرَائِقِ حَيَبِيَّا وَمَا حَانَ نَفْساً بَالْفَرَائِقِ. The تَمْيُزِبُ can take place only when the previous clause contains a verb which is مَتْصَرَفٌ (see c, rem. g); as وَمَا أَرَوْيَتْ وَكِيْبَا رَأَى اِسْتَعَلَ.
A above examples*. Should it even happen that the  

\[\text{فعّل مُتَصَّرَف فَعّل غير مُتَصَّرَف،} \]

no transposition can take place; we cannot say  

\[\text{فَعّل مُتَصَّرَف} \]

there is a sufficiency in Zêid (Zêid suffices) as a scholar, because  

\[\text{فعّل} \]

is here equivalent to  

\[\text{ما أَصَفّاء عَالِمًا} \]

and a  

\[\text{فعّل} \]

is  

\[\text{غير مُتَصَّرَف.} \]

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  

\[\text{أَحَد عَشْرَ رِجْلًا} \]

eleven men,  

\[\text{أَحَد وَعَشْرُونَ عَامًا} \]

nineteen years,  

\[\text{أَحَد وَنَهْفِينَ سَنَةً} \]

eighty years old (lit. a son of eighty years).

Rem. c. To this class also belongs the specification of weight  

\[\text{تَجْبِيرٌ} \]

(الْوَزْنِ) (and measure (الْبَيْسَاحَةُ، التَّنْبُّل)), which follows a single indefinite noun, and specifies the article of which that noun expresses the quantity; as  

\[\text{رَسْلُ زِيَّتًا} \]

a pint of olive-oil,  

\[\text{مَمْوَانَ سَيْنًا} \]

two manas (four pounds) of clarified butter (ghce),  

\[\text{فَيْضٌ بَرّا} \]

two cubits of cloth,  

\[\text{ضَرْعُانٌ جُوُّا} \]

a kafiz of wheat,  

\[\text{أَسْتَرَيت صَغْيَنَّ ذُبُرًا} \]

I bought two sâ's of dates,  

\[\text{نَحْيُ سَيْنَا} \]

I own a jérīb of date-trees;  

\[\text{ذِنْوَبَ مَأَ} \]

a bucket of water,  

\[\text{ثَنْيَةَ سَيْنَا} \]

a skin of ghee,  

\[\text{يَفْوَدُ حَلا} \]

a jar of vinegar,  

\[\text{حَبَّ عُسَلًا} \]

a pot of honey,  

\[\text{يَحْلُ بَيْسَاءَ} \]

a ring of iron,  

\[\text{مَتَّةٌ حَدِيدًا} \]

a door of teak-wood,  

\[\text{الْوَلَدُ دُهْيًا} \]

a coat of silk;  

\[\text{يَحْبَةً حَرًا} \]

I have not got

C

D

* [The transposition of  

\[\text{ذِمّرُ أَمِّرَ ذِمّرَ أَميَةً} \]

and I did not know, which of us two shed the most tears (Dozy,  

\[\text{بَيِّنُكِ} \]

Supplém. i. 654, a, 1. 6) is allowed because  

\[\text{أَسْجَبَا} \]

is the comparative of  

\[\text{ذِمّرُ} \]

pouring forth. But perhaps  

\[\text{فَعّل} \]

is here  

\[\text{دُمَعَ} \]

for tears (Fleischer, Kt. Schr. ii. 556). D. G.]
Finally, a -iS^Jl§JXi a, e.g. aia-a- - a*, how — a*, o* a*, how — a*, t a, 351, 18x542 § 44] the weight of a grain of mustard-seed in gold, ُ مَّا فِي آلِسَّيَا قَدُرٌ رَأْحَةٍ (or مَوْضُعٌ سُحْبَاتٍ سُحْبَاتَا (or there is not in the sky a cloud the size of a hand; فَلَن يُقَبِّلَ مِنْ أَحَدْ مِثْلٍ الْأَرْضِ ذَهَباً there shall not be received from any one (of them) the full of the earth in gold; عَلَى الْقُبُرَةِ on each date its like in fresh butter (a piece of fresh butter of the same size).—This تَمِيزُ الوزْنَ وَالْكِتَالِ is equivalent to the إضافةٌ (§ 75) or to the preposition with the genitive; e.g. B قَفَّرُ مِنْ بَيْرٍ قَفَّرُ بَيْرٍ = قَفَّرُ بَيْرًا. In some cases, however, there may be a difference; e.g. ذَنْوُبِ مَآَ ذَنْوُبِ مَآَ means a bucket (full) of water, a bucket of water, whereas ذَنْوُبِ مَآَ ذَنْوُبِ مَآَ 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 ضَمْرُ حَضْدَا, how much? how many? and the indefinite صَدَا, so and so much or many [included C under the name أَكَرِنَاتُ.—(1) ضَمْرُ (contracted for the like of what, = قَدُرُ مَآَ or قَوْلُ مَآَ مِثْلٍ مِثْلًا, see Vol. i. § 351, rem.) is either an interrogative, أَيْ عَدْدٌ أَيْ عَدْدٌ what number? or an assertory or predicative (or exclamatory), كَثَبُرَ كَثَبُرُ how much, many. (a) As interrogative, ضَمْرُ is followed by an indefinite substantive in the accus. sing., as حَتَّى رَجَلُ عَنْدَكَ how many men are there in thy house? ضَمْرُ عُلَمَا لَدَدٍ دَهَبَ how many slaves of thine are going away? ضَمْرُ عَبْدًا سَتَشْتَرَهُ how many slaves wilt thou buy? ضَمْرُ غَيْرَهُ لَدُدُوَ لَدُدٌ how many like it hast thou? ضَمْرُ خَبْرًا مِنْدَدٍ لَدُدٍ how many besides it hast thou? ضَمْرُ لَدُدُوَ غَمِيْمًا how many better than it hast thou? A phrase like ضَمْرُ مِبَيْرُ لَدُدُوَ غَمِيْمًا how many slaves hast thou? is no exception to the rule, because the ضَمْرُ of مِبَيْرُ has been omitted, viz. كَثَبُرُ لَدُدُوَ غَمِيْمًا and is in the accus. as a حَالٍ (see c, rem. b and rem. c, 3). If governed in the genitive by a preceding substantive or a preposition, the ضَمْرُ may be put in the genit. as well as the
A accus.; e.g. رَزَقْتُ رَجُلًا (رَجُلِ): أَطْلَقْتُ the pension of how many men hast thou granted? or for how many dirhams didst thou buy this? on how many beams hast thou placed the roof of thy house? (β) As assertory or predicative (or exclamatory), is followed by a substantive in the genitive of the singular or of the broken plural, and requires a verb in the perfect; as many a slave have I owned, or how many a slave have I owned! this genitive is explained by an ellipsis of which is often expressed; as and there is many an angel (or how many an angel is there) in heaven, whose intercession shall be of no avail; and many a town have We destroyed, or how many a town have We destroyed! If, however, be separated from the the latter should be put in the accusative, not in the genitive, as many a bounty have I received from them when (I was) in want; she (the camel) makes for Sinân, 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 there is on this side of Muiya many a frightful desert; in a valley there is among the Bêna Sa'd ibn Bêkîr many a chief large in gifts, glorious and useful (to his tribe).—Unless it be governed by a preceding substantive or a preposition, always stands at the beginning of the clause. If a singular be followed by a pronoun referring to it, that pronoun may be either singular or plural, as The may, of course, be often omitted after as how much
is thy property? scil. **Konūr al-‘adīn;** (lit. **‘G Idrīs?**) how many slaves hast A
 thou? scil. **Konūr sirr;** (lit. **‘G Idrīs?**) how far hast thou travelled? scil. **Konūr ʻAbdū Allāh ma‘ṣīh;** (lit. **‘G Idrīs?**) how long will Ṭanbūr ‘Ulāk delay? scil. **Konūr ‘Ajā’un Zayd;** (lit. **‘G Idrīs?**) how often has Zayd come to thee? scil. **Konūr Allāh Subk;** (lit. **‘G Idrīs?**) how many years old was Ḥassān, when the Apostle of God arrived at ‘El-Medīna?)]—(2) or **Tā’īn** or **Tā’īn** or **Tā’īn** or **Tā’īn** or **Tā’īn** or **Tā’īn** or **Tā’īn** or **Tā’īn**. compounded of **B** and the genitive of **A ʿA’il** who? which? [Vol. i. §§ 351, 353, rem. c]
is scarcely ever employed interrogatively, as **Qalí Abī bīn ‘aṣab;** (lit. **‘G Idrīs?**) Uṣāi ʿiba‘n Ka‘b said to ʿIbn 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 **Tā’īn jamla ra‘īth;** many a man (or how many a man) have I seen; but more usually by **C** the genitive, as **W‘akānīn min ‘A‘īn Qa‘il Mūḥammad ‘Abū ‘Iyūn ḥayir** and how many a prophet (is there), with whom many myriads have fought! **W‘akānīn min ‘A‘īn fi ʾaṣma‘ā‘āl al-‘ulamā‘ā al-‘arīfīn yimānun ʿalāhā wa-hayr ʿalmā‘ā muhaṣṣūn** and how many a sign is there in heaven and earth, by which they pass, turning away from it! **W‘akānīn min ‘A‘īn ʿAbī ‘A‘īn al-ʿaṣī** 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 **y‘a‘ayī niyya‘uhu hada‘ al-nawb** for how much wilt thou sell this piece of cloth? (another example of the interrogative use).—(3) **Hadā** (sometimes written **Kadī**), so and so much or many [Vol. i. § 340, rem. d], requires after it an indefinite accus. in the singular, as **‘Undī ya‘dā ḥalīmā al-fānas;** I possess so and so many slaves; **I have so and so many dirhams by me.** It is more usually doubled, **Qalī min al-sūr ḥadā wa-hadā bītā ya‘ā wa-hadā wa-hadā.** he made (lit. said) so
A and so many verses of poetry; the 'amīr bought so and so many slave-girls; 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

B I owe him so and so many dirhams, from 11 to 19, whereas

f. An act expressed by a nomen verbi, with which another act, expressed by a finite tense, is compared; as they killed him in the same way as his son killed their brother 'Amr;

C 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 آبِنَهُ or َكَمَا قَتَلَ أَبِهِ [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: Timur-lenk (Tamerlane) turned his back, after his van had been broken and his rear struck with panic; He it is who produceth gardens with trellises for vines and without them, and the palmates and the grain, with their various edible fruits
§ 48. The Verb.—3. Gov't of Verb.—(b) Prepositions:  

Sagil ʻaṭ-ṭayr yyāshf;  ḥālātī ʻāṭīl ʻaṭ-ṭayr = ḥālātī ʻaṭ-ṭayr. A

I will wipe away my disgrace with the sword, let God's decree bring upon me what it may (jālāti ʻalā Jālāti; ʾaṭ-ṭayr ʻalā Jālāti, ʾaṭ-ṭayr ʻalā Jālāti in rhyme for jālāti ʻalā Jālāti).  

(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.  

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

Rem. In Hebrew and Aramaic ʿan supplies the place both of ʿan and ʿa.  

48. ʿan (with pronominal suffixes ʿana, ʿanā, ʿanāti) designates: —  

(a) The local point of departure, departure from a place; as he went forth from Mēkka; it fell from her hand;  

bēḥān ʿālātī aṣ-ṣarīr ʾabūdī ʿalā ʾin nūmūṣ-jīd ʾanḥāram. D  

(I declare) the glory of Him who transported His servant by night from the sacred Temple (at Mēkka). 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  

bīna mīn jāmiʿ ʾās-dāʾīd  

this is the fortress which preserves (us) from  

w. 11.
A all calamities; ••أَعُوذُ بِاللَّهِ مِنَ الْعُطَايَةِ•• I take refuge with God (pray God to preserve me) from covetousness; ••الْدُّنْيَا تَمْعَعُ مِنَ الْخَيْرِ•• the world holds (us) back from good; ••الْيَدَى خَلَقَهُ مِنْ نَفْسٍ وَاحِدَةً•• 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 مِنْ الْبَابِ•• he came in by, or through, the door; on the other hand, in place of, instead of ••أَبْرَزَجَهَا الْيَدِي بِتَرْقِيَ الْيَدَاءِ مِنْهَا•• ••وَلَوْ نَشَاءَ لَجَعَلْنَا مَنْ تُقِيَ مَلَائِكَةٌ•• and if we pleased, we could place (or create) in your stead angels to succeed (you) on the earth; ••وَلَمْ تَنَّفِقَ مِنْ الْفَقُولِ•• ••وَلِيْسَ لَنَا مِنَ الْفُسَّاقَ•• ••فَلِيْتَ لَنَا مِنْ مَآءٍ زَمَّرَ مَّرَّةً•• [oh would that we had a draught instead of the water of Zemzem!]*.

(b) The temporal point of departure, the point at which an act or state has commenced; as ••عَبَدَ اللَّهُ مِنْ شَابِهِ•• he served God from his youth; ••وَقَدْ أَتَتَّلَى مِنْ الْمَهْدِ إِلَى الْحَادِثِ•• ••وَقَتَ التَّعْلُيْمَ مِنَ الْمُهْدِ إِلَى الْفُحُدِ•• the time of learning extends from the cradle to the grave; ••فِي الأَرْضِ يَخْلُقُونَ•• ••تَحْيَرْنَ مِنْ أَرْمَانِ يَوْمِ حَلِيمَةٍ•• ••تَحْيَرْنَ مِنْ أَرْمَانِ يَوْمِ حَلِيمَةٍ•• (lit. day) of Halima.

* [In the words ••وَلَا يَنْفُعُ ذَا الْجَدِّ مِنكَ الْجَدُ•• Zamahsari, Faiik, i. 159, explains by ••بَدَّلَ طَاغِيَةَ وَعَبَايَةَ•• i.e. 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 ••with Thee (comp. Lane in v. ٢٢٠).•• D. G.]
Rem. a. The Arab grammarians say that مَن، when used in the A above significations, is employed لَأَبْنِتُدا، أَلْحَابَّةٌ فِي الْبُكَانَ وَالْمَيْمًا to denote the commencement of the limit in place and time, or simply لَأَبْنِتُدا، to denote the commencement.

Rem. b. The tribe of Hudail used مَنَى in these senses as well as أُخْرِجَهَا مَنَى صُبْهَى مَنَى؛ e.g. he brought it out of (مَن) his sleeve; شَيْبُن يَمَا الْبَحْرِ ثُمَّ تَرْفَعْت مَنَى لِجُحُ خُضْرُ لَبْنُ تِمْجُ they (the clouds) drank of the sea-water, then they rose from (مَن) the dark-green flood with the sound of the storm.

[Rem. c. On مَن in the signification of مَنُ see § 61, rem. d.]

(c) The causal point of departure, the origin and source of a thing; as ذِلَك مِنْ نَيَا جَانِئى this is in consequence of information that reached me; قَوْفَ يَتَعْجَبُ مَنَى and he stood admiring it (or wondering at it), his wonder proceeding from, or being caused by, it); مِثْلًا هُمْ أَعْرَفُوا they were drowned because of their sins (the particle مَا is merely expletive and does not interfere with the government of بَعْضٍ حَيَا؛ وَبَعْضٍ مِنْ مَبَابِتِهِ)؛ مَنُ 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 رَوَجَ وَهَبَ بَعْضَهُ مَنْ يُسِعِيْل إِسْمَعِيلُ آبَيْهُ مِنْ آبَنِ أَخِهِ الْيَعْصِ بَنِ إِسْحَاقَ I sold to the Apostle of God a pair of trousers; رَوَجَ رَجُل سْرَوْيْل إِسْمَعِيلُ آبَيْهُ مِنْ آبَنِ أَخِهِ الْيَعْصِ بَنِ إِسْحَاقَ Ishmael gave his daughter in marriage to his nephew, Esau the son of Isaac.

Rem. a. The grammarians say that مَنُ is used in this case لِلْتَعْدِيلِ to assign the reason.

Rem. b. In speaking of persons مَن أَجْلِ on account of, is always used instead of مَنْ، and often too in other cases; as
A. she on whose account, or for whose sake, thou weepest; it is a threefold disgrace for a man to be in misery on account of (for want of) food; because of what he said.

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

B e.g. the army was near them; he was not far from me (would mean he came up close to me); the army was near them; he was not far from me (would mean he came up close to me);

A rod's length is this lad's what relation is this lad (in birth and rank); I am not in union with you nor you with me; I have no concern with diversion, nor has diversion any concern with me. In the last two phrases may be supplied, in which case has the partitive meaning, as in 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 but God knows him that dealeth foully from him that dealeth fairly; and Noah in length of life! lit. where art thou from Noah and his length of life? Hence the use of after comparative adjectives; as
§ 48] The Verb.—3. Govt of Verb.—(b) Prepositions: مَنُّ

he is more excellent than I; 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; as

اَلْنَّاسُ أَشْهَبُ بِبُهْرَانِيْمِهِ مَنْهُ people are more like the time in which they are born than they are like their fathers;

هُمُ لِلْكَفْرِ يَوْمَئِذُ أَقْرَبُ مَنْهُ لِلْإِيمَانِ they were nearer unbelief on that day than belief;

فَقَالَ يَا أَبَا أَنَّا وَأَلْلَهُ إِلَى طَفْنَةٍ نَافِذَةٍ... أَشْوَقَ مَيْتِي but he said: O my father! I have more longing for a piercing thrust than I have to see my son;

أَنَا يَتَكُرُّ عَلَى الْعَرْقِ أَخْوَفُ مِنْ أَلْلَهَ إِلَى الْعَرْقَ عَلَيْهِ I have more fears of injury to the Arabs by you than I have of injury to you by the Arabs;

وَلَذَا أَهْدَى بِجَراحٍ رَسُولُ اللَّهِ صلى الله عليه وَبِجَراحِي and verily I was more concerned about the wounds of the Apostle of God than I was about my own wounds;

أَنَا أَمْيَلُ إِلَى كَوْنِي مِنْ هَذَا أَلْصَالٍ مَيْتِي إِلَى صُوْبِي مِنْ ذُوَاتِ الْثُّوْبَ 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 رَجَحَهُ اللَّهُ بِالْعَلَى أَخْرَبَ مِنْهَا هُوَ يَلْحَبُّ he possessed, may God have mercy on him! more knowledge of science than of war (with ma explet.).—Sometimes, in a less careful style of speaking or writing, the preposition مَنُّ 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 يَقِانِتَهُ بِالْعَصَا أَقْوَى مِنْ آسِلَاج he began to fight them with the stick more sturdily than with the weapons (for اَقْوَى مِنْهُ بِآسِلَاج);

عَلَى أَنَّ الْأَلْظِمْ مَنْ تَكْرُّ أَقْحَحُ مِنْ غُرُظُمْ because wrong proceeding from you is worse than from others (for اَقْحَحُ مِنْهُ مَنْ غُرُظُمْ);

أَلْلَهُ أَطْبَرُ God with its complement is sometimes omitted; e.g.
A is most great, lit. God is greater than any other being; 

God knows best, lit. God knows better than any other being; 

verily He, who reared the Heavens, hath built for us a house, the props (or pillars) of which are more glorious and taller, scil. than (those of) thy house, or (those of) every (other) house*. 

B Rem. b. When thus used is invariable in form; as Hind (a woman) is better than Zeinèb; the two freeborn women are better than the two female slaves; the learned are better than the ignorant; the (female) believers are better than the unbelievers. 

Rem. c. with its complement is occasionally placed in poetry before the comparative adjective; as nay, what she gave (us) as provision was (even) sweeter than it (honey); nothing is lazier than they; then 'Asmà 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 than whom art thou better? 

D 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. Aram. 

* [Fleischer denies that phrases like are elliptical, taking as an absolute superlative; Kl. Schr. i. 684, 789, ii. 721.]
The relation which subsists between the part and the whole, A the species and the genus; as the science of medicine is one of the professions; and respect for the book is a part of the respect due to science; for the man is compounded of soul and body; and he saw that the nature of animals and plants are compounded of numerous elements; and a kaf ez of wheat; B his garment is of silk.

Rem. a. When precedes a definite noun, especially in the plural, it often indicates an indefinite quantity or number. as I drank some of the water; he took some of the dinars; he has already shown you some of his signs; [I am about to pay the homage of my praise; and we cause a number of springs to gush forth in it; of some We have told thee, and of others We have told thee nothing. Accordingly with an indefinite genitive may be the subject of a sentence, e.g. 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 which is clearly a substantive, meaning a part or portion.

Rem. b. After negative particles, and after interrogatives put in a negative sense, prefixed to an indefinite noun means none at all, no one; as or, no one came to me; I there hath come to us no bearer
A of good news and no warner;  لا يَأْتِي مِنْ أَحَدٍ let no one come to me; they have no helpers,  ما لَهْ مِنْ نَاصِرٍ. there is no man in the house,  لا هَلْ مِنْ رَجُلٍ. (Is. xli.); there is any addition or increase?  هلْ مِنْ أَخْتَالِ غَيْرِ اللَّهُ. is there any creator but God?  هلْ مِنْ أَحَدٍ dost thou perceive any one of them?  هَلْ لَنَا مِنْ الْأَمْرِ مِنْ شَيْءٍ? With  من أَحَدٍ compare the Hebrew בַּלֹּא, Lev. iv. 2, Deuter. xv. 7.

[Rem. c. Very often  من 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 مِنْ أَلْبِلُوكَ a certain king; وَجْهٌ مِنْ أَلْوَجْهٖ a certain manner. But when an indefinite noun denoting a state or condition is followed by the same noun defined in the singular, it signifies a high degree of that state or condition, as عَجْبٌ مِنْ الْعَجْبِ a wonder of wonders; دَاءٌ مِنْ أَلْدَا, a very great disease; زَبَنٌ مِنْ أَلْزِبْنِ a great ornament. D. G.]

[Rem. d. The adverbial expressions  مِنْ غَد (مَنْ أَلْغَد) to-morrow, 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 فُوْرُهُ he returned immediately (comp. Lane s. v. and Fleischer, Kl. Schr. i. p. 457 seq.); مِنْ دَاخِلِ الْمَسْجِدٍ inside the mosque. This is called  من min with the signification of ِف, 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.]
§ 48] The Verb.—3. Gov't of Verb.—(b) Prepositions: من

Rem. e. When مين indicates a part of a whole, it is said to التَّبَيعِ to indicate division into parts; when it indicates the parts of which a whole is composed, التَّرْكِيْبِ 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 يَقْتَرِضُ عَلَى أُحَوْالِ الْقُلُوبِ مِنَ الْتَوْكَلِّ وَالإِنْتِبَاهِ وَالْحُسْنِيَّةِ and in the same way we are enjoined to take cognizance of the different states of the heart, such as trust (in God), B and repentance, and fear (of Him); فَتَصَاحَبْ جَمِيعُ الْأَنْسَامِ الَّذِينَ فِي عَالِمِ الْأَكْوَانِ وَالْفَسَادِ مِنَ الْحَيْوَانَاتِ وَالنَّباتِ وَالْمَعَادِنِ and he examined all the bodies which there are in this world of existence and decay, both animals, plants, and minerals; كَلِّ مِنْ هَايْبِلَ وَقَابِلَ both (of them), Abel as well as Cain; إِخْوَانًا هَوَالُونَ مِنَ الْأَنْصَارِ these brethren of ours, the 'Anṣār (or Helpers of the Prophet); لَا يَحْصُلُ مَقْصُودُهُ مِنَ الْعِلْمِ C their object, namely, learning, is not attained; فَأَجْتَبُوا الْيَرْجُوسُ مِنَ الْأَوْلَاتِ therefore avoid the abomination of idols; وَانْخُرُبْ تَحْذِيفٌ هَذَا and the Arabs omit this verb ّكَالَا ّيَكُلُّ 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 مين is constantly used after the indefinite pronoun [and مَا مَا ذَهَبَ مِنْ أَلْبَال] which cannot be construed with a genitive; as مَا ذَهَبَ مِنْ أَلْبَال the money which has been spent; مَا نَفْقَهُ مِنْ خَيْرٍ بَيُّوتٍ إِلَّيْكَ مَا يُفْحَحُ اللهُ whatever ye lay out in charity, shall be amply made up to you;
Part Third.—Syntax.

§ 48

A. the mercy which God sendeth forth for man, none can keep back. [In some cases this may be considered as the partitive 

Rem. In the language of the grammarians, is here used to make clear or explain, or to explain the genus.

B. [\(b\)] The specifying (آلتَمِيّز) of the general term, as 

C. that they may say when passing by my tomb, God directed him aright, warrior as he was, and verily he followed the right course; this is the son of the lord of Kūrēk: he is nursed among us, orphan as he is, having no father; 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 لاتَجْريِد to designate the person or thing, in which a certain quality is prominent, as  

D. I encountered in him a lion; I have in So-and-So an affectionate friend; I found him to be a man of exceeding generosity. In such phrases has the same meaning as  

and  

فِی.
§ 49]  The Verb.—3. Gov’t of Verb.—(b) Prepositions: 

Rem. a. Observe the elliptical phrases منَّهُ لِي مِنَ أَبِنِ الْاَّشْرَبِ who will deliver me from Ibn el-Asraf? أنا مِنْكَ وَإِلَيْكَ I am of thee and related to thee, I belong to your family. On the meaning of المَهْرُ مِنْكَ وَإِلَيْكَ, see Goldziher in Zeitschr. D. M. G. xlviii. p. 95 seq. (comp. p. 425 seq.) D. G.]

Rem. b. منْ is used in vulgar Arabic, like علَى in Syriac and كُنْ: in Æthiopic, to indicate the agent in connection with the passive voice of a verb; as لا يُصَلُّحُ بَعْدُ إِلَى، إِلَّا إِنّ یُطْرُحُ خَارِجًا وَنُدْأَسَ مِنْ أَلْلَهِ it is good for nothing at all but to be thrown out and trodden under foot by men, instead of وَبُدْوِسَةُ أَلْلَهِ.

49. (with pronominal suffixes عنُ, عنْن, عنَّى, عنَّى) designates distance from, motion away from, departure from a place or from beside a person; as جَلَّسَ عَنْ يَبْهِيَهُ he sat at (a certain distance from) his right hand [comp. however, this §, f. rem. c]; رَضَى الْسَّبِيرُ عَنْن يَصِلُّ وَقْوُسِ النَّبِيِّ he shot the arrow from the bow; سَافَرَ عَنْ أَلْبَدِ take thy departure from the town; حَتَّى لَا تَحْتَاجَ إِلَى تَرْكِهِ وَالْعَضْرِ عَنْنُ that thou mayest not be compelled to leave him and turn away from him. Hence it is used:—

(a) After verbs denoting flight, avoidance, caution, abstinence, self-defence, guarding and setting free, forbidding and hindering, and, in general, to express the doing of something (e.g. fighting or paying) for or in behalf of another [comp. § 69, g]. For example: أَلْبَرُ عَنْن قَضْأً الْلَّهِ تعْلَجَ عِبْرَ مُيْكَمِنِ it is impossible to flee from the decree of God Almighty; يَنْبُغَى أَنْ يَنْجِحَ عَنْ أَلْقِيَبِ avoid what is disgraceful; يَنْبُغَى أَنْ يَصِلُّ عَنْ أَلْقِيْبِ يَجْتَنِبَ عَمَّا يُضْرُهُ it is necessary that he should avoid what injures him; يَنْبُغَى أَنْ يُصِبْ عَمَّا نَبِدَهُ تَنَسَهُ it is necessary that he should patiently abstain from what his soul desires (his passions desire); I declare myself free from all connection with them (as client);
A he is saved from punishment in the next world; he fed him (to save him) from hunger; he clothed him (to save him) from nakedness; the prohibition of what is wicked; he acts as my deputy; he fights for, or to protect, him; do not contend, or plead, for those who act wrongly to themselves;

B (one) soul shall not make satisfaction for (another) soul at all; 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 if the veils of this world were removed from me (from before my eyes); the mounds which were laid open so as to disclose chambers; if thou wantest a witness who can inform thee regarding what is hidden; I will tell thee about all of them; this is a question about which the Apostle of God was questioned, and he gave an answer to it; his father sent to Spain to look for him; and he asked them about me and said, Send to look for him; and they made for the arsenals to look for arms; 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

(§ [56, c]); because in them is implied the notion of turning away A (أَعْرَضَ). For example: [§ 49] he did not wish for the thing, he avoided it; or ʿغُفَّت or I forgave him his sin; ʿرَضَى ʿعَنَّهُ he was satisfied with him (and had nothing more to ask from him) as in the words of the Korʾān ʿرَضَى ʿالَّهُ ʿعَنْهُ وَرَضَوْا ʿعَنْهُ God is well pleased with them, and they are well pleased with Him. D. G.]

ب لِفِي ʿطَلَبِ ʿالْعُلْيَاءِ ʿغَنَّى ʿلِيْهِ a man must not be neglectful of himself; ʾوَهُوُ ʿغَنِى ʿعَنْهُ ʿلِيْهِ he does not require it; I find in study such contentment that I can dispense with the singing of women; ʿأَ غُنِىَ ʿبِحَلاَلِكَ عَنْ ʿحَرَامِكَ ʿوَآخِسًا ʿبِفَضَلِكَ ʿعَنْ ʿبَوَالِدَ 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: ʿمَعَلَهُ ذَلِكَ عَنْ ʿالْفِتْرَةِ لِفِي ʿجِلْلِ ʿنَى؛ إِلَّا ʿفِيهِ this circumstance occupied him so that he could not think of anything but it; ʿبِيِّ حَصَرْ عَنْ ʿذَخْرُ I am unable to mention all the virtues; ʿإِلَّا ʿأَحْبَتَ ʿحُبَّ ʿعَلِىَ ʿالْبَيْنَائِ ʿلِيْهِ I have loved the good (of this world) so as to neglect all thought of my Lord; ʿبِيِّ عَلَخَ عَنْ ʿنَسِيَهُ ʿعِنْهُ he is so stingy as to deny himself everything.

(d) After verbs signifying to leave one behind or to surpass one; as ʿلا ʿأَضْفَلَتْ عَيْنَى not to mention, much more or much less (according to the context); as ʿفَضَلْتْ عَنْ ʿأَخْبَرْتُ لِلَّهِ لِفِى ʿعُقَيْلَ ʿالْبِلَّةِ، ʿالْمُؤِوْجَةِ ʿفَضَلْتْ عَنْ ʿأَخْبَرْتُهَا ʿمِنْ ʿأَثَرَ ʿالْجُنْسِ ʿمَا ʿقَضَى ʿمَنْهَ ʿحَلَّ ʿعَجْبٍ 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; ʿلا ʿيُوَجَدُ فِى ʿالْشَّامِ ʿبِأَسْرَهَا ʿفَضَلْتْ عَنْ ʿضَفَدٍ 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 مَن, § 48, e); as where art thou (where are thy verses) in comparison with this rare verse, which contains all the things wherewith the mouth can be compared?

He is exalted above whatever (gods) they join (with Him).

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

(e) also indicates the source from which something proceeds; as إِنِّي لِلِّبَيْحِ عَنْ تَرَاضٍ he acted after the counsel of such a one]; لا نَفَعُلُ هَذَا عَنْ فُؤَلِكَ we will not do this at your word (as it were, setting out from your word, moved by your authority); وَكَانَ أَسْتَاَذُنا يَحْكُى عَنْ شَيْخٍ مِنَ الْمِشْاْيِخِ the Jews did not dwell in the city of Marrékuš (Morocco) by the order of its governor. Hence it shows (a) the authority for any statement, tradition, or the like; as [أَخْتَذْتُ الْعَلَمَ عَنْهُ it is related on the authority of īs-Ṣāfī; وَكَانَ أَسْتَاَذُنا يَحْكُى عَنْ شَيْخٍ مِنَ الْمِشْاْيِخِ and our teacher used to narrate on the authority

D of a certain sheikh; حَدِيثٌ صَحِيحٌ عَنْ رَسُولِ اللَّهِ an authentic tradition of the Apostle of God; وَعَنِ النَّبِيِّ ﷺ 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 أَلَّا إِنْ عَنْهُ that which necessarily follows from it; مَا هَلَكَ أَمْرٌ عَنْ مَشْوَرَةٍ no one ever perished through asking advice (of others).
§ 49] The Verb.—3. Govt of Verb.—(b) Prepositions: ١٤٣

(f) Lastly, َعَنْ is used of time as equivalent to ُبعدَ after; as A تُركِبُحُنَّ ِطَبَقًا َعَنْ ِطَبَقٍ ye shall encounter (or experience) state after state; حَمَا ٌقَد نُرِّبْ َعَنْ َصَدَأَ ُالْحُسَامِ فِيْنَدْهُ as the temper of a (good) sword betrays itself (even) after it has become rusty; َعَنْ ُقَوَّمٍ يُقْبَلْ َعَمَّا ُقَلِيلٍ in a short time it will be much; َعَمَّا ُقَلِيلٍ after a little while (where ما is redundant, as in an example in § 48, c).

Rem. a. Observe the phrases: مَاتُ َعَنْ ُثلْجَانِينَ َسَنَةَ he died B aged eighty; مَاتُ َعَنْ َوَلْدٍ صَبْيَغِرَ he died leaving a young child; قَتَلُوا َعَنْ ُأَرْيِهِمْ they were slain to the last man. [In expressions like he forgave, though he had the power to punish, as َعَنْ َعَلَى can be replaced by َعَلَى or َعَلَى. For marking the distance, as َعَنْ ُخَمْسَينَ َفَرْسَخًا مِنْ َعَمَانَ at a distance of fifty parasangs from 'Oman, it is synonymous with َعَلَى (comp. the Gloss. Geogr.).—On the elliptical phrases َأَذَّبَ َعَنْكَ َخَذَ َعَلَى َتَلَكَ, etc. see C the Gloss. to Tabari. D. G.]

Rem. b. Because of their being related in meaning, َمَنْ and َعَنْ are sometimes used indifferently; for example, after to hinder, َبْرَى to avoid, ُبِيْرَى free from, clear of, and the like. Compare § 48, e, with § 49, d. [After the verbs to take, to borrow, etc. َأَخَذَتْ َعَنْهُ ُالدَّرَاهِمُ I got from him the dirhems; but we ought to say َأَخَذَتْ َعَنْهُ ُالدَّرَاهِمُ D I acquired knowledge from him. Others say that َمِنْ is used for what is near, as ِسَيْعَتْ َمِنْ ُالْحَدِيثَ I heard from him the narrative, َوَهُوَ الَّذِي َبَقِّيَ ِالْعَيْبَةَ َعَنْهُ ُعَمَّا ُبِئْسَ He it is who accepts repentance from His servants (Korân xlii. 24).]

Rem. c. َعَنْ is sometimes used as an indeclinable noun, signifying side, which is its original meaning; e.g. َمِنْ َعَنْ ُبَيْجِهِ
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[or] on his right and his left; when I place the sword on my left side (in rhyme for شَيْاَلِي ـ) Compare ـ.

Rem. d. According to the grammarians, عَنْ is used to express distance from anything and passing away from it.

B 50. The prepositions which indicate motion to or towards a place, are لِإِلَى to, حتى to up to, and لِإِلَى to.

51. (with pronominal suffixes مَـا) is opposed to من the cradle to the grave; سرِت من البصرة إلی بغداد I went from El-Basra to Bağdād; انْقْطعَ عَنَّهُ he severed himself from him, abandoned his cause, but he was devoted to his cause; إلیُ عَنَّی stand off! (see C the end of the section). It signifies:—

(a) Motion [or direction] to or towards a place; as جاء إلی سَبِحَانَ اللَّهِ أَسَرُى يِبَرُ وَهُ لَا مِنُ السَّمَجَد الْبَيْدِينَة (see § 49, a) to the Temple which is most remote (at Jerusalem); الْصُّلْوَةُ يَوْمَئِذٍ إلى بَيْتِ الْمُقْدِسِ as at that time they used to pray turning towards Jerusalem; نَظَر إلی مَال إلی إلیُ he looked towards me, he regarded me; مَال إلی إلی ـ he or it inclined towards him or it. Hence, because the notion of being inclined is implied in it,

D 51. لَبَ البَيْرَة إلی الْحُمَانِi the heart of woman is inclined to foolishness; لَبَ السَّوَادُ إلی الْجَهَمَيْنِ each sorrow leads to joy; لَبَ السَّوَادُ إلی الْجَهَمَيْنِ its colour verges on black; هُو إلی الطَّوْلِ ما هُو إلی الْرُّواْلِ ما هِیَ it is somewhat long; هَوَ إلی الطَّوْلِ ما هُو إلی الْرُّواْلِ ما هِیَ see, the world is somewhat on its decline*.  D. G.]

* [For the explanation of this ـ see Fleischer, Kl. Schr. i. 477 seq., Dozy, Supplém, sub ـ and infra § 136, a, rem. e.]
§ 51]  The Verb.—3. Govt of Verb.—(b) Prepositions:  

(b) Transferred to time, the point up to which something lasts A or continues; as I justed till sunset: نُحِيِّنَ مِنْ  

لا يُؤِمَّنْ يُومَ حَلِيمَةٍ إِلَى ٱلسَّمَاعَةِ  (see § 48, b) down to the present day (and) have been tested with every sort of test:  

لا تَزَالُ طَائِفَةٌ مِنْ أَمَيْةٍ غَيْبَةً عَلَى ٱلنَّحْقِ إِلَى ٌيُومَ ٱلْيَمِيْمَةِ 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 لَيُجِعَ مَعَهُ إِلَى ٌيُومَ الْيَمِيْمَةِ He will certainly assemble you to the day of B the resurrection (for it): [§ 31]  

He art divorced till this day].

Rem.  In these two cases إِلَى  لِلْإِنْذَارِ to designate the limit of the act.  [See § 52, rem. b.]

(c) إِلَى  إِلَى  also shows that one thing is added to another (للْمَسْحُوبَةِ زَادَ to increase, or continue add to this to that); لا تَأَضِلُّوا أمْوَالِهِمْ do not devour their substance in addition to your own; زَادُوا حْكَمَةَ إِلَى حْكَمَتِيْمُ they have added knowledge to the knowledge they (already) possessed.  [Hence also it signifies reaching up to (مَضْحُومٌ إِلَى  = نَامَ إِلَى  = ) and he belonged to the Bena ُUmēya; لِيُسَوا إِلَى غَرْبٍ مِّنْهَا فَتْعَرَضُهُ they belong to none D of our Arab tribes, that we should know them; وَذَكَرُوا أَنَّ الْجَزِيرَةَ and they said that El-Jazîra belonged formerly to KinnaÂrsîn: طَانِ إِلَيْهِ بِيَمَارِسُانٍ الْبَرَاءَةُ the hospital of the BarmaÂkides was entrusted to him.][—It is also construed with adjectives of the form أَفْعَلُ 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 مَحْبُوبٍ, حَيْبُ  dearer;  قَرَيبُ بَغْيُضُ hated, hateful: أَبْعَضُ more hateful.—It is used too with
A near, and similar words, in so far as they convey the idea of approach or approximation, opposed to far from, e.g. قَالَ: أَقْرَبْ إِلَىٰ} 

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 the expressions on his side; خَيْصَتُهُ إِلَى خَيْصَتِهِ his tent (stood) beside the tent of the other.]—Finally, notice the phrases: إِلَى أَخِيهِ إِلَى غَيْرَ ذَلِكَ, lit. on to other than this, and

B (contracted إِلَى, to the end of it, i.e. et cetera: أَلْيُكَ, lit. to thyself! and إِلَى إِلَيْكَ عَنْي, lit. to thyself from me! = stand off! This, however, is committed or entrusted to him.

C 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 فَلَامْ هُوَ حَتَّى is peace till the break of day; حَتَّى مَطْلَعُ النُّجُورُ I slept last night till it was morning; حَتَّى أَجْلَتُ السَّلَامُةُ حَتَّى رَاسِبًا I ate the fish to its (very) head; حَتَّى أَسِجَنُهُ حَتَّى حَيْنِ they would imprison him for a (certain) time. However, when مِنْ إِلَى are used in opposition to one another to designate the terminus a quo and terminus ad quem, it 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 حَتَّى is naturally modified thereby; as حَتَّى أَنْتَبِهَ إِلَيْهِ I came up to him; حَتَّى إِلَيْهِ the attaining to it. That does not necessarily include the object reached or attained is evident from its being occasionally used to indicate exceptions, like the German bis auf.
§ 53] The Verb.—3. Govt of Verb.—(b) Prepositions: 

Rem. a.  

is scarcely ever [i.e. only by poetic license] used with pronominal suffixes; as no, by God, men will never find a man (coming) up to thee, O Ibn Abi Ziyād; she has come to thee, making for every mountain-pass.

Rem. b.  
The grammarians, when they wish to make a distinction, say that to designate the limit (of the act), whilst is employed or to designate the attainment of the extremity or utmost limit.

Rem. c. When is a simple copulative particle (حرف, or عطف, or عاطفة), in the sense of even, it exercises, like the other copulatives (such as و, ف, and ُ), no independent influence upon the following noun, which remains under the same government as the preceding one; e.g. the pilgrims have arrived, even those travelling on foot: men have died, even the prophets: and they left him, even his brother: the girl pleased me, even her conversation: I have eaten the fish, even the head of it: and the Apostle of God used to consult his companions on all matters, even household affairs.

Rem. d.  
A dialectic variety of through which it may perhaps be etymologically connected with the corresponding Hebrew word .

53.  
(with pronominal suffixes الله إلی) is etymologically connected with إلی, and differs from it only in this, that mostly expresses concrete relations, local or temporal, whilst generally
A indicates abstract or ideal relations. Hence ل is rarely employed (see § 51, b, rem.) as حَتَّى يَجْرَى لَأَجَلَ مُسْمِى 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 بَعَّى لِي مِنْ لَدَنَا he gave it to him; قَالَ لَهُ he said to her; وَهَبَّتَ لِهِ ذُي طَيْبَةُ الْخَطِيبٕ 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 جَحَرَ لِهِ الْخَطِيبَرُ مَا أَنْجَرَ لَكُمْ pull his (the camel's) leading-rein as long as it can be pulled by you; مِنْ خَدِعُنَا بَيْنَ الْمَمَاتِ أَنْخُدِعْنَا 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 لِمْ أَتَجْرَ, or preposition ل, is used in this case لِتُنْعِدَيْنِ لِلْتُّمِيلِيْكَ, to express the passing on of the action; but others consider that it is here employed لِلْتُّمِيلِيْكَ and لِيُنْعِدَيْنِ لِلْتُّمِيلِيْكَ, to signify the giving possession (of something) or the like, and restrict the term لِلْتُّنْعِدَيْنِ to the cases laid down in §§ 29, 31, 33, and 34.

* [After verbs that signify to fall (as هَرَبَ, سَفَقَ, جَحَرَ) لّوَقَعَ has the meaning of on (وَعَلَى), as جَحَرَ لِلْدََّقِينَ he fell down prostrate with his chin on the ground. Hence the expression لِلْبَيْدِيْنِ وَلَمْفِيْمِ, on which see the Gloss. to Tabari sub. D. G.]

(b) The dative (a) of possession; as

أَرْجَلَ مَنْ لَهُ رَأِيَ صَائِبٌ

الْحَمْدُ لِلَّهِ

I saw that it had a glistening]; whence it is used to indicate the author of a proverb, poem, etc.; as

"... as has been said by Muhammad 'ibn el-Hasan: ..."

he recited (a poem) by one of them (the poets); أُنْبِدْتُ وَقِيلَ أَنَّهُ يَعْبَدُ; as

لَهُ ذِلَالَةُ حَتَّى

he has a right to do such a thing]; (γ) of advantage, as opposed to

الْفَقْهُ مَعْرُوفَةَ النَّفْسِ مَا لَمْ يَفْتَنَّ

learning is the soul's cognizance of what is for its good and

C for its hurt; [لَعَّلَهُ لَهُ...]

Rem. a. The grammarians say that لِ when it indicates possession, is used لِلْبِلَّةِ to indicate the right of property, or لِلْإِخْتَصَاصِ لِلْكَسْلَاتِ to show that something is ascribed to one as his own, or لِلْأَسْتِحْقَاقِ 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 لِ with the genitive of the possessor; as

خَانَ لِلْبِلَّةِ زَهْرَةَ مَاتَا عَبْدُ

king Zuhair had two hundred slaves; لَهُ بَعْدَادٌ سَتِيبَانَةٌ صَاحِبٌ حَمْرٍ

he had in Bağdād six hundred secret police; مَا إِلَى أَبِ وَلَأَ أَبْنِ

I have neither father nor son.

Rem. c. لِ is often used, instead of a simple pronominal suffix, in order to avoid rendering a noun definite; e.g. مَاتَ لِي أَخُ...
Part Third.—Syntax.

§ 53

A brother of mine is dead; whereas مات أخى would mean my (it may be, only) brother is dead [§ 92].

Rem. d. In pecuniary transactions لي is used to indicate the creditor, whilst عللى expresses the debtor [§ 59, c]; as لى عللى اللف درهم thou owest me (lit. there are to me upon thee) a thousand dirhams.

Rem. e. Observe the expressions of admiration: لله دره what a man he is! لله أبوا what a man thou art! لله أبوا what a man thy father was! لله القائل 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, and Nineveh was a very large city). Remark also such phrases as: هل لله في السراب wouldst thou like some wine? هل لك نعمي have ye a wish to do this? فبل لك أن تنعمني dost thou wish then to give me some food? where we must supply the substantive رغبة desire, wish; ما لي ونطة what object or reason have we that? ما لي أراك تنعل صذا what have I to do with him? ما لي أراك تنعل صذا من لي who will be for me as helper? أنا لى 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 قام ليعاونته he arose to help him; ما أعمل I beat him to correct him; ما أعمل I sought the dignity (or office) for the purpose of ordering good; ولذا قيل because it does harm; لانه يضر I, wonder'd at (because of)
what he said; and verily a feeling of joy A comes over me at remembering thee.

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

(d) After the verb قال, it often indicates the object in reference to which something is said: as 

what is not in regard to those who are slain on God's path, They are dead (do not call those who are killed fighting for God's cause, dead):

do ye say of the truth, after it has come to you, Is this magic?

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

he is called مُحَمَّد, from the active يَقُولُ لَهُ مُحَمَّدُ he says of him مُحَمَّد, i.e. he calls him M.] Similarly: قال مَسِيْمَة بْنُ عَبِيد أَلْمَلِك يَا بُوّا إنْ يَصْبِحْ أَمْضَىْ فَلَا إِلَّا لَجْبُهُ مِنْ أَهْلِهِ قَالَ قَدْ قَلِلْتُ مُسْلِمَة, the son of 'Abdan-melik, said one day to Nosaib, 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

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, لَيْ is used to mark the time from which, or at which, any thing took place دَعِيَةٌ لِلتَّأْوِيْلَ لَيْ يَمْتَنُّ مِنْ مَلَكُهُ that he died on that same day: لِسْنَةٌ مَّضَتْ مِنْ مَلَكِهِ
Part Third.—Syntax. [§ 53

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

Rem. After the interjection يا, the preposition ل 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 للإستغاثة to ask help. If there be only one or مسُعَات يه مسَعات, i.e. person called to aid, the preposition takes the vowel fatha (just as with the pronominal suffixes, Vol. i. § 356, rem. b); as ُلَأَنِتُل، يَا لَهُمْ لَأَنُرَّئُ النَّاسُ وَلَأَنُرَّئُ اللَّهَ. After the interjection لِ, the preposition 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 للاستغاثة to ask help. If there be only one or مسُعَات يه مسَعات, i.e. person called to aid, the preposition takes the vowel fatha (just as with the pronominal suffixes, Vol. i. § 356, rem. b); as ُلَأَنِتُل، يَا لَهُمْ لَأَنُرَّئُ النَّاسُ وَلَأَنُرَّئُ اللَّهَ. If the name of the person against whom aid is required, or مسُعَات يه مسَعات, be expressed, it takes لِ (with kesra) before it, as ُلَأَنِتُل، يَا لَهُمْ لَأَنُرَّئُ النَّاسُ وَلَأَنُرَّئُ اللَّهَ. If an adjective be annexed to the مسُعَات يه مسَعات, it may be put either in the genitive or in the accusative; as ُلَأَنِتُل، يَا لَهُمْ لَأَنُرَّئُ النَّاسُ وَلَأَنُرَّئُ اللَّهَ. In the case of the the vocative termination ُلِ (see § 38, c) is sometimes used instead of لِ with the genitive; as ُلَأَنِتُل، يَا لَهُمْ لَأَنُرَّئُ النَّاسُ وَلَأَنُرَّئُ اللَّهَ. These expressions are also employed [(1) to call or invite, as ُلَأَنِتُل، يَا لَهُمْ لَأَنُرَّئُ النَّاسُ وَلَأَنُرَّئُ اللَّهَ; (2) to express surprise, in which case the مَطَعَب مَنَهُ,
55. The preposition (with pronominal suffixes في هِيْ, فيَه، فيَع), on the difference between which and ب 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 في تَلَّدَ الْمَسْتَفْعَةِ في أَلْيَامِ مَعْدُودَاتِ during a certain number of days; اَلْبَيْنِ, في الأَكْوَزِ فيِ, فيِ أَيَامِ. w. ii.
A. the water is in the jug; 
he fell into the well;
he wrote on the back of the letter; God will put thy hand into thy bosom; 
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 in the state of pupilage; whatever good there is in it; safety lies in speaking the truth; skilful in his trade; he looked into, or read in, the book; he exerted himself about his business; he commenced studying; God will let them enter into His mercy; [he has nothing to do with science].

(b) is sometimes equivalent in meaning to with, or among; as they entered with generations which passed away before you; the phrase we were four of us men.—The signification

D. forward with (some) women of the tribe; he set out with 50,000 men. [The proper meaning of 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 and he did not go out with more than one servant. In a somewhat different sense is used in the phrase we were four of us men.—The signification
of *with* comes to denote a combination of two qualities, as *Sowa* bīn A ḥiṣrā' blackness blending with redness. D. G.]

