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

BY
W. WRIGHT, LL.D.,
LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

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REVISED BY
W. ROBERTSON SMITH,
LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE
AND
M. J. DE GOEJE,
PROFESSOR OF ARABIC IN THE UNIVERSITY OF LEYDEN.

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ADDENDA ET CORRIGENDA.

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6 c after بَيْنِ يُصَادَرَة لَسْطَوْحَةٍ. add: The is then called بَيْنِ يُصَادَرَة لَسْطَوْحَةٍ.

11, l. 1, read: haufun.

14 d read: In combination with بَيْنِ يُصَادَرَة لَسْطَوْحَةٍ.

15 B add: صَوْبَةٌ مُدْنِيٍّ from مُدْنِيٍّ.

19, last line, read إلى.

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

21, l. 3 from below, read ihdaī.

30 c add: Hence the use of رَمْوُ, excellent is he in his shooting, فَصُوْبَهُ صَمَعَ فِي النِّوَادِ وَصَوْبَهُ excellent, or how excellent is he in his judging, فَصُوْبَهُ صَمَعَ فِي النِّوَادِ وَصَوْبَهُ. Comp. § 183, rem. c.

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

33 after (c) add: The third form construed with the preposition بَيْنِ has not unfrequently the signification of a causative of the sixth form, as دَارَبَ بَيْنَ he united by brotherhood, بَيْنَ أَخَى بَيْنَ he made to be near together, etc. (Nöldeke, Zur Grammatik, p. 26).

34, Rem. a. Comp. أَخْبَرْ أَخْبَرْ and أَخْبَرْ. Rem. b. Comp. أَقْدَرْ. أَقْدَرْ.

36 a. is properly to listen, to give attention to a complaint, أَطْلِبَ أَطْلِبَ أَطْلِبَ, etc. (Nöldeke, Z. Gr. p. 28).

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37 c add: تَقَدَّرٍ.

41 c after narrow; add: أَنْعِجَرَ.

47 d add: غَلْطٍ (تَغْطِيمُ).

48, § 70, add: عَفُّرَتْ (تَعْفِرَتْ).

59, Rem. a. Fleischer, KI. Schr. i. 368 considers the root as a concrete noun.

67, § 117*. Vollers, Zeitschr. f. Assyriologie, xii. 134 footnote quotes Korān ch. xiii. 12 مَعْتِفَبَاتٍ for مَعْتِفَبَاتٍ (Bèid. i. 477, l. 17) as a proof that this form is not restricted to those verbs that have a dental as second radical.

87, Rem. a, read: إِسْطَاعَ.

91 a add: The tribe of Taiyī' said for بَقَا for بَقَى, بَقَى, بَقَى, بَقَى. so Hamāsa vv and comp. De Saey, Chrest. ii. 445.

96, Rem. a. Ğalḥiz, Bayān i. 16, 6 and 3 from below has الْلِيْسِيَةَ opp. الْلِيْسِيَةَ.

98, Rem. c. On such forms as قُضْيُرُ, غَزُو, رَمُو, see above, note to p. 30.

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

108 a read: بَسْتَ طَبَقٌ (Seybold).

110, § 195. They are called also أسْهَاءُ العَيْنِ opp. to أسْهَاءُ الْحَدَبِ (Hamāsa 9).

181 a add: وَفَذَ (Tabari i. 3158, l. 5).

182 read: دُخَان.

183 add: مُرْكَبٌ a ship (Seybold).

195 (d). The ending يُونُ is often shortened to يُونُ, as usually in الْشَعْرُونُ, الْشَعْرُونُ. Other instances are الْعُيْنُونُ, الْعُيْنُونُ.
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210, footnote. The plur. pauc. of fem. words is ordinarily عُلِّ، of masc. words عَلِّ.

230 c read: κόμης (Seybold).

233 c: حُلِّيّ belongs to التّ، comp. Aram. حُلِّيّ (Seybold).

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

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

271, Rem. a. Likewise اَلْلَّدُّوْنِ instead of كُرَّان xli. v. 29.

296, Rem. c. A poet allows himself to say لَمْ أُرُدْ اَلْرَضْنِ وَلَّ (Ilamâsa ٤٠٥).

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19, Rem. b. Hence it may be followed by a jussive in the apodosis, for instance Gâhiz, Mahâsin, p. 18, l. 14 نُوصِلُ مَبْتَ رَفَعَةٍ إِلَيْنَ أَمِيرِ الْمُوْمِينِنَ تَكُونُ أَنَّ أَلَّذِي تَكَتَّبُهَا تَكُنْ لَكَ عَلَىٰ نَفْعَانَ 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 imperfect. is Tabari i. 2225, l. 14 ≠ٌسُتَعِينُ أَبُو بَكْرُ فِي الْرَّدَّةِ وَلَا عَلَى الْأَعْجَمِ بِمُسْرَتِ 'Abû 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 (Sibawîh i. 402, l. 8) قَفِّلَتْ لَهُ صَوْبُوبٌ is explained by the elision of لا، as in البَرْدُامُ اوْمَيَنِكُمُ مِنْ أَخْرَى الْفَطَّةٍ فَنْزُلْ لا تَبْدِدُهَا ولا يُوْمَيِنْكَ، for لا تَنْزَلُ قَنْ. fَقَمْتُمُبَا.

38, second footnote. Another example is Tabari i. 1713, l. 6 ٌفَمْ يَعَادِرُنَا فِي ذَلَّكَ يَعْرِفْنَا.
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44 D. The imperative is also often used by poets in the apodosis of a conditional clause, as

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

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

and he forgot to put down his own name being hurried and heedless, where we must supply

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

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

272 c read: مُدْحَبْ.

298 c add: فِيَ حَانَتُ الْأَلْلَهُ أَعْرَبًا they were only passing clouds (Tab. ii. 1197, l. 3).

350 seq. footnote. Prof. Hartmann has just published "Das Arabische Strophengedicht, 1. Das Muwāṣṣāh."
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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, أَكْتَبْنَى (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 ُتُقَرَّبَ جَآءَ زَيْدَ then came Zèid; َجُلِسُوا عَلَى الْبَابِ they sat down at the door.

(b) An act which, at the moment of speaking, has been already completed and remains in a state of completion (the Greek, German and English perfect); as ُأَدْعُوْا نَعْمَتِي َأَلَّيْتَ انْعَمْتَ عَلَيْمُ َبَيِّنِ أَفْقُ الْبَيْضَزِرُونَ 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 8 or still takes place—a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has; as ُرَوْتُ أَلْوَاتُ relaters say (have handed it down by oral tradition from one to another); ِأَتْقَفَ الْبَيْضَزِرُونَ 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 ُعَسَدَنَا َاللَّهِ I conjure thee by God; َبُعْتُنَا ِهِذَا I sell thee this.

w. ii.
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

I have not killed thy son either inadvertently or designedly, nor have I made his skull a sheath for my sword;

I have experienced such wonderful things as neither seers have seen, nor narrators have narrated.

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

I shall certainly not remain in Mekka;

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 $ is connected with a previous clause beginning with $ followed by the perfect, or $ followed by the jussive, in that case $ does not give to the following verb in the perfect the sense of the future, because it merely supplies the place of these particles; as

I have not killed thy son either inadvertently or designedly, nor have I made his skull a sheath for my sword;

I have experienced such wonderful things as neither seers have seen, nor narrators have narrated.

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

(f) Something which we hope may be done or may happen. Hence the perfect is constantly used in wishes, prayers, and curses; as $ may God (who is exalted above all) have mercy on
The Verb.—1. The States or Tenses.

§ 2] The Verb.—1. The States or Tenses.

**The perfect** is often preceded by the particle قد (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 قد ذكرنا وازارة جدهم خالد بن برمك في أيام الامام الصور ومذكر هو ها هو وازارة الباقين we have already spoken of the vizirate of their grandfather Ḥalid 'ibn Barmēk in the reign of el-Maṣūr, 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; 

\[ \text{قُدْ قَامَتْ أَلسَوْنَةُ قُدْ مَاتُ} \]

thy daughter is, as was expected, dead, or thy daughter is just dead; 

\[ \text{أَمَا الْوَلَادَةُ فَقُدْ وَقَدْ أَبْنَكَ مَصْرُ} \]
as regards the post of governor, I appoint thy son governor of Egypt (§ 1, d); 

\[ \text{قَالَ لَهُ وَعَدُّت} \]

he said to him, Thou didst promise this, and he replied, I now really fulfil what I promised.

**Rem. a.**  قُدْ immediately precedes the verb, as in the above examples, and can be separated from it only by an oath or asseveration; as  قُدْ لَعْمُرْيَبَيْنَيْنَتْكُ وَأَلَّهُ أَحْسَنتُ بِتْ سَاهِرًا by God, thou hast done well;  قُدْ وَأَلَّهُ أَحْسَنتُ بِتْ سَاهِرًا by my life, I have passed the whole night awake.

**Rem. b.**  قُدْ is called by the grammarians  حَرَّمُ التَّوَقُّعُ للْبَحْقِيَنِ the particle of expectation, and is said to be used  لِتَقْرِيبِ البَاقِيَ مِنْ التَّحَالِ to indicate perfect certainty, or  لِتَقْرِيبِ البَاقِيَ مِنْ التَّحَالِ 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  عَرَّضَ عَلَيْهِمَا أَمَرَ يَهُوَاءُمُونُ he laid before them what Ul-Ma’mūn had ordered;  جَلََسَ حَيْثُ جَلََسَ أَبُوَّهُ he sat where his father had sat;  قَلِبًا وَصَلَ الْتَّوَرُّ إِلَى الْمَوْضِعَ قَوْلَى هَارِبًا and after the bull had come to the place, he turned his back in flight;  إِنَّهُمْ لِمَا قِلَّ أَهْلُ بَيْتِهِ he fled 

**D** after his kinsmen had been killed.

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

* By a relative or conjunctive clause we mean a clause that is joined to a preceding one by means of a relative pronoun or a connective particle.
The Verb.—I. The States or Tenses.

upon which it depends. E.g. when Moses went forth from Egypt with the Benâ '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 ُقَدْ, preceded by ِوُمَعَ or without it, provided the preceding clause is one which has its verb in the B perfect; as أُحْرَجَهُ وَقَدْ تُمِّى he led him out blinded (lit. and he had been blinded); ُقَدْ ُرَكَرَ إِلَى ُعْقَضَل فَوُجِّهَهُ ُقَدْ ُرُكَرَ إِلَى ُذَا ُرَشِيدِ ُرَكَر when he went early in the morning to el-Faql, and found that he had gone still earlier to the palace of ‘ar-Râsîd (lit. and found him, he had already gone early). The clauses with ُقَدْ and ُقَدْ ُوَقَدْ are clauses expressing a state or condition (حَالِّ).

(c) By the verb ُخَلَانَ to be, prefixed to the perfect; as ُخَلَانَ ُرَشِيدُ ُقَطُوس ُوُخَلَان ُخَرَجَ إِلَى ُخَرَائَان لِمَعَارِبُهُ رَافِعَ بُنٍّ ُلُبِّ يَ’ ar-Râsîd died at Tâs, after he had set out (lit. and he had set out) for Horâsan to combat Râfî’ ‘ibn el-Leit. These clauses also express the state (حَالِّ).

(d) By ُخَلَانَ and the perfect, with the particle ُقَدْ ُقَدْ ُقَدَ ُرَبِّتْ ُجَارَيَةٌ وَعَلَمَهَا لَمْ ُهَادِبَتْهَا إِلَى ُعْقَضَلِ I had brought up and educated a female slave; I then presented her to el-Faql. Sometimes the particle ُقَدْ is placed before both verbs, instead of between them; as ُرُوِى أَنَّ رَسُولَ ُلَدِي صَلَّمَ قَالَ لِعَائِشَةِ رَحْبَا َوَقَدْ ُخَلَانَ ُنَذَرَ َأَنَّ تُعْقَضَل فِي ِمُن َوَلَدِ إِسْعَيْلِ ُلَغَ there is a tradition that the Apostle of God (God bless him and grant him peace!) said to ‘Aîsâ (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.
Part Third.—Syntax.  

§ 4

A  
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 قد, the others having merely حَثَانَ. as  

when one of two or more pluperfects is anterior to the rest in point of time, it is indicated by means of the particle قد, the others having merely حَثَانَ. as  

الْحَرْجِ إِلَى حُرَاسَانِ، لِمُحَارَبَةٍ رَافَعَ بِنَّ الْثَّبُتِ وَحَثَانَ رَافَعُ هَذَا ُقدُ حَرَجَ وَخَلَعَ الْطَّاعَةَ وَتَغَلَّبَ عَلَى سَمَوَتِنَد.  

"ar-Raṣīd died at Tūs, after he had set out for Horāsān to combat Rāfī' ibn ʿel-Lēiṭ, who had rebelled (lit. and this Rāfī' had already rebelled), and cast off his allegiance, and taken forcible possession of Samarqand.

B  
[Rem. b. Between حَكَانَ and the perfect a conjunctive clause may be interposed, as  

when the information about the enemy had reached Salah ʿed-dīn, he had assembled the ʾemīrs.]

4. (a) If two correlative clauses follow the hypothetical particles if, if that, لَوْ أَنْ لَوْ 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:

لاَ تُحْكَانُ فِيَّمَا أَلِيَتْ إِلَّا ُمُلُودُ  

if there had been in them (heaven and earth) gods besides God, they would surely have gone to ruin;

if thy Lord had chosen, He would surely have made (all) mankind one people;

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);

* The protasis of a sentence, when introduced by لَوْ أَنْ, although it may not have a verb actually expressed, yet includes a verbal idea, viz. that of the verb حَكَانِ.
The Verb.—1. The States or Tenses.

if I had been one of (the tribe of) Māzin, they (the enemies) would not have carried off my camels; and Sa'd said:

verily, by God, if I had some strength left that I were able to rise, thou wouldst hear from me a roaring in its (El-Medina'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; Satan, (all) save a few; I would surely have perished; had it not been for thee, I would not have gone on pilgrimage this year (in rhyme for أُحْجِجُ). [With قد 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 خَانُ is placed between لو and the perfect in the protasis of the sentence, and
A sometimes َظَانُ 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

 لوُّ كُنْتُ عَلَيْهِ ِزَلِكَ لَصَرْتَْ
—and

 لوُّ َظَانُوا عَرَفُوهَا لَيْبًا َظَانُوا صَبَّبُوا ْرَبَّ الْحَجَّرِ

if I had known this, I would have beaten thee; َظَانُوا if they had known it, they would not have crucified the Lord of glory.—(c) If the verb of the protasis is an imperfect, and that of the apodosis a perfect, both must be translated

 لوُّ نُشِئَ أَصِبَاهُمْ بِذَٰلِكَ

if we pleased, we could smite them for their sins; َظَانُوا if we pleased, we could make it salt water. [If the verb of the protasis be an imperfect preceded by َظَانُ and that of the apodosis a perfect, both may be rendered by the pluperfect subjunctive or by the imperfect subjunctive, as

 لوُّ َظَانُوا يُومِنُونَ بِاللَّهِ وَالْبَيْنِ وَمَا أَنْيَلَ إِلَّا مَا أَنْتَهَى مِنْهُ أَوْلِيَاءٌ if they had believed in God and His prophet and in what has been revealed to him, they would not have taken them for

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

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

 وَلَوْ أَنَّ قَرَآنًا سَيَّرتُهُ بِعَلَٰجٍ بَالْأُرُقُّ أوُّلِيَا ِكُبْرُهُ and if the mountains could be made to

 move by a ِكُرَّان, or the earth be cleft in pieces by it, or the dead be addressed by it, . . . (scil. it would be by this ِكُرَّان); َجَواَبُ لوُّ إِلَى بِثَّيْرِ ْقُوَّةٌ أوُّلِيَا ِإِلَى رُضْنِ شَدِيدٍ if I were a match for you in

 strength, or could have recourse to a powerful clan or party, or to a mighty chieftain, . . . (scil. I would resist you); َجَواَبُ لوُّ إِنِّي نَوَقُفُ تَحْنِيَةْ َخَذِمَ ْمَعَهُ َمُقَدِّرٌ ْحَرْبِنَا وَصُبَرُنَا َوُلَوْ نُحَنَّ ِبِذَٰلِكَ ُمَعَهُ 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

(Scil. we should have defeated you long ago); { وَلَوْ كَرَأْتُ نِسْبًا مِنْ اَلْشَّرْفَ إِلاَّ مَوْضُعَ اَلْشَّرْفِ الْمَقْاَلِ نِبَاءَ الْمُُماَطِلِ عَلَيْهِا اَلْمُشْرُوْبِ} بالزيتونة

and if it (Seville) possessed no other glory but the place, called Axarafe, opposite to and overhanging it, famous for its numerous olive-trees, (and) stretching leagues by leagues, . . . . (Scil. this would be enough for it, كَفِّى or كُفِّى).

[Rem. b. The verb expressed or understood in a clause preceded by { وَلَوْ} even {يِفْ}, though, has the same signification as that of

B

the clause to which it is annexed, as {أَعْطَوْا} aساتِيل وَلَوْ جَا عَلَى فُرْسٍ
give to the beggar, though he should come on horseback;

C

أَرْجَعْ عَنْ ذِمَامِي وَلَوْ طَارِ رَأْبِي قُدَامِي

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

ءِبَنَيْنِي يُدَافِبْ وَلَوْ بَلْغَ

tصَدَفْوَا وَلَوْ يَبْلُغَ
give alms, though it be only a burnt hoof;

مَحْرِقُ حُبَارًا

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

§ 41, rem. b); {تُرْفَعُ إِلَى يَدْوَى ُوُلَدَوْ مِنْ وَلْهُ}

the complaints of the wronged were brought before him, and he obtained justice for them, even from his own son;

E إنَّ الْمُتْ حَيْوَانًا وَلَوْ أَنْتَ أَمْرِهِ فَاتَّ مَلْعُونَ

if thou causest an animal pain, however little, thou art cursed.

5. After {إِذَا} when, as often as (Vol. i., § 367, b), the perfect is usually said to take the meaning of the imperfect, the future act being represented as having already taken place; as {أَجْبَتُ إِذَا أَحْمَرُ}

D

أَجْبَتُ إِذَا أَحْمَرُ

I will come to thee when the unripe dates become red;

إِسْتُجِبَّوا

E إِسْتُجِبَّوا

respond to God and to the Apostle, when he calls you to that which can give you life.—Consequently, if

W. II.

the particle {إِذَا} or {إِذَا} may be followed by two correlative clauses, the first of which extends its converative influence to the verb of the second, the verbs have in both clauses either a present or a future significa-
A tion. For example: فَأَيَّنَا جَاهِزُ وَغَدَّ الْآخِرَةُ حَتَّى نُكُر لِمَنْ فِي الْقُبُولِ 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); أُنُثِمْ إِذَا مَا وَقَعَ when it (the punishment) falls (upon you), will ye believe it then? إِذَا رَأَيْتُ يَحْبَيْبُ الْأَمْرِ ذَلِكَ صِعَابُهُ when Yakhyā 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 تَنْتَلَى عَلِيْبُهُ آيَاتُنَا قَالُوا فَدَّ سَيَعُنَا and when our verses are read to them, they say, We have heard; أَنَاسَ إِذَا تُدْعَى نُزَالَ إِلَى الْوُكَّٰلِ رَأَيْتُمُوهُم رَجُلًا رَكَّبَ 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 رَكَّبَ) وَإِذَا رَأَيْتُمُوهُمْ رَجُلًا رَكَّبَ and when you see them, their bodies make thee marvel. Occasionally too the imperfect occurs in both clauses; as

C and when our verses are read to them as clear proofs, thou discernest displeasure in the faces of those who disbelieve; فَأَيَّنَا نَزُولُ تَنْزُولُ عَنْ and when it (ill fortune) departs, it departs from a proud hero, whose sudden fits of passion are dreaded by his rivals; وَأَنْفُسُكَ رَعْبَةٌ إِذَا رَغْبَبْتُكَ دَايْدُ إِذَا تُرِدَ إِلَى قَبْلِكَ تَقَنُّعُ 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 مَارُ حَكَانُ or مَارُ حَكَانُ حَكَانُ إِذَا كَتَمْ أَبْلَغَ, the verb governed in the perfect by إِذَا is likewise a historical perfect; e.g. حَكَانُ إِذَا كَتَمْ أَبْلَغَ when he spoke, he spoke eloquently; وَذَكَرَ بَعْضُ أَهْلِ الْعِلْمِ أَنَّ رُسُولَٰلَلَّ هُوَ حَكَانُ إِذَا حَضَرَتُ الْأَلْسَانُ خَرِجَ إِلَى شَعُبٍ مُّغَّلَةً some learned men say that the Apostle of God, when the time of prayer had come, went to the mountain-roads of Mèkka. Here also the imperfect is sometimes
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; 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 Kazwīn, when night came, we brought all our things in the cellars of our houses and did not leave anything on the floor.

Rem. a. The use of اِذَا as a conjunction arises in reality out of its original meaning as a temporal demonstrative (see Vol. i., § 367, b). Like ِجسمْتَ, ِجمَعْتَ, etc. (see § 78), اِذَا 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 اِذَا, 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

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* [Comp. however Fleischer, Kl. Schr. i. 113, note 1.]
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 ُإِلَى is often almost identical in meaning with a conditional clause introduced by ُعِنْي (see § 6)*; but it is very rare [in prose] to find ُإِلَى construed with the jussive like ُإِنْ (§§ 13 and 17, \(c\)), as َإِذَا ثُمَّ سَبَّتْ خَصَاصَةً ُتَجْمِلْلَّ and when poverty befalls thee, bear it patiently (ُتَجْمِلْلَّ in rhyme for ُإِذَا تُرَزْنِي ُتَجْمِلْلَّ when you visit me, you will honour me).

Rem. \(c\). It has been said that when ُإِلَى or ُإِذا مَا ُإِذا is immediately preceded by ُحَتِّي 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 ُحَتِّي or ُإِذا مَا ُإِذا does not, however, hold good. ُحَتِّي 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 ُإِذا،

* [The difference is that ُعِنْي denotes what is possible, ُإِذا what is ascertained, so that one says ُإِذا جَا: رَأَسُ أَذِى جَاءَ زَيْدُ if Zèid come, but ُإِذا جَا: رَأَسُ أَذِى ُعِنْي جَاءَ زَيْدُ when the beginning of the month shall come.]
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after. For example: 

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 overtakes 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; 

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

* [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.). 

For example:

A

\( He \) 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 overtakes 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

C

I run until

D

I attain the end; but before I was aware of anything, *El’Aswad had entered the room; 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 Korân xxvii. with that cited above
repetition of the act justifies us in the use of the past. وَمَا أَرْسَلْنَا مِنْ قَبْلَهُ إِلَّا يُوحَيٌ إِلَيْهِ مِنْ أَهْلِ الْقُرْىِ... حَتَّى إِذَا أُسَيَّسَ الرُّسُلُ وَطَلَّبَهُ أَهْلُ الْقُرْىِ كَذَٰلِكَ جَاهَزُ نَصْرًا and 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;

فلَا نُسَى مَا ذَكَرْنَا يِنْعَمَّا عَلَيْهِ أَبْوَابَ حُكْمِ شَىٰءٍ حَتَّى إِذَا فُرِحْوا بِهَا أَوْفُو اخْتَناهُمْ بَعْتَهُمْ قَالَ أَزَا هُمْ مِيَلُونَ 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 ِبِإِنَّا (Vol. i., § 367, f), and after many words which imply the conditional meaning of ِمَعْنَى (إِنَّا ِبِإِنَّا أَرْسَلْنَا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّا ِبِإِنَّa ِبِإِنَّa ِبِإِنَّa ِبِإِنَّa ِبِإِنَّa ِبِإِنَّa ِبِإِنَّa ِبِإِنَّa ِبِإِنَّa ِبِإِn
as it is all the same whether they are absent or present; it is all one to me whether thou standest or sittest; A honour a guest, whether he be rich or poor.—(b) If the words  إن، أي، إن, &c., be followed by two clauses, the first of which expresses the condition [جواب الشرط], and the second the result depending upon it [جواب الشرط], 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: إن فعلت لله هلكت  if you do this, you will perish, lit. if you shall have done this, you have perished or will perish (§ 1, e); he who (= if one) keeps (has kept) his C own secret, attains his object;  الحكمة ضالة المومنين أيمنا وجدها أخذها 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  من، أي، إن، إن, &c., is to retain its original D meaning, then  أوتونات كيان, or one of the the sisters of the verb kāna (such as to become, ظلل to be by day, بات to be by night, أُصْحُ to be in the morning, أُمْسِ 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 ف. For example: إن كيان فصيصة قد من قبل فصارت if his shirt is (has been) torn in front, she

* [The verb in the protasis may never be a فعل جامد an aplastic verb, such as have but one tense and no infinitive, as  عَسَى, لَيَس. Comp. § 187, b. In negative clauses the jussive with لو is employed (§ 12) with very rare exceptions as كوران ii. 140 وَلَمْ يَتْبَعُوا الْكِتَابَ بِكَلِلٍ آيَاتِهِ ما يَبْعَوا فِي نَفْسِهِ اِنْ تَبَعَوْا اِلْمُتَّبَعٌ even though thou shouldest bring every kind of sign to those who have been given the Scriptures, yet thy kebla they will not follow, for لَمْ يَتَبَعُوا]
A has spoken the truth; if ye have believed in God, place your trust in Him; accept my excuse readily or (at least) be indulgent, if I have committed a crime or a fault.—(d) But if the perfect after these words is to have the historical sense (English past tense, § 1, a), the verb 

B themselves 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

C praising (God), for, whenever I understood (anything), I said, Praise belongs to God. [(e) If, however, the verb طَيِّبَ إِنَّهُ مَتَى أَرَادَ خَلَقَهُ دَخَلَ الْعَمْرَةَ and as often as he would throw off his allegiance, he entered the desert];

D if thou speakest the truth, thou hast killed me; if thou liest, thou hast disgraced me.]

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

17. 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 إن (§ 4, rem.), is frequently omitted, when the context readily suggests it; as إن نَعَدَانَ نَفْسَتُكَ وَالَّآ إِنَّ أَنْسِمَيْنَ if two honest men of the Muslims bear witness in thy favour, (good and well); but if not, demand of him the oath; إن نَعَدَانَ نَفْسَتُكَ وَالَّآ إِنَّ أَنْسِمَيْنَ 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 though (§ 17, c, rem. a) acquires the meaning of nevertheless, as in the saying of the Prophet إنْ أَرْضُيَا وَإِنْ أَرْضُيَا ride her (the camel) nevertheless (though she be destined for sacrifice), Lisān xvi. 179.]

Rem. c. Where حَدَّثْ أَيَّانَ and مَأَ are interrogatives or simple relatives, حَدَّثْ أَيَّانَ and مَأَ are interrogatives, and حَدَّثْ أَيَّانَ and مَأَ are simple relatives, without any admixture of the conditional signification of إن, perfects dependent upon them retain their original sense.

7. After the particle مَا, as long as, whilst, as often as (Vol. i., § 367, p), the perfect takes the meaning of the imperfect (present or future); as لا لَقِينُهُ مَا لَقِينُهُ ضَرْأَ (§ 1, f'), as long as you live! إنَّ الْحَيَوَةُ الدُّنْيَةُ غَافِلُونَ د men are careless, as long as they live in this world (lit. remain in the life of this world); لا أَنْسَاكَ مَا ذَرْ شَارِيَ I will not forget thee, as long as a sun rises; أَلْبِهِ مَا دَعَوْتَ أَجَا بَ care answers, as often as (or whenever) you call it. If this imperfect is to be historical, the rule laid down in § 6, d, must be observed. The negative as long as not is always expressed by مَا لَمْ with the jussive (see § 12).

Rem. The Arab grammarians regard this مَصْرِيَّةٌ طُرَقِيَّةٌ مَا as مَصْرِيَّةٌ طُرَقِيَّةٌ مَا
or زَمَانِيَةٌ, i.e., as equivalent to a verbal noun or infinitive in the accusative of time. They say that مَا ذُمَتْ حَيَا, as long as thou remainest alive, is equivalent to مَّا دُوَّامًا حَيَا or مَّا دُوَّامًا حَيَا. This cannot, however, be the case, for whence then would come the conversive force of this مَا? It is in fact only a variety, in its application to time, of the مَا الْشَّرْطِيَّةٌ or conditional مَا (§ 6, a).

8. The Imperfect Indicative (المضارع المُرْفوع) 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 الأَسْلَانُ يُبَدِّرُ وَلِلّهُ يُبَدِّرُ man forms plans and God directs them (man proposes, God disposes);

(b) An act which, though commenced at the time of speaking, is not yet completed,—which continues during the present time (the definite present); as اللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ the free man is enslaved by benefits (conferred upon him).

(c) An act which is to take place hereafter (the simple future); as وَأَنْفَقُوا يُومًا لَا تُجْزَى نَفْسٌ عَنْ نَفْسٍ شبَّاً said Tabha, So out I run, and put on my coat of mail, and seize my sword, and cast my shield on my breast.

To render the futurity of the act still more distinct,
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the adverb سوف (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 عَدْوَانًا and whoever does this maliciously and wrongfully, we will burn him with hell-fire; سَبِينَةُ فِي مَوْضُوعِهِ we will explain it in its (proper) place; سَتُكْفَى مِنْ عَدْوَانٍ هَلْ كَيْدُ 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 سوف, سوف, and سوف.

Rem. a. سوف may have the asseverative ل prefixed to it, as B وَلَسَوْفُ يُبَيِّنَكُ رَبُّكَ قَتْرَةً and verily thy Lord will give thee (abundance) and thou wilt be content; and it may be separated from its verb which is void of government, as in the verse وَمَا أَدْرَى وَسَوْفُ اَخْالَ أَدْرَى أَقُومُ أَلْ حِصْنِ أَمْمُ نِسَاء 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 سوف, سوف, and سوف.

[Rem. b. The simple future has sometimes the sense of a polite order or request; as فَقَالَ لَهُ سُلَيْمَانُ تَنْصِرْفُونَ وَتَرْيِقَ فِيْهَا بَيْتًا then C Sulêimân said: Depart now, and we will consider between ourselves (Tabari ii. 544, l. 7): وَقَالَ لَهُ سُلَيْمَانُ تَنْصِرْفُونَ وَتَرْيِقَ فِيْهَا بَيْتًا and he said to Itâb: Have the kindness to enter, God bless the Emîr; فَقَالَ لَهُ حَالَدَ دُوْمِنْهُ يَا أَمِيرُ الْمُؤْمِنَينَ فَأَمَنَهُ and Halîd said to him: Grant him indemnity, O Prince of the faithful, and he did so (Al. 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 D the preceding perfect without the intervention of any particle, and forms, with its complement*, a secondary, subordinate clause, expressing the state (الحَالُ) in which the subject of the previous perfect found himself, when he completed the act expressed by that perfect حَالُ...

* That is to say, any word or words governed by, or otherwise connected with, it.
Part Third.—Syntax. § 8

As he came to him to visit him; as he came to a spring of water to drink; then He seated Himself on the throne to administer the rule (of the Universe); he sent to inform him of this; 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 B too the imperfect is appended to the perfect without the interposition of any connective particle, and forms, with its complement, a secondary, subordinate clause, expressing the state (الحَال) in which the subject of the previous perfect found himself, when he did what that perfect expresses [حال مقارن] as Zéïd came laughing; he returned, congratulating himself on (lit. praising) his morning-walk; he set out, 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; 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.

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;
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;

21 unbelievers among those who possess a (revealed) book, and among the polytheists, do not wish that any good should be sent down unto them, 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 بالتحالل (الزمان الحاضر), to indicate present time (البَصَبِيل), less correctly (البَصَبِيل).  

9. To express the imperfect of the Greek and Latin languages, ἔχειν ἢ ἀγαπᾶν ἢ ἀλλαγᾶν ὁ θεός, he was fond of poetry and poets; ἐφήσει ἥν θαύματα ἐν τῷ θυρεοτρίτοις, he used to ride out every day several times; ἔχειν ἢ ἀγαπᾶν ἢ ἀλλαγᾶν ὁ θεός, and there used to be (stationed) in it (the city) a general with a thousand men; ἔχειν ἢ ἀγαπᾶν ἢ ἀλλαγᾶν ὁ θεός, 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, ἔχειν ἢ ἀγαπᾶν need not be prefixed to it; ἔχειν ἢ ἀγαπᾶν ὁ θεός, and they followed what the evil spirits read (or recited, or followed) in the reign of Solomon; ἔχειν ἢ ἀγαπᾶν ὁ θεός, Say, Why then did ye kill the prophets of God before? Here and and and stand for قَدْ تَثْلُو تَثْلُو تَثْلُو and كَثْرُ تَثْلُو. [So in poetry after قَدْ; see Vol. i. § 362, r, footnote. R. S.]
A 10. To express the future-perfect, the imperfect of *yā'ūn* (ْكَانُ) is frequently prefixed to the perfect, the particle ْقُدُ being sometimes interposed. For example, 

\[\text{Qāna ātārāqulawā yā'ūnūnī ān mānīlī wā'āsunūn} \]

And I shall hire some people to carry it to my house, and I shall be the last of them (to depart), and there shall not have been left (shall not be left) behind me anything to occupy my mind with the doing or removing of it, and by the trifling pay I give them, I shall have provided help for myself (so as) to spare my own body all the labour.

[Rem. In dependent clauses introduced by *ān* the future-perfect becomes the perfect of the subjunctive, e.g. 

\[\text{yā'ūn dāhā} \]

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

\[\text{itions mātānīnī fī ān hūn Allāh} \]

the theologians disagree about

God's having ordered (jussit).]

11. The Subjunctive of the imperfect (الْمَضَارِعُ المُصَوبُ) has always a future sense after the adverb *lā* not (Vol. i. § 362, hh), and the conjunctions *ān* that, *lā* that not, *ān* that, *ān* that, *ān* that, *ān* that, *ān* that, and *lā* that, *lā* till, until, and that; as none shall enter Paradise except those who are Jews or Christians; do ye think that ye shall enter Paradise? See § 15.

12. The Jussive of the imperfect (الْمَضَارِعُ المُجَزَوُمُ), when dependent upon the adverbs *lā* not, and *lā* not yet (Vol. i. § 362, ff, gg), has invariably the meaning of the perfect. For example:
§ 13. The Verb.—1. The States or Tenses.

*do ye think that ye shall enter Paradise, before there shall have come (lit. and there has not yet come) upon you the like of what came upon those who passed away before you? have not yet come* 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? our departure is close at hand, save that our camels have not yet moved off with our saddles (i.e. we have all but started);

if you do not do this, you will perish 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 and in this way, that is the negation of but ; is the negation of ; [meaning he has not yet done it, but he will certainly do it afterwards; see Beid. on Kor'än iii. 136. R. S.]

13. After 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; O family of Merwân, we will draw near to you; wherever ye are, death will overtake you; when I lay aside the turban, ye recognize me; he who seeks our protection has nothing to fear after our covenant; but he who does not come to terms with us will pass
A his nights without sleep. See § 17, c.—When the first of two correlative clauses contains a verb in the imperative, and the second in the jussive, then the jussive has the same meaning as if the first clause had contained a verb in the jussive preceded by ُإنْ; e.g. قالوا كُونوا هوذا أو تصاري تَبَدَوا they said, Become Jews or Christians, (and) ye will be guided aright. Here كُونوا is equivalent to ُإنْ تَكُونوا, If ye become Jews or Christians, ye will be guided aright. See § 17, c.

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

[Rem. b. After ُألَّا both the jussive and the indicative may be used in the two correlative clauses, as ُألَّا تَنْزِلْ تَأْتِيَ and ُألَّا تَنْزِلْ تَأْتُك wilt thou not alight and eat? ُألَّا تَنْزِلْ تَأْتِيَك 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 أَتْحَبَّ لَنْكُنَّ مِنْ هَذِهِ لَنَكُونَ مِنْ الأَثَّارِين if thou deliverest us from this (danger), verily we will be of (the number of) the grateful; وَأَللَّهُ لَا أَضْرَّبُنَّ عَفّاكَ by God! I will cut thy head off (lit. D 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 Bedingungssasaz, 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 *أَنَّ (that*, after verbs which express inclination or dis-inclination, order or prohibition, duty, effect, effort, fear, necessity, permission, etc.; *أَلَّا or *أَلَّا* *that* *not* ; and *أَلَّا* or *أَلَّا* *that* *it will not be or happen that*) certainly not, not at all.

For example: *أَرْتُ وَأَحْبَتْ أَنْ أَنْعُمْ لَهُمْ طْرِيقَ الْتَّعْلِيمُ* I wished and desired to make plain to them the path of learning; *لَا يَأْتِي كَاتِبٌ أَنْ يُقْتَبْ* let no one who can write, refuse to write; *يَتَّبِعْنِي أَنْ يُنْوِي* it behoves the learner to strive by his seeking after knowledge to please God; *يَجْوَزُ أَنْ يُكَونَ النَّصْب* it may be the accusative; *قَالَ فَأَمْلَيْتِ مَنْ يَقْبُلَ أَنْ أَتْمَكْنِ فِيهَا* He (God) said, Get thee down then from it (Paradise), for it is not for thee to behave with pride in it; [اَمْرُنِيُّ بِأَنْ تَفْعَلْ كَذَا* I commanded thee to do such a thing.;] *إِنِّي أَخَافُ أَلَّا يَتَّرَكْنِى* I am afraid he will not leave me, or, in accordance with a particular idiom of the language [§ 162], *I am afraid he will leave me*; *مَا مَعَكَ أَلَّا تَسْجُدُ* what hath hindered thee from worshipping (him)? *لَا يُقْسِمُ أَنْ تَمْلِكَ الْأَمْوَاتُ إِلَّا أَيَامَ مَعْدُوَّةَ* the fire (of hell) shall certainly not touch us save for (shall certainly touch us only for) a certain number of days; *لَا يُدْخِلُ الْجَنَّةُ إِلَّا مَنْ كَانَ هُوَ وَأُوْنَاءُ* none shall enter Paradise save those who are Jews or Christians; *قَلْنَ أَبْرَحَ الْأَرْضِ حَتَّى يَأْذَنَ لِي أُبي* 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 *أَنْ with* the perfect, as *إِنْهُ تَعَلَّمَ لَيْبَا قَدَرَ أَنْ أَحْيَاهَا أَوْلَى قَدَرَ أَنْ يُحْبِبَهَا ثَانِيَّا* 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.]
Part Third.—Syntax. § 15

A subjunctive, as in the verse

\[\text{\textit{أَنَّى قَدَمُ خَيْرًا لِيَحْدَٰي وَرَمَى}}\]

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

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

\[\text{\textit{أَعْجَبْنِي أَنَّى}}\]

B it pleased me that thou stoodest up; \(\text{\textit{أَعْلَمُ أَنَّى قَالَ}}\) I know that he said; \(\text{\textit{أَعْلَمُ أَنَّى يَنَامُ}}\) I know that he is asleep. As \(\text{\textit{أَنَّى}}\) quod, or, with a pronoun (\(\text{\textit{أَنَّى}}\), etc.), is more usual in such clauses, the native grammarians designate \(\text{\textit{أَنَّى}}\), when it has the same meaning as \(\text{\textit{أَنَّى}}\) and governs the indicative, by the name of \(\text{\textit{أَنَّى}}\) the 'an that is lightened from the heavy form, or, more shortly, the lightened 'an; but when it is equivalent to the Latin \(\text{\textit{ut}}\), they call it \(\text{\textit{أَنَّى}}\) the 'an that governs the subjunctive (\(\text{\textit{أَنَّى}}\) the lightened 'an). After verbs of thinking, supposing, and doubting, when they refer to the future, \(\text{\textit{أَنَّى}}\) may govern the indicative of the imperfect, as

\[\text{\textit{أَنِ النَّاسِبَةً}}\]

or the subjunctive, as \(\text{\textit{أَنِ النَّاسِبَةً}}\); e.g. \(\text{\textit{أَنِ يَفُومُ}}\) I think he will get up.

Rem. a. \(\text{\textit{أَنَّى}}\) is in these cases \(\text{\textit{مُصَدَّرَةً}}\), that is to say, \(\text{\textit{أَنَّى}}\) with the following verb is equivalent in meaning to the \(\text{\textit{ماَكَدَار}}\) or infinitive of that verb; e.g. \(\text{\textit{أَنِ تَصُومُوا}}\) and that ye fast \(\text{\textit{أَبِدُ أَنِ أَزُورُكَ}}\) I wish to visit thee

\[\text{\textit{أَعْجَبْنِي قِيَامْكُ = أَعْجَبْنِي أَنَّى قُمَتْ}}\]

Rem. b. The omission of \(\text{\textit{أَنَّى}}\) before the subjunctive is very rare; as

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]

\[\text{\textit{حَذَّ اللَّهُ قَبْلُ يَأْخُذُكَ}}\]

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]

\[\text{\textit{مُرُهُ يَحْفِرُها}}\]

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]

\[\text{\textit{حَذَّ اللَّهُ قَبْلُ يَأْخُذُكَ}}\]

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]

\[\text{\textit{مُرُهُ يَحْفِرُها}}\]

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]

\[\text{\textit{حَذَّ اللَّهُ قَبْلُ يَأْخُذُكَ}}\]

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]

\[\text{\textit{مُرُهُ يَحْفِرُها}}\]

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]

\[\text{\textit{حَذَّ اللَّهُ قَبْلُ يَأْخُذُكَ}}\]

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]

\[\text{\textit{مُرُهُ يَحْفِرُها}}\]

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]

\[\text{\textit{حَذَّ اللَّهُ قَبْلُ يَأْخُذُكَ}}\]

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]

\[\text{\textit{مُرُهُ يَحْفِرُها}}\]

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]

\[\text{\textit{حَذَّ اللَّهُ قَبْلُ يَأْخُذُكَ}}\]

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]

\[\text{\textit{مُرُهُ يَحْفِرُها}}\]

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]

\[\text{\textit{حَذَّ اللَّهُ قَبْلُ يَأْخُذُكَ}}\]

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]

\[\text{\textit{مُرُهُ يَحْفِرُها}}\]

\[\text{\textit{أَلِ إِبْنَا ذَا}}\]
The Verb.—2. The Moods. 27

O thou that hinderest me from being present in battle, and from taking part in amusements, canst thou make me live for ever?*—The grammarians tell us that some of the Arabs construed always with the imperfect indicative, as ۗ أَرْبَى أَنْ تَغْفُرُمُ I wish thee to stand up; and, according to the reading of Ibn Muheisin, Koran ii. 233 لَمْ يَرَدْ أَنْ يُتَّمَّ الْيَضْعَاءَ for him who desires to complete the time of suckling; whilst others let it govern the jussive, as in the half-verse نَعَاوَا إِلَى أَنْ يُؤْتَنَا الصُّدُبُ نَحْطِبِ to come, until the game comes (or is brought) to us, let us gather firewood.

[Rem. c. Sometimes seems to have the meaning of lest, for fear that, as in the verse ۗ عَيْشُ بِنْ عَمْرٍانَ حَبُوتُ يُهْجِيَةَ مِثَالًا فَنُؤْوَى رَآبِرُ 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); ۗ أُعَدَّتُ الْسَلَاحُ أَنْ يَجِيِّ عَدُوٍّ فَوَدَاعُهُ I have prepared arms for fear that an enemy should come, in which case I may repel him; ۗ أَنْ تَنْضِلْ إِحْدَاهُمَا فَنُذُّكَرُ إِحْدَاهُمَا for fear lest the one of them should make a mistake, in which case the other may remind her (Koran ii. 282). In these and similar phrases (Koran iv. 175, vi. 157, xlix. 2, Lane p. 106, b) the interpreters supply or مَحَافَةً. 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) ۗ أُوصِيَ أَنْ يُحْبِدْكَ الْإِقْلَابُ أُوصِيَكَ يُبَرِّجْ الْبُسْكُينَ وَهُوَ خَائِبُ أَحْذِرُكَ I warn thee lest thy near relations should praise thee, but the poor return disappointed. D. G.]

* Beidawi on Koran ii. 77 reads أَحْضَرُ, 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 Koran xxxix. 64 فَأَفْغِيَ اللَّهُ تَأَمُّوُنِي أَعْبِدُ
A (b) By لِ that, in order that [(called ُلَأَمُُٰحُ يُصَّ( originally a preposition, Vol. i. § 366, c); لِ and ِلِّ, and ِلِّ and ِلِّ, that, in order that; لِكِلْلَّا and لِكِلْلَّا that not, in order that not; particles which indicate the intention of the agent and the object of the act. For example: لُبُث لِبَغْرُ لَدَّي ٱللَّهُ repent, that God may forgive thee; لِيُتْبِّيَنَّ أَنْ يَسُلِّلُ ٱلسْـلَّمُ ٱللَّهُ تَعَّلَّمُ بِغْرَةٌ لِيُضْطَهِدَهُ عَنِ ٱلْبَلَاءِ it behoves the Muslim to ask God (who is exalted above all) for health, that

B He may preserve him from misfortunes; إِذَا حَفَظْتُ شَيْأً فَعَلْنِهُ شَيْءً when you learn anything, write it down, so that you may constantly refer to it; تَعْوُدْ إِلَيْهِ عَلَى ٱلْبَيِّنَةِ that I may prepare them; وَأَمَرْتُ لَأَنْ أَطْوَى لُكَٰمَا أُعْهَرْتُ that I may prepare them; تَعْلَمْنَآ لَتَّلْعِبْنَآ learn that ye may teach; تَعْلَمْنَآ تَعْلِمْنَآ لَكَ تَعْلِمْنَا أَفْتَلَمْنِينَ and I am ordered (this) in order that I may be the first of the Muslims (of those who surrender themselves to Him); لَكِلْمَا تَعْلِمْنِينَ صَادِقًا that thou mayest know me to be speaking the

C truth; نَبْرِيدِينَ كَيْمًا تُضْيِدِينَي وَخَالِدًا thou desirest to take me as thy lover together with Ḥālid; لِيُنْشَبَلْ بِذَٰلِكَ حُيْلًا يَطُوَّلُ ٱلْكِتَابُ we have not occupied ourselves with giving an account of this, in order that the book might not become too long; كُلِّا يُتْلَى مَكَرَّهُ دُوَلَةً بَيْنَ ٱلْأَعْفَٰنِينَ, مُتَكِئُ ثَقَلًا that it (the spoil) may not be a thing taken by turns among the rich of you; لَكِلْمَا تَأْسَأْنَآ عَلَى مَا فَاتَكُمُ the spoil (the spoil) may not grieve over what

D escapes you; وَإِنَّمَا قَالَ لِذَٰلِكَ لَثَٰلِثٌ هُوَ يُسْتَحْفَى َبِٱلْعُلْوِمَ he said this only in order that learning might not be disparaged.

Rem. a. After لِ the grammarians assume the ellipse of لَأَنْ, which always appears before the negative, لَأَنْ. The insertion of لَأَن is allowable, as I am come to thee to read (whence some translate it َلَأَنْ أَطْوَى لَأَنْ لَأَنْ َلَأَنْ أَطْوَى لَأَنْ َلَأَنْ لَأَنْ َلَأَنْ َلَأَنْ لَأَنْ َلَأَنْ). I am come to thee to read (whence some translate it َلَأَنْ َلَأَنْ َلَأَنْ َلَأَنْ َلَأَنْ َلَأَنْ َلَأَنْ َلَأَنْ َلَأَنْ َلَأَنْ).
the or lām of denial, i.e. when it is the predicate of ِلاَّ مُؤُنَّٰبُ حَوَّدَ God was not one to chastise them whilst thou wast among them; لَمْ يَكْنُ زَيْدُ ِلِيْشَرَبَ ِالْحِمْرُ Zeid was not a man to drink wine.

Rem. b. The addition of ِمَا ِالْحَصْدِرِيَةُ appears sometimes to interrupt the government of ِحَيَّي كُنِّي ِإِذَا أَنْتَ لَمْ تَنْفِعُ ِفُضْرُ فَأَنْتَ يَرْجِى أَنْ تُعْثَرُ ِبِضْرٍ وَيَنْفِعُ when thou canst not benefit, then harm; for nothing is expected of a man but that he should harm B or benefit. Sometimes ِأَنْ أُنْفِعَ ِكُنِّي أَنْ تُفْرَغَ وَيَنْفِعَ ِبِكُنِّي ِحَيَّي that thou mayest deceive and beguile; ِلَكِنَّا ِأَنْ تُفْرَغَ وَيَنْفِعَ ِبِكُنِّي أَنْ تُطَيْرَ لِفِرْقِيَةَ that thou mayest fly to my village.

(c) a. By ِحَتَّى (also originally a preposition, Vol. i. § 366, k), until, until that, that, in order that, when it expresses the intention of the agent and the object of the act, or the result of the act, as taking place not without the will of the agent or, at least, according to his expectation. For example: ِلَنْ نُبْرَحُ عَلَيْهِ عَاصِبِينَ ِحَتَّى يَرْجِعَ C إِلَيْنَا مُوَسَى we will not cease to stand by it (worshipping it), till Moses return to us; لَا بَدٌ مِنَ ِالْتَأْمِلِ ِفِيْلُ ِالْكَلَّامِ ِحَتَّى يَكُونُ صَوَارًا we must meditate before we speak, in order that our words may be appropriate; ِبِنْعُمَيْنِ أَنْ لَا يُضْعِفَ ِالْمَدْعِي ِحَتَّى يَتَفْعَلَ عَنِ ِالْعَمَلِ he must not weaken the spirit so that he is hindered from acting; ِفُوَلُوْا لَهُ إِنْ ِشَأَّ ِفُلْبُجُدُّسْ 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: ِسَارُوا ِحَتَّى طَلَغَتُ ِالْيَوْمُ ِحَتَّى ِفِيْهِرَ ِحَتَّى ِأَبْعَدَ ِحَتَّى ِمُفْسِرُ ِحَتَّى لَأَنْ يَرْجَعُونَ they journeyed till the sun rose; ِفِيْهِرَ ِحَتَّى ِأَبْعَدَ ِحَتَّى ِمُفْسِرُ ِحَتَّى لَأَنْ يَرْجَعُونَ and so he fled till he got a great way off; ِحَتَّى ِمُفْسِرُ ِحَتَّى لَأَنْ يَرْجَعُونَ he is so ill that they have no
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 it, and say that it is equivalent in meaning to as beat the thief until (he) repents or that he may repent.

Rem. b. In some cases the regimem may be doubtful; as and they were agitated until the apostle said (or so that the apostle said (yi'ku), 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 ف, when this particle introduces a clause that expresses the result or effect of a preceding clause (فا فا، or فا فا). 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 في all these

* [In some cases the indicative is employed where at first sight we should expect the subjunctive, as in Kor'an lxxvii. 36 it shall not be permitted to them to allege excuses (they cannot excuse themselves); Hamâsa p. 407, no mother will weep over him, no sister will miss him. D. G.]
15. The Verb.—2. The Moods.

cases is equivalent to that of 

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

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

order him to sew it;

Camel, go at a far-stretching gallop to Sulēimān,

that we may find rest (and) let us

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

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

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

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

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

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

is Zeid at home, that I can go to him (= tell me whether Z. is at home, so that etc.)?

have we then any intercessors to intercede for us?

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

that thou mayest see what they have told thee?

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

sentence is not passed upon them, that they die;

thou never comest to us to tell us something.

Rem. The imperative must be pure or real (مَحْصُرُ (محض)), not an interjection like صَهْ, nor a verbal noun in the accusative. You say صَهْ فَأْحَسِنُ إِلَيْهِ hold your peace and I will treat you kindly;
A hush, and the people will go to sleep. The negative clause must also be pure, not restricted by nor followed by another implied negative; e.g. thou dost nothing but come to us and tell us something; thou never ceasest coming to us and (never ceasest) telling us something. Consequently we may say, if we understand the words to mean thou dost not come to us and (dost not) tell us something (= .)

B [The poets allow themselves to use with the subjunctive after a single future, e.g. I will leave my abode to the , and betake myself to the , that I may have rest. (Comp. Jahn, Erklärungen zu Sibawîh, p. 53.) D. G.]

(e) By , under the same circumstances as , when the governed verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause; as do ye think that ye shall enter without God's knowing those of you who have fought (for Him), and knowing the patient? do not restrain (others) from any habit, whilst you yourself practise one like it; and I said (to her), Call, and I will call (at the same time), for it makes the sound go further, if two persons call out together; was I not your neighbour, there being (all along) between me and you love and brotherly affection? do you eat fish and drink milk at the same time? 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 gramma-
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marians call, thus used, وَأَلَّا، the wāw of simultaneousness, and explain it by مَعَ الْأَنْ. A

[Rem. The school of Kūfa allow the use of the subjunctive also after *a* in the manner of وَأَلَّا, e.g. لَا تَعْفَعْوا عَلَى فَوْرُ، and do not upbraid people for actions, whilst you practise them yourselves (Tab. ii. 887, l. 1 seq.). D. G.]

(f) By *أَوْ أَلَّا* or *إِلَّا* when it is equivalent either to unless that, or to until that; as إِلَّا أَنْ أَنْ أَنْ أَنْ I will certainly kill the unbeliever, unless he becomes a Muslim: وَخَلَصَتْ إِذَا غَرَّبَ قَنَاةً فَوْمُ لَا أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ and when I squeezed the spear of a tribe, I broke its knots, unless it stood straight; لَا أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ A I will stick to you till you give me my due; لَا أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ A I will deem everything difficult easy, until I attain my wishes; لَا أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ A أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ A Qَ‡ُلْتُ لَهُ إِنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ A أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ A أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ A 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); لَا أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ 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 *إِذْنَ* or *إِذَا* in that case, well then, when this particle commences a clause expressing the result or effect of a previous statement, provided that the verb in the subordinate clause refers to a really future time, and that it is in immediate juxtaposition to إِذَا or, at least, separated from it only by the negative لَا, or by an oath, or, according to some, by a vocative. For example, one may say إِذَا أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ A I will come to thee tomorrow; and the reply may be إِذَنَ لَا أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ A I will treat thee with respect, or إِذَنَ إِذَا أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ A well then, I will not insult thee, or إِذَنَ إِذَا أَنْ أَنْ أَنْ A well then, by God,
I will etc., or \( \text{\( \textit{Înîn} ُيًء ًعُبَّدُ آلِلّهِ أُحْرِيَمَكَٔ} \) (though many prefer in this case \( \textit{أَحْرِيَمَكَ} \)). If the particle \( \text{\( \textit{فَ} \) or \( \textit{وَ} \) be prefixed to \( \textit{إِذَّنَ} \)), the verb may be put in the indicative as well as the subjunctive, e.g. \( \textit{فَإِذَا لَآ} \) (var. \( \textit{يُلْبِتْهُا} \) 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. \( \text{\( \textit{أُنَّى} ُءُنَّ أَظَنْكَ (إِجَالِكَ} \) well, I am fond of thee, etc.)

\section*{B I think thou speakest the truth (where the verb refers to present, and not to future time); \( \text{\( \textit{أَوَزُرُ زِنَّدَا} \) well then, \( \textit{زِنَّدَ} \) will visit \( \textit{زِنَّدَا} \) will visit thee with respect (where \( \text{\( \textit{أَوَزُرُ} \) separates from the verb); \( \text{\( \textit{أَوَزُرُ} \) will visit thee, \( \text{\( \textit{وَالله} \) it will not be impossible} \) then, by God, thou shalt assuredly repent it (where \( \text{\( \textit{l} \) is interposed), or \( \text{\( \textit{أُحْرِيَمَكَ} \textit{إِذَّنَ} \)} I will treat thee with respect in that case, or \( \text{\( \textit{أُحْرِيَمَكَ} \textit{إِذَّنَ} \)} I in that case will treat thee with respect; \( \text{\( \textit{وَالله} \) إِذَّنَ} \) by God, then, I will not do it; \( \text{\( \textit{إِذَّن} \)} if thou comest to me, in that case I will come to thee (in which four examples \( \text{\( \textit{إِذَّن} \) does not commence the clause, or is dependent upon a preceding condition).

\section*{Rem.} Owing to the Hebrew having lost the final vowels of the imperfect, the form which it employs after such particles as \( \text{\( \textit{لَآ} \)}, \( \text{\( \textit{لَآ} \) etc.,} \) can no longer be distinguished from that which expresses the indicative. The same remark applies to the Syriac; but the \( \text{\( \textit{الغِي} \)} \) \( \text{\( \textit{يَنَاغَر} \)} (root \( \text{\( \textit{ناَرَ} \)}: \text{\( \textit{ناَرَ} \)}: \text{\( \textit{ناَرَ} \) to speak’) for the indicative, and \( \text{\( \textit{يَنَاغَر} \)} \) \( \text{\( \textit{يَنَاغَر} \)} \) \( \text{\( \textit{يَنَاغَر} \)} for the subjunctive.

\section*{16.} Since, in Arabic, the subjunctive is governed only by the conjunction \( \text{\( \textit{تُنَّ} \)}, that, \) and other conjunctions that have the meaning of \( \text{\( \textit{تُنَّ} \)}, the indicative must be used in all other subordinate clauses, whether they be dependent upon a conjunctive or relative word, or
simply annexed to an undefined substantive; as َأَعْطَانِي مَا أَخَذْتُ َلَا يَدْرِئُ أَبِي يَذَهَبُ َسَيْدُ جَلِيلُ جَهَّازٍ يَخْلُدوُنَ فِيهَا he A gave me what I was to eat; he does not know where he is to go; 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 ل (the lām of command) prefixed, instead of the imperative; as يَنْتَفِقُ دُوْسَعَةٌ مِّنْ سَعَتِهُ let the owner of abundance spend of his abundance; يَلْفَضُ عَلَيْنَا رَبُّكَ فَ وَ in God, then, let the believers trust; إِنَّ حَدَّثَ بِي حَارِثٍ فَلْتَنَبِعَ وَلْتَفَسَّرِ اَلْبَيْنَ عليه if anything happens to me, let it be sold and (the proceeds) divided in such and such a way; مَنْ أُرَادَ أَنْ يُبْرَكَ عَلَيْنَا هَذَا سَاعَةَ فَلْيَتْرُجِهَا الْبَيْنَ 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 فَلْأُصِلِّ لَيْنِمُرِ وَلْتَنَجِيِّ حَطَايَا بَعْشِمُرَ لِتَتَكَبَّرِهِ make it (the tray of palmleaves) large, said to a woman, \textit{Ag. xvii. 90}, last line. \textit{D. G.].}

Rem. a. The particle ل is rarely omitted in classical Arabic, except in poetry; e.g. قَلْتُ إِلَوْاَبٖ لَّدِيْهِ دَارَهَا تَأْذَنُ فَائِئَيْ حَمْوَهَا.
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; but let there be (granted to me) from Thee a share in good (deeds); let the feeble people of the fortress of Māridin know—.

Some passages of the Korān, however, admit of being viewed in this way; as

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 ل ی is also sometimes dropped after ُنَمْ; as ُنَمْ لِدَخَصَوا ثَمَّ ُنَمْ لِدَخَصَوا ثَمَّ ُنَمْ لِدَخَصَوا ثَمَّ

(b) After the particle لَا not (لَا the lá of prohibition), in connection with which it expresses a prohibition or a wish that something may not be done; as لَا يَحْرَجُ ِإِنَّ الْلَّهَ مَعَنَا لَا نَحْنُ لِدَخَصَوا ثَمَّ لَا نَحْنُ لِدَخَصَوا ثَمَّ لَا نَحْنُ لِدَخَصَوا ثَمَّ

for God is with us; لَا يَحْرَجُ ِإِنَّ الْلَّهَ مَعَنَا لَا نَحْنُ لِدَخَصَوا ثَمَّ لَا نَحْنُ لِدَخَصَوا ثَمَّ لَا نَحْنُ لِدَخَصَوا ثَمَّ

O our Lord, punish us not if we forget; لَا يَحْرَجُ ِإِنَّ الْلَّهَ مَعَنَا لَا نَحْنُ لِدَخَصَوا ثَمَّ لَا نَحْنُ لِدَخَصَوا ثَمَّ لَا نَحْنُ لِدَخَصَوا ثَمَّ

let not believers take unbelievers as friends; لَا يَحْرَجُ ِإِنَّ الْلَّهَ مَعَنَا لَا نَحْنُ لِدَخَصَوا ثَمَّ لَا نَحْنُ لِدَخَصَوا ثَمَّ لَا نَحْنُ لِدَخَصَوا ثَمَّ

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 لَا or any particle having the sense of لَا (§§ 6, b, and 13). It stands in the protasis, when the verb is neither a perfect, nor an imperfect preceded by حَيْثُ, 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 لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا L
The Verb.—2. The Moods.

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, beside which is the best of kindlers; whenever (or whenever) thou shalt pursue a

right course, God will decree thee success in the time to come; any

whithersoever the wind bends it, it bends; however thou settest out, thou wilt meet with B
good fortune; my two friends, however ye come to me, ye come to a brother who will

never do anything but what pleases you; these

when we grant thee security, thou art secure from (all) others but us; and when thou dost not obtain security

from us, thou ceasest not to be afraid; 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 D

an imperative (Vol. i. § 368, rem. d)]; as live contented (and) thou wilt be a king; and be faithful to (your) covenant with me, (and) I will be faithful to (my) covenant with you. therefore let her eat; let me kill Musa; therefore let me slit his belly;
Part Third.—Syntax.

A and my saying to my soul, as often as it was stirred, Keep thy place (and) thou wilt be praised or find rest.] In this way may be explained the passage from the Kor'an quoted under a, rem. a, viz. by supplying after the words قُمْتُ الْصُّلُوْةَ وَيَنْفَعْكُوا, and regarding قُمْتُ as the apodosis to قُلْ. The jussive is used in a protasis that is dependent upon إنْ, etc., because, when anything is supposed or assumed, an order is, as it were, made that it be given or take place.

B That this is the correct account of the matter, is evident from the fact of the jussive being employed in the apodosis as well of an imperative as of a conditional protasis. The use of the jussive in the apodosis, again, has for its reason, that, when a thing takes place or is assumed, whatever depends upon it takes place or is assumed at the same time; and, consequently, when the one thing is ordered, the other too seems to be ordered at the same time.

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

C if thou standest, I stand; (β) jussive ×

jussive, as إنْ تَخْسَرْ 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 (صنعة), or a circumstantial definition (حُالِ). In the last two cases, of course, the indicative must be used. E.g. in the words قُمْتُ إِنْ مَنْ نَدْنَكَ وَلَا بِرْتَنِي (Kor'an xix. 5) give me, then, a successor of Thine own choice, who shall be my heir, بِرْتَنِي is a صنعة, but some readers pronounce بِرْتَنِي as an apodosis; in the passage دَعْنَا عَافَاقَ اللَّهُ نَعْيَشُ فِي هَذَا الْيَامِ وَنَشْرَبُ هَذَا الْمَاءَ الْبَارِدَ حَتَّى يَاتَيْنا الْهَوْتَ leave us (may God grant thee health!) abiding under this shade and drinking this cool water, until death comes to us, نَعْيَشُ and نَشْرَبُ are a حال.

† [Very rarely poets have the imperfect indicative; see Sibawëih i. 388, Kāmil p. 78. D. G.]
(γ) jussive x perfect, as if thou art patient, thou wilt prevail; (δ) perfect x jussive, as in which case the imperfect indicative is also admissible, with or without ف, as and if a friend comes to him on a day (when he has need) of asking, he says instead of (يَفْعَلُ), My camels are neither absent (or my property is neither hidden) nor withheld (from thee);

فَإِنَّ خَتَانَتُ الْعَرَبِ جَائِلَةٌ and if the Arabs go about in agitation 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. قَوَالُ الْلَّهُ لِنَّٰب for, by God! if thou go forth from the town, thou wilt never return to it; واللَّهِ إِنْ قَامَ زَيْدٌ نَّعْمَتُ by God! if Zeid rises, I rise also; واللَّهِ إِنْ جَاءَ زَيْدٌ لا أَخْرِمْنَّهُ by God! if C Zeid come, I will honour him. There are, however, exceptions not only in poetry, but also in prose, as وَأَيْمَ الْلَّهُ لَنْ لَفْتَيْنِي فَاتَنِى النَّصْرُ لا تَفْغِيْنِي السَّهَادَةُ إِنْ شَاءَ 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 لّا, thus after إلا تَفْعَلُوهُ نَكُونَ فَتَنَاهُ فِي الأُرْضِ وَفَسَادُ كَيْبَرُ unless ye do the same, there will be discord in the land and great corruption; إلا نَصْرُوهُ فَقَدْ نَصَرَ أَرْضُ اللَّهُ if ye will not aid him, certainly God did aid him. (3) The imperfect indicative is used in the apodosis, if the verb is meant to express expectation or order, e.g. إِنْ أفْرَجْتُ عَنْكُمْ تَحْرِجُونَ وَتَأْخُذُونَ بِأَيْدِيَكُمْ مَا تَجْذُوبُونَهُ فِي الأُسْوَاقِ if I let you go, ye must go and take what of implements and timber you find in the bazaars (comp. § 8, e, rem. b). (4) If the protasis be a nominal sentence, only the perfect may be
Part Third.—Syntax.  

§ 17

A used, as Ḥāyān ʿAḥd mīn al-ṣūrūkhīn ʿistājārū fājirū if any one of the polytheists ask protection of thee, grant it him.  (5) After though only the perfect, or the jussive with ʿān, is used, as Ḥāyān ʿAḥd mīn al-ṣūrūkhīn ʿistājārū fājirū and verily a solitary hill from the side of ʿl-Hīmā 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 ʿān, or any of its “sisters,” must be introduced by ʿān, 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 ʿūd or ʿaw, the second verb may be put in the jussive or in the indicative, more rarely in the subjunctive, as ʿān ʿūdwa mā fi ʿl-ʿālīf ʿaw ʿān Ṽuṣṭūwā 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 ʿān ʿūdwa mā fi ʿl-ʿālīf ʿaw ʿān Ṽuṣṭūwā 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 (ʿalā fiṣīfūr ʿāsīṣīfūr as beginning a new proposition); or finally ʿān ʿūdwa mā fi ʿl-ʿālīf ʿaw ʿān Ṽuṣṭūwā 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.

D governed by ʿān understood; but (β) if the conjunction be ʿūd, the subjunctive is not allowed [comp. § 15, e, rem.].  (2) When we have in a protasis a verb in the jussive, and there follows another verb in the imperfect, connected with the former by ʿaw or ʿaw, the second verb should be put in the jussive, although the subjunctive is allowable; as ʿān ʿaw mīn ʿīṣtāf ʿaw ʿān Ṽuṣṭūwā verily whosoever feareth God and hath patience, God indeed will not let the reward of the righteous perish; ʿaw ʿaw mīn ʿīṣtāf ʿaw ʿān Ṽuṣṭūwā
and whosoever approacheth us and humbles himself, we A grant him protection.

Rem.  d. The Hebrew cannot, owing to the loss of the final vowels, distinguish in every case the jussive from the indicative and subjunctive; but the shortened form of the imperfect, wherever it exists, is the proper one to be used in most of the above cases. It has, however, no particle corresponding to لられる, and uses لس in certain cases instead of لس (لمس). The Ethiopic employs the shorter form of the imperfect, لس: ytqu, to express the jussive as B well as the subjunctive (see § 15, rem.), and often prefixes to it the particle أ: لارد, of which لارد is a dialectic form.

18. The jussive is also used after the particles لارد not, and لارد not yet (compounded of لارد and the Lام, § 7); e.g. لارد أر يوما خان أخذى بصحى but I have not seen a day in which there were more weepers; لارد يذوقوا عذاب they have not yet tasted my punishment C (for لارد عذابي). See § 12. The verb after لارد and لارد 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 لارد consecutivum (لارد) exercises upon the imperfect annexed to it.

Rem. If the particle لارد 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. لارد يكن يعفو يسبح he did not know (how) to swim. D See § 12, and § 8, d, e.

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

(a) With the particle ل ard truly, verily, surely, prefixed to it, both in simple asseverations and in those that are strengthened by an oath; لارد الدين جاهدون فما لارد يسبر and those who have striven in our (holy) cause, we will surely guide in our paths: لارد ألسوي وحشي.
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? [§19] but can "would that" bring back the thing that has passed away?

C [Rem. The rare construction of 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 is prefixed to the protasis as well as to the apodosis; as

D 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 does not immediately precede the verb of the apodosis, the indicative is used, as
and certainly, if ye die or are slain, to God shall ye be gathered.]

(d) In the protasis of a sentence after إِمَّا (= if) *; as if thou beatest Zeid, I will beat thee; جَعَلْتُ وَهُمْ أَضْرَبْكَ and if thou beatest Zeid, I will beat thee; جَعَلْتُ وَهُمْ أَضْرَبْكَ מِنْ بَعْدِ مَا أَضْرَبْتُ إِلَيْهِ and get ye down from it (Paradise), all together; and if there shall (hereafter) come unto you guidance from me, then whosoever shall follow my guidance, on them no fear shall come; فَمَا تَبْعَطَ بِهِ مِنْ حَكَمِي and if thou capture them in battle, then put to flight, by (making an example of) them, those who are behind them; فَمَا تَبْعَطَ بِهِ مِنْ حَكَمِي أَحَدًا أَفۡقُوۡلَ إِلَى نَزْرٍ لِلرِّحَمِنِ صُوُّمًا and if thou shouldst see any one of mankind, say, Verily I have vowed a fast unto the God of mercy; فَمَا نَذَهَبُنَّ بِهِ أَنَا مَنْ يُبيِّنُ مَنْتِفَعَوۡنَ and if we take thee away (by death), we will surely avenge ourselves on them.

[(e) The energetic may be used (α) after حَيَّامَا wherever you may be, I will come to you; (β) after طَبَّعَت ما تَبْعَطَ (Vol. i. § 353* ) as بَعَطَت مَا تَبْعَطَ with some painstaking you will certainly accomplish it; بَعَطَت مَا أَرَبَّكَ with some eye I will assuredly see thee.]

26. The energetic may be used before the imperative. Consequently, when a prohibition is uttered, the jussive must be used; as امْتَكِنْ شَهْرَيْنَ وَلَا تَعْجَلْ فِي الْحَلْفِ إِلَى الْإِثْرَةَ remain two months, and be not in a haste to run from one 'imām to another;

* [This ما is called مَّا لِتَأْجَحِد مَعْنَى السَّرْطِ to strengthen the conditional meaning, Beidawi on Korān vii. 33. R. S. Sometimes is followed by a jussive, as إِمَّا تَأْجَحِد مَعْنَى السَّرْطِ if thou come to me, I will treat thee with honour. See an example § 152, d, rem.]
Part Third.—Syntax.