(c) It indicates the subject of thought or conversation, that in which these move; as تَأْمَّلُ شَرَبَتُنِّي فِي أُحْبَارِ ِالْأَسْمَارِ *reflect two months upon the choice of a teacher*; يَتَبَعُ أَنْ يَتَفَكَّرُ فِي ذِلِّكَ *he must meditate upon this*; تَتَلَّمُ فِي ذِلِّكَ *he spoke about this* (whereas would mean he spoke this out, he gave utterance to this B opinion); [آَنْتَ حَاجَوْنَا فِي ُّاللّهِ دَوَّرَتُ بِذِلِّكَ *Anas, do ye argue with us concerning God?*] whoever may doubt my love for Buṭaina]. Hence it is used in stating the subject of a book or chapter; as فَصَلَ فِي جَِيْبِهِ بِكَبْرِيَةٌ بَيْنِي *he compiled a book on morals*; جَِيْبُ الْجََمْعَةِ *a chapter treating of the nature of science*; جَِيْبُ الْجََمْعَةِ فِي مَلْوُكٍ مُّسْرٍ وأَلْفَاحَا the book of the shining stars, treating of the kings of Mīṣr and el-Kāhira. Similarly: فِيُبَلَّ مَيِّهِ *he got up* C (to go and look) for him; وَجَُرِبَ شَبَّيْها فِي بَيْتِي *they sent me to look for them, or to fetch them*; كَبَّيْطَ فِي السُّدَايَانِ أَنَّ يَعْبِدُ ُّاللّهَ *and he sent for the Sultan Abū 'Abdi'llāh*. [It also denotes the assigning of a cause, as ضَرَّبَ فِي ِشَرْبِ ِالْحَمْرُ *he flogged him with the prescribed number of stripes for drinking wine*; لَأَمَّهُ فِي ذِلِّكَ *He blamed him because of it*;

(d) فِي *is used after verbs signifying desire, like صَمِّعَ وَزَغَ in connection with the object desired; as منْ وَجَدَ لَّا بَلَّتْ الْأَلْعَبِ وَالْعَمْلِ why should he, who has experienced the sweetness of knowledge and of the application of it in practice, desire anything that men possess?* يَتَبَعُ أَنْ لَا يَتَفَكَّرُ فِي أَفْوَالِ ِالْنَّاسِ *he must not covet people's property. Compare § 53, b, rem. c.
Part Third.—Syntax. [§ 56]

A (e) It is employed in the comparison of two objects, governing the thing with which the other is compared; as

\[ \text{ما } \text{الحياة } \text{الدنيا } \text{في} \]

this life is merely a temporary usufruct, compared with the life to come; [ما خرأجدك بتكره في كنه } \text{ما تحسين من الأعماه}]

thy tax is not high, in proportion to the number of handicrafts of which thou art master];

\[ \text{ما عليك في بحير } \text{إلا قطرة} \]

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, \( \text{في} \) is used to express proportion (e.g. length and breadth) and multiplication; as

\[ \text{طوله } \text{خمسون } \text{ذراعا } \text{في } \text{اثني } \text{عشر } \text{ذراعا} \]

its length is fifty cubits, by twelve cubits in breadth (Germ. bei or auf, Fr. sur); 

\[ \text{مقدارها عشرة فراسخ } \text{في } \text{سنتني} \]

its size is ten parasangs by the same;

\[ \text{ثلاثة } \text{في } \text{خمسة} \]

three into five or three times five, according to the phrase \( \text{ضرب عدا في عدد} \) he multiplied one number by another (lit. struck the one into the other).

Rem. \( \text{في} \) is said by the grammarians to be used to indicate time and place.

56. \( \text{ب} \) (with pronominal suffixes \( \text{بي} \), \( \text{بلد} \), \( \text{بي} \)) differs from \( \text{في} \) in this, that like the Latin and German \( \text{in} \) shows that one thing is actually in the midst of another, surrounded by it on all sides; whereas merely indicates that the one is close by the other or in contact with it, and corresponds therefore to the Latin prepositions \( \text{prox} \), \( \text{juxta} \), \( \text{apud} \), \( \text{ad} \), and the German \( \text{an} \) or \( \text{bei} \). For example:

\[ \text{قرية } \text{باب القاهرة} \]

a village at (close to or hard by) the gate of \( \text{الكاهير} \);

\[ \text{مررت } \text{به } \text{بجل} \]

I passed by a man; 

\[ \text{جلس به } \text{بجل} \]

he sat beside (or by) him; 

\[ \text{نصرك الرحمن } \text{بدر} \]

God helped you at \( \text{بدر} \); 

\[ \text{كان بالديمة } \text{بناجر} \]

there was at (or in, Germ. \( \text{zu} \), Fr. \( \text{à} \)) \( \text{المدن} \) a merchant;
§ 56]  The Verb.—3. Gov't of Verb.—(b) Prepositions: 

Verbs. a town in Egypt; a sword in his hand; A there is in him a disease; avoid our house by day (تَبَارَ) and verily ye pass by them in the morning and at night (تَبَارَ).—Hence it is construed with verbs signifying to attach, connect, or adhere to (e.g. دَارَ, طَافَ, أَحَاطَ, دَارَ), [go round, surround (e.g. Dَأَرَ, لَفَ, وَصَلَ, أَصَقَ, عَلَى], seize, take, or begin (e.g. أَخَذَ, بِقَرَةٍ), ask about, know, or be acquainted with (e.g. أَخَذَ, عَلَى), flee for refuge to, believe in, and swear by (e.g. أَخَذَ, عَلَى, سَلَّ). For example: their heads adhere to their shoulders (and) they have no necks: because the worms stick to the fruit; he joined the one thing to the other; and I hovered round enemies: he comprehended it, knew it thoroughly; he began to study the lesson: take hold of the nose-rein; and if ye ask me about women, truly I am skilful in the diseases of women; we take refuge with God from His wrath; I believe in the one God; I swear by God; I will visit Thy house; D by thy head!—Hence, too, it is used after ُإِذَا and ُإِذَا introducing a person or thing that comes suddenly into view (إِذَا أَفَجَاهَةَ); as whilst he was going along, he suddenly perceived a cloud of dust; and after I had got to the middle of the lane, I all at once heard a great noise;
A and whilst we were talking, a great clamour suddenly arose at the
doors; behold, a man called the sēyid Bērāka came forward. Here we must supply the participle of
the verb to perceive [or to see], which is construed with
بَصَرَ, as, for instance, in the second of the above examples, إِذَا أَنَا مَحْسُونٌ. The same remark applies to
كَأْنَّى it seems to me that thou art trying to deceive me; بِصَوْتٍ ظَٰهِرٍ
كَأْنَّى بَلَٰدٍ تَخْارُضٍ it is as if I saw thee being let down into
the grave; [كُتْبَةُ بَيِّنَ الْمَدْيُنَّ بَلَٰدٍ it is, O Ḍariḥ, as if thou
sawest me already dead]; كَأْنَّى بَلَّى مَكْبُولاً; كَأْنَّى بَلَّى قَفِّيًا, methinks I see thee slain;
i.e. كَأْنَّى أَيْسِرُ بَلَّى كَأْنَّى مَحْسُونٌ بَلَٰدٍ.—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 بَاهِلًٰهُ he set out with his household; دَخَلَ عَلَيْهِ بَيْتَ بَالَّسَمَرِ he came into his
presence in his travelling dress; إِسْتَرَى الْحَمَارَ بِلْجَامِهِ he bought the
ass together with its bridle; [بَخْيَرٍ 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 إِنَّهُ أَوَيْلُ لْيَا عَبْدَهُ إِنَّهُ is not God sufficient

D) for His servant!  مَا رَبُّكَ نَظَارٌ لِّلْعَمِيدِ I do not know;
thy Lord will not deal wrongly with His servants; مَا هُمُ بِبَوْمِينِ
they are not believers; وَإِنْ مُدِتْ الْأَبْدَاءِ إِلَى الْزَّادَ لَمْ أَخْتَ بَعْجَلِيٌّ
and if hands are stretched out to food, I am not the quickest of them
(to do it); فَكَنْ لِي شَفَيعَا يَوْمَ لَا دُوَّ شَفَاعَةٍ بِيَعِنَّ فْيِلَا عَنْ سَوَاتِينَ بُنْ قَارِبٍ and be an intercessor for me on the day when no (other) intercessor can
avail Sēwād' ibn Kārib in the least. An example of the rare use of
§ 56] The Verb.—3. Gov't of Verb.—(b) Prepositions:  

in affirmative propositions is do they not see that God has power to bring the dead to life? [Comp. in Hebrew Job xxiii. 13.  D. G.]

(b) The relation between the act and its object. (a) This is always the case after intransitive verbs, as he was stingy of something, opposed to he was liberal of it; [he treated his father with filial piety; he acted well towards me, when he brought me forth from the prison; he gave an order respecting him, and accordingly he was slain; he prayed (God) to grant me steadfastness]; especially such as indicate motion, e.g. to come, to go away, to depart, set out, to get up, rise, to be high, etc. These verbs are construed with and the genitive of the thing, accompanied by, or in connection with, which one performs the act they denote; and they must be translated into English by transitive verbs. For example: then bring (lit. come with) a sūra (chapter) like it; God took away (lit. went away with) their light; he upheld the truth; he took upon him the burden of the government; he lifted it up on high; [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 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;  
he shot the arrow (from the bow);  
he gave himself up, or surrendered himself, to him;  
dark-eyed (women), who do not read the suras (the Kor'an). This happens particularly when the transitive verb is used in a figurative sense, and the preposition is then called the figurative ب. as he broke the stick, but he has broken my heart [along with خَسَرَ قَلْبِي].  

B he set the bone, but he has comforted my heart [along with جَبَرَ قَلْبِي. Likewise, he raised the building, but he raised his fame as well as his. he drew or pulled the cord, but he rendered his name famous more generally used than جَدَبَ ضَعِيْه. 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) The relation between the act and the instrument with which, the means by which, or the reason why, it is performed; as  
I wrote with the reed-pen;  
he slew him with the sword;  
God will grant him patience through the salutary power of prayer to Him;  
He will forgive him.  

D by God's help I have performed the pilgrimage (to Mekka):  
wherefore, because of their turning away many (men) from the path of God;  
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 breaking their covenant, we have cursed them (ما redundant, see § 49, f).—Connected
§ 56] The Verb.—3. Gov't of Verb.—(b) Prepositions:  

herewith is the use of  

as also after  

Hasan 'ibn 'Ali, known by the name of Mawrūnānī;  
a village known by the name of Bakhū:  

a village known by the name of Bakhū:  

God sufficeth as a witness*;  

the pleasure of knowledge is a sufficient motive and incentive to a  

as being the instrumental means with which the act is performed:  

e.g.  

I sold the piece of cloth (or the garment) to him (see § 48, c.) for a  

dīnār;  

and they sold him for an insufficient (or trifling) price;  

they have purchased error at  

the price of truth:  

their is a painful  

punishment, for having deemed (the prophet) a liar (bi-tamīr = bīma kānawā)  

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 (bādām)  

at the price of them, in exchange for them, = bādām).—Hence its  

use after verbs signifying to kill, slay, etc. in the sense of in retaliation  

* [In this and the following example the preposition  

is said to  

be redundant after in order to emphasize the relation between  

subject and predicate,  

being the agent (comp. Bēdiawī i. 211. l. 21 seq., ii. 226, l. 2 seq., Abū Zeīd, Nardārū, 204, l. 3 seq.). In like  
manner it is said to be redundant before the predicate in  

Zēīd is a person sufficing thee. It is better, however, to take  
as containing its subject in itself, viz.  

and thus being used impersonally (comp. Fleischer, K7. Schr. i. 199, Anm. 2, 374). D. G.]}
A for, as an equivalent for, as certainly, a chief of your tribe will be killed in retaliation for him; be thou slain as an equivalent for the thong of Koleib's sandal.]

Rem. a. In such phrases as thou art as dear to me as my father and mother, dear to me as my father is one whom I love, the preposition depends upon the word ransomed, or may be ransomed, which is understood, 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 which expresses ransom; but it is in reality the or of price, as used after etc. (see above, no. c, at the end). In the same way are used and.—Observe also the phrase [or simply good and well, as if thou consentest and obeyest, good and well; if one performs the wu'li' for the Friday, good and well. This is explained, by an ellipse, as equivalent to by this act or practice is excellence attained, and good is the act or practice. Others regard as equivalent to keep thou to it, let him keep to it, etc. (see § 59, rem. a); and other words, such as the practice of the Prophet, or the ordinance of indulgence, may be supplied according to circumstances.

Rem. b. In phrases like he died a little before the Prophet, he arrived two months and some days after this, is the of measure, and quite different in meaning from the accusative of time how long: means he travelled for two days before me, prefectus est
The Verb.—3. Govt of Verb.—(b) Prepositions:  

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biddum ante me, Germ. er reiste zwei Tage lang vor mir, but A
säfer qiblī yūmūn, he started two days before me, prefectus est
bidduo ante me, Germ. er reiste zwei Tage vor mir ab. Observe
that with its genitive must in this case always be placed after
biddū, qiblā, etc.

Rem. c. The preposition without is expressed in Arabic by
and more rarely by yūdūn and yūlīr, as well as the
simple dūn (§ 69, f). It can be used only with an indefinite
substantive, yūlīr dūn [and also yūdūn] with one B
which is either definite or indefinite; as yūlīr walā yūlīr
a ruler without justice is like a river without water; yūlīr
thou art come without (bringing any) provisions; yūlīr
without necessity; yūlīr aqīf without unjustly; yūlīr
without controversy; yūlīr dūn without sword and bloodshed. —
Compare in Hebrew

[C

Rem. d. Observe the phrases mīn ēn bīkā who will be re-
sponsible to me for such a thing? (where we must supply
madīn); nāhu bīlallāh I have done it (where nāhu may be supplied);
jīntū bīlallāh we put our trust in God, then in thee (suppl.
balā or balā); nūqūdūn bīlallāh how wilt thou be, when such a thing is the
case? The b in būlallāh denotes according to some the aid or
instrument; others say that we ought to supply ādbūti I begin
with the name of God. In the expressions
I met in Zeid the lion, etc. b is the equivalent of mīn, see § 48, h. On
the expressions būlallāh we put our trust in God, etc., see § 139. On the use of b
in the formula see Vol. i. § 184 and rem. a.]

Rem. e. The grammarians denote the various uses of b by
saying that it is used to express adhesion: to express adhesion:
A and place; swearing; companionship, or &lt;廔&gt; لِلْمَلَائِسَةِ, or &lt;廔&gt; لِلْمُضَاحِبَةِ, or &lt;廔&gt; لِلْمُقَايَلَةِ, or &lt;廔&gt; لِلْتَعْوِيضِ, to render an (intransitive) verb transitive; for &lt;廔&gt; لِلْمُقَايَلَةِ, or &lt;廔&gt; لِلْتَعْوِيضِ, to express the reason or cause; and &lt;廔&gt; لِلْمَلَائِسَةِ, or &lt;廔&gt; لِلْمُضَاحِبَةِ, or &lt;廔&gt; لِلْمُقَايَلَةِ, or &lt;廔&gt; لِلْتَعْوِيضِ, to state the recompense, equivalent, or price given for anything.

B 57. (rarely مَعُ) with, along with, indicates association and connection in time or place (مَكَانُ إِلَى أَسْطَحَابٍ أَوْ قَتِّيهٍ) as he travelled with me; جَنِّدَ مَعَ طَلْبٍ, he sat with him; I came to thee with the rising of the sun; [مَعَ الْيَامَ] continually (prop. along with the days)] 57. 57. М. لَا يَصُدُّ الْزَّهَدْ مَعَ الْجِهَلَ, devotion cannot be real along with (is incompatible with) ignorance; مَعَ تَقْرَارٍ مَّا تَقْدَرَ. М. 57. М.

C with the repetition of that portion of it which went before (repeating at the same time what had been done before); فَرِيشِي مَنْتُورٌ وَهَوَائِي مَعَتُورٌ 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; مَا مَعى, hast thou got an inkbottle with thee? هَلْ مَعَدَ مُحَبَّةً, I have neither dinár nor dícham (neither gold nor silver) by me. [Hence مَعَنا, according to our opinion, like عَنُدِنَا].—

D Sometimes it signifies in addition to, besides; as مَعَ خَوْدَةٍ غَزِيبًا, in addition to his being (besides his being) a stranger.—More frequently it means notwithstanding, despite, although; as لَمْ يَبْقِ لَنَّهُ أَفْطَنَ مِنْ أَرْضَيْهُ وَمَعَ ذَلِكَ إِلَّا مَعْ إِلَيْهِ, no one was more clear-sighted than the Apostle (Muḥam- mad), and notwithstanding this, he was ordered to consult (others); عَجِّرَ عَنْ هَذِهِ الْإِهَرَامِ مَعَ أَنَّ الْيَدِ مَسْأَلُ مِنْ أَلِيْسَةُ he was unable to destroy the pyramids, although it is easier to destroy than to build (compare in English withal: in Heb., لَا، e.g. Nehem. v. 18,
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and §, e.g. Job i. 22, لدَا، Num. A xiv. 11, لدَا (and in Pers., لدَا and لدَا).—Lastly, مع is used in comparisons, and must then be translated into English by compared to, in comparison with; as نَمْحَر مَع وَنَذُد compared with him al-Haḍir, or al-Haḍr (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. مع is, as the Arab grammarians remark, properly the accusative of a noun, signifying association, connexion; see Vol. i. B § 359. The expression ذُهِّبَ مِن مَعهُ وَنَذُد, I went away from beside him, is recorded by Sibawēîh.—To it corresponds in Hebrew لدَا in Syriac لدَا.

§ 58. لدَا (with suffixes لدَا, لدَا) or لدَا (with suffixes لدَا, لدَا, لدَا), is a comparatively rare word, signifying beside, near, at or by, in the possession of (Lat. apud, Fr. chez); as ولَفْقًا سَيَدُهَا لدَا آبَابٍ and they found her lord at the door; إذ القلوب لدَا مع الخاَجِر when (their) hearts shall be in (their) throats; إِعْتَقَدَ أَنَّ النَّارَ أَفْضَلَ الْآْثَامْ أَيْنَوْا لَدَاِهِ he believed that fire was the most excellent of the things which were in his possession.

Rem. a. لدَا chiefly occurs in composition with صُمُ (see § 70), and, like that preposition, is used لَدَا إِلَآ أَغْلَبَة فِي زَمَانِ أَو مُكَانٍ to denote the commencement of the limit in place or time. It may be connected with a proposition, as وَتَذَكَّرْ نَعْمَهَا لدَا أَنتُ يَافِعَ D thou art mindful of His benefits since thou art grown up; [فِيَأَنَا تُرِينَى وَمَعَ أَن شَيْئَيْنَ لدَا أَنْ نَشَأُ] and what, thinkest thou, did it harm me that thou hatedst me since we grew up?—When connected with the word ْعَدوُة morning, it usually takes it in the accus., as لدَا عدوُة حَتَّى ذَنَت لعُروُبِ from morning till it (the sun) was near setting, though عدوُة is admissible. The former construc-
A tion is explained by an ellipse, viz. 

since the hour, or time, was morning. If another word be connected with جودة, it may be put either in the accus. or the genit., as لدَنٌ جودةٌ وَعِشْيَةٌ from morning and evening. Some grammarians admit the nominative likewise, لدَنٌ جودةٌ, by an ellipse of جودةٌ, viz. لدَنٌ جودةٌ.

Rem. b. لدَي differs from (§ 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 هُدّا القول عَنْدَي صَوابًّا this assertion is right in my opinion; عَنْدَ فلَانٍ عَلَيْ يَهِ So-and-so knows about it; not لدَي فلَانٍ and لدَي. And again you say عَنْدَيٌ مالٌ I have money, whether it be about your person or not, whereas لدَي مَالٌ means that you actually have it about you. لدَنٌ can never form the predicate of a nominal sentence. One may say لدَيْتَا زيدٌ Zêid is with us, but not لدَنٌ زيدٌ.]

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

(a) In its original local sense (للإِسْطَلَالِ, to denote higher elevation); فَأَقَطَتْ نَحَوُّ عَلَى حَائِطٍ Zêid is on the roof; وَحَدَّ إِنسانًا عَلَى الْطَّرِيقِ he found a person upon the road; نَظَرَ عَلَى الْحَائِطِ صَوْرَةٍ رَجُلٍ he saw on the wall the figure of a man; عَلَى ثَيَابٍ فُطْنِ I had on cotton clothes; وَفَارَ أَسْتَوَى أَنْتُ وَمَنْ مَعَكَ عَلَى الفُلْكِ and when thou, and they who are with thee, are safe on board the ship. The same sense is further exemplified in: جَلَسَ عَلَى السَّبْدَةَ he sat at the table (because a person sitting at table rises above the level of it): وَقَفَ عَلَى الْمَهْرِ
he stood by the river; he sat at the door of his house; he stood by the head of So-and-so; at the time when he was very eager to investigate the peculiarities of the limbs of animals; the village is situated at a distance of 12 miles from el-Fostat; he passed by him; el-Haṣṣağ was B ʿemīr (or governor) of el-ʿIrāk; he contemplated or examined something; he became acquainted with, or acquired a knowledge of, something; 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); he began the book of C (canonical) prayer before Muḥammad, began to read it under him as his instructor. Similarly in the phrases: he (she) fainted (lit. there was a covering of darkness over him or her); he pronounced a (legal or other) decision against him, as opposed to ʿalā him; he rushed upon him; therefore give aid against him; he must bear his troubles patiently (lit. must exercise patience against them); that his intelligence and his knowledge may not become an
A argument against him; learning is the soul’s cognizance of what is for its good and for its hurt (see § 53, b, γ). Similarly in the phrases: difficult for me, opposed to difficult for me, but also dear to me, opposed to hidden from me, obscure to me, opposed to clear to me. It is therefore construed with verbs signifying to be angry with and to incite or instigate; as he was angry with him; he did not speak to him out of anger with him [and he was content with him, as opposed to]; he urged on the dog against him, set the dog at or upon him (would mean he made the dog attack 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. urging or inciting to action; they talked to him, urging him to compose a book; concern for the life to come induces man to do well (lit. carries him towards good); I which makes him of the bat’lț (lit. brings this of the bat’lț);

B what induced you to set up this empty claim? Hence too to be greedy or covetous, and its derivatives greedy, are construed with the genitive of the thing coveted.—The phrase, to go in to one, is used when

* [Hence we can decide only by the context whether and similar expressions are to be translated by they collected themselves against him or to him. Similarly may signify he helped him to avert the thing or to accomplish it.]
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the person sought is in his house or room, so that we actually find A him; 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 ُنَفَّذَ瓦 ٍلِيَ عَلِيْكَ دِينَ ُنَفَّذَras (see § 53, b, rem. d); the search after knowledge is an ordinance for every Muslim (every Muslim is bound by divine command to seek after knowledge); ُنَفَّذَ ٍتَتَحَرَّرَ عَنَّ أَلْفَٰعَبَة ُنَفَّذَ he must refrain from slander or backbiting. [Hence it is employed with verbs signifying to decree, to make incumbent or unavoidable, as ُفَنِّبَ،ُأْوَجَبَ،ُحَمَّرَ،ُقَضَى, etc.]

(d) Of the advantage, superiority, or distinction, which one person or thing enjoys over another: as ُفَضَّلَ أَذَمَّ عَلَى أَلْفَٰعَبَة ُفَضَّلَ Adam’s superiority over the angels: ُفَضَّلَ الْمَلَكِيَّة ُفَضَّلَ on whom love the present life more than the life to come; C ُفَضَّلَ أَذَمَّ عَلَى أَلْفَٰعَبَة who love the present life more than the life to come; D he 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: ُتَفَلَّ ٍكَانَ عَلَى دِينِ مُلْوَضِهِ ُتَفَلَّ people follow, or conform to, the religion of their kings; ُقَالَ أَلْبَيْوُدُ لَيْسَ َتَصَارَى عَلَى شَئّٰ ُقَالَ أَلْبَيْوُدُ they say, The Christians are not (grounded) upon anything, have nothing to stand upon: ُكَانَ عَلَى دِينِ ُكَانَ he followed the religion of the Messiah; ُلَمْ يُجَدَّ أَمَأَا عَلَى خَلَافِ مَا كَانَ يَعْقِدُهُ ُلمْ يُجَدَّ he found nothing contrary to what he believed; ُسَوَّ أَحَدَتْ عَلَى صُورَةٍ إِنْسَانِ ُسَوَّ أَحَدَتْ no matter whether they be endowed with human form or not:

w. ii. 22
A he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music; 

B a cup have I quaffed with delight; 

C something which he could not master): 

D accomplishments they may possess, only for their faces, a thousand dinars and more]; 

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(g) Of the terms or conditions, as the ground or basis, on which anything is done; as أَجَابَهُمُ إِلَّا َعَلَى هَذَا ُصَرُّطٍ quello che è proposto loro, in quanto a condizioni tali che dovessero aiutarlo (attraverso il loro contributo di armi); صَانَحَهُ َعَلَى الْفِرْقِ دَرِيْمَ  he made peace with him on (the condition that he should pay him) a thousand dirhams.

(b) In saying that one thing happens in spite of or notwithstanding another thing, which might have prevented it; as أَعْدَبْتُ َعَلَى صِبْرِ يُبِدُونُ al regalo nonostante la loro infermità; وَلَمْ نُكَلِّمَ أَهْمَشًا َعَلَى صِيَامِ سَيْبِهِ  I will punish thee, notwithstanding thy great age (lit. in thy state of great age, see); العَلَى الْمَعْفَرَةِ َلِلدَايِ عَلَى طَيْبِهِ horses run, notwithstanding their vices, or diseases; إِنَّ رَبِّي َلَدُوُّ َفِي الْأَلْمَانِ َفِي الْحُكْمِ cerily thy Lord is merciful unto men, despite their wrong-doing (compare إِنَّا َعَلَى الْآَخِرِينَ); فَيَبَأْ َعَلَى الْأَلْمَانِ R. S.

(i) Of the rule or standard according to which something is done; as َعَلَى هَذِهِ الْطَرَيْقِ َعَلَى َرَأَيْتُ َفِي َكُلِّ مَا ُحَكَّاهُ َفِي اَلْقُلُوبُ َعَلَى َحُبِّ مَنْ أَحْسَنَ إِلَيْهِ َفَبْعَضٍ مَنْ أمْشِيَُّ إِلَيْهِ hearts are created with a tendency to love him who does good to them and to hate him who does evil to them; ْيُحْمَلُ الْفَظُّ َعَلَى َنُقِيضِهِ 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 be said concerning this, on this matter; do ye say concerning (or of) God what ye know not?

[(k) Of a person who is excluded or thrust back (comp. § 69, f), as make yourselves masters of this business over their heads, excluding them (Tab. i. 1841, l. 13, 1842, l. 10, 13): 

he made the whole land of er-Rabada public pasture ground, without taking notice

of the claims of the Bêna' Ta'labá (Tab. i. 1879, l. 6); dost thou grant protection to our enemy in spite (defiance) of us? D. G.]

Rem. a. Observe the following phrases: 

(§ 59) 

\[\text{おそらくdoes not mean to say.}\]

B of the claims of the Bêna' Ta'labá (Tab. i. 1879, l. 6); 

He said it upon the head and eye, i.e. it shall be done most willingly and promptly; upon an empty stomach, fasting (lit. on the saliva); 

He said it by the mouth (lit. tongue) of His apostle*; 

for there is no fear for thee (§ 39, d, rem. a), 

and the adjurations 

I implore thee by God, by my life (to do so and so), which are usually followed 

by the particle [or [ٌ, lit., this oath with all its consequences be upon you, if you do not do so and so.—The phrase 

seize Zeid, has already been mentioned in § 35, b, 8, rem. b. In this sense is also construed with the preposition [§ 56, b]; as 

attack those men, 

invade el-Yemâna; 

keep thou to gentleness.]

* [ٌ often signifies under somebody's name, i.e. falsely ascribed to him. D. G.]
Rem. b. As being originally a substantive, **may take the** A preposition **from off** (lit. from upon, Heb. נָלַּצְוּ מִןּ עֲלֵיהֶ רָּבָּה; as he dismounted from his horse; **he sprang from off its back:** السَّلْطَةُ مِنْ عَلَيْهِ بَعْدًا) **she** (the bird called katā) left (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): **أُنْتَ مِنْ عَلَيْكَ أَلِيمٌ لَا مِنْ عَلَيْكَ أَلْسِهَال.**

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

61. **is derived, by assimilation of the first vowel, from** (see Vol. i. § 340, with rem. c, and § 347, with the rem. b and e, and compare the phrase **قَيْعُودُ مِنْ ذِيَ قَبْلُ** that he may return to his former condition). It is contracted into **مُدًّا, which usually becomes in the wasl** (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 **or** is construed with a definite noun of time in the nominative to designate the *terminus a quo*, as مَدُّ يَوْمُ 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 مَدُّ سَنَةِ it is a year since; with a defined noun of time in the genitive to mark a yet unexpired period, as مَدُّ 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 sqq.]
A example: I have not seen him since last Friday (lit. the terminus a quo is Friday), or since the last two days, or since last year, or since the day before the day before yesterday; from midnight till the time when the sun has passed the meridian; from the first of the month to the middle of it: hast thou not seen, for the last two years, the kings of our time summoned by fate to death and slaughter? I know that he has been starving for the last five days; I have not spoken to him since (the beginning of) this month, or since this morning, to-day.

Rem. a. The lexicographers give the rare forms مُنْدُ and مُنْدُ مُنْدُ that may be pronounced in the waal as مُنْدُ مُنْدُ and مُنْدُ مُنْدُ مُنْدُ مُنْدُ مُنْدُ مُنْدُ and مُنْدُ مُنْدُ مُنْدُ مُنْدُ مُنْدُ مُنْدُ مُنْدُ مُنْدُ مُنْدُ مُنْدُ مُنْدُ مُنْدُ مُنْدُ مُنْدُ مُنْدُ Мُنْдُ Мُнд*. and are also mentioned.

Rem. b. and are used to denote the commencement of the limit in time, or, as it may be otherwise expressed, to denote the starting-point, or the commencement of the period, and the whole of the period.

Rem. c. and 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 I have not seen him since he was born, or since the tribe departed; ye two have lived as companions since ye were little; no life (however comfortable)
The Verb.—3. Govt. of Verb.—(b) Prepositions:

has made me forget you, since the time that I have not met you (since I no longer meet you); he has not ceased to be handsome from the day his hands fastened his robe; I have not ceased to seek after wealth from the time I grew up.

Rem. d. The Bédawín use instead of which was founded upon the fear of God from the first day.

62. The particle َوّ, which is frequently used in swearing, is construed with the genitive of the object sworn by; as by God! by the Lord of the Ka'ba (the mosque of Mékka)! This َوّ 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 ِبّ must be used (see § 56). Sometimes the particle َفّ is prefixed to َوّ, as by God then!—The particle َبّ (the origin of which is very obscure [comp. Vol. i. § 356, b, footnote]) is construed like َو, but is seldom used except in the oath by God! Other examples mentioned by the grammarians are: by the Lord of the Ka'ba, by my Lord, by the Compassionate, and by thy life.

Rem. a. The oath (القصير), whether expressed by َوّ, َبّ, or َبّ, requires a complement (القصير), of which the following are the principal conditions. If the complement be an affirmative nominal proposition (جميلة اسمية مبنية), it is introduced by َلّ, as by God, verily Muhammad is His apostle; or by َوّ, in which case َوّ may be prefixed to the predicate, as َوّ. If the complement
A. be an affirmative verbal proposition (بِجَمِيلَةِ فَعَلَیَةِ مُبَيَّنةٍ) with the verb in the perfect, it requires َأَوْلَيْهِ لَقَدْ هَلَكَ أَبُو جَهلٍ لَقَدْ by God, 'Abū Gahl is dead indeed; but if the verb be in the imperfect, it takes the energetic form, with لَ لَقَدْ by God, I will do it! [see § 19, 0]. If the complement be negative, no particle is prefixed to the ordinary negatives َأَوْلَيْهِ ما and َأَوْلَيْهِ َأَلْفَعَانٍ َأَوْلَيْهِ َأَلْفَعَانٍ by God, Muhammad is not a liar; َوَاللَّهُ َأَلْفَعَانٍ َأَلْفَعَانٍ by God, Muhammad has not lied; َوَاللَّهُ َأَلْفَعَانٍ َأَلْفَعَانٍ by God, the believer shall not perish! [On the oath preceding conditional sentences, see § 17, 2, rem. 0, (1).]

Rem. b. In such phrases as مُنْ آرَبٍ لَقَدْ مُنْ آرَبٍ لَقَدْ by the Lord, I will do it! or مُنْ رَبَّى مُنْ آرَبٍ لَقَدْ by my Lord! مُنْ آرَبٍ لَقَدْ and مُنْ آرَبٍ لَقَدْ by God! the words and are abbreviations of oaths (see Vol. i. § 19, rem. b), which is contracted in various other ways. Some grammarians, however, regard and مُنْ آرَبٍ َأَلْفَعَانٍ as being really the preposition (§ 48).

63. Among the prepositions is usually reckoned ك as, like. This is, however, not a preposition, but a substantive, synonymous with مِثْلُ likeness. It is formally undeveloped (like دُو), but may stand in any case as مُضَافَ, or governing word, to a following noun in the genitive (see § 73); as َأَوْلَيْهِ رَأْسِ كَالْقُلْبِ َأَوْلَيْهِ رَأْسِ كَالْقُلْبِ and on the top of it (the pillar) is (something) like a pointed cap, = مِثْلُ كَالْقُلْبِ َأَوْلَيْهِ رَأْسِ كَالْقُلْبِ nothing hinders oppressors (or wrongers) like a lance-thrust; َأَوْلَيْهِ لَنْ يَبِنَى ذَوْى شَطْطٍ كَالْطَّعْمِ َأَوْلَيْهِ لَنْ يَبِنَى ذَوْى شَطْطٍ كَالْطَّعْمِ no one crows over thee like a feeble boaster (one who has little reason to boast); َأَوْلَيْهِ َكَالْقُدْوَانِ َأَوْلَيْهِ َكَالْقُدْوَانِ with (a horse) like a falcon (in speed) = بِمِثْلِ َكَالْقُدْوَانِ َأَوْلَيْهِ َكَالْقُدْوَانِ they laugh so as to show (teeth) like
melting hailstones (as white as hailstones); like a cell, to which it resorts; 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 substantive, adjective or relative adjectival clause, to an infinitive which is understood; as thou camest like Zeid, i.e. thou camest a coming like the coming of Zeid. Or we might regard it as being a conditional expression, dependent upon the pronominal suffix of the second pers. sing. masc. in as agent; i.e. thou camest being like Zeid.

Rem. a. 'l is [frequently joined to the personal pronouns of the 3d person, as, etc., sometimes also to those of the 2d and 1st person, as but] very rarely to a pronominal suffix, as 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 after it, as and we know that he is, like (other) men, sinned against and sinning in rhyme for). In Hebrew and, or, D are used; but with the other pronominal suffixes is always employed, as also occasionally before substantives.

Rem. b. 'l is sometimes used redundantly along with the synonymous; as there is nought like Him.—

[On the compounds and see Vol. i, §§ 351, rem., 353, rem. e. On the elliptical phrase keep where thou art, see w. 11.
Part Third.—Syntax.

§ 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. 

D 66.  

un* (the accusative of a side or quarter) signifies beside, near, by; as [un* at, near the wall]:

and he used to lay notebooks beside him: 

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 * and he
said as he was dying: جَعَلَ الْتَأْيِيدُ عَنْدَكَ طَلُوعُ النَّهَرِ I came to thee at A
sunrise; عَنْدَكَ ذَلِكَ whilst this took place or immediately after this took
place, hereupon; عَنْدَكَ مَا whilst, during, or immediately after.—
Further, عَنْدَكَ, like مَعَ (§ 57), implies [a] possession and [b] comparison;
as (a) مَا عَدَّانِ عِنْدِي ۖ ۖ بِيْنَاتٍ وأِنَادٍ I had only a single dinar by me;
لا أَقُولُ لَكُمْ عِنْدَيْنِ I do not say to you, With me (known to me) are the hidden
things of God; [إِلَى عَنْدَ فُلَانٍ حَاجَةٌ] I want a thing of such a one;
عَنْدَهُ خَيْرٌ وَفَضُلٌ he possesses goodness and excellence. Hence you say
of a woman كَانَتِ عَنْدَ فُلَانٍ she was married to such a one, in which
signification it is a synonym of (§ 68); (b) تُحَتَ على صَغْرِ سَبِيبٍ عَنْدَ سَبِيبٍ
notwithstanding his youth as compared with the age of Mo‘ād];
مَلُوكُ الْأَرْضِ عَنْدَ اللَّهِ نَزَابُ the kings of the earth are dust compared with (lit. at the side of) God.—Lastly عَنْدَ (like the Latin apud,
Fr. chez, and Persian نَزَوْیکَ) implies in one’s mind, in his opinion;
as أَلْسَوَابُ عِنْدَيْنِ the right thing in my opinion is
what our sheikhs have done; طَيَّانُ عَنْدَهُ أَنَّ الْقُرْآنَ مُخْلُوقُ his opinion
was that the Kor‘ān was created; عَنْدَهُ ۖ ۖ يَسْتَبِحْبُ أَنْ يَفْعَلْهُ according
to you it is impossible that He should do it.

Rem. a. [عَنْدَكَ means keep where thou art, take care, and also D
advance.]—On the phrase خَذْٖ زِيدًا = عَنْدَكَ زِيدًا, see § 35, b, δ,
rem. b.—On the difference between لَعَنْدَكَ and لَعَنْدَ, see § 58,
rem. b.

Rem. b. عَنْدَ is sometimes (in modern Arabic generally) pro-
nounced عَنْدُ, rarely عَنْدَ. It corresponds in form to the Heb.
[1] لَعَنْدَ, but in signification also to لَعْبَ.
A

Rem. c. Nearly synonymous with قَبِيلُ، in its local sense, is قَبِيلُ حَاضِرُ قَبِيلُ، Lat. coram, apud, penes; as present before him. I have a claim upon So-and-so: قَبِيلُ الْذِّينَ حَقَّفُوا قَبِيلًا مُّضِطَجِعِينَ; and what (has come) to (for front) the unbelievers that they run hastily around thee? It

is nearly synonymous with jjs., in its local sense, the accusative of قَبِيلُ front), Lat. coram, apud, penes; as present before him; قَبِيلُ فِلاَنِ حَقًّا. It also signifies towards, as لَنَّ أَلْبَرُ أَنْ تُوَلَّوا وَجَهَّكُمْ قَبِيلًا الْشَّرِيقِ 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 بَيْنَ، 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 لَجَعَ بَيْنَنا he united us, Qَرَقَ بَيْنَنا. As لَجَعَ بَيْنَنا he parted us, lit. he united our separation and parted our connection; Aَلِفَ 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 inserted; as بَيْنَى وَبَيْنَهُ between me and him; بَيْنَكُرُ and بَيْنَكُرُ أَكْحِمُ between you and your brother. But if both are substantives, this is not usually done; as بَيْنَ السَّيَاهَ وَالْأَرْضَ between heaven and earth; بَيْنَ حَرَانَ وَالْرَا بَيْنَ Harrân and 'ar-Rahā D (Edessa); بَيْنَ اطْلُوفِانِ وَبَيْنَ الْمُجْرَةِ between the Flood and the Hiğra.—Instead of the simple بَيْنَ، we often meet with ما بَيْنَ what is between, and فِيَما بَيْنَ in what is between; as وَأَلْتَبَّ ما بَيْنَ and the kernel between its two shells; فِيَما بَيْنَ فَتَقَطَلُوا فِيَما بَيْنَ they fought with each other; ما بَيْنَ بَيْنَ or بَيْنَ الْأَيَامِ بَيْنَ الْأَيَامِ in or during the space of several days]. Both بَيْنَ and ما بَيْنَ are often used in the sense of both—and, and of partly—partly (tam—quam, partim—
partly known and partly unknown; there came to me both rich and poor; the tribe was partly slain, and partly taken prisoners; [the government of the tribe].

R. S.]. In such cases or 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, or 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, is used before the second substantive; as [between It-Basra and Mekka].

between the second day of Subāt and the eighth day of 'Adār.—Observe the phrases [between the second day of Subāt and the eighth day of 'Adār].

in the midst of them]; between his hands; as the ground before the caliph; confirming what was before it (or preceded it); he is not a fighter but a warner to you before a severe punishment; in the plural, and he began to break up the fowls and to set them before us.

REM. From are formed the conjunctive adverbs of time and whilst, which naturally exercise no influence upon the following clause; as whilst we were watching for him, he came to us; whilst we govern the people; whilst we were conversing; whilst the people are in their markets. [Comp. Vol. i. § 362, b.]
§ 68

A

(§ 68) (the accusative of the lower or under part) signifies below, beneath, under, as ما تحت الْثَرَقَة what is beneath the soil; and under it (the wall) was a treasure of theirs; metaphorically, سَارَ تَحتَ اللَّيْلَ he travelled under (the shade of) night; or تَحتَ أَمْرِه, under his power or authority.

It is said of a married woman, فُلَانَى she was under (the authority of) So-and-so, as فُلَانَى تَحتَ عِبَادَيْنِ مِنْ عَبَأَنَا صَالِحِيْنِ

B

they were under two righteous servants of ours (viz. Noah and Lot).

Rem. a. (§ 68) has a diminutive a little below or under.

Rem. b. Opposed to (the accusative of the upper part), with its diminutive signifying above, over, upon, as فوق سَرَةٍ أَدْهَمْ مُلْجَمٍ upon a well-beaten road; [above the back of a bridled black (horse);]metaphorically, وهو الْقَاهِر فوق عَبَدَهُ the turban is upon the head]; metaphorically, وَجَاعَلَ الْذِّينَ أَتَبَعُوكَ above those who have followed thee above those who have not believed; َدَنَاهُ عَدَادًا فوق الْعَذَابِ بِبَيَّانٍ we will add to them a punishment in addition to the punishment for their corrupt doings; فَأَيْنَ كَانَ نَسْأَلُ فوق أَنتَبِينَ and if they be females more than two; فَعَلَ بِنَا فوق مَا فَعَلَ بِحَلَب and it is an animal a little above the size of a cat].

C

and He is the All-powerful over His servants;

D

he treated it worse than he had treated Aleppo; [in smallness or in largeness] وهو دِابَةٌ فوق أَسْنَوْر and it is an animal a little above the size of a cat].

§ 69

(§ 69) (the accusative of what is beneath, under, less, or inferior, related to to come near, and دُونَ to be low or vile), with its diminutive and مَنْ دُونِ دُونْ, in which combination 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 دونَ قَدَمَكَ خِذْ عَدْوُوكَ and the cheek of thy enemy be under thy foot;

بِنَ بَالْتَعُبِ الَّذِي دُونَسَ لَعْبَ لِقَبِيلَا in the ravine that is below Selâ' (there lies) a murdered man;

بُصِرُ فِيَمَا دُونَ صَنِعَا they met near Sanâ‘a: مَصْرُ فِيَمَا دُونَ صَنِعَا.

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 فَأَلْحَقَنَا بِالْبَادِيَاتِ وَدَونَهُ جَوَاحِرُهُا and he (the horse) made us overtake the foremost (of the herd), whilst near him were those of them that lagged behind;

هَذَا دُونَ ذَالِكَ this is nearer than that;

أَدَنَ دُونَكَ come nearer (to me)! lit. approach not far from yourself (towards me);

دُونَكَ زَيَدَا seize Zêid (who stands not far from you, see § 35, b, α, rem. b);

دُونَكَ الْدِّرْهُمُ take the dirham: دُونَكَ الْدِّرْهُمُ take ye him.

Rem. دُونَكَ and دُونَكَ, as interjections, are equivalent to دونَكَ (see § 35, b, β) [and دونَكَ, § 66, rem. a], look out! take care! [sometimes advance!] as دونَكَ صَرَعِى beware of wrestling with me;

 دونَكَ لَ تَثْبِيلُوهُمۚ take care [or advance] (and) give them no quarter; [sometimes advance] دُونَكَ فَتِمْسَ تَبَيَ take care (or advance) and keep to me.

(c) That one space, distance, or number, does not equal or D complete another; as: دونَهَا دونَ رَمِيَةٍ حَجَرٍ and between them there was less than a stone's throw;

لاَسْ بَيْنَهَا دُونَ خَمْسَ أَوَّلَ صَدَقَةَ there is no poor-rate (to be exacted) on what is under (or less than) five ounces;

لَنْ نَفْعِلَ لِيَبْعُدَ دُونَ عَشْرِ دِيَاتِ we will not accept for Mas‘ûd less than ten fines for homicide.

(d) That one thing is smaller or worse than another; as النَّحَاسُ دونَ الْفَضَّةَ وَالْحَدِيدُ دونَ النَّحَاسِ copper is of less value than silver.
A and iron of less value than copper; he who shall arise (as king) after thee, will be inferior to thee; 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 opposed to the other: as 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); 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; and of the evil spirits some who should dive for him (into the sea) and do work other than that. In this sense is equivalent to (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 verily, Zeid is a noble man, another replies and above that; thou art more powerful than 'Ali. D. G.]

(f) That a person or thing is excluded or excepted, neglected or postponed (properly that the action affects him or it to a less degree than it does another); as in the exclusion or neglect of God, what can neither injure him nor benefit him, he invokes what can neither etc., but not God; the people of this city

* [Many interpreters render the words by and others (that are) below them, and by and what is less than that. Compare Fleischer, Kl. Sehr. i. 417.]
§ 69] The Verb.—3. Govt of Verb.—(b) Prepositions: 

worship idols and not God; 

ye have no patron and no helper except God; 

ye act according to one of these two (rules), but not the other: 

this belongs to me exclusively of thee, thou hast no part or share in it: 

he ought to choose the old in preference to the new; and he sought you out in preference to all other men.—Here must also be mentioned 

the merchants of the country of Malabar take them without (paying any) price (for them); for no glory is built up without a hard struggle, and no effort is of avail without the decree (of fate in thy favour. 

(g) That one object is placed before another, either (a) as a hindrance or obstacle to prevent a person from getting at it, or (b) as a protection to defend it from some one; e.g. 

before this there are the coals of the ḡāda and the stripping of the katād, that is to say, before you can obtain this, you have many serious obstacles to surmount (the wood of the ḡāda being noted for its long retention of fire, and the katād for the number and size of its thorns): 

the time or place for visiting her is near, but there are many terrors in the way; there is no curtain or barrier in front of them: 

w. ii. 24
Part Third.—Syntax.

§ 69

A. 1. *my shield (or protection) against those whom I feared was three persons;* Imun‘a 'l-Kais ran for a goal, but death intercepted him before he reached that goal: before (thou reachest) the river, there is a number of men (to be encountered), 2. *before* him. Hence verbs signifying to shut a door against

B. one, to fight for one, and the like, are construed with 2. *before* (compare § 49, a); e.g. 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); he fought for, or in defence of, them for some time; 3. *before* a true friend gives up his life for his friend; unless indeed the fire of hunger burn and stand in the way of sleep. In this case 2. *before* is synonymous with 4. *in front of, before.*—Hence too it often denotes on this side of (cis, citra); as all the region on this side of the Oxus; in which case it is opposed to 5. *behind, beyond,* as 6. Transoxania (lit. what is beyond the river Oxus).

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

D. (a) 7. *before, of time; as before his death; 8. O would that I had died before this!* and I know what happened to-day and yesterday before it; 9. *before* threatening (without waiting to threaten); 10. he came to Mekkah before (his coming to) *El-Medlna.*—Opposed to it is 11. *after; as after three days;* 12. *before*
§ 69] The Verb.—3. Govt of Verb.—(b) Prepositions:

**Doon**  

after thy arrival;  

after him, i.e. after his departure,  

or after his death;  

thou hast become changed after  

me, i.e. after I parted from thee, since I last saw thee,  

or,  

and what is there after the truth  

(when the truth is gone), but error?  

[Tropically  

**مُبَأَمُ **—  

So-and-so is generous and moreover well educated. A synonym of  

**مُبَأَمُ **is  

**أَمَامُ **(a)

and  

**فَدَاَمُ **before, of place; as  

**فَدَاَمُ **his grave is before the  

gate;  

he was killed at the  

siege of the castle of Sabr before the emir (in his presence,  

تُبِنُّ يَدِيه  

tropically,  

the (time of) prayer is before  

thee;  

**بَيْنُ **nay, but man wishes to go on  

in his wickedness (in the time that is) before him.  

[On the use of  

**أَمَامُ **as an interjection see § 35, b, β.]

(c)  

**وَرَّآَ **behind; as  

**وَرَّآَ **they cast it  

behind their backs;  

what is behind thee? i.e. what news  
dost thou bring? hence beyond (Lat. trans, ultra), opposed to  

(see § 69, y, at the end); and relating to time,  

after, as  

**وَيَغْفُرْ **but they disbelieve in what (hath been sent down or revealed)  
after it (the Pentateuch); tropically, beyond, besides, more than,  

but anything beyond this (merely) serves to (make a show in) society;  

**وَأَحَلَّ **and He hath permitted you, besides this, to seek out (wives) by means  
of your wealth;  

but they who desire more than this, are transgressors.  

[On the use of  

**وَرَّآَ **as an interjection, see § 35, b, β.].—Synonymous with  

**خَلْفُ **is  

behind, after: as  

**خَلْفُ **and her hair hung
Part Third.—Syntax.

A  down to the ground behind her back; I got up to run after him; how thou wentest after her to the bank; and we made them a warning to their contemporaries and to those after them; and in that case they would not have tarried after thee but a little.

B  around; as after it (the fire) has lighted up the space around him; then we will set them around Hell on their knees; he went round it (the temple); around him were a number of women.—in the midst of, in, among; as in the midst of a garden; among the reeds; among the houses.