§ 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. َدعَاهُ he called him, َدعَا لَهُ ِبَكَّا he prayed that he might receive something as a blessing, َرَغَبَ عَلَيهِ he cursed him*; [رَغَبَ فِي َدعَاهُ he coveted the thing, َرَغَبَ عَنْهُ َأَسْئِى 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 feebler construction; e.g. َعَلِينَ to adhere to, to attach oneself to, and َلْجَحَّى to adhere to, to overtake, are construed indifferently with the accusative of the person or with

* [In َدَعَاهُ ِلَهُ he blessed him and َدَعَا عَلِينَ he cursed him, the object ِلَهُ has been omitted. The proper signification is he prayed to God for him and against him. D. G.]
A. \( \text{ا} \) and the genitive. More rarely the converse is the case, the accusative being the later and less correct construction; e.g. قَتِبَ to have finished, to have done with, is construed with مَنْ and لَمْ تَكْتَبْ, and to have need of, to be in want of, with ۱۵۱۴, whereas in modern Arabic both take the accusative.

Rem. a. Transitive verbs are called by the Arab grammarians الفاعل المتعدي, 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 الفاعل المتعديه بَنْفْسِهُ the verbs that pass on (to an object) through themselves (and not by help of a preposition) and the latter as الفاعل المتعديه بِغُيْرِهُ the verbs that pass on (to an object) through something else than themselves (viz. بِحَرْف جِرْ) through a preposition). For example, ۱۷۱۶ to reach, to arrive (of a message, etc.), is a فعل مَتَعِد بَنْفْسِه because we say بَلْغَتْ لِلْجِرْ جِرْ the news reached me; but قَدْرَ قَدِرَ to have power, to be able, is a فعل مَتَعِد بِغُيْرِهُ, because it is construed with ۱۴۱۴, and we say قَدِرَ عَلَى شَيْۡءَ 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 \( \text{'A} \text{mīr came to us} \); اِنَّ الْغُيْرَةَ وَأَوْلَادَ الْكَبْرَاءِ بَانْتُونَى مِنْ أَقْطَارِ الأَرْضَ strangers and the sons of the great come to me from (all) quarters of the earth (compare in Hebrew ۱۷۱۲ with the accusative, e.g. Ps. c. 4, Prov. ii. 19, Lament. i. 10). Hence these verbs have in Arabic a personal passive, so that we may say ۱۵۱۴ he was come to with a thing,
i.e. it was brought to him, the active construction being 

\[ \text{آتَاهُ بَيْتِيُ} \]

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 \( \text{عَلِيْمَتُ أنَّ زَيْدًا خَارِجُ} \) I know that Zeid is going forth. Comp. §§ 35, b, β, 78, 88, 114. It may not be superfluous to note here that the verb \( \text{قَالَ} \) to say, or a derivative thereof, is followed by \( \text{إِنَّ زِيْدًا} \) if the saying to which that verb relates is repeated (حَدَایْة)، as \( \text{وَقَوْلُهُ إِنَّا قَتَلْنا} \) and their \( \text{قَالُ} \) saying, Verily we have slain the Messiah; \( \text{فَمَذَا طَلِمَنا} \) and if ye say that we did wrong, (our answer is) we did no wrong (\( \text{هَمَاسَة} \) 55); \( \text{فَلَمَّا} \) \( \text{إِنَّ زِيْدًا} \) \( \text{قَالَ} \) I said, Verily Zeid is standing. But when the following words explain what is said, \( \text{فَمَذَا عَلَمَنا حَسَنَا} \) \( \text{أَنَّ} \) \( \text{أَبَاكَ} \) 

\( \text{كَيْفَ} \) \( \text{وَأَنَّكَ} \) \( \text{عَالِمً} \) I have said to thee a good saying: that thy father is noble and that thou art intelligent; \( \text{أَوَلَّ مَا أَقْبَلَ أَنَّى أَحْبَدُ} \) \( \text{اللَّهُ} \) the first word I speak is that I praise God. The conjunction \( \text{فَمَذَا} \) \( \text{كَيْفَ} \) \( \text{وَأَنَّكَ} \) \( \text{عَالِمً} \) is used also when \( \text{قَالَ} \) has the meaning of \( \text{ظَنَّ} \) to think (§ 24, rem. c) as \( \text{مَنِي} \) \( \text{نَفُولُ} \) \( \text{أَنَّهَا مُنْطَلِى} \) when dost thou think that he is going? whereas \( \text{مَنِي} \) \( \text{نَفُولُ} \) \( \text{إِنَّكَ ذَاهِبُ} \) would mean when dost thou say that thou art going?]

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

"I taught him the science of astronomy;" 

"I gave Zeid my brother's daughter in marriage;" 

"he filled the bucket with water;" 

"he let him eat as much bread as he could;" 

"he let him taste the sword (ran him through with it);" 

"they gave Zeid poisoned wine to drink;" 

"God gave him his life;" 

"he gave him milk in abundance;" 

"he recited a poem to me;" 

"God has promised us everlasting life;" 

"God has deprived him of the blessing of learning;" 

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

"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 verbs of certainty and doubt (or preponderance (of probability), such as to see, think, know, [pass. iv. of رَأَى (رأى) to think, believe], علَمَ, to know, to find, perceive, دَرَى to know; خَالٍ to think, imagine, زَعَمَ to think, believe, حَسَبَ to think, reckon, suppose, دَدَ to think, deem, عَدَّ to count, reck-on, حَجَّا to think, opine, جَعَلُ to believe, think, to imagine, fancy, قالَ in the sense of to think; and the im-

peratives learn, know, and suppose, think. For example: A
(a) who hath made the earth a bed for you;

"who made for you the earth a seat":

I have made the clay (into) a jug:

I made the clay into a jug.

and God took Abraham (for) a friend:

and God took Abraham for a friend:

God make me a ransom for thee!

God make me a ransom for thee!

The Instruction of the Learner in the Path of Learning' ;

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

they indeed think it far off:

they indeed think it far off:

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

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 know that God is the greatest of all in power of will ;

where thinkest thou that Biṣr is sitting?];

where thinkest thou that Biṣr is sitting?];

I know that thou art liberal in the exercise of bounty;

I know that thou art liberal in the exercise of bounty;

and verily we C found most of them evil-doers;

and verily we C found most of them evil-doers;

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

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

I think Zeyd is thy brother;

I think Zeyd is thy brother;

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

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

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

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

and do not deem those dead D who have been slain on God's path (i.e. fighting for their religion);

and do not deem those dead D who have been slain on God's path (i.e. fighting for their religion);

do not then reckon the maula (or client) a sharer with thee in (his time of) affluence ;

do not then reckon the maula (or client) a sharer with thee in (his time of) affluence ;

Abū 'Amr to be a trusty friend ;

Abū 'Amr to be a trusty friend ;

and they believe the angels, who

and they believe the angels, who

are the servants of the Merciful, (to be) females;

are the servants of the Merciful, (to be) females;

W. 11.
A. I thought he was a slave, and so I abused him; عَبَّرْتُ أَبِيكَ أَمَّ مَتَاجَلِينَا لَعْبَرُ أَبِيكَ أَمَّ مَتَاجَلِينَا by thy father's life, dost thou think the sons of Lu'ay are ignorant, or (only) pretending to be so? (in rhyme for تَعَلَّمْ فَأَنْفَسُ قُبْرَ عُدُوْهَا; Tَعَلَّمْ فَأَنْفَسُ قُبْرَ عُدُوْهَا; I know that the healing of the soul is the conquering of its enemy; فَقَلْتُ أَجْرِنِي أَبَا مَالِكَ وَإِلَّا قَبْسَيْنِ أَمْرًا مِّنَ مَالِكَا and I said, Protect me, O 'Abū Malik, and if not, deem me a lost man (in rhyme for هَيُنِي لَدَّ صَديقًا; هَيُنِي لَدَّ صَديقًا; I suppose me a friend of thine.)

Rem. a. Of the two objective complements, that which is the subject is called the first object, and the other, or predicate, the second object.

Rem. b. When verbs like وَجَدَ and وَجَدُ are mere 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 مَفْعُولُ ثانٍ or second object, but a حَالٍ or circumstantial accusative, i.e. an accusative expressing a state or condition of the object in actual connection with those acts; e.g. I saw thee sleeping, I found him sick (in a state of sleep, of sickness*). In these and similar phrases and may often be translated by the very same words, whether they are أو أَفْعَلَ الْحَسَب or أَفْعَلَ الْقُلُب; 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 I saw him do. Comp. § 8, e, § 74, and also the perfect, as 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 اَنَثَ تَفْوَلُ عُمْراً مُّنْطِقَةً, but عُمْرُ مُّنْطِقَةٍ in the nominative. [Comp. § 23, rem. c.]

Rem. d. The fourth form of the اَفْعَالُ الْعَلَبِ governs three accusatives; e.g. يَرْبِّيُكُمْ أَعْمَالَكُمْ خَيْبَةً he will make you think your actions bad; أَرُيُ اللهُ الْحَنَّاءَ أَيْبُوبٌ صَابِرًا وَأَعْلَمُهُمْ إِنَّهُ صَدِيقًا God has made men think Job patient and know him to be most veracious. B

Similarly أَخْبَرُ أَيْبَوُكَ أَنْتَ أَيْبَوٌ أَنْتَ نَبِيًّا or أَخْبَرُ أَيْبَوُكَ أَنْتَ أَيْبَوٌ أَنْتَ نَبِيًّا, and to tell or inform.

Rem. e. The اَفْعَالُ الْعَلَبِ 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 زَيْدٌ طَنْتُ 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 زَيْدٌ ضَوَاقٌ طَنْتُ. 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 طَنْتُ مَا زَيْدٌ ضَوَاقٌ I think Zeid is not truthful, مَا عَلِيْتُ أَزِيدٌ عَنْدَكَ أَمْ عَمرو I do not know whether Zeid is in thy house or 'Amr, عَلِيْتُ أَيْبَوُكَ أَبُوْكَ I know which of them is thy father, فَطَنْتُ لَزَيْدٌ قَائِمٌ I think Zeid is standing up. In the last example لَ is virtually [على التَقْدِيرِ, 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 طَنْتُ لَزَيْدٌ قَائِمٌ وَعُمْرُ مُّنْطِقَةٌ I think Zeid is standing up and 'Amr going away.—In the first two cases the infinitive مَعْنَى may be used in the accusative instead of the finite verb, as زَيْدٌ طَنْتُ دَاهِبٌ Zeid
Part Third.—Syntax.

§ 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. 

he was taught the science of astronomy; 

the vizir was given poisoned water to drink, or poisoned water was given to the vizir to drink; a poem by another (author) was recited to me; 

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 

Zeid was given my brother’s daughter in marriage or my brother’s daughter was given in marriage to Zeid. 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 

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. 

the earth has been made a bed for you; the clay has been made into a jug; they are deemed dead; Zeid is thought brave; thou art known as the faithful keeper of thy promise, O Orwa (for یَا عَرْوَة)).
Rem. a. As the verb انُتُيّ to come, is construed with the accusative of the person (§ 23, rem. b), its fourth form (انُتُيّ) becomes doubly transitive, and takes an accusative both of the person and of the thing; e.g. انُتُيّ مُوسى بنَي١ إِسْرَائِيلٌ أَلْتَتَبُ 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 انُتُيّ, we should expect it to become the nominative when the verb passes into the passive (انُتُيّ); but the reverse is the case, because the person is of greater importance than the thing. We say therefore انُتُيّ the (holy) book was brought to the children of Israel, and not انُتُيّ أَلْتَتَبُ بنَي١ إِسْرَائِيلٌ.

Rem. b. If the verb should happen to govern three accusatives in the active voice (§ 24, rem. d), that which is next to the verb becomes the nominative to the passive; e.g. أَعْلَمْ زَيْدَ عُمِّرًا قَادِمًا Zeïd was informed that ‘Amr was approaching; وَكَانَتْ أُرُيَّةٌ زَيْدًا and I used to think Zeïd, as was (commonly) said, a lord; نِيَتْ لِيَلِى بَعْرَاتِ مَرِضَةٌ I was told that Lëilâ was sick and I każ دَفَناً 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 voc. 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: ضَرِبَ ضَرَبًا lit. he struck a striking, كَأَمْ نُومًا he slept a sleep, صَارَ سَيِّئًا he journeyed a journey; ضَرِبَ ضَرْبًا lit. he was struck (with) a striking; ضَرَبَهُ ضَرَبَةٌ وَضَرَّبَنِي ضَرْبَتَينَ أو ضَرْبَاتٌ I struck him one stroke, and he struck me two or more strokes; ضَرَبَ زَيدًا رَأَسُ ضَرِبيّا١
A lit. he struck Zeid (as to) his head (with) a striking; 

فَرَحَ فَرِيحًا غَيْرُهُمَا 

I gave him a violent beating*; 

كُتِبَ إِلَيْهِ 

he rejoiced (with) a great joy; 

صَدَرُهَا ضَمَّا شَأَيْداً 

she clasped me tightly to her breast; 

he walked (with) a graceful gait; 

مَا أُؤْمِنَ النُّمُومَ الْمُؤْنُومُ 

he beat me in this manner, lit. (with) this beating; 

تَحْفَظُونَ أَسْأَرَهُمْ هُذَا الْجِفْعُ 

they kept their secrets (with) this keeping (i.e. so carefully); 

ضَرِبَ ضَرْبَ ظَلَالِ الْطَّالِبِ 

he beat him as a cruel oppressor does, or as a teacher does; 

خَافَ خَافُ الْجَبَانِ 

he feared as a coward fears; 

نَظَرْتُ 

I looked at him (with) the look of an angry (man); 

فَإِذَا زَلَّتِ الأَرْضُ زَلَالًا 

when the earth shall quake (with) her quaking; 

صَرَبَى ضَرَبًا أُوجِعَتِي 

he beat me so as to hurt me much, lit. he beat me (with) a beating which pained me; 

ضَرِبَ ظَرْبًا الْجَبِينِ الَّذِي لَا يُحْقَفُ عَلَيْكَ 

he beat me (with) the beating which is not concealed from you. —This objective complement, which is called by the Arab grammarians المَفْعُولُ الْبَطْلُ الْبَطْلُ الْبَطْلُ, the absolute object†, or the bِمْصْدَرُ (see Vol. i. § 195, rem.), is used in the two following ways.

(a) When it stands alone and undefined (يَمْبَأ), it is employed for strengthening, or for magnifying, i.e. to add greater force to the verb; e.g. عَدَدَهُ عَدًاءَ 

He hath numbered them (with) a numbering (i.e. with an exact numbering); 

إِذَا رَجَبَ الْأَرْضُ 

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* The undetermined object in such phrases as ضَرَبَى ضَرَبًا شَأَيْداً 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 

may be translated they travelled a long time, scil. زَيَمانًا 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 signification 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 maṣdar may be repeated, B

[Rem. b. For the same purpose sometimes the maṣdar accompanied 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); 
he was very far off; 
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 maṣdar 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. 
I went the two paces (or courses) of Zeid, the good and the bad; 
I love Thee (with) two kinds of love, (with) the love of affection, and (with) another love, because Thou art entitled thereto (or worthy thereof).
A (b) When it is connected with an adjective or demonstrative pronoun, a genitive, or a descriptive or relative clause (see the examples given above), it defines and limits the verbal idea by an addition which is commonly expressed in our family of languages by means of an adverb or a relative clause.

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

If the be a nomen vicis, it is used for enumeration; and if it be a nomen speciei, or have an adjective, etc., connected with it, it is used for specification, or 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  

Sometimes a specificative term may be interposed, as  

or the masdar may be omitted, and its place supplied by another word, as  

I gave him three whippings, I sat most comfortably; or the masdar may be omitted, and its place supplied by another word, as  

I beat him (with) a whip (for ).

C  

D
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 *

\[\text{§ 27} \quad \text{The Verb.—3. Government of the Verb.—(a) The Accus.} \quad 57\]

and not merely *

\[\text{Rem.} \quad \text{If there be two or more objective complements, they are usually all put in the genitive; but sometimes only the first is put...} \]

\[\text{This is called the objective genitive, to distinguish it from the subjective genitive or that which designates the subject of the act.} \]

\[\text{w. II.} \]
in the genitive and the others in the accusative, as

\[ \text{I am sick of eating bread and meat, for} \]

\[ \text{I had taken her in lieu of my debt from Hassan, for fear of (his) becoming poor and delaying payment, where} \]

\[ \text{is in rhyme for} \]

\[ \text{instead of} \]

(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

\[ \text{in this year the chalif put \( Ga'far \) to death (lit. the chalif's killing \( G. \) was in this year);} \]

\[ \text{then remember God as ye remember your fathers;} \]

\[ \text{crying because of the tutor's having beaten him;} \]

\[ \text{what is apparent of thy ingratitude for favours bestowed upon thee;} \]

\[ \text{el-Farazdaq said, mentioning how el-Alhatal preferred him;} \]

\[ \text{because of Kotëiba 'ibn Muslim el-} \]

\[ \text{Bâhili's killing their writers, and massacring their priests, and burning their books and writings.} \]

(\( \beta \)) The objective complement may be put in the genitive and the subject in the nominative;

as

\[ \text{the wind of annihilation swept them away, as the hand of the west wind sweeps away the sands;} \]

\[ \text{her fore-feet scatter the gravel every midday, as} \]

\[ \text{the money-changers scatter the dirhams whilst selecting them;} \]

\[ \text{fixed at the door of my house, as long as I know, as the Companions of \( ar-Rakim \) (the Seven} \]

\[ \]

Sleepers) kept to the cave; [The Verb. — 3. Government of the Verb. — (a) The Accus. — 59]

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 *عَجِبَتْ مِنْ ضَرْبِ يَبَّأَرْمَاَلَْ. or *رَأَيْتَ غَضَبَتْ مِنْ ضَرْبِ يَبَّأَرْمَا. I wonder at Zéid's beating 'Amr; *بَلَغَّيْنِي الْقُتْلُ مُحْمَّدُ أَخَاهُ I have heard that Maḥmūd has murdered his brother; *بَلَغَّيْنِي تَطْلِبُ الْيَوْمَ الْجَمِيعَةِ مُحْمَّدُ عَمْرَا. I have heard that Zéid has today divorced Hind; *أَعْجَبَتْ الْبَيْتُ الْجَمِيعَةِ مُحْمَّدُ عَمْرَا. I am B surprised at Muḥammad's expecting 'Amr on Friday. The first of these three constructions is the most usual. The second is not uncommon, especially when the objective complement is a pronoun. The third, in which the nomen actionis may be accompanied by the article, or by a specification of the time or place of the act in the genitive, is of comparatively rare occurrence.

Rem. a. If an adjective be annexed to the subject in the C genitive, it is also usually put in the genitive, but the nominative is admissible; as *وَهَاجَبْتُ الْظَّرِيفَةِ١ مِنْ قَيَامِ زَيدِ الْظَّرِيفٍ طَلَبَ الْعَقَبَ حَقَّهُ الْمَظْلُومُ and pressed her, as the seeker after his due, who is defrauded, presses (his debtor), instead of طَلَبَ الْعَقَبَ الْمَظْلُومُ حَقَّهُ.

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

* حُبُّ is, strictly speaking, an مصدر حُبّ, and not an actual مصدر حُبّ (see § 26); but it is used, instead of مصدر حُبّ, as the masdar of حُبّ (IV. of حُبّ to love, [as أحمد for أحمد, masdar of أحمد to hate]. See rem. c.
Part Third.—Syntax.

[§ 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: *O Sulèim, verily your affliction a man, who has given the salâm as a salutation, is (an act of) tyranny* through thy associating with the noble, thou wilt be reckoned one of them. Moreover: *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.*

B

For example: *faqün ʿulâmīmībī šukrāli bī yī* (rendered necessary) by a man's kissing his wife (object) and remember how the Békrite slapped the Korēshite (the nomen vicis) [for to speak with her is a remedy for my suffering].

C

And after thy giving the hundred grazing (camels) ablation is (rendered necessary) by a man's kissing his wife (object) and after thy associating with the noble, thou wilt be reckoned one of them (rendered necessary) by a man's kissing his wife (object) and after thy associating with the noble, thou wilt be reckoned one of them (rendered necessary) by a man's kissing his wife (object)

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: *the instruction of the learner in the path of learning* what the hyæna 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), *the favour which he conferred upon him by his appointing him governor of el-'Irāk.*

The people condemned Muhammad's giving 'Amr poisoned A bread to eat.

Rem. e. The complement in the genitive may also be expressed, when it represents the subject of the act, by لِ (see § 29); and when it indicates time or place, by في; e.g. حبها، in rem. b, by في the love (which accrues) from me to him; سفي الدماء يد الدبور, in § 27, b, β, by ب يد الدبور لليمان; and انظار يوم الجمعه, ibid., γ, by يوم الجمعه.

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 قدرت علي. مَا لاى قُدرة علی ذَلِكَ I have no wish for it, from حاجت إلى. ما لاى في فيه رغبة ما حاججت إليه رغبت فيه. احتاجت إليه. what need hast thou of it? from احتاجت إليه. 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 إل-'Islam, for إل alm إلى الإسلاه. الميل إلى الإسلام.

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

without considering what was false and what true in it, instead of

This is especially the case when the nomen actionis B is in the adverbial accusative (see § 44); as

I stand up in his presence to shew respect to my teacher;

he said this only to do him honour;

he refrained from (attacking) them, awaiting the

Muhāġirūn; and those who believe are stronger in love of God.

(b) When the nomen actionis immediately precedes the object, C and is defined by the article (see § 27, a); as

giving up pursuing the people; لَيْتَ أَجْتَمَعَ عَطْفانٌ عَلَىِّ الْمُطَابِقَةِ

after (the tribe of) Ġatafūn had agreed to take the part of Tolleiḥa.

(c) When the genitive of the subject is interposed between the nomen actionis and the object (see § 27, b); as

it results, therefore, that the

sun warms the earth in no other way than by his light (lit. that the sun's warming the earth is only by the way of his light), for

'],'because of my enemies' persecuting me, for

his seeing God; for

my enabling you to

attain your wishes; for

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 َنَزَلَ إلى مَصَارِعَ أَصْحَابِهِ وَمَفْتَنِهِ َأَهْلُ هَمَذَانَ لَإِنْ أَحْتِه َفَهَوَى to the spots where his comrades had fallen, and to the spot where the people of Hamadān had killed his sister’s son; [إِلَّا أَنْ فَتُوحَ الْبَيْتُ وَعَدِ الْبَيْلِكْ سَمَتْ لَيْسَ قَصُدٌ but the victories of ʻEl-Ma‘mūn and ʻAbd ʻEl-Malik were gained over those who aimed at their sovereignty].

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

Rem. a. In more modern Arabic َلِى إلى is often used َلِى إلى ادْخَارِي إِلَيْهِ َأَشْجَعُوبْ my bearing him in mind; َلِى إلى my returning an answer.

Rem. b. This use of َلِى to designate the objective complement of the verb is common in Aramaic, rare in Hebrew and Ἐthiopic C (see Dillmann’s Gr., § 179). See § 31, rem.

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

(a) If the nomen agentis has but one objective complement, this may be put either in the accusative or in the genitive; as سَارَحْوا إلى َجَمَةٍ أُعْدُتْ بِلِبَنِتِينَ وَالَّذِينِانَّ الْمِيْظَ َجَمَهَةٍ A group of women and the women who take part in the celebration َجَمَهَةٍ A group of women and the women who take part in the celebration vie with one another in hastening to a garden (Paradise), which is prepared for the God-fearing and those who restrain their wrath; َوَالْبَيْتُ الْرَّزْقُ the poor-rate; َوَالْقَاطِنَاتِ الْبَيْتُ عَلَيْ الْرَّزْقِ أَوْلَغَ مَلَعَةً مِّنْ وَرَّتِيَ الْحَمْيِ the slate-coloured pigeons (الْحَمْيَاءُ الْحَمْيَيِ) which inhabit the sacred House (i.e. the Ka‘ba), never quitting it (and)
A domiciled in Mekka (أَوْلَفْ) an offering coming, or (actually) brought, to the Ka'ba; seekers after knowledge; every soul is a taster of death (tastes or shall taste death); our Lord! Thou wilt be an assembler of (wilt assemble) mankind; who think that they shall be meeters of (shall meet) their Lord; verily the death from which ye 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 (المِضَارِعُ, 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 الْنَّاس, or قَاتِلُ الْنَّاس, one who kills people; أَلْفَاءُ الْقَاتِلٌ الْنَّاس, or أَلْفَاءُ الْقَاتِلٌ الْنَّاس, he who kills people=الَّذِي يَقْتُلُ ذَاتِتُهُ الْمُوتِ (see above); الْوَهْيُ الْيَاءَةِ الْيَسَانِ = and those who perform the (prescribed) prayers; أَلْفَاءُ الْبَعْضِ الْبَعْضِ أَلْفَاءُ الْيَسَانِ ْتَفْرَرُونَ 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 كَتِبُ, writing, a writer), and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is حقيقية, proper or real (see § 75, rem.), the governing word cannot be defined by the article: قَاتِلُ الْنَّاس (and not أَلْفَاءُ الْقَاتِلٌ الْنَّاس) one who killed, has killed, had killed, or shall have killed people,
The Verb.—3. Government of the Verb.—(a) The Accusative. 65

Quoted: 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: أَحَدُ يُؤُومُنِي = لَآَنِي one who reproaches me, and أَلْوَانُ يُؤُومُنِي = لَآَنِي he who reproaches me, as أَيْبَا الْعَلَّاتُ لِتَحْسَب مَثْلِي O thou who revilest me, in order that thou mayest be thought my equal; but he who reproached or has reproached me, أَلْوَانُ لَآَنِي, is not لَآَنِي, if the nomen agentis be undefined, it governs the accusative only in the following cases.

(a) When it is the attribute or the predicate of a (usually preceding) subject, or stands in the accusative to express a state or condition of that subject (see § 44); e.g. إنَّ زَيْدًا ضَارِبٌ عَمْراً زَيْدُ ضَارِبٌ عَمْراً. or

Zeid is beating (or will beat) 'Amr; زَيْدُ ضَارِبٌ أَبُو أَحْوَأ ذِي أَيْبٍ Zaid's father (lit. Zaid, his father) is beating (or will beat) a brother of mine; مَرَّتُ يَقَارِيسُ طَالِبٌ ثَارُ أَيْبٍ I passed by a horseman (who was)

seeking revenge for (the murder of) his father; كَرَّ مَا لِي غَيْنِي مِنْ شَيْءٍ غَيْبٍ how many a one fills (or sates) his eyes with what belongs to others, like a buck which was one day butting a rock to break it, جَأَنُي ؛ حَوَّلْ نَاطِلٍ عَمِّروُ طَالِبًا أَدَبًا 'Amr came to me seeking instruction. (B) After an interrogative or negative particle, when it is the attribute of a preceding or (less usually) following subject; e.g. هَلْ مُكَرَّرُ أَنَّ زَيْدًا أَمَنْجُزَ أَنَتْ عَدَّا وَقَتَّعَ يَهُ wilt thou treat Zeid with respect? Aَمَثَّلْتُ أَنَتْ أَنَّ زَيْدًا will ye fulfill a promise on which I relied? مَا أَنَتْ بِتَابِعٌ قِبْلَتِهِ ما أَنَتْ بِتَابِعٌ عَدُوُّ أَحْيَانِهِ no one gives protection to the enemy of his friends. (γ) After an interjection (see § 38), as the predicate of a suppressed subject; e.g. يَا طَالِعًا جَبَلًا
A O (thou who art) climbing a hill! = يَا صَارِفًا عَنۡيَ الصَّوْدَةَ; يَا رَجِلًا طَالَعًا
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. الْضَّارِبُ الْعَبْدُ he who beats the slave; الْضَّارِبُ رَأسُ الْعَبْدِ he who beats the slave on the head

B (lit., beats the head of the slave); but we cannot say الْضَّارِبُ عَبْدُ nor even الْضَّارِبُ عَبْدُهُ the slave or الْضَّارِبُ زَيدٍ. The reason of this seems to be that a certain equipoise may be preserved between the governing word, الْضَّافِ، and the governed word, الْضَّافِ إِلَيْهِ. On the other hand, the article may be prefixed to the dual or the pluralis sanus masc., even when the following genitive is not defined in either of the above ways; because, after the rejection of the terminations and نُلِّيِ (Vol. i. § 315, b, c), الْضَّافِ إِلَيْهِ and الْضَّافِ إِلَيْهِ become more closely connected, and grow, as it were, into one word, like the nomen agentis when defined by the article and followed by a pronominal suffix. Hence we may say الْضَّارِبِ عَبْدُ الْضَّارِبُ عَبْدُ زَيدٍ الْضَّارِبُ زَيدٍ الْضَّارِبُ عَبْدُ الْضَّارِبُ عَبْدُ إِلَيْهِ; الْضَّارِبِينَ عَبْدُ الْضَّارِبُونَ عَبْدُ زَيدٍ الْضَّارِبِينَ زَيدًا الْضَّارِبُانَ عَبْدًا إنَّ يَغْنِي عَبْدُ الْمُسْطَوِّنَ عَدِينَ if the two who reside at 'Aden can dispense with me (or do without me); الْضَارِبِينُ عَرْضُي وَلَمْ أَشْتَمِها the two who revile my character, without my having reviled them; الْمُسْتَقَلُّونَ كَثِيرٌ مَا وَهُمْوَا those who deem small the great (sums) they have given away. There is even a third form of expression admissible, arising out of a combination of these two, viz. الْضَارِبُ عَبْدًا الْضَارِبُ عَبْدُهُ الْضَارِبُ عَبْدُ زَيدٍ الْضَارِبُينَ زَيدًا, in which the rejection of the terminations and نُلِّي and نُلِّي serves only to indicate the close logical connection, as in the phrase جَاءَ الْأَمِيرُ الْقَاتِلَا أَحَوَّلَهُ مُحَمَّدَا the 'amīr came, whose two brothers killed Muḥammad, in which
another substantive (أخوادًا) is actually inserted, as the subject, A between the nomen agentis in the dual (العفاثلا) and its object (مجدًا).

—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) الضاربُونَ إِيَاهُ، الضاربٌونَ لَهُ أضاربٌ إِيَاهُ; (2) الضاربُونَ، الضاربٌونَ إِيَاهُ or الضاربُونَ، الضاربٌونَ لَهُ; and (3) الضاربُونَ، الضاربٌونَ إِيَاهُ. 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 نَيِّي ني instead of ين for the 1st pers. sing.; e.g. ليس الهوسينِي إِيِرتُ خِائِتًا he who comes to me to obtain a gift is not disappointed; وليس مُعيشى and he is not too heavy a burden for me; هُمُ الامرونَ الخيرَ والفعاًونَه ت 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 و or أو, 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 جَاعِلَ اللَّيْلَ سَكَتاً وَالشَّيْسَ والقَرَرَ حَسِبانًا He who appoints the night for rest, and the sun and moon for the reckoning (of time); الوَاهِبُ آلْيَاتَ البَيْشَانِ وَعيِّدَا him who gives a hundred fine white (camels) and their attendant (either ولَّاتُ بَعْضُ دِينَا وَبَعْضِهَا أو وَلَّاتُ رِبّ; and وَعِيدَهَا and Wَعِيدَهَا

wilt thou send Dinâr for our need (to our help) or Abd-Rabb?

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

أَنَا ضَبَسُ رَبْدًا نَبِيًا فَأَخُرًا

* [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 Zêid in a splendid robe;  
B I will give Zêid a dirham;  
C dost thou think 'Amr intelligent?  

this (man) informs Zêid 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; 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. whilst others than thou withhold their benefits from the needy; 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 

into the rhyme; in the latter, which is taken from the Korân, xiv. 48, the preferable reading is

31. What has been said in § 29 regarding the use of the preposition ل after nomina verbi is equally applicable to nomina agentis. (a) ل is used when the nomen agentis immediately precedes the object and is undefined; as making thee wonder; 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 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)  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)  is used when a genitive is interposed between the nomen agentis and the object; as  he who gave it to me to eat.

Rem.  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,  can explain a dream. If the transposed object be a pronominal suffix,  they we worship and to thee we cry for help;  he thinks they mean him (in rhyme for  ). 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
Part Third.—Syntax.

§ 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 فَعَولُ عَالِمَ and فَعَالُ عَالِم (Vol. i. § 232, and rem. d, § 233); more rarely to other forms, such as فَعَلُ عَالِمُ (§ 232), فَعَلُ عَالِمُ (id.), and مُعَالَ عَالِمُ (§ 233, rem. b). Examples with the accusative:

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.

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

in rhyme for

smiling with the edge of the sword the heads of men; verily she stirs up the patient

in rhyme for

ready to forgive their sin, not boastful

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)
§ 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 هَوَٰ أَطْلِبُ لِلْعَلْمِ مِنْكُمَّ he seeks after knowledge more than you do; أَجِبَلُ آَئِسَ وَأَعْدَاهُ لِلْعَلْمِ وَأَمَثَّلِي بِلِلْشَّرْعِ the believer loves God more than himself; أَجِبَلُ آَئِسَ وَأَعْدَاهُ لِلْعَلْمِ وَأَمَثَّلِي بِلِلْشَّرْعِ the most ignorant of men, and the most opposed of them to the law; فَهْيُ لَا يَغَيْرُ حَاجُّ أَلْبَ بَيْنَ مَا يُنَافَى أَلْبَ بَيْنَ مَا يُنَافَى they must be more apt to change it (viz. the letter ح, into ي) without an intervening (letter); and more ready than we to smite with swords the tops of helmets (الْقَوَانِسَاتُ, 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. مَحِبٌ أَحْبَ from مُحِبَّ, loving, or from حَبِّ أَحْبَ, beloved, dear. [Comp. Vol. i. § 235.]
A

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

Rem. b. Verbal adjectives of the form اقتُلم, 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.

B

he abstains more from worldly pleasures, and is quicker to do good, and keeps farther from (clearer of) crime, and is more eager after the praise (of God). They often, however, take their signification from one of the derived forms of the verb (generally the second or fourth); as this confirms the evidence still more (from IV. of قامた to stand; ولكنْ حُمُولُ عَلَيْهِ لِئِلَّيْنِ أَسْلَْلَمْ or II. or IV. of سُلِّمْ to be safe); فَتْلُ الْكُفَّارُ أَعْزُ لِلْإِسْلَّامِ and the obscenity of a man preserves his religion better (from أَسْلَْلَمْ or سُلِّمْ). فَتْلُ الْكُفَّارُ أَعْزُ لِلْإِسْلَّامِ

C

the slaying of unbelievers increases the power of إِلَّا إِسْمَاعِيلَ and strikes greater terror into those who are behind them; ذَلِكَ أَحَوْجُ لِحَمْلِهِ وَأَصْفَى لِدِهْنِهِ another besides the anti-Christ fills me (accus.) with greater fear on your account (than he does); هُوَ أَحَوْجٌ إِلَيْهِ إِنِّي إِلَيْهِ he has more need of me than I have of him (from حَاجَ, to have need of). See Vol. i. § 235.

D

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 the مَفْعُولُ البَطَّالَن (§ 26). For example: فَأَذَ أَتَيْتُمُّ الْذِّينَ سَفَرُوا فَضَرَبْ ٍ الرَّقَابِ حَتَّى إِذَا أَتَى َبَطَّالَن.

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 fast the fetters; and (thereafter) either show kindness (by letting them go free) or take ransom (for them), where

\[ \text{carry off camels, O Zuraik, as foxes carry off (their prey), where} \]

\[ \text{be patient and do not give way to immoderate grief, i.e.} \]

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

\[ \text{may God keep thee! i.e.} \]

\[ \text{shall I be ungrateful after thou hast averted death from me? i.e.} \]

\[ \text{dost thou delay (or loiter), seeing that grey hairs have already come upon thee? i.e.} \]

the absolute glory of God! or His absolute glory! scil.

\[ \text{I praise (which is an or statement of fact), or} \]

\[ \text{etc., praise thou, etc. (which is an, a command or wish) [often used as a phrase expressing wonder];} \]

\[ \text{God forbid! i.e.} \]

\[ \text{I seek the refuge of God;} \]

\[ \text{have mercy on me, O my Lord! i.e.} \]

\[ \text{I wait intent upon Thy service, O God! i.e.} \]

\[ \text{hearing and obeying, or to hear is to obey, i.e.} \]

\[ \text{welcome! i.e.} \]

\[ \text{arrived the best of arrivals; [with love and honour (will I do what thou requirest) i.e.} \]

w. II.
A

Rem. a. In the cases of command, wish, and reproach, the Arab grammarians regard the verbal noun, not as a مَصَدَرُ مُؤَكَّدُ (§ 26), but merely as بِدْلُ مِنَ الْفَعْلِ مَنْ أَمَّلَِّ the substitute for the verb, or supplying the place of the verb; so that, according to them, سَفَاكَ اللَّهُ سَقَيْتَا لَكَ. آَنْذَلْ اَلْبَالْ is simply = نَذَا أَلْبَالْ and اَنْذَلْ = أَنْذَلْ.

Rem. b. In such cases as لُبْكَ حُمانِيَكَ and the dual is regarded as being used, not to express two occasions, but للثَّكَرِ وَالْتَكَّبَرِ to indicate repetition and frequency. [Similar expressions are مُجَاجِذِكَ, حَجَارُكَ, دِلْؤُكَ, سَعْدُيَكَ.]

(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 جَعَلَهَا نَّكَّةَ to express two occasions, but للثَّكَرِ Wَالْتَكَّبَرِ to indicate repetition and frequency. [Similar expressions are مُجَاجِذِكَ, حَجَارُكَ, دِلْؤُكَ, سَعْدُيَكَ.]

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

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* [On the phrase حَينَا مَرَيَّا 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 و. In the latter case, he mentions only the object to be attacked, repeating the word or not, as he pleases. Examples:

,D, or , take care! i.e. , take I warn; , thy head! scil. , thy head! scil. ـَّبَّ , bend aside;

, the lion! the lion! scil. **, guard ** against; , the child! the child! the child! the road! the road! scil. َّبَّ , keep clear; , mind the lion! scil. َّبَّ mind the lion! scil. َّبَّ guard thyself against enmity; , keep clear of innovations or new-fangled ideas; , or, less correctly, , beware of doing so and so (where , followed by C the imperfect subjunctive, is put instead of the accusative of a noun § 23, rem. c)); َّبَّ and the wall! scil. َّبَّ and the wall! scil. َّبَّ Māzin, thy head and the sword! scil. َّبَّ the foe! the foe! scil. َّبَّ seize, attack; َّبَّ or, َّبَّ , or, َّبَّ , do always kind to your brother, scil. َّبَّ , keep your place! scil. َّبَّ do as you like with your camels, scil. َّبَّ everything but reviling a freeborn man! scil. َّبَّ do; َّبَّ , everything but َّبَّ before thee! َّبَّ behind thee! scil. َّبَّ look; َّبَّ thy excuse! scil. َّبَّ or, produce; َّبَّ thy story! scil. َّبَّ give here, tell.
A Rem. a. If a noun in the accusative be uttered only once, the verb may be added; but if the accusative be repeated, or if there be two accusatives connected by و, the verb is never expressed.—Vulgarly, إياك اللأسد 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! if a noun in the accusative be repeated, or if there be two accusatives connected by و, the verb is never expressed.

B جلبي عن الڤر وتح أنت ونذ أنت أية وتنذ أنت أية إياك اللأسد preserve me from seeing any of you throw at (or shoot at) a hare! if a noun in the accusative be repeated, or if there be two accusatives connected by و, the verb is never expressed. 

C We may say to a hunter, the dogs at the antelopes! the new moon, by God! scil. let loose; or of a person who is aiming at a target, the target, by God! scil. he will hit; or if we hear people shouting at the first appearance of the new moon, by God! if we hear people shouting at the first appearance of the new moon, by God! scil. they have seen; or to one who tells us a dream, what is good and cheering, scil. thou hast seen or dreamed; or to a man who has done something mean, hast thou done?

D all this out of stinginess? scil. preserve your mother from being divorced, for if any of you sings a song (it will assuredly happen).

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

(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 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: ʻ\( \text{we Arabs} \) — lit. \( \text{we}, (I \text{ mean}) \) the Arabs, — are the most liberal among the generous; \( \text{we, the miserably poor, have not} \) the ability to be generous as becomes men; \( \text{we, the band of prophets, have no heirs (among men)} \); \( \text{by us, Tēmīm, the mist is swept away;} \)

\( \text{at} \) a time, \( \text{we, the Bēnū Mīnkār, are a people of high worth;} \) ʻ\( \text{see} \) sth thou not that Zurārā, the father of Muʿbēd, is one of us, the Bēnū Dārīm? (\( \text{in rhyme for} \) \( \text{mūbīd} \)); \( \text{ye, (I mean) the believers, grieve not ye;} \)

\( \text{in Thee—God—we hope for bounty;} \) ʻ\( \text{Sūhāban} \) ʻ\( \text{mīnā} \) \( \text{āhūl} \); \( \text{(I assert) Thy absolute glory—the great God;} \) [\( \text{Salūmān is one of us, the kinsfolk of the Prophet}. \) ]

Rem. a. This kind of ʻ\( \text{āhūtāṣ} \) is only a species of the ʻ\( \text{āhūtāṣ} \) or accusative of praise, blame, reproach, and pity; e.g. ʻ\( \text{praise belongs to God, the praiseworthy;} \) \( \text{the kingdom belongs to God,} \) ʻ\( \text{(the Being) entitled to kingdom;} \) \( \text{and his wife, the (miserable) carrier of firewood;} \) \( \text{I passed by him, the base wicked wretch;} \) ʻ\( \text{in all of which examples the word} \) ʻ\( \text{āhūtāṣ}, (I mean), \) may be supplied.

Rem. b. In such phrases as ʻ\( \text{Hālā bīdī} \) there it is for you! ʻ\( \text{there's my hand for you!} \) ʻ\( \text{Fiākh Ṽṭaṣā} \) here then is a poem for you!
36. The adverb َأَنَّ truly, certainly, and the conjunction َأَنَّ that, as likewise the particles compounded with these two words, such as ُلَكَنَّ, or ُبَلْ, ُبِئْت, ُبِئْت as if, as though, and َلَانَّ because (see Vol. i. § 362, m, ee, and § 367, g), take a following substantive or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative,
because the force of the verb to see (رأى) is embodied in these particles*. This takes place both when the subject immediately follows إن, etc., and when it is separated from them by a portion of the predicate of إن, etc., consisting of an adverb of time or place, or a preposition with its complement. In the former case the affirmative particle لـ may be prefixed to the predicate of إن; in the latter, to its subject. If, however, the predicate be negative, or consist of a verb in the perfect, not preceded by لـ, the particle لـ ought not to be prefixed to it. Examples: إنَّ اللهَ عَلَى طَيْلٍ شَيٍّ قدَيرَ: God is mighty over all (lit. see God, He is mighty over all); إنَّ اللهَ يُغَفْرُ رَحْمَيْنَ God is forgiving, merciful; وَإنَّ كَمِّيٍّ مِنَ الْمُؤْمِنِينَ كَارُونَ and a part of the believers were averse; لَعَبْرَكَ أَنتَ لَفِي سَكْرَتِبِ يَعْصُونَ by thy life, they were bewildered in their intoxication; أَنْتُمُ تَعْتَدُونَ أَنَّ مَعَ اللهَ أَيَّةٌ أَخْرَى do ye testify C that there are other gods with the (true) God? إنَّ بَيْتَ الَّذِي دُونَ in the ravine that is below سِلَء (there lies) a murdered man; إنَّ هُوَ لِذَلِكَ لَعْبَةٌ لَّا أَوَلَى الْأَبْصَارِ in this there is an example (or warning) to those possessed of insight; إنَّ هَوِيَ قَبْلَ أَيْبَا الشَّيْخِ لَصَلَّاهَا in putting thee to death, old man, there is a benefit to the Muslims; [وَقَامَ لَمَعَ تَنْفَرِ مِنَ الْانْتُخَابِ وَالْبُنْاسِ فِي أَمْرٍ عَظِيمٍ إِذْ هَوَّامَةً I was with some men of the 'Ansār, whilst the people were in great distress, when lo I had a light slumber]; حَكِيَّةُ أَنَّ مِلَاكًا مِنْ مَلَكِ الْبَيْتِمُ طَّلَّ عَلَى نَحْوُهُ it is narrated that one of the kings of India had a wife; وَفِي الْحَدِيثِ أَنَّ رَجُلًا قَالَ يُبِسُوُلَ اللَّهَ إِنَّ أَمَيْ أَقْتُلُتْ فَجَاءَهَا and 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, or the particles which resemble the verb in having a certain verbal meaning and force, لِوجْدُ مَعْنِي الفَعْلِ فيَبَا لَانَ مَعَانِيَ مَعَانِي الفَعْلِ مِثَلَ أَكْرَدَتُ وَشَهِّيْتُ وَتَسْدِرْكَتْ وَتَرْجِيْتُ. The word governed by them is called their اسم or noun, and the predicate is called their خُبْر or predicate.

Rem. b. If the predicate is placed between إنَّ or إنَّ 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, إنَّ مَعَكَ صَاحِبَكَ, إنَّ صَاحِبَكَ مَعَكَ means your friend is with you; but إنَّ صَاحِبَكَ مَعَكَ your friend is with you.

Rem. c. A second subject after إنَّ or إنَّ, and إنَّ, may be put in the nominative, if the common predicate has been already expressed; as وَبِشَّرُ, or verily Zèid is sitting, and Biśr (i.e. عَلَيْنَ أَنْ زَيْدًا جَالِسٌ or وَبِشَّرُ صَذَلَكَ) I know that Zèid is sitting, and Biśr; لَكِنْ عُمْرًا or وَبِشَّرًا and عمْرًا, or وَخَالِدًا and خَالِدًا, but أَمَرْ is going away, and هَالِد; مَنْطِقًا وَخَالِدًا

* [In the phrase إنْ من حُبِّ القُومِ or حُبِّهِمْ نِيَةً زَيْدٌ, one of the best intentioned of the people, or the very best of them, is Zèid, we must not write إنْ زَيْدًا because إنْ is to be supplied after لَام, مُجََْٰنِ xviii. 77. D. G.]

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

Rem. d. When ma is appended to lānk, and 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

"... as if flames of sulphur were its face;..." as if C his turban were a standard among men. The same influence is exercised by the صبير الثقيلة or صبير الثمان (Vol. i. § 367, g); as... verily the handmaiden of God is departing;... and verily all, gathered together, shall be brought before Us.—As, to... the grammarians assume an ellipse of the صبير الثمان as... I know that Zeid is going away, i.e. or...
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 antumnal showers and a plenteous rain, for and even (they) know that the Lord will repay every one (according to) their works (ما مَرَيْدًا).

Examples of as if its breasts were two round ivory caskets; like a gazelle which stretches (her head) to the leafy selim-tree; where others read or (regarding ُعَدَّلَ 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 لَيْتُ, utinam, would that—! and عَلَّلَ, perhaps, are construed in the same way as ُعَدَّلَ, etc.; as ُعَدَّلَ يَلْبَثُ لِيْثُ وَبُيْنَى بَعْدَ الصُّفُرِينَ O that there were between thee and me the distance of east from west! ُعَدَّلَ أَلْلَٰ لَا لِيْثُ قَيْسًا غَرَفْنِهِ الْقُوَّاَلِ! ُعَدَّلَ وَمَا بِذِرْيَاتِ لَلْعَلَّ عَلَّ عَلَّ الْسَّاعَةَ قَرِيبٌ! and what lets thee know (whether) perchance the hour (of the resurrection) is near? If ما مَا would be added (see rem. d), the government of ُعَلَّلَ لَٰلَٰ لَا لِيْثُ would that these doves were ours! لَا لِيْثُ لَٰلَٰ لَا لِيْثُ لَٰلَٰ لَا لِيْثُ لَٰلَٰ لَا لِيْثُ لَٰلَٰ Laina she said, 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. However, sometimes [especially in the dialect of 'Okéil] takes a genitive; as perhaps

\textit{Abu 'l-Mijwár may be near thee;}

perhaps God may have given you some superiority over us.

Rem. g. With the suffixes of the 1st person we say \textit{إِنَّا إِنَّهُ إِذَا تَشَقَّوْا} \textit{or} \textit{إِنَّا إِذَا إِذَا} \textit{and so with} \textit{إِذَا}, \textit{إِذَا}, \textit{إِذَا} \textit{and} \textit{إِذَا} \textit{is more usual than} \textit{إِذَا} \textit{accusative}, whilst conversely \textit{إِذَا} \textit{is very rare. The corresponding Hebrew particle to} \textit{إِنُّ} \textit{viz.} \textit{إِنُّ}, \textit{also governs the accusative, as appears from the forms} \textit{إِنُّ} \textit{and} \textit{إِنُّ}, \textit{ecce me.}

Rem. h. Some of the Arabs put the predicate of these words, as well as their noun, in the accusative; e.g. 

\textit{كَانَ أُذُنُهُ إِذَا تَشَقَّوْا} \textit{his ears, when he looks out eagerly, are like a quill or a pointed reed-pen;}

\textit{إِنَّ حَرَاسَتَا أَسْدًا} \textit{verily our guards are lions;}

\textit{يَا لَيْتَ أَيَا مَلَكُ الصَّبى رَوِاجِعًا} \textit{O would that the days of youth could return!}

\textit{يَا لَيْتُ} \textit{إِنَّكَ} \textit{O would that I were thou!}

37. If the conjunction \textit{و} 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 \textit{مُصَّيَّة} \textit{زَيدَ وَأَلفَيِقَ} \textit{Zeíd went along the road;}

\textit{مَا زَلْتَ أَسْبِرُ وَأَلْبَى} \textit{I did not cease going along the Nile;}

\textit{فَأَجَمَّعُوا أَمَرْكَرَ وَشَرَّكَرُ} \textit{decide then upon your affair with D your companions;}

\textit{إِسْتُوَى} \textit{آَلْهَةُ وَالْخَشَابَة} [like water and wood are equal];

\textit{مَا صَنَعَتْ} \textit{وَأَاكَ} \textit{what hast thou done, together with thy father?}

[\textit{لَيْتُ} \textit{زَيْدًا} \textit{أَقَلِيًّا} Hence it can be construed with two objective complements in the accusative (like the} 

\textit{لَيْتُ} \textit{زَيْدًا} \textit{أَقَلِيًّا} \textit{O might Zeíd rise!} prop. utinam videas Zeidum surgentem.]
Part Third.—Syntax.

§ 37

A I went together with him*; ما للها وَزَیدًا, or ما شَانَك وَزَیدًا, what hast thou to do with Zeid? ما للها وَآنُلَد حَوْلَ نُجُد. حَسَبُك (حَفْیک) or قُطْلِك وَحَسَبُك a dirham is enough for thee together with Zeid; وَحَسَبُك a sword of good steel is enough for thee with (when thou meetest) al-Dahhak; شَانَكِ وَالْحَجِّ do as thou pleasest (§ 35, b, β) about the pilgrimage ἢِمَا وَنَقْسَهِ; (عَلِیکِ شَانَكِ مَعَ الْحَجِّ

B let a man alone (= دُعَه مَعْ نَفْسِه). This وَ وَ الْلَزَومُ is called by the grammarians, like the وَ الْبَعْیَةٍ or وَ الْمَصَاحِیةٍ and the وَ الْجَمِع the وَاف of simultaneousness, and وَ الْعَطَاء the وَاف of association or concomitance†.

[Rem. a. The وَ الْلَزَومُ is called the وَاف of adherence, if the two nouns belong necessarily together, as each وَ الْبَعْیَةٍ thing has its price; وَ الْمَصَاحِیةٍ every man has his own care.]

C I too, with my maidens, will fast so.

* [From this the modern preposition وَ or وَبَا with has been formed (comp. Lane, p. 135 c). Spitta, Grammatik, § 83, p. 166, D adduces this as an evident proof against Sprenger, who considered the whole theory of the وَ الْبَعْیَةٍ 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, المُثْبِتُ، is generally preceded by A one or other of the حَرُوف الْمُثْبِتِنَّ, or, interjections. The principal of these are: اِنْـبَا (fem. اِنْـبَّا), to which َيْ may also be prefixed; and َيْ.

(a) Of the first seven of these particles the most common are َيْ, and اَيْ. 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 التَّسْوَوْنُ—بَيْ 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

- O Muhammad (nom. مَحْمَّد مُحَمَّد) أَعْبَأْر
- O ‘Amr (nom. عَمْرَ) أَعْبَأْر
- O Tuḥa; يَا تَأْبِیَةَ ْشَراَ َیَا عِمْرُ (أَعْبَأْر)
- O Sibawīh; َیَا سِبْوَیْحَ َیَا َفْلِیْحَةَ
- O Fāṭima; َیَا ضَیْبًا َیَا رَجُلًا َیَا زَنْبُ (َضَتْبَة)
- O man of the tribe of Dabba (ضَتْبَة) َیَا رَجُلًا َیَا َوَمَأ أَسْبُک َیَا مَأ أَسْبُک
- O thou man; َیَا رَجُلًا َیَا زَنْبُ O thou man;
- O eye; َیَا جَارِیْعَةٌ ما أَسَبُک َیَا عِنْشُ
- O thou that art heedless, whilst Death is seeking thee; or a poet, O traveller that wishest to

[Note: Nöldeke writes in a note on Delectus, p. 67, l. 15: “Ego quidem in talibus nomen indefinitum esse nego.”]
A. visit Ṭa'ība (el-Medina); O rider, if thou fullest in with (them), tell my comrades of Nègrān that there is no meeting (for us). (2) When it is directly addressed by the speaker, but has an explanatory term appended to it, namely, either a genitive, or an objective complement, or a preposition with its complement, or a determinative or limiting term; as یَا عَبْدُ اللَّهِ یَا سَيِّدُ الْوُحُوشُ O 'Abdu-'llāh; یَا بْلَدُ النَّاسِ یَا یَأْبَا الحَصَّيْنِ O father of the little fortress (an epithet of the fox);

B. یَا مُوقَدُّی نَارٍ O ye two companions of mine; یَا بْنَی یَسْرَائِلَ O ye two kindlers of my fire; یَا بْنَی إِسْرَائِیلَ O children of Israel; یَا بَلَاغُو یَا یَأْبَا إِسْرَائِیلَ O brothre of ours; یَا یَا طَالِعًا جَمَالًا O thou that art ascending a hill; یَا مُعَلَّمًا حَدَّلَ خَیرٍ O thou that art gifted with every good thing; یَا خَیرًا مِنْ زَیْدٍ یَا یَأْبَا بَنْیِ اَلْعُلَوِیّ O thou that art kind towards men; یَا یَأْبَا اَلْعُلَوِیّ O thou that art ascending a hill;

C. یَا حَسَنًا وَجَبَةٌ O thou that art handsome in face; یَا مَضْرُوبًا غَلَامُهُ O thou whose slave has been beaten.

The simple نَداً, 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, خطاب, to a definite individual. In the compound نَداً 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 tenwin 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. ُعَبانَ O 'Ithān; َذَا َغَرِیشَ O Lord of the

Throne; Ḍiyā'āb-ān 'Aṣṣānā my two friends; Ṣā'ūf, 'Aṣṣānā beloved of our A souls! Ṣā'ūf, 'Aṣṣānā friends of ours! Joseph, turn away from this (leave it alone, take no further notice of it); Ṣā'ūf, 'Aṣṣānā become morning, O night; Ṣā'ūf, 'Aṣṣānā ransom thyself, O throttled one; Ṣā'ūf, 'Aṣṣānā may your noses be cut off, ye two poets who belong to an honourable people! With pronouns this omission is very rare; as Ṣā'ūf, 'Aṣṣānā. Thou, my lord; Ṣā'ūf, 'Aṣṣānā my Lord, show me; Ṣā'ūf, 'Aṣṣānā. My soul; Ṣā'ūf, 'Aṣṣānā, or Ṣā'ūf, 'Aṣṣānā O my servo O my dear son. This remark does not, of course, apply to words ending in ʿl or ʿ, from radicals tert. Ṣā'ūf, 'Aṣṣānā and Ṣā'ūf, 'Aṣṣānā a youth, ʿ, ʿ, and Ṣā'ūf, 'Aṣṣānā a judge. Other Ṣā'ūf, 'Aṣṣānā forms are admissible, besides Ṣā'ūf, 'Aṣṣānā and Ṣā'ūf, 'Aṣṣānā a slave, Ṣā'ūf, 'Aṣṣānā or Ṣā'ūf, 'Aṣṣānā and in pause Ṣā'ūf, 'Aṣṣānā Ṣā'ūf, 'Aṣṣānā (compare no. c, rem. d). E.g. Ṣā'ūf, 'Aṣṣānā O son of my mother, Ṣā'ūf, 'Aṣṣānā O son of my uncle, Ṣā'ūf, 'Aṣṣānā O my dear son, Ṣā'ūf, 'Aṣṣānā O my Lord, forgive me; Ṣā'ūf, 'Aṣṣānā O daughter of my uncle, do not scold, but go Ṣā'ūf, 'Aṣṣānā to sleep; Ṣā'ūf, 'Aṣṣānā O my uncle, wast thou ever blind of one eye? The words Ṣā'ūf, 'Aṣṣānā father and Ṣā'ūf, 'Aṣṣānā mother admit of the peculiar Ṣā'ūf, 'Aṣṣānā forms (also pronounced with fetha.
A. which become in pause ٍ َٰٔ أَمْتَ, أَبَتُ, ٍ َٰٔ يَّ أَمْتُهُ and ٍ َٰٔ يَّ أَبَتُهُ. We likewise meet with ٍ َٰٔ يَّ أَمْتُهُ and ٍ َٰٔ يَّ أَبَتُهُ.

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

(1) All substantives, whether proper or common, and masc. or feminine, that end in آَجَرْيَةٌ, آَجَرْيِّ للْلَّهُ, for آَجَرْيَةٌ, آَجَرْيِّ للْلَّهُ (names of men); مُّؤْلَةٌ, مُّؤْلِيَةٌ for مُّؤْلَةٌ, مُّؤْلِيَةٌ (names of women); Ùلَّهْ, Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ (woman) that reproachest (me); Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, for Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ O thou (or) keep to the house, O sheep! for Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ. You see Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ for Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ (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 Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, for Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ; but in other cases it must be retained, as Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, for Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ (name of a woman). Words not ending in Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ may also be inflected without regard to the portion dropped; as Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, instead of Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ (form: Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ), and the same thing is admissible when the termination Ùلَّه لَّتَرَ آَجَرْيَةٌ is not of the fem. gender, as Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ (a man's name). Proper names compounded with a genitive (as Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ), or forming a complete proposition (as Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ do not admit of any abbreviation, though we occasionally find such examples as Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ, dropping Ùلَّه لَّتَرَ آَجَرْيَةٌ, Ùلَّه لَّتَرَ آَجَرْيِّ للْلَّهُ; but if
they belong to the class called مِّرْكَبٌ مَّرْجِي (Vol. i. § 264), they are A shortened by the rejection of the second word, as يَا سِبْبُ، يَا مَعْدِي، for سِبْبُهُ مَعْدِي حُرَٰب. \(3\) To these may be added some rarer cases, as صاحب شَيْبُ ولا تَرْبُ صاحب, as صاحب ذَأْرُ الْبُوَّت friend, gird up thy dress, and cease not to be mindful of death; and صَرِخَ for طَرَى, in the proverb أَطْرِيْتُ صَرَخا, crouch down quietly, O bustard (or partridge); as well as the words (for فُلَانُ) and يَا رُجُلُ = يَا هَنُ. [Comp. Vol. i. § 353*, 2.] B These last are inflected as follows:

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<tr>
<th>Plur.</th>
<th>Dual.</th>
<th>Sing.</th>
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<tr>
<td>يَا فُلَانٍ</td>
<td>يَا فُلَانٍ</td>
<td>M.</td>
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<tr>
<td>يَا فُلَانٍ</td>
<td>يَا فُلَانٍ</td>
<td>F.</td>
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<tr>
<td>مَا هَنُ</td>
<td>مَا هَنُ</td>
<td>M.</td>
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<td>مَا هَنُ</td>
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<td>مَا هَنُ</td>
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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, أَلِلَهُ, from which we may say يَا أَلِلَهُ or, irregularly retaining the hèmza, يَا أَلِلَهُ. Another is produced by the insertion of the pronoun لَذَا or هَذَا between the interjection and the vocative; as يَا هُوَلَا الرَّجَالُ، يَا هَذَا الرَّجَلُ, instead of يَا رُجُلُ, D

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

W. II.
A. \(\text{O thou there, who terrifiest us with the murder of thy chief.} \) But cases like \(\text{O thou who art like the lion in strength; because of thee (for} \) \(\text{O thou who hast enslaved my heart; and }\) \(\text{O ye two slaves, who have fled; are very rare.} \)

Rem. c. If a vocative, expressed by the nominative, be simply repeated, or another word be substituted for it (\(\text{al-bâl}\) see § 139, rem. b, 2), or it be connected with another vocative by a conjunction (see § 139, rem. b, 3), the ordinary rules are followed; as \(\text{O Zêid, Zêid; }\) \(\text{O thou man there—Zêid;}\) \(\text{O thou man and Zêid; }\) \(\text{O Zêid and ‘Amr; }\) \(\text{O thou man and Zêid;}\) \(\text{O Zêid or ‘Amr; but }\) \(\text{O Zêid—(I mean) ‘Abdu ‘llâh; }\) \(\text{O Zêid and ‘Abdu ‘llâh.}\)

If, however, the connected word (\(\text{al-musôq}\) has the article, both the nominative and accusative are admissible; as \(\text{O ‘Amr and }\ell\ell-\text{Hârit;}\) \(\text{O }\ell\ell-\text{Hârit and the slave;}\) \(\text{O Zêid and the slave;}\) \(\text{O mountains, repeat }\text{ye (the praises of God) with him, and ye birds.}—\) 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, \(\text{O Sa’îd, Sa’îd of (the tribe of) }\ell\ell-\text{Aus; \(\text{O Têim, Têim of (the tribe of) }\) Adî; \(\text{O Zêid, Zêid of the high-bred camels of slender make.}\) The grammarians explain the accusative by saying either that the second accusative is \(\text{mukhár} \) arbitrarily inserted, or that the genitive has been dropped in the first instance. In the one case the original construction is \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\) \(\text{O }\)

Rem. f. If a vocative, expressed by the nominative, be connected with another substantive by a (see § 139, rem. a) or a (see § 139, rem. b, 3), the appositive may be put either in the nominative or the accusative; as َيَا ُتُبْيِمُر ُأَجِمٍّيَن، O (tribe of) Tēmīm, all of you; َيَا ُمُحَدَّثُ الْبَيَانِ، or َيَا ُجَمَعَونِ، O Muhammad the prophet; َيَا ُرَجُلُ ُزَيْدُ، or َيَا ُرَجُلُ ُزَيْد، O thou man there, Zeīd; َيَا ُهُذَا ُزَيْدُ، or َيَا ُهُذَا ُزَيْدُ، or َيَا ُمُحَدَّثُ الْبَيَانِ ُبُشُرُ،
O slave, Bišr; [or َيَا ُعَرَابِيِّ ُأَحْمَي ُجَفْلَا ُخَافِيَا، O thou foolish, churlish, rough boor, Tab. ii. 1312, l. 2 seq.]; unless it has a genitive after it, when it must be in the accusative; as َيَا ُتُبْيِمُرُ ُخَلْقُهُ، O (tribe of) Tēmīm, all of you; َيَا ُبَعْرُحُرُ ُخَلِيَّلُ ُالْلَّهِ، O Abraham, the friend of God; َيَا ُزَيْدُ أَحْيَا ُوُرْقَةُ، O Zeīd, skilled in wiles; َيَا ُزَيْدُ، O Zeīd, brother of Warkā; َيَا ُزَيْدُ أَبْنَ أَخِي، O Zeīd, my brother's son; َيَا ُهُنْدُ أَبْنَةُ ُعَيْنَا، O Hind, our uncle's daughter.—If the word َيَا ُهُنْدُ أَبْنَةُ ُعَيْنَا stands between the names of son and father, it loses its C prothetic l (Vol. i. § 21, b), and the name of the person addressed may be put either in the nominative or the accusative [though the latter is generally preferred]; as َيَا ُزَيْدُ ُبَنُ عَمَّرُ، or َيَا ُزَيْدُ، O Zeīd, son of 'Amm; َمَرْضُ َيَا ُمَرْضُ ُبَنُ تَلِيدِ، O Murra, O Murra, Murra son of Tēlīd; َوَتْبَنِيَ ُمُجِذَ ُيَا ُعَمَّرُ ُبَنُ ُلَيْلَى، and thou buildest up glory, O 'Omar son of Lēlā; [or ُعَلِيْكَ ُسَلَّمُ ُالْلَّهُ ُقَيْسُ ُبَنَ عَاصِرٍ God's peace upon thee, O Kāis ibn 'Aṣīm, Hamāsa 367 with the var. ُقَيْسُ]. D The same construction holds with َيَا ُهُنْدُ أَبْنَةُ ُعَاصِرِ، as َيَا ُهُنْدُ أَبْنَةُ ُعَاصِرِ، or َيَا ُهُنْدَ، O Hind, daughter of 'Aṣīm.

Rem. g. An adjective in connection with a vocative, expressed by the nominative, may likewise be put either in the nominative or the accusative; as َيَا ُرَكْبُ ُأَبْنَةُ ُعَاصِرِ، or َيَا ُرَكْبُ ُأَبْنَةُ ُعَاصِرِ, O Zeīd the intelligent; َيَا ُرَكْبُ أَبْنَةُ ُعَاصِرِ، or َيَا ُرَكْبُ أَبْنَةُ ُعَاصِرِ, O thou there, the intelligent; َيَا ُرَكْبُ أَبْنَةُ ُعَاصِرِ، or َيَا ُرَكْبُ أَبْنَةُ ُعَاصِرِ, O Zeīd, whose father is noble; َفِي َكَثْبُ ُبَنَ مَأْمَةٍ,
The interjection یَا is sometimes prefixed to an imperative, as 

\[\text{ألَّا} \text{ یَا} \text{ إِسْلََمْي یَا} \text{ ذَارُ} \]

O be thou safe, O house of Maiya, despite (all) wear and tear, or during wear and tear; 

\[\text{أَلْلَّا} \text{ یَا} \text{ مَحْرَّمُ} \text{ قَبْلَ غَارَةٍ سَبْنُجَالِ} \]

O bring me a morning-draught before the attack on Singāl; 

\[\text{أَبَا} \text{ حَاكِدُ} \text{ لَمْ یُنْفَرُ} \text{ كَمَا} \text{ كَانَ} \]

come forth to war, Abū Hālid; to the optative یَا یُبْتَغُي یَا یُبْتَغُي 

when I knew; 

\[\text{یَا} \text{ لَتَبْنِی} \text{ تَغْشَی} \text{ مَعْبَرٍ} \]

O would that I had been with them; and to a nominal or verbal proposition, as 

\[\text{یَا} \text{ لَعْنَةُ الْلَّهِ} \text{ یَا} \text{ بَوْسُ لَزِیدُ} \text{ وَالْقَوَامُ حَلَّبُر وَالْبَالَِّیِّ} \text{ عَلَی} \text{ سَمِعُانَ مِنْ جَارَ} \]

O, the curse of God and of all the peoples and of the just be upon Sim'ān as a neighbour; 

\[\text{یَا} \text{ قَلُّ خَبْرَ الْغَوْنَى} \text{ O, little is the good of the women.} \]

In these cases some grammarians assume an ellipse of the مَنْدَادٍ or person called, 

\[\text{حَرْفُ نَبِبَهُ} \text{ یَا} \text{ قَوْمُ بَوْسُ لَزِیدُ} \]

whilst others regard یَا merely as a یَا قَوْمُ بَوْسُ لَزِیدُ 

or particle used to excite attention*.

\[\text{(b) and یَا} \text{ لَیبَا} \text{ وَلَیبَا} \text{ یَا} \text{ لِیبَا} \]

require after them a noun, singular, dual or plural, defined by the article, and in the nominative case; as 

\[\text{O} \text{ people;} \text{ O} \text{ king;} \text{ O} \text{ woman;} \text{ O} \text{ soul;} \text{ O} \text{ caravan;} \]

اینَی عَبْرِ یَا اِیبَا الْبَنِیَّةَ الْفَنَسَ 

* [The ellipse of the مَنْدَادٍ is evident in such phrases as یَا یَنْبِی 

\[\text{O} \text{ thou, whom I would ransom with my father and my mother;} \]

\[\text{اللَّهُ یَسْتَعْقِبُ عَلیکَ یَا} \text{ قَنْبِیَّنَ} \text{ نَسِیَ} \]

I pray God to help me against thee, 

\[\text{O} \text{ thou whom I would ransom with my life, عَجَانُی} \text{ xviii. 185, lines 22, 23.} \]

D. G.]

O ye who believe; [for اَيْبَا] O believers. The demonstrative ِذَا is also admissible; as ِذَا أَيْبَا ذَا أَقْبَلْ أَلَّا أَيْبَا أَلَّا الْمَخْرَجُ َالْوَجْدُ نَفْسِهُ O thou there, whose soul passion (or grief) is killing; ِذَا أَيْبَا ذَا أَلْتَابِحُ َالْسَّيْدَ O thou there, who barkest at (revilest) the Bēnū ’s-Sid.

Rem. ِذَا is occasionally used for specification (see § 35, b, δ), by a speaker to call attention to himself or himself and his companions; as ِذَا أَمَا أَنَا أَفْعَلُ ِذَا أَيْبَا َالْرَّجُلُ ِذَا أَمَا أَنَا أَفْعَلُ حَذَّا أَيْبَا َالْرَّجُلُ as for me I will do so and so, O man (meaning himself); ِذَا أَمَا أَنَا أَفْعَلُ ِذَا أَيْبَا َالْعَصَابَةُ ِذَا أَمَا أَنَا أَفْعَلُ ِذَا أَيْبَا َالْعَصَابَةُ O God, forgive us, O band (me and my companions); ِذَا أَمَا أَنَا أَفْعَلُ ِذَا أَيْبَا َالْعَصَابَةُ ِذَا أَمَا أَنَا أَفْعَلُ ِذَا أَيْبَا َالْعَصَابَةُ and so we remained behind, O three (we three). In this case ِذَا must be preceded by a clause containing the pronoun to which it refers, and ِذَا is never prefixed to it.