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 من مِنْ, and the second part another so-called preposition, now however no longer in the accusative, but in the genitive. Such are:—

(a) محمد هو الخصوص من بين كافُةٍ (يَلَى) من بين بَيْنِ

D Muhammad is the one preeminently distinguished among all mankind for excellence and perfection (lit. from among all mankind); من بين يدِيهِ from his presence (lit. from between his hands); من بينَيْنِ from before them and behind them; في آلامنا وَفَرَّ وَمِن بَيْنِنا وَبَيْنِكَ حَجَابٌ in our cars is hardness of hearing, and between us and thee there is a partition-wall. In this last example من مِنْ is partitive, the literal meaning being: and in a part of the space between us and thee, etc.
(b) _جَعَلَ فِيهَا رَوَاسِي مِنْ فُؤُوقِهُ_* he placed immovable (mountains) upon it (the earth): _جَعَلَ وَنَزَلَ مِنْ حَلَابِهِ_* he ascended the hill and descended by the other side (lit. behind it); _جَمَاثُ تَجْرِي مِنْ تَحْتِهَا ِالْآنْبَارُ_* 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) _الْدِينِ مِنْ فِئَاتِهِ_* those who were before you; _فَبَدَأَ مِنْ قَبْلِ صِلَاةِ الْفَجْرِ_* before the morning prayer: _وَعَدَ مُهَٰمَةً مِنْ بَعْضِ مَوْتِهْ_* then we brought you again to life after your death; _فَحَلَفَ مِنْ بَعْضِهِ حَلَفَ_* 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) _لَدَى (Heb. لَدِى)_ and _لَدّنُ (but not لَدِي):_* as this is from (lit. from the side of, from beside); God; _لَدَىٰ_* she came from him; _جَاتُ مِنْ عِدْرًا_* now hast thou obtained from me an excuse (for leaving me); _فَهَبْ لَنَا جَانَةً_* give us mercy from (lit. from beside) Thee.

(e) _كَانَ أَمِيرًا عَلَى ِالْدِّيْرِ مِنْ قِبَلِ عُثْمَانَ_* he was governor _D_* of Syria for 'Ottnā (lit. from beside 'Ottnā, with whom lay the option of sending him as such): _فَيَدَّعَ عَلَيهِ جُوَادَ ِحِتاَبٍ مِنْ قِبَلِ أَبِي بَكْرٍ_* there came to him an answer to his letter from (Fr. de la part de) 'Abū Bēkr; _سَلَامَ مِنْ قِبَلِ عَلَى مَنْ ُتَيَمَّنُى بَيْظَفَى_* peace be from me (Fr. de ma part) upon her who has enslaved me by her pleasing address.
A  (f) and from behind walls;  he is sitting behind the curtain drinking (partitive);  and he descended by the other side of it (the hill, see b).

(g)  and if thou hadst been harsh and hard-hearted, they would have dispersed from around thee;  and thou shalt see the angels surrounding the Throne (partitive).

Rem. a. We have already spoken of § 49, rem. c; § 57, rem.; § 59, rem. b; § 69; § 69, rem. c, and § 69, f; and § 56, § 56, rem. c.

Rem. b. Other prepositions are occasionally found in composition, as from the morning until the sun declines;  [he left me since yesterday]; especially in the compounds (and) which are, however, condemned by the grammarians.

Rem. c. The preposition is very rarely omitted, especially by a poet, and the genitive notwithstanding retained;  how art thou this morning?  [or when the question is asked, Who of mankind are worst as a tribe? the fingers point with the hands to Kulêib (for until he became haughty, and ascended the heights (of pride), for until he ascended the heights (of pride), for]
The Verb.—3. Gov't of Verb.—(b) Prepositions.

Rem. d. The preposition is likewise very rarely separated by *A another word from the substantive which it governs; as

\[إنَّ عَمَّراً ذَهَبَ قَبْسٌ فِي الْبَيْتِ عَمِروَ
\]

as for 'Amr, there is no good in 'Amr to-day, instead of

\[لاَ خَبَرَ فِي الْبَيْتِ عَمِروَ
\]

and there is no way (or means) to get down from it, for

\[إِلَى النَّزْولِ مَنْهَا I bought it, by God, for a dirham, instead of
\]

إِسْتِرْهَتِهِ بِوَلَدِيَّ ؛

Rem. e. Sometimes, by a more concise and bolder construction *B or *تَوْعِسُ نَِّإِنَّمَا

[\[تَأْسَعْ
\]

the accusative is used instead of a preposition with the genitive (especially *L*); as

\[ذَهَلَتُ الْبَيْتُ I entered the house, for
\]

\[سَكَّنَ الْبَيْتُ إِلَى الْبَيْتِ I inhabited, or
\]

dwelt in, the house, for

\*[\[وَيَوَّمُ شِيدُنَّاهُ سَلِيمًا وَعَاصِمًا\]

and many a day we met face to face Saleim and 'Amir, for

\*[\[فَيْنَ شِيدُ مَنْكَرُ الْبَيْض ِقَلِيصُهَّ

therefore whosoever of you shall be present in the month, he shall just therein, for

حَارَ الْقَتَالِ إِلَى الْطَّرِيقِ لِلْطَّرِيقِ *C he held back in battle (through cowardice), for

تَحْمَلَ فِي الْقِتَالِ كَثِيرًا عَصِيَّ فِى الْطَّرِيقِ الْأَرْبَاطُ لِلْطَّرِيقِ the fox trots along the path, for

(see

§ 44, b, rem. a); *D he went to Syria, for

إِلَى الْشَّامِ أَوْخَفَ الْالِدَّى لُقْوُ الْأَلَسْ لِقَصَانِيَّ

and I hide (within me) that which, were it not for patience, would be the death of me, for

لَقَضَى عَلَىٰ نَائِبِي صَاحِبِيَّ وَقَريبيَّ

my friends and relatives were far from me, or kept aloof from me, for

أَمَرَّنَا الْخُبَرُ فَعَلَ مَا أَيْرَتْ يَهٌ; نَايَ عَلَىٰ

I bade thee do good, do therefore as thou wast bidden, for

بالْخُبَرِ أَسْتَغْفَرُ اللهُ ذَنْبِيَّ

I ask pardon of God for my sin, for

الْخَيْامُ مِنْ ذُنُبِيَّ

*and Moses chose from his people

سِيْعِينَ رَجَالًا

seventy men, for
was he who was chosen from among men for (his) generosity, for 

Part Third.—Syntax.

§ 70

A

was he who was chosen from among men for (his) generosity, for

B

but we made ready noble spirits to encounter these (calamities), for

C

on condition that thou will be my hired servant for eight years;

D

that was because they used to disbelieve in the signs of God;

Rem. f. As we have seen above, or may be directly connected with a following proposition (§§ 58 and 61). The other prepositions require the interposition of or until I grew up;
The Nominal Verbi.

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

πέλατος ἔπειτα Κρέστος ὑπ' Ἐνίκησεν Κρέστος καὶ Κρέστος ἔαρεν Αὐτὸς Ἡλικία τοῦ Κρέστου 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 (κατά στέραν, not the fighting, and so with and Χριστός; 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 (the divorce, Εἰμίσας; a retaining, Εἰμίσας a dismissing);  

οὐ δὲ ἐπετρέποντο λποῖς ἄνειδα ἄνειδα, whereas Αὐτὸς ἄνειδα; whereas Αὐτὸς ἄνειδα; whereas Αὐτὸς ἄνειδα would mean, they are not able to give them (any) help (ἄνειδα, whereas Αὐτὸς ἄνειδα; whereas Αὐτὸς ἄνειδα 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 the verbal idea attaches itself as descriptive of it; e.g. ἀνέπαύεται the exciting cause, the motive; ἀνέπαύεται 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. a). The difference between them is, that

* Viz. Εἰμίσας καὶ ἄνειδα or Εἰμίσας καὶ ἄνειδα.
The concrete verbal noun designates a person or thing, to which the 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 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. Zeid's son is to be married to-morrow to Zubêida (the reference of the proximate future is shown by عدًا: أَنَا قَاتِلُكَ I am going to kill him; أَنَا قَاتِلُكَ I will kill you (ego te interficiam): هذَا مُقَتَٰٰلُ [she is praiseworthy;] (in these four examples the context fixes the meaning): وَأَعْلَمُوا أَنَّكُمْ عَيْبَ مُعَجَّزَى إِلَّهٍ وَأَنَّ اللَّهَ مُخْزِنَ أَنَّكَافَرُينَ and know that ye shall not escape God, and that God will put the unbelievers to shame; أَلَّهُمَا يَظْنُونَ أَنَّهُمْ مُلَآئِكَةُ رَيْبُهُمُ who think that they shall meet their Lord: قد أَطْرَقَ يُنَظَرُ مَا هِيْ صَابِعُونَ he kept

---

* The Arab grammarians ascribe to the finite verb, in general, the idea of the becoming new, the coming into existence of the act; to the imperfect, in particular, that of constant renewal or repetition (see § 8): to the verbal noun, that of fixedness, immobility.
A silence in order to see what they would do (the reference of حسنون to the future results from ينظر).

Rem. a. When the perfect كأن is prefixed to a concrete verbal noun which refers to the future, the idea of futurity is transferred to a past time; as أمر كأن مفعولاً أمير كأن حقيقًا أن يفعل مث مث ما كأن حكانتا ليو للح. quid futurum esset si etc. Compare the composition of the imperfect with كأن, § 9.

[Rem. b. Verbal adjectives of the form فعل بسلاح ما يقتلون الفتيل by one or another weapon will certainly be killed whosoever is destined to be killed; أنا ابن الذيب حينن I am the son of the two intended victims.]

(b) But if the concrete verbal noun stands in a circumstantial clause (حال), the state which it describes belongs to the same period of time as the verb in the leading clause. E.g. أنشد وهو محبوب بيمكة he recited, whilst he was in prison at Mekka, (the following verses);

جاد السليمي في الرَّب وقَيِّدَ طَرَابِلَـتَهُ وَرَبَّتَهُ وَزِيَادَةَ الله مَتَوَقِعٌ عليهِ.

el-Mahdi fled with all speed and reached Tarabulus (Tripolis) in North Africa, whilst Ziyddetulldh was constantly on the look-out for him:

وَمَن يَسِير وَيَجهِي إِلَى اللهِ وَهُوَ مَحِيسٌ فَقَدْ أَسْتَمِسَّكَ بِالْعَوْرَةِ الْوَنْدِيَ 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, c).

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. فَوَلَى ألْتُور هَارِبًا
The Noun.—The Nomina Agentis et Patientis.

The ox turned his back fleeing; 

his brother was shaping the bow; 

his father was seated; 

I met the sultan in his house weeping; 

I was in the garden whilst it was in bloom; 

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 حَالُ or circumstantial term, حَالَهُا، B is not a حَالٌ مَقَارِنٌ, or حَال which indicates a state present at a past time, but a حَالٌ مُقْتَدِرٌ, or حَال which indicates a future state [comp. § 44, c, rem. a]). The same is the case after بَقِّيَ to remain.

dam َلا َتَزَالَ he will not cease, and the like (see § 42, a):

as he did not cease sitting;

a part of my people shall not cease to hold fast the truth till the day of the resurrection:

as long as the spirit continues to dwell in the body;

he remained in amazement;

the reputation of the learned shall continue multiplied (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 

he did not cease to restrict himself to sitting quietly at the bottom of his cave; 

and he did not desist from investigating it carefully (بَعِيرٍ). Compare § 8, c.

Rem. The concrete verbal noun is sometimes annexed, like the imperfect (§ 9), to the verb كَانَ to express the presens prateriti.
or Greek and Latin imperfect; as 

οὖν ἦν καταλαβόντας 

τὰ ὀπίσθεν τραχύτατα 

they (the spears) were sticking in the ground (they 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 by that of another*. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the ِنِ and ِنِ (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 the annexed; the determining noun, that to which annexation is made or to which another word is annexed; and the relation subsisting between them is known as 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 the proper or real annexation, the pure annexation, or the logical annexation; the other, the improper annexation, or the impure annexation, or the 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

* [Theَ تَعْرِيفَ 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. Theَ تَعْرِيفَ is the defining of the noun by the genitive of a defined noun.]
an indefinite تَمْعَزِجْ-accusative (see § 44, c): or that the participle أَتَّمْحُ 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 (ةُحْصِيْضُ or تَعْريْفُ) 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 جَمَعُ الْحَكْمَةِ أَللَّهِ the wisdom of God; [صَافَةُ الْبَضْرِ the limpidness of the water]; (b) the material of the form and the form of the material, as بِيْضَةُ الْأَزْدَرَاهُ an egg of silver, بِيْضَةُ الْبَسْرَ الْمُخْلِّدُ the silver of the dirhams (in the former case the annexation is explicative, إِضَافَةُ بَيْضَيَةٌ, the original expression being بِيْضَةُ هَيَّ فَضَةُ, see § 94); (c) the cause of the effect and the effect of the cause, as خَالِقُ الْأَوْزُ the C creator of the earth, حَرُّ الْشَّمِّيسِ the heat of the sun; (d) the part of the whole (partitive annexation, إِضَافَةُ نَبُضِيَةٍ) and the whole as embracing the parts (explicative annexation), as رَأْسُ الْحَكْمَةِ the beginning of wisdom, طَخُّ الْمَخْلُوْقَاتِ the totality of created things; (e) the thing possessed by a possessor and the possessor of a thing possessed, as سُلْطَانُ أَلْبَيْرِ the treasury of the sultan, سُلْطَانُ أَلْبَيْرِ الْمُكَرَّمُ the lord of the land and sea; and (f) the object of the action and of the agent, as خَالِبُ الرُّسَالَةِ 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 لِ (which also represents the accusative, §§ 29—34), or فِي. For example:
A  the slave who (belongs) to Zéid;  a silver cup;  a cup (made) of silver (see § 48, f);  the fast (held) on to-day (see § 55 a).

B  [comp. § 48, g]; by, when the is the genus or material of the as a silk dress

C  the word 'in'; the meaning of (the verb) katalu; the indefiniteness of (the substantive) 'insān (not its meaning: this is the day (when) their truthfulness shall benefit the truthful; till the day (when) they (the dead) shall be raised;

D  the day (that) the women (setting out on their journey) turned away from us; at the time (when) el-Haggāq was emīr; at the time (when) he hid himself; at the time of his hiding himself; when they shall see the punishment; from the moment he goes out from his house; at the time (when) old age is coming on; for fear of his doing so-and-so;
§ 79. Not only common nouns, but also proper names, may be determined by a genitive; as رَبِّيَّةُ الْفَرْسِ, Rabi'a of the horse; نَابِيْةُ ذُبِيْانٍ, Nabiya of the tribe Dabyan; تَقَلِبُ وَأَطِلَّ, Taqlib, (son) of Wail; حَاتِيمُ, Hātim of the tribe Taiyi; عَمْرُوُ أَنكَلْبٍ, 'Amr of the dog (because...
A he was always accompanied by one); el-Hira, (the capital of the kingdom) of en-No'man; Tripolis in Syria; Tripoli in North Africa; he dwelt in Bagdad of (in) el-Iraq, but his yearning for the people of Damascus of (in) Syria was a painful yearning; our Zeid, on the day (at the battle) of en-Na'ka
B (or the sand hill), smote the head of your Zeid with a bright (sword) of el-Yemen, the edges of which bit deep; 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 نَجْعُوبُ a bad man; نَجْعُوبُ a wild ass; a piece of cloth of good quality, مَبِيِّنَةٌ a good place of abode, صَاحِبُ صَدِيقٌ a good comrade; the pure or sincere brethren (or brotherhood). This is particularly the case in specifying the material of which a thing is made; as دِيَارُ صُدَيقَةٌ oxum argenteum, a silver egg; جَرْجَرُ حَرْبِ: 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 رَبُّ الْمُنَانَ the erring (apostate) Zeid,= سُعُدُ الْخَيْرِ the good to which would be opposed سُعُدُ السُوءِ, or سُعُدُ ذُو الْخَيْرِ, the wicked Sa'd, = ذُو الْشَرِّ. 

[Rem. This sort of annexation is called إِضَاءَةُ الْعَنْوَٰنِ إِلَى الْبَعْنَى 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: 

- the (man) of such and such a thing, its owner or possessor (Vol. i. § 340, rem. c); 
- a companion, possessor; 
- a family, people; 
- father, and a mother, i.e. originator, cause, origin, or principle of a thing; 
- a son, and an or a daughter, i.e. originating from, caused by, dependent upon or related to something; 
- a brother, i.e. connected with or related to something.

The nouns are constantly used in this way in ordinary prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example:

- the good, the learned, 
- gracious, wealthy, a relation, 
- a piece of land covered with thorns, or intelligent persons, 
- the person who has committed a fault, a scout, spy, or machard, 
- the father (supporter) of life, i.e. the rain, 
- the father (constructor) of the little fortress, i.e. the fox; 
- the mother (cause) of disgraceful acts, i.e. wine, 
- the main road; [the branches of the road;]
A howling, i.e. the jackal; بنت الجبل, the daughter of the mountain, i.e. the echo; أخو العلير, أخو الفنّى, أخو الج bard, أخو الخير, the good, the laborious, the wealthy, the learned, أخو نبيب, a brother of Temim, one of the tribe of Temim; أخو أخو ذكر, the brother of wine, i.e. a man drunk with wine. Connected herewith is the use of يَبْنُتْ ابنته, ابنه who is eighty years old (lit. he is the son of eighty years). A poet (Hamasa, p. 6) employs أخو خمسين to indicate the age of a person, as he is eighty B years old.  

82. Further, some secondary ideas, such as those of the whole, the part, the like, and the different, which we usually designate by adjectives, prepositions, or compound words, are expressed in Arabic by substantives, taking the primary substantives, to which they are attached, in the genitive. Such are:—

C (a) خُلُج (Heb. דライブ, Syr. כחל, Æth. כחל ukell) the totality, the whole (lit. what is rolled and gathered together; compare גל to roll, גלעך, a crown, גלעך to make complete or perfect, גלעך perfect, the whole). If the leading substantive is definite, and signifies something single and indivisible, خُلُج means whole, as خُلُج البيت, خُلُج البئر, خُلُج البيت the whole house, the whole day; if it is definite, but a plural or a collective, خُلُج means all, as خُلُج الحيوانات all the D animals, خُلُج الناس, خُلُج الناس all mankind; if it is indefinite, خُلُج means each, every, as ما خُلُج سوداء نهرة وبضاء شحمه not everything which is black is a date, and (not everything which is) white a bit of fat; أخُلُج أمور, تحسين أمورا, وارد توقد بالليل بالليل, dost thou consider every man a (true) man, and (every) fire that blazes at night a (true) fire (really deserving of the name)? خُلُج يوم, خُلُج every stratagem, خُلُج يوم, خُلُج every day, خُلُج, خُلُج each single one, خُلُج, خُلُج every one who (in
which case the annexation is explicative, إضافة التفسير والبيان, each. A viz. stratagem, etc.)*.—Frequently, however, the definite primary substantive is put first, and 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 the whole house, آل البيت خلد giá, the whole earth, آل الأرض خلد giá, all mankind. Instead of this construction, we sometimes find  ogłos, ژ به, and even which is definite, notwithstanding the tewin, and stands, according B to circumstances, for  وقال نجتمع الصالحين, 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 وعَادَ وَهَدَّى: (خلد بير=الكل) 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 وهبنا الله إسحاق وبعثه وجعلنا بنياٰ: (خلد واحيد منيب= خلد) we gave him (Abraham) Isaac and Jacob, and each of them we made a prophet خلد اجاب وباع: (منيب= خلد) or خلد واحد منيب= خلد all must die, i.e. خلد واحد من الناس and they all

* [In poetry خلد, 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. ولا الذخر إلا خلد جردة صندقم and (he cared for) no treasure save only mares, all of them short-haired and hard-hoofed; معي خلد فضفاضي with me were comrades, each of them clad in a loose-fitting tunic, in German, es begleiteten mich lauter Freunde mit weiten Kleidern.]
A assented and swore allegiance; [there was not any one but accused the apostles of lying].

Rem. This last remark applies also to to-morrow, and to next year, send him with us to-morrow; if thou gettest

(b) With the use of *גָּ֔שִּׁית* coincides in most points that of the totality, the whole (lit. what is collected, from *גָּשִּׁית*, connected with *גָּ֔שִּׁית*; as *גָּ֔שִּׁית* *גָּ֔שִּׁית* or *גָּ֔שִּׁית* *גָּ֔שִּׁית*, all mankind (but also *גָּ֔שִּׁית* *גָּ֔שִּׁית*, whereas *גָּ֔שִּׁית* *גָּ֔שִּׁית* is inadmissible); *גָּשִּׁית* the whole city; and after he obtained

C the sovereignty, he put them all to death (in this case to *גָּ֔שִּׁית* *גָּ֔שִּׁית* *גָּ֔שִּׁית*; and lo, they shall be assembled before us all together.

Rem. Similar is the use of *גָּ֔שִּׁית* the great mass or bulk, the greatest part, [the whole] (properly the fem. participle of *גָּ֔שִּׁית* to comprise or comprehend); as *גָּ֔שִּׁית* *גָּ֔שִּׁית* it (the water) runs in their streets and the greatest part of their houses and baths; *גָּ֔שִּׁית* and the greatest part of its buildings are (of) stone; *גָּ֔שִּׁית* the great bulk of the army, [the whole army]; *גָּ֔שִּׁית* most (readers of the Kor'ân) read according to the passive voice in both words; *גָּ֔שִּׁית* the people came in a body.—The word *גָּ֔שִּׁית* *גָּ֔שִּׁית* *גָּ֔שִּׁית* all the pilgrims
have arrived; the whole of the property-tax A has been collected*

(c) 

* 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: خاطب بَعض التلاميذ مَحْبَد بن النحاس in a certain cave; فِي بَعض الأَباءُم in one day; أَنْشَد لِبَعضي r he recited (the following verses) composed by one of them (one of the poets, by a certain poet); 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 be repeated as a correlative, no pronominal suffix is added to it in the second place; as: بَعض الآباء مَن بَعضي if some evils are easier to be borne than others; وَلَو كَان بَعضي لَبَعضي طَيْبًا even though the one of them should aid the other; إن بَعْضِ الظَالِمِين بِبَعضِي بَعضًا إلا C the wicked make to one another only vain (or deceitful) promises; ظلَمَات بَعْضي فَوْؤَد بَعْض for darknesses one upon another (darkness upon darkness). In modern Arabic the second بَعْض is often omitted.—Lastly, بَعْض [and even without the article] is sometimes used instead of بَعض with the genitive; as: إِذَا قُمَّ بِهِ بَعْضي فِي if a town observe it, it is not required of (lit. it falls off from) the rest: وقد خَالَقَ الْبَعْض D

* [To the same class belong also جد and حَق in expressions like

\begin{align*}
\text{very mean} &= \frac{3}{4} \\
\text{I am not very learned} &= 0.75 \\
\text{most trustworthy} &= \frac{9}{10} \\
\text{an intensely hot day} &= 0.9 \\
\text{Comp. § 137, rem. b and the Gloss. to Tabari s. v.}\end{align*}
Part III.—Syntax. § 82

A. some opposed them in this matter; [أَخَذَتْ بَعْضًا وَتَرْتَغَتْ بَعْضًا] I took a part (of it) and left a part.

(d)ُ غَيْرُ 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 cetera, and the like. For example: kings and others; وا لَا حِيْلَةُ وَغِيرُهُمُّ kings and others; وا لَا حِيْلَةُ وَغِيرُهُمُّ 

C. not Arabs; Al-عَربِ his face was not turned towards Egypt; and he halted away from water, or without access to water.—-When in the accusative, * غَيْرُ which always remains a substantive, often requires to be translated by a preposition or conjunction, such as except, but; e.g. قَامَ الْقُوَمُ غَيْرًا إِبَي بَدْرُ the people stood up, except 'Abū Bēkr; لَا ثُمَّ غَيْرَ جَاهِلٍ 

D. thou wilt never seem (or be thought) but a fool*.—On غَيْرِ and بَعْضِ without, see § 56, rem. c. The expressions لَا غَيْرُ and لَا بَعْضُ are used in the sense of not otherwise, nothing more [Vol. i. § 363]; as that which is used as an accusative of time, not otherwise;

* [On comp. the footnote to Vol. i. § 367.]
in the nominative, not otherwise; 

"I have a dirham about me, nothing more; i.e. I have a dirham about me, nothing more."

Rem. a. When the sense demands a repetition of 

"I know him to be neither envious nor tyrannical; or without father and mother; without either knowledge or guidance or a book to give them light; or without either knowledge or guidance or a book to give them light."
A often be translated by besides (compare in d); as
besides science; besides its [or his] being an ornament in society.

(f) \textit{مَثَلُ}, plural, likeness, as an adjective, like, also runs through all the cases; as
\textit{ذَلِكَ} \textit{بَيَّنَهُمْ} \textit{قَالُوا} إنَّمَا \textit{الْبَيْعُ} \textit{مَثَلُ} \textit{آْرِبَةَ} \textit{هِمَا} this because they say, Selling is merely like asury;

B \textit{يَ} \textit{ر} ye are nothing but men like us; \textit{لَمْ} \textit{أَجْعَبَ} \textit{مَثَلُ} \textit{الْعَفَاشِ} \textit{كِيَ} on each date the
like of it in butter (a piece of butter of the same size); there is nothing like unto Him;

[C knowledge say the like of their saying (of what they say); \textit{لَوْ} \textit{أَنْفَقَ} \textit{أُحَدُحَرْ} \textit{خَالِ} \textit{يَوْمَ} \textit{مَثَلُ} \textit{أُحَدٌ} \textit{ذَهَبَ} if one of you spent every day the like of

D \textit{أَمَرَ} \textit{يَ} \textit{أَمَرَ} \textit{آَمَرَ} \textit{آَمَرَ} \textit{آَمَرَ} he ordered that he should be given
ten times as much as he asked; \textit{مَثَلُ} \textit{مَثَلُ} \textit{مَثَلُ} \textit{مَثَلُ} is used instead of the
genitive in expressions like \textit{فُرُدَ} \textit{بِيَ} \textit{بِيَ} \textit{بِيَ} \textit{بِيَ} the dowry given to a lady of her rank
\textit{مَثَلُ} \textit{مَثَلُ} \textit{مَثَلُ} \textit{مَثَلُ} (= \textit{مُثْلِيَّةُ})
Rem. a. Exactly like مَثَلُ, but formally undeveloped, is أَن the A
like of. See § 63.

Rem. b. Similar is the use of مَثَلُ[*] likeness, the like,
قدْرٌ, measure, size, quantity, worth, and computation
(by conjecture), which last may usually be translated by about: as
وَنَحْتُ الآلَائَنَ فِي النَّجْبِ وَهُوَ دَرَجٌ يُضَعُّ عَلَىٰ
and the ancients have cut out in the mountain (something) like steps (or a stair), by
which one can ascend; جَيْنَ فِي شَيْبَةٍ أُلْجَوْرَةٍ it (the town) lies in a B
sort of peninsula;
فَخَرَجَ مِنْهُ بَعْضٌ مِّنْهُ
and he edited from this work the Book of Purification in (a volume) of about 1500
leaves: a statue the size of (as tall
كَثَبِ الطَّبارَةِ فِي شَيْبَةٍ بَالْفَوْقِ وَخَمْسِ مَائَةٍ وَرَقْةٍ
as) a well-proportioned man;
طَوْاِقِ رَقَطَ وَخَضْرُ قَدْرُ النَّعَامِ أَكْبَارٍ peacocks, speckled and green, as big as large ostriches;
جُنْدُ مَائَةٍ أَصْبَعَ they are as many as a hundred];
نَعْمَةُ الرُّمَانَةِ عَنْ قَدْرِ مِقْدَارٍ بَسَتَةٍ أَصْبَعٍ under the knob is a neck (or shaft) measuring six fingers;
هُوَ مَائَتُ收缩 قُدْرُ مَا يُديِّرُ رَقٍّ
it is a large body of water, as much as
فَخَرَجَ مِنْهُ بَعْضٌ مِّنْهُ would turn a mill;
لِيْلَهُ الْيَمِينِ بِحَيْثُ قَدْرُ عَشْرَةٍ فَوْرَاسَ فِي مَبَالِيٰ in the country of India is a lake, measuring ten parasangs (in
مِقْدَارٍ فَوْرَاسَ فِي مَبَالِيٰ length) by the same (in breadth);
يُجْمَعُ مَائَهَا فِي عَدِيدِ مِقْدَارٍ its water collects in a pond, measuring a D
عرفَعُ مِقْدَارٍ فِي عَدِيدِ مِقْدَارٍ bowshot by a bowshot;
هُوَ مَائَاتُ رَأَيْنَ فِي آَلِيَاءٍ مِّنْكَةٍ مِقْدَارٍ ذَرَاعٍ he saw in
الْمَوْمُونِ مِنْهُ مَائْهَا ثَلَاثَةَ آلَيَافُ عُلَامَ there were collected of them by
فِي آَلِيَاءٍ مِّنْكَةٍ مِقْدَارٍ ذَرَاعٍ him, in the days of el-Ma'mūn, about 3000 slaves;
لُقْنَةُ يُكُونُ perhaps there may be on each corpse
عَلَى آَلِيَاءٍ مِّنْكَةٍ مِقْدَارٍ ذَرَاعٍ about 1000 ells of it; إِلَى رُهَا، نُصُفْ بَا
A. 

The length (height) of the image is about thirty cubits. This last word is sometimes construed with כנהו as we were about 500 men in number.

(g) כנהו properly signifies direction, quarter, and is used in the accusative as a preposition (see § 65). But more usually כנהו is employed, in all its cases, as a substantive or adjective, to signify such as, like; as רגל ננהו a man like Zeid.

B. 

The axioms نحوו of the gods and the belial, and similarly in regard to the other moral qualities, such as liberality and niggardliness; as prayer, fasting, and the like; نحوו רג’il (i.e. גל גר’il) he spoke like Zeid. As a substantive it also means about, in which case it may be followed (like ראה in f, rem. b) by and the wax-candles were

C. 

About a hundred; לם יפלו מינן אלהים אלה ננהו תלתין רג’לownloaded thirty of its inhabitants only about thirty men; כנהו on the occasion and the inhabitant was at the head of about 4000 at a distance of about six marches; הדיא הַיִּתְמָּא סֵאוּר نحوו אַנָּפָן in it are small snakes, about a span (long); סַפָּה نحوו סֵאוּר he caught a fish about a span (long); בס הַיִּתְמָּא of it is in the kir ננהו מינן 2500 and they were about 400 men (in number); והם ננהו מינן ארבע مثلא רג’ל he handed down nearly the same (story) as we have mentioned; אתה עביד אלוהים the habit ננהו מינן חמשين אלף דירהמ Obaidu'llah gave el-Harit about 50,000 dirhams.

D. 

83. הַדָּיָד, fem. הָדָיָד, both, a pair (compare Heb. הָדָיָד; Eth. הָדָיָד; fem. הָדָיָד: two), two things of different kinds, אָדוֹן.

§ 83

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 both the men; both the gardens; one of the two or both of them; and He knows that both of us will meet Him (at the judgment); both good and evil have their limit, and both are plain and clear (قَبْلُ). This word is not inflected except when it is connected with a pronominal suffix; as I have seen thy two brothers (not I passed by thy two sisters (not but) the teacher and the physician, both of them; I passed by Zeineb and Fátima, both of them. Although dual in form, it takes the predicate in the singular; as each of them loves his friend, i.e. they love one another; each of us can dispense with his brother, all his life long; when either of us obtains anything, he lets it slip; each of our two brothers was an eminent man, a support of his people; neither of you has hit the right thing]; each of the gardens produced its fruit; here are two men, both of whom are hateful to you.—In poetry it is sometimes joined to two singular genitives, as my brother and my friend both find me a help in misfortunes; but in prose we cannot say both Zéid and 'Amr, instead of

زَيْدُ وَعُمروُ ِبِكَلاَحُمَا ِبِكَلاَحُمَا ِبِكَلاَحُمَا
A Rem. a. When the phrase necessarily denotes both together, not each of the two separately, it naturally takes the predicate in the dual, as when setting out became earnest between them (when they had to set out), started; or even in the plural, as we two have done this together.

B Rem. b. and are sometimes written and, and in poetry the shorter form very rarely occurs.

84. 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 many a noble man have I met; many a man have I thought foolish; many a drinking-cup did I empty on that day; many a cooing dove, sorrow-stricken, cries in the morning on a branch.—Sometimes the pronominal suffix * is appended to and the indefinite substantive put in the accusative, as a meaning, I mean, understood; as and many a perishing (man) hast thou saved from destruction (in rhyme for ). When the substantive is feminine, or in the dual or plural, some grammarians allow the use of the corresponding pronouns; as a mara, 

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

C
§ 84. The Noun.—Gov't of Noun.—Stat. Construct. & Genit. 215

or many a woman; رَبَّتُ نُسَاءٍ A many women.

Rem. a. Other forms of this word are: رَبَّتُ، رَبِّي، رَبِّي، رَبِّي, of which the most common are رَبِّي and رَبِّي: as عَمَّا أَتَتُّنَّ أَنْ رَبَّ صَاحِبَ فَأَقََّتُ يَوْمَ هِدْيَشَ غَيْرُ ضَعِيفٍ. Umēina, dost thou know that I parted on the day (i.e. at the battle) of Ḥoṣās from many a sturdy friend (in rhyme for ضَعِيف). بَرْبُ خُطْيَةٍ from many a long oration (in rhyme for ضَعِيف).—The addition of مَا أَتَتُّنَّ (see § 36, rem. d) usually hinders the regimen of many a large and thriving herd of camels is (to be found) among them; but it is sometimes added without producing any effect (مَا الْزَّرَفَةٍ: see § 70, rem. f). as رَبِّي ضَرْبَةٍ بِضَفِيفٍ صَقِيلٍ many a stroke with a polished sword; C رَبِّيَ غَارَة many a raid (see rem. c).

Rem. b. From رَبَّتُ and مَا is formed the adverb رَبَّتُنَّ many a time, sometimes, perhaps, which may be prefixed to either a nominal [in which case is مَا الْزَّرَفَةٍ] or a verbal clause [in which case is مَا الْزَّرَفَةٍ: perhaps Zeid is in the house; رَبِّيَ يَوْدُ الْدِّينَ many a time has Zeid come to me; رَبِّيَ جَاهِدَيْنَ رَبِّيَ جَاهِدَيْنَ] often will those who have not believed. D wish that they had been Muslims; رَبِّيَ يَقُوُّ مَا لَ نَقِبُهُ الْعَفُوَّل perhaps he may say something which our undertakings cannot receive (which we cannot admit)*.

* [In the verse رَبِّيَا تَكُرُّ الْنَفْسُ مِنَ الْأَمَرْ لَهُ فَرْجَةٌ كَحْلُ العَقَالِ for many a thing that the souls dislike there is a removal (as easy) as the loosing of a camel's rope, مَا مُوصَفَةٌ (Vol. i. § 348), with مَا as مِنَ الْأَمَرِ بِبَيْانٍ and as مِنَ الْأَمَرِ as مِنَ الْأَمَرِ. See Fleischer, K. Schr. i. 420.]
Part Third.—Syntax. [§ 85

A Rem. c. ُربُ is the accusative of a substantive ُربِ, Heb. multitude, quantity, dependent upon the interjection يَا (§ 38, a, β), which is generally understood, though sometimes expressed; as ُربُ عَلَيْهِ يُؤُوْمُ الْقِيِّمَةِ many a (woman who is) clothed in this world, (will be) naked on the day of the resurrection; يَا ُربُ صُبَاهِي لِنْ يَضْمُهُ many a one who is keeping its fast (now) shall not keep its fast (again), meaning the fast of Ramadān;

B many a maternal uncle have I, noble and bright of countenance (in rhyme for ُربُ مُتَلَكِ فِئَ: ُأَبْنَجاٍ ُربُ خَالٍ إِلَى أَطْرَ أَبْنَجا),

C many a one like thee among women, inexperienced in love affairs; ُمَالُوْيَ يَا ُرَبُّبَا غَارَةٌ شَعْوَا ُكَتْلَدْعَةٌ بَلْيَسِيَر Manyāya, 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 صَفْةٌ, that is to say, an adjective or a clause taking the place of an adjective. This صَفْةٌ the grammarians call ُجُوابُ ُرُبِ, the answer or complement of ُربِ.—It is curious to note that ُربُ 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 ُربِا and the Germ. vielleicht, perhaps. Hence some of the Arab grammarians say that ُربِ is used للتَكْطِلَعْ to denote a small number; others, للنَكْشِيْرِ to denote a large number.

D 85. In consequence of the elision of ُربُ, we frequently find the indefinite genitive alone after the conjunction وَاوُأْوَ رُبُ (the wāw of rubba, equivalent in meaning to rubba); as وَكَحْسُ ُشِيْبَتْ many a cup have I quaffed; وَأَراَشِيْهُ ضُرَبْتُ سِيَأَتْ سَفِنَةٌ فَوَقَتْا many an 'arāka-tree formed a roof over us; وَلِلْقَمْوُحُ الْبَحْرِ أَرَخَى سُدُوْلُهُ عَلَىَ many a night, like (dark as) the waves of the sea, has let down its curtain

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 

as 

many a one like thee have I visited by night, pregnant and nursing a child; nay, many a town, the dust of which fills the wide roads (in rhyme for )

have I traversed; nay, many a middle of a desert, like the back of a shield (in rhyme for ). Occasionally even these particles are omitted, and the genitive alone appears; as 

many a deserted abode, amid the ruins of which I have stood (in rhyme for )

many a garden of lilies have I visited early in the morning, in which it was sweet and pleasant to pass the time (in rhyme for ).

[Rem. The theory about this 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 , 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 

Oh that unbelieving wine-merchant, a real godsend! whom the poet robbed; 

I think about that scabbard of mine that I have been deprived of; 

Oh sender and sent one! (on that splendid evening); 

I think of those tender ladies, who spoke on the day of my departure; 

Ok that dust-coloured wolf! says ēl-Farazdāk, telling of his meeting with a wolf. I take
Pakt

Third.—Syntax.

A this to be the remnant of a word, like the in (comp. Vol. i. § 356, footnote). In fact, though the elision of after a copulative is not impossible, as is sometimes the case after and, I do not remember ever to have seen at the beginning of a sentence, nor do we ever find 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 أَفْعَلْ أَعْلَمُ (Vol. i. § 234), or of any other form, such as أَفْعَلْ أَعْلَمُ (aliph. خُرْبَةُ) ; as أَفْعَلْ أَعْلَمُ the most learned of the philosophers, خُرْبَةُ 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 أَفْعَلْ أَعْلَمُ and أَفْعَلْ أَعْلَمُ 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 أَفْعَلْ أَعْلَمُ أَفْعَلْ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُأَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ أَعْلَمُ A

B

C

D

the most precious gems (lit. the precious of gems); صَالِحُ الْإِخْوَانِ, صَالِحُ الْإِخْوَانِ or صَالِحُ الْإِخْوَانِ, the most ample favours; صَالِحُ النَّعَيْمَةِ, صَالِحُ النَّعَيْمَةِ the truest friends; صَالِحُ النَّعَيْمَةِ, صَالِحُ النَّعَيْمَةِ the best women of Kūraī; صَالِحُ النَّعَيْمَةِ, صَالِحُ النَّعَيْمَةِ the best manners.—Another manner of expressing the
same is the use of the superlative followed by the corresponding person of or another verb, or with the corresponding personal pronoun, as

he is the craftiest man that lives;

they fought against him as fierce a fight as is possible;

and at present we have the greatest want of provisions;

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 first, being strictly a superlative, is also construed with the genitive, as the first of them, the first day = but this construction is not extended in classical Arabic to the other ordinal numbers (Vol. i. § 328), which are nomina agentis from transitive verbs (see § 109), though later writers not unfrequently use them in this way, as for the second time = Modern and vulgar are such constructions as the second day, the third time. [Comp. § 108.]

Rem. b. In such phrases as your honoured letter, the genitive does not designate the whole, of which the is a part, but it is (as in the river Jordan) merely explicative (see § 95); so that (similarly it has no great territory.)

* [On the use of and with a following genitive in negative sentences, see the Gloss, to Tabarî s.v. D. G.]
A 87. The interrogative pronoun أَيْ (Vol. i. §§ 349, 353), is construed with the genitive, indefinite or definite; as which man? أَيْ رَجُلٌ which two men? أَيْ رَجُلْنِينَ which of the two men? أَيْ رَجُلٌ which men? أَيْ الرَّجُالُ which of the men? أَيْ مِنْ رَأيَتْ أَفْضلُ أَيْ الذِّكْرُينِ لِقَيبَ أَكْثَرُ which of those whom thou hast seen is the better, or the best? أَيْ مِنْ ذَلِكَ آلْمُ دِينَلْ لَقَيَتَ أَكْثَرُ which of those whom thou hast met

B is the noblest? أَيْمَهِ which of the two? أَيْمَهِ which of them? In the former case the annexation is explicative, in the latter partitive.— With a definite singular أَيْ can be construed only when the annexation is strictly partitive, as أَيْ زَيدٌ أَحْسَنَ أَيْ الرَّجُلُ أَحْسَنُ what (part or feature) of the man, or of Zėid, is the most handsome? or else when أَيْ itself is repeated, as أَيْيَا وَايْدُ هُكَانُ شَرَا فَأَخْذَهُ اللَّهُ whichever of us (two) be the bad one, may God bring him to shame;

C أَلَا تَسْألُونَ النَّاسَ أَيْيَا وَايْدُ مَغْدَا الْتَقْبِينَاءِ خَانَ خَيْرًا وَأَخْرَمَا why dost thou not ask the people, which of us, on the morning we met, was the best and the most noble? (أَيْيَا = أَيْيَا وَايْدُ أَيْيَا وَايْدُ)

88. The genitive of a verbal noun is not unfrequently resolved into a clause consisting of أَيْ and a finite form of the verb; as I wonder at thy standing up, أَيْنَ قَيَامَكَ; وَأَيْنَ سُبَيْحًا; and at the time he hid himself, أَيْنَ أَسْتَيْرَ. طَالِبُ الْعِلْمِ مَا يَقُولُ لَكَ أَنْ مَا يَقُولُونَ فِي الْزُّمانِ أَلْفٍ أَلْفَ يَقُولُ فِي هَذِهِ الْيَسَّةَ the student of science was named Mā-taḵūlu (what dost thou say?) for no other reason than that, in the olden time, they used constantly to say, What dost thou say (mā taḵūlu) about this question? أَيْجَبَتْ مَا ضَرِبتْ زِيدًا; لَكَشِرَةٌ قُولُبُهُ I wonder at thy beating Zėid, أَيْجَبَتْ مَا ضَرِبتْ زِيدًا; إِنْ ضَرِبَكُ بِمَا نَسْأْلُ الْحِسَابِ; إِنْ ضَرِبَكُ because they have forgotten the day of reckoning, وَضَافَتْ عَلَى كَرِمَ الْأَرْضِ بِمَا; بِنَسْيَانٍ
§ 89. Adjectives and participles may take after them a restrictive B or limitative genitive; as handsome of face; pure of heart; smitten down by the wine-cup, intoxicated (compare Isaiah xxviii. 1); having few shifts; having great hopes; every soul shall taste death; a victim which arrives at the Ka'ba (is construed with the accusative of the object reached); (a woman) whose waist-band, or girdle, fits loosely; one whose conduct is praised or praiseworthy; sagacious of mind; one whose prayers are answered; two or more men with handsome faces]. Compare in Latin aeger animi, integer vitae scelerisque purus, etc. This annexation is an improper one (§ 75, rem.), standing in place either of a temyiz-accusative (§ 44, c) 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 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 

\[ \text{مَهَبَدُ الْحَسَنِ} \]

Muhammad, the handsome of face, or the curly hair; 

\[ \text{زَيدُ الْصَّارِبُ رَاسُ الْجَانِي} \]

Zéid, who smites the head of the offender; 

\[ \text{هَنَدُ الْجَائِلَةُ الْوَشَاجُ} \]

Hind, whose girdle fits loosely; 

\[ \text{الْصَّارِبُ الْرَجُلُ} \]

he who strikes the man, 

\[ \text{الْضَّارِبُ الْرَجُلُ} \]

those who strike the man, 

\[ \text{الْضَّارِبُ الْرَجُلُ الْمَهْنِيُّ} \]

those (women) who strike the man’s slave; 

\[ \text{الْمُقَيِّمُ الْشَّوْعَةُ الْمُبَيَّدِيَّ} \]

He who created thee; 

\[ \text{الْمُتَأَيِّي اَلْمَوْعِيْدِي} \]

he who threatens me; 

\[ \text{الْمُسَتَّجِبُ اَلْأَلوْجِ} \]

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 the 

Mُصَافِ.

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 

\[ \text{قَبْتُ الْلَّهِ الْعَزِيزُ} \]

the glorious book of God; 

\[ \text{يْدَهُ الْيَمِينِي} \]

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:

[الله تعالى] شَكِينُ الْلَّهِ مُخْلِفُ وَعُدَةُ رَسُلِهِ
think not then that God will fail to keep His promise to His apostles (al-Korân, xiv. 48, according to one reading); and in like manner the killing of their children by their companions was made to seem good to many of the polytheists (al-Korân, vi. 138, according to one reading);

*do you not leave me my companion?* (words of the Prophet, reported by 'Abû 'd-Dardâ); 

*to let your soul alone one day with its lust is an effort towards its destruction;* 

*the sheep hears the voice, by God, of its master. Again, in poetry:* 

*well done he who has to-day rebuked her! as a book, or letter, was written one day by the hand of a Jew, writing (the lines) nearer or farther (from one another);* 

*and I stabbed her with a short lance, as Abû Mezâda stabs a young camel* (al-kâfûn; 53, b, rem. e) put between the *well done he who has to-day rebuked her! as a book, or letter, was written one day by the hand of a Jew, writing (the lines) nearer or farther (from one another);* 

*and we put them to flight as falcons put to flight kites;* 

*the locusts rub down the grains of the full ears in the fields, as the mihlâq (an iron instrument) rubs down the cotton, (clearing it of its seeds);* 

*whilst others than thou withhold their benefits from the needy;* 

*agreement with Bugeir saves thee, Ka'b, from speedy destruction and from remaining for ever in hell (for* 

*§ 90] The Noun.—Gov't of Noun.—Stat. Construct. & Genit. 223*
Part Third.—Syntax.

§ 90

A

O Abū 'Isām, it is as if Zeyd's back were an ass made thin by the bridle (by constant riding); I escaped, but the Murādī (Abdū 'r-Rahmān ibn Mulqam) wetted his sword with the blood of ('Ali), the son of Abū Tālib, the chief of the valleys (of Mekka);

B

and verily, if I swear before thee, I swear with the oath of a swearer which is more truthful than thy oath (for Wala ṭaṣwūwī ṣann al-ṣafā),-bi'yāni muṣībūn ʾaṣdāq min bi'yāni makṣīr, but our desires do not refrain from breaking our resolutions; Hūma ʾaḥwa fī al-ḥarb min la ʾaḥa lāh 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 मिसाफ़, an adverbial accusative of time, or a vocative.

Rem. Of the insertion of bi'yāni, or the redundant mā, after certain of the prepositions and we have already given some examples, §§ 70, rem. f, 84, rem. a. It sometimes occurs in other cases, as: Woe to Zeyd! thou art angry without any offence; Ayā al-ʾajlīn qasītā whichever of the two terms I fulfil; O antelope of chase for him (to be chased and caught by him) for whom it is lawful; who brings forth (for ṭalīd) every year. [The insertion of ʾalā is explained by its forming one word with the following genitive, as: he was angry for nothing; he came without food; thou hast abandoned me at a time when there was nothing that I could live by. D. G.]
91. The relative adjectives ending in أَنْ (Vol. i. § 249), because آَنْ standing to some extent in the place of a genitive, admit of a genitive in apposition to them; as: أَنْ تَيْبُ أَنْتَيْبَ عَدِيٕ I saw the Téimí. (namely) of (the tribe of) Téim (Ibn 'Adi, -Othn 'Ibn Ġazwân el-Múzíní, (namely) of (the tribe of) Múzín of Káis, founded el-Básha: يُقُولُ عَبْدُ اللَّهِ بْنُ الزَّبِيرِ الْأَلْسِدِ أُسَدُ حُزَيْنَة يقول: فِي كَتِبِ النَّاسِ: says Abú 'l-Abá 'Ibn Ġazwân el-Múzíní, (from Rándañákán). a town between Sáraws and Mérv: لَمْ يَحْتَلْ الْأَيَامُ النَّاسِيَةُ مَحْيِد بَنُ قُلَوْرَنَ after there came the Názirean days. (I mean the days of el-Melik Ġn-Nási'í) Muḥammad 'Ibn Kála'ní: and even with the interposition of a word, أَبُو عَبْدِ اللَّهِ مَعْمَرُ بْنُ الْمُنْتَقِيِّ التّيَبِيِّ بِالوَلَّدَ; Téimí campaigned: Abú 'Obéida Ma'már 'Ibn el-Mutáná. by clientship of the tribe of Téim, (namely) Trém of Kórêsh.

92. In the proper annexation, if the second noun be indefinite, the first is so too; but if the second be definite, so is the first likewise. For example. بَنْتُ مَلِكَ is a daughter of a king, a king's daughter, a princess, Fr. une fille de roi. Germ. eine Königstochter; but بَنْتُ التّيَبِيِّ is the daughter of the king, the king's daughter, Fr. la fille du roi. Germ. die Tochter des Königs (either his only daughter or that daughter of his who has been already spoken of).—If we wish the first noun to remain indefinite, whilst the second is definite, we must substitute for the annexation the construction with the preposition لِ (§ 53, b. rem. c): e.g بَنْتُ لِلْمَبِيلَدِ a daughter of the king; مَاتُ أَخِي a brother of mine is dead (whereas would mean my brother is dead, that is to say, either my only brother or that one of my brothers of whom we have been speaking).
There are some nouns, however, of a wide and general signification, which may remain indefinite even when followed by a definite genitive; for instance, 

"some poor people; a cave; (see § 82, c, f [and rem. b], g); something like him or it; a part of it; a third of it. Likewise we find some used in an indefinite sense*]."

Rem. In such phrases as "a matter of this life and the life to come, the indefinite shows that the 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:

"is in fact equivalent in meaning to . The same remark applies to those indefinite annexations which supply the place of compound nouns or adjectives; e.g. a royal castle, nearly the same as ."

93. Nouns of the forms , etc., used as superlatives (see § 86), are construed as substantives in the singular masculine 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. Noldeke. D. G.]

† [Such expressions as etc., are not exceptions to the rule, for they mean . Though Hariri, Durrat, 9 condemns them strongly, they are not rare. D. G.]