(c) ِلا، which is used to express sorrow or pain, and is hence called ِحَرْفُ َالنَّدَبَةَ, the particle of lamentation, follows the same rules as; e.g. ِلا مُحِمَّدُ ِلَا عَبْدُ َاللَّهِ ِلَا عَبْدُ َاللَّهِ alas Muhammad! ِلا عَبْدُ َاللَّهِ alas ‘Abdu’llāh! Generally, however, the termination ِلا, in pause ِلا, is added, which usually effaces the final vowels; as ِلا وَ ِلا زِيْدَاهُ وَ ِلا زِيْدَاهُ ِلا عَبْدُ َاللَّهِ وَ ِلا مَعْدِي َكَرِيْبًا. If a genitive follows, this termination is annexed to it, and not to the governing word; as ِلا َأَمْرُ ِلا َأَمْرُ ِلا َأَمْرُ ِلا َأَمْرُ ِلا َأَمْرُ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ اِبْنُ الْمُوْمِنِينَ alas for the commander of the faithful! Similarly with ِلا َأَمْرُ ِلا َأَمْرُ ِلا َأَمْرُ ِلا َأَمْرُ ِلا َأَمْرُ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ ِلا َأَمْرُ ِلا َأَمْرُ ِلا َأَمْرُ ِلا َأَمْرُ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِنِينَ ِلا َأَمْرُ اِبْنُ الْمُوْمِي
A ḏal; though it may be prefixed to ُمَنْ ُحَفْرَ بَنِّي زَمَمَةُ, as ḏal for him who dug the well of Zemzem!

Rem. b. ṭay may also be used ُلَا ُيَا عَمَّوُ عُجُّرَةُ, as ُلَا ُمُوسَّاةُ O 'Amr, 'Amr!

Rem. c. Words ending in the ʾilf maḵšūra (ٌ) usually reject that termination before adding ُمُوسَّاةُ, as ُمُوسَّاةُ Moses, though ُمُوسَّاةُ is admissible. See Vol. i. § 368, rem. b.

Rem. d. The suffix pronoun of the 1st pers. sing. may either be retained or rejected; as ُوَا عُبْدَا, or ُوَا عُبْدَيَا, O my servant!

B ُوَا ُأَسَفَا ُوَا ُأَسَفَةُ, or ُوَا عَضْرُةُ, or ُوَا عَضْرَتَا, or ُوَا حُسْرَتَا, or ُوَا حُسْرَتَيَا, or ُوَا ُأَسَفَيَا, O my back!—The suffixes of the 2nd pers. sing. fem. and the 3rd pers. sing. masc. retain their vowels in a lengthened form, to prevent confusion: ُوَا غُلَامَمَةُ; whereas ُوَا غُلَامَمَيَا is fem., the masc. being ُوَا غُلَامَمَيَا. Compare certain forms of ُيَا هَنُّ under a, rem. c, 3.

C Rem. c. In verse the form ُلَا ُهَنُّ is occasionally used, even out of pause; as ُلَا ُهَنُّ ُيَا مَرْحَبَةُ بِحِيَارَ عُفْرَا O thou there; ُلَا ُهَنُّ ُيَا مَرْحَبَةُ B. G.]

there is no god but God; this is a book, there is no doubt regarding it: 

there is no man standing; there is no one better than thou; 

there are not two 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; 

the aquatic animals which have no lungs; 

or there is no avoiding it (Vol. i. § 364, b); 

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 

the 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 

Rem. c. The interrogative  may be prefixed to  has Selma no patience?

(b) If a genitive be attached to the substantive after  the accusative must of course be used in its construct form, as there is no slave of any man present; 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 there is no one ascending a hill visible; there is no one riding a horse on the road; there is no better (man) than Zeid in our opinion; there is no one who speaks good with us; no one whose deeds are good is blame-worthy; there is no one among you who knows the Korān by heart.

Rem. Nomina agentis, however, when they take their objective complement by means of the preposition (§ 31), constantly reject the tenwin; as if God touch thee with trouble, there is none to
The Verb.—3. Government of the Verb.—(a) The Accus. remove it but He, and if He seek thee with good, there is none to keep back His bounty; لا مَبْيِلُ لَكْمِ يَاتِ اللهِ 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 tenwin, or it may retain the tenwin, or, lastly, it may be put in the nominative with the tenwin; as لا رَجَلٌ عُرِيفٍ، لا رَجَلٌ عُرِيفٍ فيَّا، there is no witty man in it (the house). But if the adjective be separated in any way from the substantive, the first of these three constructions is no longer admissible; as عُرِيفٍ، or رَجَلٌ فيَّا عُرِيفٍ، there is no witty man in it, but not عُرِيفٍ.

(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 tenwin, and the second either in the accusative, with or without the tenwin, or in the nominative; as لا حَوْلُ وَلَا قُوَّةٌ (قوة، قوة) إِلَّا بِاللهِ 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 tenwin or in the nominative; as لا حَوْلُ وَلَا قُوَّةٌ (قوة، قوة) إِلَّا بِاللهِ. (β) If لا be not repeated, the first substantive is put in the accusative without the tenwin, and the second either in the nominative or in the accusative with the tenwin; as لا رَجَلٌ وَأَمْرَةٌ (أمَرَة) في آدَار there is neither man nor woman in the house. Examples: D لا نَسَبُ أَبَيَّةً وَلَا خَلَّةً there is no kinship today and no friendship; لا أَمَرَ لِي إِنْ كَانَ ذَالَكَ وَلَا أَبٌ may I have no mother, if this be so, and no father; لا أَبَ وَأَبَانَا مِثْلُ مَرْوَانٍ وَأَبْنِه أَبَ there is no father and no son like Marwan and his son; ولا لَعَظَ وَلَا تَأْنيِبُ فيَّا وَلَا حَيِّن وَلَا فيَّا مُلْمِمْ 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. 11.
A day in which there shall be no bartering, nor friendship, nor intercession; [Koran ii. 36, where a var. reading is "حَوْقَ"]

Rem. a. The particle لَا, when used as above, is called by the grammarians لَا لَنْفِي الجِنْسِ, or لَا النَّافِيَةِ الجِنْسِ, the لَا that denies the whole genus, [and لَا the لَا that denies absolutely]. The substantive in the accusative is لَا وَلَا نَافِيَةَ الجَنْسِ, or لَا النَّافِيَةِ جَنْسِ, the noun of لَا, and the predicate لَا يُحَرِّضُونَ, the predicate of لَا. The predicate may be omitted, when it has already been sufficiently indicated; as when one asks لَا هَلْ عَنْدَكَ رَجُلٌ is there a man in thy house? and you reply لَا رَجُلٌ there is no one (scil. عَدْنِدُ), or لَا مِنْ رَجُلٍ is there any one standing up? and you say لَا رَجُلٌ no one (scil. قَاتِلِ). The omission of the noun, on the contrary, is very rare; as لَا عَلَيْكَ, for لَا بَأْسٌ عَلَيْكَ, there is no fear for thee or no harm will befall thee.

Rem. b. The noun of لَا should, according to the grammarians, be always indefinite (بِنْكَرَة). Apparent examples to the contrary, as لَا عَدْنِدُ, لَا مِنْ رَجُلٍ, لَا بَأْسٌ عَلَيْكَ, a disputed case, and no Abū Ḥasan for it (to decide it), are explained to mean لَا مَسْتَعِينُ بِأَبِي حَسَنَ لَبَا, and no one named Abū Ḥasan, or لَا مِثَالُ أَبِي حَسَنَ لَوْلَا, and no one like Abū Hasan; لَا هُمْمُ اللَّيْلَةِ لِلْمَطْيِإِ, there is no Hātām tonight for the beasts that carry us; لَا أَمِيَّةُ بِالْبَيْلَادِ there is no 'Ummayya in the land. An adjective added to any of these names would be indefinite, as لَا أَبِي حَسَنَ حَسَنًا لَبَا and no compassionate Abū Ḥasan 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—
The Verb.—
3. Government of the Verb.—

(a) The Accus.

41. The verbِ خَالِصَ, 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

إِنَّ خَاشِعَةٗ الْبِلَادِ مُقَدِّرَةٗ يُصِبُّهُ لَا مَحَالَةٗ if the calamity is decreed (or بَذَلَ, fated), it will befall him without doubt;

حَلَّ تَكُونَوا شَرًٗا عَلَى النَّاسِ وَكَونَ الرُّسُولُ عَلَيْكُمْ شَيْدًا that ye may be witnesses against mankind, and (that) the Apostle may be a witness in regard to you;

وَمَنْ يَتَّخِذَ أَنَّ يَطْمَطُ لَهُ قَرْيَةٗ فَسَا قَرِينَا and whoever hath Satan as his companion, a bad companion is he!

فَإِن يَكْتَنَّ فَلَنْ تَسْلَطَ عَلَيْهِ وَإِن لَا يَكْتَنَّ فَلَا خَبَرُ لَهُ فِي قَنْدَهُ if it be he, thou wilt not be able to overcome him; and

يَكُونُوا حَجَارَةٗ يُصَدِّقُ شَثٗ وَسَادُ فِي قَوْمِهِ أَفْقُى وَخُوُّدَةٗ أَوْ حَدِيداً be ye stones or iron; or by liberality and mildness a man becomes a chief among his people, and thy becoming so is easy for thee;

وَمَا خَلَطَ مَنْ بَيْنِيَ الْبَشَاشةٗ خَالِصًا أَحَدًا and not every one who shows a cheerful face is thy D brother. But if خَالِصَ 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

خَالِصٗ عَالِمٗ وَخَاشِعٗ لَهُ بَنُونَ there was (or lived) a merchant, and he had (lit. there were to him) three sons (خُشَالٗ would mean he was a merchant);
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

but we may also say

and it was Our duty (it behoved Us) to succour the believers; and there is none equal unto Him; and even Qa‘iya Zayd, 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

Rem. b. may sometimes be omitted, especially in alternative conditional clauses; as thou will be recompensed either with good or with evil (i.e.

what is spoken is spoken, be it true or false;
The Verb.—3. Government of the Verb.—

42. The same construction appertains to certain verbs, called by the grammarians "the sisters of קָנָא, קָנָא, the sisters of קָנָא, 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 דָּאָר to continue,

[* [Different from this is the use of קָנָא 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 Tabarî. D. G.]
Part Third.—Syntax.

A to last, construed in the perfect with the

ما الدُّيمومة (see § 7, and

Vol. i. § 367, p), يبقى to remain, to last; إنفَكَ، بِرِجَ، رَّاتَ، to cease,

construed, in the perfect or imperfect, with a negative particle; (b) the

idea of change or conversion, as in جَعَ عَامَّ صَارَ، and

آَفَ, 뜨َجَ، to turn out, to become; (c) the idea of time, as in أو to be or do during the whole

day, during the whole night, at daybreak; أَصْبَحَ أَمَسَ رَّاحَ 

بَاتَ or Aَضَحِي in the forenoon, or في in the evening, all of

B which verbs are often used as simple synonyms of بَتَ، 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 يَبْسُ

أَطْبِ لِلَّعَبْشِ ما دَامَ مُعْقَسًا لِذَاتُهُ وَإِمَّا أَلْبَوْتْ وَأَبْرَرَ.

there is no pleasure in life, as long as its joys are troubled by the

recollection of death and old age; أَلْتَعَدُّ نَفْسُكَ مُنَّانًا ما دَامَ

بَتَ do not count thyself among men, as long as anger

C has the mastery over thee; لَأ يُزَالُ اللَّه مُقَبَسًا إِلَيْكَ

لَأَ تَزَالُ دَارُ الْوُجُودَ they said, we will not

cease being beneficent to you; لَا يُزَالُ دَارُ الْوُجُودَ never cease bearing

death in mind; قَالُوا لَنْ نَبْرَحْ عَلَيْهِ عَاصِفِينَ

صَارِ آلِ الطَّيْنٍ خَرَافًا the clay became

بَتُوْلَ and he thought

that the water became vapour, and the vapour became water;

قَانُكَ ؟

D and thou hast been sold, and hast become a

slave in Mèkku; وَما أَلْبَرَ إِلَّا كَالْبَرَ جَوَادًا man is like

nought but the lamp and its light, which becomes ashes; آَضَ سَوَدَ شَعْرُهُ the blackness of his hair became whiteness;

العَدُوُّ ما يَرِجَّ صَدِيقًا an enemy never becomes a friend;

 больُ وَجَهِه مَوسُودًا his face became

black; وأَلْدِينَ لَيْبِنُونَ لَبِينُ سَجِداً وَقَيِّمَاءٌ 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 purpose; through the grace of God ye are become brethren; a lawyer skilled in disputation; 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 Asma, that I should not cease to love thee.

Rem. a. To the above verbs may be added جَاهِدَ, أَتَىِ and قُعِدَ*; فَالَّذِيَ لَعَلَّهُ وَجِهَ أَبِي يُبِّرِيْكَ and throw it on my father's face, (and) he shall become seeing (recover his sight, explained by بَرِجْعَ) جَاهِدَ (أَتَىِ) the building became strong or firm; أَرْفَقَ شَفْرَتْهُ حَتَّى قَعَدَتْ صَانِعَةَ حُرُبةَ he sharpened his knife till it became like a javelin (i.e. مَثْلَ حَرْبِيْة).—Of these verbs three, viz. and زَالُ, are always نَاقِصَة; the others may be either or (see § 41, at the end).

Rem. b. The verbs إنْفَكَ, يُبْرِحُ, زَالَ, فَتْبَيْ, بَرِحُ, and مُخْتَلِفَ, must always be accompanied by a negative, expressed (as in the above examples with and زَالَ) or implied, as وَأَبْرَحُ مَا أَدَمَ اللَّهُ قُوُمِ يَبَحُّدِ 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 [فَغَلَطْتُ لَهُ وَلَلَّهُ (مُحْيِدًا)] لَا أَبْرَحُ أَبْرَحُ and I said to her, By God, I will not cease sitting still. [Comp. § 162, rem.]

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

* [حَرْج may be added to these verbs; see the Gloss, to 'Ibn 'al-Faqih. D. G.]
Part Third.—Syntax.

[§ 42]

A and has no predicate, or it is the passive of which governs two accusatives, and therefore naturally retains the second object (as not 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 [§ 25].

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 ma, 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:

B 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 cowardive; may our stars be kindly treated; may our ascents be noble and we then do not praise, 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; but
in any other case, the accusative is preferable to the nominative, as A

This government of and is peculiar to the dialect of El-Higaz, and hence they are called

Rem. e. The above construction of and is also extended to (Vol. i. § 182, rem. b), and to (see [Vol. i. § 362, k and] § 158); as he rules over nobody; this cannot profit thee B nor harm thee; a man is not (to be counted) dead when his life comes to an end, but when he is wronged, and forsaken (by his friends); but it was no time of escape; it was not an hour for repentance. The government of seems to be restricted to nouns denoting time, and either its subject or predicate is omitted, usually the Former (C

Rem. f. Instead of the accusative, the may take after them a verb in the imperfect, following the construction of § 9, or § 8, e; e.g. 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 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 Beder; and he began wringing his hands; by God, thou wilt not cease thinking (or speaking) of Joseph (rem. b); thou wilt
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
as, as long as thou livest (or afternoon prayer) till the sun was
nearly setting. I was
neerly not praying the ‘asr (or afternoon prayer) till the sun was
nearly setting: my soul was nearly

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
(a) صَحِبْتُ, صَدْرتُ
(b) ضَرَبْتُ
(c) ضَيْكاً
(d) قَبَتْ إلى
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
verily he was nigh leading us astray from our gods; after the hearts of a
part of them had well nerved: rarely the subjunctive with
if he found before them (the two barriers or hills) a
people who could scarcely understand speech; then they sacrificed her (the cow), but they were nearly not
doing it; when he stretches out his hand, he can hardly see it; rarely the subjunctive with
an, as
I was
nearly not praying the ‘asr (or afternoon prayer) till the sun was
nearly setting: my soul was nearly

expiring over him (for grief). (β) ṣuṣa, little used in the perfect, A generally takes an with the subjunctive, more rarely the imperf. indic.; as: and if men were asked for the (very) dust, when it was said 'Give here,' they would well nigh be disgusted and refuse; فَبِهِ نَذَّرَهُ أَنَّهَا and our land is nearly becoming, after our friend's departure, a desolate wilderness; يُوْشَدُ مِنْ قَرْبِ مِنْ he who flees from his fate, is likely to meet it on some occasion when he is off his guard. This verb is either personal or impersonal, for we may say (as in the third of the above examples), or (as in the first), or (where the real subject of is the following clause). The form is a vulgarism. (γ) (rarely حَرْبُ (حَرْبُ) is only used in the perfect, and is construed with the imperf. indic., rarely with an and the subjunctive; as حَرْبُ الْقُلْبُ مِنْ جَوَاهُ يَدُوُبُ my heart was nearly melting away from grief; وَقَدْ حَرِيَتْ أَعْطِانْهَا أَنْ تَفَطُّعَا when their throats (lit. necks) were nigh being cut to pieces (with drought or thirst). To these may be added such verbs as he was near overtaking him; he was near doing so and so; e.g. فَسُولَى جَهَادَنَا يَرْكَبْ أَنْ يَنْفَعُ, and they found a wall which was about to fall; أَرَادَ أَلْمَرْضُ أَنْ يَمْتَعَ the sick man is about to die; e.g. هُمْ أَلْسَرَجْ أَنْ يَخْلُدَ the lamp was on the point of going out; and the like.—(2) To the second class belong عَسَى, عَسَى, عَسَى (1st p. sing. عَسَى, rarely عَسَى), and the like. (a) عَسَى, اخْلَوْلَة, حَرْي, 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 حَلَّ, with the accusative, as in the half verse لَا تُكْرَمْنَ إِلَّا عَسَى صَائِمًا.
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-Gouèir (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; [§ 42 what may she perhaps do?];

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,

as in the above examples, or impersonal, as

and what lets thee know (whether) perchance the hour is near? perhaps He may aid you against these evil-doers. (β) rare, with the subjunctive; as or

d, rare, with and the subjunctive,

as 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 and to begin, used, we may say, only in the perfect, and followed by the imperfect, indic.; as he began to reproach him;
44. By the adverbial accusative is designated:—

a. The time in or during which an act takes place; as

فوَّازَ الْخَيْلِيَّةِ يُومًا يَتَوَّضُحُ رَجُلُهُ

the caliph saw him one day washing his feet;

لَا يَدْرُى كَيْفَ يَمُوتُ يُومَ الْبَلَاءِ

or he knows not how he shall die on his dying day;

بَعْضُ الْيَوْمِ وَمَشْيَتُ خَلْلِ الْيَوْمِ

or I walked the whole day, or part of the day;

أَرْوَى الْآمَّةَ جِاءَ إِلَىٰ هَٰذَا أَمْرُ الْيَوْمِ

I did not know whether he came here yesterday or today;

سَكَنَ فِي بَعْضِ الْقُرْءَاءِ أَيَامًا

he stopped (a few) days in a village;

إِسْتَعْبَدَ لَاللهِ مِنْهُ لَيْلاً وَتَبَاراً

implore God night and day to protect you from it;

سَيَعْطِيْكَ الْكِتَابَ غَدًا

he will give you the book tomorrow;

وَجَآَوا آيَامِ عَشَاءٍ

and they came to their father in the evening;

لِيَرَى بَيْتٌ عَلَى الْقُرَاشِ أَرْعَعِينَ

reflect two months upon the choice of a teacher;

قَامَ فِي خَلَالٍ

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 Ramadan; I came in the winter-time; he said at the time of his meeting him (or when he met him); he said at the time when old age is drawing near; 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. long. [To the same class belong the adverbial expressions once, one day, one night, and (or) I met him first of all.]

B. Rem. a. A masdar is often put in the accusative of time by an ellipse of some such word as 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 'U-Ma'mun; and at the setting of the stars; they waited for him for the space of time in which one might slaughter two camels. Examples of more violent elisions are:

C. لا أَكْلِيَ الْفَأْرَيْنِ 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 

\[ \text{ضَحْوَةً، حَرَةً، سَحَرَةً، بَكْرَةً، فَقَهْنَةً} \]

as, a sort of definite proper names, when they refer to the morning of a particular day or to a certain fixed time; e.g.: 

 لَقِيْتَهُ سَحْرَةً I met him this morning; جَاءَ يُومُ الْيَمِينِ سَحْرَةً he came on Friday in the morning; جَمَثَ يُومُ الْحَبَيْسِ بُكْرَةً I came on Thursday in the morning; الْفَيْنَةُ بَعْدَ الْفَيْنَةِ = لَقِيْتَهُ سَحْرَةً Bef. 

I met him time after time; [الْفَيْنَةُ would mean I met him on a certain morning].

b. The local extension of an act, and, if general and indefinite, B the place in which it is performed; as 

سَارُوا أَرْبَعَةٌ أميَّالِ they travelled four miles; جَرَى عَلَوْةٌ I walked two parasangs; he ran a boshot; نَظَرَ بَيْنَيْنا وَبَيْنَاراً (وَبَيْنَاءَ) he looked right and left; 

اتَّصَرَ عَلَى الْعَدُوِّ بَرًا وَبَحْرًا he conquered the enemy by land and sea: حَوْلَ الْخَيْلِ وَحْرَاءَ, before; وَسْطَ, behind; حوُلَّ, in the middle; حوَلَّ, around; حوَلَّ, above; حوَلَّ, under; حوَلَّ, beside, by; etc. [Here we 

may add the adverbial expressions دَلَّتُ الْشَمَالِ and دَلَّتُ الْيَمِينِ in the C direction of the right hand and of the left.]

Rem. a. When the place of the act is definitely specified, the preposition 

في must be used; as 

جَلَّسْتُ فِي الدَّارَ I sat down in the house; صَلَّتُ فِي مَسْجِدِ النَّبِيِّ I prayed in the mosque of the prophet; آتِمْتُ فِي مَفْتِلِ الْحَسَيْنِ I stopped at the place where el-Hossein was killed; not لَمَّا, اَلْقَحَتْ مَقْتَلَ, صَلَّتْ مَسْجِدَ جَلَّسْتَ الدَّارَ, and 

لَمَّا, اَلْقَحَتْ مَقْتَلَ, صَلَّتْ مَسْجِدَ, جَلَّسْتَ الدَّارَ*. 

Excepted is the case when a vague noun of place, such as D or مَكَانٌ مَقَامُ, is construed with a verb conveying the idea of stopping or remaining, as 

جَلَّسْتُ مَكَانٌ زَيْدَ I sat down in Zeid's place;

* [Sometimes, however, the definite noun of place is put in the accusative against the rule, as in 

فَلَأَ خَسَّتُ دَوْبَهُمْ I went to Syria, َذَهَبْتُ للْدَارَ I the two stayed during midday in the tents of Umm Ma'bad (see the Gloss. to Tabari in v. بَيْت and comp. § 70, rem. e). D. G.]
A and also the case when a noun of place is construed with the verb from which it is derived, as جَلَّسَ مَجَالِسَ زَيْدٍ or قَعَدَ مَلَعَّدَ زَيْدٍ.
I sat down in Zeid's seat; he stood up in his place, or supplied his place.—The nouns ناحية, جَهَةٍ, جَانِبٍ, خَارِجٍ, خَارِجٍ, دَاخِلٍ, جَنُوبٍ, دَاخِلٍ, inside, require, as خَارِجٍ I slept outside the house; but in later Arabic we often find the accusatives دَاخِلٍ, خَارِجٍ, جَانِبٍ near, دَاخِلٍ, خَارِجٍ.

B for فِي شَرْقِيِّ him he stood up in his place; or فِي غَرْبِيِّ, and the like.—Observe also such phrases as: هُوّ مَبْتَهِ he is as far from me as (the place where) the Pleiades (hang in the sky); هُوّ مَبْتَهِ مَتْحُرَ أَلْدُبُ he is as far from me as the farthest place where one can chide (or cry out to) the dog; هُوّ مَبْتَهِ he is as close to me as the place where my waist-wraper is fastened.

Rem. b. The accusative of time and place is called by the grammarians الْظَرْفُ the vessel (see Vol. i. § 221, rem. a), or الْمَفْعُولِ فِيهِ that in which the act is done.

c. The state or condition, الْحَالُ, of the subject or object of an act, or of both, whilst the act is taking place; as جَاءَ زَيْدٍ رَأَصًا Zeid came riding; وَقَفَ عَلَى بَابٍ الْمَعْارَةَ مُسْلِمًا عَلَيْهِ قَائِلًا لِلّهُ and enter the gate, prostrating yourselves; الْذِّينَ who bear God in mind, standing up and sitting down; يُذْكَرُونَ اللَّهُ قَيَامًا وَقَعُودًا a piece of wood can be straightened with the tikaf (a kind of tool), while it is soft; خَلَقَ نِشَأَتَ يَهُ غَلَامًا and a habit with which I grew up as a young man; كَانَ قَلْبُ الْأَطْيَبِ رَطْبًا (it is) as if the hearts of birds, fresh and dry, beside her nest, were the red fruit of the jujube or
decaying dates; 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; Zeid came, is a complete, intelligible, sentence, without the addition of riding. It answers the question 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. 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 in regard to the state or condition of the subject or object of the D 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 (عَامِلُ الْحَالِ), which may be either a verb, as جَاءَ زَيْدٌ رَأِبًا: or a verbal adjective (Vol. i. §§ 230, 231), as زَيْدٌ مُصَدَّرٌ}
A  Zèid looks handsome standing, Zèid looks more handsome standing than he does sitting; or an expression that has a verbal force (مَعْنَى فَعُلّي), as a preposition with its complement, a demonstrative pronoun, an interrogative, or a word like and, as Zèid is in the house standing (where and is equivalent to في الْدَارِ قَانِئًا فِي الْدَارِ قَانِئًا in it is Zèid standing, beside thee (or in thy house) is 'Amr sitting, this is 'Amr (in the act of) going away (equivalent in sense to anْ ظَرَفُ مُتَّلَقٍ look at him going away, or Aَشْرِ ۶۱۸ لِيَمَثِّلُ مُتَّلَقًا what is thy object (in) standing? (where ما شَانَكَ قَانِئًا = what art thou doing?) ما لَكَ وَاِفِقاً what art thou about, standing (there)? وَهَذَا بَعْلِي سَيْحَا and this is my husband, an old man (= and this, my husband, is an old man); فِيَ لِبَرٍّ عِنْ الْقَافِرِة مُعَرَضٍ what then ails them that they turn aside from the warning?

B  Rem. c. The حَالُ is usually (1) an adjective (صَفْفٌ or صَفْف) expressing a transitory state (حَالَ مُتَّلَقَة) though it may also be permanent (غير مُتَّلَقَة) 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 قَتَّلْهُ صَبْرًا I killed him bound (in cold blood), i.e. أَتَى ۶۱۸ رَكَٰضًا I came to him riding hard, i.e. أَخَذَتْ ذَلِكَ مِنْهُ سِعَّةٍ رَاكِضًا I received that from him by hearing (I learned it from him by hearing him say it), i.e. طَلَعَ بِعَيتَةٍ سَامعًا I came into view suddenly, i.e. لَقِيَهُ فَجَاهَةٍ بَاغَا I met him suddenly or unawares, i.e. لَقِيَهُ عِيّانًا مُفَاجِجاً I met him face to face, i.e. مُتَفَّاَتٌ ۶۱۸ مُتَفَّاَتٌ I spoke to him face to face, i.e. مَعَاَيِّنًا I met him face to face (each of us hindering the

* [Rather, according to Noldeke, to a gerundium.]
other, for اَوْلِيْةٗ لِكَفْهٗ).—It may also be (3) a concrete substantive, A
as the moon rose full; خَرَ زِيدٗ أَسْدٗ زِيدٗ charged (like) a lion; بُعْدُ مَدَا بَدَرْهُمُ I sold it (at the rate of) a mudd for a
dirham.; جَاءَ الْبَرَّ قَفْيَةٗ the wheat is come, (at the rate of) two
kaфً (for a dirham); بُعْدُ آتِهَا نَشَاةٗ وَوَرْهَمًا I have sold the sheep
at a dirham apiece; بَأَيْعَتَهُ يَدًا بِيَدٗ I dealt, or traded, with him,
hand in hand (i.e. for ready money);
I explained his account to him item by item;
B

he is my nextdoor neighbour (lit. house to house, for بَيْتٗ إِلَى بَيْتٗ or
مَكْتُبٗ فَأَدَى إِلَى فِي إِلَى فِي إِلَى I spoke to him face to face (lit. his
mouth to my mouth); هَذَا عَنْبًا أُطْيِبٗ مِنْهُ زِيبًا this (fruit) is better as
a grape than as a raisin; أُيُّدُيِ سَبَا or تَفَقَّرَ الْعُوءُ أَيْدِيِ سَبَا
the people dispersed (like) the bands of Saba (for سِبَا).—Lastly, the
حَالٞ may be (4) a proposition, (see § 183).—There may be more
C
than one حَالٞ referring to the subject or object of an act, or to
both; e.g. جَاءَ زِيدٗ رَأْبٗ صَاحِبًا زِيدٗ came riding (along) laughing;
لَقِيَ أَبِيهِ هَذَا زِيدٗ وَافَقَتُ مُتَّحِدَةٗ this is Zейd standing talking;
أَخْوٌيِ خَلَّافًا مُتَّجْهَةٗ فَأَصَابُوا مَعَنَا my son, in alarm, met his two
brothers, coming to help him, and they won spoil; لَقِيَ هَنَا مُصْعِدًا I, (whilst) going up, met Hind (a woman) coming down.
The only case in which a difficulty can arise is when both the حَال٘ D
are of the same gender and number, as لَقِيَ زِيدٗ مُصْعِدًا مُتَحَدَّرَةٗ or
رَأَىَ زِيدٗ مَأْشِيًا رَأْبًا. Some of the grammarians say that, in
this case, the first حَالٞ refers to the subject and the second to the object, I, (as I was) going up, met Zейd coming down; but others
maintain that the first حَالٞ refers to the object and the second to the subject, I, (as I was) riding, met Zейd walking.

Rem. d. The حَالٞ may be مُؤْجَدٗ, strengthening, or مِلْبَرٗ,
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 وَأَرْسَلْنَا لِلَّنَاسِ رَسُولًا and we have sent thee to mankind as an Apostle; وَسَخَرَ لِلْيَلِّ وَالْيَوْمَ وَالْشَّيْنَسَ 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 زَيْدُ أَبُوك عَطُوفًا Zêïd is thy father, as being affectionate; زَيْدُ مَغْرُوفًا he is Zêïd, as well known; ذَا نََّى فَلَانُ بَطَالًا شِجَاعًا I am so and so, valiant (and) brave; ذَا الْحَقَّ مُصَدَّقًا لِيَ مَعْبُرَ and it is the truth, as manifest; ذَا الْحَقَّ بِنَّا it is the truth, as confirmatory of what is with them (of the Scriptures which they have already received); ذَا عَلِيُّ اللَّهُ أَكْفَرَ I am the servant of God, eating as the servants (of God) eat; ذَا أَبُو ذَا نََّى I am the son of Dâra, my lineage being well known through her. The حَالَّ is explained in these cases by an ellipsis of أَنْبِيَّهُ, أَحَقَّهُ, أَعْرَفُهُ, I know him (or it), know it to be true, know him (or it) for certain, and the like; e.g. ذَا فَلَانُ أَحْقَبُ بَطَالًا شِجَاعًا, زَيْدُ أَبُوك أَحْقَبُ عَطُوفًا, etc.

Rem. e. The حَالَّ is ordinarily نَكَّرَةٌ or indefinite; but it is allowable to define it by the article in cases where it may be explained as involving a condition زَيْدُ رَكَّٰبُ, (مَعْتَيْنِ الشَّرْطِ) زَيْدُ مَرْتُ, (مَنْفَرِدًا) Zêïd, when he is riding (إِذَا رَكَّبَ), looks more handsome than he does when walking (إِذَا مَسَى), instead of the more usual زَيْدُ رَكَّٰبًا أَحْسَنُ مَنْهُ مَاشِيًا. 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 حَالَّ; e.g. فَعَلَتْ, (مَنْفَرِدًا) I passed by him by himself or alone (= مَرْتُ, بِهْ وَحَدٌ.

thou hast done this to the best of thy ability (= مَجْتَبِيَّدًا); A
I spoke to him face to face (= مَسَأَيْقَةٍ); 3; see rem. c, 3;
the tribe of) Sulêim came to me, its gravel with its pebbles (i.e. small
and great, one and all, = مَعَتَرِدَةٍ) and so he let them
(the camels) go in a body, or a crowd, to water (= مَعَتَرِدَةٍ);
they came all together (lit. in a great mass, covering the ground, = مَجِيِّعًا).

Rem. f. The subject or object of the action to which the B
refers, or the ḥa'all, is usually definite, مَعْرَفَةٌ. The
principal cases in which it is indefinite, مَجْتَبِيَّدًا, are the following.
(1) When the ḥa'all precedes it, as فيَّا قَانِيًا رَجُلُ Ṣaḥābُ ḥa'all, is a man standing;
Azza's is an ancient ruin, left desolate; وَتَلَّسَطَنَّ مَنِيبًا لِّي نَعْلُمُهُ شَحُوبَ and in my
body there is, manifestly, if thou didst (but) know it, a sad change;
وَتَحْتُ الْعَوَايَ وَالْقَنَّ مُسْتَطَغْلَةَ ظَبَا and under the spearheads and C
shafts, seeking shelter, are gazelles (women). (2) When the ḥa'all
is followed by an adjective or a complement in the genitive, as
فِيَّا بِيْمَ بِيْمَ طَلَّلُ قَدِيرَ in it (that night) is
settled each wise thing, as a thing proceeding from us; نُجِيَتْ يَا رَبَّ نُوحًا وَأَنْبَجَتْ لَهِ فِيُّلَكَ مَأْخِرَ فِي الْيَتِّيِّ مُشَحُونَا thou didst deliver
Noah, O my Lord, and didst answer his prayer, in a ship cleaving
the sea heavily laden; عَنْدِيَ غَلَامُ رَجُلٍ قَانِيًا in my house is a D
man's slave standing;
فيَّا أَربَعَةٌ أَيَّامَ سَوَاءٌ لِّسَأَلُّهُمْ in four days
complete—(this) for inquirers. (3) After a negative or an inter-
rogation, as مَا حُمِّدَ مِنَ مَوْتٍ جَمِيْعًا وَأَقِيَا there is no interdicted spot
appointed to preserve (one) from death; لا يُحَرِّكَنَّ أَحَدٌ إِلَى الْإِحْجَامِ روَمُ الْوَغْيِ مُسْحَقًا لِجَمَالِ the day

Part Third.—Syntax.

A of battle, fearing death; O friend, is a life decreed as lasting?—Sibawîh, however, admitted the correctness of such a phrase as فِيّمَا رَجُلٌ قَانِيَةٌ and in a tradition we find أنَّهُ رَجُلٌ صَلَّى رَسُولُ اللَّهِ صَلَّيْهِ رَحْمَةَ غَلَبَةُ the Apostle of God prayed sitting, and there prayed behind him (some) men standing.

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

B مُسَرِّعًا ذَا رَاحَلٍ in haste is this (man) departing; but we cannot say زَيدًا رَاحِثًا أَحْسَنُ مِنْ عَيْرُو and Zayd a rider is better, instead of أَحْسَنَ زَيدًا and مَأْتَ أَحْسَنَ زَيدًا, because neither أَفْعَلُ التَّفْضِيلِ أَحْسَنَ أَحْسَنَ as 성* التَّعَجِّبُ nor أَنْفُعُ مِنْ أَحْسَنَ as is مُتَصَرِّفٍ.

C 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 حَالًا must precede أَفْعَلُ, and the other follow it, as زَيدُ قَانِيَةً أَحْسَنُ مَنَّهُ قَاعدًا Zayd standing looks more handsome than he does sitting, or زَيدُ مَفَّرِدًا أَنْفُعُ مِنْ زَيدِ مَعَانًا Zeid alone is more useful than 'Amr assisted (by others).

If the regent be a مَعَانَي (see rem. b), the حَالَّ must follow it, with rare exceptions in the case of a preposition and its complement. We cannot use عَطُوَّا هذَا أَبُوَّ لُبُوجَةُ مُجَرَّدَةُ تَلِكَ هَنَّ for عَطُوَّا هذَا أَبُوَّ لُبُوجَةُ مُجَرَّدَةُ تَلِكَ هَنَّ رَاجَيًا كَانَ زِيدًا أَسْدًا إِمِّيْرًا لِيَتْ زِيدًا أَخْوَانًا زَيْدًا رَاحِثَانَا أَسْدًا إِمِّيْرًا أَخْوَانًا هذَا أَبُوَّ لُبُوجَةُ عَطُوَّانَا; nor is it usual to say زَيْدُ قَانِيَةٌ مِنَ الدَّارْ زَيْدًا قَانِيَةٌ مِنَ الدَّارْ or زَيْدُ قَانِيَةٌ مِنَ الدَّارْ زَيْدًا قَانِيَةٌ مِنَ الدَّارْ, though some read in the Kor'ân and the heavens, folded together,
(shall be) in his right hand, instead of مُطْوِيَّاتُ, 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 ضَرَبَ مُجَرَّدَةٌ هَذَهَا جَاءَ صَاحِبًا زَيْدٌ; unless
the حَالُ be restricted by وَمَا نَزَّلَ الْمُرْسَأَتُ إِلَّا مُتَّبِعَينَ, as
and we do not send the Apostles but as announcers and
warners. If the صَاحِبُ الْحَالِ must follow it, as مَرْتَ جَالِسَةٌ مِّنْدَرَينَ, not
مَرْتَ بِبَيْنِ جَالِسَةٍ حَالٍ. B

Only a poet could venture on an emergency to say نَّنُنُضُّ صَوَاهُمُ بِرَّدُّ الْمَيَّةٍ if ever the coolness of
water was dear to me when parched and thirsty, verily she is dear (to
me), for قَانُنَ تُذَّوَّارُ أَحَضَرَ وَنَسَّوْنَهَا فَيْنَ; or
نَذَّبُوا قَرَاءًا بِيَّنتِی حِبَّالُ and though (your) herds of camels and
(your) women be seized, yet ye must not let the murder of Hībāl pass
unavenged, for بِيَّنتِی حِبَّال قَرَاءًا. The حَالُ may be dependent upon
a preceding مَضَافُ (see § 75), when the مَضَافُ, or governing
word, is naturally capable of being its regent (masdar, nomen
agentis, etc., see rem. b), as أَعْجَبْنِی قَيْماً; هذَا ضَرَبَ هَذِهْ مُجَرَّدَةٌ
إِلَی اللَّهِ مَرْجَعُ جَمِيعَا; زَيْدَ مُسَرَّعًا
tَقُولُ أَبْنِی إِنِّ اَنْتَلَفْكَ وَاحِدًا إِلَی الْرَّوْعَ بُوَأَما تَأْرِخَی
لَ أَبَا لَیَا my daughter says, Verily thy departing alone to war will
do not let me without a father; or when the مَضَافُ is a part, D
really or tropically, of the وَنَزَعْتُما فِی صُدُورْهُمْ مِنْ مَضَافٍ إِلَیهِ
غَلْلِ الْحَوَانَا and We will remove what is in their breasts of rancour
as brethren (لا اَحْوَاانُ إِلَیکَ انَّ اَبْتَعَ مَلَةَ إِبْرَاهِيمَ حَبِيَّاً
then We revealed unto thee, Follow the law of Abraham as a hanīf, i.e. inclining to the
right state or sound in faith) حَبِيَّاً dependent on مَلَةَ إِبْرَاهِيمَ حَبِيَّاً.
Part Third.—Syntax.

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

Rem. §. The **عَامِلُ الحَالٍ** may be suppressed, either necessarily or optionally. It is omitted necessarily, for example, in the case of a **حَالٌ مُؤُوْدُّةٌ لِيمْضِيُونَ جَمِيلَةً** (see rem. d), as in forms of salutation or congratulation, as, to one departing, **رَاعِيُّا إِذْهَبْ نُغْلِبَة** taking the right way and directed by God, scil. **إِذْهَبْ حَوْلٌ**; to one returning from the pilgrimage, **مُأَجُورًا مُبَرُورًا** rewarded and accepted, scil. **قُدِّمْتُكُنَّ مَنْ عَتَبَة** thou art arrived, or **رَجَعْتُكُنَّ مَنْ عَتَبَة** thou art returned; to one eating, **هُنِيَّةٌ مُرَيِّنًا** easy of digestion and wholesome, scil. **حُكُلُّهُ**, etc., *eat it, = may it agree with thee or you*; and in such phrases as **إِشْتَرِيْتُ بِدِينَارٍ ۚ قَبَّانُداً** I bought it for a dirham and upwards, scil. **صَادِقًا** or **قِدْمَتُ ۚ النِّسْمُ زَانِداً**, and the price went on increasing or went higher; **قِدْمَتُ ۚ البَيْدِينَار فَسَافَّلًا** I gave in alms a dinar and less, scil. **قِدْمَتُ ۚ البَيْدِينَار فَسَافَّلًا** and the amount of what was given in alms went lower. But the omission is optional in such phrases as **رَأَبَا رَأَبًا** riding, in answer to **كَيْفَ جَنَّتْ رَأَبًا** how didst thou come? for **أَتَبَحَّبَ السَّمَأَرَا مَرَّةً وَقَدْيَسَيْا أَخَرَى حُجَّتْ رَأَبًا** a Temimite at one time, and a Kaisite at another? scil. **أَتَبَحَّبَ السَّمَأَرَا مَرَّةً وَقَدْيَسَيْا أَخَرَى حُجَّتْ رَأَبًا** dost thou change, or turn, thyself into—? or **أَتَبَحَّبَ السَّمَأَرَا مَرَّةً وَقَدْيَسَيْا أَخَرَى حُجَّتْ رَأَبًا** dost thou affect the nature of—? **أَيْحَبَّ إِلَّا إِنْسَانٌ أَنْ يُنْتَجِعَ عَزَّامَةُ بَلْيَ قَادَرِينَ عَلَى أَنْ نُسَوَّى بَنَانُهُ does man think that We shall not re-unite his bones? Yea, (we will re-unite them, **نَجَّمَعَةٌ مَّوَاطِيًا**) being able to put together evenly the bones of his fingers.—It may even happen

* [If **هُنِيَّةٌ مُرَيِّنًا** be considered as epithets of the masdar understood, this phrase belongs to the class mentioned § 35, b, a. Comp. Lane sub مُرَوُّ.]

that the actual حَالَّة itself is suppressed, and only a word or phrase, أَحَلَّة which is dependent upon it, expressed; as:

وَالْبَالَاتُكَ يُدْخِلُونَ عَلَى هِمْ من طَيْلِ بَابِ سَلَامٍ عَلَيْكُم

and the angels shall go in unto them through every gate, (saying, قَانِلِينَ) 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: هَرَّبَتْ حُوفًا I fled for fear; Qُعِدَتْ عَنَّ النَّحْرِ جَبَّا thou didst refrain from going forth to war out of cowardice; ضَرَبَتْ أَبْيَِّي تَأْوِيْبًا لَّهُ I beat my son for the sake of correcting him; إِذَا رَآيتُهُ أُقُومُ لَّهُ تَعْتِزُيماً إِلَّا نَشَارِي when I see him, I stand up before him to show respect to my teacher; يَبْنُُّوا أَشْرَوا مَيْ I sold my souls, that they should not believe in what God has sent down (revealed), out of envy; وَدُ كَبَّرَ مِنْ أَحْلَ الْكِتَابِ لَوْ يَرْوَدُونَكُم مِّنْ بَعْدِ إِمْاَتِكُمْ طَفَارًا حَسَدًا مِّنْ عَنْدِ أَنْفُسِهُمْ many of those who have Scriptures would like if they could make you unbelievers again, after ye have believed, out of selfish envy: فَعَلَّتْ حَذَا مَحَاةَ النَّشَرِ I did so and so for fear of harm, or for fear that thou shouldst reproach me; وَمِنْ آَنَاسٍ مِّنْ يُشْرَى فَنِسْهُ أَيْتَعَّا مَرْضَى اللَّهِ and of men there are who sell themselves (give up their lives) to win the favour of God (for أَغْفِرُ عَوْرَاءَ الْكُرْسِيَّةَ أُوْحَاَرَةَ وأُعْرَضَ عَنْ; مَرْضَى أَنْفُسِهِنَّ شَيْمَ الْلُّبْسِ تَكُومُا I forgive the harsh language of the noble, that I may treasure him up (as a friend in time of need), and I disregard the abuse of the vile out of generosity; يَجَعَلُونَ أَصَابِيَّتِهِمْ بِأَذَانِهِمْ مِنْ آَنَاسِيَّةً حَذِرُ الْمُهْوَتَ 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 لَّا أَفْعَدْ أَحْجَبَ عَنَّ الْبِيْجَاءَ I refrain not from battle out of cowardice.

w. II.
A Rem. This accusative, which must always be a مَصَدَّرٌ قَلِيبٌ, a mental or intellectual nomen verbi, is called by the grammarians مَعْمُوْلٌ لِإِجْلَٰلِهِ (مِنْ أَجْجِهِ) or مَعْمُوْلٌ نِّهْ, that on account of which something is done. It is the answer to the question لِيَهُ why?

c. Various other determinations and limitations of the predicate; as طَابَ الْوُرُدُ لَوَنًا Zéïd is cheerful in spirit; طَابَ زِيدًا نَفْسًا the rose is charming in colour; زَبَّ عَرَقًا Zéïd streamed with perspiration.

B I planted the land with trees; وَأَشْيَلَ الرَّاسُ شَيْبًا and my head glistens with hoariness; أُحَلَّامًا تَنَّ أَلْبِينَ زِرَانَة our grave minds surpass the mountains in weight (or firmness); أَبْرَحَتْ حَرَّمًا thou art a marvel of generosity; غَرَّسْتَ الْأَرْضَ شَجَراً I raised the chief in dignity; وَنُجِرْنَا الْأَرْضَ غُبُوْنًا and we made the earth break forth with springs; لَهُ الْعَظِيمُ قَدْرًا God is great in might; اَنتَ أَعْلَى مِنِّيَةً وَأَعْلَى he is a Hätim in generosity; هُوَ حَاتِيمٌ جَوَّدٌ is your hātim good.

C thou art higher in station and richer in wealth; فِيٍّ كَالْجِمَارَةَ and they (your hearts) were like stones, or even harder (lit. stronger as to hardness); أَخْرَجْتُ أَبَا بَنَيَّ أَبَا، or, أَخْرَجْتُ أَبَا بَنَيَّ أَبَا, how noble is Abū Bēky as a father! فَيَغَلُّ صَاحِبًا زَدْنُ very bad is Bišr as a slave!

D (He suffices thee) as a helper; لِلِّهِ دُرُّهُ قَارِسًا what a man he is as a horseman! (lit. to God belongs his outflow or emanation, from none other could he emanate); وَنُحَرَّمَ رَجُلًا what a man he is! (lit. being here a رَجُل particle of surprise);[F] خُلِبَ رَاجِلًا مَنْهُ قَارِسًا he is better as a pedestrian than as a horseman, § 48, e, rem. a].
tion, and also اوية or المُفْسِرُ or التَفْسِيرُ, the explanation. A

It is an indefinite substantive, devised, placed immediately after the proposition of which it limits or defines the predicate. In the grammatical structure of the sentence it is like the (see c, rem. a). The grammarians regard it as governed by the verb in the preceding clause, of which it was the مَفْعُولٌ فَاعِلٌ or مَفْعُولٌ فَاعِلٌ, before its transference to the place of مَفْعُولٌ فَاعِلٌ to the actual مَفْعُولٌ or مَفْعُولٌ; or, if the preceding clause be nominal, as having been B transferred from the place of the مَبْتَدَعٌ. Thus طَابَ زَيدٌ نَفَسًا is equivalent, they say, to رَفَعَتُ السَّبِيعِ قُدْرَةٍ; طَابَتْ نَفَسُ زَيدٌ to قُدْرَةٍ اللَّهِ عَظِيمَةٍ قُدْرَةً; and رَفَعَتُ قُدْرَةٍ السَّبِيعِ to قُدْرَةٍ اللَّهِ عَظِيمَةٍ قُدْرَةً; and مَبْتَدَعٌ زَيدٌ أَصْحَبَ مِنْ مَا لَكِ زَيدٌ أَصْحَبَ مِنْ مَا لَكِ. The مَبْتَدَعُ may be explained by means of the مَفْعُولٌ, as جُنْبًا, instead of جُنْبًا; but not when it is جَنْبًا. See § 48, b.]—The مَبْتَدَعُ may occasionally be placed, by poetic license, before the predicate which it limits, as مَبْتَدَعٌ سَلَمَى بِالْفُرَائِقِ حَيَبِي ضَأْرِي بِذَا بَدْلٌ and مَبْتَدَعٌ سَلَمَى بِالْفُرَائِقِ تَطَبِّيقَ. The transposition of the مَبْتَدَعٌ can take place only when the previous clause contains a verb which is مُنْصَرَضٌ (see c, rem. g), as and مَبْتَدَعٌ تَطَبِّيقَ and مَبْتَدَعٌ إِشْتَعَالَ.
A above examples*. Should it even happen that the 

**فعل متصرف**، no transposition can take place; we cannot say 

**فعل غير متصرف**، instead of 

**حَفَى بَرَيْدٍ عَالِيَاً عَالِيَاً حَفَى بَرَيْدٍ**، instead of 

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

**فعل تجْبِب**، and a 

**حَفَى بَرَيْدٍ عَالِيَاً** is here equivalent to 

**غَير متصرف**.

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 **أَحْدُ عَشْرٍ رَجْلَاٰ** or specification of number; as 

أَحْدُ عَشْرٍ وَعَشْرُونَ عَامًا 

eleven men, 

أَحْدُ عَشْرٍ وَعَشْرُونَ عَامًا 

twenty years, 

أَحْدُ عَشْرٍ وَعَشْرُونَ عَامًا 

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

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

**تَجْبِيرُ (الْوَزْنَ) (الْيَقِيَّةٌ، الْيَسَاحَةٌ، الْكَبْلَ)**, in which the 

follows a single indefinite noun, and specifies the article of which 

that noun expresses the quantity; as 

٣٠ مَثْل زِيَنَةٍ 

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

٣٠ مَثْل زِيَنَةٍ 

a kafiz of wheat, 

٣٠ مَثْل زِيَنَةٍ 

two cubits of cloth, 

٣٠ مَثْل زِيَنَةٍ 

I bought two sa's of dates, 

٣٠ مَثْل زِيَنَةٍ 

I own a gerib of date-trees; 

٣٠ مَثْل زِيَنَةٍ 

a bucket of water, 

٣٠ مَثْل زِيَنَةٍ 

a skin of ghee, 

٣٠ مَثْل زِيَنَةٍ 

a jar of vinegar, 

٣٠ مَثْل زِيَنَةٍ 

a pot of honey; 

٣٠ مَثْل زِيَنَةٍ 

a ring of iron, 

٣٠ مَثْل زِيَنَةٍ 

a door of teak-wood, 

٣٠ مَثْل زِيَنَةٍ 

a coat of silk; 

I have not got

* [The transposition of 

**فَلَمْ أُدِرْ دَمَعًا أَيْنَاء حَيْانَ** and I did not know, which of us two shed the most tears (Dozy, Supplém. i. 651, a. l. 6) is allowed because 

**أَسْجَبَٰ** is the comparative of 

pouring forth. But perhaps 

**دَمَعًا مَفْعَولُ لَهُ** is here 

for tears (Fleischer, Kl. Schr. ii. 556). D. G.]
The weight of a grain of mustard-seed in gold, 

\[ \text{\text{ما في ال‌سم‌ة, قذر راحة}} \]

(or) there is not in the sky a cloud the size of a hand; 

\[ \text{فَلَن يُقِيلُ مِنْ أَحَد مُلَٰٰٰم, الإَرَضِ ذَهَبَةً} \]

there shall not be received from any one (of them) the full of the earth in gold; 

\[ \text{على ال‌بُهْرَة} \]

on each date its like in fresh butter (a piece of fresh butter of the same size).—This 

\[ \text{تَمْيِيزُ الْوزُنُ وَالْكِتَالٌ} \]

is equivalent to the 

\[ \text{إِضافة} \]

§ 75) or to the preposition with the genitive; e.g. B 

\[ \text{قَفِيرُ صَنْبَ رَبِّ} \]

In some cases, however, there may be a difference; e.g. B 

\[ \text{ذَنْوُبَ مَآءٍ} \]

may mean a bucket (full) of water, a bucketful of water, whereas B 

\[ \text{ذَنْوُبَ مَآءٍ} \]

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 جُمُعٌ صَدَأٌ, how much? how many? and the indefinite جَزْءٌ, so and so much or many [included C under the name جُمُعٌ (contracted for the like of what, = قَدْرُ ما, or C, see Vol. i. § 351, rem.) is either 

\[ \text{أَيَ عَدْدُ} \]

interrogative, = كُتِرُتُةٌ what number? or 

\[ \text{الْبَيْتَةٌ} \]

assertory or predicative (or exclamatory), = كُتِرُتُةٌ much, many. (a) As 

interrogative, جُمُعٌ is followed by an indefinite substantive in the 

\[ \text{خَضَرُ رَجْلاً عَنْدَكَ} \]

how many men are there in thy 

house? جُمُعٌ عَلَامَا لِلَّدِ ذَاهِبٌ how many slaves of thine are going 

away? جُمُعٌ عَبْدًا تُسْطِيِّرِه جُمُعٌ how many slaves wilt thou buy? D 

\[ \text{حَلَلُ مَنْهُ لِلَّدِ} \]

how many like it hast thou? جُمُعٌ عِيرُة لِلَّدِ how many 

besides it hast thou? جُمُعٌ خَبَرَة مِنْ لِلَّدِ how many better than it hast 

thou? A phrase like جُمُعٌ مِمَّنْهُ لِلَّدِ غُلِیِّمَا how many slaves hast thou? is 

no exception to the rule, because the جُمُعٌ مِمَّنْهُ has been omitted, 

viz. جُمُعٌ and لِلَّدِ غُلِیِّمَا is in the accus. as a جَلُل (see c, rem. b and 

rem. c, 3). If governed in the genitive by a preceding substantive 
or a preposition, the جُمُعٌ may be put in the genit, as well as the
A

accus. e.g. the pension of how many men hast thou granted? 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?

B

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 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; the camel makes for Sinān, but on this side of him there is many a tract of land, the valley of which is deeply hollowed; though the genitive is also admissible in poetry, as

C

there is on this side of Maiya many a frightful desert; in she is among the Bēnā Sa‘d ibn Bēkr many a chief large in gifts, glorious and useful (to his tribe).—Unless it be governed by a preceding substantive or a preposition, 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 or or —The may, of course, be often omitted after as how much
is thy property? scil.  
how many slaves hast thou? scil.
how far hast thou travelled? scil.
or how long will 'Abdu 'Ilah delay? scil.
or how often has Zèid come to thee? scil.
how many years old was Hassan, when the Apostle of God arrived at 'El-Medina?].—(2) or  
(. compounded of  
and the genitive of  who? which? [Vol. i. §§ 351, 353, rem. c]
is scarcely ever employed interrogatively, as  
U'bē 'ibn Ka'b said to 'Ibn Mas'ūd, As how many (verses) dost thou read the Chapter of the Confederates (Kor. xxxiii.)? And he said, Seventy-three. Its ordinary use is assertory or predicative (or exclamatory), followed by the accus. singular, as  
many a man  
(or how many a man) have I seen; but more usually by  with the genitive, as  
and how many a prophet (is there), with whom many myriads have fought!  
and how many a sign is there in heaven and earth, by which they pass, turning away from it!  
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 the phrase  
for how much wilt thou sell this piece of cloth? (another example of the interrogative use).—(3)  
(sometimes written  ), so and so much or many [Vol. i. § 340, rem. d], requires after it an indefinite accus. in the singular, as  
I possess so and so many slaves;  
I have so and so many dirhams by me. It is more usually doubled,  
as  
he made (lit. said) so
and so many verses of poetry; \( \text{§ 45} \) 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 \( \text{§ 45} \) means, according to them, \\

\[ \text{§ 45.} \] 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-\( \text{lînk} \) (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 palm-trees and the grain, with their various edible fruits.
48. 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 مَن (ex) out of, from, and عَن (ab) away from.

REM. In Hebrew and Aramaic ٓ supplies the place both of مَن and عَن.

48. مَن (with pronominal suffixes مَنَة, مَنَى, مِنْتَى) designates:—

(a) The local point of departure, departure from a place; as خَرَج مِن مَكَّة he went forth from Mekka; سَقَط مِنْ يَدِهَا it fell from her hand; سُبِحَانَ الَّذِي أَسَرَى يُبِعْدُ لِيْلًا مِنْ النَّاسِجِ الْخُرَاءِم (I declare) the glory of Him who transported His servant by night from the sacred Temple (at Mekka). Hence it is connected with verbs which convey the idea of separation, departure, holding oneself or another aloof from any person or thing, liberating, preserving, fleeing, frightening away, forbidding, and the like; as هُوَ الْحَصُنُ يُنْجِى مِنْ جَمِيعِ السَّدَائِد this is the fortress which preserves (us) from
A all calamities; I take refuge with God (pray God to preserve me) from covetousness; the world holds (us) back from good; 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 he came in by, or through, the door; and if we pleased, we could place (or create) in your stead angels to succeed (you) on the earth; and she had not tasted the pistachio-nut instead of (common) vegetables; oh would that we had a draught instead of the water of Zêmzêm!]

(b) The temporal point of departure, the point at which an act or state has commenced; as he served God from his youth; the time of learning extends from the cradle to the grave; and if we pleased, we could place (or create) in your stead angels to succeed (you) on the earth; and she had not tasted the pistachio-nut instead of (common) vegetables; oh would that we had a draught instead of the water of Zêmzêm!]

D they have been chosen from the times of the battle (lit. day) of Halîma.

* [In the words Zamâhârî, Fâïk, i. 159, explains by 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. 3. جد). D. G.]

Rem. a. The Arab grammarians say that مِنُ, when used in the A above significations, is employed to denote the commencement of the limit in place and time, or simply to denote the commencement.

Rem. b. The tribe of Hudail used مَئِى in these senses as well as اُحِجَبْا مَئِى صِحْبِه مِنُ; e.g. he brought it out of his sleeve; they (the clouds) drank of the sea-water, then they rose from the dark-green flood with the sound of the storm.

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

(c) The causal point of departure, the origin and source of a thing; as مِنُ ذِلْكُ مِنْ نَيَّ جَانِى this is in consequence of information that reached me; and he stood admiring it (or wondering at it, his wonder proceeding from, or being caused by, it); C مِنْ خَيْبَاتِهِ أَعْرَفْوا they were drowned because of their sins (the particle مِنْ is merely expletive and does not interfere with the government of مَئِى حِيَةَ and مَئِى مَبَابِتِهِ; مِنْهُ فَرَأْ 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 مِنْ زُوَّجَ وَهَبَ, بَاعَ بَعِى مِنْ مَبَابِتِهِ; مِنْهُ فَرَأْ. he sold to him a horse; e.g. مِنْ يِبِعَ مِنْ رَسُولِ اللَّهِ صَلَّعَهُم. I sold to the Apostle of God a pair of trousers; مِنْ ِإِسْحَعْيَل اَبْنُهُ مِنْ اَبْنِ اَخْيِهِ اَلْعِيْصِ بَنِ إِسْحَقَ Ishmael gave his daughter in marriage to his nephew, Esau the son of Isaac.

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

Rem. b. In speaking of persons مِنُ أَجْلِ, on account of, is always used instead of مِنُ, and often too in other cases; as
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 قَرِيبٌ, قَرِيبَةٌ, or دَنَا to be near, near, etc. (compare Lat. prope ab eo, Fr. près de lui, rapproché de lui);

the army was near them; he was not far from me (would mean he came up close to me); يَنْتَغِي لِطَالِبٍ it behaves the student not to sit near, or close to, the teacher. [Hence its figurative use in the phrases quoted § 44, b, rem. a near the end: هو مَثَّلُ مَنَاطِ الْمَثْلِ what relation is this lad to you? he is close to you and you are close to him (in birth and rank); قَفَّتِي نَسْتَ مَنْتَكَ وَنَسْتَ مَنْيَهُ I am not in union with you nor you with me; مَا أَنَا مِنْ دَوْلَ وَلَا أَنَا مِنْ دُوْلَهُ 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 لِيْسَ مِنْ الْعَلَّاِمِ فِي شَيْءٍ he is in no part of science, i.e. he has nothing to do with science.]

(e) The difference between two persons or things which are contrasted or compared with one another; as هل تَعْرِفُ النَّجِيدَ مِنْ الرَّعُوْيَ dost thou know the good from the bad? وَاللَّهُ يَعْلَمُ الْبَيْسَ مِنْ الْمُصَلِّحِ but God knows him that dealeth fouly from him that dealeth fairly; أَيْنَ أَنْتَ مِنْ نُوحِ وَطَوْلِ عَمِيهُ what a difference there is between thee and Noah in length of life! lit. where art thou from Noah and his length of life? Hence the use of مَنْ after comparative adjectives; as
§ 48] The Verb.—3. Govt of Verb.—(b) Prepositions: ٠ـ٠

he is more excellent than I; A

we are more deserving of (or have a better right to) the kingdom than he.

Rem. a. If an object be compared with itself in a different respect, the appropriate pronominal suffix must be attached to the preposition as: اَلْنَّاسِ أَشْهَبُ بِذِرَايْنِيِّ مُنْبَهٍ بِفَتَرَيْنِهِ مِنْهُ people are more like the time in which they are born than they are like their fathers;

هُمْ لِلْكُفُّرِ يَوْمَذَ أَقْرَبَ مِنْهُ لِلْإِبِيَانِ they were nearer unbelief on that day than belief; B

فَقَالَ يَا أَبِي أَنَا وَأَلْلَهُ إِلَى طَفْعَةٍ نَافِذَةٍ... أَشْوَقُ مِنَّى... but he said: O my father! I have more longing for a piercing thrust than I have to see my son;

أَنَا بِنَكْرِمٍ عَلَى الْعُرْقٍ أَخُوُفُ مِنْ مَنْ أَلْغَرَ عَلَيْكُمْ I have more fears of injury to the Arabs by you than I have of injury to you by the Arabs; 

وَلَنَا أَهْلُ الْبَيْتِ بِجَراحِ وَسُوَى الْلَّهُ مَيْتُي بِجَراحِي and verity I was more concerned about the wounds of the Apostle of God than I was about my own C

وَلَا أَمِلُ إِلَى كُونُهُ مِنْ هَذَا الْأَصِلُّ مَيْتُ إِلَى صُوْنُهُ مِنْ دُوَاتِ الْثَّنَى 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 رَجِحَهُ الْلَّهُ بَالْعَلَيْمِ أَخْرُ مِثْلَهُ وَهُوَ بَلَغَهُ he possessed, may God have mercy on him! more knowledge of science than of war (with mã explet.).—Sometimes, in a less careful style of speaking or writing, the preposition is annexed to the latter of the two objects, instead of to the person or thing which is D compared with him or itself in respect of these two objects; as

صَارَ يَقِاتَلُهُ بِالْعَصَّةَ أُقُوَى مِنْ آسِلَجَ he began to fight them with the stick more sturdily than with the weapons (for أُقُوَى مِنْهُ بِآسِلَجَ); E

عَلَى أَنَّ الْقُلُوبِ مُتَنَكُّرُ أَقْبَحُ مِنْ غُرُصُمُ becausewrong proceeding from you is worse than from others (for أَقْبَحُ مِنْهُ مِنْ غُرُصُمَ).—

اللَّهُ أَكْبَرُ God
Part Third.—Syntax.

§ 48

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*. 

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 'Asmā is more beautiful than that woman. In prose this inversion takes place only with an interrogative pronoun or a word in the construct state before an interrogative pronoun; as 

than whom art thou better? 

Rem. d. In the other Semitic languages, which do not possess a peculiar comparative form of the adjective, the comparison is likewise expressed by means of the same preposition; Heb. 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, 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; a man is compounded of soul and body; and he saw that the natures of animals and plants are composed of numerous elements; a kafiz of wheat; a 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. 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 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, not one; as none came to me; there hath come to us no bearer
A of good news and no Warner; \( \La^\text{I} \neq \La^\text{I} \) let no one come to me; \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) ye have no god but Him; \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) they have no helpers; there is no man in the house; is there any addition or increase? \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) dost thou perceive any one of them? \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) have we any portion of that thing? With compare the Hebrew, Levit. iv. 2, Deuter. xv. 7.

[Rem. c. Very often \( \La^\text{I} \) 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 \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) a certain king; \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) a certain manner. But when an indefinite noun denoting a state or condition is followed by with the same noun defined in the singular, it signifies a high degree of that state or condition, as \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) a wonder of wonders; \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) a very great disease; \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) a very important affair; \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) a great ornament. D. G.]

[Rem. d. The adverbial expressions \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) to-morrow, \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) 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 \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) he went out on the same day; \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) he returned immediately (comp. Lane s. v. and Fleischer, Kl. Schr. i. p. 457 seq.); \( \La^\text{I} \La^\text{I} \La^\text{I} \La^\text{I} \) inside the mosque. This is called min with the signification of \( \La^\text{I} \), 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: 137

Rem. e. When مَنَِّّ to indicate division into parts; when it indicates the parts of which a whole is composed, مَن* 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

كَرَدْل يُقْتَرَضُ عَلَى أُحْوَالِ الْقَبْضِ مِنْ أَتْنَوْكُلَّ وَالْإِنْبَاءِ وَالْحُسْبَىَّ 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); قَتَصِّحُ جَمِيعُ الْأَجْسَامِ الْأَلْتَى فِي عَالِمِ الْكُوَّونِ وَالْفَسَادِ مِنْ الْحُيُوَّانَاتِ وَالْنَّباتِ وَالْبَعْدِينَ and he examined all the bodies which there are in this world of existence and decay, both animals, plants, and minerals; كَلْ مِنْ هَآيَلِ وَقَايَلِ both (of them), Abel as well as Cain; إِخْوَانَاهُ هَآوُلَآ مِنْ الْأُنْصَارِ and the Arabs omit this verb kāla yakūlu. Hence it serves to indicate the relation between the material and the article made of it, as لَا يَحْصُلُ مَقْصُودُهُ مِنْ الْعَلِيمِ C their object, namely learning, is not attained; فَأَجْتَبَىْ أَلْرَجَسُ مِنْ الأُوْلِيَّ and therefore avoid the abomination of idols; وَالْعَرَبُ تَحْذِفُ هَذَا أَلْفَعُ مِنْ قَالِ وَيَقُولُ the Arab omit this verb kāla yakūlu. Hence it serves to indicate the relation between the material and the article made of it, as لَا يَحْصُلُ مَقْصُودُهُ مِنْ الْعَلِيمِ C their object, namely learning, is not attained; فَأَجْتَبَىْ أَلْرَجَسُ مِنْ الأُوْلِيَّ and therefore avoid the abomination of idols; وَالْعَرَبُ تَحْذِفُ هَذَا أَلْفَعُ مِنْ قَالِ وَيَقُولُ the Arabs omit this verb kāla yakūlu. Hence it serves to indicate the relation between the material and the article made of it, as لَا يَحْصُلُ مَقْصُودُهُ مِنْ الْعَلِيمِ C their object, namely learning, is not attained; فَأَجْتَبَىْ أَلْرَجَسُ مِنْ الأُوْلِيَّ and therefore avoid the abomination of idols; W. II.
A the mercy which God sendeth forth for man, none can keep back. [In some cases this ma may be considered as the partitive من.]

Rem. In the language of the grammarians, ه للّى مَنْ عَلَى جَذَّى أَرْشَدَهُ, to make clear or explain, or لِلّيَانِ آَلِ الجَنِّسِ to explain the genus.

B [(h) The specifying (التدعم) of the general term, as للّى ذَرُّكَ مِنْ قَارِسٍ I, what a man thou art as a horseman! (where من قاريس is the equivalent of § 44, e); جَرَّاكَ اللّهُ مِنْ أَخْ خَيْرًا may God repay thee good, excellent brother as thou art; عَمِّيَتُكَ مِنْ حَبِّ might I only be rid of thee, love (that makest me miserable)! حَتَّى يُفْوِلْوا إِذَا مَرَّوا عَلَى جَذَّى أَرْشَدَهُ.]

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; هَذَا أَبُنُ سَيْدٍ قُرْشٍ هوَ مُسْتَرْضُعٌ أُنَفُّسُهُ مِنْ عَالَمِ يَتَيَمَّمُ ليِّسَ لَهُ أَبَٰ; this is the son of the lord of Kurêk: he is nursed among us, orphan as he is, having no father; وَكَانَ رَجُلًا نَاسِئًا فَاتَّلَ فِقْيَبًا مِنْ رَجُلٍ كَانَ يُبِيلُ إِلَى مَحَبَّهُ أَهْلُ يَتَيَمَّمُ رَسُولُ اللّهِ 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 لِلتَجْرِيدِ I encountered in him a lion; لِيِّن مِنْ فَلَانٍ صَدِيقٌ حَبِيبٍ I have in So-and-So an affectionate friend; لِقَيْتُ مَنْهُ بِحَرًا I found him to be a man of exceeding generosity. In such phrases منّه has the same meaning as فِى.
§ 49. The Verb.—3. Gov't of Verb.—(b) Prepositions:

Rem. a. Observe the elliptical phrases مَنْ ِلِيِ مِنِّ ٱلْۚأَشْرَبِ who will deliver me from Ibn ۢلٰ-ۢعۡرۡفۡ? أَنَا ۖ ۡمِنْكَ وَۡۢلِيَۡدُ I am of thee and related to thee, I belong to your family. On the meaning of ۡلِيَۡدُ مِنَّكَ وَۡۢلِيَۡدُ أَلِمُبِرَ, see Goldziher in Zeitschr. D. M. G. xlviii. p. 95 seq. (comp. p. 425 seq.) D. G.]

Rem. b. مَنْ is used in vulgar Arabic, like عَلِيْهِ in Syriac and أُنُثْ: in Ethiopic, to indicate the agent in connection with the passive voice of a verb; as أَلَّا يَصُلُّ بَعْدُ لَكُ ۖ إِلَّا إِنْ ۡيَعُطُهُ خَارِجًا وَٰٓدَاسَ مِنَ ٱلْۚأَنَّآسَ it is good for nothing at all but to be thrown out and trodden under foot by men, instead of وَٰٓدُوُسَةُ ٱلْۚأَنَّآسُ.

49. (with pronominal suffixes عَلِيْهِ, عَلِيّهِ, عَلَّةِ عَنْهُ) designates distance from, motion away from, departure from a place or from beside a person; as جَلَّسَ عَنْ يُبِينِهِ he sat at (a certain distance from) his right hand [comp. however, this §, f. rem. c]; روَى أَلسْبَرُ عَنْ عِنْدُهُ he shot the arrow from the bow; سَافَرَ عَنْ ٱلْۚأَبۡلَدِ take thy departure from the town; حَتَّى لا تَحْتَاجُ إِلَى تَرَكِهِ وَٱلَّأَعْرَاضِ عَنْهُ 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, abstinance, 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: أَلْبَرَبُ عَنْ ۚقُضَآءُ ۢلٰ-ۢلُهُ تَعَ غَيْبُ مُبِينْ ۖ it is impossible to flee from the decree of God Almighty; يُبِيِّنْ أَنْ عَنْ ۚاَلۡقِبَحِ avoid what is disgraceful; يَجْنَبُ عَمَّا بَيْضَهُ ۖ it is necessary that he should avoid what injures him; يُبِيِّنْ أَنْ بَيْضَ عَمَّا يَبْذَهُ ۖ it is necessary that he should patiently abstain from what his soul desires (his passions desire); يَقَبَّالُ عَنْ وَۡۢلِيَۡدُ I declare myself free from all connection with them (as client);
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;

A  
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 me (from before my eyes); the mounds which were laid open so as to disclose chambers; if the veils of this world were removed from

D 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
§ 49] The Verb.—3. Gov't of Verb.—(b) Prepositions: ُعَنِ. 141

(ب [§ 56, c]) ; because in them is implied the notion of turning away A أَعْرَضَ ُرَغِبَ ُعَنِ َالْمَشْهُرِ. For example: [§ 208, a] he did not wish for the thing, he avoided it; or ُعَفْوُتِ ُعَنَّ ذَٰلِكَ I forgave him his sin; ُرَغِبَ ُعَنِ ُهُوَ he was satisfied with him (and had nothing more to ask from him) as in the words of the كَرَٰنُ اللَّهُ ُعَشَّرُوا ُعَنْهُ God is well pleased with them, and they are well pleased with Him. D. G.]

يَبْنَى لِلْإِنْسانِ أَنِ َلَا ُيُغَفَّلُ ُعَنْ نَفْسِهِ a man must not be neglectful of himself; ُوَهُوَ ُغَفَّلَ ُعَنْهَا he does not require it; I find in study such contentment that I can dispense with the singing of women; ُأَغْنِي بِصَالِتَكَ ُعَنْ حَرَامَكَ َوَأَصْفَحَى بِفَضْلِكَ 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:

بَيْنِ ُحَصْرِ ُعَنْ ُدَخَرِ this circumstance occupied him so that he could not think of anything but it; ٍُۖبَيْنَى أَحْبَتْ ُحَبَّ I am unable to mention all the virtues; ُعَلَى الأَنْجَابِ ُلَّا ُأَضْفَلْتِ ُعَيْنِي ُأَحْبَتْ ُحَبَّ I have loved the good (of this world) so as to neglect all thought of my Lord; ُبَيْخَلَ ُعَنْ نَفْسِهِ he is so stingy as to deny himself everything.

(d) After verbs signifying to leave one behind or to surpass one; as َلاَ َأَضْفَلْتِ ُعَيْنِي not to mention, much more or much less (according D to the context); as ُقَتَبَنَّ لِهِ َلِي أَقْلِلَ الأَشْيَآءِ َالَّتِي ُقَتْضَى عَنْ أَضْحَفَأ َمِنْ أَثَّارِ َالْجِبَّةِ َمَا ُقَتْضَى مِنْهَا ُخَلَّلَ أَلْعَجِبِ 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; َلاَ يُوَجَدُ ُبِأَلْشَمِ ُبَأْسِرَهَا فَضْلاً ُعَنْصَفَ ُسَفَلَ دَفَي َبَيْدَ.
A found in the whole of Syria, not to mention (much less in) Safed. Hence too the use of ًعَنْ in comparisons (like ًمِنْ, § 48, e); as ًأَيْنَ أَنْتُ ًعَنْ ًأَلْبَيْتِ ًءَنْدرُ ٌأَلْجَامِعِ ٌأَلْمَشْبِعاتِ ٌتَغْرِر where art thou (where are thy verses) in comparison with this rare verse, which contains all the things wherewith the mouth can be compared? تَعَالَى ًعَنْ ًيُشْرِعُونَ He is exalted above whatever (gods) they join (with Him).

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

(e) ًعَنْ also indicates the source from which something proceeds; as ًإِنِّي ًلَيْبَعْ ًعَنْ ًتَرَاضٍ ًصَدَرَ ًعَنْ ًرَأِيُ فَلَانَ he acted after the counsel of such a one]; ًلا ًنَفْعَلُ هذَا ًعَنْ ًفُؤُلْكَ we will not do this at your word (as it were, setting out from your word, moved by your authority); ًجَانَتِ ًالْبَيْوُدَ ًلَا َتَسْكُنُ ٌمَدِينَةَ َمَراَجَعُ حُذَّةُ أمْرُ أَمْرِهَا the Jews did not dwell in the city of Marrêkuš (Morocco) by the order of its governor. Hence it shows (α) the authority for any statement, tradition, or the like; as ًأَحْلَقَتِ ًالْعَلَّمُ عَنْهُ ًفَلَان ِI acquired knowledge from him; ًرَوَى ًعَنْ حَكَّى عَنْ ًأَلْشَافِعِ ٌرَأَيَ ٌفَلَان ِhe related (a tradition) from such a one]; ًوُخَّانَ أَسْتَأْذَنُهُ يُحْكَى ًعَنْ ٌشَيْخُ ٌمِنْ َالْمَشْايخِ it is related on the authority of َإِسْ-سَفِّيَ َوَحْكَانَ أَسْتَأْذَنُهُ يُحْكَى ًعَنْ ٌشَيْخُ ٌمِنْ َالْمَشْايخِ and our teacher used to narrate on the authority ًلَّوَيَ ًعَنْ ًأَصْحَبَ ٌعَنْ ٌرَسُولِ ٌلِلَّهِ of a certain šeikh; ًحَدِيثُ ٌصَحِيحُ ٌعَنْ ٌرَسُولِ ٌلِلَّهِ an authentic tradition of the Apostle of God; ًعَنْ ًأَلْبَيْتِ ٌأَنْهُ قَالَ َوَعْنَ أَلْبَيْتِ ٌأَنْهُ قَالَ and it is told of the prophet that he said; and (β) the cause from which an effect proceeds as its source; as ًأَلْلَاهُ ٌعَنْهُ ًمَا َهُلَكَ أَمْرٌ ًعَنْ ٌمَّشْوَرَةٍ ٌثَّانِي ٌكُلُّ ٌأَمْرٌ ٌمَا َهُلَكَ ّلَكُمُ اًمَّرِي َعَنْ ٌمَّشْوَرَةٍ ٌثَّانِي ٌكُلُّ ٌأَمْرٌ ٌمَا َهُلَكَ ّلَكُمُ and it is told of the cause which necessarily follows from it; ًمَا َهُلَكَ ٌأَمْرٌ ًعَنْ ٌمَّشْوَرَةٍ ٌثَّانِي ٌكُلُّ ٌأَمْرٌ ٌمَا َهُلَكَ ّلَكُمُ no one ever perished through asking advice (of others).
(f) Lastly, "after" is used of time as equivalent to A بعد that ye shall encounter (or experience) state after state; حَبَّى قَدْ نُفِرْتُ عَنْ صَدَى الْحُسَامِ فِي نُفْرُتُهُ as the temper of a (good) sword betrays itself (even) after it has become rusty; عَنْ نَحْراً يُكُونُ عَنْا فِي وَعْلٍ after a little while in a short time it will be much; جَلَبَ عَنْكَ after a little while (where ما is redundant, as in an example in § 48, c).

Rem. a. Observe the phrases: مَاتِ عَنْ نَجَاحِنِينَ سَنَةν he died B aged eighty; مَاتِ عَنْ وَلَدِ صِيْغَرِ فَقَتَلْوَا عَنْ أَعْرَبِهِمْ they were slain to the last man. [In expressions like عُنْ he forgave, though he had the power to punish, can be replaced by عَنْ or عَنْ. — For marking the distance, as عُنْ خَمْسِينَ فَرْسُحاً مِنْ عَبَانَ at a distance of fifty parasangs from 'Oman, it is synonymous with عَلَى (comp. the Gloss. Geogr.). — On the elliptical phrases حَزَّ عَنْكِ, حَزَّ عَنْكَ, etc. see C the Gloss. to Tabari. D. G.]

Rem. b. Because of their being related in meaning, and مَاتِ عَنْ are sometimes used indifferently; for example, after to hinder, بَرِى to avoid, بَرَى free from, clear of, and the like. Compare § 48, e, with § 49, d. [After the verbs to take, to borrow, etc. أَخْذُتُ مِنْهُ الْدِرَاهِمَ is used of transportable objects, as I got from him the dirhems; but we ought to say أَخْذُتُ عَنْهُ الْعَلْمَ D I acquired knowledge from him. Others say that مَينْ is used for what is near, سَمِعْتُ مِنْهُ الْحَدِيثَ I heard from him the narrative, and مِينْ is used for what is remote, وَهُوَ الَّذِي يُقَبِّلُ الْثُوْبَةَ عَنْ عَبَارِ He it is who accepts repentance from His servants (Kor'an xlii. 24).]

Rem. c. عَنْ is sometimes used as an indeclinable noun, signifying side, which is its original meaning; e.g. مَنْ عَنْ يَمِينِهِ
Part Third.—Syntax.

A  

As [or on his right and his left; when I place the sword on my left side (as in rhyme for شماليًا main on شماليًا)]: Compare لم، باد، لم.  

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

B  

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

51. (with pronominal suffixes إليه إلى إليه) is opposed إلى to (عَن مِنْ ٱلْمَيْد إلى ٱلْلَّحْر; عَن مِنْ ٱلْبُصْرَة إلى ٱلْبَغْدَاد;  سِرْت مِنْ ٱلْبُصْرَة إلى ٱلْبَغْدَاد) I went from el-Basra to  

Bagdad; he severed himself from him, abandoned his cause, but  

he was devoted to his cause; إليه  

stand off! (see the end of the section). It signifies:—  

(a) Motion [or direction] to or towards a place;  

as جاء إلى  

he came to the city;  

(see § 49, a) to the Temple which is most remote (at Jerusalem);  

الصدوة يومئذ إلى بني الأقدس at that time they used to pray turning towards Jerusalem;  

نظر إلى  

he looked towards me, he regarded me; مال إليه  

he or it inclined towards him or it. Hence, because the notion of being inclined is implied in it,  

D  

لَبِّ الْبَرَاءة إلى الْحُمَيْق the heart of woman is inclined to foolishness;  

(UEST) خُلْ عُمَيْر إلى  

each sorrow leads to joy;  

لَوْنَة إلى السَّواد its colour  

verges on black;  

إنَّٱلْدُنيَا هو إلى الطُولُ ما هو  

it is somewhat long;  

ما هو إلى الزوال ما هي  

see, the world is somewhat on its decline*. D. G.]  

*[For the explanation of this (شيئ) see Fleischer, Kl. Schr. i. 477 seq., Dozy, Supplém. sub ما and infra § 136, a, rem. e.]
§ 51] The Verb.—3. Gov't of Verb.—(b) Prepositions: ١٤٥

(b) Transferred to time, the point up to which something lasts A or continues; as صَمَتُ إِلَى الْيَوْمِ ٱلْيَمِينِ I justed till sunset: نَخْيَرُ مِنْ تُؤْمَانُ يَوْمَ حَلْيَةٍ إِلَى ٱلْيَوْمِ ۚ قَدْ جَرِينَ كُلَّ ٱلْبَجَارِبِ (see § 48, b) down to the present day (and) have been tested with every sort of test:

لاً تَزَالُ طَائِفَةٌ مِّنْ أَمْيَةٍ طَاهِرَةٍ عَلَى ٱلنَّحَّٰثٍ إِلَى ١٨٦٠ۚ يُؤْمَانُ أَيْمَةٍ 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 لَيُجُّمَعُنَّمُ إِلَى يُؤْمَانَ ٱلْقَيْمَةَ He will certainly assemble you to the day of B the resurrection (for it); [أَنْتَ طَلَّبَ إِلَى سَنَةٍ أَنْتُ thou art divorced till this day year].

Rem. In these two cases إِلَى إِلَى ١٤٥ لِلْكَلِمَةَ to designate the limit of the act. [See § 52, rem. b.]

(c) إِلَى إِلَى ١٤٥ also shows that one thing is added to another (للْعَضَامْحَة) زَادُ إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَي
A near, and similar words, in so far as they convey the idea of approach or approximation, opposed to far from, e.g. فَذَلَّلَ مُؤَمَّرٌ إِلَى الْبَيْرُ 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 $\text{§ 48, d}$. [The same idea of approach is indicated by in the expressions إِلَى جَانِبِهِ his tent (stood) beside the tent of the other.]—Finally, notice the phrases: إِلَى أَخِرِهِ, lit. on to other than this, and بِإِلَى عَنْهُ, lit. to thyself! and lit. to thyself from me! = $\text{§ 35, b, 8, rem. b.}$

52. حَتَّى $\text{§ 52}$ 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 سَلَامُ هِيْ حَتَّى مَطَلَعِ الْفَجْرِ it is peace till the break of day; حَتَّى أَصَلَتِ السَّمَكَةُ حَتَّى رُسَبَ أَصْحَاحُ I slept last night till it was morning; حَتَّى لِيُسَجِّنَهُ حَتَّى حَيْنَ $\text{§ 51, a, b).}$ Further, when the reaching of the object is distinctly expressed by the governing verb or verbal noun itself, the meaning of إِلَى is naturally modified thereby; as إِلَى أَتَبْعِثُ إِلَيْهِ I came up to him; إِلَى الْإِنْتِبَاحُ إِلَيْهِ the attaining to it. That حَتَّى does not necessarily include the object reached or attained is evident from its being occasionally used to indicate exceptions, like the German bis auf.
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Rem. a. حَتَّى is scarcely ever [i.e. only by poetic license] used A with pronominal suffixes; as فلا وَلَكِنَّ اللَّهُ لَا يُلْفِقُ أنَّا حَتَّى حَثَّاً يَابَنَ او, by God, men will never find a man (coming) up to thee, O 'Ibn 'Abi Ziyād; أَنْتَ حَتَّى تَقَضُدْ مَلَأَ فَجَّ أَبِي زياد no, by God, men will never find a man (coming) up to thee, O 'Ibn 'Abi Ziyād; أَنْتَ حَتَّى تَقَضُدْ مَلَأَ فَجَّ she has come to thee, making for every mountain-pass.

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

Rem. c. When حَتَّى is a simple copulative particle (حَرَف, or عَطْف, or عَاطِفَةُ, or لَعْفَة), in the sense of even, it exercises, like the other copulatives (such as حَرَف, and فَ), no independent influence upon the following noun, which remains under the same government as the preceding one; e.g. قَدْرَمَ الْحَصَاجُ حَتَّى الْيَمِّيَةَ the pilgrims have arrived, even those travelling on foot: مَاتَ الْأَنسَمَةَ men have died, even the prophets; وَقَارَدَةَ حَتَّى أَحُواةَ and they left him, even his brother; أَعْجُبَتِ النَّبِيَّةَ حَتَّى حَدِيثًا the girl pleased me, even her conversation: أَعْجَبَتُ السَّمَكَةَ حَتَّى رَاسَا the girl pleased me, even her conversation: I have eaten the fish, even the head of it: وَقَتَانِ يُشَأُّو رُسُولُ اللَّهِ and the Apostle of God used to consult his companions on all matters, even D household affairs.

Rem. d. A dialectic variety of حَتَّى is حَتَّى, through which it may perhaps be etymologically connected with the corresponding Hebrew word لِل. 53. لِ (with pronominal suffixes اللَّهُ, اللَّهُ لِلِّي) is etymologically connected with لِلِّي, and differs from it only in this, that لِلِّي mostly expresses concrete relations, local or temporal, whilst لِلِّي generally
A indicates abstract or ideal relations. Hence ل is rarely employed (see § 51, b, rem.) as حَكَلْ بَيْنُ يَجْرُى لِأَجْلٍ مَّسْمَى each (of them) travels to an appointed goal*. Its principal use is to show the passing on of the action to a more distant object, and hence it corresponds to the Latin or German dative; but it may also express the relation of the action to a nearer object, and so stand in place of the accusative (compare §§ 29, 31, 33, 34). Hence ل indicates:

(a) The simple relation of an act to the more distant object; as

B حَبِّتِ إِلَى مِنْ لَدْنُكَ 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 جَرِّوا لِهٍ الْحَطِيبُ ما أَنْجَرَ لَكُمَّ pull his (the camel's) leading-rein as long as it can be pulled by you; 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 لِّمَلْأَمْلَمْ, or preposition لِّمَلْأَمْلُ, is used in this case لِّمَلْأَمْلَمْ, to express the passing on of the action; but others consider that it is here employed لِّمَلْأَمْلُ and لِّمَلْأَمْلُ to signify the giving possession (of something) or the like, and restrict the term لِّمَلْأَمْلَمْ to the cases laid down in §§ 29, 31, 33, and 34.

* [After verbs that signify to fall (as وَقَعَ, سَقَطَ, خَرَّ) ل has the meaning of on (= عَلَى), as خَرَّ لِلْدَقَن he fell down prostrate with his chin on the ground. Hence the expression لِّلْبِدْنَينْ وَلِلْفِيْمِ.]
The Verb.—3. Govt. of Verb.—(b) Prepositions: 

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

\[\text{الرجل من الله رأى صائب} \]


A

\[\text{الحمد لله} \]


the man is he who has a right opinion or a correct judgment; praise belongs to God; 

\[\text{إنا لله} \]


we are God's; 

\[\text{المال لزيد} \]


the property is Zaid's; 

\[\text{السرج للفردین} \]


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

\[\text{طيب قيل ليحيد بن الحسن} \]


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

\[\text{أنسد لعشي} \]


he recited (a poem) by one of them (the poets); 

\[\text{أندت وقيل أنه يعلب} \]


a poem was recited to me; and I was told it was by 'Ali; (β) of permission [or right]; as 

\[\text{فلا ذلد} \]


then this is allowed him (lit. is to him); 

\[\text{له أن} \]


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

\[\text{على} \]


which indicates injury; as 

\[\text{الغد معرفة النفس ما لب} \]


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

\[\text{وعليها} \]


for its hurt; [\[\text{دعو الله} \]


dua 'alai, § 23].

Rem. a. The grammarians say that ل, when it indicates possession, is used ليبنك to indicate the right of property, or للاختصاص to show that something is ascribed to one as his own, or للاستحقاق to show that he has a right to it. Compare the Hebrew usage, يبئس a psalm composed by David; etc.

Rem. b. As the Arabs have no verb corresponding to our have, D they are obliged to express it by the preposition ل with the genitive of the possessor; as 

\[\text{مظان ليلتك زهير مائتا عيد} \]


king Zuhair had two hundred slaves; 

\[\text{له ببغداد سهيانة صاحب خبر} \]


he had in Baγdad six hundred secret police; 

\[\text{ما لى أبي ولأ ابن} \]


I have neither father nor son.

Rem. c. ل is often used, instead of a simple pronominal suffix, in order to avoid rendering a noun definite; e.g. مات لى أخ a
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 لِي علَى أَلهُمًَ يُدَرَّم thou owest me (lit. there are to me upon thee) a thousand dirhams.

Rem. e. Observe the expressions of admiration: نَسْمَةً what a man he is! بِلاَّهِ أَبُوَّةً what a man thou art! بِلاَّهِ أَقِلُّ أَنتَ 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: هَلْ لِلَّهِ فِي الْحَرَاب wouldst thou like some wine? هَلْ لِلَّهِ أَتْبَعْلْا هَذَا have ye a wish to do this? فَبِلَّلَّ كَأَنَّ تَطْعِمْنِي dost thou wish then to give me some food? where we must supply the substantive رَغْبَة desire, wish; ما لِي وَلَّهُ what object or reason have we that? مَعْلُوم what have I to do with him? ما لِي أَرَكْ تَعْمَلْ صَدَا what has happened to me that I (i.e. why do I) see thee doing thus? مِنْ لِي who will be for me as helper? أَنَا لَهَا I am the man for it].

D (c) The purpose for which, and the reason why, any thing is done (relation of the action to its purpose and cause); as قَامَ لِمَعَاوِتُهُ he arose to help him; مَا أَلْعِبُ I beat him to correct him; ضَرَبْتِهُ لِلْتَدْبِيبِ science (or theory) is only for the purpose of being applied in practice; طَلَبَ الْجِنَاهُ لِأَلْمَرِ يَبِيمَ الْمَعْرُوفُ he sought the dignity (or office) for the purpose of ordering good; وَلِبَعْدُ قِيلُ and for this reason it is said; لَأَلْهَ يَضَر because it does harm; عَجِبَتْ لِقُولُهُ I wondered at (because of)
what he said; and verily a feeling of joy comes over me at remembering thee.

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

(d) After the verb قَالَ, it often indicates the object in reference to which something is said: as وَلَا نَقُولُوا لِسَنْ يُقَتَّلُ فِي سَبِيلِ اللَّهِ أَمَاتُ do not call those who are slain on God's path, They are dead (do not call those who are killed fighting for God's cause, dead); أَثْنَآءُونَ لَتْحَبِّي لَمَّا جَآَهُ مَطْحُرُ هَذَا do ye say of the truth, after it has come to you, Is this magic? [Comp. § 44, d, § 48, c.]

٨٤٤٣َ ﻭَقُولُوا لِسَنْ يُقَتَّلُ فِي سَبِيلِ اللَّهِ اَمَاتُ لَا يُقَالُ لَتْحَبِّي لَمَّا جَآَهُ مَطْحُرُ هَذَا ﻧَقُولُ وَلَا لَيْسِ ﺃَيَّةٌ ﻋَلَى ﺍَﻟْإِﺛْرَاءِ لَوْلَا ﻧَقُولُ لَيْسَ ﺃَيَّةٌ عَلَى ﺍَﻟْإِﺛْرَاءِ وَقُولُ ﱡ٧٥٠٣٣٤٢٤٧٥٣٧٨٤٦١٢٧٧٨٤٦١٢٧٧٨٧٨٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦٦٧٨٥٧٨٦٦٠٦٨٨٠٣٣٦ObjectName: The Verb.—3. Gov't of Verb.—(b) Prepositions: لُقْالُ أَمَاتُ لَا يُقَالُ لَتْحَبِّي لَمَّا جَآَهُ مَطْحُرُ هَذَا
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 يَا, the preposition لِ is frequently prefixed to the name of a person called to aid, as well as to the name of him against whom help is implored, in which case it is said to be used لِالسُّمَاعَةَ to ask help. If there be only one مَسْتَعِنَتِ يِهِ مَسْتَعِنَتُ, i.e. person called to aid, the preposition takes the vowel fatha (just as with the pronominal suffixes, Vol. i. § 356, rem. b): as يا لْزَيدٌ وَلَعَمْرُوكِ O for Zeid! i.e. help, Zeid! وَأَذَلَّهُ يَلْبِيُ alas for the humiliation! help, tribe of Tağlib! But if there be several, لِ is used with the first alone, and لِ with the rest, unless the interjection be repeated before each name, when لِ is retained throughout; as يا لْزَيدٌ وَلَعَمْرُوكِ, or لْزَيدٌ وَلَعَمْرُوكِ help, Zeid and Amr! يا لْبُومِي! help, old and young! لْبُومِي وَيَا لَمْثَالَ قُوْمِي help, O my family and ye who are like my family! If the name of the person against whom aid is required, مَسْتَعِنَتِ يِهِ مَسْتَعِنَتُ لَهُ, be expressed, it takes لِ (with késra) before it, as لِ يا لْنَلَّاسٍ لْعَمْرُوكِ help, Zeid, against Amr! لْنَلَّاسٍ يَا لْزَيدٌ لْعَمْرُوكِ help, people, against this liar! If an adjective be annexed to the مَسْتَعِنَتِ يِهِ, it may be put either in the genitive or in the accusative; as لْعَمْرُوكِ لْكُبُولِ أَلْكَرِيمٍ, or لْعَمْرُوكِ لْكُبُولِ أَلْكَرِيمٍ. In the case of the مَسْتَعِنَتِ يِهِ, the vocative termination يا (see § 38, c) is sometimes used instead of لِ with the genitive; as يا زِيدًا لْعَمْرُوكِ help, Zeid, against Amr!—These expressions are also employed [(1) to call or invite, as يا لْعَمْرُوكِ نَلْبُوْلُ come here, young and old, to wonder; hence مُتَعِجَبُ مِنْهُ, to express surprise, in which case the مَسْتَعِنَتِ يِهِ,
or object that causes surprise, is treated in the same way as the A

\[ O \text{ the wonder!} \]
\[ O \text{ the misfortune!} \]
\[ \text{but O the disgrace of those who seek it (learning) in order to obtain benefits from men.} \]

—Similar forms of expression are 
\[ \text{yi} \text{ LL, yi} \text{ LL, etc.,} \]
followed by the accus. or, more usually, by the preposition من

with the genit. (see § 44, e, rem. a); as 
\[ \text{what a happy night!} \]
\[ \text{what a soft cheek!} \]
\[ \text{what a splendid night!} \]

In all these cases seems to point out the person or thing, in reference to which the exclamation is uttered, as being the origin and cause of it.

[There can be no reasonable doubt that, as the grammarians of \[ \text{Kufr} \text{ teach, this with following genitive was originally} \]
followed by the name of the kinsmen of the man who called for aid. See Fleischer, \[ KI. \text{Schr. i. 393 seq., Lane sub} \]

This \[ \text{war-cry of the Time of Ignorance (} \text{was forbidden by the Prophet, who substituted} \]

\[ \text{ay} \text{ LL,} \text{ LL and ay} \text{ LL.} \]

54. The prepositions which indicate rest in a place, are 
\[ \text{in, into,} \text{ at,} \text{ in, by, with,} \text{ through,} \text{ with, along with,} \text{ at,} \text{ with,} \text{ in the possession of; and} \text{ upon, over, above, upon.} \]

55. The preposition (with pronominal suffixes 
\[ \text{in, in the house;} \text{ in this year;} \text{ during a certain number of days,} \]

\[ w, \text{ II.} \]
A the water is in the jug; the racing is in the meidan; he fell into the well; he wrote on the back of the letter; God will cast him into (make him dwell in) the villages; put thy hand into thy bosom; 

§ 55

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; he looked into, or read in, the book; he exerted himself about his business; God will let them enter into His mercy; 

C he commenced studying; God will let him enter into the signet-ring. This

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
§ 55] The Verb.—3. Gov't of Verb.—(b) Prepositions: في

of with comes to denote a combination of two qualities, as 

blackness blending with redness. D. G.]

(c) It indicates the subject of thought or conversation, that in which these move; as تَأْمَّل شَرْيُنِينِ فِي أَحْيَا رَّابِيَّة ُالْأَسْتَادُ reflect two months upon the choice of a teacher; يَنْبِعُونَ أَنْ يَتَفَكَّرُ فِي ذَلِكَ he must meditate upon this; تَتَلَّم فِي ذَلِكَ he spoke about this (whereas would mean he spoke this out, he gave utterance to this B opinion); [أَنْحَاجُوُنَا فِي ُاللَّه if do ye argue with us concerning God?

Hence it is used in stating the subject of a book or chapter; as فَضُل فِي مَهْيَة ُالْعَلْيَةُ a chapter treating of the nature of science; لَوْرَة فِي مُلْوَك مَسْرَ وَالْقَاهِرَةُ the book of the shining stars, treating of the kings of Mīṣr and ʾīl-Ḳāhirā. Similarly: في he got up C (to go and look) for him; وَجَبَوْنِي فِي بَيْتِهِ they sent me to look for them, or to fetch them; فُعِمَتْ فِي ُالسَّلَّاطِينِ أَبِي عَبْدُ ُاللَّه and he sent for the Sultān Abū ʾAbdi ʾIlāh. [It also denotes the assigning of a cause, as ضَرَبْهُ أَلْحَد فِي شُرْب ُالْحَمْرُ he flogged him with the prescribed number of stripes for drinking wine; لَامِه فِي ذَلِكَ he blamed him because of it;

إِنّ أَمَّرَهُ دَحَلَتُ النَّار فِي هَرْوَة ُحَسَّبَهُا verily a woman entered Hell D because of a cut which she confined without food.]

(d) في is used after verbs signifying desire, like طَيِّع and رَغُب in connection with the object desired; as مِنْ وَجَد لَذة ُالْعَلْيَ وَالْعَمْلِ why should he, who has experienced the sweetness of knowledge and of the application of it in practice, desire anything that men possess? يَنْبِعُونَ أَنْ لَا يَتَفَكَّر فِي أُفْوَالٍ أَنْطَاسِ he must not covet people's property. Compare § 53, b, rem. e.
A (e) It is employed in the comparison of two objects, governing the thing with which the other is compared; as: 

\[ \frac{\text{ما الحيّة الدينية في } \text{الآخرة}}{\text{ما خرَأْجك بكثير في خُبر ماتحسِن من الآخِرَاء}} \]

This life is merely a temporary usufruct, compared with the life to come; thy tax is not high, in proportion to the number of handicrafts of which thou art master; 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, \( \text{فِي} \) is used to express proportion (e.g. length and breadth) and multiplication; as: 

\[ \frac{\text{طولّه خمسة عشر ذراعًا في أثنين عشر ذراعًا}}{\text{مقدارها عشرة فراسخ في مثبّث}} \]

Its length is fifty cubits, by twelve cubits in breadth (Germ. bei or auf, Fr. sur); its size is ten parasangs by the same; three into five or three times five, according to the phrase \( \text{ضرب عددًا} \) he multiplied one number by another (lit. struck the one into the other).

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

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>قرية بباب القاهرة</td>
<td>a village at (close to or hard by) the gate of el-Kāhira</td>
</tr>
<tr>
<td>مرت بيرجل</td>
<td>I passed by a man</td>
</tr>
<tr>
<td>تُصَرَّخِ الله بُدِّرْ</td>
<td>God helped you at Bədər</td>
</tr>
<tr>
<td>نَأَجِرُ</td>
<td>there was at (or in, Germ. zu, Fr. à) ُM-Medina a merchant</td>
</tr>
</tbody>
</table>

56. ٌبَ (with pronominal suffixes \( \text{بَ} \)) differs from \( \text{في} \) in this, that like the Latin and German \( \text{in} \), shows that one thing
§ 56] The Verb.—3. Govt' of Verb.—(b) Prepositions:

There is a town in Egypt; a sword in his hand; a disease in him; avoid our house by day; and verily ye pass by them in the morning and at night.—Hence it is construed with verbs signifying to attach, connect, or adhere to (e.g. طاطِّق، ذَاذِّق، كَفَّاٰحَّق، عَلِيْقَة), [go round, surround (e.g. دَارٌ، ذَِّإٰحَاٰطَة، دَارٌ)، seize, take, or begin (e.g. بَدَا، أَخْذَ،) ask about, know, or be acquainted with (e.g. بَصِرٌ، عَلِيْقَة، سَالٌ), flee for refuge to, believe in, and swear by (e.g. بَصِرٌ، عَلِيْقَة، سَالٌ). For example: 

- They take hold of the nose-rein; and if ye ask me about women, truly I am skilful in the diseases of women; because the worms stick to the fruit; he joined the one thing to the other; and I hovered round enemies; 

- 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; because the worms stick to the fruit; he joined the one thing to the other; and I hovered round enemies; 

- He took hold of the nose-rein; and if ye ask me about women, truly I am skilful in the diseases of women; because the worms stick to the fruit; he joined the one thing to the other; and I hovered round enemies; 

- 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; because the worms stick to the fruit; he joined the one thing to the other; and I hovered round enemies; 

- He took hold of the nose-rein; and if ye ask me about women, truly I am skilful in the diseases of women; because the worms stick to the fruit; he joined the one thing to the other; and I hovered round enemies; 

- 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; because the worms stick to the fruit; he joined the one thing to the other; and I hovered round enemies; 

- He took hold of the nose-rein; and if ye ask me about women, truly I am skilful in the diseases of women; because the worms stick to the fruit; he joined the one thing to the other; and I hovered round enemies; 

- 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; because the worms stick to the fruit; he joined the one thing to the other; and I hovered round enemies; 

- He took hold of the nose-rein; and if ye ask me about women, truly I am skilful in the diseases of women; because the worms stick to the fruit; he joined the one thing to the other; and I hovered round enemies; 

- 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; because the worms stick to the fruit; he joined the one thing to the other; and I hovered round enemies; 

- He took hold of the nose-rein; and if ye ask me about women, truly I am skilful in the diseases of women; because the worms stick to the fruit; he joined the one thing to the other; and I hovered round enemies; 

- 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; because the worms stick to the fruit; he joined the one thing to the other; and I hovered round enemies;
A and whilst we were talking, a great clamour suddenly arose at the door; behold, a man called the sëgïd Bëraka came forward. Here we must supply the participle of the verb to perceive [or to see], which is construed with 

بَصْرٌ to see, as, for instance, in the second of the above examples, إذا أٛنا مُحسُونٛ بِصْرٍ. The same remark applies to كُآنُ in such phrases as

يَدُعُونَكَ بِهِ تَحَراَدٍ it seems to me that thou art trying to deceive me;

كَآتِي بَكَ تَنْحَطُ إِلَى الَّذِي it is as if I saw thee being let down into the grave; [كَآتِي بَكَ ۤيَا ذُرْعُ يَقُومُتْ it is, O ۤDarïh, as if thou sawest me already dead]; كَآتِي بَكَ آمِلاً methinks I see thee slain; i.e. كَآتِي أَبْصَرُ بَكَ، or كَآتِي مُحسُونٛ بَكَ.—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 بَأَهْلِهِ

he set out with his household; دَخَلَ عَلَيْهِ بَيْتَابٌ ۤالِدَّغُرُ he came into his presence in his travelling dress; إِشْتَرَى أَلْحَمَارَ بُلْجَامَهُ he bought the ass together with its bridle; [بَخْيَرُ well, properly with well-being in answer to the question كَفَّيْفَ أَصْبَحْتُ 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 أَلْيَسْ ۤا لَّلَّهُ یبَيَافٍ ۤعَبْدُهُ is not God sufficient

D for His servant! ما رَبِّكَ يَظَلَّلُ إِلَّا لِلْعَبْيِدِ I do not know; thy Lord will not deal wrongly with His servants; ما هُمُ ۤبُيُومَيِنُونَ they are not believers;

وَإِنْ مُدَّتْ الْاَبْيَدِ إِلَى ۤاۡرَادٍ لَّهُ أَخْنَ أَبْعَجَلِيَّرٚ and if hands are stretched out to food, I am not the quickest of them (to do it); كَفَّنْ لِي شَغِيظًا يَوْمَلَا دُوُّ شَفَاعةٍ بِعَمِيْنٍ فَيُلِيْنُ عَنْ ۤسَوَادٍ بَنِ قَارِبٍ and be an intercessor for me on the day when no (other) intercessor can avail ۤSaۡwâd ۡIbۡn Kârib in the least. An example of the rare use of
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 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 sūras (the Korān). This happens particularly when the transitive verb is used in a figurative sense, and the preposition is then called 其 the figurative 其; as 其 he broke the stick, but 其 he has broken my heart [along with 其];

herewith is the use of پ with surnames, etc., after عرف to be known; A as also after خفی to be enough, to suffice, with the person or thing that suffices or is enough for one; e.g. حسن بن علي اليمام ی פרסی <br>Hasan 'ibn 'Ali, known by the name of Il-Marghinani; ظفری دانیلی <br>a village known by the name of Baftwa; خفی برّ الله <br>God sufficeth as a witness*; ِ the pleasure of knowledge is a sufficient motive and incentive to a B sensible man. [Comp. § 49, c.]—The price of any article is also expressed by the preposition پ after verbs signifying to buy, pay, etc., as being the instrumental means with which the act is performed; e.g. بُعث الثوب مَنْهُ <br>he bought a reed-pen for a dirham; بیدّنار <br>I sold the piece of cloth (or the garment) to him (see § 48, c) for a dinar; وشروُ بَعْضٌ بحس <br>and they sold him for an insufficient (or trifling) price; اشروا الاصالة پاندي <br>they have purchased error at the price of truth; لیمی عذاب أيیها خانوا يکذبْون <br>their is a painful C punishment, for having deemed (the prophet) a liar (یکذبْوْب = عییها خانوا); یکذبْوْب <br>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 (پیبر at the price of them, in exchange for them, = بیدّنار).—[Hence its use after verbs signifying to kill, slay, etc. in the sense of in retaliation <br>* [In this and the following example the preposition پ is said to D be redundant after خفی in order to emphasize the relation between subject and predicate, الله being the agent (comp. Beidawi i. 211, l. 21 seq., ii. 226, l. 2 seq., Abū Zāid, Nawadir, 204, l. 3 seq.). In like manner it is said to be redundant before the predicate in زید is a person sufficing thee. It is better, however, to take خفی as containing its subject in itself, viz. خفی, 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 —Observe also the phrase [or simply good and well, as

if thou consentest and obeyest, good and well; if one performs the wuql 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 , etc., 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:

The preposition without is expressed in Arabic by جَنِّبَ أَنَا غَيْرًا مِنْ غَيْرٍ بَعْضٍ, as well as the simple جَنِّبَ دُونُ, which can be used only with an indefinite substantive, جَنِّبَ [and as also جَنِّبَ دُونُ] with one which is either definite or indefinite; جَنِّبَ أَنَا غَيْرًا مِنْ غَيْرٍ بَعْضٍ a ruler without justice is like a river without water; جَنِّبَ أَنَا غَيْرًا مِنْ غَيْرٍ بَعْضٍ thou art come without (bringing any) provisions; جَنِّبَ أَنَا غَيْرًا مِنْ غَيْرٍ بَعْضٍ without necessity; جَنِّبَ أَنَا غَيْرًا مِنْ غَيْرٍ بَعْضٍ unjustly; جَنِّبَ أَنَا غَيْرًا مِنْ غَيْرٍ بَعْضٍ without controversy; جَنِّبَ أَنَا غَيْرًا مِنْ غَيْرٍ بَعْضٍ without sword and bloodshed.

Compare in Hebrew العَالِمُ، العَالِمُ، العَالِمُ.

[Rem. d. Observe the phrases مَنْ لِي بَكَّادا who will be responsible to me for such a thing? (where we must supply دَمَّارِي); نَحْنُ بِكَّادا I have done it (where دَمَّارِي may be supplied); نَحْنُ بِكَّادا we put our trust in God, then in thee (suppl. نَحْنُ دَمَّارِي or نَحْنُ بِكَّادا); نَحْنُ بِكَّادا اذَا صَانُنَا حَذَا how wilt thou be, when such a thing is the case? The بَكَّادا in بَكَّادا denotes according to some the aid or instrument; others say that we ought to supply أَبْنَئِي I begin D with the name of God. In the expressions لِقَيْبَتْ يُبَيِّدُ الْأَسْتَ، I met in Zeid the lion, etc. بَكَّادا is the equivalent of مَنْ, see § 48, h. On the expressions بَكَّادا or بَكَّادا see § 139. On the use of بَكَّادا in the formula بَكَّادا اذَا صَانُنَا حَذَا see Vol. i. § 184 and rem. a.]

Rem. e. The grammarians denote the various uses of بَكَّادا by saying that it is used لِلْضَّرْفِ to express adhesion: بِالْمَعْلُومَ...
A and place; 

swearing;  

companionship  

and connection;  

render an (intransitive) verb  

transitive;  

indicate the instrument of whose aid we  

avail ourselves;  

express the reason or cause;  

state the recompense, equivalent, or price given for anything.

B (rarely مَعَ) with, along with, indicates association and connection in time or place  

as  

he travelled with me;  

he sat with him;  

I came to thee with the rising of the sun; [مَعَ الْأَيَامِ continually (prop. along with the days)]  

devotion cannot be real along with (is incompatible with) ignorance;  

with تَكُرَارٍ مَا تُقَدِّرُ  

and my substance is from you and my love is with you. Hence it is used to show that a person possesses something or has got it with him; as  

hast thou got an inkbottle with thee?  

by me. [Hence مَعَاً according to our opinion, like عَنْدَنَا].—

C Sometimes it signifies in addition to, besides; as  

in addition to his being (besides his being) a stranger.—More frequently it means notwithstanding, despite, although; as  

his bravery he was killed;  

no one was more clear-sighted than the Apostle (Muhammad), and notwithstanding this, he was ordered to consult (others);  

he was unable to destroy the pyramids, although it is easier to destroy than to build (compare in English withal: in Heb., لَا إِلَى, e.g. Nehem. v. 18,
§ 58] The Verb.—3. Govt. of Verb.—(b) Prepositions: 

and e.g. Job i. 22, Deut. i. 32, Num. A xiv. 11, and in Pers., and .—Lastly, is used in comparisons, and must then be translated into English by compared to, in comparison with; as  , compared with him or (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. is, as the Arab grammarians remark, properly the accusative of a noun, signifying association, connexion; see Vol. i. B § 359. The expression , I went away from beside him, is recorded by .—To it corresponds in Hebrew , in Syriac .

 with suffixes , also written with suffixes , is a comparatively rare word, signifying beside, near, at or by, in the possession of (Lat. apud, Fr. chez); as and they found her lord at the door; when (their) hearts shall be in (their) throats; he believed that fire was the most excellent of the things which were in his possession.

Rem. chiefly occurs in composition with (see § 70), and, like that preposition, is used to denote the commencement of the limit in place or time. It may be connected with a proposition, as and thou art mindful of His benefits since thou art grown up; —When connected with the word morning, it usually takes it in the accus., as from morning till it (the sun) was near setting, though is admissible. The former construc-
A 

action is explained by an ellipse, viz. لَدِينَ ْعَدُودُ السَّاعَةِ ْعِدُودًا since the hour, or time, was morning. If another word be connected with ْعِدُودًا, it may be put either in the accus. or the genit., as لَدِينَ ْعَدُودًا وَعَشِيَةً from morning and evening. Some grammarians admit the nominative likewise, لَدِينَ ْعَدُودًا by an ellipse of أَفَثَ ْعَدُودًا, viz. لَدِينَ ْعَدُودًا.

Rem. b. لَدِينَ differs from عَنْدَ (§ 66) in being restricted to material objects which are actually with, or on the person of, the speaker [or the person spoken of]. You say هَذَا الْقُوُلُ عَنْدَيْ ضَوَابُ this assertion is right in my opinion; عَنْدَ فُلَانٍ عَلِيمٍ يَهُ So-and-so knows about it; not لَدِينَ فُلَانٍ لَدِّيَ And again you say عَنْدَيْ مَالٍ, I have money, whether it be about your person or not, whereas لَدِينَ مَالٍ لَدِّيَ means that you actually have it about you.

C 

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

(a) In its original local sense (إِلَى, to denote higher elevation); فَأَقِبَتْ زَيْدٌ عَلَى السَّطْحِ زَيْدِيَ is on the roof; Wَجَدَ إِنْسَانًا عَلَى ٱلْطَّرَيقِ he found a person upon the road; نَظَرَ عَلَى ٱلْحَائِظِ صُوْرَةُ رِجْلٍ I saw on the wall the figure of a man; عَلَى ٱلْيَيْبَ قُطْنُ I had on cotton clothes; وَفَأَسْتَوَى أَنْتَ وَمَنْ مَعَكَ عَلَى ٱلْفَلْكِ and when thou, and they who are with thee, are safe on board the ship. The same sense is further exemplified in: جَلَسَ عَلَى ٱلْمَيْكَةِ he sat at the table (because a person sitting at table rises above the level of it); وَقَفَ عَلَى ٱلْبَيْنِ
he stood by the river;  
he sat at the door of his house;  
he stood by the head of So-and-so;  

when he was very eager to investigate the peculiarities of the limbs of animals; [القرية على أثني عشر ميلا من الساطير]

he passed by him;  

he went out against him (with an army), he rebelled against him; [دعا عليهه قضاى علیهه قضاى الله عليهه قضاى علیهه]

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 easy for me; difficult for me, but also dear to me, opposed in both senses to hidden from me, obscure to me, opposed to clear;

B 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); what induced you to set up this empty claim? Hence too greedy, or covetous, and its derivatives greedy, are construed with and 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.]

the person sought is in his house or room, so that we actually find A him; دخل إلى فلان 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 علّيٌّ دينُ that he owes a debt, opposed to الله دينُ a debt is due to him; لى علّيٌّ دينُ يتأثراً thou owest me two dinars (see § 53, b, rem. d); طلب الطلب فريضةً على حل مسلم the search after knowledge is an ordinance for every Muslim (every Muslim is bound by divine command to seek after knowledge); علّيٌّ أن تفعل هذا علّيٌّ that it is incumbent B upon thee to do this, thou must do this; علّيٌّ أن تتحرّز عن الغيبة thou must refrain from slander or backbiting. [Hence it is employed with verbs signifying to decree, to make incumbent or unavoidable, as كتبَ أوّجَحَ حَمَرْ قضى, etc.]

(d) Of the advantage, superiority, or distinction, which one person or thing enjoys over another: as فضل آدم على الإلحادُأ(ls) Adam’s superiority over the angels; الذين ينتسبون للحُبّ الربّي الذين who love the present life more than the life to come; C أثره (إختارة) على عُيورَه 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: الناس على دين مولىٌ people follow, or conform to, the religion of their kings; قالّ اليمود ليست النصارى على شىٌّ D the Jews say, The Christians are not (grounded) upon anything, have nothing to stand upon: كان على دين السبِح he followed the religion of the Messiah; لِّيُرِبّ مأواً على خلاف ما كان يعتقده he found nothing contrary to what he believed; سواً كَانت على صورة إنسانيٍّ no matter whether they be endowed with human form or not; عشق قبرةٌ على أوقٍ ما يكون من البَمْحال والمعريّة بالغٍ، والضرٍّ w. 11.
A he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music; the common noun is divisible into two classes; (it is) a noun denoting a concrete object, or a noun denoting an abstract idea; I am; I was going to comply with (the orders of) the ēmīr's messenger; many

B a cup have I quaffed with delight; and he entered the city at a time when its inhabitants were off their guard; or under the orders of the ēmīr's messenger; or many

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

C something which he could not master); praise belongs to God for what He has done; he reproached him for having neglected to send him a present in return; and that ye glorify God for having guided you; why am I to give you my money?

D accomplishments they may possess, only for their faces, a thousand dinars and more]; he came, on the ground of his being a king; he came to the king's gate, pretending to be his sister; I do not ask you for money on that account (scil. building upon it, or relying on it); particularly in the common phrase building upon, reckoning or relying upon, such and such a thing.
§ 59] The Verb.—3. Gov’t of Verb.—(b) Prepositions:

(a) Of the terms or conditions, as the ground or basis, on which A anything is done; as أَجَابَهُمْ إِلَىٰ هَذَا السُّرُطُ on this condition; ذُلِكَ عَلَىٰ أَنْ يُبِدِّدَهُ إِلَىٰ سَلَاحَ he consented to this proposal of theirs, on condition that they should aid him (by providing him) with weapons; سَأَلَهُ عَلَىٰ أُفُدٍ دِيْمٍ 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 عَلَىٰ خُبْرِ يَتَكَّدُ I will punish thee, notwithstanding thy great age (lit. in thy state of great age, seeأً); قَتْلَ أَسْدًا عَلَىٰ صَعْرِ سَيْبَеَ he slew a lion, notwithstanding his extreme youth; السَّبْطُ تَفْجِرُ عَلِىٰ مَسَاوَبَةُ horses run, notwithstanding their vices, or diseases; إِنَّ رَبِّي لَذَوُّ مَعْطَىَ لِلْتَأْسِ عَلَىٰ ظَلِيمَهُ verily thy Lord is merciful unto men, regardless of their wrong-doing (compare工業، Job x. 7, xvi. 17); فيَّا عَلَىٰ آلِيِّنَ C إِنَّمَا تَفْجِرُ عَلَىٰ مَسَاوَبَةُ she can gallop in spite of her fatigue. R. S.]

(i) Of the rule or standard according to which something is done; as عَلَىٰ نِسْبَةٍ مُّسَفَّوَةٌ عَلَىٰ هَذِهِ الْطَّرِيقَةِ after this manner; عَلَىٰ مَا رَأَيْتَ فِي الْكَبْطَ عَلَىٰ مَا حَكَاهُ in books; عَلَىٰ مَا تَنَأَّنََهُ C إِنَّهُ الْقُلُوبُ عَلَىٰ حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَبَعْضِ مَنْ أَسْأَلَ إِلَيْهَا hearts are created with a tendency to love him who does good to them and to hate him who does evil to them; يُحِمِّلُ النَّفْظَ عَلَىٰ نَقْيِضِهِ 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 عَلَىٰ
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 Bēnū Ta'labā (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: 

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

C. reign, of So-and-so; , or simply, by his means, through him, as and give us what Thou hast promised us by Thy apostles, 

D. by the mouth (lit. tongue) of His apostle; 

E. or, or simply, by his means, through him, as and give us what Thou hast promised us by Thy apostles, 

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

["often signifies under somebody's name, i.e. falsely ascribed to him. D. G."]

Rem. b. As being originally a substantive, على may take the A preposition من before it, من على from off (lit. from upon, Heb. نزل من على فرسه); as he dismounted from his horse; فقدت من على عليه بعدد he sprang from off its back; ماتت من على عليه ظهره she (the bird called کات) left it (her young or her nest) in the morning, after her time of abstinence from water was at an end (when she could no longer abstain from drinking); أنت مِن علی اليمين and أَنَا مِنَ علی آلِ يَهْـاَل thou on the right hand and I on the left.

60. To these three classes of prepositions may be added since, و and ب (in swearing), and ك like, as.

61. مُنْدُ is derived, by assimilation of the first vowel, from and (see Vol. i. § 340, with rem. c, and § 347, with the rem. b C and e, and compare the phrase فیعو من ذی قبل that he may return to his former condition). It is contracted into مِنْدُ, which usually becomes in the wasl مِنْدُ (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 مُنْدُ or مِنْدُ is construed with a definite noun of time in the nominative to designate the terminus a quo, as مِنْدُ يَوْمُ یَومُ الْجَمِعَةِ 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 مِنْدُ سَنَةً it is a year since; with a defined noun of time in the genitive to mark a yet unexpired period, as مُنْدُ آَلِيْبُوْمُ 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 sq.]
A example: I have not seen him since last Friday (lit. the terminus a quo is Friday), or for 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?

Rem. a. The lexicographers give the rare forms and may be pronounced in the wasl as, and the forms 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)
§ 62. The Verb. — 3. Gov't 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. a. The Bedawín use " instead of " 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 must be used (see § 56).

62. The particle " 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 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 must be used (see § 56). Sometimes the particle " is prefixed to " as " by God then! —

The particle (the origin of which is very obscure [comp. Vol. i. § 356, b, footnote]) is construed like " 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 (القَسَمُ), whether expressed by " or " requires a complement (جَوَابُ الْقَسَمِ), of which the following are the principal conditions. If the complement be an affirmative nominal proposition (جَمْهَةٌ أَسْمَى مُدْعَة.), it is introduced by " as " by God, verily Muhammad is His apostle; or by " as in which case may be prefixed to the predicate, as " If the complement
be an affirmative verbal proposition, with the verb in the perfect, it requires 

"by God, 'Abū Gahl is dead indeed;" but if the verb be in the imperfect, it takes the energetic form, with prefixed, as "by God, I will do it!" [see § 19, a]. If the complement be negative, no particle is prefixed to the ordinary negatives and as; as 

"by God, Muhammad is not a liar;" 

"by God, Muhammad has not lied;" 

"by God, the believer shall not perish!" [On the oath preceding conditional sentences, see § 17, c, rem. a, (1).]

Rem. b. In such phrases as "by the Lord, I will do it!" or, by my Lord! 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 in as being really the preposition (§ 48).

63. Among the prepositions is usually reckoned as, like. This is, however, not a preposition, but a substantive, synonymous with likeness. It is formally undeveloped (like ad), but may stand in any case as, or governing word, to a following noun in the genitive (see § 73); as and on the top of it (the pillar) is (something) like a pointed cap, nothing hinders oppressors (or wrongers) like a lance-thrust; no one crows over thee like a feeble boaster (one who has little reason to boast); with (a horse) like a falcon (in speed) they laugh so as to show (teeth) like
§ 63] The Verb.—3. Gov't of Verb.—(b) Prepositions: 

The Verb.—

3. Gov't of Verb.—

(b) Prepositions:

i.e. جَمَعَتْ صَرْعَيْدٍ thou camest being like Zeid.

rem. a. ِن is [frequently joined to the personal pronouns of the 3d person, as ِجَِّبَمَا حُبُوْيَ, etc., sometimes also to those of the 2d and 1st person, as ِجَِّنَائَاتَ, but] very rarely to a pronominal suffix, as ِوَلَا تَرَى بَعْلاً وَلَا حَلاَثِيَّةٌ حُبُوْيَ وَلَا حَضَنُ إِلَّا حَاطِلَأ 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 ِوَنْعَلَّى أَنَّهُ صَمَّا آنَآسٍ مَجُورُومٍ عَلَيْهِ وَجَارِيمٍ and we know that he is, like (other) men, sinned against and sinning (جارِيْمَ in rhyme for جَارِيْمَ). In Hebrew ِدُكَّ and ِوُئَمَّ, or ِوُئَمَّ, is always employed, as also occasionally before substantives.

rem. b. ِن is sometimes used redundantly along with the synonymous ِمَلْتُ; as ِليِّس ِحُبُوْيَ مَلْتُ ِنَّ أَنَّ there is nought like Him.—

[On the compounds ِوُئَمَّ and ِجَِّنَائَاتَ see Vol. i. §§ 351, rem., 353, rem. e. On the elliptical phrase ِضُهِّا أَنَّ keep where thou art, see w. 11.

melting hailstones (as white as hailstones); it makes in (at the foot of) an aged tree (something) 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 صفة, adjective or relative adjectival clause, to an infinitive which is understood; as جَمَعَتْ صَرْعَيْدٍ thou camest like Zeid, i.e. جَمَعَتْ مَجِيَّةٌ صَمِيَّةٌ ( مثل مَجِيَّةٍ) ِزَٰيدَ. like the coming of Zeid. Or we might regard it as being a حَالَّ or conditional expression, dependent upon the pronominal suffix of the second pers. sing. masc. in ِفَاعِلٍ or agent; i.e. ِجَمَعَتْ ِحُبُوْيَ ( مثل ِزَٰيدَ) thou camest a coming like the coming of Zeid.
the Gloss. to Tabari. Sometimes ُضَحَا means as soon as, e.g. 
*سُلِّمَتْ صَيَّاَ تَدْخُل* salute as soon as thou enterest. D. G.]

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

[**Rem. d.** ُحُمَي may be prefixed adverbially to a verbal clause, like ُرَبَّه (§ 84, rem. b) and with just the same meaning, as 
*إِنْتَظَرْنِي حَمَا أَتِيَكَ وَآَوَّلْتُ حَمَا أَلْحَفِدَ* wait for me, perhaps I may come to thee, and look out for me, perhaps I may overtake thee; 
*فَلَتْ لَبْسِيْبٌ أَذْنَ مِنْ لَقَانِبِهِ صَيَّاْ تَفْرَدَيْ القُوُمُ مِنْ شَوَاءِهِ* I said to ُسِبَان, try to draw near to him (the ostrich), perhaps thou mayest procure a morning meal for the men with his roasted flesh.]

**64.** Many words, which are obviously substantives in the accusative of place (see § 44, b), may be conveniently regarded in a certain sense as prepositions; e.g. ُذُوْنَ, ُقُوُّ، ُتَحْ، ُبَيْنَ، ُقِبَلَ، ُعَنْ، ُنَحْوَ, and ُمُرَأ’d.

**65.** ُنَحْوَ (the accusative of ُنَحْوَ, the nomen verbi of to go towards; comp. § 82, g) means (a) towards a place, as 
*ثُمَّ يُسِرُّونَ نَحْوَ بَيْتَ الْمَقْدِسَةِ* then they will journey towards Jerusalem; 
*خَرِجَ نَحْوَ مَكَّة* he set out towards, or in the direction of, Mekka; and (b) according to, as ُنَحْوَ قُوُّلٍ according to his saying, as he says (compare the use of ُلِ in § 53, d).

**66.** ُعنِد (the accusative of ُعِندَ a side or quarter) signifies beside, near, by; as ُعِندَ ُالْحَائِطَ at, near the wall; 
*وَكَانَ يَضْعُ عَنْدَهُ دَفَائِرُ* and he used to lay notebooks beside him; 
*وَبَيْنِيْنِ أَنَّا لَا يَبْتَدِيْ إِلَّا بِأَنْهِ وَعِندَهُ إِلَّا بِإِنْهِ* 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 ُقَالَ عِندَ مَوْتِهِ and he
said as he was dying: I came to thee at A sunrise; whilst this took place or immediately after this took place, hereupon; whilst, during, or immediately after.—

Further, like (§ 57), implies [a] possession and [b] comparison; as (a) I had only a single dinár by me;

I do not say to you, With me (known to me) are the hidden things of God; [I] want a thing of such a one; he possesses goodness and excellence. Hence you say of a woman she was married to such a one, in which signification it is a synonym of (§ 68); (b) he possesses goodness and excellence. Notwithstanding his youth as compared with the age of Mo‘ád;

the kings of the earth are dust compared with (lit. at the side of) God.—Lastly (like the Latin apud, Fr. chez, and Persian نزدیک) implies in one’s mind, in his opinion; as the right thing in my opinion is what our sheikhs have done; his opinion was that the Kor‘án was created; according to you it is impossible that He should do it.

Rem. a. [عندَ means keep where thou art, take care, and also advance.].—On the phrase خَذَّ ۖ زَبَدُ عِندُكَ زَبَدًا, see § 35, b, §,
rem. b.—On the difference between and or لدی عندُ, see § 58, rem. b.

Rem. b. عندُ is sometimes (in modern Arabic generally) pronounced عنَدَ, rarely. It corresponds in form to the Heb. [لَا], but in signification also to لَا.
A

Rem. c. Nearly synonymous with in its local sense, is (the accusative of front), Lat. coram, apud, penes; as present before him; I have a claim upon So-and-so; and what (has come) to (for the unbelievers that they run hastily around thee? It also signifies towards, as piety does not consist in your turning your faces towards the east and the west.

67. between, among, is the accusative of the substantive signifying intervening space, which may be regarded either as uniting or as separating two or more objects, whence may be construed with verbs of either meaning; as he united us, he parted us, lit. he united our separation and parted our connection; God has united your hearts.—If two genitives follow , and either or each of them is a pronominal suffix, the preposition must be repeated before the second, and the conjunction inserted; as between me and him; between you and your brother. But if both are substantives, this is not usually done; as between heaven and earth; between Harrân and 'ar-Ruhā (Edessa); between the Flood and the Hijra.—Instead of the simple , we often meet with what is between, and in what is between; as they fought with each other; [or in or during the space of several days]. Both and are often used in the sense of both—and, and of partly—partly (tam—quam, partim—
partim); as ما بين معروف ومحبوب; جايني ما بين فقير وغني there came to me both rich and poor; the tribe was partly slain, and partly taken prisoners; [sometimes in a bort (a garment made of a certain kind of cloth) and sometimes dressed in a saffron robe. R.S.] In such cases or ما بين 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 فيما بين اليوم between ’il-Basra and Mekka; Alاثنية من شباط between the second day of Subat and the eighth day of ‘Adar.—Observe the phrases بين أو بين ظهرانيبر and بين ظهرانبير in the midst of them; Fلأ before any one, in his presence, lit. between his hands; as قبل الأرض بين يدي الخليفة he kissed the ground before the caliph; I have sinned before thee; مصدقا ليما بين confirming what was before it (or preceded it); إن هو إلا نذير he is a warning to you before a severe punishment; in the plural، وجعل يكسر الدجاج ويضعها بين and he began to break up the fowls and to set them before us. Rem. From بين are formed the conjunctive adverbs of time and whilst, which naturally exercise no influence upon the following clause; as بينا نحن نرقيه أثانا whilst we were watching for him, he came to us; بينا نسوس whilst we govern the people; بينا نحن في الحديث whilst we were conversing; بينا whilst the people are in their markets. [Comp. Vol. i. § 362, b.]
68. تَحْتُ (the accusative of the lower or under part) signifies below, beneath, under, as ما تَحْتُ الْتَرَى what is beneath the soil; and under it (the wall) was a treasure of theirs; metaphorically, سَأَرَ تَحْتُ الْلَّيْلَ he travelled under (the shade of) night; or تَحْتُ أُمُورِ, under his power or authority.

It is said of a married woman, كَانَتْ تَحْتُ عِبَادُهَا مِنْ عِبَارَةٍ صَالِحَةٍ she was under (the authority of) So-and-so, as

B they were under two righteous servants of ours (viz. Noah and Lot).

Rem. a. تَحْتُ has a diminutive a little below or under.

Rem. b. Opposed to تَحْتُ is فِوقٌ (the accusative of the upper part), with its diminutive فَوْقٌ, signifying above, over, upon, as فِوقُ سَرَاةٍ أَذُوهُ مُلْجُرُ upon a well-beaten road; [the upper part of the wall] was a treasure of theirs; metaphorically, وَهُوَ الْقَاهِرُ فِوقُ عُبَارَةٍ عَابِرَهُ and He is the All-powerful over His servants;

C and He is the All-powerful over His servants;

D he treated it worse than he had treated Aleppo; and if they be females more than two;

69. دُونُ (the accusative of what is beneath, under, less, or inferior, related to دَنَا to come near, and دُونُ to be low or vile), with its diminutive فَرَنَاتٍ, and فَرَنَاتٌ مِنْ دُونِ فَرَنَاتٍ مُنَدُّ, in which combination it has a partitive force, signify under, below, beneath. They indicate:—
§ 69 | The Verb.—3. Govt of Verb.—(b) Prepositions: 

(a) That a person or thing dwells or is situated, or that an action A
may the cheek of thy enemy be under thy foot; 

in the ravine that is below Sela' (there lies) a murdered
man; they met near San'ā : 

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 

and he (the horse) made us overtake the foremost (of the herd), whilst near him were
those of them that lagged behind; 

this is nearer than that; 

come nearer (to me)! lit. approach not far from
yourself (towards me); 

seize Zāid (who stands not far from
you, see § 35, b, 8, rem. b); 

donāk al-dīrām, take the dirham; 

take ye him.

Rem. 

donāk, as interjections, are equivalent to 

(see § 35, b, β) [and § 66, rem. a], look out! 

take care! [sometimes advance!] as 

donāk sāra'ī, beware of wrestling
with me; 

donāk la tāqīlūhim, take care [or advance] (and) give them
no quarter; [and donāk sīma bī] 

take care (or advance) and keep to me.

(c) That one space, distance, or number, does not equal or D
complete another; as: 

and between them

there was less than a stone's throw; 

there is no poor-rate (to be exacted) on what is under (or less than)
five ounces; 

we will not accept for
Mas'ūd less than ten finæs for homicide.

(d) That one thing is smaller or worse than another; as 

dunāk al-fūṣta' wa al-hāzhid, donāk al-nahās  
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

the people of this city

he invokes, to the exclusion or neglect of God, what can neither injure
him nor benefit him, he invokes what can neither etc., but not God;

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. Schr.* i. 417.]
§ 69] The Verb.—3. Gov't of Verb.—(b) Prepositions:  

worship idols and not God;  

eye 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.  

in rhyme for  

\( \text{النَّدِر} \)   

(g) That one object is placed before another, either (a) as a hindrance or obstacle to prevent a person from getting at it, or (β) as a protection to defend it from some one; e.g.  

don't dare;  

before this there are the coals of the \( \text{غَدَّة} \) and the stripping of the \( \text{كَتَّاد} \), that is to say, before you can obtain this, you have many serious obstacles to surmount (the wood of the \( \text{غَدَّة} \) being noted for its long retention of fire, and the \( \text{كَتَّاد} \) 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.  

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A. A shield (or protection) against those whom I feared was three persons; Imru’u'il-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),

B. Hence verbs signifying to shut a door against one, to fight for one, and the like, are construed with (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);

C. In this case is synonymous with 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 behind, beyond, as Transoxania (lit. what is beyond the river Oxus).

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

D. (a) before, of time; as before his death; that I had died before this! and I know what happened to-day and yesterday before it; before threatening (without waiting to threaten); [he came to Mêkka before (his coming to) El-Medîna].—Opposed to it is, diminutive after; as after three days;
§ 69] The Verb.—3. Gov't of Verb.—(b) Prepositions: 

after thy arrival; 

after him, i.e. after his departure, A

or after his death; 

thou hast become changed after 1 

me, i.e. after I parted from thee, since I last saw thee, = 

and what is there after the truth 

(when the truth is gone), but error? [Tropically 

and what is there after the truth 

(when the truth is gone), but error? [Tropically 

So-and-so is generous and moreover well 

educated. A synonym of ęp is ębą.

(b) ędām, before, of place; as he ędām should not walk before him; ędām his grave is before the 

gate; ędām he was killed at the 

siege of the castle of Sabār before the  ámbir (in his presence, = 

the (time of) prayer is before 

thee); ędām nay, but man wishes to go on 

in his wickedness (in the time that is) before him. [On the use of 

as an interjection see § 35, b, β.]

(c) ırāa, behind; as ırāa they cast it 

behind their backs; ırāa 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 

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; ı́rāa and He hath permitted you, besides this, to seek out (wives) by means 

of your wealth; ı́rāa but they who 

desire more than this, are transgressors. [On the use of 

as an interjection, see § 35, b, β.]-Synonymous with ı́rāa is ı́rāa 

behind, after: as ı́rāa and her hair hung
Part Third.—Syntax.  

A down to the ground behind her back; and 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 (d) around; as and 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 and, and the second part another so-called preposition, now however no longer in the accusative, but in the genitive. Such are:

(a) (Heb. [אלא] מִן) as

Mohammad is the one preeminently distinguished among all mankind for excellence and perfection (lit. from among all mankind); from his presence (lit. from between his hands); from before them and behind them; in our ears is hardness of hearing, and between us and thee there is a partition-wall. In this last example is partitive, the literal meaning being: and in a part of the space between us and thee, etc.
and he placed immovable (mountains) upon it (the earth); he ascended the hill and descended by the other side (lit. behind it); gardens under (the trees of) which streams flow. In these examples 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.

those who were before you; before the morning prayer; then we brought you again to life after your death; and there has come after them an evil generation. Here again is partitive, in a portion of the C space of time before or after.

give us mercy from (lit. from beside) Thee.

he was governor of Syria for 'Otman (lit. from beside 'Otman, with whom lay the option of sending him as such): there came to him an answer to his letter from (Fr. de la part de) 'Abū Bēkr; peace be from me (Fr. de ma part) upon her who has enslaved me by her pleasing address.
A  

(f) and and من وراء جدران من خلف من وراء walls; he is sitting behind the curtain drinking (partitive); من بين أيديهم ومن خلفهم from before them and behind them (see a); ونزل من خلفه 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; وترى الربتة حاقيين من حول الوُّرض and thou shalt see the angels surrounding the Throne (partitive).

Rem. a. We have already spoken of من عن § 49, rem. c; بدِون من على § 57, rem.; § 59, rem. b; بدِون من دون § 69; بل لا¥§ 56, rem. c, and § 69, f; بغِير من غير ¥§ 56, rem. c.

Rem. b. Other prepositions are occasionally found in composition, as مَّدُّ لِدَنَّ الصَّحِّ إلَّى أن ترَوْل السَّمِّس from the morning until the sun declines; فارَقْنِي ليَنْدِ أَمَس هَذَا الْيَوْم he left me since yesterday); especially in the compounds إلى عند إلى دُون إلى إلَى ¥§ 69, and إلى نحو إلى فوق ¥§ 56, rem. c, which are, however, condemned by the grammarians.

Rem. c. The preposition is very rarely omitted, especially by a poet, and the genitive notwithstanding retained; as كيف أُصُبِحَت كيف أو خَيْر ¥§ 109, حَيْر ¥§ 49, rem. c; على خِيْر ¥§ 49, rem. c, when the question is asked, Who of mankind are worst as a tribe? the fingers point with the hands to Kuleib (for فمن]+ ¥§ 69, rem. c, until he became haughty, and ascended the heights (of pride), for ¥§ 69, rem. c, ¥§ 69, rem. c.
Rem. d. The preposition is likewise very rarely separated by another word from the substantive which it governs; as إنَّ أمراً لا خيرٍ في اليوم عمرو as for 'Amr, there is no good in 'Amr to-day, instead of ولاَّيس إلى منْهَا النروُلُ سِبْيلٌ لا خيرٍ اليوم في عمرو and there is no way (or means) to get down from it, for إلى النروُلُ منْهَا I bought it, by God, for a dirham, instead of إِشْرَيْتِهُ بِوَالِدِهِ. 

Rem. e. Sometimes, by a more concise and bolder construction B or or the accusative is used instead of a preposition with the genitive (especially if); as دُخِلتُ البيتَ I entered the house, for سَكَنتُ الأَدَارَ إلى البيتَ I inhabited, or dwelt in, the house, for وَيَومُ شيدنَاهُ سَلِيمًا وَعَامِراً في الإِدَارِ and many a day we met face to face Saleim and 'Amr, for شيدناً فيهَا قُمْ شيد منْكر اليوم فلقيصمه ﷺ therefore whosoever of you shall be present in the month, he shall fast therein, for هديتهُ فليضيء فيهُ. 