Genitive: He is a [or the] most excellent man; she is a [or the] most excellent woman; there are two [or the two] most excellent men; they are most [or the most] excellent women; he is the best preserver; ye are the best nation that has been created for mankind; God is the learning is the best guide to piety, and walks in the straightest of paths; he described the Jews as being avaricious and envious, and these two are the worst of qualities. Examples of the definite genitive: she is the best of the women; and Maiya is the fairest as to neck of all beings (means mankind and the ginn); these two are the two best of the tribe; ye two are the most truthful of the truthful; 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; thou wilt find them the greediest of men after life. the best of things are the mediums (or means between two extremes); the worst of men is he who changes his religion for that of others; the best of times are early youth and early morning. Compare in general § 86. Here must also be mentioned the indefinite genitive after first, and last, these words being (as already remarked in reference to the former, § 86, rem. a) really superlatives; e.g. the first house (temple) which was founded for mankind, was that
A in Bêkka (Mêkka); a mosque which was founded upon the fear of God from the first day (of its existence); (it is stated) on the authority of 'Ibn 'Abbâs that this is the last verse (of the Korân) which was revealed by Gabriel (lit. with which Gabriel came down). Instead of اُولُہمْ يَوْمُ it is, however, very usual to say أُولُہمْ، the first verse.

—On the construction of a positive adjective, used substantively, with a definite or indefinite genitive, see § 78 (at the end [عَاجِل]) and § 86, rem. b [عَزَّرُ "صَتاَبِمُثْرِ"

B Revealed.

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 هي فضيلة النساء, she is the best of the women; هم أفضل القوم, these two are the two best of the tribe; هم أفضل القوم, or هم أضل القوم, they are the best of the tribe; هم فضائل, or هم أضل, they are the best of the women; وَكُلَّذكَ, جعلنا في كُلِّ قِرَّةٍ أُخَابَرُ مَجْرِمِهِا لِيُبَكِّروا فِيّا, and similarly.

We have placed in every town its greatest sinners to plot in it:

النَّاسِقَ وَالأشْجُرَ

"the best of you in moral character; أُعَدَّلْ بَني مَوَانَ, the Lessener (Yêzîd 'îbn el-Wêlid, so called because he lessened the pay of the troops) and the Scarred (le Balafré, 'Omar 'îbn 'Abdu l-'Azîz) were the two most just of the people of thy colour (words addressed to the negro poet Nošâib). In these last two examples, however, many grammarians say that أُعَدَّلْ and أُشْهَر are not superlatives, but stand for عَادٍ and أُشْهَر and the genitive is explicative (as in مَدِينَةٌ بَغْطَاد, § 95), and not, as
might at first sight appear, a substitute for a têmyiz-accusative A (§ 44, e). A أفضل رجلهم most excellent as a man (très distingué en tant qu'homme); for we cannot say هذا أفضل they are both long of beard, Hمَا طويلاً لحيةَ, as we say همَا طويلاً لحيةً, but, on the contrary, we must say همَا أفضل رجلِين.

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 a ثوب حريري a silk dress. أحسن الذهب the golden image (see §§ 76, 77, 80, and 92). Frequently, however—and this is the older construction—the substantive denoting the material is put in apposition to the object as a determinative of kind (بُيان), both being either definite or indefinite. For example: Aكأس الفضة the golden image (not الصنبر الذهب) the silver cup; Bالسنطة البيض the porcelain (or china) dish; Cالخشب the wooden crosses; Jعمال حدًا a calf of red gold; Kأحمد نبأ دجاجًا he made a dress of brocade; Lوزج في وصية حوضًا and he found in the centre of it a sarcophagus of marble, and beside it are two لحم وذيل two posts of teak-wood [§ 136, a, rem. e]; مَرْبَع and with a cover: Nأخذه إلى يده درع العديد carry to him my iron coat of mail: Pفَنَرَضْوُا عَنْهُ ثيابه الحرير واليسوع ثياباً Dمن الشعر and they stripped off from him his silken garments, and Amani النفزات the Burṭās’ mantles א*Burṭās* (i.e. מ*Burṭās* of far from the country of the Burṭās); Bغاصير الصيني porcelain (or china) bowls or plates: *Burṭās* robes א*Burṭās* (the stuff called) *Burṭās* Atābī (manufactured in one of the quarters of Bagdad).
A cloaks of (the stuff called) ed-Dargiûnî (manufactured in Dargin 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 عَمَّامَة ُسَحَق ُثَيَابٍ or بُرَدَ حَلَقٍ, an old worn-out turban, بُرَدَ حَلَقٍ or جَرِّدَ ثَيَابٍ, old tattered clothes, جَرِّدَ ثَيَابٍ or بُرَدَ ثَيَابٍ, a thread-bare old garment, نَوْبُ أمَال قَطِيفَة, an old worn-out garment, or نَوْبُ أمَال قَطِيفَة ُسَحَق ُثَيَابٍ, an old worn-out old (thing) of a turban, بُرَدَ حَلَقٍ or جَرِّدَ ثَيَابٍ, two small worn-out robes (dimin. of مَالُ ﻣَسْلَمِيْنَ). 3. When 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

B a worn-out old (thing) of a turban, بُرَدَ حَلَقٍ or جَرِّدَ ثَيَابٍ, two small worn-out robes (dimin. of مَالُ ﻣَسْلَمِيْنَ); لِمَعْطَىٰ مِنْ مَالِ ﻣَسْلَمِيْنَ; (مَلاَيْعَةٌ مُلْمِيْةٌ) إِلَّا جَرِّدَ هَذِهِ القَطِيفَة there is nothing in our possession of the property of the Muslims but this thread-bare old garment.

Rem. c. Similarly, in Hebrew and Syriac, مَدِينَةٌ حَرَامٌ the brazen oxen (2 Kings, xvi. 17), بَيْتٌ مُعْطَىٰ a golden dinar.

* [It is not improbable that in the words of the Korân, مَوْاْتُ ﻣَيْتَ, is to be considered as a substantive meaning a land that has not yet been brought into a state of cultivation (for مَوْاْتُ ﻣَيْتَ, as مَوْاْتُ مَيْتَ is used for مَوْاْتُ مَيْتَ ارْضٌ مَوْاْتَ, and put in apposition to مَوْاْتُ ﻣَيْتَ as the material of which the tract of land consists (comp. Fleisher, Kt. Schr. i. 672).]
§ 95. The genitive construction is also often extended in Arabic 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 
Sa'īd (nicknamed) Kurz, i.e. wallet, = سعيد الال ذي هو حرف,
Kais (nicknamed) Kuffa, i.e. dried gourd: زيد بطة Zeid (nicknamed) Baṭṭa, i.e. bottle.

* [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 قَصِيدَةُ خَمْسَيْن جَزِيرَةٌ خَمْسَيْن فِرْسَاحَ رَيْشُ الْأَزْيَنْوُن, which ought to be جَزِيرَةٌ خَمْسَيْن فِرْسَاحَ an island five parasangs in extent, قَصِيدَةٌ خَمْسَيْن بِنْتَا a poem of fifty verses, رَيْشُ الْأَزْيَنْوُن, feathers of divers colours, as a بَدَلٍ or permutative: comp. Fleischer, Kl. Schr. i. 552, ii. 33 seq.]

(b) [To specific nouns, when preceded by a noun designating the genus, as جَبَّالُ الْزِيْنُوْن the olive-tree = جَبَّالُ الْزِيْنُوْن, teak-wood; جَجَارَةُ الْصَّوَائِنِ, flint-stones.]

Rem. In such cases as سعيد حرف the use of the apposition is equally correct, nom. سعيد حرف, gen. سعيد حرف, acc. سعيد حرف. If the name is defined by the article, the apposition alone is allowable; as اللِّهُ حرف. The same thing holds good, if either word is a compound (e.g. Abdu ʿllāh, or camel's nose); as أبو زيد حرف ʿabd الله بطة. سعيد أَنف النَّافَة أَبَع الله حرف.

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 هذا سعيد أَنف النَّافَة (scil. I mean): رَأْيَتِهُ سعيد أَنف النَّافَة (scil. He is).

C

D
(c) To the names of towns, rivers, mountains, etc., when preceded by the words for town, river, etc.; as "Mudîna Bâğdad" (= the city of Bâgdâd): "Nâbr al-fârât" (al-Mudîna al-tî is Bâgdâd): the river Euphrates; "Shâh Râmaqan" (al-Mudîna al-tî is Bâgdâd): the river Nile; "Toûr Sîbiân" (Mount Sinai): the month of Ramadân.

(d) To words, regarded merely as such, and governed by a word signifying word, such as ّكلمة خُطان ّ لَفظاً خَليَّةٌ the word kâma (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 "lajûn al-âla" (the silvery water (lit. the silver of the water)), = al-lajûn al-âla al-dî hidh al-lajûn al-âla i.e. the first Râbi', and the last (second) Râbi' (names of months): "Gâbâh al-gâbî (the western side, = the congregational mosque, = the foolish herb, purslane: "Bâqîl al-hîma, = the other world, the world to come. In these and similar annexations some grammarians see an ّ إضافة مَوْصُوفٍ 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 substantive. Strictly speaking, بيت المقدس means the house of the holy place (taking مقدس, if we like, as nomen loci from قدس, to sanctify, Vol. i. § 227); ربيع الأول, the Rabi' of the first place, first in order; etc. On the other hand, in صلعة الساعة the annexation is an ordinary, proper one (إضافة حقية), the word ساعة, hour, being understood; صلعة الساعة الأولى a place of prayer (see § 77). Similarly, some grammarians consider جانب الفلك الجاميع = جانب المكان الغربي or بقية الحياة = بقية الحياة, and دار الحياة الأخر = دار الآخرة. Here too the constructions B A and C are explained by Zamahšari (FAIḵ i. 163) as يوم السابع, on the day of the seventh night. The real explanation, however, seems to be that we have in B C D B A and C 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 لا تساعدوا الإعراب في غلاميّ، إذا حاطتم ولا تخلو منّه: كلّم. 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 السائقيّة and deemed elegant (FAIḵ ii. 94). 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 Kor'anic دين الله السابع and دين الحياة الأخر for دار الآخرة, etc. The grammarian el-Leit ibn Nasr disapproved of the use of مسجد الجامع, etc. which he called a mistake. D. G.]
A §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 ستةٌ جَالُ. men, ثلاثٌ نِساء three girls, أربعٌ نِساء we three (women), أربعةٌ جَالُ 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 جَمِعُ التُّثْلِثُ as well as a جَمِعُ الْعَلِيْمَة (Vol. i. §307), the former ought to be used; e.g. خمسةٌ أَنَبَار five pieces of cloth, ثمانيةٌ أَجْعَال eight sacks, عشرةٌ غَلِبان ten slaves, ثلاثةٌ أَفْلَس three fêls (a copper coin), not ثلاثةٌ فُلُوس. "They are
very rarely construed with the accusative $\text{حَمَّة}$ (§ 44, e); as $\text{حَمَّة}$ $\text{أَنَّوَابُ}$, instead of $\text{حَمَّة}$ $\text{أَنَّوَابُ}$.

**Rem. a.** The word $\text{مَائَة}$ forms an important exception to the above rule, being always placed after the governing unit in the genitive singular, as $\text{ثلْثِمَاةٍ}$ three hundred. Only a poet can venture to say $\text{أَلفٌ}$ $\text{مَيْهِنُ}$. [On the use of the plural forms of $\text{أَلفٌ}$ see Vol. i. § 326, rem.]

**Rem. b.** Should a $\text{جَمْعُ لَتْلَةٍ}$ be little or not at all in use, the $\text{جَمْعُ لَتْلَةٍ}$ must of course be employed; as $\text{ثلْثِمَاةٍ}$ $\text{تُسَوَّعٌ}$ $\text{تَشْرِيفٌ}$ three shoe-strings, because $\text{أَتْسُعُ}$ and $\text{أَتْسُعُ}$ are rare or doubtful. Even in the Korâ'ân, however, we find $\text{ثلْثِمَاةٍ}$ $\text{قُروَةٌ}$ three menstruations, instead of $\text{تَنْقَوُ}$ or $\text{تَنْقَوُ}$.

[**Rem. c.** It is perhaps superfluous to remark that the pluralis sanus is used in cases where no broken plural exists, as $\text{أَبْيَا}$ $\text{سُبُعُ}$ $\text{أَيَاتٍ}$ the verses of this sûra are seven in number (pl. of $\text{أَيَةٍ}$ $\text{آيَ}$ is a quasi-plural): $\text{عَشْرُ}$ $\text{سَبِينَ}$ $\text{بَقَرَاتٍ}$ seven cows (pl. of $\text{بَقَرَةٍ}$ $\text{بُقَرَةٌ}$): $\text{سِتَّةُ}$ $\text{بَنَاتٍ}$ ten years; $\text{سِتَّةُ}$ $\text{بَنَاتٍ}$ six daughters; $\text{ثلْثِمَاةٍ}$ $\text{حَدَادَيْنَ}$ three smiths. If, however, the word is properly an adjective or participle (صفة), we ought to employ the preposition $\text{بِنَمِن}$ or to put the noun in apposition to the numeral, or vice versa, as $\text{سِبْعُ}$ $\text{عَجَافٍ}$: $\text{ثلْثِمَاةٍ}$ $\text{مُؤْمِنٍ}$ $\text{مُؤْمِنٍ}$ seven lean (cows) not seven, lean (cows) not; $\text{سِبْعُ}$ $\text{عَجَافٍ}$ $\text{سِبْعُ}$ $\text{عَجَافٍ}$

* [In Arabic, as in some other languages, a cardinal number may be followed immediately by the next one, in order to rectify it (للأسِتَدْرَاكِ: comp. § 184, b, rem.), as $\text{سِبْعُ}$ $\text{سَبِعَةٌ}$ $\text{مِنِّ}$ $\text{الْفَرْسَانِ}$ six seven (i.e. six, or it may be seven) horsemen; $\text{مُقَدَّرُ}$ $\text{أَرْبَعِينَ}$ $\text{خَمْسِينَ}$ $\text{يُوْمَا}$ a sum of forty fifty (i.e. from forty to fifty) days. D. G.]
A 97. Of the two words واحده أَحَدَ the former is more commonly used as an adjective, the latter as a substantive; e.g. اَحدهُ رجلٌ واحدهُ a single man, one man, أَحدهُ the one God; أَحدهُ أَنثى one of the people, أَحدهُ أَنثى one (fem.) of the three, فِى أَنثى one of them. أَحدهُ is used absolutely in negative and interrogative phrases in the sense of any one; as لا أَحدهُ فِى الدَّار there is no one in the house; هَل أَحدهُ رأَى ما جَآءني أَحدهُ

B has any one seen the like of this? As applied to God, the two words are interchangeable, واحدهُ هو الأَحدهُ or هو الأَحدهُ واحدهُ; and also in the compound numbers 21, 31, etc., واحدهُ وعشرون أَحدهُ عشرون, etc.— واحدهُ is not unfrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as لا تُسْتَخْدَمْ إِلَيْهِنَّ أَثْنَى do not take unto yourselves two gods; قَاسَلْكِ فِيهِ مِنْ كُلِّ زَوْجَيْنِ أَثْنَى bring into it (the ark) of every

C (species of animals) a pair (lit. two individuals, male and female); وَالَّذِي جَعَلَ لِهِ صَلَاحَ الْأَلَّهَ مِنْ مُكَسِّ الْخَابِرَةِ أَخْفَى دِيبَارٌ أَثْنَى what Salāḥo’d-dīn (Saladin) has assigned him in lieu of the tax levied on the pilgrims is 2000 dinārs; تَأْلَفَانِ مِنْ مُدَّ شَرِيبَتِ أَثْنَى dwelling (in it) for the last two months; عَلَى مِيْلَيْنِ أَثْنَى مِنْهَا at a distance of two miles from it; مَائَتَيْنِ يَوْمَ الطَّنَارِ وَِحَمْسَةُ وَأَرِبَعُونَ يَوْمَانَ two hundred five and forty days). It is very rarely prefixed to the things numbered, and then requires the genitive singular; as أَثْنَى حَنْظُلٌ two colocynth gourds, حَبْسُ حَنْظُلٌ (grain, berry, being used, like the Persian دَانَه, dānā, 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
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the simple genitive, but by the preposition اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ اَرْبَعَةٌ
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 ٢٠ ديناراً ناصريًا twenty dinars of ٦٤ ملیک ٢٤ نسیر (where the agrees grammatically with ديناراً, accus. sing. masc.), or ٢٠ ديناراً ناصريًا (where the agrees logically with ديناراً, as representing the broken plural دينار, which requires an A 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 ٢٠ جمل زيد of Zeid's twenty (camels); ٣٠ ناسك 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 ١٠٠ عشرون and its fem.). In this case they remain, according to most grammarians, indeclinable, as خمسة عشراتك, fem. خمسة عشرك, thy fifteen (nom., gen., acc.). According to others, the or latter part of the compound is declined; as خمسة عشرك, gen. خمسة عشرك, acc. خمسة عشرك; [or both parts are declined; as خمسة عشرك, gen. خمسة عشرك, acc. خمسة عشرك]. Others still admit the declinability of the or former part of the compound, and put the or latter part in the genitive; as خمسة عشرك, gen. خمسة عشرك, acc. خمسة عشرك.

103. The cardinal numbers ١٠٠ مائة a hundred, and ١٠٠٠ ألف a thousand, and their compounds, are construed with the genitive singular of the noun denoting the objects numbered; as مائة رجل ١٠٠ men; ١٠٠٠ ألف ١٠٠ مائة رجل ٢٠٠ asses; ١٠٠٠ ألف مدينه ٣٠٠ مائة حيى ٣٠٠ dogs; ١٠٠٠ ألف مدينه ٣٠٠ مائة حيى ٣٠٠ cities; ١٠٠٠ ألف رجل ٤٠٠ مائة حيى ٤٠٠ books; ١٠٠٠ ألف رجل ٤٠٠ مائة حيى ٤٠٠ men; ١٠٠٠٠٠ ألف دينار ١٠٠٠ دينار ٢٠٠ dinars; ١٠٠٠٠٠٠ ألف رجل ٣٠٠,٠٠٠ men.
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105. The higher cardinal numbers, as well as those from 3 to 10 (Vol. i. § 321), may be placed in apposition to the substantive denoting the objects numbered; as جَذَبَ الْشِّبَكَةَ إِلَىِّ الْأَرْضِ مُشْتَلَتَةَ he drew the net to land, full of large fishes, a hundred and fifty-three; خَانَتُ سُعُوبُ أَوَّلَ نَوحُ الْثَلَاثَةِ عَنْدَهُ 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, شَعَبُ، is repeated here, because the last numeral requires it in a form different in number and case from شَعْوُ،).

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 "seven years" (sing. سَهْئُ، fem.), but "three baths" (sing. مُجَلَّدُ، masc.); "six volumes" (sing. مُجَلَّدُ، masc.). This rule holds even when the substantive itself is suppressed; as "five days" (i.e. خَمْسَةَ أَيَامَ، from يُومَ، masc., a day); "five nights" (i.e. خَمْسَةَ لَيْاليَ، masc.).

(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. "three persons,"
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from three human beings, from عَيْنُ، masc.: شَخْصُ three persons, two girls and a young woman (M. & J. 297), c, rem. b: شُخْوصُ is here employed by the poet, through the exigency of the metre, instead of بَيْنُ. § 96: A مُعَصِرُ مَعْصِرُ stands in rhyme for (I fait in an example of the line). Again: بَيْنُ this (tribe of) Kilâb has ten branches, but thou hast sought to do with its ten branches (B is a plural of بَيْنُ, Vol. i. § 304, rem. c, which is masc., but the numeral takes the gender of the feminine substantive which immediately follows in its plural form بَيْنَلَ). C and in the Kôrân, ch. vii. 160, وَقَطَعَهُمَا أَوْصَانَهُمْ عَشِرَةَ أَسْبَاطًا أَمَامُهَاISM and we divided them into twelve tribes (or) nations (is the plural of بَيْنُ, masc., Heb. بَيْنَلَا, but the numeral agrees with أَمَامُ, which follows in the plural form بَيْنَلَا). 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 تَلَّىَتْ أَنفُسُ three persons (of the male sex), where أَنفُسُ is masc., although نَفْسُ is fem., because أَنفُسُ is here equivalent to رَجُلُ إِنَاسَانُ or رَجُلُ إِنَاسَانُ.

(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 حَاءَ بِالْحَسَنَةِ فَلَهُ عُشْرُ أَمْتَالًا he who does a good thing, shall receive a tenfold recompense for it, lit. shall receive ten (good things) like it (is fem., because مَثَلُ, plur. أَمْتَالُ, though masc., is here only an epithet of حَسَنَةُ understood, the plur. of حَسَنَةُ which is fem.).

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(d) When the numeral is connected with the substantive by the preposition ُمنَّ (§ 98), it agrees in gender with the substantive; as أَرْبَعُ ُمنَّ ُغَمَّرُ four sheep (ُغَمَّرُ being fem., Vol. i. § 290, a, c); ُثَلَاثَةُ ُمِنَّ ُبَطُْ three ducks (ُبَطُْ 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 أَرْبَعُ ُمِنَّ الْغَمَّرُ دُخُورُ four sheep, males; ُثَلَاثَةُ ُمِنَّ الْبَطُْ إناثٌ 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 أَرْبَعُ دُخُورُ ُمِنَّ ُثَلَاثَةُ إِناثٍ أَلْغَمَّرُ [comp. § 96, rem. c].

(e) The numerals as abstract numbers (Vol. i. § 309, b, c) are of the masculine gender; as ُثلَاثَةُ نِصِّفُ أَلْسَةَ ُسَّىُّ, or ُثَلَاثَةُ نِصِّفُ سَيْسَةُ, three is the half of six.

(f) In the enumeration of several groups of objects of different genders, the following rules hold.—(a) The numerals from 3 to 5, inclusive, must be repeated before each substantive, and vary in gender accordingly; as ُلِيْ خَمْسَةُ أَعْبَدُ وَخَمْسَةُ إِمََّةٌ (آم) ُلِيْ خَمْسَةُ أَعْبَدُ وَخَمْسَةُ إِمََّةٌ (آم) I have five male and five female slaves. (b) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as ُلِيْ ثَلَاثَةِ نِصِّفُ أَعْبَدُ وَثَلَاثَةِ إِمََّةٍ (آم) ُلِيْ ثَلَاثَةِ نِصِّفُ أَعْبَدُ وَثَلَاثَةِ إِمََّةٍ (آم) I have eight male and (eight) female slaves, or, transposing the words, ُلِيْ ثَلَاثَةِ إِمََّةٍ وَأَعْبَدُ (آم) ُلِيْ ثَلَاثَةِ إِمََّةٍ وَأَعْبَدُ (آم) (γ) The compound numerals, from 11 upwards, are not repeated, and take the masculine form, when the following substantives designate rational beings; as ُعُدَّى خَمْسَةٌ عَشْرٌ عَبْدًا وَجَارِيَةٌ ُعُدَّى خَمْسَةٌ عَشْرٌ عَبْدًا وَجَارِيَةٌ I have fifteen male and (fifteen) female slaves, or, transposing the words, ُعُدَّى خَمْسَةٌ عَشْرٌ عَبْدًا وَجَارِيَةٌ ُعُدَّى خَمْسَةٌ عَشْرٌ عَبْدًا وَجَارِيَةٌ. But when the substantives designate irrational objects,

* [We may of course say also أَرْبَعُ نَعْجَاتُ (شَيَا) ُمِنَّ الْغَمَّرُ and ُثَلَاثَةُ بَطَائُ ُمِنَّ الْبَطُْ]
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. three (every three) is the half of six (every six). The article is here employed to indicate the genus [Vol. i. § 345, rem. a]. It is not, however, essential, for, regarding the numeral as a (Vol. i. § 191, rem. b, 5 a), we may say with equal correctness.

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

(c) When the numeral is in apposition, as an adjective, to a definite noun; as the five men (of oé òνοσ oì πέντε, see Vol. i. § 321).
Part Third.—Syntax.

§ 107

A (d) When the numerals, from 3 to 10, precede a definite noun in the construct state (see § 92); as

\[\text{ثلاثة} \text{الرجال} \text{lit. the three men}
\]

\[\text{عشرة} \text{العبيد} \text{the ten slaves}
\]

\[\text{العشر} \text{الأدوار} \text{the four houses}
\]

\[\text{خمسة} \text{الأثواب} \text{the five stones (on which the cooking-pot rests)}
\]

Sometimes, however, the numeral too has the article; as

\[\text{الثلاثة} \text{الأصوات} \text{the three cities}
\]

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

\[\text{الاثناء} \text{أَثَنَاءَ} \text{the four-fifths}
\]

\[\text{الاثناء} \text{الدوائر} \text{the three men}
\]

The same remarks apply to

\[\text{الثلاثة} \text{الدراة} \text{the three places}
\]

\[\text{الاثناء} \text{الاصوات} \text{the three men}
\]

\[\text{الاثناء} \text{الأدوار} \text{the four houses}
\]

\[\text{الاثناء} \text{الأثواب} \text{the five stones (on which the cooking-pot rests)}
\]

Those numerals which take the objects numbered in the accusative singular, must have the article

* [The grammarians of the school of Basra disapprove of this construction. Nevertheless Zamahsari gives, in his Fā'ik, three instances from the Traditions, as i. 61 seq. 

\[\text{الياءة} \text{البررة} \text{Al-Dānā'iy's thirty cows and sheep; i. 313 the السبعه} \text{Al-Dānā'iy's seven dinars (with a var. السبعه} \text{Al-Dānā'iy's seventh}
\]

\[\text{الياءة} \text{اللهوة} \text{Al-Dānā'iy's three persons. Comp. Fleischer, Kl. Schr. ii. 52 seq. D. G.}
\]

† [Relatively old instances of this construction are Ibn Hišam 331, 1. 14 that I may get the hundred camels; Ajānū xv. 147, 1. paenult. أَجَازَ النَّصْفَ بِيَتَ he completed the halfverse. Comp. Fleischer, i. c. 49. D. G.]
prefixed to them to render them definite, as the 90 men; and in the case of a compound of tens and units, the article must be prefixed to both, as 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 the thirteen camels. But others allow the repetition of the article, as the grave of James the apostle, one of the twelve.

REM. The peculiar construction of the numerals in modern Arabic, is analogous to that employed by the same dialect in such nominal compounds as (vulg. rose-water, for the classical frankincense in grains, for the capital or principal (in speaking of money), for the tamarind (lit. the Indian date), for the month (on the omission of the word for day, compare § 101 and § 106, a): as the fifteenth of them; the eight of the twenties*.

108. The ordinal numbers are often construed with the genitive, especially of the month (in this example is in the construct state before 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 according
A the following ones, in which, however, the modern form عَشْرَينُ, gen. عَشْرَينٍ, acc. عَشْرَيْنَ is used instead of the classical عَشَرُو, gen. عَشْرِينٍ, and acc. عَشْرَيْنِ; just as in the noun we find عَشْرَيْنِ instead of عَشْرَيْنِ, from سَنَةٌ, plur. of سَنَةٌ a year, Vol. i. § 302, rem. d);

B a proclamation made in ١٣٠٠ کَهْرَاءِ

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 قَدْ حَفْرَ أَنْثِينَ قالوا إنَّ الْلَّهِ ثَلَاثَ تُلْتَةَ revily they are unbelievers who say, God is a third of three (is one of three);

C when those, who were unbelievers, drove him forth a second of two (one of two, with a single companion); خَرَّجْ زِيّدٌ سَابِعٌ سَيْبَعَةٍ Ziyd 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 ثَلَاثَ عَشُرُ ثَلَاثَ عَشَرَ, or ثَلَاثَ عَشُرَ ثَلَاثَ عَشَرَ, a twelfth of twelve, fem. ثَلَاثَ عَشَرُ ثَلَاثَ عَشَرَ or ثَلَاثَ عَشَرَ ثَلَاثَ عَشَرَ, a thirteenth of thirteen, fem. ثَلَاثَ عَشَرُ ثَلَاثَ عَشَرَ or ثَلَاثَ عَشَرَ ثَلَاثَ عَشَرَ; etc.

to which would be in the status constructus before عَشِرٌ, as in the cases mentioned § 78, rem. b. Comp. Fleischer, Kl. Schr. i. 697. Hence also the use of أَلْتَانِي أَلْتَانِي عَشَرُ for أَلْتَانِي عَشَرُ, أَلْتَانِي عَشَرُ (Vol. i. § 330, rem.)
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Rem. Compare in Old German selbe vierde, i.e. mit drei andern; zuo riten sählen einen ritter selben dritten, i.e. mit zwei andern; der graße selbe zwelfte in eine barken spranc, i.e. mit eli andern.

(b) In the latter case, the ordinals from third to ninth are in reality nomina agentis (compare § 86, rem. a) from the verbs to make (two) into three, to make (three) into four, etc.; as ḥo َثالِث أَثْنِينَ he makes a third, lit. he makes three of two. Hence they may also be construed with the accusative; as َرَابِعُ ثُلُثَةَ B he makes a fourth, fem. َرَابِعُ عَشَرْ.—With the numerals from 11 to 19, we may in like manner say ḥo َثالِث عَشَرْ أَثْنِينَ he makes a thirteenth; ḥo َرَابِعَ عَشَرْ أَثْنِينَ she makes a fourteenth (where the cardinal number is in the accusative); though many grammarians wholly disapprove of this construction [allowing only ḥo َثالِث عَشَرْ and ḥo َرَابِعَ عَشَرْ, with suppression of the ten].—With the numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as ḥo َرَابِعَ عَشَرْ وَعُشْرِينَ he makes a twenty-fourth; or, with the accusative, َرَابِعَ عَشَرْ وَعُشْرِينَ she makes a twenty-fourth.

Rem. a. Examples of the ordinals used as nomina agentis, with pronominal suffixes, are: َما يَكُونُ مِنْ نِجَّوِى ثُلُثَةٍ إِلَّا هُوَ رَابِعُ.—D ṣِقَوُلُونَ ثُلُثَةٌ رَابِعَ وَعُشْرَيْنَ. ṣِقَوُلُونَ فِيْلَيْبِرْ وَيَقُولُونَ خَمْسَةٌ سَادِسَ مِنْ ظَلَابِمِ رَجُمًا بَلَغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنَيْنَ ظَلَابِمِ 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 عَشْرُونَ 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. ḥo مَعْثَرَيْنَ تَسْعَةٌ عَشَرًاء he makes a
A  twentieth (lit., if we may be allowed to coin a word, he twenties nineteen), from عشرَنَ to make (nineteen) into twenty. [Similarly سِبعُونَ to make into seventy is formed from سِبعَونَ 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 في سنة نَهْيَانِ وتَيِانيَانِ مائة للإسْكُنِيرِ in the year 888 of the Alexandrine era;

B ثُمَّ دَخَلَتْ سَنَةَ سَبْعَينَ وَتَيِانيَانِ عشراً لِلسَّلَةِ سَبْعَةً تَوْقِيُّ صَعْمِ ضَحَا يَوْمُ الإلْهَيْنِ لِثِنَاتِي عِشرَةِ لِلْسَالِيْسَةِ خَالِد مِنْ شَهْرِ رَبِيعٍ الأولى سنة إِحْدَى عِشرَةِ مِنْ الْبُجْرَة be (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 Hiğra. But if the years of a life or a reign are meant, the ordinal must be employed; as في السنة السَّادسة من ملك الأشْرَف شُعبانَ in the sixth year of the reign of él-Aṣra Lil-Sabān:

C في السنة الثانية، والآثرينِ من ملكهِ 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. الَيْوَمُ الرَّابِعِ عَشْرَ مِنْ شَهْرِ رَجبِ the first of Sa'bān; أوَلِ يَوْمٍ مِنْ شُعبَانَ the fourteenth day of the month of Rēgēb; يَوْمُ آلْخِمْسِينَ الثَّانِي the fourtieth day of the month of Muharram;

D والْعُشْرَيْنِ لِيَحْمَرِ 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.

1st of Rēgēb, or لَيْلَةٌ خُلُصَتْ مِنْ رَجبٍ, or لاَوْلِ لِيْلَةٍ مِنْ رَجبٍ one night of Rēgēb being past.*

* We may also say عَرْة رَجب or لَعْرَة رَجب (from the blaze,
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2nd, لُلْبَيْنِينَ لَنْ نَنْ عَنْ رَاءِب

3d, لُلْثُاثُ (لُثُاثُ لَيْلَ) لَخُوَّنَ مِنْ رَاءِب

and so on up to the

10th, لِعْشَرْ لَخُوَّنَ مِنْ رَاءِب

11th, لَلْثُديِّ عَشْرَةُ (لُيَلُةُ) لَخُوَّنَ مِنْ رَاءِب

and so on up to the

14th, لِإِرْبَعْ عَشْرَةُ لَخُوَّنَ مِنْ رَاءِب

15th, فِي مُنْتَصِّفِ رَاءِبٍ; or فِي أَنْتِصَافِ رَاءِبٍ; in the middle of Regeb.

16th, لِإِرْبَعْ عَشْرَةُ لَيْلَةٍ بَقِيَتُ مِنْ رَاءِب

fourteen nights remaining of Regeb; and so on up to the

20th, لِعْشَرْ لَيْلَ (لُعْشَرُ لَيْلَ) بَقِيَتُ (بُقِيَّنِ) مِنْ رَاءِب

and so on up to the

27th, لُثُاثُ بَقِيَنَ مِنْ رَاءِب

28th, لُلْبَيْنِينَ بَقِيَنَ مِنْ رَاءِب

29th, لُيَلُةَ بَقِيَتُ مِنْ رَاءِب

30th, لَيْلَةُ لَيْلَةٍ مِنْ رَاءِب

on the last night of Regeb*.

Germ. Bläse, on a horse's forehead, the new moon). The word مُسْتَبِل (from هَلَال the new moon) is likewise frequently used to denote the first of the month, and more rarely هَلَال، هَلَال، السَّبَالَ and هَلَالِ. The words لَيْلَةُ مِنْ رَاءِب and لَيْلَةُ مِنْ رَاءِب, less frequently لَيْلَةُ رَاءِبَ, or لَيْلَةُ رَاءِبَ, or رَاءِبُ مَرْيْح. The words سُرُرَ and سُرُرُ, more rarely سُرُرُ, are also employed to denote the last day of the month.
II. THE SENTENCE AND ITS PARTS.

A. THE SENTENCE IN GENERAL.

1. The Parts of the Sentence: the Subject, the Predicate, and their Complements.

112. Every proposition or sentence (جملة, plur. جملات, a sum or total of words) necessarily consists of two parts, a subject and a predicate. The latter is called by the native grammarians that which leans upon or is supported by (the subject), the attribute; the former, that upon which (the attribute) leans, or by which it is supported, that to which something is attributed. The relation between them is termed, properly the act of leaning (one thing against another), then, as a concrete, the relation of attribution.

Rem. a. Some grammarians [e.g. Sibawêih], however, call the subject or ست, and the predicate ست إليه, (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 فصلة (lit. a redundancy).

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. زيد wereldf Zêid is learned; أنت شريف thou art noble; الله هو الحسن God is the truth; مات زيد Zêid is dead; مات he is

* [See, however, § 48, f, rem. a.]
dead (in which last example the pronoun هو is implied in the verb); A
[here is a man].—Every sentence which begins with the subject (substantive or pronoun) is called by the Arab grammarians جملة اسمية a nominal sentence. Whether the following predicate be a noun, or a preposition and the word it governs جمار وجزم (attracting and attracted, § 115, and Vol. i. § 355), or a verb, is a matter of indifference; زيد مات Zèid is dead, is in their eyes a nominal sentence just as much as زيد في Zèid is learned, or B
المسجد 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 مات زيد Zèid is dead), or a sentence consisting of a verb which includes both subject and predicate (as مات he is dead), is called by them جملة فعلية a verbal sentence. The subject of a nominal sentence is called جملة حالية that with which a beginning is made, the inchoative, C and its predicate جملة فعلية the enunciative or announcement. The subject of a verbal sentence is called الفاعل the agent, and its predicate الفعل the action or verb.

Rem. a. نبودا is, according to the above translation, an elliptical form of expression, for بودا. Compare Vol. i. § 190, rem. b; [where a similar elliptical expression occurs, viz. theصبر and theصبر for theصبر and the صبر for theصبر. Likewise to D
προς is used for the relied upon, for the relied upon, and in later times) قسم رك في the relied upon, قسم رك في for قسم رك في (§ 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 (called the particles which supply the place of the masdar or nomen verbi, § 88); as it is good for you that ye should fast or to fast (it pleased me that thou wentest out, or thy going out pleased me (An kharjût); طالَ مَا عادٍتَ الإِسْلَامَ that thou hast long been hostile to ُعُمَارَاتُكَ مَا عادْتَ إِلَىْهِ.)

[Rem. Instead of a sentence compounded with An, sometimes an oratio directa is used, as thy hearing of the little Ma'addi is better than thy seeing him; i.e., the breach of faith proceeds from them pleases me better than that it should proceed from us; and in the predicate sleeping hardly at all, his principal object being to obtain his blood-revenge, or to meet an ironclad warrior (Hamâsa, p. 245). D. G.]

115. The predicate may be, as mentioned in § 113, a preposition with its genitive; as Zâ'id is in the mosque; Zâ'id is with thee or in thy house; انا منْ نَحْنُ لِلَّهِ أَلِصَارُۣئِينَ I am one of those who speak the truth; ِعَلَىْ دُينٍ I owe
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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 a subject placed behind), whilst others regard them as being in reality verbal sentences, with the verb suppressed (so that is equivalent to there rests upon me, and is the 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 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 a sentence which runs the course, or follows the analogy, of a local sentence. As, however, the expression is often used in the general sense of (§ 113), any sentence commencing with a preposition and its genitive as the predicate may be called (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);

in the mosque is Zeid (not any one else).]

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 and a finite verb (§ 114), the predicate must necessarily be put first; as a man is with thee or in thy house; a woman is in the house; thou mayest do it; and not

Unless the indefinite substantive be accompanied by an adjective,
A expressed or implied, when either order is admissible; as عَدْنِي رَجُلٌ, a noble man is with me or in my house; رَجُلٌ عُدْنِي, or عَدْنِي رَجُلٌ, a little man, or a mean-looking fellow. 117 this is a little man, or a mean-looking fellow (رَجُلٌ حَقِيرٌ) with us or at our house—or unless the sentence expresses a wish, when the indefinite subject comes first; as وَيَلِّي لِزَيْدٍ, سُلَامٌ عَلَيْكُمُ. In case of inversion, the subject must be defined by the article, as لِزَيْدٍ أَوْلُيَّ الْمَلَّامِ عَلَيْكُمُ السَّلَامُ. 

B 117. This inversion of subject and predicate also necessarily takes place in a nominal sentence: (a) when the مُبْتِدَأَ مَثْلُ عَنْي عَبْيِبَا, خَبْرُ, or مَثْلُ عَنْي عَبْيِبَا مَثْلُ عَنْي صَاحِبَا, or مَثْلُ عَنْي عَبْيِبَا, خَبْرُ مَثْلُ عَنْي its master (or owner) is in the house, not صَاحِبَا في الدَّارِ صَاحِبَا مَثْلُ عَنْي; (b) when the مُبْتِدَأَ مَثْلُ عَنْي عَبْيِبَا, خَبْرُ is restricted by or in the house, not إِنَّمَا في الدَّارِ زَيْدُ إِنَّمَا في الدَّارِ زَيْدُ; (c) when only زَيْدُ is in the house, not إِنَّمَا في الدَّارِ زَيْدُ إِنَّمَا في الدَّارِ زَيْدُ there is no one but زَيْدُ in the house, not إِنَّمَا في الدَّارِ زَيْدُ إِنَّمَا في الدَّارِ زَيْدُ. 

C we have nothing (to do) but to follow أحمد (Muhammad), not إِنَّمَا زَيْدَ في الدَّارِ إِنَّمَا زَيْدَ في الدَّارِ, which would mean زَيْدُ is only in the house [comp. §§ 115, rem., 185]; (y) when the مَثْلُ عَنْي عَبْيِبَا, خَبْرُ is an interrogative, as Who art thou? or مَثْلُ عَنْي عَبْيِبَا, خَبْرُ is an interrogative, as Where is Zīdī? or مَثْلُ عَنْي عَبْيِبَا, خَبْرُ is an interrogative, as How is 'Amr? 

Rem. a. With the particle إِلَّا under β we find occasional exceptions; as فيَ رَبَّنَا هَلَ إِلَّا يَلِدُ الْنَّصِيرِ يَرْتَجَى عَلَيْهِمْ وَهَلْ إِلَّا عَلَيْكُمُ. 

D 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: اِلْيَقَظَ أَمْيَةَ أمْيَةُ أَمْيَرَ (Tab. ii. 1973, l. 7 7 has the sense of a collective; are the house of Omêiya waking or sleeping? D. G.)]
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118. In verbal sentences the subject or agent must always follow the predicate or verb; as 'Omar is dead; '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 فاعل or agent, but a مبتدأ or inchoative, of which the latter is the خبر 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. زيتٌ ماتٌ Zæid is dead, ـتْ أَنَا فَلْتُ I have said, where the agent is in the background. 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 difference between a compound nominal sentence, such as زيتَ ماتٌ, and a verbal one, such as ماتُ زيتٌ, 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. زيتُ ماتٌ وعمَرٌ حَيٌ Zæid is dead and 'Omar is alive; whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a 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: إِبَاكَ نَعْبَدُ وَإِبَاكَ نَسْتَعِينُ worship and to thee we cry for help: ضَرَبَ زيدٌ رجلًا وَاحِدًا وَضَرَبَ عَمَرُ رجلاً أَثَنِينَ Zæid 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:  
Zèid's son (lit. Zèid, his son) is handsome; Zèid's father is dead; Zèid's brother has been killed; 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 sentence, which occupies the place of the جَمْهُرُ، a pronominal suffix, called the binder or connecter, which represents, and falls back upon, the noun forming the جَمْهُرُ، a sentence with two faces or aspects, because, as a whole, it partakes both of the nominal and the verbal nature.

B  

Rem. a. The pronominal suffix is sometimes omitted in cases in which the sense is perfectly clear without it; as the ghee is (at the rate of) two manās for a dirham; the wheat is (at the rate of) sixty dirhams per kurr; i.e. two manās of it, the kurr of it.

C  

Rem. b. A pronominal جَمْهُرُ is not required when the جَمْهُر is wider or more general in its signification than the جَمْهُر; as What an excellent man Zèid is! Nor when the نَفْقٌ يَقِيكُ اللّهُ and are perfectly identical in meaning; as my utterance (is), God is my sufficiency; what I say (is), There is no god but God.

D  

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
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and the noun as its agent. E.g. the Banū Libb are skilled (in augury): and so we are better than you in the opinion of men (where, according to the analysis of the grammarians, and are the or agent supplying the place of the habar);

Zīrād’s slave is beating ‘Omar (where is the of there came to me Zīrād, B 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. is Zīrād standing?

Hind is not going away (where and are the and are each a or agent supplying the place of the habar).

Similarly: art thou going to forsake my gods, O Abraham? my two friends, ye do not keep your compact with me: will ye fulfil a promise on which I relied? thy enemies are not in play, so do thou leave off play (where i.e. (ما تآیکنْ أُمَرْنُ مَا نَزَى)
A § 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 applies to the أَحْوَاتُ َ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 according to the nature of the noun. E.g. يُوسُفُ مَرِيضٌ Joseph (is) sick, َالسُّلْطَانُ مَرِيضٌ the sultan (is) sick; أَبُو يُوسُفُ 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 sultan.

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 apposition. This is done even when the subject is a pronoun of the first or second person. For example: God is the living, the self-subsisting, God is the life and the truth, the (only true) wealth is contentment, these are fuel for the fire, that man is I, I am the Lord thy God, I am the way and the truth and the life, who am I? [The insertion of this pronoun takes place also frequently, when the predicate is a comparative, as Zeid is more excellent than Amr.] This interposed pronoun, which is equally common in the other Semitic languages, is called by the grammarians the pronoun of separation (between the and the), the pronoun which serves as a prop or support (to the sentence), or simply the prop or support.

125. In the case of a definite subject in the accusative after, etc. (§ 36), the is not required, because the predicate is sufficiently marked as such by its remaining in the nominative, as verily God is one of three; whereas 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, etc.; as verily the world to come is the everlasting
A abode. Thou art the bounteous giver. I am thy Lord. Very often the predicate after اب ِن ِلْلَهُ ﴿لَدُو فَضْلٍ عَلَىٰ أَبْسَاسٍ ﴾، etc., is introduced, for the sake of greater distinctness, by the particle ل (§ 36), as أبِنَ لِلْلَهُ ﴿لَدُو فَضْلٍ عَلَىٰ أَبْسَاسٍ ﴾ and even here the pronoun may be introduced after لِلْلَهُ ﴿لَدُو فَضْلٍ عَلَىٰ أَبْسَاسٍ ﴾. Verily God is good towards men; and verily God is the mighty, the wise; and verily this is the true narrative.

B Rem. The noun governed by بِنَ لِلْلَهُ ﴿لَدُو فَضْلٍ عَلَىٰ أَبْسَاسٍ ﴾, etc., is not regarded by the Arab grammarians as مَبْتَدَاً ﴿لَدُو فَضْلٍ عَلَىٰ أَبْسَاسٍ ﴾ but as the أَسْمَرـُ بِنَ لِلْلَهُ ﴿لَدُو فَضْلٍ عَلَىٰ أَبْسَاسٍ ﴾ the noun of اِنْنَاءُ ﴿لَدُو فَضْلٍ عَلَىٰ أَبْسَاسٍ ﴾, 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: قُولُ مَغْرُوفَ وَمَغْفِرَةً ﴿لَدُو فَضْلٍ عَلَىٰ أَبْسَاسٍ ﴾ أَذِى kind words and forgiveness are better than alms followed by injury; وَلَآمَةً مَوْمَةً ﴿لَدُو فَضْلٍ عَلَىٰ أَبْسَاسٍ ﴾ and verily a female slave who believes is better than an idolatress, even when she (the latter) pleases you (more).

C 127. The inchoative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun*,

*D *Indefinite (نَكِرَةُ) 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 عَبْلٍ بِرٍّ ﴿لَدُو فَضْلٍ عَلَىٰ أَبْسَاسٍ ﴾ a pious action or good work adorns (a man), عَبْلٍ سَاغِةً ﴿لَدُو فَضْلٍ عَلَىٰ أَبْسَاسٍ ﴾ an hour's justice is better than a thousand months'
§ 127] The Sentence and its Parts.—The Subject & Predicate. 261

or one which is not qualified by an adjective, or an expression equi-
valent to an adjective (as رجل من أهل الكرام عندنا = a man of the
noble with us, = a noble man); except in certain cases, of
which the following are the most important.

(a) When the sentence is of the class called بِهِمْ أَكْرَمَتْ أَهْلَ الْجَاهِلِيةُ
(taking this term in its widest sense, § 115 at the end), and (а) the
predicate is placed first, as في آباد رجل
there is a man in the house,
تحت رأيي سرح
under my head there is a saddle,
أرجل في آلدا أمراء
there is a leopard in Zeid’s possession; or (β) the subject is preceded by an
interrogative or negative particle, as هل إنسان في آلدا
is there a man in the house, or a woman?
هل فتى فيكم
is there any
person in the house?
ما أحد في آلدا
there is no one in the house,
ما أحد في آلدا
we have no
friend,
ما أحد خبير منك
there is no one better than thou art.

(b) When the subject is preceded by the affirmative ل;
آباد فاين
there is a man standing.

(c) When the subject is a diminutive, because the substantive
then includes the idea of the adjective صغير small, or
قريب close, مثلك like thee, are quite
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. رغبة في الخير خير
a desire to do good is good,
أمر متعلق صدقة
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 [تخصيص; comp. § 75,
footnote].
A temptible; as 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 all; as all perish; all die; because is here equivalent to all mankind, or every one, and is therefore virtually definite (see § 82, a).

(e) When the sentence expresses a wish or prayer; as peace be upon you! woe to Zêid!

(f) When the subject is a word which contains the conditional meaning of the particle if, such as if any one gets up, I will get up with him.

(g) When the subject is preceded by the wâw or wâw which introduces a circumstantial clause (§ 183), or by the conjunction if not, or by the [§ 187]; as we travelled by night, after a star had already shone out, but from the moment thy face appeared, its light obscured every shining star (in rhyme for شاقي); لولا أصبَّارٌ لَوْدُوَى خَلَّ ذَي مَيْقَةٍ were it not for patience, every lover would die; إن ذَهَبَ خِبَيرٌ فِي الْرَّهْفِ if a wild ass departs (i.e. if a chieftain dies), there is a wild ass (another chieftain) in the tribe.

(h) When the subject is the answer to a question, its predicate being suppressed; as when one asks who is in thy house? and receives the reply, a man, scil. عَدِيٌ.

(i) When the subject is an adjective, agreeing with and taking the place of a suppressed substantive; as a believer is better than an unbeliever, i.e. a believing man.

(j) When the subject is connected with another subject, which is
definite or accompanied by an adjective; as 

\[
\text{Zeid A and a man are standing; } \text{a Temimite and (another) man are in the house, where }
\]

or (above, i): 

\[
\text{a man and a tall woman are in the house.}
\]

[(k) When two or more indefinite subjects are put together anti-
thetically or synthetically, as 

\[
\text{one day is for us, B another against us; } \text{some say—others say.}
\]

(l) When the subject is in the accusative after 

\[
\text{a lion had a wolf and a fox for companions.]
\]

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 

which a strong emphasis rests upon it; as 

\[
\text{something has brought thee, meaning something great or important, or equivalent to}
\]

\[
\text{nothing has brought thee but a thing (of importance); }
\]

\[
\text{an ox has spoken!}
\]

Rem. b. European grammarians have often erred in their 

analysis of the phrase 

\[
\text{in the Kor\'an, xii. 18, } \text{in the Kor\'an, xii. 18,}
\]

This they have translated either 

\[
\text{your minds have made a thing seem pleasant unto you (and ye have}
\]

\[
\text{done it), but patience is becoming; or mais la patience vaut mieux;}
\]

\[
\text{or ergo pati (patientem esse) pulchrum est; according to which}
\]

\[
\text{translations would be an indefinite and its}
\]

\[
\text{Still worse is it to regard the words as an exhortation, therefore—}
\]

\[
\text{becoming patience! (also—geziemende Geduld'), which would neces-
\]

\[
\text{sarily be } \text{(§ 35). The Arab commentators are right}
\]

\[
\text{in regarding the words either as a compound i.e. } \text{a compound}
\]

\[
\text{F\'ami\'i } \text{Ch"bir, i.e. } \text{F\'ami\'i Ch"bir.}
\]
and therefore my business (or duty) is (to show) becoming patience, or as a compound 
and therefore (to show) becoming patience is more seemly. The former of these two views seems to be the preferable one. [Comp. Sibaw. i. 174.]