C He held back in battle (through cowardice), for حَامَ الْقَتَالُ إلى الطرِيقِ he held back in battle, for ضَمَّ عَسْلُ في الْقَتَالِ as the fox trots along the path, for الَثَرِيقَ الْعَلَّبَ في الطرِيقِ (see § 44, b, rem. a); ذهب الشَّامَ he went to Syria, for إلى الشَّامَ and I hide (within me) that which, were it not for patience, would be the death of me, for لْقَضَى عَلَيْهِ صَاحِبِي وَقَرِبي my friends and relatives were far from me, or kept aloof from me, for أَمَرُوكَ الْخَيْرِ فَنَعَلْ مَا أُمِرْتَ بِه؛ نَأْيَ عَتْيَ أَيْدُوكُمَّ I bade thee do good, do therefore as thou wast bidden, for بِالْخَيْرِ I ask pardon of God for my sin, for مِنْ ذَنِيبِي and Moses chose from his people seventy men, for مَنْ ذَلِكَ أَخْتَبَرَ الْرِجَالُ سَاحَةً مَنْ قُوُّهُ
A was he who was chosen from among men for (his) generosity, for
he sought the thing for him, for

B and when they measure unto them or weigh unto them, they give less (than is due), for

C but we made ready noble spirits to encounter these (calamities), for

D that was because they used to disbelieve in the signs of God;
§ 71] The Noun.—The Nomina Verbi.

as we sent an apostle to Pharaoh.—A
is often inserted after the, and, without affecting their
regimen [and is therefore called 
they were drowned because of their sins:
after a little (while) they will become repentant;
by the mercy of God thou hast been gentle unto them. After
this use of is very rare (see § 63, rem. a). Compare
(i.e. in Hebrew; as (Job ix. 30, Keri), B
(Ps. xi. 2), (Job xxvii. 14), (Exod. xv. 5).

[Rem. g. Before and the prepositions are often omitted,
as thou mightest have a look at her (before marrying her), for this affords a better chance of a
good understanding between thee and her (for
is any one of you unable to associate with men kindly? (for
, lit. is he overpowered so as to be unable?); I have assuredly purposed to
do such a thing (for
and his affair led eventually to his becoming the property of Hadiqa
(for see! God is not ashamed to use a parable (for
). See also § 49, d, rem. and § 167, rem. b.

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

B. THE NOUN.

1. The Nomina Verbi, Agentis and Patientis.

71. As we have already spoken of the idea of the nomen verbi or
abstract verbal noun (Vol. i. § 195), of its use as or
objective complement of the verb (§ 26), and of its rection, in so far
25
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.

A as it possesses verbal power (§§ 27—29), we have now only to remark that it is not (as might at first sight appear) rendered definite by the very nature of its idea, and, in consequence, able to dispense with the article in order to become definite; but is, on the contrary, like other nouns, indefinite, when it stands without the article. E.g.

B 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 (قتال a fighting, not the fighting, and so with and)

C 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, إِمْسَاك a retaining, a dismissing);

D they are not able to give them (any) help (นะْصَر or نَصْرَا مَا نَصْرًا) whereas نَصْر 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. the exciting cause, the motive; 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. إِمْسَاك وَاجِب or قالواِجِب (هو) إِمْسَاكِ وَاجِب.
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. زيد ناصح أبنته عدًا زبيدة (Zeid’s son is to be married to-morrow to Zubêïda) [the reference of the concrete verbal noun to the proximate future is shown by عدًا); أنا قاتلك (I am going to kill him); أنا قاتلك (I will kill you) (ego te interficiam); هَذَا مَعْطُولُ (this man must be killed); هَذَا مَعْطُولُ (she is praiseworthy);] (in these four examples the context fixes the meaning); وَأَعِلَّمُوا أَنْكُمْ غَيْرِ مُعِلّمِي اللَّهِ وَأَنِ اللهُ مُخْزى الْكَافِرِينَ and know that ye shall not escape God, and that God will put the unbelievers to shame; اللَّهُ يَظْنُونَ أنَّهُمْ مَلَأَفٌ رَبِيْهِمْ. who think that they shall meet their Lord; فَذُ أَطْرَقَ يُنظرُ مَا هُمْ صَانِعُونَ 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

to the future results from ُبْنَظَرُ).

Rem. a. When the perfect ُتَكَانِ is prefixed to a concrete
verbal noun which refers to the future, the idea of futurity is
transferred to a past time; as أُمَّرُ ُتَكَانِ مَفْعُوْلاً ُأُمَّرُ ُتَكَانِ حَقِيْقَّا أنَّ يُفْعَلُ ُمَا ُتَكَانِ حَقِيْقَّا لَوُ الْحُجُّ
quid futurum esset si etc. Compare the
B composition of the imperfect with ُتَكَانِ, § 9.

[Rem. b. Verbal adjectives of the form ُجُعْيَلِتْ with a passive
sense may refer also to the future, as ُبِسْلَاحَ مَا يُقْتَلُنَّ ُلِفْتِتْ by
one or another weapon will certainly be killed whosoever is destined
to be killed; ُأَنَا أَبْنِ ُذَيْبِحَيْنِ I am the son of the two intended
victims.]

(b) But if the concrete verbal noun stands in a circumstantial
C clause (ُحَالُ), the state which it describes belongs to the same period
of time as the verb in the leading clause. E.g. ُأَنْتُدُو مُهَبُوْسٌ ُبِكْتَةً
he recited, whilst he was in prison at Mekka, (the following verses);
ُجُذُدُ ُطَمَُّبُدُي فِي ُرَّبٍ وُقُدُمُ طَرَابُلسُ الْعَرَبِ وُزْيَادَةُ ُلَّهِ مُتَوَقُّعٌ عَلَيْهِ
el-Mahdi fled with all speed and reached Tarabulus (Tripolis) in
North Africa, whilst Ziyadetullâh was constantly on the look-out for
him;
ُوُمَنْ يُسْلِمُ وُجُبْهُ إِلَى ُلَّهِ وُهُوَ مُحْسِنٌ فَقَدْ أَسْتَمَسَّكَ بِالْعَرُوْةَ الْوَقَفِي
and whoso turns himself wholly towards God, whilst he does good, has
D 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. ُقَوْلِي ُلَّهُمَّ أَنْتُوْرُ هَارِبًا
§ 74]  The Noun.—The Nomina Agentis et Patientis. 197

the ox turned his back fleeing;  
A  

his brother was shaping the bow;  
B  

he went out whilst his father was seated;  
C  

I met the sultan in his house weeping;  
D  

I was in the garden whilst it was in bloom;  

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 (here the or circumstantial term, بَقَّىٌ َبِمَقَّارِنٍ َحَالَتِ).  

B  
is not a  بَقَّى َحَالَتِ, or بَقَّىٌ َحَالَتِ which indicates a state present at a past time, but a بَقَّىٌ َمَعْدُورٍ, or بَقَّىٌ َحَالَتِ which indicates a future state [comp. § 44, c, rem. a]). The same is the case after بَقَّىٌ َبِرَكَةٍ to remain.

to last, continue, َبَقَّىٌ َمَا َبَزَّر، he will not cease, and the like (see § 42, a);  

as he did not cease sitting;  

اَلْعَلَيْر َبَقَّىٌ َبِرَكَةٍ a part of my people shall not cease to hold fast the truth till the day of the resurrection:  

ما َبَزَّر َالْعَلَيْر َبَقَّىٌ َبِرَكَةٍ as long as the spirit continues to dwell in the body;  

ذَوُ َالْعَلَيْر َبَقَّىٌ َبِرَكَةٍ he remained in amazement;  

فَيَبَقَّىٌ َبِرَكَةٍ َعَزْيُهُ َمَتْصَعَفًا 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 َبَزَّر َقَبَّ لَهُ َقَبَّ لَهُ َفِيَقْرَعْ َمَغَارَتِهِ he did not cease to restrict himself to sitting quietly at the bottom of his cave;  

وَلَمْ َبَزَّر َبَزَّرَهُ َنَظْرُ َبَزَّرَهُ and he did not desist from investigating it carefully (يَبَقَّىٌ َبِرَكَةٍ َيَبَقَّىٌ َبِرَكَةٍ). Compare § 8, c.

Rem. The concrete verbal noun is sometimes annexed, like the imperfect (§ 9), to the verb َكَانَ to express the present praeteriti
A or Greek and Latin imperfect; as اَنَّ نَازَلَ he was dwelling; جَانَّتُ مُرْحُوْرَةُ they (the spears) were sticking in the ground (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 (يتَخصَصُ) or defined (تَعرَفُ) by that of another*. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the tɛwɛn, or of the terminations 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 البَصَافَ the annexed; the determining noun، البَصَافِ إِلَىَّ that to which annexation is made or to which another word is annexed; and the relation subsisting between them is known as الإِضَافَةُ 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، الإِضَافَةُ الْحَقِيقِيَّةُ the pure annexation, or الإِضَافَةُ الْمَعْنِيَّةُ the logical annexation; the other، الإِضَافَةُ غَيْرِ الْحَقِيقِيَّةُ the improper annexation، الإِضَافَةُ غَيْرِ الْمَحْصَةُ the impure annexation، or الإِضَافَةُ الْلَغْظِيَّةُ the (merely) verbal or grammatical annexation. The latter consists in this, that an adjective, a participle active intransitive, or a participle passive, takes a definite noun in the genitive instead of

* [The تَخصِيصُ 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. تَعرِفُ is the defining of the noun by the genitive of a defined noun.]
an indefinite *təmyiz*-accusative (see § 44, c); or that the participle of a directly transitive verb, being used with the meaning of the *bə Españ* or the Imperfect (see § 30, a), takes the object in the genitive instead of the accusative. In both cases the genitive is only a looser, representative construction, instead of the stricter accusative, and consequently exercises no defining or limiting power (for or *təzhīf* 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 thing to which] the quality designated by the governing word belongs, as the wisdom of *Allah*; [النهج صفة *Allah* the limpidness of the water,] (b) the material of the form and the form of the material, as an egg of *silver,* the silver of the dirhams (in the former case the annexation is *explicative,* صفة *Allah* the silver of the dirhams; in the original expression being صفة *Aldaraheem* the silver of the dirhams, i.e. صفة هي *Aldaraheem* the silver of the dirhams, see § 94); (c) the cause of the effect and the effect of the cause, as the creator of the earth, صفة حر الشمیس* the heat of the sun;* (d) the part of the whole (*partitive* annexation, صفة تَعْيِضية the assistent of the letter) and the whole as embracing the parts (*explicative* annexation), as the beginning of wisdom, صفة حل الْسُمَلْوَقَات* the totality of created things;* (e) the thing possessed by a possessor and the possessor of a thing possessed, as صفة جزينة السُلطان* the treasury of the sultan,* صفة واَلْبَحْر* the lord of the land and sea;* and (f) the object of the action and of the agent, as صفة خِلَق أَلْسَمَاء* the creation of heaven,* صفة خَاتِب الرُسلة* 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 ل (which also represents the accusative, §§ 29—34), or فِي. For example:
A

Zèid's slave, the slave who (belongs) to Zèid; a silver cup, a cup (made) of silver (see § 48, §); to-day's fast, the fast (held) on to-day (see § 55 a).

Rem. The annexation is resolved by مَّسَاتٍ إِلَيْهِ when the مَّسَاتٍ إِلَيْهِ is the genus or material of the مَّسَاتٍ إِلَيْهِ, as a silk dress

B

[comp. § 48, §]; by, when the مَّسَاتٍ إِلَيْهِ is the (see Vol. i. § 221, rem. a) of the مَّسَاتٍ إِلَيْهِ, as the Arabs of el-Hijáz, مَّسَاتٍ إِلَيْهِ plotting by night and day.

78. The determining noun is, in the real annexation, always either a substantive or a word regarded as such, a pronoun, or an entire clause. For example: ﺍスَوَلٍ ﺍﷲ the Apostle of God; مَّلْكَةٌ إِنْ its meaning: هَذَا يَوْمٌ يَنْفَعُ ﺍلْمَأْوَيَاتُ ﺧَصَّةً ﺧَصَّةً this is the day (when) their truthfulness shall benefit the truthful; إِلَى يَوْمٍ يَعْبَدُونَ till the day (when) they (the dead) shall be raised; يَوْمٌ ﺑُوْلِدُلِّ ﺍلدُّازْعَانَ

C

the word 'in'; مَعْنَى ﺗُقَلُّل the meaning of (the verb) katalu; مَتْنَةَ إِنْ its meaning: هَذَا يَوْمٌ يَنْفَعُ ﺍلْمَأْوَيَاتُ ﺧَصَّةً ﺧَصَّةً this is the day (when) their truthfulness shall benefit the truthful; إِلَى يَوْمٍ يَعْبَدُونَ till the day (when) they (the dead) shall be raised; يَوْمٌ ﺑُوْلِدُلِّ ﺍلدُّازْعَانَ

D

the day (that) the women (setting out on their journey) turned away from us; زِمَنَ ﺍلْمُحَاجَةَ ﺍمِيرُ at the time (when) el-Haggāg was emir; ﻣَنْ ﺗَارَكَ ﺍلْمُعَذَّبُ when they shall see the punishment; ﻣَنْ ﺗَارَكَ ﺍلْمُعَذَّبُ from the moment he goes out from his house; عَصِرُ ﺧَانُ ﻣَسِيبُ at the time (when) old age is coming on; ﺣَوْفَ (مَحَافَةٌ) أَنْ يَفْعَلَ ﺣَذاً for fear of his doing so-and-so;
§ 79. Not only common nouns, but also proper names, may be determined by a genitive; as رَبَّيْاَةُ الْغَرَبِيِّ رَبَّيْاَةُ الْغَرَبِيِّ Rabī‘a of the horse; نَابِيَةُ دُبِيْنَ نَابِيَةُ دُبِيْنَ en-Nābiya of (the tribe of) Dubyān,= the tribe of the Dubyānīs; تَغَلِيبُ وَأُتِيلِ تَغَلِيبُ وَأُتِيلِ Taqlib, (son) of Wā’il, for حَاتِيمُ طَيْبِيُّ حَاتِيمُ طَيْبِيُّ Hātim of (the tribe of) Tāyi‘ī; عُمْرُو الْكَلْبِ عُمْرُو الْكَلْبِ ‘Amr of the dog (because
A he was always accompanied by one); el-Hira, (the capital of the kingdom) of ēn-No‘mān; Tripolis in Syria; Tripoli in North Africa; he dwelt in Bağdād of (in) ēl-‘Irāk, but his yearning for the people of Damascus of (in) Syria was a painful yearning; our Zeīd, on the day (at the battle) of ēn-Nakā B (or the sand hill), smote the head of your Zeīd with a bright (sword) of ēl-Yēmēn, the edges of which bit deep; and they left their Mas‘ūd 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 твор’ a bad man; جمال وحش a wild ass; a piece of cloth of good quality, مينا a good place of abode, C صاحب صدت 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 ِورم argenteum, a silver egg; vestsis 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 زيد الصلاتل the erring (apostate) Zeīd, زيد ذو الخير the good D Sa’d, to which would be opposed سعد السوء, the wicked Sa’d, سعد ذو الشر.

[Rem. This sort of annexation is called إضافة الاعين إلى المعني, 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:

§ 340. The (man) of such and such a thing, its owner or possessor (Vol. i. § 340, rem. c); companion, possessor; family, people; father, and mother, i.e. originator, cause, origin, or principle of a thing; son, and daughter, i.e. originating from, caused by, dependent upon or related to something; brother, i.e. connected with or related to something. The nouns, and are constantly used in this way in ordinary prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example:

§ 341. the good, the learned, gracious, wealthy, a relation, a piece of land covered with thorns, intelligent persons, or relations; one with good natural parts, the person who has committed a fault, a scout, spy, or mouchard, a man of learning, the inmates of Paradise and Hell; those who conform to the practices [and sayings] of Muhammad, persons of erroneous opinions, heretics, lexicographers; a hospitable man, 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; the son of the way, i.e. the traveller, a warrior, the son of...
A howling, i.e. the jackal; بنتِ الجبل, *the daughter of the mountain,* i.e. the echo; أخُو الْعَلَّامَة, أخو الفجى, أخو الجهد, أخو الخير, *the good,* the laborious, the wealthy, the learned, أخُو نُفْرَات, *a brother of Temim,* one of the tribe of Temim; أخو الْحَمْرَة, *the brother of wine,* i.e. a man drunk with wine. Connected herewith is the use of بنتُ ابنَهُ ابنُ ثمانين سنن he is eighty years old (lit. he is the son of eighty years). A poet (Hamāsa, p. 6) employs أخُو عِمْسِينَ in the same manner: أخُو عِمْسِينَ.

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) خُلْلُ (Heb. ָדָד, Syr. ָסַלְתָא, Æth. ִוָּנַא) *the totality, the whole* (lit. what is rolled and gathered together; compare to roll, ظَهَّ, a crown, كَمْسَا, to make complete or perfect, كُلْامَا, perfect, the whole). If the leading substantive is definite, and signifies something single and indivisible, خُلْلُ means whole, as خُلْلُ الْيَوْمُ the whole day; if it is definite, but a plural or a collective, خُلْلُ means all, as خُلْلُ الْحَيْوَانَاتِ all the

D animals, خُلْلُ آنَاتِ all mankind; if it is indefinite, خُلْلُ means each, every, as ما خُلْلُ سُوَاءَ تَنَّهْرَةٌ وَبَيْضَاءٌ شَحْمَةٌ not everything which is black is a date, and (not everything which is) white a bit of fat; أَخْلِلُ أَمْرٍ أَخْلِلَ أَمْرًا وَذَلِكَ تَوْفِيقَ بَلَّالْبِلِّ نَارًا dost thou consider every man a (true) man, and (every) fire that blazes at night a (true) fire (really deserving of the name)? خُلْلُ يَوْمُ خَيْبٌ خُلْلُ يَوْمٍ خَيْبٌ every stratagem, خُلْلُ خَيْبٌ every day, خُلْلُ وَاحِدٌ (أَحَدٍ) each single one, خُلْلُ مَنٍ خُلْلُ مَنْ every one who (in
which case the annexation is explicative, اَطْلَحُ، each, A viz. stratagem, etc.)*. — Frequently, however, the definite primary substantive is put first, and خطٌ 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 الْحَرَّمُ الْعَرَبُ the whole house, الْأَرْضُ الْعَرَبُ all mankind. Instead of this construction, we sometimes find الكَلُّ، ṭār, and even which is definite, notwithstanding the tenwin, and stands, according B to circumstances, for وَقَدْ نَجْمَتْ الْمَعَايِشَةُ الْعَرَبُ and 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 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 (وَهُنَّا نَعِيدُ وَبِعْقُونَ وَطَّلَاءً) or (حَلْلَ وَأَحَدٌ مُنْشَبٌ حَلْلَ) we gave him (Abraham) Isaac and Jacob, and each of them we made a prophet (حَلْلُ يَمْوَتُ مَنْشَبٌ حَلْلَ وَأَحَدٌ مُنْشَبٌ حَلْلَ) all must die, i.e. حَلْلُ أَحَدٌ مِنَ النَّاسِ and they all

* [In poetry خطٌ, followed by an indefinite noun in the genitive D singular, is often used, like the German word lauter, to denote a number of objects all of which possess this or that quality, e.g. وَلَا الْدُّخْرِ إِلَّا حَلْلٌ جَرَّداً صَلدِمٌ and (he cared for) no treasure save only mares, all of them short-haired and hard-hoofed; مَعِيَ حَلْلٌ فَضْلَاءَ أَتْمَيْنِي 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; [ إن َكَلَّلَ إِلَّا ِعَلَّمَ الْمُرْسَلِ there was not any one but accused the apostles of lying].

Rem. This last remark applies also to غَدَ الْيَوْمَ = غَدٌ قَالِبٌ هَذَا َالْعَامَ and to قَالِبٌ َالْعَامَ and غَدٌ ذُلِكَ الْيَوْمَ and قَالِبٌ ذُلِكَ الْعَامَ as we might naturally send him with us to-morrow; and to-morrow, = غَدَ َالْعَامَ and Q أَرْسِلْ مَعَهُ َغَدًا َتُقُرْبُهَا إِلَّى َقَابِلٍ; if َإِذَا َمَا َحَوَّيْتَ َجَمِيعًا َتُخَلَّلْ فَلاَ َتُقُرْبُهَا إِلَّى َقَابِلٍ when thou gettest the plucking of a palm-tree, do not put it off till next year.

(b) With the use of جُمُعُ coincides in most points that of the totality, the whole (lit. what is collected, from جُمُعُ, connected with جَمِيعُ الْنَّاسِ جُمِيعًا or جَمِيعُ الْنَّاسِ جُمُعًا, all mankind (but also جَمِيعُ الْمَدِينة جُمِيعًا, whereas جَمِيعُ الْنَّاسِ جُمِيعًا is inadmissible); فَلَيْنَا وَلِيَّ الْيَكْلُ َجُمِيعًا and after he obtained the whole city; and جُمِيعُ الْجَمِيعُ and lo, they shall be assembled before us all together.

Rem. Similar is the use of عَامَّةُ the great mass or bulk, the greatest part, [the whole] (properly the fem. participle of جَمِيعُ to comprise or comprehend); as جَمِيعُ لِي بَكَيْمُ وَعَامَّةُ دُوَاهُرُ َوَحَمَامَاتِهِr it (the water) runs in their streets and the greatest part of their houses and baths; وَعَامَّةُ أَبْنَيَّا حَجَرٍ and the greatest part of its buildings are (of) stone; جَمِيعُ عَامَّةُ الْجَيْشِ عَامَّةٌ the great bulk of the army, [the whole army]; َقَرَأَ َعَامَّةَ عَلَى َالْفَعْلِ َالْمُجِّولِ فِي مَثاَةً most (readers of the Kor'ân) read according to the passive voice in both (words); جَمِيعُ الْأَقْوَامِ عَامَّةٌ the people came in a body.—The word the rest, the remainder (properly the participle of سُتْرُ to be over, to be left, Heb. سَلَرُ), is incorrectly used by later [even elegant] writers in the sense of all; as َقَدِمَ سَلَرُ َالْجَهَّل all the pilgrims.
have arrived: the whole of the property-tax A has been collected*.

(c) اَلْبَعْضُ 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 ُبَعْضُ الْتَلَامِيذِ مُحَبَّدٌ بَنِ اللَّهِ one of his pupils addressed Muhammad the son of el-Hasan: ِفِي بَعْضِ الْأَيَايُمُ he recited (the following verses) composed by one of them (one of the poets, by a certain B 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 بَعْضُ be repeated as a correlative, no pronominal suffix is added to it in the second place; as ِبَعْضُ الْمَرْأَةِ اَهْوَى مِنْ بَعْضِ َوَلَوْ كَانَ بَعْضُهُ لَبَعْضٍ ظَيْبًا even though the one of them should aid the other; انَّ بْعُضُ الْظَّالِمِينَ بَعْضُهُمْ بَعْضًا إِلَّا the wicked make to one another only vain (or deceitful) promises; َظَلَّاتٌ بَعْضًا فَوْقُ بَعْضٍ َوَبَعْضُ darknesses one upon another (darkness upon darkness). In modern Arabic the second بَعْضُ is often omitted.—Lastly, بَعْضُ [and even without the article] is sometimes used instead of بَعْضُ with the genitive; as إِذَا قَامَهُ يْهَـبَ الْبَعْضُ ِفِي ِبَلْدَةِ سَفَطَ عَنِ الْبَاقِينَ when some (people) in a town observe it, it is not required of (lit. it falls off from) the rest; َوَقَدْ خَالَفَ الْبَعْضُ D

* [To the same class belong also ُجَدُّ and ُحَقُّ in expressions like ُجَدُّ لَنْتَيْرِ I am not very learned ُجَدُّ عَالِمٍ I am not very learned ُجَدُّ أَمَينُ أَيْمَانُ; أَمِينُ حَقًا an intensely hot day = ِذَائِبُ حَقَّ]. Comp. § 137, rem. b and the Gloss. to ِتَبَارِي s. v. ُحَقَّ. D.G.]
A. some opposed them in this matter; [I took a part (of it) and left a part].

(d) 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; bravery, strength, clemency, and other qualities: there came the vizirs, judges, etc.; do you then seek another religion than that of God? what god is there but God, who would bring it (back) to you? uncreated; the uncreated; impossible; uncreated.

C. not Arabs; his face was not turned towards Egypt; and he halted away from water, or without access to water.—is very rarely used instead of with the genitive; as the hands of others clasp them (=).

When in the accusative, which always remains a substantive, often requires to be translated by a preposition or conjunction, such as except, but; e.g. the people

D. stood up, except Abū Bekr; thou wilt never seem (or be thought) but a fool*.—On without, see § 56, rem. c. The expressions 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; rather

* [On comp. the footnote to Vol. i. § 367.]
The Noun.—Gov’t of Noun.—Stat. Construct. & Genit.

in the nominative, not otherwise; لَيْسَ غَيْرٌ I have a dirham about me, nothing more; i.e. لَيْسَ غَيْرُ ذَلِكَ لَلَّا غَيْرُ ذَلِكَ.

Rem. a. When the sense demands a repetition of عَيْرُ the particle لَلَّا is used instead, likewise followed by the genitive; as без деда и бабы without father and mother; لَيْسَ غَيْرُ ذَلِكَ لَلَّا غَيْرُ ذَلِكَ without either knowledge or guidance or a book to give them light; لَيْسَ غَيْرُ عَيْرِ حَسُودٍ لَلَّا ظِلُومٍ I know him to be neither B envious nor tyrannical; سِرَاطُ الْدِّينِ الَّذِينَ أَنْعَمَ عَلَيْهِمُ غَيْرُ الْمَغْضُوبٍ عَلَيْهِمُ لَلَّا الْمَذَلِّيْنَ the path of those to whom Thou art gracious, with whom Thou art not angry, and who go not astray.

Rem. b. Instead of عَيْرُ لَيْسَ غَيْرُ in the nom., genit. or accus., followed by the genit. of an adjective, we sometimes find لَلَّا with the corresponding case of the adjective; as بَقُرةٌ لَلَّا ذُلُولٌ an unbroken heifer, C

(ε) يَوْى (rarely سُوَى and سُوَى), another (besides So-and-so), likewise runs through all the cases; as وَسُوَى مَانِعٌ فَضْلُ الْمُكْتَحِجَ whilst others than thou withhold their benefits from the needy (see § 30, b, rem. b); فَسُوَى قَانِعُ اليَوْى then another than thou is the seller and thou art the buyer; وَأَحِينَى يُفْتَصَّلُ عَنْ يَوْى and suffice me with Thy bounty, so that I may have no need of any D other but Thee; دَعُوتُ رَبِّي أَنْ لَلَّا يُسَلِّبَ عَلَى أَمْثِلِي عَدْوًا مِنْ يَوْى أَنْفُسِيَا I have prayed to my Lord that He would let no enemy conquer my people, that belonged to another race than themselves; وَلَا يُسْتَدَّلُ أَفْهَمُهُ الرَّأْسُ مِنْ تَحْمِلُ مَنْهُ إِذَا جَلَّسَوا مَنْا وَلَا مِنْ سَوَاتِنَا and no one of them speaks a foul word, either when they sit with us or with others than us; إِنَّ سُوَى مَنْ يَوْى يُشْفَى and he who places hope in any other than thee is wretched.—When in the accusative, it must
A often be translated by besides (compare § 82 in d); as besides science; besides its [or his] being an ornament in society.

\( f \) plur. likeness, as an adjective, like, also runs through all the cases; as this because they say, Selling is merely like usury; 

B ye are nothing but men like us; they have wings like (those of) bats; on each date the like of it in butter (a piece of butter of the same size); if mankind and the jinn united to produce the like of this Korâ, they could not produce the like of it; similarly, those who have no knowledge say the like of their saying (of what they say); if one of you spent every day the like of (the hill of) 'Ohod in gold (a quantity of gold as large as the hill of 'Ohod); if the wild beasts were painters like men; if he passed like the lightning]; I have twice as much as thou; they thought them twice as many as themselves; and in it are white apes, like (as big as) large rams; he ordered that he should be given ten times as much as he asked; [is used instead of the genitive in expressions like the price paid for a similar thing the dowry given to a lady of her rank ("= ")].
Rem. a. Exactly like مَثَلُ, but formally undeveloped, is أَن the A
like of. See § 63.

Rem. b. Similar is the use of مَثَلُ, [or مَثَابٌ], likeness, the like,
measure, size, quantity, worth, and computation (by conjecture), which last may usually be translated by about; as
And the ancients have cut out in the mountain (something) like steps (or a stair), by
which one can ascend; [it (the town) lies in a B
sort of peninsula;]

فَخَرَجَ مِنْهُ بِهِ اِلْمَلْعَةٍ وَإِلْيَبٍ, and he edited from
this work the Book of Purification in (a volume) of about 1500
leaves]; صُنُعَ قُدْرُ الرَّجُلَ الْمُعْتُدِلَ الخَلْقِ a statue the size of (as tall
as) a well-proportioned man;

فِوَاوْسُ قَرْطُ وَخَضْرُ قَرْطُ النَّعَامِ الْكَبَارَ peacocks, speckled and green, as big as large ostriches;

جَمِيعُ مِنَ الْوَقَايِنَ غَنِيَّةٌ مَعْدَادُ سَنَتَى أُصْبِعٍ under the knob is a neck (or shaft) measuring six fingers;

هُوَ مَأْتَى it is a large body of water, as much as
would turn a mill;

بَرْقِيَ الْأَيْدِ بَحَبَةٍ مَعْدَادُ عُشْرَةٍ قُرْنُصَ في مُبْيَبًا in the country of India is a lake, measuring ten parasangs (in
length) by the same (in breadth);

يَجَمُّعُ مَآءًا فِي غَبَادٍ مَعْدَادُ غَلْوَةٍ سَبَرُ في غَلْوَةٍ سَبَرٍ its water collects in a pond, measuring a D
bows chord by a bowshot;

رَأَى فِي أَلْيَاءٍ سَمْكَةٍ مَعْدَادٍ ذَرَاعٍ he saw in
the water a fish, measuring a cubit (in length);

جَمِيعُ لَهِ فِي أَلْيَاءٍ there were collected of them by
by him, in the days of مُمَّاَمِث, about 3000 slaves;

عَلَى أَلْيَاءٍ مَنْ بَيْنَ زَهَاءِ أَلْيَاءٍ ذَرَاعٍ perhaps there may be on each corpse
about 1000 eels of it;
Part Third.—Syntax. [§ 83

A the length (height) of the image is about thirty cubits. This last word is sometimes construed with as we were about 500 men in number.

(g) نَحُوٌ properly signifies direction, quarter, and is used in the accusative as a preposition (see § 65). But more usually نَحُوٌ is employed, in all its cases, as a substantive or adjective, to signify such as, like; as a man like Žeîd;

B the الأخلاقِ نَحُوٌ الجُودُ واَبَلْجِ and similarly in regard to the other moral qualities, such as liberality and niggardliness; as prayer, fasting, and the like; نَكْتَبَ نَحُوٌ زَيْدٌ (i.e. نَكْتَبَ نَاحِيَةٌ نَحُوٌ زَيْدٍ) he spoke like Žeîd. As a substantive it also means about, in which case it may be followed (like زِدَةً in f, rem. b) by مِنْ الْأَهْلِ and the wax-candles were

C about a hundred; لَمْ يَفْلِتْ مِنْ أَهْلِهِ إِلَّا نَحُوٌ ثُلِّثِينَ رَجُلاً there escaped of its inhabitants only about thirty men;

D is about the size of Fēîd; وَهُمْ نَحُوٌ مِنْ أَرْبَعِ مَائَةٍ رِجُلٍ and they were about 400 men (in number); he handed down nearly the same (story) as we have mentioned; أَعْطَى عَبْدُ اللَّهِ أَحْرَيْث نَحَوَا مِنْ خَمْسَينِ اللَّهِ وَرَهَمَ 50,000 dirhams.

83. جَرْنَATH. 288. fem. 455.1: two, both, a pair (compare Heb. things of different kinds, 3Eth. 288. fem. 455.1: two,

is always construed with the genitive dual of a definite noun or A pronoun, or, it may be, with the gen. sing. or plur. of a pronoun, when it is to be taken in the sense of the dual; as

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 (قبّل in rhyme for قبّل). This word is not inflected except when it is connected with a pronominal suffix; as

I have seen thy two brothers (not بِكُلَّتَمْ); I passed by thy two sisters (not بِكُلَّتْي); but

I and the teacher and the physician, both of them; I passed by Zeinéb 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 Zeid and 'Amr, instead of both Zeid and 'Amr, or
Rem. a. When necessarily denotes both together, not each of the two separately, it naturally takes the predicate in the dual, as a thing a thing, and these two together comprise everything hurtful and useful; both of them, 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.

Rem. b. and 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 the substantive, 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. When the substantive is feminine, or in the dual or plural, some grammarians allow the use of the corresponding pronouns; as

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

or A many women.

Rem. a. Other forms of this word are: 

Rem. b. From and  ما  is formed the adverb  many a time, sometimes, perhaps, which may be prefixed to either a nominal

D wish that they had been Muslims; perhaps he may say something which our undertakings cannot receive (which we cannot admit)*.

* [In the verse  for many a thing that the souls dislike there is a remoral (as easy) as the loosing of a camel's rope,  (Vol. i. § 348), with as  See Fleischer, Kl. Schr. i. 420.]
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Part Third.—Syntax.

§ 85. In consequence of the elision of 
the wāw of rubba, equivalent in meaning to rubba); as
as many a cup have I quaffed; many an 'arāka-tree
formed a roof over us; many a night, like (dark as) the waves of the sea, has let down its curtain

A Rem. c. 

is the accusative of a substantive 
Heb. 

multitude, quantity, dependent upon the interjection ʿay (§ 38, a, β), which is generally understood, though sometimes expressed; as

many a (woman who is)
clothed in this world, (will be) naked on the day of the resurrection;

many a one who is keeping its fast (now)
shall not keep its fast (again), meaning the fast of Ramadān;

many a maternal uncle have I, noble and

bright of countenance (in rhyme for ʿablajā; ʿablajā

many a one like thee among women, inexperienced in

love affairs; ʿabbāša ʿabrira ʿabbāša ʿabrira ʿabbāša ʿabrira)

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 ʿɔfɛnɛ, that is to say, an adjective or a clause taking the place of an adjective. This

the grammarians call ʿabū ʿrub, the answer or complement of

— It is curious to note that ʿrub 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 ʿabīma and the Germ. vielleicht, perhaps. Hence some of the Arab grammarians say that

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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 فُه, and still more rarely after مُتْلِقُك أَحَلَّى فَدْ طَرَقْتُ وُمْرَضُ بُلْ más 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 بُلْ مَسْبَهُ قَطَعتُ بَعْدَ مَسْبَهُ: قَتِّيْهُ in rhyme for بُلْ مَسْبَهُ قَطَعتُ بَعْدَ مَسْبَهُ) nay, many a desert after desert have I traversed; nay, many a middle of a desert, like the back of a shield (in rhyme for الْحَجَّةِ). Occasionally even these particles are omitted, and the genitive alone appears; as رَسَيْرَ دَارٍ وُقَفْتُ فِي طَلْلَهُ many a deserted abode, amid the ruins of which I have stood (طللة: طللة طللة) many a garden of lilies have I visited early in the morning, in which it was sweet and pleasant to pass the time (وجُدَبُ وُجُدِبُ in rhyme for وُجُدَبُ وُجُدِبُ).

[Rem. The theory about this وُجُدَبُ with a following genitive is that of most native and European scholars. Nevertheless, I think it ought to be rejected. There are a great many cases where it is impossible to render it by many a, as it appears from the context that a single person, a single object, or a single fact is recorded, so that we must translate it by I remember, I think of, O that! etc., as وَكَأَجَرْ فَأَجَرْ جَآءَ الْإِلَهُ بِهُ Oh that unbelieving wine-merchant, a real godsend! whom the poet robbed; وَجُفْنِ يَلَاحِ قدْ رُزِبْ I think about that scabbard of mine that I have been deprived of; وَمُرْسَلِ وَرْسُلُ Oh sender and sent one! (on that splendid evening); وَنَوْاَجِرِ I think of those tender ladies, who spoke on the day of my departure; وَأَطْلَسِ عَسَالِ Oh that dust-coloured wolf! says el-Farazdaḵ, telling of his meeting with a wolf. I take w. 11. 28]
A this to be the remnant of a word, like the in وَاللهِ (comp. Vol. i. § 356, footnote). In fact, though the elision of after a copulative is not impossible, as is sometimes the case after فَ 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 أَفْعَلُ (Vol. i. § 234), or of any other form, such as أَعْلَمُ (e.g. خُبِيرُ فَعَلْ) the most learned of the philosophers, خُبِيرُ الْبَرْيَة أَفْعَلْ 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 and 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 or of a single man or woman, or of two or more persons of either sex [comp. § 93, rem. a].—To indicate that an object is the greatest or most distinguished of its kind, the substantive is often repeated in the form of the definite genitive plural; as أَصْبِرُ الْأَمْرَاء أَفْعَلُ the čef emīr of the emīrs, i.e. the chief čef of the Talḥa of the Talḥas, i.e. the noblest of those who bear the name of Talḥa.—To show that certain objects possess the highest degree of a quality, the adjective which designates that quality is construed with the genitive plural of the substantive, and becoming then virtually a substantive need not vary with the gender and number of the objects spoken of; as the most precious gems (lit. the precious of gems); صَالِحُ الْإِخْوَانِ, or سَوَابِعُ الْتَّعِيرِ the most ample favours; the most friends; صَالِحُ نَسَاء, فَرْيِشُ الْإِخْوَانِ or سَوَابِعُ التَّعِيرِ the best women of Kurayš; صَالِحُ الْإِخْوَاتِ 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

*80*

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;

I dislike nothing more than (the name of) Samlaka;

this (horse) is indeed most excellently trained.

Rem. a. The numeral adjective first, being strictly a superlative, is also construed with the genitive, as the first of them, the first day = the first.

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 = 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

it has no great territory.*

* [On the use of and with a following genitive in negative sentences, see the Gloss, to Tabari s.v. D. G.]
87. The interrogative pronoun ایّ (Vol. i. §§ 349, 353), is construed with the genitive, indefinite or definite; as

which man? ایّ رَجُلُ
which two men? ایّ رَجُلَّانِ
which of the two men? ایّ رَجُلٍ
which of the men? ایّ آَلِیّ
which of those whom thou hast seen is the better, or the best? ایّ الذِّينَ لَقِيتَ أَكْثَرُ
which of those whom thou hast met

88. The genitive of a verbal noun is not unfrequently resolved into a clause consisting of what (part or feature) of the man, or of زَیْدُ, is the most handsome? or else when it itself is repeated, as

whichever of us (two) be the bad one, may God bring him to shame;

why dost thou not ask the people, which of us, on the morning we met, was the best and the most noble? (أَیّنَا = ایّ وَاَیْنِ ۙ ۚ ایّ وَاَیّکَ).
§ 89. Adjectives and participles may take after them a restrictive or limitative genitive; as handsome of face; pure of heart; smitten down by the wine-cup, intoxicated (compare Isaiah xxviii. 1); having few wiles or 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; 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 ṭemyiz-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

\[ \text{Muhammad, the handsome of face, or with the} \]

\[ \text{curly hair; Zeid, who smites the head of} \]

\[ \text{the offender; Hind, whose girdle fits loosely;} \]

\[ \text{he who strikes the man,} \]

\[ \text{those who strike} \]

\[ \text{the man,} \]

\[ \text{the women that have suckled thee;} \]

\[ \text{the glorious book of God; his right hand.} \]

\[ \text{Exceptions to this rule are very rare, and found almost exclusively in the poets,} \]

\[ \text{who sometimes take the liberty of interposing an oath or some other word. For example, in prose:} \]

\[ \text{he who has let her go out.} \]
The Noun.—Gov't of Noun.—Stat. Construct. & Genit. 223

think not then that God will fail to keep His promise to His apostles (el-Kor'an, 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 (el-Kor'an, vi. 138, according to one reading);

do you not leave me my companion? (words of the Prophet, reported by 'Abû 'd-Darda');

Terk yûmâ nûsâd wa-hâha sâ'ûn li-ba fi-ri'dâhâ to let your soul alone one day with its lust is an effort towards its destruction; I not enter, and how many horsemen did I not pierce! Tab. i. 1964, l. 16 with (§ 53, b, rem. e) put between the wâ and the genitive. D. G.;]

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 Mëzâda stabs a young camel (in rhyme for mazâda) and we put them to flight as falcons put to flight kites; they (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
Part Third.—Syntax.

A 224

Part Third.—Syntax.

§ 90

A  O Abū 'Isām, it is as if Zeīd's hack were an ass made thin by the bridle (by constant riding);  

I escape, but the Murādī ('Abdu 'r-Rahmān 'ibn Mulqām) wetted his sword with the blood of ('Alī, the son of 'Abū Tālib, the chief of the valleys (of Mekka);  

B  (1) and verily, if I swear before thee, I swear with the oath of a swearer which is more truthful than thy oath (for  

but our desires do not refrain from breaking our resolutions;  

they are the brothers in war of him who has no brother. From these examples it appears that the word interposed is usually either an oath, an objective

C complement of the mūṣāfā, an adverbial accusative of time, or a vocative.

Rem. Of the insertion of  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:  

art angry without any offence;  

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 ) every year. [The insertion of  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 *-ُ (Vol. i. § 249), because standing to some extent in the place of a genitive, admit of a genitive in apposition to them; as: رأيت أَئِنِيْنَ رَجُلُ مِنْ ثَيْبٍ عَدِيٍّ I saw the Teim.
(namely) of (the tribe of) Teim ('ibn 'Adî, = Othn ibn Ġazwân el-Mâzînî, (namely) of (the tribe of) Mâzin of Kâis, founded el-Basra: يَقُولُ عَبْدُ الْلَّهِ بْنُ الْزِّبَرِ الْأَسَدِيِّ أَسَدُ خَزَيْنَة. says 'Abdu 'l-'âlâ 'ibn ez-Zêbir el-Asēdî, of (the tribe of) Asēd ('ibn) B Hozêima; Wَلَقَى أَبَا أَنْفِجُ أَبْنَ أَيْدَانَاكَانِي بَلْدَ بَيْنَ سَرَحْس وَمَرْوَ and he met 'Abû 'l-Fêth 'ibn 'ar-Rindânâkânî, (from Rindânâkân), a town between Sevâhs and Mêrw: لَنَا سَتَّنَتُ الْإِيَامِ النَّاصِرَةَ مُحْيَيْن بُنِّ فَلَلَوْنَ after there came the Nâsîrean days. (I mean the days of el-Melîk en-Nâsîr) Muḥammad 'ibn Kâlîânî; and even with the interposition of a word, أَبُو عَبْدُ الْلَّهِ مَعُمَّرُ بْنُ المُشَيَّنَ الْأَبْنَأَيُّ بَلْدَ بَيْنَ سَرَحْس وَمَرْوَ 'Abû 'Obêîda Ma'mar 'ibn el-Muṭânâ, by clientship of C the tribe of Teim, (namely) Teim of Kôrèîs.

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, بُنَتْ مَلَكُ is a daughter of a king, a king's daughter, a princess, Fr. une fille de roi. Germ. eine Königstochter; but بُنَتْ أَبْنَاءُ الْمَلَكُ is the daughter of the king, the king's daughter, Fr. la fille du roi, Germ. die Tochter des Königs (either his only D 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 بُنَتْ لِلْمَلَكُ a daughter of the king; مَاتُ أَحْيَى مَاتُ لِي أَحُ 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).
Part Third.—Syntax.

A—There are some nouns, however, of a wide and general signification, which may remain indefinite even when followed by a definite genitive; for instance, something like him or it; some poor people; a cave; (see § 82, c, f [and rem. b], g); some one of them; a part of it; a third of it. Likewise we find and 

B 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 a matter of the and life. 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 a barber's wife and the wife of a (certain) barber, though in the latter case it would be better to write a matter of the D. G.

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 who is the most excellent of his brethren, or who is the best of his companions, are not exceptions to the rule, for they mean he is the most excellent of the . Though Hariri, Durrat, 9 condemn them strongly, they are not rare. D. G.]
genitive: *he is a [or the] most excellent man;* A

*she is a [or the] most excellent woman;* B

*they are two [or the two] most excellent men;* C

*they are most [or the most] excellent women;* D

*God is the best preserver;* E

*ye are the best nation that has been created for mankind;* F

*learning is the best guide to piety, and walks in the straightest of paths;* G

*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;* H

*and Maiya is the fairest as to neck of all beings (which means mankind and the ginn);* I

*these two are the two best of the tribe;* J

*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;* K

*and verily thou wilt find them the greediest of men after life. The best of things are the mediums (or means between two extremes);* L

*the worst of men is he who changes his religion for that of others;* M

*the best of times are early youth and early morning. Compare in general § 86. Here must also be mentioned the indefinite genitive after* N

*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* O
A in Bèkka (Mèkka); 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 ‘Abbáis that this is the last verse (of the Kor'án) which was revealed by Gabriel (lit. with which Gabriel came down). Instead of اَوْلُ يُومُ اَمْرٍ (transl. 'a first day') it is, however, very usual to say اَوْلُ يُومُ اَمْرٍ (transl. 'a first day').—On the construction of a positive adjective, used substantively, with a definite or indefinite genitive, see § 78 (at the end عَاجِلٌ) and § 86, rem. b [عَابِرُ كَتَابِيْمُ].

Rem. a. If the genitive be definite, the governing adjective may also agree in gender and number with the object or objects spoken of; as هِيَ فُضُلَى اَنْسَاءٍ she is the best of the women; هُمُ أَفْضُلُوْنِ they are the best of the tribe; هُمُ فُضُلُّيَاتِ they are the best of the women; هُنَّ فُضُلُّاتِ اَنْسَاءٍ, or هُنَّ فُضُلُّيَاتِ, or هُنَّ فُضُلُّيَاتِ اَنْسَاءٍ, or هُنَّ فُضُلُّيَاتِ اَنْسَاءٍ they are the best of the women; وَهُمُديّكُمْ جَعَلْنَا فِي كُلِّ قُرْءَانٍ أُكْرَبَ مُجَهَّرِمِيْباً لِيُمَكْرِروْا فِيْبَا and similarly

We have placed in every town its greatest sinners to plot in it; الَّذَاقِصُ وَالْاَشْجُعُ the Lessener (Yezid 'ibn el-Welid, so called because he lessened the pay of the troops) and the Scarred (le Balafré, 'Omar 'ibn 'Abdu l-'Aziz) were the two most just of the Bênû Marwân: اَنْتَ أَشْعِرُ أَهْلٌ جَلْدُتِيْكَ thou art the greatest poet of the people of thy colour (words addressed to the negro poet Nosaib). In these last two examples, however, many grammarians say that أَشْعِرُ and أَعِدَلُ are not superlatives, but stand for أَعِدَلُ أَشْعِرُ and أَتعَرُّ.

Rem. b. In such constructions as مَسْجِدُ آبِسَ عَلَى اَلْتَقْوَى مِنْ اَوْلُ يُومٍ جَرْجُلْ, the genitive is explicative (as in مدينة بُعْدَاد, § 95), and not, as
might at first sight appear, a substitute for a témyiz-accusative A (§ 44, e). \(\text{افضل رجل} \) is not = \(\text{افضل رجل} \) most excellent as a man (très distingué en tant qu'homme); for we cannot say \(\text{افضل رجل} \) they are both long of beard, instead of \(\text{افضل رجل} \), but, on the contrary, we must say \(\text{افضل رجل} \).

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 ٣٦٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠_95}
A cloaks of (the stuff called) ʿed-Dargānī (manufactured in Dargān 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

Rem. b. Different from the above are such constructions as

In the first of these, ʿībāt is not a ībāt, but a ʿībāt or permutative, instead of which we may employ a ūmūz-accusative (ūmūz ʿībāt) or a genitive (ūmūz ʿībāt); in the others, ʿūrāhār, ʿūrāhar, plur. ʿūrāhar, and ʿūrāhār, are adjectives of both genders (originally infinitives), [see § 136, a].

Rem. c. Similarly, in Hebrew and Syriac, ʿārār the brazen oxen (2 Kings, xvi. 17), ʿūrāhār a golden dinār.

* [It is not improbable that in the words of the Korān ʿūrāhār, ʿībāt is to be considered as a substantive meaning a land that has not yet been brought into a state of cultivation (for ʿībāt, as ʿūrāhār is used for ʿūrāhār, and put in apposition to ʿūrāhār as the material of which the tract of land consists (comp. Fleischer, Al. 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'id (nicknamed) Kurf, i.e. wallet; Qayyim (nicknamed) Kais, i.e. dried gourd; Zaid (nicknamed) Batra, i.e. bottle.

Rem. In such cases as the use of the apposition is equally correct, nom. gen. acc. If the name is defined by the article, the apposition alone is allowable; as. The same thing holds good, if either word is a compound (e.g. 'Abdu 'llah, or camel's nose); as

Abu Zain (scil. 'Abdu 'llah bin 'Abdu 'llah) = Abo Zain (scil. Abu 'llah) (scil. S. שהיזא עליה מצא אלף אלף ביאת ס現代 אבראה אבראה חזרה אלף אלף צרים). 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

(scil. =(I mean); (scil. = S. הזה אבראה אבראה חזרה אלף אלף צרים).

(b) [To specific nouns, when preceded by a noun designating the genus, as the olive-tree (scil. )

teak-wood; flint-stones.]

* [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 , which ought to be an island five parasangs in extent, a poem of fifty verses. feathers of divers colours, as a poem. Fleischer, Kl. Schr. i. 552, ii. 33 seq.]
A (c) To the names of towns, rivers, mountains, etc., when preceded by the words for town, river, etc.; as the city of Bagdad (= the city of the Euphrates); the river Nile; mount Sinai; the month of Ramadan.

(d) To words, regarded merely as such, and governed by a word signifying word, such as the word kāma (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 the silvery water (lit. the silver of the water), i.e. the water which is like silver. Here the مُضَافُ إِلَيْهِ is the primum comparationis, and the مُضَافٌ إِلَيْهِ is the secundum comparationis.

(f) To adjectives defined by the article in connection with substantives not so defined; as the Holy Temple (i.e. Jerusalem), or, shortly, the little gate (as a name), the first Rabī', and the last (second) Rabī' (names of months): last year; the western side, etc.

In these and similar annexations some grammarians see an annexation of the thing described to the substantive, 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, بیت البیت المقدس means the house of the holy place (taking مقدس قدس if we like, as nomen loci from to sanctify, Vol. i. § 227); ربيع الاولی, the Rab'i of the first place, first in order; etc. On the other hand, in the annexation is an ordinary, proper one (addition), the word ساعه, hour, being understood; صلوا الساعه الاویلی = صلوا الساعه الاویلی (see § 77). Similarly, some grammarians consider جانب الغربی = مسجد الیکان الجامع = مسجد الیکان الفراخی = بقلة الحبة الحبقأ = بقلة الحبة, مسجد الوقت الجامع or وار الحياة الاخرة = وار الأخره. Here too the constructions بیت البیت المقدس

* [Accordingly too يوم السایع is explained by Zamaхsarı (Fāiқ i. 163) as يوم الله السایع on the day of the seventh night. The real explanation, however, seems to be that we have in بیت البیت المقدس باب الصغر, etc. the first instances of the omission of the article before the qualified substantive, which is prevalent in modern Arabic. The end-vowels of the word were generally not pronounced in common speech, if no misunderstanding could arise, according to the rule لا تستعملوا الاوعار فی صلایم یا حافظی ولن تخلو بینه كتبیم یا خانیم 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 السـلیفیة and deemed elegant (Fāiқ 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 کریمی for and دار الحیة الاخره for دار الاخره. The grammarian علی-leیط ابن نصر disapproved of the use of مسجد الجامع, etc. which he called a mistake. D. G.]
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§ 96

A عَرِيرُ স্তব্যাক্তির, আঘলু দ্রুততাঃ রঞ্জল, etc., find a place (see § 78, at the end, § 86, rem. b, and § 93).

Rem. a. This sort of annexation is called by the grammarians إِضَافَةُ التِّفْسِيرِ, or the interpretative annexation, as also إِضَافَةُ الْبِيَانِ, or the explicative annexation. The special sort mentioned under e is named إِضَافَةُ التَّسْبِيبِ the comparative annexation.

B [Rem. b. It may not be superfluous to mention here the genitive by attraction, called جَرُ الْبِيَانَة or جَرُ الْجِوَارِ (genitive of proximity). Comp. Hamâsa, 38, l. 16), as in this is a deserted hole of a qâbîb (a large kind of lizard), instead of جَنَّةٌ عُنْدَهُمْ الْعَنْكَبُّوَتُ الْجَمِيرِ; خَربُ (it is) as if the woven web of the spider, instead of عَنْكَبُوَتُ الْجَمِيرِ, though عَنْكَبُوَتُ is of the fem. gender. Other examples from poetry have been given by Jahn in his notes to Sibâwêih i. 185. D. G.]

3. The Numerals.

96. We have already mentioned, in Vol. i. §§ 319—321, that the cardinal numbers from 3 to 10, when placed in apposition to the things numbered, agree with them in case; but when placed in annexation before them, govern the genitive plural, as ستة رجلاء six men, ثلاثة نساء three girls, أربعين المائة we three (women), the four of them (men). The genitive must, in every possible case, be that of the broken plural (Vol. i. § 300, b, and §§ 304, 305); and if the substantive has a جَمْعُ الثُّلُثِّ as well as a جَمْعُ الْقِلَّةِ (Vol. i. § 307), the former ought to be used; e.g. خمسة النَوبَاء five pieces of cloth, ثمانية أربعة عشرة غُلَامِة, جَمْعُ أَفْلَس three fêls (a copper coin), not ثلثة فلوس عشرة غليان, ثمانية جرب خمسة ذِباب.—They are
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very rarely construed with the accusative (§ 44, e); as

\[ \text{§ 96} \]

Rem. a. The word مائة forms an important exception to the above rule, being always placed after the governing unit in the genitive singular, as three hundred. Only a poet can venture to say three mensturations. [On the use of the plural forms of ١٠٠ see Vol. i. § 326, rem.]

Rem. b. Should a جمع التَّنْتَلَّاَتُ three strands, because and are rare or doubtful. Even in the Koran, however, we find three mensturations, instead of or.

[Rem. c. It is perhaps superfluous to remark that the pluralis sanus is used in cases where no broken plural exists, as

the verses of this sura are seven in number (pl. of آيَة is a quasi-plural); seven cows (pl. of سِبْعُ بَقَارَاتِ ten years; سِتَّةُ بَنَاتِ three smiths.

If, however, the word is properly an adjective or participle (صفة), we ought to employ the preposition or to put the noun in apposition to the numeral, or vice versa, as

\[ \text{§ 184, b, rem.} \] as six seven (i.e. six, or it may be seven) horsemen; مِقدَار أَرْبَعِينَ خَمْسِينَ يوماَ a sum of forty fifty (i.e. from forty to fifty) days. D. G.

\[ \text{D} \]

* [In Arabic, as in some other languages, a cardinal number may be followed immediately by the next one, in order to rectify it (لاِلْإِسْتِدْرَاك; comp. § 184, b, rem.), as سِبْعُ سِبْعَةَ منِّ الْفَرْسَانِ six seven (i.e. six, or it may be seven) horsemen; مِقدَار أَرْبَعِينَ خَمْسِينَ يوماَ a sum of forty fifty (i.e. from forty to fifty) days. D. G.]
A 97. Of the two words ًاحد and ٌواحد the former is more commonly used as an adjective, the latter as a substantive; e.g. ًاحد رجل and ٌواحد رجل a single man, one man, ًاحد الدَّار to the one God; ًاحد الناس one of the people, ٌاحد الذَّئب one (fem.) of the three, ًاحدهم one of them. ًاحد is used absolutely in negative and interrogative phrases in the sense of any one; as لا ًاحد فِي الدَّار no one in the house; َهَل ًاحد أَتَىَ ما جاءني أحد no one came to me.

B has any one seen the like of this? As applied to God, the two words are interchangeable, ًاحد or ٌواحد; and also in the compound numbers 21, 31, etc., ٌواحد or ًواحد and ٌعشرون or ًعشرون one and twenty, etc.— ًاثنان or ٌاثنان is not unfrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as لا ًتَخْذِذوا إِلَّيَّ بَنِي ًاثنِينَ do not take unto yourselves two gods; قَّاسِلَك فِيها مِن ٌخَل ٌزَوْجِيَّينَ ٌاثنِينَ bring into it (the ark) of every

C (species of animals) a pair (lit. two individuals, male and female); وَالَّذِي جَعَلَ لَهُ صَلَاحُ الدِّينِ بَدَأَ مِن مَكْسِ اللَّحَاجِ اَلَّذِي دَبَارَ اَثْنَانِ what Salāḥo’d-dīn (Saladin) has assigned him in lieu of the tax levied on the pilgrims is 2000 dinārs; ٌاثنِينَ مَنْذ شَهْرِ أَنْثِيَمَ نَأَرِيلِينَ dwelling (in it) for the last two months; عَلَى مِبْلَثِيَّينَ اَنْثِيَمَ مِنْها ماَيِّسَ يَوُمُ اَنْثِيَمَ وْحَمْسَةَ وَأَرْبَعَنَ يَوُمَا two hundred five and forty days). It is very rarely prefixed to the things numbered, and then requires the genitive singular; as ٌاثنِيَّاتُ حَنُظُلِّيَّاتُ two colocynth gourds, = ٌحَبْيَاتُ حَنُظُلِّيَّاتُ (grain, berry, being used, like the Persian ٌداَنَه, ٌدَانَه, 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
§ 99. The cardinal numbers from 11 to 99 take, as already mentioned (§ 44, e, rem. b, and Vol. i. § 323, rem. b), the objects numbered in the accusative singular; as

\[\text{simple genitive, but by the preposition} \quad \text{simple genitive, but by the preposition} \quad \text{simple genitive, but by the preposition} \quad \text{simple genitive, but by the preposition}\]

\[\text{take then four birds,} \quad \text{take then four birds,} \quad \text{take then four birds,} \quad \text{take then four birds,}\]

\[\text{nine of the people,} \quad \text{nine of the people,} \quad \text{nine of the people,} \quad \text{nine of the people,}\]

\[\text{sometimes, however, the collective itself is put in the simple indefinite genitive; as} \quad \text{sometimes, however, the collective itself is put in the simple indefinite genitive; as} \quad \text{sometimes, however, the collective itself is put in the simple indefinite genitive; as} \quad \text{sometimes, however, the collective itself is put in the simple indefinite genitive; as}\]

\[\text{there were in the city nine persons;} \quad \text{there were in the city nine persons;} \quad \text{there were in the city nine persons;} \quad \text{there were in the city nine persons;}\]

\[\text{and they were four in number*.} \quad \text{and they were four in number*.} \quad \text{and they were four in number*.} \quad \text{and they were four in number*.}\]

\[\text{[Rem. The construction with} \quad \text{[Rem. The construction with} \quad \text{[Rem. The construction with} \quad \text{[Rem. The construction with}\]

\[\text{is also employed when the} \quad \text{is also employed when the} \quad \text{is also employed when the} \quad \text{is also employed when the}\]

\[\text{noun expressing the things numbered is properly an adjective or B} \quad \text{noun expressing the things numbered is properly an adjective or B} \quad \text{noun expressing the things numbered is properly an adjective or B} \quad \text{noun expressing the things numbered is properly an adjective or B}\]

\[\text{participle; see § 96, rem. c.]} \quad \text{participle; see § 96, rem. c.]} \quad \text{participle; see § 96, rem. c.]} \quad \text{participle; see § 96, rem. c.]}\]

99. The cardinal numbers from 11 to 99 take, as already mentioned (§ 44, e, rem. b, and Vol. i. § 323, rem. b), the objects numbered in the accusative singular; as

\[\text{simple genitive, but by the preposition} \quad \text{simple genitive, but by the preposition} \quad \text{simple genitive, but by the preposition} \quad \text{simple genitive, but by the preposition}\]

\[\text{take then four birds,} \quad \text{take then four birds,} \quad \text{take then four birds,} \quad \text{take then four birds,}\]

\[\text{nine of the people,} \quad \text{nine of the people,} \quad \text{nine of the people,} \quad \text{nine of the people,}\]

\[\text{sometimes, however, the collective itself is put in the simple indefinite genitive; as} \quad \text{sometimes, however, the collective itself is put in the simple indefinite genitive; as} \quad \text{sometimes, however, the collective itself is put in the simple indefinite genitive; as} \quad \text{sometimes, however, the collective itself is put in the simple indefinite genitive; as}\]

\[\text{there were in the city nine persons;} \quad \text{there were in the city nine persons;} \quad \text{there were in the city nine persons;} \quad \text{there were in the city nine persons;}\]

\[\text{and they were four in number*.} \quad \text{and they were four in number*.} \quad \text{and they were four in number*.} \quad \text{and they were four in number*.}\]

\[\text{[Rem. The construction with} \quad \text{[Rem. The construction with} \quad \text{[Rem. The construction with} \quad \text{[Rem. The construction with}\]

\[\text{is also employed when the} \quad \text{is also employed when the} \quad \text{is also employed when the} \quad \text{is also employed when the}\]

\[\text{noun expressing the things numbered is properly an adjective or B} \quad \text{noun expressing the things numbered is properly an adjective or B} \quad \text{noun expressing the things numbered is properly an adjective or B} \quad \text{noun expressing the things numbered is properly an adjective or B}\]

\[\text{participle; see § 96, rem. c.]} \quad \text{participle; see § 96, rem. c.]} \quad \text{participle; see § 96, rem. c.]} \quad \text{participle; see § 96, rem. c.]}\]
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§ 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 عشرون ديناراً ناصريًا twenty dinars of ًل-Mêlik en-Nâṣir (where ٍن flavored grammatically with ديناراً, accus. sing. masc.), or ٍن ناصريًا عشرون ديناراً ناصريًا (where ٍن agrees logically with ٍن, as representing the broken plural دنانير, which requires an 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 عشرُون زيبٍ Zêid's twenty (camels); ثلاثونوك 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 اثنين عشر and its fem.). In this case they remain, according to most grammarians, indeclinable, as خمس عشراتك, fem. خمسة عشرك, thy fifteen (nom., gen., acc.). According to others, the ٍج or latter part of the compound is declined; as خمسة أشراك, gen. خمسة أشترك, acc. خمسة أشراك; [or both parts are declined; as خمسة أشراك, gen. خمسة أشترك, acc. خمسة أشراك]. Others still admit the declinability of the ٍجر or former part of the compound, and put the ٍج or latter part in the genitive; as خمسة أشراك, gen. خمسة أشترك, acc. خمسة أشراك.

103. The cardinal numbers مائة a hundred, and ألف a thousand, and their compounds, are construed with the genitive singular of the noun denoting the objects numbered; as مائة رجل 100 men; مائتا ٌلف رجل 200 asses; ألف مدينة 300 dogs; ألف مدينة 1000 cities; أَحد عشر ألف دينار 4000 men; ألفا حبار 2000 books; ألفا حبار 300,000 men.
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Rem. The accus. sing. or genit. plur. after مائة is A very rare; as إذا عاش الفتى مائتي عامًا when a man has lived two hundred years; وليّموا في خبيرة ثلاث مائة بنيين and they tarried in their cave three hundred years (where others read مائتي and regard as a sort or permutative apposition to مائتي).  

104. If a sum be composed of several numerals of different kinds, the noun denoting the things numbered falls under the government of the last numeral; as بين ال٢٠٠ وُليّم على مُفتَصى بكن本次交易 before the Hijra and Adam, according to the Hebrew Pentateuch, there are 4741 years; بين ثلاث الآلاف وثَلْثِمَائة واربع بنيين between the confusion of tongues and the Hijra, there are, according to the assumption of the chronologists, 3304 years. The substantive may, however, be repeated after each numeral; as الغربية غُريبَة ألف ألف١ وَمائة ألف١ وَدِينار١ وأربعة the revenue of (the province of) el-Garbiya (in Lower Egypt) is 2,144,080 military dinars. In large amounts, consisting of millions, hundreds of thousands and thousands, the word ألف must be repeated after each numeral; as جملة من الف تسعه آلاف ألف وخمس مائة ألف وأربعة وثمانون ألفا وثمانون دينارا W and B the total of this amounts to 9,584,264 dinars.  

105. The higher cardinal numbers, as well as those from 3 to D 10 (Vol. i. § 321), may be placed in apposition to the substantive denoting the objects numbered; as جذب الشباك إلى الأرض ممتلئة بسما كعبيرة مائة وثلاثة وخمسين he drew the net to land, full of large fishes, a hundred and fifty-three; خانت شعوب أولاد نوح الثلاثة عدى التِّلَّبِّلِّل الألفين وسبعين شعبًا 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, ١٠٦ ١٠٦ شعبٍ، is repeated here, because the last numeral requires it in a form different in number and case from ١٠٦ شعبٍ).

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 ١٠٦ ١٠٦ سبع سنوات seven years (sing. سنة, fem.), but ١٠٦ ١٠٦ ثلاثة حليات three baths (sing. حيا، masc.) ; ١٠٦ ١٠٦ سبع مجلدات six volumes (sing. مجلد، masc.). This rule holds even when the substantive itself is suppressed; as ١٠٦ ١٠٦ خمسة أيام I fasted five days (i.e. خمسة أياماً, from يوم, masc., a day); ١٠٦ ١٠٦ خمسة أيام I travelled five nights (i.e. خمسة ليالٍ, from يوم, masc., a night); ١٠٦ ١٠٦ منهم من يبشي على أربع among them are creatures which walk on four feet (i.e. أربع أرجل, from ١٠٦ ١٠٦ أربعة أرجل, fem., a foot); ١٠٦ ١٠٦ يا عيني بكني عند خلق صباح جودي باربة على الجراح O eye of mine, weep every morning (صباح, صباح, in rhyme for صبح) ; shed copious tears over ١٠٦ ١٠٦ الـجراح (lit. weep with the four channels for tears, ١٠٦ ١٠٦ شأن, masc., or with the four باربة الشوون, باربة جوانب العين, باربة جوانب الشوون, for the sing. ١٠٦ ١٠٦ أغنيب, جانب, masc., a side).

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

(b) The numeral follows the grammatical gender of the substantive, when the objects numbered are designated merely by a noun of a vague, general signification ; e.g. ١٠٦ ١٠٦ ثلاثة أشخاص three persons,
The Noun.—The Numerals.

from three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْنُ three human beings, from عَيْn

But if another noun be annexed to this, which determines the real gender of the objects more precisely, the numeral agrees with the second noun; as and so my shield against those whom I feared was three persons, two girls and a young woman \( \text{ذَٰلَكَ مَجِيَّتِيُّ ذُورُ مَنْ طَمَّ إِنَّهُ أَيْتَى ذَٰلِكَ شُخُوصُ خُيُصًّا وَمَعْصِرُ } \)

which immediately follows in its plural form قَبَائِل (Qabi'ilah): and in the \( \text{ذَٰلِكَ مَجِيَّتُ ذُورُ مَنْ طَمَّ إِنَّهُ أَيْتَى ذَٰلِكَ شُخُوصُ خُيُصًّا وَمَعْصِرُ } \)

again: this (tribe of) Kilâb has ten branches, but thou hast nought to do with its ten branches which is a plural of بَطْنُ (badh), Vol. i. § 304, rem. c, which is masc., but the numeral takes the gender of the feminine substantive قَبَائِلة, which follows in its plural form قَبَائِل (Qabi'ilah) and is in the plural form أَمَّمُ (umm). 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 three persons (of the male sex), where is masc., although is fem., because is here equivalent to or

(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. 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. أَمْثَالُ, although masc., is here only an epithet of understood, the plur. of حَسَنَة, which is fem.).

w. ii.
(d) When the numeral is connected with the substantive by the preposition $\text{by}$ (§ 98), it agrees in gender with the substantive; as

\begin{align*}
\text{أربع من الماع} & \text{four sheep (being fem., Vol. i. § 290, a, c);} \\
\text{ثلثة من البت} & \text{three ducks (being masc. [by form], Vol. i. § 292, a).}
\end{align*}

This is the case even when an epithet follows which fixes the real gender of the objects numbered; as

\begin{align*}
\text{أربع من الماع} & \text{ذكور four sheep, males;} \\
\text{ثلثة من البت} & \text{إناث 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}
\end{align*}

\begin{align*}
\text{أربع ذكور من الماع} & \text{four sheep, males;} \\
\text{ثلثة إناث من البت} & \text{three ducks, females.}
\end{align*}

[comp. § 96, rem. c].

(e) The numerals as abstract numbers (Vol. i. § 309, b, c) are of the masculine gender; as

\begin{align*}
\text{ثلثة نصف سنتة} & \text{three is the half of six.}
\end{align*}

(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

\begin{align*}
\text{لني خمسة أعياد وخمس إما (آم)} & \text{I have five male and five female slaves.} \\
\text{لي تمايية أعياد و إما (آم)} & \text{I have eight male and (eight) female slaves,}
\end{align*}

or, transposing the words,

\begin{align*}
\text{أعياد خمسة عضير و جارية} & \text{I have fifteen male and} \\
\text{تمايية خمسة عضير و جارية} & \text{(fifteen) female slaves, or, transposing the words,}
\end{align*}

or,

\begin{align*}
\text{عندى خمسة عشر عبدًا وجارية} & \text{I have fifteen male and} \\
\text{تمايية خمسة عشر عبدًا وجارية} & \text{(fifteen) female slaves, or, transposing the words,}
\end{align*}

\begin{align*}
\text{عتي دة خمسة عضير عبدًا و جارية. But when the substantives designate irrational objects,}
\end{align*}

\begin{align*}
\text{أربع نعجات (شياء) من البطن.}
\end{align*}
the numerals take the gender of the nearest substantive; as 

§ 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 (or of see Vol. i. § 321).
A (d) When the numerals, from 3 to 10, precede a definite noun in the construct state (see § 92); as the three men (lit. the triad of the men); the ten female slaves; the five spans; the three stones (on which the cooking-pot rests). Sometimes, however, the numeral too has the article; as the three dresses.

B selected airs or tunes; these six cities*.—According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as the four-fifths; the five villages; the three men (vulg. اَلْثَلَاثَةُ رَجَالٍ)†.—The same remarks apply to alsat and their derivatives and compounds; e.g. the 300 dinārs, the 3000 dirhams; but also اَلْثَلَاثَةُ اَلْدِينَارِ, اَلْثَلَاثَةُ اَلْدِينَارِ, and in more modern Arabic اَلْثَلَاثَةُ اَلْدِينَارِ وَرَهْمُ, اَلْثَلَاثَةُ دِينَارِ (vulg. اَلْثَلَاثَةُ اَلْدِينَارِ وَرَهْمُ, اَلْثَلَاثَةُ دِينَارِ).—Those numerals which take the objects numbered in the accusative singular, must have the article

* [The grammarians of the school of Baṣra disapprove of this construction. Nevertheless Zamaḥsārī gives, in his Fāʾīk, three instances from the Traditions, as i. 61 seq.

[i. 313 the hundred cows and the hundred sheep; i. 384 the seven dinārs (with a var. السَّبْعَةُ اَلْدِينَارِ) ii. 384 the three persons. Comp. Fleischer, Kl. Schr. ii. 52 seq. D. G.]

† [Relatively old instances of this construction are 1bn Hiṣām 331, l. 14 فَأَخَذَ الْيَلَاءُ نَافِّةٍ that I may get the hundred camels; Aḡānū xv. 147, l. paenult. اَجْرَاءُ الْبَصَفَ بَيْتَ he completed the halfverse. Comp. Fleischer, l. 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.

108. The ordinal numbers are often construed with the genitive, especially of the month (on the omission of the word for day, compare § 101 and § 106, a); as the fifteenth of them; the sultan proceeded to 'Azāz, and laid siege to it on the third of Dul-Ka'da, and took possession of it by capitulation on the eleventh of Dul-Hīyān; and it was the twenty-eighth of Temāz (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 عُشْرِينَ, gen. عُشْرِينٌ, acc. عُشْرِينَ is used instead of the classical سِنِينَ, gen. سِنِينٌ, and acc. سِنِينَ; just as in the noun we find في ثلاثِ its twisting عُشْرِينَ, gen. سِنِينَ, plur. of a year, Vol. i. § 302, rem. d; it is the twenty-first of Tisrī;

B a proclamation made in El-Kāhira.

109. An ordinal number is not unfrequently connected with the genitive either (a) of its own cardinal, or (b) of the cardinal which is one less than its own.

(a) In the former case, the ordinal expresses indefinitely one of the individuals designated by the cardinal; as قَدْ حَفَرَ الْذَّيْنُ قَالُوا إِنَّ اللَّهَ ثَلَاثَ ثُلُثَةَ verily 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); خَرَّى زِيْدَ سَابِعَ سَبْعَهَا Zèid 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 قَاتِلُ ثَلَاثٌ عُشرٌ, or ثَلَاثَ عُشرٌ霖ٌ, a twelfth of twelve, fem. قَاتِلٌ ثَلَاثَ عُشرٌ or ثَلَاثَ عُشرٌ霖ٌ A twelfth of thirteen, fem. قَاتِلٌ ثَلَاثَ عُشرٌ霖ٌ or ثَلَاثَ عُشرٌ霖ٌ A thirteenth of thirteen, fem.

D to which Cattāni would be in the status constructus before ایبُوا, as in the cases mentioned § 78, rem. b. Comp. Fleischer, Kl. Schr. i. 697. Hence also the use of الْثَلَاثَ الْعَشَرَ for الْثَلَاثَ الْعَشَرَوْنَ (Vol. i. § 330, rem.)
The Noun.—The Numerals.

Rem. Compare in Old German selbe vierde, i.e. mit drei andern; zuo riten sähen einen ritter selben dritten, i.e. mit zwei andern; der gräve selbe zwelfte in eine baren spranc, i.e. mit elf andern.

(b) In the latter case, the ordinals from third to ninth are in reality nomina agentis (compare § 86, rem. a) from the verbs to make (two) into three, to make (three) into four, etc., as he makes a third, lit. he makes three of two. Hence they may also be construed with the accusative; as he makes a fourth, fem.

With the numerals from 11 to 19, we may in like manner say he makes a thirteenth; she makes a fourteenth (where the cardinal number is in the accusative); though many grammarians wholly disapprove of this construction [allowing only]](he makes a twenty-fourth; or, with the accusative, she makes a twenty-fourth.

Rem. a. Examples of the ordinals used as nomina agentis, with pronominal suffixes, are:

Rem. b. From 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. he makes a
A twentieth (lit., if we may be allowed to coin a word, he twenties nineteen), from عشَرْنَ to make (nineteen) into twenty. [Similarly سبُعونَ to make into seventy is formed from سبَعَنَ seventy.]

110. In stating dates, particularly when reckoning according to the Muhâmmadan 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 ِFi سَنَةِ ثَمَانِينَ وَثْمَانِينَ in the year 888 of the Alexandrine era; تُمَّ دُخَّلَتْ سَنَةُ سَبْعَةٌ وَسَبْعِينَ وَسَبْعِينَ the year 396 (of the Hijra); توَقَّعَ صُلَيْمَرْ ضُحَا يَوْمُ الْثَلَاثِينَ لَسَبْعَةٌ عَشَرَةٌ لِلدَّهْلَةِ خَلَتْ then commenced the year 396 (of the Hijra); ِFi السَّنَةِ الثَّانِيَةِ فِي النَّاسِ مِنْ مُلُكِ الأَشَرَفِ شُعَّانَ ِFi the sixth year of the reign of el-Asraf Sa'bân: ِFi السَّنَةِ الثَّانِيَةِ فِي الْعَشَرِينَ وَالْعَشَرِينَ مِنْ مُلُكِ 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. ِأَوَّلُ يَوْمٍ مِنْ شَهْرِ رَجَابِ the first of Sa'bur; يَوْمُ الْمَحْيَسِ الثَّانِيِ the fourteenth day of the month of Râjeb; ِوَالْعَشَرِينَ لِيَمَرَ on Thursday the twenty-second of Muharram; 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 Râjeb, which has thirty days.

1st of Râjeb, or لِلْيَلَّةِ خَلَتْ مِنْ رَجَابِ the fourteenth day of Râjeb; لِلْيَلَّةِ منْ رَجَابِ one night of Râjeb being past.

* We may also say عُرُةُ رَجَابِ لِغُرَةٍ رَجَابِ (from the blaze,
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2nd, لَيْلَةٌ ثُرْنِيَّةٌ مِنْ رَجْبٍ.

3d, لَيْلَةٌ ثُلُّثٌ لَيْلَةٍ مِنْ رَجْبٍ; and so on up to the

10th, لَعْشَرُ خَلَوُّن مِنْ رَجْبٍ.

11th, لَائِعُدُي عُشْرَةٌ (لِيْلَة) خَلَتْ مِنْ رَجْبٍ; and so on up to the

14th, لَإِرْبعُ عُشْرَةٌ خَلَتْ مِنْ رَجْبٍ.

15th, if in enumeration رَجْبٍ, or في النَّصِّ رَجْبٍ, or في مُنَتَصِّفِ رَجْبٍ; in the middle of رَجْبٍ.

16th, لَإِرْبعُ عُشْرَةٌ (لِيْلَة) بُقِيتَ مِنْ رَجْبٍ, fourteen nights remaining of رَجْبٍ; and so on up to the

20th, لَعْشَرُ (لِيْلَةٌ لَيْلَةٍ) بُقِيتَ (بُقِيت) مِنْ رَجْبٍ; and so on up to the

27th, لَيْلَةٌ بُقِيتَ مِنْ رَجْبٍ.

28th, لِيْلَتَيْنِ بُقِيتَا مِنْ رَجْبٍ.

29th, لِيْلَةٌ بُقِيتُ مِنْ رَجْبٍ.

30th, لَآخِرُ لِيْلَةٌ مِنْ رَجْبٍ, on the last night of رَجْبٍ.*

Germ. Blässe, on a horse's forehead, the new moon). The word مُسْتَبِلُ (from هَلَلُ the new moon) is likewise frequently used to denote the first of the month, and more rarely هَلَلُ, إِلَهَلَلُ, إِسْتَبُلُ, and هَلْلَةُ, مِلُلُ, إِلَهَلَلُ, إِسْتَبُلُ; and حَيْجَآ أَيْتَدًا, الْوَجْعُ, مِنْ مُسْتَبِلِ, رَبِيعٍ, الدَّوْلُ وَنَوْفَلَى صَلَمارِي the disease began on the first of the first Rábî', and he (the Prophet) died on the twelfth of that month.

* Or لَمَسْلُخُ رَجْبٍ, or لَمَسْلُخُ رَجْبٍ, or لَمَسْلُخُ رَجْبٍ. The words سُرُرُ 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.

B 112. Every proposition or sentence (جملة, plur. جمل, a sum or total of words) necessarily consists of two parts, a subject and a predicate. The latter is called by the native grammarians الْمُسَندُ that which leans upon or is supported by (the subject), the attribute; the former, الْمُسَندُ الْإِلَيْهِ that upon which (the attribute) leans, or by which it is supported, that to which something is attributed. The relation between them is termed الْإِسْتَد, 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 الْمُسَندُ and the predicate الْمُسَندُ الْإِلَيْهِ.

[Rem. b. An indispensable member of a proposition is called عمدة (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 فَضْلَة (lit. a redundancy).

D Comp. § 44, c, rem. a.]

113. The subject is either a noun (substantive or expressed pronoun*), or a pronoun implied in the verb; the predicate is a noun (substantive or adjective), a verb [or a preposition with its genitive = an adverb]; e.g. زَيْدٌ عَالِمُ Zêid is learned; أَنتُ شَرِيفٌ thou art noble; اللَّهُ الْحَقُّ God is the truth; مَاتُ زَيْدُ Zêid is dead; مَاتُ he is

* [See, however, § 48, f, rem. a.]
dead (in which last example the pronoun هو is implied in the verb); And here is a man. — Every sentence which begins with the subject (substantive or pronoun) is called by the Arab grammarians جملة أسية a nominal sentence. Whether the following predicate be a noun, or a preposition and the word it governs (attracting and attracted, § 115, and Vol. i. § 355), or a verb, is a matter of indifference; زيد مات Zeid is dead, is in their eyes a nominal sentence just as much as زيد في Zie is learned, or B زيد السجد Zie 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 مات as Zie is dead), or a sentence consisting of a verb which includes both subject and predicate (as he is dead), is called by them جملة فعلية a verbal sentence. The subject of a nominal sentence is called المبتداً that with which a beginning is made, the inchoative, and its predicate الخبر the enunciative or announcement. The subject of a verbal sentence is called الفاعل the agent, and its predicate المتعلق the action or verb.

Rem. a. المبتداً is, according to the above translation, an elliptical form of expression, for the. Compare Vol. i. § 190, rem. b; [where a similar elliptical expression occurs, viz. the relied upon, the reposed in, and (in later times) the relied upon (§ 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 أ و (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 (أَحْيَيْتُ أَنْ تَصُومُواَ خَيْرَ لَكُمْ) it pleased me that thou wentest out, or thy going out pleased me (أَنْ خَيْرَتُ أَنْ تَصُومُواَ خَيْرَ لَكُمْ) thou hast long been hostile to المُعَادَةَتُكَ (مَعْادِيَتُكَ).

[Rem. Instead of a sentence compounded with أَنْ, sometimes an oratio directa is used, as thy hearing of the little Ma'addi is better than thy seeing him; for my being وُزِّيرٌ is better than my being أمير; and that the breach of faith proceeds from them pleases me better than that it should proceed from us; and, said he, rather will I march towards him than that he should march towards me; and in the predicate قَلِيلٌ غَرَّارٌ النَّومُ أَكْثَرُ هَزْيَهُ دَمَّ اثْثَارٌ أَوْ يَقَى صَدْيَا مَسْفُعاً sleeping hardly at all, his principal object being to obtain his blood-revenge, or to meet an ironclad warrior (Hamása, p. 245). D. G.]

115. The predicate may be, as mentioned in § 113, a preposition with its genitive; as Zeid is in the mosque; Zeid is with thee or in thy house; انا من الله I am one of those who speak the truth; علی دین I owe
some money (lit. upon me there is a debt, see § 59, c); 

Unless necessarily

holding the nature is doubtful, most grammarians holding them to be transposed nominal sentences (in which case

is a or predicate placed in front, and

or 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 B

called 

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 

(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);

Zeid is in the mosque (not elsewhere), but

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; and not

Unless the indefinite substantive be accompanied by an adjective,
A expressed or implied, when either order is admissible; as "ءَنْدَى رَجُلٌ, a noble man is with me or in my house; رَجُلٌ مَّعَيْنِي عَنْدَى, or "عَنْدَيْنِي رَجُلٌ, a mean-looking fellow (رَجُلٌ حَقِيرٌ or رَجُلٌ صَيِّبِر) with us or at our house—[or unless the sentence expresses a wish, when the indefinite subject comes first; as "وَيْلَ لِزَيْدٍ, سَلامٌ عَلَيْكَ (§ 127, e). In case of inversion, the subject must be defined by the article, as لِزَيْدٍ أَوْلَيْكِ, عَلَيْكِ السَّلَامُ]."

B 117. This inversion of subject and predicate also necessarily takes place in a nominal sentence: (a) when the pronoun which refers to a word in the place of what an eye loves fills (or satisfies) it, as مَّعَيْنِي حَبِيبًا فِي الدَّار صَاحِبًا, its master (or owner) is in the house, not مَّعَيْنِي حَبِيبًا مَّعَيْنِي. (b) when the مَّعَيْنِي is restricted by or only Zeid is in the house, not مَّعَيْنِي. (c) we have nothing (to do) but to follow Ahmed (Muhammad), not إنَّا زَيْدٌ فِي الدَّار, which would mean Zeid is only in the house [comp. §§ 115, rem., 185]; (γ) when the خَبِيرَ is an interrogative, as أَيَّن زَيْدٌ, who art thou? مَنْ أَنتُ, what is this? where is Zeid? كَيْفَ عَمِّرَ, how is Amr?

Rem. a. With the particle إلا under β we find occasional exceptions; as يَفَرْ رَبُّ هُلُ إِلَّا يَلْكَ النَّصَرُ يَرْتَبَجَيْ عَلَيْهِ. and هل إلا عَلَيْكَ.

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: أَمَيْةُ (Tab. ii. 1973, l. 7) has the sense of a collective: are the house of Oméiya waking or sleeping? D. G.]
The Sentence and its Parts.—The Subject & Predicate.

§ 119. 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).

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 جَعَلُ or agent, but a بَيْنُ or inchoative, of which the latter is the جَعَلُ 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. جَيْدٌ مَاتُ زَيْدٌ I have said, where the agent is in فَلَتُ. 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 جَيْدٌ مَاتُ، and a verbal one, such as مَاتُ جَيْدٌ، 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. جَيْدٌ مَاتُ وَعَمِرُ حُيٌّ جَيْدٌ is dead and 'Omar is alive, = أَمَّا زَيْدٌ فَمَاتُ وَأَمَا عُمِرُ فَحَيٌّ; 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: اِلَّهِيََّ对我们 وَإِلَّهَانَا نَسْتَعِينُ صَرَبَ زَيْدُ رَجُلًا وَأَحَدًا وَصَرَبَ عُمِرُ رَجُلَيْنِ أَثْنَيْنِ Zeid 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 

B sentence, which occupies the place of the خَبْرُ، a pronominal suffix, called the binder or connecter, which represents, and falls back upon, the noun forming the جَمِلَةٌ ذَاتٌ وَجْمَيْنِ، a sentence with two faces or aspects, because, as a whole, it partakes both of the nominal and the verbal nature.

Rem. a. The pronominal suffix is sometimes omitted in cases in 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.

Rem. b. A pronominal خَبْرُ is not required when the خَبْرُ is wider or more general in its signification than the جَمِلَةٌ ذَاتٌ وَجْمَيْنِ; as 

What an excellent man Zèid is! Nor when the نَطْقِيَ اللَّهُ my utterance (is), God is my sufficiency; as 

what I say (is), There is no god but God.

121. (a) If a sentence consists of a verbal adjective occupying the first place, and a noun occupying the second, it may be regarded as a verbal sentence, the verbal adjective being looked upon as a verb
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and the noun as its agent. E.g. the Banú Lihb are A 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 and are each a or agent supplying the place of the habar); Zêid's slave is beating 'Omar (where is the place of the habar); there came to me Zêid, 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 Zêid standing?

Hind is not going away (where and are the and are each a are the men standing?

and are Zêid's parents standing? (where is a transposed its and a transposed are thy sons beaten? (where is the or deputy-agent supplying the place of the.

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. = غَيْبُ وَلَاء). But if the verbal adjective agrees with the following noun in number, the sentence is regarded as nominal; e.g. the two men are not standing (where
is a مُبِنِّيٌّ مُقْدَمٌ and a مُبِنِّيٌّ مُقْدَمٌ. See § 117, rem. b.

REM. In the case of a singular noun, as ذَٰلِكُمُ ۡمُبِنِّيٌّ مُقْدَمٌ, a double analysis is possible; ذَٰلِكُمُ ۡمُبِنِّيٌّ may be regarded as a مُبِنِّيٌّ of which ذَٰلِكُمُ is the فَعَالُ, and this is the preferable view; or ذَٰلِكُمُ ۡمُبِنِّيٌّ may be regarded as a transposed ذَٰلِكُمُ, of which ذَٰلِكُمُ is the B transposed مُبِنِّيٌّ.

122. The Arabic language, like the Hebrew and Syriac, has no abstract or substantive verb to unite the predicate with the subject of a nominal sentence, for كَانَ is not an abstract verb, but, like all other verbs, an attributive, ascribing to the subject the attribute of existence. Consequently its predicate is put, not in the nominative, but in the adverbial accusative (§ 41). The same remark naturally C applies to the أَخْوَةٌ كَانَ (§ 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined D according to the nature of the noun. E.g. يُوسُفُ مَرَيضٌ Joseph (is) sick, السُلْطَانُ مَرَيضٌ the sultan (is) sick, أَبُو يُوسُفُ مَرَيضٌ Joseph's father (is) sick, أَبِي مَرَيضٌ my father (is) sick, هُوَ مَرَيضٌ he (is) sick, هُذَا مَرَيضٌ this man (is) sick; whereas هُذَا أَلْمَيِضُ would mean either this (is) the sick (man) or this sick (man), and السُلْطَانُ أَلْمَيِضٌ the sick sultan.

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see § 129),
The Sentence & its Parts.—Subj. & Pred.

§ 125. The insertion of the pronoun of the 3d person after the pronouns of the 1st and 2d person, is post-classical; comp. Fleischer, Kl. Schr. i. 588 seq.

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:

أَنَا هُوَ الْحَيُّ وَالْحَيَوَةُucker God is the living, the self-presisting, جَدِيدُ الْحَيُّ وَالْحَيَوَةُ Zucker God is the life and the truth, أَلْغَيْنِيُّ هُوَ الْبَرْوُ Zucker the (only true) wealth is contentment,

*ذَلِكَ الرَّجُلُ هُوَ أَنَا Zucker* that man is I, أَنَا هُوَ الْطَّيِّبُ Zucker I am the Lord thy God, أَنَا هُوَ الْحَقُّ وَالْحَيَوَةُ Zucker I am the way and the truth and the life, *أَنَا هُوَ أَفْضَلُ مِنْ أَمْرٍ Zucker* who am I? [The insertion of this pronoun takes place also frequently, when the predicate is a comparative, as Zucker Zeid is more excellent than Amr.] This interposed pronoun, which is equally common in the other Semitic languages, is called by the grammarians Zucker the pronoun of separation (between the Zucker Zucker and the Zucker Zucker, the Zucker Zucker which serves as a prop or support (to the sentence), or simply Zucker Zucker the prop or support.

125. In the case of a definite subject in the accusative after أَنَّ، etc. (§ 36), the Zucker Zucker is not required, because the predicate is sufficiently marked as such by its remaining in the nominative, as Zucker إِنَّ أَلْلَهُ ثَلَاثُ نَطِيَّةٍ Zucker verily God is one of three; whereas Zucker Zucker 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 Zucker Zucker, etc.; as Zucker إِنَّ الْاَلْخَيْرَةَ هِيَ دَارُ الْقُرْآنِ Zucker verily *... world to come is the everlasting...
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:  

**A**  

מנכר ומשפרה קיירה מין סדרה י Syndesma  

**B**  

אֶתָא אֲנִי אֲנָא רֶבֶן I am thy Lord. Very often the predicate after , etc., is introduced, for the sake of greater distinctness, by the particle (§ 36), as  

**C**  

THOU art the bounteous giver, verily God is good towards men; and even here the pronoun may be introduced after , as  

verily God is the mighty, the wise;  

verily this is the true narrative.  

**D**  

127. The inchoative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun*.

* Indefinite (דָּקָה נְכֶדֶת) 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  

עָבַל בָּרָה a pious action or good work adorns (a man),  

עָבִל סָעָהּ חוּרָה an hour's justice is better than a thousand months'
or one which is not qualified by an adjective, or an expression equi-
valent to an adjective (as there is a man of the
*رجل من العملاء* a man of the noble with us, *رجل* a noble man); except in certain cases, of
which the following are the most important.

(a) When the sentence is of the class called
*الجملة النظرية* (taking this term in its widest sense, § 115 at the end), and (a) the
predicate is placed first, as *في الدار رجل* there is a man in the house,
*عند زيد نسرة* there is a leopard in Zeid's possession; or (β) the subject is preceded by an
interrogative or negative particle, as *أرجل في الدار أم أمّة* is there
a man in the house, or a woman? *هل إنسان في الدار* is there any
person in the house? *هل كنت فيكم* there is no one in the house, we have no
friend, *ما أحد في الدار* there is no one better than thou art.

(b) When the sentence is preceded by the affirmative ل; as
*لرجل قائمق* certainly 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 con-
*مَتْلَكَ لا يَبْخَل* one like thee cannot be mean, are quite D
admissible, and yet the governing noun is indefinite, according to § 92.
The inchoative may, however, be an indefinite verbal noun, provided
that it retains the government of the verb from which it is derived;
e.g. *أمر يعفو صدقة* a desire to do good is good, *رغبة في الخير خيرَة* 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 رْجَلَ عَنْدَا 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 حَلْلَ يُمْوتُ all perish; حَلْلَ نَافَيِّ all die; because this is here equivalent to حَلْلُ أَحَدُ mankind, or حَلْلُ أَحَدُ everybody, and is therefore virtually definite (see § 82, a).

(e) When the sentence expresses a wish or prayer; as سَلاَمُ عَلَيْكُمُ peace be upon you! وَبَلْ لَزُيْدُ woe to Zeid!

(f) When the subject is a word which contains the conditional meaning of the particle if, such as مَنْ يَقْمُ أَقْمُ مَعْدُ if any one gets up, I will get up with him.

(g) When the subject is preceded by the وَأُوْلُ the or وَأَلْلَاحَلِ which introduces a circumstantial clause (§ 183), or by the conjunction قَآ، أَلْلَاحَلَ [§ 187]; as سَرِينَا وَنَجَرُ قَدْ أَضَأْ قَمْدُ we travelled by night, after a star had already shone out, but from the moment thy face appeared, its light obscured every shining star (شَرَيقَ) لَوْلَا أَصْطَبَّا لَوْلَا دَيْدَ خَلْلُ شَارِقَ were it not for patience, every lover would die; إِنْ ذَهَبْ عِبَّرْ فِي الْرِّهْطِ 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 مَنْ عَنْدَا who is in thy house? and receives the reply, رَجُلُ a man, scil. عَنْدَا.

(i) When the subject is an adjective, agreeing with and taking the place of a suppressed substantive; as مُؤْمِنٌ خَيْرٌ مِنْ حَافِرِ a believer is better than an unbeliever, i.e. رَجُلُ مُؤْمِنٌ a believing man.

(j) When the subject is connected with another subject, which is
definite or accompanied by an adjective; as زيدُ و رجلٌ قاتِبٌ and a man are standing; a Teminite and (another) man are in the house, where أُخوُ تَمِيمٍ (p. 260, note) or (above, i): a man and a tall woman are in the house.

[(k) When two or more indefinite subjects are put together antithetically or synthetically, as يوُمْ لَنَّا و يوُمْ عَلَيْنَا one day is for us, B another against us; وقولُ قال—وقولُ قال some say—others say.

(l) When the subject is in the accusative after ﷲ إِنَّ إِنْ أَسَدًا حَنَّ يَلَازِمُهُ دُمنُوَّبُ and equivalents sometimes have brought thee but a thing (of importance); بفرة تكلِّمْتُ an ox has spoken!]

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 شَيْءٌ جَاهِلُ بَلَدٍ something has brought thee, meaning شَيْءٌ عظيمٌ جَاهِلُ بَلَدٍ something great or important, or equivalent to مَا جَاهِلُ بَلَدٌ إِلاً شَيْءٌ nothing has brought thee but a thing (of importance); بفرة تكلِّمْتُ an ox has spoken!

Rem. b. European grammarians have often erred in their analysis of the phrase فَصِّبَ جَمِيلٌ in the Kor'an, xii. 18, ﷲ بَلْ سَوْتُ فَصِّبَ جَمِيلٌ. This they have translated either 

still worse is it to regard the words as an exhortation, therefore—becoming patience! (also—geziemende Geduld!), which would necessarily be فَصِّبَلا جَمِيلٌ (§ 35). The Arab commentators are right in regarding the words either as a compound فَامَّرَى صَبَرٌ، i.e. فَامَّرَى صَبَرٌ.
and therefore my business (or duty) is (to show) becoming patience, or as a compound قَصْرُ جَمِيلٍ أُجَمَّلَ (أَمْثَلُ) مُبَتَدَّا and therefore (to show) becoming patience is more seemly. The former of these two views seems to be the preferable one. [Comp. Sibaw. i. 134.]

[Rem. c. In such sentences as إِنَّ لَدِي الْحَلِيمِ قَبْلُ الْيَوْمِ مَا قَرَعَ الْعَصَّا mıً قُبْلُ and before to-day the staff was struck for an intelligent man (i.e. he, being heedless, has been called to attention); وَمِنْ قَبْلِ مَا فَرَطْتُمْ فِي بُعْفِ and before now ye have been remiss with regard to Joseph; وَغَدًا مَا تُرِبَّانِي and to-morrow ye will see me, má is not pleonastic, as it has been called by some scholars, but forms with the following verbal clause the subject of a nominal sentence of the class mentioned under a. Comp. Fleischer, Kl. Schr. i. 479, ii. 390 seq., where many examples are given. D. G.]

128. When both subject and predicate are definite, but the former consists of several words, it is also clear, without the insertion of the ضَمِيِّرُ الْفَضْلِ, that the words form a complete sentence; as الْدُّنِيَّةُ عِنْدَ الَّذِينَ يُؤْمِنُونَ فِي الْإِسْلامِ the (only true) religion in God's sight is əl-Iṣlām; مَثَلُ الْدُّنِيَّةِ الَّذِينَ يُؤْمِنُونَ أَمُوَالِهِمْ فِي سَبِيلِ اللهِ صَيْحَتَهُ حَيَّةً أُبْنَتَ سَبُعْ سَيَابِل 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.

129. The ضَمِيِّرُ الْفَضْلِ is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as مُصْحَّدُ رَسُولُ اللهِ Muhammad is the apostle of God; وَلَاذَكَّ أَفْوَاهُ الْعَظِيمُ عَلَى وَلِيّ اللهِ 'Ali is the friend of God; this is the great felicity (ṣl-Korān, ch. ix. 90, but in verse 73 we read وَلَاذَكَّ هُوَ أَفْوَاهُ الْعَظِيمُ). Here a doubt might at first arise, as to whether these words form a complete sentence, or merely the compound
subject of one; in which case we must only examine whether the A words that follow can be taken as their predicate, without doing violence to sense and grammar, or not.

130. From the pronoun of separation, must be carefully distinguished the pronoun which is appended to the subject to give it emphasis and contrast it with another subject (ضَمِيرُ الْفَلْسِ) or *pronoun of separation*; as in which case we must only examine whether the words that follow can be taken as their predicate, without doing violence to sense and grammar, or not.

This pronoun is also frequently appended (as in the other Semitic languages) to a pronominal suffix in any case, to give it emphasis or contrast it with another subject (جَعَلْتُكَ أَنْتَ الْقَرِيبَ عَلَيْهِ) and to give it emphasis (كُنْتَ أَنْتَ الْعُرْفَيْنِ عَلَيْهِ). The emphatic *is* sometimes prefixed to it, as (إِنْ تُنْتِ رَأَيْنَ أَنَا أَقْلُ مِنْكَ مَالًا وَوَلًادًا) or (وَجَعَلْنَا ذُرِّيَّتَكَ هُمُ الْأَبْقَائِينَ) and (عَنْهُ حَقًّا)، 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 (أَفْتَرَىَ رَأَيْنَ أَنَا أَقْلُ مِنْكَ وَمَا مَعَنَّـكَ أَذْكَرْنِي) I think Zêid is better than thou art, the words being the second object of (ذَلِكَ حَقًّا).
A 131. If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose *حَكَانُ يَكُونُ* or one of its "sisters" (§§ 41, 42). The imperfect *حَكَانُ* 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 *صارَ** to become; (b) of the actual perfect (§ 1, b); (c) of the actual imperfect, as it were a shortening of *حَكَانَ يَكُونُ.*

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, πεφυκα), as *إِنَّ اللَّهَ حَكَانَ* verily God is a watcher over you (Sura iv. 1). The perfect *حَكَانَ* expresses the *present* in particular after the negative particle *ما,* and the interrogative particles, such as *؟*; e.g. *ما حَكَانَ حَدِيثًا يُقْرَرُى* and *وَلَكِنْ تَصِيدَِّي الَّذَيْ بَيْنَ يَدَيْهِ* it (the Kor'an) is not a story invented (by Muhammam), but a confirmation of what (i.e. of the sacred writings which) preceded it; *ما حَكَانَ لَبَهٍ أَن يُدَخُّلُوهَا إِلَّا حَائِقِينَ* they cannot enter them (lit. it is not to them that they should enter them) but with fear; *ما كَانَ لَنَفْسَ أَن يُوَهِّمَ إِلَّا بِاِذْنِ اللَّهِ* no soul can believe except by the permission of God; *ما حَكَانَ هُوَ لِيُقْرَرْنَا* he is not (the man) to do us any harm; *مَا حَكَانَ اللَّهُ لِئْضِعَ إِبَيْنَكُمْ* God is incapable of letting—lit. is not (the one) to let—your belief perish (i.e. go unrewarded); *أَكَانَ لَدَكَ الْعَجْبُ أَنَّكَ أَوْحَيْتَ مَن أَوْحَيْتْ إِلَى رَجُلٍ مَّيْتٍ* 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.
The Sentence and its Parts.—The Subject & Predicate.

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il pleut. The Arabs too express themselves in both ways (with the A restriction stated in § 133, rem. b). If they wish to use the personal form, they employ (a) the third person sing. masc. of the verb with its own nomen agentis, defined or undefined by the article; as قال قائل id. (lit. he who, or every one who, was in a position to say, said); يقول قال قائل 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 قائلين one of them said. (c) If there be several indefinite subjects, the third pers. plur. masc. of the verb may be used, as قالوا they say, زعموا 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 قائلون no one has ever heard anything more beautiful than this (lit. those who can hear have never heard etc.).

Rem. a. Instead of the nomen agentis, defined or undefined, such words as رجل a man, إمرأة a woman, and the like, are occasionally used, with or without the article (compare 1 Sam. ix. 9); as يقول قائل = يقول الرجل قال قائل = قال رجل etc. For the nomen agentis with the plural suffix, the word بعض a part, some one, is often employed, as قال قائلين = قال بعضهم. 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 وننزل من أهلنا من ننزل 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
A is specially employed to magnify and multiply, if an impression of something important or mysterious is to be conveyed, e.g. Korân 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]

B 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 Irâk; it has been disputed, there has been a dispute about it; there is vehement thirst felt, they thirst vehemently; there was a passing by Zêid; a revelation was made to them;

C he fainted (lit. there was a covering thrown over him, comp. أتَنَلْ عَلَيْهِ), whence the person in a faint, fem. مُغَشَّى عَلىْهِ (in later times incorrectly مُغَشَّى عَليْهِ, and, without the preposition [§ 113, rem.], مُغَشَّى عَليْهِ). [Similarly he repented (lit. there was a falling upon his hand), and hence he is repenting; the forbidden tree; the benefited ones; she was

D 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 beautiful things (not handsome persons), good (things not good men), existing things, necessary things, possible things, afflictions, calamities, exciting
causes (from بَعْثُ بَعْثَ, بَعْثَ) hindrances (from مَانُعُ مَانُعُ). [The sing. fem. أُنَّاتُ three things or qualities, and may be used for that of the pronouns, as هَذِهٌ these things.]

Rem. a. The passive of directly transitive verbs may be used either personally or impersonally; as خَطِّبَ it (a book or letter) was written, and the act of writing was performed. In the former case, B the direct object or accusative of the active voice [or the sentence that supplies its place, § 23, rem. c] becomes the subject of the passive (قَائِمُ مَقَامَ الْفَاعِلِ) in the latter, according to the Arab grammarians, the subject is the nomen actionis of the verb itself, which, however, can only be used if qualified, as will be seen hereafter; so that, according to their view, the impersonal passive becomes really personal. If a passive, which is, according to our ideas, impersonal, governs an object by means of a preposition (as عَشِيَ عَلَيَهَ), 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 سَبَرَ إِلَيْهِ سَبِرُ (not سَبِرُ إِلَيْهِ سَبَرُ), from the active سَارَ إِلَيْهِ سَارُ he journeyed to him (a journeying). In either case,—whether the passive be personal or impersonal,—it is مَا لَبِّيَ سَبِرُ F, 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 مَفْعُولُ بِهِ or object of the active voice*, converted into D the subject, and so نَانَبُّ نَانَبُ مَنَابَ مَقَامَ الْفَاعِلِ or Q, or قَائِمُ مَقَامَ الْفَاعِلِ, or غَيْرُ مَفْعُولِ عَنِ الْفَاعِلِ, supplying the place of the agent). If the agent is to be

* The مَفْعُولُ بِهِ, or object, may be either صَرِيحُ pure, i.e. the accusative, or عَبْرُ صَرِيحٍ impure, i.e. a preposition with the genitive.
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 (المفعول المطلق) can be changed into the subject of the passive voice only when it is qualified or specialised by an adjective or a substantive in the genitive. We cannot say بِسِير ضُرْب ضَرِب because such an undefined masdar adds nothing to the meaning of the verb (لا تأثَّر فيه). but we may say بِسِير ضُرْب ضَرِب شَيْدَد, [and even ضْرَب ضْرَب ضَرِب شَيْدَد.

B In expressions such as قَدْ قَيِّل فِي ذَلِكْ قُوْل قَدْ خَيْفَ خَوْفٍ قُوْل خَوْف قُوْل خَوْف and the words and جِبَرِ رَمْضَان Ramadan were fasted. the meaning being something was feared and something was said about it. The الْجُبَر 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 رَكْب سَحْر from جُبِّر عنْدَك he rode early this morning, nor جُبِّر عنْدَك from سَمْر وَقَت he sat beside thee; but we may say سَمْر وَقَت Friday was travelled, and جِبَرِ رَمْضَان سَمْر يَوْمَ الْجِبَر.* When a passive verb is connected with a مَفْعُول به, and a مَسْدِر or مَفْعُول مَتَلِينَ, the جَوْر or مَجْرِور, the الْجُبَر alone can, as a general rule, become the الْجُبَر. e.g. ضْرَب زَيْد ضَرْبًا شَيْدَدًا يَوْمَ الْجِبَر اْيَامُ الْأُمُومُ في ذَلِك. 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 جَيِّل؛ إِلَيْهِ جَيِّل (impers.) means ventum est ad eum, but also simply جَيِّل؛ إِلَيْهِ (pers.). In the former case, only the third person sing. masc. is used, جَيِّل؛ وَسْتَي. a thing was brought, imperf. جَيِّل؛ يَجَا. In the

* [In modern Arabic the agent may be named with the passive by means of the preposition من 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
f. 2 p. m. جَبَنَتُ جَبَنَتْ َبِشَيْ، جَبَنَتْ َبِشَيْ، جَبَنَتْ َبِشَيْ,
something was brought to him (act. جَبَنَتْ َبِشَيْ، جَبَنَتْ َبِشَيْ, 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 مَطْرُ ٱلْبَيْطَرُ the snow snows, مَطْرُ ٱلْبَيْطَرُ the rain rains, or مَطْرُ ٱلْبَيْطَرُ the sky snows, مَطْرُ ٱلْبَيْطَرُ the sky
rains. In the latter of these two forms of expression the substantive بَيْطَرُ is sometimes suppressed, leaving only the verb in the 3d pers. sing. fem., مَطْرُ ٱلْبَيْطَرُ—[In like manner they say اَصْبَحْتُ ٌثَلَحُ َبِشَيْ I was in the morning, where we should say it was in the morning;
أَمْسَى ُثَلَحُ َبِشَيْ I am in the evening for it is evening; لَمْ يُبْلِغَتْ 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 يَجْوُرُ َيَجْوُرُ it is allowed, C يَجْوُرُ َيَجْوُرُ it is necessary, يَبْنِيَ َيَبْنِيَ it behaves, etc., followed by أنْ َبَنْيَ َبَنْيَ with the subjunctive, the subject naturally is the following clause, and therefore the verb does not come under the head of impersonal*.

134. The complements of the subject and predicate are annexed to them either by subordination (the accusative or a preposition with the genitive) or coordination (apposition).

135. When the pronominal suffixes are attached to a substantive in the accusative, governed by a verb, or to one in the genitive, D governed by a preposition annexed to a verb, they may refer to the agent of the verb, and consequently have a reflexive meaning, for

* [On the impersonal use of خَفَى خَفَى see § 56, c, footnote. Comp. also Noldeke, Zur Grammatik, p. 76 seq. who adds بَدَا لَهُ فِي أَلْفَامُرُ his opinion changed as to the matter, فَلِمَا خَانَ فِي اَلْقَابِلِ when it was next year, etc.]
A which the Arabic, like the other Semitic languages, has no distinct pronominal form; as 

\[ \text{he has spent his (own) money;} \]

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 

\[ \text{he killed himself;} \]

\[ \text{console thyself therewith;} \]

\[ \text{destroy myself;} \]

\[ \text{resign myself to God;} \]

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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, of the noble man. His glorious book; a square pedestal; a two handsome women; a great treasures (acc.); a B or C or firm mountains; a 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 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 Koreis (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 D the ring-necked doves; or in the sing. fem. (as e.g. trunks of palm-trees 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 **very tall palm-trees**; or in the broken plural, as **the heavy clouds**; **the dusky white doves**. A noun may have two or more adjectives connected with it; as **the bright red star**; **in the name of God, the compassionate, the merciful**.—Sometimes a substantive is used adjectively; as **a young woman** (who

B is) **a virgin**; **a number of mosques**; **it contains a number of horses and men**; **a number of years**; and this is a usual custom of his. This is especially the case with nomina verbi (الصفقة); see Vol. i. § 230, rem. c); as **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**; **with whom one is pleased, a just woman, a fasting man, a cleaving blow and a violent thrust and a burning shot***. Compare, in Hebrew, **Num. ix. 20, يلحاَّال<li>نَا، and in Syriac, many gardens, صننا»ماي هملا] 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 Keis say **رٍجٍالٍ أسْوَأ، رٍجٍالٍ سَوُىٍ، رٍجٍالٍ سَوَىٍ، instead of the usual **رٍجٍالٍ سَوَىٍ، رٍجٍالٍ سَوَىٍ، and a tradition has a bad companion is to be compared to a blacksmith’s bellows (Zamahšari, Fā’il i. 372 seq.; comp. the Gloss, to Ibn al-Fa’ķih s. v. سوأ). D. G.]
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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

I saw the two Zèids, the liberal and the stingy;

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 (عَامِلٌ) are identical in meaning and government, it agrees with them in case; as دَعْبَ يَزْبُدُ وَأَنْطَقَ مُرْرُتْ بِرَمْيٍ وَجَزَّتْ عَلَى عُمْرَ أَلْجَرِمِيْنِ, or عِمَّرُو أَلْجَرِمِيْنِ. But if the two regents be discordant in meaning or government, the adjective is put either in the accusative (supplying I mean) or in the nominative (as the case of a suppressed هْيَا، مِبْنِداً خَبْرُ): as مُرْرُتْ بِرَمْيٍ وَجَزَّتْ: أُلْجَرِمِيْنَ or جَآَّ: زِيدُ دَعْبَ وَأَنْطَقَ أُلْجَرِمِيْنَ or أُلْجَرِمِيْنَ or عِمَّرُو أَلْجَرِمِيْنِ.—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. قَامَ زِيدُ وَعُمْرَو أَلْجَرِمِيْنِ or أُلْجَرِمِيْنَ or أُلْجَرِمِيْنَ. 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 ضَرَّبَ زِيدُ عُمْرَا أَلْجَرِمِيْنِ, where the relation is different in respect of meaning (for Zèïd alone is صَارِبُ, and ‘Amr alone is حَاصِرُ زِيدُ عُمْرَا أَلْجَرِمِيْنِ, مُضْرِوبُ, where the relation is the same (for both Zèïd and ‘Amr are at once مُحَاصِرُ and مُحَاصِرُ).

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 مِلَانِ إِفْرَنْجُيْةُ وَعَمَّرَا أَلْجَرِمِيْنِ مُتَسْلِمَةً دَارَاهُمَا مُتَّبَعَةُ الْحِيْطَانِ; their two houses are
A contiguous, the walls touching each other (ةَدَارَةً 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 (الضَّلُعُ), when the latter is employed مَرَرَتْ يُزْبِدْ الْكِرَيْمَ as its) البَيْدُ الدِّمِّ الْيْتِمَّ الْمُتَرِحٍ or الْفِسْكِيَّةَ, supplying, in the case of the nominative, هوَ, and of the accusative, أَعْيَنَى (see § 35, b, δ, rem. a).

Rem. e. The pronoun مَا is often used in apposition to an indefinite noun, with a vague intensifying force (مَا الْإِبْرَاهِيمْ); as قَلِيلًا مَا أَعْطَاكُ اسْتَنَبَأْتَ مَا أَعْطَاكُ;give us some book (or other); مَجْسُوتَ لَأَمْرِ مَا thou art come because of some matter (of importance); إنَّ اللَّهَ لَا يُسْتُحِيَّ أن يَضْرِبَ مِثَالًا مَّا بَعْوَضَةً فَيَمَا verily God is not ashamed to invent (lit. strike, coin) some similitude (or other), a gnat and what is above it (in the scale of creation); مَا أَقَتَّلَ مَا أَقَتَّلَ بَنِي فَرْغَمَ what a man! قَتِلَ مَا قَتَّلَ بَنِي فَرْغَمَ 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 مَا هوُ (هُوَ) مَا هوُ (هُوَ) after a verbal noun, مَا هوُ (هُوَ) after an adjective or an equivalent expression such as مَالِئٌ إِلَى الْقَلَةِ إِلَى الْقَلَةِ (§ 51, a), in the sense that a person or a thing possesses a quality in a certain degree, either between the two extremes, μετέρων τι (τὸ ἐνεπτῖλον τῆς θελήσεως), or in an indefinitely high degree. Instances of the former are مَاتِرْ الْلُوْنَ إِلَى الْإِبْيَاضِ مَا هُوَ bright of colour, varying on white; مَاتِرْ الْقَلَةِ إِلَى الْقَلَةِ مَا هُوَ rather few than many; مَاتِرْ السُّودُ مَا هُوَ blackish, etc.; of the latter حَاجَةٌ هِى مَا هِىَ a very great need; حَيَةٌ خَيْبَةٌ مَا هِىَ a very dangerous snake; إِلَى الْشَّمَالِ أَقَربَ مَا هِىَ much more to the north. (This use of
§ 136] The Sentence & its Parts.—Appositives; dem. pronouns. 277

is not to be confounded with its use in such phrases as A

he is in the way which ought to be pursued, sc.

or everybody knows what is the meaning of hand "praise"). D. G.]

(b) As regards the demonstrative pronouns, which are looked
upon by the Arabs as substantives (Vol. i. §§ 190, d, and 338), either
they may be placed in apposition to the substantive, or the substantive
to them; as this king, lit. this (person), the king:

Zayd, this (person), i.e. this Zayd or Zayd here. In both cases the
apposition is a qualitative one, whence the first word in each is
called by the Arabs that which is described, and the second
the description or descriptive epithet. [The plura lia 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

This last is also applicable to the collectives, as C

and the names of Arab tribes, as D

] 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, very rarely
follows, as e.g. this man, seldom this social. 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 this Zayd (see D
above)*; this (word) 'idān; this (person) 'ilā; it is well known in grammar that this 'ilā has the meaning
of ma'a; these my servants or these servants of mine;

If the proper name has the article, this may possibly precede,
because it is to a certain extent a common noun defined by the article
(see above); as this bl-Harit.
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 (§ 137) of this 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, see this is (= see there is) Zèid standing at the door, in

B here is Omar the son of ël-Haṭṭāb girded with the sword, is the predicate, a circumstantial accusative. D. G.]

137. جمع، نَفَلْلِ، 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 all men (also § 82, b); the whole tribe; the whole army; 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. a whole month; a whole year; O would that the number (of months) of a whole year were (all) Règèb! Words of a vague signification, such as 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 plural. (the dual masc. جمعانِ, fem. (see Vol. i. § 309, a, b) جمع (the dual masc. جمعانِ,
and fem. 

and the angels all (without exception) prostrated themselves. Sometimes this word is used without 

as

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 

as in the verse of Kütéiyir, 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 ëz-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. 

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 ëd-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.

§ 138. Like ظُلُّ and its synonyms are used خُلَانِ, fem. خُلَانٍ, both § 83), [except a part] and a half. They follow the noun to
which they refer, and take the appropriate pronominal suffix; as
إنَّ الْمُعِلِّمَ وَالْطَّبِيبَ خَلِيْمًا I believe in the two
natures of the Messiah and His two wills, both of them; جَآئَنِي الْقُوُمُ and
الْجُيُشُ نَصَفُهُ a part of the people came to me];
both of them.

Rem. خُلَانِ is very rarely used in apposition to a feminine
substantive, as تَهْيَنَ بِقَرْبِي الْرَّبِيْبِ خَلِيْمًا thou favourest (me)
with the proximity of the two Zêinebs, both of them.

§ 139. نفس, soul, and عَيْنَ, eye, essence (of a thing), are often
employed in the sense of ipse, self (compare § 135). They are then
not seldom prefixed to a noun, which they govern in the genitive; as
عَيْنُ الْلَوْدُجِ the star itself; هُوَ عِبَارَةٌ عَمَّا أَثَانِي فِيهِ عَيْنُ الأَوْلِ this is an expression
for that wherein the second (term) is identical with the first; I have seen himself; the removing of ignorance from himself. But more generally they are used, like as appositive to a definite noun, and are followed by the appropriate pronominal suffix; as جَآَتْ زَيْنُبُ Zāid himself came; جَآَتْ زَيْنَبٍ نَفْسُهُ Zainab herself came; رَأَيْتُ عِبَّراً نَفْسَهُ I saw Amr himself.

If the noun be in the dual or plural, the plural forms should be employed, as رَأَيْتُ الْآمِرِينَ أنفسهم I saw the B two 'amirs themselves; مَرَتْ بِالْمُلُونَ أنفسهم I passed by the two Hinds themselves; قَتَلتُ الْوَزَرَاءُ أنفسهم 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 نَفْسُهُمْ, 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 C بَلْ; as جَآَتْ الْآمِرُ بَنْفِسِهِ the 'amir came in person; وَالآنُ يَحْتَارُونَ بِأنفسيِّهِ and now they are choosing in person; الْعَوَّالُ الْبَرْقُوحُ بِإِعْبَادِهِ he swears that unless he restores the women themselves, he will assuredly attack him; [etc. after an indefinite noun means a certain; as D وَإِمَّا الْعَوَّاصِمُ قَابِلُ التَّاجِيَةِ وَلَايُصْلَى مَوْضِعُ بِعَيْنِهِ بُسِّى العَوَاصِمُ. El-Awaṣim 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 بَلْ, but without any suffix; as هَذَا هُوَ عَيْنَا (بِعَيْنِهِ) and عَيْنٌ مَّرَتْ بِهِ نَفْسِهِ مَرَتْ بِهِ نَفْسِهِ. R. 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  
أَلْوَمُ حَصَرُوا هُمُ ذَلَّبَ حُسْنُ نَفْسُكَ  
the people were present themselves;  
fَمَّا أَنتَ نَفْسُكَ  
thou thyself stoodest up;  
fَوْمَا أَنتُ أَنفْسِكُ  
stand ye up yourselves (whereas we can say  
فَوْمَا نَحْنُ  
stand up all of you).

Rem. a. The words  
حَلَانٌ أَجْمَعُ، عَامَّة، جَميِعُ  
and  
جَلَانٌ، نَفْسُ  
عَينُ، جَلْتَانٌ  
form one division of that class of  
الثَّوَابِ، التَّاَكِيدُ  
appositives, which the grammarians name (or  
أَنْتُوْكِيدُ  
الثَّوَابِ) the strengthening or corroboration, and  
أَنتُوْكِيدُ  
the corroborative, because they strengthen the idea of totality or of self, already contained in the  
أَنْتُوْكِيدُ  
matter, by the addition of their own. This  
أَنْتُوْكِيدُ  
class of appositives is designated by the special name of  
أَنْتُوْكِيدُ  
the corroboration in meaning, to distinguish it from  
أَنْتُوْكِيدُ  
أَنتُوْكِيدُ  
the verbo-corroboration, which consists in the  
ذِلَّتِ، نَفْسُ  
emphatic repetition (أَنتُوْكِيدُ  
الثَّوَابِ) of the word itself; as in the verse  
قَلِيِّلٌ إِلَى أَبيَّ النَّجَاحَةِ بِذِلَّتِي أَتَاكَ أَتَاكَ لَا أَجْهَزُونَ أَجْهِيسْ أَحْبَس  
whether, whither can I escape with my mule? The pursuers are  
قَلِيِّلٌ إِلَى أَبيَّ النَّجَاحَةِ بِذِلَّتِي أَتَاكَ أَتَاكَ لَا أَجْهَزُونَ أَجْهِيسْ أَحْبَس  
come up to thee, come up to thee;  
حَتَّى أَحْبَس  
halt! halt! (إِحْبَسِ،  
in rhyme for  
إِمْحَبَسِ). So also in answers,  
نَعْمَ نَعْمَ،  
yes, yes;  
لَا لَا  
no, no. If a word is governed by a preposition or other particle, both must  
فِي النِّسْر  
be repeated; as  
فِي النِّسْر  
I passed by thee, by thee;  
مَرَّتُ بِكَ  
Zéid is in the house, in the house;  
مَرَّتُ بِكَ  
إِنَّ زَيْدًا إِنَّ زَيْدًا  
Zéid is standing up. A suffix pronoun may, however,  
فِي النِّسْر  
be strengthened in this case, as well as in others, by the corresponding separate pronoun [§ 130]; as  
فِي النِّسْر  
مَرَّتُ بِكَ أَنتَ  
I passed by thee, by him;  
مَرَّتُ بِكَ أَنتَ  
أَحْمِسْنِي أَنَا  
thou didst show kindness to me;  
نَاهِي  
thou sawest us;  
نَاهِي  
فَمَّا أَتَّ  
thou stoodest up;  
فَمَّا أَتَّ  
[or by a
6§ 139] The Sentence & its Parts.—Appositives; the Adj. 283

construction with عيانّ (sc. الْقَبَائِل) and from the tribes that are domiciled in Nejd (Hamdání, p. 118, l. 11). D. G.

Besides *I saw thee* (Vol. i. § 189)]. A only a poet could venture to say *indeed, indeed the noble man is grave or sedate.*

Rem. b. Besides the تَوَابِيع, the Arab grammarians acknowledge three other classes of *الْصِفَة: the description or descriptive word, qualitative, adjective; الْبَدْل, the substitution or permutative; and عَطْفُ الْبَيَان, the explanatory apposition.

(1) The صَفَة or may refer to the مَبْعَض either directly B (in which case it is a simple adjective), as جَانِي رَّجُلٌ حَسّنُ I saw to me a handsome man; or indirectly, in virtue of a following word which is connected with it, as جَانِي رَّجُلٌ حَسّنٌ أَخْوَاهُ there came to me a man whose brother is handsome. In this latter case the adjective [called المُسْبِب the connected] belongs, as a prefixed predicate, to the following noun [called الْسِّب the connecting], which is its subject, and the two together form a صَفَة or qualitative clause, of the preceding substantive, with which the adjective agrees in case only by attraction*; as رَأَيْتَ رَجُلًا حَسّناً I saw a man whose brother is handsome. رَأَيْتُ أَمْرَأَةٍ حَسّناً وَجِيَّهُا I saw a woman whose face is handsome. مَرَأَتُ بَرْجَلٍ كَثِيرٍ عَدْوَهُ I passed by a man whose enemies are many. مَرَأَتُ بَرْجَلٍ حَسّةَ أَمَيْهُ I passed by a man whose mother is handsome. I passed by a man whose mother is handsome. If the following noun be in the dual or plural, the adjective is still left in the D singular; as مَرَأَتُ بَيْتَ أُمَّاتِينٍ حَسَنِيَ أَبُواَهُمْ I passed by two women whose parents are handsome; مَرَأَتُ بَرَجَالٍ حَسّةَ وَجُوْهُمْ I passed by some men whose faces are handsome,
A I saw some men whose fathers are noble; though, if the noun be plural, the broken plural of the adjective is admissible, as رأيت رُجُلْ حسن وجهه I saw a man whose forefathers are noble. If the preceding noun be defined in any way, the adjective takes the article; as رأيت زيداً مَلَكْ حسن وجهه I saw Zaid, whose face is handsome; حكى أبو ألفتْوج الْعِجَالِ الْمُنْقِدْمَ ذَكَرَهْ Abu 'l-Futuh Al-Igli, who has been mentioned before, narrates: جُلَاء الرُجُلُ the man came, whose parents are excellent; جُلَاء سَوَاعِدُ الفَاضِلِ أبَاوْهْ Jesus came, whose two natures are perfect, المُلَكْوُ الْكَامِلُ طَبيعَتَهُ the kings who have been mentioned before; فوَيْلٌ الْفَضْسَاءِ فَوْيْهُمُ لَكَ لَأْسَاءَنَا وَنَا عَمَّهُمُ. 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 شبه الفعل that which is like the verb.

B Consequently رُجُلْ حسن وهو رُجُل حسن; where another agent is expressed, is مررت بِرُجُلْ حسنَة أمَهِ رجُل حسنَة أخوته, and so with the rest: مررت بِرُجُلْ حسنَة أمَهِ رجُل حسنَة أخوته. Consequently زيداً المَلَكْ زيداً مَلَكْ حسن وجهه زيداً مَلَكْ حسن وجهه زيداً مَلَكْ حسن وجهه, etc. In such cases the seemingly nominal sentence is in reality a verbal sentence, serving as صفة to the preceding substantive. On the other hand, if the substantive precedes the adjective, as in جَائِئي رُجُلْ أَبُوْهُ حَسَنْ, the second substantive and the adjective which follows it form together a really nominal sentence, of which the substantive is the خبر and the adjective the متَبدد, and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive, as مررت بِرُجُلْ أَمَهِ حَسَنْ زَيَدَّ رِجَالاً أَخوته حَسَنْ, etc.

(2) The بُدَّل, or permutative, is of four kinds. (a) بُدَّل الْأَلْكَلِّ
§139] Sentence & its Parts.—Appositives; Permutative.  

A the substitution of the whole for the whole; as جَُرَّنَى عُمَرُ جَُرَّنَى قَوْمُ الْبَيْدِينَةِ صَباوُهُمْ.  

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 جَُرَّنَى عُمَرُ جَُرَّنَى قَوْمُ الْبَيْدِينَةِ صَباوُهُمْ  

visit him, هَلِيد، 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 جَُرَّنَى عُمَرُ جَُرَّنَى قَوْمُ الْبَيْدِينَةِ صَباوُهُمْ (which) may be a festival for us, for the first of us and the last of us. We cannot say جَُرَّنَى عُمَرُ جَُرَّنَى قَوْمُ الْبَيْدِينَةِ صَباوُهُمْ; nor even جَُرَّنَى عُمَرُ جَُرَّنَى قَوْمُ الْبَيْدِينَةِ صَباوُهُمْ  

woe to me, the poor!  

In such cases C as جَُرَّنَى عُمَرُ جَُرَّنَى قَوْمُ الْبَيْدِينَةِ صَباوُهُمْ, those are right who regard not as a بَدِّلُ بَدِّلُ الْعَضُّ مِنَ الْكُلَلَ but as a بَدِّلُ بَدِّلُ الْعَضُّ مِنَ الْكُلَلَ (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).]—بَدِّلُ الْعَضُّ مِنَ الْكُلَلَ the substitution of the part for the whole; as جَُرَّنَى عُمَرُ جَُرَّنَى قَوْمُ الْبَيْدِينَةِ صَباوُهُمْ I ate the loaf, the third part of it, or I ate a third of the loaf; جَُرَّنَى عُمَرُ جَُرَّنَى قَوْمُ الْبَيْدِينَةِ صَباوُهُمْ kiss him, his hand; D جَُرَّنَى عُمَرُ جَُرَّنَى قَوْمُ الْبَيْدِينَةِ صَباوُهُمْ he threatened me, my foot, with the prison and fetters. (c) بَدِّلُ الْعَضُّ مِنَ الْكُلَلَ the comprehensive substitution, i.e. the permutative which indicates a quality or circumstance

* [In the former case we ought either to write جَُرَّنَى عُمَرُ جَُرَّنَى قَوْمُ الْبَيْدِينَةِ صَباوُهُمْ as predicate of the emphatic ِنِّ (§ 130), or to use the accusative of specification (§ 35, b, §), 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; what 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 month, lit. about the sacred month, (about) fighting in it. (d) The fourth case is where the permutative (المبتدل) is wholly different from the or word for which it is substituted (البديل ألفتاء). It is of two sorts: (a) the permutative of retraction (from اضرب, 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 (لا حبا). Here, to use the words of the grammarians, the متبوئ is designed as well as the تابع; and this is what distinguishes it from (β) the permutative of error and forgetfulness, in which the مبتدل 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 is equivalent to the use of the particle (لا حبا).

(3) The or explicative apposition is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as thy brother Zeid came to me; أقسم بالله أبا حفص عمر. (in rhyme for عمر) he shall be given to drink water, watery humour (or matter);
The Sentence and its Parts.—Verbal Appositives.

§ 140. One finite verb may also be put in apposition to another. In this case either (a) the first is the preparative act, introductory

The oil of a blessed tree, an olive. A

This apposition is equivalent to the use of وَهُوُّ، and, being asyndetic, is opposed to the

or connection of sequence, which takes place by means of connective particles, such as وَ، 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

وَهُوُّ، as من يُفَعِّل ذَلِكْ يَلْعَبُ أَكْفَامُهُ يُضَاعَفُ لِلْعَذَابُ، that his chastisement shall be doubled; when thou comest to us—visitest us in our country—thou shalt find firewood in abundance; or by the

يُسَّعِنُ پَا يُعَنُ, whoever comes to us (and) asks help of us, is helped.

Rem. d. The word to which a

is annexed is called by the

grammarians that which is strengthened or corroborated; that which is followed by a or, or, the qualified or described; that which has a after it, that for which something is substituted; and that to which a

is appended, the word to which (an explanatory word) is attached (by means of a virtual conjunction).

Rem. e. In phrases like they fought with one another, the words are a permutative of the agent

contained in the verb ُتَقَاتَلُوا بِعَضْرٍ لِيُعَضَ, and serve to strengthen the idea of reciprocity belonging to that verbal form. The

which supplies the place of the accusative, is dependent upon ُتَقَاتَلُوا, they fought with, contained in ُتَقَاتَلُوا.
A to the second, as 

he arose (and) prostrated himself before him, and disturbances broke out again; or (b) the second modifies the first, as he continued long prostrate, he sang well. In both cases the older and more elegant form of expression is to insert the conjunction ❦. If the first of the two verbs be a perfect, the second must be so likewise, for the imperfect would stand in the accusative [comp. § 44, c, rem. a]; as he asked again, he sent to inform. If both verbs are in the imperfect, the second may either be an apposition [§ 139, rem. c] or a 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. he sent (and) seized him, they rebuilt; and also occurs in Hebrew, e.g. Gen. xxx. 31.

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 ❦ may be inserted, as I will come to take it, Tab. i. 1526, l. 13. D. G.]
§ 142] Sentence and its Parts.—Concord of Predicate & Subject. 289

put in the fem. sing.; as قَالَتْ أُمُّ الرَّزِّيْرُ هَنِئذِ Hind came, جَآتُ هَنِئذِ the A wife of 'Al-Ázîz said. But (β) if it be separated from the verb by one or more words, the verb may stand in the sing., masc., although the fem. is preferable; as حَضَرَ أَلْفَضُي أُمُّ الرَّزِّيْرُ a woman came before the judge; لَقَدْ وَلَدَتْ الأَخْيَاتُ أمُّ سُوَءِ a bad mother gave birth to that poor 'Al-Áttal; إنَّ أمْرًا غَرَّهُ مِنْ نَحْنَهَا وأحْدَةٌ 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 قَالَ فُلَانٌ, 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 مَا جَآتُ مِنْ أُمَّةٍ as مَا جَآتُ مِنْ أُمَّةٍ no woman came, كُلُّ قَدْ مُضَتْ مِنْ لَبَنٍ 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 C immediately follows it or not, though in the former case the feminine is preferable, as طَلَعَتْ آَلْبِنُ the sun rose, كُسرَ اللَّيْلَةُ طَلَعَ آَلْبِنُ the brick was broken, rather than كُسرَ اللَّيْلَةُ. In the following examples the verb is masculine: فَبَلَأَّنَّهُمْ بِحَبْيَطٍ طَيْرَ اللَّيْلَةِ إِلَى اللَّيْلَةِ and see what was the end of those who preceded them; لَنَلاَّ يُؤْمِنَ لِلَّيْلَاءِ عَلَيْكُمْ حَجَّةٌ that the people may not have any pretext against you; وَلَوْ طَيْرَ اللَّيْلَةِ نِعْمَةً خَصَاَصَةً even if there be in them poverty or straitness.

(c) If the feminine subject be separated from the verb by the particle إِلَّا, the verb is put in the masculine; as مَا رَأَى إِلَّا فَتاةٌ that no one was innocent except the maidservant of 'Ibnu 'l-Álî
A (i.e. مَا رَكَّبَ الْخَمْسَةِ) The feminine is, however, admissible, especially in poetry, as in the above example. (i.e. مَا رَكَّبَ الْخَمْسَةِ).

(d) The verbs and (Vol. i. § 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as زَينَبُ زَيْنَبُ زَيْنَبُ. Zeinêb 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 قال أنَّهمُونَ the believers said; جاء ذات يوم رجل من مكة there came one day (some) men from مكة; انْوَمَّنِي حَبّاً أَمْنَ السَّفَهاءِ shall we believe as fools have believed? But قالَ الرَّوَاةُ narrators say; وَمَا ذَا تَبْتَغَى الشُّعَرَاءُ مَنْ and what is قالَ الرَّوَاةُ it pray that the poets want of me? فقد طَبَّبَ فَسَلُّ مِنْ قَبِيلَكَ 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 trâhenen rôt; uns hazzet liute unde lant.

Rem. b. ابن، sons (pl. of ابن)، 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 ابن only when it is used to denote a family or tribe (compare § 147); as قالَ ابن إسْرَائِيلِ the Bênû 'Isrâ'il (Children of Israel) said.

D 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 ثم قَسَّمْ فَلَوْبِكُمْ مِنْ بَعْدَ ذَلِكَ then, after this, your hearts became hard (from ابن, masc.); ثم قَسَّمْ فَلَوْبِكُمْ مِنْ بَعْدَ ذَلِكَ when the tents are (set up) at Dû Tolâh (from خِمَة, fem.). See § 143.
§ 146] Sentence and its Parts.—Concord of Predicate & Subject. 291

Rem. The remark made in § 142, c, regarding the particle A, applies here too. An example of the fem. is وَمَا بَقِيتْ إِلَّا إِلَّا the ploughed and nothing remained but the low rugged ridges of hills (from ضِلْع, fem.), where a prose writer would have said شَيّئٌ, scil. وَمَا بَقِيّ.

145. If the subject be a collective of the class mentioned in Vol. i. § 290, a, c, like غَمَّرْ طَيْرٍ sheep or goats, 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 قال الَّذِينَ لَبْسُوا النَّسَارَى the Jews say, The Christians stand upon nothing (have no foundation for their belief); وأُنْفِقُ أُرَأَى أَحْمَّلُ قَوْفَةً وأُنْفِقُ أُحْمَّلُ حَمْرًا أُنْفِقُ أُحْمَّلُ أَنْطِلْعُ I saw myself (in a dream) carrying upon my head (some) bread, of which the birds were eating.

146. If the subject be a feminine noun in the plural number, whether plur. sanus or plur. fractus, the preceding verb may be put either in the masc. or fem. sing.; unless the plur. sanus refers to persons of the female sex, in which case the fem. is decidedly to be preferred. Examples: منْ بَعْدِ مَا جَاءَ أَنْثُمُ الْبِيْنَاتُ after the convincing proofs have reached you; مِمَّا صُنِّبَتْ أُبنُيْهِمْ because of what their hands have written; فَأَصَابَتْهُ سَيِّئَاتُ مَا عَيْمَلْوا the evil consequences of what they did, came upon them; قَبَدَتْ بَنَاتِي شَجَوهُنَّ and my daughters lamented their misery; لَتَنْهَى قَدْ ظَهَّرَ أُمَّارَاتُهَا because its signs have already appeared; قَالَ نَسُوحٌ فِي النُّمَيْدِيَةَ (some) women in the city said; لَوْلَا هَذَا نَسْبُي نَسِوُوهُمْ had it not been for these two, their women would have been taken prisoners; but such instances as إذا جَاءَ طَيْرُ الْمَوْمَاتْ, 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. 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.

B 148. In general, when once the subject has been mentioned, any following verb must agree with it strictly in gender and number; as 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.); those parting are moved (sing.) by as they are moved (plur.) by the mournful cooing of doves; there was (masc.) upon it a cupola, known (fem.) by (the name of) the cupola of the air; 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; God has angels who watch over you in turn (plur., for the same reason as in the last example); 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); 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; and they shall say to their skins (members), Why have ye borne witness against us? They shall answer, God hath made us speak.

[Rem. When the subject in the plural denotes irrational or inanimate objects, the plur. fem. of the verb is preferred in classic Arabic, if their number does not exceed ten, the sing. fem., if it be more, as لِإِحْدَى عَشْرَةٍ حُلَّتْ (§ 111). The same rule applies to the pronouns that refer to them, which in the B former case are هُنَّ, in the latter and (as a suffix). Comp. Fleischer, Kl. Schr. i. 695.]

149. If the subject be a substantive in the dual number, the preceding verb must be put in the singular, but must agree with the subject in gender. Examples: وَدَخَلَ مَعَهُ الْبَيْعَانِ and two young men went into the prison along with him; لَبِيَتُ النَّازِعِينَ after the two men disputed with one another about me; فَبَعْدَ مَا ضَنَّ الْبُنَّاءُ of the children who had taken place between us, which brother and sister do not do; Wَلَا يَلْبَثُ الْعُضُرُانُ after something had taken place the two times, day and night, when they seek (to effect anything), are never long in attaining what they aim at; وَسِهْرُ يَدَاهُ وَعَضْدَاهُ and his hands and arms and feet were pierced with nails; شَيْبَةٌ بِمِنْ قُطَّعَتْ قَدَماً like one whose feet are cut off; لَوْ كَانُ بَدْرُ حَاضِرًا وَأَبَنُ حَمَّلَ مَا قَطَعْتُ كَافَكَ D had Bādhr been present and 'Ibn Hamēl, thy hands would not have been branded in rhyme for (compare, in may his eyes never cease from constant weeping; خُذْ مِنْ شَارِبٍ حَتَّى cut your moustache till your lips can be seen, and your dress till your heels can be seen (compare, in
A Hebrew, Micah iv. 11, and thus these two words (viz. לְיָדוֹן and לְיָדוֹת) 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 إذ هَمَتَ طَلَّانِفانُ مِنَ الْمُبِينَينَ أنْ تَفَقَّشَا 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 وَإِنَّ طَلَّانِفانِ مِنَ الْمُبِينِينَ أَقْتَنُوا فَأَصْلَحُوا بَيْنَهُمَا.

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 أَسْلَى مَيْعَدُ وحَمْيَمُ after both far and near (after every one) had abandoned him اِحْمِرْنَا عِيَانُهُ (حِمْيَمَهُ) his eyes were red;

C رَأَيْنَ الْفُوَائِدْ عَشُبُ لَاجِ بِعَارِضِي the women saw the white hairs which glittered in my whiskers;

the phrase أَخْلُوْعَيْنِي الْبِرْاغِيَاتُ, 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 Teiyi].

D 150. If the preceding verb has several subjects, it may be put in the plural, as thou and I are come; or it may agree in number and gender with the nearest subject, as وَيُسَدُّ هِرُونَ وَبِنَوُهُ اِبْنِيُهُ عَلَى رَأْسِهِ and Aaron and his sons shall lay their hands upon his head; تَكُلَّمَتْ مُرْتَبٌ وَهُرُونُ فِي مُسْتَفِ. 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;

all my limbs were relaxed;

some of his fingers were cut off;

when some years shall have gnawed at us;

ye are the best people that has been brought forth (created) for mankind;
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 بغض وحی. and (see § 82).

[Rem. The verb sometimes agrees with a subject that is to be supplied from the context, as فلول وحلية، etc. Examples: قدغت فرسان لله

this (threatening) reached the Apostle of God; قوقرت في this (saying) remained in the mind of عر رضید and he kept it in memory. Comp. the phrase ما حال این لیثبیلبا لله 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 تعسى القلوب ولهجون ناائیر the hearts are blind, whilst the eyes are seeing. This latter remark applies also to the names of the Arab tribes (see § 147); as ویبو عنس يومدی and the Benu 'Abs were at that time

D 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 حی لله قايتون all are obeying him. Similarly, when a
verb is placed after a collective subject (see § 148); as 
أَنَّهُمَا لَا يَكُونُانَ 
but the greatest part of mankind are thankless; 
فَرَأَى مِنْهُمْ يَحْسُونَ أَنَّهَا 
a part of them are afraid of men: [except] 
أَنْ قَدْ وَقَأَوْا 
let the Turks alone as long as they let you alone; 
لَا أَنَّ جَيْسًا هَلُكَوَا 
because his army had perished].