[Rem. c. In such sentences as 

 إنَّ لَذِي الْجَهَلِ الْقُبُولُ آلِيْهِمْ:ـ ما *تُقَرِّعُ النَّصَا* verily, before to-day the staff was struck for an intelligent man (i.e. he, being heedless, has been called to attention); *وَمِنْ قَبْلٍ* and before now ye have been remiss with regard to Joseph; *وَغَدًا مَا تَرْبَانَى* and to-morrow ye will see me, *ـ ما* 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, Kt. Schr. i. 479, ii. 390 seq., where many examples are given. D. G.]

When both subject and predicate are definite, but the former consists of several words, it is also clear, without the insertion of the ضَمِيرُ الْفُضْلِ, that the words form a complete sentence; as 

الْدِينُ عَنْدَ الَّهِ الإِسْلاَمُ the (only true) religion in God’s sight is el-Islām; *مَثَلُ الْدِينِ يَنْفَقُونَ أَموَالَهُمْ فِي سَبِيلِ الَّهِ ضَمِيرُ الْفُضْلِ حَيَّةٌ أَنْبَتَتْ سَبْعَ سَناَبِل* 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 seven ears.

The ضَمِيرُ الْفُضْلِ 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 الله* محمد is the apostle of God; *أَلِيّ الْفُؤُورَ العظِيمُ* Ali is the friend of God; *ذَلِكَ الْفُؤُورُ العظِيمُ* this is the great felicity (el-Kor'an, ch. ix. 90, but in verse 73 we read *ذَلِكَ هُوَ الْفُؤُورُ العظِيمُ*). Here a doubt might at first arise, as to whether these words form a complete sentence, or merely the compound
§ 130. The Sentence and its Parts.—The Subject & Predicate. 265

subject of one; in which case we must only examine whether the A
cwords that follow can be taken as their predicate, without doing
violence to sense and grammar, or not.

130. From the 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 ()

This was the reason; the Muslims (and not slaves or mercenaries) formed the
B
army; 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.

where then is my share of this booty? ours:

where is this book? ours:

what prevented you two

from doing that? if thou thinkest

that I have less wealth and (fewer) children than thou:

and we made his offspring the survivors. The emphatic is sometimes

prefixed to it, as

if we be the righteous.

[Rem. In the preceding quotations from the Korân some read

taking these words as nominal sentences, which form in the first and second case the
predicate of . in the third the second object of just as in

I think Zeid is better than thou art, the

words are the second object of .]
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 يَكُونُ كَانَ or one of its “sisters” (§§ 41, 42). The imperfect كَانَ has in this case the usual meanings of the imperfect (§ 8): whilst the perfect 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 to become; (b) of the actual perfect (§ 1, b); (c) of the actual imperfect, as it were a shortening of كَانَ.

B which also occasionally occurs (§ 9); and (d) sometimes, especially in the Kor'an, of the present, but only by giving a peculiar turn to its use as a perfect (has become by nature, περίκα), as إنَّ أَلِّلَةَ كَانَ عَلَّيْكُمْ رَقِيبًا verily God is a watcher over you (Sura iv. 1). The perfect كَانَ expresses the present in particular after the negative particle مَا, and the interrogative particles, such as ؟; e.g. مَا كَانَ حَدِيثًا يَفْتَرِى وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ it (the Kor'an) is not a story invented

C (by Muhammad), but a confirmation of what (i.e. of the sacred writings which) preceded it; مَا كَانَ لَبِّهِ اَن يَدْخُلُوهَا إِلاَّ خَالِقُهَا they cannot enter them (lit. it is not to them that they should enter them) but with fear; مَا كَانَ لِنُقُسُ اَن نَوْمَنَ إِلاَّ بِإِذْنِ اللَّهِ no soul can believe except by the permission of God; مَا كَانَ هُوَ لِيَضْرُعُ ثُمَّ مَا كَانَ اللَّهُ لَيْيَضْعِفْ إِبِيَّانُهُ he is not (the man) to do us any harm; مَا كَانَ اللَّهُ لِيَضِيعُ إِبِيَّانُهُ God is incapable of letting—lit. is not (the one) to let—your belief perish (i.e. go unrewarded); أَكَانَ لِذَٰلِكَ عَجَبًا أَنَّ أَوْحَيْنَا إِلَى رَجُلٍ مُّبَيِّنِ مَثَبَرَ 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 plent. 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 قال الفائِل id. (lit. he who, or every one who, was in a position to say, said); يَقُولُ الفائِل 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 third person plural is annexed to the nomen agentis to indicate these persons; as قال قاتِلُونον one of them said. (c) If there be several indefinite subjects, the third pers. plur. masc. of the verb may be used, as قالوا رَجُلُون they say, 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 قال قاتِلُون ما سَمِعَ التسِامِعُون قَطُّ أَحْسَنَ مِنْ ذَلِكَ no one has ever heard anything more beautiful than this (lit. those who can hear have never C heard etc.).

Rem. a. Instead of the nomen agentis, defined or undefined, such words as رَجُل a man, إِمْرَأَة a woman, and the like, are occasionally used, with or without the article (compare 1 Sam. ix. 9); as يَقُولُ الفائِلُ = يَقُولُ الرَجُل. قال قاتِل = قال رَجُل etc. For the nomen agentis with the plural suffix, the word بَعْضُ a part, some one, is often employed, as قال قاتِلُون = قال بَعْضُهُم. D

[Rem. b. A peculiar manner of expressing the general terms somebody, something, certain ones, etc. is to use the relative pronouns and with repetition of the verb, as there came down from its inhabitants who came down, i.e. some of them; أعطاني ما أعطاني he gave me what he gave me, i.e. much, or little, or something between the two, according to circumstances. It
Part Third.—Syntax.

A is specially employed to magnify and multiply, if an impression of something important or mysterious is to be conveyed, e.g. Korān liii. 16 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 it has been written, it is written with the writing reed; there was a travelling, they travelled towards 'Irāk; it has been disputed, there has been a dispute about it; there is vehement thirst felt, they thirst vehemently; there was a passing by Ziyād; a revelation was made to them;

he fainted (lit. there was a covering thrown over him, comp. سُقِطَ فِي يَدِهْ), whence the person in a faint, fem. المَغَشَّيْةُ عَلَيْهَا (in later times incorrectly المَغَشَّيْةَ عَلَيْهَا, and, without the preposition [§ 113, rem.], المَغَشَّيْةٌ, fem. المَغَشَّيْةُ عَلَيْهَا). [Similarly he repented (lit. there was a falling upon his hand), and hence the forbidden tree; the benefited ones; 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 the beautiful things (not handsome persons), the good (things not good men), the existing things, the necessary things, the possible things, the afflictions, calamities, exciting
§ 133] The Sentence & its Parts.—Subj. & Pred.; impers. passive. 269

causes (from المَوَانِعُ, bā‘ūt), hindrances (from مَانِعٌ). [The sing. fem. A must be used for the neuter of the numerals, as تَلَاثُ three things or qualities, and may be used for that of the pronouns, as هذَه these things.]

Rem. a. The passive of directly transitive verbs may be used either personally or impersonally; as خُبَيَّتْ it (a book or letter) was written, and the act of writing was performed. In the former case, ب 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 (قَاتِبُ مَفَاعِلَ الْمُقَامُ); 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 غَشَيْنَ عَلَيهِ), this object becomes virtually the subject of the passive 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 سَيِّرَ إِلَيْهِ سَيِّرًا (not سَيِّرَ إِلَيْهِ سَيِّرًا), from the active سَارَ إِلَيْهِ سَيِّرًا he journeyed to him (a journeying). In either case,—whether the passive be personal or impersonal,—it is مَوْلَىُّ فَاعِلَ 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 مَفَاعِلُ يِهْ or object of the active voice*, converted into the subject, and so قَاتِبُ مَفَاعِلَ الْمُقَامُ or قَاتِبُ مَفَاعِلَ عَنِ الْمُقَامِ, supplying the place of the agent). If the agent is to be

---

* The مَفَاعِلُ يِهْ or object, may be either صَريْحٌ pure, i.e. the accusative, or غَيْبُ صَريْحٌ impure, i.e. a preposition with the genitive (جَارٌ وَسَمَّرِي).
Part Third.—Syntax. [§ 133

A named, the active voice must be used*.—As stated in § 26, b, rem. b, the accusative of the nomen verbi (الَّذيْبُلُّ الْمُبْطَنُ) 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 سِبْرُ زَيْدٍ ضَرْبُ شَدِيدٍ, because such an undefined msdar adds nothing to the meaning of the verb (لَا كَأَيْدَةٌ فِيهُ); but we may say سِبْرُ زَيْدٍ الْبَرِيدُ ضَرْبُ شَدِيدٍ. [and even even ضَرْبُ ضَرْبٍ.

B In expressions such as قدْ قَبِلَ فِي ذُلِّكْ قَوْلٍ قُدْ خَيْفُ خَوْفٍ قُوْلٍ خَوْفُ خَوْفٍ قُوْلٍ and قدْ قَبِلَ, the words قدْ and قدْ خَيْفُ خَوْفٍ, are not to be considered as msdars, but as substantives, the meaning being something was feared and something was said about it]. The ظْرَفْ 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 رُكَبَ سَحَرْ from جَلَّسَ عَنْدَكَ, nor from جَلَّسَ عَنْدَكَ he rode early this morning, nor he sat beside thee; but we may say سِبْرُ يَوْمِ رَمَضَانِ فَرَدَّ رَمَضَانْ رَمَضَانَ. When a passive verb is connected with a مَفْعُولٍ بِهِ, and a مَصْدَر, a رَجْعٍ, or a رَجْعٍ الْمَجْهَرُ or مَفْعُولٍ مَطْلَقٍ, alone can, as a general rule, become the ظْرَفْ; e.g. ضَرْبُ زَيْدٍ ضَرْبًا شَدِيدًا يَوْمُ الْجَمِيعَةِ أَمَامَ الْأَمْيَرِ فِي ذَٰلِكُ.—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 

C جَيْبَةٌ إِلَيْهِ (impers.) means ventum est ad eum, but also simply جَيْبَةٌ (pers.). In the former case, only the third person sing. masc. is used, جَيْبَةٌ بَيْنَيْهِ. a thing was brought, imperf. جَيْبَةٌ بَيْنَيْهِ; in the

D

* [In modern Arabic the agent may be named with the passive by means of the preposition بَيْنُ by: see § 48, h, rem. b and comp. Fleischer, Kl. Schr. i. 91, 599, iii. 68, Spitta § 173, c, Nöldeke, Zur Grammatik, p. 54.]
latter, all the numbers and persons are employed, sing. 3 p. m. A
2 p. m. جَبَّت جَبَّت جَبَّت, etc., as جَبَّت جَبَّت جَبَّت something was
brought to him (act. جَبَّت جَبَّت جَبَّت 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 مَطرُ آلْبَطِرُ the snow snows.
the rain rains, or مَطرُ آلْسَمَةُ the sky snows, مَطرُ آلْسَمَةُ the sky
rains. In the latter of these two forms of expression the substantive
is sometimes suppressed, leaving only the verb in the 3d pers.
sing. fem., مَضَحَكُتُ مَضَحَكُتُ I was in the morning, where we should say it was in the morning;
I am in the evening for it is evening; لَمْ يَلْبَسْ 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 يُجَّوزُ it is allowed, يُجَّوزُ it is necessary, يُبِّئِي it behoves, etc., followed by أن it 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, 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 خَفَى see § 56, c, footnote. Comp.
also Noldeke, Zur Grammatik, p. 76 seq. who adds بَدَأ لَهُ فِي الْأَمَرٍ his opinion changed as to the matter, فَلِمَا خَانَ فِي الْقَابِلٍ when it was
next year, etc.]
A which the Arabic, like the other Semitic languages, has no distinct pronominal form; as

he has spent his (own) money; and they said to their (own) brothers. But a suffix attached to
the verb itself cannot have a reflexive meaning: to give it this, the

word soul, eye, essence, [or face] (and in later Arabic

spirit, substance, essence, or state) must be interposed; as

he killed himself; for he resigned console himself therewith;

B I have destroyed myself; I resign myself to God; except in the case of the verba cordis (§ 24, b, β),

when the pronominal suffix is the first object and the second object

is either a noun or a whole sentence; as

he imagined himself struck; he saw himself (in a dream, it

appeared to him as if he were) pressing out wine. [A suffix attached to a preposition annexed to the verb may have a reflexive meaning,

C as he took a large amount of money with him;

and when Nebuchadnezzar had laid it (Jerusalem) waste he carried off with

him the principal men of the Bēnū 'Isrā'īl; I drew

my son to myself. This however is allowed only where no doubt can

arise as to the meaning of the suffix—which in this and the former case happens oftener with the suffixes of the 1st and 2d person, than

with that of the 3d pers.—and even then the interposition of, etc.

D takes place frequently.]

Rem. Compare the use, in Heb. and Aram., of soul, bone, and body; and in Ḥethiopic, of head.

136. The complements which are coordinated with, or placed in apposition to, the subject or predicate, are called by the Arab grammarians sequentia, followers or apposites (sing. تابع), and the

word to which they are placed in apposition is called المَشْبُوع, that
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. a noble man, the noble Zêd (acc.), His glorious book; a square pedestal; a two handsome women; or a great treasures (acc.); or B or a firm mountains; or a noble tribe or family, 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 believing men. This is also applicable to the names of Arab tribes, as the noble Korêiṣ (comp. § 147). The collectives mentioned Vol. i. § 291, a, e may be joined to an adjective in the fem. sing. or in the plur. fem. (sanus or fractus) as pasturing sheep or goats; those mentioned Vol. i. § 292, a] to an adjective either in the sing. masc. (as the ring-necked doves; or in the sing. fem. (as worm-eaten and empty: or in the plur.

* [Exceptions are feminine, i.e. soft water; a hermaphrodite. For an exception to the agreement in number see § 100. D. G.]
A sanus fem., as *v*as̱qāt *very tall palm-trees*; or in the broken plural, as *saqāt al-tqal* *the heavy clouds*; *wurq* *the dusky white does*. A noun may have two or more adjectives connected with it; as *al-ridār al-ahmar* *the bright red star*; *bī ṣūr Allāh al-rāhīm* *in the name of God, the compassionate, the merciful*. Sometimes a substantive is used adjectively; as *bāri'ya bakhir* *a young woman* (who

B is) *a virgin* *a number of mosques*;

*it contains a number of horses and men*;

*and this is a usual custom of his*. This is especially the case with nomina verbi (*الصفعة* [*al-ṣafūta*]; see Vol. i. § 230, rem. c); as *la ilāha illa* *there are plenty of men with me*:

*and they love wealth C with a great love*;

*and ye are a band of more than a hundred*;

*a fasting man, a just woman, a number of people with whom one is pleased, a cleaving blow and a violent thrust and a burning shot*. Compare, in Hebrew, *Bālišet eitāl ābim* *many gardens,* *hūm* *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 Kēis say *riqāl aśsāa*; *riqāl saωā*; *riqāl sū*; instead of the usual *riqāl ašsāa*; *riqāl saωā*; *riqāl sū*; and a tradition has *al-κύριος* *a bad companion is to be compared to a blacksmith’s bellows* (Zamahsārī, Fāiķ i. 372 seq.; comp. the Gloss, to Ibn al-Fākīh s. v. *saωά*). D. G.]
§136] The Sentence & its Parts.—Appositives; the Adjective. 275

Rem. a. A noun in the dual or plural may, of course, be followed by two or more adjectives in the singular, if a contrast between the objects mentioned be intended: as

رأيت آل زيدين الکرم و البخيل
I saw the two Zeids, the liberal and the stingy;

ممرت بیچال طولی و قصر و رقعه
I passed by (three) men, (one) tall, (one) short, and (one) of middle size.

Rem. b. If an adjective in the dual be connected with two singular nouns, whose regents (عَمَلُ) are identical in meaning and government, it agrees with them in case; as

ذهب زیدان و ناطقر
ممرت بیچ و جرط على عمرو الکرمیین
رآيت کرمین
or

عمرو الکرمیین
or

الکرمیان
or

الکرمین
or

الکرتین
—If the two singular nouns be connected with only one regent, as subjects or objects, the same constructions of the adjective are admissible; e.g.

قامت زید و عمر الاعقاوان
رآيت زیدا و عمر الکرمیین
or

الکرمیان
or

المکرمین
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

ضرب زید عمرا الاعقاوان
خاصی زید عمر اعلاقیین
where the relation is different in respect of meaning (for Zeid alone is جاری and 'Amr alone is خاصی), but

ضرب والاعقاوان
خاصی والاعقاوین
where the relation is the same (for both Zeid and 'Amr are at once مخاصم and مخصوص).

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

میلان افروجیة
two European miles (میل masc.);

ملاصقة داراهما ممقاهیة الحیطان their two houses are
contiguous, the walls touching each other (Dar 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 (الفعط), when the latter is employed مَرْتَ بِيْنُ الْكِرْيَمَ as لْبَدْجَ وَالْدَمِّ وَالْشَّتِّيْرَ وَالْتَرْحَيْرُ or ٍالْحَبَيْتُ, supplying, in the case of the nominative, هو, 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 (ما الْأَبْيَامَةَ); as some (small) number or quantity: أَعْطَاكُمْ مَا أَفْرَكُوا give us some book (or other): سَجَدَ لَأَمْرِ مَا thou art come because of some matter (of importance); إنَّ اللَّهَ لَا يَسْتَحِيِّ أَنْ يَضْرِبَ مَثَلًا مَا بُعْوِضْ فِيَهَا 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): أَيِّ فَتْنَى مَا قَتَبْتُ بِئْنِي قُرُّهُ what a man! nearly equivalent to what a man to have been slain was he whom the Bēnū Kūreīm have slain! [Another mode of expressing the same idea is the use of هو (هو) مَا هو (هي) after a verbal noun, of مَا هو (هي) after an adjective or an equivalent expression such as مَائَلٌ إِلَى الْقَلْبَةٍ (§ 51, a), in the sense that a person or a thing possesses a quality in a certain degree, either between the two extremes, رَمْتُهُمَا إِلَى الْقَلْبَةَ (تَقْفِيلُ الْقَلْبَةَ), or in an indefinitely high degree. Instances of the former are: اَثْرُ الْلُّوْنِ إِلَى الْبَيْانِ مَا هوُ bright of colour, varying on white; إِلَى الْقَلْبَةٍ مَا هوُ rather few than many; أَسْوَدُ مَا هوُ blackish, etc.; of the latter: حَاجَةٌ مَا هوُ a very great need; حَيَاةٌ حَيِّيَةٌ مَا هوُ a very dangerous snake; إِلَى الْشَّمَالِ أَقْرَبُ مَا هُوُ much more to the north. (This use of
§ 136] The Sentence & its Parts.—Appositives; dem. pronouns.

... is not to be confounded with its use in such phrases as  
\[\text{ما هو َّ} \quad \text{he is in the way which ought to be pursued, sc.} \]
\[\text{ما هو َّ} \quad \text{or everybody knows what is the meaning of hand "praise".} \quad \text{D. G.} \]

(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 \text{زيد هذا} this king, lit. \text{this (person), the king} : \text{زيد هذا} Zêid, \text{this (person), i.e. this Zêid or Zêid here.} In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs \text{البِصُوف} that which is described, and the second \text{الصِّفة} 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 \text{هُؤلاء الْرَّجَال} this last is also applicable to the collectives, as \text{فِرْسَى هُؤلاء الْقُوم} and the names of Arab tribes, as \text{عَبَدُ هُؤلاء الْوَلَاد}.

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 \text{الْجُمْل} this man, seldom \text{الْجُمْل هذا}. 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 \text{زيد هذا} Zêid (see D above)*; \text{مَسْبُور} this (word) \text{يُدا} in the sense: \text{إِذن هُدُو} it is well known in grammar that this \text{الَّ} has the meaning of \text{مَا}'; \text{عِبَادُ هُؤلاء} these my servants or these servants of mine;

* If the proper name has the article, \text{هُدُو} may possibly precede, because it is to a certain extent a common noun defined by the article (see above); as \text{الْحُرَّ هُدُو}, \text{this َّلّ-Hârit}.  


A to this time or age of ours; this famous book of his. On the other hand, in such a phrase as the words are the predicate (الله تكره آية) and is a circumstantial accusative, this is the she-camel of God, (as) a sign unto you. [Likewise, in the saying the words must be considered as the predicate of this is (= see there is) Zeid standing at the door, in this is عُمَرُ بْنُ الْحَتَّابُ here is ‘Omar the son of el-Haṭṭāb girded with the sword, مَتَوَّسَحَا بِالسَّيفِ is the predicate, عُمَرُ بْنُ الْحَتَّابُ a circumstantial accusative. D. G.]

137. جَمِيعُ كُلُّ َ, totality, are often placed after the definite noun which they might govern in the genitive (§ 82, a, b), in which case a pronominal suffix is appended to them, referring to that noun; as الْمَنْسَبَاتُ جَمِيعًا, or the whole tribe; الْجُنُودُ جَمِيعًا, all men 

C (also § 82, b); الْقَبْلَةُ جَمِيعًا, or the whole tribe or family; الْجَمِيعُ عَامِمًا, the whole army; الْقَوْمُ عَامِمًا, the whole tribe or family. If the noun be indefinite, this construction is inadmissible, for the pronominal suffix, being by nature definite, cannot refer to any other than a definite noun. There is, however, one exception, namely, when the indefinite noun indicates a precise period of time; e.g. سَنَةُ كُلُّ َ a whole month; يَا لَيْتُ َ عَدَّةً حوَلُ َ خَالِدَ رَجُبُ a whole year; يَا لَيْتُ َ عَدَّةً حوَلُ َ خَالِدَ رَجُبُ O would that the number (of months) of a whole year were (all) Regeb! Words of a vague signification, such as مَدُةُ َ, time, a space of time, etc., cannot be thus construed.—After and its suffix we often find a second apposition, agreeing with the preceding substantive in gender, number and case, namely, the adjective جَمِيعُ, fem. جَمِيعٌ, plur. masc. جَمِيعَانِ, fem. (see Vol. i. § 309, a, b) جَمِيعٌ (the dual masc. جَمِيعْانِ, fem. جَمِيعٌ, plur. masc. جَمِيعٌ, fem. جَمِيعٌ, plur. masc. جَمِيعَانِ, fem. جَمِيعٌ, plur. masc. جَمِيعَانِ, fem.
and fem. are not admitted by the great majority of gram-arians); as  
and the angels all (without exception) prostrated themselves. Sometimes this word is used without

as verily I will lead them all astray; in that case I would pass all my time in
weeping (in rhyme for the pulley creaked a whole day.

Rem. a. Instead of using the pronominal suffix, the noun itself is occasionally repeated after

O thou most like of all men to the moon (in beauty), instead of

Rem. b. A peculiar use of as an appositive is exemplified by the phrases he is a true hero, he is a thorough scholar; thou art a real man. Similarly, according to ez-Zamahsari, this is a thorough scholar (toil, effort, pains; truth, reality, fact). [Comp. § 82, b, rem. footnote.]

Rem. c. To are sometimes appended other synonymous words, which form their fem. sing. and masc. and fem. plur. in the same way; viz. abzaz, abzaz, astagh. The usual sequence of these synonyms is exemplified in the phrase the entire army came; but the order of the last two may be inverted. They are scarcely ever used singly and without as the whole tribe, or people, came to me; O would that I were a sucking child, whom ed-Delfa (or she with the slender nose) would carry for a whole year;
they turned their backs upon us and protected themselves one and all by (seeking refuge from us behind) Ibn-No'mān ibn Zur'a.

[Rem. d. اجمع is also often connected with the noun to which it refers by means of the preposition as they came all of them, all together. Likewise عين (§ 139) and the words (properly a thong of untanned hide) and (a worn-out rope), as they take thou it all; جَاءَ الْقُوْمُ يَأْسُرُوهُ the people came altogether; دَفَعَ إِلَيْهِ الْشَّيْءَ يَوْمَهُ he gave him the thing altogether; أُنْبَكَ يَأْتِيَهُ يَوْمَهُ I have brought thee the thing altogether. Similar corroboratives (§ 139, rem. a) are given by Hamadānī in his Kitāb ʾel-ʾElfāz, Beyrout ed. p. 214. D. G.]

138. Like خُلَّان, fem. خَلَّان, both (§ 83), [Israel] a part] and نَصْفَ a half. They follow the noun to which they refer, and take the appropriate pronominal suffix; as إنَّ الْمَعَالِيَاتِ وَالْطُفْلَاتِ مَلَائِمَتًا I believe in the two natures of the Messiah and His two wills, both of them; جَآئِنُ ٱلْقُوْمُ أَمْنَتْ بِيَطَّرَعْتِي أَلْسَيْحَ وَمَشْيَانِيْهِ صُلُبَيْيُمَا the teacher and the physician, both of them; a part of the people came to me; الْجُيُوشُ نَصْفُهُ half the army.

Rem. خَلَّان is very rarely used in apposition to a feminine substantive, as نَفْسُك بِقَرْبِيَ الرِّزْقِينَ صَلِيبَانًا thou favourest (me) with the proximity of the two Zeinēbs, both of them.

139. نَفْس, soul, and عَين, 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 عَينُ ٱلْتَّوْهِبُ the star itself; عَينُ ٱلْتَّوْهِبُ degradation itself, utter degradation; نَفْسُ ٱلْفَوْزُونِ the star itself; هوَ عِبارَةٌ عَمَّا آتَىَ لَهُ الْنَّافِعُ this is an expression
The Sentence and its Parts.—Appositive;  

for that wherein the second (term) is identical with the first;  

A  

I have seen himself;  

the removing of ignorance  

from himself. But more generally they are used, like  

appositions, to a definite noun, and are followed by the appropriate  

pronominal suffix; as  

Zād himself came;  

Zānēb herself came;  

I saw Amr himself.  

If the noun be in the dual or plural, the plural forms and  

should be employed, as  

I saw the B  

two 'amīrs themselves;  

the vizirs themselves killed him;  

[these are thy dirhems themselves]. Some authorities  

admit in this case the use of the singular or the dual, as  

, or the two Zāids 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  

as  

the 'amīr came in person;  

and now they are choosing  

in person;  

the 'awāli (spear-shafts) are the  

spears themselves;  

he swears that unless he restores the women themselves, he will assuredly  

attack him;  

etc. after an indefinite noun means a certain, as  

.  

El-Awāṣim is the name of a district, there is no place of this name].  

Occasionally, too,  

is appended in the form of an adverbial  

accusative, or by means of the preposition  

, but without any suffix;  

as  

, this is the very person (or thing).—  

and  

may be put in direct apposition to a pronominal suffix in the  

accusative or genitive; as  


W. 11.
A. But if the pronominal suffix represent the agent, as in the verb, the insertion of a separate pronoun is a matter of necessity; as: 

القوم حضرُوا همُّ ذهبَ هوْ نفسُ انفسُمُ

The people were present themselves; 

قيمت أنت نفسك

thou thyself steadest up; 

قوموا أثير انفسكم

stand ye up yourselves (whereas we can say 

قوموا ستندم

stand up all of you).

Rem. a. The words جلال انجمع عامة جمعع جَثْل

and 

_FULL/NES

عَينَ نفس نصف جلِّتان

appositive, which the grammarians name (or التَّوْكِيدُ الْمُوَجَّحُ

التوئع, the strengthening or corroboration, and the corroborative, because they strengthen the idea of totality or of self, already contained in the مَّثْبِع, by the addition of their own. This class of appositives is designated by the special name of التَّوْكِيدُ الْعَيْنِيُّ

the corroborative in meaning, to distinguish it from التَّوْكِيدُ الْجَلِّيُّ

the verbal corroboration, which consists in the emphatic repetition (أَنتَ كِير أو أنتَ كِير) of the word itself; as in the verse

فأين إلى أين تجاهة يبغثني أتاك أتاك اللاثقوم أهبيس آهبيس

whether, whither can I escape with my mule? The pursuers are come up to thee, come up to thee; halt! halt! (اصحَبِس) in rhyme for أصحمِس).

So also in answers, yes, yes; لَآ، لَا no, no. If a word is governed by a preposition or other particle, both must be repeated; as 

في أدار مرت بك بيك

I passed by thee, by thee; 

إن زيدا إن زيدا

Zeid is in the house, in the house; 

قائم

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 

مررت بك أنت

I passed by thee, or by him; 

أكذِميتني أنا

thou didst shew kindness to me;

فانت أنت

thou sawest us; 

ثووأنت ثووأنت

thou stoodest up; [or by a
construction with باياك I saw thee (Vol. i. § 189)]. A only a poet could venture to say إن إن لزيم يحلم indeed, indeed the noble man is grave or sedate.

Rem. b. Besides the الظيد the Arab grammarians acknowledge three other classes of the description or descriptive word, qualificative, adjective; البديل, the substitution or permutative; and عطف الابن, the explanatory apposition.

(1) The صفية or may refer to the موضع صفية either directly (in which case it is a simple adjective), as جئت رجل حسن there came to me a handsome man; or indirectly, in virtue of a following word which is connected with it, as جاءت رجل حسن اخوته there came to me a man whose brother is handsome. In this latter case the adjective [called المسبب the connected] belongs, as a prefixed predicate, to the following noun [called السبب the connecting], which is its subject, and the two together form a صفية, or qualitative clause, of the preceding substantive, with which the adjective agrees in case only by attraction*; as رأيت رجلًا حسنًا اخوته I saw a man whose brother is handsome.

I saw a woman whose face is handsome,

مررت برجل كثير عدوته I passed by a man whose enemies are many.

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 singular; as مررت بامرأتني حسنًا أباوهما I passed by two women whose parents are handsome; مررت برجال حسنة وجوههم I passed by some men whose faces are handsome.

* [Also when the preceding substantive is only understood, as وَمَنَ الْعَمَّالِ (sc. أَلْقَارِئ) and from the tribes that are domiciled in نَهْد (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 رأيتُ جَرِيلًا كَرُمِيًا أَباوَهُ or رأيتُ زِيدًا حَسْنًا وَجهْهُ, I saw a man whose forefathers are noble. If the preceding noun be defined in any way, the adjective takes the article; as حَكَّى أَبُو الْفَتْوَى الْعَجْلِيِّ الْمُتَقَدِّمُ ذَكْرُهُ Abu ِل-فَطِيش الْعِلِّي, who has been mentioned before, narrates; جَاءَ الرَّجُلُ the man came, whose parents are excellent; جَاءَ يَسْوَعُ أَباوَهُ *الْمُلْكُ أَكَامَةُ طَبيعُهُ the kings who have been mentioned before; فِوْعِلَ الْلَّمِيْسَةُ قَوْمُهُ اللَّه وَإِلَيَّ لَوْ ظَهَرَ بِالجَلَّالِ *خَبَرُ مُبَتَدِّأٍ and 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 شَيْءُ الْفَعْلِ, that which is like the verb.

B  Consequently رَجُلٌ حَسْنٌ هوُنَّ أَخْوَهُ رَجُلٌ حَسْنٌ is with them = مُرَتْ بِرَجُلٍ حَسْنِ أَخْوَهُ مُرَتْ بِرَجُلٍ حَسْنِ أَخْوَهُ, where another agent is expressed, is = مُرَتْ بِرَجُلٍ حَسْنِ أَخْوَهُ مُرَتْ بِرَجُلٍ حَسْنِ أَخْوَهُ; and so with the rest: مُرَتْ بِرَجُلٍ حَسْنِ أَخْوَهُ مُرَتْ بِرَجُلٍ حَسْنِ أَخْوَهُ. Consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive, as مُرَتْ بِرَجُلٍ حَسْنِ أَخْوَهُ حَسْنٍ, etc. In such cases the seemingly nominal sentence is in reality a verbal sentence, serving as صِفَةٌ to the preceding substantive. On the other hand, if the substantive precedes the adjective, as in جَاءَ الْعَجْلِيُّ رَجُلٌ أَباوَهُ حَسْنٌ, the second substantive and the adjective which follows it form together a really nominal sentence, of which the substantive is the خَبَرُ and the adjective the مُبَتَدِّأٌ; and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive, as مُرَتْ بِرَجُلٍ حَسْنِ أَخْوَهُ حَسْنٍ, etc.

(2) The بَدَّلُ, or permutative, is of four kinds. (a) بَدَّلُ الْأَنْكِلْيَ (B)
the substitution of the whole for the whole; as

Omar, thy brother, came to me;

the people of the city came to me, great and small;

to a straight path, the path of God;

We will seize and drag (him) by the forelock, a lying, sinful forelock;

A noun may be substituted for the suffix pronouns of the 3d pers., as

visit him, Halid, B

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

(which) may be a festival for us, for the first of us and the last of us. We cannot say

woe to me, the poor! In such cases as those who regard not as a but as a (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, footnote).]—

the substitution of the part for the whole; as

I ate the loaf, the third part of it, or I ate a third of the loaf; he threatened me, my foot, with the prison and fetters. (c) the comprehensive substitution, i.e. the permutative which indicates a quality or circumstance

* [In the former case we ought either to write as predicate of the emphatic ان (§ 130), or to use the accusative of specification (§ 35, b, δ), which must be used in the latter case.]
possessed by or included in the preceding substantive; as
Zeid's learning filled me with surprise; thy speech filled me with surprise; thou hast not found my understanding lost (or thrown away); and she called to mind the coldness of the water of Taktud; they will question thee about fighting in the sacred mouth, lit. about the sacred month, (about) fighting in it. (d) The fourth case is where the permutative (بديل) is wholly different from the word for which it is substituted (بديل المزاح). It is of two sorts: (a) the permutative of retraction (from أصر, to turn away from), or the substitution of a new opinion, something one would like to substitute for the original statement; as, for instance, when one says I ate bread, but then, preferring to state that he had eaten meat, adds the word (أكلت خيرا لحمًا) لحما. Here, to use the words of the grammarians, the mébûn is designed as well as the tabî; and this is what distinguishes it from (β) the permutative of error and forgetfulness, in which the word is uttered merely by mistake, and the correct word immediately substituted for it; as when one says I passed by a dog, (I meant to say) a horse. The (بديل الإضراب) is equivalent to the use of the particle (أكلت خيرا بُل لحَيَا) بُل. (3) The or explicative apposition is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as جاوني أخوك زيد thy brother Zeid came to me; أقسم بإله أنَّ حَفْصَ عُمر he shall be given to drink water, watery humour (or matter);
§ 140. *The Sentence and its Parts.—Verbal Appositives.* 287

(whence) is lighted with (the oil of) a blessed tree, an olive. A

This apposition is equivalent to the use of وَهُوُ, etc. (e.g. جَانِٰ: أُحْوَٰكُ وَهُوُ رَيْدُ), and, being asyndetic, is opposed to the عَطْفُ النَّسَقِ, or connection of sequence, which takes place by means of connective particles, such as وَوَ, أَمُّ, أَمْرُ, and, and. [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 بَدْلُ, as مَنْ يَفْعَلُ ذَلِكَ يُقَلِّنَ أَثَامًا يَضَاعِفُ لَهُ الْعَذَابُ أَنْكِلَ مِنْ أَنْكِلِ, whosoever doeth this, shall find a recompense of sin—his chastisement shall be doubled; مَتِينَ تَأُتُّنَا طَلِيمًا يُنَادِيُّهُمْ فَيُدَيْرِنَا تَجِدُ حَطَٰبًا جَزَّالا when thou comest to us—visitest us in our country—thou shalt find firewood in abundance; or by the مَنْ يَصُلُ إِلَيْنَا, بَدْلُ الْإِشْتِمَالِ, يُسَتَّعِينُ يُنَادِنُ whover comes to us (and) asks help of us, is helped.

Rem. d. The word to which a مَوْجَدُ, that which is strengthened or corroborated; مَعْطَوُفُ, the qualified or described; that which has a بَدْلُ after it, بَدْلُ الْمَبْتَطُوفِ عَلَيْهِ the word to which (an explanatory word) is attached (by means of a virtual conjunction).

Rem. e. In phrases like تَقَانَلُوا بِعَضْرٍ لِبَعْضٍ, they fought with one another, the words بِعَضْرٍ لِبَعْضٍ are a permutative of the agent D بَعْضٍ لِبَعْضٍ, contained in the verb تَقَانَلُوا, and serve to strengthen the idea of reciprocity belonging to that verbal form. The لَامُ لِنَفْوَيَةِ الْعَامِلِ, which supplies the place of the accusative, is dependent upon لِبَعْضٍ, they fought with, contained in تَقَانَلُوا.

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 قام سجد الله he arose (and) prostrated himself before him, فأرسل أعلم بذلك أباً he then sent (and) informed his father of this, وعادت الفتنة وفعتت and disturbances broke out again; or (b) the second modifies the first, as سجد أطلى he continued long prostrate, غنى أحسن he sang well. In both cases the older and more elegant form of expression is to insert the conjunction قام فسجد الله ف، سجد فأطلى if the first of the two verbs be a perfect, the second must be so likewise, for the imperfect would قام فأطلى misit nuntiaturus, he sent to inform. If both verbs are in the imperfect, the second may either be an apposition قام فأطلى جال مقدّر as فيرسل يعلِٰبر he sends (and) informs, or mittit nuntiaturus, he sends to inform*.

B Rem. The later Arabic construction, without the conjunction, is very common in Syriac, e.g. فَأَجِدَأَمْهُ he sent (and) seized him, فَأَجِدَأَمْهُ they rebuilt; and also occurs in Hebrew, e.g. نَحَالَاتَهُ لَأَتَبَلِّ البِنَاءَ, 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. (a) If it immediately follows the verb, the verb must be * [In this case also the conjunction فَ may be inserted, as أَغَدُرُ فَأَخْذُهُ I will come to take it, Tab. i. 1526, l. 13. D. G.]
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Put in the fem. sing.; as قالت أُمَّة الزَّغَرِيز Hind came, the A wife of إِلَ-أَذِيز 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 حضر أُمَّة القاضي أُمَّة سُوُءة a woman came before the judge; لُقي وقد الأحَيْطُل أُمَّة سُوُءة a bad mother gave birth to that poor إِلَ-أَذِيز; إن أمَّة غَرَّة مَنْدَنّ واحدَة a man, whom one of you (women) has deceived. [As to the collectives mentioned Vol. i. § 290, a, ε, see § 145.]

Rem. a. The form of expression قال فلَانَة 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 ما جَآَتْ مِنْ أُمَّة إِنْ no woman came, كيف قُدْ مَضَتْ مِنْ لِبْنَة 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 كَسَرَ الْثُّمَّنْة the sun rose, طَلَعَ الْثُّمَّنْة the brick was broken, rather than كَسَرَ الْثُّمَّنْة طَلَعَ الْثُّمَّنْة. In the following examples the verb is masculine: فَبَنَّوْا كَبْيَفُ طَيْنٍ عَاطِيَة الْدِّينَ and see what was the end of those who preceded them; لَيْلَة يَكُونُ لِلَّدِينِ عَلَيْكُمْ حُجَةُ that the people may not have any pretext against you; وَلَوْ كَفْنَتْ مَوْعِظَةً مِنْ رَبِّي and whosoever receives an D admonition from his Lord: وَلَوْ كَفْنَتْ مَوْعِظَةً even if there be in them poverty or straitness.

(c) If the feminine subject be separated from the verb by the particle إلا, the verb is put in the masculine; as مَا رَّبِّي إِلا فَتَأْتَ أَبْنِ آلِ اَلْعَالَهُ no one was innocent except the maidservant of 'Ibnu l-Ahā w. 11.
A (i.e. مَّا رَّكَّزَ أَحَدٌ). The feminine is, however, admissible, especially in poetry, as in the above example. (i.e. فَتَاةُ مَّا رَّكَّزَ الخُمْصُ).

(d) The verbs يَبْسُغُ and يَتَعْمَرُ (Vol. i. § 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as نَتَعْمَرُ الْمُرْأَةُ رَبِّي. Zêinîb is an excellent woman!

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 قالَ أَلْمُومُسْوُنَ the believers said; جاءَ ذَاتُ يُومٍ رَجَالٍ مِنْ مَكَّة. there came one day (some) men from مِكَّة; أَنْبُوحُ كَسِيَّةٌ أمَنَّ السَّفَاحُ. shall we believe as fools have believed?

But what is the narrators say; وَمَا ذَا تَبْتَغُى الْشَّعْرَاةُ مَنِيَ قالَتْ الْأَرْوَاهُ that the believers said; there came one day (some) men from مِكَّة; أَنْبُوحُ كَسِيَّةٌ أمَنَّ السَّفَاحُ. shall we believe as fools have believed?

It pray that the poet want of me? فقدَ طَبَقَتْ رَسُلُ 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 trähenen röt; uns hazzet liute unde lant.

Rem. b. بُنْوَنُ, sons (pl. of ابنُ), 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 fem. sing. This remark applies, however, to بُنْوَنُ only when it is used to denote a family or tribe (compare § 147); as قالَتْ بَنُو إِسْرَائِيلَ the Bênû 'Isrâ'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 ثمَّ قَسَّسَ قُلْبَيْكُمْ مِنْ بَعْضِ ذَلِكَ then, after this, your hearts became hard (from قِلْبُ, masc.) 

when the tents are (set up) at Dû Toliûh (from جِمَآهُ, fem.). See § 143.
§ 146. Sentence and its Parts.—Concord of Predicate & Subject.

Rem. The remark made in § 142, e, regarding the particle אָלֶּא, and nothing remained but the low rugged ridges of hills (from סִנְעָה, fem.), where a prose writer would have said מַהוּ בֵּֽיָּֽהּ and the Jews say, The Christians stand upon nothing (have no foundation for their belief); asserting that the article is decisive to be preferred, if the subject be feminine; as I saw myself (in a dream) carrying upon my head (some) bread, of which the birds were eating.

145. If the subject be a collective of the class mentioned in Vol. i. § 290, a, e, like זַעִיר, sheep or goats, עִנָּר, 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 מַעַלְּה יִסְּבוּ הֹלְךָ הַנְּסָּרִי The Christians stand upon nothing (have no foundation for their belief); because of what their hands have written; and my daughters lamented their misery; because its signs have already appeared; (some) women in the city said; had it not been for these two, their women would have been taken prisoners; but such instances as إذָא ֚֜בְּסִי הָלְבָּֽומִֽיָּתְּוִֽֽוַּ֣֝אִ֗יִּ֖֣אֹ֧֣֖וֹ הּ֣֖וֹ הָ֖֣וֹ הָ֣֚וֹ הָ֣֚וֹ הָ֣֚וֹ הָ֣֚וֹ הָ֣֚וֹ הָ֣֚וֹ הָ֣֚וֹ הָ֣֚וֹ הָ֣֚וֹ הָ֣֚וֹ Howsa. 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. 

أُتِجَبَعَتْ عَقِيلٌ وَقَشِيرٌ

وَتَشَاكَوْا مَا يَلَّا حَفْيَهُ مِنْ سَيْفِ الدُّولَةِ (the tribes of) 'Okail and Koseir assembled and complained to one another of what was being done to them by Seifu '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 

بَرَّحَ عَلَيْهِ الْصَّبَادُونَ فَتَأَبَرَ مَنْهُ فَأَمَّا وَهُوَ فِي النَّسَلِ فَلَمْ يُدْرِجَهُ

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.);

يَسَّاجُ لَهُ أَلْبَامَارَوْنَ حَسَبًا يَسَّاجُونَ لَبْوَاتٍ أَلْحَمَاءِ those parting are moved (sing.) by it as they are moved (plur.) by the mournful cooing of C doves; 

كَانَ فِيهِ قَبْطَ يُعَرَٰفُ بِقَبْطِ الْبَيْوَاةِ there was (masc.) upon it a cupola, known (fem.) by (the name of) the cupola of the air; 

وَبِمَعَارَةَ الْحَيْضَرِ يَتَرِكُ الزَّوْارُ أَسْبَابَهُمْ وَيْصَدُّوْنَ مَيْلَيْنٍ إِلَى أَعْلَى النَّجْبِ and the pilgrims leave (sing.) their baggage at the cave of el-Hidr, and ascend (plur., being a plur. fract. denoting rational beings) two miles to the top of the mountain;

جُرِّدَ الْمَلَائِكَةُ يَتَعَافَبوُنَ فِيَمُودُ God has angels who watch over you in turn (plur., for the same reason as in D the last example);

فَجَالُ الْصَّوْارَ وَأَلْقِيَنَ بَقْرَهُ and the herd wheeled (masc.) and guarded (their rear) with an old buck (fem., because, with the exception of the single buck, the rest of the herd were does);

فَأَبْرَزَ مِنْهُ وَقَعَٰعًا فَدْ خَتِبُنَ بِأَلْوَانِ الأَصَابِعَ and he took out of it scraps of paper written with (ink of) various colours (where 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
once on a time (some) dogs found the skin of a beast of prey; A
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 (§ 111). The same
rule applies to the pronouns that refer to them, which in the B
former case are هَنَّ, in the latter هُنَّ. (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: ودَخَلُ مَعَهُ الْسِّجْنُ قَبْيَانَ and two
young men went into the prison along with him; لَبَّا تَنَافَعَى الرِّجَالَاَيَn
after the two men disputed with one another about me; بَعْدُ مَا ثَقَانُ
بَينَنَا مِنْ الأَمْرِ مَا لَا يَقْعَدُ الْأَخْوَانُ after something had taken place
between us, which brother and sister do not do; وَلَا بُلْبُتُ الْعُسْرَانَ
يَوْمَ وَلَيْلَةٍ إِذَا طَلَبَاً أَنْ يُدْرِكَاً مَا تَبْيِيمًا the two times, day and night,
when they seek (to effect anything), are never long in attaining what
they aim at; وَسَهَرَتُ يَدَاهُ وَعَضْدَاهُ وَرِجَالِهُ and his hands and arms
and feet were pierced with nails; شَبِيَةٌ بِمِنْ قُطَعَتْ قُدْمَاهُ like one
whose feet are cut off; لَوْ كَانَ بَدَرُ حَاضِرًا وَأَبُن حَمَلُ مَا قَطَعْتْ كَفَاكِ D
had Bâdr been present and 'Ibn Hamêl, thy hands and sister had not have
been branded (in rhyme for حَمَلُ; حَمَلُ)(compare, in
may his eyes never cease from constant weeping; خِذْ مِنْ شَارِبَكَ حَتَّى
تَبْدَعَ شَفَاكَ وَمِنْ نُوَّلَكَ حَتَّى تَبْدَعَ عَقِبَاكَ cut your moustache till your
lips can be seen, and your dress till your heels can be seen
(§ 149) Sentence and its Parts.—Concord of Predicate & Subject. 293
A Hebrew, Micah iv. 11, and thus these two words (viz. לַחְבֵּדָה and לַחְבֵּדָה) 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 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

B 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 وقد أسِلَأْتُ مَعَ يُحيِمُرَٰمَأَهُ عَن دُهَا (حُمِيِمُرَٰمَأَهُ حُمِيِمُرَٰمَأَهُ) his eyes were red; رأَنَّ الَّذينَ أَمَّةً أَلِسَ لَأَجَ بِعَارِضَيِهِ his hands threw or shot; the women saw the white hairs which glittered in my whiskers; يَلَوَ‌َّمُونِي فِي أَوْضَاعٍ إِنَّ خَبِيلٌ أَهْلِي my family abuse me for the purchase of the palm-trees; نَصْرُوكَ قَوْمِي فَأَعْتَرَزْتْ بِتَحْرُٰمٍ my people aided thee, and thou becamest powerful through their aid. The phrase اَّتْلَوْنِي الْبَراَغِيَتُ 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 Têiyî].

150. If the preceding verb has several subjects, it may be put in the plural, as چَنَّا أَنَا وَأَنتَ thou and I are come; or it may agree in number and gender with the nearest subject, as وَيُبْنُوُ حُزُورَ وَبَنُوُهُ and Aaron and his sons shall lay their hands upon his head; تَكَلَّمَتْ مَرَّتَينَ وَهُورَٰنَ فِي مُوسِى Miriam and Aaron spoke about Moses.—If the subjects precede, and are either three or more
§151. The verb frequently agrees in respect of gender, not with the grammatical subject, but with its complement (the genitive annexed to it), which is the logical subject; as

even though every sign should come (be shown) unto them;  

\( \text{كُلُّ نَفْسٍ مَّا عَيْلتُ مِنْ خَبِيرٍ مُحَضَّرًا} \)

on the day (when) every soul shall find the good it has done present (along with itself before God);  

\( \text{فُطِعَتْ بَعْضُ حُسَيْنَىْ أَعْضاَيْيِ} \)

all my limbs were relaxed;  

\( \text{أَصَابَهُ} \)

some of his fingers were cut off;  

\( \text{فَتَقَدَّمَ مِنْهُ بَعْضًا بَعْضًا} \)

some of them ransom themselves from him with others (by giving up D others to him);  

\( \text{إِذَا بَعْضُ الْبَيْنِينَ تُعَلِّقُنَا} \)

when some years shall have gnawed at us;  

\( \text{حُنِّيَّةُ خُيْرَ أَمْتَةٍ أَخْرِجْتِ لِلَّنَاسِ} \)

ye are the best people that has been brought forth (created) for mankind;  

\( \text{سَيِّئُونَ حَسٍّ أَهْتَرَتْ} \)

they walked as spears wave, the tops of which are bent by the passing of gentle breezes:  

\( \text{إِنَّاُ أَعْلَقُ} \)
A. 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 غير يغيب بعض جمعين غليل (see § 82).

[Rem. The verb sometimes agrees with a subject that is to be supplied from the context, as قَبَلَتْ رَسُولُ اللَّهِ this (threatening) reached the Apostle of God; قَوَّرَتْ فِي this (saying) remained in the mind of عَرْسَة َالنَّمَّ تَفْقِي وَحَفْظًا and he kept it in memory. Comp. the phrase ما حَكَان لِيُحْبِيَّهُمَا اللَّهُ 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 تَعِيُّ النَّفَسُ وَالْعَيْنُ نَاظِرةً the hearts are blind, whilst the eyes are seeing. This latter remark applies also to the names of the Arab tribes (see § 147); as وَبَنَى عَبْسُ يُومُدَّ and the بَنُّهُ إبْنِ َمُحْصَّةَ and the Benu 'Abs were at that time dwelling among the Benu 'Amir '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 حَلْلَ اللَّهُ قَانُونُ all are obeying him. Similarly, when a
A verb is placed after a collective subject (see § 148); as but the greatest part of mankind are thankless:

فَرَيقٌ مِّنْهُمْ يَحْسَبُونَ النَّاسَ

let the Turks alone as long as they let you alone:

لَتَنَّ جَهَنْمُ هُدُوَّا لَكَوْا

because his army had perished].

(d) The predicate frequently agrees in gender, not with the grammatical subject, which is the logical B subject (see § 151); as every soul shall taste of death:

خَلَّ إِذْنَ أَذْنُ أَذْنُ

the committing of crimes is held laudable by them. [Less frequent are such expressions as every ear is hearing, and every eye seeing.]

[Rem. In the words of the Prophet أَلَا إِنَّ خَلَّ دُمَّ وَمَال لا verily, whatever claims of blood, money or privilege there existed in the time of Ignorance, are under these my feet, i.e. are abolished by me, the fem. form of and (replaced in Ibn Hišām 821, 1. 6 and 1642, 1. 9 by ), is to be explained by having the sense of totality, just as in the verse of Gamīl إنّ الزِّبَارَةُ بِلْحَبِيبِ بِسِيرُ verily the visiting is easy for the loving one, the predicate has been put in the masc. gender according to the sense فَانّ الزِّبَارَةُ أَوْدَى بِهَا and if thou ask me about my locks, lo! the vicissitudes of time have taken them away, the verb agrees, not with the but with its equivalent. In the words of the tradition (Zamahšārī, Fāïk, ii. 490) death on the path of God is purifying (from the filth of sin), the predicate is according to some interpreters fem., because has the meaning of a practice is to be understood. Neither explication is necessary.

w. 11.
for the nomina actionis are of both genders (Vol. i. § 292, d). Other examples are Tab. i. 2185, l. 9 seq. and fasting makes weak and feeble; Lēbid, Mu‘all. 33 and it was his wont, to let her precede, when she drew back, where also some interpreters say that the predicate agrees with this is only an advancing and a retreating (comp. e). D. G.]

(e) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plnr. 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 this is an admonition (Germ. dies ist eine Erinnerung, Fr. ceci est un avertissement); but to say (Kor‘ān vi. 23 according to some readers); and it has become a custom of mine with the Arabs (“El-Mubarrad, 279, l. 4 with the variant § 170), as after the interrogative pronouns who was thy mother? thy want? see other examples in my note on “El-Mubarrad ii. 108. This is also the case and (§ 170), as this is a thousand dirhems, is explained by the grammarians as standing for [The word in the expression *this is a thousand dirhems*, is explained by the grammarians as standing for *هَذَا الْدِّرَاهْمَٖ,*]
§ 154  Negative and Prohibitive Sentences.

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: يَأْتِي أَبِيَّتُ الْعَنُوُنُ إِنَّكَ I have heard, mayest thou avoid imprecation! that thou hast blamed me, and because of this I am anxious and distressed; وَكَانَتْ أَيَاًاَهُ and so indeed did it happen (Tab. i. 2951, l. 1); فَعَلْتُهُمَا ye have done it, it is your fault (Tab. i. 2755, l. 12); قَدْ جَعَلُوهَا حَسْبِيَةْ they have made it to be treachery, such as was committed against 'El-Hosein. This is applicable also to the ضَمِيرُ الْشَّانِ or الضَّمِّيْرُ the subject, 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 فَإِنَّكَ لَا تَعْمَى الْأَبْصَارُ 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. لا نَافِيْةٍ أَلِينْ § 39), the object, the حال 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 لا يُكَرِّمُ أَلِينَ the liberal man does not respect the niggardly; ما هذا بَشْرَا this is not a human being (see § 42, rem. d); ما قال هذا 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 جاء زيد لا ضَاحِكَا ولا بَاشِيًا زَيْدُ 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 رأيتِ زيدًا لَا عُمِّرًا.
I have seen Zêid, 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 ﺛَمَّ, 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 ﻻ ﺟَدَّتَ ﻻ ﻟَمْ ﻻ ﻟَمْ ﻻ ﻟَمْ ﻻ ﻟَمْ ﻻ 
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 ﺛَمَّ is repeated twice or oftener in clauses connected by ﻻ, in which case it may be translated by the perfect or the past (§ 1, a and b), as ﻻ ﺷَدَّتَ ﻻ ﺷَدَّتَ ﻻ ﺷَدَّتَ ﻻ ﺷَدَّتَ ﻻ 
he has neither believed nor prayed, or he neither believed nor prayed; or (b) when ﺛَمَّ is connected by ﻻ with a preceding negative, such as ﻻ ﻥَيَرْ، ﻻ ﻥَيَرْ، ﻻ ﻥَيَرْ، ﻻ ﻥَيَرْ، ﻻ ﻥَيَرْ، ﻻ ﻥَيَرْ، ﻻ ﻥَيَرْ، ﻻ ﻥَيَرْ
and merely carries on the negation of something past (see § 1, e, rem. a, and § 160)*.

156. The particle ﻻ (a contraction of ﻻ ﻓَأَنَ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ 
which is construed with the subjunctive of the imperfect (§§ 11 and 15, a, a), is a very strong negation of the future, not at all, never; as ﻻ ﺟَدَّتُ ﻻ ﺷَدَّتُ ﻻ ﺷَدَّتُ ﻻ ﺷَدَّتُ 
and if ye do not do it—and ye will never do it—then dread the fire (of hell).

D Rem. On ﻻ and ﻻ see §§ 12 and 18.

157. The particle ﻻ, when joined to the perfect, denies the past; when joined to the imperfect, the present (see § 8, e, rem. a).

158. The particle ﻻ [Vol. i. § 362, f] is often found with negative force, in verbal as well as in nominal sentences (see § 42, rem. c), and that before both the perfect and the indicative of the

* [Comp. § 1, e, rem. b.]
imperfect. For example: judgement belongs to God alone (lit. is not except to God); the unbelievers are in utter deception (lit. are not except in deception); it is for Him alone to reward me, who has created me; then they will come unto thee, swearing by God (and saying), We intended nothing but doing good; 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); and verily they will swear, We meant only what is best; they merely follow their own fancy. In elevated prose style, as well as in poetry, the negative is often prefixed to this but her pains were (all) of no avail; C only one shoulder of his touches the ground; thou hast never seen (any) like them among men (in rhyme for thou hast never done a thing which thou didst not like.

Rem. a. This (called by the grammarians the negative 'in) is not to be confounded with the conditional particle of the same sound (the conditional 'in): for (a) it admits 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 (§ 42, rem. e); and (e) it is joined, as a corroborative, to. It seems rather to be connected with the Hebrew negative and occurs itself in that language in the form ٧٩٧.

[Rem. b. 'Abū Zèid, Nawādir, 60 seq. gives an instance of ٨٧٠]
being prefixed to نَّمَٰا instead of مَا, apparently because a relative precedes. D. G.]

§ 159. The verb لَيْسَ (Vol. i. § 182) is used (a) as the negative sometimes of لَيْسُ لِصَحِيحِ الْعَقُلِ وَلَا بِلَدِنِ عُذْرٍ (§ 41), e.g. لَيْسَ حَكَانُ التَّآمَةُ for him who is healthy in mind and body, there is no excuse for neglecting the acquisition of knowledge; at other times of لَيْسَ بِعَالِمٍ, لَيْسَ عَالِمًا, or لَيْسَ بِعَالِمٍ, he is not learned.

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 لَوْلَا, to deny some part of the sentence to which it is prefixed; e.g. لَيْسَ لِبَيْدًا خُلْقَتْ وَلَا أَمْرُ, thou wast not created for this, nor bidden to do this; لَيْسَ خُلْقَ مَا فَاتْ يَدْرُك, nothing that has escaped us can be overtaken.

C (an opportunity once lost never recurs); إِنَّمَا بِجْرَى الْفَتْنَى لَيْسُ الْجَمَالُ, it is only the man that makes a return, not the camel (الْجَمَالُ in rhyme for الْعَقُل). لَيْسَ قَدْ نُوْيْتَ أَنْ تُعْتَقَبَ, hast thou not formed the intention of setting me free? In connection with an imperfect, it expresses a strongly denied present or future; as لَسْتُ أَقْصَدُ الْحَرْبَ, لَسْتُ أَقْصَدُ الْحَرْبَ, I do not intend to make war (upon you), but لَسْتُ تَنَالُ آنِزَّ حَتَّى نَذَلَا, I am come to destroy the Ka'ba; لَسْتُ تَنَالُ آنِزَّ حَتَّى نَذَلَا, you will

D never attain greatness till you humble it (your spirit); فَلِيْسَ تَدْخُلْ, فَلِيْسَ تَدْخُلْ, you will never attain greatness till you humble it (your spirit); لَيْسَ تَرْجَحِي لْفَائِدَةِ, لَيْسَ تَرْجَحِي لْفَائِدَةِ, for the fire (of hell) is never entered after (one has been a dweller in) Paradise; لَيْسَ تَرْجَحِي لْفَائِدَةِ, لَيْسَ تَرْجَحِي لْفَائِدَةِ, so as to express the negative imperfect of that verb; as لَسْتُ أَنَّى صَلْحُ لَيْسُ بِالْطَّوِيلِ وَلَا بِالْقَصِيرِ, the Prophet was neither of high nor low stature.
§ 160. When to a clause containing one of the negative particles أَلْلَّهُ ﺃَوَّلَادُهُ, أَلْلَّهُ ﺃَوَّلَادُهُ, أَلْلَّهُ ﺃَوَّلَادُهُ, أَلْلَّهُ ﺃَوَّلَادُهُ, or the negative verb لَيْسَ, لَيْسَ, لَيْسَ, لَيْسَ, there is appended, by means of the conjunction وَ, another dependent clause, then, in place of repeating the particular negative of the former clause, the general negative لَنْ is used, because the special kind of negation has already been sufficiently made known. For example:

لاِ أَوَّلَادُهُ مِنَ اللَّهِ شَيْءًا neither their goods nor their children shall avail them aught against God; لَوْلَا قُرْنَ يَهٍ إِلَّا مَوْتٍ بَاطِلٍ he saw that this body was not created for him in jest, nor connected with him for any vain purpose; لَمْ تَبْنَى عَلَيْهِ مَشْبَل في النَّارِ إِلَّا تَبْنَى وَلَا مَعْلُوقٍ إِلَّا مَيْسُوحٍ لَوْلَا عَابِضٍ إِلَّا أَتَصْحُ there remained for him no difficulty in the (divine) law which did not become clear, and nothing sealed up which was not opened, and nothing obscure which was not made plain; لَسْتَ أُعْيَى بِالْقُلُوبِ قَلْبُ الْجَسَرِ I understand by the (term) heart neither the corporeal heart nor the spirit which dwells in its cavity. [Comp. § 180.] If, however, the second clause be conceived as independent of the first, and the connection be merely an external one, the particular negative is repeated; as هَلْ هُوَ أَمْرُ لَنْ يَزَلُّ مُوقُودًا فِي هَا سَلَفَ وَلَمْ يَبْقِيَ الْعَدُوُّ بَوْجَهُ مِنَ الْوَجُوهِ is it a thing which has never ceased existing during the past, and which a period of non-existence has never in any way preceded? [But if the connected words have not the character of a dependent negative clause, but that of a simple continuation of the preceding part of the sentence, only the conjunction is used, as ما جَزَعَنا إِذْ وَلَوْا وَإِذْ تَنْتَفَقُ الْصَّلَاةُ we did not despair, when they fled and when the fire (of war) burned; لَّا تَنْبَحَانِ يَغُدُّ رَفَقًا do not keep food for to-morrow and the day after to-morrow.]

Rem. a. When دُونَ, بَلْ, غَيْرِ, etc. (see § 56, rem. c) require to be repeated, their place is supplied by لَنْ, which is followed by the
Part Third.—Syntax.

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A genitive governed by ً بُعْرُ etc.; as ً بُعْرُ مُعَقُّلَةُ and he slaughtered them without their being shut up or bound; ً بُعْرُ this is neither strange nor wonderful (see § 82, d, rem. a); ً بُعْرُ without honour or shame; دون ً بُعْرُ without ً بُعْرُ without cowardice or fear.

Rem. b. ً بُعْرُ is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by even; as ً بُعْرُ but I do not see that there has come out even a single one of them.

161. In oaths and asseverations ً بُعْرُ is followed by the perfect with the signification of our future (see § 1, e); as ً بُعْرُ by God, I will not disobey my Lord; ً بُعْرُ by God, I will not open this door; ً بُعْرُ 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 ً بُعْرُ mayest thou never see (suffer) evil! ً بُعْرُ 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 ً بُعْرُ with the subjunctive, the negative ً بُعْرُ is sometimes inserted after ً بُعْرُ (الاً or ان) without affecting the meaning (see § 15, a, a); as ً بُعْرُ what prevented thee from worshipping (him)? ً بُعْرُ what hindered thee, when

* [ً بُعْرُ in this sense is of rare occurrence. The old expression ً بُعْرُ. In the Chrestom. of Kosegarten, p. 16, l. 12 seq. we must read with Dozy ً بُعْرُ would that I had never come to life! D. G.]
Negative and Prohibitive Sentences.

§ 162] thou sawest that they had gone astray, from following me? A

and if ye are afraid of being unjust towards the orphans (but if we read \( \text{الَّذِي} \) is no longer redundant: \( \text{أَلَّا} \) 

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 exclamation 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:

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:

قالَت آيَة: 

على هايلك وأسأل نآئحة ما لبا 

and so I swear, I will never mourn for one dying, nor ask a mourner what ails her;

فَلَقَتْ بَيْضَينَ آنِة 

أَمْرُ قَاعِدًا 

and I said, By God I swear, I will not cease sitting (see § 42, rem. b); and in the Korān, by C

God, thou wilt never cease thinking of, or speaking of, Joseph.

Conversely, in the Korān:

فلَأَقْسِمُ بِمَواقع النَّجومَ وَإِنَّهُ لَقَسِمُ لَوْ تَعَلُّبْنَ عَظِيمَ 

and I swear by the places where the stars set, and verily that is a great oath, if ye (only) knew (it):

لاَ أَقْسِمُ بِيُومٍ الْقَبْيِمَة 

I swear by the day of the Resurrection:

لاَ أَقْسِمُ بِهِدَا الْبَلَدِ 

by this town. [As to the latter case, many interpreters say that \( \) is the denial of a preceding objection that is to be supplied, so that D 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 (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 لَأَمْتُ يَا عَمَّرُ (14) 

أَنْرُكِدَ كَأَنْتَرَأْ: 

and if my life be spared, O Amr! I will not cease to w. II.

39
A seek vengeance for thy blood, and in that of Abū Nowās (Tab. iii. 705, l. 1) 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 § 12, 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 فَقَالَواْ تَحْشَى عَلَيْنَا مِنْ نَفْسِكَ شَيْءًا أوْ أُمَّ رَأَجِلًا اَلْعَمْلُ مَا أَدْرَىٰ وَإِنْ قُسًتُ ذَا رَأْيًا يُسِعُ رَمَيْنَ الْجُمُهُرُ أَهَمُّ بَيْنَهُمَا. is it better to cast the stones (one of the ceremonies of the pilgrimage to Mekka) riding or on foot? I am knowing, (whether) they pelted the Ġamārāt (see the last example) with seven (pebbles) or with eight: I do not know whether it comes from roḥtu or from ʿaraḥtu. 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 لَا, which may be prefixed to the word إنْ and to the conjunctions فَ وَ اَنْفُصَلْوا, as َلَا أَدْرَىٰ هُوَ مِنْ رُحْطٍ أَوْ مِنْ أَرْحَتٍ. are ye safe from Him who is in heaven? Aَنْفُصَلْوا َلَا أَدْرَىٰ هُوَ مِنْ رُحْطٍ أَوْ مِنْ أَرْحَتٍ. shall we believe as fools have believed!
when we are dead, and become dust and bones, shall we indeed be recompensed (for our deeds)?

a. Interrogative

"art thou really Joseph?"

will ye not fight a people who have broken their oaths?

art thou not ashamed of thyself before God?

and Abū Bekr said, Are ye all of this opinion?—hast thou then heard me saying aught but good?

for they do not know that God knows what they keep secret?

are we not then liable to die save our first death (in this world)?

have they not looked at what God has created?

when it falls (upon you), will ye believe it then?

If another clause be connected by a with the one beginning with Α the hēmza of equalisation), there arises a disjunctive or alternative question; as

is Zēid in thy house, or 'Amr?

date-honey in the jar or in the skin? it is all the same to us, whether we bear (our torments) impatiently or with patience;

whether thou hast warned them or not;

one of the strange 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 ΜΑ we may use Ε as

is Zēid in thy house, or 'Amr?

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.
Rem. a. The interrogative particle is frequently omitted at the beginning of an alternative question; as "أَنَا الْبَيْلَكُ بِهِمْ أَوْ أَبْيَتِمْ."

*I am king, whether ye like it or not* (for سَوْءًا أَشْتَمَرْ). If both parts of the sentence be dependent upon the same verb, it is placed between them; as "أَغْنِيَ حَلَانَ أَوْ فَقْيرًا" whether he be rich or poor (for أَغْنِيَ جَاءَ أَمْ مَسَى؟) whether he comes in the morning or in the evening (for أَصَبْحاً جَاءَ أَمْ مَسَى؟). See § 6, a, and § 165.

Rem. b. It is said that there is a difference of meaning between أَمْ or أَمَّ and أَمِّ. The question "أَزِيدُ عَنْدَكَ أَمْ عِبَرَوْ" implies ignorance as to whether either of them is there, or not; but "أَزِيدُ عَنْدَكَ أَمْ عِبَرَوْ" implies the knowledge that one of them is there, and asks which it is.

[Rem. c. أَمِّ (the unconnected 'am) signifies often or rather, may but, serving like بَلِّ (§ 184, c) to denote digression or to rectify, as أَنْبَأْتُ أَنْبَيْتَهُ أَمْ أَنْبَيْتُ أَنْبَيْتَهُ (§ 167.)

167. The interrogative particle بَلُّ introduces questions of a more lively sort; as بَلْ أَتَأْكَ حَدِيثَ الْجَنَّوُودُ hast thou heard the tale of the armies? بَلْ أَذَكَّرْنَآ عَلَى تَجَّارَةٍ تَنْجِيَمُ مِنْ عَذَابٍ أَلِيْهِ. shall I direct you to a merchandise, which shall save you from sore torment?

D بَلْ أَتَأْكَ حَدِيثُ مُوسَى (§ 84, rem. a); بَلْ أَنْتَ رَأَيْتَ مَعِي (§ 90). It may be preceded by بَلْ, فَ, وَ, and ثُمَّ; as بَلْ أَتَأْكَ حَدِيثُ مُوسَى and hath the story of Moses reached thee? إنَّ أَقْسَتْ إِلَى الأَصَابْحَةَ بَلْ أَنْتَ رَأَيْتَ مَعِي if I stay till the evening, wilt thou go with me?—بَلْ cannot be prefixed to a negative clause (excepting بَلْ, § 169); nor to a conditional clause; nor to فَ, وَ, إِنْ, and ثُمَّ; nor, in general, to a nominal clause of which the predicate is a
finite verb (§ 119); as هلَّ زَيْدُ مَاتَ [except in poetry].—It may be A followed in an alternative clause by أو or أَمْ, with the former of which particles is [mostly] repeated; as هلَّ غَادِرَ الْشَّعْرَاءَ مِنْ مَرْدُمِ أَمْ هلَّ عَرَفَتْ الدَّارَ بَعْدُ تَوْهِي 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)? هلَّ يَسْتَوِى الْأَعْمَىَ الْبَصِيرُ أَمْ هلَّ تنَتوَى are the blind and the seeing equal? Or rather are B darkness and light equal? ) سَأَلَلْ أَسْأَدُ هلَّ تَأَرَّتْ بَوْأَيْلَ أَمْ هلَّ شَقَّيَتُ الْظَّلُمَةَ وَالْنُّور inquire whether I have taken my blood-revenge on Wā’il, or [rather] whether I have cured my soul of its grief; هلَّ سَبَّ مِنْ أَحَدٍ أَوْ سَبَّ أَوْ بَخَلَ did he revile any one, or was he reviled, or was he avaricious?

Rem. a. Some grammarians say that هلَّ is originally equivalent in meaning to قد, and that its interrogative force is really due to the particle I understood. The two are sometimes combined; as أَهْلُ رَأَوْنَا بِسَفَحِ الْقَاعِ دَى الْأَخْبَرِ did they see us at the lower end of the plain with the hillocks? فَقَالَ مَخاطِبًا لِنَفْسِهِ أَهْلُ عَرَفَتْ دَارَ حَسْبُكَ الْكَبْرَ فِي بَيْتِهُ and he says, addressing himself: Hast thou recognised the abode of thy beloved, after thy doubting regarding it?

Rem. b. On the elliptical expression, بَلِّوُ لَّدَى فِي خَدَا, see D § 53, b, rem. e. When followed by a clause commencing with أن, the preposition may be omitted [comp. § 70, rem. g], as هلَّ تَنَادَى إِلَى أَنْ تَحَمَّلَ dost thou wish to go to sleep?—Similarly, هلَّ تَرَكَ قَلْبُكَ إِلَى أَنْ تَرَكَهُ wouldst thou become pure? scil. هلَّ لَدَى مِيَلَ إِلَى أَنْ تَرَكَ قَلْبُكَ hast thou an inclination to becoming pure?

168. The compound negative particle لا, 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 מִדְבַּר—), in which case it is frequently followed, as a farther asseverative, byُ. e.g. 

أَلَّا لَا تَنَالْ الْعَلَمَُ،* إِنَّمَا الْقَدْحَادَةَ لَا تَدْوَمُ، أَلَّا إِنَّ هُوَ السَّفَرُ، أَلَّا إِنَّ هُوَ أَصْحَابُ أَنَا، أَلَّا إِنَّ هُوَ أَصْحَابُ أَنَا، أَلَّا إِنَّ هُوَ أَصْحَابُ أَنَا

certainly thou wilt never attain learning save through six things (lit. is it not so? thou wilt not, etc.); verily youth does not last for ever; verily these are the fools; 

B O thou that barest at (revilest) the Bēnū ’-Sīd, 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 أَلَّا قَبَّحَ الْلَّهُ وَجَبَّكَ may God disfigure thy face! Here يَا is often inserted; see § 38, a, rem. h.—

The synonymous particle أَمَا [also, before an oath, written أَمُّ] is used in the same way as أَلَّا; e.g. أَمَا وَلَيْلَةٌ لَّوْ تَعْدَيْتُكَ فَنَتَّمَكَ, by God, hadst thou transgressed it, I would have put thee to death; أَمَا إِنَّهُ لَا حُبُّ بَخْبَرَ بَعْدَهُ الْمَأْمُورُ أَلَّا إِنَّهُ لَا حُبُّ بَخْبَرَ بَعْدَهُ الْمَأْمُورُ; cerily there is no good in prosperity which is followed by the fire (of hell): أَمَا وَالْأَقْصَاتِ بِدَاتٍ عَرِقٍ وَمَنْ صَلِي بِيَمِينَ الْأَرَكُ لَقِدْ أُصْرِمَ حُتِّيَ فِي فُؤْدَيْيِ by the galloping camels at Dātu ’Irk, 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. أَلَّا لَا هَلَّ، أَلَّا, صَفْتُ جَنَابًا فِي الْزَّهِيدِ أَلَّا صَفْتُ جَنَابًا فِي الْزَّهِيدِ

D 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 أَلَّا صَفَّتَ جَنَابًا فِي الْزَّهِيدِ why dost thou not compose a book upon asceticism? equivalent to compose one, pray; but أَلَّا صَفَّتَ جَنَابًا فِي الْزَّهِيدِ why

* [And also by أَمَا and by أَلَّا: see the Gloss. to Tabari. D. G.]
hast thou not composed a book upon asceticism? why dost thou not bring the angels to us, if thou art (one) of those who speak the truth? Rem. a. َلاَّ is used in the same sense as َلاَّ، but with less force; as َلاَّ نفَّذْلُونَ فَوَمَا نَكِّحْوَا أَيِابَاهُمْ—why will ye not fight a people who have broken their oaths? َلاَّ تُجِبُونَ أنْ يَعْفَرُ اللَّهُ لَهُمْ 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 َهَلْلاُ خَيْرًا مِنْ ذَلِكَ—why not better than this? scil. َهَلْلاُ تُقَعِّلُ َدَوْسُ ثُوَّبَهُ do, or َهَلْلاُ حَيْرَةُ مِنْ ذَلِكَ—why did ye not do so before, when our hearts were sound? scil. َتَعَدُّونَ عَفْرَ الْيَبِّ—ye reckon the slaughtering of she-camels your greatest glory; ye sons of a good-for-nothing, why not the helmed warrior? scil. َهَلْلاُ َتَعَدُّونَ مِنْ لَفْحُ الْحَرٍّ الْكُبْرَى الْمَجْعَرُ 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 accusative; as َمَنْ أَنْتِ of whom hast thou slain? َمَا تَلْكَ َبَيْتُكَ whose daughter art thou? َمَا َبَيْتُكَ َبَيْتُكَ whose daughter art thou? َمَنْ أَنْتَ of whom hast thou slain? َمَنْ أَنْتَ who art thou? َمَا َبَيْتُكَ َبَيْتُكَ whose daughter art thou? َمَا َبَيْتُكَ َبَيْتُكَ whose daughter art thou?
A. *that in thy right hand? مَا تَقُولُ what sayest thou?* 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 (or Q. ارَّجعُ أَعَانُدَ) as 

(instead of بِيْتٍ مَّنْ بِيْتٍ مَّنْ You. Say, In whose hand is the kingdom over everything? But no such pronoun can be used, unless مَّنْ مَّنْ and مَا precede in the nominative absolute.—To render the interrogation more lively, 

B. the demonstrative pronoun ذَا is appended (like the Heb. ذَا) to the interrogatives مَا and مَّنْ even when the subject of the interrogative clause is introduced by the relative pronoun الِذِي; as 

مَا ذَا الَّذِي تَقُولُ مَا ذَا تَقُولُ, what is it (that) thou sayest? 
مَّنْ ذَا الَّذِي أَمَّرَ, or مَّنْ أَمَّرَ الَّذِي ذَا, who is it that has given orders? 
لَيْبَا ذَا وُلِيَتْ مَعَ مَجِيَّكَ إِلَى هَٰذَا (pron. لَمَيْمًَا), why dost thou run away after thy coming hither?—The pronouns مَا and مَّنْ 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 قَارِسُ مَنْ فَتَى, do not mean τίς ἄριστ; quisnam vir? quis eques (est ille quem vides)? but quis (est) vir? quis (est) eques? 

being the subject and the following word the predicate. For example: إِنَّ اثْنَانِي عَيْنَتَili when the tribe 

D. ask, Who is a man? I think that I am meant; لَوْ كَانَ فِي الأَلْفِ مِنَا if there were one of us among a thousand, and they cried out, Who is a horseman? he would think (that) they meant him (in rhyme for مَنْ إِلَهٌ غَيْرُ اللَّهِ: يَعْبُنُونَ يَاتَيِكُمُ الْإِسْبَاءُ, lit. who (is) a god, beside the (true) God, (that) could give 

* [We find not unfrequently مَا ذَا تَقُولُ مَا ذَا what hast thou done? and what do you wish from me? D. G.]
Interrogative Sentences.

§ 170

you light? the words forming a relative clause in con-

nection with the indefinite substantive (see § 172). Even such a
case as is represented by the words in no way
violates this rule. One person says I have seen Zeid;
another, repeating the exact words of the former speaker (الجَعْوِيَةُ

الْجِعْوِيَةُ،), asks who is (the person meant, when you said “ra‘ēitu Zeidan,” by the word) “Zeidan”? Similarly, in the genitive, 

I passed by Zeid. In general, however, the (imitation, citation or quoting of the exact words of a speaker) is

neglected, and the questioner asks who is Zeid? in the nomi-

native. The is allowed only when the word quoted is a proper

name, and is not preceded by any connective particle, such as وَ.

We can only say and who is Zeid? The word may be used by itself alone, in

reference to an undefined substantive, with the inflections mentioned in Vol. i. § 352; e.g. جَأْبَنَى رَجُلًا there came to me a man, منْ who?

وَأَىَلَمُ رَجُلًا ُ I saw a man, whom?—As interrogatives, and are construed with the
dominative singular of a verb, but occasionally admit of the feminine,
when the predicate is of the feminine gender; as منْ who was thy mother? [see § 152, e].—If inquiry be made regarding the

nature, qualities, social position, etc., of a person, ما is used, and not D

ِمَنْ وَقُلْنَا لَهُ مَا تَأْتَ أُمَّكَ and we said to him, What art thou?

أَخْبُرْنِي عِنْ فُؤُودُكَ ما رَبُّ الْعَالَمِينَ what is the Lord of created things? and poetic license for

بَيْنَ مِنْ أَنْ وَقُلْنَا لَهُ مَا تَأْتَ أُمَّكَ مَنْ. And we said to him, What art thou?

ِمَنْ وَقُلْنَا لَهُ مَا تَأْتَ أُمَّكَ مَنْ. And we said to him, What art thou?

ِمَنْ وَقُلْنَا لَهُ مَا تَأْتَ أُمَّكَ مَنْ. And we said to him, What art thou?

ِمَنْ وَقُلْنَا لَهُ مَا تَأْتَ أُمَّكَ مَنْ. And we said to him, What art thou?

ِمَنْ وَقُلْنَا لَهُ مَا تَأْتَ أُمَّكَ مَنْ. And we said to him, What art thou?

ِمَنْ وَقُلْنَا لَهُ مَا تَأْتَ أُمَّكَ مَنْ. And we said to him, What art thou?

ِمَنْ وَقُلْنَا لَهُ مَا تَأْتَ أُمَّكَ مَنْ. And we said to him, What art thou?

ِمَنْ وَقُلْنَا لَهُ مَا تَأْتَ أُمَّكَ مَنْ. And we said to him, What art thou?

ِمَنْ وَقُلْنَا لَهُ مَا تَأْتَ أُمَّكَ مَنْ. And we said to him, What art thou?

ِمَنْ وَقُلْنَا لَهُ مَا تَأْتَ أُمَّكَ مَنْ. And we said to him, What art thou?

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ِمَنْ وَقُلْنَا لَهُ مَا تَأْتَ أُمَّكَ مَنْ. And we said to him, What art thou?

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ِمَنْ وَقُلْنَا لَهُ مَا تَأْتَ أُمَّكَ مَنْ. And we said to him, What art thou?

ِمَنْ W. II. 40
Part Third.—Syntax.

§ 170

A. אֲנִי הָוָהְמִי אֵלָה תַּנִּית עִלָּי גִּמֶרֶל וּמַמְתִּי סָאָהִיב לֵי עֵלָי אֲתָן מְחָלֶה tell me about thy verse: “And after she descried the cavalcade of the Numëri, 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 ְֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֆ
then marry what women seem good to you; those whom they married (their wives) were (doomed) to captivity, and those whom they begat (their children) to slaughter; and (as to) those about whose virility we are in doubt, the decision shall be as you please; then he ordered all who were in his presence to retire and leave us; and all whom he had about him of his friends and relatives*

Rem. d. On the shortening of م to م, see Vol. i. § 351, rem.

171. Regarding the interrogative pronoun أيَ, of which we have spoken before (§ 87), there are here two remarks to be made.

(a) [when followed by a noun in the genitive] is used, not only instead of the fem. أيَّة, but also instead of the plur. أيَّون of what tribe art thou? and no soul knows in what land it shall die; of what people art thou? [when prefixed to a fem. pronoun, it may be masc. or fem.; though أيَّون is the more common; see Vol. i. § 353].

(b) A nominal sentence with a nominal predicate, of which the subject (المَن) is بَيْنَ الله مَن with a pronominal suffix, may, as a whole, without any

* [In reality, the above examples form no exception to the rules. In the two first the question relates to the quality or position of the man, not to his name. In the others مَ 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 مَ and مُمَ sometimes interchanged by different authors and in different manuscripts. Comp. Fleischer, KI. Schr. iii. 14 seq. D. G.]

† [The reading بِأَيَّة أَرْضٍ is compared by Sibawěih to an equally rare form, viz. جَلَّتِينِ.]
A change of case, supply the place of an accusative to a verb or of a genitive after a preposition; as 

,I know which of them is in the house; then will we take forth from every band those who have been stoutest in proud rebellion against the Merciful; 

he bit them with his teeth in order to see which of them was the hardest; 

B meetest the Bēnū Malik, salute him who is most excellent amongst them. In such cases, however, 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 . 

In the former case is treated as an interrogative, in the latter as a relative pronoun. We may also say, and even .

Rem. a. 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 refers, be indefinite, then agrees with it in case; as . 

the reason of this is, that the interrogative and exclamatory being by its very nature indefinite, can never be in concord with a definite substantive. Instead of we also find ; as .
§ 172. There are in Arabic, as well as in the other Semitic languages, two kinds of relative sentences; namely (a) indefinite, i.e. such as are annexed to an immediately preceding indefinite substantive, without the aid of a conjunctive noun (Vol. i. § 346); and (b) definite, i.e. such as are introduced by a conjunctive noun, whether substantive or adjective, which is definite by its very nature.

A sentence of the former kind is called صفة a descriptive or qualifying sentence; of the latter kind, صلة, a conjunctive sentence; and the conjunctive noun itself is called النصوص or simply النصوص. Examples of the first kind: حَبِّيت فِي نَظَرٍ عَيْنَةٍ حَبِّيت أَيْمَا قَتَى I gave a slight wink to Habtar, and how keen (see § 53, b, rem. e) were the eyes of Habtar, the noble youth! — The substantive which constitutes the object of wonder may be understood, when it is virtually contained in the verb, and must then be put in whatever case that substantive would have stood, had it been expressed; as انْتَكَوا أَيْ نَكَايَةٍ how they have been tormented! i.e. انْتَكَوا نَكَايَةٍ أَيْ نَكَايَةٍ.

[Rem. b. From ای is formed the relative adjective ای; see B Vol. i, § 353, rem. c.]

3. Relative Sentences.

There are in Arabic, as well as in the other Semitic languages, two kinds of relative sentences; namely (a) indefinite, i.e. such as are annexed to an immediately preceding indefinite substantive, without the aid of a conjunctive noun (Vol. i. § 346); and (b) definite, i.e. such as are introduced by a conjunctive noun, whether substantive or adjective, which is definite by its very nature. A sentence of the former kind is called صفة a descriptive or qualifying sentence; of the latter kind, صلة, a conjunctive sentence; and the conjunctive noun itself is called النصوص or simply النصوص. Examples of the first kind: حَبِّيت فِي نَظَرٍ عَيْنَةٍ حَبِّيت أَيْمَا قَتَى I passed by a man, who was sleeping; اِنَّ اَوْلِ الْبَيْتِ وَضُعَ لِلْحَسَبِ لَلّذِی پَنَتَهَ the first temple, which was founded for mankind, was that at Bekka (Mekka); آیات مَحْكَمَات مِنْ اَمْرِ اَلْحَمَابِ firmly constructed (i.e. unambiguous) verses, which form the basis (lit. are the mother) of the Scriptures; يَوْمَ لا تَبْعِثُ فِي وَلَا حَلَّةٌ وَلَا شَفَاعَةٌ a day in which there shall be no bartering, nor friendship, nor intercession; دِمَنَة لَنْ تُتَكْلِمْ traces of an abode, which speak not (تَتَكْلَمُ مِنْهَا) in rhyme for تَتَكْلَمُ; نُقِيلَتْ إِلَی مَجْلِسٍ أَخْرِر فَدْ رَسَّ صَمَّمَ الْوَرَدَ we were removed to another
A room, which had been sprinkled with rose-water. Examples of the second kind: 

A. the king who is just;  
B. my shop, which had belonged to my father;  
C. or (hast thou seen) the like of him who passed by a town? those who spend their wealth (in almsgiving);  
D. and who does a greater wrong than he who hinders the temples of God from having His name mentioned in them? but he to whom anything is forgiven on his brother's part;  

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  

* [{The article is then employed في the genus (Vol. i. § 345, rem. a).}]}
or adjectively; whilst مَنْ and لَمَا, which can only be used substantively, are either definite or indefinite, as مَنْ جَاءَ he who comes or one who comes, لَمَا لَيْتْ that which I have or something which I have.

When employed indefinitely, مَنْ and لَمَا are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to شَخْصٍ, a person, and شيء, 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 لَمَا, and actually agreeing with them in case [e.g. مَرَّتْ بِهِ مَنْ مُحَيِّنْ I passed by a generous person; مَرَّتْ بِي مَأْوَى I passed by something pleasing to you]. When thus used, مَوْصُوفة and لَمَا are said to be مَوْصُوفة. [Comp. Vol. i. § 353, 1.]

Rem. b. The pronoun in the qualificative clause, which falls back upon the antecedent (الرَّاجِعُ or the العَادِنُ [§ 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 إِنَّا أَفْوَرُ مَا تَرَى الْقَنُّ سَبِيلًا verily ye are people who are foolish; إِنَّا أَفْوَرُ مَا تَرَى الْقَنُّ سَبِيلًا verily ye are people who count it no disgrace to be slain; إِيَّاَيُّ مَرَّوْنَا تَدْجَدُ آخَرِيَانَ عَدَاوَانِ verily I am a man whose hostility (brave) men find (to be terrible). Compare § 175, rem.

[Rem. c. Among qualitative sentences may be reckoned also the qualitative clauses mentioned § 139, rem. b, (1).]
A my friend; or, lastly, appears as a suffix in the genitive or accusative, 
e.g. مَرَّتْ بِرجلِي أَبُو هَانِي أَيُّوَدُتْ إِنَّي بِعَمَّرِي وَيَسِبِّي. I passed by a man whose father was asleep; 
١٧٤ زَوَّجَتْ إِنَّي بِعَمَّرِي وَيَسِبِّي. I married my son to a woman, 
with whom 'Amr was in love; [§ 174 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 qualitative clause; as 

B أَمْ مَا أُدُرِى أُغِيرُهُمْ نُنَاءَ وُطُولُ الأَعْيَد. and I do not know whether distance and length of time 
have changed them, or wealth which they have won (for 
أَصَابُوهُ أُصَابُوا. 

I struck him a blow at which he fell like one 
dead (for 
١٧٤ وَانْتَقَا يَوْمًا لَا تَجُزُّي نَفْسًا عَنْ نَفْسٍ شَيْبًا. and fear a 
day, in which a soul shall not make satisfaction for (another) soul at all 
(for 
١٧٤ تَجُزُّي ذِي).)

C ١٧٤ The conjunctive noun اللَّيٍ 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 
and 
١٧٤ مَنْ. when they are definite (مَوْصُولَةَ)، 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 
١٧٤ أَرْنَ أَلْدَنْيَنِ أَصِلَانَا مِنْ الْجِنَّ وَالْأَنْسِ show us 
D (those two) of the jinn and of mankind, who led us astray, scil. 
١٧٤ أَرْنَ الشَّيَاطِينَ اللَّدِينِ أَصِلَانَا show us the two devils who led us astray, 
viz. Iblis and Kābil or Cain; 
١٧٤ يَا مِنْ أَحْسُ بَنِي الَّذِينِ هُمْ سِجَعُي وَطَرْفُهُ فَطَرْفُهُ الَّيْلُ مَخْتَطِفُ O thou who savest my two little sons, 
who were my hearing and my sight,—my hearing has to-day been 
snatched away; 
١٧٤ إِنْ أَحَدُ الرَّجُلِينِ اللَّدِينِ لَقُوَّا مِنْ الاِنْصَارِ حِينَ ذَهَبَا إِلَى الْسَّفِيقَةَ عَوْيَشَ بْنٌ سَعَدَةً one of the two men of the Ānṣār (or
Helpers of the Prophet) whom they met, when they went to the porch, A was 'Owêm 'ibn Sâ'îda; لَمْ يُصِبْ هُمْ نَصِبَةً وَلَمْ يُصِلْ صَلَاةً سَجَدًا فِيْهَا ِإِلَّا أَلْلَهُ عَلَيْهِمَا then Gêrêga was slain, without having prayed a (single) prayer in which he prostrated himself; save those two râkâs by praying which he became a Muslim: فَانَا نُذْكُرُ الصَوْطَيْنِ أَلْلَهُ عَلَيْهِمَا and we shall (now) quote the two songs (or airs), which we have received from Gâhâ; فِي زَمَنِ أَلْلَهُتَيْنِ in the time of the two kings, who have been B already spoken of; لَمَّا إِنَّ وَلَدَهُ أَلْلَهُتَيْنِ قُتِلَاهُ فِي نَيْنَى هِبَتَ إِلَى جُبَالِ أَلْمُوسِل then his two sons, who had murdered him in Nineveh, fled to the mountains of Mosul.

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 الْذَى، and frequently with مَا، and متَدَا الْذَى) as substantives at the beginning of an independent sentence, they form its subject or inchoative (مُبَتَدَا الْذَى)، and are consequently in the nominative; and the same thing occurs with الْذَى, 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.
A This pronoun is called by the grammarians لَفَّبَةُ الْعَائِدُ (الْمَرَّجِعُ) إِلَى الْمُرْجِع، the pronoun which returns to, or falls back upon, the conjunctive noun, or simply اَلْعَائِدُ or اَلْمَرَّجِعُ.

(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. أَحْبَبْ مَنْ يَعْبِدُ The love which is just;

B منْ لَهُ مَنْ يَسْتَيِعُونَ إِلَيْكَ among them are some who hearken to thee;

(If so,) we shall be like those, O wolf, who are comrades; أَخَافُ مَنْ اَلْبَلْقِ اَلْدَيْ لَيْ يُظْهَرُ 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 هَوَّ بُرْ he who is pious;

visited the old man who is sick. In nominal sentences of which عَدَّتْ اَلْسَيْخِ اَلْدَيْ هُوَ مَرْيَضُ I have passed by him who is there or those who are there; مَرتُ بِمَنْ تَمَّ يَا لَهُ to Him belong those who are in heaven and upon earth, and they who dwell with Him are not too proud to serve Him;

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 لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضَ وَمَنْ عَدَّاهُ لَا يُسْتَكَبِرُونَ عَنْ عِبَادَتِهِ I verily the first temple which was founded for mankind is that which is at Bèkka (Mèkka). The may also be omitted in a nominal sentence of more than the usual limited length, as مَا أَنَا بِالْذَّي قَالَلَ إِلَّا يُمَنَّ إِلَيْهِ لَكَ نُبَاةَ I am not he who says anything to thee; but this omission is rare in short nominal sentences, as مَنْ يُعْنَ يَلَّوْحًا لا يُنْطِقُ بِمَا سَقَطْنَهَا he who cares for praise, does not speak what is foolish.
(b) If the be an objective complement in the accusative, it is appended as a suffix to the verb; e.g. he whom I have seen; I know him whom thou knowest; the thief whom my son killed. The suffix is, however, not unfrequently omitted; as and yours (shall be) in it (the future life) what your souls desire (for the book which God has sent down or revealed (for it may be that time will restore some people to their former state (for or ).

(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 the physician whose son is at my house; he who has great possessions; to which thou callest them. If the governing word be an active participle of the form (Referring to present or future time, the genitive suffix may be omitted; as doom then what doom thou wilt (for ). If the suffix be governed by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted; as I am at the house of the same person as thou (for ).

I passed by the same person as Sulîmân did (for and he drinks of what ye drink (for thou didn't conceal thy love of Sîmra for a time, but now disclose what thou wilt of it (by poetic license for , and for )). 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 مُرَّتُ باَّنَذِي مُرَّتُ يَهٌّ عَلَى زُبْدِ I passed by him on whose account thou didest pass by Zeid (where ب in مُرَّتُ باَّنَذِي is whilst in مُرَّتُ يَهٌّ عَلَى زُبْدِ it is للسَّبِيْثِية بِيْهٌ). I have had no longing after that which thou desiredst (not في الَّذِي رَغِبتَ في الَّذِي).

B Rem. a. The الَّذِي after عَائِدُ أَمِي حِيدَرَة 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 الذِينَ أَصْحَحْوُا إِصْبَاحًا it is we who arose early. More usually, however, the الَّذِي is brought into agreement with the word to which it refers (compare § 172, rem. b); as أَنَا الَّذِي يُجَدُونِي فِي صَدْرُ رَهْبِي I am he whom his (lit. my) mother named Haidara (Lion)*;

C I am he whom they find (a choking morsel) in their chests or throats (السَّبِيْثِ; يُجَدُونِي for يُجِدُونِي) art thou not the negro slave, who used to attend upon us in such and such a place?

[Rem. b. Ibn Malik alone permits the phrase ضَرِّبَتْ فِيِمَنْ I beat him whom thou desiredst (see Lane s. v. في), while some other authorities sanction the following likewise if, some day, he fails to find one on whom he may rely, for مَنْ يَتَكَلِّم عَلَيْهِ (see Lane s. v. على). D. G.]

D Rem. c. On the occasional use of الَّذِي in the sense of الَّذِي see Vol. i. § 345, rem. b.

* by poetic license for حَيْدَرَة سَمِيْن and in rhyme for سَمِيْن أَمِي حَيْدَرَة. Another reading is.

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

\[ \text{حَضْرَتُ أَنَا وَمَعَٕ} \]

I and Ya'kūb (Jacob) were present; َفَأَذْهَبْتُ أَنِّي هُوَ وَأَصْحَابُهُ َوَرَبَّكَ َأَسْأَلُ أَنِّي َوَزَوْجُكَ الْجَنَّةُ do thou and thy Lord; َأَقُدْ صَيَّرْتُ أَنِّي َوَأَوْحَرْتُ فِي ضَلَّالٍ مُّبِينٍ verily ye and your fathers have been in clear error.

Exceptions are very rare; as, in a verse, َوَزَوْجُ نَبَاتِي I said, when she and (other) fair (women) advanced with elegant gait َفَقَالَ وَالْدَّيْنَ مَعَهُ (َتَتَبَادَى) he and those who were with him said (Tab. i. 2449, l. 2). If, however, the verb has a pronominal suffix in the accusative, the repetition of the implied subject in a separate form is unnecessary; as َأَخْرَمْتُ َوَزَيِّدُ َوَزِيْدُ نَبَاتِي I and Zeid have shown thee honour; َجَدَّتُ عَذًى يُدْخَلُونَهَا وَمُسَّ صَلَحُ 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 َحَضْرَتُ أَنَا وَحَضْرَتْ مَعَٕ.

* [Sometimes there is hardly any difference between this construction and that with َوَأَوْلُ الْبَيْعَةِ (§ 37), e.g. 'Ibn Hišām, 318, l. 11 َوَصَغْتُ وَأَصْحَابَانِ لَنَا فَأَقَامُوا الْبَدْيَ َحَدَّبُونِينِ we and some of our comrades who left the right path became like two parties, where َجَدَّتُ عَذًى َوَأَصْحَابَانِ لَنَا َوَزِيْدًا and some of our comrades who left the right path became like two parties, where َحَضْرَتُ أَنَا and some of our comrades who left the right path became like two parties, where َحَضْرَتْ مَعَٕ would convey the same meaning. R. S. We may add here that it is usual to say َوَزِيْدُ rather than َزَيْدُ, but َوَزِيْدًا rather than َبِرْتُ َوَزَيِّدًا َزَيَدًا َوَعَمَّرُ]
A 178. If a substantive be connected by وَبَيَّنَىَ anَّ نُقَبُدُ the objective pronominal suffix of a verb, the suffix may be repeated in the form of a separate pronoun, but not necessarily; as وَبَيَّنَىََّ الْإِصْنَامَ and keep away from me and my sons our worshipping idols; أَجَلَهَا وَقَوْمِهُ 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 إِيَّا (Vol. i. § 188) or to the repeated verb; as اِيُّنَّا وَأَيِّاهَا, or he killed him and her. If a substantive object is annexed to a pronominal object, the verb may be repeated or not; as إِيُّنَّا وَأَيِّاهَا I saw thee and Zeid; قُتِّلَهُ وَقَتَلَهَا, or he killed him and those of his family who were with him, or قُتِّلَهُ وَقَتَلَ مَنْ الْخَ. 179. If to a pronominal suffix in the genitive there be joined a substantive in the same case, the governing word is usually repeated; C as قِتَّلَكُهُوَأَيِّهِ your and your fathers’ Lord. The form رَبُّكُمُ وَرَبُّ إِبَانِكُمْ, thy book and Zeid’s, is of rarer occurrence, except with the suffixes of the third person, as إِيُّنَّا وَأَيِّهِ his and his brother’s agreement. If a substantive be connected by وَبَيَّنَىَ with the pronominal suffix of a preposition, the preposition must be repeated; as إِيُّنَّا وَأَيِّهِ to me and his brother. This rule is occasionally violated in poetry, D scarcely ever in prose; as فَقُدْ خَابَ مَنْ يُضَلُّ إِيَّا وَسَعِيرُهَا and balked is he who is scorched by it (war) and its flame; قَذَّهُبْ فَمَا بَدَلَّ وَالْئِيْافَمَ 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 الْبُلْدِكَ وَبَنَانِهِ the king’s sons and daughters. On an exception see § 78, rem. b; it is common in later prose writers, as مُوسَى يُدْخِرُ أَوْلَادَهُ وَأَحْفَادَ أَمَّهُ.
Moses mentions (by name) the sons and grandsons of Adam, for a most pleasant and sweet slumber, for

180. The negative particle َلا، when it follows َو، connecting two nouns, supplies the place of a preceding negative sentence (see § 160); as

لاَّ يُبْقَ َابِي َوَلا َأُمِي
where َلاٍ is equivalent to لَمْ يَتَّبَعُوا َابنُهُ َوَلا ِآبَوُهُمِ. If َلاٍ is not known, nor your fathers;

لَوْ َشَاءَ َاللَّهُ مَا أَشْرَحُتْنَا َوَلا ِآبَوُنَا
if God had pleased, we would not have given Him companions, nor our fathers.