(d) The predicate frequently agrees in gender, not with the grammatical subject, but with its complement, which is the logical B subject (see § 151); as 
خُلِّ نَفْسٍ ذَائِقُهُ الْمَوْتَ 
every soul shall taste of death; 
آَنِيْ الْفُواْحِشِ عِنْدَهُمْ مَعْرُوفَةَ 
the committing of crimes is held laudable by them. [Less frequent are such expressions as 
خُلِّ أَذْنَ 
every ear is hearing, and every eye seeing.]

[Rem. In the words of the Prophet 
أَلَا إِنَّ خُلِّ ذِي دِمَ وَمَا 
verily, whatever claims of blood, money or privilege there existed in the time of C Ignorance, are under these my feet, i.e. are abolished by me, the fem. form of 
وَمَآثِرْ ٍكَانَتْ فِي الْجَاهِلِيَّةِ فَبِئْسُ نَحْتُ قَدْمِيْ حَلَّيْنَ 
and (replaced in 'Ibn Hisam 821, l. 6 and Tab. i. 1642, l. 9 by 
يَدْعَى فَبُوَّ ظُنْمُ 
being=الْمَزََّةَ, and in 
لُحْبِبٍ بَيْضٍ 
the visiting is easy for the loving one, the verb has been put in the masc. gender according to the sense 
إِنَّ الْزِّيَّارَةُ جَمِيعَةُ لِلْحُبِّبِ بَيْضٍ 
just as in the verse of Gamil 
إِنَّ الْزِّيَّارَةَ أَوْدَى بِهَا 
in the words of the tradition (Zamahšari, Fā'îk, ii. 490) 
الْمَذََّةَ عَنْ لَمْتَيْبِيْنَ 
death on the path of God is purifying (from the filth of sin), the predicate is according to some interpreters fem., because 
فَانَ الْحُوَادِثُ أُودَى بِهَا 
the meaning of martyrdom. Others say that 
الْمَذََّةَ عَنْ لَمْتَيْبِيْنَ 
a practice is to be understood. Neither explication is necessary,
A for the nomina actionis are of both genders (Vol. i. § 292, d). Other examples are Tab. i. 2185, l. 9 seq. 

and fasting makes weak and feeble; Lēbīd, 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.[

B (e) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plur. fractus*, then the former is generally put in the fem. sing., even when the preceding substantive, to which it refers, is of the masc. gender; as 

this is an admonition (Germ. dies ist eine Erinnerung, Fr. ceci est un avertissement); 

such are God's ordinances (Germ. dies sind Gottes Regeln, Fr. ce sont-là les règles de Dieu); 

such are God's signs, which we repeat to thee with truth. [In like manner, if 

or one of its "sisters" be used (§ 131), this may agree in gender with the predicate, as 

and if the contrary should happen; 

and it has become a custom of mine with the Arabs ("El-Mubarrad, 279, l. 4 with the variant 

then shall no other excuse be theirs but to say (Kor'ān vi. 23 according to some readers); 

and they bore down upon them and this was their defeat; see 

other examples in my note on "El-Mubarrad ii. 108. This is also the case after the interrogative pronouns 

who was thy mother? 

what became (or was) thy want?

* [The word is, in the expression this is a thousand dirhems, is explained by the grammarians as standing for is, the dirhem.]
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: 

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 يَكوِنُ السَّخِيَّةُ الْبَخْيلَ the liberal man does not respect the niggardly; ما هَذَا بَشْرُ ما قَالَ هَذَا this is not a human being (see § 42, rem. d); 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 ضَاحِكًا ولا بَكْيًا Zeid came neither laughing nor weeping. If to the affirmative part of a sentence, a
parallel negative is to be opposed, the latter must be preceded by
the negative particle without a conjunction, as ُرَأَيْتُ ْزِيدًا َلا ْعَمِراً
*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 ُنَأ, 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 ُّيُقَرِّبُ الثَّيَّانِي ُبِحْيَلَ 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 ُنَأ is repeated twice or oftener in
clauses connected by ُو, in which case it may be translated by the
perfect or the past (§ 1, a and b), as ُلا ُصَدِقَ ٌلا ُصَلَّي he has neither
believed nor prayed, or he neither believed nor prayed; or (b) when
ُنَأ is connected by ُو with a preceding negative, such as ُلَّيَّبَنُ، or ُلَبَنَ،
and merely carries on the negation of something past (see § 1, e, rem. a,
and § 160)*.

156. The particle ُنُن (a contraction of ُنُن ُنُن), 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 ُقَانُ لَمْ تَتَفَعَّلُوا ْوَلَنُن
َتَتَفَعَّلُوا ْفَاتَقَوا َأَتَارَ and if ye do not do it—and ye will never do it—
then dread the fire (of hell).

157. The particle ُمَي, when joined to the perfect, denies the past;
when joined to the imperfect, the present (see § 8, e, rem. a).

158. The particle ُنِن [Vol. i. § 362, f.] is often found with
negative force, in verbal as well as in nominal sentences (see § 42,
rem. e), and that before both the perfect and the indicative of the

* [Comp. § 1, e, rem. b.]
imperfect. For example: judgment 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, e.g. but her pains were (all) of no avail; 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 .

[Rem. b. 'Abū Ẓeīd, Nawādir, 60 seq. gives an instance of ]
A being prefixed to إن instead of ما, apparently because a relative precedes.  D. G.]

159. The verb ليس (Vol. i. § 182) is used (a) as the negative sometimes of لَصِحْحَة الْعَقْلِ وَالْبَدْنِ عَدْرُ (§ 41), e.g. حَكَانَ الدَّامَةُ لِلَّذِينَ يَأْفَكُونَ for him who is healthy in mind and body, there is no excuse for neglecting the acquisition of knowledge; at other times of لَيْسَ عَالِيًا, or لَيْسَ بِعَالِمِ, 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 لَا, to deny some part of the sentence to which it is prefixed; e.g. لَيْسَ لِبَدَأ حَلَفَت وَلَا بَيْدَا أُمِرْتُ thou wast not created for this, nor bidden to do this; لَيْسُ حَلَفٌ مَا فَاتُ يَدِرُكُ nothing that has escaped us can be overtaken

C (an opportunity once lost never recurs); إنما يُجِزى الْفَتَى لَيْسُ الْجَمَلُ it is only the man that makes a return, not the camel (الجَمَلُ in rhyme for جَمِيلٌ) لَيْسَ قدْ نَوَيْتَ أَنْ تَعْقِنْيَ (الجَمَلُ) hast thou not formed the intention of setting me free? In connection with an imperfect, it expresses a strongly denied present or future; as لَسْتَ أُقْصِدَ الْحَربَ بلْ جَنَّتْ لَاهِمَةً الْكَعْبَةُ I do not intend to make war (upon you), but لَسْتَ تَنَالَ الْيَزَّةَ حَتَّى نَذِلَّيْ بَا I am come to destroy the Ka'ba; لَسْتَ نَامَ الْيَزَّةَ حَتَّى نَذِلَّيْ بَا you will

D never attain greatness till you humble it (your spirit); لَيْسَ تَدْخُلُ الْحَيْثُ بَعْدَ الْجَنَّةِ النَّارُ for the fire (of hell) is never entered after (one has been a dweller in) Paradise; لَيْسَ تَرْجِي لِفَائِدَةِ الْحَكَانَ الدَّامَةَ no good is hoped of thee (لِفَائِدَةِ) in rhyme for لَيْسَ عَالِيًا. It may even be governed by لَيْسَ عَالِيًا so as to express the negative imperfect of that verb; as لَيْسَ الْتَنَيْيُ صَلَحُ لَيْسْ بِالْطُوْبِيْلِ وَلَا بِالْقَصْبَرْ the Prophet was neither of high nor low stature.
160. When to a clause containing one of the negative particles \( \text{ذَلِّلُ، جَعَلُ، نَلَّ، نَمَ،} \) or the negative verb \( \text{lِسَ، لَفَّ، مَهَّ،} \), there is appended, by means of the conjunction \( \text{وَ} \), another dependent clause, then, in place of repeating the particular negative of the former clause, the general negative \( \text{لَيْسُ} \) is used, because the special kind of negation has already been sufficiently made known. For example: 

\[ \text{لَنْ تَغْيِبَ عَنْهُ أَمْوَالُهُمُ} \]

\( \text{وَلَا أُولَادُهُ مِنْ اللَّهِ شَيْءًا} \) neither their goods nor their children shall avail them aught against God; 

\[ \text{بَلْ يَدُ أَمْرِ بَاطِلٍ} \]

\[ \text{فَلَا فَرَنَّ بِهِ إِلَّآ أَمْرِ بَاطِلٍ} \] he saw that this body was not created for him in jest, nor connected with him for any vain purpose; 

\[ \text{لِمْ يَبْلَغَ عَلَيْهِ مُثْقَلٌ} \]

\[ \text{فِي النَّارِ إِلَّا تَبْيِينٌ وَلَا مَعْلُوقٌ إِلَّا أَنْتَفَخُوْتُ وَلَا عَابِضٌ إِلَّآ أَنْصَرْتُ} \] 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; 

\[ \text{لَنْ يَأْتِي بِالْقَلْبِ قَلْبُ الْجَسَرِ} \]

\[ \text{وَلَا أُرُوحُ الَّذِي فِي تَجْوِيفِ} \] 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 

\[ \text{مَا حِيَّ عَلَىٰ أَمْرِ لَيْسَ يُبِلَّ مَوْجُودًا فِيْهَا} \]

\[ \text{سَلَفُ وَلَا سَيْبِقُ الْعَدْمَ بَوْجَهُ مِنْ الْوُجُوهُ} \] 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 

\[ \text{مَا جَعَّنَا إِذْ وَلَوْا إِذْ نَلْطَى الْصَّلَاةِ وَأَرَّقُ} \]

\[ \text{وَلَا تَحْبَسُنَّكَ لَّعَدُرْ رَفَقًا} \] we did not despair, when they fled and when the fire (of war) burned; 

\[ \text{وَبَعْدَ عَدٍ} \] do not keep food for to-morrow and the day after to-morrow.] 

Rem. a. When \( \text{لَا، بَلَّ، غَيْرٌ، عَدُرُ،} \) etc. (see § 56, rem. c) require to be repeated, their place is supplied by \( \text{لَا} \), which is followed by the
A genitive governed by جَرَّ، etc.; as and
he slaughtered them without their being shut up or bound;
this is neither strange nor wonderful (see § 82, d, rem. a); without honour or shame;
without cowardice or fear.

Rem. b. * ولا ... is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by even; as not even one; but I do not see that there has come out even a single one of them.

161. In oaths and asseverations * لا is followed by the perfect with the signification of our future (see § 1, e); as by God, I will not disobey my Lord;
by God, I will not open this door;
by the life of Pharaoh, ye shall not quit this place; I will never reprehend 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 mayest thou never see (suffer) evil!
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 * أن with the subjunctive, the negative * لا is sometimes inserted after (أَلَّا) or (أَلَّا) without affecting the meaning (see § 15, a, a); as what prevented thee from worshipping (him)? what hindered thee, when

* [اسْتَكْنَانَ] in this sense is of rare occurrence. The old expression was * لا خَانَ وَلَا تَكْونَ. In the Chrestom. of Kosegarten, p. 16, l. 12 seq. we must read with Dozy * لا صَنَتْ وَلَا اسْتَكْنَانَ would that I had never come to life! D. G.]
Negative and Prohibitive Sentences.

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 is no longer redundant: if ye are afraid of not being just, etc.); ṭā’lāt-āsā'ī and so I swear, I will never mourn for one dying, nor ask a mourner what ails her;

Rem. In accordance with a curious idiom of the language, whereby an oath or execration seems to be regarded as a virtual negation, the negative particle may be omitted in denial by oath, B and, on the contrary, be inserted in affirmation. For example, in poetry:

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;

قَالَبُتْ آسَى عَلَى هَالِكَ وَأَسَالَ نَائِحةٍ مَا لِيَ فَقَلَتْ بِيْمِينَ اللّهِ أَنْبِرُ قَاعِدًا and I said, By God I swear, I will not cease sitting (see § 42, rem. b); and in the Kor'an, Tâlîlā tafūtu tādâk hajwâ by C God, thou wilt never cease thinking of, or speaking of, Joseph. Conversely, in the Kor'an:

فَلا أَقِسِرُ بِمَواجِعِ النَّجَومِ وَإِنَّهُ لَقِسَرُ لَوْ تَعَلِّمُونَ عَظِيمٍ and I swear by the places where the stars set, and verily that is a great oath, if ye (only) knew (it);

I swear by the day of the Resurrection; I swear by this town. [As to the latter case, many interpreters say that َلَنْ 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) Fā'īn َلَنْ أَمْتُ يَا عَمَّرُ and if my life be spared, 0 Amr! I will not cease to
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 َلاِّ governs either the jussive or the energetic. See §§ 17, b; 19, b; and 20.

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 اَتْنَىٰ or انْءَن. as فقالوا تَحْمَى عَلَىٰ مِنْ نَفْسِكُ شَيْئًا وَأَوْ أُمُّيَ رَأَيَةً. and they said, Dost thou fear any evil to us from thyself? Is it better to cast the stones (one of the ceremonies of the pilgrimage to Mecca) riding or on foot? لَعَمِرَكَ مَا أَدْرَى وَإِنْ كَثْرَ دَايٍ يُسَعُّ رَمْيَ مِنْ الْحَجَرِ أَمْ بَعْشَانِ. by thy life, I know not, though I am knowing, (whether) they pelted the ġamārat (see the last example) with seven (pebbles) or with eight; لَا أَدْرَى هُوَ مِنْ رُحْسَتْ أَوْ مِنْ أَرْحَتْ. I do not know whether it comes from rohtu or from 'arahtu. In general, however, a question is introduced by one or other of the interrogative particles mentioned in Vol. i. §§ 361, 362.

166. The simplest interrogative particle is َلَا, which may be prefixed to the word إنَّ, and to the conjunctions َفَ, َوَ, and َنَمَّ; as َفَرَمْوَانِ عَنْ عَاوُنِ ِمَنَّ. are ye safe from Him who is in heaven? َأَنْوَمُ ِمَنَّ. shall we believe as fools have believed?
when we are dead, and become dust and bones, shall we indeed be recompensed (for our deeds)? 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 Bēkār said, Are ye all of this opinion? hast thou then heard me saying aught but good? do they 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 with the one beginning with (in this case called the hēmza of equalisation), there arises a disjunctive or alternative question; as is Zeid in thy house, or ‘Amr? is thy 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; it is all one to them, 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 we may use
A Rem. a. The interrogative particle is frequently omitted at the beginning of an alternative question; as

I am king, whether ye like it or not (for سَوَاء اِحْتَمَرْت). If both parts of the sentence be dependent upon the same verb, it is placed between them; as whether he be rich or poor (for اِغْنِيَ حَبَانَ أُو فَقِيْرَة) whether he comes in the morning or in the evening (for اِصْبَاحَا جَاءَ أَم مَسَاءً). See § 6, a, and § 165.

B Rem. b. It is said that there is a difference of meaning between اِمْ or اِمُ. The question اِزْيدَ عَندَكَ أُمَ عِمَرو implies ignorance as to whether either of them is there, or not; but اِزْيدَ عَندَكَ اِمَ عِمَرو implies the knowledge that one of them is there, and asks which it is.

[Rem. c. اِمُ لَنْقَطَة (the unconnected 'am) signifies often or rather, nay but, serving like بل (§ 184, c) to denote digression or to rectify, as أَنْبِيَتْهُ لِإِلَّهٍ اِمِّي أُمَّ شَاءَ. See § 167.]

167. The interrogative particle هل introduces questions of a more lively sort; as هل أَتَاكَ حَدِيثُ الْجُنُود هل أَدتَمَّ أَنْ بَلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِيرَهل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ هل أَدِّيَتْهُ أَنْ بُلْجَرَة تُنْتَجِيُّهُ مِن عَدَابِ الْيَمِير؟ ه
finite verb (§ 119); as هَلْ رَأَيْتُ مَا تَطَوَّرَ [except in poetry].—It may be A followed in an alternative clause by أَوْ أَمْ, or with the former of which particles هَلْ is [mostly] repeated; as هَلْ غَادَرَ الْشَّعْرَةَا مِنْ مَتَّارِدٍ. أَمْ هَلْ هُنَّ أَمْ رَعْفَتْ الْأَدَّارَ بَعْدَ تَوْهِيِّنَا? 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)? [§ 119. Rem. a. Some grammarians say that هَلْ is originally equi-
valent in meaning to قُدْنَ, and that its interrogative force is really due to the particle I understood. The two are sometimes combined; as أَهْلُ رَأْوَا بِسَفَحِ الْقَاعَةِ ذَٰلِكَ الْأَخْبَرِ. did they see us at the lower end of the plain with the hillocks? فِي أَهْلِ الْأَخْبَرِ طَرُطَتْ دَارَ وَجَدَتْ الْعِينِ. and he says, addressing himself; Hast thou recognised the abode of thy beloved, after thy doubting regarding it?

Rem. b. On the elliptical expression هَلْ نَكُونَ فِي حَدَّا see D § 53, b, rem. e. When followed by a clause commencing with أَنْ, the preposition فِي may be omitted [comp. § 70, rem. g], as هَلْ نَكَّانِ أَنْ تَدَامُ dost thou wish to go to sleep?—Similarly, هَلْ نَكَّانِ إِلَى أَنْ تَرَكْنِ wouldst thou become pure? scil. هَلْ نَكُّ مَيْلُ إِلَى أَنْ تَرَكْنِ hast thou an inclination to becoming pure?

168. The compound negative particle ُهَلْلَ، 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  אִמָּ֣ה, in which case it is frequently followed, as a farther asseverative, by אִמָּ֣ה certi-

nently 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 bastkest at (revilest) the Bênû 's-Sîd, 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: 

may God disfigure thy face! Here is often inserted; see § 38, a, rem. h.—

The synonymous particle אִמָּ֣ה [also, before an oath, written אִמָּ֣ה] is used

in the same way as אִמָּ֣ה; e.g. 

Amâ, and emphatically, by God, hadst thou transgressed it, I would have put thee to death;

C verily there is no good in prosperity

which is followed by the fire (of hell): 

Amâ, and the aforesaid †bātsat †ʿaracz †wašq, and

by the galloping camels at Dāt Irk; and by those who pray at Naʾmān abounding in

'arāk-trees, (I swear that) I have treasured up love for thee in my heart.

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

why dost thou not compose a book upon asceticism?

equivalent to compose one, pray; but

* [And also by  וּפְּרֵּז and by  וּפְּרֵּז; see the Gloss. to Ṭabari.  D. G.]
§ 170. The interrogative pronouns *who?* and *what?* may stand in any one of the three cases, nominative, genitive, or accusative; as *who art thou?* *whose daughter art thou?* *whom hast thou slain?* *what is
A that in thy right hand? *ma taw'ul 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 (instead of) Say, In whose hand is the kingdom over everything? But no such pronoun can be used, unless ّma ّman and may precede in the nominative absolute.—To render the interrogation more lively, B the demonstrative pronoun ّذا is appended (like the Heb. ّيا) to the interrogatives ّما and ّمن, even when the subject of the interrogative clause is introduced by the relative pronoun ّالذى; as ّما ذا ّالذى تقول ّما ذا تقول ّمن ذا ّالذى أمر ّمن ّالذى أمر لبى ذا وليت ّبعد ّمجلىك إلى ّهبنًا (pron. lima dā), why dost thou run away after thy coming hither?—The pronouns ّما and ّمن are always 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.): ّمن ّفارس, ّمن ّفتى, do not mean ّris ّارب; 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: ّإذا ّالقوم ّ قالوا ّمن ّفتى ّحلفت ّأنهى ّغيب ّwhen the tribe ask, Who is a man? I think that I am meant; ّلو ّكان ّفي ّالله ّمّنا ّand 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 ّمّن ّإله ّغير ّالله) ّيغبونا (يغبونا), lit. who (is) a god, beside the (true) God, (that) could give

* [We find not unfrequently ّفعلت ّما ذا ّتقول ّما ذا ذا ّثرَد ّمنى ّما ذا ّwhat hast thou done? and what do you wish from me? D. G.]
you light? the words forming a relative clause in connection with the indefinite substantive \( \text{الله} \) (see § 172). Even such a case as is represented by the words \( \text{من} \ \text{زيت} \ \text{زيت} \), in no way violates this rule. One person says, I have seen Zeid; another, repeating the exact words of the former speaker (الحِكَبَة), asks who is (the person meant, when you said “ra’eeitu Zeidan,” by the word) “Zeidan”? Similarly, in the genitive, \( \text{من} \ \text{زيت} \ \text{زيت} \). 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 nominative. The حِكَبَة is allowed only when the word quoted is a proper name, and is not preceded by any connective particle, such as \( \text{و} \). 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. جَاثِنِيُ رَجُل I saw a man, whom? I passed by a man, whom?—As interrogatives, and \( \text{ما} \) are construed with the masculine singular of a verb, but occasionally admit of the feminine, when the predicate is of the feminine gender; as منَّيُ ضَحْنَتَ أمَك who was thy mother? [see § 152, e].—If inquiry be made regarding the nature, qualities, social position, etc., of a person, \( \text{ما} \) is used, and not D. وَقُلْنَا لَهُ ما أَنْتُ; e.g. أَخْبَرْنِي عَنْ فُؤُولَك and we said to him, What art thou? what is the Lord of created things? ولِمَا رَأى رَسُوٰلُ الْمَيْيَّةِ أُعَرَضَتْ وَكُنَّ مِنْ أَنْ بَلَغَتهُ حَدِرَاتٍ.* ما

* by poetic license for بِمِنْ أَنْ and in rhyme for حَدِرَات.
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Part Third.—Syntax.

§ 170

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tell me about thy verse: “And after she descried the cavalcade of the Numèri, 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 حكاية of a proper name is inadmissible, if the name be qualified in any way, except by ابن in a genealogical series. If one says من رائد بن عمرو, you may ask رائد بن عمرو; but if one says رائد ابن الامير or رائد ابن الامير the interrogative cannot ask من رائد ابن الامير or من زيدا الامير. In these cases the nominative only is allowed.

Rem. b. From is formed an adjective [Vol. i. § 352, rem. c], which is used in asking questions regarding (Vol. i. § 249). E.g. جآني زيد Zéid came to me; which tribe? to which the answer might be of Zéid of the tribe of Takif; كروي, as distinguished from Zéid of the tribe of Takif; of which tribe art thou, is he? instead of the usual من الامة.

Rem. c. The interrogative ما is very rarely used of persons; as ولتني أدرك علي رجل منا هو أقوم بيما دعاهمونى إليه فقالوا ما هو but I will point out to you a man amongst us, who is better able to carry out what ye have asked me to do; and they said, Who is he?

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she saw a man pretending to be dead, and said, Who is this? The conjunctive (relative) (§ 172 and foll.) are more frequently interchanged; e.g. من هم من، who are amongst them are creatures which walk on four اضرب القطا هل من يعيمر جناحه لعللي إلى من قد هويت أطب; O covey of kutas (a sort of bird) is there one (among you) who will lend (me) his wings? Perchance I might fly to the one whom I love;
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 ما into م, see Vol. i. § 351, rem.

171. Regarding the interrogative pronoun أَيُّ, of which we have spoken before (§ 87), there are here two remarks to be made. (a) أَيُّ [when followed by a noun in the genitive] is used, not only instead of the fem. أَبَّ, but also instead of the plur. مَنْ أَيُّ, أَبَّونَ； as مَنْ أَيُّ أَيُّ of what tribe art thou? and no soul knows in what land it shall die; مَنْ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُّ أَيُُ أَيُّ أَيُُ أَيُّ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُُ أَيُ)* [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 ما 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 ما and sometimes interchanged by different authors and in different manuscripts. Comp. Fleischer, Kl. Schr. iii. 14 seq. D. G.]

† [The reading أَرَضُ بِأَبَيَّةٍ is compared by Sibawëih to an equally rare form, viz. جَلَّتَسُ.
A change of case, supply the place of an accusative to a verb or of a genitive after a preposition; as

\[ \text{I know which of them is in the house; } \]

then will we take forth from every band those who have been stoutest in proud rebellion against the Merciful;

\[ \text{he bit them with his teeth in order to see which of them was the hardest; } \]

\[ \text{when thou meetest the Bēnū Malik, salute him who is most excellent amongst them. } \]

In such cases, however, \( \text{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 } \]

\[ \text{and, even } \]

\[ \text{In the former case is treated as an interrogative, in the latter as a relative pronoun. We may also say } \]

\[ \text{and, even } \]

\[ \text{likewise serves to express astonishment, in which case it may always be put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which refers, be indefinite, then agrees with it in case; as } \]

\[ \text{thou hast brought me a man, (and) what a man! } \]

\[ \text{I passed by a woman, (and) what a woman! } \]

But if the preceding noun be definite, \( \) is always put in the circumstantial accusative or \( \) as

\[ \text{Zeid came to me, (and) what a man (he is)! } \]

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

\[ \text{this is the handmaid of God, (and) what a girl is she! } \]
§ 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 

\[\text{ Scotia: a }\text{ descriptive or qualifying sentence; of the latter kind, }\text{ Scotia: a conjunctive sentence; and the conjunctive noun itself is called }\text{ Scotia: or simply }\text{ Scotia: .}\]

Examples of the first kind: I passed by a man, who was sleeping; the first temple, which was founded for mankind, was that at Bekka (Mekka); firmly constructed (i.e. unambiguous) verses, which form the basis (lit. are the mother) of the Scriptures; a day in which there shall be no bartering, nor friendship, nor intercession; traces of an abode, which speak not (in rhyme for the plural of 

\[\text{ Scotia: we were removed to another}\]
A room, which had been sprinkled with rose-water. Examples of the second kind: the king who is just; my shop, which had belonged to my father; or (hast thou seen) the like of him who passed by a town? those who spend their wealth (in almsgiving); and who

B 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; he let me know all that he was leaving.—Sometimes, however, a noun defined by the article is followed by a qualitative sentence, when that noun indicates, not a particular individual (animate or inanimate), but any individual bearing the name; as that which beseems the man who is like thee; like the ass which carries books; like the coal which is put among the ashes. In such phrases as what an excellent counsel thou hast adopted! the substantive is the first nominative after the verb of praise, and the clause the second nominative, standing for so that the expression is equivalent to [comp. Vol. i. § 183].

D Rem. a. The Arabs, like the other Semites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that and are always definite, whether the latter be used substantively

* [The article is then employed to indicate the genus (Vol. i. § 345, rem. a).]
or adjectively; whilst ِمَنْ and ِما، which can only be used substantively, are either definite or indefinite, as ِمَنْ جَاءَ he who comes or ِوَهَوَنَّ ِوَهَوَنَّ ِوَهَوَنَّ 위 who comes, ِما لِيُ لِيُ that which I have or something which I have. When employed indefinitely, ِمَنْ ِما are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to ِشَخْصَ، 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 ِما, and actually agreeing with them in case [e.g. ِمرَرْتُ ِبِيَا I passed by a generous person; ِمرَرْتُ ِبِسْمُ ِمُحَسِّنِ I passed by something pleasing to you]. When thus used, ِمَوْضُوفَةَ ِمَنْ ِما are said to be ِمَوْضُوفَةَ ِمَنْ ِما [Comp. Vol. i. § 353, 1.]

Rem. b. The pronoun in the qualificative clause, which falls back upon the antecedent (ِالْرَأِيْجُ، or ِالْعَاكِدُ) [§ 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 ِإِنْ أَقْوَرْ مَا ُمْرَأَتُ ِنَرَى ِلَفْتَلَ سَبْهَةَ، verily ye are a people who are foolish; ِإِنْ أَقْوَرْ مَا ُمْرَأَتُ ِنَرَى ِلَفْتَلَ سَبْهَةَ، verily ye are people who count it no disgrace to be slain; ِإِنَّ أَقْوَرْ مَا ُمْرَأَتُ ِنَرَى ِلَفْتَلَ سَبْهَةَ، verily I am a man whose hostility (brave) men find (to be terrible). Compare § 175, rem.

[Rem. c. Among qualificative sentences may be reckoned also ِديفَ، referring to the qualified noun and connecting it with the qualificative sentence. This pronoun is either contained in the verb of the qualitative sentence, as its nominative, e.g. ِرَجُلُ جَاءَ a man who came; or, in case of its being a nominal sentence, is expressed by a separate pronoun, e.g. ِرَجُلُ هُوَ ِصِدِيقِي a man who is
A my friend; or, lastiy, appears as a suffix in the genitive or accusative, e.g. مَرَّتْ بِرجلِي أَبُوُّ نَاأيُّ. I passed by a man whose father was asleep; زُوِّجتِ أَبْنِي مَعْرَةً ۖ ۖ عَمُروُ يُهْبِهُ. 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 وُمَا أَدْرَى أَغْبِرُهُمْ ۖ وَطُولُ الْعَمْيِ.

B and I do not know whether distance and length of time have changed them, or wealth which they have won (for أَصَابُوهُ أَصَابُوا أَمْ تَأَلَبْ) I struck him a blow at which he fell like one dead (for وَأَثْنَى بَيْنَكُمْ لَا تَجْرِي نَفْسٌ عَنْ نَفْسٍ شَبَّتْ) and fear a day, in which a soul shall not make satisfaction for (another) soul at all (for تَجْرِى يَدٍ).

C 174. The conjunctive noun ٱلْذِى 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 مَنُّ, when they are definite موَسْلَةٌ), 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 أَرْنَى الْذِئَبِ أَضْلَانَا مِنْ أَلْحِيِّ وَأَلْخِسِ) show us D (those two) of the ٱلْجِنِّ and of mankind, who led us astray, scil. أَرْنَى ٱلشِّيْطَانِيَّينَ أَضْلَانَا) show us the two devils who led us astray, viz. ٍمَلْكَّةٌ وَكَابِل أو كَانِ; يَأَمُّ اِحْيَاء١ بَيْنِ الْذِئَبِ هَمَا سُهْيَعٌ وَطَرَّفْيْ قَطْرَفْيَ الْيَوْمِ مُخْتَطِفٌ O thou who sawest my two little sons, who were my hearing and my sight,—my hearing has to-day been snatched away; إنَّا أَحدَ الرِّجْلِيَّينَ ٱلْذِئَبِ لَقَوْا مِنَ الإِنْصَارِ ۖ ۚ حِينَ ذَهَبَوا إِلَى السَّفِيقَةِ عَوْيِمٌ بِن سَاعِدَةً one of the two men of the ٱلْأَنْسَر (or
§ 175. As the case in which the conjunctive nouns stand, is independent of the conjunctive clause, they cannot express the syntactical relations of our relative pronouns. If they stand (as always happens with ما, and أَيْ, and frequently with اللَّدَى) as substantives at the beginning of an independent sentence, they form its subject or inchoative (مَبْتَدَأً), and are consequently in the nominative; and the same thing occurs with اللَّدَى, 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.

w. 11.
A This pronoun is called by the grammarians العائد الراجع (الراجع) إلی البوصول, the pronoun which returns to, or falls back upon, the conjunctive noun, or simply الراجع. the pronoun which returns to, or falls back upon, the conjunctive noun, or simply الراجع.

(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. أحب مَن يعَدِّل I love him who is just;

B منْ بَنَّ خطاب 학 among them are some who hearken to thee; if so, we shall be like those, O wolf, who are comrades; أخاف مِن الملك أَدْنِى يُظْلِمُ الْمَلَأَ I am afraid of the king who oppresses the people. But in a nominal sentence, it is expressed by a separate pronoun; e.g. مَنْ هُوَ بَرْعُ he who is pious;

I have visited the old man who is sick. In nominal sentences of which

C the predicate is an adverb, or a preposition with its genitive, depending upon the idea of being understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as مَرَثَ بِمَن تُمْ ثَمَّ I passed by him who is there or those who are there;

D إنَّ أوَلَ بَيْتٍ يُوضَع لِلنَّاسِ لِلَّدُى يَبْكَةَ verily the first temple which was founded for mankind is that which is at Bēkka (Mekka). The

may also be omitted in a nominal sentence of more than the usual limited length, as هو الدَّيْن فِي السَّمَاواتِ وَالأَرْضِ وَمَنْ عَتَّهَ لا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ to Him belong those who are in heaven and upon earth, and they who dwell with Him are not too proud to serve Him;

ما أَنَا بِالَّدُى قَاتِلُ I am not he who says anything to thee; but this omission is rare in short nominal sentences, as مَنْ يَعْنِي بِالْحَرْبِ لا يَنْطَقُ بِمَا سُفِّهَ he who cares for praise, does not speak what is foolish.

he who cares for praise, does not speak what is foolish.
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(b) If the relative complement be an objective complement in the accusative, A it is appended as a suffix to the verb; e.g. 

أَسَارِيَ الَّذِي I know him whom thou knowest; 
the thief whom my son killed. The suffix is, however, not unfrequently omitted; as 

كُنْتْ مِنْ أَنفُسِكُّمْ and yours (shall be) in it (the future life) what your souls desire (for 

الْكِتَابُ the book which God has sent down or revealed (for B آنِلَ الْآبِ); [آنِلَ الْآبِ آنِلَ الْآبِ it may be that time will restore some people to their former state (for C حَفَظْوا عَلَيْهِ or حَفَظْوا).]

(c) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, etc., or is governed by a preposition; as 

الطَّبِيبُ الَّذِي أَبَنِي عَنْدِي the physician whose son is at my house; 

ما تَدْعُوهُمْ he who has great possessions; 

أَلْيَأَيْامُ أَنْ يُسْجِعُنَّ قُوَّمًا كَأَنَّهُمْ طَائَلُوا [أَنْزِلَةُ] that to which thou callest them. If the governing word be an active participle of the form 

قَاعِلُ, referring to present or future time, the genitive suffix may be omitted; as 

فَأَقْضَى مَا أَنْتَ قَاضٍ doom then what doom thou wilt (for C قَاضِيَهُ). If the suffix be governed by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted; as 

أَنَّ أَنْتَ عَنْدُ مَنْ أَنْتَ I am at the house of the same person as thou (for D مَرَّتْ بِلَادِي مَرْ سَلِيمُ; أَنْتُ عَنْدُهُ I passed by the same person as Sulaimān did (for 

وَتَسْرَبُ مَيَا; مَرَّ بِهِ and he drinks of what ye drink (for 

وَقَدْ صَمْتَ; تَشَرِّبْنَ مَنْهُ thou didst conceal thy love of Semrā for a time, but now disclose what thou wilt of it (for E مِنْ حَبِّيْهَا, أَلْأَنَّ of her, of love of her, and Mِنْ حَبِّيْهَا, أَلْأَنَّ of her, and 

بَأْسُ بِهِ. 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 مَرَثْتُ يَالَّدِي مَرَثْتُ يَ عَلَى زَبِيدٍ I passed by him on whose account thou didst pass by Zèid (where is the insaccati يَالَّدِي بَب, whilst in it is the saccati يَالَّدِي يُمَرَتُ فيَهُ). I have had no longing after that which thou desiredst (not فيَالَّدِي يُمَرَتُ فيَهُ).

B

Rem. a. The عَائِدُ عَائِدُ after النَّذرَي 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 نَجَحْنَ النَّذرَيْنَ أَصِبحْنَا إِصْبَاحًا it is we who arose early. More usually, however, the عَائِدُ is brought into agreement with the word to which it refers (compare § 172, rem. b); as أَنَا النَّذرَيْيِ سَمَّنَ أَمِي حَيْدَرَةَ I am he whom his (lit. my) mother named Haidara (Lion)*; أَنَا النَّذرَيْيِ يُحْدُونِي فِي صَدْوِرِهِّ I am he whom they find (a choking morsel) in their chests or throats (الْمَسَّتَ; يِجْدُوْنِيي for يَجْدُوْنِي). أَنَا النَّذرَيْيِ لَأَسْوَدَ النَّذرَيْيَ كُنَّتُ ثُرَأً بِمَوْضِعٍ صَطْحًا 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 ضَرَبَتْ فِي بَنْيَ I beat him whom thou desiredst (see Lane s. v. في), while some other authorities sanction the following likewise إِنَّ لَمْ يَجْدَ يَومًا عَلَى مَنْ يُتَمَلَّي if, some day, he fails to find one on whom he may rely, for مَنْ يَتَمَلَّ عَلَيْهِ (see Lane s. v. على). D. G.]

D

Rem. c. On the occasional use of النَّذرَي in the sense of النَّذرَي see Vol. i. § 345, rem. b.

* by poetic license for سَمَّنَ, and حَيْدَرَة* in rhyme for سَمَّنَ. Another reading is سَمَّنَتَ أَمِي حَيْدَرَةً.

176. We have already spoken of the difference between the copulative particles ْفَ وَ and 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 I and Ya'kūb (Jacob) were present; he and his companions came; we therefore, thou and thy Lord; and do thou and thy wife dwell in the garden; verily ye and your fathers have been in clear error. Exceptions are very rare; as, in a verse, I said, when she and (other) fair (women) advanced with elegant gait (for she) said 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 I and Zeid have shown thee honour; 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 and even then the separate pronoun is still usually employed; as ْحَضْرُ أَنَا وَحَضَرْتُ يَعْقُوبُ.

* [Sometimes there is hardly any difference between this construction and that with ْوَأَوَّلَ الْبِعْيَةِ (§ 37), e.g. 'Ibn Hisām, 318, l. 11 ْوَأَوِّلَ الْبِعْيَةِ we and some of our comrades who left the right path became like two parties, where ْصُمَا نَحْنُ would convey the same meaning. R. S. We may add here that it is usual to say ْبَرَتْ وَزَيَدَا rather than ْبَرَتْ ِوَزَيَدَا, but ْسَارَ زِيَدَ وَعُمَروُا rather than ْسَارَ زِيَدَ وَعُمَروُا]
A 178. If a substantive be connected by وَ (with the objective pronoun) with the objective pronoun of a verb, the suffix may be repeated in the form of a separate pronoun, but not necessarily; as 

وَأَجْنَبَتُ وَبَيْنَيْ أَنْ نُؤْبِدُ

(vol. i. § 188) or to the repeated verb; as 

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 بَيْنَ (Vol. i. § 188) or to the repeated verb; as 

I saw thee and Zeid;

I 3-fc. 178, § 266 he killed him and those of his family who were with him, or 

مانْ الحُجَرِ، or 

مانْ الحُجَرِ، or 

C 179. If to a pronominal suffix in the genitive there be joined a substantive in the same case, the governing word is usually repeated;

حَتَّابُكَ رَبُّكَ وَرِبُّ أُبْنَيّكَ، thy book and Zeid's, is of rarer occurrence, except with the suffixes of the third person, as 

إِفَاقُهُ هُوَ وَأَخِيهُ his and his brother's agreement. If a substantive be connected by وَ (with the pronominal suffix of a preposition, the preposition must be repeated; as 

لِي وَأَخِيهِ to me and his brother. This rule is occasionally violated in poetry,

D scarcely ever in prose; as 

بُكَتْ خَابُ مَنْ يُصَلِّي بِهَا وَسَعْيِهَا 

is he who is scorched by it (war) and its flame; 

فَأَذَهَبَ قَمَا بِهَا وَأَصَايِرُ 

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 الْمُلْكِ وَبَنَانَهُ the king's sons and daughters. On an exception see § 78, rem. b; it is common in later prose writers, as 

مُوَسِي بَدْرُ أَوْلَادَهُ وَأَحَافَادَ أَمْرَهُ.
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 _لا يَبْقَيُ أَبي وَلا أَمِي_ neither my father nor my mother remains alive, where _لا_ is equivalent to _لَمْ أَتْلُوْبْوَا_ ye have not known, nor your fathers; _لا نُقْتَاُ_ if God had pleased, we would not have given Him companions, nor our fathers.

If the two nouns be both separate words, _لا_ is sometimes prefixed to the first also, notwithstanding the negative which precedes the whole sentence; as _ما وَقَعَ بَيْنَا_ 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 _لا_ with the conjunction _و_ as _ما أَمْكَتْنِي أَنْ أَعْمَلَ بَيْنَا وَلا أَقْطَعُ_ it was impossible for me to do anything or to conclude anything, where _ولَا_ is equivalent to _ومَا أَمْكَتْنِي 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 _ثُقِبْتُ وَأَعْتَدْتُمُ عُبْدًا_ thy two servants acted insolently and with violence; _يُحْسِنُ الْيَتْمَانَ وَيُسِيبُنِىْ_ thy two sons do good and evil. This involved form of expression occurs, however, but rarely in classical Arabic, in which we usually find _يُحْسِنُ عُبْدًا وَأَعْتَدْتُمُ_ It is called by the grammarians _الْحَنْتَارُ فِىْ_ the conflict in regard to government. Some further illustrations of it are given in the remarks.
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 ضربت وأضربتها زيد I struck (Zeid) and Zeid struck me. Some Arab grammarians, however, allow the first verb a pronominal complement; as إذا كنت ترضي وترضيك صاحب ضربته وضربتها زيد when thou satisfiest a friend and he satisfies thee. (2) If the verb, of which the noun is the subject, be placed first, the second verb takes a pronominal complement, and the first verb agrees with the noun according to the rules laid down in § 141, etc.; as ضربته وأضربتها الرجلان ضربته وأضربته زيد the two men struck me and I struck them. The omission of the pronominal complement is rare; as بعيكاذ يشعى قائنين إذا هُوُ لياحوا شعاً the apes were akin to me and I to them]; 

Rem. b. In the case of a verb which must be connected with both a subject and a predicate (such as ضَرَّ or ضَرَّرَ), 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 ُبُتُ and a pronominal suffix. For example, we may translate I was sick and Zeïd was sick by ُتُجُتُ أوُكُأَنُ زِيَدُ مَيْضًا or lastly ُتُجُتُ أوُكُأَنُ زِيَدُ مَيْضًا ةُبُأَةُ, the first of the three forms being preferable. These involved forms of expression likewise occur but rarely in classical Arabic, the ordinary construction being ُتُجُتُ مَيْضًا أوُكُأَنُ زِيَدُ مَيْضًا ةُبُأَةُ. [An example from poetry is بُنُأَنُ سُمُوُيُأْبُأَةُ سُعُرُنُ بُنُأَنُ سُمُوُيُأْبُأَةُ سُعُرُنُ سُمُوُيُأْبُأَةُ سُعُرُنُ سُعُرُنُ B رُمَاتَيُ بُأَمُرُ ُتُجُتُ مَيْضًا وُكُأَنُ زِيَدُ ةُبُأَةُ مَهُوُتُ وُأَلَدَيُ بُرُيُأَتُ.]

Rem. c. Almost the same thing takes place after the verbs to think, believe, حَسُبُ to think, reckon, suppose, etc., which take for their objective complement a clause consisting of a subject and a predicate (§ 24), as ُتُجُتُ زِيَدًا عَالِيًا I thought Zeïd learned. The predicate of the clause, which serves as complement to the ُتُجُتُ فُعُلُ ُتُجُتُ أَلْقَبٌ, may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, which is the subject of the ُتُجُتُ فُعُلُ ُتُجُتُ أَلْقَبٌ in the one proposition, may in the other be the subject of the clause which is dependent upon the ُتُجُتُ فُعُلُ ُتُجُتُ أَلْقَبٌ. When this is the case, we may, in accordance with rem. b, translate such a phrase as Zeïd thought me learned and I thought him learned by ُتُجُتُ زَيَدًا عَالِيًا or ُتُجُتُ زَيَدًا عَالِيًا ُتُجُتُ زَيَدًا عَالِيًا وأَبُتُيُأُهُ زَيَدًا عَالِيًا ُتُجُتُ زَيَدًا عَالِيًا. The D first of these modes of expression is the most common, but all three are rare, the natural and usual construction being ُتُجُتُ زَيَدًا عَالِيًا or ُتُجُتُ زَيَدًا عَالِيًا ُتُجُتُ زَيَدًا عَالِيًا. If the subjects differ in gender or number, the predicate must be repeated; as اِذَا زَيَدًا عَالِيًا and اَمَأُتُ وُرُمُتَنِي أَحَا ُتُجُتُ زَيَدًا عَالِيًا اَمَأُتُ وُرُمُتَنِي أَحَا ُتُجُتُ زَيَدًا عَالِيًا ُتُجُتُ زَيَدًا عَالِيًا. I think Zeïd and 'Amr two brothers (of mine), and they think me a brother (of theirs).
A 182. The Arabs, as well as the other Semites, often connect single verbs and entire sentences with one another merely by means of the particles َوَ and َفَ, where we should employ particles of a more definite meaning to indicate the precise relation between them. They use َوَ, for example, where we would prefer a disjunctive or adversative particle; as اَللَّهُ يَعْلَمُ وَاُنتُمْ لَا تَعْلَمُونَ God knows, but ye do not know. In such cases, however, َوَ has in reality only a copulative force; the adversative relation lies in the nature of the two clauses themselves.—The Arabs also use َوَ and َفَ with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e.g. ُسَجَدَ قَأَطَالَ he prostrated himself and made long (his prostration), equivalent to he prostrated himself for a long time, instead of أَطَالَ الْسُجُودُ, as we may also say (see § 140).

183. The particle َوَ in Arabic, like its equivalents in the other Semitic languages, often serves to connect two clauses, the second of which describes the state or condition either of the subject or one of the complements of the first clause, or else of a new subject. This takes place in such a way that—

(a) The clause descriptive of the state is nominal; as قَامَ زَيْدُ َوَ هُوَ بَاكٌ Zèid rose up weeping; َوَ هُوَ مُصَعُوعٌ he returned to me beaten; َوَ جَاءَتْ مِنْ عَنْدِهِ هِيْ مُسْكَرَفَةُ الْيَبَابِ بَاكِيَةٌ she came from his house with her clothes in tatters, crying; َوَ إِنْقَرَضَ فِي وَقَتِهِ قَرْنَانٌ مِنْ أَنْتَيْ عَلَى الْقُرْبَى الْأَثَامِ وَهُوَ حَيٌّ two generations of men passed away in his time, whilst he still lived; َوَ خَالِدُ الْعَالَى قَرْبَى وَهُوَ خَاوِيَةُ عَلَى عَرْوَشَهُ َوَ هُوَ مُثْدُبٌ ِكَبِيَّةُ اللَّيْلاَءِ َوَ هُوَ حَيٌّ like him who passed by a town, falling down upon its roofs (in ruins, its walls falling in upon its fallen roofs); َوَ فَلَسْتُمْ وَأَنتُمْ تَعْلَمُونَ ye lied, knowing (that ye did so), ye lied wittingly, in which example the nominal circumstantial clause has a finite verb for its predicate; َوَ زَيْدُ َوَ وَمَرْتُ يَبَائِيَ Zèid went away, whilst 'Amr remained; َوَ قَدْ أَغْتَدَى وَأَطَلَقَتْهُ وَصَنَّاتِهَا and sometimes I go forth early, whilst
the birds are (still) in their nests, where the circumstantial clause has A a distinct subject;  

\[ \text{Zeid went away, whilst} \]

\[ \text{Amr was busy, where} \]

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 get ye down, the one of you an enemy to the other;  

\[ \text{Zeid came with his hand on his head;} \]

\[ \text{I met him wearing an embroidered coat; they returned, (whilst) the perfume of musk clung to them]; \]

and even without a pronoun, as \[ \text{I passed by the wheat, (whilst) a bushel (of it was selling) for a dirham (for} \]

\[ \text{§ 120, rem. a]).} \]

\[ \text{(b) The clause descriptive of the state is verbal and affirmative,} \]

\[ \text{the verb being in the Imperfect Indicative, preceded by} \]

\[ \text{why do ye harm me, knowing (as ye do) that I am the apostle of God unto you?} \]

\[ \text{If the particle} \]

\[ \text{be not employed,} \]

\[ \text{must also be dropped, so that the circumstantial Imperfect is outwardly unconnected with the previous} \]

\[ \text{proposition; as} \]

\[ \text{Zeid came laughing; \]

\[ \text{the emir came with led horses preceding him} \]

\[ \text{(a very common construction, see § 8,} c).} \]

\[ \text{(c) The clause descriptive of the state is verbal and negative,} \]

\[ \text{the verb being in the Imperfect Jussive, preceded by} \]

\[ \text{or the} \]

\[ \text{Imperfect Indicative, preceded by} \]

\[ \text{or has said, ‘Something has been revealed to me,’ whilst} \]

\[ \text{but they deceive only themselves, without knowing it. In this case} \]

\[ \text{is often dropped; as} \]

\[ \text{§ 183]  

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331} \]
A and so they returned, laden with favours and benefits from God, without any harm having touched them. Where the negation is expressed by \( \text{لا} \), the particle \( \text{و} \) is rarely used; as
\[
\text{لا أن قوما لا ارتقاء قبيلة دخلوا السبيا دخلتيا لا أحبب}
\]
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 
\[
\text{هذا غناهما و قد}
\]
such is her singing, now that she has grown old; and why should we not fight in the path of God, since we have been driven out of our dwellings and (parted from) our children? Sometimes \( \text{و قد} \) is omitted, and, less rarely, either or \( \text{و} \) alone; as
\[
\text{أو جناوكم حصرت صدوره أن قد و}
\]
or they come unto you, their hearts being reluctant to fight against you;

C 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’; 
\[
\text{ما كان ينفعني مقال نسانهم وقيلت دون رجالا لا تبعد}
\]
what can it boot me that their women say, ‘O do not perish!’ when I have been slain fighting for their husbands?

D (e) The clause descriptive of the state is verbal and negative, the verb being in the Perfect, preceded by \( \text{و ما} \) or more rarely by \( \text{و ما} \) alone; as 
\[
\text{ما زيد وما رضي}
\]
Zeïd came without having ridden; 
\[
\text{ما قام أبوه}
\]
or, \( \text{ما قام أبى} \) Zeïd came without his father having stood up.

Rem. The \( \text{و} \) which introduces such a circumstantial clause, is called by the Arab grammarians \( \text{والالحالي} \), the \( \text{و} \) of the state,
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Copulative Sentences.

5. Adversative, Restrictive, and Exceptive Sentences.

184. The principal adversative particles in Arabic are لَّمْ, لَا, or بَلْ, and لِكَنْ.

(a) لَا is opposed to a preceding affirmative proposition or a command; as

لا يُدْ عَالِمٌ لَا جَاهِلٌ Zêid is learned, not ignorant; بَلْ زَيْدًا لَا عُمِّرًا Zêid came to me, not Amr;

خَذْ زَيْدًا لَا عُمِّرًا take Zêid, not Amr. [In comparisons لَا has the meaning of but not, as

فَتَى وَلَا كَبِيْلَ مَا؛ لَا حَصّدَى مَرْغَى وَلَا كَأَسُسَدًان water—but not so good as that

of سَدَد, pasture—but not like the السَّدَان. In later times لَا was very often used in the sense of even more than, as

عُدُوْتْ وَلَا يُذَكَّرَ I rose early, even earlier than the crow does;

وَلَقَدْ فَُمِّتَ and verily thou hast defended the cause of God

لِلّهِ وَلَا عُمِّرُ بَنْ عَبْبَدُ فَخَرَسُوا وَلَا حَرَسُ سُكَانُ أَلْبِقَابِر they were silent, even more than the inhabitants of the sepulchres.

In reality, neither لَا nor وَلَا have an adversative force; the adver-

sative relation lies in the nature of the two clauses themselves, as has

been remarked in the case of § 182. D. G.]

(b) لَّمْ or لِكَنْ (also, especially in Magribi mss., لَا كَنْ),

which is often preceded by وَ, is more particularly opposed to a

preceding negative proposition or a prohibition; as

لا يُرَى لِكَنِّي زَيْدًا لَكَنْ Zêid came to me, but Amr did not come;

لا تَحْيُي لِكَنْ عَمِّرًا do not beat Zêid, but Amr; وَمَا ظَلَّمُونَا لَكَنْ تَحَانُوا زَيْدًا لِكَنْ عَمِّرًا
A 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 Lèilà, but I am deeply smitten with love for her (عميد) in rhyme for إنَّ أَبْنَ زُوْقَاءَ لا يُحْسَنُ بَوَادِيهِ لِكُنْ وَقَائِعَهُ فِي; (عميد) في

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, لِكُنْ requires the subject to be put in the accusative (see § 36), whereas اِلْحَرْبُ تَنْظَرُ and Solomon was not unbelieving, but the devils were unbelieving; لِكُنْ الظَّالِمُونَ الْيَوْمَ فِي but the evildoers are to-day in manifest error.

C Rem. لِكُنْ and لِكُنْ are said to be used لِلَّيْسَتْدِرَّاكِ to rectify or emend (the previous statement).

(e) بل is opposed either to a preceding affirmative or negative proposition, a command or a prohibition; as قَامَ زِيَدٌ بَلَّ عُمُروٍ Zèid stood up—not so, it was 'Amr; ما قَامَ زِيَدٌ بَلَّ عُمُروٍ Zèid did not stand up, but 'Amr (stood up); اِلْحَرْبُ زِيَدًا بَلَّ عُمُراً Zèid—no,

D 'Amr; لَا تَصِرِبْ زِيَدًا بَلَّ عُمِّراً do not beat Zèid, but (beat) 'Amr; ما تَرَى ثَمَّ عَلَيْنا مِنْ فَتُوْرٍ بلَّ نُظُلْمِيْنَ كَاذِبِيْنَ we do not see that ye are in any way superior to us—nay, we think you liars; قَالُوا فُلُوتُنا غَلَفًا بَلَّ لَعْبَهُمُ اللَّهُ يُفَرِّقُهُمُ they say, 'Our hearts are uncircumcised'—not so! God hath cursed them for their unbelief; خَلَفْتُمْ عَنْهُ خَلَفَتْهُ they stripped him of his dress, nay, also of the garment of life; اَلْتُ رَجْلُ أمَّا إِمَّارَةٌ فَقَالَتْ بَلِ إِمَّارَةٌ يَا مُؤَلَّأَ art
Adversative, Restrictive, and Exceptive Sentences.

§ 186. (a) The most important of the exceptive particles is \( \text{الِإِسْتِنَاءُ} \), compounded of \( 
\text{i} \). \( 
\text{if} \), and \( \text{not} \) (see Vol. i. § 367, c). The exception (الِإِسْتِنَاءُ) is considered to be of three kinds: 

\[ \text{الِإِسْتِنَاءُ المُتَصِلُ, in} \]

...
A which the thing excepted (المستثنى) is joined to, or of the same kind as, the general term (المستثنى منه) 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 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 (استثناء إكباري)†, the exception may be put either in the accusative, or in the same case with the general term (as a بديل or permutative, or more specifically as a بديل بعض من المستثنى منه، § 139, rem. b, 2, b), but the latter construction is preferred; as I did not see a few of them; I saw a few of them; who forgives sins save God? [there is no deity other than God]. Sometimes the place of the مستثنى منه 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 (جاء / م مجروز) or the like, which does not however A affect the construction of the exception; as مَا جَآئِنَى مِنْ أَحْدَ عَلَى زَيْد, where مِنْ أَحْدَ = مَا رَأَيْتُ مِنْ أَحْدَ إِلَّا زَيْدَ; أَحْدَ = مِنْ أَحْدَ لَا أَحْدُ فِي الْدَارِ إِلَّا عُمَروٌ; أَحْدَا = مَا زَيْدَ بَيْنِي إِلَّا زَيْدٍ بَيْنِي إِلَّا شَيْئًا لَا يَبْعَلُ يَهٌ إِلَّا فِي الْدَارِ أَحْدَ إِلَّا شَيْئًا, Zèid is nothing but a thing of no account; or أجَآئِنَى لِبَيْنِي لَسُنْ تُبيِدُ إِلَّا يَبِدُ لَسُنَّ لَيْبَ عُسَدُ أجَآئِنَى لِبَيْنِي لَسُنْ تُبيِدُ إِلَّا يَبِدُ لَسُنَّ لَيْبَ عُسَدُ. ye Bēnū Lubēinā, 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 ēl-Hīgāz; as مَا جَآئِنَى أَحْدَ إِلَّا حَمَارًا no one (i.e. no person) came to me, but an ass; مَا قَآمَ الْقُوْمُ إِلَّا حَمَارًا the people did not stand up, but an ass; but the Tēmimites [and some others] adopt the permutation, as مَا مَرَّتُ بَلْقُوْمُ إِلَّا حَمَارًا, مَا قَآمَ الْقُوْمُ إِلَّا حَمَارًا. 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 يَزَيْدُ (زَيْدًا) مَا جَآئِنَى إِلَّا يَزَيْدُ (لَمْ يَضْرِبْ إِلَّا يَزَيْدًا) (for had the general term been expressed, we should have said مَا مَرَّتُ إِلَّا يَزَيْدُ, مَا جَآئِنَى إِلَّا يَزَيْدُ, 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 قَآمَ إِلَّا يَزَيْدًا الْقُوْمُ. But if that proposition be negative, the nominative is also admissible, though the usual construction is the accusative; as لَمْ يُهَجَّتُ لَنَا عَشْيَةٌ إِنَّمَا الْيَدَى وَشَامِيُّ I have no helpers but the family of Āḥmad (Muḥammad), and I have no way but the way of truth; w. II.
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 and accusative

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 قَاهُمُ إِلَّا زَيْدٌ إِلَّا عُمْرَةُ إِلَّا بَكْرَةٌ مَا قَامَ إِلَّا زَيْدٌ إِلَّا عُمْرَةُ. If the general term is expressed, and the exceptions precede it, they are all put in the accusative, whether the proposition containing the general term be positive or negative; as مَرَّتُ إِلَّا زَيْدٌ إِلَّا عُمْرَةُ إِلَّا بَكْرَةٌ مَا قَامَ إِلَّا زَيْدٌ إِلَّا عُمْرَةُ. If the exceptions follow the general term, and the proposition containing that term is affirmative, the exceptions are likewise all in the accusative, as قَاهُمُ إِلَّا زَيْدٌ إِلَّا عُمْرَةُ إِلَّا بَكْرَةٌ. but if the proposition be negative, one of them (usually the first) is construed in the ordinary way as a permutative of the accusative, and the others are put in the accusative, as مَأَقَامَ أَحَدٌ إِلَّا زَيْدٌ إِلَّا عُمْرَةُ إِلَّا بَكْرَةٌ (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; مَأَقَامَ أَحَدٌ إِلَّا حَجَارٌ إِلَّا فِرْسًا إِلَّا حَمْلًا in the accusative is preferable to the permutative in the nominative.

Rem. b. If the repetition of إِلَّا be merely emphatic (التعوَّكيد), 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 و; e.g. I passed by no one but Zeid—but thy brother, meaning but Zeid thy brother, قَاهُمُ إِلَّا زَيْدٌ إِلَّا عُمْرَةُ the people stood up,
except Zèid and except Amr, only slightly more emphatic than A
\[\text{في قرية من ينبي} \text{ إلا أخذنا أهلها بالباس، والضار،} \]
\[\text{We have never sent a prophet to any city without our afflicting its people with adversity and trouble;} \]
\[\text{ما سقط من ورقة إلا يعلمها.} \]
\[\text{ما رأيت أحدا إلا زيد خير منه.} \]
\[\text{I have seen no one than whom Zèid was not better;} \]
\[\text{فلا نصوتن إلا وأنتم مسلمون.} \]
\[\text{ما في قلبي شيء إلا وريي قلبي أصبر منه.} \]
\[\text{there is no emotion in thy heart but there is a stronger one in mine;} \]
\[\text{فأثر البث إلا وجاويت قد أقبلت.} \]
\[\text{and I had not waited long but my girl came up;} \]
\[\text{فما أشعر إلا وقد جاءت من عنده.} \]
\[\text{فما حلثتبا،} \]
\[\text{and before I had unloosed it (my foot), the man was gone;} \]
\[\text{هل ينظرون إلا أنا بأنيبهم الله في ظللي من الفقهم.} \]
\[\text{can they expect but that God should come to them overshadowed by clouds?} \]
\[\text{The phrase} \text{I beseech thee by God to do (it)*, is explained by} \]
\[\text{ما طلبته مني إلا فعلته.} \]

* [Properly I remind thee of God, therefore] I remind thee of God and the ties of relationship is often = I beseech
A of thee nothing but thy doing (it), equivalent to َقُسِّمَتْ عَلَيْكَ إِلَّا َلَنَفْلَتْ (compare § 59, rem. a). [In this sense َإِلَّا is often replaced by َنَمَّا; see Vol. i. § 367, l.]

Rem. d. َإِلَّا is sometimes strengthened by prefixing to it ُالَيْمُ َجَعَلُتْ 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 نَأَسَرُ and I have never any helper but Him; َمَا عَلَّى إِذَا مَا خَنْتَ جَارِتَكَ َأَنَّ لا يُؤْجَرَانَا إِلَّا أَكَّ دِيَارُ 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 َلَسْ عَيْرُ إِلَّا َبَيْنِي (compare § 82, d); e.g. َقَامَا َمَا عَدَا َوَمَا خَلَأَ َبَلْلَتْصَبُ َلَسْ إِلَّا َبَيْنِي, they are used with the accusative, not otherwise;

الَّذِي أَيْمُنُ وَاحِدُ the agent is one (in kind), no more.

[Rem. g. َعَيْرُ أَنَّ َإِلَّا أَنَّ and َإِلَّا أَنَّ َعَيْرُ أَنَّ are often used in the sense of but, even if the preceding proposition be affirmative.—On the phrase َمَا َهُوَ إِلَّا أَنَّ َفِيَ, see the Gloss. to َتَبَارِي.]

(b) َعَيْرُ (see § 82, d) is often used in the sense of besides, except, but. It is construed with the genitive, and must itself be put in the same case as would be the thing excepted after َإِلَّا; e.g. َقَامَ َالْقَوْمُ (إِلَّا زَيْدٌ) َمَا قَامَ أَحَدٌ َغيِّرُ زَيْدٌ (إِلَّا زَيْدٌ = َغَيْرُ زَيْدٌ), better than َشَدَدْكَ وَالزِّبَادَةَ I beseech thee to think of the ties of relationship, as َشَدَدْكَ وَالزِّبَادَةَ I beseech thee to give us the increase of pay (َلِجَانُ xiv. 120, l. 16 quoted by R. S.). The words َإِلَّا َفَعْلَتْ are properly an elliptical phrase (§ 6, rem. b), as َفَعْلَتْ َإِنَّ َأَنْ َفَعْلَتْ not to do (it), e.g. َشَدَدْكَ َاللَّهُ وَالرَّحْمَانُ إِنَّ َفَعْلَتْ I beseech thee by God and the ties of relationship not to disgrace me. D. G.]
§ 186] Adversative, Restrictive, and Exceptive Sentences.

A

ما قَامَ أُحَدٌ غَيْرٌ حَمَارٍ; (إِلَّا زِيدٌ =) مَا قَامَ غَيْرٌ زِيدٌ; (إِلَّا زِيدًا =) غَيْرٌ زِيدٌ 
(إِلَّا حَمَارٍ =) غَيْرِ حَمَارٍ

Rem. a. إِلَّا is sometimes used as a تابع, when we should rather have expected غَيْرٌ, and is then followed by a substantive in the same case as that which precedes it; e.g. لو كَانَ فِي هُمَا أَلْبَةٌ إِلَّا اللَّهُ تَفْسِدُهَا if there had been in them (heaven and earth) gods besides God, they would certainly have gone to ruin;

B

أَبْيَحَتْ فَأَلْقَتْ البَلْدَةَ فَوْقَ قَلِيلٍ بِهَا الْأَصْوَاتُ إِلَّا بَعْمَا 
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;

وَصَلَّ أَنَّ مُفَارِقَهُ إِلَّا الْفُرُدُادَانَ and every brother is forsaken by his brother, by thy father's life, except the two (stars called the) Pointers. The noun which precedes إِلَّا is in this case usually an indefinite plural or its like (شبهه), such as a substantive defined by the article used لِلْجِنْسِ.

Rem. b. The construction of سَوَى (see § 82, e) in the sense of besides, except, is similar to that of غَيْرٌ as قَامَ أُلْقِومٌ سَوَى زِيدٌ غَيْرُ وَلَّٰثِي بٌ سَوَى العَدْوَانِ; (غَيْرُ زِيدٍ =) and there was nothing left but violence (غَيْرُ العَدْوَانِ =)

(c) The verbal clauses ما خَلَّا, what is free from, and ما عَدَّا, what goes beyond, are often used in the sense of except, but, and D govern the accusative; as فَانَظَهُهُمْ مَا خَلَّٰا عَيْنًا and they made them alight, except Abbās; أَلَا خَلَّ شَيّ مَا خَلَّ الْلَّهُ بَاطِلً verily everything, except God, is vanity (in rhyme for جَيْبُ مَا ذَهَّبَ فِي حَمَّى: (بَاطِلَ المُبَتَدَأٍ مِنْ أَصْنَافِهِ وَأَحَوْاَلِهِ وَشَرَاطِيْهِ فَانَظَهُ مَا خَلَّ جَوَارُ تَقْدِيمِهِ all that has been said regarding the habar of the mubtada', as to its kinds and states and conditions, holds regarding it (the habar of 'inna),
A except the allowability of placing it first; I have tasted all kinds of sweetmeats, except the habis.—

When  is dropped, as is frequently the case,  may be construed with the accusative or the genitive, though the latter is disputed in regard to  as and the opinion of the Kufis, except El-Farrā', is that it governs in the same way as lēisa;

and about 5000 Muslims and Metāwila and Jews, besides the women and children;  saving God, I have no hope but in thee;  I have worn all sorts of splendid garments, except black;  we gave up their tribe to slaughter and bondage, except the grey-haired woman and the little child.—These words may of course, like  and  , be followed by a clause commencing with or  as;

except that (the conditional) 'in turns the verb into a future, though it be (in form) a past;

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  (rarely  ), used in an

as  Zeid is wealthy, but he is stingy;  I have the purest pronunciation of the letter dād, but I am of Korēis, and I was put out to nurse among the Bēnū Sa'd 'ibn Bèkr (words of the Prophet).

(d) (lit. he excepted*) or (rarely and , is

* [That  is originally a nomen verbale, and not a verb, as
§ 186] Adversative, Restrictive, and Exceptive Sentences.

construed with the genitive [or with ل] or the accusative; as اقتُنُتْ لِلأَخَابِرِ وَالْأَصْغَرِ حَاشَى الْبَرَامَكَةِ I have benefited the high and the low, except the family of Barmèk; حَاشَا أَبِي نُوبَانِ إِنَّهُ بِهِ ضَحَا عِنّ except Abū Taubān,—verily he is sparing of abuse and foul words; لِلَّهِ فَضْلُهُ عَلَى الْبَرَّةِ بِالْإِسْلَامِ except Korēis, for verily God hath given them the superiority over all creation through ‘el-İslām and the (true) religion; اللَّهُ أُفْرِدُ B لِي وَلَيْنَ يَبْسُغُ حَاشَى النِّشَاطِنِ وأَبَا الْأَصْغَرِ O God, pardon me and those who hear, except Satan and Abu ’l-l-İshāq. It is rarely preceded by أَسَأَلَ أَصْبَ أَلْتَابِ إِلَى مَا حَاشَى (حَاشَى) فَاقِطَةً اً 'Usāma is the dearest of mankind to me, except Fāṭima (words of the Prophet); فَأَصْبَ أَلْتَابِ مَا حَاشَى فَرَبِّي فَأَنْحَنُ فَأَفْضَلُهُ فَعَالًا and as regards mankind, except Korēis, we are the noblest of them in deeds.

[Rem. حَاشَى اللهُ in Korān xii. 31 and 51 is an expression of C wonder at the power of God, like سَبِّحَانَ اللَّهِ; used by later writers in the sense of مَعَازِ اللَّهِ God forbid! God keep us! حَاشَى اللهُ or حَاشَى لِكَ means saving you, you excepted.]

(e) لَا يُكُونَ لِئِسْ and لَا يُكُونَ زِيدًا are also occasionally used; in these forms only, as equivalents of لَا لَا, and are followed by the accusative; لَا يُكُونُ زِيدًا, or قَامَ القُوَّمُ لِئِسَ زِيدًا. Here the grammarians suppose an ellipse of the subject, باضِضْ بَعْضُهُ. With pronominal suffixes D we may say لِئِسُ (لِئِسِ إِبَايَ) لِئِسُ لِئِسُ (لِئِسِ إِبَايَ) لِئِسُ لِئِسُ (لِئِسِ إِبَايَ) لِئِسُ لِئِسُ (لِئِسِ إِبَايَ) etc. [comp. Vol. i. § 182, rem. a]; e.g. لِئِسُ إِبَايَ since the noble have departed, except me; لِئِسُ إِبَايَ وَإِبَاكِدَ وَلاَ نَحْصَى رَقِيبًا would that this night

the school of ʿel-Kūfa 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; no one was described to me in the (time of) ignorance, whom I saw (afterwards) in (the time of) ēl-'Islām, but I found him inferior to the description, save thee (words of the Prophet to Zeydu 'Hail).

(f) A were a (whole) month, during which we might see no stranger, but only me and thee, and might fear no spy; no one was described to me in the (time of) ignorance, whom I saw (afterwards) in (the time of) ēl-'Islām, but I found him inferior to the description, save thee (words of the Prophet to Zeydu 'Hail).

B construed either with the nominative or the genitive; as and it is a church which the Christians hold in very great reverence, but especially the kings of the Europeans; but especially a day in the valley of Gulgul. The word is the accusative of the noun an equal (see § 39), and, if the construction with the

C genitive be adopted, is is regarded as redundant (compare § 70, rem. f). Often a preposition with its complement, an adverbial accusative, or a circumstantial clause introduced by or or (compare a, rem. c), [or a conditional (temporal) sentence introduced by or or ] follows ; as especially in thy presence; take care to bear insults patiently, especially from fools; especially

D since thou art in the garb of the caliph and his dress; especially as the shadow of darkness has fallen; especially as the shadow of darkness has fallen; verily Zeyd is generous, especially if thou come to him whilst he is engaged in prayers]. Later writers incorrectly use without; as 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 َإِذًا], 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

١٨٧١*1* إنَّ قَلْتَ هَذَا ِفَائِنَت مِنَ ِالْكَافِرِينَ

if thou sayest this, thou art one of the unbelievers;

١٨٧٢*1* إنَّ تَفْعَلْتُمُ فَأَنَّى

if ye do, it will be a crime in you (lit. attaching to you);

١٨٧٣*1* يَا مَا تَدْعُوا فَلَهُ ِالْإِسْمََاءَ

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 ُفَوْعَلَ لَهُ), and is not introduced by a negative or َإِنّ.