If the two nouns be both separate words, َلاٍ is sometimes prefixed to the first also, notwithstanding the negative which precedes the whole sentence; as

ما َوَقَعَ بَيْنَنا َلَا َقَتَالُ َوَلا َكَلَامُ
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 َلاٍ with the conjunction َو، as

ما َامْكَنْنِي أَنْ أَعَمَلَ شَيْئًا َوَلا َأَقْطَعَ أَمْرًا
it was impossible for me to do anything or to conclude anything, where َو، is equivalent to َوَلَا َوَلَا َامْكَنْنِي أَنْ

181. When two verbs, connected by َو، 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

ِبَعَيْنَ َوَأَعْتَدَيْنَا َعَدَدًا
thy two servants acted insolently and with violence;

ِبُحْيَيْنُ َوَسْيَيْنَا َكُبْلًَا
d ِبُحْيَيْنُ َوَسْيَيْنَا َكُبْلًَا
thy two sons do good and evil. This involved form of expression occurs, however, but rarely in classical Arabic, in which we usually find

ِبُحْيَيْنُ َوَسْيَيْنَا َكُبْلًَا
It is called by the grammarians َنْسُبُ َفِىِّ َوُسَيْبَيْنَ َكُبْلَاءٍ َالْعَمَلِ, the conflict in regard to government. Some further illustrations of it are given in the remarks.
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 ضرَّبَتْ I struck (Zeid) and Zeid struck me. Some Arab grammarians, however, allow the first verb a pronominal complement; as إذا كَتَبْ تَرْضَيْتُهُ وَضَرْبَتْهُ صاحِبُ ضرَّبَتْهُ وَضَرْبَتْهُ زيدَ.

B
when thou satisfieth a friend and he satisfieth 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 the two men struck me and I struck them. The omission of the pronominal complement is rare; as [ذَسَسْتُي ضرَّبْتُ الرِّجْلَانِ وَضَرَّبْتُ زيدٌ] بِعَدَّةٍ يُعْتَبُتِ [المناظرين إذا هم ليحروا شعاعه the apes were akin to me and I to them];

C
at ‘Okāz the sheen, or gleam, (of weapons, أسلحة) 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 ضرَّبَتْ وضَرْبَتْ زيدَا (Zeid) struck me and I struck Zeid, ضرَّبْتِي وضَرَّبْتَ الرِّجْلَانِ the two (men) struck me, and I struck the two men; ضرَّبْتُ وضَرَّبَتْ أنطَلَائِينَ.

D
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 ضرَّبَتْ زيدَا ضرَّبْتَ الْتَعالِيَنَ وضرَّبْتَهُمْ ضرَّبْتَ الرِّجْلَانِ وضرَّبْتَهُما. Rem. b. In the case of a verb which must be connected with both a subject and a predicate (such as صارَ or ضَأْنَ), 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 یَا and a pronominal suffix. For example, we may translate I was sick and Zeid was sick by جَعَلَتْ وَقَحَانَ زَيْدَ مُرِيضًا or جَعَلَتْ وَقَحَانَ زَيْدَ مُرِيضًا, or lastly جَعَلَتْ إِيَاهُ وَقَحَانَ زَيْدَ مُرِيضًا, the first of the three forms being preferable. These involved forms of expression likewise occur but rarely in classical Arabic, the ordinary construction being جَعَلَتْ مُرِيضًا وَقَحَانَ زَيْدَ مُرِيضًا, or وَقَحَانَ زَيْدَ إِيَاهُ. [An example from poetry is بِرَمَانِى بِأَمِّر ِّمُنْهُ وَأَلْدِى بَرِينَى he accused me of a thing of which I and my father were innocent ('Sawāhid ʿil-Kaṣṣaf 311). D. G.]

Rem. c. Almost the same thing takes place after the verbs to think, believe, حَسَبَ, َذَلِكَ أو to think, reckon, suppose, etc., which take for their objective complement a clause consisting of a subject and a predicate (§ 24), as طَلَّتْ زِيدًا عَلِيَّا I thought Zeid learned. The predicate of the clause, which serves as complement to the C فعل اللفظ, may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, which is the subject of the فعل اللفظ in the one proposition, may in the other be the subject of the clause which is dependent upon the فعل اللفظ. When this is the case, we may, in accordance with rem. b, translate such a phrase as Zeid thought me learned and I thought him learned by طَلَّتْ إِيَاهُ وَظَنَّتْ زِيدًا عَلِيَّا or طَلَّتْ إِيَاهُ وَظَنَّتْ زِيدًا عَلِيَّا. The D first of these modes of expression is the most common, but all three are rare, the natural and usual construction being طَلَّتْ زِيدًا عَلِيَّا وَظَنَّتْ إِيَاهُ. If the subjects differ in gender or number, the predicate must be repeated; as اَطْنِ وَظَنَّتْنِى أَخَا زِيدًا وَعَمِراُ أَخَوِينَ I think Zeid 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 و and ف، where we should employ particles of a more definite meaning to indicate the precise relation between them. They use و, for example, where we would prefer a disjunctive or adversative particle; as "God knows, but ye do not know." In such cases, however, و has in reality only a copulative force; the adversative relation lies in the nature of the two clauses themselves.—The Arabs also use و and ف with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e.g. سَجَدَ فَأَطَلَل he prostrated himself and made long (his prostration), equivalent to he prostrated himself for a long time, instead of أَطَلَل السُّجُودُ, as we may also say (see § 140).

183. The particle و 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 قَامَ زُبَدْ عَادَ إِلَى وَهُوَ مُصْفُوعٌ Zéid rose up weeping; or وَهُوَ بَاذٌ he returned to me beaten; جَاهَتْ مِنْ عِنْدِهِ وَهُمْ مُسَكَّرُةُ أُنْبِيَابَ بَاكِيَةٌ she came from his house with her clothes in tatters, crying; إنْفَرَضَ فِي وَقُتْهِ ظَرْفَانِ مِنْ أُنْبِيَابِ الْأَنْبَاسِ وَهُوَ حَيٌّ two generations of men passed away in his time, whilst

D he still lived; كَالْذِي مَرَّ عَلَى قُرْطَبةٍ وَهُوَ حَاوِيَةٌ عَلَى عُرُوشَهَا like him who passed by a town, falling down upon its roofs (in ruins, its walls falling in upon its fallen roofs); حَدَّثَنِي وَأَنْتَ تَعَلَّمِيَّOI 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 زُبَدْ وَعَمَّرَ بَاذٌ Zéid went away, whilst ‘Amr remained; and sometimes لَا وَقُدْ أَعْتَبَدْ وَالْطَيِّرُ فِي وُسُنُعَانِهِ and sometimes I go forth early, whilst
the birds are (still) in their nests, where the circumstantial clause has a distinct subject; Zeid 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, as

get ye down, the one of you an enemy to the other; Zeid came with his hand on his head; they returned, (whilst) the perfume of musk clung to them]; and even without a pronoun, as I passed by the wheat, (whilst) a bushel (of it was selling) for a dirham (for [§ 120, rem. a]).

(b) The clause descriptive of the state is verbal and affirmative, the verb being in the Imperfect Indicative, preceded by why do ye harm me, knowing (as ye do) that I am the apostle of God unto you? If the particle be not employed, and must also be dropped, so that the circumstantial Imperfect is outwardly unconnected with the previous proposition; as Zaid came laughing; the emir came with led horses preceding him (a very common construction, see § 8, e).

(c) The clause descriptive of the state is verbal and negative, the verb being in the Imperfect Jussive, preceded by or the Imperfect Indicative, preceded by or has said, 'Something has been revealed to me,' whilst nothing has been revealed to him; but they deceive only themselves, without knowing it. In this case is often dropped; as have been unhung from God and blessed, and they will not be able to help themselves;
A and so they returned, (laden) with favours and benefits from God, without any harm having touched them. Where the negation is expressed by لَوْ أَنْ قَوَّمًا لَإِرْتَفَاعٍ قَبْيلَةٍ دَخَلْوا أَسْبَاءٍ دَخَلْتُهَا لَأَحْبَبُ 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 هُذَا غُنِّوْنَا وَقُدْتُمْ; as وَمَا لَنَا أَلَّا نُقَاتِلَ 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 َوَقُدْتُمْ is omitted, and, less rarely, either or َوَقُدْتُمْ alone; as أوَّلَ جَآؤُوْمُ حَصَرْتُ صُدُورُهُمْ أنَّ َوَقُدْتُمْ or they come unto you, their hearts being reluctant to fight 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'; ما كَانَ يَنفَعْنِي مَقَالٌ نَسَإَيْمُ وَقَفْتُمْ دونَ رِجَالٍ لاَ تَبْعَدَ; what can it boot me that their women say, 'O do not perish!' when I have been slain fighting for their husbands? رَأَيْنَاهُ فَذَٰلِكَ نَغَيِّرُ لِزِيدٍ وَكَانَ عَلَى جَنُودِهِ we saw him enraged against Zêid, who was in command of his army.

C (e) The clause descriptive of the state is verbal and negative, the verb being in the Perfect, preceded by وَمَا or more rarely by ِما alone; as َوَمَا رَضْبَ Zêid came without having ridden; ِما قَامَ أَبْوَهُ or ِما قَامَ أَبْوَهُ, Zêid came without his father having stood up.

Rem. The َوَّالَ أَلْحَالِ which introduces such a circumstantial clause, is called by the Arab grammarians ِوَأَلْحَالِ, the wāw of the state,
condition or circumstance, and the way of commencement. A
ment. The clause itself is called.

5. Adversative, Restrictive, and Exceptive Sentences.

184. The principal adversative particles in Arabic are لَكِنُ or بلَّلَّ and لَكِنُ.

(a) لَكِنُ is opposed to a preceding affirmative proposition or a command; as زَيْدٌ عَلَّمَ لَا جَاهِلُ Zeid is learned, not ignorant; زَيْدٌ لَا عُمْرُو Zeid came to me, not Amr; حَدَّ لَا عُمْرُو take Zeid, not Amr. [In comparisons لَا has the meaning of but not, as فَتَى لَا حَسَّالَكُ مَا; لَا كَلَّامَةٌ وَلَا سُكْانٌ water—but not so good as that of the well of سُلَادَة, pasture—but not like the سُلَادَة. In later times لَا was very often used in the sense of even more than, as عَدْوَّةُ لَا وَلَا C I rose early, even earlier than the crow does; and verily thou hast defended the cause of God better than even Amr 'ibn 'Obeid; فَخَرَّبُوا لَا خَرَّسُ سُكَّانُ أَلِيْقَابِرِ they were silent, even more than the inhabitants of the sepulchres. In reality, neither لَا nor لَا have an adversative force; the adversative relation lies in the nature of the two clauses themselves, as has been remarked in the case of لَا § 182. D. G.]

(b) لَكِنُ or لَكِنُ (also, especially in Magribi mss., لَا كِنَا), which is often preceded by لَا, is more particularly opposed to a preceding negative proposition or a prohibition; as زَيْدُ لَا عُمْرُو زَيْدُ لَا عُمْرُو Zêid came to me, but Amr did not come; لَا تَصِيبْ غَمَرًا لَا يَتحَيِّي do not beat Zêid, but Amr; وَمَا ۥفَتْحُمُونَا لَا كِنَّ ۡخَانُو زَيْدُ لَا عُمْرُو
and they did not injure us, but they injured themselves; for he neither believed nor prayed, but deemed (the truth) a lie and turned away; my reproachers blame me for loving Lēlā, but I am deeply smitten with love for her (my epide)

B no errors of sudden passion are feared in 'Ibn Zarkā, but his onslaughts in battle are looked for (with dread). When introducing a nominal clause, لَكِنَّ requires the subject to be put in the accusative (see § 36), whereas لَكِن leaves it in the nominative; as and Solomon was not unbelieving, but the devils were unbelieving;

C but the evildoers are to-day in manifest error.

Rem. لَكِنَّ and لَكِنَّ are said to be used لِلَّعْسَدِّرَاتِ to rectify or emend (the previous statement).

(e) بَلِ is opposed either to a preceding affirmative or negative proposition, a command or a prohibition; as Zēid stood up—not so, it was 'Amr; زَيْدَ بَلْ عَمَراً Zēid did not stand up, but 'Amr (stood up); اِضْرَبْ زَيْدًا بَلْ عَمَراً beat Zēid—no,

D 'Amr: لَا تَصْرِبْ زَيْدًا بَلْ عَمَراً do not beat Zēid, but (beat) 'Amr; ما قَالُوا قُلُوبُنا what we do not see that ye are in any way superior to us—nay, we think you liars; قالوا قُلُوبُنا they say, 'Our hearts are uncircumcised'—not so! God hath cursed them for their unbelief;

حَلَلْهُمْ عَنْهُ خَلَعْتَهُ they stripped him of his dress, nay, also of the garment of life;
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thou a man or a woman? And she said, A woman (lit., not a man, A but a woman) O my master. Sometimes it is strengthened by the addition of َّلا َبَلَّ and I have not abandoned thee; no, on the contrary, separation and distance have increased my love. [In the answer to a disjunctive question َّلا َبَلَّ and deny one member (the first), as أَنِي رَمَيْنِي أَمْ بَعْدَهُ قَالَ َّلا َبَلَّ َبَلَّ بَعْدَهُ whether in my time or afterwards? He said: Nay, but afterwards ('Ibn Hisam 10, lines 5 and 3 from below, 11, l. 1, Tab. i. 912, ll. 3, 4, 9). R. S.]

Rem. After a negative proposition or a prohibition, َّلا َبَلَّ is said to be used ِلِإِلَّا لُسْتُمْدَرَكِ for ِلِإِلَّا لُسْتُمْدَرَكِ to denote turning away, or digressing, from what preceded (عَنِ الْأَوْلِيِّ).

185. The particle إِنَّمَا is one of the most important in the language as a حَرْفُ حَصْرٍ, particle of limitation or restriction. It stands at the beginning* of a proposition, and the word or portion of the proposition which is affected by it, is always placed, for emphasis' sake, at the end (compare § 36, rem. b, d); as إِنَّمَا نَحْنُ مُسْتَبْرَؤُونَ we are only mocking (at them); إِنَّمَا ِالْسَّدَاقَاتُ لِلْفَقَآرِِ the obligatory alms are only for the poor; إِنَّمَا تَلْبَيْنِ فِي َّنَّلَ عُمْرُوكَ وَاحِدًا أَوْ أَثْنَيْنِ thou givest birth in thy whole life to only one or two; إِنَّمَا أَخُشُى سَبِيلَ إِنَّمَا أَلْرِيَ فِيَِّ I fear the overflow only of my own streamlet; [إِنَّمَا أَلْرِيَ فِيَِّ I fear the overflow only of my own streamlet; تَلْتَغْتَيِ أَنْسِيَةُ cerily, usury is in the delay of payment].

186. (a) The most important of the exceptive particles is َّلَآ, compounded of ُنِّي, ِي', and َّلَآ, not (see Vol. i. § 367, e). The exception ِلِإِلَا لُسْتُمْدَرَكِ is considered to be of three kinds: ِلِإِلَا لُسْتُمْدَرَكِ, in

* [But not always; comp. Fleischer, Kl. Schr. i. 508.]
A which the thing excepted (الدستثنى) is joined to, or of the same kind as, the general term (الدستثنى متنه that from which the exception is made); in which the exception is severed from, or wholly different in kind from, the general term; and 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 the proposition containing that term is affirmative, the exception is put in the accusative; as I came the people stood up, except Zeid; I passed by the people, except Zeid; and they drank of it, save a few of them.

(b) When the thing excepted is placed after the general term, and the proposition containing that term is negative, or interrogative implying a negation (بمعنى النفي)†, the exception may be put either in the accusative, or in the same case with the general term (as a بدل or permutative, or more specifically as a بدل بعض من، § 139, rem. b, 2, b), but the latter construction is preferred; as I came let no one stand up but Zeid (or ما جآخي أحد إلا زيّد or ما جآخي أحد إلا زيّد) or I came let no one stand up but Zeid (ما مرت بأكله إلا زيّد) or I passed you who were not they would not do it, save a few of them; who forgives sins save God? [لا إله إلا الله there is no deity other than God].

Sometimes the place of the الدستثنى متنه is occupied by a preposition and

* [Comp. Fleischer, Kl. Schr. ii. 96.]
† [Also in sentences like § 4, a, the proposition implying a negation. D. G.]
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its complement (جار ومجرور) or the like, which does not however A
affect the construction of the exception; as مَا جَآَهَّي مِنْ أَحْدٍ إِلَّا زِيَدٍ,
where مِنْ أَحْدٍ = مَا رَآيت مِنْ أَحْدٍ إِلَّا زِيَدٍ; أَحْدٍ = مِنْ أَحْدٍ ُ
where أَحْدٍ لَا أَحْدٍ في الدَّارِ إِلَّا عمرو; أَحْدَا
or مَا زِيَدٍ بِشَيٍّ إِلَّا تَشَانَأ لَيْسَ زِيَدٍ بِشَيٍّ إِلَّا تَشَانَأ لَيْسَ زِيَدٍ بِشَيٍّ إِلَّا تَشَانَأ
لَا أَحْدٍ في الدَّارِ إِلَّا زِيَدٍ, Zêîd is nothing but a thing of no account;
أَبَى لَيْبَي بَيْنَّي لَسْتُم بِمَعْنَى إِلَّا يَدَأ لَيْسَتُ لَيْبَي بَيْنَّي لَسْتُ لَيْبَي
ye Bênû Lubeînû, 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 ّîl-îHîgâz; as مَا جَآَهَّي مِنْ أَحْدٍ إِلَّا جَمَارا
no one (i.e. no person) came to me, but an ass; مَا قَآَمَ اللَّهُ إِلَّا جَمَارا
the people did not stand up, but an ass; but the Temimites [and some others] adopt the
permutation, as مَا مَرَّتُ ُبَالَقُومْ إِلَّا جَمَارا, مَا قَآَمَ اللَّهُ إِلَّا جَمَارا
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 مَرَّتُ إِلَّا يَزَيدٌ (زيَدٌ (زيَدٌ مَا جَآَهَّي إِلَّا يَزَيدٌ
لَمْ يَضْرِبَ إِلَّا يَزَيدٌ (for had the general term been expressed, we should
have said قَآَمَ اللَّهُ مَا هَيَتُّ لَيْبَي لِيْسَ لَيْبَي وَشَامِيَةٌ
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 قَآَمَ اللَّهُ إِلَّا يَزَيدٌ. A But if that
proposition be negative, the nominative is also admissible, though the
usual construction is the accusative; as فَيَا لِيْنِ إِلَّا إِلَّا مَصْبَّ عَلَى مَصْبُ
وَمَا لِيْنِ إِلَّا مَصْبَ عَلَى مَصْبُ I have no helpers but the family of
Ahmad (Muhammad), and I have no way but the way of truth;

w. ii.

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A but conversing with her only doubled my pain (lit. what was in me); but they expect from him (Muhammad) intercession, when there is no intercessor save the prophets; I have no helper but thy brother; instead of

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 Qa'ma ُلا زيدًا ُلا عمرا. If the exceptions follow the general term, and the proposition containing that term is affirmative, the exceptions are likewise all in the accusative, as Qa'ma ُلا القومُ إلا زيدًا إلا عمرًا إلا بكرًا. But if the proposition be negative, one of them (usually the first) is construed in the ordinary way as a permutative of the stative منهُ (الصَّبَرُ), and the others are put in the accusative, as ما قام أحد إلا زيدًا إلا عمرًا إلا بكرًا (but in the accusative is rare). (3) If the exceptions be different in kind from the general term, the ordinary rule is followed for all; ما قام أحد إلا حمَارًا إلا فرسًا إلا جمالًا in the accusative is preferable to the permutative in the nominative.

D Rem. b. If the repetition of ُلا is merely emphatic (التوَّكيد), 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; e.g. I passed by no one but Zèid—but thy brother, meaning but Zèid thy brother, Qa'ma ُلا القومُ إلا زيدًا إلا عمرًا إلا بكرًا: إلا زيد أَحِيَّاكُ the people stood up,
except Zeid and except Amr, only slightly more emphatic than A}

**except Zeid and Amr;**

is Time aught but night and its (following) day, and (aught but) the rising of the sun (and) then its setting? where the second is a word or superfluous word, which does not count in the construction; 

*ما لك من شُجَدَ إلا عَمَلَهُ إلا رُسُمُهُ ولا رُمَّلُهُ thou hast nothing from thy old camel but its toil, (nothing but) its jog and (nothing but) its trot, for*

*ب* ََلَا عَمَلَهُ رُسُمُهُ وَرُمَّلُهُ)

(by license for شُجَدَ, but others read شُجَدَ, but others read)

Rem. c. The exception after *ب* ََلَا may also be expressed by a sentence, which may be introduced by *ما أَرْسَلْتُ, etc.;* as [We have never]

*فِي قُرْيَةٍ مِن نَّبِيٍّ إلا أَحْذَنَا أَهْلَهَاِ يَلْبِسُونَهُ وَضَرَّرُهُ We have never sent a prophet to any city without our afflicting its people with adversity and trouble;*

*ما يَسْقُطَ مِن وَرَقَةٍ إلا يَعْلِمُهُا I have seen no leaf falls but He knows it;*

*ما رَأِيتْ أُحْدَأَ إلا زَيْدُ خَبِيرٌ مِنْهُ I have seen no one than whom Zeid was not better;*

*فَلا تَسْوَفْنَ إلا وَأَثْمَرُ مُسْلِمُونَ do not die then unless ye be Muslims;*

*ما في قُلُبِكَ شَيْءٌ إلا وَقِفْ قُلْبِي أَضْطَرْرَ مِنْهُ there is no emotion in thy heart but there is a stronger one in mine;*

*فَلَمّا أَلْبِتْ أَيْضَ بِكَ وَجَارَوْتِي قد أُقَبِّلتُ and I had not waited long but my girl came up;*

*فَيَّا أَشْعَرُ ِِّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّ...
A of thee nothing but thy doing (it), equivalent to اَقْسِمْتُ عَلَيْكَ إِلَّا فَعَلْتَ
(compare § 59, rem. a). [In this sense إِلَّا is often replaced by لَمْ; see Vol. i. § 367, 7.]

Rem. d. إِلَّا is sometimes strengthened by prefixing to it O God! as unless indeed the fire of
hunger be kindled. [Comp. the footnote to § 38, rem. d.]

Rem. e. إِلَّا is very rarely used in poetry with pronominal
suffixes; as فَمَا لِي عَوْضَ إِلَّا نُصْرُ and I have never any helper but
Him; and it is nothing to us, when thou art our neighbour, that no one is near to
us but thee.

Rem. f. The exception is sometimes suppressed after إِلَّا, as in
the phrase لِيُسْ عَيْبُ إِلَّا إِلَّا فَعَلْتُ جَارِيَةٌ أَنَّ لَا يُجاوِرَا إِلَّا دِيَارُ
الفاعل وأحدُ the agent is one (in kind), no more.

[Rem. g. and غِيرُ أَن إِلَّا أن are often used in the sense of but, even if the preceding proposition be affirmative.—On the phrase مَا هُوَ إِلَّا أَنَّ viv, see the Gloss. to Tabari.]

(b) غُيُرُ (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 الْقُوْمُ إِلَّا زَيدٌ (ما قَامَ أَحَدُ غَيْرُ زَيْدٍ; إِلَّا زَيْدٌ = غَيْرُ زَيْدٍ)
better than

D نَشْتَدْكَ وَالْرِبَاطَةُ I beseech thee by God to think of the ties of relationship, as نَشْتَدْكَ وَالْرِبَاطَةُ
I beseech thee to give us the increase of pay (Ağanâ xiv. 120, 1. 16 quoted by R. S.). The words إِلَّا are properly an elliptical phrase (§ 6, rem. b), as not to do (it), e.g. I beseech thee by God and the ties of relationship not to
disgrace me. D. G.]
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ما قام أحد غير جحَّار; (إِلاَّ زَيدٌ =) مَا قامَ غيرُ زَيدٍ; (إِلاَّ زَيدٌ) غيرُ زَيدٍ (إِلاَّ عَبَّاسٍ), rather than عُبَّارٍ.

Rem. a. (إِلاَّ) is sometimes used as a تأبيع, when we should rather have expected عُبَّار, and is then followed by a substantive in the same case as that which precedes it; e.g. ضَعَنَهُۥ فِي مَيْمَانِهَا (إِلاَّ اللهُ) is ُمَسْتَدِرًا if there had been in them (heaven and earth) gods besides God, they would certainly have gone to ruin;

(إِلاَّ) أَنْبِثَ َقَالَتْ ُهُمْ she was made lie down, and laid her breast upon a tract of ground in which there were (heard) few sounds except her own murmured cry;

(إِلاَّ) أَخْوَاهُ لَعَمَّرُ أَبِيكَ وَكَلاَّ الْفَرِّقَانِ and every brother is forsaken by his brother, by thy father's life, except the two (stars called the) Pointers. The noun which precedes (إِلاَّ) is in this case usually an indefinite plural or its like (شَهَٰبَةٍ), such as a substantive defined by the article used لِلْجَنَّةِ.

Rem. b. The construction of (إِلاَّ) is (see § 82, c) in the sense of besides, except, is similar to that of عُبَّار (إِلاَّ) زَيدٌ and there was nothing left but violence (إِلاَّ عَبَّادُ كَيْ_حَلِّهَا). (إِلاَّ) بَلْ أَخْوَاهُ لَعَمَّرُ أَبِيكَ وَكَلاَّ الْفَرِّقَانِ and there was nothing left but violence (إِلاَّ عَبَّادُ كَيْ_حَلِّهَا)

(c) The verbal clauses what is free from, and what goes beyond, are often used in the sense of except, but, and govern the accusative; as فَأَنتُوَهُمْ مَا حَلَّ عَيْسَا and they made them alight, except Abbās; فَأَنتُوَهُمْ مَا حَلَّ شَيْ مَا حَلَّ اللهُ بَاطِلًا verily everything, except God, is vanity (in rhyme for فَأَنتُوَهُمْ مَا حَلَّ شَيْ مَا حَلَّ اللهُ بَاطِلًا جَبَلَ مَا ذَحَرَ فِي خَيْرٍ: (بَاطِلًا الْبَطِيْقَةِ مِنْ أَمْسِكَهَا وَأَحْوَاهُهُ وَضُرُّتْهُ فَأَنتُوَهُمْ فِيهِ مَا حَلَّ بَاطِلًا). (B̲) The verbal clauses what is free from, and what goes beyond, are often used in the sense of except, but, and govern the accusative; as فَأَنتُوَهُمْ مَا حَلَّ عَيْسَا and they made them alight, except Abbās; فَأَنتُوَهُمْ مَا حَلَّ شَيْ مَا حَلَّ اللهُ بَاطِلًا verily everything, except God, is vanity (in rhyme for فَأَنتُوَهُمْ مَا حَلَّ شَيْ مَا حَلَّ اللهُ بَاطِلًا جَبَلَ مَا ذَحَرَ فِي خَيْرٍ: (بَاطِلًا الْبَطِيْقَةِ مِنْ أَمْسِكَهَا وَأَحْوَاهُهُ وَضُرُّتْهُ فَأَنتُوَهُمْ فِيهِ مَا حَلَّ بَاطِلًا).
A except the allowability of placing it first; ِذَٰلِكَ أَنْوَاعُ الْحَلَوَائِمَ مَا عَدَّاُهَا ِالْخَبِيضَ ِI have tasted all kinds of sweetmeats, except the halūs. —
When ِما is dropped, as is frequently the case, ِعَدَّا and ِخَلَأ may be construed with the accusative or the genitive, though the latter is disputed in regard to ِعَدَّا َوَمَذْهَبُ الْكُفِيِّينَ ِخَلَأَ الْفَرَّاءِ إِنَّهَا ِتَعْمَلُ ِعَدَّاَ and the opinion of the Kufis, except el-Farrā, is that it governs in the same way as leisa; ِوَمَا حُوَّلَ خَصَا وَاً ِإِلَى ِالْمِسْلِيْينَ

B and about 5000 Muslims and Metawila and Jews, besides the women and children; ِخَلَأ ِاللَّهُ ِلَا أَرْجُوُ ِسُواُكَِلِبْسَتِ ِالْبَلَائِسُ ِأَيُّهَا ِالْمَغْرِبَ ِفَخَلَأَ الْسَّوْاُوِ ِI have worn all sorts of splendid garments, except black; ِأَبْنَاهُ ِخَبَيْرُ ِقَتَلَا ِوُسْرَا ِغَدَا ِالْشَّمْطَةَ ِوَالْطِّفْلِ ِالصَّغِيرِ ِwe gave up their tribe to slaughter and bondage, except the grey-haired woman and the little child. —These words may of course, like ِسُوْى ِغَيْبُ إِلَّا ِ

C be followed by a clause commencing with ِخَلَأ ِأَنَّ ِإِنَّ ِأَنَّ ِتَجْعِلُ ِالْمُتَّعُ ِلِإِلَيْسِهِمْ ِوَإِنْ ِخَلَأَ ِمَاضِيَا ِexcept that (the conditional) 'in turns the verb into a future, though it be (in form) a past; ِخَلَأ ِعَلِيِّهِ ِلَا يَحْسِنُ ِإِبْدَالُ ِالْبَخْرَةِ ِمِنِّ ِالْمَضْرُوعَةِ ِإِلَّا ِمُوضعَة ِ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 ِمَيْتِ ِمَيْتُ ِهِ ِزَيْدُ ِكُفْيِّي ِالْبَلَائِلِ ِبَيْدُ ِإِنَّهُ ِبَحْيُل ِZeyd is wealthy, but he is stingy; ِأَنَا ِأَفْصَحُ ِمَنْ ِنَطُقَ ِبِلْٰلِفِضْرُ ِبَيْدُ ِأَنَّي ِمِنْ ِفَرْيْشَ ِوَأَسْلَبْثُتُ ِفِى ِبَيْدِ ِعِفْسِ ِبَنِ ِبَكْرِ ِI have the purest pronunciation of the letter dīd, but I am of Korēis, 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 ِحَاشَى and ِحَاشَى is ِحَاشَى ِحَاشَى ِحَاشَى ِحَاشَى ِحَاشَى ِحَاشَى ِحَاشَى ِحَاشَى ِحَاشَى ِحَاشَى ِحَاشَى

* [That ِحَاشَى is originally a nomen verbale, and not a verb, as
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I have benefited the high and the low, except the family of Barmek; except\(^\text{a}\) Abū Taubān,—verily he is sparing of abuse and foul words; except Korēis, for verily God hath given them the superiority over all creation through īl-Īslām and the (true) religion; ājīm, ājīm. O God, pardon me and those who hear, except Satan and Abū 'l-Isba'y. It is rarely preceded by 'Usāma is the dearest of mankind to me, except Fāṭima (words of the Prophet); and as regards mankind, except Korēis, we are the noblest of them in deeds.

\[\text{[Rem. in Korān xii. 31 and 51 is an expression of wonder at the power of God, like } sāḥān āḥādī, \text{used by later writers in the sense of } mā 'āḥādī Allah, mā hāshāa Allah, ]\]

\((e)\) lā yūkūn līs and līs bi līs are also occasionally used; in these forms only, as equivalents of lā yūkūn ēlā, and are followed by the accusative; as lā yūkūn zīdā, or ēlā yūkūn zīdā. Here the grammarians suppose an ellipse of the subject, būtādī. With pronominal suffixes D we may say līs ēlā, līs bi līs, etc. [comp. Vol. i. § 182, rem. a]; e.g. ēlā yūkūn zīdā, līs ēlā yūkūn zīdā. These forms are found in the noble have departed, except me; līs bi sūrā fīhī 'Abbās līs ēlā, līs bi līs bi ēlā, līs ēlā wāla nūkḥī, lā nūkḥī, līs ūbī would that this night the school of īl-Kūfā taught, has been proved by Fleischer, Kl. Schr. i. 405, 462 seq.]

A were a (whole) month, during which we might see no stranger, but only me and thee, and might fear no spy; *ma waṣf bi āḥad fī al-jaḥiliyya* no one was described to me in the (time of) ignorance, whom I saw (afterwards) in (the time of) ēl-ʾIṣlam, but I found him inferior to the description, save thee (words of the Prophet to Zeidu ʾl-Hail).

(f) *la ʾṣimā* especially, above all (see Vol. i. § 364, e), may be

B construed either with the nominative or the genitive; as *wāḥi ʿḫīsāʿa* and it is a church which the Christians hold in very great reverence, but especially the kings of the Europeans; *wa la ʾṣimā bāṭūra ḥumlūl* but especially a day in the valley of Ġulgūl. The word *bī ʾṣimā* is the accusative of the noun *bī ʾṣimā an equal* (see § 39), and, if the construction with the

C genitive be adopted, *mā* is regarded as redundant (compare § 70, rem. f). Often a preposition with its complement, an adverbial accusative, or a circumstantial clause introduced by or (compare a, rem. c), [or a conditional (temporal) sentence introduced by or *wa la ʾṣimā biḥṣarṭa* especially in thy presence; *waʿlīk biṭḥāmil la ʾṣimā min al-sabūʾ*, take care to bear insults patiently, especially from fools; *la ʾṣimā waʾinta fī al-ʾkhaliyyat waʾisas* especially

D since thou art in the garb of the caliph and his dress; *la ʾṣimā waqūd* especially as the shadow of darkness has fallen;

*agḏf ǧīn ḥaḏlām* especially if thou come to him whilst he is engaged in prayers]. Later writers incorrectly use *la ʾṣimā waqūd*, without *ʾṣimā*; *ʾṣimā* this, notwithstanding his excessive kindness to him, especially in time of dearth.

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 إذا], 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

إنّ قُلْنَتْ هَذَا if thou sayest this, thou art one of the unbelievers;
إنّ تَفَعَّلُوا قَاتِهُ if he be disobedient, woe to him!
إنّ عَمِّي فَوَقُلْ لَهُ if ye do, it will be a crime in you (lit. attaching to you);
إنّ كَتَبَ فِي رَيْبٍ مِنَ الْبَعْثِ فَأَتَى خُلْقًا أَخْمَرُ if ye are in doubt about the resurrection, verily we have created you;
أَيَا ما تَدْعُوا فَلْهُ الْإِسْمَاءُ أَيَا أَسمَى by whichever (name) ye call (upon Him), His are the best names. [إِذَا أَجْرَ الْمُؤْمِنِ يُدَّسُ مِنْ أَلْوَامِ عَرْضَهُ فَكَلِمَ رَبِّي ۖ يَرْتَبِهُ جَمِيلٌ if a man's honour is not sullied by meanness, every coat he wears is becoming to him.] In this case, after a conditional or if, we may substitute for the so-called دَلْيَةٌ (see Vol. i. § 368, rem. e), as

وَإِنّ تُصَبِّحْيَ سَبَيْنةٍ بِيَّا قَدَمَتْ أَيْدِييٌّ إِذَا هُمْ يَقَنَّطُونَا 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 فَوَقُلْ لَهُ), and is not introduced by a negative or إنّ.

* [When the protasis is deprived of its conversive influence on the verb of the apodosis this is called إِلَّا. Comp. Fleischer, Kl. Schr. i. 545.]
A [Rem. The ِفَ is sometimes omitted in poetry, rarely in prose, as
فيُنَّ لَمْ يِمْسِ فِي الْيَوْمِ لَا بَدِّ أَنَّهَا سَيِّعَلَهُ حَبِيلَ الْجَمِيعِ فِي الْغَدِ.
whoever did not die to-day, the snare of death will certainly lay
hold of him to-morrow; وَإِذَا مَا غَضَبَهُ هُمْ يَفْغَرُونَ
and when they are angered, they forgive: وَإِنَّ نَجْوَتْ صَفَافًا لَا وَرْزُ وَلَا أَجَرُ 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
مَانِحٌ جَامِدٌ perhaps he is, نُعَمَّرْ عَسَى how good is, and the like;
mas'ūd he is not. منْ لَمْ يَكُنْ تَعْظِيمٌ بعدَ أَلِفَ مَرَةٍ صَنَاعِيَّةً فيْ أَوْلِيَاءِ فَلَيْسَ
baihālī al-amlī 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: إِنْ تَبَذَّوا الصَّدَقاتَ فَنِعْمَا هُنَّ
if ye give alms openly, it is well.

C (c) When the apodosis is a verbal sentence, expressing a desire,
إِنْ كَثَّرَ نَحْيُونَ اللَّهَ فَاتِبَعُونِi if ye love God, follow me;
then that َأَنَّ يَحْتَوَى آمَانَةَ جَمَالًا فَعَلَّيْتُهُ
then he whose reverence is great.
لِيَلْدُهُ فِي دَرْكِيَّةَ جَمَالًا 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
الثَّانِيَةِ حَبِيلٌ فِي الْغَدِ if he steals, a brother of his has stolen before (him):
الثَّانِيَةِ حَبِيلٌ فِي الْغَدِ if then ask for forgiveness for them, God will not
فَنَّ يَفْغَرُ اللَّهُ لَمْ يُمَرَّ 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 ْلَا and ْنَلَا, the use of ْفَ is optional. If ْفَ be inserted, ْنَلَا 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 إنْ حَنَّ قَبْيَصَهُ فَدَ قَدَ مَنْ ْقَبْيَصَهُ if his shirt is (has been) torn in front, she has spoken the B truth.

[Rem. The apodosis of the temporal clause introduced by بِذَا, 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 Tabari).]

188. The particle لَوْ (Heb. لَوْ), which forms hypothetical clauses, and the particle إِنْ (Heb. إِنْ), differ from one another in this, that 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 تَدْعُوهُمُ لَا يَسْمَعُوا دَاوُدَ أَصَمْرُ وَلَوْ سَيَعُوا مَا أَسْتَجِبُوا لَكَمْ 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 تُرى ْإِذْ وَقَعْوَا عَلَى رَبَّيْمَ («couldst thou but see» when they are set before their Lord! and if thou couldst see) لوْ أَنْ لَتَا نَخْرَةً فَتَتْبَأْ مَنْبَرٌ and if those who disbelieve knew لوْ يَعْلَمُ الْذِّينَ خَفَرُوا جَهَنْ ْلَا يَنْفُونَ عَنْ وَجُوْهُمُ الْمَلَائِكَةَ («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-Beidawi, as Trumpp p. 354 observes, لَوْ has
A after to love, wish, like; as one of them would fain be kept alive a thousand years; a party among the people of the Book would fain lead you astray.

Rem. b. Before nominal clauses of are [generally] used instead of if the people had heard; if thou hadst asked me to do something else than this; it (the soul) would be glad if there were between itself and it (the evil it has done) a wide space. [Examples of the omission of are and if a bracelet-wearing (lady) had struck me; if you possessed the treasures of my Lord's mercy.]

C 189. Sometimes the two particles and are combined (compare the Aram. and by my life, if the Commander of the Believers sought to recompense thee; we do not concede the necessity of this, for it is necessary only if it be thus (and thus); because of which (longing) the writer would fain be in the inside of his own letter.

190. The particle is prefixed to the apodosis of hypothetical sentences (see Vol. i. § 361, c, γ) like to that of conditional sentences; as if all mankind were here its hypothetical meaning, the apodosis (verily they would not ask for speed) being omitted (§ 4, rem. a).]
my slaves, I would set them free*. The employment of this particle \( \text{if} \) is, however, unlike that of \( \text{that} \), 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 \textit{so}). The same remark applies to \( \text{unless} \) before a negative apodosis of this sort introduced by \( \text{and if thou didst search all climes, thou wouldst never find any one like her;} \) but it is never prefixed to \( \text{then} \), in order to avoid the \( \text{B} \) cacophony produced by the repetition of the letter \( \text{b} \).

* [Sometimes \( \text{unless} \) is preceded by \( \text{then, in that case, e.g. Korän xvii. 102.} \)]
PART FOURTH.

PROSODY*.

1. THE FORM OF ARABIC POETRY.

A. THE RHYME.

A 191. Poetry (الشعر) always takes, during the classical period,—that is to say, from the earliest times down to the fall of the 'Umawi 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 scientia metrica et rhythmica, seu tractatus de prosodia Arabica ex auctoribus probatissimis eruta (Oxonii, 1661); Freytag, Darstellung der Arabischen Verskunst (Bonn, 1830); De Saey, 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, مصباح مهيب الدافرة في علم المعروض والقافية (Beirūt, 1857); printed as an appendix to the

Cكتاب مجموعة الطالب of Buṭrus ǧl-Bistānī (Beirūt, 1854), and to the 

كتاب تلقيب القوابي, 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 are called kasidas, plur. كِسِيْدَةٌ, collect. كِسِيْدٌ; whereas a mere fragment, consisting of only a few verses, is termed مَقَطَعَةٌ, plur. مَقَطَعَاتٌ. A poem, the special object of which is the eulogy of an individual or a tribe, is named مَدَآئِحٌ, plur. مَدَآئِحٌ; *a satire, مَرَحٌ or هَجَاءٌ, plur. هَجَاءٌ; an elegy, مَارِثٌ; and a poem in the metre *رَجَعَةٌ (see § 204), B plur. إِرْجُوَةٌ. Verses set to music are termed أَغْنَيْةٌ, plur. أَغْنَيَةٌ.

Rem. Rhyme without metre or measure (وزن) does not constitute poetry, but merely rhyme'd prose, سجع.

192. Each verse, بيت (lit. tent, house), plur. بُيُوت, consists of two hemistichs, termed مَصَارِعٌ or مَصَارِعٌ (one half of a folding-door), plur. مَصَارِعٌ and شَطُورٌ or شَطُورٌ (a half), pl. شَطُورٍ and مَصَارِعٍ. The first of these hemistichs is called الصدر (the breast), and the second الْعُجْرُ (the rump).

193. The rhyme, القوافي, plur. القوافِيْةٌ, labours under peculiar restrictions, for, according to ancient rule, the two hemistichs of the first verse of a كَاَسِيَدَة 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: 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 Muwassah 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, مَطَلَّةٍ and مُطَلَّةٍ مَفْتَيَةٍ. It is called مَطَلَّةٍ or fettered, when the verse ends with a consonant, and مُطَلَّةٍ or loose, when it ends with a vowel.

194. The essential part of the rhyme is the letter called الرَّوَيُ, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (روي to bind fast). Hence a kasida, of which the rawi is the letter لَمِسْتةٍ.

Rem. The letters ی, و and ص cannot be employed as rawi, when they are (a) long vowels, e.g. جَيَابَإ, غَرَأ; (b) inflexions of the feminine singular, the dual, and the plural of verbs, e.g. جَيَبُلِي, (unless they form a diphthong with a preceding fetha, e.g. جَيَبُلُوُ، جَيَبُلُوُ، جَيَبُلُوُ); (c) inflexions of the dual and plural of nouns; and (d) the final letters of the pronouns ِهِ, ِهِ, and ِهِا. The same remark applies to the tenwin, and to the letter ﴿ of the second energetic form of verbs; as also to the letter ﴿ when it is not radical, as in جَيَابَإ, جَيَابَإ, جَيَابَإ, (pausal form for جَيَابَإ, جَيَابَإ, جَيَابَإ). The ﴿ of the pronouns ِهِ and ِهِا and may, however, be used as rawi, if preceded by a long vowel; e.g. جَيَابَإ, جَيَابَإ.

195. The loose کَافِی (see § 193) terminates in what is called الدَّلََلَّة, the annex or appendix to the rawi, which may be either a long vowel (i.e. ﴾، ﴿، ﴿، or ﴿،) or the letter ﴿, preceded by one of the short vowels ﴿، ﴿، ﴿، ﴿، ﴿). 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 ی is invariably expressed, but و and ﴿ are frequently omitted, even where they are always written in prose; e.g. ﴿، ﴿، ﴿، ﴿، and my hand; ﴿، ﴿، ﴿، for ﴿، ﴿، ﴿، and they made.
Rem. b. If the letter  has a long vowel after it, as in the A suffix pronouns ( = هَا, هُوُ ( = هُô), the letter of prolongation, or  is called the خُوِّجُ, that which goes beyond (the  ); as in وُضِبَّ (تَعْصِبَ) (نَعْلُدُوُ = نُعْلِيَّة).

Rem. c. Both  and  must accompany the  without the slightest change, throughout the whole poem.

196. The  may also be preceded by one or two letters, which form, to a greater or less extent, a necessary portion of the B  (whether loose or fettered). These are named  and الرَّفُّ.

(a)  or the foundation, is the name given to an  of prolongation, preceding the , 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  from the ought, strictly speaking, to remain unchanged. For example, in a verse ending with the word دَخِيلُ, the  is the , the long vowel  the  and the  the  whilst the vowel which separates this last from the is  ; but the next verse may terminate with the word دَخِيلُ where the  is  though the other parts of the  remain unchanged. The same rule holds when the  is loose, instead of fettered, as in and (where the  is in the one case  and in the other  or  or  a  or).

(b) The  or what rides behind, is the technical name given to one of the letters of prolongation  or  when it immediately precedes the ; as in the words رَجَمْتِهِ,  تَبَالَهُ,  جَمَاحُ طَرَوبُ, قَرْيحُ. The long vowel  remains invariable, but the poet may use  and  indifferently;  is regarded as rhyming with  with  سُوقُهُ, طَرَوبُ with  مَسْيِبُ.
A Rem. a. Strictly speaking, the rawi and the ta'sîs should form parts of the same word, but exceptions are allowed in the cases of the separate pronoun īfî, and of a pronominal suffix preceded by a preposition, as (for ībî or ībî).

Rem. b. When the kāfiya is unaccompanied by either a ta'sîs or a rizf, it is said to be مَجْزَةٌ, naked or bare; otherwise, it is either مَوْعِثُةٌ or مَرْدَفٌ. The vowels which accompany the kāfiya are also designated by peculiar names.

(b) The meyra, المُجرَى, is the vowel which follows the rawi in the loose kāfiya; e.g. ā in سَارًا, i in بُعْضٍ, ū in سَلَّكْوَا or الْقَلْبُ. It is, strictly speaking, invariable.

(c) The mêtâf, المُنَافِذ, is the vowel between the letter ِ, as ِsilâ, and the horûg (see § 195, rem. b); e.g. fetha in مُوْكَبَةٍ, kēsra in مُعْلَنَةٍ or مَّنَحَنَةٍ. It is, of course, invariable.

(c) The taujih, التَّوْجِيْهُ, is the vowel which immediately precedes the rawi in a قَافِيةٍ مَجْزَةٍ, e.g. fetha in فُجَبِرُ, and kēsra in عْفُرُ (for عْفُرُ); or separates it from the dahîl in a قَافِيةٍ مَوْعِثُةٍ (see § 196, rem. b), e.g. kēsra in عَاَمِرُ (for عَاَمِرُ) or تَأَمِيرُ. The latter is, however, more frequently distinguished by the special name of رِيْشٌ. The 'isbâ' ought, strictly speaking, to be invariable; whereas, in the taujih, the vowels damma and kēsra may be interchanged, as in عِلْمٍ, for عِلْمٍ, and صِبْرٍ, for صِبْرٍ (compare the case of ٰ and ٰ as rizf, § 196, b).

Rem. The taujih is absolutely necessary in a fettered kāfiya, unless it be لُقَيْلٌ, قَرِيبُ مُطَاعٍ مَرْدَفٍ; but it is not necessary in a loose kāfiya, as عَجْرُ.
The Rhyme.

(d) The ṭəs, ṭəs, is the vowel which accompanies the letter A preceding the tu'sūs (see § 196, a). It can, of course, be none but fēṭḥā.

(e) The ḥāḏū, ḥāḏū, is the vowel which accompanies the letter preceding the rid/j (see § 196, b). It is either fēṭḥā, kēsra or ẓamma, according as the rid/j is ʾ, ʿ or ʾ; but the vowel fēṭḥā before ʾ or ʿ (fēṭḥā ʿtā) is also included under this name.

198. The last two quiescent (sākūn) 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 (mathār) letters which come between these two*; viz. māṭārād/k, māṭārāt/k, māṭārād/k, māṭārāt/k, and māṭārāt/k.

(a) The māṭārād/k is where there is no moving letter between the two quiescents,—in other words, a fettered ḵāṭīya, in which the rawi C is preceded by a rid/j; as ḥūl, ḥūl, ḥūl, ḥūl. It is of comparatively rare occurrence.

(b) The māṭārāt/k is where one moving letter intervenes between the quiescents; as ḥūl, ḥūl, ḥūl, ḥūl, (ẓāʾālīn, ẓāʾālīn). It is of comparatively rare occurrence.

(c) The māṭārād/k is where there are two moving letters between D

* The reader should bear in mind that the grammarians designate the vowels by the term ḥārakāt, motions (sing. ḥāraktu); whence a consonant, which is followed by a vowel, is said to be mūṭḥār/k or in motion, and one that has no following vowel, to be sākūn, at rest, inert or quiescent. Hence too the ǧēzm is often called sūkūn. See Vol. i. § 4, rem. b, and § 9, with rem. a.
A the two quiescents; as 

(d) The is where there are three moving letters between the quiescents; as 

(e) The is where there are no less than four moving letters between the two quiescents, as in the half-verse 

B 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 (عيب). Of these faults the grammarians reckon five, viz. 

(a) The consists in a certain change of the vowels called , and . (a) In the , kesra and damma may freely interchange, but the use of fetha to rhyme with either is a sinad (see § 197, c). 'Imru'u l'Kais, for example, commits this fault in rhyming (for ) with (for ) and (for ) (for ) with (for ) (for ) with (for ). (β) In the 'isbā', the same fault is exemplified by rhyming with , or with . (γ) In the hadw, may be interchanged with ū (see D § 196, b), and with au (e.g. ) may rhyme with (بَرِيب): but to rhyme with or is a sinad. In the case of the , this fault is but a trifling one, and not seldom committed even by the best poets.

Rem. The name of is also applied to cases in which a word, having a ridf or ta'sūs before the waw, is rhymed with one which has not; e.g. and 

and the
(b) The 'ikwān, مُؤَذَِّرُ، is the name given to a change of the A vowel called بُعِرُت the مَرْجَوِّ and or مَرْجَوِّ and. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of kāsra and damma (compare § 196, b, and § 197, c). If, however, the rawī is followed by the letter ٠ as sila (§ 195), any alteration of the mēğrā is exceedingly rare; to rhyme لَذُنْبَى with أُثْقَامُهُ or لَذُنْبَى with أُثْقَامُهُ is condemned by all the native critics.

(c) The 'ikfā, لَا أَلْصَعُ، is the substitution of some cognate letter for the rawī; as when one rhymes عَيْسَ أَنْقِينِ أَلَّلَيْل or عَيْسَ أَنْقِينِ أَلَّلَيْل with سُفُغ or سُفُغ, or وَسُطَا or سُفُغ. This is a very grave fault, and carefully avoided by all good poets†.

REM. Many authorities call this change لَا أَلْصَعُ, and apply the term لَا أَلْصَعُ to the alteration of the mēğrā (see b).

(d) The 'īthā, لَا لَيْطَأَ, is the repetition of the same word in rhyme in the course of a kasida. 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 (مُفْرَد). That two or more verses should be so connected D

* [The reason is given in the Ḫyānī ix. 164. The final vowel was indistinctly enunciated in simple recital, but prolonged in singing. When en-Nābiğa came to Yatīrib 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 مُحْمِيْبَ and لَا أَلْصَعُ, and مُحْمِيْبَ and لَا أَلْصَعُ (Fāık i. 89), شُونَبَى and لَا أَلْصَعُ (Lisān i. 137 seq.). D. G.]
A with one another, is regarded as a fault, and technically named taḍmīn, ṭatīr, t课堂教学。It is not, however, a serious defect, unless the one verse be wholly destitute of meaning, if separated from the other; as when En-Nabiga says

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 ḥabar of َإِنْ is unknown, till we hear or read the next verse:

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 تفاعيل, plur. تفاعيل, (a part), plur. أجزاء. A certain collocation of feet constitutes a metre, (a sea), plur. بحر. To scan a verse is expressed by the word قطع (to cut into pieces), infin. قطع. [The last foot of the first hemistich is called عُروض, that of the second ضَرْب.]

D [Rem. The constituent parts of a foot are called سُبَب (cord) consisting of two letters, either سُبَب خَفِيفُ a movent letter followed by a quiescent letter, or سُبَب تَقِيلُ two movent letters, and وَتَدْ مَقْرْونَ two movent letters followed by a quiescent letter, or وَتَدْ مَقْرَونَ one movent, then one quiescent, then one movent letter. Three successive short vowels followed by a quiescent letter, are called مُتَفَا سُبَبَان مَقْرَونَان e.g. مَظْأ]
in two parts each consisting of a moveant letter and a quiescent letter e.g. \( \text{σταφλαί} \) \( \text{μεθυματά} \). The common name for \( \text{σταφλαί} \) and \( \text{μεθυματά} \) (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.
Part Fourth.—Prosody.

A

Part Fourth. Prosody.

§ 201

B

C

D

البحر النادي عشر الخفيف

أي مماى البلاد

F

G

H

I

J

K

L

M

N

O

P

Q

R

S

T

U

V

W

X

Y

Z

لا نرى عدد الرجال

على الأوطان بالأنس

كان لم تغن بالأمس

البحر السابع الرمز

أجزاء بين الورى لا تنكر

ما في الذين آمنوا أصبروا

البحر الثامن الرمز

لمة للمختفي والممتلئ

والذي أطمع أن يغفر لي

البحر السريع السريع

سيز ببحر قد سأله الحكيم

ذلك تقدير العزير العلي

البحر العاشر المنسج

مسيح الشعر صاغه الأول

يبدأ نهر سيئات ما عُمَلوا

البحر الحادي عشر الخيف

خف لما أردت أشدو الخفيف

إن كيد الساطعون كان ضعيفاً

الفعلان مستفعين فاعلان

الماء الثاني عشر البضائع

ما في الذين

؟
§ 203. The Metres.

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. the iambic, 2. the sūra, 3. the ṭarīq, 4. the kāmil, 5. the ṭarīq, 6. the ṭīmār, 7. the tūla, 8. the taqāb, 9. the waqār, 10. the ẓiyād, 11. the ṭaṣwīr, 12. the mufṣīl, 13. the rār, 14. the ẓīlim, 15. the ṭarīq, and 16. the mufṣīl. Among these, if we leave the ṭaḡīz out of account, the favourites with the old poets are the ṭawīl, kāmil, wāsīr, bēṣīt, mutēkārib, and sarī.

203. The iambic metres are four in number, namely, the raḡīz, sarī, kāmil, and wāsīr.

* 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 Arabicae, pp. 323—343.
A 204. The most common varieties of the ragez (الرَّجَز the trembling) are the dimeter and the trimeter, both of which may be catalectic. The trimeter is the more usual. The basis is —— (diamb), which may be varied in one or two places by the substitution of —— or ——, and more rarely ——. The older poets almost always use this metre as مُشْطَرُ, that is to say, each hemistich (شُطُر) forms, as it were, an independent verse and rhymes with the preceding one. The more modern, on the contrary, not unfrequently B follow the rule of the other metres in rhyming only the second hemistich of each verse.

| Trimeter acatalectic | —— | —— | —— |
| Dimeter acatalectic | —— | —— |

B 205. The sarî (السَّريع the quick) admits in its first and second feet the same variations as the ragez. Its normal form is

| —— | —— | —— |
| but —— is frequently substituted for —— at the end of the second hemistich. The use of final —— in either hemistich, but more especially in the second, is very rare. A few later poets have taken D the liberty of adding a syllable to the second hemistich, so that the last foot of the verse becomes ——.

206. The kîmil (الكَمِل the perfect) is either dimeter or trimeter. The normal form of the trimeter is

| —— | —— | —— |
| but we frequently find it catalectic

| —— | —— | —— |

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.

\[
\begin{align*}
\text{verse into} & \quad - - | - - - | - - - | - - - | - - - | - - - \\
& \quad - - | - - | - - - | - - - | - - - | - - - \\
\end{align*}
\]

The normal form of the dimeter is

\[
\begin{align*}
\text{verse into} & \quad - - | - - - | - - - | - - - \\
& \quad - - | - - - | - - - | - - - \\
\end{align*}
\]

It is sometimes used as catalectic (— — for — — in the last foot of the second hemistich), but far more usually the verse is lengthened by the addition of a syllable

\[
\begin{align*}
\text{verse into} & \quad - - - | - - - | - - - | - - - \\
& \quad - - - | - - - | - - - | - - - \\
\end{align*}
\]

in which case it is said to be \textit{\textendash Murqat\textendash }having a train.

207. The basis of the \textit{wāfir (\textendash} the exuberant) is the same as that of the \textit{kamil}, but with the order of the component parts reversed, \textendash - \textendash - - - . 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

\[
\begin{align*}
\text{verse into} & \quad \textendash - - - | \textendash - - - | \textendash - - - | \textendash - - - \\
& \quad \textendash - - - | \textendash - - - | \textendash - - - | \textendash - - - \\
\end{align*}
\]

The dimeter has the form

\[
\begin{align*}
\text{verse into} & \quad \textendash - - - | \textendash - - - | \textendash - - - | \textendash - - - \\
& \quad \textendash - - - | \textendash - - - | \textendash - - - | \textendash - - - \\
\end{align*}
\]

for the last foot of which there may be substituted \textendash - - - ; but these two forms are not used indiscriminately in the same poem.

208. Of \textit{antispastic} metres there is only one, namely the \textit{hazēj (\textendash} the trilling), which consists in a single repetition of \textendash - - - (antispast), varied by \textendash - - - - . It may be either catalectic or acatalectic.

\[
\begin{align*}
\text{Acatalectic} & \quad \textendash - - - | \textendash - - - | \textendash - - - | \textendash - - - \\
\text{Catalectic} & \quad \textendash - - - | \textendash - - - | \textendash - - - | \textendash - - - \\
\end{align*}
\]

209. The \textit{amphibrachic} metres are three in number, \textit{mutēkārib}, \textit{tawil}, and \textit{muḍāri\textendash}.

210. The basis of the \textit{mutēkārib (\textendash} the tripping, lit. taking short steps) is \textendash - - (amphibrachys), for which may be substi-
Part Fourth.—Prosody.

A tetrad. 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

\[
\begin{align*}
B & \quad \text{Acatalectic} \\
& \quad \text{Catalectic}
\end{align*}
\]

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be \( \text{\textcircled{-}} \).  

In the acatalectic verse, the last foot is also changed into \( \text{\textcircled{-}} \).

212. The muḍāri' (\( \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \) the similar*) is one of the rarest

* Namely, to the muṭtott (§ 222), as may be seen by adopting another mode of scansion, \( \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \) | \( \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \text{\textcircled{-}} \).
metres, and not employed by any early poet. Each half-verse consists of \( \cdot \cdot \cdot \) and \( \cdot \cdot \cdot \cdot \cdot \), with a single syllable appended, and the two generally rhyme with each other, as in the ragez. For \( \cdot \cdot \cdot \) may be substituted \( \cdot \cdot \cdot \), and for \( \cdot \cdot \cdot \cdot \cdot \), \( \cdot \cdot \cdot \cdot \cdot \); but both changes must not take place together. Consequently the entire verse is

\[
\cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot 
\]

213. The anapaestic metres are likewise four in number, namely, the mutēdārik, bèşt, munsarîh, and muḵtādalab.

214. The mutēdārik (\textit{the continuous}) is one of the rarer and later metres*. The basis is \( \cdot \cdot \cdot \) (anapaest), which is convertible into \( \cdot \cdot \cdot \) or \( \cdot \cdot \cdot \cdot \). It is generally either a trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it \( \textit{mūrāfīl} \) (see § 206).

Trimeter \( \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \)

Tetrameter \( \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \)

215. The bèşt (\textit{the outspread}) is a favourite metre with the older poets. Its base consists of \( \cdot \cdot \cdot \cdot \cdot \) and \( \cdot \cdot \cdot \cdot \cdot \cdot \), which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, \( \cdot \cdot \cdot \cdot \cdot \) may be converted into \( \cdot \cdot \cdot \cdot \cdot \), and occasionally into \( \cdot \cdot \cdot \cdot \cdot \cdot \), or even \( \cdot \cdot \cdot \cdot \cdot \), though these changes are very rare indeed in the second place. \( \cdot \cdot \cdot \cdot \) may be changed in the first place into \( \cdot \cdot \cdot \cdot \), but either remains unaltered in the second, or becomes \( \cdot \cdot \cdot \). Hence arise the following forms of the tetrameter.

\[
\begin{align*}
\cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \\
\cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \\
\cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \\
\cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \\
\cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \\
\cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \cdot | \cdot \cdot \cdot \cdot \\
\end{align*}
\]

The trimeter may be either acatalectic or catalectic, more usually the latter. If the loss of a syllable be extended, as is commonly the case, to both hemistichs, the last foot in each is \( \cdot \cdot \cdot \).
A Catalectic

216. The *munsarih* (*the flowing*) has the same base as the bèsiṭ, but the first - - is reduced to a single long syllable. It scarcely occurs in any form but the tetrameter.

B

217. The *muktadlhab* (*the lopped or curtailed*) is an exceedingly rare metre, the normal form of which appears to be

C It is said that - may be transferred to the first place, thus giving the form

218. The *ionic* metres are also four in number, namely, the *ramēl, mēdēd, hafīf*, and *muqtett*.

D

219. The *ramēl* (*the running*) has for its base - - (ionicsus 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 - - may be substituted - - , and, though very rarely, - - or - - , in which case the next foot must begin with a long syllable.

Dimeter
The Metres.

Trimeter acatalectic
\[ \text{\Regular}
\]

Trimeter catalectic
\[ \text{\Regular}
\]

Rem. a. The tetrameter catalectic is a late innovation, in which \(- \text{\Tilde} -\) has entirely usurped the place of \(- \text{\Tilde} -\).
\[ \text{\Regular}
\]

Rem. b. In this metre the later poets occasionally rhyme the single hemistichs, as in the zigëz.

220. The \text{\M}dëd (the extended) has for its base two \(\text{\Regular}\), separated by \(\text{\Regular}\). Either \(\text{\Regular}\), but more especially the second, may be converted into \(\text{\Regular}\); the \(\text{\Regular}\) into \(\text{\Regular}\).
\[ \text{\Regular}
\]

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 \(\text{\Regular}\), passing at the end of the verse into \(\text{\Regular}\).
\[ \text{\Regular}
\]

Rem. a. A very rare variety shortens the first hemistich and leaves the second complete.
\[ \text{\Regular}
\]

Rem. b. A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the zigëz. The last foot is usually \(\text{\Regular}\).
\[ \text{\Regular}
\]

221. The \text{\H}fif (the light or nimble) is one of the more usual metres. Its base is \(\text{\Regular}\) and \(\text{\Regular}\). The former may be varied by \(\text{\Regular}\), and more rarely by \(\text{\Regular}\) or \(\text{\Regular}\); the latter by \(\text{\Regular}\), and occasionally by \(\text{\Regular}\) or \(\text{\Regular}\). The second hemistich is sometimes catalectic, in which case the last foot is by preference \(\text{\Regular}\).
\[ \text{\Regular}
\]
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 \-\-\-\-.

\[
\begin{array}{c}
\text{Acatalectic} \ \text{\-\-\-\-} \ \mid \text{\-\-\-\-} \ \mid \text{\-\-\-\-} \ \mid \text{\-\-\-\-} \\
\text{Catalectic} \ \text{\-\-\-\-} \ \mid \text{\-\-\-\-} \ \mid \text{\-\-\-\-} \ \mid \text{\-\-\-\-}
\end{array}
\]

222. The muqtett (مَجْطَط the docket 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.

\[
\begin{array}{c}
\text{\-\-\-\-} \ \mid \text{\-\-\-\-} \ \mid \text{\-\-\-\-} \ \mid \text{\-\-\-\-}
\end{array}
\]

[Rem. The three metres mudarī (§ 212), muktadab (§ 217) and muqtett (§ 222) are not employed by the ancient poets. It is not improbable that they were invented by ʿel-Halil (Guyard, pp. 168, 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 (الْسّجع the rapier), 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. مَرْتَ يَزِيدُ, instead of جَاءَ زِيَدُ; رَايْتُهُ, instead of ضَرْبَتْ أَرْجَلُ; بِرَنَّدُ, for أَلْرَجُلْ; بُرَنَّدُ, for أَرْجَلْ; بُرَنزُدُ, for أَرْبَنْدُ; بُرُنْدُ, for أَرْبَنَّدُ. But in poetry it constantly happens that the vowel is retained as long, the tānwīn of the noun disappearing at the same time; e.g. فِي وُقِيِّبَ فَشُيِّبَ أَلْتَارُ whilst fire is kindled among them:

فَى
§ 226. **The Forms of Words in Pause and in Rhyme.**

In a time of sterility, for مَحِلٍ. In this case, the final آ vowel fatha is invariably accompanied by an إلif; e.g. قَيَّمَ قَوْمِيُّ يُحْسِنُونَ الْضَّرْبَ as a people strike, who can strike well, for أَشْرَبَ إِيَّاهُ يُعَفُّونَ him they mean, for يُعَفُّونَ.

**Rem.** It is even allowable to double the final consonant after the elision of the vowel, as أَحَمْرُ (الْجُمِلُ) أَحْمَرُ; (أَحْمَرِ). The termination أَنَّ or أَنَّ in the Energetic of verbs, and in the particle أَيْلِ (بَعْدَ أَيْلِ), is also changed into اَلِهُ; but أُنَّ in the plural of the C Energetic becomes أُنُونَ.

**Rem.** The Bēnū Temīm [and Kāis] use أَقْلَبَ for أَنَّ for أَنَّ as أَقْلَبَ أَعَاذِلَ (للَّوْمَاءَ وَالْعَتَابِ) and أَعَاذِلَ for أَعَاذِلَ والْعَتَابِ, and أَعَاذِلَ for أَعَاذِلَ والْعَتَابِ.

226. The feminine terminations تَطْرِيقَة, تَطْرِيقَة, and تَطْرِيقَة, become تَطْرِيقَة, more rarely تَطْرِيقَة. The same remark naturally applies to تَطْرِيقَة and تَطْرِيقَة, D whether masculine or feminine; e.g. حَمْرَة, حَمْرَة for حَمْرَة (name of a man). In rhyme, the أ may also be changed into تُ, and the final vowel retained as long; e.g. وَأَهْلُكَ بَالْتَوْعِي فَانْحَالْتُ whilst thy family are at لِيْلَة and هِلَّة, for لِيْلَة وَفَتَنَاكَ الْعُنَّاتُ فَالْحَلِّيَةُ and a liberator of prisoners, for أَلْعَتَة.

**Rem.** a. In this pausal أَلْعَتَة the أ is sounded, أَلْعَتَة, wherein it w. 11.
differs from the vulgar ending ُنْ, a, and the Hebrew ُنْ—ا (see Vol. i. p. 7, note, and § 294, rem. b). This is proved by the fact of its rhyming with a radical ُنْ, and with the pronominal forms ُنْ (for ُنْ) and ُنْ (for ُنْ); as ُنْ (Eyleh) ُنْ, ُنْ, ُنْ (Dawla), Diwan of el-Mutenebbi', p. 214; ُنْ (Amama), ُنْ (Amama), ُنْ (Elhamasa, p. 440; ُنْ (Elhamasa), ُنْ (El’alama) (El’alama), and ُنْ (El’alama), ibid. p. 777.

Rem. b. The plural terminations ُنْ usually become in pause ُنْ, but sometimes (particularly, it is said, in the dialect of Taiyi') ُنْ; as ُنْ (for ُنْ), ُنْ (for ُنْ), ُنْ (for ُنْ). Similarly, ُنْ, for ُنْ, for ُنْ, or ُنْ, becomes in pause ُنْ or ُنْ (Ai’bat), ُنْ or ُنْ (Ai’bat), a box, a coffin, ُنْ or ُنْ.

227. Nouns ending in ُنْ or ُنْ simply drop the ténwin; e.g. ُنْ or ُنْ (plural. of ُنْ). Those ending in ُنْ drop the ténwin, and either resume the third radical or not, at pleasure; ُنْ (for ُنْ), ُنْ (for ُنْ), ُنْ (for ُنْ), ُنْ (for ُنْ), ُنْ (for ُنْ), ُنْ (for ُنْ), ُنْ (for ُنْ). The accusative singular merely loses the ténwin, e.g. ُنْ (and not ُنْ) for ُنْ. The accusative of the broken plural commonly drops only the final vowel in prose, but may retain it as long in poetry, e.g. ُنْ (accus. of ُنْ) for ُنْ (accus. of ُنْ). Rem. a. If a word ending in ُنْ has lost another radical besides the final ُنْ or ُنْ, the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e.g. ُنْ, participle active IV. of ُنْ, to see, can become only ُنْ, never ُنْ.
228. The long vowels \( \ddot{a}, \ddot{e}, \text{ and } \ddot{u} \), usually remain unchanged; as \( \ddot{a} \), \( \ddot{e} \), and \( \ddot{u} \). In nouns derived from radicals third or \( \ddot{i} \), the omission of final \( \ddot{a} \) is allowable in the nominative and genitive, as \( \ddot{a} \), \( \ddot{e} \), for \( \ddot{a} \), \( \ddot{e} \), etc.; the accusative, however, admits only the form \( \ddot{a} \), and the vocative is \( \ddot{a} \).

Rem. a. The interrogative pronoun \( \ddot{a} \), when governed in the genitive by another word, is frequently shortened into \( \ddot{a} \) or \( \ddot{a} \) (see Vol. i. § 351, rem.). In pause, if governed by a noun, it takes the form \( \ddot{a} \) (see § 230), as \( \ddot{a} \); but if governed by a preposition, it may also drop its final vowel, as \( \ddot{a} \) or \( \ddot{a} \) or \( \ddot{a} \) or \( \ddot{a} \) or \( \ddot{a} \) or \( \ddot{a} \) or \( \ddot{a} \).

Rem. b. The genitive and accusative suffixes of the first personal pronoun, \( \ddot{a} \) and \( \ddot{a} \), have several pausal forms, namely, in prose \( \ddot{a} \) or \( \ddot{a} \) or \( \ddot{a} \) or \( \ddot{a} \) or \( \ddot{a} \) or \( \ddot{a} \) or \( \ddot{a} \); besides which, the long vowel may be altogether omitted, as \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \), \( \ddot{a} \).

Rem. c. In rhyme the long vowels \( \ddot{a} \) and \( \ddot{a} \) are often expressed merely by kāṣra and damma, as \( \ddot{a} \) for \( \ddot{a} \) or \( \ddot{a} \) or \( \ddot{a} \). This is done for the purpose of preserving the uniformity of the \( \ddot{a} \) or fringe (i.e. the succession of rhyming syllables) throughout a poem.
A 229. When the penult letter of a word has no vowel, the vowel of the final letter may be transferred to it in pause; as 
\( Al\mathcal{T}u\), \( B\mathcal{E}\)\( B\mathcal{E}\)\( B\mathcal{E}\), \( B\mathcal{E}\)\( B\mathcal{E}\)\( B\mathcal{E}\). With regard to the vowel fetha, however, the grammarians are not agreed, some allowing the transference in all cases, e.g. \( Al\mathcal{T}u\)\( B\mathcal{E}\) for \( Al\mathcal{T}u\), others limiting it to the case in which the final consonant is ُل with ُل. This transference is technically called ُل. ُل.

Rem. a. The ُل is forbidden when it would give rise to a form which has no example in the language. For instance, there is no substantive of the form ُل (Al\mathcal{T}u)\( Al\mathcal{T}u\)\( Al\mathcal{T}u\). Some grammarians, nevertheless, allow this form when the third radical is ُل with ُل, as ُل, whilst others recommend the change of the damma into k\&sra, pronouncing ُل or ُل instead of ُل or ُل, or substitute ُل or ُل for the ُل and say ُل or ُل for ُل.

[Rem. b. According to the analogy of ُل, we find also ُل and even ُل for ُل. (Noldeke, Zur Grammatik, p. 14).]

D 230. Indeclinable words, ending in a vowel, take in their pausal form a final ُل, technically called the ُل of pause or of silence; e.g. ُل, ُل, ُل, ُل, ُل, ُل. The same letter is added to verbal forms in which both the first and third radicals have disappeared; as ُل for (imperat. of ُل), ُل for (jussive of ُل); also ُل for ُل, and ُل for ُل, imperat. and jussive of ُل [comp. Vol. i. § 175, rem. a]. It may also be appended to those in which only the third radical is dropped; as
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The forms of words in pause and in rhyme. We likewise find it added to ْمَ (jussive of ْعَرَأ), ْأَرْيِ (imperat. of ْعَرَأ), for ْأَرْيِ (imperat. VIII. of ْقَدَا) [comp. Vol. i. § 167, b, a, footnote]. We likewise find it added to ْمَ, the shorter form of the interrogative pronoun ْمَا (see § 228, rem. a); and to ْنَبَيِّ and ْنَبَيَّ (the older forms of the genitive and accusative suffixes) and ْنَبَيِّ (see § 228, rem. b); more rarely to ْأَرْيِ for ْأَرْمَتَّكَ, as ْأَرْمَتَّكَ.

Rem. a. The ْهَا ْأَلْوَذِفَ is never added either to nouns*, or to ْبَلْ the perfect of verbs, or to adverbs ending in َن (see Vol. i. § 363), with the single exception, it is said, of ْبَنُّ ْعَلَهُ for ْبَنُّ ْعَلَهُ. The Arabs do not say ْبَنُّ ْعَلَهُ, ْبَنُّ ْعَلَهُ, ْبَنُّ ْعَلَهُ, ْبَنُّ ْعَلَهُ, ْبَنُّ ْعَلَهُ, etc.

Rem. b. The ordinary pausal forms of ْهُوُّ ْهُوُّ ْهُوُّ ْهُوُّ ْهُوُّ ْهُوُّ (see Vol. i. § 89, 1, rem. b) and ْهُوُّ ْهُوُّ ْهُوُّ ْهُوُّ ْهُوُّ ْهُوُّ are likewise used instead of the common ْهُوُّ ْهُوُّ ْهُوُّ ْهُوُّ ْهُوُّ ْهُوُّ. The poet

231. Double consonants, as a rule, are not sounded as such in pause; ْبَنُّ ْعَلَهُ, ْبَنُّ ْعَلَهُ, and ْبَنُّ ْعَلَهُ (for ْبَنُّ ْعَلَهُ, ْبَنُّ ْعَلَهُ, ْبَنُّ ْعَلَهُ), rhyme with ْبَنُّ ْعَلَهُ and ْبَنُّ ْعَلَهُ (for ْبَنُّ ْعَلَهُ, ْبَنُّ ْعَلَهُ). 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 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, 1. 4 from below. If somebody says ْجَآَنَي يُحْمَسُ ْلَ-Hasan came to me, another, astonished to hear it, will exclaim ْجَآَنَي يُحْمَسُ ْلَ-Hasan? or if ْجَآَنَي يُحْمَسُ ْلَ-Amr came to me, ْجَآَنَي يُحْمَسُ ْلَ-Amr? with prolongation of the final vowel and with the pausal ْ. D. G.]
A may find himself obliged, by the exigencies of metre or rhyme (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 ٌ; (b) irregularities in the use of the téslid; (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.

(a) Affections of the letter *Elif.

234. *Elif with hēmza (ٌ) may be affected in several different ways.

(a) It may be totally absorbed by a preceding vowel, like the َاءَلُ اَبْلُغَ ﷲ الوُصُلُ (Vol. i. § 19); e.g. َاءَلُ اَبْلُغَ convey the news, for َاءَلُ اَبْلُغَ, imperat. IV. of َاءَلُ اَبْلُغَ and rejoice, for َاءَلُ اَبْلُغَ, imperat. IV. of َاءَلُ اَبْلُغَ he who gave shelter to 'Umm ُذَرَّ عَمِّ ٌأَمَّرَ (a name for the hyæna), for ُذَرَّ عَمِّ ٌأَمَّرَ hast thou seen? for ُذَرَّ عَمِّ ٌأَمَّرَ one who hates, for ُذَرَّ عَمِّ ٌأَمَّرَ to my end or fate, for ُذَرَّ عَمِّ ٌأَمَّرَ and thou hearest beneath the dust a sound produced by them, for ُذَرَّ عَمِّ ٌأَمَّرَ if ye do us justice, O family of Marwân, we will draw near (to you), for ُذَرَّ عَمِّ ٌأَمَّرَ on their heads, for ُذَرَّ عَمِّ ٌأَمَّرَ my hurt, for ُذَرَّ عَمِّ ٌأَمَّرَ.

Rem. By a double license, the verb ُذَرَّ عَمِّ ٌأَمَّرَ becomes first ُذَرَّ عَمِّ ٌأَمَّرَ and then ُذَرَّ عَمِّ ٌأَمَّرَ, pass. ُذَرَّ عَمِّ ٌأَمَّرَ [Vol. i. § 176, rem. b]; as ُذَرَّ عَمِّ ٌأَمَّرَ who has seen the like of Mu'tadim ibn Yahyâ? ُذَرَّ عَمِّ ٌأَمَّرَ 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; ُذَرَّ عَمِّ ٌأَمَّرَ.
and was there (ever) seen before me one drowned A
in tears?

(b) When preceded by a vowelless consonant, the vowel of the
may be transferred to that consonant, as in the case of M when
followed by the article (Vol. i. § 20, d), for (Vol. i. § 176),
and the like. Examples: if that, for on thy
account, for from her hills, for
from meeting him, for if I make B
a raid upon Zubêid:

Nizâr (pron. Nizârû-nû-lus), for

O house, whose site has become desolate! (pron. da-râ-nam), for

of the family of 'Abû Mûsâ, for

say then to the enemy who now aims at doing

mischief (pron. nûwâ lâna, see Vol. i. § 20, b), for

now the life of hope revives;

between husband and wife, for 

Rem. In this case, the I is sometimes assimilated to a preceding
or; e.g. but to weep over thee was of
no avail, for

(c) I, preceded by a vowel, may also be converted into the letter
of prolongation which is homogeneous with that vowel; e.g. D

but he did not find with him the help which he
demanded, for (the tribe of)

Hudail asked the Prophet of God (to do) something base, for

I obeyed them, though I was in haste, for

This is most frequent when I is the third radical of a word, in which
A case the word virtually becomes third or ق (compare Vol. i. § 132, rem. a). For example, in verbs, لَا "may it do thee no good! for who told thee? for أَبَّاكَ and it delayed, for أَبَّاكَ for أَدَأَرَي, III. of أَدَأَرْهُ, for درَاجًا, IV. of رَأَجُ; and in nouns, أَجَا the name of a mountain, for قَارَى, participle of قَآرَى a reader, for قَآرَى, participle of one who

B strikes, in rhyme for i.e. لَوْ أَسَأَرْتَى] وَجَّا لأَجِّى وَأَجِّى even if the rapacious lions sprang upon me, I would master them if my time had not yet come, for لَيْيَّى.

(d) *Elif with hemza and ġezm (l) is constantly changed by the poets into the letter which is homogeneous with the preceding vowel: e.g. the omen (for الْغَنَّ), rhyming with (plur. of الْغَنَّ) of the head (for الْجِلْدُ), rhyming with of the tender (plur. of الْدِّيَابُ) a wolf (for دُبَى), rhyming with رَيْبُ grey.

235. *Elif mêmûda (see Vol. i. § 23, rem. a) is not unfrequently changed into لُكْمُسُرَأ (which) sticks in the month and throat, for لُكْمُسُرَأ, plur. of لُكْمِهَا, the uvula.

Rem. a. On the contrary, لُكْمُسُرَأ is rarely changed into لُكْمُسُرَأ; as يَنْشَبُ لَا لُكْمِهَا (which) sticks in the month and throat, for لَا لُكْمِهَا, plur. of لَا لُكْمِهَا, the uvula.

Rem. b. The short interrogative لَا is sometimes lengthened into لَا لَا لَا أَمْ سَلَامُ or لَا لَا لَا أَمْ سَلَامُ? he thinks whether it is he they mean or an ape.
236. The elifū 'l-waṣl is often retained in poetry, where it would naturally be elided in prose (see Vol. i. § 19, rem. e); e.g. 

and be patient, for — like one who leads, for — in bestowing and withholding, for and thou wast a fosterchild of our sheep, for 

237. The necessary têśādūd is occasionally dropped; e.g. 

for — which of them; for — if that thou, for — O thou that askest after them and after me! for —}

Similarly in the rare verbal forms, as

and they cleaned them (and made them, the swords) light, all of them guarding themselves (against the evil eye) by (their) lustre, where others, however, read

238. Sometimes too the têśādūd is introduced where it would be inadmissible in prose*, through a false application of the pausal form mentioned in § 224, rem.; e.g. 

* [Excepting the saj', for we find (Zamahšari, Fālīk i. 145 seq.) for — in order to rhyme with —. D. G.]
Part Fourth.—Prosody. [§ 239

A. for, acc. sing. of ِالْأَضْحَمَا, large, stout: في مِرْوَةَهَا on her boodkin (for applying kohl to the eyes), for في الطَّوْلِ in the tether, for

لاقّدْ خَشِيتَ أَنْ أَرْيَ جَدِبَةً في عَامِنَا ذَٰلِكَ في الطَّوْلِ بعدَ أن أُحْصِيَ مِثْلُ الْحَرْقِ وَافْقِ الْقَصَبَا verily I was afraid of seeing drought (spreading) in this our year, after it had been fertile in herbage, as a fire (spreads) which encounters (a bed of) reeds (and جَدِبَةَ جَدِبَةً أُحْصِيَ for جَدِبَةً جَدِبَةً).

B. (c) Uncontracted Forms for contracted ones.

239. These are most common in the case of radicals in which the second and third letters are identical (Vol. i. § 119), and occur in both the verb and the noun; e.g. وَإِنْ ضَنِّئْوا though they be stingy, for وَإِنْ أَمْ تَقْلِيْهُمْ فَالْيَمْيِمَيْنَ ضَنِّئْوا and if thou dost not (actually) kill C him, yet come near it, for وَيَدْمِرْ فَالْيَمْيِمَيْنَ وَيَدْمِرْ and he is blamed, poetic form in rhyme for وَلَا يَبْرِمُ الْأَمْرُ الْتَّثِي بَيْدَمِرَ وَيَدْمِرُ هوُ حَايِلَ وَلَا يَبْحَلُ الْأَمْرُ الْتَّثِي هوُ مُبْرِمَ what he loosens cannot be bound fast, and what he binds fast cannot be loosened, for حَالُ حَالُ and he is blamed, poetic form in rhyme for حَالُ الْحَمَّدُ لِلَّهِ الْعَلِيُّ الْأَجْلَلِ praise belongs to God, the exalted, the glorious, for الْأَجْلَلِ. Compare, in Hebrew, بَلَّا بَلَّا, بَلَّا, and D similar forms*.

240. The poets also use the uncontracted forms of nouns derived from radicals third and و ي, instead of the contracted (see Vol. i. § 167, b, β); e.g. وَرَأَّهُ حَزْرَانًا يَرَسُّ for غَيْرُ مَاضِي not past, for

* [لَيْمَا يَعْرُرَكَ] for يَعْرُرُكَ in a tradition (Fāık ii. 130, Lisān vi. 232) is said to be unique in prose. 'Abū ‘Obèida suspects that it is a clerical error (تَحَرِّيف النَّقَلَةِ) for يَعْرُرُكَ. D. G.]
and his head we cut off (in retaliation) for the head of a freedman as (fat as) rams of the breed called 'ūs, for אל נָביּ סְיָד, for אָלָנָיִי
may God not bless the women! for פי אֲנָנוֹתָי
like girls sporting in the mead.

Rem. It sometimes happens that the usual accusative form is incorrectly transferred to the genitive; e.g. ולָא חָנַן עָבֵד B אלהּ מֹואָלִי חָמוֹתֵךְ וּלְכָנָי עָבֵד אלהּ מֹואָלִי מֹואָלִי
were 'abdullāh a freedman, I would lampoon him, but 'abdullāh is merely a freedman's freedman, for מֹואָלִי מֹואָלִי.

(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 jussive and energetic of verbs; e.g. هُمَا خُطَتَا إِلَّا إِسْأَارُ وَمَنتَةُ وَإِمَا ذَمُّ. these are alternatives, either captivity and quarter, or bloodshed, for أَبْنِي حَلَبَٰٰمُ إِنْ عُمِيَ الْلَّدَا قَتَلَ الْيَماوُكَ وَتَأَكَّدَ الإِغْلَالَا. خُطَتَا. ye Bēnū Kūlib, 't was my two uncles who slew kings and burst asunder the yokes (of captives), for هُمَا حَنَفَا أَلَّدَاُ نِئُذَ; أَلِذَا نِئُذَ.
these are the two pillars of the earth, which, if they were shaken, for إِنَّ الْزَّيْتُ حَانَتَ بِفَلَجٍ دَمَوَاهُمُ; الْلَّدَا. those whose blood was shed unavenged at Felg', for إِرْضَبْ عَنْكَ الْبَعْجُمُ إِنْ طَرَقْتُ; الْذِّينَ drive away sad thoughts from thee, if they come by night, for إِنْ ُزَيْرِبْنِ. (compare Vol. i. § 20, rem. c); and more frequently نَذَلُ. تَلِدَ. يَكُدُ. نُذَلُ. نُذَلُ. نُذَلُ. نُذَلُ. نُذَلُ. jussive of تَلِدُ، يَكُدُ. حَانُ. The same elision of ن occurs in the particle لِكَنُ. but; وَلَا كُنْ أَسْقِي. but give me to drink.
Rem. b. On the contrary, some poets have even dared to add
the energetic ن to the perfect and participle of the verb; as
دَأَمْنَ سُعُدُكْ إِنْ رَحِمَتَ مُتَّبِعًا
may thy good fortune last, if thou
hast compassion upon one enslaved (by love), for
اقْتَلِئَ أَحْضَرْنَ: دَأَمْر
will he say, Bring in the witnesses? for
اقْتَلِئُ أَلْسُوَدًا.

242. Other letters, and even whole syllables, are sometimes
dropped under the pressure of metrical necessity*. For example,

(a) at the beginning of a word: لَنَ for لَلَّانَ (compare § 234, b), as in
the half-verse فَيْحُ لَانَ مَنْ بِئْلَطَيْنَ أَنتَ بَانِجَ
لاَهُ أَبْنُ عَمْلِكُ لَ أَفْصَلَتْ فِي
اللهَ لَهُ لَوْ حَسَبْتَ عَبْنَ
what a man thy cousin is! thou dost not surpass me in
noble qualities (compare § 53, b, rem. c); لَأَهْمَرْ إِنْ لَلَّهَ
أَنْفَسَتْ قَيْلُتْ حَجْجُ O God! if Thou hast accepted my pilgrimage
(compare § 53, b, rem. c); لَتْقُوا إِنْتَيْ تَقُوا بَنَيْنَ (حَجْجَ)
(T: لَتْقُوا إِنْتَيْ تَقُوا بَنَيْنَ (حَجْجَ)
rare pausal form for

(b) In the middle of a word:
fear Him, O young men! (b) In the middle of a word:
(X. of طَيْعُ, imperfect. يَسْتَطَبْعُ, استطاعَ, as
مَتِيمَانِ, imperf. يَسْتَطَبْعُ, استطاعَ, as
كَرَّهُ وَأَتَنَى أَسْتَطَبْعُ يُوْمَ حُمَيْةَ لِقَانَتْ 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: عَدَة

D thee the thing which they promised; مَلْ مَال
(also written مُلْ مَال)
for مَنْ أَلْمَالِ (see Vol. i. § 358, rem. c), as
فيَ أَبَيَتْ الْأَيَاَمِ مُلْ مَالِ

* [We find in a tradition (Fāîk ii. 229) for
للَّحْمُ الْأَحْمَرُ لَغَلُوْطَاتِ
اللَّغْلُوْطَاتِ, as said for
للَّحْمُ الْأَحْمَرُ (comp. Vol. i. § 345, rem. a).
D. G.]
Poetic Licenses.

Fate has left (lit. the days have left) no wealth in our possession; A
على النَّجِيبٍ (or an-nēbi), for عَلِى النَّجِيبٍ; عَلِى أَنْتِياء, عَلِى مَا, عَلِى عَلَمٍ;
mir-riżki, for عن فلاَن for عن فَلَان. (owing to the vocative form)
َ يَا فَلَان, ﴿بَنَو الْحُرَّا, ﴿بَنَو الْجَلَّانِ, ﴿بَنَو الْعَنْثِر, ﴿بَنَو الْعَنْثِر, ﴿بَنَو الْعَنْثِر, ﴿بَنَو الْعَنْثِر, ﴿بَنَو الْعَنْثِر, ﴿بَنَو الْعَنْثِر, ﴿بَنَو الْعَنْثِر, ﴿بَنَو الْعَنْثِر, ﴿بَنَو الْعَنْثِر, ﴿بَنَو الْعَنْثِر.

B Like-wise, in quadrilateral and quinquetal pluralis fracti (Vol. i. § 305), as:
ثَلَامِيدَة تُعَالِبُ, أَرَانُ. صَفَافُ. Tَلَالٌ. Tَعَالٌ, أَرَانُ. صَفَافُ;
and the frogs in its pond are (always) croaking:
قد أُحِرِّزُ شَكْبَا صُنُعُ. الْتَلَامِيدَة\

Further, لُبْسُ مَّالِعْسأَرْ وأَبْوَاَك. سَادِى. Tَئْلِثُ. سَادُ. تَأْلِثُ;
then thy husband is fifth and thy father sixth:
قد مَّرُّ بَيْوَمَانِ. وَهَذَا

The following are specimens of even still more violent abbreviations:

Rem. The following are specimens of even still more violent abbreviations:

* [In later times we find even for أَبَا (Ibn abī 'Osēibī'a, ii. 108). D. G.]
† [Very rare is an abbreviation like that in D. G.]
Part Fourth.—Prosody.

and also for (plur. of آلماي) as in فرُيبك آلماي برويس الأسُل آلمية
will let thee see death at the points of the spears; (plur. of سبائي) used by البكما in the half-verse مفَدَم بسبا
having its mouth covered and enveloped with strips of linen; for (in the words of Ibn Duraid, he strikes out of them small sparks of fire;
أوْرِي يُبا نَازُ أَلْحَبا أَلْحَايَا مُکَةُ أَلْحَايِ
bough and, used by البأ-أجلاغ for ألحيا in the half-verse ألحيا.

B

من ورق الْحَبِي the slate-coloured doves which inhabit مكَّة;
لِقَانِ إِذَا أُغُيِتَ أُطْلَقَت آثِنَةا till,
when I was exhausted, I let go the reins; أحظَ أحظا
for أحظا in the words أحظا الجديد on the bone of a slender eyebrow; and
فِي أحظا أحظيا صُمْرٍ أَحْرِي رَأْى
even for the womb (see ال-مكَّة, tom. i. p. 33, l. 11, and
tom. ii. p. 309, l. 8), and for مَرْحِحا, مَرْحِحا, according to one rendering of
the line قلِّمْ يَقِمَ إِلّا بِمَقْدَار أَنْ قُلَتْ له أَهْلاَ وُسْيَا وَمَرْبَع
but he stopped only for the space of time that I could say to him, Welcome
وَمَرْبَع and passed on). Such abbreviations are not, however,
more violent than the Homeric γέλω, ἰδρῶ, ἰχώ, δῶ, for γέλωτα, ἰδρῶτα,
ἰχώρα, δῶρα, and the like.

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 tɛnwin
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 لَإِناضَاع, filling full or saturation,
and is not uncommon with the vowels InBackground and InBackground, rarer in regard to InBackground.
Poetic Licenses.

Examples: for, in the half-verse of 'Antara, 'flows from behind the ears of a fierce, bulky she-camel; وَمِنْ ذَٰلِكَ, for 'in the words I said, after she had fallen upon her breast; and (art thou) far removed (i.e. quite free) from the blame of men? عُمُودٍ, for 'in the half-verse 'between a pillar of B purest gold; |L and the like; for in the words |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 word. (a) Examples in the middle of a word: قَتَامُ, for 'in its dust or its darkness; مَعِيُّورٍ, plur. of a mote in the eye, مَقَاصِيرٍ, plur. of a cell or chamber, for مَقَاصِيرٍ, and the like; (b - -), instead of (b - -), as in the half-verse how long shall this estrangement last every night? A may God not bless 'Suheil! and, with double license, بَيْنَ الحَبِيرِ وَبَيْنَ الْكَثْنِ, for 'partly silk and partly linen. (b) Examples at the end of a word: حُنَّأَ حَوِّي, for 'like the tips of the feathers of a dove of 'Négúd;
A for ḍūmān ʿalā ʿaydī ʿalā ʿaydī al-ʿaydī, as in the words with their fore-feet bleeding; 

B for al-nasī al-nasī, as in the words from one who forgets robes and garments. [Examples in prose are لَا يَتَلَّو for not falling short and لَا أَذْرُ for I know not. Comp. Vol. i. § 6, footnote. D. G.] The 1st pers. plur. of the Perfect, (،)، is also sometimes shortened into قَتْلُنَا, but the ِئِلُف may be retained in writing, in order to distinguish it from the

B 3d pers. plur. fem.; e.g. وَمَسْتَعْلَمُ ِنَفْسُ ُعَنِّهُ and many a one on the point of surrender have we relieved; 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 فِعْلُ فِعْلُ (becoming فِعْلُ فِعْلُ), and of verbs of the forms فِعْلُ فِعْلُ (becoming فِعْلُ فِعْلُ) فِعْلُ (becoming فِعْلُ فِعْلُ) as horses scatter camels by their charge وَإِنَّ أَهْجَهَ يَضْجُرُ ُضَجْرًا ُضَجْرًا، as in the words and if I lampoon him, he cries out, like a nine-year-old camel

D whose sides and withers are galled (for أَلَّا لَبَيْ أَلَّا لَبَيْ أَلَّا لَبَيْ أَلَّا لَبَيْ أَلَّا لَبَيْ أَلَّا لَبَيْ أَلَّا لَبَيْ أَلَّا لَبَيْ أَلَّا لَبَيْ أَلَّا لَبَيْ أَلَّا لَبَيْ أَلَّا لَبَيْ أَلَّا لَبَيْ أَلَّا لَبَيْ أَلَّا لَبَيْ A or as Aaron and David were recompensed (for A or as Aaron and David were recompensed) (for A or as Aaron and David were recompensed) (for A or as Aaron and David were recompensed) when it is drawn, it twangs with the curved bow (makes the curved bow twang). Rarer instances are exemplified by رَجُلَ رَجُلَ رَجُلَ رَجُلَ, as in the half-verse رَجُلَ رَجُلَ رَجُلَ for he was a man, and ye are men; for the ُكُبْرَ for the ُكُبْرَ (plur. of the ُكُبْرَ), in the words ُهَيْ ُلَانْفِسُ ُكُبْرَ أَتْيُ these are
Poetic Licenses.

247. The vowel kesr 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 تَفْتَكَرُ ْبَنيٰلَهٰوَرَقّ بَث ْبَنُيٰلَهٰوَرَقّ for تَفْتَكَرَ ْبَنُيٰلَهٰوَرَقْ بَث ْبَنُيٰلَهٰوَرَقّ. Tabari i. 853, l. ult. for أَظْرَبُ ْبَنُيٰلَهٰوَرَقّ ib. 1119, l. 1 for أَظْرَبُ; أَظْرَبُ ْبَنُيٰلَهٰوَرَقّ ib. 1427, l. 1 (iii. 2414, l. 14) for أَظْرَبُ. D. G.]
A Imperative, and those persons of the Jussive which end in a consonant; as
they made the camels lie down, which were tired and weary (for they say, Do not die of grief, but bear it like a man (for and if the foe come upon thee with all their might, I will do my very best (for A)''

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: (for (for Vol. i. § 166, a, rem.) becomes not; (for Vol. i. § 152) becomes not; (for Vol. i. § 151) becomes not.

C 248. The same license is allowable in the case of particles which end in a consonant, particularly such as are monosyllabic; e.g. they (the camels) have not yet moved off with our saddles, but it is as good as done (namely, but it is as if they had already moved off);

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 and the verbal form the poets constantly make use of the archaic and The final vowel is in these cases more usually long than short*. When is changed into either or may be used.

* The quantity of the singular suffix also varies.
(e) The irregular use of the tennin and other case-endings in the noun.

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:

*ten* ْمَكَأ بَطُّنَ نَعْمَانَ إِن مَسَتَ يِهَ زَيْنُبُ فِي نُوْةٍ ُعْطَرَتۚ

the vale of Na'mân is scented with musk, if Zeinêb walks in it amid (her) perfumed attendants (for they say,)

Ahmed visits thee and thou visitest him (for

249.] Poetic Licenses. A

{page}a smart black-eyed (page) hands them wine (for

249.] Poetic Licenses. B

أَحْمَدَ كَأْنَعْمَانَ: أَحْمَدُ أَحْوَرَ ُذُو مِّرْأَةٍ أَحْوِرُ

تَفَوَّل سَلَى الْمَعْرُوفِ بِحُبِّي يَن أَخْتَمُ: كَنَّةٍ

the poet of (the tribe of) Kinda has said in olden time (for

249.] Poetic Licenses. C

تَوَسَّبَ أَحْمَدُ: أَحْمَدُ أَخْرَجَ آدَمَ: عُسْمَانَ

وَتَسَّبَتْ أَنَّ اللَّهَ أَخْرَجَ آدَمَ: عُسْمَانَ

and thou forgettest that God turned Adam out of it (for

249.] Poetic Licenses. D

فَلَا تَوَدَّعَنَ الدَّهْرِ سَرَكَ أَحْمَدَا: نَجَأَيْنَ مِثَالٌ

إِلاَّ وَهُمْ شَرۚ فِي دَمَانِي: مَعَاهُمْ

but they are companions in (shedding) their blood (for

249.] Poetic Licenses. E

شُعَّةُ: شُرَكَ: عَلِيَّةٌ مَّسِاعِيْنَ لِحُرِّيْرٍ

(unicorns) with shaggy manes, on which ride

249.] Poetic Licenses. F

عَجَّاجَيْنَ مِثَالٌ: مَسِاعِيْنَ

warriors who stir up the fire of their battle (for

249.] Poetic Licenses. G

عَجَّاجَيْنَ مِثَالٌ: مَسِاعِيْنَ

old women, like vipers, five in number (for

249.] Poetic Licenses. H

عَجَّاجَيْنَ مِثَالٌ: مَسِاعِيْنَ

I visited dwellings at 'Oreitinât (for

249.] Poetic Licenses. I

Other instances of the irregular tenwin are: in the vocative, as

سلَّمَ اللَّهُ يَا مَطْرُ عَلَيْهَا" (for

249.] Poetic Licenses. J

أَمْحَمْدُ وَلَّا تَزَّدَ صَنُّ نَجَيَّةٌ مِّنْ قُوُّمِهِ وَالْفَحُّ لَفَحَلَلَ: يَا مَطْرُ مُفَرَّقٍ

O Muhammad, since thou art the offspring of a highborn
A lady in her tribe, and thy father was a noble (for ackbar);] 250. On the contrary, the tēnwin is sometimes suppressed in cases where it could not be dispensed with in prose; as 251. The genitive plural in eterminate is sometimes changed in rhyme into eterminate (see Vol. i. p. 236, note); as 250. On the contrary, the tēnwin is sometimes suppressed in cases where it could not be dispensed with in prose; as 251. The genitive plural in eterminate is sometimes changed in rhyme into eterminate (see Vol. i. p. 236, note); as
since I have already passed the limit of forty (for ۱۸۹۱۰۱۱۰۱۱۰۱۱۰۱۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱
A subject for my poetry (for they have left their shepherd like an old (useless) waterskin (for as if their forefeet were on level ground and if he had been hungry and famished (for)

253. The poets occasionally use pausal forms (see §§ 223—230) out of pause. For example: (i.e. most willingly and cheerfully); no one among men, whom we know, was afflicted as thou art afflicted; for and so he does not lose his share of (the pleasures of) this world.

[Rem. At the end of a word the tènwin is sometimes used instead of the letter of prolongation (حرف الإطلاق), as some read in the Korân lxxxix. 3 for (see Bêidâwî ii. 401, 1. 13). This is called the trilling or quavering prolongation and modulation of the voice (سِقَيْتِ الْعِ الثقُبِ), as in (see Fleischer, Kl. Schr. i. 323 seq. and comp. supra § 225, rem.). In like manner the (Vol. i. § 368, rem. b) is sometimes lengthened to (as in a tradition given by Zamâshârî (Faîk ii. 95) Fâtima is heard crying for her two sons (i.e. most willingly and cheerfully) and is condemned by many grammarians. D. G.]
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