* [When the protasis is deprived of its conversive influence on the verb of the apodosis this is called ُبَلْ. Comp. Fleischer, Kl. Schr. i. 545.]
Part Third.—Syntax. [§ 187

A

[Rem. The is sometimes omitted in poetry, rarely in prose, as


whoever did not die to-day, the snare of death will certainly lay hold of him to-morrow; and when they are angered, they forgive:


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


or defective perfect (without imperfect or maṣdar), such as


he is not, perhaps he is, how good is, and the like; e.g. 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:


if ye give alms openly, it is well.

C

(e) When the apodosis is a verbal sentence, expressing a desire, wish, command, or prohibition; as


if ye love God, follow me; whoever wishes to attain his desires as a whole, let him make use of his night, as of a camel, to overtake them. [Comp. § 1, f, at the end.]

D

(d) When the apodosis is a verbal sentence, preceded by one of the affirmative particles س، س، قد، قدْ، or one of the negative particles لئنْ، لئنْ، لئنْ، مَا، if he steals, a brother of his has stolen before (him): if thou askest forgiveness for them, God will not forgive them.
§ 188] Conditional and Hypothetical Sentences. 347

Rem. a. If the perfect in the apodosis conveys a promise or a threat (§ 1, c), the use of ف is optional, as the verb really refers to future time.

Rem. b. With the negatives لَمْ and لَا, the use of ف is optional. If ف be inserted, لَا requires the imperfect indicative after it (§ 17, c, a).

(e) When the perfect tense in the apodosis is intended to retain the signification of the perfect (see § 6, c); as إِنَّ الْحَيَّةَ حُمِّصْتُهُ قَدْ قَدَّرَ مِنْهُ if his shirt is (has been) torn in front, she has spoken the B truth.

[Rem. The apodosis of the temporal clause introduced by بِ، is, sometimes in old poetry, frequently in later prose, preceded by ف (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 لَوُ (Heb. لَوُ), which forms hypothetical clauses, and the particle إِنَّ (Heb. إِنَّ), 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 إِنَّ تَدْعُوهُمْ لَا يُسْمَعُوا دَعَاءَنِهِمْ وَلَوْ سَمِعُوا مَا أَسَّجَبَبُوا لَمْ if ye call them, they will not hear your call; and even if they heard (it), they would not answer you.

Rem. a. لَوُ is sometimes used optatively (compare لَا O si, utinam), as وَلَوُ تَرَى إِذْ وَقَفَوْا عَلَى رَبِّهِمْ and if thou couldst see (=couldst thou but see) when they are set before their Lord! D لَوُ أَنْ لَتَا كَحْرَةَ فَنَبْتَرَا مِنْهُ had we but a return (to life), then would we keep ourselves clear from them?] وَلَوُ يَعْلَمُ الْذِّينَ صَفَرُوا [جِينِّ الْحَيَّةَ حُمِّصْتُهُ if those who disbelieve knew (=did those who disbelieve but know) the time when they shall not (be able to) keep off the fire (of hell) from their faces!* Especially

* [According to ١٠-Beilawi, as Trumpp p. 354 observes, لَوُ has
A. after to love, wish, like; as

Rem. b. Before nominal clauses is [generally] used instead of if the people had heard; as

B. else than this; if thou hadst asked me to do something

C. 189. Sometimes the two particles are combined (compare the Aram.

D. 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

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 َأ is, however, unlike that of َف, quite arbitrary; and it is only in the case of a long protasis that it is never omitted, in order thereby to mark the apodosis more distinctly (compare the German so). The same remark applies to َل before a negative apodosis of this sort introduced by َفَلَوْ قَلْتُ عَلَى جَمِيع َالْأَقَالِيبِ لَمْ أُجِدْتُ لَيْبًا شَكْلاً مَّا and if thou didst search all climes, thou wouldst never find any one like her; but it is never prefixed to َلِم, in order to avoid the َب cacophony produced by the repetition of the letter َل.

* [Sometimes َل is preceded by َإِذًا then, in that case, e.g. كَرَّام xvii. 102.]
PART FOURTH.

PROSODY*.

I. 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 عِلْمُ الْعِرْوُضِ وَالْقَوَافِي
scientia metrica et rhythmica, 
seu tractatus de prosodia Arabica ex auctoribus probatissimis eruta
B (Oxonii, 1661); Freytag, Darstellung der Arabischen Verskunst
(Bonn, 1830); De Sacy, Grammaire Arabe, t. ii. pp. 615—661; 
and the more recent grammars, e.g., Lagus, Lärokurs i Arabiska
Språket (Helsingfors, 1869), pp. 354—376; Palmer, A Grammar
of the Arabic Language (London, 1874), pp. 291—376. Also:
C. V. A. Van Dyck, 
كتاب محكم الدائرۃ في علمی العروض و القافية 
(Beirut, 1857); printed as an appendix to the
كتاب مجموع الظالب
C of Butrus el-Bistānī (Beirut, 1854), and to the 
كتاب مجموع الظالب
el-adab في فنون العرب
of Nāṣif el-Yāzīgī (2nd edit., Beirut, 1869); 
and Ilm Kēisān’s 
كتاب تلقیب الظواہری
, 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, قصيدة كاسيدا, collect. قصائد كاسيدٌ, plur. قصائد كاسيدٍ; whereas a mere fragment, consisting of only a few verses, is termed مقطعات قطعة, also(plur. قطع مقطعات). A poem, the special object of which is the eulogy of an individual or a tribe, is named مديح, plur. مديحٌ; a satire, رثاء, or أهاليه, or pl. رثاء, or أهاليه; an elegy, or بجاء, or pl. بجاء, or بجاء; and a poem in the metre ra‘jaz (see § 204), ارجوزة, B plur. ارجوزة. Verses set to music are termed أغاني, plur. أغاني.

Rem. Rhyme without metre or measure (وزن) does not constitute poetry, but merely rhymed prose. 

192. Each verse, بيت (lit. tent, house), plur. بيتات, consists of two hemistichs, termed مسراع and مشور, or (one half of a folding-door), pl. مسراع and مشور, or (a half). The first of these hemistichs is called الصدر (the breast), and the second العجز (the rump).

193. The rhyme, القوافي, plur. القوافين, labours under peculiar restrictions, for, according to ancient rule, the two hemistichs of the first verse of a kasida 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, مُطَلَّقةٌ and مُقَدَّرةٌ. It is called مُطَلَّقةٌ or *fettered*, when the verse ends with a consonant, and مُقَدَّرةٌ or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called الَّوَى, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (to bind fast). Hence a kasida, of which the rawī is the letter لَامِيةٌ. It is called الَّوَى or fettered, when the verse ends with a consonant, and مُقَدَّرةٌ or foos*, when it ends with a vowel.

Rem. The letters ی and ي cannot be employed as rawī, when they are (a) long vowels, e.g. صَبَابٌ, غَرَّا; (b) inflexions of the feminine singular, the dual, and the plural of verbs, e.g. تَعْتِبُونَ, قَنُّوْنُوا, يُقُنُّوْنَ (unless they form a diphthong with a preceding fetha, e.g. أَرْضُيَّنَ, رَمَوْنَ); (c) inflexions of the dual and plural of nouns; and (d) the final letters of the pronouns هَا, هُوَ, and هِيَ. The same remark applies to the تنوين, and to the letter ن of the second energetic form of verbs; as also to the letter ُه when it is not radical, as in صَبَابأَةٌ, صَبَابَةٌ رَحْمَةٌ (pausal form for صَبَابَةٍ رَحْمَةٍ). The ُه of the pronouns هَا and هُوَ may, however, be used as rawī, if preceded by a long vowel; e.g. عَصَاهُ, عَصَاهَا.

195. The loose kafiya (see § 193) terminates in what is called الَّوَى, the annex or appendix to the rawī, which may be either a long vowel (i.e. ٍ, ِ, or َُ), or the letter ُه, preceded by one of the short vowels (ُه, ُه, ُه). 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 ِ is invariably expressed, but َ and ُه are frequently omitted, even where they are always written in prose; e.g. ُوَّدِيَّ, ُوَّدَيْنِ, ُوَثِيَّ, ُوَثَيْنِ, صَنُّعَوا for صَنَعْوُوا, صَنَعْوُوا for صَنَعَوا, they made.
The Rhyme.

Rem. b. If the letter  $$\mathfrak{o}$$ has a long vowel after it, as in the A suffix pronouns $$(\text{هَّ}, \text{هُوُ})$$, the letter of prolongation,  $$\text{نُمُرُوجُ}$$, that which goes beyond (the sila); as in $$(\text{تَعُضُبي} = \text{تَعُضُبَيْ} = \text{تَعُضُبَيْ} = \text{تَعُضُبَيْ}$$.

Rem. c. Both sila and horūq must accompany the rawī, without the slightest change, throughout the whole poem.

196. The rawī may also be preceded by one or two letters, which form, to a greater or less extent, a necessary portion of the B kāfiya (whether loose or fettered). These are named $$(\text{دَخَبِيلُ}, \text{تَلَتْسِيسُ})$$, and $$(\text{الَّدُوَّاتِرُ}, \text{الْوَايِّرُ})$$.

(a) $$(\text{تَلَتْسِيسُ})$$, or the foundation, is the name given to an  $$\text{i}$$ of prolongation, preceding the rawī, and separated from it by a consonant, which is called the  $$\text{دَخَبِيلُ}$$, stranger or guest. The former is invariable, the latter variable; but the vowel which separates the dahl from the rawī ought, strictly speaking, to remain unchanged. For example, C in a verse ending with the word  $$\text{تَأَمِّرُ}$$, the  $$\text{r}$$ is the rawī, the long vowel  $$\text{I}$$ the ta‘sis, and the  $$\text{م}$$ the dahl, whilst the vowel which separates this last from the rawī is  $$\text{i}$$; but the next verse may terminate with the word  $$\text{أَلْوَايَرُ}$$, where the dahl is  $$\text{ي}$$, though the other parts of the kāfiya remain unchanged. The same rule holds when the kāfiya is loose, instead of fettered, as in  $$\text{بَاطِلَة}$$, D and  $$\text{رَوَاحِلة}$$.

(b) The  $$\text{رَوَّدُ}$$, or what rides behind, is the technical name given to one of the letters of prolongation  $$\text{I}, \text{ي}, \text{و}$$, when it immediately precedes the rawī; as in the words $$(\text{رِجَامُبَا}, \text{الْسَّلَامُ}, \text{تَبَالَهُ}, \text{جَمَاحُ}, \text{طُرُوبُ}, \text{قُرْيَحُ})$$. The long vowel  $$\text{ا}$$ remains invariable, but the poet may use  $$\text{i}$$ and  $$\text{u}$$ indifferently;  $$\text{قُرْيَحُ}$$ is regarded as rhyming with  $$\text{جَمَوحُ}$$,  $$\text{بَرِيَقُهُ}$$,  $$\text{قُرْيَحُ}$$ with  $$\text{سُوقُهُ}$$,  $$\text{طُرُوبُ}$$ with  $$\text{مُسَيْبُ}$$.
A

Rem. a. Strictly speaking, the *rawi* and the *ta'āsīs* should form parts of the same word, but exceptions are allowed in the cases of the separate pronoun *हमां*, and of a pronominal suffix preceded by a preposition, as *लिया लिया* (for *लिये* or *लिया*)

Rem. b. When the काश्य is unaccompanied by either a *ta'āsīs* or a *rafd*, it is said to be *मज़रदता*, *naked* or *bare*; otherwise, it is either *मूर्ता* or *मूर्ती*.

B

197. The vowels which accompany the काश्य are also designated by peculiar names.

(a) The *मेघरा* is the vowel which follows the *rawi* in the loose काश्य; e.g. अ in सारा, य in सारा, उ in सारा or उ in सारा. It is, strictly speaking, invariable.

(b) The *नैफ़ा, नैफ़ा*, is the vowel between the letter ओ, as *शिल*, and the *हरू* (see § 195, rem. b); e.g. फेठ in *मोक्षनयी*, केस्र in

C

= (नुस्लनेत्र), and दम्म in उत्तर्ण (नुस्लनेत्र). It is, of course, invariable.

(c) The *ताउजिह, ताउजिह*, is the vowel which immediately precedes the *rawi* in a *काश्य*; e.g. फेठ in *फजबर काश्य* (for *फजबर काश्य*) and केस्र in *फजबर काश्य* (for *फजबर काश्य*); or separates it from the *dhalil* in a *काश्य* (see § 196, rem. b), e.g. केस्र in *तामर काश्य* (for *तामर काश्य*) or *तामर काश्य*. The latter is, however, more frequently distinguished by the special name of *लालिल*.

D

The 'िस्बा' ought, strictly speaking, to be invariable; whereas, in the *ताउजिह*, the vowels दम्म and केस्र may be interchanged, as in *फजबर काश्य* for *फजबर काश्य*, and *सचर* for *सचर* (compare the case of *राफ* and *राफ* as *rafd*, § 196, b).

Rem. The *ताउजिह* is absolutely necessary in a fettered काश्य, unless it be *लालिल* (as *लालिल*); but it is not necessary in a loose काश्य, as *उन्नीर उन्नीर*.
The last two quiescent (ساكن) 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 (متحرك) letters which come between these two; viz. متداردك، متواتر، متواتريف، متتاكوس، and متراضب.

(a) The متواتريف is where there is no moving letter between the two quiescents,—in other words, a fettered kāfiya, in which the rawā C is preceded by a ridż; as لونين، الليل، قريح، يحول، جناحان. It is of comparatively rare occurrence.

(b) The متواتر is where one moving letter intervenes between the quiescents; as جميل، شيبانًا، (سحرو) = سحير، (ظلمي) = ظلير، (ظلموني) = (ظلميولو).

(c) The متداردك is where there are two moving letters between D

* The reader should bear in mind that the grammarians designate the vowels by the term حركات, motions (sing. حركة); whence a consonant, which is followed by a vowel, is said to be متحرك or in motion, and one that has no following vowel, to be ساكن, at rest, inert or quiescent. Hence too the ِّمِّزَم is often called سكون. See Vol. i. § 4, rem. b, and § 9, with rem. a.
A the two quiescents; as (هَـيْـكِـلٍ = هِـيْـكِـلٍ، يَـزُّـورَـهَا، (الْمَـبَـسِلٍ = الْمَـبَـسِلٍ،
المُـتَمِـسِتٌ، قَدْ ظَلَّ).}

(d) The is where there are three moving letters between the quiescents; as قَدْ حَـيْـسَـدَـوٌ، (وضَـمَـيٍ = عَـلَى وَضُـي، وَـلَّ فَرَا).}

(e) The is where there are no less than four moving letters between the two quiescents, as in the half-verse قَدْ جَـبَرَ الِـدِـبَـيْـنَ
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 (عَـبَـي). Of these faults the grammarians reckon five, viz. أَلْـسَـيْـنُ، أَلْـسَـيْـنُ، أَلْـسَـيْـنُ، أَلْـسَـيْـنُ، and أَلْـسَـيْـنُ.

C (a) The sinād، أَلْـسَـيْـنُ، consists in a certain change of the vowels called أَلْـسَـيْـنُ، أَلْـسَـيْـنُ، أَلْـسَـيْـنُ، and أَلْـسَـيْـنُ. (a) In the taw̱ījih، كَـسَـرَ، and ّدَـمَـا، may freely interchange, but the use of fetha to rhyme with either is a sinād (see § 197, c). 'Imru’u l’Kais, for example, commits this fault in rhyming ّنَـرُ (for ّنَـرُ) with ّنَـرُ and ّنَـرُ. (b) In the 'isbā’, the same fault is exemplified by rhyming ّنَـرُ with ّنَـرُ، or ّنَـرُ، بِـنَـجَـبُ بِـنَـجَـبُ، and ّنَـرُ، بِـنَـجَـبُ بِـنَـجَـبُ. (γ) In the ّدَـاَدَ، ّدَـاَدَ may be interchanged with ّدَـاَدَ (see D § 196, b), and ّدَـاَدَ with ّدَـاَدَ (e.g. ّدَـاَدَ بِـرَيْـبَ). but to rhyme ّدَـاَدَ with ّدَـاَدَ or ّدَـاَدَ is a sinād. In the case of the taw̱ījih and 'isbā’, this fault is but a trifling one, and not seldom committed even by the best poets.

Rem. The name of أَلْـسَـيْـنُ is also applied to cases in which a word, having a ridf or ta’sis before the rawdā, is rhymed with one which has not; e.g. ّسَـتَـيِ، ّسَـتَـيِ، ّسَـتَـيِ، ّسَـتَـيِ، ّسَـتَـيِ، ّسَـتَـيِ، ّسَـتَـيِ,
§ 199. The Rhyme.

(b) The 'ikwā, ʾikwil, is the name given to a change of the A vowel called ʾikwil (see § 197, a); e.g. ʾnawwār, ʾsawwār and ʾnažūr, ʾsažūr. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of kēsra and damma (compare § 196, b, and § 197, c). If, however, the raucī is followed by the letter ʾ as ʾilām (§ 195), any alteration of the mēgrā is exceedingly rare; to rhyme ʾanīʿ with ʾilām, or ʾanīʿ with ʾilām, is condemned by all the native critics.

(c) The '7ikjā, ʾikjāl, is the substitution of some cognate letter for the rawī; as when one rhymes ʾāqīn with ʾāqīn, ʾāqīn and ʾalīl, ʾalīl, ʾalīl, or ʾalīl with ʾalīl with ʾalīl. This is a very grave fault, and carefully avoided by all good poets†.

Rem. Many authorities call this change ʾikwil, and apply the term ʾikwil to the alteration of the mēgrā (see b).

(d) The 'iṭā, ʾiṭā, is the repetition of the same word in rhyme in the course of a ḫāṣida. 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 (mūṭird). That two or more verses should be so connected

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* [The reason is given in the Ḥārānī ix. 164. The final vowel was indistinctly enunciated in simple recital, but prolonged in singing. When ʿen-Nābiqa 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 nun, as ʾiṭā and ʾiṭā (Fālīk i. 89), ʾiṭā and ʾiṭā (Lisān i. 137 seq.). D. G.]
A with one another, is regarded as a fault, and technically named \textit{taḍmīn, \textit{tətəmīn,}}, or \textit{tətəmīn,}. It is not, however, a serious defect, unless the one verse be wholly destitute of meaning, if separated from the other; as when ēn-Nābiqā says

\[
\text{They water their herds at the wells in spite of Tətəmīn, and they are the victors on the day of 'Okāz; verily I—which is unintelligible,}
\]

B because the \textit{khabar} of \(\text{In}^{1}\) is unknown, till we hear or read the next verse:

\[
\text{have seen them fight many a good fight, (for which) I reward them with my heart's whole love.}
\]

\section*{B. THE METRES.}

\section*{C 200.} Every verse in Arabic poetry consists of a certain number of \textit{feet}, called individually \textit{ṭafā’īl, ṭafā’īl}, plur. \textit{ṭafā’īl, ṭafā’īl}, but as constituent parts of a verse, \textit{ṭaḥrīr, (a part), plur. ṭaḥrīr, ṭaḥrīr}. A certain collocation of feet constitutes a \textit{metre, (a sea), plur. ḏahr, ḏahr}. To \textit{scan} a verse is expressed by the word \textit{ṭaḥlūq (to cut into pieces)}, infin. \textit{ṭaḥlūq. [The last foot of the first hemistich is called \textit{‘urūs,} that of the second \textit{ṣārīb.}]

\section*{D \ [Rem.} The constituent parts of a foot are called \textit{sabab, (cord)} consisting of two letters, either \textit{sabab  ḥāfīf, a movent letter followed by a quiescent letter, or \textit{sabab  ṭatīl, two movent letters, and \textit{wāḏḏ  mufroq,} consisting of three letters, either \textit{wāḏḏ  mufroq,} two movent letters followed by a quiescent letter, or \textit{wāḏḏ  mufroq,} one movent, then one quiescent, then one movent letter. Three successive short vowels followed by a quiescent letter, are called \textit{muṭanā sabab, mufroq,} e.g. \textit{muṭanā sabab, mufroq,}}
in مَتَفَعَّلْنُ، two parts each consisting of a moveant letter and a quiescent letter مَتَفَعَّلْنُ مَسْتَفَعَّلْنُ مَسْتَفَعَّلْنُ. The common name for مَسْتَفَعَّلْنُ is مَقْطَع (Gr. κόμμα).

201. The metres are ordinarily reckoned to be sixteen in number, and are exemplified in the following composition, made up partly of verses, either taken from the poets or written for the occasion, and partly of sentences from the Kor'an.

A

اَبْحَرُ السِّعَرَ وَهِيّ سِتَّةَ عَشَرَ بَحْرًا

B

البَحْرُ الْأَوَّلُ الطَّوِيلُ

طَوِيلَ مُدَّةِ الْبَحْرِ مِنْ عَشَرَةَ آذَابٍ قُوَّادِی وَالْتَصْبِيرِ أَفْنَاهَا فَعُولُ مَتَفَعَّلٍ فَعُولُنَّ مَتَفَعَّلِنَّ

البَحْرُ الثَّانِي البَيِّنُ

٣٠٣٠٣٠٣٠٣٠٣٠٣٠٣٠٣٠٣٠٣٠٣

C

فَايَلَانِنَّ فَايَلَانِنَّ فَايَلَانِنَّ

البَحْرُ الثُّالُثُ السِّبْسِيطُ

بِسْبِيْطِ فِی اِمْلَاءِ اِنْ اْوَاهُمُ حَوْفَةَ مِنْ الْجُرَوْرِ لِثُبَاتِ اَنْ اَعْنَابِی

مَسْتَفَعَّلْنُ فَايَلَانِنَّ مَسْتَفَعَّلْنَ فَعُولُنَّ

D

البَحْرُ الْبَرَاحَ الْكَامِلُ

يَا كَأَيِّالَا سَلِمَ وَقَلْ تَعْظِیمًا حَلِیمُ لِلَمْجِذَبِيْ خَیْرَ الْوَرَیِّ تِلَیمَا

مَتَفَعَّلْنُ مَتَفَعَّلْنُ مَتَفَعَّلْنُ

البَحْرُ الْخَامِسُ الْوَافِرُ

أَوَافِرُ مَثِيدٌ يَعْرِی فِی مَرْيَدٍ

مَتَفَعَّلْنُ مَتَفَعَّلْنُ فَعُولُنَّ
Part Fourth.—Prosody.

A

البحر السَّادِسُ السُّلْحِ

عَنْ الأَوْطَانِ لِلْأَلْنِ

كَأَنَّ لَمْ تَغْنَ بِالأَمِ

B

البحْر السَّابِعُ السُّرْحِ

مَسْتَفَعَّلْنَ مَسْتَفَعَّلْنَ مَسْتَفَعَّلْنَ

أَجْزَاهُ بَيْنَ الْوَرَيْ لا تَنْتَكَر

C

الَّذِي أَطْعَمَ أَنْ يُعْفِرْ إِلَى

دَمَّ أَفْرُهُ بِهِ مِنْ رَمَل

فَأَعْلَانِ فَأَعْلَانِ فَأَعْلَانِ

D

الْبَحْر الْثَّامِنُ الرِّمْلِ

مَسْتَفَعَّلْنَ مَسْتَفَعَّلْنَ مَسْتَفَعَّلْنَ

بِمِنْ نَرَاهُ عَنْ الْبَيْدُ نَكْلُوا

بَدَا نِبْرُ السَّيْنَتْ مَا عَمِلُوا

الْبَحْر الْثَّانِي عَشْرُ السَّعِيْرِ

خَفْ لِيَأَرْتَ أُشْدُوْ السَّعِيْرِ

فَأَعْلَانِ فَأَعْلَانِ فَأَعْلَانِ

الْبَحْر الْثَّانِي عَشْرُ السَّعِيْرِ

مَسْتَفَعَّلْنَ مَسْتَفَعَّلْنَ مَسْتَفَعَّلْنَ
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 sūriq, 3. the qāmil, 4. the ḥarj, 5. the ḍalāl, 6. the ṣīqāl, 7. the ṭawīl, 8. the ḍarād, 9. the ṭimār, 10. the ṭalīf, 11. the ṭibr, 12. the ṭamūl, 13. the ṭanwir, 14. the ṭalīf, 15. the ṭāj, and 16. the ṭajjīf. Among these, if we leave the raḡez out of account, the favourites with the old poets are the ṭawīl, kāmil, wāfir, bēṣūt, mutēkārib, and sarī.

203. The iambic metres are four in number, namely, the raḡez, sarī, kāmil, and wāfir.

* See the note on p. 350.
† See his work entitled De Metris Carminum Arabicorum Libri Duo (Braunschweig, 1825), and the second volume of his Grammatica Critica Linguae Arabice, pp. 323—343.
204. The most common varieties of the ῥαγϊς (the trembling) are the dimeter and the trimeter, both of which may be catalectic. The trimeter is the more usual. The basis is ἰ— ἰ— (diamb), which may be varied in one or two places by the substitution of ἰ — ἰ or ἰ — ἰ —, and more rarely ἰ — ἰ —. The older poets almost always use this metre as ῥστόω, that is to say, each hemistich forms, as it were, an independent verse and rhymes with the preceding one. The more modern, on the contrary, not unfrequently follow the rule of the other metres in rhyming only the second hemistich of each verse.

Trimeter acatalectic ἰ — ἰ — | ἰ — ἰ — | ἰ — ἰ — | ἰ — ἰ —

" catalectic ἰ — ἰ — | ἰ — ἰ — | ἰ — ἰ — | ἰ — ἰ —

Dimeter acatalectic ἰ — ἰ — | ἰ — ἰ — | ἰ — ἰ — | ἰ — ἰ —

" catalectic ἰ — ἰ — | ἰ — ἰ — | ἰ — ἰ — | ἰ — ἰ —

205. The σαχι (the swift) admits in its first and second feet the same variations as the ῥαγϊς. Its normal form is

but ἰ — is frequently substituted for ἰ — at the end of the second hemistich. The use of final ἰ — in either hemistich, but more especially in the second, is very rare. A few later poets have taken the liberty of adding a syllable to the second hemistich, so that the last foot of the verse becomes ἰ — ἰ —.

206. The ἱμιλ (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 are shortened in this way.

\[ \text{A} \]

The normal form of the dimeter is

\[ \text{B} \]

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

\[ \text{C} \]

in which case it is said to be \text{D}

having a train.

207. The basis of the \textit{wāfīr} (al-

\textit{the exuberant}) is the same as that of the kamil, but with the order of the component parts reversed, ——. It is either trimeter or dimeter, but the latter is comparatively rare. The trimeter is always shortened by one syllable in each hemistich, so as to become

\[ \text{C} \]

The dimeter has the form

\[ \text{D} \]

for the last foot of which there may be substituted ——; but these two forms are not used indiscriminately in the same poem.

208. Of antispastic metres there is only one, namely the \textit{hazég} (al-

\textit{the trilling}), which consists in a single repetition of —— (antispast), varied by ——. It may be either catalectic or acatalectic.

Acatalectic —— | —— | —— | ——
Catalectic —— | —— | —— | ——

209. The \textit{amphibrachic} metres are three in number, \textit{mutēkārib}, \textit{ṭawīl}, and \textit{muḍārī}.

210. The basis of the \textit{mutēkārib} (al-

\textit{the tripping}, lit. taking short steps) is —— (amphibrachys), for which may be substi-
A tuted Ϝ—. 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.

A | tuted Ϝ—
---|---
B | Acatalectic
| Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ—
Catalectic
| Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ—

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be Ϝ—.

In the acatalectic verse, the last foot is also changed into Ϝ—.

C 211. The ṭawil (الطويل the long) is one of the finest, as well as the most common, of the Arabic metres. It is formed by the single repetition of Ϝ— and Ϝ—, for the first of which may be substituted Ϝ—, and for the second Ϝ—. The latter is restricted to the first place in each half-verse, where it is, however, far more usual than Ϝ—. The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short, Ϝ—.

D | Acatalectic
| Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ—
Catalectic
| Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ—

212. The mudāriʿ (المضارع the similar*) is one of the rarest

* Namely, to the mujtatt (§ 222), as may be seen by adopting another mode of scansion, Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ— | Ϝ—.
metres, and not employed by any early poet. Each half-verse consists of \( \cdash \) and \( \cdash \), with a single syllable appended, and the two generally rhyme with each other, as in the râgéz. For \( \cdash \) may be substituted \( \cdash \), and for \( \cdash \), \( \cdash \); but both changes must not take place together. Consequently the entire verse is

\[
\cdash \mid \cdash \mid \cdash \mid \cdash
\]

213. The anapaestic metres are likewise four in number, namely, the mutêdârik, bêsit, munsarih, and mûktâdab.

214. The mutêdârik (\textit{الَّمَدَأَرْك} the continuous) is one of the rarer and later metres*. The basis is \( \cdash \) (anapaest), which is convertible into \( \cdash \) or \( \cdash \). It is generally either a trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it \( \textit{مُرْقَل} \) (see § 206).

\[
\text{Trimeter } \cdash \mid \cdash \mid \cdash \mid \cdash
\]

\[
\text{Tetrameter } \cdash \mid \cdash \mid \cdash \mid \cdash \mid \cdash \mid \cdash \mid \cdash \mid \cdash
\]

215. The bêsit (\textit{الَّبِسِّي} the outspread) is a favourite metre with the older poets. Its base consists of \( \cdash \) and \( \cdash \), which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, \( \cdash \) may be converted into \( \cdash \), and occasionally into \( \cdash \), or even \( \cdash \), though these changes are very rare indeed in the second place. \( \cdash \) may be changed in the first place into \( \cdash \), but either remains unaltered in the second, or becomes \( \cdash \). Hence arise the following forms of the tetrameter.

\[
\cdash \mid \cdash \mid \cdash \mid \cdash \mid \cdash \mid \cdash \mid \cdash \mid \cdash \mid \cdash
\]

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 \( \cdash \).

\[
\text{Acatalectic } \cdash \mid \cdash \mid \cdash \mid \cdash \mid \cdash \mid \cdash \mid \cdash \mid \cdash \mid \cdash
\]

* [In the Muhît the name of this metre is pronounced mutêdârak i.e. the supplied, so called because it was ignored by el-Halîl and afterwards supplied by el-'Ahfaṣ.]
PART FOURTH.—Prosody.

216. The *munsarih* (المُنسَرْح the flowing) has the same base as the bésît, but the first \(\_\_\_\_\_\) is reduced to a single long syllable. It scarcely occurs in any form but the tetrameter.

\[
\begin{align*}
A & \quad \text{Catalectic} \quad \kappa \_\_\_\_\_ | \_\_\_\_\_ | \_\_\_\_\_ | \_\_\_\_\_ | \kappa \_\_\_\_\_ | \_\_\_\_\_ | \_\_\_\_\_ | \_\_\_\_\_ \\
& \quad \text{or} \quad \kappa \_\_\_\_\_ | \_\_\_\_\_ | \_\_\_\_\_ | \_\_\_\_\_ | \kappa \_\_\_\_\_ | \_\_\_\_\_ | \_\_\_\_\_ | \_\_\_\_\_ \\
\end{align*}
\]

217. The *muktaflab* (المُقتَطَب the lopped or curtailed) is an exceedingly rare metre, the normal form of which appears to be

\[
\begin{align*}
B & \quad \kappa \_\_\_\_\_ | - | \_\_\_\_\_ | \_\_\_\_\_ | \kappa \_\_\_\_\_ | - | \_\_\_\_\_ | \_\_\_\_\_ \\
\end{align*}
\]

Rem. This verse may also be scanned as follows.

\[
\begin{align*}
\kappa \_\_\_\_\_ | - | \_\_\_\_\_ | \_\_\_\_\_ | \kappa \_\_\_\_\_ | - | \_\_\_\_\_ | \_\_\_\_\_ \\
\end{align*}
\]

218. The ionic metres are also four in number, namely, the *ramêl, medûd, hafîf,* and *mugître.*

219. The *ramêl* (الأرَمَل the running) has for its base \(\_\_\_\_\_\) (ionicus a minore). It may be either dimeter or trimeter. The trimeter is almost invariably catalectic in the first hemistich, and generally so in the second; the dimeter very commonly in the second. For \(\_\_\_\_\_\) may be substituted \(-\_\_\_\), and, though very rarely, \(-\_\_\_\), or \(\_\_\_\_\), in which case the next foot must begin with a long syllable.

\[
\begin{align*}
D & \quad \text{Dimeter} \quad \underline{\_\_\_\_\_} | \underline{\_\_\_\_\_} | \underline{\_\_\_\_\_} | \underline{\_\_\_\_\_} \\
\end{align*}
\]
The Metres.

Trimeter acatalectic

\[ \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \]

Trimeter catalectic

\[ \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \]

REM. a. The tetrameter catalectic is a late innovation, in which \text{\textbackslash - - -} has entirely usurped the place of \text{\textbackslash - - -}.

\[ \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \]

REM. b. In this metre the later poets occasionally rhyme the single hemistichs, as in the rag\'ez.

220. The \text{\textbackslash - - -} (the extended) has for its base two \text{\textbackslash - - -}, separated by \text{\textbackslash - - -}. Either \text{\textbackslash - - -}, but more especially the second, may be converted into \text{\textbackslash - - -}; the \text{\textbackslash - - -} into \text{\textbackslash - - -}.

\[ \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \]

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{\textbackslash - - -}, passing at the end of the verse into \text{\textbackslash - - -}.

\[ \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \]

REM. a. A very rare variety shortens the first hemistich and leaves the second complete.

\[ \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \]

REM. b. A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the rag\'ez. The last foot is usually \text{\textbackslash - - -}.

\[ \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \]

221. The \text{\textbackslash - - -} (the light or nimble) is one of the more usual metres. Its base is \text{\textbackslash - - -} and \text{\textbackslash - - -}. The former may be varied by \text{\textbackslash - - -}, and more rarely by \text{\textbackslash - - -} or \text{\textbackslash - - -}; the latter by \text{\textbackslash - - -}, and occasionally by \text{\textbackslash - - -} or \text{\textbackslash - - -}. The second hemistich is sometimes catalectic, in which case the last foot is by preference \text{\textbackslash - - -}.

\[ \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \ | \text{\textbackslash - - -} \]
A far more usual form, however, is the trimeter, which is generally acatalectic, though we now and then find it defective in both hemistichs, or in the second only. In the acatalectic verse, \(-\) may be substituted for the last \(\_\) and in the catalectic \(\_\) for \(\_\).

Acatalectic \(\_\) || \(\_\) || \(\_\) || \(\_\) || \(\_\) || \(\_\)
Catalectic \(\_\) || \(\_\) || \(\_\) || \(\_\) || \(\_\) || \(\_\)

222. The muýtett (المعتط the docked or amputated) has the same base as the hafif, but with the order of the component parts reversed, namely \(\_\) \(\_\) \(\_\) \(\_\) \(\_\). The changes which the feet may respectively undergo, are also the same as in the hafif. It is used only as dimeter acatalectic.

\(\_\) || \(\_\) || \(\_\) || \(\_\) || \(\_\)

[Rem. The three metres muطبع (§ 212), muktadab (§ 217) and muýtett (§ 222) are not employed by the ancient poets. It is not improbable that they were invented by al-Hallil (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 (المطعنة or المطعنة السجع), 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. مـرـت जाए, instead of مـرـت जाए; رـيـد instead of رـيـد; ضـرـبت अल्रा́ज़ for ضـرـبت अल्रा́ज़; رـياـت़, for رـياـت़; بزـيد for بزـيد; بـي for بـي. But in poetry it constantly happens that the vowel is retained as long, the tense of the noun disappearing at the same time; e.g. وفِيِّ بـُحْيَةٍ ثـُبـَّتُ أَلـَٰلَر whilst fire is kindled among them; في
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226. "in a time of sterility, for مَسْحُل. In this case, the final A. vowel fetha is invariably accompanied by an َلِفْلِف; e.g. قُرْعَتُ قُوْمُ ُيُحْسَبُونَ الضَّرْبًا as a people strike, who can strike well, for الضَّرْبِ ُيُحْسَبُونَ الضَّرْبًا. him they mean, for ُيُحْسَبُونَ.

Rem. It is even allowable to double the final consonant after the elision of the vowel, as أَحْمَرُ أَحْمَرَ (الجَمِلُُ أَحْمَرَ). The termination أَحْمَرُ أَحْمَرَ (الجَمِلُُ أَحْمَرَ); provided always that the penult letter has a vowel, ب and that the final letter is neither َلِفْلِف with َهمزة (as أَخْتَالَ) nor َلِفْلِف maksūra (الْفَلْتَى, الْعَصَا).

225. The accusative termination َنُون generally becomes َأَلْفَى, both in prose and poetry, though it occasionally disappears, like the short أَلْفَى, as he was deeply grieved, for ُسِبْيَبُ (i.e. ُسِبْيَبُ). The termination أَلْفَى or َنُون in the Energetic of verbs, and in the particle أَن or أَذَا, is also changed into أَلْفَى; but أَلْفَى in the plural of the C Energetic becomes أَلْفَى.

Rem. The Bēnū Tēmīm [and Kais] use أَلْفَى for أَلْفَى, as أَلْفَى; and أَلْفَى, become أَلْفَى, more rarely أَلْفَى. The same remark naturally applies to أَلْفَى and أَلْفَى, د whether masculine or feminine; e.g. أَلْفَى. In rhyme, the أَلْفَى may also be changed into أَلْفَى, and the final vowel retained as long; e.g. أَلْفَى whilst thy family are at el-Līvā and el-Hilla, for أَلْفَى and a liberator of prisoners, for أَلْفَى.

Rem. a. In this pausal أَلْفَى the أَلْفَى is sounded, أَلْفَى, wherein it w. 11.
Part Fourth.—Prosody.

A

differs from the vulgar ending ṭa, a, and the Hebrew ₂a (see Vol. i. p. 7, note, and § 294, rem. b). This is proved by the fact of its rhyming with a radical ə, and with the pronominal forms ṭi (for ə), ə́ (for ə́), and ə́ (for ə́); as ə́ (for ə́), ə́ (for ə́), and ə́ (for ə́), Diwan of el-Mutenebbi’, p. 373; ə́ (for ə́), ə́ (for ə́), and ə́ (for ə́); el-Hamasa, p. 403; ə́ (for ə́), ə́ (for ə́), and ə́ (for ə́), ibid. p. 445.

B

Rem. b. The plural terminations ə́ (for ə́), ə́ (for ə́), and ə́ (for ə́), usually become in pause ə́ (for ə́), but sometimes (particularly, it is said, in the dialect of Taiyi’) ə́ (for ə́), for ə́ (for ə́). Similarly, ə́ (for ə́), far, far away, remote is —, becomes in pause ə́ (for ə́) or ə́ (for ə́); and ə́ (for ə́), a box, a coffin, ə́ (for ə́) or ə́ (for ə́).

C

227. Nouns ending in ə́ or ə́ simply drop the tɛnwin; e.g. ə́ (for ə́), ə́ (for ə́), or ə́ (for ə́). Those ending in ə́ drop the tɛnwin, and either resume the third radical or not, at pleasure; ə́ (for ə́), for example, may become either ə́ (for ə́) or ə́ (for ə́), ə́ (for ə́) or ə́ (for ə́), ə́ (for ə́) or ə́ (for ə́), ə́ (for ə́) or ə́ (for ə́). The accusative singular merely loses the tɛnwin, e.g. ə́ (for ə́) (and not ə́ (for ə́)) for ə́ (for ə́); the accusative of the broken plural commonly drops only the final vowel in prose, but may retain it as long in poetry, e.g. ə́ (for ə́), ə́ (for ə́) (accus. of ə́ (for ə́), ə́ (for ə́), in rhyme also ə́ (for ə́).

D

Rem. a. If a word ending in ə́ has lost another radical besides the final ə́, the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e.g. ə́ (for ə́), participle active IV. of ə́ (for ə́), to see, can become only ə́ (for ə́), never ə́ (for ə́).
The Forms of Words in Pause and in Rhyme.

Rem. b. Words of the form \( \text{فعل} \), in which the third radical is \( \text{I} \), as \( \text{فهد}, \text{فرع} \), usually let the \( \text{I} \) become quiescent in all three cases, \( \text{لول} \); but sometimes the final vowel acts upon the \( \text{I} \) so as to change it in the nominative into \( \text{و} \), and in the genitive into \( \text{ي} \).

228. The long vowels \( \text{ا}, \text{ي}, \text{ا} \), usually remain unchanged; as \( \text{يثر}, \text{يجر}, \text{حبل} \). In nouns derived from radicals' third or \( \text{ي} \), the omission of final \( \text{ي} \) is allowable in the nominative and genitive, as \( \text{تناذ}, \text{قاتض} \), for \( \text{تناذ}, \text{قاتض} \); the accusative, however, admits only the form \( \text{قاتض} \), etc., and the vocative is \( \text{يا قاطض} \).

Rem. a. The interrogative pronoun \( \text{ما} \), when governed in the genitive by another word, is frequently shortened into \( \text{م} \) (see Vol. i. § 351, rem.). In pause, if governed by a noun, it takes the \( \text{مثيل مه} \) (see § 230), as \( \text{امنه مه} \); but if governed by a preposition, it may also drop its final vowel, as \( \text{له بير} \) or \( \text{ليه بير} \). The genitive and accusative suffixes of the first personal pronoun, \( \text{ى} \) and \( \text{ى} \), have several pausal forms, namely, in prose \( \text{يى} \) or \( \text{ىى} \), and in poetry also \( \text{ىى} \), \( \text{ننى} \) or \( \text{نىى} \) (see § 230), and in poetry also \( \text{ىى} \); besides which, the long vowel may be altogether omitted, as \( \text{لا}, \text{لكن}, \text{نكن}, \text{كلا}, \text{كلا}, \text{قاتون}, \text{قاتون} \).

Rem. c. In rhyme the long vowels \( \text{ى} \) and \( \text{و} \) are often expressed merely by kesra and damma, as \( \text{صاغ يدي} \) for \( \text{صاغوا صاغو} \). This is done for the purpose of preserving the uniformity of the \( \text{حاشية} \) 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 ραβατοτρετοιεοντος, (πατετοιεοντος) for κατατοτρετοιεοντος, (κατατοτετοιεοντος) for κατατοτετοιεοντος. With regard to the vowel fetha, however, the grammarians are not agreed, some allowing the transference in all cases, e.g. (κατατοτετοιεοντος) for κατατοτετοιεοντος; others limiting it to the case in which the final consonant is َل (َل) with َل (َل)

B hemza, as َلَلْخَبَرُ or َلَلْخَبَرُ. This transference is technically called َلَلْقُلُ.

Rem. a. The َلَلْقُلُ 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 َلَلْقُلُ, and therefore we should not say in pause َلَلْقُلُ astrological). Some grammarians, nevertheless, allow this form when the third radical is َل (َل) with hemza, as َلَلْدُ, whilst others recommend the change of the َل (َل) into َل (َل) instead of َل (َل) or َل (َل), or substitute or َل (َل) for the hemza and say َلَلْدُ or َلَلْدُ.

[Rem. b. According to the analogy of َل (َل) for َل (َل) for َل (َل) we find also َل (َل) for َل (َل) and even َل (َل) for َل (َل) and َل (َل) for َل (َل) (Noldeke, Zur Grammatik, p. 14).]

D 230. Indeclinable words, ending in a vowel, take in their pausal form a final َل (َل) or َل (َل), technically called the َل (َل) of pause or of silence; e.g. َل (َل), َل (َل) for َل (َل). The same letter is added to verbal forms in which both the first and third radicals have disappeared; as َل (َل) for َل (َل) (imperat. of َل (َل)), َل (َل) for َل (َل) (jussive of َل (َل)); also َل (َل) for َل (َل), and َل (َل) for َل (َل), imperat. and jussive of َل (َ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.

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a*! for (imperat. of لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ لَمْ يَغْرِرُ LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLELL LLE LL
A may find himself obliged, by the exigencies of metre or rhyme (ضرورة الشعر 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 ṭeṣṣal; (c) the employment of ancient uncontracted forms instead of the more modern contracted ones; and (d) the suppression of the letter ١ in certain nominal and verbal forms.

B (a) Affections of the letter َElif.

234. *Elif with hemza (٨) may be affected in several different ways.

(a) It may be totally absorbed by a preceding vowel, like the لِف الوصل (Vol. i. § 19); e.g. اٰلا ابلاغ, imperat. IV. of بلغَ and rejoice, for اٰلا بلغَ, imperat. IV. of بلغَ; مُجِبُ أم عِمِر he who gave shelter to 'Umm 'Amīr (a name for the hyaena), for هل رَيْت; مُجِبُ أمِر hast thou seen? for ذُو أَلْشَنِانٍ; رَأِيت one who hates, for لِيَبَى; آلْشَنِان يُتْسَم منْ تَحْتِ الْعَجَاجِ نَبْا أَزْمِلًا; لِمَأْبِيِ الْعَجَاج and thou hearest beneath the dust a sound produced by them, for إنْ تَنْصُفَتْنَا; أَزْمِلًا يَأَلْ مَرْوَانٌ نقْتِرْب if ye do us justice, O family of Mārwān, we will draw near (to you), for أَلْل يَا أَلْل فِي رُوسَبَا; (أَلْل يَا أَلْل) on their heads, for رُوُسِبَاهَا;

D ساء my hurt, for مُسُاَئَيْنِي, from ساء.

Rem. By a double license, the verb رَأَى رَأَي becomes first and then رَأَي pass. رَأَي [Vol. i. § 176, rem. b]; as رَأَي رَأَي, who has seen the like of Ma’dān ‘ibn Yahyā? لَكَ خَلَقْتُ أَسْمَح مَنْ رَآى مُسْتَمْتَن بن نَا نَفَسَتُ لِيَ غَفِّرَ بَكَ رَآى نَفَسَتُ لِيْ يَقَلُ لِلّكَ هَاتِئَا 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: وَهَلْ رَأَي مِنْ
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 مُنُ، when
followed by the article (Vol. i. § 20, d), يَرَى for يَرَى (Vol. i. § 176),
and the like. Examples: if that, for من أجلك; لو أن
on thy account, for عن أجلِها، من أجلِها: من أجلك
from her hills, for عن أجلِها: من أجلك
from meeting him, for إنْ أَغْرَ زَبِيدًا; من أن
if I make B
a raid upon Zubêid;
نُزَارَ أَوُلُو أَسْدَادَ،
يا دارا أُمَشَى دَارَسَ رَسِبُها: أَوَلُو
O house, whose site
has become desolate! (pron. دَا-رَا-نَامَ), for
من أَلِي أَيْبُ مُوسَى; أَمَشَى
of the family of Abû Musâ, for
فَقِلْ إِذَا لَّمَۧنۛاَوۡيَ (أَلَل) مِنْ أَلَّي
نَأَوۡي اللَّهَ أَلَّلَهُ أَلَۧلَهُ أَلَۧلَهُ
say then to the enemy who now aims at doing
mischief (pron. نَوۡي lâna, see Vol. i. § 20, b), for
أَلَّلَهُ أَلَۧلَهُ أَلَۧلَهُ أَلَۧلَهُ;
Bَنَى النَّوۡجَ وَأَلَۧلَهُ أَلَۧلَهُ أَلَۧلَهُ أَلَۧلَهُ;
now the life of hope revives;
between husband and wife, for بَنَى

Rem. In this case, the ي is sometimes assimilated to a preceding
or و; e.g. قُلْمُ يُغْنِي الأَلۧۡكَ عَلَّيْكَ شَيًْا but to weep over thee was of
no avail, for شَيًْا.

(c) ي, preceded by a vowel, may also be converted into the letter
of prolongation which is homogeneous with that vowel; e.g. قُلْمُ ۗبِيدُ D
عَنْهُ النَّصَرُ الْذِي سَالَا
but he did not find with him the help which he
demanded, for سَلَّ نَذِيْلٌ رَسُولٌ اللَّهِ فَأَحْضِرْهُ; سَالَ
(the tribe of)
Hudail asked the Prophet of God (to do) something base, for
سَلَّتِهُ فَأَحْضِرْهُ; سَالَ
I obeyed them, though I was in haste, for
وَآتِهِمْ وَأَنَا عَلَى وَفَاقِرَ.

This is most frequent when ي is the third radical of a word, in which
A case the word virtually becomes third ٣٠ or ٣١ (compare Vol. i. § 132, rem. a). For example, in verbs, َلا فَذَا may it do thee no good! for who told thee? for َلا قَبَّانُ آذَا; َلا قَبَّانُ أَذَا, and it delayed, for َلا قَبَّانُ آذَا, and it was delayed. َلا قَبَّانُ أَذَا, َلا قَبَّانُ آذَا; َلا قَبَّانُ أَذَا; َلا قَبَّانُ آذَا; َلا قَبَّانُ آذَا; َلا قَبَّانُ آذَا; َلا قَبَّانُ آذَا. and it delayed, for َلا قَبَّانُ آذَا, and it was delayed. َلا قَبَّانُ أَذَا; َلا قَبَّانُ آذَا; َلا قَبَّانُ آذَا; َلا قَبَّانُ آذَا; َلا قَبَّانُ آذَا. and in nouns, thirst, َلا قَبَّانُ آذَا, the name of a mountain, for َلا قَبَّانُ آذَا, a reader, for َلا قَبَّانُ آذَا, participle of one who

B strikes, in rhyme for َلا قَبَّانُ آذَا, participle of َلا قَبَّانُ آذَا. even if the rapacious lions sprang

upon me, I would master them if my time had not yet come, for َلا قَبَّانُ آذَا.

(d) َلا قَبَّانُ آذَا with hemza and ٍّّ َلا قَبَّانُ آذَا (I) is constantly changed by the poets into the letter which is homogeneous with the preceding vowel: e.g. َلا قَبَّانُ آذَا, the omen (for َلا قَبَّانُ آذَا), rhyming with َلا قَبَّانُ آذَا (plur. of َلا قَبَّانُ آذَا); َلا قَبَّانُ آذَا, of the head (for َلا قَبَّانُ آذَا), rhyming with َلا قَبَّانُ آذَا, of the tender

C (for َلا قَبَّانُ آذَا), rhyming with َلا قَبَّانُ آذَا (plur. of َلا قَبَّانُ آذَا); َلا قَبَّانُ آذَا, a wolf (for َلا قَبَّانُ آذَا), rhyming with َلا قَبَّانُ آذَا. See Vol. i. § 17, b, rem. b.

235. َلا قَبَّانُ آذَا (see Vol. i. § 23, rem. a) is not unfrequently changed into َلا قَبَّانُ آذَا; as َلا قَبَّانُ آذَا, for َلا قَبَّانُ آذَا, the sky; َلا قَبَّانُ آذَا, a misfortune; َلا قَبَّانُ آذَا, or َلا قَبَّانُ آذَا, desert, desolate, for َلا قَبَّانُ آذَا; َلا قَبَّانُ آذَا, a palsied hand, for َلا قَبَّانُ آذَا, fem. of َلا قَبَّانُ آذَا; َلا قَبَّانُ آذَا, I wish, َلا قَبَّانُ آذَا, the uvula.

D 1st pers. sing. Imperf. Indic. of َلا قَبَّانُ آذَا.

Rem. a. On the contrary, َلا قَبَّانُ آذَا is rarely changed into َلا قَبَّانُ آذَا; as َلا قَبَّانُ آذَا (which) sticks in the mouth and throat, for َلا قَبَّانُ آذَا, plur. of َلا قَبَّانُ آذَا, the uvula.

Rem. b. The short interrogative َلا قَبَّانُ آذَا is sometimes lengthened into َلا قَبَّانُ آذَا, when the next word begins with َلا قَبَّانُ آذَا; as َلا قَبَّانُ آذَا is it thou or َلا قَبَّانُ آذَا? he thinks whether it is he they mean or an ape.
§ 236. The ʿalif ʾl-waṣl is often retained in poetry, where it would naturally be elided in prose (see Vol. i. § 19, rem. e); e.g. وَأُصِبْرِي حَمَنَ آفْتَادَّ; وَأُصِبْرِي like one who leads, for in bestowing and withholding, for وَأَنْتَ لِشَانِتَا إِبْنُ رَبِيبٍ; وَالإِمْتِنَاعُ and thou wast a fosterchild of our sheep, for إِذَا جَاوَزَ الْإِلَاثِنَينَ سِرُّ لِشَانِتَا إِبْنُ for the alaiya.

[Rem. The vowel a before a double consonant (Vol. i. § 25, rem.) is sometimes resolved into two a's by inserting a hemza, as for إِحْمَارُ الْإِلَاثِنَينَ for إِحْمَارُ الْإِلَاثِنَينَ. Nöldeke, Zur Grammatik, p. 8, thinks that this is the origin of many إِفْعَالُ أَلْثَانِيَةَ forms, as إِفْعَالُ أَلْثَانِيَةَ, إِشْمَارُ أَلْثَانِيَةَ, إِطْمَانُ, إِحْزَالُ, and, with substitution of ع for إِفْعَالُ أَلْثَانِيَةَ.]

(b) Irregularities in the use of the Tesdīd.

§ 237. The necessary tāṣdīd is occasionally dropped; e.g. أَيْبُمَا, أَيْبُمَا أَبَا السَّلِّلْلُّ; أَنتُ، أَنتُ فَلوُ أَنْذِكِ أَنْذِكِ if that thou, for أَبَا السَّلِّلْلُّ; أَنتُ أَنْذِكَ أَنْذِكَ عَنْهُمْ, عَنْهُمْ for أَبَا السَّلِّلْلُّ; أَنتُ أَنْذِكَ أَنْذِكَ. O thou that askest after them and after me! for أَيْبُمَا أَبَا السَّلِّلْلُّ; أَنتُ أَنْذِكَ أَنْذِكَ. Similarly in the rare verbal forms يَتْبَعُ, يَتْبَعُ, يَتْبَعُ, for يَتْبَعُ, يَتْبَعُ, يَتْبَعُ, as فَخَلْصُوهُمَا حَفَا أَصْلًا صُحْبًا يَتْبَعُ بَاتِرَ; 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 يَتْبَعُ. يَتْبَعُ.

§ 238. Sometimes too the tāṣdīd is introduced where it would be inadmissible in prose*, through a false application of the pausal form mentioned in § 224, rem.; e.g. مِنِ ُالْكَلِلْلِّ, for مِنِ ُالْكَلِلْلِّ, the breast;

* [Excepting the saj', for we find (Zamahsari, Fāīk i. 145 seq.) for مِنِ ُالْكَلِلْلِّ in order to rhyme with مِنِ ُالْكَلِلْلِّ. D. G.]
A. in her bodkin (for applying kohl to the eyes), for on her bodkin (for applying kohl to the eyes), for in the tether, for verily I was afraid of seeing drought (spreading) in this year, after it had been fertile in herbage, as a fire (spreads) which encounters (a bed of) reads ( gladly; glad). and and and for for and and for

(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. \( \text{وَإِنَّ ضَنُّوا} \) though they be stingy, for \( \text{وَإِنَّ أَمَّرَ تَقْلِيلِهِ} \) and if thou dost not (actually) kill him, yet come near it, for \( \text{ودْمَر} \) and he is blamed, poetic form in rhyme for \( \text{ودْمَر} \) and that for \( \text{وَلَا يَبْرُرُ الَّذِي} \); \( \text{وَيَدْمَر} \) what he loosens cannot be bound fast, and what he binds fast cannot be loosened, for \( \text{يَحْلِلُ حَالَ} \) and praise belongs to God, the exalted, the glorious, for \( \text{الْحَمْدُ لِلَّهِ} \). Compare, in Hebrew, and similar forms*. 

240. The poets also use the uncontracted forms of nouns derived from radicals third and \( \text{و} \) and \( \text{ي} \) instead of the contracted (see Vol. i. § 167, b, β); e.g. \( \text{وُرَاسَةً حَزِرَةً ٍرَبَّس} \) for not past, for \( \text{عِيْرَ مَاضِي} \)

* [\( \text{لَمَّا يَعْرُرَك} \) for \( \text{يُعْرُرُك} \) in a tradition (Fāiṣ ii. 130, Lisān vi. 232) is said to be unique in prose. Abū 'Obēïda suspects that it is a clerical error (\( \text{تَحْرِيفَ النَّقْلِ} \)) for \( \text{يُعْرُرُك} \). D. G.]
Poetic Licenses.

§ 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.

these are alternatives, either captivity and quarter, or bloodshed, for these are the two pillars of the earth, which, if they were shaken, for those whose blood was shed unavenged at Félaj, for

drive away sad thoughts from thee, if they come by night, for

(compare Vol. i. § 20, rem. c); and more frequently

for

Rem. a. The same elision of occurs in the particle but; as but give me to drink.
Rem. b. On the contrary, some poets have even dared to add the energetic to the perfect and participle of the verb; as may thy good fortune last, if thou hast compassion upon one enslaved (by love), for will he say, Bring in the witnesses? for

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: لَانَ (compare § 234, b), as in the half-verse but now disclose what thou mayest disclose of it; as

لاَهُ إِنْ لَانَ مُهَا بِآَنْثىِ أَنتُ بَآَنْجُ حَسَبُ عَبَي

what a man thy cousin is! thou dost not surpass me in noble qualities (compare § 53, b, rem. e); as

لَاهُ إِنْ لَانَ مُهَا بِآَنْثىِ أَنتُ بَآَنْجُ حَسَبُ عَبَي

O God! if Thou hast accepted my pilgrimage (see § 345, rem. a).

(b) In the middle of a word: imperf. اسْطَاعَ (X. of طوْع), for اسْطَاعَ (comp. اسْطَاعَ, § 358, rem. c), as

أَنتِ إِنْ لَانَ مُهَا بِآَنْثىِ أَنتُ بَآَنْجُ حَسَبُ عَبَي

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: عَدَّةٌ عَدَّةٌ (also written عَدَّةٌ عَدَّةٌ, § 358, rem. c), as

وَأَخَلَفُوكَ عَدَّةٌ إِلَى الْأَمْرِ الَّذِيٍ وَأَعَدَّوا

and they have failed to perform for

D thee the thing which they promised; مَلَأ مَالٍ (see Vol. i. § 358, rem. c), as

فَيَا أَبَقِتُ الْأَيَامِ مَلَأ مَالٍ مِنْ أَلْمَالِ

* [We find in a tradition (Fāik ii. 229) for لَيْتَ عِنْ لَغَولَوْاتٍ, as said for لَيْتَ عِنْ لَغَولَوْاتٍ (comp. Vol. i. § 345, rem. a). D. G.]
Poetic Licenses.

Fate has left (lit. the days have left) no wealth in our possession; A

or, 'an-nēbī, for على النبي, علّي آلهّا, علّي مَّاٰ,

mir-rizki, for عن فلان عن فل, من البُرْق, for (owing to

the vocative form, § 38, a, rem. c, 3). Similarly, بلْعَبْتِ,

بنو الحَرث, بنو العجلان, بنو العُتْبِر, بلْحَرثِ, بلْعُجلانِ,

etc.* Likewise, in quadriliteral and quinqueliteral plurales fracti (Vol. i.

§ 305), as تُلاَمِسْدُ, تَعَلَّبُ, أُرَبُّ, صَفَاعُ;

e.g. وُضَفَاذُ يَحْبُي تُقَبِّلُ, and the frogs in its pond are (always)

croaking;

قد أَحْرَزَ شَكْبَةٌ صُنُعَ الْتَلَامِدَ, the seams of which skilful

apprentices have joined firmly together (§ 234, b).

Further, فُرُوجُكَ خَامِسُ وَأَبْوَكَ سَادِي;

Sa’d, Talî, Talî, Sa’d, Talî;

then thy husband is fifth and thy father sixth;

قد مَّرَّ يَوْمًا وَهُذَا أَثْلَى,

two days are already passed and this is the third. Proper

names are also liable to be abbreviated, especially in the vocative

(see § 38, a, rem. c), but also in other cases, as

لَيْعَمُّ الْفَتْنَ تَعْسَوُ إِلَى

ضَوْءَ نَاهِرٍ طَرِيفٍ بَنُ مَّالِ لَيْبَةٌ أَجْوَعٌ وَالْحَصْرُ
excellent is the man, the

light of whose fire thou makest for (from a distance) on a night of

hunger and cold, (namely) Ṭârîf 'ibn Mâlik (مَالِ, or مَالِ)†.

Rem. The following are specimens of even still more violent

abbreviations: دَرَسَ for أَلْبَيْدُ, as in the half-verse of Ŭebēd,

D

مَالِ بَعْضَ الْفَابِلِ,

the dwellings are desolate at Mutāli‘ and 'Abān,

* [In later times we find even

ابْوُ (آبُو) الْبَلْعَبْتِ (Ibn abî 'Oṣēibi’ā, ii. 108). D. G.]

† [Very rare is an abbreviation like that in

أَلْا يَا أَمْرُ فَارَعِ لا تَلْوِيْمَي

for (Abū Zeid, Nawādir, 30, 58). D. G.]
Part Fourth.—Prosody.

A and also for *al-ni'a* (plur. of *al-ni'a*) as in *al-ni'a* (plur. of *al-ni'a*), as in § 243 will let thee see death at the points of the spears; *muddam bissâ* (plur. of *muddam bissâ*) used by 'Alkama in the half-verse *bâ* having its mouth covered and enwrapped with strips of linen; *Dâ* for *Dâ* as in the words of 'Ibn Durêid, *bâ* he strikes out of them small sparks of fire; *Dâ* used by el-'Agâg for *Dâ* in the half-verse *Dâ* the slate-coloured doves which inhabit Mekka; *Dâ* for *Dâ*, in the words *Dâ* when I was exhausted, I let go the reins; *Dâ* in the words *Dâ* on the bone of a slender eyebrow; and even *Dâ* for *Dâ* the womb (see el-Mâkkâri, tom. i. p. 730, l. 11, and tom. ii. p. 400, l. 8), and for *Dâ* according to one rendering *Dâ* but he stopped only for the space of time that I could say to him, Welcome (others think that this is here nothing more than the usual pausal form of *Dâ* and *Dâ* and passed on). Such abbreviations are not, however, more violent than the Homeric *gêlô*, *îdô*, *îxô*, *dô*, for *gêlôta*, *îdôta*, *îxôra*, *dôma*, 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 *tênwin* 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 *al-ésfâ'*, *filling full* or *saturation*, and is not uncommon with the vowels *a* and *i*, rarer in regard to *u*. 
Poetic Licenses.

Examples: for flows from behind the ears of a fierce, bulky she-camel; I said, after she had fallen upon her breast; in the hemistich and (art thou) far removed (i.e. quite free) from the blame of men? in it there is a pillar of B purest gold; as the money-changers scatter the dirhams, whilst selecting (those that are of full weight): for 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: for in its dust or its darkness: in the eye, plur. of a cell or chamber, for, and the like; instead of ( ), as in the half-verse how long shall this estrangement last every night? may God not bless Suhèil! and, with double license, for, in the words partly silk and partly linen. (b) Examples at the end of a word: like the tips of the feathers of a dove of Nègd;
Part Fourth.—Prosody. § 246

A for their fore-feet bleeding; as in the words with their fore-feet bleeding; for their fore-feet bleeding; as in the words from one who forgets robes and garments. [Examples in prose are not falling short and I know not. Comp. Vol. i. § 6, footnote. D. G.] The 1st pers. plur. of the Perfect, as in the words 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 occurrence in the case of the very few nouns of the form (becoming ), and of verbs of the forms and (becoming as horses scatter camels by their charge (for ) and if I lampoon him, he cries out, like a nine-year-old camel

D whose sides and withers are galled (for , and ); or as Aaron and David were recompensed (for when it is drawn, it twangs with the curved bow (makes the curved bow twang). Rarer instances are exemplified by , for he was a man, and ye are men; for (plur. of the alif), in the words these are
The great souls which—;

The license has resulted in the production of such forms as

\[ \text{Poetic Licenses.} \]

and the soul finds rest from its sighs.—This license has resulted in the production of such forms as

\[ \text{sbe} \]

and the soul finds rest from its sighs.

This license has resulted in the production of such forms as

\[ \text{By} \]

as

\[ \text{and the soul finds rest from its sighs.} \]

This license has resulted in the production of such forms as

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This license has resulted in the production of such forms as

\[ \text{By} \]

as

\[ \text{and the soul finds rest from its sighs.} \]
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

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 kesra. For example: 

(§ 166, a, rem.) becomes not

(§ 152) becomes not

(§ 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

and . The final vowel is in these cases more usually long than short*. When is changed into or may be used.

* The quantity of the singular suffix also varies.
(e) The irregular use of the tenwin 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:

The vale of Na‘mān is scented with musk, if Zeinēb walks in it amid (her) perfumed attendants (for َزَيْنِبَةُ): أَحْمَدُ. they say, Ahmèd visits thee and thou visitest him (for َأَحْمَدُ).

A smart black-eyed (page) hands them wine (for َأَحْوُرَ); َقَالَ قَالَ شَآءَرُ حَنْدَةَ. َفَيْيًا مَّصِيَّ


and I warned ‘Othmān to repel the dangers which threatened him (for َأَحْمَدُ): فَلا تَوَدَّعْنَ الْدَّهَرَ ْسَرَّكَ أَحْسَفًا (آدم).

Examples of the broken plural:

but they are companions in (shedding) their blood (for َشْعَتْ): شَرْحَةٌ مُّسَامِعٌ لِّحُربِهِمْ (horses) with shaggy manes, on which ride warriors who stir up the fire of their battle (for َعْجَائِرٌ): مُّسَامَعٌ َرَجُلٌ مُّفْتَحٌ.

Old women, like vipers, fice in number (for َعْجَائِرُ): عُنْسَيْتُ مَنَازِلًا بِعَرْيَئَاتٍ. I visited dwellings at ‘Ore’itīnāt (for َمَنَازِلُ).

Other instances of the irregular tenwin are: in the vocative, as َأَمْحَمَدُ وَلَآتُ صَيْنُ نَحْيِبَةٌ مِنْ َقُومِيَّةٍ وَالْفَحْلَ فَحَّلُ. the peace of God, O Muṭṭār, be upon her (for َأَمْحَمَدُ): َسَلَّمُ اللهُ يَا مَعْرُقُ َعَلَيْيْاهُ َعُسَبَتْ مَنَازِلًا بِعَرْيَئَاتٍ. O Muḥammad, since thou art the offspring of a highborn
A lady in her tribe, and thy father was a noble (for O 'Adi, every circumstance has combined to protect thee (where a writer in prose would have said Ala ragala jaza'ah Allah khiyra (§ 39), as lenafi aylinta (§ 250); after Ala ragula; is there no man (may God reward him with good)—? (for Ala ragula; in words of the form faqal (Vol. i. § 98, rem. c; § 309, c, d), as

**B** beware, beware of the horsemen of Dārin (for Aba mattr ḥalim ala salā (ḥadār ḥadār (for Aba ḥalim ala aṣlā); and in proper names before son of (Vol. i. § 21, b), as jāriya min quis abi tula (for of the tribe of Kais 'ibn Ta'laba (pron. Kaisini 'bni, for quis bīn).

250. On the contrary, the tenuins is sometimes suppressed in cases where it could not be dispensed with in prose; as Fīma Ṣabān ḥusn wa Ṣabān ḥusn Hīṣn nor Ḥābis surpassed Mirdās in any assembly (for umru al-dīn hāsh thārid; merdās fi magmūʿ Amr, who broke up (bread to make) soup for his people (for umro al-dīn hāsh the noble Amr broke up); falsifinti ṣubūn mustuqbi wa ṣabāk Allah ilā qa'ilīa and I found him not seeking (the Lord's) favour, and seldom thinking upon

**C** God (for and the tribe of Mohārib, heroes of old (for kistiwar magluw yusul ʿala al-kul (muhārib like an overmatched cat, which springs at the dog (for ʿāli ǧasir; kistiwar upon a yellow body, smoother than gold (for ǧasir masbur min ʿaṭbī ʿalīms, and in rhyme for ʿaṭbī ʿalāms, § 249).

251. The genitive plural in ṣīn is sometimes changed in rhyme into ṣīn (see Vol. i. p. 236, note); as waqḍ jāwazt had al-ʿarībīn
Poetic Licenses.

since I have already passed the limit of forty (for الأربعين). A may God not bless sixty and odd years! (for الله في بصع وستين) and we ignore the riffraff of other tribes (وستين).§ 252. In verbs and nouns derived from radicals of which the third consonant is or yi, the poets not unfrequently use the Indicative form of the Imperfect instead of the Subjunctive or Jussive, and the nominative case instead of the accusative. Examples of ב the verb: אֲבֵי אָלָלִי אֶת אֶשֶׁר בְּאֶם וֹאָב (God has not willed that I should be of noble descent either on the mother’s or the father’s side (اذًا غر أن يمسى الفتى فيه أو يضحا; (تسامى) when to spend an C evening or a forenoon in it, fills a man with vain delight (for إذا غر أن يمسى الفتى فيه أو يضحا) did he not bring thee word—for news travels fast—of what has befallen the milch-camel of the Bênū Ziyād? (for هجدوت زبنا) thou didst lampoon Zabbān, and then thou camest making excuses for having lampooned Zabbān,—(so that) thou didst neither lampoon him nor let it alone D (for جئت متعدرا من هجو زبان لم يمسى فيه ولم تدع) thou didst receive thee with honour (for يحييك) ; 1b'n Ḳānū will salute thee, i.e. receive thee with honour (for يحييك) ; ما أنت لا نفس أنت أخر عيشتي whenever I forget, I shall not forget him to the end of my life (for أنتن). Examples of the noun: ومن أرد أن التياني في مصيبة (for وجدت مطالب أصلا لشغري) whoever seeks for consolation in his misfortune (للاني) I found thy noble qualities
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: for my poetry (for
with joy, my lord, will I wait upon him, if he be contented with me, and with my hearing and sight (i.e. most willingly and cheerfully); for 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 tā'wīn is sometimes used instead of the letter of prolongation (حرف الاطلاف), as some read in the Korān lxxxix. 3 for (see Bēidāwi ii. 401, l. 13).

This is called the trilling or quavering prolongation and modulation of the voice (الضابطة imaginary), as in (الضابطة imaginary). In like manner the (Vol. i. § 368, rem. b) is sometimes lengthened to, as in a tradition given by Zamahsāri (Faīk ii. 93) Fatima is heard crying for her two sons called to a fettered rhyme (§ 193), called, is condemned by many grammarians. D. G.]
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